

Narmadāpradakṣiṇā

Circumambulation of the Narmadā river

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Abstract

The Narmadāpradakṣiṇā is a Hindu pilgrimage comprising the complete circumambulation of the Narmadā river. Traditionally, a text called Revākhaṇḍa consisting of 232 *adhyāyas*, up to now believed to be an addition to the Skandapurāṇa, is being regarded as the textual basis for this rite. This traditional view, however, can be shown to distort the real situation regarding the textual tradition pertaining to the Narmadāpradakṣiṇā. The text which is generally termed "Revākhaṇḍa of the Skandapurāṇa" was actually originally incorporated in, or appended to, the Vāyupurāṇa. This text marks the culmination of a textual tradition whose beginning can be found in brief sections found in the Kūrma- and Matsyapurāṇa. Moreover, the text draws largely upon another version of the Revākhaṇḍa, which was indeed originally incorporated in the Skandapurāṇa, as is attested by colophons of respective manuscripts. It represents a version of the Revākhaṇḍa which seems to have been neglected at one point of time and to have subsequently almost passed into oblivion.

All these texts, from the brief Narmadāmāhātmyas of the Purāṇas to the extensive Revākhaṇḍa of the Vāyupurāṇa belong to the *māhātmya* genre of Sanskrit literature. The main subject of the group of *māhātmya* texts, which concerns us here, is *tīrthayātrā*, i.e. pilgrimage. Unfortunately these Sanskrit texts usually contain almost no geographical or historical information but are instead made up of the description of certain rites to be performed by the pilgrim at any given place and, in fortunate cases, additional legendary material. Place names, however, are almost arbitrarily chosen, usually being composed of the name of a legendary character suffixed by the term *tīrtha* ("sacred place"). Therefore, it is in most cases extremely difficult, if not impossible, to geographically locate individual places mentioned in such texts. Thus, the *māhātmyas* are generally regarded to be of very limited value as sources for historical studies, especially the historical development of "Hinduism".

The case of the Narmadāpradakṣiṇā and the *māhātmya* texts pertaining to it can be shown to represent a fortunate exception to this general situation. The fact that the circumambulation of the Narmadā river is, even nowadays, a quite popular rite undertaken by a considerable number of Hindus of diverse social background has led to the publication of a number of pilgrims' manuals written in modern Indian languages from the 1920's onwards until today. These books describe the whole pilgrimage in a rather systematic and detailed manner and may roughly be compared to modern travel guides. Their special value lies in the fact that these works supply the missing link between Sanskrit tradition and actual geography as they connect the unspecific and unidentifiable Sanskrit place names of the *māhātmyas* with modern place names currently in use.

The actual geographical distribution of places described in the different Narmadāmāhātmya texts thus arrived at enables us to determine the likely political and cultural environment of their individual composition. From this it is again possible to establish with some certainty a chronological sequence of the texts, whose date (or rather period) of composition is unknown. Under less fortunate conditions these data can at best be determined rather vaguely by quotations in Sanskrit secondary works like the *dharmanibandhas* of authors whose vital data are more or less well established.

Even more significantly, these pilgrims' manuals enable us to project all the legendary information contained in the *māhātmyas* onto actual geography. The projection of legendary content, which is generally believed to reflect certain aspects of ethnographic, social or religious conditions onto physical geography, in my view, draws a comparatively consistent picture of the spread of religious doctrines and ideas in the Narmadā valley, especially along the banks of the river Narmadā. These observations again allow for conclusions about the cultural history of a region which, prior to the establishment of British predominance in Central India and the subsequent large-scale deforestation and systematic extension of agriculture on an unprecedented scale, had been inhabited in large parts by aboriginal peoples interspersed with only a few important centres of mainstream Hindu dominance.

Apart from facilitating to a better understanding of the Narmadā valley which, for reasons to be explained elsewhere, is a very peculiar, if not singular, geographical and cultural unit of India, the present study proves, that Sanskrit *māhātmyas* do contain a host of historical information coded into legendary accounts. This work demonstrates that it is, at least in the case of the Revākhaṇḍa, possible to decode this largely enigmatic information.



Narmadā statue in the main temple at Amarkantak. (Reproduction of a local photography.)

नर्मदा किनारे से तू खाली हाथ न जाएगा ।

"From the bank of the Narmadā
you'll never return empty-handed."

Line from a popular folk-song

नर्मदे हर हर

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नदी का धर्म है कि वह बहती रहे ।

"The *dharma* of a river is to keep flowing."

Kaśīnāth Trivedī

"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

Prologue

This thesis represents the first volume of a two volume work to be titled "Cultural Atlas of the Narmadā Valley". The idea for such an atlas was conceived of in the year 2003 during a discussion with two Indian friends in Omkāreśvar, Nārāyaṇ Trivedī and Kalurām Bhoī, while shooting the first part of a long-term documentary on the Omkāreśvar Hydroelectric Project. This proposed "Cultural Atlas of the Narmadā Valley" shall comprise a comprehensive documentation of the culture in the Narmadā valley which is threatened by large-scale submergence in the reservoirs of the "Narmadā Valley Development Project", which envisages the construction of more than 300 large or medium-sized as well as more than 3000 small dams on the Narmadā and her tributaries. This project has been ruthlessly pushed forward despite serious criticism from many sides. Most of the dams of the project, including the largest and most hazardous ones, are operational by the time these words are written.

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 earliest hominid skull remains ever found in the subcontinent dating back to about 150,000 years were unearthed in 1984 right on the bank of the Narmadā at Hatnorā¹. The isolation of the valley and the relative inaccessibility of the surrounding terrain has limited the settlement of larger numbers of people and for a long time, extensive stretches of the river banks have almost exclusively been home to aboriginal 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 Narmadāpradakṣiṇā, a pilgrimage which consists of the complete circumambulation of the river in clock-wise direction, barefooted, covering a distance of more than 2600 kms. This pilgrimage is traditionally said to be based on a Sanskrit text, the so-called Revākhaṇḍa. But this is only a fraction of the truth. In this work, all the relevant Sanskrit texts pertaining to the Narmadā are assembled in one place for the first time. These texts form a distinct corpus of texts I subsume under the title Narmadāmāhātmya (group of texts). All of them have been digitalised by me and are re-edited in this work in the form of synopses. Altogether I present in this study six original works - four in Sanskrit and two in Hindī - plus the relevant portions of Sanskrit *dharmanibandhas* quoting from the Sanskrit works.

The mythological content of the Sanskrit texts is projected on actual physical geography with the help of geographical information on the Narmadāpradakṣiṇā contained in two modern pilgrims' manuals written in Hindī. Of these I have prepared a synoptic translation whose contents can easily be compared with all corresponding Sanskrit texts to which cross-references are given. The facts mentioned in the pilgrims' handbooks pertaining to temples, cults and other cultural phenomena are projected onto geographical maps of the Narmadā, which divide the valley into thirteen sectors. These maps are given in a separate atlas at the end of this work. I am convinced that these maps will prove indispensable for gaining and keeping an overview over the abundance of diverse material and facts presented in this study. I hope that the reader will agree, that these maps make certain facts more lucid than a verbose written description could ever do. As the present study is meant to represent a source book for scholars to work with, my foremost aim in presenting the material in the chosen manner was lucidity and comparability. I am convinced, that the way I chose to present the material will enable the reader to evaluate the facts for any given place, *tīrtha*, legend or text for himself.

The contents of the book, its structure and the presentation of material was greatly influenced by ideas formulated by Sontheimer (1989), Nath (2001) and Verardi (2003).

At last, it should be kept in mind that the textual evidence presented in this study must be set in context with other cultural remains of the Narmadā valley, *i.e.* archaeological, art historical, epigraphic, numismatic, and anthropological evidence, without which all statements and conclusions about the cultural history of the valley would remain based on insufficient data.

jn

Berlin-Moabit, June 2007

The present version of this work has been re-edited and expanded with additional material. I have especially tried to consider the valuable and justified criticism of Prof. Dr. Harry Falk and Dr. habil. Gerhard Ehlers on certain shortcomings of the original work, for which I am extremely grateful.

jn

Berlin-Moabit, June 2008

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दिल से करुणा और रेवा को

Abbreviations

ABORI	- Annals of the Bhandarkar Oriental Institute, Poona.
ASIR	- Archaeological Survey of India, Reports.
IAR	- Indian Archaeology. A Review.
IHQ	- Indian Historical Quarterly.
KKT	- Kṛtyakalpataru of Lakṣmīdhara.
KP	- Kūrmapurāṇa (<i>Uparivibhāga</i>).
MBh	- Mahābhārata.
MP	- Matsyapurāṇa
NBA	- Narmadā Bacāo Āndolan.
NIA	- New Indian Antiquary.
NM	- Narmadāmāhātmya.
NP	- Nṛsiṃhaprasāda of Dalapatirāja.
NPA	- Narmadāpañcāṅga.
RK	- Revākhaṇḍa.
RKS	- Revākhaṇḍa of the Skandapurāṇa, 116 <i>adhyāyas</i> (Hośāṅgābad edition, Giri 1994, pt. II: 1r-41 1r).
RKV	- Revākhaṇḍa of the Vāyupurāṇa, 232 <i>adhyāya</i> -version (Delhi edition, Siṃh 1986: 175r-342r).
SkP	- Skandapurāṇa.
SNP	- Śrīnarmadā Pradakṣiṇā.
ŚPBr	- Śatapathabrāhmaṇa.
VMU	- Vīramitrodaya of Mitra Miśra.
VR	- Vālmīki Rāmāyaṇa.
VS	- Vasiṣṭhasaṃhitā.

Text conventions

1. Throughout this study, diacritical marks are uniformly used in the transcription of indic terms. Proper names of places and persons or titles of literary works are written with initial capital letters and appear in regular type-face. All other terms of Indian origin are written *italicized* with initial minuscules. All terms and abbreviations from other foreign languages appear *italicized*, too.
2. Sanskrit terms are transliterated using the common transliteration system. Terms from modern Indian languages (Hindī, Marāṭhī, Beṅgālī etc.) in current use are transcribed according to pronunciation. This rule mainly concerns the elision of the (short) "a" inherent in consonantic syllables of the *devanāgarī*-script, e.g. आश्रम = Skt. *āśrama* → H. *āśram* or अमरकण्टक = Skt. *Amarakaṇṭaka* → H. *Amarkaṇṭak*. This practice may appear odd, but I use it anyway. It mainly, but not exclusively, applies to modern place-names cited from the Hindī pilgrims' manuals. Place-names in the maps are spelled likewise. Proper names of gods or mythological figures, however, are uniformly transliterated according to *devanāgarī* morphology and Sanskrit pronunciation, retaining every inherent "a".
3. In the translation of the pilgrims' manuals I have purposely retained many variant, sometimes wrong, spellings in proper names and a few other original terms.

Introduction



Source of the Narmadā (*narmadā udgamkūṇḍ*), Amarkantak.

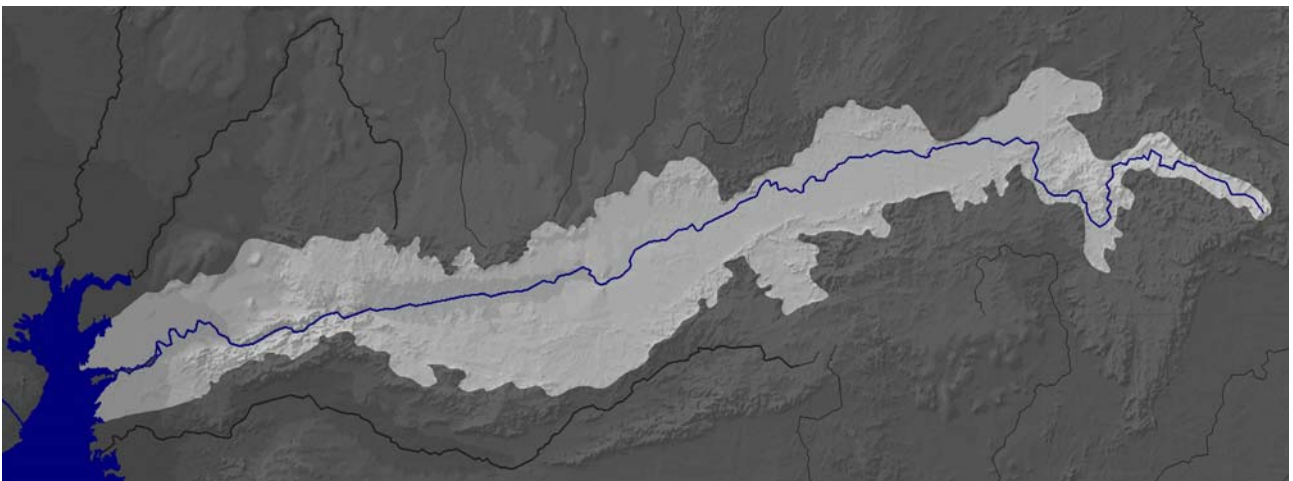
"Geography is the determining factor of history.
It does not only determine the boundaries and location of a country,
but also the behaviour and attitude of a particular society of a particular region.

R.K. Jain

The Narmadā Valley

When we speak of the Narmadā valley in this study, we use this term as signifying a cultural landscape. Cultural landscapes usually do not necessarily comply 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 kms. The valley is geo-physically largely set off by massive rock formations against its surroundings (Map 1).

This relatively isolated situation expresses itself in all aspects of cultural and social life in the valley. From pre-



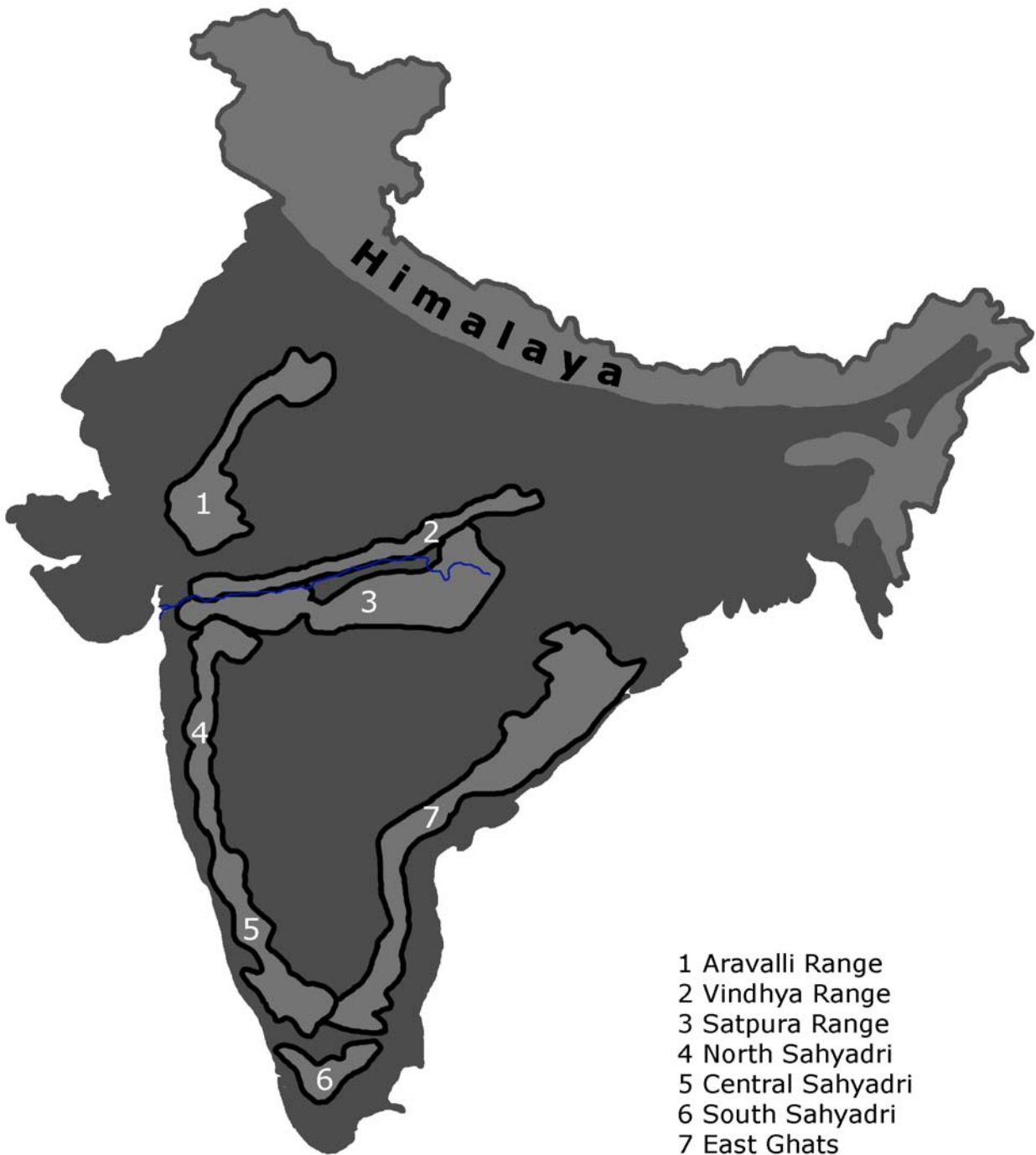
Map 1: The Narmadā valley.

history up to the present day, settlement in the valley has continued unabated and the valley has at all times produced cultural traditions and heritage of a distinct character.

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

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 (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



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

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 connected to what is today's Madagascar and south-eastern Africa with what is now forming its western coastline constituting Gondwana. Recent studies (Kumar *et al.* 2007) suggest that Gondwana broke up about 130 mya. The Indian tectonic plate subsequently began to drift away from East Africa and started to move northward at a speed of approximately 20 cms per year. After separating from Gondwana, on its way northward, it is assumed that the Indian plate passed over the Réunion hotspot, which possibly led to the separation from Madagascar. Certainly it 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 km² and resulted in the formation of the Deccan traps. By about 50 mya, in the Eocene epoch of the Cenozoic Era, the movement of the Indian craton had accomplished the complete closing of the Tethys sea and 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 regarded as being 1400 million years, the Sātpurā about 1000 million years old. The extensive Deccan traps, which partly overlie the Vindhya and Sātpurā, with an age of 80-50 million years, are comparatively young (Rao 1979:4).²

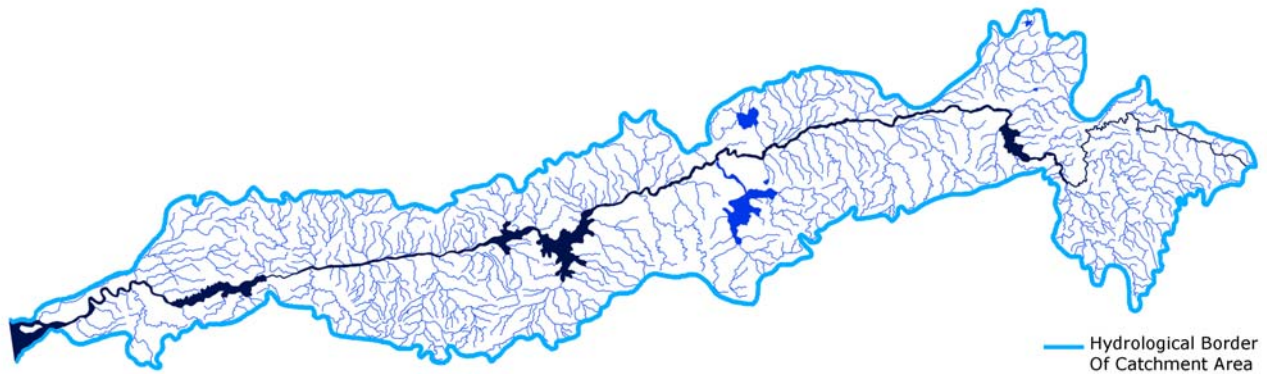
The Narmadā is the only river in India which flows along a rift valley which is made up of a graben with two normal faults, the Narmadā North and South faults, running parallel to its course. These faults are the boundary of the Vindhya and Sātpurā blocks. Both these blocks form huge mountain ranges to the north and south of the river respectively, 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 these mountain ranges. According to Unni (1996:15ff.) the Narmadā has 41 principal tributaries, 22 of them joining her on the south (left) bank and 19 on the north (right) bank. The Narmadāpañcāṅga (→ p. 39), a kind of pilgrims' guidebook in Hindī for 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 seem to indicate.

The overall catchment area of the valley amounts to 98,796 km². Estimates of the annual water flow of 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).³

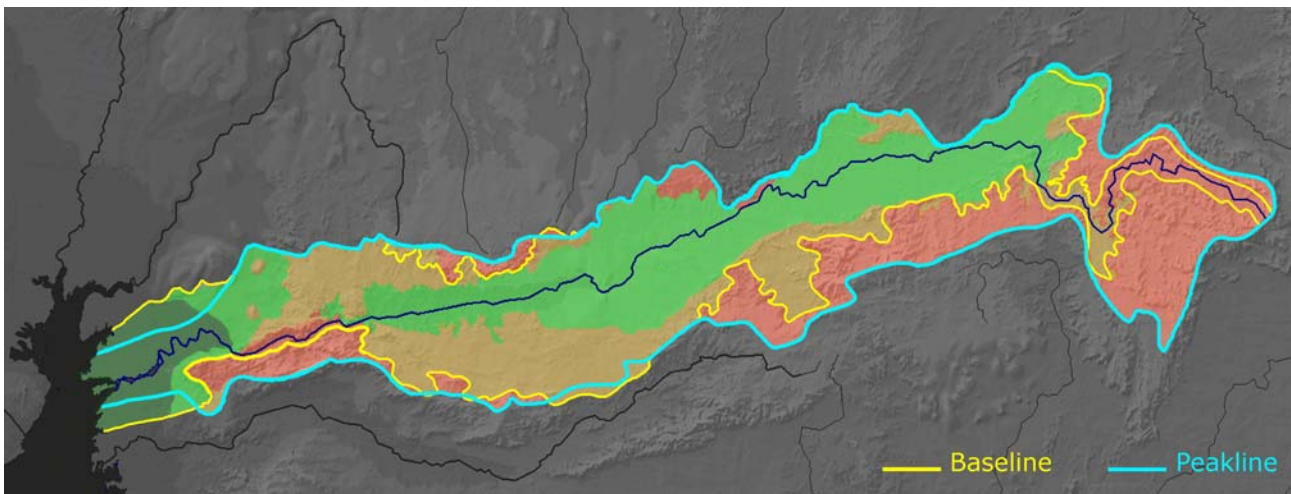
The demarcation line drawn by the limits of the catchment area defines what we understand as the physical boundary of the Narmadā valley throughout this book.



Map 3: Narmadā basin. Catchment area and major reservoirs.

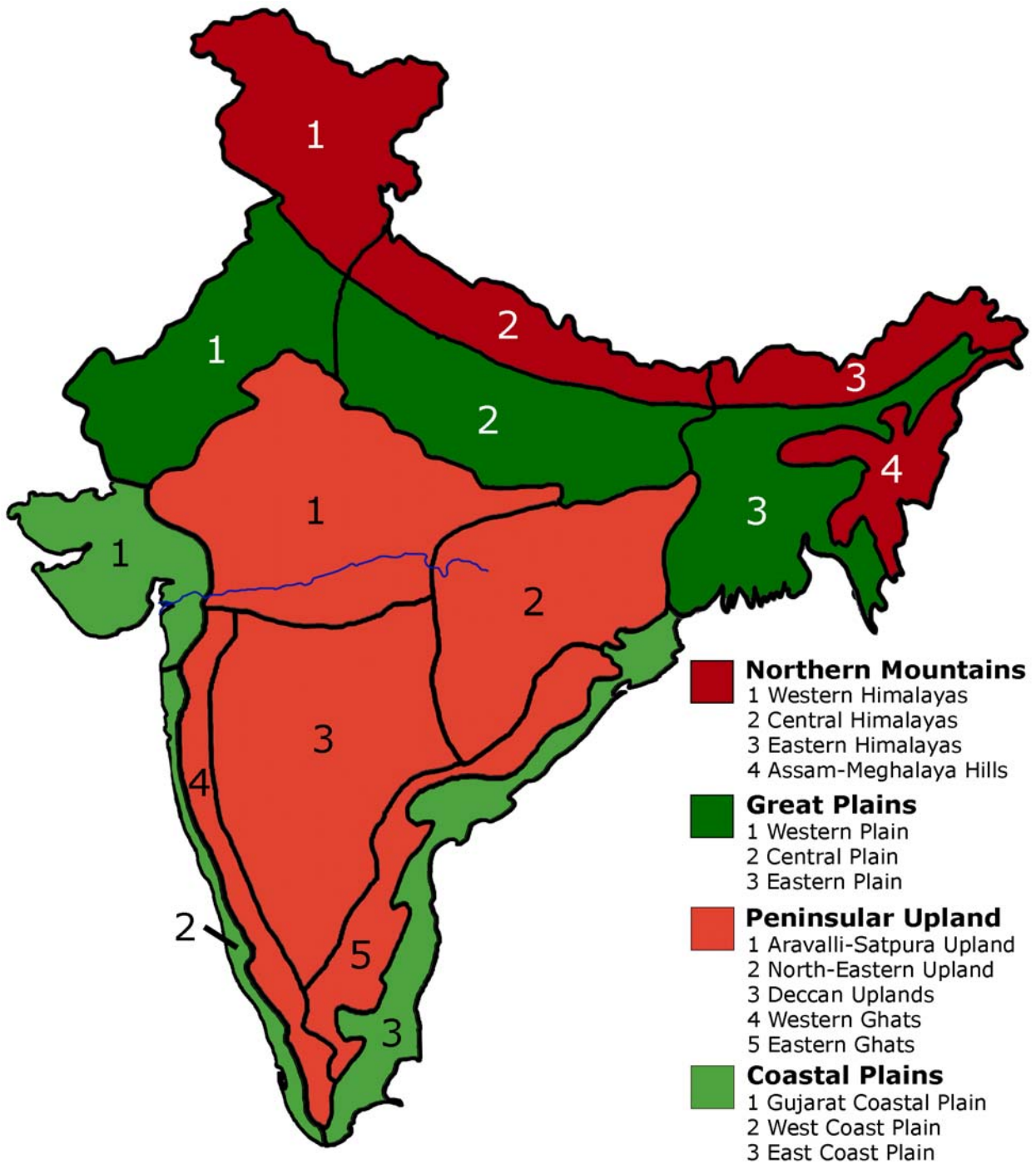
Geography

Except for its western-most portion in Gujarāt, the catchment border runs along the peak line of the mountain ranges surrounding the valley. The baseline of the valley (Map 4), running along the foot of the hills, deviates only in certain parts from its peakline, especially so on the south bank. Where both lines overlap (mostly on the north bank), 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.



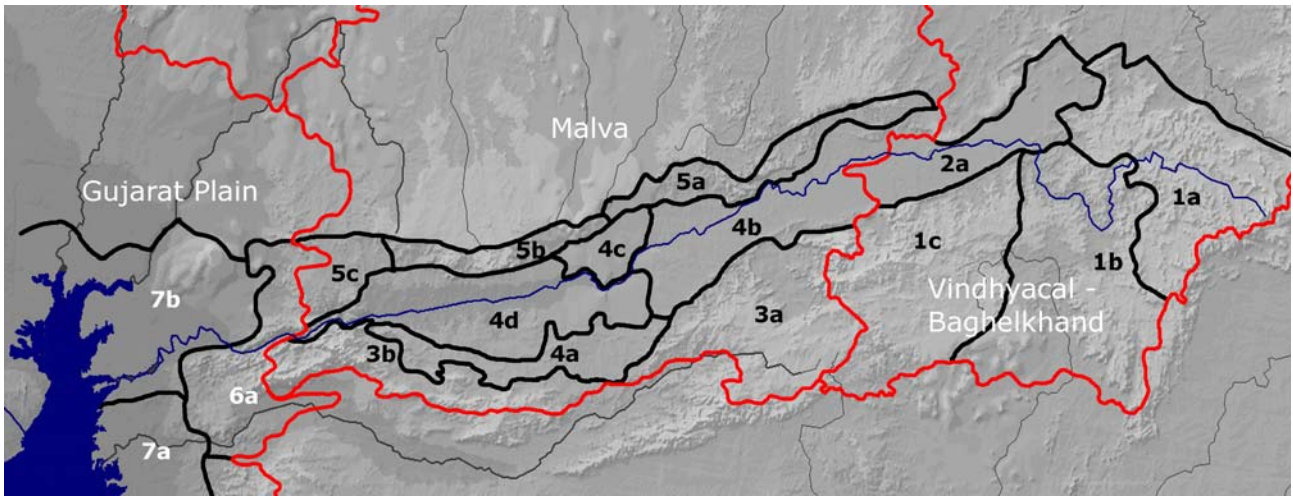
Map 4: Physiographic outline of the Narmadā valley.

Physiographically, the Narmadā valley spreads over three of 15 macro regions of the subcontinent described by Singh *et al.* (Singh 1991: 6-9). The river rises in the North-Eastern Upland, traverses the Central Plains and joins the sea in the Gujarat Coastal Plain (Map 5). According to the same authors, from the viewpoint of regional geography, the valley itself falls into three broad areas: Vindhyaal-Baghelkhaṇḍ, Mālva and the Gujarāt Plain (Map 6, red lines). Except the latter one, these names are taken from a historio-cultural context (Singh 1979: 39) and carry a whole lot of non-geographical connotations. These three major 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.



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

The geographical subdivisions we are concerned with in the Narmadā valley are summarized in Map 6 and Table 1. The fact that many of the names chosen by the authors have other than purely geographical connotations somewhat distorts an historically unbiased view on the Narmadā valley.



Map 6: Major and minor geographical divisions of the Narmadā valley. (Source: Singh 1979)

Table 1: Regional subdivisions of the Narmada Valley

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

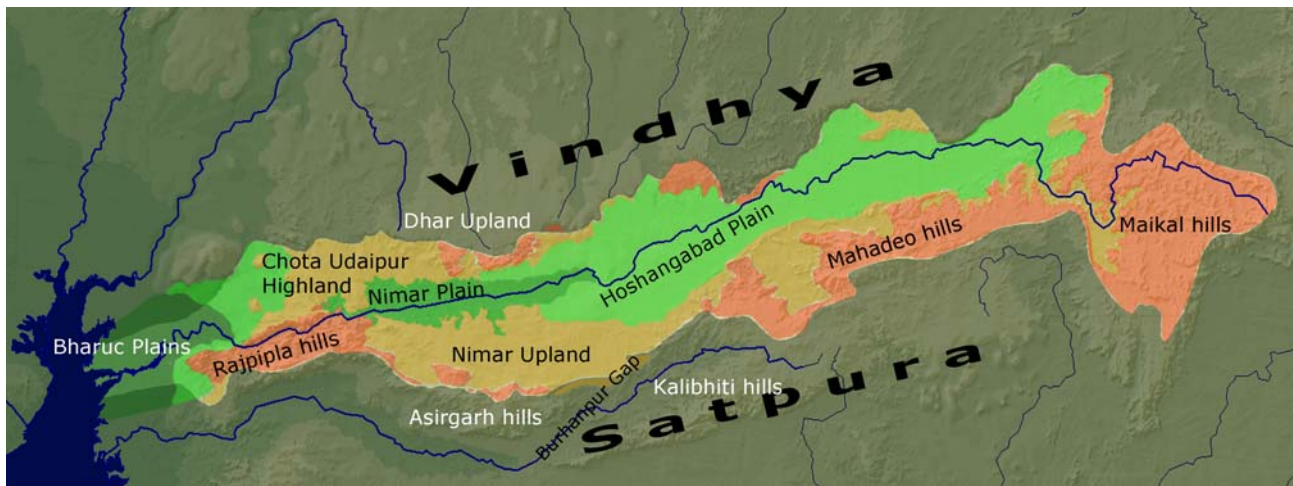
The name Vindhyaçal-Baghelkhaṇḍ, for instance, "is derived from the combination of physical and cultural complex, the Vindhyaçal-Satpurānchal being superimposed by the Baghel Rajput-dominant tribal culture complex" (Singh 1979: 622-23). Such naming practices are evidently problematic. We can definitely say, that the idea of a "Baghel Rajput-dominant tribal culture complex" is a concept which in itself bears unsurpassable pitfalls of inaccuracy. Not only does this concept refer to a very limited, more recent, historical epoch, if not rather just one certain aspect of it. It also claims that tribal culture was dominated by a certain kind of *rājapūts* all over the region to which this term is applied. Such a definition leaves out, for instance, all historic activities prior to the *baghel rājapūts* as well as any other influence/dominance on "tribal culture". At the same time, it denies any influence of "tribal culture" on the *rājapūts*. The juxtaposition of dominant *rājapūt* versus (dominated) "tribal culture" alone is questionable. Another example to further this point is the term "Mālva": "On the basis of physiography, historio-cultural relations, political background as well as geographical regional

characteristics, Malwa Region forms a unit" (Singh 1979: 565). Much has been written on Mālva. It figures prominently among the so-called 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 them within "ancient Mālva" we know fairly little. These examples illustrate what I mean by saying, that such names somewhat distort an unbiased view of the Narmadā valley and its culture. I must postpone a more detailed discussion of this topic to a later part of the book.

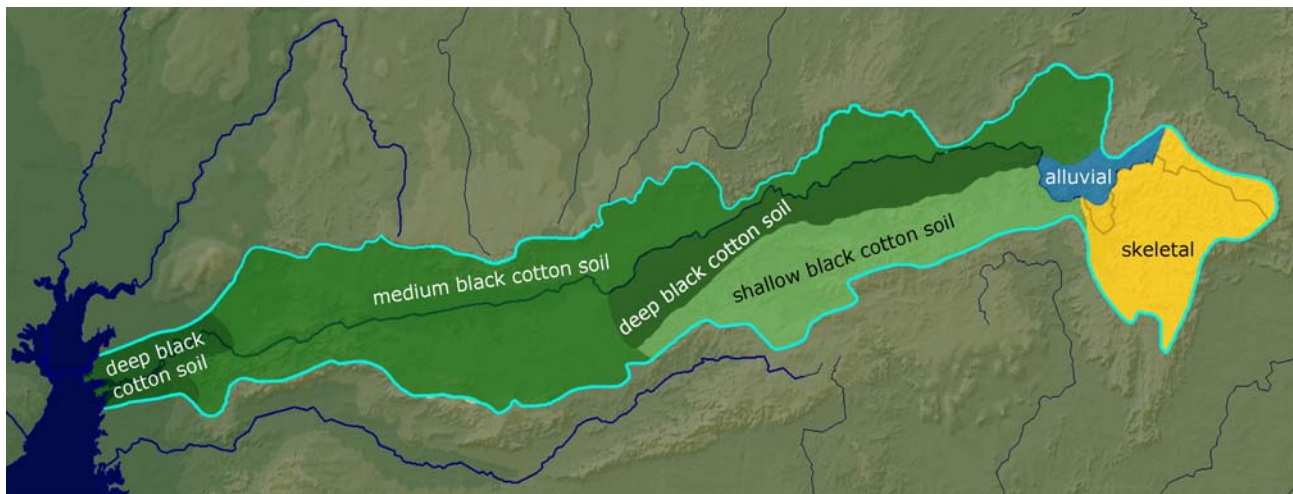
Ethnography

Topographic factors like the distribution of plains, uplands and hills (Map 7) in connection with the distribution of soils (Map 8), forests (Map 9) and water are the determining factors for animal and human habitat. Natural conditions have changed considerably since the advent of British rule in the region. Especially the ever since ongoing progress of deforestation is of dramatic dimensions.

The Narmadā valley is home to major *ādivāsī* groups (Map 10) which originally fundamentally relied upon

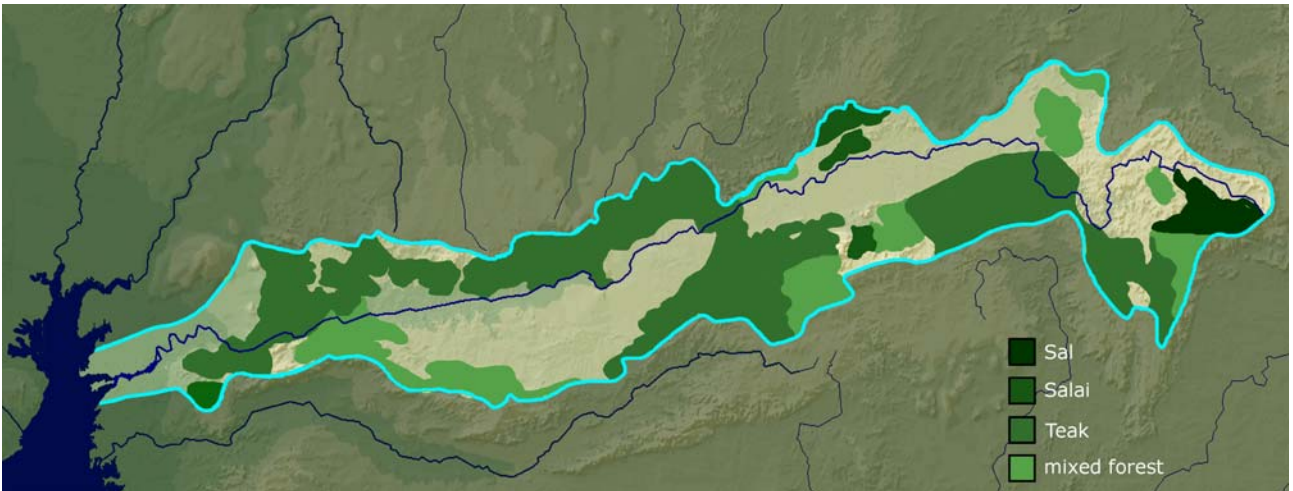


Map 7: Plains, uplands and hills in the Narmadā valley.

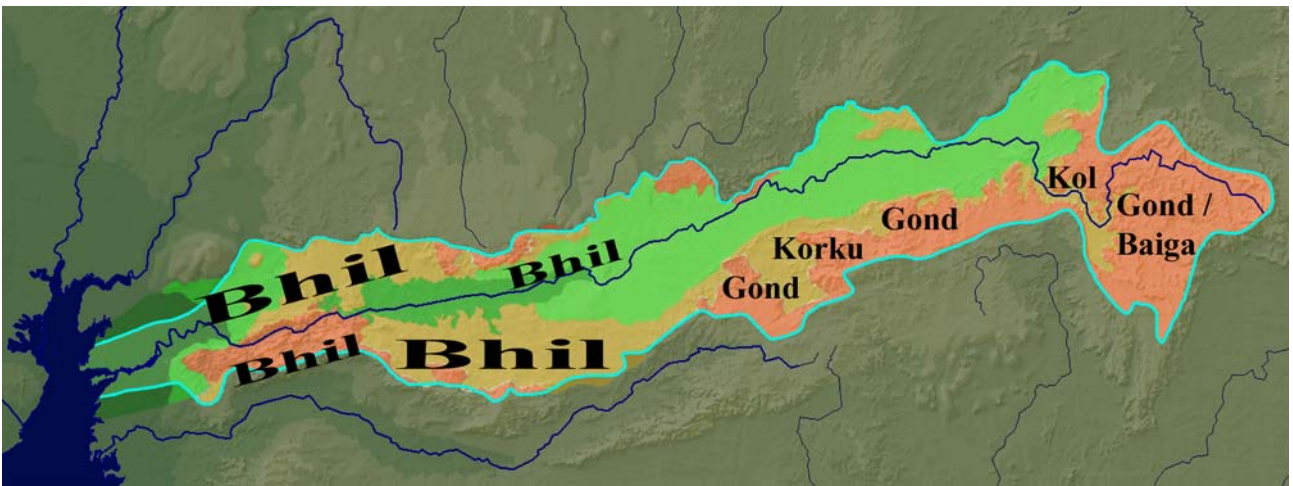


Map 8: Distribution of soils in the Narmadā valley.

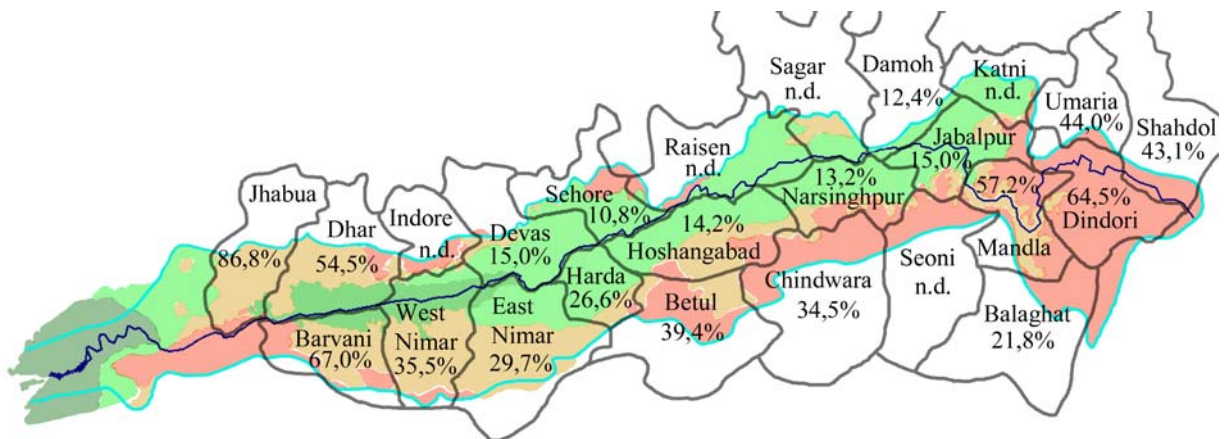
forests as their traditional economic resource base. While many *ādivāsīs*, especially in the plains, have in the historical process integrated into the Hindu social system as small farmers, fisherfolk etc., with the large-scale extension of agriculture many *ādivāsī* groups have retreated further uphill into the forests. Map 11 shows the percentage of *ādivāsī* population for the districts adjoining the Narmadā in Madhya Pradesh. It has to be kept in mind, that generally *ādivāsī* population is more dense in the hilly areas of the districts than in the plains.



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



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



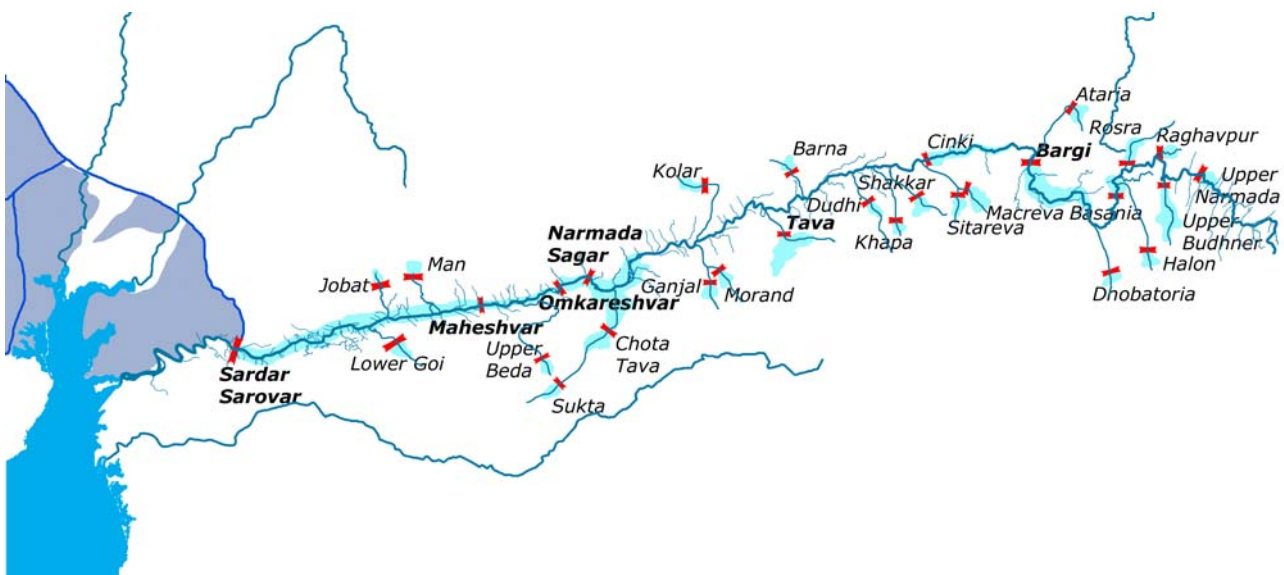
Map 11: Percentage of ādivāsī-population in the Narmadā valley (Madhya Pradesh).

The Narmadā Valley Development Project

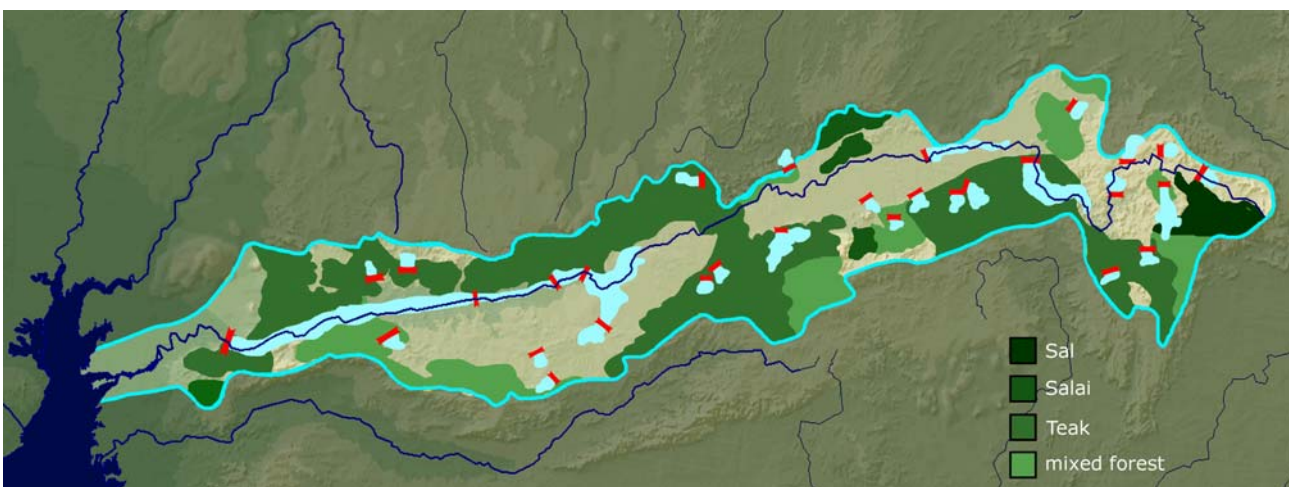
The Narmadā Valley Development Project (NVDP) has been the subject of countless publications. As these words are written, the struggle for proper resettlement and rehabilitation of the large numbers of people whose homes are threatened by submergence is reaching a new peak with an indefinite hunger-strike announced by

oustees of the Omkāreśvar and Indirā Sāgar dams. An detailed account of the unbelievable proceedings and decisions of Indian political circles and related judgements of Indian courts I must postpone to another occasion. To those, who might be interested to know more about the Narmadā dams, I recommend the excellent documentary "Drowned out" by Franny Armstrong (Spanner Films, 2004) which lets all sides to the story get a word in the matter. A good account of the economic and environmental absurdity of the NVDP represents Paranjpye 1990. For an account of the hazardous character of dams in general and global political mechanisms at work in connection with such projects see McCully 2001.

At this point, I just want to give an impression of the Narmadā Valley Development Project's consequences for the environment and culture in the Narmadā valley. Map 12 shows the major dams planned on the Narmadā. Bargī near Jabalpur was the first of the major dams to be completed. It went operational in 1990. At present, all major dams are operational with the exception of Maheśvar, currently under construction, which had been delayed for years. Many of the minor and small dams are also complete. The Narmadā Valley Development



Map 12: Major dams in the Narmadā valley.



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

Project has been turned into reality. Map 13 illustrates that the majority of reservoirs submerge 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. Most people displaced in the submergence zones belong to Scheduled Tribe,

I. The textual tradition



Narmadā relief slab from Amarkaṇṭak, now destroyed. (Courtesy: Banerji 1931)

The Narmadā in pre-paurāṇik literature

Vedic literature

There is no explicit reference to the Narmadā in Vedic literature, but in the 12th book of the Mādhyandina recension of the Śatapathabrāhmaṇa (ŚPBr XII, 8.1.17b and XII, 9.3.1b.) there are two occurrences of a personal name, Revottaras. Kane (1953: 703), while referring to only the latter stanza, opines that "*Revā is another name for Narmadā*"⁴ 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 is equally interesting to note, 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 great 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 from the earlier *kiṣkindhā-* (VR 4) and *yuddhakāṇḍa* (VR 6) respectively. None of the references from the *uttarakāṇḍa*, contain any kind of geographical information whatsoever, except VR 7.31.17 where it is said that Rāvaṇa 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 refers to the Narmadā as being inaccessible and infested with snakes in association 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* (according to general opinion the eastern spur of the Vindhya), where the lord of the bears (*sarvaṛkṣāṇām adhipatiḥ*), Dhūmra, lives. These two references provide us with at least a faint characterization of the Narmadā: the Narmadā and the surrounding mountains are inaccessible and dangerous.

What is more important in the present context, however, is the fact, that Laṅkā, the place to which Rāvaṇa deported Sītā, is possibly to be identified with one of the mountains around Amarkaṇṭak⁵. There has been a long controversy on the identification of Laṅkā, which has been 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 we accept the identity of Laṅkā with Amarkaṇṭak, it follows, that the two parties participating 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), lived in the Vindhya and Maikal mountains respectively. There is a lot of difference in opinion about the question, which ethnic groups might be concealed behind both of these terms. While Shah is silent about any identification of the *vānaras*, he seems to identify the *rākṣasas* with the Goṇḍ (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 Goṇḍ, 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). "*Rāvaṇa's name itself seems to be a Sanskritised form of Tāmil {sic!} iraivaṇ, king, sovereign, Lord and Laṅkā of Tamil ilaṅkā, 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 Rāvaṇa was their ruler*" (Yardi 1994: 69). Even if the identification of Laṅkā with Amarkaṇṭak be accepted, the question about the identification of particular ethnic groups populating the Vindhya and Maikal ranges at the time of the Rāmāyaṇa remains open to anybody's guess. At least, from the few references in the VR we can say that the Vindhya and Maikal ranges were largely inaccessible, forested areas most likely rather scarcely inhabited by non-vedic/aboriginal peoples at the time of the composition of the Rāmāyaṇa by Vālmīki.

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), *śānti-* (MBh 12) and *āśramavāsikaparvan* (MBh 15) respectively. In most of these instances the Narmadā is enumerated along with numerous other rivers of northern and southern India⁶, which does not yield any significant geographical information regarding the situation of the Narmadā. Two passages (MBh 3.121.15b and 3.121.18b) associate the Narmadā with the Vaiḍūryaparvata, which (N.N.) Bhattacharyya (1991: 301) and others identify with the Sātpurā range. Another passage (MBh 12.52.32b) places the Narmadā near to the Ṛkṣavat *giri*, the "mountain abounding in bears". The Ṛkṣavat is generally believed to be the (vast) eastern portion of the Vindhyā range (Bhattacharyya 1991: 261).⁷

The small amount of geographical information contained in these verses of the MBh, unspecific as it is, seems to betray a definite 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.

References in Sanskrit literary works

There are but a few references to the Narmadā in Kalidāsa's works. The Raghuvamśa contains a reference to the Narmadā in the fifth *sarga* (5.42-46). Here Raghu encamps his army on the bank of the Narmadā in the vicinity of the Ṛkṣavat, where he salvages Priyamvada from the curse of being an elephant imposed on him by Mataṅga (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 of the Gupta year 165, i.e. 479/80 AD. The inscriptional evidence will be dealt with in detail in the second volume of the "Cultural Atlas of the Narmadā Valley."

Early foreign references to the Narmadā

The Periplus Maris Erythraei

The earliest known foreign references to the Narmadā come from 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 written about the middle of the first century CE⁸ 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. 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 (Bhṛgukaccha/Bharukacha, modern Bharūc) which lies about 30 kms upstream from the estuary.⁹ Barugaza is being described as a bustling market town, the most important centre of commerce in Western India at that time.

The Geographia of Klaudios Ptolemaios

There are a few references to the the Narmadā in Ptolemaios' Geographia, which was composed about one hundred years later than the Periplus. Ptolemaios does not give much information on the Narmadā river, except that its source is in the Ouindion (Vindhyā) mountains (McCrinkle 1884: 102). Besides the Ouindion (Vindhyā), Ptolemaios also mentions the Ouxenton (Ṛkṣavat) and the Oroudian (Vaiḍūrya) mountains in connection with the Narmadā.

Sanskrit Source Texts

The Narmadāmāhātmya/Revākhaṇḍa group of texts

A Sanskrit work titled Revākhaṇḍa (RK) is traditionally regarded as the basic text describing all aspects of the so-called Narmadāpradakṣiṇā or Narmadāparikramā, a pilgrimage around the river. The Narmadāparikramā, which will be discussed in detail in a later chapter (see below, p. 46ff.) can be regarded as a central rite which postulates a ritual unity of the Narmadā valley. By circumambulating the river completely, the Narmadā valley is being perceived by the pilgrim as a geographical, ritual and cultural unit.

The Revākhaṇḍa is said to contain the myths and legends connected with the *tīrthās* along the river, the holy places, 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 a part of either the Vāyu- or Skandapurāṇa. Apart from more general characteristics regarding its content, not very much is known about the Revākhaṇḍa until now. This is especially true regarding genesis and development of the Revākhaṇḍa. The following survey of *paurāṇik* sources and quotations found in works of the *dharmaśāstra* genre, suggests that we are concerned with a whole corpus of texts, which I subsume collectively as "Narmadāmāhātmya" texts. It is a group of texts which has its roots in small chapters on the Narmadā contained in the one or other *purāṇa*. At the outset I should like to point out two shortcomings in this study. Firstly, I have not yet been able to collate the few extant manuscripts of the two Revākhaṇḍa versions and secondly I could not yet locate neither an edition nor a manuscript of the Vasiṣṭhasaṃhitā in Sanskrit (see below, p. 30). The manuscripts seem not too difficult to be obtained but would require a good amount of time to be properly collated. With regard to the availability and apparent quality of manuscripts (see below p. 23, 24) it is rather doubtful whether a collation would yield results justifying the effort.

As regards availability the Vasiṣṭhasaṃhitā poses real difficulties. All people along the Narmadā I have asked about the Vasiṣṭhasaṃhitā until now know the title, but have never seen any kind of copy of the text. I have not yet been successful in locating any kind of edition or manuscript of the text in Sanskrit. Therefore I have tried to use, as far as possible, a version in Marāṭhī which I do not fully understand.

I hope that the chosen presentation of the material will facilitate and initiate more detailed investigations of the Narmadāmāhātmya texts. They contain a mass of information given the numerous different fragments and versions available to us. It appears that such studies would yield important results generally applicable to the genesis of texts of the literary genre of Sanskrit *māhātmyas*.¹⁰

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 historic data relating to their respective authors. In the case of the Narmadāmāhātmya texts such textual witnesses are found in the sections on *tīrthayātrā* of encyclopaedic works on *dharma*, so-called *dharmanibandhas*, whose authors' identities and biographical data are (at least in some cases) well established.

Lakṣmīdhara's Kṛtyakalpataru (1125-1150 CE)

An early reference to a text eulogizing the Narmadā is given in Bhaṭṭa Lakṣmīdhara's Kṛtyakalpataru which is an extensive *dharmanibandha* divided into fourteen sections or *kāṇḍas*. The Kṛtyakalpataru was composed about 1125-1150 CE in Kanauj (Kane 1975: 695). In the section on *tīrthayātrā*, the Tīrthavivecanakāṇḍa, which is the eighth part of the KKT, Lakṣmīdhara included a short chapter on the Narmadā (Aiyangar 1942: 198-205). It commences with the caption "*atha narmadāmāhātmya tatra matsyapurāṇe*" ("now {follows} the Narmadāmāhātmya {as found} in the Matsyapurāṇa").

The text cited by Lakṣmīdhara as presented in Aiyangar's edition comprises about 66 unnumbered *ślokas*¹¹ (see III. Sanskrit Source Texts - Section I). Lakṣmīdhara introduces his quotations with "*yudhiṣṭhiram prati*

mārkaṇḍeya uvāca" ("Markaṇḍeya spoke to Yudhiṣṭhira") which refers to a dialogue between Mārkaṇḍeya and Yudhiṣṭhira, which is the basic pattern for all *paurāṇik* versions of Narmadāmāhātmya texts. The sole exception to this represents the Vasiṣṭhasaṃhitā, where the dialogue runs between Vasiṣṭha and Rāma.

The text Lakṣmīdhara cites from the Matsyapurāṇa itself begins with an introduction of the Narmadā (*ślokas* 1-4), followed by a description of Amaraṇṭaka and a number of *tīrthas* in its vicinity (*ślokas* 4-57). Verses 45/46 mention the estuary of the Narmadā. It ends with eight *ślokas* on the Kāverīsaṅgama (*ślokas* 58-65).¹²

Table 2: Topics mentioned in the Narmadāmāhātmya of the Kṛtyakalpataru

<p>Praise of the Narmadā (1-3, 37-39, 41-45, 57)</p> <p>Amarakaṇṭaka {māhātmya} (4-5, 14-20, 40, 47-50, 54-56);</p> <p>Amarakaṇṭaka <i>parvata pradakṣiṇā</i> (51), Jaleśvara (6, 25), Rudrakoṭi (7-8), Maheśvara (8-13), Amareśa¹³ (21-24), Kapilā (26-29, 35), Viśalyakaraṇīsaṅgama (Viśalyā) (30-36), Vaṭeśvara (46)</p> <p>Narmadodadhisaṅgama (47)</p> <p>Jvāleśvara (52-53)</p>
<p>Kāverīsaṅgama (58-65)</p>

It is significant to note, that in Lakṣmīdhara's text the eulogy of the Narmadā is closely connected with the praise of the Amaraṇṭaka mountain and its *tīrthas*. The verses relating to both these topics are intermixed. Moreover, only three locations on the whole river are mentioned, *i.e.* Amaraṇṭaka, Kaverīsaṅgama (2 kms east of Oṃkāreshvar) and the Narmadā's confluence with the Arabian Sea. The fact that the Kaverīsaṅgama, although it is located about half way between Amaraṇṭaka and the sea, is given in stanzas 58-65 after the reference to the Narmadodadhisaṅgama (47), may suggest that it represents a later addition. The same may apply to the description of Jvāleśvara (52-53), itself being located on the Amaraṇṭaka mountain, which comes later than the Narmadodadhisaṅgama too, but still before the concluding eulogy of Amaraṇṭaka in stanzas 54-56. There is no geographical information about the places on the Narmadā in the Kṛtyakalpataru. At least, we learn from *ślokas* 13/14, that the Narmadā is 100 *yojanas* long and two *yojanas* wide and that there are 600060000 *tīrthas* on her banks.¹⁴ It is also important to note that we find no reference to the Narmadāpradakṣiṇā, but to a *pradakṣiṇā* of the Amaraṇṭaka mountain in stanza 51. Provided this chapter of the Kṛtyakalpataru as given by Aiyangar is authentic¹⁵, it would attest to the existence of a Narmadāmāhātmya in the Matsyapurāṇa at the beginning of the 12th century AD. The foremost subject dealt with therein is the greatness of the Narmadā. The Amaraṇṭaka mountain where she takes her rise, was regarded as the main *tīrtha*.

Mitra Miśra's Vīramitrodaya (1610-1640 CE)

The Vīramitrodaya 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 Vīrasīṃha, 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 (Prasād 1917: 379-383; see: Chapter IV: Sanskrit Source Texts - Section I). Similar to Lakṣmīdhara, Mitra Miśra commences his citations with "*atha narmadāmāhātmyam*" ("now {follows} the Narmadāmāhātmya"). Mitra Miśra cites mainly from the Kūrmapurāṇa, but gives also short citations on the Kāverīsaṅgama and the Narmadā estuary from the Matsyapurāṇa, as well as one single stanza on the sources of the Narmadā and Son rivers from the Mahābhārata (MBh 3.83.9). Mitra Miśra's citations, 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 Amaraṅṭaka, it adds three verses on the Eraṅḍisaṅgama at the end. The contents of the Narmadāmāhātmya section of the Vīramitrodaya are as follows:

Table 3: Topics mentioned in the Narmadāmāhātmyā of the Vīramitrodaya with sources of citation

Praise of the Narmadā (1-8, 12, 32) Amaraṅṭaka {māhātmya} (9-11, 13-21, 31, 33-35); Amaraṅṭakaparvata pradakṣiṇaṃ (36), Jaleśvara (22-23), Kapilā (24-26, 28), Viśalyakaraṇī (Viśalyā) (27-30), Vaṭeśvara (40)	Kūrmapurāṇa
Kāverīsaṅgama (37-39)	Matsyapurāṇa
Narmadāsamudrasaṅgama (40)	Matsyapurāṇa
Eraṅḍisaṅgama (41-43)	Kūrmapurāṇa

Contrary to the Kṛtyakalpataru, in the Vīramitrodaya the Kaverīsaṅgama is mentioned sequentially at the geographically correct place, *i.e.* before the Narmadodhisāṅgama. Both places are referred to by quotations from the Matsyapurāṇa. Additionally the Vīramitrodaya mentions the Eraṅḍisaṅgama in two stanzas which are quoted from the Kūrmapurāṇa.

The Kṛtyakalpataru and the Vīramitrodaya largely agree in the eulogy of the Narmadā river and the Amaraṅṭaka mountain which are closely related by intertwined verses. These topics and the respective stanzas may be regarded as the original core of the Narmadāmāhātmya. The remaining references to the Kāverī°, Eraṅḍī° and Narmadāsamudrasaṅgama seem to be the earliest additions to this core.

Dalapatirāja's Nṛsiṃhaprasāda

Like the Kṛtyakalpataru and the Vīramitrodaya, the Nṛsiṃhaprasāda is a large *dharmanibandha* divided into twelve sections, which are called "*sāra*". The section which concerns us here is titled Tīrthasāra. Kane (1975: 861-862, 867-868) reports that the Nṛsiṃhaprasāda was composed between CE 1490 and 1512 by Dalapatirāja (or, alternatively, Dalādhiśa), who was at that time a minister of a *nizāmsāh*¹⁶, ruler of Devagiri (modern Daulātābād, Mahārāṣṭra). Citing a remark of H.P. Sastri, Kane (1975: 862) suggests that Dalapatirāja could possibly be identified with Dalapatirāya, ruler of Gaṛh-Manḍlā and husband of the famous *Rāṇī* Durgāvatī, who herself was born on 5th October 1524 as the daughter of the Chaṅḍela chief Kirāt Pāl Singh, the *rājput rājā* of Mahobā. She was married in 1542 to the then Goṅḍ ruler of Gaṛh-Manḍlā, Dalpatśāh. Whether Dalpatśāh and Dalpatirāya/-rāja are indeed identical is open to question. In some of the colophons to other *sāras* of the Nṛsiṃhaprasāda, Dalpatirāja refers to himself as *mahārājadhiraṅga*. The regnal years of the Goṅḍ 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 Goṅḍ dynasty of Gaṛh-Manḍlā. According to Cunningham (1884: 52) Dalpatśāh reigned from CE 1530-1548. Going by the dates alone, the identification of Dalpatirāja and Dalpatśāh would be possible. However, the contents of the Tīrthasāra betray the fact that Dalpatirāja must have hailed from South India and that he had 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 Dalpatirāja was indeed the son of the Goṅḍ ruler Saṅgrāmsāh, who had his capital at Gaṛhā (now a suburb on the western outskirts of Jabalpur) located very close to the Narmadā.

The Nṛsiṃhaprasāda contains about 172 verses on the Narmadā and associated *tīrthas* (see III. Sanskrit Source texts - Section VII). Like the Kṛtyakalpataru and the Vīramitrodaya the Nṛsiṃhaprasāda introduces its chapter on the Narmadā with "*atha narmadāmāhātmya*". The text contains citations from the Kūrma-, Matsya-, Saura- and a single stanza from the Vāyupurāṇa. The bulk of quotations (ca. 128 of 172 stanzas), however, comes from

a Revākhaṇḍa of the Skandapurāṇa, which I shall discuss below (p. ?). The text of the Nṛsiṃhaprasāda is quite differently structured than that of the Kṛtyakalpataru and Vīramitrodaya. While the latter works quote the verses in the sequence as found in the respective *purāṇas*, the Nṛsiṃhaprasāda introduces a thematic division of the topics and rearranges the quoted stanzas accordingly (see Table 4).

In section one, the Nṛsiṃhaprasāda quotes only verses generally applying to the greatness of the Narmadā. Citations begin with 24 verses from the Kūrma- and Matsyapurāṇa also found quoted in the Kṛtyakalpataru and the Vīramitrodaya. These stanzas, at least partly, belong to the "core of the Narmadāmāhātmya" (see above: p. 17). These verses are followed by much more material (ca. 91 stanzas) from the Revākhaṇḍa of the Skandapurāṇa. In sections two and three the *narmadotpatti* and the *snānamantra* are being introduced as new topics into the Narmadāmāhātmya, quotations of which come exclusively from the Revākhaṇḍa (Skandapurāṇa) and are not found in the Narmadāmāhātmya sections of any of the cited *purāṇas*. The content of the Nṛsiṃhaprasāda is thus considerably different from those of the Kṛtyakalpataru and Vīramitrodaya. The fourth section "*narmadātīratīrthāni*" reveals that the author had no profound knowledge about the geography of the Narmadā valley or about the *tīrthas* along her banks.

Table 4: Thematic division and sources of citations of the Nṛsiṃhaprasāda

1) Narmadāmāhātmya	3) Snānamantra
Kūrmapurāṇa (1-6)	Skandapurāṇa - Revākhaṇḍa (149-150)
Vāyupurāṇa (7)	4) Narmadātīratīrthāni
Matsyapurāṇa (8-25)	Kūrmapurāṇa (151)
Skandapurāṇa - Revākhaṇḍa (26-116)	Skandapurāṇa - Kālikākhaṇḍa (152-153)
2) Narmadotpatti	Saurapurāṇa (154-157)
Skandapurāṇa - Revākhaṇḍa (117-148)	Kūrmapurāṇa (158-169)
	Skandapurāṇa - Revākhaṇḍa (170-172)

We find at its beginning a reference quoted from the Kālikākhaṇḍa of the Skandapurāṇa to Kālañjara, a sacred mountain in Bundelkhaṇḍ (near modern Bānda, U.P.), which can by no means be geographically associated with the Narmadā. It is followed by a reference to Gokarṇa¹⁷ from the Saurapurāṇa to which the same applies, even though the text says that Gokarṇa is not too far from the Revā ("*revāyā nātidūre tu gokarṇa iti viśrutaḥ*"), Nṛsiṃhaprasāda 154a). There are a couple of other *tīrthas* mentioned thereafter, which are of no specific significance in the present context.¹⁸ What is important, however, is the fact that the Amaraṇṭaka mountain is not mentioned at all in the Nṛsiṃhaprasāda. This fact also puts further doubts on the identity of Dalapatīrāja and Dalpatśāh, because Amaraṇṭaka certainly was famous at all times in the region around Jabalpur for being the source of the Narmadā.

The Narmadāmāhātmya of the Kūrmapurāṇa

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 contains in its second section (*uparivibhāga*) three *adhyāyas* (38-40) comprising altogether 180 verses on the Narmadā and associated *tīrthas* (Gupta: 1971: 514-531; see: III. Sanskrit Source Texts - Section II).¹⁹ Of these three *adhyāyas*, the Vīramitrodaya quotes only from *adhyāyas* 38 and 39.

Table 5 shows, that the Vīramitrodaya copies the whole of Kūrmapurāṇa *adhyāya* 38 even without altering the sequence of the verses. Regarding wording, these citations are almost completely true to their source. If single stanzas are left out, such abbreviations are marked with *tathā*. In the present Kūrmapurāṇa *adhyāya* 38 contains an additional one and a half stanzas (Kūrmapurāṇa 38.40 a-c) on the Kāverī not found in the Vīramitrodaya. It

is interesting that the *Vīramitrodaya* instead refers to the *Kāverī* quoting from the *Matsyapurāṇa* (189.12-14). The quotation referring to the *Eraṇḍīsaṅgama* (*Vīramitrodaya* 41-43), which is found in the present edition of the *Kūrmapurāṇa* 39.80-81 must have been included in the *Kūrmapurāṇa* that *Mitra Miśra* used.

Table 5: Verse concordance of the *Vīramitrodaya* and the *Kūrmapurāṇa*

Vīramitrodaya verse	Kūrmapurāṇa adhyāya.verse	Vīramitrodaya verse	Kūrmapurāṇa adhyāya.verse
39476	38.1-30	<i>tathā</i> abbreviates:	- [38.35]
<i>tathā</i> abbreviates:	- [38.31]	33-36	38.36-39
31	3832	37-39	MP 189.12-14
<i>tathā</i> abbreviates:	- [38.33]	40	MP 186.58a-c
32	3834	41-43	39. 80-81

The remainder of about 140 verses of the extant *Kūrmapurāṇa* not quoted by the *Vīramitrodaya* are spread over *adhyāyas* 39 (ca. 100 stanzas) and 40 (40 stanzas). Both these *ādhyāyas* contain a list of *tīrthas* made up of stanzas which follow a stereotype pattern of composition. This pattern consists of three constituents: the mention of the name of a holy place (*tīrtha*), the prescription of certain actions (*karma*) to be performed (such as bathing or donations *etc.*) and the goals (*phala*) achieved by these actions. These three elements, *tīrtha-karma-phala* (*tkp*) seem to represent the fundamental constituents defining a *tīrthamāhātmya*. Thus even single independent verses containing the *tkp*-elements must be regarded as constituting independent single-verse *māhātmyas*. The following two examples demonstrate the *tkp*-pattern after which almost all of the verses of *Kūrmapurāṇa* *adhyāyas* 39 and 40 are composed.

*pippaleśaṃ tato gacchet sarvapāpavināśanam /
tatra snātvā mahārāja rudraloke mahīyate // 39.8
tato gaccheta rājendra vimaleśvaramuttamam /
tatra prāṇān parityajya rudralokam avāpnuyāt // 39.9*

Then he should go to Pippaleśa which removes all offences;
By bathing there, oh king, he will prosper in the sphere of Rudra.
Then he should go, best of kings, to the unmatched Vimaleśvara;
By giving up his breath there, he will attain to the sphere of Rudra.

According to our definition, we can say that the first stanza is 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 subsequently be extended by additional verses almost at random. How such single-verse *māhātmyas* develop into ever more extensive *māhātmyas* which may eventually form 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-karma-phala* are indispensable and must always be present.

Of altogether 67 *tīrthas* mentioned in *Kūrmapurāṇa* 39 and 40, 39 are mentioned in single-verse *māhātmyas*, 15 *tīrthas* are described in two and 11 in three to five stanzas. Most prominent are Kapilātīrtha eulogized in seven and Śuklatīrtha in fifteen verses. While the extent of description is certainly indicative of the relative religious significance attributed by the author to a specific *tīrtha* at the time of composition of the work, it is yet uncertain whether it could also be taken as an indication regarding the local provenance of the 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 them²⁰ are situated within 200 kms 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 a region or place, this fact proves, that these two *adhyāyas* must have been composed in modern Gujarāt. Moreover, these two *adhyāyas* must definitely be regarded as later additions to what we have termed earlier the "core of the Narmadāmāhātmya" (see above, p. 17) represented by Kūrmapurāṇa 39.1-39/Kṛtyakalpataru 1-39/Vīramitrodaya 1-36. Both *adhyāyas* as a whole are bracketed by verses eulogizing the Narmadā, *i.e.* Kūrmapurāṇa 39.1-3 and 40.36-40. However, at the transition of *adhyāya* 39 to *adhyāya* 40, there is no apparent change (structural, geographical, compositional or otherwise) which would necessitate such a division. As this division into two *adhyāyas* appears to be rather arbitrary it may be assumed that both *adhyāyas* originally formed a single unit, a single Narmadāmāhātmya.

The Narmadāmāhātmya of the Matsyapurāṇa

In its printed editions²¹, which "vary only in detail" (Rocher 1986: 197) the Matsyapurāṇa contains nine *adhyāyas* (186-194) comprising of about 550 stanzas eulogizing the Narmadā and a large number of *tīrthas* on her banks. The edition I have used is the one published in 1907 by the Ānandāśrama in Puṇe (Āpte 1907: 407-431; see III. Sanskrit Source Texts - Section II). In their colophons, the respective *adhyāyas* are explicitly stated to constitute a Narmadāmāhātmya ("iti śrī mātsye mahāpurāṇe 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 clear 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 CE. Moreover, 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 III. Sanskrit Source Texts - Section I). The following table illustrates the foregoing statements:

Table 6: Verse concordance of the Kṛtyakalpataru and the Matsyapurāṇa

Kṛtyakalpataru verse	Matsyapurāṇa <i>adhyāya</i> .verse	Kṛtyakalpataru verse	Matsyapurāṇa <i>adhyāya</i> .verse
1	1868	42-43	187.1-2
<i>tathā</i> abbreviates:	- [186.9]	<i>tathā</i> [MP jumps back to 186]	
39487	186.10-19	44-46	186.56-58
11	186.20a/21b	47a	186.59a
		47b	188.85b
39795	186.22-24	48-50c	188.86-89a
15	186.25 > 25a = KP 13b	<i>tathā</i> abbreviates:	- [188.89b-92]
16	186.26 > KP	51-53	188.93-95
17	18627	54	18896 ²²
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

What becomes immediately apparent is that the material cited by the Kṛtyakalpataru along with a number of obvious interpolations and additions is spread over four *adhyāyas* (186-189) in the edition of the Matsyapurāṇa. However, the material, which we have earlier termed "the core of the Narmadāmāhātmya" (see above, p. 17)

still forms the beginning of the first *adhyāya* (Matsyapurāṇa 186), preceded only by three additional verses, where the ṛṣis ask *sūta* to narrate not only the Narmadāmāhātmya, but also the *māhātmyas* of Omkāra, the Kapilāsaṅgama and Amareśa²³ (see: III. Sanskrit Source Texts - Section I). While at least in our version of the Matsyapurāṇa, there is no further mention of Omkāra, it is significant that, for the first time in our texts, we find here a secondary reference to *māhātmyas* of individual *tīrthas*. This is a clear indication of a later expansion of the text, which, however, is of a considerably different nature than the mere addition of lists of *tīrthas* as in the case of Kūrmapurāṇa *adhyāyas* 39/40.

A second innovation and even more significant is the inclusion of legendary material into the Narmadāmāhātmya. For instance, *adhyāya* 187 begins with two verses eulogizing the Narmadā, which are also found Kṛtyakalpataru 42-43. Matsyapurāṇa 187.3a refers to Jaleśvara as the highest *tīrtha* in all the three worlds and in 3b Mārkaṇḍeya announces that he will now relate to Yudhiṣṭhira how this place came into existence. From 187.6 up to the end of the *adhyāya* (187.52) an introduction to the Tripurāntaka legend is given in the form of a dialogue, first between Śiva and Nārada and later between Nārada and Anaupamyā. Matsyapurāṇa 188.1-84 completely recounts the legend of the destruction of Tripurā. At the end (188.79-80) it is said, that the second one of the three *puras* fell down in flames on the Amaraṅgaṅga mountain and that hence the place came to be known as Jvāleśvara. All of these altogether about 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 Amaraṅgaṅga mountain, a few verses of which are also found in the Kṛtyakalpataru and the Kūrmapurāṇa.

Matsyapurāṇa *adhyāya* 189 deals exclusively with the Kaverīsaṅgama. Verses 189.12-19 contain an eulogy of the Kāverī river and are cited in the Kṛtyakalpataru in the same sequence as they are found in the Matsyapurāṇa. 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 became the lord of the *yakṣas* at this place (Matsyapurāṇa 189.4-11). This brief story, apparently a later addition, puts the eulogy of the place in a new context. Additionally, verses Matsyapurāṇa 189.1-3 supply a standard introduction ("*mārkaṇḍeya uvāca...*") to the story. The whole composition forms a complete, separate *adhyāya*. This pattern, *i.e.* the inclusion of extensive legends into earlier short *māhātmyas* may be seen as exemplary for the composition of the *adhyāyas* of the Revāṅga 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 largely extended version of the list found in Kūrmapurāṇa 39 as it strikingly follows the same sequence of *tīrthas*. The basic textual structure of the verses contained in this list, of which I have given an example above (see above, p. 19), 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 *karma* and *phala* elements. While we find in the Kūrmapurāṇa in many cases sequences of single-verse *māhātmyas*, here in the Matsyapurāṇa, we encounter "*tato gacchet...*" verses (*tīrtha*) augmented by a few more verses on rites to be performed at a given place (*karma*) and the merits obtained by these actions (*phala*), before the next *tīrtha* is described. Matsyapurāṇa *adhyāya* 192 then again begins with such a brief *māhātmya*, this time in two verses, but from 192.3 until the end at 192.38, this *adhyāya* deals exclusively with Śuklatīrtha, which held the most prominent position with a description comprising fifteen verses already in Kūrmapurāṇa 39.65-78. All fifteen verses of the Kūrmapurāṇa with the exception of the introductory one are contained in Matsyapurāṇa 192 in the same sequence, but here they are interspersed with a few new stanzas of legendary content. *Adhyāyas* 193-194 of the Matsyapurāṇa again contain lists of *tīrthas* similar to those 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 can say that the Narmadāmāhātmya as given in the Kūrmapurāṇa apparently preserves an older version of the Narmadāmāhātmya than the extant Matsyapurāṇa does. With the help of the evidence of the texts discussed up to this point, the general development of *tīrthamāhātmyas* 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 stanzas of legendary content

Stage 4: "*adhyāya*"-*māhātmya* = introductory dialogue, incorporating *t*-stanza + legend + *k* and *p* stanzas (optional²⁴)

The changes applied to the Narmadāmāhātmya of the Matsyapurāṇa, like the earlier extension represented by Kūrmapurāṇa 39/40, must have been made in Gujarāt, too. The general features of the development of these two versions of the Narmadāmāhātmya may very likely be typical for the *māhātmya* genre and thus be applicable to other texts of the genre, too. From a comparison of the Narmadāmāhātmya of the Kūrma- and Matsyapurāṇa it appears that the Narmadāmāhātmya of the Kūrmapurāṇa at one point of time ceased to get updated and that the material found therein was incorporated in the Matsyapurāṇa and elaborated upon. Why the Kūrmapurāṇa version was neglected in favour of the Matsyapurāṇa, however, remains open to question.

The Revākhaṇḍa

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

The second text is called Vasiṣṭhasaṃhitā and, at least in the pilgrims' handbooks, is not associated with any of the popular *purāṇas*.²⁵ It is striking that the versions of the Narmadāmāhātmya as contained in the Matsya- and Kūrmapurāṇa discussed above, are never mentioned as the source of legends in the pilgrims' handbooks.

The Revākhaṇḍa of the Skandapurāṇa²⁶

The editions of the Revākhaṇḍa I have been able to locate, are either contained in or, if published independently, attributed to the Skandapurāṇa. As in the case of the Narmadāmāhātmya, the text exists in different versions. The most extensive one is found in the printed editions of the Skandapurāṇa. The Revākhaṇḍa constitutes the third chapter of the Āvantiyakhāṇḍa, which is the fifth *khāṇḍa* of the Skandapurāṇa. Thus the Revākhaṇḍa is counted as Skandapurāṇa 5.3. The first printed edition was edited by Kṣemrāj Śrīkrṣṇadās and printed in Bombay, *vikrama saṃvat* 1967 [1910 CE] at the Veṅkateśvar Steam Press. It is an extensive work titled "Śrīskandamahāpurāṇam" comprising six volumes in *pothī* format. The original edition seems to be quite rare nowadays, but it has been reprinted in seven volumes by Nāg Publishers, Delhi, first in 1986 and a second time in 1995. The Revākhaṇḍa contained in this reprint (Siṃh 1986: 175r-342r) comprises 232 *adhyāyas*.

This Veṅkateśvar edition has been the basis for another edition of the Skandapurāṇa which appeared just one year later, *baṅglā saṃvat* 1318 (~ 1911 CE) in Calcutta. It was prepared by Pañcānana Tarkaratna and printed at the Vaṅgavāsī Press in eight volumes. The edition is accompanied by a Baṅgālī commentary.²⁷

The Revākhaṇḍa contained in the Calcutta edition seems to be almost entirely copied from the Veṅkateśvar edition as the first 232 *adhyāyas* appear to be completely identical. Hazra has noted some of the differences between both editions with regard to the second *khaṇḍa* of the Skandapurāṇa (Hazra 1940: 157, note 176) However, there are four additional *adhyāyas*, apparently found in Baṅgālī manuscripts (Hazra: *ibid.*) appended at the end of the Revākhaṇḍa, adding up to altogether 236 *adhyāyas*. The first of these *adhyāyas* is titled *satyanārāyaṇaviprasaṃvādavarṇanam* ("account of the dialogue between Satyanārāyaṇa and the *brāhmaṇas*") and seems to betray these four *adhyāyas* as a *vaiṣṇava* addition to the (apparently predominantly) *śaiva* Revākhaṇḍa. The last two *adhyāyas* (231/232) of the Revākhaṇḍa proper are titled *tīrthāvaliavarṇanam* ("account

of the succession of *tīrthas*") and *revākhaṇḍapustakadānādīmāhātmyavarṇanam* ("account of the greatness of giving the book of the Revākhaṇḍa as a present etc.") respectively. These titles unquestionably mark the end of the text of the Revākhaṇḍa and the additional *adhyāyas* 233-236 are therefore left out in this study.

Another, independent, reprint 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 Svāmi Oṅkārānand Giri, who is also the author of one of the pilgrims' handbooks, the Śrīnarmadāpradakṣiṇā (see below, p. 33). My copy is of the third extended edition published in Hośāṅgābād CE 1995.²⁸ The book itself is divided in two parts. The first part contains the 236 *adhyāya* version, the first 232 *adhyāyas* apparently being again identical with those of the Veṅkateśvar edition. The second part contains another version of the Revākhaṇḍa comprising 116 *adhyāyās*, which is explicitly stated in the preamble to be also excerpted from the Skandapurāṇa. Both versions are accompanied by a Hindī commentary. In the preamble, in which the editor Oṅkārānand Giri mainly stresses the greatness and importance of the *purāṇas*, he says that the Skandapurāṇa is a *mahāpurāṇa* and that the Narmadāpurāṇa is an *upapurāṇa* (Giri 1994: *prastāvnā (ka)*).²⁹ It remains unclear what the author means by Narmadāpurāṇa here, as the term is hardly ever used elsewhere than in this foreword. From the title of the book, "atha bṛhat śrīnarmadāpurāṇam revākhaṇḍam" it appears that he uses the term as a synonym for Revākhaṇḍa³⁰. He further states that the 236 *adhyāya* version of the Revākhaṇḍa is taken from the Skandamāhāpurāṇa (Giri 1994: *prastāvnā (kha)*). About the 116 *adhyāya* version of the Revākhaṇḍa, he says (*ibid.*): "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 Lakhnāū."³¹ This statement indeed is stunning as it seems to claim the existence of two different Skandapurāṇas side by side, one being a *mahā-*, the other one an *upapurāṇa*. It is unnecessary to comment on this singular statement here, but the Lakhnāū edition Giri refers to is almost certainly identical with the one published in eight volumes by Naval Kiśor Press, Lucknow, CE 1911-16. It contains the Sanskrit text with a Hindī translation by one Devīdayālu Mīśra.³² While it is clear that the Revākhaṇḍa of this edition along with its Hindī commentary is being reprinted here, Giri's preamble contains no clue regarding the origin of the 236 *adhyāya* version and the accompanying Hindī commentary. It is very likely that these are a reprint of Śivkumār Mīśra's edition titled "śrī narmadāpurāṇam revākhaṇḍam, bhāṣānuvādasahitam", published in 1969, by Jñānsatr Prakāśan Nyās, Hośāṅgābād, which also published Giri's work.³³

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 are very rarely reported, as manuscript catalogues usually do not give details of individual *khaṇḍas* found in manuscripts of the Skandapurāṇa.³⁴ An exception to this rule is Ms. No. 3669 of Eggeling's India Office Library Catalogue (Eggeling 1896: 1360-1362), which comes from the H.T. Colebrooke collection. It is written on European paper and is very likely just a more recent transcript from an older original manuscript. From the number of *adhyāyas* (115)³⁵ as well as a list of contents Eggeling has given, it is clear that this undated manuscript belongs to the 116 *adhyāya* version of the Revākhaṇḍa. Another, comparable manuscript was reported by Stein (Stein 1894: No. 3538).

A comparison of the initial and final verses of Eggeling 3669 and Stein 3538 with the corresponding portions of the Hośāṅgābād edition confirms this observation. However, as both manuscripts differ considerably at the beginning and end from the said edition, the latter appears to be based on a considerably different strand of transmission altogether, 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 (1879: 42-47; No. 1745) is dated *saṃvat* 1867 (AD 1809) 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 III. Sanskrit Source Texts - Section III). It is, however, to be kept in mind, that all three manuscripts as well as the Hoṣāṅgābād edition contain the formula "*iti skandapurāṇe revākhaṇḍe*" in their colophons. This statement is important with regard to the above mentioned riddle of two different versions of the Revākhaṇḍa, both attributed to the Skandapurāṇa, one comprising 116, the other one 232 *adhyāyas*.

The Revākhaṇḍa of the Vāyupurāṇa

Although the Vāyupurāṇa, too, is said to contain a Revākhaṇḍa, there is no trace of such a text in either of the two editions of the Vāyupurāṇa available to me (Mitra 1880 and 1888 and Śrīkrṣṇadās 1933). There is an interesting remark by Rājendralāla Mitra to be found in the foreword to volume two of his edition (Mitra 1888: iii-iv) which I would like to cite here in abbreviated form: "*The traditional account of the Vāyu is that it is 24,000 stanzas in extent. (...) The professed Vāyu Purāṇa (...) 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 Vāyu Purāṇa. (...) An attempt is sometimes made to explain the discrepancy by saying that in its entirety the work is made up of many appendices or Māhātmyas, 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.*" It is interesting to note, that Mitra speaks of *māhātmyas* and not *khaṇḍas* as (possible) appendices to the Vāyupurāṇa. Contrary to his statement, that corresponding texts are said to be lost, there are a few manuscripts of a text related to the Narmadā, which in their colophons profess to be part of the Uttarakhaṇḍa of the Vāyupurāṇa. One of them had been described by Theodor Aufrecht as early as 1864 (Aufrecht 1864: 64-67). The text is titled Revāmāhātmya by Aufrecht, but the colophon of the first *adhyāya*, which is the only one available in printed form, reads Revākhaṇḍa. The manuscript is very extensive, comprising 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 in the manner of the Narmadāmāhātmya of the *purāṇas* or the Revākhaṇḍa of the Skandapurāṇa (see Aufrecht 1864: 65, note 3). Two more comparable manuscripts, Nos. 3595-3596, have been described by Eggeling (1896:1302-04). The most important one among them is No. 3595, a manuscript comprising 699 *foliae* of "*good, clear Devanāgarī writing of 1610 A.D.*" (*ibid.*: 1302). In its colophon it gives Śrīnarmadāmāhātmya as its title professed to be part of the Uttarakhaṇḍa of the Vāyupurāṇa. The other manuscript described by Eggeling, No. 3596, gives Śrīnarmadāmāhātmya as its title which is stated to be part of a Śivasamhitā, which again is said to be a part of the Uttarakhaṇḍa of the Vāyupurāṇa.

Another manuscript of this type was reported by Velankar (Kulkarni/Desai 1998: 284). The colophon here mentions both, Revākhaṇḍa and Narmadāmāhātmya side by side as its title. These examples show, that the information on the title and association of our text with anyone *purāṇa* as given in the colophons is contradictory. The colophons are, however, unanimous in one point: that the title of our text is either Revā- or Narmadāmāhātmya.

Fortunately both, Aufrecht and Eggeling, reproduce a good number of stanzas from their manuscripts on the basis of which it is possible to identify the version of the text contained in them.³⁶ Astonishingly, almost all stanzas of the Revākhaṇḍa of the Vāyupurāṇa as given by Aufrecht and Eggeling, which fortunately come from different portions of the text, are found in the 232 *adhyāya* version of the Revākhaṇḍa (see III. Sanskrit Source Texts - Section IVa/b). While the first *adhyāya* of both versions is almost identical regarding numbering and sequence of stanzas, the beginning of the second *adhyāya* shows a significant difference: the first four stanzas of the manuscript, which refer to Vāyu as the propounder of the "highest *purāṇa*" etc., are conspicuously omitted

in the edition of the 232 *adhyāya* version of the Revākhaṇḍa. In this context there is another interesting passage in the 232 *adhyāya* version of the Revākhaṇḍa, 21.15-18, 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 Vīramitrodaya 12-13, as well as in the Matsyapurāṇa 186.23b-25a cited by the Kṛtyakalpataru 13b-15a. Below, the left column gives the text as found in the Revākhaṇḍa, the right one quotes the passage from the Kūrmapurāṇa (variant readings *stressed by bold typeface*):

Revākhaṇḍa (232 *adhyāya* version)

Kūrmapurāṇa

yojanānām śataṃ sāgram śrūyate sariduttamā // 15b
vistareṇa tu rājendra ardhayojanam āyatā /
ṣaṣṭītīrthasahasrāṇi ṣaṣṭikoṭyas tathaiva ca // 16
parvatād udadhiṃ yāvad ubhe kūle na saṃśayaḥ // 17
saptaṣaṣṭisahasrāṇi saptaṣaṣṭīśatāni ca /
saptaṣaṣṭis tathā koṭyo vāyus tīrthāni cābravīt // 18

yojanānām śataṃ sāgram śrūyate sariduttamā /
*vistareṇa tu rājendra **yojanadvayam** āyatā // 38.12*
ṣaṣṭītīrthasahasrāṇi ṣaṣṭikoṭyas tathaiva ca /
parvatasya samantāt tu tiṣṭhanty amarakaṇṭake // 38.13

It is heard that the [entire length of the] best of rivers is 100 *yojanas*. But by width, best of kings, she extends to half a *yojana*. There are six hundred million and sixty-thousand *tīrthas* [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 *tīrthas*.

It is heard that the [entire length of the] best of rivers is 100 *yojanas*. But by width, best of kings, she extends to **two *yojanas***. There are six hundred million and sixty-thousand *tīrthas* **located on all sides of the mountain at Amaraṅṭaka**.

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 this material has apparently been reinterpreted, as suggested by the comparison of Revākhaṇḍa 21.18 with Kūrmapurāṇa 38.13, even these passages, apart from the abundant additional *adhyāyas* contained in the 232 *adhyāya* version of the Revākhaṇḍa, must be later than the Narmadāmāhātmya texts. The reduction of the width of the Narmadā in Revākhaṇḍa 21.16a from two *yojanas* (*i.e.* 26 kms), a calculation being based on observations near the confluence of the Narmadā with the sea (see note 14), to half a *yojana* (*i.e.* 6.5 kms) suggests, that this passage must have been re-written somewhere further inland. The complete reinterpretation of Kūrmapurāṇa 38.13 in Revākhaṇḍa 21.16b/17a attests to the fact, that the Amaraṅṭak mountain had no special meaning for the composer of this stanza. In transferring the myriads of *tīrthas* from the Amaraṅṭak mountain to the banks of the Narmadā he furthermore laid the foundation (wittingly or unwittingly) for the Narmadāpradakṣiṇā. Finally, the additional stanza Revākhaṇḍa 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, contrary to the introductory stanzas to *adhyāya* 2, is retained here, shows that the nowadays unanimous assignment of the 232 *adhyāya* version of the Revākhaṇḍa to the Skandapurāṇa must be later than the actual text. The earlier assignment of the 232 *adhyāya* version of the Revākhaṇḍa was, it seems, to the Vāyupurāṇa. Further support for this assumption is found Revākhaṇḍa 5.15 and 229.1³⁷ and also by the evidence furnished by the manuscripts. While manuscripts giving Skandapurāṇa in their colophons exclusively contain the 116 *adhyāya* version of the Revākhaṇḍa, colophons of manuscripts of the 232 *adhyāya* version, likewise unanimously, assign themselves to the Vāyupurāṇa. The only available counter evidence against this observation represents Stein's manuscript 3946, which in its colophon assigns the text, apparently a quite different recension

of the 232 *adhyāya* version, to the Skandapurāṇa.³⁸ It seems that the 232 *adhyāya* version must at some point of time, and for some unknown reason, have been reassigned to the Skandapurāṇa. As this phenomenon is most clearly to be seen in the Venkateśvar edition it would have been all the more important for the editors to describe the manuscripts on which the edition is based.

As the original affiliation of the two major versions of the Revākhaṇḍa may now be regarded as established, I forthwith refer to the 116 *adhyāya* version as Revākhaṇḍa of the Skandapurāṇa (abbreviated as RKS) and to the 232 *adhyāya* version as Revākhaṇḍa of the Vāyupurāṇa (abbreviated as RKV).

The Narmadārahasyam

Recently I have come across another version of the same text we have just dealt with, i.e. the Revākhaṇḍa of the Vāyupurāṇa which comes under the title Narmadārahasyam (Pūrvārddha). I have in my possession a digital reproduction of just an incomplete photocopy of this work, which is in the possession of Paṇḍit Suśil Kumār Dvivedī, Amarkaṇṭak. The original is a computer-set book of unknown date and origin, as the title page is missing in the photocopy. Although the original must be a production of relatively recent date and probably significant circulation, I could not yet find any reference to a printed "Narmadārahasyam" in any library catalogue. The book contains the text and a Hindī translation of the Narmadārahasyam. The text of the Narmadārahasyam comprises 230 *adhyāyas* which are for large parts parallel to the Revākhaṇḍa of the Vāyupurāṇa. The reduction by two *adhyāyas* is apparently due to a considerably different numbering of *adhyāyas*. Thus, the above cited stanzas, RKV 21.15b-18a, appear with few insignificant differences in *adhyāya* 22.15b-18a of the Narmadārahasyam. In other instances there is also much difference in wording of parallel passages. The readings of the Narmadārahasyam altogether seem to represent a more recent stage in the development of the text. The Narmadārahasyam is apparently based on another line of manuscriptal tradition than the RKV. What is important, is the fact that the colophons explicitly assign the Narmadārahasyam to the Vāyupurāṇa. While the genetic link between the texts is evident, the exact relationship of the Narmadārahasyam and the Revākhaṇḍa of the Vāyupurāṇa remains yet to be established.

Relationship between RKS and RKV

At a first glance, the two Revākhaṇḍa versions discussed above, appear to be two distinct texts as suggested by the difference in the number of *adhyāyas*, their respective titles, sequence and arrangement. However, a textual comparison of their contents reveals, that they are genetically linked (see Table 7).

Table 7: Concordance of common *adhyāyas* in the RKS and RKV

RKS	RKV	RKS	RKV	RKS	RKV
RKS 73	RKV 35	RKS 89	RKV 52-54	RKS 103	RKV 83
RKS 74	RKV 36	RKS 90	RKV 55	RKS 104	RKV 85
RKS 75	RKV 37	RKS 91	RKV 56-57	RKS 105	RKV 86-87-88
RKS 76	RKV 38	RKS 92	RKV 58	RKS 106	RKV 90
RKS 77	RKV 39, 40	RKS 93-94	RKV 59-60	RKS 107	RKV 91
RKS 78	RKV 41	RKS 95	RKV 63-64	RKS 108	RKV 92
RKS 79	RKV 42	RKS 96	RKV 65-66	RKS 109	RKV 96-97
RKS 80 1-14	RKV 43 1-11	RKS 97	RKV 72	RKS 110	RKV 98
RKS 80 23-59a	RKV 103.140b-174	RKS 98	RKV 73	RKS 111	RKV 99-100
RKS 85	RKV 48	RKS 99	RKV 74-75	RKS 112	RKV 101-102
RKS 86	RKV 49	RKS 100	RKV 76	RKS 113	RKV 103
RKS 87	RKV 50	RKS 101	RKV 77-78-79-80	RKS 114	RKV 104-106
RKS 88	RKV 51	RKS 102	RKV 81-82	RKS 115	RKV 107-108-109

As is obvious, a whole portion (roughly RKS 73-115) 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 considerable portion of text must have come from the RKS into the RKV and not *vice versa* (see respective synopses contained in III. Sanskrit Source Text - Section VIII). Thus the RKS must represent the older one of the Revākhaṇḍa versions. I shall give some arguments in favour of this assumption further down below. There are other, smaller, common passages too, which are strewn here and there, such as RKS 62.2-26 - RKV 198.64-92 or even single stanzas like, for instance, RKS 116.1 - RKV 110.1. Supposedly, other parallels may have escaped my notice, although I have spent much time on comparing the texts. Based on my assumption that RKV copies from RKS, I wonder whether the exact double number of *adhyāyas*, 116 in the case of the RKS and 232 in that of the RKV, is mere coincidence.

Testimonia to the Revākhaṇḍa

As is the case with the Narmadāmāhātmya, there are quite a number of quotations found in *dharmanibandha* works, which refer to a Revākhaṇḍa. These quotations must also be discussed in the present context.³⁹

The Dānasāgara of Ballālasena

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

pracaradrūpataḥ skandapurāṇaikāṃśato 'dhikam / Additionally to the popular Skandapurāṇa having a single part,
yat khaṇḍatritayam pauṇḍrarevāntikathāśrayam / there exists a triad of parts being the source of the accounts of
Pauṇḍra, Revā and Avanti.

This stanza is taken by Adriaensen, Bakker & Isaacson (1998: 8) as a proof that "*in the second half of the 12th century, three texts (khaṇḍas) 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 might see this statement of Ballālasena as providing a *terminus ante quem* for the composition of the (oldest portions that be of) the RKS.

The Smṛticandrikā of Devaṇabhaṭṭa

According to Kane (1975: 740-741) the Smṛticandrikā was composed in South India between CE 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

Hemādri, who was the minister of Mahādeva, the Yādava king of Devagiri, composed his work between CE 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-, Reṇukā-, and Kāśīkhaṇḍas - 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[anḍa]." These 81 lines form about 40 verses. One single verse is found quoted in the 20th *adhyāya* of the Pariśeṣakhaṇḍa of the Caturvargacintāmaṇi (Smṛtiratna&Tarkaratna 1887: 1620-21), eight verses come from the 31st and the remaining 31 verses from the 32nd *adhyāya* of the Vratākhaṇḍa (Bhaṭṭācārya& Tarkaratna 1879: 949-50 and 961-963). As Hazra stated, none of the verses can be found in the RKV, with the exception of the one single stanza from the Pariśeṣakhaṇḍa, which is found RKV 97.170. The remaining verses from the Vratākhaṇḍa, however, can all be traced in exactly the same sequence as quoted by Hemādri in RKS 1.37-1.45 and RKS 46.1-31 (see: III. Sanskrit Source Texts - Section V). Apart from differences in wording and three untraceable verses, Hemādri's quotations and the corresponding text of the RKS are in astonishing accordance, so that we may infer, that (material contained in) the RKS was known to Hemādri as (belonging to a) Revākhaṇḍa. However, Hemādri does not attribute his Revākhaṇḍa to the Skandapurāṇa (see: Bakker, Adriaensen & Isaacson 1998:10). Thus, for Hemādri at least, the Revākhaṇḍa seems to have been an independent text which had gained authoritative status as is borne out by his quite extensive quotations.

Mādhava's commentary on the Parāśarasmṛti

According to Kane (1975: 790) Mādhava composed his commentary, also known as Parāśaramādhavīya, between CE 1335 and 1360 at the court of the the early Vijayanagar kings in the region around the modern Hampi, Karnāṭak. At four different places in the Prāyaścittakāṇḍa of his commentary, Mādhava quotes altogether 25 lines (half stanzas) from a Revākhaṇḍa 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. The origin of these numbers is, however, unclear, as it is unknown whether they were already in the manuscripts or represent an addition by the editor. Six lines (Islāmpurkar 1906: 224), which are neither traceable in the RKS nor in the RKV, may not represent quotes from a Revākhaṇḍa of the Skandapurāṇa at all, as not all of the manuscripts mention their source of quotation. Of the remaining 19 lines, 16 can be found in the RKV spread over *adhyāyas* 155 and 159, while they are assigned to *adhyāya* 71 by Mādhava's commentary (or its editor).⁴⁰ The sequence of these stanzas as given by Mādhava appears completely mixed up in the RKV (see: III. Sanskrit Source Texts - Section VI). The evidence, even though rather meagre, seems nevertheless to be significant. It attests to the existence of a Revākhaṇḍa of the Skandapurāṇa apparently different from the RKS of which material is presently exclusively found in the RKV. This must possibly be interpreted as an indication, that the confusion about the *paurāṇik* affiliation of the Revākhaṇḍa may well be quite old.

Dalapatirāja's Nṛsimhaprasāda

Finally, we have to come back to Dalapatirāja's Nṛsimhaprasāda, which was composed between CE 1490 and 1512 at the royal court at Devagiri. The Nṛsimhaprasāda contains about 128 stanzas from a Revākhaṇḍa, besides those verses from the Narmadāmāhātmya already discussed (see above, p. 17). The Nṛsimhaprasāda, as we have seen earlier, structures its chapter on the Narmadā quite differently than other *dharmanibandhas* (see above, p. 18, Table 3). Its first section on the praise of the Narmadā ("*narmadāmāhātmya*") contains material from the Narmadāmāhātmya of the Kūrma- and Matsyapurāṇa, but much more from a Revākhaṇḍa explicitly assigned to the Skandapurāṇa ("*skande-revākhaṇḍe*"). Most of the stanzas belonging to this section which can be identified, have parallels in the third *adhyāya* of the RKS, but not in the RKV. A few verses in this first section (nos. 67-82), which are found in the RKV scattered over three *adhyāyas* (nos. 21, 23 and 29) are again not found in the RKS. These verses, however, appear isolated, as the surrounding context of the Nṛsimhaprasāda is not found in the RKV. Moreover, in the RKV they are found in another sequence as in the Nṛsimhaprasāda, and are interspersed with many other verses not found in the Nṛsimhaprasāda.

The verses of the second section ("*narmadotpatti*") are almost in their entirety found RKS 3.15-44a (see III. Sanskrit Source Texts - Section VII). None of these stanzas are contained in the RKV.

The testimony of the Nṛsiṃhaprasāda is remarkable in several respects. The Nṛsiṃhaprasāda not only uses old material of the *paurāṇik* versions of the Narmadāmāhātmya, but also material which must have been added later to the *paurāṇik* Narmadāmāhātmya like, for instance, Matsyapurāṇa 190.21-25. The latter material had been either deliberately left out by earlier *nibandhakāras* or was unknown to them. Most strikingly, however, is the fact that the Nṛsiṃhaprasāda more extensively cites even later material from a Revākhaṇḍa. Most of these verses are found in the RKS but a few also in the RKV. The Nṛsiṃhaprasāda is the only source which proves that material now exclusively found in the RKS or in the RKV, must originally have been part of a single text, as the Nṛsiṃhaprasāda seems to refer to just one source of citation, a Revākhaṇḍa of the Skandapurāṇa.

Summary of testimonial evidence

The evidence furnished by available sources citing or containing stanzas on the Narmadā seems to allow for the following summarizing conclusions:

1. The earliest texts on the Narmadā are the Narmadāmāhātmya versions of the Kūrma- and Matsyapurāṇa. The oldest layer of these text seems to be represented by the stanzas common to both of them. As these passages almost exclusively deal with the Amaraṅṭaka mountain, they must have been composed around this area.
2. The differing portions of the Kūrma- and Matsyapurāṇa represent later additions, which were apparently composed in Gujarāt. The additions found in the Kūrmapurāṇa predate those of the Matsyapurāṇa, which in many instances clearly represent an elaboration on the former. Regarding absolute dates for these texts nothing definite can be said. Hazra (1940: 177) assigns Matsyapurāṇa 186-194 a date later than 800 CE and dates Kūrmapurāṇa II 34-42 to ca. 750-1200 CE (Hazra 1940: 74-5, 178). The Narmadāmāhātmya seems to have been the authoritative text in the region to the north of the Narmadā as is borne out by the fact that Mitra Miśra, even as late as the beginning of the 17th century, draws exclusively from it, while he does not even mention a Revākhaṇḍa.
3. The Revākhaṇḍa, which is presently represented by two largely different versions, must have been current to the south of the Narmadā. The earliest reference to a Revākhaṇḍa is found in Ballālasena's Dānasāgara, but Ballālasena does not cite a single stanza from it. Instead he explicitly states the text as unworthy of reference. As the Dānasāgara comes from north-eastern India, this indicates that the Revākhaṇḍa had no significance in this part of India. This is further corroborated by Vācaspati Miśra's Tīrthacintāmaṇi, likewise composed in East India, which does not refer to a Revākhaṇḍa even centuries later.
4. The earliest Revākhaṇḍa quotations come from Hemādri's Caturvargacintāmaṇi towards the end of the 13th century. Apart from a single verse, the identifiable quotes are all contained in the extant RKS. In the first half of the 14th century, Mādhava quotes verses from a Revākhaṇḍa, which are nowadays found only in the RKV. Thus it appears that RKS and RKV could have been composed about the same period of time. Possibly the RKV was current further south as Mādhava lived at the royal court of the Vijaynagar kingdom, while Hemādri lived in Devagiri. Hazra dates the bulk of the RKV rather late: "*the Revā-kh. contains chapters (especially chap. 159) which are earlier than 1300 A.D.*" (Hazra 1940: 165).
6. While those authors, who are specifically concerned in their works with *tīrthayātra* cite their material almost exclusively (except Dalpatirāja) from the Narmadāmāhātmya group of texts, those authors, who are concerned with *dhārmasāstrik* subjects other than *tīrthayātrā*, i.e. Hemādri and Mādhava, quote from a Revākhaṇḍa. This seems to indicate, that both Revākhaṇḍa versions were regarded as authoritative sources on a variety of *dhārmasāstrik* ideas at the time these quotations were made. Indeed, the bulk of material contained in the extant versions of the RKS and even more so in the RKV, consists of *dhārmasāstrik* material of all sorts which generally does not show any ritual particularities specially related to the Narmadā river. Nevertheless, all

manuscripts of the RKV tradition profess to be a Narmadā- or Revāmāhātmya. It seems that the bulk of material of the extant Revākhaṇḍa versions was taken from earlier *dharmasāstra* 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.⁴¹ Possibly the two Revākhaṇḍa versions could in fact represent *dharmasāstra* texts of two distinctive groups of people which were composed at certain times and places to become the authoritative text laying down the rules for social life in the Narmadā valley. Table 8 summarizes the testimonial evidence with regard to the texts on the Narmadā.

Table 8: Chronological and regional distribution of secondary references to versions of the Narmadāmāhātmya and the Revākhaṇḍa

Date	Author - Work	North India	South India
1125-50	Lakṣmīdhara - Kṛtyakalpataru	Nārmadāmāhātmya (Matsyapurāṇa)	
1150- 1225	Devaṇabhaṭṭa - Smṛticandrikā		[Revākhaṇḍa?]
1260- 1270	Hemādri - Caturvargacintāmaṇi		Revākhaṇḍa (RKS 1,46) (RKV 97.170)
1335- 1360	Mādhava - Parāśaramādhavīya		Revākhaṇḍa (RKV 39,155,159)
1490- 1512	Dalpatirāja - Nṛsiṃhaprasāda		Narmadāmāhātmya (Matsyapurāṇa, Kūrmapurāṇa) Revākhaṇḍa (RKS 3,7,8,9,11,21,34,41,69,71) (RKV 21,23,29,43,160)
1610- 1640	Mitra Mīśra / Vīramitrodaya	Narmadāmāhātmya (Kūrmapurāṇa, Matsyapurāṇa)	

The Vasiṣṭhasaṃhitā

Finally, there is one more text to be discussed. Its title is Vasiṣṭhasaṃhitā and its case is obscure. Although the Vasiṣṭhasaṃhitā is frequently referred to as, for instance, in the pilgrims' handbooks, I have not yet been able to procure whatever kind of copy of a Sanskrit version of this text. Whenever I enquired with people along the Narmadā about the Vasiṣṭhasaṃhitā, they seemed to know the title, but no one had ever seen a copy of the text personally. Manuscripts and even editions of a text coming under this title are known, but these contain material entirely different from the Vasiṣṭhasaṃhitā we are concerned with here. Apparently, there is more than one text of this title.⁴² The only substantial matter I had to be content with for a long time was a table of contents of the Vasiṣṭhasaṃhitā which is contained in one of the pilgrims' manuals, the Narmadāpañcāṅga. From a remark of Anne Feldhaus (Feldhaus 1995: 8) I learned that, supposedly about the middle of the 20th century, a lady named Śakuntalābāi Nārāyaṇrāv Buḷe had composed a Narmadāmāhātmya in Marāṭhī, and that in its preface, one Narhar Bālkrṣṇa 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 Vasiṣṭhasaṃhitā and that of Buḷe's book differ just marginally (see Appendix IV). Buḷe's book is clearly not a mere translation, but appears to be more of a re-telling of the Sanskrit Vasiṣṭhasaṃhitā. The Vasiṣṭhasaṃhitā is the only text on the Narmadā discussed so far, which is not composed as a dialogue between Mārkaṇḍeya and Yudhiṣṭhira, but between Vasiṣṭha and Rāma. Moreover, judging by available colophons of both versions of the Vasiṣṭhasaṃhitā, it also seems to discontinue references to the Narmadāmāhātmya. Therefore it is all the more remarkable that Buḷe seems to re-establish this fundamental textual relationship by choosing Narmadāmāhātmya as the title of her work. The relationship between Vasiṣṭhasaṃhitā and Vāyupurāṇa claimed by Deśpāṇḍe and probably based on Buḷe's own information remains completely obscure. I have found no other evidence to show that the Vasiṣṭhasaṃhitā was ever considered to be part of the Vāyupurāṇa. As already stated, I have got only Buḷe's version of the Vasiṣṭhasaṃhitā in Marāṭhī of which my understanding is unfortunately rather limited. Accordingly, references to this work in the further course of this book remain limited to not much more than place names.

Modern works on the Narmadāpradakṣiṇā

While the Sanskrit texts contain no explicit reference to a *pradakṣiṇā* of the Narmadā river, there are dozens of references in these texts of a *pradakṣiṇā* of individual *tīrthas* or idols. As shown above (p. 25), the reinterpretation of Kūrmapurāṇa 38.13 in RKV 21,16b/17a may be taken as laying the foundation for the Narmadāpradakṣiṇā, which has become the subject of a number of pilgrims' manuals in Indian vernacular languages. These works have specifically been written for those who want to undertake this pilgrimage. All of them are printed books of a rather recent date. They are almost exclusively written in Hindī, Marāṭhī or Gujarātī, the languages which are most current along the river. Despite the fact that all these languages are spoken in rather extensive areas, their use in these manuals nevertheless points to a rather limited regional importance of the Narmadāpradakṣiṇā pilgrimage. Generally, these books contain a description of the pilgrimage path and the individual *tīrthas*, the rites to be performed there and the results of such actions. Additionally, prayers, *stotras* and other religious texts which should be recited at certain occasions by the pilgrim are appended. These books almost uniformly use the term Narmadāparikramā instead of Narmadāpradakṣiṇā for the pilgrimage.

Apart from these pilgrims' manuals, there are a few books on the Narmadā in the same vernaculars, which are of mixed or purely fictional content. Representing more or less travelogues, they mostly combine information on the pilgrimage with the personal experience of their respective authors. Most of them are of very recent date and rather limited importance for the present study⁴³. Finally there is a set of two video CDs titled "Sampūrṇ Narmadā Parikramā (Pradakṣiṇā)" produced by Sapna Cassette Company, Bhopāl,⁴⁴ which was released in a public function in Bhopāl on March 24, 2004 by the then Chief Minister of Madhya Pradeś, Umā Bhārati of the Bhāratiya Jantā Party⁴⁵. This set of CDs does not furnish any relevant additional or new information, but gives an impression of the popular view of the Narmadāparikramā and is especially revealing with regard to the official stand on the Narmadā Valley Development Project as well as the public conception of *ādivāsīs*⁴⁶. The pilgrims' manuals which I have used in preparing this study and which are both written in Hindī are:

1. Narmadāpañcāṅga of Māyānand Caitanya, published in Puṇe, 1919 CE (Āvṛte: 1919).
2. Śrīnarmadāpradakṣiṇā of Omkārānand Giri, first published in 1987 CE (Giri: 1987).

The Narmadāpañcāṅga (NPA)

The Narmadāpañcāṅga is a compilation of a variety of materials. The book contains as its first part the Maṇiratnamālā, a Sanskrit text with a Hindī commentary titled "Ratnamayī *bhāṣā*".⁴⁷ According to the title page, the Maṇiratnamālā was composed by Paṇḍit Amṛtlāl Tripāṭhī of Fatehpur *mohallā* in Hoṣaṅgābād. The Hindī commentary was written by Paṇḍit Rāmratna Śarmā, who was a teacher in the Sanskrit *pāṭhśālā* at Nemāvar.

The whole composition was finally gifted on *jyeṣṭha śukla* 13, *saṃvat* 1971 (AD 1913) to *brāhmacārī* Māyānand Caitanya of the Siddhnāth *āśram* in Nemāvar, who is himself the author of the Narmadāpañcāṅga, which actually constitutes the second and main part of the book. This NPA part has a separate title page on which it is stated that Māyānand Caitanya wrote the NPA at Siddhnāth *tīrth*/Nemāvar (see p. 85). The book was published in Puṇe by Tryambak Harī Āvṭe, owner of the Indirā Press, in *śaka* 1841, *i.e.* CE 1919 to be included in the Mahārāṣṭrīya Granthsamgraha of Śrī Jñāndev Tukārām stored in the Śrītantragranth Pārāyaṇ Mandir. Until now, I could not find the book anywhere in a library, but a friend of mine, Paṇḍit Nārāyaṇ Trivedī of Omkāreśvar kindly permitted me to photograph his personal copy, for which I should like to express my gratitude here again.

The book consists of several parts. A five-fold division, as suggested by its title, however, is not obvious at a first glance. The pages of the book are not consecutively numbered, which makes giving exact references somewhat difficult. 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 as Appendix II.

A look at this table shows, that it is not really clear why the work is titled Narmadāpañcāṅga. Neither the whole book, nor its second part (the actual NPA) is logically divided or divisible into five parts. On the contrary, the latter is rather arbitrarily divided into three *khaṇḍas*. A five-fold division could, though with difficulty, be applied to the whole book according to the following pattern:

Section I *maṇiratnamālā*

Section II *narmadāpañcāṅga*, miscellanea concerning the *parikramā* (concluding with the plates)

Section III *narmadāpañcāṅga*, *prathama khaṇḍa*

Section IV *narmadāpañcāṅga*, *dvitīya khaṇḍa*

Section V *narmadāpañcāṅga*, *tritīya khaṇḍa*

However, this is certainly not the division originally envisaged by 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 in just two portions: sections I and II with mostly unnumbered pages and sections III-V with consecutive page numbering.⁴⁸

Even more obscure is the question about the actual meaning of the title. The term *pañcāṅga* seems to suggest that the five limbs of the conceived physical body of the Narmadā are alluded to. 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 Revāsāgarsaṅgam, her navel is at Nemāvar, the region around which is popularly called "*nābhīsthān*", "*nābhīmaṇḍal*" or "*nābhīkṣetra*" and her two arms are represented by both her banks. If and how this concept of the Narmadā's physical body could be synchronized with the structure or contents of the book remains absolutely unclear.

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 first work of its kind, 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 present situation as described in the other pilgrims' manual I have used, the Śrīnarmadā Pradakṣiṇā (see below, p. 33).

The description of the *tīrthas* in the NPA usually contain brief accounts of legends connected with them. In some cases these accounts retell local, orally transmitted legends, but the majority of them are abbreviated versions of those legends which are found in the Sanskrit texts known to Māyānand Caitanya, *i.e.* mainly a version of the Revākhaṇḍa attributed by him to the Skandapurāṇa and the Vasiṣṭhasaṃhitā. The legendary accounts given in the NPA are in many cases abbreviated in a way which render them almost incomprehensible

to a reader unfamiliar with the original texts or the 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 care on being true to detail. In many instances Caitanya gives references to the original Sanskrit source of a legend. Obviously Caitanya was unaware of the problems of textual transmission and the possible number of divergent versions of his sources. It must be noted here, that, but for a few exceptions, the references to individual *adhyāyas* of the Revākhaṇḍa given in the NPA do not accord with the *adhyāya* numbers of either version, the RKS or RKV. This fact suggests that Caitanya had yet another version of the Revākhaṇḍa before him of which I have found no further trace.

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.].

As far as I can see, the NPA is the oldest (printed?) work of its kind and may thus be regarded as the first book exclusively describing the *Narmadāparikramā*. A corroboration for this assumption seems to be found in the work itself. In his preamble, Māyānand Caitanya tells us how he came to write the book: *"It was in the vikrama year 1939 [i.e. ca. 1881 AD] that I luckily went to Brahmāṇ Ghāṭ to have a glance at the holy Narmadā. There I met noble Narmadāparikramāvāsīs. 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 fīrthas are there? Which are the patricularly powerful places? Which are the most beautiful sites? How many rivers are there? How many kos⁴⁹ is the parikramā long? How many days does it take? etc. etc. But as my questions did not meet 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 that plan did not accord to 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 samvat 1966 (AD 1908)." Obviously Caitanya was so fascinated by the pilgrimage, that he undertook the *parikramā* twice. The fruit of his two pilgrimages is this book, of which he says : *"is granth ko dekhkar ghar baiṭhe parikramā dekh sakte hai."* *"If you read this book, you can see the parikramā while sitting at home."**

The foregoing statements of the preamble allow for the following conclusions:

1. The Narmadāparikramā pilgrimage was already established in 1881. Māyānand Caitanya was certainly not the originator of the pilgrimage as he was himself inspired by the *parikramāvāsīs* he met in that year at Brahmāṇ Ghāṭ.
2. 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 to lay his hands on a copy of it during this long period to find an answer to his questions. It seems almost certain, that no such work existed and that with the NPA, Māyānand Caitanya wrote the first exclusive work on the *parikramā*. A corroboration for this assumption may be seen in the fact that the Śrīnarmadā Pradakṣiṇā (see below) contains similar material and draws largely upon the contents of the NPA.

The Śrīnarmadā Pradakṣiṇā (SNP)

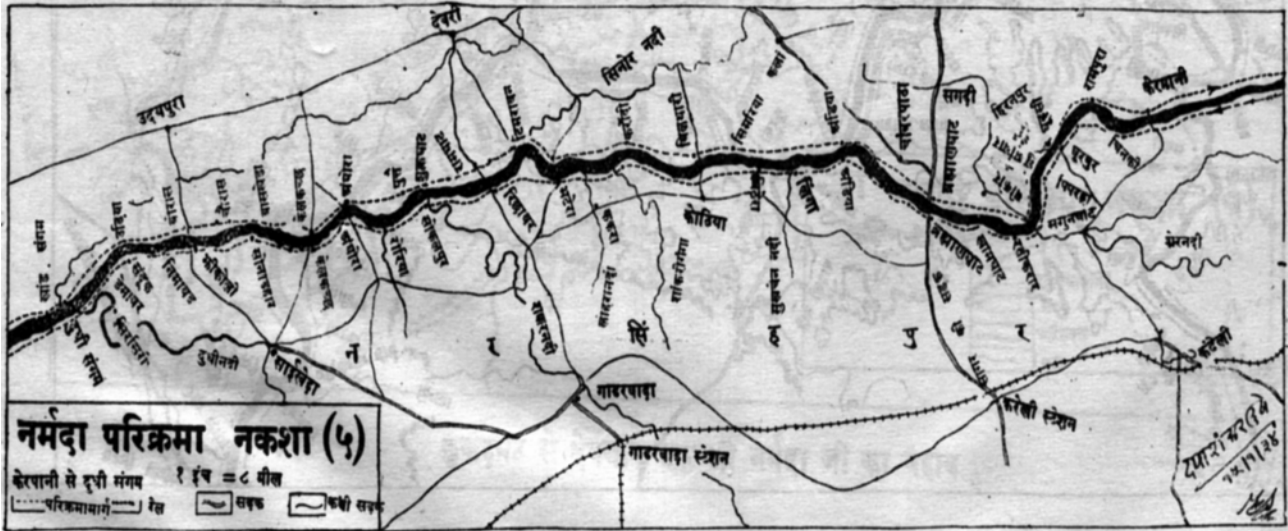
The Śrīnarmadā Pradakṣiṇā is a recent work authored by Svāmī Omkārānand Giri first published in 1987.⁵⁰ Like the NPA this work, too, is a compilation of various materials. While a look at the table of contents suggests that the SNP's contents and structure differ considerably from those of the NPA, further examination reveals that the account of the *parikramā* is largely based on the one given in the NPA. In many instances the descriptions of

tīrthas as well as accounts of legends seem to have been based on those of the NPA, so that in the SNP we find largely the same legends cited with reference to the individual *tīrthas*. However, in many cases these accounts have been extended, apparently because the author, Oṃkāraṇand Giri considered them to be incomprehensible in the way they were narrated in the NPA. The respective versions of the SNP often help in understanding the rather rudimentary accounts of the NPA or give additional details, which make the legends in many cases more legible. Maybe this is partly due to the fact, that Oṃkāraṇand Giri may have assumed, that in the late 20th century, people would possibly not be perfectly familiar with all the legends cited. See for instance the legend about Añjanā's milk (NPA: 112 and SNP: 57-8), narrated under Dūdhīsaṅgam/Sirsirīghāṭ (see below, p. 76). This legend is incomprehensible to an uninformed reader 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 in this respect are Bheṛāghāṭ - Tripura legend (see below, p. 72), or Bījāsentīrth - Bījāsen legend (see below, p. 107).

That many other portions of the SNP were copied or re-written 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 escaped the attention of the author of the SNP and which have been adopted by the latter. One clear example is found in the description of Rāmnagar Mukuṭkṣetr (see below, p. 73) where in the legend of the place a king "Śāśok" is mentioned which is certainly a misreading of "Śāśāṃk"⁵¹

There are other parallels, too. A schematic plan of the main temple complex at Amarkaṇṭak, 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 (see below, Map 25). That the NPA was known to Oṃkāraṇand Giri is also clear from an explicit reference he makes to it (SNP: 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.⁵² The title is cited by him 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 in Oṃkāreśvar near to the so-called Mārkaṇḍeya boulder. This refers to the present Mārkaṇḍeyāśram situated at the south bank of the Narmadā on Annapūrṇā Road, which is nowadays probably the largest *āśram* in Oṃkāreśvar. In one of its buildings there is a shrine which houses a statue of its founder, Māyānand Caitanya, the author of the NPA. I find it difficult to make sense of the inconsistencies found in the SNP. While it is certain that Oṃkāraṇand Giri copied material from the NPA and the extent of these borrowings presupposes that he must have been in the possession of a copy of the book, the mistakes he makes regarding content, title and authorship suggests that he probably had only a defective copy of it at his disposal in which the initial portions might probably have been missing.

Apart from the NPA no other modern work of this kind is mentioned in the SNP. However, there has been at least one more book on the Narmadāparikramā prior to the publication of the SNP. This is clear from the fact that the SNP contains 13 maps, which cover the whole course of the river (about 1320 kms) in segments of approximately 100 kms each (see below, Map 16). These maps have specifically been drawn for a pilgrims' guide to the Narmadāparikramā, as the whole *parikramāpath* is shown in them by dotted lines along the river banks. Almost all locations of *tīrthas* and villages dealt with in the SNP's written description of the *parikramā* are shown in them. These maps are very valuable for the present study as they enable us to identify the *tīrthas* along the *parikramāpatha*, even though there is a lot of difference between the maps and the written description of the *parikramā* as given in the text of the SNP. The maps contain for example a lot 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 a lot more accurate than the text of the SNP. As stated, the maps were originally prepared for another pilgrims' manual of a supposedly similar type as the SNP. Two of the maps carry in their lower right corner a signature with a date, which read: Dayāśaṃkar Ḍube 15/1/34 (see below, Map 16). This



Map 16: Map of the course of the Narmadā from Kerpāṇī to Dūdhīsaṅgam, with signature of the artist and date.
(Source: SNP)

date provides a *terminus ante quem* for the date of publication of the book they must once have been drawn for and which can be identified by just one reference found in Dvivedī 1987. Accordingly, this book, which was also authored by Dayaśaṅkar Ḍube is titled "Narmadā-Rahasya". Its second edition appeared in Prayāg (Allāhābād), *saṃvat* 2011, i.e. 1953 CE (Dvivedī 1987: 201). Unfortunately, references to this book are not found in any library catalogue. When compared to actual satellite imagery of the river, Ḍube's maps prove 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 73 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 in the latter part of this book, other than those based on recent satellite imagery, are based on them.

Further works on the Narmadāpradakṣiṇā

As shown above, the first specific work on the *parikramā* was most probably the NPA, published in 1919. The chronological sequence of works specifically dealing with the *narmadā* (as far as known to me) is listed in Table 9 below. This list demonstrates that seven works have been written and published over a span of 50 years between 1919 and 1969. Then follows a gap of 16 years during which nothing on the subject seems to have been published. Only from 1986 onwards, another nine works on the Narmadā were published in rather quick succession up to the year 2002.

While the first group of works, with the sole exception of the NPA, are uniformly titled (*Śrī*) *Narmadā Mahātmya*, the latter group (apart from Ghōṣāl's study in Baṅgālī and Dvivedī's more scientific study) equally uniformly refer explicitly to the Narmadāparikramā/-pradakṣiṇā in their titles. I cannot say whether this fact is of any significance regarding structure or contents of the books. However, the fact alone is striking. What is much more important, however, is the fact, that interest in writing books on the Narmadāparikramā, which seems to have completely ceased during the 1970s and early 80's, was obviously revived after 1985, when Medhā Pāṭkar had moved from Bombay to the Narmadā valley, started to organize the protest against the dams on the Narmadā and founded the Narmadā Bacāo Āndolan (NBA). 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-1986 works on the Narmadāparikramā were certainly aware of the impending changes threatening the river and the course of the *parikramāpatha*, even though they did not necessarily sympathize with, let alone, support the

NBA. In the SNP, Oṅkārānand Giri, for instance, included a short chapter titled "*tīrth sthānō kā vikās aur hrās*" ("*development and decay of holy 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).

Table 9: Chronological sequence of modern works on the Narmadāparikramā (except travelogues)

Year	Author - Title - Place of Publication	Language
1919	Āvṛte, Tryambak Harī (ed.) - <i>narmadāpañcāṅga</i> . Puṇem.	Hindī
n.d. (>1932)	Buḷe, Śakuntalābāī Nārāyaṇrāv - <i>śrīnarmadāmāhātmya</i> . Dādar.	Marāṭhī
[≥1934]	Ḍube, Dayāśaṅkar - <i>narmadā-rahasya</i> . Prayāg.	Hindī
1952	Jogaḷekar, Sadāsīv Ātmārām - <i>narmadā māhātmya</i> . Puṇem.	Marāṭhī
1960	Vṛndāvanprasād Ci. Nārāyaṇprasād "Parāśar" (ed.) - <i>narmadā māhātmya, pañcaratna prārambh</i> . Kṣetr Māndhātā Oṃkārjī.	Hindī (?)
[1960?]	Śāstrī, Rāmpāl - <i>śrīnarmadā māhātmya</i> . Jabalpur.	Hindī
1969	Kāgalkar, Mukund Nārāyaṇ - <i>śrīnarmadā māhātmya. dhārmik va bhaugolik, sacitr</i> . Nāndeḍ.	Marāṭhī
1986	Ghoṣāl, Śailendr Nārāyaṇ - <i>tapobhūmi narmadā</i> . Kalikātā.	Baṅgālī
1987	Giri, Oṅkārānand- <i>śrīnarmadā pradakṣiṇā</i> . Hośaṅgābād.	Hindī
1987	Dvivedī, Ayodhyā Prasād - <i>saṃskṛti - srotasvinī narmadā</i> . Bhopāl	Hindī
1993	Narmadānand - <i>sādhakanī svānubhava kathā athavā mārī narmadāparikramā</i> . Bharūc.	Gujarātī
1994	Vegaṛ, Amṛtlāl - <i>parikramā narmadā maiyānī</i> . ⁵³ Mumbāī.	Gujarātī
1996	Viyogī, Nārāyaṇ - <i>narmade har. narmadā parikrama</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 varṇan</i> . ⁵⁴ Vārāṇasī.	Hindī
2007	Pāṭhak, Rāmprasād - <i>narmadā parikramā</i> .	Hindī

Especially Amṛtlāl Vegaṛ, a painter and writer, who was born in 1928 in Jabalpur, has dedicated much time and effort on the description of the beauty of the Narmadā in his later life. He has three works on the Narmadā to his credit, one of them being a collection of sketches and drawings (Vegaṛ 1996; see also: note 43, no. 4) depicting scenes from the river. In this work, he writes that, between 1977 and 1987, he had walked about 1800 kms on the banks of the Narmadā (Vegaṛ 1996: 2)⁵⁵. For the Gujarātī translation of his travelogue earlier published in Hindī, "saundaryānī nadī narmadā" (Vegaṛ 2001), Vegaṛ received the Sahitya Akademi Award 2004 in the Gujarātī category. 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.

The only work (as far as my knowledge goes) which deals in a more scientific manner with the Narmadā is Dvivedī's "saṃskṛti - srotasvinī narmadā", published in 1987. This work represents a valuable source covering a wide range of textual, historical as well as religious aspects related to the Narmadā while combining a scholarly approach with the deep religious sentiments of a devout Narmadā devotee.

The foregoing discussion shows that there is a vast corpus of textual material pertaining to the Narmadā and the Narmadāpradakṣiṇā. The investigation of Sanskrit source texts has shown that we are basically concerned with four different texts which I summarize in a relative chronological order as follows:

1. The Narmadāmāhātmya, of which different versions exist and which was contained in and circulated along with different *purāṇas*. The oldest layer of this text must have been composed to the north of the Narmadā, by someone who had specific knowledge of the Amaraṅga mountain. Later on the Narmadāmāhātmya was extended and elaborated upon in Gujarāt. The text was apparently in wide circulation, supposedly mainly in Northern India.
2. 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 been possibly discontinued in favour of the extended version of the RKS.
3. The Revākhaṇḍa of the Vāyupurāṇa, which seems to have originated later than the RKS and which, by its sheer extent, seems to have evolved over an even longer period of time. It is the most prominent and most widely circulated of all the texts on the Narmadā.
4. The *Vasiṣṭhasaṃhitā*, of which only one version seems to exist and which seems to be of very limited circulation.
5. Modern works on the Narmadā seem to fall mainly into two groups, *i.e.* works on the Narmadāparikramā and travelogues. While all these works may contain valuable bits of information, it is evidently impossible to investigate all these works, many of which are difficult, if not impossible, to find. For the present study I have selected the two modern works, NPA and SNP, described above, of which I give a synoptic translation in the following section of this book.

Conclusion

It should be borne in mind, that the following statements must be regarded, at least in part, to be of preliminary character as they must be cross-checked against the archaeological, art-historical and epigraphical evidence which will in many cases provide important additional information on the general cultural background. As I also suspect that my conclusions may not necessarily be in accordance with those to be arrived at by anybody else, I shall restrict the following remarks to the more general and important conclusions that can be drawn from the literary sources discussed.

As the knowledge of physical geography must evidently precede the imagination and formulation of a metaphysical geography, it appears that a pilgrimage around a river, consisting of a march of altogether about 2600 kms, can only be conceived of if the topography of the river banks is known to the largest possible extent. The contrast between the scanty knowledge of the Narmadā and her environs which early *paurāṇik* Narmadāmāhātmya versions betray and the abundance of information directly applying to the Narmadāparikramā as presented in modern pilgrims' handbooks, leads to the assumption that the increase of topographical knowledge was the decisive factor for the evolution of the *sanskṛtik* textual tradition of the Narmadāmāhātmya. Accordingly, the individual Sanskrit texts reflect the extent of topographical knowledge at the respective time of their composition. Conversely, the amount of geographical knowledge contained in the texts can be seen as an indication of the relative chronology of their composition.

The oldest textual layer of the Narmadāmāhātmya of the *purāṇas*, moreover, marks a cultural turning point: the river, which was mentioned only passingly in the epics, here becomes the subject of a text of its own. It seems that at the time of their composition the Narmadā got into the public focus or at least into the focus of the people

producing these new texts. Subsequently, a whole textual tradition of the Narmadāmahātmya developed over a century-long period of time culminating in the composition of the extensive Revākhaṇḍa versions.⁵⁶ This phenomenon brings up the crucial question about the *raison d'être* of these texts.

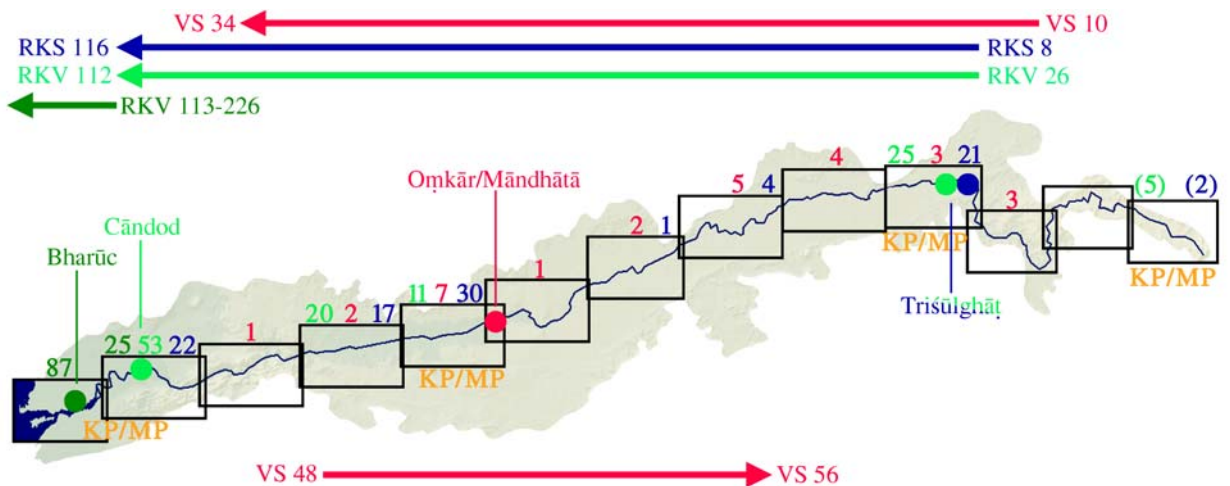
Earlier studies in *dharmasāstra* literature have convinced me of the fact, that many *dharmasāstrik* ideas and the rules and regulations based on such ideas are purpose-oriented. They serve specific pragmatic and often mundane ends. For obvious reasons, these ends usually remain unpronounced but are nevertheless implicitly expressed in the texts. In my view, *tīrthayātrā* as an important topic of *dharmasāstra* literature, underlies the same principle. Thus the question about the chronology of the development of the Narmadāmahātmya by geographical extensions culminating in the ultimate establishment of the rite of the *narmadāparikramā* may in historical perspective be interpreted as reflecting an attempt to gradually increase the settlement of mainstream strata of society in the Narmadā valley. The inclusion of *dharmasāstrik* material indicates the accompanying urge to increasingly establish the socio-religious values conveyed by these texts.

Regional distribution of *adhyāyas* of Sanskrit source texts

Besides giving details regarding their geographical provenance, the distribution of *adhyāyas* provides additional details regarding the relative chronology of the individual Sanskrit sources.

The geographical distribution of *tīrthas* mentioned in the individual *adhyāyas* of the four Sanskrit texts is summarized in Map 17. From the emerging distributional pattern the following conclusions can be drawn:

1. The earliest text layer is represented by the Narmadāmahātmya of the Kūrmapurāṇa (KP) and corresponding portions of the Matsyapurāṇa (MP). A detailed discussion of the Narmadāmahātmya texts has already been given in the respective sections above and need not be repeated here.
2. The earlier of the Revākhaṇḍa versions is the RKS. The distribution of *adhyāyas* found here, in my opinion, reveals a regional prominence of the Triśūlghaṭ/Bheṛāghāṭ/Tripurī region, which I would regard as the likely region of composition of this text. Especially important in this connection is the Tripurāntaka myth, 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 war or battle, especially because it is also stated, that one of the three cities fell down in flames on the Amarkaṇṭak mountain. This statement may be interpreted as symbolising the refuge of a defeated party. Given the historical importance of Tripurī, it is important to note that the RKS contains a significant number of *adhyāyas* describing the south bank at this place, *i.e.* Triśūlghāṭ, while there are just one *adhyāya* each on Bheṛāghāṭ and Tripurī on the north bank, where historic monuments are found. As far as my knowledge goes, no archaeological investigation worth the name has yet been undertaken on the south bank at Triśūlghāṭ.



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

3. As demonstrated earlier, the later RKV draws largely on the material of the RKS and partly relocates or even multiplies individual *tīrthas*. Eraṇḍīsaṅgama/Eraṇḍītīrtha, for example, which is already present in the Matsyapurāṇa, is mentioned in the RKV three times in Gujarāt alone. The core of the RKV is represented by *adhyāyas* 26 to 112 which include the large text portion incorporated from the RKS. A striking concentration of *adhyāyas* of this text portion in and around Cāndod seems to indicate that this part of the RKV may probably have been re-written somewhere around this place.

The remainder of the RKV, *i.e.* *adhyāyas* 113-226, describe places situated within the last 200 kms from the sea. In this portion of the text we find a clear concentration of *adhyāyas* in and around Bharūc. Apparently this portion of the text represents a later addition.

4. 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 an indication that, at the time of their composition, the Narmadāparikramā had not yet been established, as it is absolutely prohibited for a *parikramāvāsī* to cross the river.

5. Going by the colophons of the Vasiṣṭhasaṃhitā alone, this text covers a rather limited stretch of the Narmadā valley in comparison to the Revākhaṇḍa versions which is clearly centered around Oṃkāreśvar/Māndhātā. Significantly, the Vasiṣṭhasaṃhitā is the only text which describes the *tīrthas* bank-wise - first those situated on the north and thereafter those on the south bank. Accordingly, the Vasiṣṭhasaṃhitā may probably be regarded as the earliest text attesting to the practice of the Narmadāparikramā. Before definite statements about the Vasiṣṭhasaṃhitā can be made it is, however, essential to locate, obtain and edit this text. A reference to Hāpeśvar found in *adhyāya* 34 seems to indicate that the Vasiṣṭhasaṃhitā is the most recent of the Sanskrit texts. According to an archaeological report (IAR 1993-94: 40) "*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.*" (Addition in square brackets mine). This date must be regarded as a *terminus post quem* for the Vasiṣṭhasaṃhitā, because the archaeological evidence described in the cited report clearly points to an earlier *ādivāsī* settlement at the place. If the Vasiṣṭhasaṃhitā is to be regarded as the oldest text attesting to the Narmadāparikramā pilgrimage, this *terminus post quem* is also valid for the latter, which would mean that the Narmadāparikramā is definitely not older than the 15th century. (Besides, this example shows, how important it is, to compare the textual evidence with archaeological data.)

6. There is a clear concentration of *adhyāyas* around the four places described above, *i.e.* Triśūlgṛhāt, Oṃkā/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 RKV 85.14 which reads:

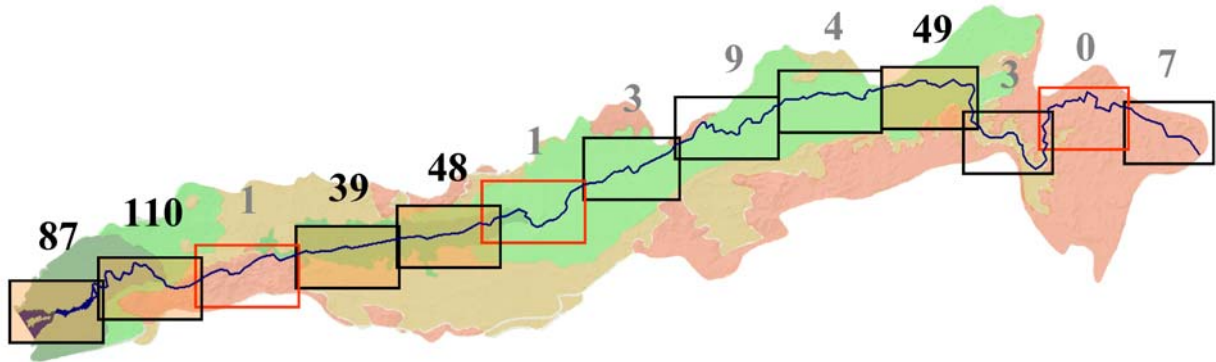
sarvatra sulabhā revā triṣu sthāneṣu durlabhā / oṅkāre 'tha bhṛgukṣetre tathā caivaurvisaṅgame //

"The Narmadā is everywhere accessible, but inaccessible at three places: [first] at Oṃkāra, then at Bṛgukṣetra and also at Orvisaṅgama." [Orvisaṅgama is a misreading for Revorisaṅgama, *i.e.* Cāndod; see also below, p. 98]

A further corroboration may be found in the fact, that around these places the number of *tīrthas* increases considerably and that the related *māhātmyas* in many cases prescribe *brāhmaṇabhōjana* as one of the rites to be performed, especially so in the Nimār and Gujarāt. This indicates a more extensive trade in rites for food on the part of *brāhmaṇas* and points to extensive *brāhmaṇa* settlements. Regarding style and content of these *adhyāyas*, RKV 113-226 could be called, in modern language, the "Yellow Pages of Hindu ritual in the Narmadā valley".

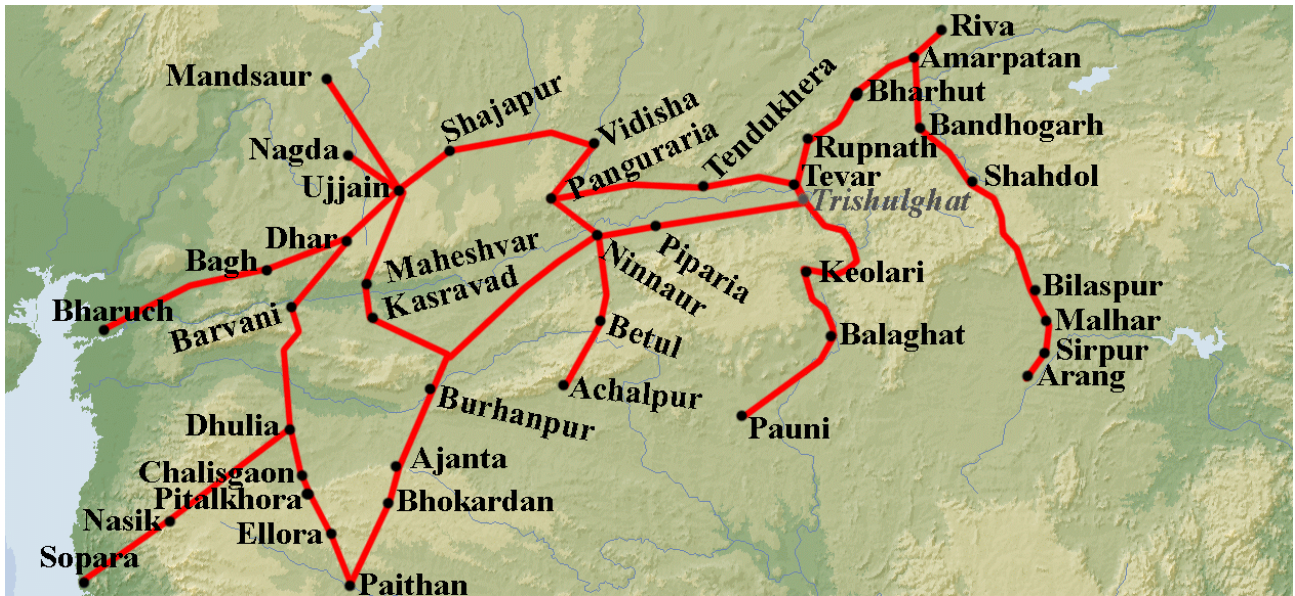
7. As Sanskrit texts are productions of brahmanical circles, the distributional pattern of *adhyāyas* betrays the geographical extent of influence of these elite circles of society at the time of production of these texts. Map 18 clearly illustrates that there are just three regions in the whole of the Narmadā valley, which could be termed

"strongholds of Hinduism". These are from east to west (see Map 18, orange-filled rectangles): a) the region around the modern city of Jabalpur, b) the Nimār plain, and c) the lowland plain of Gujarāt.



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

The rectangles in Map 18, which each cover a distance of about 100 kms east to west, add up to just 500 kms or about 38% of the total length of the river. The Nimār and the Gujarāt plain represent the most fertile regions in the whole Narmadā valley, whereas the region around Jabalpur is situated at the eastern end of the less fertile Hośaṅgābād plain. In the latter, most of the legends center around the historical city of Tripurī, which is usually identified with a nowadays insignificant village called Tevar.



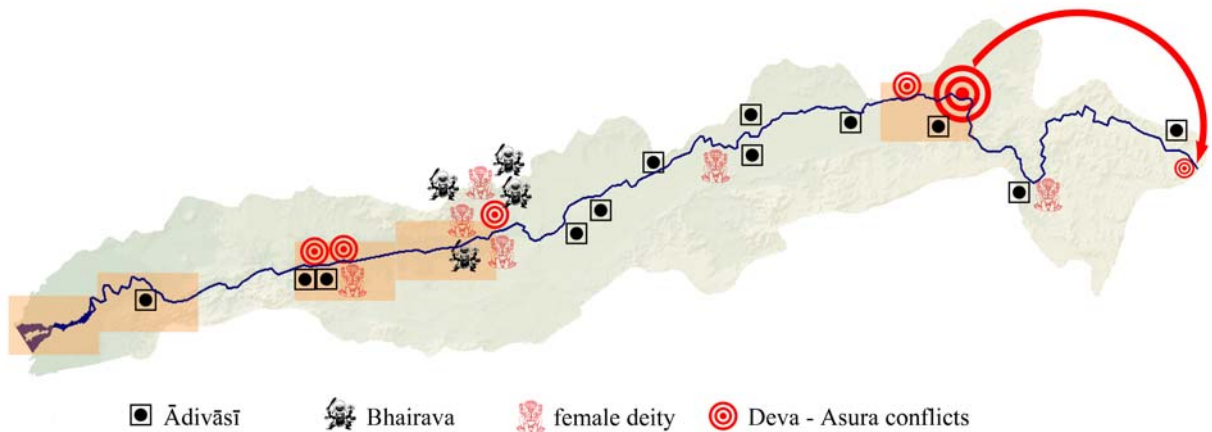
Map 19: Trade routes in the Narmadā valley. (Source: Chakrabarti 2005)

Map 19 illustrates that, in ancient times, Tripurī 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/Navdatoḷī, the other one a little bit further west at Barvānī. Thus, the three centres of Hindu culture in the Narmadā valley seem to have been dependent on agriculture and trade.

8. The extensive stretches of rocky and forested terrain in the Maikal ranges, the Hośaṅgabād plain between Narsiṅghpur and Oṃkāreśvar and again the small stretch of the Rājpiplā hills east of Śūlpāṇeśvar up to the

Gujarāt border are described in a strikingly limited number of *adhyāyas* (from east to west, indicated by grey numbers in Map 18). In the latter region, which up to the present day is considered to be infested with dangerous tribal population (Bhīl *ādivāsīs*), we find just one single *adhyāya* from the Vasiṣṭhasaṃhitā (VS 34), which deals with Hāpeśvar *tīrth*. The same holds true for the region east of Oṃkāreśvar, another Bhīl stronghold. To the stretch of about 100 to 200 kms to the west of Amarkaṇṭhak, in the Maikal range, we do not even find a single reference in the Sanskrit texts.

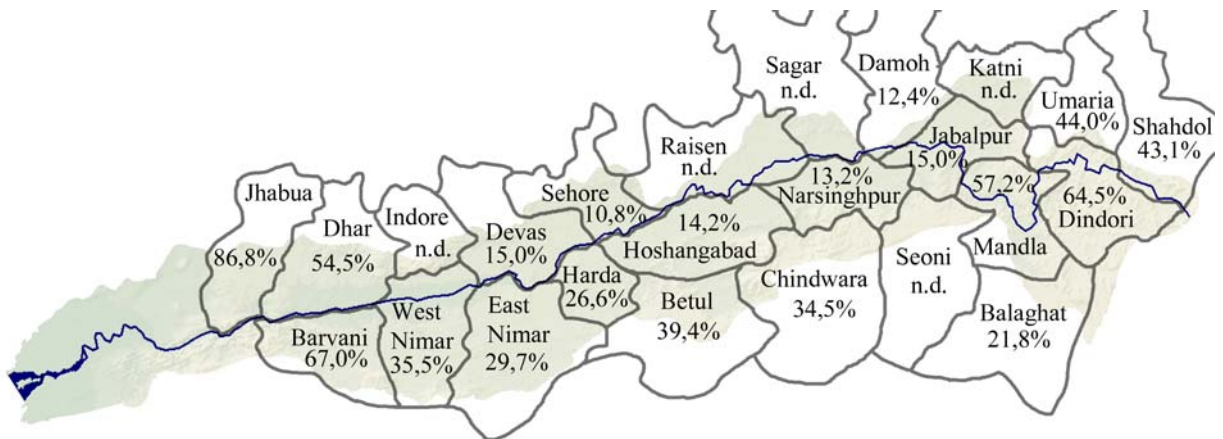
9. If we classify the motifs and protagonists of the legends, we find elements in a number of them, which could be interpreted to point either to cultural conflicts or to reflect non-Hindu cults.



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

Map 20 summarizes such legendary content. The distributional pattern complements the picture about the culture in the Narmadā valley. Legends about conflicts between *devas* and *asuras* are being reported in the region around Tripurī and at the eastern and western border of the Nimār, which exactly coincides with the borders of two of the three Hindu strongholds (Map 20, orange rectangles). Legends of different, supposedly non-Hindu content are almost exclusively found outside the three Hindu centres or again near to their borders, where conflicts are reported.

10.) This pattern again matches the traditional regions of settlement of different *ādivāsī* groups in the Narmadā valley. The regions which are almost left out in the Sanskrit texts are partly even today either so remote or difficult to access, that the percentage of *ādivāsī* population is unproportionally high. These are especially the



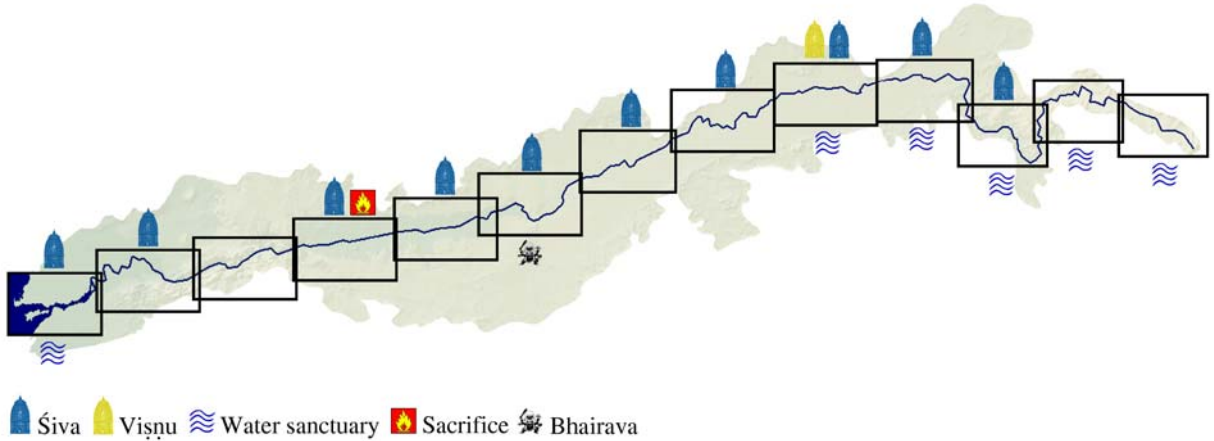
Map 21: District-wise share of the population of "scheduled tribes" in Madhya Pradesh. (Source: Census of India 2001)

Maikal range in the east, the so-called Śūlpāṇī-Jhārī between the western limits of the Nimār and the Gujarāt plain as well as the narrow, rocky banks of the Narmadā to the east of Oṃkāreśvar. Map 21 shows the district-wise percentage of *ādivāsī*-population in Madhya Pradesh.

It is to be noted, that the share of *ādivāsīs* (in India still termed and classified as "scheduled tribes") in the districts will be higher in the hilly and forested areas than in the plains, large tracts of which are the result of large-scale deforestation since the beginning of the 19th century by the British.

Classification of *tīrthas*

The foregoing projections of selected literary content of the Sanskrit sources provides a comparatively clear picture of Brahmanical influence in the valley. In contrast, the sets of maps containing the full details on the classification of *tīrthas* (Maps, Set C) and on the distribution of legends and legendary characters (Maps, Set D) are much more complex to interpret. It should be noted, that the maps on the classification of *tīrthas* (Maps, Set C) 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 the authors. The problem here is the doctrine that each and every stone found in the river bed is regarded to represent a *śivaliṅgam*. Thus when and wherever somebody takes a stone from the river and puts it in some place considered appropriate, a *śaiva tīrtha* is founded. This inevitably has unproportionally inflated the number of *śaiva tīrthas* as compared to *tīrthas* of other religious affiliation, which certainly necessitated much more effort and resources to be established.



Map 22: Statistical majority of *tīrtha* affiliations.

This problem is illustrated in Map 22, which merely gives for each sector the statistical majority of *tīrtha* affiliations. Despite the evident simplification and resulting limited significance of this map, it nevertheless summarizes three additional points of a more general nature:

1. In the first five sections of the valley there is a predominance of veneration of what I term "water sanctuaries", *i.e.* confluences of rivers, waterfalls, natural or artificial ponds or whirlpools.
2. In the hilly region to the west of Oṃkāreśvar, 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 *ādivāsīs* in that region.
3. Even if the unproportional inflation of *śaiva tīrthas* is accounted for, *i.e.* if mere *liṅgas* are subtracted, the overwhelming majority of extant temples along the river banks are of *śaiva* affiliation. Accordingly, it may be assumed that the majority of the Hindu population in the Narmadā valley must be reckoned to be *śaiva* too.

II. Narmadāpradakṣiṇā Gazetteer



Narmadā. (Reproduction of the frontispiece of the Śrī Narmadā Pradakṣinā).

Preliminaries

The following gazetteer of the Narmadāparikramā essentially represents a synoptic translation of the respective sections of the two pilgrim's handbooks, the Narmadāpañcāṅga [NPA] (Āvṭe 1919; see above: p. 31) and the Śrīnarmadāpradakṣiṇā [SNP] (Giri 1987; see above, p. 33). 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 contained in the atlas at the end of this work, which divide the Narmadā into stretches of about 100 kms in extent from east to west. The Hindī pilgrims' manuals describe the pilgrimage in a linear way, the manner in which it must be undertaken. Their description begins at Amarkaṇṭak running up the south bank to the sea and back on the north bank up to Amarkaṇṭak. To facilitate comparisons between text and maps on the one and the *tīrthas* on the south and north bank on the other hand, the gazetteer is arranged differently. Each of the thirteen sections contains the description of the pilgrimage path on both banks. In each section, the description of the south bank running from east to west precedes that of the north bank, which runs from west to east. For those, who want to read the parikramā in the traditional way, respective references are given at the end of each half section. To further facilitate quick orientation the place names on the south bank are followed by the symbol ↓, those on the north bank by ↑.

In the constitution of the text, the description of the NPA, which is about 70 years earlier than that of the SNP, has usually been given priority. It is, 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:

1. Additions from the SNP are preceded by the marker [+SNP] and concluded by [].
2. 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.
3. In some cases it may be considered significant that certain facts are being 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 once again concluded by the marker []. More often, however, will such omissions by the SNP be left unmarked.
4. The text of this gazetteer basically represents a synoptic translation of the NPA and SNP. Therefore, my own comments, remarks and additions, as far as they appear in translated portions of the source texts, are given in braces {}.
5. As already stated, the transliteration of place names follows actual pronunciation in Indian vernaculars (transcription). The scientific transliteration of the Devanāgarī script is uniformly used for any other original term.
6. 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:

// separates conflicting versions of the source texts

↓ south bank

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

↑ north bank

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

~ location submerged in either 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 about his house and home, family and relatives, wealth and riches, land and property, wife and kids only, 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 whom god has planted detachment from worldly affairs in their hearts, they 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 numberless locations like this."

Om̐kāranand Giri (SNP: 51-52)

The Narmadāparikramā

The term *narmadāparikramā* denotes a pilgrimage along the banks of the Narmadā. This pilgrimage is nowadays well-established among the people living in the towns and villages along the river. The *narmadāparikramā* is nothing short of a full circumambulation of the Narmadā river on both banks, amounting to more than 2600 kms. According to still current tradition, the pilgrimage has to be undertaken in the most humble manner possible. The pilgrim should walk barefoot and carry only the most indispensable articles with him, *i.e.* essential requirements of clothes, a waterpot and a blanket. The pilgrim should beg for food and be content with whatever he is supplied with by the people living on the river banks. Finally, 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.

According to my own experience acquired 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 more 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. More often, however, they result from personal acquaintance. While a completed *parikramā* definitely augments the religious status and authority of a *sādhu*, it certainly adds to the personal experience of anyone undertaking the pilgrimage. Such people are uniformly called *parikramāvāsī*. Many people, *sadhus* and lay persons alike, undertake this arduous journey for their respective individual ends. 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 the individual *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 nature. Nowadays even politicians and industrial tycoons undertake the *parikramā*, but people of this kind use cars or even helicopters to circumambulate the river. Others only visit those *tīrthas* which are considered to be most powerful in fulfilling particular wishes. The true and faithful *parikramāvāsī*, however, may spend years of his life on his spiritual journey. And of course, it is the 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 by the people. The "modern type" of the *parikramā*, using the means of modern transportation, are usually being ridiculed.

Historicity of the Narmadāparikramā

It is difficult to decide when the idea of a *circumambulation* of the Narmadā originated and when the practice of the *parikramā* was established. As far as I see, there is no reference to a circumambulation of the whole river in any of the different versions of the Narmadāmahātmya. The Sanskrit verb *pari-kram* is even totally absent from the texts. Instead, references to *pradakṣiṇās*, circumambulations of certain *tīrthas* or temples are frequently met with in these texts. While both terms, *parikramā* and *pradakṣiṇā*, basically convey the same meaning, from the historical point of view, the term *narmadāpradakṣiṇā* appears to be more appropriate for the pilgrimage. The earliest work on the Narmadāparikramā, the NPA, however, exclusively uses the term *narmadāparikramā* and the pilgrims are always called *parikramāvāsī*. This fact, the obvious introduction of a term not found in the *sanskritik* tradition, may be taken as an additional indication, that the rite of the circumambulation of the Narmadā is a rather recent invention. As already stated, the earliest indication for a *pradakṣiṇā* of the river may be seen in the sequence of *adhyāyas* in the Vasiṣṭhasaṃhitā, which is the only one of the Sanskrit texts which contains a bank-wise description of the *tīrthas* on the Narmadā. For want of a reliable copy of the text I cannot give any date for its composition, apart from the cited *terminus post quem* of 1484 CE (see above, p. 39). This date could lead to the assumption that the practice of the *narmadāparikramā* is certainly not older than the 16th century.

The earliest reference in our texts to a circumambulation of a *tīrtha* seems to be the *pradakṣiṇā* of the Amarkaṇṭaka mountain, mentioned already in the early versions of the Narmadāmahātmya 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 *pradakṣiṇās* of holy places, shrines or idols which amount to altogether about 26 in the RKS and 38 in the RKV. Obviously in course of time the rite of circumambulation was applied to an increasing number of individual *tīrthas*. This increase in the popularity of the *pradakṣiṇā* paired with the reassignment of the traditional number of 600600000 *tīrthas* from the Amarkaṇṭak mountain to the banks of the Narmadā, as obvious from the comparison of Kūrmapurāṇa 38.13 with RKV 21,16b/17 (see above, p. 25) seems to have supplied the foundation for the idea of the Narmadāparikramā.

The proper performance of the Narmadāparikramā according to the NPA

The NPA, which was published in Puṇe in 1919 CE is, as argued elsewhere, almost certainly the oldest of the modern works on the *parikramā*. Its prescriptions for the *parikramā* are given priority here, as those given in the SNP are mostly based on those of the NPA with later additions and changes. The following description thus represents the rules as laid out in the NPA, and, as far as my knowledge goes, is the first set of fixed rules published. It is very likely that there was an already established oral tradition of which we, however, do not have any textual witness. Therefore the NPA is our 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 *parikramāvāsī* to be observed during his journey (NPA, *pratham khaṇḍ*, pp. 91-94 [see: Appendix II]). The NPA unmistakably states that the starting-point for the *parikramā* must be Amarkaṇṭak. Before setting off, one has first to bathe in the *udgamkuṇḍ* (the tank in which the Narmadā is said to rise) reciting the *snānamantra*:

namaḥ punyajale devi namaḥ sāgaragāmini /
namo 'stu pāpanirmoce namo devi varānane // 1
namo 'stu te ṛṣivaraśaṅghasevite / namo 'stu te trinayanadehanisṛte /
namo 'stu te sukṛtavatām sadāvare / namo 'stu te satatapavitrapāvani // 2

(NPA, *pratham khaṇḍ*, p. 44)

Next, one should perform the rites pertaining to the *varṇāśramadharmā*, followed by the sipping of water (*ācamana*) and the recital of the verse "*dharmārthaṃ kāmamokṣārthaṃ narmadāpradakṣiṇāvṛtagrahaṇaṃ kariṣye*" (in the case of a non-*brāhmaṇa parikramāvāsī*, the verse 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 *ṣoḍaśopacāra pūjā*⁵⁷, "the 16 acts of homage" reciting the Revāgāyatrī, which runs as follows: *rudradehāya vidmahe / mekalakanyakāya dhīmahī / tan no revāpracodayāt /*

This is to be followed up with offerings to the gods consisting of food made up from the six *rasas* plus *mohanbhog*⁵⁸ and two *śrīphalas* (coconuts). One coconut has to be thrown into the water (of the *udgamkuṇḍ*), the other one has to be kept for the time being. Then the *āratī* (see: Appendix III) must be sung.

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

Now he may set off on his journey heading west on the southern bank of the river. While on the pilgrimage, he has to firmly keep in mind the rules pertaining to a proper *parikramā*, because if he does not protect the traditional (or orthodox, *sanātan*) rules, the purpose of the *parikramā* will be destroyed and he will experience multiple hardships put on him by the gods. These rules are:

1. While taking a bath at any *tīrtha* he must dive completely under water, because his forehead must be completely touched by the water. The reason for this is expressed in the traditional rule "*sarveṣu gātreṣu śirapradhānaṃ*" - "*among all the limbs of the body, the forehead is the most important*"), which he has to keep while bathing.
2. Every day, the *parikramāvāsī* must take a look at the Narmadā. He may not deviate from the banks of the Narmadā for any selfish motive. Wherever it be unavoidable to leave the banks, the traditional rules for the *parikramā* prescribe the following: "*māt se dakṣiṇe nav gavyānī, uttare yojana trayāṇ*" - "*On the south bank one may deviate not more than nine gau (five miles) and on the north bank not more than three yojanas, i.e. twelve gau (seven miles) from the river*"⁵⁹.
3. If he has crossed a tributary of the Narmadā at a confluence, he may never turn back to cross it in the opposite direction.

4. On the banks of the Narmadā, the three months falling between *āṣāḍha śukla* 11 and *aśvīna śukla* 10 are considered to be the rainy season (*caturmāsya*). During this period, the *parikramāvāsī* must interrupt his pilgrimage and stay at one place.

5. The austerities observed at the time when the *parikramā* was begun have also to be observed during the *caturmāsya* period. The austerities applying to the end of the *parikramā* are traditionally also to be observed after the *parikramā* is completed.

6. 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.

These are the prescriptions for the *parikramā* as given in the NPA (*pratham khaṇḍ*, pp. 91-94).

The Narmadāprikramā according to the SNP

About fifty years later, the SNP again describes the rules and regulations for the *parikramāvāsī*. The prescriptions of the SNP appear in some cases extended or altered and sometimes relaxed in comparison to those of the NPA. The SNP states that most *parikramāvāsīs* start their pilgrimage early in the morning at Amarkaṇṭak, but that one may also start from any other place. In that case, however, one has to terminate the *parikramā* at Amarkaṇṭak.⁶⁰ The description of the *parikramā* in the SNP itself commences near Oṃkāreśvar at Caubīs Avtār on the north bank of the Narmadā. The rules as laid down by the SNP are as follows:

1. Everyday 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.
2. 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 *amṛt*. If one has to eat food offered, one should eat it with devotion.
3. One should neither quarrel with anyone, nor rebuke somebody, nor complain about past events. One should always talk decently and, of course, one should always speak the truth.
4. One should always strictly restrain and control one's physical needs. One should always apply the threefold penance as laid down in the Bhagavadgītā, and therefore the *parikramāvāsī* should daily recite from the Gītā, the Rāmāyaṇa etc.
5. 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 kaṛhāī*, i.e. he should prepare *haluā* as *prasād* in a large *kaṛhāī* and then he should invite *sādhus*, *brāhmaṇas* and virgin maidens, and feed them according to his means.
6. He may 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.
7. He may never cross the Narmadā. He may 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.
8. He may not walk in the period of *caturmās*, which is considered to last two to three months. Every householder considers the span of time, from when the gods go to sleep (*devśaynī*) on *āṣāḍhī śukl* 11 to the time when the gods get up (*devotthānī*) on *kārttik śukl* 11 as *caturmās*, and, during this time, he lives for eight fortnights like a religious mendicant. The Narmadā *parikramāvāsī*, however, lives even for three months, ending with the *vijaydaśmī*, the last day of *daśharā* in this way. On this day, the *parikramāvāsī* should once again perform the *māī kī kaṛhāī* according to his economic means.
9. 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 necessary to do so.

10. He should not have his hair cut and also should not cut his nails too often. He should live like a *vānprasthī* and should completely observe the rules of *brahmcaṛy*. He should strictly obey 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.

11. When the *parikramā* is completed, he should go to Oṃkāreśvar, sprinkle water on the god and perform an *abhiṣek*. Then he should get his head shaved. Then he should perform the *māi kī karḥāi* again and feed *sādhus*, *brāhmaṇs* 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 journey to Amarkaṇṭak

According to the NPA, Amarkaṇṭak is the starting point of the Narmadāparikramā. Its author, Māyānand Caitany, advises the reader to first go by train to Peṇḍrā Road Railway Station situated on the Bilāspur-Kaṭṇī branch of the former Bengal Nāgpur Railway, which was opened for traffic on March 9, 1891. From the railway station, which was a very 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 century, there was a market, a *dharmśāla* and a post office at Gaurelā. The distance from here up to Amarkaṇṭak 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 could go to Amarkaṇṭak. Six miles from Gaurelā, at the foot of the hill, the first stop was at Pakrīyā village, which had a *dharmśālā* 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 thick jungle and was famous for medicinal herbs and roots. There was a beautiful *āśram* for ascetics where the drinking water was considered to be *amṛtsamān* ("ambrosia-like"). From here it took another four miles along a beautiful path through the forest until one reached Amarkaṇṭak.

About 70 years later, the SNP likewise recommends to travel by *madhya* rail on the Kaṭṇī-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 dharmśālās, a school, a post office and a telegraph office. From here there is a road via Kabīr Cautrā* {see p. 58} *to Amarkaṇṭak. A second road to Amarkaṇṭak 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 Amarkaṇṭak.*⁶¹ *Six miles from Gaurelā there is a small village called Pakrīyā. It is situated right at the foot of the hills. There is a dharmśālā 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 ways to get to Amarkaṇṭak. Some people go to Śāhdol Railway Station, which is on the Kaṭṇī-Bilāspur branch too, and proceed from there by bus to Amarkaṇṭak, which lies at a distance of about 25 kms. Yet others come to Maṇḍlā Railway Station and go by bus via Devgāṅ and Diṇḍorī to Amarkaṇṭak. At last there is a regular bus service from Jabalpur straight up to Amarkaṇṭak, via Śāhāpur and Diṇḍorī."

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1. Amarkaṇṭak to Kukkurāmaṭh (Maps A1-D1)

While the NPA refers to the whole region as Muṇḍamahāraṇya, the SNP calls only the stretch between Haraīṭolā up to Kanhaiyāsaṅgam (see below, p. 63) by this name. Contrary to the name and the earlier description of the NPA, the SNP describes it as a very stony area, being devoid of trees {sic!}.

{*parikramā commences*}

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

Māhātmya: Mātsyapurāṇa 188.93 / Kūrmapurāṇa 38.39 / RKV 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 these are all {the rivers having their source here}. About half a mile to the south-east of Amarkaṇṭak, is the Mārkaṇḍeya āśram. Here the ṛṣi Mārkaṇḍeya did penance at the 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 to be seen.[]

Now we request all the travellers to conduct the *pañcakoṣṭhyātrā* {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 ṛṣi Kapila has done penance. A host 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* {= 5,75 - 6,23 m}⁶². The view here is spectacular and bewildering. 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 illusionary character of the world. Nearby are the *saṅgam* of the Nīlgaṅgā, Daitya Sūdan and Dūdhdhārā. Now one should go northward to the Barātīnālā⁶³ *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 underwood. You will experience the importance 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 Māi ke baḡīce, [/SNP] a garden, which is called garden of mother Narmadā, Māi kī baḡiyā.[] It is one mile to the east of Koṭitīrth. The path leads through 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*. 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 *kuṇḍ*.[] 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 Amarnāth {the Amarkaṇṭak main temple}. This is the place where the Śonbhadr {the river Soṇ} has its source. The path leads through frightening jungle. There is a small *kuṇḍ* 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 Śonbhadrā 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 see as far as about 20-25 *kos* [/SNP] miles[] over the province of Chattīsgaṛh. [+SNP] Down, 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



↑ N 5 kms Altitude: 70 kms

Map 23: The Maikal hills and the geographical situation of the Amarkaṇṭak mountain.

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 Bhṛgukamaṇḍal⁶⁴, which lies to the south [+SNP] of the source of the Sonbhadr[]. The path leads through dense, frightening jungle. The scenery around the Bhṛgukamaṇḍal is extremely picturesque. The river Kargaṅgā issues from the Bhṛgukamaṇḍal. You will realize



↑ N 5 kms Altitude: 70 kms

Map 24: *Tīrthas* on the Amarkaṇṭak mountain.

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 Nīlgaṅgā, you should go back and take a rest at Koṭīrth on the north bank of mother Narmadā.

{There is no specific legend pertaining to the Amarkaṅṭak mountain, but to various locations on it, which will be referred to at the appropriate places. What is worth to be mentioned here, however, is the *pradakṣiṇā* of the Amarkaṅṭak 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:

*pradakṣiṇam tu yaḥ kuryāt parvate 'marakaṅṭake /
paunḍarikasya yajñasya phalaṃ prāpnoti mānavah //*

"A man who performs a circumambulation on (of) the Amarakaṅṭaka mountain, obtains the fruit of a *puṇḍarika* sacrifice."

KP 38.39:

*pradakṣiṇam tu yaḥ kuryāt parvataṃ hy amarakaṅṭakam /
paunḍarikasya yajñasya phalaṃ prāpnoti mānavah //*

A later reflection of this verse is found at the end of the Jvāleśvaratīrthāmareśvaratīrthamāhātmya, *i.e.* RKV 28: *samantād yojanam tīrtham puṇyam hy amarakaṅṭakam /* The auspicious *tīrtha* Amarakaṅṭaka which extends one *rudrakotisamopetaṃ tena tatpuṇyamuttamam //* 28.134 *yojana*, is endowed with a *koṭi* of Rudras, which makes it most auspicious.

*tasya parvatarājasya yaḥ karoti pradakṣiṇam /
pradakṣiṇīkṛtā tena pṛthivī nātra saṃśayah //* 28.135

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

In their respective sections on Amarkaṅṭak, the pilgrims' manuals mention a number of *tīrthas* in the vicinity which should be visited on what is called "*pañcakośī yātrā*", a pilgrimage of five *krośas*⁶⁵ (Map 24). Although most of these places are not directly situated on the banks of the Narmadā, they are nevertheless regarded as being important for the *parikramavāsī* to visit. Apparently, this *yātrā* is the current successor of the *pradakṣiṇā* of the Amarkaṅṭak mountain, as some of the old *tīrthas* mentioned in the Matsya- and Kūrmapurāṇa are still included in it. However, new places have also been added. While the text of the NPA as well as that of the SNP include these *tīrthas* in their description of the *parikramā*, the respective pilgrims' map of the SNP contains two of these places, *i.e.* Kapildhārā and Jvāleśvar.}

Amarkaṅṭak village (NPA: 1-5; SNP: 38-42)

Māhātmya: RKV 4, 5

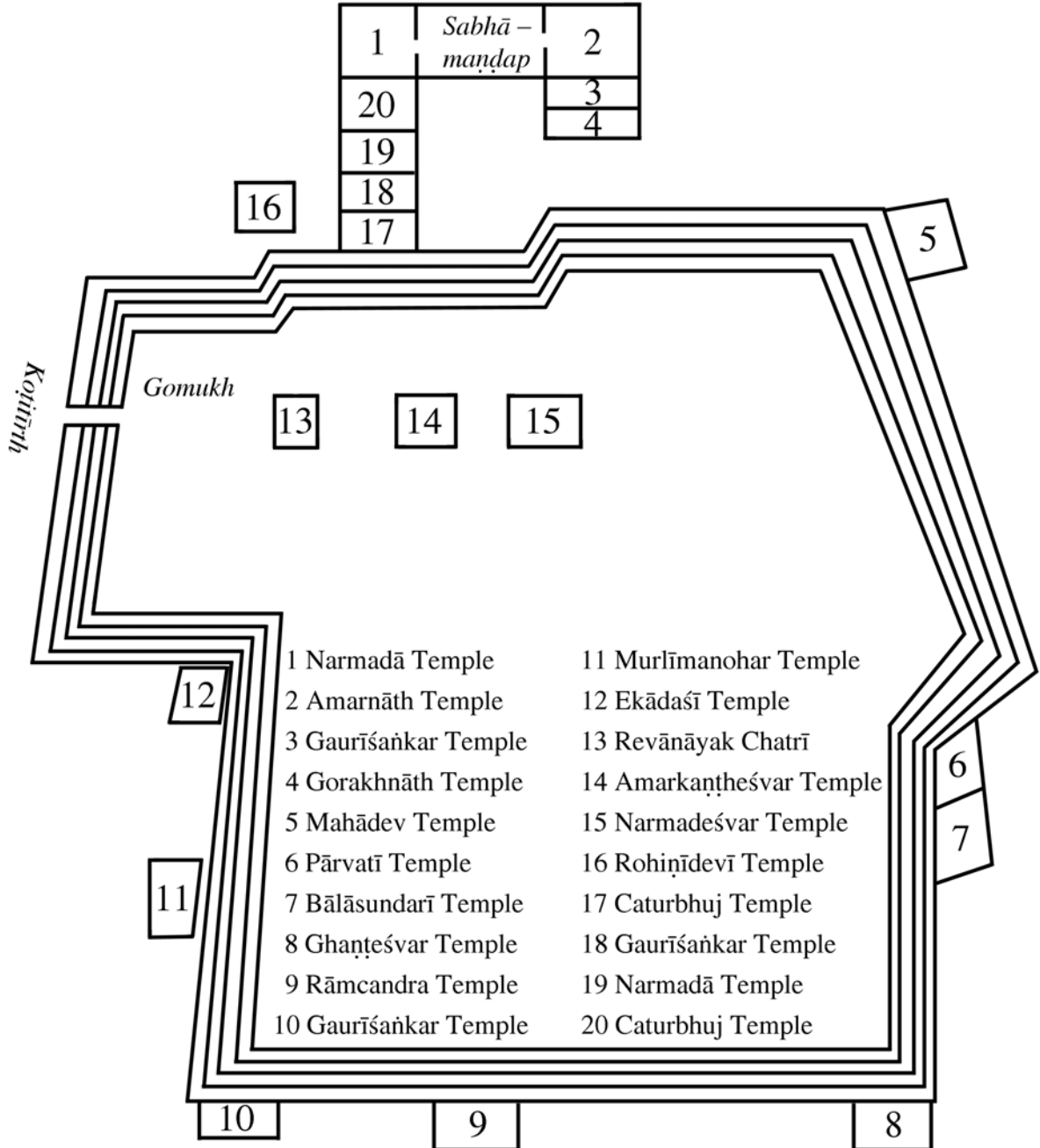
[+SNP] The Narmadā rises from a *kuṇḍ*, which is on the Maikal hills, therefore the Narmadā is also known as *maikalsutā*. The Maikal hills lie between the Vindhyā and the Sātpurā. In old times ṛṣis like Maikala, Vyāsa, Bhṛṅgu, Kapila and others did penance here, as well as God Śiva himself.[]

The Narmadā rises from an eleven-angled, fortified pond which is 260 *hāth*⁶⁶ (approximately 124,5 m) in diameter {see Map 25}⁶⁷. It was built during the time of the Nāgpur rāj {*i.e.* the Bhōsle *rājas*}. On the northern side of the pond, there are three temples built in the water. Two of them have been 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 has been renovated in *saṃvat* 1929 {1871 AD} in the name of Ahilyā Mahārāṇī by the rulers of Indore {*i.e.* the Holkar *rājas*}. The bill [*i.e.* an inscription] for this renovation is still to be seen at the base of the temple.

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

The Amarkaṅṭak mountain rises 3500 foot 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 Amarkaṅṭak is always around 100. Apart from the Amarnāth and the Narmadā temples, all temples are worshipped by people since old times. Amarkaṅṭak is the oldest of all *tīrthas*. For those who want

to purchase something luxurious there are a few traders, but here, one has to pay the double price in comparison to other places. [+SNP] Because Amarkaṇṭak is the birth place of the Narmadā, it is a very popular *tīrth* among the Hindus. Before, Amarkaṇṭak had been 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 *dharmśālās*, rest houses and schools have been built. There is a good market and thousands of people are residing here now.



*Map of Amarkaṇṭak kuṇḍ,
the source of the Narmadā*

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 in the hot season for their holidays. A number of government offices have been shifted here, too. Amarkaṇṭak is no longer a small village, it has grown into a city. People say, that formerly there were bamboo forests all around and still now there are a few patches of bamboo forest to be found here and there. The Narmadā originally rose from a bamboo bush. In this place a large massive *kuṇḍ* has been built, which has eleven angles and is 260 *hāth* in diameter. On all the four sides this *kuṇḍ* has been enclosed by a wall. Within this enclosure, temples of Narmadā, Amaranātha, Narmadeśvara and Amarkaṇṭakeśvara have been constructed along with a couple of smaller temples, the most important of which are those of Gaurīśaṅkara, Gorakhanātha, Mahādeva, Pārvatī, Bālāsundarī, Ghaṇṭeśvara, Rāmacandra, Gaurīśaṅkara {II, ?}, Muralīmanohara, Ekādaśī, Rohiṇīdevī and Caturbhujā. This *kuṇḍ* is called *koṭitīrth*. There is a *gomukh* from where water flows into the *kuṇḍ*. This water is regarded as the source of the Narmadā. 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. As all the pilgrims use to take a bath in this *kuṇḍ*, the water gets very dirty. Before, there was neither the *kuṇḍ* here, nor the temple enclosure. The Bhōslā *rājā* of Nāgpur had the *kuṇḍ* and the *mahārājā* of Rīvā had the enclosure constructed. Ahalyābāi of Indaur had the temple renovated and a couple of other temples and buildings constructed.

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 had been constructed in the 12th century by the famous king Karṇadeva of the Kalacurī family of Tripurī. Another one, the temple of Keśavanārāyaṇa, was built in the 18th century by the Bhōslā *Rājā* of Nāgpur⁶⁸. Close by there is the old temple of Matsyendranātha. Every year there is a big festival on *mahāśivrātrī* 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 *brāhmī* to be found in the vicinity of Amarkaṇṭak. There are gardens of banana and mango trees. In the forests around, there are also trees of *gulābkāvlī*, which grow in swampy ground and whose leaves look a bit like bamboo leaves. The flowers of *gulābkāvlī*⁶⁹ are very useful for the treatment of eye-illnesses.[]

The mythical origin of the Narmadā

The most prominent legend current in Amarkaṇṭak 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 RKV 4 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 Rkṣasāila 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." {RKV 4.13-43a}

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 Dakṣiṇagangā (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 Amarāvātī, 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: {RKV 4.20-33}

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." [...] {RKV 4.34-43a}.

Another legend is found in RKV 5 again cited below in abbreviated form from Tagare's translation (Tagare 1999: 18-20):

[...] "Sri Mārkaṇḍeya said:

May all the sages, and you too, O Yudhiṣṭhira, 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." {RKV 5.15-16a}.[...]

"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 Yudhiṣṭhira. 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 Śaṁbhu before, took place, O great king, she did not die. She became 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 Rkṣa and entered the Ocean, the Lord of rivers." {RKV 5.29-51}

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

[+SNP] "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 *tāṇḍava* dance, the Narmadā sprang from his sweat. She began to live in *brahmaloka*. 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 Vindhyā mountain, took the responsibility of bearing the downfalling Narmadā. Therefore she is also called Mekalsutā. Other names for the Mekal, son of the Vindhyā, are Trikūṭācal and Rkṣyaparvat." [] (SNP: 42)

The obvious sexual implications contained especially in the myth of the Narmadā's second birth (RKV 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." (Grewal 1994: 21-22.)

While all these stories are of *śaiva* character, there are also other stories about the origin of the Narmadā which come from a different cultural background. Beglar records two interesting legends of the Goṇḍ about the origin

of the Narmadā: "The female statue spoken of as being in the great temple, and which bears a child, is said to be the real statue of Narmadā Māi, 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 living at Amarkantak; she had a beautiful daughter named Narmadā, 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 *asthān* 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 Narmadā. 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 Dhārā, 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." (Beglar 1878: 236-237).

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

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

Kabīr cautrā ↓

From Amarkaṇṭak the *parikramāvāsī* has to go for three miles through the Muṇḍamahāraṇya in 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 known that Kabīr practised self-contemplation while he was residing here [+SNP] for a couple of days[.]. Therefore it is a place where it is worth to do some penance. Trees of bananas, mangoes, *gulbakāvlī* and other fruits as well as numerous herbs are growing here as the place abounds in water.

Karmaṇḍal (Karāgaṅgāsaṅgamtīrth) ↓

Māhātmya: RKV 24 (Karanarmadāsaṅgamamāhātmya)

This *gaṅgā* takes its rise from the Bhṛgukamaṇḍal. The Narmadā [+SNP] which has her confluence with this river here[.] runs at a distance of four miles from this *saṅgam* {sic!}. [+NPA] Revākhaṇḍa 25 describes the greatness of a bath at this place.[.]

{**Note:** In the Narmadāmāhātmya of the Kūrma- and Matsyapurāṇa there is no mention of a river Karāgaṅgā. The NPA obviously erroneously refers to RKV 25, while it should be RKV 24, an *adhyāya* which contains just 4 verses. In these it is merely said that the river rose from the perspiration of Viṣṇu's hand when he took up his *cakra* to fight the *daityas*.}

Karañjijyā ↓

[SNP] This region is also called Muṇḍamahāraṇya. The forest-dwelling Gauṇḍ tribes live in this forest. Here the Christians run an organisation called "Gauṇḍ sevā" whose purpose is to christianize the forest-dwellers⁷⁰. [.]

Kaṇvāsaṅgamtīrth ↓

Tuḍārsaṅgam ↓
Sivnīsaṅgamtīrth/Sarsuvā ↓
Lūṭīṭolā/Loṭīṭolā ↓
Cikṛārsaṅgamtīrth/Gārāsarāī ↓
Bondar ↓

Kukurāmaṭh Gomtīsaṅgamtīrth/Kukkurāmaṭh ↓

Here is the Macrār- or Gomtī *saṅgam*. On the bank of the river Gomtīgaṅgā stands a very old Śiva temple of Ṛṇamuktesvaranātha, which was built by the Jagadguru Śrīmat Svāmī Śaṅkarācārya. This temple is in a very time-worn condition.

[+SNP] There is also another famous story connected with this temple:

Once upon a time, there lived a *banjārā* (nomad) in this village. He had a very lovely dog. In old times people used to pawn 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.

Now 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 *banjārās* 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 escaped the money-lender's house and hit it with a stick. The dog died. Then he discovered the letter, read it and felt extreme remorse. As an atonement he installed the statue of Ṛṇamuktesvara 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 p. 62*}

North Bank •→ (NPA: 250-254 ; SNP: 34-37; 40)

Kaṅkṛiyā/Kaṅḍākāpā Kakṛiyā ↑
Kulhārsaṅgam ↑
Ṭeṛhīsaṅgam ↑
Kāñcanpur/Kañcanpur ↑
Devṛīsaṅgam/Devṛī ↑
Damheṛī ↑

Bhīmkuṅḍīghāt/Bhīmkuṅḍī ↑

Here is the *saṅgam* of the Bāvgāṅgā [/SNP] Vāngāṅgā[] [+SNP] which joins the Narmadā while cutting through a single rock. It is said that[] with a blow of his club, Bhīmasena has 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 *kuṅḍī* {earthen bowl} at this place.

{**Note:** The legend obviously belongs to an oral tradition, presumably with *ādivāsī* background, as the Pāṅḍava brothers and especially Bhīmasena are prominent heroes of the Goṅḍ and Baigā *ādivāsīs*. The *kuṅḍī* possibly refers to a creation myth of the Goṅḍ in which the Pāṅḍava brothers had to mix the earth with water and churn

it (cf. Fuchs 1960: 413ff.; Elwin 1939: 59, 311-12, 336-37).

Harañtolā ↑

Damgaṛ/Damgaṛ ghāt - Barātīsaṅgam ↑

Kapilāsaṅgam ↑

Māhātmya: RKS 49, 50

In the primeaval *yuga* the king of Ayodhyā, Dhundhumāra of the sun dynasty, was famous for his proper conduct according to his *kṣatriyadharmā*. 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 Kapilippalā, He saw numberless *ṛṣis* 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 *koṭītīrth* and only when it came there it died. Then it took on the body of a god and a messenger of the gods came in a heavenly vehicle {*vimānā*} to take it away. [/SNP] The king was very astonished to see, that the dead boar became a *gandharva*, mounted a heavenly vehicle (*vimānā*) 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! Before 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 *koṭītīrth* and because of you I have found my end. The power of this *tīrtha* 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 *koṭītīrth* and died immediately. It turned into a splendid heavenly *brāhmaṇa*. The king enquired why. The *brāhmaṇa* said: "Oh king! Earlier I was the *brahmarṣi* Gālaba who lived in Kurukṣetr. At that time the king Drumasena wanted 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 obtained 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 diguised 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, Mārkaṇḍeya, together with 100000 *brahmacārīs*, made a meditation on *brahmaṇ* {*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 Kapilippalā is attested to only in the RKS. It is interesting to note, that it is called Gāyatrī Sāvitrī in the SNP which is definitely a later fancy⁷¹. 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 due to RKV 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 RKV 23.11 where it is said that Śiva created both rivers for the joy of the world. In RKV 25 the Nīlagaṅgā is said to be just east (*sic!*) of Oṃkāreśvar, not near Amarkaṇṭak. RKS 38.20 states that the Kapilā joins the Nīlagaṅgā in the west (*i.e.* at the actual position, here, near Amarkaṇṭak), even though, here, Nīlagaṅgā appears to be just an epithet of the Narmadā (see **Gaumukhāghāt** ↓, below p. 99).}

Kapildhārā ↑

Māhātmya: Kūrmapurāṇa 38.24-26; Matsyapurāṇa 186.40-43; RKS 36; RKS 49/50; RKV 21.71-78 (Kapilāsaritsambhavavarṇana)

Kūrmapurāṇa 38.27-30; Matsyapurāṇa 186.44-50; RKV 22 (Viśalyāsambhava), RKV 23 (Viśalyāsaṅgamamāhātmya); RKS 34; RKV 25 (Nīlagaṅgāsaṅgama)

{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 old times Kapilamuni did penance here. It is said that once Kapila tried to stop the falls of the Narmadā at this place. Still today one can see his footprints on the river bank. The sight here is very charming. Close by are the modern aluminium works.[] Three miles from here, on the south bank there is the cave of Kapila, close to the *saṅgam* of the Nīlgaṅgā. About one mile from here there is the *saṅgam* of the Gāyatrī Sāvitrī (Kapilippalā), which is also called *koṭitīrth*, because millions of gods and *ṛṣis* have conducted penance here.

The Origin of the Kapilā (RKV 21 - Kapilāsaritsambhavavarṇana)

The daughter of Dakṣaprajāpati, Dākṣāyaṇī Satī, was given in marriage to Śaṅkarajī. One day Śiva played with her in the water (*jalkrīḍā*). 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 Kapilgaṅgā. A second name of the Kapilā is Viśalyā. How she got this name is also narrated in the Revākhaṇḍa [+NPA] 22[]

The Origin of the Viśalyā: (RKV 22 - Viśalyāsambhava)

Among the mind-born sons of Brahmādeva there was also the god Agni [/NPA] Agniṛṣi[]. His wife was Dakṣa's daughter Svāhā, i.e. Dākṣāyaṇī, and their three sons were Āvahanīya Agni [/SNP] Āhavanīya[], Dakṣiṇāgni 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 conducted for 10000 years on the bank of the Narmadā. Śaṅkara appeared before him and granted him a boon. Then Śadhāka folded his hands 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 Amarkaṅṭak to visit his mother, the Narmadā. When she saw him, the Narmadā thought: "The body of my son is full of wounds. He is extremely hurt and exhausted." Then they both went to the Kapilāgaṅgā and took a bath. The water immediately healed all the 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 thorns (or arrows)}.

Daityasūdan/Cakrīrth ↑

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*)⁷². If in hell, one needs only think of the Narmadā, and Yama will let one go immediately.

Śivkṣetr ↑

Here the kings Śaśāṅka and Hariścandra are said to have meditated and obtained *siddhi*.⁷³

Kākhṛdṭīrth ↑

Here, countless crows have attained liberation (*mukti*).

Jambukeśvarliṅg ↑

[+NPA] *Sārasvattīrth* ↑ []

Jvāleśvar ↑

Māhātmya: {The Sanskrit texts referring to Jvāleśvara describe it as the place where one of the *asura*'s cities fell down in flames only in connection with the Tripurāntaka myth belonging to Triṣūlbhedṭīrth further down (see p. 68).}

Here is the confluence (*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 RKV 28.108 ff.:} In the *ādiyug* numerous gods and *ṛṣis* 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 (*strīdharmā*) and recommended her to undertake 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 Banāsura were burning, one of them fell down at this place and the river Jvālā rose from it. Hence {the Śiva *liṅgam* at} this place is called Jvāleśvara.

{parikramā commences at Amarkaṅṭak, p. 51}

2. Kukkarāmaṭh to Devgāṅv (Maps A2-C2)

{According to the NPA, there is a border between Muṅḍamahāraṅya and the Mahāraṅya in the vicinity of the Kharmer river. The region is described by 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 away from each other. Most of the *tīrthas* mentioned are connected with natural phenomena.}

South bank ←• (NPA: 98-100 ; SNP 49-50)

Bichiyā - Kotrālsaṅgam ↓

Diṅḍorīghāṭ/Diṅḍaurī ↓

[+NPA] There are a few Śiva temples on the banks of the *māṭ*.[]

Rāmpurī - Anāmsaṅgam ↓

[+NPA] One should take a bath here at Sūryakuṅḍ.[]

Kharmersaṅgam ↓

[+NPA] In the vicinity of Sakkā village, one should go to Devkuṅḍ, where the water of the Devnālā falls about 60 feet down. The Devkuṅḍ is of circular shape and at its base, near to the pond, is a beautiful cave in which

hundreds of people can sit. It is an apt place for penance. On this bank, the *muṇḍamahāraṇya* terminates at this place and it is followed by the *mahāraṇya*.[]

Harrāṭolā/Mandākinīsaṅgam ↓
Cābī ↓

Mahogāv ↓

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

Buḍnersaṅgam - Jamadagnitīrth/Devgāv ↓

[+NPA] Here, at the confluence of mother Narmadā and the Buḍner stands the *āśram* of ṛṣi Jamadagni. In its vicinity are two temples of Jamadagneśvara [-SNP] and Pātāleśvara[]. [+SNP] There is an annual festival on *makar saṃkrānti*.[]

{*parikramā continues p. 64*}

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

Liṅgāghāṭ ↑

Bilgarā - Ahīrgāv ↑

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

Dupaṭṭāsaṅgam/Dupaṭṭāghāṭ ↑

Cakṛhaī ↑

Khāpā ↑

Sivnī ↑

Sangīsaṅgam - Kuṭraī/Phuṭraī ↑

Sāraṅpūr/Sāraṅpur ↑

Paṭparā ↑

Kanhaiyyāsaṅgam/Kanhaiyāghāṭ ↑

[+NPA] Here is a temple of Saṅgameśvara Śīva.

Ghusiyā ↑

Sāhpur/Sāhpur ↑

Jogāpuram Ṭikṛiyā/Jogīpur Ṭikṛiyā ↑

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

Devrā - Kaṭorīsaṅgam ↑

Lachman Maṇḍvātīrth/Luṭgāv ↑

Here is a small Kapildhārā, where Kapila has done penance. Here are some *tīrths* like Lachman Maṇḍvā, Rāmkuṇḍ etc. At the time of his *digvijaya* Rāmacandra had the latter constructed.

{*parikramā continues p. 59*}

3. Devgāṅv to Ṭemarsaṅgam (Map A3-D3)

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

Rāmnagarghāt/Rāmnagar ↓

[+NPA] On the *ghāt* is a Śiva temple and a temple of Mahāvīra. Nearby are the ruins of the old palace of some Goṇḍ rājā.[] [+SNP] In the 5th generation reckoned from the historically well-known *mahārāṇī* Durgāvatī of Gaṛhā-Maṇḍlā lived the king Hṛdayśāh. He made Rāmnagar his capital. The ruins of his fort are still to be seen here. Earlier it was the stronghold of the *Gauṇḍ rājās*. Here is an inscription in stone, which lists 52 generations of the *Goṇḍ rājās*. {The well-known Rāmnagar inscription}.

Sītārapṭan ↓

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

Madhupurīghāt ↓

There is a cave of the *yoginīs* situated about three miles to the east of here. It is worth to be visited. [+SNP] This place is also called Ghorāghāt. Here is a temple of Mārkaṇḍeśvara.

At the time of the *aśvamedha* of Rāma, the horse which was in the care of Śatrughna, 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 Śatrughna. They all together went to search for the horse, but could not find it. Finally, at a deep spot in the Narmadā, a *kuṇḍ* appeared before Hanumān and Śatrughna. Both went inside and there they found a huge and extremely lovely garden. In this garden lived a *yoginī* 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 Śatrughna. Then Śatrughna said: "We are on a mission for Rāma, therefore we are not afraid of death. Not even Yamarāja was able to defeat the companions of Rāma {*rāmbhakt*}. What else do you have to say?" When she heard this, the *yoginī* gave Śatrughna some *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.

Baṅjarsaṅgam/Vanjāsaṅgam ↓

Near to this *saṅgam* is the village Purvā. Its earlier name is Viṣṇupurī. Here is a fortified *ghāt* on the Narmadā and a temple of Avdumbareśvara Śiva [/SNP] Dumbareśvara[.]

Brahmāpurī/Mahārājpur ↓

This area is called Sarasvatīprasavaṅtīrth⁷⁴, because Sarasvatī had conducted penance here. Nearby is a place, where in old times numberless *yajñas* have taken place. Therefore it is called Homṭekṛī {"*sacrifice peak*"}. From the *yajñakuṇḍa* a stream of *ghṛta* {*ghṛ*} flowed into the Narmadā, which is nowadays called Ghṛṇālā (Vasiṣṭhasaṃhitā 57).

{**Note:** The colophon of the Sanskrit Vasiṣṭhasaṃhitā 57 as given in the SNP indeed refers to Sarasvatīprasavaṅtīrth (see: Appendix IV, p. 463.)}

Gadhayāsaṅgam ↓

After one mile one gets to Gadhayāsaṅgam where in old times, a *gandharva* girl, which had the body of a donkey, 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 the form of a river and disappeared in the Narmadā. Therefore the place is called Gadhayāsaṅgam.[] {Hindī: *gadhā* = donkey.}

Sahasradhārā ↓

Now you should go to Nārāyaṅkuṇḍ, bathe 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 is called Sahasradhārā. [+SNP] It is said that *mahārāja* 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* articles of Rāvaṇa were swept away. When Rāvaṇa started to fight with Sahasrabāhu, Sahasrabāhu pressed him under his armpit and carried him away. Maharṣi Pulasta {sic!} came and set him free.[] At Sahasradhārā the Narmadā's flow is diverted into a thousand [/SNP] several[] streams.

Submerged in the Bargī reservoir

~ *Budherāghāt*/*Ghāghā* ↓

~ *Padmīghāt*/*Jhurkī* ↓

~ **Merhāghāt** ↓

(NPA/SNP) At Merhāghāt 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 each other like rams {Hindī: *merhā*}, [+SNP] and killed each other in a fight.[] Hence the name Merhāghāt.

~ **Lukeśvartīrth** ↓

The Narmadā flows here very rapidly. In the middle of her course Lukeśvara is situated. This *śivaliṅga* 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* (Revākhaṇḍa 44 [+SNP] Vāyupurāṇa[]).

{**Note:** The reference to Revākhaṇḍa 44 is wrong as RKV 44 is on Śūlabheda and RKS 44 on Eraṇḍītīrtha. There is, however, a Luṅkeśvaramāhātmya in RKV 67, but this refers to the *tīrtha* Lu{ṅ}keśvara in Gujārāt (see below, p. 118). There is yet another Lukeśvar at Jalerīghāt (see below, p. 70). This passage seems to indicate that the author of the SNP, Oṃkārānand Giri, must have checked the references to the Revākhaṇḍa contained in the NPA. As he obviously could not find the legend in *adhyāya* 44 of the 232 *adhyāya* recension ascribed to the Skandapurāṇa (RKV), he must have concluded, that it must be included in the other recension of the Revākhaṇḍa (*i.e.* the 116 *adhyāya* version, which is the true RKS). The latter was very likely not in his possession. Besides, most of the references to the Revākhaṇḍa given by the pilgrims' manuals are wrong. It is unclear, whether this fact is to be taken as an indication that yet another version of the Revākhaṇḍa exists.}

~ *Bakhārīghāt* ↓

~ *Kanhaiyāghāt*/*Karaiyāghāt* ↓

~ *Bijāsen* ↓

[+SNP] ~ **Dudhārāghāt** ↓

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

~*Bansī/Vaṃśīghāṭ* - *Bhagoṛāsaṅgam* ↓
 ~*Ghughrī/Kharharghāṭ* ↓

~**Revāṭemarsaṅgam/Ṭemarsaṅgam** ↓

[+SNP] Nearby is Bargī railway station. Presently a giant dam is being built here.[]

{*parikramā continues p. 67*}

North Bank •→ (NPA: 247-249; SNP: 31-33)

Submerged in the Bargī reservoir

~**Nandikeśvartīrth** ↑ (for other places of this name, see below, pp. 109, 136 and 138)

Māhātmya: Vasiṣṭhasaṃhitā 12

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

Vasiṣṭha said: "He Rāmacandra! Long time ago, the son of Brahmā, Dharma, lived here and made difficult penance for 10000 years. Then Śaṅkara [/SNP] *āsutoṣ bhagvān bhūtpati śivjī*[] 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 forever be doing your service." Hearing this, Śiva was pleased and said: "Till today, my vehicle has been *kumbhodar nādiyā*. From today you shall be my *nandīgaṇa*[] and directed that all wishes of the pious will be fulfilled at this *tīrth* (Vasiṣṭhasaṃhitā 12).

~**Choliyāghāṭ** ↑

[+NPA] Here are two Śiva temples.[]

~ **Ṭhāṭhīghāṭ/Thāṭīghāṭ** ↑

This place is regarded as very suitable for *haṭayogīs* (*sic!*).

~*Padmīghāṭ* - *Bāilīsaṅgam* ↑

Mahodarsaṅgam ↑

Cirāi Doṅgrīghāṭ ↑

Phūlsāgar ↑

Sahasradhārā ↑ (see above, south bank, p. 65)

Maṅḍlā - Maṅḍaleśvartīrth ↑

Māhātmya: Vasiṣṭhasaṃhitā 10/11

[+SNP] At Maṅḍlā city, which some also call the ancient city of Mahiṣmatī, is an old fort. Near to Jabalpur is a place called Gaṛh Maṅḍlā, which has been the capital of the Gauṇḍ *rājās* for many years. Here the Gauṇḍ *rājā* Madansaṃh has built the historically well-known Madan Mahal, which was renovated by *rājā* Saṅgrām Siṃh. The famous *mahārāṇī* Durgāvati was queen here. This dynasty's king Narendr Siṃh shifted his capital from Gaṛh-Maṅḍlā to here {Maṅḍlā}. 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 earlier 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 *ṛṣis* will not accept your worship on the southern bank of the

Narmadā." Vyāsa accepted and then changed the location of his abode from the south to the north bank. Then the ṛṣis accepted Vyāsa's worship. {A similar story is found under Vyāseśvar, below, p. 135.} The 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 Dattātreyā the Mahārāja 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 Maṅḍlā. 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.[]

Once Vasiṣṭha said to Rāmacandra: "He Rāma! On the bank of the Narmadā there is the city of Mahiṣmatī (Maṅḍlā). Here Sahasrabāhu has done 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 along 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 [+NPA] kinds of[] 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 got cut off by Paraśurāma. The place where the Vajyā (Banjā) [/SNP] Banjar[] and the Sarasvatī mingle with the Narmadā is respected like the *triveṇī* at Prayāgrāj. Here Sahasrārjun did penance for Śiva. Dattātreyā himself came there and granted him a boon. Without the knowledge of Dattātreyā the king installed the Maṅḍaleśvara 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 will become a *siddhapīṭha*. [-SNP] Then both gods went to Amarkaṅṭak.[] Eversince this *tīrth* fulfils the wishes of the pious (Vasiṣṭhasaṃhitā 10-11).

{**Note:** These legends may be misplaced here, as the identification of ancient Māhiṣmatī with modern Maṅḍlā is generally believed to be wrong. However, going by the table of contents of the Vasiṣṭhasaṃhitā, Mahiṣmatī *maṅḍala* seems to be placed here in the vicinity of modern Maṅḍlā. Vasiṣṭhasaṃhitā (Buḷe) 10.6 terms Mahiṣmatī a *rājdhānī*. The sequence of *tīrthas* mentioned in the colophons of the following *adhyāyas* of the Vasiṣṭhasaṃhitā leave absolutely no doubt, that the text locates Mahiṣmatī in the region around modern Maṅḍlā and the *tīrtha* Maṅḍaleśvara in Vasiṣṭhasaṃhitā 11 is closely associated with this region. Moreover there is obviously a statue of Sahasrabāhu in the palace at Maṅḍlā, which figures as one of the main characters of the legend as well as a *liṅga* called Maṅḍaleśvara. The reference to Maṅḍaleśvara in RKS 26.59-63, however, refers to a place to the west of the Vaiḍūrya mountain which may be modern Maṅḍleśvar/Maheśvar respectively. While the RKV does not mention Maṅḍaleśvara at all, two references to Mahiṣmatī from RKV 33 (verses 7 and 41) seem to point to a similar location, while two references in RKV 218 (verses 6 and 36) locate the place somewhere in Gujarāt near to the sea.

Rāmnagarghāt ↑ (see above, south bank, p. 64)

{*parikramā continues p. 63*}

4. Ṭemarsaṅgam to Kerpānī (Map A4-D4)

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

Khirhanīghāt ↓

Gvārīghāt/Gvārīghāt ↓

Ghansorghāt ↓

Triśūlbhedtīrth/Triśūlgḥāt⁷⁵ ↓

Māhātmya: Kūmapurāṇa 39.11; Matsyapurāṇa 191.3-4; RKS 84-91; RKV 44-58

Andhaka legend: RKV 45-48; RKS 84-85; **Citrasena legend:** RKV 52-55; RKS 89-90;

Bhānumati / Śabara legend: RKV 56-58; RKS 91-92

This place was created by a blow of Śiva's trident [+SNP] therefore both banks are called Triśūlgḥāt.[] Eversince all gods reside at this place. A bath here washes off all sins. All rites performed for the gods or *pitrs*, or in times of great calamities, astral conjunctions or eclipses of the sun or moon, will have the effect of a thousand *godānas* (Revākhaṇḍa 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 Mrgvantīrth.[]

{**Note:** The place is mentioned in the Kūmapurāṇa in one stanza and in two in the Matsyapurāṇa. In the Revākhaṇḍa versions, there are principally three legends connected with this place, which are narrated quite extensively. The first one is the Andhaka legend, re-told at length especially in the RKV. The second one is the legend of king Citrasena of Kāśī, who killed the *brāhmaṇa* Ṛkṣaśṛṅga. The third one is a legend about a Śabara, who kills himself along with his wife by hurling himself down from the Bhṛgu mountain onto a *devasīlā* (RKV 56-57). The Bhṛgu mountain is described as being located to the north east of Triśūlbhed. This story is intertwined with a story about Bhānumati, the widowed daughter of a Cedi king Vīrasena (RKV 56.15 / RKS 91.11-12), who kills herself at the same spot. The following table gives a raw concordance of these chapters along with their colophons:

Table 10: Concordance of adhyāyas on Triśūlgḥāt in the RKV and RKS

RKV	RKS
44, śūlabhedaprasaṃsā	-
45, andhakavarapradāna	-
46, śūlabhedamāhātmye śacīharaṇa	-
47, gīrvāṇasvārgamana	-
48, andhakavadhatadvarapradāna	85, andhakavarapradāna
49, śūlabhedotpattimāhātmya	86, śūlabhedotpatti
50, śūlabhedamāhātmye pātrāpātraparīkṣādānādiniyama	87, dānamahima
	88, śūlabhedamahima
51, śūlabhede dānadharmaprasaṃsā	84, andhakopakhyāna
	89, dīrghatapākhyāna
52, śūlabhedamāhātmye ṛkṣaśṛṅgacaritre dīrghatapomunyakhyāna	89, "
53, śūlabhedamāhātmye ṛkṣaśṛṅgasvargagamana	89, "
54, dīrghatapasaḥ svargārohaṇa	89, "
55, śūlabhedamāhātmye kāśīrājamokṣagamana	90, citrasenakathā
56, vyādhasvargapadeśa kathanaḥsvargārohaṇa	91, śabarasvargārohaṇa
57, vyādhasvargagamana	91, "
58, śūlabhedatīrthamāhātmyavarṇanaṃ // śūlabhedamāhātmyaṃ samāptam	92, bhānumatīsvargārohaṇa

This *tīrtha*, called Śūlabheda in the Sanskrit texts, is extensively dealt with in the Revākhaṇḍa versions, but is not mentioned in the Vasiṣṭhasaṃhitā. In the RKV there is a Śūlabhedatīrthamāhātmya extending over eleven *adhyāyas* (RKV 44-58). Much material of this *māhātmya* seems to have been taken from RKS *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 RKV 44.1 as well as RKS 89.84 explicitly state that Śūlabheda *tīrtha* was created by Śiva on the south bank of the Narmadā. The place must once have been of considerable importance.}

Mṛgvanṭīrth ↓

Māhātmya: RKS 57 (*Mātaṅgāśrama*)

Once a very cruel hunter came to this Mṛgvanṭīrth 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 saṅkrānti* rains came and the rain washed the ashes of the hunter into the Narmadā. Immediately the hunter took a divine body and went up to Vaikuṅṭha. All the other living beings which were burnt along with him, took on living bodies and went to the sphere of the *gandharvas* (Revākhaṇḍa 39). Whoever dies in this place will live for two thousand years in *viṣṇuloka*. People will conduct rites for the *pitṛs* or *devas* here. At this place, 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 RKV 39 contains the Kapilātīrthamāhātmya, essentially an eulogy of a *kapilā* (a brown cow), while RKS 39 is an account of Vimaleśvara *tīrtha*. The story cited above is, however, contained in RKS 57.}

Varāhatīrth ↓

In the second *kalpa*, when the *daitya* Hiraṇyākṣa had taken the earth to the nether-world (*pātāl*), god Varāha killed him, took the *vedas* and appeared at this place.

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

Lameṭīghāt - Pippaleśvar ↓

Māhātmya: RKS 79; RKV 42 (Pippalādatīrthamāhātmya)

Indra has done penance here. On the *ghāt* the footprints of the elephant Airāvata have appeared in the rock by themselves. [-SNP] The *ghāt* is adorned with the temple of Indreśvara Śiva[] [+SNP] whose image Indra himself has installed[] and numerous other beautiful temples and *dharmśālās* 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 *ghāt* 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 in young age. She used to live with him. One night while dreaming, Yajñavalkya had a discharge of semen according to natural law {*īśvarī 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 ambitions of Śani 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 make them have a glance at Śanideva will protect them from attacks of Śani especially on *śanīśvarī amāvās* (Revākhaṇḍa 61).

{**Note:** The reference to RK 61 is wrong, but the story is contained in RKV 42 and RKS 79. In both versions the *adhya* on Śūlabheda is not too far away (RKV 44/RKS 86), so that this story possibly originally belongs to this location. This is further corroborated by the reference given under Pītāmlī (see below, p. 103).

Bhedāghāt/Bherāghāt ↓ (see also: Bherāghāt Bhairavkṣetr ↑, below, p. 72)

Here, the Narmadā has carved deep gorges into the marble rocks and makes a majestic appearance in two huge currents, called Dhūvādhār [/SNP] Dhūādhār[] {Dhūādhār} and a number of small streams. [+SNP] Both banks of the river are called Bherāghāt.[] 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 a glance of. On an island stands the temple of Gaurīsaṅkara (Haragaurā). At the place where the Narmadā is joined by a stream which carries her old name Revā, there is the *kuṇḍ* of Gaurīsaṅkara. 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.

{**Note:** For the legends pertaining to this location see below, **Bherāghāt Bhairavkṣetr** ↑, p. 72.}

Rāmghāt - Rāmkuṇḍtīrth ↓

While on his Narmadāparikramā Rāmacandra has stayed a couple of days at this place, where he has created a beautiful *kuṇḍ* in the river, the Rāmkuṇḍtīrth.

Jalerīghāt ↓

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

Siniyārsaṅgam ↓

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

[+NPA] **Belkherīghāt** ↓

Here is a Śiva temple.[]

Jhalonghāt ↓

Bhēsāghāt ↓

Here is Dīptikeśvara Śiva to be seen.

Brahmkuṇḍ - Devtīrth ↓ (see **Devtīrth** ↑, below, pp. 158, 159)

Māhātmya: RKS 75; RKV 37 (Devatīrthamāhātmya)

Here is a *kuṇḍ* in the Narmadā which contains a *devasīlā*. If somebody dies here, he will go immediately to *rudraloka*. This *tīrth* is famous because of the extinction of the *daityas*.

All the *devas* have obtained *siddhi* at this place. This 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*. Eversince this *tīrth* is famous among the people by the name of Devtīrth. To feed a *brāhmaṇa* here, will bring a more than a hundredfold of fruits, and offences of all kinds are being removed (Revākhaṇḍa 56).

{**Note:** The reference to RK 56 is wrong. The story is instead contained in RKV 37 and RKS 75.}

Budhghāt ↓

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

Pipriyāghāt ↓

In Pipriyā village there is the Zabreśvara *śivaliṅga* which is [+SNP] more than[] 5 feet high {=*zabar* = ~1,5 m}. There is no other *liṅga* of such dimensions anywhere along the banks of the Narmadā.

Gararūghāt ↓

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

Hatiyāghāt ↓

Here is a temple of Śīva.

{*parikramā continues p. 74*}

North Bank •→ (NPA: 242-247; SNP: 24-30)

Kerpānīghāt ↑

On the hills around there are many buildings from old times.

Piṭherāghāt ↑

Here, are also numerous ruins of old temples.

Harṇīsaṅgam ↑

[+NPA] Here are temples of Saṅgameśvara and Haraṇeśvara.[]

Brahmkunḍtīrth ↑

Jhalonghāt/Jhalaunghāt ↑

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

Sunācarghāt - Sahasrāvarttīrth ↑

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

Sarrāghāt - Saugandhikāvantīrth ↑

In old times, one hundred *brāhmacārīs* made libations of water here and attained salvation for their *pitṛs*. Moreover, by the power of his penance, one *mahātmā* has called 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 at Prayāgrāj Triveṇī. He, on whom the shadow of the trees of the forest falls, attains immediate salvation.

Gorāgrām - Brahmodtīrth ↑

Here the *saptaṛṣīs* and numerous *yogīs* have obtained *siddhis*. Here resides Udumbara Śīva.

Belāpathārgghāt ↑

Mālkacchghāt ↑

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

Jalerīghāṭ ↑ (see **Jalerīghāṭ** ↓, above, p. 70)

Siddhāghāṭ ↑

Rāmghāṭ Pipriyā ↑

Bherāghāṭ (Bhairavkṣetr) ↑

Māhātmya: Matsyapurāṇa 187/188; Vasiṣṭhasaṃhitā 14/15; RKS 29; RKV 26-28

Here, above the Bāṅgaṅgā *saṅgam*, is a temple of Kṛṣṇa, a *dharmśālā* etc. On an island there are temples of Gaurīśaṅkara, the *akhārās* of different orders of ascetics etc. [+SNP] In the middle of the river there is a huge marble rock in which there is a *śivaliṅga*. It is said, that Ahilyā Bāī of Indore had it erected. There are numerous temples of Śiva as well as a huge temple and *dharmśālā* of the Digambara Jains. About one mile from here is the Dhūādhar, where the Narmadā falls hundreds of feet down a cliff. In between, there is a temple of the *caūsaṭh 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 Apabhraṃśa language, Bhṛgu has become Bherā. Others say, that nearby a small river, the Vāmangaṅgā, joins (*bherā*) the Narmadā and that the name of the place is derived that way.[]

Vasiṣṭha said: He 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 cities [/NPA] vehicles, {*vimān*}[] 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 frightening forms. Along with seven ghosts {*pret*}, eleven *rudras* and together with all the *devas*, Śaṅkara then went to fight the Lord of Tripura. A fierce battle ensued between both parties in which Śiva was defeated in the end. Mayāsura revived all the killed *daityas* by throwing their bodies into a *kuṇḍ* 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 god Viṣṇu. They assembled and launched an assault on Tripuradaitya. Then Viṣṇu went to Tripura, took the form of a cow, and thus deceiving the *daityas*, he drank all the *amṛta* from the *kuṇḍ*. On seeing this, Mayāsura lost his nerves. 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" and told him to do penance on the banks of the Narmadā. By doing penance at Tileśvar (see above: **Tilbhāṅdeśvartīrth/Tilvārāghāṭ** ↑, p. 73) and Bhairaveśvartīrth he obtained *siddhi* (Vasiṣṭhasaṃhitā 14/15).

{**Note:** *Adhyāyas* RKS 29 and RKV 26-28 deal with the destruction of Tripura. Their colophons refer to Amareśvar and Jvāleśvar which are on the Amaraṅṭaka mountain. At the latter place, one of the burning *purā*s is said to have crashed down in flames.

[+SNP] **Tevar** ↑

Māhātmya: RKS 8

At about three miles from Gopālpurghāt, 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 Apabhraṃśa language Tripurī became Tevar. Why it was called Tripurī is related in the Śrīmadbhāgavata and a couple of *purāṇas*. {The SNP now narrates a version of the Tripura legend, which the NPA cites under **Bheḍāghāt (Bhairavkṣetr)**↑ (see preceding entry)}

Earlier, 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 strength, 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 Bheḍāghāt and Dhūādhar, his queen, Adahanā Devī, had the Gaurīsaṅkara temple constructed, in which she had the 64 *yoginīs* installed, which were later on destroyed by oppressive, criminal Muslims.[]

{**Note:** The RKS 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, **Bheḍāghāt (Bhairavkṣetr)** ↑, preceding entry). RKS 8 contains an eulogy of the place without citing a particular legend, but at the same time gives no actual information about the place either. It is said, that Tripurī is situated on the north bank of the Revā, situated in Śivkṣetra and that it contains 125000 *tīrthas* and more than 800 *svayambhū liṅgas* (RKS 8.2).

Gopālpurghāt ↑

Lameṭāghāt ↑ (see **Lameṭīghāt** ↓ above, p. 69)

Trīsūlbhed - Jhūṣṇītīrth/Trīsūlghāt ↑ (see **Trīsūlbhedtīrth/Trīsūlghāt** ↓ above, p. 68)

Rāmnagarā - Mukuṭkṣetr ↑

Māhātmya: RKS 55

In the *kṛtayuga* of the *ādikalpa* at the time of a solar eclipse, king Hariścandra made a gift of 10000 cows adorned with gold ornaments and 108 villages including their riches to *brāhmaṇas* in Kurukṣetr. Because of this *puṇya*, he obtained a city in the sky. At the same time, in Amarkaṅṭak, the birthplace of the Narmadā, king Śaśok {sic!} made a 1000 *godānas*. By this he, however, attained *mukti*. Seeing this disparity, Hariścandra asked Brahmā the reason for that. Brahmā told him: "Compared to all the *kṣetras* in the world, Amarkaṅṭak is 10000 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 Brahmā [NPA] Śiva[] {sic!} had told him and he obtained whatever he wished [SNP] obtained *siddhi*[]. Here all rites immediately bear fruits [+NPA] Revākhaṇḍa 37[].

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

{**Note:** The reference to the Revākhaṇḍa is unclear, as RKV 37 contains the legend given under Devtīrth (see above, p. 70). Instead, the legend cited by the pilgrims' manuals is contained in RKS 55.}

Tilbhāṇḍeśvartīrth/Tilvārāghāt ↑

Māhātmya: Vasiṣṭhasaṃhitā 13

[+SNP] Here is a temple of Tilbhāṇḍeśvara Śiva. There is an annual festival here on *makar saṃkrānti*.

Once here was 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 Gaṛhā king Madansimh 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 thereunder. Not far from here is the well-known temple of Gupteśvara Mahādeva.[]

Vasiṣṭha said: "He Rāmacandra! The Tilbhāṇḍeśvara *tīrth*, which was established on the bank of the Narmadā by Bāṇāsura is very powerful. Once upon a time, the *brahma ṛṣis* Bharadvāja, Yajñavalkya, Durvāsa [/SNP] Durvāsā[], Vāmadeva, Vasiṣṭha {sic!}, Viśvāmītra, Jamadagni etc. set out on a Narmadāparikramā. When the time of *makar saṃkrānti* came, they all agreed that offering a *tiladāna* {sesame} on the bank of the Narmadā on the very day of *makar 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: "He *ṛṣis*! Bāṇāsura has erected the Tilbhāṇḍeśvara *liṅga* here. It is in the water of the Narmadā. Nowhere else exists a *liṅga* like that. There is a symbol (*cinḥ*) 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 *liṅga* out of the water and worshipped it. To perform a *tiladāna* on *makar saṃkrānti* here is very effective. The eight *bhairavas* constantly (always) 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 Buḷe's Marāṭhī version, it contains the expression *pradakṣiṇā*, but not in connection with any epithet of the Narmadā. It does, however, describe the *ṛṣis* as *pradakṣiṇāvāsīs* (in 13.5: "*pradakṣiṇāvāsī ṛṣīcī*"). If the claim of the pilgrims' manuals is indeed correct, this would, as far as I see, be the only reference to the Narmadāparikramā in any of the Sanskrit texts. According to the respective colophon, Buḷe's *adhyāya* 15 also deals with Tilbhāṇḍeśvar. This is in contrast with the colophon cited by the SNP, which mentions Bhairavakṣetra instead (see **Bherāghāt (Bhairavkṣetr)** ↑, above, p. 72).

Gvārīghāt ↑

There are numerous temples here.

[+SNP] Jalharīghāt ↑

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

Gaursaṅgam ↑

Nāndiyāghāt ↑

{*parikramā continues p. 66*}

5. Kerpāṇī to Dūdhīsaṅgam (Maps A5-D5)

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

Dhūādhārghāt/Dhūādhārghāt ↓

Sagunghāt (Sēḍhsaṅgam/Pacgaṅgāsaṅgam)/Serhsaṅgam (Pāñcgaṅgāsaṅgam) ↓

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

Choṭī Brahmāṅghāt/ Choṭā Brahmāṅghāt ↓ (see **Brahmāṅghāt (Brahmāṅghāt)/Brahmāṅghāt** ↑, below, p. 77)

Near {Choṭī Brahmāṅghāt} 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 from there in seven streams. In between them there is a beautiful large island, which is called *dvīpā*. There are three *kuṇḍ*s on it, Bhīmkuṇḍ,

Arjunkuṇḍ and Brahmkuṇḍ. [+SNP] At the Bhīmkuṇḍ there are the footprints of Bhīmasena to be seen.[] From the Brahmkuṇḍ still issue ashes of a sacrifice, which Brahmā once undertook. Because it is on the island [+SNP] and *parikramavāsīs* are not allowed to cross the Narmadā[], *parikramavāsīs* can not visit these *kuṇḍ*s. In the southern [/NPA] northern[] stream of the Narmadā is another *kuṇḍ*, the Sūryakuṇḍ. Above it, in the forest there is the Koḍhīrāv cave and a Kṛṣṇa temple. These structures were made by some king for doing penance in order to get rid of his leprocy.

At Choṭī Brahmāṇ itself is a [+NPA] Śiva [] temple and a fortified *ghāṭ* built by the Gauṇḍ Mahārānī Durgāvati, who is well-known from history. [+SNP] The temple is now in a ruined condition.[] Nearby is a large statue of god Varāha which 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. Here is a temple of a grain grinding woman {*pisanhārī*} here. 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 grindstones. For this service, they took a little money for their subsistence. I recall that for just two *paise* these women used to grind five seers of grain. Here in this Brahmāṅ village, there lived once the *brāhmaṇ* Rāmdīn, who was a devotee of Śrī Rāma. His wife used to earn their living by grinding grain. When she was in her old age, her husband and all her children died. She suddenly became independent which made her ponder about what was her *dharma* now. 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's work earnings is, that this temple has been under construction for the last eleven-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. Here, free food is distributed to *parikramavāsīs*.

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

Barīyā/Barhiyāghāṭ ↓

Sukhcensaṅgam - Liṅgāghāṭ ↓

There is a large *kuṇḍ*, in which many crocodiles (*magar*) 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.

Kakrāghāṭ ↓

Lehrāsaṅgam ↓

Bhaṭerāghāṭ ↓

Śakkarsaṅgam/Sokalpurghāṭ ↓

Here is a temple of Saṅgameśvara Śiva.

Rorāsaṅgam ↓

Sonārhar/Pīpalpāṇīghāt ↓

There is a [+SNP] large, deep[] *kuṇḍ* here, which is called Sonārhar.

Jhikolīghāt ↓

Jamunghāt ↓

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

Dūdhīsaṅgam/Sirsirīghāt ↓

In the vicinity of the *saṅgam* is a hillock where *ṛṣis* live. [+NPA] 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] Anjanā[]. The story runs thus⁷⁶: [SNP][] When Rāma and his companions returned from Lāṅka in the *puṣpakavimāna*, they passed the Kīṣkiṇḍhā 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 threw Hanumān off her lap and shouted in great anger: "You are not worthy of being 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 easily produced him along with his whole Lāṅka 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 should be so proud of?" Añjanā who had got 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: "Mātājī! Your milk has indeed insurpassable power! Hanumān has drunk it, so he could certainly have defeated Rāvaṇa on his own. But how then could the Rāmāyaṇa have been composed, which serves as a bridge over the ocean of mundane existence {*bhavsāgar*}? I myself have forbidden Hanumān to do so, so that the Rāmāyaṇa be composed. You 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 p. 79*}

North Bank •→ (NPA: 239-242; SNP: 22-24)

Ketudhānghāt - Khāṇḍsaṅgam ↑

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

Uḍiyāghāt/Uriyāghāt ↑

Borāsghāt ↑

Bāskhedāghāt/Bāskherāghāt ↑
Kelkacghāt ↑

Anaghorāghāt - Janakeśvartīrth ↑

Māhātmya: RKS 18

In old times, King Janaka of Videha has made several sacrifices here. [+NPA] Even now one *aghorā* ascetic, Vairāgījī, has made a *dhanuṣ yajña* as described in the *purānas*.[]

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

Śuklghāt - Śuklīrth ↑ (for other places of this name, see below, p. 110 and 162)

A bath at this place bears the fruit of 10000 sacrifices. 100 *karor* of *tīrths* are constantly present here. The extent of all the *tīrths* is eight *hāt*. Here alle the gods including the *trimūrti* have obtained *siddhis*. Through penance Prahlāda has attained Indra-hood here. Brahmā has made a great sacrifice here and has installed the Śukleśvara. Here are two large *āśrams* of Kaśyapa for numerous *ṛṣis*. The *śivaliṅga* 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 Amarkaṅṭak. All kinds of offences get washed away here. Donations and the feeding of *brāhmaṇas* are being multiplied one *lākh* times. To undertake *kṛcchra*, *cāndrāyaṇa* or *vrata* is very powerful here (Revākhaṇḍa 47). {**Note:** The reference to Revākhaṇḍa 47 is unclear.}

Richāvarghāt ↑

Sinorīsaṅgam ↑

Karodīghāt/Karōdīghāt ↑

Belthārīghāt (Balisthalīghāt) ↑

Aṇḍiyāghāt ↑

Rāmghāt ↑

Brahmāñighāt (Brahmāṅghāt)/Brahmāṇḍghāt ↑ (see **Choṭī Brahmāṅghāt/Choṭā Brahmāṅghāt** ↓, above, p. 74)

Māhātmya: Vasiṣṭhasaṃhitā 16-19

Liṅgodbhava legend: Vasiṣṭhasaṃhitā 16/17; **Brahmāṇḍghāt:** Vasiṣṭhasaṃhitā 18; **Sūryakuṇḍ:** Vasiṣṭhasaṃhitā 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 *kuṇḍs*, among them[] the Bhīmkuṇḍ, the Arjunkuṇḍ, the Brahmkuṇḍ and so on [+SNP] which the *parikramvāsīs* cannot visit, because they are not allowed to cross the Narmadā.[] In the northern [/SNP] southern[] stream there is the Sūryakuṇḍ.

[+SNP] Brahmāṇḍghāt 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 Mahrattas}. Ahilyā Bāī of Indaur has also made contributions here. However the old temples at Brahmāṇḍghāt are in a miserable condition. The *ghāṭs* have also been destroyed in floods. They have been repaired, but how could they be restored to their former condition?

Liṅgodbhava:

The legend of this *tīrth* runs as follows: Vasiṣṭha said: "He Rāmacandra! Listen to the story of how the very first *śivaliṅga* appeared. In very old times Brahmā opposed his own father, god Viṣṇu, sat down in penance and by the egoistic power of his penance created 14 realms {*lok* [/SNP] *bhuvan*[]} . Then together with Nārada, he set

out to inspect them. After seeing two entire realms they came to the world of mortals (*mṛtyuloka*) [/SNP] down to earth[.]. Here they saw Śeṣaśāyī Viṣṇu floating on the milk ocean. [+SNP] Both thought: "We are great! We are great!" [.] At that moment appeared a *svayambhū liṅga* [/SNP] a huge *jyotirliṅga* [.] 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 *liṅga*, while he himself would fly up to the upper end. [/SNP] They both agreed that he, who would find the end of the *liṅga*, would be the greater of them.[.] Then both tried hard to find the respective end of the *liṅga*, but in vain. When they both had become tired, they gathered and thought about the matter. Frustrated, they began to praise [+SNP] Śiva in the form of this *jyotirliṅga* [.] [-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 *liṅga* and said [-SNP] to Brahmā[.]: "Now you do not fight against your father Viṣṇu. Because only by my divine grace 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 *jyotirliṅga* 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.[.] [+NPA] Then both the gods went to their respective abodes.[.]

This was the story about the appearance of the primeval *liṅga*.

Brahmāṇḍghāt:

A short while later Brahmā's mind was filled with deep regret. He thought: "I have offended Viṣṇu [+NPA] 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, Śankara. 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 [.] [+NPA] and sat down 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 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 *varṇāśramadharmā* at this place, will attain salvation and will be released from any offence.

[+NPA] **Sūryakuṇḍ** (see **Sūryakuṇḍtīrth** ↓, below, p. 80)

Now listen to the legend of Sūryakuṇḍ. Kaśyapa had 12 sons, among whom were Sūrya, Tvaṣṭā and Bhaga. Together with both of them {his brothers}, Sūrya once came to this *kuṇḍ* and did severe penance for 100 divine years in order to have their wishes fulfilled. Then Śiva together with Umā emerged from the *kuṇḍ*. The two of them affectionately praised Śiva and Umā. Śiva granted them {the fulfilment of} their wishes. Eversince this *kuṇḍ* is known by the name Sūryakuṇḍ.

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

{**Note:** The references of the NPA to the Vasiṣṭhasaṃhitā seem to be correct, at least for the legends pertaining to Brahmāṇḍghāt, *i.e.* Vasiṣṭhasaṃhitā 16-18. This is borne out by the colophons as given by the SNP and Buḷe's Marāṭhī version. However, Vasiṣṭhasaṃhitā 19 could also be related to another Sūryakuṇḍ which is, however, unlikely, as the Vasiṣṭhasaṃhitā seems to locate the place on the north bank (see **Sūryakuṇḍtīrth** ↓, below, p. 80).}

Sagunghāt ↑

Dhūādhārghāt ↑

Rāmpurāghāt ↑

{*parikramā continues p. 71*}

6. Dūdhīsaṅgam to Hośaṅgābād (Maps A6-D6)

South bank ←• (NPA: 112-115; SNP: 59-62)

Kheriyāghāt/Khairāghāt ↓

Here is the *vedpāṭhśālā* of Ayyājī Brahmcārījī, where the sons of *yajurvedī brāhmaṇs* get trained.

Sāṅḍiyāghāt - Śāṅḍilyeśvartīrth ↓

Māhātmya: Vasiṣṭhasaṃhitā 55; RKS 20

[+NPA] Hanumān's mother, Añjanī, has joined the Narmadā in the form of a river here.[] [+SNP] This is the place of Śāṅḍilyeśvara Śīva.[]

Vasiṣṭha told Rāma: "In old times the great ṛṣis like Vasiṣṭha {sic!}, Jamadagni, Yajñavalkya etc. called upon all the ṛṣis to perform a sacrifice. All of them came, except Kaśyapa [+SNP]. However, as he was the foremost ṛṣi, he was indispensable[]. Therefore a *kuśagranthī* {a seat of *kuśa* grass} was made in his lieu [/SNP] into which he was invoked[] and the worship was started. By that time, Kaśyapa ṛṣi arrived. All the other ṛṣis greeted him. They praised him and told him why they had made the *kuśagranthī* and already started the sacrifice without him. He took the *kuśagranthī* and sprinkled it with water from his *kamaṅḍalu* [+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 *maharṣi* with matted locks, clad in tree bark and a deer skin came out of it []. His name was [/SNP] Kaśyapa gave him the name[] Śāṅḍilya. Then Upamanyū [/SNP] Upamanyu[] gave his girl {daughter} to him [+SNP] in marriage []. Her name was Śāṅḍilī. Both of them did penance here on the bank of the Narmadā. [+SNP] And they installed a Śīva of their name at this place.[] They invited Vasiṣṭha, Jamadagni, Bharadvāja and all the other great ṛṣis and performed numerous sacrifices here. At that time this *tīrth* appeared [/SNP] Eversince the place is known by the name Śāṅḍilyeśvartīrth[] Here, all kinds of sacrifices, feeding of *brāhmaṇas*, and the recital of the *gāyatrī* are very powerful (Vasiṣṭhasaṃhitā 55).

{**Note:** The cited legend is contained in the Vasiṣṭhasaṃhitā. The RKS 20 (*brahmahatyāchedana*) gives a very different account of this place, in which the *saṅgam* of the Revā and a river Śāṅḍilyā is eulogized.

Kubjāsaṅgam ↓ (see **Khujā - Kubjāsaṅgam - Bilvāmṛktīrth/Bilvāmraktīrth** ↑, below, p. 110)

Māhātmya: Vasiṣṭhasaṃhitā 56; (possibly: RKS 21-24, 63)

This pure *tīrth* is very powerful.

Vasiṣṭha told Rāma that once in a remote age, Sarasvatī entered a *vimāna* in order to visit her father Brahmā at his home. At that time Marīcika ṛṣi appeared there. He was extremely ugly. Therefore Sarasvatī broke into laughter. On seeing this, the ṛṣi put a curse on her, that she should become a *śūdrī*. When Sarasvatī heard this, she folded her hands and begged forgiveness. The ṛṣi 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 like predicted and where Sarasvatī was liberated from the form of Kubjā, the *saṅgam* became known by the name of Kubjā [/SNP] Kubjātīrth []. Any disease will be healed, if one stays here and performs austerities according to the *varṇāśramadharmā* (Vasiṣṭhasaṃhitā 56). [+SNP] On every *amāvāsya* there is a festival here [].

{**Note:** The cited legend is contained in Vasiṣṭhasaṃhitā 56. RKS 21-24, forming a "Kubjāmāhātmya" of four *adhyāyas* as well as RKS 63, which is also titled "Kubjāmāhātmya" do not contain this legend, but eulogize

certain rites for the *pitṛs* as well as the *āśramas* of a number of *ṛṣis*. It is doubtful whether RKS 21-24 and 63 refer to this place.}

Bankhedīghāt/Vankherīghāt ↓
Rāyansaṅgam ↓

Pāmlīghāt - 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 *ghāt*.

Mārūsaṅgam/Pāṇḍavdvīp ↓

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

Sāṅgākhedāghāt ↓
Dhānāghāt ↓

Gaughāt ↓

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

Bīkorghāt ↓

Sūryakuṇḍtīrth ↓ (see **Sūryakuṇḍ**, above, p. 78)

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

Bāndarābhān - Vānarbhālūtīrth/Vānarbhālūtīrth ↓ (see **Vānarābhān (Vānarbhālūtīrth)/Bāndarābhān** ↑, below, p. 81)

Māhātmya: Vasiṣṭhasaṃhitā 54

Below Bāndarābhān lies the great *saṅgam* of the Tavā (Tapā) river and the Narmadā. It is as important as the Gaṅgā-Yamunā *saṅgam* 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 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 pleaded Nārada for mercy. Then Nārada told him: "You go and do penance at the place where the Tapā river, which rises on the Dhavlagiri 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 (Vasiṣṭhasaṃhitā 54). [+SNP] There is a large festival here on

kārttik pūrṇimā as well as on solar and lunar eclipses and all festival days.[]

{**Note:** The colophons of the Vasiṣṭhasaṃhitā contain the name *bhānutīrtha*, not *bhālutīrtha*.}

Huśaṅgābādghāṭ/Huśaṅgābād ↓ {Hośaṅgābād}

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

{*parikramā continues p. 82*}

North Bank •→ (NPA: 236-239; SNP: 19-22)

Mahughāṭ ↑

Dudhnīghāṭ/Budhnīghāṭ ↑

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

Gadriyāsaṅgam ↑

Guljārīsaṅgam ↑

Here is a beautiful temple of Rāmacandra.

Vānarābhān (Vānarbhālutīrth)/Bāndarābhān ↑ (see **Bāndarābhān - Vānarbhālutīrth/Vānarbhālutīrth** ↓, above, p. 80)

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

Jānpur - Cāndnīsaṅgam ↑

Ciclīghāṭ ↑

Maḍhāvan/Maṛhāvan ↑

Kusumelīsaṅgam ↑

Hatnorāghāṭ ↑

Khodiyāghāṭ ↑

Mankāmeśvar - Mahākāleśvar ↑

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

Kusumkheṛāghāṭ ↑

Bhārkac (Bhṛgukacchīrth)/Bhṛgukṣetr ↑

Māhātmya: Vasiṣṭhasaṃhitā 20

Vasiṣṭha said to Rāma: "In old times the *ṛṣi* 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 *ṛṣi*, caught two fishes from the water and started to eat them. [+SNP] Therefore the fishes got worried.[] On seeing this, the *ṛṣi* 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 ṛṣi Saubhara got worried. With the help of the *saṃjīvanīmantra* he revived him. But the energy in Garuḍa was not as before. Then the ṛṣi gave him the *hariharamantra* and told him to do penance on the bank of the Narmadā at Bhṛgukṣetr (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 *kuṇḍ*. Eversince this *kuṇḍ* is known by the name Kāliyahrad or Ahivās.

Now, when the ṛṣi Saubhari saw the fish 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 has recited the *gāyatrī* at this place, in order that Balī might obtain the kingdom of Indra. Therefore the place is called Bhṛgukacch (Vasiṣṭhasaṃhitā 20).

{**Note:** It is interesting to note, that only the Vasiṣṭhasaṃhitā mentions this place, which by its name is connected with the ancient place of Bhṛgukaccha in Gujarāt (see **Bhṛgukṣetr (Bhaṛoc)** ↑, below, p. 157).

Gorāghāt ↑

Motalsir - Nāradīgaṅgāsaṅgam ↑

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

Bagalvādāghāt - Vāruṇāsaṅgam/Bagalvārāghāt ↑

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

Satrāvānghāt - Ākāśdīptīrth - Tendonīsaṅgam/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 ↑

Māngrol ↑

[-SNP] *Banhā* ↑[]

{*parikramā continues p. 76*}

7. Hoṣāṅgābād to Haṇḍiyā (Maps A7-D7)

South bank ←• (NPA: 115-120; SNP: 62-65)

Rārhālghāt/Rādhālghāt ↓

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

Koksar - Kevlārīsaṅgam ↓

Here is the *samādhi* of Gaurīśaṅkar Brahmācārī, who was a wandering ascetic and the head of an organization of *parikramavāsīs* [+SNP] where elephants, horses and hundreds of *parikramavāsīs* lived. Its members were constantly performing the Narmadāparikramā. Initially, Śrī Svāmī Kamal Bhārtī Mahārāj formed a *jamāt*

{assembly} to perform a Narmadāparikramā. Together with this *jamāt* he undertook three *parikramās*. Brahmācārī 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 Maṇḍaleśvar and lived there. Still later, he abandoned the Markaṭī *āśram* and went to Caubīs Avatār, near Oṃkāreśvar, and had a new *āśram* built. In 1912 he died at Caubīs Avatār, being more than a hundred years of age. After having made three *parikramās*, he handed over the superintendence of his *jamāt* to Brahmācārī 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 *parikramavāsīs*. 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 Śūlpānī. 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 he died here in Koksar. A small *samādhi* has been built for him. After him there was another *mahant*, who ran the *jamāt* for some time, but slowly the *jamāt* vanished. Unlike Brahmācārī Gaurīśaṅkar's fame, which is still current in the region of the Narmadā, his *samādhi* and *āśram* are almost forgotten.[]

Ṭighriyā - Gaumukhāghāt/Gomukhāghāt ↓

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

Nānpāghāt ↓

Kulerāghāt (Kuntipur) ↓

Here, at the *saṅgam* of the Narmadā and the Hather (Hatyāharaṇ) 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 Hatyāharaṇ. Moreover Rukmiṇī came here to meet Draupadī, therefore the *kuṇḍ* 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 Apabhraṃśa language this has become Kulerā[]. All kinds of killing is being obliterated here.

Āvrīghāt ↓ (see Āvrīghātūrth ↑, below, p. 88)

While living in the forest, the Pāṇḍava brothers came to Āvrīghāt on the north bank. At that time, they also came to this place and made a sacrifice and 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 Caturmukhāghāt. On the way up the hills to the left, there are three hillocks of saint Bhāūnāth, who was a contemporary of Kabīrdās.

Bāvrīghāt/Bābrīghāt ↓

Bhilāḍyāghāt/Bhilāḍiyāghāt ↓

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

Gondāgāṅv - Gañjālsaṅgamtīrth ↓

Māhātmya: RKS 12

Here, at Gondāgāṅv, resides the Gañjaleśvara Śiva. The name of this *tīrth* is "Śaivagāmpīlbhedsaṅgamtīrth". Its story is thus: In an old *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 like {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 *lākh* of cows [-SNP] and ten thousand *keḍākeḍī* {mango saplings?}[.] to the *brāhmaṇas* and started a huge sacrifice. But the sacrificial fire burnt all the cows, the *keḍākeḍī* {mango saplings?}, the sacrificial hut and 10000 *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 *ṛṣis* like Vasiṣṭha, Jamadagni, Bharadvāja, Yājñavalkya etc. about other rules of expiation. Only thereafter he could fulfil his vow. The king agreed and did as suggested. All the *ṛṣis* told him, that he should go to Prayāg, Kāśī, Haridvār, Gaṅgāsāgarsaṅgam 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 *ṛṣis* 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] *triveṇī*[.] *saṅgam* here, was salvaged from his offences. [+NPA] Then he assembled everybody, praised the greatness of the Revā and installed the Gañjaleśvara Śiva. Eversince 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 *triveṇīsaṅgam*.

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

Gaṅgesrī ↓

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

Chīpānerghāt ↓

Jalodāghāt ↓

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

Goyadghāt ↓

Here are temples of Śiva and Rāma [+NPA] which have been built by one Śukljī of Hardā.[.]

Bākulsaṅgam ↓

Riddhnāthtīrth ↓ (see **Narmadā Nābhimaṅḍal Siddhnāthtīrth/Siddhnāth Nemāvar** ↑, below, p. 85)

Māhātmya: Vasiṣṭhasaṃhitā 53

The temple of Riddhanātha is situated to the south of Haṅḍiyā 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 Laṅkapurī [+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 (*navanidhi*). These were: 1) *padma*, 2) *śaṅkha*, 3) *mahāpadma*, 4) *makara*, 5) *kacchapa*, 6) *nīla*, 7) *kunda*, 8) *mukunda*, 9) *kharva* [/SNP] *kharba* []. 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 *navanidhi* [/SNP] took away Alkāpurī []. Therefore Kubera became extremely unhappy. Then he went to Siddhnāthtīrth {sic!}, which is situated at the navel of the Narmadā and which fulfils all wishes [+SNP] and worshipped him []. Here he recited the *ṣaḍākṣarīmantra*. After one year, Śiva was pleased and said: "He friend! Tell me what you wish, I will fulfil it." Then Kubera praised Śiva and told him about his grief. Śiva said: "He Kubera! Now you go to the south bank of the Narmadā, install me [+SNP] in the form of R̥ddheśvara [] there and worship me, then your wish will be fulfilled." Thereafter Kubera installed Riddhīśvar [/SNP] Riddheśvar [] here and duly worshipped him with affection and went back to his Alkāpurī. When he came there, he got back the *navanidhi* [/SNP] Alkāpurī [] forever (Vasiṣṭhasaṃhitā 53). [+SNP] Here, the bank of the Narmadā is a great *tīrth*. Earlier its name was Nābhīpaṭṭan. The name Haṅḍiyā was given during the Muslim reign. [] Here begins the Oṃkārnāth forest.

{*parikramā continues p. 89*}

North Bank •→ (NPA: 232-236; SNP: 16-19)

Narmadā Nābhimaṅḍal Siddhnāthtīrth/Siddhnāth Nemāvar ↑ (see **Riddhnāthtīrth** ↓, above, p. 85)

Māhātmya: Vasiṣṭhasaṃhitā 22

[+NPA] 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: "He Rāma! While on a travel of the Narmadā, Sanaka and other *ṛṣis*, who were born of 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 *brahmacarya*. 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 *gāyatrīmantra*. 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 at daytime, should never have his hair shaved and should live cleanly in every respect. In this way he should stay in his *gurus* house until he gets 25 years old. Then he should give his *guru* a *dakṣiṇā* and go back to his own house."

Now, Sanandana began to explain the second *āśrama* of *grhasthā*: "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 won't forget what he has learned. He should earn money in an appropriate way. He should make the *śrāddha* for his fathers. During a *śrāddha* he should lay especial care on feeding the *brāhmaṇas*. He should always speak the truth and should never say something 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 *gr̥hasthā* is being properly observed and sons are born, the debts to the ancestors will be equalled. 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 *gr̥hasthā*. According to this *dharma* it is obligatory to serve guests." After this, the *ṛṣi* 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 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 alms from all the four *varṇas*. He should wear a *kaupīn* {a small piece of cloth to cover the privities} and carry a stick. He should go through the works on *vedānta*. By obeying to the *dharma* of the four *āśramas* in this way, a man attains *satyaloka*." By listening to the explanations of the *ṛṣis*, the inhabitants of the place got very happy. They expressed their gratitude and then Sanaka and the other *ṛṣis* set up Siddheśvara and they all together sang all kinds of praises (*Vasiṣṭhasaṃhitā* 49). Later, together with his mother Reṇukā, Jamadagni did penance here. Hence half a *koṭi* of *tīrthas* came into existence. This story is given in the *Skandapurāṇa*. To the south of the *Vaiḍūrya* mountain, is the cave of *ṛṣi* Jamadagni and on top of it stands the temple of Reṇukā Māi. All these places lie on the *parikramāpath*. In the *Narmadā* are the *Sūryakuṇḍ*, the *Nābhishthān*, a *Śeṣaśāyī* etc. These places are to be visited in the hot season. Many holy men reside at this *tīrth*. If one performs the *laghurudra abhiṣeka* on the *Siddhanātha*, the power of Śiva's *liṅga* will appear in the form of the sound of bells, which the worshipper can hear. This place is especially effective on *śivarātrī*, *sūryasaṃkrānti*, *somavatī amavās* and during the month of *śrāvaṇ*. The day of *sarvapitrī amavās* is the day of *bhūtas* {evil spirits}. On that day, hundreds of *bhūts* 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 *Bhāgīrathī* *Gaṅgā* resting in her northern bank.

[+SNP] This is a famous *tīrth*, here lies the navel of the *Narmadā*. Some people think, that earlier, 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, *Gvāl Tekṛī*, whose old name was *Maṇigiri*. There is a story about how it was renamed *Gvāl Tekṛī*.

In old times a *mahātmā*, who had supernatural powers, lived in a cave in 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. Since many days I keep this cow grazing with my herd. If I can find out, who is her owner, it will be possible to demand a good amount as a reward {*carvāhī*} 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 into the cave. There he saw an impressive *mahātmā* sitting inside.

The *mahātmā* said: "Brother, why have you come here?" The cowherd replied: "*mahātmājī*, since many days I

am grazing your cow. I have come to ask you for a reward." Displeased by the cowherds words, the *mahātmā* picked up ten-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* has 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 brought them all, I would be a rich man," he thought. He quickly went back, but could neither find the stones, nor the cave, nor the *mahātmā*. Because this cowherd met the *mahātmā* on this hill, it came to be called *gvāl tēkrī*.

Since some time, there is a *bābā* from Bangalore living here, who is called *mūṣhalī bābā* {"peanut *bābā*"}. Maybe he subsists only on peanuts. Further down there is a temple of Rādhākṛṣṇa with a big tree.

Here is a 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 design. It is said, that the Pāṇḍava brothers built this temple. Later, the tyrannic Muslims have destroyed much of it. Now the temple is in a pitiful condition. Above this temple, on an elevated place, used to live a *mahātmā* whose name was Viśvanāth Brahmācārī. Further up a new *dharmśālā* has been built. A hundred year old Daṇḍī Svāmī also lived here. But both these personages now live only in the memory.[]

{**Note:** The reference given in the NPA to Vasiṣṭhasaṃhitā 49 is wrong. Maybe the number of stanzas of Vasiṣṭhasaṃhitā 22, where the cited legend is actually contained, has been confused with the *adhyāya* number. RKS 15 (*kārtavīryākhyāna*) in which a Siddheśvara *liṅga*, Jamadagni's *āśrama* etc. are mentioned may also refer to this place. However, that Siddeśvara *liṅga* is said to be situated in Narmadāpura, which is traditionally identified with Hoṣaṅgābād and not Nemāvar. The relevant stanza here is RKS 15.3, which reads:

revāyā uttare kūle kapilāsaṅgamāt param / vaidūryāt paścime bhāge vikhyātaṃ narmadāpuram // RKS 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."

Jāmnarsaṅgam (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 having freed the world [+SNP] 21 times[] from the *kṣatriyas*, wherever his father Jamadagni ṛṣi did penance, there was Paraśurāma 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*.

Kakeḍīsaṅgam/Kherīghāt - Kakeṛāsaṅgam ↑

Chipānerghāt - Sīpsaṅgam ↑

Sīlkaṇṭh Śivjī/Sīlkaṇṭh Śivjī ↑

[+SNP] The temple of Śīlakaṇṭha Śiva is on the outskirts of Maṇḍī village.[]

Kolārsaṅgam (Kausalyāsaṅgam) ↑

Here is [+SNP] a temple of[] Nīlakaṇṭha Śiva.

[+SNP] **Ḍimāvar** ↑

Here is the famous Ḍiṇḍimeśvara. In the Apabhraṁśa language, Ḍiṇḍimeśvara became Ḍimāvar. By playing his *ḍamaru*, god Śiva made the sound "*ḍiṇḍim*" here. The story is given in the Revākhaṇḍa. In Ḍimāvar there is a new joint temple of Pañcanātha Mahādeva and Muralimanohara, which was built by the grace of Svāmī Oṃkārānand Giri.[]

{**Note:** There is a reference to Ḍiṇḍimeśvara in RKV 212 (Ekaśālaḍiṇḍimeśvaratīrthamāhātmya), but it is doubtful, whether this *māhātmya* is connected with this place, as the adjoining *adhyāyas* in the RKV all describe *tīrthas* in Gujarāt, see **Ḍiṇḍīśvar**, below, p. 155.}

Ṭimarnīsaṅgam/Bābrīghāt ↑

Mardānāghāt ↑

Here, one should have a glance of Śiva.

Āvrīghātīrth ↑ (see **Āvrīghāt** ↓, above, p. 83)

Māhātmya: Vasiṣṭhasaṃhitā 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 of 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* Hiraṇyakaśyapū [/SNP] Hiraṇyakaśipu[] 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 pronounced two distinct praises. Pārvatī was pleased [/SNP] appeared before them[]. She said to the wives of the gods: "when Hiraṇyakaśyapū [/SNP] Hiraṇyakaśipu[] will harass the *bhakt* Prahlāda, he will be killed by him and you will get back to your abodes and will live happily again. [+SNP] Till that time you stay here and do penance.[]" Then god Naraharī [/SNP] Nṛsiṃha[] killed Hiraṇyakaśyapū and all the gods went back to their abodes. [+SNP] Eversince this *tīrth* is known by the name of the wives of the gods, Oṃvrī. {?} []. A bath on *somavatī* [+SNP] *amāvāsya*[] is especially powerful at this place (Vasiṣṭhasaṃhitā 21).

[+SNP] Another story is related in the Revākhaṇḍa of the Skandapurāṇa, according to which Śiva had played at Āmalakīrth, which is Āvlī.[]

{**Note:** The colophon of Vasiṣṭhasaṃhitā 21 (Buḷe) which contains the above cited story reads "Amarītaṭavarṇanam". The additional reference of the SNP to the Revākhaṇḍa remains unclear, as nothing of that kind seems to be contained in RKV or RKS.

Tālpurāghāt ↑

Sāttumṛīghāt ↑

Bhāgānersaṅgam - Pañcmukhī Hanumān/Holīpurāghāt ↑

Some pious *brāhmaṇa* was liberated by the grace of Hanumān at this place. [+SNP] Here is also a *pañcmukhī* Hanumān.[]

Tīndrīsaṅgam ↑

{*parikramā continues p. 81*}

8. Haṇḍiyā to Sātmātrā (Maps A8-D8)

South bank ←• (NPA: 120-123; SNP: 65-67)

Ucānghāt ↓

The Narmadā flows here in two streams. Hence there is a very large [/SNP] small[] island in her middle. Here, the ṛṣi Uccaiśravā has done penance and attained *siddhi*.

Submerged in the Indirāsāgar reservoir (Plate 26)

~Jogāqilāghāt ↓

Here, the Narmadā flows in two streams, forming a small island in between, on which stands a beautiful *qilā* [+SNP] of some ancient king[]. Once upon a time, a *yogī* did penance here and obtained what he wished, hence the name Jogāqilā.

~Ajnālsaṅgam ↓

~Mācaksāṅgam ↓

~Puṇyaghāṭtīrth ↓

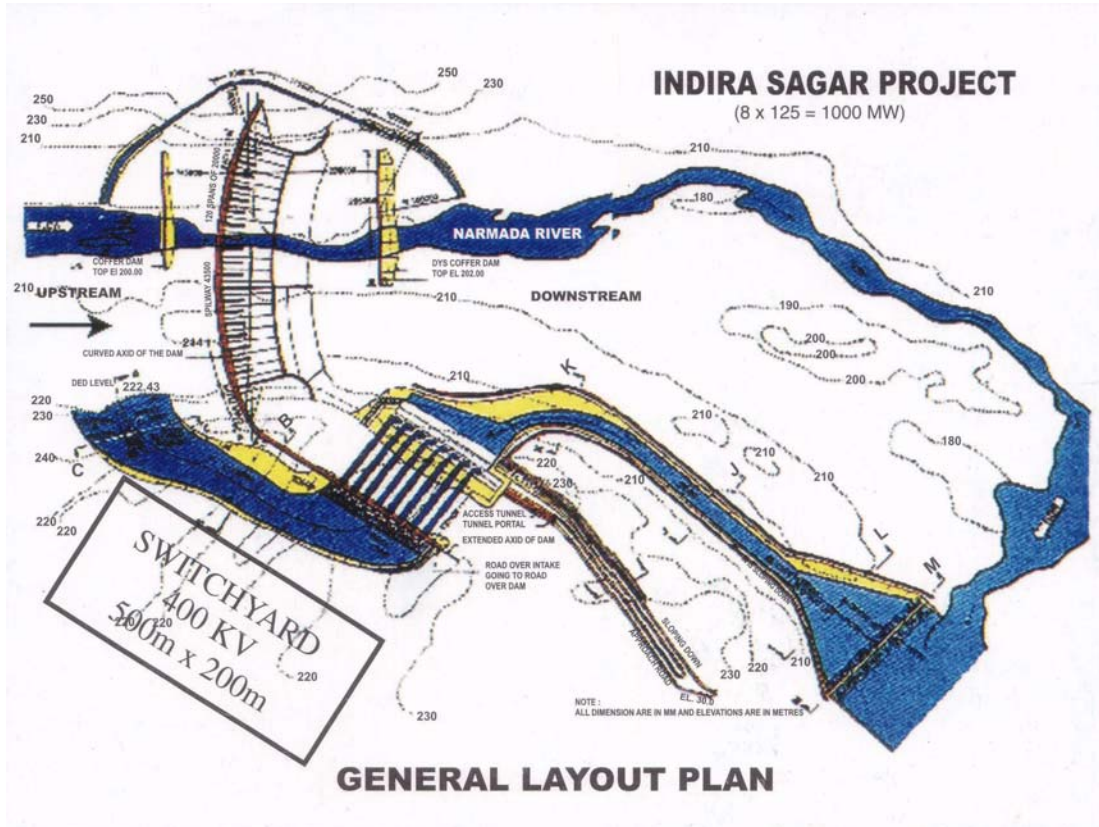
Māhātmya: Vasiṣṭhasaṃhitā 52

This *tīrth* is very powerful. Its story goes: Vasiṣṭha said to Rāma: "When Indra obtained his *indra*-hood (*indrapada*), he did not lose his sexual desire. In the disguise of a *ṛṣi*, he seduced Ahilyā, the wife of *ṛṣi* Gautama. Gautama cursed both of them for this act of adultery, and told them to go [/SNP] went with his wife[] to Nāśik [+NPA] 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 *ṛṣis* and *munis*. Anyone who came he served with as much food as desired. At night he sowed the 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 he desired. When the famine came to an end all the *ṛṣis* thought: "We have to put some kind of blame on the *ṛṣi*, 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 on him, so we cannot stay on in his *āśram*." When Gautama asked them for the expiation of this offence, they told him: "If you bring a Gaṅgā like the northern Gaṅgā to the south, then you will be liberated from the offence of cow slaughter." Gautama accepted this.

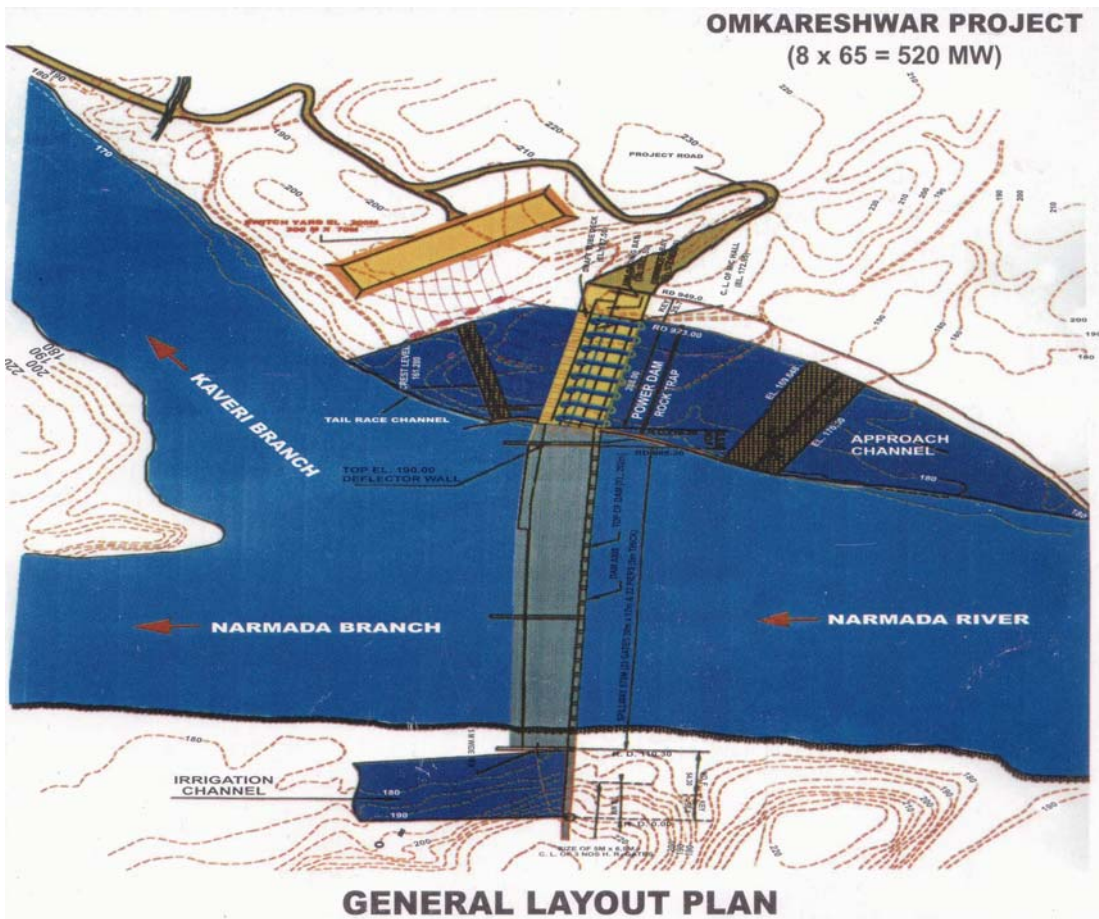
{This whole episode is abbreviated in the NPA in one sentence:} [/NPA]: There {at Triṃbakeśvara}, they(?) killed a cow. Gautama felt very sorry for this.[]

[+SNP] Then Gautama pleased Śiva with severe penance. Śiva said to him: "You have not killed a cow, it was just a phantom." The *ṛṣi* replied: "I know that it was a phantom cow, but I have vowed to all the *ṛṣis* 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 hair 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 *ṛṣis* and gods and set up the Triṃbakeśvara. The Gautameśvara, which is on the bank of the Narmadā here, was likewise set up by him. It is as powerful as the Triṃbakeśvara in Nāśik (Vasiṣṭhasaṃhitā 52).



Map 26: Indirāsāgar project. (Courtesy: Crémin 2005)



Map 27: Omkāreśvar project. (Courtesy: Crémin 2005)

Another story about this *ghāt* is this: While living in the forest, the Pāṇḍava brothers built Dharmpurī and set up the Dharmeśvara on the north bank of the Narmadā and performed many sacrifices and other rites [+SNP] on the south bank[], which brought about *puṇya*. Therefore this place is called Puṇyaghāt.

Here are eight [+SNP] ancient[] Śiva temples, 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 samvat* 1720, during the time of Rāja Udaybhānu. In front of this *ghāt* {on the north bank?} is Dharmpurī and on the island in the Narmadā there are two heaps of stones, which are called Bhīmasena's *kāṃvad* {a bamboo pole with two baskets hanging from either end, to carry loads on the shoulder}. But the *parikramavāsī* cannot go there.

The Narmadā is nowhere as wide as at this place. {*sic!*; What about Revāsāgarsaṅgam?}

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*}. Rāja Mān [/SNP] Māndhātā[] of the solar lineage has done penance here. Because of its power, Māndhātātīrth has come up here.

[+SNP] On *somvatī amāvāsya* and *bhādrpad amāvāsya* there are festivals here.[]

~Balkeśvarghāt ↓

In old times king Balī did penance here and therefore Balakeśvara was set up by him. [+SNP] There is a temple of Balakeśvara Śiva here.[] From here, there are now two paths leading to Oṃkāreśvar. 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 should carry her water on the way. [+SNP] Also food is hard to find on this way. Nevertheless, everybody takes the upper path. Therefore, the course of this upper path is described in the following.[]

~Balḍī/Balḍī ↓

~Bījalpur - Choṭā Tavāsaṅgam ↓

~Balvārā ↓

Punāsā ↓

{There is a small *ādivāsī* fort at Punāsā.}

Bāyphal/Vāyphal ↓

Submerged in the Oṃkāreśvar reservoir (Plate 27)

~Sātmātrā (Saptamātrkā) ↓

Once upon a time, two *thākurs* have attained *siddhi* here. A fort and the temple here at Koṭkherā are from that time and still show their old appearance. The descendants of the two *thākurs* now are 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 p. 93*}

North Bank •→ (NPA: 230-232; SNP: 11-13)

Submerged in the Oṃkāreśvar reservoir (Plate 27)

~Selānīghāt ↑

At a short distance from here, near Bakhatgarh, is a small, old {ādivāsī} fort, which is in a ruined condition.

~Kunāḍsaṅgam/Kunaṛsaṅgam-Rāmpurā ↑

~Sītāvātikā (Sītāmātā) ↑

Here the ṛṣi Vālmīka has done penance. At that time came Sītā along with Lava and Kuśa [/NPA] Aṅkuśaputra[] 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 flowing through a chasm in the mountain. In its current there are the Sītākunḍ, Rāmkuṇḍ, and Lakṣmaṅkuṇḍ. This place is the main *tīrth* of the practitioners of *yoga*. Asceticism at this place will make lepers happy. [/SNP] Doing penance here will heal leprosy.[]

~Dhāvḍīkuṇḍtīrth/Dhāvṛīkuṇḍ ↑

[+SNP] This place is also called Dhārātīrth.[] Here the Narmadā has destroyed the pride of *parvatrāj* Vindhyācala by forming numerous streams and falling violently down about 25 feet over large rocks. [+NPA] It is said, that, in order to destroy the pride of Vindhyañcala, the Narmadā has manifested herself in this spectacular view.[] The beauty of this place has to be seen with one's own eyes; it cannot be described. On the south bank is the [+SNP] temple of[] Dhāreśvara Śiva. In old times, Bāṇāsura made one *karor śivaliṅgas* and worshipped them. Then he threw all the *liṅgas* he had made into the Narmadākunḍ and {eversince} divine *śivaliṅgas* come out of the Dhāvṛīkuṇḍ. [-SNP] Underwater people {*panḍūbe log*} are living here. Give them any thing {*dravy*}, and after it has gone under, they will at once make a *bāṇaliṅga* appear and gift it to you.[] The world-reknown *bāṇaliṅgas* of the Narmadā come out here. [+SNP] Every *bāṇaliṅga* 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 "*panḍūbe log*", ("underwater people"), refers to the *ādivāsī* fishermen, who spend their days fishing at Dhāvṛīkuṇḍ.}

~Khāṇḍāsaṅgam - Premgarh ↑

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

~Lakaḍkoṭ/Lakkaṛkoṭ ↑

There is a large *cakrkunḍ* in the middle of the Narmadā. In the Dhāvṛīkuṇḍ, Śiva lives [+SNP] in the form of a *bāṇaliṅga*[], The Narmadā has created this *cakrkunḍ* 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. [+NPA]: The rubbish and wood, which comes with the current in the rainy season, does not get to the Dhāvṛīkuṇḍ, but accumulates here in the *cakrkunḍ*. For this purpose, the *mātī* herself has created this *kunḍ*.[]

Kālādev ↑

The path {from Lakaṛkoṭ} leads along the hills. After two miles, the Bāraṅgānālā is met with. This *nālā* winds itself between two chains of hills, therefore one has to cross it 24 times {on the way up to Pāmākheṛī}. After

16 times of crossing, one reaches the place of Kālabhairava (Kālādeva) in the forest. The cave of Kālādeva which is at the foot of a lofty hill right on the bank of the Bāraṅgānālā, is a natural cave (*svayambhū*). It is a *tīrth* of herdsmen (*gvālā*).

Submerged in the Indirāsāgar reservoir (Plate 26)

~Pāmākheḍī/Pāmākherī ↑

~Dharmpurītīrth ↑

Here is [+SNP] the temple of[] Dharmeśvara Śiva. It is said, that *dharmrāj* Yudhiṣṭhira has made sacrifices and other *dhārmik* deeds here.

~Kīṭīghāt ↑

While staying at Dharmpurī, Bhīmasena has killed some *rākṣasa* here. That place is in the middle of the Narmadā, near the Bhīmasena's *kāvāḍ* [/SNP] *kābar*[] {a bamboo pole with two baskets hanging from either end, to carry loads on the shoulder}.

~Dāntonīsaṅgam - Phategaḍ/Phategaṛh ↑

Here is the place of Haraṅeśvara Śiva and Kālabhairava.

~Bāgdīsaṅgam ↑

Kālabhairava has done penance here.

{*parikramā continues p. 85*}

9. Sātmātrā to Khalghāt (Maps A9-D9)

South bank ←• (NPA: 123-133; SNP: 5-11; 67-76)

Kāverīsaṅgam ↓

Māhātmya: Kūrmapurāṇa 38.40; Matsyapurāṇa 189; RKS 41; RKV 29 (Kāverīsaṅgamamāhātmya)

Here, one should visit the Kuberabhāṇḍārītīrth [/SNP] Kuberabhāṇḍārītīrth[]. There is a story about this place: Mārkaṇḍeya said to Yudhiṣṭhira: "Once Kubera made a sacrifice at this Kāverīsaṅgam. Then 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 only. Therefore Śaṅkara was pleased and told him to choose a wish. Kubera politely requested him: "He *bhagavān*! If I please could obtain all the kingdoms of the *yakṣas*, then my love for you would always stay in my heart and would always be 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 *ṛṣis* have done penance and attained *ātmasiddhi* at this Kāverīsaṅgam. This *saṅgam* is being regarded as pure in all the three worlds. Its power is [+NPA] three times[] as great as that of Prayāgrāj [+NPA] (Revākhaṇḍa 30/31)[]. [+SNP] Although the Kaverīgaṅgā 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 Oṃkāreśvar island is formed. About one mile further down, at the {western} end of the Māndhātā island, she joins the Narmadā again. This is called the second Kāverīsaṅgam. The first *saṅgam*, which is near to the Kuberabhāṇḍārītīrth, is extremely powerful.[]

{**Note:** RKV 29 has some verses in common with the older Matsyapurāṇa (190) version and still retains parts of the Kubera legend. The RKS 41 version eulogizes the place, but contains just one single reference to Kubera. The Vasiṣṭhasaṃhitā does not contain anything on the Kāverīsaṅgam.

Vārāhīsaṅgam ↓

When god Viṣṇu manifested himself in the form of Varāhāvātāra the Vārāhī river rose from the sweat which issued from his body.

Caṇḍvegāsaṅgam ↓

Māhātmya: RKS 42

The story of this place is as follows: Once upon a time, in the *svārociṣa manū* [/SNP] *svārociṣa manvantara* [] lived a king [+SNP] of the solar lineage [] named Caṇḍasena [/RKS 42] 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 ṛṣi Śāṇḍilya, he saw Śāṇḍilya's extremely beautiful wife Saudāminī and immediately fell in love with her. In front of the ṛṣi 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 ṛṣi to ask him for his wife and said: "I shall give you wealth. You marry another woman." The ṛṣi [+SNP] laughed and [] replied: "He 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 ṛṣi's wife by force. [+SNP] On seeing that the king was contemplating such an offence [] Saudāminī became angry and cursed him: "He king! You [+SNP] are behaving like a *caṇḍāla*, so [] go and become a *caṇḍāla*." [-SNP] When she had said this, the king was regarded everywhere a *caṇḍāla*. Therefore, the king lost his nerves. [] 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* [+NPA] (Revākhaṇḍa 31) [].

{*Note*: As this story is only contained in RKS 42, the NPA's reference to Revākhaṇḍa 31 remains unclear.}

Eraṇḍīsaṅgam ↓ (see **Eraṇḍīsaṅgam**, below, pp. 134, 153).

Māhātmya: RKS 43

In the *ādikalpa* there lived two *gandharvas* named Bhadra and Rudra. They worshipped Eraṇḍeśvara Śiva and performed the *śrāddha* here with utmost affection. Therefore their ancestors praised them much. Then they set up Bhadreśvara.

{*Note*: There are three *tīrthas* of this name (see also below, pp. 134 and 153). The earliest reference to an Eraṇḍīsaṅgama is found in Kūrmapurāṇa 39.80-82, but it is unclear to which of the three possible places it refers. The extensive Eraṇḍīsaṅgamatīrthaphalamāhātmya narrated in RKV 103 gives a completely different legend and pertains to the second *tīrth* of this name, which is situated on the north bank.}

Pitṛtīrth - Brahmīrth ↓

Māhātmya: RKS 44

This *tīrth* was set up by Durvāsā ṛṣi on the advice of his father [+SNP] Atri []. Eraṇḍa ṛṣi has done penance here. There is no *tīrth* in this world which is as powerful as this one.

Om̐kārnāthtīrth (Viṣṇupurī/Brahmāpurī/Śivpurī) ↓ (NPA: 126-128; SNP: 5-11, Map 28)

Māhātmya: Vasiṣṭhasaṃhitā 23-29; RKS 47

From the syllable *om̐* [+SNP] which was uttered by the primeval creator Vidhātā[] arose the *gāyatrī* as well as the *veda*, the *śāstras*, the *purāṇas* etc. and 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 *om̐* is also the manifestation {*rūp*} of three qualities {*guṇa*}, the syllable *om̐* is the hidden form of the Brahman itself. "*tasya vācakaḥ praṇavaḥ*" {"the syllable *om̐* was uttered by Him"} - in this *yogasūtra* too, the syllable *om̐* is the utterance of the highest spirit. In the Viṣṇusahasranāma etc. {we find} "*om̐ viśvaṃ viṣṇurvaśatkāra*" {"Viṣṇu is *om̐*, the syllable *vaśat*, the universe"} - {here,} the first name of god is *om̐*. In the revelations, the syllable *om̐* has been referred to in many ways.

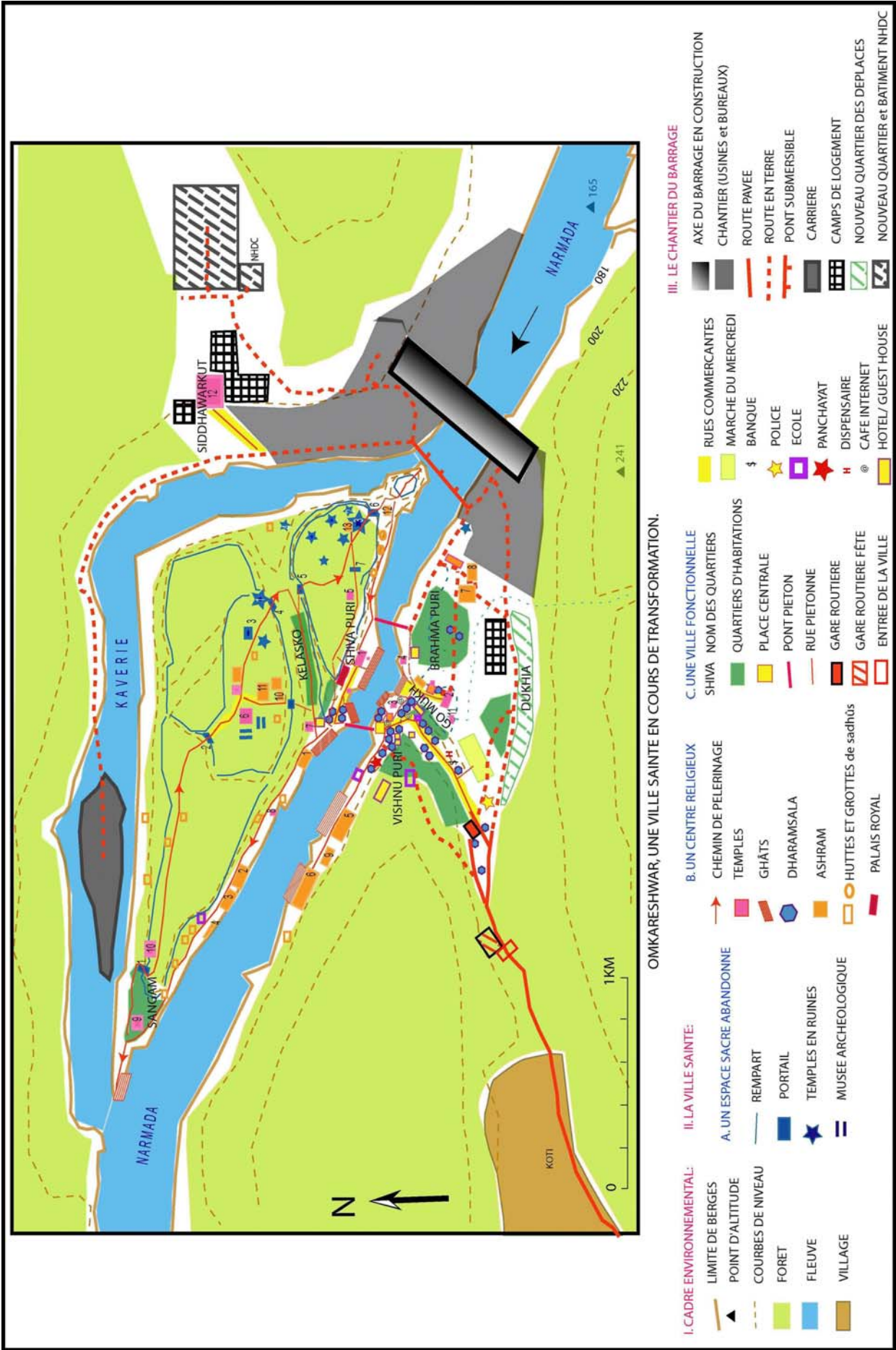
om̐kāraścātha śabdaś ca dvāvetau bra{ā}hmaṇaḥ puraḥ / kaṇṭhaṃ bhivā viniryātau tasmān māṅgalikāvubhau //

{The syllable *om̐* and the sounds of speech, these two are the highest *mantra* / if both are sung until throat-burst, the two become auspicious."}

The wonderful story about the manifestation of the syllable *om̐* is connected with Om̐kāreśvar. The material shape of the syllable *om̐* is the area called Om̐kārkṣetra.[] At this Om̐kārtīrth there are 68 *tīrths*. 33 *koṭi* of deities live here forever along with their families, and there are 108 powerful *liṅgas*.

[+SNP] Two out of the twelve *jyotirlingas* {of India} are found at Om̐kāreśvar. The one called Om̐kāreśvara is situated in the middle of the Narmadā {on the island} and the other one called Amaleśvara {mostly called Mamleśvar in the streets} resides across the river on the southern bank of the river. Om̐kārnāthtīrth is on an island. Therefore *parikramavāsīs* cannot visit this *liṅga*, neither from the north nor from the south bank. On this hill, in the east is an old palace of the Pāṇḍavas which still reveals its antiquity. It can best be seen from the Kuberabhaṇḍarīrth. Here is also the *annakṣetra* of Ahalyābāi. Om̐kāreśvar consists of two parts. The first one is called Viṣṇupurī Om̐kāreśvar and the other one Śivpurī Om̐kāreśvar. The Amaleśvara {*liṅga*} resides in Viṣṇupurī and the Om̐kāreśvara resides in Śivpurī. Now first hear the account of Viṣṇupurī: The distance from Om̐kāreśvar Road to Om̐kāreśvar Māndhātā is seven miles. From where you {have to stop your} vehicle at Om̐kāreśvar 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 Ahalyābāi Holkar, {altogether} 18000 eternal, earthen *śivaliṅgas* had been made and after being worshipped they were dispersed {in the river}. Seven *paṇḍits* had been engaged for this purpose. Ahalyābāi was such a pious character that at almost every *tīrth* in India the one or other 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 Ahalyābāi Dhārmik Trust, where until today numerous religious rites are being performed. Who knows how many nobles and kings were here in this land, who enjoyed the pleasures and pains of the world and who became residents of the netherworld and whose names have long been forgotten. But the name of Ahalyābāi of Indaur still dances on the tongues of the people.

In Viṣṇupurī there are *dharmśālās*; here is the *annakṣetra* of Ahalyābāi, the beautiful stone-pillared hall of Amaleśvara Śiva. Hords of pilgrims come here to have a glance at Amaleśvara Śiva. This is a magnificent *śivaliṅga* which is worshipped according to the sacred rites. The hill of Om̐kāreśvar, the Māndhātā hill, is the very material form of the syllable *om̐*. There goes a story that once the king of the hills, Vindhyācala, made a *śivaliṅga* by forming the shape of the syllable *om̐* {?} and performed a {ceremony of} royal worship. God Śiva was pleased with his worship and so he appeared before him and granted him a boon. The Vindhyā 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, two *śivaliṅgas* materialized. From the *mantra om̐*, Vindhyā used in the worship, arose the Om̐kāreśvara {*liṅgam*} and from the royal rites {performed?} arose the Amaleśvara {*liṅgam*}.



Map 28: Map of Omkareshwar. (Courtesy: Crémin 2005)

Near {to the Amleśvar temple} is the Kapildhārā. Its water comes out of a *gomukh* and then joins the Narmadā⁷⁷. This place is called Kapildhārāsaṅgam. On the other {western} side of Kapildhārā is Brahmāpurī. Śivpurī, Viṣṇupurī and Brahmāpurī are the three cities of the *trimūrti*. In the *purāṇas* there is a story about this:[]

In the *ṛtayuga* 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 *svāyambhūva manū*] [+SNP] the *asuras* defeated the *devas*.[] Because of fear of the demons all the gods came to this Omkāreśvarṣetr 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 for the evil demons." When Śiva heard this he uttered a roaring sound {*humkāra*}. This sound split the nether-worlds into seven, like *atala*, *vitāla* etc. At the same time a very powerful divine *śivaliṅga* appeared on the hill [+NPA] which seemed to have no beginning nor end[]. A voice spoke from this [+NPA] endless[] *liṅga*: "He, 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, got hold of his vedic knowledge [/NPA] obeyed to this advice[] and with the help of his *vedamantra*, he killed the demons. Then he made a *raudrīṣṭi*. Because of these actions all the gods found peace. Then they all worshipped the Omkāranātha *liṅgam* and praised it. [+NPA] They all shouted "*jayjay*".[] From having a glance at this *liṅga* all kinds of offences are being reduced 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 inherent form of the three qualities {*guṇa*}, the three gods, the three worlds as well as the three skies, which all abound in myriads of *tīrthas*.[] [/NPA] Nearby are numerous *tīrthas* such as Piṅgaśvara, 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. [+NPA] At the end of the *kalpa* they become motionless (*sthira*). Telling their names alone will reduce any offence to ashes.[]

As there is the Kṣīprāgaṅgā at Mahākāleśvara {Ujjain} here there is the Kāverīgaṅgā. [+SNP] Even though the Kaverīsaṅgam is situated one mile before {east of} Omkāreśvar, the Kaverī water, despite mixing with 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 Kaverī {branches off and} flows independently to the north. And having circumambulated the Māndhātā island, 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 Kaverī near to its first junction with the Narmadā at the lower end of Sātmātrā, it will flow along with the Narmadā, but will not go to the southern rapids, but will instead flow to the north to what is called the Kaverī rapids.

(...) Nearby {to these} is the Bhṛgupatan rock. Earlier there used to be a current habit that, if a *sanyāsī* became incapable of performing 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 vanished.

Earlier the king of this place was Nāthū Bhīl. About 800 years ago, Śrī Bhāratsimh Cauhān has taken 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 since 30-32 generations. The *rājā* used to manage the temple himself and collect the whole income from it. But today the king is no more; 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 *adhyaīya* 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 together with his hundred wives to the forest. There the ṛṣis made a sacrifice for obtaining progeny. They took the 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 eagerly drank from it. When the ṛṣis started to search for the water in the morning, they realized that the king had drunk from it. The ṛṣis said: "The true work is that of god! Now the king will bear a child in his abdomen." And it happened thus. {One day} The right part of the king's abdomen broke and a son was born. The child immediately started to cry for milk. The ṛṣis 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 practiced severe penance on this mountain on the banks of the Narmadā and thereby pleased Śiva. Eversince this mountain is known as Māndhātā hill. Oṃkāreśvar is the best of all *tīrthas* in the Narmadākṣetr. We regard three places on the Bhagīrathī Gaṅgā as of paramount importance, *i.e.* Haridvār, *tīrthraj* Prayāg and Gaṅgāsāgarsaṅgam. In the same way there are three main places on the Narmadā which are unique: Oṃkāreśvar, Bhṛgukṣetr (Bhārauc) and Revorisaṅgam (Cāndaud):

sarvatra sulabhā revā triṣu sthāneṣu durlabhā / oṃkāre 'tha bhṛgukṣetre tathā caiva revorisaṅgame// []

("The Narmadā is everywhere accessible, but at three places inaccessible: first at Oṃkāra, then at Bhṛgukṣetr and also at Revorisaṅgama.") {This stanza is identical with RKV 85.14}

The offence of *brahmahatyā* cannot enter into the four *kos* of this *ḥṣetr*. Whoever bathes at this place attains liberation in life (*jīvanmukti*). The *pañcakoṣṭi* of this place, includes 28 *koṭi liṅgas* of hidden nature. This place is more powerful than Aśṭīvaruṅāsaṅgam (Varāṅasī). Whoever dies here, attains the form of Śiva. At this *tīrth* Mārkaṇḍeśvara, Avimukteśvara and Kaśiviśeśvara have been set up. A *piṅḍadāna* and *brāhmaṇabhojana* bears a thousand times more fruits than at Gaṅgāsāgarsaṅgam. Koṭeśvara, Gaṅgeśvara, Sāgareśvara, Śulpāneśvara and Oṃkā. (Revākhaṇḍa 32/33).

In the Oṃkāreśvar Māndhātā *ḥṣetr* there is the Mārkaṇḍeya rock. Near to it is the *āśram* of Śrī Māyānand Sarasvatī. {Now follows an eulogy of the NPA with detailed description of its contents, referred to above, p. 34}.

Most particular on the south bank is the Amareśvara *liṅga*. There are also a number of ancient temples as well as a divine peak, called Candrāgarh. The three main branches of the *daśanāma sanyāsīs* have *akhāras* here.

{**Note:** The Vasiṣṭhasaṃhitā extensively deals in seven *adhyāyas* with *rājā* Māndhātā, after whom the island is named and Oṃkāreśvar. The RKS contains one *adhyāya* of about 90 stanzas called Oṃkāramahimā which contain *dharmasāstrik* rules followed by an eulogy of the syllable *oṃ* etc. In the RKV, Oṃkā is referred to only passingly in connection with the eulogy of other *tīrthas*.

From the *paurāṇik* Narmadāmāhātmya versions it appears, that the Amareśvara *liṅga* originally belonged to the Amaraṅṭaka mountain.

These are by far not all the legends which deal with Oṃkā/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 Māndhātā was taken by Bhārat Singh, the ancestor of the present Rājā in 1165 A.D., 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 Nath 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 Oṅkā, 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 Bīrkhilā 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." (Russell 1908: 243-44).

Khedīghāt/Kherīghāt ↓

Khedīghāt is counted under the Oṃkāreśvar *pañcakośī*. [+SNP] Here ends the Oṃkāreśvar forest.[] There is a temple of Rājarājeśvara and an old *dharmśālā*.

Gaumukhāghāt ↓

Here is the *kūṇḍ* of the Nīlgaṅgā which had been repaired by queen Ahilyā and a temple of Nīlakaṅtheśvara [+SNP] above it. The water from the Nīlgaṅgā *kūṇḍ* issues through a *gaumukh* into the Narmadā[]. Whoever bathes in the Nīlgaṅgā *kūṇḍ* will reside for 60000 years on mount Kailās.

{**Note:** The original location of the Nīlgaṅgā is unclear. However, the view expressed in RKV 25, that it is just east (*sic!*) of Oṃkāreśvar (see above, p. 60) conflicts with the situation of the present place.}

[+SNP] Kākriyā ↓

At a short distance from here further down, resides in the middle of the Narmadā on a small platform Gaṅgeśvara Śiva. People say, that *ṛṣi* Mātaṅga did penance here. One day, a group of *ṛṣis* came to visit him. Mātaṅga wanted to receive them with due respect. The *ṛṣis* 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 *ṛṣi* called the Gaṅgā by the power of his *tapas*. Here, the Narmadā flows in two streams to the west and by the power of his penance the *ṛṣi* altered their course to make them turn and he made them flow to the east. Eversince 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 - Peśvō kī Dharmśālāghāt/Rāverkherī ↓

[+SNP] When the Peśvā set out to expand his dominions to the north, he first had to cross the Narmadā at this *ghāt*.[] To commemorate this event, he had the Rāmeśvara temple, a large *dharmśālā* [+NPA] and an *annakṣetra*[] built. But due to the ravages of time the *annakṣetra* has vanished, and the *dharmśālā*, the *ghāt* and the Rāmeśvara temple are in a decayed condition. In the *dharmśālā* is the *samādhi* of Bājīrāv Peśvā. Nearby, on the north bank of the Narmadā, the Peśvā had a Vijayeśvara set up, to commemorate his victory. At this *ghāt*, the Narmadā flows in two streams which are popularly called Gaṅgā and Yamunā.

Kharaksaṅgam ↓

Mordhvajtūrth - Mardānā ↓

Here is the fort of *rājā* Mordhvaj, a hidden *ghāt* (*gupt ghāt*) 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 *siṃhāsana* of Mahārājā Mayūradhvaja in a cave. There is a fortified *ghāt* of Mahārānī Ahilyābāi and a temple of Mayūreśvara Śiva.[]

Sātpīlīghāṭ - Teliyābhātyān/Sātpīlīghāṭ ↓

This is {also called} Somtīrth. Its story goes: In ancient times, a *mahātmā* lived here. He made 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 request, the *mahātmā* took a piece of wood from a Pipal tree, gave it to the *brāhmaṇa* and said: "You must go on a journey to the *tīrthas* of Āryāvarta, and there you must bathe yourself as well as this staff. At whichever place this staff begins to sprout [+NPA] you must bathe and make a donation. Then[] your offence will be erased." The *brāhmaṇa* went to all *tīrthas* in the world and everywhere he bathed the staff, but nothing happened. Finally he came back to this place on the bank of the Narmadā and routinely put the staff in the water of the Narmadā. Suddenly seven sprouts came out of it. On seeing this, the *brāhmaṇa* took a bath, made a donation, offered libations of water to his ancestors and finally feeded 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 *saṅgam*. Nearby there used to be seven Pipal trees which originally sprang from staff 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 ↓

Māhātmya: RKS 9 (Markaṭīrth)

Here is a temple of Vedeśvara (Sārasvata) Śiva. It has been renovated in *saṃvat* 1635, *śaka* 1500, by Vāsudev Kulbhūṣaṇ Jagannāth. [+SNP] Here is the *saṅgam* of the Vedā river. Nearby are two *tīrthas*, the Sārasvattīrth and the Markaṭīrth.[] There are two [+SNP] *paurāṇik*[] stories about this *tīrth*:

{Sārasvattīrth:} In the *dvāparayuga* there was the *saṅgam* of the Sarasvatī, that is the Brāhmī [/SNP]: Brāhmī-Vedā[]. Here, the *ṛṣi* 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 *ṛṣi*. They asked him why he was dancing. The *ṛṣi* 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 became ashes [/SNP] ashes issued from his body[]. Then the *ṛṣi* Maṅkaṇaka worshipped Śiva, praised him and set up Maṅkaṇeśvara Śiva at this place (Revākhaṇḍa 44).

{**Note:** The reference to Revākhaṇḍa 44 is unclear.}

{Vedāsaṅgam/Markaṭīrth:} In the *tretayuga* there was a king Satyasena. His queen was Śṛṅgāravallārī. 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. Śṛṅgāravallārī 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 became shining like the moon. [+SNP] Now she began to look like a heavenly *apsarā*.[] Some time later the king returned. When he saw the beautiful face of the queen, he was deeply surprised. He asked her about what had happened. The queen said: "In my former birth I was a she-monkey {markaṭī}. Once, out of a whim of a monkey I tried, [/SNP] playfully,[] without purpose, to tear out a bamboo stick from a bush of bamboo. The bamboo stick split and my head got stuck in it and I died. Sometime 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." Being pleased by the power of this

tīrth, together they set up a Śiva (Skandapurāṇa Re° 9) [/SNP] Revākhaṇḍa 9[.]

Māṇḍavyāśram ↓

Māhātmya: RKS 65

This *āśram* was founded by ṛṣi Māṇḍavya. Nearby is the Viśokasaṅgam and a temple of Viśokeśvara Śiva. Its story is: In the *aśokavanikā* forest this Māṇḍavyāśram is a very sacred place. The ṛṣi Vibhāṇḍaka has done penance here. Since the time of the *vaivasvata manvantara* there are 50000 *tīrthas* here. Arundhatī [+SNP] the wife of Vasiṣṭha[], Sāvitrī [+SNP] the wife of Brahmā[], Diti [+SNP] the wife of Kaśyapa[] and other wives of gods and ṛṣis have done penance and obtained *siddhis* here. *Siddhas* and *viśvadevas* eternally live here (Revākhaṇḍa 42).

Nāvāḍīṭolāghāt - Svarṇḍīptīrth ↓

Māhātmya: RKS 64

A temple of Śālivāhaneśvara and a *dharmśālā* have recently been built by Bāpusāhab of Indore. This place is opposite of the Maheśvarghāt. At a little distance from here is the Hiraṇyagarbhāsaṅgam and a temple of Yajñagarbheśvara Śiva. It is said that it is at this *tīrth* that all the gods and ṛṣis 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 *tīrthas* of the world reside at this place. On this day, no offender and no atheist can visit this *tīrtha*. 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 {night of the} 14th/15th of every month, the ancestors attain salvation by offerings of *piṇḍas* or libations of water. To feed *brāhmaṇas* or make donations to them is as effective as in Kurukṣetra (RK 42). {**Note:** The reference to RK 42 is unclear.}

Sahasradhārā ↓

Between Balgāv and Nāvāḍīṭolā [/SNP] Svarṇḍīptīrth and Balgāvghāt[] the Narmadā flows in numerous streams. One of them flows eastwards. Here Paraśurāma has killed the 1000 heroes of Sahasrabāhu.

Balgāvghāt ↓

[-SNP] **Khalghāt - Sāṭaksaṅgam - Sāṭhliṅgītīrth** ↓

At this place there are sixty *liṅgas* engraved on the rocks in the Narmadā.[]

{**parikramā continues p. 105**}

North Bank •→ (NPA: 225-230; SNP 154-160)

Khalghāt - Kapilītīrth ↑ (see **Kapilītīrth**, below, pp. 137, 142)

Māhātmya: RKS 77.1-6; RKV 39 (Kapilātīrthamāhātmya)

In ancient times, Brahmā conducted a sacrifice [+SNP] here on the bank of the Narmadā[]. From the sacrificial *kuṇḍ* 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 work 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 (Revākhaṇḍa 58).

{**Note:** It is uncertain, to which - if any - of the Kapilītīrths the Sanskrit texts belong.}

Kārmsaṅgam - Būṭīsaṅgam ↑

Jalkoṭi - Sahasradhārātīrth ↑

It is said, that here is the place of a battle fought by the *mahārājā* Sahasrabāhu of Māhiṣmatī.

Maheśvar (Māhiṣmatī) Tīrth/Māhiṣmatīnagrī ↑

Māhātmya: (RKV 33[?])

Near the Jvālāsaṅgam is Maheśvar. Here are many beautiful temples and *ghāṭs*. The *ghāṭ* and the cenotaph of the jewel of the family of the Indor *rājās*, Ahilyā Rāṇī, is especially beautiful. Here are many *tīrthas*, of which Jvāleśvara, the cave of Bhartṛharī, Skandēśvara, Gaṇeśa, Narasiṃha, Paṇḍharinātha, Bāneśvara, which is in the middle of the Narmadā, Mātaṅgeśvara, Siddheśvarīdevī, Rājarājeśvara, Kāśīviśveśvara and Kāleśvara are the foremost.

[+SNP] Maheśvar is a very famous and historic place. Its old name was Māhiṣmatī.[] The *rājā* of Māhiṣmatī (Maṇḍalānagar) {sic!} Sahasrārjuna was a devotee of Datta [/SNP] Dattatreya[] and the disciple of Mātaṅga ṛṣi. He lived for some time in the place of his teacher. At that time he set up the gods Rājarājeśvara, Siddheśvarīdevī, Gaṇeśa and Skanda (Vasiṣṭhasaṃhitā 29). The greatness of this place is scetchily explained in the Skandapurāṇa. The disciple of Śaṅkarācārya, Maṇḍanamiśra 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 got a girl, who was named Sudarśanā. When the girl reached the marriable age, Agni, who had fallen in love with her because of her beauty, took 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 hall of the *svayamvara* he had a *yajñakuṇḍa* constructed and there he began a sacrifice. At that moment Agni came in the guise of a *brāhmaṇa* and disappeared 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 *tīrth* is called Agnītīrth [+SNP] Jvāleśvar[] [-SNP] (Revākhaṇḍa 54)[].

This is the story of Mātaṅgeśvara: At Aśokavanikātīrth the *āśrama* of ṛṣi Mātaṅga was regarded as extraordinarily pure. In the *ādikalpa* [/SNP] *ādisatyayuga*[] there was a Bhīl, who did penance on the bank of the Narmadā for a long time. He accumulated such a power, that after his death, he became the ṛṣi 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 one day to the Aśokavanikā and doing penance for one hundred divine years, he attained *siddhi*. Śīva was pleased [+SNP] appeared before him[] and granted him a boon. [+SNP] Then Mātaṅga requested Śīva to reside at this place forever.[] Since that time Śaṅkara is residing at this place (Revākhaṇḍa 38). {**Note:** The references to the Revākhaṇḍa given are obscure.}

Maṇḍleśvar - Malśamneśvartīrth, Gupteśvar ↑

At Maṇḍleśvar there is a palace, a fort etc. of the *rājās* of Indor.

Malśamneśvar

Māhātmya: Vasiṣṭhasaṃhitā 30/31

After he had killed the *kṣatriyas* [+SNP] 21 times[], Paraśurāma made the expiation of his offence here and set up the Malśamneśvara [+SNP] *śivaliṅga*[] here (Vasiṣṭhasaṃhitā 30/31).

Gupteśvar

Māhātmya: RKS 76, RKV 38 (Narmadeśvartīrthamāhātmya)

"In an ancient *yuga* the Dāruvana forest was extremely beautiful. Numerous *ṛṣis* used to do penance here. Everybody observed their respective *varṇāśramadharmas*. One day, Śīva came together with Pārvatī here. Pārvatī asked Śīva: "How can all these people obtain such wealth and prosperity in this dense forest?" Śīva 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 prove their devotion. Śiva said: "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 the form of a beautiful *kāpālīka brāhmacārī*. He went into the forest [+SNP] naked[] and began to play his *ḍamaru* [/SNP] and began to play a very sweet melody on a flute[]. [+SNP] On seeing his extraordinary 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 *ḍamarū*. As if coming under a spell[] All the wives of the *ṛṣis* got attracted by him [+SNP] and started to look at him with affection[]. On seeing this [+SNP] naked *brahmācārī* dancing against all moral rules,[] the *ṛṣis* became angry and put a curse on Śiva: "Your *liṅga* shall fall off." Hence immediately, his *liṅga* 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 *ṛṣis*. [+SNP] They told them: "He is indeed Śiva himself!"[] Then all the *brāhmaṇas* [+SNP] felt remorse[] and said: "From today your *liṅga* shall be worshipped in the world. Now you 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 set up the [+SNP] Gupteśvara[] Narmadeśvara in a cave and did penance. Hence his offence was wiped out (Revākhaṇḍa 57).

{**Note:** The reference to Revākhaṇḍa 57 is unclear. The legend of Gupteśvara is found RKS 76 and RKV 38 which contain parallel versions of the legend of the ruin of Śiva's *liṅga* due to the curse by the pious *ṛṣis* of Dāruvana.}

Gāḍṣaṅgam ↑

Nānsaṅgam ↑

Pathrāl - Mālansaṅgam ↑

Pītāmlī - Pipplesvartīrth - Pippalādāśram/Pītāmālī ↑ (see **Lameṭīghāt Pippalesvar**, above, p. 69)

Māhātmya: RKS 79; RKV 42 (Pippalādatīrthamāhātmya)

[+SNP] Here is the *āśram* of Pippalāda *muni*.[]

The sister of *ṛṣi* Yājñavalkya, who lived in Mithilāpurī, was widowed at an early age. She lived together with him. According to natural law (*īśvarī niyamānusār*) but against popular custom, she had a son from Yājñavalkya's semen. The son was protected [+SNP] and brought up[] by god Śani. He was born under a Pipal tree. Therefore he was named Pippalāda. [+SNP] He was a *mahān tapasvī*.[] Some time later, he showed the power of his penance and wrested from god Śani the vow not to harass children. Then he went to this place and near to Śūlpāṇi in Gujarāt, did penance and pleased Śiva. [-SNP] He became to be counted under the *navayogeśvaras*.[]

At a small distance from there is a Vijayeśvara Śiva, which was set up by the Peśvā.

{**Note:** RKS 79 and RKV 42 contain very similar texts.}

Mailakhlagyā - Khulārsaṅgam - Dārukeśvartīrth ↑ (see **Dārukeśvar** ↓, below, pp. 110, 158)

Māhātmya: RKS 74; RKV 36 (Dārukātīrthamāhātmya)

The temple of Dārukeśvara appears to be very old. The story of this place goes thus: This is a very ancient *tīrth*. In an ancient *yuga* there was an assembly of gods. At that time Dāruka, the son of Vardhamāna, because of his 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 *tīrth* [] (Revākhaṇḍa 56).

{*Note:* RKS 74 and RKV 36 contain very similar texts.}

Semaldā - Vimleśvartīrth ↑ (see **Vimleśvartīrth**, below, pp. 142, 151)

Māhātmya: RKS 80 (*guhyaivatīrtha*); RKV 43 (Vimaleśvartīrthamāhātmya)

Here are Śiva temples of Vimaleśvara, Oṃkāreśvara, Kundeśvara etc. [-SNP] There is a *brahmacārī* on a hill, who keeps a big Nepali gong in his place []. The story of this place goes: In the *ādikalpa* there was a drought which caused a famine. Numerous *ṛṣis* went to the banks of the Gaṅgā and sitting there, they had to eat uneatable 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 *tīrth*. 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 cited legend does not seem to be contained in the texts. RKS 80 and RKV 43 have about a dozen verses at the beginning in common, but then differ completely.}

Baḍvāī - Nāgeśvar/Barvāh ↑

Here, in the Revākuṇḍ there is a temple of Nāgeśvara. The Oṃkārnāth forest is considered to begin here.

Kheḍīghāṭ/Kheṛīghāṭ ↑

Carusaṅgameśvar Gaṅgnāth/Cārusaṅgameśvar Gaṅgānāth

Māhātmya: RKS 30

{*Note:* No description of this place in the pilgrims' manuals.}

Gaṅgānadīsaṅgam - Koṭeśvartīrth ↑ (for other places of this name see below, pp. 108, 124, 135, 151, 162)

In the ancient *kṛtayuga* there was Karañjadānava, who was the son of Danu. He did severe penance here for a thousand years which pleased Śiva so that he granted him a boon. He wished that his devotion to Śiva should become eternal (Revākhaṇḍa 59).

{*Note:* The reference to Revākhaṇḍa 59 is unclear; there is some legend about Karañja in the Karañjeśvaramāhātmya contained in RKS 77 and RKV 40, but it is doubtful that these texts belong to this location.}

Avatārtīrth/Caubīs Avatārtīrth ↑

This *tīrth* lies to the north-east of Oṃkāranātha, at the initial stretch of the Kāverī after she crossed the Narmadā [/SNP] This place is near the second *saṅgam* of the Kaverī {*sic!*} []. 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 Paśupatiṇātha and a little bit further away there is a big statue of Rāvaṇa, which has collapsed. []

[+SNP] This is the starting point of the *parikramā*. {*sic!*} []

{*parikramā continues p. 92*}

10. Khalghāt to Haranphāl (Maps A10-D-10)

South bank ←• (NPA: 133-138; SNP 76-81)

Barkhaḍsaṅgam - Gyārahliṅgīrth/Kaṭhorā ↓

This is opposite of Dharpurī *beṭ*.

Brāhmaṅgāv - Brahmāvarttīrth - Burāḍsaṅgam/Burāḥsaṅgam ↓

There are two legends about this *tīrth*.

Brāhmeśvara ↓

Māhātmya: RKS 40.20-21, RKV 31 (Brahmāvartatīrthamāhātmya)

Brahmā resides forever at this place to contemplate upon Śiva. Therefore the importance of this place has increased very much. At the place where Brahmā makes penance, there is a Brahmeśvara (Gupteśvara) Śiva. All the three gods are always present at this *tīrth* (Revākhaṇḍa 53 [/SNP] 54[]).

Patreśvara (Sukheśvara) ↓

Māhātmya: RKV 32 (Patreśvaratīrthamāhātmya)

[/SNP] Sukeśvara[]: Indra's friend Citrasena was a *gandharva*. His son, Patreśvara, was exceedingly beautiful and valiant. [+SNP] The *gandharvas* and *vidhyādhara*s 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 by love. [/SNP] Seeing the beauty, sweetness and grace of Mainakā, Patreśvara got crazy of love.[] Seeing this Indra got angry and cursed him: "He! [+SNP] you are behaving 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 nerves, fell to Indras 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 *brahmacarya* and praise Śiva for twelve years, then your wish will be fulfilled." Then Patreśvara did as Indra had said [+SNP] set up a Śiva in his name[] and by the grace of Śiva he got rid of his offence [+SNP] and returned to the sphere of the *gandharvas*[] ([-SNP] Revākhaṇḍa 54[]).

{*Note*: The reference to Revākhaṇḍa 54 is obscure.}

Mārū kī ciclī - Dabesaṅgam/Devsāṅgam ↓

Lohāryāghāt ↓

Two miles to the south-west from here [+SNP] on a hill[], the Pāṇḍavas have made a sacrifice while they were living in the forest. The ashes still come out. On a hill there are [+SNP] temples of[] Narmadeśvara, Varuṇeśvara, [-SNP] Māruteśvara[] and Śiva Yogeśvara [+SNP] etc.[] (Revākhaṇḍa 50) [/SNP] 50, 54.[]

Kesarpurā - Nāhilīsaṅgam ↓

Mohipurā - Sahasrayajñākhyatīrth ↓

In ancient times, the *ṛṣi* Bhārgava lived here and saw a thousand sacrifices. The three gods the seven *ṛṣis* etc. live here and forever make their ablutions and recitals (Revākhaṇḍa 45).

Datvāḍāghāt - Kapālmocantīrth/Dattvāḍāghāt ↓

Choṭāvārdhāghāt - Agnitīrth ↓ (see Jvāleśvara (under **Maheśvar (Māhiṣmatī) Tīrth/Māhiṣmatīnagrī ↑**), above, p. 102)

Māhātmya: RKV 33 (Agnitīrthamāhātmya)

{**Note:** There are two more (minor) Agnitīrthas. The RKV contains two Agnitīrthamāhātmyas, RKV 33 and RKV 127, which must belong to different places. RKS 102 (*tīrthapañcakavarṇana*) also mentions one Agnitīrtha, but this one also must be located somewhere else.

Piplodghāt - Susāraṅgam

Kasrāvadhāt - Sahasrayajñatīrth ↓

Māhātmya: RKS 69.8-11

The sons of Dakṣa Prajāpati have done penance for a thousand divine years and made a thousand sacrifices here (Revākhaṇḍa 47).

Rājghāt - Rohiṇītīrth ↓

Māhātmya: RKS 115; RKV 108 (Rohiṇīsomanāthatīrthamāhātmya)

This *ghāt* 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 *satī* [/SNP] because of the power of doing penance at a *punya*tīrtha. Because of her penance, she became the companion of Gaurā [/SNP] Gaurī[]. Some time later she became Dakṣa's [/SNP] Dakṣa Prajāpati's[] daughter Rohiṇī. She married Atri's son Candramā. [/SNP] Dakṣa married all his twenty-one daughters off to Atri's son Candramā. Among them, Rohiṇī was the wife, Candramā loved most. They did penance here on the bank of the Narmadā and[] then they set up this *tīrth*. If a woman performs rites here, all her wishes will be fulfilled (Revākhaṇḍa 51).

[+SNP] This place is also called Bāvan Gaṅgāghāt {sic!}. The *mahārājā* of Baṛvānī has built a Dattātreyā temple here. The city of Baṛvānī is three miles from here.

Baṛvānī ↓ {not shown in the maps}

Earlier, Baṛvānī was a kingdom. It is a beautiful city. Here is the king's palace and garden and a *dharmśālā*. In the old palace the *campā bavṛī* (well) is a well-known place. Before, the *rājā* was a devout person. He spent the major part of his wealth for religious purposes. Here are twelve temples, among which are those of Gaṇeśa, Vāṇī, Vināyaka, Kālikāmātā, Agastyamuni and Tulsīkṛta Gopāla. Earlier, *parikramāvāsīs* 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 difficult to find food. Those, who are worried for their stomach or men whose hearts tremble for fear for their life or of thieves, may make necessary arrangements here. At the court of the *mahārāja* of Baṛvānī there are provisions for food.

[+SNP] The forest-dwelling Kol and Bhīl, who live here {between Rājghāt and Śūlpāṇī} on the banks of the Narmadā pillage travellers. Therefore the travellers make arrangements here, such as provisions of food, and proceed very carefully. Pious inhabitants store all the luggage of the travellers in their houses and when the travellers have reached Śūlpāṇī, they return to pick up their belongings.

The forest-dwelling Kol and Bhīl live on the banks of the Narmadā. Earlier they lived 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 *parikramāvāsīs* who carry luggage, they go to pillage them. To those, who do not carry luggage, to that kind of *sādhus*, they also give food. Earlier, a lot of pillage and plunder happened here. Nowadays such incidents have become rather rare, but still occasionally occur.

One gentleman from Mahārāṣṭra has undertaken a *parikramā* by foot and has written a very interesting book⁷⁸ about it. From his memories he has narrated one incident from the jungle of Śūlpāṇī: "At first, people warned me that there, the forest-dwelling Bhīl would plunder me, but I did not carry anything of value. I had only a *kamaṅḍalu* and a *laṅgoṭī*. Sometime, I was sitting in one place, when a Bhīl carrying bow and arrow came and lifted my *kamaṅḍalu*. I said: "Brother! I am a *sādhu*, if you take away my *kamaṅḍalu*, from where should I drink water?" Then he put the *kamaṅḍalu* 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 *maiṅyā* 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 *maiṅyā* is sending them only for us. To those, who do not carry anything, we give as much as we can."

Then 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 not eat meat." Then he took me to his village and fed me roasted corn cobs."

Meghnādtīrth ↓

Māhātmya: RKS 73; RKV 35 (Meghanādatīrthamāhātmya)

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 Pulastya *ṛṣi*. He was very courageous. He married Mandodarī, the daughter of the demon Mayāsura, who was the ruler of the Vindhyācal. 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 Vindhyā mountain and sang praises to Śiva.[] Śiva was pleased with his penance [+SNP] appeared before him[] and gave him his two *ātmaliṅgas* [/SNP] two *śivaliṅgas*{}. [+NPA] He took them and set out to Laṅkā. Midway he had a glance at Narmadā *mā*. Meghanāda got very happy, took a bath and worshipped the *liṅgas*{}.[] 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 *liṅgas* slipped from his hands and fell into the current of the river. Then Meghanāda set up that *liṅga* and named the place Meghnādtīrth (Revākhaṇḍa 56).

Bhautighāt - (Goyad-) Gaurvārtāsaṅgam/Manorathtīrth ↓

Here is the Anaṅgeśvara [/SNP] Aṅganeśvara[] Śiva (Revākhaṇḍa 40). [+SNP] This place is also called Manorathtīrth.[]

Bījāsentīrth ↓

Māhātmya: Vasiṣṭhasaṃhitā 48 (?)

[+SNP] Rāvaṇa was the foremost devotee of Śiva. In the *tretayuga* he once worshipped the eleven *rudras* together with the eleven *rudrāṅṅs*. They all were pleased. The *rudrāṅṅs* asked him to choose a wish. [+SNP] It is well-known that Rāvaṇa had a thousand wives. From them he had 100000 sons and 125000 grandsons. It may be supposed that he now may have wanted to limit {the growth of} his family.[] Rāvaṇa said: "You please give me a girl, who will eat the foetuses of all the other women." [+SNP] The *rudrāṅṅs* were speechless.[] Then the *rudrāṅṅs* gave him a *rudrāṅṅī* named Bījāsena {Bījāsenī}. She began to kill all the children. [+SNP] Eversince the birth of children must have terminated in Laṅkā.[] After the killing of Rāvaṇa [+SNP] by Rāmacandra[], Śaṅkara called Bījāsenī [/SNP] Bījāsenī[] and told her to go to the banks of the Narmadā and do penance (Vāsiṣṭhasaṃhitā 48) [+SNP] and to protect foetuses at the very place, where the children were killed[]. Women, who perform any rite here, will not suffer miscarriages.

[-SNP] Two miles up from Bījāsen, the Pāṇḍavas have made a *tīrth*. While they were in the forest, the Pāṇḍavas

have stayed here and have killed a wicked demon on the north bank. This place is extremely beautiful.[]

Harap̄hālghāt/Hiraṇyaphālghāt ↓

Here, Hiraṇyākṣa has done penance and obtained *siddhi*. [+SNP] Therefore this place is called Hiraṇyātīrth. Here the Narmadā falls down over rocks and forms a number of streams which have engraved deep gorges. About one mile further down these streams reunite again.[]

{parikramā continues p. 111}

North Bank •→ (NPA: 219-224; SNP: 150-154)

Harap̄hāl ↑ (see **Harap̄hālghāt/Hiraṇyaphālghāt** ↓, preceding entry)

Dharmrāyātīrth ↑

While living in the forest, the Pāṇḍava Dharmarāja [+SNP] Yudhiṣṭhira[] [-SNP] stayed here and made numerous sacrifices. He also[] set up the Dharmesvara Śiva.

Meghnādātīrth ↑ (see **Meghnādātīrth** ↓, above, p. 107)

Urībāglisaṅgam - Koṭeśvartīrth (Kuṇḍeśvartīrth) ↑ (for other places of this name see above, p. 104 and below, pp. 124, 135, 151, 162)

Māhātmya: RKS 78 (Kuṇḍaleśvaramahimā); RKV 41 (Kuṇḍaleśvartīrthamahātmya)

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 wish, he praised Lord Śiva. He made all kinds of *haṭayoga* (*sic!*). Śiva was pleased. He made him the *rājā* of the *yakṣas*.[] [+SNP] He set up this place.[] If somebody gifts a cow here, he will stay as many years in the *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 gone via the upper way from Tilakvārā join the regular *parikramāpatha* at this place.

Cikhaldā - Pañckuṇḍātīrth ↑

Here are Nīlakaṇṭheśvara Śiva, Harihareśvara, [+SNP] Agniśvara {Agnīśvara}, which is the principal *tīrth* of god Agni[] as well as a *ghāt* and a *kuṇḍ*, which are on a rock in the Narmadā. The story of this place goes: In ancient times, all the great *ṛṣis* 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 set up the Agniśvara (Revākhaṇḍa 45).

The *saptaṛṣis* did penance here and obtained *ātmasiddhi*. God Agni resides eternally at this place.

Devmayātīrth ↑

In the *ādikalpa*, the gods assembled at this place to set out on a Narmadāparikramā (Revākhaṇḍa 47).

Bodhvārā/Bājūā - Devpathliṅgātīrth ↑

Māhātmya: RKS 69.1-8

In the *ādikalpa*, when the *devas* started their Narmadāparikramā [+SNP] at this place[] they set up this *liṅga* [/SNP] *devamayaliṅga* {*sic!*}[]. When they ended their *parikramā* they worshipped Śiva and Narmadā *mā*. Many *ṛṣis* have lived at this place and obtained the fulfilment of their wishes (Revākhaṇḍa 47).

Gāṅgalādeghāt - Bagārśaṅgam ↑

Here Śīva's *gaṇa*, Nandī, has done penance and set up a Nandikeśvara Śīva (for similar places see above, p. 66 and below, p. 136 and p. 138.)

Akalvārā - Vāgusaṅgam - Vāgīśvartīrth ↑

Māhātmya: RKS 67

In the *ādiyuga* a king Brahmadata was born in the solar lineage. He made very many donations. At this place he had made one hundred extremely great sacrifices with golden pillars (*suvarṇastambhvāle*). In them, Brahmā and all the gods as well as all the *ṛṣis* like Vasiṣṭha, Parāśara etc. were present. Moreover, he had himself weighed one hundred times against gold (*suvarṇatulā*) [+SNP] which he gave away afterwards[]. He has made {the existence of} beggars disappear. [/SNP] By means of his donations, he satisfied strangers and all the beggars[]. Nowhere else exists as wealthgiving a *tīrtha* as this one (Revākhaṇḍa 43)[/SNP] 46[]. At this place is the Vāgusaṅgam, where Camuṇḍādevī resides forever. [-SNP] The curses lying on ten kings such as Maṇibhadra etc. were undone at this place. Whoever bathes here will not be reborn.[]

Semardāghāt - Dīptikeśvartīrth ↑

In the *kr̥tayuga*, Brahmā, Viṣṇu and Maheśa, these three praised the thousand names of god. God was pleased. The three gods wished, that they should be freed from the fear of the *daityas*. God made the three of them free of fear. Then the three gods together set up [+SNP]the *śivaliṅgas* of[] Dīptikeśvara, Narmadeśvara, Amareśvara, Śukleśvara and so on.

[-SNP] Mokṣadā Bhavānī also resides at this place. At this very place reside Oṃkāra, Bilvāmṛka, Śukleśvara, Bhṛgvīśa and Dīptikeśvara. Just to listen to this story is like {undertaking} a Vājasaneyā sacrifice[] (Revākhaṇḍa 48).

Perekāhar/Perkhera - Kāṅkriyāsaṅgam - Viṣṇutīrth ↑

This is the foremost *tīrth* of *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*, intruded into the sacrifice and started to harrass the participating *brāhmaṇas*. They started to take away the necessary materials. On seeing this, with the help of Viṣṇu, Brāhma hit them and chased them away. Eversince this *tīrtha* has fulfilled the wishes of many people [/SNP] is known by the name of Viṣṇutīrth[] (Revākhaṇḍ 49).

Barāvardhāghāt - Varāheśvartīrth ↑

Māhātmya: RKS 68 (?)

In the *varāhakalpa*, there was a *daitya* named Jaṭāsura. [+SNP] By making severe penance[] He had wrested a boon from Śīva [+SNP] to become invincible[]. [+SNP] Therefore his arrogance became too much.[] He always kept 10 *karor* *daityas* with him. He defeated the gods and took the *vedas* [+SNP] and the earth[] down to the nether-world. On seeing this, god Viṣṇu took the form of a boar, killed him and rescued the *vedas* along with the world. Then he came here and set up the Varāheśvara Śīva (Revākhaṇḍa 46).

{*Note*: The reference to Revākhaṇḍ 46 is unclear. There seems to be no reference to a Varāheśvartīrtha in any of the Revākhaṇḍa versions.}

R̥dheśvartīrth (Aditīśvartīrth) ↑ (see *Ādityeśvar*, below, pp. 142, 163)

In the *ādikalpa*, the mother of all the gods, Āditi, did severe penance for a thousand divine years, for the welfare of the world. [+SNP] She set up this place, therefore it is also called Aditīśvartīrth.[] Because of her penance she

got two sons, Sūrya and Candra (Revākhaṇḍa 46).

Mānsaṅgam ↑

Śukleśvar - Saurtīrth ↑ (see **Śuklgḥāt - Śukltīrth** ↑ above, p. 77 and **Śukltīrth** ↑ below, p. 162)

Māhātmya: RKS 69, 70; RKV 60 (Ādityeśvaratīrtha) (?)

This *tīrth* is the main centre for the worshippers of Sūrya. Its story goes: In ancient times, the ṛṣi 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 become true at this place [/SNP] that he would live forever at this place and that all persons with disabilities {and diseases} will be healed 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 - Dārukeśvartīrth (see **Dārukeśvartīrth** ↑, above, p. 103 and below, p. 158)

Māhātmya: RKS 74; RKV 36 (Dārukatīrthamāhātmya) (?)

In an ancient age, the ṛṣi Dāruka lived here [+SNP] all his life doing penance and subsisting only on roots and fruits[] and observed the *vānaprasthāśramadharmā* until the time of his death. He attained *ātmasiddhi*. If one stays here subsisting on fruits and observing the *varṇāśramadharmā*, the fruit of a *stotrāyaṇī* [/SNP] *stotrāpaṇī* sacrifice is obtained. Many sacrifices have been undertaken here, whose ashes still issue {from the ground} (Revākhaṇḍa 52).

{*Note*: It is unclear which legend of the RKV/RKS might belong to this place.}

Khujā - Kubjāsaṅgam - Bilvāmṛktīrth/Bilvāmṛaktīrth ↑ (see **Kubjāsaṅgam** ↓, above, p. 79)

Māhātmya: Vasiṣṭhasaṃhitā 56; RKS 21 (*kubjamāhātmya*), RKS 22 (*bilvāmṛakotpatti*) RKS 23, 24 (*kubjamāhātmya*)

Here is the Kubjā *kuṇḍ* 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 *rājārṣi* of the *mahārājā* of Ujjain. He [-SNP] had handed over the kingdom to his sons and[] came to the Bilvāmṛktīrth to do service [/SNP] penance[]. Some time had passed, when the *daityas* defeated the *devas* and chased them. Finally, for fear of the *daityas*, the *devas* came to Dadhīca [/SNP] Dadhīci[] ṛṣi's *āśrama* 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 went back to Dadhīca [/SNP] Dadhīci[]. Nārada then asked him about what could be done to help the *devas*. The ṛṣi 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 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 ṛṣi to give his bones for the sake of the welfare of the world. For the sake of the welfare of the world, the ṛṣi agreed. Then, on the advice of the ṛṣi they called a *kāmadhenu* []. She cleaned the bones by licking them [/SNP] the body of the living ṛṣi[] 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 Dharmapurī. There is the Bilvāmṛktīrth. Once upon a time, 108 virgins have done penance here and attained *siddhi*. The story goes: In ancient times, Pārvatī had a dispute with her [+SNP] 108[] female companions. The companions all 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[]. Eversince Śiva is known by the name Bilvāmṛka. Then [+SNP] the maidens became goddesses and[] Caṇḍikā went to Haridvār, Viśālākṣī to Kāśī,

Liṅgadhārīṇī to Naimiṣāraṇya, Lalitā to Prayāgrāj, Kāmukā to Gandhamādanaparvat and Kramadā to Mānasasarovar [/SNP] Mānasarovar[] to reside in their favourite places.

[-SNP] After this story was told by Mārkaṇḍeya to[] the king of Meghavanayajñaparvat, Rantideva, [+SNP] the latter[] made 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 śivaliṅgas* are placed. Therefore this area is also called Śivakṣetra (Revākhaṇḍa 41).
{**Note:** While the place is very prominently described in the RKS, it is of no importance in the RKV.}

[+NPA] **Pagārā** ↑

Here the location of Cakrkuṇḍ Gaṇeśa is worth to be seen.

Kālībāvṛī ↑

The beautiful Māṇḍavgaṛh forest commences here.[]

Māṇḍavgaṛh - Nīlkaṇṭh Śiv/Māṇḍavgaṛh Revākuṇḍ ↑

The fort at Māṇḍavgaṛh is well-known from history. The battle between Ālā Ūdal and Jambharājā has taken place here. Here is a temple of Rāma, the Revākuṇḍ, the Kamālkuṇḍ, a huge step-well etc. The colossal statue of Rāma is unique in its beauty in the whole Narmadākhaṇḍ {*sic!*}. The Nīlakaṇṭha 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 Māṇḍavgaṛh is not included in the original route of the *parikramā*, because "(...) one may deviate (...) on the north bank not more than three yojanas, i.e. twelve gau (seven miles) from the river" (see above, p. 48, 2.) 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 go more than seven miles from the Narmadā to the north."

[+NPA] **Lohāryā** ↑

Sundrel ↑[]

{*parikramā continues p. 101*}

11. Haraṇphāl to Sindūrīsaṅgam (Maps A11-C11)

South bank ←• (NPA: 138-139; SNP: 81-82)

{This is the most difficult stretch of the *parikramā*; accordingly, the region is almost devoid of *tīrthas*}.

Khāryā kī caukī ↓

Bahādalc aukī - Bahādalsaṅgam ↓

Bhucegāṅv - Nakṭā kī caukī - Udīsaṅgam - Sādrī ↓

Damkheḍā - Khādāsaṅgam ↓ {this place belongs to Mahārāṣṭra}

Peṇḍrā - Hāpeśvar/Hanseśvartīrth ↓ (see **Hāpeśvar - Hanseśvar - Hapyeśvar**, below, p. 112)

Daherīsaṅgam/Dehrīsaṅgam ↓

Sindūrīsaṅgam ↓

{*parikramā continues p. 112*}

North Bank •→ (NPA: 218-219; SNP: 149)

Katkherāghāt ↑

Here, Skanda [+SNP] Kārtikeya[] has done penance.

Hatnīsaṅgam ↑

The Pāṇḍavas and numerous ṛṣis [/SNP] *rājās*[] have made sacrifices here. Their ashes still issue {from the ground}. There is Baijanātha Śiva here.

Hāpeśvar - Hanseśvar - Hapyeśvar ↑

Māhātmya: Vasiṣṭhasaṃhitā 34

[+SNP] This place once lay in the Choṭā Udaypur kingdom[]. The Apyeśvara temple is beautifully built and has 22 pillars. Nearby, in the house of the *mahārājā* of Choṭā Udepur the hunger of *parikramāvāsīs* is quenched. The story of this *tīrtha* 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] and 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 set up this *tīrtha* on the advice of Śiva and created the Varuṇāsaṅgam (Vasiṣṭhasaṃhitā 34).

{**Note:** According to the table of contents of the Vasiṣṭhasaṃhitā found in the SNP, Vasiṣṭhasaṃhitā 34 is about Hāpeśvar and an Apyeśvara temple. Buḷe's Vasiṣṭhasaṃhitā *adhyāya* 34 is about Kumāreśvara but contains references to Āpeśvara in the text, which is probably a synonym of the former.}

Devdī - Bāṅgaṅgāsaṅgam

Mākarkherā

{*parikramā continues p. 108*}

12. Sindūrīsaṅgam to Bhalod (Maps A12-D12, D14)

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 from the Gujarāt border up to the sea, we are concerned with towns, where clusters of *tīrthas* are located.}

Śūlpāṇeśvar - Śūlpāṇeśvartīrth ↓

Māhātmya: RKS 84-91, RKV 44-58; RKV 198 ((with parallels to RKV 198.64-92 in RKS 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 Pāṇḍavas, but there is no Draupadī {in them}. Further south from the Kamaleśvara there are two small temples along with 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 Vindhyācalādhipatī king Rājasimha, in the year *saṃvat* 1829, *śaka* 1695 {i.e. c. 1772 CE}.⁷⁹

The Śūlbhedtīrth was made for the protection of righteous people. Any rite performed here will be increased *karṇas* of times. To hear the name of this *tīrth* alone reduces any offence to ashes. This *tīrth* extends 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*, Śaṅkarājī has founded this one first. The *pātālagāṅgā* which rises here is called Bhogavatī. At the place, where Śiva has struck with his *triśūl*, this river comes out and falls into a *kuṇḍ*. There is a *nirvāṇa* stone,

whose power is indescribable and where infinite *tīrths* reside. The protector of this *tīrth* is Gaṇeśa. Here reside Koṭīlīṅga {*a koṭi of līṅgas?*}, the twelve Sūryas and the *mārudgaṇa*.[]

The story of this place was told by Śiva himself 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 of 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 undertaken such a penance. Due to this, smoke issued from his forehead. This smoke spread and spread [+SNP] in the world[] and finally reached mount Kailāś. Then Pārvatī asked Śiva: "Where does that smoke come 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. "With the exception of god Viṣṇu, you shall now be able to defeat anyone." 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 wish would lead to trouble.[] Now tell me, what will you [/SNP] shall we[] do?" [+SNP] Pārvatī replied: "You should do what is for the welfare of the world and for the welfare of this *daitya* as well."[]

At that time, because of the challenge posed by god Viṣṇu, the *daitya* called upon Śiva for a fight. [+SNP] Śiva got enraged and[] they 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 *gaṇas*. Then he said to the *devas*: "[+SNP] Although he was an *asura*, he was the grandson of Brahmā.[] 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 *tīrtha* and began to wash the *triśūl*, but the stains of blood would not come off. Then they came to the Narmadā, but at no *tīrth* on both banks, the stains could be washed off. Finally, they came to the Bhṛgu mountain and struck the *triśūl* on the mountain. The mountain was pushed down to the nether-world (*pātāla*) 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 *līṅga* which was set up by Brahmā. To the south of it god Śeṣaśāyī resides. Where the *śūl* struck, also a *kuṇḍ* appeared, which will stay forever in the Narmadā. Its name is *cakratīrth*. The 108 *kṣetrapālas* reside here forever. Offenders may not bathe here. It possesses the power of the *pañcatīrtha* and Kṛṣṇāveṇīsaṅgam of Gayā. The king of Kāśī, Citrasena, has attained *siddhi* here.

At the place where Śiva has created his *nandīgaṇa*, there is the Rājarājeśvara temple. One should read the *adhyāyas* on the Śūlbhedtīrth of the Revākhaṇḍa (Revākhaṇḍa 63-73). Before proceeding on the *parīkramā*, one should go one mile to the south and circambulate the *Bhṛgutūṅga* hill and visit the Devgaṅgā.

[+SNP] Among all the great and powerful *tīrths* on the Narmadā, this is the greatest and most powerful. {Very likely because it is so difficult to reach.} 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 Śūlabheda *tīrth* and its *māhātmya* in RKV 44-58 and RKS 84-91 belongs to Triśūlbhed *tīrth*, (see **Triśūlbhedtīrth/Triśūlghāt** ↓ above, p. 68) and not to this Śūlpāṇeśvara. It is unclear whether this is a mistake or a deliberate relocation of these legends. The cited legend of Andhakāsura is found RKV 45 and indeed belongs to the place near Tripurī. The legend given in RKV 198 is about the *ṛṣi* Māṇḍavya in whose *āśrama* a lot of stolen goods are found and who is therefore being punished by the king and tied to a stake until he is almost lethally exhausted. In the end he is salvaged and restored to former glory. A similar story, but with some other twist to it, is narrated under **Ankleśvar - Māṇḍavyeśvar**, below, p. 146. RKV 198, too, cannot be related to this place, because the legends in these high numbered *adhyāyas* are all situated around Bhaṛūc, further downstream.}

{The SNP includes the following two places in the *pañcakoṣṭi yātrā* of Śūlpāṇeśvar}

Rudrakunḍ ↓

At the foot of the Bhr̥gutuṅga hill, at the Rudrakunḍ is the cave of Mārkaṇḍeya, where he has done penance.

Cakrīrth ↓

Nearby is the huge statue of Raṇachoḍa which is made from black stone. The temple is in a very bad condition. The *pañcakoṣṭi* of Śūlpāṇeśvar is regarded to reach up to Cakrīrth.

Mokhrī - 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 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. For fear, the owl flew to a nearby *kunḍ*, fell into it and died. [-SNP] The name of that *kunḍ* is *grdyr̥hr̥day* {wrong, obviously meaning *grdhr̥hr̥day*, but this means vulture's heart}[.] Some time later, this owl was {reborn as} the *rājā* of Kāśī. He remembered his earlier existence. Therefore he came to search for this *tīrth*. When he had found it, he made a sacrifice, a donation and penance and obtained *siddhi* (Revākhaṇḍa 77).

{**Note:** The reference to Revākhaṇḍa 77 remains obscure.}

[+SNP] **Gorāghāt** ↓

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 will be completed, many of the temples and *tīrthas* on the banks of the Narmadā will get submerged in the water.[.]

Pipriyā - Pippalādāśram ↓ (see **Pītāmlī - Pippalādāśram - Pippalādāśram/Pītāmālī**, above, p. 103)

Here ends the Śūlpāṇī forest. The story of this place goes: The *ṛṣi* 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 *tīrtha*.[] Śaṅkaraḥ happily agreed (Revākhaṇḍa 80).

{**Note:** The reference to Revākhaṇḍa 80 is obscure.}

Indravāṇo - Śaktīrth ↓ (see **Barvānā - Śaktīrth** ↓, below, p. 127)

Māhātmya: RKV 61 (Śakreśvaratīrthamāhātmya)

The story of this place goes: [+SNP] Once upon a time there was a *daitya* Jṛmbhāsura. He has made 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 Indra subsequently was able to kill Jṛmbha. Then Indra set up the Śakreśvara [+SNP] *śivaliṅga*[] here (Revākhaṇḍa 82).

Rāver - Vyāseśvar/Vaidyanāth ↓

The story of Vyāseśvara goes: When Vyāsa [/SNP] Vedavyāsa[] came to Śūlpāṇeśvar *tīrth*, he [+SNP] also came to this place stayed a couple of days and[] set up 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*, in order to obtain the knowledge about medicine, [+SNP] the physicians of the gods,[] the Aśvinī princes did penance here and obtained *siddhi*. [+SNP] Thereafter they set up the Vaidyanātha Śiva.[] For everyone, who studies the science of medicine, it is compulsory to visit this place (Revākhaṇḍa 84).

Sūrajvar - Ānandeśvartīrth ↓

Māhātmya: RKS 96; RKV 65 (Ānandeśvaratīrthamāhātmya)

[+SNP] The *asuras* obey to all the desires of their 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 got 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 *triśūl*, handed it over to him. Then Śaṅkara killed them all with his *triśūl*. At that time, all the *devas* praised Śiva, and Śiva who was full of joy, took the form of Bhairava and began to dance along with his *gaṇas* and set up his *liṅga* [+SNP] which came to be known as Ānandeśvara[] (Revākhaṇḍa 86).

Mātrīrth/Mātrīrth ↓ (for other places of this name see below, pp. 139, 150, 158)

Māhātmya: RKS 96; RKV 66 (Mātrīrthamāhātmya)

Once upon a time the *saptamātrīkās* 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 *tīrtha*. Then the *saptamātrīkās* set up 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 {sic!} (Revākhaṇḍa 87).

{**Note:** RKV 66 contains only about ten verses of the RKS 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 into 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 set up 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] by itself and had fled[]. His wife and son had already returned to his capital. [+SNP] Even his earlier wealth, treasures and prosperity 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. Eversince this place is known as Narmadātīrth.[] (Revākhaṇḍa 87).

{**Note:** There is no legend about one Daśaratha in the Revākhaṇḍa versions.}

Muṇḍeśvartīrth ↓

Muṇḍa, the *gaṇa* of Śiva has appeared at this place. [+SNP] He has set up this *śivaliṅga*.[] Once upon a time, [+SNP] Śiva had gone out somewhere, so[] Muṇḍa was requested to care for 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 Śaṅkara 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 had gone to watch the fight of the elephants." Śiva said: "Just because of 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 nerves and [+SNP] repeatedly[] begged for forgiveness. Seeing this, Pārvatī felt pity 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 indenty. Then he will go to the bank of the Narmadā and do penance there [+SNP] and set up my *liṅga* 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 - Anāḍvāhīsaṅgam/Anaḍvāhīsaṅgam ↓

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 *gaṇa* Nandī guard their gate. [+SNP] Nandeśvara repeatedly tried to explain to the *daityas*, that the god was taking a rest and that they should stop disturbing him. But they would not listen. In the end a fight broke out between them.[] All night long, the *daityas* kept on fighting with Nandī, but up to the 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 **Tumḍī - Bhīmeśvartīrth** ↓, below, p. 116, 120)

Māhātmya: RKS 101; RKV 77 (Bhīmeśvartīrthamāhātmya)

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, while hunting, he came to the bank of the Narmadā. There, he performed some pious rites and later sat down under a Vāṭa tree [+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 near to the *rājā*. [-SNP] She was Narmadā.[] The king [+SNP] was greatly 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*, *ṛṣis* 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 return to my own abode. At present such a cause has occurred again." At first, the *rājā* refused, but on {further} explanations of the goddess, the *rājā* finally agreed to the marriage. Then the marriage took place according to the rules.

[-SNP] On the request of Yudhiṣṭhira, Mārkaṇḍeya explained the reason for that marriage.[]

"Once upon a time, when the *paramātma* Naraharī had killed the *daitya* Hiraṇyakaśyapu, there was in his family a *daitya* named Gaganapriya. [+SNP] Gaganapriya was the son of the lord of Śoṇitapura, Bāṇāsura. Bāṇāsura was the son of Virocana, who was the son of Prahlāda, who himself was the son of Hiraṇyakaśipu.[] By making severe penance he had 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 looking 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 had granted him a boon,[] this *daitya* cannot be killed neither by demons, gods or 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 earlier 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 to 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 began 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. Śaṅkara gave him the power to kill the *daitya* {or *daityas*} he had asked for. Then the son of the Narmadā went to Śroṇitapura [/SNP] Śroṇitapura[] and killed Gaganapriya, the grandson of Prahlāda (Revākhaṇḍa 88).

{**Note:** 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 about Gaganapriya. Not even the name is to be found in any of the Revākhaṇḍa versions. RKS 101 and RKV 77 belong to Bhīmeśvar, below, p. 116, 120. Besides, here is one of the cases, where the legend as given in the NPA is unintelligible to any uninformed reader.}

Arjuneśvar ↓

Close to Bhīmeśvara is the Arjuneśvara [+SNP] *śivaliṅga*[].

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 Bāṇāsura and he[] was a devotee of Śīva. 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 and defeated him in a fight and incarcerated him in 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 hunting, that king came to Bhīmeśvar. 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 Śīva. He will fulfil your wish." Then the king set up a Śīva and did severe penance [-SNP] standing on one toe[]. Śīva got pleased and granted him a boon. The king said that he wished to marry the Narmadā, but Śankarājī angrily refused and said: "You are my son and the Narmadā is my daughter. Thus, a marriage is impossible. [+SNP] Choose something else.[]" Then the *rājā* went away [/SNP] said: "This is the *śivaliṅga* named Arjuneśvara, which I have set up. Whoever comes here and worships it in a loving manner, his wishes shall be fulfilled[]." Then Śīva granted that {this *liṅga*} will fulfil all the wishes of people who come to this place (Revākhaṇḍa 89).

Dharmeśvar ↓

Near to the Arjuneśvara is the Dharmeśvara. [+SNP] Its full story is given in the *purāṇas* such as the Nāradyapurāṇa[]: In an ancient *yuga*, there was *rājā* Rukmāṅgada, 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 *gyārāsa vrata* [/SNP] *haribāsar-ekādaśī vrata*. 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 nether-world (*nāraka*).[]. Therefore the city of Vaikuṅṭha constantly grew, while Yamarāja in his *nāraka* was left empty-handed. Therefore Yamarāja was very worried. He did severe penance for Śīva and requested him for a second dominion. Śāṅkara 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 was completely deserted. Śīva [+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 set up Śāṅkara [/SNP] the Dharmeśvara *śivaliṅga*[] at that place [+SNP] and did penance[.]. Here the donation of land will lead to obtaining a kingdom (Revākhaṇḍa 9) [/SNP] 90[.].

Rāmpur/Rāmpurā - Lukeśvar ↓

Māhātmya: RKV 67 (Luṅkeśvaratīrthamāhātmya)

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 Kālaprṣṭha [+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 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 was worried and he 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 to kill Nandī. He wanted to burn Śiva to ashes and carry away Pārvatī. Therefore[] The *daitya* interrupted his fight and followed Śiva. Seeing this, Nandī ran to Śiva and Pārvatī and 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 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 entrapped 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. Eversince, Śiva and all the gods reside at this place (Revākhaṇḍa 91).

{*Note*: The cited story is contained in RKV 67.}

Dhandeśvar/Dhaneśvar ↓

Māhātmya: RKV 68 (Dhanadatīrthamāhātmya)

This is a famous place. [+SNP] When he heard that Śiva had hidden at Lukeśvar and that this is a place where wishes are being fulfilled, Kubera and his *gaṇas* came there and did severe penance in order to obtain Laṅkā. Then he set up the Dhaneśvara *śivaliṅga* 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 locks (*jaṭā*) opened [-SNP] and his *tumbī* {a pot made out of a hollowed gourd (?)} fell down.[] After the killing of Bhasmāsura, Pārvatī set up this *tīrtha* (Revākhaṇḍa 92).

Maṅglor - Maṅgaleśvartīrth ↓ (see also **Maṅgleśvar** ↑, below, p. 163)

Māhātmya: RKV 69 (Maṅgaleśvaratīrthamāhātmya)

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 set up this *liṅga* and worshipped it. [-SNP] Any kind of diseases of the body are cured here[] (Revākhaṇḍa 92). {**Note:** There is another Maṅgaleśvaratīrthamāhātmya, RKV 148, which seems to belong to Maṅgaleśvara further downstream, below, p. 163.}

Guvār - Gopāreśvartīrth ↓

Māhātmya: RKS 98; RKV 73 (Gopāreśvaramāhātmya)

In ancient times, a heavenly *kāmadhenu*, while wandering about, {once} came to this place. [+SNP] Seeing such a beautiful place on the banks of the Narmadā[] She started to do penance for Śīva. After some time she thought: "I shall sprinkle Śīva with my own milk." At that moment, Śīva 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. Śīva fulfilled her wish (Revākhaṇḍa 92 [/SNP] 92, 93[]).

Sahrāv - Śaṅkhacūḍeśvartīrth/Śaṅkhcūḍeśvar ↓

Māhātmya: RKS 99; RKV 75 (Śaṅkhacūḍatīrthamāhātmya)

The snake Śaṅkhacūḍa has [+SNP] did penance here for a long time, set up a *śivaliṅga* in its name and[] obtained *siddhi* here. Those *pitṛs* who have died of a snake-bite, will be released, if one makes libations for them at this place (Revākhaṇḍa 93).

Badrīkedārnāthtīrth ↓

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] They, together with[] ṛṣis 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, Kedārnātha appeared. Everybody praised him according to his abilities. Kedārnātha was pleased and he promised that he would fulfil everybody's wishes. The ṛṣis said: "It is impossible for people of old age to go to Kedārnath 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. Eversince Kedārnātha resides at this place. Here one should study the *vedas* (Revākhaṇḍa 96). {**Note:** The Kedāreśvaratīrthamāhātmya, RKV 183, seems to belong to another place further downstream, see **Kedāreśvar** ↑, below, p. 120, 140.)}

Pārāśvartīrth/Parāśartīrth ↓

Māhātmya: RKS 100 (*parāśaratīrtha*); RKV 76 (Pareśvartīrthamāhātmya)

Once upon a time the ṛṣi Parāśara wanted to have progeny, so he went to the bank of the Narmadā and began to praise Haragaurā [/SNP] Śīva Pārvatī[]. They both were pleased [+SNP] appeared before him and [/SNP] Pārvatī[] granted him a boon[]. The ṛṣi 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: "Oh ṛṣi, your wife will not have a son. You should go and ask Śaṅkara to give you a son [-SNP] made from his essence {*aṃś*}, who will not be born from a womb (*ayonisambhava*)[]." [-SNP] Having said this, Śīva Pārvatī disappeared.[] [+SNP] Śīva fulfilled the ṛṣi's wish and Vyāsadeva was born, who looked like Śīva. Then Parāśara set up Śivagaurā. By worshipping Haragaurā, powerful sons are obtained here (Revākhaṇḍa 76) [/SNP] 96[].

Tumḍī - Bhīmeśvartīrth ↓ (see **Bhīmeśvar** ↓, above, p. 116, 120)

Māhātmya: RKS 101; RKV 77 (Bhīmeśvartīrthamāhātmya)

Once upon a time, Mudgala and some other *ṛṣis* made a *raudravrata* called *bhīmavrata*. Its power pleased Śiva. [+SNP] He appeared before them and granted them a boon. The *ṛṣis* said: "Lord! You shall reside at this place forever and ever and give the desired fruit to anybody who performs a *bhīmavrata* here."[] Then Śiva said: "I will reside here and fulfill all wishes. Whoever makes a *bhīmavrata* here, will obtain the fruit he desires." When their wishes were fulfilled, the *ṛṣis* worshipped Śiva (Revākhaṇḍa 97).

Bāndriyā - Tejonāth (Vaidyanāth), Vānareśvar/Bānareśvar ↓

Once upon a time in the *raudrakalpa*, Śiva was sitting on the Kailās and related the following story to his son Kārtikeya. 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: "He, Brahmādeva! I myself have come and now stand before you. [+SNP] Give me some 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 gaṇas*. [-SNP] They are called *raudrīṣṭi*.[] [+SNP] These horrific creatures immediately started to fight with each other. Brahmā said: "Rudradeva! Please have mercy. With this *raudrīṣṭi* 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 15000 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 rose. He thought: "[+SNP] Look, how powerful I am! I 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 got aware of this arrogant thoughts 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 *tīrtha* called Tejonāth. If you do penance there, you will obtain wisdom."

On the advice of Viṣṇu, Garuḍa did severe penance for 15000 years there and obtained the desired fruit. [-SNP] Since that time, Garuḍa has taken his residence at this place. Eversince performing the *śrāddha* here brings salvation to 101 *kulas* and by a *kanyādāna* the donor resides as many *yugas* in *rudraloka*, as hairs are on the virgin's body. Any rite immediately bears its respective 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 had penance for a thousand years here, too. That story goes:[]

In the *varāhakaḷpa*, Brahmā started the creation, in the same manner as before{?}. Then the Aśvinīkumāras were born from [+SNP] Vivasvān[] Sūrya. Brahmā told them: "You shall take away the 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 *devarsī*[] 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 taking 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 take away diseases there." On the advice of Nārada the Aśvinīkumāras made 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. Eversince this *liṅga* fulfills every wish. Therefore this Tejonātha *liṅga* is also famous by the name Vaidyanātha. By doing penance here, every kind of disease is cured. The knowledge about medicine can be obtained here. This place is especially powerful on eclipses of the sun and moon (Revākhaṇḍa 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[] ascended 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 set up this Vānareśvara *liṅga* (Revākhaṇḍa 101).

Jior/Jīgor - Brahmeśvar (Kumbheśvar) ↓

Māhātmya: RKV 84 (Kapitūrtharāmeśvaralakṣmaṇeśvarakumbheśvaramāhātmya)

[-SNP] Not far from here, in the Kumbhīvana, near Jior (Jimūtpūr) village is Brahmeśvar. Of all the *tīrthas* in the world, this one is the best. Bathing here washes off the offences of *karors* of births. The *puṇya* of living for 10000 years in Kāśī is obtained by taking a bath here.[] [+SNP] In each *kalpa* this *tīrtha* was known by another name.[] This *tīrtha* was founded in the *ādikalpa* for the salvation of the world through severe penance, which Brahmā had made here. [+SNP] Therefore its name was Brahmeśvar.[] In the second *kalpa*, god Viṣṇu initiated it by doing penance. [-SNP] Because of his numerous battles, he had got polluted. Here, he was purified.[] Hence, the name of this *tīrtha* 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 set up, when Indra came together with Megha here.[] In the fourth *kalpa* Yamadharmā [/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* 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, Mārkaṇḍeya, 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 immediately a *liṅga* appeared. Śiva manifested himself and granted Mārkaṇḍeya a boon. Eversince 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 set up this Śanīśvara *liṅga* in his name.[] If one worships Śani here, any planet {*graha*} will be pacified. This *tīrtha* has power comparable to that of the Godāvarī at Nāsik. But the fruit of a bath in the Godāvarī [/SNP] of the Kumbh{-melā} at Nāsik[] will only be obtained after bathing at this place too [-SNP] (Revākhaṇḍa 172)[]]. Here is also the Mārkaṇḍeśvara (Revākhaṇḍa 103).

Rāmeśvartīrth/Lakṣmaṇeśvar ↓

Māhātmya: RKV 84 (Kapitūtharāmeśvaralakṣmaṇeśvarakumbheśvaramāhātmya)

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 is the Rāmeśvara, which was set up by Rāma, and the Lakṣmaṇeśvara, which was set up by Lakṣmaṇa (RK 103).

Nearby is Megheśvara. When *māhārāja* Jīmūta [+SNP] (Megha)[] set it up, he attained *siddhi*. Here is also Macchakeśvar, where the ṛṣi Matsyaka did severe penance and obtained *siddhi*. Nearby is Apsaratīrth, where some *apsarās* obtained *siddhi* (Revākhaṇḍa 103).

Kaṭhorā - Hanumanteśvartīrth ↓

Māhātmya: RKS 103 (*hanumadīśvaravarṇana*); RKV 83 (Hanūmanteśvaratīrthamāhātmya)

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 beg Śiva forgiveness." Having said this, Hanumān flew up to the Kailās. When he went to see Śiva, Nandīgaṇa, who was guarding the entrance, stopped him and refused to let him in. Hanumān asked him 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, he did penance and obtained *siddhi*. Eversince the name of this village is Kapisthitāpūr and the name of the *tīrtha* is Hanumanteśvar.

[-SNP] At the end of the *tretayuga* the maiden of the family of the ruler of Kanyakubja and *rājā* Suparvā{ ? } obtained *siddhi* here[] (Revākhaṇḍa 106). [+SNP] The great temple here is very beautiful, as is the *ghāt*.[]

Poycā - Pūṭikeśvartīrth/Pūrtikeśvar Mahādev ↓

Māhātmya: RKV 89 (Pūṭikeśvaratīrthamāhātmya)

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[] became 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 Nīla to the bank of the Narmadā. There, they did penance and were cured from their ailments. Therefore this *liṅga* is named Pūṭikeśvara. All kinds of diseases are being cured at this place (Revākhaṇḍa 107).

Narkhaṛī/Nalkheṛī - 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 set up the Naleśvara *śivaliṅga* in his name here.[]

Rūṇḍgrām/Ruṇḍgrām - Karañjyāsaṅgam (Nāgvānadīsaṅgam) - Nāgeśvar ↓

Māhātmya: RKS 111; RKV 99 (Nāgeśvaratīrthamāhātmya)

At the *saṅgam* stands the Nāgeśvara. [+SNP] At sometime there must have been a Nageśvaranātha temple here. Now it has collapsed. The snake[] Vāsukī has set up this *liṅga* after being released from Gaṅgā's spell. That story is very interesting. It is being completely narrated in the Narmadāmāhātmya {sic!}. [+SNP] This story goes: 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: "Quickly drink this Gaṅgā water!" 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 for Śiva!" Vāsukī begged Gaṅgā to forgive her. 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 for Śiva." Vāsukī accepted the suggestion of mother Gaṅgā, came to this place, set up a *śivaliṅga* and did severe penance. Therefore Śiva appeared before her eyes and told her: "The Gaṅgā water which you drank, that you spew out into the Karañjatarunī cave and then you go bath in the Narmadā. This will restore you to your erstwhile condition." Vāsukī did as Śiva had ordered. She went to the Karañjatarunī cave and spew out the water from which the Nāgvā river rose. Then she bathed in the Narmadā and her offence was washed away.

[-SNP] Vāsukī has initiated 20 *tīrthas* 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 Śukeśvar, Karṇeśvar, Mārkaṇḍeśvar and Raṅchoṭ *tīrthas*. 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 100 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. Eversince 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 set up a *śivaliṅga* at this place [-SNP] as his {own?} memorial []. Śiva was pleased and granted to fulfil all the wishes of the faithful at this place (Revākhaṇḍa 118).

Orī - Mārkaṇḍeśvartīrth ↓ (for other places of this name, see below, pp. 129, 132, 145, 146, ?, 153)

Māhātmya: RKS 111; RKV 100 (Mārkaṇḍeśvaratīrthamāhātmya)

[+SNP] Four miles further up, there is another Mārkaṇḍeśvartīrth.[]

By mistake, some *rājā* had killed a *ṛṣi*, who had taken the form of a deer {*mygaveṣa*}. [+SNP] When he got 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 of all *tīrthas* [+SNP] in the world [], yet the Narmadā was always on his mind. Therefore he returned to Nāgeśvar (see above, p.123) 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 the form of [] Śiva gave him divine knowledge {*anubhavjñān*}. That happened at this place (Revākhaṇḍa 119).

Koṭinār - Koṭeśvartīrth ↓ (for other places of this name see above, pp. 104, 108 and below, pp. 135, 151, 162)

Māhātmya: RKV 96 (Koṭīśvaratīrthamāhātmya)

This place was set up by *karors* of men of Koṭīnārapura 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 places and came to the banks of the Narmadā. Here, they set up this *tīrth* [/SNP] god Koṭeśvara and worshipped him, in order to ward off that calamity[]. Śiva gave them [-SNP] and their homes[] protection (Revākhaṇḍa 119) [/SNP] 219 {mistake?}[].

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 did not invite Śiva [+SNP] and Pārvatī[]. When Pārvatī got to know about this insult, she went alone to the sacrificial *kuṇḍ* 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 *jaṭā*[] and created Vīrabhadra. He destroyed the sacrifice of Dakṣa. [+SNP] On the request of the *devas* Śiva came from the 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 the Kailās. Carrying his *mukuṭa* the *gaṇas* followed close behind. [+SNP] When they reached the river bank, they could not find Śiva. Instead[] They found a *śivaliṅga* at the place where he had been standing before. They all worshipped it and placed the *mukuṭa* on top of it. Eversince this *liṅga* is called Mukuṭeśvara (Revākhaṇḍa 12).

Kāndrol - Skandēśvar ↓**Māhātmya:** RKV 111 (Skandatīrthamāhātmya)

[-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. 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 loose 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 *ḥṛttikās* fell in love with him, therefore he was called Śaṅmukh {sic!}. Then[] Śaṅmukh Kārtikīya{sic!} [/SNP] ṣḍānana-skanda-kārtika svāmī[] did severe penance at this place on the banks of the Narmadā for 1000 divine years. Therefore he became the army commander of the gods (Revākhaṇḍa 123) [/SNP] 120-123[]. [+SNP] He set up the Skandēśvara *śivaliṅga* in his name.[]

Kāsrolā - Narmadēśvar ↓ (for other places of this name see below, pp. 130, 144, 150, 158)

Once upon a time, Brahmā made a huge sacrifice here. All the *devas* and [+SNP] *asuras*[], the *ṛṣis* [+SNP] and *munis*[], the *gandharvas*, [-SNP] the *kinraras*[], [+SNP] the *nāgas*, the trees, the oceans[] and the rivers came. Among the *ṛṣis*, Mārkaṇḍeya also was present. Then a discussion ensued between the *devatās* and the *ṛṣis* 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 *tīrthas*. Then everyone took a bath in the Narmadā, except Mārkaṇḍeya. Narmadā asked him for the reason. Mārkaṇḍeya said: "Mother! If one attains salvation merely by looking at you, then what kind of fruit could be obtained by bathing? [+SNP] I do not long for anything than salvation.[]" The Narmadā was pleased. All together set up Narmadeśvara and praised his greatness (Revākhaṇḍa 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. He made countless sacrifices and doing penance, 88000 years passed. 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 fulfill his wish. Then Ghātakī praised Brahmā and revealed his desire for a son. Then Brahmā granted him countless sons and named this place Ghātakītīrtha.

The story of Brahmīrth goes: In order to initiate the creation, Brahmā did penance for 16000 years. Then he made a *putrakāmeṣṭī* sacrifice which was attended by the *devas*, *gandharvas*, *nāgas*, *siddhas*, *ṛṣis* etc. The *vedī* of that sacrifice turned into stone and became famous as Brahmeśvar [/SNP] Brahmīrth[. [-SNP] Then Brahmā initiated the creation[(Revākhaṇḍa 127).

Varāchā - Vālmikeśvartīrth ↓

[-SNP] The grandson of Bhṛgu was *rājā* Purūkhasa. When he saw the *apsarā* Ūrvaśī, he got sexually stimulated and suffered a discharge of semen. That semen fell on a female snake. From her was born the *ṛṣi* 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* Vālmīk Rāmāyaṇa and[obtained the status of *ādikavi* (Revākhaṇḍa 128).

Āsāgāv - Koṭeśvartīrth ↓

Once upon a time, Śiva, in the guise of a *kāpālika*, went out to beg for alms. 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 an effort on it? It is useless."[] But Śiva did not pay attention to them. Then Nārada came. Seeing Śiva's business, 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 the Kailās. [+SNP] It will come out by itself.[]" Nārada said this and Śiva disappeared. Instead of the skull, a [+SNP] divine[*liṅga* 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 (Revākhaṇḍa 128).
{**Note:** This is a very strange explanation for the name of the *tīrtha*, which in any case should be Kapāleśvar.}

[+NPA] Pañcmukhī Hanumān ↓

Here, five *mūrtis* are engraved on a pillar. []

Tārkeśvar ↓

[+NPA] This place is recent/modern. {sic!}[]

Indrakeśvartīrth ↓

In ancient times, [+SNP] Indra did not like the *devaguru* Bṛhaspati for his arrogance. Therefore Bṛhaspati 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, 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* Vṛttāsura, the offence of *brahmahatyā* had fallen on him. In order to remove that offence, Indra went to all the *tīrthas* of the world and 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 *tīrtha*. Still his offence was not removed. Then he went to Skandēśvar {see above, p. 125} [/SNP] came to this place[] and did severe penance for 10000 years and finally Brahmā divided his offence into four shares. The first share he gave to the water. Therefore one always moves the water [+SNP] with the fingers[] before taking a bath. The second share he gave to the earth. [-SNP] Therefore one cannot use earth for any good work without smearing it {"isī kāraṇ pṛthivī ko binā līpe śubh karm nahī karte"}.[] The third share he gave to the woman. That is why she menstruates. [/SNP] It has taken the form of the monthly courses. Therefore a woman in her menses may not be touched.[] The fourth share was given to those *brāhmaṇas*, who support themselves by agriculture, the sale of cows [+SNP] etc., the sale of juice[] or any kind of servant's work. [+SNP] Such *brāhmaṇas* should not be allowed to perform any auspicious ceremonies.[] [+SNP] When he was thus liberated from his offence,[] Indra then set up the Indrakeśvara *liṅga* on the advice of Śīva, and worshipped it (Revākhaṇḍa 131).

Bīramgāv - Vālmikeśvar ↓

When [+SNP] *maharṣi*[] Vālmikī came back from his pilgrimage to the Godāvarī, he made a *liṅga* out of sand, worshipped it and set it up at this place. [-SNP] The first sand *liṅga* 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 set up this *śivaliṅga* here. Later on Candra [/SNP] Indra[] also did penance here (Revākhaṇḍa 131).

Barvānā - Śakrtīrth ↓ (see **Indravāṇo - Śakrtīrth** ↓, above, p. 115)

Māhātmya: RKV 138 (Śakratīrthamāhātmya)

The story of Śakreśvar goes: The *daitya* Jṛmbhāsūr did severe penance for Brahmā here by which 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 Śīva, Indra killed the *daityas* and regained his dominions. Then he set up the Śakreśvara *liṅga* and worshipped it[] (Revākhaṇḍa 131).

Karsanpurī - Nāgeśvartīrth

Māhātmya: RKV 131 (Nāgeśvaratīrthamāhātmya)

The wife of ṛṣi Kaśyapa, Kadru, 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, Kadrū said that it was black. It was actually white.[] Then Kadrū said to her sons, the snakes: "You help me. Go and coil around the body of Uccaiśrava and thus make it black." But because they feared the curse of the second mother, they opposed this

order. Seeing this, Kadrū cursed her own sons, the snakes: "You shall be burnt to ashes." In order to be released from that curse, they came to this place, praised Śiva [+SNP] set up the Nāgeśvara *śivaliṅga* in their name[] and their wish was fulfilled. They were released from the curse. 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. 139, 161)

Māhātmya: RKV 136 (Ahalyātīrthamāhātmya)

After Ahilyā attained salvation here, ṛṣi Gautama did penance here [-SNP] set up this *tīrtha* and had Ahilyā purified by giving her {advice for} expiation[].

Rāmeśvar ↓

On his way back from his pilgrimage to the Godāvārī, Rāmacandra set up this *liṅga* for the welfare of the world. His two sons, Lava and Kuśa, also set up a *liṅga* here.

Mokṣtīrth ↓ (see **Ucṛiyā - Mokṣtīrth ↓**, below, p. 145)

Svayambhū Manu did penance at this place and numberless ṛṣis have been liberated here [-SNP] (Revākhaṇḍa 131)[].

{parikramā continues p. 143}

North Bank •→ (NPA: 198-218; SNP 135-149)

Dilvārā - Somtīrth, Śakratīrth, Karkaṭeśvar ↑

Somtīrth ↑

Māhātmya: RKV 139 (Somatīrthamāhātmya)

Candramā's offence of sleeping with his *guru*'s wife was removed here through penance. All the gods purified Candramā here (RK 136).

Śakratīrth ↑

Māhātmya: RKV 138 (Śakratīrthamāhātmya)

Indra, the lord of the *devas*, has made a hundred sacrifices. Therafter, the curse laid on him by Gautama, because of the story about Ahilyā, was removed by his penance here (RK 136).

Karkaṭeśvar ↑

Māhātmya: RKV 137 (Karkaṭeśvaratīrthamāhātmya)

In an earlier 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 himself drank some water of the Narmadā. Then he saw that a *śivaliṅga* 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 Bālakhilya ṛṣis[] came here for worship (RK 136).

Oj (Ayodhyāpurī) - Rāmeśvar ↑

Māhātmya: RKV 134 (Rāmeśvaratīrthamāhātmya)

When Rāma had gone to Ahalyātīrth (see **Bhālod - Gautameśvar (Ahilyeśvar) ↓** above, p. 128), he had seen 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 set up the Rāmeśvara Śiva. Eversince this *tīrtha* grants the same fruits as Ayodhyā (Revākhaṇḍa 136).

Koral (Korilāpur) - Kubereśvaratīrth etc. ↑

{The SNP mentions the following *tīrthas* of Koral only by name}

Kubereśvar ↑ (see **Kubereśvar** ↑, below, p. 137)

Māhātmya: RKV 133 (Kuberādītīrthacatuṣṭayamāhātmya)

All the four *lokapālas* have obtained *siddhi* through penance here. Kubera was made treasurer and got 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 *pitṛs* (Revākhaṇḍa 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:

vṛkṣo brāhmaṇas tasya mūlaṃ parṇābhṛtyā mantriṇas tasya śākhā .

tasmānmūlaṃ yatnato rakṣaṇīyaṃ mūla gupte asti vṛkṣasya nāśaḥ ..

[/SNP] {gives a Hīndī translation of this verse} If a king is {being compared with} 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 necessarily die.[]

There are three more *tīrthas* here, Varuṇeśvara, Vāyaveśvara and Yāmyeśvara.

Āśāpurīdevī ↑

Śiva set up Bhāgavatīdevī here for the protection of this *tīrth* (Revākhaṇḍa 135).

Ādivārāhatīrth ↑

When god Ādivārāha rescued the world, Viṣṇu worshipped the form of a boar here and set up this *tīrtha*. Thereafter, a poor *brāhmaṇa* named Śātānand (Viṣṇudās) took the form of an old *brāhmaṇa* and Viṣṇu gave him *mukti* by pronouncing the *satyanārāyaṇavrata*. Then Viṣṇudās related the story of the greatness of this *tīrtha* to a Bhīl, who also took the *vrata* and attained *mukti*, too. At this place, *bhūtas* and *piśācas* appear (Revākhaṇḍa 134).

Koṭīrth ↑

God Viṣṇu has worshipped the form of a boar here {see previous *tīrth*}. At that time, one *karor ṛṣis* came here and Viṣṇu set up this *tīrtha* for the welfare of the world (Revākhaṇḍa 134).

Brahmaprasādajīrth ↑

Māhātmya: RKV 129 (Brahmatīrthamāhātmya)

Its name is *daśāśvamedh*. It was set up by Brahmā. All the world should worship here. The fruit of a *daśāśvamedha* is obtained here. It is a place of joy for the *pitṛs* (RK 134).

Mārkaṇḍeśvar ↑ ((for other places of this name, see above, p. 124 and below, pp. 132, 145, 146, ?, 153)

For the happiness of this world and on the advice of Brahmā, Mārkaṇḍeya set up this *tīrth* (Revākhaṇḍa 134).

Here is the *brahmīrth* Brahmeśvara. Its story goes: Once upon a time all the *devatās* came to see the Narmadā. Nārada came also there. On the question of Brahmā, Nārada said that Jāmbudvīpa 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 *tīrthas* {sic!} and the *ṛṣis* 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 got aware of this, the *ṛṣi* community of this place got worried. At that time, Śiva stopped Samudra in his eight-armed form. Then the *ṛṣis* praised him. Then Śaṅkara said: "Now I will make this *tīrth* {like} Kāśī." Then he installed all the gods of Kāśī here. Eversince Kāśī is here (Revākhaṇḍa 133).

Bhrgvīśvar ↑

Māhātmya: RKV 128 (Bhṛkuṭeśvaratīrthamāhātmya)

Bhṛgu made a hundred years penance here to obtain a son. Then the *guru* of the *daityas*, Śukrācārya became his son. Then Bhṛgu set up this *tīrtha* (Revākhaṇḍa 133).

Piṅgaleśvar (Agnitīrth) ↑ (for other places of this name, see **Piṅgaleśvar** ↑ below, pp. 137, 161)

Māhātmya: RKV 127 (Agnitīrthamāhātmya)

When the ṛṣi Rucika saw his wife dying, he cursed Agni that he should not have any more share in sacrifices. Then Agni came to the bank of the Narmadā and did penance for 100 years and was relieved from that spell. This *tīrth* is to be revered by *agnihotrīs* (Revākhaṇḍa 133).

Ayonijātīrth

Māhātmya: RKV 126 (Ayoniprabhavatīrthamāhātmya)

There was the ṛṣi Śaunaka. One evening, he began to praise Śiva when suddenly a *liṅga* appeared before him. Because of his utterly surprised look, a heavenly voice started to explain the reason for the {appearance of the} *liṅga* to him. Then Śaunaka did penance and obtained *siddhi* (Revākhaṇḍa 133).

Ravitīrth - Dhaurāditya

Māhātmya: RKV 125 (Ravitīrthamāhātmya)

Here is a temple of Ādityeśvara. In the *sāntikāla* of the world the light {*tej*} came into the sky through the will of god. Then, the world came into being. Thereafter god Sūrya, to fulfil the wishes of all the people, did penance here and created this *tīrtha* 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 this Guptkāśī, took the form of a worshipper of Śiva {*liṅgī*} and started to defame this *tīrtha*, Śaṅkara chased him one *gau* away. Then Samudra did penance for Śiva in order to remove the offence of defaming a *tīrtha* (Revākhaṇḍa 132). {The region} from here up to Kubereśvar is {called} Guptkāśī. The power of this place is like that of Saptapurī.

Kapardikeśvar ↑

This *tīrtha* removes all obstacles. On the advice of God Viṣṇu, Gaṇeśa made difficult penances here, in order to kill Tripurāsura {*sic!*} (Revākhaṇḍa 132).

Phatepurghāṭ - Narmadeśvar (Nāreśvar) ↑ (for other places of this name see above, p. 125, and below, pp. 144, 150, 158)

Māhātmya: RKV 124 (Narmadeśvaratīrthamāhātmya)

In ancient times, while wandering about, Śiva and Pārvatī came to this place. 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. Eversince this *tīrtha* [/SNP] Narmadeśvara[] fulfils all wishes (Revākhaṇḍa 131).

[+SNP] Earlier, there was also a temple of Kapardīśvara here, which stood on the bank of the Narmadā. In every rainy season, the ancient temple crumbled a bit more until one time, when a flood came and the temple broke down completely. For long, 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. The local governor at that time was some Nāropant, who was a devotee of Śiva. Kapardīśvara Śiva made him dream that the idol of Kapardīśvara was lying buried under the ruins of the collapsed temple and that he should restore it. He then had the rubbish removed and the *śivaliṅga* dug out and set it up anew. Therefore it is now known by his name as Nāreśvara.

{Apparently, RKV 123 (Karmadeśvaratīrthamāhātmya) belongs to that *śivaliṅga*, whose original name is Karmadeśvara and not Kapardīśvara.}

At that time there was dense forest and a cremation ground here. Fortunately the disciple of Śrī Daṇḍīsvāmī Śrī Vasudevānand Sarasvatī, Śrī Raṅga Avadhūt Svāmī while on a Narmadā *parikramā*, came to this place and while staying here, began to do penance. Then the jungle became auspicious. A great and important *āśrama* was built. Here he wrote a number of books. When he renounced the world, he took on the name 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* "Raṅgahrdayam" and a large book in Gujarātī "Gurulīlāmṛta". He was a devoted disciple of his *gurudev* Śrīsvāmī Vāsudevānand. He himself also has a disciple, Śrīsvāmī Narmadānand, who has made a three year-long Narmadā *parikramā* and who has written a two-volume book in Gujarātī "Hamārī Narmadā Parikramā"⁸⁰. Śrī Raṅgavadhūt Svāmī died on November 19, 1968. He was one of the famous *mahātmās* of Gujarāt.[]

Konā - Kohineśvar/Kohaneśvar ↑

Māhātmya: RKV 122 (Kohana-tīrthamāhātmya)

There was a *ṛṣi* Kohana who studied the *veda* and *vedāṅga* 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*. To recite the *rudra* {-*mantra*} once, will be converted into the *śatarudrī* (RK 130).

Koṭhiyā - Candraprabhāstīrth (Candreśvartīrth) ↑ (see below, p. 139)

Māhātmya: RKV 121 (Somatīrthamāhātmya)

[+SNP] Here is Candreśvara Śiva, which was set up by Candramā. God 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 *varāhakaḷpa*, he was born from the eyes of Atri *ṛṣi*. [/SNP] At first, he was born from the mind of Brahmā. Then he was begotten by Brahmā through Candravallī. Then he came out of the ocean. In the *varāhakaḷpa*, 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 last place}, did penance and thus removed the offence of sleeping with his guru's wife. At that time, he got his seat on the forehead of Śiva. [-SNP] This place has the same power as the Candreśvara at Bhṛgukṣetr and Revorīsaṅgam.[] On eclipses of the moon, when the moon is in libra, or when it transgresses *saṃkrānti*, this *tīrtha* is especially powerful (Revākhaṇḍa 130).

Rāṅpur - Kambukeśvartīrth ↑

Māhātmya: RKV 120 (Kambukeśvartīrthamāhātmya)

In the family of Hiraṅyākṣa there was a *daitya* named Kambuka. He wanted to get rid of his fear of god Viṣṇu. So he came to this *tīrtha* 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 pronounced the wish that he could only be killed by Viṣṇu. Śiva agreed. Then Kambuka set up this *liṅga*. Some time later, this *liṅga* disappeared. It was later found by the sons of the *ṛṣis* hidden in a heap of shells {*sīp*}. Therefore Śiva likes {to be sprinkled with} water from a conch-shell at this place (Revākhaṇḍa 129).

Dibel - Kapileśvar ↑ (for other places of this name see below, pp. 140, 162, 160, 153)

[-SNP] A child *ṛṣi* named Kapila made nine revolvings (*nav āvartan*) of the *veda* here. Then Śiva made him one of his *gaṇas* (Revākhaṇḍa 129).[]

Māṇḍvā - Trilocantīrth ↑

Māhātmya: RKV 117 (Trilocantīrthamāhātmya)

In the *tretāyuga* Trilocana, who was the son of Puṇḍarika, the *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, that he became one with him (*sārūpyatā*). This is the abode of the wise (Revākhaṇḍa 129).

{**Note:** The cited story is not contained in RKV 117.}

Mālsar - Pāṇḍutīrth, Aṅgāreśvar, Ayonijātīrth ↑**Pāṇḍutīrth** ↑

Māhātmya: RKV 116 (Pāṇḍutīrthamāhātmya)

Pāṇḍurājā, the son of Vicitravīrya, went on a hunt in 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 (Revākhaṇḍa 128). [+SNP] Here is the beautiful *āśram* of Paramahaṃs Sādhavdāsī Mahārāj.[]

[-SNP] **Aṅgāreśvartīrth** ↑ (see **Aṅgāreśvar - Aṅgāreśvartīrth** ↑, below, p. 163)

Māhātmya: Kūrmapurāṇa 39.6; Matsyapurāṇa 190.9; RKS 40.18-19; RKV 115 (Aṅgāratīrthamāhātmya)

The son of Pṛthivī, Maṅgala, wished to be included into the *navagrahas*. Then he did penance here for a thousand years. Śiva was pleased and made him one of the *navagrahas*. To do penance here will remove obstacles caused by Maṅgala (Revākhaṇḍa 126).[]

[-SNP] **Ayonijātīrth** ↑

Māhātmya: RKV 114 (Ayonisambhavatīrthamāhātmya)

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* (RK 125).[]

{**Note:** The cited story is not contained in RKV 114.}

Kaṇṭhōi - Koṭīśvartīrth ↑

Māhātmya: RKV 113 (Koṭīrthamāhātmya)

When Skanda was made the commander of the army of the *devas*, one *karor ṛṣi* came to this place, did penance and set up this *tīrtha*. Here is also a *saṅgam* (Revākhaṇḍa 125).

Āṅgīrastīrth ↑

Māhātmya: RKV 112 (Āṅgīrastīrthamāhātmya)

The son of Brahmā, the *ṛṣi* Āṅgīrasa, did penance here for twelve years and obtained Bṛhaspati as his son (Revākhaṇḍa 125).

Sinor (Senāpur) - Dhūtpāpeśvar etc. ↑

There are {the following} eight *tīrthas* in the city of Sinor, which must be visited.

Dhūtpāpeśvar ↑

Māhātmya: RKS 116.1; RKV 110 (Dhautapāpatīrthamāhātmya)

Here, Viṣṇu made Skanda his army commander and has purified his *cakra* from the offence of *brahmahatyā* after killing the *daityas* (Revākhaṇḍa 124).

Mārkaṇḍeśvar ↑ (for further places of this name see above, pp. 124, 129 and below, pp. 145, 146, ?, 153)

When the *devas* made the *abhiṣekha* ceremony for Skanda as army commander, Mārkaṇḍeya set up this *tīrtha*

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 (Revākhaṇḍa 124).

Kedārtīrth ↑

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 bear the same fruit as at Kedārnāth (Revākhaṇḍa 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* [] (Revākhaṇḍa 124).

Uttareśvar ↑

This *tīrtha* was set up 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* (Revākhaṇḍa 124).

Cakrīrth ↑

Māhātmya: RKS 115.23-37; RKV 109 (Cakrīrthamāhātmya)

Here, all the *devas* made Skanda the leader of their army under the guidance of Viṣṇu in order to kill the *daitya* Ruru. Then he praised god. After having killed the *daitya* [+SNP] on the advice of Skanda[], Viṣṇu threw the *cakra* into the water of the Narmadā (Revākhaṇḍa 124).

Rohiṇeśvar ↑

Māhātmya: RKS 115.4-22; RKV 108 (Rohiṇīsomanāthatīrthamāhātmya)

The wife of Candra, Rohiṇī, did penance here on the advice of Nārada, in order to get control over Candramā. She obtained the fulfilment of her wish. All the wishes of women are being fulfilled at this place [/SNP] If women make donations here, their husbands will come under their control[] (Revākhaṇḍa 123).

Dāvāpurā - Dhandeśvar (Bhaṇḍāreśvar) ↑

Māhātmya: RKS 115.1-3; RKV 107 (Bhaṇḍārīrthamāhātmya)

Kubera has done penance here and therefore became the treasurer of the *devas*, got the *puṣpakavimāna* and Alkāpurī. Here, *vaiśyas* will obtain their desired fruits [/SNP] This *tīrtha* is especially for *vaiśyas*. If anybody, whose bankruptcy is imminent or whose business is running at a loss, comes here and makes penance, he will immediately get the desired fruit[] (Revākhaṇḍa 123).

Kaṅjethā - Saubhāgyasundarīmātā, Nāgeśvar, Bharateśvar, Karaṅjeśvar ↑

Saubhāgyasundarīmātā ↑

Māhātmya: RKS 114.11-31; RKV 106 (Kāmadatīrthamāhātmya)

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, Mahārājādhirāja Bharat, the son of Śakuntalā, came here, made numerous sacrifices and countless donations (Revākhaṇḍa 122).

Karañjeśvar ↑

Māhātmya: RKS 114.10 (Karañdeśvara); RKV 105 (Karañjatīrthamāhātmya)

The grandson of Medhātithī, the ṛṣi Karañja, 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 being fulfilled[] (Revākhaṇḍa 122).

Ambālī - Ambikeśvartīrth ↑

The daughter of Kāśīsvara [/SNP] Kāśīrāj[], Ambikā, did penance here, in order to obtain an excellent husband. Virgins who distribute free food here, will obtain excellent husbands (Revākhaṇḍa 122).

Suvarṇśilā - Suvarṇśilātīrth ↑

Māhātmya: RKS 114.1-9; RKV 104 (Suvarṇśilātīrthamāhātmya)

In ancient times, numerous ṛṣis came here. They built huts and started to do penance. In order to prove their detachment, Śiva sent a *suvarṇśilā* {golden rock} [/SNP a very beautiful maiden] near to them. But the ṛṣis did not get distracted from their penance. Then in the place of the rock [/SNP] of the virgin[], a *śivaliṅgam* appeared [-SNP] and granted them a boon. Eversince Śaṅkara is residing at this place and fulfills the wishes of worshippers. (Revākhaṇḍa 122)[].

{**Note:** There is nothing about a girl in the Revākhaṇḍa versions. It is not clear, what the pilgrims' manuals talk about here.}

Eraṇḍisaṅgam (Hatyāharaṇḍīrth)/Anusuyāmātā ↑ (see **Eraṇḍisaṅgam** ↓, above, p. 94, and below, p. 153)

Māhātmya: RKS 113; RKV 103 (Eraṇḍisaṅgamatīrthaphalamāhātmya)

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 her husband, 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 made a *pūjā* for Anusuyā 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 Anusuyāmātā. In the *ādiyuga* there was the *brahmaputra* ṛṣi 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: RKS 112.6-14; RKV 102 (Manmatheśvaratīrthamāhātmya)

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 made a great sacrifice here and satisfied the *brāhmaṇas* (Revākhaṇḍa 120).

Baṭkāl/Barkāl - Saṃkarṣaṇatīrth ↑

Māhātmya: RKS 112.1-5; RKV 101 (Saṃkarṣaṇatīrthamāhātmya)

In ancient times, the *rājā* Yayāti had 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 the sacrificial spot.

Some time later in the course of a *yātrā*, the brother of Kṛṣṇa, Balarāma 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: RKS 110; RKV 98 (Prabhāsatīrthamāhātmya)

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: RKS 109.6-171; RKV 97 (Vyāsatīrthamāhātmya)

Here, on an island in the Narmadā is Vyāseśvar. When Vyāsa came from Macchagandhā to the bank of the Bhāgīrathī, his father, the *maharṣi* 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 fulfill the wishes of devotees here. Then Vyāsa set up a Śiva.[] Once the 750000 great *ṛṣis* like Yājñavalkya and others came here to see Vyāsa. Vyāsa worshipped them, took a bath and then said, that he wished that they should drink the *amṛta* and eat the fruits of the Narmadā. Then the *ṛṣis* refused, saying that they never bathed at sunset on the south bank and that they would do so only on the north bank. Then, Vyāsa praised the Narmadā: "He *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 became unconscious. A tumult broke out. Narmadā told the *ṛṣis* 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 *ṛṣis*. [/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 became delighted. Everyone performed the necessary rites. Eversince 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, above, p. 66.)

Mālethā - Koṭeśvartīrth ↑ (for other places of this name see above, pp. 104, 108, 124, and below, pp. 151, 162)

Māhātmya: RKS 109.1-5; RKV 96 (Koṭīśvartīrthamāhātmya)

For joy of seeing the beautiful play of the Revā at this place, this *tīrth* was founded by *siddhas* like Yājñavalkya and so on, who came from Badrikāśrama to meet Vyāsa (Revākhaṇḍa 116).

Nandoriyā - Badrikāśram (Nārāyaṇatīrth) etc. ↑

Māhātmya: RKV 95 (Nārāyaṇatīrthamāhātmya)

In ancient times, Nārāyaṇa came from Badrikāśrama to this place on the Revā, in order to carry the weight of the earth. He did penance and Śiva granted him the desired fruit (Revākhaṇḍa 113). [+SNP] This place was built 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. 66, 109 and below, p. 138)

Māhātmya: RKV 94 (Nandikeśvaratīrthamāhātmya)

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 made penance (Revākhaṇḍa 113).

Kalhoṛikātīrth (Gaṅgnāthtīrth) ↑

Māhātmya: RKV 93 (Kalhoḍītīrthamāhātmya)

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 away 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} are removed (Revākhaṇḍa 112).

[+SNP] Gaṅgnāth, being situated very high above the Narmadā, is a very beautiful place. There are fortified *ghāṭs* on the Narmadā. Nearby is an *āśram* of Śrī Mā Ānandmayī. The *gurudev* of the famous Vaidyanāth Svāmi Śrī Bālānand Brahmācārī also lived here.

{**Note:** The cited legend is not contained in RKV 93.}

Yamhāstīrth ↑

Māhātmya: RKS 108; RKV 92 (Yamahāsyatīrthamāhātmya)

[-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 anymore people in his court to be punished by him, is missing here in both pilgrims' manuals. Yama then said:} "Nobody will come anymore to my court." [/SNP] This *tīrtha* was set up by Yamarāja. Whoever bathes at this place will not see *yamaloka*.[][-SNP] (Revākhaṇḍa 112)[].

Cāndod/Cānod - Caṇḍikādevī etc. {seven *tīrthas*} ↑

Caṇḍikādevī ↑

God Sūrya once had granted the *daityas* Caṇḍa and Muṇḍa, that they could not be defeated by anybody except a woman. When the goddess Parāśaktī heard about the boon 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, god killed the *daityas*.[] (Revākhaṇḍa 112).

Caṇḍādityatīrtha ↑

Māhātmya: RKS 107; RKV 91 (Caṇḍādityatīrthamāhātmya)

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*. (Revākhaṇḍa 111).

Cakrīrth/Jalśāyī Nārāyaṇ ↑

Māhātmya: RKS 106; RKV 90 (Jalaśāyītīrthamāhātmya)

This is the highest *tīrtha* of the Vaiṣṇavas. In ancient times, there was a very powerful and heroic *daitya*, Talamegha, who was born in a Brahmin family. He once chased away the *devas* and started to take the fortune of the sacrifices for himself. In order to rescue the *devas*, god Śeṣāśāyī killed the *daityas* 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 (Revākhaṇḍa 110).

Kapiltīrth ↑ (see **Kapiltīrth**, above, p. 101 and below, p. 142)

Māhātmya: RKS 105.17-24; RKV 88 (Kapileśvaratīrthamāhātmya)

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 the milk of a *kapilā* cow will make the donor a *rājā* (Revākhaṇḍa 109).

Ṛṇmocantīrth ↑

Māhātmya: RKS 105.12-16; RKV 87 (Ṛṇatrayamocanatīrthamāhātmya)

The *brahma ṛṣis* have created this *tīrtha* for the elimination of debts (*ṛṇmocan*). One has to stay here for six months and will be relieved from the three debts (Revākhaṇḍa 109).

Piṅgaleśvar ↑ (for other places of this name, see **Piṅgaleśvar** ↑, above, p. 130, and below, 161)

Māhātmya: RKS 105.1-11; RKV 86 (Piṅgaleśvaratīrthamāhātmya)

Once upon time, Śiva was engaged in sexual action. Then Agni came in the form of a pigeon to Śiva, to ask for something related to the god's affairs. When Śiva saw him, he sprayed his semen (virility) on his face. Immediately, Agni's face turned yellow {*piṅgala*} and he became a leper. He then travelled the world, but could not get purified at any *tīrtha*. But when he finally came to this place on the bank of the Narmadā and did penance, he was purified. A bath at this *tīrtha* heals any disease (Revākhaṇḍa 109).

{**Note**: Interestingly, the SNP avoids the NPA's and Revākhaṇḍa's sexual explicitness with the paraphrase: "Because of Śiva's anger Agni's face had turned yellow."}

Nandāhr̥d (Nandādevī)/Nandāhrad ↑ (see **Nād - Nandātīrth** ↑, below, p. 137, 164)

[-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 set up the Nandinītīrtha. 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 {?} (Revākhaṇḍa108). [+SNP] Nearby is the *saṅgam* of the Or {Urī} river. From Cāndaud one can go by boat to this *saṅgam*. Near the *saṅgam* is the Hanumanteśvara temple.[]

Karnālī - Someśvar, Kubereśvar, Pāvakeśvar, ↑

Someśvar ↑

Māhātmya: RKS 104; RKV 85 (Somanāthatīrthamāhātmya)

This *tīrtha* is more powerful than Prayāgrāj. [+SNP] Out of his 60 daughters, the Prajāpati Dakṣa gave 27 beginning with Aśvinī, Bharāṇī and so on in marriage to Candramā. So[] the 27 daughters of Pracetas Dakṣa became the wives of Candramā. But of all of them Candramā loved only Rohiṇī. [+SNP] The other ones informed their father Dakṣa of this state of affairs.[] Therefore Dakṣa cursed him that he should suffer from extreme loss of weight {*kṣayavṛddhi*} [/SNP] tuberculosis {*rājyākṣamā*}[] {cf. **Cūḍeśvar (Candraghāt)**, below, p. 139}. 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*. This one and Narmadāsaṅgam are the most purifying [/SNP] best[] *tīrthas*. [+SNP] Although the Narmadā is everywhere pure, she is most excellent at Amarkaṅṭak, Narmadāsaṅgam{} and Revāsāgarsaṅgam.[] Because of the power of this place, the *brahmahatyā* of *mahārājā* Kaṇva was removed. [-SNP] Offences like *brahmahatyā* and so on cannot penetrate into the limits of this *tīrtha*. A *parikramā* of Somnāth *tīrth* bears the same fruit as a *parikramā* of the whole earth.[] [+SNP] Here is the Gītā temple, which has been built on behalf of our Śrī Svāmī Vidyānandjī Mahāmaṇḍeśvara. There are also some other old *maṭhas*.[] (Revākhaṇḍa 107).

Kubereśvar ↑ (see **Kubereśvar** ↑, above, p. 129)

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* (Revākhaṇḍa 105).

Pāvakeśvar

When Agni had committed the offence of *sarvabhakṣaṇa*, due to a curse of Bhṛgu, he came here to do penance for Śiva and thereby his offence was removed. Reciting the *vanhisūkta* removes poverty (Revākhaṇḍa 104). [+SNP][] The wife of Bhṛgu originally had an engagement with an *asura* but later was married off by her father to Bhṛgu. One day, when Bhṛgu had left his *āśrama*, this *asura* took the form of a boar and came to the *āśrama*. At that time Agnideva was burning in the *yajñśālā*. 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 engaged with me in the first place or not?" Agni said truthfully: "Yes, she was." Then that *asura* took the wife of Bhṛgu and went away, while she was weeping. Because of fear the foetus fell out and a very glorious boy appeared. Because he was born falling {*cyavit hone se*}, his name became Cyāvan 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 having 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 set up the Pāvakeśvara *śivaliṅga* in his name and did penance. By this he was liberated from his offence.

Varvārā - Varuṇeśvar ↑

Māhātmya: RKS 102.1-8; RKV 81 (Varuṇeśvaratīrthamāhātmya)

Varuṇa once made a *kr̥cchracāndrāyaṇavrata* and fed only on fruits and nuts. Then Śiva was pleased and made him one of the *lokapālas*. Doing penance here will make any kind of fear disappear (Revākhaṇḍa 104).

Nak - Nandikeśvar ↑ (for other places of this name, see above, pp. 66, 109 and 136)

Māhātmya: RKS 101.33-44; RKV 80 (Nandikeśvaratīrthamāhātmya)

In an ancient *yuga*, Śiva once had come to the *dadhimadhukṣetra*. Without asking Śiva, Nandīgaṇa, left from there [-SNP] in order to protect Pārvatī[] and went to Kailās. Therefore Śiva cursed 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: RKS 101.26-33; RKV 79 (Dadhiskandamadhuskandatīrthamāhātmya)

These *tīrthas* lie 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 fled. In the place where the pitchers broke, two *śivaliṅgas* appeared. They both worshipped these *liṅgas*. Śiva was pleased and presented them with his abode {*śivaloka*} (Revākhaṇḍa 103).

Cūḍeśvar - Nāradeśvar ↑ (see **Cūḍeśvar (Candraghāt)** ↑ below, p. 138, 139)

Māhātmya: RKS 101.8-25; RKV 78 (Nāradeśvaratīrthamāhātmya)

In an old *kalpa*, Nārada, the son of Brahmā, transformed his body into a piece of wood by making 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 was the vehicle of Candradeva, Aśvaparṇa. 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 because of hunger. Then Śaṅkara took 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, stands the Vaṭavīśvara now. In the name of the horse the Aśvaparṇī (Aśvavatī) river rose there (RK 97).

Cūḍeśvar (Candraghāt) - Candreśvar (Guptprayāg) ↑ (see **Cūḍeśvar - Nāradeśvar** ↑, above p. 138, and **Koṭhiyā - Candraprabhāstīrth (Candreśvartīrth)** ↑, above, p. 131, 139)

In the *mayūrakalpa* when Candramā [+SNP] because of a curse[] had contracted tuberculosis (*rājyakaṣamā*) {*cf. Someśvar*, above, p. 137}, he did severe penance here and obtained *siddhi*. Then he set up this *tīrtha* and made donations to *brāhmaṇas*. This *tīrth* is also called Guptprayāg. [-SNP] Along the banks of the Narmadā this *tīrth* is called the second Revorisaṅgam {the first Revorisaṅgam is near Cāndod} The Sarasvatī is hidden 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. 115, and below, pp. 150, 158)

When the *saptamātṛkās* came together with Ahilyā to see Gautama, they took their abode here on the request of the *ṛṣi* and promised to work for the welfare of this region. Infertility of women is removed here (Revākhaṇḍa 96).

Gautameśvara ↑ (for other places of this name see above, p. 128, and below, p. 161)

Māhātmya: RKS 99, RKV 74 (Gautameśvaratīrthamāhātmya)

In ancient times, Gautama did penance here for Śiva. The god was pleased [+SNP] appeared before him and asked him to choose something[]. The *ṛṣi* said: "Without a woman the life of a *grhasthin* bears no fruit. I want to have a [+SNP] beautiful[] wife." Śaṅkar [+SNP] said: "Saint! Be patient! No need to hurry. In the *tretayuga* you will become the Rāmāvatāra and then you shall get such a beautiful woman devoid of any fault {*a-hal*} whose name will be Ahalyā." Then the *ṛṣi* did penance here until the time of the Rāmāvatāra. When he had become that *avatāra*, at the time [/SNP] when she was cursed to become a stone and was subsequently salvaged by Śrīrāma[], the *saptamātṛkās* took her with them and came to this place to see the *ṛṣi*. [- SNP] The *ṛṣi* 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 *tīrtha* was set up in his name.[] One will obtain a woman at this place (Revākhaṇḍa 95).

Tilakeśvar ↑

Until the liberation of Ahilyā, the *ṛṣi* Gautama has stayed at this place and concentrated on Brahmā. At that time, the son of Vaivasvata Manu, Tilaka, came to the the great *ṛṣi* and politely asked him for a place to do penance in this region. Then the *ṛṣi* told him about the greatness of this place. He told him, that the son of Svayambhū Manū, Priyavrata, did penance here for 1000 divine years and obtained *siddhi*, and told him the names of this *śivaliṅga* in the different *manūs* {*manvantaras*}. These names are:

- 1 In the Svayambhū Manū: it is named after *mahārājā* Priyavrata: Priyavratesvara.
- 2 In the Svarociṣ Manū: it is named after *mahārājā* Caitra: Caitresvara.

3 In the Uttam Manū: it is named after *mahārājā* Ajasra: Ajasreśvara.

4 In the Tāmas Manū: it is named after Śāntirāja: Śāntīśvara.

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 *ṛṣis*. Śiva was pleased. He granted him, that he himself would always reside at this place to fulfill the wishes of the devotees. At this place there is no proper time for any rite to be observed, everytime is right (Revākhaṇḍa 94).

Mañīśvar - Mañināgeśvar/Mañinadīsaṅgam ↑

Māhātmya: RKS 97; RKV 72 (Mañināgeśvaratīrthamāhātmya)

When Kadru had cursed here sons, the *nāgās*, [+SNP] to be burnt by the sacrificial fire of *rājā* Janamejaya[] Mañināga came to this place on the bank of the Narmadā and did penance. Śiva was pleased. Then Mañināga 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 become the Mañi river. This *tīrtha* is very dear to Śiva (Revākhaṇḍa 93).

Vāsṇā - Kapileśvartīrth ↑ (for other places of this name see above, p. 131 and below, pp. 162, 160, 153)

When *mahārṣi* Kapila burnt the sons of the ocean by a curse [/SNP] by his look[], he came here, did penance and found peace (Revākhaṇḍa 92).

Reṅgaṇ - Kāmeśvartīrth ↑

Māhātmya: RKV 71 (Kāmeśvaratīrthamāhātmya)

Kāmeśvara Gaṇeśa has done penance and obtained *siddhi* here (Revākhaṇḍa 92). This is a *gaṇatīrtha*.

Sāñjrolī - Raviśvartīrth ↑

Māhātmya: RKV 70 (Ravitīrthamāhātmya)

Once there was a maiden called Bhānumati. When Sūrya saw her, his mind was preoccupied by 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 (Revākhaṇḍa 92).

Akteśvar - Kedāreśvar, Agasteśvar ↑

Kedāreśvar (see **Kedārtīrth** ↑, above, p. 133)

The *ṛṣi* Śāṅḍilya [/SNP] A *brāhmaṇa* of the Śāṅḍilya *gotra*[], who was living in Āndhradeśa [/SNP] Āndhra Pradeś[] {sic!}, once wanted to go up to Kedāra. While he was fasting (?) [SNP] walking and walking[], he came to this place on the Narmadā. Here he took a bath. [/SNP] He was very tired of walking. Because of hunger and thirst he fell almost unconcious.[] He was overwhelmed by exhaustion and fell asleep. 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] But when he opened his eyes, he did not believe in his dream.[] At that moment a *śivaliṅga* appeared just beneath his head. He worshipped it out of love for Kedāranātha and because he saw that his wish to go to Kedārnāth had been fulfilled, he was full of joy (Revākhaṇḍa 85).

Agasteśvar ↑

Māhātmya: RKS 95.32-106; RKV 64 (Agasteśvaratīrthamāhātmya)

[+SNP] In Akateśvar village there is the Agasteśvara *liṅga*.[] In an ancient *yuga*, the Vindhyācala mountain

once said to Sūrya: "You should circambulate me in the same way as you circambulate the Sumeru mountain." Sūrya replied: "It is on Brahmā's order that I circambulate the Sumeru." Now Vindhyācala 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 Vindhyā}. When the Vindhyā mountain saw the *ṛṣi* he prostrated in the *aṣṭāṅga* fashion before him. The rule of the *aṣṭāṅga* prostration is that one must remain in that position until the *guru* gives the advice 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 Vindhyā is lying there. Then Agastya set up the Agasteśvara Śiva in his name, worshipped him and departed for the south. Eversince this *tīrtha* is known by the name of Agasteśvara. (Revākhaṇḍa 83).

{**Note:** The *māhātmya* in RKS 95 has a full fledged story, whereas RKV 64 comprises of merely five verses, which have nothing in common with the former.}

Garuḍeśvar - Kumāreśvartīrth, Garuḍeśvar, Karoṭeśvar/Karoṭīśvar ↑

Kumāreśvar ↑

Māhātmya: RKS 95.23-31; RKV 63 (Kumāreśvartīrthamāhātmya)

By doing penance, Lord Kumāra has obtained *siddhi* here (Revākhaṇḍa 83). [/SNP] Kumāreśvara was set up by Kārtikeya.[]

[+SNP] Garuḍeśvar ↑

Earlier, 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 aquired a 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 Ḍaboī 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 *saṃvat* {Christian} 1970 he began 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. A large *samādhi* 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 *mahārānī* of Indaur had a large beautiful fortified *ghaṭ* 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 in that it recounts how a new *tīrtha* comes into existence. Such phenomena are at all missing in the NPA.}

Karoṭeśvar/Karoṭīśvar ↑

Māhātmya: RKV 62 (Karoṭīśvartīrthamāhātmya)

Once upon a time, [+SNP] an *asura* was living here, who had the body of an elephant. His name was Gajāśura. One day, Garuḍa came here to drink water. He was hungry too.[] Then Garuḍa caught the *daitya* Gajāśura, 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 Narmadā. On touching the water of the Narmadā, the *daitya* immediately took 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

{*karoti*} had fallen down. [+SNP] Eversince Śiva resides here in the form of Karoṭīśvara and fulfills all the wishes of the devotees.[] Rites performed here are *lākhs* of times more powerful than in Kurukṣetra (Revākhaṇḍa 81).

Gamoṇā - Bhīmkuḷyāsaṅgam ↑

Śiva in the form of Bhīma together with the *devas* created this *tīrtha* in order to kill the *daityas*. Here is the [+SNP] temple of[] Saṅgameśvara Śiva [-SNP] which is the Mārkaṇḍeśvara, set up by Mārkaṇḍeya[] (Revākhaṇḍa 79).

Bāgriyā - Ādityeśvar, Kambleśvartīrth, Puṣkariṇītīrth ↑

Ādityeśvar ↑

Māhātmya: RKS 93.15-71, RKS 94; RKV 60 (Ādityeśvaratīrthamāhātmya)

Once, in ancient times, a severe famine occurred. Many *ṛṣis* including the *saptarṣis* came for refuge to the banks of the Narmadā. On their *tīrthayātrā*, they finally came to this place. [+SNP] Here, the *ṛṣis* saw that[] a frightening woman [/SNP] *rākṣasī*[] in a red dress appeared. She was attended by four frightening *rākṣasas*. When they saw them, all the *ṛṣis* were terrified. They went to god Ādityeśvara [+SNP] and overwhelmed by their emotions[] they praised [-SNP] him and also[] the Narmadā. The Narmadā 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 Vaikuṅṭha. When they saw this, the *ṛṣis* realized the power of this *tīrth*. This *tīrth* is dear to god Sūrya [/SNP] Sūryanārāyaṇa[] (Revākhaṇḍa 78).

Kambleśvartīrth ↑

[-SNP] Of all *tīrthas* in the world this one was created first[] (Revākhaṇḍa 79).

Puṣkaraṇītīrth ↑

Māhātmya: RKS 93.1-14; RKV 59 (Ādityatīrthamāhātmyavarṇana)

[+SNP] This *tīrtha* 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. (Revākhaṇḍa 78).

Mokhṛī - Vimleśvartīrth ↑ (see Vimleśvartīrth, above, p. 104 and below, p. 151)

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 became a *śivagaṇa* named Vimaleśvara. On the advice of Śiva, he created this *tīrtha* for the welfare of the world (Revākhaṇḍa 76).

{*Note*: There is a confusion about the different legends pertaining to different *tīrthas* called Vimaleśvar; especially with RKS 39.}

Śūlpāṇ - Kapiltīrth ↑ (see Kapiltīrth, above, pp. 101, 137)

[+SNP] On both banks of the river is the dense Śūlpāṇi forest, where the jungle-dwelling Kol and Bhīl live.[] When Kapila came to the banks of the Narmadā to do penance and made the Narmadāparikramā, he made also penance here. Here is the Kapileśvara Śiva. Numberless *siddhas* have obtained *siddhi* here (RK 76).

Here in the Narmadā, is the Puṣkaraṇī [/SNP] Puṣkariṇī[] *tīrth*. When Śaṅkara lifted his *śūla* in order to see {?} the greatness of Triśūlbhedtīrth, the *śūla* frightened the horses of Sūrya. The horses ran away. Sūryanārāyaṇa was frightened too. Then, the lotus flower fell from his hand at this place. [-SNP] From it a current {*pravāh*} rose. That is the Puṣkaraṇī. [/SNP] At that place, this Puṣkariṇī arose.[] [-SNP] All kinds of *yogis* take a rest here[] (Revākhaṇḍa 62).

{*Note*: The last story possibly belongs to **Bāgriyā - Puṣkariṇītīrth**, above, p. 142.}

{*parikramā continues p. 111*}

13. Bhālod to Revāsāgarsaṅgam (Maps A13-D13, D15)

South bank ←• (NPA: 163-176; SNP 107-122)

Toṭīdarā (Treṭīdarū) - Siddheśvartīrth ↓ (for other places of this name see below, pp. 146, 160)

Māhātmya: RKV 135 (Siddheśvaramāhātmya)

Brahmā made a sacrifice, set up a Śaṅkara and obtained his desired fruit (Revākhaṇḍa 139).

{*Note:* RKV 135 contains no legend.}

Tarśādī - Tāpeśvartīrth ↓

Māhātmya: RKV 141 (Tāpeśvaratīrthamāhātmya)

In ancient times, the ṛṣi Devaśirā [+SNP] while living at this place[] pleased Śiva by making heavy penance, [+SNP] Śiva appeared before him and granted him a boon.[] He wished: "I want to get the throne of Indra." Śiva said: "You don't ask for that! You are just an idiot if you want to obtain a kingdom. [+SNP] Ask for something else.[]" Then the ṛṣi asked to become as old as Brahmā. To that Śiva agreed, and he also granted him that all members of his family should become wise (Revākhaṇḍa 139).

{*Note:* RKV 141 contains a different legend.}

Siddheśvartīrth ↓ (for other places of this name see above, and below, pp. 146, 160)

Māhātmya: RKV 147 (Siddheśvaratīrthamāhātmya)

In ancient times, there was a *rājā* named Nāvika. [+SNP] He was very happy giving donations.[] He has made so many donations here that it appeared to be easier to count all the sand grains of the earth, than to count his donations. This *tīrtha* was set up as his memorial (Revākhaṇḍa 139).

Vāruṇeśvartīrth ↓

Varuṇa has done penance here in order to get a son and he obtained *siddhi*. He got a son named Puṣkara (Revākhaṇḍa 140).

Porā - Parāśareśvar ↓

[+SNP] The son of Vasiṣṭha was Śakti. The son of Śakti was Parāśara.[] The ṛṣi Parāśara did penance here, in order to get a son. Śiva was pleased and gave him a hundred sons (Revākhaṇḍa 140).

Lāḍvāvat/Lāḍvā - Kusumeśvar (Kusumāyudheśvar) ↓

Māhātmya: RKV 150 (Kusumeśvaratīrthamāhātmya)

[+SNP] There is an ancient *vaṭa* tree here. Here is the Kusumeśvara *tīrtha*, which is also called Kusumāyudheśvara. It was at this place that[] Śiva burned the Kusumāyudha Kāmadeva to ashes. 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 set up this *tīrtha* for the welfare of this world. Here is the Kuṇḍaleśvara too, which is also very powerful, but invisible {*gupt*} (Revākhaṇḍa 140).

Kalkaleśvar (Zabreśvar) ↓

Māhātmya: RKV 154 (Kalakaleśvaratīrthaphalamāhātmya)

After killing Andhakāsura [+SNP] by Śiva[], all the *devas* came here and praised Śiva with songs and recitals. It was a very happy festivity. Then, a heavenly voice announced that the name of this *tīrtha* was Kalakaleśvara (Revākhaṇḍa 140). [+SNP] When there is a flood tide at Revāsāgarsaṅgam, the water swells up to this place.

There is a small railway station about one mile from here called "Narmadā River Side". Here *parikramavāsīs* leave the river banks and move on by road.[]

Sāñjā - Saṅgameśvar ↓

Māhātmya: RKV 158 (Saṅgameśvaratīrthamāhātmya)

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[] honey-filled {*madhu*} *kamaṇḍalu*, 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 set up a *liṅga* and worshipped it (Revākhaṇḍa 144) [/SNP] 139-140[.]

Moṭhā Sāñjā - Anarkeśvar ↓

Māhātmya: RKV 159 (Anarakeśvaratīrthamāhātmya)

[+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 {*nāraḱ mē pāpī*} and of punishing them all the time. Being so bored of all this business, he came to the bank of the Narmadā and did hard penance. Some *aryamā pitar*{?} may have looked after the work in the *nāraḱa* meanwhile. After three years Śiva appeared before him and asked: "Yamarāja! What do you want?" Yamarāja said: " "He, 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* [+NPA as Kāla has wished[.]. 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 *liṅga* that I set up here, should become famous by the name Anarakeśvara. Whoever comes and worships it on the 14th of *kārttik* shall never have to go to *nāraḱa*." Śiva agreed to this and made his wish become true (Revākhaṇḍa 144).

Narmadeśvar ↓ (for other places of this name see above, pp. 125, 130, and below, pp. 150, 158)

When Śiva manifested himself [+SNP] on account of[] 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 set up a Śiva to watch the whole scene. [/SNP] Then they all set up a *śivaliṅga* called Narmadeśvara.[] [-SNP] So everyone applauded.[] In commemoration of this event, the *yakṣa* Nimbabhadra built Nimbabhadrapur (Revākhaṇḍa 144).

Sarpeśvartīrth ↓

Māhātmya: RKV 161 (Sarpatīrthamāhātmya)

[+SNP] The food of Garuḍa is snakes.[] Garuḍa once wanted to exterminate the whole family of snakes. In order to save their family, countless great snakes including Dhanañjaya [+SNP] came from Ramaṅakadvīpa to this place and[] set up the Sarpeśvara *śivaliṅga* and got absorbed in penance. [+SNP] Because of fear of Śiva, Garuḍa could not come near. By the grace of Śiva, the snakes obtained the highest *siddhi*. The fear of snakes is absent here. As many flowers as one puts on this *śivaliṅga*, as many years one will stay in *rudraloka* and afterwards one will be reborn as a *brāhmaṇa* (Revākhaṇḍa 145).

{**Note:** RKV 161 does not mention Garuḍa.}

Ucṛiyā - Mokṣtīrth ↓ (see **Mokṣtīrth** ↓, above, p. 128)

Māhātmya: RKV 160 (Mokṣatīrthamāhātmya)

Due to the pranks of god, nobody can see this *tīrtha*. The *saptaṛṣis* have obtained *siddhi* here. This *tīrtha* was set up by thousands of *ṛṣis* together. Numberless men have obtained self-realization here [+SNP] and were thus liberated[] (Revākhaṇḍa 145).

Gvālī - Gopeśvartīrth ↓ (see **Gopeśvar** ↑, below, p. 162)

Māhātmya: RKV 162 (Gopeśvartīrthamāhātmya)

This is an extremely powerful *tīrtha*. In ancient times, a cowherd named Puṇḍarīka lived here. He used to tend 100000 cows. He strictly observed the *dharma* [+SNP] and was a devoted follower of Śiva.[] In order to prove his piousness, Śiva came here 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 the Kailās [+SNP] admitted him into the ranks of the *gaṇas*[] and set up this *tīrtha* for the welfare of the devotees (Revākhaṇḍa 145).

{**Note:** RKV 162 contains no legend.}

Morad - Mārkaṇḍeśvar ↓ (for other places of this name, see above, pp. 124, 129, 132 and below, pp. 146, ?, 153)

When Śiva came to examine Puṇḍarīka, Mārkaṇḍeya also came to see Śiva. He worshipped him and did penance for some time and, for the welfare of the world, set up this *tīrtha* (Revākhaṇḍa 145).

Gumāndev ↓

[+SNP] Here is a temple of Hanumān. It is well-known, that earlier the cowherds people made a *śaktipūja* here. Among these cowherds there was one Gumān, who was the foremost servant of this place. There was a cow which always came to this place and gave a stream of milk. Then one day, a wicked guy came and shat 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 set up the Gumāndev Hanumān. This is a beautiful place. The *dīvān* of Baṛauḍā, Gopāl Rāv had a temple and a *dharmaśālā* built here. This Hanumān kills pride and egotism, {*gumān/ahaṁkāra*}. Therefore it is called Gumāndev.[]

Nāgtīrth ↓

Māhātmya: RKV 163 (Nāgatīrthamāhātmya)

In ancient times, there was the snake Audumbara, who did penance for twelve years for the growth of his family. He set up this *tīrtha* and obtained *siddhi*. From the movement of the snake the Udumbar (Umarāvātī) river rose. Here the infertility of women is removed and progeny is obtained (Revākhaṇḍa 145).

Sāmor - Saurtīrth (Sāmbādītīrth) ↓

Māhātmya: RKV 164 (Sāṁvauṛeśvartīrthamāhātmya)

Once upon a time, there was Sāmba, the son of Kṛṣṇa [/SNP] Śrīkṛṣṇacandra[] who was delivered by [+SNP] his wife[] Jāmbuvātī. [+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 the 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 made heavily difficult penance for [+SNP] Sūrya for[] six months. [+SNP] He also made numerous donations and did all kinds of pious deeds.[] God Sūrya was pleased and destroyed his disease. Because of worshipping Sūrya, this

place is called Saurtīrth. At this place, all kinds of diseases get destroyed. Sāmba has created a *saṅgam* at this place{?} (Revākhaṇḍa 146).

Āndārā - Siddheśvaratīrth ↓ (for other places of this name see above, p. 143 and below, p. 160)

Māhātmya: RKV 165 (Siddheśvaratīrthamāhātmya), RKV 166 (Siddheśvaratīrthamāhātmya)

The son of Dakṣa, Kapila, and numerous other ṛṣis set up this Siddheśvaraliṅga and obtained *siddhi* (Revākhaṇḍa 146). There is also [+SNP] the temple of[] a *vaiṣṇavī devī*, Siddheśvarī, here, which has also been set up by the same ṛṣis for the welfare of the world. There is also a small *saṅgam* here (Revākhaṇḍa 146) [/SNP] 147[.]

Māṇḍvā - Mārkaṇḍeya ↓ (for related places see above, pp. 124, 129, 132, 145, and below, pp., ?, 153)

Māhātmya: RKV 167 (Mārkaṇḍeśvaratīrthamāhātmya)

Mārkaṇḍeya said: "In the *kṛtayuga* [/SNP] *satyayuga*[] I did penance for 10000 years in the Daṇḍakavana [/SNP] Daṇḍakāraṇya[] of the southern mountain. After that I have served all the enlightened men. Then I came from there to the banks of the Narmadā and having served all these saints, I came to this place. All the ṛṣis constructed a *kuṇḍ* for liberation and filled their *kamaṇḍalus* with its water here. I stayed there 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. They agreed." (Revākhaṇḍa 147).

Aṅkleśvar (Akrūreśvar) - Māṇḍavyeśvar, Akrūreśvar ↓

Māhātmya: RKV 169 (Kāmamodinīharaṇa), RKV 170 (Māṇḍavyaśūlāropana), RKV 171 (Śāṅḍilīṛṣisaṃvāda), RKV 172 (Māṇḍavyatīrthamāhātmya)

[/SNP] In the village Akrūreśvar one has to go to the Rāmkuṇḍ. 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 Sāvitrī[]. Her name was Kumudīnī. [+SNP] She was a spitting image of Sāvitrī. Her beauty, sweetness and grace was unparalleled.[] One day, she went to play in the water, when the *daitya* Śaṅkara went near to 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. When[] she saw the *āśrama* of the ṛṣi Māṇḍavya [-SNP] and there,[] she dropped some of her ornaments. [+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 got suspicious. They brought the ṛṣi, who was in deep meditation, back to consciousness and asked him how the ornaments came 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 *śūlī* {*śūlī kā daṇḍ*}. 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 (*mantrī*)[] 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: "He brother! What are you doing? Do not curse the king. This is the fruit of earlier deeds done in one of my former lives, which I have to bear."[] At that time, the great ṛṣis including the *saptaṛṣis* came and started to take Māṇḍavya off the *śūlī*. Māṇḍavya said: "Oh *munis!* [+SNP] *āvaśyam eva bhoktavyaṃ pūrvakarmasubhāsubham.*[] {the good and evil of earlier actions must inevitably be enjoyed} This is the fruit of my earlier actions. Let me bear it. Do not try to take me off the *śūlī*." Then all the ṛṣis went back to their

respective abodes. [+SNP] The *ṛṣi* remained fixed to the *śūlī* as before.[]

At night, on request of her leprous husband, the [-SNP] *brāhmāṇī* Śāṅḍilī 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 Māṅḍavya [+SNP] with his body[]. Māṅḍavya started to scream for pain. On hearing him scream, all the *ṛṣis* came together. The brother of *ṛṣi* Śāṅḍilya {sic! Māṅḍavya} became angry. He immediately cursed Śāṅḍilī: "When the sun rises, your husband shall die." [/SNP] He immediately pronounced the curse: "Whoever has touched the feet of my brother, shall die at sunrise."[] Śāṅḍilī said to all the *ṛṣis*: "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 intent 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 faith 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*, *ṛṣis* and *pitṛs*[] came to a halt. The *devas* got terrified and together with Brahmā and the *rājā* [/SNP] all the *ṛṣis*[] went to Śāṅḍilī 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.[] The same moment, the *rākṣasa* appeared with the girl {Kumudinī} [+SNP] and said: "I was once cursed by a *ṛṣi* to become a *daitya*. On my plead 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 *ṛṣi* pardon for his fault.[] On realizing all that, they all went to Māṅḍavya *ṛṣi*, released him from the *śūlī* and praised him. The *rājā* entrusted his daughter Kumudinī with the *ṛṣi*. [+SNP] Eversince this *tīrtha* is famous as Māṅḍavyatīrtha.[]

[+SNP] Sometime before, the Narmadā flowed here. Nowadays it has moved away some three to four miles.[] The younger brother of Māṅḍavya threw the water which he had taken into his hands to curse the *rājā* into the ocean. It was very deadly poison.[] (Revākhaṇḍa 165/166)

Near to this *tīrtha* is one Devkhād (Rāmkuṇḍ), which was erected by all the gods at the time they granted the boon to Śāṅḍilya{?}. All the *devatās* live here together with the *pitṛs* [-SNP] (Revākhaṇḍa 167)[].

{**Note:** The story, as told in the pilgrim's manuals, is a little bit confusing.}

Akrūreśvartīrth ↓

Māhātmya: RKV 168 (Aṅkūreśvaratīrthamāhātmya)

[+SNP] The second brother of the Lord of Laṅkā, Rāvaṇa,[] Kumbhakarṇa, had a grandson [/SNP] son[]. His name was Akūrā. [+SNP] Unlike the other *rākṣasas* he was not cruel {*krūr*}[]. He was a great devotee [+SNP] of god[]. He was constantly living 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 got 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 Akūrā set up this *liṅga* and worshipped it (Revākhaṇḍa 168) [/SNP] 167/168[].

{**Note:** This is one of the rare occasions of the RK reference of the pilgrims' manuals being in accordance with the RKV.}

Bharoṛī - Balbalākuṇḍ (Sūryakuṇḍ) ↓

Here are statues of a four-armed Nīlakaṅṭha Śiva and of Narmadā *maiṃyā*. There are bubbles {*bulbul*} constantly coming up in the *kuṇḍ*. [+SNP] Therefore it is called Balbalākuṇḍ.[] [-SNP] This is uniquely miraculous.[] In an ancient *yuga* the *deva ṛṣi* Kaśyapa saw that living beings were afflicted with all kinds of diseases. Out of

compassion for them, he contemplated upon Śiva in the form of Dhanvantarī. Śiva again 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 taking away the pain from all living beings." Śiva said "So be it!" and fulfilled his heart's wish.[] At that time, this *tīrtha* arose (Revākhaṇḍa 167) [/SNP] 187[.]

Sahjot/Sahjāt - Siddhrudreśvartīrth ↓

Māhātmya: RKV 173 (Śuddheśvaratīrthamāhātmya)

Śaṅkara obtained *siddhi* here. In an ancient *yuga*, god Viṣṇu and the five-headed Brahmā had a dispute [+SNP] about who of them was greater. Brahmā said: "I have five heads. I have worked the whole creation. I am the greatest of all." Viṣṇu replied: "You were born from my navel lotus. I am supporting the whole creation. Therefore I am the greatest of all."[] While they were arguing in this manner, Śiva revealed to them his own *liṅga* [/SNP] between them appeared an endless *liṅga* consisting 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 *haṃsa* and went up.[] Both of them tried to find one of either ends [+SNP] for a thousand years[], but did not succeed and finally got tired. So they came back [- SNP] to Śaṅkara[]. Śiva asked them to tell their respective experiences. [+SNP] First he asked Viṣṇu: "Have you found the end of this *jyotirliṅga*?"[] 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 {*kevrā, ketkī*} screwpine flower {*Pandanus odoratissimus*} 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 *tīrthas* 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 *tīrthas* and poured it into a *kuṇḍ*. Here Śiva's murder was washed off. [/SNP] When he finally came to this Devkhātikuṇḍ of the Narmadā, his *brahmahatyā* was removed. Brahmā's skull fell from his hands. Eversince this *tīrtha* 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 *kuṇḍ*. The Siddhanātha Dattatreya has an extremely beautiful statue. [+SNP] Here is the Siddhrudreśvar *kuṇḍ*. Here are the temples of Siddharudreśvara and Siddhanātha Dattatreya.[]

Māṅṭiyar - Vaidyanāth, Sūryakuṇḍ, Mātrkāṭīrth ↓

Vaidyanāth ↓

At the moment of touching the water here, salvation is attained, because this is Revā water. [/SNP] Before, the Narmadā flowed at a distance from this place, but now she comes often near to the Vaidyanātha.

Sūryakuṇḍ ↓

Out of the twelve suns, which were born to ṛṣi Kaśyapa by Āditi, Vivasvān Sūrya was the best. [/SNP] The wife of ṛṣi Kaśyapa, Diti, who was a *daitya*, gave birth to Āditya-Sūrya. Sūrya's name was Vivasvān.[] Viśvakarmā gave him his daughter Saṃjñā in marriage and he had two sons with her, Vaivasvata Manu and Yamadharmā [/SNP] Yama[] and one daughter, Yamunā [-SNP] river[]. [+SNP] The heat of Sūryanārāyaṇa was so extreme, that Saṃjñā could not bear it. So[] one time, Saṃjñā 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 in 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, Saṃjñā 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 Saṃjñā, 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 will come to my mind, then I shall be compelled to tell." Saṃjñā said: "This is good"[] [-SNP] Behind the the back of Sūrya, Saṃjñā left {her shade} 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 the faith to her husband, she turned into a mare. As a mare she spent her time grazing in the forest.[]

Back here {at Sūrya's place}[+SNP] Sūryanārāyaṇa regarded the shadow of Saṃjñā to be Saṃjñā herself.[] Chāyā had two sons with Sūrya, Sāvārṇī Manu and Śanīśvara and one daughter, the Tāpī river. [+SNP] Saṃjñā's son, Yamarāja, was of hot-tempered nature.[] Chāyā, was full of love for her own children [+SNP] and gave them only the nicest things to eat[], but developed animosity towards the children of Saṃjñā [/SNP] and gave only basic food to them. Having watched this sort of things for a good while, Yamarāja became 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 went to look for Saṃjñā. First he visited the house of his in-laws, but there he did not find her. [+SNP] He enquired about all the details concerning Saṃjñā. Viśvakarmā said: "Yes, she has come here, but I sent her back to you." Sūryanārāyaṇa said: "Well, then I shall go to search her."[] Full of sorrow he began 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 Saṃjñā 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 for 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 10000 divine years. Śaṅkara [+SNP] was pleased and[] gave him back his heat and promised to stay forever at this place and to fulfil the wishes of the devotees (Revākhaṇḍa 42).

Mātrkāṭīrth ↓

Here, at the pond [/SNP] near to Sūryakuṇḍ[] is Mātrkāṭīrth. When [+SNP] six-faced[] Kārtikā [/SNP] Kārtikeya[] *svāmi* was born to work for the *devas*, the six [/SNP] five {sic!}[] *kṛttikādevīs* took care of him [+SNP] as if he was their own son[]. They all gave him milk, but [/SNP] he felt no satisfaction,[] his stomach would not fill. [+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 *saptamātrkāṭīs* granted this *tīrtha* the boon that they will make any rite fruitful at this place [-SNP] (Revākhaṇḍa 165)[].

Uttrāj - Uttareśvar ↓

[+SNP] In ancient times,[] there was *rājaraṣi* [/SNP] a king named[] Śaśabindu. He had 100000 [/SNP] 10000[] sons but just one daughter. [+SNP] The daughter was a great beauty and very gifted.[] The daughter wanted to marry, but her wish was not fulfilled. [/SNP] Although the *mahārāja* asked in all directions for marriage proposals, nobody replied. Therefore the *rājā* got very worried.[] [+SNP] The *ṛṣis* said to the girl: "Daughter! You must do penance. *tapasā kiṃ na siddhyati.*" {What is not to be accomplished by penance?} Which task

could be thought of, that could not be fulfilled through penance?"[] Therefore, on the advice of the *ṛṣi*s, the girl went to the bank of the Narmadā and did penance at this place. Then a *svayambhūliṅga* 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 *mahārāja* Tṛṇabindu."[] Then she was married to the son of Tṛṇabindu [-SNP] (Revākhaṇḍa 168)[].

Sīrā - Narmadeśvar ↓ (for other places of this name see above, pp. 125, 130, 144, and below, p. 158)

[+SNP] Śiva resides in each and every stone of the Narmadā and his sports are of eternal variety.[] Once Śiva took 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 him 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 - Mātṛtīrth ↓ (for other places of this name see above, pp. 115, 139 and below, p. 158)

This *tīrtha* brings luck and happiness. In an earlier *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 performed. We shall now do penance [-SNP] and obtain *siddhi* []. Then, on the approval of their husband, they made a *kuṇḍ* [+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 *kuṇḍ* fills with water a sound like "*bhaṭ-bhaṭ*" is heard; therefore the place came to be called Bhaṭbhaṭmātātīrth.[] Particularly the wish for progeny is fulfilled here (Revākhaṇḍa 169).

Hāsoṭ - Haṃseśvartīrth, Tilādeśvartīrth ↓

Haṃseśvartīrth ↓

Māhātmya: RKV 221 (Haṃseśvartīrthamāhātmya)

[+SNP] Men, animals, birds, trees, all living beings are the progeny of Kaśyapa.[] In the family of Kaśyapa, there was the son of Dākṣāyaṇī, a goose named Kāntiśikhā, 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 off 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 goose came to this place and here his wish was fulfilled. [/SNP] Here he set up the Haṃseśvara *śivaliṅga* and did penance as a result of which he was restored to *brahmaloka* [] (Revākhaṇḍā 175).

Tilādeśvartīrth ↓

Māhātmya: RKV 222 (Tilādeśvartīrthamāhātmya)

The *ṛṣi* Jābālī was an extreme offender. [+SNP] In order to get rid of all his offences, [] he went to all the *tīrthas*

and finally [+SNP] by chance[] came to the bank of the Narmadā. Here he started to eat only sesame and did penance. As he daily decreased the amount of sesame [+SNP] by one seed, his offences were reduced bit by bit[]. In this way he did penance for 72 years [+SNP] and was released from of his offences[]. [-SNP] Śaṅkara was pleased and released him from all his offences.[] [+SNP] Because he had fed only on sesame {*til*}, he became known as Tilāda {(*tilān attīti = tilād*).[] Then he set up Śaṅkara, [/SNP] the Tilādeśvara *śivaliṅga*[] [+SNP] in his name[] here [-SNP] (Revākhaṇḍa 175)[].

Vāsnolī - Vāsavtīrth ↓

Māhātmya: RKV 223 (Vāsaveśvaratīrthamāhātmya)

When the eight *vasus* were cursed by their fathers [+SNP] to be reborn on earth[], they set up the Vāsaveśvara *śivaliṅga*, did penance and obtained *siddhi* [-SNP] (Revākhaṇḍa 175)[].

Katpur - Koṭeśvar (Masāniyā-Koṭeśvar) ↓ (for other places of this name see above, pp. 104, 108, 124, 135 and below, p. 162)

Māhātmya: RKV 224 (Koṭeśvaratīrthamāhātmya)

When the [+SNP] eminent stream[] Narmadā and Samudra {the ocean} {first} united, *karors* of *devas* and *gandharvas* etc. came to watch. [-SNP] They did penance at this place[] and obtained *siddhi* according to their desires. Eversince, Śiva resides here (Revākhaṇḍa 175).

Visod - Alikātīrth ↓

Māhātmya: RKV 225 (Alikeśvaratīrthamāhātmya)

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 *ṛṣi* Vidyānanda and stayed for ten years with him. Then she left him and went to her father Ratnavallabha. Her father prohibited her from doing 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 set up the Alikeśvara [+SNP] *śivaliṅga*[], worshipped and praised him and went to the house of her father, who now respected her (Revākhaṇḍa 175).

Vimleśvarīrth ↓ (see **Vimleśvarīrth**, above, pp. 104, 142)

Māhātmya: RKV 226 (Vimaleśvaratīrthamāhātmya)

This is a very powerful *tīrtha*. [+SNP] This is the last *tīrtha* on the south bank of the Narmadā near to the Revāsāgarsaṅgam. Hear 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 of casting evil looks at a girl motivated by his sexual desire, he did penance here and was cured.

3) When the *ṛṣi* Śṛṅga [/SNP] Śṛṅgī[], son of Vibhāṇḍaka, lived [+SNP] for a long time[] in the palace of *rājā* Daśaratha [/SNP] of a *mahārāja* 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 sin 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, 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, numerous persons have done penance here and obtained *siddhi* (Revākhaṇḍa 175).[]

[-SNP] At this place one must bathe and make a donation. The *mantra* to be recited while bathing is:

anaś ca tejo hi avasya deho reto hi viṣṇor amṛtasya nābhiḥ .

etat bruvan pāṇḍava śrautavākyaṃ tato 'vagāheta patiṃ nadīnām ..[]

[+SNP] That much should be said, that whatever offence had fallen on the *devas*, *rṣis*, *munis*, *gandharvas* and so on, they all were removed at this place through penance. This is a very purifying {vimal} *tīrtha*. 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 resides a Śiva. This statue is also prescribed for worship.

Then one has to take a boat to ferry over to the north bank to go to Harī kā dhām. There is no *ghāt* 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 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 *parikramāvāsīs* go by boat to the other bank. From Vimleśvar one goes to Revāsāgarsaṅgam on the other side, and then proceeds to Harī kā dhām. A traveller who ferries over to Harī kā dhām from here, makes an experience like that of crossing the *bhavsāgar* 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)

Harī kā dhām - Revāsāgarsaṅgamtīrth ↑

The *devatās* always come to this place to perform their rites like bathing and giving donations. A bath here leaves {the recitation of} *mantra* far behind. One should never touch the ocean with *darbha* grass (Revākhaṇḍa 174).

Lohāryā - Jamadagnitīrth ↑

Māhātmya: RKV 218 (Jāmadagnyatīrthamāhātmya)

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] (Revākhaṇḍa 174).[]

Rāmtīrth ↑

After his father had been killed, and having killed the *kṣatriyas* including Sahasrārjuna, Paraśurāma, on the advice of his mother, made a libation for the *pitṛs* with their blood. According to the wish of the *pitṛs*, this is the Kurukṣetra of 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 of the banks of the Narmadā.[] (Revākhaṇḍa 173) [/SNP] 174[].

Lākhī - Luṅṭheśvar (Lakṣmaṇ Loṭeśvar) ↑

Māhātmya: RKV 220 (Loṭaṇeśvaratīrthamāhātmya)

Seeing this *tīrtha* will remove the offences of seven births. In the *ādiyuga* [/SNP] *ādisatyayuga*[], Narmadā came in her own form to meet Samudra. Already from a distance Samudra saw her coming. He was full of joy and overwhelmed by love, he went rolling {*luṅṭhan*} towards her. At the place where they both met a *śivaliṅga* appeared. Next to the *liṅga* stood Nandī. [-SNP] Because he saw a *kāmadhenu*, he got jittery {?}.[] Then [/SNP] For some reason,[] he stepped with his foot on the *śivaliṅga*. The *liṅga* became like a cow's head. Immediately when she saw this, [-SNP] Narmadā stopped to look at Samudra and[] went into that *śivaliṅga*. Eversince, the

Narmadā resides here. [-SNP] In the vicinity there is the Vṛṣarvād *kunḍ*, which was set up by Nandī[] (Revākhaṇḍa 174).

Bhūtnāth ↑

On the seashore stands the temple of Bhūtanātha. In the temple three *liṅgas* stand side by side. [/SNP] Here are three temples with *śivaliṅgas*[] This place is deserted due to lack of water. [/SNP] There is no sweet water here, therefore travellers do not stay here. Three miles from here, in Dejagrām, is the *āśrama* of ṛṣi Dadhici.

Dūdhnāth/Bhagvatīdevī ↑

[+SNP] Here is the place of Dūdhanātha Mahādeva and the temple of Bhagavatī Devī.[]

Amlethā - Nīlakaṇṭheśvara/Somanātha/Amiyānātha {temples} ↑

Candramauleśvar ↑

It is said, that this *liṅga* was set up 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. 131, 140 and below, 160, 162)

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)[].

Eraṇḍīsaṅgam ↑ (see **Eraṇḍīsaṅgam** above, pp. 94, 134)

Māhātmya: RKV 217 (Eraṇḍītīrthamāhātmya)

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 marriagable age, the father made preparations for the marriage. But Eraṇḍī did not agree. She sat down there in penance. Seeing this, Samudra came and sat beside her, wishing to enjoy her sexually. When she saw this, Eraṇḍī took 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: RKV 214 (Śrīkapālatīrthamāhātmya)

[+SNP] Once upon a time, Śiva visited all the *tīrthas* in the world with a skull in his hand.[] Śiva had once placed his human skull here. From this skull this *liṅga* arose. [-SNP] At that time a heavenly voice announced the existence of this *tīrtha* in the world (Revākhaṇḍa 172)[].

Kujā - Mārkaṇḍeśvar ↑ (for other places of this name, see above, pp. 124, 129, 132, 145, 146 and below, p. ?)

Mārkaṇḍeya set up this *liṅga* 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: RKV 215 (Śṛṅgitīrthamāhātmya), RKV 216 (Āṣāḍhīrthamāhātmya)

[+SNP] Śiva must have visited this place in the month of *āṣāḍha*.[] At the place where Śiva put his stick, the Āṣāḍhīśvara *liṅga* appeared, and where he placed his *śṛṅgī*, on which he usually plays, the Śṛṅgīśvara *liṅga* appeared. [+SNP] But Śiva set up one more *liṅga*.[] At one time, Śiva roamed about here naked [/SNP] in the guise of a naked mendicant[]. At that time, some cloth merchant [/SNP] merchant of cloth made from tree bark {*valkal*} [] saw him in this condition. Śiva told him: "Cover my *liṅga* with your clothes. I shall give you much wealth." The greedy merchant took his cloth and started to cover the *liṅga*. 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 *liṅga* 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 *liṅga* here. [/SNP] Śiva was so pleased by his devotion, that he made him immensely rich.[] (Revākhaṇḍa 172) [/SNP] 173[].

Kāsvā - Kantheśvartīrth ↑

Māhātmya: RKV 214 (Śṛīkapālatīrthamāhātmya)

[+SNP] Every tiny part of the banks of the Narmadā is a place of Kailāśpati Kapardī Kapālī's games and sports.[] Once upon a time, Śiva took the guise of a Kāpālīka. Together with the *yoginīs* and the *bhūtagaṇas* [/SNP] *bhūtapiśācas*, *ḍākinīs* 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. There a *liṅga* appeared [+SNP] which became famous under the name Kantheśvara[] (Revākhaṇḍa 172).

Megāv - Gaṇitātīrth, Mārkaṇḍeśvar ↑**Gaṇitātīrth** ↑

Here, Bhagavatī Parāśakti is personally present. [+SNP] This is a *siddhapīṭha* of Bhagavatī Śakti.[] Once upon a time, Śiva and Śakti, while counting 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 {ever} realize the greatness of this place, even the ignorance of *sāṃkhyāśāstrīs* is cured [-SNP] (Revākhaṇḍa 172).[] [/SNP] When they heard about its greatness, the *sāṃkhyāśāstrīs* came to this place and their ignorance was destroyed.

Mārkaṇḍeśvar ↑ (for other places of this name, see above, pp. 124, 129, 132, 145, 146, 153)

[+SNP] This is the place of penance of the long-lived Mārkaṇḍeya. Everywhere around are *liṅgas* which he had set up.[]

When Mārkaṇḍeya went to Revāsāgarsaṅgam, he sat down with all the great *ṛṣis* 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).

Munād - Munyālaytīrth ↑

In an earlier *yuga* all the great *munis* gathered, set up this *tīrtha* and obtained *siddhi* [/SNP] constructed their abodes and dwellings here and did penance.[] [-SNP] (Revākhaṇḍa 172)[].

Eksāl - Apsareśvar, Ḍiṇḍīśvar ↑**Apsareśvar** ↑

Once upon a time, countless {female} *apsarās* came [+SNP] down from heaven[] to see the Narmadā. With great devotion they set up this *tīrtha*. Who bathes here or makes a donation goes to the sphere of the *gandharvas* [-SNP] (Revākhaṇḍa 172)[].

Ḍiṇḍīśvar ↑**Māhātmya:** RKV 212 (Ekaśālaḍiṇḍimesvaratīrthamāhātmya)

This is a *svayambhūliṅga*. Once upon a time Śaṅkara took the guise of a monk and came to this village to put the compassion of its people for living beings on test. He went from house to house playing his [+SNP] *ḍiṇḍī* *ḍamaru* in order to beg for alms. But nobody gave him anything. Later he set every house which 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. Eversince the Śiva, who is installed here, fulfils the wishes of the devotees (Revākhaṇḍa 172) [/SNP] 173[].

Sāmnī - Suṇḍīśvar/Śuṇḍīśvar ↑**Māhātmya:** RKV 211 (Muṇḍitīrthamāhātmya)

In ancient times, [+SNP] the playful[] Śaṅkara once took on the body of a leprous *brāhmaṇa* and came to this place. [+SNP] At that time, there was a *śrāddha* going on in the house of some *brāhmaṇa*.[] Together with other *brāhmaṇas* he begged for food at the house of a *brāhmaṇa*. It was the time of the *śrāddha*. The *brāhmaṇas* performing the *śrāddha* and the *yajamāna*, however, refused him any 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-stuffs 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 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.[] Then they nervously went to the leper's refuge, but instead of the leper they found a *liṅga* (Revākhaṇḍa 172). [+SNP] All together worshipped it and eversince this *liṅga* is famous under the name of Śuṇḍīśvara.[]

Amleśvar ↑**Māhātmya:** RKV 213 (Āmaleśvaratīrthamāhātmya)

Once upon a time, Śaṅkara took the guise of a twelve year old boy and together with numerous other boys, went to play on [/SNP] near to[] an *āvlā* tree (*Embllica officinalis*). 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 *āvlā* 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 *śivaliṅga* under the tree. [+SNP] Eversince that *liṅga* is famous as Amaleśvara.[] (Revākhaṇḍa 172).

Bhārbhūteśvartīrth ↑**Māhātmya:** RKV 209 (Bhārabhūtitīrthamāhātmya)

In the *ṛtayuga*, at the time of the *raivat manu* [/SNP] In the *ṛtayuga* of the *raivat manvantara*[], a *brāhmaṇa* named Viṣṇuśarmā lived here, who was very learned and a great ascetic {*tapī*}. [+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, for the welfare of the world, [+SNP] our frolicsome[] Śīva once wanted to test him. He took the guise of a young *brāhmaṇa* {*vaṭu*} student 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 to him knowledge. [+SNP] He admitted him into his *āśrama*.[] One day, it was student Śīva's turn to prepare food. Viṣṇuśarmā said: "He 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. Back here, Śīva arranged the complete 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. Śīva asked them: "What have you got to do with it? You care for the food when it is your turn." The students began to make a big fuss. On seeing this, Śīva said: "At the time you sit down on your seats {to eat}, you will meet the master of cooking. [+SNP] If you will 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 stuffs 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, Śīva said: "Yesterday the promise pertaining to me has been fulfilled. Now I will fulfil the 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, Śīva brought the bundled heap of dead boys and placed it before his *guru*. The *guru* said: "[+SNP] Oh 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 Śīva [+SNP] started to laugh and[] became invisible. At the place where the bundle of dead bodies [+SNP] *bhārbhūt*[] lay, a *śivaliṅga* appeared and all the students came back to life. [+SNP] Eversince this *śivaliṅga* is famous under the name Bharabhūteśvara. 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 a 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] Bhārbhūteśvara[] 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 Vaikuṅṭha. In the same manner, many have met with salvation here (Revākhaṇḍa 171).

Varuvā (Varuā) - Rṇmocantīrth ↑

Māhātmya: RKV 208 (Rṇmocanātīrthamāhātmya)

[+SNP] On every human being lie the obligations towards the *devas*, the *pitṛs* and the *ṛsis*. Liberation of *deva-ṛṇa* is attained through sacrifice; that of *pitṛ-ṛna* through offspring and that of *ṛṣi-ṛṇa* 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 {*pitṛ-ṛna*}, he went to the Narmadā to obtain a son. He came to this place

and 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. Eversince the name of this *tīrtha* is Ṛṇmocaṇ. One gets liberated from *pitṛ-ṛṇa*, *deva-ṛṇa* and *manuṣya-ṛṇa* here (Revākhaṇḍa 170).

Ṭimbī - Suvarṇbindeśvar ↑

Māhātmya: RKV 207 (Suvarṇabindutīrthamāhātmya)

In ancient times, there was a *vaiśya* here who made *karora*s of drops of gold, donated them to the *brāhmaṇas* and therefore obtained his desired *siddhi* [/SNP] he attained *vaikuṇṭhaloka* []. A donation of gold at this place leads one to Vaikuṇṭha (Revākhaṇḍa 170).

Daśān - Daśakanyātīrth ↑

Māhātmya: RKV 206 (Daśakanyātīrthamāhātmya)

This *tīrtha* was set up 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 [/SNP] adherents [] of the *sāṃkhyasāstra*. In order to prove their devotion [/SNP] insight [], Śiva created ten [+SNP] extremely beautiful [] virgins who were endowed with all virtues. He himself took the guise of an old *brāhmaṇa*, took the virgins along and approached the *brāhmaṇas*. Then he adressed them: "He, *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 to you, here and now. [+SNP] That would be a great favour. [] What do you think?" When they heard these words and seeing the beauty of the virgins, the *brāhmaṇas* discussed the matter among themselves and finally accepted the *grhasthādharma* 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).

Bhṛgukṣetr (Bharoc) {Bharūc} ↑

Māhātmya: RKV 176-205

Among the *tīrthas* in this *kṣetr* there are 46 famous ones, which are described in the following.

1) Dhōḍheśvartīrth (Kṣetrpālīrth) ↑

Dhūṇḍhā is a *rākṣasī* who eats children. One day she came to this village to eat the son of one *agnihotrin brāhmaṇa*. At that time, the messengers of the gods came. They said: "Look, from now on you shall never come back to this village. Here is Dhūṇḍeśvara Śiva." The *rākṣasī* accepted. Eversince there is no fear of the *rākṣasī* Dhūṇḍhā nor of *bhūtas*, *pretas* or *piśācas* here, if one has a glance of Śiva (Revākhaṇḍa 169) [/SNP] 164 [].

2) Kurarīrth ↑

Māhātmya: RKV 205 (Kurkurīrthamāhātmya)

At the time of the *svarociṣ 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) Brahmīrth (Pitāmahātīrth)/Brahmeśvartīrth ↑

Māhātmya: RKV 204 (Pitāmahatīrthamāhātmya)

In ancient times Brahmā once felt sexual attraction when he looked at his daughter Tilottamā. Therefore Śaṅkarjī 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) **Koṭitīrth** ↑

Māhātmya: RKV 203 (Koṭitīrthamāhātmya)

Here reside both, Koṭeśvara and Koṭeśvarīdevī. In ancient times Naranārāyaṇa did penance here. Then Nārāyaṇa married Lakṣmī. At that time *karors* of *ṛsis* like Āsita, Devala came and set up {this tīrtha (both texts are unclear about this point)} (Revākhaṇḍa 134).

5) **Śikhitīrth** ↑

Māhātmya: RKV 202 (Śikhitīrthamāhātmya)

In ancient times, the *mahārāja* Vasū [/SNP] Vasu[] had undertaken 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. At this place the disease of indigestion does not exist. (Revākhaṇḍa 134).

6) **Devtīrth** ↑ (see **Devtīrth** ↓, above, p. 70 and below, p. 159)

Māhātmya: RKV 201 (Devtīrthamāhātmya)

At the time when Bhṛgu's daughter Lakṣmī married Nārāyaṇa, all the gods set up this place and took their abodes here. (Revākhaṇḍa 163).

7) **Matsyeśvartīrth** ↑

This is the foremost *tīrtha* in the world. In the *matsyakaḷpa* god Matsya did penance here in order to kill the *asura* Śaṅkha and obtained *siddhi*. Whoever kills any waterborne living being at Bhṛgukṣetr commits a grave offence (Revākhaṇḍa 163).

8) **Mātṛtīrth** ↑ (for other places of this name see above, pp. 115, 139, 150)

At the time of Lakṣmī's marriage all the goddesses came. The gods set all of them {the *devīs*} up here for the protection of this *kṣetr*. Eversince this *tīrtha* exists (Revākhaṇḍa 163).

9) **Narmadeśvar** ↑ (for other places of this name see above, pp. 125, 130, 144, 150)

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 *āsvamedha* is obtained (Revākhaṇḍa 163).

10) **Bālkhilyeśvartīrth** ↑

The *bālkhilya ṛsis*, who were born from the semen of Śīva obtained *siddhi* here. It is auspicious to recite the *veda* here (Revākhaṇḍa 163).

11) **Sāvitrītīrth** ↑

Māhātmya: RKV 200 (Sāvitrītīrthamāhātmya)

In the *ādikaḷpa*, 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 *sūdra* may never pronounce the Sāvitrī, because he will go to a fierce hell. Should a *sūdra* nevertheless pronounce the Sāvitrī, the king must have his tongue cut out. (Revākhaṇḍa 162).

12) **Gonāgonītīrth** ↑

In ancient times, Śīva had married Gaurī at this place. To marry here will bring about long-lived progeny (Revākhaṇḍa 161).

13) **Āsvinautīrth** ↑

Māhātmya: RKV 199 (Āsvinatīrthamāhātmya)

The Āsvinikumārs have done 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. 103, 110)

Dāruka, the charioteer of Śrīkṛṣṇa, has done penance here and obtained the fulfilment of his wishes

(Revākhaṇḍa 161).

15) **Sarasvatīr̥th** ↑

In ancient times, all the gods have done penance here in order to obtain knowledge. Here is the Kāḷindīsaṅgam, where Sarasvatī resides. By doing penance here, divine knowledge is obtained (Revākhaṇḍa 161).

16) **Śūleśvar and Śūleśvarīdevī (Saubhāgyasundarī)** ↑

Māhātmya: RKV 198 (Śūleśvaratīrthamāhātmya)

In the *śūl*{ī} ṛṣi Māṇḍavya had been tied to (see above, p. 146) resided a goddess, who was no other than this Śūleśvarī. She is one of the 108 *mātās* beginning with Vindhyāvāsīnī (Revākhaṇḍa 160).

17) **Bhṛgvīśvartīrth** ↑

Here, the *mahātma* Bhṛgu has done penance for Gāyatrī for a hundred [/SNP] a thousand[] divine years and obtained *siddhi* (Revākhaṇḍa 159).

18) **Aṭṭahāseśvar** ↑

One grandson of Jamadagni once came to Bhṛgu. Here he did severe penance. Then Pārvatī asked Śiva why he was not pleased with him. He replied: "He is {too} arrogant" and then he burst into laughter {aṭṭahās}. Then all the gods set up this *tīrtha* (Revākhaṇḍa 159).

19) **Kaṇṭheśvar** ↑

Kaṇṭha, 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 ṛṣis assembled here and set up Sūrya's light {*prabhā*} here. Then Prabhā did penance and obtained *siddhi*. All kinds of eye-ailments and other diseases are being cured here (Revākhaṇḍa 158).

22) **Haṃstīrth** ↑

Māhātmya: RKV 196 (Haṃsatīrthamāhātmya)

A goose which was born in the family of Kaśyapa did penance here in order to become the mount of Brahmā and obtained *siddhi* (Revākhaṇḍa 158).

23) **Devtīrth** ↑ (see **Devtīrth** above, pp. 70, 158)

Māhātmya: RKV 192 (Śrīpatyutpatti), 193 (Śrīpatimāhātmya), 194 (Śrīpativivāha), 195 (Śrīpatimāhātmya)

{These *adhyāyas* refer to *tīrthas* 23-28, which are all *vaiṣṇava tīrthas*}

This place is more powerful than Kurukṣetr. There is no place like this anywhere else in the world. It is the foremost place for the *vaiṣṇavas* (Revākhaṇḍa 159).

24) **Caulśrīpatitīrth** ↑

When god {Viṣṇu} married Lakṣmī, they both played in the water here and threw *cullī*{??} at each other (Revākhaṇḍa 158).

25) **Mūlśrīpatitīrth** ↑

Bhṛgu's daughter Lakṣmī did penance and took the vow to marry someone who would present himself in a universal form. Then Nārāyaṇa came and presented himself in his universal form and they both married (Revākhaṇḍa 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. Eversince this *tīrtha* fulfils all the wishes of the pious (Revākhaṇḍa 156).

27) **Viśvarūptīrth** ↑

God Nārāyaṇa displayed his form as Arjuna to Bhṛgu and gave him knowledge. Then Bhṛgu praised the Lord

and set up this *tīrtha* (Revākhaṇḍa 155).

28) **Trivikrameśvartīrth** ↑

When god Vāmana had subdued king Balī in hell, he came here to the bank of the Narmadā and did penance (Revākhaṇḍa 155).

29) **Kapileśvartīrth** ↑ (for other places of this name see above, pp. 131, 140, 153, and below, p. 162)

In the *ādiyuga*, Kapila heard from Nārada about the greatness of seven *tīrthas* on the Narmadā, *i.e.* Oṃkārnāth, Śūlbhed, Revorisaṅgam, Korilāpur, Śukltīrth, Bhṛgukṣetr and Revāsāgarsaṅgam. Then Kapila came to Bhṛgutīrth, which is the best of all these *tīrthas*, and did penance (Revākhaṇḍa 155).

30) **Siddheśvartīrth** ↑ (for other places of this name see above, pp. 143, 146)

Here resides Siddheśvarīdevī. In the *ādikalpa*, at the time of the *svayambhū manu* this *liṅga* came into existence by itself {*svayambhū*} and at the same time, this *devī* reached this place and started to protect Bhṛgukṣetr (Revākhaṇḍa 155).

31) **Dvādaśādityatīrth** ↑

Māhātmya: RKV 191 (Dvādaśādityatīrthamāhātmya)

The sons of Kaśyapa, the twelve *ādityas*, did severe penance here in order to obtain the status of Sūrya. This place is comparable to Kurukṣetr. Penance at this place will cure all diseases (Revākhaṇḍa 155).

32) **Candrprabhāstīrth** ↑

Māhātmya: RKV 190 (Candrahāsyatīrthamahātmya)

This *tīrtha* was set up by Candra and all the *siddhas* because of joy (Revākhaṇḍa 156).

33) **Uttīrṇavarāhatīrth** ↑

Māhātmya: RKV 189 (Uttīrṇavarāhatīrthamahātmya)

This is the fifth Varāhatīrth. It was created in the fifth *kalpa* by Pṛthivī {the earth} which was salvaged by god Varāha (Revākhaṇḍa 154).

34) **Someśvartīrth** ↑

When Candramā was cured from tuberculosis, he went from the *saṅgam* {*i.e.* Revorīsaṅgam, see above, p. 139} to Bhṛgukṣetr and did penance for twelve years. Then he went back to his sphere {*loka*} (Revākhaṇḍa 154).

35) **Śāligrāmīrth** ↑

Māhātmya: RKV 188 (Śāligrāmīrthamahātmya)

This is the foremost *tīrtha* of the *vaiṣṇavas*. When Nārada graced Bhṛgukṣetr, he did penance for a very long time. God Nārāyaṇa was pleased and promised to reside at this place forever. Then he established Śāligrāma (Revākhaṇḍa 148).

36) **Jvāleśvartīrth** ↑

Māhātmya: RKV 187 (Kālāgnirudratīrthamahātmya)

This is a *svayambhūliṅga* and it is also called Kālāgni. In ancient times, when the *rākṣasas* played mischief on the world and their offences were constantly increasing, this *liṅga* 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 *kuṇḍ* was created which is filled with the water of the Narmadā (Revākhaṇḍa 154).

37) **Kankhaltīrth** ↑

Māhātmya: RKV 186 (Kankhaleśvartīrthamahātmya)

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 him. Eversince the goddess is residing here. Siddhidevī of Jalandhar, Lakṣmī of Kolhāpur, Māyādevī of Māyāpūr and the *yoginīs* of Uṛiyā - 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) **Eraṇḍīrth** ↑

Māhātmya: RKV 185 (Eraṇḍīrthamāhātmya)

In ancient times, *muni* Eraṇḍa did penance in order to obtain a son, but he got a daughter. Her name was Eraṇḍī. She did penance at this place and obtained *siddhi*. This maiden is invisible, but resides here and protects this *kṣetra* (Revākhaṇḍa 153).

39) **Dhutpāpīrth** ↑

Māhātmya: RKV 184 (Dhautapāpatīrthamāhātmya)

Here resides Dhutpāpēśvarīdevī. 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 set up Dhūteśvarīdevī. The *brahmahatyā* of Śaṅkara was also removed once at this place (Revākhaṇḍa 142 {typo for 152??}).

40) **Kedārtīrth** ↑

Māhātmya: RKV 183 (Kedāreśvaratīrthamāhātmya)

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 salvaged those *brāhmaṇas*. Eversince Śaṅkarajī is residing here {in the form of a *svayaṃbhū liṅga*}. Śiva granted Bhṛgu that {here} the same fruit can be obtained as at Kedārnāth. Eversince the eighteen *durgās* are staying here too (Revākhaṇḍa 152).

41) **Saubhāgyasundarī** ↑

When Lakṣmī came to have a glance of Bhṛgukṣetr, she was set up 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 Bhṛgukṣetr (Revākhaṇḍa 152).

Here is also the Vṛṣarvād *kuṇḍ*, 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. Eversince this *tīrtha* exists. Here, Bhṛgu obtained {devine} wisdom (Revākhaṇḍa 151).

42) **Daśāśvamedhīrth** ↑

Māhātmya: RKV 180 (Daśāśvamedhatīrthamāhātmya)

Any rite will bear the fruit of a *daśāśvamedha* here. At this *tīrtha* the king Priyavrata made ten *asvamedhas*. Sarasvatī also resides here and grants knowledge (Revākhaṇḍa 151).

43) **Gautameśvarīrth** ↑ (for other places of this name see above, pp. 128, 139)

Māhātmya: RKV 179 (Gautameśvaratīrthamāhātmya)

In ancient times *ṛṣi* Gautama did penance here for a thousand years in order to obtain a son. This *tīrtha* has been praised in the *ādiyuga* by *ṛṣi* Kaśyapa (Revākhaṇḍa 150).

44) **Gaṅgāvāh (Śaṅkhodhārīrth)** ↑

Māhātmya: RKV 178 (Gaṅgāvahakatīrthamāhātmya)

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 drove away her suffering. Eversince a bath at this *tīrtha* will bear the same fruit as {a bath at} all the *tīrthas* on the Gaṅgā (Revākhaṇḍa 149).

45) **Mahārudrasthān - Sendhvādevī and Śāktakūp** ↑

Here, the *yoginīs* play on every 8th or 14th day. Another name for this mother is Śaṅkarī. {??} The Śāktakūp {Śākta well} is filled with Narmadā water (Revākhaṇḍa 149).

46) **Piṅgaleśvar** ↑ (for other places of this name, see **Piṅgaleśvar** ↑ above, pp. 130, 137)

Māhātmya: RKV 176 (Piṅgaleśvaratīrthamāhātmya), RKV 177 (Bhūtīśvaratīrthamāhātmya)

Nearby is also the Devakhāta {*khāta* = 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 *tīrthas*. From each of them, they poured water into their

kamaṇḍalus. Finally they filled water from Cakrīrth and Rudrakuṇḍ at Śūlbhed {into their *kamaṇḍalus*} and came to this *tīrtha*. With all this water they created the Devakhāta. The Bhūtanātha was set up for those who want to become ascetics (Revākhaṇḍa 148).

At this place ends the Bhṛgukṣetr. {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 set up the Ghoreśvara, and in their own name, the Vaidyanātha {*liṅga*}. This *tīrtha* is the wealth of physicians. [-SNP] Any disease is being cured here (Revākhaṇḍa 147).[]

Tavṛā - Kapileśvar ↑ (for other places of this name see above, pp. 131, 140, 153, 160)

Māhātmya: RKV 175 (Kapileśvaratīrthamāhātmya)

By reducing the sons of Sagara to ashes, an offence had fallen upon Kapila. To remove it, he did penance and made this *tīrtha* [-SNP] (Revākhaṇḍa 147).[]

Kalod - Gopeśvar, Koṭeśvar ↑

Gopeśvar ↑ (see **Gvālī - Gopeśvartīrth** ↓, above, p. 145)

Māhātmya: RKV 174 (Gopeśvaratīrthamāhātmya)

In ancient times, a cowherd (*gop*) called Nanda, who was a citizen of Mathurā, came to visit Śuklīrth. On his way back, he worshipped Koṭeśvara Śiva daily with ten *karor arka* flowers (*Calotropis gigantea*). After some time, Śiva was pleased and recruited him into the ranks of his *gaṇa*, and he became Gopeśvara [-SNP] (Revākhaṇḍa 147).[] [+SNP] He set up this Gopeśvara *liṅga*.[]

Koṭeśvar ↑ (for other places of this name see above, pp. 104, 108, 124, 135, 151)

In ancient times one *karor ṛṣi*, who resembled Śiva, visited Śuklīrth. When they heard of the greatness of Koṭeśvara [+SNP] *liṅga*[], which had been set up by Bāṇāsura, from the local *brāhmaṇas*, they all came here and obtained their desired peace. By reciting the Gāyatṛī *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 (Revākhaṇḍa 147).

Śuklīrth ↑ (for other places of this name, see above, p. 77 and p. 110)

Māhātmya: Kūrmapurāṇa 39.64-78; Matsyapurāṇa 192; RKV 155 (Cāṇakyasiddhiprāpti), 156 (Śuklīrthamahātmya)

By merely looking at this *tīrtha*, a *brahmahatyā* will be removed. The powers of all the *tīrthas* are found in Śuklīrth. In ancient times, there was the *mahārāja* of Ujjain, the *rājārṣi* Cāṇakya of the Ikṣvākū lineage, who was extremely wise and brave. Once he had vowed: "If I ever get deceived by anyone, I shall give up my life." When they heard this vow, many *devas* too, wanted to deceive him, but they did not succeed. In the end there were two *daityas*, Sunda and Upasunda, who, by a curse, had been born as crows. They finally 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 *tīrtha* 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 "At the place where a black thread becomes white by itself, you will attain salvation, if you die there." Then the *rājā* took a black thread and went to all the *tīrthas*. [+SNP] But nowhere would the thread turn white.[] In the end, he [+SNP] came to the bank of the Narmadā and here the thread turned white. And he[] attained salvation at this place. Eversince this place is called Śuklīrth. [-SNP] By looking at the crowns of the trees of this *kṣetr* one also attains salvation (Revākhaṇḍa 142/143).[]

Humkāreśvartīrth ↑**Māhātmya:** RKV 157 (Huṅkārasvāmītīrthamāhātmya)

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 {with her waters} 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 (*humkāra*) 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 set up this *tīrtha* with utmost devotion. This *tīrtha* of Humkārasvāmī Viṣṇu is extremely pure (Revākhaṇḍa 141)[/SNP] 142/143[.]

Ravitīrth (Ādityeśvartīrth) ↑ (for other places of this name, see above, pp. 109, 142)**Māhātmya:** RKV 153 (Ādityeśvaratīrthamāhātmya)

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 send 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 expiation[.]. They told him to go [-SNP] to Ādityeśvara, near to Śūlpāṇī {see above, p. 142} [/SNP] to Śūlpāṇeśvar[.]. On this advice, Jābālī, in order to regain his strength, did severe penance for 1000 years [+SNP] at this place here[.] and thereby pleased god Sūrya. He obtained *siddhi*. By doing penance here, all diseases are cured (Revākhaṇḍa 141).

[+SNP] **Maṅgleśvar** ↑ (see also **Māṅglor - Maṅgaleśvartīrth** ↓, above, p. 119)[.]**Māhātmya:** RKV 148 (Maṅgaleśvaratīrthamāhātmya)**Maṅgleśvar - Bhārgleśvar** ↑**Māhātmya:** RKV 152 (Bhārgaleśvaratīrthamāhātmya)

In the family of Kaśyapa there was a *ṛṣi* named Bhārgala. He did penance for 1000 years and obtained *siddhi*. He became one of the *śivagaṇas* (Revākhaṇḍa 141).

Nikorā - Śvetvārāhatīrth, Aṅkoltīrth, Liṅkeśvartīrth ↑**Śvetvārāhatīrth** ↑**Māhātmya:** RKV 151 (Śvetavārāhatīrthamāhātmya)

In ancient times, when god Varāha had recovered the earth and looked here and there, he saw the Narmadā nearby. Then god created this *tīrtha* for the uplift of life in the *kaliyuga* (Revākhaṇḍa 141).

Aṅkoltīrth ↑**Māhātmya:** Kūrmapurāṇa 39.61-62; Matsyapurāṇa 191.118-121**Liṅkeśvartīrth** ↑**Māhātmya:** RKV 149 (Liṅgavārāhatīrthamāhātmya)

At the time of the battle with Hiraṇyākṣa, the gods set up the Liṅkeśvara and worshipped god. The *aṅkola* tree (*Alangium salvifolium* or *hexapetalum*), under which god took a rest, has become the Aṅkoltīrtha (RK 139).

Aṅgāreśvar - Aṅgāreśvartīrth ↑ (see also **Aṅgāreśvartīrth** ↑, above, p. 132)

This *tīrtha* was set up by Maṅgala, after he did penance and had become one of the planets (RK 139). Here, Maṅgala can be pacified through worship.

Dharmśālā - Amāhaktīrth (Pitṛtīrth) ↑

Māhātmya: RKV 146 (Asmāhakatīrthamāhātmya)

This *tīrtha* is dear to the *pitṛs*. It was set up by *rājā* Soma. Here, in the water of the Narmadā, is the Vanhitīrth {and the} Brahmśilā. Its view brings about liberation. Whoever does penance for one month wearing white clothes will obtain the fruit equivalent to a hundred *kanyādānas*. (Revākhaṇḍa 138).

Jhinor (Yodhinīpur) - Rukmaṇītīrth etc. ↑**Rukmaṇītīrth ↑**

Māhātmya: RKV 142 (Rukmiṇītīrthamāhātmya)

Rukmaṇī, the beloved daughter of the *rājā* of Kuṇḍinapura, was married to god Śrīkṛṣṇa here, according to her *kṣatriyadharmā*. This *tīrth* is like Prabhās, Prayāgrāj and Kurukṣetr (Revākhaṇḍa 137).

Rāmkeśavtīrth ↑

In an ancient *yuga* Naranārāyaṇa did penance and set up this *tīrtha*. Then Kṛṣṇa and Balarāma worshipped him. In this manner all the *avatāras* came and worshipped at their respective time (Revākhaṇḍa 137).

Śivtīrth ↑

Māhātmya: RKV 145 (Śivatīrthamāhātmya)

After the killing of Hiraṇyākṣa, Śiva himself, along with all the gods and *brāhmaṇas*, worshipped god Varāha (Revākhaṇḍa 137).

Jayvarāhatīrth ↑

Here, god Varāha did penance in order to kill Hiraṇyākṣa (Revākhaṇḍa 137).

Cakrtīrth ↑

When he had killed Hiraṇyākṣa, god washed his *cakra* here. [-SNP] This is the highest *tīrtha* for the *vaiṣṇavas* (Revākhaṇḍa 137)[].

Nād - Nandātīrth ↑ (see also Nandāhṛd (Nandādevī)/Nandāhrad ↑, above, p. 137)

Māhātmya: RKV 140 (Nandāhradatīrthamāhātmya)

[+SNP] Here resides Nandādevī.[] After killing Mahiṣāsura, Bhagavatī came here full of joy and praised Śiva. Then Narmadā came to worship her. At that time this place came to be called Nandāhṛd. [+SNP] Here are four *tīrthas*:[] Nandāhrad, Bhairav, Kedār and Rudramahālay. [-SNP] These four *tīrthas* are famous throughout the world for being very effective (Revākhaṇḍa 136)[].

{parikramā continues p. 128}

Indices

Note: Orthography may differ between indices and text.

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