

शिवमहापुराणम् कोटिरुद्रसंहिता

ŚIVA-MAHĀPURĀṆAM

Koṭi-Rudra Saṁhitā

CHAPTER 1

Greatness of Jyotirlinga and Upaliṅgas

यो धत्ते निजमाययैव भुवनाकारं विकारोज्झितो
यस्याहुः करुणाकटाक्षविभवौ स्वर्गापवर्गाभिधौ।
प्रत्यम्बोधसुखद्वयं हृदि सदा पश्यन्ति यं योगिन
स्तस्मै शैलसुताञ्चितार्द्धवपुषे शश्वन्नमस्तेजसे॥ १॥

The one who is free from all the blemishes and enshrines all the fourteen *Bhuvanas* in himself, with the slightest compassion of whom a person achieves all the fortunes as well as the *mokṣa*, whom the *yogīs* blissfully meditate upon in their hearts, such an illustrious Śiva, always has Pārvatī lodged to his left, I offer my salutation to such a great lord.

कृपाललितवीक्षणं स्मितमनोज्ज्वक्त्राम्बुजं
शशाङ्ककलयोज्ज्वलं शमितघोरतापत्रयम्।
करोतु किमपि स्फुरत्परमसौख्यसच्चिद्वपु-
र्धराधरसुताभुजोद्वलयितं महो मङ्गलम्॥ २॥

He is full of compassion and as such he has the pleasant sight, wears a serene smile over the face, resplendent with the digit of the moon, he is remover of all the three types of distress, (*ādhidevik*, *ādhibhautika*, as well as *ādhyātmik*), whose existence and knowledge sheds brightness and who is encircled with the arms of the daughter of the mountain i.e. Pārvatī.

ऋषय ऊचुः

सम्यगुक्तं त्वया सूत! लोकानां हितकाम्यया।
शिवावतारमाहात्म्यं नानाख्यानसमन्वितम्॥ ३॥

The sages said, “O Sūta, you have well narrated the glory of the Śiva’s incarnations, keeping in view the welfare of the people of the world.

पुनश्च कथ्यतां तात! शिवमाहात्म्यमुत्तमम्।
लिङ्गसम्बन्धि सुप्रीत्या धन्यस्त्वं शैवसत्तम!॥ ४॥
शृण्वन्तस्त्वन्मुखाम्भोजान्न तृप्ताःस्मो वयं प्रभो!।
शैवं यशोऽमृतं रम्यं तदेव पुनरुच्यताम्॥ ५॥
पृथिव्यां यानि लिङ्गानि तीर्थे तीर्थे शुभानि हि।
अन्यत्र वा स्थले यानि प्रसिद्धानि स्थितानि वै॥ ६॥

O Excellent one, O Supreme Māheśvara, you are indeed graceful, therefore you speak out further the glory and greatness of the *Śivaliṅgas* in detail. In every region of the earth, the auspicious *liṅgas* are found. Besides, there are the *Śivaliṅgas* at some other auspicious places.

तानि तानि च दिव्यानि लिङ्गानि परमेशितुः।
व्यासशिष्य! समाचक्ष्व लोकानां हितकाम्यया॥ ७॥

O Disciple of Vyāsa, you better describe such *liṅgas* (phallic images of the great lord) in detail whether they be on the earth in the different holy centres or in the places glorified by men, keeping in view the welfare of the people.

सूत उवाच

साधु पृष्टमृषिश्रेष्ठ! लोकानां हितकाम्यया।
कथयामि भवत्स्नेहान्तानि सङ्क्षेपतो द्विजाः॥ ८॥

Sūta said, “O Excellent sage, you have put me an excellent question, keeping in view the good of the people. O Brāhmaṇas, I shall describe these *liṅgas* in brief.

सर्वेषां शिवलिङ्गानां मुने! सङ्ख्या न विद्यते।
सर्वा लिङ्गमयी भूमिः सर्वं लिङ्गमयं जगत्॥ १॥

O Sage, there are innumerable *Śivaliṅgas* in the world. The entire earth is full of *liṅgas*, besides the entire earth has the form of *liṅga*.

लिङ्गयुक्तानि तीर्थानि सर्वं लिङ्गं प्रतिष्ठितम्।
सङ्ख्या न विद्यते तेषां तानि किञ्चिद्ब्रवीम्यहम्॥ १०॥

All the holy places have the form of *liṅgas*, which are lodged in the mobile and immobile world. Though they are numberless, still, I would like to speak out something.

यत्किञ्चिद् दृश्यते दृश्यं वण्यते स्मर्यते च यत्।
तत्सर्वं शिवरूपं हि नान्यदस्तीति किञ्चन॥ ११॥

Whatever is visible in the world, or is talked about, or is remembered, is all in the form of Śiva. There is nothing else except him.

तथापि श्रूयतां प्रीत्या कथयामि यथा श्रुतम्।
लिङ्गानि च ऋषिश्रेष्ठाः पृथिव्यां यानि तानि ह॥ १२॥

Still, O Sages, whatever has been heard by me, and whatever is found on earth, I shall lovingly narrate the same.

पाताले चापि वर्तन्ते स्वर्गे चापि तथा भुवि।
सर्वत्र पूज्यते शम्भुः सदेवासुरमानुषैः॥ १३॥

There are *Śivaliṅgas* in the heaven as well as in the nether world, because Śiva is worshipped by the gods, demons, as well as the humans. Therefore the *Śivaliṅgas* are found in all the three worlds.

त्रिजगच्छम्भुना व्याप्तं सदेवासुरमानुषम्।
अनुग्रहाय लोकानां लिङ्गरूपेण सत्तमाः॥ १४॥

O Sages, as the gods, the demons and the humans are found in all the three worlds, similarly the *Śivaliṅgas* which shower their grace on all are similarly found in the world in the form of *liṅgas*.

अनुग्रहाय लोकानां लिङ्गानि च महेश्वरः।
दधाति विविधान्यत्र तीर्थे चान्यस्थले तथा॥ १५॥

For the showering of the grace on the human beings, the *Śivaliṅgas* were consecrated in holy as well as the other places.

यत्र यत्र यदा शम्भुर्भक्त्या भक्तैश्च संस्मृतः।
तत्र तत्रावतीर्यथ कार्यं कृत्वा स्थितस्तदा॥ १६॥

Wherever Śiva was remembered with devotion by the devotees, he appeared at such places and after performing the task of his devotees, he established himself there.

लोकानामुपकारार्थं स्वलिङ्गं चाप्यकल्पयत्।
तल्लिङ्गं पूजयित्वा तु सिद्धिं समधिगच्छति॥ १७॥

In order to do good to the people, he created the *liṅga* and by adoring the *liṅgas*, the devotees meet with success.

पृथिव्यां यानि लिङ्गानि तेषां सङ्ख्या न विद्यते।
तथापि च प्रधानानि कथ्यन्ते च मया द्विजाः॥ १८॥

O Brāhmanas, all the *liṅgas* of Śiva found on earth, are beyond counting, still I would like to describe the prominent *liṅgas*.

प्रधानेषु च यानीह मुख्यानि प्रवदाम्यहम्।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते मानवः क्षणात्॥ १९॥

I shall speak out the main *liṅga* at prominent places, listening to which a person is relieved of all the sins in a moment.

ज्योतिर्लिङ्गानि यानीह मुख्यमुख्यानि सत्तमः।
तान्यहं कथयाम्यद्य श्रुत्वा पापं व्यपोहति॥ २०॥

O Excellent one, all the prominent *Jyotirlinga* are being described by me. By listening to their names all the sins are washed out in a moment.

सौराष्ट्रे सोमनाथं च श्रीशैले मल्लिकार्जुनम्।
उज्जयिन्यां महाकालमोङ्कारे परमेश्वरम्॥ २१॥

केदारं हिमवत्पृष्ठे डाकिन्यां भीमशङ्करम्।
वाराणस्यां च विश्वेशं त्र्यम्बकं गौतमीतटे॥ २२॥

वैद्यनाथं चिताभूमौ नागेशं दारुकावने।
सेतुबन्धे च रामेशं घुश्मेशं च शिवालये॥ २३॥

There is Somanātha in Saurāṣṭra, Mallikārjuna at Śrīśaila, Mahākāla at Ujjainī, Parameśvara or Amaleśvara in the Omkāra-kṣetra, Kedāreśvara is in Himālaya, Bhīmaśaṅkara in Dākinī, Viśvanātha in Vārāṇasī, Tryāmbakeśvara at the bank of Gautamī, Baidyanātha at the cremation ground, Nageśvara at Dārūkavana, Rameśvara at Setubandha, while Ghuśmeśvara or Ghuśaneśvara at Śivālaya.

द्वादशैतानि नामानि प्रातरुत्थाय यः पठेत्।
सर्वपापविनिर्मुक्तः सर्वसिद्धिफलं लभेत्॥ २४॥

A person who recites the name of these twelve *Jyotirlinga* daily in the early morning, he is relieved of all the sins, and he meets with all the success.

यं यं कामपेक्ष्यैव पठिष्यन्ति नरोत्तमाः।
प्राप्स्यन्ति कामं तं तं हि परत्रेह मुनीश्वराः॥ २५॥

O Excellent sage, whosoever will recite the names of these *Jyotirlinga* with any particular desire in his mind, he will achieve success in that particular field in the present as well as in the future world.

ये निष्कामतया तानि पठिष्यन्ति शुभाशयाः।
तेषां च जननीगर्भे वासो नैव भविष्यति॥ २६॥

Such of the large hearted people who would recite their names in a selfless manner, they shall never have to enter again the wombs of their mothers.

एतेषां पूजनेनैव वर्णानां दुःखनाशनम्।
इह लोके परत्रापि मुक्तिर्भवति निश्चितम्॥ २७॥

With their adoration, the miseries of the people of all the *varṇas* shall disappear in this world and they ultimately would achieve salvation.

ग्राह्यमेषां च नैवेद्यं भोजनीयं प्रयत्नतः।
तत्कर्तुः सर्वपापानि भस्मसाद्यान्ति वैश्रणात्॥ २८॥

The offerings of these *Jyotirlingas* shall be

taken and others shall be fed with the same. Such a performance, reduces the sins to ashes atonce.

ज्योतिषां चैव लिङ्गानां ब्रह्मादिभिरलं द्विजाः।
विशेषतः फलं वक्तुं शक्यते न परैस्तथा॥ २९॥

O Brāhmaṇas, the result of the worship of the *Jyotirlinga* cannot be described by Brahmā and others.

एकं च पूजितं येन षण्मासं तन्निरन्तरम्।
तस्य दुःखं न जायेत मातृकुक्षिसमुद्भवम्॥ ३०॥

Even if one of them is adored, continuously for six months, the pain of rebirth in mother's womb will never recur.

हीनयोनी यदा जातो ज्योतिर्लिङ्गं च पश्यति।
तस्य जन्म भवेत्तत्र विमले सत्कुले पुनः॥ ३१॥

O Great sage, even if a person of a base birth happens to see the *Jyotirlinga*, he would in future be born in a pure and a good family.

सत्कुले जन्म सम्प्राप्य धनाढ्यो वेदपारगः।
शुभकर्म तदा कृत्वा मुक्तिं यात्यनपायिनीम्॥ ३२॥

After having been born in a good family, he will become rich and the master of the Vedas. Then after performing the auspicious rites, he shall attain salvation, without any obstruction.

स्लेच्छो वाप्यन्त्यजो वापि षण्ढो वापि मुनीश्वराः।
द्विजो भूत्वा भवेन्मुक्तस्तस्मात्तद्दर्शनं चरेत्॥ ३३॥

O Great sage, whosoever he might be, whether he is an outcaste, a slave or a person of lowest caste, by looking at the *Jyotirlinga*, he is reborn in the Brāhmaṇa race. Therefore, one should always have an audience with the *Jyotirlinga*.

ज्योतिषां चैव लिङ्गानां किञ्चित्प्रोक्तं फलं मया।
ज्योतिषां चोपलिङ्गानि श्रूयन्तामृषिसत्तमाः॥ ३४॥

I have described the fruits of these *Jyotirlingas* only slightly, O Excellent sages, now you listen about the *upa-Jyotirlingas*.

सोमेश्वरस्य यल्लिङ्गमन्तकेशमुदाहृतम्।

महाः सागरसंयोगे तल्लिङ्गमुपलिङ्गकम्॥ ३५॥

At the meeting point of the earth and the ocean, there is an *upaliṅga* of Someśvara. It is also known as Antakeśa.

मल्लिकार्जुनसम्भूतमुपलिङ्गमुदाहृतम्।

रुद्रेश्वरमिति ख्यातं भृगुकक्षे सुखावहम्॥ ३६॥

Besides the Mallikārjuna in Bhrgu-kakṣa, there is an *upaliṅga* called Rudreśvara, which bestows comforts of its devotees.

महाकालभवं लिङ्गं दुग्धेशमिति विश्रुतम्।

नर्मदायां प्रसिद्धं तत्सर्वपापहरं स्मृतम्॥ ३७॥

At the bank of Narmadā, besides the Mahākāla *Jyotirlinga*, there is an *upaliṅga* called Dugdheśa, which removes all the sins.

ॐकारजं च यल्लिङ्गं कर्दमेशमिति श्रुतम्।

प्रसिद्धं बिन्दुसरसि सर्वकामफलप्रदम्॥ ३८॥

Besides the *Jyotirlinga* of Omkāreśvara, there is an *upaliṅga* known by the name of Kardameśa. It is lodged over the bank of the Bindu lake and fulfills all the desires of the people.

केदारेश्वरसञ्जातं भूतेशं यमुनातटे।

महापापहरं प्रोक्तं पश्यतामर्चतां तथा॥ ३९॥

An *upaliṅga* named Bhūteśa is found close to Kedareśvara, which is lodged over the bank of the Yamunā. It relieves his devotees of all the sins.

भीमशङ्करसम्भूतं भीमेश्वरमिति स्मृतम्।

सहाचले प्रसिद्धं तन्महाबलविवर्द्धनम्॥ ४०॥

An *upaliṅga* known as Bhīmeśa, is found near Bhīmaśankara, which is lodged in Sahyācala. I bestows the strength of the body as well as of the mind.

नागेश्वरसमुद्भूतं भूतेश्वरमुदाहृतम्।

मल्लिकासरस्वतीतीरे दर्शनात्पापहारकम्॥ ४१॥

Jyotirlinga Nāgeśvara is lodged over the

bank of the river Sarasvatī- Mallikā, close by there is an *upaliṅga* named Bhuteśvara. All the sins get destroyed by devoting at it.

रामेश्वराच्च यज्ञातं गुप्तेश्वरमिति स्मृतम्।

घुश्मेशाच्चैव यज्ञातं व्याघ्रेश्वरमिति स्मृतम्॥ ४२॥

The *upaliṅga* Gupteśvara is found near Rameśvara, while *upaliṅga* Vyāghreśvara is found near Ghuśmeśa.

ज्योतिर्लिङ्गोपलिङ्गानि प्रोक्तानीह मया द्विजाः।

दर्शनात्पापहारीणि सर्वकामप्रदानि च॥ ४३॥

O Brāhmanas, I have described the *Jyotirlingas* as well as the *upaliṅgas*, which remove the sins and fulfill all the desires.

एतानि सुप्रधानानि मुख्यतां हि गतानि च।

अन्यानि चापि मुख्यानि श्रूयतामृषिसत्तमाः॥ ४४॥

O Sages, there are the prominent *lingas*. Besides them, whatever the important *lingas* are there, you listen their description from me.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां
ज्योतिर्लिङ्गमाहात्म्यवर्णनं नाम प्रथमोऽध्यायः॥ १॥
