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[July, 1978

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पुराणम्—PURĀṆA

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[July 20, 1978

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राष्ट्रसुखावहा शान्तिरूपा वासुदेव-स्तुतिः

[The Eulogy of Vāsudeva, in the form of a śānti prayer, which brings happiness, peace and prosperity to a rāṣṭra.]

—(From *Varāha-p.*, Venk. edn., 192.7 ff.)

[श्रीवराह उवाच—

[कृत्वा तु मम कर्माणि यत्त्वया पूर्वभाषितम् ॥ 5 cd
पश्चाच्छान्तिं च मे कुर्याद् भूमे राष्ट्रसुखावहाम् ।
सर्वकर्म ततः कृत्वा भूम्यां जानु निपात्य च ॥ 6
नमो नारायणेत्युक्त्वा इमं मन्त्रमुदाहरेत् ॥ 7 ab]

मन्त्रः

ॐ नमो नमो वासुदेव त्वं गतिस्त्वं परायणम् ॥ 7 cd
शरणं त्वां गतो नाथ संसारार्णवतारक ।
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दिशः पश्य अधः पश्य व्याधिभ्यो रक्ष नित्यशः ।
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देवानां ब्राह्मणानां च भक्तानां कन्यकासु च ।
पशूनां सर्वभूतानां शान्तिर्भवतु नित्यशः ॥ 12

...

...

....

[प्रयतात्मा पठेच्छान्तिं मम कर्मपरायणः ।
पुनर्जलाञ्जलिं कृत्वा इमं मन्त्रमुदाहरेत् ॥ 13]

मन्त्रः

योऽसौ भवान् सर्वजगत्प्रसूति-
र्यज्ञेषु देवेषु च कर्मसाक्षी ।
शान्तिं भवान् कुर्वतु वासुदेव
संसारमोक्षं च कुरुष्व देव ॥ 14

—(Text as constituted)

Important Variants

- 8 a) पुनः समुचितेन वै
 9 cd) त्वत्प्रसादः स्यादस्य राष्ट्रस्य सहस्त्रियः सहबलवाहनस्य
 10 a) गर्भिणीबालवृद्धानां
 11 ah) अन्नं कुरु मेघा वर्षन्तु सुभिक्षं भवतु श्रीभोगाः प्रभवन्तु
 [13 a] एवं शान्तिं पठित्वा तु
 13 c) जलाञ्जलिं दत्त्वा (for °लिं कृत्वा);
 पुनर्जातोऽञ्जलिं कृत्वा (Bengali Mss)
 14 d) ममैव संसारं कुरुष्व मोक्षम्

Translation

[God Varāha said :—

After performing actions for me, which I have already related to you (Bhūmi), he (the worshipper) should recite my *stuti*, called *śānti*, O Bhūmi, which brings happiness to the *rāṣṭra*. After performing all the prescribed actions he should place his knee on the ground and recite the following *mantra* (formula) after saying '*Namo Nārāyaṇa*' (obeisance to Nārāyaṇa)].

Māntra

Om, Obeisance to Vāsudeva, Thou art my refuge and the last resort—(7 cd) O, Lord, I have come to Thee as my refuge; You are the liberator from the ocean-like world. You have come here. O noble-faced one, with a mind of equal consideration for all.—(8) Behold the directions (*diśas*) and behold below. Always protect us from diseases. Be gracious to the *rāṣṭra* and to the king with all his forces and powers.—(9)

Always confer peace and good fortune on pregnant women, old people, grains, cows and Brāhmaṇas.—(10)

Give us food, good rains, good times and fearlessness. May the *rāṣṭra* make progress and be prosperous, O Lord. May peace prevail in the *rāṣṭra* at all the times.—(11)

May there be always peace for gods, for Brāhmaṇas, for worshippers and devotees and for girls, and also for animals and for all the creatures.—(12)

[One, devoted to actions for my sake, should recite the *śānti*, and then with folded hands (or offering handful of water) should recite the following *mantra* :—(13)

Mantra

You are, O Lord, the creator of all this world. You witness all our actions which we perform in our *yajñas* (sacrifices) and in our worship of gods. May You, O Vāsudeva, confer peace and liberation from the circle of births and deaths !—(14)

Explanatory Note

The main purpose of this Vāsudeva-*stuti* is to achieve peace, progress and happiness not only for the individual eulogiser but for the whole *raṣṭra* ("राष्ट्रं प्रवर्धतु विभो शान्तिर्भवतु नित्यशः"). Here the eulogiser rises above his narrow self and individuality, and merges his individual self in the cosmic Self; he prays not only for the peace and happiness of his own country or *raṣṭra*, but for the whole creation including not only human beings and super-human or divine creation but also the lower creation in the form of animals and other lower creatures :

देवानां ब्राह्मणानां च भक्तानां कन्यकासु च ।
पशूनां सर्वभूतानां शान्तिर्भवतु नित्यशः ॥

Thus, here the eulogiser has expanded his individual Self and is realising his identity with the cosmic Self (*Virāt*); it is what the teaching of the Vedas and the Purāṇas aims at and what the eulogiser longs to achieve through this *stuti* which rightly has been named as *śānti*.

The *stuti* starts on the individual plane; the eulogiser pays his obeisance to Vāsudeva as his only refuge and the highest resort and prays God Vāsudeva to enable him to cross the world-ocean—“शरणं त्वां गतो नाथ संसारार्णवतारक ।” But he immediately soars to a higher plane and begins to pray for the health and welfare of all the creation, and for this purpose the *stuti* has rightly used the epithet ‘Vāsudeva’.

Out of the innumerable epithets of God, the epithet ‘Vāsudeva’ has been purposeily used in the *Śānti*. The eulogiser is just to rise above his individuality in order to pray for the whole *raṣṭra* and then for the peace of the whole cosmos which resides in God Vāsudeva and is itself pervaded by Vāsudeva :

सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ।

ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥

—(Viṣṇu-p., I. 1.12)*

* Cf. also Śāṅkara Bhāṣya on Vāsudeva in *Viṣṇu-sahasra-nāma*, Śl. 49c.—“वसति वासयति आच्छादयति सर्वमिति वा वासुः । वासुश्चासौ देवश्चेति वासुदेवः ।”

The *stuti* prays not only for the peace and welfare of the *rāṣṭra*, but also of the *rājā* (king, or ruling authority) and his powers—“प्रसीदस्व सराष्ट्रस्य राज्ञः सर्वबलस्य च”. The *rājā* symbolises here the ruling and the protecting authority of a *rāṣṭra* and therefore he represents the whole state. *Rāṣṭra*, *rājya* and *rājan* are mutually inter-related, one cannot be thought of without the other two; moreover, all these three words are derived from the same root √ *rāj*. ‘*Rāṣṭra*’ connotes collectivity, comprising within itself all its individual constituents, but it is also beyond all individualities, it is an organisation evolved at a particular stage of evolution of human society. According to the Vedic conception *tapas* (austerities) and *dikṣā* (firm and holy vows) of the great *sages* of yore who wished welfare of all the beings of the world, produced *rāṣṭra* along with its power and authority, so that all the beings may progress and enjoy peace and happiness :

भद्रमिच्छन्त ऋषयः स्वविदः तपो दीक्षामुपनिषेदुरग्रे ।

ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥

—(Athar.-V., 19.41.1)

So, this *rāṣṭra* founded on the *tapas* and *dikṣā* of the ancient sages is superior even to gods who are also to make obeisance to this *Rāṣṭra-puruṣa*. For the protection of the *rāṣṭra*, *rājan* or the ruling and protecting authority was also produced side by side with the *rāṣṭra*. But according to the Veda only that king or ruling authority can protect the *rāṣṭra* who is himself austere and self-controlled and has high ideals of fully protecting his subjects and giving them peace and happiness:

ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।

—(Athar.-V., 19.5.17ab)

Only such an ideal king deserves God’s grace—“प्रसीदस्व सराष्ट्रस्य राज्ञः सर्वबलस्य च”; under the rule of such a king a *rāṣṭra* makes progress and attains peace.

Pregnant women, children and old people (V. L. “गर्भिणीबाल-वृद्धानां”) and also virgin girls (“कन्यकासु च”) are the weaker sections of the society and the *rāṣṭra* and, therefore, deserve special care and protection; hence the prayer for their peace and happiness. Cows symbolise *sāttvika* wealth of a *rāṣṭra*, and the *Brāhmaṇas* represent learned, noble, self-sacrificing and austere intelligentsia

of the *rāṣṭra*. The eulogiser, therefore, prays for peace and well-being for the cows and the Brāhmaṇas too.

The *stuti* contains also the prayer for the production of food (*anna*) and for sufficient and beneficial rains, so that there may be good times and fearlessness from starvation and the *rāṣṭra* may make good progress and achieve permanent place (śl. 11).

The *Purāṇa* recommends this *stuti* or *śānti* to be recited by one who is fully self-controlled and devoted to actions performed in the spirit of worship of Vāsudeva—

(“प्रयतात्मा पठेच्छान्ति मम कर्मपरायणः ।”)

and thus dedicating himself to Vāsudeva in thoughts, words and deeds.

Vāsudeva is the supreme cause of the creation of the world and witnesses all our actions from within. The *stuti* ends in the prayer for peace and ultimately for the liberation from *saṃsāra* or circle of births and deaths (sl. 14).

This *stuti* or *śānti* is a part of the *ākhyāna* of the *udbhava* or origin of Madhuparka narrated in Adh. 191 of the *Varāha-p.* (Venk edn.). According to this *ākhyāna* Madhuparka is said to have originated from the right side of Viṣṇu's body in the form of a *puruṣa* with beautiful and radiant body :—

ततो भूमे दक्षिणाङ्गात् पुरुषो मे विनिःसृतः ।
रूपवान् द्युतिमांश्चैव श्रीमान् ह्योकीर्त्तिमान् नरः ॥
एवं च मे समुत्पन्नः सर्वकर्मसु निष्ठितः ।
मधुपर्केति विख्यातो भक्तानां भवमोक्षणः ॥

(Var. p., 191. 8 ff.).

Madhuparka when regularly offered to Vāsudeva after his worship gives salvation to the devotee (“भक्तानां भवमोक्षणः ।”), and so it is highly honoured as a means to attaining *mokṣa*. In the *Śaṅkara-gītā* (Adh. 62) of the *Viṣṇudharmottara-purāṇa*, the etymology of *madhuparka* is given as :—

परमं यत्पदं राम मधुसंज्ञं तदुच्यते ।
तदाप्यते यदा तेन मधुपर्कस्तदा स्मृतः ॥

(The highest abode, i. e. *Brahman*, is called *madhu*, and that is attained by it; it is, therefore, called *madhu-parka*.)

The three ingredients of *madhu-parka*—*dadhi* (curd), *ghṛta* (clarified butter) and *madhu* (honey)—may also be taken to symbolise health and nourishment (by *dadhi*), affectionate regard (*sneha*) for others (by *ghṛta*), and sweet behaviour in all our social contacts and relations (by *madhu* which is the chief ingredient of *madhu-parka*), the sweetness of *madhu* is to be imbibed in all our thoughts, words and actions, i. e. in the whole of our being :—

मधुमन्मे निष्क्रमणं मधुमन्मे परायणम् ।

वाचा वदामि मधुवद् भूयासं मधुसंदृशः ॥

—(Athar.-V., 1.34.3)

(May my approach be full of sweetness, may my turning away also be full of sweetness, may I speak sweet with my tongue. May my whole outlook be full of sweetness).

All these three qualities represented by *madhu-parka* are very essential for the peace and happiness of individual and of society and of the whole *rāṣṭra*. Hence *madhu-parka*, and a true conception of its symbolised virtues, are both intimately associated with this *stuti* (called *śānti*) of Vāsudeva, and therefore, the *Purāṇa* recommends that after reciting this *śānti* one should offer *madhu-parka* to Vāsudeva :

एवं शान्तिं पठित्वा तु मधुपर्कं प्रयोजयेत् ।

—(śl. 17ab)

The *madhuparka-ākhyāna* and the *śānti-stuti* are both highly spoken of here in *Varāha-Purāṇa* :

शृणोति मधुपर्कस्य आख्यानं पापनाशनम् ।

याति दिव्यां परां सिद्धिं मधुपर्कस्य कारणात् ॥35

एतत् ते कथितं भूमे महाशान्तिं सुखावहाम् ।

सर्वसंसारमोक्षार्थं रहस्यं परमं महत् ॥38

—(Adh. 192)

(One who listens to this *ākhyāna* of *madhuparka* which destroys sins, attains the highest divine *siddhi* with the help of *madhuparka*.)

I have related to you, O Bhūmi, this *mahā-śānti*, which brings happiness. It is the great secret, disclosed to you, for the liberation of the whole world (or, for the liberation from the chain of all the births and deaths).

The Varāha-p. gives some other *śānti-mantras* (or *śānti-pāṭha-s*) also in connection with the installation of Viṣṇu's *arcās* (idols) in its Adhs. 182 ff. (Venkt. edn.) such as :—

(At the installation of a stone idol)—

त्वं वै सुशान्तिं कुरु लोकनाथ
 राज्ञः सराष्ट्रस्य च ब्राह्मणानां ।
 बालेषु वृद्धेषु गवाङ्गणेषु
 कन्यासु शान्तिं च पतिव्रतासु ॥
 रोगा विनश्यन्तु च सर्वतश्च
 कृषीबलानां च कृषिः सदा स्यात् ।
 सुभिक्षयुक्ताश्च सदा हि लोकाः
 काले सुवृष्टिर्भविता च शान्तिः ॥

—(Adh. 182, śls. 33 ff)

(At the installation of an earthen idol):

शान्तिर्भवतु देवानां ब्रह्मक्षत्रविशां तथा ।
 शान्तिर्भवतु वृद्धानां बालानां शान्तिरुत्तमा ॥
 देवो पर्षतु पर्जन्यः पृथिवी शस्यपूरिता ।

—(Adh. 183, śl. 26 f.)

(At the installation of a copper-idol) :

शान्तिर्भवतु देवानां विप्राणां शान्तिरुत्तमा ॥
 शान्तिर्भवतु राज्ञां च सराष्ट्राणां तथा विशाम् ।
 बालानां ब्रीहिपण्यानां गर्भिणीनां च देहिनाम् ॥
 शान्तिर्भवतु देवेश त्वत्प्रसादान्ममाखिला ॥

—(Adh. 184, śl. 16a-18h)

These *śānti-s* may well be compared with the corresponding verses in our *śānti* (or *Vāsudeva-stuti*).

The tradition of *śānti-pāṭha* goes back to the Vedic times. There are *śānti-mantras* in the *R̥gveda* (7.35.1-13), *Śukla-Yajurveda* (*Vājasaneyī-Samhitā*, Adh., 36), and the *Sāmaveda* (*Uttarārcika*, *prapāṭhaka* 1). The following *śānti-mantra* given in the *Vājasaneyī-Samhitā* is well-known :—

ॐ द्यौः शान्तिरन्तरिक्षं शान्तिः पृथिवी शान्तिरापः शान्तिरोष-
 धयः शान्तिर्वनस्पतयः शान्तिर्विश्वेदेवाः शान्तिर्ब्रह्म शान्तिः सर्वं शान्तिः
 शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ (VS., 36.17)

Another good prayer for the welfare of the *rāṣṭra* and for the welfare of all its inhabitants is given in the *VS* (22.22) as follows :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रै
 राजन्यः शूर इषव्योतिव्याधी महारथो जायतां
 दोग्ध्रीधेनुर्वोढाऽनङ्गवानाशुः सप्तितः पुरन्ध्रियोषा
 जिष्ण रथेष्ठाः सभैयो युवाऽस्य यजमानस्य
 वीरो जायतां निकामे निकामे नः पर्जन्यो
 वर्षतु फलवत्यो न ओषधयः पच्यन्तां
 योगक्षेमो नः कल्पताम् ॥ (VS. 22. 22).

(O Brahman, let there be born in the kingdom the Brāhmaṇa illustrious for religious knowledge; let there be born the Rājanya, heroic, skilled archer, piercing with shafts, mighty warrior; the cow giving abundant milk; the ox good at carrying; the swift courser; the industrious woman (or bearing many children); the conquerer charioteer; and the civilised and polite youth; may there be born a brave son to the *yajamāna*. May Parjanya send rain according to our desire, may our fruit-bearing plants ripen; may acquisition and preservation of property be secured to us.).

—Anand Swarup Gupta

KĀŚĪ, CITY AND SYMBOL

BY

DIANA L. ECK

[अस्मिन् निबन्धे विदुष्या लेखिकया काश्याः स्वरूपविषयकं महत्त्वादिविषयकं च विवेचनं प्रमाणपुरस्सरं प्रस्तुतम् । एतद्विवेचनं स्कन्दपुराणान्तर्भूतस्य काशीखण्डस्याधारेण तथा ब्रह्मवैवर्तपुराणस्य परिशिष्टरूपेण ख्यातस्य काशीरहस्यस्याधारेण कृतम् । तीर्थरूपेण काश्याः महिमा सर्वातिशायिनी वर्णिताऽस्ति । यथा मानवशरीरे विविधेषु अङ्गेषु कानिचिदङ्गानि प्रशस्तानि कानिचिच्चाप्रशस्तानि इत्यमेव पृथिव्यां केचन भागाः प्रशस्तास्तीर्थभूताः । भूम्यां काशी पुण्यतमा शिवस्य नगरी यत्र मरणान्मुक्तिर्भवति । केषांचिल्लिङ्गानामपि महत्त्वं प्रदर्शितं पञ्चक्रोश्याश्च निर्देशो वर्तते । संक्षेपेण काश्याः महत्त्वप्रतिपादकैः अस्मिन् निबन्धे काश्याः संबन्धे विदुष्या लेखिकया मुख्यविषयाणाम् उपन्यासः कृतः ।]

The earthly Banaras is a magnificent city, rising from the western bank of the River Gaṅgā, where the river takes a broad crescent sweep toward the north. There is little in the world to compare with the splendor of Banaras, seen from the river at dawn. The rays of the early morning sun spread across the river and strike the high-banked face of this city, which Hindus call Kāśī—the Luminous, the City of Light. The temples and shrines, *āśramas*, palaces, and pavilions that stretch along the river are golden in this morning hour. They rise majestic on the high river bank and cast deep reflections into the waters of the Gaṅgā. The grandeur of the *ghāts*—all the various “landings” and “places of access” along the riverbank—is an unforgettable sight. The long flights of stone steps, reaching like roots into the river, bring thousands of bathers to the river’s edge to worship at dawn. In the thread-narrow lanes of the crowded city at the top of these steps unfolds the unceasing drama of life and death. But here, from the breathtaking perspective of the river, there is a vision of transcendence and liberation.

There are few cities in India as traditionally Hindu and as symbolic of the whole of Hindu culture as the city of Banaras. And

there are few cities in India, or in the world for that matter, as challenging and as utterly bewildering to the Western visitor as the city of Banaras. It is as rich a city as India is a culture. But it is not an easy city to approach for those of us who stand outside the Hindu tradition. As we survey the riverfront at dawn, we are challenged to comprehend the whole of India in one sweeping glance. The great roots of the Indian tradition which are visible here are more ancient than those we discover in London or Rome, and they are not *our* roots, at least at first glance. We do not recognize ourselves or our ancestors here among the men and women who crowd down the broad stone steps of the *ghāṭs* to bathe in the River Gaṅgā and who press into temples along the river with hands full of flowers and sweets destined for the lap of a crudely hewn image.

At first beholding Banaras we are bewildered. What we see is bizarre to our eyes and foreign to our experience. We are not prepared to understand it, and words we have not used since the Babylonian captivity come unwittingly to mind—"superstition", "idolatry". The brownish waters of the Gaṅgā, swirling with the ashes of the dead, are dipped in, sipped, and carried home as if they were nectar; bronze-cast images of gods are bought and sold at market; worn, misshapen stones are daubed and smeared with orange paint by the muttering pious; a thousand stone *liṅgas* of Śiva are touched, sprinkled, and strewn with flowers; the cremation of the dead is a commonplace riverside spectacle; and the smoke of the burning dead rises casually, day and night.

The India we see here at first glance is the lavishly rich ritual tradition which we in the West are just beginning to study comprehensively. It is a tradition full of symbol and image, lively with festival and celebration, active with worship and rite, noisy with chanting and bell-ringing, vivid in its imaging of God, adept in discovering the presence of the divine everywhere and in bringing the whole of human life into the religious arena. At the outset, the Western observer cannot even *see* the dimensions of this tradition, for we can see only what we are trained to see, and we have not been well enough trained in the living language of image, myth and symbol. Yet this is the language of access to the Hindu religious tradition,

We see the brown waters of the River Gaṅgā, we see stone images heaped with flowers, and we see cows browsing with leisurely sovereignty through the streets. So do the Hindus. We see a city of narrow lanes surging with life, its streets jangling with rickshaws, its buildings crumbling about the edges and sagging in the balconies. So do the Hindus. But we see these things in one dimension, while the Hindus see them in many dimensions. In a sense, we do not see the same city, for myths and symbols are the very building blocks of our reality. The city Hindus see is built with bricks of myth and symbol which, at first, we simply cannot see.

It is our purpose to try to see this multidimensional city perceived by Hindus. This is an exciting and demanding venture for us, for it requires that we search within the texts we have translated, the interviews we have transcribed, and the facts we have gathered, for a *vision* of this city. It requires that we exercise our imaginative intellect in the study of a city which is also a symbol and which we hope to see in its many symbolic dimensions.

The Māhātmyas of Kāśī

For many centuries Kāśī has been magnified and praised, its myths recounted and its blessings recited in a long tradition of literature called *māhātmya*. A *māhātmya* is a laud or a ulogy. It focuses on a place, or a god, or a ritual activity, singing its praises and describing its great benefits. The *māhātmyas* of Kāśī are devoted to the greatness of this *tīrtha* and the fruits to be gained by coming to it on pilgrimage. Kāśī *māhātmyas* are found in many of the Purāṇas, the most famous and extensive being the *Kāśī Khaṇḍa* of the *Skanda Purāṇa* and the *Kāśī Rahasya* of the *Brahmavai-varta Purāṇa*.¹ It is this literature of *māhātmya*, on the one hand,

1. The *Kāśī Khaṇḍa* contains 100 chapters and about 10,000 verses. It is one of the seven great *khaṇḍas*, or "sections," of the present *Skanda Purāṇa*. The *Kāśī Rahasya* is billed as an appendix (*pariśiṣṭa*) to the *Brahmavai-varta Purāṇa*, although to my knowledge it is printed as such only in the 1958 version published by Radhakrishna Mor. Other Purāṇic *māhātmyas* and myths of Kāśī (variously called *Vārāṇasī* and *Avimukta*) are: *Matsya* 180-185; *Kūrma* I. 29-34 and II. 31; *Brahma* 11; *Brahmaṇḍa* 67; *Vāyu* 92; *Padma* V. 14, VI. 235-236, and VI. 278; *Vāmana* 3.26ff.; *Linga* 92; *Śiva*, *Koṭirudra Saṁhitā* 22-23; *Bhāgavata* X.

and the city of which it speaks, on the other, that have formed the basis for my study of Kāśī.

Mahātmya has not been studied in any depth by Western scholars of India, although it is a literary and religious genre found prominently throughout the Epics and Purāṇas. In *māhātmya* each place, each god, each ritual observance is extolled and praised as if it were the greatest of all. The nature of *māhātmya* thus calls to mind Max Müller's description of Vedic religion as "kathenotheism"—praising and worshipping one god at a time. Likewise, there is but one subject of *māhātmya* at a time, and what is praised occupies full center stage for its moment of recognition.

Some of the praises of Kāśī are very much like those of other sacred places of India. The city is described as idyllic, the abode of all that is blessed, the ideal place for religious pursuits, a place to which pilgrimage is purifying and yielding of bountiful fruits. There are other aspects of Kāśī's *māhātmya*, however, that are overwhelmingly the praises of Kāśī alone: its particular claim to be the permanent capital of Lord Śiva on earth, its claim to be beyond the reach of space and time, and, above all, its promise of liberation to all who die there. It is this promise which is the most persistently and widely affirmed of the religious claims made for Kāśī: *Kāśyām maraṇam muktih*, "by Death in Kāśī liberation is attained." For us, however, both the unique and the more common *māhātmyas* of Kāśī are of interest, for Kāśī stands on its own, and at the same time, by virtue of the sheer volume of its literature, eloquently and elaborately articulates the broader phenomenon of sacred *tīrthas* or "crossing places"—a phenomenon which is at the very heart of Hindu sacred geography and which is our starting point for understanding the symbolic dimensions of Kāśī.

Tirtha : The Threshold of the Sacred

In the *Mahābhārata*, the earth is likened to the human body in its qualitative diversity :

Just as certain parts of the body are called clean, so are certain parts of the earth and certain waters called holy. (XIII. 111.16)

66; *Viṣṇu* V. 34; *Mārkaṇḍeya* VII-VIII; and *Agni* CXII. Various medieval scholars have included sections on Kāśī in their *vibandhas*, or "digests" on topics of *dharmasāstra*: the *Tīrthavivecana Kāṇḍa* of Lakṣmīdhara's famous *Kṛtya Kalpataru*; the *Tīrthacintāmaṇi* of Vācaspati Miśra's *Smṛti Cintāmaṇi*; the *Tīrthaprakāśa* of Mitra Miśra's *Vīramitrodaya*; and Nārāyaṇa Bhaṭṭa's *Tristhalīsetu*.

Just as all parts of the human body are not the same—some being very pure, like the right ear which receives the guru's *mantra* and others being impure, like the feet—so it is with the earth. Some of its parts are inherently more blessed than others. The earth has its right ears as well as its big toes. The figurative eyes and ears of the earth are called *tīrthas*.

The word *tīrtha* comes from the Sanskrit root *tī*, meaning 'to cross over.' The primary ancient meaning of the word is a "ford," a place or a town along the riverbank where one can ford the river. Indeed, many of India's most important places of pilgrimage were originally on the banks of her great rivers and were "fords" in that literal sense.

As a sacred place, however, a *tīrtha* is a ford in a spiritual sense. It is a place where one can "cross-over" the river of this ever-moving earthly round of *samsāra* and reach the "other shore", a well-known Hindu and Buddhist image for the goal of one's spiritual quest. A *tīrtha* is, thus, a ford, a cross-over place of the spirit. It is a place of hierophany, where the transcendent has shown itself in the earthly. It is therefore a place somehow "closer" to the transcendent dimension, where the Supreme is manifest to men and women in a way that is more readily visible, more palpable, and more powerful than in other places on earth.

A *tīrtha* is a doorway, a threshold, of the sacred. There one's prayers are said to be more quickly heard, one's desires more readily fulfilled, one's rituals more likely to bring manifold blessings. A *tīrtha* is like a microphone on the surface of the earth, where everything one says and does is amplified many fold.

A *tīrtha* is a doorway not only for human beings, but also for the divine. It is the door through which the divine reaches this realm powerfully and speedily. It is interesting that the same root *tī* is the one from which we get *avatī* (to "cross over downward") and thus, *avatāra*, the divine "descent". It is precisely because such thresholds were crossed in the beginning by the breaking through of the sacred that they are *tīrthas* and may now be the thresholds of the sacred for human pilgrims.

There are thousands of *tīrthas* in India, some of local fame and some celebrated all over India. Kāśī is such an all-India *tīrtha*. Many would claim it is the most important of the great

tīrthas of India. Just as the Gaṅgā is the most important of the great sacred rivers. The Gaṅgā is the archetype of sacred waters and is repeated in rivers, streams, and ponds all over India.² Kāśī is a *tīrtha*-archetype in much the same way. Other *tīrthas* are said to be like Kāśī in sanctity, others are said even to be Kāśī but Kāśī remains the measure of sanctity and the standard of comparison.³ For us, however, the point is not that Kāśī is the greatest of *tīrthas*, but rather that Kāśī is so well articulated as a *tīrtha* that it gives us insight into the nature and structure of these sacred "thresholds", the network of which constitutes the very bones of India as a geographical and cultural unit.

2. The holiness of the Gaṅgā is, therefore, not confined to the bed in which it flows through the plains of North India, but pervades in a symbolic way all the sacred waters of all of India's great rivers. On one plane, it is that river which winds its way from the Himālayas to the Bay of Bengal, but it is much more than that particular river. It flows from heavenly streams and is the source of all sacred waters everywhere. Indeed, the wife of a visiting professor at Harvard is said to have exclaimed on first sight of the Charles, "Ah ! So the Gaṅgā flows in Cambridge too !" Not only is the Gaṅgā present in other rivers, but others, indeed *all* others, are said to be present in her. A modern Indian author writes, "...the Gaṅgā has become the source and symbol of all the rivers of India. In the various parts of the country even the most insignificant of rivulets and streams are called Gaṅgā. When a pilgrim dives into the sacred waters of the Gaṅgā he feels the thrill of plunging into the waters of all the rivers of India." (Rajbali Pandey, *Varanasi : The Heart of Hinduism*, Varanasi : Orient Publishers, 1969, p. 30).
3. Bhuvaneśvar in Orissa is said, for example, to be Kāśī. One of the *ghāṭs* near the great Liṅgarāj temple is called Maṅikarṇikā, after Kāśī's famous cremation ground. There is a Kāśī Viśvanātha temple in places as small and unknown as the Kṛṣṇa *tīrtha* of Śāmalājī near Ahmedabad, and in places as great and famous as Śiva Kāñcī in Tamilnad. There are not only temples, but whole towns called Kāśī : a Dakṣiṇa Kāśī and a Śiva Kāśī, both south of Madurai in Tamilnad, a Gupta Kāśī between Rudraprayāga and Kedārnāth in the Himālayas, and an Uttara Kāśī, along the Gaṅgā in the high Himālayas near Gaṅgotrī, the Gaṅgā's source. (See *Kalyāṇ, Tīrthāṅk*, Vol. 31, No. 1. Gorakhpur : The Gita Press, 1957).

There are two general aspects of the *tīrtha* Kāśī which we shall explore in order to pursue a vision of its significance as a city-symbol: First, Kāśī is *Sukhada*, "Bestower of Blessings". As such, it gathers together and sums up within its great circular borders all that is auspicious in this world of space and time. Second, Kāśī is *Mokṣada*, "Bestower of Liberation". As such, it simultaneously stands beyond the world of space and time, participating in the Ultimate Reality toward which it points. The two-fold nature of this city-symbol is like the symbolic configuration of a *maṇḍala*, first en-compassing all that is of the cosmos within the circle of the four or eight directions and, second, transcending the cosmos at the still center, which grounds the multiplicity of the periphery but does not participate in it. Kāśī gathers together and centers all that is in this one sacred threshold. It is both infinitely blessed and utterly transcendent.

The Sacred Arena, Bestower of Blessings

As the gathering place of all space and time, Kāśī is the microcosm of the whole universe as conceived by Hindus. Within the symbolic and schematic "circle" of this city's sacred geography, all the organizing forces of time and space are present, all the gods have their abodes, and all other *tīrthas* have come to dwell. This is made clear not only in the rich mythology of the ancient city, but also in the dense sacred topography of the city today.

The eight directions, for example, are said to have originated in Kāśī, receiving jurisdiction over their respective sectors of the universe by practicing austerities in the holy city.⁴ The *līngas* established by these directional guardians in mythic time are still part of Kāśī's sacred topography and may be located by the persistent pilgrim.⁵

Likewise, the lords of the heavenly bodies which govern time are grounded in Kāśī. The planets, the sun, and the moon which

4. The stories of the eight directions are told in *Kāśī Khaṇḍa* 10-13.

5. From the east going clockwise, these *līngas* established by the directions in Kāśī are Indreśvara, Agnīśvara, Yameśvara (also Dharmeśvara, since Yama is prohibited from abiding in Kāśī), Nairṛteśvara, Vāruṇeśvara, Pavaneśvara (Vāyu = Pavana), Kubereśvara, and Īśāneśvara. See *Kāśī Khaṇḍa* 10-13 for tales and details.

all came to be related to the days of the week are part of the total religious geography of the city. The Sun, according to legend, took up residence in Kāśī long ago in the time of King Divodāsa and divided himself into twelve parts, the *ādityas*.⁶ Sent by Lord Śiva on a mission to Kāśī, the Sun was captivated by the city and never returned. Indeed, he took a vow of *kṣetra sannyaśa* : a vow never to leave the sacred field of Kāśī.⁷ Elsewhere in the *Kāśī Khaṇḍa*, we see that Chandra, the moon, received his lordship of the night and his jurisdiction over the day called "Monday" as a boon from Śiva in Kāśī.⁸ The other weekday Lords (Maṅgala of Tuesday, Budha of Wednesday, etc.) were also given their duties as boons from Śiva in Kāśī.⁹ The shrines of the *ādityas* and the other heavenly orbs of time all have their places within the circle of Kāśī's sacred arena.

By thus grounding and embracing the compass points, which measure all space, and the heavenly governors, which measure all time, Kāśī includes within its sacred boundaries the whole of the spatial-temporal world.

Around and within the sacred circle of Banaras is arrayed the entire pantheon of Hindu deities. The story of the population of the city with so many gods is told in a long myth-cycle in the *Kāśī Khaṇḍa* in which Śiva, who has been exiled from his beloved Kāśī by the righteous King Divodāsa, plots to get the city back by sending one group of gods after another to trick Divodāsa into a fall from *dharma*. The *yoginīs*, the Sun, Brahmā, the *gaṇas*, and Gaṇeśa all, consecutively, fail in their mission and all are so captivated by the beauty and sanctity of the city itself that they cannot

6. The twelve in Kāśī are Lolārka (one of the most ancient sites in the city), Uttarārka, Sāmbāditya, Draupadāditya, Mayūkhāditya, Khakholkhāditya, Aruṇāditya, Vṛddhāditya, Keśavāditya, Vimalāditya, Gaṅgāditya, and Yamāditya. With a few exceptions, these particular *ādityas* belong to Kāśī alone. Each has its own tale (*Kāśī Khaṇḍa* 46-51) and each has its own location. There is no doubt that sun worship is a very ancient part of Kāśī's religious history.
7. The story of the Sun's residence in Kāśī is told in *Kāśī Khaṇḍa* 46, in the context of the long, fascinating myth cycle of Śiva's reclamation of the city from King Divodāsa.
8. *Kāśī Khaṇḍa* 14.
9. *Kāśī Khaṇḍa* 15-18.

bear to leave, even to report the outcome of their mission to Śiva, who is languishing on Mt. Mandara. Finally, it is Viṣṇu who succeeds in ousting Divodāsa from Śiva's city by assuming the guise of a Buddhist and distracting the King from his commitment to *dharma*. Beginning in *Kāśī Khaṇḍa* 39, this series of myths continues for some twenty-five chapters.

The sacred geography of Kāśī includes sixty-four *yoginīs*, nine Śaktis, Gaurīs, and Durgās,¹⁰ eight Bhairavas,¹¹ and significant manifestations of both Brahmā¹² and Viṣṇu.¹³ Then, of course,

10. Broadly speaking the goddesses are called *yoginīs*, a term which often includes *yakṣīs*, *śaktis*, *vetālās*, and *mātṛkās*. The sixty-four ancient *yoginīs* are worshipped collectively today at one temple, the Cauṁsaṭhī Devī temple, named for the "Sixty-Four Goddesses." In addition, some of the city's most ancient temples house important manifestations of the goddess: Saṅkaṭā Devī, Annapūrṇā Bhavānī, Śitalā Devī, Viśālākṣī, and Durgā.
11. Kapāla Bhairava, Asitāṅga, Rūrū, Caṇḍa, Krodha, Unmatta, Bhīṣana, and Saṁhāra are the eight included in the city's Bhairava Yātrā. The most important, however, is Kāla Bhairava, who is the *koṭwāl* or "police chief" of sacred Kāśī. As such, it is he who has jurisdiction over all *karma* within the bounds of the city. Bhairava is linked to the city by the famous myth of the expiation of the sin of Brahmanicide: Śiva, having been insulted by the slanderous fifth head of Brahmā, created from himself the fearsome form, Bhairava. Then, as Bhairava, Śiva decapitated Brahmā's fifth head and committed thereby the sin of brahmin-killing. Śiva, as Bhairava, wandered the earth in penance, the skull of Brahmā sticking to his hand. Only when he came to Kāśī did the skull of brahmanicide fall loose at the *tīrtha* which is known as Kapālamocana, the "Release of the Skull." Kāla Bhairava then took up a permanent post as the civic officer of Kāśī. The story is told in *Kāśī Khaṇḍa* 31.
12. The story of Brahmā's decision to reside permanently in Kāśī is told in *Kāśī Khaṇḍa* 52. Brahmā, indeed, was the priest at the "Ten Horse Sacrifices" after which the famous Dasāśvamedha Ghāṭ was named. The temple of Brahmeśvara is at Dasāśvamedha.
13. The two great temples of Purāṇic fame associated with Viṣṇu are Ādi Keśava, at the confluence of the Varāṇā and the Gaṅgā Rivers in north Vārāṇasī, and Bindu Mādhava, the great temple at Pañcagaṅgā Ghāṭ. The commanding site of this temple atop Kāśī's steepest and most elegant *ghāṭ* is now occupied by a mosque built in

there are the myriad Śiva *līngas* for which the city is famous. Indeed, the city is sometimes called Rudravāsa, the "Dwelling Place of Rudra," and Avimukta, the "Never-Forsaken" of Śiva. So filled is this place with the presence of Śiva that it is said there is a *līnga* here at every step. Centering the vast array of famous *līngas* is Viśveśvara or Viśvanātha, the "Lord of All," which rose to preeminence by the twelfth century, eclipsing the ancient temple of Avimukteśvara and inheriting its fame.¹⁴

The sacred arena of Kāśī is bordered by the well-known Pañcakrośī Road, the circumambulatory route which takes the pilgrim around the entire Kāśī *kṣetra*, the sacred "field" with a radius of five *krośas* or about ten miles, measured from the "center" at Madhyameśvara.¹⁵ The pilgrimage around this *kṣetra* traditionally takes five days and takes the pilgrim quite outside the urban Banaras into the countryside to the west. Along this entire

the time of Aurangzeb. Bindu Mādhava itself is now located in a small building nearby. Viṣṇu's affiliation with Kāśī is further strengthened by the myth that it was he who dug the famous Maṇikarṇikā Kuṇḍ with his discus. See *Kāśī Khaṇḍa* 26. 1-65 and *Śiva Purāṇa*, Koṭirudra Saṁhitā, 2. 1-17.

14. Outsiders associate the name Kāśī with Viśveśvara, but in fact the city has many famous *līngas*. The city is traditionally divided into three *khaṇḍas* or "sections": the northern *khaṇḍa* is anchored by the famous ancient temple of Omkāreśvara, which has been eclipsed since the Muslim conquest, but which, prior to the eleventh century, was clearly one of the city's most famous *līngas*. The central *khaṇḍa* is that of Viśveśvara, and the southern *khaṇḍa* is that of Kedāreśvara, which is still one of city's most hallowed temples. In addition to these three, it is said that the twelve *jyotirīngas* ("līngas of light") are present in Kāśī as well as the sixty-eight most celebrated all-India *līngas*. Of these the most important are the following fourteen, all of which remain active temples today: Omkāreśvara, Trilocana, Mahādeva, Kṛttivāseśvara, Ratneśa, Candreśvara, Kedāreśvara, Dharmēśa, Vireśvara, Kāmeśvara, Viśvakarmeśvara, Maṇikarṇikā, Avimukteśvara, and Viśveśvara. See *Kāśī Khaṇḍa* 69, 73, and 97 for long listings of various *līngas* and their locations.
15. This must be seen as a schematic circle, even though it is called a *maṇḍala*. The various Purāṇic versions of the precise measurements of the *kṣetra* are controversial. They are summarized by Nārāyaṇa Bhaṭṭa in the *Tristalīsetu*, pp. 102-103.

route are stationed the *gaṇas*, Śiva's fearsome lieutenants who guard the city limits and halt the entry of the sinful or faithless.¹⁶ In addition, Gaṇeśa assumes a protective and guardian role as the "Lord of Obstacles", Vighneśa, who reigns at the threshold, imposing and removing obstacles as he sees fit. There are fifty-six Gaṇeśas in Kāśī, positioned schematically at the eight directional compass points in seven concentric circles, spreading outward from the great Dhruṇḍhirāja Gaṇeśa located at the center, near Viśveśvara.¹⁷ The outermost ring of eight Gaṇeśas also is positioned along the Pañcakrośī Road.

The largest unit of the sacred arena is Kāśī—all that is included within the five *krośas*. In *maṇḍala* fashion, however, there are circles within circles. Although the names are used interchangeably, Vārāṇasī is, technically, a smaller unit than Kāśī, defined on the north by the Varāṇā River and its confluence with the Gaṅgā and defined on the south by the Asi River and its confluence with the Gaṅgā. The city that spreads out between the Varāṇā and the Asi is, thus, Vārāṇasī. Still smaller is Avimukta, the "Never-Forsaken" city where Śiva always dwells. Finally, the "Inner Sanctum" of the city is the Antargṛha, immediately around the central temple of Viśveśvara.

The *maṇḍala* of Kāśī, bounded by the eight directions and inhabited by all the gods, is also a microcosm of the whole of India's sacred geography. As the gathering place of the spatial

16. The *gaṇas* have an ancient history in Kāśī, going back to the time of the legendary King Divodāsa, as we see that legend in its earliest forms in the *Brahma*, *Brahmaṇḍa* and *Vāyu Purāṇas*. Some of the names of *gaṇas* in the *Purāṇas* correspond to the names of *yakṣas* listed in the third century *Mahāmāyūrī*. It is certain that Kāśī was an important center of *yakṣadharmā* long before the ascendancy of the great gods.
17. The fifty-six Gaṇeśas, or Vināyakas, are named and located geographically in *Kāśī Khaṇḍa* 57.59 ff. This grid of Gaṇeśas has the expressed purpose of protecting the sacred city (KKh 57.58). The pilgrim must pass through one chain of these threshold guardians after another as he approaches the center of the city. Five of the innermost circle are called the *Moda Vināyakas* and they, along with Dhruṇḍhirāja, are to be visited at the beginning and end of many a pilgrimage.

world, Kāśī contains within its boundaries all other *tīrthas*. One of the fundamental facts of India's spiritual geography is what we might call "spatial transposition". Quite simply, it is the notion that a place may be located in more than one place at once ! Anyone acquainted with the sacred sites of India will recognize the phenomenon of spatial transposition immediately. For example, one may find the sacred battlefield of Kurukṣetra (ordinarily located on the great plain north of Delhi) at a large temple tank in southern Banaras, or one may find Kāśī's Maṇikarnikā Ghāṭ at the Liṅgarāja temple tank at Bhubhaneśvara in Orissa. A specific *tīrtha*, together with all its qualities, its spiritual attributes, and its special times, may be transposed whole and without loss of uniqueness to another place and abide there simultaneously. So it is that both Kāśī and the Gaṅgā as archetypal *tīrthas* may be present in countless other places.

Not only is Kāśī said to be present at other *tīrthas* in India, but other *tīrthas* are said to be present in Kāśī. In fact, they are present in Kāśī in such great abundance that this city furnishes us with the most elaborate instance of spatial transposition in India's sacred topography. Kāśī, indeed, is the intensification of all space.

An elderly widow from Jhānsi, now living in Kāśī in her old age, explained the matter to me as we talked one afternoon. She said, "All *tīrthas* on earth are here in Kāśī. If you stay in Kāśī you never need to go anywhere else. If you go to Ayodhyā, then you must visit other *tīrthas* as well. But if you come here to Kāśī, you will visit them all. They are all here". The notion she expressed is an ancient one, voiced repeatedly in the Sanskrit *māhātmyas* and given substantive expression in the very temples and *tīrthas* of the city. An example of the *māhātmya* is the following from the *Kāśī Rahasya* :

All *tīrthas*, and all cities, and all sixty abodes of Śiva, rivers, streams, lakes and oceans, all the gods and the sages dwell in Kāśī, desiring their own liberation, under the great influence of Śiva, who quenches desire. The mind of those who have beheld Kāśī delights no more in other *tīrthas*. (KR 13.54-55)

Among the *tīrthas* from elsewhere in India which are located in Kāśī are the seven sacred cities, all of which are commonly said

to be *mokṣadāyaka*—"bestowers of *mokṣa*".¹⁸ Of them, the *Kāśī Rahasya* says:

All these cities of liberation should be known to have been created in Kāśī at the time of creation. They dwell in Kāśī during the time of universal destruction, O Bhavānī.

(KR 13.39)

In addition to the seven cities, Kāśī, which is said to be literally "made of all the *tīrthas*", (*sarvatīrthamayī*) includes in its sacred topography the four *dhāms* (the *tīrthas* of the four directions of India)¹⁹, the twelve *vyotirliṅgas* (the self-born *liṅgas* of light), the Himālayan lake Mānasā, and the Rivers Narmadā, Kṛṣṇā, and Godāvare.²⁰ Kāśī is the fullness of space, rich with the presence of all that is.

As Kāśī is the gathering-up of the space, it is also the fullness of all time. Kāśī is the one place which is exempt from the ceaseless cycle of the four ages, which degenerate from the perfect time of the beginnings, the Kṛta Yuga, to the limitation and darkness of the Kali Yuga. In Kāśī, it is always Kṛta Yuga, the full potential of the beginning. This is celebrated in the *Kāśī Khaṇḍa* :

18. The seven are Ayodhyā, Mathurā, Māyā (Hardvār), Kāśī, Kāñcī, Avantikā (Ujjain), and Dvārāvātī (Dvārakā). It is commonly said that the other six bestow *mokṣa* by causing one to reach Kāśī, which bestows *mokṣa* directly. All the other six are located in particular areas of Kāśī. Hardvār, for example, is at Asi Ghāṭ; Mathurā at Bakāria Kuṇḍ in the north; Kāñcī at Pañca-gaṅgā Ghāṭ, etc.
19. The *dhāms*, or "abodes", are traditionally Badarīnāth in the north in the Himālayas, Rāmeśvara near the tip of India in the south, Jagannāth Purī in Orissa in the east, and Dvārakā at the tip of Gujerat in the west. It is appropriate that Śaṅkarācārya, in his grand compassing pilgrimage of India in the ninth century, established *maṭhs* in each of these places. After his fashion, great leaders and very ordinary pilgrims as well have made this circumambulation of India via the four *dhāms*.
20. These rivers were formerly inland pools and lakes in Kāśī and their names are preserved today in the places which were left when these inland waterways were drained over a century ago. The Narmadā (Revā) is Revārī Talāb in southwest Kāśī; the Kṛṣṇā (Kṛṣṇaveṇī) is today Benia Park; the Godāvare is Godauliyā, the famous downtown crossing.

Here in the refuge of Viśveśvara it is always the Kṛta Age. Here it is always a great festival day, and here one is never troubled by unfavorable conjunctions of the stars ! (KKh 22.86)

This intensification of sacred space and time is what makes this city Sukhada, "Bestower of Blessings." It is a good place to live, and it is a good place to engage in those activities of *dharma* which undergird life.

As a good place to live, Kāśī is called the "one fulfiller of all the *puruṣārthas*."²¹ The *puruṣārthas*, the goals/pursuits of human life are traditionally three : *kāma* (pleasure), *artha* (worldly gain) and *dharma* (religious life, including duties and rites). To them, the fourth—*mokṣa*—is added, the ever-present reminder that human activities do not and cannot set the limits of human possibility. *Mokṣa* stands in creative tension with the other three. In Kāśī it is said that the *puruṣārthas* are whole and undiminished as nowhere else on earth.²² So bountiful is this city that Śiva himself chose it from all the earth as his dwelling place, saying :

Neither in the space within the heart of a *yogī*, nor on Kailāsa, nor on Mt. Mandara, do I delight to dwell as I delight to dwell in Kāśī. (KKh 32.131)

Not only is Kāśī a good place just to live, it is also a good place to perform religious duties according to *dharma*. In Kāśī, *Dharma* is said to stand on four legs : It is whole, four-square, as the four-footed cow of *dharma* at the beginning of the Kṛta Age. Because the conditions of space and time are qualitatively "better" in Kāśī than elsewhere on earth, everything one does there is, correspondingly, more powerful than if it were done elsewhere. The spiritual equations, so common in the literature of *māhātmya*, are numerous : A small act of piety done in Kāśī is immensely more potent than the same thing done elsewhere. What may be done in a day or a moment in Kāśī would take months, years, or lifetimes of spiritual exercise elsewhere :

The fruit that is obtained by fasting for a whole month elsewhere is obtained in Kāśī, most certainly, by fasting once with faith. (KKh 39.13)

21. *Kāśī Khaṇḍa* 17.29.

22. *Kāśī Khaṇḍa* 3.85.

What fruit one might elsewhere receive by drinking only drops of water from the tips of blades of *kuśa* grass for month after month, that one receives by drinking one mouthful of water from the North-flowing Gaṅgā in Kāśī. (KKh 39.17)

The Sacred Center, Bestower of Liberation

The whole of the cosmos comprised within the eight directions and established within the circuit of the five *krośas* is a microcosm, but not yet a symbol. As a symbol, Kāśī not only gathers together the whole of space and time, it moves beyond them, transcends them, and thus enables the human pilgrim to make that "crossing" as well. While centering the world of space and time, it also participates in a dimension other than the space-time dimension of this world.¹⁹ As a symbol, and as a *tīrtha*, the threshold of the finite is "crossed over."

Kāśī is in, but not limited by the world, or as the *Kāśī Khaṇḍa* puts it, it is in the middle of the universe, but not in the midst of the universe.²⁰ As Pārvatī exclaims elsewhere in the *Kāśī Khaṇḍa*, "Even though it sits upon the earth, it is not an earthly city!" (44.30). Similarly, in the *Kāśī Rahasya* it is said that this city is not made of earth; therefore, when everything sinks in the waters of the *pralaya*, Kāśī alone does not sink :

Just as a jewel is inlaid in gold, so is Kāśīkā inlaid in the earth.

This Kāśīkā, which was never a created thing, made of earth, does not repeatedly sink.

When all inert things sink, she, made of consciousness and bliss, does not sink. Were Kāśī herself submerged, how could she rescue others? Both common sense and the Vedas tell us this. (KR 2.96-97)

In another common image, Kāśī's location is described as high above this earth on the top of Śīva's *triśūla*. When the waters

19. Tillich repeatedly says that a symbol must "participate" in the reality toward which it points. A symbol, therefore, is a kind of *tīrtha*, a "place" where one sees the "other shore" more clearly and a "place" which enables one to make the "crossing."

20. *Kāśī Khaṇḍa* 22.83. *Avimuktam idaṁ kṣetram brahmāṇḍa-madhyagam| Brahmāṇḍamadhya na bhavet pañcakrośapramānataḥ.*

of the *pralaya* swell to engulf the whole of creation, they do not touch Kāśī. Kāśī is exempt from the *pralaya* :

Just as the Lord lifts up the flood waters of universal destruction (at the end of the cycle of *yugas*), so does he lift up this *kṣetra* out of the flood waters of destruction.

This *kṣetra* stands on the tip of Śiva's *triśūla*, O twice-born. It is in the sky and not on earth, but those who are stupid do not see it.

(KKh 22.84-85)

It is often said that Kāśī is simply not "attached" (*samlagna*) to the earth, or in modern Hindi it is said to be "separate from the triple world" (*tīnlōk se alag*). Another term used is *lokottara* : above the earth, transcendent. The above passage concludes, putting the matter succinctly :

Kāśī should not be considered to be just like the thousands of cities on the earth's surface, for it is above the earth (*lokottarā*).

(KKh 22.88)

Kāśī as the transcending center is described visually in one of the most dramatic myths of hierophany in the Hindu tradition : the well-known Śaiva myth of the appearance of the *līṅga* (*līṅga prādurbhāva*).²¹ In this myth, Śiva appears to the astonished gods, Brahmā and Viṣṇu, in a fiery *līṅga* of light. The two gods had been arguing about which was supreme, when suddenly the earth between them was split open by a great shaft of light, which rose up from the netherworlds, broke open the earth, and pierced the very roof of the heavens : a luminous *axis mundi*. The two, dumbfounded, decided to find out the extent of the *līṅga*. Brahmā flew up and Viṣṇu burrowed down, but they could not find its top nor its source. When they met again, unsuccessful in fathoming the light, Śiva appeared to them out of the *līṅga*. The various versions of this myth are fascinating, but in this context we want to focus on the fiery *līṅga* of light itself.

That light was the "partless" (*niṣkala*) form of the Supreme Śiva, called Sadā Śiva. It was visually describable only by its

21. The myth occurs widely in the Purāṇas and interlocks with the myth of the beheading of Brahmā and the expiation of brahmanicide. For example : *Kāśī Khaṇḍa* 31.12-24; *Matsya Purāṇa* 183.57-62, 81-100; *Līṅga Purāṇa* 17.6-19.17; *Śiva Purāṇa*, *Vidyēśvara Samhitā*, 6-10,

sheer brilliance and verbally utterable only by the syllable AUM, which (in some versions of the myth) emerged from the *līṅga* to "articulate" the supreme nature of this hierophany. In both the *Līṅga* and *Śiva Purāṇa* versions of the myth, this *līṅga* of sheer light was the very first manifestation of the *līṅga*, which then became small in order that people might worship Śiva in this form.

The *līṅga* of light is a powerful mythic image : an ineffable and unfathomable brilliance, knitting together and transcending the three worlds. Kāśī, the City of Light, is associated with this myth-cycle in a number of ways. Both the *līṅgas* of Viśveśvara and its predecessor Avimukteśvara are said to be self-born *līṅgas* of light.²² Of Avimukteśvara, for example, Śiva says :

This is my supreme light, having the fathomless form of a *līṅga*, which is established, having broken through all the worlds from below. (KKh 64.115)

Most important, however, is that Kāśī is not only the place where that fiery *līṅga* split the earth, *Kāśī is that līṅga itself*. According to Purāṇic *māhātmya* :

The *līṅga* which Viṣṇu and Brahmā saw, that *līṅga* is known in the world and in the Vedas as Kāśī.²³

Now, the word "*līṅga*" ordinarily refers to the "image" of the Supreme Śiva, either established by human hands or self-manifest, as the focal point of worship in a temple. The word "Kāśī" ordinarily refers to a city, sacred as it is. But here we have an extraordinary statement : the city is a *līṅga*. The whole of the sacred arena of Kāśī is an enormous *līṅga* of light, the focal point of worship in the sanctum of the entire universe.

The *līṅga* of Kāśī is the entire *kṣetra*, bounded by the famous Pañcakrośī Road on which the pilgrim circumambulates this territorial sanctum. According to the *Kāśī Khaṇḍa* :

This great *kṣetra*, Avimukta, bounded by the five *krośas*, is to be known as the one *līṅga* of light called Viśveśvara. (KKh 26. 131)

22. Other passages describing these two as *līṅgas* of light include *Kāśī Khaṇḍa* 99.16-20; 99.55; and a variety of passages quoted by Nārāyaṇa Bhaṭṭa in *Tristhalīsetu*, p. 182, 184, 211.
23. *Kāśī Tattva Bhāskara*, Edited by Munsī Harijanlal. Banaras ; Hitacintak Press, Samvat 1974, p. 7-8.

Kāśī is called “the *līṅga* whose extent is five *krośas*.”²⁴ The phrase “*pañcakrośātmaka līṅga*” is used commonly by the priests of the city today. In a personal interview, Ram Sankar Tripathi, the *mahant* of today’s Viśveśvara temple, made the point emphatically. Having told me the story of the fiery appearance of the *līṅga* to Brahmā and Viṣṇu, he concluded : “Śiva appeared on earth as a *līṅga*—in the form of this city, Kāśī !”

That is called Kāśī, having the eternal form of a *līṅga*.

Some call it Kāśī, others call it Avimukta.

Others call it the Five-Krośa Līṅga, and others call it Rudravāsa, Brahmavāsa, and Viṣṇuvāsa.

Others call it Vārāṇasī.

By these and other names is it known : the eternal, pure *līṅga* of the Eternal Śiva, called Brahman, whose treasure is full-insight. (KR 17. 11-13)

Kāśī is, then, appropriately named. It is the luminous and illumining city. The language of light and illumination leads us even further toward glimpsing a vision of this city as symbol. It is called the “supreme wisdom” (*param jñānam*) and the “embodiment of wisdom” (*jñānasvarūpa*).²⁵ In one of the mystical *upaniṣads*, the *Jabāla Upaniṣad*,²⁶ it is called “the sanctuary of the gods and the place of Brahman for all creatures.” Where is it located ? Between the Varāṇā and the Nāśī.²⁷ And where is that place ? It is “the place where the nose and eyebrows meet;” it is the meeting place (*saṁdhi*) of heaven and the beyond.” The *upaniṣad* concludes : “This Avimukta should be worshipped. Avimukta is called wisdom (*jñāna*). Whoever knows this, really knows.”

In this *upaniṣad*, therefore, the correspondence between the exterior place—called Avimukta in this context—and the interior

24. *Pañcakrośātmaka līṅga*. The phrase is a common one. See, for example, *Kāśī Khaṇḍa* 26.131; *Kāśī Rahasya* 10.11; 10.17; 17.1; 17.6; 17.12; 18.65.
25. *Kūrma Purāṇa* I. 29.24; *Padma Purāṇa*, Ādi Khaṇḍa 33.30-31; *Kāśī Khaṇḍa* 8.67, for example.
26. *Jabāla Upaniṣad* 1-2 contains Yājñavalkya’s instruction referred to here.
27. “It is Varāṇā because it obstructs (*vārayati*) all sins done by the senses. It is Nāśī because it destroys (*nāśayati*) all sins done by the senses.” *Jabāla Upaniṣad* 1-2.

“place”—the *ātma*—is established. The real sanctuary of the gods and the locus of Brahman is that twilight between heaven and earth, where the nose and eyebrows meet, where wisdom illumines Brahman. That crossing place is Kāśī :

Look, dear ! Look at Kāśī, a boat stretched out for the crossing, which stands within oneself, a destination without the going, a boat not of wood and iron, but the illuminer of all people whom it carries across the sea of being. (KR. 3.21)

The place where Brahman is realized is called Kāśī. It is Light. It is Wisdom. It is what enables one to see. It is, so to speak, the earthly incarnation of Light and Wisdom, located on the Gangetic plain of North India, or on the tip of Śiva's *triśūla*, or where the nose and eyebrows meet. Wherever that “place” is, it is the place where one is able to see into the true nature of things. “In Kāśī,” it is said, “one sees one's own soul.”²⁸

Finally, Kāśī is described with one of the most spiritually reverberating of Sanskrit terms : Brahman. The “place” where Brahman is realized is, in the last analysis, Brahman :

What is regarded as the Supreme Brahman, without expansion, without egoity, without change, without form, unmanifest, mighty and subtle,

That One, having filled this place, established itself here, although it goes everywhere.²⁹

The constellation of descriptive terms used for Kāśī have become those very few, carefully chosen terms of the Supreme Brahman : It is *paramātmā* (the supreme soul);³⁰ it is *cidānandamayī* (made of consciousness and bliss);³¹ it is *niṣprapañca* (without expansions);³² it is *anākhyeya* (the unspeakable).³³

In the *Kāśī Rahasya* the student Dīpaka asks his teacher about the nature of Kāśī :

28. *Kāśī Rahasya* 2.31.

29. *Tristhalīsetu*, p. 83.

30. *Kāśī Khaṇḍa* 99.6.

31. *Kāśī Rahasya* 2.97.

32. *Kāśī Rahasya* 2.28.

33. *Kāśī Rahasya* 7.65.

What is Kāśī ? Who made it ? How does it work wonders ? How did that which is without form take the form of this great bliss ? (KR 2.25)

The teacher explains ;

Kāśī is said to be Brahman, of which this turning world is an expansion. Knowers of Brahman call that which is without expansion "Kāśī." (KR 2.28)

In commenting on this passage, the commentator quotes the *Garuḍa Purāṇa* to similar effect : "Kāśī is said to be Brahman, for here Brahman is revealed."

Kāśī is Brahman. And Brahman not only illumines the world without, it dwells inside the citadel of the five *krośas*³⁴ which is within. To the great Śaṅkara, who is said to have stayed in Kāśī for some time, is attributed a hymn entitled the "Kāśī-pañcakam," the repeated refrain of which is "I am that Kāśī, whose form is self-knowledge."

The supreme s illing of the turnings of the mind.

That is the excellent *tīrtha*, Maṇikarṇikā.³⁵

The stream of wisdom,

That is the pure, original Gaṅgā.

I am that Kāśī whose form is self-knowledge.

Where the fabulous net of Indra is fashioned,

Where the whole world of moving and non-moving things
is the heart's dalliance,

34. *Krośa*, the unit of measurement which is about two miles, and *kośa* are used in deliberate word-play. The *kośas* are the "sheaths" or "layer" of which the self is composed. The sheaths are conceived to be gross and thick on the outside and very subtle on the inside, like the sheaths of tall field grasses or the layers of an onion. As one peels off the outer sheaths, something softer and subtler remains beneath until finally one reaches the center at which, seemingly, nothing remains at all. The sheaths are, consecutively, made of food (*anna*), breath (*prāṇa*), heart (*manas*), intellect or understanding (*vijñāna*) and bliss (*ānanda*). As Kāśī *kṣetra* has five *krośas*, so does it have five *kośas*.

35. Maṇikarṇikā is the great cremation ground, one of the most holy of the river *ghāṭs* of Kāśī.

Shines the One Supreme Spirit, whose form is the
Supreme Soul.

I am that Kāśī whose form is self-knowledge.

The mind, Bhavānī, is sovereign within the five *kośas*, in
every body.

The Witness, Śiva, the inner soul of all his company.

I am that Kāśī whose form is self-knowledge.

In Kāśī the light shines.

Kāśī illumines everything.

Whoever knows the light (Kāśī), reaches Kāśikā.

The body—this is the arena of Kāśī.

The all-pervading source of the three worlds—this is the
Gaṅgā of wisdom.

Devotion, Faith—this is Gayā.

Disciplined meditation on the feet of one's own *guru*—this
is Prayāga.

The "fourth," the inner soul, the Witness,

The heart of all creatures—this is Viśveśa.³⁶

If all dwells within my body,

What other *tīrtha* is there ?³⁷

Kāśī is, literally, the ground of being. It is that "place" at the center, and deep within, which roots all that is of space and time. Śaṅkara's statement is a radical interiorization of the city Kāśī, but Kāśī must not be understood as *only* within, nor is the interior and mystical necessarily the most important dimension of this symbolic multi-dimensional city. Let us return to the *māhātmya* of the city itself.

We have said that as the gathering place of space and time and the bestower of blessings, Kāśī is that place where acts of

36. Viśveśa is Viśveśvara (Viśvanātha), the presence of Śiva in Kāśī.
37. Śaṅkarācārya, "Kaśīpañcakam" in *Vedāntasamuccaya*. For a discussion of Śaṅkara's authorship see Robert E. Gussner, *Hymns of Praise : a textual-critical analysis of selected Vedāntic stotras* attributed to Śaṅkara with reference to the question of authenticity. Thesis, Harvard University, 1974.

dharma are infinitely fruitful. In catching a vision of Kāśī as the transcending center of space and time, however, we encounter another dimension of the *māhātmya* : *everything* one does in Kāśī is *dharma*. Merely being there transforms all one's activities into religious activities. Dwelling in Kāśī, walking the streets, enjoying the riverbank—all these ordinary activities take on a sacramental quality on this sacred ground. One does not have to *do* anything special at all, for Kāśī is special. Everything is, so to speak, already *done*, in that Kāśī exists and is available for human dwelling. Being in this sacred place is *dharma* enough, is *yoga* enough. Everyone there is a *mumukṣu*—bound for *mokṣa* :

Here sleep is *yoga*, going about town is sacrifice, eating whatever one pleases is the great *nivedya* food offering to the gods. One's play is a holy act of charity. Everyday conversation is the repetition of god's name. And lying on one's bed is prostration.³⁸

What is *yoga* in Kāśī ? Sleep, the most passive of human activities, is here tantamount to *yoga*, the most disciplined of human activities. What is sacrifice in Kāśī ? Wandering about town, which takes no expenditure or elaborate preparation, is itself sacrifice, a matter requiring great care, expenditure, and preparation. Eating whatever one chooses in Kāśī is as blessed as partaking of sanctified food offerings. One's play is like a religious gift (*dāna*), and ordinary conversation is like the repetition of the name of god (*jaṇa*). Lying on one's bed is the equivalent of prostration in the temple.

The one who lives in Kāśī is not necessarily the epitome of the devout and pious person. Religious life is not necessarily pursued with greater vigor in Kāśī than elsewhere. Kāśī is that place at the center, where everything one does is done in a religious context. This is, after all, the nature of religious life : living at that center-place which roots all one's activities—sleeping and waking, buying and selling, bathing and worshipping—in a context of meaning and wholeness. Kāśī is that center.

38. *Sanatkumāra Saṁhitā* (another recension of the *Skanda Purāna*) quoted in *Kāśī Mṛti Mokṣa Vicāra* (also called the *Kāśī Mokṣa Nirṇaya*), attributed to Sureśvarācārya. Gopināth Kavirāj, editor. The Prince of Wales Sarasvati Bhavana Text No. 67. Allahabad : Government Printing, 1936.

It is as such a sacred center that Kāśī is Mokṣada—the Bestower of Mokṣa. Just as sleep is *yoga* and conversation is chanting, so death, that most natural and utterly unavoidable of human ends, is there *mokṣa*, the rarest and most precious of human hopes. Death in Kāśī is liberation. Death, which elsewhere is feared, is there welcomed as a long-expected guest. Death, which elsewhere is polluting, is there holy and auspicious. In Kāśī, death is transformed :

Casting forth the whole net of speech, this is the supreme essence spoken of old by Brahmā :
“*Mukti* is leaving the body in Kāśī :”

What is said in many books is said with these syllables uttered by Viṣṇu to the sun : “Death in Kāśī is *kaivalya* :”

The great sage Yājñavalkya spoke, having learned the sacred words from the sun : “Death in Kāśī is the highest goal :”

And even Lord Śiva spoke the same thing to Pārvatī on Mt. Mandara : “Kāśī is *nirvāṇa*’s birthplace !” (KKh 79. 32-35)

People come from all over India to die in Kāśī. We may call them pilgrims, but the pilgrimage these people make to Kāśī is unlike any other pilgrimage, for they do not come and return home again, refreshed and renewed. Rather, they come there to live until they die, for Kāśī is not a place one should ever leave. It is Avimukta, the city which is “Never-Forsaken” by Śiva. It should, likewise, be “Never-Forsaken” by the devout. Kāśī’s real pilgrims come for Kāśīvāsa, “living in Kāśī.” They stay until death, when they make the final crossing at this spiritual ford, a crossing which ends not only the pilgrimage of this particular life, but of all lives. At the time of death, it is said, Śiva himself, taking the role of *guru*, teaches the *tāraka mantra*—the enlightening, liberating, “*mantra* of the crossing” to all creatures.

City and Symbol

Kāśī unfolds with significance from the earthly to the transcendent. As a *tīrtha* it enables human beings to make that crossing as well. It is the gathering place of all space and time, the microcosm of the universe and the bestower of all that is blessed and

auspicious. At the same time, it is said to be beyond the reach of space and time, transcending the cosmos and bestowing liberation. As a symbol for Hindus, Kāśī is both the actual city of temples, *ghāts*, and *tīrthas* embracing the sacred landscape of all India, and it is the mystical City of Light, which opens out from this world toward the transcendent.

On the one hand, Kāśī is utterly tangible. Its sacred earth and holy waters, precious and purifying, are touched, held in the hands, and bathed in. Indeed, so tangible a symbol is this sacred city that pilgrims have traditionally rubbed the dust of the earthly Kāśī upon their bodies, purifying themselves with the very soil of Kāśī *kṣetra*. On the other hand, Kāśī is the indescribable Brahman, utterly intangible. But the symbolic imagination of the Hindu tradition is vivid and mature; it is characterised by a comprehensive vision which does not relinquish one level of meaning for another. The spiritual does not supercede the earthly. Even when the city is described as the most unspeakable, abstract, and interior of all realities, the fact and the importance of its geographical "incarnation" is undiminished. The tangible and the intangible, the earthly and the spiritual, are not separated, but are held tenaciously together. Beginning with the palpable substance of Kāśī's dust, Hindus have seen in this *tīrtha* one dimension of meaning after another. They have finally seen Kāśī as the luminous illuminer, Brahman. And yet they do not relinquish the dust.

THE VIṢṆU-PURĀṆA AND ADVAITA

BY

K. S. R. DATTA

[आन्ध्रप्रदेशे रामरायकविनिर्मको बहूनां ग्रन्थानां लेखकः आसीत् । अत्र रामरायकवेः संक्षिप्तं परिचयं दत्त्वा प्रतिपादितं यद् रामरायकविना स्वीये शंकराशङ्करभाष्यविमर्शनामके ग्रन्थे विविधैः प्रमाणैः विष्णुमहापुराणस्य अद्वैतप्रतिपादकता निरूपिता । रामानुजाचार्येण विष्णुमहापुराणस्य विशिष्टाद्वैतप्रतिपादकता निरूपिता आसीत् । रामरायकविना रामानुजाचार्यस्य मतानां खण्डनं कृत्वा प्रमाणितं यद् विष्णुपुराणं निर्गुणप्रतिपादकमद्वैतग्रन्थोऽस्ति । अस्मिन् ग्रन्थे रामरायकविः 'उपाक्रमोपसंहारावभ्यासोऽपूर्वताफलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये' इति वचनानुसारतो मीमांसकपद्धत्या षड्भिः प्रकारैः प्रत्यपादयद् यद् विष्णुमहापुराणमद्वैतग्रन्थोऽस्ति । लेखकेन संक्षेपतोऽत्र रामरायकवेर्ग्रन्थस्याधारेण एषां विषयाणां विवेचनं प्रस्तुतम् ।]

In his article of the above caption in *Purāṇa XVIII. 2* (July 1976) pp. 149-152¹, Dr V. Raghavan showed elaborately the Advaitic character of the *Viṣṇu-purāṇa vis-a-vis* referring to J. A. B. Van Buitenen's article² "The Śubhāśraya Praharāṇa (Viṣṇu-Purāṇa) and the meaning of Bhāvana". In this connection I may draw attention to the effort of Bellamkonda Rāma Rāya Kavi, a champion of Advaita and a critic of Rāmānuja in this regard. No one among the post-Śaṅkara Advaitins, excepting Rāma Rāya, has taken pains, at length, to prove that the claim of the opponents of Advaitins to this Purāṇa is baseless and that Advaita is the purport of the Purāṇa. Rāma Rāya was a prolific writer in Sanskrit who lived from 1875 to 1914 in Pamiḍipāḍu in Narasaraopeta Taluk of Andhra Pradesh. He has to his credit 143 works in Sanskrit and his special contributions are in the field of Advaita and its defence from the attacks of Viśiṣṭādvaita. He was originally a follower of Viśiṣṭādvaita philosophy and Śrīvaiṣṇava Religion, but by a turn of events, he became a great champion of Advaita and a bitter critic of Viśiṣṭādvaita.

1. Also the *Adyar Library Bulletin*, Vol. XXXIX, 1975, pp. 294-299.

2. *ALB*. Vol. XIX, pt. 1-2, pp. 3-7.

Rāma Rāya, in his magnum opus, *Śaṅkarāśaṅkarabhāṣyavimarśaḥ*¹ which, in 371 pages of print in octavo size, is an elaborate criticism of and a word-to-word reply to Rāmānuja's interpretation² of *athāto brahma jijñāsā* and the criticism of Śaṅkara's Advaita therein, shows, at great length, that the *Viṣṇu-purāṇa* does not only not teach Viśiṣṭādvaita sought to be upheld by Rāmānuja but also establishes, beyond doubt, that it is wholly Advaitic in content.

Rāmānuja maintains that the *Viṣṇu-purāṇa* which is a *sātvika-purāṇa* is an authority for his Viśiṣṭādvaita philosophy. It is his firm opinion that the Purāṇa upholds the qualified Brahman. Hence he observes³:

... .. yathā sarvāsu śrutiṣu kevalaparabrahmasvarūpaviśeṣa-pratipādanāyaiva pravṛtto nārāyaṇānuvākaḥ, tathā idam vaiśeṣaṇam ca purāṇam... .. iti parabrahmasvarūpaviśeṣanirṇayāyaiva pravṛttam.

Acting on the wellknown directive⁴ that in interpreting the *śruti*-passages one should take the help of Itihāsa and the Purāṇas also, as otherwise one would fail to understand the right meaning, Rāmānuja cites several verses from the *Bhagavadgītā* and *Viṣṇu Purāṇa*⁵ to prove his contention that the Brahman is not attributeless but is full of auspicious qualities, free from unholy qualities and is the Creator, Protector and Destroyer of the Universe, the Inner Soul of the entire world consisting of the sentient and non-sentient beings which form His body.

As against this Rāma Rāya asserts⁶ that the *Viṣṇu-Purāṇa* is wholly Advaitic in teaching. He declares that the Purāṇa does not help Rāmānuja in any way to establish the concept of qualified Brahman. He examines and rejects⁷ Rāmānuja's interpretations

1. Published by K. V. Subrahmanya Sastry, Narasaraopeta, 1953.
2. *Śrī-bhāṣya*, I. 1.1.
3. *Vedārthasaṅgrahaḥ*, TTD Publication, Tirupati I ed. 1953, pp. 250-258.
4. itihāsapurāṇābhyām vedaṁ samupabṛmhayet/
bibhetyalpaśrutād vedo mām ayaṁ pratarisyati//
quoted in *Śrī-bhāṣya*, I. 1.1.
5. *ibid*, I. 1.1.
6. *evaṁ purāṇam sarvam api nirviśeṣabrahmaparam eveti siddham. Śaṅkarāśaṅkarabhāṣyavimarśaḥ*, p. 246.
7. *ibid*. pp. 224-253.

of the verses of the *Viṣṇu-purāṇa* and finally gives them his own interpretation. He remarks that these verses are intent on establishing the falsity of the Universe, non-duality of the Self and the attributelessness of the Brahman. In support of his views and interpretation he cites, as done by Rāmānuja, several *śrutis* and verses of the *Bhagavad-gītā* to support his own interpretation and rejects Rāmānuja's. It is thus a negative approach in establishing the Advaitic theory of attributeless Brahman by controverting the position of the opponents.

As a positive approach, following the maxim *yādṛśo yakṣaḥ tādṛśo balih*, he proves that the entire Purāṇa is Advaitic in content. He asserts¹ that it is with the attributeless Brahman alone that the Purāṇa is commenced and concluded. For this purpose he quotes about one hundred and fifty verses from the same text to prove the Advaitic stand-point. Following the principle of the Mīmāṃsakas² he shows that all the six criteria establish the attributeless Brahman only. He observes that according to the *Viṣṇu-cittīya-nyākhyā*, the verse

paraḥ parāṇām paramaḥ paramātmā, tmasaṁsthitaḥ /
rūpavarṇādīnirdeśaviśeṣaṇavarjitaḥ // I.2 10

is the beginning (*upakrama*) and the verse

ahaṁ mametyavidyeyam vyavahāras tathānayoḥ /
paramārthasvasaṁlāpo gocaro vacasām na yaḥ//VI.7.100

is the ending (*upasaṁhāra*) of the *Viṣṇu-Purāṇa*. As examples of *abhyāsa* (repetition) he quotes³ about one hundred verses to drive home the Advaitic views that (1) the Brahman is attributeless, (2) it appears to be qualified due to *Māyā*, (3) the world is only an appearance of the Supreme Reality due to *Māyā*, (4) the distinction between the individual soul and the Supreme Soul is false, (5) the qualified Brahman is real only in the Empirical reality and the attributeless Brahman is Absolutely Real, (6) the Absolute is secondless and free from differences and (7) everything other than the Brahman is unreal. By way of conferring benediction on the reader and indicating the reward of reading it, the *Viṣṇu-Purāṇa*

1. *ibid.* p. 240.

2. *upakramopasaṁhārāvabhyāso, pūrvatāphalam /
arthavādopapattī ca lingam tātparyanirṇaye //*

3. *ibid.* pp. 241-246.

ibid. p.246.

at the end, declares¹ according to Rāma Rāya², that the Brahman is secondless but appears as many and undergoing change due to *Māyā*.

He further states³ that of the other three criteria, *apūrvatā* is indicated by the statement of facts that Advaita is unique or unprecedented while the sciences like logic teach duality. *Arthavāda*, according to him, is contained in the descriptions of the stories of Khāṇḍikya and Kāśidhvaja. *Upapatti* is that the Brahman is not delimited and is all-pervasive. Thus by all standards, Rāma Rāya declares, the *Viṣṇu-Purāṇa* too establishes⁴ attributelessness of the Brahman.

In this Rāma Rāya has strengthened the position of the Advaitins to their claim for the *Viṣṇu-Purāṇa* on which Rāmānuja too relies for establishing his theory of Viśiṣṭādvaita.

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1. iti vividham ajasya yasya rūpaṁ
prakṛtiparamātmamayaṁ sanātanasya /
pradiśatu bhagavān aśeṣapuruṣaṁ
harir apajanmajarādikaṁ sa siddhim // VI. 8.63
 2. *Saṅkarāśaṅkarabhāṣyavimarśaḥ*, p. 246.
 3. ...sarvasya tarkādiśāstrasya ca dvaita—
paratvād advaitam apūrvam eveti siddhaiva tavad apūrvatā. *ibid.* p. 247.
 4. tasmāt pramāṇatayā sampratipannaṁ viṣṇupurāṇaṁ
nirviśeṣabrahmaparam eva. *ibid.* p. 247.

COSMOLOGY IN THE NĀRADA PAÑCARĀTRA

BY

(MISS) JAYA CHEMBURKAR

[अत्र लेखिकामहोदयया पञ्चरात्रशब्दस्य व्याख्यां विधाय नारद-
पञ्चरात्रस्य विषयाणां संक्षेपेण परिचयः प्रदत्तः । नारदपञ्चरात्रानुसारतो
ब्रह्माण्डस्य रचना गोलोकनिवासिभ्यां राधाकृष्णाभ्यां कृता वर्तते ।
लेखिकया प्रदर्शितं यद् भक्तेः प्राधान्याद् अत्र सांख्यसृष्टिरचनायाः
केचन अंशा न समाविष्टाः । अत्र सांख्यस्य प्रकृतिपुरुषस्य स्थानं राधा-
कृष्णाभ्यां गृहीतं वर्तते । ग्रन्थस्यास्य भक्तिप्रतिपादकत्वात् सृष्टिरचनाया
वर्णनेऽपि राधाकृष्णयोर्महत्त्वं प्राधान्यं भजते । अस्य वर्णनस्योद्देशः
भावुकेषु भक्तेषु भक्तेः प्रचारः महत्त्वस्थापनं च वर्तते ।]

1. The Nārada Pañcarātra or Nāradiya Samhitā as it is called, is a work of the Pañcarātra-Vaiṣṇavas. The Pañcarātra cult propagates worship of Nārāyaṇa and His manifestations i. e. vyūhas viz. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The word 'rātra' in Pañcarātra is variously understood. It means Brahmā's body or five elements or knowledge¹. In the Nārada Pañcarātra the word 'rātra' is used in the sense of knowledge.² The Nārada Pañcarātra states that the five kinds of 'rātra' i. e. knowledge dealt with in it are (1) tattva i. e. ontology (cosmology), (2) muktprada i. e. knowledge conducive to liberation (3) bhakti-prada i. e. conducive to devotion, (4) Yaugika, (5) Vaiśeṣika i. e. about the objects of sense.

2. The emphasis of the Nārada Pañcarātra being on devotion to Rādhā and Kṛṣṇa, the above mentioned topics are subservient to devotion.

3. In this paper it is proposed to discuss the account of cosmology given in the Nārada Pañcarātra and its relevance to devotion.

4. The statement of the details of the account of creation is as follows :—

1. Bhattacharya, Taraprasad; The Cult of Brahmā, Chapter 1.
2. Cf. Schrader; Introduction to the Pañcarātra and Ahirbudhnyā Samhitā; p. 24.

5. "The region of Goloka (the World of Cows) is the Eternal Vaikuṅṭha where Bhagavān is ever residing (Nārada. 2.3.20). He assumed a form of a shepherdboy and began to roam about in 'rāsa-maṇḍalam' (Nārada. 2.3.21). When He looked around, He saw void everywhere, above and below; He therefore wanted to create and He became ready to do so (Nārada. 2.3.23)³. That One God first divided Himself into two parts. One part became female. This is called Viṣṇu-Māyā and the other part He remained Himself as a male (Nārada. 2.3.24). The sages name Viṣṇu-Māyā as Rādhā, as She appeared before Hari in 'rāsa maṇḍalam' (Nārada. 2.3.36)⁴. As Bhagavān becomes Saḡuṇa (Qualityful)—endowed with attributes due to Karma (action) and time, so Rādhikā becomes Prakṛti of the nature of three attributes due to Karma (Nārada. 2.3.52). Rādhā is a consort of Paramātmā (Nārada. 2.4.49-55). She is of the nature of all power, "Sarva-śaktisvarūpā" (Nārada. 2.6.20). She is the chief buddhi (intellect) of the Supreme Spirit Kṛṣṇa (Nārada. 2.6.21). At the time of creation Rādhā is called Mūla-Prakṛti and Īśvarī (Nārada. 2.6.25). She is the source of all creation. Without Her the creation becomes impossible (Nārada. 2.6.28). As a potter cannot build jar without earth, as a goldsmith cannot make golden ornaments without gold, so the creation is impossible without Her (Nārada. 2.6.29). Kṛṣṇa then impregnated in the womb of Rādhā,⁵ She held that in Her Womb (Nārada. 2.3.33). Due to excessive strain, there came out sweat in the body of Kṛṣṇa. Those sweat drops fell down (Nārada. 2.3.34). Eternal Vāyu held sweat drops in the form of water aloft in special void⁶. They fell down and deluged everything of the universe (Nārada. 2.3.35). While there was going on 'rāsa-dance' in Vṛndāvan that Goddess delivered an egg. At the sight of this egg Rādhā became very angry and kicked it (Nārada. 2.3.39). The egg fell down on waters and broke into two (Nārada.

3. Cf. (1) Also Bhāgavata Purāṇa (Nirṇay Sāgar edition) 3.5.23, 24.

(2) Brahmavaivarta Purāṇa (Ānandaśram Sanskrit Series) 1.3.1-5.

4. Cf. Brahmavaivarta Purāṇa 1.5.25, 26.

5. Cf. Bhagavad Gītā 14.3 and Bhāgavata Purāṇa 3.5.26.

6. Cf. Ch. Upaniṣad 6.2.3.

2.2.38; 2.3.40)⁷. The boy that was born of the egg is known as Mahā Viṣṇu (Nārada. 2.3.40). Mahā Viṣṇu is also known as Mahān and Virāṭ (Nārada. 2.6.25)⁸. Rādhā is mother of Mahā Viṣṇu⁹ and Kīṣṇa is his father (Nārada. 2.6.7, 25). As a king sleeps on a sofa so the child Mahā Viṣṇu slept on the surface of waters (2.2.39) and from each of the pores of that Mahā Viṣṇu innumerable universes were created by Brahmā (Nārada. 2.2.39, 40, 95, 96; 2.3.39, 40) and separate masses of water spread everywhere (Nārada. 2.2.39, 40). On every sheet of waters there was separate 'vāyu' and on every Vāyu there was a separate 'Kūrma' (tortoise) and on the back of every Kūrma there was a separate 'Śeṣa' (serpent) having thousand heads (Nārada. 2.2.41, 97). On one side of the head of Śeṣa the egg rests like a mustard-seed (Nārada. 2.2.42).

6. Inside this egg went on formation of the universe, in due order (Nārada. 2.2.43). As a palace is built, so the seven Pātālas are built separately, one by one (Nārada. 2.2.44). The lower parts of Pātāla are very terrible and too deep (Nārada. 2.2.47). On the top of Atala is water, on the top of water is this golden world, beautiful with seven islands surrounded by seven oceans (Nārada. 2.2.47, 48). Forests, mountains, rivers exist everywhere. It is circular in size as if the Moon is reflected; and it looks beautiful like lotus-leaves on waters (Nārada. 2.2.49). In the Jambudvīpa, there is the peak of the Sumeru Mount; here and in the central position is the mountain Himālaya very beautiful where many mines of precious stones and jewels occur. And there is also the Mount Kailāsa the abode of Mahādeva (Nārada. 2.2.52, 56). On the eight summit of the mount Sumeru, very beautiful and variegated, live the eight Lokapālas (Nārada. 2.2.54). The topmost peak of Sumeru is very wide; in the conspicuous position here is Brahma Loka. Above Brahma Loka is the egg and within the egg is situated the entire universe (Nārada. 2.2.57). On the top of peak of Sumeru are situated the six lokas. The uppermost Loka is Brahma Loka; within the middle are situated Bhurloka, Bhuvārloka, Svarloka, Janārloka, Maharloka and Satyārloka. Within the Satyārloka

7. The two halves of the egg are heaven and earth. Cf. R. V. 10.129. Cf. also Manu Smt. 1.12, 13. Also Cf. Keith : The Religion and Philosophy of the Vēda and Upaniṣads, Vol. 32; p 442.

8. Cf. Brahmavaivarta Purāṇa 1.4.24-26.

9. Cf. Ibid 2.39.37.

is Dhruvarloka. Brahmā has created artificially the universe upto Brahmaloaka (Nārada. 2.2.58-60).”

7. A perusal of the account of creation would indicate that it is a blending of Upaniṣadic, Sāṅkhya and Purāṇic ideas about creation. Bhagavān is said to have been all alone like the ‘Sat’ of the Upaniṣad (Sad eva Somyedam agra āsīt ekam evādvitīyam...Ch. Up. 6.2.3). Therefore He is said to have split Himself into two parts. One part became female i. e. ‘Viṣṇu-Māyā’ or Rādhā and the other part, He remained Himself as a male (Nārada. 2.3.24). We have a similar account of the manifestation of ‘Māyā’ in the Bhāgavata Purāṇa at 3.5.23-25 and manifestation of Rādhā in the Brahmavaivarta Purāṇa at 1.3.1, 3, 4 and 2.48. 26-30. It will be observed here that as cosmic Energy, Rādhā is identified with the triguṇātmikā Prakṛti of the Sāṅkhyas; She has been described as being of the nature of three attributes, or Mūla-Prakṛti, or Śakti without whom creation is said to be impossible (Nārada. 2.3.27, 52, 53; 2.5.36; 2.6.25, 28).¹⁰ Vāyu has been described as being eternal and not created. In the process of creation sweat drops of Kṛṣṇa are said to have fallen down (from Goloka) and created water (Nārada. 2.3.34). When Rādhā threw down the egg it fell on water and broke into two and Mahā Viṣṇu came out of it. This part of the account of creation in the Nārada Pañcarātra seems to have been based on a similar account in the Manusmṛti. From the Manusmṛti we learn that Svayambhū desiring to create the world first produced water and cast the seed in it, which became the primordial golden egg. In that Brahmā manifested himself as Hiraṇyagarbha who created the heaven and the earth with the two halves of the egg.¹¹ The egg mentioned above¹² corresponds to this primordial golden egg; the two parts of the egg when it broke correspond to heaven and earth and Mahā Viṣṇu corresponds to Hiraṇyagarbha. Rāsa dance is indicative of the deep attachment of Rādhā and Kṛṣṇa, and the egg delivered by Rādhā when the dance was going in Vṛndāvan is a symbol of their love, just as a child is a symbol of the love of its parents. Rādhā and Kṛṣṇa are

10. Cf. also Bhāgavata Purāṇa 3.5.25.

11. Manu 1.8, 9, 12, 13; Cf. also Bhāgavata Purāṇa 2.1.25; 2.5.35; 3.6.6, 7; 3.26.51; 11.24.9 and Brahmavaivarta Purāṇa 2.2.49-50.

12. Vide *5 above.

thus the parents of Mahā Viṣṇu or Virāṭ i. e. the universe (Nārada. 2.6.7, 25). Rādhā's getting angry at the sight of the egg and kicking it, would appear fantastic. Probably the author wants to indicate that Goloka is the *Eternal Vaikuṅṭha*, and the egg contained the universe which is transient like bubbles of water (jalabudbudvat sarvaṁ viśvañca sacarācaram—Nārada 2.8.25) and false (Nārada. 2.2.42, 100). So the egg could not have place in the Goloka and hence it was kicked by Rādhā. Thus as stated in the wellknown verse in the Kaṭhapaniṣad and the Bhagavad Gītā viz. "ūrdhva-mūlam adhaḥ śākhā āhuḥ aśvattham sanātanam" this tree in the form of universe has its roots above in the Goloka and branches i.e. universe itself down below. The egg is said to be resting on the head of Śeṣa who is supported on the back of a tortoise (Nārada. 2.2.41, 42, 93, 99; 2.5.44). This tortoise appears to be a form of Viṣṇu who does the job of supporting the universe. In the churn-ing legend in the Mbh. Viṣṇu is said to have assumed form of a tortoise and supported the Mandara mountain. Also in the Mārkaṇḍeya Purāṇa 54.31; 58.2-4 we have Viṣṇu supporting the country Bhārata in the form of a tortoise. The Nārada further describes Śeṣa as a bearer of the universe. Śeṣa is not mentioned as such in Vedic literature. The idea of the cosmic serpent belongs to a primitive sphere of thought as remarked by Vogel.¹³ This idea has its parallel in the Mbh. where it is stated that Śeṣa practised austerities; then Brahmā granted him a boon and Śeṣa chose that his mind might ever rejoice in righteousness, tranquillity and asceticism. Brahmā enjoined him to carry the earth. (Mbh. I. 32.16-22). Mārkaṇḍeya Purāṇa¹⁴ describes Śeṣa as a manifestation of Viṣṇu, supporting the earth. The Nārada thus implies Viṣṇu as being the supporter of the earth, in the form of a tortoise and Śeṣa.

8. It will be noticed here that though the Nārada describes creation as being the activity of Kṛṣṇa and Rādhā who appear to correspond to Sāṅkhya—Puruṣa and Prakṛti¹⁵, the Nārada does not describe evolution of the products of Prakṛti in its account of

13. Vogel; Indian Serpent Lore, p. 49.

14. Cf. dvitīyā pṛthivīm mūrdhnā śeṣākhyā dhārayatyadhaḥ—Mārkaṇḍeya Purāṇa 4.48.

15. According to Sāṅkhya Philosophy there can be no evolution unless the two become somewhat related to each other.—Sāṅkhya Kārikās 21, 22.

creation, as is done by the Bhāgavata Purāṇa 3.5 and 3.26; and Brahmavaivarta 1.3.5. At Nārada. 2.6.27, 28 it only cursorily mentions the evolutes of Prakṛti as follows :—

9. "In the beginning of creation there appeared Mahat; from Mahat came out Ahaṅkāra. From Ahaṅkāra came out Rūpatanmātra, from Rūpatanmātra came Śabdatanmātra, from Śabdatanmātra came out Sparśatanmātra. Thus is the order of creation. At Nārada. 3.4 the author remarks that Earth, Water, Fire, Air, Space are the five tattvas (elements); Ahaṅkāra, Mahat, Prakṛti-Puruṣa and Paramātmā are the other five tattvas (Nārada. 3.4.1). At Nārada. 2.1.45 it is stated that the physical bodies of all the beings are made up of ākāśa (ether) wind, fire, water and earth and are called 'pañcabhautika' for they are built of five elements. When the body is destroyed those five elements separate and go and mix with their own general elements respectively (Nārada. 2.1.46).

10. All this universe moveable and immoveable from Brahmā down to the blade of grass is all Śrī Kṛṣṇa. It is transient like bubbles of water (Nārada.2.8.25); it is false (Nārada.2.2.100). Everything dissolves in Him and again and again comes out of him. (Nārada.2.1.21).

11. It will be noticed here that the Nārada.2.6 and 3.4 together mention only ten evolutes of Prakṛti plus Prakṛti, Puruṣa and Paramātmā. The Nārada has not mentioned 'gandhatanmātra', 'rasa-tanmātra' and eleven sense-organs. Thus the number of evolutes of Prakṛti mentioned in the Nārada Pañcarātra varies from that of the Sāṅkhya. This may be because the Pañcarātras accept different numbers of evolutes of Prakṛti as remarked by Bhattacharya.¹⁶ It can be argued that in mentioning the tattvas held to be the source of creation at the Nārada 2.6 and 3.4 the author shows his acquaintance with Sāṅkhya Philosophy and yet eliminates the evolution of the products of Prakṛti in the account of creation. The reason for such an elimination can be explained as follows :—

16. "These creative principles were of various numbers due to existence of various opinions and sects. Some upheld that creation came out of three, some five, some seven and similar other numbers (Sāṅkhya) of gods or tattvas", Bhattacharya, Tarapad; The Cult of Brahmā, p. 23.

12. Unlike the Bhāgavata Purāna in which there are two levels of devotion viz. devotion to Personal-God and devotion to Impersonal-God, in the Nārada Pañcarātra there is only one level of devotion viz. devotion to Personal God. The ultimate goal of a votary being realization of Kṛṣṇa, the Personal God (Nārada. 5.10.32, 38) who is Paramātmā Himself (2.1.27), the author has described only the personal aspect of creation which is identical with Personal God (Nārada. 2.1.21, 25). Evolution of Prakṛti which only forms the impersonal aspect of creation, not being useful in devotion to Personal God, appears to have been eliminated. It may be pointed out here that the Nārada has not given a picturesque image of the body of Mahā Viṣṇu or Virāṭ by describing the various parts of His body, because Virāṭ is not an object of meditation in the Nārada Pañcarātra as He is in the Bhāgavata Purāna.¹⁸ The object of meditation is Kṛṣṇa Himself (Nārada.5.10.33-38). Hence the only purpose of this account of creation appears to be this.

13. In spiritual pursuit there has always been a curiosity on the part of an aspirant to know the nature of the object of his goal viz. the Supreme Lord. The knowledge of the nature of the Supreme Being is essential and that is why when his son Bhṛṅgu approached him requesting him to teach Brahma (adhīhi bhagavo brahmeti), Varuṇa proclaimed to him, "That from which these beings are born, That by which the created beings live and that to which they go and into which they merge, you should know That; That is Brahma (Tai. Up. 3.1)." In these words Varuṇa described Brahma and satisfied the curiosity of Bhṛṅgu, by stating that the Supreme Being is the creator, supporter and destroyer of the world. He thus brought home to Bhṛṅgu the three tremendous tasks performed by the Supreme Being, and Its relation to this world. Similarly in the context of discussion on devotion it is necessary to impress upon the mind of a votary, creatorship, protectorship and destroyership of the Lord, to bring home to him His tremendous power and also how the Lord is always with him, how He is related to this world, etc. in order to inspire devotion in him. The Nārada centres round the worship of Rādhā and Kṛṣṇa. The above discussed account of creation would indicate to a votary that Rādhā and Kṛṣṇa are the parents of this world (Cf. Nārada 2.6.7, 25).

18. Bhāgavata Purāna 3.26.72.

DAKṢAYAJÑĀVIDHVĀMSA-EPISODE IN PURĀṆAS A COMPARATIVE STUDY

By

MADHUSUDAN M. PATHAK

[अस्मिन् निबन्धे भागवतशिवपद्मवायुपुराणानामाधारेण दक्षयज्ञ-
विध्वंसकथाया वर्णनं प्रस्तुतम् । दक्षेण यज्ञः, तत्र शिवस्यापमानः तेन
क्षुब्धया शिवपत्न्या सत्या योगाग्निना शरीरत्यागः, शिवगणेन वीरभद्रेण
दक्षयज्ञविध्वंसः शिवेन दक्षस्योपरि अनुग्रहश्च इत्येषां संक्षेपेण परिचयः
प्रदाय अन्ते भण्डारकरमहोदयस्य मतमुद्धृत्य प्रतिपादितं यद् मूलतः शिवः
अनार्थदेवः आसीत् अस्मिन् युद्धे च आर्याणामनार्याणां च युद्धमासीत् ।]

The episode of the Dakṣa-yajña-vidhvamsa is a very famous one and has been described in various Purāṇas. Dakṣa is a celebrated Prajāpati in the Purāṇas. He had a number of daughters, and it is said that he gave them in marriage to various gods. Thus he was responsible for the spread of the race, and of the most important Prajāpatis.

Regarding the origin of the Prajāpatis, Viṣṇu Purāṇa has the following account¹. First of all Brahmā created a number of sons out of his limbs. But these sons failed to prolong or propagate further the cycle of creation. Hence, the very mission of Brahmā was at a stand-still. He therefore created once again a group of nine sons, who were called the Mānasa-putras of Brahmā. Dakṣa was one of them.

1. ततोऽभिध्यायतस्तस्य जज्ञिरे मानसाः प्रजाः ।
तच्छरीरसमुत्पन्नैः कार्यैस्तैः कारणैः सह ॥
क्षेत्रज्ञाः समवर्तन्त गात्रेभ्यस्तस्य धीमतः ।
ते सर्वे समवर्तन्त मया ये प्रागुदाहृताः ॥
देवाद्याः स्थावरान्ताश्च त्रैगुण्यविषये स्थिताः ।
एवं भूतानि सृष्टानि चराणि स्थावराणि च ॥
यदास्य ताः प्रजाः सर्वा न व्यवर्धन्त धीमतः ।
अथान्यान्मानसान्पुत्रान्सदृशानात्मनोऽसृजत् ॥
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा ।
मरीचिं दक्षमत्रिं च वसिष्ठं चैव मानसान् ॥
नव ब्रह्माण इत्येते पुराणे निश्चयं गताः ।

Viṣṇupurāṇa (Bareli Edition), I. 7.1-6.

Then Brahmā further created some women and gave them in marriage to these sons. Thus Dakṣa was married to Prasūti, one of the women created by Brahmā. Dakṣa got 24 daughters by the marriage, and out of these daughters, one named Satī was given to Lord Śaṅkara in marriage.

The generally known traditional account of Dakṣa's sacrifice contains the event of Satī's burning her own body on account of the insult of Lord Śaṅkara inflicted by her father.

Now let us examine the account of this famous episode given in different Purānas. The *Bhāgavata Purāna* contains² the following account for this episode. When Dakṣa was appointed as the chief of the Prajāpatis, he got puffed up with pride. He performed a Vājapeya sacrifice, and thereafter he started the arrangement for performing the Bṛhaspatisava and yet another bigger sacrifice. He invited all the Brahmarṣis, Devarṣis, Pitṛs and the gods in that sacrifice. Satī saw all of them going to Dakṣa's place in their aerial vehicles. She asked her husband, Lord Śaṅkara³, "At present, your father-in-law is performing a great sacrifice. All these gods are going there with their wives. They are my sisters and I also desire to go there."

Anticipating the objection by her husband that one should not go uninvited even to one's father's place, Satī tells him⁴, "One can go to a friend's place, husband's place or to one's father's place even uninvited".

Lord Śaṅkara persuaded Satī to give up the idea of going to her Father's place like that, but she insisted on it, so finally he told her⁵, "If you go disregarding what I say, you will suffer the worst

2. यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना ।
 प्रजापतीनां सर्वेषामाधिपत्ये स्मयोऽभवत् ॥
 इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च ।
 बृहस्पतिसर्वं नाम समारेभे क्रतुतमम् ॥

Bhāgavatapurāna (Gorakhpur edition), IV. 3.2-3

3. प्रजापतेस्ते स्वसुरस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल ।
 वयं च तत्राभिसराम वाम ते यद्यथितामी विबुधा व्रजन्ति हि ॥

Bhāgavatapurāna, IV. 3.8.

4. अनाहूता अप्यभियन्ति सौहृदं भर्तुर्गुरोर्देहकृतञ्च केतनम् ।

Bhāgavatapurāna, IV. 3.131.

5. यदि-व्रजिष्यस्यतिहाय मद्रुचो भद्रं भवत्या न ततो भविष्यति ।
 सम्भावितस्य स्वजात्पराभवो यदा स सद्यो मरणाय कल्पते ॥

Bhāgavatapurāna, IV. 3.25.

consequences of going uninvited to any place. The insult inflicted by one's own relations leads one immediately to suicide”.

Eventhough Lord Śaṅkara advised Satī not to go to her father's sacrifice, she went there, and there nobody paid respect to her except her sisters and her mother.⁶

Satī saw the sacrifice to be without the portion being allotted to Rudra, she saw a clear intention of her father to insult her husband. She, therefore, taking that to be a gross insult at once got enraged.⁷

On seeing her enraged, the attending gaṇas of Lord Śaṅkara became ready for action, but she controlled all of them, and burst out in a long sermon to her father. She said, “You do not know the consequences of insulting great persons. You have ventured to oppose Him who has no vengeance towards anyone out of all creatures. He is Śiva, i. e. welfare and well-being incarnate, and you feel jealous of Him. The remnants of ashes, besmearing his body, are put on their heads even by Lord Brahmā and others. I therefore do not desire to keep alive in this body, of which you are the creator, you, who are an antagonist of Lord Śiva”.⁸

Thereafter she at once sat in the north and slipped into samādhi, at the end of which fire, generated from her own body, consumed the whole of it.⁹

Lord Śaṅkara heard all the bad news from Nārada, and he at once got angry. He produced a very fierce gaṇa, Virabhadra from his matted hair, and asked him to go to Dakṣa's sacrifice and destroy it, and punish him for his crime. Virabhadra at once

6. तामागतं तत्र न कश्चनाद्रियद् विमानितां यज्ञकृतो भयाज्जनः ।
ऋते स्वसृवं जननीं च सादराः प्रेमाश्रुकण्ठयः परिष्वजुर्मुदा ॥
Bhāgavatapurāṇa, IV. 4 7.
7. अरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभौ ।
अनादृता यज्ञसदस्यधीश्वरी चुकोप लोकानिव घक्ष्यति रषा ॥
Bhāgavatapurāṇa, IV. 4.9.
8. अतस्तवोत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हिणः ।
जग्धस्यमोहाद्धि विशुद्धिमन्धसो जुगुप्सितस्योद्धोरणं प्रचक्षते ॥
Bhāgavatapurāṇa, IV. 4.18.
9. ततः स्वभर्तुश्चरणाम्बुजासवं जगद्गुरोश्चिन्तयती न चापरम् ।
ददर्श देहो हतकल्पपः सती सद्यः प्रजज्वाल समाधिजाग्निना ॥
Bhāgavatapurāṇa, IV. 4.27.

proceeded on his mission with a big army of gaṇas, and reaching there, he stopped the performance of the sacrifice, killed Dakṣa and others who insulted Satī.

Now when we turn to *Śiva Purāna*, we find this episode in very elaborate details. There is a detailed account for the antagonism between Dakṣa and Lord Śaṅkara. In the Satī-khaṇḍa of Rudra Saṁhitā contained in the *Śiva Purāna*, in the 11th Adhyāya a small episode is given which shows how these two viz., Dakṣa and Lord Śaṅkara came to be adverse antagonists.

In Prayāga i. e. modern Allahabad, a very big sacrifice was being performed. Lord Śaṅkara came to attend this sacrifice together with his gaṇas. All the sages, siddhas, gods etc., at once got up and paid their homage to Lord Śiva and kept standing for a while in his honour. At that time, Dakṣa, the over-lord of all the Prajāpatis came there, he was also respected by all others except Lord Śaṅkara, who kept on sitting on his exalted seat, and did not rise in honour of Dakṣa. The latter became highly infuriated at this gesture of Lord Śaṅkara and addressed the assembly with pride¹⁰. He said, "All these gods, demons, brahmins and sages have saluted me. How is it that this (Lord Śaṅkara) who is wicked, surrounded by ghosts and goblins, residing in the crematory, shameless, does not salute me ? He has forsaken all the ceremonial rites; he is surrounded and attended by ghosts and goblins; he is proud, and having no morals."

After saying this to all present there, Dakṣa addressed himself directly to Lord Śaṅkara¹¹, "As this Rudra resides in the crematory, and as he is devoid of noble birth, I exterminate him from the sacrificial cult; he will not now be entitled to have his share of sacrifice, along with the other deities."

10. एते हि सर्वे च सुरासुरा भृशं नमन्ति मां विप्रपरास्तथर्षयः ।
 कथं ह्यसौ दुर्जनवन्महामना त्वभूत्तु यः प्रेतपिशाचसंवृतः ॥
 श्मशानवासी निरपत्रयो ह्ययं कथं प्रणामं न करोति मेऽधुना ।
 लुप्तक्रियो भूतपिशाचसेवितो मत्तोऽविधो नीतिविदूषकः सदा ॥

Śivapurāṇa, Rudrasaṁhitā, XI. 14-15 (Bareli Edition).

11. इत्येवमुक्त्वा स महाखलस्तदा रुषान्वितो रुद्रमिदं ह्यवोचत् ।
 श्रुण्वन्त्वमो विप्रवरास्तथा सुरा वर्यं हि मे चाहंथ कर्तुंमेतम् ॥
 रुद्रो ह्ययं यज्ञवहिष्कृतो मे वर्णेऽश्वतीतोऽथ विवर्णरूपः ।
 देवैर्न भागं लभतां सहैव श्मशानवासी कुलजन्महीनः ॥

Śivapurāṇa, Rudrasaṁhitā, XI. 17-18.

Then a very hot exchange of words followed, between Dakṣa and Nandin, a very famous gaṇa of Lord Śaṅkara. They both cursed each other, and Nandin went to the extent of cursing all the Brahmins. Lord Śaṅkara himself, seeing the impropriety of the behaviour of Nandin, persuaded him, and pacified him. Thus this incident ended in permanent feud between Dakṣa and Lord Śaṅkara.

The account of the sacrifice of Dakṣa is also given in elaborate details in the Śiva Purāṇa¹². Dakṣa, the Yajamāna, invited all the famous sages to participate in his sacrifice. The Purāṇa has also given the statistical information about the sacrifice.¹³ Eighty-eight thousand sages performed the duties of Udgātṛ in that sacrifice. The Adhvaryus were also of the same strength and the Saptarṣis among whom Nārada was there, also recited the Gāthās in that sacrifice.

But inspite of inviting all these sages and dignitaries of his own time, Dakṣa purposely avoided inviting Lord Śaṅkara and his daughter Satī. On seeing this one of the sages viz. Dadhici drew Dakṣa's attention to the absence of Lord Śaṅkara. He requested the sacrificer viz. Dakṣa to invite Lord Śaṅkara and Satī to his sacrifice. But Dakṣa paid no attention to his request, and on the

12. एकदा तु मुने तेन यज्ञः प्रारंभितो महान् ।
 तत्राहूतास्तदा सर्वे दीक्षितेन सुरर्षयः ॥
 महर्षयोऽखिलास्तत्र निर्जराश्च समागताः ।
 यज्ञकरणार्थं हि शिवमायाविमोहिताः ॥
 अगस्त्यः कश्यपोऽत्रिश्च वामदेवस्तथा भृगुः ।
 दधीचिर्भगवान् व्यासो भारद्वाजोऽथ गौतमः ॥
 पैत्रः पराशरो गर्गो भार्गवः ककुभः सितः ।
 सुमंतुत्रिककंकाश्च वैशंपायन एव च ॥
 एते चान्ये च बहवो मुनयो हृषिता ययुः ।

Śivapurāṇa, Rudrasaṁhitā, XII. 1-5.

13. आष्टाशीतिसहस्राणि जुह्वन्ति सह ऋत्विजः ।
 उद्गातारश्चतुःषष्टिसहस्राणि सुरर्षयः ।
 अध्वर्ययोऽथ होतारस्तावन्तो नारदादयः ॥
 सप्तर्षयः समा गाथाः कुर्वन्ति स्म पृथक् पृथक् ॥

Śivapurāṇa, Rudrasaṁhitā, XII. 17-18.

contrary he asked¹⁴ as to what was the necessity of inviting Lord Śaṅkara when Lord Viṣṇu, Brahmā and several others were already present in his sacrifice ?

He further said to Dadhīci, "I gave my daughter to Rudra in marriage, on the advice of Lord Brahmā. But Hara is of low birth, and forsaken by his parents, residing with ghosts and goblins, he is self-conceited, a fool, proud and jealous. He is not a fit person to be invited in such a big sacrifice, and hence I have not invited him. You should not utter such words again. You should all unite and make my sacrifice successful." On hearing this from Dakṣa, Dadhīci said that the sacrifice was no sacrifice as it was carried on in the absence of Lord Śaṅkara, and further told Dakṣa that he would suffer a great destruction by performing such a sacrifice. Having said this the sage Dadhīci left the place and went away to his own hermitage. Similarly other persons who respected Lord Śaṅkara left the sacrifice, they cursed Dakṣa and went away to their respective places.

Dakṣa was rejoiced at this and he asked the remaining sages and gods to make his sacrifice successful.

At that time Satī, the daughter of Dakṣa, was staying at the Gandhamādana mountain with her friends and her husband, Lord Śaṅkara. She saw her sister Rohiṇī, going to attend Dakṣa's sacrifice together with her husband. From Rohiṇī, Vijayā came to know about the great sacrifice of Dakṣa and she consequently repeated everything to her friend Satī. On hearing that Satī was astonished¹⁵ as to why her parents forgot to invite her. She there-

14. अत्रैव च किमस्माकं रुद्रेणापि प्रयोजनम् ।
 कन्या दत्ता मया विप्र ब्रह्मणा नोदितेन हि ॥
 हरोऽकुलोऽसौ विप्र पितृमातृविवर्जितः ।
 भूतप्रेतपिशाचानां परेतिको दुरत्ययः ॥
 आत्मसम्भावितो मूढः स्तब्धो मौनी समत्सरः ।
 कर्मण्यस्मिन्नयोग्योऽसौ नानीतो हि मयाघुना ॥
 तस्मात्त्वयेदृशं वाक्यं पुनर्वाच्यं न हि क्वचित् ।
 सर्वैर्भवद्भिः कर्तव्यो यज्ञो मे सफलो महान् ॥

Śivapurāṇa, Rudrasaṁhitā, XII, 42-45.

15. तच्छ्रुत्वा कालिका देवी विस्मिताभूत्सती तदा ।
 विमृश्य कारणं तत्राज्ञात्वा चेतस्यचिन्तयन् ॥
 दक्षः पिता मे माता च वीरिणी नो कुतः सती ।
 आह्वानं न करोति स्म विस्मृता मां प्रियां सुताम् ॥

Śivapurāṇa, Rudrasaṁhitā, XIII, 9-10.

fore went to Lord Śaṅkara, and asked him¹⁶, “My father performs a great sacrifice; there is a great festival being celebrated there and all the gods and sages have gathered there. O Lord of gods, why do you not like going to my father’s sacrifice ? It is the duty of the relatives to go and enjoy the company of their relatives. That is the only way by which the affection among the relatives gets increased. O Lord, you therefore accompany me to the place of sacrifice of my father by all means. I do earnestly entreat you for it.”

On hearing this from his wife, Sati, Lord Śaṅkara whose heart had been pierced by the arrows in the form of sarcastic remarks of Dakṣa about him, told her, “O, Devi, your father Dakṣa is very highly jealous of me. All the sages and gods who have joined him in jealousy against me are invited by him. All these fools have gone there to attend your father’s sacrifice. Those who go to others’ places even without invitation they suffer utter insult which is more than the death. Even Indra suffers humiliation if he goes to somebody else’s place like this, what to talk about others ? Therefore neither you nor I should go to your father’s sacrifice. Darling, I say this as a truth to you. A person is not so grieved even by the shafts of arrows, as he is when insulted by his own relatives.”¹⁷

16. पितुर्मम महान् यज्ञो भवतीति मया श्रुतम् ।
 तत्रोत्सवो महान् अस्ति समवेता सुरर्षयः ॥
 पितुर्मम महायज्ञे कस्मात्त्वं न रोचते ।
 गमनं देवदेवेश तत्सर्वं कथय प्रभो ॥
 सुहृदामेव वै धर्मः सुहृद्भिः सह सङ्गतिः ।
 कुर्वन्ति यन्महादेव सुहृदः प्रीतिर्वाद्धिनीम् ॥
 तस्मात्सर्वप्रयत्नेन मया गच्छ सह प्रभो ।
 यज्ञवाटं पितुर्मेऽद्य स्वामिन् प्रार्थनया मम ॥

Śivapurāṇa, Rudrasaṃhitā, XIII. 22.

17. दक्षस्तव पिता देवि मम द्रोही विशेषतः ।
 यस्य मे मानिनः सर्वे ससुरषिमुखाः परे ।
 ते मूढा यजनं प्राप्ताः पितुस्ते ज्ञानवर्जिताः ।
 अनाहूताश्च ये देवि गच्छन्ति परमंदिरम् ।
 अपमानं प्राप्नुवन्ति मरणादधिकं तथा ॥
 परालयं गतोऽपीन्द्रो लघुर्भवति तद्धियः ।
 का कथा च परेषां वै रोढा यात्रा हि तद्विधा ॥

On hearing this from her husband, Satī got enraged and told him, "O, Śaṅkara, the Lord of all, had you visited his sacrifice, it would have been successful. But my wicked father has not invited you. I therefore desire to know everything about his behaviour and his feelings towards you. I want to go just today at the sacrifice of my father. O Lord, please grant me permission for that."¹⁸

Lord Śaṅkara replied to this in affirmative. He said,¹⁹ "If it is so your going there is quite indispensable. O Good one, you go there at my command."

Then Satī went to her father's sacrifice riding on the bull, and together with sixty thousand gaṇas of Lord Śaṅkara.

Now, this account of Śiva Purāṇa gives more details about the episode, than what Bhāgavata Purāṇa does. First of all it supplies all the details regarding the feud between Lord Śaṅkara

तस्मात्त्वया मया चापि दक्षस्य यजनं प्रति ।
न गन्तव्यं विशेषेण सत्यमुक्तं मया प्रिये ॥
तथारिभिर्न व्यथते ह्यदितोऽपि शरैर्जनः ।
स्वानां दुरुक्तिभिर्मर्मताडितः स यथा मतः ॥
विद्यादिभिर्गुणैः षड्भिरसदन्यैः सतां स्मृतौ ।
हतायां भूयसां धाम न पश्यन्ति खलाः प्रिये ॥

Śivapurāṇa, Rudrasaṁhitā, XIII. 24-30.

18. एवमुक्त्वा सती तेन महेशेन महात्मना ।
उवाच रोषसंयुक्ता शिवं वाक्यविदां वरम् ॥
यज्ञः स्यात्सफलो येन स त्वं शंभोऽखिलेश्वर ।
अनाहूतोऽसि तेनाद्य पित्रा मे दुष्टकारिणा ।
तत्सर्वं ज्ञातुमिच्छामि भव भावं दुरात्मनः ॥
सुरर्षीणां च सर्वेषामागतानां दुरात्मनाम् ।
तस्माच्चाद्यैव गच्छामि स्वपितुर्यजनं प्रभो ।
अनुजां देहि मे नाथ तत्र गन्तुं महेश्वर ॥

Śivapurāṇa, Rudrasaṁhitā, XIII. 31-34.

19. यद्येवं ते रुचिर्देवि तत्र गन्तुमवश्यकम् ।
सुव्रते वचनान्मे त्वं गच्छ शीघ्रं पितुर्मखम् ॥
एतं नंदिनमारुह्य वृषभं सज्जमादरात् ।
महाराजोपचाराणि कृत्वा बहुगुणान्विता ॥
भूषितं वृषमारोहेत्युक्ता रुद्रेण सा सती ।
सुभूषिता सती युक्ता ह्यगमत्पितृमंदिरम् ॥

Śivapurāṇa, Rudrasaṁhitā, XIII. 36-38.

and Dakṣa. According to the account in Bhāgavata Purāṇa, Lord Śaṅkara just warns Satī to apprehend the consequences of going uninvited to her father's sacrifice. But the account given in Śiva Purāṇa supplies a more detailed dialogue between Lord Śaṅkara and Satī. Here she gives a more convincing reason for going to her father's sacrifice and Lord Śaṅkara has to readily agree with it. Not only that but he gets the Nandin ready for Satī to ride on and sends a retinue of sixty thousand gaṇas to accompany Satī to her father's sacrifice.

Satī went to her father's sacrifice. As soon as she reached the entrance of the sacrificial pandal she got down from the bull and went inside. Her mother and sisters accorded her a warm welcome. But her father, and others who feared him did not pay any attention to her. She saw that all other gods were allotted their share in the sacrifice, excepting Lord Śaṅkara. She got highly enraged at this and asked her father²⁰, "Why have you not invited Lord Śaṅkara, who is so handsome, and by whom the whole universe is purified? Lord Śaṅkara is the sacrifice, all the parts of sacrifice,

20. दाक्षायणी गता तत्र यत्र यज्ञो महाप्रभः ।
 सुरासुरमुनीन्द्रादिकुतूहलसमन्वितः ॥
 स्वपितुर्भवनं तत्र नानाश्रयसमन्वितम् ।
 ददर्श सुप्रभं चारु सुरषिगणसंयुतम् ॥
 द्वारि स्थिता तदा देवी ह्यवरुह्य निजासनात् ।
 नन्दिनोऽभ्यन्तरं शीघ्रमेकैवागच्छदध्वरम् ॥
 आगतां च सतीं दृष्ट्वासिक्नी माता यशस्विनी ।
 अकरोदादरं तस्या भगिन्यश्च यथोचितम् ॥
 नाकरोदादरं दक्षो दृष्ट्वा तामपि किञ्चन ।
 नान्योऽपि तद्भ्रूयात्तत्र शिवमायाविमोहितः ॥
 अथ सा मातरं देवी पितरं च सती मुने ।
 अनमद्विस्मितात्यन्तं सर्वलोकपराभवन् ॥
 भागानपश्यद्देवानां हर्यादीनां तदध्वरे ।
 न शंभुभागमकरोत् क्रोधं दुर्विषहं सती ॥
 तदा दक्षं दहन्तीव रूषा पूर्णा सती भृशम् ।
 क्रूरदृष्ट्या विलोषयैव सर्वानप्यपमानिता ॥
 अनाहूतस्त्वया कस्माच्छंभुः परमशोभनः ।
 येन पूतमिदं विश्वं समग्रं सचराचरम् ॥
 यज्ञो यज्ञविदां श्रेष्ठो यज्ञाङ्गो यज्ञदक्षिणः ।
 यज्ञकर्ता च यः शंभुस्तं विना च कथं मखः ॥

the dakṣiṇā of the sacrifice, he is the creator of the sacrifice, and how is that you perform this sacrifice without him?"

After that Satī asked Lord Viṣṇu, Brahmā and other sages as to how did they choose to attend that sacrifice in which Lord Śaṅkara was not invited at all and finally she tells her father²¹, "One who censures Lord Śaṅkara and one who hears him, both fall in the hell permanently. I therefore leave off this mortal coil of mine. What is the use of my life, O father, who has been dragged to the position of bearing the condemnation of my Lord? I will give up my body to the fire for consuming it up".

Then what she tells her father is the same asB hāgavata IV. 5.11-16 with very little change of a word here and there. Thus Śiva Purāṇa, Rudrasaṁhitā, XIV. 45-53, and Bhāgavata Purāṇa, IV. 5.11-16 are amazingly similar. It appears that either of these Purāṇas is following the other verbatim. But unless and until it is not decided as to which one is the earlier Purāṇa, it is difficult to pronounce any judgement on this problem of the indebtedness of either of them.

Śiva Purāṇa devotes a whole Adhyāya to narrate the Ākāśavāṇī, which occurred after Satī's burning herself, to ashes. Bhāgavata does not have such a separate Adhyāya for this Ākāśavāṇī. Thus, Śiva Purāṇa, Rudrasaṁhitā, XVI. 1-37 contains this narration of the Ākāśavāṇī.

Here in this account given by the Śiva Purāṇa, the gaṇas who escaped from the sacrifice of Dakṣa are described to have taken resort to Lord Śaṅkara to whom they narrate the whole incident and request him to call Nārada for the verification of the whole account given by them; whereas in the Bhāgavata Purāṇa, it is said that Nārada went to Śaṅkara himself and informed him about the disaster. Thus Śiva Purāṇa, Rudrasaṁhitā, XVII. 1-14 contains the additional information of the eye-witness account of the whole incident supplied by the remaining gaṇas to Lord Śaṅkara.

21. यो निदति महादेवं निद्यमानं श्रुणोति वा ।
तावुभौ नरकं यातौ यावच्चन्द्रदिवाकरो ॥
तस्मात्त्यजाम्यहं देहं प्रवेक्ष्यामि हुताशनम् ।
किं जीवितेन मे तात शृण्वन्त्यनादरं प्रभोः ॥

Śivapurāṇa, Rudrasaṁhitā, XIV. 38-39.

Then on hearing from Nārada, Lord Śaṅkara, snatched a lock of hair from his mass of matted hair, and struck it on the nearby mountain. From this a huge-sized and fierce gaṇa, who was later on known by the name Vīrabhadra, was created. He recited a hymn in honour of Lord Śaṅkara and asked him to order for any service which he could do for him. Thus, Śīva Purāṇa, Rudrasaṁhitā, XVII. 13-26, contains the description of Vīrabhadra and Mahābali who was also produced alongwith him, and XVII. 28-59 contains the hymn of Vīrabhadra in honour of Lord Śaṅkara. Thereupon Lord Śaṅkara orders him to destroy the sacrifice of Dakṣa and the remaining Adhyāyas i. e. Śīva Purāṇa, Rudrasaṁhitā, XVIII-XXII contain the later part of the whole episode which ends in the execution of Dakṣa himself by Vīrabhadra.

This same episode is given in *Padma Purāṇa, Sṛṣṭi Khaṇḍa IV*, in a very brief form. Therein the whole account is narrated with slight variations from what is given in *Bhāgavata* and *Śīva Purāṇa, Rudrasaṁhitā*. The whole account is narrated by the sage Pulastya to Bhiṣma. Here it is stated that Dakṣa started his sacrifice near the Gaṅgā, and called all the sages to participate in it. Satī saw all the gods also together with their wives, and she asked her father why her husband was not invited. She also told him to clarify whether he dropped her husband through some mistake. On hearing this from his daughter, Dakṣa told her affectionately that her husband who wore a peculiar attire of skin, and resided in the crematory, did not deserve invitation along with other gods, hence due to these reasons and out of fear of blasphemy he did not invite her husband. In this account of *Padma Purāṇa*, Dakṣa also assures Satī, that he would call her and her husband, after the sacrifice was over and accord them the highest honour and worship. He further told her that the gods present had already earned the *Puṇya*, on the strength of which they deserved to be invited to such a great sacrifice and hence they were invited. On hearing that Satī at once got angry and said to her father²², "If you

22. एवमेतद्यथा तात त्वया चोक्तं ममाग्रतः ।
 सर्वो जनः पुण्यभागी पुण्येन लभते श्रियम् ॥
 पुण्येन लभते जन्म पुण्ये भोगाः प्रतिष्ठिताः ।
 तदयं जगतामीशः सर्वेषामुत्तमोत्तमः ॥
 स्थानान्येतानि सर्वेषां दत्तान्येतानि धीमता ।
 सत्येन तेन ते यज्ञं विध्वंसयतु शंकरः ॥

say that all these enjoy the fruits of their meritorious actions, and the happiness can be enjoyed by merits only, I swear, that Lord Śaṅkara who has allotted all of them their respective places, will destroy your sacrifice. If I have earned the merit of Soma austerities or followed some Dharma, I swear on the strength of it, that your pride will be vanquished.”

After saying this much only, Satī burnt herself by the Yogāgni, produced from her own body. Lord Śaṅkara came to know about the death of his beloved, and straightway ordered his gaṇas to destroy the sacrifice of Dakṣa. They carried out his orders. Then Dakṣa himself went to Lord Śaṅkara and prayed him at length. Lord Śaṅkara readily got pleased with him, and granted him the fruit of his sacrifice, even though it was left incomplete. After this Dakṣa returned to his place.

Then Lord Śaṅkara sat there dejected, thinking as to where the soul of his beloved must have gone—(as if he could not know that by his powers). At this juncture Nārada approached him and informed him that Satī was born as the daughter of Himavat and Menā. On hearing this Lord Śaṅkara verified the report of Nārada by entering Dhyāna and got satisfied. When the daughter of Himavat got matured, she was again married to Lord Śaṅkara.

It seems that the Padma Purāṇa here summarises the account of Dakṣa-yajña-vidhvamsa episode given at length in other Purāṇas. But at the same time there are certain glaring innovations in its account. First of all it has dropped the dialogue between Lord Śaṅkara and Satī, before proceeding to her father's sacrifice. Secondly the attitude of Dakṣa seems here to be much more improved than what it is in other Purāṇas, like Bhāgavata and Śiva. Here he talks quite affectionately with his daughter, and shows just the uncivilised attitude of Lord Śaṅkara and his condemnable residence only to be the reasons for not inviting him to the sacrifice. Thereupon Satī gets angry and as if knowing the future events predicts that the sacrifice of her father will be destroyed by Śaṅkara and immediately gets herself burnt. This is the third innovation done by this Purāṇa. Moreover it drops the birth of Virabhadra, who is described to have inflicted the great disaster in sacrifice of Dakṣa and

यद्यस्ति मे तपः किञ्चित्कश्चिद्भ्रमोऽथवा कृतः ।

तेन सत्येन ते गर्वः समाप्तमभिगच्छतु ॥

Padmapurāṇa (Bareilly Edition), Śṛṣṭikhaṇḍa, IV. 29-32.

who killed Dakṣa himself. Dakṣa is not killed according to this Purāṇa, but straightway goes to Lord Śaṅkara and pleases him just by a hymn in his honour. Lord Śaṅkara is readily pleased with him, and grant him the entire fruit for his incomplete sacrifice, and then on the information of Nārada and his subsequent verification of the same gets satisfied.

This discussion shows how the Purāṇas took the same episodes in different light and presented them in different ways.

But the *Vāyu Purāṇa* has altogether a different account for this episode. In the course of his recitation of Purāṇa, Sūta tells the sages²³, "Due to the curse of Lord Śaṅkara, Dakṣa, the son of Brahmā, was reborn as one of the Pracetas at the place of Prācīnabarhiṣ. To this Śaṁśapāyana put forth a query as to how and why Dakṣa was reborn? In reply to this query, Sūta narrates the whole episode of the destruction of Dakṣa's sacrifice.

All the eight daughters of Dakṣa dwelt at their father's place. Satī was the eldest of all of them. She was married to Lord Śaṅkara. Dakṣa did not invite her, because he was jealous of Lord Śaṅkara, who never saluted him. Satī, subsequently went to her father's place eventhough she was not invited. She straightway asked her father, "O father, you have invited all the younger sisters, and you have done disrespect to me who am the eldest and best of all of them. You should not have done so."

On hearing this from his daughter, Dakṣa was infuriated and with red eyes he said to her, "Agreed that you are the eldest of all my daughters and I should have respected you, but the husbands of your younger sisters are quite respectable for me; they are all far better than your husband. Your husband is my antagonist, and

23. स्वायम्भुवेऽन्तरे पूर्वन्तयोर्वै कीर्तिताः प्रजाः ।
 सुषुवे सागराद्वेला कन्यामेकामनिन्दिताम् ॥
 सावर्णिना च सामुद्री पत्नी प्राचीनबर्हिषः ।
 सवर्णा साथ सामुद्री दश प्राचीनबर्हिषः ॥
 सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः ।
 तेषां स्वायम्भुवो दक्षः पुत्रत्वे जज्ञिवान् प्रभुः ॥
 त्र्यम्बकस्याभिशापेन चाक्षुषस्यान्तरे मनोः ।

hence I did not respect you.”²⁴ Along with this explanation, Dakṣa told his daughter in plain words²⁵, “Śaṅkara is your soul, and you are always devoted to him, so I do not respect you, as Śaṅkara is quite unfavourable to me.”

On hearing this from her father Sati was highly enraged, and she told him, “You dishonour me eventhough I am quite pure in speech, body and mind. I therefore relinquish this mortal body which was created by you.”

Then she bowed mentally to Lord Śaṅkara and said, “Whenever and wherever I will be reborn, with my lustrous form, I will remember the relation with you, and being religious and austere, will become again the Dharmaputrī of Tryambaka, i. e. Lord Śaṅkara.”

After uttering this vow, Sati passed into the Samādhi, and the fire generated from her own body consumed it up and reduced it to ashes²⁶.

24. ततोऽब्रवीत् सा पितरं देवी क्रोधादर्षिता ।
यदीयसीभ्यो ज्यायसी किन्तु पूजामिमां प्रभो ॥
असम्मतामवज्ञाय कृतवानसि गहितम् ।
अहं ज्येष्ठा वरिष्ठा हि न त्वसत् कर्तुमर्हसि ॥
एवमुक्तोऽब्रवीदेनां दक्षः संरक्तलोचनः ।
त्वन्तु श्रेष्ठा वरिष्ठा च पूज्या बाला सदा मम ॥
तासां ये चैव भर्तारस्ते मे बहुमताः सदा ।
ब्रह्मिष्ठाश्च तपिष्ठाश्च महायोगाः सुधार्मिकाः ॥
गुणैश्चैवाधिकाः श्लाघ्याः सर्वे ते अयंकात्सति ॥

Vāyupurāṇa, 30.44-47.

25. तस्यात्मा च ते शर्वो भक्ता चासि हि तं सदा ।
तेन त्वां न बुभूषामि प्रतिकूलो हि मे भवः ॥

Vāyupurāṇa, 30.49.

26. तथोक्ता पितरं सा वै क्रुद्धा देवीदमब्रवीत् ।
वाङ्मनःकर्मभिर्यस्माददुष्टां मां विगर्हसे ॥
तस्मात्त्यजाम्यहन्देहमिदं तात तवात्मजम् ।
ततस्तेनावमानेन सती दुःखादर्षिता ॥
अब्रवीद्वचनं देवी नमस्कृत्य महेश्वरम् ।
यत्राहमुपपत्स्येऽहं पुनर्देहेन भास्वता ॥
तत्राप्यहमसमूढा संभूता धार्मिकी पुनः ।
गच्छेयं धर्मपत्नीत्वं त्र्यम्बकस्यैव धमतः ॥

Having come to know about the death of his beloved wife and the last dialogue between the father and the daughter, Lord Śaṅkara cursed Dakṣa and others saying, "As you have dishonour Satī due to jealousy towards me, and as you have praised all other daughters of yours alongwith their husbands, all the sages even-though Ayonija, will be reborn in the time of Vaivasvata Manu."

Having cursed the sages, Lord Śaṅkara then came to Dakṣa and said, "When it will be the age of Cākṣuṣa Manu, you will be born again during the reign of Cākṣuṣa Manu from the daughter of the trees, viz. Mārṣā and Pracetā, who will be the son of Prācīna-barhiṣ. You will be known by the same name i. e. Dakṣa during that birth."

On hearing this curse from Lord Śaṅkara, Dakṣa replied to him saying²⁸, "I will trouble you even in that birth also. As you have cursed the sages for my sake, the Brahmins will not worship you along with other gods in sacrifices. You will reside here alone, even after the end of the yuga.

तत्रैवाथ समासीना युक्तात्मानं समादधे ।
 धारयामास चाग्नेयी धारणां मनसात्मनः ॥
 तत आग्नेयीसमुत्थेन वायुना समुदीरितः ।
 सर्वाङ्गैर्म्यो विनिःसृत्य वह्निर्भस्म चकार ताम् ॥

Vāyupurāṇa, 30.51-55.

27. यस्मादवमता दक्ष मत्कृते नाम सा सती ।
 प्रशस्ताश्चेतराः सर्वाः स्वसुताः भर्तृभिः सह ॥
 तस्माद्वैवस्वतं प्राप्य पुनरेव महर्षयः ।
 उत्पत्स्यन्ते द्वितीये वै मम यज्ञे ह्ययोनिजाः ॥
 हुते वै ब्रह्मणा शुक्ते चाक्षुषस्यान्तरे मनोः ।
 अभिव्याहृत्य च ऋषीन् दक्षमभ्यगमत् पुनः ॥
 भविता चाक्षुषो राजा चक्षुषस्य समन्वये ।
 प्राचीनबर्हिषः पौत्रः पुत्रश्चैव प्रचेतसः ॥
 दक्ष इत्येव नाम्ना त्वं मार्षीयां जनयिष्यसि ।
 कन्यायां शाखिनाञ्चैव प्राप्ते वै चाक्षुषेऽन्तरे ॥

Vāyupurāṇa, 30.57-61.

28. अहं तत्रापि ते विष्णुमाचरिष्यामि दुर्मते ।
 धर्मार्थकामयुक्तेषु कर्मस्विह पुनः पुनः ॥
 यस्मात् त्वं मत्कृते क्रूरमूषीन् व्याहृतवानसि ।
 तस्मात्सार्द्धं सुरैर्यते न त्वां यक्ष्यन्ति वै द्विजाः ॥

Vāyupurāṇa, 30.62-63.

In accordance with this curse given by Lord Śaṅkara Dakṣa was born as the son of Pracetas and Mārṣā. Similarly Satī was born as Umā at the place of Himālaya and Menā as their daughter. Then she was married to Lord Śaṅkara, as she desired in her previous birth. All the sages were also reborn.

When the narration came to this point the sages asked Sūta as to how the horse-sacrifice (Hayamedha) of Dakṣa was disrupted, and how he pleased Lord Śaṅkara who was enraged at Dakṣa ?

Sūta started the narration again saying, "O best among the Brahmins, Lord Śaṅkara was sitting on the peak of Meru, named Jyotiṣka, together with his spouse Umā. The divine couple was worshipped by the famous sages, gods and Yakṣas. At that time Dakṣa started his sacrifice at the foot of the Himālayas, at the place called Gaṅgādvāra. Dakṣa enjoyed the same exalted position as a Prajāpati even in this birth. So all the sages and gods became ready to go to attend his sacrifice. All the gods went there with their wives. On seeing all of them present, excepting Lord Śaṅkara, the sage Dadhīci asked Dakṣa why he did not invite Lord Śaṅkara. Dakṣa replied that he had many other Rudras and he did not need Lord Śaṅkara for this sacrifice. To this Dadhīci replied²⁹, "I do not see or know any god higher than Lord Śaṅkara. So this sacrifice of Dakṣa will not be smoothly consummated." But Dakṣa remained obstinate even after the warning of Dadhīci.

On seeing all the gods gone, Umā asked Lord Śaṅkara, "O Lord, where these along with Indra have gone?" Lord Śaṅkara replied,³⁰ "A Prajāpati named Dakṣa is performing a horse-sacrifice and gods go there. Then Umā asked as to why Lord Śaṅkara did not go to the sacrifice of Dakṣa. He replied³¹, "O fortunate

29. यथाहं शंकरादूर्ध्वं नान्यं पश्यामि दैवतम् ।
तथा दक्षस्य विपुलो यज्ञोऽयं न भविष्यति ॥

Vāyupurāṇa, 30.106.

30. दक्षो नाम महाभागो प्रजानां पतिरुत्तमः ।
हयमेघेन यजते तत्र यान्ति दिवोकसः ॥

Vāyupurāṇa, 30.110.

31. सुरैरेव महाभागे सर्वमेतदनुष्ठितम् ।
यज्ञेषु मम सर्वेषु न भाग उपकल्पितः ॥
पूर्वोपायोपपन्नेन मार्गेण वरवर्णिनि ।
न मे सुराः प्रयच्छन्ति भागं यज्ञस्य धीमतः ।

Vāyupurāṇa, 30.112-113.

one, this is all devised by the gods and therefore there is no share allotted to me in these sacrifices. These gods follow their old routine and do not allot any sacrificial share to me.”

On hearing this Umā was pained very much. She desired that anyhow Lord Śaṅkara must get his share from the sacrifice. There was no reason why he should be barred from the share which was commonly accorded to all the gods. Even to this Lord Śaṅkara replied persuasively and advised Umā not to take the matter so seriously. He explains how various Ṛtvijas in the sacrifice accord him the share willingly by singing his praises. But Umā was not the least satisfied at this. She said³², “You are not an ordinary god, and still you take solace in such matter like this ? You praise yourself and hide like this from the general gathering of the people at the sacrifice.”

Thereupon, Lord Śaṅkara in order to convince his beloved wife who was dear to him even more than his own life, created a fierce *gana*, who was known by the name Vīrabhadra. Then in Vāyu Purāṇa, 30.123-136, Sūta describes Vīrabhadra, and in 30.137 Vīrabhadra with his folded hands bowed to Śaṅkara, and asked as to what he should do to serve Lord Śaṅkara. To which Lord Śaṅkara replied by ordering him to devastate the sacrifice of Dakṣa. Bhadrakālī who was also created alongwith Vīrabhadra accompanied him to the sacrifice of Dakṣa in his drastic action.

Sūta then gives an elaborate narration as to how the drastic action was taken, in which Dakṣa lost his life and along with him so many others also lost their lives. When they were afflicted to this extent, the remaining persons in the sacrifice asked Vīrabhadra as to who he was. To which Vīrabhadra rudely replied³³, “I

32. अप्राकृतोऽपि भगवान् सर्वस्त्रीजनसंसदि ।
स्तौति गोपायते वापि स्वमात्मानं य संशयः ॥

Vāyupurāṇa, 30.120.

33. दक्षयज्ञविनाशार्थं सम्प्राप्तं विद्धि मामिह ।
वीरभद्र इति ख्यानं रुद्रकोपाद्विनिर्गताम् ॥
भद्रकालो च विज्ञेया देव्याः क्रोधाद्विनिर्गता ।
प्रेषिता देवदेवेन यज्ञान्तिकमिहागता ॥
शरणं गच्छ राजेन्द्र देवन्तं त्वमुपापतिम् ।
वरं क्रोधोऽपि रुद्रस्य वरदानं न देवतः ॥

Vāyupurāṇa, 30.163-165.

am Vīrabhadra, come here to destroy Dakṣa's sacrifice. I have been created out of the wrath of Lord Rudra; and this is goddess Bhadrakālī, who is generated out of the anger of goddess Umā. If you want to be happy go and make Lord Śaṅkara and Umā pleased."

Thereafter Dakṣa alongwith others started praising Lord Śaṅkara and Umā. Lord Śaṅkara appeared there and being pleased granted him the boon of his sacrifice being completed, and all happiness.

The hymn contained in Vāyu Purāṇa 30. 180-319 is a very highly eulogistic hymn recited by Dakṣa in honour of Lord Śaṅkara.

Now, if we examine this elaborate account of Vāyu Purāṇa and compare it with that given in other Purāṇas like Bhāgavata, Śiva and Padma, we find quite remarkable innovations introduced here in the Vāyu Purāṇa. First of all there is no mention of the sacrifice of Dakṣa in the beginning; whereas in other Purāṇas it is stated that Dakṣa had started a sacrifice which was called Bṛhaspatisava, i. e. a sacrifice in honour of Bṛhaspati. The Vāyu Purāṇa does refer to a sacrifice of Dakṣa but not during Satī's life, it is performed when Satī is reborn as Umā. According to Vāyu Purāṇa the reason for devastating the sacrifice of Dakṣa is not the death of Satī but the non-acceptance of Rudra's right to sacrificial share only. Here Lord Śaṅkara seems to order his gaṇa Vīrabhadra to destroy the sacrifice of Dakṣa just only to please his beloved wife Umā. Satī did give up her life, not because of her father's insulting attitude towards her husband, but because he considered the husbands of the other sisters to be more respectable than Lord Śaṅkara. In the account of the Vāyu Purāṇa there is one discrepancy also, which eventhough apparently very slight, is a very striking one. In the process of destroying the sacrifice, it is stated that Dakṣa tried to flee away through aerial route, Vīrabhadra came to know about that, and he caught hold of Dakṣa and cut his head off³⁴ and immediately after seven verses Vīrabhadra is

34. दक्षो दक्षपतिश्चैव देवो यज्ञपतिस्तथा ।
मृगरूपेण चाकाशे प्रपलायितुमारभत ॥
वीरभद्रोऽप्रमेयात्मा ज्ञात्वा तस्य बलं तदा ।
अन्तरिक्षगतस्याशु चिच्छेदास्य शिरो महान् ॥

described as talking with Dakṣa himself³⁵. Dakṣa is described to have recited a very lengthy hymn in honour of Lord Śaṅkara, and he got the required boon also from Him.

It seems that Vīrabhadra's blow must have made Dakṣa faint for a while, say about the time within which Vāyu Purāṇa could progress for 7 stanzas as otherwise Dakṣa's coming to life on his own accord and talking with Vīrabhadra and his reciting the hymn cannot be accounted for.

The name of the sacrifice of Dakṣa is here the Hayamedha, whereas it is Bṛhaspatisava in others.

But the whole episode, if taken in the historical perspective seems to be a representative of the feud between Āryans and Non-Āryans which resulted into the disaster wrought in the institution of sacrifice which was purely an Āryan mode of worship. This episode also shows that Rudra who is believed by certain scholars to be the celebrated god of the aboriginal tribes got his sanction and acceptance in the Vedic pantheon of gods, and consequently he was accepted as a rightful claimant to the sacrificial share which was up to the time of that incident denied to him.

About the origins of the concept of Rudra as a deity widely worshipped among the aboriginal tribes, only one opinion expressed by Dr Sir R. G. Bhandarkar is sufficient. He writes³⁶, "He is also represented as wearing a hide (kṛttim vasānaḥ). How the epithet arose it is difficult to say. But, being represented as roaming in forests and other lonely places, the idea of investing him with the skin-clothing of the savage tribes may have suggested itself to a poet. The Niṣādas, a forest tribe, are compared to Rudras, which fact lends support to this view.

दक्षः प्रजापतिश्चैव विनष्टभ्रान्तचेतनः ।

क्रुद्धेन वीरभद्रेण शिरः पादेन पीडितः ॥

जराभिभूततीव्रात्मा निपपात महीतले ॥

Vāyupurāṇa, 30.156-158.

35. वीरभद्रवचः श्रुत्वा दक्षो घर्मभूतां वरः ।

तोषयामास देवेशं शूलपाणि महेश्वरम् ॥

Vāyupurāṇa, 30.166.

36. Bhandarkar, Dr Sir R. G., Vaiṣṇavism, Śaivism and Minor Religious systems, Strassburg, 1913, p. 103.

The name Rudra has been generalised and many Rudras are spoken of, and a wish is expressed that they may be far away from the singer. Here the signification of the common name appears to be an evil spirit. In another place also the name is generalised, but the signification is much better. The Rudras are called Gaṇas or tribes, and Gaṇapatis or leaders of tribes, workmen, potters, cart-makers, carpenters and Niṣādas or men of forest-tribes. Thus these followers of handicraft and also the forest tribe of Niṣādas are brought into close connection with Rudra; probably they were his worshippers, or their own peculiar gods were identified with the Āryan Rudra. This last supposition appears very probable, since the group of beings whose Pati or Lord he is, is represented to have been dwelt in or frequented open fields, forests and waste lands, remote from the habitations of civilised men."

THE PURĀNIC HINDU THEOLOGICAL SYSTEM IN THE SEVENTH-CENTURY INDIA

By

DHARMENDRA KUMAR GUPTA

[अस्मिन् निबन्धे लेखकेन ख्रीष्टीयसप्तमशताब्दचां हिन्दूधर्मस्य धर्मसम्प्रदायानां स्वरूपस्य प्रचारप्रसारयोश्च विवेचनं कृतम् । दण्डिनः दशकुमारचरितस्थाधारेण अवन्तिसुन्दर्याश्चाधारेण एतद्विवेचनं कृतम् । पौराणिकधर्मस्य विस्तारे वैदिकधर्मस्य केचन प्रमुखा देवा गौणत्वं प्रातवः केचन अप्रमुखा देवाः प्रामुख्यं च प्राप्ताः । एष धर्मः गुप्त-साम्राज्ये पूर्णरूपेण विकसितः । दण्डिनः समयेऽपि एष पौराणिकधर्मः प्रचलितः आसीत् । अस्य पौराणिकधर्मस्य धर्मसंप्रदायानां च वर्णनं दण्डिनः उभयोर्ग्रन्थयोः प्राप्यते ।]

The great Brahmanical renaissance which swept the entire Indian subcontinent in the wake of the establishment of the Gupta empire about the middle of the fourth century A. D. continued to make its impact, as also to have it felt, on the socio-cultural and religious life of the people up to about the seventh century A. D. In the field of religion, this great cultural revival divided itself into the twin streams of Vaiṣṇavism and Śaivism which ran on parallel lines and pulled on well with each other in an eclectic spirit during the Gupta age and the centuries which followed it. In the South, and in particular, in the Tamil land, these streams gained added momentum by the activities of the mystic saints of the two sects, known respectively as the Ālvārs and the Nāyanārs. The spirit of this great revival together with its attendant conditions and environments, and the impact that this religious wave made on the socio-cultural life of the people of the time are vividly reflected in the work of Daṇḍin of the late seventh century A. D.,¹ who thus provided us, through his writings, with an important literary source for the religio-cultural history of India of this time.

The present paper aims at attempting a study of one of the important aspects of this Brahmanical revival out of which emerged

1. For the date of Daṇḍin which has posed a great problem in the history of Sanskrit literature, see the present writer's *A Critical Study of Daṇḍin and his Works* (Delhi, 1970), pp. 61-93.

what is commonly known today as the Hindu religion. The aspect proposed to be taken up here relates to the theological system of that religion. This system, which has its beginning in the *R̥gveda*, takes various forms in the course of its long history, and affords as such quite an interesting study. The present study is based chiefly on the literary evidence provided by the works of Daṇḍin, especially his two prose romances, namely, the *Daśakumāracarita* and the *Avantisundarīkathā*. A general reference has, besides, been made to the religious and the semi-religious literature which contributed much to the growth of the Brahmanical religious tradition and, in particular, to its theological content. This literature is chiefly represented by the two Epics, *viz.*, the *Rāmāyaṇa* and the *Mahābhārata*, and the Purāṇas many of which attained their final shape in the Gupta period and the following three or four centuries.

With the revival of the Brahmanical religious order early in the Gupta period, some of the old Vedic gods regained their importance in the religious life of the people. However, instead of being invoked in a sacrifice or in a religious rite, they now received ceremonial worship usually in a temple where their icons were installed and consecrated. Also, their form and concept and relative position underwent a considerable change.

The Vedic gods who suffered a great setback in this conceptual change were Indra, Varuṇa and Agni. Of these, Indra, "the favourite and national god" of the Vedic people,² was reduced to the status of a folk-deity causing rain, and came to be worshipped at a festival called *Indra-pūjotsava*, initially a fertility festival celebrated in the harvesting season in the month of Aśvina (September-October), referred to in the two Epics and some of the Purāṇas as also in the writings of Sanskrit literature and the Tamil Śāṅgam literature.³ Similarly, the god Varuṇa, greatly exalted as the

2. Cp. A. A. Macdonell, *A History of Sanskrit Literature* (reprinted, Delhi, 1965), p. 69.

3. See for detail the present writer's *Society and Culture in the Time of Daṇḍin* (Delhi, 1972), pp. 271-72. Also cp. A. M. Shastri, *India as Seen in the Bṛhatsamhitā of Varāhamihira* (Delhi, 1969), pp. 119-23; N. Subrahmanian, *Śāṅgam Polity* (New York, 1966), p. 358. Daṇḍin refers to this festival in *Avantisundarīkathā* = *ASK* (ed. K. S. Mahadeva Sastri, Trivandrum, 1954), p. 156. For references to Indra in him, see *ASK* pp. 7, 22, 48, 62; *Daśakumāracarita* = *DKC* (ed. M. R. Kale, reprinted, Delhi, 1966), pp. 70,

upholder of physical and moral order in the *R̥gveda*, came in this period to occupy a secondary position as a god of the oceans and regent of the western quarter.⁴ Almost the same fate awaited Agni, the celebrated Vedic god, who was now merely a fire-god receiving oblation in routine manner in a fire-sacrifice.⁵

The old gods who happen to gain by the conceptual reshuffle were Viṣṇu and Rudra. The former of these underwent a change in his concept and the latter in his popular designation. The two gods were ascribed the functions respectively of sustaining and annihilating the universe, the function of creating it having been allotted to Brahmā,⁶ originally a self-existent Universal Soul of impersonal character, who was now endowed with the attributes of Prajāpati, the 'creator of the universe' of the later Vedic times. The above three gods thus formed the famous trinity of the neo-classical Brahminical religion, generally known as the Purāṇic Hinduism. This tradition of trinity, however, stressed from the beginning the ultimate unity of the three gods, Brahmā, Viṣṇu and Rudra (commonly designated as Śiva). The spirit of their oneness is echoed, as in other Sanskrit writers, in Daṇḍin also who, in the benedictory verse of his *Avantisundarikathā*, invokes the triunity, holding its triadic concept to be unreal in ultimate analysis.⁷ Elsewhere, too, he refers to the joint worship of the three gods.⁸ There might have existed, in this as well as in the earlier period, temples dedicated jointly to the three gods, though we know of only one such temple built by the Pallava king, Mahendravarman I (A. D. 600-630), of Kāñci.⁹ The peculiar concept of the trinity seems in fact to have been evolved as an attempt to harmonise the relations between the people of different sects of the orthodox

157, 181; *Kāvyaḍarśa* = *KA* (ed. D. K. Gupta, Delhi, 1973), II. 331.

4. *ASK* pp. 60, 76, 98, 104; *KA* II. 331.

5. *DKC* pp. 102, 119; *ASK* pp. 60, 179, 180.

6. *KA* III. 145; *ASK* p. 151; cp. also *Avantisundarikathāsāra* = *ASKS* (ed. G. Harihara Sastri, Madras, 1957), VII. 72.

7. *ASK* p. 1; *KA* III. 184. Also cp. *Kumārasāmbhava* of Kālidāsa (ed. Pradyumna Pandey, Varanasi, 1963), II. 4; VII. 44.

8. *DKC* pp. 75, 184; *ASK* pp. 98, 151; *KA* III. 145.

9. See Maṇḍagapaṭṭu inscription of Vicitracitta (Mahendravarman I) in *Epigraphia Indica*, XVII, p. 14.

order, though it is very much doubtful if it succeeded in making a universal or a permanent impact on the religious following or the socio-religious life of the people of the time

The order of enumeration of the three gods, which registered a variation in different traditions, may indicate their relative position and importance in different sects or in different times. The order originally conceived must have been : Brahmā, Viṣṇu and Śiva (Rudra), for this is the only logical order keeping in with the respective functions assigned to the three gods. But in our time the usual order noticed in most Sanskrit works and in other writings is : Viṣṇu, Śiva and Brahmā,¹⁰ and this order points to the importance gained, in course of time, by Viṣṇu and Śiva over Brahmā.

Brahmā, as personal god, appears to have been a combination of two distinct concepts, namely, (i) the concept of the god of the sacred lore and the divine priest, and (ii) that of the god Prajāpati. His representation in art and literature as having four mouths¹¹ signifies his knowledge of the four Vedas, wherein resides Sarasvatī, the goddess of speech, conceived as his daughter.¹² To

10. *ASK* pp. 98, 151; *DKC* p. 75 (at p. 184, however, the order is : Śiva, Viṣṇu and Brahmā). Also cp. *Rāmāyaṇa* of Vālmiki (Gita Press, Gorakhpur, 1967-1968), IV. 43. 56; *Kādambarī* of Bāṇabhaṭṭa (ed. P. L. Vaidya, Poona, 1935), para 36; *Ratnāvalī* of Harṣa (ed. Ram Chandra Misra, Varanasi, 1966), IV. 10. The above order is found also in many of the early Kadamba inscriptions of the fifth and sixth centuries A. D. which contain references to the joint worship of the three gods; see D. C. Sircar in the *Classical Age*, the vol. III of the *History and Culture of the Indian People* (Bombay, 1962), p. 427.
11. *ASK* p. 10; *KA* I. 1; cp. *Kumārasāmbhava*, II. 17; *Raghuvamśa* of Kālidāsa (ed. K. P. Parab and S. V. Sarma, Bombay, 1916), X. 22. Also see *Mahābhārata* (Gita Press, Gorakhpur, 1966-1972), III 203. 15; *Matsya-purāṇa* (Poona, 1907), IV. 7-12.
12. See *DKC* p. 70 where she has been alluded to as Prajāpati's daughter; also cp. *KA* I. 1. See also *Mahābhārata*, XII. 121. 24; *Kumārasāmbhava*, IV. 41; *Harṣacarita* of Bāṇabhaṭṭa (ed. K.P. Parab, Bombay, 1946), pp. 8-9, 13. Sarasvatī has, in the Purāṇas, been also represented as the wife of Brahmā; see Bhagavat Sharan Upadhyaya, *Gupta-kāla kā Saṃskṛtika Itihāsa* (Lucknow, 1969), p. 332.

Prajāpati, one of the later Vedic gods, conceived as the lord of all creatures, he is related as his progenitor; born in the golden egg¹³ developed from a seed deposited in the waters created first by himself, he is said to have given birth to Prajāpati who then, it is mythised, completed the process of creation. It is on account of this relation with Prajāpati that Brahmā is known as Pitāmaha, 'the grandfather'.¹⁴ Though sometimes referred to as self-born, he has generally been conceived as a demiurgic god taking birth in a lotus that sprang from the navel of Viṣṇu who was then sleeping on the primeval ocean.¹⁵ This concept developed, evidently, in the precincts of the tradition which recognised Viṣṇu as the supreme divinity; and with the rising prominence of this god in the Hindu pantheon, this concept received a wider acceptance. As for the position of Brahmā as an individual god, it may safely be said that he is hardly noticed as receiving a separate worship excepting at one or two places such as Puṣkara (modern Pokhar, near Ajmer in Rajasthan) and Idar (in Sabarkantha district in Gujarat).¹⁶ One of the reasons for a steady decline in prominence of this god seems to have been his connection with the function of the creation of the universe, which could hardly draw the popular attention that lay focused, naturally enough, on its sustenance and also on its annihilation as an object of constant fear and terror.

The gods, Viṣṇu and Śiva, therefore, who were respectively connected with the functions of the sustenance and destruction of the universe, naturally won popular following, and their worshippers developed, sometime about the beginning of the Christian era two distinct sects, known respectively as Vaiṣṇavism and Śaivism. Both of these sects magnified their chosen deity as the supreme god and the only one, the other being merely a secondary expression of

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13. Cp his epithet *Hiraṇya-garbha* in *ASK* pp. 1, 43, 65, 146; *DKC* p. 75.
 14. *ASK* pp. 6, 86, 206; cp. *Mahābhārata*, I. 1. 29-32; *Harṣacarita*, p. 8. *DKC* p. 70, refers to the two gods separately.
 15. *ASK* pp. 14, 102, 151; *KA* II. 31; cp. *Mahābhārata*, III. 203. 10-15; *Bhāgavata-purāṇa* (Gita Press, Gorakhpur, 1965), III. 8.1-33. In *ASK*, p. 146, Brahmā has been referred to as self-born; also cp. *ASKS* VII. 73.
 16. John Dowson, *A Classical Dictionary of Hindu Mythology* (reprinted, Delhi, 1973), p. 57, quoting M. Monier-Williams.

his divinity along with a number of other gods. This explains the peculiar phenomenon, noticed in ancient India, of a devotee of one god offering his worship to a host of others. The followers of these sects thus cherished in effect a monotheistic attitude,¹⁷ though secondarily they chose to be polytheistic in their practical approach.¹⁸

The Vaiṣṇavism of these two sects was certainly more popular, and it was particularly so in the case of higher and sober circles of society. Most of the Gupta kings and a number of rulers from the Pallava and other dynasties in the South were devout followers of this sect, and Daṇḍin himself was a votary of this faith. The sect of Viṣṇu was efficiently popularised in the South by the twelve Ālvars who appeared on the religious scene from about the middle of the sixth century A. D.¹⁹ Their devotional songs were compiled in the *Nalāyira Divyaprabandham*. These saints evolved a new type of *bhakti*, a fervid emotional surrender to God, which found its supreme literary expression in Sanskrit in the *Bhāgavata-purāṇa*.

To the Vaiṣṇavas, Viṣṇu was the supreme god, the Primeval Man, the lord of the three worlds, and the source of all beings.²⁰ His epithet, *trayī-śarīra*, 'having the triple body'²¹, seems to signify his having been conceived as the supreme god manifesting himself into three forms for the performance of the threefold function of creation, sustenance and annihilation of the universe. According

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17. This attitude is reflected in KA III. 184 : *ekas tvam apy aneko'si namaste viśva-mūrtaye*.
 18. See ASK pp. 5,9,60,98,134-35,143,155, 156ff., 222; DKC p. 184 for joint worshipping of two or more gods. In history also we have numerous such instances.
 19. For their literature and philosophy, see K. A. Nilakanta Sastri, *History of South India* (Bombay, 1971), pp. 370-72, 426-28.
 20. ASK pp. 1,9,17; DKC p. 151. Also cp. *Raghuvamśa*, X. 6,16,20; XIII. 8; *Viṣṇu-purāṇa* (Gita Press, Gorakhpur, 1969), I.2.66.
 21. ASK p. 17. Also cp. *Raghuvamśa*, X. 16. Śiva and Brahmā have also been accorded this supreme position in literature; cp. Bāṇabhaṭṭa describing Brahmā as *trayī-maya* in *Kādambarī*, p. 1 (introductory verse 1), and also Kālidāsa using the term *tri-mūrti* for him in *Kumārasmābhava*, II. 4. Hemādri, in his *Caturvargacintāmani*, I.8.425, employs the term *trayī-tanu* for Śiva.

to the famous cosmic myth, he sleeps, along with Lakṣmī, his consort, in the primeval ocean on the thousand-hooded serpent Śeṣa or Ananta during the periods of temporary annihilation of the universe, and is known, on that account, as Ananta-śāyin.²² In his sleep a thousand-petalled lotus springs from his navel, and it is this lotus that gives birth to the demiurge Brahmā.²³ Daṇḍin vividly portrays, of course after some Purāṇas, this cosmic scene in his reference, in the *Avantisundarikathā*, to the god's statue in the *Ananta-śāyana* posture on the sea-shore near Māmallapuram (Mahābalipuram) in Chingleput district in Tamil Nadu.²⁴ Again, the god is represented as a human figure of dark-blue colour, holding in his hands his emblems, the conch (*śaṅkha*) and the discus (*cakra*).²⁵ The concept of his four arms and two more emblems, namely, the mace (*gadā*) and the lotus (*padma*), is absent in Daṇḍin, though it had already come into being in his time. He rides the great eagle Garuḍa, described as the son of Kaśyapa and Vinatā and represented as forming the emblem of the god's banner.²⁶

As distinct from Śiva who has rather ferocious traits in his character, Viṣṇu is credited with a wholly benevolent nature. It was a part of his character that he incarnated himself from time to time in order to weed out the evil from the earth and to restore righteousness to its proper order. His traditional incarnations (*avatāras*), ten in number, are those in the form of Matsya, the fish; Kūrma, the tortoise; Varāha, the boar; Narasimha, the man-lion; Vāmana, the dwarf; Paraśu-rāma, the son of Jamadagni; Rāma, the son of Daśaratha; Kṛṣṇa, the son of Vasudeva; Buddha, the Gautama; and Kalki, the white horse.²⁷ Of these, Daṇḍin mentions the Varāha, the Narasimha, the Vāmana and Kṛṣṇa

22. ASK pp. 13,14,20,43, 153. Cp. *Mahābhārata*, III. 272. 38-40; *Raghuvamśa*, X. 7.

23. ASK pp. 8,9,14,15,102,155; DKC p. 70. Also cp. *Mahābhārata*, III. 203. 10-15; *Bhāgavatā-purāṇa*, III. 8.1-33 *Harṣacarita*, p. 8.

24. P. 14.

25. *Ibid.*, p. 135.

26. *Ibid.*, pp. 77,79,90,214; KA III. 47.

27. See John Dowson, *op. cit.*, pp. 35-38.

*avatāras*²⁸, which had fully developed by his time. In his Varāha form, frequently referred to by the writer, the god lifts with his tusk the earth out of the cosmic ocean in which she was sinking at the end of the world, and places her on Śeṣa, the thousand-hooded serpent.²⁹ In his Narasimha form, he tears to pieces Hiraṇyakaśipu, the lord of the demons, with his bolt-like nails.³⁰ In his dwarfed form as Vāmana, he humbles the pride of the demon Bali by striding over the three worlds with his three enlarged steps.³¹ His *avatāra* as Kṛṣṇa was perhaps the most popular of his manifestations, and it finds a repeated mention in Daṇḍin's works under the names Vāsudeva (son of Vasudeva), Devakī-sūnu (son of the mother Devakī), Bhāmā-pati, Naraka-śāsana, Kāmsa-ripu, Keśava, Govinda, Janārdana and Dāmodara, besides Kṛṣṇa.³² There is, on the other hand, no reference in Daṇḍin to Rāma as an incarnation, though in the traditional Purāṇic list of kings Rāma takes precedence over Kṛṣṇa. It appears that the cult of Rāma had not yet fully developed or at least received wider recognition, by

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28. While Daṇḍin's writings are full of references to the various *avatāras* of Viṣṇu, which formed an important feature of the Bhāgavata sect of the Vaiṣṇavas, there is no mention in them of the *vyūhas* which characterised the doctrine of the Pāñcarātra sect. See D. K. Gupta, "the-Pāñcavīra Assembly in the *Daśakumāracarita*", in *Vishves hvaranand Indological Journal*, Hoshiarpur, XIII, i-ii, pp. 102-105.
29. *ASK* pp. 22, 27, 43, 75, 80, 108, 205, 242; *KA* I. 73-74; III. 25; *DKC* p. 138. Also cp. *Raghuvaṃśa*, XIII. 8, 77; *Kādambarī*, paras 20, 36.
30. *ASK* p. 9; *KA* III. 93. Also *DKC*, *Pūrva-pīthikā* (apocryphal prelude to the romance), p. 53. Cp. *Harṣacarita*, p. 187. See V. S. Agrawala, *Harṣacarita-Eka Sāmskr̥tika Adhyāyana* (Patna, 1953), p. 123; Bhagavat Sharan Upadhyaya, *Kālidāsa k̄ Bhārata*, II (Varanasi, 1964), p. 158.
31. *ASK* pp. 2, 79, 111, 216, 242; *KA* II. 81, 101. The twelfth bright day of the month of Śrāvaṇa, on which he is believed to have incarnated as Vāmana, is still celebrated as Bāvan Dvādaśī at certain places in the North and as Onam festival in South India.
32. *ASK* pp. 7, 10, 17, 21, 28, 100, 113, 125, 161, 164-65; *KA* II. 276-77, III. 28, 50; *DKC* p. 184 (the epithet *Naraka-śāsana* for Viṣṇu)

Daṇḍin's time,³³ even though he was reverentially remembered as the great hero of the *Rāmāyaṇa*.

Śiva, evolved from the terrible tempest-god Rudra of the *Ṛgveda*, won in this period almost as great prominence as Viṣṇu and received even greater acceptance among certain people in the country. His sect, generally known as Śaivism, received royal patronage also, both in the North and the South. Some of the Gupta and the Vākāṭaka rulers and a large number of kings from the ruling dynasties from Deccan and South India were Śaivites. Most of the Pallava kings of Kāñcī, in particular, were devotees of Śiva whose vehicle, the bull, they adopted as their emblem on the crest. Narasimhavarman II (A. D. 695-722) even adopted an epithet of the god, *viz.*, Kāla-kāla, as one of his titles.³⁴ Amongst the literary luminaries, Kālidāsa and Bhāravi were both Śaivites. Śaivism owes much of its popularity in the South to the sixty-three Nāyanārs who rose into prominence in the Tamil land from about the middle of the sixth century A. D.³⁵

The deity was magnified by his followers as the greatest of the gods; he was extolled as Maheśvara, Viśveśvara, Tribhuvaneśvara and Deva-deva.³⁶ He is represented, in mythology, as a three eyed god, Tryambaka³⁷, the third eye, in the middle of his forehead, symbolising his superior wisdom. His neck has a dark spot, since, in order to save the other gods from its fatal effect, he once drank

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33. Also see R. G. Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems (Collected Works of Sir R. G. Bhandarkar, ed. N. B. Utgikar, IV) (Poona, 1920), pp. 65-66. It may however, be noted that Kālidāsa, in Raghuvamśa X.54,60, invests him with divinity and refers to him as an incarnation of Viṣṇu.*
34. T. V. Mahalingam, *Kāñcīpuram in Early South Indian History (Bombay, 1968), p. 113. KA III. 50 notes this appellation of Śiva, which may be taken to allude to the said king's title also.*
35. For their literature and philosophy, see K. K. Nilakanta Sastri, *op. cit.*, pp. 36-70, 423-26.
36. See *ASK* pp 14, 24; *DKC* p. 142. *ASK*, at p. 17, however, has Tribhuvana-pati for Viṣṇu.
37. *DKC* p. 142; *ASK* pp 157, 160; cp. also pp. 148, 149, 175. Cp. *Raghuvamśa*, II.42: III. 49; *Kumārasāmbhava*, III. 44.

a deadly poison³⁸, the last of the fourteen jewels churned out of the cosmic ocean. His weapon is *pinḍaka*, the trident, and sometimes he wields a *paraśu*, axe, also.³⁹ As a great ascetic, he wears matted hair in a topknot⁴⁰, in which the crescent moon is fixed⁴¹ and from which flows the sacred Gaṅgā.⁴² Serpents encircle his neck and arms.⁴³ His permanent abode is the mount Kailāsa⁴⁴, and his vehicle is the bull, named Nandin, who also figures as his emblem in the banner.⁴⁵ His appellation, Paśupati, refers, according to a legend, to the other gods' admission as mere animals before him while entreating him to destroy Tripura, the three cities built for the demons by Maya, which act Śiva is said to have accomplished for the gods.⁴⁶ He also destroyed Andhaka, a demon⁴⁷, and reduced Kāmadeva to ashes⁴⁸ when the latter tried to awaken in him an infatuation for Pārvatī who later became his consort.⁴⁹ His terrible dance called *tāṇḍava*, performed at the end of the

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38. *DKC* pp. 77, 118, 137; *ASK* pp. 30, 89, 102, 210, 217; *KA* II.12. His common epithets used in Daṇḍin are Kālakāla, Nilakaṇṭha, and Nilalohita.
39. (a) *ASKS* VII. 45; (b) *ASK* p. 7; cp. his epithet Khaṇḍa-paraśu in *Mahāvīracarita* of Bhavabhūti (ed. Lahore, 1928), II. 33.
40. *ASK* pp. 89, 160; *DKC* pp. 77, 118; *KA* II. 12.
41. *ASK* pp. 89, 137, 146, 149; *DKC* p. 184; *CA* II. 12; III. 60.
42. *ASK* pp. 33, 71, 143, 160; *DKC* pp. 111-12; *KA* II. 31.
43. *Ibid.*, II. 322.
44. *ASK* p. 59. Cp. *Meghadūta* (ed. M. R. Kale, reprinted, Delhi, 1969), I. 61.
45. *KA* II.12. Cp. *Kumārasāmbhava*, III. 41.
46. *ASK* p. 137; for this appellation of the god, see p. 211; *DKC*, *Pūrva-pīṭhikā*, p. 8. A different tradition explains the name as the lord (*pati*) of the individual souls (*paśus*) which are free from the fetters (*pāśas*) of worldly existence and which then attain perfect affinity with the supreme Paśupati himself. Also cp. R. G. Bhandarkar, *op. cit.*, pp. 177-81.
47. *ASK* pp. 25, 209-10; *DKC* p. 123. Cp. *Mahabhārata*, XIII. 14. 214-15.
48. *ASK* pp. 21, 23, 25, 128, 149, 190; *DKC* p. 138; also p. 69. Cp. *Kumārasāmbhava*, III.70-72.
49. *ASK* pp. 7, 146, 245; *DKC* p. 70. Cp. *Kumārasāmbhava*, VII. 1ff.

cosmic cycle⁵⁰, and the accompanying loud laughter⁵¹ are particularly noted in Daṇḍin as in other classical writers.

The god is also represented, especially in literature and art, as manifesting himself in eight forms, and hence known as Aṣṭa-mūrti.⁵² His eight forms are the moon, the sun, the Maruts (wind-gods), the earth, the sky, the sacrificing priest, the fire, and the water.⁵³ This evidently signifies his being an elemental spirit and the universal character of his activities.

Though fierce in form, he is gracious and benevolent (*śiva*),⁵⁴ who grants his devout worshippers their desire, and is particularly propitiated by them for obtaining a child or a weapon or victory in the battle.⁵⁵ For this trait of his character he was widely adored throughout the subcontinent which had a large number of temples dedicated to him. The most important Śiva temples, in Daṇḍin's time, were the Mahākāla at Ujjayinī (modern Ujjain), the Avimukteśvara at Vārāṇasī, and a shrine chiefly favoured by the Kāpālika sect of Śaivism at Srisaīlam (Śrī parvata) in Kurnool district in Andhra Pradesh.⁵⁶ An annual festival was organised

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50. *ASK* pp. 102, 210; *DKC* p. 178. Cp. *Mālatīmādhava* of Bhavabhūti (ed. M. R. Kale, reprinted, Delhi, 1967), V. 23; *Mudrārākṣasa* of Viśakhadatta (ed. C. R. Devadhar and V. M. Bedekar, Bombay, 1948), III. 30.
51. *ASK* pp. 102, 137; cp. *Meghadūta*, I. 61; *DKC*, *Pūrvapīṭhikā*, p. 2.
52. Cp. the epithet in *Kumārasambhava*, I. 57; *Raghuvamśa*, II. 35.
53. *KA* II. 278. *DKC* p. 181, mentions his *antarikṣa* (the sky) form. Cp. *Abhijñānaśakuntalā* of Kālidāsa (ed. M. R. Kale, reprinted, Delhi, 1969), I. 1; *Mālavikāgnimitra* of the same writer (ed. Charu Deva Shastri, Lahore, 1933), I. 1; *Vāsavadattā* of Subandhu (ed. Sankar Deva Shastri, Varanasi, 1967), p. 100; *Harṣacarita*, p. 20.
54. Cp. his epithets, Śiva (*ASK* pp. 10, 148), Śaṅkara (*DKC* pp. 111, 181; *ASK* pp. 38, 217; *KA* II. 322), and Bhūtabhāvana (*ASK* pp. 149, 175).
55. (a) *ASKS* VII. 45; (b) *ASK* pp. 38, 172; *DKC*, *Pūrvapīṭhikā*, pp. 7-8.
56. (a) *ASK* pp. 38, 154; *DKC*, *Pūrvapīṭhikā*, p. 7. Cp. *Meghadūta*, I. 37; *Raghuvamśa*, VI. 34; (b) *DKC* p. 123; (c) *ASK* p. 78; cp. *Vāsavadattā*, p. 67; *Kādambarī*, para 216; *Harṣacarita*, p. 7; *Ratnāvalī*, II, *Praveśaka*, p. 54; *Mālatīmādhava*, I. 15f. For the Kāpālikas' association with the Srisaīlam temple, see R. G. Bhandarkar, *op. cit.*, pp. 182-83. For

in his honour at Śrāvastī (Set Mahet on the river Rapti in Gonda district in Uttar Pradesh) in the month of Māgha, and a similar festival is evidenced to be held at Ujjayinī also.⁵⁷

The god was worshipped in his Bhairava or fierce aspect also, of which eight forms, namely, Mahā-bhairava, Samhāra-, Aṣṭāṅga-, Ruru-, Kāla-, Krodha-, Kapāla, and Rudra-, are traditionally enumerated in the Purāṇas. These were regarded as inferior forms or manifestations of Śiva. Of these eight forms, Kāla-bhairava, more commonly known as Āmardaka, finds a repeated mention in Daṇḍin.⁵⁸ The god in this form was particularly popular among the forest people, and Bāṇabhaṭṭa notices this form which is also represented in the contemporary art.⁵⁹

Śiva's worship in the form of Liṅga, the phallus, which represents the reproductive power of the god, implicit in his destructive power according to the traditional belief, was also prevalent, though it has scantily been referred to by Daṇḍin.⁶⁰ The Liṅga worship seems to be the survival of a cult as old as the Harappa culture. As a part of the Śiva cult, it came into being around the beginning of the Christian era, and by the seventh century A. D. it had already established itself as one of the most popular forms of Śiva worship.⁶¹

references to Śiva temples in Daṇḍin, also see *DKC* p. 143; *Uttarapūṭhikā*, p. 214; *ASK* p. 186.

57. (a) *DKC* p. 142; (b) *ASKS* VI. 82, 95ff.
58. Referred to as Āmardaka in *ASK* pp. 38, 39, 113, 134, 153, 206, 209.
59. *Harṣacarita*, pp. 153, 187. Cp. V. S. Agrawala, *Harṣacarita—Eka Sāṃskṛtika Adhyayana*, p. 123.
60. *ASK* p. 226 (Puṣpaliṅga); *DKG*, *Pūrvapūṭhikā*, p. 26. Cp. *Harṣacarita*, p. 20.
61. The twelve principal Śiva-liṅgas existed at Somanātha (in Gujarat), Mallikārjuna or Śrīśaila (on Śrīparvata), Mahākāla (at Ujjayinī), Omkāra (on Narmadā in Nimar district), Amareśvara (also at Ujjayinī) Vaidyanātha (at Deogarh in Bengal), Rāmeśvara (at Rameshvaram), Bhīmaśamkara (in Godavari district), Viśveśvara or Avimukteśvara (at Vārāṇasī), Tryambaka (on the river Gomatī), Gautameśa and Kedāranātha (in the Himālayas). For a variety of Liṅga images in the Gupta period, cp. J. N. Banerjea in the *Classical Age*, pp. 433-39. In the South, the Pallava king Mahendravarman I was a devout worshipper of Liṅga. Cp. T. V. Mahalingam, *op. cit.*, pp. 75-76.

Another god prominently worshipped in this century was Skanda,⁶² mythised, generally, as the son of Śiva and Pārvatī.⁶³ A different tradition makes him Śiva's son from the six Kṛttikās who bore him in six separate bodies afterwards mysteriously combined into one extraordinary form with six heads and mouths, and hence known by his matronymic name Kārttikeya.⁶⁴ He was also known as Kumāra, 'the prince', Guha, 'one reared in a cave', and Śakti dhara, 'the wielder of the weapon called Śakti'.⁶⁵ In the South where his attributes were identified with those of Murugan, the chief deity of the ancient Tamils, he was popularly known as Svāmin, 'the commander (of the *gaṇas*)', and Subrahmaṇya, 'very kind to the Brāhmaṇas'—the epithets noted in Daṇḍin also.⁶⁶ His legendary achievements are often alluded to in the literature of the Tamil country where his cult was much prominent and widespread both in the Śaṅgam and the post-Śaṅgam periods. In the North India, his worship, chiefly as a war-god, is as old as the age of the *Mahābhārata* (which received its present form in the early years of the Gupta age) or rather the *Mahābhāṣya* of Patañjali (c. 150 B. C.). The *Mahābhārata* suggests that the people known as Matta-mayūrakas of the Rohitaka *janapada* (represented by the present-day Rohtak region) were devout worshippers of Kārttikeya whose vehicle was a peacock.⁶⁷ The *Mahābhāṣya* also alludes to

62. *DKC* p. 147.

63. See *Kumārasāmbhava* of Kālidāsa.

64. Cp. *Mahābhārata*, XIII. 86. 5-14. According to still another tradition, the six Kṛttikās were his foster-mothers, Gaṅgā being represented as his mother: cp. *Rāmāyaṇa*, I, chs. 36-37. For his epithet Śaṇmukha, 'the six-mouthed god', see *ASK* pp. 160-61.

65. (a) *ASK* pp. 60, 136, 162; *DKC*, *Pūrvapīṭhikā*, p. 22; cp. the name *Kumārasāmbhava*; (b) *ASK* pp. 137, 156-57 (*ASKS* III. 37), 169; cp. *Kumārasāmbhava*, V. 14; *Kādambarī*, para 1; (c) *DKC* p. 139; *KA* II. 321.

66. *ASK* pp. 180, 182; *ASKS* IV. 40, 50; *KA* II. 321. It may be significant to note that the *Mahābhārata* (III. 232. 11) calls him Brahmaṇya. Again, a class of Yaudheya coins describe him as Brahmaṇya-deva. For the Tamil deity Murugan and his cult, see N. Subrahmanian, *op. cit.*, pp. 354-56.

67. II. 32. 4-5. Cp. also O. P. Bharadwaj, "the Romance of the Ancient Rohtak", in *Vishveshvaranand Indological Journal* XIII, i-ii, pp. 22-23.

the Skanda worship.⁶⁸ Some coins of the Kuṣāṇa king, Kanīṣka (A. D. 78-102), depict the god's figure with the legends Skando, Mahāseno and Komāro. We have a number of his images belonging to the Gupta age, besides some inscriptions of this period referring to him and his images and temples. The celebrated poet Kālidāsa of the Gupta age refers to the image of the god seated on a peacock and also makes a mention of a temple dedicated to him on the Deva-giri mount, to the south-west of Jhansi, in Madhya Pradesh.⁶⁹ Daṇḍin also refers to temples dedicated to the god who, according to him, was devoutly worshipped and widely propitiated for obtaining a child or for attaining knowledge.⁷⁰ He was believed to be a god, in particular, of the children, and a ceremonial worship was offered to him along with some other gods on the occasion of a child's birth.⁷¹

Gaṇa-nāyaka, now popularly known as Gaṇeśa, was, in mythology, another son of Śiva and Pārvatī, who also received adoration as a god.⁷² He was conceived as the chief of the gaṇas, the demigods attending on Śiva. He was, in earlier times, less popular than Skanda, his brother. He was represented as a god having an elephant's head with one broken tusk, and was regarded as capable both of causing and removing obstacles and called, on that account, Vighna-nāyaka ('the lord of obstacles') and Vighna-vināyaka ('the remover of obstacles').⁷³ This aspect of his concept gave him a readier recognition and a wider popularity in later times, and he came to be invariably worshipped and invoked at the beginning of all undertakings to remove snags and hindrances. There exist numerous images of this god belonging to the Gupta and the post-Gupta periods in various postures of standing, sitting and dancing.⁷⁴

68. *Mahābhāṣya* (ed. Delhi, 1967), on Pāṇini V. 3.99.

69. *Meghadūta*, I. 46-47. Also see *Raghuvamśa*, VI. 4 for his vehicle Mayūra.

70. (a) *ASK* pp. 155-56; *ASKS* III. 37-38; (b) *ASK* p. 182. For his temple, also see *DKC* p. 147.

71. *ASK* p. 160.

72. *Ibid.*, pp. 156, 215; *DKC* pp. 111-12; *ASKS* V. 75-76. Cp. Bhagavat Sharan Upadhyaya, *Gupta-kāla kā Samskr̥tika Itihāsa*, pp. 329-31.

73. *ASK* pp. 138, 156; cp. *Mahābhārata*, I. 1. 75-79.

74. J. N. Banerjea in the *Classical Age*, pp. 449-50.

The sun-god, Sūrya, also known as Pūṣan and Savitr,⁷⁵ is represented as moving in a one-wheeled chariot drawn by seven tawny horses and piloted by Aruṇa,⁷⁶ and as a constant beholder of good and bad deeds of men.⁷⁷ He was widely adored in the morning with the offer of water and of red lotuses.⁷⁸ Though there is no evidence on record in Daṇḍin of his special or separate cult, we know of some sun-temples and of sun-images in the Gupta and the post-Gupta periods, in particular, in the northern parts of India.⁷⁹

The moon-god, Candramas, received adoration on special occasions, and was invoked along with other *grahas*, planets; *nakṣatras*, lunar mansions; and the *tārakas*, stars.⁸⁰ Also, it was on special occasions that the gods, Indra, Varuṇa, Kubera (the god of treasures), and Yama (the god of the dead), conceived as regents of the east, the west, the north and the south respectively, were invoked and offered a worship.⁸¹ The four other regents, added later to the list, were the moon, the wind, the fire and the sun,⁸² the guardians respectively of the intermediate quarters, the north-east, the north-west, the south-east and the south-west. In many of the well-preserved temples of this period, their figures are found carved on various parts of the outside walls.⁸³

75. In the Vedic times, they were separate solar deities as also Mitra and Viṣṇu. These, excepting Viṣṇu, were merged together in the Purāṇic period.
76. *KA* II. 328; *ASK* pp. 20, 112; *DKC* pp. 106, 181; cp. *Ratnāvalī*, III. 5.
77. *DKC* p. 181.
78. *ASK* pp. 28, 52, 98, 150, 222; *DKC* p. 181. Cp. *Harṣacarita*, p. 123; *Kādambarī*, para 35. See V. S. Agrawala, *Harṣacarita—Eka Sāṃskṛtika Adhyayana*, pp. 64-65.
79. Some inscriptions of the Gupta period refer to sun-temples and to worship of the sun-god. There was a big sun-temple at Multan, and Huen Tsang and Alberuni testify to its existence in their times. The Hūṇa kings and the earlier Vardhana rulers of Thanesar were devout worshippers of this god. See B. S. Upadhyaya, *Guptakala kā Sāṃskṛtika Itihāsa*, pp. 333-36.
80. *ASK* p. 156.
81. *Ibid.*, p. 98. Also see *KA* II. 331.
82. *ASK* p. 223.
83. J. N. Banerjea in the *Classical Age*, p. 453.

Among the goddesses, Caṇḍikā, also known as Durgā,⁸⁴ was the most prominent deity who was widely worshipped throughout the entire subcontinent. She was Pārvatī, the daughter of the mountain (*parvata*) Himavat, and the consort of Śiva, in her fierce form which she assumed at the time of killing the demon Mahiṣa. She was represented, in this form, as having eight arms each wielding a separate weapon.⁸⁵ Several reliefs in Māmallapuram, belonging to this age, depict her figure in this form.

By the time of Daṇḍin she had already been identified, in the South India, with the terrible Tamil war-goddess Korravai who danced amongst the slain on the battlefield and ate their flesh.⁸⁶ That she occupied a chief position among the seven mother-goddesses is evidenced by her epithets such as Bhagavati and Āryā, 'the venerable one', and Ambikā (Tamil: Ammai), 'the mother'.⁸⁷

Apart from the worship she received in the temples dedicated to Śiva, her lord,⁸⁸ she commanded independent adoration on her own merit, and had a large number of temples exclusively devoted to herself in different parts of the country.⁸⁹ She was, in particular, popular with the forest people of the Vindhya region, who worshipped her as Vindhya-vāsinī, 'dwelling on the Vindhya mount', and regarded her as their tutelary deity.⁹⁰ They installed her image mostly in the mountain caves improvised as temples.⁹¹ One of such temples is still known as Bindu-vāsinī (Vindhya-vāsinī) which is situated on a part of the hills near Mirzapur in Uttar Pradesh. The goddess was propitiated by her devotees with animal,

84. (a) *ASK* pp. 39, 131, 200; (b) *DKC* pp. 206, 207.

85. *ASK* p. 159. Cp. *Mārkaṇḍeya-purāṇa* (Calcutta, 1962), 90.15. The list of weapons, however, differs in the *Purāṇa*.

86. A. L. Basham, *The Wonder that was India* (London, 1967), p. 314.

87. (a) *ASK* pp. 127, 135, 174; *DKC* p. 151; (b) *ASK* pp. 98, 173; *DKC* p. 208; (c) *ibid.*, p. 143; *ASK* p. 245.

88. *DKC* pp. 143.

89. *ASK* pp. 39, 135, 173, 200; *DKC* pp. 149, 204, 207.

90. *Ibid.*, pp. 149-150, 204, 207; *ASK* pp. 127, 135, 159, 167, 174, 214.

91. Cp. especially *ASK* p. 39; also see p. 173.

and sometimes human, sacrifices⁹² for winning her grace in the form of a progeny or protection from a disease or danger.⁹³

Daṇḍin casually refers to the mother-goddesses who were seven in number; these, as traditionally enumerated, are Māheśvarī, Kaumārī, Vaiṣṇavī, Māhendrī, Vārāhī, Cāmuṇḍā and Brāhmī.⁹⁴ Amongst these, Daṇḍin specifically mentions Brāhmī,⁹⁵ and implies Māheśvarī in his depiction of the goddess Durgā. The concept of the mother-goddesses, which originated in the Kuṣāṇa age and came into prominence in the Gupta period, owed its origin to the idea of personification, in female form, of the energy (*śakti*) of the chief male gods. It was, again, believed that this energetic aspect of the gods was endowed with superior strength and activity. The mother-goddesses, excepting Māheśvarī who was able to win independent status and unique position, were adored as divinities of secondary importance, and were invoked in a group. There are many fine figures depicting these mothers in the temples of South India. The Cālukya kings of Badami even claimed to have been nourished by them.⁹⁶ The classical Sanskrit writers also make a reference to these female divinities.⁹⁷

Another female divinity was Bahuputrikā, 'having numerous children', conceived as the mother-goddess of children. Her image was worshipped, as evidenced by Bāṇabhaṭṭa and Daṇḍin, on the occasion of a child's birth.⁹⁸ The *Mahābhārata* refers to her as one of the mothers attending on the god Skanda.⁹⁹ Some other goddesses referred to in the works of Daṇḍin are Lakṣmī, Sarasvatī, and Pṛthivī. Of these, Lakṣmī was conceived as the spouse of Viṣṇu, and was more popularly known as the goddess of wealth and good

92. *Ibid.*, pp. 39, 58, 167, 173-74; *ASKS* III. 79ff., IV. 197; *DKC*, *Pūrvapīṭhikā*, p. 15.

93. *DKC* pp. 149, 208; *ASK* pp. 39, 135, 173-74, 172.

94. Cp. *Amarakośa* (Bombay, 1940), p. 12. According to other traditions, they were eight with Caṇḍikā added to the list, or sixteen.

95. *ASK* p. 137. An early reference to the 'seven mothers' occurs in the *Mahābhārata*, IX. 44.29.

95. D. C. Sircar in the *Classical Age*, pp. 426-27.

97. *Mṛcchakatika* (ed. Jivananda Vidyasagar, Calcutta, 1938), I. 15f.; *Kumārasambhava*, VII. 38; *Harṣacarita* p. 153.

98. *ASK* p. 160; cp. *Kādambarī*, para 64,

99. IX. 46.3.

luck.¹⁰⁰ She was, again, mythicised as having sprung, as one of the jewels, from the cosmic ocean.¹⁰¹ She was represented as holding in her hand a lotus symbolising both wealth and beauty.¹⁰² That she is often censured in literature for her fickleness and indiscretion¹⁰³ is indicative of the fact that she did not form an object of universal worship except as Viṣṇu's consort. Sarasvatī, conceived as the daughter of Brahmā,¹⁰⁴ was represented as the all-white goddess of learning and eloquence.¹⁰⁵ She has been invoked, in this form, by Daṇḍin at the beginning of his *Kāvya-darśa*.¹⁰⁶ Her temple finds a mention in the *Maṇimekalai*, a Tamil work of the post-Śaṅgam period.¹⁰⁷ Her rivalry with Lakṣmī, signifying a scholar's antipathy to wealth and a rich man's aversion to learning, gets frequent representation in literature of the classical age.¹⁰⁸ A lesser female deity was Pṛthivī, the earth-goddess.¹⁰⁹ She was, evidently, a subordinate divinity with no cult or independent image of her own.

The popular form of the Hindu religion developed, side by side, a cult of its own; it believed in a number of demigods and spirits of various description. The concept of a local god or goddess, presiding over a house, a village or town, a river or water, a tree, a garden, a forest or a hermitage, was an important aspect of this popular cult.¹¹⁰ These lesser divinities, which seem to have maintained an autonomous existence on the fringes of the regular pan-

100. ASK pp. 8, 15, 57, 131, 154; DKC pp. 55, 134, 151 KA II. 345.

101. ASK pp. 45, 90.

102. DKC pp. 139, 151.

103. ASK pp. 44-48. Cp. *Kādambarī*, paras 104-5; *Mudrārākṣasa* II. 6-7.

104. See above, fn. 12.

105. ASK pp. 3, 10, 12, 131, 154; DKC p. 55.

106. I. 1 : *caturmukhamukhāmbhojavanahaṁsavadhūr mama|mānasa ramatām nityam sarvaśuklā Sarasvatī*||

107. K. A. Nilakanta Sastri, *History of South India*, p. 143.

108. DKC p. 55. ASK p. 131. Cp. *Raghuvamśa*, VI. 29; *Vikramorvaśīya* (ed. S.P. Pandit, Bombay, 1901), V. 24.

109. DKC pp. 134, 138; ASK pp. 27, 60.

110. (a) DKC p. 133; (b) *ibid.*, pp. 77, 84; ASK 65, 133; (c) *ibid.*, p. 241; (d) DKC p. 137; (e) ASK p. 133; (f) *ibid.*, pp. 140, 155.

theon, were supposed to protect those who, visiting the place presided over by any of them, invoked their help and sought refuge in their protectorate.

Besides, there were numerous semi-divine beings. Amongst these, the Gandharvas, together with the Apsarases, their females, were conceived as the musicians of the gods.¹¹¹ They were invoked, along with numerous other divinities, in pacificatory rites, and in particular in those which were performed on the conception and birth of a child,¹¹² since they were regarded as presiding deities of conception. Associated with them as heavenly singers were the Kinnaras, mythicised as peculiar beings with horse's head and human trunk, and the Kimpuruṣas, those with human head and horse's body.¹¹³ Another group of demigods was that of the Vidyādhara, 'the wielders of magical powers', who lived in the magic cities of the Himalayas.¹¹⁴ Conceived as capable of flying through the air and of changing their form at will,¹¹⁵ they were generally looked upon as favourable to human beings, and were invoked, together with the Gandharvas and the Siddhas, for the protection of the child conceived.¹¹⁶ The Siddhas, who formed another group of demigods, were famed for great purity and perfection and also for possessing eight *siddhis*, supernatural faculties.¹¹⁷

The seven ṛṣis or sages were also endowed with divinity. These, in tradition, were Marici, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasiṣṭha, who were in course of time identified with

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111. *KA* II. 325; *ASK* pp. 17, 110, 150, 159, 162, 242, 244. For Apsarases or the nymphs, see *DKC* pp. 106, 120, 139; *ASK* pp. 56, 112, 132, 166, 203; *KA* II. 119.
112. *ASK* pp. 60, 159. Also cp. A. L. Basham, *The Wonder that was India*, p. 320.
113. (a) *DKK* p. 177 (Raktādhara; cp. the comm. *Bhūṣaṇā* thereon); cp. *Raghuvamśa*, IV. 78; *Kumārasāmbhava* I. 8; (b) *ASK* p. 26, 212, 244; cp. *Kumārasāmbhava* I. 14 *Kādambarī*, para 37.
114. *DKC* p. 60; *ASK* pp. 15, 16, 17, 52, 113, 150, 159; cp. *Kumārasāmbhava*, I. 7.
115. *ASK* p. 124.
116. *Ibid.*, p. 159.
117. *Ibid.*, pp. 17, 150, 159; cp. p. 146 for eightfold faculty (*aiśvarya*) traditionally detailed as *aṅiman*, *mahiman*, *laghiman*, *gariman*, *prāpti*, *prākāmya*, *īṣitva* and *vaśitva*.

the seven stars of the Great Bear.¹¹⁸ Some other sages endowed with an element of divinity were Kaśyapa, Bṛhaspati and Agastya.¹¹⁹ The last-mentioned sage, who was conceived as having been born in a water-jar¹²⁰, was credited with swallowing and re-emitting the ocean and compelling the Vindhya mountain to bow before him.¹²¹ This peculiar myth obviously signifies his conquest of the South and its Āryanisation by him. In the Tamil literature, he is represented as a sort of patron saint of the Dravidians. The local tradition makes him the author of the first grammar of the Tamil language and the father of the Tamil culture. He was represented as dwelling on the Malaya mountain with his wife, and was exalted for combining domestic life with a life of austerity.¹²² His wife, Lopāmudrā, also seems to have been worshipped; she received worship in particular from the women-folk.¹²³

Chief among the evil spirits were the Nāgas who, in mythology, dwelt in the underground city of Bhogavatī and guarded great treasures.¹²⁴ The cult, believing the Nāgas to be the snake-spirits and worshipping them, was an old one, which was later incorporated into the orthodox system in an altered form. The most prominent of the Nāgas, Śeṣa or Ananta by name, figures in the Purānic mythology as forming the couch and canopy of Viṣṇu during his sleep on the waters of the milk-ocean at the interval of creation.¹²⁵ The Yātudhānas formed a class of fiends who revelled over the bloody battles and fed on the corpses.¹²⁶ The Piśācas were con-

118. *ASK* p. 118; cp. *Mahābhārata*, XII. 208.

119. (a) *ASK* p. 214; *ASKS* VII. 73; (b) *DKC* pp. 70, 118; *ASK* p. 44; (c) *DKC* p. 126; *ASK* pp. 9, 48, 83, 211.

120. *Ibid.*, pp. 19, 195 (cp. *ASKS* IV. 119), 198. Cp. *Mahābhārata*, XII. 342.15. Hence his names, Kalaśa-jaṇman, Kalaśodbhava and Kumbhasāmbhava, occurring in Daṇḍin (*ASK*, pp. 19, 78, 195, 198).

121. (a) *ASK* pp. 9, 19. Cp. *Mahābhārata*, III. 105.3-6; *Kādambarī*, paras 18-19; (b) *ASK* p. 78. Cp. *Rāmāyaṇa*, III. 11.85; *Mahābhārata*, III. 104. 12-13; *Kādambarī*, para 18.

122. (a) *DKC* p. 126; (b) *ASK* pp. 194-95.

123. *DKC* p. 126.

124. *ASK* pp. 4, 112, 213, 217; cp. specially pp. 150, 162.

125. *Ibid.*, pp. 14, 20, 43, 90, 153; see above also.

126. *Ibid.*, pp. 115, 130.

ceived as ghosts of the dead intent upon taking revenge upon their previous enemies;¹²⁷ they sometimes took up their abode in the bodies of other, or haunted a lonely place.¹²⁸ The Rākṣasas were the demons who also sometimes occupied the bodies of others and distressed them.¹²⁹ They changed their form at will, and carried women from lonely places which they generally inhabited.¹³⁰ The Brahma-rākṣasas, originally conceived as ghosts of the Brāhmaṇas who led an unholy life, are represented in Daṇḍin as demons with extraordinary strength, haunting a lonely island or a remote forest region.¹³¹ The Vetālas were the vampires who took up their abode in corpses and, when raised up from sleep, harmed the people.¹³² The Yakṣas, associated with the god Kubera as his attendants, are often represented in Daṇḍin as occupying the bodies of the women-folk and resisting or killing their suitors,¹³³ though in earlier mythology and tradition they are generally shown as friendly to men, and Daṇḍin himself presents Tārāvalī, a Yakṣiṇī, as a benevolent lady and mother of Arthapāla, one of the heroes in his romances.¹³⁴ The Grahas are the planetary spirits occupying men and weakening them.¹³⁵

The foregoing account of the theology of the Brahmanical religion, both with reference to its regular pantheon and the

127. *DKC* p. 56; *ASK* pp. 40, 199; *ASKS* IV. 127-28, 217.
128. *DKC* p. 56.
129. *Ibid.*, p. 142.
130. *Ibid.*, pp. 170-71; also cp. *ASK* pp. 26, 125, 214.
131. *DKC* pp. 156, 170; *ASK* p. 211. Cp. *Manusmṛti* (with Kullūka's comm., Varanasi, 1970), XII. 60; *Yājñavalkya-smṛti* (with *Mitākṣarā*, Bombay, 1936), III. 212; *Harṣacarita*, p. 107.
132. *DKC* p. 117. Cp. *Mālatīmādhava*, V. 23. Bānabhaṭṭa (*Harṣacarita*, pp. 108ff.) refers to the propitiation of Vetāla for obtaining supernatural powers.
133. *DKC* pp. 178-80; *ASKS* VI. 69; cp. also *DKC*, *Pūrvapūṭhikā* pp. 39ff.
134. *DKC* pp. 126ff. Also cp. *ASK* pp. 7, 183, 210. For their benevolent or noble character, cp. *Rāmāyaṇa*, VII. 4.12-13. Kālidāsa in *Meghadūta* represents Yakṣa as a lovable person.
135. *DKC* pp. 168, 179. In tradition, they are said to be nine, viz., the sun, the moon, Mars (Maṅgala), Mercury (Budha), Jupiter (Bṛhaspati), Venus (Śukra), Saturn (Śani), Rāhu and Ketu. Cp. *Yājñavalkya-smṛti*, I. 296.

popular cult, sets forth the process of development of a polytheistic approach to religion with an undefinable tendency towards monotheistic orientation. In the midst of a complex creed of a host of gods and goddesses, there existed a tendency, at times vague, of viewing one of them as the Supreme God and of relating all other divinities to Him as His subsidiary forms. This is more true with reference to the sects of Viṣṇu and Śiva who were able in course of time to establish themselves on a firm philosophical footing both in the North and the South India. This tendency towards the creed of one Supreme Spirit prepared, in the centuries that followed, the ground for the philosophy of Śaṅkara, which is commonly known as Advaita-vāda or the theory of non-dualism and which later received a popular recognition as well as a deep scholastic treatment and criticism at the hands of his followers and critics. The belief, on the other hand, in the lesser divinities formed a part of what may be termed as popular religion based on a network of superstitious beliefs and practices prevalent among the common folk.

THE HOLY PLACES OF SOUTH INDIA AS DEPICTED
IN THE SKANDA PURĀṆA

BY

UMAKANT THAKUR

[पूर्वतोऽनुवृत्तेऽस्मिन् निबन्धे विदुषा लेखकेन स्कन्दपुराणोक्तदक्षिण-
भारतस्थतीर्थानां वर्णनं कृतम् । तीर्थानां परिचये आधुनिकस्वरूपविनिश्चये च
लेखकमहोदयः सांप्रतिकविदुषां मतानामुल्लेखोऽपि करोति ।]

Madhu Skanda : This is a shrine at Narmadā. A bath in it and gift to Brāhmaṇas here have been said to be very efficacious.¹

Mahākāla tīrtha : This is the phallus of Mahākāla at Narmadā². Dr. Kane³ also mentions it but does not speak of its location at Narmadā.

Mahākāla tīrtha : This is the fourth tīrtha out of the five situated on the bank of Dakṣiṇārṇava⁴ (q. v.). It is said that in the old days some one came from Manikūṭa (or Maṇipura) to the south sea for a bath in all the five shrines situated on the bank of the south sea. Though they are very sacred, yet from some fear he desisted from such a bath. Regarding⁵ the cause of giving up these tīrthas it is noted that five crocodiles lived in these shrines and they caught the ascetics and that is why the ascetics avoided them. Many kings and sages are said to have been eaten up by crocodiles here. Dhanañjaya (i. e. Arjuna), the son of Kuntī⁶ is said to have been seized by the crocodile while taking bath in the water of the Saubhadra tīrtha, here.

Mahānada (river) : This is one of the fifteen tributaries of the sacred river Gaṅgā.⁷ It is said to have issued from the mount Rkṣapāda (q. v.) and thought to be very sacred and remover of all sins.

1. Sk. Ava. Revā. 79. 1-5
2. Sk. Ma. Ke. 7.31
3. Hist. Dhs. IV. 776
4. Sk. Ma. Kau. 1.8-12
5. Sk. Ma. Kau. 1. 14-15
6. Sk. Ma. Kau. 1. 24-25
7. Sk. Ava. Revā. 4. 45-49

Mahārāṣṭra deśa : The name occurs in the Sk. P. while intimating the pilgrimage of Sumati, the son of a very learned Brahmin named Yajñadeva of Mahārāṣṭra, to Utkaladeśa. No more description of this place is found here in the Sk. P.⁸ However, its mention in the Venkaṭācala Māhātmya avers that it is situated in South India. It has been mentioned by several modern scholars. Dr. Law⁹ observes that Mahārāṣṭra is really the country watered by the Upper Godāvārī and that is lying between this river and the Kṛṣṇā. Huen Tsien¹⁰ opined that this country was about 5,000 Li in circuit. The ancient capital of Mahārāṣṭra was (1) Pratiṣṭhān or Paithāna on the Godāvārī (2) Kalyāṇa on the eastern shore of the Bombay Harbour (3) Vātāpī of the early Chālukyas (4) Bādāmī which was the real capital in Huen Tsien's time.

Mahārnavā (river) : It finds mention nowhere else than in the Sk. P.¹¹ It is one of the tributaries of the sacred river Gaṅgā and may be identical with the river Mahānada (q. v.). The Tīrthāṅka¹² refers to one Mahānadī which is said to be situated ten miles far from Nanyāla station in the south. Both of them seem to be identical.

Mahattara tīrtha (or Vetāla tīrtha) : It is said to be a reservoir on the bank of the South sea.¹³ According to the Sk. P. it is situated to the south of Cakra tīrtha (q. v.), and to the north of the Mt. Gandhamādana.¹⁴ It has been highly praised in the Sk. P.¹⁵ The Tīrthāṅka¹⁶ also refers to Vetāla tīrtha and says that it is found as a reservoir to the south of the Cakra tīrtha in South India. Its water has been said to be very holy which saves one from the birth of Vetāla or Preta.¹⁷

Māheśvarakṣetra : This is a place of pilgrimage. The name occurs in several Purāṇas and has got the touch of the learned pen of the modern scholars too. Mr. Dey¹⁸ mentions it as Maheśvara

8. Sk. Vai. Ven. M. 14. 5-7

9. Hist. Geog. 171

10. Hist. Geog. 171

11. Sk. Ava Revā. 6. 35

12. The Special Number of Kalyāṇa, year 31, page 332

13. Sk. Bra. Se. M. 9. 73-91

14. Sk. Bra. Se. M. 9. 77

15. Sk. Bra. Se. M. 9. 73-91

16. Kalyāṇa, year 31, page 382

17. Kalyāṇa, year 31, page 382

18. Geog. Dic. 119.

locating it on the bank of the Narmadā forty miles to the south of Indore.¹⁹ Dr. Kane also identifies it with a modern town in Indore state on the north or right bank of the Narmadā.²⁰ According to the Matsya P.²¹ (188.2) also it is the ancient Māhiṣmati.²² It finds mention in the Sk. P.²³ while referring to a few tīrthas of the south, and hence it may be identical with the same as stated above.

Mahendra (mountain) : According to the Sk. P. it is one of the mountains which are regarded as the phalli of God Śiva himself. They are described as the destroyers of sins. This mountain range²⁴ consists of Śrīśaila, Mahendra, Sahyācala, Mālyavān, Malaya, Vindhya, Gandhamādana, Śvetakūṭa, Trikūṭa and Dardura Parvata. It is further explained that the God Viṣṇu²⁵ has worshipped the mountains namely—Sahyācala, Vindhya, Maināka, Gandhamādana, Mālyavān, Malaya, Mahendra, Mandāra and Meru etc. Mr. Dey²⁶ observes that the whole range of hills extending from Orissa to the district of Madurā was known by the name of Mahendra Parvata. It included the eastern Ghats and the range extending from the northern Circas of Gondwana, part of which near Ganjam is still called Mahendra Malai or the hills of Mahendra.²⁷ It joins the Malaya mountain.²⁸ It appears²⁹ from the Rāmāyaṇa that the Eastern States are known as the Mahendra mountain. The Mahendrādri³⁰ or the Mahendra mountain is situated between the Gaṅgā-sāgara-saṅgama and the Saptagodāvārī. A portion of the eastern Ghats near Ganjam is still call Mahendra hill There is also a Mahendra giri in the Tinnevelly district.³¹ Pargiter³² thinks that the name should be limited to the hills between the Mahānadī,

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19. Geog. Dic. 120
 20. Hist. Dhs. IV. 777
 21. Ibid.
 22. Geog. Dic. 119
 23. Sk. Ma. A. Ch. M. U. 2. 71
 24. Sk. Ma. Ke. 31. 92-94
 25. Sk. Ma. Ke. 27. 1-2
 26. Geog. Dic. 119
 27. Raghuvamśa IV. p. 39-40
 28. Harśacarita ch. VII
 29. Rāma. Kišk. 41. 18-20; Laṅkā Kāṇḍa 4. 92-94—ref. by Hist. Geog. 22
 30. Bhāg. Purāṇa X. 79
 31. Tinnevelly District Gazetteer I. p. 4
 32. Mārka. p. page 305 note

Godāvārī and Waingāṅgā, and may perhaps comprise the portion of the eastern Ghats north of the Godāvārī. Associated with Mahendra and Malaya is the hill called Dardura which is identical with the Nilgiris or the Palmi hills. Dr. Law³³ has rightly observed that the group of mountains known as Mahendra, Malaya, Sahya, Suktimat Ṛkṣa, Vindhya and Pāripātra is known to ancient Indian Geographers as the Kulācalas. Dr. Kane³⁴ reveals that in the Ganjam district there is a peak called Mahendragiri about 5,000 feet high. It also finds mention in Allahabad³⁵ stone pillar Inscription of Samudragupta.

Mahiṣmatīpurī : It is so important that it avails the opportunity of references in several Purāṇas, Treatises³⁶ and Journals³⁷ etc. Mr. Pargiter³⁸ identifies it with Māndhātā on the Narmadā which is said to be attached to Nomad district of C. P.³⁹. Mr. Dey⁴⁰ thinks it to be the same as Maheśvara (q. v.) situated on the right bank of the Narmadā, forty miles to the south of Indore. Dr. Law⁴¹ also agrees with this statement. According to the Sk. P.⁴² it seems to be situated on the bank of the river Narmadā. It is further mentioned that it was founded by some Mahiṣa and hence it is called after his name. Dr. Law⁴³ has rightly observed that it seems to have been situated on the right bank of the river Narmadā between the Vindhya and the Ṛkṣa and it can be safely identified with the modern Māndhātā region.

Malāpahānadī : The name occurs in the Sk P.⁴⁴ while describing the pilgrimage of Arjuna from Bhāgirathī to Suvarṇamukharī (q. v.) in the Deccan. Just after Malāpahā the name Krishṇaveni⁴⁵ comes and evidently it seems to be situated in South India. Dr. Kane⁴⁶ also refers to it as a river in the south and says that

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33. Hist. Geog. 23
 34. Hist. Dhs. IV. 777
 35. c.1.1 vol. III p. 7
 36. Geog. Dic. p. 120; Hist. Geog. 174; Hist. Dhs. IV. 777
 37. JRAS (1910), July 867-68; Ibid. April 425-48; CWB III. 131,25
 38. Mār. P. 13.33 note—ref. by Dey page 120
 39. Hist. Dhs. IV. 777
 40. Geog. Dic. 120
 41. Hist. Geog. 174
 42. Sk. Vai. Ka. M. 29.3-4
 43. Hist. Geog. 174
 44. Sk. Vai. Ven. M. 29.39-48
 45. Sk. Vai. Ven. M. 29.44.
 46. Hist. Dhs. IV. 778

the town Muniparṇā by name is situated on its bank where there is Pañcaliṅga Maheśvara.

Malaya or Malayācala : This is said to be one of the principal mountains of India.⁴⁷ Dr. Kane⁴⁸ ascertains that it was on the Kāveri where it falls into the sea and that cardamons and sandal-wood grew thereon. Dr. Law⁴⁹ mentions that the southern extension of the western Ghats below the Kāveri, now known as the Travancore hills, forms the western side of the Malayagiri. In the Sk. P. the name occurs in association with Mahendra, Śrīśaila, Vindhya, Pāriyatra and Yamālaya⁵⁰. It is further described as one of the seven mountains of India called Kulaparvatas⁵¹. Mr. Pargiter⁵² has again identified it with the portion of the western Ghats from the Nilgiris to cape Comorin. Mr. Dey⁵³ also identifies it with the southern parts of the Western Ghats, south of the river Kāveri⁵⁴.

Mānasa tīrtha : It is mentioned as one of the twenty-four⁵⁵ sub-tīrthas under Setu (q. v.). It is obviously a reservoir or kuṇḍa⁵⁶ and is said to be very auspicious and remover of the great sins⁵⁷.

Mandākinī : The name of the river Mandākinī appears in the Sk. P. in connection with the description of the origin and different stages of the river Narmadā⁵⁸ which is said to be originated from the body of God Rudra. As to the significance of the name it is stated that the river Narmadā while flowing to the south originating from the body of God Rudra flowed very slowly near the tree of Kalpa and hence it is so called⁵⁹. Dr. Kane⁶⁰ mentions it locating it near mount Citrakūṭa rising from Ṛkṣavat. It seems to

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47. Sk. Ma. Ke. 30.32-35
 48. Hist. Dhs. IV. 778
 49. Hist. Geog. 22
 50. Sk. Ava. A. C. L. M. 3.12
 51. Sk. Ma. Kau. 39.112
 52. Hist. Geog. 22
 53. Geog. Dic 122
 54. Geog. Dic. 171 (Sahyādri)
 55. Sk. Bra. Se. M. 2.104-111
 56. Sk. Bra. Se. M. 2.110-111
 57. Ibid.
 58. Sk. Ava. Revā. 6.23-45
 59. Sk. Ava. Revā. 6.33-34
 60. Hist. Dhs. IV. 779

be identical with that of the Sk. P. as noted above. Mr. Dey⁶¹ identifies it with the Kaligaṅgā or the Western Kali or Mandāgni which rises in the mountains of Kedāra in Garwal. Cunninghams⁶² has identified it with the Mandākinī, a small tributary of Paisuni (Payasvini) in Bundel Khand, which flows by the side of mount Citrakūṭa.

Māṇḍavya-āśrama : It is a place of pilgrimage on the bank of the Narmadā⁶³. There is a phallus of Māṇḍaveśvara. It is said to be very efficacious. Dr. Kane⁶⁴ mentions one Māṇḍavya tīrtha but says nothing as regard its location. Further he locates one Māṇḍavyeśa under Vārāṇasī. But none of these two tīrthas may be said to be identical with Māṇḍavya āśrama or Māṇḍaveśvara as referred to by the Sk. P.

Māṇḍaveśvara : see Māṇḍavya-āśrama.

Maṅgala tīrtha : This is one of the twenty-four sub-tīrthas under Setu⁶⁵ (q. v.). All the twenty-four sub-tīrthas have been recorded serially and it bears the fifth number⁶⁶. It has been highly eulogised. Mr. Dey's⁶⁷ Maṅgala is not identical with it.

Maṅgaleśvara : This is a phallus of Lord Śiva on the bank of the river Narmadā. It is said to be established by the son of the earth i. e. Maṅgala himself for the good of the world⁶⁸. The worship of the God Maṅgaleśvara on the 14th day of every month has been highly eulogised. The Padma Purāṇa⁶⁹ also mentions one Maṅgaleśvara under Narmadā which is obviously identical.

Maṇi Nageśvara : It is said to be situated on the northern bank of the river Narmadā⁷⁰ and established by Maṇināga for the good of the world. It is noted to be the remover of all sins.⁷¹

61. Geog. Dic. 124

62. Arch. S. Pap. vol. XXI. p. 11; Matsya P. ch. 114—ref. by Geog. Dic. p. 124

63. Sk. Ava. Revā 172.1

64. Hist. Dhs. IV. 779

65. Sk. Bra. Se. M. 2.104

66. Sk. Bra. Se. M. 2.104-105

67. Geog. Dic. 125

68. Sk. Ava. Revā. 69.1-2

69. Padma P. II.92.33—ref. by Hist. Dhs. IV. 779.

70. Sk. Ava. Revā. 72.1

71. Ibid.

Manmatheśa tīrtha : This is a reservoir⁷² on the bank of the Narmadā. Fasting for a night here has been extremely praised⁷³.

Mārkaṇḍeśvara : This tīrtha is situated on the south bank of the river Narmadā⁷⁴. It is also known as Mārkaṇḍeśa⁷⁵. It is said to be the remover of the great sin like the killing of a Brāhmaṇa also⁷⁶.

Mārkaṇḍeśa : see Mārkaṇḍeśvara above.

Mātṛ tīrtha : This is a reservoir near the saṅgama on the south bank of the river Narmadā⁷⁷. It is said to be very auspicious. One gets whatever he wishes for here. It is noted that neither has there been nor will there be any tīrtha like this⁷⁸. The Kūrma P. also mentions a tīrtha of this name under Narmadā, which may be identical with it⁷⁹.

Meghanāda tīrtha : The name occurs while describing the sub-tīrthas under Narmadā. It is said to have been worshipped by the demons⁸⁰. The Padma P.⁸¹ also agrees with its location.

Mokṣa tīrtha : This is one of the sub-tīrthas under the Narmadā. It is said to have been worshipped by all the Gods, sages, and the ascetics⁸². Dr. Kane⁸³ also mentions it but he locates it under Mathurā though he refers to the Sk. P. also. So both of them cannot be said to be identical.

Mūlasthāna or Sūrya tīrtha : This is a reservoir on the bank of the Narmadā⁸⁴. It is said to have been established by Brahmā. It is also known as Sūrya tīrtha⁸⁵. Dr. Kane⁸⁶ also refers to Mūlasthāna and identifies it with modern Multan but it cannot be iden-

72. Sk. Ava. Revā. 102.1-3

73. Sk. Ava. Revā. 102.1-3

74. Sk. Ava. Revā. 167.1-29

75. Sk. Ava. Revā. 100.1

76. Sk. Ava. Revā. 167.29

77. Sk. Ava. Revā. 66.1

78. Sk. Ava. Revā. 66.9

79. Kūrma P. II. 41.40—ref. by Hist. Dhs. IV. 781

80. Sk. Ava. Revā. 35.25

81. Padma P. II.92.31—ref. by Hist. Dhs. IV. 781

82. Sk. Ava. Revā. 160.1

83. Hist. Dhs. IV. 782

84. Sk. Ava. Revā. 197.1,3-4

85. Sk. Ava. Revā. 197.1-4

86. Hist. Dhs. IV. 782

tical with that of the Sk. P. The Sūrya tīrtha mentioned by Dr Kane⁸⁷ also cannot be identical with it.

Munḍī tīrtha : This is the temple of Lord Śiva on the bank of the river Narmadā. It is said to be the destroyer of all sins especially in the month of Kārtika.⁸⁸

Nāga tīrtha : This tīrtha is said to be situated on the south bank of the Narmadā. It is so called because the great Serpents (Mahānāgas) obtained accomplishment here.⁸⁹ The pilgrimage to this tīrtha has been directed on the fifth day of the second half of Aśvina.⁹⁰ The name finds mention in several other Purāṇas⁹¹, but as to its location they differ entirely.

Nāgeśvara tīrtha : This is the phallus of Lord Śiva established by Himself. It is situated on the south bank of the Narmadā. It is also known as Vāsukīśa.⁹² It is said to be the destroyer of the sins. To make the God Śiva bathe with honey on the 8th and 14th of a month here releases one from all the sins at once.⁹³

Nāgeśvara : The name occurs in the Maheśvara khaṇḍa of the Sk. P.⁹⁴ The contents reveal the fact that it is situated near Nārādīya sara (q. v.). The serpents⁹⁵ in order to get rid of the condemnation of Kadrū and for the sake of their own good, practised penance in the Nārādīya tīrtha and due to the effects of this tīrtha they got siddhi here and thereafter they established a phallus of God Śiva here which became famous as Nāgeśvara liṅga.⁹⁶ This description ascertains that it is identical with Nāga tīrtha which is situated on the south bank of the Narmadā and not with the Nāgeśvara tīrtha. The Matsya P.⁹⁷ also refers to one Nāgeśvara as tapovana on the Narmadā, which may be identified with it.

87. Hist. Dhs. IV. 810

88. Sk. Ava. Revā. 211.22

89. Sk. Ava. Revā. 131.1

90. Sk. Ava. Revā. 163.1

91. Mat. P. 22.23; Kūrma P. I.35.7; Padma P. I.28.33; Var. 154.14; P. V.25.51—ref. by Hist. Dhs. IV. 783

92. Sk. Ava. Revā. 99.1 and 16

93. Sk. Ava. Revā. 99.17

94. Sk. Ma. Kau. 53.19-25

95. Sk. Ma. Kau. 53.21-23

96. Sk. Ma. Kau. 53.21-23

97. Matsya P. 191.83—ref. by Hist. Dhs. IV. 783

Nala tīrtha : This tīrtha is said to be situated near the Sugrīva tīrtha on Setu.⁹⁸ A man who bathes in this tīrtha attains heaven and he is released from all sins.⁹⁹

Nandā Hrada : The name occurs in association with the other sub-tīrthas of the Narmadā. It is named after Nandā Devī.¹⁰⁰ Mr. Dey¹⁰¹ and Dr. Kane¹⁰² also refer to Nandā which cannot be identical with Nandā hrada.

Nandikeśvara : This is a tīrtha under Narmadā, where Mahānadī is said to have practised severe penance and attained siddhi.¹⁰³ A bath in it and death at this tīrtha have been highly eulogised.¹⁰⁴ The Matsya P.¹⁰⁵ also refers to one Nandikeśa located at Narmadā which may be identical with this.

Nandi tīrtha : This is said to be situated on the bank of the Narmadā and was built by Nandī. It is noted as the destroyer of all sins.¹⁰⁶ A few other Purāṇas¹⁰⁷ also speak of this tīrtha and locate it under Narmadā. Mr. Dey's¹⁰⁸ Nandi kuṇḍa is not identical with it.

Nāradeśvara : This is situated near Nāgeśvara (q. v.) on the bank of the Narmadā.¹⁰⁹ It is said to have been established by Nārada himself and hence it is so named.¹¹⁰ The location of this tīrtha under Narmadā is supported by the Matsya Purāṇa¹¹¹ also.

Nāradiya sara : It is situated near Nāradeśvara (q. v.) which has already been located under Narmadā. A bath in it destroys all sins.¹¹² It may not be identified with Nārada kuṇḍa of Dr. Kane.¹¹³

98. Sk. Bra. Se. M. 42.40-41

99. Ibid.

100. Sk. Ava. Revā. 140.1

101. Geog. Dic. 138

102. Hist. Dhs. IV. 784

103. Sk. Ava. Revā. 80.1-2

104. Sk. Ava. Revā. 80.9

105. M. P. 191.6—ref. by Hist. Dhs. IV. 784

106. Sk. Ava. Revā. 94.1-2

107. Matsya P. 191.37; K. II. 41.90; P. I. 18.37—ref. Hist. Dhs. IV. 784

108. Geog. Dic. 138

109. Sk. Ma. Kau. 53.19-25

110. Sk. Ava. Kau. 78.1

111. Matsya P. 191.5—ref. by Hist. Dhs. IV. 784

112. Sk. Ma. Kau. 53. 19-25

113. Hist. Dhs. IV. 784

Nārāyaṇa giri : The Veṅkaṭācala Māhātmya of the Sk. P. deals with it. The Nārāyaṇa giri is the name of Veṅkaṭācala¹¹⁴ (q. v.) which is situated in the Draviḍa country. It is recorded that the same mountain is known by different names in the different ages¹¹⁵ such as—in Kṛta yuga—Añjanādri; in Treta—Nārāyaṇa giri; in Dvāpara-Simhaśaila and in Kali yuga it is known as Śrī Veṅkaṭācala. It is also called Paramātmālaya giri by the learned men.¹¹⁶ It is ascertained that there are sixty-six crores of tīrthas on this holy mountain.¹¹⁷ On this mountain mainly seven tīrthas¹¹⁸ lie which are auspicious. They are—Cakra tīrtha, Deva tīrtha, Viyadgaṅgā, Kumāradhārikā, Pāpanāśana, Pāṇḍava and Svāmī Puṣkariṇī. It is said that one who salutes this mountain even from far away with regards, is released from all sins and goes to the residence of God Viṣṇu.¹¹⁹ Mr. Dey¹²⁰ mentions one Nārāyaṇa Parvata in Badarikāśrama on the left bank of the Alakānandā and hence it is not identical with Nārāyaṇādri.

Nārāyaṇa Pura or Purī : It is said that there was a king named Mitra Varma¹²¹, who was a Mahāratha and born in the Soma dynasty. Being the king of Tuṇḍīra Maṇḍala he lived in Nārāyaṇa Pura. His wife was Dharaṇī, born in the Śāka dynasty. Mitra Varma leaving the kingdom to his wife went to Tapovana near the mt. Veṅkaṭa.

Narmadā : This river is so important that it finds mention in several Purāṇas and Treatises. Among modern scholars Dr. Kane¹²² has spent about four pages while describing it. Mr. Dey also describes this river. But none of them referred to the Sk. P. Mr. Dey¹²³ observes that it is the river Nerbuda which rises in the Amaraṇṭaka mountain and falls into the Gulf of Cambay. Dr. Kane also speaks likewise as to its origin. According to the Sk. P. Narmadā and Revā are identical¹²⁴. It rises from the body of

114. Sk. Vai. Ven. M. 1.50-62 ff

115. Sk. Vai. Ven. M. 1.60.61

116. Ibid.

117. Sk. Vai. Ven. M. 1. 56

118. Sk. Vai. Ven. M. 1. 51-52

119. Sk. Vai. Ven. M. 1. 62

120. Geog. Dic. 138

121. Sk. Vai. Ven. M. 3.15-20

122. Hist. Dhs. IV. 703-707

123. Geog. Dic. 138

124. Sk. Ava. Revā. Chs. 1, 2, 5, 6

Rudra and hence it is called Rudra-Sambhavā¹²⁵. It is said that the holy river Gaṅgā flows towards all the directions with its fifteen tributaries rising from mt. Rkṣapāda. They are said to be very auspicious and destroyers of all sins¹²⁶. It is said that as the Narmadā does not cease to flow even at the end of the seven Kalpas, when all the rivers are said to have ceased to flow, it is called Narmadā. This is the only river which remains alive always¹²⁷. It is said that there are sixty crore and sixty thousand tīrthas of Narmadā¹²⁸. As to the origin of the name Narmadā¹²⁹, it is said that once the Demi-gods were enjoying merriments by dancing and clapping their hands when suddenly a girl was seen before Lord Śaṅkara. Seeing her, the Demi-gods were astonished. Then the Bow-holder (Śīva) observed—‘As merriment has been given by her activities, separately, she will be a holy river known as Narmadā (giver of merriment or amorous pastimes).’

Narmadeśvara tīrtha : This is one of the principal tīrthas on the Narmadā. One is said to be released from all the sins if he takes bath in it¹³⁰. The Matsya P.¹³¹ also refers to it under Narmadā.

Oṃkāra tīrtha : This is the phallus of Lord Śīva which is known as Mahākāla also. It is situated at Narmadā. It is known as Viśveśvara in Kāśī and Laliteśvara in Prayāga¹³². Mr. Dey¹³³ opines that Māndhātā is an island in the Nerbuda where the temple of Oṃkāranātha is situated thirty-two miles north west of Khandwa, seven miles north east of the Mortaks Railway station and six miles east of Barwai. It is one of the twelve great Liṅgas of Mahādeva. Dr. Kane¹³⁴ also agrees with Mr. Dey.

Pāmpāsara : The name occurs in association with the sub-tīrthas of Setu (q. v.) in South India¹³⁵. The Sk. P. says that

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125. Sk. Ava. Revā. 1.11
 126. Sk. Ava. Revā. 4.45-49
 127. Sk. Ava. Revā. 2.55
 128. Sk. Ava. Revā. 229.2
 129. Sk. Ava. Revā. 5.45-48
 130. Sk. Ava. Revā. 124.1-2
 131. Matsya P. 194.2—ref. by Hist. Dhs. IV. 785
 132. Sk. Ma. Ke. 7.31
 133. Geog. Dic. 142
 134. Hist. Dhs. IV. 786
 135. Sk. Bra. Se. M. 2.1-96

being ordered by his father, Rāma resided in Daṇḍakāraṇya and then with Sitā and Lakṣmaṇa reached Pañcavaṭī where he lost his wife. Afterwards searching for his wife Rāma went to the bank of the Paṃpā with grief. Then he reached Ṛṣyamūka giri. Here he met with Sugrīva on Dundubhi mountain and with Lakṣmaṇa and Sugrīva he went to Kiṣkindhā mountain. This description ascertains that Paṃpā is situated somewhere between the Pañcavaṭī and Ṛṣyamūka¹³⁶ giri which is obviously in the South. Mr. Dey observes that it is a tributary of the river Tuṅgabhadrā and it rises in the Ṛṣyamūka mountain, eight miles from the Anagandhi hills, where Rāma met Hanumān and Sugrīva for the first time. It is in the district of Bellary on the north of the town of Hampi.¹³⁷ He further mentions that near it there is a lake called Paṃpā sarovara¹³⁸. Dr. Kane¹³⁹ mentions Paṃpā as a river, tributary of the Tuṅgabhadrā and a lake near Ṛṣyamūka in the district of Bellary as well. The Tirthāṅka¹⁴⁰ opines that the Paṃpāsara is situated two miles from the road, which runs to the west from the left side at the crossing of the river Tuṅgabhadrā while going to Anagundi village. It is a lake and near this is a small lake named Mānasarovara. According to some scholars it was situated at the place where Hospet is situated today¹⁴¹. Dr. V. S. Apte¹⁴² says that Paṃpā is the name of a celebrated lake which is considered to be the same as the river Pennsīr, near Ṛṣyamūka mountain. The river is known to rise from tanks, the northern part especially from a stone tank in the centre of Chanderdoorg. This was probably the original Paṃpā, and Chanderdoorg the Ṛṣyamūka mountain. Subsequently the name was transferred from the tank to the river which rose from it.

Paṃpāraṇya : The name occurs in the Sk. P.¹⁴³ only and not in any other treatises published so far. It is said that while searching for his wife, Rāma reached Paṃpāraṇya and there he said to Hanumān, the leader of the monkeys—"We, poor fellows, have been

136. Sk. Bra. Se. M. 2.4-18

137. Bom. Gaz. vol. I Pt. II. page 369—ref. by Geog. Dic. 144

138. Geog. Dic. 144

139. Hist. Dhs IV. 787

140. Kalyāṇa—year 31, Number 1, page 308

141. Ibid.

142. Skt. Eng. Dic., page 662

143. Sk. Bra. Se. M. 46.1

consoled by you in this Pāmpāranya, and you have consolidated us with Sugrīva". The location has not been clearly thought out but seems to be somewhere in the vicinity of Pāmpāsara (q. v.).

Pañcavaṭī : It is a part of the Daṇḍaka forest, where Rāma is said to have resided with Sītā and Lakṣmaṇa¹⁴⁴ during his exile. Sītā was abducted by Rāvaṇa at this very place¹⁴⁵. Mr. Dey¹⁴⁶ identifies it with Nāsik, on the Godāvārī. The location of Pañcavaṭī on the Godāvārī is supported by Bhavabhūti also¹⁴⁷. Dr. Kane¹⁴⁸ refers to it, locating it (a) in the north and (b) on the Godāvārī also. Dr. Law¹⁴⁹ seems to have some confusion regarding its location as he says that it was either in Janasthāna or bordered on it. Prof. Apte¹⁵⁰ observes that the celebrated Pañcavaṭī is identified by local tradition with the place of the same name situated about two miles from the present Nasik.

Pāṇḍava tīrtha : According to the Sk. P.¹⁵¹ it is situated to the south near the Śoṇa Śaila (q. v.). It is said to be the giver of salvation. Pāṇḍavas are said to have bathed in it. While describing the sub-tīrthas of Veṅkaṭācala, the name occurs in the Tīrthāṅka¹⁵², which reveals that it is a cataract situated two miles to the north-west of Bālājī. Here stands a beautiful cave in which the statues of the Pāṇḍavas with Draupadī are found.

Pañcapāṇḍava tīrtha : The name occurs in association with the sub-tīrthas of Setu¹⁵³. A tarpaṇa here is said to be very auspicious. It is said that ten crore thousand of tīrthas come here to visit it.

Pāpanāśana : The holy place known as Pāpanāśana¹⁵⁴ is treated so important that it finds mention at several places in the Sk. P. The text ascertains that the great shrine pāpanāśana is situated on the Veṅkaṭācala which stands on the bank of the holy river Suvarṇamukharī in South India.

144. Sk. Bra. Se. M. 2.4

145. Sk. Bra. Se. M. 2.2-18

146. Geog. Dic. 147

147. Uttara Rāmācarita pp. 42-43

148. Hist. Dhs. IV. 788

149. Hist. Geog. 292

150. Student's Skt. Dict. 662

151. Sk. Ma. A. Ch. M. P. 6.119-121

152. Tīrthāṅka p. 349

153. Sk. Bra. Se. M. 42.13-15

154. Sk. Vai. Ven. 19.78-79

Pāpavināśana : According to the Sk. P. it is one of the twenty-four sub-tīrthas under Setu¹⁵⁵, situated on the Gandhamādana mountain¹⁵⁶ in South India. The Setu Māhātmya¹⁵⁷ reads that Setu and Gandhamādana are identical. Mr. Dey¹⁵⁸ refers to one Pāpanāśana and says that the cataract at Pāpanāśana in Tinnevely is one of the most sacred places in the Carnatic.

Pāṇḍava tīrtha : According to the Sk. P.¹⁵⁹ it is one of the seven holy places of pilgrimage situated on Nārāyaṇa giri (q. v.) i. e. Veṅkaṭācala in South India. A pilgrimage¹⁶⁰ to this place especially on Sunday, the 12th day of the month, when the sun is in Vṛṣabha Rāśi, has been greatly praised in this Purāṇa. It is also known as Pāṇḍu tīrtha. It is mentioned in the Sk. P.¹⁶¹ that the Ganges etc. come to this place in the month when the sun is in Taurus.

Pāṇḍudeśa : In the Sk. P.¹⁶² we find that there are seventy thousand of villages in Pāṇḍu Viṣaya but as to its location nothing has been stated in this Purāṇa. Again there is one Pāṇḍu deśa¹⁶³ which contained thirty-six thousand of villages. Its location is also uncertain. This shows that both of them had separate existence. Mr. Dey¹⁶⁴ identifies it with Pāṇḍya, the modern districts of Tinnevely and Madurā. Dr. V. S. Apte¹⁶⁵ observes that it is the name of a country (Pāṇḍya) in the extreme south of India, and lying to the south west of Coladeśa. The mount Malaya and the river Tāmraparṇī fix its position indisputably. It may be identified with the modern Tinnevely. The holy island of Rāmeśvara belonged to this kingdom. Kālidāsa calls the capital of Pāṇḍya deśa the 'serpent-town' which is probably the same as Nāgapattan, one hundred and sixty miles south of Madras.

Pāṇḍu tīrtha : It finds mention in association with the sub-tīrthas under Narmadā. It is said to be the destroyer of all sins.

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155. Sk. Bra. Se. M. 2.104-111
 156. Sk. Bra. Se. M. 2.105
 157. Sk. Bra. Se. M. 10.1-2
 158. Geog. Dic. 148
 159. Sk. Vai. Ven. M. 1.51-52
 160. Sk. Vai. Ven. M. 1.72-74
 161. Sk. Vai. Ven. M. 27.16-17
 162. Sk. Ma. Kau. 39.141
 163. Sk. Ma. Kau. 39.158
 164. Geog. Dic. 147
 165. Skt. Dic., page 663

A man, having bathed in it, is released from all sins. To offer gold at this tīrtha has been highly praised.¹⁶⁶ 'Pandu' as referred to by Mr. Dey¹⁶⁷ is not identical with it.

Pāṇḍya desa : No description as to its location is found in the Sk. P.¹⁶⁸ Mr. Dey¹⁶⁹ identifies it with the modern district of Tinnevely and Madurā. According to him its capital at different periods were Uragapura or Uriyur (modern Trichinopli), Mathurā (modern Madurā) and Kolkai or Korkai at the mouth of the river Tāmraparṇī, now five miles inland. Ptolemy¹⁷⁰ refers to Kolkai to be in the second century A. D.

Pāreśvara tīrtha : It is situated on the north bank of the Narmadā. The sage Parāśara is said to have observed penance here with an eye to be blessed with a son. The Goddess Gaurī was pleased with his penance on the north bank of the Narmadā.¹⁷¹

Parṇakuṭī : This Parṇakuṭī¹⁷² (Leaf-hut) is said to be situated in Śyāmakavana in the vicinity of Puṣkariṇī or Svāmi-Puṣkariṇī (q. v.), which is located on Venkaṭācala.

Patreśvara tīrtha : The name appears while describing the sub-tīrthas under Narmadā. It is said to be destroyer of all sins. Bali, the son of Citrasena had got siddhi here.¹⁷³ The Padma Purāṇa¹⁷⁴ also refers to it and locates it on the north bank of the Narmadā.

Phullagrāma : Though it has not been mentioned by any of the modern scholars, its reference in the Sk. P. is very clear. Mr. Dey¹⁷⁵ has identified it with Chittagong which does not seem to be proper at least according to the Sk. P. It is said to be situated not far from Devīpura¹⁷⁶ towards the west. This was the place from where Rāma started the Bridge known as Setubandha. It is also said to be a holy place. In the remote past the sage named

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166. Sk. Ava. Revā. 116.1-2
 167. Geog. Dic. 147
 168. Sk. Vai. Ven. M. 9.17
 169. Geog. Dic. 147
 170. Ref. by Geog. Dic. 147
 171. Sk. Ava. Revā. 76.1-3
 172. Sk. Vai. Ven. M. 9. 85
 173. Sk. Ava. Revā. 32.1ff
 174. Padma P. I. 17.1—ref. by Hist. Dhs. IV. 790
 175. Geog. Dic. 156
 176. Sk. Bra. Se. M. 37.6-7

Gālava¹⁷⁷, a devotee of God Viṣṇu is said to have practised asceticism on the bank of the Dharmapuṣkariṇī which is situated near the Phullagrāma, on the bank of the south sea.

Pinākinī nadī : The name occurs while describing the pilgrimage of Arjuna to Suvarṇamukharī (q. v.) at Veṅkaṭācala in the south¹⁷⁸. The description shows that the river Pinākinī flows somewhere in between Śrīparvata (q. v.) and Veṅkaṭācala. The location of Śrīparvata is obvious here at the river Kṛṣṇavenī i. e. Kṛṣṇā¹⁷⁹. Mr. Dey¹⁸⁰ has rightly identified it with the river Pennar in Madras State. Ptolomy¹⁸¹ calls it 'Tyana'. It takes its rise among the Nundidroog mountain in the state of Mysore, where on account of its northerly course is called the Uttara Pinākinī.

Piṅgalāvarta tīrtha : This is one of the sub-tīrthas under Narmadā. The phallus of Piṅgaleśvara is also situated there. A bath in and offer of gift at this tīrtha have been highly eulogised¹⁸². It is situated on the north bank of the Revā (or Narmadā) near the confluence. The image of Piṅgaleśvara was established by Havya-vāhana¹⁸³. The name of Piṅgaleśvara finds mention in several other Purāṇas¹⁸⁴ also. They endorse with the Skanda Purāṇa.

Piṅgaleśvara : see Piṅgalāvarta above.

Pippaleśvara : This is one of the sub-tīrthas under Narmadā. The great ascetic named Pippalāda is said to have attained siddhi¹⁸⁵ at this shrine. A bath, tarpaṇa to ancestors and gods here and worship of Maheśvara have been greatly praised. It is said that having performed all these things one achieves the result of Horse-sacrifice (aśvamedha) and after death goes to the abode of Lord Rudra¹⁸⁶. The Matsya P. and the Padma Purāṇa¹⁸⁷ also refer to it, locating it under Narmadā like the Sk. P.

177. Sk. Bra. Se. M. 3.11-12

178. Sk. Vai. Ven. M. 29.39-48

179. Sk. Vai. Ven. M. 29.44-46

180. Geog. Dic. 157

181. Ref. by Dey-Geog. Dic. 157

182. Sk. Ava. Revā. 176.1-32

183. Sk. Ava. Revā. 86.1

184. Matsya P. 191.32; Kūrma P. II. 41.21; Padma P. I. 18-32
—ref. by Hist. Dhs. IV. 791

185. Sk. Ava. Revā. 42.1

186. Sk. Ava. Revā. 42.69-70

187. Matsya P. 190.13; Padma P. I. 17.10—ref. by Hist. Dhs.
IV. 791

Pīṭṭnamocana tīrtha : This is one of the sub-tīrthas under Narmadā which is said to be renowned in all the three worlds.¹⁸⁸

Pīṭ tīrtha : It is situated on the bank of the Narmadā. Here offering of Piṇḍas has been highly eulogised. Offer of a Piṇḍa specially on Monday with the 15th day of a month is more significant.¹⁸⁹

Prabhāseśvara tīrtha : This tīrtha is situated on the bank of the Narmadā. It is said to be the stairs to heaven¹⁹⁰ Prabhā, the unfortunate wife of the Sun, worshipped the Lord Śambhu here. This is the destroyer of all sins and disputes.

Pravālādriśvara tīrtha : This is said to be situated at Gauryāśrama¹⁹¹ on Aruṇācala. Later on it became famous as Khaḍga tīrtha (q. v.). It was established by Gaurī herself.

Puṅkhila tīrtha : This is situated on the north bank of the Narmadā. Puṅkha observed austere asceticism here and got siddhi also.¹⁹² Hence it is so called after his name.

Puṣkalī tīrtha : The name occurs in association with the sub-tīrthas of Narmadā. A bath in it is said to be the giver of the result of Horse-sacrifice.¹⁹³

Puṣkara tīrtha : While describing the greatness of Kabhodi tīrtha (q. v.) it has been compared with Puṣkara.¹⁹⁴ However, Puṣkara is situated at seven miles from Ajmer¹⁹⁵ which falls on the Ahmedabad-Delhi Line of the Western Railway. Dr. Kane¹⁹⁶ and Mr. Dey¹⁹⁷ also agree with this location.

Puṣkariṇī tīrtha : This tīrtha is situated on the north bank of the Revā. This is said to be the remover of all sins.¹⁹⁸ The recitation of all the four Vedas and worship of the Sun God have been

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188. Sk. Ava. Revā. 208.1
 189. Sk. Ava. Revā. 146.1-73
 190. Sk. Ava. Revā. 98.1, 3, 26
 191. Sk. Ma. A. Ch. M. U. 4.47-50
 192. Sk. Ava. Revā. 210.1-3
 193. Sk. Ava. Revā. 209.1
 194. Sk. Ava. Revā. 93.1-3
 195. Tīrth. p. 289
 196. Hist. Dhs. IV. 793-794
 197. Geog. Dic. 163
 198. Sk. Ava. Revā. 59.1-2

highly eulogised here.¹⁹⁹ It finds mention in several other Purāṇas²⁰⁰ also and is located under Narmadā.

Pūtikeśvara : It is situated on the south bank of the Narmadā. It was established by Jāmbavanta for the good of the world. It is said to be the remover of all sins.²⁰¹

Rāmanātha Liṅga : This is the phallus of Lord Śiva at Setu.²⁰² It is said to have been established by Rāma himself. A man is said to be released from all sins having heard the name of this image. It has been eulogised more than Kāśī, Gayā and Prayāga also.²⁰³

Rāma tīrtha : It is a reservoir and one of the twenty-four sub-tīrthas under Setu (q. v.) near Agastya and Lakṣmaṇa tīrthas.²⁰⁴ It is situated on mount Gandhamādana at Setu.²⁰⁵ It is also known as Rāmakuṇḍ, Raghunātha sara, and Rāmacandra sara.²⁰⁶ Rāma is said to have established a phallus at this tīrtha. It is said that a man gets salvation having bathed in this reservoir and visited this phallus.²⁰⁷ Mr. Dey²⁰⁸, Dr. Kane²⁰⁹, and Dr. Law²¹⁰ have also referred to the tīrtha of this name, but it is not identical with them, on the account of their different locations.

Rāmeśvara Liṅga : It is evidently a phallus of Lord Śiva at Setu²¹¹ which was established by Viṣṇu (Rāma) after killing Rāvaṇa on the bank of the sea. It is said that the phallus of Lord Śiva has been established by several deities at several places. Indra established a phallus of Lord Śiva on Mahendra mountain after killing the demon Vṛtra and was released from the sins. The sun established Śiva on the confluence of Gaṅgā and Sāgara. And the Moon was also free from the sins having established a phallus in

199. Sk. Ava. Revā. 43.6-10

200. Matysa P. 190.16; Kūrma P. II. 41.10-11; Padma P. I. 17.12—ref. by Hist. Dhs. IV. 794

201. Sk. Ava. Revā. 89.1-2

202. Sk. Bra. Se. M. 1.16

203. Sk. Bra. Se. M. 43.1-2

204. Sk. Bra. Se. M. 2. 104-111

205. Sk. Bra. Se. M. 18. 102

206. Sk. Bra. Se. M. 18.1-104

207. Sk. Bra. Se. M. 18.29

208. Geog. Dic. 166

209. Hist. Dhs. IV. 795

210. Hist. Geog. 185, 294

211. Sk. Bra. Se. M. 1. 17-18

Prabhāsa at the Western Sea.²¹² It is said that even a man who says 'Go to Setu' attains the result of visiting it. It is further said that one who thinks in true sense of Setu, Rāmeśvara Liṅga, and Gandhamādana is released from all sins.²¹³ Mr. Dey²¹⁴ refers to Rāmeśvara, but not to Rāmeśvara Liṅga.

Ramya sara : This is a pool situated on Rṣabha mountain. The Sk. P. narrates that mt. Rṣabha is situated to the south of Meru and north of Dugdha kuṇḍa.²¹⁵ Mr. Dey²¹⁶ has identified it with the Palni hills in Madurā, which is said to form the northern portion of the Malaya mountain. According to the Mahābhārata (Vana Parva 85.21) it stands in Pāṇḍya where the hills are locally called Barāha Parvata. Dr. Kane²¹⁷ also agrees with it but his references to Mr. Dey seem to be incorrect. However, Madurā is situated on the main line of the Southern Railway, 345 miles from Madras.²¹⁸ Now it is evident that Ramya sara is located in South India.

Rṣabha Parvata : According to the Sk. P. it is situated to the south of Meru and to the north of Dugdha kuṇḍa.²¹⁹ Here stands the lake named Ramya sara²²⁰ (q. v.). Dr. Kane²²¹ also refers to it locating it at two places (a) under Śrī Parvata and (b) one of the twelve Jyotir Liṅgas said to have been established by Rāma himself. Dr. Law²²² mentions Rāmeśvaram as a sacred island in the Bay of Bengal but says nothing of this liṅga.

Raṅjanā : This is the other name of Narmadā. Since a visit to this river pleases the pilgrims it is called Raṅjanā.²²³ The name is derived from the root rañj—to please. It rises from Rkṣapāda mountain (q. v.). It is said to be one of the fifteen rivers that originated from the body of Kudra.²²⁴

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212. Sk. Ma. Kau. 45. 106-108
 213. Sk. Bra. Se. M. 1.27
 214. Geog. Dic. 166
 215. Sk. Ava. A. Kṣe. 70.1-2
 216. Geog. Dic. 169
 217. Hist. Dhs. IV. p. 796
 218. Hist. Geog. 170-171
 219. Sk. Ava. A. Kṣe. M. 70.1-2
 220. Ibid.
 221. Hist. Dhs. IV. 795
 222. Hist. Geog. 185
 223. Sk. Ava. Revā. 6.43-44
 224. Sk. Ava. Revā. 4.45-49

Ravi tīrtha : This is a place of pilgrimage situated on the north bank of Revā. It was established by the Sun himself. Bhāskara is said to live here on the north bank of this tīrtha²²⁵. It is said that the God Sun had observed penance here and then went to heaven.²²⁶ One's death at this holy place has been highly praised²²⁷.

Revā : This river is so sacred that covers a special chapter in Avantī khaṇḍa of the Sk. P. It is identical with Narmadā. It takes rise in Rkṣapāda mountain. A bath in this river especially in the age of Kali has been greatly praised²²⁸. Bhṛgu āśrama and Śukla tīrtha are said to stand at Revā. It has been compared with the Piṅgalā-nāḍī of human body. It is said to be the destroyer of all sins²²⁹. Mr. Dey²³⁰ and Dr. Kane²³¹ also agree with the statement advanced by the Sk. P. It finds mention in the Mandasor stone Inscription of Yaśodharman and Viṣṇuvardhana (Mālva year²³²). According to this Inscription it flows from the slopes of the summits of the Vindhya mountain²³³.

Rkṣaśaila or *Rkṣapāda* : The name occurs in the Sk. P. while describing the source of Narmadā. It is said that Narmadā went to the south by the order of the God Śiva, taking its rise in the Rkṣaśaila²³⁴. There are fifteen rivers which are said to have taken their sources in this mountain. They are—Śoṇa, Mahānada, Narmadā, Surasā, Mandākinī, Daśārṇā, Citrakūṭa, Tamasā, Vidasā, Karabhā, Yamunā, Citrotpalā, Vipāśā, Rañjanā and Vāluvahinī. All these are said to have originated from the body of Rudra²³⁵. Mr. Dey²³⁶ identifies it with the eastern part of the Vindhya range extending from the Bay of Bengal to the source of the Narmadā and the Sone, including the mountain south of the Sone namely those of Chotanagpur, Ramgar etc., as well as the mountains of

225. Sk. Ava. Revā. 70.1-2
 226. Sk. Ava. Revā. 125.1
 227. Sk. Ava. Revā. 125. 42-43
 228. Sk. Ava. Revā. 4.45-49
 229. Sk. Bra. Dh. Kh. 31.5
 230. Sk. Ma. Kau. 3.2-5
 231. Geog. Dic. 168
 232. Hist. Dhs. IV. 796; 703-707
 233. Hist. Geog. 328
 234. Sk. Ava. Revā. 6.25-26
 235. Sk. Ava. Revā. 45-49
 236. Geog. Dic. 169

Gondwana. Dr. Law²³⁷ refers to it as R̥kṣavat. According to him it is the ancient name of the modern Vindhya mountain. It is identical with Ouxenton of Ptolomy, who identifies it with the central region of the modern Vindhya range north of the Narmadā²³⁸. It finds mention in the Nasik Cave Inscription No 2 as R̥kṣavat²³⁹.

R̥namocana : It is a reservoir under Setu. It is also known as R̥namokṣa tīrtha. It is so called because it releases man, who takes a bath in it, from three kinds of debt—R̥ṣi, Deva and Pitṛ²⁴⁰. Dr. Kane's²⁴¹ R̥namocana is not identical with it.

R̥namocana tīrtha : This shrine is said to be situated on the bank of Revā. It is said to have been established by a group of sages born in the dynasty of Brahmā.²⁴² It may be identical with the R̥ṇa tīrtha of the Matsya P. and the Kūrma Purāṇa.²⁴³

R̥ṣabha : It is a mountain said to be situated to the south of Meru and north of Dugdha kuṇḍa.²⁴⁴ Mr. Dey²⁴⁵ identifies it with the Palni Hills in Madurā, which form the northern portion of the Malaya mountain. According to the Mahābhārata²⁴⁶ it is situated in Pāṇḍya country. The hills are locally called Barāha Parvata. Dr. Kane²⁴⁷ also coincides with the view of Mr. Dey.

Rohiṇī tīrtha : It is a reservoir at Narmadā.²⁴⁸ It is said that no separation for seven lives takes place between a wife and husband if one dies at this tīrtha.²⁴⁹ Rohiṇī as mentioned by Mr. Dey²⁵⁰ and Dr. Law²⁵¹ is not identical with it, since they have located it elsewhere.

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237. Hist. Geog. 328
 238. Hist. Geog. 328
 239. Bomb. G. vol. 16 page 550—ref. by Hist. Dhs. IV. 796
 240. Sk. Bra. Se M. 42.1-6
 241. Hist. Dhs. IV. 796
 242. Sk. Ava. Revā. 87.1-3
 243. Matsya P. 191.27; Kūrma P. II. 41.19—ref. by Hist. Dhs. IV. 796
 244. Sk. Ava. A. Kṣe. M. 70.1-2
 245. Geog. Dic. 169
 246. Vana Parva ch. 85—ref. by Geog. Dic. 169
 247. Hist. Dhs. IV. 796
 248. Sk. Ava. Revā. 108.1-20
 249. Sk. Ava. Revā. 108. 21-22
 250. Geog. Dic. 170
 251. Hist. Geog. 120

Ṛṣyamūka giri : It is a mountain in the south. It is said that in search of Sītā, Rāma went to Paṁpā from Pañcavaṭī and from there he reached Ṛṣyamūka giri. Thereafter he went to Dundubhi and with Sugrīva and Lakṣmaṇa again started for Kiṣkindhā.²⁵² Mr. Dey²⁵³ observes that this mountain is situated eight miles from Anagundi on the bank of Tuṅgabhadrā. The river Paṁpā rises in this mountain and falls into the Tuṅgabhadrā after flowing westward. It was at this mountain that Rāma met Hanumān and Sugrīva for the first time.²⁵⁴ Dr. Kane²⁵⁵ also agrees with Mr. Dey. Dr. B. C. Law²⁵⁶ seems to have copied the lines of Mr. Dey without referring to him. Mr. Pargiter²⁵⁷ identifies it with the range of hills stretching from Ahmednagar to beyond Naldrug and Kalyāṇī dividing the Manjira and the Bhīmā rivers. The Tīrthāṅka²⁵⁸ ascertains that the road which is before the Virupākṣa temple (lying in the middle of Hampī on Tuṅgabhadrā near Hospet) leads to this mountain. The river Tuṅgabhadrā flows here in the shape of a bow.

Rukminī tirtha : This is a shrine situated on the bank of the Narmadā. It is said that one gets a beautiful face by a mere bath in this shrine.²⁵⁹

252. Sk. Bra. Se. M. 2.6, 14, 18

253. Geog. Dic. 169

254. Rām. Kiṣk. ch. IV.—ref. by Geog. Dic. 169

255. Hist. Dhs. IV. 797

256. Hist. Geog. 186

257. JRAS, April, 1894, page 253—ref. by Hist. Geog. p. 186

258. Tīrthāṅka, page 305-307

259. Sk. Ava. Revā. 142.1

RĀTRI AND RĀTRI SŪKTA

BY

V. RAGHAVAN

In the last issue of the *Purāna* (XX. 1. Jan. 1978), there appears at the beginning a *Stotra* on Devī called *Rātri Sūkta*, taken from the *Stotra*-collection *Bṛhatstotraratnākara* and said to be from the *Purāna*. In the accompanying Note, the actual Purāṇic source of this is not given and reference is made to a Tantrik *Rātri Sūkta* and also the Ṛgvedic *Sūkta* on *Rātri*, X. 127. In editions of the *Devīmāhātmya* (*Saptaśatī* or *Caṇḍī*) used for *Pārāyaṇa*, there are some hymns at the end among which the same verses given in the *Bṛhatstotraratnākara* as *Purāṇokta* are given as the *Tāntrikam Rātri-sūktam*.

The original *Rātri Sūkta*, its identity, place of occurrence etc. are not clear. The Purāṇic *Stotra* in nine verses reproduced in the above mentioned Note does not appear to be old and it is oriented to the later Durgā and Her conception as seen in the *Devīmāhātmya* whose stories it refers to. She is no doubt identified with Mahālakṣmī and Mahāsarasvatī, but is mostly pictured as terrible in appearance, armed with weapons and as destroyer of evil spirits and other sources of fear.

That 'Night' was deified and worshipped as a Goddess is clear. But worshipped for what purpose? And in what form was She personified? What is the earliest source where the worship of *Rātri Devī* occurs? To these intriguing questions, a conclusive answer is not clear.

Next to the *Rātri Sūkta* on the Night in the *Rv* (X. 127) are the *Mantras* and *Sūktas* on *Rātri* in the *Atharva Veda*. In *Av.* III 10.2, 3, *Rātri* is the object of worship. Here *Rātri* is clearly the personification of *Night*, as she is described as the consort or image of the Year (*Samvatsarasya patnī*, *Samvatsarasya pratimā*). She is also praised as auspicious (*Sumaṅgalī*) and the Cow (*Dhenu*) which gladdens the gods and is prayed to for long life, progeny and wealth. Prayer to *Rātri* on similar lines occurs again in verse 7. The *Sūkta* has reference to the *Aṣṭaka* ceremony, with which it seems to be tacked. Later in Book XIX, the *Av.* gives four full *Sūktas* on *Rātri*,

47, 48, 49 and 50 beginning respectively : आ रात्रि, अथा यानि, इषिरा योषा and अथ रात्रि. The descriptions and prayers here make it clear that *Rātri* here is Night personified as a deity. She is asked to permit the supplicant to sleep and hand him over safely to the morning, protect him and his cattle from thieves, demons, wild beasts and reptiles. 48 calls her 'mother' (*Mātāh*) and the bestower of the desired things (*Ghṛtācī*). 49, more poetic, describes her as a beautiful woman, the young lady of the house, as belonging to the Sun, a friend (*Mitra*), desirable, like a king (*Rājēva*); studded with stars in the vault of heaven, Night shines like a decorated bowl; is like a young woman in the form of a cow bearing everything; is full of eyes (meaning the stars), and has many wonderful forms. 50 reverts to the theme of prayer to her for all round protection.

For the use (*Viniyoga*) of these *Av.* hymns on *Rātri*, we have to turn to the *Atharva Pariśiṣṭas*. In *Pariśiṣṭa IV* on *Purohitakarmāni*, acts to be performed by the royal priest, 3. 1-6 set forth the worship of *Rātri* in an image made of flour (*Piṣṭamayī Rātri*). She is to be set up in front of the King, with four lamps, and worshipped and prayed to. The prayer is for *Rātri* to protect the King and the realm and allies, and for peace and absence of fear. Then follow three verses रात्रिं प्रपद्ये जननीं सर्वभूतनिवेशिनीम् etc., संवेशिनीं संयमनीम् etc. and यां सदा सर्वभूतानि × × सा मां राज्यभिरक्षतु ।

The first two of these occur in the *Rātri Sūkta* in the *Ṛgveda Khilas*. 4.1 which follows mentions the Mantras *Ā Rātri* (*Av. XIX. 47*) and *Iṣirā Yoṣā* (*Av. XIX. 49*). 5.4-16 mention the worship of *Rātri* with the two *Mantras* mentioned previously and with light, incense etc. *Rātri*, as mentioned above, is to be represented in the worship by a flour-made image, पिष्टमयी रात्रिम्.

After worship for the welfare of the King and for his success against enemies, the priest should come round the King three times and throw the image at the gate of the palace. *Pariśiṣṭa VI* is wholly devoted to the worship of *Rātri* in the form of the flour-image, *Piṣṭa-rātri-kalpa*. *Av. III. 10. 2, 3, 7* are to be used in the different acts of this worship. The flour-image (*Piṣṭamayī pratikṛti*) is to be set facing north, on the ground cleaned with cow-dung, and in front of the couch (*purastāt talpasya*), evidently of the King. The *Apratiratha* hymn (*Ṛv.*) is to be recited for the removal of

enemies and then the image is to be cast away at the gate. In *Parīṣiṣṭa* XVII, XIX on the things to be done round the year for the benefit of the King, *Rājākarma-sāmvatsariyam*, the worship of the *Piṣṭamayī* is mentioned (XVIII B. 2.4) for the eight day (*Aṣṭamī*) of the *Navarātra*. The *Durgā-pūjā* which follows is on the *Navamī*.

We may now see the gradual identification of *Piṣṭamayī Rātri* with *Durgā*. The name of sage Śaunaka occurs often as author of several *Śānti* texts and in the *Ath. Parīṣiṣṭas* themselves, he is cited several times. In the *TSS.* (no. CXX. 1935), a text called *Śaunakīya* is available which partakes of the character of a *Śānti*-text related to the King and his welfare. In the latter part of this text, the *Rājadharmā*, ch. 17 is a short chapter of eight and a half verses on the worship of goddess *Rātri*. It opens रात्रिसूक्तविधिं वक्ष्ये and proceeds with the manner of her worship. She is to be worshipped after the evening *Sandhyā* (*Sāyamsandhyām upāsyaiva*). The rite is to be performed in the palace of the King by his priest. The goddess *Rātri* is to be made of flour (रात्रिं पिष्टमयीं तत्र कारयेद् भाजने शुभे) and placed in a vessel and decorated. The priest should then recite the *Rātri Sūkta* standing (सूक्तं रात्र्याः पठेत् स्थित्वा) and taking the vessel with the image of *Rātri* (भाजनेन प्रदक्षिणम्) he should then go round clockwise. The king is standing near and the priest should wave the vessel with the image over the head of the King. The vessel should then be placed on the floor, a handful of *margosa* leaves and mustard seeds should be taken and with these the priest should come round again and offer them in fire. This is to be done thrice. (*Trir agnau prakṣipet tataḥ*). The priest should then recite the *Mantra* ऊर्ध्वो भव, sprinkle the king with consecrated water, and with the ash of the fire, perform the act of *Rakṣā*, invoking 'protection' for the different limbs of the King with the *Mantra* 'Jātavedase'. (भसितैस्तदनन्तरम् । रक्षां दद्यात्तदङ्गेषु जानवेदस इत्यृचा). Then, touching the heart of the King, the priest should repeat the *Śānti Mantra*. He should then make the King go to his bed and himself, repeating *Mantras*, take the image of *Rātri* out of the palace. The text is not clear here. This 'Rakṣā'-rite for the safety of the King should be performed by the priest everyday. The fruit is the long life for the King (राज्ञो दीर्घमायुर्भविष्यति). The *Rātri Sūkta*, with which this description starts, is just mentioned but its text is not indicated. The two *Mantras* actually cited are 'Ūrdhvo bhava' which is *Rv.* IV. 4.5 (*Ky.*

1.2.14.5 : *Śyv.* 13.13) and is a *RK* invoking *Agni* to destroy the enemies, a *Rakṣoha-mantra*; and 'Jātavedase sunavāma', *Rv.* I. 99.1, another invocation to *Agni* to destroy the enemies which is in common use even now in *Devī* or *Durgā* worship. Though the making of an image of flour for *Rātri* is mentioned, her form and appearance are not given. The place of her worship, the palace, and the object of the worship, the King's safety and long life, and the flour-image, *piṣṭamayī pratikṛti*, all link up this text with the *Ath. Pariśiṣṭas* dealt with above. What the *Rātri* meant here is not yet clear. She must be the deity of *Night*, as the King is said to go to bed after the rite.

Earlier in II. 13, the same text describes the *Homa* to be performed with the *Mantra Jātavedase*, which is expressly associated with *Durgā*. She is to be invoked in a pitcher and is specifically described as having eight arms with their weapons, and dark in colour :

दुर्गामावाहयेत् कुम्भे सायुष्वाष्टमहाभुजाम् ।
नीलोत्पलदलश्यामां— ॥

The final prayer is to *Durgā* to bestow all her boons on the devotee. The King is to have this rite performed every year.

One more reference to a *Rātri Devatā* which I have come across is in the thesaurus of *Mantras* called *Prapañcasārasaṅgraha* of *Gīrvāṇendra Sarasvatī* and published by the *Sarasvatī Mahal Library, Tanjavur* (1963). Here in the *Anubandha* (appendix) at the end, (II. p. 961) the *Dhyāna-śloka* of *Rātri Devatā* is given and she is described as *dark in colour, wearing dark garment, bedecked with stars, and bearing a skull, noose, goad and trident.*

कालाम्बुवाहद्युतिमिन्दुवक्त्रां तारावलीशोभिपयोघरादद्याम् ।

कपालपाशाङ्कुशशूलहस्तां नीलांशुकां यामवतीं नमामि ॥

—इति रात्रिदेवताध्यानम् ।

These details apply to the personified form of *Night*; otherwise it is near *Durgā* than any other deity; but the text gives immediately a separate *Dhyāna* for *Durgā* as such.

In the *Sāmaividhāna Brāhmaṇa* III. 8, we have a *Mantra* starting with the same words 'रात्रिं प्रपद्ये' but for the rest totally different from the above-mentioned nine verses said to be from *Purāṇa*.

The deified form of the *Rātri* in the *Sāma-vidhāna Brāhmaṇa* is totally different from that of the *Av.*, its *Parīśiṣṭas* and the *Śaunakīya*. More than that, Her worship, called *Rātri Vrata* is for the highest purpose of *release from rebirth, apunarbhava*. She is *Kanyā*, *Yvati*, and *Śikhāṇḍinī*. The aspirant who seeks Her is said to do so for the specific purpose of not being born again : अथ यः कामयेत पुनर्न प्रत्याजायेयमिति । On hearing his prayer, She appears before him and informs him that in such and such a specific year, month and day, at such and such hour or moment, he will die and adds that if he likes he may go to the heaven of the gods or to the world of Brāhmans or Kṣatriyas and remain their shining in all his glory. The aspirant submits to Her that he has no desire to enter any womb however exalted it may be and wants to avoid the chain of birth and death. He prays that *Rātri* may purify him; that the ageless *Ākāśa* (Space), which is beyond this world of attractive action and fruit (*Puṣpānta*) is his aim and he desires to be blessed with a place there so that he will not be born again. This is the *Vrata* of *Rātri* and to be observed in *Rātri* (night).

(१) अथ यः कामयेत पुनर्न प्रत्याजायेयमिति ।

(२) “रात्रिं प्रपद्ये पुनर्भूँ मयोभूँ कन्यां शिखण्डिनीं पाशहस्तां युवतिं कुमारिणीम्, आदित्यश्चक्षुषे, वातः प्राणाय, सोमो गन्धाय, आपः स्नेहाय, मनोऽनुज्ञाय, पृथिव्यै शरीरम् ।”

(३) साहैनमुवाच—अस्मिन् संवत्सरे मरिष्यसि, अस्मिन्नयने, अस्मिन्नतौ, अस्मिन् मासे, अस्मिन्नर्घमासे, अस्मिन् द्वादशरात्रे, अस्मिन् षडरात्रे, अस्मिन्स्त्रिरात्रे, अस्मिन्नहोरात्रे, अस्मिन्नहनि, अस्यां रात्रौ, अस्यां वेलायाम्, अस्मिन्मुहूर्ते मरिष्यसि; एहि स्वर्गं लोकं गच्छ, देवलोकं वा, ब्रह्मलोकं वा, क्षत्रलोकं वा, विरोचमानस्तिष्ठ, विरोचमानामेहि योनिं प्रविश ।

(४) नाहं योनिं प्रवेक्ष्यामि भूतोत्तमाया ब्रह्मणो दुहितुःसंरागवस्त्राया जायते म्रियते संधीयते च ।

(५) रात्रिस्तु मा पुनातु रात्रिः खमेतत् पुष्पान्तं यत्पुराणमाकाशं तत्र मे स्थानं कुरु अपुनर्भवाय अपुनर्जन्मने; एतावदेव रात्रौ रात्रेर्व्रतं च रात्रेर्व्रतं च ॥ ८ ॥ pp. 203-210, Tirupati, 1964.

Are there any other references to the *Rātri-Devī* of the *Sāma-vidhāna* and Her worship? In the *Khilas* of the *Rgveda*, there is one

going with *Ṛv* X. 127, the *Rātri-sūkta*. Verse 3 here opens with the words, 'Rātrim Prapadye', but what follows is different from the Purāṇic or Tantrik hymn. It refers to and includes the two Mantras which we usually recite before Durgā, 'Jātavedase sunavāma' and 'Tām agni-varṇām'. The *Khila* ends with verse 13, a *phalaśruti* in which it is called *Durgāstava*. There is a further portion numbered 14 ff. of which the opening verse refers to the Rātri of the *Sāma-vidhāna* and the high purpose of the adoration of Rātri mentioned there, namely *Apunarjanma*.

रात्रिसूक्तं जपेन्नित्यं तत्कालमुपपद्यते ।

न यौनि पुनरायाति सर्वपापैः प्रमुच्यते ॥

In the subsequent verses, there is some repetition of the material of the former part of the *khila* on the mode of the worship and its fruits.

Now we shall see what the *Ṛgvidhāna*, a text ascribed to Śaunaka again, has to say about the use of *Ṛv*. X. 127, the *Rātri Sūkta*. Although this on the Night, the one on Frogs etc. are *Sūktas* called *Pratyakṣokti*¹, description on Nature, according to tradition as well as modern scholars like Gonda, these were really 'charms' and used as such. The *Ṛgvidhāna* has only a couple of lines on the *Rātri Sūkta*, *Ṛv*. X. 127, which say that the *Sūkta* is to be repeated three times every night for warding off the troubles from evil spirits, thieves and wild beasts, all of whom are active in the nights (śl. 168).

रात्रिसूक्तं जपेद् रात्रौ त्रिवारंस्तु दिने दिने ।

भूतप्रेतादिचौरादिव्याघ्रादीनां च नाशनम् ॥

As I have noted elsewhere², the *Ṛgvidhāna* has shorter and longer versions and even the latter does not contain anything more or any reference to the Rātri worship of the *Sāma-vidhāna*. The *Ṛgvidhāna* in the *Viṣṇudharmottara Purāṇa* (II. 124, 135) summarises the single verse in the *Ṛgvidhāna* text in one line.

रात्रिसूक्तं जपन् रात्रौ रात्रिक्षेमी भवेन्नरः ।

1. See Sāyana on the *Sāma-vidhāna* text under discussion.

2. New Catalogus Catalogorum, Vol. III. pp. 7-8.

But in the first half of the verse the *V. Dh.* refers to *Rātri*³ and says that its japa during nights is for *avoiding re-birth* न योनौ जायते विद्वान् जपन् रात्रीति रात्रिषु, thus showing its knowledge of the *Sāma-vidhāna*.

In the manuscripts, the *Rātri-sūkta*, *Rv.* X. 127, is found along with the *Khila* and the verse in the latter referring to *Apunarjanma* quoted above. In a ms. of the *Rātri Sūkta* (*Rv.* X. 127) in the *Sarasvati Mahal*, *Tanjavur* (TD. 329), *Rv.* IX. 127 and the *Khila* are given and then in the *Notes* of the Editor, the *Viniyoga* or use is given in 8 verses ending with the one on *Apunarjanma* quoted above. But in these verses stated as taken from the *Rgvidhāna* of Śaunaka, evidently in a longer version, there are 5 new lines which say that the repetition of the *Sūkta* should be done for three years, then the Goddess *Rātri* becomes propitious and inclined to bless and when she appears, the aspirant should submit his request and she informs him of the year, season, day and moment when he would depart.

रात्रिं प्रपद्येन्मनसा शुचिः पर्णव्रतो निशि ।
यः कामयेत न पुनर्जायियमिति योनिषु ॥
सहस्रकृत्वो मनसा जपेद् रात्रीति रात्रिषु ।
अथास्य वरदा देवी रात्रिर्भवति शर्वरी ।
विज्ञापयीत तां देवीं वरदां स्वयमागताम् ।
संवत्सरे ऋतौ मासि दिवसेऽस्मिन् क्षणेऽपि वा ॥
प्रयाणकालो भविता तव वत्सेति वत्सला ।
रात्रिसूक्तं जपन्नेव तं कालं प्रतिपद्यते ॥
न योनिं पुनरायाति सर्वपापैः प्रमुच्यते ॥

3. 'Japan Rātrīti'; it is not clear from this whether *Rv.* X. 127 is meant but as this chapter is on *Rgvidhāna*, *Rv.* X. 127 must be the Mantra meant.

In the later literature on Devī-worship, I have so far found only a solitary reference to the worship of the Rātri of the *Sāma-vidhāna*. Appayya Dikṣita, himself a *Sāmavedin*, mentions in verse 17 of his *Durgā-candrakalā-stuti* the form and purpose of the Deity and her worship as given in the *Sāmavidhāna* :

रात्रिं प्रपद्य इयि मन्त्रविदः प्रपन्ना—

तुद्वोद्ध्य मृत्यवधिमन्यफलः प्रलोभ्य ।

बुद्ध्वा च तद्विमुखतां प्रतनं नयन्ती—

माकाशमादिजननीं जगतां भजे ताम् ॥

PŪRVA MĪMĀNSĀ AND PURĀṆIC INTERPRETATION*

Nibandhas on Dharmasāstras written by Devanna Bhaṭṭa Nilakaṇṭha and others like Kamalākar Bhatta, the author of Nirṇaya Sindhu, came to codify the original Smṛtis and decide their purport. Wherever there are contradictions in them these authors resort to Pūrvamīmāṃsā rules of interpretation for decisions. This aspect may be seen profusely in Nirṇaya Sindhu. Here the word Smṛti is not restricted to the 36 Smṛtis beginning with Manu referred to in the Yājñavalkya Smṛti. Purāṇas, Mahābharata, Śiva Rahasya, Rāmāyaṇa and other works of great men, who have seen the Vedas and poured out in their own words the content of the Vedas mature in their minds, are Smṛtis. Śrī Śaṅkarācārya says that the śloka he quotes in 1.3.24. viz., अथ सत्यवतः कायात् is a Smṛti called Mahābhārata. He quotes the śloka तेषां ये यानि रूपाणि etc. in Viṣṇu Purāṇa 1.5.62 when he interprets the Sūtra word स्मृतेश्च. Amalānanda the famous author of Kalpataru accepts the words of Kālidāsa as Smṛti (Comm. on Sūtra 3.1.8). Even Bādarāyaṇa the author of Brahmasūtras refers the Sāṅkhya Śāstra as a Smṛti of Kapila (2.1.1). So we need not make a difference between Smṛti and a Purāṇa as Purāṇas also are Smṛtis and hence they deserve to be interpreted according to Mīmāṃsā Nyāyas.

Rāmānujācārya's view that all Purāṇas are to be interpreted according to Viṣṇu Purāṇa, not only ignores Mīmāṃsā Nyāyas but also his own Siddhānta that the two Mīmāṃsā (Pūrvā and Uttara) make a united Śāstra to be studied by all who have studied the Vedas. Bādarāyaṇa's references to Pūrvā Mīmāṃsā in his Brahmasūtras would be irrelevant in the view of Rāmānuja.

As Mīmāṃsā is as old as Purāṇas there is no surprise in finding Mīmāṃsā rules applied in Purāṇas. There were other works in Mīmāṃsā before Jaimini like Kāsakṛtsna etc. We can quote some ślokas from Smṛtis giving the Siddhāntas of P. Mīmāṃsā.

* A note on the article written by S. G. Moghe published in Purāṇa, Vol. XIX, No. 2 (July, 1977), pp. 283 ff.

- (१) काम्ये प्रतिनिधिर्नास्ति नित्ये नैमित्तिके हि सः
- (२) न च प्रतिनिधिर्मन्त्रस्वामिदैवाग्निकर्मसु
- (३) स देशकालयोर्नास्ति etc (स्मृतिमुक्ताफले p. 361)
- (४) संस्काराणामयोग्योऽपि मुख्य एव हि गृह्यते ।
न हि संस्कारयोग्योऽन्यो गृह्यते प्रतिरूपतः ।
कार्यनिवृत्तिपर्यन्तं मुख्यद्रव्यस्य संभवे etc.
- (५) नापि प्रतिनिधावन्यं निषिद्धं वस्तु कुत्रचित्

Of these (2) is discussed in 6.3.5. (पूर्वमीमांसा)

(5) in 6.3.6

(4) in 6.3.19

(1) in 6.3.2

The writer of the article refers to ऋतुलिङ्गन्याय. This is only an example. It is not discussed as Nyāya anywhere in Pūrva Mīmāṃsā. Kumārila gives these ślokas of Viṣṇu Purāṇa to show that the Smṛtis though different in different yugas do not change in respect of their contents like the peculiar features of seasons in different years. Mr. Moghe has given some Nyāyas given in Nibandhas. He can give many more instances.

—S. Subrahmanya Shastri

BOOKS RECEIVED WITH BRIEF NOTES ON THEIR
CONTENTS

(Continued from last issue)

IV. From Institut Français d' Indologie, Pondichéry (Publisher) :—

1. RAURAVĀGAMA. Edition critique par N. R. Bhatt. Publications de l' Institut Français d' Indologie :

No 18- vol. I, Pondichéry, 1961—pp. XVIII, 223

No 18-2 vol. II, Pondichéry, 1972—pp. XXXIV, 238

The *first volume* contains an Introduction by Jean Filliozat, "Les āgama civaïtes", the list of MSS of Rauravāgama used for the present edition, a table of the Āgama-s and Upāgama-s followed by Notes, the critical text of the Vidyāpāda, paṭala-s 1-4 and Kriyāpāda, paṭala-s 1-26 with Tables and two Appendices, the first containing paṭala-s 4 (from v.42) to 10 of the Vidyāpāda, the second one the Sūryapūjā. The volume ends with a Bibliography, Addenda et Errata, Table of plates (13 in all) and of contents.

The *second volume* contains a Preface in French, the list of MSS of the Rauravāgama used for the present edition and an Introduction in Sanskrit. The Kriyāpāda is then continued from paṭala 27 to 46 i.e. upto the end. A 'pañcasādākyavidhi' is given in Appendix. The book ends with a Bibliography, a Table of plates (42 in all) and of contents. The last two pages, pasted separately to the volume, contain the 'Errata'.

2. MAYAMATA, traité sanskrit d' Architecture. Edition Critique, Traduction et Notes par Bruno Dagens. Publications de l' Institut Français d' Indologie :

No 40-1 Première Partie, ch. I—XXV, Pondichéry, 1970—pp. 732

No 40-2 Deuxième Partie, ch. XXVI—XXXVI et Index-Glossaire general, Pondichéry, 1976—pp. XIX, 580.

The *first part* contains an Introduction, the list of the editions and MSS used to establish the text of ch. I to XXV and the critical edition of those very chapters, their translation into French with Notes, an Appendix containing further notes on

the designs 16 to 18 (located at the end of the book), a Bibliography, an Index-glossary, a 'conspectus metrorum', a list of the designs (32 in all), a Table of contents and the designs.

The *second part* contains an Introduction, the editions and MSS used to establish the text of ch. XXVI to XXXVI and then the critical edition of the ch. XXVI to XXXVI with French translation and Notes, an Appendix where another chapter with Sanskrit text and French translation and Notes is given on 'where and when to establish a well', a Bibliography, Errata to volume I, an Analytic Table of both the parts of the Mayamata, a general glossary-index, a Table of the designs (14 in all), Table of contents of vol. II and the designs.

3. UN TEXTE TAMOUL DE DEVOTION VISHNOUITE—LE TIRUPPĀVAI D'ĀṆṬĀL par Jean Filliozat. Publications de l' Institut Français d' Indologie, No 45, Pondichéry, 1972 (Depositaire : Adrien Maisonneuve)—pp. XXVII, 120 and 35 inset-plates.

The book has an Introduction and a Bibliography, the original text in Tamil, its French translation facing the text and its Notes (gathered after the text), then the Tiruppavai Sanskr̥tānuvākhyānam by Śrīraṅgarāmānujasvāmi with text, transliterated into Roman script and translation into French at the end of it, followed by the Śrīvr̥tam (Tiruppāvai) in Sanskrit, transliterated into Roman script and translated into French after the original text. The volume ends with an Index, the Iconography, a list of plates (35 in all), the plates themselves and the Table of contents.

4. RAGHAVAYĀDAVĪYA par Veṅkaṭādhvarin. Texte sanskrit édité par M. S. Narasimhacharya. Etude et Traduction par Marie-Claude Porcher. Publications de l' Institute Français d' Indologie, No. 46, Pondichéry, 1972, pagg. 130.

The text is an 'anuloma-pratiloma-kāvya' i. e. a poem whose śloka-s can be read from left to right and from right to left giving origin to two different meanings. The book is divided into two parts: the first, written in Devanāgarī, contains an Introduction (उपोद्घातः), the MSS used in preparing the edition and then the Sanskrit text with the commentary of Veṅkaṭācārya. The text contains 30 ślokas. Each one of them is first read and interpreted in its normal way and then it is read and interpreted in its reverse way. The second part, written in

Roman script, contains an introductory study, the translation of the text and the notes. For clarity's sake the two versions have been put one facing the other on the opposite page, while Veṅkaṭācārya's commentary (avātārikā) has been situated immediately before the translated text. Porcher's notes and commentaries are gathered together at the end of the translation. There are then a Bibliography and the Table of contents.

5. UN POEME SATIRIQUE SANSKRIT—LA VIŚVAGUNĀ-DARŚANACAMPŪ DE VEṅKAṬĀDHVARIN—Introduction, Traduction et Notes par Marie-Claude Porcher, Publications de l'Institut Français d'Indologie, No 48, Pondichéry, 1972 (Depositaire : Adrien Maisonneuve)—pp. 232.

pp. 1-38 constitute the Introduction

pp. 39-157 are the translation into French of the Sanskrit text

pp. 159-219 contain the Notes

The book ends with an Index, a list of the quoted works and the Table of contents.

6. LA HĀRĪTASAMHITĀ. Texte Medical Sanskrit avec un Index de Nomenclature Āyurvedique par Alix Raison. Publications de l'Institut Français d'Indologie, No. 52, Pondichéry, 1974—pp. XLVI, 396.

The Introduction is followed by the Sanskrit text in Devanāgarī with French translation facing it and by an Appendix containing 19 śloka-s available in one MS only. The pages 209-278 contain the Notes, while the pages 279-386 give a list of the āyurvedic names in the Hārītasamhitā with a French translation and the exact reference where it can be found in the text. The book ends with an index of Latin names of the medicines referred to in the text and their Sanskrit correspondent and with the Table of contents.

7. LA JOYAU DU ŚIVA-YOGA—ŚIVAYOGARATNA de Jñānaprakāśa—Edition, traduction et notes par Tara Michael. Publication de l'Institut Français d'Indologie, No. 53, Pondichéry, 1975—pp. 71

The book, after the Introduction, contains the French translation of both the parts of the Śivayogaratra, i. e. the one in verses and the one in prose. The critical edition of the Sanskrit text is then given, here also both in its verse-portion and in its prose-portion. At the end there are six tables illustrating some schemes available in the text and the Table of contents.

8. **MATAṄGA PĀRAMEŚVARĀGAMA** (Vidyāpāda)—Avec le Commentaire de Bhaṭṭa Rāmakaṇṭha—Edition critique par N. R. Bhatt. Publications de l' Institut Français d' Indologie, No. 56, Pondichéry, 1977—pp. LVIII, 711.

In the beginning of the volume an Introduction in French and the Manuscripts used for this edition, then an उपोद्घातः in Sanskrit and an एतद्ग्रन्थसंपादनोपयुक्तमातृकासूची—

pp. 1—578 contain the critical text of the 26 paṭala-s of the Vidyāpāda of the Mataṅgapārameśvarāgama with the commentary of Bhaṭṭa Rāmakaṇṭha.

pp. 579-630 contain the अनुबन्धः of paṭala-s 10 to 18

pp. 631-673 have the श्लोकार्थानुक्रमणिका

pp. 674-683 मतङ्गवृत्तावुदाहृतश्लोकार्थानामनुक्रमणिका

pp. 684-686 the अनुबन्धोदाहृतश्लोकार्थानुक्रमणिका

the मतङ्गवृत्तावुदाहृतग्रन्थकर्तृसूची

the अनुबन्धोदाहृतग्रन्थसूची

pp. 687-690—अयुक्तग्रन्थसूचिः

pp. 691-711—विषयानुक्रमणिका

At the end a शुद्धाशुद्धसूचिका

9. **MAHĀBHĀŚYA PRADĪPA VYĀKHYĀNĀNI**—Commaintaires sur le Mahābhāśya de Patañjali et le Pradīpa de Kaiyata. Edition par M. S. Narasimhacharya. Ouvrage publié avec l'aide de l' Unesco sur la recommandation du Conseil international de la Philosophie et des Sciences Humaines. Publications de l' Institute Français d' Indologie :

No 51,2—Pondichéry, 1975—pp.367

No. 51,3—Pondichéry, 1976—pp. 315

These are the parts 2 and 3 of the work and contain Adhyāya 1 pāda 1 Āhnika 5-7 and Āhnika 8-9 respectively. With them therefore the first pāda is concluded. The text, which is a critical edition of the commentaries on the Mahābhāśya of Patañjali and the Pradīpa of Kaiyata, is in both volumes followed by a list of MSS used in preparing this edition. The second part is concluded with a प्रथमाध्यायप्रथमपादविषयसूचिका and a Table of contents while the third one has a प्रथमाध्यायप्रथमपादव्याख्याननिर्दिष्टसूत्राणाम-काराद्यनुक्रमणिका and the Table of contents.

—Giorgio Bonazzoli

ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(January-June, 1978)

Purāṇa Work

Varāha-Purāṇa Work

As has been mentioned in the previous review of the Activities of the Purāṇa Deptt, the whole of the Varāha Purāṇa text has been constituted on the basis of some 20 Mss. collated. Now the critical apparatus of the constituted text is being prepared. Out of the 217 Adhs of the Varāha Purāṇa (Veṅk. edn.) the critical apparatus of more than 180 Adhs. has been already prepared. Besides, various appendices which are to be added have also been prepared tentatively. Some portion of the constituted text has been translated both in English and Hindi.

Purāṇa Pāṭha and Pravacana

As is customary the following Purāṇa-s were recited in accordance with the fixed schedule :

1. The Śiva Mahāpurāṇa was recited in the Śiva temple of the Kashirāj Dharmasālā, Rāmnagar at the bank of the Gaṅgā by Pt. Tārāśaṅkar Paṇḍey from February 25th to March 7th, 1978.

2. The Vālmiki Rāmāyaṇa was recited at Janakpur during the spring Navarātri. Discourses on it were given by Rāmanugrah Sharma.

Veda Pārāyaṇa

The Pārāyaṇa (recitation of the complete text with Aṅgas) from memory of the Kṛṣṇa Yajurveda was arranged in the Vyāseśvara temple of Rāmnagar Fort from Māgha Śukla Pratipad upto Māgha Pūrṇimā (i. e. from February 8th to February 22nd, 1978). The Pārāyaṇa-kārtā was Śrī Vireśvar Draviḍa and the Śrotā was Śrī Rāmacandra Ghaṇapāthi. At the conclusion of the Pārāyaṇa the usual dakṣiṇā of Rs. 1001 was given to the Pārāyaṇa-kārtā and a dakṣiṇā of Rs. 101 was given to the Śrotā.

Visitors to the Purāṇa Department

1. Dr. Diana L. Eck—Deptt. of Sanskrit and Indian Studies—Harward University, Cambridge, Mass. (U. S. A.)—on 18.1.1978.

सर्वभारतीय काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून, १९७८)

पुराणसंबन्धीनि कार्याणि वराहपुराणकार्यम्

यथा पूर्वकार्यविवरणे सूचितं वराहपुराणस्य पाठनिर्धारणकार्यं संपन्नं जातम् । इदं पाठनिर्धारणं संवादितानां विशतिहस्तलेखानामाधारेण जातम् । संप्रति पाठसमीक्षोपकरणस्य निर्माणं क्रियमाणं वर्तते । मुद्रिते वेङ्कटेश्वर-संस्करणे वराहपुराणे २१७ अध्यायाः सन्ति । एषु १८० अध्यायानां पाठसमीक्षोपकरणं संपन्नं जातम् । बहूनां परिशिष्टानामपि प्राथमिकदृष्ट्या निर्माणकार्यं संपन्नम् । इमानि परिशिष्टानि वराहपुराणस्य समीक्षितसंस्करणे समाविष्टानि भविष्यन्ति । निर्धारितपाठस्य केषाञ्चिदंशानाम् आङ्ग्लभाषायां हिन्दीभाषायां च अनुवादोऽपि कृतो वर्तते ।

पुराणपाठः प्रवचनं च

पूर्ववदधोनिर्दिष्टानां पुराणानां पाठः प्रवचनं च जातम्—

१. रामनगरे गङ्गातटे अवस्थिते काशिराजधर्मशालायाः शिवमन्दिरे शिवमहापुराणस्य पारायणं पण्डित ताराशंकरपाण्डेयमहोदयेन कृतम् । इदं पारायणं २५ फरवरी १९७८ दिनाङ्कमारभ्य ७ मार्च १९७८ दिनाङ्कं यावज्जातम् ।

२. रामनगरस्थे जनकपुरमन्दिरे चैत्रशुक्लनवरात्रे वाल्मीकि-रामायणस्य पारायणं तत्संबन्धे प्रवचनं च जातम् । प्रवचनं पण्डितरामानुग्रह-शर्मणा कृतम् ।

वेदपारायणम्

अङ्ग्रेःसह सम्पूर्णस्य कृष्णयजुर्वेदस्य स्मृत्याधारेण पारायणं रामनगर-दुर्गस्थे व्यासेश्वरमन्दिरे माघशुक्लप्रतिपत्तिथिमारभ्य पूर्णिमापर्यन्तं (८ फरवरी १९७८ दिनाङ्कमारभ्य २२ फरवरी १९७८ दिनाङ्कं यावत्) आयोजित-मासीत् । श्रीवीरेश्वरद्राविडमहोदयेन पारायणं कृतम् । श्रीरामचन्द्रघनपाठी-महोदयः श्रोता आसीत् । पारायणसमाप्तौ यथापूर्वं पारायणकर्त्रे १००१) रुप्यकाणां दक्षिणा श्रोतृमहोदयाय च १०१) रुप्यकारणं दक्षिणा दापिता ।

पुराणविभागे आगताः विद्वांसः

१. डा० डियाना एल० एक—अमेरिकादेशस्य हारवर्ड विश्व-विद्यालयस्य संस्कृतभारतीयविद्याविभागस्य प्राध्यापिकाः— १८.१.७८ दिनाङ्के ।

2. Dr. Dorothy Austin—Harward Divinity School, Cambridge, Mass. (U. S. A.)—on 18.1.78.

3. Mr. Kanwal Singh and G. D. Sharma, President and Secretary of the Dharma Trust, Janmu and Kashmir State. “We felt extremely happy to find that All-India Kashiraj Trust is doing very useful work. We wish the Institute every success. We should like to congratulate His Highness Kashi Naresh on setting up this Institute of great importance.”—on 25.1.1978.

4. Mr. K. S. Murty—Vice Chancellor S. V. University, Tirupati. He wrote, “It was a pleasure to visit the Purāṇa Deptt. of the Kashi Raj Trust and know something about the work being done. The Puranas amplify and interpret the Vedas, and through history and myth bring home the great spiritual truths to the multitude. The Maharajah Sahab deserves the gratitude for having sponsored this work. I congratulate Shri Gupta and associates for what they have achieved.”—on 8.3.1978

5. Śrī P. Sabhanayagam—Education Secretary, Govt. of India, New Delhi—on 21.5.1978.

6. Mr. S. M. Pandita, Joint Secretary, Ministry of Education, Govt. of India, New Delhi. “An Institute devoted to a great and difficult task, approached with erudition, hard work and good methodology.”—on 21.5.1978.

7. Mr. Salvatore Corsini, Consul General of Italy—on 8.6.1978.

8. Dr. L. Sternbach, Secretary General of the International Association of Sanskrit Studies and member of the Editorial Board of the Purāṇa project of the Trust. “I was, as each time before, greatly impressed by the excellent work done and do hope that after the Varāha-purāṇa is published, the work on the Garuḍa-purāṇa will be speedily started and accomplished with the same skill and scholarly knowledge, as the Vāmana and the Kūrma-purāṇas”—on 8.6.1978.

२. डा० डोरोथी आस्टिन—अमेरिकादेशस्य हार्वर्ड डिविनीटी विद्यालयस्य प्राध्यापिका—१८.१.७८ दिनाङ्के ।
३. जम्मूकाश्मीरधर्मार्थं न्यासस्य अध्यक्षः श्रीकँवलसिंहः तथा अस्य न्यासस्य सचिवः श्री जी० डी० शर्मा—ताभ्यां सम्मति—पुस्तिकायां लिखितं—आवाम् इदं दृष्ट्वा यत् सर्वभारतीय—काशिराजन्यासोऽतीवोपयोगि कार्यं करोति सुतरां प्रमुदितौ । अस्य संस्थानस्य आवां साफल्यकामिनौ । आवाम् तत्र भवद्भ्यः काशिनरेशेभ्यः अस्य संस्थानस्य संस्थापनार्थं धन्यवादान् वितरावः ।
४. डा० के० एस० मूर्तिः—तिरुपतिनगरस्थस्य श्रीवेङ्कटेश्वरविश्व-विद्यालयस्य कुलपतिः—काशिराजन्यासस्य पुराणविभागस्याव-लोकनम् अत्रत्यकार्यजातेन परिचयश्चातीव प्रमोदकरः । पुराणानि वेदोपवृंहकाणि व्याख्यापकानि च । इतिहासाख्यानानां माध्यमेन सर्वजनेभ्यस्तानि सत्यस्योपदेशं कुर्वन्ति । एतादृशकार्यस्य स्थापनार्थं महाराजान् काशिनरेशान् प्रति कृतज्ञतां ख्यापयामि । श्रीगुप्तमहोदयेभ्यस्तत्सहयोगिभ्यश्च संपादितकार्यार्थं धन्यवादा-ख्यापनं च करोमि—८.३.७८ दिनाङ्के ।
५. श्री पी० सभानायकम् महोदयः—भारतशासनस्य शिक्षासचिवः २१.५.७८ दिनाङ्के ।
६. श्री एस० एम० पण्डितमहोदयः—भारतशासनस्य शिक्षासह-सचिवः—एष महाभागो लिखति—इदं संस्थानं महतो दुष्करस्य च कार्यस्य संपादने संलग्नं वर्तते । अस्मिन् कार्ये पाण्डित्यपूर्णा, कठिनश्रमसाध्या, सैद्धान्तिकी प्रक्रिया समाहिता वर्तते । २१.५.७८ दिनाङ्के ।
७. इटलीदेशस्य कानसूल जेनरल श्री साल्वातोरे कोसिनो महोदयः—८.६.७८ दिनाङ्के ।
८. डा० एल० स्टर्नवाखमहोदयः—संस्कृतअध्ययनस्य अन्तरराष्ट्रीय-संगठनस्य महामन्त्री, न्यासस्य पुराणसमितेः सदस्यश्च । एष महाभागो लिखति—अहम् यथा पूर्वं प्रत्येकवारमासीत् सम्प्रति अपि सम्पाद्यमानेन अतिशोभनेन कार्येण प्रभावितोऽस्मि । आशासे च यत् वराहपुराणानन्तरं गरुडपुराणकार्यम् अपि वामनपुराणवत् कूर्मपुराणवत् नैपुण्येन अतिशोघ्रतया प्रारब्धं भविष्यति समाप्तिं च गमिष्यति । ८.६.७८ दिनाङ्के ।

**Sri Anand Swarup Gupta invited to deliver
Extension Lectures**

Shri Anand Swarup Gupta, Purāṇa Deptt., delivered two extension lectures in the Ganga Nath Jha Kendriya Sanskrit Vidyapeeth, Allahabad, on May 2 and 3 on textual criticism. In the first lecture he gave an exposition of the textual criticism in Sanskrit scholia and in the second lecture the important principles of editing Sanskrit manuscripts were discussed in detail.—(*Northern India Patrika*, May 4, 1978, City Edition).

**ACTIVITIES OF THE SISTER TRUSTS
MAHĀRĀJ BANARAS VIDYĀMANDIR TRUST**

Maṅgalotsava

This year the Maṅgalotsava was celebrated by the Mahārāj Banaras Vidyāmandir Trust under the Patronage of Mahārāj Dr. Vibhūti Narain Singh in the Rāmnaṅgar Fort. In all the three days a programme of vocal and instrumental music was gone through, which was organized by the students and the staff of the Music College, B. H. U. The programmes were interesting.

Museum

The Museum run by the Mahārāj Banaras Vidyāmandir Trust and located in the Rāmnaṅgar Fort constitutes one of the main attractions of a large number of tourists, both Indians and foreign. The arms-section and the numerous ivory-works attract most the attention of the visitors. Among the important visitors of the Museum mention may be made of Mrs. Vinay Bharat Kam who on January 30th, 1978 expressed her admiration in the visitors-book, "I enjoyed very much to see the ancient collection of various items".

Dhrupad Melā

As in the last four years a Dhrupad Melā was organised with the financial help of this trust from March 5th to March 7th, 1978 at Tulsīghāṭ. The Dhrupad singers contributed to the Melā a great success. A good deal of people, among which several students from different countries, attended with interest at the three-nights long Melā. The entrance was free.

MAHĀRĀJA UEDIT NARAIN SINGH MĀNĀSA PRACĀRA NIDHI

The navāhna pārāyaṇa of the Rāma-carita of Tulsīdās was organised under the auspices of this Trust at Chakiā (Distt.

श्री आनन्दस्वरूपगुप्तमहोदयो विशिष्टव्याख्यानार्थभाहूतः

पुराणविभागस्य उपनिदेशकः श्रीआनन्दस्वरूपगुप्तमहोदयः प्रयागस्थे गङ्गानाथभा शोधसंस्थाने २, ३ मई १९७८ दिनाङ्कयोः पाठसंशोधनविषये द्वे व्याख्याने प्रदत्तवान् । प्रथमे भाषणे सः संस्कृत पाठसमीक्षासिद्धान्तस्य परिचयः प्रदत्तवान् द्वितीयभाषणे च संस्कृतहस्तलेखानां सम्पादनस्य प्रमुखसिद्धान्तानां विवेचनं कृतवान् (नार्दन इण्डिया पत्रिकाया मई ४, १९७८ अंकस्य वर्णनम्) ।

सहयोगिन्यासानां कार्यविवरणम्

महाराज बनारस विद्यामन्दिर न्यासः

मङ्गलोत्सवः

अस्मिन् वर्षे रामनगरदुर्गे तत्रभवतां काशिनरेशानां डा० विभूति-नारायणसिंहमहोदयानां सांनिध्ये महाराज बनारस विद्यामन्दिर न्यासेन मङ्गलोत्सवस्यायोजनं कृतमासीत् । दिवसत्रयात्मकेऽस्मिन् वाद्यसंगीतस्य कण्ठसंगीतस्य च कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीतमहाविद्यालयस्य छात्रा अध्यापकाश्च सम्मिलिता बभूवुः । कार्यक्रमोऽतीवरोचक आसीत् ।

संग्रहालयः

महाराज बनारस विद्यामन्दिर न्यासेन संचालितः दुर्गे अवस्थितः संग्रहालयः बहूनां भारतीयानां वैदेशिकानां च पर्यटकानां कृते महान् आकर्षको वर्तते । संग्रहालयस्य शस्त्रप्रभागः हस्तिदन्तकलानिर्मितवस्तुविभागश्च पर्यटकानां कृते विशेषरूपेण आकर्षकौ स्तः । दर्शकेषु श्रीमती विनय भरतरामः लिखति—विविध प्राचीनवस्तूनां संग्रहं दष्ट्वा मुदिताऽहम् । (३० जनवरी १९७८ दिनाङ्के) ।

ध्रुपद मेला

विगते चतुर्षु वर्षेषु इव अस्मिन् वर्षेऽपि अस्य न्यासस्यार्थिकसहयोगेन ५-७ मार्च १९७८ दिनाङ्केषु तुलसीघट्टे ध्रुपदमेलाया आयोजनं संपन्नम् । ध्रुपदगायकैः मेलाऽतीव सफलतां नीता तिसृषु रात्रिषु संपद्यमानायां मेलायां बहवो जना येषु बहवो विदेशीदाश्च्छात्रा अपि आसन् सम्मिलिता बभूवुः । मेलाप्रवेशो निःशुल्कमासीत् :—

महाराज उदितनारायण सिंह मानस प्रचार निधिः

अस्य न्यासस्य तत्त्वावधाने वाराणसोजनपदस्य चकिया नगरस्थे कालीमन्दिरे वैशाखशुक्ल नवरात्रे (मई ९-१७, १९७८ दिनाङ्केषु) प्रत्यहं

Vārāṇasī), from May 9th to May 17th, 1978 (Vaiśākha, Śukla 1-9). For all the nine days the Kathā of the Rāma-carita Mānasa was narrated in the Kālī temple of Chakiā, by Pt. Paramesvara Datta Sukla from May 9th to May 13 and from Pt. Sant Choṭeji, the well-known authority on Rāmacarita manasa, from May 14th to May 17th, 1978. Mahārāja Dr. Vibhūti Narain Singh attended the Kathā daily during these nine days.

Essay Competition

As usually an Essay Competition was held for Graduate and Post-Graduate students under the auspices of Mahārāja Udit Narain Singh Mānasa Pracāra Nidhi. The Subject for the Essay this year was राम चरित मानस में मेरा प्रिय प्रसंग. 8 students prepared their Essay and submitted it in the prescribed time. The essays are still under the examination of the competent judges.

MAHĀRĀJ KĀSHIRĀJ DHARMAKĀRYA NIDHI

1. Mahārāṇī Rāmaratna Kumwari Saṅskrit Pāṭhaśālā, Fort, Rāmnagar

This Pāṭhaśālā was established in 1923 to impart Sanskrit education in the traditional way. It prepares students for the Sanskrit examinations up to the Uttara Madhyamā of the Sampūrṇānanda Viśvavidyālaya, Vārāṇasī. The examination result of the Pāṭhaśālā has always been good.

2. Mahārāj Balvant Sing Degree College, Gaṅgāpur

This College is affiliated to the Gorakhpur University and imparts education in Arts subjects. It has been recognized by the U. P. Government. This year the total of the students was above hundred.

3. Rājā Manasā Rāma Law College, Rājātālāb

This College was established in Nov. 1973 at Rājātālāb as a part of the Mahārāj Balvant Singh College in the form of its Law Department. It is imparting education in Law with a view to prepare lawyers who can legally serve the needy with a sense of service.

“Hindutva” Magazine

The Mahārāj Kāshirāj Dharmakārya Nidhi gives financial assistance annually to Viśva Hindu Dharma Sammelan towards the publication of the Magazine “Hindutva” whose object is to disseminate Hindu Culture. The Magazine is in its ninth year and gets more and more encouragement from all over the world.

संतछोटेजी महाराज महोदयेन तथा पण्डितपरमेश्वरदत्तशुक्लमहोदयेन प्रवचनं कृतम् । नवसु दिवसेषु काशिनरेशा महाराज डा० विभूति नारायणसिंहमहोदया कथासमये उपस्थिता आसन् ।

निबन्धप्रतियोगिता

महाराज उदिनारायणसिंह मानस प्रचारनिधेः तत्त्वावधाने पूर्ववत् स्नातकछात्राणां स्नातकोत्तर छात्राणां च कृते निबन्धप्रतियोगिताया आयोजनमासीत् । अस्मिन् वर्षे निबन्धस्य विषयः—रामचरित मानस में मेरा प्रिय प्रसंग—आसीत् । अष्टौ छात्राः निबन्धप्रतियोगितायां सम्मिलिता आसन् । निबन्धानां परीक्षणं क्रियमाणं वर्तते ।

महाराज काशिराज धर्मकार्यनिधिः

१. महारानी रामरत्न कुँवरि संस्कृतपाठशाला

१९२३ वर्षे संस्कृतशिक्षाप्रदानार्थं संस्थापितेषा पाठशाला संपूर्णानन्द-संस्कृतविश्वविद्यालयस्य उत्तरमध्यमाकक्षापर्यन्तं शिक्षाप्रदानं करोति । पाठशालायाः परीक्षाफलं सदैव उत्तमं भवति ।

२. महाराज बलवन्तसिंह महाविद्यालय, गङ्गापुर

एष महाविद्यालयः गोरखपुरविश्वविद्यालयेन सह संबद्धः उत्तर प्रदेश शासनेन च मान्यताप्राप्तः । अत्र कलाविभागेषु शिक्षणं भवति । शताधिक-छात्रा अस्मिन्वर्षे परीक्षायां प्रविष्टाः ।

३. राजा मनसाराम विधि महाविद्यालय, राजातालाब

नवम्बर १९७३ वर्षे स्थापितः एष महाविद्यालयः महाराजबलवन्तसिंह महाविद्यालयस्य प्रभागरूपेण कार्यं करोति । अस्य विद्यालयस्य उद्देश्यं प्रार्थिजनेभ्यः सेवाभावनया विधिसेवाप्रदानार्थं विधिविदां निर्माणमस्ति ।

'हिन्दुत्व' पत्रिका

महाराज काशिराज धर्म कार्यनिधिः हिन्दुत्वपत्रिकायाः प्रकाशनार्थं विश्वहिन्दुधर्मसम्मेलनाय आर्थिकीं सहायतां प्रदाति । पत्रिकाया उद्देश्यं हिन्दुधर्मस्य प्रसारो वर्तते । पत्रिका संप्रति नवमे वर्षे प्रचलति । अस्य कृते विश्वस्य सम्पूर्णभागेभ्यः सहयोगः प्राप्यते ।

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TO
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PREPARED

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Purāṇa Department

ALL-INDIA KASHIRAJ TRUST



ALL-INDIA KASHIRAJ TRUST
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Vāyu Purāṇa refers to this instrument.¹ According to Nārada, it is an instrument used in the war between Bali and devas. It is mentioned that the divine Dundubhis were played at the time of Śuka's birth.²

5. Ghaṇṭā

A bell or a plate of iron or of alloy struck as a clock.³ Nārada states that it is held by Lord Śiva and is played in a temple.⁴

6. Kāhala

A large drum. Nārada makes a reference to its use at the time of Puruṣottama worship.⁵

7. Jharjhara

A sort of drum. Though it is not mentioned in the *Rgveda*, *Jātakas* or in the *Rāmāyaṇa*, the *Mahābhārata* and the *Vāyu Purāṇa* refer to it.⁶ Nārada makes a reference to its use at the time of Puruṣottama worship.⁷

8. Mṛdaṅga

A kind of drum or tabor. Pāṇini refers to it along with Paṇava.⁸ The *Jātakas* mention an instrument called Mūtiṅga which may be identified with Mṛdaṅga. The epics, *Arthaśāstra* and *Vāyu Purāṇa* refer to it.⁹ According to Nārada, it is played for pleasing the God.¹⁰

9. Murali

A flute. Murali may be identified with Vamśī and Veṇu.¹¹ Veṇu is referred to in the *Atharvaveda* as meaning a 'reed' of

1. Vā, 55.55; CHVP, p. 98.
2. N, I. 10.16; 58.30.
3. AD; MD.
4. N, I. 13.145; 91. 44, 89.
5. AD; N, II. 60.47.
6. AD; IC, 4. 451; JAOS, 13; Vā, 40. 24-25; CHVP, pp. 218, 98.
7. N, II. 60. 47.
8. AD; MD; IP, p. 168.
9. Vā, 45. 11-60; CHVP, pp. 98, 218, 296; Arth, 2. 27. p. 125; Brs, 43. 59.
10. N, I. 13. 146.
11. AD; MD; N, II. 59, 7; I, 80. 50; 49. 32.

bamboo. The *Jātakas* refer to it (Veṇu) as a popular wind instrument. The epics and the *Purāṇas* like *Vāyu* mention it (Veṇu).¹ According to the *Nāradya Purāṇa*, *Vamśī* is an instrument usually associated with Mukunda (Lord Kṛṣṇa). Nārada refers to the use of Veṇu at the time of Puruṣottama worship.²

10. Muraja

A kind of drum or tab or tambourine. According to Nārada, it is played for pleasing the God.³

11. Niśśāna

A kind of musical instrument. It is referred to by Nārada as played upon in dance (at the time of worship).⁴

12. Paṭaha

A kettle-drum or a war-drum. It is not referred to in the Vedic literature and the *Jātakas*, but is referred to in the epics. The *Vāyu Purāṇa* and *Bṛhat Saṃhitā* mention it.⁵ According to Nārada, it is played for pleasing the God and in dancing (at the time of worship).⁶

13. Śaṅkha

The conch-shell. It is referred to in the *Atharvaveda*⁷. The *Jātakas* mention it. According to the *Arthaśāstra* and epics, it is used in war. The *Vāyu Purāṇa* and *Bṛhat Saṃhitā* also refer to it⁸. In the *Nāradya*, it is associated with Lord Nārāyaṇa (Viṣṇu), Viṣṇudūtas, Sarasvatī and Nṛhari. It is used in giving a gift and at the time of worship and dance⁹.

14. Tūrya

A kind of musical instrument¹⁰. It may be the same as 'Turya'.

1. IC, 4. 451; JAOS, 13; CHVP, pp. 219, 98; V. Ind, II, p. 324.
2. N, I. 80. 50; II. 60. 49.
3. AD; MD; N, I. 13. 146.
4. N, I. 73. 81.
5. AD; MD; IC, 451; JAOS, 13; Vā, 40. 24-25; CHVP, pp. 98, 219; Brs, 43. 59.
6. N, I. 13. 146; 73. 81.
7. AD; V. Ind, II. p. 350.
8. IC, 4.451; JAOS, 13; SBE, 8.38; CHVP, pp. 219, 98; Brs, 43.59.
9. N, I. 4.56; 20.54; 27.57; 71.54-55; 51.86-87; 67.16; 73.81.
10. AD.

According to Nārada, it is used at the time of worship. The use of Tūrya is referred to during the time of dancing (in worship)¹.

15. *Viṇā*

The (Indian) lute. The Vedic literature refers to it². Pāṇini and the *Jātakas*, epics and *Arthaśāstra* mention it. According to the *Vāyu Purāṇa*, it is pleasing to Śiva³. The *Viṇā* is associated with the goddess Sarasvatī. Nārada makes a reference to its use at the time of Puruṣottama worship⁴.

1. N, I. 121. 47; 73.81.

2. AD; MD; V. Ind, II. p. 366.

3. Pāṇ, III. 3.65; IP, p. 168; IC, 4.350. ff.; JAOS, 13; Vā,
72.46; CHVP, pp. 98-99, 219; Arth, 2.27 p. 125.

4. N, I. 83.30; II. 60.49.

APPENDIX V

DRESS AND ORNAMENTS

In the Nārada Purāṇa, the words Ambara, Vastra and Vāsas are commonly used to mean the ordinary dresses.¹ The Kañcuka and Uṣṇīṣa are described as a part of the regular dress of a common man.² We also find reference to different colours of dresses, like Kāṣāya, Māñjiṣṭha and Hāridra prescribed for the first three classes at the time of their sacred thread ceremony. Regarding the bare necessity of clothing Nārada states that one should wear a cloth when he approaches his own wife even for enjoyment.³ One should not perform a Śrāddha or worship wearing a single cloth. There are also references to the use of garments for decorative purposes and for offering as gift.⁴ The prescription of Grāmya-vastras for householders and Carma (hide, skin) or Valkala (barks of trees) for hermits is also seen.

The Brahmasūtra (sacred thread), Uttariya, golden ear-rings and sandals are prescribed as the articles to be worn by the householders.⁵ Further, we find other types of garments and ornaments referred to in connection with gods and deities, Kṛṣṇa, Rādhā, Śiva and others.

However, we do not get much information regarding costumes. We also do not find any special or prominent approach made by Nārada in this connection.

The following is an alphabetical list of dress and ornaments, as found in the Nārada Purāṇa :

1. Akṣasūtra

A string or rosary of elocarpus seeds.⁶ A valaya or bracelet made of it is associated with Nṛhari and goddess Sāvitrī. It is referred to as worn by a Brahmācārīṇī also.⁷

1. N, I. 17.89; 25.20, etc.
2. N, I. 87. 162; 26.21.
3. N, I. 25. 20-21; 56. 319.
4. N, I. 26.24, 25; 17. 91; 125. 38.
5. N, I. 26. 19-21; Ch. 43.
6. AB; MD.
7. N, I. 27.56; 71.54-55; II. 14.23.

2. Aṅgada

According to Nārada, goddess Sarasvatī, Madhusūdana (Viṣṇu), Durgā, Ravi and Śiva wear this ornament.¹

3. Aṅguliya

It is referred to by Pāṇini² and is an ornament of Śiva according to Nārada. It is mentioned as an ordinary ornament also.³

4. Hāra

According to Nārada, this is an ornament worn by various gods like Mahāviṣṇu, Śiva and Rādhikā.⁴

5. Kāñci

In the Nāradiya, it is referred to as worn by Lord Mukunda (Kṛṣṇa).⁵

6. Kañcuka

The bodice or jacket. According to Nārada, it is used for wearing. He mentions it also as a thing that might be given as gift.⁶

7. Kañkaṇa

A bracelet. It is known as Kañkaṇaka also.⁷ Valaya is an ornament identical with it.⁸ According to the Nāradiya, it is worn by Lord Śiva, Mukunda (Kṛṣṇa), Durgā, Madhusūdana (Viṣṇu) and Rādhikā. An Akṣavalaya is worn by Brahmāṇī. Nārada mentions that Valayas were offered to Mohinī by Dhar-māṅgada.

8. Kaṭaka

A bracelet of gold or a girdle. The bracelet or the girdle seems to have been used by the Indus Valley people. According to Nārada, it is an ornament of Lord Kṛṣṇa.⁹

1. N, I. 27.57; 62. 48-50; 83. 77-78; 69. 20-21; 79. 146-147.

2. AD; VA, p. 175; Pāṇ, IV. 3.62; IP, p. 132.

3. N, I. 79. 145 ff.; II. 14.24-25.

4. N, I. 38.41 ff; 79.145 ff; 83.38, etc.

5. N, I. 80. 111.

6. N, I. 87.162; 124. 74-75.

7. AD; N, I. 80. 111; 79.146.

8. N, I. 27.55.

9. AD; VA, p. 178; N, 1,80.98.

9. Kaṭisūtra

A woman's girdle or zone. It seems that a kind of ornament (girdle) worn on the waist was in use during the period of the Indus Valley Civilisation. The Kaṭisūtra is referred to in the Harṣacarita. According to Nārada it is an ornament worn by Madhusūdana (Viṣṇu) and Kṛṣṇa. This was an ornament offered by Dharmāṅgada to Mohinī.¹

10. Kaupīna

A small piece of cloth (usually a small strip worn over the private parts). It is referred to by Daṇḍī. Nārada refers to it as the dress of Yatis and of Hanumān.²

11. Keyūra

An ornament or a bracelet worn on the upper arm.³ The armllet or the bracelet is believed to have been used by the people of Indus Valley. The Mahābhārata and Vāyu Purāṇa refer to it.⁴ According to the Nāradiya, it is worn by Mahāviṣṇu, Ravi, Kṛṣṇa and Rādhikā, and was offered to Mohinī by Dharmāṅgada.⁵ Cf. Aṅgada, No. 2.

12. Kiṅkiṇī

A tinkling ornament.⁶ According to Nārada, it is an ornament of Mahāviṣṇu and Kṛṣṇa. Besides, it is used in decorating maṇḍapas also.⁷

13. Kirīṭa

A crown, known also by the term Mukuṭa.⁸ According to Nārada, Kirīṭa is worn by Lord Viṣṇu, Durgā and Viṣṇudūtas and Mukuṭa by Mahāviṣṇu.⁹

1. AD; VA, p. 178; HC, p. 293; N, I. 62. 48; 80.98; II.16.39.

2. AD; MD; Daśakumāracarita, p. 136; IC, p. 289; N, I.27.94; 78.45.

3. AD; MD.

4. VA, p. 175; CHVP, pp. 208, 88.

5. N, I. 38.41; 69.21; 80. 98; 83.38; II. 16. 38.

6. AD.

7. N, I. 38, 43; 80.78; 17.90.

8. AD; N, I. 16.41, 66.

9. N, I. 16.41; 83.78; 20.55; 16.66.

14. Kuṇḍala

The ear-ring. According to Nārada, it is worn by Viṣṇu, Ravi, Rādhikā, Durgā and others. Further it is said that Suvarṇa-kuṇḍalas are worn by the Gṛhasthas and are included in gifts.¹

15. Mālā

A garland or wreath. Nārada says that it was presented to Aditi by Lord Viṣṇu.²

16. Mukuṭa

Cf. Kirīṭa, No. 13.

17. Nūpura

The anklet, an ornament for the feet. Nārada refers to it as an ornament of Sarasvatī, Mahāviṣṇu, Śiva, Durgā and others. Nārada says that Dharmāṅgada offered Nūpuras to Mohinī.³

18. Pādukā

The wooden shoe or sandal. Nārada recommends its use for a Gṛhastha but prohibits it for a Brahmacārin. It is offered as a gift also.⁴

19. Tāṭaṅka

A large ear-ring.⁵ According to Nārada, it is worn by Bheruṇḍā and also by maidens in general.⁶ Cf. Kuṇḍala, No. 14.

20. Uttariya

An upper or outer garment.⁷ According to Nārada, it is part of the dress of a Gṛhastha and of Lord Śiva.⁸

1. N, I. 16.41; 69.21; 83.38, 78; 26.19; 17.66.

2. N, I. 11.66.

3. N, I. 27.57; 38.43; 79.145; 83.77; II. 16.38; etc.

4. N, I. 26.21; 25.31; II. 61.68

5. AD; MD

6. N, I. 88.94; 112.47

7. AD; MD

8. N, I. 26.19; 79.145

APPENDIX VI

WAR AND WEAPONS

The Nārada Purāṇa contains very little information on war. Only one war between Bali and Devas (gods) is referred to in this work and that too is very briefly dealt with.¹ There are two more references to war, one between Sagara and the Haihayas, Tālaṅghas, etc., and the other regarding Dharmāṅgada's victory over all the directions.²

Here, Bali's war is to be considered as Prakāśayuddha and that of Dharmāṅgada as Mantrayuddha (fight followed with māntric weapons or practices).

The following is an alphabetical list of weapons, referred to in the Nārada Purāṇa :

1. Aṅkuśa

A hook or a goad. Nārada has referred to its use in the war between Bali and Devas. It is the weapon of the Ina (Sun), Pavana, Gaurī, Nṛhari and Gaṇeśa according to Nārada.³

2. Asi

A sword. It is the same as Khaḍga. According to Nārada, Khaḍgas have been used in the war between Bali and Devas.⁴

3. Bāṇa

An iron arrow.⁵ Śara, Sāyaka, Nārāca, Iṣu, etc., are its synonyms.⁶ According to Nārada, Iṣu is the weapon of Ina, Bāṇa is that of Nṛhari and Śara is that of Devī Bheruṅḍā. The use of Nārāca is referred to in the wars waged by Sagara and also by Bali.⁷

4. Bhiṇḍipāla

Also Bhiṇḍivāla. It is a sling or a short javelin or an arrow thrown by hand or shot through a tube.⁸ According to Nārada, it

1. N, I. Ch. 10

2. N, I. Ch. 8; II. ch. 20

3. N, I. 10.26; 56.257; 67.85; 68.27; 71.60; 85.111-112.

4. N, I. 11.74; 56.256; 88.126; 10.25.

5. AD.

6. N, I. 46.53; 10.14; 61.15; 10.27; 56.257.

7. N, I. 56.257; 71.55; 88.95; 8.34; 10.27.

8. AD; MD; Cf. also AWAI, p. 167.

is the weapon of Nṛhari. Its use is mentioned in the war between Bali and Devas.¹

5. Cakra

A discus or wheel. In the Vedic Index it is not mentioned as a weapon. According to Nārada, it was used in the war between Bali and Devas.²

6. Carman

According to Nārada, Carman is the armour of Devī Bheruṇḍā and Nirṛti³.

7. Churikā

A knife. According to Nārada, it is a weapon used in war between Bali and Devas.⁴

8. Daṇḍa

A stick or a staff. In the Nārada Purāṇa, Daṇḍa is the weapon of Yama and Vāyu⁵.

9. Dhanus

The bow. Its use is referred to in the wars fought by Bali and Sagara.⁶

10. Gadā

A mace or a club, made of heavy iron rod with a hundred spikes at the top⁷. Nārada refers to its use in the fought by Bali with Devas⁸.

11. Hala

'The plough' is known also as Lāṅgala. Nārada refers to it in connection with the description of hells and also it is referred to in the war between Bali and Devas.⁹

1. Mbh (B), Bhī, 96.58 = Mbh, VI. 92.57; Arth, 2.18 p. 101; AWAI, pp. 167-168; N, I. 71.64 ff; 10.25.
2. N, I. 20. 54; 27. 57; 71. 5; 4. 64 ff; 10. 25.
3. N, I. 88. 95; 56. 689.
4. AD; N, I. 10. 25.
5. N, I. 56. 688, 691.
6. N, I. 71-5; 88. 90; 11. 74; 10. 17; 8. 34.
7. Niti, V. 29-30; AWAI, p. 169.
8. Vā, 30. 124; K, I. 16. 37-39; CHVP, p. 105; N, I. 10. 21; 4. 56; 20. 54; 27. 57; 56. 256. etc.
9. N, I. 15. 104; 10. 26.

12. Kaṭṭāra

A dagger¹. According to Nārada, it is held by Devī Dūti².

13. Khaḍga

A sword. It is the same as Asi. Cf. Asi, No. 2³.

14. Krakaca

A saw. It is a weapon found in the hells.⁴

15. Kunta

A lance or spear. According to Nārada, Kunta was used in war fought by Bali with Devas and is a weapon of Ina⁵.

16. Kuṭhāra

An axe or a hatchet⁶. According to Nārada, it is a destructive instrument.⁷

17. Mudgara

A hammer or a mallet. According to Nārada, Mudgara is the weapon of Śiva and Nṛhari. It is mentioned that in the war between Bali and Devas the Mudgaras were used as weapons⁸.

18. Muśala

A mace, club or a pestle. According to Nārada, it was used in the war between Bali and Devas. Hence it should mean a mace or club. Nārada means by this word the pestle, for he adds that it is used for powdering the sinners, putting them in ulūkhala (mortar). It is also mentioned as a weapon of Nṛhari and Balarāma.⁹

19. Nālāka

According to Apte, the term Nāla means a gun or cannon. According to Monier Williams Nālāka is an instrument used for perforating an elephant's ears.¹⁰ Nārada mentions Nālāka as a weapon used in the war between Bali and Devas.¹¹

1. AD; MD.

2. N, I. 88. 126.

3. AD; N, I. 10. 25.

4. AD; MD; N, I. 15.9.

5. N, I. 10.25; 56.257.

6. AD; MD.

7. N, I. 7.20.

8. N, I. 16.84; 71.64 ff; 10.27.

9. N, I. 10.26; 15.65; 71.55 ff; 80.66.

10. AD; MD.

11. N, I. 10.27.

20. Paraśu

An axe. According to Nārada, it is a weapon used in the war between Bali and Devas. Paraśvadhā may be same as Paraśu which is said to be held by Lord Śiva.¹

21. Parigha

A stick or club studded with iron. Nārada refers to its use in the war fought by Bali and Devas.²

22. Pāśa

A noose. According to Nārada, it is a weapon of Śiva, the Yamadūtas, Ina, Varuṇa, Pārvatī, Gaurī, Nṛhari, Gaṇeśa and Bheruṇḍā. In the battle between Bali and Devas the use of this weapon is mentioned.³

23. Paṭṭiśa

A kind of spear with sharp edge.⁴ It may be identified with Paṭṭiśa, mentioned in numerous ancient works. It appears that it was a kind of bill or halberd.⁵ Nārada mentions it as that of Nṛhari; it was used in the war between Bali and Devas.⁶

24. Śakti

A spear, or javelin. According to Nārada, it was used in the war fought by Bali with Devas and is the weapon of Vahni and Bhūsuta (kuja, i. e. Mars).⁷

25. Śaṅku

'The spike' is a wooden peg. Nārada mentions its use in war between Bali and Devas.⁸

26. Śataghni

A kind of weapon used as a missile. By some it is supposed to be a sort of rocket and by others as a huge stone studded with iron spikes and four tālas in length. The Mahābhārata refers to

1. N, I. 10.25; AD; AWAI, p. 170; N. I. 91.14.

2. AD; MD; V. Ind, I. p. 494; N, I. 10.22.

3. N, I. 16.84; 20.52; 56. 257, 690 ff; 66.72; 68.27; 71.60; 85. 111. ff; 88.95; 10.26.

4. AD; MD.

5. AWAI, p. 171.

6. Vā, 24.159, CHVP, p. 106; N, I. 71.64 ff; 10.26

7. N, I. 10.26; 67. 85; 69.75.

8. N. I. 10.25.

it.¹ According to Nārada, it is a weapon of war, used in the battle of Bali and Devas.²

27. Śūla

A sharp or pointed weapon, a spear or lance. It is always associated with Śiva in early Indian coins. According to Nārada, it is a weapon of Pārvatī and Bhūsuta and Nṛhari, and it was used in the war fought between Bali and Devas. Triśūla (trident) also forms one of the weapons of Īśāna and Gaṇeśa.³

28. Suci

A needle or a sharp point or a pointed blade. According to Nārada, it is used in the hells for punishing the sinners.⁴

29. Tomara

It may mean either an iron club or a lance. According to Nārada, Bali and Devas fought their battle with this weapon. It is the weapon of Ina and Nṛhari.⁵

30. Upala

A stone or a weapon like a ball thrown by some artifice like gun.⁶ According to Nārada, it is used in the war between Bali and Devas.⁷

31. Vajra

The thunder-bolt is the weapon exclusively of Indra among the Vedic gods. Nārada also mentions it as the weapon of Indra.⁸

1. AD; MD.

2. N, I. 10.26.

3. N, I. 66.72; 69.75; 71.55; 10.27; 67.85; 85.11 ff.

4. AD; V. Ind, II. p. 462; N, I. 15.811.

5. N, I. 10.25; 56.256; 71.64 ff.

6. AD.

7. N, I. 10.26.

8. N. I. 67.85.

APPENDIX VII

TĪRTHAS—THE HOLY PLACES

The word 'Tirtha' occurs in the *R̥gveda* and other *Saṁhitās* frequently; but it is doubtful whether it is used in the same sense as is in vogue today. 'Tirtha' means a road or way in the *R̥gveda*, and in another context it connotes a ford in the river. However, it is clear that in the *R̥gveda* the waters and rivers are referred to as very holy and so sacred as to have purifying effect over a person not only physically but even mentally by removing all his sins. The *R̥gveda* describes the three rivers Sarasvatī, Sarayū and Sindhu as divine and as mothers. It also states that Indra secured 99 rivers for gods and human beings. The *Taittirīya Saṁhitā* says that all deities are centred in the water. The *Atharvaveda* describes waters as holy and purifying agents and as providing happiness.¹ Further, the *R̥gveda* mentions a large forest as a deity and includes the valleys of mountains and the confluence of rivers among the sacred places. But we do not have any clear information on visits to holy places in the Vedic literature. The *Sūtras* of Gautama, Baudhāyana and Vasiṣṭha describe the *deśas* (localities) as holy and as destroyers of sin. Generally, the *Sūtras* and *Smṛtis* of Manu and Yājñavalkya do not give much prominence to this topic.²

The *Jātakas* mention four places of pilgrimage as of importance to Buddhists, such as Lumbinī or Rumnidei, Bodh Gayā, Sārnāth and Kusīnārā. According to Patil, the institution of pilgrimage was first started by the Buddhists. The *Jaina Sūtras* refer to holy bathing places and some other *tirthas*. Kauṭilya's *Arthaśāstra* also mentions *tirthas* as places for effective propaganda in favour of the king.³

The *Mahābhārata* gives great importance to this topic. About 3900 verses are devoted to the description of *tirthas* in the *Vana-parva* and *Śalyaparva* alone. It is noteworthy that the *Purāṇas*

1. RV, I. 169.6; IV. 29.3; VII. 49.1; X. 64.9; X. 104. 8; Tt. S, II. 6.8.3; AV, I. 33.1; HD, IV. pp. 554-556.
2. RV, X. 146. VIII. 6.28; GDS, 19.14; BDS, III. 10.12; VSDS, 22.12; HD, IV. pp. 559-561.
3. HD, IV. p. 552; CHVP, pp. 333-334.

also attach great importance to the description of the places of pilgrimage. Numerous *tīrthas* and holy shrines and various types of procedures regarding pilgrimage are described in these works. In the words of Kane, "The literature on *tīrthas* is probably far more extensive than on any other single topic of Dharmasāstra. Not to mention the Vedic Literature, the *MBh.* and the *Purāṇas* contain on a very modest calculation at least 40000 verses on *tīrthas*, sub-*tīrthas* and the legends connected with them."¹

Tīrthayātrā or the pilgrimage to holy places is an important topic in the *Nāradiya Purāṇa*. This topic which is presented as a narration to Mohinī by the sage Vasu, extends to 44 chapters of the second part comprising of 3277 verses of the text. According to Nārada, *tīrthas* are the localities on the earth held to be very holy due to the greatness of the land, purity of water or because of their recognition as holy by the great sages just as some parts of the human body are held to be purer (than the others).² The twenty *tīrthas*, viz, (1) Gaṅgā, (2) Gayā, (3) Kāśī, (4) Puruṣottama, (5) Prayāga, (6) Kurukṣetra, (7) Haridvāra, (8) Badarī, (9) Kāmodapūra, (10) Prabhāsa, (11) Puṣkara, (12) Gautamāśrama, (13) Puṇḍarikapūra, (14) Gokarṇa, (15) Lakṣmaṇācala, (16) Setu, (17) Narmadā, (18) Avantikā, (19) Mathurā and (20) Vṛndāvana are described in detail and several other *tīrthas* are also referred to in the *Nārada Purāṇa*.³ Further, it is mentioned that according to *Vāyu* there are 85 million *tīrthas* in the sky, in aerial regions and on the earth and all of them are entirely in the *Gaṅgā*.⁴ Similar statements are found in the *Matsya* and *Padma Purāṇas*. In this context it is very interesting to note that, according to the *Brahma Purāṇa*, the number of *tīrthas* and shrines is so large that they cannot be enumerated in detail even in hundreds of years. The *Padma Purāṇa* recognizes even such places as very sacred where *agnihotra* and *śrāddha* are performed, a cowpen, house of a chaste house-wife, residence of a father and a virtuous son, etc.⁵

Classification of *tīrthas*

The *Brahma Purāṇa* classifies *tīrthas* into four divisions, viz. *Daiva* (created by gods), *Āsura* (those associated with *Asuras* such as

1. HD, IV. pp. 581-582.
2. N, II. 62. 46-47.
3. N, II. Chs. 38-81.
4. N, II. 63. 53-54.
5. N, 110.7; P, IV. 89. 16-17; V. 20. 150; B, 25. 7-8; P, II. 39. 56-61; HD, IV. p. 564.

Gayā), *Ārṣa* (those established by sages) and *Mānuṣa* (created by kings like *Kuru*, etc.), and assigns them respectively to *Kṛta*, *Tretā*, *Dvāpara* and *Kali yugas*.¹ Nārada does not give any such classification.

Persons eligible for pilgrimage

According to the *Mbh.* men as well as women are eligible to visit holy places. The *Matsya Purāṇa* allows even *Caṇḍālas* and disabled and sickly persons to visit holy places. All the people of the four stages are eligible for it according to the *Vāmana Purāṇa*. Other *Purāṇas* also give different rules regarding this matter.² From the *Nāradya* description of *tīrthas* and the legends connected with them, it appears that all were eligible to visit the holy places without any distinction of caste or creed.³

The *Mbh.* lays greatest emphasis on the cultivation of high moral and spiritual qualities for securing the full reward of pilgrimage. The *Purāṇas* like *Vāyu*, *Brahma* and *Skanda* also stress the importance of keeping high morality and other virtues in connection with *tīrthayātrā*.⁴ According to *Nārada*, *bhāva* (faith) is considered as the most important factor in pilgrimage. One who lacks in that virtue does not enjoy the merit of pilgrimage, as for example, a fish residing in the *Gaṅgā* or a bird resting in a temple does not receive any spiritual gain. While emphasising the purity and virtues, which should be maintained by one in connection with pilgrimage, Nārada clearly states that those devoid of faith, full of sins, with a mind beset with doubts, atheists, and those bent on false reasoning do not reap the rewards of pilgrimage. The *Vāyu* also gives a similar statement.⁵ According to Nārada, a Vedic student is eligible to visit a holy place only with the permission of his preceptor. He further states that according to some, householders are not entitled to go to the holy places as they have the

1. B, 70. 16-19; q. by *Tīrthaprakāśa*, p. 18; B, 175. 31-32; cf; HD, IV. p. 567.
2. *Mbh(B)*, Vana, 82. 33-34 (q. by *Tīrthaprakāśa*, p. 23) = *Mbh*, III. 80. 53-54; M, 184. 66-67; *Vām*, 36. 78-79; HD, IV. pp. 567-568
3. N, I. Chs. 8, 9, etc.
4. *Mbh(B)*, Vana, 82. 9-12 = *Mbh*, III. 80. 30-33; Sk, Kāśī, 6.3; Vā. 77. 125 & 127 q. by *Tīrthakalpa*, pp. 5-6; B, 25. 4-6; HD, IV. pp. 562-564.
5. N, II. 62 16-20; Vā, 77.125, 127 q. by *Tīrthakalpa* pp. 5-6; HD, IV. p. 563.

right to perform *iṣṭis* and *yajñas*, while according to some others, they have the right to it as the pilgrimage has the merit equivalent to that of *Agnihotra* as confirmed by the ancient ṛṣis.¹

Merit of Pilgrimage

Pilgrimage is considered to be superior to sacrifices by *MBh.* and the *Purānas* like *Matsya* and *Nārada*². Nārada goes to the extent of saying that even one who visits the holy places without a specified motive will have all the desires fulfilled and his *pīṭṭs* will have final salvation; but it should be performed in accordance with the procedures prescribed, otherwise it will have only the merit of a bath. Regarding the merit of pilgrimage, Nārada states that one who, while going on some other purpose, makes a visit to *tīrthas* will have only half of merit of pilgrimage, one who does it by taking money from others will receive one-sixteenth part of the merit, and one on whose behalf an effigy of Kuśa grass is dipped in waters of a holy place, secures one-eighth part of it.³ Atri also makes a similar statement.⁴

The Procedure to be Observed by Pilgrims

A person before starting on a pilgrimage should restrain his senses and should observe a fast. He should have self-control and full faith, and should offer worship to Gaṇeśa, gods, *pīṭṭs*, Brāhmaṇas and good people. After returning from his pilgrimage also, he should offer similar worship and honour. The *Skanda*, *Padma* and *Brahma Purānas* also approve of similar procedure.⁵ Before and after his pilgrimage he should perform *Śrāddha* with ghee. He should wear the Kārpaṭi's dress (viz., a copper ring, bracelet and red garments), and should go round his village; on reaching another village, he should break his fast by eating the remainder of the food cooked and ghee used for *śrāddha*. He should not accept gift from others. He should go to Gayā on foot, thereby gaining the merit of *Aśvamedha* at every step. He should not use a cart drawn by bulls; if he does, he will suffer in hell and his *pīṭṭs*

1. N, II. 62. 21-23.

2. N, II. 62.7; Mbh (B), Vana, 82.13-17 (q. by *Tīrthakalpa*, p. 37)=Mbh, III. 80. 35-40; M, 112. 12. 15; HD, IV. p. 561.

3. N, II. 62. 10-12, 36, 37, 43.

4. Atri, 50-51; HD, IV. p. 577.

5. N, II. 62. 24-25; Sk, *Kāśī*, 6. 56-57; P, Uttara, 237. 36-38; B, q. by *Tīrthakalpa*, p. 9; HD, IV. pp. 572-573.

will not accept water offered by him; if he goes on horse-back or in a cart drawn by a horse, he will not enjoy any merit of his pilgrimage, and if he is carried by men he will secure only half the merit. A similar statement is found in the *Matsya* and *Padma Purāṇas* also. While on pilgrimage, whether in rain or in sun, he should use shoes and hold an umbrella: he should not travel at night nor should he enter a forest accompanied with a staff. The *Viṣṇu Purāṇa* also speaks in the same vein. He should not test the qualities of a Brāhmaṇa in a *tīrtha* and should offer food to whoever asks for it, according to Manu. He should perform *śrāddha* and offer *piṇḍa* made of *saktu*, *saṃyāva* (a kind of wheat flour), *pāyasa* (porridge), *badara* (*Ziziphus jujuba*) or *piṇyāka* (oil-cake), and should worship *pitṛs* avoiding *āvāhana* (invoking). His *pitṛs* will be very much pleased if *śrāddha* is performed avoiding the look at a dog, crow, *gṛdhra* (vulture) or a sinful person. After reaching a *tīrtha*, one should perform *śrāddha* and *tarpaṇa* to his *pitṛs* immediately, even if it may not be a suitable time for it, to avoid unexpected obstacles on the way. The general rule is that the tonsure and fast should be observed at all *tīrthas* except *Gayā*, *Gaṅgā*, *Viśālā* and *Virajā*, according to the *Skanda* and *Nārada Purāṇas*. The *Vāyu Purāṇa*, however, mentions *Kurukṣetra* in place of *Gaṅgā* in this context. One who does not have the tonsure of head and beard when visiting *Gaṅgā* and *Bhāskarakṣetra* will have to go to the hell called *Raurava* along with his ancestors¹. *Nārada* gives a clear explanation about *muṇḍana* and *kṣaura* that *muṇḍana* means the tonsure of head and beard and *kṣaura* means only shaving of the head. He further says that when one goes to *Gaṅgā* all the sins take refuge in hairs, therefore, one should have the hair cut at *Gaṅgā*. For the number of years, equivalent to the number of nails and hairs put in the *Gaṅgā* one will have his abode in the heaven. If one's parents are alive, one should have only *kṣaura*, but should not have *muṇḍana*. All sages did not prohibit *kṣaura* even at *Gayā*; but only *muṇḍana* is forbidden there; there is no *muṇḍana* on the *Gaṅgā* anywhere except at *Prayāga*².

The List of Tirthas

1. Acchoda

Lk. The *Vāyu* refers to it once as a heavenly lake, and as a lake in *Kailāsa* in another context. A lake named *Acchodaka* is

1. N, II. 62. 27.49; P, IV. 19.2, 27; M, 106. 4-7; Vi, III. 12. 38; HD, IV. pp. 573, 576; Vā. 105. 25 q. by *Tīrthacintāmaṇi*, p. 14; HD, IV. p. 574.
2. N, II. 62. 49-55; Cf. also HD, IV. p. 575

mentioned in the *Brahmāṇḍa* and *Matsya*. According to the *Kādambarī*, lake Acchoda is located in Kashmir.¹ Nārada places it in Siddhāśrama.² Cf. Siddhāśrama No. 479.

2. Aditi

Tī. Nārada places it under Gaṅgā. He adds that Hari took birth here as Vāmana, the son of Aditi and Kaśyapa.³ Cf. Gaṅgā, No. 140.

3. Aditi

F. It is one of the seven *vanas* under Kurukṣetra according to the *Nāradiya*.⁴ Cf. Kurukṣetra, No. 273

4. Agastya

Tī. While the *MBh.* locates it in Pāṇḍya country Nārada refers to it under Setu, as a fit place for bath.⁵ Cf. Setu, No. 477.

5. Agastyāśrama

H. The *Rāmāyaṇa* refers to it as situated near Janasthāna and Pañcavaṭī about five yojanas from Sutikṣṇāśrama and also as situated on Malaya. The *Viṣṇu Dharma Sūtra*, *Padma* and *Nārada Purāṇas* place it near Puṣkara. Nārada adds that it is an auspicious place for Agastya-worship.⁶ Cf. Puṣkara, No. 408.

6. Agastyapada

Tī. The *Vāyu*, *Agni* and *Nārada Purāṇas* refer to Agastyapada under Gayā. Nārada adds that it is a fit place for *Śrāddha*.⁷ Cf. Gayā, No. 152

7. Agni

Tī. The *MBh.* and *Padma Purāṇa* locate it on the Sarasvatī, the *Matsya* and the *Padma* on the southern banks of Yamunā and the *Kūrma* and the *Padma* under Vārāṇasī.⁸ According to Nārada,

1. Vā, 47. 5-6; 77.76; Br, III. 13.77; M, 14.3; 121.7; HD, IV. p. 730; GD, p. 1; CHVP, p. 242
2. N, I. 1.25
3. N, II. 40. 91-92.
4. N, II. 65. 5-7
5. Mbh(B) Vana, 88.13=Mbh, III. 86.10; HD, IV. p. 730; N, II. 76.12
6. Rām, III. 11. 38-42; IV. 41.16; VDS, 85.29; P, I. 12.4; HD, IV. p. 730; N, II. 71.16
7. Vā, 111.53; Ag, 116.3; HD, IV. p. 730; N, II. 46.26
8. Mbh(B), Śalya, 47. 13-14=Mbh, IX. 46.12; P, I. 27.27; M, 108.27; P, I. 45.27; K, I. 35.7; P, I. 37.7; HD, IV. p. 731; PI, I. p. 13; GEDM, p. 130,

this is situated on the south bank of Yamunā under Prayāga, or identical with Badarī, Setu, Prabhāsa or seven tīrthas bearing this name under Narmadā.¹ Cf. Prayāga, No. 397; Badarī, No. 45; Setu, No. 477; Prabhāsa, No. 390 and Narmadā, No. 354.

8. Āhna

Tī. According to Nārada, this is a popular tīrtha situated under Kurukṣetra.² Cf. Kurukṣetra, No. 273.

9. Ākāśagaṅgā

Tī. The *Vāyu*, *Agni* and the *Nārada* place this under Gayā, and *Nṛsiṃha Purāṇa* on the mountain Sahya. Further, Nārada describes this as a place fit for *śrāddha*.³ Cf. Gayā, No. 152.

10. Ākāśapuṣkara

Tī. Nārada refers to this under Puṣkara as an auspicious tīrtha for bath.⁴ Cf. Puṣkara, No. 408.

11. Akrūra

Tī. The *Varāha Purāṇa* mentions this as a hamlet between Mathurā and Vṛndāvana. According to Nārada, this is a place under Vṛndāvana.⁵ Cf. Vṛndāvana, No. 606.

12. Akrūreśa

Tī. Nārada refers to a group of 150 tīrthas at Akrūreśa under Narmadā.⁶ Cf. Narmadā, No. 354.

13. Akṣayavaṭa

Tī. The *MBh.*, the *Vāyu*, *Agni*, *Padma* and *Nārada* place it under Gayā. According to the *Brahma* it is under Godāvarī, and according to the *Brahmavaivarta*, on Narmadā.⁷ Cf. Gayā, No. 152.

14. Alakanandā

R. According to the *MBh.* Gaṅgā is known by this name among gods. The *Mahābhārata* also refers to its seven mouths.

1. N, II. 63. 162; 67.7; 76.14; 70.8; 77.17

2. N, II. 65.86

3. Vā, 112.25; Ag, 116.5; Nṛ, 66.35; HD, IV. p. 731; N, II. 47.22

4. N, II. 71.26

5. Var, 155. 4-5; HD, IV. p. 731; N, II. 80.77

6. N, II. 77. 15.

7. Mbh (B), Vana, 84.83; 95.14 = Mbh, III. 82.72; 93.13; Vā, 105. 45; Ag, 115. 70; P, I. 38.2; N, II. 44.54; B, 161. 66-67; Brv, III. 33. 30-32; HD, IV, p. 731.

The *Vāyu*, *Viṣṇu* and *Kūrma* describe it as one of the four streams of the Gaṅgā reaching the sea with seven mouths.¹ Nārada mentions that Gaṅgā is called Alakanandā after it reaches the earth and begins to follow Bhāgīratha's chariot. It was here that Dakṣa Prajāpati performed sacrifice. This Alakanandā meets Bhāgīrathī at Badarikāśrama.² According to the Imperial Gazetteer of India there are five sacred confluences of Alakanandā, viz, Devaprayāga, Nandaprayāga, Karnaprayāga, Rudraprayāga, and Viṣṇuprayāga. The Bhāgīrathī joins with Alakanandā at Devaprayāga and the united stream is called the Gaṅgā, which turns to the southern slopes of Meru, traverses the Hemakūṭa, the Himālayas and Bhārata, and, dividing itself into seven branches, joins with the sea by the south.³ Cf. Gaṅgā, No. 140.

15. Amaraka

Tī. The *Liṅga Purāṇa* places a *hrada* (tank) of this name under Vārāṇasī. Nārada mentions it as a *tīrtha* under Gayā, an auspicious place for offering *piṇḍas* to *pitṛs*.⁴ Cf. Gayā, No. 152.

16. Amarakāṭaka

Mt. The *Vasiṣṭha Dharma Sūtra* and the *Vāyu Purāṇa* refer to this mountain as a very auspicious place for performance of *śrāddha*. The *Kūrma* describes the high merit of visiting this *tīrtha* when there is an eclipse of the Sun or the Moon.⁵ Nārada places this under Narmadā and adds that in its vicinity there is a group of 3½ crores of *tirthas* within an area of two Krośas.⁶ This is situated in the Bilaspur District of the Madhya Pradesh. Law and Dey identify this with a part of the Mekhala hills in the Gondwana in the territory of Nagpur. According to some, this is in the Rewah State.⁷ Cf. Narmadā, No. 354.

1. Mbh (B), Ādi, 170. 19=Mbh, I. 158. 18; Vā, 41.18; Vi, II. 2.36; 8. 114; K, I. 46.31; HD, IV. p. 731.

2. N, II. 66. 4-5; 67. 72-73.

3. IGI, XV. p. 60; PI, I, p. 114; GD, p. 3; HGAI, p. 64; HD, IV. pp. 731-732.

4. L, q. by T.K, p. 53; HD, IV. p. 732; N, II. 47.24.

5. VSDS, 85.6; Vā, 77. 10-11, 15-16; K, II. 40. 36; HD, IV. p. 732; HGAI, p. 303; GD, p. 4; GEDM, p. 132.

6. N, II. 77.4.

7. HGAI, p. 303; GD, p. 4.

17. Amṛtavāpi

Tī. According to Nārada, this is under Setu. One who bathes in this attains immortality.¹ Cf. Setu, No. 477.

18. Ananta

Tī. The *Varāha Purāṇa* refers to this under Mathurā.² Nārada also places this to the north of Vighnarāja tīrtha under Mathurā.³ Cf. Mathurā, No. 320.

19. Anaraka

Tī. The *Matsya* and the *Kūrma* place this under Narmadā. The *Kūrma* and *Padma* call this as Dharmarāja tīrtha, situated to the west of Yamunā. The *Vāmana* and the *Nārada* locate this tīrtha under Kurukṣetra. This may be located near Motasanja, two miles from Uchadia. The temples of Aṅgārakeśvara and Saṁgāmeśvara are found at the confluence of Narmadā and Madhumatī near Motasanja.⁴ Cf. Kurukṣetra, No. 273.

20. Aṅgāragartā

Tī. Nārada locates it under Narmadā and also refers to a group of 100 tīrthas under it.⁵ Cf. Narmadā, No. 354.

21. Aṅgārakeśvara

Tī. The *Kūrma* and the *Nārada* place it under Narmadā. The *Agni* refers to it under Gayā. It is at Aṅgāreśvara near Nīkova on the southern bank of the Narmadā according to Kantawala.⁶ Cf. Narmadā, No. 354.

22. Anyajanmā

Lk. Nārada locates it on the eastern side of Saraka tīrtha under Kurukṣetra. Visiting Hari and Hara here brings one salvation.⁷ Cf. Kurukṣetra, No. 273.

23. Āpajā

R. The *MBh.*, the *Vāmana* and *Padma Purāṇas* refer to it as one of the seven or nine very holy rivers under Kurukṣetra. *Nārada*

1. N, II. 76. 10.

2. Var, 155.1; HD, IV. p. 733.

3. N, II. 79. 46-47.

4. M, 193, 1-3; K, II. 41. 91-92; I, 39.5; P, I. 27.56; Vām, 41. 22-24; N, II. 65.110; HD, IV. p. 733; GEDM, p. 134.

5. N, II. 77.6.

6. K, II. 41.6; N, II. 77. 18; Ag, 116. 29; HD, IV. p. 733; GEDM, p. 137.

7. N, II. 65. 68-70.

also places it under Kurukṣetra itself, and as situated at a distance of a krośa from Mānuṣa tīrtha. It is identified with Ayaknadī, a small stream rising in Jammu hills to the north-east of Sialkot.¹ Dey identifies it also with Āpayā referred to in the *R̥gveda* along with the Sarasvatī and Dr̥ṣadvatī² Cf. Kurukṣetra, No. 273.

24. Apsaraḥ-kuṇḍa

Ti. While the *Varāha Purāna* places it under Mathurā and Govardhana, Nārada locates it under Avantī as a place fit for bath.³ Cf. Avantī, No. 39.

25. Apsareśa

Ti. The *Matsya*, *Kūrma* and Nārada locate it under Narmadā. But Nārada refers to two tīrthas by this name under Narmadā.⁴ Cf. Narmadā, No. 354.

26. Araṇya

Ti. According to Nārada, it is one of the five dhārās (streams) on the south-west of Badarī.⁵ Cf. Badarī, No. 45.

27. Ariṣṭakuṇḍa

Ti. The *Varāha* refers to it under Mathurā, but Nārada places it under Vṛndāvana as a place fit for bath.⁶ Cf. Vṛndāvana, No. 606.

28. Arkasthala

Pl. The *Varāha* refers to a Kuṇḍa (pool) by this name under Mathurā. Nārada places it under Prabhāsa. Siddheśvara and other līngas are situated here⁷. Cf. Prabhāsa, No 390.

29. Aruṇāsaṅgama

Ti. The *Kūrma* says that the confluence of the Sarasvatī and Aruṇā is very famous and pious. Aruṇā-Varuṇā Saṅgama is referred to under Gautamī in the *Padma* and *Brahma*⁸. Nārada places it

1. Mbh (B), Vana, 83. 68=Mbh, III. 81.55; Vām, 34.7; P, I. 36. 1-6; HD, IV. p. 733; N, II. 65. 56-57.
2. RV, III. 23.4; GD, p. 9.
3. Var, 164. 19; HD, IV. p. 734; N, II. 78.8.
4. M, 194. 16; K, II. 42.24; P, I. 21.16; HD, IV. p. 734; PI, I. p. 76; N, II. 77. 22-23.
5. N, II. 67. 57-68.
6. Var, 164. 30; HD, IV. p. 734; N, II. 80.67.
7. Var, 157.11; 160.20; HD, IV. p. 734; N, II. 70. 6-8.
8. K, II. 30.22; P, VI. 176. 59; B, 89.1; HD, IV. p. 734.

under Kurukṣetra. According to Dey, the junction of Aruṇā with Sarasvatī is Aruṇāsaṅgama. Dey locates it at a place three miles north-west of Pahoa or Pṛthūdaka¹. As Nārada speaks of Aruṇāsaṅgama in Kurukṣetra he seems to mean the confluence of Aruṇā with Sarasvatī and not with Gautamī. Thus, Dey's location of Aruṇāsaṅgama seems to be correct. Cf. Kurukṣetra, No. 273.

30. Asi

R. This dry river is near Kāśī.² It forms the southern boundary of the modern city Vārāṇasī. Nārada compares it with the Piṅgalā nādi³. Cf. Kāśī, No. 242.

31. Asikuṇḍaka

Tī. The Varāha and the Nārada locate it at Mathurā. But Nārada specifies it to be the north of Viśrānti tīrtha. Navatīrtha is situated to the north of Asikuṇḍa according to Nārada⁴. Cf. Mathurā, No. 320.

32. Aśokavanikā

Tī. Nārada refers to it under Narmadā and states that it contains a group of one lac tīrthas⁵. Cf. Narmadā, No. 354.

33. Aśokeśa

Tī. Nārada mentions two tīrthas of this name under Narmadā⁶. Cf. Narmadā, No. 354.

34. Aṣṭa

Tī. Nārada places this under Avantī⁷. Cf. Avantī, No. 39.

35. Astra

Tī. According to Nārada, this is to the south of Urvaśikuṇḍa under Badarī⁸. Cf. Badarī, No. 45.

36. Aśvi

Tī. The *MBh.* and *Padma Purāṇa* refer to a tīrtha by name Aśvinos-tīrtha under Kurukṣetra. Nārada locates this under Kurukṣetra.⁹ Cf. Kurukṣetra, No. 273.

1. N, II. 65. 105; GD, p. 11.

2. N, II. 48. 19; HD, IV. p. 734.

3. HD, IV. p. 625.

4. Var, 163. 13; HD, IV. p. 735; N, II. 79. 35-36.

5. N, II. 77.5.

6. N, II. 77. 22-23.

7. N, II. 78.46.

8. N, II. 67. 66.

9. *Mbh* (B), Vana, 83.17 = *Mbh*, III. 81.14; P, I. 26.15; HD, IV. p. 735; N, II. 65.30.

37. Auśanasa

Ti. This is a meritorious tīrtha on the Sarasvatī according to the *MBh.*, *Matsya*, *Vāmana* and *Padma*. It is the same as Kapālamocana¹. But Nārada refers to this under Kurukṣetra.² Cf. Kurukṣetra. No. 273.

38. Avakīrṇa

Ti. This is located under Kurukṣetra by the *MBh.*, *Vāmana*, *Padma* and *Nārada*³. Cf. Kurukṣetra, No. 273.

39. Avantī

Cy. Pāṇini refers to it.⁴ Avantī is mentioned as one of the 16 Janapadas in the Jātakas, with Ujjayinī being its capital. According to the *MBh.*, it is on the Narmadā in western India.⁵ The *Vāyu*, *Brahmāṇḍa* and *Matsya* mention a river by this name⁶. The *Bṛhatsamhitā* takes Avantī and Ujjayinī as one and the same city⁷. Nārada describes the greatness of Avantī. He adds that Avantī is known by several names like Kanakaśṛṅga, Kauṣītakī, Padmāvati, Kumudvatī, Ujjayinī, Viśālā and Amarāvati. At Avantī are the holy places like Apsaraḥ-kuṇḍa, Aṣṭa, Daśāśvamedha, Devaprayāga, Gomatīkuṇḍa, Kālavana, Kapālamocana, Karkarāja-tīrtha, Kṣiprā, Kuśesthālī, Mahākālavana, Mahiṣakuṇḍa, Mandākinī, Nilagaṅgā, Rājasthala, Rudrasaras, Śaktibheda, Sāmudrika, Śāṅkara-Vāpī, Somavatī, Svargadvāra, Svarṇakṣurabrahmavāpī, Vāmana-kuṇḍa, Vidyādhara, Vīreśasaras, Yajñavāpī and Yātanākālana⁸. Dey states that it was the kingdom of Vikramāditya and was called Mālava since the seventh or eighth century A. D.⁹ Mrs. Rhys Davids notes that this lies to the north of Vindhya mountain north-west of Bombay.¹⁰

1. Mbh(B), Śalya, 39.4. 16-22 = Mbh, IX. 38.4, 16-20; M, 22. 31; Vām, 39.1, 14; P, I. 27. 24-26; HD, IV. p. 736.
2. N, II. 65.102.
3. Mbh(B), Śalya, 41.1 = Mbh, IX. 40.1; Vām, 39.24-35; P, I. 27.41-45; HD, IV. p. 736; N, II. 65.104.
4. Pāṇ, IV. 1.176; HD, IV. p. 736.
5. Mbh(C), Vana, III. 89.835† = Mbh, III. 87.1; HGAI, pp.52, 304-305.
6. Vā, 45.98; Br, II. 16.29; M, 114. 24; HD, IV. p. 736.
7. CHVP, p. 249.
8. N, II. 78.
9. GD, p. 13.
10. Psalms of the Brethren, p. 107, note I; HGAI, p. 305.

40. Āvasathyapada

Pl. Nārada locates this under Gayā as an auspicious place for Śrāddha¹. Cf. Gayā, No. 152.

41. Avimukta

Ti. Since the time of the *Jābūlopaniṣad* it is known by the name of Vārāṇasī also. The *MBh.* and *Viṣṇu Purāṇa* say that it is the same as Kāśī. The *Matsya*, *Agni* and *Skanda* also call it Vārāṇasī. The *Matsya* states its extent to be two and half yojanas east and west and half yojana north and south.² Nārada also identifies it with Kāśī and adds that as this *tīrtha* does not deny salvation to any one the name Avimukta is significant.³ Cf. Kāśī, No. 242.

42. Aviyoga

Ti. This is mentioned as a vāpī (tank) under Puṣkara, fit for bath and śrāddha.⁴ Cf. Puṣkara, No. 408.

43. Ayodhyā

Cy. The *Atharvaveda* and *Taittirīya Āraṇyaka* refer to it. The *Mahābhārata* mentions this as the capital of Ṛtuparṇa and of Rāma. The *Rāmāyaṇa* also mentions Ayodhyā. The *Brahmaṇḍa* and *Bhāgavata* refer to this city.⁵ This is mentioned by Nārada as one of the seven ancient holy cities which provide salvation to the world; this was the capital of Lord Śrī Rāma.⁶ Ayodhyā was situated on the Ghāgrā in the Faizabad District in U. P. The Sarju or the Ghāgrā river divided Kosala into two, viz., Dakṣiṇa Kosala and Uttara Kosala.⁷

1. N, II. 46.24.

2. JU, 2nd para; Mbh(B), Vana, 84. 79-80 = Interpolation, Ref. Mbh, III. Foot note, 419. p. 292; Vi, V. 34.30, 43; M, 180.54; 181.15; Ag, 112.2; SK, Kāśī, 26.27 q. by *Tristhali* p. 89; M, 184. 50-52; HD, IV. pp. 623-628, 736.

3. N, II. 29. 36-37; 48.24

4. N, II 71.38

5. AV, X. 2.31; Tt. A, I. 27.2; Mbh(B), Vana, 60. 24-26 = Mbh, III. 57. 22-23; Rām, I. 5. 5-7; Br, IV. 40.91; Bh, IX. 8.19; HD, IV. p. 736; HGAI, p. 67

6. N, I. 27.35; 79.14

7. HD, IV. p. 736

44. Ayoni

Ti. The *Padma* refers to a *tīrtha* named Ayonisaṅgama under Narmadā. Nārada locates two *tīrthas* by this name under Narmadā.¹ Cf Narmadā, No. 354.

45. Badarī

Ti. From the references in the *Nāradya*, Badarī appears to be the same as Badarikā or Badarikāśrama.² The *Mahābhārata* refers to Badarī.³ The *Brahmāṇḍa* and the *Viṣṇu* place Badarikāśrama on Gandhamādana, and refer to it as the abode of Nara and Nārāyaṇa.⁴ This is mentioned in the *Skanda* also. According to the *Padma* no *pūjā* is performed there for six months of the year when it is covered with snow.⁵ Nārada describes this as situated on the Viśālā river and as the place where Nara and Nārāyaṇa (born of Mūrti through Dharma) performed penance for a Kalpa. It was here that Brahmā and other gods advised by Hari, raised Hari's image from Nārada-kuṇḍa, and worshipped it during the months Kārtika to Vaiśākha of every year, leaving the other six months to gods for its worship. There are five Śilās (rocks) of Nārada, Vainateya, Varāha, Nṛsimha and Nārāyaṇa respectively. Badarikāśrama is said to be the joining place of Alakanandā and Bhāgīrathī. There are also five dhārās (streams), viz., Prabhāsa, Puṣkara, Gayā, Naimiṣa and Araṇya. The other *tīrthas* situated around Badarī are Agni, Astra, Brahmāvarta, Daṇḍapuṣkaraṇī, Dharmakṣetra, Dvādaśāditya, Gandhamādana, Hṛyagrīva, Indrapada, Kāmākāma, Kapālamocana, Karmoddhāra, Lokapāla, Mānasodbhedaka, Mātsya, Meru, Nārada-kuṇḍa, Saptapada, Taimiṅgala, Urvaśikuṇḍa, Urvaśisaṅgama, Vahnikuṇḍa, Vasudhārā, Vimala and Viśālā.⁶

46. Bahudā

R. According to the *MBh.* (Bāhudā), and the *Rāmāyaṇa*, this river is in the Deccan. The *Vāyu* calls this river as Bāhudā, the form into which Gaurī was transformed when cursed by her husband Yuvanāśva. The *Mārkaṇḍeya* places it in the Himālayas as a

1. P, I. 18.58; HD, IV. p. 736; N, II. 77. 21-23
2. N, II. 67.1, 3, 73, 80 and Colophone of the Ch. 67
3. Mbh(B), Vana, 90. 25-32 = Mbh, III. 88. 22-29; HD, IV. p. 736
4. Br, III. 25.67; Vi, V. 37.34; HD, IV. p. 737
5. SK, I. 53-59; P, Uttara, 2.1.7; HGAI, pp. 69.70
6. N, II. 67.

connecting river with the Gaṅgā and Yamunā¹. Nārada refers to this as a holy river like Tuṅgabhadrā and Kālindī.² This river is identified by Pargiter with the modern Rāmgāṅgā which joins with Gaṅgā near Kanauj. Dey identifies it with Dhabalā, now called Dhumela or Burha-Rapti, a tributary of the Rapti, in Oudh.³

47. Bahula

F. The *Varāha* refers to it under Mathurā. Nārada mentions it as the 5th of the 12 *Vanas* under Mathurā. It is also referred to under Vṛndāvana.⁴ Cf. Mathurā, No. 320 and Vṛndāvana, No. 606.

48. Balasthāna

Pl. Nārada places it under Vṛndāvana.⁵ Cf. Vṛndāvana, No. 606.

49. Bhadra

F. This is the 6th of the 12 *Vanas* under Mathurā, according to the *Varāha* and the *Nārada*.⁶ Bhadra mentioned under Vṛndāvana seems to be the same as Bhadravana.⁷ Cf. Mathurā, No. 320 and Vṛndāvana, No. 606.

50. Bhadradeha (doha)

Ti. The *Līnga* refers to Bhadradoha under Vārāṇasī.⁸ Nārada says that this is a tank situated in Kāśī in the Vāyu koṇa (north-west) of the sea and it was created by Brahmā filling it with cow's milk.⁹ Cf. Kāśī, No. 242.

51. Bhadrā-saṅgama

Ti. Nārada places it under Prabhāsa, as an auspicious tīrtha giving prosperity.¹⁰ Cf. Prabhāsa, No. 390.

1. Mbh(B), Bhīṣma, 9. 322 = Mbh, VI. 10.13; Rām, Kiṣkindhā, 41.13; HGAI, p. 70; Vā, 88.66; HD, IV. p. 737; Mār, 57; HGAI, p. 70.
2. N, I. 6. 30-31.
3. HGAI, p. 70; Mār, 57; GD, p. 16; HD, IV. p. 737.
4. Var, 157, 8; HD, IV. p. 737; N, II. 79.11; 80.77.
5. N, II. 80.74.
6. Var, 153. 37; 161.7; HD, IV. p. 738; N, II. 79. 12.
7. N, II. 80.76.
8. L, q. by T. K. p. 52; HD, IV. p. 737.
9. N, II. 49.2; 50. 49-50.
10. N, II. 70. 69.

52. Bhāgīrathī

R. The Matsya says that it is one of the seven streams that started from Bindu saras, and, following Bhagīratha's chariot, reached the sea.¹ This is the same as the river Gaṅgā. It is called Bhāgīrathī because Bhagīratha brought it to the earth.² Cf. Gaṅgā, No. 140.

53. Bhaktabhojana

Ti. This is a sandy place under Vṛndāvana.³ Cf. Vṛndāvana, No. 606.

54. Bhāṇḍira

F. This is the 11th of 12 *Vanas* under Mathurā, according to the *Varāha* and the *Nārada*.⁴ It is also referred to under Vṛndāvana by Nārada.⁵ Cf. Mathurā, No. 320 and Vṛndāvana, No. 606.

55. Bhārabhūti

Ti. This is placed under Narmadā by the *Matsya*, *Kūrma*, *Padma* and *Nārada*. Nārada refers to a group of 108 tīrthas along with it.⁶ Cf. Narmadā, No. 354.

56. Bhārata

D. India. "Bounded on the north by stupendous mountain ranges and on the other three sides by the mighty seas and ocean, India constitutes a distinct geographical unit.....The word 'India' is derived from the name of the river Sindhu or the Indus". It appears that in the Ṛgveda,⁷ India is referred to as Sapta Sindha-vaḥ (the seven rivers). Law, however, states his view that the Ṛgvedic reference is only to a particular part of India lying to the north-west. Pāṇini refers to Prācyā-Bhāratadeśa.⁸ By about the fourth century B. C. the territory extending from the Himālayas in the north to the sea in the south has been known by the term Jambudvīpa.⁹ According to the Buddhist works, Jambudvīpa

1. M, 121.41; HD, IV. p. 738; N, I. 16. 107.

2. Br, II. 18.42; HGAI, pp. 144, 212.

3. N, II. 80. 76.

4. Var, 153. 43; 156.3; HD, IV. p. 738; N, II. 79. 17.

5. N, II. 80.76.

6. M, 194. 18; K, II. 42. 25; P, I. 21.18; HD, IV. p. 738; N, II. 77.14.

7. RV, VIII. 24. 27; HGAI, p. 8; GD, p. 32.

8. HGAI, p. 8.

9. Pāṇ, VIII. 3. 75; HGAI, p. 12.

figures as one of the four Mahāvīpas (great continents) including India with Sumeru in the middle part of them.¹ This is situated on the south of Meru as described in the *Kūrma*.² According to Nārada, it is to the north of the salt ocean and to the south of the Himālaya mountain.³ In ancient days, there was a king named Bharata after whom this portion of land began to be called as Bhārata. This is so holy and meritorious that even gods desire birth here in order to do the necessary acts for salvation. Those people, who take birth here worship Viṣṇu and perform virtuous acts, are considered to be the luckiest. They will have no rebirth. The merits of this place cannot be described even by gods.⁴ Similar descriptions are given by other Purāṇas also.⁵ Cf. Himālaya, No. 186.

57. Bharatāśrama

H The hermitage of Bharata, very auspicious for *śrāddha*, is situated under Gayā according to the *Vāyu*, *Brahmāṇḍa*, *Matsya* and *Nārada*. But the *Kūrma* and *Padma* place this under Kauśikī.⁶ Cf. Gayā, No. 152.

58. Bhārgava

Ti. According to the *Brahmāṇḍa*, it is in the western Assam, the country of the Bhars or Bhors according to Dey.⁷ The *Matsya* and *Padma* refer to a tīrtha called Bhārgaveśa under Narmadā.⁸ Nārada mentions two tīrthas of the same name under Narmadā.⁹ Cf. Narmadā, No. 354.

59. Bhikṣu

Ti. This is very auspicious for bathing, and is situated under Prabhāsa.¹⁰ Cf. Prabhāsa, No. 390.

1. HGAI, pp. 8-9.
2. K, I. 45.11.
3. N, I. 3.46.
4. N, I. 3. 46-83.
5. L, I. 47; B, 13; GD, P. 32; PVS, p. 53.
6. Vā, 77.98; 108.35; 112.24; Br, III. 13.105; M, 13.46; N, II. 47.21; K, II. 37-38; P, I. 38.48; HD, IV. p. 738
7. Br, 49; GD, p. 32
8. M, 192.1; P, I. 19.1; HD, IV. p. 738
9. N, II. 77.20
10. N, II. 70.79

60. Bhīmarathī

R. This is referred to in the *MBh.* In the Purāṇas the Bhīmarathī prominently figures as the river rising from the Sahya which appears to flow in the north western portion of the district of Poona. It is called Bhīmaratha and Bhaimarathī also.¹ It is referred to in the *Matsya*, *Vāmana*, *Padma*, *Brahma*, and *Nārada*. This is identified with the river Bhīmā, the main tributary of the Kṛṣṇā.²

61. Bhīmasthala

Tī. Nārada places it under Gaṅgādvāra³, No. 141.

62. Bhīṣmeśa

Tī According to the *Liṅga*, Bhīṣmeśvara is situated under Vārāṇasī. Nārada refers to two *tīrthas* by this name under Narmadā.⁴ Cf. Narmadā, No. 354.

63. Bhogavati

Tī. This is referred to in the *MBh.*, *Matsya* and *Agni* under Prayāga. Nārada places this under Puruṣottamakṣetra and Prayāga, and adds that this is the Vedī of Brahmā and that the Vedas are present here in person. This is identified with Vāsutitīrtha by Kane.⁵ Cf. Puruṣottama, No. 407 and Prayāga, No. 397.

64. Bhojanasthala

Tī. According to the Bhāgavata, there is a mount Bhojana in Krauñcadvīpa.⁶ This is placed under Vṛndāvana by Nārada.⁷ Cf. Vṛndāvana, No. 606.

65. Bhṛgu-āśrama

H. While the Skanda, places it on the north bank of the Narmadā, Nārada places it in a forest on the bank of the river Godāvāri.⁸

1. HGAI, p. 144; Mbh, VI. 10.19
2. M, 22.45; Vām, 13.30; P, I. 24.32; B, 27.35; HD, IV. p. 739; N, I. 6.30; G, I. 55; GD, p. 33
3. N, II. 66.41
4. L, q. by T. K. p. 66; HD, IV. p. 739; N, II. 77.19
5. Mbh(B), Vana, 85.77 = Mbh, III. 83.72; M, 106.46; 110.8; Ag, 111.5; HD, IV. p. 739; N, II. 60.39; 63.55. 95
6. Bh, V. 20.21; PI, II. p. 587
7. N, II. 80.74
8. SK, I. 2.3. 2-6; HD, IV. p. 739; N, I. 16.3 ff.

66. Bhṛgu-kṣetra

TĪ. According to Dey, Bhṛgukṣetra is the same as Bharukaccha (referred to in the Suppāraka Jātaka) or modern Broach¹ According to Kane, Bhṛgukaccha was also called as Bharukaccha or Bhṛgupura.² Nārada places Bhṛgukṣetra under Narmadā. A group of one crore tīrthas is situated here.³ Cf. Narmadā, No. 354.

67. Bilva

F. The Varāha and Nārada mention it as the 10th of the 12 *Vanas* under Mathurā.⁴ Cf. Mathurā, No. 320.

68. Bilvaka

TĪ. The *Viṣṇudharma Sūtra*, *MBh*, *Matsya*, *Kūrma* and *Nārada* refer to it as a place fit for śrāddha. Nārada places it under Gaṅgā and Vṛndāvana.⁵ Cf. Gaṅgā, No. 140 and Vṛndāvana, No. 606.

69. Bindu

TĪ. This is the same as Pañcanada. According to Nārada, this is situated under Kāśī. It is said that in Dvāpara Yuga, Pañcanada is known by this name.⁶ Cf. Pañcanada, No. 364 and Kāśī, No. 242.

70. Bodhini

TĪ. This is a place fit for *pitṛkarma*. Nārada places it under Mathurā, to the right of Mokṣa tīrtha.⁷ Cf. Mathurā, No. 320.

71. Brahma

TĪ. The *Brahmāṇḍa* and *Brahma* place it under Godāvarī, *Kūrma* and *Padma* under Vārāṇasī, *Bhāgavata* on Sarasvatī, and *Agni*, *Padma* and the *Nārada* under Gayā.⁸ Again, Nārada locates it as a tīrtha fit for bath at Gaṅgā, under Narmadā, and under Kurukṣetra.⁹ According to Dey, it is the Puṣkara lake near Ajmer

1. GD, pp. 32-34

2. SK, Kāśī, 6.25; HD, IV, pp. 738-739

3. N, II. 77.14

4. Var, 153.42; HD, IV. p. 740; N, II. 79.16

5. N; II. 40.79; 80.76

6. HD, IV. p. 740; N, II. 51. 16-36

7. N, II. 79. 32-33

8. Br, III. 13.56; B, 113.1, 23; K, I. 35.9; II. 37.28; P, I. 37.9-12; Bh, X. 78.19; Ag, 115.36; P, I 38.69; N, II. 45. 102; HD, IV. p. 741.

9. N, II. 40.33; 77.25; 65.98, 118.

in Rajaputana (present Rajasthan).¹ Cf. Gayā, No. 152, Gaṅgā, No. 140, Narmadā, No. 354, Kurukṣetra, No. 273 and Puṣkara, No. 408.

72. Brahma-hrada

Lk. The *Brahmaṇḍa* and *Bhāgavata* refer to this.² Nārada says that Śiva, affected by the sin of Brahmahatyā, stayed in Brahmāhrada for three years.³

73. Brahmakuṇḍa

Ti. While the *Vāyu* refers to it under Gayā, the *Varāha* places it under Badarī and Lohārgala.⁴ Nārada places it under Gayā in Raivata, under Prabhāsa, Vṛndāvana and Setu. According to Dey, the river Brahmaputra issues from here.⁵ Cf. Gayā, No. 152, Prabhāsa, No. 390, Vṛndāvana, No. 606, and Setu No. 477.

74. Brahma-pada

Ti. The *Varāha* refers to 'Brahmapada' under Goniṣkramaṇa. It is a place fit for *śrāddha* under Gayā, according to Nārada.⁶ Cf. Gayā, No. 152.

75. Brahmāraṇya

F. The *Padma* and the *Nārada* locate it under Gayā.⁷ Cf. Gayā, No. 152.

76. Brahmarsīkuṇḍas

Ti. Nārada refers to them under Kurukṣetra.⁸ Cf. Kurukṣetra, No. 273.

77. Brahmasaras

Lk. It is known by various names like Brahmahrada, Brahmāsaras or Pavanāsaras, etc. The *MBh.*, *Vāyu* and *Agni* locate it under Gayā, the *Vāyu*, *Matsya* and *Vāmana* near Tṛaṇesar, and the *Varāha* under Kokāmukha and Sānandūra.⁹ According to Nārada,

1. GD, p. 40.

2. Br, III. 13.52; Bh, X, 28.16-17; HD, IV. p. 740.

3. N, II. 29.33-35.

4. Vā, 110.8; Var, 141.4-6; 151.71; HD, IV. p. 740.

5. N, II. 45.60; 70.85; 80.59; 76.10; GD, p. 40.

6. Var, 147. 36; HD, IV. p. 741; N, II. 46. 27.

7. P, I. 38.5; HD, IV. p. 741; N, II. 44.55.

8. N, II. 65.60.

9. Mbh (B), Vana, 84.85 = Mbh, III. 82.74; Vā, 111.30; Ag, 115. 38; Vā, 77.51; M, 22.12; Vām, 22.55-60; Var, 140. 37-39; 150. 20; HD, IV. p. 741.

it is an auspicious *tīrtha* created by Brahmā under Kurukṣetra. It was here that Brahmā, Hari, Śambhu and Paraśurāma performed austerities with different goals in view.¹ Cf. Kurukṣetra, No. 273.

78. Brahmaśiras

Ti. The *Kūrma* and the *Nārada* refer to it under Gayā. *Nārada* refers to a Brahmayūpa there.² Cf. Gayā, No. 152.

79. Brahmāvarta

D. The *MBh.*, *Matsya* and *Agni* describe the holiness of Brahmāvarta. It is a holy place between the Sarasvatī and Dṛṣadvatī according to Manu and Nārada. The *Matsya* and *Padma* place it on Narmadā. The *Kūrma* describes Śiva as Brahmāvarta among the deśas, as He is the best of every class. Nārada refers to Brahmāvarta as situated in Badarī.³

It is the ancient name for Kurukṣetra, the earliest settlement of the Aryans, from where they occupied the regions known as Brahmaṛṣideśa. It is generally identified with Sirhind.⁴ Cf. Badarī, No. 45.

80. Brahma-Vedi

Ti. According to Nārada, it is in Brahmaśaras under Kurukṣetra.⁵ Cf. Kurukṣetra, No. 273.

81. Brahmayoni

Ti. The *MBh.*, *Padma* and *Nārada* refer to it under Gayā. The *Vāmana* identifies it with Pṛthūdaka. One who passes through Brahmayoni reaches Parambrahma and is not reborn.⁶ Cf. Gayā, No. 152.

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1. N, II. 64. 12-15.
 2. K, II. 37.38; HD, IV. p. 741; N, II. 44.66-68.
 3. Mbh(B), Vana, 83. 53-54; 84.43 = Mbh, III. 81.43; 82. 38; M, 22.69; Ag, 109.17; Manu, II. 17; N, II. 64.6; M. 190, 7; 191. 70; P, I. 17.5; K, II. 7.14; N, II. 67.77; Cf. HD, IV. p. 741 also.
 4. GD, p. 40.
 5. N, II. 64.13.
 6. Mbh (S), Vana, 83.140; 84.95 = Mbh, III. 81.121; 82.83; P, I. 27.29; N, II. 47.54; Vām, 39.20, 23; HD, IV. p. 741.

82. Brāhmodumbaraka

Ti. A *tīrtha* called Brahmodumbara is referred to in the *MBh.* Nārada places Brāhmodumbaraka under Kurukṣetra.¹ Cf. Kurukṣetra, No. 273.

83. Br̥hatsānu

Ti. According to Nārada, it is under Vṛndāvana.² Cf. Vṛndāvana, No. 606.

84. Cakra

Ti. The *Vāmana* refers to it under Sarasvatī, *Skanda* and *Nārada* under Setu, *Varāha* under Saukaratīrtha and Dvāraka, *Varāha* and *Nārada* under Godāvarī, and *Nṛsiṃha* under Āmalakagrāma. Nārada locates it also under Prabhāsa besides under Mathurā and Setu. The *Haracaritacintāmaṇi* calls Cakradhara situated in Kashmir also as Cakratīrtha.³ Cf. Setu, No. 477, Mathurā, No. 320, Prabhāsa No. 390, and Godāvarī, No. 166.

85. Cakranadī

R. The *Bhāgavata* refers to Cakranadī (Gaṇḍakī) near Pulaha's hermitage. According to Nārada, it is situated near Pulastya-Pulahāśrama in Śālagrāma Mahākṣetra, and Jaḍabharata performed penance here.⁴ Cf. Śālagrāma, No. 446.

86. Camasodbhedaka

Ti. The *MBh.* and *Nārada* describe it under Prabhāsa as an auspicious place for Piṭṛkarmas. According to the *MBh.* and *Padma*, it is the place where the river Sarasvatī reappears again after disappearing in the desert.⁵ Cf. Prabhāsa, No. 390.

1. Mbh (B), Vana, 83.71 = Mbh, III. 81.58; HD, IV. p. 741; N, II. 65.59.

2. N, II. 80.74.

3. Vām, 42.5, etc.; SK, III. Brahmakhaṇḍa, Chs. 3-5; N, II. 76.5; Var, 137.19; 159. 58; 162.43; N, II. 79.43; B, 86.1; 109.1; 134.1; Nṛ, 66.22; N, II. 70.19; Cf. Also HD, IV. pp. 742, 741.

4. Bh, V. 7.10; PI, p. 571; N, I. 48. 8-14.

5. Mbh (B), Śalya, 35.87 = Mbh, IX. 35.78; Vana, 88.20 = Mbh, III. 86.17; N, II. 70.51; Vana, 82.112; 130.5 = Mbh, III. 80.118; 130.5; P, I. 25.18; HD, IV. p. 742.

87. Campaka

Ti. Here the river Gaṅgā flows to the north. This is a tīrtha equivalent to Maṅikarṇikā in its power of destroying the sins.¹ Though Nārada refers to it as a tīrtha, Dey identifies Campaka with Campāraṇya situated 5 miles to the north of Rajim in Madhya Pradesh.² Cf. Gaṅgā, No. 140.

88. Candrabhāgā

R. It is the modern Chenab, the same as the Ṛgvedic Asiknī Arrian's Akesines, and Sandabōga or Sandabal of Ptolemy.³ It is one of the ten great rivers of India. It is referred to by the *Matsya*, *Kūrma*, *Padma* and *Nārada*.⁴ It rises in the Himālayas in two streams called Candrā on the south-west of Bāra Lācha and Bhāgā on the north-west slopes of the pass. These two join at Taṇḍi and the united stream is known as Candrabhāgā or Chenab.⁵

89. Candrapada

Ti. The *Brahmāṇḍa* refers to a tīrtha named Candrapāda. According to Nārada it is an auspicious place for *śrāddha* under Gayā.⁶ Cf. Gayā, No. 152.

90. Candrasaras

Lk. According to Nārada, it is a lake under Vṛndāvana.⁷ Cf. Vṛndāvana, No. 606.

91. Catuḥpravāha

Ti. Nārada refers to it under Kurukṣetra. One who bathes here enjoys all the pleasures in heaven like gods.⁸ Cf. Kurukṣetra, No. 273.

92. Catuḥsāmudrika

Ti. The *Varāha* and *Nārada* place Catuḥsāmudrika under Mathurā.⁹ Cf. Mathurā, No. 320.

1. N, II. 40.86.

2. GD, p. 43.

3. GD, p. 47; SGANI, p. 40; HGAI, pp. 72-73.

4. Mbh (B), Sabhā, 9.19=Mbh, II. 9.19, Anu, 25.7=Mbh, XIII. 26.7; VDS, 85.49; M, 191.64; K, II. 41.35; P, I. 18.61; HD, IV. pp. 742-743; N, II. 60.30.

5. HD, IV. pp. 742-743.

6. Br, III. 47.18-19; HD, IV. p. 743; N, II. 46.24.

7. N, II. 80.72.

8. N, II. 65. 113.

9. Var, 158. 41; HD, IV. p. 743; N, II. 79, 52.

93. Citracaurya

Ti. Nārada mentions it under Vṛndāvana¹. Cf. Vṛndāvana, No. 606.

94. Citrakūṭa

Mt. This is a hill 65 miles south west of Prayāga in Banda district of Bundelkhand. The *MBh.*, *Rāmāyaṇa*, *Matsya* and *Agni* refer to this.² According to Nārada, this is a mountain where Lord Rāma stayed with Sītā and Lakṣmaṇa during his forest dwelling.³

95. Cyavana-aśrama

H. The *Vāyu* and *Nārada* place this under Gayā.⁴ Dey locates it (i) in Chausā in the district of Shahabad in Bengal, (ii) on the Satpura mountains near the river Payoṣṇī or modern Pūrṇā, (iii) at Dhosi six miles south of Narnol in the Jaipur territory and (iv) at Chilanla on the Gaṅgā in the Rai Barelli district.⁵ Cf. Gayā, No. 152.

96. Daiva

Ti. Nārada mentions this as a holy place situated under Narmadā.⁶ Cf. Narmadā, No. 354.

97. Dakṣaprayāga

Ti. This is a holy place for bath, under Gaṅgā.⁷ Cf. Gaṅgā, No. 140.

98. Dakṣāśrama

H. The *Vāmana* and *Nārada* refer to it. Nārada adds that the visit to Dakṣeśvara Śiva (in Kurukṣetra) is equivalent to the performance of Aśvamedha.⁸ Cf. Kurukṣetra, No. 273.

99. Dakṣiṇāgnipada

Ti. According to the *Vāyu* and the *Nārada*, it is a place fit for *śrāddha* under Gayā.⁹ Cf. Gayā, No. 152.

1. N, II. 80. 76.

2. Mbh (B), Udyoga, 85.58=Interpolation, ref. Mbh, V.p. 707, Appendix, III; Rām, II. 54. 28-29; M, 22.65; Ag, 6. 35-36; HD, IV. p. 744.

3. N, I. 79. 18-19.

4. Vā, 108. 73; HD, IV. p. 744; N, II. 47.75.

5. GD. p. 51.

6. N, II. 77. 17.

7. N, II. 40. 96-97.

8. Vām, 34.20; HD, IV. p. 744; N, II. 65.21.

9. Vā, 111. 50; PI, II. p. 63; N, II. 46.22.

100. Dakṣiṇamānasa

Ti. The *Agni* and the *Nārada* place it under Gayā.¹ Cf. Gayā, No. 152.

101. Dāmodaragṛha

Ti. This is an auspicious place under Prabhāsa according to Nārada. Svarṇarekhā (river ?) is also located in Dāmodaragṛha.² Cf. Prabhāsa, No. 390.

102. Daṇḍaka

E. According to Law, "The Daṇḍaka forest (Daṇḍakāraṇya) which is celebrated in the *Rāmāyaṇa* (Ādik. Sarga i. V. 46)..... seems to have covered almost the whole of Central India from the Bundelkhand region to the river Kṛṣṇā (J. R. A. S. 1894, 241; Cf. *Ātaka*, V. 29), but the *MBh.* seems to limit the Daṇḍaka forest to the source of the Godāvārī."³ It is the same as Daṇḍakāraṇya, i. e. Maharashtra including Nagpur according to the *Rāmāyaṇa*.⁴ The *Vāmana*, *Varāha* and *Brahma* refer to it.⁵ According to the *Uttararāmacarita*⁶ it is known as *Kuñjavat* to the west of Janasthāna. The *Bhāgavata* places it in the Deccan.⁷ Nārada states that Lord Rāma visited this forest.⁸

103. Daṇḍakhāta

Ti. According to the *Līṅga* it is situated under Vārāṇasī; according to Nārada, it is a *tīrtha* under Kāśī very auspicious for bath and *pīṭṭarpana*.⁹ Cf. Kāśī, No. 242.

104. Daṇḍapuṣkara(ri)ṇi

Ti. Nārada places it under Badarī.¹⁰ Cf. Badarī, No. 45.

105. Dārukeśa

Ti. It is under Narmadā according to Nārada.¹¹ Cf. Narmadā, No. 354.

1. Ag, 115.17; HD, IV. p. 744; N, II. 45. 74.
2. N, II. 70. 84-85.
3. Mbh (C), Sabhā, 30. 1169=Mbh, II. 28.43; Vana, lxxxv. 8183-4=Mbh, III. 83.38; HGAI, p. 280.
4. Rām, Āraṇya, Ch. 1; GD, p. 52.
5. Vām, 84.12; Var, 71.10; B, 88.18; HD, IV. p. 745.
6. I. 30.31.
7. Bh, IX. 11.19; HGAI, p. 280.
8. N, I. 79.17.
9. L. q. by T. K. p. 90; HD, IV. p. 745; N, II. 49.30.
10. N, II. 67.72.
11. N, II. 77.18.

106. Daśāśvamedha (dhika)

Ti. It is placed on the Gaṅgā in the *Mbh.*, *Vāyu*, *Brahmaṇḍa* and *Kūrma* and under Vārāṇasī and Prayāga in the *Matsya*. The *Matsya*, *Kūrma*, *Padma* and *Nārada* locate it under Narmadā. It is located under Vārāṇasī in the *Līṅga*, under Mathurā in the *Varāha* and under Kurukṣetra in the *Padma* and *Nārada*.¹ The *Agni* and *Nārada* place it under Gayā, and the *Brahma* under Godāvarī.² Besides the places mentioned above, viz., Narmadā, Kurukṣetra and Gayā, Nārada places it also under Kāśī, Avantī, Prayāga and Mathurā. The term Daśāśvamedhika also is found in the *Nāradya*.³ Cf. Narmadā, No. 354, Kurukṣetra, No. 273, Gayā, No. 152, Kāśī No. 242, Avantī, No. 39, Prayāga, No. 397 and Mathurā, No. 320.

107. Devagrāma

Ti. Nārada describes it as situated under Narmadā. A group of one thousand *tīrthas* are said to be situated there.⁴ Cf. Narmadā, No. 354.

108. Devanadī

R. According to Nārada, it is an auspicious river under Gayā fit for offering piṇḍa to piṭrs⁵. Cf. Gayā, No. 152.

109. Devaprayāga

Lk. According to Nārada, it is an auspicious saras under Avantī for worshipping Devamādhava.⁶ According to Law and Kane, it is the confluence of Bhāgirathī and Alakanandā in Tehri State.⁷ Cf. Avantī, No. 39.

110. Devikā

R. Pāṇini refers to this river. "River rising in Himālaya and being after Sindhu and Pañcanada and before Sarasvatī" is

1. *Mbh*(B), Vana, 83.14 = *Mbh*, III. 81.11; *Vā.* 77.45; *Br.*, III. 13.45; *K.*, II. 37.26; *M.*, 185.68; 106.46; 193.21; *K.*, II. 41.104; *P.*, I. 20.20; *N.*, II. 77.20; *L.*, q. by T. K. p. 116. *Var.*, 154.23; *P.*, I. 26. 12; *N.*, II. 65.54; *HD*, IV. p. 745.
2. *Ag.*, 115. 45; *N.*, II. 47. 30-31; *B.*, 83.1, *HD*, IV. p. 745.
3. *N.*, II. 51.4; 78.17; 62.95; 79.44; 47.30.
4. *N.*, II. 77.8.
5. *N.*, II. 47. 23-24.
6. *N.*, II. 78.41.
7. *HD*, IV. p. 746; *HGAI*, p. 64.

referred to in the *MBh.* and *Purāṇas* like *Vāyu* and *Brahma*. The *Vāyu* and *Nārada* place it under *Gayā*. The *Varāha* mentions it as the river that joins the *Gaṇḍakī*. According to *Nārada* the city called *Vīranagara* is situated on this river.¹ Besides under *Gayā*, *Nārada* refers to it under *Prabhāsa* also and adds that it is very auspicious for worshipping *Umānātha*.² It is the modern *Deog*, a tributary of the *Ravi*. It has also been identified with the river *Devā* or *Devikā* in U. P. The southern portion of *Sarayū* is called *Devā* or *Devikā*, whereas the northern portion is called as *Kāḷindī*. The junction of the *Gaṇḍak*, *Sarayū* and *Gaṅgā* forms the *Triveṇī*. The *Sarayū* now joins *Gaṅgā* at *Singhi* near *Chapra*.³ Cf. *Gayā*, No. 152 and *Prabhāsa*, No. 390.

111. *Devi-tīrtha*

Tī. It is an auspicious tīrtha for bath, under *Kurukṣetra*.⁴ Cf. *Kurukṣetra*, No. 273.

112. *Dhanuṣkoṭi*

Tī. *Nārada* refers to it under *Setu*. According to *Dey*, it is the same as *Dhanu-tīrtha* on the eastern extremity of the island of *Rameśvaram* in the *Palks'* strait, ten or twelve miles from the *Rāmeśvara* temple.⁵ Cf. *Setu*, No. 477.

113. *Dhārāyatana*

Tī. *Nārada* places it under *Mathurā* to the north of *Saṁyamana* tīrtha.⁶ Cf. *Mathurā*, No. 320.

114. *Dharmakṣetra*

Tī. *Nārada* refers to it under *Badarī*, south of *Bhāgīrathī-Alakanandāsaṅgama*.⁷ Cf. *Badarī*, No. 45.

115. *Dharmakuṇḍa*

Tī. It is under *Vṛndāvana* according to *Nārada*.⁸ Cf. *Vṛndāvana*, No. 606.

1. *Pāp*, VII. 3.1; *HGAI*, p. 74; *Mbh* (B), *Vana*, 82.102-107 = *Mbh*. III. 80.110-115; *Vā*, 45.95; *B*, 27.27; *Var*, 144.83, 112-113; *Vā*, 112.30; 77.41; *N*, II. 47.27; *N*, I. 49.38; *HD*, IV. p. 746.
2. *N*, II. 70.56.
3. *SGAMI*, p. 41; *GD*, p. 55; *HGAI*, p. 74.
4. *N*, II. 65. 81.
5. *N*, II. 76. 18; *GD*, p. 56.
6. *N*, II. 79. 37-38.
7. *N*, II. 67. 72-74.
8. *N*, II. 80. 74.

116. Dharmanada

R. According to Nārada, it is a hrada (tank) under Kāśī. Nārada adds that in Kṛtayuga, Pañcanada is known by the name Dharmanada. According to Kane, it is the same as Pañcanada.¹ Cf. Kāśī, No. 242.

117. Dharmapr̥ṣṭha

Ti. The *Kūrma* and *Padma* refer to it. Nārada refers to it as a holy place under Gayā.² According to Dey, it is the same as Dharmāraṇya. It is situated at a place four miles away from Bodh-Gayā.³ Cf. Gayā, No. 152.

118. Dharmāraṇya

F. The *MBh.*, *Vāyu*, *Vāmana*, *Agni* and *Nārada* place it under Gayā. The *Bṛhatsamhitā* refers to it. The *Padma* refers to it under Mahākāla⁴ Nārada says that it is occupied by Dharma. Dey locates it at (i) a place four miles from Buddha-Gayā in the district of Gayā, (ii) as the portions of the districts of Balia and Ghazipur, (iii) at Moharapara in Mirzapur, (iv) on the Himālayas on the southern bank of the river Mandākinī and (v) at Kaṇvāśrama near Koṭā in Rajaputana.⁵ Cf. Gayā, No. 152.

119. Dhautapāpa (Dhūtapāpa or Dhūtāpāpā)

R. In the *Brahmāṇḍa* and *Vāmana* it is mentioned as river rising in the Himālayas. The *Matsya*, *Kūrma* and *Nārada* place this river under Narmadā and *Agni* and *Nārada* Purāṇa under Gayā. The *Skanda* refers to it as one of the tributaries of the Gaṅgā.⁶ Nārada refers to it as one of the five rivers, viz., Kiraṇā, Dhūtapāpā, Sarasvatī, Gaṅgā and Yamunā situated in Kāśī. This river is known also as Dhūtapāpa or Dhūtāpāpā according to Nārada.⁷

1. N, II. 51.13; HD, IV. p. 747.
2. K, II. 37.38; P, V. 11.74; HD, IV. p. 747; N, II. 44. 54-55, 78.
3. GD, p. 56; HD, IV. p. 747.
4. Mbh(B), Vana, 82.46, etc.=Mbh, III. 80.65, etc.; Vā, 111. 23; Vām, 84.12; Ag, 115.34; N, II. 45.100; Brs, 14.2; P, I. 12. 6-8; HD, IV. p. 747
5. N, II. 45-100; GD, pp. 56-57
6. Br, II. 16.26; Vām, 57.80; M, 22.39; K, II. 42. 9-10; N, II. 77.11, 20; Ag, 116.12; N, II. 47.35; SK, Kāśī, Uttara, 59; HD, IV. pp. 747-748; GD, p. 57
7. N, II. 51.34, 14-16; 77.20

Dey identifies it (i) with Dhopāp on the Gomatī, 18 miles south-east of Sultanpur in Oudh and (ii) as a tributary of the Gaṅgā in Benares.¹ Cf. Narmadā, No. 354, Gayā, No. 152 and Kāśī No. 242.

120. Dhenuka

Tī. The *Mbh.* and *Padma* refer to a river called Dhenukā.² Nārada describes it as a *tīrtha* under Gayā, as a place fit for Tiladhenu *dāna*. He locates it under Prayāga also.³ Cf. Gayā, No. 152 and Prayāga, No. 397.

121. Dhenukāraṇya

F. Dhenukāraṇya is placed under Gayā by the *Vāyu*, *Agni* and *Nārada*.⁴ Cf. Gayā, No. 152.

122. Dhruva

Tī. According to the *Varāha* and the *Nāradiya* it is situated under Mathurā. A *tapovana* by this name is referred to in the *Padma*.⁵ Cf. Mathurā, No. 320.

123. Dhūli

Tī. Nārada states that Dhūli, Dhūtapāpā and several other *tīrthas* are present in Kāśī.⁶ Cf. Kāśī, No. 242.

124. Dipakeśvara

Tī. A *tīrtha* called Dipeśvara is referred to under Narmadā in the *Matsya* and *Kūrma*.⁷ Nārada places two *tīrthas* by this name under Narmadā.⁸ Cf. Narmadā, No. 354.

125. Drāviḍa deśa

D. The Jaina *Bṛhat Kalpa Bhāṣya*, *Bṛhatsaṁhita* and *Bhāgavata* refer to it.⁹ Nārada refers to it while describing Lord Rāma's

1. DG, p. 57

2. Mbh(B), Vana, 84.87-89=Mbh, III. 82. 76-77; P, I. 38. 7-10; HD, IV. p. 747

3. N, II. 44.68; 63. 48-50

4. Vā, 112.56; Ag, 116.32; HD, IV. p. 747; N, II. 44.55

5. Var, 152.58; 180.1; N, II. 79. 29-30; P, I. 38.31; HD, IV. pp. 747-748.

6. N, II. 51.14

7. M, 191.38; K, II. 41. 25-27; HD, IV. p. 748

8. N, II. 77.22

9. *Bṛhatkalpabhāṣya*, Vr. 1.1231; Brs, 14.19; Bh, IV. 28.30. etc.; HGAI, p. 150

story.¹ Drāviḍa, according to Law, is the Sanskrit name of the Tamil Country.²

126. Dṛṣadvatī

R. It rises from Himavat in Bhārata. It is referred to in the *Rgveda*. Manu calls it as Devanadī. The *Vāyu* and *Nārada* place it near Kurukṣetra. The *Vāmana* considers the Kauśikī to be a branch of the Dṛṣadvatī.³ It is identified by some with the Chittang, which runs parallel to the Sarasvatī and by others with the Ghaggar, flowing through Ambala and Sind, but now lost in the desert sand of Rajaputana. According to Kane, "No trace of the river appears in any modern name. Cunningham's identification of it with Rākshī river 17 miles to the south of Thāṇesar has much to recommend it."⁴ Cf. Kurukṣetra, No. 273.

127. Dunnābila

Ti. According to Nārada, it is an auspicious tirtha under Prabhāsa for bath.⁵ Cf. Prabhāsa, No. 390.

128. Durgā

Ti. The *Vāmana* refers to it under Sarasvatī. Nārada locates it under Kurukṣetra. On the basis of the *Mārkaṇḍeya*, Dey identifies it as a tributary of the Sābhramatī in Gujarat.⁶ Cf. Kurukṣetra, No. 273.

129. Dvādaśāditya

Ti. A kuṇḍa (pool) by this name is referred to under Badarī in the *Varāha*. Nārada too places it under Badarī.⁷ Cf. Badarī, No. 45.

130. Dvādaśārka

Ti. Nārada places it under Narmadā. In Dvādaśārka 1000 tīrthas are said to be situated.⁸ Cf. Narmadā, No. 354.

1. N, I. 79.29

2. HGAI, p. 150

3. RV, III. 23.4; Manu, II. 17; Vām, 34; HD, IV. p. 748; HGAI, p. 31; Vā, I.14; CHVP, pp. 255, 275; N, II. 65.8

4. Rapson, *Ancient India*, p. 51; IGI, p. 26; HGAI, p. 75; GD, p. 57; CHI, Vol. I, p. 80; HD, IV. p. 748.

5. N, II. 70.88

6. Vām, 42. 14-15; HD, IV. p. 748; N, II.65.115; Mār, 57; GD, p. 58.

7. Var, 141. 24; HD, IV. p. 748; N, II. 67.60.

8. N, II. 77.12.

131. Dvārāvati (Dvāravati ?)

Cy. It is the same as Dvārakā or Kuśasthalī.¹ This city is not referred to in the Vedic literature, but the *Jātakas*, *MBh.* and *Purāṇas* mention this. Nārada mentions this as one of the seven holy cities.² According to Law, "it was originally situated near the mountain Girnar, but in later times it has been recognised as Dvārakā on the sea-shore on the extreme west coast of Kāthiāwād". Dey identifies it with (i) Dvārakā in Gujarat, (ii) Siam (Phayre) and (iii) Dorasamudra or modern Halebid in the Hassan district of Mysore.³

132. Ekahaiṃsa

Ti. It is referred to in the *MBh.* Nārada locates it under Kurukṣetra.⁴ Cf. Kurukṣetra, No. 273.

133. Erāṇḍisaṅgama

Ti. The confluence of Erāṇḍī and Narmadā is referred to in the *Matsya*, *Kūrma* and *Padma*.⁵ A group of 108 tīrthas is said to be situated at this confluence. Dey identifies Erāṇḍī as the river Uri or a tributary of the river Narmadā in the Baroda State.⁶ Cf. Narmadā, No. 354.

134. Gadādhara

Ti. Nārada describes it as one of the six Gayās situated under Gayā.⁷ Cf. Gayā, No. 152.

135. Gadāloa

Ti. It is a pool at Gayā on the east of Brahmayoni as referred to in the *Vāyu* and *Agni*.⁸ According to Nārada, it is under Gayā, and has become popular by this name since the time when, after breaking the head of Gayāsura, the Gadā washed in this tīrtha.⁹ Cf. Gayā, No. 152.

1. HD, IV. pp. 748, 750, 773.
2. Mbh (B), Sabhā, 14.49-55 = Mbh, II.13.49-55; Vā, 96.60, 84; Vi, V.23. 13-15; SK, Kāśī, 6.64, etc.; HD, IV. pp. 749, 678; CHVP, pp. 275-276; N, I. 27.35.
3. HGAI, p. 282; GD, p. 58.
4. Mbh (B), Vana, 83.20 = Mbh, III.83 20; HD, IV. p. 750; N, II.65.35.
5. M, 194. 32; K, II. 41.85; 42. 31; P, I. 18.41; HD, IV. p. 751.
6. N, II. 77.11; GD, p. 59.
7. N, II. 47. 39-40.
8. Vā, 109. 11-13, etc.; Ag, 115. 69; HD, IV. p. 751.
9. N, II. 46.51.

136. Gaṇḍakī

R. This is described in the *MBh.* as one of the seven great rivers (of Bhārata¹). The river Gaṇḍaka is also called Gaṇḍakī and Cakranadī according to the *Bhāgavata*, and Śalagrāmī and Nārāyaṇī according to the *Varāha*. Nārada refers to a Gaṇḍakī under Gaṅgā. Dey says that this river now joins the Gaṅgā at Sonepur in the district of Muzaffarpur in Bihar². Cf. Gaṅgā, No. 140.

137. Gāṇḍava

Tī. According to Nārada, it is the confluence of Gaṇḍakī and Gaṅgā³. Cf. Gaṇḍakī, No. 136 and Gaṅgā, No. 140.

138. Gandhamādana

Mt. According to Dey, it is a portion of the mountains of Garhwal through which Alakanandā flows.⁴ It is placed on the south of Meru by the *Viṣṇu*. While the *Matsya* locates Naranārāyaṇāśrama on this mountain, the *Viṣṇu* and *Nṛsiṃha* place Badarīnātha here⁵. Nārada refers to it under Badarī, and adds that Nara and Nārāyaṇa performed penance there⁶. Cf. Badarī, No. 45.

139. Gaṇeśītā

Tī. According to Nārada, it is an auspicious tirtha under Mathurā⁷. Cf. Mathurā, No. 320.

140. Gaṅgā

R. It is referred to in the *R̥gveda* and *Śatapatha Brāhmaṇa*⁸. It is known also as Alakanandā, Dyudhunī or Dyunadī, Bhāgīrathī, Jāhnavī, etc.⁹ Almost all the Purāṇas describe the greatness of this river.¹⁰

1. Mbh(B), Ādi, 170.20-21=Interpolation, Ref. Mbh, I. between 158.17 and 18, p. 666; HD, IV. p.751.
2. Bh, X. 79.11; V, 7.10; HGAI, p. 75; Var, 144; GD, p. 60; N, II.40.84.
3. N, II. 40.48.
4. Vi, III. 6; Mar, 57; GD, p. 60.
5. Vi, V. 24.5; N, 13.26; Vi, II. 2.18; Nṛ. 65.10 q. by T. K. p. 252; HD, IV. p. 752.
6. N, II. 67. 4-5.
7. N, II. 79.52.
8. RV, X. 75.5; VI. 45.21; Ś. Br, XIII. 5.4.11; HGAI, p. 77; HD, IV. pp. 585 ff.
9. Bh, IV. 6.24; XI. 29.42; III. 23.39; III. 5.1; X.75.8; Raghu, VII. 36, etc.; HGAI, p. 77; N, II. 66.4-5; N, I. 16.107.
10. Vā, 30.92 ff; 91.54-60; Vi, II. 8.120-121; Mār, 56.1-12; CHVP, p. 277; HGAI, pp. 77-78; HD, IV. pp.585 ff.

Nārada gives a long description about Gaṅgā (*Nārada*, II. Chs. 38-43) as given below :

Gaṅgā is said to flow through the earth, pātāla and heaven, for ten days respectively reckoned from the 8th of the dark half of every month.¹ Nārāyaṇa presides over the land of the extent of four cubits from the course of the river. The region extending to two krośas on both the banks is called Kṣetra. The portion of land up to three yojanas is named as Siddhakṣetra.²

The places through which it flows are very sacred. For drinking, bathing, etc, its water is very auspicious, and frees a person from all his sins. In the Kali age it is considered to be the most auspicious among all the tīrthas. One, whose bones and ashes are immersed in its water after death, becomes sinless and gets final salvation.³ By taking bath in the water of Gaṅgā during the months of Māgha and Kārtika, one attains the world of Indra and Brahmā, and if it is one of Saṅkrānti days he secures the final emancipation. Similarly the month Meṣa, full moon day, Akṣayaṭṭīyā, the first tithis of Manu, new moon day, etc., are most auspicious for bath in the Gaṅgā.⁴ Offering gifts, performance of tarpaṇa, worship of liṅga, Viṣṇu and other gods, chanting of mantras, etc., on the bank of this river yield special merits.⁵ Here the offering of the image of cow made of ten different articles, viz., Guḍa, etc., as gift on new and full moon days is very meritorious.⁶ Observance of Nakta-bhojana and worship of goddess Gaṅgā here will lead a person to final salvation.⁷

The important tīrthas situated under the holy river Gaṅgā are :

Aditi, Bilvaka, Brahma, Campaka, Dakṣaprayāga, Gaṇḍakī, Gaṇḍava, Indrāṇī, Jahnuhrada, Kalasākhyā, Kanakhala, Kapila, Kubjā, Pradyumna, Rāma, Rāmaśambhutapovana, Sarayū, Saukara, Śiloccaya, Snātaka, Soma, Somadvīpa, Tīrthavarākṣaya and Vaikuṇṭha.⁸

1. N, II. 38. 17-19
2. N, II. 43. 116-122
3. N, II. 38
4. N, II. 40. 2-17
5. N, II. 41.
6. N, II. 42. 20-25.
7. N, II. 43.
8. N, II. 38-43.

141. Gaṅgādvāra¹

Ti. It is same as Haridvāra, and is situated two miles away from Kanakhala. The *Bārhaspatya Sūtra* describes it as a Śivakṣetra. The *MBh.*, and Purāṇas like *Matsya*, *Kūrma*, *Agni* and *Padma* refer to it.² Nārada describes it as the place where Dakṣa performed a sacrifice, Satī was dishonoured and Virabhadra destroyed the sacrifice. In the vicinity of Gaṅgādvāra is the Hari tīrtha, where the Moon took bath and recovered from disease. To the east of it, is the Kṣetra (Trigaṅgam).³ There are the holy places like Bhīmasthala, Gāṇḍava, Hari, Jahnu, Kapilāhṛada, Koṭi, Kuśarvata, Lalitaka, Nāgarāja-tīrtha, Nilaparvata, Paramaka, Saptagaṅgā, Saptarṣiṇām āśramaḥ and Trigaṅgam. The days of Saṅkrānti, new moon day, etc., and the time when Guru (Jupiter) moves in Kumbharāśi are the most auspicious for visiting Gaṅgādvāra.⁴

142. Gaṅgāsāgarasaṅgama

Ti. It is the same as Sāgarasaṅgama referred to in the *MBh.*, and situated near the mouth of the Gaṅgā.⁵ The *Viṣṇu Dharma-sūtra*, the *Matsya* and the *Padma* refer to it.⁶ Nārada places it under Prayāga.⁷ Cf. Prayāga, No. 397.

143. Gaṅgā-Sarasvatisaṅgama

Ti. It is referred to in the *MBh.* and *Padma Purāṇa*.⁸ Nārada locates it under Puṣkara.⁹ Cf. Puṣkara No. 408.

144. Gaṅgā-Varuṇasaṅgama

Ti. The *Linga* refers to a tīrtha called Gaṅgāvaraṇa-saṅgama under Vārāṇasī.¹⁰ According to Nārada it is under Kāśī and is

1. GD, pp. 62, 74, 88, 129; HGAI, p. 31.
2. Bār, S, III. 129; Mbh (B), Vana, 81.14 = Mbh, III. 80.13; M, 22.10; K, II. 20.33; Ag, 4.7; P, V.5.3; HD, IV. pp. 751-752.
3. N, II. 66. 3-22.
4. N, II. 66.
5. Mbh (B), Vana, 114 = Mbh, III. 114; GD, pp. 62, 171.
6. VDS, 85 28; M. 22.11; P. J. 39.4; HD, IV. p. 752.
7. N, II 63.48.
8. Mbh (B), Vana. 84.38 = Mbh, III. 82.34; P, I. 32.3; HD, IV. p. 752.
9. N, II. 71.37.
10. L. q. by T. K. p. 45; HD, IV. p. 752.

an auspicious place for bathing and performing *śrāddha*, especially on Wednesdays and Śravaṇa-dvādaśī days.¹ Cf. Kāśī, No. 242.

145. Gaṅgāvinirgama

Tī. Nārada refers to it under Puṣkara.² Cf. Puṣkara, No. 408.

146. Gaṅgā-Yamunā-Saṅgama

Tī. The *Mbh.* refers to it as the same as Prayāga. According to Nārada, the confluence is known as Kāmika under Prayāga.³ Cf. Kāmika, No. 217, Prayāga, No. 397.

147. Gārhapatyapada

Tī. The *Vāyu* and the *Nārada* locate it under Gayā. One who performs *śrāddha* here, attains the merit of the performance of Rājasūya.⁴ Cf. Gayā, No. 152.

148. Gauḍadeśa

D. This was famous for silk garments according to the commentary on the *Jaina Ācārāṅgasūtra*. It was an ancient town situated at the junction of the Gaṅgā and Mahānandā, and is referred to in the epics and Purāṇas. The *Skānda* describes it as situated in between Vaṅga and Bhuvaneśa. The *Padma* refers to it. Nārada mentions that the king Virabhadra ruled over this country.⁵

149. Gaurī tapovana

H. Nārada refers to it under Prabhāsa and adds that it is an auspicious place for worshipping Gaurīśa, Varuṇeśvara, Uṣeśvara, Gaṇeśa, Kumāreśa, Khā(svī)Kakeśa, Kuleśvara, Uttankeśa, Vahnīśa, Gautama and Daityasūdana.⁶ Cf. Prabhāsa, No. 390.

1. N, II. 48. 81-83.

2. N, II. 71.18

3. Mbh (B), Vana, 84 35 = Mbh, III 82.31, here only some MSS read as Gaṅgāyamunayoḥ.....Sangame and according to the critical edition it is as Gaṅgāsaṅgamayoḥ... Sangame; HD, IV. p. 752; N, II. 63.66.

4. Vā, 111.50; HD, IV. p. 752; N, II. 46 22.

5. *Jaina Ācārāṅgasūtra*, II. 361a ; AD; P, 189. 2; HGAI, p. 217; N, I. 12.61.

6. N, II. 70. 17-19.

150. Gautama

Tī. While the *Padma* places it on the Mandara mountain, Nārada locates it under Narmadā.¹ Cf. Narmadā, No. 354.

151. Gautamāśrama

H. The *Padma* places it under Tryambakeśvara, while Nārada locates it near the banks of the river Godāvarī. Its greatness also is described by Nārada. According to Nārada, the son of Māyādevī (Buddha) had performed penance here.² Dey places Gautamāśrama at (i) Ahalyāsthāna in the village of Ahiri, Pargana Jarail, 24 miles to the south-west of Janakpur in Tirhut, (ii) Godnā (Godāna) near Ravelgang, six miles west of Chhapra on the Saraju, (iii) Ahiroli near Buxar, and (iv) Tryambaka near the source of the river Godāvarī.³ Cf. Godāvarī, No. 166.

152. Gayā

Tī. Gaya, son of Plati, is the author of two hymns of the Ṛgveda. In the *Atharvaveda*, Gaya is mentioned as a wonder-worker or sorcerer. In later literature, he is transformed into Gayāsura.⁴ The *MBh.* refers to Gayā.⁵ According to the *Vāyu*, it is a holy place for *śrāddha*.⁶ The Purāṇas like *Kūrma*, *Agni* and *Brahma* mention this holy city.⁷ Nārada describes it as one of the six Gayās and also as one of the five dhārās under Badarī.⁸ It is known as Pitṛtīrtha and the residence of Brahmā.⁹ This is the place where the demon Gaya was killed by Viṣṇu.¹⁰ After performing *yajñas*, Brahmā created Goddess Sarasvatī, etc. It is very auspicious for performing *śrāddha*.¹¹ Here are the following tīrthas :

Agastyapada, Ākāśagaṅgā, Akṣayavāṭa, Amaraka, Āvasathya-pada, Bharatāśrama, Brahma, Brahmakuṇḍa, Brahma-pada, Brah-

1. P, VI. 129.8; HD, IV. p. 752; N, II. 77.18.
2. P, VI. 176. 58-59; HD, IV. p. 752; N, II. 72; Cf. Gautama's story.
3. GD, p. 64.
4. RV, X. 63-64; AV, I. 14.4; HD, IV. p. 645.
5. Mbh, III. 82.84.
6. Vā, 77.97; CHVP, p. 278.
7. K, 30. 45-48; Ag, 109; B, 67.19; HGAI, p. 219; HD, IV. pp. 643-679.
8. N, II. 47.40; 67. 57-58.
9. N, II. 44.4.
10. N, II. 44. 7-11.
11. N, II. 44. 14-17, 23.

māraṇya, Brahmaśiras, Brahmayoni, Candrapada, Cyavanāśrama, Dakṣiṇāgnipada, Dakṣiṇamānasa, Daśāśvamedha, Devanadī, Devikā, Dharmapṛṣṭha, Dharmāraṇya, Dhautapāpa, Dhenuka, Dhenukāraṇya, Gadādhara, Gadāloḷa, Gārhapatyapada, Gayāgaja, Gayākūpa, Gayānābhi, Gayāśiras, Gāyatrī, Gayoditya, Ghṛtakulyā, Girikūṭa, Go, Godā-Vaitaraṇī, Gopracāra, Gṛdhrakūpa, Gṛdhra-kūṭa, Gṛdhraṇḍa, Hamsa, Kākālayā, Kāmadhenupada, Kanakanandā, Kanakhala, Kapilā, Karagrahaṇakānana, Kardamāla, Kārtikeyapada, Kāśyapa-pada, Kauśikī, Kedāra, Khaṇḍapṛṣṭha, Kīṭaka, Lelihāna, Lohadaṇḍa, Madhukulyā, Madhusravā, Mahāhrada, Mahānadi, Maheśīkuṇḍa, Mānasa, Manthokuṇḍa, Mataṅgapada, Mataṅgavāpī, Muṇḍapṛṣṭha, Nābhi, Nārasimha, Pāda, Pādāṅkita, Pañcatīrtha, Pāṇḍuśilā, Paṅkajavana, Pāṣāṇa, Phalgu Pitṛ, Prabhāsātri, Prācisarasvatī, Pretakūpa, Pretapārvata, Pretaśilā, Punaḥ-punaḥ, Puṣkariṇī, Rājagṛha, Rāma, Rāmapuṣkariṇī, Ṛṇamokṣa, Rudrapada, Rukma (Rukmiṇī) kuṇḍa, Samudyata, Sarasvatī, Satyapada, Sītādri, Śivanadi, Somakuṇḍa, Śonagaḥ, Sūryapada, Tṛtīya, Udayagiri, Udyata, Uttaramānasa, Vaikuṇṭha, Vāma, Vāmana, Vasiṣṭheśa-tīrtha, Virasā, Viśālā, Viṣṇupada, Vyomagaṅgā and Yonidvāra.¹

According to Dey, Gayā is on the bank of the river Phalgu.² It comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side, according to Law.³

153. Gayāgaja

Ti. It is one of the six Gayās according to Nārada.⁴ Cf. Gayā, No. 152.

154. Gayākūpa

Ti. Nārada states that it is an auspicious well under Gayā, for offering *piṇḍa*.⁵ Cf. Gayā, No. 152.

1. N, II. 44-47.

2. GD, p. 64.

3. HGAI, p. 219.

4. N, II. 47. 39-40.

5. N, II. 47. 34.

155. Gayānābhi

Ti. According to Nārada, it is a fit place under Gayā, for *bath* and *śrāddha*. Dey identifies it with Jaipur.¹ Cf. Gayā, No. 152.

156. Gayāśiras

Ti. The *MBh.* and the *Vāyu* refer to it. According to the *Vāmana* it is the eastern Vedī of Brahmā, and according to the *Agni* it is the same as Phalgu-tīrtha.² Nārada mentions it as one of the six Gayās. He adds that Gayāśiras extends from Krauñcapada to Phalgotīrtha.³ According to Cunningham, it is the Brahmayoni hill in Gayā, where Buddha preached his 'Fire-Sermon' called Āditya Paryāya-Sūtra. According to Law, it is the rugged hill to the south of Gayā town.⁴ Cf. Gayā, No. 152.

157. Gāyatri

Ti. The *Vāyu* refers to it under Gayā. According to Nārada, it is one of the six Gayās and is placed in Mahānadi.⁵ Cf. Gayā, No. 152.

158. Gayoditya

Ti. According to Nārada, it is one of the six Gayās.⁶ Cf. Gayā, No. 152.

159. Ghaṇṭābharāṇaka

Ti. The *Varāha* refers to it under Mathurā. The Nārada Purāṇa locates it to the north of the Nāga tīrtha under Mathurā.⁷ Cf. Mathurā, No. 320.

160. Ghaṇṭakarṇa

Ti. The *Līṅga* and the Nārada place this lake to the west of Vyāseśa under Vārāṇasī.⁸ Cf. Kāśī. No. 242.

1. N, II. 47.38; GD, p. 65.
2. Mbh (B), Vana, 85.9 = Mbh, III. 93. 10; Vā, 105-112; Vām, 22.20; Ag, 115. 25-26; HD, IV. pp. 752-753; 645, 646, 654, 668.
3. N, II. 47. 39-40; 46. 15.
4. GD, p. 65; HGAI, p. 219.
5. Vā, 112.21; HD, IV. p. 753; N, II. 47. 39-40; 47.17.
6. N, II. 47. 39-40.
7. Var, 154.15; HD, IV. p. 753; N, II. 79. 39-40.
8. L, q. by T.K. p. 86; HD, IV. p. 753; N, II. 49. 28-29.

161. Ghaṭeśvara

Ti. While the *Padma* refers to it under Sābhramatī, Nārada places it under Narmadā. One hundred and eight tīrthas are said to be situated there.¹ Cf. Narmadā, No. 354.

162. Ghṛtakulyā

R. The *MBh.*, *Nārada Purāna* refer to it under Gayā.² Cf. Gayā, No. 152.

163. Girikūṭa

Ti. According to Nārada, it is an auspicious place for *śrāddha* under Gayā.³ Cf. Gayā, No. 152.

164. Go

Ti. The *MBh.* refers to it in Naimiṣa forest. The *Matsya* and the *Nārada* locate it under Prayāga, the *Matsya* and the *Padma* under Narmadā, and the *Padma* under Sābhramatī. Nārada places it under Gayā also.⁴ Cf. Prayāga, No. 397 and Gayā, No. 152.

165. Godā-Vaitaraṇī

Ti. Nārada locates it under Gayā.⁵ Cf. Gayā, No. 152.

166. Godāvarī

The *Rāmāyaṇa*, *MBh.* and almost all the *Purāṇas* refer to it.⁶ Nārada places it under Gautamāśrama.⁷ It has its source in Brahmagiri near Nasik according to the *Brahma* and *Saura*.⁸ It is the longest and largest river in South India. It rises from the western Ghats and falls into the Bay of Bengal, forming a large delta at its mouth.⁹ Cf. Gautamāśrama, No. 151.

1. P, VI, 159.3; HD, IV, p. 753; N, II, 77.9.

2. Mbh(B), Vana, 105.74; 112.30 = Interpolations, ref. foot note No. 509, under Mbh, III, 103.19, pp. 353-354 and under III, 112.18, p. 377; HD, IV, p. 753; N, II, 47.37.

3. N, II, 47.75; HD, IV, p. 753.

4. Mbh (B), Vana.95.3 = Mbh, III, 93.3; M, 110.1; N, II, 63.48; M, 193.3; P, I.20.3; VI, 156.1; HD, IV, p. 754; N, II, 44-56.

5. N, II, 47.23.

6. Rām, Aranya, 13.13, 21; Mbh (B), Vana, 88.2 = Mbh, III, 86.2; Vā, 45; Mār, 54; M, 114; K, II.20.29-35; HD, IV, pp. 707-708.

7. N, II, 72.5.

8. B, 77.79; Saura, 69; GD, p. 69.

9. HGAI, p. 37.

167. Gokarṇa

Tī. Gokarṇa is referred to in the *Mbh.*, the *Vāyu*, *Brahmāṇḍa*, *Matsya* and the *Vāmana*.¹ The *Kūrma* refers to Uttara Gokarṇa.² The *Līṅga* speaks of two Gokarṇas.³ According to the *Līṅga*, Gokarṇa is located under Vārāṇasī.⁴ The *Varāha* mentions two Gokarṇas as the Uttara (north) and Dakṣiṇa (south).⁵ The *Varāha* refers to Gokarṇa under Sarasvatī and Mathurā.⁶ Nārada locates it on the shore of the western ocean and states its extent as two krośas. The *Brahmāṇḍa* and the *Nārada* narrate the story of Paraśurāma in connection with Gokarṇa. It is a place sacred to Śiva situated in Karwar district, 30 miles from Gos between Karwar and Kumta on the western coast.⁷

168. Gomatikuṇḍa

Tī. According to Nārada, it is placed under Avantī.⁸ Cf. Avantī, No. 39.

169. Gopeśa

Tī. Nārada refers to a group of two *tīrthas* of this name under Narmadā.⁹ Cf. Narmadā, No. 354.

170. Gopracāra

Pl. The *Vāyu* and the *Nārada* place it under Gayā. Nārada adds that it is the place where Brahmā created some mango trees. It is said that tasting of the mangoes of these trees leads one's pits to final salvation.¹⁰ Cf. Gayā, No. 152.

171. Goṣpada

Tī Nārada locates it under Prabhāsa.¹¹ Cf. Prabhāsa, No. 390.

1. *Mbh* (B), Vana, 85.24=; *Mbh*, III. 83.22; *Vā*, 77.19; *Br*, III. 56. 7-21; *M*, 22-38; *Vām*, 46.13; *HD*, IV. p. 753.
2. *K*, II. 35.31; *HD*, IV. p. 754.
3. *L*, I. 92. 134-135; *HD*, IV. p. 754.
4. *L*, q. by T. K. p. 113; *HD*, IV. p. 754.
5. *Var*, 213.7; *HD*, IV. p. 754.
6. *Var*, 170.11; 171-173; *HD*, IV. p. 754.
7. *Br*, III. 57.58; *HD*, IV. pp. 753; *N*, II. 74.
8. *N*, II. 78.38.
9. *N*, II. 77. 21-23.
10. *Vā*, 111. 35-37; *HD*, IV. p. 754; *N*, II. 46. 5-6
11. *N*, II. 70.71

172. Govardhana

Mt. According to the *Matsya*, *Kūrma* and the *Nārada*, it is a hill in Mathurā.¹ The *Brahmāṇḍa* and the *Brahma* refer to a town Govardhana under Gautamī established by Rāma.² Nārada places it near Sakhisthala. Dey identifies it with (i) mount Govardhana 18 miles from Vṛndāvana in the district of Mathurā and (ii) the district of Nasik in the Maharashtra State.³ Cf. Vṛndāvana, No. 606.

173. Govindakuṇḍa

Tī. Nārada places it under Vṛndāvana.⁴ Cf. Vṛndāvana, No. 606.

174. Gṛdhrakūpa

Tī. Nārada locates it on the southern part of Pretaśilā, under Gayā. It was in Gṛdhrakūpa that Dharmarāja stabilised the Gṛdhrakūṭa hill. The sages in the form of vultures attained here superhuman powers by means of austerities. A visit to Gṛdhreśvara Śiva here is considered very auspicious.⁵ Cf. Gayā, No. 152.

175. Gṛdhrakūṭa

Mt. The *Vāyu*, *Agni* and the *Nārada* locate this hill under Gayā.⁶ Law identifies it with one of the five hills that surrounded Girivraja which was the inner area of Rājagṛha. But Dr. Barua does not agree with it. According to Cunningham, the Gṛdhrakūṭa hill is a part of the Śailagiri, the vulture peak of Fahien, lying six miles south-west of Rājgir.⁷ Cf. Gayā, No. 152.

176. Gṛdhravāṭa

Tī. It is located on the Gṛdhrakūṭa hill in Gayā and is referred to by the *MBh.*, *Vāyu*, *Agni*, *Padma* and the *Nārada*. Here performance of bhasmasnāna (bathing in holy ashes) and visit to

1. M, 22.52; K, I. 14.18; N, II. 80.7; HD, IV. p. 754

2. Br, II. 16.14; B, 91.1; HD, IV. p. 754

3. GD, p. 72.

4. N, II. 80.61.

5. N, II. 47. 76-78.

6. Vā, 77.79; Ag, 116.12; N, II. 47.78; 45.95; HD, IV. p. 755.

7. HGAI, pp. 220-221.

Vṛṣaohvaja are considered as very auspicious by the *Vāyu* and the *Nārada*.¹ Cf. *Gayā*, No. 152.

177. Guha

Ti. Two *tīrthas* are referred to by this name under *Narmadā*, and a 'Guha-tīrtha' also is located at *Puṣkara* by *Nārada*.² Cf. *Narmadā*, No. 152 and *Puṣkara*, No. 408.

178. Guṇḍicāmaṇḍapa

Pl. It is referred to under *Puruṣottama* (*Puri*). A popular festival called 'Guṇḍicā-yāna' is celebrated here in the month of *Phālguna* and on *Viṣuvat* day.³ Cf. *Puruṣottama*, No. 407.

179. Hairaṇvati

R. It appears that this may be the river called *Hiraṇvati*, referred to in the *Mahābhārata* under *Kurukṣetra*, as *Nārada* also places it under *Kurukṣetra*.⁴ Cf. *Kurukṣetra*, No. 273.

180. Haimsa

Ti. While the *Matsya* locates it under *Narmadā*, the *Agni* and the *Nārada* refer to it under *Gayā*, and the *Varāha* places it to the east of *Śālagrāma*.⁵ Cf. *Gayā*, No. 152.

181. Haimsapratapana

Ti. The *MBh.*, *Matsya*, *Kūrma*, *Agni* and *Padma* refer to a *tīrtha* called 'Haimsapratapana' under *Prayāga*. According to *Nārada*, *Haimsapratapana* is under *Prayāga* and is situated to the east of *Bhṛgīrathī* and north of *Pratiṣṭhāna*. By bathing there one gains the merit of performing the *Aśvamedha*.⁶ Cf. *Prayāga*, No. 397.

182. Hanumatkuṇḍaka

Ti. *Nārada* locates it under *Setu*. By taking bath in this *tīrtha* one becomes invincible by enemies.⁷ Cf. *Setu*, No. 477.

1. *Mbh*(B), *Vana*, 84.91 = *Mbh*, III. 82.79; *Vā*, 108.63; *Ag*, 116.12; *P*, I. 38.11; *N*, II. 44.56, 72-74; *HD*, IV. p. 755.
2. *N*, II. 77. 20-23; 71.43.
3. *N*, II. 61. 40-41.
4. *Mbh*(B), *Udyoga*, 158 = *Mbh*, V.155; *GD*, p. 76; *N*, II.65.8.
5. *M*, 193.72; *Ag*, 116.30; *N*, II. 47.30; *Var*, 144. 152, 155; *HD*, IV. p. 765.
6. *Mbh*(B), *Vana*, 85.87 = *Mbh*, III. 83.82; *M*, 106.32; *K*, I. 37.24; *Ag*, 111.10; *P*, I. 39.80; *N*, II. 53. 93-94; *HD*, IV. p. 755.
7. *N*, II. 76.11.

183. Hanumattīrtha

Tī. While Nārada places it under Kurukṣetra, the Brahma Purāṇa locates it on the north bank of the Godāvārī.¹ Cf. Kurukṣetra, No. 273.

184. Hari

Tī. Nārada refers to it under Gaṅgādvāra and says that Yajñeśvara Viṣṇu was praised by Dakṣa and others here.² Again 'Hari-tīrtha' is also referred to under Puṣkara.³ Cf. Gaṅgādvāra, No. 141 and Puṣkara, No. 408.

185. Hayagrīva

Tī. Nārada places it under Badarī and says that the Vedas are present in the water of this tīrtha.⁴ Cf. Badarī, No. 45.

186. Himālaya

Mt. The *R̥gveda*, *Atharvaveda* and other works describe this mountain.⁵ According to the Purāṇas, Himavān or the Himālaya range is to the south of Mānasa-sarovara.⁶ Nārada places it to north of Bhārata. It is known by other names like Himādri and Tuhinādri.⁷ Cf. Bhārata, No. 56.

187. Hiranyāsaṅgama

Tī. While the *Padma* places it under Sābhramatī, Nārada refers to it under Prabhāsa.⁸ Cf. Prabhāsa, No. 390.

188. Huṁkarakūpa

Tī. According to Nārada, it is an auspicious well under Prabhāsa. By bathing here one becomes free from rebirth.⁹ Cf. Prabhāsa, No. 390.

1. N, II. 65.96; B, 129.1; HD, IV, p. 755.

2. N, II. 66.20.

3. N, II. 71.43.

4. N, II. 67.51.

5. RV, X. 121.4; AV, VII. 1.2; Tt.S, V. 5.11.1; Vj. S, XXIV. 30; XXV. 12; A. Br, VIII. 14.3; Kum, I.1; K, II.37. 46-49; Kālika, 14.51; HD, IV p. 756; HGAI, p. 16 ff.

6. Var, 78; GD, p. 75.

7. N, I. 84.80; 3.46; 15.168; etc.

8. P, VI. 135.1; HD, IV, p. 757; N, II. 70.35.

9. N, II. 70.72.

189. Ibāspada

Tī. It is situated under Kurukṣetra. By its sight alone one gets salvation.¹ Cf. Kurukṣetra, No. 273.

190. Ikṣumatī

R. Pāṇini and the *Rāmāyaṇa* refer to it. According to the *Viṣṇu* and the *Bhāgavata* it is a river of the Sindhu-Sauvīra country. The *Matsya* and *Padma* also mention it.² Nārada too refers to Kapilāśrama on the bank of Ikṣumatī.³ Kane identifies it as the river flowing through Kumaon and Kanoj.⁴ Cf. Kapilarṣeśvarāśrama, No. 234.

191. Indradyumna

Lk. The *MBh.* places it beyond Gandhamādana mountain. The *Vāyu* refers to this lake. The *Nārada* refers to it under Puruṣottama and describes it as having originated from Yajñāṅga.⁵ Cf. Puruṣottama, No. 407.

192. Indrāṇī

Tī. Nārada refers to it under Gaṅgā and adds that Indrāṇī secured Indra as her husband by performing penance here.⁶ Cf. Gaṅgā, No. 140.

193. Indrapada

Tī. The *Vāyu* locates it under Gayā. It is a kingdom on the west watered by Sindhu according to the *Brahmāṇḍa*.⁷ Nārada places it to the south-east direction under Badarī.⁸ Cf. Badarī, No. 45.

1. N, II. 65. 65-66.

2. Pāṇ, IV. 2.85-86; Rām, II. 68.17; VI, II. 13.53-54; M, 22.17; Bh, V. 10.1; P, V. 11. 13; HD, IV. p. 757.

3. N, I. 48.45.

4. HD, IV. p. 757.

5. Mbh(B), Vana, 199. 9-11 = Mbh, III. 191. 15-17; Ādi, 119. 50 = Mbh, I. 110.45; Vā, 47. 1-60; HD, IV. p. 757; CHVP, p. 282, 286-287; N, II. 54.96.

6. N, II. 40. 93-94.

7. Vā, 109.19; Br, II. 18.41; PI, I. p. 195.

8. N, II. 67.52.

194. Indriya

Ti. Nārada locates it under Narmadā.¹ Cf. Narmadā, No. 354.

195. Jahnu

Ti. Nārada places it under Gaṅgādvāra and says that the river Vaitaraṇī, which was once swallowed by rājarṣi Jahnu and released by him through his ear, became the Jahnutīrtha.² Cf. Gaṅgādvāra, No. 141.

196. Jahnuhrada

Lk. Nārada calls it a mahāhrada (big lake) and locates it under Gaṅgā.³ According to Law, Jahnu's hermitage was situated at Sultanganj on the west of Bhāgalpur.⁴ Cf. Gaṅgā, No. 140.

197. Jāmbavati

R. According to Nārada, it is under Prabhāsa.⁵ Cf. Prabhāsa, No. 390.

198. Jambudvīpa

I. India was known by this name. Generally, the epics and Purāṇas describe this as one of the seven continents encircled by seven oceans.⁶ Nārada also refers to it.⁷ Cf. Saptadvīpa, No. 459 and the Description of the terrestrial globe, supra, pp. 44-45.

199. Jāṅgaleśa

Ti. Nārada refers to two tīrthas by this name under Narmadā.⁸ Cf. Narmadā, No. 354.

200. Jaṭā

Ti. The *Varāha* places a kuṇḍa by this name to the south of Malaya and north of the Sea. Nārada refers to it under Setu.⁹ Cf. Setu, No. 477.

1. N, II. 77.17.

2. N, II. 66. 25-28.

3. N, II. 40.90.

4. HGAI, p. 223.

5. N, II. 70.30.

6. GD, p. 80; HGAI, pp. 8-11; PVS, pp. 50-51; CHVP, pp. 282-284.

7. N, I. 3. 43.

8. N, II. 77. 21-23.

9. Var, 150.47; HD, IV. p. 759; N, II. 76.11.

201. Jvalana-tirtha

Tī. It is placed under Puṣkara by Nārada.¹ Cf. Puṣkara, No. 408.

202. Jyeṣṭha

Tī. According to the *MBh.* there is a *tirtha* known as Jyeṣṭhapuṣkara on the Sarasvatī. The *Padma* refers to it.² According to Nārada, there are in Puṣkara, a peak, a lake and a fountain of this name.³ Cf. Puṣkara, No. 408.

203. Jyeṣṭhāśrama

H. Nārada locates it under Kurukṣetra. It is a destroyer of sins.⁴ Cf. Kurukṣetra, No. 273.

204. Kailāsaśikhara

Mt. It is called the king of the mountains. It is the Aṣṭāpada mountain of the Jains. According to the *MBh.* It is Nemakuṭa. The *Brahmāṇḍa* and the *Matsya* refer to Kailāsa. The *Bhāgavata* calls it as Bhūteśagiri. Nārada refers to it. It has been identified with a peak of the Himālaya, 22,000 ft. above sea level, 25 miles to the north of Mānasa lake.⁵

205. Kākālayā

Tī. Nārada refers to it under Gayā and says that offering of bali here is considered very auspicious.⁶ Cf. Gayā, No. 152.

206. Kalākuṇḍa

Tī. Nārada places it under Prabhāsa. One who takes a plunge here undoubtedly attains salvation.⁷ Cf. Prabhāsa, No. 390.

207. Kalāśākhya

Tī. According to Nārada, it is under Gaṅgā and it was here that Agastya sprang up from a jar.⁸ Cf. Gaṅgā, No. 140.

1. N, II. 71.44.

2. Mbh (B), Vana, 200.66=Interpolation, Ref. Mbh, III. Concordance, P, XLI; P, V. 19.12; 18.20; HD, IV. p. 759.

3. N, II. 71.12.

4. N, II. 65.89.

5. Mbh (B), Bhīṣma, 6=Mbh, VI. 7; HGAI, pp. 87-88; N, I. 42.6; Br, IV. 44.95; M, 121. 2-3; Bh, IV. 5.22; V. 16-27; HD, IV. p. 760.

6. N, II. 47-56.

7. N, II. 70-74.

8. N, II. 40-87.

208. Kālavana

F. Nārada places it under Avantī. The worship of Śitalā-devī here is considered very auspicious.¹ Cf. Avantī, No. 39.

209. Kāleśvarākhyā kuṇḍa

Ti. The *Brahmaṇḍa* says that Kāleśvara is one of the 50 pīthas of Lalitā. The *Matsya* places it under Narmadā and the *Liṅga* under Vārāṇasī. Nārada refers to Kāleśvarākhyā kuṇḍa under Kāśī². Cf. Kāśī, No. 242.

210. Kālindī

R. It is referred to in the Purāṇas *Vāyu*, *Nārada*, etc.³ The river Yamunā, originated from the Kalindadeśa, a mountainous country situated in the Bāndarapuchha range of the Himālayas, became known as Kālindī.⁴

211. Kaliṅga

D. Pāṇini, the *Mbh.*, *Vāyu*, *Nārada* and other Purāṇas refer to it. According to Law, it is on the eastern coast of India lying in between the Mahānadī and Godāvarī. Dey identifies it with the northern Circars, a country lying to the south of Orissa and to the north of Drāviḍas on the border of the sea.⁵

212. Kāmadhenupada

Ti. The *Vāyu* and the *Nārada* place it under Gayā. It is an auspicious place for offering *piṇḍa*.⁶ Cf. Gayā, No. 152.

213. Kāmākāma

Ti. According to Nārada, it is under Badarī. One can fulfil one's desires by visiting this place. One who is free from desires obtains final salvation.⁷ Cf. Badarī, No. 45.

1. N, II. 78.12.

2. Br, IV. 44.97; M, 191.85; L, I. 92.136; L. q. by T. K. pp. 45, 72; HD, IV. p. 761; PI, I. p. 369; N, II. 50.9.

3. Vā, 44.21; N, I. 6.39; Vi, V. 7.2; 18.34; etc., P, I. 29.1; PI, I. p. 367; HD, IV. p. 761; CHVP, pp. 288, 291.

4. GD, p. 85.

5. Pāṇ, IV. 1.170; Mbh(C), Vana, CXIV. 10096-10107 = Mbh, III. 114, 2-13; Vā, 77.13; M, 186. 15-38; Bh, IX. 23.5, etc. N, I. 9.113; HGAI, pp. 156-157; GD, p. 85.

6. Vā, 112.56; HD, IV. p. 761; N, II. 47.37.

7. N, II. 67. 54-55.

214. Kāmakunḍa

Ti. Nārada locates it under Kāśī. It is again referred to under Vṛndāvana by Nārada.¹ Cf. Kāśī, No. 242 and Vṛndāvana, No. 606.

215. Kambalāśvataras

Ti. These two springs or pools are situated under Prayāga according to the *Matsya*, *Kūrma* and the *Nārada*. They are on the southern bank of the Yamunā according to the *Kūrma*. The *Nilamata Purāṇa* mentions two pools or springs by this name in Kashmir.² Cf. Prayāga, No. 397.

216. Kāmeśvara-tīrtha

Ti. According to Nārada, it is located under Kurukṣetra. One who bathes here with faith is freed from all diseases and attains the eternal Brahman.³ Cf. Kurukṣetra, No. 273.

217. Kāmika

Ti. The *Varāha* refers to Kāmika as a place where the Gaṅḍakī and Devikā join together. According to Nārada, it is the same as the confluence of Gaṅgā and Yamunā.⁴ Cf. Prayāga, No. 397 and Gaṅgā-Yamunā-Saṅgama, No. 146

218. Kāmodapura

Cy. It is located on the bank of the Gaṅgā at a distance of ten yojanas above Gaṅgādvāra. It is covered with ice. Nārada states that while churning the ocean four maidens, viz., Ramā, Vāruṇī, Kāmodā and Varā, came out from it and that Viṣṇu accepted three of them, giving Vāruṇī to the Asuras.⁵

219. Kāmya

F. Nārada places it under Mathurā as the 4th of the 12 vanas.⁶ Cf. Mathurā, No. 320.

1. N, II. 50.2; 80.73.

2. M, 106. 27; etc.; K, I. 37. 19; N, II. 63. 54; Nmp, 1052; HD, IV. p. 762.

3. N, II. 65.51.

4. Var, 144. 84-85; HD, IV. p. 762; N, II. 63.66.

5. N, II. 68; HD, IV. p. 762.

6. N, II. 79.9.

220. Kāmyaka

F. The *MBh.* locates it on the banks of the Sarasvatī. It is the 4th of the 12 *vanas* under Mathurā.¹ According to the *Vāmana* and the *Nārada*, it is a *vana* under Kurukṣetra.² Cf. Kurukṣetra, No. 273.

221. Kanakanandā

Tī. The *Vāyu* refers to Kanakanandī (dī) as a *tīrtha*.³ The *Kūrma* also refers to it as a *tīrtha*. Both the *Kūrma* and the *Nārada* locate it to the north of Muṇḍapṛṣṭha at Gayā.⁴ But Kane refers to it as a river to the north of Muṇḍapṛṣṭha at Gayā.⁵ Cf. Gayā, No. 152.

222. Kanakhala

Tī. *Viṣṇu Dharma Sūtra*, *MBh.*, *Kūrma*, *Skanda* and the *Nārada* refer to it on the Gaṅgā. The *Vāyu*, *Agni* and the *Nārada* locate it to the north of Muṇḍapṛṣṭha under Gayā, between Uttara and Dakṣiṇa Mānasas. The *Matsya* and the *Padma* place it under Narmadā, the *Līṅga* under Gaṅgādvāra, and the *Varāha* and the *Nārada* under Mathurā.⁶ According to Dey, it is now a small village two miles to east of Haridvāra at the junction of the Gaṅgā and Nīladhārā.⁷ Cf. Gaṅgā, No. 140, Gayā, No. 152 and Mathurā, No. 320.

223. Kāncanākṣī

R. The *Vāmana* places it near Naimiṣa forest. According to *Nārada*, it is one of the seven Sarasvatīs and is situated under Kurukṣetra.⁸ Cf. Kurukṣetra, No. 273.

224. Kāncī

Cy. The *Māhābhāṣya* and the *Bārhaspatya Sūtra* make a reference to it. The Kāncīpurī, the city of Kāncī, is referred to

1. *Mbh* (B), *Vana*. 36.41 = *Mbh*, III. 37.37; HD, IV. p. 762.
2. *Vām*, 34; GD, p. 88; N, II. 65. 4-7.
3. *Vā*, 77. 105; CHVP, p. 288; HD, IV. p. 762.
4. *K*, II. 37.41-43; N, II. 44.62.
5. HD, IV. p. 762.
6. *VDS*, 85.14; *Mbh*(B), *Vana*, 84.30 = *Mbh*, III. 82.26; *K*, II. 37. 10-11; *SK*, I. 1.2.11; N, II. 40.30; *Vā*. 111.7; *Ag*, 115.23; N, II. 45. 74-75; 46.46; M, 183.69; P, I. 20.67; L, I. 100; *Var*, 152. 40-49; HD, IV. p. 742; GD, p. 88; N, II. 79.27.
7. GD, p. 88.
8. *Vām*, 83.2; N, II. 65.101; HD, IV. p. 762.

in the Purāṇas like *Vāyu*, *Brahmaṇḍa* and *Padma*.¹ It is the modern Kanjivaram. According to Nārada, it is one of the seven holy cities.²

225. Kaniṣṭha

Tī. A *tīrtha* named Kaniṣṭha is referred to as situated on the Sarasvatī in the *Padma*. According to Nārada, there are a peak, a lake and a fountain of this name situated in Puṣkara.³ Cf. Puṣkara, No. 408.

226. Kaṇṭaka

Tī. Nārada describes it under Kāśī as a *tīrtha* giving immortality.⁴ Cf. Kāśī, No. 242.

227. Kānyakubja

Cy. It is referred to in the *Mbh.*, the *Padma* and the Nārada. According to the *Brahmaṇḍa*, it is one of the 50 *Pīṭhas* of Lalitā. Ptolemy calls it Kanagora and Kanogizo. According to the *Abhidhāna-cintāmaṇi* of Hemacandra, it is also known by the names Mahodaya and Gādhipura.⁵

228. Kapālamocana

Tī. The *MBh.*, *Skanda* and the *Nārada* locate it under Vārāṇasī. Regarding this *tīrtha* the *Matsya*, *Kūrma*, *Vāmana*, *Varāha* and the *Padma* narrate a story.⁶ The *Vāmana* places it under the Sarasvatī, and the *Padma* in Māyāpura (Haridvāra).⁷ According to Nārada, it is under Kurukṣetra, Avantī and also Badarī where there are five *śilās* which destroy all the sins. Nārada adds that as this *tīrtha* originated from Viṣṇu's tears, it became popular at first

1. *Mahābhāṣya* on Vārtika 26 to Pāṇini, IV. 2.104; Bār, S, III. 124; Vā, 104.76; Br, IV. 5. 6-10; P, VI. 110.5; HD, IV. pp. 711; 762.
2. N, I. 27.35.
3. P, V. 28.53; N, II. 71.12; HD, IV. p. 793.
4. N, II. 49.74.
5. *Mbh*(B), Vana, 87.17 = *Mbh*, 85.12 here the term is found as Kanyakubja; P, VI. 129.9; N, II. 27.52; Br, IV. 44.94; Ptolemy, p. 134; AC, p. 182; HD, IV. p. 763; HGAI, pp. 93-94.
6. *Mbh* (B), Vana, 83. 137 = *Mbh*, III. 81.118; SK, IV. 33.116; N, II. 29.38-60; M, 183. 84-103; K, I. 35.15; Vām, 3. 48-51; Var, 97. 24-26; P. V. 14.185-189; HD, IV. p. 763.
7. Vām, 39. 5-14; P, VI. 129.28; HD, IV. p. 763.

by the name Bindusaras; afterwards it became known as Kapāla-mocana.¹ Cf. Kāśī, No. 242, Kurukṣetra, No. 273, Avantī, No. 39 and Badarī, No. 45.

229. Kapi

Ti. Nārada places it under Setu.² Cf. Setu, No. 477.

230. Kapila

Ti. The *MBh.*, *Matsya*, *Kūrma*, *Padma* and the *Nārada* place Kapila-tīrtha under Narmadā. Nārada refers to a group of eight tīrthas also there. It is also placed under Gaṅgā by Nārada. The *Brahma* locates it under Virajā in Orissa and also on the southern bank of the Godāvārī.³ Cf. Narmadā, No. 354 and Gaṅgā, No. 140.

231. Kapilā

R. According to the *Vāyu*, *Agni* and the *Nārada*, it is a stream under Gayā. Nārada adds that it is situated to the west of Rukmiṇī kuṇḍa. On the bank of Kapilā is Kapileśa joined with Umā and Soma. The *Matsya*, *Kūrma* and *Padma* locate the river to the south of the Narmadā.⁴ Dey identifies it with a river in Mysore State and also with the portion of the river Narmadā near its source which issues from the western portion of the sacred kuṇḍa.⁵ As Nārada also states that Kapilā is situated to the west of Rukmiṇī kuṇḍa the second identification made by Dey seems to be correct. Cf. Gayā, No. 152.

232. Kapilāhrada

Lk. The *MBh.*, *Liṅga* and *Padma* locate it under Vārāṇasī.⁶ Nārada places it under Kāśī. It is said that once the cows being burnt by the forest conflagration came here and drank water from this tank whence this was called by this name. Here Śiva is present by the name Vṛṣadhvaḥ. This tank is referred to under Kurukṣetra

1. N, II. 29.59; 65. 102; 78.6; 67.43-44.

2. N, II. 76. 19.

3. Mbh (B) Vana, 83.47=Mbh, III. 81.38. here the term is as Kapilātīrtha; M, 193. 4; K, II. 41. 93-100; P. I. 17.7; N, II. 77. 16; 40.35; B, 42.6; 155.1-2; HD, IV. p. 764.

4. Vā, 108. 57-58; Ag, 116.5; N, II. 47. 59-60; M, 186. 40; K, II. 40.24; P, I. 13.35; HD, IV. p. 764.

5. M, 22; GD, p. 90.

6. Mbh (B), Vana, 84.78=Mbh, III. 82. 69—here the term is Kapilāhrada; L, I. 92. 69-70; P, I. 32.41; HD, IV. p. 764.

and Gaṅgādvāra also.¹ Cf. Kāśī, No. 242, Kurukṣetra, No. 273 and Gaṅgādvāra, No. 141.

233. Kapilāsāṅgama

Tī. The *Matsya*, *Padma* and the *Nārada* refer to it under Narmadā. Nārada adds that there is a group of one crore tīrthas. The *Brahma* places it under Godāvarī.² Cf. Narmadā, No. 354.

234. Kapilarṣervarāśrama

H. Kapilāśrama is situated in the Sagar island near the mouth of the Gaṅgā according to Law. The *Viṣṇu* and *Nārada* refer to it as situated on the bank of the river Ikṣumatī.³ Cf. Ikṣumatī, No. 190.

235. Karagrahaṅakānana

F. According to Nārada, it is a *jungle* under Gayā and a number of Viṣṇudūtas occupy it.⁴ Cf. Gayā, No. 152.

236. Karañjā-Sāṅgama

Tī. The *Matsya* refers to a *tīrtha* called Karañja under Narmadā. According to Nārada, this *tīrtha* is situated under Narmadā along with a group of 10,008 *tīrthas*.⁵ Cf. Narmadā, No. 354.

237. Karañjeśa

Tī. Nārada refers to two *tīrthas* by this name under Narmadā.⁶ Cf. Narmadā, No. 354.

238. Kardamāla

Tī. The *Matsya*, *Agni* and the *Nārada* locate it under Gayā, and the *Padma* under Sābhramatī, Nārada places it under Prabhāsa too.⁷ Cf. Gayā, No. 152 and Prabhāsa, No. 390.

239. Karkarāja-tīrtha

Tī. Nārada refers to it under Avantī.⁸ Cf. Avantī, No. 39.

1. N, II. 50. 45-46; 65.47; 66.35.
2. M, 186.40; P, II. 18.1; N, II. 77.5; B, 141.1, 28-29; HD, IV. p. 764.
3. HGAI, p. 224; Vi, II. 13. 53; PI, I. p. 313; N, I. 48.45.
4. N, II. 47. 71-72.
5. M, 190.11; HD, IV. p. 764; PI, I. p. 320; N, II. 77.10.
6. N, II. 77.20-23.
7. M, 22.77; Ag, 116. 13; N, II. 47.38; 70.79; P, IV. 165. 7, 10; HD, IV. p. 765.
8. N, II. 78.42.

240. Karmoddhāra

Ti. Nārada locates it under Badarī.¹ Cf. Badarī, No. 45.

241. Kārtikeyapada

Pl. The *Vāyu* and the *Nārada* mention it under Gayā as an auspicious place for *śrāddha*.² Cf. Gayā, No. 152.

242. Kāśī

Cy. This is mentioned as a holy city in the Vedic literature, the epics and the Purāṇas. According to the *Anguttara Nikāya* of the Pali Sutta Piṭaka, it is one of the Mahājanapadas in Jambudvīpa. The *Kūrma* locates it in between the rivers Varāṇā and Asi. It is on the bank of Gaṅgā.³ Nārada states that it is known by the name Vaiṣṇavapurī as well as Śivapurī as it has been handed over to Śiva by Viṣṇu. It is also called Avimukta Kṣetra as it was not rejected by Viṣṇu or Śiva. The extent of Kāśī from the east to the west is 2½ yojanas and from the north to south is half a yojana. It lies between the rivers Varāṇā and Asi. There are various tīrthas, such as Asi, Bhadradeha (doha), Bindu, Daṇḍakhāta, Daśāśvamedha, Dharmanada, Dhautapāpā, Dhūli, Gaṅgā-Varuṇasaṅgama, Ghaṇṭākara, Kāleśvarākhyakuṇḍa, Kāmakuṇḍa, Kaṇṭaka, Kapālamocana, Kapilāhrada, Kiraṇā, Koṭi, Lakṣmīkuṇḍa, Lolārka, Mandakīnī, Maṇikarṇikā, Markaṇḍeyahrada, Matsyodarī, Omkāra, Pañcanada, Priyādevīkuṇḍa, Rudrāvāsakuṇḍa, Śaṅkukarṇa, Sarasvatī, Śmaśāna, Śuṣkāsarit, Timicaṇḍeśvara, Trisrotā, Uttara-ayana, Vāpī, Varuṇā and Yamunā.⁴ Though generally Kāśī, Vārāṇasī and Avimukta are used as synonyms in the Purāṇas, according to Kane, Kāśī and Vārāṇasī are different; Kāśī lies on the eastern side of the Gaṅgā whereas Vārāṇasī on the western. According to Dey, it was the country of which Banaras was the capital.⁵ Cf. Vārāṇasī, No. 569.

1. N, II. 67.76.

2. Vā, 109. 19; HD, IV. p. 765; N, II. 46.26.

3. Ś, Br, XIII. 5.4.21; G. Br, Pūrvabhāga, 2.9; Br. Up, II. 1.1; HD, IV. pp. 618, 619; Kau. Up, IV. 1; Rām, Uttara, 56.25; 59.19, etc.; Anguttara Nikāya, Vol. I. p. 213, etc.; K, I. 30.63; Bh, IX. 22. 23, etc.; SK, I. 19-23; HGAI, pp. 42, 46, 94-96.

4. N, II. 48-51.

5. Vi, 34; B, Ch, 207, etc.; HD, IV. p. 622; Cf. also HD, IV. pp. 618-642, 765, 818; GD, p. 95.

243. Kāśyapa-pada

Pl. The *Vāyu* and the *Nārada* place it under *Gayā*. It is an auspicious place for *śrāddha*.¹ Cf. *Gayā*, No. 152.

244. Kauśāmbi

Cy. It is the modern Kosam about 30 miles to the west of Allahabad on the river *Yamunā*. The *MBh.*, *Rāmāyaṇa*, the texts of the Pali canon and the *Purāṇas* including *Nārada* refer to it.²

245. Kauśiki

R. The *MBh.*, *Rāmāyaṇa*, *Matsya* and *Bhāgavata* refer to it. The *MBh.*, *Vāyu* and the *Nārada* locate it under *Gayā*. *Nārada* places it under *Kurukṣetra* also.³ According to the *Vāmana*, it is a branch of *Dīṣadvatī*.⁴ Dey and Kane identify it with the river *Kusi* issuing from the *Himālayas*.⁵ Cf. *Gayā*, No. 152 and *Kurukṣetra*, No. 273.

246. Kauṣikisaṅgama

Tī. The *Vāmana* and *Padma* refer to it under *Dīṣadvatī* and the *Nārada* refers to it under *Kurukṣetra*.⁶ Cf. *Kurukṣetra*, No. 273.

247. Kausumam Saras

Lk. *Nārada* refers to it under *Vṛndāvana*.⁷ Cf. *Vṛndāvana*, No. 606.

248. Kāveri

R. As a river in South India rising in Sahya mountains, it is referred to in the *MBh.*, *Vāyu*, *Matsya*, *Kūrma* and *Padma*. On the basis of the *Matsya*, *Kūrma* and *Padma* *Purāṇas*, Kane identifies it also with the river rising in the *Rajpipla* hills and falling

1. *Vā*, 109.18; HD, IV. p. 766; N, II. 46. 27-28.
2. *Rām*, I. 32.6; HD, IV. p. 767; CHVP, pp. 258-259; N, I. 11.159.
3. *Mbh*(B), *Vana*, 84.132 = *Mbh*, III. 82.113; *Rām*, I. 34. 7-9; *M*, 22.63; etc.; *Bh*, IX. 15. 5-12; *Mbh*(B), *Vana*, 87.13 = *Mbh*, III. 85.9; *Vā*, 108.81; N, II. 44.59; 65.8; HD, IV. p. 767.
4. *Vām*, 34; HGAI, p. 31.
5. HD, IV. p. 767; GD, p. 97.
6. *Vām*, 34.18; P, I. 26.89; HD, IV. p. 767; N, II. 65.18.
7. N, II. 80.9.

into the Narmadā.¹ According to Nārada, it is one of the (seven) most important sacred rivers.²

249. Kedāra

Ti. It is one of the eight Śaiva tīrthas (in Banaras) according to the *MBh.*, *Matsya* and *Kūrma*. The *Liṅga* and *Agni* mention it.³ It is the place where Śaṅkarācārya is said to have breathed his last.⁴ The *Padma* locates it in Kāpiṣṭhala. Jayadratha's *Haracaritacintāmani* places it in Kāsmīra one krośa below Vijayeśvara.⁵ Nārada locates it under Gayā, Kurukṣetra and Narmadā.⁶ Cf. Gayā, No. 152, Kurukṣetra, No. 273, and Narmadā, No. 354.

250. Khādira

F. The *Varāha* and *Nārada* refer to it as the 7th of the 12 *vanas* under Mathurā.⁷ Cf. Mathurā, No. 320.

251. Khaṇḍapṛṣṭha

Mt. Nārada locates it under Gayā and adds that as it was here that the slab was thrust on the back of the head of the demon Gaya, it became known as Khaṇḍapṛṣṭha (probably because of the smashing of the head). This hill is capable of giving Brahmaloaka to the *Pitrs*.⁸ Cf. Gayā, No. 152.

252. Kinduśūkūpa

Ti. According to Nārada, it is a well situated in Kurukṣetra and is efficacious for making tila gift.⁹ Cf. Kurukṣetra, No. 273.

253. Kiraṇā

R. The *Vāmana* and *Skanda* refer to this. According to the *Nāradiya*, the Kiraṇā joins four other rivers, viz., Dhūtapāpā,

1. Mbh (B), Vana, 85.22 = Mbh, III. 83.20; Vā, 85.104; M, 22.64; K, II. 37.16-19; P, I. 39.20; M, 189. 12-14; K, II. 40.40; P, I. 16. 6-11; HD, IV. p. 767.
2. N, I. 6.30; 66.27.
3. Mbh (B), Vana, 87.25 = Mbh, III. 85. 19; M, 181. 29; K, I. 35.12; L, I. 92.7; Ag, 112. 5; HD, IV. p. 768.
4. Madhvācārya's *Śaṅkaravijaya*, Ch, 16; GD, pp. 97-98.
5. P, I. 26.69; *Haracaritacintāmani*, 8.69; HD, IV. p. 768.
6. N, II. 46.46; 65.67; 77.17.
7. Var, 153. 39; HD, IV. p. 768; N, II. 79.13.
8. N, II. 47-44.
9. N, II. 65.85.

Gaṅgā, Yamunā and Sarasvatī, and together form the Pañcanada. It is said that one who takes *bath* in the Pañcanada is not born again in a body composed of the five elements. It is placed under Kāśī.¹ Kāśī, No. 242.

254. Kiśori-kuṇḍa

Ti. This is referred to under Vṛndāvana by Nārada.² Cf. Vṛndāvana, No. 606.

255. Kiṭṭaka

D. The *Vāyu* refers to the region Kīkaṭa noted for the sacred Gayā. According to the *Bhāgavata*, it is the birth place of Buddha. According to Nārada, Gayā is situated in the Kiṭṭaka considered to be auspicious.³ Cf. Gayā, No. 152.

256. Kokila

F & Ti. The *Padma* refers to it under Vārāṇasī. According to Nārada, Kokila is situated under Narmadā where there is a group of a crore and a half of tīrthas. Nārada again refers to it as a forest under Vṛndāvana.⁴ Cf. Narmadā, No. 354 and Vṛndāvana, No. 606.

257. Koṭi

Ti. The *MBh.* places it near Bhartṛsthāna. This is located near Gaṅgādvāra by the *MBh.* and the Nārada.⁵ The *Matsya* and *Kūrma* refer to it under Narmadā, *Matsya* and *Nārada* under Prayāga, *Vāmana* near Pṛthūdaka, *Varāha* and *Nārada* under Mathurā, and *Padma* in Pañcanada.⁶ Besides the places mentioned above, viz., Gaṅgādvāra, Prayāga and Mathurā, Nārada places it also under Kāśī, Puṣkara and Kurukṣetra where a crore of tīrthas were established by Rudra.⁷ The *Brahma* locates it on the south

1. Vām, 84.5; SK, Kāśī, 59. 10 -113; HD, IV. pp. 768, 636; N, II. 51. 15-20.

2. N, II. 80.75.

3. Vā, 108. 73-74; Bh, I. 3.24; PI, I. p. 381; N, II. 47.74.

4. P, I. 37.16; HD; IV. p. 769; N, II. 77.11; 80.75.

5. Mbh(B), Vana, 55.61 = Interpolation, ref. under Mbh, III. 52.24, pp. 172-173; Mbh(B), Vana, 82.49 = Mbh, III. 80.68; HD, IV. p. 770; N, II. 66.29.

6. M, 191.7; K, II. 41.34; M, 106.44; N, II. 63.149; Vām, 51.53; Var, 152.62; 154.29; N, II. 79.34; P, I. 26.14; HD, IV. p. 770.

7. N, II. 50.7; 65.27; 71.15.

bank of the Godāvarī.¹ Cf. Gaṅgādvāra, No. 141, Prayāga, No. 397, Mathurā, No. 320, Kāśī, No. 242, Kurukṣetra, No. 273, and Puṣkara No. 408.

258. Koṭīhrada

Lk. It is under Prabhāsa. Here the worship of Koṭīśvara is considered very auspicious.² Cf. Prabhāsa, No. 390.

259. Krauñcadvīpa

I. It is one of the seven continents which form the earth according to the epics and Purāṇas. Nārada refers to it.³ Cf. Saptadvīpa, No. 459 and Chapter on the Five Characteristics of the Nārada Purāṇa.

260. Krauñcapāda

Mt. The Vāyu, Agni and Nārada place it under Gayā. The Nārada states that a sage in the form of a Krauñca bird performed penance on this mountain, and since then this became popular by the name Krauñcapāda.⁴ Cf. Gayā, No. 152.

261. Kṛṣṇā

R. The river Kṛṣṇā, according to Law, is the same as the Kṛṣṇaveṇā mentioned in the MBh. and in the Purāṇas, and the river Kṛṣṇaveṇī referred to in the Yoginītantra.⁵ The Kṛṣṇā issues from the Sahya mountain according to the Markaṇḍeya, Vāmana, Padma etc.⁶ Nārada refers to the river Kṛṣṇā.⁷ Dey mentions that the Kṛṣṇā rises at Mahābaleśvara in the Western Ghats and falls into the Bay of Bengal at Sippelar, a little to the south of Masulipatam.⁸

262. Kṛṣṇa-Gaṅgā

R. The Varāha and the Nārada place it under Mathurā.⁹ Cf. Mathurā, No. 320.

1. B, 148.1; HD, IV. p. 770.

2. N, II. 70.82.

3. PVS, p. 50; CHVP, pp. 293-294; N, I. 3.43.

4. Vā, 108.75-77; Ag, 116.7; HD, IV. p. 770; N, II. 44.88; 46.52.

5. Mbh(B), Bhīṣma, 9.16 = Mbh, VI. 10.15; Vā, 45.104; M, 22.45; Ag, 118.7; HD, IV. p. 770; HGAI, p. 168.

6. Mār, 57, 26, 27; Vām, 13.30; P, VI. 113.25; HGAI, p. 168; HD, IV. p. 770.

7. N, I. 6.30.

8. GD, p. 104.

9. Var, 175.3; HD, IV. p. 770; N, II. 79.52.

263. Kṣetrapāla-tīrtha

Tī. Nārada refers to it under Narmadā.¹ Cf. Narmadā, No. 354.

264. Kṣiprā

R. The *Vāyu* mentions it as Śiprā. The *Brahmaṇḍa* mentions Kṣiprā twice and the *Brahma* mentions Sipurā twice, one of them rising from Pāriyātra and other from Vindhya mountains. The *Matsya* says that the Kṣiprā rises from Vindhya and the Śiprā from Pāriyātra. According to the *Vāmana* the Kṣiprā rises from Vindhya.² Nārada refers to Kṣiprā under Avantī as a river auspicious for Maheśa worship.³ "It is doubtful whether there were two rivers of the same name".⁴ According to Dey, this is the same river Śiprā in Malwa on which Ujjayinī is situated.⁵ Cf. Avantī, No. 39.

265. Kṣirakuṇḍa

Tī. Nārada places it under Setu. According to him, one who takes a dip in this kuṇḍa will have manifold enjoyments.⁶ Cf. Setu, No. 477.

266. Kṣīroda

Tī. The *Vāyu* and the *Nārada* refer to a sea by this name.⁷

267. Kuberasthānaka

Tī. It is an auspicious place for bath, under Prabhāsa.⁸ Cf. Prabhāsa, No. 390.

268. Kubjā

Tī. The *Padma* and the *Nārada* locate it under Narmadā. Nārada also refers to Kubjā as being near Gaṅgā. There is a group of ten thousand tīrthas in the vicinity of Kubjā, under Narmadā. Nārada

1. N, II. 77.26.

2. Vā, 45.98; Br, II. 16.29, 32; B, 27.29, 33; M, 114. 27, 24; Vām, 83.18-19; HD, IV. p. 771.

3. N, II. 78.37.

4. HD, IV. p. 771.

5. GD, pp. 105, 187.

6. N, II. 76.18.

7. Vā, 43.29; PI, I. p. 490; N, I. 16.53.

8. N, II. 70.60.

refers to it under Mathurā also.¹ Dey identifies it with a tributary of the Narmadā.² Cf. Gaṅgā, No. 140, Narmadā No. 354 and Mathurā, No. 320.

269. Kubjaka

Ti. The *Garuḍa* refers to it. According to Nārada, it is under Puruṣottama.³ Cf. Puruṣottama, No. 407.

270. Kulottāraṅaka

Ti. Nārada refers to it under Kurukṣetra.⁴ Cf. Kurukṣetra No. 273.

271. Kumuda

F. According to the *Vāyu*, *Viṣṇu* and the *Brahmāṇḍa*, Kumada is one of the seven hills of Śālmaladvīpa. A mountain named Kumuda is referred to in the *Vāyu* and the *Bhāgavata*. According to Nārada, it is the 3rd of the 12 vanas under Mathurā.⁵ Cf. Mathurā, No. 320.

272. Kuru

Ti. The *Brahmāṇḍa* and the *Bhāgavata* describe it as an eastern kingdom watered by the Gaṅgā. Nārada refers to it under Kurukṣetra.⁶ Cf. Kurukṣetra, No. 273.

273. Kurukṣetra

Cy. The *Ṛgveda* refers to a king Kuruśravaṇa and the *Atharvaveda* a Kauravya (probably a king). According to the *Brahmaṇas*, Kurukṣetra had become a very holy land.⁷ It is referred to by Pāṇini and in the *MBh*.⁸ According to Nārada, Kurukṣetra was known as Brahmāvarta⁹, which lies in between the rivers Sarasvatī

1. P, Bhūmi, 63; N, II. 77.6; 40.34; 79.52.

2. GD, p. 105.

3. G, I. 81.10; HD, IV. p. 771; N, II. 60.25.

4. N, II. 65.94.

5. Vā, 49. 32-33; Vi, II. 4.26; Br, II. 19.35; Vā, 36.28; Bh, V. 6.11, 24; PI, I. p. 399; N, II. 79.8.

6. Br, II. 18.50, etc.; Bh, I. 10.34, etc.; PI, I. p. 406; N, II. 65.109.

7. RV, X. 33.4; AV, 20.127.8; Ś, Br, IV. 1.5.13; HD, IV. p. 680.

8. Pāṇ, IV. 1.72, 176; IV. 2.130; HGAI, p. 101; Mbh(B), Vana, 83.3 = Mbh, III. 81.2; HD, IV. pp. 682.

9. N, II. 64. 6-7.

and Dṛṣadvatī.¹ The extent of Kurukṣetra is said to be five yojanas in radius.² It is said to have been the Vedī (sacrificial altar) of Brahmā, known as Syamantapañcaka. When a Kuru king ploughed the land there, it was known by the name Kurukṣetra. It is the place where Lord Brahmā, Hari (Viṣṇu), Śambhu (Śiva), Parśurāma (Paraśurāma) and Mārkaṇḍeya performed penance. The river Sarasvatī flowed through Kurukṣetra and was honoured by sage Mārkaṇḍeya.³ Here are situated Brahmasaras, the seven famous forests, Kāmyaka, Aditī, Vyāsa, Phalakī, Sūrya, Madhu and Sitā and seven rivers, Sarasvatī, Vaitaraṇī, Gaṅgā, Madhusravā, Dṛṣadvatī, Kauśīkī and Hairaṇvatī. Other auspicious tīrthas are; Āhna, Anaraka, Anyajanmā, Āpagā, Aruṇāsaṅgama, Aśvi, Auśanasa, Avakīrṇa, Brahma, Brahmarṣikuṇḍas, Brahmasaras, Brāhmodumbaraka, Brahma-vedī, Catuḥpravāha, Dakṣāśrama, Daśāśvamedha, Devī-tīrtha, Durgā, Ekahaṁsa, Hanumattīrtha, Ihāspada, Jyeṣṭhāśrama, Kāmeśvara-tīrtha, Kāñcanākṣī, Kapālamocana, Kapilāhrada, Kauśīkīsaṅgama, Kedāra, Kinduśūkūpa, Koṭi, Kulottāraṇaka, Kuru, Mandākinī, Manoharī, Manojava, Mānuṣa, Mātṛtīrtha, Mīsraka, Mudita, Muñjavaṭa, Nāga, Nāghrada, Naimiṣa, Pañcanada, Pañcavaṭa, Pāṇighāta, Pāriplava, Pavana-hrada, Pitr, Plakṣa, Prācīsarasvatī, Pṛthivī, Puṣkara, Rāmahrada, Rantuka, Rasāvarta, Śālahotra-tīrtha, Śālakīnī, Saptasārasvata, Saraka, Soma, Śrī, Śrīkumbha, Sthāṇu, Sthāṇuvaṭa, Śukra, Sunandā, Suprabhā, Sūrya, Suveṇu, Svargadvāra, Triviṣṭapa, Vāmanaka, Vaiśamūla, Vārāha, Vāsiṣṭha-tīrtha, Vedavatī, Vihāra, Vilepaka, Vimala, Vimalodakā, Viśālā, Vṛddhakedāraka, Vyāsa, Vyāsasthālī and Yajñopavitikā.⁴

Dey identifies it with Thanoswar, and Kane takes it as a very sacred tract 25 miles east of Ambala.⁵

274. Kuśadvīpa

I. It is one of the seven continents which form the earth according to the epics and Purāṇas. Nārada refers to it.⁶ Cf.

1. Manu, II. 17, 18; HD, IV. p. 682; N, II. 64.6.

2. Mbh(B), Vana, 129.2' = Mbh, III. 129. 22; Vām, 22. 15-16; N, II. 64.20; HD, IV. p. 683.

3. N, II. 64. 13-20.

4. N, II. Chs. 64-65.

5. GD, p. 110; HD, IV. p. 680.

6. PVS, p. 50; CHVP, p. 297; N. I. 3.43.

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