Translation:
Tamil: Dr. S. Srinivasa Sarma
English: P. R. Kannan

Placed at the Lotus feet of
Jagadgurus Sankaracharya
Swamijis of
Kanchi Kamakoti Peetham

Third Edition: April 2023
INTRODUCTION

SRI AMARANATHA MAHATMYAM is a rare find of Sri Kanchi Kamakoti Peetham. This work describes inter alia the various kshetras and tirthas to be worshipped en route to the celebrated Amaranath Lingam as part of the holy Yatra. Stories bringing out the significant association of these sacred spots with Siva, Sivaganas, Devi, Ganapathi and Vishnu are recounted in a gripping manner. Stotras in praise of Siva, Devi, Ganapathi and Vishnu, occurring in the narrative are beautiful. The book concludes by saying:

“By performing yatra in this manner of the sacred Amaranatha, one attains Mukti without (tough efforts like) control of sense organs. After enjoying happiness in this world, he attains to Sayujyam (merger with Siva) at the end.”

Navi Mumbai P. R. Kannan
Mob: 9860750020
Email: prkannanvashi@yahoo.com
CONTENTS

AMARANATHA MAHATMYAM - HIGHLIGHTS 5

AMARANATHA MAHATMYAM - Text

1. Amaranatha Yatra 32
2. Khilyayanam 44
3. Glory of Mamaswaras 62
4. Lambodari Nadi (River) Mahima 74
5. Bhrigutirtha Nilaganga 88
6. Greatness of Sthanavasramapesha 102
7. Sri Susrama Nagaraja Mahagonasa Mahima 116
8. Sri Vayuvarjanadhi Panchatarangini Mahima 133
9. Sri Damaruka Garbhagara Nissarana 155
10. Sri Amaranatha Mahatmya 169
11. Sri Amaranatha Phala Varnanam 208
SRI AMARANATHA MAHATMYAM - HIGHLIGHTS

This interesting Mahatmyam occurs in Bhringisa Samhita. Bhringisa is a rarely heard name of Siva. Bhringi was a Maharishi, who was such a great devotee of Siva that he did not wish to worship Parvathi even along with Siva! When Siva and Parvathi were seated together in Kailasa, the Maharishi took the form of a bhringi (bee) not wishing to go round Parvathi, and pierced his way through the gap between them. Parvathi cursed him to lose all the sap of his body; he was reduced to mere bones. When Bhringi realized the truth that Siva and Sakti are indeed one and inseparable, he apologized. He was then granted a third leg so that he could manage to walk.

Amaranatha Mahatmyam occurs in ‘Dakshina Parsva Upatirtha Sangraha’, compilation of Tirthas on the south side of the Himalayas. At the very outset it is made clear that Yatra (pilgrimage) and not mere Darshan is very important; even now the popular name for having darshan of Amaranatha is Amaranatha ‘Yatra’. The entire account of the Yatra is covered as teaching of Bhairava (Siva) to Bhairavi (Parvathi). Kala Bhairava, who is an aspect of Siva, celebrated specially in Kashi, is associated with the last moments of life of a person
departing from earth. If the person dies in Kashi, Bhairava punishes him for the accumulated sins he has committed in all his previous births. This happens prior to Siva granting him Moksha by chanting the Taraka mantra of Rama’s name in his right ear. The punishment of Bhairava results in intense experience of pain over a short period of time; this is the misery the Jiva would otherwise have experienced in many future births. Amaranatha, says the Mahatmyam, grants Moksha on completion of the arduous journey after having darshan at 16 kshetras and sacred bath in 23 Tirthas en route. It is but appropriate that this revelation is made by Bhairava.

When Siva refers to **Amaranatha Linga** for the first time, he calls it as ‘Svadhalingam’, implying that the blessings of Pitrus are attained through Darshan of the Linga. प्रणयम् विधिवदृक्त्या स्वधालिङ्गं सनातनम् । नरो न लिप्यते पापः कोटिजन्मसमुद्भि । (1.22) ‘Svadha Devi’ is Agni’s consort, who gives him power to carry ‘Kavya’ (offerings made to Pitrus) to Pitrus. It is of course stressed that Darshan, touch, Puja and prostration to Amaranatha destroys all sins.

दर्शनात्यत्पर्शाश्रापिपुजनाद्वारपिबन्दनात् ।
अमरेशस्य लिङ्गस्य मुच्यते सर्वकल्पितवः ॥ (1.23)
The Yatra procedure enunciated by Siva envisages a total of 23 baths (Snanam), six in Vitasta river and seventeen in Ganga and other Tirthas.

The Linga is described here as ‘Rasatmaka Linga’, Linga of water. One can recall the description in Gajaranya (Tiruvanaikkaval) Mahatmyam of how Akhilandeswari prepared a Lingam of water (Jambukeswara) with her own hands and worshipped. Sloka 1.26 describes Sivasayujya as a state where there is no ‘krita’ (acts done) and ‘akrita’(acts not done). The dos and don’ts of
conduct apply to normal human behaviour. In the state where senses and mind have been conquered and Gnana has dawned, the person rises above the dualities of life. For him, there are no acts to be done and no acts to be not done. A common prayer to Siva is as under:

यत्कृत्मयं तत्रकृतम्, अकृत्मयं कृत्मयित् यदाचटर, उभयोः प्रायश्चित्तम् शिव तव नाम द्व्यक्षरम्, शिवाय नमः।

“I have not done acts that should be done; I have done acts that ought not to be done, as if they should be done. Your name ‘Siva’ of two letters is the only atonement; prostrations to Siva.”

The account of Amaranatha Mahatmyam as available now is probably not complete. Hence descriptions of many of the kshetras en route to the Amaranatha cave are not covered in this account, though the names of all the kshetras and Tirthas are listed in chapter 1 as given below.

1. Sivaparam, Ganga
2. Padmapura, Mahanaga Tirtha, worship Haridra Ganapati
3. Balihara, Sthalatirtha
4. Hastikarna, Saraswathi Asrama Tirtha, Chakresa Tirtha, Devaka Tirtha, Harischandra Tirtha
5. Sthalavata, Mrita Tirtha
6. Surya Guhavatam, Lambodari Tirtha
7. Suryasrama, Surya Ganga
8. Kara, Sthalatirtha, worship Ganapati
9. Hayasirahasrama, Asvataranaga Tirtha
10. Buddhhorasi, Ganga
11. Saralaka, Sthalatirtha
12. Khilyapanam, Narayana Tirtha, worship Vishnu
13. Mamalakam, Mamesa Tirtha, worship Ganapati and Mameswara Linga
14. Bhrigupati, Nilaganga
15. Sthanvasrama, Panchatarangini
16. Garbhagara, Amaravathi

Khilyayanam

Once Balakhilya Rishis did hard penance for a thousand years, standing on tip of the thumb of one foot. Balakhilyas are said to be 60000 in number; they are the sons of Brahma. They are always in front of the chariot of Surya and giving Argyam in order to ward off the attack by Asuras called Mandehas on Surya. This is an emergency provision made by Bhagavan when Dvijas on earth do not perform Sandhyavandanam and offer Argya in time! The sloka (2.6) says that the power of Balakhilyas stemmed from their ‘Santhi’, attitude of peace. विष्णुध्यानपरास्त्रका: शान्तात्मानो महौजसः। This is what distinguishes Rishis from Asuras, who also perform
intense Tapas, but who are overcome by ‘Asanthis’, restlessness, Rajoguna. When Vishnu gives darshan to the Rishis, they prostrated in bliss and burst into poetry. A sloka says: “I take refuge in you, who is the primal Deva of Devas, who is Hiranyagarbha and is also Hiranyabahu”. Hiranyagarbha is Brahma, who created the universe from golden egg. Hiranyabahu is Siva, who is thus praised in Sri Rudram, meaning one with golden arm. The Rishis thus saw the Trinity in Vishnu. In another verse,

प्रसाय जालं रागद्वेषादिवितन्त्रं दृष्टं मनः पक्षिणं प्राणमध्ये ।
दशग्रािं पटरगृिाहतसत्मयं मिापदं प्रपद्ये ॥ (2.12)
the Rishis say: “With your Maya, you spread the web of attachment, hate etc. and, seeing that the mind, like a bird, is ensnared and caught by the ten sharks (Indriyas), we perceive the Supreme True State and take refuge in you.” Bhagavan’s Maya is said to be ‘दुरत्मयया’, difficult to cross. Vishnu looked at his feet, and Ganga emerged. In this kshetra of ‘Khilyayanam’, also called Narayana kshetra, Vishnu gives darshan always, and Ganga is the Tirtha, also called Narayana Tirtha or Balakhilya Tirtha. All sins are destroyed with bath in the Tirtha and darshan of Vishnu here; the Purana enumerates great sins in this context.
Mamaleswaram

Amaranatha Mahatmyam recounts some unusual and interesting events. Siva once was resting on the peak of Khelanaka hill. He asked Ganapati to stand guard at the entry at the bottom of the hill and asked him not to allow anyone inside. Devas arrived. Siva said to them in a loud voice not to come. Ganapati appeared with an axe and shouted to Devas not to proceed. The interesting thing is that the moment they heard the voice of Ganapati, Devas became immersed in the ocean of Sachidananda. That village became ‘Mamalakam’, after the words ‘Ma’ (no) and ‘Alam’ (enough) spoken by Ganapati. (This place is known as Mamal nowadays). Siva asked Ganapati to take his residence there and remove the obstacles of devotees. Two special days are recommended for getting the blessing of Ganapati here: Vaisakha Sukla Chhturdashi, Vinayaka Chaturthi. One should also have bath in Mamesa Tirtha and darshan of ‘Mamaleswara Linga’ nearby.

Lambodari River

Ganapati was once standing guard at the entrance of Kailasa; he had been told not to let anyone in. Indra came along with Devas and was duly stopped. Indra became furious and raised his hand holding Vajrayudha
in order to strike Ganapati. With a mere sound of ‘Hum’, Ganapati paralysed Indra’s arm. (Readers will be reminded of how Devi annihilated Dhumralochana by merely uttering ‘Hum’, as recounted in Durga Saptasati). A penitent Indra prostrated and praised Ganapati in a beautiful Stotra as one without beginning, middle and end, cause of all causes, form of ‘Tat’, form of ‘Chit’, Brahman, Siva, and one who cannot be comprehended by Vedas. In a verse, Indra says very nicely that Ganapati destroys hordes of obstacles by just waving his hand again and again.

Ganapati was pleased; he blessed and released Indra’s arm. Indra prostrated to ‘Mantravinayaka’ as the Purana describes.

4.23. Ganapati is of the form of Omkara, the fundamental and the most significant mantra. Skanda Purana describes how Ganapati emerged from the Omkara image at the middle of images of seven crores of Mahamantras in Chitra Mandapa in Kailasa, when Siva and Parvathi looked at that central Omkara image. The Stotra of Ganapati rendered by Indra is named as ‘Krodhasamharaka’ Stotra, Stotra that removes anger, in the Purana.

4.24. Recital of this Stotra will remove obstacles.
Ganapati then became very hungry and ate a lot of fruits and drank water from the Ganga, drying up the river in the process! He became ‘Lambodara’, large-bellied. When Siva saw Ganga had dried up, he struck at Ganapati’s belly with his Damaru (small drum). Ganapati threw out the Ganga waters from his mouth. That river came to be known as ‘Lambodari’. Bath and Danam (ceremonial gift) in the river destroy all sins and bestow Siva Sayujyam. The Purana mentions specifically Danam of cow, land, gold and clothes.

गो-भू-हिरण्य-वासांसि लंबोदरजन्यदीते।
यो ददाति द्रिज्जयेऽद्रुन्नतत्त्वमापुरुणात् ॥4.30॥ It may be noted that the four items mentioned are part of ‘Dasa Danam’ recommended in Sastras: cow, land, sesame oil, gold, ghee, clothes, foodgrains, jaggery, silver and salt.

Bhrigutirtha and Nilaganga

Maharishi Bhrigu once did penance, described as impossible even for Devas, for a thousand divine years in Parisilavana. Vishnu gave darshan; Bhrigu prostrated and chanted stotra. Vishnu raised him, embraced him.
and shed tears of joy. His sweat flowed as **Bhigitirtha**. Bath in Bhigitirtha destroys sins like even killing of brahmana (one of the five heinous sins). Daniam of copper vessel or leaving it in the flow of the Tirtha is meritorious. Sraaddham in this sacred tirtha satisfies Pirus for a hundred Kalpas (one kalpa is a day of Brahma, which equals 1000 chaturyugas). As per another Purana, when Kashmir was inundated, Rishi Kasyapa drained the flood waters through many rivers and channels. Bhritu came at that time and had darshan of Amaranatha.

Siva and Parvathi were once engaged in a light hearted banter; Parvathi became teary eyed. On seeing that, Siva’s face assumed a blue black colour. Parvathi was shocked; she showed him a clear mirror. The import is that a clear mirror-like heart will only enable us to have darshan of Siva. Impurities like Kama (desire), krodha (anger) etc. rob us of the vision of Siva in the heart. A surprised Siva wiped his face with his tresses and washed with Ganga waters. Ganga became blue black. This is **Nilaganga**, bath in which destroys all sins. Bath with the soil from Nilaganaga leads one to Brahmaloka. Listening to this story is by itself remover of sins, specially for women. It will clear the impurities of mind, speech and action.
Sthanvasrama Pesha

After the departure of Dakshayani, Siva was in severe penance in Samadhi for a thousand divine years in the Himalayas. Gowri, who had incarnated as the daughter of Parvataraja, came to serve him. As Siva was like Sthanu, unmoving pillar, the place was known as Sthanvasrama. Bath in the Tirtha here bestows Siva Sayujya and Sraaddha satisfies Pitrus for a hundred Kalpas. Danam of silk and gold is recommended. The Purana specifically states that Sandhyavandanam performed in Sthanvasrama is a crore of times more meritorious than in one’s home. Sastras say that Sandhyavandanam performed on river bank is twice as meritorious as in home; in Gosala, ten times; in Agnisala, a hundred times; Siddha kshetra, Tirtha, Devata Sannidhi, a crore of times.

Devas once came to Sthanvasrama for darshan of Siva. Rakshasas also came at that time and started fighting with Devas in order to move ahead on the hill for darshan. The enraged Devas pulverized and threw away the Rakshasas; as they pulverized like flour, ‘Pishta’, the place came to be known as ‘Pesha’. Darshan of Pesha hill bestows the fruit of bath in many sacred tirthas. Mere climb of the Pesha hill yields lofty fruit. Climb should start after prostration to the hill. The Mahatmyam
interestingly says that one should keep chanting ‘Sri Sri Sri Sitikanthesa’ while climbing the hill.

The name of Siva chosen in this context is a rare one. Sitikantha is a name which occurs in Sri Rudram, ‘नमो भवाय च रुिाय च नमः शिाशय च पशुपतये च नमो नीिग्रीिाय च शितिकण्ठाय च’. The name interestingly means white-necked or black-necked one. How is it possible for one to have neck of both colours? Two explanations are offered. One, Siva’s blue coloured neck is smeared with Vibhuti and is seen as white, and hence the description of both colours is apt. Second, Siva consuming Halahala poison, which resulted in blue coloured neck is an event, before occurrence of which his neck was always white; thus the two colours apply to different time-frames. But I feel the true lesson is that he is ‘Suddha sphatika sankasa’, like pure crystal; in which case he is colourless. He shows us how to rise above differences of colour, quality etc. and be in the blissful state of Advaita, one without a second.

Susrama Nagaraja Mahagonasa Mahima
Devas once performed Puja in the Sannidhi of Chamareswara in the Himalayas and were engaged in austerities. A Rakshasa attacked them in the form of wind; he was very powerful and pushed all of them to the ground. Devas prayed to Siva for succour. They praised him in their Stotra as mother, father, relative, and refuge for those with no refuge. Siva gave them darshan and said, “As I have nourished these Rakshasas, it will not be proper for me to kill them. Hence you approach Vishnu in the Ocean of Milk. Devas went to the Milk Ocean and praised Vishnu in a beautiful Stotra: “You are the creator and protector of this universe; you are of the form of Chit, consciousness.” Vishnu assuaged their concern and appeared in the Himalayas. He instructed Sesa, Nagaraja, to consume the Wind (the Rakshasa), as Sesa, being a serpent, is consumer of wind.

Sesha ‘drank’ the Wind and resided in the hill. The hill came to be known as ‘Seshnag’ (Anantnag) and ‘Susrama’ (the names by which it is known even today). ‘Mahagonasa’ refers to serpent; Gonasa is a kind of serpent. There is a lake called Seshnag lake even today; that is the tirtha of this kshetra; bath in that tirtha removes tiredness (hence ‘Susrama’) and brings great merit. The place is also
called ‘Svasrama’ as Devas were able to get back to their normal place of residence, Devaloka, from here.

**Vayuvarjanam**

After Asuras were pulverized and thrown away on the Pesha hill by Devas, one Asura called Prishata took the form of Wind and troubled Devas. Devas took refuge in Siva. Siva asked Devas to install ‘Mathikas’ (small rooms), and remove air completely from the rooms, ‘Vayuvarjanam’ and stay there itself. Devas did accordingly and saved themselves. The Asura Prishata assumed the form of very powerful wind and came for attack. Indra killed him with his Vajrayudha. Darshan of this kshetra called Vayuvarjana is highly meritorious. Danam of ‘Mathika’ is specially recommended here.

The rest of the Rakshasas hid themselves in a lake and started troubling Devas and Munis. When Parvathi brought this to the notice of Siva, Siva uttered ‘Hum’; the Rakshasas were drowned in the lake. Parvathi cursed the lake to dry up. Sivaganas killed the Rakshasas, who emerged.

**Panchatarangini**

Once Siva performed Tandava and his tresses separated into five parts, through which Ganga flowed in the form of five rivers. The Tirtha came to be known as
‘Panchatarangini’ (now known as Panchatarani). Bath here destroys sins and confers merit. Sraadham and Danam are highly recommended. Danam, specifically of cow, gold, silk clothes, sandalwood, Kumkum, fragrance, camphor and Kasturi to a good brahmana confers Sivaloka.

शोभितयं सुवामश्र्यं चन्दनमेचं कुंकुमाकारकपूर्वं
मृगनाहर्ष्यश्वरीयं ॥
यो ददाति द्विजेन्द्राय स शैवं लोकमायायात् ॥ 8.48, 49 ॥

Damaruka Garbhagara Nissaranam
Siva performs the dance of Tandava at both Sandhyas, dawn and dusk, every day. One evening as he was playing with Subrahmanya, Siva was anxious that he might miss the Sandhya time. As recommended by Parvathi, Siva appointed Damaruka, one of the Sivaganas, to sound his Damaru (small drum) at the correct time in order to remind him. Damaruka was doing his duty. One day he fell asleep and failed to strike the Damaru at the right time. Siva cursed him to turn into stone. Damaruka is now giving darshan in the form of stone on the peak of the mountain of gems. Darshan of the image releases the devotee of sins.
Once Devas came to Kailasa for darshan of Siva. Nandi stopped them. Devas started fighting among themselves. Nandi went to Siva, laid down his Danda (staff of authority), prostrated and expressed his great fear of Devas. Siva asked him to pick up his staff and build a Garbhagara (Garbhagriha, cave-like enclosure of stone) so that Devas and Asuras, who enter the Garbhagara, would not be able to come out. Sivaganas built Garbhagara accordingly. The Purana says that the Yatri should enter and come out of Garbhagara (this is Garbhagara Nissaranam) before proceeding on his path ahead to Amaranatha. He will be blessed with Siva Salokya (living in the realm of Siva). The import appears to be that the pilgrim should develop fear of entering into mother’s womb again, and grow consequent detachment and unquenchable desire to merge with Siva. One should bathe in and drink from Amaradhara (Amaravathi) river emerging from the Garbhagara, apply bhasma and, without lavish clothes on, ascend the hill, chanting पन्थानं देहि मे परेमेश्वर “Parameswara, show me the way” and eschewing vices like anger etc.

Amaranatha
The Purana states that at the start of creation, there was only ‘Sat’; From ‘Sat’, ‘Niyati’ emerged. From ‘Niyati’
all creation manifested. This account indicates that initially undifferentiated Brahman alone existed; when Brahman thought, as Taittiriya Upanishad says, सोऽकामयत बहु स्थायः प्रजायेचेति – “Brahman desired to become many, to be born as many”, he brought Prakriti, his own eternal aspect, to the fore. Prakriti, in the presence of Brahman, created everything – Devas, Asuras, Pitrus, Rishis, humans, animals etc. Fourteen types of ‘Bhutasargam’ – masses of created beings-emerged. But Mrityu devoured everyone including Devas. Devas took refuge in Siva. They chanted Stotra in praise of Siva:

चिन्तन्द्रनाशिताय श्वान्तमोहाय श्रमवे।

विमर्शिने विष्क्रियि मुक्तिरूपाय ते नमः ॥ 10.15

“Prostrations to Siva. With the rise of the Chandra of Chit (Consciousness), the innate delusion ends by your grace. Sambhu (form of auspiciousness), you are this visible expanse, you are the knower of rules, you are of the form of Mukti (Liberation).” Siva said:

क्रिमरथमागता ूष्म्र्य व्यक्तुला: सुरसत्तमा:।

कथयध्िं यतः सर्वं भविष्यं मयं ब्रति ॥ 10.21

“O the best among Devas, tell me the reason for your coming to me; why are you miserable; tell me because all this is mine and resides in me.” (Note: As the entire creation is permeated by the Siva Principle, there is
nothing beyond him). Devas expressed their fear of Mrityu and said that he was devouring everyone. Siva asked Devas to remain patient and said he would help them out. Siva extracted the essence of Chandrakala from his head and let it flow in the form of a river. The drops of nectar that fell on Siva’s body turned into bhasma and took the form of Iswara on dropping from his body. Owing to love of Devas, Siva also turned into water (ice).

“As you have had darshan of my form of Linga, the symbol of my love, in the cavern, Death will not bother you any more by my grace. Becoming immortal here itself, you attain Siva Sayujya (merger with Siva). (10.31,32)
From now onwards, this sacred supreme Lingam of mine, known as Amareśa, will be famous in all the three worlds.” Siva merged with the Linga in the cave. Devas went round the Water Linga, performed Puja and returned to Devaloka. “As Siva took the crescent moon of Krishna Paksha and destroyed Death for the good of Devas, he became known as Amāreswara (10.36). As Devas were rendered deathless by Iswara, he came to be known as Amāreswara by knowers of the past (10.37).

As Iswara destroys here the disease of samsara of devotees by his mere darshan, he is known by the lofty name of Amareśa. As Iswara grants Moksha (Liberation) by destroying Asuras (Asuric tendencies), and old age and death, he is known by the name of Amāreswara. (10.38, 40)

This Linga made of water (Rasa-ice) is born out of great love. The Linga grants harmony and peace. Devi, this
account has been unveiled out of love for you (10.41). By undertaking the pilgrimage, taking bath in the waters of Amaravathi and applying bhasma on all limbs, man attains Moksha (Liberation). Devi, having darshan in the cave and dancing with joy, man is extremely purified and is known as Amara (deathless) (10.43). By bathing, having darshan, listening about and touching the waters of Amaravathi with devotion, one attains the glory of Devas (Amaras); hence the river is called Amaravathi. One, who sets foot out of his house with the intent of having darshan of Amaranatha, attains the fruit of Asvamedha yagna at every step. (10.63)”

**Pigeons**

Siva added in this context that by seeing groups of pigeons and other birds at Amaranatha shrine as Sivaganas and chanting ‘Jaya Jaya Rudra’, one becomes Rudra himself. Siva then explained the origin of the pigeons. Once during Siva’s Sandhya Tandavam, Sivaganas made competing and disturbing sounds of ‘Kuru kuru’. Siva became angry and cursed them to become pigeons and keep sounding ‘Kuru kuru’. He also blessed them to remove the obstacles of devotees coming for darshan of Amaranatha. Darshan of pigeons removes huge sins.
Siva calls Amaranatha Lingam by various sacred names – Rasalingam (Linga of Water), Premalingam (Linga of Love), Svadhalingam (Linga pleasing to Pitrus), Siddhalingam (Linga adored by Siddhas, or Linga bestowing Siddhis), Buddhilingam, Suddhilingam, Vriddhilingam.

Siva says that all sins get destroyed on darshan of Amaranatha Linga. The devotee attains to Siva Sayujyam by performing Abhisheka of the Linga with gingelly oil, Puja of the Linga with soft white attire, kasturi, kumkum, sandalpaste, camphor, gold coins, silver coins, pearls etc. Darshan destroys the evils of Kaliyuga and the bondages (Pasa) of living beings (Pasu); it grants male and female offspring, enhances brilliance and steadiness of devotion. Refuge in Amaralinga bestows everything worthy without the tough course of meditation, charity, yoga etc. Darshan here bestows merit ten times that in Kashi, a hundred times Prayaga, a thousand times Naimisha, a thousand divine years in Arbuda kshetra. Brahma and Vishnu prostrate to one, who prostrates to Amaranatha by falling like a staff (dandavat) on the ground. Siva then refers to the ephemeral nature of human life on earth.

शरीरं यौिनं िव्यं दारान्युज्यान्यूिंतः तथा ।
वहुमरेशं समाश्रयेत् ॥

चक्षुं सर्वतो ज्ञात्वा ह्वमरेशं समाश्रयेत् ॥
Knowing that this body, youth, wealth, wife, children and house are all transient, one should take refuge in Amareswara. Jagadambike, before death hits one, the sense organs deteriorate, and old age and illness consume the body, one should worship the ice Linga called Amresa.

**Pithadanam**

Siva recommends Danam of Pitha (seat) at the sacred kshetra. He says: “O beautiful Devi, giving **danam** (charity) of Pitha (seat) of Amareswara results in Mukti; this is truth, this is truth. (11.41). Taking five Palas (unit of weight) of flour of yava (barley), spreading it in a nice square form, spreading kumkum, camphor and sandal paste, and kasturi on top, placing gold plates in the four corners, and gold coin in the centre, or alternatively placing five silver or gold coins at the four corners and centre, and offering worship with sandal paste and flowers, it should be given in Danam (charity) to a brahmana (11.43-46). After performing Kalasa Pooja and Pitha Pooja with mantras of Aadhaara Sakti etc. and offering nice white cloths, yagnopavita,
By order of Amareswara, and for the success of the pilgrimage, this Pitha (seat) is being offered to you, the high-souled brahmana. This Pitha has been worshipped by me and decorated with fine unguents. You are Mrityunjaya, Mahadeva, and I offer this Pitha to you for fear of the ocean of samsara. O best among brahmanas, please accept this Pitha of Amaranatha for removal of the great sins of mine (11.48-50). Whatever sin has been committed by me - killing of foetus, brahmana, Guru, or mother, stealing of gold etc., drinking of liquor, killing of cow, speaking untruth, anger, greed etc., coveting others’ wives, disgracing others, abandoning husband and attaching to another, any sin, subtle, small, large – all the sins may be destroyed by my Danam of this Pitha (11.51-55)”. Siva continued: “Parameswari, this Danam
was given by Lakshmi and Parvathi; they attained Sayujyam (merger with Siva) there itself (11.59)."

**Yashti (Staff)**

Siva continued: “After having darshan, the pilgrim should descend and perform Sraaddha at the highly meritorious confluence of Amaravathi river and the Panchatarangini; the Pitrus feel elated and dance with joy. Maheswari, the wise pilgrim should then worship Ganapathi in the Mahagrama (great village) called Mamala with various offerings, flowers etc. and then proceed to Navadala and deposit Yashti (staff) in the waters of Ganga, chanting the following mantras.

यष्टे ह्यािारभूताहस साहक्षभूताहस ।
सत्मकमशणि तीथशस्य यात्रां मम निवेदय ॥

यष्टे मृगिस्त्रूपासि स्थितिप्रसिद्धि ।
सत्न्त्रप्रियासि त्वं शिवशक्तिस्वरूपिणि ॥

तस्मान्मे पापंसंघांहि याहि स्वरं पदम्।
गङ्गे हप्रयाहस देवस्य धूजि: प्रिया ॥

पुर्तो देवदेवस्य यात्रा मम निवेदय।
इति मन्त्रेन देवशि यष्टे गङ्गाममसि श्रेयेतु।

“Yashti (staff), you are the support and witness. Please convey my good karmas and pilgrimage of tirtha to Iswara. Yashti, you are of the form of creation,
sustenance and destruction. You are loved by Vishnu and you are of the form of Siva and Sakthi. Hence please destroy my accumulation of sins and return to your original state. Ganga, you are the love of Siva, and his head is your abode. Ganga, please convey my tirtha yatra to Siva.” With these mantras, the yashti (staff) should be left in Ganga waters (11.62-65). The pilgrim should then take bath in Patalaganga and finally return home.

Siva then recommends the timing for the Yatra and darshan of Amaranatha; the pilgrim should perform Yatra in Sukla Paksha of Shravan and have darshan of Amaranatha on Purnima day.

At the close of each chapter Siva has recounted many fruits which are attained, and listed many sins which are destroyed on mere listening of that chapter. Now, on concluding the Mahatmyam, Siva has ecstatically bestowed Siva Sayujyam itself on devoted listening of the Mahatmyam. “Iswari, by listening to or reading this sacred account of the greatness of Amaranatha, one gets freed from crores of sins like killing of brahmana (11.88).”

इदं प्रजननं सौ्यं श्रोतृणां पुहष्टििशनम् ।
परस्तव पाठयित्वा वा मुच्यते सर्वकङ्क्विपातू ॥

This enchanting account grants the prayer for offspring and nourishes the listener; by reading or listening to this account one gets released from all sins. (11.90)
There are other stories in other local legends relating to Amaranatha. The cave is reputed to be the spot where Siva unveiled the secret of creation to Parvathi. Siva is said to have left Nandi behind in Pahalgam, Chandra in Chandanvadi, the serpents on the banks of Seshnag lake, Ganapati on the Mahagonasa hill, and the five elements (Pancha Mahabhutas) in Panchatarangini. He then entered the Amaranatha cave with Parvathi, performing Tandava dance. A pigeon’s egg happened to be present at the time of Siva’s sermon to Parvathi. Two pigeons were born, and they were immortal.

The celebrated work titled ‘Rajatarangini’ of Kalhana giving the account of the kings of Kashmir describes how kings had darshan of Amaranatha in the cave and made many offerings. The Linga is said to grow in Sukla Paksha, attain fullness on Purnima day and then diminish in Krishna Paksha.

**Om Tat Sat**
SRI BHRINGISA SAMHITA
SRI AMARANATHA MAHATMYAM

ॐ
ॐ
ॐ
Sri Ganesaya Namah

ॐ Namah Sivaya


Sri Bhairavi said:

Om Mahadeva, I have listened to the unsurpassed and meritorious account of Ananthanaga and Suryakshetra. (1)

Now I wish to listen to the yatra of Amaranatha and the greatness of Rasalinga (Lingam of water - ice), hearing which one gets rid of great sins. (2)
O Ocean of compassion, please tell me quickly the state of one, who, without performing Amaranatha yatra, has darshan of Rasalingam of the Lord. (3)

Sri Bhairava said:

O Iswari of Devas, one, who has darshan of Rasalingam without performing Amaranatha yatra, becomes a violator of Tirtha (Tirtha - drohi) and reaches terrible naraka. (4)
I shall now tell you, O my Beloved, about Amaranatha yatra, listening to which one reaps the great merit of actual performance of the Tirtha yatra. (5)

Initially, one should have darshan at Sivaparam, one of the sixteen kshetras and then take sacred bath in the Ganga river. (6)
Then he should take holy bath in Padmapura, the abode of Siddhas and preferably spend a yama (3 hours) there. (7)

O beautiful Devi, he should take bath in the holy Mahanaga tirtha and worship Haridra Ganapathi and proceed further. (8)

Then he should take holy bath in Padmapura, the abode of Siddhas and preferably spend a yama (3 hours) there. (7)

Then he should take holy bath in Padmapura, the abode of Siddhas and preferably spend a yama (3 hours) there. (7)

O beautiful Devi, he should take bath in the holy Mahanaga tirtha and worship Haridra Ganapathi and proceed further. (8)

Then he should take holy bath in Padmapura, the abode of Siddhas and preferably spend a yama (3 hours) there. (7)

Then he should take holy bath in Padmapura, the abode of Siddhas and preferably spend a yama (3 hours) there. (7)

O beautiful Devi, he should take bath in the holy Mahanaga tirtha and worship Haridra Ganapathi and proceed further. (8)
He should take bath in the holy kshetra of Balihara and, proceeding further, he should go to Hastikarna kshetra and take bath in Saraswathi Asrama. (9)

O my Beloved, he should then take bath in Chakresa tirtha, Devaka tirtha and Harischandra tirtha and proceed. (10)

O my Beloved, he should then take bath in Chakresa tirtha, Devaka tirtha and Harischandra tirtha and proceed. (10)
Maheswari, after taking bath in Mritatirtha in Sthalavata, he should go to Guhavata of Surya. (11)

He should take bath in Lambodari tirtha with enthusiasm. He should then go to Suryasrama and take bath in Suryaganga waters and give danas (ceremonial gifts in charity) etc. as laid down in Sastras. He will then be freed (even) from the sin of killing brahmana. (12,13)
Maheswari, from there he should go to the place called ‘Kara’, take bath, worship Sri Ganapathi at the foot of that hill and then reach the place called ‘Buddhorasi’.

Sureswari, he should then stay in the Hayasirsha Asrama, take bath in the Asvataranaga tirtha and again in Ganga in Buddhorasi. (15)

My Beloved, he should go to the village Saralaka, take bath there and then worship Hari with devotion in the holy place called Khilyayana. (16)
There he should take bath in the very sacred and ancient tirtha called Narayana and then worship Sri Ganesa in the village called Mamalaka. (17)

He should have darshan of Mameswara Linga there, take bath in Mamesa tirtha and then in the Nilaganga waters in the kshetra of Bhrigupathi. (18)
He should then take bath in the sacred river in Sthanvasrama (Sthanu means Siva, the motionless), capable of destroying sins of a crore of births. He should bathe in the waters of Panchatarangini. (19)

Devi, he should ascend the mountain in the middle of Garbhagagara (Garbhagriha), descend in Amaravathi, take bath there and put on Vibhuti (holy ashes) all over the body. (20)
With the body white with Vibhuti and dancing even with no clothes on, he should climb the hill Guhya, which destroys great sins. (Note: Applying Vibhuti all over the body is extolled in Sastras as Agneya Snana and Sirovratam). (21)

One, who worships the eternal Svadha Lingam there with devotion, is freed from sins accumulated over a crore of births. (22)
One is freed from all sins and blemishes by having darshan, by touching, offering Poojas and prostrating to this Amaresta Linga. (23)

Jagadambike, beautiful Devi, six baths in Vitasta, and baths in seventeen other places, thus totaling to twentythree baths are prescribed as part of Amaranatha yatra. (24, 25)
Proceeding through the yatra thus, if one has darshan of Rasa Lingam (Lingam made of water), he attains the state of merger with Siva, where there is no bondage of karma (acts to be done left undone and acts to be not done taken up and done).

Thus ends the first Patala (chapter) titled Amaranatha yatra in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Bhairavi said:

O handsome Deva, I am happy to have listened to the greatness of Saralagrama. Now I wish to hear of the great tirtha called Khilyayanam. (1)

I learn that in the village called Khilyapana, a holy tirtha called Narayana came into being. Bhagavan, please tell me all about it. (2)

Patala 2: Khilyayanam

Sri Amaranatha Mahatmyam
Sri Bhairava said:

Mahadevi, listen; I shall now tell you about the great tirtha called Khilyapanam; by merely listening to this account, any living being is freed from hordes of great sins. (3)

O Consort of Siva, once the Maharishis and Siddhas called Balakhilyas performed very severe tapas (austerity) with complete self-control and continence. (4)
Without any food and with full mind-control, they stood on the tip of the thumb of their feet and were absorbed in Samadhi for a thousand years. (5)

They were absorbed in the meditation on Vishnu, were in complete peace of mind and had great inner vigour. After a long time Bhagavan Vishnu gave them darshan. (6)
The Maharishis came out of trance and saw the eternal Bhagavan in front and got up quickly and prostrated. (7)

Vishnu was like the black cloud in colour and had the eyes of fully blossomed lotus. He had Sankha (conch), Chakra (discus), Gada (mace) and Padma (lotus) in his four hands and was seated on Garuda. The Maharishis had darshan of Vishnu, who destroys all sins, and praised him in glorious words. (8,9)
Rishis said:

We take refuge in Mahavishnu, the great support of Devas, the omnipotent, ancient, with compassionate heart, appearing as if bald headed owing to brilliance, who listens well and who has a beautiful smile. (10)

वेदात्मकं वेदवेद्यं पुराणं वरं वरेण्यं वरदं शरणं ।
हिरण्यर्भमादिदेवाधिदेवं हिरण्यवाहं शरणं प्रपन्धे ॥

वायुर्वयम मुद्राणं सप्तपुत्रं सनम चित्तं निशाचं ।
प्रवव्य कंठं कर्यस्य कर्मं सर्वं निर्माणं विद्वानं ॥

Sri Amaranatha Mahatmyam
You are of the form of Veda; known only by Veda; the ancient and great boon-giver; worthy of being asylum; Hiranyakagarbha (creator); the Deva at the beginning (of creation); Hiranyabahu (with golden arms); hence we take refuge in you. We take refuge in you, who are the lord of the three worlds; the very instrument of vision; of the form of universe; the ancient one. (11)
You take many forms instantly - Arjuna, child, youth, adult, minister, great dancer. With your Maya, you spread the web of attachment, hate etc. and, seeing that the mind, like a bird, is ensnared and caught by the ten sharks (Indriyas), we perceive the Supreme True State and take refuge in you. (12)

We take refuge again and again in you, who are without beginning and end; creator of Brahma and Siva; born...
always in ever new forms; known only by Vedanta; perceived through Sankhya yoga. (13)

O my Beloved, when the Rishis sang the praise of Maha Vishnu thus and prostrated again on ground, they were raised by the Lord. (14)

उवाचतांस्तदाविष्णुमेघमिभीरयास्या।
उपासनेनउपास्योस्मि वरयथवं वर्णरुः।
ददामि दुर्भिंविभ्रा देवसुरसुदुर्भम्॥ १५॥
Vishnu then spoke to them in thundering voice and said: I am happy with your worship; you ask me any boon you like. O brahmanas, I shall grant the boon, even if it is difficult of attainment even for Devas and Asuras. (15)

At that place, noted for gaining Mahavishnu’s grace for the Maharishis, the enchanting Vishnu, after listening to
the beautiful prayers of the Maharishis, shed tears of happiness from his eyes. (18)

Vishnu directed his vision to his feet and prompted Ganga to flow and purify the asrama of those self-controlled Munis. (19)
Vishnu also established himself in that village of Balakhilyas. Vishnu blessed that the tirtha, to be known as Balakhilya, would be such that the ample flow of water would be unprecedented and that the tirtha would be highly sanctifying; there is no doubt. Saying so, Vishnu disappeared from the scene. (20,21)

The village, where Balakhilyas performed this highly compassionate tapas, became known as Balakhilya. The tirtha also came to be known as Balakhilya. (22,23)

The village, where Balakhilyas performed this highly compassionate tapas, became known as Balakhilya. The tirtha also came to be known as Balakhilya. (22,23)
Also, as the place was blessed by the feet of Narayana, the kshetra as well as tirtha is famous as Narayana kshetra. (24)

Even if one is afflicted by great sins or ancillary sins (Mahapatakas and Upapatakas), he is freed from those sins immediately by bath in Narayana kshetra. (25)

ना

नारायणाभिधे क्षेत्रे स्त्रात्वयमविश्रामया ।
घोरात् कलियगाहेवि भीरस्य पुरुषेण हि ॥२६ ॥
Devi, bath in Narayana kshetra must be undertaken without doubt by anyone, who is afraid of the terrible Kaliyuga. (26)

Iswari of Devas, even if one had been drinking liquor all his life happily, he will be freed of that sin without doubt by drinking the water there for just one month. (27)

Devi, similarly if one had consumed prohibited food and drink, he will be freed of his sin without doubt by drinking water in Khilyayana. (28)
Sri Amaranatha Mahatmyam

My beloved, any man or woman will be freed of sin by taking bath and drinking water in Khilyayana village for one year as per rules. (29)

Further, one, who lusts after his own mother, sister, father’s sister or brother’s wife, one who commits abortion of foetus, one who kills a brahmana, adulterer, one (of a higher varna) who marries a sudra girl, one who supervises making dog’s meat, and transgender
person will all be freed of their sins by taking bath and drinking water there as per rules for one year. (30,31)

O beautiful Devi, one who unites with woman in menses, or woman who has just given birth to a baby, killer of cow, father or mother, giver of poison, one who engulfs another in fire, one who wields weapons (wrongly), one who robs another of wealth, killer of woman or child – these are all freed of their sins by staying there. (32,33)
O Consort of Siva, by staying in Khilyayana village, the lofty kshetra of Vishnu, one attains the lofty abode of Vishnu, where grief is absent. (34)

There was never, nor will ever be, a kshetra equal to Khilyayananam. With bath, charity, chanting of mantras and ritual worship in the Khilyayana kshetra of Vishnu, the unmatched sacred village, man attains Mukti. (35,36)
By listening to or reading this secret Patala, which destroys great sins, about the Narayana kshetra in Khelanaka village, one is freed of crores of great sins. (37,38)

Thus ends the second Patala (chapter) titled Khilyayanam in Sri Dakshina Parsva-Upatirtha.
Sri Amaranatha Mahatmyam

Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.

Sri Devi said:

I now wish to listen about the meritorious and auspicious kshetra of Mamalaka, which destroys great sins. (1)

O my beloved, If I deserve to be blessed, please tell me how that kshetra got the name of Mamalaka and the significance of Mahaganapathi worship there. (2)
Sri Bhairava said:

Devi, listen, I shall now tell you about the auspicious Mamalaka kshetra, the mere darshan of which leads to destruction of hordes of obstacles. (3)

In olden days this place was known by the name of a devotee, Ajapaha by name. I was won over (bought) by his tapas (austerity); I did this for him. (4)
That place is in the jungle in the plains, capable of removing all obstacles; from there, O Devi, Maheswara once started. (5)

O Consort of Siva, Maheswara established Ganapathi on both sides of the entrance and proceeded to the forest of Dandaka Muni at the top of Khelanaka hill. (6)
Siva relaxed there for a while. Devas came there happily. On seeing them coming, Siva repeatedly said, ‘Do not come, do not come’. (7)

On noticing this, Ganapathi went up from Patala quickly on his own and with axe in his hand, cried ‘Devas, don’t go, don’t go’ repeatedly. (8,9)
When Ganapathi cried this way, all Devas were mesmerised without doubt with the sound of his words. (10)

As all Devas got merged as it were in Iswara, who is Sat-Chit-Ananda (Existence-Consciousness-Bliss) in this place, this village has become famous since then as Mamala village. (Ma and Alam in Sanskrit mean ‘Do not’ and ‘enough’). (11)

Mā ma gacchāt devaīya bhyaṭṭhīnā: pere shīvē.

Tat: sa prātiḍhottā graṁom māmalaśaryoj jagatreyē. ||११ ||
As the Devas, prevented from leaving, merged as it were in Supreme Siva, the village acquired the name of Mamala. (12)

As you came up here shouting 'Do not come', you stay here for long and destroy the hordes of obstacles (of worshippers). (14)
Man, who worships you in this world, will conquer all obstacles and attain his wishes by the grace of Ganapathi. (15)

One, who worships you every year on Chaturdasi day of Suklapaksha in Vaisakha month, will attain all fruits. (16,17)
One, who worships Ganapathi on Vinayaka Chaturthi day in the vicinity of Mameswara will also attain unending fruits. (18)

One, who worships you first and then offers Pooja to me, attains very meritorious fruit and is not born again to drink mother’s milk. (19)

Siva, who himself gave this boon to Ganesa, established himself in the form of Mameswara in the holy Dandakaranya. (20)
By offering Pooja to Ganapathi and having darshan of Mameswara Linga in the holy Mamalaka village, one gets the fruit of Asvamedha yaga. (21)

By bathing in Mameswara Kunda and having darshan of Mamalaka Iswara, man is detached from sins, like lotus leaf from water. (22)
One, who offers Pooja with great devotion to the self-born Ganapathi in the presence of Mamaleswara, attains the fruit of Jyotishtoma yaga. (23)

One, who has darshan of Vinayaka and Mamesa with sense-control, attains enormous fruit including that of Somayaga. (24)

Devi, thus has been told out of grace the greatness of Ganapathi in the Mamalaka village, which destroys great sins. (25)
This secret Patala has been brought to light by me. By reading or listening to it, man gets freed from hordes of obstacles. (26)

Thus ends the third Patala (chapter) titled Mamaleswara Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Amaranatha Mahatmyam

இரும்புர முதல் காலங்கள் பகாப்பல்கிக்குவிடத் தமிழ்குறியங்களில் ஒன்றாக பயனிப்பத்தில், மன்னிசோழே பேசிலோம் கொண்டுள்ள சுருக்கமான பல கிளையும் பொறிக்கொண்டு.
Sri Devi said:

Jagadiswara, After listening to the unsurpassed greatness of Mahaganapathi and Mameswara, I am bought (won over) as it were. (1)

I now wish to hear about Lambodari river. If I am your beloved and recipient of your blessings, please tell me with compassion. (2)
Sri Iswara said:

Iswari of Devas, once when Parameswara was in Kailasa, Ganapathi became the door-keeper. (3)

Sivapersonally told Ganesa not to allow anyone including Devas inside.
Mahaganapathi, together with Nandi, adhered to the instruction of Maheswara, not allowing anyone inside. (5)

Mahadeva was engaged in playing and chatting with Devi in the auspicious abode in Kailasa with none around. (6)

At this time Indra arrived in Kailasa, accompanied by Devas with a wish to have darshan of Maheswara, the annihilator of Tripuras. (7)
Ganapathi prevented Indra from entry. Indra became angry and took up Vajrayudha. (8)

Ganesa sounded ‘Hum’ and rendered Indra’s hand immobile. Noticing his hand to be immobile, Indra prostrated to Ganapathi and praised him with hymns. (9,10)
I prostrate to Ganeswara, whose qualities are immeasurable, who is eternal, worshipped by Devas and who is the dear son of Parvati.

I prostrate to Vinayaka, who is the first creator of Devas. You have no beginning, middle or end. You are Chit and Achit (objects with consciousness and without consciousness) and majestic. I prostrate to Ganeswara, who is more handsome than mentioned in Vedantas.
(Upanishads), Devas, Siddhas and Agamas. You are subtle, at peace, huge and gross. (13)

I prostrate to Ganeswara, who is peace incarnate, consciousness incarnate and one without a second. You are the Deva of the form of Vimarsa (deliberation) and Udbhava (manifestation). You are the essence of Truth. You are the principle of Mahat (Universal Purusha). (14)
Sri Amaranatha Mahatmyam

स्वप्रकाशं परात्परं प्रपर्वे तं विनायकम् । १५ ॥
I prostrate to Vinayaka, who is none other than Brahman; known as none other than Siva. You are brilliant by yourself and higher than the highest. (15)

मोदकाहरपरं साक्षात्मालाकरं परम् ।
锣ねれん汁くかんちれパプロドハハメデオラム ॥ १६ ॥
I prostrate to Maheswara, who enjoys the food of Modaka, who has rosary in his hand, has three eyes and a huge face. (16)

सुन्दन्तं परशु चैव धारयतं भुजये ।
रक्तवर्षाम्बरधरं रक्तमालाधरं तथा ॥ १७ ॥

............................. ।
I prostrate to Ganeswara, who holds in his hands his tusk, and axe. You are attired in red and you wear red garland. You destroy hordes of obstacles by just waving your hand again and again. (17, 18)

I prostrate to Gananayaka, who has no end, who is the supreme principle, the supreme essence of all essences and who cannot be comprehended even by Vedas and Agamas. (19)
My obeisance again and again to Vinayaka Deva, whose attributes are immeasurable, and who has three eyes and attractive form. (20)

On hearing these words of Indra, Ganapathi dropped his great anger and had a good look at Indra and released his arm from immobility with great joy. (21,22)
Indra returned to his abode happily and quickly after prostrating again to Mantravinayaka, the son of Mahesa. (23)

One, who reads this stotra called Krodhasamharaka Stotram of Ganapathi three times (morning, noon and evening) every day with faith, will be relieved of all troubles. (24)
Devi, Ganapathi, who then felt hungry and thirsty, ate delicious fruits and drank Ganga water in large quantity.

After drinking Ganga water, Vighneswara's tummy became huge. Siva gave him the name of Lambodara, and the Ganga drunk by him was known as Lambodari.
O my beloved, seeing Ganga dry, Siva then struck Ganapathi’s huge tummy with his Damaru (small drum).

(27)

O my beloved, Ganapathi then vomited Ganga from his mouth. As Ganga emerged from Ganesa’s mouth, the river was called Maha Lambodari by knowers of the past. By bathing in Lambodari, man is relieved of all sins. (28,29)
One, who gives dana (charity) of cow, earth, gold, clothes etc. to a good brahmana on the banks of river Lambodari, attains limitless fruit. (30)

One, who bathes in Lambodari with great joy, attains Siva Salokya (living in Kailasa with Siva); going there he is never grieved. (31)

**Sri Amaranatha Mahatmyam**

One, who gives dana (charity) of cow, earth, gold, clothes etc. to a good brahmana on the banks of river Lambodari, attains limitless fruit. (30)

One, who bathes in Lambodari with great joy, attains Siva Salokya (living in Kailasa with Siva); going there he is never grieved. (31)
Thus has been told to you, Devi, the greatness of the auspicious river Lambodari. By hearing this with good devotion, man's great sins are destroyed. (32)

Thus ends the fourth Patala (chapter) titled Lambodari Nadi Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Patala 5: Bhrigutirtha Nilaganga

Sri Bhairava said:

Devi, I shall now tell you about the unsurpassed Bhrigutirtha; listening to this account frees any living being from the cage of great sins. (1)
Devi, in the auspicious forest called Parisilavana, the great Muni Bhrigu performed tapas (austerity), which was impossible even for great Devas. (2)

A thousand divine years were spent thus by the high-souled and self-controlled great Rishi in Parisilavana. (3)

Vishnu then came there with the groups of Devas for giving him darshan. Bhrigu addressed Hari. (4)
Bhrigu said:

Mahavishnu, you are omnipresent, ever victorious, possessed of great power; you are the lord of the worlds; your attributes are immeasurable and endless. I prostrate to you again and again. (5)
The Maharishi praised thus Mahavishnu, the omnipotent head of Devas and quickly prostrated again and again. Vishnu, the form of eternal principle, lifted up the prostrating Bhrigu. (6,7)

Maheswari, Vishnu smelled the head and embraced Bhrigu, who was shedding tears of bliss. They embraced each other. (8)
Devi, from the very purifying waters of sweat that emerged from the limbs of Vishnu at that time, a holy tirtha emerged in the auspicious Parisilavana. (9)

Maheswari, as the waters came from the sweat of Vishnu through the embrace of Bhrigu, that holy tirtha is known as Bhrigutirtham. (10)

Man should take bath in Bhrigutirtham and give dana (charity) with faith of copper vessel or leave copper
vessel in the waters and give dana of cloth and lamp studded with gems. By bathing in Bhrigutirtham, man attains unsurpassed merit. (11,12)

Maheswari, by bathing in and drinking the waters of Bhrigutirtham, created out of the sweat of Mahavishnu, one is freed from crores of sins like killing of brahmana etc. (13)
Sri Amaranatha Mahatmyam

If Sraadha is performed in Bhrigu’s great and very pure tirtha, Pitrus are satisfied for a hundred Kalpas; there is no doubt. (14)

If Sraadha is performed in Bhrigu’s great and very pure tirtha, Pitrus are satisfied for a hundred Kalpas; there is no doubt. (14)

If Sraadha is performed in Bhrigu’s great and very pure tirtha, Pitrus are satisfied for a hundred Kalpas; there is no doubt. (14)

If Sraadha is performed in Bhrigu’s great and very pure tirtha, Pitrus are satisfied for a hundred Kalpas; there is no doubt. (14)
Sri Devi said:

O handsome Deva, I am happy to have listened to the greatness of Bhrigutirtham. I now wish to hear about the origin of Nilaganga; listening to it will relieve living beings of sins gathered over crores of births. (17,18)
O Devi, my beloved, listen, I shall tell you about the origin of Nilaganga; listening to it will fetch humans the fruit of Agnishtoma yaga. (19)

O excellent woman, once Siva was engaged with Devi in passionate playful activities. Parvati’s eyes became suddenly tearful. O beautiful Devi, on seeing that, Siva’s face became black in colour like collyrium applied to the eye. (20,21)
On seeing that, Parvathi showed him a clean mirror. Bhagavan Siva, on seeing his face black like collyrium in the mirror, wiped his black face with his tresses.

(22,23)
Sri Amaranatha Mahatmyam

सा वै गहा समुत्पत्रा कालात्जनिनिधानभवत् ॥२४ ॥
O Consort of Siva, Siva then washed his face with Ganga. Those waters which flowed at that time became Ganga, black in colour like collyrium. (24)

नीलगंगेति विख्याता महापात्तिकनाशिनी ।

नीलगंगान नरस्त्रात्वा महापापः प्रमुच्यते ॥ २५ ॥
That river became famous as Nilaganaga, the destroyer of great sins. By bathing in Nilaganaga, man is freed from great sins. (25)

Nilaganaga destroys sins acquired by women by bearing, touching and contacting evil persons knowingly or unknowingly. (26)
One, who applies the soil of Nilaganga on his body and takes bath, attains to the abode of Brahma, where there is no grief. (27)

The waters of Nilaganga are sacred, capable of destroying great sins. By bathing in the holy waters of
the sacred Nilaganga, one attains Siva Sayujya (merger with Siva), after which there is no grief. (28,29)

This secret Patala shows the way for destruction of sins of women. As per Iswara’s words, this Patala is known to destroy the three impurities (of body, speech and mind). (31)
Thus ends the fifth Patala (chapter) titled Bhrigutirtha Nilaganga in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.

Thus ends the fifth Patala (chapter) titled Bhrigutirtha Nilaganga in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Patala 6: Greatness of Sthanvasramapesha

भैरव उवाच
श्रृणु देवि प्रवक्ष्यामि स्थानवश्रमवं महत्।
यथचुत्वा मुच्यते जन्तुमहापातककोटिभ: || १ ||

Sri Bhairava said:

Devi, listen now; I shall tell you the greatness of the forest of Sthanvamsaram; listening to it frees the living being from crores of great sins. (1)

पुरा चचार सुमहत्तपो हैमवते नगे।
गिरिशो दक्षतनजाविश्लेषिततनुशिव: || २ ||

Once Siva, separated from Dakshayani, performed severe tapas (austerity) in Himalayas. (2)
He was in Samadhi (trance) for a thousand years. Parvathi then came there and was engaged in serving him for a long time. (3,4)

The place, where Siva was seated in tapas like a pillar (Sthanu), became known thence as Sthanvasrama and as the destroyer of great sins. (5)
Devi worshipped by Devas; one, who bathes near Sthanvasrama attains to the abode of Siva, where he never grieves. (6)

Devi, one, who performs Sraadham as per rules in Sthanvasrama, keeps his Pitrus satisfied for a hundred Kalpas (kalpa is a day of Brahma, equal to a thousand Chaturyugas); there is no doubt. (7)
Even if one is afflicted with great sins or ancillary sins, he is freed from all sins by bathing in the holy waters of Sthanvasramavana. (8)

Bathing in the waters of Sthanvasrama fetches the fruit of dana (charity) of a thousand crores of cows. (9)

O my beloved, Darshan of Sthanu bestows the fruit of sacred bath in Kurukshtera, Prayaga and Gangasagara (where Ganga merges with the ocean). (10)
By bathing in Sthanvasrama as per rules, one attains the supreme fruit of Asvamedha yagnas and charity of cows. (11)

One attains great merit by giving dana (charity) of silk cloth and gold here. By performing Pooja of Devas and Tarpana for Pitrus with til and water, and chanting
mantras in the sin-destroying Sthanvasrama, a living being is relieved of crores of great sins. (12,13)

Jagadambike, one, who does not take bath or give charity here, becomes a sinner and attains to terrible naraka in every birth. (14)

Hence one should perform Sandhyavandanam in Sthanvasram with devotion; Sandhyavandanam performed there is a crore of times more fruitful in
Sri Amaranatha Mahatmyam

comparison with that done in ordinary places; Tarpanam there is innumerable times more fruitful. (15)

Sri Iswara said:

Once Rakshasas, together with Devas and Sadhyas, came to Sthanvasrama for darshan of Siva. (16)
Maheswari, they competed with Devas for darshan saying, 'me first, me first' and fought with them. (17)

Even while climbing up the mountain, they were engaged in hand-to-hand combat with Devas and were crushed by Devas. (18)

O beautiful Devi, the Asuras, crushed by Devas, were thrown there and Devas were happy at this. (19)
The hill, where Asuras were crushed completely by Devas, is famous on earth by the name of ‘Pesha’ and raises people to supreme heights. (20)

The fruit attained by holy bath in Kurukshetra, Prayaga and Gangasagara is reaped by darshan of the Pesha hill. (21)
Devi, one attains the fruit of as many Vajapeya yagas as the particles of soil crossed while climbing up the hill. (22)

One attains a hundred times the fruit of bath in Naimisha, Prayaga, Gangasagara and Varanasi (Kashi), and a thousand times the fruit of bath in Kurujangalam (Kurukshetra). (23)

The Pesha hill is superior to Lakshmi Manasa kshetra. For the man with mind-control, sins are crushed. (24)
Hence the knowers of the past say that one who climbs up the great Pesha hill fully, should chant the mantra, ‘Sri Sri Sri Sitikanthesa’; he reaches the abode of Brahma and is freed from grief for ever. (25,26)

Mahatmi mehutuulani papani yadi sundrir\| 
Tannadant eva nashaamanamiti tadaksanat\| 27\| 
......................\| 
S yati chezhastham yatra nasastriti krtaakrutam\| 28\|
O beautiful Devi, even great sins of gravity like the size of Meru mountain are destroyed by mere darshan of the Pesha hill. The devotee attains the abode of Siva and is freed from the bondage of karma (acts to be done left undone, and acts to be not done taken up and done). (27, 28)

One, who ascends the Pesha hill following the regulations, crushes the hordes of sins and attains to the state of Sadasiva. (29)
The moment one has darshan of the Pesha hill, all the Bhutas, Pretas (ghosts), Pisachas (goblins), Dakinis etc. are destroyed instantly. (30)

O Iswari of Devas, one, who prostrates to the sacred Pesha hill and ascends it, attains great merit; this is true, this is true, o beautiful Devi. (31)

Devi, thus has been told the greatness of the Pesha hill by me. Listening to or reading of or meditating on this chapter destroys great sins. (32)
O beautiful Devi, thus has been unveiled this secret Patala; listening to or reading of this chapter bestows the fruit of Jyotishtoma yagna etc. (33)

Thus ends the sixth Patala (chapter) titled Sthanvasrama Pesha Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Bhairavi said:

Mahadeva, I have listened to the greatness of the Pesha hill through your grace. I am indeed fulfilled, fulfilled, fulfilled, no doubt. (1)
I wish to know about the difficult terrain of Nagaraja, infested by different types of snakes. Maheswara, I now wish to listen about Nagaraja’s origin and greatness; please bless me by telling. (2,3)

O beautiful Devi, I shall now tell you about the origin and greatness of Sesha in the form of Nagaraja, which destroys all sins. (4)

O beautiful Devi, I shall now tell you about the origin and greatness of Sesha in the form of Nagaraja, which destroys all sins. (4)
Devi, in ancient times in Kritayuga, Devas, Siddhas, Gandharvas and others assembled in the peak of Himalayas in the shrine of Chamareswara for offering Pooja, having darshan and performing tapas (austerity). (5,6)

In the meantime a strong Asura of the form of wind, who was very powerful, puffed with pride of his tapas, shoved the groups of Devas very forcefully. (7,8)
Devas with Indra at the helm took refuge in Parameswara nearby and pleased him with hymns of praise. (8,9)

Devas said:
Prostrations to you, the chief among Devas, Sambhu, Paramatman and the cause of creation, sustenance and annihilation of the universe. (10)
Sri Amaranatha Mahatmyam

You are the mother of all beings, father of the universe, well-wisher, relative and good friend. There is none else to protect the three worlds. (11)

You are the protector of those who are rudderless; you are the refuge of those who have no refuge. You are the destroyer of the misery of those who are aggrieved. O Supreme, you alone are our refuge. (12)
Extolled thus, the ocean of compassion, Mahadeva, appeared and spoke kind and soft words to the grief-stricken Devas. (13)

Devas, the actions of the evil-minded Asura are known to me. The Asuras have however been nurtured by me. O Devas, they cannot be destroyed by me. (14)

bhagwanthew nutubahin shukdhrangadamrun || 15 ||
Hence take refuge in Bhagavan Vishnu, who destroys the misery of those who surrender, having four arms, holding Sankha (conch), Chakra (discus) and Gada (mace), lying on Sesha in the middle of the Milk Ocean. Saying so, Siva disappeared. (15,16)

All the Deva groups, with minds filled with joy, then reached the Ocean of Milk and spoke pleasing words to Vishnu, the lord of the worlds. (17)
Devas said:

Prostrations again and again to the Eternal, the one beyond forms, one who has taken all forms and one who is beyond everything. (18)

Prostrations to the head of Ganas, the knower of attributes, one who is beyond attributes, the ruler of all, who has taken all forms seen, who is ever moving. (19)
Sri Amaranatha Mahatmyam

Prostrations to you, who are of the form of Veda, who can be attained by Veda. Prostrations to Dhyana (meditation), you who can be attained by meditation and who are beyond meditation. (20)

Prostrations to You, who create the universe, protect intensely and destroy it; to You, who are of the form of Consciousness. (21)

124
The Lord of the Devas was pleased with this prayer, and being full of compassion, he spoke these words relieving the Devas of their misery. (Note: Vishnu spoke the words without giving darshan at this stage). (22)

O Devas, you go to your abode of Svarga, which robs one of all the grief. I shall kill that evil Rakshasa in the form of wind, who is difficult to overpower, along with his lineage. (23)
So saying, Vishnu, the lord of the universe, who destroys the misery of the devotees, made his appearance from Patala in the Himalayas. (24)

He was mounted on Sesha, had four arms, was accompanied by Lakshmi and had his weapons. He ordered Sesha, who had a hundred hoods. (25)
Sri Amaranatha Mahatmyam

O head of snakes, with your thousand hoods, you drink the wind; as you take wind as food, you satisfy your own vital breath with wind. (26)

On hearing Bhagavan’s nectarine words, Sesha drank the Rakshasa of the form of wind in a moment. (27)

Sesha returned to the peak of the hill and lived there on the very pure peak. (28)
Devas then started to stay there without facing any obstacle. Bhagavan said to Sesha, the eater of wind, then. (29)

O Sesha, you continue to stay here and destroy the fear of wind. From then onwards the place came to be called Seshanaga. (30)

Sri Amaranatha Mahatmyam

तदा प्रभृति देवा निविद्मः स्ववसनः तदा ।
पुनः प्रोवच भगवान्योष्ण च पवनाशनम् ॥ २९ ॥

Devas then started to stay there without facing any obstacle. Bhagavan said to Sesha, the eater of wind, then. (29)

तदा प्रभृति देवेशि नागोभूच्चपसंज्ञकः ॥ ३० ॥

O Sesha, you continue to stay here and destroy the fear of wind. From then onwards the place came to be called Seshanaga. (30)

सुश्रमाभिधो नागो वर्णितो योगिस्तमः ।
यत्र साल्वा श्रमं याति सुखेन मनुजा: प्रिये ॥ ३१ ॥
O my Love, great yogis call that place as Susrama also, where people bathe comfortably and get relief from weariness (srama). (31)

That place is called Susrama also because people comfortably bathe there and proceed even to Devaloka. (32)

O beautiful Devi, that place is also called Svasrama by the wise, as the Devas reached their own abode comfortably from there. (33)
Mere darshan of that place will destroy one’s heap of sins. By having darshan, by touching, by bathing, and by performing dana (charity), homa, japa, study of scriptures and reading of sacred hymns there, one reaps endless merit. (34,35)
By performing Lakshmi Pooja there, one attains wealth, which remains permanently and also dexterity of speech. By merely remembering the place, one gets freed from heaps of sins. (36)

Why to go on and on, o beautiful Devi, even a killer of brahmana gets immediate relief from his grave sin by drinking and giving away the water there. (37)

By merely climbing up the meritorious hill called Mahagonasa (gonasa is a kind of snake), one avoids going to the abode of Yama. (38)
Thus ends the seventh Patala (chapter) titled Sri Susrarna Nagaraja Mahagonasa Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Bhairavi said:

Deva, through your blessing I have listened to the greatness of Pesha hill. Now I wish to listen about the tirtha called Vayuvarjanam. (1)
Why is Vayuvarjanam called a sacred kshetra; why are small rooms built there with auspicious stones. Please tell me, Sambhu; what is the fruit of that tirtha. (2,3)

On hearing that Asuras had been crushed to death by Devas, an Asura named Prishada took the form of wind and troubled Devas. (4)

Sri Bhairava said:

On hearing that Asuras had been crushed to death by Devas, an Asura named Prishada took the form of wind and troubled Devas. (4)
Devas, thus troubled by the Asura of the form of wind, took refuge in Mahadeva and pleased him with these best words. (5)

Prostrations to the chief among Devas, Sarva (the destroyer), Sambhu, the creator, Self-born, one without beginning, middle and end, and the Supreme Lord. (6)

Namaste
Prostrations. You are of the form of Bhairava, of terrible form and at the same time, destroyer of fear. You induce fear. You wear the girdle of Munja grass. (7)

Prostrations. You are of immortal form; you destroy Yama; you wear Chandra as an ornament; you are of the form of Time. (8)

Prostrations again and again to you. You are harmony incarnate; your form is white; you carry peace; you are the Deva heading all devas. (9)
Hearing this prayer uttered by Devas with great love, Bhagavan Sambhu spoke with great joy.

Sri Bhagavan said:

I have heard of the trouble wrought by the Asura even earlier. You build small rooms and stay here itself; Devas, make sure to create Vayuvarjanam (absence of
movement of air) in those cells; there will not be any trouble. (11,12)

The Devas accordingly built small cells with stones there; o Iswari of Devas, the Devas stayed in those little rooms comfortably. (13)

The very dreadful Asura appeared there in the form of wind and Indra saw the Asura in that terrible form. (14)
On seeing his fearful form, Indra took up his Vajrayudha and killed the Asura there itself in Vayuvarjana. (15)

The Vayuvarjana tirtha appeared in that place, o Devi adored by Devas; by having darshan of Vayuvarjana kshetra, one reaps limitless merit. (16)

By mere darshan of Vayuvarjana, one gets rid of terrible great sins and lesser sins. (17)
By taking bath and drinking the waters of Vayuvarjana tirtha, man is freed from even great sins. (18)

By taking bath in the sacred Vayuvarjana tirtha and giving dana (charity) of til (gingelly) rice, o beautiful Devi, one attains everlasting merit. (19)

By performing Sraadha in Vayuvarjana kshetra with faith and enthusiasm, Pitrus remain satisfied for a hundred kalpas; no doubt about it. (20)
Those, who do not build cells in Vayuvarjana kshetra, spend a hundred kalpas in fearful naraka; no doubt about it. (21)

Devi, one should build cell and offer Pooja as per rules and give dakshinas (charity) for pleasing Deva. By doing this, one will not suffer from sins accumulated even in a hundred births. (22,23)
Mahadevi, one who does not perform bath, dana, japa and homa there, attains dreadful naraka; his tirtha yatra will become fruitless. (24)

Devi, thus has been told to you the greatness of Vayuvarjanam; by listening to or reading this account, one is freed from the cage of great sins. (25)
Sri Devi said:

Mahadeva, please tell me now as to why that large lake got dried up; tell me the truth. (26)

Sri Bhairava said:

Listen, o beautiful Devi. I shall tell you about the dried up lake. By merely knowing this, man is relieved of sins. (27)
Rakshasas, who survived after the incident of killing described earlier, hid themselves through power of Maya in the lake in the form of terrible-looking aquatic creatures. (28)

They troubled Devas again for long and also created a lot of obstacles for a large number of Munis who were there. (29)
Devi, once Parameswara and Parameswari happened to come there on their own and saw Devas and Munis being troubled by Rakshasas. (30)

With great compassion Devi said to Deva: O Parameswara, the Compassionate one, look at these great Munis. (31)

Sankara, look at these Munis, who are being troubled with obstacles and tortured by these Rakshasas in
large number. On hearing Devi’s words, Deva had a
look at the great Rishis. (32)

On hearing Devi’s words, Deva had a
look at the great Rishis. (32)

Looking at the Asuras, who were bent on creating
obstacles, Iswara made a sound of ‘Hum’. The Asuras
were all struck by the sound, and they immersed
themselves in the lake. (33)

On seeing the Asuras getting immersed in the lake,
Devi cursed that nice lake: As you are protecting the
Asuras, who create troubles for Munis, you become dry, not receiving offerings of Havya (offerings to Devas in homa) and Kavya (offerings to Pitrus in homa). Cursed thus by Devi, the lake instantly became totally dry. (34,35)

The hordes of Rakshasas emerged from the lake. They were destroyed by Sivaganas with rope, club etc. From then onwards, o Iswari of Devas, the lake has remained dry and useless. (36,37)
Sri Devi said:

Mahadeva, Please tell me the truth of the sacred Panchatarangini; by having darshan of it, one gets relief from sins gathered in many previous births. (38)

Sri Bhairava said:

............................ ||
पुण्यमक्षयमाप्नोति हयमेधादिकं प्रिये || ३९ ||
O my beloved, one gets undiminished merit of Asvamedha and other yagas by having darshan of Panchatarangini. (39)

Iswari of Devas, once when Siva was dancing Tandava Nritya (dance), his matted tresses opened into five sections. (40)

Devi, from the matted tresses, the fivefold Bhagavati Devi Ganga emerged, who destroys even great sins. (41)
Consort of Maheswara, as the fivefold river emerged from the matted tresses, it was called Panchatarangini by the knowers of the past. (42)

One should take bath in the Panchatarangini river with enthusiasm. By doing so, man gets freed from terrible sins like crores of killings of brahmanas. (43)
O beautiful Devi, Even a killer of cow, one who is full of ingratitude, killer of foetus, one who covets Guru’s wife – such sinners get freed from their sins instantly by taking bath in Panchatarangini and giving dana (charity) there. (44)

By taking holy bath in Panchatarangini, one gets the fruit obtained in Kurukshetra, Prayaga, Ganga and Naimisaranya by bathing and giving dana (charity) as per rules. (45,46)
By performing Sraadha and Pindadana (offering of rice-balls) as per rules there, Pitrus remain satisfied for a hundred kalpas; no doubt about it. (47)

Iswari, one who gives cow, gold, silk cloth, sandalpaste, kunkum, fragrance, camphor, kasturi etc. there to a good brahmana, attains Sivaloka. (48,49)
By bathing in Panchatarangini, even if afflicted with sins categorized as great or ancillary, one gets instant relief from those sins. (50)

One should then ascend the peak called Damaruka, the peak of gems. By having darshan of Damaruka, the Sivagana turned into stone there, one gets the fruit of yagas like Avamedha. (51,52)
By having darshan of Damaruka, one is freed of crores of sins – great sins, killing of foetus etc. (53)

Thus ends the eighth Patala (chapter) titled Sri Vayuvarjanadi Panchatarangini Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Patala 9: Sri Damaruka Garbhagara

Nissarana

Sri Devi said:

Maheswara, please tell me in truth who this Damaruka is and how he turned into stone. (1)

Sri Bhairava said:

shrí deví kāśījñāna - ūrdhva mūrdhāya! kraunḍinā kārṇī āsūkā
lāpātkāmān mañga? tīrthanaṅkūgar caṅkāmakā mañga kānī
apānī tīrthaṅkara ṣaṅkṣārān? pritāvīhāre tāmāṃśaṃ
dha. 1

shrī bhairava udān

ṣrṇa vaṣṭre mahēśānī cārice dāmaruṃabhavāṃ 1
yeṇ karmāparakēn śilībhūto gāṇeṣṭrā 2 2
yacchutvā mūchāte janu: viṇṇābhājīrṇeṣu: 1

Sri Bhairava said:
Maheswari, listen. I shall now tell you the story of the origin of Damaruka, and the action which, when coming to fruition, turned that Ganeswara into stone; listening to this account relieves living beings from many types of obstacles. (2)

Once Siva, who dances specially during the two Sandhyas (dawn and dusk), was playing with his son Shanmukha, when Sandhya time arrived. He became worried because of the expiry of the Sandhya time. (3,4)
Devi noticed that Siva was worried, and she asked him repeatedly for the reason for his worry. She said: Bhagavan, what makes you worried; tell me the truth; my mind is not at peace. (5)

Hearing these words of Devi, his beloved, Parameswara told Devi that his great worry was on account of the overshooting of the Sandhya time (without performing the Sandhya tandava). (6,7)
On hearing this, Devi replied to the eternal Bhagavan: Maheswara, let this Mahagana hold the Damaru (small drum) and stand here and announce the Sandhya time (by sounding the damaru). (8,9)

\[
\text{இது} \text{ஷ்ட்வா} \text{வசஸ்தஸ்ய} \text{தொவதொஸ்ய} \text{துருர்ட்டு:} 1 \\
\text{பள்ளுவாச்} \text{புனர்வி} \text{த்ரவன்ப்ப்} \text{சான்னம்} \text{11 8} 11 \\
\text{ஆன்} \text{மஹகானோ} \text{தொவ} \text{டமர்ரு} \text{ஸ்தேஸ்தாது} 1 \\
\text{சந்த்யா} \text{வேளாந்த்} \text{ச்} \text{சிர்கால்} \text{மஹேஷ்வர} 11 \text{9} 11 \\
\]

On hearing this, Devi replied to the eternal Bhagavan: Maheswara, let this Mahagana hold the Damaru (small drum) and stand here and announce the Sandhya time (by sounding the damaru). (8,9)

\[
\text{இது} \text{ஷ்ட்வா} \text{வசஸ்தஸ்ய} \text{தொவதொஸ்ய} \text{துருர்ட்டு:} 1 \\
\text{ஹாஸ்யனு} \text{சன்முஞ்ச்} \text{த்த்த்} \text{புனர்வி} \text{சஹாலய்ப்பு} 11 \text{10} 11 \\
\]
Maheswara agreed with this suggestion. Making Shanmukha laugh, he started chatting with Devi again.

(10)

From then onwards, Devi, worshipped by Devas, the Gana called Mahadamaruka stood there holding the Damaru for sounding it on the arrival of Sandhya time for the information of Siva. (11)

O beautiful Devi, once while Siva was sporting with his son, this Mahadamaruka became indolent and was comfortably immersed in sleep. (12)
Sandhya time elapsed again. Siva became angry. Girija, he cursed the Gana Mahadamaruka: Owing to your sleep, my Sandhya time has elapsed; therefore o worst among Ganas, you turn into stone and stand here for long. (13,14)
Cursing Mahadamaruka thus, Maheswara sat there immersed in meditation for long. From that time onwards, the Gana Mahadamaruka, who turned into stone, stood on the peak of Ratnaparvata in the form of stone. (15,16,17)
One, who takes refuge in Damaruka in this world, attains to Brahmaloka; this is truth. Iswari, whoever takes refuge in the holy sanctum sanctorum, he is relieved from conception in a mother's womb; I swear. (18,19)

Sri Devi said:
Deva, why is the Garbhagriha (sanctum sanctorum) established there; in Kaliyuga what is the fruit of those who have darshan in the Garbhagriha and come out. 

(20)
Sri Bhairava said:

Mahadevi, listen. I shall tell you about the unsurpassed Garbhagriha; listening to this will relieve living beings from accumulated great sins. (21)

Once Devas approached Nandi (for darshan of Siva); prevented by Nandi, they started to argue and fight among themselves. (22)
Nandi then met Siva alone and prostrated and, leaving
his staff (signifying authority), prayed to Siva. (23)

Bhagavan, ocean of compassion, lord of worlds, head
of the universe, I am much afraid of Devas and I feel
miserable. Nandi prayed repeatedly to Siva, who is kind
to devotees. (24,25)
Sri Amaranatha Mahatmyam

Hearing the words of Nandi, Siva said to him happily: O Nandi, pick up your staff. What will Devas do? You build a good Gabhagriha and entrance, from where Devas and Asuras will not be able to come out. (26,27)

Hearing these words of Siva, Mahagana raised a huge stony land and and built the Garbhagriha (like a cave). (28)

गर्भग्रीहां वनस्पतिः सत्तेः नाश्तिः नानुक्षेत्रिः। नायकवर्तिः प्रत्यागतत् गूढगृहेऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्रोऽवशम्र0
O my beloved, one, who emerges out of the entrance of this Garbhagriha, he attains to Siva Salokya (living in Kailasa along with Siva) and does not have to drink mother’s milk (does not have rebirth) again. (29)

O my beloved, whoever has committed great sins like killing of foetus, coveting Guru’s wife, killing of mother or father or brother, or drinking of liquor, if he comes out of the entrance of this Garbhagriha, he will certainly attain to the supreme state of Sadasiva. (30)
O my beloved, if one wishes to rend asunder the forest of great sins, he should worship the Lord of Devas here and take bath in the very purifying Amaravathi river emerging from the Garbhagriha; he should then apply bhasma and, without lavish clothes on, ascend the hill, chanting ‘Parameswara, show me the way’ and without the defects of anger etc., he should prostrate to Amareswara in the cave and worship him. (31-34)
Even if he be Golaka or Kundaka or any lowly person, if he emerges from the Garbhagriha thus, he will surely become Sivagana; I swear by you. (Note: Golaka and Kundaka are different illicit children of a woman).

Thus ends the ninth Patala (chapter) titled Sri Damaruka Garbhagara Nissarana in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Devi said:

Maheswara, having listened to the sacred accounts of the supreme greatness of tirthas and thinking of it again and again, I feel detached from the ocean of samsara. (1)
I now wish to listen to the account of Amarendra Maheswara and how Amarendra happened to reside inside a cave. (2)

Please also tell me, out of love for me, how that divine river Amaravathi came into being and also about the greatness of its confluence. (3)

Sri Bhairava said:
Very gifted woman, very well, it is for the good of living beings that you, who are worshipped by all, have put this very rare question to me. (4)

O beautiful Devi, listen; I shall tell you of the greatness of Amaresa Mahatirtha.; mere listening to this account will free one from crores of great sins. (5)

O beautiful Devi, at the beginning, there was nothing except Sat. Niyati (destiny) emerged from Sat. The Supreme (Sat) was also there. (6)
I hear that I was born of Niyati. From me all Devas including Indra, Rishis, Pitrus, Gandharvas, Nagas, Rakshasas, Yakshas, Bhutas, Ganas, Kushmanda, Bhairava and others, humans, wild animals, cruel Asuras and many other such beings were born through Niyati (natural process). (7,8,9)
Fourteen types of groups of Bhutas (beings) emerged. Death (Mrityu) devoured all of them including Devas and even Indra. (10)

O my beloved, those Devas caught by Death felt miserable and took refuge in Parameswara, the Deva worthy of refuge for everyone, and pleased Sankara, the destroyer of Tamas (darkness – ignorance) with hymns of praise. (11,12)
Sri Devas said:

Om. Prostrations to Siva, Deva, all-pervading, most powerful, and of the form of Chit (Consciousness), Gnana (Knowledge), Prakasa (Light) like the cool light of Chandra, and Ananda (Bliss). (13)

Prostrations to Siva, who is established in the Supreme State, Sthanu (motionless like a pillar), the great light of the universe, Consciousness, Object of meditation,
aware of own consciousness, in whom Consciousness resides. (14)

Prostrations to Siva. With the rise of the Chandra of Chit (Consciousness), the innate delusion ends by your grace. Sambhu (form of auspiciousness), you are the expanse and knower of rules and of the form of Mukti (Liberation). (15)

Prostrations to Siva, the knower of everything special about the universe, Deva who helps the universe, Deva
of the form of the universe, Deva who pervades the universe. (16)

Prostrations to Siva, the knower of prohibited acts (Siva's presence in the jiva's mind helps the jiva identify prohibited acts); of the form of Supreme Principle; Deva sought by one and all; Deva who shows the intricacy of the subtle way. (17)

Prostrations to Siva, of the form of Nature; of the form of Principle; the Deva of the Mahat and the subtle Principle. (18)

Prostrations again and again to Siva, who is the nectar of immortality; Mrityunjaya (conqueror of Death) of the form of Amrita. (19)

Hearing the above extremely sanctifying hymns of praise of Devas, Siva spoke to them in majestic words. (20)
O the best among Devas, tell me the reason for your coming to me; why are you miserable; tell me because all this is mine and resides in me. (21)

(Note: As the entire creation is permeated by the Siva Principle, there is nothing beyond him).

Hearing Maheswara’s words, Devas headed by Indra replied to him that Death caught them by force. (22)
Mahadeva, the destroyer of the misery of devotees, please bless such that Death will not destroy us, nor will Death forcefully catch us. (23)

Sri Bhairava said:

Hearing the agreeable words of Devas, Maheswara replied to them. I shall do the needful to counter Death. O great Devas, please bear for a moment. (24)
Siva caught the crescent moon on his head, crushed it and spoke to Devas: by crushing this medicine for Mrityu...... (25)

O my beloved, the large flow that ensued at that time became the sacred river called Amaravathi. (26)
Mahadevi, the drops of nectar that fell on Siva’s body turned into bhasma and took the form of Iswara on dropping from his body. Owing to love of Devas, Siva also turned into water (ice). (27,28)

On seeing Siva turned into water, Devas prostrated to him again and again, thinking of his extreme compassion to samsara. (29)
Looking at the prostrating Devas, Siva spoke to the Devas: Listen, the best among Devas. (30)

As you have had darshan of my form of Linga, the symbol of my love, in the cavern, Death will not bother you any more by my grace. Becoming immortal here itself, you attain Siva Sayujya (merger with Siva). (31,32)
Devas, from now onwards, my very sacred Linga named Amaresa will be famous in all three worlds. After prostrating to that Amareswara Linga and circumambulating the Linga, the Devas returned to their abodes. (33,34)

Maheswari, after giving the above boons to Devas, Siva merged with the Linga in the hill. (35)
As Siva took the crescent moon of Krishna Paksha and destroyed Death for the good of Devas, he became known as Amareswara. (36)

As Devas were rendered deathless by Iswara, he came to be known as Amareswara by knowers of the past. (37)
As Iswara destroys here the disease of samsara of devotees by his mere darshan, he is known by the lofty name of Amaresa. (38)

As Iswara holds the digits of the moon from Amavasya to Purnima, he is called Amareswara by knowers of Tantra. (39)
As Iswara grants Moksha (Liberation) by destroying Asuras, and old age and death, he is known by the name of Amareswara. (40)

This Linga made of water (Rasa-ice) is born out of great love. The Linga grants harmony and peace. Devi, this account has been unveiled out of love for you. (41)

O Iswari of Devas, by undertaking the pilgrimage, taking bath in the waters of Amaravathi and applying bhasma on all limbs, man attains Moksha (Liberation). (42)
Devi, having darshan in the cave and dancing with joy, 
man is extremely purified and is known as Amara 
(deathless). (43)

One, who does not have darshan of Linga in the cave, 
having adorned himself with bhasma, will attain to 
Naraka and live there for the entire Brahma Kalpa 
(period of fourteen Indras). Devi, one, who has darshan 
of the eternal Rasalinga without applying bhasma
(Vibhuti-holy ash) on his limbs, becomes afflicted with leprosy in birth after birth. (44,45)

Devi, one, who has darshan of Amareswara without performing yatra properly, attains to the twentyone cruel and dreadful narakas. (46)

Devi, one, who has darshan of Rasalinga in the cave without dancing, becomes Tirthadrohi (violer of Tirtha-holy spot); no doubt about it. (47)
One, who returns from the cave of Amaranatha without offering Pooja (worship), attains to eightyfour lakhs of narakas. One, who returns from the cave of Amareswara without giving dana (charity), attains to the cruel and terrible naraka called Kalasutra. (48,49)

Devi, even great sinners including killer of foetus, one who covets Guru's wife, drinker of liquor and gold thief,
get released from their sins at the very moment they have darshan of the great Iswara named Amareswara. (50, 51)

O my beloved, even sinners including consumer of cow’s flesh, drinker of liquor, non-worshipper of Devas, killer of calves and children, and abortionist are freed of their sins by having darshan of my form of Linga. (52)

Sri Amaranatha Mahatmyam
Devi, even sinners including one who becomes excessively wrathful, one who is overcome by greed and delusion, gold thief, one who covets others’ wives, one who finds fault with others, one who keeps abusing the virtuous, hypocrite, teller of lies and man of narrow intellect are all relieved of their sins by having darshan of Amareswara, who took the form of water (ice) on the mountain. This is truth; I am not telling you untruth. (53,54)
Devi, the fruit obtained by various rigid penances like Chandrayana, Maha Krichra and hundreds of Santapanas (these are Prayaschittas prescribed in Sastras for various serious sins) is reaped by darshan of Amareswara. (55)

The fruit obtained by giving proper dana (charity) of thousands of crores of cows in holy centres like Kurukshetra, Prayaga, Naimisha and Kurujangala is reaped by darshan of Amaresa. (56)
Maheswari, by performing Pooja of the divine nectarine Amaresa Linga with soft white attire, kasturi, kunkum, sandalpaste, camphor, gold coins, silver coins etc., one becomes Rudra himself and does not have rebirth. (57,58,59)

Sri Amaranatha Mahatmyam

193
Whether it is woman or man, one who offers Pooja to the lofty Linga attains Siva Sayujyam (merger with Siva), where he is freed from grief. (60)

O beautiful Devi, by having darshan of Amaresa Mahalinga and touching the digit of moon (on the head of the Linga), man attains immortality; this is truth, this is truth. (61)

By drinking the waters of Amaradhara (Amaravathi) and prostrating inside the cave, one attains the abode of Siva, where there is no bondage of karma (acts to be
done left undone, and acts to be not done taken up and done). (62)

One, who sets foot out of his house with the intent of having darshan of Amaranatha, attains the fruit of Asvamedha yagna at every step. (63)

By seeing groups of Sivaganas as pigeons and other birds there, one becomes Rudra himself, chanting ‘Jaya’ again and again. (64)
Sri Devi said:

O my Lord, who are these Sivaganas as pigeons and how did they come there. Tell me, Sambhu, out of grace for the good of the worlds. (65)

Sri Bhairava said:

Sri Bhairava said:
O beautiful Devi, listen. I shall tell you about the pigeons; by listening to this account living beings are relieved of sins like killing of other lives. (66)

Iswari of Devas, from the time when Mahadamaruka the Sivagana was established there, other Sivaganas were also positioned there for the purpose of announcing Sandhya time for performing Tandava dance. (67)

एकदा नृत्यमानस्य सन्ध्यायं चैव धूर्ज्जि: ॥ ६८ ॥
O beautiful Devi, once when Siva was dancing during Sandhya time, the Sivaganas were telling 'Kuru, Kuru' in a spirit of competition. (68,69)

This sound made Siva angry. Siva cursed the Sivaganas strongly: 'As you made the sound of 'Kuru, Kuru' again and again out of competition, you stay here in this tirtha in the form of pigeons, always making the sound of 'Kuru, Kuru', and removing all obstacles of devotees. (70,71)
Cursed thus by Siva, the Sivaganas turned into pigeons and stayed there, performing the assigned task of removing obstacles. (72)

One should have darshan of these pigeons in the cave, o beautiful Devi, before descending the mountain. If one descends without having darshan of the pigeons, he will be called Tirthadrohi (violator of tirtha) by the wise. (73)
For the pilgrims seeking the Supreme goal, these pigeons are a must for darshan; they are said to be removers of huge sins. (74)

Devi, by bathing, having darshan, listening about and touching the waters of Amaravathi with devotion, one attains the glory of Devas (Amaras); hence the river is called Amaravathi. By bathing in Amaravathi, one is relieved of suffering instantly. (75,76)
O my beloved, I have told you the supreme greatness of Rasalinga (Linga of ice) named Amareswara, which destroys the terrible evils of Kaliyuga and also the bondages (Pasa) of living beings (Pasu). (77)

One who offers Mahapooja to this Linga attains to Siva Sayujya (merger with Siva); this is truth. (78)
Devi, this supreme Linga is also called by other names - Svadhalinga, Siddhilinga, Buddhilinga, Suddhilinga and Vriddhilinga. (79)

This Linga also grants male and female offspring, and enhances the brilliance and grants yoga (devoted state of mind) in Kaliyuga. (80)

Iswari of Devas, if you wish to attain anything worthy without meditation, charity, yoga etc., you take refuge in Amara Linga. (81)
Knowing that this body, youth, wealth, wife, children and house are all transient, one should take refuge in Amareswara. (82)

Jagadambike, before death hits one, the sense organs deteriorate, and old age and illness consume the body, one should worship the ice Linga called Amaresta. (83,84)
O my beloved, all the tirthas and holy spots in the three worlds would not equal the ice Linga called Amaresa. Devi, there is no Linga equal to the divine Amaresa on earth, rising in outer space, which destroys great sins and removes evil tendencies instantly. (85,86)
What to say again and again, in Kaliyuga the sinner gets freed of sins by surrendering to Amarendra; no doubt. (87)

Iswari, by listening to or reading this sacred account of the greatness of Amaranatha, one gets freed from crores of sins like killing of brahmana. (88)

One who has drunk prohibited drinks or eaten prohibited food is freed of his sins. One who is bound is released from bondage, and the sick person from sickness. (89)
This enchanting account grants the prayer for offspring and nourishes the listener; by reading or listening to this account one gets released from all sins. (90)

Jagadiswari, this unsurpassed account grants long life, beauty, fame, wealth, and male and female children. (91)
O my beloved, thus has been revealed to you this secret Patala, to be kept confidential in Kaliyuga. Listening to and meditating on this in Kaliyuga destroys even great sins. (92)

Thus ends the tenth Patala (chapter) titled Sri Amaranatha Mahatmyam in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Devi said:

Maheswara, listening to and contemplating on the unsurpassed account of the origin of the sacred Rasalinga (Linga of ice) of Amaranatha again and again, I feel fulfilled, I feel fulfilled, I feel fulfilled; no doubt. I am won over, Jagadiswara; I have been enabled to cross the ocean of samsara. (1,2)
Victory to Sambhu, the three-eyed, the ocean of compassion for devotees. Victory to Siva, Iswara, the destroyer of Tripuras. (3)

Victory to Bhagavan with matted hair, holder of Trisula (spear with three pointed ends), steady in action, holder of the bow of Pinaka in hand, boon-giver, vanquisher of Andhakasura. (4)
Victory to Iswara, who grants unbounded boons to devotees. Victory to Iswara, who makes the entire universe enjoy the taste of devotion. (5)

Victory to Iswara, the most terrible (to sinners), the destroyer of sins (of devotees), the dreadful Bhairaveswara, the Bhairava beyond (samsara). (6)
Mahadeva, I have heard from your lotus mouth the greatness of Amarendra. Tell me again the merit relating to the sacred story of Amaranatha. (7)

O handsome Deva; Which time is the best for performing this pilgrimage for reaping great fruits; also for darshan, touching and offering Pooja. (8)

What fruit is obtained by the sinful man in Kaliyuga by performing Sraadha and giving Dana (charity) in Amaravathi and the Panchanadi confluence. (9)
Sri Bhairava said:

O my beloved, which is said to be the best Dana (charity), by giving which living being is freed from crores of sins. Tell me in detail the fruit of worship of Amaranatha. (10,11)
Sinless Devi, your question is well put, as it stems from your devotion to the most pure and sacred tirtha named Amaresa. (12)

As Siva made his appearance public in Sravana month, pilgrimage in Sravana month is said to be meritorious. (13)
One, who undertakes the pilgrimage as per rules in Sravana month in Suklapaksha and has darshan of the eternal Svadhalinga on Purnima day, attains to the state of Siva with all bondage (Pasa) of living beings (Pasu) rent asunder. (14,15)

Mahadevi, one, who has darshan of Amaranatha Linga in the middle of the mountain in Sravana month, attains to the presence of Siva. (16)

By touching the Linga of Siva, who is Devadeva and Jagadiswara, one is freed from the cage of sins and attains to the state of Siva. (17)
Devi, the fruit obtained by darshan of Rasalinga is ten times that from worship of Sivalinga in Varanasi, a hundred times that in Prayaga and a thousand times that in Naimisha and Kurujangala; it would equal perhaps the fruit obtained by worshipping the Linga at Arbuda kshetra for a thousand divine years. (18,19)

Sri Amaranatha Mahatmyam
The fruit obtained by darshan of Rasalinga matches that reaped from dana (charity) of gold coins and pearls and superior silk clothes. (20)

Mahadevi, one should offer Pooja of Amareswara at least on one day with sandalpaste with kasturi, and sandalpaste with camphor. He will reap great merit by this Pooja. (21)

O beautiful Devi, by performing Pooja with pearls and gold coins and silvers, man attains Mukti; this is truth, this is truth. (22)
Sri Amaranatha Mahatmyam

One, who performs Pooja with other different types of offerings, fragrance, lamps, food offerings and also waving of lamp with ghee or til oil, attains to the Supreme State. (23,24)

O beautiful Devi, one, who performs Abhisheka with gingelly oil attains to Supreme state; one, who offers
fragrance of ghee and guggula, is freed from all sins and attains to the state of Maheswara. (25)

Devi, one, who goes round the shrine, obtains the fruit of a thousand Asvamedha yagas at every step. (26)

It is a settled fact that Brahma and Vishnu prostrate to one, who prostrates to Amaranatha (Sureswara) by falling like a staff on the ground. (27)
Whatever meritorious act one does in the shrine of Amareswara, it gives endless fruit; this is true; I swear. (28)

What to say elaborately again and again, o beautiful Devi, knowing that birth as human being is rare, that the body is subject to the ravages of old age and that everything in this world is transient, one should surrender to Amareswara. (29,30)
He should descend the mountain and reach the highly meritorious confluence of Amaravathi and perform Sraadha as per rules and please Pitrudevatas. The Pitrus then feel very happy and dance with joy. (31)

अथ कृप्ति दायादा: सजने श्राद्भुतमम् || ३२ ||
गयापिण्ड्रपदनेष्ठ शलक्तं सुरेश्वरं |
गच्छन्ति यां त्रृसमिति: पितरः सुरपूजिते || ३३ ||
Sureswari, Sraadha in this confluence is more satisfying than offering of Pinda in Gaya, and Pitrus’ happiness lasts a hundred kalpas. (32,33)

Devi worshipped by Devas, Pitrus derive the same happiness by merely offering Pindas of flour of barley in this confluence of Amaravathi as that from offering food of milk, sweets etc. for brahmanas in other kshetras. (34)

\[\text{Sri Amaranatha Mahatmyam}\]

\[\text{क्षीरखण्डादिभोज्येश्व ब्राह्मणानाथ्व भोजनात्} \]
\[\text{तामायुवनिः देवेशी सकुपिण्डाच संह्मे} \]

\[\text{Devi worshipped by Devas, Pitrus derive the same happiness by merely offering Pindas of flour of barley in this confluence of Amaravathi as that from offering food of milk, sweets etc. for brahmanas in other kshetras.} \]

\[\text{कुरुक्षेत्रे प्रयागे च मकरे्पिदिवारे} \]
\[\text{शतकल्यं महेशानि स्नानायत्नलमापुयः} \]
Maheshwari, the fruit obtained by bath for a hundred kalpas in Makara month in Kurukshestra and Prayaga is reaped by bathing here only one day. (35)

O my dear, Pitrus derive the same happiness from Tarpanam in this confluence as that from Tarpanam in Kurukshestra in Chudamani and Mahayoga. (36)
There is no doubt that Pitrus remain satisfied for a hundred kalpas by the meritorious Sraadha performed in the confluence of Amaravathi and Panchanadi. (37,38)

Iswari, by giving dana (charity) of cow, gold, silk clothes, silvers, pearls, gems etc. here, one attains to the state of Siva. (39,40)

O beautiful Devi, giving dana (charity) of Pitha (seat) of Amareswara results in Mukti; this is truth, this is truth. (41)
Sri Devi said:
Maheswara, what type of Pitha (seat) dana did you mention; tell me for the good of humanity. (42)

Sri Devi said:
Maheswara, what type of Pitha (seat) dana did you mention; tell me for the good of humanity. (42)
निष्कांचा चाप देवेशि स्थापवित्वा सुरेश्वरि ।
अर्चयित्वा गन्धपुष्पेऽव्राहणाय समप्येतू ॥ ४६ ॥

Sri Bhairava said:

O beautiful Devi, Taking five Palas (unit of weight) of flour of yava (barley), spreading it in a nice square form, spreading kumkum, camphor and sandal paste, and kasturi on top, placing gold plates in the four corners, and gold coin in the centre, or alternatively placing five silver or gold coins at the four corners and centre, and offering worship with sandal paste and flowers, it should be given in Dana (charity) to a brahmana. (43-46)
After performing Kalasa Pooja and Pitha Pooja with mantras of Aadhaara Sakti etc. and offering nice white cloths, yagnopavita, dakshina etc. with devotion to the brahmana, one should chant the following mantra in front of him. (47)

By order of Amareswara, and for the success of the pilgrimage, this Pitha (seat) is being submitted to you,
the high-souled brahmana. This Pitha has been worshipped by me and decorated with fine unguents. You are Mrityunjaya, Mahadeva, and I offer this Pitha to you for fear of the ocean of samsara. O best among brahmanas, please accept this Pitha of Amaranatha for removal of the great sins of mine. (48-50)
Whatever sin has been committed by me - killing of foetus, brahmana, Guru, or mother, stealing of gold etc., drinking of liquor, killing of cow, speaking untruth, anger, greed etc., coveting others' wives, disgracing others, abandoning husband and attaching to another, any sin, subtle, small, large – all the sins may be destroyed by my dana of this Pitha. (51-55)
Iswari of Devas, chanting the above mantra, the Pitha should be offered to the brahmana. (56)

இந்த மந்திரத்பதச் வசால்லி பீடத்பத இயராம்மணருக்குத் தானம் வசய்யமவண்டியது.

தथா மய ப்ளொக்கமின் தவான்க்கு, காந்த சிபின்ஸ்பதயுடன் ரஹஸ்யம். இராமின் சிபின்ஸ்பா பிளொக்கத்பத் உழக்கேக்கத்து மற்றவர் கைடன் உண்டாயாக.

This secret should not be revealed to any and every person. This potent secret, especially effective in Kaliyuga, should be kept confidential. (58)
Sri Amaranatha Mahatmyam

Parameswari, this dana was given by Lakshmi and Parvathi; they attained Sayujyam (merger with Siva) there itself. (59)

Maheswari, the wise pilgrim should then worship Ganapathi in the Mahagrama (great village) called Mamala with various offerings, flowers etc. and then proceed to Navadala and deposit Yashti (staff) in the
waters of Ganga, chanting the following mantras. (60,61)

Yashti (staff), you are the support and witness. Please convey my good karmas and pilgrimage of tirtha to Iswara. (62)
Yashti, you are of the form of creation, sustenance and destruction. You are loved by Vishnu and you are of the form of Siva and Sakthi. Hence please destroy my accumulation of sins and return to your original state. (63)

Ganga, you are the love of Siva, and his head is your abode. Ganga, please convey my tirtha yatra to Siva. With these mantras, the yashti (staff) should (alternatively) be left in Ganga waters. (64,65)
The pilgrim should then take bath in Patalaganga and finally return home. Iswari of Devas, by performing the yatra as above, man or woman reaps the merit of chanting of Vedas; there is no doubt. (66,67)

By performing yatra in this manner of the sacred Amaranatha, one attains Mukti without (tough efforts like) control of sense organs. After enjoying happiness in this world, he attains to Sayujyam (merger with Siva) at the end. (68,69)
Thus has been told to you the secret fruit of Amaranatha yatra; listening to this frees living beings of crores of great sins. (70)

This secret Patala is capable of destroying great sins. By listening to or reading this Patala, one attains the fruit of yaghas like Asvamedha. (71)
Thus ends the eleventh Patala (chapter) titled Sri Amaranatha Phalavarnanam in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.

Om Tat Sat