ESSENCE OF AMARNATH YATRA PHALA

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Other Scriptures by same Author

Essence of Puranas:-

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

Dwadasha Divya Sahasranama: 

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

Stotra Kavacha-A Shield of Prayers 

Purana Saaramsha 

Select Stories from Puranas 

Essence of Dharma Sindhu 

Essence of Shiva Sahasra Lingarchana 

Essence of Brahma Sutras (awaiting release) 

Essence of Paraashara Smriti (awaiting release) 

[Note: All the above Scriptures released on www.Kamakoti.org/news as also on Google by the respective references]
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Having heard about the significance of Surya Kshetra of Anantanaag, extreme curiosity was stirred in Devi Parvati’s mind and she desired to realise the Rasa Lingaamika Mahatmya; thus she requested Maha Deva to enlighten about the immense fruits of launching Amarnath Yatra, apparently to benefit the various human and celestial beings; Bhairava Deva readily obliged her and replied:

Rasa Linga Mahatmya

Shrunu Devi pravakshaami yatraamamara naathagam, Yaam shrutwaamapi narah punya –maapnuyaat narah teerthaajam Priye! (Devi Parvati! Do listen to me carefully and attentively about this highly sacred Tirtha of Amarnath which bestows unique achievement of Maha Punya to the visitors. To start with, perform ‘Achamana’ at Ganges and bathe at the Siddha Kshetra of Padma puri, proceed to Maha Nagar and after Achamana with its water, worship Haridra Ganapati there at the Temple. On resuming the Yatra towards Balihara Maha Kshsetra, bathe again at Vaagaashrama, perform Achamana at Hasti Karna, take baths again at Chakresha, Devaka Tirtha, Hari Chandra Tirtha, Sthala vaati, Amrita Tirtha, Surya Guha vaati, and at Lambodari. Tatra Lambodaraa snaanam kuryaadeva matindratah, Tatah Suryadshramam gatwaa Surya gangaa jaleshubhey, Snaatwaa cha vidhitannamuchyate Brahma hatyayaa/ (By exercising the control of one’s own sensory organs and senses, the pilgrims should do now observe Lambodari snaana and enter in the Surya Ashrama and make the formal Surya Ganga snaana followed by Daana which helps the reversal of even a major sin of Brahma hatya, let alone minor blemishes). Thereafter perform ‘kara paada sprushya’ or touch the palms and feet before worship to Ganapati Deva and step forward to ‘Buddherashi’, bathe at Ashwatara Naga Tirtha, repeat snaana at Buddherashi Ganga, proceed to ‘Maamalaka mahagrama’ and worship Ganeshwara; Taam drushtwaa maameshwaram Lingam snaayyamaameshavaarini, Snaayaad Bhrugupateh Kshetre Neela Gangaajale tathaa/ (After Ganeshwara Puja, Mameshwara Maha Linga darshana and perform Lingaabhisheka with Mamesha Jala and Bhangu Patti Kshetraantara Neela Ganga jala).

Sthaanaaasharaye nadeem punyaam koti janma ashunusashanam, Tatra Panchataramanginyaam jalantadavagaahyavai/ Aaruhya parvatam Devi! Garbhagaarasyamadhyatah Avaruhyaamaraavatyaam Snaanam bhasmaanga lepanam/ Vibhuti sita dehascha nrityavoono digambarah, Avaruhetrurvata guhaa Mahaa paataka naashineem/ (It is in this venerable river at ‘Sthana -Ashrama’ that bathing is capable of demolishing crores of sins; after taking bath in this water flow, carry some of the water to Pancha Tarangini at the foot hill before alighting up the cave hill; at the entrance of the Garbha Griha at Amaravati, another Snaana is to be performed, Bhasma lepana is to be applied on the body parts while exposing the bare body at the mouth of the Mountain Cave in a manner of half stupor of total dedication and faith. The grand entry into the Cave would be such that even Maha Paatakas are dissolved instantly)

Pranamya vidhivat Bhaktyaa Swadhaa Lingam sanatanam, Naro na vipyate paapaaah koti janma samudbhavaah/ (The most memorable moment when a person who undergoes the arduous hardships of
the travel would treasure the unique life time experience of the most imposing and awesome Amerasha Linga darshana even from a distance; indeed that is the split second which the darkness of his or her vision gets brightened with unparalleled luminosity, simultaneously destroying the stored up sins for innumerable past births. Once the trance so experienced from the vision and ‘pranaama’ of the Swadha Linga is secured an instant ‘Mukti’ gets accomplished from the pent up sins of all times in retrospect.) Darshanaa sparshanaa chhaapi vandanaat, Amareshasya Lingasya mucchate sarva kilbishaaih/ (The ‘darshana and sparshana’ or the magnificent vision and the enthralling touch, as accompanied by the personalized fortunation of the fortunate devotee, would indeed bestow the ultimate obliteration of sins for sure). Shat snaanaani Vitastaayamproktaani Jagadambike, Sapta Dasha shala sthaanisnanaa nyayaani Sundari/ ( Jagadambike! Following is an account of six to seventh varieties of Sacred Snaanas). Ayo vimshaabhidhaa yatraa smritaav Amaranaadvagaa, Evam kriyaav naro yaatraam pashyelinga rasatmakam sa yaati Shiva saayujyam yatra naasti kritaakritam/ (Following is an account of thirteen types of Amarnadh pashyelinga rasatmakam sa yaati Shiva saayujyam yatra naasti kritaakritam).

Sarala Narayana Khilya Tirtha:

Devi Parvati next desired to hear from Maha Bhairava Deva about the Sarala Narayana Tirtha and of the Khilya Graama Brahmanas and how they too attained Amananth Darshana. Maha Bhairava replied: Shrunu vakshye Maha Devi Tirtham Khilyayam param, Yatcchutwaa manye jantar mahapaattaka sanchayaat/ Devi! Now let me enlighten you about the reputation of Khilya Tirtha, where in the days of yore Maharshi Khilya and his follower Siddhas called ‘Vaala khilyas’ lived and performed rigorous ‘Tapas’ by way of ‘Upavasas’, continuous practice of abstinence and homa karmas and deep meditation by standing erect on feet thumbs, hanging down the tree branches and so on caring none ! ‘Tapas’ by way of ‘Vaala khilyas’ (Descending from Garuda Deva, Maha Vishnu emerged from the high skies with gorgeous glow of thick blue clouds, sporting a smile, joyous looks from the eye corners akin to luminous lotus and carrying conch-shell named Panchajanya, Sudarshana Chakra and a mace- all typical of his prowess!). The Khilya Rishis who were in a trance at the celestial vision of Vishnu and extolled Him: Maha Vishnum Prabha Vishnum Puraanam Meedhushtam Shipivishtam Shravishtam,Gareeyaamsam Chaaruaaasam Varishtham pradyemarasharanam Taaraamshishhtam/Vedaatmakam Veda Vedyam Puranam Varam Varenyam Variyam tvaam sharananyam, Hiranyagarbham Aadidevadhidhevam Hiranyaabhaaum sharanam tvaam prapadye/ Trilokanadaadha Lokapalasha Esha Lokaadhara Lokavandyaa Mahesha Loka dwaara, Vishwarupa Puraana Lokatmakam tvaam haranam prapadye Partharupam Kshanaam baalam tarunam vaikshanaam tvaam/Prasaryaa jaalam raagadoshaadi tantram drushtam manahpakshinam prama madhye, Dashagrahaaam parigrihata satyaam Mahapadam sharanam prapadye/Anadyantam savitaarajyeshham Puraataanam navaneve, Vedanta vedym saankhyayogena yogyam bhuyoo bhuyah sharanam tvaam prapadye/ (Maha Vishnu, Prabha Vishnu, Purana Purusha, Meedhushta, Shipivisht, Shravishtaa,Vara Shreshthaa,Varishtaa, Chaaruaashaasaa, Vedaatmaka, Veda Vedyaa, Vara, Varenya,Varada, Hiranya garbha, Devadi deva, Hiranya baahu, Trilokanadhaa, Loka paalaka, Esha, Lokadhara, Lokavandyaa, Mahesha, Loka dwaara, Vishwarupa, Lokatma, we seek refuge to us. Partharupa! You are at once a child, a youth and a Vilakshana or without features! You are the one who spreads desires and blemishes all around, you are the one who visions the bird like life-force called ‘pranaa’ among various Beings and their inner consciences; you are the Maha Pada or the Great Refuge Point surrounded by Grahas. You are the Anadi or the One without Origin and without Termination, the Savitaarama or the One fond of Day Breaks, Vedanta Vedyaa, the unique Destination of Sankhya Yogis; Maha Vishnu! We sincerely seek your
protection!’) Maha Bhairava continued his narration to Devi Parvati: *Iti stutwaa Maheshaam Maha Vishnum Maheshwaram, Pranamya patitaa Bhumou punaruthaapitaah priey*! (This was how the Khilya Rishis extolled Maaheshwara-Maha Vishnu by falling on ground and stood up in ecstasy. Maha Vishnu replied that he was extremely delighted to bestow a boon of their choice which might not be available even to Devaasuras. The reply was: *Kyonyo varah shreshthi Maheshwara, Tathaapi Varaa daamasta teerthamuttamam/* (What else could be a bigger boon to us than our being in our midst?) *Yatraa Vaasaan Maha Vishnoh Siddhim protyamanuttamam, Shrutwaa teshaam bhavitatmanaam/ Swayam tathaicha tatraiva graamey Khilyaabhi- dheyinaam, Abhuta samplavam taavadidam parama paavanam/ Baalakhilyaamiinam teertham bhavishyatu na samshhayam, Ityuktwaam tata vaahyupapaatakaih/ Naaraayanaabhidhe kshetrey snaana daana japaarchanaih/ Iti Khelanake graamey Kshetre Narayanaaabhidham, Shritwaa pathitvaa muchyate Maha Paataka kotibhih/"

*Maha Paataka yukto vaa yukt vaahyupapaatakaih, Sadyah pramuchyate snaatwaa Narayanaaabhidhe/ Naaraayanaaabhidhe kshetrey snaatwaa - mavishekayaa, Ghoraati Kaliyugaaddhivah Purusha noh Ajanmam yhadi Deveshi peeyate madiiaa mudaa, Maasa maatram jalam tatra peetwaa mucchayadasamshhayam/ Naari vaa Purushaavai graame Khilyaapane pare, Snaatwaa peetwaa cha vidhimuchyate Varshatah Priye/ Maatrushwa srupitrushwam bhratutraayaabhi kaamukah, Bhrunahaa Brahahmaa chaapi Vyabhichaari tathaiva cha/"

*Khilyaayana samam teertham na bhutam nabhavishyati, Naro muktimavaapnoti snaaana daana japaarchanah/ Iti Khelanake graamey Kshetre Narayanaaabhidham, Shritwaa pathitvaa muchyeta Maha Paataka kotibhih/(Those who bathe in this Narayana Kshetra are instantly freed from Maha Patakas and Upapatakas. Men who are timid and facing dangers should especially take bath here so that they pick up immense courage and bravery to withstand the risks of severe Kali. Persons who are in the habit of drunkenness and intoxication are cured forever. All the severe sins of wrong doings by fallen women of bad character, or sinners even on account of Matru-Pitru-Bhratru-Mitru-Shishu-Sahodari hatyas too are washed off their sins. There is hardly any Tirtha as significant as this Narayana Kshetra and the fruits of snana-daana-japa-archana are indeed unparalleled; who ever even reads, hears or absorbs the outcome of this account is blessed forever!)

*Maaamaka Linga Gananaatha Kshetra:*

Devi Parvati desired to know from Maha Bhairava about the ‘Shubha prada, Punya prada and Paapa Vinashaka’ Maamalaka Kshetra where Maha Ganapati bestowed his immense blessings and boons to whosoever worshipped and prayed and have the devotees freed from their sins collected for long. *Shrunu DeVii pravakshyami Mamala kam shubham yasya darshana maatrena nashyante vighrnavasheyat/ (Bhagavan Bhairava enlightened her that Maamalaka Linga Kshetra was by itself would secure auspiciousness and root out all sins as that happened to be the seat of Vighna Nayaka). Samsthaapya Ganapam Devam dandakasya Muneswaram, Gatah khelanakaadurdhawam dandakasya muneshwaram/ (Having kept the Idol of Ganesha near the two doors of the Mandir, apparently before formal installation, the Munis proceeded out for a while). Meanwhile, a party of Devas out of sheer curiosity sought to rush in the Temple and Ganesha objected Devas not to enter. Even then, Maha Deva at that time in Pataala Loka got furious and shouted against the concerned Devatas. *Drushtwaa kroshantameeshhamaa DeVii Ganapatiustwaran, Swayambhu Sambhrayutah paataaladadyutthitah/ As Ishaana shouted, Ganapati realised that the situation was getting out of control. Shiva appeared along with his ‘Parashu’and appeared at the spot; Maamevai pravatdyvaa Maha ganapatistaddaa, Sarva Devaaatstu tatrahabdhe Bhuvalleenaahyaa samshhayam/* (Since Ganapati Deva warned and used the word: ‘no, do not do so’,...
Devas got absorbed into Maha Deva. *Yatah praleena Deveshu Ishware sacchidatmani, tathah sa pradhitoh graamo Maamukhyo jagatraye/* (That was why Devas got integrated into Maha Deva, this village became reputed as Maamalaka.) *Maa maagacchata Deveshu bhayalleenaah Pare Shive, Tatat prakto Deveshi Graamo Maamala sanjnyakah/* (Devatas reappeared subsequently but got scared away and were asked by Parameshwara to stay back; thus the Place came to be reputed as Mamalaka)

*Dushtwaa Ganapati trathaah Patalaaduddhitam Priye,Tadaa provaachatam Devam Ganesham Vai Shivah swayam/* (Devi! As Ganapati came in his full form from Patala Loka, Devas got scared again looking at Ganesha when Shiva appeased to them, asked Ganapati smilingly, and stated as follows) 

*Yasmamaamne maameti sandhah vam krutwaachodaya chalah, Tasmaadatra chiram tishtha vighna samghaan prabhaashayah/* (Ganesha! You used the expression of ‘no, no’ and appeared yourself! Therefore, you now have to be here forever. And keep on removing the obstacles of bhaktas).

*Yah kaschinna maanave lokheyatra twaam pujayishyati, Sarvaan Vighna naaninirviyajya Siddhim samadhi gacchati/* (Whosoever in the world arrives here and worships you with faith would indeed fulfill his or her desires fulfilled, hurdles and hindrances smashed and secure victories) *Sarvaanmaanavaapnoti Ganapati prasaadatatah, Varshe Varshetuyah kaschinmaadhadee maansenityahah/* (During the Madhava Maasa or Vaishakha month, especially on Shukla Chaturdashi day, those who worship Ganesha with devotion and reverence would indeed be blessed with Karya siddhi or fulfillment of desires/

*Vinaayaka chaturdhyaam vaa pujayedyo Ganeshwaram, Maameshwarame sameepetu hyanantam phalamaapnuyaat/* (Significantly on Bhadrapada Shukla Vinaayaka Chaturthis, those devotees who perform Ganesha Puja would have the fruits of worship to Mameshwara and never have possible re-births again)

*Maameshwarakhyaya/* (Parmeshwara himself granted the blessing to Ganesha and along with Mameshwara got absorbed in the Dandakaranya).

*Drushtwaa Mameshwaram Lingam punye Mamalak Kam Vibhum, Naro navipyate paapaih Padmapatramivaabhasaa/* (After duly taking bath in the Maameshwara Kunda and worship Mamalaka Vibhu, persons would never become like water drops on lotus leaf and disappear but stick on to the seat of eternity forever!) *Swayambhuvam Ganapati Maamaleshwara sanmihdu, yah pujayetparam bhaktyaa jyotishomavaapnuyaat/* (Those who in the presence of Mameshwara Maha Lingeshwara, dutifully perform ‘shodashopachara’ or the traditional services viz. ‘Aavahana-Snana-Asana-Vastra-Yagopaveeta-Gandha-Pushpa- Patra-Phala- Naivedya-Karpura Aarati-Mantra-Pradakshina- Sashthanga vandana-Gaana- Nriyta- Kshamapana are bestowed with ‘tejomaya parama jyotiprakasha’ or an inner personality of unique splendor!) *Vinaayakam cha Maamesham drushtwaa praapnoti pushkalam, Phalam cha Somayaagasya Naro niyama samuyatah/* (Those Bhaktas, who execute worship as per ‘vidhi purva niyama’ or with clean body and clean mind, would become eligible for having Soma Yagna phala). This confidential account of Maamakeshwara-Vighnesha episode is thus concluded and whoever reads- hears and digests it shall doubtless become freed from long stored sins of serious nature.

**River Lambodari and magnificence of Ganeshwara:**

Expressing satisfaction of hearing the account of Maamakeshwara Linga and the glory of Ganeshwara whose worship is as much rewarding as of Mamakeshwara’s, Devi Parvati desired to learn from Maha Bhirava about the background of River Lambodari. Maha Deva instructed Ganesha once not to allow into
the privacy with Devi Parvati. This instruction of Maha Deva was also heard by Nandi Deva for compliance. It was at that very time, Devendra accompanied by Devas, desired to pay his homage to Parameshwara but Gana Nayaka declined the supplication of Indra. An offended Indra attacked Gana naatha with his Vajrayuddha; *Humkaarena Ganeshopi baahu mastambhyadvareh, Svabaahum stambhitam drushtwaa Shakro Ganapati tadaa, Tushtaavavaaribhi dandavatpranipaatyasah* (Maha Ganesha got furious at Indra’s offence and having sounded a ‘humkaara’ retaliated and turned Indra’s shoulders and hands frozen. Indra realized his unpardonable indiscretion and fell at the feet of Ganesha Deva and entreated him as follows: *Aprameya gunam nityam Ganesham Sura pujitam, Parvati priya putram cha pranamasye Ganeshwaram* (Salutations to you Ganesha who is always worshipped by us Devas; you are not only the beloved son of Devi Parvati but also of incomparable features and of well distinguished invincibility) *Devaanaam adikartaaramaadi madhyanta vartitam, Chidachit chitruta gambhiram pranamaami Geneshwaram* (My homage to you Gansha! and so do all Vedanta-Sura-Siddhi-Aagamas for your outstanding and sharpest intelligence and minutest comprehension as also of tranquil nature and composure; you are at the same time of legendary and giant size and strength) *Shantam Chit- Adwayam Devam Vimarshodbhava riputam, Tatwa saaram MahaTatwam pranamasye Ganeshwaram* (You are indeed the embodiment of Shantam or of unique equanimity, Chit or of endless joy, Adwayam or Singular and Unique, Vimarshodbhava riputam or of critically assessed Swarupa, the Essence of Tatwas and the Maha Tatwa!) *Brahmaadwayaa Anavadcchedyam Shivaadwaya vibhoditam, Swaprakaasham Paraatparam prapadyetam Vinaayakam* (The combined Form of Indra and Brahma, the One impossible to break, Swaprakaasha or the Auto-Luminous, Paraatpara Vinayaka, my sincere prostrations!)

*Modakaahara Paramam Saakshaamaalaankaram Param, Trinetram Gana vaktram chatam prapadye Maheshwaram* (Ganesha! You are a ‘modaka bhokta’, hand carrier of Aksha Mala, Trinetra, and Ganaadhipa; I beseech you for my refuge) *Sudattam parashum chaiva dhaarayantam bhujadwaye, Rakta Vastraambardham rakta maalaa dharam tathaa* (You carry with you a powerful axe gifted to you worn on your hands and don blood red clothes as also red complexioned ornamentation; I seek your ‘raksha’ or protection!) *Vighna raasheem vikarantam karakshepa muhurmuhuh, Anamtam Paramam Tatwam Saaraat- saara taram param, Vedaganyam prapadye Gana naayakam* (Vighna Deva! You are a paramount smasher of obstacles with your own handiworks; Ananta! Parama Tatwa! You are indeed the quintessence of the essences, the Ultimate Goal of Vedas, Gana Nayaka, my prostrations!) *Aprameya gunyaapi Vyakshaaya Varavarnini, Vinaayakaaya Devaaya bhuyo bhuyo namo namah* (You are Aprameya Guna Solar! Vyakshaaya! Varavarnini! Devaadi Deva! My respectful homage to you again and again!)

As Indra who did earlier the indiscretion of attacking Ganesha realised his fault and praised him profusely, Ganesha excused Indra and was pleased even when the latter was freed from tightened hands. *Prani patya Meheshaya sunum mantra Vinaayakam, Krodha samharkam naama stotram Ganapate sadaa, Trikaalam shraddhayaa yuktah pathan muccheta sankataat* (Those human beings who greet the illustrious son of Maha Deva with faith and dedication and read Ganapati Stotra thrice a day shall indeed be totally freed from any kind of obstacles in life and reap auspiciousness always. *Tato Ganapatirdeva*
As Ganesha felt hungry, he first had his belly full with lots of eats and drank plenty of Ganga. (As Ganesha felt hungry, he first had his belly full with lots of eats and drank plenty of Ganga).

(Ganesha who drank abundant volumes of Ganga had thus achieved the encomium of Lambodara! Since then Ganapati Deva came to be worshipped by way of homa prakriyas even in ‘ekaanta’ or in privacy as individuals.)

Maha Bhairava addressed Devi Parvati and conveyed that since Ganesha drank up so much of Ganga water that Parama Shiva had to utilize his ‘damaru’ to revive the dried up Ganga!

Since then Ganapati Deva came to be worshipped by way of homa prakriyas even in ‘ekaanta’ or in privacy as individuals.

(Ganesha who drank abundant volumes of Ganga had thus achieved the encomium of Lambodara! Since then Ganapati Deva came to be worshipped by way of homa prakriyas even in ‘ekaanta’ or in privacy as individuals.)

Bhrigu Tirtha Mahatmya

Divyam varsha sahasram tu Parishila yute Vane, Jagajama paramarshescha niyatsya paraatpani/ (As Maharshi Bhrigu performed ‘tapas’ for thousands of Deva-years at Parishilayuta Vana with intense concentration and dedication, Maha Vishnu was immensely pleased and gave his darshan as accompanied by Devas; then Bhrigu was overwhelmed with joy and praised Vishnu with ecstasy: Vishno jishno Mahaa Vishnum Prabha Vishnu Sureshwaram, Dandavatram patyaashu bhuyombhuyo namaskarot /Hey Vishno, Jishno, Pabha Vishnu, Sureswara! Here are my heartfelt prostrations to you, again and again). Uttaapya pranatam tatra Bhrugum Vishnuh Sanatanah, Anandaashru pariklinnamn Murthaaniitam Munim/ (Persons who bathe with faith in that Bhrigu Tirtha and perform Vastradidasanas are stated to yield remarkable fruits). Apart from uprooting even grave sins like Brahma hatya, the Bhrigu Tirtha is of high significance in pleasing Pitru Devas by duly performing Shraddha Tarpana Karmas.
Nila Ganga Vrittaanta, especially significant for women

Shrunu Devi pravaksheham Nila Gangoa samudbhavam, Yacchrutwaa praapyate Matyeh Agnishtoma phalam Priye/ (Bhagavan Maha Bhirava recounted the episode of Nila Ganga’s origin and auspiciousness andassured tat those who bathe and worship in this Sacred River would certainly reap the fruit of performing Agnishtoma Sacrifice). Once Shiva Parvatis were playful and in the course of time, she desired to see Maha Deva in a mirror as his face was smeared with ‘Kaalanjana’ or black lepana to enhance the beauty of eyes and provide coolness to them. Drishtaavajjanakaaktvadam satam Devo Bhagavanharah, Jataabhirvaikshadadanam Kaalaanjana yaatam shubham/ (Maha Deva saw the reflection of his face as smeared with the Kaalanjana sportively and playfully enough again wiped out the black lepana with his jatas or his course hair head). Prakshaalaayaamaasa tadaa vadanam Gangamaa Shive, Saa vai Gangoa samutranna kaalaambanjana nibhaabhvavat/ (As Parama Shiva cleaned up his face with Ganga water, as that flow got mixed up with the black ‘anjana’ and made way to Nila Ganga!) Nila Gangeti vikhyaataa Maha Paataka naashani, Nila Gangoa narah snaatwaa Maha Papaih pramuchyate/ (Thus Nila Ganga originated from Maha Deva’s ‘Mukha Prakshaalana’ or out of His face wash! Those who take bath in this River are stated to get fully freed from ‘Maha Patakas’) Neelyanga dharana spurschaatta dhwamsam sargatosatah, Atma doshaadi streenaam vanaasham sanayati param/ (Once the Sacred waters of Nila Ganga merely touch the body parts of persons especially women, their physical blemishes are fully destroyed) Nila Gangoamridamchaapi yo dadyadangake swake, Sayaati Brahma sadanam yatra gatwaanashochate/ (Once the mrittika of Nila Ganga is smeared all over the body- parts they would attain Brahma Loka prapti and all the mortal woes are terminated) Tathaa Nilajalam punyam Maha Paapa pranaashanam/ Itesha patalo guhye streenaam paapa pranaashanah, Ishwari vachanaaddevi trimalaaghnah prakeertitaah/ (Thus Nila Ganga ensures the total destruction of Maha Paapas; especially in the case of women and the three secret maladies of their physique are removed and cleaned up.)

Sthaana-ashrama and Pesha Parvata Mahatmya

Shrunu Devi pravakshyaami Sthaanavaashrama vanam mahat, Yacchrutwaa muchyate jantuah Maha Paataka kotibhih/ (Maha Bhairava Deva then described the Mahima of Sthaanu Ashrama and this account for sure would provide relief to countless Manavas. In the days of yore, Sati Devi the illustrious daughter of Daksha Prajapati took to committed service to Maha Deva as he was engrossed in rigorous meditation for thousands of years without movement in the state of Samadhi). Sevaaparaahyabhutatra Chirandevi Maheshwari, Sthaanuvatsam shhito yatra Maheshastapai sthitah/ (Even as Shiva continued his Tapas as ‘Sthaanu’ or in the state of motionlessness, Maheshwari was unnerved and continued to assist in the tapas most faithfully and untiringly). Sthaanaavashramastatah prokto maha pataka naashanah/ (This place where the Tapas continued for centuries eventually turned out to be a popular spot as ‘Sthanavashrama’) Sthaanavaashrama sameepe tuyah snaaanaayatsura vandite, Sa yaati Shiva sadanam yatra gatwaan shochate/ (Sura Vandy Devi! The popularity of the Ashram became so intense that those who took their ‘shuddha snaanas’ or Sacred Baths yielded ready results of mental peace and instant fulfillment of their wishes, besides strong impulses of Shiva Loka Prapti ahead) Sthaanavaashramme tu yo Devi shraddham krittwaal vidhanatah, Pitarah tripti maa yaantihsata kalpm na samshyah/ (Those who performed Pitru Shraaddha-Tarpans, the Pitru Devas attained contentment as evidenced by the tangible results reported) Maha paataka yukto vaayukto vaah upapaatakah, Sthaanavaashrama Vane punye muchyate sarva
(Persons who have committed Maha Paatakas or Upa Paatakas should be able to attain mukti by paying a visit to Sthaanaashrama and perform formal ‘Snaanas’ and ‘Jala paanaas’).

Gavaam koti sahasrasya samyan daanasyamatphalam, Tatphalam kotirunitam snaatwaa Sthaanyaashrame jale/

(That Punya which one could reap from the snaanas of Sthanaeshwara would equate the charity of thousand cows to a deserving Brahmana)

Kurukshtetre Prayaagecha Gangaa Saagara Sangame, Snatwaa yatphala maapnoti tat sthaanoddarshhanaa Priye/

(Dey Parvati!Sthaanu darshana prapti is as assured as that of snaanas as attainable from Kuru Kshetra, Prayaga, Ganga Sagara Sangama).

Sthaanaavaashrama sameepetusnaaman krutwaa vidhaanataah, Ashwamedhaadi yagjnaanaam godaanaanaamparam phalam/ (Sthaaaanvaashrama Snaanaas done as per prescribed vidhana are as purifying as Ashwamedha yagnas and Godaanas).

Kshomam hiranyam vastram va paramam punyamapnuyaat, Devaarchanamatra kurvam tila tarpanamevachaa, Japachamuchyate jantuh Mahaa Pataka kotibhih/ (That Punya which one could reap from the snaanas of Sthaaneshwara would equate the charity of thousand cows to a deserving Brahmana)

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Gavaam koti sahasrasya samyan daanasyamatphalam, Tatphalam kotirunitam snaatwaa Sthaanyaashrame jale/ (That Punya which one could reap from the snaanas of Sthanaeshwara would equate the charity of thousand cows to a deserving Brahmana)
Life). Pesha Darsahana mAatrena Bhutaah Pretaah Pishachakaah, Daakinyaadayaascha Sarvaasthaa naashamaayanti tatkshanaat!' (The darshana of Pesha Parvata’s top would annihilate Bhuta, Preta Pishach, Daakini and such other evil Shaktis at once) Namaskaroti Deveshi Punyam Pesha girim Narah, Aaruhya Punyamaapnoti Satyam Satyam Varaanane/ (Deveshi! Varaanane! A person who would indeed ascend the Pesha Parvata is such that is worthy of salutation; this indeed is the Truth, the Truth and Truth again!) Iti proktaa maya Devi! Peshasya Mahimaar gireh, Shrutoonudhyaatath pathitah Mahaa Pataka naashanah/ Such is the Mahima of Pesha Mountain that happens to one as a destroyer of Maha Patakas.

Sesha Naaga Parvata Mahima

Shrunu Sushroni vakshyaami Sheshasya Naga Rupinah, Mahatmyam cha prabhuti cha sarva paapa pranaashanam/ Devi Sushroni! The great significance of Shesha Naaga Parvata is now being described as this indeed is such as to extinguish all kinds by sins and misdemeanors that normally human beings commit. In the days of Satya Yuga; there was a Sacred Place named Chamareshwara in the Himalaya Range of Mountains. Quite a few of Celestial Beings like Deva-Siddha-Gandharvas were lined up there for worshipping Parameshwara. Etasminnантare kaschidwaarupa dhoro Bali, Daityendro bhum Maha Veeryastapogarvena garvitah, Atrashthaam samuha Devaannirayaya maasa shaktithah/ (Among such worshippers was King Bali Daitya who on account of prowess and dominance assumed Vaayu Rupa and tormented Devas) Then the hapless Indra and Devas approached Shambu Deva for refuge. They prayed to Maha Deva as follows: Namaste Deva devaya Shambhave Paramatmane, Jagsthiti vinaashaaya hetu bhutaayavai namah/ Twam Maataa Sarva Bhutaanaam twameva Jagataam Pitaa, Twam suhrud bhim Veeryastapogarvena garvitah, Atrashthaam samuha Devaannirayaya maasa shaktithah/ (Our sincere and devotion-ful greetings to you Paramatma! You are the Jagat-Sthiti-Vinaasha or the cause of Universal Existence, Preservation and Destruction alike; You are the Mother Figure as also the Sustainer and the Father of Creation; the Supreme Creator and the Friend-Philosopher-Guide and ultimate refuge point of mortals and immortals. You are the ‘Anaadha Nadha’ and we beseech you for our safety and merciful compassion.) Iti stuwa Maha Deva praaduraaseet daya nidhih, Uvacha slathayaa vaachaa Devan vai duhkha bhaajinah/ Saravashrutam maya Devaa Daiyendra swaduraaantunah, Mayaa samvardhitaa Daityaacchettum naarhaah Saradhipaah/ Tasmad brajaddhvam sharanam sharanaarti pranaashanam, Bhagavantam Chaturbaahum Shankha Chakra Gadaadharam, Ksheera saagara madhyastamSeshashaayinamevacha/ (As Deva ganas prayed to Maha Deva that he should save them from the harassment from Daityas, Bhagavan Shiva explained to them that he himself was the preserver and promoter of the Daityas and as such that it would not be appropriate for him to take action against them; however his advice would be to approach Chaturbhuja Vishnu adorned with Sahankha-Chakra-Gada-Saranga resting on Shesha Naaga in yoga nidra on Ksheera saagara and that he would be the correct Deity to take refuge from,) Having advised thus Maha deva disappeared and thrilled by the Darshana of Maha deva himself, Devas proceeded to Vaikuntha and made their supplications thus:

Namo namo Anantaaya Rupaateetaayavai namah, Namah Sarva rupaaya sarvaatitaaya vai namah/ Ganeshaaya Gunajnaaya Gunateetaaya vai namah, Sarveshaaya cha Sarvasmaai cha namah/Vedaaya Vedarupaaya Vedagamyaatenamah, Dhyanaya Dhyananagamyaya Dhyanaatitaayavai Namah/ Jagatkarte namastubhyam Jagadvatre chavainamah, Jagatpaaloana samstahta chittaya Chitswarupine/ (Ananta, Rupaateeta, Sarva Swarupa, Sarva ateeta, Jagat sthiti-Vinashaka Karana bhuta, our high
reverences; Ganesha, Gunajna, Gunatita, Sarvesha- do accept our prostrations to you; Veda Swarupa, Veda Swaupa, Veda Gamya! Dhyana Swarupa, Dhyana gamya, Dhyana ataeta; Jagat karta, Jagat vaktri, Jagat palaka ad Jagat harta, Chitta, Chitswarupine! Our danda pranamas or prostrations to you)

As Maha Vishnu was extolled thus, he was highly pleased and assured Devas thus: *Gacchavam Deva devesha naakam shoka haram param, Tam dushtam sakulam hanmi Vatarupam duraasadam/* (Devadeva Indra! You and all the Devas may return to Swarga without worries; I shall assume Vayu Rupa and terminate the Daityas and their Chief Maha Bali. *Iryukta tadaddh Vishnu bhaktaanaamaarti naashanah, Paataalaat Giriraajevai pradurbuto Bhagatprabahu/* (Having thus pacified Devendra and Devas, Maha Vishnu who is popular as ‘Arti naashtra’ or the ever smasher of the griefs of the needy travelled in the form of winds along the slopes of the high mountains and reappeared deep down at Patala Loka).

*Sheshasharudhah Chaturbaahuh sa Lakshmikopi saayudhah, Ajnaapayaamaas tadaa shesham shata phanaanvitam/* (Maha Vishnu as always carried by Sesa Naaga Deva shining with four hands and the Ayudhas or armoury and accompanied by Devi Lakshmi instructed Sesa Naag as follows) *Vaatam piba phanotbhutamsahasra vadanaistathaa, Praanaam starpayaa Nagesha yatah stavam Pava naashanah/* (Nagesha! Do first devour the Vayu Rupa Daiya and having snubbed his life force, you will achieve the encomium of ‘Pava naashana’ the powerful terminator of winds.) As Bhagavan Vishnu instructed Maha Sesa Naaga, he assumed Vayu Swarupa and sniffed out the Maha Bali Daiya in seconds who too was in Wind Form and thus the terrible harassment experienced by Devendra and Devas was finally terminated. Maha Vishnu then instructed Adi Sesa Naag as follows: *Atra tishtha Phanendra twam bhayam naaashayavaatajam, Tadaa prabhu Deveshi Naagobhuv cchesha sanjakah, Sushramaaabhidho Naago varmito yogisattamah, Yatra snaaawashramam yaati sukhena manujah Priye/* (Phanendra! You do reside here only and ensure to dismiss all difficulties arising out of fierce winds to visitors to this Holy Kshetra. Then Sesa Naag started residing at this place and as such this moutain had come to be referred to as Sesa Naag Parvata and Yoga sheshthas acclaimed it as ‘Sushras’! Any traveller arriving at this place would enjoy Great Tranquility especially after a refreshing Snaana and attain divinity!)

**Persons visiting the Sesa Naaga Parvata are certain to reap Ananta Koti Punya by their darshana, sparshana, snaanna, daana, japa, tapa, swaadhyaya, stuti, pujas**)

*Kamalaa pujanaadyatra sthiraa m prapnoti vaigiraam, Smaranaadapi Deveshi muchyate paapa sanchayah/* (Worship with lotus flowers to the Sacred Mountain would bestow excellent ‘Vaak Shuddhi’; indeed even smarana or remembrance would yield ‘Paapa Vimukti’). *Bahunaatra kimuktena Naaga raajasya Sundari, Brahma haamuchyate muchyate sadyah paanaaddaaana jalasyavai/* (Sundari! The fruits of Sesa Naaga darshana are endless. Drinking the waters from this place and performing charities here would demolish Brahma hatyadi blemishes too instantly.)

*Mahagonasa naamaana maruhe yatraarohana maatre na gacche Yamamandirami/* (Merely ascending the Mahago Naaga Parvata or at least put a foot forward towards the ascent would certainly avoid journey to Yama Mandira!)
Glory of Vayu Daitya Varjana Tirtha

Maha Bhirava continued his narration of the significance of select Tirthas to Devi Parvati in the context of Amarnaadha Yatraa phala. Vaayunaa paribhutascha Devaaste sharanam gataah, Deva Devam Maha Devam tushthu parayaa giraa/ Devas headed by Indra approached Maha Deva to save them of the horrors caused by Vayu Daityas like Samirana. They invoked him and on his darshan, extolled him as follows: 
Namo Devaadhidevaaya Sharvarya Shambhavebhuve, Adimadhyanta shunyyaaya Paraya Prabhavennamah, Namo Bhairava rupaya Bhimaaya Bhaya naashine, Bhayanakaaya Devaaya Munja mekaline namah/ Namomrita swarupaaya Mrityurmrityu vinaashine, Kalaanidhi vibhushaaya Kaala rupaayate namah/ Shantaaya Shweta deaata shanti vaahaaye namah, Amareshaaya Devaaya bhuyo bhuyo namo namah/ Bhagavan Parameshwara replied: Shrutam mayaa purvameva baadhya daanavasya cha, Atraiva mathikam krutwaa tishthdwama vishankamaa/ (I am already aware that Daitya Danavas have been harassing and tormenting you; do not worry; you may stay here in peace for some time) Devas got emboldened by the assurance of Maha Deva; they improvised ‘mathika’or rock built shelters without the passing of winds: Mathikaasu cha Deveshaa kuroodhvam Vayu varjanam/ Ityam krutwaa tato Deva mathikaastatra prastaraai, Sthitaastatraiva Deveshi! Mathikaasu sukhaanvitaah/ Vaayuh shashaasa sumahan Daityah parama daarunah, Darshayaamaasa tadugram rupam daityam Purandarah/ (As assured by Maha Deva, Devas lived comfortably for some time in rock shelters with the least interaction of winds. Meanwhile Indra and Vaya Deva detected the Mahogra Swarupas or of grotesque and frightening forms of the Daityas). Drushtwaa Daitya mugrav rupamindro vajram samaadadhadhou, Ahasaddaanavam Devastatraiva Vayu varjane/ (Getting ready with his vajraayudha, Indra saw the monstrous Daitya and instantly exterminated him called Vayu Varjana) Vayu Varjana naamakhyam teertham bhutam Suraarchite, Anantam punyamaapnoti Vayu Varjana darshanaat/ (That specific spot where Vayu Varjana was annihilated by Indra became famed eventually and that Tirtha Darshana itself bestows Koti Punya Phala) Maha pataka yuktovaa yuktovaaapapatakah, Muchyate patakoddhaara drushtwaavai Vayuvarjanam/ (At the very sight of this ‘Sthala’, Maha Patakas and Upa Patakas of Manavas are evaporated at once). Snaanas, jala grahana, tila daanas at this significant Tirtha go a long way in reaping innumerable fruits. Vau varjana deshetu krutwa Shraaddhamatindratah, Pitarastripti - maayanti Shata kalpam na shamshayah/ (Those who execute shraadha and tarpana karmas at this Vayu vrajana Kshetra with faith and dedication should undoubtedly please Pitru Devas through Kalpa kalaas and grant immense blessings) Mathikaam yena kurvanti tatraiva Vayu varjane, Daarunam Narakam yanti Shatakalpa na shamshayah/ (Contrarily, having visited this Kshetra one ought to build ‘Mathika nirmana’ lest the visitors would be cursed for hundreds of kalpa kalaas). Yona kuryaan Mahadevi Snaanam daanam japam havih, Sa yaati Narakam ghoram tatteertham nishphalam phalam/ (Maha Devi! Those who arrive at the Vayu varjana Tirtha do not heed to perform snaana, daana, japa, homas should have to risk narakas and their Tirtha Yatraas will turn out fruitless).

Sushka Sarovara Vrittaanta

Shrnutu Sushroni vaksheham sushkibhutam Sarovaram, yenavignaana matrena Naro muchet pataakaat/ (Sushroni!-the One who hears attentively-let me explain the account of a dried up Sarovara (Pond) on hearing about which human beings would be freed from Patakas or serious sins committed by them).
Several daityas resided in the pond and used to harass Rishis and common beings. Once, Maha Deva and Maha Devi visited the neglected pond and Munis and Brahmanas complained to them about the cause of the neglect. Maha Deva realised the plight of the Rishis and Brahmanas;

(Maha Deva sighted the abandoned Sarovara as deserted by the Rishis and made the most frightening sound of Humkara, and instantly some of the daityas died while some got silent and hid themselves)

(Devi Parvati then realised that some more Rakshasa-Daitya-Danavas continued to hide themselves and thus gave a curse to the Sarovara to dry up instantly) As the Sarovara dried up, the Rakshasaadis got exposed and Pramadha ganas hunted and destroyed them totally.

\[\text{Origin and significance of Pancha Tarangini}\]

\text{Vada satyam Maha Deva punyam Panchatarangnim, Yaam drushtwa Mukti maapnoti janmasta bhavaaaramaai/}\ (Devi Parvati requested Maha Deva to convey the essence of Pancha Tarangini, on hearing about which the pataka mukti of human beings would be assured). \text{Punyaamakshaya maapnoti yamamedhaadikam priye, Puraataandava lagnasya nrittya maanaasya Dhurjetheh, Kapardhah shiti bhutah Panchathaa cha Sureshwari/}\ (Devi! Once Shiva was performing Tandava Nritya, one of his jatajutas got loosened and there were outpours of five water flows.) \text{Tatovaai Panchadhaa Devi pradurbhutaa Kapartahatah, Ganga Bhavati Devi Maha Patakanashani/}\ (Then ‘paapaharini’ Mother Ganga originated Pancha Tarangini which first fell on Maha Deva’s feet as five Sacred Flows) \text{Ya Panchadhaa Meheshaani Kaparadaat Panchadhhaabhavat, Saina proktaa Puraavidbhirnadi Pancha Tarangini/(Maheshaani! As the five flows of Ganga got divided from Maha Deva’s feet, ‘Purana Tatwavettas’ named the flows as Pancha Taranginis.) Nadyaam Pancha taranginyaam snaanam kurvaada tinidratah, Muchyate paatake ghorai Brahmahatyaadhi kotibhih/(Whoever take sacred baths in the Pancha Tarangini, would be freed from crores of Brahma hatya paatakas) Goghnah kritaghno Deveshin bhrunahaa Guru talpam, Snaatwaa datwa cha vidhivat sadyo muecheta Sundari/}\ (Those who might have perpetrated Gohatya, Kritaghnatwa, Bhruna hatya or Guru Talpa shayana are purified by mantra purvaka snaana and daana prakriyas instantly) \text{Kurukshetre Payaagecha Gangaa yaam Naimise dhavaa Snaatwaa datyaacha vidhivadhyaphalah labhate narah/ Tatphalam samavaapnoti snaatwaa Pancha tarangineem/}\ (Those who execute shraaddha-pinda daana karmas formally should have the Pitru Devatas contented for hundred kalpas undoubtedly) \text{Gaam hiranyam suvaasascha kshemam chandanamevacha, Kumkumagaru karpuram Mriga naabhimeeshwari, Yoo dadaati Dwijendraaya sa shaivam lokamaapnuyaat/(Those Dwijas who perform charities at Pancha Tarangini of cows, gold, good quality silk clothes, kesari-Agaru-Karpura-Mriga naabhhi chandana and such sugandha materials would be qualified to attain Shiva loka). Maha Pataka yuktovaa yuktovaaghypa paatakah, Sadyah pramuchyate jantuh snaatwa Pancha taranginim/}\ (Praanis who would have committed Maha Patakas or Upa Patakas and suffer from troubled consciences
are advised to attain ‘mukti’ from these with retrospective effect of earlier births too by pavitra snaanas at Pancha Tarangini).

**Damaruka Shila Garbhagriha Puja-Garbha Kaagara Nivritti Marga**

Devi Parvati evinced enthusiasm in learning from Maha Bhairava about the background of Damaruka Ganeshwara, and how he turned into a shila or stone as also how the ‘Shilaasthala’ evolved itself as a Punya Kshetra. *Shrnu vakshe Maheshani charitam Daamara sambhayam, Ena Karma vipaakena Shilbhuto Ganeshwarah/ Yacchutwaamuchyate janturvighna samsaghnai ranekashah* (Maha Bhairava narrated the episode as to how Vighna Nayaka turned into a Shila and why various obstacles faced by human beings could be removed into auspiciousness by the darshana and puja of Damaruka Vighnesha) *Paraanartana shilasya Dhurjate Sandhyayordhyayoh, Shanmukham kreera maanasya Sandhya kaalo bhavat Priyel* / (Devi Parvati! Parameshwara was totally involved in ‘Tandava Nritya’ even as Sandhya Kaala was round the corner and Shanmuhka Swami was playful with Parvati). At this juncture, Shiva concluded his nritya and got concerned as Sandhya Samaya was over and he would have to take up his nitya-naimiththi karya. Parvati noticed that Maha Deva was disturbed since he might get late for his daily chores. Ayam Maha Ganodeva damarum guhya tis that, Sandhyaaya vedanaatha cha chira kaalam Maheshwara/ (Devi Parvati remarked that already Shiva was mentally disturbed yet Ganeshwara had not stopped his Damaruka still!) On hearing this, Shiva feigned a mischievous joke as though to tickle Shanmukha too! But since Ganeshwara continued his damaruka, Shiva got highly irritated since Sandhya time was almost concluded and his daily chores were upset! Sandhyaa kaala punastatra vyayatya gacchika pardhinah, Vimrushya sandhyaalopamsa Deva Devo bhavah swayam, Krudhaah shashaapa Girije Maha damarukam ganam/ (Since Sandhya kaala was already over, Shiva got furious and declared to Devi Parvati that he was therefore giving a ‘shaap’ or curse to Ganashwara) *Yasmaanidraa vashenaapi Sandhyaa lopah krutasta yah, Mama tasmaacchiram tishtha shileebhuto Ganaadhamam/ (My night slumber since converted now as ‘Aavesha’ or anger due to my schedule of Sandhya Karya is exceeded, I curse this ‘Ganaadhamama Damaruka’ or the so called Chief of Ganas alias damakuka as obsessed with the Play of damaru to be converted as a Stone forever!) Having thus given the Shaap as a punishment to Ganesha, who turned into a Shila at once, Maha Deva retreated to Tapasya for a long duration, yet bestowing a boon to humanity as follows: *Yah kaschin maanavoLoke Ganam Daamarukam shreyet, Sa yaati Brahmano Lokamiti Satyam vadaamite/ Yah kaschidapi cheshaati Punya Garbhagamham shrayet, Garbhasta muchyte janturiti Satyana te shape/ (In this world, if anybody reaches the Damaruka Ashrama, that person would doubtless attain Brahma Loka and this indeed is a Truth! Devi Ishaani! Whosoever could enter the ‘Sanctum Sanctorum’ or the Garbha Griha of the ‘Damaruka Ashrama’ would achieve ‘Garbha Mukti’ or the riddance of rebirth! This is a ‘Satya vachana’ or an essential Truth again too.). Those, who come out of Garbha Dwaara of the Temple, would attain Shiva Loka and have no rebirth. *Yah Kaschadapi cheshaaani Brhumaha Guru talpagah, Maattruhaa Pitruhaa chaapi Suraapo bhraatrughapicha, Sayaaati Paramam divyam padam Sadaa Shivam Priyel/ (Anybody who might have committed Pataakas like BhrBhatru-Matr-Pitru-Guru hatyaas or Madya Paanas too would then be pardoned out right and become eligible for Shiva Loka Praapti) Maha Paapavanam chhetum prasabhimicchase Priye, Tadaashrayasya Devesha garbhaagaarva vinisrutaal/ ( If one has an intense desire and conviction to extricate from Maha Paatakas, Upa Patakas, and the worst
kind of sins, one should exit the Garbha dwara of the Damaruka Sthaana and perform the most severe and sincere worship to Parameshwara!)

Outstanding Magnificence of Mrityunjaya Amareshwara

Snaatwaamaraavateem naamneem nadeem parama paavaneem bhasmaangasita dehaa cha bahu vastra vivarjita/ Pralapanjirmvacchiva sandhaanam dehime Parameshwara, Tadaa roheddarivaram tyaktwaa krodaadhi vikriyaam/ (Parameshwara! After taking bath in the most Sacred Amaravati River, smearing bhasma all over the body which shines bright white and wearing limited clothing, do kindly show me the way up the mountains to Shiva Loka! This is how one should pray after winning over the proverbial ‘Arishad Vargas’ of ‘kaama krodha lobha moha mada matsaras’ viz. desire, anger, greed, infatuation, arrogance and envy and firmly resolve with grit, faith, and total dedication to ascend and successfully reach the final destination of Amareshwara up the frighteningly arduous and most tiresome mountain range!) Tadaa pranamya Devesham Guhastham Amareshwaram, Golakah kundaka vaapi yah kashchidatra nivritah, Sa bhavatu Gano Devi cheti satyana te shapey/ (Devi! As you perform earnest pranaams to Amareshwara Linga inside a mammoth cave, do not get awed and afraid by the picturesque vision of the Linga in the cave whether it presents itself in a Gola-akaara or Kundala-akaara, but assuredly and most truthfully magnificent and over-powering , as I swear, stated most emphatically by Maha Deva)

Shrunu vakshye Maha Tirtham Amareshasya Sundari! Yacchrutwaapi pramucchet maha paataka kotibhih/ (Sundari! I shall now narrate about the significance of Amaresha Maha Tirtha as whoever absorbs the essence of the legend should be freed from crores of sins piled up!) Sadaa sadaa seettato naivanaaaseetkinchina Sundari, Niyatirabhavattasmaat paraacchha paraatparah/Niyatirahamutpanna iti shushruma Sundari, Ahaame Sarva Bhagavatsarve Devaaah sa Vaasawaaah/( Sundari! This account is a truth of perfection and reality that is being narrated and that is why has originated from purity of thought and mental discipline. I learn that I was originated from ‘niyati’ or such righteousness and self control). Rishayah Pitaraschaapi Gandhavoraga Raakshasasah, Yaksha Bhuta Ganaaschaapi Kushmaanaa Bhairavaadayah/ Manushyaa Jambukaah Krura Daiyta Daanava punnga, Yete chaanaye cha bahava utpannaa niyateh swayam, Chaturdasha vidho bhuta sargah praadurbhukalakah/ ( It is out of this concept of ‘Niyati’ that all Devatas, Rishis, Pitru Devaas, Gandharvaas, Uragas, Rakshasas, Yaksha, Bhutas, Ganaas, Bhairavas, Manushyas, Jambukas, Krura Danava-Daiytaas and so on, on their own; in fact fourteen types of species were originated). Mritustaanagrasat sarvaan Devaaah bh Suvaasaaah, Devaste mrityunaa grastaavya kulaahyabhavam Priye/ Sametya sharanam jaguh sharanyyam Parameshwaram, Tushtuvah parama preetyaa Shankarah tamonaashranam/ (Mrityu tormented Devaas, headed by Indra, approached Parama Shiva for refuge and protection and appealed as follows to the ever merciful Shiva):

Om Namah Shivaaya Devaaah Vishnave Prabha Vishnave, Namashindrakodobhda prakaashaananda ripune/ Paramaaryadashaashtaaya sthaanave Vishnava bhavane, Namashchityayachintyaaya chitijnaaya chidardhine/ (Our prostrations to you Parameshwara; you are Shiva, Vishnu and Prabhavishnu at the same time at once! You are of Chit Swarupa enriched with the splendor of Chandra Deva. You are the Paramardha dashaastha, Sthaanu, Vishwa Bhanu, Chitya, Achintya, Chitijna and Chidardhi! our earnest
salutations to you!) Vishwa dravya Shitaashesha Swaanta Mohaaya Shubhave, Vimarshine Vidhiginaaya Mukti Rupayaayate namah/ (Parama Shiva, you are of the unique form of Vishwa dravya, Shitaashesha, Swaanta Mohana, Shubha Swarupa, Vimarshi, Mukti Rupa) Vishesajnaaya Devaaya Jaya Vishvopa kaarine, Vishwa rupayaay Devaaya Vishwa vaasaayate nama/ Nishedha jnaaya Devaaya Tatswarupaaya –tenamah, Namaste Sarva Mrigyaaya Sukshma Maargaartha darshine/(Our pranams to you Visheshajnaa, Deva, Tat Swarupa, Jaya, Vishyopakaara, Vishwa Rupa, Vishwaavaasa, Nishedhajnag, Tatswarupa, Sarva Mrigya Rupa, Shukshma Marga Darshaka) Namo niyati rupayaay tatwarupayate namah, Mahattwaaya Devaaya Sukshma Tatwaayate namah/ Namomritaaya Devaaya Namomrita swarupine, Mrityunjayaaya Devaaya bhuyo bhuyo namo namah/(Our prayers to you Niyati Rupa, Tatwaa Rupa, Mahatatwa, Sukshma Tatwa, Amrita Rupa, Amrida Swarupine, Mrithyunjaya, Maha Deva, Bhuyo bhuyo namyah). As the delegation of Devas led by Indra commended as above, Maha Deva was pleased and on his enquiry, Indra explained about the constant threats posed by Mrityu to all of them: Yatah sa mrityur nashya nesvechcha balena hi, Tatkurushwa Maha Deva bhaiktaanaamartam naashana/(Devadhideva! Do kindly show us a way out from the strangle hold of Mrityu so that it should not overcome us and torment us; kindly ensure that the desperation and constant threat to your Bhaktas like us be terminated forthwith.) Shruttwa Deva vaachah soumyam Maheshah pratyuvaачchaa taan, Mrityupaayam karishyaami sahadhwam kshanamuttamaah/(Maha Deva realised the gravity of the problem and assured Devas of a solution soon) Griheetwa shirastatra Haraschandra kalaam swayam, Sampeedyav Devaanna vadanmrithyu bhesha peedanaat Yaa nisrutaa chaiaa tathaa dharaa seetatraa paarmika Priye, Sauva bhutaa nede punyaam naamnaavaih Amaravati/Ya bindavaschayutaa Devi Shariremrita bindavah, Te bhasma rupataam prapyaachchhashechanataam gataah/ (Bhagavan himself adjusted the Chandra Kala on his head and pulled out a flow of Sacred River named Amaravati from his body. The River materialised into chilled cool drops and as many drops of Amrita that flowed turned out to take the shape of a hallowed Linga decorated with Bhasma and that indeed was the Amara Natha Maha Deva Himself). Premaateshaam Maha Devi Shivopidravataamagaat, te drushwaatu Shivam tatra dravibhutam Maheshwari/ (This was how Maha Deva got melted from the desperate cries of Devas to save themselves from the clutches of Mrityu) That indeed was the Origin of Amara Naatha Linga!) Tushtu vaargibhih pranemuscha muhurmuhuh/(Devas raised their voices and showered their ever grateful commendations and prostrated before the Linga again and again) Sa punardashayaa pusa Devanaam mita kaamayaya, Rasopishaanataam prapya Linga rupobhavatim/ Parama Shiva then gave them a limited darshan once again and then assumed the Holy Form of the Melting Linga) Lingam rupam Haravokshya dravibhutam Maheshwari, Punah punah pranemuste bhavam kaarumna kamparam/ Devi Maheshwari, Devas were moved and memerised by the most merciful ‘parama tatwa’of Maha Deva and prostrated before Him repeatedly). Devaannuti paraadrushtyaav provaacha Surattamah, Harah Paramayaya Vaachaa shrunutwam Devasattamaah/ (Most pleased with the grateful commendations of Devas, Maha Deva addressed them as follows) Yasmaad bhavadbhidrushtam mePrama Lingam darigiri, tasman Mrityurmushmaanave yadhattemedanugraahaat/ (Devas! Just as you are visioning my Linga Swarupa replete with compassion and love, so does your fright of Mrityu melted off for sure?) Ihaivah Amaraa bhutwaa gacchavam Shivayujyataam/ (Be here always to accomplish ‘Amaratwa’ and ‘Shiva Saayujya’) Itah prabhutime Lingah Amareshaakhyamuttamam/ Devaah pradakshine kritwa swam swa maalayamaayamah/ Totally contented, Devas once again prostrated and returned back to their abodes in Swarga). Maha Deva who bestowed boons to Devas earlier, then disappeared himself to the other oblivion of the Mountains.
Maha Bhairava continued his conversation with Devi Parvati further: 

*amaam soma kalaam guhya devaanaam hita kaamyaya, mrityu naashamchakaaraasu tasmaaddhaih amareshwarah* (Devi! Having absorbed the Chandra Kalaas day by day following ‘Amavasya’ and thus demolished the fear of Mrityu, then onward Maha Deva attained the fame and name as Mrityunjaya Amareshwara) 

*mrityu heena yato devi cheshwarena kritasuraah, tatah proktam puraavidbhiraamareshwara sanjakam* (Devi! Having absorbed the Chandra Kalaas day by day following ‘Amavasya’ and thus demolished the fear of Mrityu, then onward Maha Deva attained the fame and name as Mrityunjaya Amareshwara)

*parameshwara had blessed Devas to destroy Mrityu and as such the writers of Puranas and Itihaasas as also Tatwavidhis accorded the title of amareshwara to Him.) bhava rogam cha guhyaaticheshwarah, swayam yaddarshanaat proktam hyamereshwaraakhya muttamam* (Bhagavan Shiva destroyed bhavarogaas or the evils of Samsaara especially diseases and problems of body and mind and that is another reason of naming His abode as Amareshwara) 

*amaam prabhuti puraantam kalaam guhyaaticheshwarah, tatah proktascha tatwagjnaih bhagavaannamareshwarah* (As He destroys all kinds of blemishes during the period of Amavashya to Purnima, Bhagavan is named Amareeshwara)

*yadaa suranaaschaiva jaraamarana naashanam, moksha ishwaryaprada yasmaat proktamamara sanjnakam* (He bestows moksha or Ultimate Salvation and opulence, destroys old age and untimely deaths and that is, he is titled Amareeshwara)

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*amaam prabhuti puraantam kalaam guhyaaticheshwarah, tatah proktascha tatwagjnaih bhagavaannamareshwarah* (As He destroys all kinds of blemishes during the period of Amavashya to Purnima, Bhagavan is named Amareeshwara)
completely reverse their actions and rectify themselves at the mere darshan of Amar naadha Linga). Drishtwa Devamamaresha swarupam dravibhutam parvata, nucchhetasamasaa maatra paapasadhaschaa Devi Satyam Satyam naanrutam te vadaami/Chandraayana Maha krucchha shatamaantaaru naischa yat, Phalam prapnayasya darshayaat/ (Dev! The unique vision of the gigantic Linga melting fast shall indeed redeem oceanful like sins and this indeed is the Truth and Truth again; the fruits of sighting Amareshwar would equate Chandrayana-Maha Kruccha Vratas in hundreds). Kuru kshetre Prayaage cha Naimishe Kurujangale, Gavam koti sahasaryaa sampradattayam yat phalam, Tat phalam samavaapnoti Amareshasaya darshanaat/ (what ever ‘phala’ or reward is available from the charity of thousands and crores of cows at the most Sacred Tirthas like Kurukshetra, Prayaga, Naimisha and Kurujaangala might equate with Amareshwara Linga Darshana). Susukshmaah sweta vaasobhirnirgga kunchhuka chandanaah, Karpura swarna pushpascha roupaiwaapi Maheshwari, Pujayitaamaresha - akhyaam Linga Divyam sudhaamayam/ (Maheshwari!Those who perform dedicated puja to Amareshwara with tiny white robes, Mriga Kunkuma Karpura chandanas and golden flowers are certain to become Rudras by themselves and would not get a rebirth!) Nari va Purusho vaapi pujaye Lingamuttamam, Sayaati Shiva saayujyam yatra gatvaanasho –chati/ Amaresham aha Lingam drushthaasw spruushwaa kalaam Narak, Sadyo hyamaraataa yati Satyam Satyam Varaanane/(Be they men or women who have darshan, sparshan and perform ‘Shodashopachaara puja’ in full detail with devotion should indeed attain Amarawata or Divinity definitly and this is the absolute Truth assured Maha Bhairava to Devi Parvati) Peetwaa Amara dhaarantu patitaantu grihaat, Pade padeshwarudhaanam yagnjaanaam labhate phalam/ (Even those who take in the melted water of the Maha Linga would be blessed with Shiva Sthaana and there is no bar in doing so but with faith and belief!) Drishtam Amaranaadhasya rudam yaschavrajeda grihaat, Pade padeshwarudhaanam yagnjaanaam labhate phalam/ (Those who resolve to take up the Yatra to Amara naadha from their homes shall reap the fruit of performing Ashwamedha Yagna by each and every step towards the destination) Kapotaanstmu ganamstwaa driishtwaanmyandajaan narah, Sa eva Rudro bhavati jayeti pravadanmuhuh/(Those yaatris who happen to sight doves or damaruka ganas or even other birds or elephants in the high domes of the cave or its premises, should greet with victory sounds of ‘Jai Jai’ as they shall attain Rudra Rupas!)

The Legend of Daamaruka Ganaas turning into Pigeons

Kapotaah ke Ganastatraa katham kritasthitaa Maha Daamaruko Ganaah, Tadaaprabhuti tatraiva sthaapite Ganaamayaa/ (Devi, do recall that I installed Maha Daamaruka Ganaas) Taandavaa vedanaardham cha Sandhyaaaklaalasya Sundari, Ekadaa nritya maanasya Sandyaayaam chaiva Dhurjateh, Spardhyaa ‘kuru kurvtya’ chunstremaravindate/ (Sundari, when Shiva was performing Tandava Nritya at the Sanhyaa time, he kept on hearing the sounds of appreciation saying ‘Kuru Kuru’ or ‘do so, do so’; Maha Deva got disturbed and gave a shaap to the ‘Daamaruka Ganas’ to become pigeons) Yasmat kuru shabdam kurvaanah spardhayaamuhuh, Tasmaat kuru shabam kurvaanah stha chiram Ganaah/Kapota rupaa teerthesmin Vighna sanghaapa haarinaah/Ityam
shaptaasato Devi harena Paramatmanaa, Kritwaas rupaaastaaam Tirtha Vighnaapa haarinaa/ (Maha Deva cursed those Daamaruka Ganas who kept on exclaiming ‘Kuru Kuru’ had ever-since taken the form of pigeons and continue the sounds as such till date; thus Bhagavan blesses to the Yatris by way of conveying the message of destroying their sins through the sounds) Yodrshtvaatu uhaantastaan Kapotaan gaganaaat Priye, Avaaroohed Girisharastasmaa teertha drohi smrito buddhaaah/ (Priye! Those who do not vision the pigeon inside the cave are expected to be ‘teertha drohis’ not having fulfilled their aspirations) Tasmaattatra darshaneeyaaah Kapotaas Ganeasattamaaah, Maha paapaharaah prokaatah Yaatriibhih Paaraa- maardhikaaah/ (That is why these pigeons must be seen and heard as a mark of the fulfillment of their wishes) Snaatwaas druustoaa shruucaachaapi spruushtaa Devi samantataah, Amaraishwaryaataam yaati tatah prokaatamaraavaat/ Amaraatwaam naraah snaatwaas sadyamuchyat sankataat/ (Devi! Performance of ‘Snaana Darshana Spursha’ of Amareshwara Linga is a unique experience possible only for a limited Yatris and bestows Amaratwa and that is why this pilgrimage is noted as Amara yatra) Kali kalamsa ghora naaşhaanam Rasa Lingam samuderitam Priye, Pushpaasha vinaasha kaarakam amareshwara - naaakaam param/ (This ‘Parama Rasaramareshwara Linga’ is stated thus to be Ghora Paaapanaashaka and Pashu paasha vimochana kaarakaa) Yah karoti Maahaa Pujaam Swadhaa Lingasya Sundari, Sa yaati Shiva saayujyamiti satyam vadaamite/ (Sundari, it is a unique Truth that is assured by Maha Deva that whosoever performs dedicated worship to this Swadha Linga would be blessed with Shiva saayujya) Siddhi Lingamidam Devi Budhi Lingamidam Priya, Shuddhi Lingamam prokaatai Vriddhi Lingamidam param/ (Devi, This indeed is acclaimed as Siddhi Linga, Budhi Linga, Shuddhi Linga and Parama Vriddhi Linga!)Idam pumavanam Lingam Mahattejobhiwardhanam, Kanya pradam paavanam cha Paramam yogadam Kalou/ (This Pumsavya Linga is an instant enhancer of Tejas or Brightness, Kanya prada, Paavana prada and supreme yoga kaarakaa in these days of kali yuga)Vinaa dhyaanam vinaa aanam vinaa yogam yadeechahi, Tadaa shrayasya Dveshi Linga mamara sanjnakam/ (Devi, one might approach Amara Linga if desirous of returns even without dhyana,daana, yoga pre-requirements) Shariram youvanam dravyam daaraan putraan griham tathaa, Chanchalam sarvato jnaataa Amaresham samaashrayet/ (One should approach Amareshwara without considerations of age, physical well being, monetary considerations or of wife/ husband, children and household) Yaavanna grasato mrituryavannendriiya viplavah, yaavaddehed jaraa vyaaadhie sheerayate Jagadambike/Taava Devaamareshakhyaaam Lingam Rasamaya Priye/ (One can after all reach Amaresha Linga only before Mrityu does not devour, physical limbs create no havoc, old age and disease do not overcome) Trilokyee yaani Teerthaani sthaanaani Jagadambike, Amareshakhyaa Lingasyasan Lingam Rasamaya Priye/ (Jagadamba! There is no parallel in the Tirthas, Sthaanaas and so on in the Trilokas comparable with Amaresha Rasamaya Linga!) Bhuyo bhuyah vimuktena Narah paatakane vaaskalou, Amaresham samaashritya muktiyeva na samshayah/ (What indeed is the use of repeated references! There is no doubt at all that worship to Amareshwara and his total protection assures mukti) Ityam Mahaatmyaameeshani punyam Amara bnaadham, Shrutiwaas pathiwaamuccheta Brahma hatyadi kotibhih/ (Devi! Those who hear, read about and absorb the account of Amananatha would be redeemed from crores of sins) Apeya paanaana muchyeta tathaa bhaakshasya bhaakshanaat, Bandhaa pramuchyate buddho rogaadrogi pramuchyat/ (Persons who are victims of prohibited drinking, consumption of prohibited food, or imprisoned for offences or subjected with diseases are redeemed forth with) Idam prajanaam soumyam shrotrunam pushthi vardhanam, Pathithwaas paathhayitsvaavaa muchate sarv kilbishaat/ (From this Amareshwara Linga Mahatmya, readers would improve their physical well being and excellent health; learning about Him by themselves or hearing from others shall demolish all ailments and sins of both the parties).
Ayushpradam Kaantidam cha keertidam Jagadeeshwari,Dhanadam paputram chaapi Kanyak pradamuttamam/ (Devi! This Legend would bestow longevity, brightness, reputation, prosperity, and disciplined sons and daughters to those who hear or recite) Ityedhapatalo guhyaa gopaniyah Kale Priye, Shrutaamudhyaat pathito Maha Patakahaa Kale! (This narration is confidential and worthy of keeping confidential too; during these times of kaliyuga, mere studying and absorbing the essence of this Sacred Story shall certainly terminate all indiscriminations)

Shrutwaa shrutwaaMaheshhaana smaaram smaara manuttamam, Punyamamara naadhasya rasa lingasya sambhavat, Kritaardhaasi kritaardhaasi kritaardhaasi na samshayah/ Kreetasmi Jagadeshaa taaritasmi bhavaranavat(Maheshwara! This highly Sacred Account of the Origin of Amarnatha Rasa Linga has been heard from you and I am most grateful as you have so patiently and interestingly narrated that I shall indeed cherish always the proceedings and seek to absorb the contents. Maha Deva! I am ever grateful, thankful and indebted to you once again and again! I am your humble servant having relieved me of the ills and woes of the ocean of ‘Samsaara’)

Devi Parvati further eulogized Maha Deva as follows:

Jaya Shambho Trineratwam Jaya Bhaktam kripaambudhey, Jaya Shiva Jayeshyaa Tripuraasura sudana/ Jaya Kapardinbhangavam Jaya Shula Dharachyaita, Pynaaka paane Varada Jayaanshaka Madardaka/ Jaya Bhakta Janodaama Kaamanaa Varadeshwara! Jaya bhakti rasaaswaadakhilo Vishwapa/ Jaya ghoraatigloresha Jaya Paapa nivruttaana, Jaya Bhairava Bheemesha Jaya Shri Para Bhairava/ Amarnath Yatra Phala

As Devi Parvati thanked Maha Deva, the latter explained further for the benefit of Bhaktas as follows:

Yatah swam darshayaa Maasa Shravanyam cha Harah swayam, Tatascha kathityaa yatraa Shrananyaaam cha Harah swayam,Tatascha kathitaa yatraashravanyaam Punya daayani/ Shravani shukla pakshe yatraa Shravanyaam Punyadaayani, Shravani shukla pakshe tu yaatraam kritwaa vidhyaataah/ Yah prapashyey Purnimaayaam Swadhaa Lingam sanatanam, Yaati Shivaam padam sopi Pashupaasha vivritah/ ( Maha Deva himself gives darshana and as such yatra on that particular day viz. Shravana Purnima is extremely significant. Those who seek darshana in the fortnight from that day onward would indeed attain full redemption from all types of Maha Patakas and smash away from the shackles of Pashu Paasha!) Yah prashavanyaam Maha Devi prapashyedgiri madhyamam, Lingam Amaranaadha rupasaaccha samidhou/ (Maha Devi! Those who have darshana of Amarnatha Linga in Shravana Nakshatra would be rewarded with Shiva Loka nivasa!) Sparshanaat Deva Devasya Lingasya Jagadeshwari, Paapa panchaka nirmukto yaati Shaiva param padam/ (Jagadeshwari! Those who have the great fortune of Maha Deva Linga sparsha would redeem themselves of sins in entirety and attain Parama pada). Vaaranaasyaa dasha gunam Prayaagaaccha shata smritam, Sahasra gunitaar Devi Naimishaan kuru, Punya phaladam proktam mayaataa Priyecchayaav/ (Devi! This Amarnath Linga grants the fruits of worship at the Varanasi Linga by ten times, Prayaga’s puja by hundred times, Naimisha by thousand times) Divya Varsha sahasram tu Lingaarbuda prapujanaaat, Suvarna pushpa yuktaabhi kshomairvara paramtyaat/ (Worship of Lingas for several years with golden flowers would equate with Rasa Linga darshana once) Ekaahye Maha Devi Mriga kapuram chandanaat, Karpura chandanaschaapi pujayemamareshwaram, Apnooti cha Maha punya Amareswaraasasya pujanaat/ (Just once Mriga karpura chandana Puja, if done to
Amareshwara, that itself would be adequate to accomplish Maha Punya) Muktaabhih swarana pushpaina roupyairvaa, Naro muktimavapnoti satyam satyam varaanane/ (Even one puja with pearls, golden and silver articles to Amareshwara Linga would suffice to qualify to secure Mukti) Ananaisha Vividhai dravye pujayoramarshwara, Dhupa deepaischa naivedyaih purnamaapnotivaa ganam/(Puja with vividha dravyas and dhupa deepa naivedyas to Rasa Linga, would fetch Yagyna phala) Araariktaam Maheshasya ghritaabhyaktaam karotimah, Tilathailaabhishitaam vaa sayaatii Paramampadam/(Following Abhisheka, with ghee or oil, once Bhaktas perform ‘Mangala Arati’ they would fetch the fruits of ‘Paramapada prapti’. Ghrita guggula samyuktaam dhupamati Sundari, Sarva paapa vinirmukto yaatiMaheshwara padam/(Sundari! Persons duly performing ‘Arati’ with ghee to the Amareshwara Linga shall reach Maheshwara -pada) Pradakshinaardha yo Devi yo dadha an Maheshwari, Pade pade cha medhaanaam saahasram prapnumaan narah/ (Devi, those who perform half circumambulation to Amara Linga, shall reap the reward of Ashwamedha Yagna for each step!) Tatovaruhecchalaatushrayeh sangamamuttamam, Shraaddham kritwaa vidhaa nena tarpaye Pitru Devataah/ (On return from the Mountains, the Devotees are advised to return back to the flows of the ‘Sangama’ and duly perform Pitru Shraaddha and execute tarpanas to Pitru Devatas and Devas) Modanti Pitarastasya nrityang cha samantatah, Adha kurvanti Daayadaah Sangame shraaddhamuttamam/(Pitru Devas on being satisfied with the Tarpana Shraaddhas thus at the Daayaadi Sangama would even dance with happiness). Gaya pinda pradaanaisha shatatkalpam Sureshwara, Gacchanti yaam triptimah pitarah Surapujite/ Kshirakhandadaadi bhojascha Brahmanaancha bhojanaat, Taamaapnuvanti Desveshi saktu pindaascha Sangame/ (Sureshwari, Sura pujite! Gayaa pradaana is stated to yield contentment to Pirtu Devas for hundred kalpas; but the type of Shraaddhas by serving elaborate menu of ‘Ksheera khanda bhogas’ at Gaya tantamounts to the bland food provided at the Daayaadi Sangama results in much better contentment to the Pitru Devatas). Kurukshetre Prayaagecha Makarepi Devaakare, Shata kalpam Maheshani snaanaadyatphala maapnuyaat, Tadaapnoti pitaro yaanti taam yaati Sangame Priye/(The tarpana phalas at several Kshetras like Kurukshetra and Prayaga at the entry of Surya Deva into Makara Rashi for hundred kalpas would indeed equate to just one ‘snaana’at the ‘Daayadi Sangama’!) Chudaamane Maha Yogi Kur kshetre cha tarpanaat, Tadaapnoti pitaro yaanti taam yaati Sangame Priye/(The tarpana phalas of cows, gold, silk clothes, silver, mukta phalam and precious stones would surely result in Shaiva-pada).

Amarnath yatraanantara Peetha Daana Vidhana and Mahima

Devi Parvati enquired about the procedure of Peetha Daana and Maha Bhairava replied as follows: Palapapanchaka maadaya yava pihsatsya Sundari, Suchaturbhadram kritwaa lepayitvaattu kunkumaih/ Karpura chandanaivaapi Mrigasjaisha Maheshwari, Chatushkloneshu samstthaapya suvarnaanaam chathustayam/Athavaa repya mudraanaam panchakam Manujeshwari, Archayitvaa
Gandha Pushpai Brahminaaya samarpitay/Sundari! Having drawn chatur bhujas or four segments on a ‘Pancha Pallava Peetha’ or base smeared with Kesara, Karpura, Chandana and Kasturi Lepanas, place four golden items and a gold and pearl in the center –or alternatively silver mudras-and Gandha Pushpaakshas should be given away as daana to a Sad-Brahmana) Aadhaara Shaktayadibhi nantraith pujayitwaa suvaasayet, Vastraith shwata patai daivastyaay yaginopaveetakaih, Dakshinaabhi bhakt purva mantenam samuccharety/ (Adhaara Shakti Mantras be recited, puja be performed with Sugandha, Sweta Vastras and Yagnopaveeta, besides ‘Dakshina Daana’ and the following Mantras be recited too:

Yatraa saaphalya hetoscha Amareshasya aginayaa, Peetham mayaaarchitam divyam suvaasobhiralamkritam/ Mrityunjaya Maha Devabhi Samsara saagaraat, Architam twaswarupaayaa Braahmanaaya mamatmane/ (With a view to reap the Maha Phala of Amarnath Yatra, this Divya Peethika Puja has been successfully concluded with the blessings of Maha Bharaiva. Mrityunjaya! Maha Deva! With the unique aspiration of crossing this ‘Samsara Samudra’ without fear and with total faith, this Divya Peethika is being offered as a token of dedication to you in favour of this learned Brahmana. Then the following be recited: Idam grihaana Vipresha swarupinava saasinaat, Peethamshaamyamare – shasya Mahaapaapa nivrittasye/ (Brahmanottama, under instructions from Maha Deva, do kindly accept this Divya Peethika as a token of gratitude with your blessings to destroy all my erstwhile sins).

Thus, Maha Bhairava Deva continued his narration to Maha Devi as follows: Yanmaya dushkruta kinchit-kritutam Gurvaanmyathaapaivaa, Bhrunahatyadikam paapam Brahma hatyaadikatathaav/Guru hatya-adikam paapam Maatri haytaaikam cha yat, Suvarnastyaadikam paapam Suraapaanamapeeshwari/Gohatyaanrita bhashitwa krodham lobhamadhaapivaa, Bhatruhatyaagaadanyamrityu krita cheshyaya/Paradaaraabhihgamitwaan Para vaadam parasyava, Bhartrusdyanyadadaa saktam kritaamchesyaat Sureswari/Laghu sukshma brihadwaapi yatkrutam paapamuttamam, Tatsarvan naashayaayaatu peetha daanaan maheshwari/Ii Mantrena Deveshi peetham Vipraaya charpayat/ (Sureshwari! The following Mantra be recited with faith while executing the Peetha Daana: ‘May Sins and Patakas of varying dimensions perpetrated by youngsters or elderly like Bhruna-Go-Brahmana-Guru- Matru-Bhatru hatyas; swarna harana, suraa paana, Anrita Bhaashana, Krodha, Lobhaadi arishad vargas, Para daara preeeti or desire for men other than one’s own husband and so on as also small, medium and huge Maha Patakas be dissolved with this Peetha Daana!’) Tathaa maya proktamin vattraanaghe daanamva peethyasara para rahasyam, dadaswa Deveshi param kmanyrdaanah Kaler kalpa phala pradaishcha/ Idam rahasyam Paramam naasyeyam yasya kasyachit, Gopaneeyam visheshena Kale siddhi pradamnanaam/(Anaghe! The detail of Peetha Daana has thus been conveyed to you. What indeed is the value of any number of charities in Kali Yuga otherwise! This information is confidential and of high relevance and utility otherwise!) Lakshmyaah kritamidam daanam Parvataacha Majheshwari, Saayujya mapi tatkshan praputah Parameshwari/ (Maheshwari, Lakshmi Devi and Parvati too performed this Peetha daana and they too attained Shiva Sayujya!)

Having explained the procedure and phala of Peetha Daana, Maha Bhairava gave detailed instructions to Devi Parvati to spread the message of the Amarnath yatra’s unique significance to the inhabitants of Maamala Graama as follows: Tato paapaan mahaagraame Maamalaakhye Maheshwari, Pushupahaarai pushpancha pujaneeyah prayatnataah/ Praasaadya Ganapam tatra naanaa balyupahaarakah,
Shraayaanna vadale Gangaa yashtim tatraarrayyd Budhah/ Yashte hyaadhaara bhutasya Saakshi bhutaasi vaivatah, Yaatkarmanascha teerthasya yaatraam mama nivedaya/Yashte!Srishti Swarupasi sthiti pralaya kaarini, Yashte Vishnu prayaasi twam Shiva Shakti swarupini/Tasmaanme paapa sandhaanscha hitwaa mahiswakam padam, Gange Priyaahi Devasywa Shirasi Dhurjate Priye/ Purato Deva Devasya maatraam mama nivedaya/ (Maheshwari! Do visit Maamala Graama, feed the cows, perform pushpa puja formally, execute Bali haaras, worship Ganeshwara to please him, go upto Ganga Tirtha, invite a sizeable congregation of Vidwans and as you yourself are the ready evidence of the happenings at Amaranadha, do sensitise them about the unique significance of the Yatra in great detail. Indeed you are also the Srishthi- Sthit-Pralaya kaarini, Shiva Shakti Swarupini, Vishnu Priya too besides being the beloved of Dhurjati who is the companion of Ganga retained on his head; indeed you are the Supreme Spokeswoman who has the capacity and power of conviction to popularize the message of Amaranatha Yatra Visesha so that large number of common men and women tormented by sins of varying proportions could be relieved and be blessed for Shiva loka prapti!)

**Conclusion**

_Veda paraynam Punyam praapnotyeva na samshayah,Yatraamevam vidham kritvaa punyam Amara nayakam/ (Yatris to Amaranaath are assured of Veda paarayana Punya, but countless other benefits too)_

_Muktimeva samaapnoti vina chendriya nigrahaiv,Ilaloke sukhi bhutva Ante saayujya maapnuyat/ (The Yatris would enjoy the rest of their lives with contentment and at the termination of life attain Sayujya)_

_Ityeṣa patalo guhyo Maha paapa pranaashakah,Shrutascha Pathitaschaapi Hayamedhaadiyagadah/ (Maha Bhairava assured Devi Parvati:The above narration is a ‘Rahasya Vrittaanta’ or of Confidential nature that uproots all kinds of Paatakas committed by human beings who have successfully accomplished the pilgrimage to Amara natha. Those who read or listen to this Account will have secured Ashwamedhaadi Yajna Phala!)_

[ This is the Sacred Description of Shri Bhairava Bhairavi Samvaada on Shri Amaranatha Yatra Phala from Bhringi Samhita of Skanda Purana]

**OM TAT SAT/ AMARNATHA LINGAAYA NAMO NAMAH/**