

श्री गणेशाय नमः ।

श्रीलिङ्गमहापुराणम्

पूर्वभागः

प्रथमोऽध्यायः

Chapter 1

Description of Liṅgodbhava form

नमो रुद्राय हरये ब्रह्मणे परमात्मने ।
प्रधानपुरुषेशाय सर्गस्थित्यंतकारिणे ॥ १ ॥

Salutation to Brahmā, Viṣṇu and Śiva, who are the cause of the creation, sustenance and destruction, who are the foremost and the lord of Puruṣa, being the supreme soul.

नारदोऽभ्यर्च्य शैलेशे शङ्करं सङ्गमेश्वरे ।
हिरण्यगर्भे स्वर्लीने ह्यविमुक्ते महालये ॥ २ ॥
रौद्रे गोप्रेक्षके चैव श्रेष्ठे पाशुपते तथा ।
विघ्नेश्वरे च केदारे तथा गोमयुकेश्वरे ॥ ३ ॥
हिरण्यगर्भे चंद्रेशे ईशान्ये च त्रिविष्टे ।
शुक्रेश्वरे यथान्यायं नैमिषं प्रययौ मुनिः ॥ ४ ॥

Once, the sage Nārada, after adoring Śiva at the sacred places like Śaileśa, Saṅgameśvara, Hiranyagarbha, Svarlīna, Avimukta, Mahālaya, Raudra, Goprekṣaka, Pāśupata, Vighneśvara, Kedāra, Gomayūkeśvara, Hiranyagarbha, Chandreśa, Iśānya, Triviṣṭapa, Śukreśvara and other holy places, reached the sacred place of Naimiṣāraṇya.

नैमिषेयास्तदा दृष्ट्वा नारदं हृष्टमानसः ।
समभ्यर्च्यसिनं तस्मै तद्योग्यं समकल्पयन् ॥ ५ ॥

The people of Naimiṣa felt delighted on the arrival of Nārada. They honoured him

well after welcoming him and provided him with an appropriate seat.

सोपि हृष्टो मुनिवरैर्दत्तं भेजे तदासनम् ।
संपूज्यमानो मुनिभिः सुखासीनो वरासने ॥ ६ ॥
चक्रे कथां विचित्रार्था लिङ्गमाहात्म्यमाश्रिताम् ।
एतस्मिन्नेव काले तु सूतः पौराणिकः स्वयम् ॥ ७ ॥
जगाम नैमिषं धीमान् प्रणामार्थं तपस्विनाम् ।
तस्मै साम पूजां च यथावच्चक्रिरे तदा ॥ ८ ॥

Nārada also took his seat delightfully so provided to him. Having been thus adored by the sages appropriately, Nārada discussed with them wonderful stories, together with the glory of the *Śivaliṅgas*. At the same time, the sage Sūta, who was well-versed in the Purāṇas himself arrived in order to worship the sages, in the Naimiṣāraṇya. The dwellers of Naimiṣāraṇya welcomed him with the recitations of *stutis* and songs, because he happened to be the pupil of (*Romaharṣaṇa*) Kṛṣṇadvaipāyaṇa Vyāsa. Therefore, all the sages of Naimiṣa became desirous of listening to the stories of the Purāṇas. Then they enquired from the sage Sūta about the glory of *Śivaliṅga* as propounded in the Purāṇas.

नैमिषेयास्तु शिष्याय कृष्णद्वैपायनस्य तु ।
अथ तेषां पुराणस्य शुश्रूषा समपद्यत ॥ ९ ॥
दृष्ट्वा तमतिविश्वस्तं विद्वांसं रोमहर्षणम् ।
अपृच्छंश्च ततः सूतमृषिं सर्वे तपोधनाः ॥ १० ॥

नैमिषेया ऊचुः

पुराणसंहितां पुण्यां लिङ्गमाहात्म्यसंयुताम्।
त्वया सूत महाबुद्धे कृष्णद्वैपायनो मुनिः॥११॥
उपासितः पुराणार्थे लब्धा तस्माच्च संहिता।
तस्माद्भवंतं पृच्छामः सूत पौराणिकोत्तम॥१२॥
पुराणसंहितां दिव्यां लिङ्गमाहात्म्यसंयुताम्।
नारदोप्यस्य देवस्य रुद्रस्य परमात्मनः॥१३॥
क्षेत्राण्यासाद्य चाभ्यर्च्य लिङ्गानि मुनिपुङ्गवः।
इह सन्निहितः श्रीमान् नारदो ब्रह्मणः सुतः॥१४॥
भवभक्तो भवांश्चैव वयं वै नारदस्तथा।
अस्याग्रतो मुनेः पुण्यं पुराणं वक्तुमर्हसि॥१५॥

The dwellers of Naimiṣa said—

O immensely learned sage Sūta, you, in order to achieve the knowledge of the Purāṇas eulogised the sage Kṛṣṇa Dvaipāyana Vyāsa and acquired from him the deep knowledge of the stories of the *Purāṇas*. O sage, well-versed in the Purāṇas, we would like to hear from you the stories about the glory of *Śivaliṅgas* as propounded in the Purāṇas. Nārada, the great son of Brahmā, has arrived here after going on pilgrimage to the sacred places of Rudra and worshipping all the auspicious *Śivaliṅgas* there. You are a devotee of lord Rudra, we and the sage Nārada are also devoted to lord Rudra. It would, therefore, be quite appropriate that in the presence of the sage Nārada, you conduct discourse on the importance and glory of *Śivaliṅgas* as brought out in the Purāṇas, because you have achieved everything relating to *dharma* and you must be possessing the best of the knowledge for the same.

सफलं साधितं सर्वं भवता विदितं भवेत्।
एवमुक्तः स हृष्टात्मा सूतः पौराणिकोत्तमः॥१६॥
अभिवाद्याग्रतो धीमात्रारदं ब्रह्मणः सुतम्।

नैमिषेयांश्च पुण्यात्मा पुराणं व्याजहार सः॥१७॥

When so addressed by the sages, Sūta, the foremost of the glorious orators on Purāṇas, was immensely delighted at heart. Then, the virtuous Sūta first of all bowed in reverence to Nārada, the son of Brahmā. Then, he also bowing in reverence to all the ascetics present there, started reciting the Purāṇa.

सूत उवाच

नमस्कृत्य महादेवं ब्रह्माणं च जनार्दनम्।
मुनीश्वरं तथा व्यासं वक्तुं लिङ्गं स्मराम्यहम्॥१८॥

Sūta said—

Before reciting the *Liṅga Purāṇa*, I bow in reverence to Śiva, Brahmā and Viṣṇu and then offer my salutation to the sage Vyāsa.

शब्दब्रह्मतनुं साक्षाच्छब्दब्रह्मप्रकाशकम्।
वर्णावयमव्यक्तलक्षणं बहुधा स्थितम्॥१९॥
अकारोकारमकारं स्थूलं सूक्ष्मं परात्परम्।
ओङ्काररूपमृगवक्त्रं सामजिह्वासमन्वितम्॥२०॥
यजुर्वेदमहाग्रीवमथर्वहृदयं विभुम्।
प्रधानपुरुषातीतं प्रलयोत्पत्तिवर्जितम्॥२१॥
तमसा कालरुद्राख्यं रजसा कनकाण्डजम्।
सत्त्वेन सर्वगं विष्णुं निर्गुणत्वे महेश्वरम्॥२२॥
प्रधानावयवं व्याप्य सप्तधाधिष्ठितं क्रमात्।
पुनः षोडशधा चैव षड्विंशकमजोद्भवम्॥२३॥
सर्गप्रतिष्ठासंहारलीलार्थं लिङ्गरूपिणम्।
प्रणम्य च यथान्यायं वक्ष्ये लिङ्गोद्भवं शुभम्॥२४॥

I bow in reverence to Parameśvara, whose body is *Śabda-Brahman*, who exposes *Śabda Brahma*, whose limbs are indestructible, whose virtues remain un-exposed, but who exposes himself as *Vidhi* (or destiny) who is formed by the mystic syllable *Om*, the one who is gross as well subtle, who is greater than the greatest, whose form is represented in *Om*, whose face is *Rgveda*, the tongue is

Sāmaveda, the throat is *Yajurveda* and the heart is represented in *Atharvaveda*. The one who is Īśvara— beyond *Pradhāna* and *Puruṣa*. Who is beyond birth and death, the one who having been influenced with *tamoguṇa* is represented as *Kālarudra*, when influenced with *rajoguṇa* is represented as *Brahmā*, and when influenced with *sattvagūṇa* is represented by the all-pervading *Viṣṇu*, who in spite of being devoid of the three *guṇas* is known as *Maheśvara*, the one who while pervading in form of *Pradhāna* displays himself initially in seven forms, then in sixteen and finally in the twenty six forms. The one who is the main root of *Brahmā*, and the one who indulges in the sport of the creation, preservation and destruction of the universe, taking to the form of *Śivaliṅga*. I bow in reverence with devotion to the same lord *Parameśvara* and then recite the auspicious *Liṅga Purāṇa*.

इति श्रीलिङ्गमहापुराणे पूर्वभागे लिङ्गोद्भवप्रतिज्ञावर्णनं
नाम प्रथमोध्यायः ॥ १ ॥

