ॐ
श्रीभृङ्गीशसंहिता
SRI BHRINGISA SAMHITA

श्रीअमरनाथ माहात्म्यम्
SRI AMARANATHA
MAHATMYAM

SRI KANCHI KAMAKOTI PEETHAM
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Placed at the Lotus feet of
Jagadgurus Sankaracharya
Swamijis of
Kanchi Kamakoti Peetham
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INTRODUCTION

SRI AMARANATHA MAHATMYAM is a rare find of Sri Kanchi Kamakoti Peetham. This work describes inter alia the various kshetras and tirthas to be worshipped en route to the celebrated Amaranath Lingam as part of the holy Yatra. Stories bringing out the significant association of these sacred spots with Siva, Sivaganas, Devi, Ganapathi and Vishnu are recounted in a gripping manner. Stotras in praise of Siva, Devi, Ganapathi and Vishnu, occurring in the narrative are beautiful. The book concludes by saying:

“By performing yatra in this manner of the sacred Amaranatha, one attains Mukti without (tough efforts like) control of sense organs. After enjoying happiness in this world, he attains to Sayujyam (merger with Siva) at the end.”

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SRI BHRINGISA SAMHITA  
SRI AMARANATHA MAHATMYAM  

ॐ श्रीगणेशाय नमः  
ॐ नम: शिवाय  
ॐ Sri Ganesaya Namah  
ॐ Namah Sivaya  

ॐ पुजयेत् भ्रृङ्गीशपालितपाराश्रयनवायु  
ॐ आमालकिकी मारणमिकरे  
ॐ ब्रह्म नारायण्यं वाराहनमस्ते  
ॐ रघुनाथाय वल्लभनमस्ते  

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Sri Amaranatha Mahatmyam

Patala 1: Amaranatha Yatra

Sri Bhairavi said:

Om Mahadeva, I have listened to the unsurpassed and meritorious account of Ananthanaga and Suryakshetra. (1)

Now I wish to listen to the yatra of Amaranatha and the greatness of Rasalinga (Lingam of water - ice), hearing which one gets rid of great sins. (2)
O Ocean of compassion, please tell me quickly the state of one, who, without performing Amaranatha yatra, has darshan of Rasalingam of the Lord. (3)

Sri Bhairava said:

O Iswari of Devas, one, who has darshan of Rasalingam without performing Amaranatha yatra, becomes a violator of Tirtha (Tirtha - drohi) and reaches terrible naraka. (4)
I shall now tell you, O my Love, about Amaranatha yatra, listening to which one reaps the great merit of actual performance of the Tirtha yatra. (5)

Initially, one should have darshan at Sivaparam, one of the sixteen kshetras and then take sacred bath in the Ganga river. (6)
Then he should take holy bath in Padmapura, the abode of Siddhas and preferably spend a yama (3 hours) there. (7)

O beautiful Devi, he should take bath in the holy Mahanaga tirtha and worship Haridra Ganapathi and proceed further. (8)
He should take bath in the holy kshetra of Balihara and, proceeding further, he should go to Hastikarna kshetra and take bath in Saraswathi Asrama. (9)

O my Love, he should then take bath in Chakresa tirtha, Devaka tirtha and Harischandra tirtha and proceed. (10)

Maheswari, after taking bath in Mritatirtha in Sthalavata, he should go to Guhavata of Surya. (11)
He should take bath in Lambodari tirtha with interest. He should then go to Suryasrama and take bath in Suryaganga waters and give danas (ceremonial gifts in charity) etc. as laid down in Sastras. He will then be freed from the sin of killing brahmana. (12,13)
Maheswari, from there he should go to the place called 'Kara', take bath, worship Sri Ganapathi at the foot of that hill and then reach the place called 'Buddhorasi'.

Sureswari, he should then stay in the Hayasirsha Asrama, take bath in the Asvataranaga tirtha and again in Ganga in Baddhorasi. (15)

My Love, he should go to the village Saralaka, take bath there and then worship Hari with devotion in the holy place called Khilyapana. (16)
Sri Amaranatha Mahatmyam

There he should take bath in the very sacred and ancient tirtha called Narayana and then worship Sri Ganesa in the village called Mamalaka. (17)

He should have darshan of Mameswara Linga there, take bath in Mamesa tirtha and then in the Nilaganga waters in the kshetra of Bhrigupathi. (18)
Sri Amaranatha Mahatmyam

स्थाण्वाश्रमे नदी पुण्या कोटिजन्माघनाशिनि ।
tantra pāñchaśatāriṇyām jālam tadbhāvāh vā ॥ १९ ॥

He should then take bath in the sacred river in Sthanvasrama (Sthanu means Siva, the motionless), capable of destroying sins of a crore of births. He should bathe in the waters of Panchatarangini. (19)

Devi, he should ascend the mountain in the middle of Garbhagara (Garbhagriha), descend in Amaravathi, take bath there and put on Vibhuti (holy ashes) all over the body. (20)

विभूतिसिद्धदेहः नृत्यमानो दिगम्बरः ।
आरुहैत्पर्वतगुहां महापातकनाशारम् ॥ २१ ॥
With the body white with Vibhuti and dancing even with no clothes on, he should climb the hill Guhya, which destroys great sins. (Note: Applying Vibhuti all over the body even with no clothes on is extolled in Sastras as Agneya Snana and Sirovratam). (21)

One, who worships the eternal Svadha Lingam there with devotion, is freed from sins accumulated over a crore of births. (22)
One is freed from all sins and blemishes by having darshan, by touching, offering Poojas and prostrating to this Amaresa Linga. (23)

Jagadambike, beautiful Devi, six baths in Vitasta, and baths in seventeen other places, thus totaling to twentythree baths are prescribed as part of Amaranatha yatra. (24, 25)

एवं कृत्वा नरो यात्रां पश्येद्विंश्रुस सातमकम् ।
स याति शिवसायुज्यं यत्र नाति कृताकृतम् ॥ २६ ॥
Proceeding through the yatra thus, if one has darshan of Rasa Lingam (Lingam made of water), he attains the state of merger with Siva, where there is no bondage of karma (acts to be done left undone and acts to be not done taken up and done).

Thus ends the first Patala (chapter) titled Amaranatha yatra in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Bhairavi said:

O handsome Deva, I am happy to have listened to the greatness of Saralagrama. Now I wish to hear of the great tirtha called Khilyapanam. (1)

I learn that in the village called Khilyapana, a holy tirtha called Narayana came into being. Bhagavan, please tell me all about it. (2)
Sri Bhairava said:

Mahadevi, listen; I shall now tell you about the great tirtha called Khilyapanam; by merely listening to this account, any living being is freed from hordes of great sins. (3)

O Consort of Siva, once the Maharishis and Siddhas called Balakhilyas performed very severe tapas (austerity) with complete self-control and continence. (4)
Without any food and with full mind-control, they stood on the tip of the thumb of their feet and were absorbed in Samadhi for a thousand years. (5)

They were absorbed in the meditation on Vishnu, were in complete peace of mind and had great inner vigour. After a long time Bhagavan Vishnu gave them darshan. (6)
The Maharishis came out of trance and saw the eternal Bhagavan in front and got up quickly and prostrated. (7)

Vishnu was like the black cloud in colour and had the eyes of fully blossomed lotus. He had Sankha (conch), Chakra (discus), Gada (mace) and Padma (lotus) in his four hands and was seated on Garuda. The Maharishis had darshan of Vishnu, who destroys all sins, and praised him in glorious words. (8,9)
Rishis said:

We take refuge in Mahavishnu, the great support of Devas, the omnipotent, ancient, with molten heart, appearing as if bald headed owing to brilliance, who listens well and who has a beautiful smile. (10)

विनिषु: कविताः:

उद्भवकर्तत्रि भीत तदा वेदमार्त्य प्रभवाय विनिषुंकर्ता देवाणि हि निश्चितम्। अद्वैतात्मान्यं भवेत् वर्तमानं, भुवनेश्वराय भवेत् भवेत् कालं कलानं धर्मं कलान। अद्वैतात्मान्यं उपासना।

वेदात्मकं वेदवेदं पुराणं वरं वर्णयं वरदं शरण्यम्।
You are of the form of Veda; known only by Veda; the ancient and great boon-giver; worthy of being asylum; Hiranyagarbha (creator); the Deva at the beginning (of creation); Hiranyabahu (with golden arms); hence we take refuge in you. We take refuge in you, who are the lord of the three worlds; the very instrument of vision; of the form of universe; the ancient one. (11)
You take many forms instantly - Arjuna, child, youth, adult, minister, great dancer. With your Maya, you spread the web of attachment, hate etc. and, seeing that the mind, like a bird, is ensnared and caught by the ten sharks (Indriyas), we perceive the Supreme True State and take refuge in you. (12)
We take refuge again and again in you, who are without beginning and end; creator of Brahma and Siva; born always in ever new forms; known only by Vedanta; perceived through Sankhya yoga. (13)

O my Love, when the Rishis sang the praise of Maha Vishnu thus and prostrated again on ground, they were raised by the Lord. (14)
Vishnu then spoke to them in thundering voice and said: I am happy with your worship; you ask me any boon you like. O brahmanas, I shall grant the boon, even if it is difficult of attainment even for Devas and Asuras. (15)

Listening to these words of Vishnu, the immeasurably radiant, Balakhilya Maharishis replied. (16)

At that place, noted for gaining Mahavishnu's grace for the Maharishis, the enchanting Vishnu, after listening to the beautiful prayers of the Maharishis, shed tears of happiness from his eyes. (18)
Vishnu directed his vision to his feet and prompted Ganga to flow and purify the asrama of those self-controlled Munis. (19)

Vishnu also established himself in that village of Balakhilyas. Vishnu blessed that the tirtha, to be known as Balakhiya, would be such that the ample flow of water would be unprecedented and that the tirtha would
be highly sanctifying; there is no doubt. Saying so, Vishnu disappeared from the scene. (20,21)

The village, where Balakhilyas performed this highly compassionate tapas, became known as Balakhilya. The tirtha also came to be known as Balakhilya. (22,23)

Also, as the place was blessed by the feet of Narayana, the kshetra as well as tirtha is famous as Narayana kshetra. (24)
Even if one is afflicted by great sins or ancillary sins (Mahapatakas and Upapatakas), he is freed from those sins immediately by bath in Narayana kshetra. (25)

Devi, bath in Narayana kshetra must be undertaken without doubt by anyone, who is afraid of the terrible Kaliyuga. (26)
Iswari of Devas, even if one had been drinking liquor all his life happily, he will be freed of that sin without doubt by drinking the water there for just one month. (27)

Devi, similarly if one had consumed prohibited food and drink, he will be freed of his sin without doubt by drinking water in Khilyapana. (28)

नारी वा पुरुषो वापि ग्रामे खिल्यापने परे ।
Sri Amaranatha Mahatmyam

स्नात्वा पीत्वा च विधिवन्मुच्यते वर्षं: प्रिये ॥ २९॥

O my Love, any man or woman will be freed of sin by taking bath and drinking water in Khilyapana village for one year as per rules. (29)

Further, one, who lusts after his own mother, sister, father's sister or brother's wife, one who commits abortion of foetus, one who kills a brahmana, adulterer, one who marries a sudra girl, one who supervises making dog's meat, and transgender person will all be freed of their sins by taking bath and drinking water there as per rules for one year. (30,31)
O beautiful Devi, one who unites with woman in menses, killer of cow, father or mother, giver of poison, one who engulfs another in fire, one who robs another of wealth, killer of woman or child – these are all freed of their sins by staying there. (32,33)

Puṇye खिल्यापने ग्रामे विष्णोः क्षेत्रे परे शिवे ।
वाति विष्णोः परं स्थानं यत्र गत्वा न शोचते।। ३४ ।।
O Consort of Siva, by staying in Khilyapana village, the lofty kshetra of Vishnu, one attains the lofty abode of Vishnu, where grief is absent. (34)

There was never, nor will ever be, a kshetra equal to Khilyapana. With bath, charity, chanting of mantras and ritual worship in the Khilyapana kshetra of Vishnu, the unmatched sacred village, man attains Mukti. (35,36)
By listening to or reading this secret Patala, which destroys great sins, about the Narayana kshetra in Khelanaka village, one is freed of crores of great sins. (37,38)

Thus ends the third Patala (chapter) titled Khilyapanam in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.

Thus ends the second Patala (chapter) titled Khilyapanam in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Amaranatha Mahatmyam

இரண்டனது துள்ளந்து மகாபுரவிக்குநர் மும்முறைக்குறியிட்டு
தித்தக்கமுடிய்வேய்க் கின்னங்கள் காண்கு திங்கள் பாலம்
மிகுது விக்குதோறு.
Sri Amaranatha Mahatmyam

Patala 3: Glory of Mamaleswara

Shri Devi said:

I now wish to listen about the meritorious and auspicious kshetra of Mamalaka, which destroys great sins. (1)

O my Love, If I deserve to be blessed, please tell me how that kshetra got the name of Mamalaka and the significance of Mahaganapathi worship there. (2)
Sri Bhairava said:
Devi, listen, I shall now tell you about the auspicious Mamalaka kshetra, the mere darshan of which leads to destruction of hordes of obstacles. (3)

In olden days there was a devotee, Ajapaha by name. I was won over (bought) by his tapas (austerity); I did this for him. (4)
That place is in the jungle in the plains, capable of removing all obstacles; from there, O Devi, Maheswara once started. (5)

O Consort of Siva, Maheswara established Ganapathi on both sides of the entrance and proceeded to the forest of Dandaka Muni at the top of Khelanaka hill. (6)
Siva relaxed there for a while. Devas came there happily. On seeing them coming, Siva repeatedly said, 'Do not come, do not come'. (7)

On noticing this, Ganapathi went up from Patala quickly on his own and with axe in his hand, cried 'Devas, don’t go, don’t go' repeatedly. (8,9)

On seeing this, Devas happily came there. On seeing them coming, Siva repeatedly said, 'Do not come, do not come'. (7)

On noticing this, Ganapathi went up from Patala quickly on his own and with axe in his hand, cried 'Devas, don’t go, don’t go' repeatedly. (8,9)

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On seeing this, Devas happily came there. On seeing them coming, Siva repeatedly said, 'Do not come, do not come'. (7)
When Ganapathi cried this way, all Devas were mesmerised without doubt with the sound of his words. (10)

As all Devas got merged as it were in Iswara, who is Sat-Chit-Ananda (Existence-Consciousness-Bliss) in this place, this village has become famous since then as Mamala village. (Ma and Alam in Sanskrit mean ‘Do not’ and ‘enough’). (11)

As the Devas, prevented from leaving, merged as it were in Supreme Siva, the village acquired the name of Mamala. (12)
O my Love, on seeing Ganapathi risen from Patala, Devas became afraid; Siva then spoke to Ganesa: (13)

As you came up here shouting ‘Do not come’, you stay here for long and destroy the hordes of obstacles (of worshippers). (14)
Man, who worships you in this world, will conquer all obstacles and attain his wishes by the grace of Ganapathi. (15)

One, who worships you every year on Chaturdasi day of Suklapaksha in Vaisakha month, will attain all fruits. (16,17)
One, who worships Ganapathi on Vinayaka Chaturthi day in the vicinity of Mameswara will also attain unending fruits. (18)

One, who worships you first and then offers Pooja to me, attains very meritorious fruit and is not born again to drink mother’s milk. (19)

Siva, who himself gave this boon to Ganesa, established himself in the form of Mameswara in the holy Dandakaranya. (20)
By offering Pooja to Ganapathi and having darshan of Mameswara Linga in the holy Mamalaka village, one gets the fruit of Asvamedha yaga. (21)

By bathing in Mameswara Kunda and having darshan of Mamalaka Iswara, man is detached from sins, like lotus leaf from water. (22)
One, who offers Pooja with great devotion to the self-born Ganapathi in the presence of Mameswara, attains the fruit of Jyotishtoma yaga. (23)

One, who has darshan of Vinayaka and Mamesa with sense-control, attains enormous fruit including that of Somayaga. (24)

Devi, thus has been told out of grace the greatness of Ganapathi in the Mamalaka village, which destroys great sins. (25)
This secret Patala has been brought to light by me. By reading or listening to it, man gets freed from hordes of obstacles. (26)

Thus ends the third Patala (chapter) titled Mamaleswara Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Amaranatha Mahatmyam

நிம்மவருட்கார் குறிப்பிட்டுள்ளவை மற்றும் முன்னேற்றாக்கியவை நிற்பத்துடன் மற்றும் முன்னேற்றாக்கிய எண்ணிக்கையான ஏதும் வருவது பலரும் கிளக்கும் பலத்தும்.

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Sri Devi said:

Jagadiswara, After listening to the unsurpassed greatness of Mahaganapathi and Mameswara, I am bought (won over) as it were. (1)
I now wish to hear about Lambodari river. If I am your Love and recipient of your blessings, please tell me with compassion. (2)

Sri Iswara said:

Iswari of Devas, once when Parameswara was in Kailasa, Ganapathi became the door-keeper. (3)

Siva personally told Ganesa not to allow anyone including Devas inside.
Mahaganapathi, together with Nandi, adhered to the instruction of Maheswara, not allowing anyone inside. (5)

Mahadeva was engaged in playing and chatting with Devi in the auspicious abode in Kailasa with none around. (6)
At this time Indra arrived in Kailasa, accompanied by Devas with a wish to have darshan of Maheswara, the annihilator of Tripuras. (7)

Ganapathi prevented Indra from entry. Indra became angry and took up Vajrayudha. (8)

Ganesa sounded ‘Hum’ and rendered Indra’s hand immobile. Noticing his hand to be immobile, Indra
prostrated to Ganapathi and praised him with hymns.
(9,10)

“I prostrate to Ganeswara, whose qualities are
immeasurable, who is eternal, worshipped by Devas
and who is the dear son of Parvati.

“I prostrate to Vinayaka, who is the first creator of
Devas. You have no beginning, middle or end. You are
Chit and Achit (objects with consciousness and without consciousness) and majestic. I prostrate to Ganeswara, who is worshipped by Vedantas (Upanishads), Devas, Siddhas and Agamas. You are subtle, at peace, huge and gross. (13)

I prostrate to Ganeswara, who is peace incarnate, consciousness incarnate and one without a second. You are the Deva of the form of Vimarsa (deliberation) and Udbhava (manifestation). You are the essence of Truth. You are the principle of Mahat (Universal Purusha). (14)
I prostrate to Vinayaka, who is none other than Brahman; known as none other than Siva. You are brilliant by yourself and higher than the highest. (15)

I prostrate to Maheswara, who enjoys the food of Modaka, who has rosary in his hand, has three eyes and a huge face. (16)
I prostrate to Ganeswara, who holds in his hands his tusk, and axe. You are attired in red and you wear red garland. You destroy hordes of obstacles by just waving your hand again and again. (17, 18)

I prostrate to Gananayaka, who has no end, who is the supreme principle, the supreme essence of all essences and who cannot be comprehended even by Vedas and Agamas.(19)
My obeisance again and again to Vinayaka Deva, whose attributes are immeasurable, and who has three eyes and attractive form. (20)

Sri Bhairava said:

Sri Amaranatha Mahatmyam
On hearing these words of Indra, Ganapathi dropped his great anger and had a good look at Indra and released his arm from immobility with great joy. (21,22)

Indra returned to his abode happily and quickly after prostrating again to Mantravinayaka, the son of Mahesa. (23)

One, who reads this stotra called Krodhasamharaka Stotram of Ganapathi three times (morning, noon and
evening) every day with faith, will be relieved of all troubles. (24)

Devi, Ganapathi, who then felt hungry and thirsty, ate delicious fruits and drank Ganga water in large quantity. (25)

After drinking Ganga water, Vighneswara’s tummy became huge. Siva gave him the name of Lambodara, and the Ganga drunk by him was known as Lambodari. (26)
O my Love, seeing Ganga dry, Siva then struck Ganapathi’s huge tummy with his Damaru (small drum).

(27)

O my Love, Ganapathi then vomited Ganga from his mouth. As Ganga emerged from Ganesa’s mouth, the river was called Maha Lambodari by knowers of the...
past. By bathing in Lambodari, man is relieved of all sins. (28,29)

One, who gives dana (charity) of cow, earth, gold, clothes etc. to a good brahmana on the banks of river Lambodari, attains limitless fruit. (30)

One, who bathes in Lambodari with great joy, attains Siva Salokya (living in Kailasa with Siva); going there he is never grieved. (31)
Thus has been told to you, Devi, the greatness of the auspicious river Lambodari. By hearing this with good devotion, man’s great sins are destroyed. (32)

By reading, hearing and contemplating this secret Patala, which destroys the sins of Kaliyuga, one is relieved of great sins. (33)
Thus ends the fourth Patala (chapter) titled Lambodari Nadi Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Devi, I shall now tell you about the unsurpassed Bhrigutirtha; listening to this account frees any living being from the cage of great sins. (1)

Devi, in the auspicious forest called Parisilavana, the great Muni Bhrigu performed tapas (austerity), which was impossible even for great Devas. (2)
A thousand divine years were spent thus by the high-souled and self-controlled great Rishi in Parisilavana. (3)

Vishnu then came there with the groups of Devas for giving him darshan. Bhrigu addressed Hari. (4)
Bhrigu said:

Mahavishnu, you are omnipresent, ever victorious, possessed of great power; you are the lord of the worlds; your attributes are immeasurable and endless. I prostrate to you again and again. (5)

The Maharishi praised thus Mahavishnu, the omnipotent head of Devas and quickly prostrated again and again. Vishnu, the form of eternal principle, lifted up the prostrating Bhrigu. (6,7)
Maheswari, Vishnu smelled the head and embraced Bhrigu, who was shedding tears of bliss. They embraced each other. (8)

Devi, from the very purifying waters of sweat that emerged from the limbs of Vishnu at that time, a holy tirtha emerged in the auspicious Parisilavana. (9)
Maheswari, as the waters came from the sweat of Vishnu through the embrace of Bhrigu, that holy tirtha is known as Bhrigutirtham. (10)

Man should take bath in Bhrigutirtham and give dana (charity) with faith of copper vessel or leave copper vessel in the waters and give dana of cloth and lamp studded with gems. By bathing in Bhrigutirtham, man attains unsurpassed merit. (11,12)
Maheswari, by bathing in and drinking the waters of Bhrigutirtham, created out of the sweat of Mahavishnu, one is freed from crores of sins like killing of brahmana etc. (13)

If Sraadha is performed in Bhrigu's great and very pure tirtha, Pitrus are satisfied for a hundred Kalpas; there is no doubt. (14)
O beautiful Devi, by bathing in and drinking the waters in the auspicious Bhargava kshetra, man is detached from sins like lotus from water. (15)

What to say again and again; man, who is a sinner especially in Kaliyuga, is released from all sins by bathing in Bhrigutirtham. (16)

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štúbhē vē bhārjawē kṣetrey śtátwā pītwā ch sūndaye

15

naro n lījyāte pāyē: pādpatmṛблагmṛbhaya

16

bhūyō bhūyō: kāmuken nar: pātavānklāu

bhūgūtěrth śamāyādā muṇtye sārvākśĪbhīṣṭā

17
Sri Devi said:

O handsome Deva, I am happy to have listened to the greatness of Bhrigutirtham. I now wish to hear about the origin of Nilaganga; listening to it will relieve living beings of sins gathered over crores of births. (17,18)

SrI Iswara said:

O Devi, my Love, listen, I shall tell you about the origin of Nilaganga; listening to it will fetch humans the fruit of Agnishtoma yaga. (19)
O excellent woman, once Siva was engaged with Devi in playful activities. Parvati's eyes became suddenly tearful. O beautiful Devi, on seeing that, Siva's face became black in colour like collyrium applied to the eye.

(20,21)
On seeing that, Parvathi showed him a clean mirror. Bhagavan Siva, on seeing his face black like collyrium in the mirror, wiped his black face with his tresses. (22,23)

O Consort of Siva, Siva then washed his face with Ganga. Those waters which flowed at that time became Ganga, black in colour like collyrium. (24)
That river became famous as Nilaganaga, the destroyer of great sins. By bathing in Nilaganaga, man is freed from great sins. (25)

Nilaganaga destroys sins acquired by women by bearing, touching and contacting evil persons knowingly or unknowingly. (26)
One, who applies the soil of Nilaganga on his body and takes bath, attains to the abode of Brahma, where there is no grief. (27)

The waters of Nilaganga are sacred, capable of destroying great sins. By bathing in the holy waters of the sacred Nilaganga, one attains Siva Sayujya (merger with Siva), after which there is no grief. (28,29)
Greatest among the Immortals, Devi, thus has been told to you the greatness of Bhrigu’s kshetram and the origin of Nilaganga. (30)

This secret Patala shows the way for destruction of sins of women. As per Iswara’s words, this Patala is known to destroy the three impurities (of body, speech and mind). (31)

Thus ends the fifth Patala (chapter) titled Bhrigutirtha Nilaganga in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
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இரண்டுவரும் நவம்பிரமணிகள் பெண்பிள்ளிகளும் திருச்சியான
ஒன்றுமாகி பலவே பொருள் பயன்படும்.
Patala 6: Greatness of Sthanvasramapesha

Sri Bhairava said:

Devi, listen now; I shall tell you the greatness of the forest of Sthanvasrama; listening to it frees the living being from crores of great sins. (1)

Once Siva, separated from Dakshayani, performed severe tapas (austerity) in Himalayas. (2)
He was in Samadhi (trance) for a thousand years. Parvathi then came there and was engaged in serving him for a long time. (3,4)

The place, where Siva was seated in tapas like a pillar (Sthanu), became known thence as Sthanvasrama and as the destroyer of great sins. (5)
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Devi worshipped by Devas; one, who bathes near Sthanvasrama attains to the abode of Siva, where he never grieves. (6)

Devi, one, who performs Sraadham as per rules in Sthanvasram, keeps his Pitrus satisfied for a hundred Kalpas (kalpa is a day of Brahma, equal to a thousand Chaturyugas); there is no doubt. (7)

Mahaatmakutkoe va Yuktone avayapatke: ।
Sthanaatramyane Punye mucyate svaralkishanto । 8 ।
Even if one is afflicted with great sins or ancillary sins, he is freed from all sins by bathing in the waters of Sthanvasramavana. (8)

Bathing in the waters of Sthanvasrama fetches the fruit of dana (charity) of a thousand crores of cows. (9)

O my Love, Darshan of Sthanu bestows the fruit of sacred bath in Kurukshetra, Prayaga and Gangasagara (where Ganga merges with the ocean). (10)
By bathing in Sthanvasrama as per rules, one attains the supreme fruit of Asvamedha yagnas and charity of cows. (11)

One attains great merit by giving dana (charity) of silk cloth and gold here. By performing Pooja of Deva and Tarpana for Pitrus with til and water, and chanting mantras in the sin-destroying Sthanvasrama, a living being is relieved of crores of great sins. (12,13)
Jagadambike, one, who does not take bath or give charity here, becomes a sinner and attains to terrible naraka in every birth. (14)

Hence one should perform Sandhyavandanam in Sthanvasrama with devotion; Sandhyavandanam performed there is a crore of times more fruitful in comparison with that done in ordinary places; Tarpanam there is innumerable times more fruitful. (15)
அதிக பாண்டவ விழாவில். அதுவரை தூய்ப்பூமியான
அருவியான மல்லிக அதிக பாண்டவ விழாவில்.

**Sri Iswara said:**

Once Rakshasas, together with Devas and Sadhyas, came to Sthanavasram for darshan of Siva. (16)

Maheswari, they competed with Devas for darshan saying, 'me first, me first' and fought with them. (17)
Even while climbing up the mountain, they were engaged in hand-to-hand combat with Devas and were crushed by Devas. (18)

The hill, where Asuras were crushed completely by Devas, is famous on earth by the name of ‘Pesha’ and raises people to supreme heights. (20)
The fruit attained by holy bath in Kurukshetra, Prayaga and Gangasagara is reaped by darshan of the Pesha hill. (21)

Devi, one attains the fruit of as many Vajapeya yagas as the particles of soil crossed while climbing up the hill. (22)
One attains a hundred times the fruit of bath in Naimisha, Prayaga, Gangasagara and Varanasi (Kashi), and a thousand times the fruit of bath in Kurujangalam (Kurukshetra). (23)

The Pesha hill is superior to Lakshmi Manasa kshetra. For the man with mind-control, sins are crushed. (24)

Hence the knowers of the past say that one who climbs up the great Pesha hill fully, should chant the mantra,
‘Sri Sri Sri Sitikanthesa’; he reaches the abode of Brahma and is freed from grief for ever. (25,26)

O beautiful Devi, even great sins of the size of Meru mountain are destroyed by mere darshan of the Pesha hill. The devotee attains the abode of Siva and is freed from the bondage of karma (acts to be done left undone, and acts to be not done taken up and done). (27,28)
One, who ascends the Pesha hill following the regulations, crushes the hordes of sins and attains to the state of Sadasiva. (29)

The moment one has darshan of the Pesha hill, all the Bhutas, Pretas (ghosts), Pisachas (goblins), Dakinis etc. are destroyed instantly. (30)

O Iswari of Devas, one, who prostrates to the sacred Pesha hill and ascends it, attains great merit; this is true, this is true, o beautiful Devi. (31)
Devi, thus has been told the greatness of the Pesha hill by me. Listening to or reading of or meditating on this chapter destroys great sins. (32)

O beautiful Devi, thus has been unveiled this secret Patala; listening to or reading of this chapter bestows the fruit of Jyotishtoma yagna etc. (33)

Thus ends the sixth Patala (chapter) titled Sthanvasrama Pesha Mahima in Sri Dakshina Parsva-
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Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.

இப்படி சுத்தால்பாரா மலேசிய புத்திரத்து ஐந்திற்கு பல்கலைத் தொலைநீர் குடையை அசாந்திக்கொள்ள வேண்டும்.
Sri Bhairavi said:

Mahadeva, I have listened to the greatness of the Pesha hill through your grace. I am indeed fulfilled, no doubt. (1)
I wish to know about the difficult terrain of Nagaraja, infested by different types of snakes. Maheswara, I now wish to listen about Nagaraja’s origin and greatness; please bless me by telling. (2,3)

Sri Bhairava said:

O beautiful Devi, I shall now tell you about the origin and greatness of Sesha in the form of Nagaraja, which destroys all sins. (4)
Devi, in ancient times in Kritayuga, Devas, Siddhas, Gandharvas and others reserved their places in the peak of Himalayas in the shrine of Chamareswara for offering Pooja, having darshan and performing tapas (austerity). (5,6)

In the meantime a strong Asura of the form of wind, who was very powerful, puffed with pride of his tapas, shoved the groups of Devas very forcefully. (7)
Devas with Indra at the helm took refuge in Parameswara nearby and pleased him with hymns of praise. (8,9)

Devas said:

Prostrations to you, the chief among Devas, Sambhu, Paramatman and the cause of creation, sustenance and annihilation of the universe. (10)
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You are the mother of all beings, father of the universe, well-wisher, relative and good friend. There is none else to protect the three worlds. (11)

You are the protector of those who are rudderless; you are the refuge of those who have no refuge. You are the destroyer of the misery of those who are aggrieved. O Supreme, you alone are our refuge. (12)

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The ocean of compassion, Mahadeva, appeared and spoke kind and soft words to the grief-stricken Devas. (13)

Devas, the actions of the evil-minded Asura are known to me. The Asuras have however been nurtured by me. O Devas, they cannot be destroyed by me. (14)

The ocean of compassion, Mahadeva, appeared and spoke kind and soft words to the grief-stricken Devas.
Hence take refuge in Bhagavan Vishnu, who destroys the misery of those who surrender, having four arms, holding Sankha (conch), Chakra (discus) and Gada (mace), lying on Sesha in the middle of the Milk Ocean. Saying so, Siva disappeared. (15,16)

All the groups of Devas, with minds filled with joy, then reached the Ocean of Milk and spoke pleasing words to Vishnu, the lord of the worlds. (17)
Deva ᘱര:$

Namo Namo Ṣvaṇṇantāya rūpātītāya vā Śaṁ: ||
Namo: sarvaṛūpaṁ sarvātītāya vā Śaṁ: || 18 ||

Devas said:

Prostrations again and again to the Eternal, the one beyond forms, one who has taken all forms and one who is beyond everything. (18)

Prostrations to the head of Ganas, the knower of attributes, one who is beyond attributes, the ruler of all, who has taken all forms seen, who is ever moving. (19)
Prostrations to you, who are of the form of Veda, who can be attained by Veda. Prostrations to Dhyana (meditation), you who can be attained by meditation and who are beyond meditation. (20)

Prostrations to You, who create the universe, support and protect it; to You, who are of the form of Consciousness. (21)
The Lord of the Devas was pleased with this prayer, and being full of compassion, he spoke these words relieving the Devas of their misery. (Note: Vishnu spoke the words without giving darshan at this stage). (22)

O Devas, you go to your abode of Svarga, which robs one of all the grief. I shall kill that evil Rakshasa in the form of wind, who is difficult to overpower, along with his lineage. (23)

The Lord of the Devas was pleased with this prayer, and being full of compassion, he spoke these words relieving the Devas of their misery. (Note: Vishnu spoke the words without giving darshan at this stage). (22)

O Devas, you go to your abode of Svarga, which robs one of all the grief. I shall kill that evil Rakshasa in the form of wind, who is difficult to overpower, along with his lineage. (23)
So saying, Vishnu, the lord of the universe, who destroys the misery of the devotees, made his appearance from Patala in the Himalayas. (24)

He was mounted on Sesha, had four arms, was accompanied by Lakshmi and had his weapons. He ordered Sesha, who had a hundred hoods. (25)

O head of snakes, with your thousand hoods, you drink the wind; as you take wind as food, you satisfy your own vital breath with wind. (26)
On hearing Bhagavan’s nectarine words, Sesha drank the Rakshasa of the form of wind in a moment. (27)

Sesha returned to the peak of the hill and lived there on the very pure peak. (28)

And Shvetva Bhagavit vachanamritopam.

Pradhamya ch tante daitrya vayurupam papah kshanaat. 27

Punanitasya shoshoya va prabhavat ghirimstake.

Punah vasita chakra tate Parampane. 28

The text continues...
Devas then started to stay there without facing any obstacle. Bhagavan said to Sesha, the eater of wind, then. (29)

Then Bhagavan said to Sesha, the eater of wind...

O Sesha, you continue to stay here and destroy the fear of wind. From then onwards the place came to be called Seshanaga. (30)

O my Love, great yogis call that place as Susrama also, where people bathe comfortably and get relief from weariness (srama). (31)
That place is called Susrama also because people comfortably bathe there and proceed even to Devaloka.

(32)

O beautiful Devi, that place is also called Svasrama by the wise, as the Devas reached their own abode comfortably from there. (33)

.................................

Atr dharanamatra nuchyate paparashkrta

|| 34  ||
Mere darshan of that place will destroy one's heap of sins. By having darshan, by touching, by bathing, and by performing dana (charity), homa, japa, study of scriptures and reading of sacred hymns there, one reaps endless merit. (34,35)

By performing Lakshmi Pooja there, one attains wealth, which remains permanently. By merely remembering the place, one gets freed from heaps of sins. (36)
Why to go on and on, o beautiful Devi, even a killer of brahmana gets immediate relief from his grave sin by drinking the water there. (37)

By merely climbing up the meritorious hill called Mahagonasa (gonasa is a kind of snake), one avoids going to the abode of Yama. (38)

Thus ends the seventh Patala (chapter) titled Sri Susrana Nagaraja Mahagonasa Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Bhairavi said:

Deva, through your blessing I have listened to the greatness of Pesha hill. Now I wish to listen about the tirtha called Vayuvarjanam. (1)

......

Vad kūpya śambho tatra tīrthē c cēkī falam.  || 3  ||
Why is Vayuvajaranam called a sacred kshetra; why are small rooms built there with auspicious stones. Please tell me, Sambhu; what is the fruit of that tirtha. (2,3)

Sri Bhairava said:

On hearing that Asuras had been crushed to death by Devas, an Asura named Prishada took the form of wind and troubled Devas. (4)
Devas, thus troubled by the Asura of the form of wind, took refuge in Mahadeva and pleased him with these best words. (5)

Prostrations to the chief among Devas, Sarva (the destroyer), Sambhu, the creator, one without beginning, middle and end, and the Supreme Lord. (6)

Prostrations. You are of the form of Bhairava, of terrible form and at the same time, destroyer of fear. You induce fear. You wear the girdle of Munja grass. (7)
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Prostrations. You are of immortal form; you destroy Yama; you wear Chandra as an ornament; you are of the form of Time. (8)

Prostrations again and again to you. You are harmony incarnate; your form is white; you carry peace; you are the Deva heading all devas. (9)

इति श्रुत्वा नुति प्रीत्या कृतां परमदेवातः ।
Hearing this prayer uttered by Devas with great love, Bhagavan Sambhu spoke with great joy. (10)

Sri Bhagavan said:

I have heard of the trouble wrought by the Asura even earlier. You build small rooms and stay here itself; Devas, make sure to create Vayuvarjanam (absence of movement of air) in those cells; there will not be any trouble. (11,12)
The Devas accordingly built small cells with stones there; o Iswari of Devas, the Devas stayed in those little rooms comfortably. (13)

The very dreadful Asura appeared there in the form of wind and showed the Devas his terrible form. (14)
On seeing his fearful form, Indra took up his Vajrayudha and killed the Asura there itself in Vayuvarjana. (15)

The Vayuvarjana tirtha appeared in that place, o Devi adored by Devas; by having darshan of Vayuvarjana kshetra, one reaps limitless merit. (16)

By mere darshan of Vayuvarjana, one gets rid of terrible great sins and lesser sins. (17)
By taking bath and drinking the waters of Vayuvarjana tirtha, man is freed from even great sins. (18)

By taking bath in the sacred Vayuvarjana tirtha and giving dana (charity) of til (gingelly), o beautiful Devi, one attains everlasting merit. (19)

By performing Sraadha in Vayuvarjana kshetra with faith and enthusiasm, Pitrus remain satisfied for a hundred kalpas; no doubt about it. (20)
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Those, who do not build cells in Vayuvarjana kshetra, spend a hundred kalpas in fearful naraka; no doubt about it. (21)

Devi, one should build cell and offer Pooja as per rules and give dakshinas (charity) for pleasing Deva. By doing this, one will not suffer from sins accumulated even in a hundred births. (22,23)
Mahadevi, one who does not perform bath, dana, japa and homa there, attains dreadful naraka; his tirtha yatra will become fruitless. (24)

Devi, thus has been told to you the greatness of Vayuvarjanam; by listening to or reading this account, one is freed from the cage of great sins. (25)

Shri Devi said:
Mahadeva, please tell me now as to why that large lake got dried up; tell me the truth. (26)

Sri Bhairava said:

Listen, o beautiful Devi. I shall tell you about the dried up lake. By merely knowing this, man is relieved of sins. (27)

Rakshasas, who survived after the incident of killing described earlier, hid themselves through power of
Maya in the lake in the form of terrible-looking aquatic creatures. (28)

They troubled Devas again for long and also created a lot of obstacles for a large number of Munis who were there. (29)

Devi, once Parameswara and Parameswari happened to come there on their own and saw Devas and Munis being troubled by Rakshasas. (30)
With great compassion Devi said to Deva: O Parameswara, the Compassionate one, look at these great Munis. (31)

Sankara, look at these Munis, who are being troubled with obstacles and tortured by these Rakshasas in large number. On hearing Devi’s words, Deva had a look at the great Rishis. (32)
Looking at the Asuras, who were bent on creating obstacles, Iswara made a sound of ‘Hum’. The Asuras were all struck by the sound, and they immersed themselves in the lake. (33)

On seeing the Asuras getting immersed in the lake, Devi cursed that nice lake: As you are protecting the Asuras, who create troubles for Munis, you become dry, not receiving offerings of Havya (offerings to Devas in homa) and Kavya (offerings to Pitrus in homa). Cursed thus by Devi, the lake instantly became totally dry. (34,35)
The hordes of Rakshasas emerged from the lake. They were destroyed by Sivaganas with rope, club etc. From then onwards, o Iswari of Devas, the lake has remained dry and useless. (36,37)

Sri Devi said:

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Mahadeva, Please tell me the truth of the sacred Panchatarangini; by having darshan of it, one gets relief from sins gathered in many previous births. (38)

Sri Bhairava said:

O my Love, one gets merit higher than Asvamedha yaga by having darshan of Panchatarangini. (39)

Pūra taṇḍavatāmaḥ nṛtyamānīḥ dhūṭīḥ:
Kaparṇa: śirihilo bhūt: paṇḍha ca suṁeṣhvarāḥ.
Iswari of Devas, once when Siva was dancing Tandava Nritya (dance), his matted tresses opened into five sections. (40)

Devi, from the matted tresses, the fivefold Bhagavati Devi Ganga emerged, who destroys even great sins. (41)

Consort of Maheswara, as the fivefold river emerged from the matted tresses, it was called Panchatarangini by the knowers of the past. (42)
One should take bath in the Panchatarangini river with enthusiasm. By doing so, man gets freed from terrible sins like crores of killings of brahmanas. (43)

O beautiful Devi, Even a killer of cow, one who is full of ingratitude, killer of foetus, one who covets Guru’s wife – such sinners get freed from their sins instantly by taking bath in Panchatarangini and giving dana (charity) there. (44)
By taking holy bath in Panchatarangini, one gets the fruit obtained in Kurukshetra, Prayaga, Ganga and Naimisaranya by bathing and giving dana (charity) as per rules. (45,46)

By performing Sraadha and Pindadana (offering of rice-balls) as per rules there, Pitrus remain satisfied for a hundred kalpas; no doubt about it. (47)
Iswari, one who gives cow, gold, silk cloth, sandalpaste, kunkum, fragrance, camphor, kasturi etc. there to a good brahmana, attains Sivaloka. (48,49)

By bathing in Panchatarangini, even if afflicted with sins categorized as great or ancillary, one gets instant relief from those sins. (50)

Mahapatkoyakko va yuktavo va hupapate; ||
Sadya pramanayate janu: satacha paayahapatrim|| 50 ||

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One should then ascend the peak called Damaruka, the peak of gems. By having darshan of Damaruka, the Sivagana turned into stone there, one gets the fruit of yagas like Avamedha. (51,52)

By having darshan of Damaruka, one is freed of crores of sins – great sins, killing of foetus etc. (53)

By the name of Śri Avyukta-Vaivarta in the end of the 23rd chapter, this chapter is concluded.

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Thus ends the eighth Patala (chapter) titled Sri Vayuvarjanadi Panchatarangini Mahima in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Devi said:
Maheswara, please tell me in truth who this Damaruka is and how he turned into stone. (1)

Sri Bhairava said:
Maheswari, listen. I shall now tell you the story of the origin of Damaruka, and the action which, when coming to fruition, turned that Ganeswara into stone; listening to this account relieves living beings from many types of obstacles. (2)

Once Siva, who dances specially during the two Sandhyas (dawn and dusk), was playing with his son Shanmukha, when Sandhya time arrived. He became worried because of the expiry of the Sandhya time. (3,4)
Devī noticed that Śiva was worried, and she asked him repeatedly for the reason for his worry. She said:

Bhagavan, what makes you worried; tell me the truth; my mind is not at peace. (5)

Hearing these words of Devī, his Love, Parāmeswara told Devī that his great worry was on account of the crossing of the Sandhya time (without performing the Sandhya tandava). (6,7)
On hearing this, Devi replied to the eternal Bhagavan. Maheswara, let this Mahagana hold the Damaru (small drum) and stand here and announce the Sandhya time (by sounding the damaru). (8,9)

On hearing this, Devi replied to the eternal Bhagavan. Maheswara, let this Mahagana hold the Damaru (small drum) and stand here and announce the Sandhya time (by sounding the damaru). (8,9)
Maheswara agreed with this suggestion. Making Shanmukha laugh, he started chatting with Devi again. (10)

From then onwards, Devi, the Gana called Mahadamaruka stood there holding the Damaru for sounding it on the arrival of Sandhya time for the information of Siva, worshipped by Devas. (11)

O beautiful Devi, once while Siva was sporting with his son, this Mahadamaruka became indolent and was comfortably immersed in sleep. (12)
Sandhya time elapsed again. Siva became angry. Girija, he cursed the Gana Mahadamaruka: Owing to your sleep, my Sandhya time has elapsed; therefore o worst among Ganas, you turn into stone and stand here for long. (13,14)
Cursing Mahadamaruka thus, Maheswara sat there immersed in meditation for long. From that time onwards, the Gana Mahadamaruka, who turned into stone, stood on the peak of Ratnaparvata in the form of stone. (15,16,17)

One, who takes refuge in Damaruka in this world, attains to Brahmaloka; this is truth. Iswari, whoever
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takes refuge in the holy sanctum sanctorum, he is relieved from conception in a mother’s womb; I swear. (18, 19)

श्रीदेवी दिकृत गर्भग्रीह जगत सन्तुम सन्तुरम अपि बलभुएतालम विशुद्धम।
एतो च लोकार्थम् एतो तद्भव पराक्षेपितम कामिलामुक्तम ।
अदिति जनाधिमाहं जनीकुलाम तन्तृकार्यं अभ्युचितम्॥

श्रीदेविवाच
गर्भग्रीह को देव किमथं तत्र स्थापितः।
कि फलं निस्सूतानां च नराणां च कलिं युगे ॥ २० ॥

Sri Devi said:
Deva, why is the Garbhagriha (sanctum sanctorum) established there; in Kaliyuga what is the fruit of those who have darshan in the Garbhagriha and come out. (20)

मृत्युलगी स्विरस्य - गृहानां। काम जगतम जवः जयम प्रसन्न सदाय जगाय तत्त्वमिति - अर्हतात्माः विषयं जनः जस्वं च प्रसन्नम् विषयं करिकवहूः?

भैरव उवाच
Sri Bhairava said:

Mahadevi, listen. I shall tell you about the unsurpassed Garbhagriha; listening to this will relieve living beings from accumulated great sins. (21)

Once Devas approached Nandi (for darshan of Siva); prevented by Nandi, they started to quarrel and fight among themselves. (22)
Nandi then met Siva alone and prostrated and, leaving his staff (signifying authority), prayed to Siva. (23)

Bhagavan, ocean of compassion, lord of worlds, head of the universe, I am much afraid of Devas and I feel miserable. Nandi prayed repeatedly to Siva, who is kind to devotees. (24,25)
Hearing the words of Nandi, Siva said to him happily: O Nandi, pick up your staff. What will they do? You build a good Gabhagriha and entrance, from where Devas and Asuras will not be able to come out. (26,27)

Hearing these words of Siva, Mahagana flattened a large piece of land and built the Garbhagriha (like a cave). (28)

गर्भग्रीहः भुवनां श्रावणं श्रावणं महाप्रस्थां समु त्था गर्भग्रीहायत्॥ २८॥

ि ति तस्य वचः श्रुता महेशस्य महागणः।
महाप्रस्थं समुत्थायप्य गर्भीगारमकारयत॥ २८॥

Hearing the words of Siva, Mahagana flattened a large piece of land and built the Garbhagriha (like a cave). (28)

गर्भग्रीहान्तिनिस्सरति यः कश्चित्तमानवः प्रयेः।
स याति शिवसालोकं न पुनः स्तन्यपो भवेत्॥ २८॥

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O my Love, one, whoever emerges out of the entrance of this Garbhagriha, he attains to Siva Salokya (living in Kailasa along with Siva) and does not have to drink mother’s milk (does not have rebirth) again. (29)

O my Love, whoever has committed great sins like killing of foetus, coveting Guru’s wife, killing of mother or father or brother, or drinking of liquor, if he comes out of the entrance of this Garbhagriha, he will certainly attain to the supreme state of Sadasiva. (30)
O my Love, if one wishes to rend asunder the forest of great sins, he should worship the Lord of Devas here and take bath in the very purifying Amaravathi river emerging from the Garbhagriha; he should then apply bhasma and, without lavish clothes on, ascend the hill, chanting ‘Parameswara, show me the way’ and without the defects of anger etc., he should prostrate to Amareswara in the cave and worship him. (31-34)
Even if he be Golaka or Kundaka or any lowly person, if he emerges from the Garbhagriha thus, he will surely become Sivagana; I swear by you. (Note: Golaka and Kundaka are different illicit children of a woman).

Thus ends the ninth Patala (chapter) titled Sri Damaruka Garbhagara Nissarana in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Sri Devi said:

Maheswara, having listened to the sacred accounts of the supreme greatness of tirthas and thinking of it again and again, I feel detached from the ocean of samsara.

(1)
I now wish to listen to the account of Amaresa Maheswara and how Amaresa happened to reside inside a cave. (2)

Please also tell me, out of love for me, how that divine river Amaravathi came into being and also about the greatness of its worship. (3)

Sri Bhairava said:
Very gifted woman, very well, it is for the good of living beings that you, who are worshipped by all, have put this very rare question to me. (4)

O beautiful Devi, listen; I shall tell you of the greatness of Amaresa Mahatirtha.; mere listening to this account will free one from crores of great sins. (5)

O beautiful Devi, at the beginning, there was nothing except Sat. Niyati (destiny) emerged from Sat. The Supreme (Sat) was also there. (6)
I hear that I was born of Niyati. From me all Devas including Indra, Rishis, Pitrus, Gandharvas, Nagas, Rakshasas, Yakshas, Bhutas, Ganas, Kushmanda, Bhairava and others, humans, wild animals, cruel Asuras and many other such beings were born through Niyati (natural process). (7,8,9)
Fourteen types of groups of Bhutas (beings) emerged. Death (Mrityu) devoured all of them including Devas and even Indra. (10)

O my Love, those Devas caught by Death felt miserable and took refuge in Parameswara, the Deva worthy of refuge for everyone, and pleased Sankara, the destroyer of Tamas (darkness–ignorance) with hymns of praise. (11,12)
Sri Devas said:

Om. Prostrations to Siva, Deva, all-pervasive, most powerful, and of the form of Chit (Consciousness), Gnana (Knowledge), Prakasa (Light) like the cool light of Chandra, and Ananda (Bliss). (13)

Prostrations to Siva, who is established in the Supreme State, Sthanu (motionless like a pillar), the great light of the universe, Consciousness, Object of meditation,
aware of own consciousness, in whom Consciousness resides. (14)

Prostrations to Siva. With the rise of the Chandra of Chit (Consciousness), the innate delusion ends by your grace. Sambhu (form of auspiciousness), you are the expanse and knower of rules and of the form of Mukti (Liberation). (15)

Prostrations to Siva, the knower of everything special about the universe, Deva who helps the universe, Deva
of the form of the universe, Deva who pervades the universe. (16)

Prostrations to Siva, the knower of prohibited acts (Siva’s presence in the jiva’s mind helps the jiva identify prohibited acts); of the form of Supreme Principle; Deva sought by one and all; Deva who shows the intricacy of the subtle way. (17)

Prostrations to Siva, of the form of Nature; of the form of Principle; the greatest Deva; the subtle Principle. (18)
Prostrations again and again to Siva, who is the immortal nectar; Mrityunjaya (conqueror of Death) of the form of Amrita. (19)

Hearing the above extremely sanctifying hymns of praise of Devas, Siva spoke to them in majestic words. (20)

Sri Amaranatha Mahatmyam
O the best among Devas, tell me the reason for your coming to me; why are you miserable; tell me because all this is mine and resides in me. (21)

(Note: As the entire creation is permeated by the Siva Principle, there is nothing beyond him).

Hearing Maheswara’s words, Devas headed by Indra replied to him that Death caught them by force. (22)
Mahadeva, the destroyer of the misery of devotees, please bless such that Death will not destroy us, nor will Death forcefully catch us. (23)

Sri Bhairava said:

Hearing the humble words of Devas, Maheswara replied to them. I shall do the needful to counter Death. O great Devas, please bear for a moment. (24)
Siva caught the crescent moon on his head and spoke to Devas about the cure for the trouble by Death. (25)

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O my Love, the large flow that ensued at that time became the sacred river called Amaravathi. (26)
Mahadevi, the drops of nectar that fell on Siva’s body turned into bhasma and took the form of Iswara on dropping from his body. Owing to love of Devas, Siva also turned into water (ice). (27,28)

On seeing Siva turned into water, Devas prostrated to him again and again, thinking of his extreme compassion to samsara. (29)

Looking at the prostrating Devas, Siva spoke to the Devas: Listen, the best among Devas. (30)
As you have had darshan of my form of Linga, the symbol of my love, in the cavern, Death will not bother you any more by my grace. Becoming immortal here itself, you attain Siva Sayujya (merger with Siva). (31,32)

As you have had darshan of my form of Linga, the symbol of my love, in the cavern, Death will not bother you any more by my grace. Becoming immortal here itself, you attain Siva Sayujya (merger with Siva). (31,32)
Devas, from now onwards, my very sacred Linga named Amaresa will be famous in all three worlds. After prostrating to that Amareswara Linga and going round the Linga, the Devas returned to their abodes. (33,34)

Sri Bhagavan said:

Maheswari, after giving the above boons to Devas, Siva merged with the Linga in the hill. (35)
As Siva took the crescent moon of Krishna Paksha and destroyed Death for the good of Devas, he became known as Amareswara. (36)

As Devas were rendered deathless by Iswara, he came to be known as Amareswara by knowers of the past. (37)

As Iswara destroys here the disease of samsara of devotees by his mere darshan, he is known by the lofty name of Amaresa. (38)
As Iswara holds the digits of the moon from Amavasya to Purnima, he is called Amareswara by knowers of Tantra. (39)

As Iswara grants Moksha (Liberation) by destroying Asuras, and old age and death, he is known by the name of Amareswara. (40)
This Linga made of water (Rasa-ice) is born out of great love. The Linga grants harmony and peace. Devi, this account has been unveiled out of love for you. (41)

O Iswari of Devas, by undertaking the pilgrimage, taking bath in the waters of Amaravathi and applying bhasma on all limbs, man attains Moksha (Liberation). (42)
Devi, having darshan in the cave and dancing with joy, man is extremely purified and is known as Amara (deathless). (43)

One, who does not have darshan of Linga in the cave with bhasma, will attain to Naraka and live there for the entire Brahma Kalpa (period of fourteen Indras). Devi, one, who has darshan of the eternal Rasalinga without applying bhasma (Vibhuti-holy ash) on his limbs, becomes afflicted with leprosy in birth after birth. (44,45)
Devi, one, who has darshan of Amareswara without performing yatra properly, attains to the twentyone cruel and dreadful narakas. (46)

Devi, one, who has darshan of Rasalinga in the cave without dancing, becomes Tirthadrohi (violator of Tirtha-holy spot); no doubt about it. (47)

The preceptive duty of the seer is not to go beyond the path of the seer. (48)
One, who returns from the cave of Amaranatha without offering Pooja (worship), attains to eightyfour lakhs of narakas. One, who returns from the cave of Amareswara without giving dana (charity), attains to the cruel and terrible naraka called Kalasutra. (48,49)

Devi, even great sinners including killer of foetus, one who covets Guru’s wife, drinker of liquor and gold thief, get released from their sins at the very moment they have darshan of the great Iswara named Amareswara. (50, 51)
O my Love, even sinners including consumer of cow’s flesh, drinker of liquor, non-worshipper of Devas, killer of calves and children, and abortionist are freed of their sins by having darshan of my form of Linga. (52)
Devi, even sinners including one who becomes excessively wrathful, one who is overcome by greed and delusion, gold thief, one who covets others’ wives, one who finds fault with others, one who keeps abusing the virtuous, hypocrite, teller of lies and man of narrow intellect are all relieved of their sins by having darshan of Amareswara, who took the form of water (ice) on the mountain. This is truth; I am not telling you untruth.

(53,54)

Devi, the fruit obtained by various rigid penances like Chandrayana, Maha Krichra and hundreds of
Santapanas (these are Prayaschittas prescribed in Sastras for various serious sins) is reaped by darshan of Amareswara. (55)

The fruit obtained by giving proper dana (charity) of thousands of crores of cows in holy centres like Kurukshetra, Prayaga, Naimisha and Kurujangala is reaped by darshan of Amaresta. (56)

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Maheswari, by performing Pooja of the divine nectarine Amaresa Linga with soft white attire, kasturi, kunkum, sandalpaste, camphor, gold coins, silver coins etc., one becomes Rudra himself and does not have rebirth.

Whether it is woman or man, one who offers Pooja to the lofty Linga attains Siva Sayujyam (merger with Siva), where he is freed from grief.
O beautiful Devi, by having darshan of Amarendra Mahalinga and touching the digit of moon (on the head of the Linga), man attains immortality; this is truth, this is truth. (61)

By drinking the waters of Amaradhara (Amaravathi) and prostrating inside the cave, one attains the abode of Siva, where there is no bondage of karma (acts to be done left undone, and acts to be not done taken up and done). (62)
One, who sets foot out of his house with the intent of having darshan of Amaranatha, attains the fruit of Asvamedha yagna at every step. (63)

By seeing groups of Sivaganas as pigeons and other birds there, one becomes Rudra himself, chanting ‘Jaya’ again and again. (64)

Sri Devi said:
O my Lord, who are these Sivaganas as pigeons and how did they come there. Tell me, Sambhu, out of grace for the good of the worlds. (65)

Sri Bhairava said:

O beautiful Devi, listen. I shall tell you about the pigeons; by listening to this account living beings are relieved of sins like killing of other lives. (66)

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Iswari of Devas, from the time when Mahadamaruka the Sivagana was established there, other Sivaganas were also positioned there for the purpose of announcing Sandhya time for performing Tandava dance. (67)

O beautiful Devi, once when Siva was dancing during Sandhya time, the Sivaganas were telling ‘Kuru, Kuru’ (do, do) in a spirit of competition. (68,69)
This sound made Siva angry. Siva cursed the Sivaganas strongly: ‘As you made the sound of ‘Kuru, Kuru’ again and again out of competition, you stay here in this tirtha in the form of pigeons, always making the sound of ‘Kuru, Kuru’, and removing all obstacles of devotees. (70,71)
Cursed thus by Siva, the Sivaganas turned into pigeons and stayed there, performing the assigned task of removing obstacles. (72)

One should have darshan of these pigeons in the cave, o beautiful Devi, before descending the mountain. If one descends without having darshan of the pigeons, he will be called Tirthadrohi (violator of tirtha) by the wise. (73)

For the pilgrims seeking the Supreme goal, these pigeons are a must for darshan; they are said to be removers of huge sins. (74)
Devi, by bathing, having darshan, listening about and touching the waters of Amaravathi with devotion, one attains the glory of Devas (Amaras); hence the river is called Amaravathi. By bathing in Amaravathi, one is relieved of suffering instantly. (75,76)

O my Love, I have told you the supreme greatness of Rasalinga (Linga of ice) named Amareswara, which
destroys the terrible evils of Kaliyuga and also the bondages (Pasa) of living beings (Pasu). (77)

यः करोति महापूजां स्वधालिङ्गस्य मुन्दरिः ।
स याति शिवसायुन्यमिथ्य सत्यं वदामि ते ॥ ७८ ॥

One who offers Mahapooja to this Linga attains to Siva Sayujya (merger with Siva); this is truth. (78)

Devi, this supreme Linga is also called by other names - Svadhalinga, Siddhilinga, Buddhilinga, Suddhilinga and Vriddhilinga. (79)

इदं पुंसवनं लिङ्ग महस्तेजोभिवर्धनम् ।
कन्याप्रदं पावनं च परमं योगं कलो ॥ ८० ॥

This Linga also grants male offspring, and enhances the brilliance and grants yoga (devoted state of mind) in Kaliyuga. (80)
Iswari of Devas, if you wish to attain anything worthy without meditation, charity, yoga etc., you take refuge in Amara Linga. (81)

Knowing that this body, youth, wealth, wife, children and house are all transient, one should take refuge in Amareswar. (82)
Jagadambike, before death hits one, the sense organs deteriorate, and old age and illness consume the body, one should worship the ice Linga called Amaresa.

(83,84)

त्रैलोक्ये यानि तीर्थानि स्थानानि जगदम्बिके ।
अमरेशाख्यलिङ्गस्य लिङ्ग रसमयं प्रिये ॥ ८५ ॥
अमरेससमं लिङ्गं दिव्यं भूम्यतन्तरिश्चगम् ।
महापापहरं देवि सद्यः कल्पनाशाशनम् ॥ ८६ ॥
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O my Love, all the tirthas and holy spots in the three worlds would not equal the ice Linga called Amaresa. Devi, there is no Linga equal to the divine Amaresa on earth, rising in outer space, which destroys great sins and removes evil tendencies instantly. (85,86)

What to say again and again, in Kaliyuga the sinner gets freed of sins by surrendering to Amaresa; no doubt. (87)

What to say again and again, in Kaliyuga the sinner gets freed of sins by surrendering to Amaresa; no doubt. (87)

In the Mahatmyam of the Purusha, the Brhadhyamadikotim: (88)
Iswari, by listening to or reading this sacred account of the greatness of Amaranatha, one gets freed from crores of sins like killing of brahmana. (88)

This enchanting account grants the prayer for offspring and nourishes the listener; by reading or listening to this account one gets released from all sins. (90)
Jagadiswari, this unsurpassed account grants long life, beauty, fame, wealth, and male and female children. (91)

O my Love, thus has been revealed to you this secret Patala, to be kept confidential in Kaliyuga. Listening to and meditating on this in Kaliyuga destroys even great sins. (92)
Thus ends the tenth Patala (chapter) titled Sri Amaranatha Mahatmyam in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.
Patala 11: Sri Amaranatha Phala

Varnanam

(Description of Fruit of Amaranatha Yatra)

Shri Devi said:

Maheswara, listening to and contemplating on the unsurpassed account of the origin of the sacred Rasalinga (Linga of ice) of Amaranatha again and again, I feel fulfilled, I feel fulfilled, I feel fulfilled; no doubt. I am won over, Jagadiswara; I have been enabled to cross the ocean of samsara. (1,2)
Victory to Sambhu, the three-eyed, the ocean of compassion for devotees. Victory to Siva, Iswara, the destroyer of Tripuras. (3)

Victory to Bhagavan with matted hair, holder of Trisula (spear with three pointed ends), steady in action, holder of the bow of Pinaka in hand, boon-giver, vanquisher of Andhakasura. (4)
Victory to Iswara, who grants unbounded boons to devotees. Victory to Iswara, who makes the entire universe enjoy the taste of devotion.

Victory to Iswara, the most terrible (to sinners), the destroyer of sins (of devotees), the dreadful Bhairaveswara, the Bhairava beyond (samsara).

Mahaatmya hrameresasya shruta vamnushapadajat.

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Mahadeva, I have heard from your lotus mouth the greatness of Amarendra. Tell me again the sacred story of Amaranatha. (7)

O handsome Deva; Which time is the best for performing this pilgrimage for reaping great fruits; also for darshan, touching and offering Pooja. (8)

What fruit is obtained by the sinful man in Kaliyuga by performing Sraadha and giving Dana (charity) in Amaravathi and the Panchanadi confluence. (9)
O my Love, which is said to be the best Dana (charity),
by giving which living being is freed from crores of sins.
Tell me in detail the fruit of worship of Amaranatha.
(10,11)

Sri Bhairava said:
Sinless Devi, your question is well put, as it stems from your devotion to the most pure and sacred tirtha named Amaresa. (12)

As Siva made his appearance public in Sravana month, pilgrimage in Sravana is said to be meritorious. (13)
One, who undertakes the pilgrimage as per rules in Sravana month in Suklapaksha and has darshan of the eternal Svadhalinga on Purnima day, attains to the state of Siva with all bondage (Pasa) of living beings (Pasu) rent asunder. (14,15)

Mahadevi, one, who has darshan of Amaranatha Linga in the middle of the mountain in Sravana month, attains to the presence of Siva. (16)

By touching the Linga of Siva, who is Devadeva and Jagadiswara, one is freed from the cage of sins and attains to the state of Siva. (17)
Devi, the fruit obtained by darshan of Rasalinga is ten times that from worship of Sivalinga in Varanasi, a hundred times that in Prayaga and a thousand times that in Naimisha and Kurujangala; it would equal perhaps the fruit obtained by worshipping the Linga at Arbuda kshetra for a thousand divine years. (18,19)
The fruit obtained by darshan of Rasalinga matches that reaped from dana (charity) of gold coins and pearls and superior silk clothes. (20)

Mahadevi, one should offer Pooja of Amareswara at least on one day with sandalpaste with kasturi, and sandalpaste with camphor. He will reap great merit by this Pooja. (21)

O beautiful Devi, by performing Pooja with pearls and gold coins and silvers, man attains Mukti; this is truth, this is truth. (22)
One, who performs Pooja with other different types of offerings, fragrance, lamps, food offerings and also waving of lamp with ghee or til oil, attains to the Supreme State. (23,24)

O beautiful Devi, one, who performs Abhisheka with gingelly oil attains to Supreme state; one, who offers fragrance of ghee and guggula, is freed from all sins and attains to the state of Maheswara. (25)
Devi, one, who goes round the shrine, obtains the fruit of a thousand Asvamedha yagas at every step. (26)

It is a settled fact that Brahma and Vishnu prostrate to one, who prostrates to Amaranatha (Sureswara) by falling like a staff on the ground. (27)
Whatever meritorious act one does in the shrine of Amareswara, it gives endless fruit; this is true; I swear by you. (28)

What to say elaborately again and again, o beautiful Devi, knowing that birth as human being is rare, that the body is subject to the ravages of old age and that everything in this world is transient, one should surrender to Amareswara. (29,30)

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He should descend the mountain and reach the highly meritorious confluence of Amaravathi and perform Sraadha as per rules and please Pitrudevatas. The Pitrus then feel very happy and dance with joy. (31)

Sureswari, Sraadha in this confluence is more satisfying than offering of Pinda in Gaya, and Pitrus' happiness lasts a hundred kalpas. (32,33)
Devi worshipped by Devas, Pitrus derive the same happiness by merely offering Pindas of flour of barley in this confluence of Amaravathi as that from offering food of milk, sweets etc. for brahmanas in other kshetras. (34)

Maheswari, the fruit obtained by bath for a hundred kalpas in Makara month in Kurukshetra and Prayaga is reaped by bathing here only one day. (35)
O my Love, Pitrus derive the same happiness from Tarpanam in this confluence as that from Tarpanam in Kurukshetra in the best Mahayoga. (36)

There is no doubt that Pitrus remain satisfied for a hundred kalpas by the meritorious Sraadha performed in the confluence of Amaravathi and Panchanadi. (37,38)
Iswari, by giving dana (charity) of cow, gold, silk clothes, silvers, pearls, gems etc. here, one attains to the state of Siva. (39,40)

O beautiful Devi, giving dana (charity) of Pitha (seat) of Amareswara results in Mukti; this is truth, this is truth. (41)

Sri Devi said:

Maheswara, what type of Pitha (seat) dana did you mention; tell me for the good of humanity. (42)
Sri Bhairava said:

O beautiful Devi, Taking five Palas (unit of weight) of flour of yava (barley), spreading it in a nice square form, spreading kumkum, camphor and sandal paste, and kasturi on top, placing gold plates in the four corners, and gold coin in the centre, or alternatively placing five silver or gold coins at the four corners and centre, and
offering worship with sandal paste and flowers, it should be given in Dana (charity) to a brahmana. (43-46)

After performing Kalasa Pooja and Pitha Pooja with mantras of Aadhaara Sakti etc. and offering nice white cloths, yagnopavita, dakshina etc. with devotion to the brahmana, one should chant the following mantra in front of him. (47)
By order of Amareswara, and for the success of the pilgrimage, this Pitha (seat) is being submitted to you, the high-souled brahmana. This Pitha has been worshipped by me and decorated with fine unguents. You are Mrityunjaya, Mahadeva, and I offer this Pitha to you for fear of the ocean of samsara. O best among brahmanas, please accept this Pitha of Amaranatha for removal of the great sins of mine. (48-50)
Whatever sin has been committed by me - killing of foetus, brahman, Guru, or mother, stealing of gold etc., drinking of liquor, killing of cow, speaking untruth, anger, greed etc., coveting others’ wives, disgracing others, abandoning husband and attaching to another, any sin, subtle, small, large – all the sins may be destroyed by my dana of this Pitha. (51-55)
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Iswari of Devas, chanting the above mantra, the Pitha should be offered to the brahmana. (56)

Sinless Iswari of Devas, please suitably share this great secret told to you about the dana (charity) of Pitha (seat). In Kaliyuga what is the use of other danas giving small benefit. (57)
This secret should not be revealed to any and every person. This potent secret, especially effective in Kaliyuga, should be kept confidential. (58)

Parameswari, this dana was given by Lakshmi and Parvathí; they attained Sayujyam (merger with Siva) there itself. (59)

Tatā pāpānāhāram māmālāyē mahēshrī.
Maheswari, the wise pilgrim should then worship Ganapathi in the Mahagrama (great village) called Mamala with various offerings, flowers etc. and then proceed to Navadala and deposit Yashti (staff) in the waters of Ganga, chanting the following mantras.

(60,61)

Yashti (staff), you are the support and witness. Please convey my good karmas and pilgrimage of titha to Iswara. (62)
Yashti, you are of the form of creation, sustenance and destruction. You are loved by Vishnu and you are of the form of Siva and Sakthi. Hence please destroy my accumulation of sins and return to your original state.

Ganga, you are the love of Siva, and his head is your abode. Ganga, please convey my tirtha yatra to Siva. With these mantras, the yashti (staff) should (alternatively) be left in Ganga waters.
The pilgrim should then take bath in Patalaganga and finally return home. Iswari of Devas, by performing the yatra as above, man or woman reaps the merit of chanting of Vedas; there is no doubt. (66,67)

By performing yatra in this manner of the sacred Amaranatha, one attains Mukti without (tough efforts
like) control of sense organs. After enjoying happiness in this world, he attains to Sayujyam (merger with Siva) at the end. (68,69)

Thus has been told to you the secret fruit of Amaranatha yatra; listening to this frees living beings of crores of great sins. (70)

This secret Patala is capable of destroying great sins. By listening to or reading this Patala, one attains the fruit of yagas like Asvamedha. (71)
Thus ends the eleventh Patala (chapter) titled Sri Amaranatha Phalavarnanam in Sri Dakshina Parsva-Upatirtha Sangraha in Sri Bhairava Bhairavi Samvada in Sri Bhringisa Samhita.