

## CHAPTER 15

Discussion on Mallikārjuna- the second  
Jyotirlinga

सूत उवाच

अतः परं प्रवक्ष्यामि मल्लिकार्जुनसम्भवम्।

यं श्रुत्वा भक्तिमान्धीमान्सर्वपापैः प्रमुच्यते॥ १॥

Sūta said, “Hereafter, I shall narrate the origin of Mallikārjuna *līṅga*, listening to which a person with wisdom, is relieved of all the sins.

पूर्वं च कथितं यच्च तत्पुनः कथयाम्यहम्।

कुमारचरितं दिव्यं सर्वपापविनाशनम्॥ २॥

I have already detailed the divine Kumāracarita, destroyer of all sins, which is being repeated by me.

यदा पृथ्वीं समाक्रम्य कैलासं पुनरागतः।

कुमारः स शिवापुत्रस्तारकारिर्महाबलः॥ ३॥

तदा सुरर्षिरागत्य सर्वं वृत्तं जगाद ह।

गणेश्वरविवाहादि भ्रामयंस्तं स्वबुद्धितः॥ ४॥

When the son of Śiva, after going round the entire earth, the killer of Tārakāsura, reached Kailāśa, then Nārada communicated to him about the marriage of Gaṇeśa and further told him, that Śiva, using his intelligence, had sent him out for taking a round of the earth.

तच्छ्रुत्वा स कुमारो हि प्रणम्य पितरौ च तौ।

जगाम पर्वतं क्रौञ्चं पितृभ्यां वारितोऽपि हि॥ ५॥

On hearing this, Kumāra, offering his salutation to his parents, proceeded on to the Krauñca mountain for living there, much against the advice of his parents.

कुमारस्य वियोगेन तन्माता गिरिजा यदा।

दुःखिताऽऽसीत्तदा शम्भुस्तामुवाच सुबोधकृत्॥ ६॥

After the departure of Kumāra, his mother Girijā felt extremely painful at heart. Then Śiva advised her appropriately.

कथं प्रिये! दुःखितासि न दुःखं कुरु पार्वति!।

आयास्यति सुतः सुभूस्थज्यतां दुःखमुत्कटम्॥७॥

He said, "O Beloved Pārvatī, why do you feel anxious? O Damsel with beautiful eyebrows, your son would return, you better get relieved of the mental agony."

सा यदा च न तं मेने पार्वती दुःखिता भृशम्।

तदा च प्रेषितास्तत्र शङ्करेण सुरर्षयः॥८॥

When Pārvatī was so suffering from the mental agony, she did not listen to Śiva, then Śiva sent the divine sages to Skanda's place.

देवाश्च ऋषयः सर्वे सगणा हि मुदान्विताः।

कुमारानयनार्थं वै तत्र जग्मुः सुबुद्धयः॥९॥

The gods having the spotless wisdom, besides the sages, accompanied with their *ganas* delightfully went to Kumāra to get him back.

तत्र गत्वा च ते सर्वे कुमारं सुप्रणम्य च।

विज्ञाप्य बहुधाऽप्येनं प्रार्थनां चक्रुरादरात्॥१०॥

Reaching there all of them offered their salutation to Kumāra, conveyed the message of Śiva and Pārvatī and further prayed to him.

देवादिप्रार्थनां तां च शिवाज्ञासङ्कुलां गुरुः।

न मेने स कुमारो हि महाहङ्कारविह्वलः॥११॥

Kumāra who was suffering from enormous arrogance, refused to accept the command of Śiva, as well as the prayer of the gods.

ततश्च पुनरावृत्य सर्वे ते हि शिवान्तिकम्।

स्वं स्वं स्थानं गता नत्वा प्राप्य शङ्करशासनम्॥१२॥

All of them, then returned to the place of Śiva and offering their salutation to him, went back to their respective abodes with the permission of Śiva.

तदा च गिरिजा देवी विरहं पुत्रसम्भवम्।

शम्भुश्च परमं दुःखं प्राप तस्मिन्नागते॥१३॥

Because of their separation from Kumāra and his refusal to return to them, both Śiva

and Pārvatī felt agonised.

अथो सुदुःखितौ दीनौ लोकाचारकरौ तदा।

जग्मतुस्तत्र सुस्नेहात्स्वपुत्रो यत्र संस्थितः॥१४॥

Then both of them feeling painful, displaying the worldly traditions, because of their love for their son, went to the place where their son was lodged.

स पुत्रश्च कुमारश्चः पित्रोरागमनं गिरेः।

ज्ञात्वा दूरं गतोऽस्नेहाद्योजनत्रयमेव च॥१५॥

Kumāra, on the other hand, knowing about the arrival of his parents, discarding his attraction for the Krauñca mountain went to a place located at a distance of three *yojanas*.

क्रौञ्चे च पर्वते दूरं गते तस्मिन्स्वपुत्रके।

तौ च तत्र समासीनौ ज्योतिरूपं समाश्रितौ॥१६॥

After the departure of their son from the Krauñca mountain, both of them taking to the form of *Jyoti* (flame) established themselves at the Krauñca mountain.

पुत्रस्नेहातुरौ तौ वे शिवौ पर्वणि पर्वणि।

दर्शनार्थं कुमारस्य स्वपुत्रस्य हि गच्छतः॥१७॥

Because of their love for their son, both Śiva and Pārvatī used to go to the place of their son, in order to have a look at him.

अमावस्यादिने शम्भुः स्वयं गच्छति तत्र हि।

पौर्णमासीदिने तत्र पार्वती गच्छति ध्रुवम्॥१८॥

Śiva used to go to that place on the moonless day while Pārvatī went there on the full-moon day.

तद्दिनं हि समारभ्य मल्लिकार्जुनसम्भवम्।

लिङ्गं चैव शिवस्यैकं प्रसिद्धं भुवनत्रये॥१९॥

Since that date *Mallikārjuna-līnga* earned popularity in the three worlds.

तल्लिङ्गं यः समीक्षेत स सर्वैः किल्बिषैरपि।

मुच्यते नात्र सन्देहः सर्वान्कामानवाप्नुयात्॥२०॥

Whosoever, has a look at that *līnga*, he, undoubtedly getting relieved of all the sins,

has all his desires fulfilled.

दुःखं च दूरतो याति सुखमात्यन्तिकं लभेत्।  
जननीगर्भसम्भूतं कष्टं नाप्नोति वै पुनः॥ २१॥

All his miseries are removed and he ultimately enjoys extreme pleasure. He is further freed from entering the womb of his mother.

धनधान्यसमृद्धिश्च प्रतिष्ठारोऽऽग्यमेव च।  
अभीष्टफलसिद्धिश्च जायते नात्र संशयः॥ २२॥

He undoubtedly achieves enough of riches, food grains, health free from diseases, glory and his wishes are fulfilled.

ज्योतिर्लिङ्गं द्वितीयं च प्रोक्तं मल्लिकसंज्ञितम्।  
दर्शनात्सर्वसुखदं कथितं लोकहेतवे॥ २३॥

I have described the second *Jyotirlinga* named Mallikārjuna for the welfare of the people. One gets the best of pleasures by having a look at it.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां  
मल्लिकार्जुननामकद्वितीयज्योतिर्लिङ्गवर्णनं नाम  
पञ्चदशोऽध्यायः॥ १५॥

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