

APPENDIX I
THE SUMMARY
OF
THE DHARMĀRANYA PURĀṆA

Chapter I

The Dharmāranya Purāṇa opens with the invocation to the goddess Sarasvatī, Rāma, Nārāyaṇa and Nara. Then begins the interlocation between seers and the sūta. They asked him about the best of all the tīrthas. The sūta narrated to them the story told to Yudhiṣṭhira by Dhaumya. First the account regarding the king Yudhiṣṭhira was told as follows :-

Once there was a city called Hastināpura situated on the bank of the Ganges. It was ruled by a righteous king named Bharata, the son of Śakuntalā. The heroic Bhāratas were progenies. Śantanu, who was the son of the king Pratīpa, belonged to this dynasty. Eight sons were born of Gaṅgā by the king Śantanu. All except Bhīṣma were drowned in the Ganges by Gaṅgā. She deserted the king because he rescued Bhīṣma the eighth son. The king married again with Matsyagan-dhā who bore him two sons viz. Citrāṅgada and Vicitravīrya.

On the death of Śantanu, Citrāṅgada ascended the throne but soon afterwards he died in battle with the Gandharvas. He was succeeded by Vicitravīrya who married two daughters of the king of Kāśī who were brought for him by his half-brother Bhīṣma. After some time Vicitravīrya died of some disease. An illegitimate union between Satyawatī (i.e. Matyagandhā) and Parāśara resulted in the birth of a son named Vyāsa. The blind Dhṛtarāṣṭra and the leper Pāṇḍu were born of one of the two widows of the king Vicitravīrya by Vyāsa through levirate system. Vidura was born of a maid-servant by Vyāsa. Kuntī, the wife of Pāṇḍu, gave birth to Yudhiṣṭhira, Bhīma and Arjuna; and Mādrī, to Nakula and Sahadeva. Duryodhana was born of Gāndharī, the wife of Dhṛtarāṣṭra. On the death of Pāṇḍu, the five Pāṇḍavas were brought up by Bhīṣma. They were entrusted to the care of Droṇa for their education in Hastināpura. On account of their all-round superiority, Duryodhana, having Karṇa and Duḥśāsana as his henchmen, was envious of them. He attempted to get rid of them many times but failed. In the course of their wandering, after escaping from the burning lac-house, they came to Ekacakrā city. Then they obtained Draupadī, the daughter of the king Drupada, as their common wife. Afterwards, they founded a city for themselves called Indraprastha. The defeat of Yudhiṣṭhira in the game of dice, necessitated the five Pāṇḍavas, their wife and mother to

live in exile. During this period Arjuna once, practised penance on a mountain. He, then, fought with Śiva disguised as a Kirāta. Śiva was pleased with him; consequently he conferred on him his divine bow and then took him to heaven. The absence for a long time of Arjuna caused concern to Yudhiṣṭhira who thus was afflicted with distress. Dhaumya came to him and consoled him with a religious discourse. He also advised the king to pay a visit to holy places.

Chapter II

First Dhaumya told Yudhiṣṭhira that spiritual height is superior to the physical visit to holy places. Then he sang the glory of Dharmāranya as the best of all the tīrthas. The chapter deals in detail with the problems of tīrthayātrā.

Chapters III - IV and V

The origination of Dharmāranya is dealt with. At the outset, the world's creation is narrated. (See chapter VI). At one stage in the process of creation Brahmā was born in the lotus which sprang up from the navel of slumbering Viṣṇu. Then Madhu and Kaiṭabha were created by him (Viṣṇu). They threatened to kill Brahmā and were eventually slain by

Viṣṇu. (See chapter V). After having created the world by Viṣṇu's order, Brahmā went to a place to be known later as Dharmāranya and practised penance there, which resulted in the foundation of Moherakapura and the establishment of Brahmins therein.

Chapter VI

There is the description of 24 gotras and the family - goddesses of the Brahmins residing in Moherakapura.

Chapter VII

On Brahmā's request, Kāmadhenu created 36,000 Gobhūja Vaniks to be the servants of the Brahmins already established in Moherakapura by Brahmā, Viṣṇu and Śiva. They were given the damsels created from the mind of Viśvāvasu in marriage.

Chapter VIII

Herein there is the description of Moherakapura and the duties of the Vaniks towards the Brahmins. Then the glory of Kāmadhenu is sung.

Chapters IX - X

The story to account for the derivation of the word "Dharmāranya" is narrated. The name "Dharmāranya" is said to have been associated with the penance of Yama or Dharmarāja. (See chapter VI). By the favour of Śiva, Dharmēśvara was erected to commemorate Dharmarāja's penance.

Chapters XI - XII

In the beginning the origination of Gaṅgākūpa or Dharmavāpī is dealt with. Then in order to sing the glory of the tīrtha the story of a Brahmin named Jayadeva is narrated. He killed a Brahmin and took his property and subsequently he contracted leprosy. In order to get rid of leprosy he made pilgrimages to various holy places. Other holy places could not cure him of the leprosy except Dharmavāpī.

Chapters XIII - XIV and XV

First the glory of Dharmēśvara is sung and then the funeral procedures of Traividya Brahmins are described. ~~Towards~~ ~~The end of the chapter~~ is the glorification of Devakhāta.

The origin of Devakhāta or Devasarovara is said to have been associated with the Hayagrīva-form of Viṣṇu. (See chapter VI.). Mokṣeśvara was erected at the place where Hayagrīva practised the penance until original head came back to him.

Chapters XVI - XVII

The account of origin of Sūryakūṇḍa is told here. It is connected with the meeting of Saṁjñā and Sūrya in the forms of a mare and a horse respectively at Dharmāranya (See under "Sūrya" Chapter VI.). The temple of the sun-god designated Bakulārka is said to be built by Viśvakarman to house the images of Sūrya and Saṁjñā there too.

Chapter XVIII

After having revealed the secret about Saṁjñā to Sūrya, Chāyā went to Dharmāranya where she met both Saṁjñā and Sūrya. She requested Sūrya to find a residence for her. He ordered Viśvakarman to build a temple and a kūṇḍa named Chāyā-kūṇḍa to the north of his temple for her. Towards the end of the chapter, the establishment of Gaṇeśa and the mode of worshipping the god are described.

Chapter XIX

The establishment of the goddesses, Śrīmātā, Bhaṭṭārikā, Nandā and Śāntā and the method of worshipping them are described.

Chapters XX - XXII

The story to account for the origin of the goddess Mātangī is narrated. (See chapter VI.). The story of Indra's hiding in a lotus in the Mānasa lake is also narrated in chapter XXI to illustrate the statement that a god also had to experience the fruits of his action. Towards the end of chapter XXII, it is enjoined that the goddess Mātangī should be worshipped on all auspicious or inauspicious occasions. The goddess is recommended strongly for worshipping in a marriage ceremony of a Mōḍha Brahmin.

Chapter XXIII

The goddess Bharādī causes the bride and bridegroom to faint in a marriage ceremony. She is, therefore, recommended for worshipping in a marriage ceremony. Towards the end of the chapter, various goddesses in and around Moherakapura are enumerated.

Chapter XXIV

The origination of Nāgatīrtha (Nāgakūpa) is described:
 A Brahmin named Viśvāmitra, by fraud, took possession of money deposited with him by a Brahmin named Agniśarman. As a result, in the next birth he was born of Agniśarman's wife as a snake. Afterwards, he resided in the abode in the pond called Utkata and thus rendered the place sacred.

Chapter XXV

The adultery with Ahalyā by Indra resulted in the loss of his scrotums as the result of the curse of Gautama, the husband of Ahalyā. To get rid of this sin Indra practised penance at Dharmāranya till Śiva was pleased and went there to grant him a boon. Indra chose that Jayantesvara temple be erected to commemorate his penance there and Śiva granted accordingly.

Chapter XXVI

The origination of Dhārākṣetra is described. (See Chapter VII).

Chapter XXVII

The origination of the tīrtha Devamajjanaka is explained. It is associated with Śiva who became unconscious on account of Pārvatī's mantra. (See chapter VI).

Chapters XXVIII - XXIX

There is the glorification of the rivers Suvarṇā and Rupyā. The origination of the goddess Kṣemalābhā is also explained here. The temple is on the margin of the pond named Gambhīra. (See chapter VII). Towards the end of the chapter XXIX, the account of the goddess Bahucarī is given. (See chapter VII).

Chapters XXX - LI

Herein the story of Rāma is narrated. (See chapter VI). In the story the account of origin of Gautamī-gaṅgā and Daṇḍakāraṇya is inserted in chapter XLVII and XLVIII respectively. (For Gaṅgāvatarana see chapter VI and for Daṇḍakāraṇya see App. II). The origination of Govatsesvara and Lohayaṣṭi is also explained in chapters XLIX and L respectively. (See App. II).

Chapters LII - LVIII.

The chapters narrate the dispute between Modha Brahmins on one side and the king Āma and his daughter, Ratnagaṅgā, ^{on the other.} It was due to the appropriation by Ratnagaṅgā, of Moherakapura and other villages belonging to Modha Brahmins according to the edict of Rāma in the copper-plate. The Brahmins were required to bring a means of proof that Moherakapura and other villages belonged to them. For this, a group of the Brahmins went to Rāmeśvara and obtained from there two packs of hairs from Hanumat, by which they could subdue the king. The dissension among the Brahmins during the time of the conflict resulted in the division into two groups of the Brahmins viz. Traividya and Cāturvidya. Within the story the account of the origination of Rameśvara and Hanumanteśvara is given in chapters LVI and LVII. (See also chapter VI.).

Chapter LIX

This chapter deals with the division of Brahmins into different sub-castes viz. Ekāśana, Dhenuja, Tandulīya and Malla. The origination of the goddess Limbajā, who is the family-goddess of the Mallas, is also dealt with.

CHAPTER LXX- LXI

The chapters deal with the origination of Dhenuja Modha Brahmin. Then there is an account of conversion of Modha Vanik to Jainism and thus resulted in the breach between the Brahmin community and the Vanik community. As a result, some Vaniks left Modhera and settled down in various parts of Gujarat.

Chapter LXII

It deals with the rules governing the Brahmins belonging to Modha-caste. Then follows the account of how the Yādavas, Kṛṣṇa, Balarāma, the people of Dvārakā, Arjuna, Yudhiṣṭhira, Parikṣit met their ends. After the king Parikṣit's death, his son named Janamejaya was enthroned and he ruled for a long time, offering sacrifices to serpents. Then started the Kali yuga in which vices prevailed. Various undesirable events took place in this yuga. It is said in a prophetic manner that the fall of Dharmāranya and other holy places would be due to the vices of the Kali yuga.

CHapters LXIII - LXIV

The sūta narrated how Dharmāranya came into ruins. First the measurement of time is described. The account of the world's dissolution is given : Śivasārman was sleeping with his wife named Susvarā in a swing when the flood washed them away. When Śivasārman woke up once again and saw the situation, he tied the swing to a bundle of wood which was floating along. Then the swing caught at the top of a mountain named Trisṛṅga. After some time Susvarā gave birth to a son. Soon after, Śivasārman died and Susvarā immolated herself at his funeral. Their son was reared up by birds, and later he ^{was taken} ~~went~~ to Brahmāloka by Brahmā, Viṣṇu and Śiva. He and his progenies procreated in the Brahmāloka to such an extent that it was crowded.

Chapter LXV

Once there was a famine in Dharmāranya, which was due to the vices of the ruler named Vena. He was later put to death by the oppressed Brahmins and to find a new ruler the left hand of his body was rubbed. Niṣāda emerged from it. Likewise, the right hand was rubbed and Prthu emerged from it. Prthu was enthroned and by his penance famine was

brought to an end. Then follows the story of the contest for superiority between Viṣṇu and Brahmā, having Śiva as the judge. They were to find the base and the top of the Śivalinga. Brahmā was to find the top; and Viṣṇu, the base. The former was blamed by Śiva for his lie, whereas the latter was praised for his honesty.

Chapter LXVI

In the beginning of the chapter the spread of Jainism is dealt with. It was the god Gaṇeśa in the form of Dhundhīrāja who disguised as a Jain Ācārya that caused the spread of Jainism from Vārāṇasī through his large circle of pupils. Hemācārya and other pupils of Dhundhīrāja came to Gujarat to propagate the doctrine of Jainism. Then follows the account of the foundation of Paṭṭan^apura and the genealogy of its rulers. In the reign of the king Kumārapāla the Jain monks entered the city of Paṭṭanapura. Hemācārya was responsible for the conversion of the king himself.

Chapter LXVIII

It records the dispute between the Jain monks under the patronage of the king Kumārapāla and the Trāiividya

Brahmins. After a long struggle the Brahmins gained an upper hand and finally they won back the king to embrace Vedism. He, subsequently, massacred the Jains, which caused many of them to run away to safe places.

Chapter LXVIII

It records the history when Ala-ud-din invaded Gujarat, subdued the king Karna of Patan, and then defeated the army of Moherakapura by tricks and through the treachery of Mādhava, the minister of the king Karna ^{and of Saumya.} Conversion of some people of Moherakapura was done after the fall of the city.

Chapter LXIX

The fall of Moherakapura was attributed to the vices of Kali yuga. Then follow the description of the vices of the Kali yuga. When the vices reach the zenith, Visnu will take an incarnation as Kalki to restore righteousness. Finally, Dharmāranya will become as glorious as it was before.

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