

**CHAPTER 182**

**Māhātmya of Kāśī-tīrtha**

सूत उवाच

कैलासपृष्ठमासीनं स्कन्दं ब्रह्मविदां वरम्।

पप्रच्छुर्ऋषयः सर्वे सनकाद्यास्तपोधनाः॥ १॥

तथा राजर्षयः सर्वे ये भक्तास्तु महेश्वरे।

ब्रूहि त्वं स्कन्द भूलोकि यत्र नित्यं भवः स्थितः॥ २॥

Sūta said— Once upon a time, the Ṛṣis Sanaka, Sanandana, alongwith other great Ṛṣis and the devotees of Śiva asked Kārttikeya, the foremost among the knowers of Brahman, seated on the summit of Kailāśa— “O Skanda! kindly explain about the abode of Śiva in the earth, where Lord Śiva always resides.”

स्कन्द उवाच

महात्मा सर्वभूतात्मा देवदेवः सनातनः।

घोररूपं समास्थाय दुष्करं देवदानवैः॥ ३॥

आभूतसंप्लवं यावत्स्थाणुभूतः स्थितः प्रभुः।

गुह्यानां परमं गुह्यमविमुक्तमिति स्मृतम्॥ ४॥

Skanda said— “The high-souled, dweller in the soul of all creatures, and eternal Lord Śiva, remains in his terrible form, which is rarely attainable by the gods and demons, at Avimukta like a pillar, motionless and stable, till dissolution of the world. This is the most mysterious place.

अविमुक्ते सदा सिद्धिर्यत्र नित्यं भवः स्थितः।

अस्य क्षेत्रस्य माहात्म्यं यदुक्तं त्वीश्वरेण तु॥ ५॥

स्थानान्तरं पवित्रं च तीर्थमायतनं तथा।

श्मशानसंस्थितं वेश्म दिव्यमन्तर्हितं च यत्॥ ६॥

Lord Śiva resides at Avimukta kṣetra, therefore, the Siddhis always remain here. The Lord has described the glory of the this place, which is excel of all the sacred places. Every part of it is very auspicious and endowed with a holy tīrtha. There is a divine shelter, over the cremation ground, which is not visible to all.

भूलोकि नैव संयुक्तमन्तरिक्षे शिवालयम्।

अयुक्तास्तु न पश्यन्ति युक्ताः पश्यन्ति चेतसा॥ ७॥

There the abode of Śiva (Śivālaya) is situated in the space. It is not connected with the earth. Unworthy people, void of Yoga are not able to see that abode; but the Yogins can realize it by their knowledge.

ब्रह्मचर्यव्रतोपेताः सिद्धा वेदान्तकोविदाः।

आदेहपतनाद्यावत्तक्षेत्रं यो न मुंचति॥ ८॥

ब्रह्मचर्यव्रतैः सम्यक्सम्यगिष्टं मखैर्भवेत्।

अपापात्मा गतिः सर्वा या तूक्ता च क्रियावताम्॥ ९॥

Those who are Brahmachārins, the Siddhas, well versed in the Vedānta, and do not leave this place till death, they attain all sacrificial benefits and washed off from all their sins, attain the highest position.

यस्तत्र निवसेद्विप्रोऽसंयुक्तात्माऽसमाहितः।

त्रिकालमपि भुञ्जानो वायुभक्षसमो भवेत्॥ १०॥

A Brāhmaṇa lives there on three meals a day, and without Yoga or their mind under control, attains virtues, like the one living merely on air, and get the highest position that an ascetic would get.

निमेषमात्रमपि यो ह्यविमुक्ते तु भक्तिमान्।

ब्रह्मचर्यसमायुक्तः परमं प्राप्नुयात्तपः॥ ११॥

योऽत्र मासं वसेद्धीरो लघ्नाहारो जितेन्द्रियः।

सम्यक् तेन व्रतं चीर्णं दिव्यं पाशुपतं महत्॥ १२॥

The one who leads a calm life, after subduing all his passions, in this Avimukta tīrtha even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pāśupa. ordinance.

जन्ममृत्युभयं तीर्त्वा स याति परमां गतिम्।

नैःश्रेयसीं गतिं पुण्यां तथा योगगतिं व्रजेत्॥ १३॥

न हि योगगतिर्दिव्या जन्मान्तरशतैरपि।

प्राप्यते क्षेत्रमाहात्म्यात् प्रभावाच्छङ्करस्य तु ॥ १४॥

In other words, he attains bliss after being liberated from the cycle of births and deaths. He attains the position of yoga and the final beatitude. The fruits derived here by the glory of Śiva and of this Avimukta-kṣetra, are not obtained even by the practice of yoga for ages.

ब्रह्महा योऽभिगच्छेत् अविमुक्तं कदाचन।

तस्य क्षेत्रस्य माहात्म्याद्ब्रह्महत्या निवर्त्तते॥ १५॥

आदेहपतनाद्यावत् क्षेत्रं यो न विमुञ्चति।  
 न केवलं ब्रह्महत्या प्राकृता च निवर्त्तते॥ १६॥  
 प्राप्य विश्वेश्वरं देवं न सा भूयोऽभिजायते।  
 अनन्यमानसो भूत्वा योऽविमुक्तं न मुञ्चति॥ १७॥  
 तस्य देवः सदा तुष्टः सर्वान् कामान् प्रयच्छति।  
 द्वारं यत्सांख्ययोगानां स तत्र वसति प्रभुः॥ १८॥

One who goes there anytime is purified of the sin of even killing a Brāhmaṇa. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyā sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desire are fulfilled, and he gets the same end as the knower of Sāṅkhya does. He remains there all his lives and never quits it.

सगणो हि भवो देवो भक्तानामनुकम्पया।  
 अविमुक्तं परं क्षेत्रमविमुक्ते परागतिः॥ १९॥  
 अविमुक्ते परा सिद्धिरविमुक्ते परं पदम्।  
 अविमुक्तं निषेवेत देवर्षिगणसेवितम्॥ २०॥  
 यदीच्छेन्मानवो धीमान् न पुनर्जायते क्वचित्।

Śiva resides in Avimukta with all His attendants, consequently one begets highest position and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest siddhi; it is the highest goal. If a wise does not want rebirth here, he should reside in Avimukta, adored by the gods and Rsis.

मेरोः शक्तो गुणान् वक्तुं द्वीपानां च तथैव च॥ २१॥  
 समुद्राणां च सर्वेषां नविमुक्तस्य शक्यते।  
 अन्तकाले मनुष्याणां छिद्यमानेषु मर्मसु॥ २२॥  
 वायुना प्रेर्यमाणानां स्मृतिर्नैवोपजायते।  
 अविमुक्ते ह्यन्तकाले भक्तानामीश्वरः स्वयम्॥ २३॥  
 कर्मभिः प्रेर्यमाणानां कर्णजापं प्रयच्छति।  
 मणिकर्ण्यां त्यजन् देहं गतिमिष्टां ब्रजेन्नरः॥ २४॥

One may be able to describe the seven islands round the Mount Meru and all the

oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Tāraka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarṇikā, he attains his desired goal.

ईश्वरप्रेरितो याति दुष्प्रापामकृतात्मभिः।  
 अशाश्वतमिदं ज्ञात्वा मानुष्यं बहुकिल्बिषम्॥ २५॥  
 अविमुक्तं निषेवेत संसारभयमोचनम्।  
 योगक्षेमपदं दिव्यं बहुविघ्नविनाशनम्॥ २६॥  
 विघ्नैश्चालोड्यमानोऽपि योऽविमुक्तं न मुञ्चति।  
 स मुञ्चति जरां मृत्युं जन्म चैतदशाश्वतम्।  
 अविमुक्तप्रसादानु शिवसायुज्यमाप्नुयात्॥ २७॥

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta-tīrtha, which is the giver of yoga, peace and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva.

इति श्रीमात्स्ये महापुराणेऽविमुक्तमाहात्म्ये  
 द्व्यशीत्यधिकशततमोऽध्यायः॥ १८२॥

\*\*\*