

CHAPTER 14

Origin of the Jyotrilinga of Somanātha

ऋषय ऊचुः

ज्योतिषां चैव लिङ्गानां माहात्म्यं कथयाधुना।

उत्पत्तिं च तथा तेषां ब्रूहि सर्वं यताश्रुतम्॥ १॥

The *Rṣis* said, “Now you narrate about the glory of the *Jyotirlinga*, whatever has been heard by you.”

सूत उवाच

शृण्वन्तु विप्रा! वक्ष्यामि तन्माहात्म्यं जनिं तथा।

संक्षेपतो यथाबुद्धिं सदगुरोश्च मया श्रुतम्॥ २॥

Sūta said, “O Brāhmaṇas the genesis of the *Jyotirlinga* and their glory, had been heard by me from my preceptor and I shall repeat the same quite briefly.

एतेषां चैव माहात्म्यं वक्तुं वर्षशतैरपि।

शक्यते न मुनिश्रेष्ठास्तथापि कथयामि वः॥ ३॥

O Excellent sages, the glory of the *Jyotirlinga* cannot be explained even in hundreds of years, still I shall speak out the same for your satisfaction.

सोमनाथश्च तेषां वै प्रथमः परिकीर्तितः।

तन्माहात्म्यं शृणु मुने! प्रथमं सावधानतः॥ ४॥

Somanātha happens to be the first *Jyotirlinga*. O Sage you initially listen to its glory quite attentively.

सप्तविंशन्मिताः कन्या दक्षेण च महात्मना।

तेन चन्द्रमसे दत्ता अश्विन्याद्या मुनीश्वराः॥ ५॥

O great sage, his daughters, twenty-seven in number, Aśvinī and others, were given in marriage to the moon by Dakṣa, the great soul.

चन्द्रं च स्वामिनं प्राप्य शोभमाना विशेषतः।
चन्द्रोऽपि चैव ताः प्राप्य शोभते स्म निरन्तरम्॥६॥

Achieving the moon as their lord, all the girls felt graceful. The moon also felt graceful with them.

हेम्ना चैव मणिर्भाति मणिना हेम चैव हि।
एवं च समये तस्य यज्ञातं श्रूयतामिति॥७॥

The gold looks graceful with the gem and same is the case of gems with the gold. Now you listen to what happened thereafter.

सर्वास्वपि च पत्नीषु रोहिणीनाम या स्मृता।
यथैका सा प्रिया चासीत्तथाऽन्या न कदाचन॥८॥

Of all the twenty-seven wives, he did not love any one so much at anytime as he loved Rohiṇī.

अन्याश्च दुःखमापन्नाः पितरं शरणं ययुः।
गत्वा तस्मै च यद्दुःखं तथा तभिर्निवेदितम्॥९॥

The rest of the wives of the moon went to their father, feeling painful and took refuge with him. They explained the tale of their sufferings to their father.

दक्षः स च तथा श्रुत्वा दुःखं च प्राप्तवांस्तदा।
समागत्य द्विजाश्चन्द्रं शान्त्यावोचन्वचस्तदा॥१०॥

O Brāhmaṇa, Dakṣa felt painful at this and spoke to the moon approaching him to pacify them.

दक्ष उवाच

विमले च कुले त्वं हि समुत्पन्नः कलानिधे!
आश्रितेषु च सर्वेषु न्यूनाधिक्यं कथं तव॥११॥

Dakṣa said, “O Moon, you have been born in a spotless race why are you extending different kind of behaviour towards those who are dependant upon you.

कृतं चेत्कृतं तच्च न कर्तव्यं त्वया पुनः।
वर्तनं विषमत्वेन नरकप्रदमीरितम्॥१२॥

Whatever has been done by you is enough, but don't repeat the same in future. Enjoying of the worldly passions leads one to hell.”

सूत उवाच

दक्षश्चैवं स सम्प्रार्थ्य चन्द्रं जामातरं स्वयम्।
जगाम मन्दिरं स्वं वै निश्चयं परमं गतः॥१३॥

Sūta said, “Thus requesting to moon, his son-in-law, Dakṣa returned to his place feeling satisfied.

चन्द्रोऽपि वचनं तस्य न चकार विमोहितः।
शिवमायाप्रभावेण यया सम्मोहितं जगत्॥१४॥

The moon on the other hand, having been over-powered with the delusion of Śiva, did not bother about the advice of Dakṣa.

शुभं भावि यदा यस्य शुभं भवति तस्य वै।
अशुभं च यदा भावि कथं तस्य शुभं भवेत्॥१५॥

Only he meets with welfare, whosoever is destined to do so, but the one who is destined to face misfortune, how could he meet with welfare.

चन्द्रोऽपि बलवद्भावविशान्मेने न तद्वचः।
रोहिण्यां च समासक्तो नान्यां मेने कदाचन॥१६॥

The moon too due to the moves of destiny, did not listen to the words of Dakṣa. Since he was attracted towards Rohiṇī, he did not honour his other wives.

तच्छ्रुत्वा पुनरागत्य स्वयं दुःखसमन्वितः।
प्रार्थयामास चन्द्रं स दक्षो दक्षः सुनीतितः॥१७॥

Hearing this Dakṣa again arrived the abode of the moon and prayed to the moon, speaking the appropriate words.

दक्ष उवाच

श्रूयतां चन्द्र! यत्पूर्वं प्रार्थितो बहुधा मया।
न मानितं त्वया यस्मात्तस्मात्त्वं च क्षयी भव॥१८॥

Dakṣa said, “O Moon, you listen, I have made several requests to you which remain

unheaded. Therefore you will suffer from the disease of consumption.”

सूत उवाच

इत्युक्ते तेन चन्द्रो वै क्षयी जातः क्षणादिह।

हाहाकारो महानासीत्तदेन्दौ क्षीणतां गते॥ १९॥

Sūta said, “At these words of Dakṣa, the moon at once attracted the consumption disease, with the moon’s attracting the ailment of consumption, there was a turmoil everywhere.

देवर्षयः तदा सर्वे किं कार्यं हा कथं भवेत्।

इति दुःखं समापन्ना विह्वला ह्यभवन्मुनेः॥ २०॥

O Sage, all the sages and the gods uttered, “What has happened? Now what should be done,” Thus thinking all of them were upset.

विज्ञापिताश्च चन्द्रेण सर्वे शक्रादयः सुराः।

ऋषयश्च वसिष्ठाद्या ब्रह्माणं शरणं ययुः॥ २१॥

At the instance of the moon, Indra and other gods besides the ascetics like Vasiṣṭha and others, went to Brahmā to take refuge with him.

गत्वापि तु तदा प्रोचुस्तद्वृत्तं निखिलं मुनेः।

ब्रह्मणे ऋषयो देवा नत्वा नृत्वाऽतिविह्वलाः॥ २२॥

O Sage, reaching there, the gods and the ṛṣis offered their salutation to Brahmā eulogising him at the same time. Then getting upset, they revealed the entire news to him.

ब्रह्माऽपि तद्वचः श्रुत्वा विस्मयं परमं ययौ।

शिवमायां सुप्रशस्य श्रावयंस्तानुवाच ह॥ २३॥

Listening to their words, Brahmā was wonder struck. Praising the *Māyā* of Śiva, he said, to them.

ब्रह्मोवाच

अहो कष्टं महज्जातं सर्वलोकस्य दुःखदम्।

चन्द्रस्तु सर्वदा दुष्टो दक्षश्च शप्तवानमुम्॥ २४॥

Brahmā said, “Oh, this is the painful news

for all that Dakṣa has pronounced a curse on the moon to suffer from the disease of consumption.

सर्वं दुष्टेन चन्द्रेण कृतं कर्माप्यनकेशः।

श्रूयतामृषयो देवाश्चन्द्रकृत्यं पुरातनम्॥ २५॥

Of course, the moon is at fault. O Gods and the sages, you listen to the deeds of misconduct in which the moon indulged earlier.

बृहस्पतेर्ग्रहं गत्वा तारा दुष्टेन वै हता।

तस्य भार्या पुनश्चैव स दैत्यान्समुपस्थितः॥ २६॥

The wicked moon, going to the place of Bṛhaspati, kidnapped his wife Tārā. Then he went to the Daityas.

समाश्रितस्तदा दैत्यान्युद्धं देवैश्चकार ह।

मयाऽत्रिणा निषिद्धश्च तस्मै तारां ददौ शशी॥ २७॥

Then he made the gods and the demons to fight. Then at the instance of Atri, he returned Tārā to Bṛhaspati.

तां च गर्भवतीं दृष्ट्वा न गृह्णामीति सोऽब्रवीत्।

अस्माभिर्वारितो जीवः कृच्छ्राज्जग्राह तां तदा॥ २८॥

Finding Tārā pregnant, Bṛhaspati refused to accept her. At our insistence, Bṛhaspati somehow accepted her with great difficulty.

यदि गर्भं जहातीह गृह्णामीत्यब्रवीत्पुनः।

गर्भे मया पुनस्तत्र त्याजिते मुनिसत्तमाः॥ २९॥

O Excellent sages, Bṛhaspati then said, “In case she rids herself of the pregnancy, I shall accept Tārā again. Then I got her free from the pregnancy.

कस्यायं च पुनर्गर्भः सोमस्येति च साऽब्रवीत्।

पश्चात्तेन गृहीता सा मया च वारितेन वै॥ ३०॥

After the birth of the child, I asked, “Whose child was he?” Then she said that it belonged to the moon. Thereafter, at my instance Bṛhaspati accepted his wife Tārā back to his fold.

एवंविधानि चन्द्रस्य दुश्चरित्राण्यनेकशः।

वर्ण्यन्ते किं पुनस्तानि सोऽद्यापि कुरुते कथम्॥ ३१॥

In this way the moon has several earlier misdeeds to his credit. He is misbehaving even now.

यज्ञातं तत्सुसञ्जातं नान्यथा भवति ध्रुवम्।

अतः परमुपायं वो वक्ष्यामि शृणुतादरात्॥ ३२॥

Whatever has happened is quite good, otherwise he would have continued to indulge into misconduct. Now I shall speak out to you the remedy for his getting relieved of his misery. You better listen to me with respect.

प्रभासके शुभे क्षेत्रे व्रजेचन्द्रः सदैवतैः।

शिवमाराधयेत्तत्र मृत्युञ्जयविधानतः॥ ३३॥

निधायेशं पुरस्तत्र चन्द्रस्तपतु नित्यशः।

प्रसन्नश्च शिवः पश्चादक्षयं तं करिष्यति॥ ३४॥

In case the moon goes to Prabhāsa-kṣetra and worships Śiva according to the method of *Mṛtyuñjaya-pūjā* and keeping Śiva before himself, and worships him daily, then Śiva getting pleased shall rid him of the ailment of consumption.

सूत उवाच

इति श्रुत्वा वचस्तस्य ब्रह्मणस्ते सुरर्षयः।

सन्नित्वाययुः सर्वे यत्र दक्षविधू ततः॥ ३५॥

Sūta said, "All the gods and the sages, listening to the words of Brahmā, went to the places of Dakṣa and the moon.

गृहीत्वा ते ततश्चन्द्रं दक्षं चाश्वस्य निर्जराः।

प्रभासे ऋषयश्चक्रुस्तत्र गत्वाऽखिलाश्च वै॥ ३६॥

They went to the moon and reassured him, all the gods, the *Rṣis* and the moon them went to the Prabhāsa-kṣetra.

आवाह्य तीर्थवर्याणि सरस्वत्यादिकानि च।

पार्थिवेन तदा पूजां मृत्युञ्जयविधानतः॥ ३७॥

ते देवाश्च तदा सर्वे ऋषयो निर्मलाशयाः।

स्थाप्य चन्द्रं प्रभासे च स्वं स्वं धाम ययुर्मुदा॥ ३८॥

Invoking all the holy places there, including Sarasvatī, they started adoring Śiva by *Mṛtyuñjaya-pūjan-vidhi*. The gods and the ascetics, with the spotless intentions, seated the moon at the Prabhāsa-kṣetra, and went back to their respective places.

चन्द्रेण च तपस्तप्तं षण्मासं च निरन्तरम्।

मृत्युञ्जयेन मन्त्रेण पूजितो वृषभध्वजः॥ ३९॥

The moon performed the adoration of Śiva reciting the *Mṛtyuñjaya-mantra* and performed *tapas* continuously for six months.

दशकोटिमितं मन्त्रं समावृत्य शशी च तम्।

ध्यात्वा मृत्युञ्जयं मन्त्रं तस्यौ निश्चलमानसः॥ ४०॥

Reciting the *Mṛtyuñjaya-mantra* for ten crores of times, and meditating upon Śiva, the moon stayed there.

तं दृष्ट्वा शङ्करो देवः प्रसन्नोऽभूत्ततः प्रभुः।

आविर्भूय विधुं प्राह स्वभक्तं भक्तवत्सलः॥ ४१॥

Śiva, who is well disposed towards his devotees, felt delighted finding the moon there. Then he, appearing before the moon said to him.

शङ्कर उवाच

वरं वृणीष्व भद्रं ते मनसा यत्समीप्सितम्।

प्रसन्नोऽहं शशिनसर्वं दास्ये वरमनुत्तमम्॥ ४२॥

Śiva said, "O Moon, you ask for a boon you desire, I am happy with you. I shall bestow the best of boon to you."

चन्द्र उवाच

यदि प्रसन्नो देवेश! किमसाध्वं भवेन्मम।

तथापि मे शरीरस्य क्षयं वारय शङ्कर!॥ ४३॥

The moon said, "O Lord of the gods, in case you are pleased with me, then no task of mine can remain unsuccessful. Still you kindly rid me of the ailment of consumption.

क्षन्तव्यो मेऽपराधश्च कल्याणं कुरु सर्वदा।
इत्युक्ते च तदा तेन शिवो वचनमब्रवीत्॥४४॥

Kindly forgive me for my sins and bestow welfare on me always." At these words of the moon, Śiva said to him.

शिव उवाच

पक्षे च क्षीयतां चन्द्र! कला ते च दिने दिने।
पुनश्च वर्द्धतां पक्षे सा कला च निरन्तरम्॥४५॥

सूत उवाच

एवं सति तदा देवा हर्षनिर्भरमानसाः।
ऋषयश्च तथा सर्वे समाजग्मुर्दुतं द्विजाः॥४६॥

Śiva said, "In a fortnight, you will get reduced by a digit daily and in the next fortnight, it would go on increasing in the same sequence." Sūta said, "O Brāhmaṇa, listening to such a boon, the gods and the sages feeling delighted reached there.

आगत्य च तदा सर्वे चन्द्रायाशिषमब्रुवन्।
शिवं नत्वा करौ बद्ध्वा प्रार्थयामासुरादरात्॥४७॥

Thereafter coming there, all they blessed the moon. Then they offered their salutation to Śiva, with folded hands.

देवा ऊचुः

देवदेव! महादेव! परमेश! नमोऽस्तु ते।
उमया सहितः शम्भो! स्वामिन्नत्र स्थिरो भव॥४८॥

The gods said, "O Mahādeva- the god of gods, O Supreme lord, salutation to you. O Master, you stay her with Pārvatī."

सूत उवाच

ततश्चन्द्रेण सद्भक्त्या संस्तुतः शङ्करः पुरा।
निराकारश्च साकारः पुनश्चैवाभवत्प्रभुः॥४९॥

Sūta said, "Then the moon having been filled with devotion, eulogised him though was in *Nirguṇa* form, but transformed himself in the *Saguṇa* form.

प्रसन्नश्च स देवानां क्षेत्रमाहात्म्यहेतवे।

चन्द्रस्य यशसे तत्र नाम्ना चन्द्रस्य शङ्करः॥५०॥

सोमेश्वरश्च नाम्नाऽऽसीद्विख्यातो भुवनत्रये।

क्षयकुष्ठादिरोगाणां नाशकः पूजनाद्विजाः॥५१॥

Śiva then felt happy with the gods. In order to enhance the glory and greatness of the region, besides that of the moon, Śiva established himself there in the form of Someśvara and became famous in the three worlds. O Brāhmaṇas, by his worship, Śiva becomes the destroyer of the ailments like consumption, leprosy and others.

धन्योऽयं कृतकृत्योऽयं यन्नाम्ना शङ्करः स्वयम्।

स्थितश्च जगतां नाथः पावयञ्जगतीतलम्॥५२॥

Successful is the moon in his desires, besides being graceful, with the name of whom, Śiva, the lord of the universe purifying the earth is lodged here.

तत्कुण्डं तैश्च तत्रैव सर्वैर्देवैः प्रतिष्ठितम्।

शिवेन ब्रह्मणा तत्र ह्यविभक्तं तु तत्पुनः॥५३॥

All the gods established a *Kuṇḍa* of water there, which was patronised both by Brahmā and Śiva.

चन्द्रकुण्डं प्रसिद्धं च पृथिव्यां पापनाशनम्।

तत्र स्नाति नरो यः स सर्वैः पापैः प्रमुच्यते॥५४॥

It came to be known by the name of *Candrakuṇḍa*. A person who takes a bath there, is freed of all the sins.

रोगाः सर्वे क्षयाद्याश्च ह्यसाध्या ये भवन्ति वै।

ते सर्वे च क्षयं यान्ति षण्मासं स्नानमात्रतः॥५५॥

By taking a bath in that *Kuṇḍa*, continuously for six months, the incurable diseases like the consumption and others are removed.

प्रभासं च परिक्रम्य पृथिवीक्रमसम्भवम्।

फलं प्राप्नोति शुद्धात्मा मृतः स्वर्गे महीयते॥५६॥

By circumambulating the Prabhāsa-kṣetra, one earns the fruit of going round the earth.