

Jürgen Neuß

Narmadāparikramā -  
Circumambulation of  
the Narmadā River

*On the Tradition of a Unique  
Hindu Pilgrimage*



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Narmadāparikramā –  
Circumambulation of the Narmadā River

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# Narmadāparikramā – Circumambulation of the Narmadā River

On the Tradition of a Unique Hindu Pilgrimage

*By*  
Jürgen Neuß



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*Cover illustration:* A woman offering her morning prayer to Śiva on the bank of the Narmadā at Bherāghāṭ. Photo by author.

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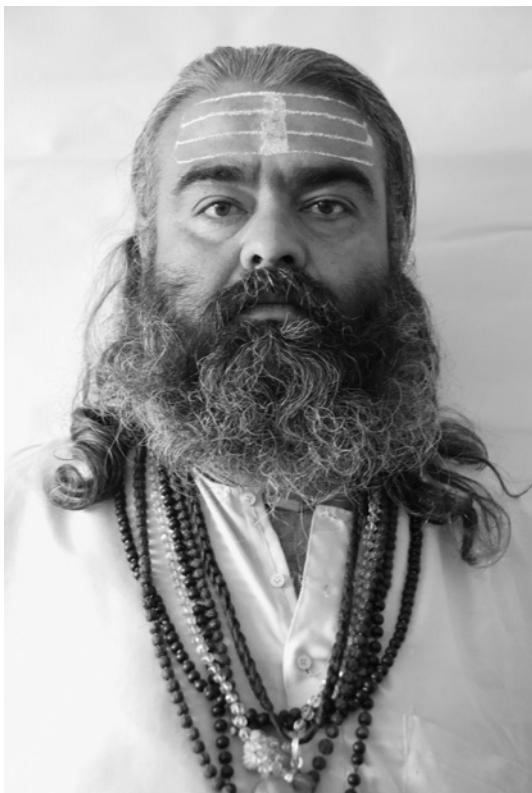
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*In memoriam*  
Paṇḍit Suśīl Kumār Dvivedī 'Sundarmahārāj'  
(\*18.9.1969 † 20.3.2010)



Plate 1. Narmadā statue in the sanctum of the main temple at Amarkanṭak.

नर्मदा किनारे से तू खाली हाथ न जाएगा ।

*"From the bank of the Narmadā  
you shall never return empty-handed."*

Line from a popular *bhajan*<sup>1</sup>

नर्मदे हर हर

---

<sup>1</sup> A popular devotional folk-song.



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## KEY TO THE TRANSLITERATION OF THE NĀGARĪ SCRIPT

*Vowels:*

अ /	आ / ा	इ / ि	ई / ई	उ / ऊ	ऊ / ऊ	ऋ / ऋ	ऋई / ऋई	लू / लू	लौ / लौ
a	ā	i	ī	u	ū	ṛ	ṛī	lū	lū

*Diphthongs:*

ए / ए	ऐ / ऐ	ओ / ओ	औ / औ
e	ai	o	au

*Consonants:*

ক	খ	গ	ঘ	ঢ
ka	kha	ga	gha	ñna
চ	ছ	জ	ঝ	ঢ
ca	cha	ja	jha	ñna
ট	ঠ	ড	ঢ	ণ
তা	তহা	তা	তহা	তনা
ত	থ	দ	ধ	ন
ta	tha	da	dha	na
প	ফ	ব	ভ	ম
pa	pha	ba	bha	ma
য	ৰ	ল	ৱ	
ya	ra	la	va	
শ	ষ	স	হ	
śa	ṣa	sa	ha	

*Additional consonants:*

ঙ	ছ		
ঁ	ঁহা		
ঁ	ঁ	ঁজ	ঁফ
qa	ঁga	za	fa

*Additional Marāṭhī consonant:*

ঁ
ঁ

*Additional characters for nasalization, aspiration and elision:*

ঁ / ঁ	:	ঁ
m / m̃	ঁ	'



## ABBREVIATIONS

CE	Common (Christian) Era
CVC	Caturvargacintāmaṇi of Hemādri
KKT	Kṛtyakalpataru of Lakṣmīdhara
KP	Kūrmapurāṇa (Uparivibhāga)
MBh	Mahābhārata
MP	Matsyapurāṇa
NM	Narmadāmāhātmya
NP	Nṛsiṁhaprasāda of Dalapatirāja
NPA	Narmadāpañcāṅga
RKh	Revākhanḍa
RKhS	Revākhanḍa “of the Skandapurāṇa”, 116 <i>adhyāyas</i> (Hośāngābad ed., Giri 1994, pt. II: 1r-411r )
RKhV	Revākhanḍa “of the Vāyupurāṇa”, 232 <i>adhyāyas</i> (Delhi ed., Siṁh 1986: 175r-342r)
SkP	Skandapurāṇa
SNP	Śrīnarmadā Pradaksinā
VMU	Vīramitrodaya of Mitra Miśra
VR	Vālmīki Rāmāyaṇa
VS	Vasiṣṭhasaṅhitā



## TEXT CONVENTIONS

- For the transcription of indic terms, diacritical marks are uniformly used throughout this study. Proper names of places and persons as well as titles of literary works in Sanskrit are written with initial capital letters and appear in regular type-face. All other terms of Indian origin are written in *italics* with initial minuscules. All terms and abbreviations from other languages appear *italicized*, too.
- Sanskrit terms are *transliterated* using the commonly accepted scientific transliteration system.

In contrast, terms from modern Indian languages (Hindī, Marāṭhī etc.) are *transcribed* according to pronunciation. This rule primarily concerns the elision of the (short) “a”, inherent in consonantic syllables of the Nāgarī-script, (e.g. आश्रम = Skt. āśrama → H. āśram, or अमरकण्टक = Skt. Amarakaṇṭaka → H. Amarkaṇṭak) and applies mainly, but not exclusively, to modern place-names cited from the pilgrims’ manuals written in Hindī and to the place-names in the accompanying maps following Chapter 3.

Proper names of gods or mythological figures, however, even if they appear in a Hindī context, are uniformly *transliterated* according to Sanskrit morphology, retaining the inherent “a”.

- In the translation of the pilgrims’ manuals in Chapter Two of this study, I have purposely preserved many variant, sometimes wrong spellings of proper names and a few other original terms.
- Quotations from modern authors/works are set in *italics*. Informations added to such quotations, as well as abbreviations are given in braces {}.



## PREFACE

*"The rivers more ancient than man can do immense good if they  
are controlled.  
Where they are left uncontrolled, they act as engines of destruction."*  
K.L. Rao

The idea for this study was initially conceived of in the year 2003 during a discussion about the possible negative consequences of the -then proposed, now completed- Omkāreśvar dam with two Indian friends in Omkāreśvar, Nārāyaṇ Pañḍit and Kalurām Bhoī. It focuses on the lore pertaining to the Narmadāparikramā, a rite which prescribes the complete circumambulation of the Narmadā river. The Narmadā is venerated as a goddess and is the principal deity for many devotees in the Narmadā valley. Like much of the cultural remains in the Narmadā valley, extensive stretches of the pilgrimage path, too, were at that time threatened by large-scale submergence in the reservoirs of the so-called "Narmadā Valley Development Project". This giant project, the largest of its kind world-wide, envisaged the construction of 30 large, 135 medium and more than 3000 small dams on the Narmadā and her tributaries. It has been ruthlessly pushed forward despite serious flaws and profound criticism from many sides. Most of the dams of the project, including the largest and most hazardous ones, are complete and operational by the time these words are written and the Narmadā has irretrievably been converted into a series of artificial lakes.

The Narmadā valley is a very peculiar region. Enclosed almost on its entire length by largely inaccessible mountain ranges, the river valley forms a separate geographical and cultural unit. Since ancient times the Narmadā valley has been an almost insurmountable barrier between North and South India. Nevertheless, the valley itself shows a continuation of human settlement from the beginning of the stone-age up to present times. The oldest remains of a hominid skull ever found in the subcontinent, dating back to about 150.000 years, were unearthed in 1982 right on the bank of the Narmadā at Hatnorā. The geographic isolation of the valley and the relative inaccessibility of the surrounding terrain has for long limited the influx and settlement of larger numbers of people. Thus, extensive stretches of the river banks have long been home to tribal

peoples. All these circumstances account for the fact that the culture of the Narmadā valley shows many distinctly regional features.

Probably the most prominent and well-known expression of this distinct cultural complex is the Narmadāparikramā, a pilgrimage which consists of the complete circumambulation of the river in clock-wise direction, covering a distance of more than 2600 km. This pilgrimage is traditionally said to be based on a Sanskrit text, the so-called Revākhanḍa which is generally associated with or regarded as a part of either the Skanda- or the Vāyupurāṇa. There are, in fact, two versions of the Revākhanḍa, essentially representing the same text at two considerably different stages of composition. The mythological content of these Sanskrit texts can be related to actual physical geography with the help of geographical information on the Narmadāparikramā contained in modern pilgrims' manuals written in Hindī. This fortunate circumstance proves that texts of mainly mythological content do contain historical data which can, however, only be deciphered if other relevant sources are available.

The introduction to this book gives a general overview of essential physical aspects of the Narmadā valley. Chapter 1 summarizes the textual tradition relevant for the Narmadāparikramā. Chapter 2 contains a synoptic translation of two pilgrim's manuals, the earliest and a recent one, which describe the course of the *parikramā* in detail. This description is augmented with cross-references to corresponding passages of Sanskrit texts, which are given in the form of synopses in Chapter 3.<sup>3</sup> All the facts pertaining to the pilgrimage path, to temples, associated cults, the distribution of original texts and other cultural phenomena are projected onto geographical maps of the Narmadā valley. These maps, which in my view make certain facts more lucid than a verbose written description ever could do, fall into three sets and immediately follow Chapter 3.

I am aware that the one or the other reader may feel that the book lacks a kind of central hypothesis. I could have, for instance, elaborated on the claim that the Narmadā valley is a distinct cultural landscape and

---

<sup>3</sup> This book represents a revision of my PhD-Thesis "Narmadāpradaksinā. Circumambulation of the Narmadā River" submitted to the Freie Universität Berlin, Germany, in 2007 in which I had included an edition of a little known version of the Revākhanḍa. Meanwhile I have published the electronic editions of both Revākhanḍa versions in the "Göttingen Register of Electronic Texts in Indian Languages" (GRETL). As they are freely available at: [http://www.sub.uni-goettingen.de/ebene\\_1/findolo/gretl.htm#Pur](http://www.sub.uni-goettingen.de/ebene_1/findolo/gretl.htm#Pur), I have left these texts out in the present book. Electronic editions of all other Sanskrit texts discussed here (*paurāṇik* Narmadāmāhātmyas or quotations from *dharmanibandhas*) can be had upon request.

used this as a focal point and hypothesis, but then it would have been necessary to include extensive chapters on the archaeology, numismatics and art history of the region. All that would definitely have blown the present book out of reasonable proportions. Instead, in the process of writing, I have decided to concentrate on the textual sources for the Narmadāparikramā which fundamentally defines the Narmadā valley as a ritual and cultural unit.

Thus, the present study is primarily meant to serve as a basic source book for scholars interested in the Narmadā valley and I hope that it serves to initiate and facilitate further research on this extraordinary region. My foremost aim in presenting the material in the chosen manner was lucidity and comparability in order to enable the reader to evaluate the facts for any given place, *tīrtha*, legend or text for himself. At the same time the book gives English speaking persons access to a kind of religious travel guide to the Narmadā, which speakers of Indian languages have used since decades. I would feel richly rewarded if colleagues find the book useful for their own research.

jn  
Berlin, October 2011



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Plate 2. Source of the Narmadā (*narmadā udgamkund*), Amarkanṭak.

## INTRODUCTION

*“Geography is the determining factor of history.  
It does not only determine the boundaries and location of a country,  
but also the behaviour and attitude of a particular society of a particular  
region.”*

R.K. Jain

### *The Narmadā Valley*

When we speak of the Narmadā valley in this study, we use this term as denoting a cultural landscape. Cultural landscapes do not necessarily accord with geographic boundaries, but in the case of the Narmadā valley it almost completely does. We are concerned with a region, which is unique in its peculiar geological make-up. The Narmadā valley is a large river basin with an overall catchment area of about 98,800 km<sup>2</sup>. The valley is physically largely set off by massive rock formations against its surroundings with the Vindhya in the north and the Sātpurā in the south. (Map 1).

This relatively isolated situation expresses itself in many aspects of cultural and social life in the valley. From prehistory up to the present day, settlement in the valley has continued uninterrupted and its inhabitants have at all times produced cultural traditions and heritage of a distinct character. However, only in recent years have archaeologists, art historians and scholars of neighbouring disciplines begun to view the Narmadā valley as a distinct cultural unit.<sup>4</sup>

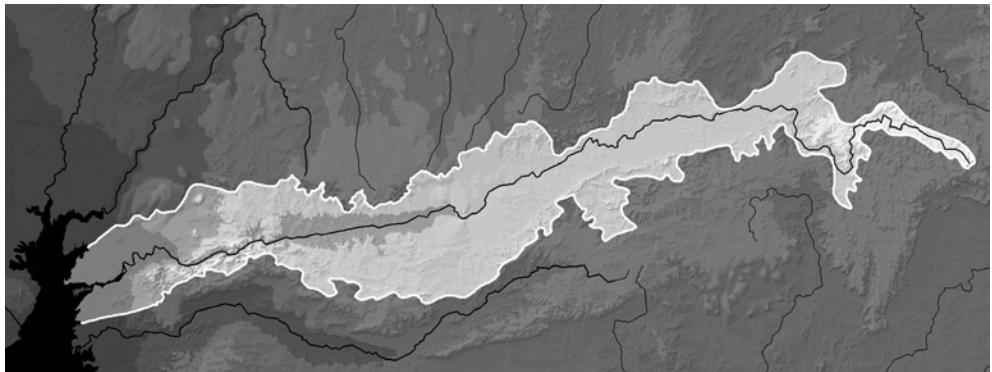
The Narmadā is the fifth-largest Indian stream with a total length of 1312 km. Together with her neighbouring rivers Tāpī (to the south) and Mahī (to the north), the Narmadā is one of only three major east-west flowing rivers of peninsular India.

### *Geology*

The earliest geological phase is marked by the cooling and solidification of the earth crust in the pre-Cambrian, more than 600 million years ago

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<sup>4</sup> This recent tendency is attested by publications such as Bhatt 2007, Rag et al. 2007 and Sharma 2007.



Map 1. The Narmadā valley.

(mya). Remnants of this phase are seen in gneisses and granites, which form the core of the Indian craton especially on the Indian peninsula. After that phase of solidification, the Indian craton was first part of a supercontinent called Pangaea. Approximately 160 mya, that supercontinent broke into two land masses, the northern Laurasia and the southern Gondwana. At that time the Indian craton was part of the latter. It was connected with what is now forming its western coastline to what is today's Madagascar and south-eastern Africa. Recent studies (Kumar et al. 2007) suggest that Gondwana broke up about 130 mya. Subsequently, the Indian tectonic plate began to drift away from East Africa and started to move northward at a speed of approximately 20 cm per year. After separating from Gondwana, on its way northward, it is assumed that the Indian plate passed over the so-called Réunion hotspot, which possibly led to the separation of modern Madagascar, but certainly caused a large-scale melting of rock matter at the bottom of the Indian plate. This mass of melted rock broke through the surface of the Indian craton and caused a lava flow of gigantic dimensions. The Deccan lava flow, as it is called, spilled over an area of about 500.000 km<sup>2</sup> and resulted in the formation of the Deccan traps. By about 50 mya, in the Eocene epoch of the Cenozoic Era, the Indian plate collided with the Eurasian tectonic plate. This collision and the subsequent further northward movement of the Indian plate caused the folding of the Himālaya and the rise of the Tibetan plateau.

The major rock formations delimiting the Narmadā valley (Map 2, Nos. 2/3) are orogenically linked to the activities in the Indian plate and are thus much older than the Himālaya. According to Unni (1996: 11) the Vindhya is believed to be 1400 million years, the Sātpurā about 1000 mil-



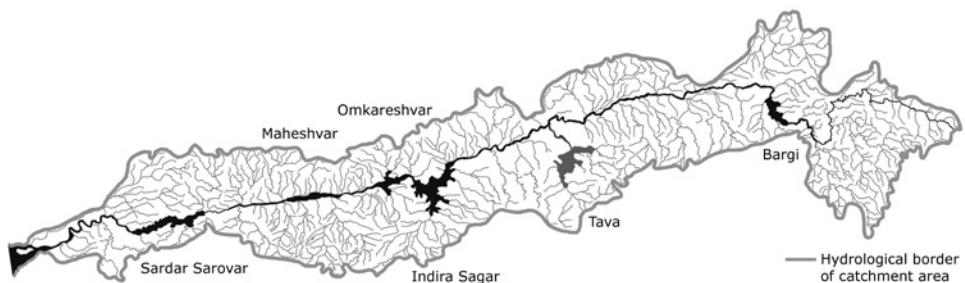
Map 2. Major rock formations of the Indian Plate. (Source: Rao 1979/Singh 1971.)

lion years old. The extensive Deccan traps, which partly overlie the Vindhya and Sātpurā, are with an age of 80-50 million years comparatively young (Rao 1979: 4).<sup>5</sup>

The Narmadā is the only river in India which flows along a rift valley made up of a graben with two normal faults, the Narmadā North and

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<sup>5</sup> These figures are disputed and are cited here only to give an idea of the relative age of the mountain ranges framing the Narmadā valley.



Map 3. River system and major reservoirs in the Narmadā basin.

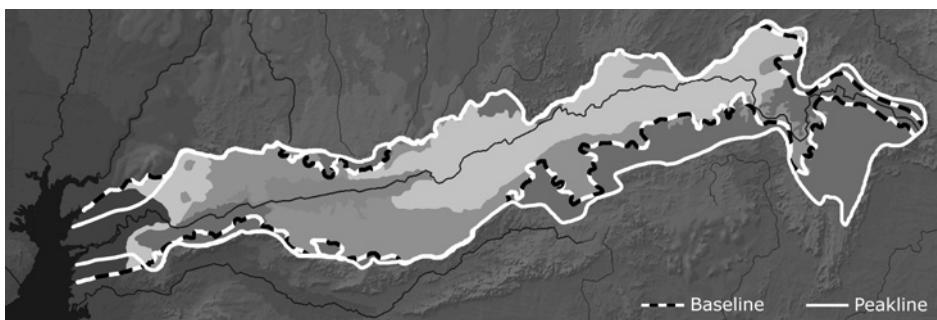
South faults, running parallel to its course.<sup>6</sup> These faults are the boundary of the Vindhya and Sātpurā blocks respectively. Both these blocks form huge mountain ranges to the north and south of the river, which serve as extensive watersheds. The Narmadā/Tāpī river systems are said to have developed when the Sātpurā and Vindhya were uplifted. According to Unni (1996: 11) “*Narmada and Tapti are geologically 150 million years older than the great Indian river Ganges.*”

### *Hydrology*

The Narmadā basin represents a highly complex hydrological system. The river is fed by a large number of rivers and rivulets running down from both the northern and southern mountain ranges. According to Unni (1996: 15ff.) the Narmadā has 41 principal tributaries, 19 of them joining her on the north and 22 on the south bank. The Narmadāpañcāṅga (see below, pp. 56ff.), a kind of pilgrims' guidebook in Hindī to the Narmadā region, counts altogether 116 tributaries with 61 confluences on the north and 55 on the south bank respectively. Map 3 shows that the drainage system in the catchment area of the Narmadā is much more complex than these figures indicate.

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<sup>6</sup> In Geology, a fault is “A fracture or a zone of fractures along which there has been displacement of the sides relative to one another parallel to the fracture.” A graben is “An elongate, relatively depressed crustal unit or block that is bounded by faults on its long sides. It is a structural form that may or may not be geomorphologically expressed as a rift valley. Etymol.: German, ‘ditch’”. A rift valley is “A valley that has developed along a rift.” A rift is “A long, narrow continental trough that is bounded by normal faults; a graben of regional extent. It marks a zone along which the entire thickness of the lithosphere has ruptured under extension.” (Bates & Jackson 1980: 223, 268, 538).



Map 4. Physiographic outline of the Narmadā valley.

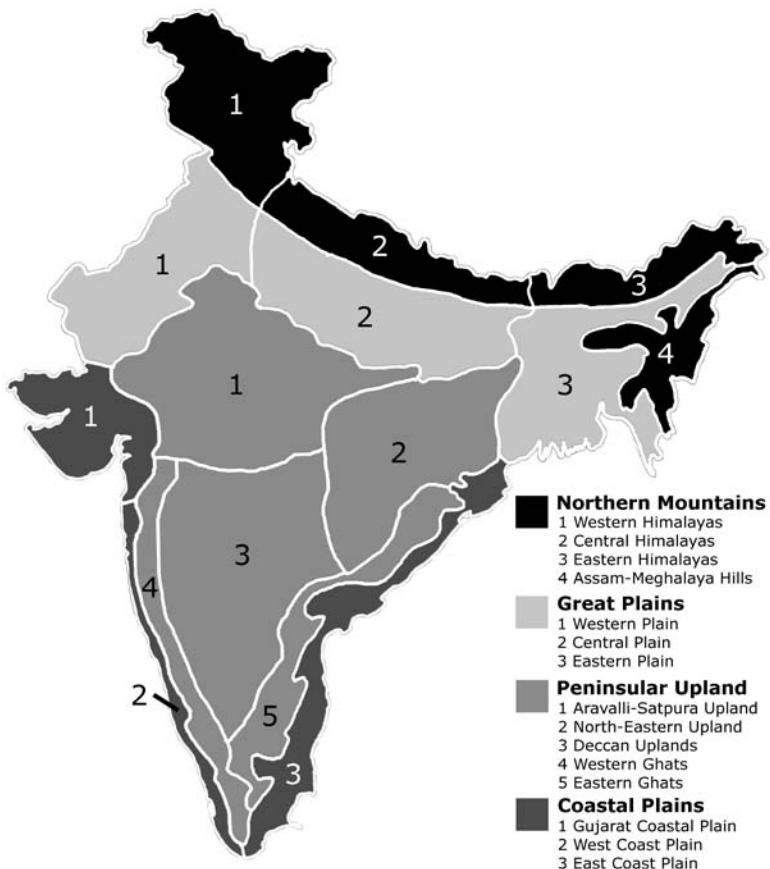
The overall catchment area of the valley amounts to 98,796 km<sup>2</sup>. Estimates of the annual water flow in the Narmadā differ considerably between 40,705 (Rao 1979: 84) and 27,408 million cubic meters (Narmada Water Disputes Tribunal, cited after Paranjpye 1990: 33). The demarcation line drawn by the limits of the catchment area defines what we understand as the physical boundary of the Narmadā valley throughout this book.

### *Geography*

Except for its westernmost portion in Gujarāt, the catchment border runs along the peakline of the mountain ranges surrounding the valley (Map 4). The baseline of the valley, running along the foot of the hills, deviates only in certain parts from its peakline, mostly on the south bank. Where the two lines overlap, the mountains have rather steep escarpments.

The baseline could be regarded as the outer limits of the inner core of the Narmadā valley, which consists, very generally speaking, of deep, narrow gorges in the eastern hills, narrow plains in the middle Narmadā valley and the wide plains of Gujarāt in the west. Physiographically, the Narmadā valley spreads over three of 15 macro regions of the subcontinent described by Singh et al. (Singh 1971: 6-9). The river rises in the North-Eastern Upland, traverses the Central Plains and joins the sea in the Gujarāt Coastal Plain (Map 5).

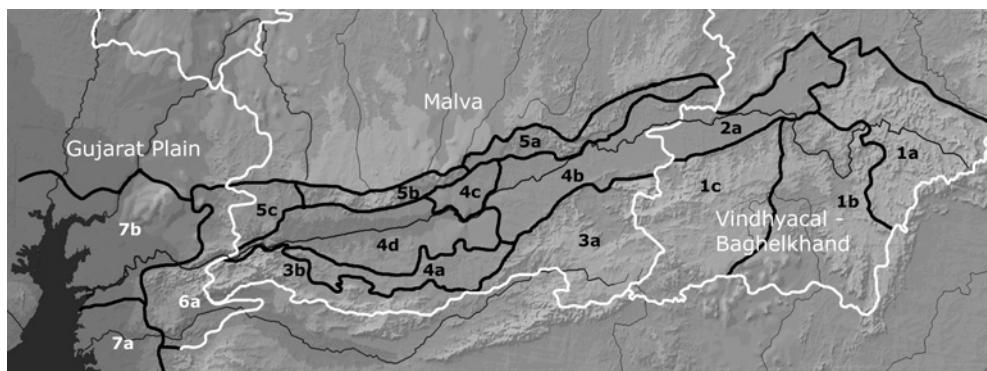
According to the same authors, as concerns regional geography, the Narmadā valley itself falls into three broad areas: Vindhya-cal-Baghel-khaṇḍ, Mālvā and the Gujarāt Plain (Map 6). Except the latter one, these names are taken from a historio-cultural context (Singh 1971: 39) and carry a whole lot of non-geographical connotations. These three major



Map 5. Physiographic macro regions of India. (Source: Singh 1971.)

regions are subject to two further levels of subdivision. Accordingly, the Narmadā valley falls into three major, seven medium and 16 minor regions. These regions together constitute the physical basis of the cultural landscape of the Narmadā valley. In choosing the term “cultural landscape”, we imply that there are diverse ways to look at the Narmadā region. The geographical subdivisions in the Narmadā valley are summarized in Map 6 and Table 1.

The fact that two of the three names chosen by the authors for the major regions have other than purely geographical connotations bears the risk of distorting a historically unbiased view of the Narmadā valley. The name Vindhya-Baghelkhaṇḍ, for instance, “[...] is derived from the combination of physical and cultural complex, the Vindhyan-Chal-Satpuranchal

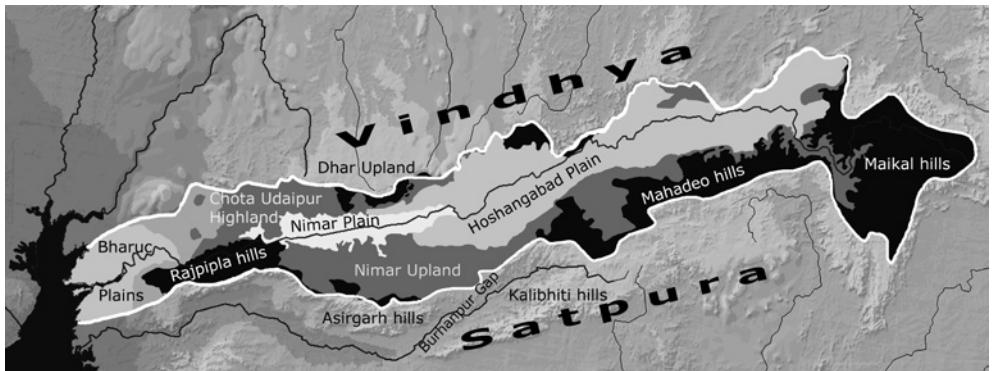


Map 6. Major and minor geographical divisions of the Narmadā valley. (Source: Singh 1971.)

Table 1. Regional subdivisions of the Narmadā Valley

East Gujarat Region (Regions 6/7)	South Malva (Regions 3-5)	Vindhya-Baghelkhand (Regions 1/2)
6: Eastern Hilly Region 6a: Narmada-Tapti-Tract	3: Western Satpuras 3a: Kalibhiti-Betul Region 3b: Rajpipla-Asirgarh Region	1: Chindvara-Maikal Plateau 1a: Maikal Plateau 1b: Balaghat-Mandla Region 1c: Chindvara Plateau
7: Khambat Region 7a: Khambat South (Surat) 7b: Khambat North (Vadodara)	4: Narmada Trough West 4a: Nimar Upland 4b: Hoshangabad Plain 4c: Dhar Upland 4d: Nimar (Maheshvar Plain)	2: Narmada-Son Trough 2a: Narmada Trough
	5: Western Vindhya 5a: Kanar-Sindhore Tract 5b: Uri-Kanar Tract 5c: Bagh Hills	

being superimposed by the Baghel Rajput-dominant tribal culture complex" (Singh 1971: 622f.). Such naming practices are evidently problematic as one can say that the idea of a "*Baghel Rajput-dominant tribal culture complex*" is a concept which in itself bears pitfalls of inaccuracy. Not only does this concept refer to a very limited and comparatively recent historical epoch, if not even just a certain aspect of it. It also claims that "tribal culture" was uniformly dominated by a certain kind of *rājpūts* all over the region to which this term is applied. Such a definition leaves out, for instance, all historical activities prior to the *Baghel rājpūts* as well as their possible influence/dominance on tribal culture. At the same time, it



Map 7. Plains, uplands and hills in the Narmadā valley.<sup>7</sup>

implicitly denies any reverse influence of tribal culture on the *rājputas*.<sup>7</sup> Another example to further this point is the term “Mālvā”: “*On the basis of physiography, historio-cultural relations, political background as well as geographical regional characteristics, Malwa Region forms a unit*” (Singh 1971: 565). Much has been written on Mālvā. It figures prominently among the so-called kingdoms and republics of ancient India and many figures of pauranic and historic lore are connected with this name. However, about the political, ethnical and cultural status of the areas within the Narmadā valley and the people inhabiting these parts of ancient Mālvā we know fairly little.

### *Ethnography*

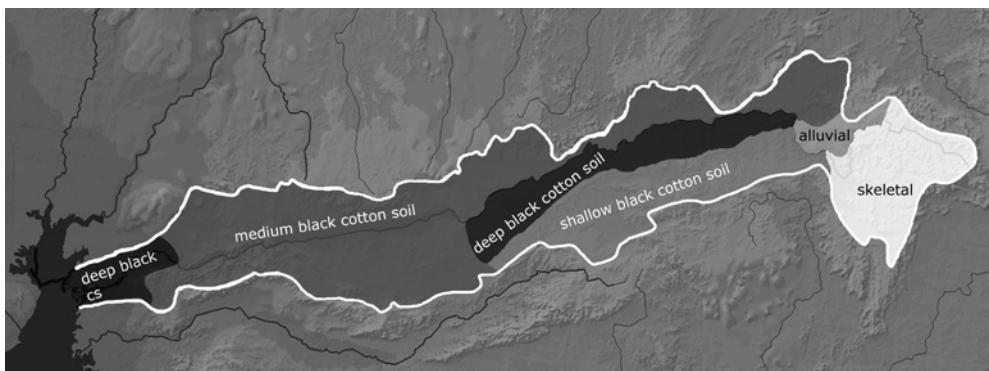
Topographic factors like the situation of plains, uplands and hills (Map 7) in connection with the distribution of soils (Map 8), forests (Map 9) and water are determining factors for animal and human habitat. Natural conditions have changed considerably since the advent of Marāṭhā and later, British rule in the region.

The Narmadā valley is home to major tribal groups (Map 10) which originally fundamentally relied upon forests as their traditional economic resource base.<sup>8</sup> The still ongoing progress of deforestation is of dramatic dimensions<sup>9</sup> and especially affects the living conditions of these groups.

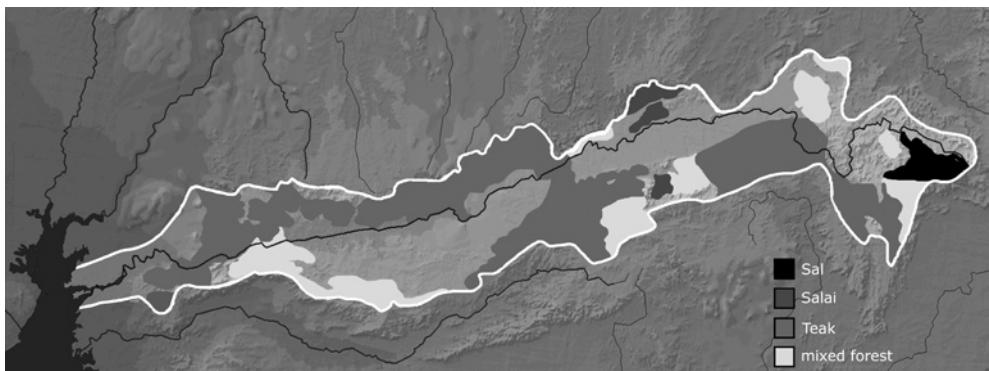
<sup>7</sup> For a detailed account of the history of tribal culture in the Narmadā valley see Sharma & Tiwari 2002.

<sup>8</sup> For a detailed account of the tribal groups in the Narmadā valley, see Srivastav & Caldirola 2005.

<sup>9</sup> A detailed account of the process of deforestation in the Narmadā valley, its effects and related environmental topics represents Śrivastav 2007.



Map 8. Distribution of soil types. (Source: Unni 1996.)

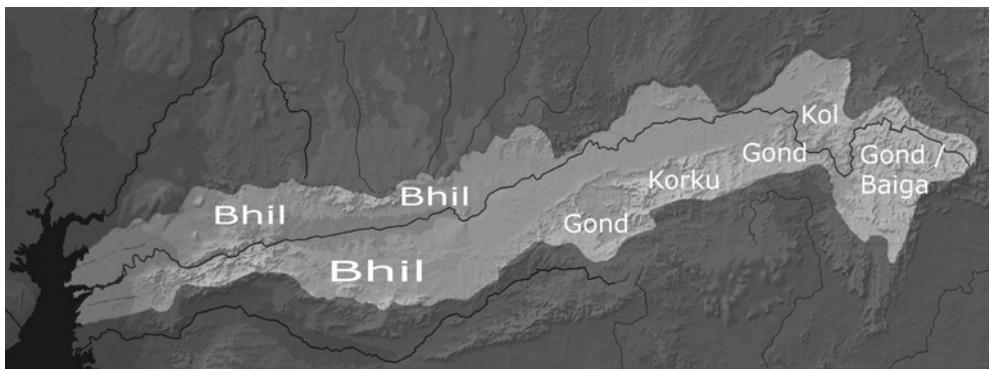


Map 9. Distribution of major forests in the Narmadā valley. (Source: Unni 1996.)

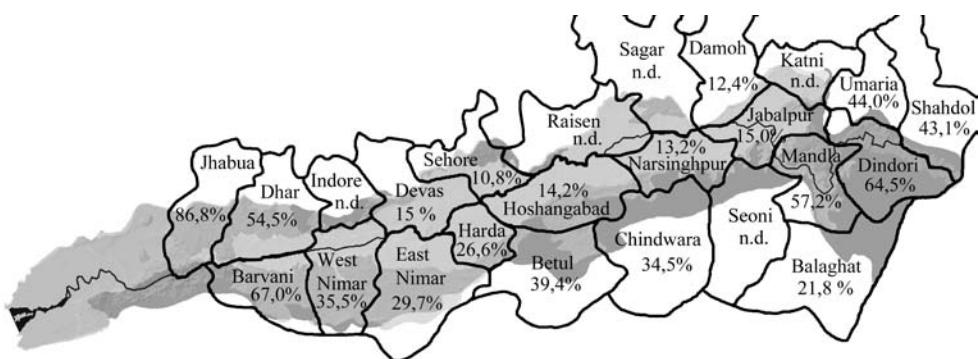
While in the historical process many tribals, especially in the plains, have integrated into the Hindu social system as small farmers, fisherfolk etc., other tribal groups have retreated further uphill into the forests in the wake of large-scale deforestation and extension of agriculture. Map 11 shows the percentage of tribal population for the districts adjoining the Narmadā in Madhya Pradeś. It is to be noted that, generally, the percentage of tribal population in the hilly areas of the districts tends to be higher than in the plains.<sup>10</sup>

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<sup>10</sup> It is further to be noted that these numbers are, for a number of reasons, not completely reliable.



Map 10. Major tribal groups in the Narmadā valley and the adjoining hills.

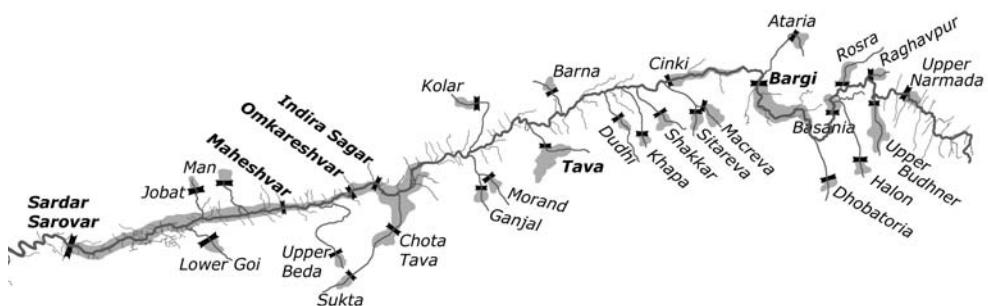


Map 11. District-wise percentage of tribal population in the Narmadā valley. (Source: Census of India 2001.)

### *The Narmadā Valley Development Project*

The Narmadā Valley Development Project and its individual dams have been the subject of countless publications. As already mentioned in the Preface, this giant project, the largest of its kind world-wide, envisaged the construction of 30 large, 135 medium and more than 3000 small dams on the Narmadā and her tributaries. The struggle for proper resettlement and rehabilitation of large numbers of people displaced by the dams is still going on. A discussion of the controversies concerning this project is beyond the scope of the present study.<sup>11</sup>

<sup>11</sup> To those interested to know more about the Narmadā dam controversy, I recommend the excellent documentary "Drowned out" by Franny Armstrong (Spanner Films,



Map 12. Major dams in the Narmadā valley. (Source: Narmada Valley Development Authority.)

Thus, I would just like to briefly hint at the Narmadā Valley Development Project's consequences for the environment in the Narmadā valley. Map 12 shows the major dams and reservoirs planned in the Narmadā valley.

In 1990, Bargī near Jabalpur was the first of the major dams to become operational. At present, all major dams are complete except Maheśvar, which after years of delay, is currently nearing completion. Most of the minor and small dams are also operational by now. The Narmadā Valley Development Project has irreversibly been turned into reality. Map 13 illustrates that the majority of reservoirs submerged forested areas.

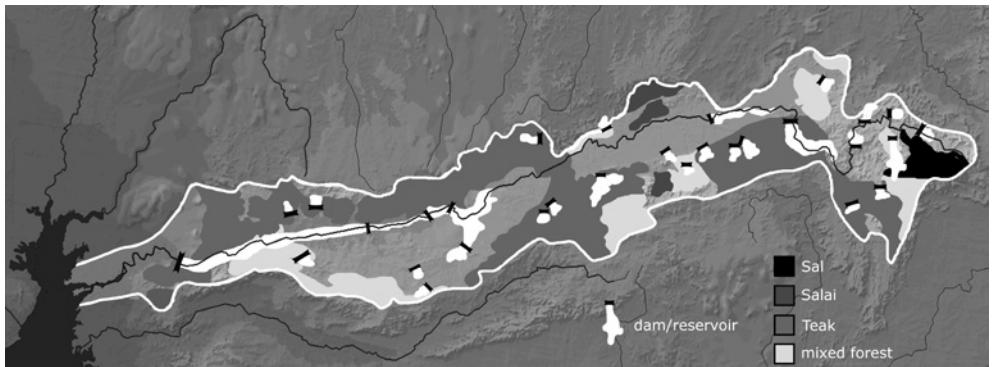
This has drastically reduced the amount of prime forest in the valley and threatened much of the remaining habitat of animals and plants. Significantly, most of the people displaced in the submergence zones belong to Scheduled Tribe, Scheduled Caste or Other Backward Classes categories, especially so in the catchment area of the four major dams, Sardar Sarovar, Indira Sāgar, Omkāreśvar and Bargī.

#### *Loss of Cultural Heritage in the Narmadā Valley*

There are countless archaeological find-spots in the Narmadā valley, most notably Hatnorā, on the north bank of the Narmadā which yielded the

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2004) which lets all sides to the story have a word. An early document of the resistance movement is Amte 1989. A detailed account of the economic and environmental non-viability of the Narmadā Valley Development Project represents Paranjpye 1990. For a thorough analysis of the hazardous character of dams in general and global political mechanisms at work in connection with such projects see McCully 2001. An introduction to the remarkable and rather disturbing judgements delivered by Indian courts with regard to the Narmadā dams, especially the crucial 2000 Supreme Court Judgement, provides Jain 2001.



Map 13. Location of major reservoirs and forests. (Source: Unni 1996.)

oldest remains of a hominid skull ever discovered in peninsular India (Map 14, black arrow).<sup>12</sup> Maps 14 and 15 illustrate the distribution of archaeological/art historical and epigraphical find-spots respectively.<sup>13</sup>

These maps are based on data collected prior to 1990<sup>14</sup> and hence do not contain the numerous places identified between 1985–2000 during special “explorations” undertaken by different archaeological departments in the submergence zones of the Indirā Sāgar and Sardār Sarovar. Such surveys have yielded altogether 409 archaeological find-spots in the submergence area of these two dams alone.<sup>15</sup> Among these, 136 represent mounds of varying antiquity of which only 23 are proved to have actually been excavated by excavation reports found in different archaeological periodicals and other publications published till date.<sup>16</sup> Moreover altogether 43 monuments, mainly temples, were identified and listed for relocation or preservation measures. According to official information, in September 2007, when all the dams except Maheśvar were complete and operational, 21 of 41 planned relocations had actually been realized. As

<sup>12</sup> For an account of the finds from Hatnorā and their significance, see Chakrabarti 2006: 10–14.

<sup>13</sup> The maps are given here merely to illustrate the abundance of material which would altogether constitute the subject of another study.

<sup>14</sup> The maps have been prepared on the basis of data extracted from Pollet et al. 1990 (Map 14) and Stroobandt & Scharpé 1974 (Map 15).

<sup>15</sup> Apparently, no such exploration has ever been undertaken in the submergence zone of the other three dam projects, Bargī, Omkāreśvar and Maheśvar.

<sup>16</sup> 53 mounds have been submerged in the Indirā Sāgar and 83 mounds in the Sardār Sarovar, of which only eight and nine are proved to have been excavated by available excavation reports.

the completion of the dams in 2007 rendered further relocation work impossible, it must be feared that the remaining 20 monuments are now lost. These numbers illustrate the severe effects inflicted by the dams on archaeological and historical research.<sup>17</sup>

More relevant for the present study, however, is the damage done to the Narmadāparikramā.<sup>18</sup> Starting from the source of the river Narmadā at Amarkanṭak in the Maikal hills, the Narmadāparikramā leads on a prescribed path—the *parikramāpatha*—first along the south bank down to the estuary near Bharūc in Gujarāt and then back along the north bank of the river, covering a distance of more than 2600 kms. The pilgrims are not allowed to cross the river anywhere except at its mouth, where this is unavoidable in order to reach the north bank. The Narmadāparikramā is said to be based on an old Sanskrit text, the *Revākhaṇḍa* (or *Narmadāmāhātmya* as it is more commonly called), which is traditionally regarded to be a part of the Skandapurāṇa. This kind of a complete circumambulation of a river on such a scale is singular in India.

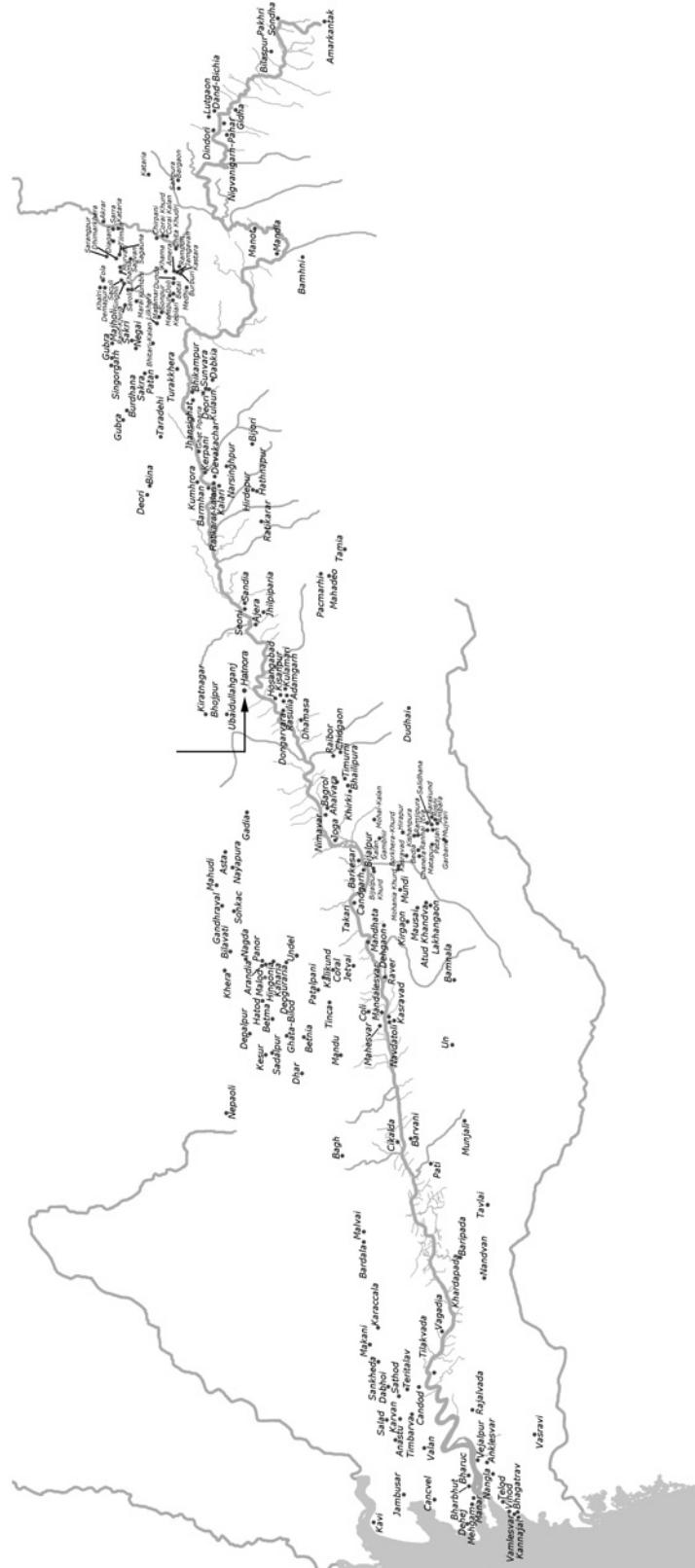
Of course, the Narmadāparikramā is also severely affected by the reservoirs. The largest one of these is the Indirā Sāgar near Punāsā which alone has, according to official sources, inundated an area of 913,48 sq. kms.<sup>19</sup> Long stretches of the *parikramāpatha* including a number of temples and shrines are now lost due to the submergence of large tracts of land along the river banks. In the case of the Sardār Sarovar dam, which blocks a comparatively steep and narrow valley and whose backwaters extend up to 214 kms upstream<sup>20</sup>, about 430 kms (214 kms per bank) of the old *parikramāpatha* have thus disappeared. The partly very large reservoirs have brought about extensive new stretches of lake shore which now replace vast portions of the original *parikramāpatha* and connect the remaining old ones. However, all these grave alterations have not resulted in any negative effect on the popularity or reputation of the *parikramā*. As the pilgrims are now forced to pass by the reservoirs, they are in fact cir-

<sup>17</sup> For a detailed account and assessment of the loss of archaeological sites and monuments of art historical significance and its state of documentation, see Neufß 2012.

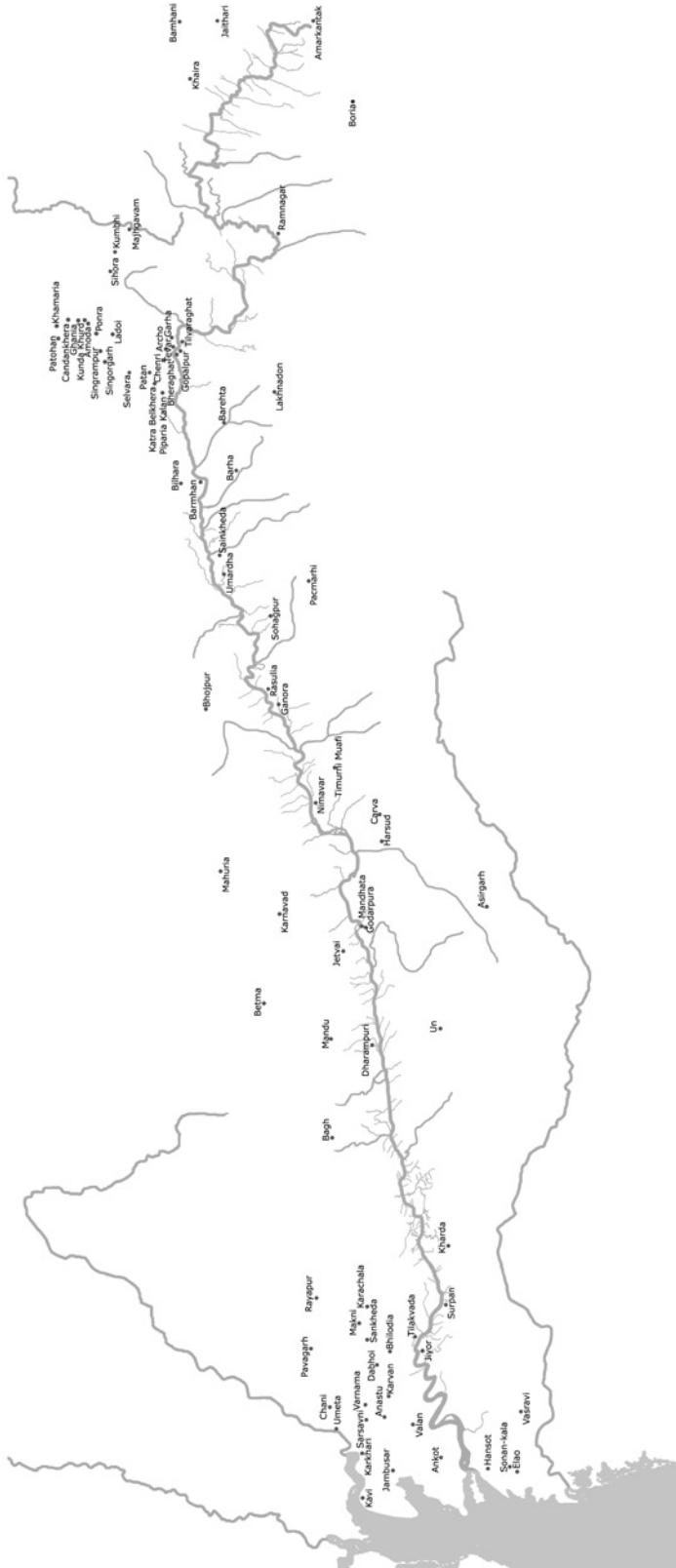
<sup>18</sup> The Narmadāparikramā is described in detail in the opening paragraphs of Chapter 2 of this book (below, pp. 79ff.).

<sup>19</sup> This figure is calculated on the basis of available official information on the extent of submergence which, however, has in many instances proved to be unreliable. Hence the officially calculated numbers of villages to be submerged by individual dams were in all cases considerably lower than the actual numbers, when the reservoirs were filled. Such discrepancies are probably due to the urge to reduce the cost for resettlement/rehabilitation measures and compensations for the people affected by the dams.

<sup>20</sup> Prasād 1990: 118.



Map 14. Archaeological find-spots.



Map 15. Epigraphical find-spots.

cumambulating, on a considerably altered *parikramāpatha*, a succession of artificial lakes interrupted by stretches of the original river, albeit with an artificially regulated flow. Apparently, and according to my personal experience, this has had little effect on the perception of the pilgrims, who now worship the stagnant waters of the reservoirs just like the flowing waters of the original river before.<sup>21</sup> A number of edifices, which have come up along with the dams, are adorned by the authorities with large polished slabs of black stone into which an eulogy of the Narmadā, the extremely popular Sanskrit *Narmadāṣṭakam* (see below, p. 86, note 134 and Appendix 4b, p. 366) is engraved.<sup>22</sup>

Evidently with the Narmadā Valley Development Project, the Narmadā has been subordinated to the needs of a modern market economy and now serves the growing demands of the industry which is, despite often-repeated official claims to the contrary, the main beneficiary of the dams.<sup>23</sup> And in the same way, the rite of the Narmadāparikramā has been subordinated and sacrificed for a doubtful concept of ‘development’.<sup>24</sup> Although it is popularly held that every single stone found in the Narmadā is a representation of Śiva,<sup>25</sup> I have rarely met anybody who found fault with the fact that huge quantities of stones were taken from the river and ground on a gigantic scale into concrete for the dams. Logically, one could say that Śiva himself was crushed millions of times, ground into powder and then cast into dam walls. In essence, the divine father Śiva, from whose perspiration the Narmadā is said to have risen,<sup>26</sup> was himself subordinated and forced to block the eternal flow of his own divine daughter, all in the name of development. This could well have been interpreted as a sacrilege by the

<sup>21</sup> However, many people I know who have been living near the river, especially the fishermen, refer to the water in the lakes, which is full of rotting vegetation, derogatorily as *kālā pāṇī*.

<sup>22</sup> Such stone-slabs are for instance found on a new pedestrian bridge, built by the Narmada Valley Development Authority over the Narmadā at Omkāresvar or on a tourist information complex next to the viewpoint of the Indirā Sāgar dam.

<sup>23</sup> See Roy 2002: 127ff. For example, even years after the completion of the Omkāresvar dam, the pilgrimage of Omkāresvar still suffers daily power cuts. The electricity produced by the dams is completely transmitted to far-away areas to satisfy the needs of industries, while the people living near the dams are literally “left in the dark”.

<sup>24</sup> For the devastating effects of large dams in general see McCully 2001.

<sup>25</sup> The respective saying is for instance found in the Narmadākalpavalli: “*narmadā ke kaṅkar sab śivśaṅkar*” (Giri n.d.: 10). It probably goes back to two stanzas traceable in the Koṭirudrasamhitā of the Śivapurāṇa (Miśra 1965) 4.4.3-4: रेवातौरे यानि सन्ति शिवलिंगानि सुव्रताः । सर्वसौच्यकरणीहं तर्षा संख्या न विद्यत ॥ सा च रुद्रस्वरूपा हि दर्शनात्प्रापहारिका । तस्यां थिताश्च ये केचित्पाषाणाः शिवरूपिणः ॥

<sup>26</sup> The respective legend is given below, pp. 89f.

religiously minded, but it wasn't. Instead it has indifferently been ignored not only by the general public, but also by such religious organizations which on other and considerably minor occasions have staged violent communal riots often resulting in terrible bloodshed. Religion and culture often so violently defended and promoted have in the Narmadā valley been silently traded for the monetary profit of elite circles.

And still, despite the grave and indeed fundamental changes inflicted on the Narmadāparikramā by the dams, this extraordinary pilgrimage enjoys increasing popularity and is undertaken every year by considerable numbers of people, *sādhus* and lay persons alike, who wander from one sacred spot (*tīrtha*) to the next one. At every *tīrtha* the pilgrims have to perform locally specific rites, which are rooted in mythology and tradition. At the same time, these pilgrims, who should travel with minimum equipment—ideally just a blanket and a water pot—, are given free accommodation and food at these *tīrthas*. This infrastructure is the essential prerequisite for the Narmadāparikramā, as it guarantees that the pilgrims, who travel either alone or in groups, can daily perform their obligatory rites, have their food and find shelter. The new stretches of the 'relocated *parikramāpatha*' necessitate the establishment of many new holy places, temples, pilgrim's lodges (*dharmaśālās*) etc. to maintain the infrastructure for the pilgrims. On the vast new stretches along the banks of the reservoirs, new temples, monasteries and other religious establishments are presently being founded to accommodate to the needs of ever increasing numbers of pilgrims. The Government of Madhya Pradeś recently even announced plans to build a motorable road all around the Narmadā to make a full circumambulation by motor vehicles possible. These are very interesting phenomena, as we are able to witness how a religious rite, claimed to be of ancient origin and rooted in tradition, is transformed to fit into a modern transnational economy-oriented world order. It seems very promising to document this whole process: to analyse how the complete loss or the 'transplantation' of old temples to new locations are religiously explained and how, at the same time, recently established *tīrthas* strive to integrate themselves into a popular rite which is canonized in traditional Sanskrit texts; to investigate by which means new establishments gain religious acceptance and how new myths are created or old ones reinterpreted and made compliant with the traditional mythological framework of the Narmadāparikramā. Only in these years the Narmadā valley offers the rare opportunity to investigate these matters. For possibly decisive historical research at many places of archaeological significance in the valley it is, however, unfortunately too late.



Plate 3. Narmadā relief slab from Amarkantak, now destroyed (the upper portion is lost). (Courtesy: Banerji 1931)

## CHAPTER ONE

### THE TEXTUAL TRADITION

नदी का धर्म है कि वह बहती रहे ।  
“The dharma of a river is to keep on flowing.”  
Kaśināth Trivedī

### THE NARMADĀ IN NON-PAURĀNIK SOURCES

#### *Vedic Literature*

There is no explicit reference to the Narmadā in Vedic literature, but for two occurrences of a personal name, Revottaras, in the 12th book of the Mādhyandina recension of the Śatapathabrahmaṇa (XII, 8.1.17b and XII, 9.3.1b.). Kane (1953: 703), while referring to only the latter stanza, opines that “*Revā is another name for Narmadā*<sup>27</sup>” and that “*it is possible to say that Revottaras was named after the Revā.*” While Kane, as testified by his cautiously worded statement, was obviously in doubt whether this is indeed a reference to the Narmadā, Bhattacharya (1977: 83), who cites both references, is convinced that “*it is interesting to note, that the Revā is the only river of Madhya Pradesh that finds mention in the Vedic literature.*” While this may not be entirely impossible altogether, it may be significant that there is not even a single reference to the name Revā in early post-Vedic literature, neither in any of the śāstras, nor in the epics. However, under the appellation Narmadā, the river figures on a number of occasions in both the epics.

#### *The Rāmāyaṇa of Vālmīki*

The Vālmīki Rāmāyaṇa (VR) contains 23 verses in which the appellation Narmadā occurs. Of these, twenty-one come from the later *uttarakāṇḍa* (VR 7) and just one each from the earlier *kiskindhā-* (VR 4) and *yuddha-kāṇḍa* (VR 6). None of the references from the *uttarakāṇḍa* contains any kind of geographical information whatsoever, except VR 7.31.17 where it is

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<sup>27</sup> *Revā tu narmadā somodbhavā mekalakanyakā / Amarakośa.* (Kane 1953: 703, fn. 1594).

said that Rāvana went to the Narmadā looking at the Vindhya, and VR 7.32.2, which mentions Mahiṣmatī in connection with the Narmadā.

VR 4.40.8 describes the Narmadā as inaccessible and infested with snakes and associates it with the thousand-peaked Vindhya, which is said to be full of trees and creepers. VR 6.18.10 links the Narmadā with the Ṛkṣavat mountain (according to general opinion the eastern spur of the Vindhya), where the lord of bears (*sarvakṣāṇām adhipatiḥ*), Dhūmra, lives. These two references provide us with at least a faint characterization of the Narmadā: the river and the surrounding mountains are inaccessible and populated by dangerous animals.

What is more interesting in the present context, however, is a theory proposed by M.V. Kibe<sup>28</sup> according to which Laṅkā, the place to which Rāvaṇa deported Sītā, may be identified with one of the mountains around Amarkaṇṭak. There has been a long controversy on the identification of Laṅkā, which was summarized and discussed at length in the introduction to the critical edition of the *uttarakāṇḍa* of the VR (Shah 1975: 31-50) and again by Yardi (1994: 38-48). If Laṅkā and Amarkaṇṭak were indeed identical, it would follow that the two parties involved in the final war of the VR, termed *vānaras* (Rāma's allies) and *rākṣasas* (Rāvaṇa's troops), who are essentially described as human beings (Yardi 1994: 65-67), must have lived in the Vindhya and Maikal mountains. There is a lot of difference in opinion about the question which ethnic groups might be concealed behind these two terms. While Shah is silent about any identification of the *vānaras*, he seems to identify the *rākṣasas* with the Gonḍ (Shah 1975: 45-47). Yardi (1994: 66) sees forest-dwelling tribes behind the *vānaras*, having different totemic symbols, hence their identification with monkeys (e.g. Hanumat), bears (e.g. Jāmbavat) or vultures (e.g. Jaṭāyus). He, however, rejects the identification of the *rākṣasas* with the Gonḍ, because “*there is clear evidence that the Rākṣasas belonged to an advanced culture than the aboriginal tribes who subscribed to one or other form of totemism*” (Yardi 1994: 68). “*Rāvana's name itself seems to be a Sanskritised form of Tamil {sic!} iraivaṇ, king, sovereign, Lord and Laṅkā of Tamil ilāṅkā, a town on a hill top. Since these names are of Dravidian origin, one may safely infer that the Rākṣasas belonged to the Dravidian race and Rāvana was their ruler*” (Yardi 1994: 69). Even if the identification of Laṅkā with Amarkaṇṭak be accepted, the question about the identification of

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<sup>28</sup> Kibe, apparently not the first, but a very persistent proponent of the Laṅkā=Amarkaṇṭak theory, wrote on the subject in (at least) six articles from 1928 onwards (Kibe 1928, 1936, 1939, 1941, 1946, 1960). A monograph on the subject was authored by Iyer (Iyer 1940).

particular ethnic groups populating the Vindhya and Maikal ranges at the time of the composition of the Rāmāyaṇa remains open to anybody's guess. From the few references in the VR we may at least infer that, at the time of the composition of the Rāmāyaṇa, the Vindhya and Maikal ranges were largely inaccessible forested areas, most likely rather thinly inhabited by non-vedic/tribal peoples.

### *The Mahābhārata*

There are altogether 15 occurrences of the term Narmadā in the Mahābhārata (MBh), seven in the *vanaparvan* (MBh 3), three in the *anuśāsanaparvan* (MBh 13), two in the *sabhāparvan* (MBh 2) and a single one in the *bhīṣma-* (MBh 6), *sānti-* (MBh 12) and *āśramavāsikaparvan* (MBh 15) respectively. In most of these instances the Narmadā is merely enumerated along with other rivers of northern and southern India<sup>29</sup>, not yielding any significant geographical information regarding the situation of the Narmadā. Two passages (MBh 3.121.15b and 3.121.18b) associate the river with the Vaidūryaparvata, which (N.N.) Bhattacharyya (1991: 301) and others identify with the Sātpurā range. Another passage (MBh 12.52.32b) locates the Narmadā near to the Ṛkṣavat *giri*, the “mountain abounding in bears”, generally believed to be represented by the (vast) eastern portion of the Vindhya range (Bhattacharyya 1991: 261).<sup>30</sup>

The small amount of geographical information contained in these verses of the MBh, though rather unspecific, nevertheless, seems to betray an advancement in geographical knowledge as compared to that given in the Vālmīki Rāmāyaṇa as, for instance, a number of rivers to the south of the Narmadā are enumerated here.

### *References in Sanskrit Literary Works*

There are just a few references to the Narmadā in Kālidāsa's works. The Raghuvamśa contains a reference to the Narmadā in the fifth *sarga*

<sup>29</sup> These rivers are: Bhagīrathī (Gaṅgā), Kalindī (Yamunā), Vidiśā (Bes/Besalī), Vennā(?), Śoṇā (Son), Payoṣṇī (Paingangā or Pūrṇā), Mahānadi (=), Sindhu (Indus), Vipāśā (Beas), Tamāsā (Tons), Godāvarī (=), Nalinī (one of three streams of the Gaṅgā), Pravēṇī (?), Bhimā (=), Medrathā (?), Sarasvatī (=), Bāhudā (?), Kapilā (=), Kampunā (?), Viśalyā (=), Karatoyā (=), Ambuvāhinī (?). Identifications follow Bhattacharyya 1991. [Modern names in brackets; (=)—modern name identical, (?)—modern name unknown].

<sup>30</sup> A detailed discussion of the problems concerning the identification of the Ṛkṣavat mountain is found in Bhattacharyya 1977: 64-66.

(5.42-46). Here it is said that Raghu encamps his army on the bank of the Narmadā in the vicinity of the Rkṣavat and salvages Priyamvada from the curse of being an elephant imposed on him by Mātanga (Nandargikar 1971: 139ff.)

### *References in Inscriptions*

According to Kane (1953: 705) one of the earliest inscriptional reference is found in the Eran Stone Pillar Inscription of Budhagupta dated in the Gupta year 165, i.e. 479/80 CE. Subsequent dynasties have left a large number of epigraphical records at different places in the Narmadā valley. Although it would certainly be rewarding to analyze these historical sources in order to draw a more comprehensive picture of the dynastic history of the Narmadā valley this whole matter is beyond the scope of the present study.

## EARLY FOREIGN REFERENCES TO THE NARMADĀ

### *The Periplus Maris Erythraei*

The earliest known foreign references to the Narmadā are found in the Periplus Maris Erythraei, which is an account of the Roman sea trade from the Red Sea, along the East African coast and further up to India. It was composed about the middle of the first century CE by an anonymous Greek merchant, who probably lived in the Egyptian port town of Berenike on the shore of the Red Sea, close to the modern border between Egypt and Sudan.<sup>31</sup> The port of Berenike was founded in 275 BCE by Ptolemy II Philadelphos, king of Egypt, and named after his mother. The Periplus contains a vivid description of the difficulties of navigation at the mouth of the Namnadios (Narmadā). It was necessary to cross the broad mouth of the Narmadā in order to sail up to Barugaza (Bhrgukaccha/ Bharukacha, modern Bharūc) which lies about 30 km upstream off the estuary.<sup>32</sup> Barugaza is described as a bustling market town, the most important centre of commerce in Western India at that time.

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<sup>31</sup> Schoff 1912: 7-16.

<sup>32</sup> McCrindle 1879: 116-126.

*The Geographia of Klaudios Ptolemaios*

There are a few references to the Narmadā in Ptolemaios' *Geographia*, which was composed about one hundred years after the *Periplus*. Ptolemaios does not give much information on the Narmadā river, except that its source is in the Ouindion (Vindhya) mountains.<sup>33</sup> Besides the Ouindion, Ptolemaios mentions the Ouxenton (Rkṣavat) and the Oroudian (Vaīdūrya) mountains in connection with the Narmadā.

SANSKRIT SOURCE TEXTS  
THE NARMADĀMĀHĀTMYA/REVĀKHANḍA GROUP OF TEXTS

A Sanskrit work titled *Revākhanḍa* (RKh) is traditionally regarded as the basic text describing all aspects of the *Narmadāparikramā*, a pilgrimage consisting of a complete circumambulation of the Narmadā river, which will be discussed in detail in Chapter 2 (see below, pp. 79ff.). It can be regarded as a central rite which implicitly postulates a ritual unity of the Narmadā valley. By circumambulating the river completely, the Narmadā valley is perceived by the pilgrim as a geographical, ritual and cultural unit.

The *Revākhanḍa* is said to contain the myths and legends connected with the holy places along the river, descriptions of the *tīrthas*, temples and shrines to be visited, and the appropriate rites and austerities to be performed or observed there, as well as the merits gained by such actions. The text is said to be part of either the *Vāyu-* or *Skandapurāṇa*. Apart from a few general remarks regarding its content, not very much is known about the *Revākhanḍa* until now. This is especially true with regard to the textual genesis and evolution of the *Revākhanḍa*. The following survey of *paurāṇik* sources and quotations found in different works of the *dharmaśāstra* genre suggests that we are concerned with a whole corpus of texts, which I collectively label as "Narmadāmāhātmya" texts. This corpus has its roots in small chapters on the Narmadā contained in the one or other of the *purāṇas*.

At the outset I must point out two shortcomings of this study. Firstly, I have not yet been able to collect and collate the few extant manuscripts of the two *Revākhanḍa* versions. While most of the manuscripts may be obtained without great difficulty, it would require a considerable amount

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<sup>33</sup> McCrindle 1884: 102

of time to properly collate them. With regard to the availability and apparent quality of manuscripts (see Appendix 1, pp. 355ff.) it is rather doubtful whether a collation would yield results justifying the effort. Secondly, I could not yet locate neither an edition nor a manuscript of the *Vasiṣṭhasanmhitā* in Sanskrit. Although some people along the Narmadā whom I have asked about it know the title, nobody seems to have ever seen any kind of copy of it. Any effort to trace the text in libraries has been unsuccessful. Hence, for this study I have used a version of the text in Marāṭhi, Buḍe's *Narmadāmāhātmya* (see below, p. 53).

I hope that the chosen presentation of the material will facilitate and initiate more detailed investigations into the *Narmadāmāhātmya* texts. They contain a host of heterogenous information especially given the numerous different fragments and versions available. It is highly probable that such studies would yield important results generally applicable to the genesis of texts of the literary genre of Sanskrit *māhātmyas*.

For well-known reasons it is difficult to trace the origin and development of *paurāṇik* texts with regard to absolute chronology. The only reliable chronological data in this respect can be obtained from textual witnesses which are datable on the basis of historical data relating to their respective authors. In the case of the *Narmadāmāhātmya* texts, such textual witnesses are found in the sections on *tīrthayātrā* of so-called *dharmanibandhas*, encyclopaedic works on *dharma*, whose authors' identities and biographical details are more or less well established.

### *Lakṣmīdhara's Kṛtyakalpataru (1125-1150 CE)*

(See Chapter 3, Synopsis I, pp. 272ff.)

An early reference to a text eulogizing the Narmadā is found in Bhaṭṭa Lakṣmīdhara's *Kṛtyakalpataru*, an extensive *dharmanibandha* divided into fourteen sections or *kāṇḍas*. The *Kṛtyakalpataru* (KKT) was composed about 1125-1150 CE by Lakṣmīdhara, who was the chief minister of the Gāhaḍavāla king Govindacandra of Vārāṇasī (Kane 1975: 685-99). In the section on *tīrthayātrā*, the Tīrthavivecanakāṇḍa, which is the eighth *kānda* of the KKT, Lakṣmīdhara included a short chapter on the Narmadā (Aiyangar 1942: 198-205). It commences with the caption “*atha narmadā-māhātmya tatra matsyapurāne*” (“now {follows} the *Narmadāmāhātmya* {as found} in the *Matsyapurāṇa*”).

The stanzas cited by Lakṣmīdhara as presented in Aiyangar's edition comprise about 66 unnumbered *ślokas*.<sup>34</sup> Lakṣmīdhara introduces his quotations with “*yudhiṣṭhiram prati mārkanḍeya uvāca*” (“Mārkanḍeya spoke to Yudhiṣṭhira”) which refers to a dialogue between Mārkanḍeya and Yudhiṣṭhira, which is the basic pattern for all *paurāṇik* versions of Narmadāmāhātmya texts. A sole exception is found in the Vasiṣṭha-saṃhitā, where the dialogue runs between Vasiṣṭha and Rāma.

The text Lakṣmīdhara cites from the Matsyapurāṇa begins with eulogy of the Narmadā (*ślokas* 1-4), followed by a description of Amarakanṭaka and a number of *tīrthas* in its vicinity (*ślokas* 4-57). Verse 47 refers to the estuary of the Narmadā. It ends with eight *ślokas* on the Kāverīsaṅgama (*ślokas* 58-65).<sup>35</sup> The topics mentioned in the Krtyakalpataru is summarized in Table 1:

Table 1. Topics mentioned in the Narmadāmāhātmya of the Krtyakalpataru

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<i>Praise of the Narmadā</i> (1-3, 37-39, 41-45, 57)
<i>Amarakanṭaka {māhātmya}</i> (4-5, 14-20, 40, 47-50, 54-56);
Amarakanṭaka <i>parvata pradaksinā</i> (51), Jvāleśvara (6, 25), Rudrakoṭi (7-8), Maheśvara (8-13), Amareśa <sup>11</sup> (21-24), Kapilā (26-29, 35), Viśalyakaranīsaṅgama (Viśalyā) (30-36), Vaṭeśvara (46)
<i>Narmadodadhisāṅgama</i> (47)
Jvāleśvara (52-53)
<i>Kāverīsaṅgama</i> (58-65)

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Significantly, in Lakṣmīdhara's text the eulogy of the Narmadā is closely connected with the praise of the Amarakanṭaka mountain and its *tīrthas*, verses relating to both topics are intertwined. Only three locations on the whole river are mentioned, namely Amarakanṭaka, Kāverīsaṅgama (2 km east of Omkāreśvar) and Narmadodadhisāṅgama, i.e. the Narmadā's confluence with the Arabian Sea. The fact that the Kāverīsaṅgama, although it is located about half way between Amarkanṭak and the sea, is dealt with in stanzas 58-65 following the reference to the Narmadodhisāṅgama (47), may suggest that it represents a later addition. The same may apply to the description of Jvāleśvara (52-53), located on the Amarakanṭaka

<sup>34</sup> In a few cases the *danda*/double *danda* marking line/verse ends is placed ambiguously. Three verses have three lines instead of two (Aiyangar 1942: 201, 202, 204). In the latter case, a double *danda* is followed by another double *danda*.

<sup>35</sup> The verse numbering follows my own scheme of a consecutive counting applied to Aiyangar's originally unnumbered text of the Krtyakalpataru.

<sup>36</sup> In later texts, Amareśa denotes the *jyotirlinga* on the south bank of the Narmadā at Omkāreśvar. Here, however, the term seems to refer to an icon or deity on the Amarkanṭak mountain.

mountain, which is likewise described only after the Narmadodadhi-saṅgama but preceding the concluding eulogy of Amarakanṭaka in stanzas 54-56.

The Kṛtyakalpataru contains no specific geographical information of any kind about the places on the Narmadā. At least we learn from *ślokas* 13/14 that the Narmadā is 100 *yojanas* long and two *yojanas* wide and that there are 600.060.000 *tīrthas* on her banks.<sup>37</sup> It is also important to note that we find no reference to a *pradakṣinā* of the Narmadā river<sup>38</sup>, but to a *pradakṣinā* of the Amarakanṭaka mountain in KKT 51. If this chapter of the Kṛtyakalpataru as given by Aiyangar is authentic<sup>39</sup>, it would attest to the existence of a Narmadāmāhātmya in the Matsyapurāṇa at the beginning of the 12th century CE, whose main content was an eulogy of the greatness of the Narmadā. The Amarakanṭaka mountain, where the river takes its rise, was regarded as the main place of worship, with a small number of *tīrthas* on it. Some of these *tīrthas* are obviously named after śaiva deities.

#### *Mitra Miśra's Vīramitrodaya (1610-1640 CE)*

(See Chapter 3, Synopsis I, pp. 272ff.)

The Vīramitrodaya (VMU) is a voluminous *dharmanibandha* divided into twenty-two sections termed *prakāśa*. According to Kane (1975: 953) the Vīramitrodaya was composed between 1610 and 1640 CE at the court of Vīrasimha, ruler of Orchā. The treatise on *tīrthayātra*, the Tīrthaprakāśa, is the tenth section of the Vīramitrodaya, in which Mitra Miśra cites about 43 verses on the Narmadā (Prasad 1917: 379-383). Similar to Lakṣmīdhara, Mitra Miśra commences his citations with “*atha narmadāmāhātmyam*” (“now {follows} the Narmadāmāhātmya”), but unlike the former, Mitra Miśra’s quotations come mainly from the Kūrmapurāṇa. Just a few stanzas on the Kāverisaṅgama and the Narmadā estuary are cited from the Matsyapurāṇa and one single stanza on the source of the Narmadā and Son rivers from the Mahābhārata (MBh 3.83.9).

<sup>37</sup> If a *yojana* is assumed to be equal to about 13 km (ca. eight miles), the length of the river would amount to about 1300 km, which is roughly correct. A breadth of two *yojanas*, equalling 26 km, is about the maximum possible in monsoon at the estuary of the Narmadā, where it hardly exceeds 10 km in the dry season.

<sup>38</sup> Narmadāpradakṣinā would be the appropriate Sanskrit term for a circumambulation of the river.

<sup>39</sup> It is neither clear on which manuscripts Aiyangar’s edition is based, nor on which principles he restored the text. For a criticism of Aiyangar’s *modus operandi* and of Lakṣmīdhara’s work in general, see Kane 1975: 663-699.

Mitra Miśra's quotations, which are about half a millenium younger than those of the Kṛtyakalpataru, are in astonishing literal accordance with the respective passages found in the printed editions of the Kūrma- and Matsyapurāṇa. While the Vīramitrodaya contains a somewhat abbreviated version of the description of Amarakanṭaka, it adds three verses on the Eranḍīsaṅgama at the end. The contents of the Narmadāmāhātmya section of the Vīramitrodaya are summarized in Table 2:

Table 2. Topics mentioned in the Narmadāmāhātmyā of the Vīramitrodaya with sources of citation

<i>Praise of the Narmadā</i> (1-8, 12, 32)	
<i>Amarakanṭaka {māhātmya}</i> (9-11, 13-21, 31, 33-35); <i>Amarakanṭakaparvata pradakṣinam</i> (36), Jaleśvara (22-23), Kapilā (24-26, 28), Viśalyakaraṇī (Viśalyā) (27-30), Vaṭeśvara (40)	Kūrmapurāṇa
<i>Kāverīsaṅgama</i> (37-39)	Kūrmapurāṇa
<i>Narmadāsamudrasaṅgama</i> (40)	Kūrmapurāṇa
<i>Eranḍīsaṅgama</i> (41-43)	Kūrmapurāṇa

Contrary to the Kṛtyakalpataru, the Vīramitrodaya locates the Kāverīsaṅgama sequentially at its correct position, i.e. before Narmadāsamudrasaṅgama, the confluence with the sea. Both places are referred to by quotations from the Matsyapurāṇa. Additionally the Vīramitrodaya mentions the Eranḍīsaṅgama in two stanzas which are quoted from the Kūrmapurāṇa.

The Kṛtyakalpataru and the Vīramitrodaya largely agree in their eulogy of the Narmadā river and the Amarkanṭak mountain which are closely related by intertwined verses. These topics and the respective stanzas may be regarded as the initial core of the Narmadāmāhātmya. The additional references to the Kāverī-, Eranḍī- and Narmadāsamudrasaṅgama seem to be the earliest extensions to this core.

### *Dalapatirāja's Nṛsiṁhaprasāda* (1490–1512 CE)

(See Chapter 3, Synopsis VII, pp. 323ff.)

Like the Kṛtyakalpataru and the Vīramitrodaya, the Nṛsiṁhaprasāda is a large *dharmanibandha*. It is divided into twelve sections called *sāra*. The section which concerns us here is titled Tīrthasāra. Kane (1975: 861-862, 867-868) reports that the Nṛsiṁhaprasāda was composed between 1490

and 1512 by Dalapati (or, alternatively, Dalādhīśa), who was at that time a minister of a *nizāmśāh*, i.e. one of the rulers of Devagiri (modern Daulatābād, Mahārāṣṭra).<sup>40</sup> Citing a remark of H.P. Sastri, Kane (1975: 862) suggests that Dalapatirāja could possibly be identified with Dalapatirāya, ruler of Garhā-Maṇḍlā and husband of the famous *rāṇī* Durgāvatī, who herself was born on 5th October 1524 as the daughter of the Candela chief Kirāṭ Pāl Singh, the *rājput rājā* of Mahobā. Durgāvatī was married in 1542 to the then Goṇḍ ruler of Garhā-Maṇḍlā, Dalpatśāh. Whether Dalpatśāh and Dalapatirāya/-rāja are just two names of the same person remains open to question. In some of the colophons to other *sāras* of the Nṛsiṁhaprasāda, Dalapatirāja refers to himself as *mahārājādhīrāja*. The regnal years of the Goṇḍ rulers have been calculated by several authors on the basis of the famous Rāmnagar inscription which contains an extensive, partly supposedly imaginary genealogy of the Goṇḍ dynasty of Garhā-Maṇḍlā. According to Cunningham (1884: 52) Dalpatśāh ruled between 1530 and 1548 CE. Going by the dates alone, the identification of Dalapatirāja as Dalpatśāh would be possible. However, the contents of the Tirthasāra betray the fact that Dalapatirāja must have hailed from South India apparently possessing near to no personal knowledge of the Narmadā region. Especially the latter fact raises doubts about the identification, because it is unclear how this lack of knowledge could be reasonably explained if Dalapatirāja indeed was the son of the Goṇḍ ruler Saṅgrāmśāh, who had his capital at Garhā (now a suburb on the western outskirts of Jabalpur) located very close to the Narmadā.

The Nṛsiṁhaprasāda contains about 172 verses on the Narmadā and associated *tīrthas*. Like the Kṛtyakalpataru and the Vīramitrodaya, the Nṛsiṁhaprasāda introduces its chapter on the Narmadā with “*atha narmadāmāhātmya*”. Its text comprises citations from the Kūrma-, Matsya-, Saura- and a single stanza from the Vāyupurāṇa. The bulk of quoted passages (128 out of 172 stanzas, about 75%), however, come from a Revākhaṇḍa of the Skandapurāṇa, which we shall discuss below (pp. 37ff.). The text of the Nṛsiṁhaprasāda is quite differently structured than that of the Kṛtyakalpataru or the Vīramitrodaya. While the latter works quote the verses in the same sequence as they are found in the respective *purāṇas*, the Nṛsiṁhaprasāda introduces a four-fold thematic division of topics and rearranges the quoted stanzas accordingly (see Table 3).

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<sup>40</sup> This may refer to either of two historical figures, Ahmad Nizām Śāh (1490–1508 CE) or Burhān Nizām Śāh (1508–1533 CE). See Kane 1975: 868.

Table 3. Thematic division and sources of citations found in the Nṛsimhaprasāda

1) <i>Narmadāmāhātmya</i>	3) <i>Snānamantra</i>
Kūrmapurāṇa (1-6)	Skandapurāṇa–Revākhanḍa (149-150)
Vāyupurāṇa (7)	4) <i>Narmadātīratīrthāni</i>
Matsyapurāṇa (8-25)	Kūrmapurāṇa (151)
Skandapurāṇa–Revākhanḍa (26-116)	Skandapurāṇa–Kālikākhanḍa (152-153)
2) <i>Narmadotpatti</i>	Saurapurāṇa (154-157)
Skandapurāṇa–Revākhanḍa (117-148)	Kūrmapurāṇa (158-169)
	Skandapurāṇa–Revākhanḍa (170-172)

In section one, the Nṛsimhaprasāda quotes only verses generally eulogizing the greatness of the Narmadā. Citations commence with 24 verses from the Kūrma- and Matsyapurāṇa also found quoted in the Kṛtyakalpataru and the Vīramitrodaya. Most of these stanzas belong to what I have termed “the core of the Narmadāmāhātmya” above. They are followed by much more material (ca. 91 stanzas) taken from a Revākhanḍa of the Skandapurāṇa. In sections two and three the *narmadotpatti* and the *snānamantra* are introduced as new topics into the Narmadāmāhātmya, quotations of which come exclusively from the Revākhanḍa of the Skandapurāṇa. As these topics are not found in the Narmadāmāhātmya sections of any of the cited *purāṇas*, the content of the Nṛsimhaprasāda differs considerably from those of the Kṛtyakalpataru or the Vīramitrodaya.

The fourth section called “Narmadātīratīrthāni” reveals that the author had no profound knowledge of the geography of the Narmadā valley or of the *tīrthas* along her banks. At the beginning we find a reference quoted from the Kālikākhanḍa of the Skandapurāṇa to Kālañjara, i.e. modern Kaliñjar in Bundelkhaṇḍ (near modern Bānda, U.P.), which can by no means be geographically associated with the Narmadā. It is followed by a reference from the Saurapurāṇa to Gokarṇa.<sup>41</sup> Even though the text says that Gokarṇa is not too far away from the Revā (*revāyā nātidüre tu gokarṇa iti viśrutah*, Nṛsimhaprasāda 154a), Gokarṇa, like Kaliñjar, cannot be considered to be geographically linked to the Narmadā. There are a couple of other *tīrthas* mentioned thereafter, which are of no specific significance in the present context.<sup>42</sup> What is important, however, is the fact that the Amarakaṇṭaka mountain is not at all mentioned in the Nṛsimhaprasāda,

<sup>41</sup> The author most likely refers here to the “southern” Gokarṇa situated in the modern district of Kārvār, Karṇāṭak.

<sup>42</sup> These *tīrthas* are: Aśvatīrtha (158-159), Keśavapuri (160-162), Kapilātīrtha (163-164), Tripurītīrtha (165-167), Markaṭītīrtha (168), Stambhatīrtha (169 = Kūrmapurāṇa 39.50) and Mokṣatīrtha (170-172).

which puts further doubts on the supposed identity of Dalapatirāja and Dalpatśāh. By the time of Dalpatśāh's rule in Garhā-Maṇḍlā, the Amarkaṇṭak mountain, just about 250 km away, must certainly have been famous in the region for being home to the source of the Narmadā.<sup>43</sup>

### *The Narmadāmāhātmya of the Kūrmapurāṇa*

(See Chapter 3, Synopsis II, pp. 280ff.)

There are several editions of the Kūrmapurāṇa, which differ in extent (Rocher 1986: 184ff.). The so-called “critical edition” of the All-India Kashiraj Trust used for this study contains in its second section (*uparivibhāga*) three *adhyāyas* (38-40) comprising altogether 180 verses on the Narmadā and associated *tūrthas* (Gupta 1971: 514-531).<sup>44</sup> Of these three *adhyāyas*, the Vīramitrodaya quotes only from *adhyāyas* 38 and 39. Table 4 illustrates that the Vīramitrodaya copies the whole of Kūrmapurāṇa *adhyāya* 38 without altering the original sequence of verses.

Table 4. Verse concordance of the Vīramitrodaya and the Kūrmapurāṇa

Vīramitrodaya verse	Kūrmapurāṇa <i>adhyāya</i> .verse	Vīramitrodaya verse	Kūrmapurāṇa <i>adhyāya</i> .verse
1-30	38.1-30	<i>tathā</i> abbreviates:	- [38.35]
<i>tathā</i> abbreviates:	- [38.31]	33-36	38.36-39
31	38.32	37-39	<i>Matsyapurāṇa</i> 189.12-14
<i>tathā</i> abbreviates:	- [38.33]	40	<i>Matsyapurāṇa</i> 186.58a-c
32	38.34	41-43	39.80-81

<sup>43</sup> There are other implications here, too, as there seems to exist an unaccounted gap in the widely uninvestigated history of Amarkaṇṭak. This is suggested by two distinct groups of temples situated around two ponds. The older group, which has just recently been fenced in and turned into an archeological museum by the Archaeological Survey of India, is of Kalacuri times. One of its temples, the so-called Karṇaṇṭhaṭ, is said to belong to the reign of the famous *rājā* Karṇadeva of the Kalacuri family of Tripuri, who reigned in the latter half of the 11th century. The fortunes of the Tripuri branch of the Kalacuri dynasty already began to wane under Karṇadeva's successor and the dynasty fell into oblivion by about the end of the 12th century.

The oldest among the temples of the second group (now under worship) were probably built not before the 15th or 16th century. There have been renovations and extensions several times, as for instance by the Bhomsle *rājās* of Nāgpur and the rulers of the earlier Rīvā state. Presently, adult members of the priestly family (who belong to the Śukla Yajurveda) say that they are serving the temple since 36 generations and that their ancestors originally hailed from U.P.

<sup>44</sup> All references made to the Kūrmapurāṇa in this study exclusively refer to the *uparivibhāga*.

Judging by the printed edition of the Kūrmapurāṇa used for this study, these citations are almost completely true to their source. Single stanzas left out in the Viramitrodaya are marked with *tathā*. In the edition of the Kūrmapurāṇa, *adhyāya* 38 contains an additional one and a half stanzas on the Kāverī (38.40 a-c), which are not found in the Viramitrodaya. It is interesting to note that the Viramitrodaya also refers to the Kāverī, but that these quotations come from the Matsyapurāṇa (189.12-14) instead.

A remainder of about 140 verses found in the Kūrmapurāṇa edition are not quoted by the Viramitrodaya. These verses are spread over *adhyāyas* 39 and 40 with ca. 100 and 40 stanzas respectively. Both these *adhyāyas* contain a list of *tīrthas* whose descriptions follow a stereotype pattern of composition. This pattern consists of three constituents: 1) the name of a holy place (*tīrtha*), 2) the prescription of certain actions (*kriyā*) to be performed (such as bathing or donations etc.) and 3) the religious merit (*puṇya*) achieved by these actions. These three elements, *tīrtha-kriyā-puṇya* (TKP) represent the fundamental constituents defining a *tīrthamāhātmya*. Thus even single verses containing all of these three elements must be regarded as constituting complete independent *māhātmyas*.

The following two examples (KP 39.8-9) demonstrate the TKP-pattern following which almost all of the verses of Kūrmapurāṇa *adhyāyas* 39 and 40 are composed.

*pippaleśam tato gacchet sarvapāpavināśanam [T] /*

Then he should go to Pippaleśa which removes all offences;  
*tatra snātvā [K] mahārāja rudraloke mahīyate [P] // 39.8*

By bathing there, o great king, he will prosper in the sphere of Rudra.  
*tato gaccheta rājendra vimaleśvaramuttamam [T] /*

Then he should go, best of kings, to the unmatched Vimaleśvara;  
*tatra prāṇān parityajya [K] rudralokam avāpnuyāt [P] // 39.9*

By giving up his breath there, he will attain to the sphere of Rudra.

Applying the TKP-criterion, we can say that the first stanza represents the Pippaleśa *māhātmya* and the second one the Vimaleśvara *māhātmya*. An examination of the source texts suggests that such single-verse *māhātmyas* represent the first stage in the textual establishment of a *tīrtha*. Such single-verse *māhātmyas* can, at any time and almost at random, be extended by additional verses. How such single-verse *māhātmyas* developed into ever more extensive *māhātmyas* which eventually grew into voluminous *adhyāyas* will be demonstrated in the further course of this chapter. For the time being it should be borne in mind that, whatever the

extent of a *māhātmya*, the three fundamental elements of *tīrtha-kriyā-punya* are indispensable and must always be present in it.

Of altogether 67 *tīrthas* mentioned in Kūrmapurāṇa *adhyāyas* 39 and 40, thirty-nine are the subject of single-verse *māhātmyas*, 15 *tīrthas* are described in two and eleven in three to five stanzas. The most prominent *tīrthas* are Kapilatīrtha, eulogized in seven and Śuklatīrtha in fifteen verses. While the extent of a *māhātmya* is certainly indicative of the relative religious significance attributed by an author to a specific *tīrtha* at the time of composition of a work, it is uncertain whether it could also be taken as indicative of the local provenance of a text.

About half of the *tīrthas* mentioned in Kūrmapurāṇa 39 and 40 can be identified on the basis of identical names contained in modern pilgrims' manuals. By far most, if not all of them<sup>45</sup> are situated within 200 km from the estuary on either bank of the Narmadā. As the acquaintance with a physical region or place is evidently a precondition for the formation of a metaphysical notion of it, it is safe to assume that these two *adhyāyas* must have been composed somewhere in modern Gujarāt. Moreover, these two *adhyāyas* must be regarded as later additions to what we have termed "the core of the Narmadāmāhātmya" (see above, p. 27).<sup>46</sup> Both *adhyāyas*, KP 39 and 40, as a whole are bracketed by verses eulogizing the Narmadā, i.e. Kūrmapurāṇa 39.1-3 and 40.36-40. At the transition of *adhyāya* 39 to *adhyāya* 40, there is no apparent change of any kind (structural, geographical, compositional or otherwise) which would necessitate such a division. As it appears to have been introduced rather arbitrarily, both *adhyāyas* may originally have formed a single unit, a single Narmadāmāhātmya.

### *The Narmadāmāhātmya of the Matsyapurāṇa*

(See Chapter 3, Synopsis II, pp. 28off.)

In its printed editions<sup>47</sup>, which "vary only in detail" (Rocher 1986: 197), the Matsyapurāṇa contains nine *adhyāyas* (186-194) comprising about 550 stanzas eulogizing the Narmadā and a large number of *tīrthas* on her banks. The edition I have used here is the one published in 1907 by the Ānandāśrama in Pune (Āpte 1907: 407-431). In their colophons, the

<sup>45</sup> This reservation is due to the fact that some names are either vague or ambiguous, as they appear more than once in the texts (e.g. "devatīrtha").

<sup>46</sup> Represented by Kūrmapurāṇa 39.1-39 / Kṛtyakalpataru 1-39 / Vīramitrodaya 1-36 and respective verses in the Matsyapurāṇa.

<sup>47</sup> See Rocher 1986: 196.

respective *adhyāyas* are explicitly stated to constitute a Narmadāmāhātmya (“*iti śrī mātsye mahapurāṇe narmadāmāhātmye [...]*”). Even though the text of the Kṛtyakalpataru obviously abbreviates the Matsyapurāṇa at five places (as in the case of the Vīramitrodaya, such abbreviations are marked with *tathā*), it is obvious that the Narmadāmāhātmya of the present edition(s) of the Matsyapurāṇa contains considerably more material than the version Lakṣmīdhara used for the Kṛtyakalpataru at the beginning of the 12th century (see Table 5). What becomes immediately apparent is that the material cited by the Kṛtyakalpataru along with a large number of obvious interpolations and additions is spread over four *adhyāyas* (186-189) in the Ānandāśrama edition of the Matsyapurāṇa.

A comparison of the verses common to both works shows that only 16 out of 64 verses cited by Lakṣmīdhara are completely identical regarding wording (see Chapter 3, Synopsis I, pp. 272ff.). However, the material which we have earlier termed “the core of the Narmadāmāhātmya” (see above, p. 27) still forms the beginning of the first *adhyāya* (Matsyapurāṇa 186), preceded only by three additional verses, where the *r̥ṣis* ask the *sūta* to narrate not only the Narmadāmāhātmya, but also the *māhātmyas* of Oṃkāra, the Kapilāsaṅgama and Amareśa.<sup>48</sup> While, at least in our version of the Matsyapurāṇa, there is no further mention of Oṃkāra, it is significant

Table 5. Verse concordance of the Kṛtyakalpataru and the Matsyapurāṇa

Kṛtyakalpataru verse	Matsyapurāṇa <i>adhyāya</i> .verse	Kṛtyakalpataru verse	Matsyapurāṇa <i>adhyāya</i> .verse
1	186.8	42-43	187.1-2
<i>tathā</i> abbreviates:	- [186.9]	<i>tathā</i>	[MP jumps back to 186]
2-10	186.10-19	44-46	186.56-58
11	186.20a/21b	47a 47b	186.59a 188.85b
12-14	186.22-24	48-50c	188.86-89a
15	186.25	<i>tathā</i> abbreviates:	- [188.89b-92]
16	186.26	51-53	188.93-95
17	186.27	54	188.96 <sup>49</sup>
18	186.29b/30a	55-56c	188.97-99a
19-41	186.33-55	<i>tathā</i> abbreviates:	- [189.1-11]
<i>tathā</i>	[MP jumps to 187]	58-64	189.12-19

<sup>48</sup> See note 36.

<sup>49</sup> MP 188.96a only contained in Ms. *na* (see Āpte 1907: 416, note 7).

that we find here, for the first time in our texts, a reference to separate *māhātmyas* of individual *tīrthas*. This may be taken as an indication of a later expansion of the text which, however, is of a considerably different nature than a mere addition of lists of *tīrthas* as seen in the case of Kūrmapurāṇa *adhyāyas* 39 and 40.

A second and even more significant innovation is the inclusion of legendary material (*itihāsa*) into the Narmadāmāhātmya. Matsyapurāṇa 187.1-2 contains two verses eulogizing the Narmadā, which are also found in Kṛtyakalpataru 42-43. Matsyapurāṇa 187.3a refers to Jaleśvara as the foremost *tīrtha* in all the three worlds and in 187.3b Mārkanḍeya announces that he will now relate to Yudhiṣṭhira how this place came into existence. From 187.6 up to 187.52, the end of the *adhyāya*, an introduction to the Tripurāntaka legend is given in the form of a dialogue, running first between Śiva and Nārada and later between Nārada and Anaupamyā. In the following *adhyāya*, Matsyapurāṇa 188.1-84, the legend of the destruction of Tripurā is narrated. At the end (188.79-80) it is said that the second one of the three *puras* came down in flames on the Amarakanṭaka mountain and that the place came hence to be known as Jvāleśvara.<sup>50</sup> All of these approximately 130 verses have no parallel in any of the other texts discussed so far. From Matsyapurāṇa 188.85 up to the end (188.97) follows an eulogy of the Amarakanṭaka mountain, a few verses of which are also found in the Kṛtyakalpataru and the Kūrmapurāṇa.

Matsyapurāṇa *adhyāya* 189 deals exclusively with the Kāverīsaṅgama. Verses 189.12-19 contain an eulogy of the Kāverī river and are cited in the Kṛtyakalpataru in the same sequence. This sequence may thus be taken as representing the core of the Kāverīsaṅgamamāhātmya which, in the extant Matsyapurāṇa, is preceded by a short legend about how Kubera attained lordship over the *yakṣas* at this place (Matsyapurāṇā 189.4-11). This brief story, apparently a later addition, puts the eulogy of the place in a new context. Additionally, Matsyapurāṇa 189.1-3 supplies a standard introduction (“*mārkanḍeya uvāca ...*”) to the story. The whole composition forms a complete, separate *adhyāya*. This pattern, i.e. the inclusion of extensive legends (*itihāsa*) into earlier shorter *māhātmyas*, may be seen as exemplary for the composition of the later Revākhanḍa versions, which contain dozens of *adhyāyas* of this type.

Matsyapurāṇa *adhyāyas* 190 and 191 again contain an extensive list of *tīrthas* along the banks of the Narmadā. This list, it seems, represents a

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<sup>50</sup> This is also an example how the name of a *tīrha* may change (Jaleśvara > Jvāleśvara) when a new legend is applied to it.

largely extended version of the one found in Kūrmapurāṇa 39 as it strikingly follows the same sequence of *tīrthas*. The basic textual structure of the verses contained in it, of which I have given an example above (see p. 31), is also similar here. However, the composer of these *adhyāyas* seems to have felt the need to expand the description of individual *tīrthas* by elaborating on the *kriyā* and *punya* elements. While in the Kūrmapurāṇa we find whole sequences of single-verse *māhātmyas*, here, in the Matsyapurāṇa, we encounter verses introducing a *tīrtha* ("*tato gacchet...*") augmented by a few more verses on rites to be performed at that given place (*kriyā*) and the merits obtained by these actions (*punya*), before the next *tīrtha* is introduced. Matsyapurāṇa *adhyāya* 192 then again begins with such a brief *māhātmya*, comprising just two verses. However, from 192.3 until its end at 192.38 this *adhyāya* deals exclusively with Śuklatīrtha, which already in Kūrmapurāṇa 39.65-78 held the most prominent position with a *māhātmya* comprising fifteen verses. Apart from the introductory verse, they all are found in Matsyapurāṇa 192 in the same sequence, but are interspersed with a few new stanzas of legendary content (*itihāsa*). The final *adhyāyas* 193-194 of the Matsyapurāṇa contain lists of *tīrthas* similar to those found in Matsyapurāṇa 190 and 191. And again, the remaining material from Kūrmapurāṇa 39/40 is found in the same sequence here interspersed with new verses. Altogether we may say that the Kūrmapurāṇa apparently preserves an older version of the Narmadāmāhātmya than the extant Matsyapurāṇa. With the help of the evidence of the texts discussed up to this point, the general development of *tīrthamāhātmyas* (or *sthalamāhātmyas*) can be roughly summarized as follows:

- Stage 1: single TKP-stanza *māhātmya*
- Stage 2: limited multiple-stanza *māhātmya* =  
TKP-stanza, augmented by additional *K-* and *P-* stanzas
- Stage 3: extended multiple-stanza *māhātmya* =  
*T*-stanza, augmented by *K-* and *P*-stanzas plus *I*-stanzas
- Stage 4: "*adhyāya-māhātmya*" =  
[introductory] dialogue, incorporating *T*-stanzas + *I*-stanzas  
+ *K/P*-stanzas (optional<sup>51</sup>)

*Key: I=itihāsa; K=kriyā; P=punya; T=tīrtha*

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<sup>51</sup> Optional, depending on the inclusion of *kriyā*- and *punya*-stanzas in the legend. If a legend itself serves as a blueprint of the *kriyā* and *punya* aspects of a *tīrtha*, additional *K* and *P* stanzas are usually omitted.

The alterations found in the Narmadāmāhātmya of the Matsyapurāṇa, like the earlier extension of the Kūrmapurāṇa represented by *adhyāyas* 39/40, must also have been made in Gujarāt. The general features of the development of these two *paurāṇik* versions of the Narmadāmāhātmya may probably be typical for the *māhātmya* genre in general and thus be applicable to other texts of this genre, too. A comparison of the Narmadāmāhātmya of the Kūrma- and Matsyapurāṇa suggests that at one point of time, the Narmadāmāhātmya of the Kūrmapurāṇa ceased to get updated. Subsequently, the material found therein was incorporated into the Matsyapurāṇa (if it was not there before) and elaborated upon. Why the Kūrmapurāṇa version was neglected in favour of the Matsyapurāṇa remains an open question.

### *Other Texts on the Narmadā*

Up to now we have been concerned with texts specifically titled Narmadāmāhātmya. Modern pilgrims' handbooks, however, when narrating legends related to individual *tīrthas*, frequently refer to two Sanskrit texts of differing titles. The first one is the Revākhaṇḍa, a text which is generally said to constitute one of the *khaṇḍas* of the Skandapurāṇa and as such is well-known from the latter's editions. Less frequently, the Revākhaṇḍa is attributed to the Vāyupurāṇa.

The second Sanskrit text is titled Vasiṣṭhasamhitā and, at least in the pilgrims' handbooks, is not associated with any of the popular *purāṇas*.<sup>52</sup> Strikingly, the pilgrims' manuals do not even once refer to either of the *paurāṇik* versions of the Narmadāmāhātmya discussed above. The reason may lie in the fact that the Narmadāmāhātmyas contain almost no legendary material (*itihāsa*) and only a few more elaborate descriptions of *tīrthas*. Also, the single TKP-stanza *māhātmyas* appended to them later are certainly neither apt to reasonably describe a *tīrtha* nor to explain and justify its supposed sacredness. It seems that the Revākhaṇḍa has at a certain point of time replaced the earlier Narmadāmāhātmyas, drawing on their basic structure and content, but was largely extended by new material. The abundance of newly introduced *tīrthas* situated in Gujarāt indicates that the whole development from Narmadāmāhātmya to Revākhaṇḍa evolved in that region. It is interesting to note here that the name Revā as a synonym

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<sup>52</sup> Only one of the pilgrims' manuals, the Narmadāpañcāṅga, in just a single instance associates the Vasiṣṭhasamhitā with a "Narmadāpurāṇa", a title freely used for any kind of religious text on the Narmadā. It is unclear which text is meant in this case.

for Narmadā, as found in the Revākhaṇḍa, is completely unknown to the earlier Narmadāmāhātmya versions.<sup>53</sup> This imbites the impression of changing patterns of (ritual) power and dominance in the Narmadā valley with some new group of people claiming and redefining the religious/ritual significance of the river.

*The Revākhaṇḍa of the Skandapurāṇa (RKhs)<sup>54</sup>*

(See Chapter 3, Synopsis III, pp. 306ff.)

The editions of the Revākhaṇḍa I have been able to locate, are either contained in or attributed to the Skandapurāṇa. The text exists in two different versions. The more extensive one is found in the printed editions of the Skandapurāṇa as the third chapter of the fifth *khaṇḍa* (Āvāntyakhaṇḍa). Thus the Revākhaṇḍa is counted as Skandapurāṇa 5.3.

The first edition of the Skandapurāṇa titled “Śrīskandamahāpurāṇam” was edited by Kṣemrāj Śrikṛṣṇadās and printed in Bombay at Veṅkateśvar Steam Press, *vikrama saṃvat* 1967 [1910 CE]. It represents an extensive work comprising six Indian type *pothī* volumes. The rare original edition has been reprinted twice (1986, 1995), now in seven *pothī* volumes, by Nāg Publishers, Delhi. The Revākhaṇḍa version contained in these reprints comprises 232 *adhyāyas* (Simh 1986: 175r-342r).

Only about one year later, *baṅglā saṃvat* 1318 [1911 CE], a second edition of the Skandapurāṇa in eight volumes was printed at the Vaṅgavāśī Press, Calcutta. Based on the Bombay edition, it was prepared by Pañcānana Tarkaratna, who added an accompanying Baṅgālī commentary.<sup>55</sup> The Revākhaṇḍa version contained in the Calcutta edition is strikingly similar to that of the Bombay edition, the first 232 *adhyāyas* being almost identical.<sup>56</sup> There are, however, four additional chapters, apparently found in Baṅgālī manuscripts (see Hazra: 1940: 157) appended to the end of the Revākhaṇḍa, adding up to altogether 236 *adhyāyas*. The first one (233)

<sup>53</sup> This fact puts further doubts on the theory, “that the Revā is the only river of Madhya Pradesh that finds mention in the Vedic literature” (see “Revottaras”, above, p. 19).

<sup>54</sup> Whenever I refer in this study to the “Revākhaṇḍa of the Skandapurāṇa” or the “Revākhaṇḍa of the Vāyupurāṇa” this attribution is based solely on the grounds of colophons in manuscripts. There is no doubt that these texts cannot be considered an original integral part of either *purāṇa*. They have merely been incorporated or appended to them in the course of time.

<sup>55</sup> This edition has meanwhile been reprinted two times (Mor 1959-62 and Tarkaratna 1990). Mor’s edition, however, does not contain the Baṅgālī commentary.

<sup>56</sup> Decades ago, Hazra has once hinted at some of the differences between both editions in the second *khaṇḍa* (Hazra 1940: 157, note 176).

is titled *satyanārāyaṇaviprasamvādavarṇanam* (“account of a dialogue between Satyanārāyaṇa and *brāhmaṇas*”) and has nothing to do with the Revākhaṇḍa. If not merely a consequence of mixed-up foliae, these four *adhyāyas* may at best be a late *vaiṣṇava* addition to the predominantly *śaiva* Revākhaṇḍa.<sup>57</sup>

Another, but independent edition of the Revākhaṇḍa is found in a work titled “atha bṛhat śrīnarmadāpurāṇam revākhaṇḍam” printed in one single volume of the classical Indian *pothī* type. It was edited by Svāmī Omkārānand Giri, who is also the author of one of the pilgrims’ handbooks, the Śrīnarmadā Pradakṣinā (see below, pp. 6off.). My copy is of the third enlarged edition published by Jñānsatr Prakāśan Nyās, Hośāṅgābād in 1994.<sup>58</sup> The work is divided into two parts. The first part contains the 236 *adhyāya* version which is apparently based on the Calcutta edition. Accordingly, the first 232 *adhyāyas* are also more or less identical with those of the Bombay edition. Omkārānand Giri’s preamble contains no clue with regard to the origin of this version and its accompanying Hindī translation. It is very likely that both are reprinted from an earlier edition published in Hośāṅgābād, titled “śrī narmadāpurāṇam revākhaṇḍam, bhāṣānuvādasahitam”.<sup>59</sup> It was edited by one Śivkumār Miśra and published in 1969 by Jñānsatr Prakāśan Nyās, Hośāṅgābād, the same trust which also brought out Omkārānand Giri’s edition.

In his preamble, in which Omkārānand Giri mainly stresses the greatness and importance of the *purāṇas*, he declares that the Skanda-purāṇa is a *mahāpurāṇa* and the Narmadāpurāṇa an *upapurāṇa* (Giri 1994: *prastāvnā* (*ka*)<sup>60</sup>). It remains unclear what the author means by Narmadāpurāṇa here, but from the title of the edition “atha bṛhat śrīnarmadāpurāṇam revākhaṇḍam” it appears that he uses the term as a

<sup>57</sup> The last *adhyāya* (232) of the Revākhaṇḍa proper is titled *revākhaṇḍapustakā-dā�ādimāhātmyavarṇanam* (“account of the greatness of a donation of the book of the Revākhaṇḍa etc.”). This *adhyāya* unquestionably marks the end of the text. The title makes me wonder, as the donation of a book (*pustakadāna*) presupposes the sufficient availability of copies.

<sup>58</sup> According to a record of the Library of Congress, Washington, the second edition of this work appeared in 1969. The first edition, for which I have not yet found a reference, may perhaps date from ca. 1965.

<sup>59</sup> I have not seen this edition and know of it merely from a reference in the catalogue of the Library of Congress, Washington.

<sup>60</sup> As usual in Indian *pothīs*, here too, the pages of the preamble are numbered with *nāgarī* letters following the sequence of the Sanskrit *varṇamālā*.

synonym for Revākhaṇḍa.<sup>61</sup> He further states that the 236 *adhyāya* version of the RKh is taken from the Skandamahāpurāṇa (Giri 1994: *ibid.*).

The second part of the work preserves a largely different and rare version of the Revākhaṇḍa. It comprises 116 *adhyāyās* accompanied by a Hindi translation and is also explicitly stated to have been excerpted from the Skandapurāṇa. In his preamble Giri (*ibid.*) describes the 116 *adhyāya* version of the RKh as follows: “*From another Skandapurāṇa of the upapurāṇa type, there is a quite different edition of the Narmadāpurāṇa with a commentary in 116 adhyāyas available. There used to be a very worn-out copy {with me}, which had been published sometime in Lakhnaū.*”<sup>62</sup> This statement is stunning as Omkārānand Giri claims the existence of two different Skandapurāṇas side by side, the one representing a *mahā-*, the other one an *upapurāṇa*.

The “*worn-out copy*” Giri refers to certainly belonged to a supposedly different edition of the Skandapurāṇa published in eight volumes by Naval Kiśor Press, Lucknow, 1911–16 CE. It contains the Sanskrit text with a Hindī translation by one Devīdayālu Miśra<sup>63</sup> and its Revākhaṇḍa section served as the exemplar for Omkārānand Giri’s Hośāṅgābād edition of the 116 *adhyāya* version of the RKh. Thus Omkārānand Giri seems to have re-edited the 236 *adhyāya* version earlier published at Hośāṅgabād and added to it a re-edition of the 116 *adhyāya* version taken from the Lucknow edition of the Skandapurāṇa. For his twin edition he used almost the same name as the earlier work from Hośāṅgabād, but for the addition *brhat* (“large, extensive”).<sup>64</sup>

Finally, there is a translation of the 232 *adhyāya* version, which was published as volumes 62 and 63 of the well-known “Ancient Indian Tradition and Mythology Series” of *purāṇa* translations (Tagare 1999 & 2001).

Manuscripts of the Revākhaṇḍa of the Skandapurāṇa have been

<sup>61</sup> This assumption is corroborated by another statement by Giri, where he says that the Revākhaṇḍa of 236 *adhyāyas* found in the Skandapurāṇa is known as the Narmadāpurāṇa: “[...] रेवा स्कंद जो ‘नर्मदा पुराण’ माना जाता है २३६ अध्यायों में नर्मदा पुराण सतीक उपलब्ध हुआ है। जिसका जीर्ण-शीर्ण कलेवर रहा जो किसी समय लखनऊ से प्रकाशित हुआ था।”

<sup>62</sup> Originally: “अन्य उपपुराण रूप स्कंद पुराण का एक भिन्न ही संस्करण ११६ अध्यायों में नर्मदा पुराण सतीक उपलब्ध हुआ है। जिसका जीर्ण-शीर्ण कलेवर रहा जो किसी समय लखनऊ से प्रकाशित हुआ था।”

<sup>63</sup> I have not seen this work and know of its existence only from a reference in the catalogue of the British Library, London.

<sup>64</sup> There is another edition of the Skandapurāṇa containing a version of the Revākhaṇḍa. It was published by the Caukhamba Sanskrit Series Office in Vārāṇasī in the year 2003. I have not seen it, but one can be quite sure that the Revākhaṇḍa version contained therein is also identical with the 232 *adhyāya* version of the Bombay edition.

very rarely reported. This is partly due to the fact that they can only be located if catalogues give details of individual *khaṇḍas* found in their respective Skandapurāṇa manuscripts which is unfortunately rarely the case.<sup>65</sup> An exception is manuscript No. 3669 in Eggeling's India Office Library Catalogue (Eggeling 1896: 1360-1362), which originally belonged to the H.T. Colebrooke collection. It is written on European paper and is very likely a copy of an older genuine manuscript. From the number of *adhyāyas* (115)<sup>66</sup> as well as a list of contents Eggeling has given, it is clear that this undated manuscript contains the 116 *adhyāya* version of the Revākhaṇḍa. Another, comparable manuscript, No. 3538, was reported by Stein (Stein 1894: No. 3538). A comparison of the initial and final verses found in both these manuscripts with the corresponding portions of the Hośāṅgābād edition confirms this assumption. However, as both manuscripts differ considerably at the beginning and end from the said edition, the latter appears to be based on an altogether considerably different strand of transmission, which seems to be better represented by yet another manuscript containing the same version of the Revākhaṇḍa. This manuscript, which has been described by Mitra (Mitra 1879: 42-47; No. 1745) is dated *samvat* 1867 (1809 CE) and was found in the Murśidābād district of West Bengal. Judging by the very few lines available from Mitra's description, this manuscript seems to be much closer to the Hośāṅgābād edition than to Eggeling 3669 and Stein 3538 (see Chapter 3, Synopsis III, pp. 306ff.). The colophons of all three manuscripts as well as the Hośāṅgābād edition contain the formula "*iti skandapuraṇe revākhande*" in their colophons. It will soon become clear why this statement is important with regard to the above mentioned riddle of two different recensions of the Revākhaṇḍa, both attributed to the Skandapurāṇa, one comprising 116, the other one 232 *adhyāyas*.

### *The Revākhaṇḍa of the Vāyupurāṇa (RKhV)*

(See Chapter 3, Synopses IVa/b, pp. 310ff.)

Although the Vāyupurāṇa, too, is said to contain a Revākhaṇḍa, there is no trace of such a text in either of the two editions available to me

<sup>65</sup> For a detailed list of manuscripts I have been able to trace from catalogues, see Appendix 1, pp. 355ff.

<sup>66</sup> The final colophon of the manuscript counts 125 *adhyāyas* ("*iti ... pañcavimśātitamo dhyāyāḥ*"). In his brief description of the manuscript Eggeling, however, states: "*Revākhaṇḍa, or Narmadākhaṇḍa, of the Skandapurāṇa, in 115 adhyāyas (counted as 125)*" (Eggeling 1896: 1360).

(Mitra 1880/1888 and Śrīkṛṣṇadās 1933). There is an interesting remark by Rājendralāla Mitra in the foreword to volume two of his edition (Mitra 1888: iii-iv) which I would like to cite here in an abbreviated form: “*The traditional account of the Váyu is that it is 24,000 stanzas in extent. [...] The professed Váyu Puráṇa [...] itself claims an extent of 23,000 ślokas [...], but available MSS. do not bear out this claim. The six MSS. from which this edition is printed come from very distant parts of India; [...] but they all agree in giving the public substantially the same text, and that the text is about one half of the extent of the traditional Váyu Puráṇa. [...] An attempt is sometimes made to explain the discrepancy by saying that in its entirety the work is made up of many appendices or Máhátmyas, of which texts are lost, and if these could be put together, the traditional extent would be completed. [...] There is nothing to show that there are certain parts missing from our MSS.*” Interestingly, Mitra speaks of *máhátmyas* and not *khaṇḍas* as (possible) appendices to the Vāyupurāṇa.

Nonetheless, there are a few manuscripts of a text related to the Narmadā, which in their colophons claim their association with the Uttarakhaṇḍa of the Vāyupurāṇa. One of them has been described by Theodor Aufrecht as early as 1864 (Aufrecht 1864: 64-67). While the title of the manuscript is given by Aufrecht as Revāmāhātmya, the colophon of the first *adhyāya*, which is the only one available in printed form, reads Revākhaṇḍa. The manuscript, counted as Nos. 114-116, is very extensive and comprises three volumes of 258, 233 and 217 *foliae* respectively. Interestingly, the first two chapters are in the form of a dialogue between Sūta and Śaunaka, whereas, from the beginning of the third chapter onwards, the dialogue runs between Mārkaṇḍeya and Yudhiṣṭhira, exactly like the Narmadāmāhātmya of the *purāṇas* and the RKh of the Skandapurāṇa (see Aufrecht 1864: 65, note 3).

Two more comparable manuscripts, Nos. 3595 and 3596, have been described by Eggeling (1896: 1302-04). The more important one among them is No. 3595, a manuscript comprising 699 *foliae* of “*good, clear Devanāgarī writing of 1610 AD*” (Eggeling 1896: 1302). In its colophon it gives Śrinarmadāmāhātmya as its title professed to be part of the Uttarakhaṇḍa of the Vāyupurāṇa. The other manuscript described by Eggeling, No. 3596, is likewise titled Śrinarmadāmāhātmya in the colophon. Here the text is stated to be part of a Śivasamṛhitā, which itself is said to be included in the Uttarakhaṇḍa of the Vāyupurāṇa.<sup>67</sup>

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<sup>67</sup> Yet another manuscript of similar content was reported by Velankar (Kulkarni & Desai 1998: 284). Its colophon mentions both, Revākhaṇḍa and Narmadāmāhātmya, side by side as its title. Further information on this manuscript is unfortunately lacking.

Fortunately, Aufrecht and Eggeling reproduce a fair number of stanzas from their respective manuscripts, on the basis of which it is possible to identify the RKh version contained in them.<sup>68</sup> Almost all of these stanzas are found in the 232 *adhyāya* version of the Revākhaṇḍa (see Chapter 3, Synopses IVa/b, pp. 31off.).

A comparison of Aufrecht's Ms. 114-116 with the Delhi edition of the RKh shows that the first *adhyāya* of both is almost identical regarding numbering and sequence of stanzas. The beginning of the second *adhyāya*, however, shows a significant deviation: the first four stanzas of the manuscript, which refer to Vāyu as the propounder of the "highest *purāṇa*" etc., are conspicuously omitted in the Delhi edition of the 232 *adhyāya* version of the RKh.

In this context there is another interesting passage in the 232 *adhyāya* version of the Revākhaṇḍa, 21.15b-18, which has parallels in the older Narmadāmāhātmya texts. The first two stanzas of this passage are found in the Narmadāmāhātmya of the Kūrmapurāṇa 38.12-13 with a citation in Viramitrodaya 12-13, as well as in the Matsyapurāṇa 186.23b-25a quoted by the Kṛtyakalpataru 13b-15a. Below, the left column gives the text as found in the RKh, the right one quotes the passage from the Kūrmapurāṇa (variant readings *marked by italics*):

Revākhaṇḍa (232 <i>adhyāya</i> version)	Kūrmapurāṇa
yojanānāṁ śatāṁ sāgram̄ śrūyate sariduttamā // 21.15b	yojanānāṁ śatāṁ sāgram̄ śrūyate sariduttamā /
vistareṇa tu rājendra ardhayoja-nam āyatā /	vistareṇa tu rājendra <i>yojanadvayam</i> āyatā // 38.12
saṣṭītirthasahasrāṇi ṣaṣṭikotyā tathaiva ca // 21.16	saṣṭītirthasahasrāṇi ṣaṣṭikotyas tathaiva ca /
parvatād udadhim̄ yāvad ubhe kūle na samśayah // 21.17	<i>parvatasya samantāt tu tiṣṭhanty</i> <i>amarakanṭake</i> // 38.13
saptaṣaṣṭisahasrāṇi saptaṣaṣṭiśatāni ca /	
saptaṣaṣṭis tathā kotyo vāyus tīrthāni cābravīt // 21.18	

<sup>68</sup> Moreover, the descriptions of Aufrecht and Eggeling, the latter referring to the former, complement each other's extensive list of *tīrthas* extracted from the manuscripts.

Revākhaṇḍa (232 <i>adhyāya</i> version)	Kūrmapurāṇa
<p>It is heard that the [entire length of the] best of rivers is 100 <i>yojanas</i>      But by width, best of kings, she extends to half a <i>yojana</i>.</p> <p>There are six hundred million and sixty-thousand <i>tīrthas</i> [located] from the mountains to the sea on both banks, no doubt.      And Vāyu has spoken of six hundred seventy million sixty-seven thousand and sixty-seven hundred <i>tīrthas</i>.</p>	<p>It is heard that the [entire length of the] best of rivers is 100 <i>yojanas</i>      But by width, best of kings, she extends to two <i>yojanas</i>.</p> <p>There are six hundred million and sixty-thousand <i>tīrthas located on all sides of the mountain at Amarakaṇṭaka</i>.</p>

This passage enables us to draw some essential conclusions. First of all, the first two of the quoted verses prove that material from the Narmadāmāhātmya versions found in the *purāṇas* was incorporated in the 232 *adhyāya* version of the Revākhaṇḍa. As the comparison of Revākhaṇḍa 21.18 with Kūrmapurāṇa 38.13 demonstrates, this material has apparently been not just cited but reinterpreted. Hence, these passages must be later than the *paurāṇik* Nārmadāmāhātmya texts, just like the abundance of additional *adhyāyas* contained in the 232 *adhyāya* version of the RKh. The reduction of the width of the Narmadā in Revākhaṇḍa 21.16a from two *yojanas* (ca. 26 km), a calculation which can only apply to the estuary of the Narmadā, to half a *yojana* (ca. 6,5 km) suggests that this passage may either have been corrected or re-written somewhere further inland, still not too far away from the coast (see note 37). The reinterpretation of Kūrmapurāṇa 38.13 in Revākhaṇḍa 21.16b/17a suggests that the Amarakanṭak mountain had lost its earlier importance for the compiler of the RKh. In transferring the myriads of *tīrthas* from the Amarakanṭaka mountain to the banks of the Narmadā, he wittingly or unwittingly laid the foundation for the Narmadāparikramā. The additional stanza RKh 21.18, which assigns superior knowledge to Vāyu—he knows of even more *tīrthas* on the banks of the Narmadā than tradition—must have been added when the preceding verses were incorporated into the Vāyupurāṇa. The fact that this verse is retained here, while introductory stanzas to *adhyāya* 2 of similar content have been deleted, shows that the still undisputed association of the 232 *adhyāya* version of the RKh with the

Skandapurāṇa must be younger than the actual text. Its original assignment, it seems, must have been to the Vāyupurāṇa. Further support for this assumption is found in RKh 5.15 and 229.1<sup>69</sup> as well as by the evidence furnished by manuscripts. While manuscripts assigning themselves in their colophons to the Skandapurāṇa exclusively contain the 116 *adhyāya* version of the RKh, colophons of manuscripts of the 232 *adhyāya* version, likewise unanimously, profess to be part of the Vāyupurāṇa. The only available counter evidence against this observation is found in Stein's manuscript No. 3946, which apparently preserves a quite different recension of the 232 *adhyāya* version of the RKh. Its colophon assigns the text to the Skandapurāṇa.<sup>70</sup> It seems that the 232 *adhyāya* version of the RKh, originally incorporated in the Vāyupurāṇa, must, at some point of time and for some unknown reason, have been reassigned to the Skandapurāṇa. As this reassignment seems to have been finally established in the Bombay edition, it would have been all the more important for its editor to describe the manuscripts on which that edition was based. But this he unfortunately failed to do.

The original (or at least earlier) affiliation of the two recensions of the Revākhaṇḍa, as borne out by manuscript evidence, may now be regarded as established. The 116 *adhyāya* version of the Revākhaṇḍa was originally incorporated into the Skandapurāṇa and the 232 *adhyāya* version into the Vāyupurāṇa. Accordingly we shall refer to the former subsequently as Revākhaṇḍa of the Skandapurāṇa (RKhS) and to the latter as Revākhaṇḍa of the Vāyupurāṇa (RKhV).

### *The Narmadārahasyam*

There is yet another version of the Revākhaṇḍa of the Vāyupurāṇa, which is titled *Narmadārahasyam* (*pūrvārddha*). I have prepared a digital reproduction of an incomplete photocopy of this work, which had been lent to me by Paṇḍit Suśil Kumār Dvivedī, one of the priests of the Narmadā temple at Amarkaṇṭak. The original is a computer-set book whose title page is unfortunately missing in the said photocopy. Thus date and place of publication are unknown. Although this edition must be a production of relatively recent date and probably significant circulation, I have not yet been able to find any reference to a printed "Narmadārāhasyam" in any library catalogue.

<sup>69</sup> See also Hazra 1940: 157–58, note 178.

<sup>70</sup> This is all the more puzzling as the colophon concluding the first *adhyāya* reads "*iti śrī mārkaṇḍeyapurāṇe revāmāhātmye prathamo [']dhyāyah'*".

The book contains the text and a Hindī translation of the “Narmadārahasyam”. The text comprises 230 *adhyāyas* which, for large parts, run parallel to the RKhV. The reduction by two *adhyāyas* is apparently due to a considerably different numbering of the *adhyāyas*. The above cited stanzas, RKhV 21.15b-18a, appear for instance (with few insignificant differences) in *adhyāya* 22.15b-18a of the Narmadārahasyam. In other cases there is also much difference in wording of such parallel passages. Altogether, the readings of the Narmadārahasyam seem to represent a more recent stage in the development of the text and the work is apparently based on another strand of manuscriptual transmission than the RKhV. Important, however, is the fact that the colophons explicitly assign the Narmadārahasyam to the Vāyupurāṇa. While a genetic link between the Narmadārahasyam and the RKhV is obvious, the exact relationship between the two texts remains yet to be established.

#### *Relationship between RKhS and RKhV*

(See Appendix 2, pp. 361f.)

At a first glance, the two Revākhaṇḍa recensions discussed above appear to be two distinct texts as suggested by the difference in the number of *adhyāyas* and their respective titles, sequence and arrangement. However, a closer textual comparison of their contents reveals that they are in fact genetically linked. Table 6 illustrates that they share a common core.

Obviously, a whole portion (roughly RKhS 73-115, about 39 *adhyāyas*) of the text has been incorporated almost *en bloc* from one version into the other. It would also be conceivable that both texts independently drew on a common source, of which, however, then there is no trace. To my understanding, the comparison of the partly considerably different wording of these *adhyāyas* in either version quite evidently shows that this large portion of text must have come from the RKhS into the RKhV, not *vice versa*. Thus the RKhS must represent the older one of the Revākhaṇḍa recensions.<sup>71</sup> I shall give some arguments in favour of this assumption below (pp. 67ff.).

There are other, smaller common passages too, which are strewn here and there, such as for example RKhS 62.2-26 = RKhV 198.64-92 or even

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<sup>71</sup> An extensive synopsis of *adhyāyas* common to both RKh versions along with an edition of the RKhS had originally been part of my PhD-thesis on which this book is based. I have left out this considerable portion of text in the present work, as electronic versions of both, the RKhS and RKhV, are available from the “Göttingen Register of Electronic Texts in Indian Languages” (GRETIL). See also above, note 3.

single stanzas, like, for instance, RKhS 116.1 = RKhV 110.1. Other minor parallels may probably have escaped my notice, although I have spent much time on comparing the texts. Based on my assumption that RKhV copies from RKhS, I wonder whether the exact double number of 232 *adhyāyas* contained in the RKhV, as compared to 116 in the RKhS, is mere coincidence.

Table 6. Concordance of common *adhyāyas* in the RKhS and RKhV

RKhS	RKhV	RKhS	RKhV	RKhS	RKhV	RKhS	RKhV
73	35	86	49	96	65-66	106	90
74	36	87	50	97	72	107	91
75	37	88	51	98	73	108	92
76	38	89	52-53-54	99	74-75	109	96-97
77	39-40	90	55	100	76	110	98
78	41	91	56-57	101	77-78-79-80	111	99-100
79	42	92	58	102	81-82	112	101-102
80.1-14	43.1-11	93	59	103	83	113	103
80.23-59a	103.140b-174	94	60	104	85	114	104-105-106
85	48	95	63-64	105	86-87-88	115	107-108-109

As in the case of the Narmadāmāhātmya, there are quite a number of quotations found in *dharmanibandha* works, which refer to the Revākhanḍa. These quotations must also be discussed in the present context.<sup>72</sup>

#### TESTIMONIA TO THE REVĀKHANḌA

##### *The Dānasāgara of Ballālasena (1169/70 CE)*

The Dānasāgara was composed in śaka 1091 (1169/70 CE) by, or in the name of, Ballālasena, *rājā* of Bengal (Kane 1975: 734). The chapter on texts not to be used for his work (*asamgrhītagranthanāmāni*) contains one single stanza, which refers to a Revākhanḍa (Bhattacharya 1953: 7):

<sup>72</sup> For a discussion of general problems regarding references and quotations in *dharmanibandhas* see Adriaensen, Bakker & Isaacson 1998: 6.

*pracaradrūpataḥ skanda-purāṇaikāṁśato ‘dhikam /  
yat khaṇḍatritayāṁ  
pauṇḍrarevāvantikathāśrayam /*

Additionally to the popular Skandapurāṇa comprising a single volume, there exists a triad of sections being the source of the accounts of Pauṇḍra, Revā and Avanti.

This stanza is taken by Adriaensen, Bakker & Isaacson (1998: 8) as proof that “*in the second half of the 12th century, three texts (khandas) circulated in north-eastern India which are said to tell the stories of Revā, Avanti and Pauṇḍra and which were apparently attributed to the Skandapurāṇa.*” But obviously, these texts were not regarded to be of authoritative character, as they were explicitly declared unfit for reference by Ballālasena. Nevertheless, we may regard this statement of Ballālasena as providing a *terminus post quem* for the composition of the (oldest portions of) the RKhS.

#### *The Smṛticandrikā of Devaṇabhaṭṭa (1150-1225 CE)*

According to Kane (1975: 740-741) the Smṛticandrikā was composed somewhere in South India between 1150 and 1225. The fact that Devaṇabhaṭṭa refers twice to a Nāgarakhaṇḍa of the Skandapurāṇa leads Adriaensen, Bakker & Isaacson (1998: 9) to the tentative conclusion “(...) that Devaṇabhaṭṭa may have been acquainted with one or more texts that were styled ‘parts’ (khaṇḍa) of the Skandapurāṇa like his North-Indian colleague Ballālasena.” It must, however, be noted here that there is no explicit reference to a Revākhaṇḍa in the Smṛticandrikā.

#### *The Caturvargacintāmaṇi of Hemādri (1260-1270 CE)*

(See Chapter 3, Synopsis V, pp. 320f.)

Hemādri, who was the minister of Mahādeva, Yādava king of Devagiri, composed his work between 1260 and 1270 (Kane 1975: 752-53). According to Bakker, Adriaensen & Isaacson (1998: 10) “By then seven khaṇḍas—viz. the Revā-, Nāgara-, Prabhāsa-, Camatkāra-, Sahyādri-, Renukā-, and Kāśikhaṇḍas—had gained enough respectability to be used.” Hazra (1940: 164) states that the Caturvargacintāmaṇi contains 81 lines (half stanzas) from a Revākhaṇḍa, “none of which is found in the printed Revā-kh{aṇḍa}.” These 81 lines form about 40 stanzas.

Of these, 39 verses come from the Vratakhanḍa (eight from the 31st and 31 from the 32nd *adhyāya*)<sup>73</sup> and a single one is found in the 20th *adhyāya* of the Pariśeṣakhanḍa of the Caturvargacintāmaṇi.<sup>74</sup> As Hazra correctly stated, none of the verses can be found in the printed 232 *adhyāya* version (i.e. the RKhV), with the sole exception of the one single stanza from the Pariśeṣakhanḍa, which is found RKhV 97.170.

All of the remaining 39 verses from the Vratakhanḍa can, however, be traced in RKhS 1.37-1.45 and RKhS 46.1-31 in exactly the same sequence as quoted by Hemādri. They are in astonishing accordance with the corresponding text of the extant RKhS, so that we may infer that (material contained in) the RKhS was known to Hemādrī. However, Hemādri does not attribute the Revākhanḍa he had before him to the Skandapurāṇa (see Bakker, Adriaensen & Isaacson 1998: 10). Thus, for Hemādri at least, the Revākhanḍa seems to have been an independent text which had gained authoritative status as is borne out by his quotations.

### *The Parāśaramādhavīya of Mādhava (1335-1360 CE)*

(See Chapter 3, Synopsis VI, p. 322)

According to Kane (1975: 790) Mādhava composed his commentary on the Parāśarasmr̄ti between 1335 and 1360 CE at the court of the early Vijayanagara kings near to the modern town of Hampi, Karṇāṭak. At four different places in the Prāyaścittakāṇḍa of his commentary, Mādhava quotes altogether 25 lines (half stanzas) from a Revākhanḍa of the Skandapurāṇa (Islāmpurkar 1906: 224, 231-32, 253, 264). In Islāmpurkar's edition some of the verses are even accompanied by *adhyāya* and verse numbers.<sup>75</sup> Six lines (Islāmpurkar 1906: 224), which are traceable neither in the extant RKhS nor in the RKhV, may not represent quotes from a Revākhanḍa at all, as not all of the manuscripts mention the RKh as the source of quotation. Of the remaining 19 lines, 16 are found in the RKhV strewn in *adhyāyas* 155 and 159, while they are assigned to *adhyāya* 71 by either Mādhava (or the editor).<sup>76</sup> Their sequence as given in the Parāśaramādhavīya appears completely mixed up in the RKhV (see Chapter 3, Synopsis VI, p. 322). Nevertheless, the evidence, even though rather mea-

<sup>73</sup> Bhāṭṭācharya & Tarkaratna 1879: 949-50; 961-963.

<sup>74</sup> Smṛtiratna & Tarkaratna 1887: 1620-21.

<sup>75</sup> The origin of these numbers is, however, unclear as it has been left undocumented whether they were already found in the manuscripts or have been added by the editor.

<sup>76</sup> These stanzas are definitely not contained in *adhyāya* 71 of either extant version of the Revākhanḍa.

gre, is significant as it attests to the existence of a Revākhaṇḍa of the Skandapurāṇa, apparently different from the extant RKhs, because the material is presently exclusively found in the extant RKhv.<sup>77</sup>

*Dalapatirāja's Nṛsimhaprasāda (1490-1512 CE)*

(See Chapter 3, Synopsis VII, pp. 323ff.)

Finally, we have to get back to Dalapatirāja's Nṛsimhaprasāda. The Nṛsimhaprasāda contains about 128 stanzas from a Revākhaṇḍa, besides those verses from the Narmadāmāhātmya already discussed above (see above, p. 28ff.). As we have seen earlier, Dalapatirāja's chapter on the Narmadā is quite differently structured than those of other *dharmanibandhas* (see above, p. 28f. and Table 3).

While the Nṛsimhaprasāda's first section on the praise of the Narmadā ("narmadāmāhātmya") contains 24 stanzas found in the Narmadāmāhātmya of the Kūrma- and Matsyapurāṇa, it has 90 from a Revākhaṇḍa explicitly assigned to the Skandapurāṇa ("skande-revākhaṇde"), of which 46 are traceable in the extant RKh versions. 30 of these have parallels in the third *adhyāya* of the RKhs (3.44b-3.78), but not in the RKhv. About 16 verses (67-82) are on the other hand only found in the RKhv scattered over three *adhyāyas* (21, 23 and 29) in another sequence and interspersed with material not cited in the Nṛsimhaprasāda. The 31 verses of the second section ("Narmadotpatti") are almost in their entirety found RKhs 3.15-44 while the remaining five verses of sections 3 ("Snānamantra") and 4 ("Narmadātīratirthāni") have again parallels in RKhv 43.31-33 and RKhv 160.1-8 respectively.

The testimony of the Nṛsimhaprasāda is remarkable in several respects. Dalapatirāja not only quotes from the old *paurāṇik* versions of the Narmadāmāhātmya, but also from later additions made to them, e.g. Matsyapurāṇa 190.21-25. These additions had been either deliberately left out by earlier *nibandhakāras* or were unknown to them. Most of the verses cited in the Nṛsimhaprasāda, however, come from the Revākhaṇḍa, which seems to be even later than the extended Narmadāmāhātmya versions. Out of 128 verses attributed to the RKh about 60 are found in the extant

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<sup>77</sup> While this might be interpreted as an indication that the confusion about the *paurāṇik* affiliation of the Revākhaṇḍa may well be quite old or, alternatively, that the assignment of the Revākhaṇḍa to the Vāyupurāṇa is rather young, it is more likely—as is attested by the evidence of the Nṛsimhaprasāda—that the material now exclusively found in either extant version of the Revākhaṇḍa must originally have belonged to a single text.

RKhS, but only ten in the RKhV. The evidence of the Nṛsimhaprasāda supports the assumption made above (p. 49, Note 77) that material now exclusively found in either extant version of the Revākhaṇḍa, must originally have been part of a single text, as Dalapatirāja, too, refers to just one source of citation, i.e. a Revākhaṇḍa of the Skandapurāṇa. Moreover, the Nṛsimhaprasāda's chapter on the Narmadā seems to reflect a time of transition, when the *paurāṇik* Narmadāmāhātmya began to lose its importance in favour of the Revākhaṇḍa.

#### SUMMARY OF TESTIMONIAL EVIDENCE

the foregoing discussion on the textual evidence seems to allow for the following summarizing conclusions:

- The earliest extant texts on the Narmadā are the Narmadāmāhātmya versions of the Kūrma- and Matsyapurāṇa. The oldest layer (“core”) of the Narmadāmāhātmya seems to be represented by stanzas common to both of them. As these passages almost exclusively deal with the Amarakanṭaka mountain, they may possibly have been composed around this area.
- Passages differing between the Kūrma- and Matsyapurāṇa represent later additions, which were apparently composed in Gujarāt. Additions found in the Kūrmapurāṇa seem to predate those of the Matsyapurāṇa, the latter in many instances elaborating on the former.
- Regarding absolute dates for the composition of these texts nothing definite can be said. Hazra, however, dates Matsyapurāṇa 186-194 later than 800 CE and Kūrmapurāṇa II 34-42 to ca. 750-1200 CE.<sup>78</sup>
- The *paurāṇik* Narmadāmāhātmya versions seem to have been authoritative in the region to the north of the Narmadā. This is suggested by the fact that Mitra Miśra, who lived in Orchā as late as the beginning of the 17th century, refers exclusively to both of them, while he does not even mention a Revākhaṇḍa.
- On the other hand, the Revākhaṇḍa, which is now represented by two largely different recensions, must have been current to the south of the Narmadā. The earliest reference to a Revākhaṇḍa is found in Ballālasena's Dānasāgara, where the text is declared unworthy of reference. As the Dānasāgara comes from north-eastern India, this may

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<sup>78</sup> Hazra 1940: 74-75, 178.

indicate that the Revākhaṇḍa had no significance in that part of India. This is further corroborated by Vācaspati Miśra's Tirthacintāmaṇi, composed in eastern India as well, which does not at all refer to a Revākhaṇḍa even centuries later.

- The earliest Revākhaṇḍa quotations come from Hemādri's Caturvargacintāmaṇi which was composed in Devagiri towards the end of the 13th century. Apart from a single stanza, traceable quotations are all contained in the extant RKhS. In the first half of the 14th century Mādhava quotes verses from a Revākhaṇḍa, which are, however, found only in the RKhV. Thus it appears that the apparent split in the transmission of an earlier undivided Revākhaṇḍa into what is now represented by the RKhS and RKhV may have occurred about the same period. Possibly the RKhV was current further south, as Mādhava lived at the royal court of the Vijayanagara kingdom, while Hemādri lived further north in Devagiri. Chronologically, this is in accordance with Hazra's statement (which refers to the RKhV): "*the Revā-kh. contains chapters (especially chap. 159) which are earlier than 1300 AD*"<sup>79</sup>
- While authors (except Dalapatirāja) who are specifically concerned with *tīrthayātra* in their works cite their material almost exclusively from the Narmadāmāhātmya, those authors who are mainly concerned with *dharmaśāstrik* topics other than *tīrthayātrā*, i.e. Hemādri and Mādhava, quote from the Revākhaṇḍa. Thus it seems that the Revākhaṇḍa was regarded as an authoritative source on a variety of *dharmaśāstrik* ideas at that time. Indeed, the bulk of material contained in the extant versions of the RKhS, and even more so in the RKhV, is concerned with *dharmaśāstrik* topics of all kinds. These generally do not show any ritual particularities specifically related to either the river or the *devī* Narmadā. Yet, all manuscripts of the RKhV tradition profess to be a Narmadā- or Revāmāhātmya. It seems that the bulk of material of the extant Revākhaṇḍa versions was taken from earlier *dharmaśāstra* texts and then rather arbitrarily incorporated into the description of the physical places known or metaphysical *tīrthas* imagined to be situated on the banks of the Narmadā. The two extant Revākhaṇḍa versions may in fact represent *dharmaśāstra* texts of two distinctive groups of people which were composed at different times and places to become the authoritative text laying down the rules for social life in the Narmadā valley.

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<sup>79</sup> Hazra 1940: 165.

Table 7 summarizes the testimonial evidence with regard to the texts on the Narmadā.

Table 7. Chronological and regional distribution of testimonia to the *Narmadāmāhātmya* and *Revākhanḍa*

Date	Author–Work	North India	South India
1125–1150	Lakṣmīdhara– Kṛtyakalpataru	<i>Narmadāmāhātmya</i> (Matsyapurāṇa)	
1150–1225	Devañabhaṭṭa– Smṛticandrikā		[ <i>Revākhanḍa</i> ?]
1260–1270	Hemādri– Caturvargacintāmaṇi		<i>Revākhanḍa</i> (RKhS 1, 46) (RKhV 97.170)
1335–1360	Mādhava– Parāśaramādhavīya		<i>Revākhanḍa</i> (RKhV 39, 155, 159)
1490–1512	Dalapatirāja– Nṛsiṁhaprasāda		<i>Narmadāmāhātmya</i> (Matsyapurāṇa, Kūrmapurāṇa) <i>Revākhanḍa</i> (RKhS 3, 7, 8, 9, 11, 21, 34, 41, 69, 71) (RKhV 21, 23, 29, 43, 160)
1610–1640	Mitra Miśra / Viramitrodaya	<i>Narmadāmāhātmya</i> (Kūrmapurāṇa, Matsyapurāṇa)	

### *The Vasiṣṭhasaṁhitā*

There is yet one more text to be discussed. Its title is *Vasiṣṭhasaṁhitā* and its case is obscure. The *Vasiṣṭhasaṁhitā* is frequently referred to in modern pilgrims' handbooks, but I have not seen any kind of Sanskrit version of this text. Some people along the Narmadā whom I have asked about the *Vasiṣṭhasaṁhitā* knew the title, but no one had ever seen a copy of the text himself. Manuscripts and even editions of a text coming under this title are known, but these contain material entirely different from the *Vasiṣṭhasaṁhitā* we are concerned with here. Apparently, there is more than one text of this title.<sup>80</sup> The only substantial matter I had to be content

<sup>80</sup> To give just a few examples: one *Vasiṣṭhasaṁhitā* printed about 1915 at Veṅkaṭeśvar Press, Bombay, is a treatise on Hindu astrology; another *Vasiṣṭhasaṁhitā* published 1982 in Mysore contains ritual prescriptions for the *pūjā* of Ganeśa and Lakṣmi; yet

with for a long time was a table of contents of the *Vasiṣṭhasamhitā* which is found in one of the pilgrims' manuals, the *Narmadāpañcāṅga*. From a remark by Anne Feldhaus I came to know that supposedly about the middle of the 20th century, a lady named Śakuntalābāī Nārāyaṇrāv Buле had composed a *Narmadāmāhātmya* in Marāṭhī.<sup>81</sup> In its preface, one Narhar Bālkṛṣṇa Deśpāṇḍe writes that the work is based on the *Vāyupurāṇa*. When Anne Feldhaus generously supplied me with a copy of that work, it came as a big surprise to find that the table of contents of the *Vasiṣṭhasamhitā* and that of Buле's book differ only very marginally (see Appendix 5, pp. 367ff.).

Buле's book is clearly not a mere translation, but rather a Marāṭhī retelling of the Sanskrit *Vasiṣṭhasamhitā* which is the only text on the *Narmadā* discussed so far, which is not composed as a dialogue between Mārkanḍeya and Yudhiṣṭhira, but between *Vasiṣṭha* and *Rāma*. It seems to also discontinue textual references to the *Narmadāmāhātmya*. Therefore it is all the more remarkable that Buле establishes this fundamental textual relationship by choosing the title "*Narmadāmāhātmya*" for her book. The relationship between *Vasiṣṭhasamhitā* and *Vāyupurāṇa* claimed (but not explained) by Deśpāṇḍe, is probably based on Buле's own information, but remains completely obscure. I have found no other evidence supporting the association of the *Vasiṣṭhasamhitā* with the *Vāyupurāṇa*. As my understanding of Buле's Marāṭhī version of the *Vasiṣṭhasamhitā* is insufficient, references to this work in the further course of this book remain limited to not much more than the colophons at the end of its *adhyāyas*.

As we have seen, there is a vast corpus of textual material pertaining to the *Narmadā* and the *Narmadāparikramā*. The investigation of Sanskrit source texts has shown that we are basically concerned with four different text groups which I summarize in a relative chronological order as follows:

- The *Narmadāmāhātmya*, of which different versions exist. These are contained in and circulated along with different *purāṇas*. The oldest layer of this text may have been composed somewhere in the vicinity of the Amarakanṭaka mountain, as it reveals specific knowledge of that region. Later on, the *Narmadāmāhātmya* was extended and elaborated

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another one, which appeared in 1984 in Lonavlā represents a treatise on Yoga. Finally, a manuscript of a *Vasiṣṭhasamhitā* included in the Cleveland collection of *āgama* fragments belonging to the H.D. Smith collection contains a *pañcarātra* text.

<sup>81</sup> "... it was published no earlier than 1932, in its authors lifetime. The author was Śakuntalā Nārāyaṇrāv Buለ, a disciple of Dāsagaṇū who was a granddaughter of King Śivājī Holkar and a niece of King Tukojīrāv Holkar of Indore." (Feldhaus 1995: 8).

- upon in Gujarāt. The text was apparently in wide circulation, evidently mainly in Northern India.
- The Revākhaṇḍa of the Skandapurāṇa. The tradition of this text, which by its extent seems to have run over a long period of time, has apparently been discontinued and almost forgotten in favour of the extended version of the RKhV.
  - The Revākhaṇḍa of the Vāyupurāṇa, which seems to have originated later than the RKhS and to have evolved over an even longer period of time. Nowadays, it is the most prominent and most widely circulated of all the texts on the Narmadā.
  - The Vasiṣṭhasaṃhitā, of which only one version seems to exist and which was most likely of very limited circulation.

#### MODERN WORKS ON THE NARMADĀPARIKRAMĀ

While the Sanskrit texts contain no explicit reference to a *pradakṣiṇā* of the Narmadā river, there are dozens of references to a *pradakṣiṇā* of individual *tīrthas* or deities. As shown above (p 43), the reinterpretation of Kūrmapurāṇa 38.13 in RKhV 21,16b/17a may be regarded as laying the foundation for the Narmadāparikramā, which is very popular and held in high esteem even today. Already in 1908, Robert Vane Russell<sup>82</sup> remarked that 300 or more pilgrims set out on this pilgrimage annually.<sup>83</sup> Because of an apparently increasing demand, the Narmadāparikramā has become the subject of a number of pilgrims' manuals in Indian vernacular languages which have specifically been written for those who undertake this pilgrimage, the so-called *parikramāvāśis*. These manuals are printed books mostly of a rather recent date (see p. 64, Table 8) and exclusively written in Hindī, Marāṭhī or Gujarātī, those languages which are most current among the Hindus in the Narmadā valley or rather among those who undertake the *parikramā*. Basically, these books comprise descriptions of the pilgrimage path and the individual *tīrthas* along its course, the rites to be performed there and the results of such actions. To this are

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<sup>82</sup> "RUSSELL, Robert Vane, Indian C.S. (asst. commr., Central Provs.).—Educ. at Winchester, and Trinity Coll. Cambridge; apptd. after exam. of 1891; arrived, 5th Sept., 1893, and served in the Central Provs. as asst. commr.; supt. of ethnography, March, 1902; ditto, and supt. of gazetteer revision, June, 1902." The India List and India Office List for 1905, London, Harrison&Sons: 1905, p. 605.

<sup>83</sup> Russell 1908: 251.

appended prayers, *stotras* and other religious texts which are prescribed for recitation on certain occasions.

Apart from pilgrims' manuals, there is a number of books on the Narmadā, in the same vernaculars, which are of a more literary character. Representing more or less travelogues, their authors combine information on the pilgrimage with their own personal experience or anecdotes. Most of them are of a very recent date and are at best of rather limited importance for the present study.<sup>84</sup>

Finally there is a set of two video CDs titled “*Sampūrṇ narmadā parikramā (pradakṣinā)*” produced by Sapna Cassette Company, Bhopāl<sup>85</sup>, which was released in a public function in Bhopāl on March 24, 2004 by the then Chief Minister of Madhya Pradeś, Umā Bhāratī of the Bhāratīya Jantā Party.<sup>86</sup> These VCDs do not furnish any relevant additional or new

<sup>84</sup> For those interested in such works, here is a chronological list of known titles:

1. Dāṇḍekar, Gopāl Nilkanṭh—*Narmadecyā taṭākīm*. Pūṇem, Maṅgal Sāhitya Prakāśan: 1949. [Marāṭhī]
2. Dāṇḍekar, Gopāl Nilkanṭh—*Kuṇā ekācī brahmangāthā*. (4th printing). Mumbāī, Maij Prakāśan: 1982. (First published in 1957). [Marāṭhī]
3. Maw, Geoffrey Waring (ed. Marjorie Sykes)—*Narmada. The Life of a River*. Hoshangabad, Friends Rural Centre, n.d. [>1990]
4. Vegaṛ, Amṛtlāl—*Saundarya kī nadi narmadā*. Bhopāl, Madhya Pradeś Hindī Granth Akādmī, 1992. [Hindi]
5. Vegaṛ, Amṛtlāl—*Amṛtasya narmadā*. Bhopāl, Madhya Pradeś Ādivāsī Lok Kalā Pariṣad: 1996. [Hindi/English]
6. Vegaṛ, Amṛtlāl—*Saundaryanī nadī narmadā*. Mumbāī/Amdābād, Ār. Ār. Šethnī Kampnī: 2001. [Gujarātī].
7. Trivedi, Kalidās—*Ek parivrājaknī narmadāyātrā*. Amdābād, Šabdlok Prakāśan: 2002. [Gujarātī].
8. Kunṭe, Jagannāth—*Narmade har har*. Puṇe: Prājakt Prakāśan: 2005 [Marāṭhī].
9. Limaye, Suhās Bhāskar—*Narmade, har har narmade*. Puṇe: Limaye Kula Vivast Nidhikaritā: 2005 [Marāṭhī].
10. Jadhav, Mukēś—*Sarvadā... narmadā...* Maheśvar: Akhil Bhārtiy Mām Narmadā Bhakt Mandal: 2009. [Hindi].

Titles Nos. 1 and 2 are cited after Feldhaus 2003: 28–29 and 227 (note 27), where a bit of further information on these works can be found. Title No. 6, for which the author, Amṛtlāl Vegaṛ, received a Sahitya Akademi Award in 2004, seems to be a translation of No. 4. Title No. 5 is not a literary work, but a collection of drawings and sketches prepared by its author on extensive travels he had undertaken on the banks of the Narmadā.

<sup>85</sup> As VCDs of religious content are produced in increasing numbers, there is also a new two-VCD set on the Narmadāparikramā. Its title is “*Sampūrṇ narmadā yātrā*” produced by Kailāś Kaiset, Bhopāl. Besides these, there are also quite a number of VCDs on individual *tirthas*, such as Amarkaṇṭak and especially Omkāreśvar.

<sup>86</sup> Umā Bhāratī was first replaced as Madhya Pradeś Chief minister by Bābulāl Gaur on August 23, 2004 in the wake of a non-bailable warrant issued against her by a court in Hubli, Karnataka. In November 2004 her membership was suspended by the Bhāratīya Jantā Party and in December 2005 she was ultimately expelled.

information, but give an impression of public perception of the Narmadā-parikramā. There is also quite a bit of politics in them as the video propagates the official stand on the Narmadā Valley Development Project and exposes a distorted perception of tribals.<sup>87</sup>

As shown, modern written works on the Narmadā seem to fall mainly into two groups, i.e. works on the Narmadāparikramā and travelogues. While all these books may contain valuable bits of information, it is evidently impossible to investigate all these works, many of which are difficult, if not impossible, to locate and procure. For the present study I have selected two modern pilgrims' manuals of which I give a synoptic translation in Chapter 2 of this book. Both are written in Hindī. These are:

1. The Narmadāpañcāṅga of Māyānand Caitanya, published in Puṇe, 1919 CE (Āvṭe: 1919).
2. The Śrīnarmadā Pradakṣinā of Omkarānand Giri, first published in 1987 CE (Giri: 1987; see below, pp. 6off.).

### *The Narmadāpañcāṅga (NPA)*

The Narmadāpañcāṅga represents a compilation of a variety of materials. The book contains as a first part the Maṇiratnamālā, a Sanskrit text, which, according to the title page, was composed by Paṇḍit Amṛtlal Tripāṭhī of Fatehpur *mohallā* in Hośāngābād.<sup>88</sup> It is accompanied by a Hindī commentary titled “Ratnamayī bhāṣā” which was written by Paṇḍit Rāmratn Śarmā, who was a teacher in the Sanskrit *pāṭhśālā* at Nemāvar. The whole composition was finally gifted on *jyeṣṭha śukla 13, saṃvat 1971* (1913 CE), to *brahmacāri* Māyānand Caitanya of the Siddhnāth āśram in Nemāvar, who himself is the author of the Narmadāpañcāṅga proper, which constitutes the second and main part of the book. It has a separate title page which states that Māyānand Caitanya wrote the NPA at Siddhnāth *tīrth*, Nemāvar

<sup>87</sup> The scenes in which Bhil tribals from the Śūlpāneśvar forest are purportedly depicted betray a lot of social prejudice.

<sup>88</sup> The Sanskrit Maṇiratnamālā is of little interest for the present study. Its verses are composed in *trīṣṭup* metre and contain didactic statements on questions of *dharma* and other religious matters. The Hindi *Ratnamayī bhāṣā* is not a commentary in the true sense but rather a translation of the Sanskrit composition given in the form of questions and answers. As an illustration I reproduce here the first stanza of both as given in the NPA:

अपारसंसारसमुद्रमध्ये निमज्जतो मे शरणं किमस्ति ।

गुरो कृपालो कृपया वादैताद्विशशापादाम्बुजदीर्घनोका ॥१॥

प्रश्न - हे दयातु मुख्देव! अपारसंसारसागर में निमज्जन मुझे शरण क्या है? कृपाकर उसे कहो । उत्तर - जगदीश के चरणकमलरूपी महान् नौका यही आश्रय है ॥१॥

(see below, p. 144ff.). The book was published in Pune by Tryambak Harī Āvṭe, owner of the Indirā Press, in *śaka* 1841 (1919 CE) to be included in the Mahārāṣṭriya Granthasamgraha of Śrī Jñānadev Tukārām, housed in the Śrītantragrāṇth Pārāyaṇ Mandir. Until now, I could not find a reference to the book anywhere in a library catalogue, but my friend, Nārāyaṇ Paṇḍit from Omkāreśvar, kindly permitted me to photograph his copy for which I would like to express my gratitude here once again.

The Narmadāpancāṅga consists of several parts. However, a five-fold division as suggested by the title, is, if at all, not easily recognizable. The pages of the book are not consecutively numbered, which makes it difficult to give exact references. This is further complicated by the fact that many pages are not numbered at all and a table of contents is wanting. To illustrate the diverse character of the materials found in the NPA an annotated table of contents is given in Appendix 3, pp. 363f. A look at this table of contents shows that it is not really clear why the work is titled Narmadāpañcāṅga. Neither the whole book, nor its second part (i.e. the NPA proper, which is rather arbitrarily divided into three *khandas*) is logically divided or divisible into five parts. A five-fold division could, though with difficulty, at best be applied to the whole book according to the following pattern:

Section I	Maṇiratnamālā
Section II	Narmadāpañcāṅga, <i>miscellanea</i> concerning the <i>parikramā</i> (concluding with plates)
Section III	Narmadāpañcāṅga, pratham khaṇḍ
Section IV	Narmadāpañcāṅga, dvitīy khaṇḍ
Section V	Narmadāpañcāṅga, tritīy khaṇḍ

However, this is certainly not the division (if any) originally envisaged by Caitanya, the author of the NPA, as is clear from the fact that the Maṇiratnamālā does not at all belong to his own work. If we take the pagination into account, then the book is divided into just two portions: Sections I and II with mostly unnumbered pages and sections III-V with consecutive page numbering.<sup>89</sup>

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<sup>89</sup> Apart from a few exceptions which will be given as NPA: followed by a reference to the table of contents given as Appendix 3, pp 363f, I shall refer in the present study almost exclusively to sections III-V. In these cases the consecutive page numbers of these sections are used, so that such references to the NPA will appear in the form NPA: page number.

Even more obscure then is the question about the actual meaning of the title if it does not refer to the structure of the book itself. The term *narmadāpañcāṅga* could be seen as an allusion to the “five limbs” of a conceived physical body of the Narmadā. This physical body is traditionally described as follows: the Narmadā’s head is represented by her source at Amarkaṇṭak, her feet by the confluence with the sea at Revāśagarsaṅgam. Her navel is at Nemāvar, the region around which is popularly called “*nābhīsthān*”, “*nābhīmaṇḍal*” or “*nābhikṣetra*”. Her two arms are represented by both her banks. It remains, however, unclear how this concept of the Narmadā’s physical body could be synchronized with the structure or contents of the book.<sup>90</sup>

Apart from these incomprehensibilities, the NPA is an interesting book of utmost importance for the present study, not only because it seems to be the earliest work of its kind,<sup>91</sup> but also because the author describes the *parikramā* and the *tīrthas* along the river as seen at the beginning of the twentieth century. Not only does it provide a means to link the metaphysical landscape described by the Sanskrit texts with physical geography, it also enables us to compare the state of affairs almost a century ago with the recent situation as described in other pilgrims’ manuals, especially the Śrīnarmadā Pradakṣiṇā (see below, pp. 60ff.).

The description of the *tīrthas* in the NPA usually comprise brief accounts of legends connected with them. While in some cases these accounts retell local, orally transmitted legends, the majority of them are abbreviated versions of legends found in the Sanskrit texts known to Māyānand Caitanya. The NPA lists the following authoritative Sanskrit texts for the Narmadāparikramā which the author states to have cited (NPA: II, Preamble, note 2): Revākhaṇḍa of the Vāyupurāṇa, Revākhaṇḍa of the Skandapurāṇa, Rāmāśvamedha, Mahābhārata [etc.].

The legendary accounts given in the NPA are often abbreviated in a way which render them almost incomprehensible to a reader unfamiliar

<sup>90</sup> Probably I am a little too insistent on the literal meaning of *pañcāṅga* and one could just be content with the assumption that in the course of time the term has come to mean simply something like “almanac”.

<sup>91</sup> In the preface to the second edition of Prasād 1990 I have found an incomplete reference to another early work, which apparently represents such a pilgrim’s manual. It is titled “*Narmadā parikramā varṇan*” written by one Dāmodar Moreśvar Laghāṭe and was, according to Prasād, published in 1919. In the same sentence, Prasād gives the publication date of the NPA erroneously as 1915 (instead of 1919). I suspect that Prasād may have mixed up both publication dates, which would mean that Laghāṭe’s work was published in 1915 and hence is in fact the first book on the Narmadāparikramā.

with the original texts or respective oral traditions current in India. It is quite obvious that the author considered such legends to be well-known to his readers at the beginning of the 20th century, as he did not spend much effort on being true to detail. In many instances, Caitanya gives references to the original Sanskrit source of a legend, but he obviously was unaware of the problems of textual transmission and the possible variety of divergent versions of his sources. The references to individual *adhyāyas* of the Revākhaṇḍa as given in the NPA do, except for very few exceptions, not accord with the *adhyāya* numbers of either of the extant versions of the Revākhaṇḍa. This fact suggests that Caitanya must have used versions of the Revākhaṇḍa different from the extant ones of which I have, however, found no further trace.

As far as I can see, the NPA is the oldest (printed) work of its kind and may be regarded as the first book exclusively describing the Narmadā-parikramā. A corroboration for this assumption seems to be found in its preamble, where Māyānand Caitanya tells us how he came to write the book: *"It was in the vikrama year 1939 {ca. 1881 CE} that I luckily went to Brahmān Ghāṭ {see below, pp. 127f., 131} to have darśan of the holy Narmadā. There I met noble Narmadāparikramāvāśīs. From their mouths I heard countless pleasing or frightening stories about the circumambulation of the Narmadā. I asked them many questions like: How is a parikramā properly undertaken? What is its tradition? How many tīrthas are there? Which are the particularly powerful places? Which are the most beautiful sites? How many rivers are there? How many kos<sup>92</sup> does the parikramā comprise? How many days does it take? etc. etc. But as my questions did not meet with sufficient answers for reasons which are implied by the maxim 'the passage of time runs retrograde', the desire arose in my mind to undertake the parikramā myself in order to efface this shortcoming. But at that time this plan did not accord with the will of the goddess. I had to sit still. And again, 'on those who take refuge with me I will bestow their share', in accordance with this maxim and by the grace of the revered Narmadā, who protects countless devotees, I met with the fortune to set off on the parikramā on the 15th lunar day of the bright half of the month of Vaiśākh in the year sañvat 1966 {1908 CE}."*

Obviously Caitanya was so fascinated by the pilgrimage that he undertook the parikramā twice. "*The fruit of these two pilgrimages*", he says, "*is this book*", of which he further states: "*is granth ko dekhkar ghar baithe*

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<sup>92</sup> The *kos* (Skt. *krośa*) is a measure of distance which equals approximately 1.3 miles or 2.1 km.

*parikramā dekh sakte hai.*" ("If you read this book, you can see the *parikramā* while sitting at home.")

The foregoing analysis of the NPA's preamble allows for the following conclusions:

- The Narmadāparikramā pilgrimage was already firmly established in 1881. Māyanand Caitanya was certainly not the originator of the pilgrimage as he himself was inspired by *parikramāvāśīs* he met in that year at Brahmāṇ Ghāṭ.
- Caitanya had to wait from 1881 to 1908 to find answers to all of his questions by undertaking the *parikramā* himself. It is very likely that during the 27 years of his waiting, he had read the Sanskrit texts he mentions to have used in his book. Had there been any specific work on the pilgrimage itself, he should have been able during this long period of waiting to lay his hands on a copy of it in order to find answers to his questions. It seems very likely that no such work existed and that with the NPA, Māyanand Caitanya wrote the first specific work on the *parikramā*<sup>93</sup> which came to be regarded an authority on the subject, as the fact that even the recent Śrīnarmadā Pradakṣiṇā draws largely upon its contents suggests.

### *The Śrīnarmadā Pradakṣiṇā (SNP)*

The Śrīnarmadā Pradakṣiṇā is a comparable work authored by Svāmī Omkārānand Giri first published in 1987.<sup>94</sup> Like the NPA this work, too, is a compilation of various materials. While a look at the table of contents suggests that content and structure of the Śrīnarmadā Pradakṣiṇā differ considerably from those of the NPA, its description of the *parikramā* is largely based on the one given in the NPA. However, in many cases its accounts, especially the legends, have been extended in comparison to those of the NPA, apparently because the author, Omkārānand Giri, considered them to be incomprehensible in the way they are narrated in the NPA. Hence, the respective versions of the SNP often facilitate the understanding of the rather rudimentary accounts of the NPA. See for instance the legend about Añjanā's milk, narrated under Dūdhisaṅgam/Sirsirīghāṭ (see below, pp. 129f.). It is incomprehensible in the version given in the NPA, but very elaborately narrated in the SNP, which seems to give a very different meaning to the story altogether. Further examples are the

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<sup>93</sup> Probably more or less simultaneously with Laghāṭe, see above, p. 58, note 91.

<sup>94</sup> My copy is of the fifth revised edition of 2000.

Tripura legend (see below under Bherāghāṭ, pp. 123f.) or the Bijāsenī legend (see below under Bijāsentīrtha, p. 178).

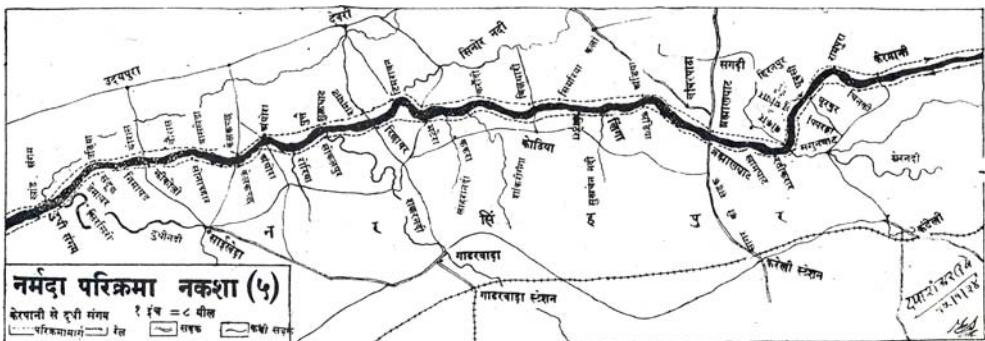
That many other portions of the SNP were copied or rewritten on the basis of the NPA becomes apparent while comparing the two texts more closely. As a clear proof can best serve certain mistakes or rather misreadings of the NPA which have obviously escaped the attention of Omkārānand Giri and have thus been copied by him. One clear example is found in the description of Rāmnagarā Mukutkṣetra (see below, p. 125). In the legend of the place a king “Śaśok” is mentioned which is certainly a misreading of “Śaśāmṛk”.<sup>95</sup>

There are other parallels, too. A schematic plan of the main temple complex at Amarkaṇṭak (see below, Map 25), for instance, seems to have been redrawn on the basis of a similar plan given in the NPA (NPA: II, Plate 2), although there are differences in the identification of two temples. That the NPA was known to Omkārānand Giri is also clear from an explicit reference he makes to it (Giri 1987: 70), where he gives an abridged and rather inaccurate account of its contents. He claims that the book comprises 264 pages, which is definitely not the case, in whatever way they are counted.<sup>96</sup> The title is cited by him also slightly incorrectly as “*Narmadā Vañcāṅga*” and he ascribes the authorship of the book to one Svāmī Māyānand Sarasvatī, whose *āśram* he states to be situated on the bank of the Narmadā at Omkāreśvar near to the so-called Mārkanḍeya boulder. This refers to the present Mārkanḍeyāśram situated on the south bank of the Narmadā on Annapūrṇā Road, which is nowadays one of the largest *āśrams* in Omkāreśvar and keeps in one of its gardens a statue of its founder, Māyānand Caitanya, the author of the NPA.<sup>97</sup> I find it difficult to make sense of the inconsistencies found in the SNP. While it is certain that Omkārānand Giri copied material from the NPA and the extent of these borrowings presupposes that he must have been in possession of a copy of the book, the mistakes he makes regarding content, title and authorship suggest that he had only a defective copy of it at his disposal in which the initial portions were probably missing.

<sup>95</sup> (शशोक for शशांक/शशांक the *anunāsika/anusvāra* is mistaken for the upper portion of an *o-mātrā*. This error certainly reflects a misreading of a *nāgarī* exemplar.

<sup>96</sup> The last page number reads 254. Adding the unnumbered pages of sections I/II, the number of pages amounts to 285. Further adding 38 pages containing plates, the total number of pages adds up to 323.

<sup>97</sup> Indeed Māyānand Caitanya is nowadays popularly known as Māyānand Sarasvatī in Omkāreśvar and elsewhere in the valley.



Map 16. Specimen of Dube's maps found in the SNP with signature of the author and date. (Source: SNP.)

Apart from the NPA no other modern work of this kind is mentioned in the SNP. However, Giri has used at least one more such book on the Narmadāparikramā. This is clear from the fact that the SNP contains 13 maps, which cover the whole course of the river in segments of approximately 100 km each. They have obviously been specifically drawn for a pilgrims' guide to the Narmadāparikramā, as the whole *parikramāpatha* is shown in them by dotted lines along the river banks. Two of the maps carry in their lower right corner a signature with a date, which read Dayāśaṅkar Dube 15/1/34 (see Map 16). Thus it is clear that the maps were taken from a work called "*Narmadārahasya*",<sup>98</sup> written by the well-known scholar Dayāśaṅkar Dube from Allāhābād.<sup>99</sup> The first edition was brought out in 1934 by Dharmgranthāvalī Prakāśan, Prayāg.<sup>100</sup> On the basis of a reference found in Dvivedī 1987, it seems that a second edition appeared in Prayāg, *sāṃvat* 2011, i.e. 1953 CE (Dvivedī 1987: 201).

Almost all locations of *tīrthas* and villages dealt with in the SNP's written description of the *parikramā* are shown in Dube's maps. Still, there is a great deal of difference between the maps and the written account of

<sup>98</sup> Not to be confused with the Sanskrit Revākhanda version of the same title (see above, p. 44f.).

<sup>99</sup> Dayāśaṅkar Dube has (co-)authored a number of other books on different topics, such as economics, politics, *arthaśāstra*, etc. A search in WorldCat ([www.worldcat.org](http://www.worldcat.org)) in February 2011 yielded 13 titles, of which at least eight can be safely attributed to him. The "*Narmadārahasya*" was, however, not among them.

<sup>100</sup> I have not yet been able to locate a copy of the book. Thus it is unclear whether there is, apart from the title, any connection to the Sanskrit work of the same title (see above, p. 44f.).

the *parikramā* as given in the SNP. The maps contain for example many more places than the text of the SNP does, and in many cases, they give the names of villages instead of the names of *tīrthas*. In this respect, the maps are geographically much more accurate than the text of the SNP. Therefore, they are of great importance for the present study as they enable us to identify most of the *tīrthas* along the *parikramāpatha* and link them to the Sanskrit source texts. Compared to actual satellite imagery of the river, Dube's maps turn out to be of astonishing precision. The course of the river, for instance, is given quite accurately, only at times differing slightly from its actual one. These differences could well be due to possible shifts of the course of the Narmadā during the last 77 years. The place names in these maps are not easy to decipher given the rather poor quality of reproduction. Therefore I have scanned and digitally redrawn them and all the maps included at the end of this work are based on them.

#### *Further Works on the Narmadāparikramā*

As shown above, the first specific work on the *parikramā* was most probably the NPA, published in 1919. The chronological sequence of (known) works specifically dealing with the Narmadā is listed in Table 8.

This list shows that eight works<sup>101</sup> have been published over a span of about 50 years between 1919 and 1970.<sup>102</sup> Then follows a gap of more than fifteen years during which nothing on the subject seems to have been written. Only from 1986 onwards, another nine works on the Narmadā were published in rather quick succession up to the year 2007. The first group of works, with the exception of the NPA, Dube 1934 and Narmadānand <1975, are uniformly titled (*Śrī*) *Narmadā māhātmya*. The latter group (apart from Ghoṣāl's work in Baṅgālī and Dvivedi's and Prasād's more scientific studies) equally uniformly refer explicitly to the Narmadā-parikramā/-pradakṣinā in their titles. This is indicative of the popularity of the *parikramā*. What is more important, however, is the fact that interest in writing books on the Narmadāparikramā, which seems to have ceased for about one and a half decades, was obviously revived after 1985, when Medhā Pāṭkar moved from Bombay to the Narmadā valley and founded the Narmadā Bacāo Āndolan (NBA) in order to organize the pro-

<sup>101</sup> Or nine, if we take Laghāṭe's book into account (see above, p. 58, note 91).

<sup>102</sup> As I have not yet been able to verify its exact date of publication, I assume here that the first edition of Narmadānand's book may have appeared ca. 5 years before its second edition (or reprint) of 1975.

test against the dams on the Narmadā. This protest began to articulate itself at about the same time on an all-Indian and even international level (Baviskar 1995: 202-203). The authors of post-1985 works on the Narmadā-parikramā were certainly aware of the impending threats to the river and large stretches of the *parikramāpatha*, even though they did not necessarily sympathize with, let alone, support the Narmadā Bacāo Āndolan. In

Table 8. Chronological sequence of modern works on the Narmadā-parikramā (except travelogues)

Year	Author–Title–Place of Publication	Language
1919	Āvte, Tryambak Harī (ed.)— <i>Narmadāpañcāṅga</i> . Puṇem.	Hindi
n.d. (>1932)	Buļe, Śakuntalābāī Nārāyaṇrāv— <i>Śrīnarmadāmāhātmya</i> . Dādar.	Marāṭhī
1934	Dube, Dayāsāīkar— <i>Narmadārahasya</i> . Prayāg.	Hindi
1952	Joglekar, Sadāśiv Ātmārām— <i>Narmadā māhātmya</i> . Puṇem.	Marāṭhī
1960	Vṛndāvanprasād Ci. Nārāyaṇprasād “Parāśar” (ed.)— <i>Narmadā māhātmya, Pañcaratna prārambh</i> . Kṣetra Māndhātā Om̄kārjī.	Hindi
[1960?]	Śāstrī, Rāmpāl— <i>Śrīnarmadā māhātmya</i> . Jabalpur.	Hindi
1969	Kāgalkar, Mukund Nārāyaṇ— <i>Śrīnarmadā māhātmya. Dhārmik va bhaugolik, sacitr</i> . Nānded.	Marāṭhī
<1975	Narmadānand— <i>Sādhakāni svānubhava kathā athavā mārī narmadāparikramā</i> . Bharūc. (2. āyrtti, 1975)	Gujarātī
1986	Ghoṣāl, Śailendr Nārāyaṇ— <i>Tapobhūmi narmadā</i> . Kalikātā.	Baṅgālī
1987	Giri, Om̄kārānand— <i>Śrīnarmadā pradakṣiṇā</i> . Hośāngābād.	Hindi
1987	Dvivedī, Ayodhyā Prasād— <i>Samskṛti-srotasvinī narmadā</i> . Bhopāl	Hindi
1990	Prasād, Dharmendr— <i>Narmadā kī kāhānī</i> . Indaur.	Hindi
1994	Vegar, Amṛtāl— <i>Parikramā narmadā maiyānī</i> . Mumbāī.	Gujarātī
1996	Viyogi, Nārāyaṇ— <i>Narmade har. Narmadā parikramā</i> . Saṭānā.	Marāṭhī
1997	Premānand Sarasvatī— <i>Narmade har: śrī narmadā maiyānī parikramā</i> . Mumbāī.	Gujarātī
2002	Svāmī Arūpānand— <i>Śivputrī narmadā ke taṭ par. Bhāg 2: uttar taṭ parikramā kā varṇanā</i> . <sup>77</sup> Vārāṇasī.	Hindi
2007	Pāṭhak, Rāmprasād— <i>Narmadā parikramā</i> .	Hindi

the SNP, Om̄kārānand Giri, for instance, included a short chapter titled “*tīrth sthānoṇi kā vikās aur hrās*” (“development and decay of holy

<sup>103</sup> I have never seen a reference to the first part of this book (which should give an account of the south bank) in any library or bookseller's catalogue. However, the foreword refers to it as if it had earlier been published.

places"). There he writes: "The greatest danger are the Narmadā valley development projects. Giant dams are being constructed, which will destroy natural waterfalls of marvellous beauty, like Dhāvṛīkuṇḍ. Nobody appears to see any fault in the submergence of countless famous holy places, ghāṭs and temples. (...) A 'Save the Narmadā' movement has also been founded." (SNP 146).

Especially Amṛtlāl Vēgar, a painter and writer, who was born in 1928 in Gujarāt, has dedicated much time and effort to the description of the beauty of the Narmadā in his later life. He has several works on the Narmadā to his credit, one of them being a collection of sketches and drawings depicting scenes from the river.<sup>104</sup> In the accompanying text he writes that he walked about 1800 km on the banks of the Narmadā between 1977 and 1987.<sup>105</sup> For his book "*Saundaryanī nadī narmadā*",<sup>106</sup> the Gujarātī version of a travelogue also published in Hindī,<sup>107</sup> Vēgar received the Sahitya Akademi Award in 2004. Although his interest in the Narmadā had already been aroused before the Narmadā dams became a political issue, all of his books appeared after 1986.

There are two works which deal in a more scientific manner with the Narmadā. One is Dvivedī's "*Samṣkṛti-srotasvinī narmadā*", which represents a valuable source covering a wide range of textual, historical as well as religious aspects related to the Narmadā. It is all the more interesting, because it combines a scholarly approach with the deep religious sentiments of a Narmadā devotee. A second, comparable work represents Prasād's "*Narmadā kī kahāṇī*", which focusses on the history of the Narmadā valley and postulates its distinct cultural unity.<sup>108</sup> Important to note are, finally, two articles by Chris Deegan (Deegan 1994, 2000) which contain a number of interesting thoughts and suggestions about the culture in the Narmadā valley. Unfortunately, for most of his views, Deegan neither presents supporting facts, nor does he give sufficient references to other authorities on the subject, so that his conclusions remain rather speculative.

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<sup>104</sup> Vēgar 1996; also see above, note 84, No. 4.

<sup>105</sup> Vēgar 1996: 2. The book contains no pagination. Page 2 refers here to the second page of the English text accompanying the sketches.

<sup>106</sup> Vēgar 2001; also see above, note 84, No. 5.

<sup>107</sup> Vēgar 1992. The book is meanwhile also available in an English translation (Vēgar 2008).

<sup>108</sup> Dvivedī 1987 and Prasād 1990.

### CONCLUSION

The following statements must be regarded, at least in part, to be of preliminary character. They should be cross-checked against available archaeological, art historical and epigraphical evidence, which may provide in many cases valuable additional information on historical, cultural and social aspects. At the same time, I am aware that my conclusions may not necessarily accord with those drawn by the reader on the basis of the material presented. Therefore I shall restrict them to those answering more fundamental questions.

A pilgrimage comprising the complete circumambulation of a river, can only be conceived of if the topography of the river banks is known. The scanty knowledge of the Narmadā and her environment which early *paurāṇik* Narmadāmāhātmya versions betray on the one hand, and the great abundance of information directly applying to the Narmadāparikramā as presented in modern pilgrims' handbooks on the other hand, may be taken as witnesses to the initial and most recent phase of Hindu settlement activities in the Narmadā valley. Apparently, the increase of topographical knowledge was a decisive factor for the evolution of the Sanskrit textual tradition pertaining to the Narmadā, from the brief *paurāṇik* Narmadāmāhātmya to the extensive Revākhanḍa. Accordingly, individual Sanskrit texts reflect the extent of geographical knowledge at the respective time of their composition. This, in turn, serves as a means to establish a relative chronology between these texts.

The oldest textual layer of the *paurāṇik* Narmadāmāhātmya marks a cultural turning point. The Narmadā river, which is not at all mentioned in the Veda and only passingly even in the epics, becomes the subject of a composition of its own. The Narmadā valley seems to have come into public focus or at least into the focus of those (brahmanical) groups who produced these new texts.

Subsequently, a whole textual tradition of the Narmadāmāhātmya developed over a century-long period of time culminating in the composition of the extensive Revākhanḍa versions.<sup>109</sup> This phenomenon brings up the crucial question about the *raison d'être* of these texts.

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<sup>109</sup> As mentioned above (pp. 63f.), even in recent years books on the Narmadā have apparently been written because the river became the subject of a public political debate.

Earlier studies in *dharmaśāstra* literature<sup>110</sup> have convinced me of the fact that many *dharmaśāstrik* ideas and the rules and regulations based on them are basically purpose-oriented. They are formulated to serve specific pragmatic and often mundane ends. For obvious reasons, these ends usually remain unpronounced, but are nevertheless implicitly expressed. In my view, *tīrthayātrā*, as an important topic of *dharmaśāstra* literature, underlies the same principle. Thus, the continuous extension of the Sanskrit texts by increasing geographical knowledge culminating in the ultimate establishment of the rite of the Narmadāparikramā may in historical perspective be interpreted as reflecting increasing settlement activities in the Narmadā valley by sections of Hindu population coming from outside. The inclusion of *dharmaśāstrik* material into the Revākhanḍa indicates an accompanying urge to establish socio-religious values and customs previously alien to the region.

#### *Regional Distribution of Adhyāyas of Sanskrit Source Texts*

The geographical distribution of *ādhyāyas* found in the individual Sanskrit source texts (Map 17) not only provides information on their geographical provenance, but also furnishes additional clues regarding their relative chronology.<sup>111</sup>

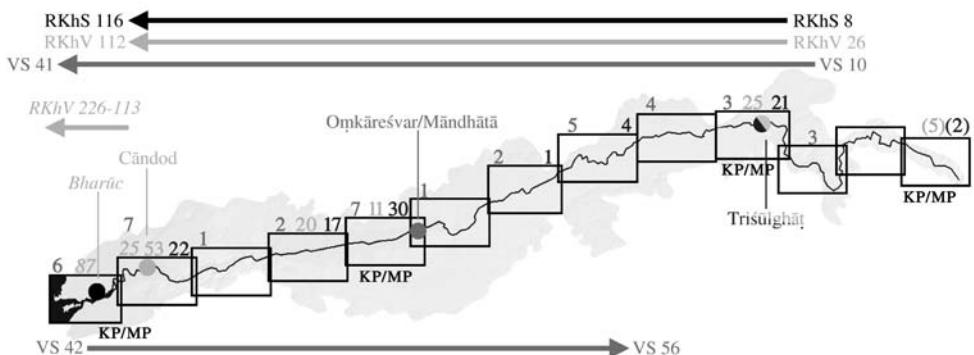
From the emerging distributional pattern the following conclusions can be drawn:

- The earliest text layer is represented by the “core of the Narmadā-māhātmya” found in the Kūrmapurāṇa and corresponding portions of the Matsyapurāṇa (see above, p. 27).
- The earlier of the Revākhanḍa versions is the RKhS. The distribution of *adhyāyas* found here reveals a regional prominence of the region around Triśūlghāṭ/Bherāghāṭ/Tripurī, which may be regarded as the

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<sup>110</sup> For my (unpublished) MA-thesis I have prepared a critical edition of the Yamasmr̄ti, a brief *dharmaśāstra* text, which exists in eight recensions. An updated electronic version of my work is available from the GRETL e-library accessible at: [http://resolver.sub.uni-goettingen.de/purl/?gr\\_elib-197](http://resolver.sub.uni-goettingen.de/purl/?gr_elib-197).

<sup>111</sup> Without further research, it is impossible to establish a reasonably accurate and meaningful absolute chronology for these texts. It would especially be necessary to take archaeological and historical data into account, to have a more comprehensive picture of the cultural development in the Narmadā valley, for which these texts were certainly of considerable importance.



Map 17. Distribution of *adhyāyas* of Sanskrit texts in the Narmadā valley.

likely region of composition of this text. Especially important in this connection is the Tripurāntaka myth (see below, p. 123f.), which is the most elaborately narrated myth dealing with a mythical battle. In my opinion the elaborate description of this battle may in some way reflect a kind of historic event. This is all the more likely because it is stated that one of the three defeated cities crashed down in flames on the Amarkaṇṭak mountain. This statement may be interpreted as symbolising the refuge of a defeated party. The political dominance in the upper Narmadā valley has a long history of contest.

Given the historical importance of Tripuri<sup>112</sup>, it is astonishing that the RKhS contains eight *adhyāyas* describing the south bank at this place, i.e. Triśūlghāt, while there are just one *adhyāya* each on Bherāghāt and Tripuri on the north bank. Ancient Tripuri is nowadays commonly identified with the modern village of Tevar and its surroundings situated on the north bank, where historic monuments have been found. As far as my knowledge goes, no archaeological investigation worth the name has yet been undertaken on the south bank in this region. It must be noted here, however, that the course of the Narmadā seems to have changed considerably in the not too distant past. As Vegaṛ reports: “This is precisely what the Narmada did in the past. She swept northwards from Dhuandhar and, winding around the hill crowned by the Chausath Yogini temple. Her narrow,

<sup>112</sup> There are numerous publications on Tripuri. A recent exhaustive study represents Choubey 2006.

*dried-up bed is still there.*" (Vegar 2008: 63). This observation is corroborated by the NPA (see below, p. 123) and suggests that the hill itself possibly represents Triśūlghāṭ, although presently a place some 5 km upstream is commonly known by that name.

- As stated earlier, the later RKhV draws largely upon the material of the RKhS and partly relocates or even multiplies individual *tīrthas*. Eranḍīsaṅgama/Eranḍītīrtha, for example, which is already dealt with in the Matsyapurāṇa, is mentioned in the RKhV at three different locations in Gujarāt alone. The core of the RKhV is represented by *adhyāyas* 26 to 112, which includes the large text portion incorporated from the RKhS.<sup>113</sup> A striking number of *adhyāyas* within RKhV 26-112 are located in and around Cāndod. This seems to indicate that this part of the RKhV may probably have been rewritten somewhere around this place.
- The remainder of the RKhV, i.e. *adhyāyas* 113-226, exclusively describe places situated within the last 200 km up to the Narmadā's confluence with the sea. In this portion of the text we find a clear concentration of *adhyāyas* in and around the modern city of Bharūc. Apparently, these *adhyāyas* represent the latest addition to the RKh and were probably composed somewhere around that place.
- Both versions of the Revākhaṇḍa describe the *tīrthas* in a linear way, from east to west. They do not differentiate between north and south bank, but describe the places jumping from one bank to the other. This may be taken as a strong indication that, at the time of their composition, the Narmadāparikramā pilgrimage had not yet been established, as it is prohibited for a *parikramāvāśī* to cross the river during his pilgrimage. As mentioned before, there is also no reference to a *pradakṣīṇā* of the Narmadā, only to the circumambulation of individual *tīrthas*.
- Judging by the *adhyāya* colophons of the Vasiṣṭhasaṃhitā, this text covers a rather limited stretch of the Narmadā valley in comparison to the Revākhaṇḍa versions. A concentration of *adhyāyas* is found here centering in on the Omkāreśvar/Māndhātā-Maheśvar region. Significantly, the Vasiṣṭhasaṃhitā is the only text which describes the *tīrthas* bank-wise, first those situated on the north and then those on the south bank. Although this description runs *apradakṣīna*, the

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<sup>113</sup> See above p. 46, Table 6 and below Appendix 2, pp. 361f.

Vasiṣṭhasaṃhitā may probably be regarded as the earliest and only Sanskrit text attesting to the practice of the Narmadāparikramā. Before definite statements about the Vasiṣṭhasaṃhitā can be made, it would, however, be essential to locate, procure and edit this text.<sup>114</sup>

- There is a clear concentration of *adhyāyas* around four places, i.e. Triśūlgāt, Omkār/Māndhātā, Cāndod and Bharūc, which accordingly seem to represent the main centres of traditional Hindu culture in the Narmadā valley. This assumption is corroborated by RKhV 85.14 which reads:

*sarvatra sulabhā revā triṣu sthāneṣu durlabhbā / omkāre 'tha bhṛgukṣetre tathā caiva urvīsaṅgame //*

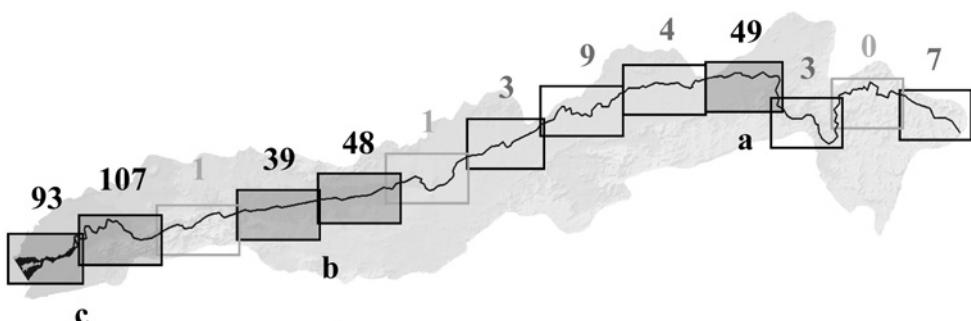
“The Narmadā is everywhere accessible, but inaccessible at three places: [first] at Omkāra, then at Bhṛgukṣetra and also at Orvisaṅgama.“ Bhṛgukṣetra is modern Bharūc, Orvisaṅgama is a misreading for Revorisaṅgama, i.e. Cāndod (see also p. 163). The region around Tripurī is significantly left out here, which may indicate that this stanza was included in the RKhV after the tradition of the RKhS had ceased and at a time when Tripurī/Triśūlgāt had either lost its earlier importance or had fallen into the hands of foes.

A further corroboration may be found in the fact that around these places the number of *tīrthas* increases considerably, which points to extensive *brāhmaṇa* settlements. The related *māhātmyas* often prescribe *brāhmaṇabhojana* as one of the rites to be performed, especially so in the Nimāṛ (i.e. the region around Omkāreśvar and Maheśvar) and Gujarāt, which indicates a more extensive trade in religious services on the part of *brāhmaṇas*. Regarding style and content, especially the youngest text layer represented by RKhV 113-226 could, in modern language, be called “Yellow Pages of Hindu ritual in the Narmadā valley”.

- As Sanskrit texts are productions of brahmanical circles, the distributional pattern of *adhyāyas* betrays the geographical extent of influ-

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<sup>114</sup> A reference to Hāpeśvar (see below, p. 185) found in *adhyāya* 34 of the Vasiṣṭha-saṃhitā seems to indicate that it is the most recent of the Sanskrit texts. According to an archaeological report, “*This {archaeological} evidence corroborates the history of the area as there are references to one of the Chauhan princes of Pavagadh who took refuge at Hap for a short period after he was defeated by Mahmud Begada of Ahmedabad in CE 1484.*” (Indian Archaeology—A Review 1993-94: 40.) This date may be regarded as a *terminus post quem* for the Vasiṣṭhasaṃhitā, because the archaeological evidence described in the cited report clearly points to an earlier purely tribal settlement at the place.

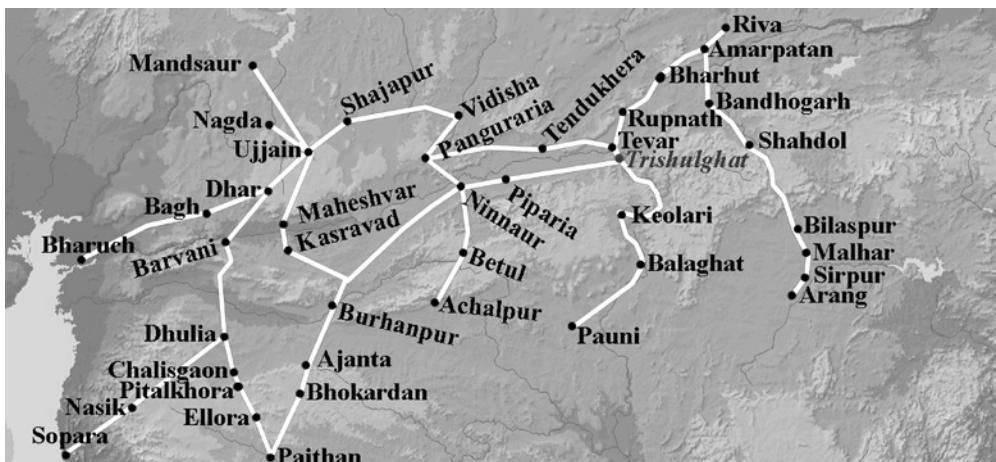


Map 18. Total number and geographical distribution of *adhyāyas* from Sanskrit texts.

ence of these groups of society at the time of their composition. Map 18 clearly illustrates that the texts attest to just three regions in the whole of the Narmadā valley, which could be termed “strongholds of Hinduism”. These are from east to west: a) the region around the modern city of Jabalpur, b) the Nimār plain, and c) the lowland plain of Gujarāt (marked by shaded rectangles). These shaded rectangles, which each cover a distance of about 100 km east to west, add up to just 500 km or about 38% of the total length of the river.

The Nimār and the Gujarāt plain (b, c) represent the most fertile regions in the whole Narmadā valley, whereas the region around Jabalpur (a) is situated at the eastern end of the less fertile Hośāngābād plain. As already stated, most of the legends in the RKhs center around the historical city of Tripurī.

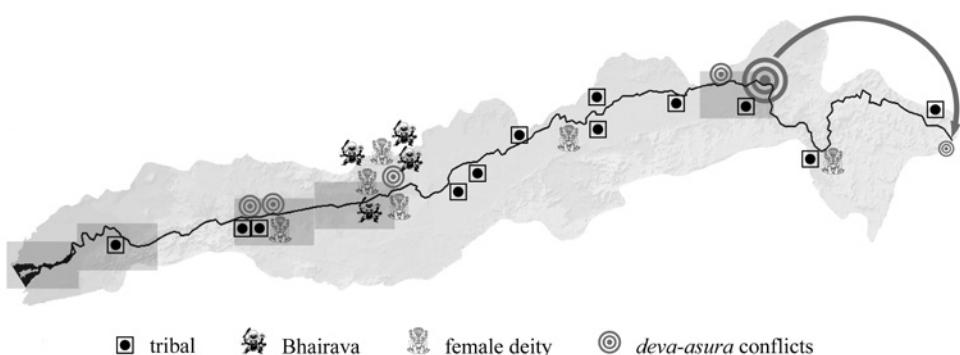
Map 19 illustrates that, in ancient times, Tripurī (modern Tevar) was situated at the center of a trade route running from north to south as well as at the eastern end of two more trade routes running from east to west. The Nimār was intersected by two trade routes running from north to south, one crossing the Narmadā at Maheśvar/Nāvdāṭolī, the other one a little bit further west at Bārvānī. Hence it is obvious that these three centres of Hindu culture in the Narmadā valley have been economically been linked to agriculture and trade.



Map 19. Trade routes in the Narmadā valley. (Source: Chakrabarti 2005.)

- The extensive stretches of rocky and forested terrain in the Maikal ranges, the Hośāngabād plain between Narsīnghpur and Omkāreśvar, and the small stretch of the Rājpiplā hills east of Śūlpāneśvar up to the Gujarāt border, accounting for the remaining 62% of the Narmadā valley, are dealt with in a strikingly limited number of *adhyāyas* (indicated by light grey rectangles and numbers in Map 18). In the latter region, which is even today said to be inhabited by “dangerous tribal population”, mainly Bhil, we find just one single *adhyāya* in the Vasiṣṭhasamhitā (VS 34), which deals with Hāpeśvar *tīrth*.<sup>115</sup> The same applies to the region east of Omkāreśvar, another Bhil stronghold. To the stretch situated in the Maikal range, between 100 and 200 km west of Amarkaṇṭak, which is also a tribal stronghold (mainly Gonḍ and Baigā), we do not even find a single reference in the Sanskrit texts.
- If we classify the motifs and protagonists of the legends, we find elements in a number of them which could be interpreted to point either to cultural conflicts or to reflect earlier non-Hindu cults. Map 20 summarizes such legendary content.

<sup>115</sup> Most of this region, the so-called Śūlpāṇī *jhāṛī* has been submerged by the Sardār Sarovar.

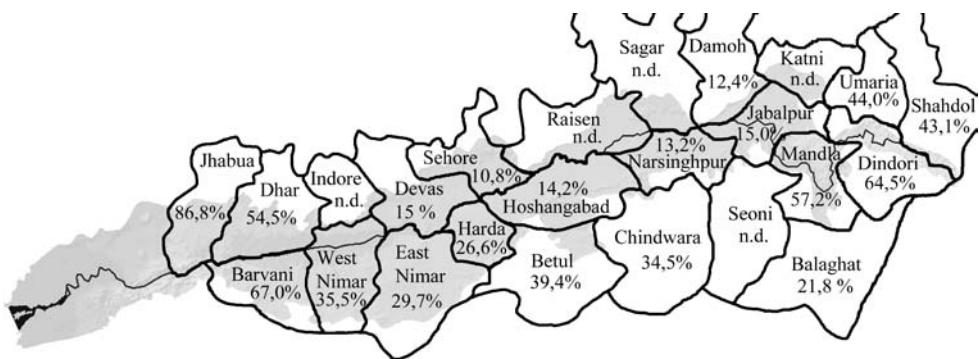


Map 20. Distribution of *deva-asura* conflicts and traces of supposed *non-Hindu* cults.

The distributional pattern complements the picture of the culture in the Narmadā valley. Legends about conflicts between *devas* and *asuras* are reported from the region around Tripuri and the eastern and western border of the Nimār, which exactly coincide with the borders of two of the three Hindu strongholds. Legends of supposedly *non-Hindu* content are almost exclusively found outside the three Hindu centres or again near to their borders, from where conflicts are reported.

- This pattern matches the traditional regions of settlement of tribal groups in the Narmadā valley. Most of these regions, which are almost left out in the Sanskrit sources, are even today either so remote or difficult to access that the percentage of tribal population is disproportionately high. This applies especially to the Maikal range in the east, the so-called Śūlpāṇī *jhārī* between the western limits of the Nimār and the Gujarāt plain, as well as to the narrow, rocky banks of the Narmadā to the east of Omkāreśvar/Māndhātā.

Map 21 shows the district-wise percentage of tribal population (“scheduled tribes” (SC) in administrative nomenclature) in Madhya Pradeś. It is to be noted that the share of tribal population is usually higher in the hilly and forested areas than in the plains, vast tracts of which are the result of large-scale deforestation undertaken since the beginning of the 19th century by the British.

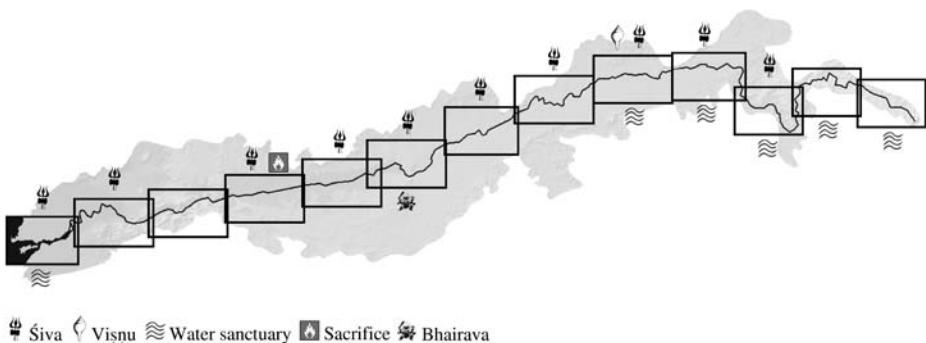


Map 21. District-wise percentage of “scheduled tribes” in Madhya Pradesh. (Source: Census of India 2001.)

- While the foregoing projections of the literary content of the Sanskrit sources provides a comparatively clear picture of brahmanical influence in the Narmadā valley, the details on the classification of *tīrthas* (Maps, Set B) and on the distribution of legends and legendary characters (Maps, Set C) are more complex and difficult to interpret. It must be noted that these sets of maps are based exclusively on the description of *tīrthas* as found in the pilgrims’ manuals and show the material objects of religious veneration as described by both authors in the early and late 20th century. One of the main problems here lies in the doctrine that each and every stone found in the river bed is regarded to be a *śivalingam*. Accordingly, when and wherever somebody takes a stone from the river, puts it in some place considered appropriate and worships it, a *śaiva tīrtha* is established. This has probably disproportionately inflated the number of *śaiva tīrthas* as compared to *tīrthas* of other religious affiliation which certainly needed much more effort and resources to be established. Map 22 indicates for each section the purely statistical majority of *tīrtha* affiliations.

Despite the evident gross simplification and the resulting limited significance of this map, it demonstrates three additional points of a more general nature:

- In the first five sections of the valley (counting from the east) there is a predominance of veneration of what I term “water sanctuaries”,



such as confluences of rivers, waterfalls, natural or artificial ponds or whirlpools.

- In the hilly region to the east of Omkāreśvar/Māndhātā, there is a significant dominance of Bhairava not to be observed anywhere else, which must be seen against the background of a strong presence of tribals in that region.
- Even if the unproportional inflation of *śaiva tīrthas* is accounted for, that means, if mere *lingas* are subtracted, the overwhelming majority of extant temples along the river banks are of *śaiva* affiliation.



Plate 4. Narmadā. (Reproduction of the title page picture of the Śrinarmadā Pradakṣinā)

## CHAPTER TWO

### THE NARMADĀPARIKRAMĀ GAZETTEER

#### PRELIMINARIES

This *Narmadāparikramā Gazetteer* essentially represents a synoptic translation of the description of the *Narmadāparikramā* as given in the two pilgrim's manuals, the *Narmadāpañcāṅga* [NPA] (Āvte 1919; see above, pp. 56ff.) and the *Śrīnarmadā Pradakṣiṇā* [SNP] (Giri 1987; see above, pp. 6off.). The gazetteer lists all the places mentioned or described in these two sources. But contrary to what the term "Gazetteer" implies, they are presented not in alphabetical but in geographical sequence. The description of the *Narmadāparikramā* is divided into thirteen sections. This division corresponds to the accompanying sets of maps which, starting at the source of the river, divide the *Narmadā* into 13 stretches of about 100 km in extent. The Hindī pilgrims' manuals describe the pilgrimage in a linear way, the manner in which it must be undertaken. It commences at Amarkaṇṭak, runs along the south bank up to the sea and then, along the north bank, back to Amarkaṇṭak. However, to facilitate comparisons between text and maps on the one hand and the *tīrthas* on the south and north bank on the other hand, the gazetteer is arranged differently. Each of its thirteen sections contains the description of the pilgrimage path on both banks, the description of the south bank running from east to west preceding that of the north bank, which runs from west to east. For those, who prefer to follow the *parikramā* in the traditional way, respective references are given at the end of each half of a section.<sup>116</sup> To further facilitate quick orientation, the place names on the south bank are followed by the symbol ↓, those on the north bank by ↑. Individual places are separated by a line break. When a place contains more than one *tīrtha*, these are not separated. Some places are mentioned only by name. Such places appear in *italics* and are also not separated. In the constitution of the translation, the description of the NPA, which is about 70 years older than that of the SNP, has usually been given priority. It has

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<sup>116</sup> Accordingly, the course of the *parikramā* has to be followed first on the south bank (Section 1-13) and then on the north bank in reverse order (Section 13-1).

been, however, interspersed with a host of additional or conflicting information found in the SNP. Such deviating information taken from the SNP is marked with “tags” in the following way:

- Additions taken from the SNP are preceded by the marker [+SNP] and concluded by []. They immediately follow the statements of the NPA which they extend.
- Conflicting statements of the SNP are preceded by the marker [/SNP] and concluded by []. They immediately follow the statements of the NPA they are in conflict with.
- In a few cases it has been considered significant that certain facts are left out by the SNP, especially, for example, when certain monuments seem to have disappeared sometime between the composition of the NPA and the SNP. Such statements are preceded by the marker [-SNP] and again concluded by the marker []. More often, however, such omissions by the SNP are left unmarked.
- The text of this gazetteer basically represents a synoptic translation of the NPA and SNP. Therefore, my own notes, remarks and additions, are given in braces {}.
- As already stated (see above, p. xix), the transcription of place names follows actual pronunciation in Indian vernacular languages. Any other original term is transliterated according to Sanskrit morphology.
- If place names differ in the pilgrims’ manuals, both names are given separated by a slash (/). Alternative place names are given separated by a hyphen (-).

*Symbols:*

↓ south bank

↑ north bank

←• path on the south bank running from east to west

•→ path on the north bank, running from west to east

~ location submerged in any of the reservoirs

*"Which mind-dazzling views does nature gift us! The self-unconscious beauty of forests is unparalleled and the view of rivers is even more charming. Where forests, mountains and rivers or even confluences of rivers meet in one place, nature exposes itself and gives a dance-like appearance. The joy which natural beauty gifts cannot be matched. A person who worries only about his house and home, family and relatives, wealth and riches, land and property, wife and children, cannot see this beauty even if he actually looks at it. He stays blind in his worries. Those, who do not care for any mundane matter, those in whose heart god has planted detachment from worldly affairs, those only get fascinated by the beauty of nature. In them grows the desire to always live with views like that, to live in such places, to stay forever. On the banks of the Narmadā there are countless locations of this kind."*

Omkārānand Giri (SNP: 51-52)

### THE NARMADĀPARIKRAMĀ

The term Narmadāparikramā denotes a pilgrimage along the banks of the Narmadā. It comprises a full circumambulation of the Narmadā river on both banks, amounting to more than 2600 km and is nowadays well-established and very popular among the people living in the towns and villages along the river. Oral tradition has it that the ṛṣi Mārkaṇḍeya was the first to complete a Narmadāparikramā. This seems to be a rather recent claim as it is not found in the Narmadāpāñcāṅga but in the Śrīnarmadā Pradakṣiṇā, which contains a description of Mārkaṇḍeya's Narmadāparikramā and states that it is mentioned in the Skandapurāṇa: *"In that very Purāṇa it is well-known, that the long-living maharshi Mārkaṇḍeya has completed a Narmadāparikramā. As he considered the tributaries as equally worthy of veneration, he started at the source {of the Narmadā} and in a huge amount of time, duly completed the parikramā of the Narmadā river {including the tributaries}. [...] According to his memory Mārkaṇḍeya described to them {the Pāndava brothers} the tīrthas, the places on the Narmadā who were famous for {the presence of} the foremost of the gods, Mahādev."*<sup>117</sup> As Mārkaṇḍeya's parikramā is not mentioned in the Revākhaṇḍa versions, this is probably just an interpretation of the fact that Mārkaṇḍeya relates the Revākhaṇḍa to Yudhiṣṭhira.

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<sup>117</sup> "उसी पुराण में चिरायु महर्षि मार्कण्डेय ने भी नर्मदा जी का परिक्रमण किया प्रसिद्ध है। सहायक नदियों को भी उपाय्य मानकर उनके उड़गम स्थल को पार करके दीर्घ काल तक नर्मदा जी की विधिवत् प्रदक्षिणा उन्होंने की। [...] मार्कण्डेयजी ने अपनी चिरस्मृति के अनुसार उन्हें नर्मदा ताटबर्ती तीर्थों का देवाधिदेव महादेव के नाम से प्रसिद्ध स्थानों का वर्णन किया।" (Giri 1987: 2.)

The Narmadāparikramā has to be undertaken in the most humble manner. The pilgrim should walk barefoot and carry only the most indispensable articles with him, i.e. his essential requirements of clothes, a waterpot and a blanket. The pilgrim should beg for food and be content with whatever he is offered by the people living on the river banks. He may eat only what is cooked by himself or his hosts. He must always walk with his right shoulder pointing to the Narmadā, the obligatory manner for any kind of circumambulation in Hindu ritual, which must follow a clockwise course. Finally, he may never cross the Narmadā except at the confluence with the sea, where this is unavoidable. If he has crossed a tributary once, he may never turn back and cross it in the opposite direction.

According to my own experience gathered on extensive travels along the Narmadā, there are many people, mostly but not exclusively *sādhus*, who claim to have undertaken the *parikramā* at least once, but more often twice or even multiple times. The *sādhus* who live on the river banks often know many other *sādhus* and *āśramas* along the river and maintain contacts with them. Such contacts may be based, though not necessarily so, on sect affiliations (*saṃpradāya*). More often they result from personal acquaintance. While a completed *parikramā* increases the religious status and authority of a *sādhu*, it certainly adds to the personal experience of anyone who undertakes it. People who are on the pilgrimage are commonly called *parikramāvāśī*. Even today, many people, *sādhus* and lay persons alike, undertake this arduous journey.

The Narmadāparikramā is said to be extremely fruitful for the pilgrim as he touches upon countless *tīrthas* during his pilgrimage. These *tīrthas* bestow all kinds of boons on him, provided he undertakes the respective rites prescribed for any *tīrtha* properly. As regards the boons granted, *tīrthas* basically fall into two categories. There are *tīrthas* which fulfil mundane desires while others grant boons of a more metaphysical quality. Nowadays even politicians and corporate tycoons undertake the *parikramā*, but people of this kind use cars or even helicopters to circumambulate the river, halting only at the most prominent *tīrthas*. Others only visit those *tīrthas* which are considered to be most powerful in fulfilling particular desires. There are a number of travel agencies who organize guided tours with buses. The true and faithful *parikramāvāśī*, however, may spend years of his life on this spiritual journey. And of course it is this traditional way of circumambulating the river, barefoot, begging and in the prescribed period

of three years, three months and thirteen days, which is held in the highest esteem.<sup>118</sup>

While William Wilson Hunter reports in the first edition of the "Imperial Gazetteer of India" of 1881 that the *parikramā* commences at the mouth and takes one or two years, Monier Williams in 1883 states that the Narmadāparikramā starts at Amarkaṇṭak and takes nearly three years.<sup>119</sup> In 1919, the Narmadāpañcāṅga distinguishes between two kinds of *parikramā*, called *ruṇḍ* and *jalerī*: "Those who undertake the *ruṇḍ* *parikramā* must travel in a boat over the sea {i.e. cross the river at the mouth}, while those undertaking the *jalerī* shall never sit in a boat. There are two kinds of the *jalerī* too. Those who start the *parikramā* at Hari kā dhām / *Revāśāgaraṇgam* have to make the same effort as the *ruṇḍ* *parikramāvāśīs*. Their *parikramā* will end at Vimleśvar on the seashore. The second type commences at Amarkaṇṭak. In this type one must travel two times. First on the south bank up to the sea and then back to Amarkaṇṭak and again [on the north bank] up to Hari kā dhām *Revāśāgaraṇgam* and again back to Amarkaṇṭak."<sup>120</sup> The modern Śrīnarmadā Pradakṣinā of 1987 knows three types of the *parikramā*, which are called *muṇḍmāl*, *jalhari*<sup>121</sup> and *Hanumān parikramā*. The *muṇḍmāl* *parikramā* is stated to be the principal one and is the same as the *ruṇḍ* type of the NPA. The *jalhari* is the same as the *jalerī* of the NPA. Newly introduced is the *Hanumān* type, which allows crossing the river where and whenever desired and is said to usually commence at Selānī, north west of Omkāreśvar.<sup>122</sup>

<sup>118</sup> Nevertheless, modern types of the *parikramā* are increasingly promoted. Recent publications of the Narmadā Saṃprakṣay Pahal (Narmada Conservation Initiative), for instance, list along with the traditional types of the *parikramā* a so-called "Vāyupari-kramā", an "air-circumabulation" of the Narmadā, which was undertaken in 2006 by Anil Mādhav Dave, a politician (Vice-President of the BJP in Madhya Prades) and amateur pilot. After that, he also undertook a "Narmadā Jal Yātrā", "the first ever voyage on a raft along the entire length of Narmada from Amarkantak to Bharuch. This adventurous journey was undertaken to understand various facets of Narmada, from creation to cremation." (Narmada Fact File 01, January 2009, accessible at: [http://www.maanarmada.org/lit7.php?action=open&lit\\_id=NFF-01.pdf](http://www.maanarmada.org/lit7.php?action=open&lit_id=NFF-01.pdf)—March 2012).

<sup>119</sup> Hunter 1881: 58-59; Williams: 1883: 348.

<sup>120</sup> NPA: *pratham khaṇḍ*, p. 41.

<sup>121</sup> I wonder whether this *jalhari* type has anything to do with the place of the same name to the west of Bherāghāṭ (see below, p. 127). The spelling *jalerī* of the NPA is just a phonetic variant, and the same spelling is found for the place in the respective pilgrims' map by Dayāśaṅkar Ḍube (see Map A4).

<sup>122</sup> Giri 1987: 3.

## HISTORICITY AND ORIGIN OF THE NARMADĀPARIKRAMĀ

It is difficult to exactly trace the origin of the idea of a circumambulation of the Narmadā. There is no reference to a circumambulation of the whole river in any version of the Narmadāmāhātmya. Even the Sanskrit verb *pari-kram* is totally absent from these texts. Instead, references to a *pradakṣinā*, a circumambulation of certain *tīrthas* or temples, are frequently met with. Both terms, *parikramā* and *pradakṣinā*, basically convey the same meaning. The earliest reference in the Sanskrit source texts to a circumambulation of a *tīrtha* seems to be the *pradakṣinā* of the Amarkaṇṭak mountain, mentioned already in the early versions of the Narmadāmāhātmya of the Matsya- and Kūrmapurāṇa and confirmed by the citations of Lakṣmīdhara and Mitra Miśra. In both of the Revākhaṇḍa versions we find an increasing number of references to similar *pradakṣinās* of holy places, shrines or deities which amount to altogether about 26 in the RKhS and 38 in the RKhV. Obviously in course of time the rite of circumambulation was applied to an increasing number of individual *tīrthas* or deities. This increase in the popularity of the *pradakṣinā* paired with the reassignment of the traditional number of 600.060.000 *tīrthas* from the Amarkaṇṭak mountain to the banks of the Narmadā in the RKhV (see above, p. 43) seems to form the basis for the idea of the Narmadāparikramā.

The earliest modern work on the Narmadāparikramā, the NPA of 1919, however, exclusively uses the term *narmadāparikramā* and the pilgrims are uniformly called *parikramāvāśī*. The introduction of a term not found in the Sanskrit texts may be taken as an additional indication that the rite of circumambulation of the Narmadā is a more recent invention. As already stated, the earliest indication for a *pradakṣinā* of the river may be seen in the sequence of *adhyāyas* in the Vasiṣṭhasaṃhitā, the only one of the Sanskrit texts which contains a bank-wise description of the *tīrthas* on the Narmadā albeit *aprādakṣinā*. For want of a reliable Sanskrit copy of the text I cannot give any date for its composition, apart from the inherent *terminus post quem* of 1484 CE already mentioned (see above, note 114).

A more or less gapless infrastructure for the Narmadāparikramā which guarantees that the pilgrims who circumambulate the river either in groups or alone can perform their daily rites, find a place to sleep and have their daily food, has existed for at least about one hundred years as is attested by the earliest pilgrim manual, the Narmadāpañcāṅga (Āvte 1919). As already mentioned, Russell remarked in 1908 that 300 or more pilgrims set out on this pilgrimage annually: “*Every year 300 or more pilgrims start to*

*perform the pradakshnā of the Nerbudda, that is, to walk from its mouth at Broach to its source at Amarkantak on one side, and back on the other, a performance of the highest religious efficacy.*<sup>123</sup> In 1883 Monier Williams attests to the Narmadāparikramā: “[...] a pilgrim starts from the source of the Narbadā, at Amara-kaṇṭaka,—a peak of the Vindhya chain in Gonḍwāna,—and walks to the mouth, near Broach, and back. This takes nearly three years.”<sup>124</sup> Māyānand Caitanya stated that he met *parikramāvāśīs* around the year 1881 at Brahmāṇ Ghāṭ (see above, p. 59). This falls in line with another early historical reference to the *parikramā* which is found in W.W. Hunter’s Imperial Gazetteer of India of 1881: “The most meritorious act that a pilgrim can perform, is to walk from the sea up to the source at Amarkantak, and then back along the opposite bank. This pilgrimage, called *parikramā* or *pradakshana* is chiefly undertaken by devotees from Gujarāt and the Deccan, and takes from one year to two years in accomplishment.”<sup>125</sup> These references prove that around 1880 the rite was already firmly established, but it may have originated not very long before that. Moreover, Hunter’s remark implies that the *parikramā* originated either in Gujarāt or the Deccan. As the bulk of the RKHV was composed around the cities of Cāndod and Bharūc (see above, p. 69), it is very likely that also the idea of the Narmadāparikramā originated in Gujarāt and not in the Deccan.<sup>126</sup> The idea to compose river *māhātmyas*, in contrast, seems to have been quite popular in the Deccan, from where a comparatively large number of such *māhātmyas* have been reported. These have probably been modelled after the Revākhaṇḍa as they are, by structure and content, very similar to the

<sup>123</sup> See above, notes 82 and 83.

<sup>124</sup> Williams 1883: 348. Williams’ whole passage on the veneration of rivers (pp. 346-49) is interesting, especially his general remarks on *parikramās* of rivers (pp. 348-49): “And here we may note that the whole length of the banks of all the chief rivers of India, from their source to the sea, is regarded holy ground. To follow their course on foot is considered a highly meritorious act. A pilgrim, for example, sets out from the source of the Ganges, at Gaṅgotrī, and walks by the left bank of the river to its mouth at Gaṅgā-sāgara; then, turning round, he proceeds by the right side back to Gaṅgotrī, whence departed. This is called Pradakṣiṇā, or Parikrama of the river, and takes six years to accomplish. In the same way a pilgrim starts from the source of the Narbadā, at Amara-kaṇṭaka,—a peak of the Vindhya chain in Gonḍwāna,—and walks to the mouth near Broach, and back. This takes nearly three years. The rivers Godāvarī and Krishnā require only two years for the same process. As these rivers often pass through wild country, the pilgrims who perform such tasks are exposed to many hardships. Of course, the merit accumulated is in proportion to the time occupied in the pilgrimage and the difficulty of the ground traversed.”

<sup>125</sup> Hunter 1881: 58-59.

<sup>126</sup> This is perhaps corroborated by Russell’s remark cited above (pp. 82f.), which suggests that the *parikramā* commences at Bharūc (Russell 1908: 251).

Revākhanḍa and like the latter claim to be part of a *purāṇa*.<sup>127</sup> Hence, it may well be that the old Revākhanḍa was brought from the Deccan and was subsequently largely extended in Gujarāt, possibly in the course of the Marāṭhā conquest of the Narmadā valley from about the beginning of the 18th century onwards, when the Marāṭhās crossed the Narmadā river, which they “[...] spoke of as ‘the river’, and considered that when they had crossed it they were in a foreign country.”<sup>128</sup>

It may also have been around this time that the idea of the Narmadāparikramā was developed in brahmanical circles, in order to establish Marāṭhā culture and dominance in the Narmadā valley. However, there are no hard facts to prove these assumptions. The events in the Narmadā valley following the disintegration of the Marāṭhā confederacy and its final defeat in 1818 up to the middle of the 19th century,<sup>129</sup> which resulted in chaos and wide-spread loot and plunder, must certainly have prevented anybody from performing a Narmadāparikramā for decades. However, I have found no indication that the *parikramā* was common practice before this “dark period” and was only revived thereafter.<sup>130</sup> As we can hardly trace its origin to an earlier time, I think that the *parikramā* must have originated about the middle of the nineteenth century.<sup>131</sup>

<sup>127</sup> Anne Feldhaus reports the existence of two *māhātmyas* in Sanskrit of the Godāvarī and Kṛṣṇā rivers as well as several others written in Marāṭhī (on the Godāvarī, Kṛṣṇā, Bhīmā, Tāpī, Pūrṇā), all of which (with one exception) appear to have been composed in the 18th, 19th or beginning of the 20th century. The *guru* of Śakuntalā Nārāyaṇrāv Bule, Dāsaganū alias Gaṇeś Dattatrey Sahasrabuddhe (1868–1962), was a Cītpāvan Brāhmaṇ who spent his later life in Nāndēd, which he called the “navel” of the Godāvarī river. (Note the remarks about the “five limbs” of the Narmadā, especially her navel being located at Nemāvar, above, p. 58). Dāsaganū wrote a *māhātmya* of that river (published in 1921) which seems to be comparable to the pilgrim’s manuals on the Narmadā and he is the only author of all these *māhātmyas* who claims to have completed a *parikramā* of the river he describes (Feldhaus 1995: 6ff.).

<sup>128</sup> [IGI] 1908: 377. I am not suggesting here, that the old portions of the Revākhanḍa were necessarily composed in the Deccan too. I would rather tend to think that the composition of the core of the RKhS may possibly be connected with the Kalacurīs of Tripuri and that of the RKhV with the Paramārās of Mālvā. However, this is only my personal impression and there is no indisputable evidence to support this view.

<sup>129</sup> For contemporary vivid summaries of the events of this period (of course from the British point of view) see Wilson 1855 or Malcolm 1823.

<sup>130</sup> However, it must be noted here, that Feldhaus (1995: 29) reports that the sixteenth-century poet Eknāth refers to a *pradakṣiṇā* of the Godāvarī river in one of his compositions.

<sup>131</sup> See also the very speculative note 173, below, p. 139.

THE PROPER PERFORMANCE OF THE NARMADĀPARIKRAMĀ ACCORDING  
TO THE NARMADĀPAÑCĀNGA

As argued above (see p. 59), the NPA, which was published in Puṇe in 1919 CE, is almost certainly the oldest of the modern works on the *parikramā*. Its prescriptions are given priority here, as those of the SNP are mostly based on them, with later additions and alterations. The following description summarizes the rules laid out in the NPA, and is, as far as my knowledge goes, the first set of fixed rules published. It is very likely that there was an already established oral tradition of which, however, we do not have any other textual witness. Therefore the NPA is the primary source on the Narmadāparikramā.

Preliminary to the actual description of the places on the river banks, the NPA gives an account of the rules and regulations for the *parikramāvāśī* to be strictly observed during his pilgrimage (NPA, *pratham khand*, pp. 91-94 [see Appendix 3, p. 364]). Here, the NPA suggests that the starting-point for the (*runḍ*) *parikramā* is Amarkaṇṭak. Before setting off, one has first to bathe in the *udgamkunḍ* (the tank in which the Narmadā is said to rise) reciting the *snānamantra*:

*namah punyajale devi namah sāgaragāmini /*  
*namo 'stu pāpanirmoce namo devī varānane // 1*  
*namo 'stu te ṛṣivaraśaṁghasevite / namo 'stu te trinayanadehanisṛte /*  
*namo 'stu te suktavatāṁ sadāvare / namo 'stu te satatapavitrapāvani // 2*

(NPA, *pratham khaṇḍ*, p. 44; (= RKhV 43.31-33).

Next, one should perform the rites pertaining to one's *varṇāśramadharma*, followed by the sipping of water (*ācamana*) and the recital of the *mantra* “*dharmaṁ kāmamokṣarthaṁ narmadāpradakṣiṇāvṛtagrahanam karisye*”. In the case of a non-*brāhmaṇa* *parikramāvāśī*, that *mantra* has to be recited by another *brāhmaṇa*. This is the vow one has to take, expressing the true and pure motivation for the Narmadāparikramā. Thereafter one should perform the *śoḍaśopacāra pūja*<sup>132</sup> reciting the *Revāgāyatrī*, which runs as follows:

*rudradehāya vidmahe / mekalakanyakāya dhīmahī / tan no revā*  
*pracodayāt /*

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<sup>132</sup> For the sixteen *upacāras* see Kane 1974: 729 ff. and Williams 1883: 413-15.

This is to be followed up with offerings to the gods consisting of food made up of the six *rasas* plus *mohanbhog*<sup>133</sup> and two *śrīphalas* (coconuts). One coconut has to be thrown into the water of the *udgamkunḍ* (the tank in which the Narmadā is said to rise), the other one has to be kept for the time being. Then the Narmadā *āratī* (Appendix 4a, p. 365) must be sung.<sup>134</sup>

Now the second coconut has to be distributed as *prasād* and the *parikramāvāsī* has to organize food for *brāhmaṇas*, *sādhus* and unmarried maidens (the latter are symbols or representatives of the Narmadā) according to his economic means (*yathā śakti*). Finally, he has to visit the shrines of Amaranātha and Narmadā *mātī* (mother), i.e. the main (twin) temple at Amarkaṇṭak.

Now he may set off on his journey on the south bank of the river heading west. During the pilgrimage, he has to firmly keep the rules pertaining to a proper *parikramā* in mind, because if he does not protect the traditional (or orthodox, *sanātana*) rules, the purpose of the *parikramā* will be destroyed and he will experience multiple hardships put on him by the gods. Now follow the rules for the *parikramā* as prescribed in the NPA (*pratham khaṇḍ*, pp. 91-94):

- While taking a bath at any *tīrtha* the *parikramāvāsī* must dive completely under water, because his entire forehead must be touched by it. The reason for this is expressed in the traditional rule “*sarveṣu gātreṣu śirapradhānam*” {“among all the limbs of the body, the forehead is the most important”}, which he always has to observe while bathing.
- Every day, the *parikramāvāsī* must have a look at, or *darśan* of, the Narmadā. He must not deviate from the banks of the Narmadā for any selfish motive. Whenever it is unavoidable to leave the banks, the traditional rules for the *parikramā* prescribe the following: “*mātī se dakṣiṇe nav gavyānī, uttare yojana trayam*” {“On the south bank one must not deviate more than nine *gau* (five miles) and on the north

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<sup>133</sup> The six *rasas* or tastes are sweet, salty, bitter, hot, astringent and sour. *Mohanbhog* is a sweet dish prepared from sugar, ghee and fine flour, more commonly called *halvā*.

<sup>134</sup> The Narmadā-*āratī* seems to have lost its significance meanwhile. The most popular eulogy regularly sung or recited on many occasions is the Sanskrit Narmadāṣṭakam (Appendix 4b, p. 366) whose authorship is credited to Śaṅkarācārya. It is, for instance, always and without exception recited at the end of the morning, noon and evening *pūjās* in the Narmadā temple at Amarkaṇṭak as in many other temples in the Narmadā valley.

bank not more than three *yojanas*, i.e. twelve *gau* (seven miles) from the river.”<sup>135</sup>

- If he has crossed a tributary of the Narmadā at a confluence, he must never turn back to cross it in the opposite direction.
- On the banks of the Narmadā, the three months falling between āśādha śukla 11 and āśvina śukla 10 are considered to be the rainy season {*caturmāsyā*}. During this period, the *parikramāvāśī* must interrupt his pilgrimage and stay at one place.
- The austerities observed at the time when the *parikramā* was begun have also to be observed during the *caturmāsyā* period. The austerities applying to the end of the *parikramā* are traditionally also to be observed after the *parikramā* is completed.
- The *tīrthas* situated on the *parikramāpatha* {as mentioned by the NPA} are enumerated according to ancient tradition. Therefore the visit of all of these *tīrthas* is obligatory. If bathing at *tīrthas* is avoided during the *parikramā*, the purpose and fruit of the *parikramā* will be destroyed.

#### *The Narmadāparikramā According to the Śrīnarmadā Pradakṣiṇā*

About seventy years later, the SNP again describes the rules and regulations for the *parikramāvāśī*. The prescriptions of the SNP appear in some instances extended or altered and in others relaxed in comparison to those of the NPA. The SNP states that most *parikramāvāśīs* start their pilgrimage early in the morning at Amarkanṭak, but that one may also start at any other place. In that case, however, one has to terminate the *parikramā* at Amarkanṭak.<sup>136</sup> However, in the description of the *parikramā* in the SNP it is explicitly stated that Caubīs Avatār near Omkāreśvar on the north bank of the Narmadā is the starting point (see below, pp. 173f.). The rules as laid down by the SNP are as follows:

- Every day one has to bathe in the Narmadā. After the very first bath, one should have one’s head shaved. One should only drink water from the Narmadā.

<sup>135</sup> The NPA gives the following equivalents as the basis of these calculations: 12 *aṅgul* = 1 *bītā*, 2 *bītā* = 1 *hāt*, 4 *hāt* = 1 *dhanuṣ* (*dand*), 1000 *dhanuṣ* = 2 *gau* (*gavy*), 4 *gau* = 1 *yojana*. (NPA, *pratham khaṇḍ*, p. 93, note.)

<sup>136</sup> A strange statement, because wherever you may start, if you always have to walk with your right shoulder pointing towards the river, you cannot end your pilgrimage at Amarkanṭak, if you do neither more nor less than a full circumambulation.

- One should never accept gifts while on the *parikramā*. However, the *parikramāvāsī* must accept the hospitality and food offered by anyone. Even if one has vowed to fast, one must eat food offered, because in reality one does not eat food, but accepts alms which are considered to be like *amṛta*. When one eats food offered, one should eat it with devotion.
- One should neither quarrel with nor rebuke anyone, nor complain about past events. One should always talk decently and, of course, one should always speak the truth.
- One should always strictly control and restrain one's physical desires. One should always apply the threefold penance as laid down in the Bhagavad Gītā, and therefore, the *parikramāvāsī* should daily recite from the Gītā, the Rāmāyaṇa etc.
- Before setting off on the *parikramā*, the pilgrim should take a vow in the water of the Narmadā. Then he should perform the *māī kī karhāī*, i.e. he should prepare *halvā* as *prasād* in a large *karhāī* {a frying pan} and then he should invite *sādhus*, *brāhmaṇas* and virgin maidens, and feed them according to his means.
- He must never deviate more than five miles from the south bank and never more than seven and a half miles from the north bank of the Narmadā.
- He must never cross the Narmadā. He must not even go to any of the islands in the Narmadā. He may, however, cross the tributaries of the Narmadā at their respective confluences, but only once each.
- He must not walk in the period of *caturmās*, which is considered to last two to three months.<sup>137</sup> Every householder considers the span of time, from when the gods go to sleep (*devaśayani*) on āśāḍhī śukl 11 until the time when the gods get up (*devotthānī*) on kārtikī śukl 11 as *caturmās*, and, during this time, he must live for eight fortnights like a religious mendicant. The Narmadā *parikramāvāsī*, however, lives only for three months in this way, ending with the *vijaydaśmī*, the last day of *daśaharā*. On this day, the *parikramāvāsī* should once again perform the *māī kī karhāī* according to his economic means.
- He should not keep too many belongings. Instead, he should carry a few light vessels, like an iron baking plate, a plate and a bowl. Normally, he should not keep foodstuff, but for one or two occasions, where it may be unavoidable to do so.

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<sup>137</sup> Even though *caturmās* signifies a period of four months.

- He should not have his hair cut and also should not cut his nails too often. He should live like a *vānaprasthī* and should completely observe the rules of *brahmacarya*. He should strictly keep to complete celibacy. He should never apply oil or scented oil to his body in order to enhance his attractiveness. He should also never use soap but pure sand instead.
- When the *parikramā* is completed, he should go to Omkāreśvar, sprinkle water on the Lord and perform an *abhiṣeka*. Then he should get his head shaved. Then he should perform the *māī kī karhāī* again and feed *sādhus*, *brāhmaṇas* and virgin maidens according to his economic means. Then he should receive the blessings (of the Narmadā) and terminate his original vow. Finally, he should pay homage to the Narmadā.

#### THE MYTHICAL ORIGIN OF THE NARMADĀ

The most prominent legend current in Amarkantak village is of course the one about the origin of the Narmadā, of which there are, however, different versions. The one most frequently referred to (as in the NPA and SNP) is the one contained in RKhV 4.4-43a which I cite in abbreviated form from Tagare's translation (Tagare 1999: 14-17):

Manu said:

Listen, O dear one, I shall duly explain her origin, how this lady of excellent complexion originated from Rudra. Formerly Śiva Śaṅkara of quiescent body performed extensive penance along with Umā for the sake of the welfare of all the worlds. The Lord of self-control, the immanent soul of all living beings, climbed the Mountain Rkṣāsaila and performed a severe penance. He was invisible to all living beings. As that Lord was performing penance, perspiration issued forth from his body. The (drops of) sweat originating from Rudra flooded that mountain. The highly meritorious, excellent river was born of it. It was she of long eyes resembling the petals of a lotus, whom you saw in the sea-like expanse of water. Formerly in the first Kṛtayuga, she assumed the form of a woman and propitiated Rudra for ten thousand years.

Thereupon Śaṅkara, the great Lord, was pleased. Accompanied by Umā, he spoke to her: "O highly fortunate lady, speak out whatever there is in your mind."

The Sarit (The River) said:

By your grace, O Lord of Devas, let me be imperishable at the advent of Pralaya when all mobile and immobile beings are destroyed. When the rivers, oceans and mountains have perished, O Lord of Devas, let me be holy and imperishable, with your favour. Devout persons who have taken

bath in me should be rid of all their sins, even if they have committed major and minor sins, O Śaṅkara. Jāhnavī destroys great sins in the northern region. I should become so in the southern region. Then only I shall be worshipped by gods. Just as the celestial river coming down from Svarga became well-known on the earth as Gangā, O Lord of Devas, so let me be the Dakṣināgangā (Southern Gangā). A man who devoutly takes his holy bath in me, O Maheśvara, should acquire that merit which is usually obtained by taking holy bath in all the Tīrthas of the earth. O Lord, may the sin of Brāhmaṇa-slaughter and others like that which have remained accumulated be destroyed by taking the holy plunge for the period of a month. My desire is that, due to the holy dip in me, O Śaṅkara, one shall get all those benefits that accrue from the study of all the Vedas and performance of all the Yajñas. From my water, O Śaṅkara, let there be that benefit which usually arises from all sorts of Dānas and fasts and the holy plunge in all the Tīrthas. Those who adore Maheśvara on my banks should repair unto your Loka, O Śiva. Let this happen, O Lord, O Maheśāna; O Lord of the world, this alone is the boon. I desire that you do stay always on my banks along with Umā and other deities. Let every living being that dies in my waters go to Amarāvatī, whether they have done excellent Karmas or ignoble Karmas, whether they are mentally calm with full control over the sense-organs or not. O Lord of the chiefs of Devas, if you are pleased and if you consider it proper, let me be well-known in all the three worlds as the destroyer of great sins.

O excellent king, the Bull-vehicled Lord was requested for these and other divine boons by Narmadā. On being pleased he said:

Śrī Maheśa replied:

O uncensured (i.e. praiseworthy) lady, O illustrious one, let what has been said (requested) by you, happen thus. O lotus-eyed one, excepting you, there is none else deserving the boon in all the worlds. O lady of excellent countenance, undoubtedly you have become one liberating devotees from all sins ever since the time you issued forth from my body. At the period when Kalpas come to a close, and specially at calamitous times, those men who reside resorting to your northern bank, and even insects, worms etc., trees, hedges, creepers etc. do attain excellent goal, O fair lady, after the fall of the bodies. Those Brāhmaṇas of great regard for piety and holy rites who resort to the southern bank and reside there till death, do go to the place of the Pitṛs. At your instance, as well as for some other reason, I shall always stay with Umā on your banks. O fair lady, O great lady, undoubtedly everything will happen thus. The deities will live on your northern bank along with Viṣṇu, Brahmā, Indra, Candra and Varuṇa and also Sādhyas, at my behest. Similarly, O celestial lady of great beauty, the others will stay on the southern bank along with me and the Pitṛs. This is your boon. Do go (hurry up), O blessed one; redeem men from sins. Do go there accompanied by the groups of sages, Siddhas, Suras and Asuras. [...]

Another legend is found in RKhV 5.29-51 which I again cite below in slightly abbreviated form from Tagare's translation (Tagare 1999: 18-20):

Śrī Mārkaṇḍeya said:

May all the sages, and you too, O Yudhiṣṭhīra, listen to the Purānic legend regarding Narmadā as recounted by the Trident-bearing Lord. It was heard by me from the Vāyu Devatā and he had heard it from Maheśvara. [...]<sup>138</sup>

O excellent king, Parameṣṭhin Rudra sported about with Umā in the vast expanse of sea-like water. A splendid girl was born out of the sweat of Umā due to her delight. When Śarva's chest pressed against the breasts of Umā, a great girl of lotus-like eyes issued forth from the sweat. This is the second birth, O Yudhiṣṭhīra. That (lady, river) whirled around the worlds of Devas, Asuras and human beings. Unrivalled in beauty of form as she was, she maddened the three worlds. On seeing her, the leaders of Devas and Daityas were enchanted. They wondered: "How is she to be obtained?" O scion of the family of Bharata, they searched for that girl here and there. She fascinated the entire universe through her seductive and graceful charms and coquettish manners. She moved about in her divine form like a lightning streak in the middle of clouds. The most excellent one among all maidens, she shone in her lustre. Then all the Suras, Daityas and Dānavas who were enamoured of that girl and overcome with Kāma (lust) requested Rudra for that girl to be given to them. Then Mahādeva said: "Of the two, Devas and Dānavas, he who will prove superior in strength and splendour will attain this girl, not otherwise, O excellent Suras."

Then all the Devas and Asuras approached the girl saying, "I shall seize her, I shall seize her." Even as all were watching her, the girl vanished. Then they saw her stationed a Yojana away. All of them then rushed to the place where she was seen. Then they saw her stationed three or four Yojanas away. Then the lady of elephantine gait vanished and stationed herself hundreds and thousands of Yojanas away. On account of her lightness she was seen hundred thousands of Yojanas away. They saw her sometimes ahead and sometimes behind in different directions and intermediate quarters. The beautiful lady appeared in one direction and many directions. Thus they were forced to wander about by her for a period of a thousand divine years. But that girl born of Mahādeva's limbs was not attained by them. Thereupon the Lord laughed boisterously along with Umā.

The Gaṇas joyously danced in accordance with the beating of the time. Suddenly the girl was seen very near Śaṅkara. On seeing her the wonder-struck Devas returned with faces turned away. Then the Pināka-bearing Lord himself gave her a name: "Since you humoured them by means of your pranks and gambols, O beautiful girl, you will become the excellent river Narmadā" (Narma, humour + dā, giver). The Lord resumed his form and joked. This river of cool water and auspicious features was called Narmadā by him. When the destruction of the seven Kalpas, as was said by Śambhu before, took place, O great king, she did not die. She became

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<sup>138</sup> This introductory passage comes from RKhv 5.15-16a.

well-known as Narmadā. Then he gave that well-behaved, splendid girl to the great Ocean. The Lord, the Lord of Devas, the Lord of all living beings and goblins gave her to the Ocean. Thereafter the divine river Narmadā laughing boisterously through the foams descended from the great mountain Ṛksa and entered the Ocean, the Lord of rivers.[...]

The NPA and SNP summarize both legends as if it were one contiguous story. The SNP additionally narrates yet a different story, whose source is unfortunately left unmentioned. It explains the epithet Maikalsutā with an apparent reference to the Gaṅgāvatarāṇa myth:

There are different stories about the birth of the Narmadā in different *purāṇas*. But somewhere it is narrated that before the creation of the world, when Śiva was dancing his *tāndava* dance, the Narmadā sprang from his sweat. She began to live in *brahma-loka*. Up to this time there was no river on earth. The gods came to Śiva and requested him to send the Narmadā down to earth. Then Śiva said: "Who will be able to bear the velocity of the downfalling Narmadā?" Then Mekal, the son of the Vindhya mountain, took the responsibility of bearing the downfalling Narmadā. Therefore she is also called Mekalsutā. Other names for the Mekal, son of the Vindhya, are Trikūṭācal and Ṛkṣyaparvat.<sup>139</sup>

The sexual implications contained in the legend of the Narmadā's second birth (RKhV 5) culminate in a myth narrated in a travelogue written by Royina Grewal (1994). Here too, the source of the myth remains unmentioned:

My favourite 'origin' story ascribes the creation of the Narmada to the desire of Shiva for Parvati. The divine couple were resting from their exertions, having made love for a thousand years. Parvati was asleep. The great god watched her lying next to him, content and dishevelled, and became so aroused by her unguarded beauty that a drop of his semen fell to the ground. And from this, it is said, arose the lovely maiden Narmada, characterized forever thereafter, by varying inflexions of sensuousness—her joyous flirtation with rocks, her sinuous and undulating passage through hills, her languor in pools, her voluptuousness in the plains of Gujarat.<sup>140</sup>

While all these stories are of a distinctly *śaiva* character, there are other less well-known ones which stem from a different cultural background. Beglar recorded two interesting legends of the Gonḍ about the origin of the Narmadā:

<sup>139</sup> Giri 1987: 42.

<sup>140</sup> Grewal 1994: 21-22.

The female statue spoken of as being in the great temple, and which bears a child, is said to be the real statue of Narbadá Máí, notwithstanding that the child is an evident inconsistency with the fair fame of the holy river goddess as a virgin deity. The aborigines (Gonds) have a curious legend, indignantly denied by the Brahmans, to explain the presence of the child. The legend relates that when the river goddess was enjoying herself in the caves near the so-called falls of the Son, described above, the river god was himself also present, the maidens with their queen disported themselves naked, and permitted improprieties which resulted in the goddess giving birth to a child. The legend is evidently based on the Brahmanical legend and may be dismissed as a late invention.

There is, however, a different legend little known, which may be founded on an actual fact. The legend says that once upon a time, long ago, there was a gwalin {i.e. a milk-woman} living at Amarkantak; she had a beautiful daughter named Narbadá, whose duty it was, daily, to carry her father's breakfast to him in the fields where he tended his cattle; on the road was the asthán of a Jogi, and the girl on her way to, or back from, her father, used daily to spend some time in the Jogi's company. This continued for a long time, but at last the girl killed herself for some unexplained reason; the Jogi used to drink infusion of bhang; one day while in the act of drinking he heard of the death of the poor girl, the cup of bhang stuck to his mouth, he could not swallow the infusion, and he died; a stream of water issued from his throat which is the Narbadá. A more probable variation in the version is that the girl finding herself likely to become a mother, committed suicide by throwing herself over the falls of Kapila Dhárá, hence the river in which she died has been named after her. The legend is indignantly denied by the Brahmans, but is current among the Gonds."<sup>141</sup>

It must, however, be noted here that the Narmadā seems to play a rather insignificant role in the mythology and rituals of the Gonđ (see Fuchs 1960: 401).

#### THE JOURNEY TO AMARKANȚAK

According to the NPA, Amarkanṭak is the starting point of the Narmadā-parikramā. Its author, Māyānand Caitanya, advises the reader to first go by train to Peñdrā Road Railway Station situated on the Bilāspur-Kaṭnī branch of the former Bengal Nagpur Railway, which was opened for traffic on March 9, 1891. From the railway station, which was quite a recent foundation at the time of composition of the NPA, one had to proceed to Gaurelā, the village where the railway station is located. In the early 20th

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<sup>141</sup> Beglar 1878: 236-237.

century, there was a market, a *dharmaśālā* and a post office at Gaurelā. The distance from here up to Amarkanṭak was about 16 miles, leading the pilgrim along a path up the hills through dense forest. There were horses available on rent to cover the distance. At that time there were no motorized vehicles that would go to Amarkanṭak. Six miles from Gaurelā, at the foot of the hill, the first stop was at Pakriyā village, which had a *dharmaśālā* and a pond where the pilgrim could take a rest. Another six miles further up the mountains was another village named Āmānālā. This village was surrounded by dense jungle and was famous for medicinal herbs and roots. There was a beautiful *āśram* for ascetics where the drinking water was considered to be *amṛtsamāṇ* ("ambrosia-like"). From here it took another four miles along a beautiful path through the forest until one reached Amarkanṭak.

About 70 years later, the SNP likewise recommends to travel by *madhyā* rail on the Kaṭnī-Bilāspur branch up to Peṇḍrā Road Railway Station. Then the description goes on:

Next to the station is the village Gaurelā, where travellers will find a couple of *dharmaśālās*, a school, a post office and a telegraph office. From here there is a road via Kabīr cautrā {see below, p. 102} to Amarkanṭak. A second road to Amarkanṭak goes via Āmānālā which is used by most people. It is about 16 miles long {obviously the old path, described in the NPA}. From Āmānālā there is a bus service up to Amarkanṭak.<sup>142</sup> Six miles from Gaurelā there is a small village called Pakriyā. It is situated right at the foot of the hills. There is a *dharmaśālā* and a pond. From here, the road winds up the mountain in zigzags with high rising mountains on the one and dense forest in a valley, hundreds of feet deep, on the other side until it reaches Āmānālā. In Āmānālā travellers usually take a rest in the shade of the dense forest and enjoy the excellent water. There is no settlement here, but a few *sādhu*'s huts.

There are also a couple of other routes to get to Amarkanṭak. Some people go to Śahdol Railway Station, which is on the Kaṭnī-Bilāspur branch too, and proceed from there by bus to Amarkanṭak, which lies at a distance of about 25 km.<sup>143</sup> Yet others come to Maṇḍlā Railway Station and go by bus via Devgāniv and Diṇḍorī to Amarkanṭak. Finally there is a regular bus service from Jabalpur straight up to Amarkanṭak, via Śāhāpur and Diṇḍorī.<sup>144</sup>

<sup>142</sup> Nowadays there are very few regular buses plying between Gaurelā (Peṇḍrā Road) and Amarkanṭak. Most travellers use shared jeeps instead. In 2005/06, a new road has been constructed.

<sup>143</sup> This is gravely incorrect. The real distance between Śahdol and Amarkanṭak is about 110 km.

<sup>144</sup> Giri 1987: 30-31.

## THE NARMADĀPARIKRAMĀ GAZETTEER

1. *Amarkaṇṭak to Kukkurāmaṭh* (Maps A1, B1, C1)

While the NPA refers to the whole region as Muṇḍamahāranya, the SNP calls only the stretch between Haraīṭolā up to Kanhaiyāsaṅgam (see below, pp. 109f.) by this name. Contradictory to the name and an earlier description of the NPA, the SNP describes it as a very stony area, devoid of trees {sic!}.

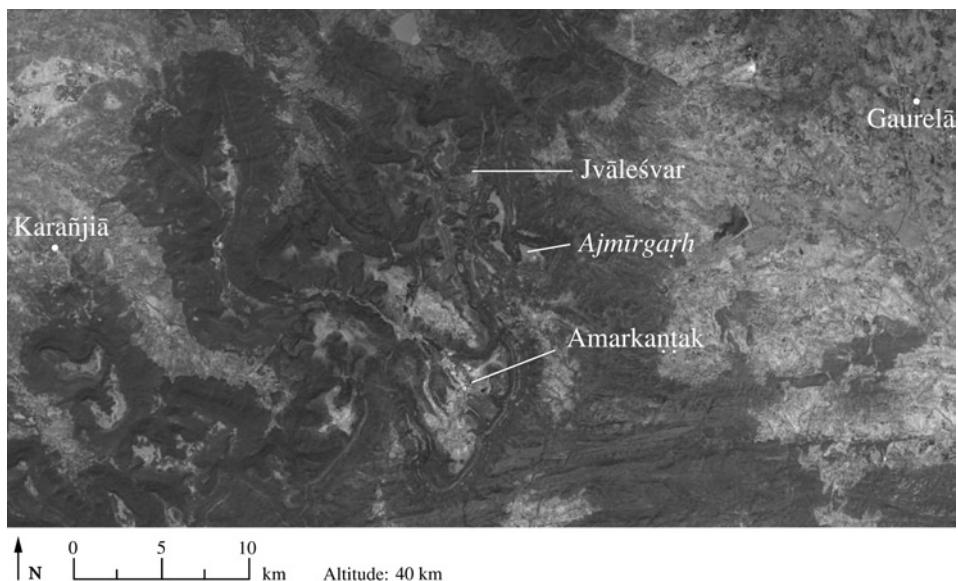
{*parikramā commences*}

The Amarkaṇṭak Mountain (NPA 1-5; SNP 38-42; Map 23)

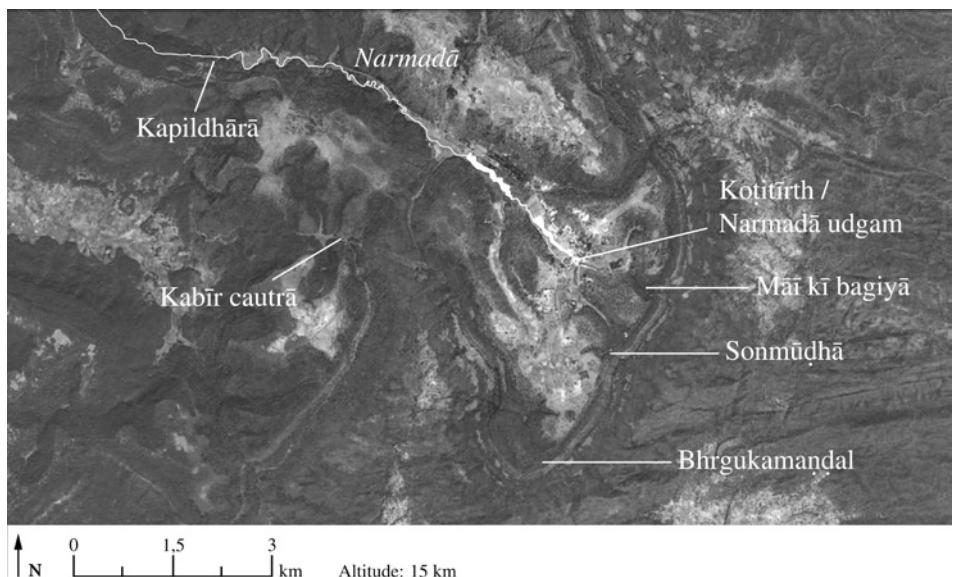
*Māhātmya*: Matsyapurāṇa 188.93 / Kūrmapurāṇa 38.39 / RKhV 28.134-35  
[+SNP] In the vicinity of Amarkaṇṭak there are many holy places, and a number of rivers rise here. While rivers are usually female, there are two rivers, the Soṇ (Son) and the Dāmodar, which are male. Soṇ, Narmadā, Kargaṅgā, Gāyatrī, Sāvitrī all these {rivers have their source here}. About half a mile to the south-east of Amarkaṇṭak is the Mārkaṇḍeya āśram. Here the *rṣi* Mārkaṇḍeya did penance. This was at a time when he had stayed here. Nowadays there are a couple of idols standing on a platform in the shade of a big tree here, of which a statue of Hanumān is worth seeing.[]

Now we request all the travellers to conduct the *pañckrośī yātrā* {see Map 24}. First you should see the Kapildhārā {waterfall} in the west. This *tīrth* is four miles away from Koṭitīrth {the main temple at Amarkaṇṭak} and the path to it leads through dense jungle. At Kapildhārā the waters of mother Narmadā fall more than 80 feet down. It is an immensely charming sight. The beauty of the forest and the mountain ranges is beyond description. Only the fortunate will be able to see this place. Here, the *rṣi* Kapila did penance. A variety of vegetables and herbs are found here. [+SNP] There is a path from Amarkaṇṭak to Kapildhārā. At Kapildhārā the breadth of the Narmadā is about 12-13 *hāth*.<sup>145</sup> The view here is spectacular and bewitching. Immediately on arrival one forgets about everything and all of a sudden one is drawn towards the divine. This is a unique place for severe penance, for the practice of *bhakti* and for a good laugh about the worthlessness of the mundane existence. The tall and green trees as well as the steep and mighty hills give a deep and constant impression of the illusory character of the world. Nearby are the *saṅgam* of the Nīlgaṅgā, Daitya Südān and Dūdhādhārā.[]

<sup>145</sup> Ca. 5,75–6,23 m. The Indian *hāth* seems to be comparable to a cubit, which equals 47,92 cm.



Map 23. The Maikal hills and the geographical situation of the Amarkaṇṭak mountain.  
(Source: Google Earth.)



Map 24. *Tīrthas* on the Amarkaṇṭak mountain. (Source: Google Earth.)

Now one should go northward to the Barātīnālā *tīrth*. This place lies at a distance of about three miles from Koṭitīrth. The path leads through dense forest and the sight is charming.

Then you should go to Jvāleśvar *tīrth*, further north, which is four miles away from Koṭitīrth. The path leads through difficult underbrush. You will experience the greatness of this place on the *parikramā* itself. Here is the source of the river Jvālā. [+SNP] In old times many *devas* came here for penance.[]

From here you should go to see Māī ke bağice, [/SNP] a garden, which is called garden of mother Narmadā, Māī kī bagiyā.[] It is one mile to the east of Koṭitīrth. The path leads through a frightening forest. [/SNP] The path leads through the forest, but is very good. There is a road too.[] In this garden there are trees of *gulbakāvlī*.<sup>146</sup> Its flowers blossom around the days of Nau Durgā. Many people come to eagerly collect them. It is said that these flowers are a divine medicine for eye illnesses. Here is the source of a rivulet [+SNP] and a *kund*.[] The water of the rivulet flows down the hill to the east. [+SNP] It is a beautiful place where *sādhus* live.[]

Now one should proceed to Sonmūḍhā in the south-east, about one and a half miles from Amaranātha {the Amarkanṭak main temple}. This is the place where the Śonbhadra {the river Son} has its source.<sup>147</sup> The path leads through frightening jungle. There is a small *kund* here and also trees of *gulbakāvlī*. [+SNP] A *sādhu* has erected his hut in the shade of a big tree.[] Where the current of the Śonbhadra falls down from the hill to the east, you should stand facing east. [+SNP] The hill from where the river falls, is about 500 feet high at this place.[] How charming a view one can have from here! One can look as far as about 20-25 *kos* [/SNP] miles[] out over the province of Chhattisgarh. [+SNP] Down below, at the foothills in the plains there are gardens of flowers and houses of people who live a laborious life in the jungle, sustaining themselves merely on jungle produce. These people stay always in their villages. They walk laboriously around all day, carrying heavy loads on their backs. It is a magnificent scenery.[] From here, you should take a look at Bhṛgukamandal,<sup>148</sup> which lies to the south [+SNP] of the source of the Sonbhadra[]. The path leads through dense, frightening jungle. The scenery around the Bhṛgukamandal is extremely

<sup>146</sup> *Hedychium coronarium* or White Ginger Lily.

<sup>147</sup> It is to be noted that Beglar disputes that the Son rises on the Amarkanṭak plateau at all. Instead, he traces its source at Son Mundā between Pendra and Kenda (Beglar 1878: 236).

<sup>148</sup> The Bhṛgukamandal is a boulder with a circular hole in its front, where a man's hand just fits in. There is water inside the rock.

picturesque. The river Kargangā issues from the Bhṛgukamandal. You will realize its importance on the *parikramā*. [/SNP] On the Narmadā *parikramā* this river is met with on the south bank, where it joins the Narmadā.[] Now, after you have seen the Nilgaṅgā, you should go back and take a rest at Koṭītīrth on the north bank of mother Narmadā.

{There is no specific legend pertaining to the Amarkaṇṭak mountain, but to various locations on it, which will be referred to at the respective places. What is worth mentioning here, however, is the *pradakṣinā* of the Amarkaṇṭak mountain, which, as already discussed, seems to be the earliest reference to such a rite in the context of the Narmadā. The respective stanzas are found in the Matsya- and Kūrmapurāṇa:

MP 188.93:

*pradakṣinām tu yaḥ kuryāt parvate  
'marakaṇṭake /  
paundarikasya yajñasya phalam  
prāpnoti mānavah //*

KP 38.39:

*pradakṣinām tu yaḥ kuryāt  
parvatam hy amarakaṇṭakam /  
pauṇḍarikasya yajñasya phalam  
prāpnoti mānavah //*

"He who performs a circumambulation on (of) the Amarakaṇṭaka mountain obtains the fruit of a *paundarīka* sacrifice."

A later reflection of this verse is found at the end of the Jvāleśvaratīrthāmareśvaratīrthamāhātmya, RKhV 28:

*samantād yojanam tīrtham puṇyam  
hy amarakaṇṭakam /  
rudrakoṭisamopetam tena  
tatpuṇyamuttamam // 28.134*

The auspicious *tīrtha*  
Amarakaṇṭaka, which extends one  
*yojana*, is endowed with a *koṭi* of  
Rudras, which makes it most  
auspicious.

*tasya parvatarājasya yaḥ karoti  
pradakṣinām /  
pradakṣinikṛtā tena prthivī nātra  
saṁśayah // 28.135*

Whoever undertakes a  
circumambulation of this king of  
mountains circumambulates the  
(whole) earth, there is no doubt.

In their respective sections on Amarkaṇṭak, the pilgrims' manuals mention a number of *tīrthas* in the vicinity which should be visited on what is called *pañckrośīyātrā*, "the pilgrimage of five *krośas*"<sup>149</sup> (Map 24). Although most of these places are not directly situated on the banks of the Narmadā, they are nevertheless regarded as important for the *parikramāvāśī* to visit.

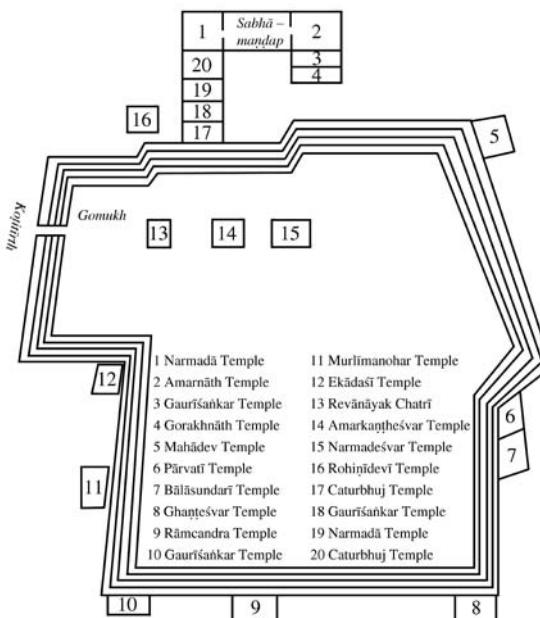
<sup>149</sup> *Pañcakrośa* seems to be a standard expression in connection with pilgrimages, not being expressive of the actual distance to be covered. *Pañcakrośī yātrās* are popular at many places, most prominently at Vārāṇasī and Mathurā.

Apparently, this *yātrā* is the current successor of the *pradakṣinā* of the Amarkanṭak mountain, as some of the old *tīrthas* mentioned in the Matsya- and Kūrmapurāṇa are still included in it. While the text of the NPA as well as that of the SNP include all of these *tīrthas* in their description of the *parikramā*, the respective pilgrims' map of the SNP contains only two of these places, i.e. Kapildhārā and Jvāleśvar.}

### Amarkanṭak Village (NPA 1-5; SNP 38-42)

*Māhātmya:* RKHV 4, 5

[+SNP] The Narmadā rises from a *kund*, which is on the Maikal hills, therefore the Narmadā is also known as Maikalsutā {i.e. daughter of the Maikal mountain}. The Maikal hills lie between the Vindhya and the Sātpurā. In old times ḛṣis like Maikala, Vyāsa, Bhṛgu, Kapila and others did penance here, as well as God Śiva himself.[] The Narmadā rises from an eleven-angled, fortified pond which is 260 *hāth* {ca. 124,5 m}<sup>150</sup> in diameter {see Map 25}.<sup>151</sup>



Map 25. Schematic map of the Narmadā *udgamkund*. (Source: SNP.)

<sup>150</sup> 260 *hāth* would equal approximately 124,5 m (if 1 *hāth* = 47,92 cm). This is definitely not the case, the *kund* is considerably smaller than that.

<sup>151</sup> The drawing on which Map 25 is based, is given in the SNP. It seems to be a copy of a similar drawing contained in the NPA which, however, names two temples differently.

It was built during the time of the Nāgpur *rāj* {i.e. the reign of the Bhonsle *rājās*}. On the northern side of the pond, there are three temples built in the water. Two of them were built at the same time as the pond. The third one, the Narmadeśvara temple, has been built right above the spring of the Narmadā. It was renovated in *samvat* 1929 {1871 CE} in the name of Ahilyā Mahārāṇī by the rulers of Indore {i.e. the Holkar *rājās*}. The account of this renovation {i.e. an inscription} is still to be seen at the base of the temple.

On the north bank of the *mātī*, some 30 *hāth* away, there are two beautiful, old, large temples. The one which faces west is of Amaranātha and the one facing east is of Narmadājī {these two represent the main twin temples}. They contain no inscription. Around them are numerous other temples.

The Amarkanṭak mountain rises 3500 feet above the sea. Therefore the air is very clean here. Because the village is surrounded from all sides by terrifying forests, people are constantly afraid of wild beasts. The number of inhabitants of Amarkanṭak is always around a hundred. Apart from the Amaranātha and Narmadā temples, all the temples have been worshipped by people since ancient times. Amarkanṭak is the most ancient of all *tīrths*. There are a few shops for those who want to purchase something luxurious. But here, one has to pay twice the price in comparison to other places. [+SNP] Because Amarkanṭak is the birthplace of the Narmadā, it is a very popular *tīrth* among the Hindus. Formerly, Amarkanṭak was a very small settlement, but now it has grown into a full-fledged city where all modern facilities are available. About 20 āśrams as well as very good *dharmaśālās*, rest houses and schools have been built. There is a good market and thousands of people reside here now.

There are all possible means of public transport to be found here nowadays. Because the air is fresh and cool many people have started to come here for their holidays in the hot season. A number of government offices have been shifted here, too. Amarkanṭak is no longer a small village, it has grown into a city. People say that formerly there were bamboo forests all around and even now, a few patches of bamboo can be found here and there. The Narmadā originally rose from a bamboo bush. At this place a large massive *kund* has been built, which has eleven angles and is 260 *hāth* in diameter. On all the four sides this *kund* has been enclosed by a wall. Within this enclosure, temples of Narmadā, Amaranātha, Narmadeśvara and Amarakanṭakeśvara have been constructed along with a couple of smaller temples, the most important of which are those of Gaurīśāṅkara, Gorakhanātha, Mahādeva, Pārvatī, Bālāsundarī, Ghaṇṭeśvara,

Rāmacandra, Gaurīśaṅkara {mentioned here a second time, but has three temples, Nos. 3, 10 and 18 in Map 25}, Muralimanohara, Ekādaśī, Rohinī-devī and Caturbhuja. This *kund* is called Koṭitīrth. There is a *gomukh* from which water flows into the *kund*.<sup>152</sup> This water is regarded as the source of the Narmadā.<sup>153</sup> Before, much water flowed from here. But nowadays the flow of water has decreased dramatically, because much forest has been cut and much of the area surrounding Amarkaṇṭak has been dug up by aluminium companies in search of bauxite. If the digging of the ground and the felling of trees goes on in this way, it is to be feared that the flow of water will stop completely some day.<sup>154</sup> As all the pilgrims use to take a bath in this *kund*, the water gets very dirty. Before, there was neither the *kund* here, nor the temple enclosure. The Bhoṁslā *rājā* of Nāgpur had the *kund* and the *mahārājā* of Rīvā had the enclosure constructed. Ahalyābāī of Indaur had the temple renovated and a couple of other temples and buildings built.

In Amarkaṇṭak there are a few ancient temples containing old idols, which the pilgrims of today never visit. Among these temples there is one old shrine which was built in the 12th century by the famous king Karmadeva of the Kalacurī family of Tripurī. Another one, the temple of Keśavanārāyaṇa, was built in the 18th century by the Bhoṁslā *rājā* of Nāgpur.<sup>155</sup> Close by is the old temple of Matsyendranātha. Every year there is a big festival on *mahāśivarātṛī* at Amarkaṇṭak.

Amarkaṇṭak is a famous place for the production of medicinal herbs from the forest as well as flowers and fruits of many kinds. For instance there is the *brāhmaṇī*<sup>156</sup> to be found in the vicinity of Amarkaṇṭak. There are

<sup>152</sup> This *gomukh* does not exist anymore.

<sup>153</sup> Beglar also disputes that this is the real source of the Narmadā. Instead he sees the real source in the Sāvitriṇālā: "[...] Behind, and to the north of this group {of temples}, flows the Savitri Nala; this nala is the real source of the Narbadā, as, where it joins the rivulet issuing from the kund, it is both larger and carries down a larger volume of water; it also drains a greater basin above the junction that the rivulet issuing from the kund does; the latter, indeed, only receives the drainage of an extent of country about 3/4 mile long and about 1/2 mile broad, while the latter drains a very much larger area, the whole in fact, of the plateau to the east of the sacred temples, which, is higher than the plateau on which the temples are situated. [...] however it is the Savitri Nala which comes from the east, the so-called Narbadā, above its junction with the Savitri Nala, is merely a tributary of the Savitri. (Beglar 1878: 234-35).

<sup>154</sup> These activities by two companies, Hindalco and Nalco, have fortunately been stopped years ago. The negative effects on the environment, however, can still be seen.

<sup>155</sup> The Keśavanārāyaṇa temple is much older and was only repaired by the *rājā* of Nāgpur.

<sup>156</sup> *Bacopa monnieri* or Water Hyssop.

gardens of banana and mango trees. In the forests around, there are also trees of *gulābkāvī*, which grow in swampy ground and whose leaves look a bit like bamboo leaves. The flowers of *gulābkāvī* are very useful for the treatment of eye-illnesses.[<sup>157</sup>]

{•→ *parikramā* is complete here}

*South bank* ←• (NPA 97-98; SNP 48-49)

Kabīr cautrā ↓

From Amarkaṇṭak the *parikramāvāśī* has to go for three miles through the Muṇḍamahāraṇya in a south-western direction up to Kabīr cautrā. The way leads through dense, frightening forest. The view of Kabīr cautrā is very beautiful. It is traditionally held that Kabīr practised self-contemplation while he was residing here [+SNP] for a couple of days[<sup>158</sup>]. Therefore it is a place where it is worth doing penance. Trees of bananas, mangoes, *gulbakāvī* and other fruits as well as numerous herbs grow here, as the place abounds in water.

Karmanḍal (Karāgaṅgāsaṅgamatīrth) ↓

*Māhātmya*: RKhV 24

This *garigā* rises from the Bhṛgukamaṇḍal. The Narmadā [+SNP] which is joined by this river[] runs four miles distant from this *saṅgam* {sic!}. [-SNP] Revākhanḍa 25 describes the greatness of a bath at this place[<sup>159</sup>]

{Note: In the Narmadāmāhatmya of the Kūrma- and Matsyapurāṇa there is no mention of a river Karā(-gaṅgā). The NPA (erroneously) refers to RKhV 25, while it should be RKhV 24 (Karānarmadāsaṅgamamāhātmya), an *adhyāya* which comprises just four verses. In these it is merely said that the river rose from the perspiration of Viṣṇu's hand when he grabbed his *cakra* to fight the *daityas* and that this *saṅgam* is located in Māndhāṭpura [sic!].}

Karañjiyā ↓

[+SNP] This region is also called Muṇḍamahāraṇya. The forest-dwelling Gaṇḍ tribes live in this forest. Here the Christians run an organisation

<sup>157</sup> *Hedychium coronarium* or White Ginger Lily. The SNP writes *gulābkāvī*, but this seems to be wrong as people pronounce the term *gulbakāvī*. An extract of it is used as an eye-tonic and widely sold in Amarkaṇṭak. It is said to prevent cataract.

called “*Gaṇḍ sevā*” whose purpose is to christianize the forest-dwellers.  
[.]<sup>158</sup>

*Kaṇvāsaṅgamtīrth* ↓  
*Tuḍārsaṅgam* ↓  
*Sivnīsaṅgamtīrth/Sarsuvā* ↓  
*Lūtiṭolā/Loṭiṭolā* ↓  
*Cikrārsaṅgamtīrth/Gārāsarāī* ↓  
*Bondar* ↓

Kukurāmath—Gomtīsaṅgamtīrth/Kukkurāmath ↓

Here is the Macrār- or Gomtīsaṅgam. On the bank of the river Gomtīgaṅgā stands a very old Śiva temple of Ṙṇamukteśvaranātha, which was built by Jagadguru Śīmat Svāmī Śāṅkarācārya. This temple is in a very time-worn condition.

[+SNP] There is also another famous story connected with this temple: Once upon a time, a *banjārā* lived in this village. He had a very lovely dog. In old times people used to mortgage their favourite belongings for loans. But then, people would not feel easy and would not rest until they could redeem their belongings. Those, who saw no possibility to pay back their loan, asked their relatives. In Rājasthān people used to pawn one hair of their moustache. As long as this hair was not redeemed, the person could not feel relieved. People would endeavour for seven generations to redeem the hair once pawned.

This *banjārā* once took a loan from a money-lender and gave him his beloved dog as a token. The dog then lived in the house of the money-lender. One day a theft occurred in the house of the money-lender. The thieves hid the booty at a secret place. The dog followed the thieves and discovered the hide-out. At dawn the dog pulled with his snout on the clothes of the money-lender and dragged him to that place. There, the money-lender found the stolen goods. Out of gratefulness he decided to cancel the *banjārā*'s debt and send the dog back to his master. He wrote an account of what had led to his decision in a letter and tied it to the dog's neck.

When the *banjārā* saw the dog coming, he thought that it had fled from the money-lenders house and hit it with a stick. The dog died. Then he discovered the letter, read it and felt extreme remorse. As an atone-

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<sup>158</sup> This interesting remark obviously refers to the Gonḍ Sevā Maṇḍal founded by Verrier Elwin in the early 1930's (see Guha 1999: 78ff.).

ment he installed the statue of Ḙṇamukteśvara Śiva in the name of his dog {*kukkur*}[,] People say that a red-eyed snake comes at night, embraces {coils around} the statue of Śiva and then disappears.

{←• *parikramā continues on p. 109*}

*North bank* •→ (NPA 250-254 ; SNP 34-37; 40)

*Kaṅkriyā/Kandākāpā-Kakriyā* ↑

*Kulhārsaṅgam* ↑

*Terhīsaṅgam* ↑

*Kāñcanpur/Kañcanpur* ↑

*Devrīsaṅgam/Devrī* ↑

*Damherī* ↑

*Bhīmkuṇḍīghāṭ/Bhīmkuṇḍī* ↑

Here is the *saṅgam* of the Bāvgangā [/SNP] Vāngangā[] [+SNP], which joins the Narmadā while cutting through a single rock. It is said that[] with a blow of his club, Bhīmasena created a pool in the middle of the Narmadā and that he crossed the Narmadā at this place. His footprints are still to be seen on both banks of the Narmadā, which have taken the form of a *kunḍī* {earthen bowl} at this place.

{Note: The legend obviously belongs to an oral tradition, presumably with a tribal background, as the Pāṇḍava brothers and especially Bhīmasena are prominent heroes of the Gonḍ and Baigā. The *kunḍī* possibly refers to a creation myth of the Gonḍ in which the Pāṇḍava brothers had to mix earth with water and churn it (see Fuchs 1960: 413ff.; Elwin 1939: 59, 311-12, 336-37)}.

*Haraīṭolā* ↑

*Damgar/Damgarghāṭ-Barātīsaṅgam* ↑

*Kapilāsaṅgam* ↑

*Māhātmya*: RKhs 49, 50

In the primeval *yuga* the king of Ayodhyā, Dhundhumāra of the sun dynasty, was famous for his proper conduct according to his *kṣatriyadharma*. His subjects also were famous. He had numerous sons, who were of the same kind as their father. One day, while on a hunt, the king came to the bank of the Narmadā, here, at the *saṅgam* of the Kapilapippalā. He saw countless *r̥ṣis* doing penance. He was very pleased by what he saw, but after a while he turned back to his hunt. At that moment he saw a colossal

white boar, which moved very fast around. All the *kṣatriyas* made great efforts to kill this boar, but it did not die easily. [/SNP] He went after the boar with his horse, but could not catch it.[] The boar fled to Koṭitīrth and when it reached there, it died. Then it took on the body of a god and a messenger of the gods came in a heavenly vehicle {*vimān*} to take it away. [/SNP] The king was very astonished to see that the dead boar became a *gandharva*, mounted a heavenly vehicle {*divya vimān*} and was about to set out to the sphere of the *gandharvas*.[] On seeing this, Dhundhumāra asked why all this was happening. The *gandharva* replied: "Oh king! Formerly I was a *gandharva* called Aṅgada. I was very skilled in the art of singing. One day I went to the assembly of Śiva [/SNP] Brahmā[] to sing. There I committed some kind of immodesty. Therefore Brahmā cursed me: "You go and become a boar!" By lucky circumstances I now came to Koṭitīrth and because of you I have found my end. The power of this *tīrth* liberated me from the curse. You have done me a great favour." Then he went to the sphere of *gandharvas*.

Then king Dhundhumāra saw that his horse took a bath at Koṭitīrth and died immediately. It turned into a splendid heavenly *brāhmaṇa*. The king enquired why. The *brāhmaṇa* said: "Oh king! Formerly I was the *brahmarṣi* Gālaba who lived in Kurukṣetra. At that time the king Druma-sena wanted to make a donation to someone. But because of the taint of receiving a gift, nobody wanted to accept it. Compelled by avarice I accepted his gift of a horse. Because of that offence, I became a horse. In this Kapilāsaṅgam I have found my salvation. Having said this, the *brāhmaṇa* went up to the sphere of Brahmā. When he saw this, the king Dhundhumāra thought: "The offence of giving pains to the *brāhmaṇa*, while he was still disguised as my horse, will fall on me. I shall go into the fire to wash off that offence." Thus thinking, the king started to ascend a pyre. At that time Kapilādevī manifested herself and saved him from death. [-SNP] The king enquired about her biography (*caritra*). She told him everything and disappeared.[] Then, nearby to the east, Mārkandeya, together with a hundred thousand *brahmacārīs*, made a meditation on *brahman* {*brahmacintan*}. Dhundhumāra went there and told him everything that had happened. Then all together bathed in the Kapilāsaṅgam. Then the king was liberated from his earlier actions.

{Note: The name Kapilapippalā is attested to only in the RKhS.}

### Kapildhārā ↑

*Māhātmya:* Kūrmapurāṇa 38.24-30; Matsyapurāṇa 186.40-50; RKhS 34, RKhS 36, RKhS 49/50; RKhV 21.71-78, RKhV 22, RKhV 23, RKhV 25

{Kapildhārā is the first waterfall on the Narmadā. There are a number of *tīrthas* around here, which are described at some length in the pilgrims' manuals.}

[+SNP] Here the Narmadā falls about 60 feet down from the rocks. Kapildhārā is a very beautiful waterfall. In former times Kapila *muni* did penance here. It is said that once Kapila tried to stop the flow of the Narmadā at this place. Still today one can see his footprints on the river bank. The sight here is very charming. Nearby are the modern aluminium works.[] Three miles from here, on the south bank there is the cave of Kapila, close to the *sangam* of the Nilgaṅgā. About one mile from here is the *sangam* of the Gāyatrī Sāvitrī (Kapilapippalā), which is also called Koṭītīrth, because millions of gods and *rṣis* have done penance here.

### *Origin of the Kapilā* (RKhV 21)

The daughter of Dakṣaprajāpati, Dākṣāyaṇī Satī, was given in marriage to Śaṅkarajī. One day Śiva played with her in the water {*jalkṛīḍā*}. He stole her clothes. Then she came out of the water without clothes and her attendant maidens, having seized her clothes, dressed her up again. From the coloured water flowing from her clothes originated a river which is known now by the name of Kapilaṅgā. A second name of the Kapilā is Viśalyā. How she got this name is also narrated in the Revākhanḍa [-SNP] 22[]

### *Origin of the Viśalyā* (RKhV 22)

Among the mind-born sons of Brahmādeva there was also Agniṣṭi [/SNP] god Agni[ ]. His wife was Dakṣa's daughter Svāhā, i.e. Dākṣāyaṇī, and their three sons were Āvahanīya Agni [/SNP] Āhavanīya[], Dakṣināgni and Gārhaspatya [/SNP] Gārhapatyāgni[]. All the twice-born accepted these three Agnis. Gārhapatyāgni had two sons, Śaṅkunāśa and Śadhāka. Śadhāka pleased Śaṅkarajī [/SNP] Bhūtanātha[] with a penance, which he performed for ten thousand years on the bank of the Narmadā. Śaṅkara appeared before him and granted him a boon. Then Śadhāka joined his hands in reverence and said: "Lord! Please let me marry the Narmadā along with her twelve companions beginning with Gaṅgā and have progeny with them." Śaṅkarajī agreed and said that every son who came out of their wombs would be named Agni. And the sons of these twelve rivers should be named Dhīṣṇa. [-SNP] Because rivers should be called Dhīṣṇā as they bestow happiness on the world.[ ] Then the 13 rivers beginning

with the Narmadā, the Bhagīrathī, the Yamunā and so on became his wives and they delivered sons which were called Dhīṣṇa. The son of the Narmadā however was the strongest of them. Therefore he was called Dhīṣṇendra. When he [+SNP] together with the gods[] killed the *asura* Tāraka and the *daitya* Maysār{sic!} he pleased Indra and the other gods and they all worshipped him. Because of these battles his body was full of wounds. Then he came to Amarkaṇṭak to visit his mother, the Narmadā. When she saw him, she thought: "The body of my son is full of wounds. He is extremely hurt and exhausted." Then they both went to the Kapilā-gaṅgā and took a bath. The water immediately healed all his wounds, and the pain in his body resulting from his battles vanished. Therefore the Kapilā is famous by the name Viśalyā {i.e. remover of arrows}.

{Note: It is interesting to note that the Kapilā/Viśalyā is called Gāyatrī Sāvitrī in the SNP which is obviously a later fancy.<sup>159</sup> However, either of these names clearly attest to two rivers, whereas the legend of the origin of the Kapilā as cited in the pilgrims' manuals identifies them as being one and the same. This is probably due to RKhV 22.34 where both rivers are stated to be identical. Originally, however, they are described as being distinct in Kūrmapurāṇa 38.24-30 and Matsyapurāṇa 186.40-50. The same view is also maintained in RKhV 23.11, where it is said that Śiva created both rivers for the joy of the world. In RKhV 25 the Nilagaṅgā is stated to be east of Omkār, far away from Amarkaṇṭak. RKhS 38.20 says that the Kapilā joins the Nilagaṅgā in the west (i.e. at the actual position near Amarkaṇṭak). Here, Nilagaṅgā appears to be just an epithet of the Narmadā (see *Gaumukhāghāṭ* ↓, below p. 164).}

### Daityasūdan/Cakratīrth ↑

A bath at this place will prevent a person from going to the sphere of Yamarāja. Whoever is born as a human being and does not bathe in the Narmadā is subject to dire consequences, because in the *kaliyuga* only the Narmadā can wash off a person's offences {*pāp*}.<sup>160</sup> When in hell, one needs only think of the Narmadā, and Yama will set one free immediately.

<sup>159</sup> These names originally denote metres in Sanskrit poetry. There are examples where these terms are also applied to other rivers, existing or non-existing (see Feldhaus 1995: 21).

<sup>160</sup> I translate the term *pāp* (Skt. *pāpa*) with "offence", which is culturally more neutral than the common rendering "sin".

Śivkṣetra ↑

Here the kings Śaśāṅka and Hariścandra are said to have meditated and obtained *siddhi*.<sup>161</sup>

Kākhṛdtīrth ↑

Here, countless crows have attained liberation {*mukti*}.

*Jambukeśvarlīṅg* ↑

[+NPA] *Sārasvattīrth* ↑ []

Jvāleśvar ↑

*Māhātmya*: {The Sanskrit texts referring to Jvāleśvara describe it as the place where one of Bāṇāsura's cities fell down in flames only in connection with the Tripurāntaka myth belonging to *Bherāghāt–Bhairavaksetra* ↓ (see below, pp. 123f.).}

Here is the *saṅgam* of the river Jvālā and the Narmadā. Here, in the Jvāleśvar temple, [/SNP] in this area[] Śiva himself resides forever together with Gaurī.

{NPA and SNP summarize RKhV 28.108 ff.:} In the *ādiyuga* numerous gods and *rṣis* did penance at this place. The *asuras* like Bali, Bāṇāsura and others used to trouble them. They tried to hinder them in their penance. Therefore the *devas* united and started a fight against the *daityas*, but the *daityas* defeated them. Together with Brahmā, the gods went to Śaṅkara for help. First, with the help of Nārada, Śaṅkara delivered a sermon to Bāṇāsura and his faithful wife. He taught the lady the proper conduct of a wife {*strīdhरma*} and recommended her to observe the *madhumāsavratā*. But both of them would not give up their mischievous actions and disregarded the advice. Therefore Śaṅkara took on the form of Viśvarūpa and burnt the three cities of Bāṇāsura to ashes. Then Bāṇāsura came to Śaṅkara for protection. Śaṅkara saved him from the fire and granted him refuge. While the cities of Bāṇāsura were burning, one of them fell down at this place and the river Jvālā rose from it. Hence this place is called Jvāleśvara.

{•→ *parikramā ends at Amarkanṭak*, p. 99}

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<sup>161</sup> In the pilgrims' manuals, the term *siddhi* denotes nothing but to obtain a desired fruit, i.e. the fulfilment of one's foremost wish. In the following I retain the original expression in most cases.

*2. Kukkurāmath to Devgāmīv (Maps A2, B2, C2)*

{According to the NPA, there is a division between the Muṇḍamahāranya and the Mahāranya in the vicinity of the Kharmer river. The region is described in the NPA to be densely forested and difficult to traverse. Obviously this stretch of the river has remained rather isolated as there are very few temples found here and the villages lie rather far apart. Most of the *tīrthas* mentioned are connected with natural phenomena.}

*South bank ↔ (NPA 98-100 ; SNP 49-50)*

*Bichiyā-Kotrālsarīgam* ↓

*Dinḍorīghāṭ/Dinḍaurī* ↓

[-SNP] There are a few Śiva temples on the banks of the *mātī*.[]

*Rāmpurī-Anāmsaṅgam* ↓

[-SNP] One should take a bath here at Sūryakund.[]

*Kharmersaṅgam* ↓

[-SNP] In the vicinity of Sakkā village, one should go to Devkund, where the water of the Devnälā falls about 60 feet down. The Devkund is of circular shape and at its base, near the pond, is a beautiful cave in which hundreds of people can sit. It is an apt place for penance. On this bank, the Muṇḍamahāranya terminates at this place and it is followed by the Mahāranya.[]

*Harrāṭolā/Mandākinīsaṅgam* ↓

*Cābī* ↓

*Mahogāmīv* ↓

Two miles east from here, on top of a hill, is the place of *rṣi* Jamadagni's *kāmadhenu*, which a *parikramāvāśī* must visit.

*Buḍneraṅgam-Jamadagnitīrth/Devgāmīv* ↓

Here, at the confluence of mother Narmadā and the Buḍner [-SNP] stands the *āśram* of *rṣi* Jamadagni. In its vicinity are two[] temples of Jamadag-

neśvara [-SNP] and Pātāleśvara[ ]. [+SNP] There is an annual festival on *makara saṃkrānti*.[]<sup>162</sup>

{←• *parikramā continues on p. m*}

*North bank* •→ (NPA 249-250 ; SNP: 33-34)

*Lingāghāṭ* ↑

*Bilgaṛā–Ahīrgāṇiv* ↑

[+SNP] This is a village on a hill which has a settlement of the *ahūrs*.

*Dupatṭāsaṅgam/Dupatṭāghāṭ* ↑

*Cakṛhai* ↑

*Khāpā* ↑

*Sīvñī* ↑

*Sangīsaṅgam–Kuṭraī/Phuṭraī* ↑

*Sāraṅgpūr/Sāraṅgpur* ↑

*Patparā* ↑

*Kanhaiyāsaṅgam/Kanhaiyāghāṭ* ↑

[-SNP] Here is a temple of Saṅgameśvara Śiva.[ ]

*Ghusiyā* ↑

*Sāhpur/Sāhpur* ↑

*Jogāpuram Ṭikriyā/Jogīpur Ṭikriyā* ↑

[+SNP] This is a large village with a temple of Śiva and Rāmacandra and a *dharmaśālā*.[ ]

*Devrā–Katorīsaṅgam* ↑

*Lachman Maṇḍvātīrth/Lutgāṇiv* ↑

Here is a small Kapildhārā, where Kapila did penance. Here are some *tūrths* like Lachman Maṇḍvā, Rāmkund etc. At the time of his *digvijaya* Rāmacandra had the latter constructed.

{•→ *parikramā continues on p. 104*}

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<sup>162</sup> The passage of the sun from Sagittarius into Capricorn.

*3. Deygāmīv to Temarsangam (Maps A3, B3, C3)*

*South bank ←• (NPA 100-104; SNP 50-53)*

Rāmnagarghāṭ/Rāmnagar ↓

[‐SNP] On the *ghāṭ* stands a Śiva temple and a temple of Mahāvīra. Nearby are the ruins of the old palace of some *Gonḍ rājā*.[] [+SNP] In the fifth generation reckoned from the historically well-known *mahārānī* Durgāvatī of Gaṛhā-Maṇḍlā lived the king Hṛdayśāh. He made Rāmnagar his capital. The ruins of his fort are still to be seen here. Formerly it was the stronghold of the *Gonḍ rājās*.[] {I.e. the well-known Rāmnagar inscription.}

Sītārapṭan ↓

Here is the *saṅgam* of the Surpan. People say that Vālmīka ṛṣī did penance here. At that time Sītāmātā came to see him. Then she organised a feeding of *brāhmaṇas* which is commemorated by black stains which their plates left on a rock. At the time when the food was served Sītā slipped {"*rapaṭ paṭi thi*"}. Hence this place was called Sītārapṭan. [+SNP] An āśram of Vālmīka ṛṣī is under construction here. There is a great annual festival here on *kārttik pūrṇimā*.[]

Madhupurīghāṭ ↓

[+SNP] There is a cave of the *yogīnīs* situated about three miles to the east. It is worth visiting. This place is also called Ghorāghāṭ. Here is a temple of Mārkaṇḍeśvara.[]

At the time of Rāma's *aśvamedha* [+SNP] in the Naimiṣāraṇya[], the horse which was in the care of Śatruघna came to this place and went to the Narmadā to drink some water. When it entered the water it became invisible. This was reported by his warriors to Śatruघna. They all together went to search for the horse, but could not find it. Finally, at a deep spot in the Narmadā, a *kund* appeared before Hanumān and Śatruघna. Both went inside and there they found a huge and extremely lovely garden. In this garden lived a *yogīnī* in prosperity along with her female companions. She asked them: "Why have you come here? Even the gods cannot see this place." In this manner she tried to subdue Śatruघna. Then Śatruघna said: "We are on a mission for Rāma, therefore we are not afraid of death. Not even Yamarāja was able to defeat the devotees of Rāma. What else do you have to say?" When she heard this, the *yogīnī*

gave Śatruघna a *mantra* to help accomplish their mission. And having assured them of protection she brought them along with the horse back to the earth. Then everybody recited prayers because of love for the Narmadā. This story is cited from the Rāmāśvamedha.

Bañjarsaṅgam/Vanjāsaṅgam ↓

Near to this *sangam* is the village Purvā. Its old name was Viṣṇupurī. Here is a fortified *ghāṭ* on the Narmadā and a temple of Avadumbareśvara Śiva [ /SNP] Dumbareśvara[ ].

Brahmāpurī/Mahārājpur ↓

*Māhātmya*: VS 57

This area is called Sarasvatīprasravaṇtīrtha,<sup>163</sup> because Sarasvatī did penance here. Near by is a place where in ancient times countless *yajñas* took place. Therefore it is called Homtekṛī {"sacrifice peak"}. From the *yajña-kunda* a stream of *ghṛta* {*ghi*} flowed into the Narmadā, which is nowadays called Ghṛtnälā (Vasiṣṭhasaṃhitā 57).

{Note: The colophon of the Sanskrit VS 57 refers to Sarasvatīprasravaṇtīrtha (see Appendix 5, p. 370.)}

Gadhaiyāsaṅgam ↓

After one mile one gets to Gadhaiyāsaṅgam, where in old times, a *gandharva* girl, which had taken on the body of a donkey {*gadhā*}, was salvaged by the Narmadā. [ /SNP] Once there was a daughter of a *gandharva*. By a curse she had become a she-donkey. Because of Narmadā's goodness she was salvaged. She took on the form of a river and disappeared in the Narmadā. Therefore the place is called Gadhaiyāsaṅgam.[]

Sahasradhārā ↓

Now you should go to Nārāyaṇkuṇḍ, take a bath there and come to Sahasradhārā. Here, 1000 *daityas* have done penance, attained salvation and then became the thousand arms of Sahasrabāhu. Since that time the place has been called Sahasradhārā. [+SNP] It is said that Mahārājā Sahasrabāhu stopped the flow of the Narmadā with his thousand arms here. Because of this, Śaṅkara performed a *pūjā* on the banks of the Narmadā, whereas the *pūjā* utensils of Rāvaṇa were swept away. When Rāvaṇa started to fight with Sahasrabāhu, Sahasrabāhu pressed him under

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<sup>163</sup> Prasravaṇaplākṣa is the source of the Sarasvatī river or the place where the Sarasvatī reappears.

his armpit and carried him away. Maharṣi Pulasta {sic!} came and released him.[] At Sahasradhārā the Narmadā's flow is diverted into a thousand [/SNP] several[] streams.

{The following places are submerged in the Bargī reservoir}

~ *Budherāghāṭ/Ghāghā* ↓

~ *Padmīghāṭ/Jhurkī* ↓

~ *Merhāghāṭ* ↓

At Merhāghāṭ the Narmadā flows in three branches. In the middle is the Merhākuṇḍ. In old times there were three *sādhus* [+SNP] of three different sects[] who fought with each other like rams {*merhā*} [+SNP] and killed each other in a fight.[] Hence the name Merhāghāṭ.

~ Lukeśvartīrtha ↓ (for other places of this name, see below, pp. 120, 196)  
The Narmadā flows here very rapidly. In the middle of her course Lukeśvara is situated. This *śivalinga* is made from a jewel and is always hidden [+SNP] (*luke=chipe*)[]. Human beings cannot see it. Here, *devas*, *daityas*, *nāgakanyās* and others come for worship. It is a place for śrāddha (Revākhanḍa 44 [+SNP] Vāyupurāṇa[]).

{Note: The reference to Revākhanḍa 44 is unclear as RKhV 44 is on Śūlabheda and RKhS 44 on Eranḍitīrtha. There is a Lunkeśvaramāhātmya in RKhV 67, but this refers to *Rāmpur/Rāmpurā–Lukeśvar* ↓ below, p. 196.}

~ *Bakhārīghāṭ* ↓

~ *Kanhaiyāghāṭ/Karaiyāghāṭ* ↓

~ *Bījāsen* ↓

[+SNP] ~ *Dudhārāghāṭ* ↓

Here the Narmadā flows in two streams. A large festival is celebrated here on *śivarātri* on a *cabūtra* in the middle between the two arms of the Narmadā.[]

~ *Bansi/Vanśīghāṭ–Bhagorāsaṅgam* ↓

~ *Ghughrī/Kharharghāṭ* ↓

~ *Revātemarsaṅgam/Temarsaṅgam* ↓

[+SNP] Near by is Bargī railway station. Presently a giant dam is under construction here.[]

{←• *parikramā continues on p. 116*}

*North bank* •→ (NPA 247-249; SNP 31-33)

~Nandikeśvartīrth ↑ (for other places of this name, see below, pp. 223, 227)

*Māhātmya*: VS 12

There is a temple of Nandikeśvara Śiva in the Narmadā and an annual festival on *śivarātri*.

Vasiṣṭha said: “Hey, Rāmacandra! A long time ago Dharma, the son of Brahmā, lived here and performed difficult penance for ten thousand years.” Then Śaṅkara [/SNP] āśutoṣ bhagvān bhūtpati śivji[] appeared together with his *gaṇas*. Then Dharma praised Śiva and worshipped him. Śiva was pleased and in a pitcher-like place in the river, he installed his *nandīgaṇa*. [/SNP] Śiva was pleased and granted him a boon. Then Dharmarāja said “Lord! May you bestow on me that I will be doing your service forever.” Hearing this, Śiva was pleased and said: “Until today, my vehicle has been the bull Nandī. From today on you shall be my *nandīgaṇa*[] and directed that all wishes of the pious will be fulfilled at this *tīrth*”(Vasiṣthasaṃhitā 12).

~Choliyāghāṭ ↑

[-SNP] Here are two Śiva temples.[]

~Thāṭhīghāṭ/Thāṭīghāṭ ↑

This place is regarded as very suitable for *haṭayogīs* {sic!}.

~*Padmīghāṭ-Bālīsaṅgam* ↑

{Submergence zone of the Bargī reservoir ends here}

*Mahodarsaṅgam* ↑

*Ciraī Doṅgrīghāṭ* ↑

*Phūlsāgar* ↑

*Sahasradhārā* ↑ (see above, *Sahasradhārā* ↓, pp. 112f.)

Maṇḍlā–Maṇḍleśvartīrth ↑

*Māhātmya*: VS 10/11

[+SNP] At Maṇḍlā city, which some also call the ancient city of Mahiṣmatī, is an old fort. Near to Jabalpur is a place called Gaṛhā Maṇḍlā, which has been the capital of the Gauṇḍ *rājās* for many years. Here the Gauṇḍ *rājā*

Madan Simh built the historically well-known Madan Mahal, which was renovated by *rājā* Saṅgrām Simh. The famous *mahārāṇī* Durgāvatī was queen here. This dynasty's king Narendra Simh shifted his capital from Gaṛhā-Maṇḍlā to here {Maṇḍlā}. In 1680 that king had the fort built of which some old walls still remain. In the fort stands the ruined temple of Rājeśvarīdevī. There are also numerous statues scattered inside the fort area. Among them is a statue of king Sahasrabāhu. People say that there was also an *āśram* of Vedavyāsa here, which formerly stood on the south bank of the Narmadā. It is said that once the *maharṣis* Parāśara, Manu, Atri, Yajñavalkya, Aṅgirā and others came to the *āśram* of Vyāsa. Having welcomed them, Vyāsa wanted to worship them. Then Parāśara said: "Oh Vyāsa! The *rṣis* will not accept your worship on the south bank of the Narmadā." Vyāsa accepted and then changed the location of his abode from the south to the north bank. Then the *rṣis* accepted Vyāsa's worship. {A similar story is found under Vyāseśvar ↑, below, p. 222.} Śiva by the name of Vyāsa Nārāyaṇa {sic!}, which was installed by Vyāsa, is very famous, as well as the temple of Kālīdevī. Because of the blessing of god Dattātreya, Mahārājā Kārtavīryārjuna got a thousand arms which were later cut off by Paraśurāma. In the Śrīmadbhāgavata and other *purāṇas* the capital of Kārtavīryārjuna is Mahiṣmatī, which is identified with Maṇḍlā. Here and at Maheśvar are numerous things very similar. Therefore {the identity of} Māhiṣmatī is a matter of dispute and scholars try to set things right.[]⁶⁶⁴

Once Vasiṣṭha said to Rāmacandra: "Hey, Rāma! On the bank of the Narmadā there is the city of Mahiṣmatī (Maṇḍlā). Here Sahasrabāhu did penance, pleased Gurudatta and asked him for a thousand arms. By his blessings he became a *yogī* and began to protect the *dharma*. He searched the world for people who had transgressed the *dharma* and started to teach them." The *mantra* "kārtavīryārjuna nāma..." is still of authority. Its authority even reached the realms of kingship. On Rāma's enquiries, Vasiṣṭha related how all this came about.

When god Viṣṇu had killed the *daitya* Vṛka, the *daitya* Śakunī together with 1000 other *daityas* did severe penance to please god Brahmā in order to defeat Viṣṇu. Seeing this, all the gods got nervous, praised the *paramātmā* {Viṣṇu} and said: "On the banks of the Narmadā a thousand *daityas* are doing penance. Please protect us." Then god Viṣṇu assured them not to worry, ascended Garuḍa, took sixteen [-SNP] kinds of[]

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<sup>664</sup> The identity of Mahiṣmatī and Maṇḍlā is still repeatedly claimed, especially in the publications of the Göndi Pablik Trast, Maṇḍlā (see especially Ḍube & Bairagi 2004).

nooses in his hands and started a battle against the *daityas*. It was a heavy fight. They all died. Thereafter they were reborn in houses of kings, and became the thousand arms of Sahasrārjuna which again later were cut off by Paraśurāma. The place where the Vajyā [ /SNP] Bañjar[] and the Sarasvatī mingle with the Narmadā is respected like the *triveṇī* at Prayāgrāj. Here Sahasrārjuna did penance for Śiva. Dattātreya himself came here and granted him a boon. Without the knowledge of Dattātreya, the king installed the Maṇḍaleśvara here and began to worship him out of love. At that time Śiva himself appeared and Sahasrabāhu worshipped him. Śaṅkara granted him the boon that this place would become a *siddhapīṭha*. [-SNP] Then both gods went to Amarkantak.[.] Since then this *tīrtha* fulfils the wishes of the pious (Vasiṣṭhasamhitā 10-11).

{Note: These legends may not be related to this place, as the identification of ancient Māhiṣmati with modern Maṇḍlā is generally believed to be wrong. However, going by the table of contents of the Vasiṣṭhasamhitā, Māhiṣmati *maṇḍala* seems to be placed here in the vicinity of modern Maṇḍlā (see also note 164). Vasiṣṭhasamhitā (Buṇe) 10.6 terms Māhiṣmati a *rājdhānī*. The sequence of *tīrthas* mentioned in the colophons of the following *adhyāyas* of the Vasiṣṭhasamhitā leaves absolutely no doubt that the text locates Māhiṣmati in the region around modern Maṇḍlā and the *tīrtha* Maṇḍaleśvara in Vasiṣṭhasamhitā 11 is closely associated with this region. Moreover there is obviously a statue of Sahasrabāhu in the palace at Maṇḍlā, which figures as one of the main characters of the legend as well as a *linga* called Maṇḍaleśvara. The reference to Maṇḍaleśvara in RKhS 26.59-63, however, refers to a place to the west of the Vaidūrya mountain which may be identified with modern Maṇḍleśvar/Maheśvar. While the RKhV does not mention Maṇḍaleśvara at all, two references to Māhiṣmati from RKhV 33 (verses 7 and 41) seem to point to a similar location, while two references in RKhV 218 (verses 6 and 36) locate the place somewhere in Gujarāt near to the sea.}

*Rāmnagarghāṭ* ↑ (see above, Rāmnagarghāṭ/Rāmnagar ↓, p. 111)  
 {•→ *parikramā* continues on p. 110}

#### 4. *Temarsangam to Kerpānī* (Maps A4, B4, C4)

*South bank* ←• (NPA 104-109; SNP 53-55)

*Khirhanīghāṭ* ↓

*Gvāñrīghāṭ/Gvārīghāṭ* ↓

*Ghansorghāṭ* ↓

Triśūlbhedatīrtha/Triśūlghāṭ<sup>165</sup> ↓

*Māhātmya:* Kūrmapurāṇa 39.11; Matsyapurāṇa 191.3-4; RKhS 84-91; RKhV 44-58

*Andhaka legend:* RKhV 45-48; RKhS 84-85; *Citrasena legend:* RKhV 52-55; RKhS 89-90; *Bhānumati/Sabara legend:* RKhV 56-58; RKhS 91-92

This place was created by a blow of Śiva's trident [+SNP], therefore both banks are called Triśūlghāṭ.[] Since then all gods reside at this place. A bath here washes off all sins. All rites performed for the gods or *pitr̄s*, or in times of great calamities, astral conjunctions or eclipses of the sun or moon, will have the effect of a thousand *godānas* (Revākhanḍa 44). [+SNP] The current of goddess Narmadā has torn the rocks here in the form of a *triśūl*, therefore the place is also called Triśūlbhed. The sight is fierce {raudraras}. Here is Śivnī village and nearby is Mṛgvantīrtha.[]

{Note: The place is mentioned in the Kūrmapurāṇa in one stanza and in two in the Matsyapurāṇa. In the Revākhanḍa versions, there are principally three legends connected with this place, which are narrated quite extensively. The first one is the Andhaka legend, retold at length especially in the RKhV. The second one is the legend of king Citrasena of Kāśī, who killed the *brāhmaṇa* Rkṣaśṛṅga. The third one is a legend about a Sabara who kills himself along with his wife by jumping from the Bhṛgu mountain onto a *devaśīlā* (RKhV 56-57).<sup>166</sup> The Bhṛgu mountain is stated to be located to the north east of Triśūlbhed. This story is intertwined with a story about Bhānumatī, the widowed daughter of a Cedi king Virasena, who kills herself at the same spot (RKhV 56.15 / RKhS 91.11-12). This *tīrtha*, called Śūlabheda in the Sanskrit texts, is extensively dealt with in the Revākhanḍa versions, but is not mentioned in the Vasiṣṭhasamhitā.<sup>167</sup> In the RKhV there is a Śūlabheda-tīrthamāhātmya

<sup>165</sup> The descriptions of the following three *tīrthas* (Mṛgvantīrtha, Varāhatīrtha and Triśūlbhed) are quite intertwined in the NPA and SNP, as if they were indeed only three names for the same spot. This possibly reflects distinct interpretations from different cultural backgrounds.

<sup>166</sup> Cf. the Bhṛgupatan rock at Māndhātā, below, p. 161.

<sup>167</sup> Table 9 gives a raw concordance of these chapters along with their colophons.

Table 9. Concordance of adhyāyas on Triśūlghāṭ in the RKhV and RKhS

RKhV	RKhS
44, śūlabhedapraśamsā	-
45, andhakavarapradāna	-
46, śūlabheda-māhātmye śaciharaṇa	-
47, gīrvāṇasvārgagamana	-

extending over eleven *adhyāyas* (RKhV 44-58). Much material of this *māhātmya* seems to have been taken from RKhS *adhyāyas* 84-89. While these common passages are very different in wording, they largely accord in the sequence of stanzas. It is important to note that RKhV 44.1 as well as RKhS 89.84 explicitly state that Śūlabheda *tīrtha* was created by Śiva on the south bank of the Narmadā.<sup>168</sup> The place must once have been of considerable religious importance.

Mṛgvantīrth ↓

*Māhātmya*: RKhS 57

Once a very cruel hunter came to this Mṛgvantīrth for a hunt. Walking about, he got tired and fell asleep under a tree. In the night the tree spat fire. The whole forest burned down, the hunter was reduced to ashes. Sometime later, at the time of the śravaṇ *nakṣatra*, the *kanyā samkrānti* rains came and the rain washed the ashes of the hunter into the Narmadā. Immediately the hunter took on a divine body and went up to Vaikuṇṭha. All the other living beings which were burnt along with him likewise took on living bodies and went to the sphere of the *gandharvas* (Revākhanḍa 39). Whoever dies at this place will live for two thousand years in *viṣṇuloka*. People conduct rites for the *pīṭis* or *devas* here. At this place,

Table 9. Cont.

48, andhakavadhatadvarapradāna	85, andhakavarapradāna
49, śūlabhedotpattiṁmāhātmya	86, śūlabhedotpatti
50, śūlabhedamāhātmye pātrāpātraparīksādānādiniyama	87, dānamahimā
	88, śūlabhedamahimā
51, śūlabhede dānadharmapraśamsā	84, andhakopakhyāna
	89, dīrghatapākhyāna
52, śūlabhedamāhātmye ḍkṣaśrīgacaritre dīrghatapomunyākhyāna	89, "
53, śūlabhedamāhātmye ḍkṣaśrīgasvargagamana	89, "
54, dīrghatapasāḥ svargārohaṇa	89, "
55, śūlabhedamāhātmye kāśīrājamokṣagamana	90, citrasenakathā
56, vyādhavākyopadeśa kathanapūrvvakadānādiphala	91, śabaravargārohaṇa
57, vyādhasvargagamana	91, "
58, śūlabheda tīrthamāhātmyavarṇanam // śūlabhedamāhātmyam samāptam	92, bhānumatīsvargārohaṇa

<sup>168</sup> See related remarks on Triśūlgāhā, above, pp. 67ff.

the four-armed Viṣṇu is always present. By feeding a *brāhmaṇa* one attains *viṣṇuloka*. The fruit of any action here will be thousandfold.

{Note: The reference to Revākhaṇḍa 39 is unclear, as RKhV 39 contains the Kapilatīrthamāhātmya, essentially an eulogy of a *kapilā* (a brown cow), while RKhS 39 is an account of Vimaleśvara *tīrtha*. The story cited above is, however, contained in RKhS 57.}

### Varāhatīrth ↓

In the second *kalpa*, when the *daitya* Hiranyaśaka had taken the earth to the netherworld (*patālā*), god Varāha killed him, took the *vedas* and reappeared at this place.

{Note: A brief reference to this place seems to be found in RKhS 56.32-34.}

### Lameṭīghāṭ–Pippaleśvar ↓

*Māhātmya*: RKhS 79; RKhV 42

Indra did penance here. On the *ghāṭ*, the footprints of the elephant Airāvata appeared in the rock by themselves. The *ghāṭ* is adorned with the temple of Indreśvara Śiva [+SNP] whose image Indra himself has installed and Pippaleśvara Śivajī[] and numerous other beautiful temples and *dharmaśālās* etc.

At a short distance to the west [+SNP] at the Sarasvatīsaṅgam[] there is a deep pool in the Narmadā called Śanikuṇḍ. [+SNP] Pippalāda *muni* has done penance here and[] the Pippaleśvara temple at this *ghāṭ* was built by him. In the middle of the river, there is a temple of Śani under a Pipal tree. This place is extremely nice, perfectly suited for practitioners of yoga.

The ṛṣi Yajñavalkya, resident of Mithilāpurī, had a sister who was widowed at a young age. She used to live with him. One night while dreaming, Yajñavalkya had a discharge of semen according to natural law {īśvari niyamānusār}. He put his *laṅgoṭī* on a small stake. In her daily routine his young widowed sister, who was in her menses {or rather fertile days?}, came in the early morning, put that very *laṅgoṭī* on and took a bath. Anticipating the inevitable, Yajñavalkya told her: "You are going to be pregnant, but without having transgressed the rules of the life of a *paramātmā*. Don't worry." After the due period of time she gave birth to a son. She placed him at this place under a Pipal tree on the bank of the Narmadā. Then god Śani came and kidnapped the child. After a short while, by the sheer power of his penance, the child checked the ambi-

tions of Śāni and wrested from him the vow not to harass children anymore. Because of the power of his penance, he came to be counted under the *navayogeśvaras*. To bathe children here and to let them have *darśan* of Śānideva will protect them from attacks of Śāni especially on śāniśvari amāvās (Revākhaṇḍa 61).

{Note: The reference to RKh 61 is unclear, but the story is contained in RKhV 42 and RKhS 79. In both versions the *adhyāya* on Śūlabheda is not too far away (RKhV 44/RKhS 86), so that this story possibly originally belongs to this location. This is further corroborated by the reference given under ~Pītāmlī–Pippleśvartīrth–Pipplādāśram/Pītāmāli ↑ below, p. 171).}

Bhedāghāṭ/Bherāghāṭ ↓ (see also below, Bherāghāṭ–Bhairavkṣetra ↑, p. 123)

Here, the Narmadā has carved deep gorges into the marble rocks and makes a majestic appearance in two huge currents, called Dhurīvādhār [/SNP] Dhumādhār[] {currently pronounced Dhuāmdhār} and a number of small streams. [+SNP] Both banks of the river are called Bherāghāṭ.[] From here, over a stretch of one mile [/SNP] two miles[], the Narmadā falls about 50 feet [/SNP] 40 feet[] down over deep and beautiful white [+SNP] marble[] rocks. In between, there is the location of the entrance to heaven, which only very lucky persons can have *darśan* of. On an island stands the temple of Gaurīśaṅkara (Haragaurā). At the place where the Narmadā is joined by a stream which carries her old name Revā, there is the *kund* of Gaurīśaṅkara. This place is a must for practitioners of *yoga* and for painters. Altogether it is not possible to express the beauty of this place in writing or words.

Rāmghāṭ–Rāmkuṇḍtīrth ↓

During his Narmadāparikramā, Rāmacandra stayed a couple of days at this place, where he created a beautiful *kund* in the river, the Rāmkuṇḍtīrth.

Jalerīghāṭ ↓

Here, Narmadā *māī* broke through the foot of a hill in a rage and, forming a deep pool for Śiva to reside in, she came out again on the other side. In this *kund* resides Lukeśvara Śiva [+SNP] but he is hidden (*luke*) so deep that it is impossible to have *darśan* of him. Therefore he is called Lukeśvara. [] It is a *tīrth* for *haṭayogīs* {sic!}.

Siniyārsaṅgam ↓

There is a temple of Saṅgameśvara Śiva in Bhikampur [/SNP] Vikrampur[].

[-SNP] Belkheṛīghāṭ ↓

Here is a Śiva temple.[]

*Jhalonghāṭ* ↓

Bheṁsāghāṭ ↓

Here Diptikeśvara Śiva is to be seen.

Brahmkuṇḍ–Devtirth ↓ (see Devtirth, below, pp. 259, 261)

*Māhātmya*: RKhs 75; RKhv 37

Here is a *kunḍ* in the Narmadā which contains a *devaśilā*. If somebody dies here, he will immediately go to *rudraloka*. This *tīrth* is famous because of the extinction of the *daityas*. All the *devas* have obtained *siddhi* at this place. Here is the account: In remote times the *daityas* like Śumbha and Niśumbha waged war against the *devas*. [+SNP] In the end the *daityas* were victorious.[] The gods fled to Brahmā for refuge. Brahmā took the gods to this spot on the bank of the Narmadā, did penance and by the grace of Lord Śiva obtained *yaśasiddhi*. Since then, this *tīrth* has been famous among the people by the name of Devtirth. To feed a *brāhmaṇa* here will bring more than a hundredfold of fruits, and all kinds of offences are removed (Revākhaṇḍa 56).

{Note: The reference to RKh 56 is unclear. The story is instead contained in RKhv 37 and RKhs 75.}

Budhghāṭ ↓

Lord Budha has done penance here to get rid of the defect of having a body. Here is a temple of Budheśvara Śiva. This place is suitable for holy men to live.

Pipriyāghāṭ ↓

In Pipriyā village there is the Zabreśvara *śivalīṅga* which is [+SNP] more than[] 5 feet high.<sup>169</sup> There is no other *līṅga* of such dimensions anywhere along the banks of the Narmadā.

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<sup>169</sup> A *zabar* equals approximately 1.5 m as do five feet. The *līṅga* in the Gauri Somnāth temple on Māndhāṭā island, must have been of similar dimensions before it was purportedly broken by Muslim invaders.

Garaṛūghāṭ ↓

On the hills nearby are two large temples of Śiva and Garuḍa.

Hatiyāghāṭ ↓

Here stands a temple of Śiva.

{←• *parikramā continues on p. 127*}

*North bank* •→ (NPA 242-247; SNP 24-30)

Kerpānīghāṭ ↑

On the hills around stand many buildings of old times.

Piṭherāghāṭ ↑

Here are also numerous ruins of old temples.

Harṇīsaṅgam ↑

[‐SNP] Here are temples of Saṅgameśvara and Haraneśvara.[]

*Brahmkundtīrth* ↑

Jhalonghāṭ/Jhalaunghāṭ ↑

Here is a temple of Śiva and a place of Mahāvīra etc.

Sunācarghāṭ–Sahasrāvarttīrth ↑

This is an old *tīrth*. Whoever takes a bath or makes a donation here will attain salvation for seven {generations of his} *pitr̄s*.

Sarrāghāṭ–Saugandhikāvantīrth ↑

In ancient times, one hundred *brāhmaṇacārīs* made libations of water here and attained salvation for their *pitr̄s*. Moreover, by the power of his penance, one *mahātmā* has summoned the Gaṅgā and the Yamunā here. The Yamunā appeared in the form of a thousand streams. It is said that [+SNP] a bath at[] this place has the same power as [one at] Prayāgrāj *triveṇī*. He, on whom the shadow of the trees of the forest falls, attains immediate salvation.

Gorāgrām–Brahmodtīrth ↑

Here the *saptarṣis* and numerous *yogīs* have obtained *siddhi*. Here resides Udumbara Śiva.

*Belāpathārghāṭ* ↑

*Mālkacchghāṭ* ↑

[+SNP] Here is a beautiful Śiva temple.[]

*Jalerīghāṭ* ↑ (see *Jalerīghāṭ* ↓, above, p. 120)

*Siddhāghāṭ* ↑

*Rāmghāṭ Pipriyā* ↑

Bherāghāṭ–Bhairavkṣetra ↑

*Māhātmya*: Matsyapurāṇa 187/188; VS 14/15; RKhs 29; RKhv 26-28

Here, above the Bāṅgaṅgā sangam, is a temple of Kṛṣṇa, a *dharmaśālā* etc. On an island {a hill} there are temples of Gauriśāṅkara, the akhārās of different orders of ascetics etc. [+SNP] In the middle of the river there is a huge marble rock on which there is a śivaliṅga. It is said that Ahilyā Bāī of Indore had it installed. There are numerous temples of Śiva as well as a huge temple and *dharmaśālā* of the Digambara Jainas. About one mile from here is the Dhurnādhār, where the Narmadā falls hundreds of feet {exaggerated} down a cliff. In between, there is a temple of the cauṁsaṭh yoginīs, which once contained statues of all the 64 yoginīs. Most of them have been destroyed by the Muslims as is the case with many of the ancient temples which stood on the banks of the Narmadā. Here at Bherāghāṭ, the ṛṣi Bhṛgu has done penance. In the Apabhraṁśa language, Bhṛgu has become Bherā {sic!}. Others say that nearby, a small river, the Vāmangaṅgā, joins (*bherā*) the Narmadā and that the name of the place is derived that way.[]

Vasistha said: “Hey, Rāmacandra! When in old times the *devas* defeated the *daityas*, the latter went for refuge to Mayāsura. For their well-being, [+SNP] their architect[] Mayāsura built three cities of iron, silver and gold respectively and equipped them with all kinds of weapons. These three vehicles {*vimān*} [/SNP] cities[] could move about everywhere [+SNP] in the sky[]. From there, the *daityas* defeated the *devas*. [/SNP] Now they began to rain weapons on the *devas* which caused them great distress, but because they were invisible and always moving, the *devas* could not counterstrike.[] The *devas* then went to Śiva for refuge, praised him and told him what had happened. On hearing their plight, Śiva began to tremble with fury and created eight *bhairavas* from his body. From his matted locks sprang Rudra, from his eyes Tīkṣṇa, from his mouth came Ghora, from the left side of his body Baṭu, from the right side of his body Ugra,

from the left side of his back came Mahāna, from his left hip Vajra and from his left foot came Bhairava. All these *bhairavas* took on frightening forms. Along with the seven ghosts {*preta*}, the eleven *rudras* and together with all the *devas*, Śaṅkara then went to fight the Lord of Tripura. A fierce battle ensued between both parties and in the end Śiva was defeated. Mayāsura revived all the killed *daityas* by throwing their bodies into a *kund* of *amṛta*, which was kept in Tripura [/SNP] which he had constructed[]. Revived, they immediately joined the battle again, so Śiva could not win. Realizing this, Śiva fled the place and finally reached mount Kailās. Then all the gods, including Brahmā and Śiva, went to Lord Viṣṇu. They assembled and launched an assault on Tripuradaitya. Then Viṣṇu went to Tripura, took on the body of a cow, and thus deceiving the *daityas*, he drank all the *amṛta* from the *kund*. On seeing this, Mayāsura lost his nerve. Then the gods meditated upon the divine female force by name of Tripurasundarī, praised her and began to fight the *daityas*. After a fierce battle the *daityas* were finally defeated. They assembled, made Mayadaitya their leader and went to Śiva for refuge. Śaṅkara taught Mayadaitya the *mantra* “*om namo śivāya*” {sic!} and told him to do penance on the banks of the Narmadā. By doing penance at Tileśvar (see Tilbhāṇḍeśvartīrth/Tilvārāghāṭ ↑, below, p. 126) and Bhairaveśvartīrth he obtained *siddhi* (Vasiṣṭhasaṃhitā 14/15).

{Note: *Adhyāyas* RKhS 29 and RKhV 26-28 deal with the destruction of Tripura. Their colophons refer to Amareśvar and Jvāleśvar which are located on the Amarakanṭaka mountain. At the latter place, one of the burning *puras* is said to have crashed down in flames.}

[+SNP] Tevar ↑

*Māhātmya*: RKhS 8

About three miles from Gopālpurghāṭ, on the banks of the Narmadā, lies a rather small village called Tevar. In old times it was known by the name Tripurī. In the Apabhramṣa language Tripurī became Tevar. Why it was called Tripurī is related in the Śrimadbhāgavata and a couple of *purāṇas*. {The SNP now narrates a version of the Tripura legend, which the NPA cites under Bherāghāṭ-Bhairavkṣetra) ↑ (see preceding entry)}

In former times this was the capital of the kings of the Kalacurī family. One of the most famous kings of this dynasty was Karṇadeva, who lived in the 12th century. With his own power, he brought large parts of India under his sway. This king was a pious follower of the *dharma*. He had many temples, reservoirs, wells and tanks built. Between Bherāghāṭ and

Dhūāmīdhār, his queen, Adahanā Devī, had the Gaurīsañkara temple constructed in which she had the 64 *yoginīs* installed, which were later on destroyed by oppressive, criminal Muslims.[]

{Note: The RKhS is the only text which contains an account of Tripurī, apart from the Tripurāntaka legend, which all other texts connect with this place (see above, Bherāghāt–Bhairavakṣetra ↑, preceding entry). RKhS 8 contains an eulogy of this place (Tripurī) without citing a particular legend. At the same time it gives no actual information about the place either. It is only stated that Tripurī is situated on the north bank of the Revā, in Śivakṣetra, and that it houses one hundred and twenty-five thousand *tīrthas* and more than eight hundred *svayambhū līriṇas* (RKhS 8.2).}

*Gopālpurghāṭ* ↑

*Lameṭāghāṭ* ↑ (see *Lameṭāghāṭ*–*Pippaleśvar* ↓ above, p. 119)

*Triśūlbhed*–*Jhūṣṇītīrth*/*Triśūlgāṭ* ↑ (see *Triśūlbhēdīrth*/*Triśūlgāṭ* ↓ above, p. 117)

Rāmnagarā–Mukuṭkṣetra ↑

*Māhātmya*: RKhS 55

In the *kṛtayuga* of the *ādikalpa* at the time of a solar eclipse, king Hariścandra made a gift of ten thousand cows adorned with gold ornaments and 108 villages including their riches to *brāhmaṇas* in Kurukṣetra. Because of this *punya*, he obtained a city in the sky. At the same time, at Amarkanṭak, the birthplace of the Narmadā, king Śāsok {sic!, see above, p. 61} made a thousand *godānas*. By this he attained *mukti*. Seeing this disparity, Hariścandra asked Brahmā the reason for that. Brahmā told him: "In comparison to all the *kṣetras* in the world, Amarkanṭak is ten thousand times more effective. Its effect is similar to that of a solar eclipse. Now you go to the bank of the Narmadā, do penance and experience the greatness of the Narmadā for yourself." Hariścandra did as Śiva {sic!} [/SNP] Brahmā[] had told him and obtained whatever he wished [/SNP] *siddhi*[]. Here all rites immediately bear fruits [-SNP] Revākhanḍa 37[].

[+SNP] Once a boar attained *mukti* here. Therefore the place is called Muktikṣetra (Mukuṭkṣetra).[]

{Note: The reference to the Revākhanḍa is unclear, as RKhV 37 contains the legend given under Brahmkuṇḍ–Devītīrth ↓ above, p. 121). Instead, the legend cited by the pilgrims' manuals is contained in RKhS 55.}

Tilbhāṇḍeśvartīrth/Tilvārāghāṭ ↑

*Mahātmya*: VS 13, 15

[+SNP] Here is a temple of Tilabhāṇḍeśvara Śiva. There is an annual festival here on *makara saṃkrānti*. Once this place served as the venue of a session of the All India Political Society (Congress) {sic!}, which is known by the name of “Tripurī Congress”. A building in memory of Gāndhi is also here, as well as a large temple of Narmadeśvara Śiva.

About two miles from here is the Madan Mahal. In the 12th century the Garhā king Madan Singh had a large palace built on a rock, the Madan Mahal, which is worth visiting. Nowadays it is in a decayed condition. People say that much wealth lies buried there. Not far from here is the well-known temple of Gupteśvara Mahādeva.[]

Vasiṣṭha said: “Hey, Rāmacandra! The Tilabhāṇḍeśvara *tīrth*, which was established on the bank of the Narmadā by Bānāsura, is very powerful. Once upon a time, the *brahma ṛṣis* Bharadvāja, Yajñavalkya, Durvāsa [/SNP] Durvāsā[], Vāmadeva, Vasiṣṭha, Viśvāmitra, Jamadagni etc. set out on a Narmadāparikramā. When the time of *makara saṃkrānti* came, they all agreed that offering a *tiladāna* {donation of sesame} on the bank of the Narmadā on the very day of *makara saṃkrānti* would be very effective. But at that time, they had no sesame. Thinking about what to do in the matter, they went to sleep. Śiva appeared in their dreams and said: “Hey, ṛṣi! Bānāsura has erected the Tilabhāṇḍeśvara *linga* here. It is in the water of the Narmadā. Nowhere else does there exist a *linga* like that. There is a symbol (*cinha*) of sesame on it. Take it out from the water, worship it and you will obtain the fruit of a *tiladāna*.” With this dream on their minds they took the *linga* out of the water and worshipped it. To perform a *tiladāna* on *makara samkranti* here is very effective. The eight *bhairavas* constantly do penance here (Vasiṣṭhasaṃhitā 13).

{Note: The reference to the Vasiṣṭhasaṃhitā is correct. Whether *adhyāya* 13 really contains a reference to the Narmadāparikramā as claimed by the pilgrims' manuals, I cannot decide for sure. As far as I understand the passage from Bule's Marāṭhī version, it contains the expression *pradakṣinā*, but not in connection with any epithet of the Narmadā. It does, however, describe the ṛṣis as *pradakṣināvāsi* (in 13.5: “*pradakṣināvāsi ṛṣīmci*”). If the claim of the pilgrims' manuals is indeed correct, this would, as far as I see, be the only explicit reference to the Narmadāparikramā in any of the Sanskrit texts. According to the respective colophon, Bule's *adhyāya* 15 also deals with Tilbhāṇḍeśvar.}

Gvārīghāṭ ↑

There are numerous temples here.

[+SNP] Jalharīghāṭ ↑

Here are numerous old and modern temples and structures.[]

{Note: See also p. 81 and note 121.}

*Gaursaṅgam* ↑

*Nāndiyāghāṭ* ↑

{•→ *parikramā* continues on p. 114}

### 5. *Kerpāṇū to Dūdhisaṅgam* (Maps A5, B5, C5)

*South bank* ←• (NPA 109-112; SNP 55-58)

*Dhuādhārghāṭ/Dhūāṁdhārghāṭ* ↓

Sagunghāṭ–Semḍhsaṅgam–Pacgaṅgāsaṅgam/Serḥsaṅgam–  
Pāñcgaṅgāsaṅgam ↓

Here is an old temple of Saṅgameśvara as well as some other ones.

Choṭī Brahmāṇghāṭ/Choṭā Brahmāṇghāṭ ↓ (see Brahmāṇīghāṭ–  
Brahmāṇghāṭ/Brahmāṇḍghāṭ ↑, below, p. 131ff.)

Near {Choṭī Brahmāṇghāṭ} is a location called Saptadhārā. Here, the Pāṇḍavas tried to stop the Narmadā, but the Narmadā broke through the rocks put in her way and now she falls down there in seven streams. In between them there is a beautiful large island, which is called *dvīpā*. There are three *kund*s on it, Bhīmkunḍ, Arjunkunḍ and Brahmkuṇḍ. [+SNP] At the Bhīmkunḍ there are the footprints of Bhīmasena to be seen.[] From the Brahmkuṇḍ still issue ashes of a sacrifice,<sup>170</sup> which Brahmā once performed. Because it is on the island [+SNP] and *parikramāvāśī*s are not allowed to cross the Narmadā[], they cannot visit these *kund*s. In the southern [/NPA] northern[] stream of the Narmadā is another *kunḍ*, the Sūryakuṇḍ. Above it in the forest there is the Koḍhīrāv cave and a Kṛṣṇa temple. These structures were built by some king for doing penance in order to get rid of leprosy.

At Choṭī Brahmāṇḍ itself is a [-SNP] Śiva [] temple and a fortified *ghāṭ* built by the Gauṇḍ Mahārāṇī Durgāvatī, who is well-known from history.

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<sup>170</sup> Mostly light spots/areas on dark rocks are interpreted this way.

[+SNP] The temple is now in a ruined condition.[] Nearby is a large statue of god Varāha who carries Pṛthivī on his teeth. [+SNP] Pious devotees usually try to crawl through its legs.[] There are a number of other temples at this place too. [+SNP] Both banks of the river are called Brahmāṅghāṭ, but the southern bank is called Choṭā Brahmāṅghāṭ. There is a temple of a grain grinder woman {*pisanhārī*}. In former times, when people still used to follow their *dharma*, it was a habit for anyone to construct a temple, a *dharmśālā*, a feeding place, a step-well, a well, a reservoir, a garden or anything of the like for the benefit of the community. In those days there existed no appliances or machines. In those days grain grinder women used to grind the grain manually by using big grind-stones. For this service, they took a little money for their subsistence. I recall that for just two *paise* these women used to grind five *ser*<sup>171</sup> of grain. Here in this *brāhmaṇa* village, there lived once the *brāhmaṇa* Rāmdīn, who was a devotee of Srī Rāma. His wife used to earn their living by grinding grain. When she was of old age, her husband and all her children died. She suddenly became independent, which made her ponder about what her *dharma* now was. By grinding grain she made a very modest living and she saved whatever surplus she earned. In this way, she accumulated a small amount of money. With this money she started to have this temple constructed. The result of her hard work's earnings is that this temple has been under construction for the last eleven or twelve years. There have been a couple of big floods, but there has been no damage to the temple. The temple has been built very strongly. Free food is distributed to *parikramāvāśīs* here.[]

On the other {northern} bank, there is a large settlement, which people call Barmān. There, on the river bank, stands a temple of Rādhākṛṣṇa.

Bariyā/Baṛhiyāghāṭ ↓

Sukhcensaṅgam–Liṅgāghāṭ ↓

There is a large *kund*, in which many crocodiles are said to be living. Therefore it is called *magrorā* [/SNP] *magror*[].

Koṭhiyāghāṭ–Śaṅkarājhorāsaṅgam ↓

This *saṅgam* was created by Śrīmad Jagadguru Śaṅkarācārya in commemoration of his *narmadātīrthyātrā*.

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<sup>171</sup> One *ser* is equal to ca. 0.93 kg.

*Kakrāghāṭ* ↓

*Lehrāsaṅgam* ↓

*Bhaṭerāghāṭ* ↓

Śakkarsaṅgam/Sokalpurghāṭ ↓

Here is a temple of Saṅgameśvara Śiva.

*Rorāsaṅgam* ↓

Sonāṛhar/Pīpalpāṇīghāṭ ↓

There is a [+SNP] large, deep[] *kund* here, which is called Sonāṛhar.

*Jhikolīghāṭ* ↓

Jamunghāṭ ↓

In a *kund* of the Narmadā, there is a huge, more than 40 feet long and wide boulder {*dharmaśilā*}, which is said to be very powerful.

Dūdhīsaṅgam/Sirsirīghāṭ ↓

In the vicinity of the *saṅgam* is a hillock where *rṣis* live. [-SNP] Here, in the sand of the river banks, live numerous species of birds, which meet here in the morning [.]

The Dūdhī river rose from the milk of the breast of Hanumān's mother Añjanī [/SNP] Añjanā[.]. The story runs thus: [/SNP]<sup>172</sup> When Rāma and his companions returned from Laṅkā in the *puṣpakavimāna*, they passed the Kiśkindhā mountain on their way to Ayodhyā. Hanumān said to Rāma: "Nearby is the Añjanā mountain. My mother is living there. If you permit, I shall go to see her." Rāma agreed, but suggested that they all go to see her. They landed on the Añjanā mountain. Hanumān greeted his mother and with great love she made him sit in her lap. Then Rāma, Sītā and Lakṣmaṇa greeted her. Anjanādevī asked: "Son, who are they?" Hanuman told her who they were, where they had met and how they had defeated Rāvaṇa. When Añjanā heard the account, she pushed Hanumān off her lap and shouted in great anger: "You are not worthy to be called my son! You have brought shame on my milk! How much distress had poor Rāma to suffer, just because of the trivial matter of defeating Rāvaṇa! You have drunk my milk! This Rāvaṇa is nothing but an ant! If you had wished, you could have

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<sup>172</sup> This legend as given in the NPA in just four sentences is completely incomprehensible. Therefore the version of the SNP is cited here.

easily produced him along with his whole Laṅkā before Rāma! You have given a bad reputation to my milk!" When Lakṣmaṇa heard this lament, he thought: "What particular virtue can this milk have that the old lady could be so proud of?" Añjanā who became aware of Lakṣmaṇa's thoughts said: "This little prince does not believe in the power of my milk. He shall see a demonstration of it!" Then she released a stream of milk from her breast which flowed down from the mountain and became this Dudhī river which joins the Narmadā at this place. Then Rāma said: "Mātāji! Your milk has indeed unsurpassable power! Hanumān has drunk it, so he could certainly have defeated Rāvaṇa on his own. But then, how could the Rāmāyaṇa have been composed, which serves as a bridge over the ocean of mundane existence {bhavasāgar}? I myself have forbidden Hanumān to do so, so that the Rāmāyaṇa be composed. Don't be angry with Hanumān. Please, instead be affectionate and make him sit in your lap again!" When Añjanā heard this, she forgave Hanumān and made him sit in her lap as before.[]

{←• *parikramā continues on p. 133*}

*North bank •→ (NPA 239-242; SNP 22-24)*

Ketudhāṅghāṭ–Khāṇḍsaṅgam ↑

Here Ketu had his wish fulfilled to be included in the *navagrahas*. Nowadays, the old Ketveśvara temple has vanished, but a wealthy trader from Bhopāl has erected a beautiful garden and a large, beautiful temple of Rāma [+SNP] where *parikramāvāśis* can stay[.]

Uḍiyāghāṭ/Uṛiyāghāṭ ↑

Borāsghāṭ ↑

Bāṁskhedāghāṭ/Bāṁskherāghāṭ ↑

Kelkacghāṭ ↑

Anaghorāghāṭ–Janakeśvartīrtha ↑

Māhātmya: RKhS 18

In old times, King Janaka of Videha made several sacrifices here. [-SNP] Even now one *aghorā* ascetic, Vairāgījī, has made a *dhanus yajña* as described in the *purāṇas*.[.]

{Note: As there is no other Janakatīrtha found in the NPA and SNP, RKhS 18, titled "Janakayajña" may refer to this place.}

Śuklaghāṭ–Śuklatīrth ↑ (for other places of this name, see below, pp. 182, 265f.)

A bath at this place bears the fruit of ten thousand sacrifices. One hundred *karor tīrths* are constantly present here. The extent of all the *tīrths* is eight *hāṭ*. Here all the gods including the *trimūrti* have obtained *siddhi*. Through penance, Prahlāda has attained Indra-hood here. Brahmā made a great sacrifice here and installed Śukleśvara. Here are two large *āśrams* of Kaśyapa for numerous *rṣis*. The *śivalinga* of this place has appeared by itself (*svayambhū*). At the time of a solar or lunar eclipse this place is as effective as the sum of all *tīrths* plus Amarkaṇṭak. All kinds of offences get washed away here. Donations and the feeding of *brāhmaṇas* are multiplied one *lākh* times. It is very powerful to undertake *kṛcchra*, *cāndrāyaṇa* or *vrata* here (Revākhanḍa 47).

*Richāvarghāṭ* ↑

*Sinorīsaṅgam* ↑

*Karodīghāṭ/Karomdīghāṭ* ↑

*Belthārīghāṭ–Balisthalīghāṭ* ↑

*Aṇḍiyāghāṭ* ↑

*Rāmghāṭ* ↑

Brahmāṇīghāṭ–Brahmāṇīghāṭ/Brahmāṇīḍghāṭ ↑ (see Choṭī Brahmaṇīghāṭ/Choṭā Brahmaṇīghāṭ ↓, above, pp. 127f. and Sūryakuṇḍītīrth ↓, below, p. 136)

*Māhātmya:* VS 16-19

The Narmadā flows here in two streams. Between these two lies an island which reminds one of the island at Vyāstīrth in Gujarāt. On this island are [+SNP] altogether seven *kunḍs*, among them[] the Bhīmkunḍ, the Arjunkunḍ, the Brahmkuṇḍ and so on [+SNP] which the *parikramavāsīs* cannot visit, because they are not allowed to cross the Narmadā.[] In the northern [/SNP] southern[] stream there is the Sūryakuṇḍ.

[+SNP] Brahmāṇīḍghāṭ is an old *tīrth*. For a long time it was included in the dominions of the Peśvā. There are well-built and beautiful *ghāṭs* which were constructed under them {the Marāṭhās}. Ahilyā Bāī of Indaur has also made contributions here. However, the old temples at Brahmāṇīḍghāṭ are in a miserable condition. The *ghāṭs* have also been destroyed by floods. They have been repaired, but how could they be restored to their former condition?

*Lingodbhava* (VS 16/17):

The legend of this *tīrth* runs as follows: Vasiṣṭha said: “Hey, Rāmacandra! Listen to the story of how the very first *śivalīṅga* appeared. In very old times Brahmā opposed his own father, Lord Viṣṇu, sat down in penance and by the egoistic power of his penance created 14 spheres {*loka* [/SNP] *bhuvan*[]}. Then together with Nārada, he set out to inspect them. After seeing two entire spheres they came to the realm of mortals {*mṛtyuloka*} [/SNP] down to earth[]]. Here they saw Śeṣaśāyi Viṣṇu floating on the milk ocean. [+SNP] Both thought: “We are great! We are great!”[] At that moment appeared a *svayambhū līṅga* [/SNP] a huge *jyotirlīṅga*[] all by itself between the Śeṣa and Brahmā {sic?} [/SNP] between both of them[]. Brahmā asked Viṣṇu to dive down in search of the lower end of that *līṅga*, while he himself would fly up to the upper end. [/SNP] They both agreed that he, who would find the end of the *līṅga*, would be the greater of them.[] Then both tried hard to find the respective end of the *līṅga*, but in vain. When they both had become tired, they met and thought about the matter. Frustrated, they began to praise [+SNP] Śiva in the form of this *jyotirlīṅga*[] [-SNP]: “Oh Lord, you are imperishable. It is impossible to know your greatness.” In this way they continued their praise.[] Then Śiva came out of the *līṅga* and said [-SNP] to Brahmā[]: “Now you do not fight against your father Viṣṇu. Because only by my divine grace do you belong to the trinity of gods anyway. I have done all this only to crush your arrogance. [/SNP] “I appeared in the form of the *jyotirlīṅga* just to settle your dispute for your own welfare.”[] [+SNP] “I am the leader of the trinity of gods. You both go in peace and carry on with your task of creation.”[] [-SNP] Then both the gods went to their respective abodes.”[] This was the story about the appearance of the primeval *līṅga*.

*Brahmāṇḍghāṭ* (VS 18):

A short while later, Brahmā’s mind was filled with deep regret. He thought: “I have offended Viṣṇu [-SNP] and Śiva[] mindlessly. In order to undo that offence, I have to do penance.” With such thoughts, he began to concentrate on Viśvakarmā, Gaṇeśa, Skanda and Śaṅkara. Because of this, they all immediately appeared before him. Brahmā revered them properly, told them the reason for his penance and transferred the responsibility of the creation of the world to them. [/SNP] He transferred the task of creation to Viśvakarmā, Gaṇeśa, Skanda and Rudra. Then he came to this place on the banks of the Narmadā.[] Then he sat down [-SNP] on the Paryāṅk hill {i.e. the island in the middle of the Narmadā}, which is the son of the Vindhya mountain,[] to do penance. In the meantime, the four

gods tried to initiate the creation of the world, but could not succeed. On seeing this, Viṣṇu went to Brahmā on the island and said: "I have forgiven your offences. Now worship Śiva and go back to continue with your task." Then Brahmā installed the Brahmeśvara Śiva and devotedly praised him. Śiva was pleased and said to Brahmā: "Now go to your abode and accomplish your task with pleasure according to your nature."

This is the reason why everybody who performs rites or rituals according to his *varṇāśramadharma* at this place will attain salvation and will be released from any offence.

[‐SNP] *Sūryakund* (VS 19):

Now listen to the legend of Sūryakund. Kaśyapa had twelve sons, among whom were Sūrya, Tvaṣṭā and Bhaga. Together with both of them {the latter two of his brothers}, Sūrya once came to this *kund* and did severe penance for a hundred divine years in order to have their wishes fulfilled. Then Śiva together with Umā emerged from the *kund*. The two{?} of them affectionately praised Śiva and Umā. Śiva granted them {the fulfilment of} their wishes. Since then, this *kund* is known by the name Sūryakund.

It is here, that Viśvakarmā and Mayāsura have obtained the *siddhi* of materializing mind-born creation (Vasiṣṭhasamhitā 16-19).[]

{Note: The references of the NPA to the Vasiṣṭhasamhitā seem to be correct, at least for the legends pertaining to Brahmāṇḍghāṭ, i.e. Vasiṣṭhasamhitā 16-18. This is borne out by the colophons as given by the SNP and Buļe's Marāṭhī version. However, Vasiṣṭhasamhitā 19 could also be related to another Sūryakund, which is, however, unlikely, as the Vasiṣṭhasamhitā seems to locate the place on the north bank (see *Sūryakundtīrth* ↓, below, p. 136).}

*Sagunghāṭ* ↑

*Dhuāṁdhārghāṭ* ↑

*Rāmpurāghāṭ* ↑

{•→ *parikramā* continues on p. 122}

#### 6. *Dūdhīsaṅgam* to *Hośāṅgābād* (Maps A6, B6, C6)

*South bank* ↔ (NPA 112-115; SNP 59-62)

*Kheriyāghāṭ/Khairāghāṭ* ↓

Here is the *vedpāṭhśālā* of Ayyājī Brahmacāriji, where the sons of *yajurvedī brāhmaṇas* get trained.

Sāṇḍiyāghāṭ–Śāṇḍilyeśvartīrtha ↓

*Mahātmya*: VS 55; RKhS 20

[‐SNP] Hanumān’s mother, Añjanī, joined the Narmadā in the form of a river here.[] [+SNP] This is the place of Śāṇḍilyeśvara Śiva.[]

Vasiṣṭha spoke to Rāma: “In ancient times the great *r̥sis* like Vasiṣṭha, Jamadagni, Yajñavalkya etc. called upon all the *r̥sis* to perform a sacrifice. All of them came, except Kaśyapa [+SNP]. However, as he was the foremost *r̥si*, he was indispensable[]. Therefore a *kuśagranthī* {a knot or bunch of *kuśa* grass} was made in his lieu [/SNP] into which he was invoked[] and the sacrifice commenced. By that time, Kaśyapa *r̥si* arrived. All the other *r̥sis* greeted him. They praised him and told him why they had made the *kuśagranthī* and already begun the sacrifice without him. He took the *kuśagranthī* and sprinkled it with water from his *kamanḍalu* [+SNP] and murmured some *mantra*[] At that moment appeared a very handsome ascetic *brāhmaṇa* clad in a deer skin [/SNP] While they all were watching, a *mahaṛsi* with matted locks, clad in tree bark and a deer skin, came out of it[]. His name was [/SNP] Kaśyapa gave him the name[] Śāṇḍilya. Then Upamanyū [/SNP] Upamanyu[] gave his girl {daughter} to him [+SNP] in marriage[]. Her name was Śāṇḍilī. Both of them did penance here on the bank of the Narmadā. [+SNP] And they installed a Śiva in their name at this place.[] They invited Vasiṣṭha, Jamadagni, Bharadvāja and all the other great *r̥sis* and performed numerous sacrifices here. At that time this *tīrtha* appeared [/SNP] Since then, the place is known by the name Śāṇḍilyeśvartīrtha[] Here, all kinds of sacrifices, feeding of *brāhmaṇas*, and the recital of the Gāyatrī are very powerful (Vasiṣṭhasaṁhitā 55).

{Note: The cited legend is contained in VS 55. The RKhS 20, however, gives a very different account of this place, in which the *saṅgam* of the Revā and a river Śāṇḍilyā is eulogized.}

Kubjāsaṅgam ↓ (see Khujā–Kubjāsaṅgam–Bilvāmraktīrtha/  
Bilvāmraktīrtha ↑, below, pp. 182f.)

*Mahātmya*: VS 56; (possibly RKhS 21-24 or 63)

This pure *tīrtha* is very powerful.

Vasiṣṭha told Rāma that once, in a remote age, Sarasvatī mounted a *vimāna* in order to visit her father Brahmā at his home. At that time Marīcika *r̥si* appeared there. He was extremely ugly. Therefore Sarasvatī broke into laughter. On seeing this, the *r̥si* put a curse on her that she should become a *sūdrī*. When Sarasvatī heard this, she folded her hands and begged forgiveness. The *r̥si* said: “At the time of the *avatār* Rāma, you will

be his [+SNP] wife Kaikeyī's[] maid-servant Mantharā [+SNP] due to whom Rāma will be exiled[]. Later, upon the advice of Nārada, you will do penance on the banks of the Narmadā and become Kubjā. Thereafter, again on the advice of Nārada, you will do penance on the bank of the Revā and be released from this curse. [/SNP] Due to her association with Lord Kṛṣṇa she was liberated from the curse.[] All happened as predicted and where Sarasvatī was liberated from the form of Kubjā, the *saṅgam* became known by the name of Kubjā [/SNP] Kubjātirth[ ]. Any disease will be healed if one stays here and performs rites according to the *varṇāśramadharma* (Vasiṣṭhasamhitā 56). [+SNP] On every *amāvāsyā* there is a festival here[ ].

{Note: The cited legend is contained in VS 56. RKhS 21-24, forming a "Kubjāmāhātmya" of four *adhyāyas* as well as RKhS 63, which is also titled "Kubjāmāhātmya" do not contain this legend, but eulogize certain rites for the *pitr̄s* as well as the *āśramas* of a number of *r̄ṣis*. It is doubtful whether RKhS 21-24 or 63 refer to this place.}

*Bankhedīghāṭ/Vankherīghāṭ* ↓  
*Rāyansaṅgam* ↓

Pāmlīghāṭ–Palakmatīsaṅgam ↓

While they were staying in the forest, the Pāṇḍava brothers performed a sacrifice here. Its white ashes still issue in great quantity at the *ghāṭ*.

Mārūsaṅgam/Pāṇḍavdvīp ↓

While they were staying in the forest, the Pāṇḍava brothers did penance here.

*Sāṅgākhedāghāṭ* ↓  
*Dhānāghāṭ* ↓

Gaughāṭ ↓

This place lies in the middle {on an island} of the Vṛuddharevā. Twelve *yoginīs* and three *siddhas* live here. In old times, a cow attained liberation here [+SNP] by the grace of the Narmadā[ ].

*Bīkorghāṭ* ↓

Sūryakunḍītīrth ↓ (see Sūryakunḍ, above, p. 133)

In old times, Sūrya [/SNP] Sūryanārāyaṇa[] did penance and killed the demon Andhakāsura here. His giant bones can still be seen here. They have turned into stone. Here in the Narmadā is the Sūryakunḍ where Sūrya is still present and fulfils the wishes of the devotee. The fruit of any rite performed will be increased hundredfold. [/SNP] This *tīrth* is regarded to be of supreme sacredness.[] [+SNP] Giant skeletons have been found here, which have become the subject of research.[]

Bāndrābhān–Vānarbhālūtīrth/Vānarbhālūtīrth ↓ (see Vānarābhān –Vānarbhālūtīrth/Bāndrābhān ↑, below, p. 137)

*Māhātmya*: VS 54

Below Bāndrābhān lies the great *sāṅgam* of the Tavā (Tapā) river and the Narmadā. It is as important as the Gaṅgā-Yamunā *sāṅgam* at Prayāgrāj.

Vasiṣṭha said to Rāma: “Listen how king Vaiśvānara obtained *siddhi* at the confluence of the Tapā and the Narmadā. In ancient times, king Vaiśvānara went to the Mandrācal mountain to do penance in order to regain his kingdom. [+SNP] He had been defeated in a battle by his enemy and his kingdom had been taken away.[] Then Nārada came there. The king told him about his grief [/SNP] all that had happened[]. Nārada [+SNP] said: “Oh king! What is the use of a king’s throne?” Then he[] granted him self-realisation, but the king did not at all pay attention to it. Nārada got angry and put a spell on him that he should become a monkey. When the king heard this, he became extremely unhappy and begged Nārada for mercy. Then Nārada told him: “You go and do penance at the place where the Tapā river, which rises on the Dhavlāgiri mountain, joins the Narmadā. There all your wishes will be fulfilled.” The king did as Nārada had told him. Śiva was pleased and fulfilled all the king’s wishes. At the time of lunar or solar eclipses or any festival, as well as on the 15th day of *kārttik*, it is recommended to bathe or make a donation here (Vasiṣṭhasamhitā 54). [/SNP] There is a large festival here on *kārttik pūrṇimā* as well as on solar and lunar eclipses and all festival days.[]

Huśaṅgābādghāṭ/Husaṅgābād ↓ {Hośaṅgābād}

In Huśaṅgābād there are the Dānśūr, Jānkī and Śeṭhāṇī *ghāṭs*, and temples of Narmadā, Śiva, Śani, Jagannātha, Hanumān etc. There are many temples and *ghāṭs*. [+SNP] Formerly the name of this city was Narmadāpur, but the name was changed to Husaṅgābād in Muslim times.[]

{Note: This is a stunningly short section given the present religious importance of the place.}

{←• *parikramā* continues on p. 139}

*North bank* •→ (NPA 236-239; SNP 19-22)

*Mahughāṭ* ↑

Dudhnīghāṭ/Budhnīghāṭ ↑

[+SNP] This place is very nice with beautiful *ghāṭs* and temples, the latter being in a ruined condition.[]

*Gadriyāṁsaṅgam* ↑

*Guljārīsaṅgam* ↑

Here is a beautiful temple of Rāmacandra.

Vānarābhān–Vānarbhālūtīrth/Bāndrābhān ↑ (see Bāndrābhān–Vānarbhālūtīrth/Vānarbhālūtīrth ↓, above, p. 136)

In the hills to the north of this place is the abode of a *mahātmā*, Mrgnāth, which is worth visiting. This man is more than hundred years old. [/SNP] This *mahātmā* lived 100-150 years ago. In these hills are numerous ancient {*mūrtis* of} *devīs* and *devatās*.[]

*Jānpur–Cāndnīsaṅgam* ↑

*Ciclīghāṭ* ↑

*Maḍhāvan/Maṛhāvan* ↑

*Kusumelīsaṅgam* ↑

*Hatnorāghāṭ* ↑

*Khodiyāghāṭ* ↑

Mankāmneśvar–Mahākāleśvar ↑

Near to Nāndner village, there are remnants of many old temples. At one time, this place must have been very prosperous.

*Kusumkherāghāṭ* ↑

Bhārkac–Bhṛgukacchīrth/Bhṛgukṣetra ↑

*Māhātmya*: VS 20

Vasiṣṭha said to Rāma: "In old times the *rṣi* Saubhara [ /SNP] Saubhari[], who belonged to the line of Bhṛgu, did penance sitting in the water of the Yamunā [+SNP] near Vṛndāvan at Sunrakh. Because of his penance, fishes came playing all around him[]. Then Garuḍa came, sat down before the *rṣi*, caught two fishes from the water and started to eat them. [+SNP] Therefore the fishes got worried.[] On seeing this, the *rṣi* put a curse [+SNP] on Garuḍa that, if he continued fishing, he would die and[] that whoever commits a killing at this place, shall die immediately. Even on hearing this curse, Garuḍa continued to catch fish and so he immediately died. When he saw that Garuḍa, the vehicle of god, had died due to his curse, the *rṣi* Saubhara got worried. With the help of the *samjīvanīmantra* he revived him. But the energy in Garuḍa was not as before. Then the *rṣi* gave him the *hariharamantra* and told him to do penance on the bank of the Narmadā at Bhṛgukṣetra (Bhārkac). Garuḍa acted accordingly and obtained *siddhi*. [+SNP] In the Śrīmadbhāgavata, Viṣṇupurāṇa etc. it is however related that for fear of Saubhari's curse Garuḍa never came back here for fishing. Therefore the snake Kāliya, who feared Garuḍa, came here to live in this *kund*. Since then, this *kund* is known by the name Kāliyahrad or Ahivās.

Now, when the *rṣi* Saubhari saw the fishes enjoying themselves, he developed the wish to get married. Then he married the 50 daughters of king Māndhātā of Ayodhyā. He had a hundred sons with each of them, but in the end he renounced the world, did penance together with his wives and obtained liberation.[]

In ancient times, Bhṛgu recited the Gāyatrī at this place, so that Bali might obtain the kingdom of Indra. Therefore the place is called Bhṛgukacch (Vasiṣṭhasaṃhitā 20).

{Note: It is interesting that only the Vasiṣṭhasaṃhitā mentions this place, which, by its name, is connected with the ancient place of Bhṛgukaccha in Gujarāt (see Bhṛgukṣetra–Bhaṛoc ↑, below, pp. 258ff.).}

### *Gorāghāṭ* ↑

#### Motsir–Nāradīgaṅgāsaṅgam ↑

Because of the penance of Nārada, the Nāradī river rose here. [-SNP] An old Nāradeśvara temple has vanished[].

Bagalvāḍāghāṭ–Vāruṇāsaṅgam/Bagalvāṛāghāṭ ↑

Here is a ruined temple of Vāruṇeśvara Śiva [+SNP] at the *saṅgam*[], which contains no idol. [+SNP] There is also a Sanskrit *pāṭhśālā*.[]

Satrāvāṅghāṭ–Ākāśdīptīrth–Tendoniśaṅgam/Ākāśdvīp ↑

While they were staying in the forest, the Pāṇḍava brothers stayed here, lit ākāśdīps in the month of *kārttik* and made a sacrifice. Till today, the ashes issue from the sacrificial spot.

*Moār* ↑

*Māṅgrol* ↑

[-SNP] *Banhā* ↑[]

{•→ *parikramā* continues on p. 130}

#### 7. *Hośāṅgābād to Haṇḍiyā* (Maps A7, B7, C7)

*South bank* ←• (NPA 115-120; SNP 62-64)

Ramīhālgāṭ/Ramḍhālgāṭ ↓

Remnants of numerous ancient temples are found here. [+SNP] In old times there must have been a large city here.[]

Koksar–Kevlārīsaṅgam ↓

Here is the *samādhi* of Gaurīśaṅkar Brahmacārī, who was a wandering ascetic and the head of an organization of *parikramāvāśīs* [+SNP] where elephants, horses and hundreds of *parikramāvāśīs* lived. Its members were constantly performing the Narmadāparikramā. Initially, Śrī Svāmī Kamal Bhārtī Mahārāj formed a *jamāt* {assembly} to perform the Narmadāparikramā. Together with this *jamāt* he undertook three *parikramās*. Brahmacārī Gaurīśaṅkar worked as a *bhaṇḍārī* {store keeper} for this *jamāt* and was a devoted disciple {of Kamal Bhārtī}. Later, Bhārtī built an *āśram* at the Markaṭīsaṅgam near Maṇḍleśvar and lived there. Still later, he abandoned the Markaṭī *āśram* and went to Caubīs Avatār, near Omkāreśvar, and had a new *āśram* built. In 1912 {CE} he died at Caubīs Avatār, when he was more than a hundred years of age.<sup>173</sup> After complet-

<sup>173</sup> Even if this is pure speculation: Could it be possible that Kamal Bhārtī was one of the early promoters (if not initiators) of the rite of the Narmadāparikramā? If he was about 80 years old when he died in 1912, he was about 30 around 1860, which would fall in line with my earlier assumption that the *parikramā* was initiated about the middle of the nineteenth century (see above, p. 84).

ing three *parikramās*, he handed over the leadership of his *jamāt* to Brahmacārī Gaurīśaṅkar, who was a great ascetic. Under him, the *jamāt* was largely extended. There lived hundreds of *sādhus*, seven elephants, horses, camels, there were vehicles, flags and banners. He made recitals of the Gāyatrī on the banks of the Narmadā and all his life he made *parikramās*. At many places, he made arrangements for free food to be given to the *parikramāvāsīs*. There are many stories about his *siddhis*. When there was no oil, he fried *pūrī* in Narmadā water. If there was nothing to eat, he got food from the Narmadā. It is said that he had seen the immortal Aśvatthāmājī, who lived in the forest of Śūlpāṇī. During all his life, he served others and worked for the service of *sādhus*. On the first day of the bright half of the month of *māgh*, in the year *vikrama saṃvat* 1944 {i.e. ca. 1887/1888 CE}, he died here at Koksar.<sup>174</sup> A small *saṃādhī* has been built for him. After him there was another *mahant* who ran the *jamāt* for some time, but slowly the *jamāt* vanished. Unlike Brahmacārī Gaurīśaṅkar's fame, which is still current in the region of the Narmadā, his *saṃādhī* and *āśram* are almost forgotten.[]

Tighriyā–Gaumukhāghāṭ/Gomukhāghāṭ ↓

There is a beautiful temple of Gaukarmēśvara Śiva, a *gaumukh*, and some other temples on the *ghāṭ* of the village.

*Nānpāghāṭ* ↓

Kulerāghāṭ–Kuntipur ↓

Here, at the *saṅgam* of the Narmadā and the Hather (Hatyāharan) river, there is the Lakṣmīkuṇḍ. Its story is as follows: After the great battle, the divine weapons of the Pāṇḍava brothers had lost their power due to the killing of their relatives. The {sin of their} killing was removed [+SNP] because they took a bath[] at this place. Therefore the name of the river is Hatyāharan. Moreover, Rukmiṇī came here to meet Draupadī, therefore the *kunḍ* is called Lakṣmīkuṇḍ {sic!}. Because [+SNP] the mother of the Pāṇḍava brothers[] Kuntī lived here, the name of the village is Kuntalpur {sic!} [/SNP] Kuntīpur[]. [+SNP] In the Apabhrāṁśa language this has become Kulerā[]. All kinds of killing are washed off here.

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<sup>174</sup> That means that Brahmacārī Gaurīśaṅkar was by far outlived by his *guru* Kamal Bhārtī.

Āmvrīghāṭ ↓ ( see Āmvrīghāṭtīrth ↑, below, pp. 148f.)

While living in the forest, the Pāṇḍava brothers came to Āmvrīghāṭ on the north bank. At that time, they also came to this place, made a sacrifice and did penance. At the place where they stayed, Hastināpur village is situated, which lies one mile away from the Narmadā river.

Bholā–Indnāsaṅgam ↓

Here, near Bholā village, is a [+SNP] temple of[] Caturmukha Mahādeva {standing} on the Caturmukhāghāṭ. On the way up the hills to the left, there are three hillocks of saint Bhāūnāth, who was a contemporary of Kabīrdās.

Bāvṛīghāṭ/Bābrīghāṭ ↓

Bhilādyāghāṭ/Bhilādiyāghāṭ ↓

Here are temples of Śiva and Rāma [-SNP] which have been built by Maṇḍloīsāhab[.]

Gondāgāmv–Gañjālsāṅgamtīrth ↓

Māhātmya: RKhs 12

Here, at Gondāgāmv, resides Gañjaleśvara Śiva. The name of this *tīrth* is Śaivagāmpīlbhedsaṅgamtīrth.

Its story is thus: In a previous *yuga*, the king of Kanyāpur, Harikeśa of the lunar lineage, was a *cakravartī*. He was very powerful. At one time, his son Devānī [/SNP] Devānīka[] was very powerful and a *cakravartī* too. And he was also very pious. In his reign, the people of the Kanyāpur kingdom were as wealthy and blessed with a long life as {those of} Kubera's Alkāpurī. One day, this king went to Mallikārjuna to see Alikādevī. There, at the time of a solar eclipse, he gifted one *lakh* of cows [-SNP] and ten thousand *kedākeḍī* {mango saplings?}[] to the *brāhmaṇas* and started a huge sacrifice. But the sacrificial fire burnt all the cows, the *kedākeḍī*, the sacrificial hut and ten thousand *brahmacārīs* to ashes. On seeing this, the king, full of grief about the killing of cows and *brāhmaṇas*, vowed to ascend the fire along with his family. Then all his subjects said that he should not fulfil this vow at this point of time. He should first consult the *rṣis* like Vasiṣṭha, Jamadagni, Bharadvāja, Yājñavalkya etc. about other ways of expiation. Only thereafter could he fulfil his vow. The king agreed and did as suggested. All the *rṣis* told him that he should go to Prayāg, Kāśī, Haridvār, Gaṅgāsāgaraśaṅgam and so on to bathe and praise there,

[+SNP] make one *karor* of fire oblations,[] recite the Gāyatrī ten thousand times, give ten thousand cows and gold ornaments as *dakṣiṇā* and undertake one *karor homas*. The king did what the *rṣis* had told him, but his offence was not [+SNP] completely[] eradicated. [+SNP] Then the king set out on a Narmadāparikramā.[] Some time later, the king came to this place on the bank of the Narmadā and, while bathing at the [+SNP] *trivenī*[] *sangam* here, was redeemed from his offences. [-SNP] Then he assembled everybody, praised the greatness of the Revā and installed the Gañjaleśvara Śiva. Since then, this *tīrth* reduces any worldly offence to ashes. Especially the 15th day of the bright half of *kārttik* is very auspicious here (Skandapurāṇa 13).[]

[+SNP] Here is a small river, the Gañjāl, which completely dries up in the hot season. It joins the Narmadā as well as another river, the Gomtī. Therefore[] this is a *trivenīsangam*.

{Note: The reference to Skandapurāṇa 13 seems to refer to the RKhS, even though in the extant edition the story is contained in RKhS 12. From this and a few other similar references, it appears as if the pilgrims' manuals distinguished between RKhS and RKhV, even though very few *adhyāya* numbers accord with those of the extant editions of these texts.}

### Gaṅgesī ↓

Here is the *samādhi* of [+SNP] Svāmī Amṛt[] Bhārtī and a beautiful *math* [+SNP] which is in a pitiful condition.[]

### Chīpānerghāṭ ↓

### Jalodāghāṭ ↓

Here is the *samādhi* of Ratirām *bābā*, who lived more than hundred [/SNP] 100-125[] years ago. There is also a temple of Harihareśvara, [-SNP] which was built by the ancestors of Śrīyut Maṅgeśrāv Vāgle of Hardā.[]

### Goyadghāṭ ↓

Here are temples of Śiva and Rāma [-SNP] which have been built by one Śuklajī of Hardā.[]

### Bākulsāṅgam ↓

Riddhnāthtīrth ↓ (see Narmadā Nābhimaṇḍal Siddhnāthtīrth/  
Siddhnāth Nemāvar ↑, below, pp. 144ff.)

*Māhātmya:* VS 53

The temple of Riddhanātha is situated to the south of Haṇḍiyā village.  
This temple was renovated during the reign of the Nāgpur *rāj*.

The story of this *tīrth* is as follows: [+SNP] Kubera was the son of Viśravā.[] Once upon a time Kubera worshipped Brahmā. Brahmā was pleased. He gifted him the city of Laṅkāpurī, which was made of pure gold. Then, using his skills, Kubera made it extremely beautiful. Seeing this, Rāvaṇa started a heavy battle with Kubera and conquered Laṅkāpurī [+SNP] and the *puṣpakavimāna*[] from him. Then Kubera meditated upon Śiva. Śiva was pleased. He gave him the city of Alkāpurī along with the nine jewels (*navaṇidhi*). These were: 1) *padma*, 2) *śaṅkha*, 3) *mahāpadma*, 4) *makara*, 5) *kacchapa*, 6) *nīla*, 7) *kunda*, 8) *mukunda*, 9) *kharya*. This news was passed on to Rāvaṇa by Nārada. Rāvaṇa then attacked Alkāpurī, waged a heavy war against his [+SNP] step-[] brother Kubera and took away the *navaṇidhi* [/SNP] Alkāpurī[]. Now Kubera was extremely unhappy. He went to Siddhnāthtīrth, which is situated at the navel of the Narmadā and fulfils all wishes [+SNP] and worshipped him[]. Here he recited the *śadāksarīmantra*.<sup>175</sup> After one year, Śiva was pleased and said: "Hey, friend! Tell me what's your wish, I shall fulfil it." Then Kubera praised Śiva and told him about his grief. Śiva said: "Hey, Kubera! Now you go to the south bank of the Narmadā, install me [+SNP] in the form of Riddheśvara[] there and worship me, then your wish will be fulfilled." Thereafter Kubera installed Riddhiśvar [/SNP] Riddheśvar[] here and duly worshipped him with affection and went back to his Alkāpurī. When he came there, he got back the *navaṇidhi* [/SNP] Alkāpurī[] forever (Vasiṣṭhasaṃhitā 53).

[+SNP] Here, the bank of the Narmadā is a great *tīrth*. Formerly, its name was Nābhipaṭṭan. The name Haṇḍiyā was given during the Muslim reign.[] Here begins the Omkārnāth forest.

{←• *parikramā* continues on p. 149}

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<sup>175</sup> Probably *om namah śivāya*.

*North bank* → (NPA 232-236; SNP 16-19)

Narmadā Nābhimaṇḍal Siddhnāthtīrth/Siddhnāth Nemāvar ↑ (see  
Riddhnāthtīrth ↓, above, p. 143)

*Māhātmya*: VS 22

[-SNP] The temple of Siddhanātha was built at the time of the Pāṇḍavas. Therefore this large temple, which is full of pictorial art, is not standing right on the bank of the Narmadā but further inland.

Its story runs thus: Vasiṣṭha said to Rāma: "Hey, Rāma! While on a journey along the Narmadā, Sanaka and other ḥsis, who were born from the mind of Brahmā, came to the *nābhikṣetra tīrth*. They appeared as five-year-old pious *brahmacārīs* who were famous in all the fourteen worlds. When they saw them coming, all the saints and common people of the place were pleased. They prostrated before them and made them sit on the finest and loftiest cushions and humbly asked them to explain the *dharma* of the four āśramas. When he heard this, Sanaka began to explain the *dharma* of the first āśrama, of *brahmacya*. He said: "Any male, who is born into a *brāhmaṇa* family must, at the age of eight, perform the *upanayana* ceremony. Then he will be taught the Gāyatrī *mantra*. Thereafter the *brahmacārī* must stay with his *guru* in the latter's house and live on alms. He should study the *vedas* and *vedāṅgas*, should always sleep on the bare ground, should always speak the truth and should always be devoted to the service of the fire, the sun, cows and *brāhmaṇas*. He should never lie down in the daytime, should never have his hair shaved and should live cleanly in every respect. In this way he should stay in his *guru*'s house until he becomes 25 years old. Then he should give his *guru* *dakṣinā* and go back to his own house."

Now, Sanandana began to explain the second āśrama of *grhaṣṭha*: "When he comes back to his own house, he should, on the advice of his father, marry a beautiful girl of an excellent family and enjoy her on the sixteenth night after her menses (*rtukāl*). He should continue with his studies begun in his *guru*'s house, so that he does not forget what he has learned. He should earn money in an appropriate way. He should perform the *śrāddha* for his fathers. During a *śrāddha* he should lay special care on feeding the *brāhmaṇas*. He should always speak the truth and should never say anything unpleasant to somebody else. He should perform the *agnihotra*. He should never insult his mother, father, brother or wife etc. In a house where a woman lives unhappily because she is insulted, happiness and prosperity will vanish. In a house, where the *dharma* of the *grhaṣṭha* is properly observed and sons are born, the debts

to the ancestors will be balanced. Then he should see to it that his sons lead a proper life and if he has married off his daughters to suitable husbands, he may live in the house or go to stay in the forests. This is the *dharma* of the *grhaṣṭha*. According to this *dharma*, it is obligatory to serve guests."

After this, the *r̄ṣi* Sanātana explained the *dharma* of the third *āśrama*, of *vānaprastha*: "If he has spent half of his life in this way, he may leave his wife with his children and go to live in the forest. He should grow matted locks. He should be content with food which is given to him. In the cold season, he should stay in the cold. In the hot season, he should sit in the sun. In the rainy season, he should sit in the rain and meditate upon the *paramātmā*. In short, he should attain tranquility of mind and protect the *brāhmaṇakarma*. As long as strength remains in his body, he should remain a *vānaprastha*. Thereafter, he should enter the fourth *āśrama*."

Then Sanatkumāra began to explain the *dharma* of *sannyāsa*: "In the *sannyāsa* he should maintain the *aṣṭāṅgayoga* and get absorbed in the *brahman*. He should beg for alms from all the four *varṇas*. He should wear a *kaupīn* {a small piece of cloth to cover the genitals} and carry a stick. He should go through works on *vedānta*. By obeying to the *dharma* of the four *āśramas* in this way, a man attains *satyaloka*."

Listening to the explanations of the *r̄ṣis*, the inhabitants of the place got very happy. They expressed their gratitude and then Sanaka and the other *r̄ṣis* set up Siddheśvara and they all together sang all kinds of praises (Vasiṣṭhasaṃhitā 49).

Later Jamadagni, together with his mother Reṇukā, did penance here. Hence half a *koti* of *tīrths* came into existence. This story is given in the Skandapurāṇa. To the south of the Vaidūrya mountain is the cave of *r̄ṣi* Jamadagni and on top of it stands the temple of Reṇukā Māī. All these places lie on the *parikramāpath*. In the Narmadā are the Sūryakund, the Nābhishthān, a Śeṣaśāyī etc. These places must be visited in the hot season. Many holy men reside at this *tīrth*. If one performs the *laghurudra abhiṣeka* of Siddhanātha, the power of Śiva's *liṅga* will manifest itself in the form of the sound of bells, which the worshipper can hear. This place is especially effective on *śivarātri*, *suryasaṃkrānti*, *somavatī amavās* {sic!} and during the month of *śrāvaṇ*. The day of *sarvapitrī amavās* {sic!} is the day of *bhūtas* {evil spirits}. On that day, hundreds of *bhūtas* can be seen taking a bath in the Narmadā and attaining liberation. It is a very peculiar sight. From a mountain flows the Mandākinī. 5010 years after the *kaliyuga*,

the Narmadā will forever become the Gaṅgā, the greatness of the Bhāgirathi Gaṅgā resting on her northern bank.

[+SNP] This is a famous *tīrth*, here is the navel of the Narmadā. Some people think that once the *muni* Jamadagni resided here and that Paraśurāma was born here. Near to the village, there is a temple of Jamadagni's mother, Reṇukā. Here is also a lofty hill, Gvāltekṛī, whose old name was Maṇigiri. There is a story about how it was renamed Gvāltekṛī.

In old times, a *mahātmā* who had supernatural powers lived in a cave on this Maṇigiri. One day a cow came out of this cave, joined the flock of a cowherd and grazed the whole day together with these cows. In the evening she separated again and went away. For many days this cow joined the cows of the cowherd to graze. One day the cowherd thought: "This beautiful cow must belong to some exalted person. For many days I have kept this cow grazing with my herd. If I can find out who her owner is, it will be possible to demand a good amount as a reward {*carvāhi*} from him." So one day, when the cow separated from the flock and went away in the evening, the cowherd followed her. The cow went to the Maṇigiri and entered the cave. The cowherd followed her in. There he saw an impressive *mahātmā* sitting inside.

The *mahātmā* said: "Brother, why have you come here?" The cowherd replied: "*Mahātmājī*, for many days I have been grazing your cow. I have come to ask you for a reward." Displeased by the cowherd's words, the *mahātmā* picked up ten or twenty stones, gave them to the cowherd and said: "Take this, this is your reward."

The cowherd took the stones and left the cave. Outside, he saw that there were only stones in his hand. He thought: "The *mahātmā* got angry and therefore has given me mere stones. I shall throw them away, but keep three or four to show them around in the village, {to prove} that *bābā* has given me only stones for my service." Then he went back to the village. When he reached the village, he looked again at the stones and saw that they had turned into pure gold. He was very astonished. He started to regret that he had thrown away the other stones. "If I had kept them all, I would be a rich man now," he thought. He quickly went back, but could find neither the stones, nor the cave, nor the *mahātmā*. Because this cowherd met the *mahātmā* on this hill, it came to be called Gvāltekṛī.

For some time, there has been a *bābā* from Bangalore living here, who is called *mūrṇphlī bābā* {"peanut *bābā*"}. Maybe he subsists only on peanuts. Further down there is a temple of Rādhākṛṣṇa with a big tree. Here is the very old, artistic temple of Siddhanātha. It is a fine example of the

fantastic workmanship which was common in ancient India. Every inch of it is covered with artistic designs. It is said that the Pāñḍava brothers built this temple. Later, the tyrannical Muslims have destroyed much of it. Now the temple is in a pitiful condition. Above this temple, on an elevated place, there used to live a *mahātmā* whose name was Viśvanāth Brahmacārī. Further up a new *dharmaśālā* has been built. A hundred years old Daṇḍī Svāmī also lived here, but both now live only in memory.[]

{Note: The reference given in the NPA to *Vasiṣṭhasaṃhitā* 49 is unclear, but the cited legend is contained in VS 22.<sup>176</sup> RKhS 15 in which a Siddheśvara *linga*, Jamadagni's *āśrama* etc. are mentioned may also refer to this place. However, that Siddeśvara *linga* is said to be situated in Narmadāpura, which is traditionally identified with Hośāṅgābād, not Nemāvar. The relevant stanza here is RKhS 15.3, which reads:

*revāyā uttare kūle kapilāsaṅgamāt param / vaidūryāt paścime bhāge  
vikhyātaṇ narmadāpuram //* RKhS 15.3

"On the north bank of the Revā opposite of the Kapilāsaṅgama / In the western region {seen} from the Vaiḍūrya mountain is the famous Narmadāpura."}<sup>177</sup>

Jāmnersaṅgam (Jāmbuvatīsaṅgam) ↑

Here, at the *saṅgam*, is the *samādhi* of *mahātmā* Ātmārām bābā, who was famous in Peśvā times.

Gonīsaṅgam ↑

After Paraśurāma had slain Sahasrārjuna and freed the world [+SNP] 21 times[] from the *kṣatriyas*, wherever his father Jamadagni ḡṣi did penance, Paraśurāma was to perform *śrāddha* for his ancestors. This place is said to be one of the places where Jamadagni did penance. It is a place for *śrāddha*.

*Kakedīsaṅgam/Kherīghāṭ–Kakerāsaṅgam* ↑  
*Chipānerghāṭ–Sipsaṅgam* ↑

<sup>176</sup> Maybe the number of the last stanza of VS 22 which according to the NPA is 49, has been confused with the *adhyāya* number.

<sup>177</sup> A Kapilāsaṅgam is known only in the vicinity of Amarkanṭak and Oṃkāreśvar. The common identification of the Vaiḍūrya mountain with the Sātpurā (Bhattacharyya 1991: 301) does also not help much in locating Narmadāpura.

Sīlakanṭha Śivjī/Sīlakanṭha Śivjī ↑

[+SNP] The temple of Śīlakanṭha Śiva is on the outskirts of Maṇḍī village.  
[]

Kolārsaṅgam–Kausalyāsaṅgam ↑

Here is [+SNP] a temple of[] Nīlakanṭha Śiva.

[+SNP] Ḏimāvar ↑

Here is the famous Ḏiṇḍimeśvara. In the Apabhrāṁśa language, Ḏiṇḍimeśvara became Ḏimāvar. By playing his *damaru*, god Śiva made the sound “*diṇḍim*” here. The story is given in the Revākhaṇḍa. In Ḏimāvar there is a new joint temple of Pañcanātha Mahādeva and Muralimanohara, which was built by the grace of Svāmī Omkārānand Giri.[]

{Note: There is a reference to Ḏiṇḍimeśvara in RKhV 212, but it is doubtful whether this is connected with this place, as the adjoining *adhyāyas* in the RKhV all describe *tīrthas* in Gujarāt, see *Eksāl–Apsareśvar, Ḏiṇḍiśvar* ↑, below, pp. 253f.}

*Timarnīsaṅgam/Bābrīghāṭ* ↑

Mardānāghāṭ ↑

Here, one should have *darśan* of Śiva.

Āmrīghāttīrth ↑ (see Āmrīghāṭ ↓, above, p. 141)

*Māhātmya*: VS 21

Here, the Narmadā flows through the forest and forms a large body of water for about three miles. In its middle is a large rock in which is [+SNP] something like a cave, which is called[] Brahmyon [/SNP]: Brahmyoni[]. Whoever [+SNP] enters it and[] comes out of it, will attain liberation from all his offences. Here is also the Bhīmkuṇḍ, which was made by Bhīmasena. [+SNP] It is a famous *tīrth*, with an old temple.[]

This is the story of this place: Vasiṣṭha said: “Hey, Rāmacandra! In old times the *daitya* Hiranyakāśyapū [/SNP] Hirāṇyakaśipu[] did severe penance and obtained *siddhis* of all kinds. But he could not destroy Brahmā’s creation. At one time, he defeated all the gods [+SNP] seized Indra’s throne and became the Lord of all the three worlds[]. The gods then went, together with Indra, to Viṣṇu for refuge, while their wives went to this place to do penance. They meditated on Gaurāpārvatī [/SNP] Pārvatī[] and sung two distinct praises. Pārvatī was pleased [/SNP] appeared before

them[]. She said to the wives of the gods: "When Hiranyakāśyapū [/SNP] Hiranyakāśipu[] will harass the *bhakta* Prahlāda, he will be killed by him and then you will get back to your abodes and live happily again. [+SNP] Till that time you must stay here and do penance.[]" Then god Naraharī [/SNP] Nr̄siṁha[] killed Hiranyakāśyapū and all the gods went back to their abodes. [+SNP] Since then, this *tīrtha* has been known by the name of the wives of the gods, Om̄varī{?}.[] A bath on *somavatī* [+SNP] *amāvāsyā*[] is especially powerful at this place (Vasiṣṭhasaṁhitā 21).

[+SNP] Another story is related in the Revākhanḍa of the Skandapurāṇa, according to which Śiva had played at Āmalakitīrtha with āmīvlā.<sup>178</sup>[]{?}

{Note: It is unclear, what the cryptic reference to a second story, which is connected with Amleśvar ↑ (below, p. 255) means here.}

*Tālpurāghāṭ* ↑  
*Sāttumṛīghāṭ* ↑

Bhāgānērsāṅgam—Pañcmukhī Hanumān/Holipurāghāṭ ↑  
 Some pious *brāhmaṇa* was liberated by the grace of Hanumān at this place. [+SNP] Here is also a pañcmukhī Hanumān.[]

*Tīndriśaṅgam* ↑  
 {•→ *parikramā* continues on p. 137}

#### 8. *Hāṇḍiyā to Sātmātrā* (Maps A8, B8, C8)

*South bank* ←• (NPA 120-123; SNP 65-67)

Ucāṅghāṭ ↓

The Narmadā flows here in two streams. Hence there is a very large [/SNP] small[] island in between. Here, the ṛṣi Uccaiśravā has done penance and attained *siddhi*.

{The following places are submerged in the Indirā Sāgar reservoir}

~Jogāqilāghāṭ ↓

Here, the Narmadā flows in two streams, forming a small island in between, on which a beautiful *qilā* [+SNP] of some ancient king[] stands. Once upon a time, a *yogī* did penance here and obtained what he wished, hence the name *Jogāqilā*.

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<sup>178</sup> Emblic myrobalan or *Embllica officinalis* and its fruit.

↓  
~Ajnālsaṅgam ↓  
~Mācakṣaṇīgam ↓  
~Puṇyaghāṭtīrth ↓  
*Māhātmya*: VS 52

This *tīrth* is very powerful. Its story goes thus: Vasiṣṭha said to Rāma: “When Indra obtained his *indra*-hood (*indrapada*), he did not lose his sexual desire. In the disguise of a *r̄si*, he seduced Ahilyā, the wife of *r̄si* Gautama. Gautama cursed both of them for this act of adultery and told them to go [/SNP] went with his wife[] to Nāśik [-SNP] Triṃbakeśvara[] in the south to do penance. [+SNP] At that time, there was a severe famine, which lasted for twelve years. Therefore Gautama offered shelter to all *r̄ṣis* and *munis*. Anyone who came he served with as much food as desired. At night he sowed rice. Because of the power of his penance, the rice grew and reaped till morning. No matter how many people came, everybody got as much food as desired. When the famine came to an end all the *r̄ṣis* thought: “We have to put some kind of blame on the *r̄si*, so that we have a reason to leave the *āśram*.” So they created a phantom cow and made it stand at the gate. When Gautama opened the gate in the morning, the cow was lying there dead. Now they all said: “The offence of killing a cow has fallen upon him, so we cannot stay on in his *āśram*.” When Gautama asked them for the expiation for this offence, they told him: “If you bring a Gaṅgā like the northern Gaṅgā to the south, then you shall be liberated from the offence of cow slaughter.” Gautama accepted this.[]

{This whole episode is abbreviated in the NPA to one sentence: There {at Triṃbakeśvara}, they{?} killed a cow. Gautama felt very sorry for this.}

[+SNP] Then Gautama pleased Śiva with severe penance. Śiva said to him: “You have not killed a cow, it was just a phantom.” The *r̄si* replied: “I know that it was a phantom cow, but I have vowed to all the *r̄ṣis* that I shall bring the Gaṅgā to the south. You please help me fulfil this vow.”[]

[-SNP] Then he went to Śaṅkara on mount Kailās. He told him all that had happened. Then Śaṅkara said: “If you do penance on the bank of the Narmadā for twelve months, your offence will be reduced to ashes.” Then Gautama came to this *tīrth* on the bank of the Narmadā and did penance as Śiva had told him.[] [/SNP] He did severe penance and[] Śiva got pleased with him. Śiva took some hairs from his matted locks and said: “Go to the place where the cow was killed and sprinkle some Gaṅgā water with these hairs on it. Then the cow will be revived and your offence will be reduced to ashes.” When Gautama heard this and did as Śiva had advised him, the cow disappeared. At the spot where he sprinkled the

water the Godāvarī rose. On seeing this, Gautama assembled all the *rṣis* and gods and installed Trimbakeśvara. Gautameśvara, which is on the bank of the Narmadā here, was also set up by him. It is as powerful as the Trimbakeśvara in Nāśik (Vasiṣṭhasamhitā 52).

Another story about this *ghāṭ* is this: While living in the forest, the Pāṇḍava brothers built Dharmpurī and set up Dharmeśvara on the north bank of the Narmadā and performed many sacrifices and other rites [+SNP] on the south bank[], which brought about *pūṇya*. Therefore this place is called Punyaghāṭ.

There are eight [+SNP] ancient[] Śiva temples here, which are in a decayed condition. On the Gautameśvara temple there is an inscription {bacik}, from which it is clear that these temples were renovated in the year *vikrama sañvat* 1720, during the time of Rājā Udaybhānu. In front of this *ghāṭ* {on the north bank?} is Dharmpurī and on the island in the Narmadā there are two heaps of stones, which are called Bhīmasena's *kāmavad* {i.e. a bamboo pole with two baskets hanging from either end to carry loads on the shoulder}. But the *parikramāvāśī* cannot go there. The Narmadā is nowhere as wide as at this place {sic!}. About one mile to the south is a superb place called Māndhār. Here the current of the Narmadā falls down and creates an unending series of thuds {*dhab-dhabā*}. Rājā Mān [/SNP] Māndhātā[] of the solar lineage has done penance here. Because of its power, Māndhātātīrth has come up here. [+SNP] On *somavatī amāvāsyā* and *bhādrapada amāvāsyā* there are festivals here.[]

~Balkeśvarghāṭ ↓

In old times king Balī did penance here and thereafter Balakeśvara was installed by him. [+SNP] There is a temple of Balakeśvara Śiva here.[] From here, there are now two paths leading to Omkāreśvar. One leads right along the bank of the Narmadā, and the other one [+SNP] 500 feet high[] up along the hills. Those who walk along the Narmadā, have to inform the forest department for their own security. Many difficulties must be overcome on this path. The upper path does not pose such difficulties to the traveller, but one won't see the Narmadā for three days and hence should carry her water along the way. [+SNP] Also food is hard to find on this route. Nevertheless, everybody takes the upper path. Therefore, the course of this upper path is described in the following.[]

~*Balđī/Balṛī* ↓

~*Bījalpur–Choṭā Tavāsaṅgam* ↓

~*Balvāṛā* ↓

{Submergence zone of the Indirā Sāgar reservoir ends here}

Punāsā ↓

{There is a large ruined fort at Punāsā.}

Bāyphal/Vāyphal ↓

{The following places are submerged in the Omkāreśvar reservoir}

~Sātmātrā (Saptamātrikā) ↓

Once upon a time, two *thākurs* attained *siddhi* here. A fort and the temple here at Koṭkheṛā were built at that time and still show their old appearance. The descendants of the two *thākurs* are now under the authority of the Bhīl *rājās* of Sailānī {opposite on the north bank}. The Sātmātrā temple is oriented towards the north. The names of the statues in the temple are:

- 1) In the East: Bhairavanātha, Kaumārī and Maheśvarī.
- 2) In the South: Brahmāṇī, Vaiṣṇavī and Indrāṇī.
- 3) In the West: Vārāhī, Cāmuṇḍā and Gaṇeśa. Outside the temple to the west are statues of Hulkādevī, Mahāvīra, Vāgeśvarī, Kapālabhairava etc. and the remains of other ancient temples.

{←• *parikramā* continues on p. 154}

*North bank* •→ (NPA 230-232; SNP 11-13)

~Selānīghāṭ-Sailānīghāṭ ↑

At a short distance from here, near Bakhatgarh, is a small, old {tribal} fort, which is in a ruined condition.<sup>179</sup>

~Kunāḍsaṅgam/Kunarsaṅgam-Rāmpurā ↑

~Sītāvāṭikā (Sītāmātā) ↑

Here the *r̄ṣi* Vālmīka has done penance. At that time Sītā came along with Āṅkuśaputra [/SNP] Lava and Kuśa[] and Vasiṣṭha with Arundhatī. For their protection the 64 *yoginīs* and 52 *bhairavas* were also present. Large statues of all of them are still to be found here. The Narmadā herself came here to meet Sītā. Her current broke through the mountain and is still

<sup>179</sup> This is the former fort of the Bhīlālā chiefs of Selānī. Presently there is only a part of the western wall standing. Any other remains which may still be there are overgrown with vegetation. Due to submergence by the Omkāreśvar reservoir, the place can nowadays only be visited by boat.

flowing through a chasm in the mountain. In its current there are the Sītākuṇḍ, Rāmkuṇḍ and Lakṣmaṇkuṇḍ. This place is the main *tīrth* for the practitioners of *yoga*. Asceticism at this place will make lepers happy. [/SNP] Doing penance here will heal leprosy.[]

~Dhāvṛīkuṇḍtīrth/Dhāvṛīkuṇḍ ↑

[+SNP] This place is also called Dhārātīrth.[] Here the Narmadā destroyed the pride of *parvatrāj* Vindhyaśala by forming numerous streams and falling violently down about 25 feet over large rocks. [-SNP] It is said that, in order to destroy the pride of Vindhyaśala, the Narmadā manifested herself in this spectacular view.[] The beauty of this place must be seen with one's own eyes—it cannot be described. On the south bank stands the [+SNP] temple of[] Dhāreśvara Śiva. In old times, Bāṇasura made one *karor śivalīngas* and worshipped them. Then he threw all the *lingas* he had made into the Narmadākuṇḍ and {ever since} divine *śivalīngas* come out of the Dhāvṛīkuṇḍ. [-SNP] Underwater people {*pandūbe log*} are living here. Give them any article {*dravy*}, and after it has gone under{?}, they will at once make a *bāṇalīṅga* appear and gift it to you.[] The world-famous *bāṇalīṅgas* of the Narmadā come out here. [+SNP] Every *bāṇalīṅga* found in any temple in India comes from Dhāvṛīkuṇḍ.[] This is a place for *hathayogīs*.

[+SNP] Nowadays there is the very large Punāsā dam project, due to which numerous *tīrths* will become immersed in the water. It will be impossible to visit Narmadeśvara. Worshippers of the Narmadā are convinced that this evil project will be of no use.[]

{Note: The expression *pandūbe log* ("underwater people") refers to the tribal fishermen, who used to spend their days fishing at Dhāvṛīkuṇḍ before it was submerged. It is said that all the famous *bāṇalīṅgas* sold in Omkāreśvar were recovered by these fishermen from Dhāvṛīkuṇḍ.}

~Khāṇḍāsaṅgam–Premgarḥ ↑

Here is a [+SNP] temple off[] Saṅgameśvara Śiva.

~Lakaḍkoṭ/Lakkarkoṭ ↑

There is a large *cakrakuṇḍ* in the middle of the Narmadā. In the Dhāvṛīkuṇḍ, Śiva lives [+SNP] in the form of a *bāṇalīṅga*[]. The Narmadā has created this *cakrakuṇḍ* as a place where rubbish, wood etc. can be thrown into, which in the rainy season will be washed away by the abundance of water. [-SNP]: The rubbish and wood, which comes with the current in the rainy season, does not reach the Dhāvṛīkuṇḍ, but accumulates here in the *cakrakuṇḍ*. For this purpose, the māī herself has created this *kuṇḍ*.[]

{Submergence zone of the Omkāreśvar reservoir ends here}

### Kälädev ↑

The path {from Lakarkoṭ} leads along the hills. After two miles, the Bāraṅgānālā is met with. This *nālā* winds between two chains of hills, therefore one has to cross it 24 times {on the way up to Pāmākherī}. After 16 times of crossing, one reaches the place of Kälabhairava (Kälädeva) in the forest. The cave of Kälädeva, which is at the foot of a lofty hill right on the bank of the Bāraṅgānālā, is a natural cave {svayambhū}. It is a *tūrth* of herdsmen {gvāla}.

{The following places are submerged in the Indirā Sāgar reservoir}

### ~Pāmākheḍi/Pāmākherī ↑

### ~Dharmpurītīrth ↑

Here is [+SNP] the temple of[] Dharmeśvara Śiva. It is said that *dharmaṛāj* Yudhiṣṭhira perfomed sacrifices and other pious deeds here.

### ~Kīṭīghāṭ ↑

While staying at Dharmpurī, Bhīmasena has killed some *rākṣasa* here. That place lies in the middle of the Narmadā, near Bhīmasena's *kārnīvad* [/ SNP] *kāṁbar*[] {a bamboo pole with two baskets hanging from either end, to carry loads on the shoulder}.

### ~Dāntonīsaṅgam–Phategaḍ/Phategarḥ ↑

This is the place of Haraneśvara Śiva and Kälabhairava.

### ~Bāgdīsaṅgam ↑

Kälabhairava has done penance here.

{•→ *parikramā* continues on p. 144}

## 9. *Sātmātrā to Khaṅghāṭ* (Maps A9, B9, C9)

*South bank* ←• (NPA 123-133; SNP 5-11; 67-76)

{The following place is submerged in the Omkāreśvar reservoir}

### ~Kāverīsaṅgam ↓

*Māhātmya*: Kūrmapurāṇa 38.40; Matsyapurāṇa 189; RKhS 41; RKhV 29

Here, one should visit the Kuberabhaṇḍārītīrth.

There is a story about this place: Mārkaṇḍeya said to Yudhiṣṭhira: "Once Kubera made a sacrifice at this Kāverīsaṅgam. He vowed to do penance for one month and three days. But when he sat down in penance, he

actually got up after one hundred years. Therefore Śaṅkara was pleased and told him to choose a wish. Kubera politely requested him: "Hey, *bhagavān!* If I please could obtain all the kingdoms of the *yakṣas*, then my love for you would always stay in my heart and remain strong in my *dharma*." These kinds of wishes he pronounced. With a happy mind Śaṅkara said: "So be it." Thereafter all the *yakṣas* made Kubera their king. In this way, numerous gods and *rṣis* have done penance and attained *ātmasiddhi* at this Kāverīsaṅgam. This *sangam* is regarded as pure in all the three worlds. Its power is [-SNP] three times[] as great as that of Prayāgrāj [-SNP] (Revākhanḍa 30/31)[].

[+SNP] Although the Kāverīgaṅgā joins the Narmadā here, she retains her own existence and flows for one or one and a half miles along the shore of the Māndhātā hill and then branches off to the north. Thereby the Omkāreśvar island is formed. About one mile further down, at the {western} end of the Māndhātā island, she joins the Narmadā again. This spot is called the second Kāverīsaṅgam. The first *saṅgam*, which is near to the Kuberabhaṇḍārītīrth, is extremely powerful.[]

{Note: RKhV 29 has some verses in common with the older Matsya-purāṇa version and still retains parts of the Kubera legend. The RKhS 41 version eulogizes the place, but contains just one single reference to Kubera. The Vasiṣṭhasaṃhitā does not contain anything on the Kāverīsaṅgam.}

{Submergence zone of the Omkāreśvar reservoir ends here}

### Vārāhīsaṅgam ↓

When god Viṣṇu manifested himself in the form of Varāhāvatāra the Vārāhī river rose from the sweat which issued from his body.

### Caṇḍvegāsaṅgam ↓

*Māhātmya:* RKhS 42

The story of this place is as follows: Once upon a time, in the *svārocīṣa manū* [/SNP] *svārocīṣa manvantara*[] lived a king [+SNP] of the solar lineage[] named Caṇḍasena [/SNP] Candrasena[], Lord of Ayudhyā. He was an extremely wicked person. He [+SNP] was sexually crazy and[] hated *brāhmaṇas*. One day he went on a hunt to the forest. At the hermitage of *rṣi* Śāṇḍilya, he saw Śāṇḍilya's extremely beautiful wife Saudāminī and immediately fell in love with her. In front of the *rṣi* he said to her: "Become my wife! This old *brāhmaṇa* is not worthy of you." On hearing this talk of this evil-minded king, Saudāminī said: "Go, ask my husband." Then the king went to the *rṣi* to ask him for his wife and said: "I shall give you

wealth. You marry another woman." The *rṣi* [+SNP] laughed and[] replied: "Hey, king! Women are not considered to be faithful. [/SNP] Your mind does not follow the *dharma*.[] You should abandon your desire." When he heard this, the king decided to take away the *rṣi*'s wife by force. [+SNP] On seeing that the king was contemplating such an offence[] Saudāminī became angry and cursed him: "Hey, king! You [+SNP] are behaving like a *candāla*, so[] go and become a *candāla*." [-SNP] When she had said this, the king was regarded everywhere as a *candāla*. Therefore, the king lost his nerve.[] All this became known everywhere in the world. When the king came back to his capital [+SNP] nobody touched him, but[] all his subjects abused him. A state of confusion broke out in his palace. [/SNP] In the palace, his wives did not even greet him.[] His ministers and *brāhmaṇas* began to discuss the matter. They took the king to the *rājaguru* Vasiṣṭha, to whom the king confessed his offence. Vasiṣṭha said: "You can be absolved only if you go to Saudāminī for help. We have no power in that matter." Hence, the king went to Saudāminī and begged her to forgive him. She [+SNP] said: "King! I respect my husband. Ask my husband." And so she[] sent him to Śāṇḍilya, who was the son of Mārkaṇḍeya. He, in turn, sent the king to his father. Mārkaṇḍeya said: "You go to the Caṇḍvegāsaṅgam and worship Caṇḍikeśvara." Then the king did as suggested and was liberated from his offence." Telling this story will undo *bhrūṇahatyā* [-SNP] (Revākhanḍa 31)[].

{Note: As this story is only contained in RKhS 42, the NPA's reference to Revākhanḍa 31 remains unclear.}

Eraṇḍisaṅgam ↓ (see Eraṇḍisaṅgam, below, pp. 221, 251)

*Māhātmya*: RKhS 43

In the ādikalpa there lived two *gandharvas* named Bhadra and Rudra. They worshipped Eraṇḍeśvara Śiva and performed the śrāddha here with utmost affection, so that their ancestors praised them much and installed Bhadreśvara.

{Note: There are three *tīrthas* of this name. The earliest reference to an Eraṇḍisaṅgamā is found in Kūrmapurāṇa 39.80-82, but it is unclear to which of the three possible places it refers. The extensive Eraṇḍisaṅgamā-tīrthaphalamāhātmya narrated in RKhV 103 gives a completely different legend and belongs to *Eraṇḍisaṅgam-Hatyāharaṇtīrth/Anusuyāmātā* ↑ below, p. 221.}

Pitṛtīrth–Brahmtīrth ↓

*Māhātmya*: RKhS 44

This *tīrth* was set up by Durvāsā ṛṣi on the advice of his father [+SNP] Atri[ ]. Eranṭa ṛṣi did penance here. There is no *tīrth* in this world which is as powerful as this one.

Om̄kārnāthtīrth (Viṣṇupurī/Brahmāpurī/Śivpurī) ↓ {NPA 126-128; SNP 5-11; Map 26}

*Māhātmya*: VS 23-29; RKhS 47

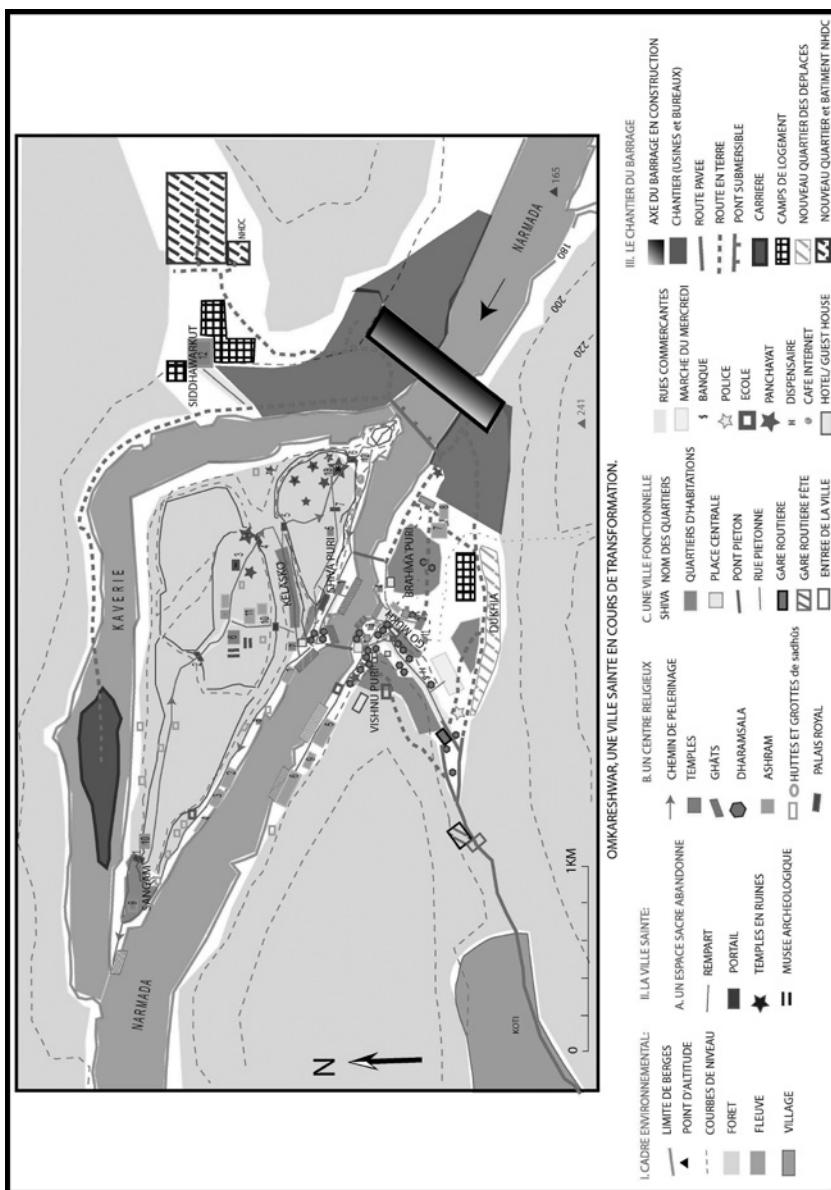
From the syllable *om̄* [+SNP] which was uttered by the primeval creator Vidyātā[ ] arose the Gāyatrī as well as the *veda*, the *śāstras*, the *purāṇas* etc. which spread in all the worlds. [+SNP] Without this utterance, the text of the *vedas* would not have come into existence. It is the source of everything which consists of words or meaning, i.e. language and form, of which all beings and the whole material world has emerged.

The syllable *om̄* is also the manifestation {*rūp*} of the three qualities {*triguna*},<sup>180</sup> the syllable *om̄* is the hidden form of the *brahman* itself. “*tasya vācakah pranavah*” {“the syllable *om̄* was uttered by Him”}—in this *yogasūtra*, the syllable *om̄* is the utterance of the highest spirit. In the Viṣṇusahasranāma etc. {we find} “*om̄ viśvaṁ viṣṇurvaṣatkāra*” {“Viṣṇu is *om̄*, the exclamation *vaṣat*, the universe”}—{here,} the first name of god is *om̄*. In the revelations, the syllable *om̄* has been referred to in many ways. “*om̄kāraścātha śabdaś ca dvāvetau bra{ā}hmaṇah puraḥ / kaṇṭham bhitvā viniryātau tasmān māṅgalikāvubhau //*” {“The sound and the syllable *om̄*, these two are the highest *mantra* / if they are sung until throat-burst, both become auspicious.”}

The wonderful story about the manifestation of the syllable *om̄* is connected with Om̄kāreśvar. The material representation of the syllable *om̄* is the area called Om̄kārkṣetra[ ]. At this Om̄kārtīrth there are 68 *tīrths*. 33 *koṭi* of deities live here forever along with their families, and there are 108 powerful *lingas*.

[+SNP] Two out of the twelve *jyotirlingas* are found at Om̄kāreśvar. The one called Om̄kāreśvara is situated in the middle of the Narmadā {on the island} and the other one called Amaleśvara {currently mostly called Mamleśvar} resides across the river on the south bank of the river. Om̄kārnāthtīrth is on an island. Therefore *parikramāvāśīs* cannot visit this *linga*, neither from the north nor from the south bank. On this hill, in

<sup>180</sup> I.e. *sattva, rajas, tamas*.



Map 26. Map of modern Omkāreshvar. (Courtesy: Créménin 2005.)

the east, is an old palace of the Pāṇḍavas which still betrays its antiquity. It can best be seen from the Kuberabhaṇḍārītīrth. Here is also the *annakṣetra* of Ahilyābāī. Omkāreśvar consists of two parts. The first one is called Viṣṇupurī Omkāreśvar and the other one Śivpurī Omkāreśvar. The Amaleśvara {*liṅga*} resides in Viṣṇupurī and the Omkāreśvara resides in Śivpurī.

Now first hear the account of Viṣṇupurī: The distance from Omkāreśvar Road to Omkāreśvar Māndhātā is seven miles. From where vehicles stop at Omkareśvar there is a metalled road down to the *ghāṭs*. Very beautiful stone *ghāṭs* have been built {on the river banks}. Exactly on this road there is the temple of Amaleśvara Śiva. On behalf of Ahalyābāī Holkar, {altogether} eighteen thousand eternal, earthen *śivalīṅgas* were made {daily} and after worship they were dispersed{in the river}.<sup>181</sup> Seven *pandits* were engaged for this purpose. Ahalyābāī was such a pious character that at almost every *tīrth* in India one or another religious rite was performed by her. In Kāśī there is the famous Ahalyāghāṭ, where she had a temple built. In the Dārāgañj quarter of Prayāg there is the Ahalyābāī Dhārmik Trust, where still today numerous religious rites are performed. Who knows how many nobles and kings have lived here in this land, who enjoyed the pleasures and pains of the world, who became residents of the netherworld and whose names have long been forgotten. But the name of Ahalyābāī of Indaur still dances on the tongues of the people.

In Viṣṇupurī there are *dharmaśālās*. Here is the *annakṣetra* of Ahalyābāī, the beautiful stone-pillared hall of Amaleśvara Śiva. Hordes of pilgrims come here to have *darśan* of Amaleśvara Śiva. This is a magnificent *śivalīṅga* which is worshipped according to the sacred rites.

The hill of Omkāreśvar, the Māndhātā hill, is the material manifestation of the syllable *om*. There is a story that once the king of the hills, Vindhyaśala, made one *śivalīṅga* by forming the shape of the syllable *om*{?} and another one from earth. God Śiva was pleased with his worship and so he appeared before him and granted him a boon. The Vindhya mountain said: "Oh Lord! If you are pleased with me, I wish that you shall dwell at this place forever and ever." Śiva replied "So be it!" Immediately,

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<sup>181</sup> "On the southern bank the principal temple is that of Amreshwar, which contains four inscriptions on the walls of the portico dated in 1063 AD. Here may be seen a curious form of worship. Twenty-two Brāhmans retained by the Indore State come daily to {t}he temple and each has a wooden board containing some 1300 little holes. In each of these he places a little slab of earth to represent the lingam of Siva, and when the work is completed by the manufacture of nearly 30,000 miniature lingams, offerings are made to them and they are then thrown into the Nerbudda." (Russell 1908: 240-41).

two *śivalingas* materialized. From the *mantra om*, which Vindhya used in the worship, arose the Omkāreśvara {*lingam*} and from the earthen one arose the Amaleśvara {*liṅgam*}. Near {to the Amaleśvara temple} is the Kapildhārā. Its water issues from a *gomukh* and then joins the Narmadā.<sup>182</sup> This place is called Kapildhārāsaṅgam. To the other {western} side of Kapildhārā lies Brahmāpurī. Śivpurī, Viṣṇupurī and Brahmāpurī are the three cities of the *trimūrti*.

In the *purānas* there is a story about this:[] In the *kṛtayuga* of the *ādikalpa* at the time of the *svāyambhūva manū* [/SNP] In the *satyayuga* of the first *kalpa* of the creation, at the time of *svāyambhuva manu*[] [+SNP] the *asuras* defeated the *devas*.[] Because of fear of the demons all the gods came to this Omkāreśvarkṣetra for refuge. When they started to do penance, Śiva was pleased and he advised Brahmā to put an end to the demons. Then Brahmā said: “[+SNP] I have no ability to fight them.[] I have forgotten the *vedamantras* because of fear of the evil demons.” When Śiva heard this, he uttered a roaring sound {*hūṇikāra*}. This sound split the netherworlds into seven, such as *atala*, *vitala* etc. At the same time a very powerful divine *śivalinga* appeared on the hill [-SNP] which seemed to have no beginning or end[]. A voice spoke from this [-SNP] endless[] *liṅga*: “Hey, god Brahmā! Now [+SNP] abandon your fear[] take your *veda* [+SNP] which you have learned by heart[] and put an end to the demons!”

When Brahmā heard this voice he became fearless, obeyed this advice [/SNP], got hold of his vedic knowledge[] and with the help of his *veda-mantra*, he killed the demons. Then he made a *raudrīṣṭi*. Because of these actions all the gods found peace. Then they all worshipped the Omkārā-nātha *liṅgam* and praised it. [-SNP] They all shouted “*jayjay*.[] To have *darśan* of this *liṅga* reduces all kinds of offences to ashes. At the end of the *kalpa* all the gods get absorbed in this *liṅga*. [+SNP] *omkāra* is the origin of the Gāyatrī and all the *vedas*, the syllable *om* is the essence of the three qualities {*triguna*},<sup>176</sup> the three gods, the three worlds as well as the three skies, which all abound in myriads of *tīrths*.[]

[-SNP] Nearby are numerous *tīrths* such as Piṅgaleśvara, Ādityeśvara, Somanātheśvara etc. Moreover, there is the Siddheśvara *liṅga* on the hill, together with another *karor liṅgas*.[] The Kedāra, Omkāra, Amareśvara, Mahākāla and Siddheśvara, these five *liṅgas* are one and the same. [-SNP] At the end of the *kalpa* they become motionless (*sthir*). Pronouncing their names alone will reduce any offence to ashes.[]

<sup>182</sup> In fact it is not a *gomukh* from where the water issues, but a *pranāla* of an old temple in the shape of a *makara*-head.

As the Kṣiprāgaṅgā is at Mahākāleśvar {Ujjain} there is the Kāverī-  
gaṅgā here. [+SNP] Even though the Kāverīsaṅgam is situated one mile  
before {east of} Omkāreśvar, the Kāverī water, despite joining the  
Narmadā, keeps its independent character. This water flows for about  
one mile side by side with the water of the Narmadā. Just before the  
Māndhātā island, the Kāverī {branches off and} flows independently to  
the north. And having circumambulated the Māndhātā island,<sup>183</sup> it joins  
the Narmadā again. Only due to the Kāverī the Omkāreśvar island and the  
whole Māndhātā mountain have been formed. People say that if one  
donates a coconut to the Kāverī near to its first junction with the Narmadā  
at the lower limits of Sātmātrā, it will flow along with the Narmadā, but  
will not drift to the southern rapids, but instead will float to the north to  
what is called the Kāverī rapids.

(...) Nearby {to these} is the Bhrgupatan rock. In former times there  
used to be the popular habit that, if a *samnyāsī* became incapable of per-  
forming his daily routine, he would jump down this rock and put an end  
to his bodily existence. This was called *bhṛgupāt*. This habit has now van-  
ished.<sup>184</sup>

<sup>183</sup> However, this circumambulation is only half and in the wrong direction, *apradaṅṣinā*.

<sup>184</sup> There is an eye-witness account of this "habit" in Forsyth's "The Highlands of Central India" (Forsyth 1872: 173ff.): *In 1822, a European officer of our Government witnessed the death of almost the last victim to Kál Bhairavá at this shrine. The island then belonged to a native State (Sindiá), and our Government had not then begun to interfere with such bloody rites. The political officer who wrote the account of it was therefore unable to prevent it by force. [...] The concluding portion may be interesting, as perhaps the only account on record, by an eye-witness, of such an occurrence. After narrating how he vainly urged every argument on the youth to dissuade him from his design, the writer proceeds to relate how he accompanied him nearly up to the fatal rock. "I took care," he says, "to be present at an early hour at the representation of Bhyroo (Bhairavá), a rough block of basalt smeared with red paint, before which he must necessarily present and prostrate himself, ere he mounted to the lofty pinnacle whence to spring on the idol. Ere long he arrived, preceded by rude music. He approached the amorphous idol with a light foot, while a wild pleasure marked his countenance. As soon as this subsided, and repeatedly during the painful scene, I addressed myself to him, in the most urgent possible manner, to recede from his rash resolve, pledging myself to ensure him protection and competence for his life. I had taken the precaution to have a boat close at hand, which in five minutes would have transported us beyond the sight of the multitude. In vain I urged him. He now more resolutely replied that it was beyond human power to remove the sacrifice of the powerful Bhyroo; evincing the most indomitable determination, and displaying so great an infatuation as even to request me to save him from the fell dagger of the priestess,\* should he safely alight upon the idol. So deep-rooted a delusion could only be surmounted by force; and to exercise that I was unauthorised. While confronted with the idol, his delusion gained strength; and the barbarous throng cheered with voice and hand, when by his motions he indicated a total and continued disregard of my persuasions to desist. He made his offering of cocoa-nuts, first breaking one; and he emptied into a gourd presented by the priestess\* his previous collection of pice and cowries. She now tendered to him some ardent spirit in the nut shell, first making her son drink some from his*

Formerly the king of this place was Nāthū Bhīl. About 800 years ago, Śrī Bhāratsimh Cauhān took away this island from the Bhīls. The {present} kings are of Bhilālā caste. Among the Bhīls they are referred to as *ālā*, which means "superior Bhīl". Up to now they have been ruling for 30-32 generations. The *rājā* used to manage the temple himself and collect the whole income from it. But today there is no king anymore, the whole kingdom was abolished. Even though the palace still stands, the members of the family are living here and there.

There is also a story about why this hill is called Māndhātā. This story is contained in the sixth *adhyāya* of the ninth *skandha* of the Śrīmadbhāgavata. Māndhātā was a great king, a *cakravartī*. One of his names was Trasaddasyu and he was a king of the Ikṣvāku family. His father's name was Yuvanāśva. He had no progeny. Therefore he went into the forest together with his hundred wives. There the *yṣis* made a sacrifice for

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*hand, to obviate all suspicion of its being drugged. A little was poured in libation on the idol. She hinted to him to deliver to her the silver rings he wore. In doing so he gave a proof of singular collectedness. One of the first he took off he concealed in his mouth till he had presented to her all the rest, when, searching among the surrounding countenances, he pointed to a man to whom he ordered this ring to be given. It was a person who had accompanied him from Oojein. An eagerness was now evinced by several to submit bracelets and even betel-nuts to his sacred touch. He composedly placed such in his mouth and returned them. The priestess at last presented him with a pann leaf,\* and he left the spot with a firm step, amidst the plaudits of the crowd. During the latter half of his ascent he was much concealed from view by shrubs. At length he appeared to the aching sight, and stood in a bold and erect posture upon the fatal eminence. Some short time he passed in agitated motions on the stone ledge, tossing now and then his arms aloft as if employed in invocation. At length he ceased; and, in slow motions with both his hands, made farewell salutations to the assembled multitude. This done, he whirled down the cocoa-nut, mirror, knife, and lime, which he had continued to hold; and stepping back was lost to view for a moment—a pause that caused the head to swim, the heart to sink, and the flesh to creep. The next second he burst upon our agonized sight in a most manful leap,<sup>†</sup> descending feet foremost with ferrific rapidity, till, in mid career, a projecting rock reversed his position, and caused a headlong fall. Instant death followed this descent of ninety feet, and terminated the existence of this youth, whose strength of faith and fortitude would have adorned the noblest cause, and must command admiration when feelings of horror have subsided. Thus closed the truly appalling scene."‡*

*With the exception of the murder of a poor old woman who shrunk from the fatal leap when brought to the brink, but was mercilessly pushed over by the excited religionists, this was the last of these sacrifices that was permitted, the country coming in 1824 under our administration.*

*\* The priestess here referred to was probably the Bheel custodian of the shrine. There is nothing to prevent the hereditary custodian from having been a female at that time; but priestesses, properly speaking, have never existed in India. Her receipt of his collections from the people also indicates this conclusion.*

*\* The usual signal for the termination of a formal interview.*

*† The place is called the "Bīr-Kalī" rock, which I believe means literally the "manful leap."*

*‡ Extract from a letter of 29th November, 1822, from Captain Douglas, Political Assistant in Nimar, to the Resident at Indore."*

obtaining progeny. They took a water pitcher, consecrated it with *mantras*, kept it in the sacrificial hut and thought: "We shall give this water tomorrow to the king's main queen." For reasons connected to the divine, the king woke up at night because of great thirst. As everybody was sleeping, the king went here and there in search of water. In the sacrificial hut he found the pitcher of consecrated water. The king saw that the water was cool and he happily drank from it. When the *rṣis* started to search for the water in the morning, they realized that the king had drunk from it. The *rṣis* said: "The true work is that of god! Now the king will bear a child from his abdomen." And it happened thus. The right part of the king's abdomen broke and a son was born. The child immediately started to cry for milk. The *rṣis* asked: "Whose milk will this boy drink?" Then the presiding deity of the sacrifice, Indra, said: "Mandhātā—he shall drink mine". Having said this, he stuck his milk-bearing forefinger into the boy's mouth. The boy immediately got satisfied. Thereafter Mahārājā Māndhātā performed severe penance on this mountain on the banks of the Narmadā and pleased Śiva. Since then, this mountain has been known as Māndhātā hill. Omkāreśvar is the best of all *tīrths* in the Narmadākṣetra. We regard three places on the Bhagirathī Gaṅgā as of paramount importance, i.e. Haridvār, *tīrthrāj* Prayāg and Gaṅgāsāgarasaṅgam. In the same way there are three main places on the Narmadā which are unique: Omkāreśvar, Bhṛgukṣetra (Bhārauc) and Revorisaṅgam (Cāndaud):

*sarvatra sulabhā revā triṣu sthāneṣu durlabhbā / omkāre 'tha bhṛgukṣetre tathā caiva revorisaṅgame//[]*

{"The Narmadā is everywhere accessible, but at three places inaccessible: first at Omkāra, then at Bhṛgukṣetra and also at Revorisaṅgama." This stanza is identical with RKHV 85.14, see above, p. 70}

[‐SNP] The offence of *brahmahatyā* cannot enter into the four *kos* of this *kṣetra*. Whoever bathes at this place attains liberation in life (*jīvan-mukti*). The *pañckrośī* of this place, includes 28 *koti lingas* of hidden nature. This place is more powerful than Aś्वinuṇāsaṅgam {Vārāṇasi}. Whoever dies here attains the form of Śiva. At this *tīrth* Mārkanḍeśvara, Avimukteśvara and Kaśiviśveśvara have been installed. A *piṇḍadāna* and *brāhmaṇabhojana* bears a thousand times more fruits than at Gaṅgāsāgarasaṅgam. (Revākhaṇḍa 32/33).[.]

[+SNP] In the Omkāreśvar Māndhātā *kṣetra* there is the Mārkanḍeya rock. Near to it is the *āśram* of Śrī Māyānand Sarasvatī. {Now follows an eulogy of the NPA with an inaccurate description of its contents, referred to above, p. 61}. Most prominent on the south bank is the Amareśvara *linga*. There are also a number of ancient temples as well as a divine peak,

called Candrāgarḥ. The three main branches of the *daśanāma samnyāsīs* have *akhāras* here.[]

{Note: The Vasiṣṭhasaṃhitā deals in seven *adhyāyas* extensively with *rājā* Māndhātā, after whom the island is named, and Omkāreśvar. The RKhS contains one *adhyāya* of about 90 stanzas called Omkāramahimā which contain *dharmaśāstrik* rules followed by an eulogy of the syllable *om* etc. In the RKhV, Omkār is referred to only passingly in connection with the eulogy of other *tīrthas*. From the *paurāṇik* Narmadāmāhātmya versions it appears that the Amareśvara *linga* originally belonged to the Amarakanṭaka mountain.

These are by far not all the legends which deal with Omkār/Māndhātā. Especially the popular legend about how the island was conquered by one Daryānāth is interesting:

"At the south-east end of the island is the cliff from which the devotees of Bhairon {Bhairava} were accustomed to hurl themselves on to the rocks below. According to the local tradition Bhairon and his consort Kāli were accustomed to feed on human flesh. At the time when Māndhāta was taken by Bhārat Singh, the ancestor of the present Rājā in 1165 AD, the only worshipper on the island was a Gosain, Daryao Nāth, and it could not be visited by pilgrims for fear of these terrible deities. Daryao Nāth however by virtue of his austerities shut up Kāli in a subterranean cavern, the mouth of which may still be seen below the temple of Orikār, appeasing her by erecting her image outside to be worshipped. He also arranged with Bhairon that for the future he should receive human sacrifices at regular intervals and should therefore refrain from molesting the pilgrims. On the occasion of the annual fair therefore his devotees hurled themselves on to the rocks in fulfilment of the Gosain's promise. On the top of the hill is a slab of stone called Birkhilā or the hero's step and below the cliff is Bhairon's rock which they hoped to strike. Nearly the last sacrifice of this kind was witnessed by an English officer in 1824 [...]."}<sup>185</sup>

Khedīghāṭ/Kherīghāṭ ↓

Khedīghāṭ is counted under the Omkāreśvar *pañcakrośī*. [+SNP] Here ends the Omkāreśvar forest.[] There is a temple of Rājarājeśvara and an old *dharmaśālā*.

{The following places will be submerged in the Maheśvar reservoir}

~Gaumukhāghāṭ ↓

Here is the *kūṇḍ* of the Nilgaṅgā which had been repaired by queen Ahilyā and a temple of Nīlakanṭheśvara [+SNP] above it. The water from the

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<sup>185</sup> Russell 1908: 243-44.

Nīlgaṅgā *kunḍ* issues through a *gaumukh* into the Narmadā[ ]. Whoever bathes in the Nīlgaṅgā *kunḍ* will reside for 60000 years on mount Kailās.

{Note: The original location of the Nīlagaṅgā is unclear (see above, p. 107). However, the view expressed in RKhV 25 that it is just east of Omkāreśvar<sup>186</sup> conflicts with the situation of the present place.}

[+SNP] ~Kākriyā ↓

At a short distance from here resides on a small platform in the middle of the Narmadā Gaṅgeśvara Śiva. People say that *rṣi* Mātaṅga did penance here. One day, a group of *rṣis* came to visit him. Mātaṅga wanted to receive them with due respect. The *rṣis* said: “We first shall take a bath in the Gaṅgā before we come as your guests.” But where was the Gaṅgā here? There was only the Narmadā. Therefore the *rṣi* {Mātaṅga} called the Gaṅgā by the power of his *tapas*. Here, the Narmadā flows in two streams to the west, but by the power of his penance the *rṣi* altered their course to make them turn and flow to the east. Since then, the Narmadā flows near to both her banks to the west. But in the middle, she flows with great force to the east. Here, the Gaṅgā has appeared in the Narmadā.[ ]

~Rāver-Peśvom̄ kī Dharmśālāghāṭ/Rāverkherī ↓

[+SNP] When the Peśvā set out to expand his dominions to the north, he had to cross the Narmadā first at this *ghāṭ*.[ ] To commemorate this event, he had the Rāmeśvara temple, a large *dharmaśālā* [-SNP] and an *annakṣetra*[ ] built. But due to the ravages of time the [-SNP] *annakṣetra* has vanished, and[ ] the *dharmaśālā*, the *ghāṭ* and the Rāmeśvara temple are in a decayed condition. In the *dharmaśālā* is the *samādhi* of Bājirāv Peśvā. Nearby, on the north bank of the Narmadā, the Peśvā had Vijayeśvara installed to commemorate his victory. At this *ghāṭ* the Narmadā flows in two streams which are popularly called Gaṅgā and Yamunā.

~Kharaksāṅgam ↓

~Mordhvajtirth-Mardānā ↓

Here is the fort of *rājā* Mordhvaj, a hidden {*gupt*} *ghāṭ* and the Guhavāsī Śiva. It is said that this was the place [/SNP] capital[ ] of *rājā* Mordhvaj, who died at Prayāgrāj. [+SNP] The ruins of his fort can still be seen here. It is said that there are marks of the *śiṅhāsana* of Mahārājā Mayūradhvaja in a cave. There is a fortified *ghāṭ* of Mahārānī Ahilyābāī and a temple of Mayūreśvara Śiva.[ ]

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<sup>186</sup> This can only refer to the place which is mentioned above as Kapildhārā (under Omkārnāthtirth, p. 160).

~Sātpiplīghāṭ–Teliyābhātyān/Sātpiplīghāṭ ↓

This is {also called} Somtīrth. Its story goes: In ancient times, a *mahātmā* lived here. He performed a sacrifice. Its ashes still issue from this place. One day, a *brāhmaṇa* came to him and said: “I have committed a *brahmahatyā*. I need to get rid of it.” On hearing this, the *mahātmā* broke a twig from a Pīpal tree, gave it to the *brāhmaṇa* and said: “You must go on a journey to the *tīrths* of Āryāvarta, and there you must bathe yourself as well as this twig. At whichever place the twig begins to sprout [-SNP] you must bathe and make a donation. Then[] your offence will be erased.” The *brāhmaṇa* went to all *tīrths* in the world and everywhere he bathed the twig, but nothing happened. Finally he came back to this place on the bank of the Narmadā and routinely stuck the twig in the water of the Narmadā. Suddenly seven shoots sprouted from it. On seeing this, the *brāhmaṇa* took a bath, made a donation, offered libations of water to his ancestors and finally fed the *brāhmaṇas*. Thus he was released from his offence.

Some time later a cow was liberated at this place. Therefore it is also called Gaudhārīghāṭ (Revākhaṇḍa 44). Here is a powerful *sangam*. Nearby there used to be seven Pīpal trees which originally sprang from the twig of the *brāhmaṇa*. Of these only one still survives today.

{Note: The reference to Revākhaṇḍa 44 is unclear. The cited legend seems to be missing in the Revākhaṇḍa versions}.

~Lepāghāṭ–Vedāsaṅgam/Sārasvattīrth/Markaṭīrth ↓

*Mahātmya*: RKhS 9 (Markaṭīrth)

There is a temple of Vedeśvara (Sārasvata) Śiva here. It was renovated in *saṃvat* 1635, *śaka* 1500 {1577-78 CE}, by Vāsudev Kulbhūṣaṇ Jagannāth. [+SNP] Here is the *sangam* of the Vedā river. Nearby are two *tīrths*, the Sārasvattīrth and the Markaṭīrth.[] There are two [+SNP] *paurāṇik*[ ] stories about this *tīrth*.

*Sārasvattīrth*:

In the *dvāparayuga* there was the *sangam* of the Sarasvatī, which is the Brāhmī [/SNP] Brāhmī-Vedā[ ]. Here, the *r̄ṣi* Maṅkaṇaka worshipped Śiva. After a long time, by the grace of Śiva, Viśvarūpa appeared to him. Now he could see everything undistorted. [+SNP] He always saw the true form in everything.[ ] Full of joy he began to dance. Because of his dance, all the three worlds began to dance, too. On seeing this, Brahmā along with all the gods went to Śiva and said: “All the worlds are dancing. How can the gods do their work now? You must stop their dance.” Then, together with Śiva, all the gods went to Maṅkaṇaka *r̄ṣi*. They asked him why he was

dancing. The *rṣi* asked them, who they were. Then he said: "I am dancing for joy, because in my own body I can see the true form of everything." When he heard this, Śaṅkara hit him with his fingers and his body turned to ashes [/SNP] ashes issued from his body[ ]. Then the *rṣi* Maṅkaṇaka worshipped Śiva, praised him and installed Maṅkaṇeśvara Śiva at this place (Revākhaṇḍa 44).

{Note: The reference to Revākhaṇḍa 44 is unclear.}

*Vedāsaṅgam/Markatītīrth:*

In the *tretayuga* there was a king Satyasena. His queen was Śṛṅgārvallarī. Her face was like that of a monkey. One day this queen, while on a hunt with her husband, came to the Vedāsaṅgam on the Narmadā. There, the king left his queen behind to carry on with his hunt. Śṛṅgārvallarī began to wander about in the forest. As she strolled around, her former lives came to her mind. Then she [+SNP] came near to a bush of bamboo and[ ] found the bones of the head of her own monkey-like body of a former birth entangled in a creeper [/SNP] found the bones of her former head stuck in this bush of bamboo[ ]. The queen took them out and threw them into the Narmadā. Immediately, the queen's face came to shine like the moon. [+SNP] Now she looked like a heavenly *apsarā*[.] Some time later the king returned. When he saw the beautiful face of his queen, he was deeply surprised. He asked her what had happened. The queen said: "In my former birth I was a she-monkey {*markatī*}. Once, out of the whim of a monkey, I tried, [/SNP] playfully,[ ] without purpose, to tear out a bamboo stick from a bamboo bush. The bamboo stick split, my head got stuck in it and I died. Some time later my torso fell into the Narmadā, but my head remained stuck in the bamboo. Therefore my body was reborn in divine form, but my head remained that of a monkey." Impressed by the power of this *tīrth*, together they installed a Śiva (Skandapurāṇa Re° 9) [/SNP] Revākhaṇḍa 9[ ].

{Submergence zone of the Maheśvar reservoir ends here}

Māndavyāśram ↓

*Māhātmya:* RKhs 65

This *āśram* was founded by *rṣi* Māndavya. Nearby is the Viśokasaṅgam and a temple of Viśokeśvara Śiva. Its story is: In the Aśokavanikā forest this Māndavyāśram is a very sacred place. The *rṣi* Vibhāṇḍaka did penance here. Since the time of the *vaivasvata manvantara* there are 50000 *tīrths* here. Arundhatī [+SNP] the wife of Vasiṣṭha[], Sāvitri [+SNP] the wife of Brahmā[], Diti [+SNP] the wife of Kaśyapa[] and other wives of

gods and *r̄sis* have done penance and obtained *siddhi* here. *Siddhas* and *viśvadevas* live here eternally (Revākhaṇḍa 42).

Nāvādīṭolāghāṭ {Nāvdāṭolī}—Svarṇdīptīrth ↓

*Māhātmya*: RKhs 64

A temple of Śālivāhaneśvara and a *dharmaśālā* have recently been built by Bāpusāhab of Indore. This place is opposite of Maheśvarghāṭ. At a little distance from here is the Hiranyagarbhāsaṅgam and a temple of Yajñagarbheśvara Śiva. It is said that it is at this *tīrth* that all the gods and *r̄sis* eternally take their bath. No offence can survive here. This place used to be inhabited by birds, who warble in the language of man as it is full of flowers and fruits of all kinds. On the 15th day of the month of *kārttik* [/SNP] new moon day of *kārttik*[], all *tīrths* of the world reside at this place. On this day, no offender and no atheist can visit this *tīrth*. On the 30th day of the bright half of the month of *caitra* [/SNP] on the full moon of *caitra*[], [-SNP] on the Mahoday festival[] and on the 14th/15th of every month, the ancestors attain salvation by offerings of *pīṇḍas* or libations of water. To feed *brāhmaṇas* or make donations to them is as effective as in Kurukṣetra (Revākhaṇḍa 42).

Sahasradhārā ↓

Between Balgāṁv and Nāvādīṭolā [/SNP] Svarṇdīptīrth and Balgāṁvghāṭ[] the Narmadā flows in numerous streams. One of them flows eastwards. Here, Paraśurāma has killed the 1000 heroes of Sahasrabāhu.

Balgāṁvghāṭ ↓

[-SNP] Khalghāṭ—Sāṭaksāṅgam—Sāṭhliingītīrth ↓

At this place there are sixty *liṅgas* engraved on the rocks in the Narmadā.[]

{←• *parikramā* continues on p. 174}

North bank •→ (NPA 225-230; SNP 154-160)

Khalghāṭ—Kapiltīrth ↑ (see Kapiltīrth, below, pp. 225, 234)

*Māhātmya*: RKhs 77.1-6; RKhV 39(?)

In ancient times, Brahmā conducted a sacrifice [+SNP] here on the bank of the Narmadā[]. From the sacrificial *kund* sprang a white cow. All the gods praised her. The cow was pleased and asked: "What do you wish?" For the sake of the welfare of the world, the gods said: "You go to the world of mortals (*mṛtyuloka*) and care for the welfare of the world." Then

the white cow went to the bank of the Narmadā and did severe penance. By the grace of the Narmadā, she became the mother of the world (Revākhanḍa 58).

{Note: It is uncertain to which of the different Kapiltīrths the Sanskrit texts refer.}

### *Kārmsaṅgam–Buṭsaṅgam* ↑

#### Jalkoṭi–Sahasradhārātīrth ↑

It is said that this is the site of a battle fought by the *mahārājā* Sahasrabāhu of Māhiṣmatī.

### Maheśvar–Māhiṣmatītīrth/Māhiṣmatīnagrī ↑

*Māhātmya:* VS 31; (RKhV 33?)

Near the Jvālāsaṅgam is Maheśvar. Here are many beautiful temples and *ghāts*. The *ghāṭ* and cenotaph of the jewel of the family of the Indor *rājās*, Ahilyā Rāṇī, is especially beautiful. Here are many *tīrths*. Jvāleśvara, the cave of Bhartṛhari, Skandeśvara, Gaṇeśa, Narasiṁha, Paṇḍharinātha, Bāneśvara, which is in the middle of the Narmadā, Mātaṅgeśvara, Siddheśvarīdevī, Rājarājeśvara, Kāśīviśveśvara and Kāleśvara are the principal ones.

[+SNP] Maheśvar is a very famous and historic place. Its old name was Māhiṣmatī.[] Sahasrārjuna, the *rājā* of Māhiṣmatī (Maṇḍlānagar) {sic!}, was a devotee of Datta [/SNP] Dattatreya[] and the disciple of Mātaṅga ṛṣi. He lived for some time at his *guru*'s place. At that time he installed the gods Rājarājeśvara, Siddheśvarīdevī, Gaṇeśa and Skanda (Vasiṣṭhasamhitā 29). The greatness of this place is scetchily explained in the Skandapurāṇa. Maṇḍanamiśra, the disciple of Śaṅkarācārya, also lived here.

This is the story of Jvāleśvara: In the *kṛtayuga* [/SNP] *satyayuga*[], the *rājā* of the solar lineage, Duryodhana, who lived here at Māhiṣmatī, was very courageous. The Narmadā, who fell in love with him because of his courage, married him. Some time later, the Narmadā gave birth to a girl, who was named Sudarśanā. When the girl reached the marriageable age, Agni, who had fallen in love with her because of her beauty, took on the form of a *brāhmaṇa*, went to the king and asked for the girl's hand. The king refused. Some time later, Sudarśanā herself wanted to marry and the king announced a *svayamvara*. In the *svayamvara* hall, he had a *yajñakuṇḍa* constructed and there he started a sacrifice. At that moment Agni came in the guise of a *brāhmaṇa* and appeared in front of the king.

At the same moment, the sacrificial fire got extinguished. Seeing this, everybody was surprised. On the advice of the members of his assembly, the king gave his daughter Sudarśanā to Agni in marriage. Therefore this *tīrtha* is called Agnitīrtha [+SNP] Jvāleśvar[] [-SNP] (Revākhanḍa 54)[].

This is the story of Mātaṅgeśvara: The *āśrama* of *rṣi* Mātaṅga at Aśokavanikātīrtha was regarded as extraordinarily pure. In the *ādikalpa* [/ SNP] *ādisatyayuga*[] there was a Bhīl, who did penance on the bank of the Narmada for a long time. He accumulated such power that after his death, he became the *rṣi* Mātaṅga. Because of the power of his penance accumulated in his first life, he felt the wish to go on a *tīrthayātrā*. Wandering about, he came to the Aśokavanikā one day and doing penance for one hundred divine years attained *siddhi*. Śiva was pleased [+SNP] appeared before him[] and granted him a boon. [+SNP] Then Mātaṅga requested Śiva to reside at this place forever.[] Since then, Śāṅkara is residing at this place (Revākhanḍa 38).

{Note: The references to the Revākhanḍa are unclear.}

Maṇḍleśvar–Malśamneśvartīrtha, Gupteśvar ↑

*Māhātmya*: VS 30/31; RKhS 76; RKhV 38

At Maṇḍleśvar there is a palace, a fort etc. of the *rājās* of Indor.

*Malśamneśvar*:

After he had killed the *kṣatriyas* [+SNP] 21 times[], Paraśurāma expiated his offence and installed the Malśamneśvara [+SNP] *śivalīṅga*[] here (Vasiṣṭhasamhitā 30/31).

*Gupteśvar*:

In an ancient *yuga* the Dāruvana forest was extremely beautiful. Numerous *rṣis* used to do penance here. Everybody observed his respective *varṇāśramadharma*. One day, Śiva came together with Pārvatī here. Pārvatī asked Śiva: “How can all these people obtain such wealth and prosperity in this dense forest?” Śiva said: “Their women are all particularly devoted to their husbands. This virtuousness causes their prosperity. [+SNP] Virtuous women can obtain anything in this world.”[] Then Pārvatī said that she wanted to test their devotion. Śiva said: “Beware! Whoever harasses the *brāhmaṇas* will ruin himself.” Still Pārvatī insisted. [+SNP] “I am not talking about harassing anybody. I am talking about proving the devotion of these women.”[] And in order to prove these women’s devotion, she had Śiva take on the form of a beautiful *kāpālika brahmacārī*. He went into the forest [+SNP] naked[] and began to play his *damaru* [/SNP] and began to play a very sweet melody on a flute[]. [+SNP]

On seeing his extraordinarily beautiful body and hearing the sweet melody of his flute, all the women of the Dāruvana came over to him. Now he also began to dance his *tāṇḍava* dance and play his *damaru*. As if coming under a spell[] All the wives of the *rṣis* got attracted to him [+SNP] and started to look at him with affection[]. On seeing this [+SNP] naked *brahmacārī* dancing against all moral rules,[] the *rṣis* became angry and put a curse on Śiva: "Your *linga* shall fall off." Immediately his *linga* fell off. When they saw this, all the gods got nervous. They went to Brahmā for refuge and all together went to the Dāruvana to please the *rṣis*. [+SNP] They told them: "He is indeed Śiva himself!"[] Then all the *brāhmaṇas* [+SNP] felt remorse and[] said: "From now on your *linga* shall be worshipped in the world. Now come here to Dāruvana to reside and do penance. Then you will be liberated from your offence of trying to dilute the mind of these chaste women." On hearing this, Śiva installed the [+SNP] Gupteśvara[] Narmadeśvara in a cave, did penance and his offence was wiped out (Revākhaṇḍa 57).

{Note: The reference to Revākhaṇḍa 57 is unclear. The legend of Gupteśvara is found RKHs 76 and RKhV 38 which contain parallel versions of the legend of the ruin of Śiva's *linga* due to the curse by the pious *rṣis* of Dāruvana.}

{The following places will be submerged in the Maheśvar reservoir}

~*Gādīsaṅgam* ↑

~*Nānsaṅgam* ↑

~*Pathrāl–Mālansaṅgam* ↑

~Pītāmī–Pippleśvartīrth–Pipplādāśram/Pītāmālī ↑ (see Lametīghāṭ–Pippaleśvar ↓, above, p. 119 and Pipriyā–Pipplādāśram ↓, below, p. 189.)  
*Māhātmya:* RKHs 79; RKhV 42

[+SNP] Here is the *āśram* of Pippalāda *muni*.[]

The sister of *rṣi* Yajñavalkyā, who lived in Mithilāpurī, was widowed at an early age. She lived together with him. According to natural law (*iśvarī niyamānusār*) but against popular custom, she had a son from Yajñavalkyā's semen. The son was protected [+SNP] and brought up[] by god Śani. He was born under a Pīpal tree. Therefore he was named Pippalāda. [+SNP] He was a great ascetic.[ ] Some time later, he showed the power of his penance and wrested the vow not to harass children from god Śani. Then he went to this place and near to Śūlpāṇi in Gujarāt, did penance

and pleased Śiva. [-SNP] He came to be counted under the *navayogeśvaras*.  
[ ]

At a small distance from here is a Vijayeśvara Śiva, which was set up by the Peśvā.

{Note: RKhS 79 and RKhV 42 contain very similar texts.}

~Mailakhlagyā–Khulārsaṅgam–Dārukeśvartīrtha ↑ (see Dārukeśvar ↓, below, pp. 182, 260)

*Māhātmya*: RKhS 74; RKhV 36

The temple of Dārukeśvara appears to be very old. The story of this place goes thus:

This is a very ancient *tīrtha*. In an ancient *yuga* there was an assembly of the gods. At that time the son of Vardhamāna, Dāruka, who had a wicked nature, began to harass the *brāhmaṇas*. On seeing this, Indra put a spell on him: “You shall be reborn immediately in the world of mortals (*mṛtyuloka*).” [/SNP] “Now you shall die and immediately be reborn as a human being.” [ ] Dāruka begged for mercy. Then Indra said: “You go and do penance on the banks of the Revā. Then you will become the charioteer of Kṛṣṇa and attain salvation.” [/SNP] “You must be reborn as a human being, but you will be born into the caste of charioteers. You will become the charioteer of god Kṛṣṇa and by doing penance on the banks of the Narmadā you will attain salvation.” [ ] Everything happened as Indra had said [-SNP] and Kṛṣṇa’s charioteer Dāruka founded this *tīrtha* [ ] (Revākhaṇḍa 56).

{Note: RKhS 74 and RKhV 36 contain very similar texts.}

~Semaldā–Vimleśvartīrtha ↑ (see Vimleśvartīrtha, below, pp. 234, 248f.)

*Māhātmya*: RKhS 80; RKhV 43

Here there are Śiva temples of Vimaleśvara, Omkāreśvara, Kundeśvara etc. [-SNP] There lives a *brahmacāri* on a hill, who keeps a big Nepālī gong in his place[ ]. The story of this place goes: In the *ādikalpa* there was a drought which caused a famine. Numerous *rṣis* went to the banks of the Gaṅgā and, sitting there, they had to eat forbidden things just to maintain their bodies. Then [+SNP] when the famine was over[ ] they [-SNP] consulted the *śāstras* and[ ] concluded that this offence could not be destroyed without the help of the Narmadā. Then they came to this *tīrtha*. They pleased Śiva through their penance and he reduced their offence to ashes. Therefore it is extremely fruitful to feed *brāhmaṇas* here (Revākhaṇḍa 62).

{Note: The reference to RKh 62 is obscure. The cited legend does not seem to be found neither in RKhS 80 nor in RKhV 43, which have about a dozen verses at the beginning in common, but then differ completely.}

{Submergence zone of the Maheśvar reservoir ends here}

Baḍvāī–Nāgeśvar/Baṛvāḥ ↑

Here, in the Revākunḍ, there is a temple of Nāgeśvara. The Omkārnāth forest is considered to begin here.

Khedīghāṭ/Kherīghāṭ ↑

Carusaṅgameśvar Gaṅgnāth/Cārusaṅgameśvar Gaṅgānāth ↑

Māhātmya: RKhS 30

{Note: No description of this place in the pilgrims' manuals.}

Gaṅgānadīsaṅgam–Koṭeśvartīrtha ↑ (for other places of this name, see below, pp. 179, 206, 208f., 223, 248, 258, 265)

In the ancient *kṛtayuga* there was Karañjadānava, who was the son of Danu. He did severe penance here for a thousand years. This pleased Śiva so that he granted him a boon. Then he {Karañjadānava} wished for his devotion to Śiva to become eternal (Revākhaṇḍa 59).

{Note: The reference to Revākhaṇḍa 59 is unclear. There is a legend about Karañja in RKhS 77 and RKhV 40, but it is doubtful whether these *adhyāyas* refer to this location.}

Avatārtīrtha/Caubīs Avatārtīrtha ↑

This *tīrtha* lies to the north-east of Omkāranātha, at the initial stretch of the Kāverī after she crosses the Narmadā. [/SNP] This place is near the second {sic!} *sangam* of the Kāverī.[] Here are the statues of 24 *avatāras* [-SNP] like Keśava, Nārāyaṇa, Mādhava etc.,[] which are beautiful and big and made from black stone. The temple, which is in a [+SNP] very[] ruined condition, is waiting for honest devotees to come. [+SNP] There is a *mahātmā* who cares for it[] [-SNP] Nearby is a temple of Paśupatinātha and a little bit further away there is a big statue of Rāvana,<sup>187</sup> which has collapsed.[]

<sup>187</sup> Nowadays this statue seems to have disappeared. Hunter (1886: 296) gives the following description: "Farther down the bank, in a small ravine called the Rāvana nálá, is found a prostrate figure 18 1/2 feet in length, rudely carved in bold relief on four basalt slabs laid end to end. It has ten arms, all holding clubs and pendent skulls, but only one head. On

[+SNP] This is the starting point of the *parikramā*. {sic!}[]  
 {•→ *parikramā continues on p. 152*}

#### 10. *Khalghāṭ to Haranphāl* (Maps A10, B10, C10)

*South bank* ←• (NPA 133-138; SNP 76-81)

Barkhaḍsaṅgam–Gyārahliṅgītīrth/Kaṭhorā ↓

This place is opposite of Dharmpurī *bet* {i.e. a sandbank}.

Brāhmaṇgāmī–Brahmāvarttīrth–Burāḍsaṅgam/Burāṛhsangam ↓

There are two legends about this *tīrth*.

*Brāhmaśvara*

*Māhātmya*: RKhS 40.20-21; RKhV 31

Brahmā resides forever at this place to contemplate Śiva. Therefore the importance of this place has increased very much. At the place where Brahmā does penance, there is a Brahmaśvara (Gupteśvara) Śiva. All the three gods are always present at this *tīrth* (Revākhanḍa 53 [/SNP] 54[]).

*Patreśvara* [/SNP] *Sukheśvara*[]

*Māhātmya*: RKhV 32

Indra's friend Citrasena was a *gandharva*. His son, Patreśvara, was exceedingly beautiful and valiant. [+SNP] The *gandharvas* and *vidhyādharas* are the most beautiful of the *upadevas*, but Patreśvara was the most beautiful of all the *gandharvas*.[] One day the *apsarā* Mainakā [+SNP], who was the most beautiful in heaven,[] was dancing in Śiva's court. All the gods were watching. Then the god Kāma teased Patreśvara, who became intoxicated with love. [/SNP] Seeing the beauty, sweetness and grace of Mainakā, Patreśvara got crazy for love.[] Seeing this, Indra got angry and cursed him: "Hey! [+SNP] You behave just like a mortal human being.[] You shall go to the sphere of death {*mṛtyuloka*} and live there." When he heard this curse, Patreśvara lost his nerve, fell to Indra's feet and begged for mercy. Then Indra gave an account of the greatness of the Narmadā and said: "Now you shall go to the bank of the Narmadā and observe *brahmaśarya* and praise Śiva for twelve years; then your wish will be fulfilled." Then Patreśvara did as Indra had said [+SNP], installed a Śiva in his

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*its chest is a scorpion, and at its right side a rat, while one foot rests on a smaller prostrate human figure. The people call it Rāvana, the demon king of Ceylon, who carried off Sítá, the wife of Rāma; but probably it represents the consort of Śiva in her more terrible form of Mahákálí."*

name[] and, by the grace of Śiva, got rid of his offence [+SNP] and returned to the sphere of the *gandharvas*.[] [-SNP](Revākhaṇḍa 54)[].

*Mārū kī ciclī–Dabesaṅgam/Devsaṅgam* ↓

*Lohāryāghāṭ* ↓

Two miles to the south-west from here [+SNP] on a hill[], the Pāṇḍavas once performed a sacrifice while they were living in the forest. The ashes still issue here. On a hill are [+SNP] temples of[] Narmadeśvara, Varuṇeśvara, [-SNP] Māruteśvara[] and Śiva Yogeśvara [+SNP] etc.[] (Revākhaṇḍa 50) [/SNP] 50, 54[.]

*Kesarpurā–Nāhiliṣaṅgam* ↓

*Mohipurā–Sahasrayajñākhyatīrth* ↓

In ancient times, the ṛṣi Bhārgava lived here and performed a thousand sacrifices. The three gods, the seven ṛṣis etc. live here and eternally make their ablutions and recitals (Revākhaṇḍa 45).

*Datvādāghāṭ–Kapālmocantīrth/Dattvārāghāṭ* ↓

*Choṭāvardhāghāṭ–Agnitīrth* ↓ (see Jvāleśvara under Maheśvar–Māhiṣmatīrth/Māhiṣmatinagrī ↑), above, pp. 169f. and Piṅgaleśvar–Agnitīrth ↑ below, p. 214)

*Māhātmya:* RKhV 33

{Note: There are two more Agnitīrthas. The RKhV contains two Agnitīrthamāhātmyas, RKhV 33 and RKhV 127 and RKhS 102 also mentions one Agnitīrtha, but all of these refer to other places.

*Piplodghāṭ–Susārsaṅgam* ↓

*Kasrāvadghāṭ–Sahasrayajñatīrth* ↓

*Māhātmya:* RKhS 69.8–11

The sons of Dakṣa Prajāpati did penance for a thousand divine years and performed a thousand sacrifices here (Revākhaṇḍa 47).

*Rājghāṭ–Rohiṇītīrth* ↓

*Māhātmya:* RKhS 115; RKhV 108

This *ghāṭ* is also called Bāvangajā. Its story goes: In an ancient era a *niṣādī* [/SNP] a woman of the *niṣāda* caste[] did penance here and gave up her life according to the *dharma* of a *sati* [/SNP] because of the power of penance at a *pūṇyatīrtha*[]. Because of her penance, she became the companion of Gaurā [/SNP] Gaurī[.]. Some time later she became Dakṣa's [/SNP] Dakṣa Prajāpati's[] daughter Rohinī. She married Atri's son Candramā. [/SNP] Dakṣa married all his twenty-one daughters off to Atri's son Candramā. Among them, Rohinī was the wife whom Candramā loved most. They did penance here on the bank of the Narmadā and[] then they founded this *tīrth*. If a woman performs rites here, all her wishes will be fulfilled (Revākhaṇḍa 51).

[+SNP] This place is also called Bāvan Gaṅgāghāṭ. The *mahārājā* of Barvānī has built a Dattātreya temple here. The city of Barvānī lies three miles from here.

Barvānī ↓ {not shown in the maps}

Formerly, Barvānī was a kingdom. It is a beautiful city. Here is the king's palace and garden and a *dharmaśālā*. In the old palace the *campā bayrī* {well} is a famous place. The old *rājā* was a devout person. He spent the major part of his wealth on religious purposes. Here stand twelve temples, among which are those of Gaṇeśa, Vāṇī, Vināyaka, Kālikāmātā, Agastya *muni* and Tulsikṛta Gopāla. Formerly *parikramāvāśīs* were properly cared for by the royal government.[]

From here up to Śūlpāṇī one has to walk through 80 *kos* [/SNP] 89 miles[] of difficult forest in which it is hard to find food. Those who worry for their belly or men whose hearts tremble for fear for their life or of thieves, may make necessary arrangements here. At the court of the *mahārāj* of Barvānī there are provisions for food.

[+SNP] The forest-dwelling Kol and Bhil, who live here {between Rājghāṭ and Śūlpāṇī} on the banks of the Narmadā, pillage travellers. Therefore the pilgrims make arrangements here, such as provisions of food, and proceed very carefully. Pious inhabitants store all the luggage of the pilgrims in their houses and after the pilgrims reach Śūlpāṇī, they return to pick up their belongings.

The forest-dwelling Kol and Bhil live on the banks of the Narmadā. Formerly they subsisted on roots and fruits from the jungle and also meat. Nowadays they have begun to live in tiny villages and have taken to agriculture. Still they are using bows and arrows and are very skilled in using them. They shoot arrows which never miss their target. They also keep

axes for cutting wood etc. If they see *parikramāvāśīs* who carry luggage, they go to pillage them. To those who do not carry luggage, to that kind of *sādhus*, they also give food. Formerly, a lot of pillage and plunder happened here. Nowadays such incidents have become rather rare, but still occur occasionally.

One gentleman from Mahārāṣṭra has undertaken a *parikramā* by foot and has written a very interesting book about it.<sup>188</sup> From his memories he has narrated one incident from the jungle of Śūlpāṇī: "First, people warned me that the forest-dwelling Bhil would plunder me there, so I did not take anything of value with me. I had only a *kamaṇḍalu* and a *laṅgoṭī*. Once, while I was resting somewhere, a Bhil carrying bow and arrow came and grabbed my *kamaṇḍalu*. I said: "Brother! I am a *sādhu*, if you take away my *kamaṇḍalu*, how should I drink water?" Then he put the *kamaṇḍalu* back and sat down. I said: "Brother! Why do you people plunder travellers, who are on a *parikramā*?" He said: "We are living here in the jungles and the mountains. What should we eat? Narmadā *maiyā* is sending them to us, therefore we keep our things going by plundering them. Those people will go somewhere else and get new things. Narmadā *maiyā* is sending them only for us. To those who do not possess anything themselves, we give as much as we can." I said: "I am hungry, will you give me something to eat?" He replied: "We eat meat. Will you eat the meat of a crow?" I said: "Brother! I will never eat meat." Then he took me to his village and fed me roasted corn cobs."[]

Meghnādtīrth ↓

*Māhātmya*: RKHS 73; RKhV 35

At Meghnād there are two ancient Śiva temples on both banks of the middle stream of the Narmadā. The story of this *tīrth* goes: In the *tretayuga* there was Rāvaṇa, the foremost devotee of Śiva, who was the son of the daughter [/SNP] son of the son[] of Pulastyā ṛṣi. He was very courageous. He married Mandodarī, the daughter of the demon Mayāsura, who was the ruler of the Vindhyačal. Some time later they had a son. At the very moment he was born, the boy made a thundering sound like that of a rain cloud. Therefore he was named Meghanāda. [+SNP] Like his father, he was a great devotee of Śiva. He did severe penance on the Vindhya mountain and sang praises to Śiva.[] Śiva was pleased with his penance [+SNP] appeared before him[] and gave him his two *ātmalirigas* [/SNP] two

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<sup>188</sup> This must be one of the books listed in note 83, probably one of the two books authored by Dāṇḍekar (Nos. 1 or 2).

*sivalingas*[]. [-SNP] He took them and set out to Laṅkā. Midway he had *darśan* of Narmadā *mātī*. Meghanāda got very happy, took a bath and worshipped the *lingas*.[] Then he took a path in the sky to go to Laṅkā, but [+SNP] when he was about to cross the Narmadā[] one of the *lingas* slipped from his hands and fell into the current of the river. Then Meghanāda installed that *linga* and named the place Meghnādtīrth (Revākhanḍa 56).

Bhautīghāṭ–Goyadsaṅgam–Gaurvārtāsaṅgam/Manorathīrth ↓  
Here resides Anaṅgeśvara [/SNP] Aṅganeśvara[] Śiva (Revākhanḍa 40).  
[+SNP] This place is also called Manorathīrth.[]

Bijāsentīrth ↓

*Māhātmya*: VS 48(?)

[+SNP] Rāvaṇa was the foremost devotee of Śiva. In the *tretayuga* he once worshipped the eleven *rudras* together with the eleven *rudrāṇīs*. They all were pleased. The *rudrāṇīs* granted him a boon. [+SNP] It is well-known that Rāvaṇa had a thousand wives, from whom he had a hundred thousand sons and one hundred and twenty-five thousand grandsons. It may be supposed that he now wanted to limit {the growth of} his family.[] Rāvaṇa said: "You please give me a girl, who will eat the foetusses of all the other women." [+SNP] The *rudrāṇīs* were speechless.[] Then the *rudrāṇīs* gave him a *rudrāṇī* named Bijāsenā {Bijāsenī}. She began to kill all the children. [+SNP] Since then, the birth of children must have terminated in Laṅkā.[] After the killing of Rāvaṇa [+SNP] by Rāmacandra[], Śāṅkara called Bijāsanī [/SNP] Bijāsenī[] and told her to go to the banks of the Narmadā and do penance (*Vāsiṣṭhasaṃhitā* 48) [+SNP] and to protect foetusses at the very place where the children were killed[]. Women who perform any rite here, will not suffer miscarriage.

[-SNP] Two miles up from Bijāsen, the Pāṇḍavas founded a *tīrth*. While they were in the forest, the Pāṇḍavas stayed there and killed a wicked demon on the north bank. This place is extremely beautiful.[]

{The following place is submerged in the Sardār Sarovar reservoir}

~Haranphālghāṭ/Hiranyaphālghāṭ ↓

Here, Hiranyāksa did penance and obtained *siddhi*. [+SNP] Therefore this place is called Hiranyatīrth. The Narmadā falls down over rocks and forms a number of streams which have washed out deep gorges here. About one mile further down, these streams merge again.[]

{←• *parikramā* continues on p. 184}

*North bank* •→ (NPA 219-224; SNP 150-154)

~*Haranphāl* ↑ (see *Haranphālgāt/Hiranyaphālgāt* ↓, preceding entry)  
 {Submergence zone of the Sardār Sarovar ends here}

Dharmāyātīrth ↑

While living in the forest, the Pāṇḍava Dharmarājā [+SNP] Yudhiṣṭhira[] [-SNP] stayed here and made numerous sacrifices. He also[] installed the Dharmeśvara Śiva.

*Meghnādtīrth* ↑ (see *Meghnādtīrth* ↓, above, pp. 177f.)

Urībāglīsaṅgam—Koṭeśvartīrth/Kuṇḍeśvartīrth ↑ (for other places of this name, see above, p. 173 and below, pp. 206, 208f., 223, 248, 258, 265)  
*Māhātmya*: RKhs 78; RKhv 41

In ancient times, there was Kuṇḍadānava, the son of [-SNP] a[] *kubera* [-SNP] named Viśravā. He was very glorious. To obtain the fulfilment of his desires, he praised Lord Śiva. He made all kinds of *haṭayoga* {sic!}. Śiva was pleased. He made him the king of the *yakṣas*.[] [+SNP] He founded this place.[] If somebody gifts a cow here, he will stay as many years in *rudraloka* as the cow has hairs on its body (Revākhaṇḍa 60). The Śūlpāṇī forest ends here on this bank of the Narmadā. People who have taken the upper way from Tilakvāṛā meet the regular *parikramāpatha* again at this place.

Cikhaldā—Pañckuṇḍīrth ↑

Here are Nilakanṭheśvara Śiva, Harihareśvara, [+SNP] Agniśvara {Agniśvara}, which is the principal *tīrth* of god Agni[] as well as a *ghāt* and a *kund*, which are on a rock in the Narmadā.

The story of this place goes: In ancient times, all the great *rṣis* jointly praised god Agni as the true form of the *brahman*. Agni was pleased and granted them the boon that everybody, who undertakes a sacrifice here will be liberated. Then all of them installed Agniśvara (Revākhaṇḍa 45). The *saptarṣis* did penance here and obtained *ātmasiddhi*. God Agni resides eternally at this place.

Devmaytīrth  $\uparrow$ 

In the *ādikalpa*, the gods assembled at this place to set out on a Narmadā-parikramā (Revākhaṇḍa 47).

{Note: There is nothing of a *parikramā* of an assembly of the gods in the extant versions of the Revākhaṇḍa.)

Bodhvāṛā/Bājñā–Devpathlingtīrth  $\uparrow$ 

*Mahātmya*: RKhs 69.1-8

In the *ādikalpa*, when the *devas* started their Narmadā-parikramā [+SNP] at this place[] they installed this *linga* [/SNP] the *Devamayalinga* []. When they completed their *parikramā*, they worshipped Śiva and Narmadā *mātā*. Many *rṣis* lived at this place and obtained the fulfilment of their wishes (Revākhaṇḍa 47).

Gāṅglādeghāṭ–Bagāṛsaṅgam  $\uparrow$ 

Here Śiva's *gana* Nandī did penance and installed Nandikeśvara Śiva.

{Note: For similar places see above, p. 114 and below, pp. 223, 227}

Akalvāṛā–Vāgusaṅgam–Vāgīśvartīrth  $\uparrow$ 

*Mahātmya*: RKhs 67

In the *ādyuga* a king Brahmadatta was born in the solar lineage. He made countless donations. At this place he performed one hundred extremely great sacrifices with golden pillars. Brahmā and all the gods as well as all the *rṣis* like Vasiṣṭha, Parāśara etc. attended them. Moreover, he had himself weighed one hundred times against gold [+SNP], which he gave away afterwards[]. He made {the existence of} beggars disappear. [/SNP] By means of his donations, he satisfied strangers and all the beggars[]. Nowhere else does there exist as wealthgiving a *tīrth* as this one (Revākhaṇḍa 43)[/SNP] 46[]. At this place there is the Vāgusaṅgam, where Camuṇḍādevī resides forever. [-SNP] The curses affecting ten kings such as Maṇibhadra etc. were undone at this place. Whoever bathes here will not be reborn.[]

Semardāghāṭ–Diptikeśvartīrth  $\uparrow$ 

In the *kṛtayuga*, Brahmā, Viṣṇu and Maheśa, these three, praised the Lord by a thousand names. God was pleased. The three gods wished to be freed from the fear of the *daityas*. God made the three of them free of fear. Then together the three gods installed [+SNP] the *śivalingas* of[] Diptikeśvara, Narmadeśvara, Amareśvara, Śukleśvara and so on.

[‐SNP] Mokṣadā Bhavānī also resides at this place. At this very place reside Omkāra, Bilvāmṛka, Śukleśvara, Bhrgviśa and Dīptikeśvara. Just to listen to this story is like {undertaking} a Vājasaneya sacrifice[] (Revākhanḍa 48).

Perekamhaṛ/Perkher—Kāṇkriyāsaṅgam—Viṣṇutīrth ↑

This is the foremost *tīrth* for Vaiṣṇavas and a particularly powerful place for practitioners of *yoga*.

Its story goes: In the *ādikalpa*, Brahmā [-SNP] first did penance and then[] undertook a great sacrifice here. At that time, the *daityas*, disguised as *brāhmaṇas*, invaded the sacrifice and started to harrass the participating *brāhmaṇas*. They started to take away the necessary materials. On seeing this, Brāhma hit them with the help of Viṣṇu and chased them away. Since then, this *tīrth* has fulfilled the wishes of many people [/SNP] is known by the name of Viṣṇutīrth[] (Revākhanḍa 49).

Baṛāvardhāghāṭ—Varāheśvartīrth ↑

*Māhātmya*: RKhs 68(?)

In the *varāhakalpa*, there was a *daitya* named Jaṭāsura. [+SNP] By practicing severe penance[,] he wrested a boon from Śiva [+SNP] to become invincible[.]. [+SNP] Therefore his arrogance became excessive.[.] He always kept 10 *karor* *daityas* with him. He defeated the gods and took the *vedas* [+SNP] and the earth[] down to the netherworld. On seeing this, god Viṣṇu took on the form of a boar, killed him and rescued the *vedas* along with the world. Then he came here and installed the Varāheśvara Śiva (Revākhanḍa 46).

{Note: There seems to be no reference to a Varāheśvaratīrtha in any of the Revākhanḍa versions.}

Rddheśvartīrth—Aditiśvartīrth ↑ (see Ādityeśvar, below, pp. 233, 266f.) In the *ādikalpa*, Aditi, the mother of all the gods did severe penance for a thousand divine years for the welfare of the world. [+SNP] She founded this place, therefore it is also called Aditiśvartīrth.[.] Because of her penance she got two sons, Sūrya and Candra (Revākhanḍa 46).

*Mānsaṅgam* ↑

Śukleśvar–Saurtīrtha ↑ (see Śuklaghāṭ–Śuklatīrtha ↑ above, p. 131 and Śuklatīrtha ↑ below, pp. 265f.)

*Māhātmya:* RKhS 69, 70; RKhV 60(?)

This *tīrtha* is the main centre for worshippers of Sūrya. Its story goes: In ancient times, the *rṣi* Kuśa did penance for god Sūrya. The god was pleased [+SNP] and appeared before him[]. He granted him the boon that all the wishes of devotees will be fulfilled at this place [/SNP] that he would live forever at this place and that all persons with disabilities {and diseases} will be cured here[]. Persons who are blind, deaf, hunch-backed, infested with leprosy and so on will obtain their desired fruit here [+SNP] if they worship Sūrya[] (Revākhaṇḍa 55).

Hatnor–Dārukeśvartīrtha ↑ (see Dārukeśvartīrtha, above, p. 172 and below, p. 260)

*Māhātmya:* RKhS 74; RKhV 36(?)

In an ancient age the *rṣi* Dāruka lived here [+SNP] all his life, doing penance, subsisting only on roots and fruits[], and observed the *vānaprasthāśramadharma* until the time of his death. He attained ātmasiddhi. If one stays here subsisting on fruits and observing the *varṇāśramadharma*, the fruit of a *stotrāyaṇi* [/SNP] *stotrāpaṇi*[] sacrifice is obtained. Many sacrifices have been performed here, whose ashes still issue {from the ground} (Revākhaṇḍa 52).

{Note: It is unclear which legend of the RKhS/RKhV refers to this place.}

Khujā–Kubjāsaṅgam–Bilvāmraktīrtha/Bilvāmraktīrtha ↑ (see Kubjāsaṅgam ↓, above, pp. 134f.)

*Māhātmya:* RKhS 21–24; VS 33

Here are the Kubjā *kund* and five large statues of god Viṣṇu and one of Nageśvara.

[+SNP] The story of Kubjāsaṅgam goes:[] In ancient times, Dadhīca [/SNP] Dadhīci[] was the *rājarṣi* of the *mahārājā* of Ujjain. He [-SNP] had handed over the kingdom to his sons and[] came to the Bilvāmraktīrtha to do service [/SNP] do penance[]. Some time had passed, when the *daityas* defeated the *devas* and chased them. Finally, for fear of the *daityas*, the *devas* came to the *āśrama* of *rṣi* Dadhīca [/SNP] Dadhīci[] for refuge. They kept their weapons at his place and went to see Nārada. They praised Nārada and pleased him. For the salvation of the *devas*, Nārada came to Dadhīca [/SNP] Dadhīci[]. Nārada then asked him about what

could be done to help the *devas*. The *rṣi* said: "By doing penance on the bank of the Narmadā, my bones have become {hard} like diamond {vajrasamān}. If one would make weapons out of them, then everything would turn out good [/SNP] the *asuras* can be defeated. Then Nārada went to inform the *devas* about it[]. When they heard this, Indra and all the gods appeared. [-SNP] They asked the *rṣi* to give his bones for the welfare of the world. The *rṣi* agreed. Then, on the advice of the *rṣi* they brought a *kāmadhenu*.[] She cleaned the bones by licking them [/SNP] the body of the living *rṣi*[] repeatedly with her tongue. Then Indra made a thunderbolt (*vajra*) and killed the *daityas*. Since then, this Kubjāsaṅgam is famous in the world.

In the middle of the Narmadā is the extremely beautiful island of Dharmpurī. There is the Bilvāmrktīrth. Once upon a time, 108 virgins did penance here and attained *siddhi*. The story goes: In ancient times, Pārvatī had a dispute with her [+SNP] 108[] female companions. All the companions left Pārvatī, came to Kubjāsaṅgam, did penance and worshipped Śiva with one *karor bilva* leaves and one *karor* mango leaves. Śiva was pleased. The maidens obtained *siddhi* [/SNP] the fruit they desired[]. Since then, Śiva is known by the name Bilvāmr̥ka. Then [+SNP] the maidens became goddesses and[] Caṇḍikā went to Haridvār, Viśālakṣī to Kāśī, Liṅgadhāriṇī to Naimiṣāranya, Lalitā to Prayāgrāj, Kāmukā to Gandhamādanaparvat and Kramadā to Mānasarovar [/SNP] Mānasarovar[] to reside in their favourite places.

[+SNP] After this story was related by Mārkandeya to[] the king of Meghavanayajñaparvata, Rantideva, [+SNP] the latter[] perfomed a big sacrifice at this place in order to erase his offences like killing a cow etc. At the place where the sacrificial pot was placed, Kubjeśvara Śiva appeared. About one *kos* in all directions around this *saṅgam*, one and a quarter *karor śivalingas* are placed. Therefore this area is also called Śivakṣetra (Revākhanḍa 4).

{Note: While the place is very prominently described in the RKhs, it is of no importance in the RKhv.}

[+SNP] Pagārā ↑

Here the location of Cakratuṇḍa Ganeśa is worth to see.

Kālibāvrī ↑

The beautiful Māṇḍavgarh forest commences here.[]

Māṇḍavgarh–Nīlkanṭh Śiv/Māṇḍavgarh–Revākuṇḍ ↑

The fort at Māṇḍavgarh is well-known from history. The battle between Ālā Ūdal and Jambharājā took place here. Here is a temple of Rāma, the Revākuṇḍ, the Kamālkunḍ, a huge step-well etc. The colossal statue of Rāma is unique in its beauty in the whole Narmadākhanḍ {sic!}. The Nīlakanṭha Mahādeva temple was built during the reign of Akbar in the Hizrī year 1009.

*{Note: The NPA states in a footnote (NPA 224, note) that “Māṇḍavgarh fort is not included in the ancient route of the parikramā, because one must not deviate on the north bank more than seven miles from the river.” (See above, pp. 8f.) The SNP likewise states: “Because of the Revākuṇḍ, some people, who are on a Narmadāparikramā, come here. It is eight miles away from the Narmadā. However, according to the rules, people on a padyātrā may not deviate more than seven miles from the Narmadā to the north.”}*

[‐SNP] Lohāryā ↑

Sundrel ↑ []

{•→ parikramā continues on p. 168}

### 11. Haranphāl to Sindūrīsaṅgam (Maps A11, B11, C11)

South bank ←• (NPA 138-139; SNP 81-82)

{This is the most difficult stretch of the *parikramā* and a tribal stronghold. Accordingly, the region is almost devoid of *tīrthas*}.

{The following places are submerged in the Sardār Sarovar reservoir}

~Khāryā kī caukī ↓

~Bahādalcaukī–Bahādalsaṅgam ↓

~Bhucegānīv–Naktā kī caukī–Udīsanāgām–Sādrī ↓

~Damkhedā–Khādāsaṅgam ↓ {this place belongs to Mahārāṣṭra}

~Peñdrā–Hāpeśvar/Hanśeśvartīrth ↓ (see Hāpeśvar–Hanśeśvar–Hapyeśvar ↑, below, p. 185)

~Daherīsaṅgam/Dehrīsaṅgam ↓

~Sindūrīsaṅgam ↓

{←• parikramā continues on p. 185}

*North bank* •→ (NPA 218-219; SNP 149)

~Katkherāghāṭ ↑

Here, Skanda [+SNP] Kārttikeya[] did penance.

~Hatnīsaṅgam ↑

The Pāṇḍavas and numerous *r̥ṣis* [/SNP] *rājās*[] made sacrifices here. Their ashes still issue {from the ground}. Baijanātha Śiva resides here.

~Mākarkherā

~*Devdū-Bāṅgaṅgāsaṅgam*

~Hāpeśvar–Hanseśvar–Hapyeśvar ↑

*Māhātmya*: VS 34

[+SNP] This place once lay in the Choṭā Udaypur kingdom[]. The Apyeśvara temple is beautifully built and has 22 pillars.<sup>189</sup> Nearby, in the house of the *mahārājā* of Choṭā Udepur, the hunger of *parikramāvāśis* is quenched.

The story of this *tīrth* goes: In an ancient *kalpa*, when Indra was still afflicted with the offence of killing Vṛtrāsura [/SNP] *brahmahatyā*[], Brahmā divided this offence into four shares [+SNP] distributed one share each on the earth, the trees, the water and on women[] and thereby purified Indra. One share of the offence fell on Varuṇa [+SNP] the Lord of the waters[]. Therefore Varuṇa felt extremely uneasy. He came here, did severe penance by which he pleased Śiva and got released from all his offences. At that time Varuṇa founded this *tīrth* on the advice of Śiva and created the Varuṇāsaṅgam (Vasiṣṭhasamhitā 34).

{Note: According to the table of contents of the Vasiṣṭhasamhitā found in the SNP, VS 34 deals with Hāpeśvar and an Apyeśvara temple. Buļe's VS *adhyāya* 34 is about Kumāreśvara, but contains references to Āpeśvara in the text, which is probably a synonym of Hāpeśvar/Apyeśvara.}

{•→ *parikramā* continues on p. 179}

12. *Sindūrīsaṅgam* to *Bhalod* (Maps A12, B12, C12, C12a)

*South bank* ←• (NPA 139-163; SNP 82-107)

{In the following two sections 12 and 13, the location of *tīrthas* gets confusing as their number increases excessively. This is due to the fact that

<sup>189</sup> The Apyeśvara temple or Hāpeśvar, as it is now called, has been shifted to another location due to impending submergence in the Sardār Sarovar reservoir.

from the Gujarāt border up to the sea, we are concerned with towns, where clusters of *tīrthas* are located.}

{The following places are submerged in the Sardār Sarovar reservoir}

~Śūlpāṇeśvar–Śūlpāṇeśvartīrth ↓

*Māhātmya*: RKhS 84-91, RKhV 44-58; RKhV 198 ( (with parallels to RKhV 198.64-92 in RKhS 62.2-26);

[-SNP] This temple is very ancient. It stands in the middle {of a group of three temples} and faces west. To the north is the Kamaleśvara and to the south the Rājarājeśvara. Behind the temple are two small shrines of the Pāñḍavas, but there is no shrine of Draupadī. Further south from the Kamaleśvara there are two small temples of the *saptarṣis*, but there is also no Arundhatī {in them}. There is a stone inscription in the Śūleśvara temple in which it is written that the renovation of this temple was undertaken during the reign of Vindhyaśācalādhipati king Rājasimha, in the year *samvat* 1829, *śaka* 1695 {i.e. ca. 1772 CE}.

The Śūlbhēdtīrth was founded for the protection of righteous people. Any rite performed here will be increased *karoṣ* of times. To hear the name of this *tīrth* alone reduces any offence to ashes. This *tīrth* extends to five *kos*. This *tīrth* is situated on the south bank of the Revā on the Bhṛgu mountain. It is the foremost *tīrth* on earth. Of all the *tīrthas*, Saṅkarajī has founded this one first. The *pātālaganagā* which rises here is called Bhogavatī. This river rises at the place where Śiva once struck with his *triśūl* and then falls into a *kund*. There is a *nirvāṇa* stone, whose power is beyond description and where infinite *tīrthas* reside. The protector of this *tīrth* is Gaṇeśa. Here reside Koṭiliṅga {a *koṭi* of *lingas*?}, the twelve Sūryas and the Mārudgana.[]

Śiva himself related the story of this place to *rājā* Uttānapāda: [+SNP] Brahmā's son Kaśyapa and his wife Diti had progeny who were *daityas*, *dānavas*, *asuras*. One of them,[] [-SNP] Brahmā's grandson,[] the *daitya* Andhakāsura, was very frightening [/SNP] their leader[]. On the banks of the [+SNP] Bhagavatī[] Bhagirathī, he did severe penance by smoking {inhaling or standing in smoke?} for a thousand years. He stood on one leg [+SNP] fasting[] for a thousand years. He made the *pañcāgni* for a thousand years and for a thousand years he practised *yoga*. Up to that time [/SNP] till today[] no one had ever performed such penance. Due to this, smoke issued from his forehead. This smoke spread and spread [+SNP] in the world[] and finally reached mount Kailās. Then Pārvatī asked Śiva: "Where is that smoke coming from?" Śiva explained it to her.

Pārvatī said: "Why do you make him suffer for so long? You should grant him a boon." Śiva replied: "I was practising *yoga* and therefore I just forgot about him. Let us go to see him." Then both went to him. [+SNP] When they came there, he was lost in his penance.[] Śiva made him gain consciousness and asked him to choose a wish. The *asura* said: "Whoever comes before me shall be defeated. [+SNP] Nobody shall be able to defeat me[]." Śaṅkarajī [+SNP] said: "This is impossible." He[] refused and asked him to choose another wish. On hearing this, the *daitya* became [+SNP] extremely unhappy and[] fell unconscious. On the advice of Pārvatī, Śiva gave him back his consciousness and said: "You shall be able to defeat anyone, except Lord Viṣṇu." The *daitya* was pleased and praised Śiva. Then he went back to his capital and, with the help of that boon, began to harrass all the [+SNP] three[] worlds [+SNP] and conquered them[]. He waged a war against Indra and the *devas* and snatched all their wealth and women. [+SNP] Then all the *devas* went to god Viṣṇu for refuge. He said: "How could I do anything about a boon Śiva has granted? Only Śiva himself can help you in this matter." Then they all went to Śiva and asked him for help.[] When Śiva got to know all this, he said to Pārvatī: "[+SNP] My dear, I had told you beforehand that granting that boon would lead to trouble.[] Now tell me, what will you [/SNP] shall we[] do?" [+SNP] Pārvatī replied: "You should do what is good for the welfare of the world and for the welfare of this *daitya* as well."[]

Because of the challenge posed by god Viṣṇu, the *daitya* now called upon Śiva for a fight. [+SNP] Śiva got enraged and[] both got engaged in a fierce battle. Finally, Śaṅkarajī split the *daitya*'s body with his *triśūl*. Then the *daitya* praised Śiva. Śiva was pleased, gave him his own form and made him a member of his *ganas*. Then he said to the *devas*: "[+SNP] Although he was an *asura*, he was the grandson of Brahmā. Hence,[] My *triśūl* is stained with the blood of a *brāhmaṇa* and has become impure. This offence of *brahmahatyā* must be removed and the *triśūl* be purified." Then Śiva and all the *devas* went to every *tīrth* and tried to clean the *triśūl*, but the stains of blood would not come off. Then they came to the Narmadā, but at no *tīrth* on neither bank, could the stains be washed off. Finally, they came to the Bhṛgu mountain and struck the *triśūl* on the mountain. The mountain was pushed down to the netherworld {*patālā*} and the stains of blood fell off the *triśūl*. At the place where the *triśūl* struck, the Sarasvatīgaṅgā appeared and began to flow down into the Narmadā. Here is the Brahmeśvara *linga* which was installed by Brahmā. To the south of it resides god Śeṣaśayī. Where the *sūl* struck, a *kund* appeared, which will

remain forever in the Narmadā. Its name is Cakratīrtha. The 108 *kṣetrapālas* reside here forever. Offenders may not bathe here. It possesses the power of the *pañcatīrtha* and the Kṛṣṇāvenīsaṅgam of Gayā {sic!}. The king of Kāśī, Citrasena, attained *siddhi* here.

At the place where Śiva created his *nandigana*, there is the Rājarājeśvara temple. One should read the *adhyāyas* on the Śūlbhēdīrtha of the Revākhaṇḍa (Revākhaṇḍa 63-73). Before proceeding on the *parikramā*, one should go one mile to the south and circumambulate the Bhṛgutuṅga hill and visit the Devgaṅgā.

[+SNP] Among all the great and powerful *tīrths* on the Narmadā, this is the greatest and most powerful. Its account is given in *adhyāyas* 63-73 of the Revākhaṇḍa of the Vāyupurāṇa {sic!} and in *adhyāyas* 85-91 of the Revākhaṇḍa of the Skandapurāṇa.]

{Note: The reference to Śūlabhēda *tīrtha* and its *māhātmya* in RKhV 44-58 and RKhS 84-91 belongs to Triśūlbhēdīrtha, (see Triśūlbhēdīrtha/Triśūlghāṭ ↓ above, pp. 117f.) and not to this Śūlpāneśvar. It is unclear whether this might be due to a deliberate relocation of these legends. The cited legend of Andhakāsura is found RKhV 45 and indeed belongs to the place near Tripurī. The legend given in RKhV 198 is about the ṛṣi Māndavya in whose *āśrama* a lot of stolen goods are found and who is therefore punished by the king and tied to a stake until he is almost lethally exhausted. In the end he is salvaged and restored to his former glory. A similar story, but with another twist to it, is narrated under *Ankleśvar-Māndavyeśvar*, below, pp. 240f. RKhV 198, too, cannot be related to this place, because the legends in these high numbered *adhyāyas* are all situated around Bharūc, further downstream. How the references of the NPA and SNP are to be interpreted is unclear.}

{The SNP includes the following two places in the *pañckrośī yātrā* of Śūlpāneśvar}

~Rudrakuṇḍ ↓

At the foot of the Bhṛgutuṅga hill near the Rudrakuṇḍ is the cave of Mārkanḍeya, where he has done penance.

~Cakratīrtha ↓

Nearby is the huge statue of Raṇachoḍa which is made from black stone. The temple is in a very bad condition. The *pañckrośī* of Śūlpāneśvar is regarded to lead up to Cakratīrtha.

~Mokhṛī–Mokṣgaṅgāsaṅgam ↓

Here is a very small river. The place is said to be extremely beautiful (Vāyupurāṇa Revākhaṇḍa 76).

~Ullūktīrth ↓

In ancient times, an owl lived at this place [+SNP] in a cave on the banks of the Narmadā[]. While living at this place, a thousand years passed. [+SNP] The crows who lived here in the forest hated this owl, but they did not know where exactly it was living. They searched a long time and[] unfortunately, the existence of its cave became known to the crows living in the forest. Then they filled the entrance of the cave with wood [+SNP] which they had carried in their beaks[] and set it on fire [+SNP] with a burning piece of wood they had brought from somewhere. Because of the flames, the owl came out of the cave. But because it had to cross the flames,[] the [+SNP] wings and[] body of the owl caught fire. Out of fear, the owl flew to a nearby *kuṇḍ*, fell into it and died. [-SNP] The name of that *kuṇḍ* is *grdṛyṛhṛday* {wrong spelling, obviously for *grdhraḥṛday*, but this means vulture's heart}[] Some time later, this owl was {reborn as} the *rājā* of Kāśī. He remembered his former existence. Therefore he came here in search of this *tīrth*. When he had found it, he made a sacrifice and a donation, did penance and obtained *siddhi* (Revākhaṇḍa 77).

{Note: The reference to Revākhaṇḍa 77 is unclear.}

[+SNP] ~Gorāghāṭ ↓

Formerly this was an ordinary, small village. But because of the government's Narmadā dam project, this has now grown into a town, equipped with modern facilities. "Gorā Colony" is a large settlement for the employees of the dam project. By the time the dam is completed, many of the temples and *tīrths* on the banks of the Narmadā will get submerged in water.[]

{Submergence zone of the Sardār Sarovar reservoir ends here}

Pipriyā–Pippalādāśram ↓ (see Pītāmlī–Pippleśvartīrth–Pippalādāśram/ Pītāmālī ↑, above, pp. 171f.)

Here ends the Śūlpāṇī forest. The story of this place goes: The *rṣi* Pippalāda was a great *mahātmā*. He did penance for Śiva at this place. Śiva was pleased and granted him a boon. Pippalāda requested Śiva that the wishes of all the devotees who do penance at this place shall be fulfilled. [/SNP] that Śiva should forever reside at this *tīrth*.[] Śaṅkarajī happily agreed (Revākhaṇḍa 80).

{Note: The reference to Revākhaṇḍa 80 is obscure.}

Indravāṇo–Śakratīrth ↓ (see Barvānā–Śakratīrth ↓, below, p. 210)

*Māhātmya:* RKhV 61

The story of this place goes: Once upon a time there was a *daitya* Jṛmbhāśura. [+SNP] He did such severe penance that his power became so great that he drove Indra out of heaven.[] After he had snatched away Indra's kingdom, Indra came to this place and did penance. Śiva was pleased and gave him the power by which he was able to kill Jṛmbha. Then Indra installed the Śakreśvara [+SNP] śivalīṅga[] here (Revākhaṇḍa 82).

Rāver–Vyāseśvar/Vaidyanātha ↓

The story of Vyāseśvara goes: When Vyāsa [/SNP] Vedavyāsa[] came to Śūlpāneśvar *tīrth*, he [+SNP] also came to this place, stayed a couple of days and[] founded this *tīrth* in his name for the welfare of the world (Revākhaṇḍa 84).

To the east of Vyāseśvara is Vaidyanātha. The story of Vaidyanātha goes: In the ādikalpa [+SNP] the physicians of the gods,[] the Aśvinī princes, in order to obtain the knowledge of medicine, did penance here and obtained *siddhi*. [+SNP] Thereafter, they installed the Vaidyanātha Śiva.[] For everyone who studies the science of medicine it is compulsory to visit this place (Revākhaṇḍa 84).

Sūrajvar–Ānandeśvartīrth ↓

*Māhātmya:* RKhS 96; RKhV 65

[+SNP] The *asuras* obey to all the desires of the body, accordingly they also get sexually attracted.[] Once upon a time Surāntaka, Jṛmbha, Candrapīḍa and other *daityas* [+SNP] thought: “Pārvatī, the faithful wife of Śiva, is extremely beautiful.” So they[] planned to abduct Pārvatī. [+SNP] They went to Śiva, but Śiva immediately became aware of their evil plans and he started a fight with them.[] They fought a fierce battle for a hundred years [+SNP] but Śiva could not defeat them[]. Then Pārvatī, thinking that Śiva could only kill the *daityas* with his *trīśūl*, handed it over to him. Then Śaṅkara killed them all with his *trīśūl*. At that time, all the *devas* praised Śiva. Śiva, who was full of joy, took on the form of Bhairava and began to dance along with his *gaṇas* and installed this *liṅga* [+SNP] which came to be known as Ānandeśvara[] (Revākhaṇḍa 86).

Mātratīrth/Mātratīrth ↓ (for other places of this name see below, pp. 229, 246, 259)

*Māhātmya*: RKhs 96; RKV 66

Once upon a time the *saptamātrikās* did penance for Śiva. Śiva was pleased and granted them a boon. They requested Śiva that the enemies of the gods, the *rākṣasas*, be killed and that this place, where he got pleased {by their penance}, should become a *tīrth*. Then the *saptamātrikās* installed each member of their group here. The wishes of barren women or women who suffer miscarriages are fulfilled here. For the respective rites, see the Narmadāmāhātmya (Revākhaṇḍa 87).

{Note: RKV 66 contains only about ten verses of the RKhs 96 version.}

Narmadātīrth ↓

In the *ādiyuga* [/SNP] *satyayuga*[] there was a *rājā* of the solar lineage, Daśaratha. [+SNP] Some hostile *rājās* united and attacked his empire. With great bravery he confronted them.[] He fought with his enemies for 30 months. Finally, when his treasure was completely spent and his warriors were all killed, he fled his castle together with his wife and son and went to the forest. Some days later his wife and his son left him {to take refuge somewhere else}. The *rājā* stayed back alone. Exceedingly stricken with grief, he came to the bank of the Narmadā. In order to kill himself, he jumped into a deep pool with his hands and feet tied. Immediately, the Narmadā herself ejected him and consolingly spoke to him: "Don't take this bold step!" Then she gave him a piece of wood and a jewel. Then she said: "With the help of these items your task will be fulfilled. If your goal is achieved, you must come back and return them to me." [+SNP] The *rājā* was very delighted.[] Then the king installed a statue of the Narmadā at the place and went back to his dominions. When he arrived there, he saw that his enemies had been defeated [+SNP] and had fled[]. His wife and son had already returned to his capital. [+SNP] Even his wealth and treasures had been restored.[] Then all together praised the Narmadā [/SNP] Then the king went to the bank of the Narmadā, worshipped her and promised to always be devoted to her. Since then, this place is known as Narmadātīrth.[] (Revākhaṇḍa 87).

{Note: There is no legend about Daśaratha in the Revākhaṇḍa versions.}

Mundeśvartīrth ↓

Muṇḍa, the *gana* of Śiva, appeared at this place. [+SNP] He installed this *sivalinga*.[] Once upon a time, [+SNP] Śiva went out somewhere, so[] Muṇḍa was requested to take care of the protection of Pārvatī. [+SNP] Śiva told him: "You must stay here alert and care for her security." Then Śiva went away. At that time a battle between the elephants of the jungle broke out. [+SNP] Because of curiosity, Muṇḍa forgot about his task.[] Muṇḍa went there [+SNP] to watch the battle of the elephants and stayed there for a long time[]. Meanwhile Saṅkara came back, but could not find Muṇḍa. He became very angry. [+SNP] Incidentally, at this very moment Muṇḍa returned. Śiva asked him: "Why have you abandoned your duty? Where did you go?" Muṇḍa folded his hands and replied: "Lord! Out of curiosity I went to watch the fight of the elephants." Śiva said: "Just for curiosity you forgot about your task and abandoned your duty in the manner of an ordinary man?"[] Then he cursed Muṇḍa: "You will be reborn as a human being." When he heard this, Muṇḍa lost his nerve and [+SNP] repeatedly[] begged for forgiveness. Seeing this, Pārvatī felt sorry for him. She calmed Śiva's mood and Śiva said: "[+SNP] It is impossible to take back a curse I have once pronounced. So[] he will be born as a human being, but into a *brāhmaṇa* family. There he will remain conscious of his erstwhile identity. Then he will go to the bank of the Narmadā and do penance there [+SNP] and install my *linga* in his name[]. Then he will be released from this spell and restored to his original rank." Then Muṇḍa was reborn, everything happened as Śiva had said, and in the end Muṇḍa joined the service of Śiva again (Revākhaṇḍa 88).

Rāmpurī/Rāmpurā–Anādvāhīsaṅgam/Anadvāhīsaṅgam ↓

Once upon a time, the *daityas* disturbed Śiva and Pārvatī very much [+SNP] who were lying in bed[] at night time. So they had the *gana* Nandī guard their gate. [+SNP] Nandeśvara repeatedly tried to explain to the *daityas* that the god was taking rest and that they should stop disturbing him. But they would not listen. In the end a fight ensued between them[]. All night long, the *daityas* kept on fighting with Nandī, but by morning Nandī managed to put them all to flight [/SNP had killed them all with his horns[]]. He had made a deep pit with his hooves. From this pit this [+SNP] Anaḍvāhī[] began to flow. Because of the strain [+SNP] of fighting all night with the *daityas*[] Nandī's body was sweating heavily. The sweat ran down his body into the water of this river [+SNP] and further down it merged with the Narmadā.[] In order to calm Nandī's wrath the gods

poured water over him. [/SNP] As a sign of appreciation of his boldness, the gods poured water over Nandī. This calmed down his wrath.[]

Bhīmeśvar ↓ (see Tumdī–Bhīmeśvartīrth ↓, below, p. 199)

*Māhātmya*: RKhs 101; RKhV 77

This is a very powerful *tīrth*. In the *ādiyuga* [/SNP] *satyayuga*[], there was a glorious *rājā* of the lunar lineage named Bhīma. After him, there were three more *rājās* of this lineage named Bhīmasena up to Bhīma, the son of Kuntī. [/SNP] The Pāṇḍava Bhīma was the third Bhīma of the lunar lineage. This story is about the first Bhīma.[] Once upon a time, this *rājā* went on a hunt [+SNP] in the dense forests of the Narmadā[] and then came to the bank of the Narmadā. Here, he performed some pious rites and later sat down under a Banyan tree {*vaṭa*} [+SNP] in the shade[] to take a rest together with his companions [+SNP] who rested at another place[]. At that time [+SNP] the king saw that[] an extremely lovely young woman came out of the water and approached the *rājā*. [-SNP] She was Narmadā.[] The king [+SNP] was very astonished and[] asked her: "Who are you? [+SNP]"Why do you wander about alone in this dense forest?"[] Revā replied: "King! I am Narmadā, the daughter of Śiva. I want to marry you!" The *rājā* replied: "All the gods [+SNP] *yakṣas*, *gandharvas*, *siddhas*, *rṣis* and *munis*[] worship you. [+SNP] You are worshipped in all the three worlds.[] I am just an ordinary human being. How can you have this wish? [/SNP] How could a marriage between us be possible?[]"

Narmadā replied: "King! [+SNP] This is in accordance with the rules.[] At times I have to do something like this in order to help the gods accomplish their goals. If my task is fulfilled, I shall return to my own abode. Now such a cause has occurred again." At first, the *rājā* refused, but on {further} explanations of the goddess, he finally agreed to the marriage and they married according to the rules.

[-SNP] On the request of Yudhiṣṭhīra, Mārkandeya explained the reason for that marriage.[] "Once upon a time, when the *paramātma* Naraharī had killed the *daitya* Hiranyakāśyapu, there was a *daitya* named Gaganapriya in his family. [+SNP] Gaganapriya was the son of the Lord of Śonitapura, Bāṇasura. Bāṇasura was the son of Virocana, who was the son of Prahlāda, who himself was the son of Hiranyakāśipu.[] By doing severe penance he pleased Brahmā, who granted him a chariot, with which he could move anywhere and the power to defeat everyone, gods, *asuras* and men. But Brahmā refused to grant him invincibility.

The background: Once upon a time, all the gods had gone to worship Śiva. Among them was also Agni, who was staring at Narmadā, who was sitting to the left of Śiva. He had fallen in love with her, which Śiva immediately noticed. Śiva cursed him: “[+SNP] You are having human desires. [] You shall be reborn as a human being.” When he heard this, Agni worshipped Śiva. Śiva then said: “You shall be famous in the world of mortals {*mṛtyuloka*} as *rājā Bhīma* and this Narmadā will become your wife. You will have a son from her womb, who will once be of great service to the gods. At that time, you will be released from this spell.” After some time everything happened like that.

{Back here:} Because of the boon granted by Brahmā, the *daitya* Gaganapriya made the gods run away and began to misbehave. [+SNP] His arrogance had grown out of proportion and he had conquered the three worlds.[+] The gods came to Brahmā for protection [+SNP] and told him all about the cause of their grief[+]. Brahmā said: “[+SNP] All this hue and cry won’t help.[] Only effort will help. Look at the example of Dhruva and others. [+SNP] Because I have granted him a boon,[+] this *daitya* cannot be killed neither by demons, nor gods, nor men. But the son of king Bhīma and Narmadā will be able to kill this *daitya*. This boy will be born in the house of Bhīma *rājā* and his name will be Duḥśamana. [+SNP] In one of his former births he was the son of Varuṇa named Puṣkara.[+] For some reason, he was once cursed by Indra: ‘You shall be reborn as a human being.’ On his repeated pleading Indra added: ‘I also have to be reborn as a human being. But you shall be born as the son of *mahārājā* Bhīma and the superior river Narmadā. You shall be valorous and do penance and strictly obey the *dharma*. Therefore you shall be of great service to the gods.’ This Puṣkara will be born to Bhīma and Narmadā and his name will be Duḥśamana. With his help Gaganapriya will be killed.”

When they heard Brahmā’s prophecy, the gods started to do penance. Some time later, Bhīma had a son with Narmadā. He was named Duḥśamana. When the boy was sixteen years old, he did severe penance on the bank of the Narmadā. Śāṅkara gave him the power to kill the *daitya* he had asked for. Then the son of the Narmadā went to Śronitapura [/SNP] Śronitapura[+] and killed Gaganapriya, the grandson of Prahlāda (Revākhaṇḍa 88).

{Note: The legend as given in the NPA is completely unintelligible. The respective *māhātmyas* contained in the Revākhaṇḍa versions are rather short, just explaining some rites to be performed. None of the Revākhaṇḍa versions contains the story of Gaganapriya. Not even the name is found in them. RKhS 101 and RKhV 77 rather belong to Bhīmeśvar, below, p. 199.}

Arjuneśvar ↓

Close to Bhimeśvara is the Arjuneśvara [+SNP] *śivalīṅga*[].

In the Hayhay family was born the glorious *rājā* of Mahiṣmatī, Sahasrārjuna [/SNP] Sahasrabāhu.[] [+SNP] His capital was the city of Māhiṣmatī on the banks of the Narmadā[]. This king [-SNP] was as powerful as Bāṇasura and[] was a devotee of Śiva. Once upon a time Rāvaṇa, the Lord of Laṅkā, did penance on the banks of the Narmadā. At that time Sahasrārjuna went near to him, defeated him in a fight and incarcerated him at his capital. [+SNP] Such was his power.[] Dattatreya had given him many *siddhis*, such as the ability to move about wherever he wanted. One day, while on a hunt, this king came to Bhimeśvar. There he heard the story about the marriage of Bhīma and Narmadā. Then the king said to Narmadā: "You shall marry me too." Some time later the king began to shoot arrows at the Narmadā because he wished to arrest her flow. Then some *brāhmaṇas* stopped him and said: "You should do penance and please Śiva. He will fulfil your wish." Then the king installed a Śiva {*linīga*} and did severe penance [-SNP] standing on one toe[]. Śiva got pleased and granted him a boon. The king said that he wished to marry the Narmadā, but Śankarajī angrily refused and said: "You are my son and the Narmadā is my daughter. Thus, a marriage is impossible. [+SNP] Ask for something else.[]" Then the *rājā* went away [/SNP] said: "This is the *śivalīṅga* named Arjuneśvara, which I have installed. Whoever comes here and worships it in a loving manner, his wishes shall be fulfilled[]." Then Śiva granted that {this *linīga*} will fulfil all the wishes of people who come to this place (Revākhaṇḍa 89).

Dharmeśvar ↓

Near to Arjuneśvara is Dharmeśvara. [+SNP] Its full story is given in the *purāṇas* such as the Nāradīyapurāṇa[]: In an ancient *yuga*, there was a *rājā* Rukmāngada, who was very glorious and pious. He was the foremost Vaiṣṇava, so his subjects lived in happiness. He used to [-SNP] make his subjects[] strictly observe the *gyārasa* [/SNP] *haribāsar-ekādaśī*[] *vrata*. [+SNP] All of his subjects observed the *ekādaśīvrata* with utmost strictness. They even did not feed domestic animals such as elephants and horses on that day. Their example slowly made all the men and women of the seven islands observe that *vrata*. Those who observe this *vrata* do never go to the netherworld {*nāraka*}[]. Therefore the city of Vaikuṇṭha consantly grew, while Yamarāja in his *nāraka* was left empty-handed. Yamarāja was very worried. He did severe penance for Śiva and requested him for a second dominion. Śaṅkara asked for the reason for his request.

Yamarāja told him about the greatness of *rājā* Rukmāṅgada's piousness and said that due to it his own Yamapurī had become completely deserted. Śiva [+SNP] laughed and[] said: "This *rājā* is a devotee of Viṣṇu, that means, he is also a devotee of mine. Therefore you should stay with me for the time being. When the king dies, you go back to your own abode and mind your business [+SNP] which by then will commence again[]." Then Yamarāja installed Śaṅkara [/SNP] the Dharmeśvara *śivalīṅga*[] at that place [+SNP] and did penance[]. Here the donation of land will result in the gain of a kingdom (Revākhaṇḍa 9) [/SNP] 90[.]

Rāmpur/Rāmpurā–Lukeśvar ↓

*Māhātmya*: RKhV 67

In the water of the Narmadā there is this very powerful *tīrth*. In the *ādikalpa*, there was the son of Ṛṣi Kaśyapa, who was a powerful *daitya* named Kālapṛṣṭha [+SNP] (Bhasmāsura)[]. He did severe penance [/SNP] violent worship for Śiva[] on the bank of the Narmadā. On seeing this, Pārvatī urged Śiva to grant him a boon. Śiva said: "He is only doing penance because he wants to harrass the *devas*." But Pārvatī insisted that a boon be granted to him. Śiva felt obliged to Pārvatī's wish, so he went to the *daitya* and asked him about the reason for his penance. [-SNP] The *daitya* said: "It is out of devotion to you."[] At that moment Pārvatī came there. Seeing this, evil came to the mind of the *daitya* and he said to Śaṅkarajī: "You please grant me that, if I put my hand on the forehead of anybody, he shall be burnt to ashes." Śiva said: "So be it." Then the *daitya* [+SNP] got attracted by the beautiful body of Pārvatī and[] said: "Let me prove the truth of your promise by laying my hand on your forehead." When he heard this, Śaṅkara got worried and began to think of god Viṣṇu. At that moment, Nandī appeared and started to fight the *daitya*. A fierce battle ensued. On seeing this Śiva [+SNP] thought that Nandī could not win. So he[] and Pārvatī fled to the south. [+SNP] But the *daitya* had no intention of killing Nandī. He wanted to burn Śiva to ashes and carry Pārvatī away. Therefore[] the *daitya* interrupted his fight and followed Śiva. Seeing this, Nandī ran to Śiva and Pārvatī, made them sit on his back and carried them away. The *daitya* still followed them. They ran to the abode of the *devas*. [+SNP] When they saw this, the *devas* got worried.[] Meanwhile Nārada had told Viṣṇu about what was going on there. Viṣṇu recommended that Śiva [-SNP] and all the *devas*[] should go and hide {*luknā*} in the waters of the Narmadā. [+SNP] Śiva did as Viṣṇu had said. [] Then Viṣṇu took on the form of a beautiful woman [-SNP] and burnt the *daitya* to ashes[]. [+SNP] She moistened her delicate lips and spoke in

the voice of an Indian cuckoo {kokil}: "Hey, *daityarāj!* Why are you in a hurry? Better take a little rest!" Hearing the sweet voice of a woman who was even more beautiful than Pārvatī, the *daitya* stopped. She asked him: "What are you doing?" The *daitya* told her what had happened and that he was about to kill Śiva in order to abduct Pārvatī. Then the woman laughed and said: "You are such a great *daitya*. Nevertheless, you let yourself be tricked by the Lord of the *bhūtas* and *pretas*. Are you out of your mind? You should first think about the matter. Come on, dance with me!" The *daitya* got trapped by the charm of the woman. The woman started to dance and the *daitya* joined her. She said: "Put up your hands and lay it upon your head! Is it getting hot?" He replied: "No." She told him to move his hand downwards. When his hand slipped down on his forehead, the *daitya* was instantly burnt to ashes. Then Viṣṇu went to Śiva and said: "You should never again grant someone a boon like that."[] This story is famous everywhere and the place where Śiva hid {*luke the*} in the water of the Narmadā, became famous as Lukeśvara. Since then, Śiva and all the gods reside at this place (Revākhaṇḍa 91).

{Note: The cited story is contained in RKhV 67.}

Dhandeśvar/Dhaneśvar ↓

*Māhātmya:* RKhV 68

This is a famous place. [+SNP] When he heard that Śiva had hidden at Lukeśvar and that it is a place where wishes are fulfilled, Kubera and his *gaṇas* went there and did severe penance in order to obtain Laṅkā. Then he installed the Dhaneśvara *sivalinga* in his name.[] Nearby is Indradroṇa. Innumerable sacrifices have taken place here, whose fragrant ashes still issue {from the ground} (Revākhaṇḍa 92).

Jaṭeśvartīrth ↓

From this place Bhasmāsura started to follow Śiva. Then Śiva's matted locks opened [-SNP] and his *tumbī* {a pot made out of a hollowed gourd(?)} fell down.[] After the killing of Bhasmāsura, Pārvatī founded this *tīrth* (Revākhaṇḍa 92).

Mānglor–Maṅgleśvartīrth ↓ (see also Maṅgleśvar ↑, below, p. 267)

*Māhātmya:* RKhV 69, 148

When Maṅgala was born from the earth, he sat down at this place and praised Śiva for a hundred years. Śiva was pleased and granted him a boon. Maṅgala wished: "May [+SNP] you give me a place among the planets and may[] my devotion to you forever reside in my heart [-SNP] and

may I find a cave to reside in[.]” Then Maṅgala installed this *līṅga* and worshipped it. [-SNP] Any kind of physical disease is cured here.[  
] (Revākhaṇḍa 92).

{Note: RKhV 148 seems to belong to Maṅgleśvar further downstream; see below, p. 267.}

Guvār–Gopāreśvartīrth ↓

*Mahātmya*: RKhS 98; RKhV 73

In ancient times, a heavenly *kāmadhenu*, while wandering about, came to this place. [+SNP] Seeing such a beautiful place on the banks of the Narmadā,[  
] She started to do penance for Śiva. After some time she thought: “I shall sprinkle my own milk on Śiva.” At that moment, Śiva came out of her navel. The cow joyfully sprinkled her milk on him. The god was pleased and granted her a boon. The cow asked for the power to fulfil anybody’s wishes, whatever it may be. Śiva fulfilled her wish (Revākhaṇḍa 92 [/SNP] 92, 93[  
]).

Sahrav–Śaṅkhcuḍeśvartīrth/Śaṅkhcūreśvar ↓

*Mahātmya*: RKhS 99; RKhV 75

The snake Śaṅkhacūḍa [+SNP] did penance here for a long time, set up a *śivalīṅga* in his name and[] obtained *siddhi* here. Those *pitr̄s* who have died of a snake-bite will be released, if one makes libations for them at this place (Revākhaṇḍa 93).

Badrīkēdārnāthīrth ↓

In ancient times, {some} people, who went up to [+SNP] Badrī[  
] Kedarnāth, got extremely upset [/SNP] exhausted[] by the ascent and the cold climate. [+SNP] Very old people occasionally even died on the way.[  
] [-SNP] These, together with[] *rṣis* like Vibhāṇḍaka, Kapila and Cyāvana did severe penance [+SNP] on the bank of the Narmadā[  
] [-SNP] in order to efface their bad mood[  
]. On seeing this, Kedāranātha appeared. Everybody praised him according to his abilities. Kedāranātha was pleased and he promised that he would fulfil everybody’s wishes. The *rṣis* said: “It is impossible for people of old age to go to Kedarnāth because they cannot cope with the ascent and the ice. For the sake of these devotees, you should take your abode here in order to fulfil their wishes. Since then Kedāranātha resides at this place. Here one should study the *vedas* (Revākhaṇḍa 96).

{Note: The Kedāreśvaratīrthamāhātmya, RKhV 183, seems to belong to another place further downstream, see Kedāreśvar ↑, below, p. 231.}

## Pārāśvartīrth/Parāśartīrth ↓

*Māhātmya*: RKhS 100; RKhV 76

Once upon a time, the *rṣi* Parāśara wanted to have progeny, so he went to the bank of the Narmadā and began to praise Haragaurā [/SNP] Śiva and Pārvatī[]. They both were pleased [+SNP] appeared before him[] and [/SNP] Pārvatī[] granted him a boon. The *rṣi* asked for a son endowed with wisdom, knowledge and intelligence [+SNP] and that she should take residence at the place of his penance.[] Pārvatī said: “O *rṣi*, your wife will not have a son. You should go and ask Śaṅkara to grant you a son [-SNP] made from his essence {*aṁś*}, who will not be born from a womb {*ayonisambhava*}[].” [-SNP] Having said this, Śiva and Pārvatī disappeared.[] [+SNP] Śiva fulfilled the *rṣi*’s wish and Vyāsadeva was born, who looked like Śiva. Then Parāśara installed Śivagaurā. By worshipping Haragaurā here, powerful sons are obtained (Revākhaṇḍa 76) [/SNP] 96[].

Tumḍī–Bhīmeśvartīrth ↓ (see Bhīmeśvar ↓, above, pp. 193f.)

*Māhātmya*: RKhS 101; RKhV 77

Once upon a time, Mudgala and some other *rṣis* made a *raudravrata* called *bhīmavrata*. Its power pleased Śiva. [+SNP] He appeared before them and granted them a boon. The *rṣis* said: “Lord! You shall reside at this place forever and grant the desired fruit to anybody who performs a *bhīmavrata* here.”[] Then Śiva said: “I will reside here and fulfil every wish. Whoever observes a *bhīmavrata* here will obtain the fruit he desires.” When their wishes were fulfilled, the *rṣis* worshipped Śiva (Revākhaṇḍa 97).

## Bāndriyā–Tejonāth–Vaidyanāth, Vānareśvar/Bānareśvar ↓

Once upon a time, in the *raudrakalpa*, Śiva was sitting on Kailās and related the following story to his son Kārttikeya. When the *dvāparayuga* [/SNP] the universal destruction[] came to an end, Brahmā had an inspiration: “I must initiate the creation”, he thought. [+SNP] “But in which way should I start?”[] At that moment a glow radiated from his forehead from which Śaṅkara appeared. He said: “Hey, Brahmādeva! I myself have come and now stand before you. [+SNP] Give me an order![]” Then he started to cry. Then Brahmā said: “Just when you manifested yourself, you began to cry. Therefore your name shall be Rudra. You work the creation!” On the request of Brahmā he then created 500 *karor ganas*. [-SNP] They are called *raudrisṛṣti*.[] [+SNP] These horrific creatures immediately

started to fight with each other. Brahmā said: "Rudradeva! Please have mercy. With this *raudrīṣṛṣṭi* the task cannot be accomplished. This shall remain your own creation."[] Then Brahmā created the earth, from which the entire animate and inanimate creation came into being. He who manifested himself from the glow of Brahmā's forehead, has become famous as Tejonātha at this place (Revākhaṇḍa 98).

[+SNP] Here, at Tejonāth, Garuḍa lived and did penance for fifteen thousand years. That story goes: [] Once upon a time, god Viṣṇu was happily reclining on the bed formed by Śeṣa floating on the milk ocean. His eternal power {śakti}, the goddess Lakṣmī, was constantly massaging his feet. All the holy men praised her. Garuḍa was also there, sitting next to the god. In the mind of Garuḍa an egoistic thought arose. He thought: "[+SNP] Look, how powerful I am! I can carry god Viṣṇu on my own body through all the three worlds.[] In every respect god is dependent on me. Without me he cannot move anywhere." The all-pervading god immediately became aware of this arrogant thought of Garuḍa. [+SNP] He thought: "I want to destroy Garuḍa's arrogance."[] He touched Garuḍa's body with a toe of his foot and pushed him to the ground. The burden of that toe made Garuḍa vomit blood and he became very frightened. [-SNP] He began to praise the god.[] Then Viṣṇu [+SNP] laughed and[] said: "Garuḍa! Who in this world could bear my weight? I have put you in that pitiable condition just to crush your arrogance. [+SNP] Such arrogance is a sign of ignorance.[] Now you go to the banks of the Narmadā and do penance in order to obtain the right understanding. When your body ceases to feel the pain caused by the strain of your penance, your ignorance will have vanished." Then Garuḍa humbly asked: "Lord! Where on the banks of the Narmadā shall I go?" Viṣṇu replied: "There is a *tīrth* called Tejonāth. If you do penance there, you will obtain wisdom."

On the advice of Viṣṇu, Garuḍa did severe penance for fifteen thousand years there and obtained the desired fruit. [-SNP] Since that time, Garuḍa has taken his residence at this place. Since then, performing the *śrāddha* here brings salvation to 101 *kulas* and by a *kanyādāna* the donor resides as many *yugas* in *rudraloka*, as there are hairs on the virgin's body. Any rite immediately bears its fruit. Seeing this, all people started to come to this place and they all were released from the cycle of rebirths. (Revākhaṇḍa 99).

[+SNP] The divine physicians, the Aśvinīkumāras, have done penance for a thousand years here, too. That story goes: []

In the *varāhakalpa*, Brahmā started the creation, in the same manner as before{?}. Then the Aśvinikumāras were born from [+SNP] Vivasvān[] Sūrya. Brahmā told them: "You shall take away diseases from everybody. [+SNP] You shall be the physicians of the *devas*."[] Thinking intensively about how to fulfil that task, they went down to earth. One day, while wandering about, they met [+SNP] the *devarṣi*[] Nārada. Nārada asked them what was on their minds. They said: "Brahmā has given us the order to cure diseases. But how can we be successful in removing diseases from living creatures?" Nārada said: "I will point out a way to accomplish this. You go to Tejonāthtīrth on the bank of the Narmadā. There you worship Śiva and do penance. By the grace of Śiva, you will obtain the ability to remove diseases there." On the advice of Nārada the Aśvinikumāras performed very difficult penance for a thousand years. Śiva was pleased and fulfilled their wish to become the masters of medicine in all the three worlds. Since then, this *linga* fulfils every wish. Therefore this Tejonātha *linga* is also famous by the name Vaidyanātha. By doing penance here, every kind of disease is cured. Knowledge of medicine can be obtained here. This place is especially powerful on eclipses of the sun and moon (Revākhanḍa 100).

Vānareśvar/Bānareśvar ↓

Sugrīva, the *rājā* of Kiṣkindhā [/SNP] of the monkeys[], was the friend of Rāmacandra. At the time when Rāvaṇa was killed, he proved the true depth of their friendship to the world. [/SNP] He helped god Rāma in his battle against Rāvaṇa.[] After Rāvaṇa was killed, everybody [/SNP] Rāma[] mounted the *puṣpakavimāna* and left for Ayudhyā. On the way, Rāmacandra was charmed by the sight of Revā [+SNP] and he praised the Tejonāth *tīrth*[]. Then everybody [/SNP] the monkey king Sugrīva[] started to do penance in order to wash off the offence of *brahmahatyā*. [-SNP] By the grace of Śaṅkara, their *brahmahatyā* was removed.[] Then, together with all his monkeys, Sugrīva installed this Vānareśvara *linga* (Revākhanḍa 101).

Jior/Jīgor–Brahmeśvar–Kumbheśvar ↓

*Mahātmya*: RKhV 84; VS 44

[-SNP] Not far from here, in the Kumbhīvana, near Jior (Jimūtpūr) village resides Brahmeśvara. Of all the *tīrths* in the world, this one is the best. Bathing here washes off the offences of *karors* of births. The *pūrṇya* of living for ten thousand years in Kāśī is obtained by taking a bath here.[] [+SNP] In each *kalpa* this *tīrth* was known by another name.[] This *tīrth* was

founded in the *ādikalpa* for the salvation of the world through severe penance, which Brahmā had practiced here. [+SNP] Therefore its name was Brahmeśvar.[] In the second *kalpa*, god Viṣṇu established it by doing penance. [-SNP] Because of his numerous battles, he had got polluted. Here, he was purified.[] Hence, the name of this *tīrth* became Cakreśvar. In the third *kalpa*, Indra did penance and obtained *siddhi* here. Therefore it was then called Śakreśvar. [-SNP] Here is also the Paracakra lake, here is Megheśvara, which was installed when Indra came together with Megha here.[] In the fourth *kalpa* Yamadharma [/SNP] Yamarāja[] did penance for a thousand years and obtained *siddhi*. Hence this place became known as Dharmeśvar *tīrth*. In the fifth *kalpa*, [-SNP] the *varuṇākalpa*,[] Varuṇa obtained *siddhi* here and hence it was named Varuṇeśvar. In the sixth *kalpa* Kubera obtained *siddhi*, hence its name became Dhandeśvar [/SNP] Dhaneśvar[]. In the seventh *kalpa*, the grandson of Bhṛgu, Mārkanḍeya, did penance here and then read the *veda* within nine days and subsequently made it famous. Then he tried to lift a pitcher in which a *linga* appeared. Śiva manifested himself and granted Mārkanḍeya a boon. Since then, this place is called Kumbheśvar. [/SNP] Because a *kumbha* was installed here, the place is called Kumbheśvar.[]

Once upon a time Śani asked *devaguru* [+SNP] Bṛhaspati[] for a means to pacify his wrath. Bṛhaspati told him to go to Kumbheśvar and do penance. After he did penance for a thousand years, Śani obtained peace of mind {pacification of his wrath}. [+SNP] Then he installed this Śaniśvara *linga* in his name.[] If one worships Śani here, any planet {graha} will be pacified. The power of this *tīrth* is comparable to that of the Godāvarī at Nāsik. But the fruit of a bath in the Godāvarī [/SNP] at the Kumbh{-melā} at Nāsik[] will only be obtained after bathing at this place too [-SNP] (Revākhaṇḍa 172)[]. Here resides also Mārkanḍeśvara (Revākhaṇḍa 103).

Rāmeśvartīrth/Lakṣmaṇeśvar ↓

*Māhātmya*: RKhV 84

Because he had killed Rāvaṇa, Rāmacandra was afflicted with the offence of *brahmahatyā*. When he came back from Laṅkā to Ayodhyā, he did penance here and his offence was removed. Here resides Rāmeśvara, which was installed by Rāma, and the Lakṣmaṇeśvara, which was installed by Lakṣmaṇa (Revākhaṇḍa 103).

Nearby is Megheśvara. When *māhārājā* Jīmūta [+SNP] (Megha)[] installed it, he attained *siddhi*. Here is also Macchakeśvara, where the *rṣi*

Matsyaka did severe penance and obtained *siddhi*. Nearby is Apsarātīrth, where some *apsarās* obtained *siddhi* (Revākhanḍa 103).

Kaṭhorā–Hanumanteśvartīrth ↓

*Māhātmya*: RKhs 103; RKhV 83

After the killing of Rāvaṇa everybody [+SNP] Rāmacandra, all the monkeys and Lakṣmaṇa[] did penance {here}. Then Rāmacandra said to Hanumān: “[+SNP] Hanumān! By killing the sons of Rāvaṇa, you have committed a *brahmahatyā*. Therefore[] You should also do penance for Śiva so that you too be released from your offence of *brahmahatyā*.” Hanumān replied: “I can myself fly and personally ask Śiva for forgiveness.” Having said this, Hanumān flew up to Kailās. When he went to see Śiva, Nandīgāna, who was guarding the entrance, stopped him and refused to let him in. Hanumān asked for the reason of his refusal. Nandī said: “You have committed a *brahmahatyā*. You have killed Rāvaṇa’s sons and you have burnt down Laṅkā. You can see Śiva only after that offence is removed. Go to the bank of the Revā and do penance.” Then Hanumān went back to Rāmacandra. On his advice, Hanumān did penance and obtained *siddhi*. Since then, the name of this village is Kapisthitāpūr{?} and the name of the *tīrth* is Hanumanteśvar.

[−SNP] At the end of the *tretayuga* a maiden of the family of the ruler of Kanyākubja and *rājā* Suparvā obtained *siddhi* here[] (Revākhanḍa 106). [+SNP] The great temple here is very beautiful, as is the *ghāṭ*.[]

Poycā–Pūrtikeśvartīrth/Pūrtikeśvar Mahādev ↓

*Māhātmya*: RKhV 89

On the other side of the river, Cāndod can be seen. [+SNP] Here stands the old temple of Pūrtikeśvara Mahādeva.[]

At the time of the battle between Rāma and Rāvaṇa, the body of Jāmbuvāna [/SNP] Jāmbavāna[] was strewn all over with wounds caused by weapons. The wounds began to issue pus and they hurt him very much. Then Rāmacandra sent him along with Suṣeṇa and Nila to the bank of the Narmadā. Here, they did penance and were cured from their ailments. Therefore this *linga* is named Pūrtikeśvara. All kinds of diseases are cured at this place (Revākhanḍa 107).

Narkhaṛī/Nalkherī–Naleśvartīrth ↓

[+SNP] Nīla and Nala were the monkey architects who served Rāmacandra in constructing the bridge to Laṅkā.[] After the killing of Rāvaṇa, Nala

and numerous other monkeys did penance here in order to remove the offence of *brahmahatyā* (Revākhaṇḍa 114) [/SNP] 144[.]. [+SNP] Nala installed the Naleśvara *śivalīṅga* in his name here.[.]

Rūṇḍgrām/Ruṇḍgrām–Karañjyāsaṅgam (Nāgvānadiisaṅgam)–Nāgeś-var ↓

*Māhātmya*: RKhS 111; RKhV 99

At the *saṅgam* resides Nāgeśvara. [+SNP] At some time there must have been a Nageśvaranātha temple here. Now it has collapsed. The snake[.] Vāsukī {Vāsuki} has installed this *liṅga* after having been released from Gaṅgā's spell. That story is very interesting. It is extensively narrated in the Narmadāmāhātmya.

[+SNP] The story goes thus: The superior river Gaṅgā is forever enthroned on the head of Śiva. One day jealousy came up in Pārvatī's mind: "This river is always sitting mounted on the head of Śiva. Who knows why Śiva carries her all the time on his head." But she did not say anything about it to Śiva. Then one day she said to Śiva: "Lord! Please dance your *tāṇḍava* dance!" It is well-known that Śiva is always ready to dance the *tāṇḍava*. When Śiva started to dance, the water of the Gaṅgā suddenly began to fall down from his head. Then also a snake is always living on Śiva's body. Pārvatī said to the snake Vāsukī: "Drink this Gaṅgā water quickly!" On the order of Pārvatī, but to the dislike of Gaṅgā, Vāsukī drank the water. Then Gaṅgā cursed Vāsukī: "You shall be dismissed from the service of Śiva!" Vāsukī begged Gaṅgā to forgive him. Then Gaṅgā said: "You go to the foothills of the Vindhya mountains and do penance. The worship of Śiva will restore you to your erstwhile status and bring you back into the service of Śiva." Vāsukī accepted the suggestion of mother Gaṅgā, came to this place, installed a *śivalīṅga* and did severe penance. Therefore Śiva appeared before his eyes and told him: "Spew out the Gaṅgā water which you drank into the Karañjataruṇī cave and then go and take a bath in the Narmadā. This will restore you to your erstwhile condition." Vāsukī did as Śiva had ordered. He went to the Karañjataruṇī cave and spewed out the water from which now rose the Nāgvā river. Then he bathed in the Narmadā and his offence was washed away.[.]

[-SNP] Vāsukī has founded 20 *tīrths* in Karañjyā village and three in the Narmadā.[.] At the *saṅgam* of the Nāgvā river and the Narmadā, Śiva once played. That place, which is in the middle of the Narmadā, is called Rudrakuṇḍ (Revākhaṇḍa 108).

### Śukeśvartīrth ↓

Here are the Śukeśvara, Karṇeśvara, Mārkaṇḍeśvara and Rañchōra *tūrths*. The story of Śukeśvara goes thus: When the [+SNP] son of Vyāsa, the[] foremost Vaiṣṇava, Yogirāj Śukadeva was eight years of age, he did severe penance here. After a hundred years, Śiva was pleased. Śukadeva asked for his own liberation {from the cycle of rebirths}[+SNP] and for the power of *bhakti* and *yoga*[]. Then he requested Śiva to take permanent residence at this place and henceforth fulfil the wishes of worshippers. Since then, all the three gods reside at this place (Revākhaṇḍa 117). [+SNP] The huge temple of Śukeśvara stands on a hillock. One has to climb a staircase. The restoration and repair of the temple has not been properly undertaken.[]

Opposite, [+SNP]in the middle of the Narmadā[,] on an island, is Vyāstīrth [/SNP] Mārkaṇḍeśvar. Here is Vyāstīrth[ ]. The story of Mārkaṇḍeśvara goes: Once upon a time, [+SNP] while Vedavyāsa was living here, the immortal[] Mārkaṇḍeya came to see *bhagavān* Vyāsa. [+SNP]. Seeing this beautiful place he stayed for some days and[] He installed a *śivalinga* at this place [-SNP] as his {own?} memorial[ ]. Śiva was pleased and promised to fulfil all the wishes of the faithful at this place (Revākhaṇḍa 118).

Orī–Mārkaṇḍeśvartīrth ↓ (for other places of this name, see below, pp. 213, 218, 238, 239, 252, 253)

*Māhātmya*: RKhs 111; RKhv 100

[+SNP] Four miles further down, there is another Mārkaṇḍeśvartīrth.[ ] A *rājā* had killed a *rṣi* by mistake, because the latter had taken on the form of a deer {*mrgves*}. [+SNP] When he became aware of his mistake,[ ] he went to Mārkaṇḍeya in order to remove that evil. There he stayed for eight days, then he sang devotional songs {*bhajans*} in praise of god. [+SNP] On the advice of the *muni*[ ] he went on a pilgrimage to all *tūrths* [+SNP] in the world[], yet the Narmadā was always on his mind. Therefore he returned to Nāgeśvar (see above, p. 204) and bathed in the Karañjyā river. There, his mind became purified and his offence was removed. Thereafter, when the *rājā* worshipped Śiva, [-SNP] Mārkaṇḍeya, who had taken on the form of[] Śiva gave him divine knowledge {*anubhavajñāna*}. That happened at this place (Revākhaṇḍa 119).

Koṭinār–Koṭeśvartīrth ↓ (for other places of this name, see above, pp. 173, 179 and below, pp. 208f., 223, 248, 258, 265)

*Māhātmya*: RKhV 96

This place was founded by *karors* of men of Koṭinārapura in order to ward off natural calamities. The story goes: In the *tretayuga* there was a time when it did not rain for ten years in all the regions. [-SNP] Because of a famine, people began to die.[] Therefore they all [/SNP] *karors* of men and women[] fled from their homes and came to the banks of the Narmadā. Here, they founded this *tīrth* [/SNP] installed Lord Koṭeśvara and worshipped him in order to ward off that calamity[]. Śiva granted them [-SNP] and their homes[] protection (Revākhanḍa 119) [/SNP] 219[.]

Sisodrā–Mukuṭeśvartīrth ↓

[+SNP] Śiva had made Dakṣaprajāpati the head of the assembly of *prajāpatis*. This made him very arrogant. At a meeting of the *prajāpatis* at Prayāgrāj, the freshly elected Dakṣa entered the assembly hall. When he came in, everybody stood up except Brahmā and Śiva, who remained seated. Therefore Dakṣa cursed Śiva not to have any share in sacrifices any more. Then Dakṣa himself started a sacrifice.[] At the time, when Dakṣaprajāpati made his sacrifice, he invited all the *devas*, but ignored Śiva [+SNP] and Pārvatī[]. When Pārvatī got to know of this insult, she went alone to the sacrificial *kund* and immolated her body in it. [+SNP] Nārada went to Śiva and told him what had happened.[] Then Śaṅkara [+SNP] got furious[] [-SNP] tore off his *jatā*[] and created Vīrabhadra. He destroyed the sacrifice of Dakṣa. [+SNP] On the request of the *devas*, Śiva came down from Kailās and restored the sacrifice of Dakṣa.[] Then he came straight to the banks of the Narmadā. At that time he had left behind [/SNP] forgotten[] his headgear on Kailās. Carrying his *mukuta*, the *gaṇas* followed close behind. [+SNP] When they reached the river bank, they could not find Śiva. Instead[] They found a *śivalīṅga* at the place where he had been standing before. They all worshipped it and placed the *mukuta* on top of it. Since then, this *līṅga* is called Mukuṭeśvara (Revākhanḍa 12).

Kāndrol–Skandeśvar ↓

*Māhātmya*: RKhV 111

[‐SNP] In ancient times, Śiva was doing penance when all the *devas* once came there and {expressed their} wish for an army commander in order to kill {whom?}. Then Śaṅkara remembered the god of love, Kusumāyudha,

and made love with Pārvatī for one hundred years. On seeing this, the gods got nervous. To make Śiva remember {their matter}, they sent Agni to him. When Agni came to the place of their sports, Pārvatī saw him and was ashamed. She cursed the gods to lose their energy. Then Śiva told Agni: "You eat my semen, which has fallen down. The son which will be born to you, will help the *devas* to accomplish their task." Agni replied: "I cannot bear the energy of that semen." Śiva said: "If you cannot bear it, then throw it into the Gaṅgā." That Agni did. At the spot where the semen fell down, a divine boy started to play in the sand of the Gaṅgā. At that time the *kṛttikās* fell in love with him, therefore he was called Ṣaṇmukha. Then[] Ṣaṇmukha Kārtikīya [/SNP] Ṣāḍānana-Skanda-Kārtika Svāmī[] did severe penance at this place on the banks of the Narmadā for a thousand divine years. Therefore he became the army commander of the gods (Revākhanḍa 123) [/SNP] 120-123[.]. [+SNP] He installed the Skandeśvara *śivalīṅga* in his name.[.]

Kāsrolā—Narmadeśvar ↓ (for other places of this name see below,  
pp. 215, 237, 246, 259)

Once upon a time, Brahmā made a huge sacrifice here. All the *devas* and [+SNP] *asuras*[], the *rṣis* [+SNP] and *munis*[], the *gandharvas*, [-SNP] the *kinnaras*[], [+SNP] the *nāgas*, the trees, the oceans[] and the rivers came. Among the *rṣis*, Mārkaṇḍeya also attended. Then a discussion ensued between the *devatās* and the *rṣis* whether the Bhāgīrathī Gaṅgā was the highest of all rivers and if so, why Brahmā had preferred the banks of the Narmadā for his sacrifice. Nobody had an answer to this. The Lord of all the rivers, Samudra, was also present there. He then examined each river's power to wash off offences. The Narmadā proved to be superior. While one must bathe etc. in the other rivers, a mere look at the Narmadā is sufficient to remove an offence. On this solution {of the problem} the gods showered flowers on the Narmadā from all the *tūrths*. Then everyone took a bath in the Narmadā, except Mārkaṇḍeya. Narmadā asked him why. Mārkaṇḍeya said: "Mother! If one attains salvation by merely looking at you, then what kind of fruit could be obtained by bathing? [+SNP] I do not long for anything but salvation.[]" The Narmadā was pleased. All together installed Narmadeśvara and praised his greatness (Revākhanḍa 127).

## Brahmśilā/Brahmtīrth ↓

In ancient times, there was a *rājā* Sabala. He had two sons, Mahāvitta and Ghātakī, who were very strong and brave. Mahāvitta had a thousand sons, who were like their father. His family grew to more than a *karor*, all of them being dutiful and generous. Ghātakī, however, had no son and being stricken with grief, he came to the bank of the Narmadā and did penance. Eighty-eight thousand years passed while he performed countless sacrifices and did penance. But his wish was not fulfilled. Then Brahmā came to that place to do penance, too. He asked the *rājā* for the reason of his penance and said that he could fulfil his wish. Then Ghātakī praised Brahmā and expressed his desire for a son. Then Brahmā granted him countless sons and named this place Ghātakītīrth.

The story of Brahmītīrth goes: In order to initiate the creation, Brahmā did penance for sixteen thousand years. Then he made a *putrakāmeṣṭi* sacrifice which was attended by the *devas*, *gandharvas*, *nāgas*, *siddhas*, *rṣis* etc. The *vedī* of that sacrifice turned into stone and became famous as Brahmaśvar [/SNP] Brahmītīrth[]]. [-SNP] Then Brahmā initiated the creation[] (Revākhaṇḍa 127).

## Varāchā–Vālmikeśvartīrth ↓

[-SNP] The grandson of Bhṛgu was *rājā* Purūkhasa. When he saw the *apsarā* Urvaśī, he got sexually stimulated and suffered a discharge of semen. That semen fell on a female snake. She gave birth to the *rṣi* Vālmīka. Without wearing the sacred thread {*janeū*} he became a *brahmacārī*. His father named him Vālmīkī. Later on[] Vālmīkī came to this place and after doing penance, he [+SNP] composed the *ādikāvya* Vālmīka Rāmāyaṇa and[] obtained the status of *ādikavi* (Revākhaṇḍa 128).

## Āśāgārīn–Koṭīśvartīrth ↓ (see Kaṇṭoī–Koṭīśvartīrth ↑, below. p. 218)

Once upon a time, Śiva went out to beg for alms in the guise of a *kāpālika*. He carried a human skull as an alms bowl. [+SNP] When he came to the Narmadā,[] the *kapāla* suddenly slipped from his hand and fell down. Śiva tried to pick it up, but it did not move. It had got stuck. Śiva tried for several days to dig it up. [+SNP] People came and said: "Lord! Why do you waste so much effort on it? It is useless."[] But Śiva did not pay attention to them. Then Nārada came. Seeing what Śiva was doing, he started to laugh and said: "Lord! [+SNP] What kind of game are you playing? Śiva replied: "My *kapāla* has got stuck. I am trying to dig it up." Nārada said:

"Oh, Mahārāj! Why are you spending such an effort on such a small affair?[] You better go to Kailās. [+SNP] It will come out by itself.[]" When Nārada said this, Śiva disappeared. Instead of the skull, a [+SNP] divine[] *linga* appeared. Nārada explained to the people what had happened. He said: "You have seen Śiva with your own eyes[/SNP] Kapāleśvara Śiva has manifested himself[] so you are very fortunate. Now worship Kapāleśvara. [-SNP] Then all your wishes will be fulfilled[]."

On the advice of Nārada everybody worshipped Kapāleśvara. Because *karors* of people worshipped here, the place was called Koṭeśvar (Revā-khaṇḍa 128).

{Note: This is a strange explanation for the name of the *tīrtha*, which in any case should be Kapāleśvar.}

[-SNP] Pañcmukhī Hanumān ↓

Five *mūrtis* are engraved on a pillar here. []

Tārkeśvar ↓

[-SNP] This is a modern place. []

Indrakeśvartīrth ↓

In ancient times, [+SNP] Indra disliked the *devaguru* Br̥haspati for his arrogance. Therefore Br̥haspati left the *devas* and went away. But how could their {the *devas*'} tasks be accomplished without a *purohita*? On the advice of god {Indra?} the *devas* made Viśvarūpa, the son of Tvaṣṭā, their *purohita*. But secretly, he also started to serve the *asuras*. Therefore Indra killed him. Because of this act, the *muni* Tvaṣṭā got furious and created Vṛtrāsura with the help of a sacrifice. He too was killed by Indra.[] when Indra had killed the *daitya* Vṛtrāsura, the offence of *brahmahatyā* had fallen on him. In order to remove that offence, Indra went to all the *tīrths* in the world, did penance and bathed, but he was not released from that murder. Then Indra made a *parikramā* of the Narmadā and did penance at every *tīrth*. Still his offence was not removed. Then he went to Skandeśvar {see above, pp. 206f.} [/SNP] came to this place[] and did severe penance for ten thousand years and finally Brahmā divided his offence into four shares. The first share he burdened upon the water. Therefore one always moves the water [+SNP] with the fingers[] before taking a bath. The second share befell the earth. [-SNP] Therefore one cannot use earth for any good work without mixing it with water and smearing it.[] The third share went to the woman. That is why she men-

struates. [/SNP] It has taken the form of the monthly courses. Therefore a woman in her menses may not be touched.[] The fourth share was forced upon those *brāhmaṇas* who support themselves by agriculture, the sale of cows [+SNP] the sale of mercury[]<sup>190</sup> or any kind of servant's work. [+SNP] Such *brāhmaṇas* should not be allowed to perform any auspicious ceremony.[] [+SNP] When he was thus liberated from his offence,[] Indra installed the Indrakeśvara *linga* on the advice of Śiva and worshipped it (Revākhaṇḍa 131).

### Bīramgāṇīv–Vālmikeśvar ↓

When [+SNP] *maharṣi*[] Vālmīkī came back from his pilgrimage to the Godāvarī, he formed a *linga* from sand, worshipped it and installed it at this place. [- SNP] The first sand *linga* is on the Godāvarī, this is the second one[] (Revākhaṇḍa 131).

### Sarsār–Deveśvartīrth ↓

When [+SNP] the god of the gods,[] Viṣṇu came to remove Indra's offence of *brahmahatyā*, he installed this *śivalīnga* here. Later on Candra [/SNP] Indra[] also did penance here (Revākhaṇḍa 131).

### Barvānā–Śakratīrth ↓ (see Indravāṇo–Śakratīrth ↓, above, p. 190)

*Māhātmya:* RKhV 138

The story of Śakreśvar goes: The *daitya* Jṛmbhāśura did severe penance for Brahmā here and he was granted a boon. He then defeated the *devas* [+SNP] and snatched away Indra's dominions[]. In order to regain his dominions, Indra did penance here. [/SNP] At that time, by the grace of Śiva, Indra killed the *daityas* and regained his dominions. Then he installed the Śakreśvara *linga* and worshipped it[] (Revākhaṇḍa 131).

### Karsanpūri–Nāgeśvartīrth ↓

*Māhātmya:* RKhV 131

The wife of ṛṣi Kaśyapa, Kadru {Kadrū}, was the mother of snakes. She had a dispute with her co-wife, Vinatā, about the colour of the horse Uccaiśravā. [+SNP] Vinatā said that it was white, while Kadrū said that it was black. It was actually white.[] Then Kadrū said to her sons, the snakes: "You help me prove my point. Go and coil around the body of Uccaiśrava and thus make it black." But because they feared the curse of their second

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<sup>190</sup> I.e. "ras", which could also mean "essence" or "juice".

mother, they opposed this order. On seeing this, Kadrū cursed her own sons, the snakes: "You shall be burnt to ashes." In order to be released from that spell, they came to this place, praised Śiva [+SNP] installed the Nāgeśvara *śivalīṅga* in their name[] and their wish was fulfilled. They were released from the spell. There is no fear of snakes at this place (Revākhaṇḍa 131).

Bhālod—Gautameśvar—Ahilyeśvar, Rāmeśvar, Mokṣtīrth ↓

Gautameśvar—Ahilyeśvar ↓ (for other places of this name see below, pp. 229, 264)

*Māhātmya:* RKhV 136

After Ahilyā attained salvation here, *rṣi* Gautama did penance here [-SNP] founded this *tīrth* and had Ahilyā purified by giving her {advice about how to get} expiation[].

Rāmeśvar ↓

On his way back from his pilgrimage to the Godāvarī, Rāmacandra installed this *līṅga* for the welfare of the world. His two sons, Lava and Kuśa, installed a *līṅga* here, too.

Mokṣtīrth ↓ (see Ucṛiyā—Mokṣtīrth ↓, below, p. 237)

Svayambhū Manu did penance at this place and countless *rṣis* have been liberated here [-SNP] (Revākhaṇḍa 131)[].

{←• *parikramā* continues on p. 234}

North bank •→ (NPA 198-218; SNP 135-149)

Dilvārā—Somtīrth, Śakratīrth, Karkateśvar ↑

Somtīrth ↑

*Māhātmya:* RKhV 139

Candramā's offence of sleeping with his *guru*'s wife was removed here through penance. All the gods purified Candramā here (Revākhaṇḍa 136).

Śakratīrth ↑

*Māhātmya:* RKhV 138

Indra, the Lord of the *devas*, has made a hundred sacrifices. Therafter, the spell cast on him by Gautama because of the story about Ahilyā was removed by his penance here (Revākhaṇḍa 136).

Karkateśvar ↑

*Māhātmya:* RKhV 137

In a former era the king of Kāśī, Jayanta, was a great offender. After his death, he became a crab {*kulīr*}. Even then he further harassed other beings. Then the Lord of the birds killed him, left him at the bank of the

Narmadā and drank some water from the Narmadā. Then he saw that a śivalīṅga appeared at the place where the crab {*karkaṭ*} was lying. Then the Lord of the birds worshipped it. On hearing this story, the ṛṣi Bālakhilya [/SNP] the *vālakhilya ṛṣis*[<sup>191</sup>] came here for worship (Revākhanḍa 136).

Oj (Ayodhyāpuri)–Rāmeśvar ↑

*Māhātmya*: RKhV 134

When Rāma went to Ahalyātīrtha (see Gautameśvar–Ahilyeśvar ↓ above, p. 211), he saw the Narmadā. “Our Ayodhyā should also be on the bank of the Revā,” he thought. In order to live on the banks of the Narmadā, he built Ayodhyā here. And then he installed the Rāmeśvara Śiva. Since then, this *tīrtha* bestows the same fruits as Ayodhyā (Revākhanḍa 136).

Koral (Korilāpur)–Kubereśvartīrtha etc. ↑

Kubereśvar ↑ (see Kubereśvar ↑, below, p. 226)

*Māhātmya*: RKhV 133; VS 36

All the four *lokapālas* obtained *siddhi* through penance here. Kubera was made treasurer and obtained the kingdom of the *yakṣas*. Varuṇa was made the Lord of the Waters. Vāyu was granted the ability to move anywhere in the three worlds. And Yamarāja was made the Lord of punishment, the one who judges over every living being and the *pitr̄s* (Revākhanḍa 135). The four *lokapālas* gave the *brāhmaṇas* the following gift {of a verse}: a *rājā*, who is fond of his kingdom, should consider the following:

*vrkṣo brāhmaṇas tasya mūlam parṇābhṛtyā mantriṇas tasya sākhā.*

*tasmān mūlam yatnato rakṣanīyam mūla gupte asti vrkṣasya nāśah..*<sup>192</sup>

[/SNP] {gives a Hindī translation of this verse instead} “If a king is {compared to} a tree, the *brāhmaṇas* are like its roots. The servants of the king are like its leaves. The ministers can be regarded as its branches. Therefore the roots have to be cared for in the first place. If the roots disappear, the whole tree will inevitably die.”[ ]

There are three more *tīrths* here, Varuṇeśvara, Vāyaveśvara and Yāmyeśvara.

{The SNP mentions the following *tīrthas* of Koral only by name.}

<sup>191</sup> *vālakhilya*, n. (also written *bālō*, of doubtful derivation) [...] pl. N. of a class of Rishis of the size of a thumb (sixty thousand were produced from Brahmā’s body and surround the chariot of the sun), TĀr.; MBh.; Kāv. &c. (Monier-Williams 1899: 946/2).

<sup>192</sup> This verse is cited here rather incorrectly from RKhV 133.27, where it reads:

*rājā vrkṣo brāhmaṇas tasya mūlam bhṛtyāḥ parṇā mantriṇas tasya sākhāḥ / tasmān mūlam yatnato rakṣanīyam mūle gupte nāsti vrkṣasya nāśah //*

Āśāpurīdevī ↑

Śiva installed Bhagavatīdevī here for the protection of this *tīrth* (Revā-khaṇḍa 135).

Ādivarāhatīrth ↑

When god Ādivarāha rescued the world, Viṣṇu worshipped the form of a boar here and founded this *tīrth*. Thereafter, a poor *brāhmaṇa* named Śatānand (Viṣṇudās) took on the guise of an old *brāhmaṇa* and Viṣṇu granted him *mukti* by explaining the *satyanārāyāṇavrata* to him. A Bhīl heard the story of the greatness of this *tīrth* from the mouth of Viṣṇudās and he also attained *mukti* by taking {observing} the *vrata*. At this place, *bhūtas* and *piśācas* appear (Revākhaṇḍa 134).

Koṭītīrth ↑

Lord Viṣṇu worshipped the form of a boar here {see previous *tīrtha*}. At that time, one *karor* *r̥sis* came here and Viṣṇu founded this *tīrth* for the welfare of the world (Revākhaṇḍa 134).

Brahmprasādajīrth ↑

*Māhātmya*: RKhV 129

Its name is *daśāśvamedha*. It was founded by Brahmā. The whole world should worship here. The fruit of ten *aśvamedhas* is obtained here. It is a place of joy for the *pitr̥s* (Revākhaṇḍa 134).

Mārkaṇḍeśvar ↑ (for other places of this name, see above, p. 205 and below, pp. 218, 238, 239, 252, 253)

For the happiness of this world and on the advice of Brahmā, Mārkaṇḍeya founded this *tīrth* (Revākhaṇḍa 134).

Here is the *brahmtīrth* Brahmeśvar. Its story goes: Once upon a time, all the *devatās* came to see the Narmadā. Nārada came also there. On a question of Brahmā, Nārada said that Jambūdvīpa was the best {place} in the whole world and that among the rivers, the Brāhmī (Sarasvatī), the Vaiṣṇavī (Bhāgirathī) and the Raudrī (Narmadā) were the most excellent, but that among these three, the Narmadā was the foremost. By doing service to her, the *devatās*, the *tīrths* and the *r̥sis* would obtain their desired fruits. “If one wishes to drink *amṛta* then one should drink the Narmadā *gaṅgā*; she is *amṛta*. Fathers! You should come to Guptkāśī (Koral) and do penance.” When they heard this, Brahmā and all the *devas* came to Jayvarāhatīrth and gave an account of the power of that place and of the greatness of the Narmadā. They said that in ancient times, bathing at this place liberated any living being {from the cycle of rebirth}, so that Yamarāja got worried. Seeing this, Samudra began to dislike this place and he developed the wish to destroy it. When they became aware of this,

the *rṣi* community of this place got worried. At that time, Śiva stopped Samudra in his eight-armed form. Then the *rṣis* praised him. Then Śaṅkara said: "Now I will turn this *tīrth* into Kāśī." Then he installed all the gods of Kāśī here. Since then, Kāśī is here (Revākhaṇḍa 133).

Bhṛgyīśvar ↑

*Māhātmya*: RKhV 128

Bhṛgu performed penance for a hundred years here to obtain a son. Then the *guru* of the *daityas*, Śukrācārya, became his son. Then Bhṛgu founded this *tīrth* (Revākhaṇḍa 133).

Pingaleśvar–Agnitīrth ↑ (for other places of this name, see Pingaleśvar ↑ below, pp. 225, 264)

*Māhātmya*: RKhV 127

When the *rṣi* Rucika saw his wife dying, he cursed Agni that he should not have a share in sacrifices any more. Then Agni came to the bank of the Narmadā and did penance for a hundred years and was released from that spell. This *tīrth* is to be revered by *agnihotris* (Revākhaṇḍa 133).

Ayonijātīrth ↑

*Māhātmya*: RKhV 126

There was the *rṣi* Śaunaka. One evening, he praised Śiva when suddenly a *linga* appeared before him. Because of his utterly surprised look, a heavenly voice started to explain the reason for the {appearance of the} *linga* to him. Then Śaunaka did penance and obtained *siddhi* (Revākhaṇḍa 133).

Ravitīrth–Dhaurāditya

*Māhātmya*: RKhV 125

Here stands a temple of Ādityeśvara. In the *sāntikāla* of the world, the light {tej} came into the sky by the will of god. Then, the world came into being. Thereafter Lord Sūrya did penance here to fulfil the wishes of all people and created this *tīrth* for the welfare of the world (Revākhaṇḍa 132) [/SNP] Vāyupurāṇa Revākhaṇḍa[].

Sāyā–Sāgareśvartīrth, Kapardikeśvar ↑

Sāgareśvartīrth ↑

At the time when Samudra, in order to destroy the power of that Guptkāśī {Brahmeśvar, above, pp. 213f.}, took on the form of a worshipper of Śiva {līlīgī} and started to defame this *tīrth*, Śaṅkara chased him one *gau* away. Then Samudra did penance for Śiva in order to remove the offence of

defaming a *tīrth* (Revākhanḍa 132). {The region} from here up to Kubereśvar is {called} Guptkāśī. The power of this place is like that of the Saptapurī.<sup>193</sup> Kapardikeśvar ↑

This *tīrth* removes all obstacles. On the advice of God Viṣṇu, Gaṇeśa did difficult penance here in order to kill Tripurāsura {sic!} (Revākhanḍa 132).

Phatepurghāṭ–Narmadeśvar (Nāreśvar) ↑ (for other places of this name see above, p. 207, and below, pp. 237, 246, 259)

*Māhātmya:* RKhV 123-124

In ancient times Śiva and Pārvatī came to this place while wandering about. Then Revā appeared out of her waters and worshipped them. [+SNP] Śiva granted her a boon and[] She requested that they should take their abode forever here and fulfil the wishes of the devotees. Since then, this *tīrth* [/ SNP] Narmadeśvara[] fulfils all wishes (Revākhanḍa 131).

[+SNP] Formerly there was also a temple of Kapardiśvara here, which stood on the bank of the Narmadā. In every rainy season, the ancient temple crumbled a bit more until one day a flood came and the temple broke down completely. For a long time, the temple remained in this ruined condition. When the Musalmān rule came to an end, a subordinate {*adhīn*} of the Peśvā came to this region. At that time, the local governor was one Nāropant, who was a devotee of Śiva. Kapardiśvara Śiva made him dream that the idol of Kapardiśvara was lying buried under the ruins of the collapsed temple and that he should restore it. He then had the rubbish removed and the *śivalīṅga* dug out and then installed it anew. Therefore it is now known by his name as Nāreśvara.

{Apparently, RKhV 123 (Karmadeśvaratīrthamāhatmya) belongs to that *śivalīṅga*. Hence its original name must have been Karmadeśvara and not Kapardiśvara.}

At that time there was dense forest and a cremation ground here. Fortunately, the disciple of Śrī Daṇḍīsvāmī Śrī Vasudevānand Sarasvatī, Śrī Raṅg Avdhūt Svāmī, while on a Narmadā *parikramā*, came to this place, stayed here, and began to do penance. Then the jungle became auspicious. A great and important *āśrama* was built. He wrote a number of books here. When he renounced the world, he changed his name to Avdhūtānand and under this name he published a book which contains a collection of his *bhajans* in Hindī, Gujarātī and Marāṭhī. Then he published a collection of Sanskrit *stotras* “Raṅgahṛdayam” and an extensive

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<sup>193</sup> Saptapurī are the seven holy cities which provide liberation. These are: Ayodhyā, Dvārkā, Haridvār, Kāñcipuram, Mathurā, Ujjain and Vārāṇasī.

book in Gujarātī “Gurulilāmṛta”. He was a devoted disciple of his *gurudev* Śrīsvāmī Vāsudevānand. He himself also has a disciple, Śrīsvāmī Narmadānand, who has completed a three year-long Narmadā *parikramā* on which he wrote a two-volume book in Gujarātī “Hamārī Narmadā Parikramā”.<sup>194</sup> Śrī Raṅg Avdhūt Svāmī died on November 19, 1968. He was one of the famous *mahātmās* of Gujarāt.[.]<sup>195</sup>

Konā–Kohineśvar/Kohaneśvar ↑

*Māhātmya*: RKhV 122

There was a ḫṣī Kohana who studied the *vedas* and *vedāṅgas* and who lived together with his wife at this place. When death approached him, he recited the *mṛtyuñjayamantra*. Śiva was pleased and granted him the effect of that *mantra*. A single recitation of the *rudra {-mantra}*, will be converted into a Śatarudrī {Śatarudriya} (Revākhaṇḍa 130).

Koṭhiyā–Candraprabhāstīrth–Candreśvartīrth ↑ (see below, p. 228)

*Māhātmya*: RKhV 121

[+SNP] Here resides Candreśvara Śiva, {whose *linga*} was installed by Candramā. Lord Candra is eternal, so in each *kalpa* he is reborn at different places.[.] Candramā, who was procreated by Brahmā, was first born from Somavallī. A second time he came out of the ocean. A third time, in the *varāhakalpa*, he was born from the eyes of Atri ḫṣī. [/SNP] At first, he was born from the mind of Brahmā. Then he was begotten by Brahmā on Candravallī. Then he came out of the ocean. In the *varāhakalpa*, he was procreated by Brahmā’s semen in Atri’s wife Anasūyā.[.] Then, on the advice of Mahākāla, Candramā, the son of Atri, came to Kohintīrth {see preceding place}, did penance and thus removed the offence of sexual intercourse with his guru’s wife. At that time, he got his abode on the forehead of Śiva. [-SNP] This place has the same power as Candreśvara at Bhṛgukeśṭra and Revorīsaṅgam.[.] On eclipses of the moon, when the moon is in *libra*, or when it passes through a *sāṃkrānti*, this *tīrth* is especially powerful (Revākhaṇḍa 130).

<sup>194</sup> This obviously refers to an edition of Narmadānand <1975 (see Table 8, above p. 64). Here again Giri apparently cites the title of the work incorrectly.

<sup>195</sup> Raṅg Avdhūt Svāmī (Pānduraṅg Viṭṭhal Vālme), also known as Pūjya Bāpjī, was born at Godhrā (Gujarāt) on November, 21, 1898 and died November, 19, 1968 at Haridvār (U.P.). A teacher by profession, he came to Nareśvar in 1923 to renounce worldly life. Further information on this person is available at [www.rangavadhoot.org](http://www.rangavadhoot.org).

## Rāñāpur–Kambukeśvartīrth ↑

*Māhātmya:* RKhV 120

In the family of Hiranyākṣa there was a *daitya* named Kambuka. He wanted to get rid of his fear of Lord Viṣṇu. So he came to this *tīrth* and did penance for one thousand million years {*ek arbud varṣ*}. [+SNP] Śiva was pleased, appeared before him and granted him a boon.[] When Kambuka was about to ask Śiva for the boon, the gods advised Sarasvatī to get seated on the tip of his tongue. Then Kambuka wished that he could only be killed by Viṣṇu. Śiva agreed. Then Kambuka installed this *linga*. Some time later, this *linga* disappeared. It was later found by the sons of the *rṣis* hidden in a heap of shells {*sīp*}. Therefore Śiva likes {to be sprinkled with} water from a conch shell at this place (Revākhanḍa 129).

Dibel–Kapileśvar ↑ (for other places of this name see below, pp. 230, 251, 261f., 265)

[‐SNP] A child *rṣi* named Kapila performed nine revoltings (*nav āvartan*) of the *veda* here. Then Śiva made him one of his *gaṇas* (Revākhanḍa 129).[]

## Māṇḍvā–Trilocantīrth ↑

*Māhātmya:* RKhV 117

In the *tretāyuga* Trilocana, who was the son of Puṇḍarīka, a *rājā* of the solar lineage, had understood the worthlessness of this life, came to this place on the banks of the Narmadā and did penance. Śiva granted him to become one with him (*sārupyatā*). This is the abode of the wise (Revākhanḍa 129).

{Note: The cited story is not contained in RKhV 117.}

## Mālsar–Pāṇḍutīrth, Aṅgāreśvar, Ayonijatīrth ↑

Pāṇḍutīrth ↑

*Māhātmya:* RKhV 116

Pāṇḍurājā, the son of Vicitravīrya, went on a hunt during which he killed a *brāhmaṇa* who was disguised as a deer [+SNP] while engaged in sexual activities[‐]. At the time he was killed, the *brāhmaṇa* cursed him: "You will also die like this." Then Pāṇḍurājā came to this place and did penance in order to wash off his offence. He got released and also obtained [+SNP] the five Pāṇḍavas as[‐] offspring (Revākhanḍa 128). [+SNP] Here is the beautiful *āśram* of Paramhamś Sādhavdāśjī Mahārāj.[‐]

[‐SNP] Āṅgāreśvartīrth ↑ (see Āṅgāreśvar‐Āṅgāreśvartīrth ↑, below, p. 267)

*Māhātmya*: Kūrmapurāṇa 39.6; Matsyapurāṇa 190.9; RKhS 40.18‐19; RKhV 115

Maṅgala, the son of Pṛthivī, wanted to be included in the *navagrahas*. Then he did penance here for a thousand years. Śiva was pleased and made him one of the *navagrahas*. Doing penance here will remove obstacles caused by Maṅgala (Revākhaṇḍa 126).[]

[‐SNP] Ayonijatīrth ↑

*Māhātmya*: RKhV 114

In ancient times, the ṛṣi Vidyānanda had eaten a bewitched {*mantrit*} fruit which made him pregnant. On seeing this, his friends beat his belly with a stick. Suddenly his belly burst and the ṛṣi Tijyānanda was born. He did penance here and obtained *siddhi* (RKh 125).[]

{Note: The cited story is not contained in RKhV 114.}

Kaṇṭoī‐Koṭīśvartīrth ↑ (see Āśāgārīv‐Koṭīśvartīrth ↓, above, pp. 208f.)

*Māhātmya*: RKhV 113

When Skanda was made the commander of the army of the *devas*, one *karor* ṛṣis came to this place, did penance and founded this *tīrth*. Here is also a *sāngam* (Revākhaṇḍa 125).

Āṅgirastīrth ↑

*Māhātmya*: RKhV 112

The ṛṣi Āṅgiras, son of Brahmā, did penance here for twelve years and obtained Bṛhaspati as his son (Revākhaṇḍa 125).

Sinor‐Senāpur‐Dhūtpāpeśvar etc. ↑

There are {the following} eight *tīrths* in the city of Sinor, which must be visited.

Dhūtpāpeśvar ↑

*Māhātmya*: RKhS 116.1; RKhV 110

Here, Viṣṇu made Skanda his army commander and purified his *cakra* from the offence of *brahmahatyā* after killing the *daityas* (Revākhaṇḍa 124).

Mārkaṇḍeśvar ↑ (for further places of this name see above, pp. 205, 213 and below, pp. 238, 239, 252, 253)

When the *devas* made the *abhiṣekha* ceremony for Skanda as their army commander, Mārkaṇḍeya founded this *tīrth* for the victory of Skanda (Revākhaṇḍa 124).

## Niṣklaṅk Maheśvar/Niṣklaṅkeśvar ↑

When Paraśurāma was polluted by the offence of killing the *kṣatriyas*, he did penance here. He was liberated from that stigma. All offences are reduced to ashes here (Revākhanḍa 124).

## Kedārtirth ↑

In ancient times, a *daitya* snatched away the kingdom of the *devas* and went to Badrinārāyaṇa. When he saw this, Badrinārāyaṇa [/SNP] Badrī Kedāra[] fled [-SNP] together with Pārvatī[] to this place on the bank of the Narmadā. Here, all rites will reap the same fruit as at Kedārnāth (Revākhanḍa 124).

## Bhogeśvar ↑

Here, all the *devas* did penance in order to kill the *daityas*. Śiva gave them Skanda as their army commander and presented them with *rājbhog* [/SNP] they gave Śiva *nānābhog*[] (Revākhanḍa 124).

## Uttareśvar ↑

This *tīrth* was founded by Viṣṇu himself, who told Skanda that numerous {persons} had obtained *siddhi* here and that he should also do penance here to be victorious. Then Skanda did penance and obtained *siddhi* (Revākhanḍa 124).

## Cakratīrth ↑

*Māhātmya*: RKhS 115.23-37; RKhV 109

Here, all the *devas* made Skanda the commander of their army, in order to kill the *daitya* Ruru under the guidance of Viṣṇu. Then he praised god. After killing the *daitya* [+SNP] on the advice of Skanda[], Viṣṇu threw the *cakra* into the water of the Narmadā (Revākhanḍa 124).

## Rohineśvar ↑

*Māhātmya*: RKhS 115.4-22; RKhV 108

Rohinī, the wife of Candra, did penance here on the advice of Nārada in order to gain control over Candramā. She obtained the fulfilment of her wish. All the wishes of women are fulfilled at this place [/SNP] If women make donations here, their husbands will come under their control[] (Revākhanḍa 123).

## Dāvāpurā–Dhandeśvar (Bhaṇḍāreśvar) ↑

*Māhātmya*: RKhS 115.1-3; RKhV 107

Kubera did penance here and became the treasurer of the *devas*, got the *puṣpakavimāna* and Alkāpurī. Here, *vaiśyas* will obtain their desired fruits [/SNP] This *tīrth* is especially for *vaiśyas*. If anybody, whose bankruptcy is imminent or whose business is running at a loss comes here and

does penance, he will immediately get the desired fruit[] (Revākhaṇḍa 123).

Kañjeṭhā—Saubhāgyasundarīmātā, Nāgeśvar, Bharateśvar, Karañjeśvar ↑  
Saubhāgyasundarīmātā ↑

*Māhātmya:* RKhS 114.11-31; RKhV 106

On the advice of Arundhatī, the daughter of Dakṣa and wife of Bhṛgu, Khyātī did penance on the bank of the Narmadā, in order to beget a son, and obtained *siddhi*. The wishes of women are fulfilled here.

Nāgeśvar ↑

The snake Puṇḍarīka, the son of Tvaṣṭā, came here in order to remove a curse put on him by Indra and obtained *siddhi*. There is no fear of snakes at this place (Revākhaṇḍa 122).

Bharateśvar ↑

In ancient times, Mahārājādhirājā Bharata, the son of Śakuntalā, came here, made numerous sacrifices and countless donations (Revākhaṇḍa 122).

Karañjeśvar ↑

*Māhātmya:* RKhS 114.10; RKhV 105

The ṛṣi Karañja, grandson of Medhātithī, was a child *brahmacārī*. [- SNP] The *lokapālas* tested his penance by sending a beautiful woman to him. The ṛṣi stood the test. The wishes of *brahmacārīs*, who do penance here, are fulfilled[] (Revākhaṇḍa 122).

Ambālī—Ambikeśvartīrth ↑

Ambikā, the daughter of Kāśīvara [/SNP] Kāśīrāja[], did penance here in order to marry an excellent husband. Virgins who distribute free food here will obtain excellent husbands (Revākhaṇḍa 122).

Suvarṇśīlā—Suvarṇśīlātīrth ↑

*Māhātmya:* RKhS 114.1-9; RKhV 104

In ancient times numerous ṛṣis came here. They built huts and started to do penance. In order to prove their detachment, Śiva sent a *suvarṇaśīlā* {golden rock} [/SNP a very beautiful maiden] near them. But the ṛṣis did not get distracted from their penance. Then in the place of the rock [/SNP] of the virgin[], a *śivalīṅga* appeared [-SNP] and granted them a boon. Since then, Śaṅkara is residing at this place and fulfils the wishes of worshippers. (Revākhaṇḍa 122)[].

{Note: There is nothing about a girl in the Revākhaṇḍa versions.}

Eraṇḍīsaṅgam–Hatyāharantīrth/Anusuyāmātā ↑ (see Eraṇḍīsaṅgam above, p. 156, and below, p. 252)

*Māhātmya:* RKhs 113; RKhV 103

In ancient times there was a *brāhmaṇa* woman born in the family of Gautama, who was very faithful to her husband. Because of her service to him, she even forgot to care for her son. Therefore her son died. [-SNP] The offence of killing fell on her husband too.[] Therefore his [/SNP] her[] body was attacked by worms at night. [-SNP] When she saw this, the woman was very disturbed.[] To get rid of her offence, she came to this place, took a bath and was liberated. Then she did *pūjā* to Anusūyā and Śiva. [-SNP] The offence of abortion (*bhrūṇahatyā*) is removed here[] (Revākhaṇḍa 121).

Here, on an island [/SNP] in the middle of the Narmadā[] is Anusuyā-mātā. In the ādiyuga there was the *brahmaputra rṣi* Atri. He told his wife to do penance on the banks of the Narmadā in order to beget a son. She did penance here for one hundred years. All the three gods were pleased. They created the Eraṇḍī and gave her three sons. From Śiva came Durvāsā, from Brahmā Candramā and from Viṣṇu Dattatreya. The wish of women for sons will be fulfilled at this place (Revākhaṇḍa 120).

Jhāñjhar - Manmatheśvar, Janakeśvartīrth ↑

*Māhātmya:* RKhs 112.6-14; RKhV 102

In the pond of Jhāñjhar is the Manmatheśvartīrth. When god Kāma (Madana) was burnt by the wrath of Śiva, he came here in the form of a shadow, did penance and pleased Śiva. He obtained consciousness {*caitanya*}. Doing penance here will remove impotence. [+SNP] Women will get progeny here.[] [-SNP] All desires will disappear at this place[] (Revākhaṇḍa 120).

Janakeśvartīrth ↑

The *rājā* Janaka once did penance here for Śiva and pleased him. He was released from *karmabandhana*. Then he performed a great sacrifice here and satisfied the *brāhmaṇas* (Revākhaṇḍa 120).

Baṭkāl/Barkāl–Saṃkarṣaṇīrth ↑

*Māhātmya:* RKhs 112.1-5; RKhV 101

In ancient times, the *rājā* Yayāti cursed his own son, Yadū, to become a leper, because he had refused to bear his old age. Then Yadū came to this place in order to get rid of this curse and made numerous sacrifices. He

pleased the *brāhmaṇas* with food and gifts. Therefore he was released from that spell. Here, at this place, is that sacrificial spot.

Some time later, in the course of a *yātrā*, the brother of Kṛṣṇa, Bala-rama, came here and did penance. Śiva got pleased and [+SNP] Balarāma[] created this {*tīrtha*} for the welfare of the whole world (Revākhaṇḍa 119).

### Prabhātīrth–Prabhāseśvartīrth ↑

*Māhātmya*: RKhS 110; RKhV 98

In ancient times, Prabhā, the wife of Sūrya, did penance here and obtained the power to be always close to her husband (Revākhaṇḍa 116).

### Vyāseśvar ↑

*Māhātmya*: RKhS 109.6-171; RKhV 97

Here, on an island in the Narmadā, resides Vyāseśvara. When Vyāsa came from Macchagandhā to the bank of the Bhāgirathī, his father, the *maharshi* Parāśara, brought him back to this place on the south bank{?} of the Narmadā. For a long time, Vyāsa did penance here. [-SNP] Therefore, Śiva agreed to fulfil the wishes of devotees here. Then Vyāsa installed a Śiva {*linga*}.[.] Once, the seventy-five thousand great *rṣis* like Yajñavalkya and others came here to see Vyāsa. Vyāsa worshipped them, took a bath and then said that he wanted them to drink the *amṛta* and eat the fruits of the Narmadā. The *rṣis* refused, stating that they never bathed at sunset on the south bank {of a river} and that they would do so only on the north bank. Then, Vyāsa praised the Narmadā: “Hey, *devī!* Only you can solve this problem. My *āśrama* should be shifted to the north bank.” [-SNP] Then Narmadā appeared but did not do anything. Vyāsa fell unconscious. A tumult broke out. Narmadā told the *rṣis* to concentrate on Vāyu. Vāyu brought consciousness back to Vyāsa.[.] Then, on the advice of Vyāsa, Narmadā formed a path in her middle and honoured the *rṣis*. [/SNP] Then Narmadā began to flow in the middle and accordingly, Vyāsa’s *āśrama* now stood on the north bank.[.] When he saw this miracle, Vyāsa was delighted. Everyone performed the necessary rites. Since then, Vyāsa has become very famous (Revākhaṇḍa 115).

{Note: The explanation how the *āśrama* was relocated is not very plausible. A similar story is narrated under Maṇḍlā–Maṇḍleśvartīrth ↑, above, p. 115.)

Mālesthā—Koṭeśvartīrth ↑ (for other places of this name, see above, pp. 173, 179, 206, 208f., and below, pp. 248, 258, 265)

*Māhātmya:* RKhs 109.1-5; RKhV 96

For the joy of seeing the beautiful play of the Revā at this place, this *tīrth* was founded by *siddhas* like Yajñavalkya and so on, who came from Badrikāśrama to meet Vyāsa (Revākhaṇḍa 116).

Nandoriyā—Badrikāśram—Narnārāyanīrth ↑

*Māhātmya:* RKhV 95

In ancient times, Naranārāyaṇa came from Badrikāśrama to this place on the Revā in order to bear the weight of the earth. He did penance and Śiva granted him the desired fruit (Revākhaṇḍa 113). [+SNP] This place was rebuilt in a very expensive manner by the *mahāmaṇḍaleśvar* of Haridvār, Śrī Svāmī Maheśvarānand and his successor Śrī Svāmī Brahmānand.[]

Nandikeśvar ↑ (for other places of this name, see above, pp. 114, 180 and below, p. 227)

*Māhātmya:* RKhV 94

Once Nandīgaṇa became arrogant. Then Pārvatī began to dislike him and cursed him that he should become an outcaste. In order to get rid of this curse, he came here and did penance (Revākhaṇḍa 113).

Kalhorikātīrth—Gaṅgnāthīrth ↑

*Māhātmya:* RKhV 93

In ancient times, Gaṅgā was full of grief, because she was inflicted with the *pañcapātakas* {"five transgressions"}. [/SNP] In ancient times, Gaṅgā was polluted with the offences of many people.[] In order to wash them off she came to this place and bathed in the Narmadā. Thereby her offences were washed off and she got happy. Here the five offences *mitrdroh, svāmidroh, gurudroh, kṛtaghnā and viśvāsghāt* {disobedience towards friends, holy men and elders, ungratefulness and breach of trust}<sup>196</sup> are removed (Revākhaṇḍa 112).

[+SNP] Gaṅgnāth, being situated very high above the Narmadā, is a very beautiful place. There are fortified *ghāts* on the Narmadā. Nearby is

<sup>196</sup> The offences reckoned as *pañca(-mahā-)pātakas* (mentioned at the beginning) are usually much different from the five offences enumerated here. They are: 1) killing a Brāhmaṇa, 2) drinking liquor, 3) theft, 4) sexual intercourse with the wife of one's guru and 5) associating with anyone, who has committed one of these offences. See Manusmīti XI, 54.

an *āśram* of Śrī Mā Ānandmayī. The *gurudev* of the famous Vaidyanāth Svāmi, Śrī Bālānand Brahmaśārī, also lived here.

{Note: The cited legend is not contained in RKhV 93.}

Yamhāstīrth ↑

*Māhātmya*: RKhS 108; RKhV 92

[‐SNP] After the killing of Vṛtrāsura all the gods including Yamarāja came to this place. In order to remove the offence of *brahmahatyā*, they all dove into the Narmadā. All the offences were immediately removed. Full of joy they praised the Revā and told everybody: "If you have to get rid of any offence, you must go to bathe at this place." {Something about Yama, who now does not receive people in his court to be punished by him anymore, is missing here in both pilgrims' manuals.—Yama then said:} "Nobody will come to my court anymore." [/SNP] This *tīrtha* was founded by Yamarāja. Whoever bathes at this place will not see *yamaloka*.[] [‐SNP] (Revākhanḍa 112)[].

Cāndod/Cānod–Caṇḍikādevī etc. {seven *tīrthas*} ↑

Caṇḍikādevī ↑

God Sūrya once granted the *daityas* Caṇḍa and Muṇḍa that they could not be defeated by anybody except a woman. When the goddess Paraśaktī heard about this boon that Sūrya had granted to Caṇḍa and Muṇḍa, she {did penance and} pleased Śiva. With the provisions he made to her, she killed the *daityas* [/SNP] and with the help of Kālīdevī, the Lord killed the *daityas*.[] (Revākhanḍa 112).

Caṇḍādityatīrth ↑

*Māhātmya*: RKhS 107; RKhV 91

Once upon a time, after the *daityas* Caṇḍa and Muṇḍa had defeated Indra, the latter came here and did penance for god Sūrya. He then was granted that no one could defeat him forthwith with the exception of two *devas*. (Revākhanḍa 111).

Cakratīrth/Jalśāyī Nārāyaṇ ↑

*Māhātmya*: RKhS 106; RKhV 90

This is the highest *tīrtha* for the Vaiṣṇavas. In ancient times, there was a very powerful and heroic *daitya*, Talamēgha, who was born in a *brāhmaṇa* family. He once chased away the *devas* and began to claim the fortune of sacrifices for himself. In order to rescue the *devas*, god Śeṣaśāyī killed the *daitya* with his *cakra*. Therefore the offence of *brahmahatyā* fell on him. In order to remove this offence, he bathed at this place in the Narmadā

and washed his *cakra*. Thereby his offence was removed. He mistook the Narmadā for the milk ocean and had a nap. Therefore this place is known as *Jalśāyītīrth* (*Revākhanḍa* 110).

*Kapiltīrth* ↑ (see *Kapiltīrth*, above, pp. 168f. and below, p. 234)

*Māhātmya*: RKhS 105.17-24; RKhV 88

In the course of a *tīrthayātrā* Kapila, the son of Kaśyapa, came to this place, did penance and obtained *siddhi*. The donation of a cow and the feeding of *brāhmaṇas* with *khīr* made from milk of a *kapilā* cow will make the donor a *rājā* (*Revākhanḍa* 109).

*Rñmocantīrth* ↑

*Māhātmya*: RKhS 105.12-16; RKhV 87

The *brahma ṛṣis* have created this *tīrth* for the elimination of debts {*rñmocan*}. One has to stay here for six months and will be relieved from the three debts (*Revākhanḍa* 109).

*Piṅgaleśvar* ↑ (for other places of this name, see *Piṅgaleśvar*, above, p. 214, and below, p. 264)

*Māhātmya*: RKhS 105.1-11; RKhV 86

Once upon a time, Śiva was engaged in sexual activities. Then Agni came in the form of a pigeon to Śiva, to ask for something related to the god's affairs. [-SNP] When Śiva saw him, he sprayed his semen in his face. Immediately,[] [/SNP] Because of Śiva's anger,[ ] Agni's face turned yellow {*piṅgala*} and he became a leper. He then travelled the world but could not get purified at any *tīrth*. But when he finally came to this place on the bank of the Narmadā and did penance, he was purified. A bath at this *tīrth* heals any disease (*Revākhanḍa* 109).

{Note: The SNP obviously avoids the NPA's and Revākhanḍa's sexual explicitness with the paraphrase: "Because of Śiva's anger Agni's face turned yellow."}

*Nandāḥṛd*-*Nandādevī*/*Nandāhṛad* ↑ (see *Nād*-*Nandatīrth* ↑, below, p. 268)

[-SNP] In ancient times, the *daityas* and *dānavas* wished to destroy the power of Somnāthtīrth.[] [+SNP] With the help of Śiva, Nandinī had the *asuras* killed.[] Śaṅkara ignited his *brahmaśakti* and killed all the *daityas*. [-SNP] He was pleased with the result and[] Therefore he founded the Nandinītīrth. Later, the *ṛṣi* Kaśyapa attained *siddhi* here too. All rites will be rewarded by the goddess. Here, on the bank of the Narmadā, lies Kolhāpūr{?} (*Revākhanḍa* 108). [+SNP] Nearby is the *sangam* of the Or {*Uṛī*} river. From Cāndaud one can go by boat to this *sangam*. Near the *sangam* is a Hanumanteśvara temple.[]

Karnālī–Someśvar, Kubereśvar, Pāvakeśvar ↑  
Someśvar ↑

*Māhātmya*: RKhS 104; RKhV 85

This *tīrtha* is more powerful than Prayāgrāj. [+SNP] Out of his 60 daughters, Prajāpati Dakṣa gave 27 beginning with Aśvinī, Bharaṇī etc. in marriage to Candramā. So[] the 27 daughters of Pracetā Dakṣa became the wives of Candramā. But of all of them Candramā loved only Rohinī. [+SNP] The other ones informed their father Dakṣa of this state of affairs. [] Therefore Dakṣa put a curse on him that he should suffer an extreme loss of weight {*kṣayavṛddhi*} [/SNP] tuberculosis {*rājyakṣamā*} []. Thereupon Candramā started to treat all his wives equally. Then he took them to this place on the banks of the Narmadā, did penance together with them and obtained *siddhi*. {See Cūdeśvar–Candraghāṭ ↑, below, p. 228}

This one and Narmadāsaṅgam are the most purifying [/SNP] best[] *tīrths*. [+SNP] Although the Narmadā is pure everywhere, she is most excellent at Amarkaṇṭak, Narmadāsaṅgam{?} and Revāsāgarsaṅgam.[] Because of the power of this place, the *brahmahatyā* of *mahārājā* Kanva was removed. [-SNP] Offences like *brahmahatyā* etc. cannot enter into the limits of this *tīrtha*. A *parikramā* of Somnāth *tīrtha* bears the same fruit as a *parikramā* of the whole earth.[]

[+SNP] Here is a Gitā temple, which has been built on behalf of our Śrī Svāmī Vidyānandjī Mahāmaṇḍeśvar. There are also some other old *mathas*.[] (Revākhanḍa 107).

Kubereśvar ↑ (see Kubereśvar ↑, above, p. 212)

Once Kubera saw some *brāhmaṇa* woman and got sexually stimulated. He went to catch her. The woman, who was faithful to her husband {*pativrata*}, cursed him: "You shall be stricken with old age." Kubera pleaded her for mercy. On the advice of the woman, he came to this place, did severe penance and obtained *siddhi* (Revākhanḍa 105).

Pāvakeśvar ↑

When Agni had committed the offence of *sarvabhakṣaṇa* and was cursed by Bhṛgu, he came here to do penance for Śiva and thereby his offence was removed. Reciting the *vāhisūkta* removes poverty (Revākhanḍa 104).

[+SNP][] The wife of Bhṛgu originally had an engagement with an *asura*, but was eventually married off by her father to Bhṛgu. One day, when Bhṛgu had left his āśrama, this *asura* took on the form of a boar and came to the āśrama. At that time, Agnideva was burning in the *yajñaśālā*. Bhṛgu's wife, who was pregnant, was sitting there. The *asura* said to Agni: "Look, Agni!

You are the head of the gods. Speak the truth, was this woman in the first place engaged with me or not?" Agni replied truthfully: "Yes, she was." Then that *asura* took the wife of Bhṛgu, who was weeping, and went away. Out of fear the foetus fell out and a very glorious boy appeared. Because he was born falling {*cyavīt hone se*}, his name became Cyāvana ṛṣi. With his sheer look he burnt the *asura* to ashes. When the crying woman came back with her son to the *āśrama*, the ṛṣi had already returned. After he heard the full account of what had happened, the ṛṣi asked: "Who told the *asura* all this?" The woman said: "It was Agnideva, who told him!" Hearing this, the ṛṣi cursed Agni: "Agni, you shall become an omnivore {*sarvabhakṣī*}!" Then Agni immediately stopped his activities. Then Brahmā came and taught Agni {how to get rid of the curse?}. Then Agni went to this place on the Narmadā and installed the Pāvakeśvara *śivalīṅga* in his name and did penance. Thus he was liberated from his offence.

### Varvārā–Varuṇeśvar ↑

*Māhātmya*: RKhS 102.1-8; RKhV 81

Varuṇa once performed a *kṛcchracāndrāyaṇavrata* and fed only on fruits and nuts. Śiva was pleased and made him one of the *lokapālas*. Doing penance here makes any kind of fear disappear (Revākhaṇḍa 104).

Nak–Nandikeśvar ↑ (for other places of this name, see above, pp. 114, 180, 223)

*Māhātmya*: RKhS 101.33-44; RKhV 80

In an ancient *yuga*, Śiva once came to the Dadhimadhukṣetra. Without asking Śiva, Nandigāṇa left him there [-SNP] in order to protect Pārvatī[] and went to Kailās. Therefore Śiva put a curse on him that he should be born on earth as a bull. Nandī pleaded {for mercy}. Śiva told him to go the bank of the Narmadā and do penance. Nandī did as Śiva had said and obtained *siddhi* (Revākhaṇḍa 104).

### Dadhiskandh/Madhuskandh ↑

*Māhātmya*: RKhS 101.26-33; RKhV 79

These *tīrths* are situated in the Narmadā. Once [-SNP] in the *ādiyuga*[], there was a cowherd selling curd from an earthen pitcher. And there was a *vaiśya* who sold honey from a pitcher. Once, while they were on their way selling their goods, they both came to this place on the banks of the Narmadā. They placed their vessels on the ground and were about to take a bath, when they saw a giant tiger approaching. Very frightened, they

both took their pitchers and ran away. But the tiger followed them. They stumbled and fell down and from both their heads the pitchers crashed to the ground and broke. When he heard this breaking sound, the tiger ran away. At the place where the pitchers broke, two *śivalingas* appeared. They both worshipped these *lingas*. Śiva was pleased and presented them with {admission to} his abode {śivaloka} (Revākhaṇḍa 103).

Cūḍeśvar–Nāradeśvar ↑ (see Cūḍeśvar–Candraghāṭ ↑ below, p. 228)

*Māhātmya*: RKhS 101.8-25; RKhV 78

In an ancient *kalpa* the son of Brahmā, Nārada, transformed his body into a piece of wood by doing severe penance. Then Śaṅkara appeared and granted him a boon. Then all the *devas* came here, did penance and obtained *siddhi* (Revākhaṇḍa 98).

Aśvaparṇīsaṅgam–Vaṭavīśvara ↑

This is the place of penance of Candra's mount, Aśvaparṇa.[+SNP] At the time of the churning of the ocean, the horse Uccaiśravā was born.[  
]  
The horse Uccaiśravā had four sons, Aśvaparṇa, Suparṇa, Madhuparṇa and Marudgatī. Among them Aśvaparṇa was the mount of Candradeva. When god Candra started to do severe penance at this place, Aśvaparṇa also started to fast [+SNP] and do penance[  
]. Some time later, the horse collapsed of hunger. Then Śaṅkara took on the form of a young *brāhmaṇa* {*vaṭurūp*}, appeared before the horse and gave it a perfect body.

At the place, where the horse saw Śiva appear, now stands the Vaṭavīśvara. In the name of the horse the Aśvaparṇī (Aśvavatī) river rose here (Revākhaṇḍa 97).

Cūḍeśvar–Candraghāṭ–Candreśvar–Guptprayāg ↑ (see Cūḍeśvar–Nāradeśvar ↑, above and Koṭhiyā–Candraprabhāstīrth–Candreśvartīrth ↑, above, p. 216)

In the *mayūrakalpa* when [+SNP] due to a curse[  
]  
Candramā had contracted tuberculosis {*rājyakṣamā*, see Someśvar ↑, above, p. 226}, he did severe penance here and obtained *siddhi*. Then he founded this *tīrth* and made donations to *brāhmaṇas*. This *tīrth* is also called Guptprayāg. [-SNP] Along the banks of the Narmadā this *tīrth* is called the second Revo-  
risaṅgam {the first Revoirisangam is near Cāndod}. The Sarasvatī is hid-  
den here.[  
]  
All rites are performed here in the same way as in Prayāgrāj (Revākhaṇḍa 97).

Tilakvārā—Mātṛtīrth, Gautameśvar, Tilakeśvar ↑

Mātṛtīrth ↑ (for other places of this name see above, p. 191, and below, pp. 246, 259)

When the *saptamātrikās* and Ahilyā came to see Gautama, they took their abode here on the request of the *rṣi* and promised to work for the welfare of this region. Infertility of women is removed here (Revākhaṇḍa 96).

Gautameśvar ↑ (for other places of this name see above, p. 211, and below, p. 264)

*Māhātmya*: RKhS 99, RKhV 74

In ancient times, Gautama did penance for Śiva here. The Lord was pleased [+SNP] appeared before him and asked him to choose something[ ]. The *rṣi* said: "Without a woman the life of a *ghasthin* bears no fruit. I want to have a [+SNP] beautiful[] wife." Śaṅkara granted him that at the time of the Rāmāvatāra he would get a woman. [/SNP] Śaṅkara said: "Saint! Be patient! No need to hurry. In the *tretayuga*, when the Rāmāvatāra will come, you shall get such a beautiful woman devoid of any fault {*a-ha*}whose name will be Ahalyā."[] Then the *rṣi* did penance here until the time of the Rāmāvatāra. At the time when that *avatāra* had come and she {Ahalyā?} [+SNP] was cursed to become a stone and[] was salvaged [+SNP] by Śirāma[], the *saptamātrikās* took her with them and came to this place to see the *rṣi*. [-SNP] The *rṣi* told them: "You shall stay here, I shall go back to my own place." Every full moon I will come to see you.[ ] [+SNP] Then this Gautameśvara *tīrth* was founded in his name.[ ] One will obtain a woman at this place (Revākhaṇḍa 95).

Tilakeśvar ↑

Until the liberation of Ahilyā, the *rṣi* Gautama had stayed at this place and concentrated on Brahmā. At that time, Tilaka, the son of Vaivasvata Manu, came to the great *rṣi* and politely asked him for a place to do penance in this region. Then the *rṣi* told him about the greatness of this place. He told him that the son of Svayambhū Manū, Priyavrata, did penance for a thousand divine years here and obtained *siddhi*. And he told him the names of this *śivalinga* in the different *manūs* {*manvantaras*}. These names are:

- 1) In the *svayambhū manū*, it is named after *mahārājā* Priyavrata: Priyavrateśvara.
- 2) In the *svarociṣ manū*, it is named after *mahārājā* Caitra: Caitreśvara.
- 3) In the *uttam manū*, it is named after *mahārājā* Ajasra: Ajasreśvara.
- 4) In the *tāmas manū*, it is named after Śāntirājā: Śāntiśvara.

- 5) In the *raivat manū*, it is named after *mahārājā* Satyaka: Satyakeśvara.
- 6) In the *cākṣuṣ manū*, it is named after *mahārājā* Śatadyumna: Śatadyumneśvara.
- 7) In the *vaivasvat manvantara*, it is named after *rājā* Tilaka: Tilakeśvara.

When he heard this, *rājā* Tilaka did penance with the consent of all the *rṣis*. Śiva was pleased. He granted him that he himself would always reside at this place to fulfil the wishes of the devotees. At this place there is no proper time for any rite to be observed, everytime is right (Revākhanḍa 94).

**Maṇīśvar–Maṇināgeśvar/Maṇinadīsaṅgam ↑**

*Māhātmya:* RKhS 97; RKhV 72

When Kadru had cursed her sons, the *nāgās*, [+SNP] to be burnt by the sacrificial fire of *rājā* Janamejaya[] Maṇināga came to this place on the bank of the Narmadā and did penance. Śiva was pleased. Then Maṇināga told Śiva about his mother's curse. Then Śivajī carried him on his own body [/SNP] made him his necklace[]. The path by which the crying *nāga* came to the Narmadā has turned into the Maṇi river. This *tūrth* is very dear to Śiva (Revākhanḍa 93).

**Vāsṇā–Kapileśvartīrth ↑** (for other places of this name see above, p. 217 and below, pp. 251, 261f., 265)

When *mahāṛsi* Kapila burnt the sons of the ocean by a curse [/SNP] by his look[], he came here, did penance and found peace (Revākhanḍa 92).

**Reīgaṇ–Kāmeśvartīrth ↑**

*Māhātmya:* RKhV 71

Kāmeśvara Ganeśa did penance and obtained *siddhi* here (Revākhanḍa 92). This is a *gaṇatīrtha*.

**Sāñjrolī–Ravīśvartīrth ↑**

*Māhātmya:* RKhV 70

Once there was a maiden called Bhānumatī. When Sūrya saw her, his mind got preoccupied with sexual desire. Then he came to this place to do penance, was liberated from that offence and was granted that all wishes get fulfilled here (Revākhanḍa 92).

Akteśvar–Kedāreśvar, Agasteśvar ↑

Kedāreśvar ↑ (see Kedārtīrth ↑, above, p. 219)

The *rṣi* Śāṇḍilya [/SNP] A *brāhmaṇa* of the Śāṇḍilya *gotra*[], who was living in Āndhradeśa [/SNP] Āndhra Pradeś[], once wanted to travel up to Kedāra. While he was fasting{?} [/SNP] walking and walking[], he came to this place on the Narmadā and took a bath. He was overwhelmed by exhaustion and fell asleep. [/SNP] He was very tired of walking. Because of hunger and thirst he fell almost unconscious. [] Narmadā and Kedāranātha appeared in his dreams. They said: "Hey, *brāhmaṇa*! We have come only because of you [/SNP] because we were pleased by your love for us[]. Now you must [+SNP] get up and[] eat something!" But the *brāhmaṇa* did not listen. [/SNP] When he opened his eyes, he did not pay attention to his dream. [] At that moment a *śivalīṅga* appeared just beneath his head. He worshipped it out of love for Kedārnātha, and because he saw that his wish to go to Kedārnāth had been fulfilled, he was full of joy (Revā-khaṇḍa 85).

Agasteśvar ↑

*Māhātmya*: RKhs 95.32-106; RKhV 64(?)

[+SNP] In Akateśvar village there is the Agasteśvara *linīga*. [] In an ancient *yuga*, the Vindhyaśala mountain once said to Sūrya: "You should circumambulate me in the same way as you circumambulate the Sumeru mountain." Sūrya replied: "It is on Brahmā's order that I circumambulate the Sumeru." Now Vindhyaśala started to rise. All the gods went to Brahmā. Brahmā said: "He is arrogant. He will not listen to us. Agastya is his *guru*. We must go and call him." They went to persuade Agastya and brought him {to the Vindhya}. When the Vindhya mountain saw the *rṣi* he prostrated in the *astāṅga* fashion before him. The rule of the *astāṅga* prostration is that one must remain in that position until the *guru* gives the order to get up again. One has to lie flat like a stick. Then *muni* Agastya said: "Listen! You must remain in that position until I come back." Then Agastya went away. Then the *devas* requested him: "Mahārāj! Please go to live {somewhere} in the south." From that time, since today, the Vindhya is lying there. Then Agastya installed the Agasteśvara Śiva {*linīga*} in his name, worshipped him and departed for the south. Since then, this *tīrth* is known by the name of Agasteśvara. (Revākhaṇḍa 83).

Garudeśvar–Kumāreśvartīrth, Garudeśvar, Karoṭeśvar/Karoṭīśvar ↑

Kumāreśvar ↑

*Māhātmya*: RKhs 95.23-31; RKhV 63, VS 45

By doing penance, Lord Kumāra obtained *siddhi* here (Revākhaṇḍa 83). [/ SNP] Kumāreśvara was installed by Kārttikeya.[]

[+SNP] Garuḍeśvar ↑

Formerly, this Garuḍeśvar village was very small and it was of little importance {*mahimā*}. But since Śrī Svāmī Vāsudevānandjī Sarasvatī came and stayed here, it has acquired special fame. Nowadays Garuḍeśvar has a lot of modern facilities and has grown into a medium sized town. There is a road coming from Baṛaudā via Ḟaboī on which large vehicles and buses ply. A school, a post-office, a police station, everything is there now. And there is the huge Datta temple, which was built by the *svāmī*. He had been initiated by Śrī Nārāyaṇ Svāmī at his native place Ujjain and subsequently taken up service. Later, he went on a *tīrthayātrā* touring the whole country. In the year 1913 he honoured Garuḍeśvar by his visit, when this place was almost uninhabited. Then, the *svāmī* installed himself under a tree. Devotees began to built a straw hut for him. Slowly his reputation spread in all directions. He was well-versed in Sanskrit and knew Astrology and Āyurveda. There are about 20-22 books written by him either in Sanskrit or Marāṭhī.

In *sāmyavat* 1970 {1913/14 CE} he started to built the temple of god Dattatreya. At that time he founded a trust to which he handed over the temple. In the same year on the new moon day of the month of *jyeṣṭh*, he gave up his mortal body.<sup>197</sup> A large *saṁādhi* was constructed here, on the bank of the Narmadā. There is a cave in which artists have painted beautiful pictures of god Datta and of the *svāmī*. The *mahārāṇī* of Indaur had a large beautiful fortified *ghāṭ* built. In the Datta temple, there are very beautiful mural paintings of the complete life of god Dattatreya.[]

{Note: This account of the SNP is interesting as it recounts how a new *tīrtha* comes into existence.}

Karoṭeśvar/Karoṭīśvar ↑

*Māhātmya*: RKhV 62

Once upon a time, [+SNP] an *asura* was living here, who had the body of an elephant. His name was Gajāsura. One day, Garuḍa came here to drink water. He was hungry too.[] Garuḍa caught the *daitya* Gajāsura, flew up with him to the top of a nearby mountain, sat down and started to eat him. While he was eating, the skull of the *asura* fell down into the

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<sup>197</sup> Vasudevānand Sarasvatī, also known as Ṭembe Svāmī, original name Vāsudev Ṭembe, was born in 1854 at Māngārīv (Mahārāṣṭra) and died in 1914 at Garuḍeśvar, where his body was put into the Narmadā. Further information on him is available at: [www.shrivasudevanandsaraswati.com](http://www.shrivasudevanandsaraswati.com).

Narmadā. On touching the water of the Narmadā, the *daitya* immediately took on a divine body. Then he did penance and pleased Śiva. Śiva granted [+SNP] him a boon. The *daitya* requested Śiva to wear his {elephant} hide and[] that all the wishes of devotees should be fulfilled at the place where the skull {*karoṭī*} had fallen down. [+SNP] Since then, Śiva resides here in the form of Karotīśvara and fulfils all the wishes of the devotees.[] Rites performed here are *lākhs* of times more powerful than in Kurukṣetra (Revākhanḍa 81).

### Gamoṇā–Bhīmkulyāsaṅgam ↑

Śiva in the form of Bhīma created this *tīrth* together with the *devas* in order to kill the *daityas*. Here is the [+SNP] temple of[] Saṅgameśvara Śiva [-SNP] which is the Mārkanḍeśvara, installed by Mārkanḍeya[] (Revākhanḍa 79).

### Bāgriyā–Ādityeśvar, Kambleśvartīrth, Puṣkariṇītīrth ↑

#### Ādityeśvar ↑

*Māhātmya*: RKhs 93.15-71, RKhs 94; RKhv 60

Once, in ancient times, a severe famine occurred. Many *rṣis* including the *saptarṣis* came for refuge to the banks of the Narmadā. On their *tīrthayātrā*, they finally came to this place. [+SNP] Here, the *rṣis* saw that[] A frightening woman [/SNP] *rākṣasi*[] in a red dress appeared. She was attended by four frightening *rākṣasas*. When they saw them, all the *rṣis* were terrified. They went to god Ādityeśvara and [+SNP] overwhelmed by their emotions[] praised [-SNP] him and also[] the Narmadā. The Nārmadā was pleased and granted them protection. At that moment, the five *rākṣasas* went into the fire, took on divine bodies and went with a vehicle up to Vaikuṇṭha. When they saw this, the *rṣis* realized the power of this *tīrth*. This *tīrth* is dear to god Sūrya [/SNP] Sūryanārāyaṇa[] (Revākhanḍa 78).

#### Kambleśvartīrth ↑

[-SNP] Of all the *tīrths* in the world this one was created first[] (Revākhanḍa 79).

#### Puṣkaranītīrth ↑

*Māhātmya*: RKhs 93.1-14; RKhv 59

[+SNP] This *tīrth* was created by Sūrya.[] God Sūrya [/SNP] Sūryanārāyaṇa[] is living for ever at this *tīrth*. It is as powerful as Kurukṣetra. Taking a bath here on eclipses of the sun and moon is very auspicious. (Revākhanḍa 78).

Mokhṛī–Vimleśvartīrth ↑ (see Vimleśvartīrth, above, p. 172 and below, p. 248)

In ancient times, there was a cowherd named Gopāla. He had killed a cow with its calf. He then did severe penance at this place, was liberated from his offence and became pure {*vimal*} and a *śivagāṇa* named Vimaleśvara. On the advice of Śiva, he created this *tīrth* for the welfare of the world (Revākhaṇḍa 76).

{Note: There is confusion about the different legends pertaining to different *tīrthas* called Vimaleśvara.}

{The following place is submerged in the Sardār Sarovar reservoir}

~Śūlpāṇ–Kapiltīrth ↑ (see Kapiltīrth, above, pp. 168f., 225)

[+SNP] On both banks of the river is the dense Śūlpāṇi forest, where the jungle-dwelling Kol and Bhil live.[.]

When Kapila came to the banks of the Narmadā to do penance and performed the Narmadāparikramā, he did also penance here. Here there is the Kapileśvara Śiva. Countless *siddhas* have obtained *siddhi* here (Revākhaṇḍa 76). Here, in the Narmadā, is the Puṣkaranī [/SNP] Puṣkarinī[.] *tīrth*. When Śaṅkara lifted his *sūla* in order to see{?} the greatness of Triśūlbhedtīrth, the *sūla* frightened the horses of Surya. The horses ran away. Suryanārāyaṇa was frightened too. Then, the lotus flower fell down from his hand at this place. From it a current {*pravāh*} rose, which is the Puṣkaranī. [/SNP] At that place this Puṣkarinī rose.[.] [-SNP] All kinds of *yogīs* take a rest here[.] (Revākhaṇḍa 62).

{Note: The last story obviously belongs to Bāgriyā–Puṣkarinītīrth, above, p. 233.}

{•→ *parikramā continues on p. 185*}

### 13. Bhālod to Revāśāgarsaṅgam (Maps A13, B13, C13, C13a)

*South bank* ←• (NPA 163-176; SNP 107-122)

Totidarā–Treṭidarū–Siddheśvartīrth ↓ (for other places of this name see below, pp. 235, 239, 262)

*Mahātmya:* RKhV 135

Brahmā made a sacrifice, installed a Śaṅkara and obtained his desired fruit (Revākhaṇḍa 139).

{Note: RKhV 135 contains no legend.}

Tarśādī–Tāpeśvartīrth ↓

*Māhātmya:* RKhV 141

In ancient times, the *rṣi* Devaśirā [+SNP] while living at this place[] pleased Śiva by doing heavy penance. [+SNP] Śiva appeared before him and granted him a boon.[] He wished: “I want to attain the throne of Indra.” Śiva said: “Don’t ask for that! You are simply an idiot if you ask for a kingdom. [+SNP] Ask for something else.[]” Then the *rṣi* wanted to get as old as Brahmā. To that Śiva agreed and he also granted him that all members of his family should become wise (Revākhanḍa 139).

{Note: RKhV 141, however, contains a different legend.}

Siddheśvartīrth ↓ (for other places of this name see above, p. 234 and below, pp. 239, 262)

*Māhātmya:* RKhV 147

In ancient times, there was a *rājā* named Nāvika. [+SNP] He was very fond of making donations.[] He made so many donations here that it seemed to be easier to count all the sand grains on earth than to count his donations. This *tīrth* was founded as his memorial (Revākhanḍa 139).

Vāruṇeśvartīrth ↓

Varuṇa did penance here in order to get a son and he obtained *siddhi*. He got a son named Puṣkara (Revākhanḍa 140).

Porā–Parāśareśvar ↓

[+SNP] The son of Vasiṣṭha was Śakti. The son of Śakti was Parāśara.[] The *rṣi* Parāśara did penance here, in order to get a son. Śiva was pleased and gave him a hundred sons (Revākhanḍa 140).

Lāḍvāvat/Lāḍvā–Kusumeśvar (Kusumāyudheśvar) ↓

*Māhātmya:* RKhV 150

[+SNP] There is an ancient *vṝta* tree here. Here is the Kusumeśvara which is also called Kusumāyudheśvara. It was at this place that[] Śiva burned Kusumāyudha Kāmadeva to ashes. [+SNP] Even being deprived of a body[] Kāmadeva did penance for Śiva for a hundred years and, by the divine grace of Brahmā [+SNP], who was pleased,[] obtained *siddhi*. Then he founded this *tīrth* for the welfare of this world. Here is the Kunḍaleśvara {*lin̄ga*} too, which is also very powerful, but invisible {*gupt*} (Revākhanḍa 140).

Kalkaleśvar-Zabreśvar ↓

*Mahātmya:* RKhV 154

After the killing of Andhakāsura [+SNP] by Śiva[], all the *devas* came here and praised Śiva with songs and recitations. It was a very happy festivity. Then, a heavenly voice announced that the name of this *tīrth* was Kalkaleśvara (Revākhaṇḍa 140). [+SNP] When there is a flood at Revāsāgarsaṅgam, the water swells up to this place. There is a small railway station about one mile from here called “Narmadā River Side”. From here onwards, *parikramāvāśīs* leave the river bank and move on by the road.[]

Sāñjā-Saṅgameśvar ↓

*Mahātmya:* RKhV 158

Once upon a time, [+SNP] when Śiva was living here,[] Rāvaṇa went to see Śaṅkara. At that time, Rāvaṇa’s elder brother, Kubera, was also sitting there [+SNP] next to Śiva[]. His [/SNP] Varuṇa’s[] *madhu*-filled *kamandalu*, which was standing nearby, turned topsy-turvy by the tremors caused by Rāvaṇa’s footsteps and the stream of honey converted into the Madhumati river. Even today the earth can be seen to be honey-coloured at the place where the honey was spilled. That river now comes down from the Vindhya to join the Narmadā. Then Kubera installed a *linga* and worshipped it (Revākhaṇḍa 144) [/SNP] 139-140[].

Moṭhā Sāñjā-Anarakeśvar ↓

*Mahātmya:* RKhV 159

[+SNP] If one always does the same work, one gets bored of it. One develops the desire to quit and do something else. Yamarāja also once got bored of judging people. He got bored of all the trouble caused by the offenders in hell {*nāraka*} and of punishing them all the time. Extremely bored of all this business,[] Yamarāja came to the bank of the Narmadā and did hard penance for three years. [+SNP] Some *aryamā pitar* {?} may have looked after the work in *nāraka* meanwhile.[] Śiva was pleased [+SNP] appeared before him and asked: “Yamarāja! What do you want?”[] Yamarāja said: “Hey, Mahārāj! Always punishing the living beings has left me so bored. Please hand over this task to someone else and release me from this work.” Śaṅkara laughed and said: “What is this talk? Why have you become so hopeless?” Yamarāja replied: “Lord! Is putting hardships on living beings not a great offence?” Śiva said: “Brother! You are not punishing those who do not deserve it. You are only distributing the appropriate fruit of everybody’s *karma* [-SNP as Kāla desires[]]. You are only

obeying your duty. What offence should fall on you then? You would do right, if you now, after this penance, went back to your duty without any desire. And if you have any wish you may tell me now." Then Yamarāja said: "Lord! This *linga* that I installed here, should become famous by the name Anarakeśvara. Whoever comes and worships it on the 14th of *kārttik* shall never have to go to *nāraka*." Śiva agreed to this and made his wish become true (Revākhaṇḍa 144).

Narmadeśvar ↓ (for other places of this name see above, pp. 207, 215, and below, pp. 246, 259)

When Śiva manifested himself to Kubera at Saṅgameśvar and everybody, [+SNP] *devatās*, *yakṣas*, *kinnaras*, who had come there[] had bathed and played in the water, the Narmadā was very pleased and installed a Śiva {*linga*} to watch the whole scene. [/SNP] Then they all installed a *śivalīṅga* called Narmadeśvara.[] [-SNP] So everyone applauded.[] In commemoration of this event, the *yakṣa* Nimbabhadra built Nimbabhadrapur (Revākhaṇḍa 144).

Sarpeśvartīrth ↓

*Māhātmya*: RKhV 161

[+SNP] The food of Garuḍa is snakes.[] Garuḍa once wanted to exterminate the whole clan of snakes. In order to save their kin, countless great snakes including Dhanañjaya [+SNP] came from Ramaṇakadvīpa to this place and[] installed the Sarpeśvara *śivalīṅga* and got absorbed in penance. [+SNP] Because of fear of Śiva, Garuḍa could not approach them. By the grace of Śiva[] the snakes obtained [+SNP] the highest[] *siddhi*. The fear of snakes is absent here. As many flowers as one puts on this *śivalīṅga*, as many years will one stay in *rudraloka* and afterwards one will be reborn as a *brāhmaṇa* (Revākhaṇḍa 145).

{Note: RKhV 161 does not mention Garuḍa.}

Ucṛiyā–Mokṣtīrth ↓ (see Mokṣtīrth ↓, above, p. 211)

*Māhātmya*: RKhV 160

Due to the magic {*māyā*} of god, nobody can see this *tīrth*. The *saptarsis* obtained *siddhi* here. This *tīrth* was installed by thousands of *rṣis* together. Countless men have obtained self-realization here [+SNP] and were thus liberated[] (Revākhaṇḍa 145).

Gvālī–Gopeśvartīrth ↓ (see Gopeśvar ↑, below, p. 265)

*Mahātmya*: RKhV 162

This is an extremely powerful *tīrth*. In ancient times, a cowherd named Puṇḍarīka lived here. He used to tend a hundred thousand cows. He strictly observed the *dharma* [+SNP] and was a devoted follower of Śiva. []. In order to prove his piousness, Śiva once came here along with a *kāmadhenu*. He tested Puṇḍarīka completely [/SNP] in many ways[] and the latter proved to be a *satyavrata*. Then Śiva was pleased, took him to Kailās [+SNP] admitted him into the ranks of the *gana*[] and founded this *tīrth* for the welfare of the devotees (Revākhaṇḍa 145).

{Note: RKhV 162 contains no legend.}

Morad–Mārkanḍeśvar ↓ (for other places of this name, see above, pp. 205, 213, 218 and below, pp. 239, 252, 253)

When Śiva came to test Puṇḍarīka, Mārkanḍeya also came to see Śiva. He worshipped him, did penance for some time and founded this *tīrth* for the welfare of the world (Revākhaṇḍa 145).

Gumāndev ↓

[+SNP] Here stands a temple of Hanumān. It is well-known that formerly cowherd people did *śaktipūjā* here. Among these cowherds there was one Gumān, who was the foremost devotee of this place. There was a cow which always came to this place and released a stream of milk. One day, a wicked man came and defecated at this place. When they came to know about this, the herdsmen decided to kill him. But a *vaiṣṇava mahātmā* called Gulābdās stopped them and instead, they came here and worshipped the gods. On that occasion, they installed the Gumāndev Hanumān.

This is a beautiful place. The *dīvān* of Barauḍā, Gopāl Rāv, had a temple and a *dharmśālā* built here. This Hanumān kills pride and egotism {*gumān/ahaṅkāra*}. Therefore he is called Gumāndev.[]

Nāgtīrth ↓

*Mahātmya*: RKhV 163

In ancient times, there was the snake Audumbara, who did penance for twelve years for the growth of his family. He founded this *tīrth* and obtained *siddhi*. From the movement of the snake, the Udumbar (Umarāvatī) river rose. Infertility of women is removed and progeny obtained here (Revākhaṇḍa 145).

Sāmor–Saurtīrth–Sāmbāditīrth ↓

*Māhātmya:* RKhV 164

Once upon a time, there was Sāmba, the son of Kṛṣṇa [/SNP] Śrīkṛṣṇa-candra[], who was delivered by [+SNP] his wife[] Jāmbuvatī. [+SNP] He was so extremely beautiful that on seeing his beauty, his other step-mothers fell in love with him.[] [-SNP] In his mind he began to develop the wish to see his other mothers.[] [+SNP] When god got to know about all this, he cursed him: "You go! Your body shall get afflicted with leprosy."[] At that moment his body contracted white leprosy. Then he came to this place on the banks of the Narmadā and did heavily difficult penance for [+SNP] Sūrya for[] six months. [+SNP] He also made numerous donations and performed all kinds of pious deeds.[] Sūrya was pleased and destroyed his disease. Because of the worship of Sūrya, this place is called Saurtīrth. At this place all kinds of diseases get destroyed. Sāmba has created a *sāṅgam* at this place{?} (Revākhanḍa 146).

Āndārā–Siddheśvaratīrth ↓ (for other places of this name see above, pp. 234, 235 and below, p. 262)

*Māhātmya:* RKhV 165, 166

The son of Dakṣa, Kapila, and numerous other *rṣis* installed this Siddheśvaraliṅga and obtained *siddhi* (Revākhanḍa 146). There is also [+SNP] a temple of[] a *vaiṣṇavī devī*, Siddheśvarī, here, which has also been founded by the same *rṣis* for the welfare of the world. Moreover, there is also a small *sāṅgam* here (Revākhanḍa 146) [/SNP] 147[.]

Māṇḍvā–Mārkanḍey ↓ (for related places see above, pp. 205, 213, 218, 238, and below, pp. 252, 253)

*Māhātmya:* RKhV 167

Mārkanḍeya said: "In the *kṛtayuga* [/SNP] *satyayuga*[] I did penance for ten thousand years in the Daṇḍakavana [/SNP] Daṇḍakāraṇya[] of the southern mountain. After that I served all the enlightened men. I came from there to the banks of the Narmadā and having served all these saints, I came to this place. All the *rṣis* constructed a *kuṇḍ* for liberation and filled their *kamanḍalas* with its water here. I stayed here for a hundred years doing penance. Then Viṣṇu and Lakṣmī and Śiva and Pārvatī were pleased [+SNP] and appeared before my eyes[]. They granted me invincibility and eternal youth. I requested them to stay forever at this place and to fulfil the wishes of the devotees and they agreed." (Revākhanḍa 147).

Ankleśvar–Māṇḍavyeśvar, Akrūreśvar ↓

*Mahātmya:* RKhV 169–172

[/SNP] In the village of Akrūreśvar one has to visit the Rāmkunḍ. Its story goes like this: [] In an ancient *yuga* there was a [+SNP] very pious[] *rājā* named Devarāja. [+SNP] He was a devotee of Bhagavatī. Unfortunately, he had no offspring. Then he worshipped Bhagavatī Jagadambā.[] Through a boon granted by Bhagavatī, he got an extremely beautiful daughter [-SNP] composed of elements of Sāvitri[ ]. Her name was Kumudinī. [+SNP] She was a spitting image of Sāvitri. Her beauty, sweetness and grace were unparalleled.[] One day, when she went to play in the water, the *daiṭya* Śaṅkara approached her in the guise of a bird and abducted her. While they were moving away [+SNP] along a heavenly path[], Kaumodanī {sic!} was weeping and crying. On the way they passed the *āśrama* of ṛṣi Māṇḍavya.[+SNP] When she saw the *āśrama* of Māṇḍavya ṛṣi[] she dropped some of her ornaments there. [+SNP] At that time, the ṛṣi was immersed in penance with his eyes closed. So he was not aware of what had happened.[] On their search for the girl, the messengers of the *rājā* came to the *āśrama* of Māṇḍavya. When they found the ornaments lying there, they became suspicious. They brought the ṛṣi, who was in deep meditation, back to consciousness and asked him how the ornaments had come to his place. But the ṛṣi could not give any explanation. When the *rājā* was informed about the whole affair, he [+SNP] without thinking[] sentenced the ṛṣi to be fixed to a śūlī.<sup>198</sup> Accordingly, the ṛṣi was hung from a śūlī [+SNP] but he did not die[ ]. On seeing this [+SNP] injustice[], the ṛṣi's younger brother [+SNP] got very angry and[] decided to bring about the complete ruin of the king. Therefore he took [-SNP] bewitched {mantrit}[] water in his hand. At that moment ṛṣi Māṇḍavya, who was fixed to the śūlī, stopped his younger brother's intended action. [+SNP] Māṇḍavya said: "Hey, brother! What are you doing? Do not curse the king. This is the fruit of deeds done in one of my former lives, which I have to bear."[] At that time, the great ṛṣis, including the *saptarṣis*, came and started to take Māṇḍavya off the śūlī. Māṇḍavya said: "Oh *munis!* [+SNP] āvaśyam eva bhoktavyam pūrvakarmaśubhāśubham {‘the good and evil of former actions must inevitably be enjoyed’}.[] This is the fruit of my former actions. Let me bear it. Do not try to take me off the śūlī."

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<sup>198</sup> It is not exactly clear what exactly is meant by *śūlī kā dāṇḍ*. The Hindi word *śūlī* or *śūlī* (f.) means either “an impaling stake” or “gallows”, implying in any case a kind of death sentence. In the legend it appears to be a kind of lethal torture.

Then all the *r̄sis* went back to their respective abodes. [+SNP] The *r̄si* remained fixed to the *śūlī* as before.[]

At night, on the request of her leprous husband, [-SNP] the *brāhmāṇī*[] Śāṇḍilī went [/SNP] took him[] to the *śūlī*. [+SNP] Due to the darkness, she could not see anything.[] There, she [/SNP] he[] touched the feet of Māṇḍavya [+SNP] with his body[]. Māṇḍavya started to scream for pain. On hearing him scream, all the *r̄sis* came together. The brother of *r̄si* Śāṇḍilya {sic! Māṇḍavya!} got angry. He immediately cursed Śāṇḍilī: "When the sun rises, your husband shall die." [/SNP] He immediately uttered the curse: "Whoever has touched the feet of my brother, shall die at sunrise."[] Śāṇḍilī said to all the *r̄sis*: "Now you shall see what the *dharma* of a wife who is faithful to her husband is like." [/SNP] On hearing this, the leper's purpose vanished like the flame of camphor. He got frightened and said: "*Devī!* Now bring me back to my house. At sunrise I will die." On hearing this, his pious wife said peacefully: "Don't be afraid. The sun will not rise. You shall see the power of my faithfulness to you."[] Then she delayed the rise of god Sūrya for six months [+SNP] by her power[]. Now, the business of everyone [+SNP] the *devas*, *r̄sis* and *pitr̄s*[] came to a halt. The *devas* were terrified and together with Brahmā and the *rājā* [/SNP] all the *r̄sis*[] they went to Śāṇḍilī and assured her that her husband would be spared. [+SNP] At that moment the sun rose. The husband of the faithful woman died, but in the next moment he came back to life with a spotless gold-like body.[] At the same moment, the *rākṣasa* appeared with the girl {Kumudinī} [+SNP] and said: "I was once cursed by a *r̄si* to become a *daitya*. On my plea he said: "You will be released from this curse at the time you abduct a princess in the guise of a bird. This virgin is pure. There is nothing about her conduct which is to be blamed. "[] [-SNP] In order to get rid of the curse resting on him, he had initiated all these incidents.[] Then the *daitya* became invisible. [+SNP] When he had heard all this, again and again, he begged the *r̄si* pardon for his fault. [] On realizing all that, they all went to Māṇḍavya *r̄si*, released him from the *śūlī* and praised him. The *rājā* entrusted his daughter Kumudinī to the *r̄si*. [+SNP] Since then, this *tīrth* is famous as Māṇḍavyatīrth.[]

[+SNP] Formerly, the Narmadā flowed here. Nowadays it has moved away some three to four miles. The younger brother of Māṇḍavya threw the water which he had taken into his hands to curse the *rājā* into the ocean. It was very deadly poison.[] (Revākhanda 165/166)

Near to this *tīrtha* is one Devkhāt (Rāmkund), which was created by all the gods at the time they granted the boon to Śāṇḍilya{?}. All the *devatās* live here together with the *pitr̄s* [-SNP] (Revākhaṇḍa 167)[].

{Note: The story as told in the pilgrim's manuals is a bit confused.}

Akrūreśvartīrtha ↓

*Māhātmya:* RKhV 168

Kumbhakarṇa [+SNP] the second brother of Rāvaṇa, the Lord of Laṅkā[,] had a grandson [/SNP] a son[ ]. His name was Akrūra. [+SNP] Unlike the other *rākṣasas* he was not cruel {*a-krūr*} []. He was a great devotee [+SNP] of god[ ]. He used to live with his paternal uncle, Vibhīṣaṇa. When he had seen the extinction of his family [+SNP] at the hands of Rāmacandra[], he [+SNP] was full of remorse and[] came here to the bank of the Narmadā, where he did severe penance for a hundred years. Śiva was pleased and granted him a boon. He wished that the [+SNP] unconditional[] love for god Viṣṇu should forever stay in his heart. Śiva agreed. Then Akrūra installed this *linīga* and worshipped it (Revākhaṇḍa 168) [/SNP] 167/168[ ].

{Note: This is one of the rare occasions on which the reference of the pilgrims' manuals to the Revākhaṇḍa is in accordance with the RKhV.}

Bharoṭī–Balbalākuṇḍ–Sūryakuṇḍ ↓

Here there are statues of a four-armed Nilakaṇṭha Śiva and of Narmadā *maiyā*. There are bubbles {*bulbul*} constantly coming up in the *kund*. [+SNP] Therefore it is called Balbalākuṇḍ.[ ] [-SNP] This is uniquely miraculous.[ ]

In an ancient *yuga* the *devarṣi* Kaśyapa saw that living beings were afflicted with all kinds of diseases. Out of compassion for them, he contemplated Śiva in the form of Dhanvantarī. Śiva felt remorse for him, came out of the ocean [+SNP] in the form of Kapardī Kāmāri Dhanvantarī[], appeared before Kaśyapa and granted him a boon. [+SNP] Then Kaśyapa said: "Lord! Please bestow on me the knowledge of medicine, so that I shall be capable of removing the pain from all living beings." Śiva said "So be it!" and fulfilled his heart's desire.[ ] At that time, this *tīrtha* came into existence (Revākhaṇḍa 167) [/SNP] 187[ ].

Sahjot/Sahjāt–Siddhrudreśvartīrtha ↓

*Māhātmya:* RKhV 173

Śaṅkara obtained *siddhi* here. In an ancient *yuga*, Viṣṇu and the five-headed Brahmā had a dispute [+SNP] about who was greater. Brahmā said: "I have five heads. I have worked the whole creation. I am the great-

est of all." Viṣṇu replied: "You were born from my navel lotus. I support the whole creation. Therefore I am the greatest of all."[] While they were arguing in this manner, Śiva revealed to them his own *linga* [/SNP] between them appeared an endless *linga* of light and Śiva told them to find its end.[] [+SNP] Then god Viṣṇu mounted his Garuḍa and went down {sic!} and Brahmā mounted his *hamṣa* and went up.[] Each of them tried to find one of the ends [+SNP] for a thousand years[], but did not succeed and finally got tired. So they came back [-SNP] to Śāṅkara[]. Śiva asked them to tell their respective experiences. [+SNP] First he asked Viṣṇu: "Have you found the end of this *jyotirlīṅga*?"[] Viṣṇu said: "You are endless." [/SNP] "No, I could not find it." Then Śiva asked Brahmā.[] Brahmā, however, said: "Yes, I have found your [/SNP] the[] end." [+SNP] In order to give false evidence, he produced a screwpine flower<sup>199</sup> and a *kāmadhenu*.[] When he heard all this, Śiva was pleased with Viṣṇu. [+SNP] But he was fully aware that Brahmā had lied.[] He got extremely angry and cut off the fifth head of Brahmā [+SNP] with his fingernails. But the skull of Brahmā got stuck to his hand[]. Therefore he was polluted by the offence of *brahmahatyā*. To get rid of his offence, he began to wander about all the *tūrths* in the world [+SNP] but the *brahmahatyā* would nowhere stop to follow him[]. Finally, he came to this place and did severe penance. All the gods brought water from all the *tūrths* and poured it into a *kund*. Here Śiva's murder was washed off. [/SNP] When he finally came to this Devkhātkuṇḍ of the Narmadā, his *brahmahatyā* was removed. Brahmā's skull fell from his hands. Since then, this *tūrth* is famous for being extremely purifying.[] A bath here must be taken at sunrise. (Revākhaṇḍa 168).

Nowadays there are two good temples here. One of them, the Siddharudreśvara, stands near the *kund*. The Siddhanātha Dattātreya has an extremely beautiful statue. [+SNP] Here is the Siddharudreśvar *kund*. Here are temples of Siddharudreśvara and Siddhanātha Dattātreya.[]

Māṇṭiyar–Vaidyanāth, Sūryakuṇḍ, Māṭṛkātīrth ↓  
Vaidyanāth ↓

At the moment of touching the water here, salvation is attained, because this is Revā water. [/SNP] Formerly the Narmadā flowed at a distance from this place, but now she comes often near Vaidyanātha.[]

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<sup>199</sup> Hindī *kevṛā* (m.) or *ketkī* (f.) - *Pandanus tectorius* or *odoratissimus*.

Sūryakunḍ ↓ VS 42

Out of the twelve suns which were born to *r̄ṣi* Kaśyapa and Aditi, Vivasvān Sūrya was the best. [/SNP] The wife of *r̄ṣi* Kaśyapa, Diti, who was a *daitya*, gave birth to Āditya-Sūrya. Sūrya's name was Vivasvān.[] Viśvakarmā gave him his daughter Samjñā in marriage and he had two sons with her, Vaivasvata Manu and Yamadharma [/SNP] Yama[] and one daughter, Yamunā [-SNP] river[]. [+SNP] The heat of Sūryanārāyaṇa was so extreme that Samjñā could not bear it. So[] One day, Samjñā said to Sūrya: "[+SNP] Your heat is limitless.[] I am unable to bear your heat. Therefore, [+SNP] please grant me permission that[] I shall go back to stay at my father's house." God Sūrya forbade her to do so. [+SNP] He said: "How could that be possible? Who will take care of the children then?" When she heard this, Samjñā was at first pacified, but still, it was impossible for her to bear Sūrya's heat. One day she took her shade {*chāyā*}, which had been cut off by Sūrya, and brought it to life. Then she said to Chāyā: "Look, you must stay here and never tell Sūryanārāyaṇa: 'I am actually not Samjñā, but her shadow.'" Chāyā replied: "As long as the fear of death does not approach me, I shall not tell him anything. But when the fear of death comes to my mind, I shall be compelled to do so." Samjñā said: "This is good"[] [-SNP] Behind Sūrya's back, Samjñā left Chāyā with Sūrya[] and went to her father's house. [+SNP] Viśvakarmā asked her: "How come you came alone?" She told him that she could not bear Sūrya's heat. Viśvakarmā replied: "A grown up girl may not stay long in the house of her father. You go back to him." Hearing this, she left, but instead of going back to Sūryanārāyaṇa's place, she went deep into the forest. In order to keep faith to her husband, she transformed herself into a mare and spent her time grazing in the forest.[]

Back here {at Sūrya's place} [+SNP] Sūryanārāyaṇa regarded the shadow of Samjñā to be Samjñā herself.[] Chāyā had two sons with Sūrya, Sāvarṇī Manu and Śanīsvara and one daughter, the Tāpī river. [+SNP] Samjñā's son, Yamarāja, was of hot-tempered nature.[] Chāyā was full of love for her own children [+SNP] and gave them only delicious things to eat[], but developed an animosity towards the children of Samjñā [+SNP] and gave only basic food to them. After watching this sort of thing for a good while, Yamarāja got outraged. Full of wrath, he lifted his foot to kick Chāyā. Chāyā cursed Yamarāja. Then Yamarāja went to his father to tell him what had happened and said: "Father! It is evident that she is not our real mother! A mother would never curse her child." When Sūrya scolded him and asked him to tell the whole truth, Yamarāja told him the whole

story[]. When god Sūrya realized all that, he left Chāyā and set out to look for Samjñā. First he visited the house of his in-laws, but there he did not find her. [+SNP] He enquired about all the details concerning Samjñā. Viśvakarmā said: "Yes, she has come here, but I sent her back to you." Sūryanārāyaṇa said: "Well, then I shall go to search for her elsewhere."[] Full of sorrow he started his search. In the jungle he saw her wandering about as a mare. Then he turned into a stallion and [-SNP] began to copulate with her. Some time later,[] the mare gave birth to the Aśvinīkumāras. [+SNP] Then Sūryanārāyaṇa went together with Samjñā to Viśvakarmā.[] At that time, Viśvakarmā told Sūrya: "My daughter cannot bear your heat. Therefore you have to cool it down." Thereupon Sūrya cooled down his heat. But the effort he made to do that exhausted him. [/SNP] Then Viśvakarmā made twelve ādityas from the one Āditya and also reduced the heat of Sūryanārāyaṇa. Sūryanārāyaṇa got exhausted.[] Therefore he came to this place on the bank of the Narmadā and did penance for ten thousand divine years. Śankara [+SNP] was pleased and[] gave him back his heat and promised to stay forever at this place and fulfil the wishes of devotees (Revākhanḍa 42).

### Mātṛkātīrth ↓

Here, at the pond [/SNP] near Sūryakuṇḍ[] is Mātṛkātīrth. When [+SNP] the six-faced[] Kārtikā [/SNP] Kārttikeya[] svāmi was born to work for the devas, the six [/SNP] five {sic!}[] kṛttikādevīs took care of him [+SNP] as if he were their own son[]. They all gave him milk, but his stomach would not fill [/SNP] he felt no satisfaction[]. [+SNP] Therefore they were very concerned and came to Nārada. The kṛttikās told Nārada about their worries and asked him for a solution.[] On the advice of Nārada they came to the banks of the Narmadā and did penance. They obtained their desired fruit and then the saptamātṛkās granted this tīrth the boon that they would make fruitful any religious rite performed at this place [-SNP] (Revākhanḍa 165)[].

### Uttrāj–Uttareśvar ↓

[+SNP] In ancient times,[] there was rājarṣi [/SNP] a king named[] Śāśabindu. He had a hundred thousand [/SNP] ten thousand[] sons but just one daughter. [+SNP] The daughter was a great beauty and very gifted.[] She wanted to marry, but her wish was not fulfilled. [/SNP] Although the mahārājā asked in all directions for marriage proposals, nobody replied. Therefore the rājā got very worried.[] [+SNP] The ḡṛsis said to the girl: "Daughter! You must do penance. Which task could be

thought of that could not be fulfilled through penance?"[] Therefore, on the advice of the *r̄ṣis*, the girl went to the bank of the Narmadā and did penance at this place. Then a *svayambhūlinga* came out of the earth and Śiva granted her a boon. [+SNP] He said: "Daughter, your penance has borne fruit. You will be married to the son of *mahārājā* Tr̄ṇabindu."[] [-SNP] Then she was married to the son of Triṇabindu (Revākhaṇḍa 168).[]

Sīrā–Narmadeśvar ↓ (for other places of this name see above, pp. 207, 215, 237, and below, p. 259)

[+SNP] Śiva resides in each and every stone of the Narmadā and his sports are of endless variety.[] Once Śiva took on the guise of an old bullock and while wandering along both banks of the Narmadā, he came to this [+SNP] beautiful[] place. [+SNP] The Narmadā thought: "This is my father!"[] Then she manifested herself in a beautiful form, came out of the water, worshipped and praised him. [+SNP] Śiva was pleased by her worship and granted her a boon. The Narmadā requested him to always reside at this place and to fulfil the wishes of the devotees.[] Śiva then promised to stay at this place in order to fulfil the wishes of the devotees (Revākhaṇḍa 169) [/SNP] 165, 168[].

Moṭhiyā–Māṭṛtīrth ↓ (for other places of this name see above, pp. 191, 229 and below, p. 259)

This *tīrth* bestows luck and happiness. In a former *yuga* [/SNP] *kalpa*, when[] Brahmā [+SNP] had got the advice from god to work the creation, he first[] created ten [+SNP] sons from his mind. They came to be called Brahmā's[] mind-born sons. Among them was Dakṣa Prajāpati, who had fifty daughters. They [/SNP] thirteen of them[] were given [-SNP] whenever they reached the marriagable age[] to Kaśyapa. Then Kaśyapa started to think about children [/SNP] to increase the creation[]. Then, the women [/SNP] mothers[] said: "By penance only will this whole task be accomplished. We shall now do penance [-SNP] and obtain *siddhi*[]". Then, on the approval of their husband, they made a *kund* [+SNP] here, on the bank of the Narmadā[] and filled it with water from the Narmadā. On its banks they started to do penance for a hundred [+SNP] divine[] years. Their desired wish was fulfilled. Because of their penance all kinds of living beings were created. Therefore they came to be called *mātās* [+SNP] of the whole world[]. [-SNP] When the *kund* fills with water a sound like "*bhaṭ-bhaṭ*" is heard; therefore the place came to be called

Bhaṭbhaṭīmātātīrth.[ ] Particularly the wish for progeny is fulfilled here (Revākhanḍā 169).

Hāsoṭ–Haṁseśvartīrth, Tilādeśvartīrth ↓

Hamseśvartīrth ↓

*Māhātmya:* RKhV 221

[+SNP] Men, animals, birds, trees, all living beings are the progeny of Kaśyapa.[ ] In the family of Kaśyapa, there was a goose named Kāntiśikhā, the son of Dākṣayāṇī, who was the mount of Brahmā. [/SNP] With one of his wives Kaśyapa had a goose named Kāntiśikhā, which Brahmā had chosen as his mount.[ ] When Brahmā set out to [+SNP] Prajāpati[ ] Dakṣa's sacrifice, at that time, he did not come for Brahmā's service, as he was engaged in a discussion with Śiva's *gaṇas*. [+SNP] When he saw that his mount was not there in time, it was only natural that Brahmā got angry.[ ] Therefore Brahmā cursed him: "You shall be banished from *satyaloka* [/SNP] *brahmaloka*[ ][+SNP] and go to the world of men[ ]." Then the goose [+SNP] got extremely unhappy and[] humbly asked Brahmā for mercy. Brahmā then said: "You go to the bank of the Narmadā [+SNP] and do penance[ ]. There your wish shall be fulfilled. [/SNP] There you will be restored to *brahmaloka*[ ]." The gander came to this place and here his wish was fulfilled. [/SNP] He installed the Haṁseśvara *śivalinga* here and did penance, as a result of which he was restored to *brahmaloka*[ ] (Revākhanḍā 175).

Tilādeśvartīrth ↓

*Māhātmya:* RKhV 222

The ṛṣi Jābālī was an extreme offender. [+SNP] In order to get rid of all his offences,[ ] He went to all the *tīrths* and finally [+SNP] by chance[ ] came to the bank of the Narmadā. Here he began to eat only sesame and did penance. He daily decreased the amount of sesame [+SNP] by one seed, so his offences were reduced bit by bit[ ]. In this way he did penance for 72 years. [-SNP] Śāṅkara was pleased and[ ] He was released from all his offences.[ ] [+SNP] Because he had fed only on sesame {*til*}, he became known as Tilāda (*tilān attūti = tilāda*).[] Then he installed Śāṅkara, [/SNP] the Tilādeśvara *śivalinga*[ ][+SNP] in his name[ ] here [-SNP] (Revākhanḍā 175)[ ].

Vāsnolī–Vāsavatīrth ↓

*Mahātmya:* RKhV 223

When the eight *vasus* were cursed by their fathers [+SNP] to be reborn on earth[], they installed the Vāsaveśvara *śivalīṅga*, did penance and obtained *siddhi* [-SNP] (Revākhaṇḍa 175)[].

Katpur–Koṭeśvar–Masāniyā ↓ (for other places of this name, see above, pp. 173, 179, 206, 208f., 223 and below, pp. 258, 265)

*Mahātmya:* RKhV 224

When the [+SNP] eminent stream[] Narmadā and Samudra {first} united, *karors* of *devas* and *gandharvas* etc. came to watch. [-SNP] They did penance at this place[] and obtained *siddhi* according to their wishes. Since then, Śiva resides here (Revākhaṇḍa 175).

Visod–Alikātīrth ↓

*Mahātmya:* RKhV 225

The daughter of the daughter of the *gandharva* [+SNP] *rājā*[] Citrasena, Alikā, was very wicked [/SNP] obstinate[]. By her own will [/SNP] without asking her parents[], she married the *rṣi* Vidyānanda and stayed for ten years with him. Then she left him and went back to her father, Ratnavallabha. Her father prohibited her to do so [/SNP] her father considered it improper to admit such a daughter into his house[] and threw her out. Then she asked some *brāhmaṇas* {what to do} and came here to do penance. She did severe penance and was liberated from her offences. Then she installed the Alikeśvara [+SNP] *śivalīṅga*[], worshipped and praised him and went to the house of her father, who now respected her (Revākhaṇḍa 175).

Vimleśvartīrth ↓ (see Vimleśvartīrth, above, pp. 172, 234)

*Mahātmya:* RKhV 226

This is a very powerful *tīrth*. [+SNP] This is the last *tīrth* on the south bank of the Narmadā near to the Revāsāgaraśaṅgam. Here even the greatest offenders got purified.[.]

- 1) The *rākṣasa* Triśirā, son of Tvaṣṭā, was killed by Indra. The resulting offence of *brahmahatyā* was removed at this place.
- 2) When Sūrya had contracted leprosy because he had casted evil looks at a girl because of his sexual desires, he did penance here and was cured.
- 3) When the *rṣi* Śṛṅga [/SNP] Śṛṅgī[], son of Vibhāṇḍaka, lived [+SNP] for a long time[] in the palace of *rājā* Daśaratha [/SNP] of a *mahārājā*

while performing a *putreṣṭi*[], the offence of living in a *rājagrha* [/SNP] of eating royal food[] fell on him. [-SNP] Then he obtained *siddhi* {here} by sitting together with the woman Śāntā in order to remove the offence of sexual intercourse {incomprehensible}[] [+SNP] That offence was removed by doing penance here.[]

[-SNP]

4) After Śaṅkara had charmed the wives of the *munis* in the Dārūvana, he came to this place in order to remove that offence. He did penance and obtained *siddhi*.

5) When Brahmā had sexual desires watching Tilottamā, he came to this place in order to remove that offence. In the same way, countless other persons have performed penance here and obtained *siddhi* (Revākhanḍa 175).

At this place one must bathe in the ocean and make a donation and then take a boat to go to Harīkā dhām. The *mantra* to be recited while bathing is:

*anaś ca tejo hi avasya deho reto hi viśnor amṛtasya nābhīḥ.*

*etat bruvaṇ pāṇḍava śrautavākyam tato ṽagāheta patīṁ nadīnāṁ ..[.]*

{In the NPA, the description of the *parikramā* on the south bank ends here.}

[+SNP] That much should be said that whatever offence had fallen on the *devas*, *r̄ṣis*, *munis*, *gandharvas* and so on, they all were removed at this place through penance. This is a very purifying {*vimal*} *tīrth*. Here at Vimleśvar is a temple of the same name. There is a tiled shed looking like a broken cave some way down, in which Śiva resides. This statue is also prescribed for worship.

Now one has to take a boat to ferry over to the north bank to go to Harī kā dhām. There is no *ghāṭ* to land the boats. Wading up to the knees in mud, it is difficult to mount the boats. There are neither arrangements to stay nor any for drinking water. There is a pond where people use to bathe and a well, but its water is brackish. One has to wait the whole day for a boat to come, because they are also needed to fetch mail from Hāsoṭ. Here ends the *parikramā* on the south bank. From here, the *parikramāvāśīs* go by boat to the other bank. From Vimleśvar one goes to Revāsāgaraśaṅgam on the other side and then proceeds to Harī kā dhām. A traveller who ferries over to Harī kā dhām from here has an experience like that of crossing the *bhavāgar* to reach the realm of god.[]

{Here ends the *parikramā* on the south bank; it now continues on the north bank}

*North bank* •→ (NPA 177-197; SNP 122-135)

Hari kā dhām—Revāsāgarsaṅgamtīrth ↑

*Māhātmya*: VS 41

The *devatās* always come to this place to perform rites like bathing and making donations. A bath here is much more effective than {the recitation of} *mantras*. One should never touch the ocean with *darbha* grass (Revākhanḍa 174).

Lohāryā—Jamadagnitīrth ↑

*Māhātmya*: RKhV 218

At the time when Paraśurāma did penance for Śiva, his father Jamadagni and his mother Reṇukā came here. They both stayed here and did penance [-SNP] (Revākhanḍa 174)[].

Rāmtīrth ↑

After his father had been killed, and having killed the *kṣatriyas* including Sahasrārjuna, Paraśurāma made a libation for the *pitṛs* with their blood on the advice of his mother. According to the desire of the *pitṛs*, this is the Kurukṣetra on the banks of the Narmadā. [/SNP] When Paraśurāma had killed all the *kṣatriyas* including Sahasrabāhu, he came to the banks of the Narmadā. On the advice of his parents, he made a libation of blood for his forefathers. Therefore this spot has become famous as the Kurukṣetra on the banks of the Narmadā.[] (Revākhanḍa 173) [/SNP] 174[.]

Lākhī—Lunṭheśvar—Lakṣmaṇ Loṭeśvar ↑

*Māhātmya*: RKhV 220

Seeing this *tīrth* will remove the offences of seven births. In the *ādiyuga* [/SNP] *ādisatyayuga*[], Narmadā came to meet Samudra. Already from a distance Samudra saw her coming. He was full of joy and overwhelmed by love, so he went rolling {*lunṭhan*} towards her. At the place where they met there appeared a *śivaliṅga*. Next to the *liṅga* stood Nandī. [-SNP] When he saw the *kāmadhenu*, he became high-spirited.[.] Then [/SNP] For some reason,[.] he stepped with his foot on the *śivaliṅga*. The *liṅga* turned into a cow's head. Immediately when she saw this, [-SNP] Narmadā stopped to look at Samudra and[] went into that *śivaliṅga*. Since then, the

Narmadā resides here. [-SNP] In the vicinity there is the Vṛṣarvād *kund*, which was created by Nandī[] (Revākhaṇḍa 174).

### Bhūtnāth ↑

On the sea shore stands the temple of Bhūtanātha, in which three *lingas* stand side by side. [/SNP] Here are three temples with śivalingas.[] This place is deserted due to lack of water. [/SNP] There is no sweet water here, therefore travellers do not stay.[] Three miles from here, in Dejgrām, is the āśrama of ṛṣi Dadhīcī.

### Dūdhnāth/Bhagvatīdevī ↑

[+SNP] Here is the place of Dūdhanātha Mahādeva and a temple of Bhagavatīdevī.[]

### Amleṭhā - Nīlakanṭheśvara/Somanātha/Amiyānātha {temples} ↑

#### Candramauleśvar ↑

It is said that this *linga* was installed by rājā Candrasena. [+SNP] There is a temple of Candramauleśvara Śiva here.[]

#### Suvā-Someśvar ↑

[+SNP] Here is a temple of Someśvara Śiva.[]

Kolyād-Kapileśvartīrth ↑ (for other places of this name see above, pp. 217, 230 and below, pp. 261f., 265)

Once Kapila came here while on a journey to Narmadāsāgarsaṅgam. [+SNP] Seeing this peaceful, secluded and beautiful spot,[] He sat down in penance and obtained *siddhi* [-SNP] (Revākhaṇḍa 172)[].

Eraṇḍisaṅgam ↑ (see Eraṇḍisaṅgam above, pp. 156, 221)

Māhātmya: RKhV 217

Once, the ṛṣi Eraṇḍa did penance for Bhagavatī [+SNP] Jagadambā[] in order to obtain progeny. Then Bhagavatī was born in his household as Eraṇḍī. When his daughter reached the marriageable age, the father made preparations for the marriage. But Eraṇḍī did not agree. She sat down in penance. Seeing this, Samudra came and sat beside her, wishing to enjoy her sexually. When she saw this, Eraṇḍī took on the form of a river. At that time, the Narmadā was also present (Revākhaṇḍa 173).

Baiṅgaṇī–Baijnāth ↑

Here is [+SNP] a temple of[] Baijanātha.

Kalādarā–Kapāleśvar ↑

*Māhātmya*: RKhV 214

[+SNP] Once upon a time, Śiva visited all the *tīrths* in the world with a skull in his hand.[*] Śiva had once placed his human skull here. From this skull this *linga* sprang.* [-SNP] At that time a heavenly voice announced the existence of this *tīrth* to the world (Revākhaṇḍa 172)[*].*

Kujā–Mārkandēśvar ↑ (for other places of this name, see above, pp. 205, 213, 218, 238, 239 and below, p. 253)

Mārkandēya installed this *linga* after he had heard numerous stories of the various pranks of Śiva [/SNP] about the greatness of Narmadā and Śiva[] from Nārada (Revākhaṇḍa 171).

Kujā–Āṣāḍhīśvar, Śṛṅgīśvar, Balkleśvar ↑

*Māhātmya*: RKhV 215, 216

[+SNP] Śiva must have visited this place in the month of *āṣāḍha*.[*] At the place where Śiva put his stick, the Āṣāḍhīśvara *linga* appeared and where he placed his *śṛṅgī* on which he usually plays, the Śṛṅgīśvara *linga* appeared.* [+SNP] But Śiva installed one more *linga*.[*]*

At one time, Śiva roamed about here naked [/SNP] in the guise of a naked mendicant[*].* At that time, a cloth merchant [/SNP] merchant of cloth made from tree bark {*valkal*}[] saw him in this condition. Śiva told him: “Cover my *linga* with your clothes. I shall give you much wealth.” The greedy merchant took his cloth and started to cover the *linga*. But it grew so much that the merchant had to use all the cloth he kept in his shop and not a single piece remained. [/SNP] He took whatever cloth he had with him, but the *linga* grew so much that he could not cover it[*].* Then it began to dawn on the *vaiśya* and he started to praise Śiva. Śiva made him a *karorpati* and installed his *linga* here. [/SNP] Śiva was so pleased by his devotion that he made him immensely rich.[*]* (Revākhaṇḍa 172) [/SNP] 173[*].*

Kāsvā–Kantheśvartīrth ↑

*Māhātmya*: RKhV 214

[+SNP] Each and every part of the banks of the Narmadā is a place of Kailāspati Kapardī Kapālī’s games and sports.[*] Once upon a time, Śiva*

took on the guise of a *kāpālika*. Together with the *yoginīs* and the *bhūtagaṇas* [/SNP] *bhūtapiśācas*, *dākinīs* and *yoginīs*[] he played around, [-SNP] made everybody fearless,[] came here and sat down to do penance. He put his rags {*kanthā*} on the ground, where a *linga* appeared [+SNP] which became famous under the name Kantheśvara[] (Revākhaṇḍa 172).

Megāṁv–Ganitātīrth, Mārkaṇḍeśvar ↑

Ganitātīrth ↑

Here, Bhagavatī Parāśakti is personally present. [+SNP] This is a *siddha-pīṭha* of Bhagavatī Śakti.[]

Once upon a time, Śiva and Śakti, while taking account of the creation, were praising their respective greatness. In the end Śiva [+SNP] was defeated and[] had to realize [/SNP] admit[] Śakti's superiority. [+SNP] Therefore this is the place of Śakti.[] If they realize the greatness of this place, even the ignorance of *sāṃkhyaśāstrīs* {experts in *sāṃkhya* philosophy} is cured [-SNP] (Revākhaṇḍa 172).[] [/SNP] When they heard about its greatness, the *sāṃkhyaśāstrīs* came to this place and their ignorance was destroyed.[]

{Note: This side-swipe at *sāṃkhya* philosophy is repeated (under Daśān–Daśakanyātīrth ↑, below, pp. 257f.).}

Mārkaṇḍeśvar ↑ (for other places of this name, see above, pp. 205, 213, 218, 238, 239, 252)

[+SNP] This is the place of penance of the long-lived Mārkaṇḍeya. Everywhere around are *lingas* which he installed.[] When Mārkaṇḍeya went to Revāsāgaraśaṅgam, he sat down with all the great *rṣis* here and did penance. Śiva was pleased [+SNP] and appeared before him[]. He promised to take his abode here and to fulfil all the wishes of the devotees (Revākhaṇḍa 172).

Munāḍ–Munyālayatīrth ↑

In a former *yuga* all the great *munis* gathered, founded this *tīrth* and obtained *siddhi* [/SNP] constructed their abodes and dwellings here and did penance.[] [-SNP] (Revākhaṇḍa 172)[].

Eksāl–Apsareśvar, Dīṇḍīśvar ↑

Apsareśvar ↑

Once upon a time, countless *apsarās* came [+SNP] down from heaven[] to see the Narmadā. With great devotion they founded this *tīrth*. Whoever bathes here or makes a donation goes to the sphere of the *gandharvas* [-SNP] (Revākhaṇḍa 172)[].

## Dīndīśvar ↑

*Māhātmya*: RKhV 212

This is a *svayambhūliṅga*. Once upon a time, Śaṅkara took on the guise of a monk and came to this village to test the compassion of its people for living beings. He went from house to house playing his [+SNP] *dīndī*[] *ḍamaru* in order to beg for alms. But nobody gave him anything. Later he set every house that he had left empty-handed ablaze. In this manner all the houses of the village burnt down. Realizing that this was the result of the fury of a *sādhu*, the villagers ran to him for protection. [+SNP] This pleased Śiva and[] Śaṅkara gave them his *ḍamaru* and told them to go back to their homes and play the *ḍamaru*. They all followed his advice. Then all their houses were restored to their former condition. Since then, the Śiva {*linīga*} which is installed here fulfils the wishes of the devotees (Revākhaṇḍa 172) [/SNP] 173[.]

## Sāmnī–Suṇḍīśvar/Suṇḍīśvar ↑

*Māhātmya*: RKhV 211

In ancient times, [+SNP] the playful[] Śaṅkara once took on the body of a leprous *brāhmaṇa* and came to this place. Together with other *brāhmaṇas* he begged for food at the house of a *brāhmaṇa*. It was the time of the *śrāddha*. [/SNP] At that time, there was a *śrāddha* going on in the house of some *brāhmaṇa*.[] The *brāhmaṇas* performing the *śrāddha* and the *yajamāna*, however, refused him food and chased him away. The leprous *dvija* went to the jungle. Here {at the *śrāddha*}, the *brāhmaṇas* looked at their leaf-plates and found all their food items infested with animals [/SNP] worms[]. On seeing this, the *brāhmaṇas* said to the *yajamāna*: “This is the fruit of insulting a guest. Today you have prevented the visit of god. [/SNP] That was god, in the guise of a guest. We must go to search for him.”[] Then they all went to the jungle. With utmost difficulty they finally found the leprous *brāhmaṇa*. They all praised him. And respectfully they brought him back to the house. There Śiva told them: “One should never hesitate to feed a hungry person. That is the essence of anyone’s *dharma*.” Then [+SNP] after eating[] he stayed there with his leprous body. [-SNP] However, the *brāhmaṇas* did still not fully realize his greatness.[] One day [+SNP] the villagers planned a picnic in the forest {*vanbhoj*}. So[] they all prepared food with their own hands and went to the forest. They had completely forgotten about the leper. [+SNP] But Śiva, with his leprous body, had already manifested himself there. However, these people did not invite him to eat with them.[] They sat

down to eat [+SNP] all by themselves[] and enjoyed the healthy food. [+SNP] Suddenly they remembered the leper.[] They nervously went to the leper's refuge, but instead of the leper they found a *linga* there (Revākhanḍa 172). [+SNP] All together worshipped it and since then, this *linga* has been famous under the name of Śunḍīśvara.[]

### Amleśvar ↑

*Māhātmya:* RKhV 213

Once upon a time, Śaṅkara took on the guise of a twelve year old boy and together with numerous other boys, went to play on [/SNP] near to[] an *āṁvīlā*<sup>200</sup> tree. He [+SNP] alone climbed on the tree[] plucked all the fruits of the tree and scattered them in all directions. Then he told the boys "You pick up the *āṁvīlā* fruits." When the boys had picked up all the fruits, they came back and gathered under the tree. There, they could not find their friend Śaṅkara, but found a *śivalīṅga* under the tree. [+SNP] Since then, that *linga* is famous as Amaleśvara.[] (Revākhanḍa 172).

### Bhārbhūteśvartīrth ↑

*Māhātmya:* RKhV 209

In the *kṛtayuga*, at the time of the *raivat manu* [/SNP] In the *kṛtayuga* of the *raivat manvantara*[], a *brāhmaṇa* named Viṣṇuśarmā, who was very learned and a great ascetic {*tapi*} lived here. [+SNP] There were many students living with him.[] He used to perform his daily duties with utmost care. Because he treated guests with the highest respect and affection, his reputation spread all around. On seeing this, [+SNP] our frolicsome[] Śiva once wanted to test him for the welfare of the world. He took on the guise of a young *brāhmaṇa* student {*vatū*} and went to Viṣṇuśarmā to study. According to the rules and under the condition that he would respect the *sevādharma*, the *brāhmaṇa* agreed to donate him his knowledge. [+SNP] He admitted him into his *āśrama*.[]

One day, it was student Śiva's turn to prepare food. Viṣṇuśarmā said: "Hey, student! I am going to take my evening bath. You prepare the food." Then [+SNP] along with all the other students,[] Viṣṇuśarmā went down to the Narmadā to bathe. Śiva arranged all the food with the help of a *kāmadhenu* [+SNP] in just one moment[] and then followed his *guru* down to the Narmadā. When they saw this, all the students started to scold him. Śiva asked them: "What have you got to do with it? You care for

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<sup>200</sup> The Indian Gooseberry or Emblic Myrobalan, *Emblica officinalis*.

the food when it is your turn." The students began to make a big fuss. On seeing this, Śiva said: "At the time you sit down on your seats {to eat}, you will meet the master of cooking. [+SNP] If you do not immediately get beautiful food, then you may punish me as you like. But if you do get food immediately[,] then I will throw all of you into the Narmadā." When he had said this, all the students and the *guru* immediately went to sit down on their seats and there [+SNP] they saw that immediately[] all kinds of lovely food items were served to them on plates and they ate. The *guru* and all the students were delighted. On the next day, when all the students went to bathe, Śiva said: "Yesterday my promise pertaining to me has been fulfilled. Now I will fulfil my promise pertaining to you." Then he bundled all of the boys together and threw them into the Narmadā. Then he told the news of his action to his *guru* Viṣṇuśarmā. He lamented much, so, in the end, Śiva brought the bundled heap of dead boys and placed it before his *guru*. The *guru* said: "[+SNP] O boy! You have done something very awful. You should not have done that.[] Now bring them back to life. If not, you shall not be spared by the people. [+SNP] They will also kill you.[]" On hearing this, student Śiva [+SNP] started to laugh and[] became invisible. At the place where the bundle of dead bodies [+SNP] *bhārbhūt*[] lay, a *śivalinga* appeared and all the students came back to life. [+SNP] Since then, this *śivalinga* is famous under the name Bhārabhūteśvara. Countless murderers have been released from their offences here. In this connection there is yet another story.[]

In the *kṛtayuga* a *vaiśya* [+SNP] trader was travelling in a boat. There was also one *brāhmaṇa*, named Somaśarmā, in the boat. He had money on him. The *vaiśya*[] killed his friend Somaśarmā, who was sleeping in the boat, because of greed for his money. Then he threw him into the sea and stole his belongings. Some time later, this murderer of a friend died. Appropriately, he met with the frightening punishment of Yamarāja and suffered countless terrible rebirths. At last he was reborn as a bull. At the court of some king, he had to pull a cart which was heavily laden with goods. One time, on the day of *kārttik pūrṇimā*, that king went along with his family to Bhāratbhūttīrth {sic!} [/SNP] Bhārbhūteśvar[] to take a bath. [+SNP] Being yoked to one of the carts,[] that bull came along with them. Some time later, on the day of *śivarātri*, all the animals were made to bathe in the Narmadā. [/SNP] The bull was also made to bathe.[] At that time [+SNP] his body disappeared in the Narmadā and[], a messenger of the gods came and took that bull to Vaikunṭha. In the same way, many have met with salvation here (Revākhaṇḍa 171).

## Varuvā—Varuā—Rñmocantīrth ↑

*Māhātmya:* RKhV 208

[+SNP] Upon every human being are burdened the obligations to the *devas*, the *pitr̄s* and the *r̄ṣis*. The settlement of *deva-r̄ṇa* is attained through sacrifice, that of *pitr̄-r̄ṇa* through offspring and that of *r̄ṣi-r̄ṇa* through teaching and learning.[]

In ancient times, there was a *rājā* Duścavana. He had no descendants. In order to get released from his obligations towards his forefathers {*pitr̄-r̄ṇa*}, he went to the Narmadā to obtain a son. He came to this place, did penance and after seven months, Śiva got pleased. He [+SNP] appeared before him,[] gave [/SNP] promised[] him a son and released him from his three obligations. Since then, the name of this *tīrth* is Rñmocan. One gets liberated from *pitr̄-r̄ṇa*, *deva-r̄ṇa* and *manuṣya-r̄ṇa* {sic!} here (Revākhanḍa 170).

## Timbī—Suvarṇbindeśvar ↑

*Māhātmya:* RKhV 207

In ancient times, there was a *vaiśya* here who created *karoṛs* of drops of gold, donated them to *brāhmaṇas* and therefore obtained his desired *siddhi* [/SNP] he attained *vaikuṇṭhaloka*[] . A donation of gold at this place leads one to Vaikuṇṭha (Revākhanḍa 170).

## Daśān—Daśakanyātīrth ↑

*Māhātmya:* RKhV 206

This *tīrth* was founded by Śaṅkara himself. In ancient times, while roaming about, Śiva came to this place. At that time he saw ten *brāhmaṇas* doing penance here [+SNP] on the bank of the Narmadā[]. They were experts in [/SNP] adherents to[] the *sāṃkhyāśāstra*. In order to prove their devotion [/SNP] insight[], Śiva created ten [+SNP] extremely beautiful[] virgins who were endowed with all virtues. He himself took on the guise of an old *brāhmaṇa*, took the virgins along and approached the *brāhmaṇas*. Then he addressed them: “Hey, *brāhmaṇas*! [+SNP] I have grown old.[] I have two wives and these ten daughters. But I have no son. Now what faith is there in death [/SNP] in this body[]? I have the sole wish to marry off my ten daughters. You are men of great detachment {from worldly affairs}. I consider it appropriate to marry them off to you, here and now. [+SNP] That would be a great favour.[] What do you think?” Hearing these words and seeing the beauty of the virgins, the *brāhmaṇas* discussed the matter and finally accepted the *grhasthadharma*

for themselves. Then Śiva gave his ten virgins to them [+SNP] and they all got married[[]]. [-SNP] When they saw this, all the *devas* were surprised about the {power of the} *māyā* of the supreme god.[*] By doing penance here, one will get married (Revākhaṇḍa 170).*

Bhṛgukṣetra–Bhaṛoc {Bharūc} ↑

*Māhātmya*: RKhV 176-205; VS 40

Among the *tīrths* located in this *kṣetra* there are 46 famous ones, which are described in the following:

1) Dhomḍheśvartīrth–Kṣetrapāltīrth ↑

Dhuṇḍhā, who was born from Brahmā, was a *rākṣasī* who ate children. One day she came to this village to eat the son of one *agnihotrin brāhmaṇa*. At that time, the messengers of the gods forbade her to enter the village. [/SNP] They said: "Look, from now on you shall never come back to this village. Here resides Dhuṇḍheśvara Śiva." The *rākṣasī* accepted. Since then, there has been no fear of the *rākṣasī* Dhuṇḍhā nor of *bhūtas, pretas* or *piśācas* here, if one has *darśan* of Śiva (Revākhaṇḍa 169) [/SNP] 164[*]*.

2) Kurarītīrth ↑

*Māhātmya*: RKhV 205

At the time of the *svarociś manu* [/SNP] in ancient times [*]*, there was a pair of ospreys, whom Śiva granted [/SNP] who attained[] *mukti* after they had killed themselves [/SNP] they had died[] in the Narmadā. [-SNP] (Revākhaṇḍa 169)[*]*.

3) Brahmtīrth–Pitāmahātīrth/Brahmeśvartīrth ↑

*Māhātmya*: RKhV 204

In ancient times, Brahmā once felt sexual attraction when he looked at his daughter Tilottamā. Therefore Śaikaraṇī cursed him: "You will not be worshipped anymore. And Sāvitrī will also curse you." When he heard this curse, Brahmā came to the bank of the Narmadā, did penance for Śiva and pleased him. He was purified. It is very auspicious to recite the Gāyatrī here. (Revākhaṇḍa 164)

4) Koṭītīrth ↑

*Māhātmya*: RKhV 203

Here reside both, Koṭeśvara and Koṭeśvarīdevī. In ancient times, Naranā-rāyaṇa did penance here. Then Nārāyaṇa married Lakṣmī. At that time, *karors* of *rṣis* like Āsita and Devala came and founded {this *tīrtha*? (both texts are unclear on this point)} (Revākhaṇḍa 134).

5) Śikhītīrth ↑

*Māhātmya*: RKhV 202

In ancient times, the *mahārājā* Vasū [/SNP] Vasu[] performed a sacrifice for one hundred years. Thereafter he made a sacrifice with a constant flow of ghee, which was as thick as an elephant's trunk, for twelve years. He pleased all the gods. But due to excessive consumption of ghee, Agni suffered from indigestion. Then, on the advice of Bhṛgu, Agni came to this place, did penance and was cured. The illness of indigestion does not exist at this place. (Revākhanḍa 134).

6) Devatīrth ↑ (see Devatīrth, above, p. 121 and below, p. 261)

*Māhātmya:* RKhV 201 (Devatīrthamāhātmya)

At the time when Bhṛgu's daughter Lakṣmī married Nārāyaṇa, all the gods established this place and took their abodes here. (Revākhanḍa 163).

7) Matsyeśvartīrth ↑

This is the foremost *tīrth* in the world. In the *matsyakalpa* god Matsya did penance here in order to kill the *asura* Śaṅkha and obtained *siddhi*. Whoever kills any waterborne living being at Bhṛgukṣetra commits a grave offence (Revākhanḍa 163).

8) Mātṛtīrth ↑ (for other places of this name see above, pp. 191, 229, 246)

At the time of Lakṣmī's marriage, all the goddesses came. The gods installed all of them {the *devīs*} here for the protection of this *kṣetra*. Since then this *tīrth* exists (Revākhanḍa 163).

9) Narmadesvar ↑ (for other places of this name see above, pp. 207, 215, 237, 246)

Bhṛgu once did penance for the Narmadā and pleased her. He obtained the boon of everybody's well-being. Here *brahmahatyā* is removed. The offences of seven births are burnt to ashes and the fruit of an *asvamedha* is obtained (Revākhanḍa 163).

10) Bālkhilyeśvartīrth ↑

The *bālakhilya* ṛṣis, who were born from the semen of Śiva, obtained *siddhi* here. It is auspicious to recite the *veda* here (Revākhanḍa 163).

11) Sāvitrītīrth ↑

*Māhātmya:* RKhV 200

In the *ādikalpa*, Brahmā married Sūrya's daughter Sāvitrī and initiated the primeval creation [/SNP] obtained the power to create by doing penance[]. Therefore Sāvitrī became the mother of the *veda*. A *śūdra* may never pronounce the Sāvitrī, because if he does, he will face a fierce hell. Should a *śūdra* nevertheless pronounce the Sāvitrī, the king must have his tongue cut out. (Revākhanḍa 162).

12) Gonāgonītīrth ↑

In ancient times, Śiva married Gaurī at this place. To marry here will bring about long-lived progeny (Revākhaṇḍa 161).

13) Aśvinautīrth ↑

*Māhātmya:* RKhV 199

The Aśvinikumāras did severe penance here in order to obtain the right to drink *soma* together with Indra and the other gods. (Revākhaṇḍa 161).

14) Dārukeśvar ↑ (see Dārukeśvartīrth, above, pp. 172, 182)

Dāruka, the charioteer of Śrīkṛṣṇa, did penance here and got his wishes fulfilled (Revākhaṇḍa 161).

15) Sarasvatītīrth ↑

In ancient times, all the gods did penance here in order to obtain knowledge. Here is the Kālindīsaṅgam, where Sarasvatī resides. By doing penance here, divine knowledge is obtained (Revākhaṇḍa 161).

16) Śūleśvar and Śūleśvarīdevī–Saubhāgysundarī ↑

*Māhātmya:* RKhV 198

In the śūl{i} ḥṣī Māṇḍavya had been tied to (see above, p. 240) resided a goddess, who was no other than this Śūleśvarī. She is one of the 108 *mātās* headed by Vindhavāsinī (Revākhaṇḍa 160).

17) Bhṛgvīśvartīrth ↑

Here, the *māhātmā* Bhṛgu did penance for Gāyatrī for a hundred [/SNP] a thousand[] divine years and obtained *siddhi* (Revākhaṇḍa 159).

18) Atṭahāseśvar ↑

One grandson of Jamadagni once came to Bhṛgu and did severe penance. Then Pārvatī asked Śiva why he was not pleased with him. He replied: "He is arrogant," and then burst into laughter {*atṭahās*}. Then all the gods founded this *tīrth* (Revākhaṇḍa 159).

19) Kanṭheśvar ↑

Kanṭha, the son of Brahmā, learned all the *śāstras* by heart and did penance here for a hundred divine years.

20) Bhāskartīrth ↑

Here, Bhṛgu observed the vow of *brahmacarya* and did penance for god Sūrya.

21) Prabhātīrth ↑

On Bhṛgu's request, all the ḥṣis assembled here and installed Sūrya's light {*prabhā*} here. Then Prabhā did penance and obtained *siddhi*. All kinds of eye-ailments and other diseases are cured here (Revākhaṇḍa 158).

22) Haṃstīrth ↑

*Māhātmya:* RKhV 199

In order to become the mount of Brahmā, a goose, which was born in the family of Kaśyapa, did penance here and obtained *siddhi* (Revākhanḍa 158).

23) Devtīrth ↑ (see Devtīrth above, pp. 121, 259)

*Māhātmya:* RKhV 192–195;

{These *adhyāyas* refer to Nos. 23–28, which are all *vaiṣṇava tīrthas*}

This place is more powerful than Kurukṣetra. There is no place like this anywhere else in the world. It is the foremost place for Vaiṣṇavas (Revākhanḍa 159).

24) Caulśrīpatitīrth/Caultīrth ↑

When god {Viṣṇu} married Lakṣmī, they both played in the water here and threw *cullī*{?}<sup>201</sup> at each other (Revākhanḍa 158).

25) Mūlśrīpatitīrth ↑

Bhṛgu's daughter, Lakṣmī, did penance and took the vow to marry someone who would present himself to her in a universal form. Then Nārāyaṇa came and presented himself in his universal form and the two of them married (Revākhanḍa 157).

26) Nārāyaṇtīrth ↑

In ancient times, Nārāyaṇa did penance on the Gandhamādana mountain. On the initiative of Indra, all the gods tried to prevent him from doing penance, but they did not succeed. Then Nārāyaṇa displayed his universal form to them. Then they all went to the bank of the Narmadā and did penance. Since then, this *tīrth* fulfils all the wishes of the pious (Revākhanḍa 156).

27) Viśvarūptīrth ↑

God Nārāyaṇa displayed his form as Arjuna to Bhṛgu and gave him knowledge. Then Bhṛgu praised the Lord and founded this *tīrth* (Revākhanḍa 155).

28) Trivikrameśvartīrth ↑

When god Vāmana had subdued king Balī in hell, he came here to the bank of the Narmadā and did penance (Revākhanḍa 155).

29) Kapileśvartīrth ↑ (for other places of this name see above, pp. 217, 230, 251, and below, p. 265)

In the *ādiyuga*, Kapila heard from Nārada about the greatness of seven *tīrths* on the Narmadā, i.e. Omkārnāth, Śūlbhed, Revorisaṅgam, Korilāpur, Śuklatīrth, Bhṛgukṣetra and Revāsāgarsaṅgam. Then Kapila came to

<sup>201</sup> While the pilgrim's manuals are unanimous on this point, I am unable to give a reasonable translation of *cullī*.

Bhṛgutīrth, which is the best of all these *tīrths*, and did penance (Revākhanḍa 155).

30) Siddheśvartīrth ↑ (for other places of this name see above, pp. 234, 235, 239)

Here resides Siddheśvarīdevī. In the *ādikalpa*, at the time of the *svayambhū manu*, this *linga* appeared by itself {*svayambhū*} and at the same time, this *devī* came and started to protect Bhṛguṣetra (Revākhanḍa 155).  
 31) Dvādaśādityatīrth ↑

*Māhātmya:* RKhV 191

The sons of Kaśyapa, the twelve *ādityas*, did severe penance here in order to obtain the status of Sūrya. This place is comparable to Kurukṣetra. Penance at this place will cure all diseases (Revākhanḍa 155).

32) Candraprabhāstīrth ↑

*Māhātmya:* RKhV 190

This *tīrth* was founded by Candra and all the *siddhas* because of joy (Revākhanḍa 156).

33) Uttīrṇvarāhatīrth ↑

*Māhātmya:* RKhV 189

This is the fifth Varāhatīrth. It was created in the fifth *kalpa* by Pṛthivī who was salvaged by god Varāha (Revākhanḍa 154).

34) Someśvartīrth ↑

When Candramā was cured from tuberculosis, he went from the *sangam* {i.e. Revorīsangam, see above, p. 228} to Bhṛguṣetra and did penance for twelve years. Then he went back to his sphere {*loka*} (Revākhanḍa 154).

35) Śāligrāmtīrth ↑

*Māhātmya:* RKhV 188

This is the foremost *tīrth* for the Vaiṣnavas. When Nārada graced Bhṛguṣetra, he did penance for a very long time. God Nārāyaṇa was pleased and promised to reside at this place forever. Then he established Śāligrāma (Revākhanḍa 148).

36) Jvāleśvartīrth ↑

*Māhātmya:* RKhV 187

This is a *svayambhūliṅga* and is also called Kālāgni. In ancient times, when the *rākṣasas* played mischief on the world and their offences were constantly increasing, this *linga* came into existence {by itself} for the protection of the *devas* and a smoking flame came out of it. When it had killed all the *rākṣasas* it sank into the ground and disappeared. At that place a *kund* was created which is filled with the water of the Narmadā (Revākhanḍa 154).

37) Kankhāltīrth ↑

*Māhātmya:* RKhV 186

Here resides Kanakeśvarīdevī. In ancient times, Garuḍa did severe penance for a hundred divine years. Kanakeśvarī was pleased. Garuḍa asked her for the boon to become the foremost {*indra*} of the birds and the vehicle of god Nārāyaṇa, which the goddess granted. Since then, the goddess is residing here. Siddhīdevī of Jalandhar, Lakṣmī of Kolhāpur, Māyādevī of Māyāpūr and the *yoginīs* of Uṛiyāṁ—all these are residing forever at this place. All these goddesses are pleased if one donates a lotus flower to the goddess (Revākhaṇḍa 153).

38) Eranḍītīrth ↑

*Māhātmya:* RKhV 185

In ancient times, *muni* Eranḍā did penance in order to obtain a son, but he got a daughter. Her name was Eranḍī. She did penance at this place and obtained *siddhi*. This maiden is invisible, but resides here and protects this *kṣetra* (Revākhaṇḍa 153).

39) Dhutpāptīrth ↑

*Māhātmya:* RKhV 184

Here resides Dhutpāpeśvarīdevī. In ancient times, when Nandī harrassed Bhṛgu, the latter became extremely enraged. Then Śaṅkara gave him insight and washed off the offence of Bhṛgu. At that time Nandī installed Dhūteśvarīdevī. The *brahmahatya* of Śaṅkara was also once removed at this place (Revākhaṇḍa 142 {typo for 152?}).

40) Kedārtīrth ↑

*Māhātmya:* RKhV 183

In ancient times, Bhṛgu did penance here for the salvation of *brāhmaṇas* who were burnt {to ashes} due to a curse of goddess Lakṣmī. Bhṛgu pleased Śiva and thus rescued those *brāhmaṇas*. Since then, Śaṅkarajī is residing here {in the form of a} *svayaṁbhū* {*linga*}. Śiva granted Bhṛgu that the same fruit can be obtained {here} as at Kedārnāth. Since then, the eighteen *durgās* are residing here too (Revākhaṇḍa 152).

41) Saubhāgyasundarī ↑

When Lakṣmī came to have *darśan* of Bhṛgukṣetra, she was installed here for its protection. The eighteen *durgās*, sixteen *kṣetrapālas*, eleven *rudras*, twelve *ādityas*, twelve *gaṇeśas*, twenty-one *vasus* and eight *nāgas* reside here and protect the Bhṛgukṣetra (Revākhaṇḍa 152).

Here is also the Vṛṣarvād *kund*, which is in the Narmadā. In ancient times, the Narmadā created pitfalls with her feet on the advice of Śiva, who wanted to test Bhṛgu. Therefore Bhṛgu got enraged. Since then, this

*tīrth* has existed. Here, Bhṛgu obtained {divine} wisdom (Revākhaṇḍa 151).

42) Daśāśvamedhtīrth ↑

*Māhātmya*: RKhV 180

Any rite will bear the fruit of ten *aśvamedhas* here. At this *tīrth* king Priyavrata made ten *aśvamedhas*. Sarasvatī also resides here and grants knowledge (Revākhaṇḍa 151).

43) Gautameśvarītīrth ↑ (for other places of this name see above, pp. 211, 229)

*Māhātmya*: RKhV 179

In ancient times *rṣi* Gautama did penance here for a thousand years to obtain a son. This *tīrth* has been praised in the *ādiyuga* by *rṣi* Kaśyapa (Revākhaṇḍa 150).

44) Gaṅgāvāh–Śaṅkhoddhārtīrth ↑

*Māhātmya*: RKhV 178

In ancient times, Gaṅgā had troubles to purify {all the} offenders. She came to the bank of the Narmadā at this place and did penance for a hundred divine years. Śaṅkara eradicated all her offences {the offences burdened upon her} and ended her suffering. Since then, a bath at this *tīrth* will bear the same fruit as {a bath at} all the *tīrths* on the Gaṅgā (Revākhaṇḍa 149).

45) Mahārudrasthān–Sendhvādevī and Śāktakūp ↑

Here, the *yoginīs* play on every 8th or 14th day. Another name for this goddess is Śaṅkari{?}. The Śāktakūp {Śākta well} is filled with Narmadā water (Revākhaṇḍa 149).

46) Piṅgaleśvar ↑ (for other places of this name, see Piṅgaleśvar above, pp. 214, 225)

*Māhātmya*: RKhV 176, 177

Nearby is also the Devkhāt {*khāt* = lake}, a bath in which removes all offences. In ancient times, Śiva went together with all the other gods for a bath at all the *tīrths*. From each of them, they poured water into their *kamāṇḍalas*. Finally they filled water from Cakratīrth and Rudrakuṇḍ at Śūlbhed {into their *kamāṇḍalas*} and came to this *tīrth*. With all this water they created the Devkhāt. Bhūtanātha was installed for those who want to become ascetics (Revākhaṇḍa 148).

At this place ends the Bhṛgukṣetra. {If one moves from west to east.}

Jhāreśvar–Ghoreśvar, Vaidyanāth ↑

In ancient times, the physicians of the gods, the Aśvinikumāras, came here riding their horses [/SNP] having horse heads[ ]. They did penance

for a hundred divine years and obtained the knowledge of medicine. In the name of the horses they installed the Ghoreśvara, and in their own name, the Vaidyanātha {*liṅgas*}. This *tīrth* is the wealth of physicians. [-SNP] Any disease will be cured here (Revākhanḍa 147).[]

Tavṛā-Kapileśvar ↑ (for other places of this name see above, pp. 217, 230, 251, 261f.)

*Māhātmya*: RKhV 175

By reducing the sons of Sagara to ashes, an offence had fallen upon Kapila. To remove it, he did penance and founded this *tīrth* [-SNP] (Revākhanḍa 147)[].

Kalod-Gopeśvar, Koṭeśvar ↑

Gopeśvar ↑ (see Gvālī-Gopeśvartīrth ↓, above, p. 238)

*Māhātmya*: RKhV 174

In ancient times, a cowherd (*gop*) called Nanda, who was a citizen of Mathurā, came to visit Śuklatīrth. On his way back, he worshipped Koṭeśvara Śiva daily with ten *karor arka*<sup>202</sup> flowers. After some time, Śiva was pleased and admitted him into the ranks of his *gāṇa*, and he became Gopeśvara [-SNP] (Revākhanḍa 147)[], [+SNP] He installed this Gopeśvara *liṅga*.[]

Koṭeśvar ↑ (for other places of this name see above, pp. 173, 179, 206, 208f., 223, 248, 258)

In ancient times, one *karor ṛṣis* who resembled Śiva visited Śuklatīrth. When they heard from the local *brāhmaṇas* about the greatness of Koṭeśvara [+SNP] *liṅga*[], which had been installed by Bāṇāsura, they all came here and obtained their desired peace. By reciting the Gāyatrī *mantra* once, the fruit of the four *vedas* is obtained here. In the months of *vaiśākha* and *mala*{?}, *karors* of *liṅgas* come into existence here (Revākhanḍa 147).

Śuklatīrth ↑ (for other places of this name, see above, pp. 131, 182)  
*Māhātmya*: Kūrmapurāṇa 39.64-78; Matsyapurāṇa 192; RKhV 155, RKhV 156; VS 37

By merely looking at this *tīrth*, the offence of *brahmahatyā* will be removed. The powers of all *tīrths* are found in Śuklatīrth. In ancient times, there was the *mahārājā* of Ujjain, the *rājarṣi* Cāṇakya of the Ikṣvāku lineage, who was extremely wise and brave. Once he vowed: "If I ever get deceived by

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<sup>202</sup> The Crown flower or Giant Milkweed, *Calotropis gigantea*.

anyone, I shall give up my life." When they heard this vow, many *devas*, too, wanted to deceive him, but they did not succeed. Finally, there were two *daityas*, Sunda and Upasunda, who, due to a curse, had been born as crows. They managed to deceive him in some way. [+SNP] Now the *rājā* had to give up his life.[] Therefore the *rājā* wanted to know about a powerful *tīrth* to give up his life [+SNP] where he would attain salvation[]. [-SNP] With the help of these two crows[] he asked Yamarāja. Yamarāja told him "If you die at a place where a black thread becomes white by itself, you will attain salvation." Then the *rājā* took a black thread and went to all the *tīrths*. [+SNP] But nowhere would the thread turn white.[] Finally, he [+SNP] came to the bank of the Narmadā and here the thread turned white. And he[] attained salvation at this place. Since then, this place is called Śuklatīrth. [-SNP] By looking at the crowns of the trees of this *kṣetra* one also attains salvation (Revākhaṇḍa 142/143).[]

### Humikāreśvartīrth ↑

*Māhātmya*: RKhV 157

Once, the Revā provoked the wrath of the local *brāhmaṇas*. [+SNP] She thought: "Let's see whether they get angry or not." Then she started to rise.[] She rose up to the place where the *brāhmaṇas* were sitting in contemplation and worship. Thus, the abode of the *brāhmaṇas* was ruined. [+SNP] But the *brāhmaṇas* did not do anything.[] When he saw this, the Lord {Viṣṇu} uttered a roar (*humikāra*) to chase away the Revā in order to protect the belongings of the *brāhmaṇas*. Then the Revā receded to about one *kos* and remained there. When they saw this, the *brāhmaṇas* were surprised and founded this *tīrth* with utmost devotion. This *tīrth* of Humikārasvāmī Viṣṇu is extremely pure (Revākhaṇḍa 141) [/SNP] 142/143[.]

### Ravitīrth (Ādityeśvartīrth) ↑ (for other places of this name, see above, pp. 181, 214, 233)

*Māhātmya*: RKhV 153

In the *kṛtayuga* [/SNP] *satyayuga*[] there was the *brāhmaṇa* Jābālī, who was a great *mahātmā*. When his wife was in her menses, [+SNP] she once came near him because she wanted to have a son,[] {but} he did not enjoy her sexually [/SNP] but sent her away[]. The woman got very angry, made a hundred fasts and died. Due to this offence the *brāhmaṇa* contracted leprosy. Then he asked for the advice of {other} *brāhmaṇas* [+SNP] about the proper way of expiation[]. They told him to go to Ādityeśvara, near Śūlpāṇī {see above, p. 233} [/SNP] to Śūlpāṇeśvar[]. On this advice, Jābālī,

in order to regain his strength, did severe penance for a thousand years [+SNP] at this place here[] and thereby pleased god Sūrya. He obtained *siddhi*. By doing penance here, all diseases are cured (Revākhanḍa 141).

[+SNP] Maṅgleśvar ↑ [] (see also Maṅglor–Maṅgleśvartīrth ↓, above, pp. 197f.)

*Māhātmya*: RKhV 148

Maṅgleśvar–Bhārgleśvar ↑

*Māhātmya*: RKhV 152; VS 38

In the family of Kaśyapa there was a *rṣi* named Bhārgala. He did penance for a thousand years and obtained *siddhi*. He became one of the *śivagaṇas* (Revākhanḍa 141).

Nikorā–Śvetvārāhatīrth, Añkoltīrth, Liṅkeśvartīrth ↑

Śvetvārāhatīrth ↑

*Māhātmya*: RKhV 151

In ancient times, when god Varāha had recovered the earth and looked here and there, he saw the Narmadā nearby. Then god created this *tīrth* for the uplift of life in the *kaliyuga* (Revākhanḍa 141).

Añkoltīrth ↑

*Māhātmya*: Kūrmapurāṇa 39.61-62; Matsyapurāṇa 191.118-121

Liṅkeśvartīrth ↑

*Māhātmya*: RKhV 149

At the time of the battle with Hiranyākṣa, the gods installed the Liṅkeśvara {*linga*} and worshipped god. The *añkola*<sup>203</sup> tree under which god took a rest has become the Añkoltīrth (Revākhanḍa 139).

Aṅgāreśvar–Aṅgāreśvartīrth ↑ (see also Aṅgāreśvartīrth ↑, above, p. 218)

This *tīrth* was founded by Maṅgala, after he had done penance and become one of the planets (Revākhanḍa 139). Here, Maṅgala can be pacified through worship.

Dharmśalā–Amāhaktīrth (Pitṛtīrth) ↑

*Māhātmya*: RKhV 146

This *tīrth* is dear to the *pitr*s. It was founded by *rājā* Soma. Here, in the water of the Narmadā, is the Vanhitīrth {and the} Brahmśilā. Its *darśan*

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<sup>203</sup> *Alangium salvifolium* or *hexapetalum*.

brings about liberation. Whoever does penance for one month wearing white clothes will obtain the fruit equivalent to that of a hundred *kanyā-dānas*. (Revākhanḍa 138).

Jhinor (Yodhinīpur)–Rukmaṇītīrth etc. ↑

Rukmaṇītīrth ↑

*Māhātmya*: RKhV 142

Rukmaṇī, the beloved daughter of the *rājā* of Kuṇḍinapura, was married to god Śrīkṛṣṇa here, according to her *kṣatriyadharma*. This *tīrth* is like Prabhās, Prayāgrāj and Kurukṣetra (Revākhanḍa 137).

Rāmkeśavtīrth ↑

In an ancient *yuga*, Naranārāyaṇa did penance and founded this *tīrth*. Then Kṛṣṇa and Balarāma worshipped him. In the same way all the *avatāras* came and worshipped {him} at their respective time (Revākhanḍa 137).

Śivtīrth ↑

*Māhātmya*: RKhV 145

After the killing of Hiranyakṣa, Śiva himself worshipped god Varāha, together with all the gods and *brāhmaṇas* (Revākhanḍa 137).

Jayvarāhatīrth ↑

Here, god Varāha did penance in order to kill Hiranyakṣa (Revākhanḍa 137).

Cakratīrth ↑

When he had killed Hiranyakṣa, the Lord {Viṣṇu} washed his *cakra* here. [-SNP] This is the highest *tīrth* for the Vaiṣṇavas (Revākhanḍa 137)[].

Nād–Nandatīrth ↑ (see also Nandāḥṛd–Nandādevī/Nandāhrad ↑, above, p. 225)

*Māhātmya*: RKhV 140

[+SNP] Here resides Nandādevī.[] After killing Mahiṣāsura, Bhagavati came here full of joy and praised Śiva. Then Narmadā came to worship her. At that time, this place came to be called Nandāḥṛd. [+SNP] Here are four *tīrths*:[] Nandāhrad, Bhairav, Kedār and Rudramahālay. [-SNP] These four *tīrths* are famous throughout the world for being very effective (Revākhanḍa 136)[].

{•→ *parikramā* continues on p. 211}





Plate 5. Narmadā. (Reproduction of a modern metal work from Omkāreśvar.)

## CHAPTER THREE

### SYNOPSIS OF SANSKRIT SOURCE TEXTS

#### PRELIMINARIES

- This section assembles in one place all the texts pertaining to the Narmadā I have discussed in Chapter I, except the two Revākhaṇḍa versions. This is meant to facilitate the comparison of these texts (or portions of it) in order to assess their respective relationship and gradual development.
- All available Narmadāmāhātmya material from the *purāṇas* and the *dharmanibandhas*, as well as excerpts of manuscripts of the Revākhaṇḍa versions are presented in synoptic tables. I have opted for this mode of presentation because it greatly enhances comparability of these texts, which are of diverse origin and differing content. I have tried to reduce the amount of redundant stanzas and blank spaces contained in the synopses of the texts to the inevitable limit.
- The texts given here were twice proofread. Still they probably contain a number of mistakes which I have either overlooked or which cannot be corrected without consultation of further parallels. Moreover there are a few strange words found in the originals which I have retained for the latter reason.
- Synopses I and III compare four versions and are thus arranged in four columns; Synopsis IVa is arranged in three columns and the rest (II, IVb, V, VI, VII) in two columns.
- The Sanskrit texts are given here in regular characters, not in italics as elsewhere in this book.
- A few variant readings as given in some of the editions of *dharmanibandhas* have been ignored. Some expressions which are obscure and may represent misreadings are marked with a question mark (?).
- A few stanzas had to be placed out of sequence in order to facilitate comparability. Such stanzas are marked with an asterisk (\*) and the reference to their original location is given in square brackets [ ].

**SYNOPSIS I: SYNOPSIS OF NARMADĀMĀHĀTMYA QUOTATIONS OF THE VĪRAMITRODAYA  
AND KṚTYAKALPATARU...**

Narmadāmāhātmya as cited in the Vīramitrodaya

sūta uvāca /  
eṣā punyatamā devī devagandharvasevitā /  
narmadā lokavikhyatā tirthānām uttamā nadī // 1  
tasvāḥ śṛṇudhvam māhātmyaṁ mārkaṇḍeyena  
bhāṣitam /  
yudhiṣṭhirāya tu śubham sarvapāpaprāṇaśanam // 2  
yudhiṣṭhira uvāca /  
śrutāś tu vividhā dharmās tvatprasādān mahāmune /  
māhātmyam ca prayāgasya tīrthāni vividhāni ca // 3  
narmadā sarvatīrthānām mukhyā hi bhavateritā /  
tasvāḥ tv idānīm māhātmyaṁ vaktum arhasi sattama // 4  
mārkaṇḍeya uvāca /  
narmadā saritāṁ śreṣṭhā rudradehād vinīṣṭātā /  
tārayet sarvabhūtāni sthāvarāṇi ca sarvādā // 5  
narmadāyās tu māhātmyaṁ purāne yan mayā śrutam /  
idānīm samparvakṣyāmī śrūnuṣvaika manāḥ śubham // 6  
puṇyā kanakhale gaṅgā kurukṣetre sarasvatī /  
grāme vā yadi vā ‘raṇye puṇyā sarvatra narmadā // 7  
tribhī sārasvatam toyam saptāhena tu yāmunaṁ /  
sadyah punāti gaṅgeyam darsānād eva nārmadam // 8  
kaliṅgadeśe paścārddhe parvate ‘marakaṇṭake /  
puṇyā ca triṣu lokeṣu rāmaṇiyā manoramā // 9  
sadevāsuragandharvā ḫṣayaś ca tapodhanāḥ /  
tapas taptvā tu rājendra siddhim tu paramāṇ gatāḥ // 10  
tatra snātvā naro rājan niyamastho jitendriyah /  
upoṣya rājanīm ekāṁ kulānām tārayec chatam // 11

yojanānām śatam sāgram śrūyate sariduttamā /  
vistareṇa tu rājendra yojanadvayam āyatā // 12  
śaṣṭītūrthasahasrāṇi śaṣṭikotyas tathaiva ca /  
parvatasya samantāt tu tiṣṭhanty amarakaṇṭake // 13  
brahmačārī śucir bhūtvā jitakrodho jitendriyah /  
sarvahiṁsāni vytas tu sarvabhūtahite rataḥ // 14  
evam sarvasamācāro yaś tu prāṇān parityajet /  
tasvāḥ punyaphalaṁ rājan śrūṣvāvahito nrpa // 15  
śatam varṣasahasrāṇi svarge modati pāṇḍava /  
apsarogaṇasamākīrṇo divyastrīparivāritāḥ // 16

Narmadāmāhātmya as cited in the Kṛtyakalpataru

mārkaṇḍeya uvāca /  
narmadā saritāṁ śreṣṭhā sarvapāpaprāṇaśinī /  
tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // 1  
tathā (abbreviates this stanza)  
puṇyā kanakhale gaṅgā kurukṣetre sarasvatī /  
grāme vā yadi vāraṇye puṇyā sarvatra narmadā // 2  
tribhī sārasvatam toyam saptāhena tu yāmunaṁ /  
sadyah punāti gaṅgeyam darsānād eva nārmadam // 3  
kaliṅgadeśapaścārdhe parvate ‘marakaṇṭake /  
puṇyā ca triṣu lokeṣu mānaniyā manoramā // 4  
tatra snātvā naro rājan niyamastho jitendriyah /  
upoṣya rājanīm ekāṁ kulānām tārayecchatam // 5  
jaleśvare naraḥ snātvā piṇḍān dattvā yathā vidhi /  
pitaraḥ tasvā trpyanti yāvād ābhūta samplavam // 6  
parvatasya samantāt tu rudrakoṭīḥ pratiṣṭhitā (see VMU 13b)  
snānam yaḥ kurute tatra gandhamālyānulepanaiḥ // 7  
prītā cāsyā bhavet sarvā rudrakoṭī na saṃṣayaḥ /  
parvatasyāpare bhāge svayam devo maheśvaraḥ // 8  
tatra snātvā śucir bhūtvā brahmačārī jitendriyah /  
pitṛkāryān ca kurvīta vidhidṛṣṭena karmanā // 9  
tilodakena tatraiva santarpaṇa pitṛdevatāḥ /  
āśaptamān kulaṁ tasya svarge modati pāṇḍava // 10  
śaṣṭīvarṣasahasrāṇi svargaloke mahīyate /  
tataḥ svargāt paribhraṣṭo jāyate vipule kule // 11  
dhanavān dānaśīlaś ca dhārmikaś caiva jāyate /  
punaḥ smarati tat tīrthāṇi gamanaṇi tatra vāñchati // 12  
tārayitvākūlān sapta rudralokaṁ sa gacchatī /  
yojanānām śatam sāgram śrūyate sariduttamā // 13  
vistareṇa tu rājendra yojanadvayam āyatā /  
śaṣṭītūrthasahasrāṇi śaṣṭikotyas tathaiva ca // 14  
parvate tatra suśubhe tiṣṭhanty amarakaṇṭake /  
brahmačārī śucir bhūtvā jitakrodho jitendriyah // 15  
sarvahiṁsāni vytas tu sarvabhūtahite rataḥ /  
evam śuddhasamācāro yaś tu prāṇān parityajet // 16  
tasvāḥ punyaphalaṁ rājan śrūṣvāvahito mama /  
śatam varṣasahasrāṇi svarge modati pāṇḍava // 17

... AND THE NARMADĀMĀHĀTMYA VERSIONS CONTAINED IN THE  
KŪRMA- AND MATSYAPURĀÑA

Narmadāmāhātmya as given in the Kūrmapurāṇa	Narmadāmāhātmya as given in the Matsyapurāṇa
sūta uvāca /	Narmadāmāhātmya as given in the Matsyapurāṇa
esā punyatamā devī devagandharvasevitā /	
narmadā lokavikhyatā tirthānām uttamā nadī // 38.1	
tasyāḥ śṛṇudhvā māhātmyamā mārkanḍeyena bhāṣitam /	
yudhiṣṭhirāya tu śubham sarvapāpapraṇāśanam // 38.2	
yudhiṣṭhira uvāca /	
śrutāś tv vividhā dharmāś tvat prasādān māhāmune /	
māhātmyam ca prayagasya tīrthāni vividhāni ca // 38.3	
narmadā sarvatīrthānāmī mukhyā hi bhavateritā /	
tasyāś tv idānīm māhātmyamā vaktum arhasi sattama // 38.4	
mārkanḍeya uvāca /	mārkanḍeya uvāca /
narmadā saritām śreṣṭhā rudradehād viniḥṣṭā /	narmadā saritām śreṣṭhā sarvapāpapraṇāśinī /
tārayet sarvabhotānī sthāvarāṇī carāṇī ca // 38.5	tārayet sarve bhūtānī sthāvarāṇī carāṇī ca // 186.8
narmadāyās tu māhātmyamā purāne yan mayā śrutam /	narmadāyās tu māhātmyamā purāne yan mayā śrutam /
idānīm tat pravakṣyāmi śṛṇuṣvaika manāḥ śubham // 38.6	tad etadd hi mahārāja tat sarvam kathayāmi te // 186.9
punyā kanakhale gaṅgā kuruṣtre sarasvatī /	punyā kanakhale gaṅgā kuruṣtre sarasvatī /
grāme vā yadi vā 'ranye punyā sarvatra narmadā // 38.7	grāme vā yadi vā 'ranye punyā sarvatra narmadā // 186.10
tribhīḥ sārasvatam toyam saptāhena tu yāmunam /	tribhīḥ sārasvatam toyam saptāhena tu yāmunam /
sadyāḥ punāti gāṅgeyam darśanād eva nārmadam // 38.8	sadyāḥ punāti gāṅgeyam darśanād eva nārmadam // 186.11
kalingadeśa-paścārdhe parvate 'marakaṇṭake /	kalingadeśe paścārdhe parvate 'marakaṇṭake /
punyā ca triṣu lokeṣu ramaṇīyā manoramā // 38.9	punyā ca triṣu lokeṣu ramaṇīyā manoramā // 186.12
sadevāsuragandharvā ḍṣayaś ca tapodhanāḥ /	sadevāsuragandharvā ḍṣayaś ca tapodhanāḥ /
tapas taptvā tu rājendra siddhim tu paramām gatāḥ // 38.10	tapas taptvā mahārāja siddhim ca paramām gatāḥ // 13
tatra snātvā naro rājan niyamastho jitendriyāḥ /	tatra snātvā naro rājan niyamastho jitendriyāḥ /
upoṣya rajaṇīm ekāṁ kulānām tārayec chatam // 38.11	upoṣya rajaṇīm ekāṁ kulānām tārayec chatam // 186.14
yojanānām śatāmī sāgram śrūyate sarid uttamā /	jaleśvare naraḥ snātvā piṇḍam dattvā yathā vidhi /
vistāreṇa tu rājendra yojanadvayam āyatā // 38.12	pitāras tasya tṛpyanti yāvad ābhūta samplavam // 186.15
śaṣṭi-tīrthasahasrāṇī ṣaṣṭikoṭyas tathaiva ca /	parvatasya samantāt tu rudrakoṭih pratiṣṭhitā /
parvatasya samantāt tu tiṣṭhanty amarakaṇṭake // 38.13	snātvā yaḥ kurute tatra gandhamālyānulepanaiḥ // 186.16
brahmačārī śucir bhūtvā jitakrodho jitendriyāḥ /	prītas tasya bhavec charvo rudrakoṭi na samśayah /
sarvahimṣānī vytas tu sarvabhotāhite rataḥ // 38.14	paścime parvatasyānte svayaṇe devo maheśvarah // 186.17
evam̄ sarvasamācāro yaś tu prāṇān samutsṛjet /	tatra snātvā śucir bhūtvā brahmačārī jitendriyāḥ /
tasya punyaphalam rājan śṛṇuṣvāvahito nrpa // 38.15	pitṛkāryam ca kurvīta vidhivan niyatendriyāḥ // 186.18
śatavarṣasahasrāṇī svarge modati pāṇḍava /	tilodakena tatraiva tarpayet pitṛdevatāḥ /
apsarogaṇasamākīrṇo divyastrīparivārītaḥ // 38.16	ā saptamām kulaṁ tasya svarge modeta pāṇḍava // 186.19
	saṣṭi-tīrthasahasrāṇī svargaloke mahīyate /
	tataḥ svargāt paribhraṣṭo jāyate vīpule kule // 186.21
	dhanavān dānaśīlaś ca dhārmikaś caiva jāyate /
	punaḥ smarati tat tīrthām gamanaṁ tatra rocate // 186.22
	kulāni tārayet sapta rudralokām sa gacchati /
	yojanānām śatāmī sāgram śrūyate sarid uttamā // 186.23
	vistāreṇa tu rājendra yojanadvayam āyatā /
	śaṣṭi-tīrthasahasrāṇī ṣaṣṭikoṭhyas tathaiva ca // 186.24
	sarvam tasya samantāt tu tiṣṭhaty amarakaṇṭake /
	brahmačārī śucir bhūtvā jitakrodho jitendriyāḥ // 186.25
	sarvahimṣānī vytas tu sarvabhotāhite rataḥ /
	evam̄ sarvasamācāro yaś tu prāṇān parityajet // 186.26
	tasya punyaphalam rājañ śṛṇuṣvāvahito mama /
	śatām varṣasahasrāṇīm svarge modeta pāṇḍava // 186.27
	apsarogaṇasamākīrṇe siddhacāraṇasevitē /

Narmadāmāhātmya as cited in the Vīramitrodaya	Narmadāmāhātmya as cited in the Kṛtyakalpataru
divyagandhānuliptaś ca divyapuṣpopaśobhitāḥ / kṛidate devaloke tu daivataiḥ saha modate // 17 tataḥ svargāt paribhraṣṭo rājā bhavati dhārmikāḥ / grhaṇat tu labhate 'sau vai nānāratnavibhūṣitam // 18	tataḥ svargāt paribhraṣṭo rājā bhavati dhārmikāḥ / grhaṇat tu labhate śaurer nānāratnavibhūṣitam // 18 tasmin ghe vasitvā tu kṛidābhogaśamanvitē / jived varṣaśatam sāgraṁ tatra bhogaśamanvitāḥ // 19
jīved varṣaśatam sāgraṁ tatra bhogaśamanvitāḥ // 20*	evam bhogān bhajante vai mṛtā ye 'marakaṇṭake /
stambhair maṇimayair divyaiḥ vajravaiḍūryabhūṣitam / ālekhyavāhanaiḥ śubhraiḥ dāśidāśasamanvitam // 19 rājarājeśvarah śrīmān sarvāstrijanavallabhaḥ / 20 agnipravēś 'tha jale athavā 'naśane kṛte / anivartikā gatis tasya pavanasyāmbare yathā // 21	agnipravēśe 'tha jale tathā caiva anāśake // 20 anivṛttā gatis tasya pavanasyā 'mbare yathā / patanam patate yas tu amareše narādhipa // 21 kanyāś tripi sahasrāṇi ekaikasyā 'pi cāparā / tiṣṭhanti bhavane tasya preṣanam prārthayanti ca // 22 divyaghosusampannah kṛidate kālabhakṣayam / pr̥thivyāṁ āsamudrāyāṁ idṛśo naiva jāyate // 23 yādṛśo 'yam mṛtāḥ śreṣṭhāḥ parvate 'marakaṇṭake / tāvat tūrthāni tu vijñeyāḥ parvatasya tu paścime // 24 hrado jaleśvaro nāma triṣu lokeṣu viśrutāḥ / tatra piṇḍapradānena sandhyopāsanakarmanā // 25 daśavaraṣasahaśrāṇi tarpitāḥ syur na samīṣayāḥ // 23 dakṣiṇe narmadākūle kapilākhyā mahānādi / saralārjunasāñchannā nātiśūre vyavasthitā // 24 sā tu punyā mahābhāgā triṣu lokeṣu viśrutā / tatra koṭiśatam sāgraṁ tīrthānāṁ tu yudhiṣṭhira // 25
paścime parvatataṭe sarvapāpaprāṇāśanāḥ / hrado jaleśvaro nāma triṣu lokeṣu viśrutāḥ // 22 tatra piṇḍapradānena sandhyopāsanakarmanā / daśavaraṣasahaśrāṇi tarpitāḥ syur na samīṣayāḥ // 23 dakṣiṇe narmadākūle kapilākhyā mahānādi / saralārjunasāñchannā nātiśūre vyavasthitā // 24 sā tu punyā mahābhāgā triṣu lokeṣu viśrutā / tatra koṭiśatam sāgraṁ tīrthānāṁ tu yudhiṣṭhira // 25	agnipravēśe 'tha jale tathā caiva anāśake // 20 anivṛttā gatis tasya pavanasyā 'mbare yathā / patanam patate yas tu amareše narādhipa // 21 kanyāś tripi sahasrāṇi ekaikasyā 'pi cāparā / tiṣṭhanti bhavane tasya preṣanam prārthayanti ca // 22 divyaghosusampannah kṛidate kālabhakṣayam / pr̥thivyāṁ āsamudrāyāṁ idṛśo naiva jāyate // 23 yādṛśo 'yam mṛtāḥ śreṣṭhāḥ parvate 'marakaṇṭake / tāvat tūrthāni tu vijñeyāḥ parvatasya tu paścime // 24 hrado jaleśvaro nāma triṣu lokeṣu viśrutāḥ / tatra piṇḍapradānena sandhyopāsanakarmanā // 25 pitaro daśā varṣāṇi tarpitāḥ tu bhavanti te / dakṣiṇe narmadākūle kapilākhyā mahānādi // 26 saralārjunasampannā nā tiśūre vyavasthitā / sā tu punyā mahābhāgā triṣu lokeṣu viśrutā // 27 tatra koṭiśatam sāgraṁ tīrthānāṁ tu yudhiṣṭhira / purāṇe śrūyate rājan śātakoṭiguṇam phalam // 28 tasmiṁs tīrthe tu ye vṛksāḥ patitāḥ kālaparyayāt / narmadātayoṣasampr̥ṣṭā yānti te paramāṇi gatim // 26
tasmiṁs tīrthe tu ye vṛksāḥ patitāḥ kālaparyayāt / narmadātayoṣasampr̥ṣṭā yānti te paramāṇi gatim // 26 dvitīyā tu mahābhāgā viśalyakaraṇī śubhā / tatra tīrthe naraḥ snātvā viśalyo bhavati kṣanāt // 27	dvitīyā tu mahābhāgā viśalyakaraṇī śubhā / tatra tīrthe naraḥ snātvā viśalyo bhavati kṣanāt // 27
kapilā ca viśalyā ca śrūyate rājasattama / īsvareṇa purā proktā lokānām hitakāmyayā // 28	tatra devagaṇāḥ sarve sakinnaramahorāgāḥ / yakṣarākṣasagandharvā ḍṣayaś ca tapodhanāḥ // 31 sarve samāgatās tatra parvate 'marakaṇṭake / tais ca sarvāiḥ samāgatya munibhiś ca tapodhanaiḥ // 32 narmadā samśrīta punyā viśalyā nāma nāmataḥ / upādītā mahābhāgā sarvapāpaprāṇāśinī // 33 tatra snātvā naro rājan brahmačāri jitendriyah / upoṣya rajaṇīm ekāṁ kulānām tārayec chatam // 34 kapilā ca viśalyā ca śrūyate rāja{sa}ttama / īsvareṇa purā proktā lokānām hitakāmyayā // 35 sarasvatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhira / tatra snātvā naro rājan aśvamedhaphalaṁ labhet /
tatra snātvā naro rājann aśvamedhaphalaṁ labhet / 30*	anāśakanam tu yaḥ kuryāt tasmiṁs tīrthe narādhipa // 36 sarvapāpaviśuddhātmā rudralokaṁ sa gacchatī / narmadāyāṁ ca rājendra purāne yac chrutām mayā // 37 yatra tatra naraḥ snātvā aśvamedhaphalaṁ labhet / ye vasanty uttare kūle rudralokāṁ vasanti te // 38
anāśakanam tu yaḥ kuryāt tasmiṁs tīrthe narādhipa // 36 sarvapāpaviśuddhātmā rudralokaṁ sa gacchatī / narmadāyāṁ ca rājendra purāne yac chrutām mayā // 37 yatra tatra naraḥ snātvā aśvamedhaphalaṁ labhet / ye vasanty uttare kūle rudralokē vasanti te // 38	anāśakanam tu yaḥ kuryāt tasmiṁs tīrthe narādhipa // 36 sarvapāpaviśuddhātmā rudralokaṁ sa gacchatī / narmadāyāṁ ca rājendra purāne yac chrutām mayā // 37 yatra tatra naraḥ snātvā aśvamedhaphalaṁ labhet / ye vasanty uttare kūle rudralokē vasanti te // 38

Narmadāmāhātmya as given in the Kūrmapurāṇa	Narmadāmāhātmya as given in the Matsyapurāṇa
divyagandhānuliptaś ca divyapuṣpapaśobhitah / krīḍate devaloke tu daivataih saha modate // 38.17 tataḥ svargāt paribhraṣṭo rājā bhavati dhārmikāḥ / gr̥hamu tu labhate 'sau vai nānāratnasamanvitam // 38.18	divyagandhānuliptaś ca divyapuṣpapaśobhitah // 186.28 krīḍate devalokaṁ daivataih saha modate / tataḥ svargāt paribhraṣṭo rājā bhavati vīryavāñ // 186.29 gr̥hamu tu labhate vai sa nānāratnavibhūṣitam // 186.30a tasmin gr̥ha uśitvā tu krīḍābhogaśamanvitē // 186.33a*
jīved varṣaśatam sāgram tatra bhogaśamanvitah // 38.20b*	jīved varṣaśatam sāgram sarvarogavivarjitah // 186.33b*
stambhair manimayair divyair vajravaidūryabhūṣitam / ālekhyavāhanaiḥ śubhrai dāśidāśasamanvitam // 38.19 rājarājeśvaraḥ śrīmān sarvastrījanavallabhaḥ // 38.20a agnipraveśe 'tha jale athavā 'naśane kṛte / anivarttikā gatis tasya pavanasyāmbare yathā // 38.21	evam bhogo bhavet tasya yo mṛto 'marakaṇṭake / 186.34a* stambhair manimayair divyair vajravaidūryabhūṣitaiḥ // 186.30b* ālekhyasahitaṁ divyaṁ dāśidāśasamanvi{ta}m / 186.31a* rājarājeśvaraḥ śrīmān sarvastrījanavallabhaḥ // 186.32b* agnau viṣajale vā 'pi tathā caiva hy anāsake // 186.34b* anivartkā gatis tasya pavanasyāmbare yathā / patanaṁ kurute yaś tu amareśe narādhipa // 186.35 kanyānāṁ trisahasrāṇi ekaikasyāpi cāpare / tiṣṭhanti bhuvane tasya preṣaṇam prārthayanti ca // 186.36 divyabhogaḥ susampannah kṛīḍate kālam akṣayam / pr̥thivyāṁ āśamudrāyāṁ idṛśo naiva jāyate // 186.37 yādṛśo 'yam nṛpaśreṣṭha parvate 'marakaṇṭake / tāvat tīrtham tu vijñeyam parvatasya tu paścime // 186.38 hrado jaleśvara nāma triṣu lokeṣu viśrutāḥ // tatra piṇḍapradānena samdhypāsanakarmanā / daśavaraṣāṇī pitaraś tarpitāḥ syur na samśayaḥ // 38.23 dakṣine narmadākūle kapilākhyā mahānadi / saralārjunasamccchannā nātīdure vyavasthitā // 38.24 sā tu punyā mahābhāgā triṣu lokeṣu viśrutā / tatra koṭiśatam sāgram tīrthānāṁ tu yudhiṣṭhira // 38.25
paścime parvatataṭe sarvapāpavināśanaḥ / hrado jaleśvara nāma triṣu lokeṣu viśrutāḥ // 38.22 tatra piṇḍapradānena samdhypāsanakarmanā / daśavaraṣāṇī pitaraś tarpitāḥ syur na samśayaḥ // 38.23 dakṣine narmadākūle kapilākhyā mahānadi / saralārjunasamccchannā nātīdure vyavasthitā // 38.24 sā tu punyā mahābhāgā triṣu lokeṣu viśrutā / tatra koṭiśatam sāgram tīrthānāṁ tu yudhiṣṭhira // 38.25	tasmīmī tīrthe tu ye vṛksāḥ patitāḥ kālaparyayāt / narmadātōyasaṁspṛṣṭas te yānti paramāṁ gatim // 38.26 dvītiyā tu mahābhāgā viśalyakaraṇī śubhā / tatra tīrthe narah snātvā viśalyo bhavati kṣaṇat // 38.27
tasmiṁsī tīrthe tu ye vṛksāḥ patitāḥ kālaparyayāt / narmadātōyasaṁspṛṣṭas te yānti paramāṁ gatim // 38.26 dvītiyā tu mahābhāgā viśalyakaraṇī śubhā / tatra tīrthe narah snātvā viśalyo bhavati kṣaṇat // 38.27	purāṇe śrūyate rājan sarvam kotiguṇam bhavet // 186.42 tasyās tire tu ye vṛksāḥ patitāḥ kālaparyayāt / narmadātōyasaṁspṛṣṭas te 'pi yānti parām gatim // 186.43 dvītiyā tu mahābhāgā viśalyakaraṇī śubhā / tatra tīrthe narah snātvā viśalyo bhavati kṣaṇat // 186.44 tatra devagaṇāḥ sarve sakṛṇumaramahoragāḥ / yakṣarākṣasagandharvā ṣaṭyaśca tapodhanāḥ // 186.45 sarve samāgatās tatra parvate 'marakaṇṭake / tais ca sarvaiḥ samāgamyā munibhiś ca tapodhanaiḥ // 186.46 narmadām aśritā puṇyā viśalyā nāma nāmataḥ / utpāditā mahābhāgā sarvapāpaprāṇāśinī // 186.47 tatra snātvā naro rājan brahmācāri jitendriyah / upoṣya rājanīm ekām kulānām tārayec chatam // 186.48 kapilā ca viśalyā ca śrūyate rājasattama / īśvareṇa purā prokte lokānām hitakāmyayā // 186.49 [saravatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhira / 186.53a]* tatra snātvā naro rājann aśvamedhaphalaṁ labhet /
kapilā ca viśalyā ca śrūyate rājasattama / īśvareṇa purā proktā lokānām hitakāmyayā // 38.28	anāśakanī tu yaḥ kuryāt tasmiṁsī tīrthe narādhipa // 186.50 sarvapāpaviśuddhātmā rudralokaṁ sa gacchatī // 38.29
tatra snātvā naro rājann aśvamedhaphalaṁ labhet / 38.30a*	anāśakanī tu yaḥ kuryāt tasmiṁsī tīrthe narādhipa // 186.50 sarvapāpaviśuddhātmā rudralokaṁ sa gacchatī / narmadāyāṁ tu rājendra purāne yan mayā śrūtam // 186.51 yatram yatra narah snātvā cāśvamedhaphalaṁ labhet / ye vasanty uttare kūle rudraloke vasanti te // 186.52
anāśakanī tu yaḥ kuryāt tasmiṁsī tīrthe narādhipa // 186.50 sarvapāpaviśuddhātmā rudralokaṁ sa gacchatī / narmadāyāṁ tu rājendra purāne yan mayā śrūtam // 186.51 yatram yatra narah snātvā cāśvamedhaphalaṁ labhet / ye vasanty uttare kūle rudraloke vasanti te // 186.52	ye vasanty uttare kūle rudraloke vasanti te // 38.30b

Narmadāmāhātmya as cited in the Vīramitrodaya	Narmadāmāhātmya as cited in the Kṛtyakalpataru
tathā (abbreviates KP 38.31)	sarasvatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhīra / samaṇ snānaṁ ca dānaṁ ca yathā me śaṅkaro ḫbravīt // 39
parityajati yaḥ prāṇān parvate ‘marakaṇṭake / varsakotisatam sāgraṇ Rudraloke mahiyate // 31 tathā (abbreviates KP 38.33)	parityajati yaḥ prāṇān parvate ‘marakaṇṭake / varsakotisatam sāgraṇ Rudraloke mahiyate // 40 narmadāyā jalā pūṇyāñ phenormisamalaṅktam / pavitrāñ śirasā vandyāñ sarvapāpiḥ pramucyate // 41 tathā (abbreviates three stanzas MP 186.56-58, jumps to MP 187:1) narmadā tu nadī śreṣṭhā pūṇyā pūṇyatamā hi sā / munibhis tu mahābhāgair vibhaktā dharmakāṅkṣibhiḥ // 42 yajñāḥ pavitramantrāṇi pravibhaktāni pāṇḍava / teṣām snātvā tu rājendra sarvapāpiḥ pramucyate // 43 tathā (interrupts after MP 178:2 and jumps back to MP 186.56) narmadā sarvataḥ pūṇyā brahmahatyāpahāriṇī / ahorātropavāsena mucyate brahmahatyayā // 44
narmadā sarvataḥ pūṇyā brahmahatyāpahāriṇī / ahorātropavāsena mucyate brahmahatyayā // 32 tathā abbreviates one stanza, KP 38.35 (not found in KKT)	evam pūṇyā ca ramyā ca narmadā pāṇḍunandana / trayāñāmapi lokānām pūṇyā eva mahānadī // 45 vaṭeśvare mahāpunte gaṅgādvāre tapovane / eteṣu sarvasthāneṣu dvijāḥ syuḥ śamsitavrataḥ // 46 śrūtaṁ daśaguṇam pūṇyam narmadodadhisaṅgame / 40c* candraśūryoparāge tu gatvā hy amarakaṇṭakam / aśvamedhād daśaguṇam pūṇyam āpnoti mānavah // 33
(mātsye =MP 186.58a-c) vaṭeśvare mahāpunte gaṅgādvāre tapovane /40a* eteṣu sarvasthāneṣu dvijāḥ syuḥ śamsitavrataḥ // 40b* śrūtaṁ daśaguṇam pūṇyam narmadodadhisaṅgame / 40c* candraśūryoparāge tu gatvā hy amarakaṇṭakam / aśvamedhād daśaguṇam pūṇyam āpnoti mānavah // 33	candraśūryoparāgeṣu gacched amarakaṇṭakam // 47 aśvamedhād daśaguṇam pravadanti maniṣināḥ /  svargalokam avāpnoti dṛṣṭvā tatra maheśvaram // 48 sannihatyāṁ gamiṣyāmi rāhugraste divākare / tad eva nikhilam pūṇyam parvate ‘marakaṇṭake // 49 manasā saṃskṛmed yaś tu giriṣ tv amarakaṇṭakam / 50a cāndrāyanam śatam sāgraṇ labhate nā ‘tra samśayah // 50b trayāñām api lokānām vikhyāto ‘marakaṇṭakah / 50c tathā (abbreviates MP 188.89b-92)
eṣa puṇyo girivaro devagandharvasevitāḥ / nānādrumalatākīrṇo nānāpuṣpāśobhitāḥ // 34	pradakṣiṇam tu yaḥ kuryāt parvate ‘marakaṇṭake /  pauṇḍarīkasya yajñasya phalam prāpnoti mānavah // 36 puṇḍarīkasya yajñasya phalam prāpnoti mānavah // 31 tatra jvāleśvaro nāma parvate ‘marakaṇṭake / tatra snātvā divām yānti ye ‘mṛtās te ‘punarbhavāḥ // 52 jvāleśvare mahārāja yaś tu prāṇat parityajet / candraśūryoparāge tu tasyā ‘pi śṛṇu yat phalam // 53 amarāṇām patir devāḥ parvate ‘marakaṇṭake / rudralokam avāpnoti yāvad ābhūta samplavam // 54 amareśasya devasya parvatasya ubhe tatē / tatra tā ḫṣikotyas tu tapasyanti hi suvratāḥ // 55 samantād yojanam kṣetram giriṣ cāmarakaṇṭakah / 56a akāmo vā sakāmo vā narmadāyāḥ śubhe jale / 56b snātvā mucyeta pāpebhyo rudralokam tu gacchati // 56c

Narmadāmāhātmya as given in the Kūrmapurāṇa	Narmadāmāhātmya as given in the Matsyapurāṇa
sarasvatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhīra / samaṁ snānam ca dānam ca yathā me śamkaro ḫravī // 38.31 parityajati yaḥ prāṇān parvate ‘marakaṇṭake / varṣakotīśatam sāgram rudraloke mahiyate // 38.32 narmadāyāṁ jalām punyām phenormisam alamkṛtam / pavitraṁ śirasā vandyā sarvapāpaiḥ pramucyate // 38.33	sarasvatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhīra / samaṁ snānam ca dānam ca yathā me śamkaro ḫravī // 186.53 parityajati yaḥ prāṇān parvate ‘marakaṇṭake / varṣakotīśatam sāgram rudraloke mahiyate // 186.54 narmadāyāṁ jalām punyām phenormibhir alamkṛtam / pavitraṁ śirasā vandyān sarvapāpaiḥ pramucyate // 186.55
narmadā sarvataḥ punyā brahmahatyāpahāriṇī / ahorātropavāsenā mucyate brahmahatyayā // 38.34 jāleśvaraṁ tīrthavarāṁ sarvapāpavīśanām / tatra gatvā niyamavān sarvakāmāmīllabhen naraḥ // 38.35	narmadā tu nadī śreṣṭhā punyā punyatamā hitā / munibhis tu mahābhāgair vibhaktā mokṣakāṅkṣibhiḥ // 187.1 yajñopavitamātrāṇī pravibhaktāni pāṇḍava / teṣu snātvā tu rājendra sarvapāpaiḥ pramucyate // 187.2
candrasūryoparāge tu gatvā hy amarakaṇṭakam / aśvamedhā daśaguṇām punyām āpnoti mānavāḥ // 38.36	narmadā ca sadā punyā brahmahatyāpahāriṇī / ahorātropavāsenā mucyate brahmahatyayā // 186.56
esa puṇyo girivara devagandharvasevitāḥ / nānādrumalatākīrṇo nānāpuṣpopaśobhitāḥ // 38.37	evam ramyā ca punyā ca narmadā pāṇḍuṇandana / trayānām api lokānām punyā hy eṣā mahānādī // 186.57 vaṭeṣvare mahāpuṇye gaṅgādvāre tapovane / eteṣu sarvasthāneṣu dvijāḥ syuḥ samsītavrataḥ // śrutamā daśaguṇām punyām narmadodadhisaṃgame // 186.58
tatra samnīhito rājan devyā saha maheśvaraḥ / brahmā viṣṇus tathā cendro vidyādharaṇāṇīḥ saha // 38.38 pradakṣiṇām tu yaḥ kuryāt parvataṁ hy amarakaṇṭakam / paunḍarīkasya yajñasya phalaṁ prāpnoti mānavāḥ // 38.39	candrasūryoparāge tu gacched yo ‘marakaṇṭakam // 188.85b aśvamedhā daśaguṇām pravadanti maniṣināḥ /  svargalokam avāpnoti dṛṣṭvā tatra maheśvaram // 188.86 brahmahatyā gamiṣyanti rāhugraste divākare / tadevaṁ nikhilam puṇyaṁ parvate ‘marakaṇṭake // 188.87 manasā ‘pi smared ya tam giriṁ tv amarakaṇṭakam / cāndrāyaṇāśatam sāgram labhate nātra samśayaḥ // 188.88 trayānām api lokānām vikhyāto ‘marakaṇṭakah / esa puṇyo giriśreṣṭhā siddhagandharvasevitāḥ // 188.89 nānādrumalatākīrṇo nānāpuṣpopaśobhitāḥ / mrgavyāghrasahasrais tu sevyamāno mahāgirīḥ // 188.90 yatrasamnīhito devo devyā saha maheśvaraḥ / brahmā viṣṇus tathā cendro vidyādharaṇāṇīḥ saha // 188.91
paunḍarīkasya yajñasya phalaṁ prāpnoti mānavāḥ // 188.92 tatra jvāleśvaraṁ nāma tīrtham siddhanīṣevitam / tatra snātvā divām yānti ye mṛtās te ‘punarbhavāḥ // 188.94 jvāleśvare mahārāja yas tu prāṇān parityajet / candrasūryoparāgeṣu tasyāpi śṛṇu yat phalam // 188.95 sarvakarmaviñirmukto jñānavijñānasamyutāḥ / rudralokam avāpnoti yāvād abhūta samplavam // 188.96 amareśvara devesya parvatasya ubhe taṭe / tatra tā ḫṣikoyas tu tapas tapyanti suvrata // 188.97 samantād yojanām kṣetra giriścāmarakaṇṭakah // 188.98a akāmo vā sakāmo vā narmadāyāṁ śubhe jale // 188.98b snātvā mucyeta pāpebhyo rudralokaṁ sa gacchati // 188.98c	pradakṣiṇām tu yaḥ kuryāt parvate ‘marakaṇṭake /  paunḍarīkasya yajñasya phalaṁ prāpnoti mānavāḥ // 188.93 tatra jvāleśvaraṁ nāma tīrtham siddhanīṣevitam / tatra snātvā divām yānti ye mṛtās te ‘punarbhavāḥ // 188.94 jvāleśvare mahārāja yas tu prāṇān parityajet / candrasūryoparāgeṣu tasyāpi śṛṇu yat phalam // 188.95 sarvakarmaviñirmukto jñānavijñānasamyutāḥ / rudralokam avāpnoti yāvād abhūta samplavam // 188.96 amareśvara devesya parvatasya ubhe taṭe / tatra tā ḫṣikoyas tu tapas tapyanti suvrata // 188.97 samantād yojanām kṣetra giriścāmarakaṇṭakah // 188.98a akāmo vā sakāmo vā narmadāyāṁ śubhe jale // 188.98b snātvā mucyeta pāpebhyo rudralokaṁ sa gacchati // 188.98c

Narmadāmāhātmya as cited in the Vīramitrodaya

(*mātsye* = MP 189, 12-14)

kāverisaṅgamam tatra sarvapāpaprāṇāśanam /  
ye narā nābhijānanti vañcītās te na samśayah // 37  
tasmāt sarvaprayatnena tatra snāyīta mānavah /  
kāverī ca mahāpunyā narmadā ca mahānadi // 38  
tatra snātvā tu rājendra arcayed vṛṣabhadhvajam /  
aśvamedhaphalam pṛāpya rudraloke mahīyate // 39

*kaurme* (KP 39.80-82)

tato gaccheta rājendra eranḍītīrtham uttamam /  
saṅgame tu naraḥ snātvā upavāsaparāyaṇaḥ // 41  
brāhmaṇam bhojayed ekam koṭi bhavati bhojita /  
eranḍisaṅgame snātvā bhaktibhāvānurañjitaḥ // 42  
mṛttikāṁ śirasī sthāpya tv avagāhya ca tajjalam /  
narmadodakasamīśraṇ mucyate sarvakilbiṣaiḥ // 43

Narmadāmāhātmya as cited in the Kṛtyakalpataru

*tathā* (abbreviates MP 189.1-11)

kāverisaṅgamam tatra sarvapāpaprāṇāśanam /  
ye narā nā ‘bhijānanti vañcītāste na samśayah // 57  
tasmāt sarvaprayatnena tatra snāyīta mānavah /  
kāverī ca mahāpunyā narmadā ca mahānadi // 58  
tatra snātvā tu rājendra arcayed vṛṣabhadhvajam //  
aśvamedhaphalam pṛāpya rudraloke mahīyate // 59  
agnipraveśam yaḥ kuryād yaś ca kuryād anāśanam /  
anivṛttā gatis tasya yathā me śaṅkarō ‘bravīt // 60  
sevyamāno naras tribhiḥ kṛīdate divi rudravat /  
saṁṭīvarsasahasrāṇi saṁṭīkoṭis tathā ‘parāḥ // 61  
modata rudralokastho yatra yatraiva gacchati /  
punyakṣayāt paribhraṣṭo rājā bhavati dhārmikāḥ // 62  
dhanavān dānaśilaś ca mahaty eva kule bhavet /  
tatra pitṛā jalām samyak cāndrāyanaphalam labhet // 63  
svargam gacchanti te martyā ye pibanti jalām ūbhām / 64a  
gaṅgāyamunayoh saṅge yat phalam pṛāpnuyān naraḥ // 64b  
kāverisaṅgame snātas tat phalam tasya jāyate // 64c

Narmadāmāhātmya as given in the Kūrmapurāṇa

Narmadāmāhātmya as given in the Matsyapurāṇa

kāverīsaṃgamam tatra sarvapāpapranāśanam /  
 ye narā nābhijānanti vañcitāste na saṃśayah // 189.12  
 tasmāt sarvaprayatnena tatra snāyīta mānavah /  
 kāverī ca mahāpunyā narmadā ca mahānadi // 189.13  
 tatra snātvā tu rājendra hy arcayed vṛṣabhadhvajam /  
 aśvamedhaphalam prāpya rudraloke mahīyate // 189.14  
 agnipravēśam yaḥ kuryād yaśca kuryād anāśakam /  
 anivartyā gatis tasya yathā me śāmkaro 'bravīt // 189.15  
 sevyamāno varas trībhiḥ kriḍate divi rudravat /  
 ṣaṣṭīrvarṣasahasrāṇī ṣaṣṭīkotyās tathāparāḥ // 189.16  
 modate rudralokastho yatra tatraiva gacchati /  
 punyakṣayāt paribhraṣṭo rājā bhavati dhārmikāḥ // 189.17  
 bhogavān dānaśīlaś ca mahākulamudbhavaḥ /  
 tatra pītvā jalam samyak cāndrāyaṇaphalam labhet // 189.18  
 svargam gacchanti te martyā ye pibanti śubham jalam / 189.19a  
 gaṅgāyamunayor madhye yat phalam prāpnuyān narah / 189.19b  
 kāverīsaṃgame snātvā tat phalam tasya jāyate // 189.19c

tato gaccheta rājendra eranḍitirtham uttamam // 39.80  
 saṃgame tu narah snāyād upavāsaparāyanah /  
 brāhmaṇaṁbhojayedekam̄koṭirbhavatibhojitāḥ // 39.81  
 eranḍisaṃgame snātvā bhaktibhāvāt tu rañjitāḥ /  
 mṛttikāṁ śirasi sthāpya avagāhya ca tajjalam /  
 narmadodakasamīram mucyate sarvakilbiṣaiḥ //  
 39.82

**SYNOPSIS II: SYNOPSIS OF THE NARMADĀMĀHĀTMYA AS GIVEN IN THE EDITIONS  
OF THE KŪRMA- AND MATSYAPURĀNA**

Kūrmapurāṇa	Matsyapurāṇa
<p><i>Adhyāya 38</i></p> <p>sūta uvāca /      esā punyatamā devī devagandharvasevitā /      narmadā lokavikhyātā tīrthānām uttamā nadī // 38.1      tasyāḥ śṛṅudhvam māhātmyam mārkaṇḍeyena bhāṣitam /      yudhiṣṭhirāya tu sūbham sarvapāprāṇaśanam // 38.2      yudhiṣṭhira uvāca /      śrūtās tu vividhā dharmās tvat prasādān mahāmune /      māhātmyam ca prayāgasya tīrthāni vividhāni ca // 38.3      narmadā sarvatīrthānām mukhyā hi bhavateritā /      tasyāḥ tv idānīm māhātmyam vaktum arhasi sattama // 38.4      mārkaṇḍeya uvāca /      narmadā saritāṁ śreṣṭhā rudradehād viniḥṣṭā /      tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // 38.5</p> <p>narmadāyās tu māhātmyam purāne yan mayā śrutam /      idānīm tat pravakṣyāmi śṛṇuṣvaika manāḥ śubham // 38.6      punyā kanakhale gaṅgā kurukṣetre sarasvatī /      grāme vā yadi vā 'anye punyā sarvatra narmadā // 38.7      tribhīḥ sārasvatam̄ toyam̄ saptāhenā tu yāmunam /      sadyah punāti gaṅgeyam̄ darsanād eva nārmadam // 38.8      kalinigadeśa paścārdde parvate 'marakaṇṭake /      punyā ca triṣu lokeṣu ramanīyā manoramā // 38.9      sadevāṣuragandharvā ḍṣayaś ca tapodhanāḥ /      tapas taptvā tu rājendra siddhiṇi tu paramām̄ gatāḥ // 38.10      tatra snātvā naro rājan niyamastho jitendriyah /      upoṣya rajaṇīm ekāṁ kulānām̄ tārayec chatam // 38.11</p>	<p><i>Adhyāya 186</i></p> <p>ṛṣaya uvāca /      māhātmyam avimuktasya yathāvat kathitam̄ tvayā /      idānīm narmadāyās tu māhātmyam vada sattama // 186.1      yatraumkārasya māhātmyam̄ kapilasamgaṁasya ca /      amaresāsya caivā "hur māhātmyam̄ pāpanāśanam // 186.2      katham̄ pralayakāle tu na naṣṭā narmadā purā /      mārkaṇḍeyās ca bhagavān̄ viṇaṣṭas tada kila /      tvayoktaṁ tad idam̄ sarvam̄ punar vistarato vada // 186.3</p> <p>sūta uvāca /      etad eva purā pṛṣṭhā pāṇḍavena mahātmanā /      narmadāyās tu māhātmyam̄ mārkaṇḍeyo mahāmuniḥ // 186.4      ugeṇā tapasā yuko vanastho vanavāsinā /      pṛṣṭhā pūrvāṁ mahāgāthāṁ dharmaputreṇa dhīmatā // 186.5      yudhiṣṭhira uvāca /      śrūtā me vividhā dharmās tvat prasādād dvijottama /      bhūyas ca śrotum icchāmi tan me kathaya suvrata // 186.6      katham esā mahāpunyā nadī sarvatra viśrūtā /      narmadā nāma vikhyātā tan me brūhi mahāmune // 186.7      mārkaṇḍeya uvāca /      narmadā saritāṁ śreṣṭhā rudradehād viniḥṣṭā /*      tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // 190.17*</p> <p><i>MP 186.8 see KP 39.1 below</i></p> <p>narmadāyās tu māhātmyam̄ purāne yan mayā śrutam /      tad etadd hi mahārāja tat sarvam̄ kathayāmi te // 186.9      punyā kanakhale gaṅgā kurukṣetre sarasvatī /      grāme vā yadi vā 'anye punyā sarvatra narmadā // 186.10      tribhīḥ sārasvatam̄ toyam̄ saptāhenā tu yāmunam /      sadyah punāti gaṅgeyam̄ darsanād eva nārmadam // 186.11      kalinigadeśe paścārdhe parvate 'marakaṇṭake /      punyā ca triṣu lokeṣu ramanīyā manoramā // 186.12      sadevāṣuragandharvā ḍṣayaś ca tapodhanāḥ /      tapas taptvā mahārāja siddhiṇi ca paramām̄ gatāḥ // 186.13      tatra snātvā naro rājan niyamastho jitendriyah /      upoṣya rajaṇīm ekāṁ kulānām̄ tārayec chatam // 186.14      jaleśvare naraḥ snātvā piṇḍam̄ dattvā yathā vidhi /      pitaras tasya ṣṛṣṭyāt yāvād ābhūta samplavam // 186.15      parvatasya samāntat tu rudrakoṭih̄ pratiṣṭhitā /      snātvā yaḥ kurute tatra gandhamālāṇulepanaiḥ // 186.16      prītas tasya bhavec charvo rudrakoṭir na samṣayaḥ /      paścime parvatasyānte svayam̄ devo maheśvaraḥ // 186.17      tatra snātvā śucir bhūtvā brahmācārī jitendriyah /      pitṛkāryaḥ ca kurvīta vidhīvan̄ niyatendriyah // 186.18      tilodakena tatraiva taripayet pitṛdevatāḥ /      ā saptamaṇi kulaṁ tasya svarge modeta pāṇḍava // 186.19      ṣaṣṭīvarṣasahasrāṇi svargaloke mahīyate /      apsarogaṇasamkīrṇe siddhačāraṇasēvite // 186.20      divyagandhāṇuliptas ca divyālamkārabhūṣitah /      tataḥ svargāt paribhraṣṭo jāyate vipule kule // 186.21      dhanavān̄ dānaśīlaś ca dhārmikaś caiva jāyate /      punaḥ smarati tat tīrthām̄ gamaṇām̄ tatra rocate // 186.22      kulāni tārayet sapta rudralokaṁ sa gacchati /</p>

Kūrmapurāṇa	Matsyapurāṇa
<p>yojanānāṁ śataṁ sāgram śrūyate sarid uttamā /      vistāreṇa tu rājendra yojanadvayam āyatā // 38.12      ṣaṭśītirthasahasrāṇi ṣaṣṭikotyās tathaiva ca /      parvatasya samantā tu tiṣṭhaty amarakaṇṭake // 38.13      brahmačārī śūci bhūtvā jitakrodho jitendriyah /      sarvahimṣāni vṛttas tu sarvabhūtahite rataḥ // 38.14      evam̄ sarvasamācāro yaś tu prāṇāṁ samutsjet /      tasya punyaphalam rājaś śrūṇvāvahito nrpa // 38.15      śatavarṣasahasrāṇi svarge modati pāṇḍava /      apsarogaṇasamkīrṇo divyastrīparivāritah // 38.16      divyagandhānuliptas ca divyapuṣpāśobhitah /      kṛidate devalokte tu daivataih saha modate // 38.17      tataḥ svargāt paribhraṣṭo rāja bhavati dhārmikah /      gṛham tu labhate 'sau vai nānāratnasamanvitam // 38.18      stambhair maṇimayair divyair vajravaidūryabhuṣitam /      ālekhyavāhanaiḥ śubhrair dāśidāsasamanvitam // 38.19</p>	<p>yojanānāṁ śataṁ sāgram śrūyate sarid uttamā // 186.23      vistāreṇa tu rājendra yojanadvayam āyatā /      ṣaṭśītirthasahasrāṇi ṣaṣṭikotyās tathaiva ca // 186.24      sarvam̄ tasya samantā tu tiṣṭhaty amarakaṇṭake /      brahmačārī śūci bhūtvā jitakrodho jitendriyah // 186.25      sarvahimṣāni vṛttas tu sarvabhūtahite rataḥ /      evam̄ sarvasamācāro yaś tu prāṇāṁ parityajet // 186.26      tasya punyaphalam rājaś śrūṇvāvahito mama /      śatam̄ varṣasahasrāṇi svarge modeta pāṇḍava // 186.27      apsarogaṇasamkīrṇe siddhacāraṇasevitē /      divyagandhānuliptas ca divyapuṣpāśobhitah // 186.28      kṛidate devalokastha daivataih saha modate /      tataḥ svargāt paribhraṣṭo rāja bhavati vīryavān // 186.29      gṛham tu labhate vai sa nānāratnavibhūṣitam /      stambhair maṇimayair divyair vajravaidūryabhuṣitaiḥ // 186.30      ālekhyasahitam divyam dāśidāsasamanvi{ta}m /      mattamātaṅgāśabdaiś ca hayānāṁ hṛesitena ca // 186.31      kṣubhyate tasya tad dvāram indrasya bhavanam yathā /      rājarājeśvaraḥ śrīmān sarvastrījanavallabhaḥ // 186.32      tasmin grha uśitvā tu kṛīḍabhogaśamanvite /      jīved varṣaśātam sāgram sarvarogavivartah // 186.33      evam̄ bhogo bhavet tasya yo mṛto 'marakaṇṭake /      agnau viṣajale vā 'pi tathā caiva hy anāśake // 186.34      anivartikā gatis tasya pavanasyāmbare yathā /      patanam̄ kurute yaś tu amareśe narādhīpa // 186.35      kanyānāṁ trisahasrāṇi ekaikasyāpi cāpare /      tiṣṭhanti bhuuvane tasya presanāṁ prārthayanti ca // 186.36      divyabhogaiḥ susampannah kṛidate kālam akṣayam /      prārthivyāṁ āsamudrāyāṁ idṛśo naiva jāyate // 186.37      yādṛśo 'yañc nṛpaśreṣṭha parvate 'marakaṇṭake /      tāvat tīrtham tu vījneyam parvatasya tu pāscime // 186.38      hrado jaleśvaro nāma triṣu lokeṣu viśrutah /      tatra piṇḍapradānena samṛdhypāsanakarmaṇā /      daśavarsāni pitaraś tarpitāḥ syur na samśayaḥ // 38.23      dakṣine narmadākūle kapilākhyā mahānādī /      saralājunasamcchannā nātidūre vyavasthitā // 38.24      sā tu punyā mahābhāgā triṣu lokeṣu viśrutā /      tatra koṭiśātam sāgram tīrthānām tu yudhiṣṭhira // 38.25</p>
<p>pāscime parvatataste sarvapāpavīnāśanaḥ /      hrado jaleśvaro nāma triṣu lokeṣu viśrutah // 38.22      tatra piṇḍapradānena samṛdhypāsanakarmaṇā /      daśavarsāni pitaraś tarpitāḥ syur na samśayaḥ // 38.23      dakṣine narmadākūle kapilākhyā mahānādī /      saralājunasamcchannā nātidūre vyavasthitā // 38.24      sā tu punyā mahābhāgā triṣu lokeṣu viśrutā /      tatra koṭiśātam sāgram tīrthānām tu yudhiṣṭhira // 38.25</p>	<p>tāvat tīrtham tu vījneyam parvatasya tu pāscime // 186.38      hrado jaleśvaro nāma triṣu lokeṣu viśrutah /      tatra piṇḍapradānena samṛdhypāsanakarmaṇā // 186.39      pitaro daśa varṣāni tarpitāḥ tu bhavanti vai /      dakṣine narmadākūle kapileti mahānādī // 186.40      sakalājunasamcchannā nātidūre vyavasthitā /      sā 'pi punyā mahābhāgā triṣu lokeṣu viśrutā // 186.41      tatra koṭiśātam sāgram tīrthānām tu yudhiṣṭhira /      purāne śrūyate rājaś sarvam̄ koṭiguṇam bhavet // 186.42      tasyāś tīre tu ye vīkṣāḥ patitāḥ kālaparyayāt /      narmadātōyasamprstāḥ te yānti paramāṁ gatim // 186.43      dvitīyā tu mahābhāgā viśalyakaraṇī śubhā /      tatra tīrthe naraḥ snātvā viśalyo bhavati kṣaṇat // 186.44      tatra devaganāḥ sarve sakīmaramahorāgaḥ /      yakṣarāksasagandharvā ḫasyaśca tapodhanāḥ // 186.45      sarve samāgatās tatra parvate 'marakaṇṭake /      taiś ca sarvaiḥ samāgamyā munibhiś ca tapodhanaiḥ // 186.46      narmadāṁ āśritā punyā viśalyā nāma nāmataḥ /      utpāditā mahābhāgā sarvapāpaprāṇāśī // 186.47      tatra snātvā naro rājaś brahmačārī jitendriyah /      upoṣya rājanīm ekāṁ kulānām tārayec chatam // 186.48</p>
<p>tasmīn tīrthe tu ye vīkṣāḥ patitāḥ kālaparyayāt /      narmadātōyasamprstāḥ te yānti paramāṁ gatim // 38.26      dvitīyā tu mahābhāgā viśalyakaraṇī śubhā /      tatra tīrthe naraḥ snātvā viśalyo bhavati kṣaṇat // 38.27</p>	

Kūrmapurāṇa

Matsyapurāṇa

kapilā ca viśalyā ca śrūyate rājasattama /īsvareṇa purā  
proktā lokānām hitakāmyayā // 38.28

anāśakan tu yaḥ kuryāt tasmiṁs tīrthe narādhipa /  
sarvapāpiśuddhātmā rudralokaṁ sa gacchati // 38.29

tatra snātvā naro rājann aśvamedhaphalam labhet /  
ye vasanty uttare kule rudraloke vasanti te // 38.30  
sarasvatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhīra /  
samam snānam ca dānam ca yathā me śāmkaro 'bravīt  
// 38.31

parityajati yaḥ prāṇān parvate 'marakaṇṭake /  
varṣakoṭisātam sāgraṇ Rudraloke mahiyate // 38.32  
narmadāyāṁ jalām punyām phenormisam alamkṛtam /  
pavitraṁ śīrasā vandyā sarvapāpaiḥ pramucyate // 38.33  
narmadā savataḥ punyā brahmahatyāpahāriṇī /  
ahorātropavāsenā mucyate brahmahatyayā // 38.34

kapilā ca viśalyā ca śrūyate rājasattama /  
īsvareṇa purā proktē lokānām hitakāmyayā // 186.49  
MP 186.50a see KP 38.30a below\*

anāśakan tu yaḥ kuryāt tasmiṁs tīrthe narādhipa // 186.50b  
sarvapāpiśuddhātmā Rudralokaṁ sa gacchati /

narmadāyās tu rājendra purāne yan mayā śrutam // 186.51  
yatṛa yatra naraḥ snātvā cāśvamedhaphalam labhet /

tatra snātvā naro rājann aśvamedhaphalam labhet / 186.50a\*  
ye vasanty uttare kule Rudraloke vasanti te // 186.52  
sarasvatyāṁ ca gaṅgāyāṁ narmadāyāṁ yudhiṣṭhīra /  
samam snānam ca dānam ca yathā me śāmkaro 'bravīt // 186.53

parityajati yaḥ prāṇān parvate 'marakaṇṭake /  
varṣakoṭisātam sāgraṇ Rudraloke mahiyate // 186.54  
narmadāyā jalām punyām phenormibhir alamkṛtam /  
pavitraṁ śīrasā vandyām sarvapāpaiḥ pramucyate // 186.55  
narmadā ca sadā punyā brahmahatyāpahāriṇī /  
ahorātropavāsenā mucyate brahmahatyayā // 186.56  
evam ramyā ca punyā ca narmadā pāñḍunandana /  
trayānām api lokānām punyā hy eṣā mahānadi // 186.57  
vateśvare mahāpuṇye gaṅgādvāre tapovane /  
eteṣu sarvasthāneṣu dvijāḥ syuḥ samśitavrataḥ /  
śrutam daśaguṇam punyām narmadodadhisam̄game // 186.58  
*Adhyāya 187*  
mārkandeya uvāca /  
narmadā tu nadī śreṣṭhā punyā punyatamā hitā /  
munibhis tu mahābhāgair vibhaktā mokṣakāṅkṣibhiḥ // 187.1  
yajñopavitamātrāṇī pravibhaktāni pāṇḍava /  
teṣu snātvā tu rājendra sarvapāpaiḥ pramucyate // 187.2  
jaleśvaram param tīrthāni triṣṭi lokeṣu viśrūtam /  
tasyotpattiṁ kathayataḥ śīruṇa tvam pāñḍunandana // 187.3  
purā suraṅgāḥ sarve sendrāścāiva marudgaṇāḥ /  
stuvanti te mahātmānaṁ devadevaṇā mahēśvaram /  
stuvantas te tu samprāptā yatra devo mahēśvaraḥ // 187.4  
vīñāpayanti deveṣām sendrāścāiva marudgaṇāḥ /  
bhayodvignā virūpākṣam paritrāyasya nah prabho // 187.5  
bhagavān uvāca /  
svāgataṁ tu suraśreṣṭhāḥ kim artham iha cā "gatāḥ /  
kim duḥkhām ko nu samītpāpah kuto vā bhayam āgatam // 187.6  
kathayadhvamāḥ mahābhāgā evam icchāmi veditum /  
evam uktās tu rudrenā kathayān samītavrataḥ // 187.7  
ativiryo mahāghoro dānavo baladarpitāḥ /  
bāṇo nāmeti vikhyāto yasya vai tripuram̄ puram // 187.8  
gagane satataṁ divyām bhramate tasya tejasā /  
tato bhīta virūpākṣa tvāṁ eva śāraṇam̄ gatāḥ // 187.9  
trāyasya mahato duḥkhāt tvam hi naḥ paramā gatīḥ /  
evam praśādaṁ deveṣā sarvesām kartum arhasi // 187.10  
yena devāḥ sagandharvāḥ sukhamedhanti śāmkara /  
parām nirvṛtim āyānti tatprabho kartum arhasi // 187.11  
bhagavān uvāca /  
etat sarvān kāriṣyāmi mā viṣādaṁ gamiṣyatha /  
acireṇaiva kālena kuryām yuṣmat sukhāvaham // 187.12

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āśvāya sa tu tān sarvān narmadātaṭam āśritah /  
 cintayāmāsa deveśas tad vadham prati mānada // 187.13  
 atha kena prakāreṇa hantavyaṁ tripuraṁ mayā /  
 evaṁ saṃcīntya bhagavān nāradāṇi cāsmarāt tādā /  
 smaranād eva samprāptō nāradāṇi samupasthitāḥ // 187.14  
 nārada uvāca /  
 ājñāpaya mahādeva kim arthaṁ ca smṛto hy aham /  
 kim kāryam tu mayā deva kartavyam kāthayasya me // 187.15  
 śrībhagavān uvāca /  
 gaccha nārada tatraiva yatraitat tripuraṁ mahat /  
 bāṇasya dānavendrasya śīghraṇaṁ gatvā ca tat kuru // 187.16  
 tā bhartṛdevatās tatra striyāś cāpsarasāṁ samāḥ /  
 tāsāṁ vai tejasā vīpra bhramate tripuraṁ divi // 187.17  
 tatra gatvā tu vīprendra matimanyāṁ pracodaya /  
 devasya vacanāṁ śrutvā munis tvarita vikramah // 187.18  
 strīṇāṁ hṛdayanāśāya praviṣṭas tat puram prati /  
 śobhate yat puram divyān nānāratnopāśobhitam // 187.19  
 śātayojanavistīrṇāṇi tato dvigunāṇi ayatam /  
 tato ‘paśyadd hi tatraiva bāṇām tu baladarapitam // 187.20  
 maṇīkuṇḍalakeyūramukuteṇa virājitaṁ /  
 hemahārāśatai ratnāi candraṅkāntavibhūṣitam // 187.21  
 raśanā tasya ratnādhyā bāhū kanakamāṇḍitau /  
 candraṅkāntamahāvajramaṇividrumabhbūṣitam // 187.22  
 dvādaśārkadyutinibhe niviṣṭāṇi paramāsane /  
 utthito nāradām dṛṣṭvā dānavendro mahābalah // 187.23  
 bāṇa uvāca /  
 devarṣe tvam svayam prāpto hy arghyam pādyam nivedayet /  
 so ‘bhivādya yathānyāyām kriyatām kiṇi dvijottama // 187.24  
 cirāt tvam āgato vīpra aśyatām munipumgava /  
 evaṁ saṃbhāṣayitvā tu nāradām ḫīṣattamam /  
 tasya bhāryā mahādevī hy anaupamyā tu nāmatāḥ // 187.25  
 anaupamyovāca /  
 bhagavān mānuṣe loke kena tuṣyati keśavah /  
 vratena niyamenātha dānena tapasā ṣpi vā // 187.26  
 nārada uvāca /  
 tiladhenūm ca yo dadyād brāhmaṇe vedapāraṇe /  
 sasāgaravanadvīpā dattā bhavati medinī // 187.27  
 sūryakoṭipratikāśair vimānaiḥ sārvakāmikaiḥ /  
 modate cākṣayān kālām yāvac candrārkaṭārakam // 187.28  
 āmrāmalakapitthāni badarāṇī tathaiva ca /  
 kadambacampakāśokapuṇāgavividhadrumān // 187.29  
 aśvatthapippalam caiva kadalivatādādimān /  
 picumandāṇi madhūkaṇi ca uposya strī dadāti yā // 187.30  
 stanau kapitthasadrśāvūrū ca kadalisamau /  
 aśvatthe vandanīyā ca picumande sugandhinī // 187.31  
 campake campakābhīnā syād aśoke śokavarjītā /  
 madhūke madhūraṇaṁ vakti vaṭe ca mr̄dugātrikā // 187.32  
 badarī sarvād strīṇāṇi mahāsaubhāgīyadāyīnī /  
 kukkuṭi karkaṭī caiva dravyaṣṭāḥ na sāyate // 187.33  
 kadambamiśrakanakanamāñjarīpūjanāṇi tathā /  
 anagnipakkam annāṇi ca pakvānnānāṁ abhakṣaṇam // 187.34  
 phalānām ca parityāgāṇi samdhīyāmaunāṇi tathaiva ca /  
 prathamaṇi kṣetrapālasya pūjā kāryā prayatnataḥ // 187.35  
 tasyā bhavati vai bhartā mukhaprekṣī sadā ‘naghe /  
 aṣṭamī ca caturthī ca pañcāmī dvādaśī tathā // 187.36  
 saṃkrāntir viṣuvac caiva dinacchidramukhaṇi tathā /

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etāṁs tu divasān divyānupavasanti yāḥ striyah /  
 tāśāṁ tu dharmayuktānāṁ svargavāśo na saṁśayah // 187.37  
 kalikāluṣyanirmuktāḥ sarvapāpavirajitāḥ /  
 upavāsarataṁ nārīṇi nopasarpati tāṁ yamaḥ // 187.38  
 anaupamyovāca /  
 asmin kṛtena punyena purājanmakṛtena vā /  
 bhavad ḍāgamanāṇi jātam kiṇciṇi pṛcchāmī ahaṁ vrataṁ // 187.39  
 asti vindhyāvalīr nāma balipatnī yāśasvinī /  
 śvaśrūr māmāpi viprendra na tuṣyati kadācana // 187.40  
 śvaśrūr ‘pi sarvakālaṇi ḍṛṣṭvā cāpi na paśyati /  
 asti kumbhīnaśi nāma nanāndā pāpākāriṇi // 187.41  
 ḍṛṣṭvā caivāṅgulibhaṅgam sadā kālāṁ karoti mām /  
 divyena tu pathā yāti mama saukhyam katham vada // 187.42  
 ūṣare na prarohanti bijāñkurāḥ kathaṁcana /  
 yena vrataṇa cīrpena bhavanti vāśagā mama /  
 tad vrataṁ brūhi viprendra dāsabhāvam vrajāmi te // 187.43  
 nārada uvāca  
 yad etat te mayā pūrvam vratam uktam śubhānane /  
 anena pārvatī devī cīrpena varavarṇinī // 187.44  
 śaṅkarasya śaṅkrasthā viṣṇor lakṣmīs tathaiva ca /  
 sāvitri brahmaṇaś caiva vasiṣṭhasyāpyarundhatī // 187.45  
 etenopositeneha bhartā sthāsyati te vaśe /  
 śvaśrū śvaśurayoś caiva mukhabandho bhavisyati // 187.46  
 evam ūṣutvā tu suśroṇi yatheṣṭaṁ kartum arhasi /  
 nāradasya vacaḥ ūṣutvā rājñī vacanam abravit // 187.47  
 prasādaṇi kuru viprendra dānaṇi grāhyam yathespitam /  
 suvarṇamāṇipratnāni vastrāṇy ābharaṇāni ca // 187.48  
 tava dāsyāmy ahaṁ vipra yaṁ cānyad api durlabham /  
 pragṛhāṇā dvijaśreṣṭha priyetaṁ hariśaṁkarau // 187.49  
 nārada uvāca /  
 anyasmai diyatāṁ bhadre kṣīnavṛttis tu yo dvijah /  
 ahaṁ tu sarvasampanno madbhaktiḥ kriyataṁ iti // 187.50  
 evam tāśāṁ mano hṛtvā sarvāśāṁ tu pativratāt /  
 jagāma bharataśreṣṭha svakīyaṁ sthānakām punaḥ // 187.51  
 tato hyahṛṣṭahṛdayā anyato gatamānasā /  
 pativratā tvam utsṛjya tāśāṁ tejo gatam tataḥ /  
 pure chidrami samutpannām bānasya tu mahātmanah // 187.52  
*Adhyāya 188*  
 mārκandeya uvāca /  
 yan mām pṛcchasi kaunteya tan me kathayataḥ ṣṭru /  
 etasmīn antare rudro narmadātāṭam āsthitaḥ // 188.1  
 nāmnā māheśvaraṇi sthānām triṣu lokaśu viśrutam /  
 tasmin sthāne mahādevo ‘cintayan tripurakṣayam // 188.2  
 gāṇḍīvam mandaram kṛtvā guṇam kṛtvā ca vāsukim /  
 sthānam kṛtvā tu vaisākhaṇi viṣṇum kṛtvā śārottamam // 188.3  
 śalye cāgnīm pratisthāpya mukhe vāyum samarpayān /  
 hayāṁśi ca cature vedān sarvadevamayaṁ ratham // 188.4  
 abhiśavo śvinau devāvakṣo vajradharaḥ svayam /  
 sa tasyā “jñām samādāya toraṇe dhanadāḥ sthitāḥ // 188.5  
 yamas tu dakṣiṇe haste vāmē kālas tu dāruṇaḥ /  
 cakre tv amarakotyas tu gandharvā lokaviśrutāḥ // 188.6  
 prajāpatir atha śreṣṭho brahmā caiva tu sārathīḥ /  
 evam kṛtvā tu deveśaḥ sarvadevamayaṁ ratham // 188.7  
 so ‘tiṣṭhat sthānubhūtas tu sahasraparivatsarāṇ /  
 yadā trīṇi sametāni antarikṣe sthitāni vai // 188.8  
 triparvaṇā triśalyena tada tāni vyabhedayat /

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śarah pracoditas tena rudreṇa tripuram prati // 188.9  
 bhrasṭatejāḥ striyo jātā balaṁ tāśāṁ vyaśīryata /  
 utpātāś ca pure tasmin prādūr bhūtāḥ sahasraśāḥ // 188.10  
 tripurasya vināśāya kālarpā bhavaṇaś tadā /  
 atṭhāśām pramuñcanti hayā kāṣṭham ayās tadā // 188.11  
 nimeṣonmeṣaṇam caiva kurvanti citrarūpiṇaḥ /  
 svapne paśyanti cā “tmāṇaḥ raktāṁbaravibhūṣitam // 188.12  
 svapne tu sarve paśyanti viparitāni yāni tu /  
 etān paśyanti utpātāṁs tatrat sthāne tu ye janāḥ // 188.13  
 teṣāṁ balaṁ ca buddhiś ca harakopena nāśite /  
 tataḥ sāṁvartako vāyur yugāntapratimo mahān // 188.14  
 samirito ‘nalas tena uttamāṅgena dhāvati /  
 jvalanti pādapās tatrat patantī śikharāṇi ca // 188.15  
 sarvato vyākuli bhūtaṁ hāhākāram acetanam /  
 bhagnodyānāni sarvāni kṣipram tat pratyabhajyata // 188.16  
 tenaīa pīḍitaṁ sarvam jvalitaṁ triśikhail śaraiḥ /  
 drumāś cā “rāmaḥkhaṇḍāni gṛhāṇi vividhāṇi ca // 188.17  
 dāśadikṣu pravṛtti ‘yam samyddho havyavāhanāḥ /  
 manahśilāpuñjanibho dīśo daśavibhāgāśāḥ // 188.18  
 śikhaśataiḥ anekaiḥ tu prajavāla hutāśanāḥ /  
 sarvam kiṁ śukavarṇābhām jvalitaṁ dr̄ṣyate puram // 188.19  
 gr̄hād gr̄hāntaram naiva gantum dhūmena śakyate /  
 harakopānalair dagdham krandamāṇam sudukhitam // 188.20  
 pradiptām sarvato dīkṣu dāhyate tripuram puram /  
 prāsādaśikharāgrāṇi vyaśīryanta sahasraśāḥ // 188.21  
 nānāmaṇi vicitrāṇi vimānāṇy apy anekadāḥ /  
 gṛhāṇi caiva ramyāṇi dāhyante dīptavahinā // 188.22  
 dhāvanti drumakhaṇḍesu valabhiśu tathā janāḥ /  
 devāgāreṇi sarveṣu prajvalantāḥ pradhāvitāḥ // 188.23  
 krandanti cānalaplūṣṭā rudanti vividhaiḥ svaraiḥ /  
 girikūtanibhās tatrat dr̄ṣyante “īgārārāśayāḥ // 188.24  
 gajāśācā girikūtābhā dāhyamāṇa yatas tataḥ /  
 stuventi devadeveśām paritrāyasa naḥ prabho // 188.25  
 anyonyām ca pariṣvajya hutāśanapradīpītāḥ /  
 snehāt pradahyamāṇāś ca tathaiva vilayam gatāḥ // 188.26  
 dāhyante dānavās tatratrā śataśo ‘tha sahasraśāḥ // 188.27  
 haṁsakāraṇḍavākirnā nalinyah sahaṇkājāḥ /  
 dr̄ṣyante ‘naladaghāni purodyānāni dirghikāḥ // 188.28  
 amlānapaṇkajacchannā vistīrnā yojanāyatāḥ /  
 girikūtanibhās trātā pṛasādā ratnabhbūṣitāḥ // 188.29  
 patanty analanīrdagdhā nistoyā jaladā īva /  
 varastrībālavṛddheśu goṣu pakṣiṣu vājiṣu // 188.30  
 nirdayo vyadahadvahnir harakrodhena prerītaḥ /  
 sahasraśāḥ prabuddhāś ca suptāś ca bahavo janāḥ // 188.31  
 putram ālin्यa te gāḍham dāhyante tripurāgninā /  
 nidāgho ḫhūn mahāvahner antakālo yathā tathā // 188.32  
 kecid guptāḥ pradagdhās tu bhāryotsaṅgagatās tathā /  
 pitrā mātrā ca suśiṭṭā dagdhās te tripurāgninā /  
 atha tasmin pure dīpte striyas cāpsarasopamāḥ // 188.33  
 agnijvālāhatās tatratrā hy apatan dharanītale /  
 kācīc chyāmā viśālākṣī muktāvalivibhūṣitā // 188.34  
 dhūmenā “kulitā sā tu patitā dharanītale /  
 kācīt kanakavarṇābhā indranīlavibhūṣitā // 188.35  
 bhartāram patitam dr̄ṣṭīvā pātitā tasya copari /

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käcid ādityasamkāśā prasuptā ca grhe sthitā // 188.36  
 agnijvālāhatā sā tu patitā gatacetanā /  
 utthito dānavas tatra khaḍgahasto mahābalah // 188.37  
 vaisvānarahaṭ so 'pi patitā dharaṇītale /  
 meghavarṇā 'parā nārī hārakeyūrabhūṣitā // 188.38  
 śvetavastraparīdhānā bālaṁstanyam nyadhpāyat /  
 dahyantam bālakaṭ dṛṣṭvā ruditā meghaśabdavat // 188.39  
 evam sa tu dahann agnir harakrodhena preritaḥ /  
 kācic candraprabhā saumyā vajravaidūryabhūṣitā // 188.40  
 sutam āliṅga vepanti dagdhā patati bhūtale /  
 kācīt kundendu varṇābhā kriḍantī svagṛhe sthitā // 188.41  
 grhe prajvalatā sā tu pratibuddhā śikhārditā /  
 paśyantī jvalitam sarvanā hā suto me katham gataḥ // 188.42  
 sutam saṁdagham āliṅga patitā dharaṇītale /  
 ādityodayavarṇābhā lakṣmīvadanaśobhanā // 188.43  
 tvaritā dahyamānā sā patitā dharaṇītale /  
 kācīt suvarṇavarṇābhā milaratnair vibhūṣitā // 188.44  
 dhūmenā "kultā sā tu prasuptā dharaṇītale /  
 anyā grhīta hastā tu sakhi dahyati bālikā // 188.45  
 anekadiśyaratnālhyā dṛṣṭvā dahanaṁohitā /  
 śirasī hy anjaliṁ kṛtvā vijñāpayati pāvakam // 188.46  
 bhagavan yadi vairam te puruṣev apakāriṣu /  
 striyāḥ kim aparādhyanti grhapañjarakokilāḥ // 188.47  
 pāpanīrdaya nirlajjakas te kopāḥ striyāḥ prati /  
 na dākṣin্যam te lejjā na satyam śauryavarjita // 188.48  
 anena hy upasargeṇa tūpālambham śikhīnā adāt /  
 kim tvayā na śratam loke hy avadhyāḥ śātruyoṣītaḥ // 188.49  
 kim tu tubhyam guṇāḥ hy ete dahanotsādanām prati /  
 na kāruṇyam bhayaṁ vā 'pi dākṣin্যam nā striyāḥ prati // 188.50  
 dayāṁ kurvanti mlecchāpi dahantīm vikṣya yoṣitam /  
 mlecchānām api kaṣṭo 'si durnivāro hy acetanāḥ // 188.51  
 ete caiva guṇāḥ tubhyam dahanotsādanām prati /  
 āsām api durācārastrīṇām kim te nipātane // 188.52  
 duṣṭā nirghṛṇā nirlajjhutā śinmandabhbhāgyaka /  
 niraśatvam durāvāsa balād dahasi nirdaya // 188.53  
 evam vilapamānās tā jalpantyāś ca bahūmī api /  
 anyāḥ kroṣanti samkrudhdhā bālaśokena mohitāḥ // 188.54  
 dāhate nirdayo vahnīḥ samkrudhdhāḥ pūrvāśatravat /  
 puṣkarinīyām jalām dagdham kūpeṣv api thaivā ca // 188.55  
 asmān saṁdahya mlecchatvam kām gatim prāpyaīṣyasi /  
 evam pralapitam tāśām śrutvā devo vibhāvasuḥ /  
 mūrtimān sahasotthāya vahnīr vacanam abravit // 188.56  
 agnir uvāca /  
 svavaśo naiva yuṣmākam vināśam tu karomy aham /  
 aham ādeśā kartā vai nāham kartā 'smi anugraham // 188.57  
 rudrakrodhasamāvīṣṭo vicārāmi yathēccchayā /  
 tato bāṇo mahātejās tripuram vikṣya dīpitam // 188.58  
 simhāsanasthāḥ provāca hy ahaṁ devair vināśitah /  
 alpasattvair durācārair iśvarasya niveditam // 188.59  
 aparikṣya tv ahaṁ dagdhalā ṣaṁkareṇa mahātmanā /  
 nānyāḥ sāktas tu māṁ hantum varjayitvā trilocanam // 188.60  
 utthitaḥ śirasā kṛtvā liṅgam tribhuvanēśvaraḥ /  
 nīrgataḥ sa puradvārāt parityajya suhṛtsutāḥ // 188.61  
 ratnāni yānyā anarghāṇī striyo nānāvidhās tathā /

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grītvā śirasā liṅgam gacchan gaganamandalam // 188.62  
 stuvamś ca devadeveśam̄ trilokādhipatiṁ śivam /  
 tyaktā purī mayā deva yadi vadhyo 'smi ḍamkara // 188.63  
 tvat prasādān mahādeva mā me liṅgaṇi vinaśyatu /  
 arcitan hi mayā deva bhaktyā paramayā sadā // 188.64  
 tvat kopād yadi vadhyo ṭam̄ tad idam mā vinaśyatu /  
 ślāghyam etan mahādeva tvat kopād dahanaṇi mama // 188.65  
 pratijanma mahādeva tvat pādanirato hy aham /  
 totakacchandasā deva staumi tvām̄ paramēśvara // 188.66  
 sīva ḍamkara śarva harāya namo bhava bhīma maheśvara sarva  
 namaḥ /  
 kusumāyudhadehavināśakara tripurāntaka andhakaśūladhara  
 // 188.67  
 pramadāpriya kānta virakta namaḥ sasurāsurasiddhagaṇair  
 namnita /  
 hayavānarasiṁhagajendramukhair  
 atihrasvasudirghavīśālamukhaiḥ // 188.68  
 upalabdhumāśakyatarair asuraiḥ prathito 'smi ca bāhuśatair  
 bahubhiḥ /  
 praṇato 'smi bhavaṇi bhavabhartitaraś calacandrakalāṅkura  
 deva namah // 188.69  
 na ca putrakalatrahayādi dhanam̄ mama tu tvad  
 anusmaraṇam̄ śaraṇam /  
 vyathito 'smi śāriraśatair bahubhir gamitā ca mahānarakasya  
 gatiḥ // 188.70  
 na nīvartati janma na pāpamatiḥ śucikarmanibaddham̄ api  
 tyajati /  
 anukampati vibhramati trasati mama caiva kukarma  
 nīvārayati // 188.71  
 yah paṭhet totakam̄ divyam̄ prayataḥ śucimānasah /  
 bāṇasyeva yathā rudras tasyāpi varado bhavet // 188.72  
 imam̄ stavaṇi mahādivyam̄ śrutiṁ devo maheśvaraḥ /  
 prasannas tu tadā tasya svayaṇi vacanam̄ abraवī // 188.73  
 maheśvara uvāca /  
 na bhetavyam̄ tvayā vatsa sauvarṇe tiṣṭha dānavā /  
 putrapautrasuhṛbandhubhāryā bhṛtyajanaiḥ saha // 188.74  
 adyaprabṛhti bāṇatvam̄ avadhyas tridaśair api /  
 bhūyas tasya varo datto devadevena pāṇḍava // 188.75  
 akṣayaś cāvyayo loke vicarasvākutobhayaḥ /  
 tato nīvārayāmāsa rudraḥ saptāśikhaṁ tada // 188.76  
 ṣṭriyam̄ rakṣitam̄ tasya ḍamkareṇa mahātmanā /  
 bhramat tu gagane divyam̄ rudratejaḥ prabhāvataḥ // 188.77  
 evam̄ tu tripuram̄ dagdhaṁ ḍamkareṇa mahātmanā /  
 jvālāmālāpradiptam̄ tat patitam̄ dharaṇītale // 188.78  
 ekaṁ nipatitam̄ tatra śrīśailē tripurāntake /  
 dvitiyam̄ patitam̄ tasmin parvate 'marakanṭake // 188.79  
 dagdheśi teṣu rājendra rudrakotih pratiṣṭhitā /  
 jvalat tad apatat tatra tena jvāleśvaraḥ smṛtaḥ // 188.80  
 ūrdhvēna prasthitā tasya divyajvāla divam̄ gatāḥ /  
 hāhākāras tada jāto devāsurakṛto mahān // 188.81  
 śaramas tam bhayad rudro māheśvarapurottame /  
 evam̄ vṛttam̄ tada tasmin parvate 'marakanṭake // 188.82

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Matsyapurāṇa

jāleśvaraṁ tīrthavaraṁ sarvapāpavināśanam /  
 tatra gatvā niyamavān sarvakāmāṇḍallaben narah // 38.35  
 candraśuryoparāge tu gatvā hy amarakaṇṭakam /  
 aśvamedhād daśaguṇam punyam āpnoti mānavah // 38.36

esa punyo girivaro devagandharvasevitah /  
 nānādrumalatākīrṇo nānāpuṣpopaśobhitah // 38.37

tatra saṃnīhito rājan devyā saha maheśvaraḥ /  
 brahmā viṣṇus tathā cendro vidyādharaṅgaiḥ saha // 38.38

pradakṣiṇam tu yaḥ kuryāt parvatam hy amarakaṇṭakam /  
 paundarīkasya yajñasya phalaṁ prāpnoti mānavah // 38.39

caturdaśākhyam bhuvanam sa bhuktvā pāṇḍunandana /  
 varṣakotisahasram tu trimśatkoṭhyas tathā ‘parāḥ // 188.83  
 tato mahītalāṇ prāpya rājā bhavati dhārmikah /  
 pṛthivī ekacchatreṇa bhuṇkte sa tu na samśayah // 188.84  
 evam punyo mahārāja parvato ‘marakaṇṭakah /

candraśuryoparāge tu gacched yo ‘marakaṇṭakam // 188.85  
 aśvamedhād daśaguṇam pravadanti maniṣinah /  
 svargalokam avāpnoti dṛṣṭvā tatra maheśvaram // 188.86  
 brahmaḥatyā gamiyanti rāhugraste divākare /  
 tadevam nikhilam punyam parvate ‘marakaṇṭake // 188.87  
 manasā ‘pi smared yas taṇi giriṇ tv amarakaṇṭakam /  
 cāndrāyaṇaśatām sāgraṇ labhate nātra samśayah // 188.88  
 trayāṇam api lokānāṁ vikhyāto ‘marakaṇṭakah /  
 esa punyo giriśreṣṭhah siddhagandharvasevitah // 188.89  
 nānādrumalatākīrṇo nānāpuṣpopaśobhitah /  
 mṛgavyāghrasahasrais tu sevyamāno mahāgirih // 188.90  
 yatrasaṃnīhito devo devyā saha maheśvarah /  
 brahmā viṣṇus tathā cendro vidyādharaṅgaiḥ saha // 188.91  
 ṣibhilī kiṃnarair yakṣair nityam eva niṣevitah /  
 vāsukīḥ sahitās tatra kṛidate pannagottamaiḥ // 188.92  
 pradakṣiṇam tu yaḥ kuryāt parvate ‘marakaṇṭake /  
 paundarīkasya yajñasya phalaṁ prāpnoti mānavah // 188.93

tatra jyāleśvaraṁ nāma tīrthaṁ siddhaniṣevitam /  
 tatra snātvā divām yānti ye mṛṭas te ‘punarbhavah // 188.94  
 jyāleśvare mahārāja yas tu prāṇān parityajet /  
 candraśuryoparāgeṣu tasyāpi śṛṇu yat phalam // 188.95  
 sarvakarmavinirmukto jīānavijñānasamyutah /  
 rudralokam avāpnoti yāvad ābhūta samplavam // 188.96  
 amareśvaradevasya parvatasya ubhe taṭe /  
 tatra tā ḍṣikotyā tu tapas tapyanti suvrata // 188.97  
 samantād yojanam kṣetra giriścāmarakaṇṭakah /  
 akāmo vā sakāmo vā narmadā�ām śubhe jale /  
 snātvā mucyeta pāpebhyo rudralokam sa gacchati // 188.98

*Adhyāya 189*

sūta uvāca /  
 pṛcchānti te mahātmāno mārkaṇḍeya mahāmunim /  
 yudhiṣṭhīra purogās te ḍṣayaś ca tapodhanāḥ // 189.1  
 ākhyāhi bhagavaṇs tathyaṁ kāverīsamgaṇamahat /  
 lokānām ca hitārthāya asmākaṁ ca vivṛddhaye /  
 sadā pāparatā ye ca narā duṣkṛtakāriṇah // 189.2  
 mucyante sarvapāpebhyo gacchanti paramāṇ padam /  
 etad icchāma vijñātum bhagavan vaktum arhasi // 189.3  
 mārkaṇḍeya uvāca /  
 śṛṇvantv avahitāḥ sarve yudhiṣṭhīra purogamāḥ /  
 asti vīro mahāyakṣah kuberaḥ satyavikramah // 189.4  
 idam tīrtham anuprāpya rājā yakṣādhipo ‘bhavat /  
 siddhim prāpto mahārāja tan me nigadataḥ śṛṇu // 189.5  
 kāverī narmadā yatra samgaṇo lokaviśrūtaḥ /

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kāverī nāma vipulā nadī kalmaṣanāśinī /  
 tatra snātvā mahādevam arcayed vṛṣabhadhvajam /  
 samgame narmadāyās tu rudraloke mahiyate // 38.40

tatra snātvā śucir bhūtvā kuberaḥ satyavikramah // 189.6  
 tapo ‘tapyata yakṣendro divyaṁ varṣāśatāṁ mahat /  
 tasya tuṣṭo mahādevaḥ prādād varam anuttamam // 189.7  
 bho bho yakṣa mahāsattva varṇaḥ brūhi yathespitam /  
 brūhi kāryam yatheṣṭam tu yat te manasi vartate // 189.8  
 kubera uvāca /  
 yadi tuṣṭo ‘si me deva yadi deyo varo mama /  
 adyaprabhṛti sarveṣāṁ yakṣānām adhipo bhave // 189. 9  
 kuberasya vacaḥ śrutvā parituṣṭo mahēśvarah /  
 evam astu tato devas tatraivāntar adhiyata // 189.10  
 so ‘pi labdhavarō yakṣaḥ śighram labdhaphalodayaḥ /  
 pūjitaḥ sa tu yakṣaiś ca hy abhiṣiktas tu pārthiva // 189.11  
 kāverisamgamaṇi tatra sarvapāpaprāṇāsanam /  
 ye narā nābhijānanti vañcītaste na samśayaḥ // 189.12  
 tasmāt sarvaprayatnena tatra snāyita mānavāḥ /  
 kāverī ca mahāpunyā narmadā ca mahānādī // 189.13  
 tatra snātvā tu rājendra hy arcayed vṛṣabhadhvajam /  
 aśvamedhaphalaṁ prāpya rudraloke mahiyate // 189.14  
 agnipraveśam yah kuryād yaśca kuryād anāśakam /  
 anivartya gatis tasya yathā me ṣaṅkaro ‘bravīt // 189.15  
 sevyamāno varas tribhūlī krīḍate divi rudravat /  
 saṣṭirvarṣasahasraṇī ṣaṣṭikotyas tathāparāḥ // 189.16  
 modate rudralokastho yatra tatraiva gacchati /  
 puṇyakṣayāt paribhraṣṭo rājā bhavati dhārmikāḥ //  
 189.17  
 bhogavān dānaśilaś ca mahākulasaṁudbhavaḥ /  
 tatra pītvā jalāṁ samyak cāndrāyanaphalam labhet //  
 189.18  
 svargam gacchanti te martyā ye pibanti śubhaṁ jalām /  
 gaṅgāyamunayor madhye yat phalaṁ prāpnu�ān naraḥ /  
 kāverisamgame snātvā tat phalaṁ tasya jāyate // 189.19  
 evam ādi tu rājendra kāverisamgame mahat /  
 puṇyam mahatphalaṁ tatra sarvapāpaprāṇāsanam //  
 189.20

*Adhyāya 39*

mārkanḍeya uvāca /  
 narmadā saritāṁ śreṣṭhā sarvapāpavināśinī /

munibhīḥ kathitā pūrvam iṣvareṇa svayaṁbhuvā // 39.1  
 munibhīḥ saṁstutā hy eṣā narmadā pravarā nadī /  
 rudragātrād viniṣkrāntā lokānām hitakāmyayā // 39.2  
 sarvapāpaharā nityam sarvadevanamaskṛtā /  
 saṁstutā devagandharvair apsarobhis tathaiva ca // 39.3  
 uttare caiva tat kūle tīrthaṁ trailekya-viśrutam /  
 nāmnā bhadreśvaram punyam sarvapāpaharam śubham /  
 tatra snātvā naro rājan daivataḥ saha modate // 39.4

*Adhyāya 190*

mārkanḍeya uvāca /  
 narmadā saritāṁ śreṣṭhā sarvapāpaprāṇāśinī /\*  
 tārayet sarve bhūtāni sthāvarāṇi carāṇi ca // 186.8\*  
 kathitā ḫiṣiṣṇaghebhyo hy asmākaṁ ca višeṣataḥ // 190.18b\*  
 munibhīḥ saṁstutā hy eṣā narmadā pravarā nadī /\*  
 rudradehād viniṣkrāntā lokānām hitakāmyayā // 190.19\*  
 sarvapāpaharā nityam sarvadevanamaskṛtā /\*  
 saṁstutā devagandharvair apsarobhis tathaiva ca // 190.20\*  
 nārmade cottare kūle tīrthaṁ yojanavistṛtam /  
 yantrēśvareti vilkyātām sarvapāpaharam param // 190.1  
 tatra snātvā naro rājan daivataḥ saha modate /  
 pañca varṣasahasraṇi krīḍate kāmarūpadhṛk // 190.2  
 garjanām ca tato gacched yatra meghacayottithāḥ /  
 indrajiḥ nāma samprāptas tasya tīrtha-prabhāvataḥ // 190.3  
 meghanādām tato gacched yatra meghānugārjitaṁ /  
 meghanādo gaṇas tatra paramāṇa gaṇatām gataḥ // 190.4

## Kūrmapurāṇa

tato gaccheta rājendra tīrtham āmratakeśvaram /  
tatra snātvā naro rājan gosahasraphalam labhet // 39.5

tato 'ngāreśvaraṁ gacchen niyato niyatāśanāḥ /  
sarvapāpavīśuddhātmā rudraloke mahiyate // 39.6  
tato gaccheta rājendra kedāram nāma punyadam /  
tatra snātvodakam kṛtvā sarvān kāmān avāpnuyāt // 39.7

pippaleśam tato gacchet sarvapāpavināśanam /  
tatra snātvā mahārāja rudraloke mahiyate // 39.8  
tato gaccheta rājendra vimaleśvaram uttamam /

tatra prāṇān parityajya rudralokam avāpnuyāt // 39.9  
tataḥ puṣkarinīṁ gacchet snānam tatra samācaret /  
snātamātro naras tatra indrasyārdhhāsanam labhet //  
39.10

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tato gacchet tu rājendra tīrtham āmratakeśvaram /  
tatra snātvā naro rājan gosahasraphalam labhet // 190.5  
narmadottaratire tu dhārātīrtham tu viśrutam /  
tasmiṁs tīrthe naraḥ snātvā tarpayet piṭṛdevatāḥ // 190.6  
sarvān kāmān avāpnoti manasā ye vicintitāḥ /  
tato gacchet tu rājendra brahmāvartam iti smṛtam // 190.7  
tatra samñihito brahmā nityam eva yudhiṣṭhīra /  
tatra snātvā tu rājendra brahma-loke mahiyate // 190.8  
tato 'ngāreśvaraṁ gacchen niyato niyatāśanāḥ /  
sarvapāpavīśuddhātmā rudralokaṇa sa gacchati // 190.9

tato gacchec ca rājendra kapilātīrtham uttamam /  
tatra snātvā naro rājan kapilādānam āpnuyāt // 190.10  
gacchet karañjatīrtham tu devarṣigāṇasevitam /  
tatra snātvā naro rājan golokaṁ samavāpnuyāt // 190.11  
tato gacchet tu rājendra kunḍaleśvaram uttamam /  
tatra samñihito rudras tiṣṭhate hy umayā saha // 190.12  
tatra snātvā tu rājendra sa vandyas tridaśair api /  
pippaleśam tato gacchet sarvapāpaprāṇānam // 190.13  
tatra snātvā tu rājendra rudraloke mahiyate /  
tato gacchet tu rājendra vimaleśvaram uttamam // 190.14  
tatra devāśilā ramyā ceṣvareṇa vinirmitā /  
tatra prāṇaparītyāgād rudralokam avāpnuyāt // 190.15  
tataḥ puṣkarinīṁ gacchet tatra snānam samācaret /  
snātamātro naras tatra hīndrasyārdhhāsanam labhet //  
190.16

*MP 190.17 see KP 38.1 above\**

sarvadevādhidevena tvīśvarena mahātmanā // 190.18a

*MP 190.18b-20 see KP 39.1b-3 above\**

namah punyajale hy ādye namaḥ sāgaragāminī /  
namaste pāpanirdhāne namo devi varānane // 190.21  
namo 'stu te ḥīgaṇasiddhasevite namo 'stu te  
śaṅkaradehanīḥṣṭe /

namo 'stu te dharmabhṛtām varaprade namo 'stu te  
sarvapavītrapāvane // 190.22

yas tv idam paṭhate stotram nityam

śraddhāśamanvitaḥ /

brāhmaṇo vedam āpnoti kṣattriyo vijayi bhavet //  
190.23

vaiśyas tu labhate lābhām śūdraś caiva śubhām gatim /  
arthārthī labhate hy arthaṇi smaraṇād eva nityaśah //  
190.24

narmadām sevate nityam svayaṁ devo maheśvaraḥ /  
tena punyā nadī jñeyā brahmahatyāpahāriṇī // 190.25

*Adhyāya 191*

mārkanḍeya uvāca /

tadā prabhṛti brahmādyā ḥīyaśca tapodhanāḥ /  
sevante narmadām rājan rāgakrodhavivarjītāḥ // 191.1  
yudhiṣṭhīra uvāca /  
kasmin nipatitaṁ śūlaṁ devasya tu mahītale /

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Matsyapurāṇa

tato gaccheta rājendra śūlabhedam iti śrutam /  
 tatra snātvārcayed devam̄ gosahasraphalam labhet // 39.11

tatra punyam̄ samākhyāhi yathāvan munisattama //  
 191.2  
 mārkaṇḍeya uvāca /  
 śūlabhedam iti khyātam̄ tīrtham̄ punyatamaṇi mahat /  
 tatra snātvā ‘cayed devam̄ gosahasraphalam labhet // 191.3  
 trīrātram̄ kārayed yas tu tasmins̄ tīrthe narādhipa /  
 arcayitvā mahādevam̄ punarjanma na vidyate // 191.4  
 bhīmeśvaram̄ tato gacchen nāradeśvaram uttamam /  
 ādityesam̄ mahāpunyam̄ smṛtaṁ klibiṣanāśanam // 191.5  
 nandikesam̄ pariṣvajya paryāptam̄ janmanah phalam /  
 varuṇeśam̄ tataḥ paśyet svatantriśvaram eva ca /  
 sarvatīrthaphalam tasya pañcāyatanañdarśanāt // 191.6  
 tato gacchet tu rājendra yuddham̄ yatra susādhitam /  
 koṭītīrtham̄ tu vikhyātam̄ asurā yatra mohitāḥ // 191.7  
 yatraiva niḥatā rājan dānāvā baladarpitāḥ /  
 teṣām̄ śīrāmsya ghṛṇantā sarve devāḥ samāgatāḥ // 191.8  
 tais tu saṃsthāpito devāḥ śūlapāṇīr vṛṣadvajah /  
 koṭir vinīhatā tatra tena koṭīśvaraḥ smṛtaḥ // 191.9  
 darśanāt tasya tīrthasya sadehāḥ svargam̄ āruhet /  
 yadā tv indreṇa kṣudratvā vajram̄ kileṇa yantritam //  
 191.10  
 tadā prabhṛti lokānām̄ svargamārgo nivāritah /  
 yaḥ stutam̄ śrīphalam̄ dadyat kṛtvā cāntे pradakṣiṇām //  
 191.11  
 parvataṇi sahadipam̄ tu śirasā caiva dhārayet /  
 sarvakāmasusampanno rājā bhavati pāṇḍava // 191.12  
 mṛto rudratvam̄ āpnoti tato ‘sau jāyate punah /  
 svagādetya bhaved rājā rājyam̄ kṛtvā divān̄ vrajet // 191.13  
 bahunetram̄ tataḥ paśyet trayodaśyām̄ tu mānavāḥ /  
 snātamātro naras tatra sarvajīṇaphalam labhet // 191.14  
 tato gacchet tu rājendra tīrtham̄ paramaśobhanam /  
 narāṇām̄ pāpanāśaya hy agastyeśvaram uttamam // 191.15  
 tatra snātvā naro rājan brahmaṇoke mahīyate /  
 kārtikasya tu māsasya kṛṣṇapakṣe caturdaśī // 191.16  
 ghṛtena snāpayed devan̄ samādhishtho jitendriyah /  
 ekavimśakulopeta na cyaved aiśvarat padāt // 191.17  
 dhenum upānāhau chatram̄ dadyāc ca ghṛtakambalam /  
 bhojanam̄ caiva vīprāṇām̄ sarvam̄ koṭiguṇam̄ bhavet //  
 191.18  
 tato gacchec ca rājendra balākeśvaram uttamam /  
 tatra snātvā naro rājan simhāsanapatir bhavet // 191.19  
 narmadādakṣiṇe kule tīrtham̄ śakrasya viśrutam /  
 uposya rājanīm ekāṇi snānam̄ tatra samācāret // 191.20  
 snānam̄ kṛtvā yathā nyāyam̄ arcayec ca janārdanam /

tato gaccheta rājendra balatīrtham anuttamam /  
 tatra snātvā naro rājan simhāsanapatir bhavet // 39.12  
 śākratīrtham̄ tato gacchet kule caiva tu dakṣiṇe /  
 upoṣya rājanīm ekāṇi snānam̄ kṛtvā yathāvidhi // 39.13

ārādhayen mahāyogaṇi devam̄ nārāyaṇam̄ harim /  
 gosahasraphalam̄ prāpya viṣṇulokam̄ sa gacchatī // 39.14  
 ḍśītīrtham̄ tato gatvā sarvapāpaharam̄ nṛṇām /  
 snātamātro naras tatra śivaloke mahīyate // 39.15  
 nāradasya tu tatraiva tīrtham̄ paramaśobhanam /  
 snātamātro naras tatra gosahasraphalam labhet // 39.16  
 yatra taptaṇi tapaḥ pūrvam̄ nāradena suraśinī /  
 pritas tasya dadau yogaṇi devadevo maheśvarah // 39.17  
 brahmaṇā nirmitam̄ liṅgam̄ brahmeśvaram iti śrutam /  
 yatra snātvā naro rājan brahmaṇoke mahīyate // 39.18

gosahasraphalam̄ tasya viṣṇulokam̄ sa gacchatī // 191.21

ḍśītīrtham̄ tato gacchet sarvapāpaharam̄ nṛṇām /

snātamātro naras tatra śivalokam̄ ca gacchatī // 191.22

nāradasya tu tatraiva tīrtham̄ paramaśobhanam /

snātamātro naras tatra gosahasraphalam labhet // 191.23

devatīrtham̄ tato gacched brahmaṇā nirmitam̄ purā /  
 tatra snātvā naro rājan brahmaṇoke mahīyate // 191.24

Kūrmapurāṇa	Matsyapurāṇa
<p>ṛṇatīrtham tato gacchet sa ḡnān mucyate dhruvam / maheśvaram tato gacchet paryāptam janmanah phalam // 39.19</p> <p>bhīmeśvaram tato gacchet sarvavyādhivināśanam / snātamātro naras tatra sarvaduhkhaiḥ pramucyate // 39.20</p>	<p>amarakaṇṭakam gacched amaraiḥ sthāpitam purā / snātamātro naras tatra rudraloke mahiyate // 191.25</p> <p>tato gacche ca rājendra rāvaṇeśvaram uttamam / nityam cā "yatanam dṛṣṭvā mucyate brahmhatyā // 191.26</p> <p>ṛṇatīrtham tato gacched ḡnebhyo mucyate dhruvam / vateśvaram tato dṛṣṭvā paryāptam janmanah phalam // 191.27</p> <p>bhīmeśvaram tato gacchet sarvavyādhivināśanam / snātamātro naro rājan sarvaduhkhaiḥ pramucyate // 191.28</p> <p>tato gacchet tu rājendra turāśaṅgamanuttamam / tatra snātvā mahādevam arcayan siddhimāpnuyāt // 191.29</p> <p>somatīrtham tato gacchet paśyec candram anuttamam / tatra snātvā naro rājan bhaktyā paramayāutah // 191.30</p> <p>tat kṣaṇād divyadehasthalā śivavan modate ciram / saṁtīrvaraśasahaśrāṇi rudraloke mahiyate // 191.31</p> <p>tato gacchet tu rājendra piṅgaleśvaram uttamam / ahorātropavāsenā trirātraphalam āpnuyāt // 191.32</p> <p>tasmiṁs tīrthe tu rājendra kapilāṁ yaḥ prayacchatī / yāvanti tasyā romāṇī tat prasūtikuleśu ca / tāvad varṣasahaśrāṇi rudraloke mahiyate // 191.33</p> <p>yas tu prāṇaparityāgaṁ kuryāt tatra narādhīpa / akṣayām modate kālām yāvac candradīvākaraū // 191.34</p> <p>narmadātaṭam āśrītya tiṣṭhante ye tu mānavāḥ / te mṛṭhā svargam āyānti santaḥ sukṛtino yathā // 191.35</p> <p>tato diptēśvaram gacched vyāsaṭīrtham tapovanam / nivarttī purā tatra vyāsabhitā mahānādi / humkārītā tu vyāsena dakṣiṇena tato gatā // 191.36</p> <p>pradakṣiṇām tu yaḥ kuryāt tasmiṁs tīrthe yudhiṣṭhīra / priṭas tasya bhaved vyāso vāñchitam labhate phalam // 39.26</p>
	<p>MP 191.36b-38a see KP 39.83-85 below*</p> <p>tato dipeśvaram gacched vyāsaṭīrtham tapovanam // 191.38b</p> <p>niwarttī purā tatra vyāsabhitā mahānādi / humkārītā tu vyāsena dakṣiṇena tato gatā // 191.39</p> <p>pradakṣiṇām tu yaḥ kuryāt tāsmiṁs tīrthe narādhīpa / akṣayām modate kālām yāvac candradīvākaraū // 191.40</p> <p>vyāsas tasya bhavet pṛīṭalā pṛāpnuyād ipsitam phalam / sūtreṇa veṣṭayitvā tu dipo deyaḥ savedikā // 191.41</p> <p>kṛidate cākṣayaṇā kālām yathā rudras tathaiva ca // 191.42a</p> <p>MP 191.42b-43a see KP 39.80 below*</p> <p>airanḍī triṣu lokeśu vikhyātā pāpanāśinī // 191.43b</p> <p>atha vā "śvayuje māsi śuklapakṣe tu cāṣṭamī / śucir bhūtvā narah snātvā sopavāsaparāyanāḥ // 191.44</p> <p>MP 191.45-46a see KP 39.81-82 below*</p> <p>pradakṣiṇām tu yaḥ kuryāt tasmiṁs tīrthe narādhīpa // 191.46b</p> <p>pradakṣiṇīktā tena saptadvīpā vasumdhārā / tataḥ suvarṇasalile snātvā dattvā tu kāñcanam // 191.47</p> <p>kāñcanena vimānena rudraloke mahiyate / tataḥ svargāc cyutah kālād rāja bhavati viryavān // 191.48</p> <p>tato gacche ca rājendra ikṣunadyās tu samgamac / trailokyavīrutanā puṇyam tatra sannihitaḥ śivāḥ / tatra snātvā naro rājan gāṇapatyam avāpnuyāt // 191.49</p> <p>skandatīrtham tato gacchet sarvapāpapraṇāśanam / ājanmanah kṛtam pāpam snātās tīvraṁ vyapohāte // 39.28</p>

Kūrmapurāṇa

Matsyapurāṇa

tatra devāḥ sagandharvā bhavātmajam anuttamam /  
 upāsate mahātmānam skandam śaktidharam prabhūm //  
 39.29  
 tato gacched āṅgirasaṁ snānaṁ tatra samācaren /  
 gosahasraphalam prāpya rudraloka sa gacchatī // 39.30

āṅgirā yatra deveśaṁ brahma putro vṛṣad hvajam /  
 tapas ārādhyā viśveśaṁ labdhavān yogam uttamam // 39.31  
 kuśatirtham tato gacchet sarvapāprapraṇāśanam /  
 snānaṁ tatra prakurvita aśvamedhaphalaṁ labhet // 39.32  
 kotiūrtham tato gacchet sarvapāprapraṇāśanam /  
 tatra snātvā naro rājan labhate nātra samśayah // 39.33

candrabhāgāṁ tato gacchet snānaṁ tatra samācaren /  
 snātāmātro naras tatra somaloke mahīyate // 39.34

liṅgasāraṇi tato gacchet snānaṁ tatra samācaren // 191.51  
 gosahasraphalam tasya rudraloke mahīyate /  
 bhaṅgatirtham tato gacchet sarvapāprapraṇāśanam //  
 191.52  
 tatra gatvā tu rājendra snānaṁ tatra samācaren /  
 saptajanmakṛtaih pāpair mucyate nātra samśayah // 191.53  
 vaṭeśvaraṁ tato gacchet sarvatirtham anuttamam /  
 tatra snātvā naro rājan gosahasraphalam labhet // 191.54  
 samgameśaṁ tato gacchet sarvadevanamaskṛtam /  
 snānamātrān naras tatra cendratvan labhate dhruvam // 191.55

{kuñjatirtha 191.4?}

kotiūrtham tato gacchet sarvapāpharam param /  
 tatra snātvā naro rājyaṁ labhate nātra samśayah // 191.56  
 tatra tirtham samāśadya dattvā dānaṁ tu yo naraḥ /  
 tasya tirthaprabhāvēna sarvam kotiṇuṇam bhavet // 191.57  
 atha nāri bhavet kācit tatra snānaṁ samācaren /  
 gaurītulyā bhavet sā ‘api tv indrapatnī na samśayah //  
 191.58

aṅgāreśaṁ tato gacchet snānaṁ tatra samācaren /  
 snānamātro naras tatra rudraloke mahīyate // 191.59  
 aṅgārakacaturthyāṁ tu snānaṁ tatra samācaren /  
 akṣayam modate kālam śuciḥ prayatamānasah // 191.60  
 ayonisam̄bhave snātvā na paśyed yonisaṁkātam /  
 pāṇḍaveśaṁ tu tatraiva snānaṁ tatra samācaren // 191.61  
 akṣayam modate kālam avadhyastridaśair api /  
 viṣṇulokam tato gatvā krīḍate bhogasamyutah // 191.62  
 tatra bhuktvā mahābhogāṁ martyarājo ‘bhijāyate /  
 kaṭheśvaram tato gacchet tatra snānaṁ samācaren //  
 191.63

uttarāyanasamprāptau yad icchet tasya tad bhavet /  
 candrabhāgāṁ tato gacchet tatra snānaṁ samācaren //  
 191.64  
 snātāmātro naro rājan somaloke mahīyate /  
 tato gacchet tu rājendra tirtham śākrasya viśrutam //  
 191.65

pūjitaṁ devarājena devair api namaskṛtam /  
 tatra snātvā naro rājan dānaṁ dattvā tu kāñcanam //  
 191.66

athavā nilavarṇābham vṛṣabham yah samutsrjet /  
 vṛṣabhasya tu romāṇi tat prasūti kuleṣu ca // 191.67  
 tāvad varṣasahasrāṇi naro harapure vase /  
 tataḥ svargāt paribhraṣṭo rājā bhavati viryavān // 191.68  
 aśvānāṁ śvetavarṇānāṁ sahasrānāṁ narādhipa /  
 svāmī bhavati martyeśu tasya tirthaprabhāvataḥ // 191.69  
 tato gacchet tu rājendra brahmāvartam anuttamam /

## Kūrmapurāṇa

## Matsyapurāṇa

narmadādakṣiṇe kūle saṃgameśvaram uttamam /	tatra snātvā naro rājams taripayet pitṛdevatāḥ // 191.70 upoṣya rajaṇīm ekāṁ piṇḍam dattvā yathā vidhi / kanyāgate tathā “āditye akṣayaṇi syān narādhīpa // 191.71 tato gacchec ca rājendra kapilātirtham uttamam /
tatra snātvā naro rājan sarvayajñaphalam labhet // 39.35	tatra snātvā naro rājann aśvamedhaphalam labhet / narmadādakṣiṇe kūle saṃgameśvaram uttamam // 191.74
narmadāyottare kūle tīrthaṇ paramaśobhanam / ādityāyatanaṁ ramyam iśvareṇa tu bhāṣitam // 39.36	tatra snātvā naro rājan sarvayajñaphalam labhet / tatra sarvodyato rājā pṛthivyām eva jāyate // 191.75 sarvalakṣaṇasampūrṇaḥ sarvavyādhivārjitaḥ / nārmade cottare kūle tīrthaṇ paramaśobhanam // 191.76 ādityāyatanaṁ divyam iśvareṇa tu bhāṣitam /
tatra snātvā tu rājendra dattvā dānam tu śaktitāḥ / tasya tīrthaprabhāveṇa labhate cākṣayaṇ phalam // 39.37	tatra snātvā tu rājendra dānaṇi dattvā tu śaktitāḥ / tasya tīrthaprabhāveṇa dattam bhavati cākṣayaṇ // 191.77
daridrā vyādhītā ye tu ye ca duṣkṛtakāriṇaḥ / mucyante sarvapāpebhyah sūryalokam prayānti ca // 39.38	daridrā vyādhītā ye tu ye tu duṣkṛtakāriṇaḥ / mucyante sarvapāpebhyah sūryalokam tu yānti te // 191.78
mārgeśvaraṁ tato gacchet snānam tatra samācaren / snātāmātro naras tatra svargalokam avāpnuyāt // 39.39	māghamāse tu samprāptē śuklapakṣasya saptamī / vased āyatane tatra nirāhāro jitendriyah // 191.79 na jarāvādhito mūko na cāndho badhiro ‘tha vā / subhago rūpasampannaḥ strīṇāṁ bhavati vallabhaḥ // 191.80 evam tīrthaṇ mahāpūṇyaṁ mārkandeyena bhāṣitam / ye na jānanti rājendra vañcītās te na samāṣayaḥ // 191.81 gardeśvaraṁ tato gacchet snānam tatra samācaren / snātāmātro naras tatra svargalokam avāpnuyāt // 191.82 modate svargalokasthō yāvad īndrāś caturdaśa / samipataḥ sthitāṁ tasya nāgeśvaratapovanam // 191.83 tatra snātvā tu rājendra nāgalokam avāpnuyāt / bahvībhir nāgakan̄yābhīḥ kriḍate kālām akṣayaṇ // 191.84 kuberabhabanāṇ gacchet kubero yatra samsthitāḥ / kāleśvaraṇ param tīrthaṇ kubero yatra toṣitaḥ // 191.85 tatra snātvā tu rājendra sarvasampadam āpnuyāt / tataḥ paścimato gacchen marudālayam uttamam // 191.86 tatra snātvā tu rājendra śucir bhūtvā samāhitāḥ / kāñcanāṇ tu tato dadyād yathāvibhavavistaram / 191.87
puṣpakeṇa vimānena vāyulokam sa gacchatī // 39.41	puspakeṇa vimānena vāyulokam sa gacchatī / 191.88a <i>MP 191.88b-89 see KP 39.79 below*</i>
tato gaccheta rājendra ahalyātīrtham uttamam / snānamātrād apsarobhī modate kālām akṣayaṇ // 39.42	ahalyātīrtham tato gacchet snānam tatra samācaren / snātāmātro naras tatra hy apsarobhīḥ pramodāte // 191.90 ahalyā ca tapas taptvā tatra muktimupāgatā /

## Kūrmapurāṇa

caitramāse tu samprāpte śuklapakṣe trayodaśi /  
kāmadeva dine tasminn ahalyāṁ yastu pūjayed // 39.43  
yatra tatra narotpanno varas tatra priyo bhavet /  
strivallabho bhavec chrīmān kāmadevaiśvaparāḥ // 39.44  
ayodhyāṁ tu samāśadya tirtham śakrasya viśrutam /  
snātamatrō naras tatra gosahasrāhalām labhet // 39.45  
somatīrtha tato gacchet snānam tatra samācaret /  
snātamatrō naras tatra sarvapāpaiḥ pramucyate // 39.46  
somagrahe tu rājendra pāpakaśayakaram bhavet /  
trailokyaviśrutam rājan somatīrtham mahāphalam // 39.47  
yas tu cāndrāyanam kuryāt tatra tīrthe samāhitah /  
sarvapāpaviśuddhātmā somalokam sa gacchati // 39.48  
agnipraveśam yaḥ kuryāt somatīrtha narādhīpa /  
jale cānaśānam vā ‘pi nāsau martye bhiṣṭāyate // 39.49  
stambhatīrtham tato gacchet snānam tatra samācaret /  
snātamatrō naras tatra somaloke mahiyate // 39.50  
tato gaccheta rājendra viśnuīrtham anuttamam /  
yodhanipuramākhyātam viśṇoḥ sthānam anuttamam //  
39.51  
asurā yodhitās tatra vāsudevena koṭiśah /  
tatra tīrtham samutpannaṇam viśnuśiro bhaved iha /  
ahorātropavāsenā brahmahatyāṁ vyapohati // 39.52  
narmadādakṣine kūle tīrtham paramaśobhanam /  
kāmatīrtham iti khyātam yatra kāmo ‘racyad bhavam // 39.53  
tasmiṁs tīrthe naraḥ snātvā upavāsapaṛayanāḥ /  
kusumāyudharūpeṇa rudraloke mahiyate // 39.54

tato gaccheta rājendra brahmaśīrtham anuttamam /  
umāhakam iti khyātam tatra samtarpayet piṭīn // 39.55  
paurṇamāśyām amāvāsyāṁ śrāddhaṁ kuryād yathā vidhi /

gajarūpā śīlā tatra toyamadhye vyavasthitā // 39.56  
tasmiṁs tu dāpayet piṇḍān vaiśākhyāṁ tu višeṣataḥ /  
snātvā samāhitamanā dambhamātsaryavarjitaḥ /  
tryantī pitāras tasya yāvat tiṣṭhati medinī // 39.57  
śiddheśvarām tato gacchet snānam tatra samācaret /  
snātamatrō naras tatra gāṇapatyapadaṇam labhet // 39.58  
tato gaccheta rājendra liṅgo yatra janārdanāḥ /  
tatra snātvā tu rājendra viśnuloke mahiyate // 39.59

## Matsyapurāṇa

caitramāse tu samprāpte śuklapakṣe caturdaśi // 191.91  
kāmadevadine tasminn ahalyāṁ yastu pūjayed /  
yatra yatra narotpanno naras tatra priyo bhavet // 191.92  
strivallabho bhavec chrīmān kāmadevaiśvaparāḥ /  
ayodhyāṁ tu samāśadya tīrtham rāmasya viśrutam // 191.93  
snātamatrō naras tatra sarvapāpaiḥ pramucyate /  
somatīrtha tato gacchet snānam tatra samācaret // 191.94  
snātamatrō naras tatra sarvapāpaiḥ pramucyate /  
somagrahe tu rājendra pāpakaśayakaram nṛṇām // 191.95  
trailokyaviśrutam rājan somatīrthaṁ mahāphalam /  
yas tu cāndrāyanam kuryāt tasmins tīrthe narādhīpa // 191.96  
sarvapāpaviśuddhātmā somalokam sa gacchati /  
agnipraveśe ‘tha jale athavā ‘pi hyanāśake // 191.97  
somatīrtha mṛtyo yaḥ tu nāsau martye bhiṣṭāyate /  
śubhatīrtham tato gacchet snānam tatra samācaret // 191.98  
snātamatrō naras tatra go-loke tu mahiyate /  
tato gacchec ca rājendra viśnuīrtham anuttamam // 191.99  
yodhanipuramākhyātam viśnuśīrtham anuttamam /

asurā yodhitās tatra vāsudevena koṭiśah // 191.100  
tatra tīrtham samutpannam viśnuḥ pṛito bhaved iha /  
ahorātropavāsenā brahmahatyāṁ vyapohati // 191.101  
narmadādakṣine kūle tīrtham paramaśobhanam /\*  
kāmadēvaḥ svayaṁ tatra tapo ‘tapyata vai mahat // 191.110\*  
tasmiṁstīrthe naraḥ snātvā copavāsapaṛayanāḥ /\*  
kusumāyudharūpeṇa rudraloke mahiyate // 191.116\*

*MP 191.102a see KP 39.63a below\**

hariṇī vyādhāsaṁtrastā patitā yatra sā mr̄gī // 191.102b  
jale prakṣiptagātrā tu antarikṣam gatā ca sā /  
vyādhō vismitacittas tu param vismayam āgataḥ // 191.103  
tena tāpeśvaraṁ tīrtham na bhūtaṁ na bhavisyati /  
tato gacchet tu rājendra brahmaśīrtham anuttamam // 191.104  
amohakam iti khyātam piṭīmśaivātra taripayet /  
paurṇamāśyām amāvāsyāṁ tu śrāddhaṁ kuryād yathā vidhi //  
191.105

tatra snātvā naro rājan piṭriṇḍam tu dāpayet /  
gajarūpā śīlā tatra toyamadhye pratiṣṭhitā // 191.106  
tasyām tu dāpayet piṇḍam vaiśākhyāṁ tu višeṣataḥ /

tryantī pitāras tatra yāvat tiṣṭhati medinī // 191.107  
tato gaccheta rājendra siddheśvarām anuttamam /  
tatra snātvā naro rājan gaṇapaty antikām vrajet // 191.108  
tato gacchet tu rājendra liṅgaṁ yatra janārdanāḥ /  
tatra snātvā tu rājendra viśnuloke mahiyate // 191.109

*MP 191.110 see KP 39.53 above\**

divyām varṣasahasraṇam tu śāmkaraṇa paryupāsata /  
samādhibhaṅgadagdhas tu śāmkareṇa mahātmanā // 191.111  
śvetaparvā yamaś caiva hutāśaḥ śukraparvanī /  
ete dagdhas tu te sarve kusumeśvarasamsthitiḥ // 191.112  
divyavarṣasahasraṇe tuṣṭas teṣām maheśvarāḥ /  
umāyā sahitō rudras tuṣṭas teṣām varapradaḥ // 191.113  
mokṣayitvā tu tān sarvān narmadātaṭam āsthitaḥ /

Kūrmapurāṇa

Matsyapurāṇa

yatra nārāyaṇo devo munīnāṁ bhāvitātmanām /  
svātmānaṁ darśayāmāsa liṅgaṁ tat paramaṁ padam //  
39.60

aṅkolam tu tato gacchet sarvapāpavināśanam /  
snānaṁ dānaṁ ca tatraiva brāhmaṇānaṁ ca bhojanam /  
piṇḍapradānaṁ ca kṛtaṁ pretyānantaphalapradam //  
39.61

traiyambakena toyena yaś caruṇī śrapayet tataḥ /  
aṅkolamūle dadyāc ca piṇḍāṁś caiva yathā vidhi /  
tāritāḥ pitaras tena tṛpyanti ḥāndratārakam // 39.62  
tato gaccheta rājendra tāpaseśvaraṁ uttamam /  
tatra snātvā tu rājendra prāpnuyāt tapasāḥ phalam //  
39.63

tatas tīrthaprabhāvena punar devatvam āgatāḥ // 191.114  
ūcuś ca parāya bhaktyā devadevaṁ vṛṣadhlvajam /  
tvat prasādān mahādeva tīrthaṁ bhavatu cottamam //  
ardhayojanavistirṇa kṣetraṁ diķsu samantataḥ // 191.115

*MP 191.116 see KP 39.54 above\**  
vaiśvānaro yamaś caiva kāmañdevas tathā marut /  
tapas taptvā tu rājendra parāp siddhim avāpnuyuḥ // 191.117  
aṅkolasya samīpa tu nātiđure tu tasya vai /  
snānaṁ dānaṁ ca tatraiva bhojanam piṇḍapātanam //  
191.118

agnipraveśe ‘tha jale athavā tu hy anāśake /  
anivartikā gatis tasya mṛtasyāmutra jāyate // 191.119  
tryambakena tu toyena yaś caruṇī śrapayen narah /  
aṅkolamūle dattvā tu piṇḍam caiva yathā vidhi // 191.120  
tṛpyanti pitaras tasya yāvac candradīvākarau /  
tato gacchet tu rājendra tāpaseśvaraṁ uttamam / 191.102a\*

uttare tv ayane prāpte ghṛtasnānaṁ karoti yaḥ // 191.121  
puruṣo vā ‘tha strī vā ‘pi vased āyatane śuciḥ /  
siddheśvarasya devasya prātaḥ pūjām prakalpayet // 191.122  
sa yām gatim avāpnoti na tām sarvair mahāmakhaiḥ /  
yadā ‘vatīrṇaḥ kālena rūpavān subhago bhavet // 191.123  
martye bhavati rājā ca tv āsamudrāntagocare /  
kṣetrapālam na paśyet tu daṇḍapāṇīm mahābalam // 191.124  
vṛthā tasya bhaved yātrā hy adṛṣṭvā karṇakuṇḍalam /  
evam tīrthaphalaṁ jñātvā sarve devāḥ samāgatāḥ /  
muñcanti kusumair vṛṣṭim tena tat kusumeśvaraṁ // 191.125

*Adhyāya 192*  
mārkaṇḍeya uvāca /  
bhārgavēśam tato gacched bhagno yatra janārdanah /  
asurais tu mahāyuddhe mahābalaparākramaiḥ // 192.1  
humkārītās tu devena dānavāḥ pralayam gatāḥ /  
tatra snātvā tu rājendra sarvapāpaiḥ pramucyate // 192.2  
śuklatīrthasya cotpattiṁ śṛṇu tvam pāṇḍunandana /  
himavacchikhare ramye nānādhātuvicitrī // 192.3  
taruṇādityasamkāsē taptakāñcanasaprabhe /  
vajrasphatikasopāne citrapaṭaśilātale // 192.4  
jāmbūnadamaye divye nānāpuṣpopaśobhite /  
tatrā “śinām mahādevam sarvajñam prabhūm ayyayam //  
192.5  
lokānugrahakartāraṁ gaṇavṛṇḍaiḥ samāvṛṭam /  
skandanandimahākālair vīrabhadragaṇādibhiḥ /  
umāya sahitam devam mārkaṇḍaḥ paryapṛcchata // 192.6  
devadeva mahādeva brahmavīśvindrasamstuta /  
saṁsārabhayabhitō ‘ham sukhopāyam bravīhi me // 192.7  
bhagavanbhūtabhavyeśa sarvapāpapraṇāśanam /

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śuklatīrthaṁ tato gacchet sarvapāpavināśanam /  
nāsti tena samāṁ tīrthaṁ narmadāyāṁ yudhiṣṭhira // 39.64  
darśanāt sparśanāt tasya snānādānatapojaṇpāt /  
homāc caivopavāsāc ca śuklatīrthe mahatphalam // 39.65

yojanām tat smṛtaṁ kṣetraṁ devagandharvasevitam /  
śuklatīrthaṁ iti khyātam sarvapāpavināśanam // 39.66  
pādapāgreṇa dṛṣṭena brahmahatyāṁ vyapohati /

devyā saha sadā bhargas tatra tiṣṭhati śamkaraḥ // 39.67  
krṣṇapakṣe caturdaśyāṁ vaiśākhe māsi suvrata /  
kailāśāc cābhiniśkramyata tatra sannihito harah // 39.68  
devadānavagandharvāḥ siddhavyādhārās tathā /  
gaṇāś cāpsarasām nāgāḥ tatra tiṣṭhanti pumgava // 39.69

rajakena yathā vastraṁ śuklaṁ bhavati vārinā /  
ājanmanikṛtaṇ pāpaṁ śuklatīrthe vyapohati /  
snānam dānam tapaḥ śrāddham anantām tatra dṛṣyate //  
39.70

śuklatīrthāt param tīrthaṁ na bhūtaṁ na bhaviṣyati /  
pūrve vayasi karmāṇi kṛtvā pāpāni mānaval /  
ahorātropavāsenā śuklatīrthe vyapohati // 39.71

kārtikasya tu māsasya krṣṇapakṣe caturdaśi /  
ghṝtena snāpayed devam upoṣya parameśvaram /  
ekavimśatkulopeto na cyaved aiśvarāt padāt // 39.72  
tapasā brahmacaryēṇa yajñādānena vā punal /

na tām gatim avāpnoti śuklatīrthe tu yām labhet // 39.73  
śuklatīrthaṁ mahātīrthaṁ ḍsisiddhaniṣevitam /  
tatra snātvā naro rājan punarjanma na vindati // 39.74

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tīrthānāṁ paramāṁ tīrthaṁ tad vadasva maheśvara //  
192.8  
iśvara uvāca /  
śṛṇu vipra mahāprajña sarvaśastravīśārada /  
snānāya gaccha subhaga ḍsiṣamghaiḥ samāvṛtaḥ // 192.9  
manvatrikaśyapāś caiva yajñnavalkyośanoṅgrīḥ /  
yamāpastambasāṇvartāḥ kātyāyanabṛhaspatī // 192.10  
nārādo gautamāś caiva sevante dharmakāṅkṣīṇāḥ /  
gaṅgā kanakhale punyā prayāgaṁ puṣkaram gayam // 192.11  
kurukṣetram mahāpunyam rāhugraste divākare /  
divā vā yadi vā rātrau śuklatīrthaṁ mahāphalam // 192.12

darśanāt sparśanāc caiva snānād dānāt tapojapāt /  
homāc caivopavāsāc ca śuklatīrthaṁ mahāphalam // 192.13  
śuklatīrthaṁ mahāpunyam narmadāyāṁ vyavasthitam /  
cāṇkyo nāma rājarsiḥ siddhiḥ tatra samāgataḥ // 192.14  
etat kṣetraṇi svipulam yojanām vṛttasāṇḍhitam /  
śuklatīrthaṁ mahāpunyam sarvapāpaprāṇāśanam // 192.15  
pādapāgreṇa dṛṣṭena brahmahatyāṁ vyapohati /  
jagatidārśanāc caiva bhrūṇahatyāṁ vyapohati // 192.16  
aham tatra ḍsiṣreṣṭha tiṣṭhāmi hyumāy saha /  
vaiśākhe caitramāse tu krṣṇapakṣe caturdaśi // 192.17  
kailāśāc cāpi niṣkramyata tatra samihito hy aham /  
daityadānavagandharvāḥ siddhavyādhārās tathā // 192.18  
gaṇāś cāpsarasām nāgāḥ sarve devāḥ samāgataḥ /  
gaganasthās tu tiṣṭhanti vimānaiḥ sārvakāmikaḥ // 192.19  
śuklatīrthaṁ tu rājendra hy āgatā dharmakāṅkṣīṇāḥ /  
rajakena yathā vastraṁ śuklaṁ bhavati vārinā // 192.20  
ājanmajanitām pāpaṁ śuklaṁ tīrthaṁ vyapohati /  
snānam dānam mahāpunyam mārkanḍā ḍsiṣattama //  
192.21

śuklatīrthāt param tīrthaṁ na bhūtaṁ na bhaviṣyati /  
pūrve vayasi karmāṇi kṛtvā pāpāni mānaval // 192.22  
ahorātropavāsenā śuklatīrthe vyapohati // 192.23a  
devārcanena yā puṣṭir na sā kratuṣatair api // 192.24a\*

kārtikasya tu māsasya krṣṇapakṣe caturdaśi // 192.24b\*

ghṝtena snāpayed devam upoṣya parameśvaram // 192.25a\*

ekavimśatkulopeto na cyaved aiśvarāt padāt // 192.25b\*

tapasā brahmacaryēṇa yajñair dānena vā punal //  
192.23b\*

śuklatīrthaṁ mahāpunyam ḍsiṣiddhaniṣevitam /  
tatra snātvā naro rājan na punarjanmabhāg bhavet //  
192.26

snātvā vai śuklatīrthe tu hy arcayed vṛṣabhadhvajam /  
kapālapūrāṇam kṛtvā tuṣyat� atra maheśvarah // 192.27  
ardhanāriśvaraṁ devam paṭe bhaktyā likhāpayet /  
śāṅkhātūryaninādaiś ca brahmaghōṣaiś ca sadvijaiḥ //  
192.28

jāgarāṇi kārayet tatra nṛtyagītādimaṅgalaiḥ /

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ayane vā caturdaśyāṁ saṃkrāntau viṣuve tathā /  
snātvā tu sopavāsaḥ sanvijitātmā samāhitah // 39.75  
dānam dadyād yathā śakti priye tām hariśamkarau /  
etat tīrthaprabhāvena sarvam bhavati cākṣayam // 39.76  
anāthaṁ durgataṁ vipraṇ nāthavantam athāpi vā /  
udvāhayati yas tīrthe tasya punyaphalam śṛṇu // 39.77  
yāvat tad romasamkhyā tu tat prasūtikulesu ca /  
tāvad varṣasahasrāni rudraloke mahiyate // 39.78  
tato gaccheta rājendra yamatīrtham anuttamam /  
kṛṣṇapakṣe caturdaśyāṁ māghamāse yudhiṣṭhira // 39.79  
snānam kṛtvā naktabhojī na paśyed yonisaṅkaṭam /  
  
tato gaccheta rājendra eranḍīrtham uttamam // 39.80  
saṃgame tu naraḥ snāyād upavāsaṇarāyaṇaḥ /  
brāhmaṇaḥ bhojayed ekaṁ koṭir bhavati bhojitaḥ // 39.81  
eranḍīsamgame snātvā bhaktibhāvāt tu rañjitaḥ /  
mṛttikāṁ śirasī sthāpya avagāhya ca tajjalam /  
narmadodakasamīśraṇī mucyate sarvakilbiṣaiḥ // 39.82  
tato gaccheta rājendra tīrtham kārnātīkeśvaraṁ /  
gaṅgāvatarate tatra dine punye na saṁśayah // 39.83  
tatra snātvā ca pītvā ca dattvā caiva yathā vidhi /  
sarvapāpavīrmukto brahmaṇoke mahiyate // 39.84  
nandīrtham tato gacchet snānam tatra samācaren /  
  
priyate tasya nandiśaḥ somaloke mahiyate // 39.85

tato gaccheta rājendra tīrtham tv anarakam śubham /  
tatra snātvā naro rājan narakaṇī naiva paśyati // 39.86  
  
tasminīstīrthe tu rājendra svānyasthīni viniksipet /  
rūpavān jāyate loke dhanabhogaśamanvitah // 39.87  
  
tato gaccheta rājendra kapilārtham uttamam /  
tatra snātvā naro rājan gosaḥasraphalaṁ labhet // 39.88  
jyeṣṭhamāse tu saṃprāpte caturdaśyāṁ višeṣataḥ /  
tatropoṣa naro bhaktā dadyād dīpaṁ ghṛtena tu // 39.89  
ghṛtena snāpayed rudram saghṛtam śrīphalaṁ dahet /

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prabhāte śuklatīrthe tu snāna vai devatārcanam // 192.29  
ācāryān bhojayet paścāc chivavrataparāṇī śucin /  
dakṣiṇāṇī ca yathā śakti vittaśāthyāṇi vivarjayet // 192.30  
pradakṣiṇāṇī tataḥ kṛtvā śanair devāntikāṇi vrajet /  
evam vai kurute yas tu tasya punyaphalaṁ śṛṇu // 192.31  
divyāṇām samārūḍho gīyamāno ‘psaroganaīḥ /  
śīvatulyabalopetas tiṣṭhaty ābhūtaśamplavam // 192.32  
śuklatīrthe tu yā nārī dadāti kanakam śubham /  
ghṛtena snāpayed devaṇi kumāraṇi cāpi pūjayed // 192.33  
evam yā kurute bhaktā tasyāḥ punyaphalaṁ śṛṇu /  
modate śarvalokasthā yāvad indrāś caturdaśa // 192.34  
paurnamāśyāṁ caturdaśyāṁ saṃkrāntau viṣuve tathā /  
snātvā tu sopavāsaḥ sanvijitātmā samāhitah // 192.35  
dānam dadyād yathā śaktī priye tām hariśamkarau /  
evam tīrthaprabhāvena sarvam bhavati cākṣayam // 192.36  
anāthaṁ durgataṁ vipraṇ nāthavantam athāpi vā /  
udvāhayati yas tīrthe tasya punyaphalaṁ śṛṇu // 192.37  
yāvat tad romasamkhyā ca tat prasūtikulesu ca /  
tāvad varṣasahasrāni śivaloke mahiyate // 192.38  
yāvat tīrtham tato gacchen māghamāse yudhiṣṭhira // 191.88b\*  
kṛṣṇapakṣe caturdaśyāṁ snānam tatra samācaren /\*  
naktabhojyam tataḥ kuryān na paśyed yonisaṅkaṭam // 191.89\*  
tato gacchec ca rājendra airanḍīrtham uttamam // 191.42b\*  
saṃgame tu naraḥ snātvā mucyate sarvapātakaiḥ // 191.43a\*  
brāhmaṇaḥ bhojayed ekaṁ koṭir bhavati bhojitaḥ // 191.45a\*

airanḍīsamgame snātvā bhaktibhāvānurājitaḥ // 191.45b\*  
mṛttikāṁ śirasī sthāpya hyavagāhya ca vai jalām // 191.45c\*  
narmadodakasamīśraṇī mucyate sarvakilbiṣaiḥ // 191.46a\*

sureśvaram tatogacchen nāmnā karkotakeśvaraṁ // 191.36b\*  
gaṅgā ‘vatarate tatra dine punye na saṁśayah // 191.37a\*

nandīrtham tato gacchet snānam tatra samācaren //  
191.37b\*  
tuṣyate tasya nandiśaḥ somaloke mahiyate // 191.38a\*

*Adhyāya 193*  
mārkaṇḍeya uvāca /  
tatas tv anarakam gacchet snānam tatra samācaren /  
snātāmātrocārastatra narakaṇī ca na paśyati // 193.1  
tasya tīrthasya māhātmyam śṛṇu tvam pāṇḍuṇandana /  
tasminīstīrthe tu rājendra yayāsthīni viniksipet // 193.2  
vilyam yānti pāpāni rūpavān jāyate naraḥ /  
gotīrtham tu tato gatvā sarvapāpāt pramucyate // 193.3  
tato gacchet tu rājendra kapilārtham uttamam /  
tatra snātvā naro rājan gosaḥasraphalaṁ labhet // 193.4  
jyeṣṭhamāse tu saṃprāpte caturdaśyāṁ višeṣataḥ /  
tatropoṣa naro bhaktā kapilāṇī yaḥ prayacchati // 193.5  
ghṛtena dīpaṁ prajvālyā ghṛtena snāpayec chivam /  
sagṛham śrīphalaṁ jagdhvā dattvā cānte pradakṣiṇam // 193.6

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ghanṭābharaṇasamyuktām kapilām vai pradāpayet // 39.90 sarvābharaṇasamyuktaḥ sarvadevanamaskṛtaḥ / śivatulyabalo bhūtvā śivavat kṛideate ciram // 39.91 aṅgārakadine prāpte caturthyāṁ tu viṣeṣataḥ / snāpayitvā śivāṁ dadyād brāhmaṇebhyas tu bhojanam // 39.92	ghanṭābharaṇasamyuktām kapilām yaḥ prayacchatī / śivatulyabalo bhūtvā naivāsau jāyate punaḥ // 193.7 aṅgārakadine prāpte caturthyāṁ tu viṣeṣataḥ / pūjayed tu śivāṁ bhaktyā brāhmaṇebhyas ca bhojanam // 193.8
śarvabhogaśasamāyukto vimānaiḥ sārvakāmikaiḥ / gatvā śakrasya bhavānam śakreṇa saha modate // 39.93 tataḥ svargāt paribhraṣṭo dhanavān bhogavān bhavet / aṅgārakanavāyāṁ tu amāvāyāṁ tathaiva ca / snāpayet tatra yatnena rūpavān subhago bhavet // 39.94	aṅgārakanavāyāṁ tu amāyāṁ ca viṣeṣataḥ / snāpayet tatra yatnena rūpavān subhago bhavet // 193.9 ghṛtena snāpayel liṅgaṁ pūjayed bhaktito dvijān / puspakeṇa vimānena sahasraḥ parivārītaḥ // 193.10 śāivām padam avāpnoti yatra cābhimatam bhavet / akṣayām modate kālaṁ yathā rudras tathaiva saḥ // 193.11 yadā tu karmasamyoग् martyalokam upāgataḥ / rajaḥ bhavati dharmiṣṭha rūpavān jāyate kule // 193.12 tato gacchec ca rājendra ṣṭītirtham anuttamam / tṛṇabindur nāma ṣiḥ śāpadagdho vyavasthitāḥ // 193.13 tat tīrthasya prabhāveṇa śāpamukto ḫhavad dvijāḥ / tato gacchet tu rājendra gaṅgeśvaram anuttamam // 193.14
tato gaccheta rājendra gaṅgeśvaram anuttamam /  śrāvaṇe māsi samprāpte kṛṣṇapakṣe caturdaśī // 39.95 snātamātroc naras tatra rudraloke mahiyate / pitṛṇām tarpaṇam kṛtvā mucyate 'sāvṛṇatrayāt // 39.96 gaṅgeśvarasamāpi tu gaṅgāvadanam uttamam / akāmo vā sakāmo vā tatra snātvā tu mānavāḥ / ajanmajanaitaiḥ pāpair mucyate nātra samṣayaḥ // 39.97	śrāvaṇe māsi samprāpte kṛṣṇapakṣe caturdaśī / snātamātroc naras tatra rudraloke mahiyate // 193.15 pitṛṇām tarpaṇam kṛtvā mucyate ca ḡnātrayāt / gaṅgeśvarasamāpi tu gaṅgāvadanam uttamam // 193.16 akāmo vā sakāmo vā tatra snātvā tu mānavāḥ / ajanmajanaitaiḥ pāpair mucyate nātra samṣayaḥ // 193.17 tatra tīrthe naraḥ snātvā vrajed vai yatra śamkaraḥ / sarvād paradvivase snānam tatra samācaren // 193.18 pitṛṇām tarpaṇam kṛtvā hy aśvamedhaphalaṁ labhet / prayāge yatphalaṁ dṛṣṭam gaṅgāvadanasaṅgame / tada eva nikhilam dṛṣṭam gaṅgāvadanasaṅgame / tasya vai paścime deśe samīpe nātidūrataḥ / daśāśvamedhikatīrthaṁ triṣu lokeṣu viśrutam // 39.98
tasya vai paścime deśe samīpe nātidūrataḥ / daśāśvamedhikatīrthaṁ triṣu lokeṣu viśrutam // 39.98 uposya rajaṇīm ekāṁ māsi bhādrapade śubhe / amāvāyāṁ naraḥ snātvā pūjayed vr̄ṣabhadhvajam // 39.99	daśāśvamedhajananaṁ triṣu lokeṣu viśrutam / uposya rajaṇīm ekāṁ māsi bhādrapade tathā // 193.21 amāvāyāṁ ca naraḥ snātvā vrajate yatra śamkaraḥ /
kāñcanena vimānena kiñkiṇijālamalinā / gatvā rudrapurāṇaṁ ramyaṁ rūdreṇa saha modate // 39.100 sarvatra sarvadivase snānam tatra samācaren / pitṛṇām tarpaṇam kuryād aśvamedhaphalaṁ labhet // 39.101	sarvadā paradvivase snānam tatra samācaren // 193.22 pitṛṇām tarpaṇam kṛtvā cāśvamedhaphalaṁ labhet / daśāśvamedhāt paścimato bhṛgur brāhmaṇasattamaḥ // 193.23 divyām varṣasahasraṇam tu iśvaraṁ paryupasate / valmīkaveṣṭitaś cāsaū pakṣinām ca niketanaḥ // 193.24 āścaryaṇa sumahājjātamumāyah śamkarasya ca / gaurī papraccha deveśaṇi ko 'yam evam tu samsthitaḥ / devo vā dānavo vā 'tha kathayasva maheśvara // 193.25 maheśvara uvāca / bhṛgur nāma dvijaśreṣṭha ṣiṇām pravaro munih / mām dhyāyate samādhishtho varāṇi prārthayate priye // 193.26 tataḥ prahasitā devī iśvaraṁ pratyabhāṣata / dhūmavat tac chikha jātā tato 'dyāpi na tuṣyase /

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durārdhyo 'si tena tvam nātra kāryā vicāraṇā // 193.27  
 maheśvara uvāca /  
 na jānāśi mahādevi hy ayam krodhena veṣṭitah /  
 darśayāmī yathā tathyam prat�ayaṁ te karomy aham //  
 193.28  
 tataḥ sūto 'tha devena dharmaṛupo vṛṣas tadā /  
 smaraṇāt tasya devasya vṛṣah śigrahā upasthitah /  
 vadams tu mānuṣīm vācam ādeśo diyatām prabho // 193.29  
 bhagavān uvāca /  
 valmīkan tvaṁ khanasvainam vipram bhūmau nipātaya /  
 yogasthaḥ tu tato 'dhyāyan bhṛgus tena nipātitah // 193.30  
 tatkaṣṭāt krodhā saṁtapto hastam utkṣipya so 'śpat /  
 evam saṁbhāṣamāṇas tu kutra gacchasi bho vṛṣa /  
 adyāhaṁ samprakopeṇa pralayaṁ tvām naye vṛṣa // 193.31  
 dharśitas tu tadā vīraś cāntarikṣam gato vṛṣam /  
 ākāśe prekṣate vīra etad adbhuṭam uttamam // 193.32  
 tatra prahasito rudra ḍīṣir agre vyavasthitah /  
 ḍītiyalocanām ḍīṣtvā vailakṣyat patito bhūvi /  
 pranamya daṇḍavad bhūmau tuṣṭāva parameśvaraṁ //  
 193.33  
 praṇipatya bhūtanātham bhavodbhavaṁ tvām ahaṁ  
 divyarūpam /  
 bhavatīto bhuvanapate prabho tu viññāpaye kiṁcit // 193.34  
 tvad gunānikarān vaktum kah śakto bhavati mānuṣo nāma /  
 vāsukir api hi kadācid vadanaśasraṁ bhaved yasya //  
 193.35  
 bhaktyā tathā 'pi śaṅkara bhuvanapate tvat stutau  
 mukharah /  
 vadataḥ kṣamasva bhagavanprasida me tava caraṇapatitasya  
 // 193.36  
 sattvam rajastamas tvam sthity utpattyor vināśane deva /  
 tvām muktvā bhuvanapate bhuvanēśvara naiva daivataṁ  
 kiṁcit // 193.37  
 yamaniyamayaññādānavedābhyaśāś ca dhāraṇā yogah /  
 tvad bhakteḥ sarvam idam nārhati hi kalāsaḥaśraṇśam //  
 193.38  
 ucchiṣṭarasasāyanakhaḍgāñjanapādūkāvivarasiddhir vā /  
 cihaṇam bhavavratānām ḍīṣyati ceha janmani prakāṭam //  
 193.39  
 śāṭhyena namati yady api dadāsi tvam bhūtim icchato deva /  
 bhaktir bhavabhedakārī moksāya vinirmitā nātha // 193.40  
 paradāraparavarataṁ paraparibhavaduḥkhaśokasamapt  
 am /  
 paravadanavikṣaṇaparam parameśvara mām paritrāhi //  
 193.41  
 mithyābhimānādagdham kṣaṇabhaṅguradehavilasitaṁ  
 krūram /  
 kupathābhimukham patitam tvam mā pāpāt paritrāhi //  
 193.42  
 dine dvijagaṇasārthe bandhujanenaiva dūṣitā hy āśā /  
 tṛṣṇā tathā 'pi śaṅkara kiṁ müḍhaṇī māṇi viḍambayati //  
 193.43  
 tṛṣṇām harasva śigrahām lakṣmīmī pradatsva yāvad āśinīm  
 nityam /

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## Matsyapurāṇa

<p><i>Adhyāya 40</i></p> <p>mārkandeya uvāca /  tato gaccheta rājendra bhṛgutīrtham anuttamam /  tatra devo bhṛguḥ pūrvam̄ rudram̄ ārādhayat purā // 40.1  darśanāt tasya devasya sadyah pāpāt pramucyate /</p> <p>etat kṣetraṁ suvipulam̄ sarvapāpaprāṇāsanam // 40.2  tatra snātvā divam̄ yānti ye mṛtās te ‘punarbhavāḥ /  upānāhos tathā yugmāṇ deyam annam̄ sakāñcanam // 40.3</p> <p>bhojanam̄ ca yathā śakti tad asyākṣayam ucyate /</p> <p>ksaranti sarvadānāni yajñadānām tapah kriyā /  akṣayam tat tapas taptam̄ bhṛgutīrthe yudhiṣṭhira // 40.4  tasyaiva tapasogreṇa tuṣṭena tripurārīṇā /  sānnidhyam̄ tatra kathitam̄ bhṛgutīrthe yudhiṣṭhira // 40.5</p> <p>tato gaccheta rājendra gautameśvaram uttamam /  yatrārādhyā triśūlāṅkam̄ gautamāḥ siddhim̄ āpnuyāt // 40.6  tatra snātvā naro rājan upavāsaparāyaṇaḥ /  kāñcanena vimānena brahma-loke mahiyate // 40.7  vr̄ṣotsargam̄ tato gacchec chāśvataṁ padam̄ āpnuyāt /  na jānanti narā mūḍhā viṣṇor māyāvīmohitāḥ // 40.8  dhautapāpam̄ tato gacched dhautam̄ yatra vr̄ṣeṇa tu /</p>	<p>chindhi madamohapaśānuttāraya mām̄ mahādeva //  193.44  karuṇābhyudayaṁ nāma stotram idam̄ sarvasiddhidam̄  dīvyam /  yah paṭhati bhaktiyuktas tasya tuṣyed bhṛgor yathā ca  śivāḥ // 193.45  iśvara uvāca /  aham tuṣṭo 'smi te vatsa prārthayasvepsitam varam /  umayā sahitō devo varam̄ tasya hy adāpayat // 193.46  bhṛgor uvāca /  yadi tuṣṭo 'si deveśa yadi deyo varo mama /  rudravedi bhaved evam etat sampādayasva me // 193.47  im̄śvara uvāca /  evāṇi bhavatu vīpren dra krodhas tvā na bhaviṣyati /  na pitāputrayoś caiva tvaikamatyam bhaviṣyati // 193.48  tadāprabṛhti brahmād yā sarve devāḥ sakīṇnarāḥ /  upāsate bhṛgos tīrthaṁ tuṣṭo yatra maheśvarāḥ // 193.49</p> <p>darśanāt tasya tīrthasya sadyah pāpāt pramucyate /  avaśāḥ svavaśā vā 'pi mriyante yatra jantavah // 193.50  guhyāti guhyā sugatis teṣām̄ niḥṣamāśayam bhavet /  etat kṣetraṁ suvipulam̄ sarvapāpaprāṇāsanam // 193.51  tatra snātvā divam̄ yānti ye mṛtās te ‘punarbhavāḥ /  upānāhau ca chatram̄ ca deyam annam̄ ca kāñcanam //  193.52  bhojanam̄ ca yathā śaktyā hy akṣayam ca tathā bhavet /  sūryoparāge yo dadyād dānaṇi caiva yathēcchayā //  193.53  diyamānam̄ tu tad dānam akṣayam̄ tasya tad bhavet /  candraśūryoparāgeṣu yat phalaṇi tv amarakaṇṭake //  193.54  tad eva nikhilam̄ punyaṁ bhṛgutīrthe na samśayah /  ksaranti sarvadānāni yajñadānatapah kriyāḥ // 193.55  na kṣareṇ tu tapas taptam̄ bhṛgutīrthe yudhiṣṭhira /  yasya vai tapasogreṇa tuṣṭenaiva tu śāmbhuṇā // 193.56  sāṁnidhyam̄ tatra kathitam̄ bhṛgutīrthe narādhipa /  prakhyātām̄ triṣu lokeṣu yatra tuṣṭo maheśvarah // 193.57  evam̄ tu vadato devīm̄ bhṛgutīrtham anuttamam /  na jānanti narā mūḍhā viṣṇumāyā vimohitāḥ // 193.58  narmadāyām̄ sthitam̄ divyam bhṛgutīrtham narādhipa /  bhṛgutīrthasya māhātmyam yaḥ śṛṇoti naraḥ kvacit //  193.59  vimuktāḥ sarvapāpebhyo rudralokam̄ sa gacchat /  tato gacchet tu rājendra gautameśvaram uttamam // 193.60</p> <p>tatra snātvā naro rājann upavāsaparāyaṇaḥ /  kāñcanena vimānena brahma-loke mahiyate // 193.61</p> <p>dhautapāpam̄ tato gacchet kṣetraṁ yatra vr̄ṣeṇa tu /</p>
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Kūrmapurāṇa	Matsyapurāṇa
narmadāyāṁ sthitam rājan sarvapātakanāśanam / tatra tīrthe narāḥ snātvā brahmahatyāṁ vyapohati // 40.9 tatra tīrthe tu rājendra prāṇat�āgām̄ karoti yaḥ /	narmadāyāṁ kṛtam rājan sarvapātakanāśanam // 193.62 tatra tīrthe narāḥ snātvā brahmahatyāṁ vimuñcati / tasmiṁs tīrthe tu rājendra prāṇat�āgām̄ karoti yaḥ // 193.63
caturbhujas trinetrā ca haratulyabalo bhavet // 40.10 vaset kalpāyutam sāgram śivatulyaparākramah / kālena mahatā jātaḥ pṛthivyāṁ ekarād bhavet // 40.11	caturbhujas trinetrā ca śivatulya balo bhavet / vaset kalpāyutam sāgram śivatulyaparākramah // 193.64 kālena mahatā pṛaptah pṛthivyāṁ ekarād bhavet / tato gacchec ca rājendra airaṇḍitirtham uttamam // 193.65
tato gacchet tu rājendra haṁsatīrtham anuttamam / tatra snātvā naro rājan brahma-loke mahiyate // 40.12	prayāge yat phalaṁ dṛṣṭam mārkanḍeyena bhāsitam / tat phalaṁ labhate rājan snātamātro hi mānavaḥ // 193.66 māsi bhādrapade caiva śuklapakṣe caturdaśi / upoṣya rājanīm ekāṁ tasmin snānam samācaret / yamadūtair na bādhyeta rudralokam sa gacchati // 193.67 tato gacchet tu rājendra siddho yatra janārdanah / hiranyadvipavikhyātam sarvapāpapraṇāśanam // 193.68 tatra snātvā naro rājandhanavān rūpavān bhavet / tato gacchet tu rājendra tīrthaṇi kanakhalam mahat // 193.69
tato gacchet tu rājendra siddho yatra janārdanah / varāhatīrtham ākhyātām viṣṇulokagati-pradam // 40.13	garuḍēna tapas taptaṁ tasmiṁs tīrthe narādhīpa / prakhyātām triṣu lokeṣu yoginī tatra tiṣṭhati // 193.70 krīḍate yogibhiḥ sārdaḥaṇi śivena saha nṛtyati / tatra snātvā naro rājan rudraloke mahīyate // 193.71 tato gaccheta rājendra haṁsatīrtham anuttamam /
tato gaccheta rājendra candratīrtham anuttamam / paurṇamāśyāṁ višeṣeṇa snānam tatra samācaret / snātamātro naras tatra candraloke mahiyate // 40.14 tato gaccheta rājendra kanyātīrtham anuttamam / śuklapakṣe tṛṭīyāyāṁ snānam tatra samācaret /	haṁsās tatra vinirmuktā gatā ūrdhvam na sampādayaḥ // 193.72 tato gaccheta rājendra siddho yatra janārdanah / vārāham rūpamāsthāya arcitaḥ parameśvaraḥ // 193.73 varāhatīrthe narāḥ snātvā dvādaśyām tu višeṣataḥ / viṣṇulokapravāpnoti narakaṇi na ca paṣyati // 193.74 tato gacchet tu rājendra candratīrtham anuttamam / paurṇamāśyāṁ višeṣeṇa snānam tatra samācaret // 193.75 snātamātro naras tatra candraloke mahiyate / dakṣiṇena tu dvāreṇa kanyātīrthanu tū viśrutam // 193.76 śuklapakṣe tṛṭīyāyāṁ snānam tatra samācaret / pranipatya tu ceṣānam balis tena prasiṣṭati // 193.77 hariścandra-prapuṇam divyam antarikṣe ca dṛṣyate / śakra-dhvaje samāvṛtte gupte nāgariketane // 193.78 narmadāsalilauṅghena tarūṇi samplāvayisyaṭi / asmin sthāne nivāsaḥ syād viṣṇuḥ ṣaṇḍakaram abravīt // 193.79 dvīpeśvara narāḥ snātvā labheda suvarṇakam / tato gacchet tu rājendra kanyātīrthe susaṁgaṁgame // 193.80 snātamātro naras tatra devyāḥ sthānam avāpnuyāt / devatīrtham tato gacchet sarvatīrtham anuttamam // 193.81 tatra snātvā tu rājendra daivataiḥ saha modate / tato gacchec ca rājendra śikhītīrtham anuttamam // 193.82 yat tatra diyate dānam sarvam kotiguṇam bhavet / aparapakṣe tv amāyām tu snānam tatra samācaret // 193.83 brāhmaṇam bhojayed ekāṁ koṭir bhavati bhojītā / bhṛgutīrthe tu rājendra tīrthakoṭīr vyavasthitā // 193.84 akāmo vā sakāmo vā tatra snānam samācaret /

## Kūrmapurāṇa

## Matsyapurāṇa

tato gaccheta rājendra tīrtham paitāmaham śubham /  
yat tatra kriyate śrāddham̄ sarvam̄ tadakṣayam̄ bhavet //  
40.18

sāvitrītīrtham̄ āśadya yas tu prāṇān parityajet /  
vidhūya sarvapāṇī brahma-loke mahiyate // 40.19  
manoharam̄ tu tatraiva tīrtham̄ paramaśobhanam̄ /  
tatra snātvā naro rājan̄ daivataih̄ saha modate // 40.20  
tato gaccheta rājendra mānasam̄ tīrtham̄ uttamam̄ /  
snātvā tatra naro rājan̄ rudraloke mahiyate // 40.21

svargabindum̄ tato gacchet tīrtham̄ devanamaskṛtam̄ /  
tatra snātvā naro rājan̄ durgatim̄ naiva gacchati // 40.22  
apsareśam̄ tato gacchet snānam̄ tatra samācaren̄ /  
kṛideṣe nākalokastho hy apsarobhiḥ sa modate // 40.23  
{see KP 39.85 / MP 193.1}

tato gaccheta rājendra bhārabhūtim̄ anuttamam̄ /  
upośito ‘rcayed iśam̄ rudraloke mahiyate /  
asmīm̄ tīrthe mr̄to rājan̄ gānapatyam̄ avāpnuyat // 40.24

kārttike māsi deveśam̄ arcayet pārvatīpatim̄ /  
aśvamedhād daśaguṇam̄ pravadanti maniṣināḥ // 40.25

aśvamedham̄ avāpnoti daivataih̄ saha modate // 193.85  
tatra siddhim̄ parām̄ prāpto bhṛgus tu munipumgavaḥ /  
avatāraḥ kṛtaḥ tatra śaṅkareṇa mahātmanā // 193.86  
*Adhyāya 194*  
mārkanḍeya uvāca /  
tato gacchet tu rājendra hy aṅkuśeśvaram̄ uttamam̄ /  
darśanāt tasya devasya mucyate sarvapātakaiḥ // 194.1  
tato gacche ca rājendra narmadeśvaram̄ uttamam̄ /  
tatra snātvā naro rājan̄ svargaloke mahiyate // 194.2  
aśvātīrtham̄ tato gacchet snānam̄ tatra samācaren̄ /  
subhago darśaniyās ca bhogavān̄ jāyate naraḥ // 194.3  
paitāmaham̄ tato gacched brahmaṇā nirmitam̄ purā /  
tatra snātvā naro bhaktyā pitṛpiṇḍam̄ tu dāpayet // 194.4  
tiladarbhavimīśraḥ tu hy udakam̄ tatra dāpayet /  
tasya tīrthaprabhāvēṇa sarvam̄ bhavati cākṣayam̄ // 194.5  
sāvitrītīrtham̄ āśadya yas tu snānam̄ samācaren̄ /  
vidhūya sarvapāṇī brahma-loke mahiyate // 194.6  
manoharam̄ tato gacchet tīrtham̄ paramaśobhanam̄ /  
tatra snātvā naro rājan̄ pitṛloke mahiyate // 194.7  
tato gacche ca rājendra mānasam̄ tīrtham̄ uttamam̄ /  
tatra snātvā naro rājan̄ rudraloke mahiyate // 194.8  
tato gacche ca rājendra kuñjatīrthamanuttamam̄ /  
vikhyātām̄ triṣu lokeṣu sarvapāpapraṇāśanam̄ // 194.9  
yān̄ yān̄ kāmāyate kāmān̄ paśuputradhanāni ca /  
prāpnuyatā tāni sarvāṇi tatra snātvā narādhīpa // 194.10  
tato gacchet tu rājendra tridaśajyoti viśrutam̄ /  
yatratā ḍīkanyāt tu tapo ‘tapyanta suvratāḥ // 194.11  
bhartā bhavatu sarvāśām̄ iśvaraḥ prabhuḥ avyayaḥ /  
prītaśām̄ mahādevo daṇḍarūpadharo haraḥ // 194.12  
viṣṭānāt na bībhatsu vratī tīrtham̄ upāgataḥ /  
tatra kānyā mahārāja varayan̄ parameśvaraḥ // 194.13  
kānyām̄ ṣeṣ varayataḥ kānyādānam̄ pradiyatām̄ /  
tīrtham̄ tatra mahārāja ḍīkanyeti viśrutam̄ // 194.14  
tatra snātvā naro rājan̄ sarvapāṇīḥ pramucyate /  
tato gacchecca rājendra svarṇabindu tvitī smṛtam̄ // 194.15  
tatra snātvā naro rājan̄ durgatim̄ na ca paṣyati /  
apsareśam̄ tato gacchet snānam̄ tatra samācaren̄ // 194.16  
kṛideṣe nāgalokastho ‘psarobhiḥ sa modate /  
tato gacchet tu rājendra narakaṇ̄ (!) tīrtham̄ uttamam̄ // 194.17  
tatra snātvācayed devam̄ narakaṇ̄ ca na paṣyati /  
bhārabhūtim̄ tato gacched upavāsaparo janāḥ // 194.18  
etat tīrtham̄ samāśādyā cāvataṛam̄ tu śāmbhavam̄ /  
arcayitvā virūpākṣam̄ rudraloke mahiyate // 194.19  
asmīm̄ tīrthe naraḥ snātvā bhārabhūtau mahātmanāḥ /  
yatratā mṛtasyāpi dhruvaṁ gāneśvari gatiḥ // 194.20  
kārtikasya tu māsasya hy arcayitvā maheśvaram̄ /  
aśvamedhād daśaguṇam̄ pravadanti maniṣināḥ //  
194.21  
dīpakānām̄ śatam̄ tatra ghṛtapūrṇam̄ tu dāpayet /  
vimānail̄ sūryasamkāśair vrajate yatra śaṅkarāḥ //  
194.22

Kūrmapurāṇa

Matsyapurāṇa

vṛṣabham yaḥ prayaccheta tatra kundendusaprabham / vṛṣayuktena yānena rudralokam̄ sa gacchatī // 40.26	vṛṣabham yaḥ prayacchet tu śāṅkhakundendusaprabham / vṛṣayuktena yānena rudralokam̄ sa gacchatī // 194.23 dhenum ekām̄ tu yo dadyāt tasmiṁs tīrthe narādhīpa / pāyaśaṇ madhusaṁyuktaṁ bhaksyāṇi vividhāni ca // 194.24 yathā śaktyā ca rājendra brāhmaṇān bhojayet tataḥ / tasya tīrthaprabhāveṇa sarvaṇi kōtiṇuṇam̄ bhavet // 194.25 narmadāyā jalām pītvā hy arcayitvā vṛṣadhbajam / durgatiṁ ca na paśyanti tasya tīrthaprabhāvataḥ // 194.26 etat tīrthaṇ samāśādyā yastu prāṇān parityajet / sarvapāpiśuddhātmā rudralokam̄ sa gacchatī // 40.27 jalapraveśam̄ yaḥ kuryāt tasmiṁs tīrthe narādhīpa / hamṣayuktena yānena svargalokam̄ sa gacchatī // 40.28
erāṇḍyā narmadāyās tu samgamaṇi lokaviśrutam / tatra tīrthaṇ mahāpunyan̄i sarvapāprapraṇāśanam // 40.29	gaṅgādyāḥ sarito yāvat tāvāt sarge mahīyate / anāśakan̄ tu yaḥ kuryāt tasmiṁs tīrthe narādhīpa // 194.29 garbhavase tu rājendra na punarjāyate pumān / tato gacchet tu rājendra aśāḍhītīrtham uttamam // 194.30 tatra snātvā naro rājānn indrasyārdhāsanam̄ labhet / striyātīrtham tato gacchet sarvapāprapraṇāśanam // 194.31 tatrāpi snātāmatrasya dhruvaṇi gāneśvari gatil̄ / airāṇḍinarmadayoś ca samgamaṇi lokaviśrutam // 194.32 tac ca tīrthaṇ mahāpunyan̄i sarvapāprapraṇāśanam /
upavāsaparo bhūtvā nityam̄ vrataparāyaṇah / tatra snātvā tu rājendra mucyate brahmahatyayā // 40.30	upavāsaparo bhūtvā nityavrataparāyaṇah // 194.33 tatra snātvā tu rājendra mucyate brahmahatyayā /
tato gaccheta rājendra narmadodadhisamgamam / jamadagnir iti khyātāḥ siddho yatra janārdanah // 40.31	tato gacchecca rājendra narmadodadhisamgamam // 194.34 jāmadagnyam̄ iti khyātāḥ siddho yatra janārdanah /
tatra snātvā naro rājan̄ narmadodadhisamgame / triguṇam̄ cāśvamedhasya phalaṁ prāpnoti mānavah // 40.32	yatreṣṭyā bahubhir yajñair indro devādhīpo 'bhavat // 194.35 tatra snātvā tu rājendra narmadodadhisamgame / triguṇam̄ cāśvamedhasya phalaṁ prāpnoti mānavah // 194.36 paścimasyodadheḥ saṁdhau svagadvārvighaṭṭanam / tatra devāḥ sagandharvā ḫṣayaḥ siddhacāraṇāḥ // 194.37 ārādhayanti deveśam̄ trisāṁḍhyam̄ vimaleśvaraṁ /
tato gaccheta rājendra piṅgaleśvaraṁ uttamam / tatra snātvā naro rājan̄ rudraloke mahīyate // 40.33	tatra snātvā naro rājan̄ rudraloke mahīyate // 194.38 vimaleśāt paraṇi tīrthaṇ na bhūtaṁ na bhaviṣyati / tatrāpavāsaṇ yaḥ kṛtvā ye paśyanti vimaleśvaraṁ // 194.39 saptajanmakṛtam̄ pāpaṇi hitvā yāti śivālayam / tato gacchet tu rājendra kauśikītīrtham uttamam // 194.40 tatra snātvā naro rājānn upavāsaparāyaṇah / upoṣya rājan̄ ekām̄ niyato niyatāśanah // 194.41 etat tīrthaprabhāveṇa mucyate brahmahatyayā /
upoṣya rājan̄ ekām̄ niyato niyatāśanah / asya tīrthasya māhātmyān mucyate brahmahatyayā // 40.35	

Kūrmapurāṇa

Matsyapurāṇa

etāni tava saṃksepāt prādhanyāt kathitāni tu /  
 na śakyā vistarād vaktum saṃkhyā tīrtheṣu pāṇḍava  
 // 40.36  
 eṣā pavitrā vimalā nadi trailokyavīśrutā /  
 narmadā saritāṁ śreṣṭhā mahādevasya vallabhā // 40.37  
 manasā saṃsmared yaś tu narmadān vai yudhiṣṭhira /  
 cāndrāyaṇaśatam sāgraṇī labhate nātra saṃśayah //  
 40.38  
 aśraddadhānāḥ puruṣā nāstikyām ghoram āśritāḥ /  
 patanti narake ghore ity āha parameśvaraḥ // 40.39  
 narmadām sevate nityām svayaṇī devo maheśvaraḥ /  
 tena pūnyā nadī jñeyā brahmahatyāpahāriṇī // 40.40

sarvatīrthābhīṣekam tu yaḥ paśyet sāgareśvaram //  
 194.42  
 yojanābhīṣantare tiṣṭhanā ḥāverte saṃsthitaḥ śivāḥ /  
 tam dṛṣṭyā sarvatīrthāni dṛṣṭāṇy eva na saṃśayah //  
 194.43  
 sarvapāpavīnirmukto yatra rudraḥ sa gacchati /  
 narmadāsaṃgamam yāvad yāvac cāmarakaṇṭakam //  
 194.44  
 atrāntare mahārāja tīrthakotyo daśa sūtāḥ /  
 tīrthāt tīrthāntaram yatra ḫikotiṇīśevitam // 194.45  
 sāgnihotrais tu vidvadlīhiḥ sarvair dhyānaparāyanaiḥ /  
 sevitā 'nena rājendra tv ipsitārthapradāyikā // 194.46  
 yastv idam vai paṭhen nityām śṛṇuyād vā 'pi bhāvataḥ /  
 tasya tīrthāni sarvāṇī hy abhiṣiṇcati pāṇḍava // 194.47  
 narmadā ca sadā pṛītā bhaved vai nātra saṃśayah /  
 pṛītas tasya bhaved rudro mārkandeyo mahāmuniḥ //  
 194.48  
 vandhyā caiva labhē putrān durbhagā subhagā bhavet /  
 kanyā labheta bhartāram yaś ca vāñchet tu yat phalam /  
 tad eva labhate sarvām nātra kāryā vicāraṇā // 194.49  
 brāhmaṇo vedam āpnōti kṣatriyo vijayī bhavet /  
 vaiśyas tu labhate lābham śūdraḥ pṛāpnoti sadgatim //  
 194.50  
 murkhas tu labhate vīdyām trisamḍhyām yaḥ paṭhen  
 naraḥ /  
 narakaṇī ca na paśyet tu viyogaṇī ca na gacchati // 194.51

## SYNOPSIS III: SYNOPSIS OF PUBLISHED EXCERPTS FROM MANUSCRIPTS OF THE RKhS...

Eggeling Ms. 3669	Stein Ms. 3538
majjanmātamgakumbhacyutamadamadirā[moda] mattālijālam / snānaiḥ siddhāṅganānāṁ kucayugavagalatkuñkumā saṅgapiṅgam sāyam prātar munīnāṁ kucākusumacayaīśchannatīra sthānīraṁ / pāyādvo narmadāṁbhāḥ karikalabhabkarākrāntaram hastaraṅgam	majjanmāttaṅgakumbhacyutamadamadirāmoda mattā[li]mālam snānaiḥ siddhāṅganānāṁ kucayugalalasatkumkumā samgapīṅgam sāyam prātar munīnāṁ kupākusumacayaachannatīra sthānīraṁ pāyādvo narmadāṁbhāṣkarikalabhabkarākrāntaram hastaramgam 1
ekād parvate ramye kailāse surasevite / nānāpakṣisamākīrṇe nānādrumalatākule // 2	ekād parvate ramye kailāse surasevite nānāpakṣisamākīrṇe nānādrumalatākule 2
māmādākīnyāḥ pravāhena sarvataḥ plāvite śubhe / dhyānayogaparai ramye munibhil̄ samadhiṣṭhite // 3 kilikāmātāmīśreṇa vihaṅgavirutenā ca / nirXarānāṁ ninādenā sarvataḥ pratinādīte // 4 tatrājagāma bhagavān śivo bhujagabhūṣaṇāḥ / nānāvēśākṛtidharaiḥ svagaṇāīr anyitas tadā // 5 phalānyamtakalpāni kecit khādamti vai gaṇāḥ / garjaṇāti kecid vinadaṇāti kecin nṛtyaṇāti kecid bhūvi viplavaṇātah // 6	māmādākīnyāḥ pravāhena sarvatra plāvite śubhe dhyānayogaparair anyair munibhil̄ samadhiṣṭite 3 kilikāmātāmīśreṇa vihaṅgavirutenā ca nirXamtarānāṁ ninādenā sarvataḥ pratinādīte tatrājagāma bhagavān śivo bhujagabhūṣaṇāḥ nānāvēśākṛtidharaiḥ svagaṇāīr anyitas tadā 5 phalānyamtakalpāni kedit khādamti vai gaṇāḥ garjaṇāti kecin nadāṇāti kecin nṛtyaṇāti kecid bhūvi vipla vāṇātah 6
vadaṇāti kecid deveśāṁ kecid āyāmti harṣitāḥ / divyasiṁhāsanāśināṁ pārvatī sahitām haram // 7 teśāṁ madhye samutthāya skāṇḍo vacanam abravit / kṛtānjalipto bhūtvā sāṣṭāṅgam praṇipatya ca / sṛṣṭisamhārakartāram surāsuranamaskṛtam // 8 brahmavīṣṇva[e]ṇdravaradarām bhaktānām̄ bhaktavatsalam / trinetraṁ nilakāmīthāya jñātājñātasvarūpiṇe // 9 īśvarāya vināśāya saptalokanivāsine / namāḥ kāmītārdhadēhāya gajacarmāvagumthine // 10	vadaṇāti kecid deveśāṁ kecid adhyāyāmti harṣitāḥ/ divya siṁhāsanārmānam pārvatī sahitām hare 7 teśāṁ madhye samutthāya skāṇḍo vacanam abravit kṛtānjalipto bhūtvā sāṣṭāṅga praṇipatya ca 8 sṛṣṭisamhārā kartāram surāsuranamaskṛtam brahmavīṣṇvindrasahitaṁ varadaṇā bhaktavatsalam 9 trinetraṁ nilakāmīthāya jñātājñātasvarūpiṇe īśvarāya vināśāya gajacarmāvagumthine 10
sa yo vāmas tathā ghoraḥ puruṣapataye namaḥ / īśānaparameśāya sadāśīva namo Ḗstu te // 11 rgyauḥsāmarūpāya atharvāya namo Ḗstu te / namāḥ kālagnirupāya saptalokanivāsine // 12	sa yo vāmas tathā ghora puruṣapataye namaḥ īśānaparameśāya sadāśīvatamo stu te 11

## ... AND CORRESPONDING STANZAS OF THE HOŚĀNGĀBĀD EDITION OF THE RKHS

Mitra Ms. 1745	Hośāngābād edition
<p>majjanmātaṅgagaṇḍacyutamadamadirāmoda  mattālimālam  snānaiḥ siddhāṅganānāṁ kucayugavigalatkuṇkumā  saṅgapiṅgam  sāyanprātarmunināṁ kuśakusumacayacchannatirasya  nīram  pāyādvo narmadāmbhaḥ karimakarakarākrāntaram  hastaraṅgam/  mārkaṇḍeya uvāca /  himavaccchikhare ramye siddhagandharvavasevitे /  yakṣavidyādharākīrṇe nānāgaṇasamanvitे //  brahmaviṣṇusurāḥ sarvve skandanandiganeśvarāḥ /  candrādityaiḥ grahaiḥ sārdhaṇ  nakṣatradhruvamanḍalam //  vāyuścamā varuṇaścaiva kuvero 'tha yamas tathā /  indrādyā devatāḥ sarvā gaṇagandharvava eva ca //  brahmādya mātarāś caiva ṛṣayaś ca tapodhanāḥ /  mūrttimanti ca tīrthāni caṇḍabhr̥gimahābalāḥ //  dānavāsuradaityāś ca piśācā bhūtarākṣasāḥ /  sūryakotisamaprkhyāṇ maṇimāṇikyāśobhitam //</p>	<p>majjanamātaṅgagaṇḍacyutamadamadirāmoda  mattālijālam /  snānaiḥ siddhāṅganānāṁ kucayugavigalatkuṇkumā  saṅgapiṅgam  sāyam prātarmunināṁ kuśakusumacayacchannatirasya  sthanīram /  pāyādvo narmadāmbhaḥ karikarabhakarākrāntara  hastaraṅgam /  mārkaṇḍeya uvāca /  himavaccchikhare ramye siddhagandharvavasevitे /  yakṣavidyādharākīrṇe nānāgaṇasamanvitе // 2  brahmaviṣṇusurāḥ sarve skandanandiganeśvarāḥ /  candrādityau grahais sārdhaṇ nakṣatradhruvamaṇḍalam // 3  vāyuścamā varuṇaścaiva kubero 'tha yamastathā /  indrādyā devatāḥ sarve gandharvagaṇa eva ca // 4  brahmādya mātarāśca ṛṣayaśca tapodhanāḥ /  mūrttimantaśca tīrthāni caṇḍabhr̥gimahābalāḥ // 5  dānavāsuradaityāśca piśācā bhūtarākṣasāḥ /  sūryakotisamaprkhyāṇ maṇimāṇikyāśobhitam // 6</p> <p>ratnavaidūryasopānavāpi kūpasahasrakam /  padmanilotpalopetam nānāvṛkṣasamanvitam // 7  kāmyakāmphalair vṛkṣaiḥ puṣpitaiḥ phalitair yutam /  hamsakāraṇḍavākirṇam cakravākopakūjitam // 8  kokakokilasāṅghuṣṭam nānāpkisamākulam /  sthānam sarve harasyāpuḥ siddhaiśca parisevitam // 9  tatrasīnam mahādevaṇ śāṅkaram lokaśāṅkaram /  stuvantaḥ ke 'pi deveśam kecīn nr̥tyanti cāgrataḥ // 10  divyasiṁhāsanāśinam umayā sahitam haram /  teṣāṁ madhye samutthāya skando vacanam abravīt // 11  kṛtāñjalipuṭo bhūtvā sāṣṭāṅgam pranipatya ca /  śṛṣṭisamhārakartāram surāsuranamaskṛtam // 12  brahmaviṣṇuvindravaradarāṇ bhaktānāṁ bhaktavatsalam /  tryambakasītakaṇṭhāya jñātājñātasvarūpiṇe // 13  īśvarāyāvināśāya gajacarmmāvagunthine /  kapālamālābharaṇadvīpicarmmadharāya ca // 14  bhasmoddhūlitadehāya namaste 'stu piṇākine /  anantānantarūpāya kālāya paramēsthine // 15  sadyo vāmas tathā ghoras tatpuruṣāya te namaḥ /  īśānāya pareśāya sadāśīva namo 'stu te // 16  rgyajuh sāmarūpāya atharvāya namo 'stu te /  namaḥ kālāgnirūpāya sarvalokanivāsine // 17  namaḥ kāntārddhadehāya varṣiṭhāya(?) ca te namaḥ /  om̄ namaḥ śivāya rūpāya bhimāya bharūpiṇe // 18  śivāya bharūpāya bhimārūpākāpārdine /  tvayā vyāptam jagat sarvam̄ traīlokyam̄ sacarācaram // 19</p>

Eggeling Ms. 3669

Stein Ms. 3538

skamda uvāca //  
jīhvācapalabhāvena khedito 'si mayā prabho /  
ksamasva mama iśāna ajñānājjñānato 'pi vā // 15  
iśvara uvāca //  
varaṁ vṛṇiṣa bhadram te stavenānena suvrata /  
dadāmi te na samdeho varam manasi kāmkṣitam // 16  
skamda uvāca //  
yadi tuṣṭo 'si me tāta varam dātum mamecchasi /  
uttare tu daśabhāge harmyāṇ hemamayāḥ śubhāḥ // 17  
śatam bhaumāstu vistīrṇā hemaprākāratoranāḥ /  
nānāmaṇisumuktādyā(?) vajravaidūryamāṇḍitāḥ // 18  
tantrīmadhuravāṇī [ca] veṇuvīṇā sahasraśāḥ /  
preksaṇiyaiḥ nṛtyagaitar divyakāmītimanoharaiḥ // 19  
kasyaitāni gr̥hāṇīti meroruttarataḥ śīva /  
tvatprasādāt tad icchāmi param kautūhalam mama // 20  
śī śīva uvāca //  
śṛṇu skamda suraśreṣṭa kathyamānam nibodha me /  
mrgasthānapure ye vai rāhusūryasamāgame // 21 [...]

End of Eggeling Ms. 3669:

iti te 'khilamākhyātamākhyānam nārmadam nṛpa /  
sarvasasyasamāyuktā mahipādeyā mahitale //  
yadyadiṣṭam bhavet tatra tad deyam śraddhayā param /  
śradhdhāpūtaṁ ca yat karma tad evātra paratra ca //  
kartāram upatiṣṭhetā na samdigdham na nāstikām /  
iti te 'khilamākhyātamākhyānam nārmadam nṛpa //  
kuru tvam āstiko bhūtvā revātīrthāvagāhanam /  
bhuktiṁ muktiṁ ca labdhāś rājyam ca hatakamṭakam //  
revāprabhāvādaciरान्म kurudhvātra samśayam //  
sūta uvāca //  
tacchrutvā rājaśārdūlo mārkamdeyasya bhāṣitam /  
argham dattvā yathā nyāyam pūjyatvā ḫsims tadā /  
aśvair gajaiś ca ratnaiśca ḫsibhil saha dharmarāṭ //  
tīrthayātrāṁ cakārāśu narmadāyāṁ yudhiṣṭirah /  
uttare dakṣiṇe tīre narmadāyā mahātmanā //

iti śriskandapurāne revākhamde  
yudhiṣṭirāmārkamdeyasaṁvāde revācaritarām śatayuttara  
pāmcavimśatimo 'dhyāyah //  
iti narmadākhamdaṁ samāptam //

Last folio of Stein Ms. 3538

śrutvā mahātmyam atulam revāvijitendriyah  
dānam kuryātadāsuddhyaiḥ sarvvakāmārthaśiddhaye 17  
pustakam pūjyatvā tu dhūpadipavilepanaiḥ  
dānam tatra prakartavyam brāhmaṇamścaiva pūjayed 18  
śrāvanena ca dānenā suprītā narmadā bhavet  
tīrthe tīrthe ca kathitam yat pūrvvam pāmḍunamadana 19  
śrutvā mahātmyamāvilaṁptadānenāiva pāmḍava  
etasmāt kāraṇād rāja na śrutvā dānam tu kārayet 20  
gāvāḥ sarvagunopetāḥ sālamkārāḥ savāsaḥ

sarvatasasyasamāyuktā mahideyā mahipāte 21  
yadyadiṣṭam bhavet atra tad deyam śradhdhāyā param  
śradhdhāpūtaṁ ca yat karmaṁ tad evātra paratra ca 22  
kartāram upatiṣṭeta na samdigdham na nāstikām  
iti te khilamākhyānam nārmadam nṛpa<sup>204</sup>  
kurus tvam āstiko bhūtvā revātīrthāvagāhanam  
bhuktiṁ muktiṁ ca lavdhā rājyam ca hatakamṭakam 24  
revāprabhāvādaciरान्म kurudhvātra samśayam  
sūta uvāca  
tacchrutvā rājasārvalomārkamdeyasya bhāṣitam 25  
argham dattvā yathā nyāyam pūjyatvā ḫsims tadā  
aśvair gajaiś ca ratnaiśca ḫsibhil saha dharmarāṭ 22  
tīrthayātrāṁ cakārāśu narmmadāyāṁ yudhiṣṭirah  
uttare dakṣiṇe tīre narmmadāyā mahātmanāḥ 27

iti śriskandapurāne revākhamde  
yudhiṣṭirāmārkamdeyasaṁvāde revācaritarām  
pāmcadaśadhika śatatomā dhyāyah 15

samprūṇam saṃvat 1916

<sup>204</sup> The writer obviously committed a haplography here. The akṣaras "kathi" and "nam" are written above the line.

Mitra Ms. 1745

Hośaṅgabād edition

*End of Ms. Mitra 1745:*

tūrthe tīrthe ca kathitam yat pūrvvam pāñdunandana /  
 śrutvā māhātmyaphaladām tad dānenaiva pāñdava //  
 etasmāt kāraṇād dānaṁ śrutvā dānaṁ hi kārayet /

tacchrutvā rājaśārdūla mārkaṇḍeyasya bhāṣitam //  
 arghyam datvā yathā nyāyan pūjayitvā ḫśīṁs tadā /  
 aśvaīr gajaiś ca ratnaiś ca ḫsibhiḥ saha dharmarāṭ //  
 tīrthayatrāṇ cakārāśu narmadāyāṁ yudhiṣṭhirah /  
 uttare dakṣine tīre narmadāyā mahāmanāḥ //

iti śrīskandapurāṇe revākhanḍe  
 yudhiṣṭhiramārkaṇḍeyasāṇvāde revācaritam samāptam /

jihvācāpalyabhāvena khedito 'si mayā prabho /  
 kṣamasva mama īśāna ajñānāñjñānato ḫpi vā // 20  
 iśvara uvāca /  
 varam vṛṇiṣa bhadram te stavenānena suvrata /  
 dadāmi te na sandeho varam manasi kāṅkṣitam // 21  
 skanda uvāca /  
 yadi tuṣṭo 'si me deva varam dātumamechhasi(?) /  
 uttare tu diśabhäge harnyā hemamayāḥ śubhāḥ // 22  
 saptabhaumāstu vistīrṇahemaprākāratoranāḥ /  
 nānāmaṇipisamuktādyā vajravaidūryamāṇḍitāḥ // 23  
 tatraiva madhurā vāṇī veṇuvīṇāḥ sahasraśāḥ /  
 prekṣaṇīyair nṛtyagītair divyakāntimanoharaiḥ // 24  
 kasyaitāni gr̄hāṇīti meroruttarataḥ śīva /  
 tvatprasādāt tu pṛcchāmī paraṇ kautūhalāḥ hi me // 25  
 iśvara uvāca /  
 śṛṇu skanda suraśreṣṭha kathyamānaṁ nibodha me /  
 bhṛgusthāne pure ye vai rāhusūryyasamāgame // 26  
 [...] /  
 śrutiṁ tātra prakartavyam brāhmaṇāṁś cāpi pūjayed /  
 śravaṇena tu dānaṁ suprītā narmadā bhavet // 18  
 tūrthe tīrthe ca kathitam tatpūrvvam pāñdunandana /  
 punyam śrutvā tu māhātmyam tad dānenaiva pāñdava // 19  
 etasmāt kāraṇād dānaṁ śrutvā dānaṁ hi kāraṇam /

tacchrutvā rājaśārdūlo mārkaṇḍeyasya bhāṣitam // 20  
 arghāṁ dattvā yathā nyāyan pūjayitvā ḫśīṁ sadā /  
 aśvaīr gajaiś tathā rathairbhrāṭrbhis saha dharmarāṭ // 21  
 tīrthyatrāṇ cakārāśu narmadāyāṁ yudhiṣṭhira /  
 uttare dakṣine tīre snānapāṇavagāhanam // 22

iti śrīskandapurāṇe revākhanḍe  
 yudhiṣṭhiramārkaṇḍeyasāṇvāde  
 narmadācaritravarṇano nāma ṣoḍāśadhikaśatatamo  
 'dhyāyah  
 iti śrīskandapurāṇasya revākhanḍah //

## SYNOPSIS IVA: SYNOPSIS OF PUBLISHED EXCERPTS OF MANUSCRIPTS OF THE RKHV...

Aufrecht MSS. 114-116	RKhV (Delhi edition)
ubhayatatapunyatirthā praksalitasakalalokaduritaughā / devamunimanujavandyā haratu sadā narmadā duritam // 1.1 nāśayatu duritam akhilam bhūtam bhavyam ca kālasambhūtam / sakalapavitritavasudhā punyajalā vāmiditā revā // 1.2	ubhayatatapunyatirthā praksalitasakalalokaduritaughā / devamunimanujavandyā haratu sadā narmadā duritam // 1.3 nāśayatu duritam akhilam bhūtam bhavyam bhavacca bhuvi bhavinām / sakalapavitritavasudhā punyajalā narmadā bhavati // 1.4 taṭapulinam śivadevā yasyā yatayo 'pi kāmayante vā / muninivahavihitasevā śivāya mama jāyatām revā // 1.5
bālārkasvaprabhābhām vibudharipūśirachedanād raktadigdham/ dhārāprodhbhūtakālānalabahulaśikhetejasā durnirikṣyam // 1.3 nirdagdhāśeṣadaityam bhramati suravadhūsaṃcayair arcyamānam pāyāc cakram purarer vibudhanṛpaganair vandyamānam sadaiva // 1.4 nārāyanam ... (abbreviated by Aufrecht) // 1.5	nārāyanam namaskṛtvā naram caiva narottamam / devīm sarasvatim vyāsanā tato jayam udīrayet // 1.6
śaunaka uvāca // naimiṣe punyanilaye nānā ḫṣiniṣevite / śaunakah satramāśināḥ sūtaṃ papraccha vistarāt // 1.6 manye 'ham dharmaṇipunyaṃ tvayi sūta sadārcitaṃ / punyāmṛtakāthavaktā vyāsāsiṣyāḥ tvameva hi // 1.7 astavām paripṛcchāmī dharmaṇītīrthāśrayam kave / bahūni santi tīrthāni bahuśo me śrutāni ca // 1.8 śrūtā divyanadī brāhmaṇī tathā viṣṇunadī mayā / tṛtyā na mayā kvāpi śrūtā raudrī sardīvarā // 1.9 tām vedagarbhā vikhyātām vibudhaughābhīvamditām / vada me tvam mahāprajñā tīrthapugapariṣkṛtām // 1.10 kaṇi deśamāśrītā revā kathaṇī śrīrudrasaṃbhavā / tatsamāśrītāni tīrthāni yāni tāni vadava me // 1.11 sūta uvāca / sādhu prṣṭam kulaपate caritraṃ narmadāśritam / citram pavitra doṣaghnaṃ śrotuṇi vaktuṇi ca sattama // 1.12	naimiṣe punyanilaye nānā ḫṣiniṣevite / śaunakah satramāśināḥ sūta papraccha vistarāt // 1.7 manye 'ham dharmaṇipunyaṃ tvayi sūta sadārcitaṃ / punyāmṛtakāthavaktā vyāsasaṃsiṣyastvameva hi // 1.8 astavām paripṛcchāmī dharmaṇītīrthāśrayam kave / bahūni santi tīrthāni bahuśo me śrutāni ca // 1.9 śrūtā divyanadī brāhmaṇī tathā viṣṇunadī mayā / tṛtyā na mayā kvāpi śrūtā raudrī sardīvarā // 1.10 tām vedagarbhām vikhyātām vibudhaughābhīvanditām / vada me tvam mahāprajñā tīrthapugapariṣkṛtām // 1.11 kaṇi deśam āśrītā revā kathaṇī śrīrudrasaṃbhavā / tatsamāśrītāni tīrthāni yāni tāni vadava me // 1.12 sūta uvāca / sādhu prṣṭam kulaपate caritraṃ narmadāśritam / citram pavitra doṣaghnaṃ śrotumuktaṇi ca sattama // 1.13
vedopavedavedāṅgādīnyabhivyasya pūrvataḥ / aṣṭādaśapurāṇānām vaktā satyavatisutah // 1.13 taṇam namaskṛtya vakṣyāmi purāṇāni yathākramam / yeṣām abhivyāharanād abhivṛddhir vṛṣayuśoh // 1.14 śrūtiḥ smṛtiśca viprāṇām caṅkuṣī parikīrtite / kāṇasatatraikayā hīno dvābhīyāmandhā prakīrtitah // 1.15 śrūtismitipurāṇāni viḍuṣām locanatrayam / yastrībhirnayanaiḥ paśyet so 'mśo māheśvaro mataḥ // 1.16 ātmavidyā ca paurāṇī dharmāśtrātmikā ca yā /	vedopavedavedāṅgādīnyabhivyasya pūritah / aṣṭādaśapurāṇānām vaktā satyavatisutah // 1.14 taṇam namaskṛtya vakṣyāmi purāṇāni yathākramam / yeṣām abhivyāharanād abhivṛddhir vṛṣayuśoh // 1.15 śrūtiḥ smṛtiśca viprāṇām caṅkuṣī parikīrtite / kāṇasatatraikayā hīno dvābhīyāmandhā prakīrtitah // 1.16 śrūtismitipurāṇāni viḍuṣām locanatrayam / yastrībhirnayanaiḥ paśyet so 'mśo māheśvaro mataḥ // 1.17 ātmano vedavadyā ca iṣvareṇa vinirmitā / śaunakīyā ca paurāṇī dharmāśtrātmikā ca yā // 1.18 tisro vidyā imā mukhyāḥ sarvaśāstraviniṛṇaye / purāṇām pañcamo veda iti brahmānuśāsanam / yo na veda purāṇam hi na sa vedātra kiṃcana // 1.19 katamah sa hi dharmo 'sti kim vā jñānam tathāvidham / anyadvā tatkimatrāḥ purāṇe yanna dr̄ṣyate // 1.19 vedāḥ pratiṣṭhitāḥ purāṇam purāṇe nātra samṣayah / vibhety alpaśrūtād vedo mām ayaṁ pratiṣṛṣyati // 1.20 itiḥāsapurāṇaiśca kṛto yan niścalāḥ purā / ātmā purāṇam vedānām pr̄thagamgāni tāni ṣat // 1.21 yatna dr̄ṣṭām hi vedeṣu taddṛṣṭam smṛtibhiḥ kila /

... AND THE DELHI EDITION OF THE RKhV

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Stein Ms. 3946

ubhayatatapunyatirthā prakṣālitasakallokaduritaughā //  
devamunimanujavamdyā duritam vo narmadā haratu // 1

nāśayati duritam akhilam bhūtam bhavyam bhavacca  
bhuvī bhavinām //  
sakalapavitritavasudhā punyajalā narmmadā jayati // 2  
taṭaśpulabha śambhudevā yasyāyatayo pi kāmayamte vā //  
muninivahavihitasevā śivāya mama jāyatām revā // 3

nārāyaṇam namaskṛtya naram caiva narottamam //  
devīm sarasvatīm vyāsaṁ tato jayam udīrayet // 1

Aufrecht MSS. 114-116

ubhābhyaṁ yatna dṛṣṭam hi tatpurāneśu gīyate // 1.22  
 purāṇam sarvaśastrāṇām prathamaṁ brahmaṇāṁ smṛtam /  
 anamitaram ca vaktreḥyo vedāstasya vinirgatāḥ // 1.23  
 purāṇam ekam evāśid asmin kalpāntare mune /  
 trivargasādhanām punyaṁ śatakoṭipravistaram / // 1.24  
 smṛtvā jagāda ca munīn prati devaśatūrmukhaḥ /  
 pravṛttiḥ sarvaśastrāṇām purāṇasyābhavat tataḥ // 1.25  
 kālenāgraḥanām dṛṣṭvā purāṇasya tato mune /  
 vyāsārupaṁ vibhuḥ kṛtvā saṁpharet sa yuge yuge // 1.26  
 caturlakṣapramāṇe dvāpare dvāpare sadā /  
 tadaśādaśadhā kṛtvā bhūloke ‘smīn prabhāṣyate // 1.27  
 adyāpi devaloke tacchatakoṭipravistaram /  
 tadartho ‘tra caturlakṣasamkṣepena nivēsitah // 1.28  
 purāṇāni daśāṣṭau ca sāmrataṁ tad iha ucyate /  
 nāmatas tāni vakṣyāmi śrūnu tvam̄ iṣīsattama // 1.29  
 sargaśca pratisargaśca vamśo manvantarāni ca /  
 vamśānucaritaṁ caiva purāṇam pañcalakaṣaṇam // 1.30  
 brahmapurāṇam trādyām samhitābhyaṁ vibhūṣitam /  
 ślokānām daśasāhasraṁ nānāpuṇyakathāyutam // 1.31  
 pādmam ca pañcapañcāsatsahasraṇī nigadyase /  
 tṛtyām vaiśnavām nāma trayoviṁśatīsamkhyayā // 1.32  
 caturthaṁ väyūnā proktam väyavīyam iti smṛtam /  
 śivabhartisamāyogat̄ śāivam taccāparākhyayā // 1.33  
 caturviṁśatīsamkhyātām sahasraṇī tu śaunaka /  
 caturbūhiḥ parvabhiḥ proktam bhaviṣyam pañcamam  
 tathā // 1.34  
 caturdaśasahasraṇī tathā pañcaśatāni tat /  
 mārkaṇḍaṁ navasāhasraṇi ṣaṭṭamān tatparikīrtitam // 1.35  
 āgneyam saptamamān proktam sahasraṇī tu ṣoḍaśā /  
 aṣṭamamān nāradīyam ca proktam vai pañcavīṁśatī // 1.36  
 tathā bhāgavataṁ nāma bhāgadvayavibhūṣitam /  
 tadaśādaśasāhasraṁ procye graṁthasamkhyayā // 1.37  
 daśamam brahmavaivartam tāvat samkhyamihocaye /  
 limgamekādaśam jñeyam tathaikādaśasamkhyayā // 1.38  
 bhāgadvyanviracitam tat limgaṁ iṣīpumgavaṁ /  
 caturviṁśatīsāhasraṁ vārāhaṁ dvādaśamān viduḥ // 1.39  
 vibhaktam aṣṭabhiḥ khaṇḍaiḥ skandām bhāgavataṁ vara /  
 caturviṁśatīsāhasraṁ samkhyayā tannirūpitam // 1.40  
 tatastu vāmanām nāma taccaturdaśamān smṛtam /  
 samkhyayā daśasāhasraṁ proktam kulaपatepurā // 1.41  
 kaurmam pañcadaśam prāhur bhāgadvayavibhūṣitam /  
 daśasaptasahasraṇī purā sāmkṣepataḥ kalau // 1.42  
 mātsyam matsyena yatproktam manave sōdaśam kramāt /  
 taccaturdaśasāhasraṁ samkhyayā yajatām vara // 1.43  
 gāruḍam saptadaśamān smṛtam caikonavīṁśatīḥ /  
 aṣṭādaśam tu brahmāṇḍam bhāgadvyanirūpitam // 1.44  
 taccā dvādaśasāhasraṁ śatadvayasamanvitam /  
 tathaivopapurāṇāni coktāni tāni vedhasā // 1.45  
 idam brahmapurāṇasya khilaṁ sauramuttamām /  
 samhitādvayasamyuktam punyam śivakathāśrayam // 1.46  
 ādyā sanatkumāroktā dvītiyā sūryabhaṣītā /  
 sanatkumāranāmnām tadvikhāytam mahāmune // 1.47  
 dvītiyam nārasimhaṁ ca purāṇe padmasamjñite /  
 nandāpurāṇam ca tathā tṛtyām vaiśnavē matam // 1.48  
 caturthaṁ śivadharmaṁkhyam purāṇe väyusamjñite /  
 daurvāsasamān pañcamam ca smṛtam bhāgavate sadā // 1.49

RKhV (Delhi edition)

ubhābhyaṁ yattu dṛṣṭam hi tatpurāneśu gīyate /  
 purāṇam sarvaśastrāṇām prathamaṁ brahmaṇāṁ smṛtam // 1.24  
 anantaram ca vaktreḥyo vedāstasya vinirgatāḥ /  
 purāṇam ekam evāśid asmin kalpāntare mune // 1.25  
 trivargasādhanām punyaṁ śatakoṭipravistaram /  
 smṛtvā jagāda ca munīnprati devaśatūrmukhaḥ // 1.26  
 pravṛttiḥ sarvaśastrāṇām purāṇasyābhavattataḥ /  
 kālenāgraḥanām dṛṣṭvā purāṇasya tato muniḥ // 1.27  
 vyāsārupaṁ vibhuḥ kṛtvā saṁpharet sa yuge yuge /  
 aṣṭalakṣapramāṇe tu dvāpare dvāpare sadā // 1.28  
 tadaśādaśadhā kṛtvā bhūloke ‘smīn prabhāṣyate /  
 adyāpi devaloke tacchatakoṭipravistaram // 1.29  
 tathātra caturlakṣam samkṣepena nivēsitam /  
 purāṇāni daśāṣṭau ca sāmrataṁ tadihocaye /  
 nāmatastāni vakṣyāmi śrūnu tvam̄ iṣīsattama // 1.30  
 sargaśca pratisargaśca vamśo manvantarāni ca /  
 vamśānucaritaṁ caiva purāṇam pañcalakaṣaṇam // 1.31  
 brahmām purāṇam trādyām samhitābhyaṁ vibhūṣitam /  
 ślokānām daśasāhasraṁ nānāpuṇyakathāyutam // 1.32  
 pādmam ca pañcapañcāsatsahasraṇī nigadyate /  
 tṛtyām vaiśnavām nāma trayoviṁśatīsamkhyayā // 1.33  
 caturthaṁ väyūnā proktam väyavīyam iti smṛtam /  
 śivabhartisamāyogācchaivam taccāparākhyayā // 1.34  
 caturviṁśatīsamkhyātām sahasraṇī tu śaunaka /  
 caturbūhiḥ parvabhiḥ proktam bhaviṣyam pañcamam  
 tathā // 1.35  
 caturdaśasahasraṇī tathā pañcaśatāni tat /  
 mārkaṇḍaṁ navasāhasraṇi ṣaṭṭamān tatparikīrtitam // 1.36  
 āgneyam saptamamān proktam sahasraṇī tu ṣoḍaśā /  
 aṣṭamamān nāradīyam tu proktam vai pañcavīṁśatī // 1.37  
 navamamān bhagavannāma bhāgadvayavibhūṣitam /  
 tadaśādaśasāhasraṁ procye graṁthasamkhyayā // 1.38  
 daśamam brahmavaivartam tāvat samkhyam ihocaye /  
 laiṅgamekādaśam jñeyam tathaikādaśasamkhyayā // 1.39  
 bhāgadvayaṁ viracitam talliṅgamṣipumgava /  
 caturviṁśatīsāhasraṁ vārāhaṁ dvādaśamān viduḥ // 1.40  
 vibhaktam aṣṭabhiḥ khaṇḍaiḥ skandām bhāgavataṁ vara /  
 caturviṁśatīsāhasraṁ samkhyayā tannirūpitam // 1.41  
 tatastu vāmanām nāma taccaturdaśamān smṛtam /  
 samkhyayā daśasāhasraṁ proktam kulaपatepurā // 1.42  
 kaurmam pañcadaśam prāhur bhāgadvayavibhūṣitam /  
 daśasaptasahasraṇī purā sāmkhyapate kalau // 1.43  
 mātsyam matsyena yatproktam manave sōdaśam kramāt /  
 taccaturdaśasāhasraṁ samkhyayā vadatām vara // 1.44  
 gāruḍam saptadaśamān smṛtam caikonavīṁśatīḥ /  
 aṣṭādaśam tu brahmāṇḍam bhāgadvyanirūpitam // 1.45  
 taccā dvādaśasāhasraṁ śatamaṣṭasamanvitam /  
 tathaivopapurāṇāni yāni coktāni vedhasā // 1.46  
 idam brahmapurāṇasya sulabhaṁ sauramuttamām /  
 samhitādvayasamyuktam punyam śivakathāśrayam // 1.47  
 ādyā sanatkumāroktā dvītiyā sūryabhaṣītā /  
 sanatkumāranāmnām hi tadvikhāytam mahāmune // 1.48  
 dvītiyam nārasimhaṁ ca purāṇe pādmasamjñite /  
 śaukeyam hi tṛtyām tu purāṇe vaiśnavē matam // 1.49  
 bārhaspatyam caturthaṁ ca väyavyam sammatam sadā /  
 daurvāsasamān pañcamam ca smṛtam bhāgavate sadā // 1.50



Aufrecht Ms. 114-116

bhaviṣye nāradoktaṇ ca sūribhiḥ kathitam purā /  
 kāpilaṇ mānavāṇ caiva tathaivośānaseritaṇ // 1.50  
 brahmāṇḍam vārunam cātha kālikādvayameva ca /  
 māheśvaraṇ tathā sāmbaṇ sauram sarvārthaśaṇcayaṇ //  
 1.51  
 pārāṣaraṇ bhāgavataṇ kaurme cāṣṭādaṣaṇ kramāt /  
 etānyupapurāṇāni mayoktāni yathākramam // 1.52  
 purāṇaṣaṇhitāmyah paṭhed vā śṛṇoti ca /  
 so 'nantaṇuṣyabhāgī syāṇ mṛto brahmaṇuraṇ vrajet // 1.53  
 iti vāyupurāṇe śīrevākhanḍe purāṇaṣaṇhitā  
 nāmādhyāyah //

*Adhyāya 2:*  
 sūta uvāca /  
 purāṇaṇ yanmayoktaṇ hi caturthaṇ vāyusamjñitaṇ /  
 caturviṁśatiṣāhasraṇ śivamāhātmyaṣaṇutam // 2.1  
 mahimānaṇ śivasyāha pūrve pārāṣaraḥ purā /  
 aparārdhe tu revāyā māhātmyaṭulaṇ mune // 2.2  
 purāṇeṣūttamaṇ prāhuṇ purāṇaṇ vāyunoditaṇ /  
 yasya śravaṇaṭatreṇa śivalokaṇavāpnuyāt // 2.3  
 yathā śivas tathā śaivaṇ purāṇaṇ vāyunoditaṇ /  
 śivabhaṭisamāyogaṇnāmadvayavibhūtiṇ // 2.4  
 narmadāyās tu māhātmyaṇ tasmin dvaipāyano 'bravīt / 2.5a  
 [...]

RKhV (Delhi edition)

bhaviṣye nāradoktaṇ ca sūribhiḥ kathitam purā /  
 kāpilaṇ mānavāṇ caiva tathaivośānaseritaṇ // 1.51  
 brahmāṇḍam vārunam cātha kālikādvayameva ca /  
 māheśvaraṇ tathā sāmbaṇ sauram sarvārthaśaṇcayaṇ //  
 1.52  
 pārāṣaraṇ bhāgavataṇ kaurmaṇ cāṣṭādaṣaṇ kramāt /  
 etānyupapurāṇāni mayoktāni yathākramam // 1.53  
 purāṇaṣaṇhitāmetāṇ yaḥ paṭhed vā śṛṇoti ca /  
 so 'nantaṇuṣyabhāgī syāṇ mṛto brahmaṇuraṇ vrajet // 1.54  
 iti śīrṣkānde mahāpurāṇa (...) revākhanḍe  
 purāṇaṣaṇhitāvārpaṇānām prathamo 'dhyāyah //

*Adhyāya 2:*  
 sūta uvāca /  
 purāṇaṇ yanmayoktaṇ hi caturthaṇ vāyusamjñitaṇ /  
 caturviṁśatiṣāhasraṇ śivamāhātmyaṣaṇutam // 2.1  
 mahimānaṇ śivasyāha pūrve pārāṣaraḥ purā /  
 aparārdhe tu revāyā māhātmyaṭulaṇ mune // 2.2  
 purāṇeṣūttamaṇ prāhuṇ purāṇaṇ vāyunoditaṇ /  
 yasya śravaṇaṭatreṇa śivalokaṇavāpnuyāt // 2.3  
 yathā śivas tathā śaivaṇ purāṇaṇ vāyunoditaṇ /  
 śivabhaṭisamāyogaṇnāmadvayavibhūtiṇ // 2.4  
 narmadāyās tu māhātmyaṇ tasmin dvaipāyano 'bravīt / 2.5a  
 [...]

*Adhyāya 2:*  
 sūta uvāca /  
 narmadāyāstu māhātmyaṇ kṛṣṇadvaipāyano 'bravīt / 2.1a  
 [...]  
 janamejaya uvāca /  
 dvaipāyanaṇaṛasādena jñānavānasi me mataḥ /  
 vaiśamāṇpāyanaṇ tasmāt tvāṇi pṛcchāmi ḍīṣannidhau // 2.10  
 brūhi me tvāṇi purāvṛttāṇ pitṛṇām tīrthasevanam /  
 cirām naṇāvidhānkleśān prāptāsta iti me śrutam // 2.11  
 kathām dyūtaṇitāḥ pārthā mama pūrvapitāmahāḥ /  
 āṣamudrāṇi mahīṇ vipra bhramantastīrthalobhataḥ // 2.12  
 kena te sahitātāta bhūmibhāgān anekaṣaḥ /  
 ceruḥ kathaya tatsarvaṇi sarvajño 'si mato mama // 2.13  
 vaiśamāṇpāyana uvāca // 2.14  
 kathayiṣyāmi bhūnātha yatrāṣṭām tu tvayā 'nagha /  
 namaskṛtya virūpākṣaṇi vedavyāṣaṇi mahākavim // 2.15  
 pitāmahāstu te pañcā pāṇḍavāḥ saha kṛṣṇayā /  
 uṣitvā brāhmaṇaiḥ sārdhaṇi kāmyake vana uttame // 2.16  
 pradhānoddālakē tatra kaṣyapo 'tha mahāmatiḥ /  
 vibhāṇḍakaśca rājendra muruścaiva mahāmuniḥ

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janamejaya uvāca

katham̄ dyūtajitāḥ pārthā mama pūrvapitāmahāḥ /  
āsamudrāṇ̄ mahīṇ̄ vipra bhramāṇ̄ tastīrthalobhataḥ // 2 {= RKhV 2.12}  
kena te sahitāstāta bhūmibhāgān anekaśāḥ /  
ceruḥ kathaya tatsarvaṇ̄ sarvajñō si mato mama // 3 {= RKhV 2.13}  
vaiśampāyana uvāca  
kathayisyāmi bhūnāgāṇ̄ yatpr̄ṣṭam̄ tu tvayānagha /  
namaskṛtvā virūpakṣam̄ vedavyāsāṇ̄ mahākavim̄ // 4 {= RKhV 2.14}

Aufrecht MSS. 114-116

RKhV (Delhi edition)

(...)

pāpabhedi kṛtaghmaśca svāmiviśvāsaghātakah /  
 goghnaśca garadaścaiva kanyāvikrayakārakah // 229.19  
 ete śrutvaiva pāpebhyo mucyante nātra samśayah /  
 ye punarbhāvitātmānah śṛṇvanti satataṁ nṛpa // 229.20  
 pūjayanta idam devāḥ pūjītā guravaśca tāiḥ /  
 narmadā pūjītā tena bhagavāṁśca mahēvaraḥ // 229.21  
 tasmātsarvaprayatnena gandhapuṣpavibhūṣaṇaiḥ /  
 pūjītaṁ parayaḥ bhaktyaśāstrametaphalapradam // 229.22  
 lekhāpayitvā sakalam narmadācaritam śubham /  
 uttamam sarvaśāstrebhyo yo dadāti dvijanmane // 229.23  
 narmadāsarvatīrtheśu snāne dāne ca yatphalam /  
 tatphalam samavāpnoti sa naro nātra samśayah // 229.24  
 etatpurāṇam rudorktaṁ mahāpuṇyaphalapradam /  
 svargadaṁ putradān dhanyam yaśasyam kīrtivardhanam //  
 229.25

sarvapāpaharam pārtha duḥkhaduḥsvapnanāśanam /  
 pathatām śṛṇvatām rājan sarvakāmārthasiddhidam // 229.26  
 śāntirastu śivam cāstu lokāḥ santu nirāmayāḥ /  
 gobrahmaṇebhyāḥ svastyastu dharmam dharmātmajāśrayaḥ //  
 229.27

narakāntakarī revā satīrthā viśvapāvanī /  
 narmada dharmadā cāstu śarmada pārtha te sadā // 229.28  
 iti śriskände mahāpurāṇa ekāśītisāhasryāṁ samhitāyāṁ pañcama  
 āvanyakhaṇde revākhaṇde mārkanḍeyayudhiṣṭhirasamvāde rev  
 ākhaṇḍapathanaśravaṇadānādiphalasṛutivartanāṇam nāmaikona-  
 trimśādadhikadvīsatatamo 'dhyāyah

Stein Ms. 3946

*fol. 1312:*

pāpabhedī kṛtaghmaśca svāmiviśvāsaghātakāḥ /  
 goghmaśca garadaścaiva kanyāvīkrayakārakah // 19  
 ete śrutvaiva pāpebhyo mucyamte nātra samśayah /  
 ye punarbhāvitātmānaḥ śṛṇvamti satataṁ nr̥pa // 20  
 pūjayanta idam devāḥ pūjītāḥ guravaśca taiḥ /  
 narmadā pūjītā tena bhagavāṁśca maheśvaraḥ // 21  
 tasmātsarva {pra}yatnena gandhapuspavibhūṣanaiḥ /  
 pūjītam parayā bhaktyā śāstram etat phalapradam // 22  
 likhāpayitvā sakalaṁ narmadācaritaṁ śubham /  
 uttamaṁ sarvaśāstrebhyo yo dadāti dvijammane // 23  
 narmadāsarvatīrtheṣu snāne dāne ca yatphalam /  
 tatphalaṁ samavāpnoti sa naro nātra samśayah // 24  
 etat purāṇam rudroktam mahāpuṇyaphalapradam /  
 svargadām putradām dhanyam yaśasyam kirtivarddhanam

sarvapāpaharam pārtha duḥkhaduḥsvapnanāśanam /  
 paṭhatām śṛṇvatām rājan sarvakāmārthasiddhidam // 26

iti śrī mārkandeyasamvāde skandapurāne revākhanḍe  
 śrinarmadāmāhātmye śrī sadāśivoktacaturviṁśatisāhasrīsaṁhitāyāḥ  
 sāroddhāra śrimārkandeyayudhiṣṭirasaṁvāde revākhanḍam idam  
 samāptam //

*End of Text*

**SYNOPSIS IVB: SYNOPSIS OF RKHV EXCERPTS FROM EGGEILING MSS. 3595-96  
AND THE DELHI EDITION**

RKhV (Eggeling, Ms. 3595, 3596 [=B])	RKhV (Delhi edition)
ubhayataṭatīrthā prakṣalitasakalalokaduritaughā / devamunimanujavamdyā haratu sadā narmadā duritam // 1.1 (...)	ubhayataṭapunyatīrthā prakṣalitasakalalokaduritaughā / devamunimanujavandyā haratu sadā narmadā duritam // 1.3 (...)
<i>fol. 7a:</i> jahnāvī saritām śreṣṭā tathā caiva sarasvatī / kāverī devikā bhadrā sindhuḥ salakuṭī tathā // sarayūḥ śatarudrā ca candrabhāgeśvarī tathā / godāvarī mahendrā ca payoṣṇī yamunā nadī // śīrpa śatadrū vaidarbī tathā carmanvatī irā / etāścānyāḥ saricchreṣṭāḥ sarvapāpaharāḥ śubhāḥ // (...) <i>fol. 12a</i>	gaṅgā tu saritām śreṣṭā tathā caiva sarasvatī / kāverī devikā caiva sindhuḥ salakuṭī tathā // 2.53 sarayūḥ śatarudrā ca mahī carmiyā saha / godāvarī tathā punyā tathaiva yamunā nadī // 2.54 payoṣṇī ca śatadrūca tathā dharmanadī śubhā / etāścānyāśca saritalāḥ sarvapāpaharāḥ smṛtāḥ // 2.55 (...)
esā gamgā mahāpuṇyā triṣu lokeṣu viśrutā / srotobhīḥ pañcadaśabhiḥ pāvayantī diśo daśa / śṛṇu tāni mahābhāgā vaksyāmī nṛpasattama // śoṇo mahānadaśaiva narmadā surasattama / maṇḍakīnī mahāpuṇyā trikūṭā vimalā tathā // citroṭpalā vīpāpā ca rajaṇī vālувāhīnī / mahāṇavā vīpāsā ca revā ca karabhā tathā // rsyāpādaprastutāśca sarvā vai rudrasambhavāḥ / sarvapāpaharī [read: °rāḥ] punyāḥ sarvā mamgaladāḥ śivāḥ //	esā gamgā mahāpuṇyā triṣu lokeṣu viśrutā // 4.45b daśabhīḥ pañcabhiḥ srotaiḥ plāvayantī diśo daśa /
ityetair nāmabhir divyaiḥ śrūyate vedapāragaiḥ / purāṇajair mahābhāgair ājyapaiḥ somapais tathā // ity etat sarvamākhyaṭām mahābhāgīyam nṛpottama / manunoktam purā sahyam amṛtāyāḥ samudbhavām // punyam pavitramatulaṁ rudrodgitam idam śubham / ye narāḥ kīrtayan tatra bhaktyā śṛṇvanti caiva ye // prātar utthāya nāmnām hi kalāpaṁ daśapāmcakraṁ / te narāḥ sakalaṁ punyam lapsyante hy avagāhajam // (...) <i>fol. 12b</i>	śoṇo mahānadaśaiva narmadā surasā kṛtā // 4.46 mandakīnī daśārnā ca citrakūṭā tathaiva ca / 4.47a citroṭpalā vīpāsā ca rañjanā vāluvāhīnī / 4.47b tamasā vidiśā caiva karabhā yamunā tathā // 4.47b rkṣapādaprastutāstāḥ sarvā vai rudrasambhavāḥ // 4.48 sarvapāpaharāḥ punyāḥ sarvamāngaladāḥ śivāḥ /
kimartham narmadā proktā reveti ca katham tu sā / trikūṭā ca kimartham sā kimartham vālувāhīnī / koṭītīrthasamāyuktā praviṣṭā yā mahārṇavam / kiyatyaḥ saritastātā narmadām samupāsate // yajñopavītaṛ śisibhirdevatābhīs tathaiva ca / vibhakteyam kimartham ca śrūyate munisattama // dhiśpīti ca purāṇajīnaiḥ kimartham procaye 'ngha / keṣu sthāneṣu tīrtheṣu pūjanīyā saridvarā // (...) <i>fol. 16b/17a:</i>	ityetair nāmabhir divyaiḥ stūyate vedapāragaiḥ // 4.49 purāṇajair mahābhāgair ājyapaiḥ somapāistathā / sartvamākhyaṭām mahābhāgīyam narottama // 4.50 manunoktam purā mahyam amṛtāyāḥ samudbhavām / punyam pavitramatulaṁ rudrodgitam idam śubham // 4.51 ye narāḥ kīrtayiṣanti bhaktyā śṛṇvanti ye 'pi ca / prātarutthāya nāmāni daśa pañca ca bhārata // 4.52 te narāḥ sakalaṁ punyam labhiṣyantyavagāhājam / 4.53a (...)
yasmān mahārṇave ghore dṛṣyate mahatī sarit / mahārṇaveti sā proktā teneyam nṛpasattama // tapyatas tasya devasya śūlāgrahīvindavo 'patan / śonāḥ śonābhīdhānena daśārnā deśasamjñayā // kṛpām karoti sā yasmallopānām abhayapradā / samsārārṇavamagnānām tena nāmnā kṛpā smṛtā // (...) bhrāmayantī diśāḥ sarvā vāripūreṇa vegetā / plāvayantī virājantī tena revā nigadyate // (...) yasmād rāṇjayate lokān darśanād eva bhārata / rajanī tena sā proktā purāṇajīnaiḥ nṛpottama // (...)	kimartham narmadā proktā revati ca katham smṛtā / 5.7b trikūṭeti kimartham vā kimartham vālувāhīnī / koṭīkotyo hi tīrthānām praviṣṭā yā mahārṇavam // 5.9 kiyatyaḥ saritām koṭyo narmadām samupāsate / yajñopavītaṛśisibhir devatābhīs tathaiva ca // 5.10 vibhakteyam kimartham ca śrūyate munisattama / viṣṇavīti purāṇajīnaiḥ kimarthamīha cocyate // 5.11 keṣu sthāneṣu tīrtheṣu pūjanīyā saridvarā / 5.12a (...)
yasmān mahārṇave ghore dṛṣyate mahatī ca sā // 6.30b	
	kṛpām karoti sā yasmallopānām abhayapradā // 6.32b samsārārṇavamagnānām tena caiṣā kṛpā smṛtā / 6.33a (...) bhrāmayantī diśāḥ sarvā raveṇa mahatī purā // 6.37b plāvayantī virājantī tena revā iti smṛtā / 6.38a (...) yasmād rāṇjayate lokāndarśanādēva bhārata // 6.43b rañjanād rañjanā proktā dhātvarthe rājasattama / 6.44a (...)

RKhV (Eggeling, Ms. 3595, 3596 [=B])

RKhV (Delhi edition)

*End:*

dharma<sup>m</sup>khyānam idam punyam sarvākhyāneśvanuttamaṇ /  
grhe 'pi vidyate\* yasya caturvarṇasya sattamāḥ //

\*B: paṭhyate

dhanayam tasya gṛhamanye gr̥hasthaṇ cāpi tatkulaṇ /  
pūjanīyastake yeṣu\* narmadācaritasya tu //

\*B: pustakam pūjayed yasya

narmadā pūjītā tena bhagavāṁśca maheśvaraḥ /  
vācāke pūjīte tadvad devāśca ṣsayo 'rcitāḥ //

likhāpayitvā\* sakalaṇ revācaritamuttamāṇ /

bhūṣaṇam sarvaśastrāṇāṇ yo dadāti dvijanmane //

\*B: lekhayitvā ca

narmadāsarvatīrtheṣu mahāpunyaphalapradam\* /

\*B : narmadāsarvatīrtheṣu snānadānena yatphalaṇ /

+B: tatphalaṇ samavāpnoti sa naro nātra samśayaḥ /

+B: etatpurāṇam rudroktam mahāpunyaphalapradam /  
svargadām putradāmpatyam yaśasyam\* kirtivardhanam //

\*B: putradām dhanayam yatrāsyam

dhanayamāyuṣyamatulaṇ\* duḥkhaḍuhkhaṇpranāśanaṇ /  
paṭhatām śṛṇvatām cāpi sarvakāmārthaśiddhidam //

\*B dharmamā°

yatpradattam idam punyam purāṇam vācyate dvijaiḥ /  
śivaloke sthitas tasya purāṇākṣaravatsarī //iti nigaditam etan narmadāyāścaritram pavanagaditam(?)  
agryam\* śārvavakṭād avāpya /

\*B: padanigadita°

tribhuvana[jana]vāṇḍyaṇ yat tad ādau\* munīnāṇ  
kulapatikulato# sūtamukhyena sādhu //

\*B: (tv etad ādau B); # ° purataḥ san

*End of adhyāya*

pāmcadaśa sahasrāṇi khanḍe 'smīn muninā purā /  
granthasamkhyā nigaditā māhātmye nārmade kīla /  
tīrtham oṃkāram ārabhya tīrthānyekārṇavāvadhi /  
catuhśatāni mukhyāni tathaivānyāni koṭiśaḥ /  
guptapraकाटरुपाणi divyabhaumāni samkhyayā //

*End of Text*

dharma<sup>m</sup>khyānamidam punyam sarvākhyāneśvanuttamam /  
grhe 'pi pathyate yasya caturvarṇasya sattamāḥ // 232.47

←B

dhanayam tasya gṛhamanye gr̥hasthaṇ cāpi tatkulaṇ /  
pustakam pūjayed yas tu narmadācaritasya tu // 232.48

←B

narmadā pūjītā tena bhagavāṁśca maheśvaraḥ /  
vācāke pūjīte tadvad devāśca ṣsayo 'rcitāḥ // 232.49

lekhayitvā ca sakalaṇ revācaritamuttamāṇ /

bhūṣaṇam sarvaśastrāṇāṇ yo dadāti dvijanmane // 232.50

←B

*follows B:*

narmadā sarvatīrtheṣu snānadānena yatphalaṇ /  
tatphalaṇ samavāpnoti sa naro nātra samśayaḥ // 232.51

etat purāṇam rudroktam mahāpunyaphalapradam /

svargadām putradām dhanayam yaśasyam kirtivardhanam //

232.52

←B

dharmyamāyuṣyamatulaṇ duḥkhaḍuhkhaṇvapnanāśanam /  
paṭhatām śṛṇvatām cāpi sarvakāmārthaśiddhidam // 232.53

←B

yatpradattam idam punyam purāṇam vācyate dvijaiḥ /  
śivaloke sthitis tasya purāṇākṣaravatsarī // 232.54

iti nigaditam etan narmadāyāścaritram pavanagaditam(?)

agryam śārvavakṭād avāpya /

←A

tribhuvanajanavandyam tv etad ādau munīnāṇ  
kulapatipuratas tat sūtamukhyena sādhu // 232.55

←B

*End of Text*

**SYNOPSIS V: SYNOPSIS OF RKHS QUOTATIONS IN THE CATURVARGACINTĀMANI AND CORRESPONDING STANZAS OF THE HOŚAṄGĀBĀD EDITION**

Caturvargacintāmanī (ed. Bṛhatṭācharya/Tarkaratna)

*Pariṣeṣakhaṇḍa* (p. 1620-21):

yastu vai pāṇḍuרו vakṣe lalāṭe caraṇe tathā /  
lāṅgūle yaś tu vai śubhraḥ sa vai nākasya darśanah // 1

*Vratakhaṇḍa* (II) (p. 949-50):

tathā revākhaṇḍe /

ye mṛtā narmadātire saṅgame liṅgadarśane /  
teśāṁ gr̥hāśca ramyāśca pūrvvabhaṅgavavasthitāḥ // 1  
narmmadāmedamadhye tu sāvitrīsaṅgame tathā /  
tripurāśannidhane ca viṣṇi sannihite tathā // 2  
omkāradaksine bhāge pūrvvato 'marakaṇṭake /  
jalādhāre koṭitirthे ye mṛtāḥ skandhamānuṣāḥ // 3  
harmyair imair manoramyair vasanti ca narottamāḥ /  
bhṛgavagnī jale vāpi nadyāḥ sakalaśaṅgame /

godāvaryāṁ payoṣyāṁ ca tapāyāścaiva saṅgame // 4

ātreyyāñcaiva bhāratyāṁ vārānasyāntathaiwa ca /  
drumālaye gogṛhe ca gokarṇe ca mahālāye // 5  
hariścandre puriścandre siśile triputrāntake /  
kṛṇāyāntuṅgabhadhrāyāṁ mahārathyāṁ mahānadiṁ // 6  
kārttike svāmikuṇde ca ye mriyante ca putraka /  
sarasvatyāṁ tyajet prāṇān prabhāse śāśibhūṣane // 7  
pāriyātre mahākāle jāyante tattvavartinah / 8a

p. 961-63:

yudhiṣṭhira uvāca /  
bhṛgoḥ patanti ye śūraḥ kāṇ gatiṁ vai prayānti te /  
śrotum icchāḥ aham hyetat kathayatvam mahāmune // 1  
mārkaṇḍeya uvāca /  
ekāntaropavāśaśca bhṛgugograhasaṅgrahaiḥ /  
prāṇāms tyajanti ye śūra gatiṁ teśāṁ nibodhaya // 2  
pr̥thak pr̥thak niṣvāśaśca teṣāṁ karmmānuṣārataḥ /  
caturvīṁśatikotāstu saptadaśa tathāparāḥ // 3  
umāyāṁ tu purā sāptā madhyamottamakalpakāḥ /  
anena vidhiṇā yastu prāṇāms tyajati mānavāḥ // 4  
sa tu bharṭtā mayā datto yuṣmākan ca prasādataḥ /  
amareśvaraṁ pramītāś ca bhartṛtām vo rājanti vai // 5  
bhṛgum dr̥ṣṭvān vayaśreṣṭha mucyate brahmahatyayā /  
caturaśītibhṛgavo jambūdvipe prakīrtitāḥ // 6  
tathānye sapta nirdiṣṭāḥ svargasopānamuttamāḥ /  
bhairavaśca bhṛguśreṣṭho jñeyāścamarakanṭake // 7  
śūdrāśca kṣatriyā vaiśyā antyajāścādhamāḥ tathā /  
ete tyajeyuḥ prāṇān vai varjyavitvā dvijam nṛpa // 8  
patītā brahmaṇas tatra brahmāḥ cātmahā bhavet // 9  
dvāvīmśatāsaḥasrāṇi rāhusomasamāgame /

RKhs (Hośaṅgābād ed.)

[RKhv (Delhi edition):

yastu vai pāṇḍuרו vaktre lalāṭe pādayos tathā /  
lāṅgūle yaś tu vai śubhraḥ sa vai nākasya darśakah // 97.170]

īśvara uvāca /

ye mṛtā narmmadātiresaṅgame tigmādārśite // 1.37b  
teśāṁ gr̥hāṇi ramyāṇi pūrvvabhaṅge ca ṣaṇmukha / 1.38

omkāradaksine bhāge pūrvvato 'marakaṇṭake // 1.38  
narmmadākoṭitirthē ca ye mṛtōs skandamānuṣāḥ /  
harmye manorame ramye te vasanti narottamāḥ // 1.39  
bhṛgavagnau jale vāpi revākāpilasaṅgame /  
dānam dattam tapastaptam te vasanti gr̥hair imaiḥ // 1.40  
godāvaryāṁ payasvīyāṁ tapatyāñicaiva saṅgame /  
tryambake dhautapāpe ca himādrau vindhyaparvate // 1.41

maheśvaramaye sahye gokarṇe ca mahābale /  
hariścandrapure candre śrīsaile triputrāntake // 1.42  
kṛṣṇāyāṁsaśamudrāyāṁ ekādaśyāṁ mahānade /  
kārttike yonikuṇde ca ye mriyante ca putraka // 1.43  
sarasvatyāṁ tyajet prāṇān prabhāse śāśibhūṣane /  
pāriyātre mahākāle prayāge ca mahāpathe // 1.45

yuthiṣṭhira uvāca /

bhṛgum patanti ye śūraḥ kāṇ gatiṁ prāpnvantि te /  
śrotum icchāḥ aham tve tat kathayasva mahāmune // 46.1  
mārkaṇḍeya uvāca /  
anāsakena bho rājan bhṛgugograhasaṅgaraiḥ /  
prāṇāms tyajanti ye śūra gatiṁ teśāṁ nibodha me // 46.2  
pr̥thak pr̥thak niṣvāśaśca teṣāṁ karmmāni bhārata /  
caturvīṁśatikotyas tu saptaviṁśatir eva ca // 46.3  
umāyā tu purā jñaptā madhyamottamakanyakāḥ /  
anena vidhiṇā ye tu prāṇāms tyakṣyanti mānavāḥ // 46.4  
tāṁśe bhuṅgldva mayā dattā yuṣmākam suprasādataḥ /  
amareśe pramītāśca bhramśitum ye patanti te // 46.5  
bhṛgūn dr̥ṣṭvā nṛpaśreṣṭha mucyante brahmahatyayā /  
caturaśītibhṛgavo jambūdvipe prakīrtitāḥ // 46.6  
tathā 'nye saptanirdiṣṭāḥ svargasopānam uttamam /  
bhairavas tu bhṛguśreṣṭho jñeyastv amarakanṭake // 46.7  
śūdrāśca kṣatriyā vaiśyā antyajāścādhamāstathā /  
ete tyajanti prāṇān vai varjyavitvā dvijam nṛpa // 46.8  
patītā brahmaṇas tatra brahmāḥ cātmahā bhavet // 46.9  
dvāvīmśatāsaḥasrāṇi rāhusomasamāgame /

Caturvargacintāmaṇī (ed. Bhaṭṭācharya/Tarkaratna)

varṣāṇāṁ jāyate rājan rājā vaidyādhare pure // 10  
graste tu rāhuṇā śurye dviguṇam phalam as्नute /  
avaśāḥ svavaśo vāpi jalapūrānalairhataḥ // 11  
nṛपate yo bhṛgum prāpya sa vaidyādharaराध bhavet /  
bhṛgum bhaiरavarुपेणa viddhi kailasambhavaṁ // 12  
garhayanti bhṛgum ye tu te liṅgabrahmavādināḥ /  
bhaiरavaḥ kṣamate teṣām iti skandena kīrtitam // 13  
manyāsacca cyuto vipro mātṛhā pitṛhā tathā /  
śvaśrugo mātṛgaścaiva snuśāgah svasṛgas tathā // 14  
etaiśāṁ patanam śāstam kāśagni ca prasādhanam /  
mucyate tena pāpena śivalokam sa gacchati // 15  
vatsarāṇam vatsarārdhantu trimāṣam māsameva ca /  
saptatrinī dināniha vased yo vai yudhiṣṭhira // 16  
ekāntaropavāsādvai sa gacchechivamandiram /  
hariścandre puriścandre śrīsaile tripurāntare // 17  
dhautapāpe mahāpūnye vārāhe vindhyaparvate /  
kāveryās tu tathā kuṇde patanāt svargamāpnuyāt // 18  
bhṛgostu daksine bhāge liṅgam vai cāpaleśvaram /  
kṣetrasaṃprakṣaṇāyeha vikhyātam pāpanāśanam // 19  
bhṛguḥ ṣaṣṭyā bhṛgos taddhi vijñeyam cāpaleśvaram /

ārohati giriṇ yastu tam adṛṣṭvā tu mānavāḥ /  
tasya punyaphalaṁ sarvam sa grhnāti na samśayaḥ // 20  
ālikhya ca paṭe sūryam patākādanḍamāṇḍitam /  
balayañca kare kṛtvā vijyamānastu cāmaraiḥ // 21  
viraṇudrapatitacchatra ārohed bhṛguparvatam /  
pade pade yajñaphalaṁ tasya syācchañkarō ‘bravīt // 22  
parvvakālaṁ pratikṣante ‘psarasāḥ kāmamohitāḥ /  
divyayānasamārūḍhā divyābharanabhusitāḥ // 23  
virastu patitas tatra svayaṁ tyaktvā kalevaram /  
tat kṣaṇād divyalokeśu śakratulyo bhaven nṛpa // 24  
kāmadam yānam āruhya vivādena parasparam /  
gacchechivapuram sārddham apsarobhir mudā yutāḥ // 25

klīvasya sattvahinasya hy uttīrṇasya bhṛgoḥ punaḥ /  
pade pade brahmaṇatā bhavet tasya na samśayaḥ // 26  
na ciरyurato martyo mṛtyoh kasmādvibhetyasau /  
ke ‘pi dhārāyitum śaktalā kālāmṛtyuvaśam naraṁ // 27  
sa pāpiśtho durācāraścāṇḍalo lokagarhitāḥ /  
sanyāsādikamāruhya cyavate ya tu mānavāḥ // 28  
sanyāsapracyutam vipram dṛṣṭvā naro ‘rkavīkṣaṇam /  
kuryāt sarvaprayatnena sparśaṁ cāndrāyaṇaṁ caret // 29  
satyāṇtam na vaktavyan tena sārddham kadācana /  
prasthātavyam hi maunena na cet pāpam avāpnuyāt // 30  
niścīte maraṇe prāpte kathaṁ bhṛgur upēkṣyate /  
jarāmṛtyuśca rogāśca samsārodadhiśaṅkate // 31  
evam kṛtvā nṛpaśreṣṭha hyārohet bhṛgumuttamam // 32a

RKhS (Hośāṅgābād ed.)

varṣāṇāṁ jāyate rājan rājā vaidyādhare pure // 46.10  
graste tu rāhuṇā śurye dviguṇam phalamāśnute /  
avaśāḥ svavaśo vāpi jalapūrānalāhataḥ // 46.11  
mṛityate yo bhṛgum prāpya sa vaidyādharaराध bhavet /  
bhṛgum bhaiरavaruपेṇa vindhyakailāsannibhaḥ // 46.12  
garhayantim bhṛgum ye tu te liṅgabrahmabhedinaḥ /  
bhaiरavaḥ kṣamate teṣām neti skandena kīrtitam // 46.13  
manyāsacca cyuto vipro mātṛhā pitṛhā tathā /  
svasṛghaḥ svasnuśāgaśca tathā svajñātigastathā // 46.14  
eteiśāṁ patanam śāstam kāśagnau prasādhanam /  
mucyate tena pāpena śivalokam sagacchati // 46.15

hariścandrapure candre śrīsaile tripurāntike /  
traiyambake dhautapāpe vārāhe vindhyaparvate // 46.16  
kāveryās tu tathā kuṇde patanāt svargam āpnuyāt /  
bhṛgor daksinābhāge tu liṅgam vai capaleśvaram // 46.17  
kṣetrasaṃprakṣaṇāyeha vikhyātam pāpanāśanam /  
dhanuḥ ṣaṣṭyām tataḥ kṣetram vijñeyam cāpaleśvaram // 46.18

ārohati giriṇ yas tu tam adṛṣṭvā tu mānavāḥ /  
tasya punyaphalaṁ sarvam sa grhnāti na samśayaḥ // 46.19  
ālekhya ca paṭe sūryam patākādanḍamāṇḍitam /  
valayam ca kare kṛtvā vijyamānas tu cāmaraiḥ // 46.20  
vīraḥ tu patitum gacched ārohed bhṛguparvatam /  
pade pade yajñaphalaṁ tasya syācchañkarō ‘bravīt // 46.21  
pratikṣante sarvakāle ‘psarasāḥ kāmamohitāḥ /  
divyān yānaṁ samārūḍhā divyā bharanabhusitāḥ // 46.22  
vīraḥ tu patitas tatra svam ca tyaktvā kalevaram /  
tat kṣaṇād divyadehas tu śakratulyaparākramāḥ // 46.23  
kāmadam yānam āruhya vivādena parasparam /  
gacchechivapuram sārddham apsarobhiḥ samanvitāḥ // 46.24

klīvasya sattvahinasya uttīrṇasya bhṛgoḥ punaḥ /  
pade pade brahmaṇatā bhavet tasya na samśayaḥ // 46.25  
na ciरyurato martyo mṛtyoh kasmāt mṛtyor bibhetyasau /  
na ko ‘pi rakṣitum śaktalā kālāmṛtyuvaśāṅgatam // 46.26  
sa pāpiśtho durācāraścāṇḍalo lokagarhitāḥ /  
sanyāsādikāmāruhya cyavate ya tu mānavāḥ // 46.27  
sanyāsāt pracyutam vipram dṛṣṭvā snānārkaवīkṣaṇam /  
kuryāt sarvaprayatnena sparsāc cāndrāyaṇam smṛtam // 46.28  
ṛṭāṇṭam na vaktavyam tena sārddham kadācana /  
sthātavyam caiva maunena no cet pāpam avāpnuyāt // 46.29  
niścīte maraṇe prāpte kathaṁ mṛtyur upēkṣyate /  
jarāmṛtyuśca rogāśca samsārodadhiḥ samplave // 46.30  
evam jñātā nṛpaśreṣṭha hyārohet bhṛguparvatam /  
etat te kathitam rājan bhṛgor māhātmyamuttamam // 46.31

**SYNOPSIS VI: SYNOPSIS OF RKHV STANZAS CITED IN THE PARĀŚARAMĀDHAVĪYA  
AND THE DELHI EDITION**

Parāśaradharmaśaṁhitā, Vol. II, Part II (ed. Islāmpurkar) RKHV (Delhi edn.)

p. 224:

skande revākhaṇḍe\*

bubhuksiteṣu bhṛtyeṣu ya eko ‘śnāti mānavāḥ /  
śvayoniṁ sa samāśadya caṇḍalo jāyate naraḥ //  
vedoktaṁ yah parityajya dharmamanyam samācaren /  
daśavarṣasahaśraṇī śvayonau jāyate dhruvam //  
vedārthanindakā ye ca ye ca brāhmaṇanindakāḥ /  
iha janmani śūdrās te mṛtāḥ śvāno bhavanti hi //  
SkP RKh 30. 37-39

\* skande revākhaṇḍe not in all of the manuscripts

p. 231-32:

skande revākhaṇḍe

pitā mātā gururbhrātā anyo vā vikalendriyah /  
bhavanti nādṛtā yais tu te bhavanti narādhamāḥ //  
iha mānuṣaloke 'smi dināndhāste bhavanti ca /  
ye tyajanti svakāṁ bhāryāṁ mūḍhāḥ paṇḍitamāniḥ //  
te yānti narakan̄ ghoram̄ tāmisram̄ nātra samśayah /  
tatra varṣaśatasyānte iha mānuṣatāṁ gatāḥ //  
duścarmā durbhagaścaiva daridrah samprajāyate /  
jāyate ggdrasīyuktaḥ parabhäryopasevakaḥ //  
gadgado 'nṛtavādī syāt mūkaścaiva gavāmṛte /  
annam̄ paryuṣitaṁ vipre dadānaḥ klibatāṁ vrajet //  
mātsaryādapi jātyandho dveśācca badhiro bhavet /  
adatvā bhakṣyamaśnāti anapatyo bhavecca saḥ //

p. 253:

skande revākhaṇḍe

pāpaśeṣat tu bhavati surāpāḥ śyāvadantakah /  
SkP RKh 71.26

p. 264:

skande revākhaṇḍe

mānakūṭam̄ tulākūṭam̄ kūṭakām̄ tu vadanti ye /  
narake te 'ndhatāmisre prapacyante narādhīpa //  
śatasāhasrikām̄ kālām uśitvā tatra te narāḥ /  
iha śatrugrhe baddhā bhramante kālāmīpsitam̄ //  
kunakhī svarṇaharaṇān mūkaḥ pustakahārakah /

phalānyāharato 'patyam̄ mriyate nātra samśayah //  
SkP RKh 71. 36-40

vedoktaṁ yah parityajya dharmamanyam samācaren /  
daśavarṣasahaśraṇī śvayonau jāyate dhruvam // RKhS 39.25  
vedārthanindakā ye vai brāhmaṇā jñānadurbalāḥ /  
iha janmani śūdrāste mṛtāḥ śvāno bhavanti te // RKHs 39.26

pitā mātā gururbhrātā anāthā vikalendriyāḥ // 155.77b  
bhramanti noddhṛtā yeṣām gatisteṣān hi raurave / 155.78a  
iha mānuṣyake loke dināndhāśca bhavanti te // 155.79a  
ye tyajanti svakāṁ bhāryāṁ mūḍhāḥ paṇḍitamāniḥ // 155.87b  
te yānti narakan̄ ghoram̄ tāmisram̄ nātra samśayah /  
tatra varṣaśatasyānte iha mānuṣatāṁ gatāḥ // 155.88  
duścarmāno durbhagāśca jāyante mānavā hi te / 155.89a

gadgado 'nṛtavādī syānmūkaścaiva gavānṛte / 159.12a  
annam̄ paryuṣitaṁ vipre dadānaḥ klibatāṁ vrajet // 159.16b  
mātsaryād atha jātyandho janmāndhaḥ pustakām̄ haran / 159.17a  
adatvā bhakṣayamstāni hyanapatyo bhavennarah // 159.18b

mānakūṭam̄ tulākūṭam̄ kūṭakām̄ tu vadanti ye // 155.89b  
narake te 'ndhatāmisre prapacyante narādhamāḥ /  
śatasāhasrikām̄ kālāmuśitvā tatra te narāḥ // 155.90  
iha śatrugrhe tvandhā bhramante dināmūrtayah // 155.91a  
kunakhī svarṇaharaṇād / janmāndhaḥ pustakām̄ haran / RKH  
159.13a1+7az

phalānyāharato 'patyam̄ mriyate nātra samśayah // 159.17b

**SYNOPSIS VII: SYNOPSIS OF STANZAS CITED IN THE Nr̄SIMHAPRASĀDA  
AND CORRESPONDING STANZAS FROM DIFFERENT SOURCES**

Nṛsimhaprasāda Tīrthasāra (ed. Śukla), p. 83ff.

Parallels from different source texts

atha narmadāmāhātmyam / tatra praśaṇṣā  
kūrmapurāṇe /  
yudhiṣṭhira uvāca /  
śrutās tu vividhā dharmās tvat prasādān mahāmune /  
māhātmyam ca prayāgasya tīrthāni vividhāni ca //  
narmada sarvatīrthānam mukhyā vai bhavateritā /  
tasyās tv idānī māhātmyaṇi vaktum arhasi sattama // 2  
mārkaṇḍeya uvāca /  
narmada saritām śreṣṭhā rudradehād vinirgata /  
tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // 3  
narmadāyāś ca māhātmyaṇi purāṇe yan mayā śrutam /  
idānītat pravakṣyāmi śrīṇusvaikamanā nṛpa // 4  
punyā kanakhale tīrthe kurukṣetre sarasvatī /  
grāme vā yadi vāranye sarvatraiva tu narmadā // 5  
tribhīl sārasvataṇi toyam saptāhena tu yāmunam /  
sadyah punāti gaṅgeyaṇi darsanād eva narmadā // 6  
vāyupurāṇe  
pitṛṇām tu hitā punyā narmadā saritām varā /  
tatra śrāddhāni dattāni hy aksyāni bhavanti vai // 7  
matsyapurāṇe  
narmadāyās tu rājendra purāṇe yan mayā śrutam /  
tatra tatra naraḥ snātvā aśvamedhaphalaṇi labhet // 8  
sarасvatiyām ca gaṅgāyām narmadāyām yudhiṣṭhira /  
samāṇi snānaṇi ca dānaṇi tathā me śāṃkaro ‘bravīt // 9

narmadāyā jalām punyam phalormābhīl(?) samāyutam /  
pavitra śirasā vandyām sarvapāpapramocanam // 10  
narmadā sarvataḥ punyā mahāpāpahāriṇi /  
ahorātropavāseṇa mucyate brahmaḥatyāyā // 11  
evam punyā ca ramyā ca narmadā pāṇḍuṇandana /  
trayāṇām api lokānām punyā seyaṇi mahānādi // 12

narmadā tu mahāśreṣṭhā punyā punyatamā hi sā /  
munibhiś ca mahābhāgair vibhaktā dharmakāṇkṣibhiḥ // 13  
yajñāpavītamātrāṇi pravibhaktāni pāṇḍavaḥ /  
teṣu snātvā tu rājendra sarvapāpaiḥ pramucyate // 14  
narmadā sevināṇi yeṣu rudradehād vinīhṛṣṭā /  
tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // 15  
sarvadevādhidevena iṣvareṇa mahātmanā /  
kathitā ḍīṣaṅghēbhyas tv asmākam tu višeṣataḥ // 16  
ṛṣibhīl samṣrītā yeṣām narmadā sarvadā nadi /  
rudradehād viniṣkrāntā lokānām hitakāmyayā // 17  
sarvapāpaharā nityām sarvadevanamaskṛtā /  
saṁstutā devagandharvair apsarobhiś ca eva ca // 18  
namah punyajale ḥāye namah sāgaragāminī /  
namas tripāpanirdagdghri namo devi varānane // 19  
namo devi ḍīṣaṅgasevite me namo 'stu te /  
śāṃkaradehanissṛte namas tubhyaṇi mahānādi // 20

yudhiṣṭhira uvāca /  
śrutās tu vividhā dharmās tvat prasādān mahāmune /  
māhātmyam ca prayāgasya tīrthāni vividhāni ca // KP II 38.3  
narmada sarvatīrthānam mukhyā hi bhavateritā /  
tasyās tv idānī māhātmyaṇi vaktum arhasi sattama // KP II 38.4  
mārkaṇḍeya uvāca /  
narmada saritām śreṣṭhā rudradehād vinīhṛṣṭā /  
tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // KP II 38.5  
narmadāyās tu māhātmyaṇi purāṇe yan mayā śrutam /  
idānītat pravakṣyāmi śrīṇusvaika manāḥ śubham // KP II 38.6  
punyā kanakhale gaṅgā kurukṣetre sarasvatī /  
grāme vā yadi vā 'ranye punyā sarvatra narmadā // KP II 38.7  
tribhīl sārasvataṇi toyam saptāhena tu yāmunam /  
sadyah punāti gaṅgeyaṇi darsanād eva nārmadam // KP II 38.8

narmadāyās tu rājendra purāṇe yan mayā śrutam // MP 186.51b  
yatra yatra naraḥ snātvā cāśvamedhaphalaṇi labhet // MP 186.52a  
sarасvatiyām ca gaṅgāyām narmadāyām yudhiṣṭhira /  
samāṇi snānaṇi ca dānaṇi ca yathā me śāṃkaro ‘bravīt // MP 186.53  
narmadāyā jalām punyam phenormibhir alamkṛtam /  
pavitra śirasā vandyām sarvapāpaiḥ pramucyate // MP 186.55  
narmadā ca sadā punyā brahmaḥatyāpahāriṇi /  
ahorātropavāseṇa mucyate brahmaḥatyāyā // MP 186.56  
evam ramyā ca punyā ca narmadā pāṇḍuṇandana /  
trayāṇām api lokānām punyā hy eṣā mahānādi // MP 186.57  
mārkaṇḍeya uvāca /  
narmadā tu nadi śreṣṭhā punyā punyatamā hitā /  
munibhiś tu mahābhāgair vibhaktā mokṣakāṇkṣibhiḥ // MP 187.1

yajñāpavītamātrāṇi pravibhaktāni pāṇḍavaḥ /  
teṣu snātvā tu rājendra sarvapāpaiḥ pramucyate // MP 187.2  
narmadā saritām śreṣṭhā rudradehād vinīhṛṣṭā /  
tārayet sarvabhūtāni sthāvarāṇi carāṇi ca // MP 190.17  
sarvadevādhidevena tvīṣvareṇa mahātmanā /  
kathitā ḍīṣaṅghēbhyo hy asmākam ca višeṣataḥ // MP 190.18  
munibhīl samstutā hy eṣā narmadā pravarā nadi /  
rudradehād viniṣkrāntā lokānām hitakāmyayā // MP 190.19  
sarvapāpaharā nityām sarvadevanamaskṛtā /  
saṁstutā devagandharvair apsarobhiś tathaiva ca // MP 190.20  
namah punyajale hy ḥāye namah sāgaragāminī /  
namaste pāpanirdāhe namo devi varānane // MP 190.21  
namo 'stu te ḍīṣaṅgasiddhasevite namo 'stu te  
śāṃkaradehanisṛte /

Nṛsimhaprāśāda Tīrthasāra (ed. Śukla), p. 83ff.

namo 'stu te dharmabhūte varade ca namo 'stu te /  
he sarvapāvani namo namaḥ sāgaragāmīni // 21  
yas tv idam paṭhate stotram nityam śrāddhānvito narah /  
devatvaṁ brāhmaṇo yāti ksatriyo vijayi bhavet // 22  
vaiśyas tu labhate lābhāṇi śūdra yāti parāṇi gatim /  
arthī tu labhate svarthaṁ stavaṇād eva nityaśāḥ // 23  
narmadāṁ sevate nityam svayam eva maheśvaraḥ /  
tena punyā nadī jñeyā brahmahatyāpahāriṇi // 24  
narmadātāṭam āśritya ye tu tiṣṭhanti mānavāḥ /  
mṛtāḥ svarga vibhānty eva sataḥ sukṛtino yathā // 25  
skande-revākhanḍe  
yudhiṣṭhirāṇ pratī mārkanḍeyah /  
pavitraṇyai vai sarva trailioyam sacarācaram /  
sevyate tena kāryeṇa narmadā sarvakalpagā // 26  
etat te kathitāṁ rājan ākhyātaṁ ca śivoditam /  
vaivasvatam idānīṁ tu rudraḥ paśyatu kathaye // 27  
yam rājā bhrāṭbhiḥ sārdham satyasandhair dṛḍhavrta /

tretāyāṁ prathame pāde gaṅgā bhāgirathī smṛtā // 28  
aharat kvāpi tasyās tvam putrāṇām ayutāni ṣaṭ /  
noditā māyāya viṣṇor gatāḥ sarve rasatāle // 29  
ekā mandākīnī nāma dhanyā gaṅgā saridvārā /  
akalpatoyasamkīrnā sāgarāḥ sarva eva hi // 30  
tṛtye ca tathāpāde avatīrṇā sarasvatī /  
sthāne gate yathā sā tu punar gaṅgāsāmāgamāḥ // 31  
gaṅgā kanakhale punyā gaṅgā sāgarasāmāgame /  
ādyatīrthaprayāge ca vārāṇasāyām višeṣataḥ // 32  
prāci sarasvatī yatra kurukṣetre tu punyadā /  
sarvatīrthamayī caiva prabhāse bhāsi bhūṣaṇe // 33  
grāme vā yadi vā 'ranye āśrame girigahure /  
grhe janapadākīrṇe punyā sarvatra narmadā // 34  
pranāṣṭe dvāvaśādītye pralaye samupasthite /  
saptakalpkasmatvā te na smṛtā yena narmadā // 35  
saritas tu kṣayam yānti gaṅgādyāś ca sahasraśāḥ /  
narmadā tiṣṭhate devāḥ saptakalpānugāmīni // 36  
brāhmaṇi ca sarasvatī mūrtir gaṅgā mūrtir mahānadi /

dvāravatī ca kapilā karmanāśā vitastikā // 37  
danḍakā gaṇḍaki caiva ghargharā vadarī tathā /  
śoṇo mahānadaś caiva devikā ca tarāṅgiṇī // 38  
brahmavāhā viṣṇupadī sāraṅgā gautamī nadī /  
viśvavāhā dhenumatī aparā ca parā tathā // 39

viñā ca dugdhikā sīprā duhā sā bhāratī tathā /  
vārtraghṇi kumudā gaurī mahī nāma payoṣṇikā // 40  
krṣṇā bhīmarathī caiva tuṅgabhadrā mahānadi /  
godāvarīti vikhyātā gaṅgā sā dakṣinā smṛtā // 41  
nadyā caitās tathā bāhyāḥ sarvatīrthāni sāgare /  
sarve te pralayam yānti varjjayitvā ca kalpagām // 42  
gaṅgā kiṁ väpi dehena hareṇa śirasā dhṛtā /  
gaurīvārddhaśaśīrasya śivasya parameṣṭhinah // 43

Parallels from different source texts

namo 'stu te dharmabhṛtāṁ varaprade namo 'stu te  
sarvapavitrāpavane // =MP 190.22  
yas tv idam pathate stotram nityam śraddhāsamanvitāḥ /  
brāhmaṇo vedam āpnoti ksattriyo vijayi bhavet // =MP 190.23  
vaiśyas tu labhate lābhāṇi śūdraś caiva śubhāṁ gatim /  
arthārthī labhate hy arthaṁ smaraṇād eva nityaśāḥ // MP 190.24  
narmadāṁ sevate nityam svayam eva maheśvaraḥ /  
tena punyā nadī jñeyā brahmahatyāpahāriṇi // MP 190.25  
narmadātāṭam āśritya tiṣṭheyur ye narottamāḥ // MP 191.35b  
te mṛtāḥ svargam āyānti santāḥ sukṛtino yathā // MP 191.36a

pavitraṁ paritas sarvam trailioyam sacarācaram // RKhs 3.44b  
sevyate tena kāryeṇa narmmadā saptakalpagā /  
etat te kathitāṁ rājān ākhyānañ ca śivoditam // RKhs 3.45  
vaivasvatam idānīṁ tu dvāparānte samudyate /  
tvam rājā bhrāṭbhis sārddham satyasandho dṛḍhavrtaḥ // RKhs  
3.46  
tretāyāḥ prathame pāde gaṅgā bhāgirathī smṛtā /  
adahat kapilaś cāṣya pitrīṇām ayutāni ᷣaṭ // RKhs 3.47  
mohitām āyāya viṣṇor gatā saptarasātalam /  
eva mandākīnī nāma tvānyā gaṅgā saridvārā // RKhs 3.48  
mekalātoyasampūrṇās sāgarās saptayntritāḥ /  
tṛtye ca tathā pāde avatīrṇā sarasvatī // RKhs 3.49  
sthāneśvaragatā sā tu punargaṅgā samāgame /  
gaṅgākanakhale punyā gaṅgāsāgarasāmāgame // RKhs 3.50  
ūrdhvātīrthe prayāge ca vārāṇasāyām višeṣataḥ /  
prāci sarasvatī yatra kurukṣetre ca punyadā // RKhs 3.51

prāṇaṣṭe dvāvaśādītye pralaye samupasthite /  
saptakalpkasaye vṛtte na mṛtā tena narmadā // RKhs 3.52  
saritaś ca kṣayam yānti gaṅgādyāś ca sahasraśāḥ /  
narmadā tiṣṭhate devī saptakalpānugāmīni // RKhs 3.53  
brāhmī sarasvatī mūrtivaiṣṇavī tripathā smṛtā /  
narmmadā śāṅkarī mūrti nadyas tisrastridevatāḥ RKhs 3.54  
irāvati ca kapilā narmadā savitastikā /  
danḍaki gaṇḍaki caiva ghargharā ca mahānadi // RKhs 3.56  
śoṇo mahānadaś caiva vedikā ca tarāṅgiṇī /  
brahmavāhā viṣṇuvāhā sāraṅgā gautamī tathā // RKhs 3.57  
viśvavāhā dhenumatī aparā aparā tathā /  
vetravatī ca kumudā mahātāpi payoṣṇikā // RKhs 3.58  
venā ca dugdhikā sīprā 'jahāśā 'bhramati tathā /

kṛṣṇā bhīmarathī caiva tuṅgabhadrā mahānadi // RKhs 3.59  
godāvarīti vikhyātā gaṅgā sā dakṣinā smṛtā /  
nadyā caiva tathā cānyāś sarvatīrthāni sāgarāḥ // RKhs 3.60  
sarvāstāḥ pralayam yānti varjjayitvā tu kalpagām /  
gaṅgā kiṁ varnyate devī hareṇa śirasā dhṛtā // RKhs 3.61  
gaurī vārddhaśaśīrasthā śivasya parameṣṭhinah /

Nṛsimhaprāśāda Tīrthasāra (ed. Śukla), p. 83ff.

narmadā dāpīte devī saptakalpānugāminī /  
omkāram vadidevaṇī ca revākapi ca samgame // 44  
tāvād garjanti saritas tīrthakoṭīt anekadhā /  
yāvanā na dṛṣyate revā saptakalpānugāminī // 45  
te deśāḥ sarvād puṇyā grāmāste 'pi śubhāśramāḥ /  
yatras yāti saricchreṣṭhā narmadā saptakalpagā // 46  
yatras tatra naraḥ snātvā narmadāyāṁ yudhiṣṭhira /  
prāpnuyād aśvamedhasya phalam eva śivoditam // 47  
narmadātopyāpānasya snānasyāvekṣaṇasya ca /  
api cāndrāyanāśataṁ tulyam bhavati vā na vā // 48  
narmadām kīrtiyed yaś tu prātar utthāya bhārata /

saptajanmakṛtam pāpa tatksanād eva naśyati // 49  
saṅgamena samāyuktā narmadālīṅgasamgatā /  
hayamedhaphalaṇi tatra snātvā śivapuram vrajet // 50  
*tathā*

revātateṣu ye devāḥ krośāmānam svayaṁbhuvah //  
sarve te siddhidā jñeyā kāmabhogaḥphalapradāḥ /  
kecīt kūṣmāṇḍamātrā vai kecīt trapusapāsakāḥ // 51  
eraṇḍaphalamātrāś ca vakṣamauktikamānataḥ /  
kṛte maṇimayāḥ proktās tretāyāṁ ca hiraṇmayāḥ // 52  
dvāpare rūpyamātrāś ca kalāśmamayāḥ smṛtāḥ /  
*tathā*

kalpamātrām na paśyanti pāpopahatacetasah // 53  
sarvapākhaṇḍanivahair grasitam kalinā tathā /  
purāṇavedadharmaś ca dāṇayajñas tataḥ param // 54  
ācchādīte dharmadehe hetukaiḥ pāpakarmabhiḥ /

bhagnair malinadīnaiś ca kālaiḥ kālaiḥ digambaraiḥ // 55  
taṁmād dharmaparair nityam upāsyā narmadā nadī /  
ātmānam nāvabudhyante pāpopahatacetasah // 56  
kalpagām ye na savante teṣām janma nirarthakam /  
putradāraparigrastā mohajālasamāvṛtāḥ // 57  
kalpagām tu na paśyanti pāpopahatacetasah /  
*tathā*

nānyā payasvinī ṣaktā saṃsārārṇavatāraṇe // 58  
pitṛdevamanuṣyāṇām muktvā caiva tu kalpagām /  
tatra snānāt divyān yānti ye mṛtā te 'punarbhavāḥ // 59  
cāndrāyanāśasahaḥ brahmakūrcyātām tathā /  
narmadātopyāpānena tulā bhavati vā na vā /  
tilodakapradānena pitṛṇām trptiḥ akṣayā // 60  
gāyanti pitaro gāthāṁ tathaiva ca pitāmahāḥ /  
mātāmāhādyāḥ satatam sarvam eva parasparam // 61  
api syāt sa kula 'smākam putrah paramadhārmikāḥ /  
havis tilākṣatais toye yo revāsalilāñjaliṁ // 62  
varsalakṣaṇam yathā kāmāpī trptiḥ yāmaḥ parām gatim /  
pitṛkriyā kṛtā tena samagrā bhūridakṣinā // 63  
etat te kathitam rājan śivenoktaṁ yathā purā /  
na lokavacanād rājan na vedavacanād api // 64  
matīt utkrāmanīyā te narmadāmaraṇām prati /  
*tathā*

pr̥thivyām yāni tīrthāni ā samudrāntagocare /  
snānam kartum samāyānti narmadāyāṁ ca tāni vai // 65

Parallels from different source texts

narmmadā varnyate devī saptakalpānugāminī // RKhS 3.62

te deśāḥ parvatāḥ puṇyāste grāmāste 'pi cāśramāḥ /  
yatras yāti saricchreṣṭhā narmmadā saptakalpagā // RKhS 3.63  
yatras yatra naraḥ snāyānti narmmadāyā yudhiṣṭhira // RKhS 3.75b  
prāpnuyād aśvamedhasya phalam etac chivoditam /  
narmmadātopyāpānasya snānasya prekṣaṇasya ca // RKhS 3.76  
api cāndrāyanāśataṁ tulyam bhavati vā na vā /  
narmmadā kīrtayed yaś tu prātar utthāya mānavāḥ // RKhS

3.77  
saptajanmakṛtam pāpam tatksanād eva naśyati /  
saṅgamena samāyuktā narmadālīṅgasāṅgatā /  
hayamedhaphalaṇi tatra snātvā śivapuram vrajet // RKhS 3.78//

sarve te siddhidā jñeyā kāmabhogaḥphalapradāḥ /  
kecīt kūṣmāṇḍamātrā vai kecidvai puṣpamātrakāḥ // RKhS 41.39  
eraṇḍaphalamātrāś ca vajrauṁkātikamānataḥ /  
kṛte maṇimayāḥ proktās tretāyāṁ tu hiraṇmayāḥ // RKhS 41.40  
dvāpare raupyatāmrāś ca kalau cāśmamayāḥ smṛtāḥ // RKhS  
41.41a

pitaraḥ tasya trptyani pāpopahatacetasah /  
sarvam pākhaṇḍayuktam ca āvṛtam kalinā tathā // RKhS 11.22  
purāṇavedadharmaś ca dānam yajñas tapas tathā /  
ācchādītām idam puṇyam hetukaiḥ pāpakarmabhiḥ // RKhS  
11.23

nagnair malinadīnaiś ca kalau loke digambaraiḥ /  
taṁmād dharmaparair nityam upāsyā narmadā nadī // RKhS 11.24  
ātmānam nāvamanyante pāpopahatacetasah /  
kalpagām ye na sevante teṣām janma nirarthakam // RKhS 7.24

nānyā payasvinī ṣaktā saṃsārārṇavatāraṇe // RKhS 21.6  
pitṛdevamanuṣyāṇām muktvā caiva tu kalpagām /  
tatra snātā divyān yānti ye mṛtā na punarbhavāḥ // RKhS 21.7  
cāndrāyanāśasahaṛaṇaḥ brahmakūrcyātām tathā /  
narmadātopyāpānena tulā bhavati vā na vā // RKhS 21.8  
tilodakapradānena pitṛṇām prītirakṣayā /  
gāyanti pitaro gāthā tathaiva ca pitāmahāḥ // RKhS 21.9  
mātāmāhādyāḥ satatam sarvam eva parasparam /  
api syāt svakule 'smākam putrah paramadhārmikāḥ // RKhS 21.10  
havis tilayutam dadyād yo revāsalilārcitam /  
varsalakṣaṇam tathā tena trptiḥ yāmaḥ parām gatim // RKhS 21.11  
yajñakriyā kṛtā tena samagrā bhūridakṣinā /  
etat te kathitam rājanī śivenoktaṁ yathā purā // RKhS 21.12

pr̥thivyām yāni tīrthāni ā samudrāntagocare // RKhS 34.45b  
snānam kartum samāyānti narmadāyāṁ narādhipā // RKhS  
34.46a

Nṛsimhaprāsāda Tīrthasāra (ed. Šukla), p. 83ff.

rāhusūryasamāyoge kurukṣetram praśasyate /  
sarveṣu cu purāneṣu narmadā puṇyadā nṛṇām // 66  
*tathā*  
yojanānām śatām sāgrami śrūyate sariduttamā /  
vistareṇa tu rājendra sarvayojanam āyatā (1) // 67  
aṣṭātūrthām sahasrāṇī ṣaṣṭhikādyaḥ tathaiva ca /  
parvatād udadhiṁ yāvad ubhe kūle na samśayah // 68  
evaṁ tatra yuge tāni pratyakṣapratyayaiḥ saha /  
dadṛśur mānavāḥ sarve punar etac ca dvāpare // 69

yathā yathā kalir ghoro vartte dāruṇo nṛpāḥ /  
tathā tathālpatām yānti hīnasattvā yato narāḥ // 70  
tathāpi brahmaccaryena sopavāso jītendriyah /  
sarvahimsāni vṛttas tu labhate phalam uttamam // 71  
*tathā*

tasyās tu tire ye vṛkṣā patitāḥ kālaparyayāt /  
tat toyasparsānād eva te'pi yānti parām gatim // 72  
dānam ca vividham dadyād yathā ṣaṣṭyā dvijottamān /  
candraśūryagrahe dattām sarvam koṭiguṇām bhavet // 73  
tiryāñcaḥ paśavaś caiva vṛkṣagulmausadhādayaḥ /  
te'pi tatra kṣayam jātāḥ svargam yānti na samśayah // 74  
*tathā*

samam jalām dharmavido vadanti sārasvatām gāṅgam iti  
prabuddhāḥ /  
śatayojanamāyāt iti pāṭaḥ samyak pratibhāti /  
tato varīṣṭham pravadanti tajjīnhāḥ revājalām nātra  
vicārayanti // 75  
anekavidyādharkinnaraughaṇ adhyāsitaṁ  
puṇyatamāvīkṣaṇiḥ /  
revājalām dhāraṇato hi mūrdhnāsthānaṁ  
surendrādhipateḥ samīpam // 76  
narmadā sarvāda sev्यā bahunoktena kinnara /  
yadicchen na punar draṣṭuṁ ghoram saṃsārasāgaram // 77

trayānām api lokānāmī mahātī pāvanī smṛtā /  
yatra tatra mṛtasyāpi dhruvāṇ gāneśvarī gatih // 78  
anekayañair yajato 'pi bhūtair na hyatra kiṃcīt samam  
asti tīrtham /  
tasyās tu tire bhavatām tad uktām tapasvino vāpy  
atapasvino vā // 79  
mriyanti ye pāpākṛto 'pi martyā te svargam āyānti yathā  
narendrāḥ // 80  
gaṅgā pathi sahasrais tu kṣetrapālais tu rakṣyate /  
lakṣeṇa rakṣitā devī narmadā saptakalpagā // 81  
dhanuṣām ṣaṣṭhibhir yuktaīl puruṣaiś ca yudhiṣṭhiraḥ /  
omkāraḥ śatasāhasraīl parvato mama vāparah(?) // 82

brahmabhūḥ sarvabhūtānāmādhāram parameśvarī /  
tathaiva sarvajantūnām kalpagā lokatārīnī // 83  
brahmaṛṣayo mahātmānās tathā devarṣayāḥ pare /  
mokṣasvargāpavargārthaḥ mitrānām pūjayedī vā // 84

Parallels from different source texts

rāhusomasamāyoge kurukṣetram praśasyate // RKhS 34.50b  
sarvadā sarvakāryeṣu narmadā puṇyadāyīnī / RKhS 34.51a

yojanānām śatām sāgrami śrūyate sariduttamā // RKhV 21.15b  
vistareṇa tu rājendra ardhayojanam āyatā /  
ṣaṣṭītīrthasahasrāṇī ṣaṣṭikotyastathāiva ca // RKhV 21.16  
parvatād udadhiṁ yāvad ubhe kūle na samśayah // RKhV 21.17  
parami kṛtayuge tāni yānti pratyakṣatām nṛpa /  
paṣyanti mānavāḥ sarve satataṁ dharmabuddhayaḥ // RKhV 21.19

yathā yathā kalir ghoro vartate dāruṇo nṛpa /  
tathā tathālpatām yānti hīnasattvā yato narāḥ // RKhV 21.20  
tathaiva brahmaccaryena sopavāso jītendriyah // RKhV 21.37b  
sarvahimsāni vṛttastu labhate phalamuttamam / RKhV 21.38a

tasyāstire tu ye vṛkṣāḥ patitāḥ kālaparyayāt // RKhV 21.48b  
narmadātōyasaṁspṛṣṭātē yānti paramām gatim / RKhV 21.49a  
dānam ca vidhivad dattvā yathāṣṭyā dvijottame // RKhV 21.62a  
iśvarānugrahātsarvam tatra koṭiguṇām bhavet / RKhV 21.62a  
tiryāñcaḥ paśavaścaiva vṛkṣā gulmalatādayaḥ // RKhV 21.63b  
te'pi tatra kṣayam yātāḥ svargam yānti na samśayah / RKhV 21.64a

samam jalām dharmavido vadanti sārasvatām gāṅgamiti  
prabuddhāḥ / RKhV 23.5a

tasyopariṣṭāt pravadanti tajjīnā revājalām nātra vicāraṇāsti //  
RKhV 23.5b  
anekavidyādharkinnarādyair adhyāsitaṁ puṇyatamādhivāsaīl /

revājalām dhārāyato hi mūrdhnā sthānaṁ surendrādhipateḥ  
samīpe // RKhV 23.6  
narmadā sarvadā sev्यā bahunoktena kiṁ nṛpa /  
yadicchenā punardraṣṭuṁ ghoram saṃsārasāgaram // RKhV 23.7

trayānāmapi lokānāmī mahātī pāvanī smṛtā /  
yatra tatra mṛtasyāpi dhruvāṇ gāneśvarī gatih // RKhV 23.8  
anekayañīyatanair vṛtāṅī na hy atra kiṃcid yadatīrthamasti /

tasyāstu tire bhavatā yaduktām tapasvino vāpyatapasvino vā //  
RKhV 23.9

mriyanti ye pāpākṛto manuṣyāste svargamāyānti yathā  
'marendrāḥ // RKhV 23.10

gaṅgā ṣaṣṭisahasraistu kṣetrapālaiḥ prapūjyate / RKhV 29.42a  
lakṣeṇa rakṣitā devī narmadā bahukalpagā // RKhV 29.45b  
dhanuṣām ṣaṣṭyabhiyutaiḥ puruṣairīśayojitaiḥ /  
omkāraśatasāhasraīl parvataśābhīrakṣitaiḥ // RKhV 29.46  
[see RKhS:]

lakṣaiś ca rakṣitā devair narmadā saptakalpagā // RKhS 41.93b  
dhanuṣibhīḥ ṣaṣṭipuruṣaiḥ sahasraiḥ ca yudhiṣṭhīra /  
omkāraṇī śatasāhasryā parvato liṅgam eva ca // RKhS 41.94

Nṛsimhapraśāda Tīrthasāra (ed. Śukla), p. 83ff.

Parallels from different source texts

kecij janārnam devam̄ kecid devam̄ ca bhāskaram /  
 ārādhayanti satataṁ kalidevam̄ hutāśanam // 85  
 evam̄ tithiśatam̄ kecid agnihotraparāyanāḥ /  
 dhyāyanti paramāṇ brahma kecīl lokapitāmaham // 86  
 kecit kandaphalāhārāḥ śākāhārās tathāpare /  
 ekaṛatrātrīrātrārdhakṛchrasāṁtapanāśrayāḥ // 87  
 māsopavāsinaḥ kecid anye pākṣopavāsinaḥ /  
 cāndrāyaṇaparāścānye brahmakūrcaparās tathā // 88  
 karadhūmaṇ pibanty anye pādenaikena saṁsthitaḥ /  
 pañcāgnim̄ sādhayanty anye dampoholūjvalitas tathā // 89  
 stuventi kecid deveśam̄ saṁsārāṇ avatārajanam /  
 maheśvaram̄ mahādevam̄ sīvadhyānamarāyanāḥ /  
 siddhāntasīvamantraī ca rudraī vedoditai tathā // 90  
 liṅgatrayasamāyukte sarve yānti maheśvaram /  
 paṭhanti vaiśnavastotram anye kecid bhavaṇi nṛpa // 91  
 ete cānye ca bahavo munayas tatra bhārata /  
 bhramitvā sarvatīrthāni pṛthivyām yāni kāni tu // 92  
 revāṁ dṛṣṭvā mahāraja mātarāṁ saritāṁ varāṁ /  
 tathā parvatarājam̄ ca vindhyam̄ sarvanagottamam // 93  
 yat toyasparsanād yātāḥ svargasopānam uttamam /  
 pādā vindhyagirīndrasya sā revā kin na tarpyate // 94  
 sarvatīrthamayī revā sarvadevamayo giriḥ /  
 sthāne prayujiye tatra śivalingāni yatra ca // 95  
 kvāpi kvāpi harir yatra śārikhacakragadādharah /  
 yacadroṇisahasraiś ca revāyāḥ śobhitam̄ taṭam // 96  
 āśramāś ca maharṣinām̄ sthāne yudhiṣṭhira /  
 tatra praharṣamatulan̄ pṛupyate munipūṇgavaiḥ // 97  
 tapaḥ kurvanti satataṁ devatārādhanam̄ tathā /  
 māsam̄ ekaṇ kuśāgreṇā somapānaṇ karoti yaḥ // 98  
 sa revājalapūtaṣya kālāṁ nārhati ṣoḍaśim̄ /  
 ahaṁ dhanyā sāṁbharaṇya samvṛtā ca tathā śriyā // 99  
 abhyāsena kāyā vo basyā(?) caiva rambhayā /  
 apsarogaṇasaṅghaiś ca surāsuragaṇaiś tathā // 100  
 narmadā taṭam̄ āśritya pūjito yena śāmkaraḥ /  
 tena vai vīpulā bhogān̄ pṛāpya mokṣaś ca bhārata // 101  
 na pūjayed dharam̄ yas tu viśquṇmāyāvīmohitāḥ /  
 na tasya svargo mokṣaś ca bimbhāsam(?) prati kā kathā // 102  
 na ca svārgasya mokṣasya bhājanam̄ sa narādhipaḥ /  
 sarvatīrthamayī revā sarvadevamayaḥ śīvah // 103  
 sarvadevamayā buddhiḥ kṣamā satyam̄ ayaṇi tapaḥ /  
 brahmacyaṇ tapo mūlaṇ pañcendriyavīgrahāḥ // 104

kṣamā satyam̄ tapo vācaṇ tapaḥ samyamalaṅṣanam /  
 etat te kathitam̄ rājan̄ śivena kathitam̄ purā // 105  
 mayā ca tava rājendra bhrātā pām̄ ca viśeṣataḥ /  
 vasāmy anyatara vā ‘pi kathitam̄ te mayā tathā // 106  
 dipeśvaraḥ kapileśaḥ tathā ‘nyo narmadeśvaraḥ /  
 siddheśvaraḥ siddhanāthaḥ tathā ‘nyo narakeśvaraḥ // 107  
 etān̄ devān̄ samutthāya pṛātar yaḥ parikīrtayet /  
 sarvatīrthaphalam̄ pṛāpya śivalokena jāyate // 108  
 aghaughē ca parikṣiṇe pṛāpyate saptakalpagā /  
 śīvāl̄ sannihito yasya śivakṣetram̄ tataḥ param // 109

māse māse kuśāgreṇā somayāgaṇ karoti yaḥ /  
 sa revājalapūtaṣya kālāṁ nārhati ṣoḍaśim̄ // RKHS 69.2  
 arundhatyā sā bharan̄yā sāvitrīyā ca tathā tathā // RKHS 71.98  
 ahalyāyā menakāyā marutvatyā ca rambhayā /  
 apsarogaṇasaṅghaiś ca surasiddhagānaṇ tathā // RKHS 71.99  
 narmadātaṭam̄ āśritya pūjito yena śāṅkaraḥ /  
 tena vai vīpulā bhogān̄ pṛāptā mokṣaś ca bhārata // RKHS 71.100  
 na pūjayed dharam̄ yas tu śīvamāyāvīmohitāḥ /  
 na tasya svargamokṣau ca kailāsaṇ prati kā kathā // RKHS 71.101

na ca svārgasya rājyasya bhājanam̄ ca narādhipa /  
 sarvatīrthamayī revā sarvadevamayo harah // RKHS 71.102  
 sarvadharmaṇayī buddhiḥ kṣamāsatyam̄ ayaṇi tapaḥ /  
 brahmacyaṇ tapomūlaṇ pañcendriyavīgrahāḥ // RKHS 71.103  
 kṣamā satyam̄ japo ‘dhītaṇ tapaḥ samyamalaṅṣanam /  
 etat te kathitam̄ rājan̄ śivena kathitam̄ purā // RKHS 71.104  
 mayā ca tava rājendra bhrātā pām̄ ca viśeṣataḥ /  
 na sāmānyatara devi kathitā yā mayā tava // RKHS 71.105  
 dvipeśvaraḥ kapileśvaraḥ tathā vai narakeśvaraḥ /  
 etān̄ devān̄ samutthāya yathāvat̄ parikīrtayet // RKHS 71.106  
 sarvatīrthaphalam̄ pṛāpya śivaloke mahīyate /  
 aghaughē ca parikṣiṇe pṛāpyate saptakalpagā // RKHS 71.107  
 śīvāl̄ saṁnihito yasyām̄ śivakṣetram̄ tataḥ param /

Nṛsimhaprāśāda Tīrthasāra (ed. Śukla), p. 83ff.

śravaṇāt kīrtanād vā 'pi mucyate bhavabandhanāt /  
etat sāṃtapanam caiva brahmacyaṇ tapas tathā // 110  
durlabham tu bhavajñānam durlabham kalpagājalam /  
yena kena prakāreṇa yena kenāpi karmaṇā // 111  
kalpagām āśrayed dhīmān oṃkāraṇi cārcayec chivam /  
kim karoti yamas tasya citraguptas tu lekhakaḥ // 112  
kālamṛtyus tathā smṛtvā tad deśam saptakalpagā /  
na tatra maraṇam gantum āyāti ca śivālayam // 113  
tathā

kānyā pāpakṣayam kartum śaktā cainām vinā nrpa /  
gaṅgādyāḥ sarito vīprāḥ punyatirtham tathā 'pi ca // 114  
na lokavacanād rājan na vedavacanād api /  
matir utkrāmanīyā te narmadāmaranām prati // 115  
sarvatirthamayī revā narmadā saptakalpagā /  
purā devaganaiḥ sarvaiḥ sevitā saritām varā // 116  
tena te vīpulan bhogān prāpnūvanti triviṣṭape /

atha narmadotpattiḥ

yudhiṣṭhīra uvāca /

kenāvataṛitā devī ādikalpe kṛte yuge /

kena kāryena cotpannā tatsarvaṇi vaktum arhasi // 117

mārkaṇḍeya uvāca /

āśit purā cakravartī somavamše purūrvavāḥ /  
śāsāsa prthivīm sarvāṇi yathā śakras triviṣṭapam //  
ekadā sa nṛpaśreṣṭhalā sabhāmadhye purūrvavāḥ /  
papraccha brāhmaṇān vr̥ddhān vr̥ddhasevī hauṭavrataḥ // 119

yajñādhibhir vinā kena mānavaś ca tapo vinā /  
svargam prayānty upāyena tan me brūhi yathāyatham // 120

brāhmaṇā ucuḥ /

ihaivāśit purā rājan narmadā lokapāvanī /  
avatāraya tām svargadāyinīm iśāsevanāt // 121  
teṣām tadvacanām śrutvā dvijānām viditātmanām /  
ārādhayan mahādevam ayutam sāgram eva saḥ // 122  
kandamūlaphalaiḥ śākaiḥ phalāhāras tathāparaiḥ /  
śivabhaktiparo nityaṇ viśuddhenāntarātmanā // 123  
tatas tuṣṭo mahādevo varām varaya putraka /  
dadāmī te na saṃdeho yatheṣṭam manasespitam // 124

yadi tuṣṭosi me deva varām dātum mamecchasi /

hitāya sarvalokānām avatāraya narmadām // 125

navakhaṇḍasaptadvipā āyātāḥ saritas tathā /

lakṣayojanaparyantam jambūdvipām ca niścayam // 126

na devās trptim āyānti no mātṛpitrmānavaḥ /

nimagnam narake ghore jagat kṛtsnam mayā śrutam // 127

etac chrutvā mahādevo naradevasya bhāṣitam /

uvāca durlabham devair ayācyam yācase nrpa // 128

varam anyām prayacchāmī varjayitvā tu narmadām /

purūrvavāḥ uvāca /

anyām varām mahādeva prāptam eva na cārthayē // 129

Parallels from different source texts

śravaṇāt kīrtanād asya śivaloke mahīyate // RKhS 71.108

mārkaṇḍeya uvāca /

āśit purā cakravartī somavamše purūrvavāḥ /  
śāsāsa prthivīm sarvāṇi yathāśakras triviṣṭapam // RKhS 3.15  
ekadā sa nṛpaśreṣṭhalā sabhāmadhye purūrvavāḥ /  
papraccha brāhmaṇān vr̥ddhān vr̥ddhasevī dhṛtavrataḥ // RKhS 3.16

yajñādhibhirvinā kena mānavaḥ pāpamohitāḥ /  
svargam prāpurupāyena tanme vada yathātatham // RKhS 3.17

brāhmaṇā ucuḥ /

āste svarge mahārāja narmmadā lokapāvanī /  
avatārayatām svargallokānām pāpahāriṇīm // RKhS 3.18

teṣām tadvacanām śrutvā dvijānām vidhṛtātmanām /  
ārādhayāmāsa devamayutaṁ sāgrameva ca // RKhS 3.19

kandamūlaphalaiḥ śākaijalāhārais tathā api saḥ /  
śivabhaktiparo nityaṇ viśuddhenāntarātmanā // RKhS 3.20

tatstuṣṭo mahādevo varām varaya putraka /  
dadāmī te na sandeho yatheṣṭam manasespitam // RKhS 3.21

purūrvavāḥ uvāca /

yadi tuṣṭo mahādevo varām dātum mamecchasi /  
hitāya sarvalokānām avatāraya narmmadām // RKhS 3.22

navakhaṇḍasaptadvipās tvāpagāśmaritas tathā /

nimagnam narake ghore jagatsarvām mayā śrutam // RKhS 3.23

lakṣayojanaparyantam jambūdvipām nirāśrayam /

na devās trptim āyānti na mātṛpitrmānuṣāḥ // RKhS 3.24

etac chrutvā mahādevo naradevasya bhāṣitam /

hara uvāca /

uvāca durlabham devairayācyam yācyate nrpa // RKhS 3.25

varamanyām prayacchāmī varjayitvā tu narmmadām /

purūrvavāḥ uvāca /

nānyām varām mahādeva prānatyāgē 'pi prārthayē // RKhS 3.26

Nṛsimhapraśāda Tīrthasāra (ed. Śukla), p. 83ff.

jñātvā tu niścītan rājñā tapasogrena sādhanam /  
ajñāmadān narmadāyai śṇu tat tvam sureśvari // 130  
purūravasya vākyena martyānām tvam hitam kuru /  
āgata sā śivasyājñām tataḥ kartum mahānadi // 131  
śyāmavarṇā mahādevī sarvābharaṇabhūṣitā /  
makarāsanamārūḍhā harasyāgre vyavasthitā // 132  
kṛtāñjalipuṭa bhūtvā mamādeśah pradiyatām /  
hara uvāca  
khāt prayāhi mahādevi martyalokaṇa māmājñayā // 133  
purūravas tapah satyaṁ kalyāṇi santatam /  
narmadā uvāca  
kathamīśa nīrādhāraṇa svargāt pracyūyate mayā // 134  
tas�ā tad vacanam śrutvā devadeva umāpathi /  
samāhvayāmāsa sarvān aṣṭau kulanagottamān // 135  
uvāca parvatān devaḥ kaḥ sarid dhāraṇe kṣamāḥ /  
  
śatadhā siddhim āyānti jalād yānāmahad bhayam // 136  
abhaṣāta tato vindhyo dhartum utsahate nadīm /  
matputraḥ sa sureśāna tvat prasādān na samṣayah // 137  
paryāṅka iti vikhyātā kāndarpa dṛḍhavikramāḥ /  
aṣṭasarvaguṇāṇa yuktā ādyāḥ sarvamahibhṛtām // 138  
  
devair api ca durjñeyāḥ śivapādarcane rataḥ /  
santyeva parvatāḥ sarve yadyapiḥa maheśvara // 139  
tathāpi dhāraṇe śaktāḥ sa evehā na samṣayah /  
aśaktā hi vayo vriddhāḥ sarva eva mahīdharaḥ // 140  
athāha devām paryāṅkaḥ kṣamo ‘ham dhartum āgataḥ /  
anujñātāś ca devena paryāṅkas tu nagottamāḥ // 141  
uvāca dhārayiṣye ‘ham tvat prasādān maheśvara /  
tato ‘vatīrṇā sa devī mūrdhni paryāṅkabhbhṛtāḥ // 142  
jalaughavegarāmaṇā saśailavanakānanā /  
racitāḥ saudharmā sa akālakalirājjanāḥ // 143  
stutāḥ devaṅgaṇaiḥ sarvais tato mekalakanyākā /  
maryādām vaha kalyāṇīm lokānām hitakariṇīm // 144  
tvayā vyāptam idam sarvam trailokyam sacarācaram /  
tataḥ samṝtārūpeṇa śivasya paramā kalo // 145  
pramāṇato yojanānām sahāsrāṇī eva viṁśatīḥ /  
rasātalam viviśyāśu snāpayitvā pitāmaham // 146  
sparśayitvā svahastenety uktavān pururavāḥ /  
pitvāham salilam dattvā pitṛbhyāśca tilodakam // 147  
yāyāmi paramam sthānam yatsurair api durlabham /  
148a  
atha snānamantrāḥ  
ādyē namaḥ punyajale namaḥ sāgaragāmini /  
narmade pāpanirmohe namaste sarvasiddhidhe // 149  
namo 'stu te śāmkaradehaniḥṣte namo 'stu te  
dharmabhbhṛtām varaprade //  
namo 'stu te sarvapavitrapāvani namo 'stu te  
kiṁnarasevite namaḥ // 150

Parallels from different source texts

jñātvā tu niścīyā rājñās tapasogreṇa sādhanam /  
ajñāpitā mekalā sā ‘vatara tvam sureśvari // RKhS 3.27  
purūravāvīpākena martyalokahitam kuru /  
ajñāpitātāgatā sā ca śivasyāgre vyavasthitā // RKhS 3.28  
  
kṛtāñjalipuṭa bhūtvā mamādeśo ‘dyā diyatām /  
hara uvāca /  
svagāt prayāhi reve tvam martyalokaṇa māmājñayā // RKhS 3.29  
purūravas tapas satyaṁ kalyāṇi sāmpratam /  
narmadovāca /  
kathamīśa nīrādhāraṇa svargād yāsyāmyaham dharām // RKhS 3.30  
tatas tad vacanam śrutvā devadeva umāpathi /  
avāhayāmāsa sarvāṇaṣṭau kulanagottamān // RKhS 3.31  
uvāca parvatān devaḥ kaḥ sarid dhāraṇe kṣamāḥ /  
parvatā ūcuḥ /  
śatadhā bhedam āyānti jalāghātān mahādrayaḥ // RKhS 3.32  
abhaṣāta tato vindhyo dhartumutsahate nadīm /  
mama putrassureśāgya tvatprasādān na samṣayah // RKhS 3.33  
paryāṅka iti vikhyātā kandarpaḍḍhavikramāḥ /  
jyeṣṭhassarvagaṇairyukto mānyāḥ sarvamahibhṛtām // RKhS 3.34//  
devairapi ca durjñeyāś śivāyāś carcane ratāḥ /  
santyeva parvatāḥ sarve yadyapiḥa maheśvara // RKhS 3.35  
tathāpi dhāraṇe śaktāḥ sa evehā na samṣayah /  
aśaktā vikalā vriddhāḥ sarva eva mahīdharaḥ // RKhS 3.36  
anujñātāś ca devena paryāṅkaḥ sa nagottamāḥ // RKhS 3.37  
uvāca dhārayiṣye ‘ham tvat prasādān maheśvara /  
tataḥ pracalitā devī mūrdhni paryāṅkabhbhṛtāḥ // RKhS 3.38  
jalaughavegarāmaṇāt saśailavanakānanā /  
plāvitā vasudhā sarvā akālakalitam jagat // RKhS 3.39  
stutāḥ devaṅgaṇaiḥ sarvais tada mekalakanyākā /  
maryādām vaha kalyāṇīm lokānām hitakariṇī // RKhS 3.40  
tvayā vyāptam idam sarva trailokyam sacarācaram /  
tataḥ samṝtārūpeṇa śivājñātāś ca mekalā // RKhS 3.41  
pramāṇato yojanānām sahāsrāṇīyekavimśatī /  
rasātalam sā viviše tarppayitvā pitāmahān // RKhS 3.42  
sprśa māṇ tvam svahastena ity uktas sa purūravāḥ /  
pitvā ca salilam dattvā pitṛbhyāśca tilodakam // RKhS 3.43  
agaman paramam sthānam yat surair api durlabham / RKhS  
3.44a  
  
namah punyajale devi namaḥ sāgaragāmini // RKhV 43.31b  
namo 'stu pāpanirmoce namo devi varānane // RKhV 43.32  
namo 'stu te śivvaraṣaṇghasevite namo 'stu te  
trinayanadehaniḥṣte /  
namo 'stu te suktavatām sadā vare namo 'stu te  
satatapavitrāpāvani // RKhV 43.33  
[see MP 190:]  
namoḥ punyajale hy ādye namoḥ sāgaragāminī / namaste  
pāpanirdāhe namo devi varānane // MP 190.21

Nṛsimhaprasāda Tīrthasāra (ed. Śukla), p. 83ff.

kūrmapurāṇe  
kālañjare mahātirthē ko me rudro maheśvaraḥ /  
kālañjaravaro devo lokabaktipriyo haraḥ // 151  
märkanḍeya uvāca /  
aśvātīrthaṁ mahāpuṇyaṁ sarvapāpaprāṇāśanam /  
aśvamedhasaṁudbhūtaḥ nadi yatra ca sangatā // 158  
snātvā ca saṅgame tatra hayamedhaphalam labhet /  
vyādhibhir mucyate caiva nārī vā yadi vā naraḥ // 159  
śrāddhaṁ tatra prakurvita pitṛṇām prītivardham /  
atha keśavapuri  
keśavasya purī ramyā puṇyapāpaharā nṛpa /  
surānām caiva sarveṣām dānavānām ca bhārata // 160  
svargamārgapradā devī śrūta trailokyapāvani /  
sarasiddhikārī devī tathā hariharātmikā // 161  
etat te kīrtitam rājan yathā dṛṣṭam purātanam /  
snātvāvagāhanāt yā vai śravaṇāt kīrtanād apि // 162  
anekabhavikam ghorāṇ bhayaṁ naṣyati tatkṣaṇāt //  
atha kapilātīrtham /  
tat tathāstu mahābhāga kapilātīrthamuttam /  
revyām uttare kule sarvapāpaharam param // 163  
tatra snātvā naro rājan nārī vā vijitendriyā /  
taripayitvā pitṛn devān mucyate ca ḡnatrayāt // 164  
brāhmaṇān bhojayitvā ca labhate paramāṇ gatim //  
atha tripurītīrtham  
aśvātīrthasya māhātmyād brahmaṇokam avāpnuyuḥ /  
ete cānye ca bahavas triputryā nṛpasattama // 165  
api varṣasahasrena vaktuṇ śrotum na śakyate /  
tripurīketramāhātmyam śakraṇēpi na samśayah // 166  
anekāni sahaśrāni kṣatriyānām yudhiṣṭhira /  
diksāyāś ca vidhānena nākapṛṣṭham upāsate // 167  
atha markātīrtham //  
tatraivānyat pravakṣyāmi markātīrtham uttamam /  
yatra snātvā mahārāja kāmato ‘kāmato’pi vā // 168  
cāndrāyanāsaṭasyoktam yat puṇyaṁ tad avāpnuyāt /  
atha stambhatīrtham //

stambhatīrtham tato gacchet snānaṁ tatra samācaren /  
snānamātrān naras tatra gosahasrāphalam labhet // 169  
atha mokṣatīrtham //

märkanḍeya uvāca  
tato gacchēc ca rājendra mokṣatīrtham anuttamam /  
sevitam devagandharvairśibiḥ ca tapodhanaiḥ // 170  
vahantaṁ ca na jānāti viṣṇumāyāvimoḥitāḥ /  
tatra dattām hutām jaṭām tīrthasevārītām phalam // 171

tatra tīrthe mṛtā ye ca saṁnyāsenā dvijottamāḥ /  
anivartikā gatis teṣām mokṣatīrthaprabhāvataḥ // 172

atha malapraharāmāhātmayam  
skandapurāṇe  
malaprahāriṇī nāma nadī sahyodbhavāmalā /

Parallels from different source texts

*namo 'stu te ṛṣigāṇasiddhasevite namo 'stu te  
śaṅkaradehāniḥṣte / namo 'stu te dharmabhyṛtāṁ varaprade  
namo 'stu te sarvapavitra pāvane // MP 190.22*

anyattīrthaṁ mahāpuṇyaṁ sarvapāpaprāṇāśanam /  
aśvamedhasaṁudbhūtaḥ nadi yatra varāṅganā // RKhS 7.1  
snātvā ca saṅgame yatra hayamedhaphalam labhet /  
vyādhibhir mucyate yatra nārī vā yadi vānaraḥ // RKhS 7.2  
śrāddhaṁ tatra prakurvantaḥ pitṛṇām prītivardhanam /  
RKhS 7.3a

keśavasya purī ramyā puṇyā pāpaharā nṛpa // RKhS 7.33b  
surāsūrānām sarveṣām dānavānām ca bhārata /  
svargamārgapradā devī tathā hariharātmikā // RKhS 7.34

etat te kīrtitam rājan yathā vr̄ṣṭam purātanam /  
snātvāvagāhanāt pānācchravaṇāt kīrtanād apि // RKhS 7.35  
anekabhāvikaṁ ghoramaghāṇa naṣyati tatkṣaṇāt / RKhS 7.36a

tatas tasmin mahābhāga kapilātīrthamuttamam // RKhS 7.36b  
revyā uttare kule sarvapāpaharam param /  
tatra snātvā naro rājan nārī vāpi jitendriyā // RKhS 7.37  
taripayitvā pitṛn devān mucyate ca ḡnatrayāt /  
brāhmaṇān bhojayitvā tu labhate paramāṇagatim // RKhS 7.38

pañcyutāni siddhāni tripuryām nṛpasattama /  
api varṣasahasraṇī na stotum śakyate purī // RKhS 8.23  
tripurīketramāhātmyam śakraṇēpi narādhīpa /  
anekāni sahaśrāni kṣatriyānām yudhiṣṭhira // RKhS 8.24  
diksāyājiṇavidhānena nākapṛṣṭham upāsate / RKhS 8.25a

tatraivā ‘nyam pravakṣyāmi markātīrtham uttamam /  
yatra snātvā mahārāja kāmato ‘kāmato’pi vā // RKhS 9.17  
cāndrāyanāsaṭasyoktam yat puṇyaṁ tad avāpnuyāt / RKhS 9.18a

stambhatīrtham tato gacchet snānaṁ tatra samācaren /  
snātāmātro naras tatra somaloke mahiyate // KP II 39.50

śrīmärkanḍeya uvāca /  
tato gacchēt pāṇḍuputra mokṣatīrthamanuttamam /  
sevitam devagandharvairśibiḥ ca tapodhanaiḥ // RKhV 160.1  
bahavastanna jānanti viṣṇumāyāvimoḥitāḥ / RKhV 160.2a  
tatra dattām hutām jaṭām tīrthasevārītām phalam / RKhV  
160.7a  
tatra tīrthe mṛtānām tu saṁnyāsenā dvijanmanām /  
anivartikā gatis eṣām mokṣatīrthaprabhāvataḥ // RKhV 160.8

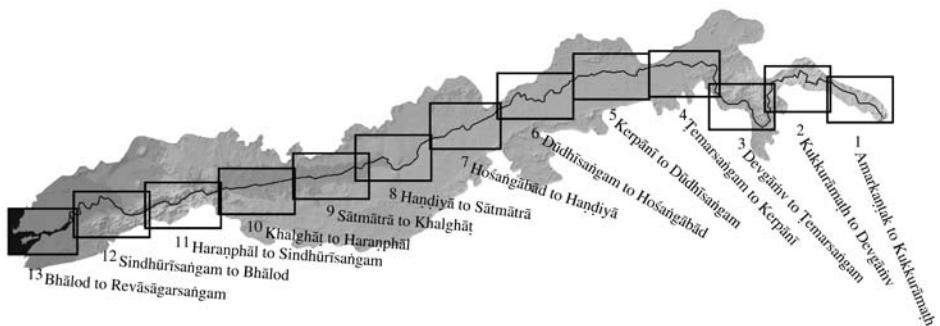
Nṛsiṁhapraśāda Tīrthaśāra (ed. Śukla), p. 83ff.

Parallels from different source texts

nirmitā varakalyāṇī brahmaṇā varaśāntaye // 174  
 tasyā tu sañīlaṇ sadyāḥ pāpāṇ harati kilbiṣam /  
 tad āśritāś ca ye martyāḥ prayānti paramām gatim // 175  
 tasyāś ca samgamaṇi teṣu pavitraṇ pāpanāśanam /  
 rudraṇ paśupatiṇ sthāṇuṇi tatra snātvā namas kuru //  
 176  
 manusyaloke ye martyā devatvaṇ yānti te kila //  
 iti  
 śrimallakṣmīnṛsiṁphacaraṇayugalasaroruhabhrāmara-  
 sakalabhuṇḍalaṇḍanaṇasamastayabanādhīśva-  
 raśrīṇijāmaśāhasamastasāmrājyadurandharaśrīmanm  
 ahārājādhirājāśridalapatirājviracite śrī nṛsiṁhaprasāde  
 tīrthaśāra malapraharāmāhātmyam /  
 iti narmadāmāhātmyam /

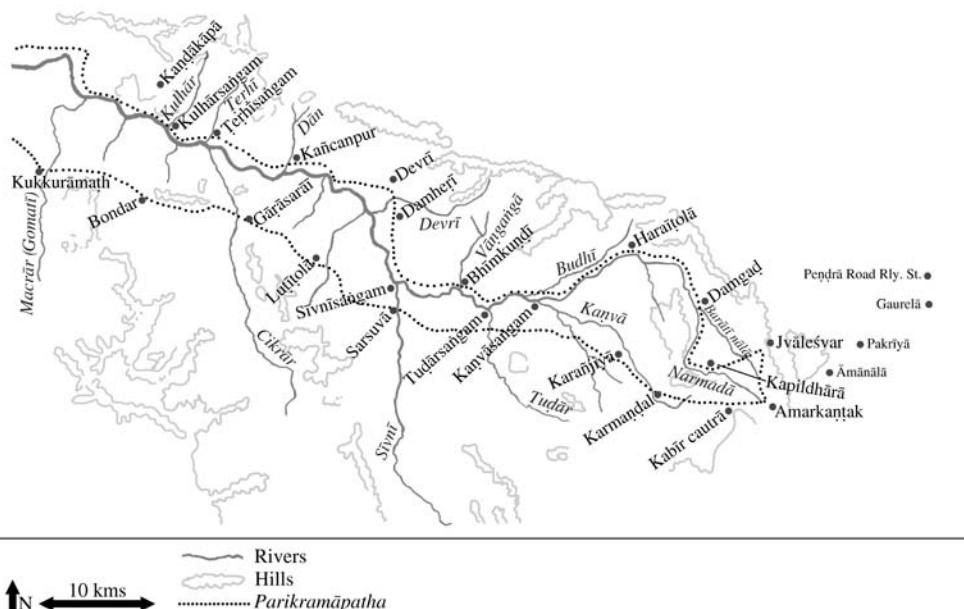


## MAPS

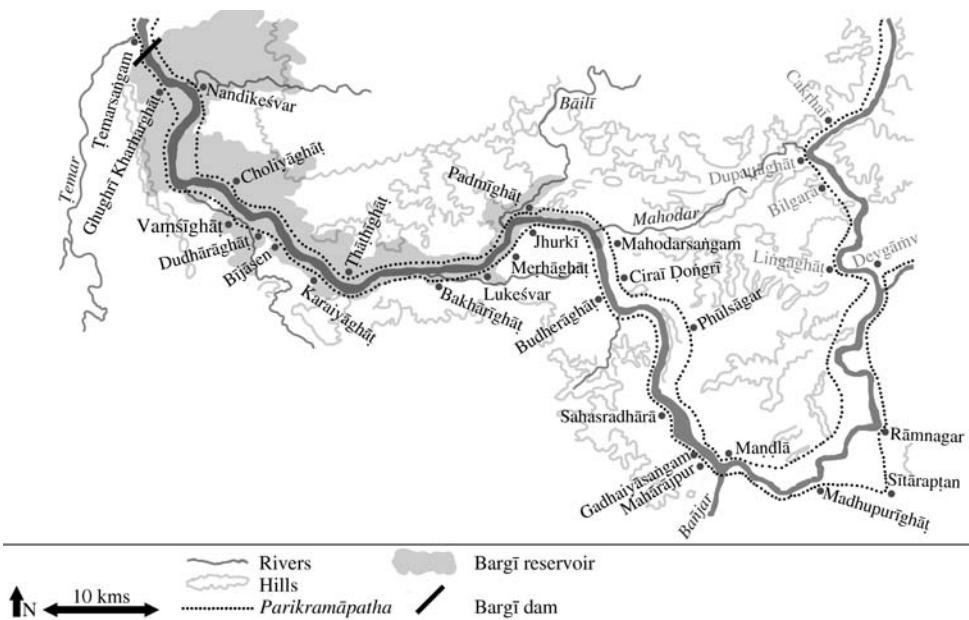
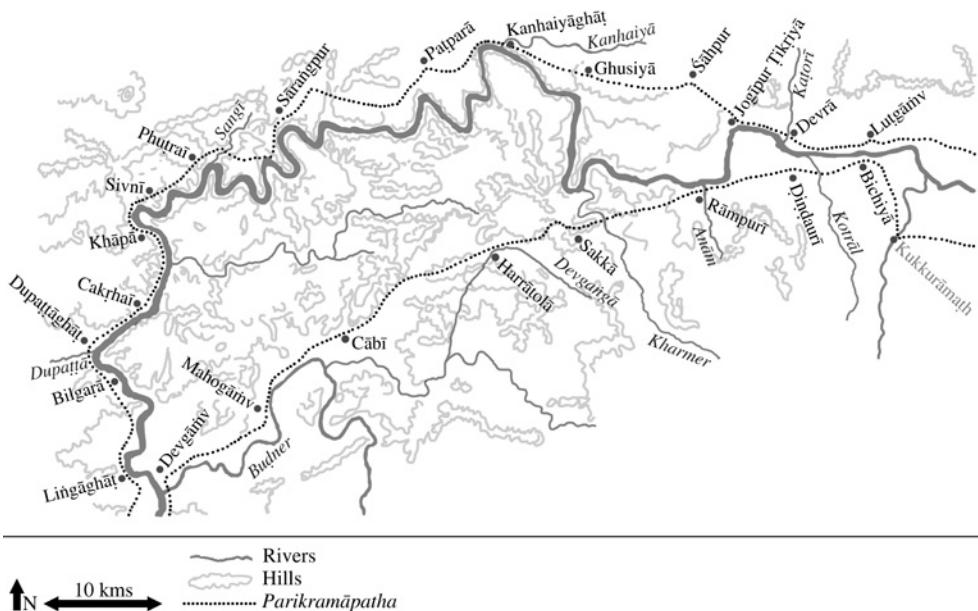


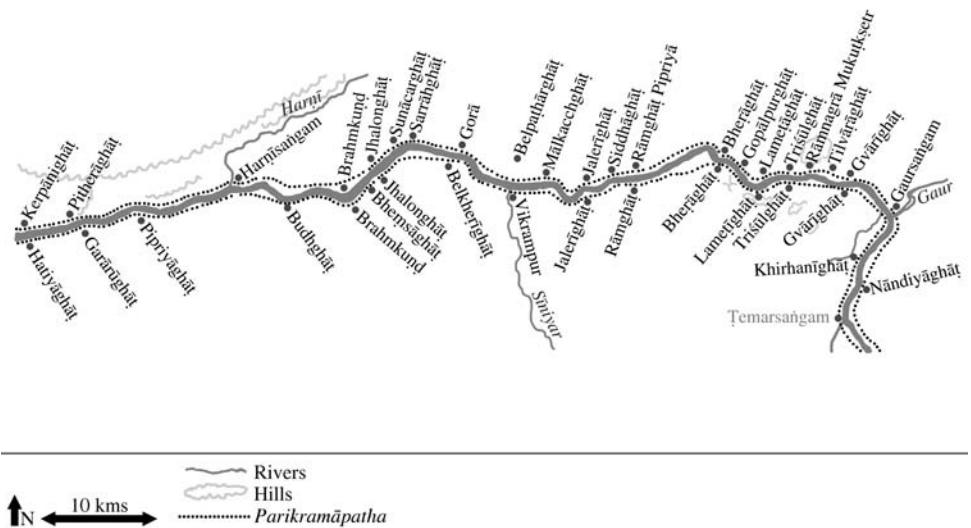
Key to the maps, illustrating the division of the Narmadā valley into 13 sections of about 100 kms (east to west) each.

### SET A: *PARIKRAMĀPATHA*

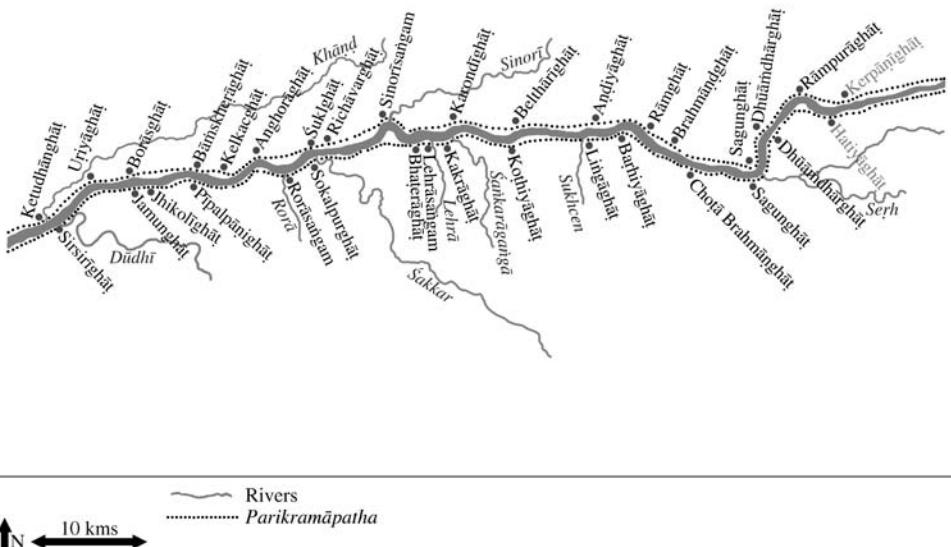


Map A1. Amarkantak to Kukkurāmath, *parikramāpatha*.

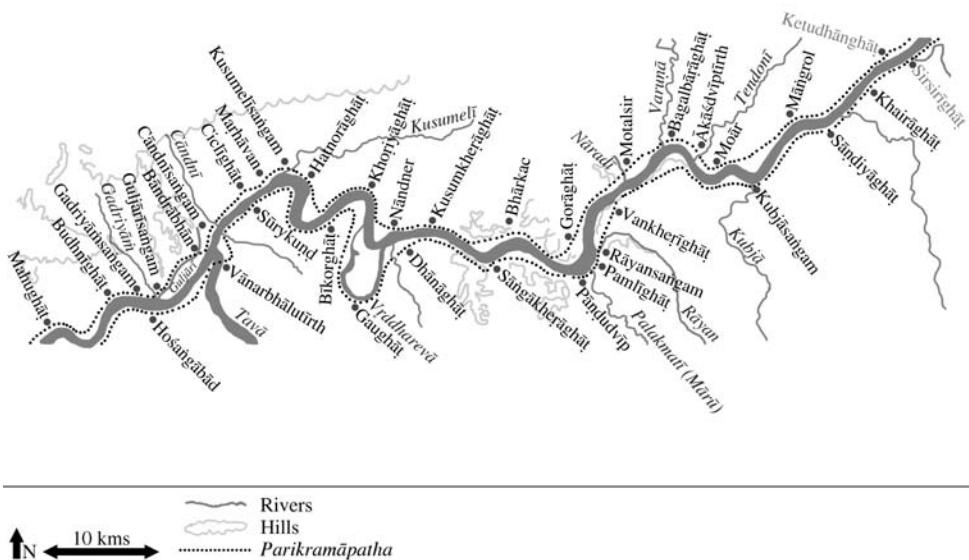
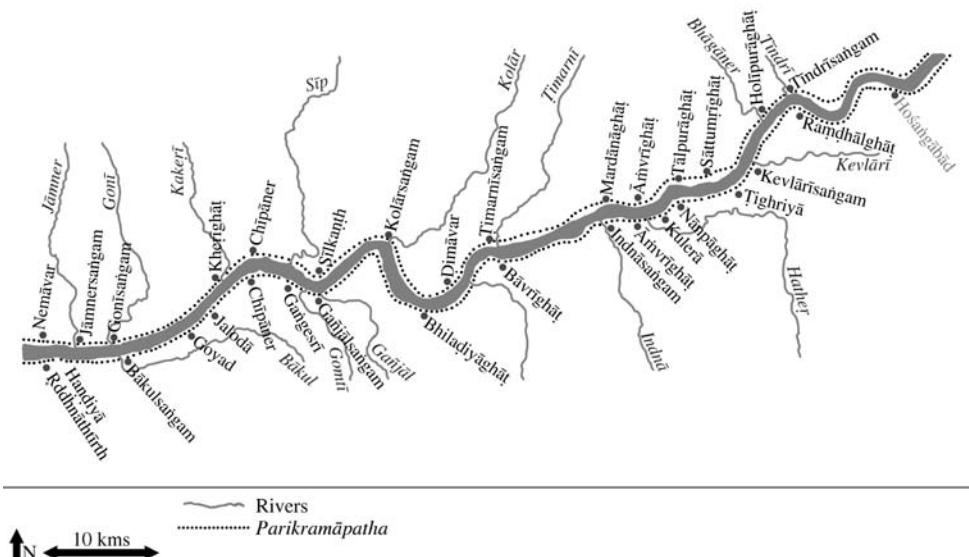


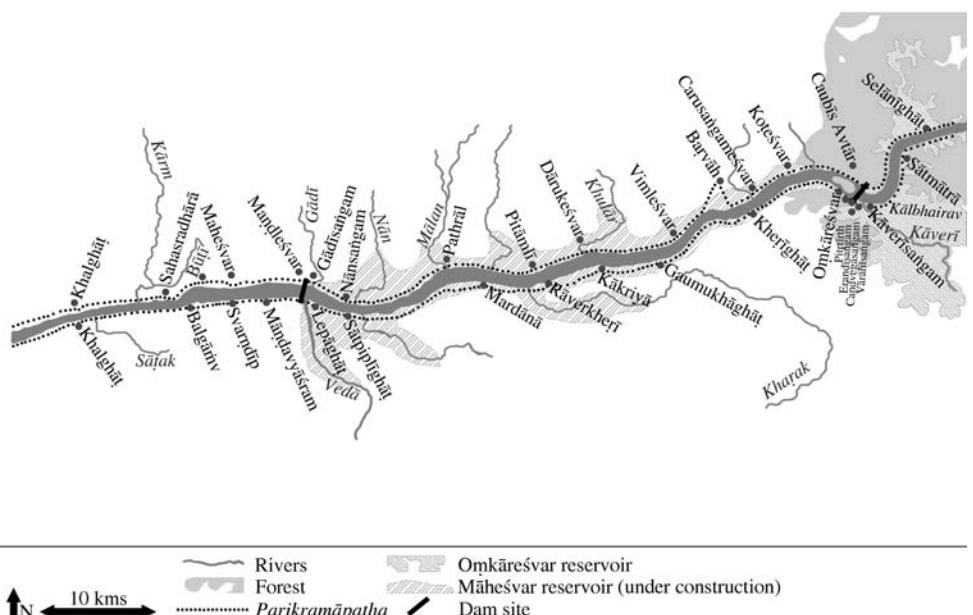
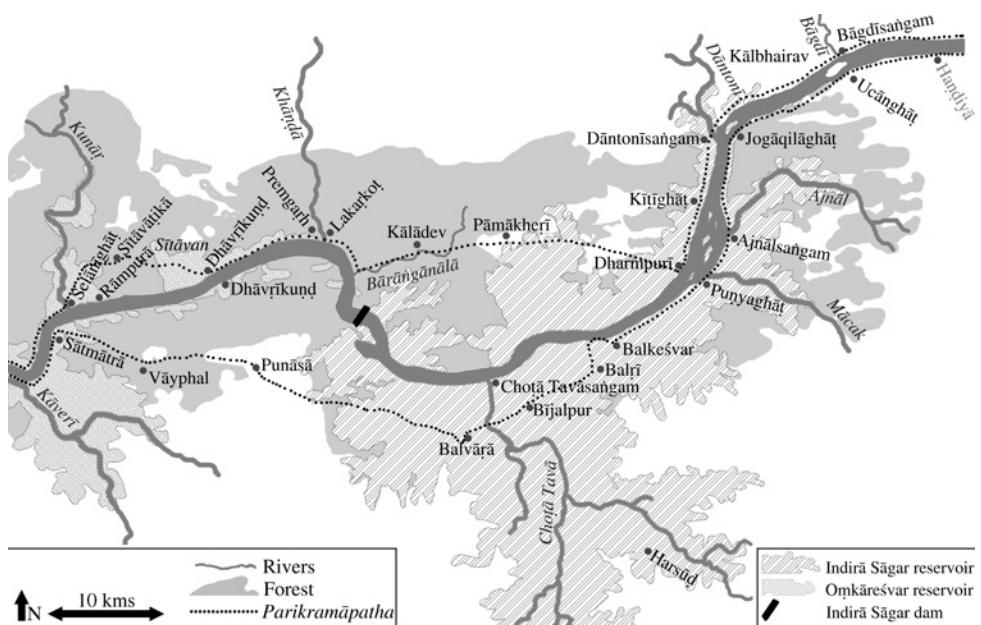


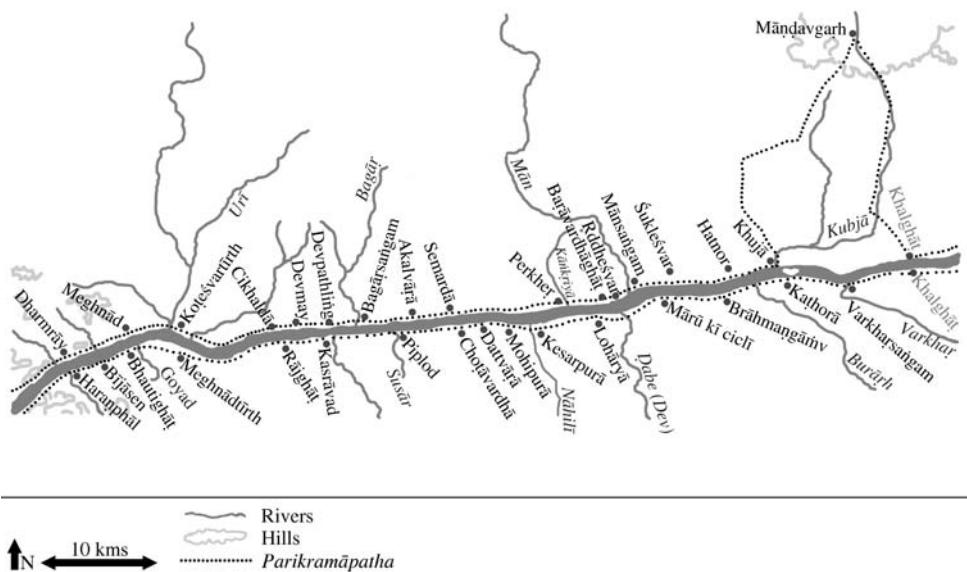
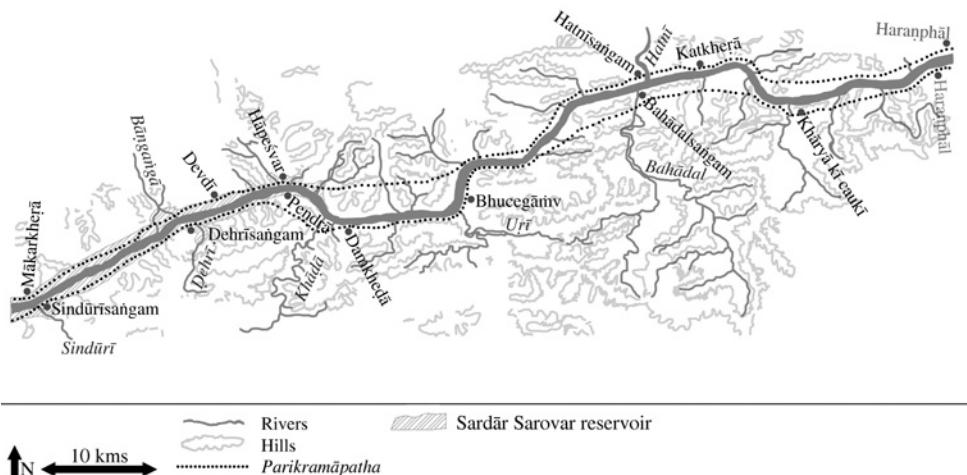
*Map A4. Temarsaṅgam to Kerpānī, parikramāpatha.*

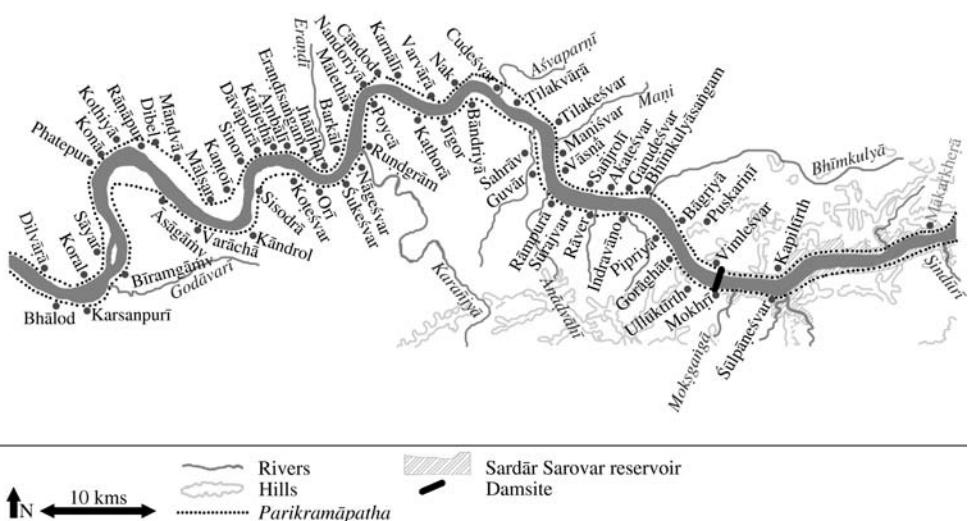


*Map A5. Kerpānī to Dūdhīsaṅgam, parikramāpatha.*

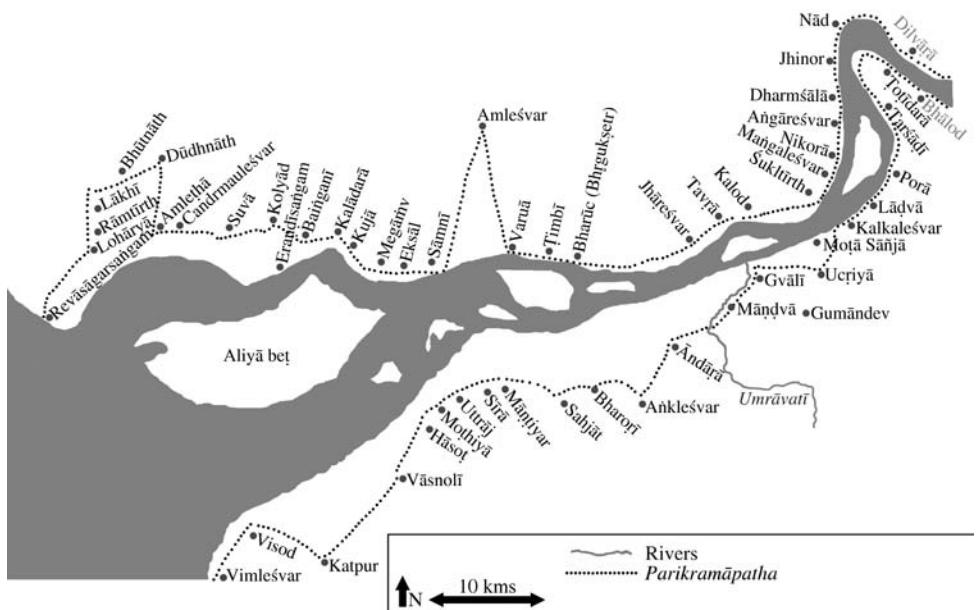
Map A6. Dūdhīsaṅgam to Hośāṅgābād, *parikramāpatha*.Map A7. Hośāṅgābād to Hanḍiyā, *parikramāpatha*.

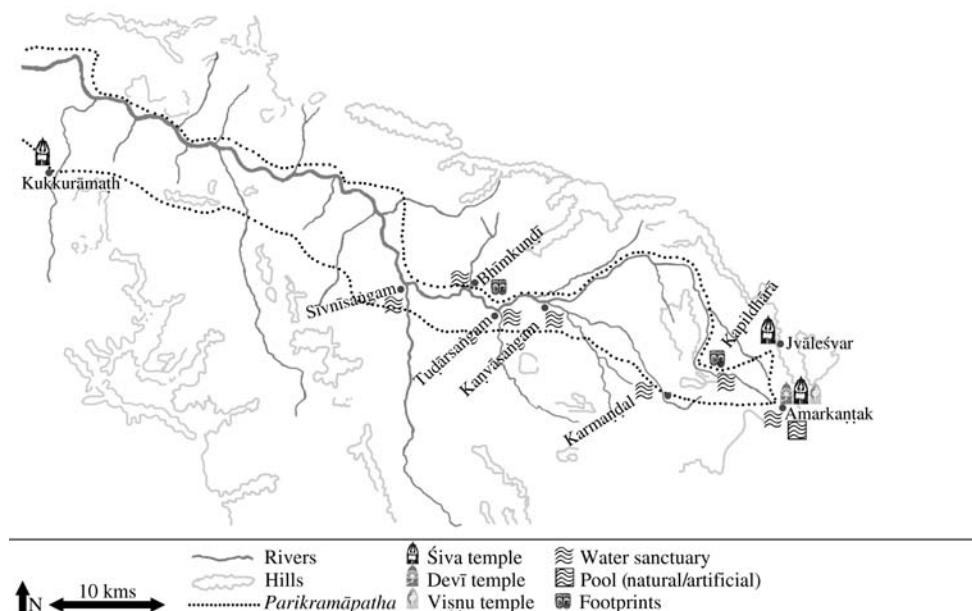
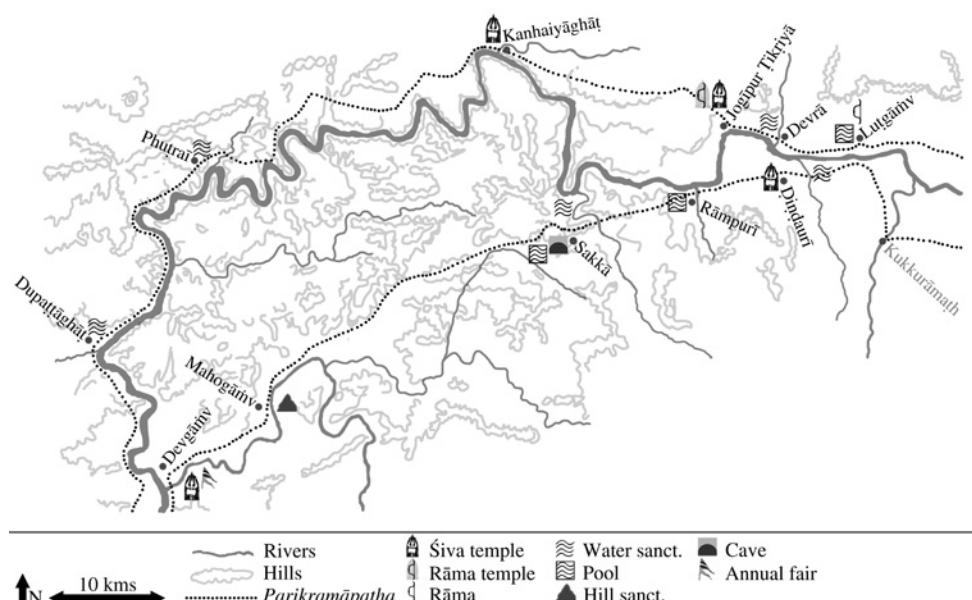


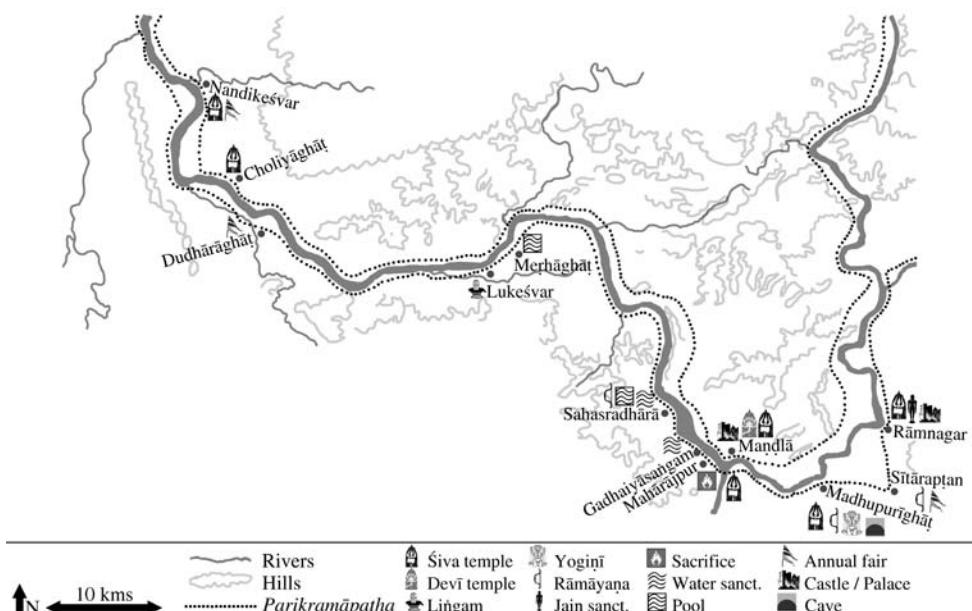
Map A10. Khalghāt to Haranphāl, *parikramāpatha*.Map A11. Haranphāl to Sindūrisāngam, *parikramāpatha*. (Projekton of Sardār Sarovar reservoir based on recent aerial data.)



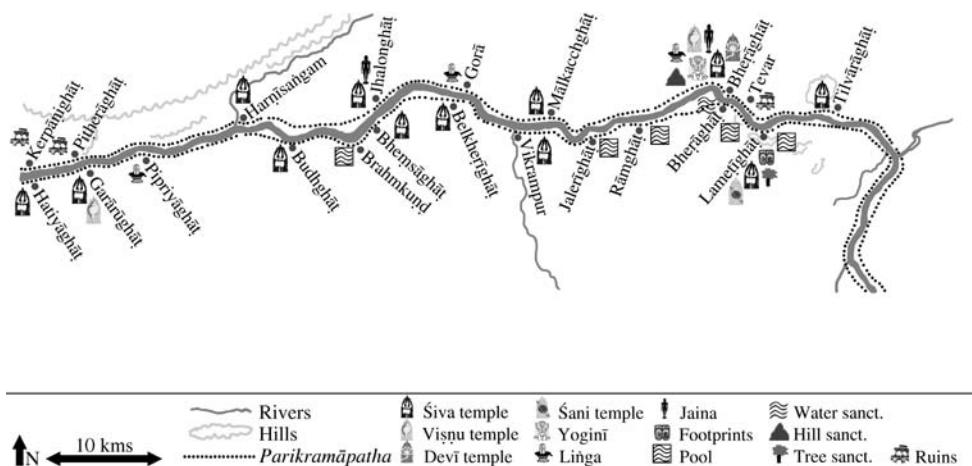
Map A12. Sindurisaṅgam to Bhālod, *parikramāpatha*.



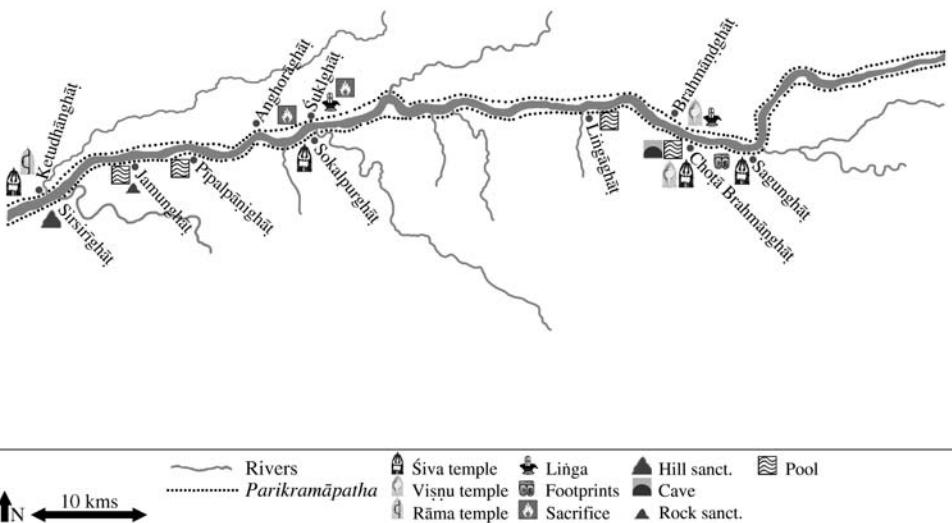
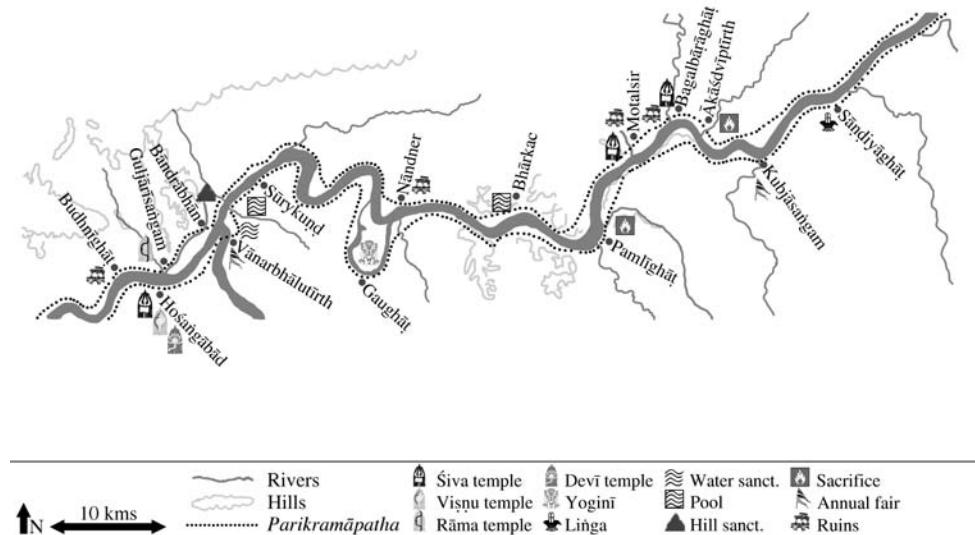
SET B: CLASSIFICATION OF *Tīrthas*Map B1. Amarkantak to Kukkurāmath, classification of *tīrthas*.Map B2. Kukkurāmath to Devgāriṇī, classification of *tīrthas*.

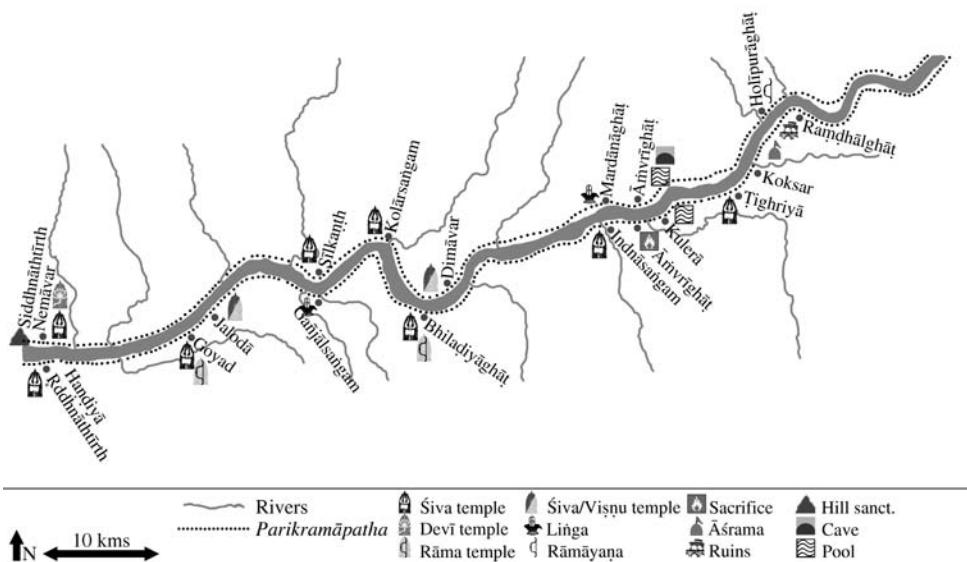


Map B3. Devgāmīn to Temarsangam, classification of *tīrthas*.

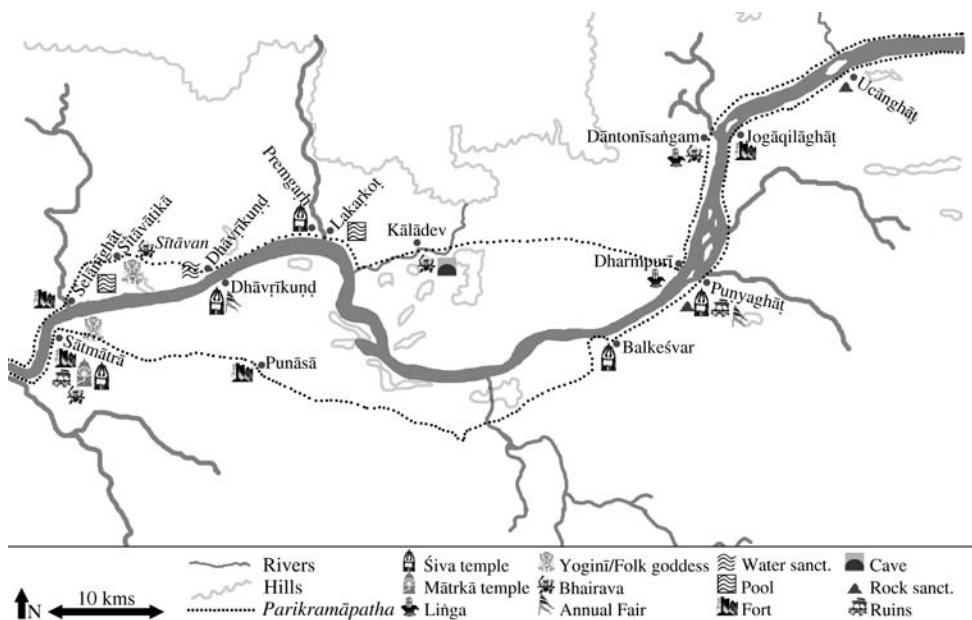


Map B4. Temarsaṅgam to Kerpānī, classification of *tīrthas*.

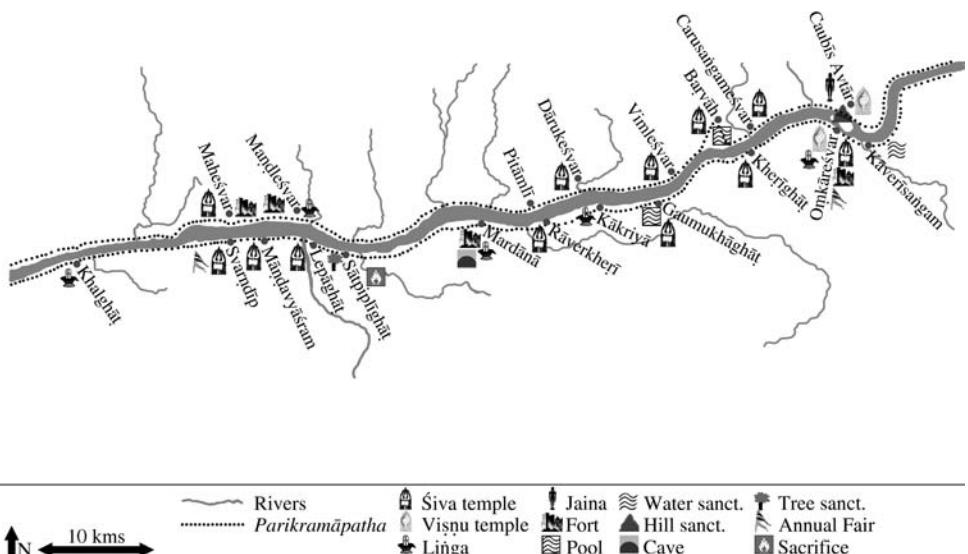
Map B5. Kerpani to Dūdhīsaṅgam, classification of *tīrthas*.Map B6. Dūdhīsa Ngam to Hośa Ngabād, classification of *tīrthas*.



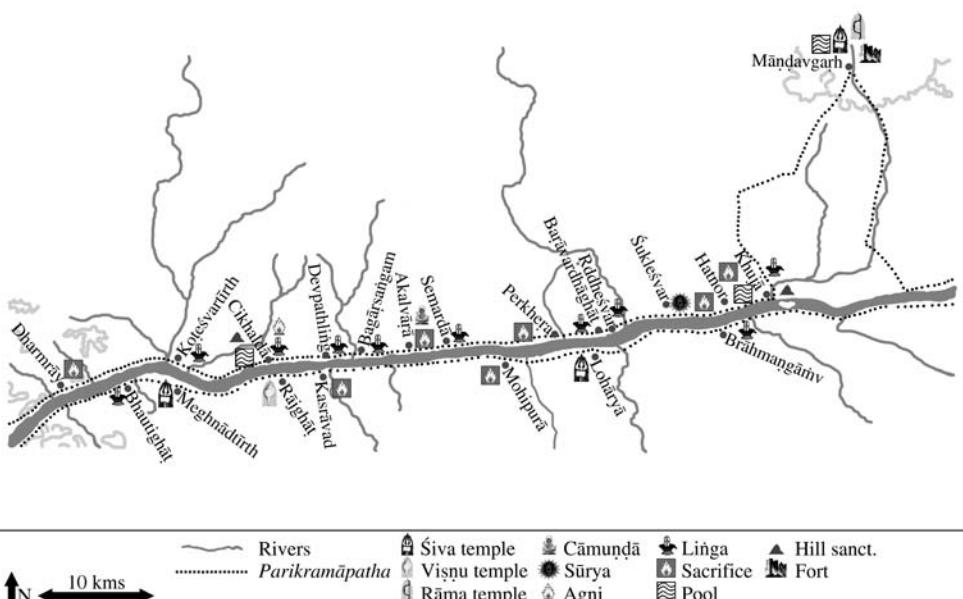
Map B7. Hośaṅgābād to Haṇḍiyā, classification of *tīrthas*.



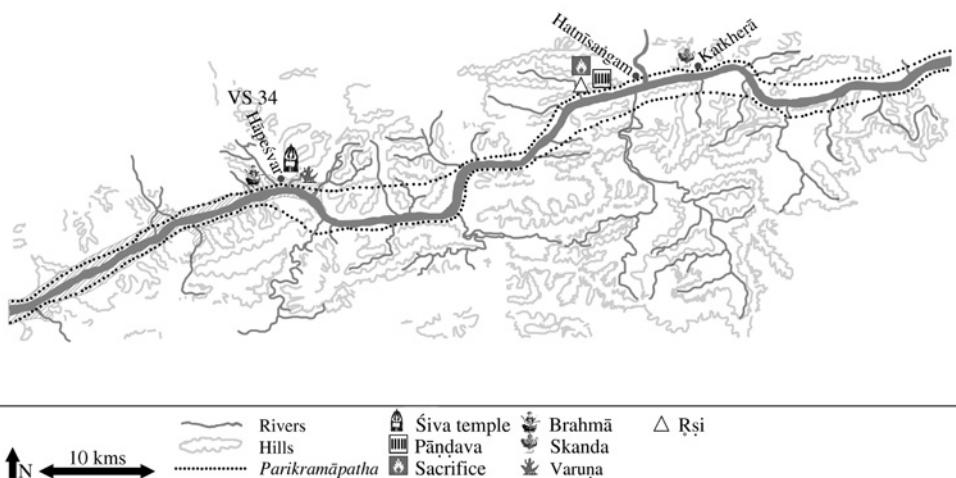
Map B8. Haṇḍiyā to Sātmātrā, classification of *tīrthas*.



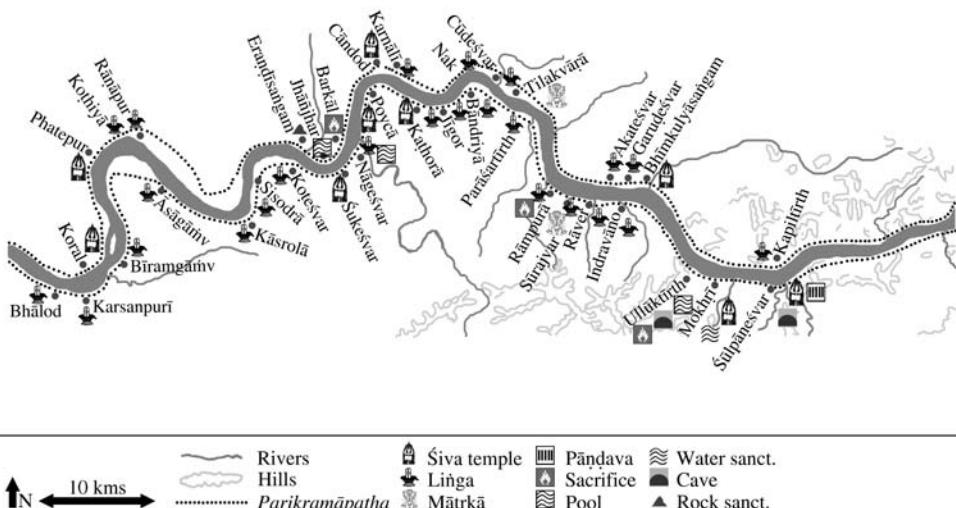
Map B9. Sātmātrā to Khalghāt, classification of *tīrthas*.



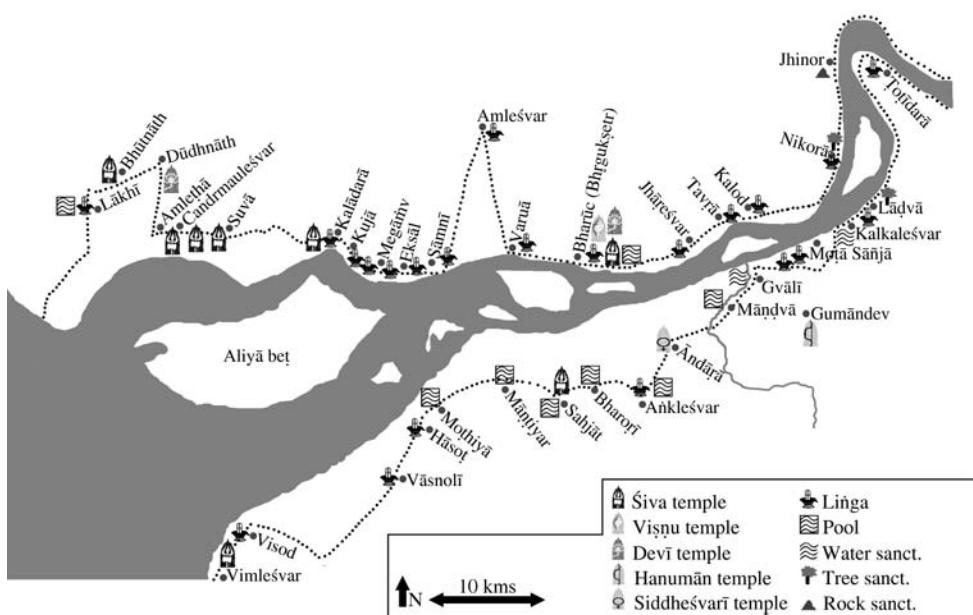
Map B10. Khalghāt to Haranaphāl, classification of *tīrthas*.



Map B11. Haranaphäl to Sindūrīsaṅgam, classification of *tirthas*.



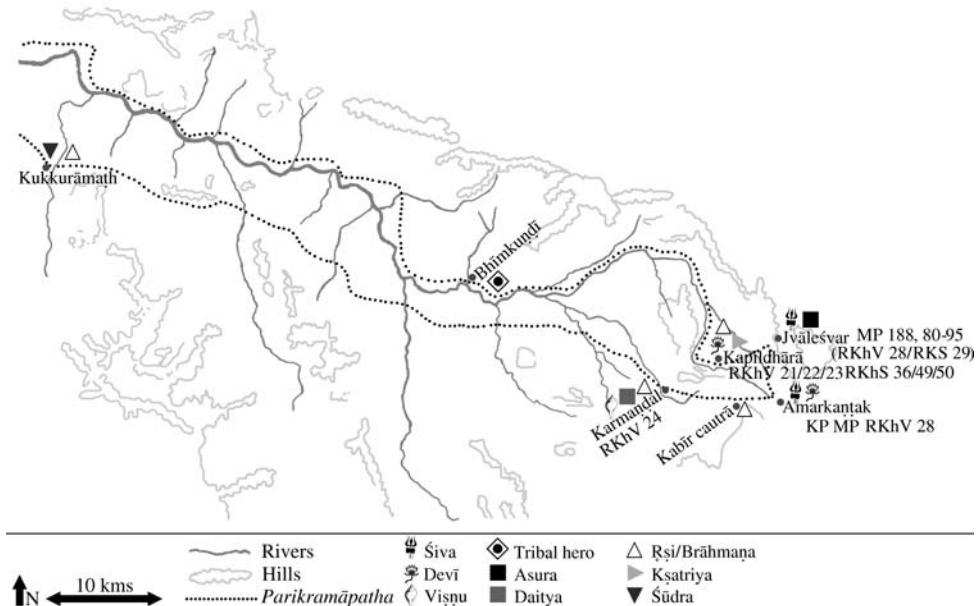
Map B12. Sindūrīsaṅgam to Bhālod, classification of *tirthas*.



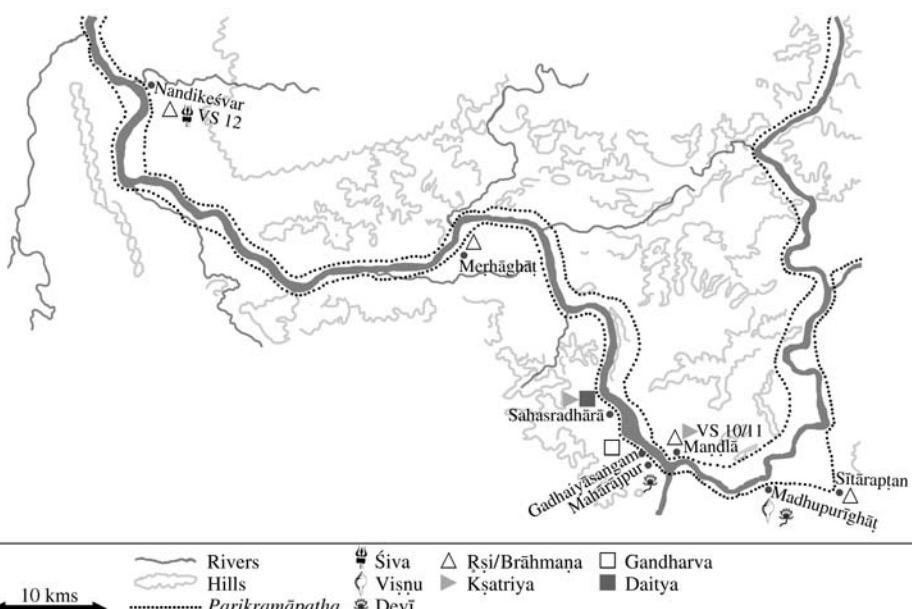
*Map B13.* Bhālod to Revāsāgarsaṅgam, classification of *tīrthas*.

## SET C: CLASSIFICATION OF LEGENDS AND DISTRIBUTION OF TEXTS

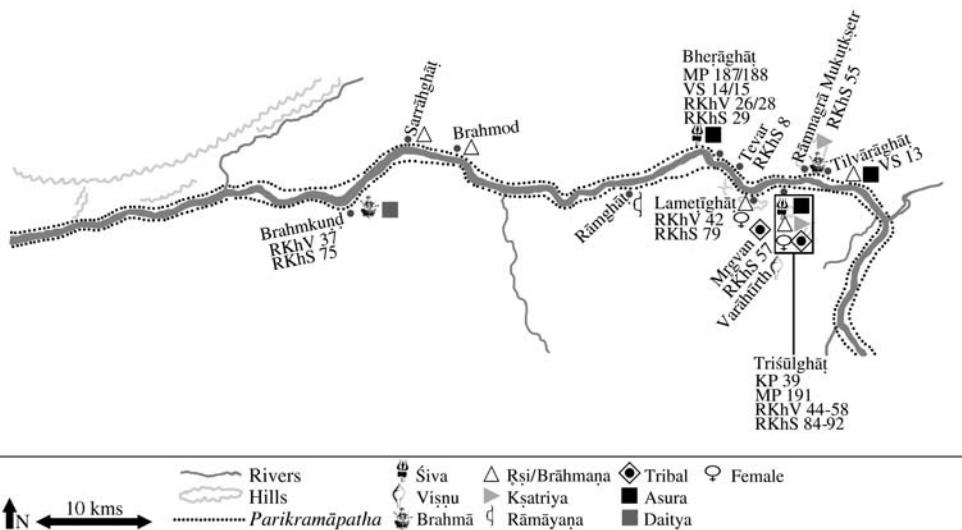
Note: Maps C2 and C11 have been left out for scarcity of data (see Maps B2 and B11).



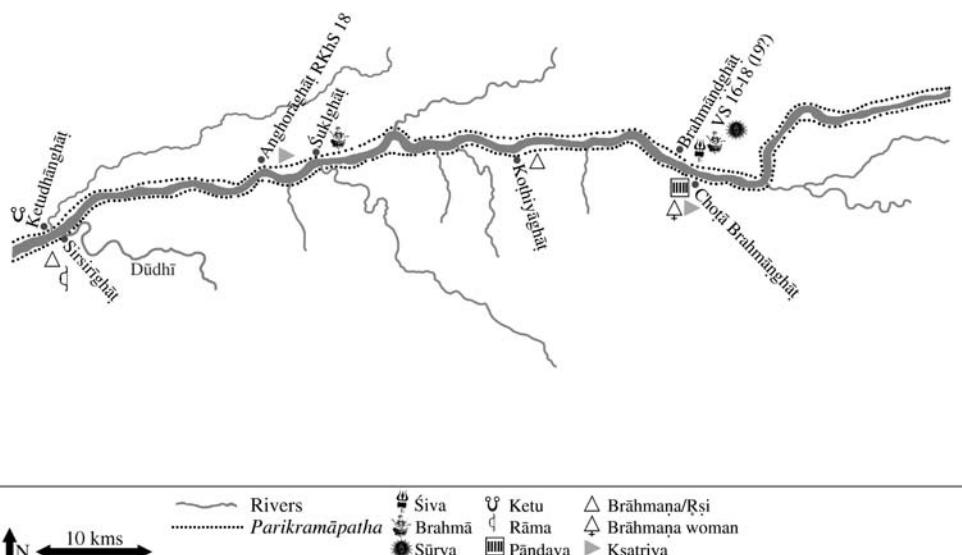
Map C1. Amarkantak to Kukkurāmath, classification of legends and distribution of texts.



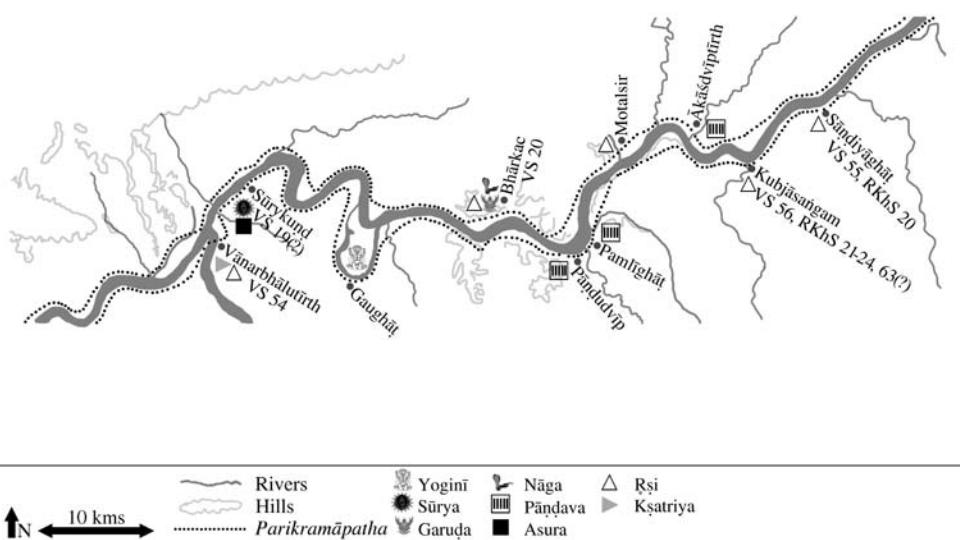
Map C3. Devgārin to Temarsaṅgam, classification of legends and distribution of texts.



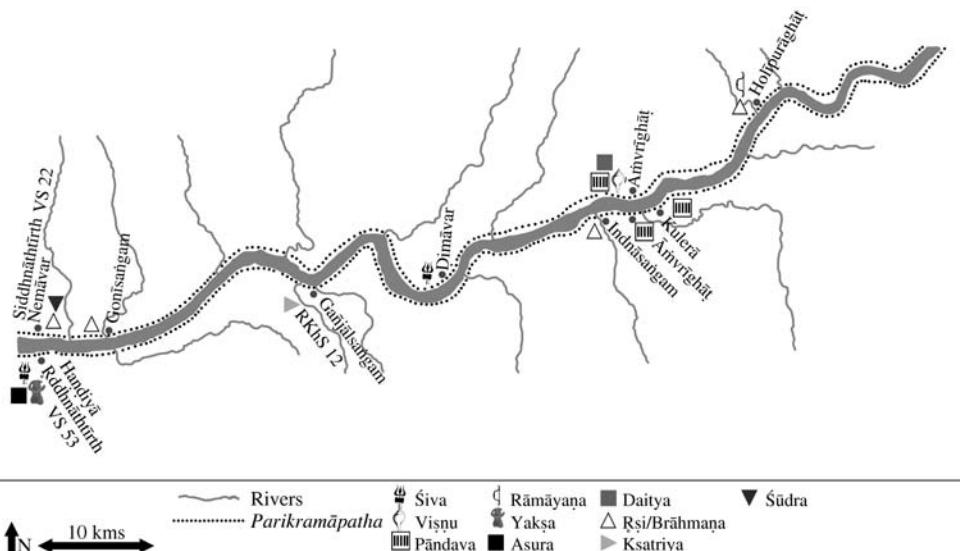
Map C4. Temarsaṅgam to Kerpāṇī, classification of legends and distribution of texts.



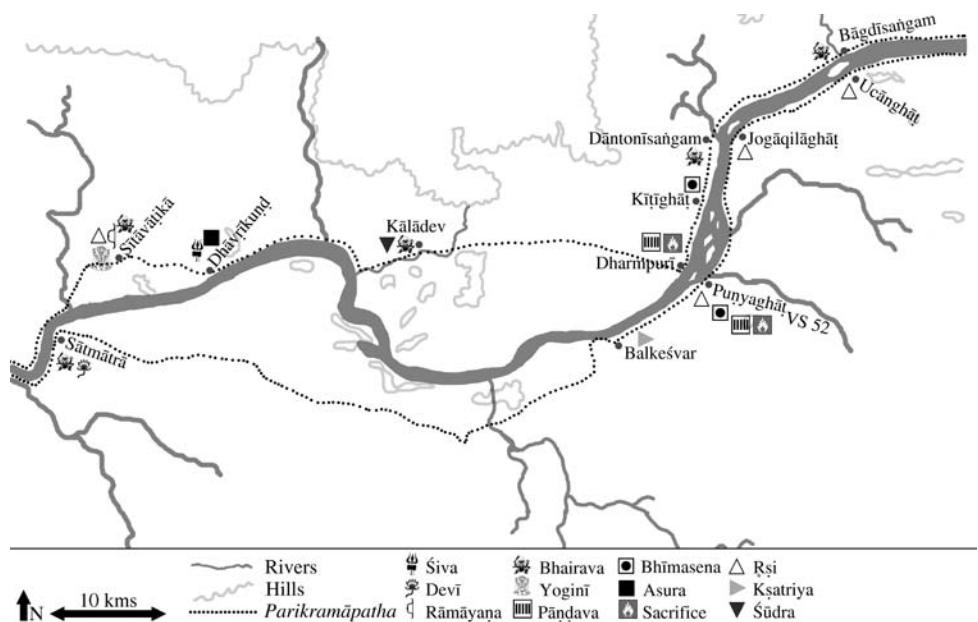
Map C5. Kerpāṇī to Dūdhīsaṅgam, classification of legends and distribution of texts.



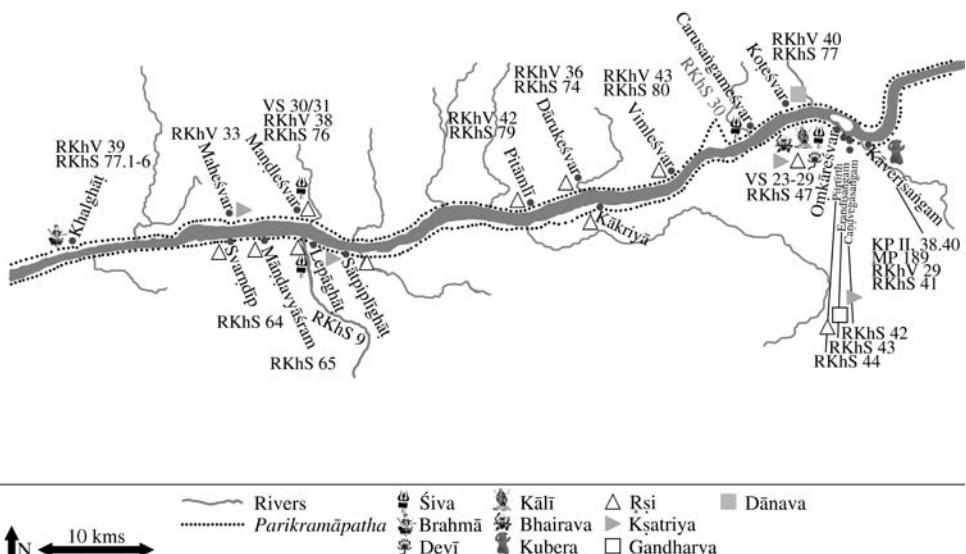
Map C6. Dūdhīsaṅgam to Hośaṅgābād, classification of legends and distribution of texts.



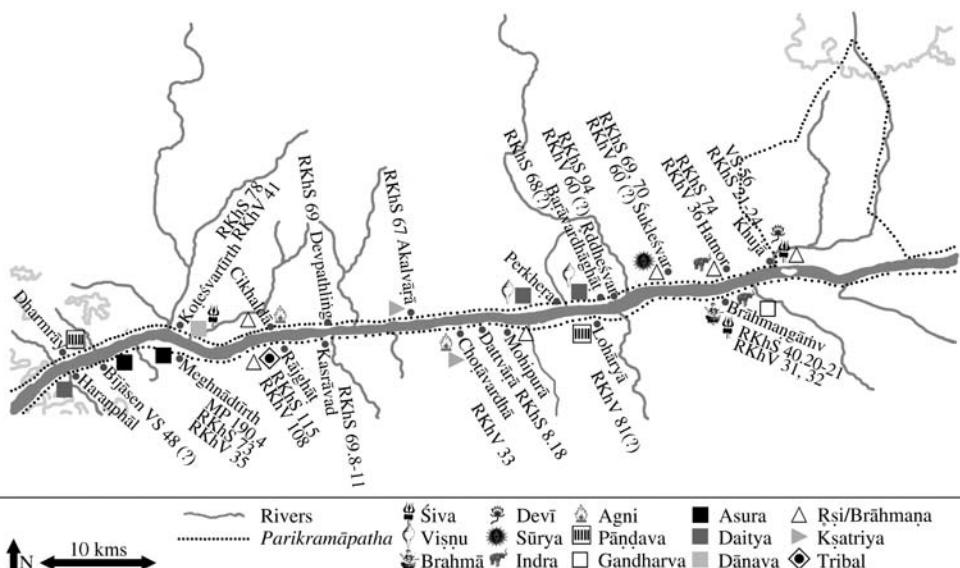
Map C7. Hośaṅgābād to Haṇḍiyā, classification of legends and distribution of texts.

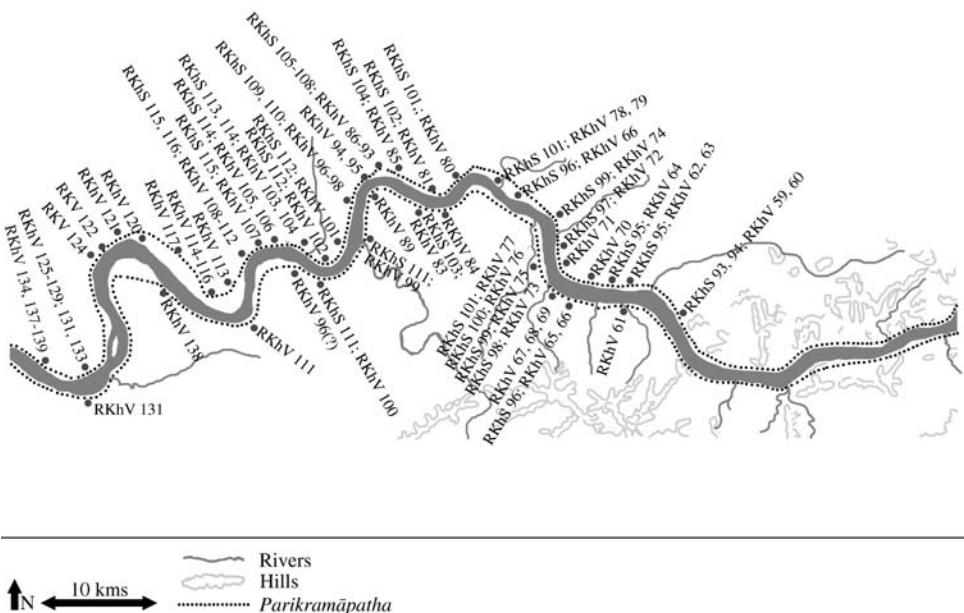


Map C8. Hanḍiyā to Sātmātrā, classification of legends and distribution of texts.

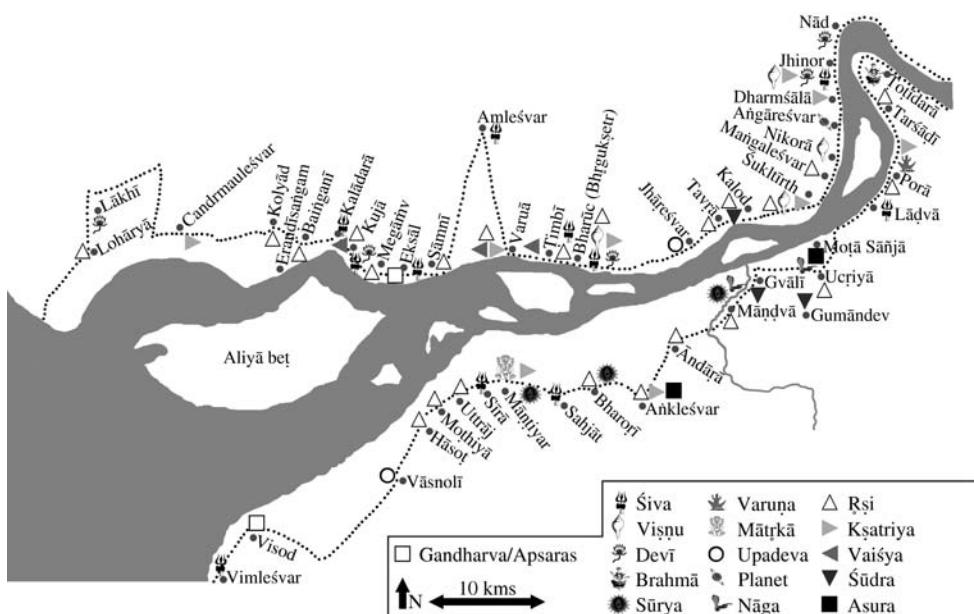


Map C9. Sātmātrā to Khalghāt, classification of legends and distribution of texts.

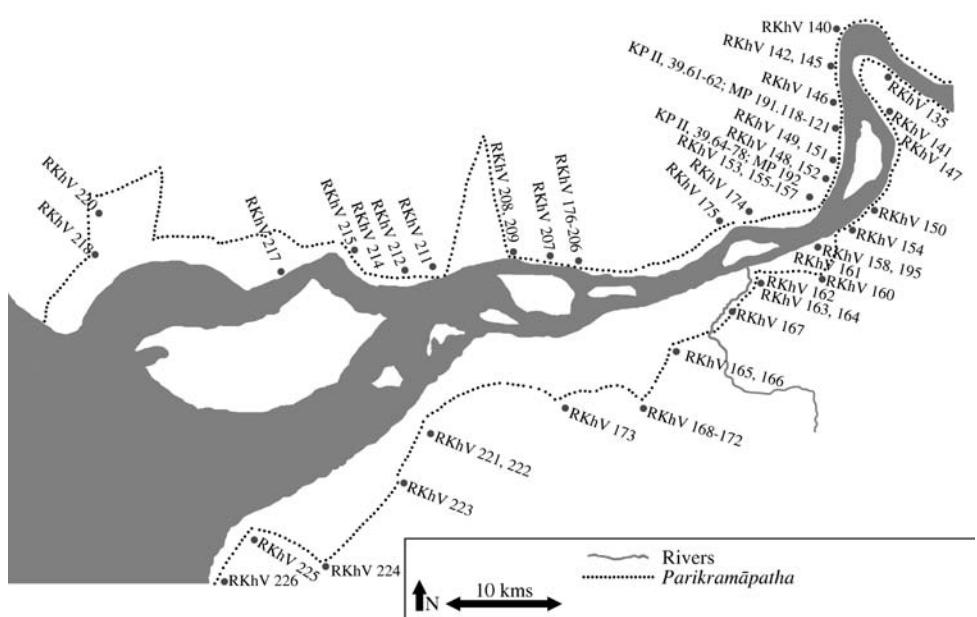




*Map C12a.* Sindūrīsaṅgam to Bhālod, distribution of texts.



*Map C13.* Bhālod to Revāsāgarsaṅgam, classification of legends.





## APPENDICES

### APPENDIX 1

#### DETAILS OF MANUSCRIPTS OF THE NARMADĀMĀHĀTMYA/REVĀKHANĀ AS FOUND IN MANUSCRIPT CATALOGUES<sup>205</sup>

[no author], *A Catalogue of the Sanskrit Manuscripts in the Adyar Library. Part I.* Madras 1926, p. 145:

- Narmadāmāhātmyam (Revāmāhātmyam) (Mārkanḍeyapurāṇe)
- 8 G 52 de 800 asa
  - 8 F 72 de 108 asa
  - 11 C 20 de 1000
  - 38 F 8 de 424 asa.

[no author], *Lists of Manuscripts collected for the Government Manuscripts Library by the Professors of Sanskrit at the Deccan and Elphinstone Colleges since 1895 and 1899. Poona 1925*, p. 8:

- Kathawate's Collection: No. 202, narmadāmāhātmya, 319 foll., 13 lines/34 akṣaras; saṃvat 1857, vāyupurāṇoktam.

Aufrecht, Theodor, *Catalogi Codicium Manuscriptorum Bibliothecae Bodleianae. Pars Octava, Codices Sanscriticos. Oxonii 1864*, p. 64-67:

- 114-116: Volumina tria. Lit. Devan. Charta Ind. Long. 11 Lat. 4 1/2, sed inde a fol. 92. vol II.5. His voluminibus Revámáháatmyam, Revae majestas, continetur, quo libro Revá sive Narmadá fluvius et loci sacri, in ejus ripa siti, celebrantur. Hic liber partem Váyupuráṇae, quod Śivae dedicatum est, sive Śivapuráṇae, a Váyú narrati, constituere dicitur, et a Súta cum Śaunaka communicatur. Sollenni harum literarum more singulorum sacellorum origo et sanctitas narrationibus illustrantur. [...]

[For further details of this Ms. see Chapter 3, Synopsis IVa, pp. 310ff.]

Aufrecht, Theodor, *Catalogus Catalogorum. Leipzig 1891*, p. 279:

- Narmadákhāṇḍa of Skandapurāṇa. IO 552.
- Narmadāmāhātmya B. 2, 44.
- from the Revākhāṇḍa of the Vāyupurāṇa. Oxf. 84b (Index).  
ibid. p. 534
- Revākhāṇḍa (paur.) NW. 452.
- of Brahmāṇḍapurāṇa. Quoted in Śrāddhamayūkha.
- of Vāyupurāṇa. Ben. 53 Bl. 2 Poona 421. II, 189.
- of Skandapurāṇa. L. 2263. B. 2, 50.
- Revāmāhātmya NP. IV. 24

<sup>205</sup> This list is not exhaustive as its data refers only to those catalogues available to me in Berlin.

- from the Śivapurāṇa, as delivered by Vāyu. Oxf. 64b, L. 2263, B. 2, 50.

Aufrecht, Theodor, *Catalogus Catalogorum. Part II. Leipzig 1896*, p. 60:

- Narmadāmāhātmya from the Kūrmapurāṇa. Quoted by Mādhava on Parāśara 2, 366 (the verse quoted is not found in the Edition of the Bibl. Ind.)

ibid. p. 126:

- Revākhaṇḍa of Skandapurāṇa. Stein 217.

Bahura, Gopal Narayan, *Literary Heritage of the Rulers of Amber and Jaipur. Jaipur 1976*, p. 48:

- No. 4262 Narmadākhaṇḍaḥ (Skandapurāṇe) [from Khasmohor Collection]

ibid. p. 96:

- No. 4049 Revākhaṇḍaḥ (Skandapurāṇe) [from Khasmohor Collection]

Bhandarkar, Shridhar R., *A Catalogue of the Collections of Manuscripts Deposited in the Deccan College with an Index. Bombay 1888*, p. 41:

- V. Collection of 1872-73: No. 6, Revākhanda (said to belong to the Vāyupurāṇa), 933 leaves, 11 lines, Vikrama 1716, 671st leave missing.

ibid. p. 439:

- Vishrambag Collection: No. 421, Vāyupurāṇa, Revāmāhātmya, Vyāsa, 338 leaves, 14 lines, 47 letters, Saṃvat 1819.

ibid. p. 468:

- Vishrambag Collection, Supplementary Catalogue: No. 189, Revāmāhātmya, stray leaves jumbled up.

Eggeling, Julius, *Catalogue of the Sanskrit Manuscripts in the Library of the India Office. Part VI. London 1899*, p. 1302ff.:

- No. 3595, 2792. Foll. 699 (counted 691; nos. 336-338 being omitted, and 377-386 & 425 used twice); size 11 1/4 in by 5 1/2 in.; good, clear Devanāgarī writing of 1610 AD; 11-13 lines in a page. Revāmāhātmya or Narmadāmāhātmya, professing to be a section (the Revākhaṇḍa) of the Uttarakhaṇḍa of the Vāyupurāṇa. [A.]

It begins:

ubhayataṭatīrthā prakṣalitasakalalokaduritaughā .

devamunimanujavamdyā haratu sadā narmadā duritam .. ◦

See Aufrecht, Cat. Bodl., nos 114-116. To the full description there given may be added a few more names, and various readings offered by our manuscripts. [...]

[For further details of this Ms. see Chapter 3, Synopsis IVb, pp 318f.]

ibid. p. 1304:

- No. 3596, 980. Foll. 358; size 14 3/4 in. by 7 1/4 in.; good, modern Devanagari writing; thirteen lines in a page. Revāmāhātmya. [B.] With the exception of a few trifling differences noted in their proper places before, it throughout confirms the different readings quoted from MS. A. Colophon: iti śrivāyuktacaturvīṁśatisāhasryāṁ śivasamhitāyāṁ uttarakhanḍe śrī narmadāmāhātmye purāṇapariamāptirnāmādhyāyah .. iti vāyupurāṇam śivāparāhvayam samāptam .. [H.T. Colebrooke]

- No. 3597, 1301b. Foll. 7; size 13 1/2 in. by 6 1/4 in.; large clear modern Devanāgarī writing; ten lines in a page. Fragment of the Revāmāhātmya, comprising the first 3 adhyāyas and the beginning of the 4th, and containing the well-known enumeration and description of the Purāṇas. Cf. Wilson, Vishnup., 2nd ed., i., p. xxiv., note. [H.T. Colebrooke] [For further details of this Ms. see Chapter 3, Synopsis IVb, p. 318f.] ibid. p. 1360-62:
- 3669, 552. Foll. 191; folio, size 10 3/4 in. by 17 in.; European paper; large, clear Devanāgarī writing; 22-24 lines in a page. Revākhandā, or Narmadākhanḍā of the Skandapurāṇa in 115 adhyāyas, (counted as 125). [...] For another MS. of this work, apparently differing considerably from the text of the present MS. see Rāj. Mitra, Notices, v., p. 42. [For further details of this Ms. see Chapter 3, Synopsis III, pp. 306ff.]

Karambelkar, V.W., *Catalogue of Sanskrit Manuscripts in the Nagpur University Library*. Nagpur n.D. [Preface dated 1957], p. 194:

- Se.No.939; Acc.No. 450; narmadāmāhātmya; śaka 1580, nāgarī, sanskrit, foll. 224, 10"x5", from Amaravati.

Keith, Arthur Berriedale, *Catalogue of Sanskrit Manuscripts in the Bodleian Library. Appendix to Vol. 1 (Th. Aufrecht's Catalogue)*. Oxford 1909, p. 15:

- 114-116—Mss. Walker 140-142
- Revāmāhātmya, 17th and 18th cent.? Contents: the Rṣīśrṅgasvargagamana referred to on f. 66a, is different from the usual legend, Göttingische Nachrichten, 1897, p. 109. This work has no real claim to belong to the ancient Vāyu Purāṇa, quoted by Bāṇa. Cf. Mitra, Notices, VII, 21-26. It is a good example of the mode of the growth of Purāṇas.

In the old part the text is bounded on either side by red lines. Measurement of binding: 11 1/2 x 6 7/8 in. approximately for each volume. No.of leaves: 140 = ii+258+ii blank; 141 = ii+233+ii blank; 142 = ii+217+ii blank. In the original foliation the whole is numbered continuously, making ff. 727, of which ff. 337, 646-665 are missing. In the latter place nothing seems to be lost.

Krishnamacharya, V., *Alphabetical Index of Sanskrit Manuscripts in the Adyar Library*. Madras 1944, p. 6r:

- No. 3055 Narmadāmāhātmyam.
- No. 3056 Narmadāṣṭakam  
ibid. p. 108:
- No. 5296: Revāmāhātmyam (Vāyupurāṇe)

Menaria, M.L., *A Catalogue of Manuscripts in the Library of H.H. the Maharana of Udaipur*. Udaipur 1943, p. 130:

- No. 393 revāmāhātmyam, vedavyāsa, incomplete.

Mitra, Rájendralála, *Notices of Sanskrit MSS. Vol V, Part I*. Calcutta 1879, p. 42-47:

- No 1745. Skandapurāṇīyarevākhanḍah. Substance, country-made paper, 12 1/4 x 5 inches. Folia, 324. Lines, 9 on a page. Extent, 9,447 ślokas. Character, Nágara. Date, SM. 1867. Place of deposit, Nasipura, Zilá Murshidábad. Rájá Rámachánda Siñha. Appearance, fresh. Verse. Correct.

Revá Khanḍa of the Skanda Purána. A part of the Avanti Khanḍa of the Skanda Purána—see ante, p 220.) In it Śiva recounts to Skanda alias Kártika, the religious merits of the sacred pools and temples along the banks of the Narmadá River, which is otherwise called Revá. The sacred places of Puri are also included in it. There are a great many stories recited to illustrate the origin and religious merits of the different places noticed; but they are all of a legendary character, designed to throw a halo of antiquity on temples and localities which are obviously of mediæval origin. [...]

[For further details of this Ms. see Chapter 3, Synopsis III, pp. 306ff.]

Nambiyar, Raghavan, *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, Vol. II. Baroda 1950, p. 794:

- No. 207, Acc.-No. 3695, Revámáhātmya, 64 Leaves, 1200 granthas, Samvat 1942
- No. 208, Acc.-No. 3754, Revámáhātmya, 150 Leaves, 4500 granthas, from Väyupurāṇa, incomplete

Raja, K. Kunjunni (ed.), *New Catalogus Catalogorum. Volume Nine (କା - ନ)*. Madras 1977, p. 373:

- Narmadākhanḍa Ujjain I. p. 82.
- Narmadākhanḍa or Revākhanḍa from Skandapurāṇa. CPB. 2426-29; IO 3669 (115 adhyāyas).
- Narmadāpurāṇa by Vyāsa. CPB. 2430-33. Cf. Narmadākhanḍa above.
- Narmadāmáhātmyam unspecified.  
Adyar. B. II. 44; CPB 2435-44; Jodhpur 732; Kavīndrācārya 1835. Mithilā. See also Revámáhātmya below {Volume not yet published}
- – from Kūrmapurāṇa. Q. by Mādhava on Parāśara II, 366 (the verse quoted is not found in Bib. Ind. edn.)
- – from Nāradiyapurāṇa. Ptd. Benares, 1920 (3rd edn.). See IO. Ptd. Bks. 1938, p. 1741.
- – from Mārkanḍeyapurāṇa. Adyar I. p. 145a (4 mss; 3 inc.).
- – from Varāhapurāṇa. IM. 1742.
- – from Revākhanḍa of Väyupurāṇa. BBRAS. 923. Ben. 53. Bl. 2. BORI. 202 of 1895-1902. Hpr. II. 112 (75 adhys.). Oxf. 84b (index). RASB. V. 3570 (inc.). Ptd. Surat, 1917.
- – from Rudrasamhitā of Śivapurāṇa; spoken by Vāyu. B. II. 50. BBRAS 988 (Rudrasamhitā). L. 2263. Oxf. 64b. Not found in the ptd. edns. of Śivapurāṇa.
- – from Revākhanḍa of Skandapurāṇa. Hpr. II. 112. L. 1745.

[For abbreviations see note 206<sup>206</sup>]

<sup>206</sup> Abbreviations:

Adyar I	A Catalogue of Sanskrit Manuscripts in the Adyar Library in two parts. Part I: 1926, Part II: 1928. Quoted by Parts and Pages.
B.	A catalogue of Sanskrit Manuscripts contained in the Private Libraries of Gujarat, Kathiawad, Kachchh, Sindh and Khandes. G. Bühler, four fascicles, Bombay 1871-73.

Śāstri, Haraprasād (ed.), *Catalogue of Printed Books and Manuscripts in Sanskrit Belonging to the Oriental Library of The Asiatic Society of Bengal. Calcutta 1904*, p. 165:

- No. I.A.69 (D), Revākhaṇḍam (Skandapurāṇiyam), Ms., Nāgarī.

Shukla, Kuberanath (ed.), *A Descriptive Catalogue of The Sanskrit Manuscripts, Vol. IV. (Sarasvatī Bhavan, Varanasi). Varanasi 1957*, p. 32:

- No. 14550 Revākhaṇḍam, 1 Blatt?, 10 Zeilen, 42 Buchstaben, Devanāgarī.

Stein, M.A. Catalogue of the Sanskrit Manuscripts in the Raghunatha Temple Library of His Highness The Maharaja of Jammu and Kashmir. Bombay 1894:  
217

- No. 3538, skandapurāṇe revākhaṇḍah. 244 foll., 12 lines in a page, 42 akṣaras in a line. Complete. Modern Kashmiri writing. Dated sanvat 1916.
- No. 3946, skandapurāṇe revākhaṇḍah. 312 foll., 11 lines in a page, 42 akṣaras in a line. Complete.

BBRAS	A descriptive catalogue of Saṁskṛta and Prākṛta Manuscripts in the Library of the BBRAS. H.D. Velankar. 4 Volumes in 3 Parts.
Ben.	A Catalogue of manuscripts in the Library of the Benares Sanskrit College. Published as a supplement to the Pandit Vols. III-IX, Benares 1864-74.
Bl.	Report on Sanskrit Manuscripts. Seven and seventeen pages, Bombay 1974.
BORI	Manuscripts in the BORI. Quoted by manuscripts numbers in the library.
CPB	Catalogue of Sanskrit and Prākṛt Manuscripts in the Central Provinces and Berar. Rai Bahadur Hiralal. Nagpur 1926.
Hpr.	Notices of Sanskrit Manuscripts. Second Series. Hara Prasada Sastri. 4 Volumes. Govt. of Bengal, Calcutta, 1900, 1904, 1907, 1911. Quoted by numbers.
IM	A hand-list of the 11286 Sanskrit manuscripts in the Indian Museum, Calcutta. Manuscripts originally belonged to the ASI and are now deposited in the RASB, Calcutta.
IO	Catalogue of the Sanskrit Manuscripts in the Library of the India Office. Part V. J. Eggeling. London, 1896.
Jodhpur	A hand-list of 2046 manuscripts in the Archaeological Department of the Jodhpur State, Jodhpur. Numbering mistaken there being a repetition from nos. 322-331.
Kavīndrācārya	Kavīndrācārya List, Gaekwad Oriental Series XVII, 1921. (Kavīndrācārya Library, Benares).
L.	Notices of Sanskrit manuscripts. Rajendralala Mitra. 11 vols. Calcutta, 1871-90.
Mithilā	A Descriptive Catalogue of Manuscripts in Mithilā. BORS, Patna.
Oxf.	Catalogus Codicum Sanscriticorum Bibliothecae Bodleianae. Th. Aufrecht. Oxford, 1864.
RASB	A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Collection under the care of the Royal Asiatic Society of Bengal. Haraprasad Sastri. Vols. I-XIV.
Ujjain	A Catalogue of Manuscripts in the Oriental Manuscripts Library (Prācyā Grantha Saṅgraha, now called Scindia Oriental Institute, Ujjain. Quoted by pages. Vol. I: 1936, Vol. II: 1941.

[For further details of this Ms. see Part III, Synopsis IVa, pp. 31off.]

Velankar, H.D., *A Descriptive Catalogue of Sanskrit and Prakrit Manuscripts in the Library of The Bombay Branch of The Royal Asiatic Society. Bombay 1926*, p. 284:

- No. 923: Narmadāmāhātmya (from Vāyupurāṇa); 12,5x7,5 inches; Devanāgarī character. Foll 341; seventeen lines to a page.
- Narmadāmāhātmya, a part of the Revākhaṇḍa of the Vāyupurāṇa. For a complete analysis see Bod., Nos 114-16 and I.O., No.3595.  
It begins: ubhayataḥ<sup>o</sup> // 1 // nāśayatu durita<sup>o</sup> // 2 //  
It ends: iti nigaditametannarmadāyāścaritram pavanagaditamagryam śarvavaktrādavāpya/  
tribhuvanajanavandyam yattadādau munīnāṁ kulapatipurataḥ san sūtamukhyena sādhu//  
iti vāyuktacaturvīṁśatisāhasryāṁ samhitāyāṁ revākhaṇḍe narmadāmāhātmye purāṇaparisamāptirnāmādhyāyah/  
[ZZ.C.46]  
ibid. p. 296:  
◦ No. 988: Revāmāhātmya (from Rudrasaṁhitā); 11x4,5 inches; Devanāgarī character. Foll. 62-834; seven lines to a page.  
Revāmāhātmya from the Rudrasaṁhitā. The MS. is without beginning or end. The folios are marked from 62 onwards upto 834, with many missing. It is very much worn-out. The usual colophon is narmadā or revāmāhātmye<sup>o</sup>; but on 79b we find iti śrīraudrīsaṁhitāyāṁ narmadā<sup>o</sup>; on 102:—iti śrīvāyuproktarudrasaṁhitāyāṁ śrīrevāmā<sup>o</sup>; on 144b, iti raudrīsaṁhitāyāṁ narmadā<sup>o</sup> Neither adhyāyas nor ślokas are marked. This is not found in the Rudrasaṁhitā of the Śiva Purāṇa published by the Veṅkateśvara Press, Bombay. [B.D.97]
- Vyas, Kaluram & D.B. Kshirsagar, *A Catalogue of Manuscripts in Maharaja Mansingh Pustak Prakash Jodhpur. Part 2. Jodhpur 1986*, p. 120/21:
  - No. 1042, Acc.No. 1157(9), Skandapurāṇa (Revākhaṇḍa), Paper, Devanāgarī/Skt., 19x40 cm, 270 foll., 15 lines, 48 letters, incomplete, good, 1877 V.S.; Scribe: Kastūracanda; Place: Sojata, foll. 53-103 missing.  
ibid.: p. 134/35
  - No. 1165, Acc. No. 1067, Narmadā-māhātmya, Paper, Devanāgarī/Skt., 15,5x31 cm, 448 foll., 11 lines, 45 letters, complete, old, 1878 V.S., From Skandapurāṇa
  - No. 1166, Acc. No. 1068, Narmadā-māhātmya, Paper, Devanāgarī/Skt., 16,5x37 cm, 488 foll., 11 lines, 48 letters, complete, good, 18th cent. From Vāyupurāṇa.
  - No. 1167, Acc.No. 1069, Narmadā-māhātmya, Paper, Devanāgarī/Skt., 16x30 cm, 178 foll., 11 lines, 45 letters, complete, good, 1877 V.S., from Skandapurāṇa.

## APPENDIX 2

## COMMON ADHYĀYAS IN THE RKHS AND RKHV WITH COLOPHON TITLES

RKhS	RKhV
73: meghanādeśvaramahimā	35: meghanādatīrthamahātmya
74: dārutīrthatamahimā	36: dārukatīrthamāhātmya
75: devatīrthamahimā	37: devatīrthamāhātmya
76: dāruvanaprashaṅge- narmadeśvarakīrtana	38: narmadeśvaratīrthamāhātmya
77: karañjeśvaramahimā	39: kapilātīrthamāhātmya
78: kuṇḍaleśvaramahimā	40: karañjeśvaratīrthamāhātmya
79: pippaleśvaramahimā	41: kuṇḍaleśvartīrthamāhātmya
85: andhakavarapradāna	42: pippalādatīrthamāhātmya
86: śūlabhedotpatti	48: andhakavadvadhatadvapradāna
87: dānamahimā	49: śūlabhedotpattimāhātmya
88: śūlabhedamahimānukathana	50: pātrāpātraparīksādānādiniyama
89: dīrghatapākhyāna	51: dānadharmapraśamsa
90: citrasenakathā	52: dīrghatapomunyākhyāna
91: śabaravargārohaṇa	53: ṛksāśrīgasvargārohaṇa
92: bhānumatiśvargārohaṇa	54: dīrghatapasāḥ svargārohaṇa
93: arkatīrthamahimā	55: kāśīrājāmokṣagamana
94: ādityeśvaratīrthakīrtana	56: vyādhavākyopadeśakathanapūrvā- kadānādiphala
95: agastyatīrtha	57: vyādhasvargagamana
96: bhasmāsuravadha	58: śūlabhedatīrthamāhātmya
97: manināgatīrtha	59: ādityatīrthamāhātmya
98: gopāleśvaramahimā	60: ādityeśvaratīrthamāhātmya
99: śāṅkhacūḍatīrthamahimā	63: kumāreśvaratīrthamāhātmya
100: parāśaratīrthamahimā	64: agastyeśvaratīrthamāhātmya
101: nanditīrtha	65: ānandeśvaratīrthamāhātmya
	66: māṭṛtīrthamāhātmya
	72: manināgēśvaratīrthamāhātmya
	73: gopāreśvaramāhātmya
	74: gautameśvaratīrthamāhātmya
	75: śāṅkhacūḍatīrthamāhātmya
	76: pāreśvaratīrthamāhātmya
	77: bhīmeśvaratīrthamāhātmya
	78: nāradeśvaratīrthamāhātmya
	79: dadhiskandamadhuskandatīrthamā- hātmya
	80: nandikeśvaratīrthamāhātmya

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RKhS	RKhV
102: tīrthapañcaka	81: varuṇeśvaratīrthamāhātmya
	82: dadhiskandādipañcatīrthamāhāt- maya
103: hanumadīvara	83: hanūmanteśvaratīrthamāhātmya
104: somanāthatīrthamahimā	85: somanāthatīrthamāhātmya
105: kapileśvaramahimā	86: piṅgaleśvaratīrthamāhātmya
	87: ḥnātrayamocanaatīrthamāhātmya
106: cakratīrthamāhātmya	88: kapileśvaratīrthamāhātmya
107: candrādityeśvaramahimā	90: jalaśayītīrthamāhātmya
108: yamahāsamahimā	91: caṇḍādityatīrthamāhātmya
109: dvīpeśvaravyāsatīrtha	92: yamahāsyatīrthamāhātmya
	96: koṭīśvaratīrthamāhātmya
110: prabhāsatīrthamahimā	97: vyāsatīrthamāhātmya
111: mārkanḍeśvaramahimā	98: prabhāsatīrthamāhātmya
112: manmatheśvaramahimā	99: nāgeśvaratīrthamāhātmya
113: eraṇḍītīrthamahimā	100: mārkanḍeśvaratīrthamāhātmya
114: saubhāgyatīrthamahimā	101: samkarṣaṇatīrthamāhātmya
115: cakratīrthamahimā	102: manmatheśvaratīrthamāhātmya
	103: eraṇḍīsaṅgamatīrthaphalamāhāt- mya
	104: suvarṇaśilātīrthamāhātmya
	105: karaṇjatīrthamāhātmya
	106: kāmadatīrthamāhātmya
	107: bhaṇḍārītīrthamāhātmya
	108: rohiṇīsomanāthatīrthamāhātmya
	109: cakratīrthamāhātmya

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**APPENDIX 3**  
**TABLE OF CONTENTS OF THE NPA**

Subject	(page number) / [unnumbered pages]
<i>Section I: Maṇiratnamālā</i>	
Title page of the <i>Maṇiratnamālā</i>	[1 page]
Sanskrit poem by Vidyānand Prakāś Śarmā	[1 page]
<i>Maṇiratnamālā</i> (Sanskrit)	(pp. 1-10)
<i>Section II: Narmadāpañcāṅga</i>	
Title page of the Narmadāpañcāṅga	[1 page]
[blank page]	[1 page]
Dedicatory note by Māyānand Caitanya	[1 page]
Preamble by Māyānand Caitanya	[1 page]
Table of Contents of the <i>Vasiṣṭhasaṃhitā</i> contained in the <i>Narmadāpurāṇa</i>	(pp. 1-2)
Contents of the <i>Vasiṣṭhasaṃhitā</i> in verses (Sanskrit)	(pp. 1-2)
An account of Siddhnāthtīrth on the north bank of the Narmadā, as given in the <i>Vasiṣṭhasaṃhitā</i> (in Hindī)	(pp. 2-3)
List of Plates	[1 page]
[blank page]	[1 page]
A picture of the Narmadā	[1 page]
[blank page]	[1 page]
<i>Narmadāṣṭakam</i> (Sanskrit) by Vidyānand Prakāś Śarmā <sup>207</sup>	(pp. 1-6)
A picture of the Narmadā, (the same as before)	[1 page]
44 plates with several photographs of temples and sites on the Narmadā, (which are of extremely bad printing quality and a map of the river which is equally undiscernible)	[38 pages]
<i>Narmadāpañcāṅga, pratham khaṇḍ</i>	
Description of how to get to Amarkanṭak and an account of the <i>tīrthas</i> in its vicinity	(pp. 1-5)
Account of Amarkanṭak	(pp. 5-8)
List of <i>tīrthas</i> on both banks of the Narmadā according to the Vāyupurāṇa	(pp. 8-9)
How many <i>tīrthas</i> exist in which <i>kṣetra</i>	(pp. 9-10)
<i>Pad tāl holī</i> (Hindī poem)	(p. 10)

<sup>207</sup> This Narmadāṣṭakam is completely different from the now popular one given in Appendix 4b, p. 366.

Subject	(page number) / [unnumbered pages]
Short list of <i>tīrthas</i> on the south bank, starting from Amarkanṭak (194 <i>tīrthas</i> , 822 miles, 61 <i>saṅgams</i> )	(pp. 11-23)
Short list of <i>tīrthas</i> on the north bank, starting from Revāśāgarṣaṇgam (232 <i>tīrthas</i> , 870 miles, 55 <i>saṅgams</i> )	(pp. 23-37)
List of <i>rājyas</i> along the banks of the Narmadā (south bank)	(pp. 37-38)
List of <i>rājyas</i> along the banks of the Narmadā (north bank)	(p. 38)
Summary of both foregoing lists	(p. 39)
List of beautiful cities	(pp. 39-40)
List of <i>deśas</i>	(p. 40)
List of festivals on the banks of the Narmadā	(pp. 40-41)
Advice concerning the proper conduct on the <i>parikramā</i>	(pp. 42-43)
Morning song praising the Narmadā (Hindī)	(pp. 43-44)
Mantra for the morning bath (Sanskrit)	(p. 44)
<i>Narmadāstotra</i> (Sanskrit)	(pp. 44-46)
<i>Narmadāpañcadaśānāma</i> (Sanskrit)	(pp. 46-47)
<i>Narmadāstavarāja</i> (Sanskrit)	(pp. 47-48)
<i>Narmadākavaca</i> (Sanskrit)	(pp. 48-51)
<i>Narmadāsaḥasranāma</i> (Sanskrit) written down by Vidyānand Prakāś Śarmā on <i>bhadrapādaśuddha</i> 9, <i>saṃvat</i> 1970, śaka 1835 (said to be part of the Bhavānītantra)	(pp. 51-74)
<i>Narmadālahari</i> (Sanskrit) stated in the colophon to be authored by Śrī Śaṅkārācārya ( <i>sic!</i> )	(pp. 75-81)
<i>Revālaharī stotra</i> (Sanskrit) by Divākār Śarmā	(pp. 82-90)
<i>Prārthanā</i> (Sanskrit)	(p. 90)
Preliminaries for the <i>parikramā</i>	(p. 91)
Āratī (Hindī)	(p. 92)
Further rules concerning the <i>parikramā</i>	(pp. 92-94)
[blank page]	(pp. 95-96)
<i>dvitīy khaṇḍ, Narmadā south bank</i>	
“Travel guide” giving a detailed account of all <i>tīrthas</i> and villages as well as details of the footpath on the south bank (236 entries)	(pp. 97-176)
<i>trīty khaṇḍ, Narmadā north bank</i>	
The same as before, but for the north bank (237 entries)	(pp. 177-254)

## APPENDIX 4A

THE NARMADĀ-ĀRATĪ (REPRODUCED FROM THE NARMADĀPAÑCĀNGA,  
PRATHAM KHĀND, P. 92)

## आरती.

जय देवी जय देवी जय रेवा माता ।  
 तुमविन अन्य नहीं या कलयुगमें त्राता ॥४०॥

जब तुम विद्याचलसे प्रगटीं जगहितको ।  
 दौडे सब सुरदानव निज हित देखनको ।

सुंदर तनु गतिलखिके लागे ढूँढनको ।  
 बोले प्रभु शिव ये नहिं जाने माताको ॥१॥जयदेवी०॥

भाषण यह शिवजीका सुनिके सकुचाने ।  
 जय जय जय कारि गावहिं स्तुति जो मन माने ।

पराशक्तिहो प्रभुकी तुमको जो जाने ।  
 सो पावे पद अपना भवनिधि नहिं माने ॥२॥जय०॥

ब्रह्मा विष्णु सदाशिव यह गुण सुत तुम्हरे ।  
 जो हैं कर्ता धर्ता हर्ता रूप धरें ।

तिनको गावत ध्यावत सुध तुम्हरी बिसरे ।  
 इस कारण जग झूबा सुखदुःखमें गहरे ॥३॥ जय०॥

आरति यह अनुभवकी लखिके जो गावे ।  
 रेवाजीको दर्शन निसदिनसो पावे ।

यहि विधि कछु दिनबीते आपहि मिलिजावे ।  
 मायानंद कहे फिरवह नहिं सकुचावे ॥४॥जयदेवी०॥

## APPENDIX 4B: THE NARMADĀ-AŞTAKAM

*Narmadāṣṭakam (ascribed to Śaṅkarācārya) (Giri n.d.: 19-20; SNP: 197)*

sabindusindhususkhatal taraṅgabhaṅgarañjitam ,  
dvīṣatsu pāpajātajātakārivārisamyutam /  
kṛtāntadūtakālabhūtabhītihārivarmade ,  
tvadīyapādaṇkajam̄ namāmi devi narmade //1//

tvad ambulinadīnamīnādīvyasampradāyakam̄ ,  
kalau malaughabhbhārahārisarvatīrthanāyakam /  
sumatsyakacchanakracakracakravākaśarmade ,  
tvadīyapādaṇkajam̄ namāmi devi narmade //2//

mahāgambhīranīrapūrapāpadhūtabhūtalām ,  
dhvanatsamastapātakāridāritāpadācalam /  
jagallaye mahābhaye mṛkaṇḍusūnuharmyade ,  
tvadīyapādaṇkajam̄ namāmi devi narmade //3//

gataṁ tadaiva me bhayaṁ tvad ambuvīkṣitaṁ yadā ,  
mṛkaṇḍasūnuśaunakāsurārisevisarvadā /  
punarbhavābdhijanmajam̄ bhavābdhi duḥkhavarmade ,  
tvadīyapādaṇkajam̄ namāmi devinarmade //4//

alakṣalakṣakinnarāmarāsūrādi pūjitaṁ ,  
sulaṅsaniratiradhlīrapakṣilakṣakūjitaṁ /  
vaśiṣṭhaśiṣṭapippalādakardamādiśarmade ,  
tvadīyapādaṇkajam̄ namāmi devi narmade //5//

sanatkumāraṇāciketakaśyapātriṣṭapadair ,  
dhṛtam̄ svakīyamānaseṣu nāradādiṣṭapadaiḥ /  
ravīndurantidevadevarājakarmaśarmade ,  
tvadīyapādaṇkajam̄ namāmi devi narmade //6//

alakṣalakṣalakṣapāpalakṣasārasāyudhaṁ ,  
tatas tu jīvajantutantubhaktimuktidāyakam /  
virañciviṣṇuśaṅkarasvakiyadhāmavarmade ,  
tvadīyapādaṇkajam̄ namāmi devi narmade //7//

aho 'mṛtam̄ svanam̄ śrutam̄ maheśakeśajātaṭe ,  
kirātāsūtavādaveṣu paṇḍite śaṭhe naṭe /  
durantapāpatāpahārisarvajantu śarmade ,  
tvadīyapādaṇkajam̄ namāmi devinarmade //8//

idantu narmadāṣṭakam̄ trikālam eva ye sadā ,  
paṭhanti te nirantaraṇi na yānti durgatiṇi kadā /  
sulabhyā dehadurlabham̄ maheśadhāmagauravam̄ ,  
punarbhavā narā na vai vilokayanti rauravam //9//

tvadīyapādaṇkajam̄ namāmi devi narmade /

## APPENDIX 5

SYNOPTIC TABLE OF CONTENTS OF THE VASIṢṬHASAMĀHITĀ AND BULE'S  
NARMADĀMĀHĀTMYA

Adhyāya No. VS / (Bule)	No. of verses VS / (Bule)	Colophons VS / (Bule)
1	60 / (67)	<i>narmadopakrame śrīrāmeśvarasthāpano nāma / (no title)</i>
2	46 / (46)	<i>śrīrāmacandrānutāponāma / (rāmānutāponāma)</i>
3	58 / (48)	<i>lokasaṅgrahanāma / (lokasaṅgraha)</i>
4	65 / (53)	<i>śīvavijayonāma / (śīvavijayo)</i>
5	42 / (49)	<i>narmadāprādurbhāvonāma / (narmadopakrama)</i>
6	33 / (46)	<i>narmadāvārirūpenāgamanamānāma / (narmadotpatti)</i>
7	48 / (58)	<i>kotītīrthavarṇanānāma / (kotītīrthavarṇana)</i>
8	54 / (57)	<i>kapilāsaṅgamonāma / (kapilāsaṅgamo)</i>
9	18 / (39)	<i>vasiṣṭhenā śrīrāmāya tattvanirūpaṇaṇāma / (tattvanirūpaṇa)</i>
10	42 / (68)	<i>narmadātaṭavāsī daitya śukanīsahit 100 daityavadhonāma / (narmadātaṭavāsī daityavadho)</i>
[10b?] <sup>208</sup>		<i>māhiṣmatī maṇḍalā (?)</i>
11	55 / (64)	<i>maṇḍaleśvarasthāpanonāma narmadottarataṭe / (maṇḍaleśvara kathana)</i>
12	30 / (49)	<i>nandītīrthavarṇanāma uttarataṭa caturthatīrtha nāndītyāgrāma nā[n]diyāghāṭ (tīrthamahimā)</i>
13	19 / (32<31>)	<i>tilabhāṇḍeśvarakathanonāma pañcamatīrtha (yah tīrth jabalpur se dakṣin ko 2 kos par hai. makar kā melā hotā hai.) / (tilabhāṇḍeśvarakathanam)</i>
14	62 / (58)	<i>tripuravijayonāma / (tripuravijayo)</i>
15	50 / (53)	<i>tileśvarakṣetra bhairaveśvara kṣetrakathana (yah jabalpur se 4 kos hai) ṣaṭhatīrtha. bherāghāṭ iṣī ko kahte hai.) / (tilabhāṇḍeśvarakṣetrakathanam)</i>
16	36 / (40)	<i>liṅgaprādurbhāvonāmaḥ / (liṅgapādurbhāvo)</i>
17	31 / (38)	<i>śīvaliṅgotpattīrṇāma / (viṣṇubrahma)</i>
18	48 / (55)	<i>brahmāṇḍatīrthakathanonāma saptamatīrtha (narsiṅgpūr {sic!} ke pās brahmāṇḍghāṭ) / (brahmāṇḍatīrthanirupana)</i>
19	30 / (41)	<i>brahmāṇḍesūryakuṇḍakathanonāma aṣṭamatīrth / (sūryakuṇḍakathanam)</i>

<sup>208</sup> The Śrinarmadā Pradakṣiṇā's list omits an *adhyāya* number here.

Adhyāya No.	No. of verses VS / (Bu)e VS / (Bu)e	Colophons VS / (Bu)e
20	21 / (27)	<i>garuḍāvāsakathanonāma navamatīrtha (narmadā uttartāt meṁ bhārkac ke pūrv meṁ garuḍavās grām ke samīp mandāgni kahte hai. yahāṁ īndr ke uccāṭanārth bhṛgujī ne puraścaraṇ kiyā thā.) / (bhṛguṣetra tathā garuḍāvāsakathanam)</i>
21	28 / (27)	<i>āṁvrīghāṭa amarītaṭavarṇanāma daśamatīrtha / (amarītaṭavarṇanām)</i>
22	49 / (67)	<i>siddheśvaravarṇanāma siddhanāthanarmadā uttarataṭa ekādaśamatīrtha / (siddheśvarakathanam)</i>
23	52 / (49)	<i>māndhāṭrevāgamanonāma / (māndhāṭrevāgamana)</i>
24	29 / (35)	<i>oṁkāreśvaravarṇanāma / (oṁkāravarṇanām)</i>
25	33 / (43)	<i>māndhāṭvarṇanāma / (māndhāṭānṛpavāṇīśakathanam)</i>
26	43 / (42)	<i>māndhāṭpūrvajanmakathanonāma / (māndhāṭpūrvajanmanirūpaṇam)</i>
27	57 / (56)	<i>śāligrāmaśīlāmāhātmyavarṇanāma / (gaṇḍakiśīlāvarṇanām)</i>
28	20 / (32)	<i>oṁkāreśvarapīṭhavarṇanāma dvādaśatīrtha / (oṁkārapīṭhavarṇanām)</i>
29	31 / (40)	<i>oṁkāreśvarapīṭhavarṇanāma dvādaśatīrtha / (dhenugrahaṇa)</i>
30	31 / (41)	<i>sahasrārjunavadhonāma / (sahasrārjunavadho)</i>
31	29 / (42)	<i>māhiṣmatī maheśvara malaśamaneśvaravarṇanāma / (malaśamaneśvaravarṇanām)</i>
32	39 / (43)	<i>paraśurāmacaritravarṇanāma trayodaśatīrtha / (śrīparaśurāma avatāravarṇanām)</i>
33	41 / (44)	<i>dharmaṇīvarṇanāma nāgeśvaraśivaliṅga caturdaśatīrtha / (kumāreśvaravarṇanām)</i>
34	26 / (35)	<i>apyeśvara (hāpeśvara) varṇanāma pañcadaśatīrtha / (kumāreśvaravarṇanām)</i>
35	37 / (30)	<i>kiṁnaryādītapovarṇanāma cānodkarnālī cāṇūravadha (kiṁnnārīgrām yahāṁ garuḍajī ne tap kiyā garuḍeśvar hai.) śoḍaśatīrthā / (kumāreśvaravarṇanām)</i>
36	36 / (38)	<i>kubereśvaratīrtha korala saptadaśatīrtha / (kuberatīrthakathanam)</i>
37	25 / (30)	<i>śuklatīrthavarṇanāma aşṭādaśatīrtha / (śuklatīrthakathanam)</i>
38	44 / (46)	<i>bhārgaveśvara daśāśvamedha varṇanāma bhaṛoc / (bhārgaveśvaravarṇanām)</i>

Adhyāya No.	No. of verses VS / (Bule) VS / (Bule)	Colophons VS / (Bule)
39	57 / (57)	<i>vāmanāvatārakathanonāma / (vāmanāvatārakathanam)</i>
40	33 / (41)	<i>indropendrarājyapralambhonāma / (bhṛgukṣetre balivadhananṛ)</i>
41	40 / (45)	<i>revāśagarasaṅgame paraśurāmaṅkṛta hariyajñamahotsavanāma (harikā dhām iśī ko kahte hai.) narmadottarabhāgasamāpta / (revāśagarasaṅgamavarṇanam)</i> <i>narmadādakṣiṇataṭe</i>
42	26 / (39)	<i>sūryakuṇḍakathanonāma prathamatīrtha / (sūryakuṇḍakathanam)</i>
43	28 / (32)	<i>rudrakundakathanonāma dvitīyatīrtha / (rudratīrthamāhātmyavarṇanam)</i>
44	25 / (30)	<i>kumbhodareśvaralīṅga tṛtīyatīrtha / (kumbheśvaralīṅga māhātmyavarṇanam)</i>
45	40 / (47)	<i>kumāreśvaralīṅgasthāpanonāma kārtikasvāmī / (kumāreśvaravarṇanam)</i>
46	50 / (51)	<i>kumāreśvaravarṇane śrīgaṇeśāvatāra varṇanonāma / (gaṇeśāvatāravarṇanam)</i>
47	46 / (51)	<i>viṣṇugāṅgātaṭe śūlapāṇīsthāpanonāma / (śūlapāṇīviṣṇugāṅgarṇanam)</i>
48	10 / (14)	<i>bijāśanīvarṇanonāma / (bijāśinatīṭavarnanam) {sic!}</i>
49	42 / (41)	<i>praṇavapīṭhe mārkaṇḍeyopakhyāne yugādikalpavikalpakathanonāma / (praṇavapīṭhe mārkaṇḍeyopākhye yugādikalpavikalpanirūpaṇam)</i>
50	20 / (30)	<i>manvaṇṭtarānukathanonāma / (manvaṇṭtarānukathanam)</i>
51	45 / (49)	<i>praṇaveśvaraṇḍale amaleśvara brahmaśvara (brahmapurinirmāṇ kauverī kā saṅgam) pretamātratapaścaryānāma / (oṃkāreśvaraṇḍale amaleśvarabrahmeśvarakauberikāsaṅgame pretamāṭyapāścaryā varṇanam)</i>
52	41 / (43)	<i>puṇyaghāṭakathanonāma / (puṇyatīrthakathanam)</i>
53	22 / (26)	<i>narmadānābhīmaṇḍale ṛddhiśvarakathanonāma / (ṛddhiśvaralīṅgavarṇanam)</i>
54	51 / (42)	<i>vānara bhānuṭīrthavarṇanonāma bāndarābhāna / (vānara bhānuṭīrthavarṇanam)</i>
55	21 / (21)	<i>śāṇḍilyataṭavarnanonāma (śāṇḍīyāgrām ke pāś añjanīsaṅgam hai) / (śāṇḍilyakathanam)</i>

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Adhyāya No.	No. of verses VS / (Bu)e)	Colophons VS / (Bu)e)
56	21 / (25)	<i>kubjāsaṅgamavarṇanāma /</i> <i>(kubjāsaṅgamavarṇanām)</i>
57	24 / (25)	<i>mandaleśvarapīṭhe sarasvatīprasravaṇavarṇanāma</i> <i>(mahārājpur yahānī sarasvatī ne tap kiyā) /</i> <i>(maṇḍaleśvarapīṭha varṇanām)</i>
58	40 / (68)	<i>sūtaśaunakasaṇvāde jāmbavanteśvara hanumānteśvara</i> <i>rāmeśvara rāmakuṇḍa / (sūtaśaunakasaṇvāde</i> <i>śrīrāmacandrarevātataṭagamanām)</i>
59	36 / (58)	<i>rāmacandratapaścaryāvarṇanāma /</i> <i>(sūtaśaunakasaṇvāde tūrthayātrāvidhivarṇanām)</i>
-/(60)	- / (84)	<i>(narmadāmāhātmyasāravarṇanām)</i>
59 / (60)	2216 / (2647)	[TOTAL]

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