

hastened to Badarī hermitage (*badarīm āśramam yat tu nāradaḥ prādravat punaḥ / naranārāyaṇau draṣṭum*) 12. 331. 15-16; Nārada dropped down to Gandhamādana from the peak of the great mountain Meru in order to reach Badaryāśrama (*mahāmeror gireḥ śṛṅgāt pracyuto gandhamādanam / nāradaḥ ... tam deśam agamad rājan badaryāśramam*) 12. 321. 13-14; (*nipapāta ca khāt tūrṇam viśālām badarīm anu*) 12. 331. 22-23; (2) A brahmanical sage (*viprarṣi*) told king Sumitra that in the bygone days, while he was once on a pilgrimage (*tīrthāny anucaran*), he reached Naranārāyaṇāśrama near Badarī 12. 126. 2-3; (3) At Badarī, Manu, with raised hands, standing on one foot, head bent downwards and with unblinking eyes, practised severe austerities for ten thousand years (*ūrdhvaḥ viśālāyām badaryām sa ... / ekapādasthitas tivraṁ cacāra sumahat tapah || avākṣirās tathā cāpi netrair animiṣair dṛḍham*) 3. 185. 4-5; (4) Serpent Śeṣa was disgusted with the behaviour of his brother-serpents; hence, among other holy places, he repaired to Badarī to practise austerities 1. 32. 3; (5) In the Kṛta age a Rākṣasa named Cārvāka practised austerities for many years at Badarī 12. 39. 39; (6) In the Kṛta age Nara and Nārāyaṇa went to Badaryāśrama in a golden cart to practise austerities (*badaryāśramam āsādy śakate kanakāmaye*) 12. 321. 10; there they practised austerities for several myriad years (*varṣāyutān bahūn*) 3. 41. 1; 12. 330. 41; (7) Kṛṣṇa practised austerities with raised hands and standing on one foot, living only on wind, at Viśālā Badarī for hundred years 3. 13. 12; (8) After destroying the

sacrifice of Dakṣa, the *śūla* of Rudra rushed with great force to Badaryāśrama (*sahasā-gacchad badaryāśramam antikāt*) and fell with great vehemence on the chest of Nārāyaṇa 12. 330. 44. [ See Naranārāyaṇāśrama; for Badarikā tīrtha see Vol. 1. 393 ]

**Brahmāśramapada nt. :** The place where the Brahmāśrama stood.

**A. Location :** On the slope of Himavanta (*hīmavataḥ pārsve*) 13. 10. 5. **B. Description :** Holy (*puṇya*) 13. 10. 6; pleasing (*ramya*) 13. 10. 7; surrounded by flowering forests (*puṣpitakānana*) 13. 10. 7; full of many clusters of different kinds of trees (*nānāvṛkṣagaṇāyuta*) 13. 10. 6; full of many shrubs and creepers (*bahugulmalatākīrṇa*) 13. 10. 6; resorted to by deer and birds (*mṛgadvijaniṣevita*) 13. 10. 6; full of sounds of Siddhas and Cāraṇas (*siddhacāraṇasaṁghuṣṭa*) 13. 10. 7; full of many ascetics observing vows, adorned by ascetics, thronged by brahmanical ascetics observing regulations and vows, full of those who were initiated, who took limited food, and who had disciplined themselves, resorted to by Vālakhilyas and many mendicants (*vratibhir bahubhiḥ kīrṇam tāpasair upaśobhitam || brāhmaṇaiḥ ca ... niyamavratasampannaiḥ samākīrṇam tapasvibhiḥ || dīkṣitair ... yatāhāraiḥ kṛtātmaibhiḥ || ... vālakhilyaiḥ ca bahubhir yatibhiḥ ca niṣevitam*) 13. 10. 7-9; resounding with the sounds of Vedic recitations (*vedādhyayanaghoṣaiḥ ca nāditam*) 13. 10. 9. **C. Organisation :** A *kulapati* presided over it and decided whether a newcomer was to be permitted in the āśrama 13. 10. 12-15 (see the next section). **D. Past events :** A certain Śūdra once arrived at Brahmāśrama and was honoured by the ascetics; he desired to practise