

SHIV LINGS OF KASHI



LALITHA V

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**(BASED ON KASHI KHAND AND
LING PURAAN)**

LALITHA V.

ABOUT THE AUTHOR

The Author, Lalitha. V. is the daughter of Late Smt. Kaveri Narayan and Late A.S. Narayan of Unnat Nagar-II, Goregaon (W), Mumbai. Late A.S. Narayan was one of the founder members of Vivek Vidyalaya, Goregaon (W). Lalitha. V. is the daughter-in-law of Late Jagadhambal, a staunch devotee and Late P.K. Sivasubramanian of Sri Ram Nagar, Andheri, Mumbai, who shifted to Kashi in 1978.

She is the wife of Shri P.S. Venkataramanan, of SBI, based in Varanasi. Lalitha V. is a staunch devotee and she, alongwith her husband and several family friends, visited over 350 temples in Kashi and brought out several books on that subject.

She has written the following books :

1. Temples of Kashi.
2. Kashi Ke Devalay (in Hindi)
3. Saundarya Lahari (Translation and explanation)
4. Lalitha Sahasranamam (Translation and explanation)
5. Vishnu Sahasranamam (Translation and explanation)
6. Kashiyl Kovilgal (Kashi Kaandam) in Tamil
7. Graha Dosham and Pariharam (in Kashi & Tamil Nadu)
8. Kashiteel Shiv Lingey (Marathi)
9. Simple Remedies for Planetary Afflictions
- 10.Kashiyl Shiva Lingangal (Malayalam)

She also proposes to write extensively on spirituality and bring out books in paperback form as well as ebook form. She is thankful to all the well-wishers who helped her in the holy task.

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SPECIAL CONTRIBUTION BY **LATE JAGADHAMBAL**

The Author deems it necessary to highlight the special contribution made by Late Jagadhambal (to whom this book has been dedicated) with respect to Kashi Khand. Late Smt. Jagadhambal was daughter of Late Nungambakkam Nagaraja Iyer (Senior Advocate Madras High Court).

Late Jagadhambal was an ardent devotee who lived in Kashi from 1978 to 1998 and helped various devotees from all over the world in smooth conduct of their Kashi Yatra and worship of various temples in Kashi.

She was involved in translating Kashi Khand from Sanskrit to Tamil and wanted devotees from all over the world to know spiritual importance of various temples, Ganga river and various Teerths in Kashi. But due to various impediments, she could not do it in her life time.

Late Jagadhambal's son Shri P.S. Venkataramanan (SBI) and daughter-in-law Lalitha.V. (author of this book) are fulfilling her holy desire and wishes by writing and distributing books about Kashi (based on Kashi Khand) in several languages viz. English, Hindi, Tamil, Malayalam and Marathi. Further, books in several other languages are also being written which will come out shortly. They have planned to distribute at least 25,000 copies free of charge to devotees. So far they have distributed 20,000 copies and hope to surpass the targets very soon.

They have also created a website www.varanasitemples.in which gives all details. This site has been accessed by more than 25 Lakh devotees from all over the world.

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This book is dedicated to the undernoted devotees of the Lord



Late P.K. Sivasubramanian of Sri Ram Nagar, Andheri (W), Mumbai who settled in Kashi in 1978. He was the father-in-law of the author.



Late Jagadhambal who was the mother-in-law of the author.



Late A.S. Narayan of Unnat Nagar, Goregaon (W), Mumbai who was the father of the author.



Late Kaveri Narayan who was mother of the author.



Smt. Lalitha V, author and her husband Shri P.S. Venkataramanan (SBI) met Hon'ble Prime Minister of India, Shri Narendra Modi and gave valuable suggestions for developing religious tourism in Varanasi (Kashi).



In recognition of the good work done, the author's husband Shri P.S. Venkataramanan was honoured with Mememto and shawl in the function held by Akhil Bharatiya Vidwat Parishad (All India Scholars' Council) in the presence of Vice Chancellors of several Universities. Shri Khairnar Ex-Municipal Commissioner, Mumbai was the Chief Guest.



Smt. Lalitha V. (Author) and her husband Shri P.S. Venkataramanan (SBI) were pleased to present the books written by them SHIV LINGS OF KASHI & GRAHA DOSHAM to Hon'ble Prime Minister of India, Shri Narendra Modi Ji.

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INTRODUCTION

The book contains brief details of various Shiv Lings/temples in Kashi as enumerated in Kashi Khand and Ling Puraan, their exact location, the type of poojas/aarties performed in the temples etc., name of the Priest in charge of the temple alongwith his contact number.

The write up is brief, temple-wise, in a very easy to understand language to enable the readers to get a glimpse of the temples' details as per Kashi Khand and Ling Puraan. The temples finding place in the book are those which find mention in Kashi Khand and Ling Puraan.

It is an attempt to bring the details given in Purana with the practical aspect (location of temple, approach etc.) While every effort has been made to keep the book easy to read as also interesting, the author will certainly be pleased to receive any suggestions from readers in this regard. The author requests the readers to read the book, and worship as many temples as possible in Kashi so that they can seek the blessings of various Shiv Lings.

While the location of the temple, approach etc. will not change, the timings of the temple may vary as per the season, the name of Priest or the Cell number may change over a period of time. Further, the author has spared no effort to give proper details. The author is open for any kind of correction pointed out by readers if there is any unintentional mistake. However, the author does not take any responsibility for any unintentional mistakes.

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BRIEF INTRODUCTION OF KASHI KHAND

There are eighteen Puranas which have been associated with several mythological occurrences. 1. Brahma Puran 2. Padma Puran 3. Vishnu Puran 4. Shiva Puran 5. Bhagwat Puran 6. Narad Puran 7. Markandeya Puran 8. Agni Puran 9. Bhavishya Puran 10. Brahma Vaivarta Puran 11. Linga Puran 12. Varah Puran 13. Skanda Puran 14. Wama Puran 15. Koorma Puran 16. Matsya Puran 17. Garud Puran 18. Brahmand Puran.

Of them, Skanda Purana is the largest and important one. Skanda is another name of Lord Kartikeya, son of Lord Shiva. In South India, Skanda is worshipped and called by various names i.e. Kandan, Murugan, Aaru Muga Bhagavan (six faced God) etc.

Skanda Purana comprises of seven Khands (Divisions), namely Maheshwar Khand, Vaishnav Khand, Brahm Khand, KASHI KHAND, Avanti Kshetra Khand, Naagar Khand and Prabhas Khand. Of all the Khands, KASHI KHAND has been read and revered by various ancient people, which gives a detailed study of Kashi and its importance.

Skanda Purana is said to contain more than 82000 slokas and Kashi Khand contains more than 13000 slokas. Kashi Khand is supposed to be the narration about Kashi by Lord Skanda (Kartikeya to Sage Agasthya) and this incident occurred probably in Sat Yug. However, the Purana was narrated by Sage Vyas in Dwapar Yug. In olden times the Vedas and the Shastras were narrated by Gurus and taught to Shishyas (Students), in other words passed on orally, till writing came into existence. Initially, there was a strong opposition to writing down the Vedas and the Puranas.

Kashi Khand must have been written sometime in the 12th century or even before that when writing Vedas and Puranas began to be accepted. But according to various texts inherent in Kashi Khand itself, the incidents narrated therein pertain to Sat Yug. At one place Lord Vishnu stated that he (Lord) was called as Aadi Madhav in Sat Yug, he should be worshipped as Ananda Madhav in Tretha Yug, he will present himself in Dwapar Yug as Shree Madhav. In Kali Yug the Lord should be known in the name of Bindu Madhav. The tense in those texts suggests that the events occurred in Sat Yug.

There is no historic evidence as to when Kashi Khand was first penned. However, Pt. Kuber Nath Sukul in his book "Varanasi Down the Ages" conclusively suggests that Kashi Khand came to be accepted as an authority by 14th Century A.D. This shows that it must have been in existence, in written form before that. But in our opinion, Kashi Khand must have been in verbal form much much before that.

Sage Vyas is credited with the creation of all Puranas and Skanda Purana (containing Kashi Khand) is one of them.

Coming to Kashi Khand, Once, sage Vyas narrated the following tale to all the assembled sages-'Once, while wandering about, sage Narad arrived at Vindhyachal mountain. He was received with great honour and respect by Vindhyachal mountain. But, when the time arrived for Narad to take his leave, he took a deep sigh, which made Vindhyachal extremely perplexed and he asked Narad if anything went wrong. Narad replied--' Your rival - Meru mountain is superior to you in every respect and this is the fact I am lamenting about. My deep sigh is just the indication of my worried state of mind.'

Vindhyachal mountain was inflicted with inferiority complex and started waiting for an opportunity when he could prove his superiority to Meru mountain. He thought—"Perhaps Narad was right for even Lord Surya has great respect for Meru's might and this is the reason why he circumambulates my adversary. If I am able to beat Meru in height then may be Lord Surya would start circumambulating me and this way I shall prove my superiority to Meru." Now, Vindhyachal started increasing his height and in a short time its peaks became invisible. The fallout of this amazing incident proved to be quite catastrophic for the world because even Lord Surya was left stranded at a particular point in the horizon. As a result, one part of the earth became too hot for any life to exist. Similarly, the other half of the earth became unbearably cold. The time became standstill and everything went haywire in the world.

All the deities became extremely worried and went to Lord Brahma to seek his help. Lord Brahma advised them to go to Kashi and seek help from Sage Agastya. The deities were pleased at their good fortune of getting a chance to visit Kashi. The deities, after reaching Kashi paid a visit to 'Manikarnika teerth' and took their bath. Subsequently, they went to Vishwanath temple and worshipped Lord Vishwanath. At last, they reached the hermitage of Agasthya where he was busy worshipping a self made Shivalinga. The entire hermitage was crowded with young pupils of Agastya. After the pleasantries having been exchanged, Sage Agastaya asked the deities about the purpose of their visit.

AGASTYA ORDERS VINDHYA TO DIMINISH ITS SIZE

When Agasthya learnt of the problem created by Vindhyachal, he agreed to help the deities despite being fully aware of the fact that once he left Kashi it would not be possible for him to see his dearest city once again at least in his present life. Before leaving for Vindhyachal, he sought permission from Lord Bhairav. He then reached the place where Vindhyachal had obstructed the path of Surya. Lopamudra, his wife accompanied him.

When Vindhyachal saw Agasthya staring angrily at him he became scared and immediately minimized his size. Sage Agasthya was pleased that his objective had been achieved without making any effort but he knew quite well that once he left the place Vindhyachal would regain his mammoth size. So he decided to do something so that Vindhyachal could not obstruct the path of Surya. He worked out a plan according to which he instructed Vindhyachal to wait for him until he returned after accomplishing his pilgrimage. Vindhyachal agreed assuming that Agasthya would return in a short time.

Vindhyachal thanked his good fortune of escaping Agasthya's wrath, which could otherwise have threatened his very existence. Sage Agasthya then went away never to return and Vindhyachal kept on waiting for his arrival. This way, the path being cleared, Surya was once again able to move freely on its orbit without any problem and as a result normalcy returned to the world.

On the other hand, Agasthya who was not at all happy leaving his dearest Kashi was desperate to get there back as soon as possible. But, he knew that his wish was going to remain unfulfilled. While wandering about, he reached Kolhapur where he worshipped goddess Mahalaxmi. When goddess Mahalaxmi appeared, he asked her whether he would ever be able to reach Kashi in his present life. Goddess Mahalaxmi replied—“Your wishes will be fulfilled in the coming nineteenth dwapar, when you would incarnate as Vyas and would contribute a great deal to the propagation of the Vedas and Puranas. There is a sacrosanct place of Kartikeya not very far from here. Go there and pay your obeisance to Lord Kartikeya and he would unravel the mysterious aspects of Kashi to you.”

Sage Agasthya and his wife Lopamudra then went to the mountain called Sri Shail, where Kartikeya lived at that time.

KASHI -THE SACROSANCT PLACE OF PILGRIMAGE

After travelling for sometime, both of them arrived near Sri Shail mountain. Pointing his finger towards the mountain, Agasthya told his wife--'One, who has a good fortune of seeing the peaks of this mountain, never takes a second birth.' Lopamudra replied in amazement--' If the sight of this mountain was capable of giving salvation then why do you long for Kashi?' Sage Agastya then went on to clarify that there were many other holy places capable of giving salvation. Prayag is one such place. It is capable of bestowing all the four 'Purusharth' on man viz. Dharma, Arth, Kaam and Moksha. Apart from Prayag, there are many more holy places like Naimisaranya, Kurukshetra, Gangadwar, Avanti, Ayodhya, Mathura, Dwarka, Badrikashram, Purushottam kshetra which are capable of giving salvation to a man. But none of these places can match Kashi because Kashi is incomparable.

LORD KARTIKEYA DESCRIBES THE MAJESTY OF KASHI

Sage Agasthya and his wife Lopamudra circumambulated Sri Shail Mountain and climbed up Lohit mountain where they found Lord Kartikeya. Both of them eulogized Kartikeya by singing vedic hymns in his praise. Lord Kartikeya was extremely pleased with their devotion and said- O revered sage! You can understand Kashi's importance by the fact that, though I am capable of reaching any place according to my wish but still, here I am doing this austere penance to attain Kashi. I must confess that I have not been successful in my efforts till date. If any body thinks that he can attain Kashi just by undergoing austerities then he is totally wrong. Kashi can never be attained until and unless one has the blessing of Lord Mahadeva. And one who is fortunate enough to have reached Kashi must under no circumstances leave it till he is alive. O Agastya! You are blessed one because you had the good fortune of residing at Kashi. Please allow me to touch your body, which has acquired holiness due to its proximity to Kashi.' Having said this, Kartikeya touched different parts of Agastya's body as if he were touching the sacred soil of Kashi.

Kashi Khand, comprising of 100 chapters, goes on to describe various aspects of Kashi in detail, the various temples and deities as also how they came into existence.

ABOUT LING PURAAN

Ling Puraan is one of the 18 Maha Puraans scripted by the great Sage Vyas. This is made up of two parts viz. Poorva Bhaag and Uttar Bhaag, containing 108 chapters and 55 chapters respectively.

Chapter 92 of Poorva Bhaag covers about the importance of Avi Mukta Kashi Kshetra and Lord Vishveshwar. However, it is relevant to mention here about Pundit Lakshmidhar Bhatt, a great scholar, who was the Prime Minister in the Kingdom of Raja Govind Chandra of Kanya Kubja. Shri Bhatt has written many great epics among which “Kriya Kalpataru” is one of the renowned. In this great epic, Pt. Bhatt mentions about one supplement to Ling Puraan which was known as Varanasi Maahaatmya, comprising of 16 chapters. (Source “Kalyan” from Gita Press, Gorakhpur).

Kriya Kalpataru was a renowned epic composed during the 12th Century. Thus, the Ling Puraan which existed at that time not only mentions about Kashi (Varanasi) in the 92nd Chapter, but also extensively covers Varanasi in the supplement containing 16 chapters. However, the present day Ling Puraan books mention about Varanasi in the 92nd Chapter of Poorva Bhag only and the supplement is missing. There have been instances of some drastic changes in other Puraans also. The original Sanskrit Texts and some chapters may have undergone some changes.

In the present book, the author has sought to take reference in respect of various Shiv Lings in Kashi from Kashi Khand and Ling Puraan (both from 92nd Chapter and the supplement). According to Ling Puraan, Chapter 92, Shlok 42 and Shlok 104-107, Lord Shiva tells Parvaty that the Lord will never abandon Kashi, therefore, this area is known as Avi Mukta Kshetra. Those devotees who worship the Lord and die in Kashi will attain Moksha, they will have no rebirth. Among all the important religious places, Kashi is the most pious place (Shlok No. 46).

A person, according to his desires, may lead his life, may eat, sleep and play but if he dies in this Avi Mukta Kshetra, he will attain Moksha (Shlok 50 ibid). According to Lord Shiva, if a person is travelling to Kashi for performing religious deeds, the punya starts accruing to him when he

enters an area which may be even 20 kms. away from the centre of the city (Supplement to Ling Puraan).

According to Chapter 92, Shlok 120 to 127, on all Ashtami and Chaturdashi days pooja for Lord Shiva is conducted in Varanasi which is very auspicious. On Surya and Chandra Grahan days and during Shravan, Kartik Months, it is very auspicious to take bath in Ganges and perform poojas of the Lord. A devotee who takes bath in Ganges and worships Lord Shiva in Varanasi derives the benefits equivalent to the benefits accruing out of performing all Yagnas. Among all those religious places whether in the earth or in heaven, Kashi is the most auspicious place. (Shlok 140 to 143).

A devotee who performs abhishek of Shiv Ling in Kashi with ghee (clarified butter) from Cow's Milk, alongwith other abhishek items and Ganges water will derive benefits which will normally accrue out of performing hundred yagyas and performing Lakh poojas. (Shlok 171-174). After performing abhishek, the devotee should do pooja with vilva leaves (Shlok 175-177). Chanting of Rudram in front of any of the Lings in Kashi will yield multiple benefits.

KASHI YATRA PERFORMED BY SOUTH INDIANS

All Hindus consider it very auspicious to visit Kashi at least once in their life time. South Indians undertake Kashi Yatra wherein rituals in three places viz. Allahabad, Kashi and Gaya are involved. Given below, in brief are the rituals generally performed in Kashi.

- i) Maha Prayaschittam.
- ii) Maha Sankalpam
- iii) Manikarnika Snanam
- iv) Panchaganga Pindam
- v) Ganga Pooja/Dampati Pooja
- vi) Vishwanatha Abhishekham
- vii) Annapoorna/Vishalakshi Archanai
- viii) Kala Bhairava Samaradhanai
- ix) Worship of Panch Kowdi Mata temple which is located opposite Durga Temple on the way to Kabir Nagar Colony. (This temple, however, does not find any mention in Kashi Khand).

The above rituals may normally take 2-3 days. Three days would be ideal and if only 2 days are allotted, some rites or rituals might have to be cut short. Regarding importance of Manikarnika Snanam and Panchaganga Pindam, readers may please refer to our write up of five important ghats elsewhere. Regarding the temples mentioned above, devotees may kindly go through the respective temples' write up.

VARIOUS PEETHS IN KASHI

Skanda Puran, Kashi Khand, Chapter 79 mentions various Peeths/Shakti Peeths. For benefit of devotees we mention here that Peeths are Seats of Vital energy and if a devotee worships in these places he will derive multiple benefits as compared to worshipping at other places. There are several Peeths (and deities in the vicinity) in Varanasi/Kashi as under :

Viraja Peeth	Trilochan
Maha Peeth	Aadi Mahadev
Adi Keshav Peeth	Adi Keshav
Mangala Peeth	Mangala Gauri temple area and Bindu Madhav temple area
Pancha Mudra Maha Peeth	Atma Veereshwar, Katyayani Devi, Maa Sankata
Sidheshwari Peeth	Siddheshwari Devi, Chandreshwar
Mahalakshmi Peeth	Mahalakshmi temple, Luxmi Kund area

Learned Pundits of Kashi mention other Shakti Peeths also:

Beeshma Chandi Peeth	Chandi Devi, Sadar Bazar
Durga Peeth	Durga Temple and other temples therein
Kali Peeth	Kaal Ratri Devi, Shukreshwar
Kamakhya Peeth	Kamakhya (Kamakshi) Temple
Krithi Vasa Peeth	Krithi Vaseshwar

VARIOUS TEMPLES IN KASHI WORSHIPPED AS JYOTIRLING

Somnath, Saurashtra	Someshwar, Man Mandir Ghat
Mallikarjun, Shri Shailam	Tripurantakeshwar, Sagra
Mahakaleshwar, Ujjain	Mahakaleshwar, (Mrityunjay Mahadev) Daranagar
Omkareshwar, near Indore	Omkareshwar, beyond Machhodari
Bajnath, Parli (Maharashtra)/Bihar	Bajnatheshwar, Kamachha
Bheema Shankar, Nashik-Pune Rd	Bheemeshwar, Kashi Karvat Temple
Rameshwar (Tamil Nadu)	Ganeshwar(Rameshwar), Man Mandir Ghat
Nageshwar (Maharashtra/Dwarka)	Nageshwar, Bhonsla Ghat
Visweshwar (Varanasi)	Visweshwar (Varanasi), same
Triambakeshwar (Nashik)	Triambakeshwar, Godowlia
Kedareswar, Uttarakhand	Kedareswar, Kedar Ghat
Grishneshwar (Ellora, Maharashtra)	Grishneshwar, Kamakhya Devi Temple

IMPORTANCE OF RIVER GANGA

Skanda Puran, Kashi Khand has described the importance and divine powers of Holy River Ganga in several chapters. In Chapter 27, 28 and 29 Kashi Khand has amply eulogized River Ganga.

Supreme Sage (Raja Rishi) King Bhageerath was suffering from a curse of Brahmin. He underwent intense penance to Lord Shiva and brought River Ganga to earth. After the deluge, Lord Shiva and Goddess Parvaty appeared on the earth and Lord Vishnu also manifested in Kashi. (Kindly refer to Manikarnika). With his Sudarshan Chakra, Lord Vishnu dug a huge Pond and filled it with his divine perspiration. This Kund came to be known as Chakrapushkarini Teerth. Lord Shiva's jewel from the ear tops fell in the Chakrapushkarini Teerth and then onwards the Pond used to be called Manikarnika (jewel is referred to as Mani and Karnika means ear). When river Ganga started flowing through Kashi, the Avimukta Kshetra became all the more pious.



River Ganga possesses the religious power of all the Sacred Ponds, Rivers and Lakes in the world put together. A devotee who bathes for once in River Ganga derives the benefit of bathing in all the Sacred Ponds and performing all rituals elsewhere. It is believed that a person may take his bath anywhere, but at the time of bathing if he utters the words “Ganga, Ganga”, he derives the benefit of bathing in Holy Ganga.

River Ganga destroys the devotee’s sins committed knowingly or unknowingly. A devotee who always thinks about Holy Ganga while walking, sitting, praying, concentrating, eating or sleeping attains freedom from bondage. A devotee who religiously performs the rituals for his forefathers in Holy Ganga makes his forefathers very happy and they remain satisfied for many decades. Just as worshipping one Shiv Ling gives the benefit of worshipping the entire world, taking bath in River Ganga gives the benefit of bathing in all the Sacred Ponds in the world.

A devotee who bathes in River Ganga and worships Shiv Ling, derives much more benefits than undergoing various rituals like religious fasting, donation, intense penance and austerity, Havans (rituals with fire etc.). Wantingly or unwantingly, if a person touches fire, he will get burnt; similarly wantingly or unwantingly if a devotee bathes in Holy Ganga, the river swallows all his sins.

A devotee gets some amount of Punya (purification acquired by virtuous deeds) by bathing in Ganga, he will derive the same amount of Punya by guiding or directing another person to bathe in Ganga. By bathing once in River Ganga, a devotee derives the benefit of performing Aswa Medha Yagya (horse sacrifice ritual). If a person bathes in Holy Ganga for one month, he will reside with Lord Indra. If a fortunate person bathes in Holy Ganga for one year, he will reach Lord Vishnu’s abode. If a sincere devotee bathes in River Ganga during his entire life, he attains Moksha and highest order in life. For bathing in Ganga one need not observe auspicious time (Muhurat) etc., because no such rules apply for Holy Ganga.

If a person, with sincere devotion to his forefathers, bathes in Ganga and performs Abhishek of Shiv Ling with Holy Ganga Water, does a great service to his forefathers and even if they are residing in Hell (on account of their evil deeds etc.), they will be pushed to Heaven. (Abhishek means

pouring of Holy water or any other ingredient like milk on Lord's idol, Shiv Ling etc.).

Any kind of donation, alms or gifts given on the Banks of Holy Ganga will yield multiple results. If a devotee donates one cow and calf to a deserving person, he will certainly reach Heaven. Besides, during his life time, he will never face any shortage of wealth and food grains. On the banks of River Ganga, if a devotee donates a small quantity of Gold to a learned Brahmin, he will be respected and worshipped wherever he lives. In the Kashi Yatra undertaken by South Indians, a final ritual is Ganga Pooja and Dampati (married couple) Pooja. Ganga Pooja as the words imply is worship/prayers to Holy River Ganga and in Dampati Pooja, the devotee honours a married couple who have dedicated their lives to Kashi. Among other things, a small amount of Gold is donated to such couple.

Bathing in Holy Ganga on the birth day will absolve the devotee of all his sins. Taking bath in the river in Vaisaka Month, Shravan Month and Kartik Month will yield multiple results. Amavasya is indeed is a good day for such deed. On all Sankarantis, taking bath in Holy Ganga will yield benefit which is thousand times the normal day. (There are twelve Rashis or houses in the Galaxy, starting from Mesha, Rishabh and upto Mithun. When Surya enters Mesha Rashi, it is Mesha Sankaranti, if it enters Rishabh, it is Rishabh Sankaranti. The most important Sankaranti is Makar Sankaranti when Surya enters Makar Rasi). The Sankaranti days generally fall around 14th or 15th of each month. This can be ascertained from the religious almanac (Panchang). At the time of Solar or Lunar Eclipse, if a devotee bathes in Ganga he will derive the benefits which will be One Lakh times the normal day.

In Chapter 28, Lord Skanda narrates what Lord Shiva told Lord Vishnu about the religious powers of River Ganga. When a devotee performs rituals for his fathers with Til (black sesame seeds), his fore fathers gently enter heaven (if they are already not there). If they are already there, they get better positions. They will stay in heaven for that many number of years, depending on the number of Til Seeds as have been used in the rituals. His forefathers may have committed so many sins which the devotee may not know, they may be facing the ordeals in various parts of Hell like Kumbi Pakam, Rauravam, Tamisram etc. But if a devotee

performs their rituals in River Ganga as prescribed, they are certain to get released from the Hell and slowly but surely travel towards heaven.

River Ganga is pure and carrying religious power, but her power increased in the Holy city of Kashi where she is Uttara Vahini (flowing northwards). When Ganga entered with a force in Kashi, Lord Shiva threw his Trishul (Trident) just before the entry point of Kashi, whereby the river somewhat slowed down. Ganga also promised Lord Shiva that she will always remain in Kashi and serve its denizens. Therefore, Ganga is perennial in Kashi whereas in other places, it is not so.

If a person dies in Kashi he attains Moksha. If a person dies in other places, but his body is cremated in Kashi then also he attains Moksha. Similarly, a person may have died and cremated elsewhere but if his ashes and bones (Asthi) are immersed in Holy Ganga, he will reach heaven. The benefits of immersing bones and ashes in Ganges have been covered elsewhere.

If a person stays far away from Kashi and desires to have the benefit of bathing in Ganga, Kashi Khand has prescribed Ganga Sahasranam. (Sahasra means thousand, nam means name). These are thousand different names by which Holy River Ganga has been eulogized.

Therefore, South Indians who perform Kashi Yatra generally stay for minimum two days or even three days in Varanasi (Kashi). One ritual is Madhyannika Manikarnika Snanam (bathing in Manikarnika in the Noon) and other ritual is Pinda Daan (rituals for forefathers) in five Ghats viz. Assi, Dasaswamedh, Manikarnika, Panchganga and Varuna. While performing the Pancha Ghatta Pindam (ritual in five important Ghats), some Yatris take bath only once and in the remaining Ghats, they merely sprinkle water on their heads. The author appeals to all devotees, who visit Kashi for their religious rituals, to sincerely bathe in all the five Ghats and take Madhyannika Manikarnika Snanam with all divinity. At the time of performing these rituals, the author requests them to think of their departed father/parents (as the case may be) and forefathers.

Given above is the brief write of River Ganga. If we give a word by word translation of River Ganga's divinity, it may consume more than 40 pages.

IMPORTANT TEERTHS AND BATHING PLACES MENTIONED IN KASHI KHAND WHICH ARE STILL EXISTENT AND BEING VISITED BY DEVOTEES

PADODAK TEERTH

Lord Shiva deputed sixty four Yoginis to create disturbance in Kashi and when they did not return, he sent Lord Surya, then Lord Brahma and Lord Vinayak. When these deities did not return, Lord Shiva sent Lord Vishnu to Kashi to accomplish the same mission. (For details, kindly refer Divodaseshwar), Lord Vishnu was very happy with getting such divine instructions from Lord Shiva. He prayed to Lord Shiva and accompanied by Goddess Mahalakshmi, he travelled in his vehicle Garuda and reached Kashi. For going to Kashi one need not wait for a proper muhurat because anytime is good time for this pious task.

On reaching Kashi, Lord Vishnu saw the entire kshetra with wide eyes. He then went to a place where the Holy River Varuna joins River Ganga and washed his hands and feet.

The place where Lord Vishnu's Charan (feet referred to with respect) were washed came to be known as PADODAK TEERTH. According to Skanda Puran, Kashi Khand, Chapter 58, devotees who bathe in Padodak Teerth will be cleansed of all their sins accumulated over 7 births, including the present life.

A devotee who performs Shraaddh (rituals for his forefathers), does a service for twentyone generations of his forefathers. Performing Shraaddh at Padodak Teerth in Kashi is equivalent to performing Shraaddh at Gaya. A devotee who takes a holy dip in Padodak Teerth, consumes Padodak water and gives Padodak water to any other person will be blessed by Lord Vishnu and he will not encounter Hell. A person who consumes water from Padodak Teerth which is Charan Amrit (nectar from the Lotus Feet of Lord Vishnu) need not have fear of rebirth in this world.

Devotees are advised by Kashi Khand to take Padodak Teerth in Shankh (sea conch) and perform abhishek of Lord and consume such water. Such

devotees will not have any fear of apamrityu (untimely death). Further, they will always be remembered for their good actions.

Presently Padodak Teerth is not existent in the form of any river/rivulet or pond. However, there is a Padodak Koop (Well) situated inside the temple premises of Trilochaneshwar. At some point the well was constructed and one hand pump has been installed there. The water is very pure and clean. Here one point needs to be mentioned. The events mentioned in Kashi Khand date back to several Yugs (aeons) before. Probably at that time, Varuna river might have been very wide and must have covered a vast area. Presently, the river is very narrow and quite away from Trilochaneshwar. It looks like a streamlet at present.

Devotees visiting Trilochaneshwar have high divine respect for water from Padodak Koop and on Akshaya Tritheeya day, people visit this temple in huge numbers and consume water from Padodak Koop as Charan Amrit.

PANCHA GANGA (PANCHA NADA TEERTH)

Long back there was a highly learned Sage named Vedasira, who belonged to Bhrgu family. Once he was engrossed in intense prayers and one beautiful Apsara (celestial damsel) named Suchi happened to pass in front of him. On seeing her, the Sage lost control over his passions and there started physical reactions within his body.

The Apsara, Suchi, became very much afraid that the Sage might curse her. She pleaded innocence and asked the Sage to forgive her. The Sage, after much ponderation, told Suchi that knowingly or unknowingly she had raised the inner passions of the Sage and she should follow it to the logical conclusions. The Sage was omnipotent. Without engaging in any tangible contact with the Apsara, he made her conceive his child.

In due course, she delivered a beautiful girl. Suchi soon came to the Ashram of the Sage, left the child there and went back to her place. The Sage was very happy at seeing his girl child, who was named by him as Dhootpapa. The Sage reared the girl with great love and affection.

When Dhootpapa reached the age of eight, the Sage started getting a bit worried in order to find a suitable match for her marriage. He had a frank discussion about this with Dhootpapa and the latter replied that she would like to marry a person according to her choice. She stated that the person desired by her would be highly respected, would have all the qualities expected of him and will take care of her in a proper way.

The Sage agreed to this and told the girl that to get her wishes fulfilled, she had to undertake intense prayers and worship the Lord. Dhootpapa agreed to this and started her intense prayers, in the process going without food for several days. At times of extreme thirst she used to drink a drop of water and even during extreme winters, she continued her prayers. (Kashi Khand, Chapter 59 has described in detail the intensity of her prayers).

Finally Lord Brahma appeared before her and blessed her with all happiness. He told her that she was very pure and all the three and half crore sacred waters in the world would reside in the root of the hairs of her body. Lord Brahma further said that Dhootpapa would be venerated as pure and much more sacred than all the Teerths (sacred waters) in the world.

After accomplishing her prayers, Dhootpapa returned to the Ashram of the Sage. One day when she was playing in the garden, Lord Dharam Raj approached her and being enchanted by her beauty, proposed to her. Dhootpapa insisted that he should speak to her father, but Dharam Raj had other thoughts. The heated discussions went on for some time and Dharam Raj cursed her that she would turn into a statue. Dhootpapa in turn cursed that Dharam Raj would be converted into a male river named Dharma Nada.

Dhootpapa went inside the hermitage and told her father about what had happened. The Sage, with his divine powers, gathered as to what had happened and asked her to get converted into a metallic statue instead of a stone statue. In due course, the metallic statue would melt and form a river. He further stated that Dharam Raj had all the qualities of being her husband and once Dhootpapa became a river, she would join Dharma Nada.

The statue of Dhootpapa soon melted and got converted into a river by the same name. As she had got blessings of Lord Brahma, Dhootpapa

became very sacred. At the place where Dhootpapa river conjoined Dharma Nada, Lord Surya, in his form as Mayukh Aditya, was undergoing intense prayers. Due to the intensity of the prayers, his Kiran (sun rays) became extremely hot and unbearable. Soon, the perspiration/sweat generated out of the heat started flowing in the form of a river which was called Kirana River.

Kirana River joined Dhootpapa river at a sacred point which were joined by Ganga, Yamuna and Saraswati rivers. Thus, these five sacred rivers viz. Dhootpapa, Kirana, Ganga, Yamuna and Saraswati joined together and assumed the name of Panchanada Teerth and later on Pancha Ganga.

Taking bath in Pancha Ganga is considered highly auspicious. Taking bath just once in Panch Ganga is considered to be equivalent to taking bath in Prayag (Allahabad) for one full month of Magha.

A devotee who takes bath in Panch Ganga and performs Shraaddh Karma for his forefathers will be doing a great service to them and will attain Moksha in his life. All the sins committed by him knowingly or unknowingly will be washed away. While performing Shraaddh at Pancha Ganga, the devotee's forefathers will remain extremely happy for as many years, as the number of Til seeds (black sesame seeds) fall in the river. In other words, if 50 Til seeds fall into the river in the process of Pinda Danam, the forefathers will remain happy for 50 years.

Whatever benefit accrues to a devotee for performing great Yagyas like Raja Suya Yagya or Aswa Medha Yagya, the devotee will derive several times more benefit by taking one holy dip in Pancha Ganga.

Kashi Khand has described in the detail the good effects arising out of taking bath in Panch Ganga. In the month of Kartik (October 23 – November 20 – roughly), if a person takes bath in Panch Ganga, he will derive the benefits accruing out of performing Tapas for several long years in other places or Yugs.

During the entire Kartik month, devout Hindus light lamps which are placed in a basket and suspended at a great height over bamboo poles. This is a ritual considered to be very auspicious. During the wee hours of the dawn, the votaries (devoted followers), who come for a Holy dip can see along the

ghats an array of dotted lights sifting through the holes of the suspended baskets which present a mesmerizing and spectacular sight.

Kartik Poornima is a very auspicious day for taking bath in Panch Ganga. In fact during the entire Kartik Month there is a huge crowd of people taking bath in Panch Ganga just before or during Sunrise. It is believed that even Devas and deities come to Panch Ganga at this time to take bath.

DASASWAMEDH

Lord Shiva was in Mandarachal and Kashi was ruled by a very pious and religious King named Divodas. In his Kingdom every one was very happy and there was all round prosperity. He had reached an understanding with Lord Brahma that as long as he was ruling, Devas and other celestial beings should stay away from Kashi and should not create any interference in Kashi.

Lord Brahma more or less agreed to it but on one condition that King Divodas should prove to be an excellent administrator and all people living in Kashi and visiting Kashi should be treated well in their religious pursuits. The King agreed and accordingly gave excellent governance.

Lord Shiva was very upset at being away from Kashi for a long time and he wanted to make King Divodas commit some mistake. Accordingly, he sent sixty four Yoginis and Lord Surya in succession. But they did not accomplish the task. (Kindly refer Divodaseshwar).

Lord Shiva then sent Lord Brahma to Kashi to create disturbances. Lord Brahma tried his level best but he was very much satisfied with the efficient way in which King Divodas was ruling Kashi. To test the King, Lord Brahma expressed his desire to perform Aswa Medha Yagya and the King gave every thing in his command to Lord Brahma. Lord Brahma performed not one but ten Aswa Medha Yagyas (Horse Sacrifice rituals). The smoke arising out of the huge fire of the Yagya reached the sky and assumed a light blue colour. To this day, the sky is maintaining the same colour which people refer to as "Sky Blue".

The Teerth nearby took the name of Dasaswamedh Teerth. Prior to advent of Lord Brahma, the Teerth was known by the name of Rudra Sarovar.

Now the bathing place has come to be known as Dasaswamedh Ghat. Lord Brahma installed Shiv Lings known as Dasaswamedheshwar and Brahmeshwar and started worshipping Lord Shiva.

A devotee who takes a holy dip in Dasaswamedh, performs all religious activities like Japam (repetition of a set of religious texts called Mantras), Daan (donation with a religious end use), Homam (rituals with fire), chanting of Vedas, Pooja, Tarpan etc. will derive maximum benefits. Kashi Khand further states that Annadanam (free feeding) performed at Dasaswamedh will yield multiple benefits.

A devotee who takes a holy dip in Dasaswamedh Teerth (now Dasaswamedh Ghat) on the first day after Amavasya in Aashad month (June 22-July 20), will see his sins totally getting removed from him. A devotee who bathes in Dasaswamedh and worships Dasaswamedheshwar will be free from all sins committed knowingly or unknowingly.

Kashi Khand has recommended that the devotees should bathe in Dasaswamedh in Aashad month for the entire fortnight starting from the first day after Amavasya. A devotee who bathes in Dasaswamedh gets the benefit of performing Aswa Medha Yagya.

In TV or video clippings Varanasi's river ghat is shown with lot of brown coloured umbrella like structures, the place is Dasaswamedh Ghat. Of late, one important function has started in Varanasi viz. Ganga Aarti. A group of pundits perform Aarti for River Ganga (who is worshipped as Maa Ganga), daily in the evening at around 7.15 p.m. The entire performance lasts for about 45 minutes and there is a huge crowd. It is worth watching this aarti sitting in a boat. During the time of aarti, the entire area turns into a divine and pious environment.



GANGA AARTI PERFORMED AT DASASWAMEDH GHAT DAILY EVENING

MANIKARNIKA

According to Kashi Khand, Chapter 26, at the time of Maha Pralay (deluge) there was absolute destruction every where and darkness prevailed all over. There was no direction anywhere, no one to speak, cry or listen.

At that time the ever pervading Brahm existed and the omnipotent Lord Almighty Shiva manifested himself alongwith Goddess in the form of Shakti. Lord Shiva addressed himself as Purush and Goddess as Shakti Roopee stree (feminine embodiment of energy). As far as land is concerned, only the area representing Pancha Krosha Kshetra existed. (Pancha Krosha means five Krosha, again Krosha is a measurement of distance which is approximately equal to 2 miles). Taking a mid point, a radius of 10 miles was the Pancha Krosha Kshetra.

Even during the worst time of deluge, Lord Shiva and Goddess Parvaty did not leave this place (Pancha Krosha Kshetra), therefore this place is known as Avi Mukta Kshetra. Lord Shiva desired that every one in the Kshetra (region or area) should be happy and the place was called as Ananda Kanan (Anandavan).

Lord Shiva cast a soft and affectionate glance to his left side wherefrom a handsome man appeared. Since this person qualified as Uttama Purush, he was known as Purushottam. Lord Shiva was glad and he proclaimed that Purushottam was none other than Maha Vishnu. Lord Shiva and Lord

Vishnu entered Anand Van where Lord Vishnu immediately engaged himself in intense prayers.

With his Sudarshan Chakra, Lord Vishnu dug a huge Pond and filled it with his divine perspiration. This Kund came to be known as Chakrapushkarini Teerth. Lord Vishnu was deeply engrossed in his prayers and Lord Shiva was moved by the former's sincerity. He requested Lord Vishnu to get up and ask for divine boon. Lord Vishnu desired that both Lord Shiva and Goddess Parvati should always be available to accept his (Lord Vishnu's) prayers. Lord Shiva's jewel from the ear tops fell in the Chakrapushkarini Teerth and then onwards the Pond came to be called Manikarnika (jewel is referred to as Mani and Karnika means ear).

Lord Vishnu further stated that the entire area is shining with a bright divine light with great radiance and, therefore, this Kshetra (region) will be called as "Kashi". (Even now Kashi is referred to as City of Light).

Kashi Khand further states that whatever Punya accrues to a devotee by taking bath in all sacred teerths all over the world, the same punya will be earned by him by just taking one dip in Manikarnika. A devotee who religiously takes bath in Manikarnika will attain Moksha and there is absolutely no doubt about it.

A devotee who takes holy dip in Manikarnika with all devotion, performs rituals for his forefathers and offers prayers to the Almighty will derive the benefits of performing various Yagyas.

Lord Vishnu describes various important Teerths in Kashi Khand, Chapter 61. All the sacred teerths (sacred waters) come to Manikarnika during the noon time for taking bath. While all sacred teerths are capable of cleansing the sins, Manikarnika Teerth tops them all. All those sacred teerths derive their strength from Manikarnika Teerth.

Lord Shiva and Goddess Parvati themselves come to Manikarnika during noon for taking bath. Lord Vishnu himself comes to Manikarnika during the above time alongwith Goddess Lakshmi from Vaikunth to take bath. According to Lord Vishnu, Lord Brahma also visits Manikarnika at the above time for his bath. Therefore, Maadhyannika Snanam (Bath at noon) at Manikarnika is considered very auspicious and this is a part and parcel of Kashi Yatra being performed by South Indians.

Not only the above Lords, but Lord Indra, other Devas as also great Nag Rajas (Serpent Kings) like Vasuki etc. visit Manikarnika during noon for their holy bath.

A devotee who chants one Gayatri Mantra at Manikarnika gets the benefit of chanting ten thousand Gayatri Mantras at other places. Here, it needs to be mentioned that people generally know of only one Gayatri. There are Gayatris for all deities and Navagrahas also. A devotee who performs Homam with one Ahuti at Manikarnika gets the benefit of performing Agnihotra Homam for the entire life. (Agnihotra Homam is performed only by those great Pundits who have performed great Yagam called Soma Yagam).

Lord Vishnu has described the boundary of Manikarnika Kshetra: In the south the area extends upto Ganga Keshav (presently Lalita Ghat), in the north Harishchandra Mandap (roughly near Sankata Ghat), River Ganga to the east and Swarga Dwari to the west (Brahmanal Chauraha – cross road). According to Lord Vishnu, devotees who take bath in Manikarnika and worship Manikarnikeshwar will not see mother's womb again (meaning – there will be no rebirth).

Presently Manikarnika Ghat is practically a cremation ground. However, if a devotee proceeds in a boat slightly towards the north (towards Panch Ganga), he will reach Chakrapushkarini Kund. Since the Manikarnika area is quite vast (as described in the previous para), devotees take bath in the river adjacent to Chakrapushkarini Kund. There is an inscription near the above Kund(courtesy Distt. Administration) which gives a brief history of Lord Vishnu's association with Chakrapushkarini Kund.

Kashi Khand, Chapter 33, mentions that Raja Harishchandra (who was known for his truthfulness) sold himself at this place to safeguard upholding his ideals.

ASSI SANGAM

Towards the southern part of the Holy city is the Assi Ganga confluence. Assi has been mentioned as a river once upon a time but now it is virtually a streamlet.

According to Kashi Khand, Chapter 30, Kashi is a Mukti Kshetra. Long back Yama, Indra and Agni saw the devotees in Kashi engaged in religious activities and they drew boundaries for Kashi. All the above Lords, with a view to destroy Asatya (falsehood) and negative thoughts in the Holy City, created Assi River.

According to Kashi Khand, Chapter 46, a devotee who takes bath in Assi Ganga Sangam and performs rituals for his forefathers does a great service to them. By bathing in Assi Ganga Sangam, the devotee gets the benefit of taking bath in all sacred teerths.

Kashi Khand has references of Assi Ganga Sangam in various chapters. In various references to Lolark, it is stated to be near the Assi Ganga Sangam, whereas in the present days, Lolark is a bit away. This leads one to believe that the religious/spiritual influence of Assi Ganga Sangam (Confluence of two rivers Assi and Ganga) must have been very wide.

The place where two rivers conjoin is usually considered to be very auspicious. In fact the name Varanasi was coined as that Kshetra which is in between two great rivers Varuna and Assi.

At present Assi Ghat is a very wide area and offers a very beautiful appearance. Many devotees visit this place and it is virtually the only place where four wheelers can take them as near as to Ganga as possible and a parking lot is also there. As per religious importance Assi Ganga Sangam area covers a vast stretch even surpassing the present day Tulsi Ghat. The South Indian pilgrims who undertake Pancha Ghatta Pindam (Assi, Dasaswamedh, Manikarnika, Panch Ganga and Varuna), generally bathe near Tulsi Ghat which, as mentioned above, comes under the religious sanction at Assi Ganga Sangam. They may take a cue and bathe near Assi Ghat.

Ganga Aarti is being conducted in Assi Ghat also, which is a visual treat.

VARUNA SANGAM

According to Kashi Khand, Chapter 30, Kashi is a Mukti Kshetra. Long back Yama, Indra and Agni witnessed the devotees in Kashi engaged in religious activities and they drew boundaries for Kashi. All the above Lords, with a view to destroy Asatya (falsehood) and bad thoughts in the Holy City, created Assi River. Then they created Varuna River and made it run through the other end of Kashi.

As per the directions of Lord Shiva, Lord Vishnu proceeded towards Kashi (kindly refer to Padodak Teerth). On reaching Kashi, Lord Vishnu saw the entire kshetra with bird's eye view. He then went to a place where the Holy Rivers Varuna and Ganga conjoined and washed his hands and feet.

The place where Lord Vishnu's Charan (feet referred to with respect) were washed came to be known as PADODAK TEERTH. According to Kashi Khand, Chapter 58, devotees who bathe in Padodak Teerth will cleanse all their sins accumulated over 7 births, including the present life.

At the time when the events mentioned in Kashi Khand must have occurred (in Sat Yug), Varuna must have extended upto the present day Trilochan, because the place where Lord Vishnu washed his feet near Varuna Ganga Sangam is Padodak, which is now existing in the form of a well in Trilochaneshwar temple.

Kashi Khand at several places has mentioned the importance of Varuna river. It is believed that devotees who bathe in Varuna-Ganga sangam and worship Varuna Sangameshwar will be blessed with all sorts of prosperity.

South Indian pilgrims who undertake Kashi yatra perform Pancha Ghatta Pindam and one of the places identified for the purpose is Varuna. However, the fifth place where they do the ritual is Trilochan Ghat. This must be because, the area of religious influence of Varuna must be extending upto Trilochan.

However, the devotees are advised to take a boat ride upto Varuna Ganga Sangam and in the process they can also have darshan of Adi Keshav temple alongwith other deities therein.

PILPILA TEERTH

Kashi Khand, at various places, mentions one important Teerth called as Pilpila Teerth.

During Kashi Khand days, this Teerth must have been very big but now it is existing in the form of a Koop (Well). Pilpila Koop is located near Trilochaneshwar temple. The author visited the place on Akshay Trititeeya day (a very auspicious day when many people take bath in the Koop). The author took bath with the water drawn from the well and was given to understand that there is a huge crowd on the above auspicious day.

On Akshay Trititeeya day, taking bath in Pilpila Teerth and having darshan of Trilochaneshwar and Madhusudan (Vaman Keshav) is considered very auspicious and author was lucky enough to go through the pious ritual as mentioned above.

During the other days, the place remains open for about one hour or so and at times it remains closed also.

VIMAL TEERTH

Vimal Teerth is an important teerth and the details have been mentioned under Kapardeeshwar. Now the Teerth is known as Pisachmochan Talab and is probably the biggest Teerth available in Varanasi. Devotees even now take bath in the Talab (Pond) on auspicious days.

LOLARK KUND

Kashi Khand has attached great importance to Lolark Kund mainly because of presence of Lolark Aditya (Chapter 46) (one of the 12 Aditya Temples of Varanasi).

Of all Teerths, Lolark has been given great importance. Taking bath in Lolark Teerth (now Lolark Kund), performing pooja etc., at this place is considered to be very beneficial to devotees.

Important days for Lolark Kund as observed by the devotees are Margsirsh month, Shukla Paksha Shashti or Saptmi (conjoined with Sunday), Magha month, Shukla Paksha Saptmi (Rath Saptmi).

Our enquiries reveal that no one takes regular bath in this Kund. However, there is a huge crowd on special days, as above.

Devotees come to this Kund to worship Lolark Aditya. The approach to the Kund is well constructed with steps leading down from three places. On the fourth side, the kund takes the shape of a well.

Devotees who visit Kashi, can combine visit of this place alongwith Durga Devi temple which is about 1 km. in proximity.

GYAN VAPI

According to Kashi Khand one Digpal named Eeshan came to Kashi and with his Trishul dug a Vapi which came to be known as Gyan Vapi. He then started worshipping Lord Shiva. The water from this Vapi (Well) is capable of giving knowledge to the devotees. This well is located near the Gyan Vapi Mosque on the way to Vishwanath Temple.

Kashi Khand has described the power of water from Gyan Vapi in Chapters 33 and 34. One Princess Kalawati was presented a map of Kashi and when she happened to touch the Gyan Vapi in the map with her finger, she could recollect the events that had occurred in her previous birth.

Elsewhere Kashi Khand has amply described the good effects of Gyan Vapi water in various chapters. A devotee who takes bath in Gyan Vapi and performs rituals for his forefathers will make them extremely happy and even if they are rotting in hell, they are certain to reach the heaven.

However, in the present day scenario, with heavy police patrolling, it may not be possible to freely engage in such activities. However, devotees can have darshan of the Gyan Vapi, take some water therefrom for sprinkling over their heads or consumption as Prasad. A person who consumes water from Gyan Vapi will have no rebirth (Ling Puraan, Chapter 12 of the supplement.

SHIV LINGS OF KASHI

MAIN SHIV LINGS

ATMA VEERESHWAR

According to Kashi Khand, Chapter 82, Lord Shiva described the power of Veereshwar Ling as under : Once a kingdom was ruled by a very religious minded ruler named Amitrajit. He was a staunch devotee of Lord Vishnu and he made it a rule that all the citizens of his kingdom also became devotees of Lord Vishnu. One day Narad Rishi visited his palace and was welcomed with due respect by the King.

As per the direction of Narad Rishi, King Amitrajit saved one beautiful girl called Malayagandini from the clutches of one evil person. The King subsequently married her and they came to Kashi and were immediately happy with the beautiful surroundings. In due course, Malayagandini was blessed with a handsome male child, who was destined to become 16 years old, immediately after birth. However, since he was born in an inauspicious planetary combination, the Ministers of the King told the Queen that she would have to sacrifice the child, otherwise the King would die.

In order to save the King, she sent the child to Vikata Devi. But no one was inclined to slay the handsome boy who had been 16 years of age by then. The boy undertook severe penance of Lord Shiva, whereupon Lord Shiva appeared before him in form of a Ling. This Ling was named by Lord Shiva as Veereshwar Ling.

According to Lord Shiva, a person who performs Pooja, Abhishek and archana of Veereshwar Ling attains all sort of happiness, prosperity and success.

Kashi Khand, Chapter 83, states that a person who performs pooja of Veereshwar gets the benefit of doing pooja of three crore Lingas.



ATMA VEERESHWAR

It is considered auspicious to worship this Ling during Chaturdasi nights without going to sleep or bed. It is also considered auspicious to perform abhishek of this Ling with Panch Amritam (five ingredients namely milk, curd, honey, sugar and clarified butter) (Kashi Khand ibid).

Kashi Khand, Chapter 11, mentions the importance of pooja/archana of Atma Veereshwar for being blessed with a child. One Sage Vishwanar and his pious wife prayed at various places in Kashi and finally arrived at the Siddha Peeth of Atma Veereshwar. He performed all rituals and rites at this temple for many months, reciting a prayer called Abhilasha Ashtakam and one day he saw a boy aged eight years standing near the Ling. The sage started worshipping the boy with the same fervour as one would worship Lord Shiva with.

The boy was none other than Lord Shiva himself who directed his devotees to recite Abhilasha Ashtakam for one year, as was done by Sage Vishwanar, which will certainly result in progeny for childless couples. Subsequently, the boy disappeared into the Atma Veereshwar Ling.

Though this Ling is mentioned as Veereshwar in Kashi Khand, presently, this ling is called as Atma Veereshwar or the soul of Veereshwar. Chapter 2, supplement to Ling Puraan (Varanasi Mahaatmya) has also mentioned about Atma Veereshwar.

LOCATION OF THE TEMPLE

Atma Veereshwar temple is located at Ck-7/158, Scindia Ghat which is a famous locality in Varanasi. This place can be reached by boat through Scindia Ghat. Alternatively one can travel in cycle rickshaw upto Chowk and walk down the gullies to reach the temple. Reciting Rudra Japa at Atma Veereshwar temple is very fruitful.

TYPES OF POOJAS

The temple is open for worship 05.00 a.m. to 11.30 a.m. and from 12.30 p.m. to 9.30. Special Aarti is held from 07.00 to 8.30 p.m. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Mun Mun Guru is one of the Poojaris of the temple and he can be contacted in his Cell number (0)9792820159 for doing any special pooja.

DHARMESHWAR

Goddess Parvaty asked Lord Shiva to describe the various important Shiv Lings in Kashi. Lord Shiva told her, once upon a time, in Anand Van (Kashi) Yam Raj installed a Ling and underwent severe penance in prayer of Lord Shiva. His prayers went on during extremely cold winters and torrid summers. The intensity of his prayers went on increasing; he stood on one leg and prayed for several years and finally stood on one toe for several days during his penance. At last Lord Shiva appeared before him and conferred the title of Dharma Raja on Yam Raj. (In some mantras like Sandhya Vandana, the mantra reads as Yamaya Dharma Rajaya etc. etc.) The Ling installed by Yam Raj was named by Lord Shiva as Dharmeshwar Ling. On seeing Lord Shiva in person, Yam Raj was dumb struck and could not ask what he wanted. He was overwhelmed with joy.

Lord Shiva took the initiative and told Yam Raj that the latter should do proper justice to people who die, those committing sins should face punishment and those performing punya Karma (virtuous deeds) should go

to heaven. The judgement should be fair. Those who live in Kashi and engage in pooja etc. should be free from all sins committed in any generation. Yam Raj as such is for evil persons/sinners and he is Dharma Raj for good people.



Those persons who take bath in Dharma Koop and perform pooja of Dharmeshwar are cleansed of all sins. Yam Raj agreed to do as he was directed by Lord Shiva. (Kashi Khand, Chapter 78).

DHARMESHWAR

To this day, it is believed that those who live in Kashi, performing regular poojas etc. are cleansed of all sins.

Ling Puraan (Chapter 3 and 7) eulogises Dharmeshwar Ling, stating that all the desires of the devotees will be fulfilled by worship of this Ling.

LOCATION OF THE TEMPLE

Dharmeshwar Temple is located at D-2/21, Mir Ghat. The temple is approachable from a famous locality called Dashashwamedh. People can travel upto Dashashwamedh Vishwanath Gulli by Rickshaw and then to the temple via famous Vishalakshi Gauri temple by foot. A devotee who has finished darshan of Visweshwar Temple, can proceed towards the Saraswati Phatak gate and walk towards Vishalakshi Gauri temple, to reach Dharmeshwar. Alternatively, they can travel to Mirghat by boat and climb the steps.

The entire area covering Dharmeshwar, Dharma Koop, Vishalakshi Devi etc. is a powerful Shakti Peeth (seat of vital energy) and any prayer offered at this place begets maximum benefits to the devotees.

TYPES OF POOJAS

The temple is open for worship from 05.00 a.m. to 12.30 p.m. and from 05.00 p.m. to 07.30 p.m. Aarties are performed at 05.00 a.m. and 07.00 p.m.

Performing pooja in Dharmeshwar temple in the month of Kartik (October 20-November-20), Shukla Paksha Ashtami, 8th day after Amavasya, is considered very auspicious.

There is a Well nearby known as Dharma Koop. Shraaddh Karma performed here after taking bath in Dharma Koop is equivalent to performing Shraaddh in Gaya.

For doing special pooja etc., it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Shankar Upadhyaya is the Poojari of the temple and he can be contacted in his Cell number (0)9984637478 for doing any special pooja.

KEDARESHWAR

Kedareshwar is a Shiva temple in Himalayas which is one of the twelve jyotirlingas. According to Kashi Khand, one gentleman performed the upnayanam ceremony of his son named Vashisht at Ujjain. The boy, Vashisht, was very religious and performed all poojas including Linga pooja etc. He used to visit Kedareshwar Temple in Himalayas alongwith his Guru regularly and perform pooja of Lord Kedareshwar.

Once, on the way to Kedareshwar, the Guru died unfortunately and since he had all along done only good deeds, he found a place for himself at Mount Kailas. Vashisht who was 12 at that time, got an enlightenment that those who go for having darshan of Kedareshwar are blessed with all punyas. He then went and settled down at Kashi.

But on all Chaitra Month Poornima days (March 20-April 21), Vashisht (who remained a Brahmachari) used to visit Kedareshwar Ling at Himalayas and this went on for 61 years. But due to old age, he could not move out and he started praying to Lord Shiva at Kashi. Lord Shiva blessed him with a wish and Vashisht requested that Lord Shiva should kindly appear at Kashi itself as Kedareshwar.

Lord Shiva was overwhelmed with the sincerity and devotion of Vashisht and granted accordingly. He appeared as Kedareshwar at Kashi and told Vashisht that performing pooja at Kedareshwar at Kashi will yield seven times greater punya as compared to performing pooja at Kedareshwar at Himalayas (Kashi Khand, Chapter 77).

Gauri Kund, Hans teerth and Manasarovar teerth find mention in Kashi Khand in reference to Kedareshwar but now only Gauri Kund remains. Manasarovar and Hans Teerth have dried up.

People observe vrath (fast) on Chaitra Month (March 20-April 20) Krishna Paksha Chaturdasi and break their fast on Poornima day, the next day, after performing pooja of Kedareshwar. This is as stated in Kashi Khand where Vashisht used to pray Lord Kedareshwar on Chaitra Poornima days (as mentioned in para above). Devotees should chant Rudram in Kedar Temple. According to Ling Puraan, Chapter 14 of the supplement, staunch devotees of this Ling will become equivalent to God.

Kashi is divided into three Khands, Omkar Khand, Vishweshwar Khand and Kedar Khand. It is believed that a person who dies in Kashi attains Mukti. Going a step further, if the person dies in the area governed by Kedar Khand, he obtains immediate mukti while in other two Khands, there are some sort of hardships to be faced.

On all India basis there are twelve Jyotirlings and there are twelve important Shiv Lings in Kashi which represent the aforesaid twelve Jyotirlings. Kedareshwar (Varanasi) is worshipped as Kedareshwar Jyotirling (Uttarakhand)

LOCATION OF THE TEMPLE

Kedareshwar temple is located at B-6/102, Kedar Ghat which is a famous locality. It is approachable by cycle rickshaw. Alternatively, people can travel upto a locality called Sonarpura by Car or Auto rickshaw and travel

on foot. People may also travel by boat to Kedar Ghat and walk up the steps directly into the temple.

TYPES OF POOJAS

The temple is open for worship 03.00 a.m. to 11.00 p.m. Mangala Aarti is performed at 03.15 a.m., 2nd Aarti at 10.00 a.m., 3rd Aarti at 05.30 p.m. and Shayan Aarti at 10.30 p.m.

Important days are Ekadasi, Pradosham and Poornima days. Anna Abhishek is performed once in a year. In this ritual, the Shiv Ling is covered with cooked rice.

Taking bath in Ganges on every Monday and performing pooja/abhishek of Lord Kedareshwar is very auspicious. Much importance is attached to poojas on Mondays during Shravan month (July 23 to August 20) and most importantly on last Monday of that month. It is believed that performing Shraaddh ceremony on Amavasya which falls on Tuesday at Kedar Ghat is very auspicious.

The poojas at the temple are performed by Kumaraswamy Mutt of Tamil Nadu. For doing special pooja etc., it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

For performing any pooja at the temple, devotees may contact The Agent, Kumaraswamy Mutt, Kedar Ghat, Varanasi. The telephone number of the Mutt is 0542-2454064. E-mail id is agentskmutt@gmail.com.

Kumaraswamy Mutt is a well managed Trust and offers rooms of various types for stay also. Devotees wishing to stay in Varanasi may contact the Agent at the above address.

KRITHI VASESHWAR

Lord Shiva was describing the fame of Ratneshwar to Goddess Parvati and precisely at that time Mahishasur's son Gajasur was aggressively beating up and killing various Shiv Gans (attendants/ servitors). Wherever his steps touched the ground there were earthquake like tremors. His gigantic hands uprooted all the trees and his forceful exhalation of breath caused huge tidal waves in the ocean.

Left alone, Gajasur would have created havoc in the world and Lord Shiva did not want any sort of disturbance in the Punya Kshetra : Kashi. When Gajasur approached him in a speed, Lord Shiva pierced him with his Trishul and lifted him high in the sky. Before dying Gajasur told Lord Shiva that he was extremely happy that he faced death at the hands of Lord Shiva and this was indeed a bliss in disguise for him. All living beings have to die one day or the other and he prayed that such kind of death should be a boon to all. He also wished that, after his death, his skin should adorn Lord Shiva for ever and he (Gajasur) would have the satisfaction of being in constant touch of Lord Shiva.

Lord Shiva agreed accordingly. He further stated that Gajasur had attained his death in the Avimukta Kshetra called Kashi and his body will attain the form of a huge Shiv Ling precisely at that place. This Ling will be called Kriti Vaseshwar. Kriti Vaseshwar will be a huge/enormous ling, much bigger than any of the Shiv Lings in Kashi. For the benefit of mankind, Lord Shiva stated that he and his family will always remain in Kriti Vaseshwar Ling.

Whatever benefit is derived by reciting seven crore Rudra Jap elsewhere, will be attained simply by one Rudra Jap (japam) in front of Kriti Vaseshwar. (Kashi Khand, Chapter sixty eight).



KRITHI VASESHWAR

All sins committed in previous births and present births are washed away by performing various poojas and good/righteous actions. But a mere darshan of Krithi Vaseshwar would cleanse the devotee of all his sins.

According to Brahma Vaivart Puran, Krithi Vaseshwar makes the life of Kashi Vasis (residents of Kashi who have adopted divine life) fruitful and gives Moksha to devotees who pray at this temple. According to Koormapuran, whether a devotee attains Moksha even after thousand births or not, with blessings of Krithi Vaseshwar, the devotee certainly attains moksha and is liberated.

Elsewhere in Kashi Khand, Goddess Parvaty desired to know about the Lingas which are worshipped in Kashi and which are capable of giving mukti. Lord Shiva told Goddess Parvaty that there are crores of Lingas in Kashi (Kashi Khand, Chapter 73) of which many are Swayambhu Lingas and many have been established by devotees after observing vedic rituals.

Of the above Lingas, there are fourteen prominent Lingas and by merely uttering the names of such Lingas, the devotee is absolved of all his sins. Fourth among such Ling is Krithi Vaseshwar Ling.

During medieval times, many Mughal rulers destroyed various temples. Of the important temples of Kashi which were destroyed three were prominent, i.e. Vishweshwar Temple, Krithi Vaseshwar Temple and Bindu Madhav Temple (Vishnu). Krithi Vaseshwar temple was situated to the north of Kal Bhairav temple and was destroyed by Aurangzeb. Near the temple was Hans Teerth. People were known to take bath in Hans (Swan) Teerth and pray at Krithi Vaseshwar temple.

After destruction of the temple, the reconstruction was undertaken by Raja Patnimal after a long gap and the present temple was constructed at a place to the South of the ancient temple and worship is being done at this newly constructed temple now.

One important point needs to be mentioned here. Original Krithi Vaseshwar was in a huge temple premises. As mentioned in the foregoing paragraphs, a mosque was constructed after destruction of the temple and there was a fountain, precisely at the place where Krithi Vaseshwar Ling

existed once. Till about several years back, devotees used to pray at the fountain on Shiv Ratri days, at the spot where the Ling stood once. About 12 years back, one huge Ling had been installed again on that spot. It is learnt that the devotees are offering simple prayers at the above spot also.

Special importance is on all Chaturdasi days after Poornima (one day before Amavasya). A person undergoing Vratham on the above day and doing pooja at Krithi Vaseshwar temple attains highest level of happiness. Kashi Khand lays special importance for pooja/archana during Magha month (Jan. 21 – Feb. 20), Chaturdasi day after Amavasya (fourteenth day) and Chaitra month (March – April) Poornima days. Performing pooja on such days will be highly beneficial for the devotees.

This auspicious Ling also finds mention in Ling Puraan, Chapter 1 and 8 of the supplement. The Puraan states that devotee may have committed many sins but by worshipping Krithi Vaseshwar all his sins will vanish. Even sins committed during previous births will vanish by performing pooja of Krithi Vaseshwar. This Puraan states that the Lord was known as Triambak in Sat Yug, Krithi Vaseshwar in Treta Yug, Maaheshwar in Dwapar Yug and Hasti Paleshwar in Kalyug.

Recitation of Rudram in this temple is very auspicious. On Phalgun Krishna Chaturdasi, pooja performed at Krithi Vaseshwar temple will grant all desires of the devotees who will attain Moksha. (Ling Puraan). Ling Puraan, Chapter 15 to the supplement (Varanasi Mahaatmya) states that there six very important lings and Krithi Vaseshwar is one of them.

LOCATION OF THE TEMPLE

Krithi Vaseshwar temple is located at K-46/23, West of Har Tirath Pond. Hans Teerth as mentioned in ancient texts is now known as Har Tirath and many buildings have now come up where once the pond existed. The temple is approachable from a famous locality called Bishweshwarganj, which is a great mandi (market place) and travelling to the temple in cycle rickshaw is convenient.

TYPES OF POOJAS

The temple is open from 04.00 a.m. to 01.30 p.m. and from 05.00 p.m. to 10.00 p.m. Mangala Aarti is at 04.00 a.m., aarties are performed at 08.00 am, 12.00 noon, 08.00 p.m. and Shayan Aarti at 10.00 p.m.

For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Dinesh Chandra Gaur is the Poojari of the temple and he can be contacted in his Cell number 9369004142 for performing any pooja etc.

MRITYUNJAYESHWAR (MRITYUNJAY MAHADEV)

Lord Shiva was describing the various sacred Teerths (Ponds), Koop (Wells) and places of worship in Kashi. Lord Shiva described such places with pleasure (Kashi Khand, Chapter 97).

In the vicinity of Kaleshwar is the Mrityunjayeshwar. This Ling is capable of keeping untimely death away from devotees. In the vicinity of the Ling is Kalodak Koop (Well). The water from the well is capable of curing all diseases.

Mrityunjayeshwar is also referred to as Apa Mrityu Hareshwar in Kashi Khand (the Lord who wards off untimely death).

LOCATION OF MRITYUNJAYESHWAR

Mrityunjayeshwar is located at K-52/39, Vriddha Kal. People can approach this temple by rickshaw through Bisheshwarganj/GPO. Local devotees call this temple as Mrityunjay Mahadev and the deity is quite famous by that name.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 12.00 midnight. The doors of the sanctum sanctorum may remain closed at certain times on account of Shringar (Decoration) etc. There are three aarties at 05.30 a.m. in the morning, 6.30 p.m. and in the night.

As the name implies, Mrityu is death, Jay is victory. Therefore, the combination may be taken as victory over death.

People who are afflicted with fatal planetary combinations in their horoscope, indicating untimely death, perform Maha Mrityunjay Jap at this place and many devotees have succeeded in their endeavours.

POOJARIES OF THE TEMPLE

Shri Murlidhar is the poojari of the temple and he can be contacted at his cell number 9305180926 for performing any pooja or Maha Mrityunjay Jap at this temple.

OMKARESHWAR

According to Kashi Khand, Chapter 73, Goddess Parvati wanted to know about Omkareshwar Ling and Lord Shiva narrated as under :Once Lord Brahma underwent severe penance for several long years and a mighty or very strong force erupted from beneath, piercing the ground, radiating divine light all over. This assumed the form of a divine Ling and Lord Brahma beheld a divine energy which was representative of all the Vedas (Rig, Yajur and Sam Veda), the energy which represented Akaar, Ukaar and Makaar. Lord Brahma saw in that divine light, the energy of OM which governs the entire universe.

Lord Brahma visualized a creature with four horns, seven hands, two heads. The Lord also saw a divine energy encompassing all the Vedas, Puranas, five Brahms (Akaar, Ukaar, Makaar, Naad and Bindu). Lord Brahma was so enchanted with the Panchakshara Ling (Panch+Akshar means five letters mentioned within the coasts above). Lord Brahma started singing praises of Lord Shiva whom he could visualize in person, standing in front.

Kashi Khand has described in detail the praises and eulogy which were expressed by Lord Brahma in veneration of Lord Shiva. Very pleased with the prayers of Lord Brahma, Lord Shiva granted a divine boon to the former. Lord Brahma desired that Lord Shiva should always be present in the Shiv Ling which had appeared as a Divine energy and the name of the Ling should be Omkareshwar. Lord Shiva granted accordingly and stated

that the Shiv Ling was to be called Shiva Panchayatan, symbolic of Akaar, Ukaar, Makaar, Naad and Bindu.

A devotee who takes a holy dip in Matsyodari Teerth and worships Omkareshwar will not have the fear of rebirth. A person who worships Omkareshwar will derive the benefits accruing out of performing Ashwa Medha Yagna. Worshipping Omkareshwar is equivalent to reciting One Lakh Rudra Japam. Worshipping Omkareshwar is equivalent to worshipping all the Shiv Lings in the world.

A person who is a devotee of Omkareshwar will attain Mukti even if he dies at any place other than Kashi. Lord Shiva told Lord Brahma that with the radiating energy of Omkareshwar, Lord Brahma will be successful in his job of creating human beings. After granting all the boons to Lord Brahma, Lord Shiva disappeared inside the Ling.

Earlier there were five Shiv Lings representing Shiva Panchayatan viz. Akareshwar, Omkareshwar, Makareshwar, Naadeshwar and Bindu Ling. Now there are only three Lings, Akareshwar, Omkareshwar and Makareshwar.

Omkareshwar Ling is also known as Kapileshwar and Nadeshwar. Omkareshwar ling was stated to be on the banks of Matsyodari Teerth where, during rainy season, the rising river Ganges also used to join.

According to Kashi Khand (Chapter 73), on Ashtami and Chaturdasi days, having bath in Matsyodari Teerth and praying to Lord Omkareshwar, will cleanse the devotee of all sins. A person praying at Lord Omkareshwar temple is really lucky and will find place in heaven. His ancestors plunge into ecstasy on seeing their descendent praying at the above temple.

Ling Puraan mentions about this Ling in Chapter 5 of the supplement, as also Shlok 134 to 139, Chapter 92. According to this Puraan Ashtami and Chaturdasi are very auspicious days for performance of pooja of this Ling. The devotee will remain immortal. Ling Puraan, Chapter 15 to the supplement (Varanasi Mahaatmya) states that there are six very important Lings and Omkareshwar is one of them.

LOCATION OF THE TEMPLE

Omkareshwar temple is located at A-33/23, Pathani Tola, North of Machhodari. Matsyodari Teerth as mentioned in Kashi Khand has dried up now and the locality is known as Macchodari. The temple is approachable from a famous locality called Machhodari and if a devotee travels through the left of Machhodari, he will come across Trilochan Police Chowki after which he will take a left turn to reach Omkareshwar.

Two other temples Akareshwar (representing Akaar) are located at A-33/47 and Makareshwar (representing Makaar) at A-33/25 nearby.

TYPES OF POOJAS

The temple is open for worship from 05.00 a.m. to 11.00 a.m. and from 05.00 p.m. to 09.00 p.m. Aarties are conducted in the morning. Special importance is on Vaisakha Month which commences some time around April 20, Chaturdasi day after Amavasya (one day before Poornima). Annual Shringar is held on the above day at Omkareshwar. A person undergoing Vratham (fast) on the above day and doing pooja at Omkareshwar temple attains high level of intellect. It has come to our notice that recently one South Indian Trust has taken over the management of this temple.

As the importance of Matsyodari Teerth has dwindled (due to drying up of the Teerth), people may perform the abhishek of Omkareshwar Ling with Ganges water.

For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Pt. Shivdutt Pandey is the Poojari of the temple and he can be contacted in his Cell number (0)9307750377 and (0)9305818473 for doing any special pooja.

VISHWESHWAR (VISHWANATH TEMPLE)

Vishweshwar Temple also known as Vishwanath Temple is one of the twelve Jyotirlingas. This temple finds mention in various religious texts like Kashi Khand, Shiv Puran etc. According to Kashi Khand, the name of this temple was Moksh Lakshmi Vilas temple which contained five mandaps of which the main mandap was Garbh Grih (Sanctum Sanctorum) where the Vishweshwar Ling was worshipped. Vishweshwar Ling is Swayambhu Ling.

In the South, there was Mukti Mandap, in the West Shringar Mandap, in the North Aishwarya Mandap and in the East Gyan Mandap. According to Kashi Khand (Chapter 99) Lord Shiva and Goddess Parvaty visited the Mukti Mandap alongwith Devas wherefrom they went and sat in Shringar Mandap, facing east. Here, Lord Shiva described the greatness of Vishweshwar Ling as under :-

“By touching the Vishweshwar Ling and praying, the devotee is free from all sins accumulated over past two generations.” In many temples all over India, devotees are not allowed to enter Sanctum Sanctorum. However, they are allowed at Vishwanath Temple in Kashi.

“A devotee who, with pure devotion, pours holy water on the Linga and offers just one flower to Lord Vishweshwar, gets the blessings equivalent to performing a pooja with hundreds of Golden Flowers.”

When Lord Shiva was narrating the greatness, he was accompanied by Lord Indra on one side and seven great rishis were surrounding him. (Kashi Khand, Chapter 99, para 5). Even today, seven poojaries (believed to be the descendents of the great seven rishis) perform a daily pooja at Vishwanatha Temple at around 7-7.30 p.m., known as Sapta Rishi Pooja/Aarti. As on date devotees can see video clippings of this Aarti at www.shrikashivishwanath.org. However, devotees who visit Kashi must make it a point to participate in this Holy ritual and it is certain that they will like the Aarti to their utmost satisfaction.

There are various types of Poojas and rituals prescribed in ancient texts like Kashi Khand, Padma Puran, Linga Puran etc. but considering the present environs it may not be possible for any person to follow the steps mentioned in the above texts. It is believed that taking a dip in the Holy

Ganges at Manikarnika Ghat and having darshan at Vishwanath Temple will cleanse all sins of a person.

The greatness of Visweshwar (Vishwanath) has been described amply in Kashi Khand in several places in several chapters and if an attempt is made to reproduce the same here, it may consume much space. However, it is sufficient to say that Vishwanath temple is highly revered and worshipped by several devotees not only from all over India but all over the world.

LOCATION OF THE TEMPLE

The temple is located at Ck-35/19, Chowk, Varanasi. The narrow lane or Gully approaching the temple is known as Vishwanath Gully. There are three approach lanes one via Dashashwamedh Road, 2nd via Bansphatak and third via Gyanvapi. It is difficult to prescribe the convenient entry point because due to heavy police patrolling, entry points keep changing. During peak rush days like Mondays and other important festivals, the police may regulate the pilgrims through Gyanvapi and the exit point may be through Bansphatak etc. Since the temple is located in deep Gully, it is advisable to visit the temple alongwith a local person or Guide.

TYPES OF POOJAS

The temple is open almost 24 hours with slight gap of about 1-2 hours. The day begins with Mangla Arti at around 2.30 a.m. to 4.00 A.M. Bhog is at 11.30 to 12.30 noon. Sapta Rishi Pooja is carried out at around 7 to 7.30 p.m. daily following by Shringar at 9.00 p.m. and Shayan pooja at 11.00 p.m. The timings may vary slightly depending on the seasons (summer/winter).

Special poojas are performed daily at various timings by Nattu Kottai Nagarathar Chatram (of Tamil Nadu) based in Varanasi. For South Indians visiting Kashi, it is advisable to stay for at least two days in Nattu Kottai Chatram and participate in their poojas.

POOJARIS OF THE TEMPLE

Since 1983, the management of the temple has been taken over by District Administration. The temple was in a congested premises and recently, a compound wall has been demolished to give more leg space and elbow room to the devotees. The details of the temple and various poojas being performed are also available in the temple web site www.shrikashivishwanath.org.

VRIDHA KALESHWAR

According to Kashi Khand, Chapter 24, there was a staunch devotee known as Vridha Kal. In his earlier birth, he was residing in Holy city of Madurai and was known as Siva Sharma. He died in Haridwar and reached Vaikunth. Due to his punya karma, he took rebirth and reached Kashi. He was worshipping one Ling and in due course the Ling was known as Vridha Kaleshwar. It was believed that Vridha Kal built the temple with the Ling inside but claimed that Lord Mahadev had himself built the temple. Accordingly, even now it is said that whenever we do some good deed, we should not go on bragging about it. The good deed will be recognized in due course by the appropriate authority and due rewards will ensue.

There was an original temple in a locality called Daranagar which became extinct and another temple was built in a different locality and was named Kaleshwar. Subsequently, a temple was re-built at the original spot (Daranagar) and to distinguish between the two, the temple in original place is called Vridha Kaleshwar.

Nearby is Kalodak Well, the water from which, will be a cure for all diseases.

Vridha Kaleshwar also finds mention in Brahma Vaivart Puran and Ling Puran.



According to Kashi Khand, a person performing pooja and archana at Vridha Kaleshwar is granted all his wishes, he remains absolutely happy and is free from all sorts of diseases and poverty.

VRIDHA KALESHWAR

LOCATION OF THE TEMPLE

Vridha Kaleshwar temple is located at K-52/39, Vridha Kal area, in the premises of Mrityunjeshwar. The temple is approachable from a famous locality called Bishweshwarganj, which is a great mandi (market place) and travelling to the temple in cycle rickshaw or auto-rickshaw is convenient.

TYPES OF POOJAS

The temple is open for worship throughout the day. People can perform pooja and abhishek as per their own convenience. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

SHIV LINGS WORSHIPPED AS REMEDIES FOR **PLANETARY AFFLICTIONS**

Several Shiv Lings have been installed in Kashi by the planets. In addition there are other lings also which are worshipped alongwith the planet installed lings for seeking remedies in respect of planetary afflictions. Devotees performing pooja/worship for the planetary afflictions in the respective temple/Shiv Lings have immensely benefitted.

GABHASTEESHWAR

Once Lord Surya installed a Shiv Ling and a devi idol at Panchanada Teerth (Panchganga Ghat) and started immensely propitiating Lord Shiva. (Importance of Panchganga Ghat is described elsewhere).

The intensity of Lord Surya's prayers started reflecting in the extreme heat generated thereby. Sunrays started getting warmer and warmer. Finally it became extremely unbearable for all living beings and all physical activities practically came to a standstill.

Lord Shiva and Goddess Parvaty came to know about this and they appeared in person in front of Lord Surya. Lord Surya opened his eyes and started singing praises of Goddess Parvaty and Lord Shiva whereupon both of them became extremely happy. They granted several divine wishes to Lord Surya.

Lord Shiva told Lord Surya that the Shiv Ling installed by Lord Surya will be known as Gabhasteeshwar.

A person who takes bath at Pancha Nada Teerth (Panchganga) and worships Gabhastheeswar will be free from all sins and will certainly attain Moksha. (Kashi Khand, Chapter 49). This Ling also finds mention in Ling Puraan, Chapter 10 of the supplement thereto.



GABHASTEESHWAR

LOCATION OF GABHASTEESHWAR

Gabhasteeshwar is located at K-24/34, Mangala Gauri Temple. Devotees can travel upto Bhaironath by auto or cycle rickshaw and walk upto this place. Mangala Gauri temple is a famous landmark. Alternatively, they can take a boat ride upto Panchganga Ghat and reach this temple through Ghats.

TYPES OF POOJA

The temple is open from 05.00 a.m. to 01.00 p.m. and from 03.00 p.m. to 10 p.m. Aarties are performed in the evening. For doing any special pooja etc., it is advisable to contact the Poojari.

Gabhasteeshwar has been given much importance with respect to Sun. Devotees who are having afflictions in their Horoscope on account of planet Sun's adverse position, get relief by worshipping this temple since the temple houses Gabhasteeshwar (Shiv Ling installed by Lord Surya) and Mayukh Aditya (one of the places of worship of Lord Surya in Kashi). Besides, this temple is a Shakti Peeth and any ordinary pooja/worship will suffice to get multiple benefits.

POOJARIS OF THE TEMPLE

Shri Manoj Kumar Pandey is the chief priest and his cell number is (0)9305645502. Other priest is Shri Umesh Kumar Sharma whose cell number is (0)9450284728.

CHANDRESHWAR

According to Kashi Khand this Ling was installed by Chandra (Moon) for worshipping Lord Shiva. Chandra also dug one Koop (Well) which is known as Chandra Koop. Chandreshwar Ling is one of the Navgraha Shiv Lings and people who undertake Navagraha Yatras perform pooja of Chandreshwar Ling.

After installing this Ling, Chandra undertook rigorous intense penance (Tapas) to propitiate Lord Shiva. This went on for several years after which Lord Shiva appeared in person and blessed Chandra. Lord Shiva stated that the place where the Ling was installed is a Shakti Peeth (seat of vital energy). A person who performs pooja and archana at Chandreshwar Ling on Poornima days (Full Moon) will attain highest level of prosperity and happiness.

Lord Shiva also attached special importance to Amavasya which falls on Mondays (Somvati Amavasya). Devotees should perform Pooja of Chandreshwar on Triodasi (two days before the Amavasya), observe fast on Chaturdasi (one day before Amavasya). Finally on Somvati Amavasya, the devotees should take bath in Chandra Koop, perform Shraaddh Karma for their forefathers. This will give them ultimate happiness and the blessings of their forefathers.

If for some reason, the rituals for forefathers cannot be performed, devotee should at least touch the water of Chandra Koop. Again, if for some reason, the devotee is not able to touch the water of Chandra Koop, he should at least see it so as to get the benefits prescribed in the above paragraph.

After performing the pooja etc. as mentioned above, devotees should perform Annadan (Offering of food) to Sanyasis (Saints) etc. On poornima

days in the month of Chaitra (March – April), if the Star Chitra coincides, they should undertake the above poojas etc. of Chandreshwar. Even if a staunch devotee of Chandreshwar, dies in any place other than Kashi, he is certain to reach heaven. (Kashi Khand, Chapter 14).



CHANDRESHWAR

Worshipping Chandreshwar Ling gives mental peace and clarity in thoughts.

Those who have afflictions in their horoscope on account of adverse planetary position of moon, perform special poojas at Chandreshwar temple for remedy.

Chandreshwar Ling also finds mention in Ling Puraan, Chapter 1 of the supplement thereto.

The temple houses Sidheshwari Devi and is a Shakti Peeth. According to learned pundits, if a devotee sees his reflection in the water of Chandra Koop, his sins for the past two births will be removed. Any ordinary pooja will yield multiple benefits in this temple.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.7/124, Siddheshwari, Chowk Varanasi. One can travel upto Chowk by Cycle Rickshaw and walk to this place. Siddheshwari temple is an important landmark. Alternatively, devotees can approach the place by boat upto Scindia Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 a.m to 9.00 p.m. Aarties are performed at 10.00 a.m. and 09.00 p.m. While regular poojas are conducted by the

Priest, Special poojas are performed on important days like Shivratri and certain Ekadasi days.

POOJARIS OF THE TEMPLE

Shri Drona is the Poojari of the temple. He contacted in his Cell no. 9454593696 for performing any special pooja etc.

MANGALESHWAR

Once Lord Shiva was very unhappy because of separation from Devi and one drop of sweat from his forehead fell on the ground. Out of this combination of sweat and Bhoomi (earth) one male child was born and Bhoomi Devi reared this child.

Because of the association of Bhoomi with his birth, the child was called Bhaumakumar. The boy came to Kashi and reached a Shakti Peeth called Pancha Mudra Maha Peeth. He installed a Shiv Ling at that place and underwent severe Tapas.

After a long time, Visweshwar appeared before him, named him Angarak and gave him the title of Mahagraha. (Out of nine grahas/planets in astrology, Angarak or Mangal or Kuja was termed as a the largest planet). Lord Shiva also told that when Tuesday and Chaturthi combine (Angarak Chaturthi) and a devotee performs pooja/archana of the Shiv Ling installed by Angarak (which is called Mangaleshwar), the devotee is blessed with unending prosperity and happiness. (Kashi Khand, Chapter 17).

Pooja/archana performed at Mangaleshwar will be beneficial for those devotees who have afflictions connected with Mars (Mangal) in their horoscope. Besides, this Shiv Ling is located under the spiritual influence of a powerful Shakti Peeth called Pancha Mudra Maha Peeth and any ordinary pooja is sufficient for deriving multiple benefits.

In Sanskrit, Tuesday is referred to as Bhauma Vasar. Tuesday is connected to Mars planet and the word Bhauma has connection with the incident narrated in paragraphs above.

Mangaleshwar is also called as Angareshwar. Ling Puraan, Chapter 4 of the supplement also eulogises this Ling. According to this, when Tuesday

combines with Chaturti or Ashtami, devotees should take bath in Ganges and perform pooja of Mangaleshwar. They will attain their desires and also get rid of all diseases.

LOCATION OF THE TEMPLE

Mangaleshwar temple is located at Ck-7/158, Scindia Ghat in the premises of Atma Veereshwar temple. This place can be reached by boat through Scindia Ghat. Alternatively one can travel in cycle rickshaw upto Chowk and walk down the gullies to reach the temple.

TYPES OF POOJAS

The temple is open for worship 05.00 a.m. to 11.30 a.m. and from 12.30 p.m. to 9.30. Special Aarti is held from 07.00 to 8.30 p.m. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Mun Mun Guru is one of the Poojaris of the temple and he can be contacted in his Cell number (0) 9792820159 for doing any special pooja.

BUDHESHWAR

According to Kashi Khand, once Chandra (Moon) got deeply infatuated with Tara, wife of Brihaspati. Despite warnings by Devas, Chandra forcibly took Tara with him. In spite of many requests and pleadings Chandra kept Tara with him for several days and refused to part with her.

The matter was referred to Rudra Dev who attacked Chandra with a weapon called Pinak. Chandra also retaliated. However, at the end Tara was separated from Chandra and handed over to Brihaspati.

Soon Brihaspati realised that Tara was pregnant. He asked her to get rid of that to-be born child from her womb. She did so in the garden, but by that time the child was fully developed. The moment the baby touched the ground, the entire assemblage of the Devas came to know about the birth of a child. All of them insisted on knowing from Tara as to who was the father of the child, but Tara kept silent.

In the meantime, the newly born child who was very intelligent (with Buddhi) threatened that he would curse Tara unless she revealed the truth. Finally Tara revealed that Chandra was the father of the child. Considering the high level of intelligence of the child (Buddhi), he came to be called Budha. Budha sought permission from Chandra to go to Kashi and pray to Lord Shiva, to which Chandra agreed.

Budha came to Kashi, installed a Ling and started worshipping Lord Shiva for several years. Finally Lord Shiva appeared before him and blessed him stating that the Ling installed by Budha be known as Budheshwar and those who worship this Ling will attain highest level of intelligence and such level of intelligence will always remain with the devotee despite his age. (Kashi Khand, Chapter fifteen).

Further, this Ling also finds mention in Ling Puraan, chapter 6 of the supplement. A devotee who worships Budheshwar will find that all his desires are easily attained.

People having weak Budh (Mercury) in their horoscopes or where the planet Budh is afflicted perform rituals seeking remedial measures for such afflictions.

Besides, this Shiv Ling is located under the spiritual influence of a powerful Shakti Peeth called Pancha Mudra Maha Peeth and any ordinary pooja is sufficient for deriving multiple benefits.

LOCATION OF THE TEMPLE

Budheshwar temple is located at Ck-7/158, Scindia Ghat in the premises of Atma Veereshwar temple. This place can be reached by boat through Scindia Ghat. Alternatively one can travel in cycle rickshaw upto Chowk and walk down the gullies to reach the temple.

TYPES OF POOJAS

The temple is open for worship 05.00 a.m. to 11.30 a.m. and from 12.30 p.m. to 9.30. Special Aarti is held from 07.00 to 8.30 p.m. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Mun Mun Guru is one of the Poojaris of the temple and he can be contacted in his Cell number (0) 9792820159 for doing any special pooja.

BRIHASPATEESHWAR

Brihaspati or Guru was the son of Angira. He was having all the good qualities of a gentleman, leader, good Samaritan, respectful to the elders and teachers etc.

He came to Kashi, installed a Shiv Ling and performed prayers to Lord Shiva for several years at a stretch. Lord Shiva appeared before him through that Ling in the form of Jyoti (Divine Light).

On seeing Lord Shiva, Brihaspati became ecstatic and started singing praises of Lord Shiva whereupon the Lord granted that Brihaspati will be the Lord of all Devas. Since Brihaspati had sung prayers of Lord Shiva, the latter also granted that Brihaspati will be called Vachaspati (having excellence in speech). The Ling installed by Brihaspati will be called Brihaspateeshwar.

Lord Shiva further stated, a devotee who performs pooja etc. of Brihaspateeshwar on a regular basis will get all his wishes fulfilled. Lord Shiva then summoned Lord Brahma, Lord Indra and other Devas. With all those celestials around, Lord Shiva ordained that Vachaspati (Brihaspati) will be the Guru (Teacher) of all Devas. Vachaspati will become the lord of all intelligent persons.

A devotee who performs prayers at Brihaspateeshwar on Thursday when Pushyami Star conjoins, will be successful in all his endeavours. (Pushyami star is called Poosam in Tamil and Pooyam in Malayalam). A person who prays to Brihaspateeshwar for six consecutive months is cleansed of all his sins. (Kashi Khand, Chapter 17). Further, this ling also finds mention in Ling Puraan, Chapter 6 of the supplement.



BRIHASPATEESHWAR

People having weak Guru (Jupiter) in their horoscopes or where the planet Guru is afflicted, perform rituals seeking remedial measures for such afflictions.

Besides, this Shiv Ling is located under the spiritual influence of a powerful Shakti Peeth called Pancha Mudra Maha Peeth and any ordinary pooja is sufficient for deriving multiple benefits.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.7/133, Scindia Ghat, Varanasi, opp. Atma Veereshwar temple. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Scindia Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 a.m to 9.00 p.m. Aarties are performed at 6.00 a.m., 2 p.m. and 10 p.m. Besides the above aarties, special aarties are held on Thursdays and Fridays at 11.00 p.m. also. While regular poojas are conducted by the Priest, Special poojas are performed on important days like Shivratri and certain Ekadasi days. Aarti is performed daily at morning, afternoon and night.

POOJARIS OF THE TEMPLE

Shri Kali Charan Mishra is the Poojari of the temple.

SHUKRESHWAR

Long time ago, Shukra came to Kashi, intalled a Shiv Ling, dug a Well and started worshipping Lord Shiva by offering various prayers. He offered various types of flowers, leaves etc. in the course of his pooja. Shukra thus

prayed to Lord Shiva for several years. Despite his devotion, Lord Shiva did not appear before him.

Shukra then started surviving by consuming the fumes of burnt rice husk and he continued his sincere prayers for a long long time. Finally Lord Shiva appeared before him and blessed him with divine wish. Shukra started singing various kinds of praises of Lord Shiva and again started performing various Poojas. Lord Shiva was overwhelmed by Shukra's sincerity and stated that the latter will be regarded as his (Lord Shiva's) own son.

Lord Shiva also told him the secret of Mrita Sanjivini (elixir or potion capable of giving life to the dead). Lord Shiva also granted that Shukra will shine in the Galaxy among all planets and those marriages which are consummated with Shukra in a favourable position will be blissful and happy marriages. (Even today, when marriages are fixed, the astrologers ensure that Shukra's planetary position is not adverse).

Those who worship the Ling installed by Shukra (Lord Shiva named this Ling as Shukreshwar) will be blessed with all happiness and attainment in life. A devotee who performs pooja etc. of Shukreshwar Ling for one year with complete devotion will be blessed with good children and will attain all happiness. After narrating all these, Lord Shiva disappeared into the Shukreshwar Ling. (Kashi Khand, Chapter 16).

Ling Puraan, Chapter 12 to the supplement, as well as Chapter 92, Shlok 93 to 94 eulogises this Ling. Devotees will get rid of all their sins and they will have no rebirth.

There is a well called Shukra Koop nearby which is supposed to have divine properties. It is believed that touching the water from Shukra Koop is equivalent to performing Ashwa Medha Yagna.



SHUKRESHWAR

Even today, when a person is having a very good time, people regard him as having a Shukra Dasa (time allotted to Shukra in a person's life). Similarly, for marriage purpose Shukra is given much importance. People having afflictions to Shukra in their horoscope can benefit from performing pooja archana of Shukreshwar. This Shiv Ling falls in the vicinity of Shakti Peeth called Kalika Peeth and is considered very powerful.

LOCATION OF SHUKRESHWAR

Shukreshwar is located in a lane parallel to the lane occupied by Annapurna temple and Visweshwar temple at D-8/30, Kalika Galli. The place of worship is open practically throughout the day.

TYPES OF POOJA

The temple is open for darshan through a window throughout the day. There are no specific poojas. People only worship this deity.

SHANEESHWAR

According to Kashi Khand, Surya was born to Kashyap and Dakshayani. Surya married a lady named Sangya, who was very devoted to her husband, as is expected of dutiful wives.

In due course, two sons and one daughter were born to them. The first one was a boy named Vaivasvathamanu, second again a boy named Yamraj and third was a girl named Yamuna. However, Sangya somehow felt that the heat emanating from Surya was increasingly becoming unbearable.

Sangya created a clone of herself who was named Chhaya (shadow). She was an alter ego (splitting image) of Sangya. Under instructions from Sangya, Chhaya was to perform the role of Sangya, spend her life as wife of Surya, without disclosing the secret to any one. She was also expected to take good care of the above three children. After getting an assurance from Chhaya, Sangya went away to her father's house.

After some time, Chhaya gave birth to three children of which the second one was Shani. But once her own children were born she started showing lesser and lesser love to the children of Sangya. Surya came to know

about this and got extremely angry whereupon, Chhaya divulged the secret. However, considering her innocence, Surya pardoned her.

Surya went in search of Sangya who was undergoing severe and intense prayers. Surya was overwhelmed and pardoned her too. The boy Shani, born out of Surya and Chhaya came to Kashi, installed a Ling which was later called Shaneeshwar and started worshipping Lord Shiva. He was blessed by Lord Shiva.

A person who has darshan of this Ling and performs pooja of this Ling on Saturdays will be free from all his afflictions on account of Shani (Shani Dasa, Sade-Saathi etc.) (Kashi Khand Chapter 17).

LOCATION OF SHANEESHWAR

Shaneeshwar Ling is located at Vishwanath Temple at southern door, No. Ck. 35/19. For directions to reach this place, kindly refer to Visweshwar temple. Shanishwar ling has got one boundary made of brass. If a devotee enters through the main door of the temple, he should immediately take a left turn and Shaneeshwar Ling is located in the corner, somewhat below the ground level.

TYPES OF POOJA

Common aarties are conducted by temple authorities. Devotees may perform pooja by self subject to the regulations of the temple. Since Visweshwar temple is heavily guarded by police and other forces, it may not be possible to freely sit and perform poojas.

POOJARIES OF THE TEMPLE

The temple is under the management of Administration. Devotees can perform pooja of this Ling by themselves but they may not be allowed to take a long time for their prayers.

NAKSHATRESHWAR

Long time back sixty beautiful girls including Rohini came to Kashi and started intensely worshipping Lord Shiva. They reached the place where

Varuna river joins Ganga River, installed a Ling called Nakshatreshwar and began performing Pooja of Lord Shiva.

Lord Shiva appeared before them and desired to know their wishes. The beautiful girls prayed that each of them wanted a husband as powerful and handsome as the Lord himself. Lord Shiva granted that all their wishes will be fulfilled and stated that they will reside in a celestial world which will be even above Chandra Lok.



NAKSHATRESHWAR

Devotees who worship Nakshatreshwar will be free from any afflictions caused by any planet or Nakshatra in their horoscope. The devotees, after their death, will reach the celestial world where these beautiful girls have been ordained to live by Lord Shiva.

LOCATION OF NAKSHATRESHWAR

Nakshatreshwar is located at A.37/51, Raj Ghat Fort, Adi Keshav Temple. Devotees can travel upto this place by autorickshaw or cycle rickshaw or car.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 12. Noon and from 04.00 p.m. to 10.00 p.m. The timings may be flexible. At times when the main gate is closed, devotees can have darshan through the grill gate.

POOJARIES OF THE TEMPLE

The temple is under the charge of Shri C.P. Tripathi and for performing any special pooja like Rudra Japam etc. he may be contacted at his Cell (0)9795387929.

SHIV LINGS WORSHIPPED FOR REMEDIES IN RESPECT OF RAHU/KETU AFFLICTIONS (KAAL SARP DOSH ETC)

KARKOTAK NAGESHWAR

Kashi Khand Chapter 66 describes various Teerths (Sacred Ponds) and Shiv Lings around Jyeshtheshwar Ling. In that context, the sacred Epic mentions Karkotak Nag and Karkotak Vapi (Well).

A person who bathes in Karkotak Well and worships Karkotak Nageshwar need not have fear of death due to any kind of poison. No venom will be able to find way inside his body.

It is worth mentioning here that Karkotak Nageshwar Ling is submerged in the water of Karkotak Well. When the water level recedes or the water is removed for cleaning purposes, the Ling becomes visible. However, as long as the Ling remains submerged in the water, the water in the well attains divinity and people pray this well with all divinity. Just two days before Naag Panchami day, the water is drained out and there are steps leading to the bottom. Devotees reach the bottom and worship the divine Shiv Ling. Special poojas are performed for removing negativities due to Rahu Ketu afflictions as well as Kaal Sarp Dosh etc.



KARKOTAK NAGESHWAR

Devotees at the bottom of the well after water is drained out, on Naag Panchami day. Nivaran Pooja for Kaal Sarpa Dosham done for the Shiv Ling Karkotak Nageshwar (Decorated with cloth etc). The person to the right is Shri Pandey, Punditji.

However, at the main entrance just before going to the Nag Kuan, there is a temple, where one Shiv Ling has been installed which is worshipped as Nageshwar.

Devotees who worship this Ling will gain control over snakes which also means that they will have no fear of snakes (Ling Puraan, Chapter 7 of the supplement).

LOCATION OF KARKOTAK NAGESHWAR

Karkotak Nageshwar is located at J-26/206, Nag Kuan. The place is located at Jaitpura. Devotees can travel upto Jaitpura Police station and enquire about Nag Kuan which is a famous place. There is another Karkoteshwar Ling just above the water level in the Nag Kuan with an image of serpent etched nearby. This Ling is also worshipped by devotees.

TYPES OF POOJA

The place of worship is open from 05.30 a.m. to 12.00 Noon and from 04.00 p.m. to 09.00 p.m. Aarties are performed in the morning and evening.

There is heavy rush in this temple on Nag Panchmi day which falls in the month of Shravan. Till some time back, serpents used to come to this place, but according to locals, due to increase in population, serpents are not visible nowadays.

POOJARIES OF THE TEMPLE

Shri Tulsi Pandey is the poojari of the temple and he can be contacted on his Cell No. (0)9889772817.

VASUKEESHWAR

According to Kashi Khand, Chapter 66, Lord Kartikeya was describing the Lings found around the four sides of Jyeshtheshwar Ling. Towards the South of Jyeshtheshwar, there is mention of Vasukeeshwar Ling. There is also mention of Vasuki Kund besides the above ling. Special importance is attached to performing pooja, giving alms etc. at Vasukeeshwar Temple (Kashi Khand, ibid) after taking bath at Vasuki Kund. Devotees will not have any fear on account of snakes (Sarp Dosh).

Devotees have been advised to perform pooja etc. on Naag Panchami Day which falls in the months of July-August. The temple also contains the idol of Vasuki Nagraj. Vasuki Nagraj is the huge serpent which was used as a rope by Devas and Asuras in Sagar Manthan (churning of ocean) for extracting Amrit.

It is believed that Vasuki Kund (mentioned at para two above) was formed out of sweat emanating from of the body of Vasuki Nagaraj. While there is no trace of Vasuki Kund in the present day, old timers believe that a river called Vasuki still exists below the premises and may be flowing underground.

Special poojas are performed as remedial rituals for Rahu Ketu afflictions as also Kaal Sarp Dosh. This Shiv Ling comes under the spiritual influence of a powerful Shakti Peeth called Pancha Mudra Maha Peeth and pooja worship performed here yields multiple benefits.



VASUKEESHWAR

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.7/155, Scindia Ghat, Varanasi, near Brihaspateshwar temple. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Atma Veereshwar Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Scindia Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 a.m to 9.00 p.m. Aarties are performed at 10.00 a.m. and 09.00 p.m. While regular poojas are conducted by the

Priest, Special poojas are performed on important days like Shivratri and certain Ekadasi days.

Besides the above poojas etc., devotees who are afflicted with Kaal Sarp Dosh get rid of the evil afflictions by performing special pooja at this temple.

POOJARIS OF THE TEMPLE

Shri Yadunandan Mishra is the Poojari of the temple and he can be contacted in his Cell number (0)9839515195 for doing any special pooja.

SHIV LINGS INSTALLED BY RISHIS

AGASTHYESHWAR

Sage Narad came across Vindhya mountains and told the latter that Sumeru Mountain was growing in height and Vindhya mountain would soon be surpassed. Irked by this, Vindhya mountain started growing higher and higher. In the process, he blocked the sunlight to major part of the world. This created chaos. Many of the living beings, plants etc. started to die. Devas and other learned men ran to Lord Brahma and pleaded with him to intervene. Lord Brahma advised them to go to Kashi and take up the matter with Sage Agasthya.

Devas alongwith Brihaspati came to Kashi and straight away went to Sage Agasthya's Ashram. They saw a serene atmosphere where the Sage was praying to Lord Shiva in the form a Shiv Ling installed by the former. The Shiv Ling was known as Agasthyeshwar. Sage Agasthya had dug a kund which was later called Agasthya Kund where he used to take bath daily and perform all the pooja and rituals in worship of Lord Shiva. Kashi Khand, Chapter 3 has described in detail the tranquil and divine ambience of the Ashram.



AGASTHYESHWAR

Devotees should take bath in Agasthya Kund and perform the rituals for their forefathers. They should worship Agasthyeshwar. Such devotees will be absolved of all their sins. All their sufferings will vanish and they will reach heaven after their death. (Kashi Khand, Chapter 61).

Those devotees who take bath in Agasthya kund and perform the rituals for their forefathers, will derive full benefits of staying in Kashi. (Kashi Khand, Chapter 26).

LOCATION OF AGASTHYESHWAR

Agasthyeshwar Ling is located at D.36/11, August Kund Mohalla. This will come somewhere in the vicinity of Nattu Kottai Chatram. Devotees who approach from Godowlia will come across a big jewelry show room (previously Susheel Cinema). Immediately after the shop, they should take a left turn and at the end of the lane they should take another left turn and climb the huge steps on the right.

Agasthya Kund is almost fully dried up but the entire locality is known by the name of August Kunda in reverence to Sage Agasthya and Agasthyeshwar Ling.

TYPES OF POOJA

The place of worship is open from 09.00 a.m. to 09.00 p.m. Devotees can worship as per their convenience.

POOJARIES OF THE TEMPLE

Shri Sanjay Roha is the priest of the temple and can be contacted on his Cell No. (0)9450528883 for performing any special pooja etc.

ANGEERAYESHWAR

Kashi Khand, Chapter 18 mentions that various Lings have been installed in the holy city of Kashi by great Rishis (Sages). It is worth mentioning here that on account of intense prayers to the Lords, the Sages have attained divine powers.

In Harikes gardens, Sage Angeeras has installed a Shiv Ling which is known as Angeerayeshwar. Devotees who worship this Ling will achieve Tejas (radiant energy) and will reach heaven after death.

LOCATION OF ANGEERAYESHWAR

Angeerayeshwar is located at D-35/77, Jangambari Mutt, Jangambari, Varanasi. This is a famous place and can be reached by rickshaw. The Shiv Ling is located on the right side when a devotee enters the main gate.

TYPES OF POOJA

The Ling is installed inside the premises of Jangambari Mutt. However, devotees can have darshan as per their convenience. People can perform pooja on their own. Our enquiries revealed that the place of worship is open from 06.00 a.m. to 09.00 p.m.

GAUTAMESHWAR

Kashi Khand, Chapter 97 mentions various Shiv Lings all around Kashi.

Among various Lings, Kashi Khand mentions one important Shiv Ling named Gautameshwar in the vicinity of Muchkundeshwar. This Shiv Ling is stated to be installed by Sage Gautam.



GAUTAMESHWAR

Devotees who worship this Ling will derive all happiness and will attain Moksha. According to Ling Puraan, Chapter 13 of the supplement, a devotee who worships Gautameshwar will see that all his sins are washed away and he will derive the fruits of learning Saam Veda.

LOCATION OF GAUTAMESHWAR

Gautameshwar is located at D.37/33, Kashinaresh Shivala, Godowlia. This comes in the proximity of Marwari Hospital and is quite famous. According to old timers, there was intense dispute regarding worship of this deity and matter was referred to the then Kashi Raja, who after protracted legal cases, acquired the entire area and constructed the temple. Therefore, this temple is known as Kashi Naresh Shivala.

TYPES OF POOJA

The place of worship is open from 04.00 a.m. to 12 noon and from 04.00 p.m. to 10.00 p.m. Aarties are conducted in the morning and evening. Shayan Aarti is conducted just before closure of the temple.

POOJARIES OF THE TEMPLE

Shri Ram Dayal Pathak and Vindhyachali Devi are attached to the temple and their turn comes in rotation for period of one year each.

KAMESHWAR

Lord Skanda (Kartikeya) was describing the Kashi Mahatmya to Agastya Rishi in Kashi Khand. According to Lord, Durvasa Rishi (who is well known for his temper) travelled worldwide and reached Kashi. He dug a kund (pond) for taking bath and installed a Shiv Ling nearby where he performed pooja and archana of Lord Shiva.

For some reasons he got angry and was about to curse Kashi and its denizens. At this point, Lord Shiva appeared in person before him and Durvasa lost his anger. Lord Shiva granted a divine wish to Durvasa. Durvasa requested that the Kund dug by him should be known as

Kamkund and the Ling installed by him should be called as Kameshwar Ling. Lord Shiva granted boon accordingly.

Lord Shiva said, when Saturday, Trayodashi (13th day after Amavasya or Poornima) and Pradosha day coincide, persons taking bath in Kamkund and performing pooja of Kameshwar are cleansed of all their sins, their wishes will be fulfilled and they will reach heaven after death. (Kashi Khand, Chapter 85).



KAMESHWAR

According to Chapter 7, supplement of Ling Puraan, all desires of the devotees will be fulfilled if they worship Kameshwar Ling. Devotees should perform pooja with fragrant incense stick and by uttering mantras with namaskaar. Chaitra month, shukla paksha Triodashi (Pradosham) is very auspicious for worship of Kameshwar.

Kamkund is now fully dried up and apparently buildings have been constructed over the spot. Instead of the bath envisaged in Kamkund, people take bath in river Ganges now. In Kashi Khand there is mention of both Durvaseshwar Ling and Kameshwar Ling with reference to the above incident of Sage Durvasa.

LOCATION OF THE TEMPLE

Kameshwar Temple is located at A-2/9 North of Trilochan. The temple is approachable from a famous locality called Prahlad Ghat (after Machhodari). Devotees can travel upto Prahlad Ghat Chauraha by rickshaw and walk on foot to the temple. There are two lings in the temple. The bigger Ling is referred to as Durvaseshwar Ling and the smaller Ling is referred to as Kameshwar Ling or Man Kameshwar Ling. While Durvaseshwar Ling is symbolic of Bhakti, Kameshwar Ling symbolizes Shakti.

TYPES OF POOJAS

The temple is open for worship from 05.00 a.m. to 12.00 Noon and 05.00 p.m. to 10.00 p.m. Mangala Aarti is held at 5.30 a.m. and Shayan Aarti at 09.30 p.m. According to old timers, if a person is afflicted with frequent bouts of anger on account of Mangal (Kuja) affliction, pooja etc. performed at this temple will rectify the problem. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Rajesh Giri is the Poojari of the temple and he can be contacted in his Cell number (0) 9839703054 for doing any special pooja etc.

MUCHKUNDESHWAR

Kashi Khand, Chapter 97 mentions various Shiv Lings all around Kashi. Among various Lings, Kashi Khand mentions one important Shiv Ling named Muchkundeshwar. This Ling is stated to be installed by the great Muchkunda Rishi.



MUCHKUNDESHWAR

Devotees who worship this Ling will derive all happiness and will attain Moksha. A devotee who performs pooja of this Ling will derive the benefits of performing Yagyas. (Ling Puraan, Chapter 13 of the supplement).

LOCATION OF MUCHKUNDESHWAR

Muchkundeshwar is known by the name of Baradeo and is located near Jaipuria Bhavan (Godowlia area) on the left turning just before the Bhavan. This turning leads to Kodai Chowki. In fact, the locality is also known as Baradeo.

TYPES OF POOJA

The temple is open for worship from 06.00 a.m. to 11.00 a.m. and from 05.00 p.m. to 09.00 p.m. Aarties are held in the morning and evening.

PULAHESHWAR/PULASTHEESHWAR

Kashi Khand, Chapter 18 mentions that various Lings have been installed in the holy city of Kashi by great Rishis (Sages). It is worth mentioning here that on account of intense prayers to the Lords, the Sages have attained divine powers.

Towards the north of Swarg Dwar is the Ling of Pulaheshwar. This Ling has been installed by the great Sage Pulaha.

Devotees who worship Pulaheshwar Ling will reach the Prajapati Lok after death (Prajapati Lok is considered to be that part of heaven where intellectual people reside).



PULAHESHWAR

LOCATION OF PULAHESHWAR

Pulaheshwar is located at Ck.33/43, Thakurdas Surekha Bhavan in Brahmanal Chouraha. This is on the way to Manikarnika Ghat. The premises is having a platform made of marble and this is the easy identification. People can travel upto Chowk by rickshaw and walk upto this place by foot. Brahmanal Chouraha/Swargdwar is an important landmark.

There is another Ling installed by a great Sage Pulasthia and known as Pulastheeshwar in the same premises. Both the pious Shiv Lings can be worshipped side by side.

TYPES OF POOJA

The Ling is installed inside the premises of a private person. However, devotees can have darshan throughout and perform pooja on their own.

VASHISHTESHWAR

Kashi Khand, Chapter 18 mentions that various Lings have been installed in the holy city of Kashi by great Rishis (Sages). It is worth mentioning here that on account of intense prayers to the Lords, the Sages have attained divine powers. Sage Vashisht has installed this Ling.

A devotee who worships Vashishteshwar Ling in the Shokavan Forest will reach the Prajapati Lok after death (Prajapati Lok is considered to be that part of heaven where intellectuals reside). Kashi Khand mentions Varuna River in reference to Vashishteshwar Ling. This Ling also finds mention in Chapter 1 of the supplement to Ling Puraan.

LOCATION OF VASHISHTESHWAR

There are two places where Vashishteshwar Ling is supposed to be located. One is trans Varuna, after Varuna Sangam. Other Ling is at Ck.7/161, Sankata Ghat. According to locals, the second one is worshipped as Vashishteshwar. People can travel upto Chowk by rickshaw and walk upto this place by foot via Sankata Devi temple which is a famous landmark. Alternatively, they can take a boat ride upto Sankata Ghat and walk up the steps.

TYPES OF POOJA

The place is open for worship throughout. There is no specific poojari for the temple.

VAMADEVESHWAR

Kashi Khand Chapter 100 describes various places of worship and various types of religious tours which should be undertaken by devotees.

According to Kashi Khand devotees should undertake Antargrihi Yatra daily whereby they have to worship various deities.

Among other deities are the Shiv Lings which have been installed by Vashisht and Vamdev. The Ling installed by Vamdev is known as Vamadeveshwar. Devotees who worship this ling will see that all their obstacles in life will be driven away by the Lord.

LOCATION OF VAMADEVESHWAR

Vamadeveshwar is located at Ck.7/161, Sankata Ghat. People can travel upto Chowk by rickshaw and walk upto this place by foot via Sankata Devi temple which is a famous landmark. Alternatively, they can take a boat ride upto Sankata Ghat and walk up the steps.

TYPES OF POOJA

The place is open for worship throughout. There is no specific poojari for the temple.

VYASESHWAR

Once Sage Vyas, who is credited with composition of eighteen Puranas including Mahabharata and Skanda Purana, entered into an argument with other Sages as to who is the Supreme Lord. Sage Vyasa insisted that Lord Vishnu is the supreme and none else. To prove his point he arrived at Kashi alongwith ten thousand disciples.

He took bath in Panchganga, offered worship at Bindu Madhav temple of Lord Vishnu and started singing praises of Lord Vishnu. Then alongwith his disciples he started reciting Vishnu Bhajans and reached Visweshwar temple. His recitations reached a crescendo and he started dancing around the temple, all the while singing praises of Lord Vishnu, with one hand raised. Hearing this, Nandi immobilized the raised hand of Sage Vyas and made the latter speechless. Soon Lord Vishnu arrived at the spot and told Sage Vyas that the latter had committed a crime. It is Lord Shiva who is the ultimate God and the divine powers which Lord Vishnu possesses have been given by the former.

Sage Vyas, through his gestures, expressed that his hand and tongue were immobilized and pleaded with Lord Vishnu for restoration of the movement of his limb and tongue. Lord Vishnu gently patted the larynx of Sage Vyas and the latter started singing praises of Lord Shiva. Nandi observed this

and cast a glance at the immobilized hand of Sage Vyas and soon mobility returned to the hand as well.

Sage Vyas installed a Shiv Ling in Kashi near Ghanta Karna Pushkarini and started worshipping Lord Shiva. Since then Sage Vyas has never left Kashi. The Ling installed by Sage Vyas was called Vyaseshwar and a person who worships Vyaseshwar will attain ultimate knowledge in life and will reach heaven after demise.

Kashi Khand has advised devotees to take bath in Ghanta Karna Pushkarini and worship Vyaseshwar. According to Chapter 8 of supplement to Ling Puraan, devotees of Vyaseshwar will attain Moksha.

LOCATION OF VYASESHWAR

Vyaseshwar is located at Karn Ghanta Pond and devotees can have darshan from a distance only. During rainy season, the pond's level rises and the Vyaseshwar Ling gets submerged. According to old timers, due to special divine powers, the pond has never dried up despite water being drawn therefrom for several decades, whereas several other Teerths/ponds have dried up. While Kashi Khand has attached importance to Ghanta Karna Pushkarini (Karna Ghanta Pond), people do not take bath at that place now.

YAGYA VALKESHWAR

On the request by Goddess Parvati, Lord Shiva narrated the various deities/Shiv Lings/Teerths (Sacred Ponds) spread over the expanse of Kashi. (Kashi Khand, Chapter 97).

Towards the south of Krishneshwar is a Shiv Ling known as Yagya Valkeshwar. This Ling is stated to be installed by Yagya Valkya Rishi. Devotees who worship Yagya Valkeshwar will be blessed with increase in Brahma Tejas (radiating energy for students). This Ling is eulogized in Ling Puraan, Chapter 1 to the supplement.

LOCATION OF YAGYA VALKESHWAR

Yagya Valkeshwar is located next to Krishneshwar at No. Ck.7/159. The Shiv Ling is facing the east and is in the corner of the building. Devotees

can reach this place by travelling upto Chowk by rickshaw and walking on foot via Sankata Devi temple (famous landmark). Alternatively, they can take a boat ride upto Sankata Ghat and climb the steps.

TYPE OF POOJA

This place of worship is open throughout and devotees can perform pooja by themselves.

SHIV LINGS INSTALLED BY SHIV GANS

(SERVITORS OF LORD SHIVA)

BHARA BHOOTESHWAR

Lord Shiva was in Mandarachel and Kashi was ruled by a very pious and religious King named Divodas. In his Kingdom every one was very happy and there was all round prosperity. He had reached an understanding with Lord Brahma that as long as he was ruling, Devas and other celestial beings should stay away from Kashi and should not create any disturbance in Kashi.

Lord Brahma more or less agreed to it but on one condition that King Divodas should prove to be an excellent administrator and all people living in Kashi and visiting Kashi should be treated well in their religious pursuits. The King agreed and accordingly gave excellent governance.

Lord Shiva was very upset at being away from Kashi for a long time and he wanted to make King Divodas commit some mistake. Accordingly, he sent sixty four Yoginis to create some disturbance, but they were enthralled by the beauty and serene surroundings of Kashi which appeared to be a part of heaven. They ultimately settled down there.

When the Yoginis failed to return, Lord Shiva sent Lord Surya with instructions to create some disturbance in Kashi so as to defeat King Divodas in his resolve. Lord Surya came to Kashi and disguised himself as an astrologer, a learned scholar, a religious propagator, a businessman, a brahmin etc. But he could not find any fault with any person in Kashi or the governance of King Divodas. Lord Surya was also very much attracted towards Kashi and the beauty of the city. Lord Surya thought, if he went back to Mandarachel without fulfilling the wishes of Lord Shiva, the latter would get angry.

Lord Surya finally decided to stay in Kashi. He said to himself, disobeying the instructions of Lord Shiva is a sin, but by staying in Kashi and undertaking religious activities, such sins will easily get cleansed. Accordingly Surya settled down in Kashi for the time being.

When Lord Surya did not return, Lord Shiva sent Lord Brahma to Kashi with the same mission. Lord Brahma also did not return. Then Lord Shiva

sent several of his Shiv Gans to Kashi in batches. These Shiv Gans arrived at Kashi and they also found the place enchanting. They installed several Shiv Lings and started performing pooja of these lings. When the first batch did not return, subsequent batches of Shiv Gans were sent and they also did not return.

In one of the batches one Shiv Gan known as Bhara Bhoot arrived at Kashi and being enthralled by the beauty of the divine surroundings, installed a Shiv Ling which was named after him as Bhara Bhooteshwar and started praying to Lord Shiva.



BHARA BHOOTESHWAR

Devotees who worship Bhara Bhooteshwar Ling in Kashi will attain Mukti.

This finds mention in Ling Puraan, chapter 9 of the supplement where the Ling has been amply eulogised.

Kashi Khand, Chapter 55 further states that those who do not worship this deity will remain a burden in this earth just as a huge tree which does not yield any fruits.

LOCATION OF BHARABHOOTESHWAR

Bharabhooteshwar is located at Ck.54/44, Raja Darwaja. If a devotee proceeds from Chowk to Neechibaug, immediately after Chowk Police Station there is a left turn which leads to Raja Darwaja. After walking for about 150 yards, there is a small right turning where this temple is situated. Devotees may ask for directions in the general locality. Devotees can reach Raja Darwaja by rickshaw. At times due to heavy rush, they may

have to get down at Chowk – Neechibaug road and walk on foot to Raja Darwaja.

TYPES OF POOJA

The temple remains open from 06.00 a.m. to 09.00 a.m. and for about 2 hours in the evening. Timings are flexible. However, there is a grilled window through which devotees can have darshan throughout.

Various other Shiv Gans also installed Shiv Lings in Kashi and worshipped Lord Shiva.

KIRATESHWAR

One Shiv Gan named Kirat installed a Shiv Ling called Kirateshwar. Devotees who worship this Ling in Kashi will shed all fears in their lives. (Kashi Khand, Chapter 55). Further, Kashi Khand, Chapter 69 states that devotees who worship Kirateshwar which is behind Bharabhooteshwar, will not have any rebirth.

LOCATION OF KIRATESHWAR

Kirateshwar is located at Ck.52/15, near Bharabhooteshwar. If a devotee proceeds from Chowk to Neechibaug, immediately after Chowk Police Station there is a left turn which leads to Raja Darwaja. After walking for about 200 yards, there is a right turn where devotees will find Shyamlal Khatri Attar Merchants (Perfumers). Opposite to this shop is the premises Ck. 52/15 and inside the big gate, there is Narayan Agricultural Industries. Devotees will find Kirateshwar inside the premises, under the ground level.

While Kirateshwar Shiv Ling may not be quite famous, the Attar Merchants are quite famous and devotees will be guided properly. Devotees can reach Raja Darwaja by rickshaw. At times due to heavy rush, they may have to get down at Chowk – Neechibaug road and walk on foot to Raja Darwaja.

TYPES OF POOJA

The temple remains open from 09.00 a.m. to 06.00 p.m. Devotees can worship as per their convenience.

KSHEMESHWAR

One Shiv Gan named Kshemak installed a Shiv Ling and started worshipping Lord Shiva. This Ling came to be known as Kshemeshwar. Kashi Khand, Chapter 55 states that a devotee who worships Kshemeshwar is cleansed of all his sins and will attain happiness and prosperity.

This Ling also finds mention in chapter 14 of supplement of Ling Puraan.

LOCATION OF KSHEMESHWAR

Kshemeshwar is located at Kshemeshwar Ghat at House No. B-14/14, Manasarovar Ghat. People can travel upto Kedarghat by rickshaw and walk on foot upto Kedarghat Post Office and take a right turn towards Kshemeshwar Ghat. The line is located in a house belonging to Kumaraswamy Mutt of Kedar Ghat.

TYPE OF POOJA

Devotees can worship the Kshemeshwar Ling through the Grill gate.

KUKKUTESHWAR

Shiv Gan known as Kukkut arrived at Kashi and being enthralled by the beauty of the divine surroundings, installed a Shiv Ling which was named after him as Kukkuteshwar and started praying to Lord Shiva.

Kashi Khand, Chapter 53 states that a person who worships egg shaped Kukkuteshwar will attain all happiness and will not have residence in womb (there will be no rebirth).

LOCATION OF KUKKUTESHWAR

Kukkuteshwar is located just outside the door opening to the southern side of Durga Devi Temple at Durga Kund. Durga Kund is a famous landmark and people can travel upto this place by cycle rickshaw/auto or car.

TYPES OF POOJA

The temple is open for worship throughout and people can perform pooja on their own.

LANGLISHWAR

Shiv Gan named Langli installed a Shiv Ling and started worshipping Lord Shiva. This Ling came to be known as Langlishwar.

Kashi Khand also advises devotees to make donations to poor people and farmers after worshipping Langlishwar, which will result in accrual of wealth and prosperity to the devotees. This Ling finds mention in Chapter 11 of supplement of Ling Puraan.

Kashi Khand, Chapter 55 states that a devotee who worships Langlishwar will never fall sick and will always remain healthy.

According to Ling Puraan, devotees who worship Lanlishwar will attain Moksha. The Lord always resides in this place.



LANGLISHWAR

LOCATION OF LANGLISHWAR

Langlishwar is located at Ck.28/4 Khowa Gulli Chouraha. Devotees can travel upto Chowk by rickshaw and walk on foot to this place via Khatri Medical Hall.

TYPES OF POOJA

The temple is open from 08.00 a.m. to 10.00 a.m. and from 06.00 p.m. to 08.00 p.m. Aarties are held in the morning and evening.

POOJARIES OF THE TEMPLE

Shri Jai Prakash Pandey is the Poojari of the temple and he can be contacted on his Cell No. (0)9918379713.

PANCHAKSHESHWAR

Panchaksha Shiv Gan installed Shiv Ling named Panchaksheshwar in the vicinity of Trilochaneshwar.

Panchaksheshwar is considered to be a very powerful Shig Ling.

Kashi Khand, Chapter 55 states that a devotee who worships Panchaksheshwar will always be respected in his community.



PANCHAKSHESHWAR

LOCATION OF PANCHAKSHESHWAR

Panchaksheshwar is located near Trilochaneshwar Temple at Trilochan Ghat and is also known as Rudraksheshwar. The temple is approachable from Birla Hospital after Machhodari upto which place, people can travel by Auto or Cycle Rickshaw. Alternatively, they can have a boat ride upto Trilochan Ghat and climb the steps and enter the gully. The municipal number of the temple premises is A-2/56 and there is a hand pump nearby.

TYPES OF POOJAS

The temple is open for worship 05.30 a.m. to 12.00 noon and 05.00 p.m. to 11 p.m.

POOJARIES OF THE TEMPLE

Shri Mithilesh Mishra is available nearby and he can be contacted in his Cell no. (0)9839744493.

PINGALESHWAR

Shiv Gan known as Pingal arrived at Kashi and being enthralled by the beauty of the divine surroundings, installed a Shiv Ling, near Kapardeeshwar, which was named after him as Pingaleshwar and started praying to Lord Shiva.

Kashi Khand, Chapter 53 states that a person who worships Pingaleshwar will be purified by all his sins getting absolved.

LOCATION OF PINGALESHWAR

Pingaleshwar, also called as Nakuleshwar by locals, is located at C-21/40, near Kapardeeshwar in Pisachmochan, which is a famous locality in Varanasi. This place can be reached by cycle rickshaw or auto-rickshaw from Chetganj or Maldahiya or Faatmaan road (Sagra). People visit this Pisachmochan Kund for performing Pind Daan (Shraaddh/ rituals for their forefathers).

TYPES OF POOJAS

The temple is open for worship practically throughout the day. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Kamlesh Tiwari is available at the place and he can be contacted in his Cell number (0)9918989066 for doing any special pooja. Shri Tiwari is also available for helping devotees to perform any rituals for their forefathers at Pisachmochan Kund.

TIL PARNESHWAR

Shiv Gan named Til Parn installed a Shiv Ling and started worshipping Lord Shiva. This Ling came to be known as Til Parneshwar. Kashi Khand, Chapter 53 states that a devotee who worships Til Parneshwar is absolved of all his sins.

Devotees may not be able to perform pooja of all Shiv Lings in detail. They are advised to carry some Ganga Water and Bilva Patras alongwith them. (Bilva Patra are leaves of Bilva tree where the leaves come in trios).

Devotees can pour sacred Ganga Water on Shiv Ling and place one Bilva Patra over the Ling. Great importance is attached to such act.

LOCATION OF TIL PARNESHWAR

Til Parneshwar is located just near the main entrance of Durga Devi Temple at Durga Kund, towards the right side, near a shop selling bangles. Durga Kund is a famous landmark and people can travel upto this place by cycle rickshaw/auto or car.

TYPES OF POOJA

The temple is open for worship throughout and people can perform pooja on their own.

SHIV LINGS DESCRIBED IN CHAPTER 69 OF KASHI KHAND

AMARESHWAR

According to Kashi Khand, Chapter 69, the place where Lord Shiva wore the skin of Gajasur after slaying the latter, was called Rudra Vasam. (Kindly refer to Krithi Vaseshwar).

Once the Lord, in his form as Krithi Vaseshwar, was sitting alongwith Goddess Uma Devi when Nandi offered his prayers and stated that there are 68 places of worship dedicated to Lord Shiva in this holy place. Various idols/Shiv Lings have been brought from several other places by Nandi and installed in Kashi.

From Ganga Sagar Teerth, one Ling by name of Amareshwar has appeared in the Holy city of Kashi.



Devotees who worship Amareshwar will lead a long and happy life, without any fear of untimely death. This Ling also finds mention in Chapter 92, Shlok 134 to 139 in Ling Puraan.

AMARESHWAR

LOCATION OF AMARESHWAR

Amareshwar is located at B-2/20, behind Lolark Kund, Bhadaini. People can travel almost upto Lolark (famous landmark) near Assi and behind Lolark is a building bearing the above number and this Ling is situated in the eastern side of the building, below ground level.

Learned Pundits believe that worshipping this Shiv Ling is equivalent to worshipping Amarnath Shiv Ling.

TYPES OF POOJA

This place is open for darshan throughout and devotees can perform pooja by themselves.

BHEEMESHWAR

From Sapt Godavari Teerth the Lord has appeared in Kashi by name of Bheemeshwar for bestowing happiness and granting Moksha to devotees. All those Devotees who worship Bheemeshwar which is to the east of Nakuleshwar, will be freed from even the most heinous sins committed by them.

On all India basis there are twelve Jyotirlingas and there are twelve important Shiv Lings in Kashi which represent the aforesaid twelve

Jyotirlingas. The above deity is worshipped as Bheema Shankar(Nashik-Pune Road, Maharashtra).

LOCATION OF BHEEMESHWAR

Bheemeshwar is located at Ck.31/12, Kashi Karvat temple. Devotees process northwards from Visweshwar temple towards Saraswati Phatak and ask for Kashi Karvat temple, which is quite famous.

TYPES OF POOJA

The place of worship is open practically throughout the day. The ling can be viewed from the top as it is located below the ground level.

BHOOR BHUVA SUVA LING

From Gandamadan Mountains one Shiv Ling has appeared by itself in Kashi, by name of Bhoor Bhuva Suva Ling. Devotees who worship this Ling will be extremely happy in various parts of heaven.

LOCATION OF BHOOR BHUVA SUVA LING

Bhoor Bhuva Suva Ling is located at No. K.63/26, Bhoot Bhairav locality. (Reference : Book by Pt. Kedarnath Vyas). This is a huge Ling. Devotees can reach this place by travelling upto Kashi Devi temple/Bula Nala/Lohatia by rickshaw and walk on foot upto Jyeshtha Gauri/Bhoot Bhairav.

TYPES OF POOJA

The temple is open in the morning practically through out. Devotees can have darshan or perform pooja on their own as per their convenience.

EESHANESHWAR

According to Kashi Khand, Chapter 14, there was a religious place called Eeshan Puri where Lord Shiva's devotees resided. Eleven of the staunch devotees of Lord Shiva reached Kashi, installed a Shiv Ling called Eeshaneshwar and started praying that Ling. They offered special prayers on Ashtami and Chaturdasi days (eighth and fourteenth day respectively after Amavasya and Poornima).



EESHANESHWAR

Kashi Khand states that if a devotee undertakes fast on Chaturdasi, remains awake the whole of the night, praying to Eeshaneshwar, he will be blessed with all happiness and will attain Moksha (release from rebirth).

According to Ling Puraan, devotees who worship this Ling will not have any rebirth (shlok 104 to 107, Chapter 92).

LOCATION OF EESHANESHWAR

Eeshaneshwar is located at a Mall known as Shahpuri Mall at Bansphatak. The Mall authorities are preserving the temple and they were kind enough to allow the author to offer prayers at this temple.

TYPE OF POOJA

Presently the temple is open from morning to evening. After the Mall becomes fully operational, there may be some timings attached to the temple. Devotees can perform pooja on their own.

HARESHWAR

From Harishchandra Kshetra one Ling by name of Hareshwar has appeared in the Holy city of Kashi. By worshipping this deity, the devotee will always be victorious in his ventures.

LOCATION OF HARESHWAR

Hareshwar is located at A-37/51, Rajghat Fort. Devotees can travel upto this place by autorickshaw or cycle rickshaw or car.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 12.00 Noon and from 04.00 p.m. to 10.00 p.m. The timings may be flexible.

POOJARIES OF THE TEMPLE

The temple is under the charge of Shri C.P. Tripathi and the family has been there for several generations. For performing any special pooja, he may be contacted at his Cell (0) 9795387929.

JATEESHWAR (PATALESHWAR)

From Rameshwaram area (South India) one Shiv Ling has appeared in Kashi in the name of Jata Dev. The Ling is known as Jateeshwar and is located in the vicinity of Eka Danta Vinayak.

A devotee who worships Jateeshwar (Pataleshwar), will get all his wishes fulfilled and will attain Moksha.

LOCATION OF JATEESHWAR (PATALESHWAR)

Jateeshwar (Pataleshwar) is located outside House No.D.32/118, Bengali Tola. Devotees can travel upto Bengali Tola Post Office Gully by rickshaw and then walk on foot. Pataleshwar is quite famous.

TYPES OF POOJA

The deity is open for worship practically throughout the day through a grill opening.

KOTEESHWAR (KOTI LING)

Kashi Khand mentions one Ling, worshipping which devotees will derive the benefits of worshipping One Crore Lings. This Ling is called Koti Ling.

This Ling also finds mention in Ling Puraan Chapter 3 of the supplement as well as in Shlok 148 to 157 of Chapter 97 ibid. According to this, devotees should take bath in Ganges and perform pooja of Koteeshwar Ling which will be equivalent to performing one crore Godaan (donary of cow to deserving person).

LOCATION OF KOTI LING

Koti Ling is located at Dasaswamedh Vishwanath Gully in the vicinity of Sakshi Vinayak. Just before Sakshi Vinayak, there is a Saree Shop called Giridhar Stores and one Babaji Shop selling pooja items. In between these two shops, devotees can find Koti Ling.

Devotees can travel upto Dasaswamedh by rickshaw and travel to this place by foot. It is advisable to combine darshan of this deity alongwith darshan of Kashi Vishwanath (Visweshwar) temple etc.

TYPES OF POOJA

The place of worship is open throughout for darshan.

NEELKANTESHWAR

From Kalanjar mountains, Neelkant Ling has been installed in Kashi.



By worshipping Neelkanteshwar, the devotees become equivalent to Lord Neelkant (Lord Shiva). According to learned Pundits, this Ling is considered to be very powerful.

NEELKANTESHWAR

LOCATION OF THE TEMPLE

Neelkanteshwar is located at Ck.33/23, Neelkant Mohalla. The locality has been named after Neelkanteshwar temple. People can travel upto Chowk by rickshaw and walk upto this place. The temple is located adjacent to Adi Chunchanagiri Mahasamsthana Shakha Mutt of Karnataka.

TYPES OF POOJA

The temple is open from 05.30 a.m. to 12.30 p.m. and from 04.00 p.m. to 10.00 p.m. Aarties are performed in the morning and evening.

POOJARIES OF THE TEMPLE

Shri Babunath Mishra is the Priest of the temple and he can be contacted at (0)9335230365 for performing any special pooja, Rudra jap etc.

RUDRESHWAR

From a place called Rudra Mahalayam, Rudreshwar has appeared in Kashi in form of a Ling. Devotees who worship Rudreshwar are certain to reach Rudra Lok (heaven). A person who performs pooja of Rudreshwar Ling in Kashi is sure to be venerated as Lord Rudra.

In another reference, (Kashi Khand, Chapter 97), Goddess Parvaty wanted to know about the various Shiv Lings and deities at several places in Kashi and Lord Shiva was pleased to narrate about such deities.

Lord Shiva narrates about a pond called as Rudravasam where devotees can find Rudreshwar. A devotee who worships this Lord will derive the benefits which would normally accrue on worshipping one crore Rudra Devas.

Kashi Khand mentions Rudreshwar at two locations one at Rudravasam (in the vicinity of Krithi Vaseshwar) and the other near Tripureshwar (Tripura Bhairavi). While the first Shiv Ling no longer exists, the location below pertains to the second Shiv Ling.

On the day of Chaturdasi (fourteenth Day after Amavasya or Poornima) when Ardra (Tiruvadirai) star conjoins, this period of time is very very auspicious. If a person takes bath in Rudra Kund and performs pooja of Rudreshwar, he will certainly reach Rudra Lok, even if he dies in any place other than Kashi. (Of course, death in Kashi will ensure a place in Heaven, that is implied). While Rudra Kund is not in existence, devotees may take bath in River Ganga.

For ready reference, Chaturdasi Thithi falls twice in a month and Ardra is one of the 27 stars. Devotees have to watch out for this combination in the almanac (Panchang). This combination can occur once in a year. Since Kashi Khand has attached so much importance to this combination, it is worth going through the Panchang.

LOCATION OF RUDRESHWAR

Rudreshwar is located at D.5/21, near Tripura Bhairavi (D.5/24). Devotees can approach Tripura Bhairavi Temple by travelling upto Dasaswamedh Vishwanath Gully by rickshaw. After entering the Gully, immediately there

is a right turn. Devotees may take that right turn, walk for about 100 yards and ask for Tripura Bhairavi Temple. Just after the temple, there is a left turn and Rudreshwar is located on the first door on the right side, inside a house.

Rudreshwar is a huge Ling and the residents of the House permit devotees to worship this Ling.

TYPES OF POOJA

The deity is situated inside a house. However, they permit devotees to perform pooja.

SAHASRAKSHESHWAR

From Suvarna Teerth, one Ling by name of Sahasraksheshwar has appeared in the Holy city of Kashi. This Ling is mentioned to be to the south of Shaileshwar.

Devotees who worship this Ling will be absolved of their sins committed over the years including those committed in their previous births. Kashi Khand mentions that sins committed in hundred thousand births will be washed away.

LOCATION OF SAHASRAKSHESHWAR

Sahasraksheshwar is located at A-40/11, Marhia Ghat, Shailputri. If one travels from Varanasi Railway station through G.T. Road, just before Varanasi City Station, a small road takes a left turn where he will encounter a level crossing. After crossing the road, he will have to travel for about 2 Kms. to reach this place. People can travel upto this place by rickshaw/auto rickshaw and most of the drivers know the place where Shailputri temple is located.

TYPES OF POOJA

The temple is open from 5.00 a.m. to 12.00 noon and from 03.00 p.m. to 10.00 p.m. Aarties are performed in the morning and in the evening. The timings may vary a little.

POOJARIES OF THE TEMPLE

The temple is under the charge more than one family and their turn rotates once in six months. As such the name is not given.

SHOOL TANKESHWAR

Near Prayag Teerth one can find Shool Tankeshwar Ling.



SHOOL TANKESHWAR

A devotee who takes bath religiously in Prayag Teerth and worships Shool Tankeshwar, will attain the benefits equivalent to hundred times the benefits which would have accrued to him, had he taken bath in Prayag (Sangam – Allahabad).

Besides, the devotees will find all round happiness and will attain Moksha.

Here one point is worth mentioning. When river Ganga approached Kashi with a violent force, Lord Shiva threw his Trishul (Trident) hard into the ground, just before the entry point to the South of Kashi. By this action,

Ganga had to slow down her force and she agreed to flow gently through Kashi and that she would always remain in Kashi, giving happiness to the residents thereat. Scientifically speaking, the River Ganga is perennial in Kashi and at some points, even during the dry summer, the depth is over 130 feet. Accordingly, people believe that Shool Tankeshwar temple is at a point almost 2 Kms. South of Assi.

But according to Kashi Khand, the place has been mentioned in the vicinity of Prayag Teerth, which is almost a part of Dasaswamedh.

LOCATION OF SHOOL TANKESHWAR

Shool Tankeshwar is located at Dasaswamedh Ghat steps. People can reach Dasaswamedh by rickshaw and climb down the steps towards the Ghat. The temple is quite famous, also known as Bada Ling. Alternatively, they can travel by boat upto Dasaswamedh Ghat and climb the steps.

TYPES OF POOJA

The place of worship is open throughout. Devotees can perform pooja on their own.

SOOKSHMESHWAR

From Aamrathakeswara Kshetra one Ling by name of Sookshmeshwar has appeared in the Holy city of Kashi, which is in the vicinity of Vikata Danta Vinayak.



SOOKSHMESHWAR

Devotees who worship this ling will have their wishes fulfilled. They will develop a sharp brain (sookshma buddhi) to enable them to solve any sort of problem.

LOCATION OF SOOKSHMESHWAR

Sookshmeshwar is located at Dhoop Chandi locality in Dhoomavati Devi temple. The Ling is located adjacent to Vikata Dwaja Vinayak which is at the back side of Dhoomavati Devi.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 01.30 p.m. and from 05.00 p.m. to 11.00 p.m. Aarties are performed in the morning and evening.

POOJARIES OF THE TEMPLE

Shri Munna Lal Goswami is the Poojari of the temple and he can be contacted on his Cell No. (0)9616884959 for performing any special pooja etc.

TRIAMBAKESHWAR

From Trisandhyam Teerth one Ling by name of Triambak has appeared in the Holy city of Kashi, which is called Triambakeshwar.

By worshipping this Shiv Ling, the devotee will get the respect normally given to Lord. (In other words, he will be held in high esteem).



TRIAMBAKESHWAR

On all India basis there are twelve Jyotirlings and there are twelve important Shiv Lings in Kashi which represent the aforesaid twelve Jyotirlings. The above deity is worshipped as Triambakeshwar (Nashik, Maharashtra).

LOCATION OF TRIAMBAKESHWAR

Triambakeshwar (also known as Triloknath) is located at D-38/21, Hauj Katora. If a devotee proceeds from Godowlia towards Chowk, immediately after Spice KCM cinema, he should take a left turn and after walking a few yards, he should take a right turn. This temple also houses the idol of Purushottam (Lord Vishnu) and many people know this temple by the name of Purushottam.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 11.00 p.m. and from 05.00 p.m. to 09.00 p.m. Aarties are held in the morning and evening.

TRIPURANTAKESHWAR

From Shri Shail Mountain one Ling by name of Tripurantak has appeared in the Holy city of Kashi, which is called Tripurantakeshwar.

By worshipping this Shiv Ling, the devotee derives the benefit of worship the Holy Shri Shail Mountain. A devotee who worships Tripurantakeshwar will attain Moksha and need not worry about rebirth.



TRIPURANTAKESHWAR

On all India basis there are twelve Jyotirlings and there are twelve important Shiv Lings in Kashi which represent the aforesaid twelve Jyotirlings. Tripurantakeshwar is worshipped as Mallikarjun Jyotirling (Sri Sailam, Andhra Pradesh).

LOCATION OF TRIPURANTAKESHWAR

Tripurantakeshwar is located at D.59/95, Sagra Tila (Mount of Mud). If devotee travels from Sagra towards Mehmoorganj, after about 100 yards towards the left side he will come across Union Bank of India and further onwards one commercial complex called Siddharth. Just ahead of this is Shitla Devi immediately after which there is a left turn. After taking a left turn devotees will come to Sagra Tila over which this temple is located.

Two more deities are worshipped in Varanasi symbolic of Jyotirlings of their respective Jyotirlings elsewhere. Grishneshwar located at Kamakhya temple and Baijnatheshwar located nearby are worshipped for Grishneshwar (Ellora/Maharashtra) and Baijnath (either Parli Maharashtra or Bihar) respectively.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 11.30 a.m. and from 05.00 p.m. to 09.00 p.m. The timings are flexible. Devotees can perform their religious rituals with absolute peace of mind at this temple since the place is quite away from any kind of noise pollution.

VIMALESHWAR

In the vicinity of Swarleeneshwar, devotees can find Vimalleshwar. Devotees who worship this Ling will attain Siddhi (divine powers). In the present day parlance, the devotees will be highly respected and be capable of meeting various challenges.

LOCATION OF VIMALESHWAR

Vimalleshwar is located at A.10/47, Naya Mahadeo, Prahlad Ghat. Local devotees know this Ling by the name of Neelkant Mahadeo. People can travel upto Prahlad Ghat Chauraha (cross-road) by rickshaw, take a right turn to reach this place.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 10.00 a.m. and from 06.00 p.m. to 09.00 p.m. However, the persons in-charge of the temple have kindly made a grill opening towards the north of the premises and the devotees can have darshan throughout.

POOJARIES OF THE TEMPLE

The place of worship is almost inside a house. Shri Raj Kumar Tripathi (Raju Guru) is available and he can be contacted in his Cell No. (0)9369278044 for performing any special pooja etc.

VRISHESHWAR

From Vrishabhdwaju Teerth, one Ling by name of Vrishabheshwar (Vrisheswar) has appeared in the Holy city of Kashi. Devotees who worship this Ling will always be pleasant (happy).

LOCATION OF VRISHESHWAR

Vrisheswar is located at K.58/78, Gorakhnath Maidagin. People can travel upto this place by rickshaw. There is a Ved Patshala in this premises and Vrisheswar Ling is located below the ground level.

TYPES OF POOJA

The place of worship is open from 07.30 a.m. to 11.30 a.m. and from 05.30 p.m. to 06.30 p.m. Timings are flexible.

POOJARIES OF THE TEMPLE

Shri Krishna Prasad Shavkota is available in the temple premises and for performing any special pooja etc. he may be contacted at (0)9792544991.

SHIV LINGS DESCRIBED IN CHAPTER 94 OF KASHI KHAND

AMRITESHWAR

Once there was a Grihastha Rishi (one who leads a normal family life) named Shanaru in Kashi. He used to observe all the prayer codes as laid down in Sanathana Dharma. He performed Brahma Yagnam, Linga Pooja and all the related rituals daily.

One day his son, Upajangini was playing in the nearby forest where he was bitten by a snake and the boy's body went inert. Totally crestfallen at his son's death, the Sage brought the body to a place near Swarg Dwar in Kashi which was near Mahasmashan (cremation ground). He placed the boy in a mound of mud and started pondering on the next course of action regarding the cremation.

Unknown to him, under the ground, there was a small Ling of the shape and size of a goose berry (amla). The Shiv Ling was so powerful that by its radiation, the boy Upajangini who was declared dead, got up as if from deep slumber. The sage was utterly surprised as to what had happened. Precisely at that time, one snake passed through the muddy area with a dead worm in its mouth. The moment the dead worm came into contact with the muddy area, it revived.

The sage wondered there must be something in that muddy area which he thought must contain Amrita Sanjivini (elixir capable of overcoming death). He started digging the mud and found one small Ling of the shape and size of a goose berry. The sage immediately took the Shiv Ling out of the mud, and after observing all the rituals, installed the Shiv Ling ceremonially. He then started worshipping the Shiv Ling which was named by him as Amriteshwar.



AMRITESHWAR

According to Kashi Khand, Chapter 94, devotees who touch Amriteswar Ling will attain Amritatva (victory over death). The Shiv Ling has been described to be so powerful as to make the dead people alive. It is also said that those who pray to Amriteswar will have no fear of rebirth.

Further, in Kashi Khand, Chapter 73, Lord Shiva tells Goddess Parvati about fourteen powerful Shiv Lings in Kashi which are capable of giving mukti to devotees. Amriteswar is first among the fourteen mentioned by Lord Shiva.

LOCATION OF AMRITESHWAR

Amriteswar is located at Ck.33/28, Neel Kant, Baccha Maharaj Ganga Putra House. From Neelkanteshwar devotees will take a left turn (towards the eastern side) and after walking a few yards, they will come across a Kali Temple. Amriteswar is just opposite the Kali temple. People can travel upto Chowk by rickshaw and walk upto this place. The temple is located close to Adi Chunchanagiri Mahasamsthana Shakha Mutt of Karnataka. The place of worship also houses Amriteshwari Devi who finds mention in Kashi Khand, Chapter 70.

TYPES OF POOJA

The place of worship is open throughout and devotees can perform pooja on their own.

JYOTI RUPESHWAR

Kashi Khand, Chapter 94, mentions a Ling called Jyoti Rupeshwar near Manikarnika. It is stated that river Ganga which is worshipped as Goddess, herself worships Jyoti Rupeshwar.

Long long ago, Lord Vishnu was undergoing severe penance of Lord Shiva at Chakra Pushkarini (Mani Karnika) when a divine light in the form of a Ling appeared. This was Jyoti Rupeshwar.

Devotees who worship this Ling regularly are said to attain Siddhi (divine powers). The devotees will themselves start shining like Jyoti (ray of light).

LOCATION OF JYOTI RUPESHWAR

Jyoti Rupeshwar is located at Ck.8/10, Gomath, Abhay Sanyas Ashram. At one time this must have been in the open, but now it is within the premises of the Ashram. However, devotee can have darshan of this divine Ling. This Ling is called as Jyoti Lingeswar by the locals.

Devotees can travel upto Chowk by rickshaw and walk upto this place. They may have to take directions from locals to reach Gomath.

TYPES OF POOJA

This Ling is in a private property and nothing much can be added about this than what is stated above.

KARUNESHWAR

According to Kashi Khand, Chapter 94, near Moksha Dwareshwar, one can find Karuneshwar Ling. A person worshipping this Ling will always find happiness.

A person who takes bath in Manikarnika and worships Karuneshwar will always be happy. Devotees should worship this Ling on all Mondays. A devotee who performs such pooja on all Mondays for one full year will see that all his wishes get fulfilled.

Even if a person who listens to the greatness of Karuneshwar as narrated by any learned person, the former stands to benefit by this.

LOCATION OF KARUNESHWAR

Karuneshwar is located at Ck.34/10, Lahouri Tola, near Phoota Ganesh. People can reach this place by travelling upto Dasaswamedh Vishwanath Gulli by rickshaw and on foot through Gullies. Lahouri Tola Phoota Ganesh is a famous landmark.

TYPES OF POOJA

The Ling is located inside a house and people can have darshan. No specific details of Pooja etc. were given by the local people as it was inside a house.

MOKSHA DWARESHWAR

According to Kashi Khand, Chapter 94, a devotee who worships Moksha Dwareshwar Ling will always find Moksha.

By Moksha we may mean release from the cycle of rebirth in the world. Great importance is attached by old timers to such practices that avoid rebirth, and death in Kashi is supposed to grant a person release from this ordeal. Ling Puraan, Chapter 1 of the supplement states that devotees who worship this Ling will reach heaven after death.

LOCATION OF MOKSHA DWARESHWAR

Moksha Dwareshwar is located at Ck.34/10, Lahouri Tola, near Phoota Ganesh. People can reach this place by travelling upto Dasaswamedh Vishwanath Gulli by rickshaw and on foot through Gullies. Lahouri Tola Phoota Ganesh is a famous landmark.

TYPES OF POOJA

The Ling is located inside a house and people can have darshan. No specific details of Pooja etc. were given by the local people as it was inside a house.

SWARG DWARESHWAR

Kashi Khand Chapter 94 describes various important Shiv Lings in the vicinity of Chakra Pushkarini Teerth (Manikarnika).

A devotee who worships Swarg Dwareshwar Ling in Kashi is certain to get his sins cleansed and reach heaven after death. The same fact has been stated in Ling Puraan, Chapter 1 of the supplement.

LOCATION OF THE TEMPLE

Swarga Dwareshwar is located at Ck.10/16, Brahmanal. Just opposite Pulaheshwar towards the south side is a house with a flight of steps leading upwards. After climbing the steps there is a garden like open space and Swargdwareshwar Ling is located in a small temple thereat.

Great importance has been attributed to this Ling and this locality is known as Swarg Dwari.

TYPES OF POOJA

The place is open for worship from 07.00 a.m. to 09.00 p.m. Devotees can perform pooja etc. by their own.

SHIV LINGS DESCRIBED IN CHAPTER 97 OF KASHI KHAND

AAPA STAMBESHWAR

On request by Goddess Parvaty, Lord Shiva was narrating the various sacred Teerths (Ponds), Koop (Wells) and places of worship in Kashi. Lord Shiva described such places with pleasure (Kashi Khand, Chapter 97).

In the vicinity of Madhyameshwar is the Aapa Stambeshwar Ling. By worshipping this Ling, the devotee is blessed with Brahma Gyan (ultimate knowledge). In the present day context, this may be taken as good education/studies.

LOCATION OF AAPA STAMBESHWAR

Aapa Stambeshwar is located at K-53/66, Dara Nagar. People can approach this temple by rickshaw through Bisheshwarganj/GPO and walk through the locality of Madhyameshwar temple. The landmark for this temple is a well and Boodhwa Baba temple (Hanuman).

TYPES OF POOJA

The temple is open throughout the day. People can perform their own pooja with sacred Ganges water and flowers etc.

ASHADESHWAR

Lord Shiva described the power of Ashadeshwar Ling. A devotee worshipping this Ling is cleansed of all his sins. (Kashi Khand 97).

Ashadeshwar temple is a stand alone temple and well maintained. A multitude of devotees visit this temple. While the ancient Ling (Kashi Khand) is available towards the back side of the temple, within the last century some noble person has installed a Ling within the sanctum sanctorum of the temple. Devotees worship both the Lings. Ashadeshwar is eulogized in Chapter 9 of supplement of Ling Puraan.

LOCATION OF THE TEMPLE

The temple is located at K.63/53, Kashipura. People can travel almost upto this place by rickshaw through a place called Lohatia. Another approach is

through Jyestha Gauri where people can cross Bhoot Bhairav and take a left turn to reach this place. It is advisable to combine visit of this temple alongwith darshan of other deities in the vicinity.

TYPES OF POOJA

The temple is open from 05.00 a.m. in the morning to 11.30 a.m. and from 05.00 p.m. to 10.30 p.m. The timings are flexible. Aarties are held in the morning and evening.

POOJARIES OF THE TEMPLE

Shri Srikant Upadhyaya is the priest of the temple and devotees may contact him at his cell No. (0)9005165712 for performing any special pooja, Rudram etc.

AVADHOOTESHWAR

Lord Shiva stated that to the north of Visweshwar is Avadhooteshwar Teerth and Avadhooteshwar Ling. Devotees worshipping this Ling are sure to attain ultimate knowledge. In the present day context, this may mean a good education. This ling is mentioned to be in the vicinity of Pasupateshwar Ling. (Kashi Khand Chapter 97).

LOCATION OF THE TEMPLE

The temple is located at Ck. 13/85, Opp. Pasupateshwar, Pasupateshwar Galli. The locality is named after the famous Pasupateshwar Ling. People can travel upto chowk area by rickshaw and walk on foot upto this temple. This temple is a famous landmark.

TYPES OF POOJA

The temple remains open practically throughout. Devotees can have darshan through the grill window.

BHADRESHWAR

Lord Shiva stated, towards the north of Aswiniyeshwar there is a Kund called Bhadrahritam which is filled with cow's milk. By taking bath in this Kund, a devotee gets the benefits equivalent to giving donary (A thing

given to a sacred use) of 1000 cows to an eligible person. On Poornima days when Poorva Bhadrapad star combines (Poorattati in Tamil), this place attains importance. Importance of this combination is also mentioned in Ling Puraan Chapter 3 of the supplement.

A devotee should take bath in the above Kund and worship Bhadreshwar Ling situated nearby and he will certainly reach heaven after death. (Kashi Khand Chapter 97). The kund, however, is no longer in existence.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.2/4, Patani Tola, Bhosala Ghat, Varanasi. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Bhosala Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 am to 9.00 p.m. While regular poojas are conducted by the Priest, Special poojas are performed on important days like Shivratri and certain Ekadasi days. Aarti is performed daily at morning, afternoon and night.

BHOOTESHWAR

Kashi Khand mentions one such powerful Shiv Ling known as Bhooteshwar in the vicinity of various other Shiv Lings. Devotees who worship Bhooteshwar will be blessed with all sorts of wealth and prosperity.

LOCATION OF BHOOTESHWAR

Bhooteshwar is located at Bhooteshwar Gully, Dasaswamedh. This is a famous locality and people can travel upto Dasaswamedh Ghat Bata Shop area by rickshaw and enquire about Bhooteshwar Gully. The temple also houses one Shani Idol which is worshipped by devotees. Alternatively, devotees can take a boat ride upto Dasaswamedh Ghat by boat and climb the steps.

TYPES OF POOJA

The temple is open from 05.00 a.m. to 01.00 p.m. and from 05.00 p.m. to 09.30 p.m. Aarties are conducted in the morning and evening. During

closed time, devotees can have darshan through grill gates. The timings are flexible.

POOJARIES OF THE TEMPLE

Shri Ashok Joshi is one of the priests attached to the temple and he can be contacted in his phone 0542-2452615 for performing any special pooja, Rudra Japam etc.

CHAKRESHWAR (YANTRESHWAR)

Kashi Khand, inter alia, mentions one Chakra Teerth and Chakreshwar Ling, which has Chakra etched on it. (Chakra like Sri Chakra etc. are a part of highly respected worship in respect of Goddess. Many people consider Sri Chakra Pooja or Sri Yantra Pooja as highly auspicious and such poojas should be done with utmost sincerity and purity, with the active guidance of a learned Teacher/Guru).

According to Kashi Khand, devotees who bathe in Chakra Teerth and worship Chakreshwar will reach the abode of Lord Shiva after death. This Ling finds mention in Chapter 3 of supplement to Ling Puraan.

LOCATION OF CHAKRESHWAR (YANTRESHWAR)

Chakreshwar, which is known by the name of Yantreshwar is located towards the right side immediately after entering Annapurna Temple. Regarding directions to reach this place, kindly refer Vishweshwar Temple.

TYPES OF POOJA

This place of worship is open practically throughout the day and devotees can worship as per their convenience.

PRIESTS OF THE TEMPLE

Shri Pawan Jha is one of the priests of the temple and he can be contacted at the temple phone 0542-2392619 for performing any special pooja etc.

CHATUR MUKHESHWAR

In front of Varuna Sangameshwar, devotees can find Chatur Mukheshwar Ling, which has been installed by Lord Chatur Mukha Brahma.

A devotee who worships this Ling, which is also referred to as Chatur Mukha Prayageshwar (Kashi Khand, Chapter 97) will attain Brahma Lok.

Ling Puraan, Chapter 1 of the supplement also states the same benefit. It further states that on a combination of Wednesday plus Shravan star (Tiruvonam) plus Dwadasi, devotees should take bath in Varuna Sangam and perform Shradh for their forefathers. This is very auspicious.

LOCATION OF CHATUR MUKHESHWAR

Chatur Mukheshwar (also known as Prayag Ling) is located in front of Varuna Sangameshwar Ling at Adi Keshav temple, located at A-37/51, Rajghat Fort. Devotees can travel upto this place by autorickshaw or cycle rickshaw or car.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 12.00 Noon and from 04.00 p.m. to 10.00 p.m. The timings may be flexible.

POOJARIES OF THE TEMPLE

The temple is under the charge of Shri C.P. Tripathi and the family has been there for several generations. For performing any special pooja, he may be contacted at his Cell:-(0) 9795387929.

DAKSHESHWAR

In the vicinity of Mrityunjeshwar is the Daksheshwar Ling. By worshipping this Ling, the devotee is cleansed of all sins committed by him knowingly or unknowingly. In the vicinity of the Ling is Kalodak Koop (Well). The water from the well is capable of curing all diseases.

Kalodak Koop also finds mention in Ling Puraan, chapter 7 of the supplement. According to this Puraan, the devotee becomes pure by

drinking the water from the well. Further, the devotee will not get rebirth and will become free from bondages of life.

LOCATION OF DAKSHESHWAR

Daksheshwar is located at K-52/39, Mrityunjay Mahadev temple premises. People can approach this temple by rickshaw through Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 12.00 midnight for worship. People can perform their own pooja with sacred Ganges water and flowers etc.

POOJARIES OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

DHANVANTARESHWAR

In the vicinity of Malteeshwar is the Dhanvantareshwar Ling. By worshipping this Ling, the devotee is cleansed of all sins committed by him and the devotee is cured of his diseases.

Kashi Khand mentions one Dhanvantareshwar Koop (Well) where Dhanvantari (celestial physician) had dropped various medicines/drugs like Mrit Sanjivini, the elixir which revives the dead ones. The Koop is presently not visible. However, in the near vicinity is Kalodak Koop (Well). The water from the well is capable of curing all diseases. Old timers believe that Dhanvantareshwar Koop has merged itself with Kalodak Koop.

LOCATION OF DHANVANTARESHWAR

Dhanvantareshwar is located at K-52/39, in the premises of Mrityunay Mahadev temple. People can approach this temple by rickshaw through Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 11.00 p.m. for worship. People can perform their own pooja with sacred Ganges water and flowers etc.

POOJARIES OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

DWARESHWAR

Lord Shiva narrates about Dwareshwar Ling along with Dwareshwari Devi. Devotees who worship Dwareshwar will attain full benefits of living in Kashi and attain Siddhi. In other words, they will acquire divine powers and attain Moksha.

LOCATION OF DWARESHWAR

Dwareshwar is mentioned to be in south of Durg Vinayak at B-27/1. Our enquiries revealed that the deity is located outside the South entrance of Durga Devi Temple at Durga Kund. The main entrance is to the western side. Dwareshwar is located in a small temple like structure alongwith Dwareshwari Devi (mentioned in Kashi Khand, Chapter 97).

TYPES OF POOJA

The place of worship is open practically throughout and devotees can perform pooja on their own.

GANESHWAR (RAMESHWAR)

In the vicinity of Someshwar Ling, there is mention of Ganeshwar Ling. Devotees who worship this Ling will derive happiness and prosperity.

On all India basis there are twelve Jyotirlings and there are twelve important Shiv Lings in Kashi which represent the aforesaid twelve Jyotirlings. Ganeshwar is also known as Rameshwar and is worshipped as Rameshwar Jyotirling (Rameshwaram, Tamil Nadu).

LOCATION OF GANESHWAR

Ganeshwar also known as Rameshwar is located at D.16/34, Manmandir Ghat. Devotees can travel upto Dasaswamedh Vishwanath Gully in a rickshaw and immediately after entering the gully, they should take a right turn and walk for about 60 yards. They may ask for directions of Varahi Devi temple which is very famous and quite close by.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 12.00 Noon and from 05.00 p.m. to 09.00 p.m. Devotees can worship as per their convenience.

GOPREKSHESHWAR

Towards the east of Aadi Mahadev is Gopreksheshwar Ling. Devotees who worship Gopreksheshwar will derive benefit of Godaan (giving donation of a cow to a deserving person).

Ling Puraan Shlok No. 67 to 70 of Chapter 92, Poorva Bhaag, states that devotees who worship Gopreksheshwar will find that their sins are cleansed away.

LOCATION OF GOPREKSHESHWAR

Gopreksheshwar also known as Gauri Shankar is located at K-4/24, Lal Ghat Gauri Shankar, near Birla Sanskrit Vidhyalaya, Birla House. If devotees travel in a rickshaw, they can reach Gaighat locality and walk on

foot upto this place, by asking directions. Alternatively, they can travel by boat upto Lal Ghat and climb the steps.

TYPES OF POOJA

The temple is open from 07.00 a.m. to 10.00 p.m. Aarties are held in the morning.

POOJARIES OF THE TEMPLE

Shri K.K. Mishra is available nearby and can be contacted for making arrangements of pooja etc., at his Cell No. (0)9889291651.

HASTI PALESHWAR

In the vicinity of Daksheshwar is the Hasti Paleshwar Ling. Worshipping this Ling is equivalent to worshipping an Elephant. Here the devotee may regard this as Elephant God.

Ling Puraan also eulogises this Ling in Chapter 7 of the supplement thereto.

LOCATION OF HASTI PALESHWAR

Hasti Paleshwar is located at K-52/39, in the premises of Mrityunjay Mahadev, Daranagar. People can approach this temple by rickshaw through Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 12.00 midnight for worship. People can perform their own pooja with sacred Ganges water and flowers etc.

POOJARIES OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

JAMBUKESHWAR

Kashi Khand mentions one Saunakeshwar Ling towards the southern direction of which one can find Jambukeshwar Ling.



JAMBUKESHWAR

A devotee who sincerely worships this Ling is freed of all his sins and will certainly reach heaven after his death.

According to Ling Puraan, Chapter 15 of the supplement, as also Chapter 92, Shlok 95 to 98, devotees who worship Jambukeshwar will see that all their desires are fulfilled and they will have no rebirth.

LOCATION OF JAMBUKESHWAR

Jambukeshwar is located in the premises of Bara Ganesh temple at K-58/101. Devotees can travel upto Lohatia by auto rickshaw or cycle rickshaw and reach this temple by foot.

TYPES OF POOJA

The temple is open from 04.45 a.m. to 10.30 p.m. Mangala Aarti is held at 04.45 a.m., Bhog at 10.30 a.m. and Shayan Aarti at 10.30 p.m.

POOJARIES OF THE TEMPLE

Shri Subhash Chandra Tiwari is one of the Poojaries of the temple and he can be contacted in his Cell No. (0)9415446300 for performing any special pooja etc.

JANAKESHWAR

In the vicinity of Malteeshwar is the Janakeshwar Ling. By worshipping this Ling, the devotee will be blessed with ultimate knowledge. In the vicinity of the Ling is Kalodak Koop (Well). The water from the well is capable of curing all diseases.

LOCATION OF JANAKESHWAR

Janakeshwar is located at K-52/39, Mrityunjay Mahadev at Daranagar. People can approach this temple by rickshaw through Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 12.00 midnight for worship. People can perform their own pooja with sacred Ganges water and flowers etc.

POOJARIES OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

JARASANDHESHWAR

In the vicinity of Vishalakshy is the Jarasandheshwar Ling. By worshipping this Ling, the devotee may be cured of any illness. This Ling has been described as Jwara Nashak (Fever eradicator).

In ancient times there was not much medical advancement and people used to worship various deities for being cured of any disease. Nowadays

lot of pathological and diagnostic tests are available to determine the exact type of ailment. Our enquiries reveal that even now devout people worship this deity for riddance from fevers etc.

LOCATION OF JARASANDHESHWAR

Jarasandheshwar is located at D-3/71, Mir Ghat, Bare Hanuman Temple. Devotees can travel upto Dasaswamedh Vishwanath Gully by rickshaw and walk on foot to this place through Vishalakshi Gauri Temple, which is a famous landmark. Alternatively they can travel by boat upto Mir Ghat and walk up the steps and reach the place.

TYPES OF POOJA

The temple is open from 07.00 a.m. to 01.00 p.m. and from 04.00 p.m. to 09.00 p.m. Aarties are held in the morning and evening.

POOJARIES OF THE TEMPLE

Shri Rajeshwar Prasad is the poojari of the temple.

JWARA HARESHWAR

Towards the east of Gopreksheshwar, devotees can find Jwara Hareshwar Ling (referred to as Vijwarar in Kashi Khand).

One point needs to be mentioned here. When Kashi Khand was conceived and even after a long time when it was actually written, medical science had not at all made any progress. Any fever was considered to be serious because in those days, people used to follow strict regimen of exercise, diet, fasting etc. Most of the people were healthy and with the human body's immune system taking care of any external attack, only a few people used to fall sick. If at all they fell sick, it was much beyond mild ailment.



Devotees who are running high fever get rid of their ailment by worshipping Jwara Hareshwar. This Ling finds mention in Ling Puraan, Chapter 1 of the supplement thereto.

JWARA HARESHWAR

In the present day environs, with medical advancement and diagnostic and pathological facilities available, people may not attach much importance to mild fevers etc.

LOCATION OF JWARA HARESHWAR

Jwara Hareshwar is located at J.6/85, Jaitpura, on the way to Skanda Mata temple. Devotees can reach this place by rickshaw via Jaitpura Police station. Skanda Mata temple is quite famous. There is another temple No. Ck.2/4, Patani Tola, where people claim that Jwara Hareshwar is located. However, Pandit Kedarnath Vyas who has done extensive research has given the Jaitpura address for this temple.

The author personally enquired at the Jaitpura Jwara Hareshwar temple and was advised that even now devotees who are afflicted with fever etc., (despite consuming medicines) pray to Lord Jwara Hareshwar and get quick relief.

One point needs to be mentioned here. According to the direction mentioned in Kashi Khand, Jwara Hareshwar is located to the east of Gopreksheshwar (Lal Ghat, Machhodari/Gai Ghat). Towards the east will be the area encompassing Prahlad Ghat, Trilochan and River Ganga.

Jwara Hareshwar at Jaitpura falls to the west and the temple of the same name at Patani Tola would fall to the South. One reason for this anomaly could be that on account of invasion and destruction of temples, some Shiv Lings may have been shifted away from their original place, after Kashi Khand was actually written. There have been historic evidences of various temples being destroyed and constructed at other sites. So, the author would like the devotees to get a clear picture and not get confused.

TYPES OF POOJA

The temple remains open from 04.00 a.m. to 01.00 p.m. and from 03.00 p.m. to 09.00 p.m. Aarties are conducted at 06.00 a.m. and 07.00 p.m.

POOJARIES OF THE TEMPLE

Shri Kailasnath is the Poojari of the temple.

KACHESHWAR

In front of Shukreshwar, there is a Shiv Ling known as Kacheshwar, who is worthy of being worshipped. In front of this deity is Shukra Koop (Well).



KACHESHWAR

Those who worship Kacheshwar will find happiness coming their way. Those who even touch the water of Shukra Koop will derive the benefit of performing Aswa Medh Yagya. Ling Puraan, Chapter 12 of the supplement also eulogises Kacheshwar.

LOCATION OF KACHESHWAR

Kacheshwar is located adjacent to Shukreshwar in a lane parallel to the lane occupied by Annapurna temple and Visweshwar temple at D-8/30, Kalika Galli.

TYPES OF POOJA

The place of worship is open practically throughout the day and devotees can perform pooja as per their convenience.

KAHOLESHWAR

Lord Shiva narrates about Kaholeswar Ling among various other Shiv Lings.

Devotees who worship Kaholeswar will attain the full benefits of living in Kashi and attain Siddhi. In other words, they will acquire divine powers and attain Moksha.

LOCATION OF KAHOLESHWAR

Kaholeswar is located inside Batuk Bhairav temple (at Kamachha locality), on the turning to Aadi Bhairav on the right side. The channel gate of this temple always remains closed. Devotees can reach this place by rickshaw as Batuk Bhairav, Kamachha is quite famous. There is another location given for Kaholeswar viz. K.63/22, Bhoot Bhairav locality.

TYPES OF POOJA

The temple remains open from 05.00 a.m. to 12.00 Noon and from 04.00 p.m. to 11.30 p.m. Aarties are conducted in the morning.

POOJARIES OF THE TEMPLE

Mahant Vijay Puri and Acharya Shambu Sharan are attached to this temple (Batuk Bhairav) and can be contacted over Cell (0)9839152539. They undertake various poojas for Rahu Shanti, Kal Sarpa Dosha, Tantra Nivaran etc.

KAALESHWAR

Lord Shiva mentions one Kaaleshwar who generates faith in the minds of the devotees who merely look at the Shiv Ling. Devotees who worship Kaaleshwar will have purity of mind and thoughts. A person who has pure thoughts will not have fear of anything in life.

LOCATION OF KALESHWAR

Kaleshwar is located at K-31/49, in the premises of Dandapani Temple. Devotees can travel upto Bhaironath by rickshaw and walk upto this place by enquiring about Dandapani temple. If they travel by boat, they may get down at Panch Ganga Ghat and climb the steps.

TYPES OF POOJA

The temple remains open from 05.30 a.m. to 11.00 a.m. and from 03.00 p.m. to 10.00 p.m. Aarties are conducted in the morning at 07.30 a.m. and at 09.00 p.m. in the evening. The timings may be flexible.

POOJARIES OF THE TEMPLE

Shri Tribhuvan Pandey is the Priest attached to the temple. There is also one person named Shyam Bihari who is available in the temple.

KARDHAMESHWAR

Lord Shiva narrates about Kardhameshwar Ling in the vicinity of Ark Vinayak (Lolark) and this Ling is in between Ark Vinayak and Durga Devi. A devotee who worships Kardhameshwar will be blessed by Lord Shiva and the devotee will see his wishes fulfilled.

LOCATION OF KARDHAMESHWAR

Kardhameshwar is located at No. B.2/17, in the temple premises of Mahishasurmardini (Chamunda Devi). Devotees can reach this place by travelling upto Lolark by rickshaw and then on foot. Mahishasurmardini temple is quite famous.

The author would like to add one point. In the Pancha Krosha Yatra (Religious Tour which circumambulates the entire Kashi area whereby 128

deities are worshipped), Kardhameshwar temple is mentioned in Kandava Village. This place falls about 7 Kms. south-west of Assi. This Kardhameshwar temple has been constructed in the 10th Century and is famous for its architecture and is supposed to be the oldest Hindu temple, archaeologically. Devotees may worship this temple also.

TYPE OF POOJA

The temple is open from 05.30 a.m. to 11.30 a.m. and from 05.00 p.m. to 09.00 p.m. Aarties are held in the morning and evening. Evening aarti at around 07.00 – 07.30 is worth watching.

KARVIRESHWAR

In the process, the Lord mentions one Karvireshwar Ling in the vicinity Mahalakshmeeshwar.



A devotee who worships Karvireshwar will be free from all ailments and diseases.

Devotees who worship this Ling will attain Siddhi (complete sanctification), according to Ling Puraan, Chapter 7 of the supplement thereto.

KARVIRESHWAR

Kashi Khand states that the entire locality is a Shakti Peeth. There are many powerful Devis in the area and of all the Shakti Peeths in Kashi, Mahalakshmi Shakti Peeth is the most powerful.

LOCATION OF KARVIRESHWAR

Karvireshwar is located at D-52/41, outside Mahalakshmi Temple in the premises of 1008 Shani Maharaj, Poorab Mukhi Shani. Mahalakshmi temple and the locality (Lakshmi Kund) are quite famous and people can approach this place through Luxa by rickshaw.

TYPES OF POOJA

The temple is open from 06.00 a.m. to 01.00 p.m. and from 05.00 p.m. to 10.00 p.m. Timings are flexible. Devotees can perform pooja as per their convenience.

KOOSHMANDESHWAR

Kashi Khand mentions one Kooshmandeshwar Ling in reference to Manikarnika and Pita Maheshwar, among various other Shiv Lings.

A devotee who worships Kooshmandeshwar Ling, will always be blessed by Lord Shiva.

LOCATION OF KOOSHMANDESHWAR

Kooshmandeshwar is located at Ck.10/16, Brahmanal, near Swarg Dwareshwar. Just opposite Pulaheshwar towards the south side is a house with a flight of steps leading upwards. After climbing the steps there is a garden like open space and Swargdwareshwar Ling is located in a small temple thereat near which Kooshmandeshwar Ling is also located. Great importance has been attached to this place which is called as Swarg Dwari.

TYPES OF POOJA

The place is open for worship from 07.00 a.m. to 09.00 p.m. Devotees can perform pooja etc. by their own.

KRISHNESHWAR

Lord Shiva stated, in the vicinity of Vasishteshwar, devotees can find Krishneshwar.

Devotees who worship Krishneshwar will reach Vishnu Lok after death. Vishnu Lok is that part of Heaven where Lord Vishnu resides.

LOCATION OF KRISHNESHWAR

Krishneshwar is located on the outer wall of Sankata Devi temple at No. Ck.7/159. The Shiv Ling is facing the east and is opposite the Harishchandreshwar Ling. Devotees can reach this place by travelling upto Chowk by rickshaw and walking on foot via Sankata Devi temple (famous landmark). Alternatively, they can take a boat ride upto Sankata Ghat and climb the steps.

TYPE OF POOJA

This place of worship is open throughout and devotees can perform pooja by themselves.

MADALASESHWAR

Kashi Khand mentions one Madalaseshwar which is located somewhat to the east of Shukreshwar Ling.

A devotee who worships Madalaseshwar Ling, will always have the blessings of Lord Shiva.



MADALASESHWAR

LOCATION OF MADALASESHWAR

Madalaseshwar is located at D.5/133 Kalika Galli. When a devotee proceeds from Annapurna on the road to Vishwanath temple and crosses Vishwanath temple, after about 50 yards he will reach a cross road known as Saraswati Phatak. After taking a right turn and walking for a short

distance, he will encounter a right turn which is Kalika Galli. Without turning right, just on the opposite side (viz. on the left side) the devotee will see Madalaseshwar. However, the locals refer to this Ling by the name of Pancham Mandareshwar.

TYPE OF POOJA

The place of worship is open for devotees from 06.00 a.m. in the morning to 09.00 p.m. in the night. Devotees can have darshan throughout.

MAHAKALESHWAR

Towards the east of Daksheshwar Ling is the Mahakaleshwar Ling. By worshipping this Ling, the devotee gets the benefits of worshipping the entire world. (Kashi Khand, Chapter 97). Here, it may mean that of all the deities spread over the world.



Mahakaleshwar is capable of saving devotees from untimely death.

According to Ling Puraan, Chapter 7 of the supplement, devotees who worship this Ling will become equivalent to God. The devotees will not face untimely death.

MAHAKALESHWAR

Any Pooja done here will yield multiple benefits. All Pooja, Jaap, Havan, lighting lamp in front of this Ling is very auspicious.

While Mahakaleshwar Jyotirling is in Ujjain, people worship this temple in Kashi (as Jyotirling of the same name) as it is stated to be equivalent in strength.

LOCATION OF MAHAKALESHWAR

Mahakaleshwar is located at K-52/39, Mrityunjay Mahadev temple. People can approach this temple by rickshaw through Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 12.00 midnight for worship. People can perform their own pooja with sacred Ganges water and flowers etc.

POOJARIES OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

MAHALAKSHMEESHWAR

In the process, the Lord mentions one Mahalakshmeeshwar Ling in the vicinity of Lakshmi Kund.



MAHALAKSHMEESHWAR

A devotee who bathes in Lakshmi Kund and worships Mahalakshmeeshwar and Mahalakshmi Devi will attain a position where he will be flanked by Deva Strees (celestial damsels), waving Chanvar (Chamaram – Fly whisk). In other words, he will enjoy his life in heaven.

Kashi Khand also states that devatas living in heaven, alongwith their wives, come to earth and worship Mahalakshmeeshwar.

Kashi Khand states that the entire locality is a Shakti Peeth (seat of vital energy). There are many powerful Devis in the area and of all the Shakti Peeths in Kashi, Mahalakshmi Shakti Peeth is the most powerful.

Devotees who worship this Ling will attain all pleasures and desires (Ling Puraan, Chapter 7 of supplement).

LOCATION OF MAHALAKSHMEESHWAR

Mahalakshmeeshwar is located at D.52/54, just above Lakshmi Kund, opposite a hand pump. This temple and the locality (Lakshmi Kund) are quite famous and people can approach this place through Luxa by rickshaw. Mahalakshmeeshwar is famous by the name of Sorahia Mahadev.

TYPES OF POOJA

The temple is open from 06.00 a.m. to 01.00 p.m. and from 05.00 p.m. to 10.00 p.m. Timings are flexible. Devotees can perform pooja as per their convenience.

MAHA SIDDHESHWAR

Lord Shiva narrates about Maha Siddheshwar Ling in the vicinity of Siddha Kund. Devotees who worship Maha Siddheshwar will achieve all sorts of Siddhi (divine powers).

This Ling finds mention in Chapters 8 and 14 of supplement to Ling Puraan.

LOCATION OF MAHASIDDHESHWAR

Mahasiddheshwar (known by local people as Siddheshwar) is located at Goenka College near Abhay Cinema, Assi. People can reach this place either through Assi Cross Road or Durga Kund by rickshaw. There is another Siddheshwar temple located at J-6/85, Jaitpura in the premises of Jwara Hareshwar temple.

TYPES OF POOJA

The temple remains open from 06.30 a.m. to 09.00 p.m. Aarties are conducted at 06.30 a.m. and 07.15 p.m. According to locals, during

mornings and evenings there is always a group of persons doing Japam (repetition of religious verses) inside the temple premises.

There is Siddha Koop (Well) inside the temple premises which may be remnant of the Siddha Kund (mentioned in Kashi Khand). Devotees respect this Koop also. This is a well maintained temple and worth visiting.

MALTEESHWAR

In the vicinity of Hasti Paleshwar is the Malteeshwar Ling.

By worshipping this Ling, the devotee is blessed with prosperity.

Malteeshwar Ling also finds mention in Ling Puraan Chapter 7 of the supplement.



MALTEESHWAR

In the vicinity of the Ling is Kalodak Koop (Well). According to Kashi Khand, the water from the well is capable of curing all diseases. Devotees who consume the water of Kalodak Koop will not have any rebirth (Ling Puraan).

LOCATION OF MALTEESHWAR

Malteeshwar is located at K-52/39, Vriddha Kal/Mrityunjay Mahadev. People can approach this temple by rickshaw through Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 04.00 a.m. to 12.00 midnight for worship. People can perform their own pooja with sacred Ganges water and flowers etc.

POOJARIES OF THE TEMPLE

Shri Navin Dutt Vyas is a Pundit available and he can be contacted in his Cell number 9026667628 for doing any special pooja. Shri Vyas is may be contacted in this number after 07.00 p.m.

NAL KOOPESHWAR (NAL KUBERESHWAR)

According to Lord Shiva, towards the east of Kameshwar there is one Nal Koop Ling and in front of that Ling is a well called Nal Koop. Taking bath in Nal Koop and worshipping Nal Koop ling will yield good crops and wealth to the devotees.

India is an agrarian country and getting good crops and grains tantamounts to getting good wealth. So, much importance has been attached by old timers for good crops.

LOCATION OF NAL KOOPESHWAR

Nal Koop Ling is located at K-30/6 Ghasi Tola. Old timers believe that old name of Nal Koopeshwar was Panchalkeshwar which was existing to the east of Kameshwar but now the same has disappeared. The present Ling has been installed in the premises described above.

But the author wishes to state that the name of Nal Koop Ling is very much mentioned in Kashi Khand but no name of Panchalkeshwar could be traced. The devotees may draw their own conclusion.

Regarding re-installing the Ling, it may be mentioned that there was a period when many temples were destroyed by various invaders and the devotees hid some Shiv Lings and Pooja idols at some inconspicuous places other than the temples. In due course of time (say 100 – 200 years) the new places became their permanent sites.

Presently, Nal Koop Ling is located in a private house but devotees can worship the Ling through a grilled door. When the author visited the place,

she was, on a request, allowed to perform a small abhishek (pouring sacred Ganges water) on the Shiv Ling and offer flowers etc. to Lord Shiva.

Nal Koop (Well) is presently existing, as stated in Kashi Khand, in front of Nal Koop Ling.

Devotees can reach this temple by travelling upto Bhairo Nath by rickshaw and then by foot through the Gullies.

NIKUMBESHWAR

Towards the South of Visweshwar, Nikumbeshwar is located. This deity keeps a watchful eye in the region and blesses the devotees. Kashi Khand advises devotees to worship this deity without fail.

LOCATION OF NIKUMBESHWAR

Nikumbeshwar is located inside Parvaty temple in the premises of Visweshwar temple at Ck.35/19. Regarding directions to reach this place, kindly refer Visweshwar temple. One point needs to be mentioned. This Ling is mentioned in the Kashi Khand towards the South of Visweshwar. Historically, Visweshwar Temple has been relocated to the present place.

PANCH GANGESHWAR (PANCHNADESHWAR)

Kashi Khand mentions one Panchanadeshwar Ling in the vicinity of Mangala Gauri. This Ling is called as Pancha Gangeshwar by the locals.

Devotees who worship Pancha Gangeshwar (Panchanadeshwar) will be blessed with all sorts of happiness in life. This Ling finds mention in chapter 10, supplement to Ling Puraan. Desires of devotees will be fulfilled if they worship this Ling.

LOCATION OF PANCHANADESHWAR

Panchanadeshwar (Pancha Gangeshwar) is located at K.22/11, below Tailang Swamy Mutt. Without entering the Mutt premises, if a devotee

moves around the premises, this Shiv Ling can be seen somewhat below the ground level through a grill gate. There is also a big Shiv Ling inside the Bindu Madhav temple premises which, the locals say, is Pancha Gangeswar.

Devotees can travel upto Bhaironath by rickshaw and walk upto this place by enquiring about Tailang Swamy Mutt. If they travel by boat, they may get down at Panch Ganga Ghat and climb the steps.

TYPES OF POOJA

The place of worship is open practically throughout.



PAWANESHWAR

Kashi Khand mentions one Pawaneshwar Ling among various other Shiv Lings. All these Lings are capable of giving Siddhi (mystic accomplishments) and many powers to the devotees.

A devotee who worships Pawaneshwar Ling, will attain Siddhi. Siddhi means ultimate knowledge and power for a devotee.

LOCATION OF PAWANESHWAR

Pawaneshwar is located at K.63/14, Bhoot Bhairav Mohalla. The ling is under the ground and there is a flight of steps leading to the Ling from ground level. Devotees can reach this place by travelling upto Kashi Devi temple/Bula Nala/Lohatia by rickshaw and walk on foot upto Jyeshtha Gauri/Bhoot Bhairav.

TYPES OF POOJA

The temple is open in the morning from 06.00 a.m. to 10.00 a.m. and 06.00 p.m. to 08.00 p.m. The timings are flexible. Devotees can perform pooja etc. on their own.

PITRESHWAR

Kashi Khand mentions one Pitreshwar Ling near a Pond named as Pitri Kund.



Devotees who perform rituals for their forefathers at Pitri Kund and worship Pitreshwar Ling will make their forefathers very happy and in turn the devotees will always have their blessings.

PITRESHWAR

LOCATION OF PITRESHWAR

Pitreshwar is located at C.18/47, Pitar Kund Talab. In fact the entire locality is known as Pitar Kunda. Devotees can travel upto this place by rickshaw from Maldahiya Loha Mandi, through Pisach Mochan and then upto Pitar Kunda.

TYPES OF POOJA

The temple is open from 06.00 a.m. upto 10.00 p.m. Aarti is held in the morning. Our enquiries reveal that during Pitar Paksh (one fortnight just

preceding Navratri in September-October), people perform rituals for their forefathers at Pitri Kund.

PRAHLADESHWAR

According to Lord Shiva, Prahladeshwar is a Swayambhu Ling in the vicinity of Swarleeneshwar.



According to Kashi Khand (Chapter 97), devotees worshipping Prahladeshwar will be amply blessed by Lord Shiva.

PRAHLADESHWAR

LOCATION OF THE TEMPLE

Prahladeshwar is located at A-10/80 Prahlad Ghat. Devotees can approach this place by travelling in cycle rickshaw upto Prahlad Ghat Chouraha and walking on foot. Alternatively they can take a boat ride upto Prahlad Ghat and climb the steps. The temple is located just above the steps.

TYPE OF POOJAS

The temple is open from 06.00 a.m. to 10.00 a.m. and 06.00 p.m. to 09.00 p.m. The timings are extremely flexible.

POOJARIES OF THE TEMPLE

Shri Ramesh Chandra Tiwari is available nearby and he can be contacted in his Cell No. (0)9336676471 for performing any special pooja.

SAMUDRESHWAR

In the vicinity of Eeshaneshwar and Langlishwar, Kashi Khand mentions one Samudreshwar Ling. Devotees who worship these Lings will attain Siddhi and Moksha. They will not be regarded as ordinary mortals by the community.

LOCATION OF SAMUDRESHWAR

Samudreshwar is located in the main road at Bansphatak. When a devotee proceeds from Godowlia to Chowk, just after Bansphatak Vishwanath Gulli, Samudreshwar will be on the right side of the road. If a devotee is travelling from Chowk to Godowlia, this deity will be on the left side of the road just before Bansphatak Vishwanath Gulli. Locals refer to this Ling as Ardha Kapari Baba.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 11.00 a.m and from 05.00 p.m. to 09.00 p.m. The timings are somewhat flexible. Devotees can worship and perform pooja as per their convenience.

SHATKALESHWAR

Kashi Khand mentions one Shatkaleshwar Ling among various other Shiv Lings. It is stated in this epic that Lord Shiva stayed in Kashi to bring out this Ling for the benefit of easy darshan to the devotees.

A devotee who worships Shatkaleshwar Ling, will live happily for hundred years.

LOCATION OF SHATKALESHWAR

Shatkaleshwar is located at Ck.17/24, Thatheri Bazar, underground. In local parlance, people call it Peetal Shivala or Shiva Temple made of brass. The place is opp. Dashrath Kala Kendra and near Ck.18/6. People can worship the Ling through a grill door and no one is allowed near the Ling as old timers consider this Ling to be a very powerful one.

TYPE OF POOJA

The place of worship is open from morning to evening and only worship is allowed.

UP SHANTESHWAR

Lord Shiva described the divine powers of Bhadreshwar. Towards the north eastern direction of Bhadreshwar is the Up Shanteshwar Ling. By merely touching this Ling, the devotee will get ultimate mental peace. By worshipping this Up Shanta Ling, the devotee is cleansed of his sins accumulated over a long period. (Kashi Khand Chapter 97).

This Ling finds mention in Chapter 3 of the supplement as well as shlok 104 to 107 of Chapter 92 in Ling Puraan. Devotees who worship this Ling will not have any rebirth.

“U” in Up Shanteshwar is pronounced as “U” in put.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.2/4, Patani Tola, Bhosala Ghat, Varanasi. One can travel upto Chowk in cycle rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Another famous landmark is the Gangamahar Building. Alternatively, devotees can approach the place by boat upto Bhosala Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 am to 9.00 p.m. Unlike many other temples in Kashi, devotees are not allowed inside the Sanctum Sanctorum in this temple. This is in variance with what has been mentioned in Kashi Khand where people were allowed to touch the Shiv Ling. According to old timers, the Ling is considered very powerful and probably due to this reason, now devotees are not allowed to touch the Ling.

While regular poojas are conducted by the Priest, Special poojas are performed on important days like Shivratri and certain Ekadasi days. Aarti is performed daily at morning, afternoon and night.

POOJARIS OF THE TEMPLE

Shri Gopalji Tripathi is the Poojari of the temple.

VARUNA SANGAMESHWAR

Lord Vishnu was describing to Sage Bindu, the various forms in which the former was present in the Holy city of Kashi to bless the devotees. In his form as Adi Keshav, the Lord has installed Sangameshwar Mahaling near Varuna river.

By merely worshipping Varuna Sangameshwar, the devotee is cleansed of all his sins. (Kashi Khand, Chapters 61 and 97). Ling Puraan eulogises this Ling in Chapter 1 of the supplement as well as in Shlok 87 to 89 and 104 to 107 of Chapter 92. Devotees who worship this Ling will get rid of all their fears as also they will get associated with eminent persons.



VARUNA SANGAMESHWAR

It is also believed that performing Rudra Abhishek at Varuna Sangameshwar Ling is equivalent to donary (donation made for religious use) of a Cow to a deserving person. (Godaan).

Mythologically speaking, where two holy rivers join together, the place attains spiritual importance. Devotees can find Varuna Sangameshwar almost at the point of confluence of Holy Rivers Varuna and Ganga.

LOCATION OF VARUNA SANGAMESHWAR

Varuna Sangameshwar is located at Adi Keshav temple at located at A-37/51, Rajghat Fort. Devotees can travel upto this place by autorickshaw or cycle rickshaw or car.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 12.00 Noon and from 04.00 p.m. to 10.00 p.m. The timings may be flexible.

POOJARIES OF THE TEMPLE

The temple is under the charge of Shri C.P. Tripathi and the family has been there for several generations. For performing any special pooja, he may be contacted at his Cell (0) 9795387929.

VEDESHWAR

Towards the south of Guardian of Kshetra, Adi Keshav, is located Vedeshwar.



A devotee who worships this Ling, will attain the benefits accruing out of learning four Vedas. (Kashi Khand, Chapter 97). The same benefit is also mentioned in Ling Puraan, Chapter 1 to the supplement.

VEDESHWAR

This is indeed a great thing because learning even one Veda may take several long years, let alone four Vedas.

LOCATION OF VEDHESHWAR

Vedeshar is located near Nakshatreshwar Ling at Adi Keshav temple, located at A-37/51, Rajghat Fort. Devotees can travel upto this place by autorickshaw or cycle rickshaw or car.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 12.00 Noon and from 04.00 p.m. to 10.00 p.m. The timings may be flexible.

POOJARIES OF THE TEMPLE

The temple is under the charge of Shri C.P. Tripathi and the family has been there for several generations. For performing any special pooja, he may be contacted at his Cell (0) 9795387929.

VIBHANDESHWAR

Among various Lings, Kashi Khand mentions one important Shiv Ling named Vibhandeshwar. Devotees who worship this Ling will derive all the fruits of staying in Kashi. They will attain Moksha. This Ling has been eulogized in chapter 13 of supplement to Ling Puraan.

LOCATION OF VIBHANDESHWAR

Vibhandeshwar is located at B-17/42, Til Bhandeshwar. Devotees can travel upto Til Bhandeshwar (Pandey Haveli) by cycle rickshaw. This is a famous temple. While Vibhandeshwar is a big Ling situated under the ground level, there is a huge Ling known as Til Bhandeshwar which is worshipped with all fervour by the local population. It is believed that the Ling grows by the size of one Til (sesame seed) per year.

It is worth mentioning that the only Ayyappa Temple in Kashi is located in the temple premises of Til Bhandeshwar.

TYPE OF POOJA

Til Bhandeshwar temple is open from 04.00 a.m. to 10.00 p.m. and remains closed from 04.00 p.m. to 08.00 p.m. Aarties are held in the morning and evening. However, Vibhandeshwar Ling is open for darshan throughout.

POOJARIES OF THE TEMPLE

Shri Manish is the Poojari of the temple and the temple's telephone number is 0542-2451569.

VIDHYESHWAR

According to Kashi Khand, Chapter 97, this temple is located somewhere to the eastern side of Chandreshwar. Those who worship Vidhyeshwar Ling are successful in their scholarly pursuits.

It is believed that students who prepare for exams etc. worship this Ling before going to examination hall. This Ling has been mentioned in Ling Puraan, Chapter 1 of the supplement.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.2/41 B, Siddheshwari, Chowk Varanasi. Vidhyeshwar Ling is located below the ground level where the devotee will have to descend through the steps. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Scindia Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 a.m to 9.00 p.m. Aarties are performed at 10.00 a.m. and 09.00 p.m. While regular poojas are conducted by the Priest, Special poojas are performed on important days like Shivratri and certain Ekadasi days.

VISHALAKSHEESHWAR

Kashi Khand mentions one Shiv Ling named Vishalaksheeshwar in the vicinity of Vishalakshy Devi.

Devotees who worship Vishalaksheeshwar will be blessed with happiness and prosperity.

LOCATION OF VISHALAKSHEESHWAR

Devotees can find Vishalaksheeshwar at D.3/85, in the premises of Vishalakshy Temple at Mir Ghat. They can travel upto Dasaswamedh Vishwanath Gulli or Bansphatak Vishwanath Gulli by rickshaw and walk on foot to this place. Devotees generally combine prayers at this temple alongwith darshan of Visweshwar / Annapurna temple.

The entire area encompassing Vishalakshy Devi, Dharmeshwar, Vishwa Bhuja Gauri etc. is a powerful Shakti Peeth known as Dharma Peeth.

TYPES OF POOJA

The temple is open from 04.30 a.m. in the morning to 11.00 a.m. and from 05.00 p.m. to 10.00 p.m. The timings may change. Aarties are held in the morning and evening.

SHIV LINGS DESCRIBED IN CHAPTER 100

AADI VARAHESHWAR

Kashi Khand, Chapter 100 states that devotees should undertake religious tour (Yatra) of various deities situated inside the main area of Kashi. This Yatra is known as Antargrihi Yatra and should be undertaken daily.

Among the deities to be worshipped one is Aadi Varaheshwar Shiv Ling. People who worship this deity will not have any fear or worry in their minds.

LOCATION OF AADI VARAHESHWAR

Aadi Varaheshwar is located at D.17/111, inside Ram Mandir, Dasaswamedh Ghat. The Aadi Varaheshwar Shiv Ling is located behind the Ram Lakshman idols. Devotees can reach this place by travelling upto Dasaswamedh Ghat by rickshaw and walking down the steps. Alternatively they can take a boat ride upto Dasaswamedh Ghat and climb the steps.

TYPES OF POOJA

The temple remains opens for worship from 05.00 p.m. to 12.00 Noon and from 04.00 p.m. to 09.30 p.m. Timings may be flexible. Aarties are performed in the morning and evening.

POOJARIES OF THE TEMPLE

Shri Ram Prasad is available in the temple premises and he can be contacted in his Cell No. (0)9889660341 for performing any special pooja etc.

AGNI DHRUVESHWAR

Kashi Khand, Chapter 100 states that devotees should undertake religious tour (Yatra) of eleven Shiv Lings. This Yatra is known as Ekadasha Maha Rudra Yatra. (Ekadasha means eleven).

Agni Dhruveshwar Ling is the first Ling in the above Yatra. This Yatra should be undertaken as often as possible.

According to Kashi Khand, devotees who worship Agni Dhruveshwar will attain Rudra Padavi (equivalent to Lord Rudra – Lord Shiva).



AGNI DHRUVESHWAR

LOCATION OF AGNI DHRUVESHWAR

Agni Dhruveshwar is also known as Jageshwar Mahadev and is located at J.66/4, Ishwar Gangi. (Reference: Book by Pt. Kedarnath Vyas). People can reach this place by rickshaw or auto as Ishwar Gangi/Jageshwar temple is quite famous. Another landmark is Adarsh School. Agni Dhruveshwar (Jageshwar) Ling is a very huge Ling and probably the biggest Ling ever seen.

TYPES OF POOJA

The place of worship is open from 04.00 a.m. to 12.00 Noon and from 04.00 p.m. to 10.00 p.m. Mangala Aarti is held at 05.00 a.m., Bhog Aarti at 12.00 p.m. and evening aarti at 07.00 p.m.

POOJARIES OF THE TEMPLE

Shri Vimal Kumar Pandey is available in the temple premises and he can be contacted in his Cell No. (0)9889918110 for performing any special pooja etc.

HARIKESHWAR

Among various deities mentioned in the Antargrihi Yatra, Kashi Khand mentions Harikesheshwar in the vicinity of Agasthyeshwar.

Devotees who worship Harikesheshwar will find all happiness coming their way and they will attain Moksha. Further, Ling Puraan, Chapter 8 of the supplement states that devotees who worship Harikesheshwar will be free from all ailments.

LOCATION OF HARIKESHESHWAR

Harikesheshwar is located on the platform near House No. 35/273, behind Khari Kuan in the vicinity of Vimal Aditya. If a devotee proceeds from Sonarpura to Godowlia, just after Jangambari Mutt there is a left turn going towards Khari Kuan (famous place). Devotees should take that left turn and after travelling about 100 yards, they should take a right turn to reach this place. They can enquire from the locals about the Surya Dev temple in that locality (Vimal Aditya).

TYPES OF POOJA

The place of worship is open throughout and devotees can perform pooja as per their convenience.

HATKESHWAR

Among various deities mentioned in the Antargrihi Yatra, Kashi Khand mentions Hatkeshwar and devotees are required to worship this deity.

Devotees who worship Hatkeshwar will attain Mukti in Kashi.

LOCATION OF HATKESHWAR

Hatkeshwar is located at Ck.43/189, Harha Sarai, near Tulsi Market. This place is about 150 yards further down inside Raja Darwaja (Please refer Bharabhooteshwar). After reaching Harha Sarai, devotees may enquire from the locals as they may have to take one or two turns.

TYPES OF POOJA

The main doors of the place of worship are open from 07.00 a.m. to 10.00 a.m. During the remaining time, devotees can have darshan through grill gate.

HIRANYA GARBHESHWAR

As per Kashi Khand, devotees should take bath in Varuna Ganga Sangam (confluence of the two rivers Varuna and Ganga) and worship several deities. Thereafter, they should take bath in Hiranya Garbha Teerth and worship Hiranya Garbheshwar.



By worshipping this Ling, the devotees will find that the obstacles blocking their smooth life are removed and they will attain Moksha. A devotee who regularly worships this Ling will surely attain heaven after death (Ling Puraan Shlok 76 to 78, Chapter 92).

HIRANYA GARBHESHWAR

Hiranya Garbha Teerth is not existent now and the place in Ganges is in Trilochan Ghat. On any day, there are several religious minded people taking bath in Trilochan Ghat and worshipping Hiranya Garbheshwar.

LOCATION OF HIRANYA GARBHESHWAR

Hiranya Garbheshwar is located on the steps rising above Trilochan Ghat. The temple is approachable from Machhodari, after crossing which devotees should travel upto Birla Hospital and take a right turn. Trilochan temple is very famous. From here, they can ask for directions to reach Trilochan Ghat. Alternatively, they can have a boat ride upto Trilochan Ghat and climb the steps.

TYPES OF POOJAS

The temple is open for worship 05.00 a.m. to 02.00 p.m. and 04.00 p.m. to 09.00 p.m.

POOJARIES OF THE TEMPLE

Shri Chandra Keshav Ojha (Chania Maharaj) is available near the temple premises and he can be contacted in his Cell No. (0)9026940818 for performing any special pooja etc.

KASHYAPESHWAR

Kashi Khand, Chapter 100 has prescribed Antargrihi Yatra to be performed daily by devotees. The Yatra (religious tour) covers various deities in the innermost divine place in Kashi.

Among various deities mentioned in the above Yatra, Kashi Khand mentions Kashyapeshwar in the vicinity of Harikesheshwar. Devotees who worship Kashyapeshwar will attain Mukti in Kashi.

LOCATION OF KASHYAPESHWAR

Kashyapeshwar is located at D-35/79, Near Jangambari Mutt, Jangambari, Varanasi. This is a famous place and can be reached by rickshaw. If a devotee travels from Sonarpura to Godowlia, just after Jangambari Mutt (on the same side), in between Raj Furnishers and Akash Travels, there is a

flight of steps going up. The Shiv Ling is located on the left side when a devotee climbs the flight of steps.

TYPES OF POOJA

The place of worship is open from 07.30 a.m. to 09.00 a.m. and from 06.00 p.m. to 07.00 p.m. Aarties are conducted in the morning.

POOJARIES OF THE TEMPLE

Shri Abhijeet Joshi is the poojari of the temple and he can be contacted in his Cell No. (0)9628060779 for performing any special pooja etc.

MADHYAMESHWAR

Madhyameshwar temple finds mention in Kashi Khand Chapter 100, where it is stated that devotees should take bath in Mandakini Teerth and perform pooja at Madhyameshwar temple. Special importance is attached to Ashtami and Chaturdasi days.

According to ancient topography, Kashi used to comprise a very large area and Madhyameshwar (as the name implies) was somewhere in the centre of Kashi Kshetra. Subsequently, for various geographical and political reasons, Kashi area started constricting and presently this temple does not fall in the centre.

This temple gains importance because of its proximity to famous Siddha Peeth (Krithi Vaseshwar temple). According to Kurma Puran a person who takes bath in Mandakini Teerth, performs pooja archana at Madhyameshwar temple and performs Shraaddh Karma for his ancestors, certainly attains Moksha and goes to heaven. Mandakini Teerth finds mention in Ling Puran and it is stated that a person who bathes in this Teerth and performs Tarpan, does a great service to his forefathers.

Ling Puraan states that a devotee who takes bath in Mandakini teerth and performs pooja of Madhyameshwar will ensure that his forefathers upto 21 generations above will reach heaven. Further, the devotee will himself have no rebirth. Ling Puraan, Chapter 15 to the supplement states that there are 6 very important Lings and Madhyameshwar is one of them.



MADHYAMESHWAR

This Ling finds mention in Chapter 7 and 8 of Supplement as well as shlok 90 to 92 of chapter 92 of Poorva Bhag of Ling Puraan.

LOCATION OF THE TEMPLE

Madhyameshwar temple is located at K-53/63, Daranagar. Mandakini Teerth as mentioned in ancient texts is almost fully dried up. There is a Mandakini Pond in Company Bagh garden at Maidagin. Maidagin is a contorted form of Mandakini. It is not known how many people actually take bath in this Kund at present as it has now lost its sanctity. The temple is approachable from a famous locality called Bishweshwarganj, which is a great mandi (market place) and travelling to the temple in cycle rickshaw is convenient.

TYPES OF POOJAS

The temple is open for worship from 06.00 a.m. to 12.00 p.m. and 05.30 p.m. to 11.00 p.m. Aarties are performed in the mornings and evenings. Special importance is on all Ashtami and Chaturdasi days. A person undergoing Vratam on the above day and doing pooja at Madhyameshwar temple attains highest level of happiness.

POOJARIS OF THE TEMPLE

Shri Dukh Haran Jha is the Poojari of the temple.

NAGESHWAR

One of the deities to be worshipped in Antargrihi yatra is Nageshwar which is considered to be an important Shiv Ling.

Nageshwar is one of the twelve Jyotirlingas. On all India basis, there are two temples which are worshipped as Nageshwar Jyotirling. One is at Maharashtra and the other one is near Dwarka.

Nageshwar temple in Varanasi is worshipped as one of the Jyotirlingas. It is believed that doing pooja and archana of Nageshwar Ling at Kashi is as beneficial as doing a similar pooja at the above two temples. This will cleanse the devotee of all the sins committed knowingly or unknowingly.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.1/21, Patani Tola, Bhosala Ghat, Varanasi. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Bhosala Ghat and climb up the steps.

Nageshwar is a huge ling and etched with rudraksha like structures all around. It is considered very very auspicious to perform pooja archana of this pious ling on Nag Panchami Day (Shravan – Shukla Paksha – Panchami).

TYPES OF POOJA

The temple is open from 07.00 a.m. to 9.00 a.m. and in the evening from 07.00 p.m. to 08.00 p.m. Devotees can perform their own pooja within the above timings. When the temple is closed, devotees can have darshan through an opening created specially for the purpose. According to the Poojari of the temple, performing pooja etc. at this temple will remove the afflictions caused on account of Kaal Sarp Dosh in the horoscope.

POOJARIES OF THE TEMPLE

Shri Sanjay Maharaj is the poojari of the temple and his cell number is (0)9307701997.

PARVATESHWAR

One of the Shiv Lings mentioned in Antargrihi Yatra, which falls in the vicinity of Vasukeeshwar is Parvateshwar. Devotees who worship this ling will be blessed with all round happiness.

LOCATION OF PARVATESHWAR

Parvateshwar is located at K-7/156, Scindia Ghat. People can travel upto Chowk by rickshaw and walk upto this place by foot through Atma Veereshwar temple which is a famous landmark. Alternatively, they can take a boat ride upto Scindia Ghat and walk up the steps.

Devotees should not confuse this deity with Paarvateeshwar which is mentioned elsewhere.

TYPES OF POOJA

The place is open for worship from 05.30 a.m. to 11.00 a.m. and from 06.00 p.m. to 09.00 p.m.

POOJARIES OF THE TEMPLE

Baba Hemant Bharti is in charge of the temple who always remains in the premises.

SOMESHWAR

One important Shiv Ling among the deities to be worshipped in Antargrihi Yatra is Someshwar.



It is worth mentioning that Someshwar is symbolic of Somnath Jyotir Ling.

People who worship this deity will always be blessed with happiness and prosperity.

SOMESHWAR

Many people undertake Dwadasa Jyotirlinga Yatra in Kashi (Dwadasa means twelve). Someshwar represents Somnath of Saurashtra which is the first among the twelve jyotirlings. Even otherwise, old timers say that devotees in Kashi, who cannot travel upto Somnath in Gujarat, can worship this Shiv Ling, Someshwar, in Kashi and they will derive the same amount of blessings.

LOCATION OF SOMESHWAR

Someshwar is located at D.16/34, Manmandir Ghat. Devotees can travel upto Dasaswamedh Vishwanath Gully by rickshaw, enter the gully and immediately take a right turn and proceed further for about 150 yards. They may seek guidance from the locals at that place to reach the Varahi temple and proceed further. Someshwar is located in the vicinity of Varahi temple.

TYPES OF POOJA

The temple remains open for worship from 05.00 a.m. to 09.00 a.m. and from 05.00 p.m. to 09.00 p.m. The timings are flexible. During closed time, devotees can have darshan from outside.

SWARLEENESHWAR

Swarleeneswar Ling forms a part of third Fourteen Ling Yatras. (Kashi Khand, Chapter 100). It is mentioned that devotees should take bath in Varuna River, have darshan of Shaileshwar, then take bath in Varuna Ganga Sangam (Confluence), have darshan of Sangameshwar.

After the above rituals, they are advised to take bath in Swarleen Teerth (Pond) and have darshan of Swarleeneswar.

In Kashi Khand, Chapter 33, Swarleeneswar Ling is described where Lord Shiva has become immersed in this Ling to fulfil the desires of his devotees.

This Ling has been eulogized in Shlok 76 to 78 as well as 104 to 107, chapter 92 of Ling Puraan. The entire area around this Ling is very auspicious and the devotees who worship this Ling will not have any rebirth. Further, Ling Puraan Chapter 15 to the supplement states that there are 6 very important Lings and Swarleeneswar is one of them.

LOCATION OF THE TEMPLE

The temple is located at A-11/30, Naya Mahadev, Panchagni Akhada, Rajghat. It is approachable by Road where devotees can travel upto Prahlad Ghat Chauraha by Rickshaw and then on foot. Alternatively, they can take a boat ride upto Rajghat (Panchagni Akhada Ghat) and climb the steps.

TYPES OF POOJAS

The temple is open from 06.00 a.m to 9.00 p.m. Aarties are performed at 07.00 p.m. Abhishek is done by Ganga Jal.

POOJARIS OF THE TEMPLE

Shri Shankaranand is the poojari of the temple.

OTHER SHIV LINGS

AADI MAHADEV (MAHADEV LING)

Lord Kartikeya was describing various important Shiv Lings in his narration in Kashi Khand (Chapter 68). In Satya Yug, in response to devout prayers by Devas and Rishis, one Ling emerged from the Bhoomi and manifested itself. This came to be called Mahadev Ling. This Ling gets the credit of making Kashi a Mukti Kshetra (region free from bondage). A person who performs pooja and archana with sincere devotion at this temple will reach Shiva's abode after death, even if he happens to die in any place other than Kashi.



ADI MAHADEV

A devotee who sincerely prays to Lord Mahadev in Kashi, gets the punya equivalent to praying all Lings available in the entire world. A person who performs pooja at least once at Mahadev temple, will find a place in Lord Shiva's abode after death (Kashi Khand, ibid).

Special importance is attached to the offering of Yagyopaveeth (Sacred Thread) at Mahadev temple on Chaturdasi Day after Amavasya during Shravan Month (July-August) (Kashi Khand, ibid).

Presently the temple is known as Aadi Mahadev Temple.

LOCATION OF THE TEMPLE

The temple is located at No. A-3/92, behind Trilochan Temple. The temple is approachable from Birla hospital after Machhodari upto which place, people can travel by Auto or Cycle Rickshaw. Alternatively, they can have a boat ride upto Trilochan Ghat and climb the steps.

TYPES OF POOJAS

The temple is open from 05.00 a.m to 9.00 p.m. Mangala Aarti is performed at 05.00 a.m., Shringar at 06.30 a.m., and Aarti at 07.00 a.m. The temple is open till 09.00 p.m.

POOJARIS OF THE TEMPLE

Shri Girish Chand Mehrotra is the Poojari of the temple.

AGNEESHWAR

Once there lived a pious Brahmin called Vishwanar alongwith his wife Suchishmati. After due prayers, they were blessed with a male child. The child was named Grahapati by all elders and eminent personalities.

Vishwanar performed all the sanskars (rituals) connected with child birth and upbringing of a child. Upanayan Sanskar of Grahapati was performed at the age of five and he was given Brahmopadesh. The boy learnt all the vidyas from his Guru/father.

One day Sage Narad visited their house and was overwhelmed by the hospitality extended by Vishwanar and his family. Sage Narad made Grahapati sit in his lap and examined him in detail. Afterwards, Narad told the parents that the child had all the indications of a Raja Yog and all parts of his body, his mannerisms etc. pointed out to that. But at the age of twelve, he will have to face a very serious threat to his life by Lightning (Agni). After saying this, Sage Narad left their place.

On hearing this, both the parents were taken aback. Vishwanar fainted and his wife started weeping bitterly. On seeing their parents' plight, Grahapati

told them that he will go to Kashi and start worshipping Lord Shiva in his form of Mrityunjay. He came to Kashi, took bath in Manikarnika Teerth and worshipped Lord Vishweshwar.

Soon Grahapati installed a Shiv Ling and started performing intensive Tapas to please Lord Shiva. He performed abhishek with 108 pots of Ganges water on this ling and performed various poojas and archana with flowers and other ingredients. He was on fast for several months at a stretch and this went on for two consecutive years till he attained the age of 12. The danger time, prescribed by Sage Narada had approached.

Lord Indra appeared before Grahapati and offered him a divine wish. Grahapati respectfully stated that he was worshipping Lord Shiva and the latter can only grant him any wish or blessing and none else. Lord Indra claimed that he was the only God who could bless him. Grahapati again politely repeated his words, which infuriated Lord Indra to such an extent that he attacked Grahapati with Vajraayud (thunderbolt). Grahapati on account of the above attack, fell down unconscious.

Then Lord Shiva appeared before him and woke him up. Grahapati woke up as if he was awakened from a deep sleep and saw Lord Shiva in person standing before him. Lord Shiva told Grahapati that the latter was put to test. None of the devotees of Lord Shiva need to fear from any one as they are under the protection of the Almighty. He told Grahapati that the latter would have the status of Deva.

The Ling installed by Grahapati will henceforth be known by the name of Agneeshwar Ling. A devotee who worships Agneeshwar Ling will not have any fear from lightning or fire. He will not be faced with Akal Mrityu (untimely death). If a person performs pooja etc. of Agneeshwar in Kashi, he will reach Agni Lok even if he dies elsewhere. After saying all this, Vishweshwar disappeared into the Agneeshwar Ling. (Kashi Khand, Chapter 11).

Ling Puraan Chapter 7 of the supplement states the importance of Agneeshwar Ling. A devotee who worships Agneeshwar will reach Agni Lok after death.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.2/1, Patani Tola, Bhosala Ghat, Varanasi. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Bhosale Ghat/Ganesh Ghat near Mehta Hospital and climb up the steps.

TYPES OF POOJAS

The temple is open from 07.00 am to 9.00 a.m. and in the evening from 06.00 p.m. to 10 p.m. Special poojas are performed on important days like Shivratri and certain Ekadasi days. Devotees can perform their own pooja as per their convenience.

POOJARIS OF THE TEMPLE

Shri Gopinath Dixit is the Poojari of the temple and he can be contacted at his Phone number 0542-2390795 for doing any special pooja.

ASWANI KUMARESHWAR

This ling is referred to as Aswaniyeshwar in Kashi Khand which mentions two Lings. According to Kashi Khand, Surya was born to Kashyap and Dakshayani. Surya married Sangya, who was very devoted to her husband, as is expected of dutiful wives.

In due course, two sons and one daughter were born to them. The first one was a boy named Vaivasvathamanu, second again a boy named Yamraj and third was a girl named Yamuna. However, Sangya somehow felt that the heat emanating from Surya was increasingly becoming unbearable.

Sangya created a clone of herself who was named Chhaya (shadow). She was an alter ego (splitting image) of Sangya. Under instructions from Sangya, Chhaya was to perform the role of Sangya, spend her life as wife of Surya, without disclosing the secret to any one. She was also expected to take good care of the above three children. After getting an assurance from Chhaya, Sangya went away to her father's house.

After some time, Chhaya gave birth to three children of which the second one was Shani. But once her own children were born she started showing lesser and lesser love to the children of Sangya. Surya came to know about this and got extremely angry whereupon, Chhaya divulged the secret. However, considering her innocence, Surya pardoned her.

Surya went in search of Sangya who was undergoing severe and intense penance. Due to poor eating and fasting her body had assumed the shape of a mare and Surya disguised himself as a horse (Ashwa in Sanskrit). In this state, two children were born to them who were twins and came to be known as Aswani Kumars. They are also the divine physicians. Surya later pardoned Sangya also. (Kashi Khand Chapter 17).

In due course, the Aswani Kumars installed two lings which are collectively known as Aswaniyeshwar (Aswani Kumareshwar) and a devotee who worships these Lings will receive all kinds of blessings. (Kashi Khand, Chapter 97). Aswani Kumareshwar is eulogized in chapter 2 of supplement of Ling Puraan.

LOCATION OF THE TEMPLE

The temple is located at House No. Ck.2/26, Opp. Ganga Mahal, Bhosala Ghat, Varanasi. One can travel upto Chowk by Cycle Rickshaw and walk to this place via Sankata Devi Temple (famous landmark). Alternatively, devotees can approach the place by boat upto Bhosala Ghat and climb up the steps.

TYPES OF POOJAS

The temple is open from 06.00 am to 9.00 p.m. Devotees can perform their own pooja as per their convenience.

POOJARIS OF THE TEMPLE

Shri Upendra Tripathi is the Poojari of the temple.

AVIMUKTESHWAR TEMPLE

Varanasi or Kashi is known as Avi Mukta Kshetra and a person who dies here attains Moksha and has no rebirth. There has been lot of discussions and doubts raised in various places whether Avimukteshwar temple is the main temple or the Vishwanath Temple. In ancient texts and granths Avimukteshwar temple has been given importance.

Ling Puraan Chapter 2 of the supplement states that a person who observes one day fast and prayers to Lord Shiva in Avimukta Kshetra derives the benefit of observing fast for 100 years in other places. Further, according to Chapter 15, ibid, Avimukteshwar is one of the six very important Lings in Kashi.

It is stated in ancient texts that a person having the darshan of Avimuktheshwar Ling is relieved of all his Paap Karmas of several generations and has no rebirth. It is also believed that Bhagvan Vishwanath performs pooja of Avimukteshwar every day. Avimuktheshwar ling finds mention in Ling Puran, Kashi Khand, as also in Brahma Vaivart Puran.

According to historical evidences, there was a magnificent temple of Avimukteshwar Ling and in this premises Vishweshwar Ling was also present. Devotees had darshan of both lingas in the same premises. But there was a bout of destructions during Mughal period and the Avimukthshwar Ling may not be in the same place as envisaged in Kashi Khand.

LOCATION OF THE TEMPLE

Presently Avimukteshwar Ling is situated in the same premises of Vishwanath Temple viz. Ck-35/19, Chowk, Varanasi. Regarding directions to reach this temple, devotees may kindly refer to Visweshwar temple.

TYPES OF POOJAS

The temple is open for worship practically throughout the day and aarties (deep aradhana) are performed at various times.

POOJARIS OF THE TEMPLE

Since 1983, the management of the temple has been taken over by District Administration. The temple was in a congested premises and recently, a compound wall has been demolished to give more leg space and elbow room to the devotees.

BALMIKESHWAR

Lord Shiva was describing the importance of Trilochan Ling (Kashi Khand, Chapter 75) and in the process there is mention of several other Shiv Lings in the vicinity of Trilochan.

In the vicinity of Trilochan is one big Shiv Ling is known as Balmikeshwar.

Devotees who worship Balmikeshwar will be free from all worries and despair.

Ling Puraan Chapter 7 of supplement states that devotees who worship Balmikeshwar will always be happy.



BALMIKESHWAR

LOCATION OF BALMIKESHWAR

Balmikeshwar is located in Trilochaneshwar Temple premises at A-2/80, Trilochan Ghat. The temple is approachable from Machhodari after crossing which devotees can travel upto Birla Hospital and take a right turn. Devotees can travel by Auto or Cycle Rickshaw. Alternatively, they can have a boat ride upto Trilochan Ghat and climb the steps. One point needs to be mentioned here. There is another Balmikeshwar Ling in the premises of Heramb Vinayak, in Auto Market, Maldahiya, Varanasi, which is also worshipped with fervour but the location given in Kashi Khand points out to Trilochan.

TYPES OF POOJAS

The temple is open for worship 05.30 a.m. to 12.00 noon and 05.00 p.m. to 11 p.m. Mangala Aarti is performed at 05.30 a.m. and Shayan Aarti at 11.00 p.m.

Taking bath in Padodak Koop on Akshay Tritheeya day and performing pooja of Trilochan and other Lings is very auspicious and there is heavy rush on the above day even now. Jal Shringar is done on Akshay Tritheeya Day which is very well worshipped by devotees.

For doing special pooja etc., it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Pandit Girija Shankar Pandey is the Poojari of the temple and he can be contacted in his Cell number (0)9236511267 for doing any special pooja.

BHAGIRATHESHWAR

Lord Vishnu was recounting various religiously important places, teerths etc. to Sage Bindu (Kashi Khand, Chapter 61).

Devotees should bathe in Bhagirath Teerth and perform rituals for their forefathers. The devotees should then worship Bhagiratheshwar nearby.

By performing the above religious rites, the devotees will be cleansed of all their sins howsoever heinous they may be. Bhagirath Teerth is not in existence now.

LOCATION OF BHAGIRATHESHWAR

Bhagiratheshwar is located at Ck.11/11, near Brahmanal in the house of Devanand Chaturvedi. This place falls opposite to Vani Vittan Shishu Mandir. There is a stone slab on which the name of lane viz. Dewan Bal Mukund Lane is inscribed. The above house is located in a path perpendicular to the stone slab. People can travel upto Chowk by rickshaw and walk upto this place through Brahmanal, which is a famous landmark. They can also travel by boat upto Manikarnika Ghat and climb the steps.

TYPES OF POOJA

This powerful Shiv Ling is located inside a private house and devotees can have darshan. For performing any special pooja like Rudram etc. devotees may contact Shri Devanand Chaturvedi at 0542-2397091 or Cell (0)9451895699.

BRAHMESHWAR

On being deputed by Lord Shiva to Kashi, Lord Brahma approached King Divodas and wished to perform Aswa Medha Yagya (Horse Sacrifice Ritual). King Divodas consented to provide all necessary items for performing the above ritual. (Kindly refer to Divodaseshwar for further details). Lord Brahma, with the help of King Divodas, performed not just one but ten Aswa Medha Yagnas. The place where he performed these Yagnas is known as Dasaswamedh Teerth (now known as Dasaswamedh Ghat). Prior to that the place was known as Rudra Sarovar.

Subsequently, Lord Brahma installed a Ling called Dasaswamedheshwar and decided to stay in Kashi. Lord Brahma could not find any fault with King Divodas and could not think of anything against him to report to Lord Shiva. Therefore, Lord Brahma kept worshipping Lord Vishweshwara and installed another Ling called Brahmeshwar and started residing there. By worshipping Brahmeshwar Ling which was symbolic of Vishweshwar, Lord Brahma was confident that Lord Shiva will not be angry with him.

A devotee who worships Brahmeshwar Ling will have the blessings of Lord Brahma and he will find a place in Brahma Lok.



BRAHMESHWAR

LOCATION OF BRAHMESHWAR

Brahmeshwar Ling is located at K-22/82, Durga Ghat in the premises of Brahmacharini Temple. Devotees can travel upto Bhaironath by rickshaw and walk on foot upto Brahmeshwar temple. Alternatively, they can travel upto Durga Ghat / Brahma Ghat by boat and climb the steps. There is another Brahmeshwar Ling at D-33/66, 67, Khalispura (near Dasaswamedh). Both the Lings are given equal importance.

TYPES OF POOJA

The temple is open from 06.00 a.m. to 01.30 p.m. and from 04.00 p.m. to 11.00 p.m. Aarti is performed at 06.00 a.m., 04.00 p.m. and 11.00 p.m. (Shayan Aarti).

POOJARI OF THE TEMPLE

Shri Rajesh Sagarkar is the Poojari of the temple and he can be contacted in his Cell No. 0542-2437004 for performing any special pooja etc.

CHANDEESHWAR

According to Kashi Khand, Chapter 73, Lord Shiva was describing importance and divine powers of various Shiv Lings. Inter alia, he narrated the Shiv Lings in sets of fourteen each.

Among the second set of fourteen Lings, Chandeeshwar is the eleventh Ling. Lord Shiva has given the importance of worshipping these Lings in detail.



CHANDEESHWAR

A person who worships Chandeeshwar among the above fourteen Lings will not have rebirth. These Lings are valuable treasures. Let alone worshipping, if a person with all divinity takes the names of these Lings including Chandeeshwar, he will be saved from all sorts of dangers and worries.

Lord Shiva further stated that he will always be present in Chandeeshwar Ling and those who worship this deity will attain Mukti. A devotee who comes to Avimukta Kshetra (core area of Kashi) and worships Chandeeshwar will definitely attain Moksha and there is no doubt about it.

Ling Puraan Chapter 15 to the supplement states that there six very important Lings and Chandeeshwar is one of them.

According to learned pundits, if a person dies and one Lamp called Moksha Deepam is lit with due prayers in the name of the deceased, in front of Chandeeswar Linga (within 13 days of death), the deceased will attain Moksha,

LOCATION OF CHANDEESHWAR

Chandeeswar is located at Sadar Bazar. In the Cantonment area, if a devotee proceeds to the road where various posh hotels are located, he will come across Radisson, Ideal Towers, Hotel Clarks etc. and JHV Mall. If he proceeds further on the road (known as Cariappa Marg), he will come across a turning to the right where there is an indicator reading “Bheeshma Chandi Devi temple”. The devotee should take a right turn and Chandeeswar, a stand alone temple, is located opposite Chandi Devi temple.

TYPES OF POOJA

This place of worship is open practically throughout the day and devotees can perform pooja as per their convenience.

CHITRANGADESHWAR

Kashi Khand has attached much importance to Kedareshwar Ling. (Please refer to Kedareshwar temple). According to Kashi Khand, Chapter 77, towards the north of Kedareshwar is Chitrangadeshwar Ling.

Devotees who worship Chitrangadeshwar will enjoy their daily life in heaven. In other words, they will reach heaven after death, which is for sure. According to old timers, this is a powerful Ling and devotees will find happiness and joy in their life.

LOCATION OF CHITRANGADESHWAR

Chitrangadeshwar is located adjacent to B-14/118, near Kedar Ghat Post Office, Kedar Ghat, Varanasi. Devotees can reach Kedareshwar temple by rickshaw and proceed on foot towards Kedar Ghat Post Office. This temple falls on the left side just before the clinic of Dr. R.C. Kowdi.

TYPES OF POOJA

The place of worship is open throughout and devotees can perform self pooja.

DANDAPANI

Long time back, there was a Yaksh named Ratnabhadra who had a son named Poornabhadra. After the death of Ratnabhadra, Poornabhadra started leading a comfortable life, but he had no issue, so he longed for children.

He expressed his desire to his wife, Kanaka Kundala, who in turn, asked him to worship Lord Shiva in Kashi. Poornabhadra did as he was asked by his wife. He worshipped Lord Shiva by means of singing Bhajans and very soon his wife delivered a beautiful boy who was named Harikesh.

In due course, Harikesh became eight years old and developed a religious proclivity (natural inclination or disposition) of mind. He also started worshipping Lord Shiva by making clay Shiv Lings. He used to address his friends by various names of Lord Shiva like Chandrashekhar, Mrityunjay, Trilochan, Neelkant, etc. He used to visit various Shiva Temples without fail.

His father Poornabhadra was a little upset because Harikesh had become religious very early in his life. He asked Harikesh to be involved in household activities but the boy would not listen. Without telling his parents, one fine morning Harikesh left his home and started wandering aimlessly. He remembered an incident sometime back, when a Sage had told his father; if a person does not have any proper destination, Varanasi (Kashi) is the best place for him.

Harikesh soon arrived in Kashi and started worshipping Lord Visweshwar (Shiva). Lord Shiva and Goddess Parvaty were in Anandavan (Kashi) and Lord Shiva was describing the various aspects of Kashi. In the process, he stated that those who live in Kashi will be happy and those who die in Kashi will have no rebirth. They are indeed praiseworthy. (Kashi Khand, Chapter

32 has amply described the beauty of Kashi as narrated by Lord Shiva to Goddess Parvaty).

While all these discussions were going on, Lord Shiva saw Harikesh whose body had gone completely lean. He was emaciated and his body resembled a skeleton. Goddess Parvaty was moved by the boy's intense worship of Lord Shiva and she asked Lord to bless the boy suitably. Accordingly Lord Shiva approached the boy and gently touched him. The boy was immensely pleased on seeing the Lord shining like one crore Suryas. He started singing praises of Lord Shiva.

Lord Shiva blessed the boy, stating that he will remain in Kashi as a saviour of votaries of Lord Shiva. He will protect the holy place from the evil forces and drive them away by his powers. Lord Shiva also ordained that two of his Shiv Gans named Samparam and Utparam would always be present with the Yaksh (Harikesh). Lord Shiva addressed Harikesh as Yaksh Raj (King of Yaksh) and granted that those who do not worship the latter would not get the benefit of Mukti in Kashi. Harikesh was also given the title of Dandapani (the one with the staff in his hand).

Lord Shiva further stated that devotees who take bath in Gyan Vapi Teerth and after performing rituals for their forefathers, worship Dandapani will become very fortunate and receive his (Lord Shiva's) blessings. Kashi Khand states that Dandapani will stand or remain towards the south of Lord Visweshwar and will expel all wicked persons and admit only virtuous people for worshipping Lord Shiva in Kashi.

Those who worship Dandapani in Kashi will find that all their obstacles in life are removed and they will be quite happy in life as also attain Mukti. According to Ling Puraan, Chapter 12 of the supplement, a devotee who bathes in Gyan Vapi and has darshan of Dandapani and Avimukteshwar will attain eternal happiness and emancipation.

LOCATION OF DANDAPANI

Dandapani is located at Ck.36/10, Dhundhiraj Galli, Bazar behind Gyan Vapi. Devotees can travel upto Gyan Vapi (Near Chowk) by rickshaw, take a right turn, climb down the steps and again take a right turn. (If a devotee proceeds diagonally towards left, he will enter the Gyan Vapi area). After walking a few yards, the devotee will come to Markandeyshwar on the right

side and immediately thereafter he will find Dandapani. For ready reference, Jalans (textile merchants) have a portion of their shop nearby. One thing is worth mentioning here that this Dandapani should not be confused with another Dandapani temple which is in the proximity of Kaal Bhairav temple.

TYPES OF POOJA

The place of worship is open practically throughout and devotees can have darshan through grilled doors.

DASASWAMEDHESHWAR

Lord Shiva sent Lord Brahma to Kashi to create disturbance in the Kingdom to make King Divodas leave the Holy City. (For details kindly refer to Divodaseshwar). Lord Brahma assumed the guise of an old Brahmin and visited King Divodas. He was welcomed with honour by King Divodas, who asked the guest (Lord Brahma) as to what can be done for his comfort.

The old Brahmin said he desired to perform Aswa Medha Yagna and requested the King to provide all the materials and arrangements. Lord Brahma, with the help of King Divodas, performed not just one but ten Aswa Medha Yagnas. The place where he performed these Yagnas is known as Dasaswamedh Teerth (now known as Dasaswamedh Ghat). Prior to that the place was known as Rudra Sarovar.

Subsequently, Lord Brahma installed a Ling called Dasaswamedheshwar and decided to stay in Kashi. Lord Brahma could not find any fault with King Divodas and could not think of anything to report to Lord Shiva.



DASASWAMEDHESHWAR

According to Kashi Khand (Chapter 52), a devotee who takes bath at Dasaswamedh Ghat and worships Dasaswamedheshwar, is cleansed of all his sins. A person who does the above act of worship on the 1st day after Amavasya in the month of Ashad will attain punya of the highest order and all his sins accumulated over two generations will be washed away.

A devotee should take bath from the first day to tenth day after Amavasya every month in Dasaswamedh Ghat and worship Dasaswamedheshwar and he will always remain happy and there will be no rebirth for him. More importance is attached to the ten days as above in Jyeshtha month (June 22-July 21).

LOCATION OF DASASWAMEDHESHWAR

Dasaswamedheshwar Ling is located at Dasaswamedh Ghat inside Shitla Mandir, at D-18/19. Devotees can travel upto this place by rickshaw. Alternatively, they can travel upto Dasaswamedh Ghat by boat and climb the steps.

TYPES OF POOJA

The temple remains open practically throughout the day. Aarties are conducted in the morning and evening.

POOJARI OF THE TEMPLE

Shri Ajay Shankar Pandey is the priest attached to the temple and he can be contacted at his Cell No. (0)9450933866.

DHRUVESHWAR

Once a small Kingdom was ruled by a King named Uttanapad, who had two wives namely Suruchi and Suniti. Suruchi had a son named Uttam and Suniti had a son named Dhruv.

Once when the King was sitting in the official Darbar, Uttam came up fully dressed and sat on the lap of his father, the King. Dhruv too proceeded to sit on the King's lap but was forcibly prevented by Suruchi, who scolded him using derogatory words. The King did nothing to intervene and Dhruv went away to his residence, deeply dejected.

Dhruv's mother Suniti saw tears in Dhruv's eyes and soon came to know about the happening in the Darbar. Dhruv wanted to know from his mother, while both Suniti and Suruchi were the wives of the King, why he was being discriminated and ill treated and supposed as inferior to his step brother Uttam.

With utter dismay, Suniti told Dhruv that Suruchi must have performed all benevolent acts in her previous life. All persons ought to do good deeds like philanthropy, display of respect to elders, proper studies, showing respect to guests, worshipping God, listening to and perusal of various Puraans, proper behaviour towards friends and persons equal to their parents. Those who undertake such good deeds are blessed in their next birth. The good exalted positions and comforts enjoyed by them in their present life are certainly the result of good deeds performed in the previous birth.

Suniti also told that Suruchi was the principal queen and all the other queens played second fiddle to her. Therefore, she must have priority over other queens in all respects.

Dhruv sought permission from his mother for undertaking penance and intense prayers to the Lord. Though the boy was too young and tender for such ordeal, yet Suniti gave him permission to follow the path of worship. Dhruv left his home and wandered through the forests in search of a suitable and proper place to carry out his prayers and penance.

He was deeply engrossed in thoughts with his eyes closed and when he opened his eyes, he saw seven great Sages passing by. Dhruv

immediately prostrated before the great Sages and told them his plight. He expressed his desire to undertake intense penance to the Lord almighty. Dhruv further told that he would like his step brother to be the heir apparent and become the King in due course. Besides, Dhruv had no intention of enjoying something which he had not earned rightfully. He wanted to become an altruist (one who shows unselfish regard for the interest of others) and achieve something in life. He earnestly requested the great Sages to show him the right path.

All the seven Sages were unanimous in their advice. One by one they asked Dhruv to worship Lord Vishnu, in the process describing Lord Vishnu in his various forms. Further, they also advised the mode and manner in which Dhruv should worship Lord Vishnu. They also taught him some Mantras to chant regularly in praise of Lord Vishnu. After giving all good advices to Dhruv, the great Sages departed.

Dhruv reached the banks of Yamuna and started intensely praying Lord Vishnu by chanting the various Mantras as advised by the Sages. His prayers were so intense that many Devas like Lord Indra felt petrified. They tried to disturb Dhruv in his prayers but could not succeed. Kashi Khand, Chapter 20, has described in detail the type of prayers undertaken by Dhruv and various methods of interruptions adopted by the Devas.

The Devas alongwith Lord Indra approached Lord Brahma and narrated the intense penance and austerity undertaken by Dhruv and expressed their fear that their own position was in jeopardy (danger). Lord Brahma assured the Devas and assuaged their apprehension by telling that Dhruv would not do anything detrimental to their interest and advised them not to lose their composure.

However, Lord Vishnu soon realized the sincerity of the penance undertaken by Dhruv and appeared before him. On seeing the Lord in person, Dhruv was overwhelmed with ecstasy and started weeping. He started singing various mantras in praise of Lord Vishnu. Lord Vishnu was very pleased and he granted that Dhruv's mother would always remain with him.

Lord Vishnu told that he was on the way to Kashi, the abode of Lord Shiva. Lord Vishnu showered encomiums (high praises) on Kashi Kshetra and Lord Visweshwar who blesses all the denizens of Kashi. Lord Vishnu

made Dhruv sit on Garuda and took him to Kashi. The day was Poornima of Kartik month. On the way, Lord Vishnu stated that a person who takes bath in river Ganga on the Shukla Chaturtasi day of Kartik month and worships Visweshwar is blessed with Moksha.

After reaching Kashi, Lord Vishnu advised Dhruv to install a Shiv Ling in Kashi and worship Lord Shiva. According to Lord Vishnu, if a person installs one Shiv Ling in Kashi it is equivalent to installing one million Shiv Lings in other places. Further, if a person constructs or renovates a temple in Kashi, he will get the punya equivalent to giving entire Sumeru Mountain in Daan (offering). After giving all such good advices to Dhruv, Lord Vishnu disappeared.

Very religiously, Dhruv dug a Kund, installed a Shiv Ling, constructed a temple and started praying Lord Shiva. Soon thereafter he left for his home.

According to Kashi Khand, a devotee who worships Dhruveshwar will attain all happiness in life and reach Dhruv Lok (heaven) after death. Further, prosperity will never leave the devotee. Kashi Khand has described the events related to Dhruv in detail in chapters nineteen to twenty one. Kashi Khand also states that those who read and listen to the story of Dhruv will be absolved of all their sins and will reach the abode of Lord Vishnu after death.

LOCATION OF DHRUVESHWAR

Dhruveshwar is located in the premises of Sanatan Dharm College, Nai Sarak, Varanasi. This is a famous locality and devotees can reach this place by rickshaw/auto.

TYPES OF POOJA

The temple remains open from 06.00 a.m. to 10.00 a.m. and 06.00 p.m. to 08.00 p.m. Our enquiries revealed that the timings are extremely flexible.

DIVODASESHWAR

Lord Shiva was in Mandarachal and Kashi was ruled by a very pious and religious King named Divodas. In his Kingdom every one was very happy

and there was all round prosperity. He had reached an understanding with Lord Brahma that as long as he was ruling, Devas and other celestial beings should stay away from Kashi and should not create any disturbance in Kashi.

Lord Brahma more or less agreed to it but on one condition that King Divodas should prove to be an excellent administrator and all people living in Kashi and visiting Kashi should be treated well in their religious pursuits. The King agreed and accordingly gave excellent governance.

Lord Shiva was very upset at being away from Kashi for a long time and he wanted to make King Divodas commit some mistake. Accordingly, he sent sixty four Yoginis to create some disturbance, but they were enthralled by the beauty and serene surroundings of Kashi which appeared to be a part of heaven. They ultimately settled down there.

When the Yoginis failed to return, Lord Shiva sent Lord Surya with instructions to create some disturbance in Kashi so as to defeat King Divodas in his resolve. Lord Surya came to Kashi and disguised himself as an astrologer, a learned scholar, a religious propagator, a businessman, a brahmin etc. But he could not find any fault with any person in Kashi or the governance of King Divodas. Lord Surya was also very much attracted towards Kashi and the beauty of the city. Lord Surya thought, if he went back to Mandarachal without fulfilling the wishes of Lord Shiva, the latter would get angry. Lord Surya finally settled in Kashi.

Subsequently, Lord Shiva sent Lord Brahma to Kashi with the same purpose. Lord Brahma disguised as an old Brahmin and visited King Divodas. He was welcomed with honour by King Divodas, who asked the guest (Lord Brahma) as to what could be done for his comfort. The old Brahmin said he desired to perform Aswa Medha Yagna and requested the King to provide all the materials and make arrangements. Lord Brahma, with the help of King Divodas, performed not just one but ten Aswa Medha Yagnas.

Lord Shiva then sent his Shiv Gans who also were enthralled by the beauty of Kashi and decided to stay there. Installing a Shiv Ling in Kashi is considered very auspicious and the Shiv Gans installed various Lings at several places in Kashi. These Shiv Lings came to be known after their names. (Kashi Khand, Chater 53).

Finally Lord Shiva summoned his son, Lord Ganesha (Vinayak) with the specific mission of creating disturbances in the governance of King Divodas.

Lord Vinayak reached Kashi and assumed the guise of one old astrologer. He made people dream of something and in the morning he met those people and narrated the effects of dreams. He also started interpreting the position of planets in various persons' horoscopes. By such minatory predictions, he made several people leave Kashi.

In due course, he gained entry into the King's palace and managed to win the confidence of the ladies thereat. As days went by he also impressed the Queen who told the King about the greatness of the old astrologer and that the King should pay his respects to him. On getting his permission, the Queen sent for the old astrologer.

The King welcomed the astrologer with all humility and the latter blessed the King as per the usual practice. The King asked the astrologer to predict the future. The astrologer after deep thought, told various things about the King and the kingdom. He also stated that starting from that day, on the eighteenth day one Brahmin will come and give him (King) some serious advice which should be followed. After saying this the astrologer left the palace.

In some way or the other Vinayak fulfilled his father's wishes and settled down in Kashi in various different places in different forms.

Finally Lord Vishnu was sent to Kashi where he approached King Divodas as a Brahmin on the eighteenth day. He was welcomed with all honour by the King and Lord Vishnu in the disguise of a Brahmin preached the King all the good things. The King stated that during his period of governance, the people of Kashi were extremely happy and that there was a sense of religious fervour all around.

King Divodas was advised by the Brahmin to install a Shiv Ling in Kashi, which is considered very auspicious. The Brahmin further advised that after installation of Shiv Ling, on the seventh day, a celestial plane would land from Heaven and take the King to Lord Shiva's abode. King Divodas was very happy at hearing this. He gave the Kingdom to Rajkumar Samaranjayan, installed a Shiv Ling which came to be known as

Divodaseshwer and started praying to Lord Shiva. At the pre-appointed day, the celestial plane landed on the earth, and the King was taken to Lord Shiva's abode.

Those who worship Divodaseshwar will always be happy, they will be absolved of all their sins and they will be victorious in the battlefield. In the present day parlance, this may be taken as victorious in any competition.

LOCATION OF DIVODASESHWAR

Divodaseshwar Ling is located at D.2/13, Vishwa Bhuja Gauri, near Dharmeshwar/Vishalakshi Gauri. They can travel upto Dasaswamedh Vishwanath Gulli or Bansphatak Vishwanath Gulli by rickshaw and walk on foot to this place. Devotees generally combine prayers at this temple alongwith darshan of Visweshwar/ Annapurna temple.

TYPES OF POOJA

The place of worship is open practically through out and devotees can worship as per their convenience.

GANGESHWAR

Lord Skanda was narrating various incidents about Kashi to Sage Agasthya. Mighty river Ganga entered Kashi and started flowing with all the might. Ganga is considered pious and is regarded as Goddess Ganga Devi. She learnt about the divinity in installing a Shiv Ling in Kashi. Accordingly, she installed a Shiv Ling somewhere towards the east of Visweshwar Ling.

On Dussehara day (Vijay Dasami day), if a person performs pooja of Gangeshwar Ling, his sins accumulated over several years will be washed away. Let alone having darshan of Gangeshwar Ling and benefiting out of it, if a devotee reads or listens about Gangeshwar Ling, he will earn the punya which will accrue to him by bathing in Holy River Ganga. (Kashi Khand, Chapter 91)



GANGESHWAR

Getting a darshan of Gangeshwar Ling is somewhat difficult.

Kashi Khand and other important texts covering Kashi have attached great importance to Ganga and bathing in River Ganga. A person worshipping Gangeshwar will reach heaven after his death and all his desires will be fulfilled.

Ling Puraan also states that the Ling has been installed by River Ganges and the devotees who worship this Ling will reach Deva Lok after their death (Chapter 11 of supplement to Ling Puraan).

LOCATION OF GANGESHWAR

Gangeshwar is located at Ck.13/78. (Reference “Varanasi Vaibhav” by Pt. Kuber Nath Sukul). When a devotee proceeds from Pasupateshwar towards Sankata Devi temple, by taking a right turn, just opp. House No. Ck.13/68, one can find Gangeshwar Ling in the corner house. If people do not carefully observe, they are bound to miss it. Kashi Khand has aptly put it that getting darshan is difficult.

TYPES OF POOJA

The Ling is situated in the external place of a premises with a grill window. Devotees can have darshan throughout. There is no specific pooja or poojari connected with this Ling.

GARUDESHWAR

Sage Kashyap had many wives of which two were Kadru and Vinata. Kadru gave birth to children who were snakes and Vinata who was a huge bird gave birth to Garuda.

Both the sisters were playful. While Kadru was cunning, Vinata was very innocent. Once Kadru, with an ulterior motive in her mind, asked Vinata to play a guess game and the sister who loses in the game will become slave to the winner. Vinata agreed. The guess game was “what is the colour of the Uchchaisrva, one of the horses which draws Lord Surya’s Chariot”. It was well known that the colour was white and Vinata told accordingly.

But Kadru had other game plan in her mind. Upon her insistence, her children (snakes) twined themselves round the tail of the horse Uchchaisrva and started spewing venom. The colour of the horse became grayish black. Vinata lost the game and was enslaved to Kadru and her snake sons. She was very much ill treated and her son, Garuda was deeply pained at her woeful plight.

He appealed to the sons of Kadru to release his mother. They agreed to do so on one condition that he should bring them Amrit (nectar). Garuda knew this was an arduous task because Nectar was closely guarded by the Devas. However, as a dutiful son, he left for Dev Lok to accomplish the mission impossible. In the process, he had to fight with Lord Vishnu. Lord Vishnu was deeply touched by the respect which Garuda had for his mother as well as his filial obligations and told Garuda that henceforth he (Garuda) would be Lord Vishnu’s vehicle.

As regards Amrit, Lord Vishnu let Garuda take it to the snake children as ransom for release of his mother but cautioned that under no circumstances the snakes were to drink it. Garuda took the amrit and gave it to the snake children. His mother was freed by the snakes as per the

agreement. Before they could consume the amrit, Garuda told them that the amrit was the purest elixir and a person who wants to consume it should get himself purified first by having a holy bath. Accordingly, the snakes placed the vessel containing the amrit on a mat made of dry grass and left for performing ablutions. In their absence, Lord Vishnu took the vessel and vanished because it did not belong to the snakes rightfully.

When the snakes returned they were anguished to see the vessel missing and with a view to getting at least a drop of amrit, they started licking the mat. The dry grass was very sharp and it slit their tongues. To this day, snakes are born with a forked tongue because they tried to consume something which they had not rightfully earned. Even now, elders advise people to take or consume only such things which have been rightfully earned.

Garuda released his mother Vinata from the clutches of slavery. Later, Vinata told her son Garuda that she must have committed some sin which made her a slave. She desired to go to Kashi for atonement of her sins. Garuda took her to Kashi where Garuda installed a Shiv Ling which came to be known as Garudeshwar and started praying ardently. Vinata started worshipping Lord Surya in his form as Khakholkh Aditya. Lord Shiva appeared in person and blessed Garuda stating that the latter would be known by everyone in the world as the vehicle/ride (vahana) of Lord Vishnu.

Lord Surya also appeared in person before Vinata and blessed her, whereupon Vinata was absolved of all her sins. According to Kashi Khand, Chapter 50, Khakholkh Aditya finds mention in the proximity of Pilpila Teerth.



GARUDESHWAR

Lord Shiva further blessed Garuda that those devotees who worship Garudeshwar will be blessed with Ultimate Knowledge. (Kashi Khand, Chapter 50). Ling Puraan also eulogises Garudeshwar (Chapter 7 of the supplement).

LOCATION OF GARUDESHWAR

Garudeshwar is located at D-31/43, Jangambadi Teliana. When approached from Godowlia Cross Road (Chauraha) on the way to Sonarpura, devotees will have to take a left turn after Bengali Tola Post Office. Garudeshwar is located adjacent to Purana Durga Badi at Jangambadi, which is a famous landmark. Devotees can travel Jangambadi by by rickshaw and walk on foot to the temple.

TYPES OF POOJAS

The temple is open for worship from 07.00 a.m. to 07.30 p.m. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Surendra Prasad Pandey is the Poojari of the temple and he can be contacted on his Telephone number 0542-2454732 for doing any special pooja etc.

GYANESHWAR

According to Kashi Khand, Chapter 73, Lord Shiva told Goddess Parvati that there are thousands of Shiv Lings in Kashi Kshetram. While some of them are Swayambhu (appeared by themselves), many others have been installed by Gods, deities and devotees and planets.

In the process, Lord Shiva hinted to a group of fourteen Lings which are very powerful. Gayaneshwar Ling is one of them. The fourteen Shiv Lings are equivalent to invaluable treasure. People who worship Lord Shiva in the form of Gyaneshwar will always be happy, acquire ultimate knowledge and will attain Moksha. Let alone worshipping these fourteen Lings, merely by reciting the names of these Lings, a devotee can free himself from all the sins committed knowingly or unknowingly.

LOCATION OF GYANESHWAR

Gyaneshwar Ling is located at No. D.10/32, Lahori Tola in the premises of Gyaneshwar Silk Factory. Devotees will have to descend the steps in the premises as the Ling is located under the ground level. The place of worship is well maintained. People can travel upto Dasaswamedh Vishwanath Gully by rickshaw and then on foot to this place. Lahouri Tola is an important landmark.

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 11.00 a.m. and from 05.00 p.m. to 09.00 p.m. The timings are flexible.

HARISHCHANDRESHWAR

Lord Vishnu was describing various religiously important places, teerths etc. to Sage Bindu (Kashi Khand, Chapter 61). He described the boundaries of Manikarnika which extended upto River Ganga in the east, Swarg Dwar in the west, Ganga Keshav in the South and Harishchandra Mandap in the north.

A devotee who bathes in Harishchandra Teerth and performs rituals for his forefathers is purified. The devotees should worship Harishchandreshwar nearby. Such devotees will always be truthful.

Philosophically speaking there has always been debate about ULTIMATE TRUTH in life. People who visit various Satsangs (company of sublimated souls) and religious discourses are pondering about one main point which is TRUTH. There are various factors in life which one has to consider and the author does not want to take much of the readers' time in discussing these aspects. If all people simply follow the path of truthfulness in life, then the entire humanity will prosper. Kashi Khand has sought to give this message.

Another point is worth mentioning here. Kashi has two burning Ghats (cremation grounds) viz. Manikarnika Ghat and Harishchandra Ghat. People generally believe that Raja Harishchandra was involved with Harishchandra Ghat. That is not so. Harishchandra Ghat came into being at a much later stage. He was involved with the cremation ground nearer to Manikarnika and there is a Shiv Ling installed by him by the name of Harishchandreshwar which has been referred by Kashi Khand.

According to Ling Puraan, Chapter 14 of supplement, devotees who worship Harishchandreshwar will attain Rudra Lok after death.

LOCATION OF HARISHCHANDRESHWAR

Harishchandreshwar is a huge Shiv Ling located at Ck.7/166, Sankata Ghat. People can travel upto Chowk by rickshaw and walk upto this place through Sankata Devi temple, which is a famous landmark. They can also travel by boat upto Sankata Ghat and climb the steps.

TYPES OF POOJA

This powerful Shiv Ling is located inside a private house and devotees can have darshan through a window.

JAYGEESHYESHWAR

Lord Shiva was in Mandarachal and it took a long time for him to return back. One highly learned Sage named Jayageesh undertook austere

penance in a cave seeking return of Lord Shiva to Kashi. Lord Shiva finally arrived in Kashi after King Divodas moved away from Kashi (Kindly refer Divodaseshwar). By the time the Sage had become emaciated due to intense Tapas and fasting.

Immediately after arriving at Kashi, Lord Shiva deputed Nandi with a divine Lotus with instructions that the latter should touch the Sage with the Lotus. The Sage immediately became very active and accompanied Nandi to Lord Shiva and Goddess Parvati. He immediately started singing praises of Lord Shiva by way of various Mantras and slokas. The Lord was immensely pleased with the sage and granted him a divine boon. The Sage requested that the Lord should always be present in a Ling which would be installed by him (Sage).

The Lord agreed to it. He further stated that those who worship the cave where the Sage worshipped the Lord, and practiced Yoga will attain Siddhi. Devotees should regularly worship the Cave for all sorts of accomplishments in life. Lord Shiva further stated that devotees who worship the Shiv Ling installed by the Sage, known as Jayageesheshwar, in the location of Jyeshtheshwar will be absolved of all their sins. A devotee who feeds a Shiv Bhakt (devotee of Lord Shiva) in the Jyeshtheshwar Kshetra (Region/area) will derive the benefits of feeding one crore hungry people.

Jayagesheshwar Ling and Jayageesh Cave find mention in Chapter 9 of supplement to Ling Puraan as also in Shlok 51 to 54, Chapter 92 ibid. According to this, devotees who worship this Ling and cave will see their desires fulfilled and they will attain ultimate knowledge.

LOCATION OF JAYAGEESHESHWAR

The cave where Sage Jayageesh undertook austere penance is located at K.66/3, Ishwar Gangi (Agni Kund). For directions to reach this place, kindly refer Agni Dhruveshwar. The Shiv Ling installed by the Sage is located at K.63/27, Bhoot Bhairav locality, near Jyeshtha Gauri. Bulanala Bhoot Bhairav is a famous locality.

TYPES OF POOJA

The place of worship is open throughout the day and devotees can worship as per their convenience.

JYESHTESHWAR

The importance of Jyeshteshwar Ling has been described amply in Kashi Khand, Chapter 63. Lord Shiva said, in the Jyeshtha Month (May 20 to June 20), Chaturdasi day before Poornima (Shukla Paksha Chaturdasi), people should have darshan of Jyeshteshwar Ling and they will attain all happiness in life and heaven after death. If the above day falls on Monday with Anuradha (Anusham) Star, it is all the more auspicious.

Just as darkness disappears with Sunrise, all the sins accumulated over several years disappear with darshan of Jyeshteshwar Ling (Kashi Khand, Chapter 63).



JYESHTESHWAR

A person who performs Shraadh ceremony for his ancestors with ghee (clarified butter) etc. near Jyeshtheshwar Ling does a great service to his ancestors. A person who does Pooja of Jyeshtheshwar and gives alms to a Shiva Devotee gets the punya equivalent to feeding a crore people (Kashi Khand, ibid).

Jyeshtheshwar is a very pious Ling and also finds mention in Ling Puraan, Chapter 92, Shlok 104 to 107, according to which devotees who worship this Ling will have no rebirth.

LOCATION OF THE TEMPLE

Jyeshtheshwar temple is located at K-62/144, Sapt Sagar Mohalla. The temple is approachable from a famous locality called Maidagin. People can approach Maidagin by Auto or Cycle Rickshaw or even car. From Maidagin it is advisable to walk on foot. A famous landmark near this temple is the Kashi Devi Temple.

TYPES OF POOJAS

The temple is open for worship from 05.30 a.m. in the morning to 12.30 p.m. and from 05.00 p.m. to 8.30 p.m. Aarties are held both in the morning and evening. According to old timers, the temple timings are flexible and the poojari may be requested to open the temple as per the convenience.

KANDUKESHWAR

Once Lord Shiva was casually sitting in a garden and Goddess Parvaty was playing with a ball. She was so engrossed in her game that she became totally oblivious of her surroundings.

Goddess Parvaty was very beautiful in her looks. Kashi Khand, Chapter 65, amply describes the beauty of Goddess Parvaty. While she was jumping up and down, her beautiful tresses also started dancing. Her eye brows began rising and falling, synchronizing with the play ball's movement. Precisely at that time, two demons who were passing through the sky saw Goddess Parvaty and immediately they were overcome with evil desires.

They came to the ground, assumed the guise of Shiv Gans and started approaching Goddess Parvaty. Lord Shiva who was watching these people, with divine sight, could easily recognize the evil designs of the two unwanted guests. He signalled Goddess Parvaty, who took the hint. With great force, she threw the ball at the demons who died instantly.

After slaying the evil demons, the ball touched the ground and took the form of a Shiv Ling. This Ling came to be called as Kandukeshwar.



KANDUKESHWAR

Kashi Khand, Chapter 65 states that Goddess Parvati blesses the devotees who worship Kandukeshwar. Besides, Goddess Parvati herself worships this Ling daily. Both Lord Shiva and Goddess Parvati bless the devotees of Kandukeshwar.

This Ling also finds mention in Ling Puraan, Shlok 79 to 82 of Chapter 92. According to this Puraan, the devotees who worship Kandukeshwar will become equivalent to Shiv Gan after their death.

LOCATION OF KANDUKESHWAR

Kandukeshwar is located at K.63/29, Bhoot Bhairav locality. Devotees can reach this place by travelling upto Kashi Devi temple/Bula Nala/Lohatia by rickshaw and walk on foot upto Jyeshtha Gauri/Bhoot Bhairav.

TYPES OF POOJA

The temple is open in the morning from 06.00 a.m. to 10.00 a.m. and 06.00 p.m. to 08.00 p.m. The timings are flexible and if the temple is closed, devotees may request the priest at Bhoot Bhairav temple who will get this temple open. Devotees can perform pooja on their own.

KAPARDEESHWAR

Kapardeeshwar Ling was installed by Shiv Gana Kapardi near Vimal Kund. According to Kashi Khand, in ancient times one devotee of Kapardeeshwar named Valmiki was residing nearby. One day a hideous and cruel looking Pishach/demon (ghost) appeared and told Valmiki that he (Pishach) was once residing near the banks of the holy river Godavari and had committed

many sins. He learnt that a person who lives in Holy places and commits sins, attains Pisach Yoni and his present appearance was due to his past sins. He appealed to Valmiki to help him.

Valmiki was all the while chanting Shiv Sahasranam(thousand praises of Lord Shiva) and advised the Pishach to take bath in Vimal Kund and pray to Lord Kapardeeshwar. The pishach did as he was told and attained Mukti. After that, Valmiki gave him vibhuti (sacred ash) to be smeared on his forehead and the Pisach followed his instructions. The value of smearing vibhuti on the forehead is amply described in Kashi Khand inasmuch as a person who smears vibhuti in his forehead is safe from untimely death and mishappenings.

After the Pisach attained Mukti, the above Vimal kund came to be called as Pisachmochan Kund (Kashi Khand chapter 54). This huge kund is still existing in the present day and fairly well maintained.

It is believed that people who pray to Kapardeeshwar attain absolute control over emotions and Krodh (anger). They are cleansed of all their sins. The devotees who worship this Ling will see that all their desires are fulfilled (Ling Puraan, Chapter 14 of the supplement thereto).

LOCATION OF THE TEMPLE

Kapardeeshwar temple is located at C-21/40, Pisachmochan, which is a famous locality in Varanasi. This place can be reached by cycle rickshaw or auto-rickshaw from Chetganj or Maldahiya or Faatmaan road (Sagra). People visit this Pisachmochan Kund for performing Pind Daan (Shraaddh/rituals for their forefathers). Visiting this place is considered very auspicious during Magh month (roughly from January 21 to Feb. 20), Shukla Chaturdasi (one day before Amavasya).

TYPES OF POOJAS

The temple is open for worship practically throughout. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Kamlesh Tiwari is available at the place and he can be contacted in his Cell number (0)9918989066 for doing any special pooja. Shri Tiwari is also

available for helping devotees to perform any rituals for their forefathers at Pisachmochan Kund.

KUBERESHWAR

According to Kashi Khand, Chapter 13, in Kambilya there was one Dikshit named Yagya Dutt. He was proficient in all Vedas and Shastras and performed all rituals connected thereto. He had a very handsome son and Yagya Dutt performed the Yagyopavith (Sacred thread ceremony) of his son in due course of time.

However, the boy, named Guna Nidhi, did not perform any rituals must for a Brahmachari like performing Sandhya Pooja etc. Slowly and steadily he got into bad company and engaged himself in gambling and other such vices. All these days, Guna Nidhi's mother like an indulgent parent told lies to her husband Yagya Dutt who was under the impression that the boy was engaged in righteous activities.

Guna Nidhi was continuously losing wealth in gambling and he started selling various household articles from his house to settle his gambling debts. In the process he sold one diamond ring belonging to his mother. Once when Yagya Dutt was returning home, he saw one ruffian wearing this diamond ring. When confronted, the person divulged the truth to Yagya Dutt that the ring was given by Guna Nidhi in settlement of gambling debts. Only then Yagya Dutt could realize how he had been cheated all along by his son and his indulgent wife.

Yagya Dutt reached home and at once discarded both his wife and son. He subsequently married one learned man's daughter and went to some unknown destination.

Guna Nidhi started wandering about, now realizing that he had wasted his life for nothing. He went from one place to another wondering what to do. His ramblings brought him to a secluded place, where he saw some devotees of Lord Shiva going towards a temple. He was very hungry and in the hope of getting some food, he followed them to the temple. Unknown to him it was Shiv Ratri and the devotees started singing religious

songs in the Temple and Guna Nidhi kept awake the whole night in the hope of getting some food.

Late night when every devotee went to sleep, Guna Nidhi slowly approached the sanctum sanctorum of the temple hoping to find some prasada (edibles offered to the deity) and as it was dark, he tore a piece of cloth from his dress, rolled it like a small wick and lit it to get some illumination. With the help of such light he grabbed whatever food he could and started running away. In this attempt, he stumbled upon the foot of one devotee who started shouting. One of the devotees struck Guna Nidhi a severe blow on the head and he died instantly.

Soon the attendants of Yam Raj arrived to take Guna Nidhi to Hell as he had committed all sorts of sin in his life. However, several Shiv Gans also arrived at the scene and took him with them. The attendants of Yam Raj read out the sins committed by Guna Nidhi including stealing from Shiva Temple. It is said that taking Shiva Nirmalyam (floral wastes and other prasada etc.) out of the Shiva Temple is the most heinous sin.

However, Shiv Gans clearly stated that whatever sins he might have committed, have been washed away by some good and pious acts unknowingly done by him. On the night of Shiv Ratri he was awake, had watched the Shiv Pooja performed by the devotees, had listened to the Shiv Bhajans and had lit a lamp near the Shiv Ling thereby removing the darkness. He will take birth as Raj Kumar of Kalinga Desa.

In his new birth the boy who was named Daman soon became the King of Kalinga and ordered all subjects in his Kingdom to ensure that lamps are lit in the Shiva Temples. He followed this ritual meticulously. Due to his good deeds in his entire life, he became Dig Pal (attendant of Lord) named Kuber.

Kuber with his intuition could realize the evil doings committed by him in one of his earlier births. He came to Kashi, installed a Shiv Ling made of flowers, lit a lamp and started worshipping Lord Shiva. His intense prayers went for a very long time. Lord Shiva was very pleased and he appeared in person with Goddess Parvati. Kuber was very happy with the immense light and the presence of the Lord. He started blinking and with the left eye he saw Goddess Parvati in her beautiful self and wondered about her. Exactly at that time, his left eye lost the vision.

Lord Shiva immediately realized what had happened. However, he blessed Kuber with all sorts of happiness and assured that he (Lord Shiva) would always be with him. Kuber prostrated before Lord Shiva and Goddess Parvati. The Goddess also blessed him stating that those who worshipped the Ling installed by him, which was called Kubereshwar, would attain all sorts of Siddhi and also attain Moksha in their life.

Such devotees will always make good friends and will face no enmity in life. Kashi Khand in this chapter has described the importance of lighting lamps in the temples of Lord Shiva. Here it is important to note that not only in temples of Lord Shiva, but in all the temples it is important to light lamps during twilight time and this ritual is followed in almost all temples all over the world.

LOCATION OF KUBERESHWAR

Kubereshwar is located in the north side of Annapurna Devi at D-9/1, Annapurna Temple premises. If a devotee enters the temple, he has to take a left turn where he will encounter the office of Annadanam (free feeding). Immediately thereafter, to the left is Kubereshwar Ling.

Regarding directions to reach this temple, devotees may kindly refer Visweshwar temple.

TYPES OF POOJA

The place of worship is open from 05.00 a.m. to 10.00 p.m. Aarties are conducted in the morning and evening. There is also annadanam daily at the temple premises in the afternoon where devotees can get free food.

POOJARIES OF THE TEMPLE

There is no specific Poojari for this temple. However, Shri Pawan Jha is available in the temple and he can be contacted at the temple phone 0542-2392619 for performing any special pooja etc.

MARKANDEYSHWAR

Lord Vishnu was describing various religiously important places, teerths etc. to Sage Bindu (Kashi Khand, Chapter 61).

Devotees should bathe in Markhanday Teerth and perform rituals for their forefathers. The devotees should then worship Markandeyshwar nearby.

By performing the above religious activities, the devotees will be cleansed of all their sins howsoever abysmal or outrageous these may be.

Markanday Teerth is not in existence now.

LOCATION OF MARKANDEYSHWAR

Markandeyshwar is located at Ck.36/10, Bazar behind Gyan Vapi. Devotees can travel upto Gyan Vapi (Near Chowk) by rickshaw, take a right turn, climb down the steps and again take a right turn. (If a devotee proceeds diagonally left, he will enter the Gyan Vapi area). After walking a few yards, the devotee will come to Markhandeyshwar on the right side. For ready reference, Jalans (textile merchants) have a portion of their shop nearby (cut piece wing).

TYPES OF POOJA

The place of worship is open from 06.00 a.m. to 09.00 a.m. and from 06.00 p.m. to 08.00 p.m. However, devotees can have darshan through opening at any time.

POOJARIES OF THE TEMPLE

Shri Sanjay Mishra is the priest at this place and he can be contacted at (0)9739712012.

NARMADESHWAR

Once there was a discussion among various Sages (Rishis) as to which is the most divine river. There were four important rivers, Ganga, Yamuna,

Saraswati and Narmada. The unanimous answer was Ganga. Ganga was symbolic of Rig Veda, Yamuna symbolic of Yajur Veda and Narmada of Sama Veda.

It was revealed that long time back, river Narmada offered intense prayers to Lord Brahma and the latter appeared before her. Narmada asked Lord Brahma that she should be treated equivalent to river Ganga. On hearing this, Lord Brahma was taken aback and he stated that there is no God equal to Lord Shiva, no Purush equal to Maha Vishnu and no river equal to Ganga. Narmada was not pleased with the response.

She came to Kashi, installed a Ling near Trilochaneshwar near Pilpila Teerth and started invoking Lord Shiva, who appeared before her and granted her a divine wish. Narmada only craved for the divine bhakti and darshan of the Lord.

Lord Shiva granted that all stones in the river bed of Narmada will be treated as Shiv Ling. He granted her one more divine wish. A devotee who takes bath in Ganga is cleansed of his sins. A devotee who takes bath in Yamuna for one week is cleansed of his sin and one who takes bath for three days in Saraswati becomes pure. However, if a devotee simply sees the river Narmada he will be cleansed of his sins.

Lord Shiva also granted that the Ling established by Narmada would be called as Narmadeshwar.



NARMADESHWAR

Narmadeshwar Ling will be capable of granting Mukti to its devotees. Merely by looking at this Ling, a devotee will be cleansed of all his sins. After saying this, Lord Shiva disappeared into this Ling. (Kashi Khand, Chapter 92).

Lord Skanda who was narrating this to Sage Agasthya said that a girl who even listens to the Mahatmya or reads this chapter relating to Narmada will be cleansed of her sins.

LOCATION OF NARMADESHWAR

Narmadeshwar is located at A-2/79, behind Trilochan. People can travel upto this place by rickshaw upto Prahlad Ghat Chauraha and approach this place via Trilochan which is a famous landmark.

TYPES OF POOJA

Narmadeshwar is a stand alone temple which is open from 06.00 a.m. to 9.30 a.m. and from 6.00 p.m. to 7.00 p.m. Aarti is held in the evening.

POOJARIES OF THE TEMPLE

Shri Kashinath is the poojari of the temple.

PANCH KROSHA TEMPLE

Kashi Khand has described the importance of the area included under Pancha Krosha Kshetra which is considered to be the most pious area. In Chapter 26, this area is described to contain the Avimukta Kshetra, housing Visweshwar Temple. Further, Lord Shiva has described the area coming

under Pancha Krosha as very dear to him. The importance of this area has been amply described in various other Purans also.

Kashi Khand, in Chapter 100 has prescribed various Yatras (religious tours like Shiva Ling Yatras, Ekadasa (eleven) Ling Yatras, Antargrihi Yatra, Gauri Yatra, Surya Yatra, Bhairava Yatra, Vishnu Yatra etc.

One important Yatra being undertaken by the religious devotees in and around Kashi is the Pancha Krosha Yatra which takes a circumambulation around Kashi Kshetra. This tour involves about five days and devotees worship 128 deities on the way. The tour is indeed tedious and to avoid hardship, people undertake this tour by car or other conveyance to finish the trip in one day.

Pancha Krosha Yatra, per se, has not been mentioned in Kashi Khand, though this finds mention in other Purans like Brahma Vaivart Puran (Kashi Rahasya), Koorma Puran etc. However, local devotees hold Pancha Krosha Yatra in high esteem and it is reckoned with almost synonymous with Kashi Khand. Therefore, the author is pleased to write about this.

There are various religious groups undertaking this Yatra. Experienced seniors sometimes lead the group of people or they depend on some people to take them around the various places.

For those who are not in a position to undertake the extensive tour (for reasons like physical strain, lack of time etc.), there is one Pancha Krosha Temple in Kashi where all the 128 deities are available in miniature form. The Shiv Ling is supposed to be made of sphaatik stone (crystal stone) with both Lord Shiva and Goddess Parvati's symbolic presence. According to local pundits, worshipping this temple as per the schedule of Pancha Krosha Yatra is equivalent to undertaking the full fledged Yatra.

LOCATION OF PANCHA KROSHA TEMPLE

Pancha Krosha Temple is located at Ck.5/32, Gola Gully, behind Kashmiri Mal Haveli. Devotees can travel upto Chowk by rickshaw and travel to this place on foot. Kashmiri Mal Haveli is a famous locality.

TYPE OF POOJA

The temple is open from 06.00 a.m. to 11.00 p.m. and from 04.30 p.m. to 09.00 p.m. The timings are flexible. Aarties are conducted in the morning and evening.

According to one of the Poojaris, this temple has been in existence for several centuries.

POOJARIES OF THE TEMPLE

Shri Uttam Kumar Dikshit is one of the Poojaris of the temple and he can be contacted in his Cell No. (0)9936521919 for performing any special Pooja etc.

PAARVATEESHWAR

Once Goddess Paarvati asked Lord Shiva the reason for all round happiness in Kashi. Lord Shiva replied that in various other places, if there is a Shiv Ling, there will be happiness in the area in the radius of about 10 miles. Whereas in Kashi there are Shiv Lings all over the place and thus the happiness is manifold. This is one of the reasons for Kashi to be referred to as Ananda Van. A person who installs a Shiv Ling in Kashi will enjoy ultimate happiness.

Hearing this, Goddess Paarvati expressed her desire to install one Shiv Ling and sought permission from Lord Shiva. If a pativrata wife (wife fully devoted to her husband) does a good job after getting due permission from her husband, she will be successful in her venture. After getting permission, Goddess Paarvati installed a Shiv Ling, near Mahadev Ling, which came to be called as Paarvateeshwar.

Kashi Khand, Chapter 93 states that a devotee who worships Paarvateeshwar is cleansed of even the worst sin of Brahma Hatya. The devotee who regularly worships this Ling will himself take form of a Shiv Ling in Kashi after his death.

Special importance has been attached to Chaitra Month (March-April) Shukla Paksha Triteeya (3rd day after Amavasya) and a devotee who performs pooja of Paarvateeshwar on this day will get all round prosperity and will attain Moksha.

LOCATION OF PAARVATEESHWAR

Paarvateeshwar is located at A-3/92, Aadi Mahadev, Trilochan. The temple is approachable from Birla Hospital after Machhodari upto which place, people can travel by Auto or Cycle Rickshaw. Alternatively, they can have a boat ride upto Trilochan Ghat and climb the steps.

TYPES OF POOJAS

The temple is open from 05.00 a.m to 9.00 p.m. Mangala Aarti is performed at 05.00 a.m., Shringar at 06.30 a.m., and Aarti at 07.00 a.m. The temple is open till 09.00 p.m.

POOJARIS OF THE TEMPLE

Shri Girish Chand Mehrotra is the Poojari of the temple.

PASUPATESHWAR

According to Kashi Khand, Chapter 61, Lord Vishnu describes various sacred ponds and deities around Manikarnika Teerth. Towards the north of Manikarnika is the Pasupath Teerth. Devotees should take bath in this Teerth, perform rituals for their forefathers and worship Pasupateshwar.

Pasupateshwar is a huge Swayambhu Ling not vertical or erect but is a protrusion and covers a large surface area. Persons worshipping Pasupateshwar are blessed with all sorts of happiness in life and they are free from all bondages.

Special importance has been given to Chaitra month, a day before Poornima. Devotees are advised to observe fast on this day.



PASUPATESHWAR

Kashi Khand, Chapter 79 states that Lord Shiva resides in various Lings at various times. In the twilight time, Lord Shiva resides in Pasupateshwar Ling. So worshipping this Ling at this time is very beneficial to the devotees.

Ling Puraan, Chapter 9 of the supplement as also Shlok 134 to 139 states that devotees who worship Pasupateshwar will have no rebirth and they will remain immortal.

LOCATION OF THE TEMPLE

The temple is located at Ck. 13/66, Pasupateshwar Galli. The locality is named after this famous Ling. People can travel upto chowk area by rickshaw and walk on foot upto this temple. This temple is a famous landmark.

TYPES OF POOJA

The temple remains open practically throughout the day. There is special Shringar on Chaitra Month, Shukla Paksha, Chaturdasi (as laid down in Kashi Khand). There is also special pooja on Rang Bhari Ekadasi (Ekadasi day before Holi festival).

POOJARIES OF THE TEMPLE

According to locals, devotees can perform pooja etc. by their own self.

PITA MAHESHWAR

Lord Kartikeya was describing various important Shiv Lings in his narration in Kashi Khand (Chapter 68).

Pita Maheshwar is a Swayambhu (self manifested) Ling which appeared in Kashi alongwith several important Teerths (ponds). These Teerths (Ponds) may not be available as on present day.

LOCATION OF THE TEMPLE

The temple is located at No. Ck.7/92, Mohalla Sheetla Galli. The temple is approachable from Chowk upto which place, people can travel by Auto or Cycle Rickshaw.



PITA MAHESHWAR LING

ON SHIV RATRI BEFORE POOJA

AFTER POOJA ON SHIV RATRI

A person who performs Pooja of Pita Maheshwar gives mukti to twenty generations in his family (Kashi Khand, ibid). The Shiv Ling is considered to be very powerful. People can have darshan through a hole and the Ling is situated at a depth of over 40 feet below the ground level. It is believed that the Ling is very powerful and it is advisable to have darshan through the hole only.

TYPES OF POOJAS

Poojas of the Ling are performed only on select few days, though darshan, as above, is allowed practically through out the year. The special days, as mentioned by the Pundit, are all Mondays of Shravan, Shiv Ratri, Rang Bhari Ekadasi (Ekadasi day before Holi festival) and certain other Ekadasis.

POOJARIS OF THE TEMPLE

Shri Sameer Mishra is the Poojari of the temple and he can be contacted in his Cell numbers (0)7800970226 for doing any special pooja.

PRAYAGESHWAR

According to Chapter 61, Kashi Khand, Lord Vishnu has described the various Teerths as also various forms of Keshav in Kashi.

Much importance has been attached to Prayag Teerth (Dasaswamedh). Special mention has also been made of Prayageshwar.

One point needs to be mentioned. Prayag is a famous place in Allahabad and thousands of devotees assemble there in the Magha Month (during winter) for taking a holy dip. Once in twelve years, Kumbh Mela is held and during the Magha Month falling during that year, this place draws devotees to the tune of 70 to 80 Lakhs. Prayag Teerth in Kashi is a part of Dasaswamedh and taking bath here gives the benefit of taking bath in Prayag at Allahabad.



A devotee who bathes in Prayag Teerth in Magh Month and worships Prayageshwar is assured of wealth, food grains, devoted children and ultimately he will attain Moksha.

PRAYAGESHWAR

LOCATION OF PRAYAGESHWAR

Prayageshwar is located in the premises of Bandi Devi temple at D.17/100, Dasaswamedh. Devotees can travel upto Dasaswamedh by rickshaw and just before the Ghat, they have to take a right turn. It is advisable to ask for directions from local shop keepers as there are several labyrinthine (confusing) gullies in the vicinity.

TYPES OF POOJA

The temple remains open from 08.00 a.m. to 11.00 a.m. However, devotees can have darshan through grilled door throughout.

RATNESHWAR

Lord Shiva and Goddess Parvati were happily ensconced in the Holy City of Kashi, blessing all their devotees. Goddess Parvati's father was Giri Raj Himavan. (Giri means Mountain, Raj means King and Himavan is Himalaya Mountains).

Once Giri Raj's wife (Goddess Parvati's mother) told Giri Raj that a long time has passed but there had been no news about the welfare of their daughter Parvati. Giri Raj also felt the separation from his daughter

unbearable. He felt as if he was sitting on burning fire. He decided to visit Kashi to see his daughter.

As is customary, whenever a father visits his daughter in her husband's house, the father generally carries with him lots of gifts. Accordingly Giri Raj carried with him abundant dresses and Ratnas (precious stones). Kashi Khand states the quantity of precious stones as 8000 Grams of Pearls, 1000 Grams diamonds, and similar or larger quantity of other stones like corals, emerald, sapphire etc.

He reached Kashi and was astounded to see the beauty of the city. He naturally felt his daughter must be quite happy staying here and he was pleased with his fortune. Giri Raj asked a devotee in Kashi the directions to reach his daughter Uma's house. The devotee praised Goddess and stated that a person who devoutly prays Uma even by uttering these words through his mouth is blessed by Lord Visweshwar.

The devotee further stated that Lord Visweshwar and Goddess Uma (Parvaty) are staying in a very huge Palace befitting the status of emperor and that the palace has been constructed under the supervision of celestial architect Viswakarma. The devotee went on describing the beauty of the palace where the pillars have been beautified with various kinds of precious stones with beautiful paintings on the wall etc. On hearing the description of the palace, Giri Raj was astounded. The devotee also told Giri Raj that Lord Visweshwara was freely distributing his wealth to the needy persons.

When Giri Raj heard about the greatness of Lord Visweshwara, his generosity and the attractive beauty of his palace, he (Giri Raj) felt ashamed and thought that the huge quantities of Ratnas (precious stones) brought by him as gift for his daughter was no match for what was possessed by Lord Visweshar. By the time it was evening.

Before sun rise the next day, he took bath in Panch Nada Teerth (present Panchganga Ghat), worshipped Kaal Bhairav and after leaving all the precious stones nearby, left for his abode. The Ratnas which he had left as a heap, grouped together and took form of a Ling.

Soon thereafter, Lord Visweshwar and Goddess Parvaty visited the place where the Ling had formed itself. Lord Visweshwar knew by his divine

vision as to what had happened. He praised Giri Raj for his greatness and stated that the Ling thus formed out of Ratnas will be called Ratneshwar.

According to Kashi Khand, Chapter 67, a person who worships Ratneshwar Ling will be blessed with all prosperity and wealth. The benefits accruing by reciting One Crore Rudra Jap will be attained by performing pooja (prayers) of Ratneshwar.



RATNESHWAR

LOCATION OF RATNESHWAR

Ratneshwar is located at K-53/40, on the road leading to Vridhha Kaleshwar/Mrityunjeshwar. People can travel upto this place by rickshaw and the nearest landmark is Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 6.00 a.m. to 11.00 a.m. and from 06.00 p.m. to 08.00 p.m. Aarties are performed in the morning at 10.30 a.m. and 8.00 p.m. in the evening. The timings may vary a little.

POOJARIES OF THE TEMPLE

The temple is under the charge of Shri Bachhi Lal who can be contacted at his mobile No. 9305049075.

SATISHWAR

Long time back Lord Brahma offered intense prayers to Lord Shiva whereupon the latter appeared before the former and offered a divine wish. Lord Brahma desired that Lord Shiva should become his son and Goddess Parvati should become the daughter of Daksh. Lord Shiva agreed to this.

Lord Shiva appeared out of Lord Brahma's head as a small boy and was named by Lord Brahma as Rudra. Lord Brahma was very happy that he can keep Lord Shiva (though in the form of small boy Rudra) in his house, he can always play with the boy, eat with the boy, sit in the same place and undertake all such activities that a father shares with his son.

While Lord Shiva took the form of a boy named Rudra as mentioned above, Goddess Parvati became the daughter of Daksh and was known as Sati. When she came of age, in order to get a good husband, she came to Kashi and started worshipping Lord. One day a Ling appeared before her and from inside came the voice of Lord Shiva.

Lord Shiva told Sati that her wishes will be fulfilled and there was no further need of any intense prayers. The Ling which appeared before her was called Satishwar and those girls or boys who sincerely worship this Ling will get spouse of their choice. Besides, those devotees who pray to this Ling with sincere devotion will get their wishes fulfilled.

Lord Shiva further told Sati that the latter's father would give her in Kanyadaan to the former and that Sati's wishes would be fulfilled. After saying this, Lord Shiva vanished inside the Ling. (Kashi Khand, Chapter 93)

LOCATION OF SATISHWAR

Satishwar is located at K-46/32, on the road leading to Vridhha Kaleshwar/Mrityunjeshwar. People can travel upto this place by rickshaw and the nearest landmark is Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 6.00 a.m. to 02.00 p.m. and from 04.30 p.m. to 10.00 p.m. Aarties are performed in the morning and in the evening. The timings may vary a little.

POOJARIES OF THE TEMPLE

Shri Gauri Shankar Pathak is the Poojari of this temple and can be contacted at his Nos. 0542-2440028 and Cell (0)9335386171 for performing any special pooja etc.

SHAILESHWAR

Giri Raj, Himavan, reached Kashi to meet his daughter Goddess Parvati and carried with him a lot of Gifts. (For details kindly refer to Ratneshwar). When Giri Raj heard about the greatness of Lord Visweshwara, his generosity and the attractive beauty of his palace, he (Giri Raj) felt ashamed and he felt that the huge quantities of Ratnas (precious stones) brought by him as gift for his daughter was no match to what was possessed by Lord Visweshwar. By the time it was evening. Giri Raj got busy during the night.

He also decided to build a temple in dedication to Lord Shiva. He summoned all his physically powerful and knowledgeable workers and sculptors from the mountain and instructed them to construct a temple, with a strong belief that by getting a temple constructed for Lord Shiva, he will be respected not only in this world but in various other worlds (Lok).

Kashi Khand, Chapter 66 also states that a person who constructs a Shiva Temple in Kashi gets the fruits of constructing houses for all the three worlds. He will get the benefits accruing out of performing very big Yagyas. Listening to all his advices, the workers of Giri Raj set upon the task and worked throughout the night. By early morning they finished the construction of a temple near the river Varuna.

Soon Giri Raj installed a Shiv Ling called Shaileshwar in the temple. After taking bath in Pancha Nada Teerth and worshipping Kaal Bhairav, Giri Raj left all the ratnas (precious stones) at a particular place in a heap and left for his abode in the mountains.

This temple was spotted by two Shiv Gans who immediately reported the matter to Lord Shiva. They were surprised that just one day before there was no temple and some how the place of worship has sprung up overnight. Lord Shiva, Goddess Parvati and the Shiv Gans soon reached the place where they saw the beautiful temple and the Shiv Ling which was radiating light. Both Lord Shiva and Goddess Parvati were extremely happy at seeing this and Lord Shiva saw the inscriptions in the temple and immediately realized that the noble work has been done by Giri Raj.

Goddess Parvati was also extremely pleased. She requested Lord Shiva that he should be present in that Ling, to which Lord Shiva agreed. Lord Shiva further stated that those who take bath in Varuna River and worship Shaileshwar will attain Moksha. The devotees who worship Shaileshwar will never be unhappy in their lives. Goddess Parvati also blessed that the devotees who worship Shaileshwar will be like the children of the Goddess.

This Ling finds mention in chapter 3 of the supplement of Ling Puraan as also Shlok 85 to 86 and 104 to 107, chapter 92, ibid. The devotees who worship this Ling will not face any obstacles in life and they will have no rebirth.

LOCATION OF SHAILESHWAR

Shaileshwar is located at A-40/11, Marhia Ghat, Shailputri. If one travels from Varanasi Railway station through G.T. Road, just before Varanasi City Station, a small road takes a left turn where he will encounter a level crossing. After crossing the road, he will travel for about 2 Kms. to reach this place. People can travel upto this place by rickshaw/auto rickshaw and most of the drivers know the place Shailputri.

TYPES OF POOJA

The temple is open from 5.00 a.m. to 12.00 noon and from 03.00 p.m. to 10.00 p.m. Aarties are performed in the morning and in the evening. The timings may vary a little.

POOJARIES OF THE TEMPLE

The temple is under the charge more than one family and their turn rotates once in six months. As such the name is not given.

SHRUTEESHWAR

Kashi Khand, Chapter 33 describes various deities, Shiv Ling etc. in Kashi Kshetra.

In a symbolic reference, Kashi Khand states that if all the Shiv Lings are taken as a form of a human being, Shruteeshwar will represent the head and the decoration thereof.

Devotees who worship Shruteeshwar will lead a happy life and attain Moksha.

LOCATION OF SHRUTEESHWAR

Shruteeshwar is located at K-53/40, near Ratneshwar, on the road leading to Vridhha Kaleshwar/ Mrityunjeshwar. People can travel upto this place by rickshaw and the nearest landmark is Bisheshwarganj/GPO.

TYPES OF POOJA

The temple is open from 06.00 a.m. to 12.00 Noon. and from 05.00 p.m. to 10.00 p.m. Aarties are held in the morning and evening. The timings may be flexible.

For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Dinesh Chandra Gaur is the Poojari of the temple and he can be contacted in his Cell number 9369004142 for performing any pooja etc.

SIDDHI ASHTAKESHWAR

Kashi Khand, Chapter 67 mentions about various deities in several places in Kashi.

Towards the north of Mandakini Teerth devotees can find Siddhi Ashtakeshwar. Besides, there is one Siddhi Ashtak Kund.

Devotees who worship Siddhi Ashtakeshwar will attain eight types of Siddhi and divine powers. There will be all round prosperity in their homes.

Devotees who bathe in Siddhi Ashtak Kund and perform rituals for their forefathers will receive all sorts of blessings.

LOCATION OF SIDDHI ASHTAKESHWAR

Siddhi Ashtakeshwar is located at K-58/101, Lohatia in the premises of Bara Ganeshji. When devotees face Bara Ganesh, the Shiv Ling will be to the right of the devotees and to the left of Ganeshji. The Shiv Ling is installed with a marble enclosure and there is an inscription in the marble on the front side. Devotees can travel upto Lohatia by auto rickshaw or cycle rickshaw and reach this temple on foot. Bara Ganesh is a famous temple. The kund mentioned above is not available as on date.

TYPES OF POOJA

The Bara Ganesh temple is a stand alone temple and widely worshipped. The temple is open from 04.45 a.m. to 10.30 p.m. Mangala Aarti is held at 04.45 a.m., Bhog at 10.30 a.m. and Shayan Aarti at 10.30 p.m. Wednesday is a special day when special Aarti is held at 11.30 p.m.

POOJARIES OF THE TEMPLE

Shri Subhash Chandra Tiwari is one of the Poojaries of the temple and he can be contacted in his Cell No. (0)9415446300 for performing any special pooja etc.

TRILOCHANESHWAR

Trilochan Ling finds mention in Kashi Khand as Trivishtabh Ling. In the south of Trilochan, three holy rivers Yamuna, Saraswati and Narmada joined together once. It is believed that these three rivers themselves performed abhishek of Trilochan Ling (Kashi Khand, Chapter 75).

While Omkareshwar Ling attained prime importance among all Lings in Kashi, the importance of darshan of Trilochan Ling is given more prominence. Trilochan is a Swayambhu Ling and it is stated in Kashi Khand that the Ling came to the earth from seven Patal Lokas, piercing each and every layer.

The three rivers mentioned above join together in a Teerth called Pilpila Teerth. It is believed that taking a bath in Pilpila Teerth and having darshan of Trilochan is considered very auspicious.

Performing pooja/archana of Trilochan on all Ashtami and Chaturdashi days are auspicious. In Vaishaka Month (April 20-May 20) Shukla Paksha Tritheeya (third day after Amavasya), also known as Akshay Tritheeya is a very very auspicious day and people who observe vrath (fast) on that day and perform Shraaddh Karma (rituals towards their forefathers) attain high level of enlightenment and obtain blessings of their ancestors and Gods.



Let alone having darshan, even uttering the word of Trilochan by mouth will cleanse the devotee of his sins. A person knowingly or unknowingly committing sins in any place, finds mukti in Kashi and a person committing a similar sin in Kashi finds mukti by eulogizing (praising) Trilochan Ling. (Kashi Khand, Chapter 75).

TRILOCHANESHWAR

In Kashi Khand, besides Pilpila Teerth, there is mention of Padodak Koop (well). This Koop is still existing in the temple premises. Pilpila Teerth is existing in the form of Pilpila Koop very near to Trilochan temple. While the well has been kept covered, there is a pump attached to the well, with the help of which water is drawn.

LOCATION OF THE TEMPLE

Trilochaneshwar Temple is located at A-2/80, Trilochan Ghat. The temple is approachable from Birla Hospital after Machhodari upto which place, devotees can travel by Auto or Cycle Rickshaw. Alternatively, they can have a boat ride upto Trilochan Ghat and climb the steps. This temple also houses Varanasi Devi which finds mention in Kashi Khand, Chapter 33.

TYPES OF POOJAS

The temple is open for worship 05.30 a.m. to 12.00 noon and 05.00 p.m. to 11 p.m. Mangala Aarti is performed at 05.30 a.m. and Shayan Aarti at 11.00 p.m.

Taking bath in Padodak Koop on Akshay Tritheeya day and performing pooja of Trilochan is very auspicious and there is heavy rush on the above day even now.

Jal Shringar is done on Akshay Tritheeya Day in the evening which is very well worshipped by devotees.

For doing special pooja etc., it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Pandit Girija Shankar Pandey is the Poojari of the temple and he can be contacted in his Cell number (0)9236511267 for doing any special pooja.

TRISANDHYESHWAR

Lord Vishnu was describing various religiously important places, teerths etc. to Sage Bindu (Kashi Khand, Chapter 61).

Devotees should bathe in Trisandhi Teerth and perform Sandhya Vandan. Those people who have undergone Sacred Thread Ceremony (Upanayanam) have to perform Sandhya Vandan three times a day viz. in

the morning, noon and evening. The afternoon ritual is called Madhyannikam.

A devotee who takes bath in Trisandhi Teerth and performs Trisandhya (the above rituals) without fail, will derive the benefits accruing out of learning three Vedas.

Though Kashi Khand has mentioned this very briefly, it needs to be elaborated. Rig Veda, Yajur Veda, Sama Veda and Atharva Veda are four Vedas. The three Vedas mentioned here may mean any three of the four Vedas or the first three Vedas. Learning even one Veda is a huge and herculean task and there may be only a handful of people in the world in the present day who may be gifted with this knowledge. Therefore, learning three Vedas is indeed a great thing.

One more thing needs to be mentioned here. In performing Sandhya Vandan, the devotee has to perform about 15-20 pranayams (inhaling, exhaling and retention of breath), prayer to Lord Surya by offering Arghya, recitation of Gayatri Mantra and some amount of physical activities by prostrating before the Lord. If the above ritual is performed three times a day, the physical activity involved is thrice. If a person does this regularly with devotion, even scientifically looking at it, he will remain healthy.

Trisandhi Teerth is dried up and devotees may take bath in river Ganga nearby.

LOCATION OF TRISANDHYESHWAR

Trisandhyeshwar is located at Ck.34/10, Lahouri Tola, Phoote Ganesh. People can travel upto Dasaswamedh Vishwanath Gully by rickshaw and then on foot to this place. Lahouri Tola Phoote Ganesh is an important landmark. Phoote Ganesh is a huge Vinayak Idol and Trisandhyeshwar is located just behind the Ganesh.

TYPES OF POOJA

The place is open from morning to night and devotees can perform pooja on their own. Wherever regular poojari is available, the details have been given. Devotees are advised to carry some Ganga water and Bilva Patra and they can perform the Abhishek and offer Bilva Patras to Lord Shiva in

his form of Shiv Ling and we are sure the Lord will be pleased to bless his devotees.

VARUNESHWAR

Once there was a Sage known as Kardam who had a son named Suchishman. The boy was extremely devoted and dutiful. He was intelligent, soft spoken and possessed all good qualities.

One day the boy was playing alongwith his friends in a lake when suddenly an aquatic creature dragged him and swam away. All the friends got panicky and reported the matter to Suchishman's father who was in his prayers. The sage, after hearing this, started praying with severe intensity.

Due to his divine vision, the Sage could see the aquatic creature dragging his son and this creature was followed by one Goddess who was trying to rescue the boy. Meanwhile, one person with a Trident in his hand attacked the aquatic creature, rescued the boy and placed him at the feet of Lord Shiva. The boy was restored to the Sage.

The Sage opened his eyes, saw his son standing in front with water dripping from his hair, eyes blood shot, body completely gone weak with a sense of fear gripping all over. The boy prostrated in front of his father. The sage realized that the boy has almost taken a rebirth.

Suchishman who had an escape from the aquatic creature, took permission from his father, reached Kashi, installed a Shiv Ling and started intensely worshipping Lord Shiva. The Lord appeared before the boy and granted him a divine wish. Suchishman desired that he should be made the leader of all aquatic or marine plants and animals. Lord Shiva granted accordingly. The Lord further stated that Suchishman will be the Lord of all pearls etc. found in water, all rivers, all ponds, all Wells, western direction and the boy will be loved and adored by the celestial beings.

Lord Shiva further stated that the Shiv Ling installed by the boy will be known as Varuneshwar. Devotees worshipping Varuneshwar will become very intelligent and will never face any fear on account of water. They will not have any fear of dehydration. They will be blessed with good tasty food.

(Kashi Khand, Chapter 12). This Ling also finds mention in Chapter 3 of supplement to Ling Puraan.

LOCATION OF VARUNESHWAR

Varuneshwar is located at Ck.8/8, Gomat, towards the west of Jyoti Rupeshwar (Abhay Sanyas Ashram). Devotees can travel upto Chowk by rickshaw and walk upto this place. They may have to take directions from locals to reach Gomath.

TYPES OF POOJA

The Shiv Ling is located practically in the open and devotees can perform pooja by their own.

Devotees may not be able to perform pooja of all Shiv Lings in detail. They are advised to carry some Ganga Water and Bilva Patras alongwith them. (Bilva Patra are leaves of Bilva tree where the leaves come in trios). Devotees can pour sacred Ganga Water on Shiv Ling and offer one Bilva Patra over the Ling. Great importance is attached to such act.

VISHWAKARMESHWAR

Long time back, there was a boy called Vishwakarma who stayed in the Gurukul (residential school) for his education. As was the practice, a student was required to carry on domestic chores and do service to his Guru (Teacher), Guru Patni (Teacher's wife) and their family.

Once the teacher asked Vishwakarma to construct a shelter which should never become old. Teacher's wife asked him to stitch one dress for her without using any cloth. The dress should neither be big nor small. The teacher's son asked Vishwakarma to prepare one slipper which should not be made of leather and it should be convenient for the wearer to run very fast in water. The teacher's daughter asked him to prepare one pair of golden ear tops. Further, he was asked to prepare girls' play things made of ivory. There were several such demands from the Teacher's family. The demands went on increasing from all quarters.

Vishwakarma was flabbergasted. In those days, respect to Guru was accorded highest priority and any refusal or disrespect was viewed

seriously. Vishwakarma left the Guru's house without telling anyone and reached a forest, not knowing what had to be done. In due course, he came across an ascetic and he fell at the latter's feet. Vishwakarma narrated his woes to the ascetic, who told him to go to Kashi and worship Lord Visweshwar. Since Vishwakarma did not know the way to Kashi, the ascetic offered to take him there.

Both of them reached Kashi and the ascetic took leave of Vishwakarma. Some intuition told Vishwakarma that the ascetic was none other than Lord Shiva. Vishwakarma soon installed a Shiv Ling and started worshipping Lord Shiva intensively for several years. At last Lord Shiva appeared before him and granted him a divine wish. Vishwakarma told him of his woes pertaining to his teacher and his family.

Lord Shiva was highly pleased with the veneration that Vishwakarma had for his Guru. He blessed the latter with all the divine powers which will enable him (Vishwakarma) to produce/make/manufacture various machineries, weapons, idols, ornaments and all other things which are needed by mankind. By the divine powers, Vishwakarma would also be able to construct various temples/buildings and beautify existing temples/palaces etc.

Vishwakarma was extremely happy with Lord Shiva's generosity. Lord Shiva also stated that the devotees who worship the Ling installed by Vishwakarma will attain Moksha. Lord Shiva further stated, he will be available in the Ling which is called Vishwakarmeshwar and devotees will always be blessed by the Lord. (Kashi Khand, Chapter 86). The above chapter in Kashi Khand also speaks about the respect which students should have for their teachers. Ling Puraan in Chapter 4 to the supplement speaks about this Ling.

Vishwakarma later on became the celestial architect. Even today, Vishwakarma Jayanti is celebrated in North India and Bengal and on this day all factories remain closed. The workers perform pooja of machinery and other tools/equipments etc. and give a respite to their tools. Vishwakarma's idol is installed at various places/workshops and after pooja/archana etc. the idol is immersed in the Ganges/River.

LOCATION OF VISHWAKARMESHWAR

Vishwakarmeshwar is located at Ck.7/158 in the premises of Atma Veereshwar temple. The location is as given in the book by Pt. Kedar Nath Vyas and confirmed by the author during her personal visit. However, Pt. Kuber Nath Sukul in his book "Varanasi Vaibhav" has given the location as Brihaspateeshwar temple which is opposite the above location. On enquiries with the locals, they confirmed the first location. This place can be reached by boat through Scindia Ghat. Alternatively one can travel in cycle rickshaw upto Chowk and walk down the gullies to reach the temple.

TYPES OF POOJAS

The temple is open for worship 05.00 a.m. to 11.30 a.m. and from 12.30 p.m. to 9.30. Special Aarti is held from 07.00 to 8.30 p.m. For doing special pooja, it is advisable to consult the Poojari before hand.

POOJARIS OF THE TEMPLE

Shri Mun Mun Guru is one of the Poojaris of the temple and he can be contacted in his Cell number (0) 9792820159 for doing any special pooja.

VYAGHRESHWAR

Once various learned Brahmins were offering intense prayers to appease as well as to invigorate various Gods. Precisely at that time, Prahlad's maternal Uncle, known as Dundubhi Nihrad, who always wanted to conquer Devas, developed some evil designs. He thought he would destroy all the Brahmins who were performing pooja etc. at religious places, thus the devas would lose their powers and could ultimately be conquered easily. Thus he started killing the Brahmins one by one.

Once a learned Brahmin devotee of Lord Shiva was performing pooja of a Shiv Ling near Jyeshtheshwar on the day of Shivratri. The devotee was so immersed in his prayers that he did not know what was happening in the nearby places. Dundubhi soon approached the site, assumed the form of a tiger and was about to attack the brahmin, that Lord Shiva came out of the Ling and faced Dundhubi. In the fight that ensued. Lord Shiva took hold of the tiger and crushed him to death. Before dying, the tiger let out a

deafening roar which was heard by the entire world (Kashi Khand, Chapter 65).

All the devotees nearby rushed to the site and they were glad to behold the death of the tiger. The devotees prayed to Lord Shiva and requested him to be always present in the Ling, which came to be known as Vyaghreshwar. Lord Shiva granted accordingly and stated that a devotee who worships Vyaghreshwar will find all his obstacles in life removed and he will be successful in all his ventures.

If a warrior devotee, after worshipping the Vyaghreshwar Ling, proceeds to battle ground, he will emerge victorious. Saying this, Lord Shiva disappeared into the Ling.

This Ling finds mention in Shlok 79 to 82 of Chapter 92 to Ling Puraan. According to this, devotees of this Ling will not face any misfortune.

LOCATION OF VYAGHRESHWAR

Vyaghreshwar is located at K.63/16, Bhoot Bhairav Mohalla. (Reference Book by Pt. Kedarnath Vyas). Devotees can reach this place by travelling upto Kashi Devi temple/Bula Nala/Lohatia by rickshaw and walk on foot upto Jyeshtha Gauri/Bhoot Bhairav.

TYPES OF POOJA

Darshan is possible through grilled gate throughout the day.

IMPORTANCE OF IMMERSION OF MORTAL REMAINS (ASTHI) IN GANGES

In Hindu tradition, if a person dies, his body is cremated and the ashes alongwith osseous fragments (consisting of bones - Asthi) are immersed in a holy river or even sea. People attach much importance to immersion of Asthi in Ganges.

According to Kashi Khand, Chapter 28, Lord Shiva was describing to Goddess Parvaty the importance of River Ganga. A long time back there was a Brahmin named Vahikan. Though he had adorned the sacred thread (Yagyopaveeth), he neither observed any rituals nor followed any code of conduct prescribed for Brahmins. He never uttered any prayers. He was never interested in chanting vedic hymns and he married a girl from out of his caste.

Once there was a severe famine and left with no alternative he and his wife left their home for greener pastures. On the way they had to cross one forest, where he was attacked and killed by a Tiger. A vulture saw his dead body, took a piece of his leg and flew away. In the sky, it encountered another vulture who fought with the first vulture for sharing a piece of flesh and in the scuffle one small piece of flesh and bone fell below. It so happened that coincidentally both the vultures were flying over the River Ganga and the piece of bone fell into the holy river.

After Vahikan's death, the attendants of Yam Raj took him and produced before Yam Raj. Chitrugupta listed out the evil doings by Vahikan. Kashi Khand has described in detail the misdeeds and sins committed by the dead person. Accordingly Yam Raj ordained that Vahikan should be awarded the severest of all punishments and he should go through the travails of various hells like Raurava, Anda Tamsira, Kumbi Paka, Krimi Bhojana etc.

Just when Vahikan was about to suffer the punishments, his bones fell into the River Ganga following a fight between the vultures. Several celestial damsels from Heaven (Apsaras) descended on the earth and took Vahikan, who had now assumed a divine form, to heaven. This shows the power of immersion of bones in the River Ganga.

To this day, people immerse the Asthi of their departed relatives in Holy River Ganga.
