

## APPENDIX NO. III

GEOGRAPHICAL AND ETHNIC DATA IN  
THE MP.

There is a vast literature on the geography of ancient India,<sup>1</sup> which occasionally takes notice of the Purāṇic material. As regards the identification of the places it is found that there is, at times, no consensus of opinion on this point. It is well-known that the geographical data in the Purāṇas are a conglomeration of historical as well as mythological material and the MP is no exception to this general feature. It is quite obvious from the polemical literature on the problem under consideration that the identification of the geographical

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1. Vide e.g. Law B.C., Historical Geography of Ancient India; Cunningham, Ancient Geography of India; Day N.L. Geographical Dictionary of Ancient and Medieval India; Raychaudhuri H.C., Studies in Indian Antiquities; Patil D.R., op. cit., pp- 241 ff. (etc.). <sup>Chandrasekhar Iyer, S. S., Ancient South Indian History</sup> Dr. B.C. Law has given a long bibliography of important publications on ancient Indian geography in his above mentioned book, pp. 53-60.

and ethnic data as found in the MP would mean a separate work by itself, and therefore, their identifications have been avoided in this Appendix and the same is reserved for future investigation. The Section I of this appendix deals with the geographical data and the Section II deals with the ethnic data. This appendix is prepared with a view to making available the geographical and ethnic material of this Purāṇa to serve as a ready reference. The material is arranged in the alphabetical order.

## SECTION I

GEOGRAPHICAL DATA

Ābhīra : It is the northern deśa of Bhāratavarṣa.  
This is known after her people (114.40). Ten  
Ābhīras are predicted to be kings in future  
(273.18).

Acchoda : The goddess Śivakāriṇī is worshipped  
here (13.49).

,, : Created by the manes (14.3) situated  
near the Candraprabha mountain, This is the  
source of the river Acchodā on the bank of  
which there is a forest Caitraratha by name  
(121.7-8).

Acchodā : It is a river. She is the mindborn  
(v.l.  
Akṣodā daughter of the Agniṣvāttapitṛs and practised  
22.23)  
penance for one thousand divine years (14.2-3)  
It is also a holy place of the manes (22.23).  
Vide also s.v. Acchoda.

Acchodakā : It is a river. After flowing through  
the central part of the earth it meets the  
ocean (121.9). It appears to be the same as  
Acchodā. Rṭri reads it as Acchodā (ibid, p.281).

Ādityāyatna : It is a holy place situated on the northern bank of the river Narmadā (191.77).

Ādityeśa : It is a holy place situated on the river Narmadā (191.5).

Agastṛeśvara : It is a holy place situated on the river Narmadā (191.15).

Agnitīrtha : It is a holy place situated on the southern bank of the Yamunā (108.27).

Ahalyātīrtha : It is situated on the river Narmadā. Here Ahalyā practised penance and obtained liberation. She is worshipped on the fourteenth day of the bright half of the month of Caitra on the Kāmadeva day (191.90).

Airandī : It is a holy place situated on the river Narmadā (191.42; 193.65).

Airandī : It is a tributary of the Narmadā and a place on its confluence is believed to be holy (191.43,45; 194.32).

Airāvati : s.v. Bhārata.

Alakā : Kubera is said to be the lord of Alakā city (121.3).

Alambhūṣa (v.l. Alambudha-ga, Alambaka-ṇa) : ~~It~~  
 is the performance of a śrāddha is recommended  
 here (22.51).

Alampura : Here the performance of a śrāddha is  
 recommended. (22.50).

Amaragaṇḍika : It is situated by the side of the  
 Gandhamādana mountain. It is 32,000 yojanas  
 in extent. This is an abode of Ketumālas  
 who are valorous people. The women-folk are  
 very beautiful. They enjoy a very long life  
 (113.48 ff).

Amarakaṇṭaka : <sup>Śiva</sup> Mountain. Around this there are  
 crores of Rudras. Śiva is pleased with him,  
 who worships them with incense, flowers etc.  
 At the western end of this mountain Śiva is  
 said to reside in person here. If a person  
 being pure and continent offers a śrāddha to  
 his ancestors with due rites he liberates his  
 seven ascendants and descendants combined and  
 after his death he enjoys celestial pleasures  
 and is waited upon by Siddhas and Cāraṇas in  
 company of nymphs for a period of 60,000 years.

He is reborn with a silver-spoon in his mouth etc.

Here the gods, yakṣas, Gandharvas<sup>and</sup> sages  
congregate on the Narmadā. A visit here on  
particular days or its very remembering  
enables one to acquire merit of various types.  
It abounds in tigers and other animals. Its  
extent is one yojana on all sides (188.98;  
181.26). A bath, here, is believed to be  
hundred times more beneficial than that at  
Kurukṣetra (22.28). The glory of this  
mountain is said to destroy sins (186.2)  
Vide also s.v. Kalingādeśa.

Āmardaka (v.l. Ānandaka-ga, Ārakandaka-na) : The  
performance of a śrāddha is recommended here  
(22.51).

Ambara : The goddess Viśvakāyā is worshipped here  
(13.27).

Ambasthā : It is the capital of Suvratas' kingdom  
(48.21).

Āmbikeya (v.l. Ambikesa, R Tri, ibid, pp.285,286) :  
s.v. Śākadvīpa.

Amohaka : s.v. Brahmatīrtha.

Āmrātakesvara (v.l. Tāmranākesvara-na) : ३. The performance of a śrāddha is recommended here. (22.51). It is sacred because of Śiva's presence here (181.28) and is situated on the river Narmadā (190.5).

Amrtā : s.v. Śākadvīpa.

Ānandaka : s.v. Śākadvīpa.

Anantagiri : s.v. Bhārata.

Anarka : It is situated on the river Narmadā (193.1).

Ānarta : This was founded by Ānarta, the son of Śaryāti (12.22). Vide also s.v. Bhārata.

Andhaka : s.v. Bhārata.

Andhakāra(Ka) s.v. krauñcadvīpa.

Anekakarma : The river Hlādinī flows <sup>through</sup> this land (121.53).

Āṅga : ३. This is an Aryan janapada and the Ganges flows through it (121.50). Vide also s.v. Bhārata.

Āṅgabhūta : ३. The performance of a śrāddha is recommended here (22.51).

Angalokya : This is a janapada and it is a mountainous region watered by the seven streams mentioned under <sup>the</sup> Ganges. It is inhabited by the Mlecchas (121.44).

Angāravāhikā : ♀. This is an excellent place for offering śrāddhas (22.35).

Angāreśa : This is a holy place on the river Narmadā (191.59).

Angāreśvara : This is a holy place on the Narmadā (191.9).

Anīcaka : s.v. Śākadvīpa.

Ankola : This is a holy place on the Narmadā (191.118).

Ankuśeśvara : (v.l. Ankeśvara<sup>m</sup>na, ca) This is a holy place on the river Narmadā (194.1).

Apatha : s.v. Bhārata.

Apsaresatīrtha : This is a holy place on the river Narmadā (194.16).

Āraṭṭadeśa : The horses of this country are said to be the best (48.7).



Arbuda : This is recommended as a worthy place where a śrāddha can be offered (22.38), vide also s.v. Bhārata.

Arjuna : The performance of a śrāddha gives the everlasting<sup>fruit</sup> and the very sight of this place washes away the sins (22.43-45).

Arunoda : This is a name of a forest as well as that of a mountain (113.46).

Arūpa : s.v. Bhārata.

Āśādhītīrtha : This is a holy place on the river Narmadā (194.30).

Asita- (v.l. Asīva - ga, na, ca) : s.v. Śākadvīpa.

Astagiri : s.v. Śākadvīpa.

Āśvamukha : s.v. Pāvanī.

Āśvatīrtha : (v.l. Āśvītīrtha - ga, ca) This is a holy place on the Narmadā (194.3). This place is well-known for the purpose of charity and the offerers of śrāddha here are believed to go to the highest abode (22.71-72).

Āśvattha : The goddess Vandaniyā is worshipped here (13.51).

Ātavya : s.v. Bhārata.

Āttahāsa : P. The offering of a śrāddha, here, enables one to attain to the highest abode (22.68-72).

Āttakhaṇḍika : It is the northern deśa of Bhārata-varṣa. It appears to be named after the people (114.40).

Aundra : s.v. Bhārata.

Aurasa : The Sindhu flows through this land (121.46).

Auśanasa : The offering of a śrāddha is recommended here (22.31).

Āvanta : s.v. Bhārata.

Avantī : Āhuka got his sister <sup>married</sup> Āhukī to the king of Avantī (44.70). In this land in the Mahākāla forest a battle between Śiva and Andhaka took place in olden days (179.5). Vide also s.v. Bhārata.

Avantikā : It is a sacred place known for the offering of śrāddhas (22.33).

Avimukta : The east-west length is two yojanas and the north-south length is one half yojana (183.61 ff). Elsewhere its east-west length is stated to be 2 1/2 yojanas and the north-east length is 1/2 yojana (184.50-55). The very sight of this place is believed to destroy all sins (185.55). Chapters 180-185 sing the glory of Avimukta.

Ayodhyātīrtha : It is mentioned in a chapter on the Narmadā-māhātmya (191.93).

Ayodhyā : It is a beautiful city of Divākara of the solar dynasty in Madhyadesa (271.5).

Ayomukha : It is a mountain rich in minerals (163.71).

Ayonisambhava : It is a holy place on the Narmadā (191.61)

Badarītīrtha : The goddess Urvaśī is worshipped here (13.49). If one offers a śrāddha here, one attains the highest state (22.73-75). This is also the birth-place of Bādarāyana (14.16) and the place of penance of Mitra and Varuna (201.24).

Badhiraka : s.v. Cakra.

Bahirgiri : s.v. Bhārata.

Bālhika : Vide Section II.

Bāhudā : It is a river. The performance of a śrāddha, here, is said to yield immense fruit to a performance (22.55-56). Vide also s.v. Bhārata.

Balāhaka : Balāhaka, Rṣabha, Cakra and Maināka are mountains extending upto the Lavaṇa Ocean (121.72). Vide also s.v. Kuśadvīpa.

Balākeśvara : This is on the Narmadā (191.19).

Barba : The Sindhu flows through this land (121.47).

Barbara (ka) : This is a mountainous janapada watered by seven streams (mentioned under the Ganges) and is inhabited by the Mlecchas (121.43,45).

Bhadra : This is a name of both a mountain and a forest (113.46).

Bhadraka : It is a janapada known after Bhadraka (48.30).

Bhadrakāleśvara : Whosoever offers a śrāddha here is said to attain the highest state (22.74-75).

Bhadrakāra : s.v. Bhārata.

Bhadramāla : It is a forest in the country called Bhadrāśva. Here is a big tree Kālāmra by name (113.52 f).

Bhadrasaras : This is near the Meru (113.44).

Bhadrāśva : ~~There~~ is a forest Bhadramāla by name, where there is a tree Kālāmra by name. People of this land are said to be very happy and possess immense strength. They are white in complexion and are ever young and healthy. Ladies of this land are peerless <sup>in</sup> beauties (113.51 ff).

Bhadr<sup>e</sup>vara : The goddess Bhadrā is worshipped here (13.31).

Bhadratīrtha : It is one of the holy places where the performance of a śrāddha is extolled (22.32,50). It is said that an offering of a ball here is equivalent to that in Gayā. It also believed to wash away the sins (22.25,26).

Bhāgīrathī : It is a river (163.20).

Bhairavakṣetra : It is an excellent holy place for the offering of śrāddhas (22.31).

Bhaṅgatīrtha : This is a holy place on the Narmadā (191.52).

Bhārabhūti : This is a holy place on the Narmadā.

(194.18).

Bhārata : This is the land of the 14 Svāyambhuva Manus and their progeny. It is named after Manu-  
Bharata known as Bhārata because of his creative and maintaining activity. This is surrounded by the ocean. It is 1000 yojanas in extent from north to south. It extends from Cape Comorin to the mouth of the Ganges. In its oblique extent in the north, it is ten thousand yojanas. It is inhabited by Āryas and Mlecchas and the latter are said to dwell on all sides and borders. On the eastern and western boundaries reside the Yavanas and Kirātas. The central part is inhabited by Brahmins, Kṣatriyas, Vaiśyas and Sūdras who follow their own professions. The purpose of the activity of her people is the attainment of heaven. Her conqueror is said to acquire the title of 'samrāt'. There are seven kulaparvatas : Mahendra, Sahya, Śuktimān, Rkṣamān, Vindhya and Pāriyātra. In addition to these there are thousands of mountains. The following rivers rise from the Himalayas : Ganges, Sindhu, Sarasvatī, Śatadrū, Airāvati, Vitastā, Viśālā,

Devikā, Kuhū, Gomatī, Dhantapāpā, Bāhudā, Drśadvatī, Kausīkī, Tṛtīyā, Nīścalā, Gaṇḍakī, Ikṣu, Lohita. The following rivers rise from the Pāriyātra mountain : Vedasmṛti, Vetravatī, Vṛtraghṇā, Sindhu, Paṇāsā, Narmadā, Kāverī, Pārā, Dhanvatīrūpā, Viḍuṣā, Venumatī, Śiprā, Avantī, Kuntī. From the R̥sy(kṣ)avat mountain arise the following rivers : Sona (which is a mahānada), Nandanā, Sukṛśā, Kṣamā, Mandākinī, Daśārṇā, Citrakūṭā, Tamasā, Pippalī, Śyenī, Citrotpalā, Vimalā, Cañcalā, Dhūtavāhinī, Śuktimatī, Sunī, Lajjā, Mukuṭā, Hrādikā.

The Vindhya mountain is the source of the following rivers : Tāpī, Payoṣṇī, Nirvindhya, Kṣiprā, R̥sabhā, Venā, Viśvamālā, Kumudvatī, Toyā, Mahāgaurī, Durgamā, Śitā. The water of these rivers is cool.

From the Sahya mountain the following rivers arise : Godāvarī, Bhīmarathī, Kṛṣṇavenī, Vañjulā, Tuṅgabhadrā, Suprayogā, Vāhyā, Kāverī. These are the rivers of Dakṣiṇāpatha. From the Malaya mountain, the following auspicious rivers arise : Kṛtamālā, Tāmaparnī, Puṣhpajā, Utpalāvatī. The water of these rivers is cool.

The following rivers arise from the Mahendra mountains : Tribhāgā, R̥sikulyā, Iksudā, Tridivācalā, Tāmraparnī, Mūlī, Saravā and Vimalā.

The Suktimat (~~o~~cent) mountain is the source of the following rivers : Kāsikā, Sukumārī, Mandagā, Mandavāhinī, Kṛpā and Pāsinī. They meet the ocean. They are described as auspicious, the mothers of the world and the destroyers of all sins. They have hundreds and thousands of tributories and distributories. The following are generally designated as the Madhyadeśa Janapadas : Kurupāñcāla, Śālva, Jāñgala, Śūrasena, Bhadrakāra, Vāhya, Sahapataccara, Matsya, Kirāta, Kulya, Kuntala, Kāśī (T), Kośala, Āvanta, Kalinga, Mūka and Andhaka (114.1-36).

Near the Sahya mountain there is a river Godāvarī and the region around it is said to be most charming. There are the Govardhana, Mandara and the Gandhamādana mountains. The celestial trees and herbs were brought down by the sage Bharadvāja for pleasing Rāma. It is a beautiful land rich in flowers. The following are the deśas of the north :

Bāhlika, Vāṭadhāna, Ābhīra, Kālatoyaka, Āndhra, Śūdra, Purandhra, Pallava, Āttakhaṇḍika, Gāndhāra, Yavana, Sindhu, Sauvīra, Madra, Śaka, Druhya, Pulinda,



Pārada, Hārmūrtika, Rāmāṭha, Kaṇṭakāra, Kaikeyya, Daśanāma(i)ka (?), Atri, Bharadvāja, Prasthala(śa) daseraka (v.l. Saubhaga), Kāmpaka, Talagāna, Sainika and Jāṅgala.

The following are the janapadas of the east :-

Aṅga, Vaṅga, Madguraka, Antargiri, Bahirgiri, Plavaṅga, Mātāṅga, Yamaka, Mallavarṇka, Suhma, Uttara-pravijaya, Mārga, Vāgeya, Mālava, Prāgyyotiṣa, Pundra, Videha, Tāmralipta, Sālva, Māgadha and Gaṇarda.

The following are the janapadas of the Dakṣiṇā-patha :

Pāṇḍya, Kerala, Cola, Kulya, Setuka, Sūtikā, Vājivāsika (v.l. Vajika and Śaka-na), Navarāṣṭra, Māhiṣaka, Kalinga, Kāruṣa, Sahaiṣika, (Aiṣika ?), Āṭavya, Śabara, Pulinda, Vindhyapuṣika, Vaidarbha, Daṇḍa, Kulīya, Sirāla, Rūpasa, Tāpasa, Taittirika, Kāraskara, Vāsikya, Antaranarmadā, Bhārūkaccha, Sārasvata, Sa-māheya, Kācchika, Saurāṣṭra, Ānarta and Arbuda.

The following are the countries to the west of the Vindhya mountain :

Aparānta, Mālavā, Karuṣa, Mekala, Aundra, Māsa, Daśārṇa, Bhoja, Kiṣkindhaka, Stośata, Kosala, Traipura, Vaidiśa, Śaundikera, Tumura, Tumbara, Padgama, Naiṣadha,

A Arūpa, Vītihotra, Avanti.

The following are the mountainous regions:-

Nirāhāra, Sarvaga, Kupatha, Apatha, ~~Kupatha~~,  
Prāvarana, Urna, Darva, Samudgaka, Trigarta,  
Mandala, Kirāta, Cāmara (114.37-38).

In 121.49 it is said to be a janapada  
inhabited by Aryans and the Ganges is said to  
water this land.

Bharatāśrama : The goddess Lakṣmīrañjanā is worshipped  
here (13.46).

Bhārgaveśa : It is a holy place situated on the  
Narmadā. This is the place where Janārdana  
fell down in his battle with demons who were  
also killed there.(192.1-2).

Bhārukaccha : s.v. Bhārata.

Bhīmarathī : It is a river and <sup>is</sup> reckoned as a sacred  
place for offering śrāddhas (22.45); vide also  
s.v. Bhārata.

Bhīmaromaka : The river Sindhu flows through  
this land. (121.47).

Bhīmesvara : It is one of the best sacred places for offering śrāddhas (22.46). The performers of the śrāddhas here are said to gain the highest state (22.75). It is situated on the Narmadā (191.5, 28). It is believed to be capable of curing all types of diseases (191.28).

Bhogavatī : It is located in Prayāgatīrtha and is said to be an altar for Prajāpati (110.8). It is also the name of a city (163.80).

Bhoja : s.v. Bhārata and section II.

Bhṛgostīrtha : It is named after Bhṛgu. It is on the Narmadā and is a very sacred place (193.44).

Bhṛgutūṅga : It is an excellent sacred place for offering śrāddhas (22.31).

Bilvaka : The performers of śrāddha here are said to attain the highest abode (22.70-72).

Caitrak : It is one of the sacred places present at Prayāga (110.2).

Caitraratha : The goddess Madotkatā is worshipped here (13.28).

Caitraratha : The Mandara is said to shine with Caitraratha in the narration of the Merudānavrata (83.31).

Caitraratha : s.v. Acchoda.

Cakra : s.v. Balāhaka.

Cakra : Cakra, Badhiraka, and Nārada are the mountains in the western direction extending upto the ocean (121.74).

Cakravāka : It is a holy place where the performance of śrāddhas is recommended (22.42).

Cakravān : It is a mountain (163.81).

Cakṣuṣ : s.v. Ganges.

Cāmara : s.v. Bhārata.

Campā : The river is recognised as a holy place for the offering of śrāddhas (22.41). It is <sup>also the name of</sup> ~~was~~ a city named after Campa. It was formerly known as Mālinī (48.97)

Cañcalā : s.v. Bhārata.

Caṇḍavegā : ( v.l. Khaṇḍavegā. ga). Here by bathing one gets hundred times more benefit than by bathing at Kurukṣ<sup>e</sup>tra (22.28).

Candra : s.v. Śākadvīpa.

Candrabhāgā : It appears to be a rivulet and is mentioned in the chapter on the Narmadā-  
Māhātmya (191.64.).

Candrabhāgā : The goddess Kālā is worshipped here  
(13.49).

Candrabhāgā : It is a river sacred and dear to the  
manes and a śrāddha performed here confers great  
benefits on the performer (22.20). Āhavanīya  
Agni was enamoured of it (51.12-13). Vide s.v.  
Bhārata. (13.21).

Candrabhāgā : s.v. Kuśadvīpa. (13.22).

Candrikā : The river is recognised as a holy place  
and ~~is~~ the performance of a śrāddha is recomm-  
ended here (22.63).

Candrakānta : Candrakānta, Droṇa, Sumahān are the  
mountains extending upto the northern ocean.  
(121.73).

Candraparvata : s.v. Jīmūta.

Candraprabha : It is a mountain situated near the  
Suvela mountain and shines like the gems (121.6).  
On this mountain Maṇibhadra, the cruel  
commander of the Yakṣa, is said to stay ~~being~~  
~~company~~ by his followers (121.9).

Candraprabha : It is a lake which originates from Meru  
from where also originates the river Jambū. Here  
is also the Jāmbūnada (121.67).

Candraprāṭha : It is a mountain (163.87).

Candratīrtha : It is situated on the river Narmadā.

A bath on the full-moon day leads one to the lunar world (193.75).

Candravatī : It is a river. This is a daughter of Māriṣā, the daughter of Candramas and Pracetases (4.50).

Carmakoṭa : It is a holy place where <sup>the</sup> performance of śrāddhas is recommended (22.42).

Carmanvatī : It is a river where the performance of śrāddhas, giving of ~~alms~~, performing of sacrifices and Vedic studies are extolled. (22.30).

Carmanvatī : It is a river (161.62).

Chāgalāṇḍa : The goddess Pracandā is worshipped here (13.43).

Chāgalāṇḍa : The offerers of śrāddha, here, are said to attain the highest abode (22.72).

Citrakūṭa : The goddess Sītā is worshipped here (13.39).

Citrakūṭa : It is a pitṛtīrtha where the śrāddha performed is said to bear infinite fruits (22.65-67).

Citrakūṭā : s.v. Bhārata.

Citrasānu : s.v. Puṣkaradvīpa.

Citrotpalā : s.v. Bhārata.

Cola : It is a janapada named after Cola, the son of Sandhāna (48.5). s.v. Bhārata.

Dakṣiṇācala : (v.l. dakṣiṇāpatha, ga, gha, na and ca).  
Agastya declared that he would be a vaimānika for a very immense period on the path of the Dakṣiṇācala and he who would adore him at the rise of his vimāna, would be the lord of the seven worlds in turn (61.40-41).

Dakṣiṇasamudra : It is also considered to be a pitṛtīrtha where the performance of śrāddhas gives ~~the~~ everlasting fruit (22.39,40).

Dandaka : s.v. Bhārata.

Darada : The river Sindhu flows through this land (121.46).

Darva : s.v. Bhārata.

Daśanāma(i)ka : It is the northern deśa of Bhārata-varṣa. The people of this land are known by this name (114.42).

Dāśapura : The seven sons of Kauśika who ate the cow were born as hunters (The name suggests that it was a city of hunters). (20.12; 21.9).

Daśārnā : This river is a famous holy place for offering śrāddhas (22.34). s.v. Bhārata.

Daśāśvamedha : (missing in ga, na, ca). It is situated at Avimukta (185.68).

Daśāśvamedha : The performance of śrāddha is recommended here (22.10).

Daśāśvamedhajanana : It is situated on the river Narmadā, to the west near by Gaṅgāśadana. To the west of Daśāśvamedha Bhṛgu practised penance for a period of thousand divine years and was steeped in an anthill. Śiva ultimately was pleased with him (193.21 ff).

Devābhra : It is a mountain (163.88).

Devadāruvana : The goddess Puṣṭi is worshipped <sup>here.</sup> (13.47).

Devaloka : The goddess Indrāṇī is worshipped <sup>here.</sup> (13.52).



Devana : s.v. Krauñcadvīpa.

Devatīrtha : It is situated on the river Narmadā and was founded by Brahmā (191.24).

Devātīrtha : It is situated on the river Narmadā (93.8).

Devāvrta : s.v. Krauñcadvīpa.

Devikā : It is a river sacred and dear to the manes and the śrāddha performed there confers great benefits on the performer (22.20). It is recommended as a worthy place for the performance of the Koṭihoma. The other places for this are the banks of the Ganges, Narmadā and the Yamunā (239.18). Vide also s.v. Bhārata.

Devikātāta : The goddess Nandinī is worshipped here (13.38).

Dhanvatīrūpā : s.v. Bhārata.

Dhārā : The river is a holy place for offering śrāddhas (22.37).

Dharaṇītīrtha : The offerers of śrāddha here are said to attain the highest abode (22.70-72).

Dhārātīrtha : It is situated on the northern bank of the Narmadā. It is a holy place to the manes (190.6).

Dhātakī : s.v. Gomedakadvīpa.

Dhātakīkhaṇḍa : s.v. Gomedakadvīpa.

Dhantapāpa : This is situated on the river Narmadā (193.62). Vide s.v. Bhārata.

Dhīvara : The river Hlādinī which flows through Upaka and Niskāda countries, flows through this land also (121.53).

Dhṛti : s.v. Kuśadvīpa.

Dhṛtimat : s.v. Kuśadvīpa.

Dhruva : s.v. Śākadvīpa.

Dhūmravarṇa : It is the name of a mountain (163.89).

Dhūtapāpa : It is a holy place for the manes and the performance of śrāddhas is said to give an everlasting fruit (22.39,40). Vide also s.v. Kuśadvīpa.

Dhūtavāhinī : s.v. Bhārata.

Dindī : The aspirants of boundless fruits should offer śrāddhas here (22.77-78).

Dīpesvara : It is situated on the river Narmadā (191.38).

Drāvana : s.v. Jīmūta.

Drona : s.v. Chandrakānta and Kuśadvīpa.

Dronī : The river is a holy place where the performance of śrāddhas is recommended (22.37).

Druhyu : It is the northern deśa of Bhāratavarṣa. The people of this land are known as Druhyas (114.41).

Dr̥ṣadvatī : It is a river sacred and dear to the manes and the śrāddha performed here confers great benefits on the performer (22.20). It flows through Kurukṣetra. (cf. Kurukṣetrā dr̥ṣadvatyām). A long sacrificial session was performed on its bank for a period of two years during the reign of Adhisomakṛṣṇa (50.67).  
Vide also s.v. Bhārata.

Dundubhisvana : s.v. Krauñcadvīpa.

Durgamā : s.v. Bhārata.

Dūrgaśaila : s.v. Śākadvīpa.

Dvārakā } The grand prosperity of Dvārakā under the  
Dvārāvātī } : rule of Kṛṣṇa is suggested when it is  
described as abounding in divine pleasures and  
various bejewelled mansions (70.16). Kṛṣṇa  
resided here when he had taken the incarnation  
for the destruction of the demons (246.89).  
Missing in gha and na.) As noted above it is the  
residential place of Kṛṣṇa. It is said to be  
united with the divine dignity and enjoyments.  
It is said to be graced in future by Kṛṣṇa, by  
the munificent kings, Vṛṣṇis, Kurus, Devas and  
Gandharvas. It is said that at present  
(Sāmpratam), it is known as Kuśasthalī (69.9ff).  
The lord of Dvārāvātī i.e. Vāsudeva is said to  
have pronounced a curse that they would be  
kidnapped and raped by the robbers on his wives  
when they were inflamed with passion at the  
sight of Sāmba when they were sitting on the  
margin of the lake in the vernal season (70.2ff).  
Rukminī is worshipped<sup>here</sup> (13.38). It is a holy  
place where the offering of śrāddhas is recomme-  
nded (22.38).

Dvīpeśvara : It is situated on the river Narmadā  
(193.80).

Dvividhā : s.v. Kuśadvīpa.

Dyutimān : s.v. Kuśadvīpa.

Ekāmbhaka : (a) (v.l. Ekābhraka - ga, gha, na). It is one of the holy places where the performance of the śrāddha is lauded (22.51). The goddess Kīrtimatī is worshipped here (13.29).

Elāpura : It is one of the holy places where the performance of the śrāddhas is extolled (22.50).

Gabhasti : s.v. Śākadvīpa.

Gabhastimān : It is division of Bhāratavarṣa. (114.8).

Gajakarna : It is a holy place where the offering of śrāddhas is recommended (22.38).

Gajasāhvaya : This city was founded by Hastin (49.42).

Gaṇatīrtha : The offerers of śrāddha, here, are said to gain the highest state (22.73-75).

Gaṇḍakī : It is a river (133.23); s.v. Bhārata.

Gandhamādana : Its extension is 32,000 yojanas and is a Viṣkambha mountain <sup>of Meru</sup> (113.45). The goddess Kāmākṣī is worshipped here (13.26). This is a site where Purūravas was cursed by Kāmadeva to suffer from madness of love caused by the separation from Urvaśī (24.19).

Once Viṣṇu, the Primeval Man and the son of Dharma, practised austerities here. Being afraid of the terrible austerities, Indra sent Spring and Cupid with a levy of nymphs to annul the progress of the penance, by means of music etc. But all the efforts were rendered null and void when Viṣṇu created a ravishing beauty who was named Urvaśī who enchanted Indra and Varuṇa (61.21 ff). In a chapter on the glorification of gifts in connection with the Merudāna, Gandhamādana is said to be the crest-jewel of Jambhūdvīpa. Its beauty is enhanced by the Gandharvavanam Ketumāla and Vaibhrājavana. There is a golden Āśvattha tree on its summit (83.32).

In the Śarkarāsailadāna on the Gandhamādana made of sugar, Kuṇḍera is to be installed facing the north (92.7). In the ritual of the Dhānyamerudāna, the Gandhamādana is made of wheat in the southern direction. This is also the place where the invitees come to attend Śiva's marriage (154.434). It is the abode of the gods and Siddhas and is said to fulfil our desires (169.5). Vide also s.v. Bhārata.

(ca)  
 Gandhāra : It is named after Gandhāra, the son of Śaradvān (48.7). The river Sindhu flows through this land (121.46). It is also the name of the northern deśa of Bhāratavarṣa. People of this land are known by this name (114.41). People of this region were killed by Pramati in the transitional period of the Kali age of the Svāyambhuva manvantara (144.57), and this is an Aryan janapada. The Ganges flows through it (121.48).

Gandharvavāṇa : Gandharvavāṇa is situated in Jambūdvīpa (83.33).

Gandikā : This is situated to the east of Mālyavat. It is 32,000 yojanas in length (113.51).

Ganges : This is one of the holiest rivers of India. When the divine Fish outgrew from the lake, it was taken to the Ganges by Manu from where again it was shifted to the ocean (1.24). Dīrghatamas was let loose in a box in the Ganges (48.57). It flows at Banaras (183.7, 107; 184.38; 187.10). It is believed to be sacred at Kanakhala (192.11). <sup>The śrāddha performed on</sup> the banks of the Ganges (v.l. the bank named Nandā on the Ganges - ga) where the ~~śrāddha performed~~ is believed to

bear infinite fruits (22.66-67). Bhāgīrathī was brought down to the earth by Bhagīratha by the power of his penance which he practised at the Bindu lake. This was undertaken with a view to liberating his ancestors with their bones being drenched by her waters. It was this place where it appeared first. Having passed through heaven, aerial region she flows down to the earth. She first descended on the head of Śiva who curbed her force by <sup>his</sup> Yogamāyā. Her waters falling on the earth through anger formed the Bindu lake. When her flow was stopped by Śiva, she was angry and made an attempt to force herself to the nether regions having engulfed Śiva in the tumultuous current. Realising this proud attitude Śiva thought of absorbing her within himself. But at this juncture he chanced to see the emaciated Bhagīratha who had propitiated Him (i.e. Śiva) to get the sacred river on the earth - a boon which was granted by Śiva. He also heard at this critical moment the entreaties of Brahmā. Finally he let loose the river which flowed into seven streams, out of which the three flowed to the east, three to the west and one met the southern land. (The names of the streams



are mentioned later on). (121.26 ff.). Puṣpa-vāhana is exhorted to observe the Vibhūtidvāda-sīvrata on the banks of the Ganges (100.33). Sixty thousand bow-wielders are said to protect the Ganges (104.8). The mantras for the invitation of the Ganges are given in 102.4 to 102.8. A bath in the Ganges anywhere gives the fruit of a bath at Kurukṣetra. At Vindhya the fruit is ten times. The Ganges with many sacred places on its bank is indeed a siddhakṣetra. It liberates the mortals on the earth; Nāgas in the nether regions, and the gods in the heaven and hence it is called Tripathagā. One enjoys in the heavenly regions for a period for which the bones remain in the Ganges. It is highly auspicious and an emancipation of the souls (106.49 ff). Whosoever being free from desires or otherwise dies in the Ganges enjoys very rich celestial pleasures (107.3 ff). The Yamunā and the Ganges are said to give equal fruits. It is adored everywhere on account of its superiority (108.32). In the Māgha month ten thousand sacred places and three crores of rivers are said to reside in the Ganges (112.16). In Prayāga, there are five kuṇḍas through which it flows. Even by remembering the Ganges from

a very long distance a sinister of the highest rank gets liberation. By the recitation of its name all sins are destroyed and liberation is obtained, etc. (104.13 ff). It originates from Sômapāda. Its seven streams flow in seven directions viz. Nalinī, Hlādinī, Pāvanī flow in the eastern direction. Sītā, Cakṣu and Sindhu flow in the western direction and the seventh one known as Bhāgīrathī meets the Dakṣiṇodadhi (121.27 ff). All of these originate from the Bindu lake and water the Mleccha countries (121.42-43). The bath at the confluence of the Gaṅgā and Yamunā said to annul the sins (104.17); suicide here gives celestial fruits (105.3). Many rich rewards are promised for different acts there (106.8 etc). The hip of the earth is said to be situated here (110.6). The goddess Maṅgalā is worshipped at the Ganges (13.55). Vide s.v. Sākadvīpa and Krauñcadvīpa.

Gaṅgādvāra : Here the goddess Ratipriyā is worshipped (13.37). The performance of the śrāddha is recommended here (22.10).

Gaṅgāsāgara : The performance of śrāddha is recommended here (22.11). It is one of the sacred places present at Prayāga (110.2).

Gaṅgāvadana : It is on the Narmadā near Gaṅgeśvara at the confluence of these rivers (193.16; 193.20).

Gaṅgodbheda : It is situated on the Gomatī. There Yajñavarāha-deva manifested himself. The doors of the temple are of gold. It is the abode of Śiva having 18 hands (22.13-14). Here the offering of a ball is believed equivalent to that in the Ganges. This holy place is said to wash away the sins (22.25,26).

Gaṅgeśvara : It is situated on the Narmadā (193.16).

Gaṅgeśvara : It is situated on the Narmadā. Near it is a penance-grove Nāgeśvara by name (191.82).

Garjana : It is situated on the river Narmadā. This appears to be a cloudy place (190.3).

Gatabhayavarṣa : s.v. Śākadvīpa.

Gauḍadeśa : Śrāvastī founded by Śrāvasta of the Iksavāku family was situated in Gauḍadeśa (12.30).

Gaura : It is a mountain to the north of the Kailāsa. It is rich in herbs and is formed of yellow orpiment (121.24).

Gaurī : It is an excellent holy place where<sup>an</sup> offering of śrāddhas is recommended (22.31). Vide also s.v. Krauñcadvīpa (122.88).

Gaurīśikhara : The aspirants of boundless fruits should offer śrāddhas here (22.76-78).

Gautameśvara : The offerers of śrāddha in this place are said to attain the highest abode (22.68-72). It stands on the Narmadā (193.60).

Gayā : This place is known after Gaya, the son of Ila who was known as Sudyumna when he was a Kimpurusa (12.17). JA takes Gayā to be Gaya's daughter (mp, Vol.I, p.71).

It is the best of pitṛtīrthas. Brahmā himself resides here and the manes have a gāthā that many sons may be longed for, but even if one son goes and performs a śrāddha at Gayā or performs an Asvamedha or sets free (dedicates) a black bull, it gives great satisfaction to the pitṛs (22.4-6). It is one of the sacred places present at Prayāga (110.2).

Ghaṇṭeśvara : The offerers of śrāddha, here, are  
said to attain the highest abode (22.70-72).

Gharghara : It is an excellent holy place for  
offering śrāddhas (22.35).

Ghṛtodakasamudra : s.v. Krauñcadvīpa (~~422.79~~).

Girikarnikā : It is a river and a pitṛtīrtha where  
the performance of śrāddhas is believed to give  
the everlasting fruit (22.39,40).

Giripuspītaka : It is a beautiful mountain with sky-  
kissing peaks (163.76).

Girivraja : Kaksivat practised penance here (48.84).  
Somādhi, the son of Sahadeva, reigned here for  
58 years after the Mahābhārata battle ~~here~~  
(271.19 ff).

Godāsrama : The goddess Trisandhyā is worshipped  
here (13.37).

Godāvarī : It is a river and one of the best holy  
places where the offering of śrāddha is  
recommended (22.46). The Āhavanīya fire was  
enamoured of her (51.12,13). The goddess  
Bhadrakarnikā is worshipped here (13.30).

Godāvarī : This is a pītṛtīrtha. It is situated near the Godāvarī river which teems with myriads of Sivaliṅgas. It is an exceedingly holy place. It is known as Jāmadagnyatīrtha which was extended by Jāmadagnya. It is here that the river Godāvarī has become ruptured through the fear of Patīka Ṛṣi (SBH;- image of Nṛsiṃha of Mudgalakṣetra. WP). It is here that havyas and kavyas are offered. It is also known as Apsaro-yuga. The performance of śrāddha, agnihotra and charity is <sup>here</sup> held million times more sacred than elsewhere (22.57-59).

Gokarna : It is a holy place for the performance of śrāddha (22.38). It is believed to be especially sacred because of Śiva's presence there (181.25). It is said that once Yama who was cursed by his mother for his arrogant behaviour viz. raising his leg to strike against his mother on the ground of her discriminative and partial attitude practised penance here, for a myriad of years to propitiate Śiva (11.18).

Gomanta : The goddess Gomatī is worshipped here. (12.28).

Gomatī : It is a river and an excellent holy place for offering śrāddha (22.31). It is said that its neighbouring area abounds in cows (163.63). Vide s.v. Bhārata.

Gomedakadvīpa : It is known after the Gomeda mountain. It is encircled by the Surodaka ocean. It is double in extent to that of Sālmaladvīpa and Suroda ocean. There are two mountains viz. (1) Sumaṅṣ which is dark like the collyrium and (2) Kumuda which is rich in all herbs and is of gold. This dvīpa is surrounded by the Ikṣurasa ocean. There is also Saumanavarṣa which is also known as the Dhātakīkhaṇḍa; whereas Gomedavarṣa is alternatively known as Sarvasukha. In the west there is Kumudavarṣa known after the Kumuda mountain. In the east there is Sumanas mountain extending from east to the west upto the ocean. The country is divided into two parts by the mountains. The southern half of this land is called Dhātakīkhaṇḍa whereas the northern half is known as Kumuda. These are the janapadas of this dvīpa (123.1 ff).

Gomedavarṣa : s.v. Gomedakadvīpa.

Gonarda : s.v. Bhārata.

Gotīrtha : It is one of the sacred places present at Prayāga and is referred to in the narration of the glory of Prayāga (110.2). Elsewhere it is said to be situated on the Narmadā (193.3).

Govardhana : It is one of the holy places where the performance of śrāddha is recommended (22.52).

Govardhana : s.v. Bhārata.

Gōvinda : s.v. Krauñcadvīpa.

Hamsamārga : s.v. Pāvanī.

Hamsaprapatana : It is to the north of Pratisthāna (106.32). A person taking a bath here secures the fruit of the Asvamedha and enjoys pleasure in heaven for an infinite period (106.32-33).

Hamsatīrtha : It is situated on the river Narmadā. It is said that many swans attained emancipation here (193.72).

Hāra~~(2)~~ : It is the northern deśa of Bhāratavarṣa. The people of this land are known by this name. (114.41).

Hari : s.v. Kusadvīpa.



Harika : s.v. Kuśadvīpa.

Hariścandra : The goddess Candrikā is worshipped ~~here~~  
(13.40). It is one of the holy places where  
the performance of śrāddha is recommended (22.52).  
It is believed to be sacred because of Śiva's  
presence there (181.28).

Hārīka : The offerers of śrāddha here are said to  
attain the highest abode (22.68-72).

Harivarṣa : This lies between Hemakūṭa and Niṣadha  
(113.29,30) and beyond Kimpurusavarṣa. The  
people of this land have a golden complexion.  
They are very beautiful. Persons here drink  
the auspicious sugar-cane juice. They have no  
old age and live a very long life of 11000 years.  
(114.66 ff).

Harodbheda : Here the offering of a ball is equivalent  
to offering it in Gayā. It washes away the  
sins (22.25,26).

Hastināpura : [v.1. Hāstinapura (103.14)] The goddess  
Jayantī is worshipped here (13.28).

Hayatīrtha : Those who offer the śrāddha here are  
promised the attainment of the highest abode.  
(22.69-72).

Hemagarbha : It is a mountain. (163.84).

Hemakūṭa : The goddess Maṇḍathā<sup>here</sup> is worshipped (13.50).

It is a mountain extending from the north to the south of<sup>the</sup> Himalayas. It is situated in the southern direction (125.22). Here the Gandharvas, the Apsarases, the Nāgas-geṣa, Vāsuki and Takṣaka - inhabit (114.82-83). On it is the Sarpa lake. The rivers Sarasvatī and Jyotiṣmatī originate from here and meet the eastern and western oceans (121.64). Vide also s.v. Jambūdvīpa.

Hemaparvata : s.v. Kuśadvīpa.

Hemasakha : It is a mountain (163.84).

Himādri : The goddess Bhīmā is worshipped (13.47).

Himālaya : It is one of the kulaparvatas (162.6,29).

The goddess Nandā is worshipped (13.30).

Rākṣasas, Piśācas and Yakṣas are said to dwell on the Himālaya (114.82). It is also an abode of the gods and siddhas and fulfiller of desires (169.5). Purūṛyā<sup>a</sup>s practised penance here and regained his lost beauty (115.17).

~~Himavat~~ : He meditated upon Janārdana and attained the sovereignty of the world (24.11). ~~The~~ Chapter 117 gives a graphic description with poetic imageries. He is the husband of Menā, the mind-born daughter of the manes (13.7). Vide also s.v. Bhārata.

Hiraṇyavata : It is situated to the north of the Sveta mountain and to the south of <sup>the</sup> ~~Srī~~gavat. A river <sup>by name</sup> ~~by~~ Hiraṇvatī flows there. The people of this land are very handsome, strong, vigorous and ever joyous. They have a very long span of life. There is a big Lakṣa tree, the juice of which sustains their life (113.64 ff).

Hiraṇvatī : s.v. Hiraṇvata.

Hiraṇyadvīpa : It is situated on the river Narmadā (193.68).

Hiraṇyaka : It extends from Ranyaka to the Sveta mountain (113.31).

Hiraṇyākṣa : It is one of the holy places where the performance of srāddhas is recommended (22.52).

Hiraṇyasṛṅga : It is a mountain rich in celestial herbs. At its foot is the beautiful Bindusaras (Lake) with golden sands. Bhagīratha sojourned

here with a view to causing the descent of the Ganges so that his ancestors with their bones would go to heaven. It is this place where the Ganges first got a stand (121.26,32,42).

Hlādinī : s.v. Ganges.

Hlādinī : s.v. Kuśadvīpa.

Hrādikā : s.v. Bhārata.

Hrādinī : Āhavanīya Agni was enamoured of her (51.12,14).

Ibhāśya : It is a varṣa (125.26).

Iksu : s.v. Bhārata and Śākadvīpa.

Iksudā : s.v. Bhārata.

Ikṣumatī : It is a sacred place dear to the manes (22.17). They stay on the confluence of Ganges and Ikṣumatī (22.17,18).

Ikṣunadī : It appears to be a tributary of Narmadā (191.49).

Ikṣurasasamudra : s.v. Gomēdakadvīpa.

Ilāvṛta : It is a varṣa. It is known after king Ila who lived here in his transformed form as Ilā. After consecrating Purūr<sup>a</sup>vas, Ila repaired here to enjoy the divine fruits (12.14,19).

Ilāvṛta : It extends from Harivarṣa to the Meru mountain (113.30). It is 24000 yojanas in extent. In the centre of the Ilāvṛta, there is the great Meru like fire without smoke (113.19ff). In this region Bali performed the sacrifice. This is also known as the birth place of gods and is a region where different sacraments are in vogue. Śiva sports here with his attendants. People of this land have lotus-like eyes, and lotus-like odour and lotus-like complexion. Their food is the juice of the Jambā fruit. They are the people who have fallen from the celestial regions and their garments are golden. They lead a life of 13000 years. Here neither the sun nor the moon nor the planets shine (114.69 ff).

Indradvīpa : It is a division of Bhārata. Near it the river Nalinī meets the Lavaṇodadhi (121.57).

Indradyumnasarāṃsi : The river Nalinī flows through this land (121.55).

Indraphenā : It is a river where Indra had his downfall and where after killing the demon Namuci he departed to heaven by practising penance. This is one of the places where the performance of śrāddha is believed to yield everlasting fruits (22.60-61).

Indramaru : The river Sindhu flows through this land (121.47).

Indranīla : It is one of the holy places highly praised for śrāddha and the gods are said to live here (22.53,54).

Irāvati : It is a river where all holy places sacred to manes reside (22.19). Āhavanīya Agni was enamoured of her (51.12,13).

Jāhnavī : Sixteen thousand bowmen are said to protect the Ganges (104.8).

Jaladhāra : s.v. Śākadvīpa.

Jalandhara : The goddess Viśvamukhī is worshipped here (13.46).

Jālandhara Mountain : The śrāddha performed bears infinite fruits (22.64).

Jāleśvara : ( v.l. Jaleśvara, ka, kha, ga, 181.28; na, ca, 187.3; Jālam vanam ca. 181.28, Vateśvara, na, ca 187.3). Śiva is believed to be present here. By taking a bath here and offering the bath to his ancestors a person gives gratification till the times of universal dissolution (186.15). There is also a lake of this name. The offering of baths satisfies the ancestors for a period of ten years (186.38,39).

Jāmadagnya : It is a place where the Narmadā meets the ocean. Janārdana obtained the Siddhi and Indra became the overlord of the gods by performing many sacrifices (195.35).

Jambū river : s.v. Candraprabha.

Jambūdvīpa : This is one lac yojanas in extent. In it there are various janapadas and puras. Siddhas and Cāraṇas are also the residents of this land. It is rich in minerals and abounds in mountains and rivers. The notable mountains are <sup>the snow-clad</sup> Himavat ~~which is covered with snow~~, Hemakūṭa, Hemavat, Sumukha, Niṣadha, Meru. The Meru is said to be golden; to have four colours. The extent of the Meru is said to be 14000 yojanas and extending in all direction. It is

circular in shape and has a four-corner base. It is said to have originated from the navel ties of Brahman. It has four colours viz. it is white in the north, (indicative of the Brahmin's native), yellow in the south (indicating the Vaiśyahood), dark in the west indicative of the Sūdrahood, red in the east indicating the Kṣatriyahood (113.7. cf. 113.38). The mountain Niṣadha and Nīla are smaller in size in comparison with Sveta, Hemakūṭa and Himavat and Śrṅgavat (113.22-23). This Hemakūṭa is 88 thousand yojanas in extent. The Himavat is 80,000 yojanas extending in the western and eastern directions. The Jambūdvīpa is circular in shape (113.25). It is situated in the midst of the mountains mentioned in 169.5 and 6. It is a region where sacrifices and other rites are performed (169.8). Nearby, to the south of the Meru mountain and to the north of Niṣadha, there is a big external Jambū tree Sudarsana by name. It has ever flowers and fruits. It is inhabited by the Siddhas and Cāranas. This Dvīpa is named after this tree which is 1 lac yojanas in extent and it touches the heaven.



The juice of the Jambū fruit, turning into a river, circumambulates the Meru and goes back to the root of the Jambū. People drink this juice and then are ever gay. As they drink this juice, the old age does not visit them. They know not the hunger, the fatigue or the pain. Here is produced the gold Jāmbūnada by name. It is utilised for the ornaments of god. It shines like the Indragopa. The juice of this tree is the auspicious of all and when oozed it turns it into gold. Their wine etc. is swallowed by the earth by the grace of the god (114.73 ff). A person who has enjoyed the pleasures with a bevy of women and a congregation of ascetics on the banks of the Ganges is born as the lord of Jambūdvīpa after his death (105.11; 107.11). Gandamādana is described as the crest-jewel in Jambūdvīpa in the Merudāna (83.32). This dvīpa is rich in gems (163.64) and from here they are exported (123.41). It is said to be as beautiful as the Nandanavana (114.62). Vide also s.v. Sākadvīpa.

Jambūmārga : It is sacred to manes and from here the path of the manes is visible (22.21).

Jambūnada : s.v. Candraprabha.

Jāṅgala : s.v. Bhārata.

Janmeśvara : The performance of the śrāddha is recommended here (22.42).

Jayantatīrtha : Those who perform śrāddha here are promised the attainment of the highest state (22.73-75).

Jayātīrtha : It is one of the holy places where the performance of śrāddha is extolled (22.49).

Jīmūta : ~~424.75~~. Jīmūta, Drāvāṇa<sup>n</sup>, Maināka and Candra are the mountains in the south extending upto the southern ocean.<sup>(121.75)</sup> Vide also s.v. Kuśadvīpa.

Jvālesvara : ~~188.80, 94, 95~~. It is situated on the Amarakantaka. It is one of the Tripura which fell here burningly and hence this is known. One crore of Rudras is installed here (~~188.80, 94, 95~~).

Jyotirbhāsas : Sumūrtimān manes are said to reside here (15.13). In this region are said to come the givers of śrāddha and have various enjoyments (13.14). The Śūdras performing the śrāddha are said to go to this region, then what to speak of the Brahmins! (15.14).

Jyotiṣmatī : s.v. Hemakūṭa.

Kācchīka : s.v. Bhārata.

Kaḍalīnadī : It is one of the holy places where the performance of śrāddhas is recommended (22-52).

Kaikeyya : It is the northern deśa of the Bhāratavarṣa. The people of this land are known by this name. (114.42).

Kailāsa : Pārvatī is worshipped in <sup>the</sup> vicinity of Lord Śiva i.e. in Kailāsa (13.51). It is situated in the central region of the Himalayas. It has many peaks rich in gems and desire-fulfilling trees. It is an abode of Śiva, Kubera, Guhyakas (121.2 ff), gods and Siddhas. It is believed to fulfil all desires (169.5). The Anantatr-tīyāvrata (Chapter 62) was narrated to Umā by Śiva who was implored for the same when he was once sitting on the Kailāsa peak (62.2).

Kakudmān : It is a mountain situated to the north-west (Kakudmat) of the Kailāsa. It is rich in herbs. Here was born the Kakudmin, the bull of Śiva. Here is the Añjana mountain known as Traikakuda. (121.14,15). Vide also s.v. Kuśadvīpa.

Kakut : s.v. Kuśadvīpa.

Kakura : It is a Janapada where there are the mountainsus regions watched by the seven streams mentioned under Ganges and is inhabited by the Mlecchas (121.43).

Kālamahī : It is a river (163.64).

Kālāñjara : (v.l. Kālīñjara, gha, na, ca, 21.9; na, na, 22.24; Kālajvara, ga, 22.24; Kālindagītaka, ga, 121.54). It is a mountain. Here were reborn the seven sons of Kauśika as deer and they maintained the recollection of previous lives through the glory of manes (20.14,15). It is a meritorious place for offering a śrāddha (22.24). The goddess Kālī is worshipped (13.32). A land of this name appears to be there when it is said that the river Hlādinī flows through it (121.54). There is a forest Kālīñjara by name. It is believed to be sacred because of Śiva's presence there (181.27).

Kalāpagrama (ka) : It is an Aryan Janapada. The river Ganges flows through it (121.49). Devāpi of the Paurava dynasty and Aikṣvāka are said to reside in Kalāpagrāma. They are said to have achieved great yogic powers. In the 29th caturyuga they are said to be kṣatrapanets. (273.56).

Kālatoyaka : It is the northern desa of ~~the~~ Bhārata-varṣa. People of this land are known by this name (114.40).

Kālesvara : It is situated on the river Narmadā and Kubera is said to have been propitiated (191.85).

Kālī : It is a river sacred and dear to the manes and the śrāddha performed there confers great benefits on the performer (22.20).

Kālikā : This river is a pitṛtīrtha lauded for bath, charity and offering of śrāddhas (22.36,37).

Kālikā<sup>†</sup> : The river Caksus flows through this janapada. (121.45).

Kaliṅgadeśa : In the western half of it, there is the Amarkantaka mountain. Here flows the river Narmadā. The gods, demons, Gandharvas and sages having performed the penance attained the highest powers. A person who controls himself and observes the fast<sup>a</sup> for one night and takes a bath here, liberates his hundreds ascendants and descendants combined (186.12). Vide also s.v. Bhārata. The people of this country were disturbed by Hiranyakāsipu when he came on the battle-field for a dual with Narsimha (163.72).

Kāliñjara : s.v. Kālañjara.

Kāmadugha : It is situated in the world of Prajāpati.  
Kardama and Susvadhapitrs are said to dwell  
here (14.20).

Kamalākṣa : The goddess Mahotpalā is worshipped here.  
(13.34).

Kamalālaya : The goddess Kamalā is worshipped here.  
(13.32).

Kanakhala : It is situated on the river Narmadā  
because it is mentioned as a place to be visited  
after Hiranyadvīpa which is in turn to be  
visited after Airaṇḍītīrtha. The eagle is said  
to have practised penance here. The yoginī is  
said to reside here and sports with yogins and  
Śiva. The Ganges is believed to be sacred here  
(186.10). Vide also s.v. Ganges.

Kaṅka : s.v. Kuśadvīpa.

Kaṇṭakāra : It is the northern deśa. The people of  
this land ~~are~~ known by this name (114.42).

Kānyakubja : The goddess <sup>Gaurī</sup> is worshipped here (13.29).

Kanyatīrtha : It is situated on the southern side of  
the Narmadā. This is a saṅgamatīrtha (183.76).

Kapālamocana : The goddess Suddhi is worshipped here.  
(13.48).

Kapālamocana : This is a place where the skull that  
chased Śiva was shattered to pieces. It is a  
sacred place and is believed to be dear of Śiva  
(183.101,103).

Kapilā : It is a river on <sup>the</sup> southern side of the  
Narmadā abounding in the Arjuna flowers. It  
is believed to be so sacred that the trees  
falling in it ( and therefore naturally being  
touched by its water) attain the highest place.  
(186.49,49). The greatness of the confluence  
of the Kapilā is said to destroy sins (186.2).

Kapilātīrtha : It is situated on the Narmadā.  
(190.10,72; 193.4).

Kapilodaka : Here by bathing one gets hundred times  
more benefit than by bathing at Kurukṣetra.  
(22.27,28).

Karañjatīrtha : It is situated on the Narmadā (190.11).

Kārakṣara : s.v. Bhārata.

Karavīratīrtha : The goddess Mahālakṣmī is worshipped  
here (13.41). The aspirants of boundless fruits  
should perform śrāddhas here (22.76-78).

Kardamāla : The aspirants of boundless fruits should offer śrāddhas here (22.77-78).

Karkoṭakeśvara : It is situated on the Narmadā. Here the Ganges is believed to descend on a sacred day (191.36).

Karṇaprāvaraṇa : s.v. Pāvanī.

Kārtikeyatīrtha : The goddess Yaśaskarī is worshipped here (13.45).

Kārūṣa : s.v. Bhārata.

Kārūṣa : s.v. Bhārata.

Kāseru : It is a division of the Bhāratavarṣa (114.8).

Kāśī : s.v. Bhārata.

Kāśikā : s.v. Bhārata.

Kāśmīramaṇḍala : The goddess Medhā is worshipped here. (13.47).

Kaṭhesvara : [(v.l. Kaṇṭhāntikesvara)(ga, na)]. It is situated on the river Narmadā (191.63).

Kaumāra : s.v. Śākadvīpa.



**Kausāmbī** : It is said to be a city. After Nāgasāhvaya was washed away by the Ganges, Vivakṣu, the son of Adhisomakṛṣṇa, resided in Kausāmbī. (50.78,79).

**Kausika** : It is an Aryan Janapada. The river Ganges flows through it (121.50).

**Kausikī** : The river is recognised as <sup>a</sup>holy place for performing śrāddhas there (22.63).

**Kausikī** : It is a river (163.60). Āhavanīya Agni was enamoured of Kausikā (51.12,14). Vide also s.v. Bhārata.

**Kausikītīrtha** : It is situated on the river Narmadā. (194.40).

**Kāverī** : It is a sacred river where by bathing one gets hundred times more benefit than by bathing at Kurukṣetra (22.27,28). It is one of the holy places where the performance of śrāddha is recommended (22.46) and it gives satisfaction to the manes for an infinite period (22.64). The Āhavanīya fire was enamoured of her (51.12,13). It is a tributary of the Narmadā (189.6) and its confluence with the Narmadā is mentioned in the chapters on the greatness of the Narmadā (189.2,12,19,20). Vide also s.v. Bhārata.

Kāyāvarohana : <sup>A form of</sup> ~~The goddess~~ Mātā is worshipped here.

(13.48). It is a renowned place for the offering of śrāddhas, making of charity, performance of sacrifices and Vedic studies (22.30). It is specially sacred because of Śiva's presence there (181.26).

Kedāra : The goddess Mārgadāyini<sup>śrāddh</sup> is worshipped here (13.30). This is a place where the performance <sup>of śrāddh</sup> is recommended (22.11). It is believed to be sacred because of Śiva's presence (181.29).

Kekara : ~~124.53~~. The river Hlādinī flows through this land (121.53)

Kekaya : It is a janapada known after Kekaya. The janapada of Nrga was also known by the same name (48.20).

Kerala : It is a janapada named after Kerala, the son of Sandhāna (48.5). Vide also s.v. Bhārata. ~~Kerala (163.73)~~. The people of this country were disturbed when Hāranyakaśipu came on the battle-field for a dual with Narasimha. It is a southern janapada. It is also the name of a tribe (114.46, 163.73)

Kesara : (v.l. Kāmeru - gha. 122.25). s.v. Śākadvīpa.

Ketumāla (vana) 83.33 : It is a forest in Jambūdvīpa  
and is referred<sup>6</sup> in the Merudāna rite (83.33)

Kharapatha : The river Nalinī flows through this land.  
(121.56).

Khasa : It is a mountainous janapada watered by the  
seven streams mentioned under the Ganges and is  
inhabited by the Mlecchas (121.43).

Khyāti : s.v. Krauñcadvīpa.

Kimpuruṣa : This extends from the boundaries of Bhārata-  
varṣa to that of the Hemakūṭa (113.29). It is  
an Aryan janapada and the Ganges flows through  
it (121.49). It is as beautiful as the Nandana  
forest. The people of this land live for a  
period of ten thousand years. There is honey-  
oozing Plakṣa tree whose excellent juice they  
drink. They are healthy, free from sorrow and  
every<sup>7</sup> gay. People (men) are white in complexion  
like the burnished gold and women are as beauti-  
ful as the nymphs (114.62 ff). Here and in the  
other eight varṣas Indra does not shower rain.  
The rivers of these lands ever<sup>1</sup>flow (121.71).

Kirāta : It is an Aryan janapada. The Ganges and  
Hlādinī flow through it (121.49; 121.53).  
Vide also s.v. Bhārata.

Kiṣkindha Parvata : The goddess Tārā is worshipped  
here (13.46). Vide also s.v. Bhārata.

Kośakarana : ~~90.52~~ Birth place of sages and heroes.  
(163.66).

Kośala : 114.35. s.v. Bhārata.

Koṭitīrtha : 106.7. It is situated on the Narmadā.  
Here many demons were killed by the gods and  
hence this name. Śiva was installed here  
(191.7 ff, 56). The goddess Koṭavī is worship-  
ped here (13.37). It is mentioned in the  
Prayāgamāhātmya that a person giving up his  
life<sup>here</sup> enjoys pleasures in the heaven for a  
period of crores of years (106.49). When he is  
reborn, <sup>he</sup> is born with a silver-spoon.

Krauñca : s.v. Krauñcadvīpa.

Krauñcadvīpa : It is so named after Krauñca, the son  
of Himavat and Menā<sup>and it is</sup> surrounded by <sup>the</sup> ocean of  
ghee (13.7). Elsewhere (123.37) it is said  
that it is named after the Krauñca mountain.

It is double in extent. The Ghr̥todaka ocean is said to be surrounded by it. <sup>In this land</sup> There are beautiful mountains in this land which are as follows : Devanagiri, Govinda, Krauñca, Puṇḍarīka, Pāvanaka, Andhakāraka, Devāvṛta. They are rich in gems. The extension of each is double to that of another. The Varṣas are as follows : (1) Kuśala of the Krauñca (2) Manonuga of Vāmana, R.Tri. thinks that the Vāmana is none else but Govinda, because both are synonymous (op.cit. p.289. fn.1). (3) Uṣṇa (4) Pāvanaka (5) Andhakāraka (6) Munideśa (7) Dundubhisvana. These regions are inhabited by siddhas and cāraṇas. The people here are fair in complexion and pure (in mind). The rivers are Gaurī, Kumudvatī, Sandhyā<sup>an</sup>, Rātri. There are many other rivers. — Manojavā, Khyāti, Puṇḍarīka. These are the names of river Gaṅges (127.78 ff).

Kṛmicandeśvara : It is said to be sacred because of Śiva's presence there (181.29).

Kṛpā : s.v. Bhārata.

Kṛpucandra : (v.l. Pr̥thucandra - ga; Puraścandra -ca)

It is one of the holy places where the performance of śrāddhas is recommended (22.52).

Kṛṣṇatīrtha : It is a holy place for offering  
śrāddhas (22.38).

Kṛṣṇavenā : The river is one of the best holy places  
for offering śrāddhas (22.46; cf. 163.61).

Kṛṣṇavenī : Āhavanīya Agni was enamoured <sup>of the</sup> Kṛṣṇavenī  
river (51.12,13). Vide also s.v. Bhārata.

Kṛtamāla : s.v. Bhārata.

Kṛtaśauca : The goddess Siṃhikā is worshipped (13.45).

It is a merit giving place and an eradicator of  
all sins. Here is said to reside Viṣṇu in his  
incarnation Nṛsimha (22.16 ff). Here Śiva is  
known to have appeared in the Ardhanārīśvara  
form (179.87).

Kṣamā : (missing in ka, kha). s.v. Bhārata.

Kṣārasāgara : s.v. Śākadvīpa.

Kṣemaka : s.v. Śākadvīpa.

Kṣiprā : (v.l. Śiprā) It is a meritorious river  
where the offering of śrāddha is recommended  
(22.24).

Kṣiprā : s.v. Bhārata.

Kṣīranadī : The river is a holy place for offering śrāddhas (22.37).

Kṣīrārṇava : Keśava is said to reside there with his wife on the second day of the dark half of the month of Śrāvaṇa (71.3).

Kṣīroda : It is an ocean. Viṣṇu is said to have gone to its northern shore after having killed Mīranyakasipu (163.105). vide s.v. Kuśadvīpa.

Kuberabhavana : It is situated on the Narmadā and Kubera is said to reside there (191.85).

Kuṣyābhratīrtha : It is a holy place where the śrāddha performed is believed to bear endless fruits. (22.66,67).

Kudmalā : The river is one of the best holy places for offering śrāddhas (22.46).

Kuhū : The river Sindhu flows through this land (121.46). Vide also s.v. Bhārata and Śākadvīpa.

Kuru : It is an Aryan janapada. The river Ganges flows through it (121.49).

Kulattha : It is a janapada. It is <sup>a</sup>mountainous region watered by the seven streams mentioned under the Ganges and is inhabited by the Mlecchas (121.44).

Kulīya : s.v. Bhārata.

Kulya : s.v. Bhārata.

Kumāravana : It is situated on the Gandhamādāna and  
Purūr̥vas was cursed by Kāma that he would be  
separated from Urvaśī (24.19).

Kumārī : s.v. Bhārata.

Kumbhamaya : s.v. Sālmadvīpa.

Kumuda : ~~s.v. Kusadvīpa.~~ (v.l. Kusuma, gha, 123.5).  
s.v. Gomadakadvīpa and Kusadvīpa

Kumudvatī : s.v. Bhārata, and Krauñcadvīpa.

Kuṇḍaleśvara : It is situated on the Narmadā. It is  
an abode of Śiva and Pārvatī (190.12).

Kuñjatīrtha : It is situated on the river Narmadā  
(194.9).

Kuñjara : It is a mountain where the abode of Aṅgastya  
is situated (163.79).

Kuntala : s.v. Bhārata.

Kupatha : The rivers Sindhu and Nalinī flow through  
this land (121.47,55). Vide also s.v. Bhārata.



Kuru : It is situated to the north of the Śrīṅga mountain and extends upto the southern sea. It is inhabited by the Siddhas. The trees here bear sweet fruits. The rivers have nectarine water, <sup>Trees are the producers of ornaments</sup> and garments and some beautiful trees are said to be the fulfillers of all desires. There are other trees 'Kṣīrin' by name. They combine six flavours which bear the taste of the nector. All the land is golden including even the sand. The winds blowing are noiseless and pleasant in touch. Persons degraded from the divine regions are born here. They are white in complexion and enjoy eternal youth and very long life. Twins are born and women are nymph-like. They drink the nectarlike milk of the Kṣīrin trees. The people are free from sorrow and <sup>are</sup> healthy (113.69ff). In this land there are twelve lakes 'Jaya' by name abounding in lotuses and fish. In extent they are like the ocean. From here originate two rivers Śānti and Mādhvī (121.70,71). It is situated near Meru (113.14). Vide also s.v. Bhārata.

Kurujāṅgala : The seven sons of Kauśika were born <sup>here</sup> as Brahmins in their evolutionary births (21.9).

Kurukṣetra : The king Kuru crossing beyond Prayāga, established Kurukṣetra. It is so called because he ploughed the land (for the purpose of sacrifice) and Indra, being dragged thereby, granted him a boon that it would be known as Kurukṣetra which would be sacred and beautiful (50.20 ff). Kauśika lived there. His sons who<sup>1</sup> were the students of Garga devoured the preceptor's cow under the pretext of the śrāddha (20.2 ff). It is a great sacred place where all holy places conjoin (22.18). It is pre-eminent in the three worlds (109.3) and is more sanctifying in Dvāpara (106.57, ga). The temple of Vāmana is situated here. In olden times it was also visited by Arjuna. It is also called Dharmakṣetra (244.35).

Kuśadvīpa : (122.40-42). It is a big circular dvīpa. It is surrounded on all sides by the Kṣīroḍa ocean. It is also surrounded by rivers, mountains, & is rich in minerals, gems, & corals. It has beautiful janapadas. It abounds<sup>1</sup> in trees laden with fruits and flowers. It is rich in food & is fraught with wild and domesticated animals. It is double in size to that of Śākadvīpa. There are seven mountains and rivers rich in gems. The mountains of this dvīpa are as follows :

- (1) Kumuda alias Vidrumoccaya with peaks rich in all sorts of minerals.
- (2) Unnata alias Hema.
- (3) Balāhaka alias Dyutimān. Its peaks are rich in Haritāla trees and it is black like the colyrium.
- (4) Drona<sup>1</sup> alias Puṣpavān : This is rich in Viśa-lyakaraṇī and Mṛtasañjīvanī herbs.
- (5) Kaṅka alias Kuśeśa<sup>2</sup>.
- (6) Mahiṣa or Hari : It is dark like the cloud. This is rich in divine fruits and flowers and is also the abode of the marine fire called Mahiṣa by name.
- (7) Kukudmān or Mandara : It is rich in all minerals. The word Mandara is derived from the mand in the sense of apām prakāśaka<sup>3</sup> or apām vidāraṇam. This is protected by Indra . There are seven Varṣas (1) Śveta or Unmata of the Kumuda (2) Venu maṇḍalaka or Lohita of the Unnata. (3) Jīmūta or Svairathākāra of the Balāhaka (4) Harika or Lavaṇa of the Drona (5) Kakud or Dhṛtimān of the Kaṅka (6) Mahiṣa or Prabhākara of the Mahiṣa (7) Kapila of the Kakudmin.

The seven rivers flowing in each Varṣa are as follows :

- (1) Dhūtāpāpā or Yoni
- (2) Sītā or Nisā
- (3) Pavitrā or Vitṛṣṇā
- (4) Hlādinī or Candrabhāṣ
- (5) Vidhyut or Śuklā
- (6) Puṇḍrā or Vibhāvārī
- (7) Mahatī or Dhṛti.

There are many distributories and tributories (12.45 ff.).

It is named after the tuft of the Kuśa grass growing in the centre (123.37). The goddess Kuśodakā is worshipped here (13.50).

Kuśāla : s.v. Krauṇḍadvīpa and Śāṇḍadvīpa.

Kuśasthatī : This was founded by Ānarta, the son of Saryāti, also the capital of Ānarta. (12.22) Vide also Dvārāvātī.

Kuśāvarta : The offerers of Śrāddha here are said to attain the highest abode (22.69-72.).

Kuśeśaya : (v.l. Kuśeśvara. mp-reading). The aspirants of endless fruits should offer śrāddhas here (22.76-78). Vide also s.v. Kuśadvīpa.

Kuśika : The river Hlādinī flows through this land (121.54).

Kusumeśvara : It is situated on the bank of the Narmadā. Śiva practised ~~exile~~ penance and the ~~carpet~~ was reduced to ashes by the former on being disturbed in his meditation and others had also met with the same fate. It is one half yojana in extent.(191.110 ff).

Kusumotkama : s.v. Śākadvīpa.

Kuthaprāvaraṇa : The river Nalinī flows through this land (121.56). Vide also s.v. Bhārata.

Lajjā : sv. Bhārata.

Lalitā : It is one of the places where the performance of śrāddha is recommended (22.10).

(ā)  
Lampaka : These were killed by Pramati in the transitional period of the Kali age of the Svāyambhuva Manvantara (144.58). This is also the name of the northern deśa of Bhārata (114.43). This is also the name of the people.

Lāṅkā : After inflicting a crushing defeat, Kārtavīrya Arjuna brought Rāvaṇa as a prisoner from Lāṅkā to Māhiṣmatī (43.37). Agastya is addressed as a Lāṅkānivāsin in the Agastyotpattipūjā-vidhāna (61.51).

Lauhitya : It is a big river. Its beauty is enhanced by forests and mountains (163.65). Vide also s.v. Lohita.

Lauhitya : It is a terrific ocean with red waters. (163.68).

Lavana : s.v. Kuśadvīpa.

Lavanodadhi : s.v. Indradvīpa and Śākadvīpa.

Līṅgasāra : It is situated on the river Narmadā. (191.51).

Lohadaṇḍatīrtha : It is a pitṛtīrtha where the śrāddha performed is believed to bear endless fruits (22.65-67).

Lohita : It is a mountain with a golden peak. At its foot, there is a big celestial lake Lohita by name. On the bank of the Lauhitya river, there is a big forest Viśoka by name. On this mountain resides a Yakṣa Maṇidhara by name.

He is self-controlled and is surrounded by the pious Guhyakas (121.11-14). Vide also s.v. Bhārata.

Lohitavarsa : s.v. Kuśadvīpa.

Lokāloka : It is a mountain surrounding the ocean which surrounds the Puṣkaradvīpa. It has light in the front and <sup>s</sup>dark at the back (113.2; 123.47).

Lolārka : (Missing in ga, ṇa, ca). Keśava and Loṭārka are situated at Avimukta (185.68).

Madgurṅka : s.v. Bhārata.

Mādhavavana : The goddess Sugandhā is worshipped here (13.37).

Mādhvī : s.v. Kuru.

Madhyadeśa : Ikṣāvāku is said to be the ruler of Madhyadeśa (12.19). In it is a beautiful city of Ayodhyā of Divākara of the Solar dynasty (271.5).

Madra : Śākala Asvapati was the king of Madra country and he was the father of Sāvitrī (208.5).

Purūravas was the king of Madradeśa (115.7,9).

Madhaka : It is the northern deśa of Bhāratavarṣa  
(114.41). This is also the name of the tribe.

Magadha : Mahāratha alias Br̥hadratha is said to be  
the lord of Magadha (50.27). It is an Aryan  
Janapada. The river Ganges flows through it  
(121.50). There are also big villages<sup>in it</sup> (163.66).  
Vide also s.v. Bhārata.

Mahābhairava : It is believed to be sacred because  
of Śiva's presence there (181.29).

Mahābodhi : It is one of the holy places where the  
performance of śrāddhas is recommended (22.23).

Mahādruma : s.v. Śākadvīpa.

Mahāgaūrī : s.v. Bhārata.

(v.) Mahākālī  
Mahākālā : The goddess Maheśvarī is worshipped here.  
(13.41). (~~v. 1 Mahākālī~~). It is a meritorious  
place for offering a śrāddha (22.24). It is  
specially sacred because of Śiva's presence there.  
(181.26).

Mahākālavana : s.v. Avanti.

Mahālaya : The goddess Mahābhāgā is worshipped here  
(13.44). It is believed to be holy because of  
Śiva's abode (189.29).



Mahālinga : The goddess Kapilā ~~form~~ is worshipped <sup>here</sup> (13.33). It is a famous holy place where the performance of śrāddhas is recommended (22.34).

Mahāmeru : It is situated in <sup>the</sup> centre of Ilāvṛta.

There are two Merus (1) Southern, and (2) Northern (113.20). To the east of Niṣadha is the southern Meru and to the west of Ilāvṛta is the Northern Meru (113.33). 33 gods are said to sport on this great Meru which is rich in Nīla and Vaidūrya (lapis Lazuli). Siddhas and Brahmarsis are said to reside here (114.83-84).

Mahānāda : It is one of the holy places where the performance of śrāddha is recommended and here the gods are said to dwell (22.53,54).

Mahārudra : It is a famous holy place where the performance of śrāddhas is recommended (22.34).

Mahāśāla : It is a famous tīrtha known for offering śrāddhas (22.34).

Mahāśālanadī : It is a holy place where the recognised performance of śrāddhas is recommended (22.42).

Mahāsena : It is a mountain (163.80).

Mahatī : s.v. Kuśadvīpa.

Mahāvīta : (v.l. Mahāvīra. ga, 123.17). s.v.  
Puṣkaradvīpa.

Mahendra : s.v. Bhārata.

Mahendratīrtha : The performance of the śrāddha here  
is believed to give the everlasting fruit. The  
very sight of it washes away the sins (22.44-45).

Mahendravana (ālayam) : Manu, after consecrating Ila,  
is said to <sup>have</sup> resorted to Mahendravana (11.42).

Māheśvara : It is situated on the river Narmadā where  
Śiva is said to have thought of a device of  
destroying Tripura (188.2).

Māheśvarapura : The goddess Svāhā is worshipped  
(13.42).

Māheśvarapura : It is a name of a place mentioned in  
the Narmadā-Māhātmya in connection with the  
destruction of Tripura (188.82).

Māheya : s.v. Bhārata

Mahī : It is a river (163.64).

Mahiṣa : s.v. Kuśadvīpa.

Māhisika : s.v. Bhārata.

Māhismatī : After conquering the son of Karkoṭka,  
Kārtavīrya Arjuna kept him as a captive in  
Māhismatī (43.38).

Maināka : s.v. Balāhaka, Jīmōṭta and Śākadvīpa.

Makarandaka : (v.l. Marakantaka. ga, gha, na;  
Markantaka - ca). The goddess Candikā is  
worshipped here (13.43).

Malandarā : (v.l. Milandanā - ca). The river is  
recognised as a holy place and here the perfor-  
mance of śrāddha is recommended (22.63).

Mālava : s.v. Bhārata. Vide Section II.

Malaya : On the Malaya mountain, Manu, the king and  
the progenitor of the human race, attained the  
highest yogic powers and developed an attitude of  
equity to pleasure and pain (1.12). Agastya  
practised terrible austerities in company with  
his better-half and Brahmins according to the  
Vaikhānasa ordinances in part of the Malaya  
(61.37). The goddesses Rambhā<sup>and Kalyāṇī</sup> are worshipped here  
(13.36)<sup>27,</sup>. It is rich in Tamāla forests (163.71).

Malla : It is a country (163.67).

Mallavarṇaka : s.v. Bhārata.

Mālyavān : This is situated to the south of Nīla and to the north of Niṣadha. It is 32,000 yojanas in extent and extends upto the ocean in the west (113.34-35). Between the Nīla and the Niṣadha, its length is 1000 yojans (113.36).

Mānasa : The goddess Kumudā is worshipped here (113.27). The seven sons of Kauśika were reborn as Cakravāka birds (20.17) and they also finally met here (121.35). It is also a lake and is a sacred pitṛtīrtha (22.23). It is also the name of a mountain. Here there are flocks of swans and kārāṇḍavas (163.86). It is a region situated in the upper Brahmāṇḍa. It is the abode of Somapapitrā (15.25,26). <sup>Vide</sup> s.v. Vaidyuta, Meru and Puṣkaradvīpa.

Mānasatīrtha : It is situated on the river Narmadā (194.8).

Manasvinī : Āhavanīya Agni was enamoured of <sup>the</sup> Manasvinī river (51.12,14).

Mandara : s.v. Bhārata.

Mandagā : s.v. Bhārata.

Mandākinī : It is a sacred pitṛtīrtha (22.23). After flowing on the central part of the earth, it meets the ocean (121.9). Vide also s.v. Bhārata and Mandolaka.

Mandala : s.v. Bhārata.

Mandara : The goddess Kāmacārinī is worshipped here (13.28). When Kārtavīrya Arjuna used to agitate the ocean with two hands, it was apprehended the Mandara was tossed to get the nectar (43.35). In the Rathantarakalpa, once, when Śiva who was sitting on the Mandara, referred to the Bhīmadvādaśī-vrata (Ch.69) to Brahmā at his request, originally narrated by Vāsudeva to Bhīma (69.1). The Mandara is one of the Viṣkambha mountain. It is worshipped first in the Marudāna (83.31, 91.4). Here there is a big Kadamba forest (113.41). It has golden peaks and sand, lotuses, Mandāra flowers etc. and here in its caves Pārvatī is said to have waited for Vīraka (154.574). It is said to be covered with snow (163.87). It is an abode of the gods and siddhas and fulfiller of our desires (169.6). It ~~is~~ worked as a churning rod at the time of the churning of the ocean (295.15). Vide also s.v. Kuśadvīpa.

Mandavāhinī : s.v. Bhārata.

Māṇḍavya : The goddess Māṇḍavī is worshipped here  
(13.42).

Mandodaka : It is a lake situated at the feet of  
Kailāsa. It has cool white water like the curd.  
From here originates the river Mandākinī (121.4).

Mandodarī-tīrtha : It is one of the holy places where  
the performance of śrāddha is recommended (22.41).

Manikarnikā : (missing in ga, na, ca). It is in  
Avimukta (185.69).

Manikarnī : A person who dies here gets salvation  
(182.24).

Manimatī : The river is a pitṛtīrtha where the perfor-  
mance of śrāddhas is believed to bear<sup>an</sup> everlasting  
fruit (22.39, 40).

Manoharatīrtha : It is situated on the river  
Narmadā (194.7).

Manojavā : s.v. Krauñcadvīpa.

Manonūga : s.v. Krauñcadvīpa.

Mārga : s.v. Bhārata.

Marīcigarbhas : Havismānpitrs are said to dwell here.  
It is situated in the Solar World (15.16).

Kṣatriyas performing śrāddha in a holy place are said to come to this region (15.17).

Markoṭa : The goddess Mukuṭeśvarī is worshipped here (13.33).

Maru : The river Nalinī flows through this land (121.56).

Marudeśa : Tvāstrī Sañjā, the wife of Vivasvat, who could not bear the brilliant lustre of her husband went to her father to seek refuge, but as she had been there without the knowledge of her husband, she was denied the refuge and from there she repaired in the form of a mare to Marudeśa (11.26).

Mārutālaya : It is situated on the Narmadā to the west of Kāleśvara (191.86).

Māsa : s.v. Bhārata.

Mātanga : s.v. Bhārata.

Mathurā : The goddess Devakī is worshipped here (13.39).

Mātṛgrhatīrtha : The aspirants of boundless fruits should offer śrāddhas here (22.76-78).

Mātṛkṣetra : The goddess Vaiṣṇavī is worshipped here (13.52).

Matsya : It is an Aryan Janapada. The river Ganges flows through it (121.50). Vide also s.v. Bhārata.

Matsyanadī : The river is one of the holy places where the performance of śrāddhas is extolled (22.49).

Māyāpurī : Kumārī form of the goddess is worshipped (13.34).

Māyāpurī : The performance of śrāddha is recommended here (22.10).

Megha : It is a mountain where (is always produced) the ~~ever-breathing~~ <sup>reverberating</sup> sound like the clouds (163.82).

Meghakara : It is a holy place in the zone of which Janārdana Viṣṇu, the weilder of Śārṅga, resides. It is a holy place for offering śrāddhas (22.40, 41).

Meghanāda : It is situated on the Narmadā. An attendant Meghanāda by name is known to have attained the highest state of a gana here (190.4).

Mekala : s.v. Bhārata.

Meru : The height of Meru is 84,000 yojanas, <sup>It is</sup> 16,000 yojanas in the ground and 28,000 <sup>yojanas</sup> in expanse. This is rich in many things (113.40 ff). Some sons of Vikukṣi reigned to the north of



Meru and some others reigned to the south of Meru (12.27-28). Sāvarṇa Manu resides on the Meru and is said to practise austerities (11.38). The Meru mountain is worshipped in the Dhānyācala Merudāna (83.31), with the mantra "tvam eva bhagavānīśa" etc. (83.28 ff). The Meru is also worshipped in the Śarkarācalavrata (92.4). It resembles the morning sun. Its caves are inhabited by Yakṣas, demons and Gandharvas (163.83). It is also <sup>an</sup> abode of the gods and the Siddhas and fulfiller of our desires (169.5). To the north of Meru is the Mānasa. On its peak is the city Vastvekasārā of Indra. In the south on the back-side of Mānasa, <sup>is</sup> Yama's city Saṃyamana. On the west is Varuṇa's city Suśā, on the top of Mānasa. In the north is Soma's Vibhāvarī city (124.20 ff). Dhruva revolves facing the Meru (127.28-29). Vide also s.v. Jambūdvīpa, Bhārata, Pāvanī, Śākadvīpa.

Mitrapada : The performance of śrāddha is recommended here (22.11).

Mleccharāṣṭra : It is said to be in the north and the sons of Pracetas are said to be the sovereigns there (48.9).

Mrgakāntā : It is a river which originates from the  
uttaramānasa (121.69).

Mrgyā : It is a river which originates from the  
uttarmānasa (121.69)

Mūka : s.v. Bhārata.

Mukuta : The goddess Satyavādinī is worshipped here  
(13.50). vide s.v. Bhārata

Mūlaśapī : It is a holy place known for offering  
śrāddhas (22.33).

Mūlī : s.v. Bhārata.

Munda : It is the name of a country (163.66).

Munideśa : s.v. Krauñcadvīpa.

Munitaptā : s.v. Śākadvīpa.

Muñjavata : It is a mountain. It is an abode of the  
gods and the Siddhas and is a fulfiller of  
desires (169.5).

~~Mukuta : s.v. Bharata.~~

Mūrtika (Muṣika - ṇa) : It is the northern<sup>1</sup>deśa of  
Bhāratavarṣa. This is also the name of a  
tribe (114.41).

Nāgadvīpa : It is a division of the Bhāratavarṣa (114.8).

(Kāśīnāpura)

Nāgasāhvaya : It was washed away by the Ganges. It is said to be a nagara. Vivakṣu abandoned it and then he resided in Kausāmbī (50.78,79).

Nāgatīrtha : It is a holy place where the performance of śrāddha is recommended (22.33).

Nāgeśvaratāpovana : s.v. Gargeśvara.

Naimiṣa : It is believed to give fruit of all the holy places (22.12). The sages residing here asked the Sūta at the end of a long sacrificial session to narrate a long compilation in response to which the MP was narrated (1.4). Līngadhārīṇī is also worshipped here (13.26). Here the quoit of Viṣṇu was shattered to pieces. It is the most sacred place of all the holy places. Lord Vārāha is worshipped here. One who goes there is sanctified and attains the Nārāyaṇapada (22.15,16). Pippalāda residing in the Naimiṣāranya is said to have narrated Angārakavṛata to Yudhiṣṭhira (72.2). The emancipation is easier to obtain in Vārāṇasī than here by the grace of Śiva (180.55). In the Kṛta-age, Naimiṣakṣetra is believed to be more sanctifying (106.57, only in ga).

Naiṣadha : s.v. Bhārata.

Nakuleśatīrtha : The aspirants of boundless fruits  
should offer śrāddhas here (22.77,78).

Nalinī : s.v. Ganges.

Nandā : The performance of śrāddha is recommended here  
(22.10). Vide also s.v. Śākadvīpa.

Nandanā : (Missing in ka, kha). s.v. Bhārata.

Nandana : It is a big forest situated on the banks of  
the Mandākinī (121.5).

Nārada : (v.l. Raivata. 122.22, ga, na). s.v. Cakra,  
Śākadvīpa.

Nāradesvara : It is situated on the Narmadā (191.5).

Nandikeśa : It is situated on the Narmadā (191.6).

Nanditīrtha : It is situated on the Narmadā (191.37).

Narakatīrtha : It is situated on the western bank of  
the Yamunā. Persons taking a bath go to heaven  
and persons dying there <sup>are</sup> freed from the cycle of  
re-birth; <sup>it is a</sup> sacred place of Dharmarāja (108.27 ff).

Narakatīrtha : It is situated on the Narmadā. A bath and worship of the Lord here averts one's going to hell (194.17).

Narasimhatīrtha : The performance of the śrāddha here gives the everlasting fruit. The very sight of it washes away the sins (22.43-45).

Narmadā : ~~186.23 ff.~~ It is 100 yojanas in length and 2 yojanas in breadth. 60 crores and 60,000 holy places are situated on its banks around the Amarakantaka. A bath in <sup>the</sup> Narmadā leads one to the acquisition of the fruit of ~~the~~ Asvamedha sacrifice. In short, it is so sacred that it liberates a person even from the sin of diabolical deeds (186.51 ff). It originated from the body of Rudra for the welfare of the world (190.17 ff). It is prognosticated by the Fish-God to Manu to survive ~~in~~ the imminent dissolution (2.13). It is the mind-born daughter of the Somapapitrs (15.25). It is said to be Dakṣiṇāpathagāminī (15.28). It purifies all the people (15.28). It is said to come startled to Kārtavīrya Arjuna being afraid of his eyebrows (cf. the lection ~~in~~). This suggests that the Narmadā flowed near Māhiṣmatī (43.31).

Āhavanīya Agni was enamoured of Narmadā river (51.12,13). Jyāmagha of the Śasabindu family exiled by his brothers once came to the Narmadā and thence he went to the Rksavat mountain and settled there with others (44.31 ff). Chapters 186 - 194 deal with the Narmadā-māhātmya. Vide also s.v. Bhārata.

Narmadeśa : It is situated on the river Narmadā (191.73).

Narmadeśvara : It is situated on the river Narmadā (194.2).

Navarāstra : It is the capital of Nava's kingdom (48.21). Vide s.v. Bhārata.

Nepāla : The blanket from Nepāla is considered to be one of the essentials of śrāddha (22.86).

Nīlakuṇḍa : It is a sacred pitṛtīrtha (22.22.).

Nīla mountain : Those who perform the śrāddha here are said to attain the highest abode (22.70-72). This is rich within Vaidūrya (113.17). This is inhabited by Siddhas and Cāraṇas (113.18). It is an abode of the gods and the Siddhas and fulfiller of our desires (169.5).

Nīlamukha : The river Hlādinī flows through this land  
(121.53).

Nirañjanatīrtha : It is situated on the northern bank  
of the Yamunā; <sup>it is</sup> sacred to Aditya. Gods with Indra  
practised <sup>here</sup> twilight devotions three times. Even  
the wise people inhabit this place (108.29 ff).

Nirvindhya : s.v. Bhārata.

Nisā : s.v. Kusadvīpa.

Nisadha : s.v. Viṣṇupada, Jambūdvīpa.

Nisadha : It is a mountain and it is an abode of the  
gods and the Siddhas and fulfiller of our desires.  
(169.5).

Nisālā : s.v. Bhārata.

Nirāhāra : s.v. Bhārata.

Oghavatī : The offerers of śrāddha on this river are  
said to attain the highest abode (22.71-72).

Omkāra : It is one of the sacred places where by  
bathing one gets hundred times more benefit than  
by bathing at Kurukṣetra (22.27,28). Its mātmya  
is said to destroy the sins (186.2).

Padgama : It is the name of a country (114.53).

Pahlava : It is a janapada. The river Cakṣuṣ flows through this land.

Paitāmaha : (v.l. Pitāmaha, ka, kha, mp). It is situated on the Narmadā and was founded by Brahmā (194.4).

Pallava : Vide Section II.

Pampātīrtha : It is one of the holy places where the performance of śrāddhas is extolled (22.50).

<sup>(2)</sup> Pañcāla : It is so known because Bhadrās'vas five sons viz. (1) <sup>Mudgala</sup> Javinara, (2) Jaya, (3) Brhadīṣu, (4) Javīnara and (5) Kapila ruled over this land (50.4).

Kṛtvī, the daughter of Śuka and Pīvarī, was the wife of the king of the Pañcāla and was the mother of Brahmadata and she was known as Gaṇ (15.9-10).

Brahmadatta (20.24) and Anagha (21.11) are said to be the kings of Pañcāla; Viśvakṣema <sup>was</sup> also the king of Pañcāla (21.35). It is an Aryan janapada.

The river Ganges flows through it (121.50). Vide also s.v. Bhārata.

Pāṇdaveśa : It is situated on the river Narmadā (191.61).

Pāṇḍya : It is a janapada named after Pāṇḍya, the son of Sandhāna (48.5). Vide also s.v. Bhārata. Vide Section II also.



Pārā : s.v. Bhārata.

Pārada : It is a janapada. The river Cakṣuṣ flows through this land (121.45). Vide Section II.

Pāriyātra : It is one of the kula-parvatas (162.6).  
On this mountain Tāraka performed penance (148.7).  
Vide also s.v. Bhārata.

Parnāśā : Devāvrddha of the lunar dynasty who was childless, touched the waters of Parnāśā with the recitation of mantras with the desire of having worthy son of himself. Being pleased, the river Parnāśā transmuted herself into an exquisite beauty to fulfil the desire of the king (44.52).  
Vide also s.v. Bhārata.

Parvata : s.v. Śakadvīpa.

Pārvatikā : (v.l. Parvatikā. gha, ṇa; Varvaṭikā - ca).  
The river is a holy place where the performance of a śrāddha is said to bear innumerable fruits (22.55,56).

Pāsini : s.v. Bhārata.

Pāsupatatīrtha : It is a holy place where the performance of śrāddha is said to bear innumerable fruits.  
(22.55-56).

Pātāla : The goddess Parames'varī is worshipped here.  
(13.39).

Pāṭalā : It is a holy place where the performance of  
śrāddha is recommended (22.33).

Paura : It is a janapada (48.20).

Pāvana : s.v. Krauñcadvīpa.

Pāvanā : Āhavanīya Agni was enamoured of Pāvanā river.  
(51.12,14).

Pāvanaka : s.v. Krauñcadvīpa.

Pāvanī : (Pārvatī. R. Tripathi, <sup>ed. at,</sup> p.293) : This river  
flows through Tomara, Haṃsamārga, Samūhaka, Karṇa-  
prāvaraṇa, As'vamukha, Meru, Vidyādhara country and  
Saimimaṇḍala. This flows through the eastern  
countries cutting across many mountains (121.57ff).

Pāvanī : s.v. Ganges and Śākadvīpa.

Pavitrā : s.v. Kuśadvīpa.

Payoda : It is a lake blue in colour (121.68).

Payoṣṇī : The goddess Piṅgaless'varī is worshipped here.  
(13.44). The śrāddha performed here is believed  
to bear infinite fruits (22.64). Its confluence

is also renowned as a place for the performance of śrāddhas (22.33). Vide also s.v. Bhārata.

Piṅgaleśvara : It is situated on the river Narmadā.  
(191.32).

Pippaleśa : It is situated on the Narmadā river (190.13).

Piṇḍāraka : The offerers of śrāddha here are said to attain the highest abode (22.69-72). The goddess Dhṛti is worshipped (13.48).

Piñjara : It is a mountain and is an abode of the gods and Siddhas and is the fulfiller of all desires (169.6).

Pippalī : s.v. Bhārata.

Plavaṅga : s.v. Bhārata.

Prabhākara : s.v. Kuśadvīpa.

Prabhāsa : The goddess Puṣkarāvati is worshipped here.  
(13.43).

Prāgjyotiṣapura : It is a city where the demon Naraka lived (163.81).

Prāgjyotiṣa : s.v. Bhārata.

Prajāpatigiri : It is a mountain (163.88).

Prajāpatikṣetra : The extent of this area is from Prayāga-Pratiṣṭhāna to Vāsukihrada, where Kambala, Asvatara and Bahumūlaka serpents are said to reside (104.5). This is a sacred region of Prayāga (111.14).

Prāṇmukha : The śrāddha performed here is <sup>said</sup> to yield infinite fruits (22.64).

Pratiṣṭhāna : Purūravas was consecrated here by Ila. (12.18).

Pratiṣṭhāna : This is on the eastern Ganges (where there is also a sacred place named 'Sāmudrakūpa'). (106.30).

Prayāga : The extent of Prayāga is said to be five yojanas. Brahmā, Viṣṇu and Śiva are said to reside there for the protection and the averting of sin. To the north of Pratiṣṭhāna, Brahmā is said to reside incognito. Viṣṇu resides there as Venī-mādhava and Śiva as a Banyan tree etc. (111.7 ff). There are chapters glorifying Prayāga (103-112). It is a pītṛtīrtha which fulfils the desires of the worshipper. There is Vāṇeśvara and Mādhava residing in his Yoganidrā (22.8,9). The goddess Lalitā is worshipped (13.26).

Priyamelakṣa : It is one of the holy places where the performance of śrāddha is highly praised and the gods are said to abide there (22.53,54).

Prthūdaka : It is one of the holy places where the performance of śrāddhas is recommended (22.52).

Pulika : It is a mountainous janapada watered by the seven streams mentioned under <sup>& is</sup> Gangā, inhabited by the Mlecchas (121.44).

Pulinda : It is an Aryan janapada. The river Ganges flows through it (121.49). Vide also s.v. Bhārata.

Puṇḍarīka (kā) : s.v. Krauñcadvīpa.

Puṇḍarīkapura : The aspirants of boundless fruits should offer śrāddhas here (22.77,78).

Puṇḍarīkavān : It is a lake white in colour (121.68).

Puṇḍra : s.v. Bhārata.

Puṇḍra : s.v. Kuśadvīpa.

Puṇḍravardhana : The goddess Pātālā is worshipped here. (13.35).

Purī : It is a name of a city (163.78).

Purusottama : The goddess Vimalā is worshipped (13.35). It is a holy place for offering śrāddha (22.38).

Pūrvamitrapada : It is a meritorious place for offering  
śrāddha (22.24).

Pūrvasarasvatī : It is a river (163.63).

Puṣkara : It is a mountain. (163.88).

Puṣkara : The goddess Puruhūtā is worshipped (13.30).

It is said to be sacred in the Tretā age (106.57)  
and sacred in the sky (109.3). It is one of the  
sacred places present at Prayāga (110.1). A long  
sacrificial <sup>session</sup> was performed for a period of three  
years in the reign of Adhiśamakṛṣṇa (50.67).

The emancipation ~~is~~ easier to obtain in Vārāṇasī  
than here by the grace of Śiva (180.55). Puṣkara-  
tīrtha is a holy place where the performance of  
śrāddha is recommended (22.62).

Puṣkaradvīpa : This is double in extent to that of  
Gomeda. This dvīpa <sup>is</sup> encircled by the ~~Iksurasa~~ ocean  
and this is rich in lotuses. The mountain Citra-  
sānu is rich in lotuses in gems and is situated  
in the east. Its circumference is 27,000 yojanas  
and its height is 24,000 yojanas. In the west  
there is Manas mountain extending upto the sea  
and it appears like the moon rising in the east.  
It is ~~the~~ very high mountain. In the west is the

Mahavit mountain. The people there lead a life of 30,000 years. The of utopian conditions prevails here. There is the Nyagrodha tree which is worshipped by the gods and Brahmā resides there with Sādhyas. Here the 33 gods offer their adorations to it with great sages (123.12 ff). In the Rathantarakalpa, a king Puṣpavāhana by name was given a golden lotus by Brahmā and with that he could move everywhere according to his desire. The dvīpa where he lived was known because of this Puṣkaradvīpa (100.4).

Puṣkarinī : It is situated on the Narmadā river (190.16).

Puṣpajā : s.v. Bhārata.

Puṣpavāhinī : It is a river (163.64).

Puṣpavān : s.v. Kuṣadvīpa.

Rāghaveśvara : This is one of the places where the performance of śrāddha is said to yield everlasting fruits (22.60-61).

Raivata : s.v. Sākadvīpa.

Raivatakatīrtha : The offerers of śrāddha, here, are said to gain the highest state (22.74-75).

Rakṣas : It is an Aryan janapada. The river Ganges flows through it (121.48).

Rāmādhivāsa : It is one of the holy places where the performance of śrāddha is highly extolled, and the gods are said to abide here (22.53,54).

Ramanakavarṣa : It is situated to the south of Nīla and to the north of Niṣadha. People are white in complexion and are given to pleasure. ~~There~~ is a Nyagrodha tree. People drink the juice and live a very long life (113.61 ff).

Rāmatīrtha : The goddess Ramanā is worshipped here (13.40). The offerers of śrāddha here are said to attain the highest abode (22.70-72).

Rāmesvara : It is one of the holy places where the performance of śrāddhas is extolled (22.50).

Ramyaka : This lies between Ilāvṛta and the Nīla mountain (113.30).

Rātri : s.v. Krauñcadvīpa.

Raudra : It is a janapada and the mountainous regions are watered by the seven streams mentioned under Ganges, <sup>and is</sup> inhabited by the Mlecchas (121.43).



Rāvaṇeśvara : v.l. Vāmaṇeśvara (ka, ca). It is situated on the river Narmadā. (191.26)

Renuka : It is a mountain (163.88).

Rkṣvat : Jyāmagha of the Śaśabindu family who was exiled by his brothers, settled on the Rkṣavat mountain (44.32). Vide also s.v. Bhārata.

Rnamocanatīrtha : It is a pitṛtīrtha wherein<sup>a</sup> śrāddha performed is accredited with bearing endless fruits (22.67).

Rnapramocanatīrtha : This is situated on the northern bank of the Yamunā and to the south of Prayāga. A person observing a fast for one night is liberated from all debt, obtains heaven and becomes free from debt~~ness~~ (107.20-21).

Rnatīrtha : It is situated on the Narmadā and one visiting it is freed from all debts (191.27).

Rohina : s.v. Sālmāadvīpa.

Rohita : (v.l. Rohina - ga) (122.96). s.v. Sālmāadvīpa.

Rṣabha : The extent of this is equal to that of Jambūdvīpa (113.23). Vide also s.v. Bhārata. There is also a mountain of this name and is also known as Vṛṣabha (163.78).

Ṛsbhā : s.v. Bhārata.

Ṛsika : The river Hlādinī flows through this land.  
(121.53).

Ṛsikanyā : s.v. Tridasaḥjyoti.

Ṛsitīrtha : It is situated on the Narmadā. A sage  
Tr̥ṇabindu<sup>by name</sup> was liberated from a surse by the power  
of this holy place (193.13). There is a beautiful  
Nāradatīrtha place (191.22).

Ṛsikulyā : s.v. Bhārata.

Ṛsyavanta(vat) : s.v. Bhārata.

Rudrakarma : It is a specially sacred because of Śiva's  
presence there (181.25).

Rudrakoti : The goddess Rudrāṇī is worshipped here  
(13.32). It is a specially sacred because of  
Śiva's presence there (181.25).

Rudrasaras : It is a sacred pitṛtīrtha (22.23).

Rūpasa : s.v. Bhārata.

Śabara : s.v. Bhārata.

Sāgareshvara : It is situated on the Narmadā and within  
a yojana Śiva is said to reside in whirlpools  
(194.42).

Sahaisika : s.v. Bhārata.

Sahapaṭaccara : s.v. Bhārata.

Sahasrākṣa : The goddess Utpalakṣā is worshipped  
(13.34). It is one of the tīrthas where the  
performance of śrāddhas is recommended (22.52).

Sahasraliṅga : This is one of the places where the  
performance of śrāddha is said to bear everlasting  
fruits (22.60-61).

Sahyādri : The goddess Ekavīrā is worshipped here  
(13.40). Vide also s.v. Bhārata.

Śailoda : s.v. Śṛṅgavat.

Śailodakā : s.v. Śṛṅgavat.

Saindhava : The river Sindhu flows through this land.  
(121.47).

Śaimimaṇḍala : s.v. Pāvanī.

Śaka : It is a janapada. The river Cakṣuṣ flows  
through this land (121.45).

Śākadvīpa : (422.4 ff). It is double in extent to that of Jambūdvīpa and its breadth is thrice the extent. It is surrounded by the Lavāṇa ocean. In this dvīpa there are many janapadas where people are not visited by death, famine and poverty. There are seven bright mountains studded with gems extending straight in all directions and are known as varṣaparvatas.

The mountain Meru is inhabited by the Devarṣis & Gandharvas. In the eastern direction is the golden mountain Udaya by name. By its side there is a mountain Jaladhāra by name. It is also known as Candra. There is also a mountain Nārada by name also known as Durgasaila. <sup>There is</sup> another mountain Parvata by name & Syāma mountain by its side. It is said that here the people ~~are~~ <sup>have</sup> a black complexion. <sup>There is</sup> ~~there is~~ <sup>also the</sup> Dundhubhi mountain. <sup>There are</sup> Sālmali trees. <sup>There is the</sup> ~~There is the~~ <sup>and it is</sup> Asta mountain where silver is found, known as Somaka also. It is said that from here Garuda took away the nectar for his mother. <sup>The</sup> Ambikeya mountain is also known as Sumanas. On this mountain Hiranyākṣa was killed by the divine boar. ~~The~~ Vibhrājās situated by the side of Ambikeya and rich in all sorts of herbs and crystals. It is said so because the fire blazes brilliantly here. It is also known as Keśava because the wind blows from here.

Varṣas : The names of the Varṣas are given after the mountains :-

(1) Udaya alias Jaladhāra alias Gatabhaya; Sukumara alias Śaiśira of the Jaladhāra mountain. Kaumāra alias Sukhodaya of the mountain Nārada. Anīcaka or Ānandaka of the Śyāma mountain. Kusumotakara alias Asita of the Somaka mountain. Maināka or Kṣemaka of the Ambikeya mountain. Mahādruma of the Kesara mountain. This is also known as Dhruva varṣa of the Vibhrāja mountain. In the centre of this dvīpa is the big Śāka tree. There are sacred janapadas inhabited by the four Varnas. In every varṣa there are rivers bearing two names. Here the Ganges flows under seven names (1) Sukumārī, or Munitaptā (2) Tapahsiddhā or Satī (3) Nandā or Pāvanī (4) Śibikā or Dvividhā (5) Ikṣu or Kuhū (6) Venūka or Amṛtā (7) Sukṛtā or Gabhastī.

These rivers have their own tributories, lakes etc. and this land is a region of heavy rainfall.

The seven countries are Śāntabhaya, Pramoda, Śiva, Ānanda, Sukha, Kṣemaka and Nava. These are characterised by the institutions of Varna and Āśrama. The people here are healthy, sturdy and free from death. Here there is neither hypergamy

nor hypogamy. Here there is all the time prevalence of the condition that is found in the Tretā age. A sort of Utopian condition prevails here<sup>(122.144)</sup>. This dvīpa is named after the Śāka mountain (123.36).

Śakratīrtha : The offerers of śrāddha here are said to attain the highest state (22.73-75). It is situated on the southern bank of the river Narmadā (191.20,65).

Śālagrāma : The goddess Mahāḍeyī is worshipped here (13.33). This is a holy place where the performance of śrāddha is recommended (22.62).

Śālmaladvīpa : It is double in extent to that of Krauñcadvīpa and it is encircled by the Dadhimandodaka ocean. There are many sacred janapadas and people enjoy a very long life. They are energetic and possess power of endurance. (1) The mountains are Sumanas brilliant like the Sun and yellow in colour, (2) Kumbhamaya or Sarvasukha rich in divine herbs, (3) Rohita golden in colour. The mountain Sumanas has the region called Kuśala and the mountain Sarvasukha has the region called Sukhodaya which is a giver of pleasures of many types. Rohina is the name of the region which has

the Rohita mountain. Here Indra is said to guard the gems of varied types. Here it does not rain and the region is of temperate climate. In the three dvīpas viz. Kuśa, Krauñca and the Śālmala dvīpas, there are the institutions of Varna and Āśrama. Here there is the absence of the planets the moon, jealousy, fear, discrimination between high and low, greed, etc. The food and water are obtainable from the mountains. Here the people get the śadrasa meals without any effort (of its own will). The people are very healthy and enjoy many pleasures. This dvīpa is surrounded by the Suroda ocean double in extent to that of the Śālmaladvīpa. (122.92 ff). It is named after the Śālmali tree (123.38).

Śālva : s.v. Bhārata.

~~Saśheya : s.v. Bhārata.~~

Śāmalanātha : It is a holy place where the performance of śrāddha is recommended (22.42).

Saṃsāramocanatīrtha : It is a pitṛtīrtha wherein the śrāddha performed is accredited with bearing endless fruits (22.67).

Samatejas : The river Sindhu flows through this land.  
(121.47).

Samudgaka : s.v. Bhārata.

Samūhaka : s.v. Pāvanī.

Samyamana : s.v. Meru.

Sandhyā : s.v. Krauñcadvīpa.

Sandhyāvata : It is mentioned in the Prayāga-māhātmya.

A brahmacārī who has controlled his senses, who observes fast, who is pure, <sup>and</sup> observes sandhyā and goes to the Brahmaloка (106.43).

San̄gamesvara : It is situated on the southern bank of <sup>the</sup> ~~Narmadā~~ (191.74).

San̄gameśa : It is situated on the river Narmadā (191.55).

Śaṅkaratīrtha : The performance of the śrāddha here gives the everlasting fruit. The very sight of it washes away the sins (22.43-45).

Śaṅkhoddhāra : The goddess Dhvani is worshipped (13.48).

Śaṅkhoddhāra : The offerers of śrāddha here are said to attain the highest abode (22.69-72).



Śaṅkukarṇa : It is sacred because of Śiva's presence there (181.27).

Santāna : The goddess Lalitā is worshipped here (13.34).

Śānti : s.v. Kuru.

Saptagodāvarītīrtha : It is the overlord of all the holy places. The aspirants of boundless fruits should offer śrāddhas here (22.78).

Śāradātīrtha : The offerers of śrāddha are said to attain the highest state (22.74-75).

Śarakānana : s.v. Śarayana.

Śārasvata : s.v. Bhārata.

Śārasvatatīrtha : It is a holy place where the performance of śrāddha is recommended (22.63).

Sarasvatī : Syamatapañcakakṣetra is situated on the banks of the Sarasvatī (7.3). It is a holy place where the performance of śrāddha is recommended (22.38). It is a sacred pitṛtīrtha (22.23). It is said to be sacred at Kurukṣetra whereas the Narmadā is sacred at all places (186.10). The goddess Devamātā is worshipped (13.44) on the banks of Pārāvara of the Sarasvatī (13.44). Vide also s.v. Bhārata and Hemakūṭa.

Śaravana : It is a big forest decked with the branches of the Kalpa<sup>m</sup>udrās. This is a playground of Śiva and Pārvatī. It was pronounced that whosoever male would enter within the area of 10 yojanas would be transformed into a female. Ila, ignorant of this, on entering was transformed into a beauty (11.44). The brothers of Ila came in search of him near the precincts of this forest (12.1). It is a forest where Skanda was born. (146.3).

Śarayū : It is a river (163.60).

Śaravā : s.v. Bhārata.

S(ś)arayū : Ahavanīya Agni was enamoured of <sup>the</sup> S(ś)arayū river (51.12,14). It is a sacred river venerated by all gods. It is a holy place where the performance of śrāddha is recommended<sup>(21.14)</sup>. Vide s.v. Bhārata and Vaidyuta.

Sarvaga : s.v. Bhārata.

Sarvasukha : s.v. Śālmaladvīpa and Gomedakadvīpa.

Sarvaśadhi : It is a mountain situated to the south-east of the Kailāsa facing the Suvela mountain. It is rich in red arsenic (121.10-11).

Sītā : s.v. Kuśadvīpa.

Śāsiravaṣa : s.v. Śākadvīpa.

Satadru : Āhavanīya Agni was enamoured of Satadru river (51.12,14). Vide also. s.v. Bhārata.

Satahvā : It is an excellent tīrtha for offering śrāddhas (22.35).

Satarudrā : It is an excellent holy place for offering śrāddhas (22.35).

Satī : s.v. Śākadvīpa.

Saugandhika : It is a mountain and is situated to the north-east of the Kailāsa (121.5).

Saumana : s.v. Gomedakadvīpa.

Saumya : It is a division of the Bhārat<sup>a</sup>varṣa (114.8).

Saundikera : s.v. Bhārata.

Sauvīra : It is a janapada known after Suvīra (48.20).

Saumitrisaṅgama : It is one of the tīrthas highly praised for śrāddha and the gods are said to reside here (22.53,54).

Saurāstra : s.v. Bhārata.

Sauvarṇa : s.v. Sālmaladvīpa.

Sāvitṛavana : The Gandhamādana is said to be <sup>near the</sup> Uttara-  
kurus and the Sāvitṛa forest (83.34).

Sāvitṛitīrtha : It is situated on the river Narmadā.  
(194.6).

Setuka : s.v. Bhārata.

Śibikā : s.v. Śākadvīpa...

Siddhakṣetra : It is a land on the banks of the Ganges.  
(110.120).

Siddhapura : ~~The goddess~~ Mātā is worshipped (13.46).

Siddhavana : It is a holy place where the performance  
of śrāddha is said to bear innumerable fruits.  
(22.55-56).

Siddheśvara : The performance of the śrāddha here  
gives the everlasting fruit. The very sight of  
it washes away the sins (22.43-45).

Siddheśvara : It is situated on the river Narmadā.

Viṣṇu is said to be there in the līṅga form (191.108).

Siddheśvaramahālaya : It is a specially sacred because  
of Śiva's presence there (181.25).

Śikhitīrtha : It is situated on the river Narmadā  
(193.82).

Śilā : s.v. Bhārata.

Simhala : Vide section II.

Sindhu : It is a river (133.23). s.v. Bhārata and  
the Ganges.

Sindhusāgara : It is one of the sacred places present  
at Prayāga (110.2).

Śiprā : s.v. Bhārata.

Sirāla : s.v. Bhārata.

Sītā : s.v. Ganges.

Sitoda : In the ritual of the Dhānyamerudāna, Sitoda  
lake made of curds is to be constructed in front  
of the mountain made of tila (83.23).

Śivadhāra : It is one of the holy places where the  
performance of śrāddhas is extolled (22.49).

Śivakunda : The goddess Śivānandā (v.l. Śubhānandā - ga,  
Sunandā - gha, na, ca) is worshipped (13.38).

Śivapura : The river Sindhu flows through this land.  
(121.47).

Śivaliṅga : The goddess Jalapriyā is worshipped here.  
(13.33).

Skandatīrtha : It is situated on the Narmadā (191.50).

Somaka : s.v. Śākadvīpa.

Somapāna : (v.l. Śonapāda - gha, na; Śomāpāta - caḥ.  
Śomapāta - ga) This is a tīrtha recommended for  
the performance of śrāddha. Here there is the  
abode of Vaiśvānara (22.62).

Somapatha : The Marīcanandanapitṛs are said to dwell.  
(14.1).

Somatīrtha : It is situated on the river Narmadā and  
the moon is worshipped here (191.30,94). It is a  
very sacred place and destroyer of sins; by mere  
bath there, a person liberates his 100 ancestors.  
This is mentioned in the Prayāgamahātmya (109.2).

Someśvara : The goddess Varārohā is worshipped (12.43).  
It is a sacred ~~very~~ place, dispels all troubles  
and gives innumerable fruits. It is recommended  
for performing a śrāddha (22.29).

Śona : It is an excellent holy place where the performance of śrāddhas is recommended (22.35). Its water glitters like gems (163.62). At its confluence, the goddess Subhadrā is worshipped (13.45).  
Vide s.v. Bhārata.

Śrāvastī : Śrāvasta of the Ikṣvāku family founded the city of Śrāvastī in the Gaudadeśa (12.30).

Śrīparṇā : The river is one of the holy places where the performance of śrāddhas is extolled (22.49).

Śrīparvata : It is said to be sacred because of Śiva's presence there (181.28).

Śrīpatitīrtha : The offerers of śrāddha here are said to attain the highest state (22.74-75).

Śrīraṅga : The performance of the śrāddha here bestows the everlasting fruit. The very sight of it washes away the sins (22.44-45).

Śrīśaila : The goddess Mādhavī is worshipped here (13.31). The performance of the śrāddha here gives the everlasting fruit. The very sight of it washes away the sins (22.43-45). Here fell one of the Tripura (188.79).

Śrīṅga : It is a mountain with 3 big peaks; one is of pearls, second of gold and the third of all jewels, & decked with mansions (113.64,68).

Śrīṅgaśākāṅkura : This lies beyond Hiranyākṣa (113.31).

Śrīṅgavat : It is a mountain. It is great and inaccessible. <sup>It is an</sup> abode of Śiva. At its foot is the Sailoda lake. From here rises the sacred and auspicious river Sailodā. Between Cakṣu and Śīta, it enters the western sea (121,21-23). This is an abode of manes (114.85). Its colour is like that of a peacock's tail (i.e. variegated). This is inhabited by Siddhas and Cāraṇas (113.18). It is golden (113.17).

Sthalesvara : It is said to be sacred because of Śiva's presence there (181.27).

Sthāṇesvara : The goddess Bhavānī is worshipped here (13.31).

Stośala : s.v. Bhārata.

Strītīrtha : It is situated on the river Narmadā. (194.31).

Subhatīrtha : (v.l. <sup>m</sup>Subhatīrtha - ga, Sambhutīrtha-na) It is situated on the river Narmadā (191.99).



Suhma : s.v. Bhārata.

Sukhodarka : s.v. Sālmaladvīpa.

Sukhodaya : s.v. Śākadvīpa and Sālmaladvīpa.

Śuktā : s.v. Kuśadvīpa.

Śuklanadī : s.v. Varnā.

Śuktimanta : s.v. Bhārata.

Śuklatīrtha : Here Cāṇakya attained the supernatural powers. <sup>१५६</sup> One yojana in extent <sup>१५७</sup> and <sup>१५८</sup> abode of Śiva and Pārvatī. It is a very sacred place circular in shape (192.14). It is a sacred ~~holy~~ place, dispels all troubles and gives innumerable fruits. It is recommended for performing śrāddha (22.29).

Sukṛśā : (missing in ka, ṅha, 114.25). s.v. Bhārata.

Sukṛtā : s.v. Śākadvīpa.

Śuktimān : s.v. Bhārata.

Śuktimantī : s.v. Bhārata.

Sukumāra : s.v. Śākadvīpa.

Sukumārī : s.v. Bhārata and Śākadvīpa.

Śūlabheda : It is situated on the Narmadā. It is said that the trident of Śiva had fallen here and hence this name. (191.3).

Śūlika : The river Cakṣuṣ flows through this land. It is a janapada (121.45).

Sumahān : s.v. Cchandrakānta.

Sumanas : s.v. Śākadvīpa.

Śunāmukha : The river Sindhu flows through this land. (121.48).

Śunī : s.v. Bhārata.

Supārśva : In the ritual of the Dhānyācala-merudāna, Supārśva mountain of māṣa † is made in the north and is decked with beautiful garments and flowers and at the top are the golden Vata tree, golden cow and the other trees (83.24,35). This is a Viṣkambha mountain nearby Meru (113.45).

Suprayogā : s.v. Bhārata.

Śuṅga : It is a country (163.66).

Surabhi : s.v. Vamśokasārā.

Śūrasena : s.v. Bhārata.

Surāṣṭra : Vide section II.

Sureśvara : It is situated on the river Narmadā (191.36).

Surodasamudra : s.v. Gomedakadvīpa.

Susā : (v.l. Mukhā - ga. 124.23). s.v. Meru.

Sūtika : s.v. Bhārata.

Suvarṇākṣa : It is a specially sacred because of Śiva's presence there (181.25).

Suvela : It is a mountain situated to the north-east of the Kailāsa <sup>is</sup> rich in minerals (121.6).

Suvenā : It is a river (163.61).

Svairathākāra : s.v. Kuśadvīpa (122.66).

Svāmitīrtha : It is Swāmipuṣkarinī-tīrtha on the Venkateśa mountain. It is recommended for the performance of śrāddha (22.63).

Svargabhaumaka : The river Hlādinī flows through this land (121.54).

Svarṇabindu : It is situated on the river Narmadā. (194.15).

Svatrantreśvara : It is situated on the river Narmadā.

There is the Pañcāyatana (191.6).

Śveta : s.v. Kuśadvīpa.

Śvetaparvata : This is yellow in colour and rich in gold. This is inhabited by Siddhas and Cāranas. (113.18). This is the inhabiting place of the Daityas and the Dānavas (114.48).

Śyāma : s.v. Śākadvīpa.

Syamantakapañcaka : In the Syamantapañcaka on the banks of the Sarasvatī Diti waited upon her husband and practised terrible austerities after her sons were <sup>killed by</sup> Viṣṇu in the Devāsura battle (7.3).

Śyenī : s.v. Bhārata.

Taittirīka : s.v. Bhārata.

Tāmasā : It is a river (163.64). s.v. Bhārata.

Tāmrālipta : It is an Aryan janapada. The river Ganges flows through it (121.50). Vide also s.v. Bhārata.

Tāmrāliptaka : The people of this country were disturbed by Hiranyakaśipu when he came on the battle-field for a dual with Narasimha (163.72).

Tāmrāparṇa : It is a division of the Bhāratavarṣa  
(114.8).

Tāmrāparṇī : The river is one of the holy places where  
the performance of śrāddhas is extolled (22.49).  
Vide also s.v. Bhārata.

Tapasiddhā : s.v. Śākadvīpa.

Tāpasa : s.v. Bhārata.

Tāpasesvara : It is situated on the Narmadā. A legend  
runs that a female deer (doe) fell down here being  
afraid of a hunter and ~~through~~<sup>by</sup> a dive here it went  
to heaven and the hunter was wonder-struck.  
(191.102).

Tapatī : She is the daughter of Vivasvat and Chāyā  
(11.9) and is said to be transformed into a river  
later on (11.39). This is a holy place where the  
performance of śrāddha is recommended (22.32).

Tāpī : s.v. Bhārata.

Tāpesvara : It is situated on the Narmadā (191.104).

Tomara : s.v. Pāvānī.

Toyā : s.v. Bhārata.

Traikakuda : s.v. Kakudmān.

Traipura : s.v. Bhārata.

Traiyaṃbaka : It is the abode of Śiva and it is universally venerated. It is one of the holy places where the performance of śrāddha is recommended. (22.47).

Tribhagā : s.v. Bhārata.

Tridaśajyoti : It is situated on the river Narmadā. The daughter of the sages practised penance with a view to obtaining Śiva as their husband and Śiva being pleased appeared here in a deformed form and importuned the sages to give them in marriage to him, hence this name of the place (194.11).

Tridivācalā : s.v. Bhārata.

Trigarta : s.v. Bhārata.

Trikakud (da) : s.v. Vaidyuta.

Tripathagā : It sanctifies the mortals on the earth, Nāgas in the nether regions and the gods in the heaven and hence known as Tripathagā (106.51). Vide s.v. Ganges.

Tripura : The performance of the śrāddha here gives the everlasting fruit. The very sight of it washes away the sins (22.43-45).

Tripura : It is a city of demon Bāna, ever moving in the sky and said to trouble the gods. It is shining with various gems and is a hundred yojanas in breadth and 200 yojanas in length (187.8, 19ff).

Trisandhyā : (v.l. Trisandhyam. ga). It is one of the best holy places for offering śrāddhas (22.46).

Trisikhara : It is a mountain and an abode of the gods and Siddhas. It is said to fulfil one's desires. (169.6).

Trisṛṅgaparvata : It is a mountain (163.86).

Tryambaka : It is situated on the river Narmadā (191.120).

Tumbara : s.v. Bhārata.

Tumura : s.v. Bhārata.

Tuṅgabhadra : The river is recognised as a holy place for offering śrāddhas (22.45).

Tuṅgabhadra : s.v. Bhārata.

Turāsaṅga : It is situated on the river Narmadā (191.29)

Tusāra : It is a janapada. The river Cakṣuṣ flows through this land (121.45).

Udaya : It is a mountain 100yojanas in height. It is rich in Tāla, Śāla and Tamāla trees and Karmikāra. (163.69). It is an abode of the gods and Siddhas and a fulfiller of our desires (169.6). Vide Śākadvīpa.

Udayavarṣa : s.v. Śākadvīpa.

Ujjānaka : The river Nalinī flows through this land. (121.56).

Undra : The people of this country were disturbed by Hiranyakasipu when he came on the battle-field for a dual with Narasimha (163.73).

Unnata : s.v. Kuśadvīpa.

Uraga : It is an Aryan janapada. The river Ganges flows through it (121.46).

Uravasiṛamaṇa : This is mentioned in the chapter on the Prayāga-Māhātmya, A person giving up life here enjoys pleasures <sup>for</sup> 66,000 years in heaven and the pitrs wait upon him; happens to have the



vision of Urvaśī<sup>4</sup>, adorations from sages etc.; when he is reborn at the exhaustion of his meritorious deeds, he enjoys the pleasant company of many a beautiful maiden<sup>5</sup> (106.34 ff).

Urdamaru : The river Sindhu flows through this land.  
(121.48).

Urjaguda : The river Sindhu flows through this land.  
(121.46).

Ūrna : s.v. Bhārata.

Urvasa : The river Sindhu flows through this land.  
(121.49).

Urvaśī : The sandy beach of the Urvaśī is considered a holy place of manes wherein the śrāddha performed is accredited with bearing infinite fruits (22.66,67).

Uśīrabindu : It is a mountain (163.87).

Usna : s.v. Krauñcadvīpa.

Usnatīrtha : The goddess Abhayā is worshipped here.  
(13.42).

Utkalā : It is a place known after Utkala, the son of Ila who was known as Sudyumna when <sup>he was a</sup> Kimpurusa (12.17). According to <sup>mp.</sup> ~~IA~~ <sup>IA</sup>, takes Utkalā to be Utkala's daughter (Vol.I, p.71). Vide s.v. Bhārata.

Utpalāvartakā : The goddess Loṣā is worshipped (13.45).

Utpalāvatī : s.v. Bhārata.

Uttarā : The śrāddha performed here gives infinite fruits (22.64).

Uttarakura : The goddess Oṣadhi is worshipped (13.50).  
It is a prosperous country (105.20).

Uttarakuruṣ : A person who gives a cow on the confluence of the Ganges and Yamunā enjoys pleasures for an infinite period in this land (105.18).

Uttaramānasa : It is a lake. It originates from one of the Payoda or Pundarikavān. (The text is not clear). (121.69).

Vageya : s.v. Bhārata.

Vāhyā : s.v. Bhārata.

Vaibhṛāja(vana) : It is a forest in Jambūdvīpa (83.33).  
Vide s.v. Vaidyuta.

Vaidarbha : s.v. Bhārata.

Vaidarbhā : The śrāddha performed here bears innumerable fruits (22.64).

Vaidiśā : Puspavāhana in his previous birth was a poor hunter and stricken with hunger and thirst during a famine <sup>he</sup> came <sup>to</sup> Vidiśā. To earn their daily bread, Anaṅgavatī, a prostitute of this city, is known to have observed the Vibhūtidvadāśīvrata in which Puspavāhana in the birth of hunger gave free of charge lotuses to be used in the ritual of the said vrata§ (100.14). Vide s.v. Bhārata.

Vaidyanātha : The goddess Arogā (v.l. Ārogyā, ga, na, ca) is worshipped here (13.41). It is a holy place where the performance of śrāddha is recommended (22.24).

Vaidyuta : It is a mountain situated opposite to the Trikakud mountain, <sup>& is</sup> rich in all minerals. At its foot is the great celestial lake Mānasa by name where the Siddhas dwelt. From here arises the <sup>\*</sup>Sarayū, the sacred and the world sanctifying river. On its bank is the celestial forest Vaibhrāja by name. Here stays a <sup>self-controlled</sup> ~~self~~ demon Brahmadhata by name ~~who possessed infinite powers~~, the son of Praheti and the servant of Kubera (121.15-18).

Vaikhānasa : It is a lake covered by golden lotuses. (163.85).

Vaikunṭhatīrtha : The offerers of śrāddha here are  
said to gain the highest state (22.75).

Vaināyaka : It is a holy place where the offering of  
śrāddhas is recommended (22.32).

Vairā : The śrāddha performed here bears infinite  
fruits (22.64).

Vaiśravanālaya : The goddess Nidhi is worshipped here.  
(13.51).

Vaitaraṇī : s.v. Bhārata.

Vājivāsika : s.v. Bhārata.

Vāmacūḍa : The people of this country were disturbed  
when Hiranyakasipu came on the battle-field for a  
duel with Narasimha (163.73).

Vāmana : s.v. Krauñcadvīpa.

Vaṃsodbheda : Here the offering of a ball is equi-  
valent to offering it in Gayā. It is said to  
wash away sins (22.25,26).

Vaṅga : It is an Aryan janapada. The river Ganges  
flows through it (121.50). Vide s.v. Bhārata.

Vamśokasārā : It is a river. On its bank is the forest Surabhi where Hiranyasrīga, an attendant of Kubera, stays. Here also Brahmarākṣasas are surrounded by Agastyas (121.60).

Vañjulā : s.v. Bhārata.

Vārāha : It is a mountain. (163.81).

Varāhasaila : The goddess Jayā is worshipped here. (13.32).

Varāhatīrtha : It is situated on the Narmadā. The Lord in the form of a Boar is worshipped here. (193.74).

Varaṇā : It is a river. The Varāṇā and the Asī rivers give the name to Vārāṇasī (183.62).

Vārāṇasī : The goddess Viśālākṣā ~~to be worshipped~~ is worshipped here (13.26). It is the giver of prosperity and emancipation. It is dear to the manes (22.7). Rudrasreṇya, the son of Mahiṣmat of the Yadu family, was the king of Vārāṇasī (43.11).

Vārāṇasī : Mārkaṇḍeya was living in Vārāṇasī when Yudhiṣṭhira was much afflicted with sorrow at the demise of his cousin brothers after the great Bhārata war (103.13). Śiśunāka is said to resort

to Girivraja after establishing his son in  
Vārāṇasī (272.6). There are several chapters on the  
Vārāṇasīmāhātmya in the MP (Chapters 180 ff).

Varuna : (v.l. Aruna, ~~Marutha~~ <sup>mp</sup> Tr. Ed. Vol. I, p. 769).

It is a mountain situated to the west of the  
Kailāsa; <sup>it</sup> has all herbs, <sup>& is the</sup> best of the mountains. It is  
decked with gold. ~~It is~~ <sup>It is</sup> full of chains of  
golden rocks; it appears to fear up the heaven with  
the hundreds of golden peaks (121.19-21). It is  
a division of Bhāratavarṣa (114.8).

Varuṇā (River) : It is an excellent holy place known  
for offering śrāddhas (22.31).

Varuṇeśa : It is situated on the river Narmadā (191.6).

Vasati : The river Sindhu flows through this land.  
(121.47).

Vāsikya : s.v. Bhārata.

Vasiṣṭhatīrtha : The offeres of śrāddha here are said  
to attain the highest abode (22.68-72).

Vastrapada : (v.l. Vastrāpada-ga, na, ca; Camvāpada-  
gha). It is specially sacred because of Śiva's  
presence there (181.25).

Vastvekasārā : s.v. Meru.

Vāsukihrada : s.v. Prajāpatikṣetra.

Vasuprada : The offerers of śrāddha here are said to attain the highest abode (22.72).

Vāṭa : This river is a holy place for offering śrāddhas (22.37).

Vaṭamūla : It is mentioned in the Prāyāgamāhātmya that a person who dies there goes to the Rudraloka. The 12 Ādityas having a resort in Rudra shine; They consume everything save this (106.10-11).

Vaṭeśvara : It is a sacred place on the Narmadā. (186.57; 191.27,54).

Vedaśiras : The offerers of śrāddha here are said to attain the highest abode (22.71-72).

Vedaśmṛti : s.v. Bhārata.

Venā : (v.l. Venu. gha, na, 22.34). The goddess Amṛtā is worshipped here (13.49). This river is a holy place known for offering of śrāddhas. (22.34). Vide s.v. Bhārata.

Venukā : s.v. Śākadvīpa.

Venumandalaka : s.v. Kuśadvīpa.

Venumatī : It is a river sacred and dear to the manes and the śrāddha performed here confers great benefits on the performer (22.20). Vide s.v. Bhārata.

Vetraśāṅkupatha : (v.l. Netraśāṅku<sup>o p. 283</sup>, R.Tri., p.283).

The river Nalinī flows through this land (121.56).

Vetravatī : It is a river sacred and dear to the manes and the śrāddha performed here confers great benefits on the worshipper (22.20). Vide s.v. Bhārata.

Vibhāvarī : s.v. Kuśadvīpa.

Vibhāvarī : ~~124.24~~. s.v. Meru.

Vibrāja : ~~The~~ v.l. Vibrājamāna. ga). The Barhiṣada pitrs are said to dwell here (15.1). Here are the aerial cars drawn by peacocks (15.2 etc.). Vide also s.v. Śākadvīpa.

Videha : Rukmakavaca ~~consecrated~~ two of his sons viz. Hari and Parigha in Videha (44.29). It is the name of a country (163.67). Vide s.v. Bhārata.



Vidrumoccaya : s.v. Kuśadvīpa.

Viduṣā : s.v. Bhārata.

Vidyādhara : It is an Aryan janapada. The river Ganges flows through it (121.48).

Vidyādhara : s.v. Pāvanī.

Vidyut : s.v. Kuśadvīpa.

Vidyutvān : It is a mountain 100 yojanas in height and characterised by the flashing of numerous lightemings (163.77).

Vijaya (uttara) : s.v. Bhārata.

Vijayatīrtha : The offerers of śrāddha here are said to attain the highest state (22.73-75).

Vikarṇa : The river Hlādinī flows through this land. (121.54).

Vikūṭa : The goddess<sup>1</sup> Bhadrāsundarī is worshipped here. (13.36).

Vimalā : s.v. Bhārata.

Vimalācala : This is to be constructed to the west of Mandara in the Ratnācala description (90.4).

Vimaleśvara : This is a sacred place dear to the manes.

(22.8). It is situated on the Narmadā river. There is one Devaśilā where if one gives up one's life, one attains Rudraloka (190.14,38).

Vināyaka : The goddess Umā is worshipped here (13.41).

Vindhya : The goddess Vindhyādhivāsini is worshipped here (13.39). The rise of the Vindhya is said to have been checked by Agastya (61.51, missing in ga). The Ganges passing by the Vindhya meets the Dakṣiṇodadhi (121.5). Vide s.v. Bhārata.

Vindhyakandara : The goddess Amṛtā is worshipped here. (13.42).

Vindhyapuṣika : s.v. Bhārata.

Vindhyasaila : Kauśikī resides there at the order of Brahmā after the change of Umā's complexion (157.19).

Vindhyavat : It is a mountain, <sup>an</sup> abode of the gods and Siddhas and a fulfiller of our desires (169.6).

Vindhyayoga : It is a holy place of the manes and the śrāddha performed here is accredited with bearing endless fruits (22.66-67). (The Vindhyayoga is with the Ganges ).

Vipāsā : The goddess Amoghākṣī is worshipped (13.35).

It is a river (133.23). It is sacred to the manes (22.23). Āhavanīya Agni was enamoured of <sup>the</sup> Vipāsā river (51.12,14).

Vipulā : This is a <sup>Viṣkambha</sup> mountain named ~~Viṣkambha~~ nearby Meru (113.45). The goddess Vipulā is worshipped here (13.36). Vedamūrti Hamsa faces the east on it in the Śarkarācalavrata (92.8).

Vīramaru : The river Cakṣuṣ flows through this land. It is a janapada (121.45).

Viśālā : s.v. Bhārata.

Viśālākṣa : It is a mountain which is the abode of serpents (163.79).

Viśalyā : It is a tributary of <sup>the</sup> Narmadā and is deemed to be a destroyer of all sins. A person taking a bath and observing a fast for one night is said to liberate his hundred ascendants and descendants, provided he remains self-controlled. Moreover a bath here and in Kapilā leads to the acquisition of the fruit of the performance of the Asvamedha sacrifice. The observance of a fast here leads to Rudraloka being free from all sins (186.48).

Viśalyakarnī<sup>a</sup> : Bath here immunises the person from all pangs. This appears to be the same as Viśalyā (186.43,48).

Viṣṇupada : Here the offering of a pinda is equivalent to offering it in Gayā. This holy place is said to wash away the sins (22.25,26).

Viṣṇupada : It is a lake situated on the Niśadha mountain. This lake and the Sarpa lake are convenient to Gandharvas (121.66).

Viṣṇupadagiri : Dharmaratha is said to have drunk Soma, here with Śukra (48.93).

Viṣṇutīrtha : It is situated on the Narmadā. It is also known as Yodhanīpura and is the abode of Viṣṇu. Here many Asuras were killed by him. (191.99).

Viśoka : s.v. Lohita.

Viśvamālā : s.v. Bhārata.

Viśvapada : It is an excellent holy place where the performance of śrāddha is recommended (22.35).

Viśveśvara : The goddess Puṣṭi is worshipped here. (13.47).

Vitastā : This river is holy to the manes and it  
 landed for bath, charity and offering of śrāddhas  
 which give endless fruits (22.36,37). Āhavanīya  
 Agni was enamoured of <sup>the</sup> Vitastā river (51.12,13). wd.  
 s.v. Bhārata.

Vitihotra : s.v. Bhārata.

Vitr̥ṣṇā : s.v. Kuśadvīpa.

Vṛndāvana (~~vana~~) : The goddess Rādhā is worshipped  
 here (12.38).

Vṛṣabha : It is a mountain also known as ~~Vṛṣabha~~.  
 (163.78).

Vṛṣalā : It is the capital of Kṛṣṇa's kingdom (48.21).

Vṛtraghñī : s.v. Bhārata.

Vyāsatīrtha : It is situated on the river Narmadā.  
 Here once the river turned back being afraid of  
 Vyāsa but it took its turn to the right when he  
 made the "hukāra". (191.38).

Yakṣa : It is an Aryan janapada. The river Ganges  
 flows through it (121.48).

Yamaka : s.v. Bhārata.

Yamunā : She is the daughter of Vivasvat and Tvāṣṭrī  
 Sāṃpā (11.3-4) and is said to be transformed into  
 a river later on (11.39).

Yamunā : It is protected by the Sun (104.8) and is the  
 daughter of the Sun (104.19)(108.23, 105.13). It  
 is also the destroyer of sins and giver of merit,  
 etc. (108.24-25).

Yamunā : Āhavanīya Agni was enamoured of <sup>the</sup> Yamunā  
 river (51.12,13).

Yamunā : The goddess Mrgāvatī is worshipped here  
 (13.40).

Yamunā : It is a river sacred and dear to the manes  
 and the śrāddha performed there confers great  
 benefits on the performer (22.20). Vide also  
 s.v. Bhārata.

Yatresvara : It is situated on the northern bank of  
 Narmadā. It is one yojana in extent (190.1).

Yavana : It is a janapada which is a mountainous region  
 watered by the seven streams mentioned under the  
 Ganges inhabited by the Mlecchas (121.43).

Yavatīrtha : It is situated on the Narmadā (191.88).

Yodhanīpura : s.v. Visnutīrtha.

Yoni : s.v. Kuśadvīpa.

## SECTION II

### Ethnic Data

Ābhīra : Vide Section I.

Āndhraka : These were killed by Pramati in the Sandhyā period of the Kali age of the Svāmbhuva manvantara. (144.58).

Aparāntika : These people were killed by Pramati in the sandhyā period of the Kali age (144.56).

Āttakhandika : Vide Section I.

Avantī : This group branched off from the Haihaya group (43.48).

Bāhlika : He is said to be the son of Pratīpa and the brother of Devāpi and Śantanu. His seven sons were called Bāhliśvaras (50.39). The people of this country were disturbed by Hiranyakaśipu when he came on the battle-field for a duel with

Narasimha (163.72). It is the northern deśa of  
Bhārata-varṣa (114.40)

Barbara : They are not to be invited at the śrāddha (16.16)  
These were killed by Pramati in the Sandhyā  
period of the Kali age of the Svāyambhuva Manvan-  
tara (144.57).

Bhoja : This group branched off from the Haihaya  
group. (43.48)

~~Bhoja~~ : Bhojas are said to be the sons of Druhyu,  
the son of Yayāti (34.30; 44.69). The people of  
this (Bhoja) country were disturbed by Hiranya-  
kaśipu when he came on the battle-field with  
Narasimha. (163.72)

Druhya : Vide Section I.

Darada : These were killed by Pramati in the Sandhyā  
period of the Kali age of the Svāyambhuva Manvan-  
tara (144.57).

Daśanāmika : Vide Section II.

Drāvavīta : He is not to be invited at the śrāddha.  
(16.16).

Draviḍa : He is not to be invited at the śrāddha.  
(16.16).



Dravida : People of this region were killed by Pramati in the ~~S~~andhyā period of the Kali age of the Svāyambhuva Manvantara (144.56).

Gāndhara : Vide Section I.

Gardabhila : Seven Gardabhilas were predicted to be the kings in future (273.18).

Guruṇḍa : Thirteen Guruṇḍas were predicted to be the kings in future (273.19).

Halikaṣ : These were killed by Pramati in the transitional period of the Kali age of the Svāyambhuva ~~m~~anvantara (144.57).

Hāra : Vide Section I.

Huṇa : Nineteen Huṇas are predicted to be the kings in future (273.19).

Kaikeya : Vide Section I.

Kālatoyaka : Vide Section I.

Kaliṅgas : It is the name of the people (114.47).

Kantakāra : Vide Section I.

Kerala : Vide Section I.

Ketumālas : They reside near the Gandhamādana mountain and the Amargāṇḍika. They are very strong and sturdy and fierce like the fire at the time of universal destruction. The women are fair having the complexion of a blue lotus. They live by drinking the juice of the divine Panasa tree. (113.49 ff).

Khasa : These were killed by Pramati in the Gandhyā period of the Kali age of the Svāyambhuva Manvantara (144.57).

Kirāta : Kirātas and Yavanas dwell on the east and west of Bhārata (114.11).

Koṅkana : He is not to be invited at the śrāddha. (16.16)

Kundikera : This group branched off from the Haihaya group (43.49).

Kurus : They are situated in the east near the kingdom of Haritāsva (12.18).

Lampaka : Vide Section I. The reading of ga, gha and na is Lampaka.

Madraka : Vide Section I.

**Mālavas :** The sons born of Mālavī, the mother of Sāvitrī, are known as Mālavas (213.16). There is also a country of this name situated near Vindhya. This is also the name of a tribe (114.52).

**Mlecchas:** Dakṣa is associated with the origin of Mlecchas (4.54). They are said to emerge from the body of Vena when it was being charmed by the Brahmins from the maternal portion. They are dark as collyrium in complexion (107.8). They are prohibited from being invited at the śrāddha (16.16). Anu, the son of Yayāti, is said to be the father of Mlecchas (34.30). They are said to stay on the borders of Bhārata (114.11,20).

**Mlecchas :** Pramati of the Candramas gotra destroyed the Mlecchas in the transitional period of the Kali age of the Svāyambhuva Manvantara (144.53).

**Mūrtika :** v.l. Muṣika, na, 114.41.

**Nāgas :** They are shown holding the sword and shield at the arched portal of Yakṣiṇī. Below the navel region they have their own form and above it, the human form, hood at the head, <sup>and</sup> two tongues. (261.48,49).

Niṣāda : Pundra, the son of Vāsudeva who came to be known as Jarā ~~was renowned as Jarā and~~ became a Niṣāda (46.21).

Pallava : It is a name of the northern deśa of Bhārata-varṣa. It is also the name of tribe (114.40).

Pallava : People of this region were killed by Pramati in the transitional period of the Kali of the Svāyambhuva ~~Manvantara~~ (144.57).

Pāṇḍya : The people of this country were disturbed by Hiranyakaśipu when he came on the battle field for a duel with Narasiṃha (163.72). This is the southern janapada of Bhārata. It is also the name of the people of this land (114.46).

Pārada : It is the northern deśa of Bhāratavarṣa and the name of the people of this land (114.41).

Pārada : People of this region were killed by Pramati in the transitional period of the Kali of the Svāyambhuva ~~Manvantara~~ (144.57).

Paundra : The people of this country were disturbed when Hiranyakaśipu came on the battle-field for a duel with Narasiṃha (163.73).

Pulinda : It is the northern deśa of Bhāratavarṣa.

It is also the name of the people (114.41). They are said to reside on the bank of the river Airāvati (116.20).

Rāmāṭha : It is the northern deśa of Bhāratavarṣa and the name of the people (114.42).

Śakas : These were killed by Pramati in the Sandhyā period of the Kali age of the Svāyambhuva Manvantara (144.57). Eighteen Śakas were predicted to be the kings in future (273.16).

Sātvata : Kṛṣṇa gave to Satrājita the Syamanataka gem in the assembly of the Sātvatas (45.17).

Śāryāta : This group branched off from the Haihaya group (43.48).

Siddha : The lake Mānasa is inhabited by the Siddhas (121.16). Siddhas, Cāraṇas, Devas and Gandharvas also dwell in Śākadvīpa (122.27).

Siṃhala : People of this region were killed by Pramati in the Sandhyā period of the Kali age of the Svāyambhuva Manvantara (144.56).

Śrīnparvatīya : They are predicted to reign for 52 years in the future (273.23).

Śūrābhīra : The people of this country were disturbed by Hiranyakaśipu when he came on the battle field for a dual with Narasimha (163.72).

Surāstra : The people of this country were disturbed by Hiranyakaśipu when he came on the battle-field for a dual with Narasimha (163.72).

Śvetas : These were killed by Pramati in the transitional period of the Kali age of the Svāyambhuva Manvantara (144.57).

Trisāṅkus : They are not to be invited at the śrāddha (16.16).

Tuṣāra : Fourteen Tuṣāras were predicted to be the kings in future (273.19).

Tuṣāras : These were killed by Pramati in the śandhyā period of the Kali age of the Svāyambhuva Manvantara (144.57).

Vaṅga : The people of this country were disturbed by Hiranyakaśipu when he came on the battle-field for a dual with Narasimha (163.72). This is also the name of the people and country (114.44).  
Vide s.v. Bhārata in Section I.

Vaṭadhāna : It is the northern deśa of the Bhārata varṣa. This is also the name of the tribe. (114.40).

Vītihoṭra : This group branched off from the Haihaya group (43.48).

Vṛṣṇi : Viṣṇu is said to be born in this clan and promote it (44.15; 45.10; 69.10).

Yādavas : They are said to have the divine element (47.26; 47.25 ff). They multiplied into a race of 3 crores out of which 6,00,000 were born as incarnations of the gods. They had one hundred different families and Kṛṣṇa was born in them. This is known as the Vaiṣṇavakula. Viṣṇu is their director and governor. When the Yadu family was destroyed (with the *musala*) the wives of Kṛṣṇa were kidnapped and ravished by the bandits. (70.7, 11-12)

Yavanas : Yavanas are said to be the son of Turvasu, the son of Yayāti (34.30). They are said to reside on the western border of Bhārata (114.11). It also appears as the name of a country (114.41). People of this region were killed by Pramati in the transitional period of the Kali age of the Svāyambhuva Manvantara (144.57). Eight Yavanas are predicted to be the kings in future (273.19).