

CHAPTER 9

Consecrating of the Śiva-linga

नन्दिकेश्वर उवाच

तत्रान्तरे च तौ नाथं प्रणम्य विधिमाधवौ।

बद्धाञ्जलिपुटौ तूष्णीं तस्थतुर्दक्षवामगौ॥ १॥

तत्र संस्थाप्य तौ देवं सकुटुम्बं वरासने।

पूजयामासतुः पूज्यं पुण्यैः पुरुषवस्तुभिः॥ २॥

Nandiśvara said, “At the same time, both Brahmā and Viṣṇu offering their salutations to the lord Śiva, quietly stood to the right and left of the lord. Both of them then seated Śiva with his family over a high pedestal and adored him with auspicious *padārthas* emerging from *puruṣa-saṁkalpa*.

पौरुषं प्राकृतं वस्तु ज्ञेयं दीर्घाल्पकालिकम्।

हारनूपुरकेयूरकिरीटमणिकुण्डलैः॥ ३॥

The things which emerge from the *saṁkalpa* of a *puruṣa* should be considered as long lived or remaining for long. There are some *padārthas* in them which could be given over, and they include garlands, anklets, armlets, crowns, gem studded *kuṇḍalas*.

यज्ञसूत्रोत्तरीयस्रक्क्षौममाल्याङ्गुलीयकैः।

पुष्पताम्बूलकर्पूरचन्दनागुरुलेपनैः॥ ४॥

धूपदीपसितच्छत्रव्यञ्जनध्वजचामरैः।

अन्यैर्दिव्योपहारैश्च वाङ्मनोतीतवैभवैः॥ ५॥

Yajñopavīta, scarf, garland, silken cloth,

rosary of *Rudrākṣa*, finger ring, flowers, betel, camphor, sandal paste, *aguru*-paste, incense, lamp, white umbrella, fan, flag, flywhisk, and several other divine presents, which are beyond the divine gifts, mind and riches.

पतियोग्यैः पञ्चलभ्यैस्तौ समार्चयतां पतिम्।

यद्यच्छ्रेष्ठतमं वस्तु पतियोग्यं हितध्वजः॥६॥

They also offered things, which were beyond the ideas of the humans to lord Śiva. O Sanatakumāra, the best among the well-wishers, whatever the best *padārthas* are there in the world, they could be offered for the adoration of Śiva.

तद्वस्त्वखिलमीशोऽपि पारम्पर्यचिकीर्षया।

सभ्यानां प्रददौ हृष्टः पृथक्त्र यथाक्रमम्॥७॥

Lord Śiva on his part, in order to maintain ancient traditions, distributed to them all those present there.

कोलाहलो महानासीत्तत्र तद्वस्तु गृह्यताम्।

तत्रैव ब्रह्मविष्णुभ्यां चार्चितः शङ्करः पुरा॥८॥

For achieving that thing, there was a great rumour there. First of all, at that time Brahmā and Viṣṇu, worshipped Śiva.

प्रसन्नः प्राह तौ नग्नौ सस्मितं भक्तिवर्धनः।

ईश्वर उवाच

तुष्टोऽहमद्य वां वत्सौ पूजायाऽस्मिन्महादिने॥९॥

Lord Śiva, who always increases devotion, then said to Brahmā and Viṣṇu delightfully, "Let both of you remain happy." Śiva again said, "O Sons, this is the great day and I am happy with your worship for me.

दिनमेतत्ततः पुण्यं भविष्यति महत्तरम्।

शिवरात्रिरिति ख्याता तिथिरेषा मम प्रिया॥१०॥

Since then, the day is considered to be most auspicious and yields merit. This is the date dear to lord Śiva and is well known by the name of Śivarātri.

एतत्काले तु यः कुर्यात्पूजां मल्लिङ्गवेरयोः।

कुर्यात्स जगतः कृत्यं स्थितिसर्गादिकं पुमान्॥११॥

Whosoever would adore Śiva's Image or a *Śiva-līṅga*, he becomes competent to the creation, maintenance and the destruction of the universe.

शिवरात्रावहोरात्रं निराहारो जितेन्द्रियः।

अर्चयेदा यथान्यायं यथाबलमवञ्चकः॥१२॥

तत्फलं मम पूजायां वर्षमेकं निरन्तरम्।

तत्फलं लभते सद्यः शिवरात्रौ मदर्चनात्॥१३॥

On the occasion of Śivarātri whosoever, controlling his sense-organs, fasting totally for twenty four hours, shall adore Śiva according to his capacity, without deceitfulness, he shall earn the merit equal to the performing of my worship for a year. The merit equal to my worship for a year shall also be achieved by a person who performs my adoration on the day of Śivarātri.

मद्धर्मवृद्धिकालोऽयं चन्द्रकाल इवाम्बुधेः।

प्रतिष्ठाद्युत्सवो यत्र मामको मङ्गलायनः॥१४॥

As the ocean increases with the rise of the full moon, similarly on that very day my *dharma* also increases. On that very day my benevolent function is performed.

यत्पुनः स्तम्भरूपेण स्वाविरासमहं पुरा।

स कालो मार्गशीर्षे तु स्यादार्द्राक्षमर्भकौ॥१५॥

O boys, I had earlier appeared in the form of a pillar, it was the month of Mārgaśīrṣa and the constellation was Ārdrā.

आर्द्रायां मार्गशीर्षे तु यः पश्येन्मामुपासखम्।

मद्वेरमपि वा लिङ्गं स गुहादपि मे प्रियः॥१६॥

In the month of Mārgaśīrṣa, during Ārdrā constellation, whosoever has an audience with me (Umāpati) or the one who adores my image or *Śiva-līṅga*, he becomes dearer to me than Kārttikeya even.

अलं दर्शनमात्रेण फलं तस्मिन्दिने शुभे।

अभ्यर्चनं चेदधिकं फलं वाचामगोचरम्॥ १७॥

On that auspicious day, one achieves sufficient of merit even by looking at me, but in case lord Śiva is appropriately worshipped during that day then the reward for the same is beyond the description from the speech.

रणरङ्गतलेऽमुष्मिन्त्यदहं लिङ्गवर्षणा।

जृम्भितो लिङ्गवत्तस्माल्लिङ्गस्थानमिदं भवेत्॥ १८॥

In this battle ground of both of you, I had appeared in *līṅga* therefore the place will be known as *Līṅga-sthāna*.

अनाद्यन्तमिदं स्तम्भमणुमात्रं भविष्यति।

दर्शनार्थं हि जगतां पूजनार्थं हि पुत्रकौ॥ १९॥

O Sons, this is without beginning or the end. This is a huge pillar, but for the sake of the human beings, it would become smaller.

भोगावहमिदं लिङ्गं भुक्तिमुक्त्येकसाधनम्।

दर्शनस्पर्शनध्यानाञ्जनूनां जन्ममोचनम्॥ २०॥

This *līṅga* would be the cause of pleasure as well as the redemption. By having a look at it or by touching it and meditating it, one would be freed from the bondage of the birth and death.

अनलाचलसङ्काशं यदिदं लिङ्गमुत्थितम्।

अरुणाचलमित्येव तदिदं ख्यातिमेष्यति॥ २१॥

This *līṅga* appeared at this place like the mountain of fire, therefore, this place would be known in this world by the name of *Aruṇācala*.

अत्र तीर्थं च बहुधा भविष्यति महत्तरम्।

मुक्तिरप्यत्र जन्तूनां वासेन मरणेन च॥ २२॥

The place would become an immensely sacred *tīrtha*. Those who would live here and meet their death here would be redeemed.

रथोत्सवादिकल्याणं जनावसं तु सर्वतः।

अत्र दत्तं हुतं जप्तं सर्वं कोटिगुणं भवेत्॥ २३॥

Rathayātrā would be performed here and the place would be quite benevolent, fit for human habitation. The *japam*, *homa*, charities, performed here would yield crore times more than the ordinary merit.

मत्क्षेत्रादपि सर्वस्मात्क्षेत्रमेतन्महत्तरम्।

अत्र संस्मृतिमात्रेण मुक्तिर्भवति देहिनाम्॥ २४॥

This would be considered to be the best of all my *kṣetras*. The person, who, reaching here would recite my name, he would attain rapid salvation.

तस्मान्महत्तरमिदं क्षेत्रमत्यन्तशोभनम्।

सर्वकल्याणसम्पूर्णं सर्वमुक्तिकरं शुभम्॥ २५॥

Because of this, the region would be quite great and immensely graceful, bestowing welfare to all besides the salvation.

अर्चयित्वाऽत्र मामेव लिङ्गे लिङ्गिमीश्वरम्।

सालोक्यं चैव सामीप्यं सारूप्यं साष्टिरिव च॥ २६॥

The one who would conceive me as *līṅgeśvara* in this *līṅga*, he would achieve *lokyā*, *samipyā*, *sārupyā* and *sārṣṭi* types of salvations.

सायुज्यमिति पञ्चैते क्रियादीनां फलं मतम्।

सर्वेऽपि यूयं सकलं प्राप्स्यथाशु मनोरथम्॥ २७॥

The *sārupyā* salvation would be achieved according to one's own job. All of you would also get your own desires fulfilled."

नन्दिकेश्वर उवाच

इत्यनुगृह्य भगवान्विनीतौ विधिमाधवौ।

यत्पूर्वं प्रहतं युद्धे तयोः सैन्यं परस्परम्॥ २८॥

Nandikeśvara said, "Thus lord Śiva showered his benevolence over Brahmā and Viṣṇu quite humbly. Such of the soldiers who had been killed in the war.

तदुत्थापयदत्यर्थं स्वशक्त्याऽमृतधारया।

तयोर्मौढ्यं च वैरं च व्यपनेतुमुवाच तौ॥ २९॥

Were brought back to life with showering of the nectar. Then the lord Śiva said to both of them in order to remove their ignorance and enmity.

सकलं निष्कलं चेति स्वरूपद्वयमस्ति मे।

नान्यस्य कस्यचित्स्मादन्यः सर्वोऽप्यनीश्वरः॥ ३०॥

“I have two forms viz. *Saṅga* and *Nirgaṅga* (absolute), there is no other Īśvara except me, therefore, they cannot have two forms.

पुरस्तात्स्तम्भरूपेण पश्चाद्गुणेण चार्धकौ।

ब्रह्मत्वं निष्कलं प्रोक्तमीशत्वं सकलं तथा॥ ३१॥

I initially took to the form of a pillar and then to the form of a human being. The one which is *niṣkala* of the two is the form of Brahman and the one having the form of Īśa, is *sakala*.

द्वयं ममैव संसिद्धं न मदन्यस्य कस्यचित्।

तस्मादीशत्वमन्येषां युवयोरपि न क्वचित्॥ ३२॥

My both these forms are established and could not belong to any one. Therefore neither of you or any one else can achieve the stage of *Īśatva*.

तदज्ञानेन वां वृत्तमीशमानं महाद्भुतम्।

तन्निराकर्तुमत्रैवमुत्थितोऽहं रणक्षितौ॥ ३३॥

Both of you out of ignorance believed yourselves to be Īśvara, and the same was the surprising aspect. I have appeared in the battle ground in order to remove your fallacy.

त्यजतं मानमात्मीयं मयीशं कुरुतं मतिम्।

मत्प्रसादेन लोकेषु सर्वोऽप्यर्थः प्रकाशते॥ ३४॥

Both of you should now shed away your pride and be devoted to me. Various types of *bhāvas* (feelings) appear in the world by my grace.

गुरुक्तिर्व्यञ्जकं तत्र प्रमाणं वा पुनः पुनः।

ब्रह्मतत्त्वमिदं गूढं भवत्प्रीत्या भणाम्यहम्॥ ३५॥

The words spoken by me as a preceptor, are quite authentic for you. I am going to reveal the *Brahma-sattva* to you, because of my love for you.

अहमेव परं ब्रह्म मत्स्वरूपं कलाकलम्।

ब्रह्मत्वादीश्वरश्चाहं कृत्यं मेऽनुग्रहादिकम्॥ ३६॥

I happen to be Para-Brahman, I become Īśvara and I remain compassionate over the moveable and immovable creatures of the world.

बृहत्त्वाद्बृंहणत्वाच्च ब्रह्माहं ब्रह्मकेशवौ।

समत्वाद्वापकत्वाच्च तथैवात्माहमर्धकौ॥ ३७॥

O Brahmā and Viṣṇu, because of my being of all pervading nature, expanding the universe, I am Brahmā. O Boys, since all the creatures are equal for me and because of my being omniscient I am also known as *Ātmarūpa*.

अनात्मानः परे सर्वे जीवा एव न संशयः।

अनुग्रहाद्यं सर्गान्तं जगत्कृत्यं च पञ्चकम्॥ ३८॥

The *jīva* is not completely *Ātmarūpa*. It is *jīva* alone. There is no doubt about it. From the beginning to the end of the universe, there are five deeds in the world.

ईशत्वादेव मे नित्यं न मदन्यस्य कस्यचित्।

आदौ ब्रह्मत्वबुद्धयर्थं निष्कलं लिङ्गमुत्थितम्॥ ३९॥

Īśatva (supremacy) is enshrined in me. Therefore, all these activities can be attributed to me and none else. Initially my absolute form appeared in order to enlighten you on the subject of *Brahmatva*.

तस्मादज्ञातमीशत्वं व्यक्तं द्योतयितुं हि वाम्।

सकलोऽहमतो जातः साक्षादीशस्तु तत्क्षणात्॥ ४०॥

Because of this, I remain in invisible form. I took to my *saṅga* form in order to appear before you.

सकलत्वमतो ज्ञेयमीशत्वं मयि सत्वरम्।

यदिदं निष्कलं स्तम्भं मम ब्रह्मत्वबोधकम्॥ ४१॥

You should consider my present form as *saguna* and the form of my pillar represents *Brahmā*.

लिङ्गलक्षणयुक्तत्वान्मम लिङ्गं भवेदिदम्।

तदिदं नित्यमभ्यर्च्य युवाभ्यामत्र पुत्रकौ॥४२॥

Because of the symptoms of the *linga*, this would be my absolute form. O Sons, you should daily adore it.

मदात्मकमिदं नित्यं मम सान्निध्यकारणम्।

महत्पूज्यमिदं नित्यमभेदाङ्गलिङ्गिनोः॥४३॥

This *linga* is the form of my soul and bestows my vicinity. Both *linga* and *lingī* are inseparable, it should be treated as my form and should be worshipped daily.

यत्र प्रतिष्ठितं येन मदीयं लिङ्गमीदृशम्।

तत्र प्रतिष्ठितः सोऽहमप्रतिष्ठोऽपि वत्सकौ॥४४॥

O Sons, whosoever might have consecrated the *linga* at any place, I reside there even without its consecrating.

मत्साम्यमेकलिङ्गस्य स्थापने फलमीरितम्।

द्वितीये स्थापिते लिङ्गे मदैक्यं फलमेव हि॥४५॥

As a result of consecrating a *linga* one achieves my form and with the consecrating of a second *linga* by the devotee of Śiva, he gets absorbed in me.

लिङ्गं प्राधान्यतः स्थाप्यं तथा वेरं तु गौणकम्।

लिङ्गाभावेन तत्क्षेत्रं सवेरमपि सर्वतः॥४६॥

After consecrating the *linga* arrangements for its worship should also be made. The main task is the consecration of the *linga* while the consecration of an image of Śiva is metaphorical, because, even after the consecration of an image of Śiva at a particular place, it cannot be described as the sacred place.”

इति श्रीशिवमहापुराणे प्रथमायां विद्येश्वरसंहितायां शिवस्य

महेश्वराभिधानवर्णनं नाम नवमोऽध्यायः॥९॥
