

APPENDIX II

GEOGRAPHICAL DATA

Place-names which are not discussed elsewhere are discussed below in alphabetical order:-

Amareśvara : Jayadeva visited the place on his pilgrimage. It is on the southern bank of the Narmadā, opposite Ōmkāreśvara and to the north-east of Khandwa (Kantawala S.G., CHMP., p.299; Sircar D.C., JBBRAS, Vol. XIV, p.81).

Arunā (II.37): (A) It is a river between the Sarasvatī and Dr̥ṣadvatī. (B) It is a branch of the Kausikī. (Kane P.V., HDS., Vol.IV, p.734).

Avantikā : It is mentioned among the seven cities that bestow salvation (II.27). It is generally known as Avantī. It roughly corresponds to modern Malwa, Nimar and adjoining parts of the Central Provinces. Ujjayinī, which was the capital of Avantī or Western Mālava and which was situated on the river Śiprā, a tributary of the Carmanvatī (Chambal), is the modern Ujjain in Madhya Pradesh. (Law B.C., HGAI, p.305).

Ayodhyā : It is mentioned among the seven cities that bestow ~~sal~~vation (II.27). It was situated on the bank of the river Sarayū and ruled by the king named Aja whose son was Daśaratha (XXX. 8-9). The spurious Gayā copper-plate inscription of Samudragupta mentions this ancient city, situated on the river Sarayū, identified with the Ghagrā or the Gogra in Oudh about six miles from the Fyzabad Railway station (Law B.C., HGAI., p.67).

Badarikānana : (see Badrinātha)

Badrinātha : Jayadeva came to this place on his pilgrimage (XXII.42). It is Badarinātha in Garhwal. U.P. in the Himalayas. (Kantawala S.G., CHMP. p.306).

Baijanātha : In the course of his pilgrimage, Jayadeva visited Vaijanātha (= Baijanātha) (XII.42). It is a village in Kāngra district, Punjab (now in Himachal Pradesh). Two Hindu temples here bears inscription whose date is disputed. Formerly attributed to the early part of the ninth century, they are assigned by a recent investigator to a period three or four centuries later. There is another village of the same name in Almora district, United Provinces (now in U.P.). Here there is an old temple sacred to Kālī. Other old temples are also found here. Inscriptions found here yield a series of dates from 1202 A.D. (I.G.I., Vol.VI, pp.216-217).

Baijanātha is another name of Baidyanātha.

Bhadrā (II.36): It is probably the Bhadrāvātī, one of the four original streams of the Ganges. (Kane P.V., HDS., Vol.IV, p.738)

Brahmagiri (XLVIII.18): It is the mountain from which Godāvarī rises on which Gautama had his hermitage. (Kane P.V., HDS., Vol.IV, p.740)

Campakāranya : It is modern Champaran in Bihar. Vālmīki's hermitage was near Sangrampur in the Champaran District. (Kane P.V., HDS., Vol. IV, p.742)

Candrabhāgā : This river is mentioned in the eulogy of Devakhāta (XIII.23) and Dharmāranya (XLI. 69,72). The Candrabhāgā or Chenab appears to flow just above Kishtwar as a confluence of two hill-streams. From Kishtwar to Kishtwar its course is southerly. It flows past Jammu, wherefrom it flows in a south-westerly direction (Law B.C., HGAI, p.73; Dey N.L., The Geographical Dictionary of Ancient and Mediaeval India, p.47).

Carmanvatī : It is mentioned in the eulogy of Devakhāta (XIII.24). The Carmanvatī or Chambal takes its rise in the Aravalli range north-west of Indore, and flows north-east through eastern Rajaputana into the Yamunā. It is a tributary of the Yamunā. (Law B.C., HGAI, p.312)

Citrakūṭa : Bharata went there to meet Rāma at the āśrama of the sage Bharadvāja. (XXXV.26). It is suggested by H.D. Sankalia that it was situated at the Vindhya hills and it overlooked Lāṅkā (Sankalia H.D., Rāmāyaṇa : Myth or Reality? p.21). It is about 4 miles from modern Citrakūṭa station. (Law B.C., HGAI, p.73).

Dandakāraṇya : It is one of the nine sacred forests mentioned in the DP. (II.30) and the curse of the sage Bhṛgu on it was nullified by the inhabitation of Rāma (XLVII.28). The story accounting for the origin of the forest is as follows (XLVII. 26-68):-

In Tretā^āyuga there was a king named Dandaka, born in the solar dynasty. He ruled over a very prosperous kingdom. One day he went out hunting and while chasing a deer, he went so far ahead of his men until they lost him. The king was tired and wanted to return to his palace; but at that moment he sighted Bhṛgu's hermitage and thereupon he decided to pay homage to the sage. At that time the sage was out, looking for fire-wood and fruits. Only his daughter named Arajā was there. The sight of and the conversation with the girl made the king inflamed with passion and thereupon he enjoyed her by force. After having raped the girl he ran away. On returning to the āśrama and seeing his daughter weeping, the sage asked her as to what had happened. She told him everything about the incident. The sage was enraged and consequently cursed the king and his kingdom to be reduced to ashes. On account of the curse, the kingdom turned into forest. Rāma during his exile entered the forest and thereby sanctified it. The sage Gautama brought

Gautamīgāṅgā to this forest by his penance. (See chapter VI under "Gaṅgāvatarana").

"The Dandakāranya, according to Pagiter comprised all the forests from Bundelkhand to the Kṛṣṇā. According to Rāmāyana (Uttarakāṇḍa, ch.81) it was situated between the Vindhya and the Saiva mountains; a part of it was called Janasthāna. Rāmacandra lived here for a long time. According to the Uttara-Rāmacarita (Act I) it was placed to the west of Janasthāna. Some hold this forest to be the same as Mahārāṣṭra including Nagpur. The Lalitavistava (p.316) refers to the Dandakavana in the Dakṣiṇāpatha. This forest remained burnt for many years. Even grass did not grow there." (Law B.C., HAGI, p.41). H.D. Sankalia seems to suggest that Dandakāranya was situated in eastern Madhya Pradesh, and that it is the region south of Prayag, across the Gaṅgā (Sankalia H.D., Rāmāyana : Myth or Reality?, p.10 and 63).

Dronagiri : Hanumant was sent to this mountain to bring medicinal herb for Lakṣmaṇa's remedy. (XL.32). The Drona of the Himalayan ranges is seen from the Yamunā and it is 11 miles from the Rishikesh Railway station. There is also another Dronagiri near Sagar on the Bina-Katni line of the central railways. (Kantawala S.G., CHMP. p.321).

Dvārāvati : It is mentioned among the seven cities which are the bestowers of salvation (II.27). It is also called Kuśasthali. It was originally situated near the mountain of Girnar, but in later times it has been recognized as Dvārakā on the sea-shore on the extreme west coast of Kathiawad (Law B.C., HGAI, p. 282; Kantawala S.G., CHMP., p.322).

Gajāhvaya (Hastināpura): It is situated on the bank of the Ganges and was ruled by the king Bharata (I.9). It was the ancient capital of the Kuru, situated on the Ganges in the Meerut district of the United Provinces (now in U.P.). (Law B.C., HGAI, p.81)

Gandakī : This river is mentioned in the eulogy of Devakhāta (XIII.24). It is identified with the Gandak which is a great upper tributary of the Ganges. It has its origin in the hills in south Tibet. After joining with other tributaries, it flows into the Ganges between Sonpur in the Sara district and Hajipur in the district of Muzaffarpur. (Law B.C., HGAI., p.75-76) It is less important than Dharmāranya (XLI.68,72)

Gangā : It is mentioned in the eulogy of Devakhāta (i.e. Devasarovara) (XIII.23) and Dharmēśvara (X.42), etc. There

are two rivers of the same name. The one which flows to the south of the Vindhya is called the Gautamīgaṅgā; the other which flows to the north of the Vindhya is called the Bhāgīrathīgaṅgā. The latter comes to light in the Gaṅgotrī in the district of Garhwal. From Hardwar down to Bulandshahar the Ganges has a southerly course after which she flows in a southerly direction up to Allahabad where she is joined by the Yamunā. From Allahabad down to Rajmahal she has an easterly course. She enters Bengal below Rajmahal. From Hardwar to Allahabad she flows almost parallel to the Yamunā. (Law B.C., HGAI, pp. 77-78).

Gaṅgāsāgarasamyoga : Jayadeva, on the course of his pilgrimage took a bath at this place (XXII.45). He made a "darśana" of Śiva (Umāpati) (XXII.45). It is near Sagar islands where the Bhāgīrathīgaṅgā enters the bay of Bengal. (Kantawala S.G., CHMP., p.326; Sitcar D.C., JBBRAS, Vol. XIV, p.84).

Gayā (XI.17; XIII.5; etc.):- Gayā comprises the modern town of Sahebganj on the northern side and the ancient town of Gayā on the southern side. (Law B.C., HGAI, p.219).

Godāvarī : Jayadeva, on the course of his pilgrimage, visited the river Godhāvarī, the daughter of the sage Gautama (XII.44). It is also mentioned in the eulogy of Dharmesvara

(X.42). It is the longest and largest river rising in the Western Ghats in south India. It flows in a south-easterly direction below the Vindhya cutting a valley through the Eastern Ghats and falls into the Bay of Bengal. It is also known "Gautamī" and "Gaṅgā". (Law B.C., HGAI, pp.152-153 and Kane P.V., HDS., Vol. IV, pp. 707 ff.).

Gomatī (XIII.5; L.28) : This is a river in Gujarat falling into the Arabian sea near Dvārka. Another Gomatī is now known as Gumti in Oudh. It rises in the Himalayas and falls into the Ganges below Benares. (Kane P.V., HDS., IV, p.754).

Govats^svara : The DP. (XLIX. 5 ff.) narrates the following legend to account for its origin:-

Once there was a demon named Lohāsura who was the most intelligent of all the sons of Bali. He resolved upon practising penance; so he went to the mountain called Himaśrunḡa, where he meditated on Śiva and restrained from having food. Śiva Mahādeva was pleased with his penance and consequently bestowed on him immortality. With that power he conquered all the kings on earth. The demon, swollen with power, summoned Brahmins and asked them to worship him by offering sacrifice. The Brahmins refused to conform to this, saying that only Indra was entitled to receive a sacrifice. Being enraged, he marched with his

army to heaven to subdue Indra. Indra was easily defeated by him. Therefore the demon built a city in Dharmāranya and after completion he called Brahmins to perform Vāstupūjā. ~~and~~ At the conclusion of the ceremony he honoured them and bestowed on them gifts of cows etc. Again he asked them to worship him but was disappointed because the Brahmins dissuaded him from pressing for the demand. In order to deter him they cited the lot of his forefathers viz. Hiranyakaśipu and Bali who met their end at the hand of Viṣṇu in the form of "Boar" and "Dwarf" respectively. Yet the demon was insistent on his demand and threatened to kill the Brahmins if his demand was not met, ~~with~~. In spite of that the Brahmins were adamant. This time, out of anger, the demon raised an iron bar to strike them. They ran to Brahmā for his refuge and there they met the defeated gods including Indra who came for Brahmā's protection. Brahmā knew his own inability to kill the invⁿisible demon, therefore, he went with the refugees to ask for Viṣṇu's help.

Subsequently, Viṣṇu mounted on his Garuḍa, went with the gods to the city of Lohāsura and fought with him. Viṣṇu's weapons were proved harmless to the demon. Viṣṇu, however, resorted to a trick by throwing on the ground and then covering him with stones brought for him by Garuḍa. Still the

demon was adamant and managed to get up. This time Viṣṇu thought of Śiva who came forth and stood at the navel of the demon in the form of a calf. On account of it the demon was at a standstill, as he himself was the devotee of Śiva. In this way Śivaliṅga called Govats^{es}vara came into existence. It was established there by Brahmā and other gods. The strange event took place:- From the day it was established, it increased in size everyday. This caused fear to Brahmins who subsequently went to Śiva for his help in arresting the growth of the liṅga. There was an aerial voice telling them to make a Cāṇḍāla stand in the front of the liṅga. Accordingly, they posted a Brahmin Cāṇḍāla whom they found after a long search. As a result, the liṅga stopped growing and the Brahmin Cāṇḍāla became purified.

Near the Govatsesvara there was a well called Gaṅgākūpa which contained sacred water. Its sacrecy is said to have been equal to Gayā tīrtha. The water of the heavenly Gaṅgā came there through Pātāla to pay homage to Lord Śiva (L.4-5).

The account of origin of Govatsesvara occurs also in the Dharmāranyamāhātmya of the SKP. Brahmakhaṇḍa chs.27-28, but it is slightly different from the above-described account.

K.B. Dave places Govatseśvara at the village Adīya, 8 miles south-west of Patan. (Dave K.B. (ed.), *Sarasvatī Purāṇa*, pp. 182 ff.).

Jagannātha : Jayadeva came to this place on his pilgrimage (XII.42). It is a great temple in Puri, now in Orissa State (Imperial Gazetteer of India, Vol. XX, p.408).

Jalandhara : Jalandhara is said to have stood for the duration equal to the life-span of 24 Śivas (LXIII.32). It is the famous city of Punjab, situated about 80 kms. south-west of Amritsar and nearly 55 kms. north-west of Ludhiana on Amritsar-Ambala section of Northern Railways. The city derives its name from the demon Jalandhara who is popularly said to have founded it. (Handa Devendra, "Jalandhara - An Ancient City of Punjab", *Purāṇa*, Vol. XIII, No.1, January 1971, p.36; The Imperial Gazetteer of India, Vol. XIV, pp.223 and 231).

Kanakkhala : Agniśarman, after having entrusted his wealth to Viśvāmitra, made his pilgrimage and in course of time he reached Kanakhala. (XXIV.34). It is situated two miles to the east of Hardwar at the junction of the Ganges and the ^aNīdhārā. (Law B.C., HGAI, p.89) It is less important than Dharmāranya (XLI.70,72).

Kāñcī : It is mentioned among the seven cities that bestow salvation (II.27). It is Conjeevaram, the capital of Drāviḍa or Coḷa on the river Patar, 43 miles south-west of Madras. (Law B.C., HGAI, p. 161-62). It is said elsewhere (XLI. 69,72) that Dharmāranya is greater than Kāñcī.

Kāśī or Vārāṇasī : It is mentioned among the seven cities that bestows mokṣa (II.27). Kāśī is otherwise called Vārāṇasī. It is situated 80 miles below Allahabad on the northern bank of the Ganges. Vārāṇasī derives its name from the river Varanā and Asī which bound the city to the north and the south. (Law B.C., HGAI, p. 94-95). It is said that Dharmāranya is greater than Vārāṇasī (XLI. 68, 72).

Kausikī : This river is mentioned in the eulogy of Devakhāta (XIII.23). It is the modern river Kuśī, which flows into the Ganges through the district of Purnia in Bihar. (Law B.C., HGAI, p.91)

Kāverī : This river is mentioned in the eulogy of Deva-sarovara (XIII.23). It is a famous river in south India, rises in the Western Ghats hills of Coorg, flows south-east through Mysore and falls into the bay of Bengal in the district of Tanjore in the Madras (now Tamil Nadu) State. (Law B.C., HGAI, p.38). Another Kāverī is the tributary of the Narmadā. (Kantawala S.G., CHMP., p. 344). It is said that Dharmāranya is greater than Kāverī. (XLI. 68,72).

Kedāra : Jayadeva came to this tīrtha on his pilgrimage (XXII. 42). Here Sadāśiva named Vīrabhadra is worshipped (XXII.42). It is the Modern Kedāranātha in the Himalayas (Bhardwaj S.M., Hindu Places of Pilgrimage In India, p.32; Kantawala S.G., CHMP., p. 344).

Kiskindhā : The city was ruled by Vālin, the elder brother of Sugrīva (XXXVI. 53). It is identified by Pargiter with the hills near Kupal, Mudgal and Raichur. (Law B.C., HGAI., p.21-22). Now-a-days it is known as Anagondi on the river Tungabhadra in Bilari district, four miles from Hampi (Vyas S.N., Rāmāyana Kalin Samaj (Hindi), p.308). According to Sankalia H.D., it was in the Vindhya hills. (Sankalia H.D., Rāmāyana : Myth or Reality ?, p.48).

Kṣiprā : It is mentioned in the eulogy of Devakhāta^(XIII.23) and Dharmāraṇya (XLI.68). It is otherwise called Śiprā. It is the river which flows into the Chambal (Carmanvatī), a little below Siman. Ujjayinī, the modern Ujjain is situated on the bank of the river. (Law B.C., HGAI., p.329)

Kurukṣetra : It is one^{of} the nine sacred forests mentioned in the DP. (II.31; XII.43; XLI.70 etc.) The region included Sonapat, Karnal, Amin and Panipat, Haryana State (Law B.C., HGAI., pp. 101-102).

Kuśāvarta : In course of his pilgrimage to get rid of his leprosy, Jayadeva visited Kuśāvarta which is a great and

very sacred place; there he took a bath in the river Gautamī (XII. 47,48). It is a sacred tank at Tryambaka near the source of the Godāvarī, 21 miles from Nasik (Law B.C., HGAI., p.287).

Laṅkā (XXVII.14,18; XXVIII.1, 4 etc.) : It was the city ruled by Rāvana. The author of the DP. seems to believe that the location of Laṅkā was very far away in the sea. "One should cross the sea 100 yojanas wide to reach Laṅkā". (XXXVII.18). Sankalia H.D. is not prepared to accept the identification of Laṅkā with Ceylon. He says, "This (=Laṅkā) cannot be Ceylon across the seas, but in the forest (Dandakāranya) as it is to day and called so by the Gonds and other aboriginal tribes of this region, though it is conceivable that even this original Laṅkā was situated in a lake, and there are many natural lakes in around Jabalpur and eastern Madhya Pradesh". (Sankalia H.D., Rāmāyaṇa : Myth or Reality ?, p.10). He concluded that "Laṅkā of this Rāvana was in the Chota Nagpur plateau in East of M.P. and most probably near Jabalpur. All this area, Rāmāyaṇa expressly tells us, was included in Rāma's kingdom, i.e. (Southern) Kośala". (Ibid., p.62). The writing of Alexander Cunningham also does not lend support to the identification of Laṅkā with Ceylon (Cunningham A., The Ancient Geography of India, pp. 469 ff.). The Purāṇakāra, however, seems to

identify Laṅkā with Ceylon, as suggested by the erection of Śivaliṅgas at Rameśvaram told in the story of "Hanumat and Rāmeśvaram" (Ch. VI). The proximity of Rameśvaram and Ceylon indicates that the Purāṇakāra was well aware of where Ceylon was situated.

Lohayaṣṭi: It is also known as Jihvālola. The DP. gives the following account regarding the origin of Lohayaṣṭi (L.48 ff):

Lohāsura, the son of Bali, practised penance and obtained immortality granted to him by Śiva, who was pleased with him. With that power, he could defeat Indra who had to take refuge in Brahmā. Then Viṣṇu, Brahmā and Rudra fought with the demon for the sake of gods who sought their protection. They could not defeat him by any means. Then the three gods disguised themselves and went to the hermitage of the demon. There, they sought the moment when the demon lost his own guard. Once, he put aside his weapon and performed the sandhyā rite. Thereupon, Viṣṇu threw him on the ground. On seeing that, Śiva stood firmly on the chest of the demon and Brahmā, on his (demon's) neck. In spite of their standing on him, the demon managed to get up. The three gods told him to be calm and by agreeing to reside in him they ⁿsac^ktified him. He agreed and on account of it, he became ⁿsac^k place.

The DP. is not clear as to where Lohayaṣṭi was situated. The sequence of Rāma's journey shows that it was to the west of Moherakapura : After having visited Lohayaṣṭi and performed religious rites at different shrines there, Rāma proceeded to the Sarasvatī to pay homage to Viṣṇu in the form of a "Boar" (L.26-38).

The Sarasvatī presents a problem : If the Varāha temple referred to in the Purāṇa is taken conjointly with the Sarasvatī it will refer to the river of the same name which falls into the Arabian sea near Veraval, on the western coast of Gujarat, as on the bank of this river there is a temple of the Varāha (Boar). (See under Varāha below). If this Sarasvatī is taken to be the Sarasvatī of northern Gujarat, one has to admit that there is no temple of the Varāha (Boar) in this area on the bank of the Sarasvatī. If this point of the Varāha temple is, however, neglected, it is more logical to place Lohayaṣṭi near the river Sarasvatī of northern Gujarat. The description of the greatness of Lohayaṣṭi occurs also in the Dharmāraṇyamāhātmya of the SKP. Brahmakhaṇḍa Ch. 28, the SKP. Nagarakhaṇḍa ch. 94 and the SKP. Prabhāsakhaṇḍa ch.34, which speaks of its celebrity and importance.

According to the SKP. Brh. II. 28.1, Lohayaṣṭi is to the south-west of Govatsesvara. Dave K.B., identifies it

with Loṭeśvara. (Dave K.B. (ed.), Sarasvatīpurāṇa, Preface p.182). Loṭeśvara is a small village situated at the distance of about 4 miles to the east of the village Jesadā, in Sami taluka, Mehsana district. It is to the west of Delmal. The Mallapurāṇa I.20 says that Lohāsura is to the west of Mayuravam Bālam which is identified with Delmal. (Mallapurāṇa, Intro. p.8, fn. 1, ed. by Sandesara B.J., and Mehta R.N.). Here, the word "Lohāsura" seems to refer to the name of a place related with Lohāsura, i.e. Lohayaṣṭi. The temple at Loṭeśvara is now-a-days known as Loheśvara which indicates its connection with "Loha" which may refer to Lohāsura in the story related above. All this goes to support the identification of Lohayaṣṭi with Loṭeśvara. The temple buildings (Photos.Nos.41,42), at Loṭeśvara, as they now stand, appear to be of new construction but they may be constructed on the site of a temple of old period. The kuṇḍa or well known locally as "Pañcakūṇḍa" to the east of Loheśvaramahādeva temple appears to belong to an old period. Burgess and Cousen describe it thus,

"There is here a kuṇḍa or rather a well of a very curious plan. Four rectangular cisterns, each approached by a flight of steps, form four branches or arms to the central well, which is circular - the whole being in plan

like a Greek cross. The surrounding cisterns are connected with the central well by openings through the intervening walls." (ASWI., Vol. IX, p.94).

In the area of the temples at Loṭeśvara there is a stone-fortification which wears an ancient look. Can this be the city which is said to have been founded by Lohāsura ? (XLIX.19).

The fact that Lohāsura who probably belonged to a non-Aryan tribe, ("See under who is Karṇātākṣa" Ch.VI) became a sacred place on account of his being the embodiment of three gods, viz. Viṣṇu, Brahmā and Maheśa seems to suggest the blending of non-Aryan and Aryan beliefs. The religious practices at a religious fair at this holy place substantiate the supposition. Burgess and Cousen writes,

"On these occasions certain individuals practise exorcism and persons possessed are brought ~~here~~ from all parts of the country to be cured." (ASWI., Vol.IX, p.94).

Mahākāla : It is mentioned in the DP. X.44 in its comparison with Dharmesvara. It is one of the most famous temples in India, situated at Ujjayinī. (Law B.C., HGAI, p.333).

Mandalīpura : The Legend Relating to Mandalīpura is as follows (XLIII. 14 ff.) :-

Once upon a time there was a great sage called Animāṇḍavya, He was always engaged in meditation on Lord Viṣṇu. He was well-versed in the Vedas and full of compassion and other virtues. Once some thieves broke into King Sṛñjya's palace and stole some articles therefrom. Afterwards they were followed closely by the police. At a critical moment they took shelter at the sage's hermitage, then they left the stolen articles there and went away. The police arrived there and saw the articles lying near the sage who was in deep meditation. They took it for granted that he was the thief in disguise. Therefore, they arrested him and presented him to the king. Then he was put on trial and was sentenced to impalement. Consequently, he was impaled with a stake at an isolated pond. Even while being impaled the sage meditated on Viṣṇu and on that account he did not experience pain at all. And because of the power of the meditation^{the} Sarasvatī who knew that the sage was thirsty, came and remained in the pond. He was given the water of the Sarasvatī to drink by a Brahmin who happened to pass by that way. Some time had passed and Sāṇḍilī came in that direction. She was wandering in the rain in search of a prostitute for her

leper husband as demanded by him. The rain disturbed the sage's meditation and therefore he was overcome by pain. He thought that this undesirable contingency occurred on account of evil deed done by someone and consequently out of anger he pronounced a curse that the evil doer, if a married woman, would become a widow, if a man, he would die. For the fear that her husband would die, the faithful Sāṇḍilī scooped up the water of the Sārasvatī and pronounced the resolution that if the sun rises she would be reduced to ashes. The sun did not rise and this caused concern to Indra who consequently ordered the guardians of the world to find out the cause of the phenomenon. The Lokapālas went to her and requested her to pour down the water which was in her hands. She did accordingly as the result of that her husband died. But he was afterwards brought back to life by gods by sprinkling nectar on him, and thereby he was rejuvenated and was cured of leprasy.

The sage Māṇḍavya asked, Yama who was there in the assembly of gods, of his action in the previous birth for which he had to undergo this severe punishment. Yama revealed to him that in the previous birth he amused himself by impaling a black bee. He, subsequently, cursed Yama that he would be born in the world of the dead for awarding

a severe punishment to him for such a minor offence. Yama would be freed from the curse in the 28th yuga, i.e. Dvāpara Yuga in which he would be born as a human being. Later, the sage was removed from the stake by the gods.

Rāma, while on his way to Dharmāranya on pilgrimage stopped at Mandālīpura and took a bath in the pond mentioned above following the advice of the sage Vasiṣṭha. Then he paid homage to the liṅga named Mandaleśvara which was installed by the sage Māṇḍavya. This exploit of Rāma had once again consecrated the tīrtha.

From this it follows that at the time of the DP. Mandālīpura was one of the most important tīrthas in Gujarat, otherwise the author of the DP. would not describe it in details and invent the story to justify its celebrity, importance and sanctity. It is described in Kakkasūri's Nābhinandanoddhāra Prabhandha (A.D.1336) as having the same celebrity as Śatruñjaya, Girnar, Somanāth, Kheda Brahmā and Modhera, (Shah R.M., Makhavāṇno Arthāt Māṇḍal-Viramgam-Patadī-Dharaṅgadhrāno Itihāsa (Guj.), Part I, p.8).

Mandālīpura can be identified with Māṇḍal, a village about 24 km. to the north of Viramgam. It is one of the oldest villages as the mention of it occurs in the copper

plate of Vallabhi. (Patel S.R., "Parānanda Sūtramāṃ Sūrya-pūjānā Ullekho (Guj.), "Sūryamandira Viśeṣāṅka ed. by Sompura K.P., p.35).

Mūlarāja or Solankī dynasty built a Śiva temple called Mūlanātha at Māṇḍal. (Sankalia H.D., The Archaeology of Gujarat, p.220). This temple was also named Mūlasthānadeva or Mūleśvara. (Munshi K.M., The Glory that was Gujarat, Part III, p.212.). However, the traces of the temple are not found in the village now-a-days. I feel that the temple must have been situated on the southern bank of the village tank, currently known as "Khamalav talao" as many stone sculptures and architectural pieces were found there (Photo no.43). This temple might be the same as the one referred to by the author of the DP. as "Māṇḍalesvara.(XLIII.75).

Khamalav talav might be identified with the pond where the sage Māṇḍavya was impaled. (XLIII.16,31). Inside the pond near the southern embankment of the Khamalav talav, there are remains of a step-well. This is probably identified with the step-well mentioned in the DP. (XLIII.12) which was filled with the holy water of the Sarasvatī.

Mandākinī (II.38) : It is identified with the modern Mandakin which forms a small tributary of the Paisundi

(Paisuni) in Bundelkhand and flows by the side of the Mount Citrakūṭa (Law B.C., HGAI., p.320).

Mathurā : Jayadeva visited Mathurā on his pilgrimage (XII.43). It is a city on the Jamunā, and is included in the Agra division of the United Provinces (now in U.P.). It was known as Madhupurī, which is the present Maholi, five miles to the south-west of the city of Muttra (==Mathurā). (Law B.C., HGAI., p.107). Mathurā is 145 km. south-east of Delhi by train.

Māyāpurī : Māyāpurī was visited by Jayadeva on his pilgrimage. (XII.41). According to Vaiṣṇava literature Haridvāra is known as Māyāpurī. It is in the Saharanpur district, in U.P. (Law B.S., HGAI., p.81).

Naimiṣāranya : It is one of the nine sacred forests mentioned in the DP. (II.30; XII.43; XLI. 70,72 etc.). It is the modern Nimsar 20 miles from Sītāpur and 45 miles to the north-west of Lucknow. (Law B.C., HGAI, p.41). V.V. Mirashi, however, opines that Nimiṣāranya was probably on the Gomatī somewhere in Sultanpur district of U.P. (Vide his article "Location of the Naimiṣa Forest", Purāṇa, Vol.X, No.1, February 3, 1968).

Naisādhā : The Brahmin named Somaśarman who was murdered by Jayadeva belonged to Naisādhā country (XI.36). H.C.Roy, as quoted by A.N.Jani, identifies it with modern Narwar, situated on the bank of the Sindh in the Gwalior Residency. (Jani A.N., A Critical Study of Śrīharṣa's Naisādhīyacaritam, p.185). According to H.H. Wilson, "it was not far from Vidharbha (Berar) as that was the country of Damayantī. From the directions given by Nala to Damayantī, it is near the Vindhya mountain and Payoṣṇī river, and roads lead from it across the Rkṣa mountain to Avanti and the south, as well as to Vidharbha and to Kośala. (Wilson H.H. (trans), The Viṣṇu Purāṇa, p.156).

Nandigrāma : It is mentioned among the three grāmas which have the efficacy of bestowing ~~śalva~~ ^{śalva} (II.28). During Rāma's exile, Bharata resided at Nandigrāma (XXXV.38). According to Narasimhapurāṇa Nandigrāma is in Maḍyadeśa (Hazra R.C., Studies in the Upapurāṇas, ^{vol. I,} p.231). It was one krośa from Ayodhyā. Now-a-days, it is known as Nandagaon, eight to nine miles south of Fyzabad. (Vyas S.N., Rāmāyana Kalin Samaj (Hindi), p.309).

Omākāra : Jayadeva visited Omākāra on his pilgrimage (XII.44). This is the same Omākāreśvara, the island of Māndhātā in the Narmadā (32 miles northwest of Khandwa) in the Nimar

district, Central Provinces. (Kantawala S.G., CHMP, pp.368-69; Sircar D.C., JBBRAS, Vol. XIV, p.93).

Pampā lake : Rāma and Lakṣmaṇa met Hanumat here (XXXVI.51). It is situated at the Vindhya hills, amidst forests, near Kiṣkindhā and R̥ṣyamukha. (Sankalia H.D., Rāmāyana : Myth or Reality ?, p.8).

Prabhāsa (XII.46) : (See Someśvara).

Prayāga : Jayadeva came to this place on his pilgrimage and took a bath there (XII.41). It is modern Allahabad (Law B.C., HGAI, p.118).

Prācī : In the course of his pilgrimage in the hope of putting an end to leprosy, Jayadeva came to Prācī river and took a bath therein (XII.47). The holy tīrtha of Prācī is located some fifteen miles to the east of Prabhāsa Patana on the way to Kodinar. About two miles and a half to the north north-west of the village stands the large Sun temple behind which at a small distance flows a streamlet. The large Sāndhāra Nāgara temple was sacred to Dharmāditya according to an inscription of Kumārapāla's times found at this temple. The building, however, is three century older than the date of the inscription. The temple is presently known as Bhīmadevala which is dated at early ninth century. (Nanavati J.M., and Dhaky M.A., The Maitraka and the Sandhava Temple of Gujarat, pp. 65-6.).

Puskara : Puṣkara is said to have been visited by Jayadeva and Agniśarman on their pilgrimage (XII.43 and XXIV.33 respectively). It is the modern Pokhar, seven miles north of Ajmer. It is less in importance than Dharmāranya (XLI.70,72). (Law B.C., HGAI, p.327).

Puṣkarā^{ra}nya (II.31): The Puṣkara forest is situated at a distance of six miles from Ajmer. (Law B.C., HGAI, p.42).

Revā : It is a river mentioned in the eulogy of Dharmāranya (II.36; XLI.38). Jayadeva came to the Revā in the course of his pilgrimage. (XII.45). Revā is another name for Narmadā which is frequently mentioned in the Mbh. and some of the Purāṇas. (Kane P.V., HDS., Vol. IV, pp. 703 ff.). The river has its sources at Amarakantaka mountain in the province of Gundwana, close to that of the Sone. It passes through part of Gundwana, Khandesh, Malwah and Gujarat. (Hamilton Walter, Description of Hindostan, pp. 620 ff; Law B.C., HGAI, p.324). It flows into the gulf of Cambay near Broach. (Dikshit K.R., Geography of Gujarat, p.26).

Sābramatī : In the course of his pilgrimage, Jayadeva came to the Sābramatī and had a "darśana" of Dugdheśvara (XII.46). The river Sābramatī issues from Dhaubur Lake 20 miles north of Doongurpoor, and from thence flows in a

southernly direction towards the gulf of Cambay, passing Ahmedabad on its route. (Hamilton Walter, Description of Hindostan, pp. 621-2). On the bank of the Sābramatī near the burning ground known currently as "Dudheśvara" in Ahmedabad, there is a Śiva temple. This may be identified with the temple of Dugdheśvara referred to in the DP.

Saindhavāranya (II.31) : Vāman^apurāṇa quoted by Tīrthakalpataru p. 239, Vanaparva of the Mahābhārata 89.15 speaks of Saindhavāranya as being in the west (Kane P.V., HDS., Vol. IV, p.798).

Śāligrāma : It is mentioned among three grāmas which have the efficacy of bestowing salvation. It was famous for the stone called Śāligrāma (II.28). It is situated at the source of the river Gaṇḍakī or Gaṇḍaka (Kantawala S.C. CHMP., p. 382; Sirear D.C., JBBRAS, Vol. XIV, p.95).

Sambhala : It is mentioned among the three grāmas which have the efficacy^{of} bestowing salvation. The temple of Hari is said to have situated there (II.28). According to Narasimhapurāṇa, Kalki, the tenth incarnation of Viṣṇu would be born in the village of the same name. (Hazra R.C., Studies in the Upapurāṇas, Vol. I., p. 233, fn.293). The I.G.I. Vol. XXII. p.18 identifies it with the town Sambal in the Moradabad District, U.P.

Sarasvatī : This river is mentioned in the eulogy of Devakhāta (XIII.23). Dharmāranya is greater than the Sarasvatī (XLI. 68,72). Vanarāja founded the city of Paṭṭan-pura on the southern bank of the Sarasvatī (XLVI. 83-84). The river rises in the south-west end of Aravali hills and flows south-west through the district of Palanpur, Mahikantha, and past the ancient city of Anhilwad and Siddhapur, then it falls into the lesser Runn of Cutch. (Kane P.V., HDS., Vol, p.802).

Another Sarasvatī rises in Simur hills of Siwalik range in the Himalayas and emerges into the plains at Ād-Badrī in Ambala district, Punjab. It disappears once at Chalaaur but reappears at Bhavanīpur; then it disappears at Balchappar but again appears at Bara Khera; next it is joined by the Mārkaṇḍa at Urānai near Pehoa and the united stream, still called Sarasvatī, ultimately falls into the Ghaggar which is believed to have borne the name Sarasvatī in ancient times. In the early Vedic period, the Sarasvatī probably flowed into the Arabian sea. (Sircar D.C., Studies in the Geography of Ancient and Medieval India, p.40).

Another Sarasvatī rises in the Gir range and falls into the Arabian sea near Veraval in Gujarat.

Sarayū (II.36) : It is a river which rises in the Kumaon hills and is called Sarayū, Ghagrā, or Devā after its junction with the Kālīnadī. (Kantawala S.G., CHMP., p.385).

Sauvīra : Jayadeva was the native of Sauvīra (XI.26). It was identical with Multan and Jahrawar which latter lays about 50 miles below the junction of Jhelum and the Chenab. Dr. V.S. Agrawala points out that it is now known as Sindh. (Kantawala S.G., CHMP., p. 386).

Sindhu : This river is mentioned in the eulogy of Devakhāta (XIII.23). The Sindhu which is the river Indus and the Sintu of the Chinese travellers, is the greatest known river of northern India after which the Indus group is named. The Indus, after passing Attock, flows almost due south, parallel to the Sulaiman hills. (Law B.C., HGAI., p.127). It also appears in the eulogy of Dharmāranya (XLI. 69,72).

Somesvara : It occurs in its comp^{ar}ison with Dharmesvara (X.44). Elsewhere, it is said that Somalinga (i.e. Somesvara) is at Prābhāsa (X.50). Prabhāsa is the well-known Prabhāsa-Patan or Somanāth-Patan on the south coast of Kathiawad. (Law B.C., HGAI, p. 293; Gazetteer of Bombay Presidency, p.637).

Tāpī : It is mentioned in the eulogy of Devasarovara, i.e. it remains there for three days in the month of Kārtika (October-November) (XIII. 24,25). The river is imagined to be the daughter of the sun (XVI.43). This river has its source in the province of Gundawana near the village of Ba-tool, among the Injardy hills. (Hamilton Walter, Op. cit., p.621). It flows westward forming the natural boundary between the Central Province and the north-western tip of Berar. It passes through Burhanpura and then crosses the boundary of the Central Provinces. (Law B.C., HGAI, p.330). It enters the Arabian sea 18 km. down Surat (Dikshit K.R., Geography of Gujarat, p.27).

Tuṅgabhadra (II.37) : It is a well-known tributary of the Krishna which meets it north of Nandikotura in the Kurnool district. (Law B.C., HGAI., p.196).

Vaidyanātha or Baidyanātha : In Kṛtayuga a king called Dilīpa meditated on Lord Śiva in order to get rid of his bad disease. Lord Śiva was pleased and freed him from the disease. The liṅga called Vaidyanātha came into existence where the king Dilīpa performed his penance. (XXIX.83-85). It is also known as Harddapītha and Deoghar. It is a small town four miles to the south of Jasidih Junction station of the East Indian Railway and about 200 miles due west of

Calcutta. It is a place of Hindu pilgrimage included in the Santal Parganas in Bihar. (Law B.C., HGAI, p.211).

Varāha : Viṣṇu in the form of "Varāha" (Boar) is referred to in the DP. (L.22). It is mentioned here that one should go to the river Sarasvatī at the spot where Viṣṇu in the form of Varāha resides, after paying a religious visit to Lohayaṣṭi. The DP. (L.37) states that after having performed the religious acts at Lohayaṣṭi, Rāma proceeded to the Sarasvatī, took a bath therein and then paid homage to Varāha there. This Varāha may refer to the temple containing the image of Viṣṇu in the form of a boar (Varāhāvatāra). Burgess Cousen and Sankalia do not mention any such temple on the bank of the Sarasvatī of northern Gujarat. Hence, the temple of the Varāha mentioned in the DP. may be identified with the temple of the Varāha, at Kadvar near Somanātha Patan, which is grouped with the "pre-Caulukyan" temples and situated on the bank of the Sarasvatī there. (Sankalia H.D., The Archaeology of Gujarat, pp.55,63 and 150).

Viśvesvara : It has the same miraculous power as Dharmesvara (X.44). This probably identified with Viśvanātha in Banares. (Vide Altekar A.S., History of Banares, pp. 44 ff.)

Vetravatī : It is mentioned in the eulogy of Devakhāta (XIII.23). It is modern Betwa which rises near Bhopal and flows into the Yamunā. (Law B.C., HGAI, p.340).

Some villages granted to Modha Brahmins by Rāma are said to have been situated on the banks of the Vetravatī (LI.24). This Vetravatī may be identified with the Vatrak which flows through Kaira district, Gujarat.

Yamunā : It is a river mentioned in the eulogy of Devakhāta (XIII.23). The first and great western tributary of the Ganges is the Yamunā proper which takes its rise in the Himalayan range below Mount Kamet. It cuts a valley through the Siwalik range and Garhwal before it enters the plains of northern India to flow south parallel to the Ganges; from Mathurā downwards it follows a south-eastern course till it meets the Ganges forming the famous conference at Prayāga or Allahabad. (Law B.C., HGAI., p.135-36).

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