

द्वितीयोऽध्यायः

(The Second Chapter)

श्रीराम

श्रूयते च पुराविद्भिः शिवाराधनतत्परैः।

माहात्म्यं वैद्यनाथस्य तन्मे वद विचक्षण॥१॥

कथं यात्रा प्रकर्तव्या कर्तव्यं किं च मन्दिरे।

किं तत्स्थानमाहात्म्यं श्रोतुमिच्छामि विस्तरात्॥२॥

The pupil Sudhāmā asked to his teacher- “Please say me the eulogy of the God Vaidyanath. How one should go there and what shall do in the temple and what is the glory of this place, I want to listen all thing in your word.”

गुरुरुवाच

साधु पृष्टं त्वया वत्स लोकानां धर्ममिच्छता।

वैद्यनाथस्य माहात्म्यं तच्छृणुष्व महामते॥३॥

मन्दारस्य गिरेः पार्श्वे दक्षिणस्यां सनातनः।

वने सतीचिताभूमौ शिवस्तिष्ठति मूर्तिमान्॥४॥

ज्योतिल्लिंगमयस्तत्र गुहायां सम्प्रतिष्ठितः।

The Guru (Teacher) told that on the southern slop of the Mandara Hill immortal God Vaidyanath is situated as his embodiment on the funeral of Goddess Satí in the forest. He is installed there in a cave as Jyotirlinga (the lucent sign of God Shiva)

स्नपनं कुरुते तस्य यः कश्चिद् गांगवारिणा॥५॥

तस्य सर्वार्थसिद्धिः स्यात् सत्यं सत्यं न संशयः।

कैलाशे या शिवमयी मूर्तिः सर्वकामदा॥६॥

सैवात्र राजते शक्त्या सह देवस्य शाश्वती।

It is true that one who pore water of Ganga on his head, his all desires are fulfilled. The very immortal embodiment, which is lying at Kailash hill, is situated here with the Goddess.

पुरा द्विजवरः कश्चिद् गृही दीनोऽनपत्यभाक्॥७॥

उपदिष्टो गतस्तत्र नीत्वा गंगाजलं महत्।

दोलायां सम्प्रतिष्ठाप्य गांगं वारि विचक्षणः॥८॥

पत्न्या सह गतस्तत्र शिवमेकमनुस्मरन्।
वनान् वनानि प्रविशन् पार्वतात्पार्वतानि च॥९॥
समुल्लङ्घ्य प्रयत्नेन फलाहारः कृतव्रतः।

In ancient time, a poor and childless Brahmin went there taking the sacred water of Ganga, preached by someone. He took the water in a Palanquin (Dola: i.e. Kanvara) and went there with his wife meditating only Shiva. He diligently entered the forest after forests, hill area to hill area, eating only fruits and fulfilling rules and regulations.

संपूज्याजगबीनाथं साक्षिणं जलसंग्रहे॥१०॥
जलादानविधौ विप्रः प्रार्थयामास जाह्नवीम्।
गंगे देवि नमस्तुभ्यं जटाजूटाग्रचारिणि॥११॥
वैद्यनाथाभिषेकार्थं जलं मे देहि जाह्नवि।
मन्त्रेणानेन विधिवज्जलं नीत्वा घटे शुभे॥१२॥
पंकेन पुटितं कृत्वा भुक्त्वा प्राचलन्मुदा।

He worshipped God Ajagavinath, the witness of water collection from Ganga and prayed Goddess Ganga in this word:

“O Goddess Ganga, I salute you. You are streaming on the head of God Shiva. O Jahnavi, Give me water for the bathe of God Shiva.”

Praying this Mantra he took water in a auspicious pitcher with rules. He sealed the pitcher by clay of Ganga and started his journey after taking some food.

गंगातीरान्न गन्तव्यमभुक्तैर्धार्मिकैर्जनैः॥१३॥
अभावे वा व्रतविधौ कुर्याद् वा वारिसेवनम्।
अनेन जलपानेन व्रतभंगो न विद्यते॥१४॥
तस्मात् स प्रचुरं भुक्त्वा पत्न्या सह विधानतः।
स्कन्धे दोलां समादाय प्रययौ दक्षिणां दिशम्॥१५॥

A religious man should not go anywhere from the bank of Ganga without taking some food. In the case of scarcity or abstention one should drink at least Ganges water. This water drinking does not break the abstention. So he eating substantially with his wife went to the southern direction putting the palanquin on his shoulder.

शम्भोर्नाम जपन्नुच्चैः सपत्नीकः पदे पदे।
नदीं सम्प्राप्य सायाहे गत्वा योजनत्रयम्॥१६॥

He travelled with his wife reciting step by step the name of Shiva. After three Yojana (i.e, 12 Kilometers) he found a river in the evening.

व्यतीत्य तत्र रजनीं स्नात्वा प्रातर्नदीजले।
दोलां गंगाजलयुतां पूजयामास धर्मवित्॥१७॥
नदीमल्पजलां पद्भ्यां पारं गत्वाति+++।
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Here he stayed and spent the night. On the morning he, the theologian, worshipped the palanquin with Ganga-water and crossed the little water river on foot.

Hereafter the manuscript is broken.