

CHAPTER 19

Kedāreśvara Jyotirlinga's glory

सूत उवाच

नरनारायणाख्यौ याववतारौ हरेर्द्विजाः।

तेपाते भारते खण्डे बदर्याश्रम एव हि॥ १॥

ताभ्यां सम्प्रार्थितः शम्भुः पार्थिवे पूजनाय वै।

आयाति नित्यं तल्लिङ्गे भक्ताधीनतया शिवः॥ २॥

Sūta said, “Nara-Nārāyaṇa, the two incarnations of Viṣṇu, are performing penance at Badrikāśrama Khaṇḍa in Bhārata-varṣa. Śiva, in order to accept their worship of the *Pārthiva-linga* arrives there daily. This is because Śiva is always subservient to his devotees arrives there daily. This is because Śiva is always subservient to his devotees.

एवं पूजयतोः शम्भुं तयोर्विष्णवतारयोः।

चिरकालो व्यतीयाय शैवयोर्धर्मपुत्रयोः॥ ३॥

Those two incarnations of Viṣṇu, and spiritual sons of Śiva, adored Śiva there for a long time.

एकस्मिन्समये तत्र प्रसन्नः परमेश्वरः।

प्रत्युवाच प्रसन्नोऽस्मि वरो मे व्रियतामिति॥ ४॥

Once the delightful Śiva told them, “I am pleased with you. You better ask for your desired boon.”

इत्युक्ते च तदा तेन नरो नारायणः स्वयम्।

ऊचतुर्वचनं तत्र लोकानां हितकाम्यया॥ ५॥

At these words of Śiva, Nara-Nārāyaṇa, spoke to Śiva, keeping in view the welfare of the world.

नरनारायणावूचतुः

यदि प्रसन्नो देवेश! यदि देयो वरस्त्वया।

स्थीयतां स्वेन रूपेण पूजार्थं शङ्कर! स्वयम्॥ ६॥

Nara-Nārāyaṇa said, “O Lord of gods, in case you are pleased with us and intend to bestow a boon, then you stay here forever for our adoration.

सूत उवाच

इत्युक्तस्तु तदा ताभ्यां केदारे हिमसंश्रये।
स्वयं च शङ्करस्तस्थौ ज्योतीरूपो महेश्वरः॥७॥

Sūta said, "When both of them thus spoke, Śiva got himself established over the snow clad Kedāra mountain, in the form of *Jyotirlinga*.

ताभ्यां च पूजितश्चैव सर्वदुःखभयापहः।
लोकानामुपकारार्थं भक्तानां दर्शनाय वै॥८॥

The *linga*, having been adored by both of them (Nara-Nārāyaṇa) the *linga*, which removed all types of dangers and pains, for the benefit of the people and for the devotees to have a look at it, was lodged, there, which could be seen even today.

स्वयं स्थितस्तदा शम्भुः केदारेश्वरसंज्ञकः।
भक्ताभीष्टप्रदो नित्यं दर्शनादर्चनादपि॥९॥

Śiva is found present there in the form of Kedāreśvara. The lord fulfills the desires of all who have an audience with the *linga* or worship it.

देवाश्च पूजयन्तीह ऋषयश्च पुरातनाः।
मनोऽभीष्टं फलं ते ते सुप्रसन्नान्महेश्वरात्॥१०॥

This *linga* is adored by the gods as well as the ancient *Rṣis*. Śiva is also getting pleased bestows the desired boons.

भवस्य पूजनान्नित्यं बदर्याश्रमवासिनः।
प्राप्नुवन्ति यतः सो हि भक्ताभीष्टप्रदः सदा॥११॥

Those who adore *linga* at Badrikāśrama, achieve the desired boons daily, because Śiva bestows the desired boons to his devotees.

तद्दिनं हि समारभ्य केदारेश्वर एव च।
पूजितो येन भक्त्या वै दुःखं स्वप्नेऽपि दुर्लभम्॥१२॥

Whosoever adored Kedāra Śiva in the past never came across any suffering or grief even in the dreams.

यो वै हि पाण्डवान्दृष्ट्वा माहिषं रूपमास्थितः।

मायामास्थाय तत्रैव पलायनपरोऽभवत्॥१३॥

He is the one, who on seeing the Pāṇḍavas, assumed the form of a he-buffalo, using his magical powers and tried to run away.

धृतश्च पाण्डवैस्तत्र हवाङ्मुखतया स्थितः।
पुच्छं चैव धृतं तैस्तु प्रार्थितश्च पुनः पुनः॥१४॥

But when he was caught by Pāṇḍavas by the tail, he stood there lowering his neck. They held his tail, who prayed them again and again.

तदूषेण स्थितस्तत्र भक्तवत्सलनामभाक्।
नयपाले शिरोभागो गतस्तदूपतः स्थितः॥१५॥

Then Śiva, who is well disposed towards his devotees, established himself there in the same form. The portion of his head appeared in Nepal.

तथैव पूजनान्नित्यमाज्ञां चैवाप्यदात्तथा।
पूजितश्च स्वयं शम्भुस्तत्र तस्थौ वरानदात्॥१६॥

Pāṇḍavas were asked by him to adore him in the same trunkless form. After having been worshipped by them, he stayed on to that place and granted several boons to them.

पूजयित्वा गतास्ते तु पाण्डवा मुदितास्तदा।
लब्ध्वा चित्तेप्सितं सर्वं विमुक्ताः सर्वदुःखतः॥१७॥

The Pāṇḍavas delightfully left the place after adoring Śiva. Then they were relieved of their sufferings after receiving the boons desired by them.

तत्र नित्यं हरः साक्षात्क्षेत्रे केदारसंज्ञके।
भारतीभिः प्रजाभिश्च तथैव परिभुज्यते॥१८॥

Śiva in the temple of Kedāra is directly adored by the people of Bhārata daily.

तत्रत्यं वलयं यो वै ददाति हरवल्लभः।
हररूपान्तिकं तच्च हररूपसमन्वितम्॥१९॥

Those of the devotees of Śiva, who staying there, offer bracelets, they achieve closeness to Śiva and take to his form.

तथैव रूपं दृष्ट्वा च सर्वपापैः प्रमुच्यते।
जीवन्मुक्तो भवेत्सोऽपि यो गतो बदरीवने॥ २० ॥

The one who observes his forms in the Badarī forest, he getting relieved of all the sins and becomes a liberated soul.

दृष्ट्वा रूपं नरस्यैव तथा नारायणस्य हि।
केदारेश्वरशम्भोश्च मुक्तिभागी न संशयः॥ २१ ॥

Having an audience with Nara-Nārāyaṇa and Kedāreśvara Śiva in Badrikāśrama a person undoubtedly becomes a liberated soul.

केदारेशस्य भक्ता ये मार्गस्थास्तस्य वै मृताः।
तेऽपि मुक्ता भवन्त्येव नात्र कार्या विचारणा॥ २२ ॥

Such of the devotees of Kedāreśvara, who meet with their end while on journey, they surely achieve salvation.

गत्वा तत्र प्रीतियुक्तः केदारेशं प्रपूज्य च।
तत्रत्यमुदकं पीत्वा पुनर्जन्म न विन्दति॥ २३ ॥

One who adores Kedāreśvara with devotion, sipping the sacred water of the place, he is never reborn.

खण्डेऽस्मिन्भारते विप्रा नरनारायणेश्वरः।
केदारेशः प्रपूज्यश्च सर्वैर्जीवैः सुभक्तितः॥ २४ ॥

O Brāhmaṇas, one should adore Nara-Nārāyaṇa and Kedāreśvara in the Bhārata Khaṇḍa gets redeemed.

अस्य खण्डस्य स स्वामी सर्वेशोऽपि विशेषतः।
सर्वकामप्रदः शम्भुः केदारारख्यो न संशयः॥ २५ ॥

He happens to be the lord of this place. He is particularly the lord of all. Śiva in the form of Kedāreśvara, fulfills the desires of all.

एतद्वचः समाख्यातं यत्पृष्टमृषिसत्तमाः।
श्रुत्वा पापं हरेत्सर्वं नात्र कार्या विचारणा॥ २६ ॥

O Ṛṣis, I have narrated everything whatever had been asked by you. With the hearing of this story all the sins are washed out. There is no doubt about it.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां
केदारेश्वरज्योतिर्लिङ्गमाहात्म्यवर्णनं नामैकोनविंशोऽध्यायः॥ १९ ॥