

(for citation see Atikr̥ṣṇā). C. Holiness : (1) By bathing in Vaitaraṇī and by worshipping there god Vṛṣadhvaṇa (Śiva) one is cleansed of all sins and he obtains the highest condition (*gaccheta paramām gatim*) 3. 81. 71; (2) By visiting Vaitaraṇī (and also the tīrtha Viraja) one shines like moon (*virājati yathā śaśi*); he destroys all sins and, (after death), is born in a meritorious family (*prabhavec ca kule punye*); he gets the fruit of gifting a thousand cows and purifies his family 3. 83. 6-7; (3) Its northern bank specially suitable for performing sacrifices (*yajñīyam ... uttaram tīram*) 3. 114. 5 (see the section on Past and mythological events); (4) One who touches the water of this river and recites the following *gāthā* (called Anuvamśa of Rudra) : *ayātayāmaṁ sarvebhyo bhāgebhyo bhāgam uttamam / devāḥ saṁkalpayām āsur bhayād rudrasya śāśvatam* (3. 114. 11) goes (to heaven) by the *devayāna* and his eye shines (*imām gāthām atra gāyann apah spr̥ṣati yo narah / devayānas tasya panthās cakṣuś caiva prakāśate*) 3. 114. 12. D. Epic events : Pointed out by Lomaśa to Yudhiṣṭhira 3. 114. 4; the Pāṇḍavas and Draupadī descended into the river Vaitaraṇī and gave offerings to manes (*avatīrya mahābhāgā (?) mahābhāgām tarpayām cakrire pitṛn*) 3. 114. 13; Yudhiṣṭhira told Lomaśa that by bathing (*upa-spr̥ṣya*) in the river he went above the realm of human beings and saw all the worlds and (heard) the sound of the Vaikhāṇasas who were offering prayers (*mānuṣād asmi viṣayād apetaḥ paśya lomaśa / sarvā lokān prapaśyāmi ... vaikhāṇasānām japatām eṣa śabdo mahātmanām*) 3. 114. 14-15; Lomaśa then told him that the sound he was hearing was coming from a distance of three hundred

thousand *yojanas* and that he should keep quiet (*tūṣṇīm āssva viśām pate*) 3. 114. 16. E. Past and mythological events : (1) Sages formerly offered sacrifices on the bank of Vaitaraṇī and went to heaven by a path similar to the *devayāna* (*samena devayānena pathā svargam upeyuṣaḥ / atra vai ṛṣayo 'nye 'pi purā kratubhir ijire*) 3. 114. 6; (2) Here Dharma himself took refuge with gods and offered a sacrifice (*yaṭrāyajata dharmo 'pi devāṁ śaraṇam etya vai*) 3. 114. 4; (3) Here Rudra once took away the sacrificial animal (*paśu*) in a sacrifice saying 'this is (my) share'; gods then requested him not to take away what belonged to some one else and destroy the *dharma*s; they praised Rudra and satisfied him with a sacrifice and honoured him; Rudra then let go the sacrificial animal and went away by the *Devayāna* 3. 114. 7-10; (4) Near the river Vaitaraṇī was the wood of *Svayambhū* where Viśvakarman offered a sacrifice 3. 114. 17 (for details see *Vedī*²).

Vaitaraṇī² f. : Name of a river.

Situated in the south 5. 107. 1; it was sought by those who wished to go beyond (the cycle of life and death) (*atra vaitaraṇī nāma nadī vitaranair vṛtā*) (this explains the name of the river); by reaching it one puts an end both to happiness and misery (*atra gatvā sukhasyāntam duḥkhasyāntam prapadyate*) 5. 107. 14 (Nī., however, on Bom. Ed. 5. 109. 14-15 : *vitaraṇaḥ vaitaraṇīnadisaṁjñakanarakagāmibhiḥ / sukhasyāntam narakam duḥkhasyāntam svarga-sukham*).

Vaitaraṇī³ f. : Name of a mythological river; also called *Mahāvaitaraṇī* (6. 55. 125; 8. 58. 7; 8. 68. 18)