

#### Appendix IV

#### The Summary of the Dharmāranyamāhātmya in the Brahmakhanda of the Skandapurāna:-

##### Chapter I.

Being asked by the sages headed by Śaunaka, the Sūtamaharṣi started telling the glory of Dharmāranya. Yama went to Brahmasabhā in which he heard about Dharmāranya from the sage Vyāsa. Then he went back to his own city. Nārada went to Yama's city and heard the story of Dharmāranya from him. He returned to the human world and told king Yudhiṣṭhira to go for a bath in the Ganges and then hear the story from the sage Vyāsa himself. The sage Vyāsa came to him and narrated the story to him.

##### Chapter II.

The glorification of the tīrthas at Moheraka and Dharmāranya is said to have surpassed all the tīrthas.

##### Chapter III.

The sage Vyāsa gives the account of Dharmāranya as follows :

Yama meditated on Śiva in the midst of a jungle. Gods headed by Brahma, being troubled by Yama's penance, went to Lord Śiva, eulogized him and sought his protection. Lord

Śiva assured them that Yama did not have any harmful motive in practising penance, so they went back to their respective residences. Indra was afraid of Yama's penance; he, therefore, sent Vardhanī, an apsara<sup>5</sup>, to obstruct the penance, following Urvaśī's advice. Later on, Vardhanī went near Dharmarāja, sang and danced till his mind was disturbed.

#### Chapter IV.

Dharmarāja stopped his penance for a while and asked why Vardhanī did so to obstruct his penance. After knowing everything from her he was pleased and then he conferred a boon on her. She went back to Indra and told him of the harmless intention of Dharmarāja. Indra was pleased and granted her a boon. Dharmarāja once again started his penance, which again worried gods who thus went to Lord Śiva for refuge. The Lord together with all the gods went to the place where Yama was practising penance and after being praised by Yama gave him a boon. For his boon, Dharmarāja asked for the establishment of a holy place to be named after him, i.e. Dharmāranya. The Lord conceded to the request and accordingly Dharmavāpī and a Liṅga named Dharmesvara was erected there.

Chapter V.

There is a glorification of 18,000 Brahmins created by Brahmā, Viṣṇu and Mahesā; thence follows the description of duties and rituals enjoined for them.

Chapter VI.

There is the description of Grāhasthāśrama and its obligations, of the necessity of guests being entertained, and of eight kinds of marriage. Duties prescribed to and things proscribed to a householder are also described. The needs for looking after old people and for giving donation are also discussed.

Chapter VII.

There is a glorification of piṇḍadāna etc. at the pond named Dharmavāpī in Dharmāranya. The concept of fidelity to one's husband, and of good conduct and the consequences of bad conduct are described by the Sūta. Then follows the description of rules and regulations regarding a widow, or her duties, and of the fruits of Śrāddha and donation of sesamum and cows at Dharmavāpī.

Chapter VIII.

Śiva told Skanda of the world-creation by Brahmā from the beginning till how Dharmarāja was born as Sūrya's son. Śiva and other gods wanted to go to Dharmāranya but before going they wanted to pay homage to Viṣṇu at Vaikunṭha and then persuade him to lead them there.

Chapter IX.

Gods headed by Viṣṇu set out for Dharmāranya. After reaching there, they were welcomed and worshipped one by one by Dharmarāja. He requested Viṣṇu to bring Brahmins to Dharmāranya. The god brought 18,000 Brahmins and made them settle down there. Gotras and Pravaras of the Brahmins were told to Yudhiṣṭhira by the sage Vyāsa. The harrassment of the Brahmin by a Yakṣa named Jṛmbhaka was further told by Vyāsa and to protect them from him the gods established family-goddesses for each family. Afterwards, Viṣṇu, Brahmā and Maheśa created servants for the Brahmins.

Chapter X.

Brahmā urged by Śiva and Viṣṇu created 36,000 Vaniks through Kāmadhenu. She, in whom reside gods, holy places etc. was afterwards praised by gods. Vyāsa told Yudhiṣṭhira that Śiva sent an envoy named Vijaya to Viśvāvasu, the king

of the Gandharvas for marriage of his daughters to the Vaniks. When Vijaya's mission failed. Śiva himself went there in anger, seized the girls and gave them to the Vaniks in marriage. Thence onwards they lived in Dharmāranya and rendered their service to the Brahmins.

#### Chapter XI.

A Rākṣasa named Lolajihvākṣa, after having conquered the whole world came to Dharmāranya. As people were frightened, they fled from there. The demon fought with Śrīmātā of Dharmāranya and with the support of Viṣṇu she killed him. To commemorate the advent of Viṣṇu to Dharmāranya, Satyamandira was built. It is the name given to Dharmāranya in Tretāyuga while Dharmāranya was the name of the same place in Kṛtayuga. After the slaying of the demon by Śrīmātā, people came to live in Dharmāranya once again.

#### Chapter XII.

To the east of Satyamandira was established Dharmesvara; to the south Gaṇeśa, to the west the Sun and to the north Svayambhuva. Then the emergence of Gaṇeśa was told by the sage Vyāsa. He was fashioned out of the filth of Pārvatī's body, and then posted to guard the door of Pārvatī's bathroom. He intercepted Śiva who wanted to meet Pārvatī

while she was taking a bath. The battle between them ensued and consequently Gaṇeśa's head was cut off by Śiva. In order to remove the grief due to the loss of a son on the part of Pārvatī, Śiva had to replace the elephant's head on Gaṇeśa's neck. Gaṇeśa was requested by gods to stay to the south of the city to ward off the people's obstacles.

#### Chapter XIII.

To the west of Śiva (Dharmēśvara) was established Kaśyapātmaja (the sun). ३. It was there where gods Āśvins were born. Then the birth of Āśvins was narrated by the sage Vyāsa. The story runs in the same line with the one told in the Dharmāranya Purāṇa. The spot, where Sāmājñā in the form of a mare delivered her children, Āśvins, was under a Bakula tree. The sun-god named after the tree, i.e. Bakulārka was set up there.

#### Chapter XIV.

Viṣṇu who became horse-faced once used to practise penance at Devasaras in Dharmāranya. Skanda expressed his doubt about how it was possible for Viṣṇu, who was the most wonderful being and who could take various incarnations to save mankind, to become horse-faced. The sage Vyāsa narrated the cause of Viṣṇu's having the face of a horse as follows:-

Gods were preparing a sacrifice and they wanted to invite Viṣṇu to the sacrifice. They went to the Milk-ocean but they did not find him there. Afterwards they found him sleeping in a place in Dharmāranya. In order to wake him up they requested an ant to bite off the bowstring placed at his head. When the ant did so, his head was severed and disappeared.

#### Chapter XV.

Brahmā asked Viśvakarman to fix the head of Viṣṇu. He fixed the head cut from Sūrya's horse on Viṣṇu's neck. The gods praised horse-faced Viṣṇu and told everything about what had happened to him from the beginning. He was pleased and conferred a boon on all gods.

Vyāsa told further why Viṣṇu lost his head, which should not be possible for the all-controlling god like him. What was all about was that Viṣṇu wanted to delude Brahmā with his power of illusion; so this episode was purposefully caused to take place.

After the gods had left him alone. Viṣṇu continued his penance till he got back his original head. Devasaras and a līṅga called Mukteśa were erected at the place of his penance.

Chapter XVI.

Vyāsa gives the description of the installation of goddesses by Kājēsa (i.e. Viṣṇu, Brahmā and Mahēsa) for the protecting the people of Dharmāranya. Features of all the goddesses are also described.

Chapter XVII.

The description of the goddesses continues. Mode of worship and the efficacy are later described.

Chapter XVIII.

A demon called Karnāṭaka came to Dharmāranya and harassed the people in various ways. The people prayed to the goddess Śrīmātā to save them. As a result, the goddess Mātangi emerged from the fire emitted from Śrīmātā's body. She fought with the demon with various weapons and finally killed him on the third day of the black fortnight of the month of Māgha. Karnāṭaka, later, took a new birth but out of fear he left Dharmāranya, went to the south and established a country bearing his own name there.

Chapter XIX.

The emergence of Śivaliṅga called Indreśvara and Jayanteśvara is narrated here - Indra's mind was perturbed



with the feeling that he had killed Vṛta and thus a sin had been incurred. In order to get rid of that sin he started practising penance somewhere to the north of Modhera. This meritorious act pleased Śiva who, consequently, gave him a boon. Indra chose that his sin as mentioned above should be got rid of and a linga named after him, i.e. Indreśvara should also be installed. Alongside the linga, Jayanta installed a linga named after him, i.e. Jayanteśvara.

#### Chapter XX.

Lord Śiva was made unconscious by the mantras which were imparted to Pārvatī by him and later on were put to a test on him by her. He fell to the ground as if lifeless somewhere in Dharmāranya. He was brought back to senses by ganas. A tīrtha called Devamajjanaka emerged where the god fell.

#### Chapter XXI.

Herein are described the family-goddesses and the pravaras of different gotras of Brahmins at Modhera. The rules and regulations regarding marriage are also laid down.

#### Chapter XXII.

Here are given the seats of various goddesses presiding over the tracts of land at Modhera :-

Āśapūrṇa is situated to the north of Modhera; Ānandā to the east; Śāntā to the southwest; Kṣemalābhā seven krośa to the east; Vindhyaśinī to the south; Nimbajā to the west; Bahusuvāṇāksā to the north; Kṣetradhārā a krośa away to the north-west; Kārṇikā a krośa away to the north; and the goddesses of water headed by Brahmanī to the south-west.

### Chapter XXIII.

There was a war between gods and Daityas, in which the position of the latter was deteriorating. They, consequently, sought the advice of Brahmā as to how to conquer the demons. Brahmā advised them to perform a sacrifice at Dharmāranya. After the sacrifice was performed, the god was successful in conquering the demons.

At the end of the Kṛtayuga Lohāsura came to Dharmāranya and troubled the Brahmins and the Vaniks of Modhera to the extent that they had to leave Modhera and settled down in different places. The names of these settlements have later on become the titles attached to the groups of Brahmins or Vaniks to signify their places of domicile. Here are some of such settlements. Vajim, Śambugrāma, Maṇḍalagrāma, Adālañja. And because of their infatuation (Moha) resulting from terror created by Lohāsura, they later become known as Modhas.

Chapter XXIV.

There is a description of the efficacy of Dharmāranya.

Chapter XXV.

The sage Mārkaṇḍeya brought the Sarasvatī from Satyaloka to Dharmāranya. Then the efficacy of the river is described.

Chapter XXVI.

The greatness of Dvārvatī is dwelt upon here.

Chapter XXVII.

In Dharmāranya there was a tīrtha called Govatsa. The sage Mārkaṇḍeya narrated its origination as follows :

Lord Śiva descended to Dharmāranya in the form of a calf roaming in the midst of a herd of deers. The calf was seen by the King Balāhaka, while he was going out for hunting. The king wanted to kill the animal, followed it into a bush of palm trees. Therein he caught hold of it but, to his surprise, it suddenly turned into a liṅga and a moment later the king went heavenward. Once the king Samudī wanted to remove the liṅga but in vain. The liṅga was later inaugurated amidst gods by the king Balāhaka. After the

inauguration the līṅga started growing in size everyday. This was the cause of concern amongst gods and men. It was, however, fortunate that Śiva's voice told them to bring a Cāṇḍāla and make him stand in front of the līṅga. The operation was carried out accordingly and the Cāṇḍāla was reduced to ashes in front of the līṅga. From that time onward the līṅga became normal. The place where the Cāṇḍāla stood and was reduced to ashes was known afterward as Cāṇḍāla-sthala. And Gaṅgākūpaḥ is said to be situated near Govatsalīṅga.

#### Chapter XXVIII.

The greatness of a holy place, where a līṅga called Lohayaṣṭika is situated, is dwelt upon. This place lies to the southwest of Govatsa.

#### Chapter XXIX.

The story of Lohāsura, Bali's son, is narrated by the Sūta in this chapter as follows :-

The demon practised penance and thereby Śiva was pleased. And as a consequence, he gave a boon to him. Lohāsura asked for immortality and Lord Śiva granted it. Thereafter the demon continued his penance again. This naturally frightened Indra who normally thought that a severe penance of some person endangered his position as the lord of gods. He,

therefore, obstructed the demon's penance, and as a consequence, the war between gods and the demon ensued. The gods were defeated and they afterwards sought the protection of Viṣṇu who was also defeated later. Now the god consulted Śiva and Brahmā before taking the field. This time he could throw the demon on the ground and on seeing that Śiva placed his own form on the demon's heart, while Brahmā placed his two feet on the demon's neck. Yet the demon somehow managed to get up and stood on his feet. In order to make the demon submit himself to them, the three gods had to reach an agreement that they would reside in his body and thereby his body <sup>w</sup>ould be sanctified and worshipped by people.

#### Chapter XXX.

Rāma was born in the solar dynasty in the Tretāyuga. He and his brother, Lakṣmaṇa were assigned to follow the sage Viśvāmitra and protect his sacrifice from being troubled by demons. During his association with Viśvāmitra he killed a demonness named Tāḍakā revived Ahalyā, who had become a stone, slew Mārīca and Subāhu, broke the bow of Śiva and subsequently obtained the hand of Sītā in marriage. After marriage with Sītā and while heading for Ayodhyā,

Rāma came across Paraśurāma who challenged him to a fight. He, however, defeated him, and then was back in Ayodhyā. He enjoyed a happy life with Sītā in Ayodhyā for twelve years before being exiled to forest with Sītā and Lakṣmaṇa for 14 years. During the exile-period Sītā was abducted by Rāvaṇa to Laṅkā. In pursuit of Sītā, Rāma and Lakṣmaṇa were assisted by Jaṭāyus, Hanumat and Sugrīva with his monkey-army. After the negotiation for the returning of Sītā failed, the war broke out between the demons headed by Rāvaṇa and the monkeys led by Rāma. After, many battles, Rāma, finally killed Rāvaṇa and emerged victorious at the war. As a result, he obtained Sītā and as the period of his exile was over at the same time, he went back to Ayodhyā and ascended the throne. During his rule Ayodhyā is said to be prosperous in all respects.

#### Chapter XXXI.

Rāma had a perpetual guilty feeling for having killed Rāvaṇa who was a Brahmin-demon. He asked Vaśiṣṭha to tell him the most efficacious tīrtha by worshipping which a sin incurred by killing a Brahmin would be expiated. The sage Vaśiṣṭha, after citing the greatness of many tīrthas, came to the conclusion that Dharmāranya was the most efficacious

tīrtha of all. On hearing it, Rāma made up his mind to visit the tīrtha. Subsequently, he accompanied by his kinsmen, his people and Hanumat, set out for Dharmāranya and, after ten days, reached there. In course of his journey, he once stayed at Mandalikapura where he learnt from the people there that Dharmāranya was deserted; so he brought with him some Vaniks to Dharmāranya. After Mandalikapura he passed through a village called Madhuvasanaka, then reached Hariksetra on the southern bank of <sup>the</sup> Suvarṇā. Thereafter he visited Dharmasthāna. He, then, erected Rāmeśa and Kāmeśvara on both banks of the river to the northwest of Dharmasthāna. One night at Dharmāranya Rāma was awakened by a weeping noise of a girl, who subsequently was found by Rāma's men. She expressed her desire to talk with Rāma.

#### Chapter XXXII.

When the girl met Rāma, she revealed that she was the chief goddess called Śrīmātā of Dharmāranya. She told him to restore Brahmins and Vaniks who previously belonged to Dharmāranya but ran away from there owing to the threat from Lohāsura. Consequently, Rāma sent his men everywhere to search <sup>for</sup> Brahmins and Vaniks and bring them to Dharmāranya. Then he requested them to live in Dharmāranya and they were

provided with the essentials for their living. In this period Dharmāranya was known as Satyamandira following the utterance of the word "satya" by Rāma in response to what Śrīmātā said earlier.

#### Chapter XXXIII.

Rāma wanted the Brahmins to order him to restore the ruined Dharmāranya. He also requested them to perform a sacrifice for and accept gifts from him. They were reluctant to comply with Rāma's request without the consent of their supposed creators - Viṣṇu, Brahmā and Mahēśa. Consequently, Rāma thought of the three gods who appeared suddenly and ordered Rāma to restore the ruined Dharmāranya. Rāma, subsequently, repaired to Dharmāranya and then offered gifts - ten cows to each Brahmin and villages to all of them. He also restored to them for their service the Vaniks. After the completion of the restoration and before leaving for Ayodhyā, he ~~conferred~~<sup>a</sup> on them a copperplate inscribed with his edict; and he also commissioned Hanumat to protect Dharmāranya.

#### Chapter XXXIV.

The description of the fruits, one may get from giving land to Brahmins, was inscribed on the copperplate.



And, on the contrary, what punishments one may get from appropriating the land belonging to Brahmins were also described in the edict. It is also enjoined that the rulers of the land should protect the right of the Brahmins. The Brahmins were supposed to keep the copperplate as an object for adoration. Rāma advised them before leaving Dharmāranya that in case of trouble, they should think of Hanumat who would subsequently come to protect them.

#### Chapter XXXV.

Some time later, Rāma went back again to Dharmāranya and performed a sacrifice with the help of the Brahmins selected for the purpose by Sītā. After the sacrifice he gave 55 villages to the Brahmins belonging to different gotras. One of the villages was named after Sītā i.e. Sītā-pura.

#### Chapter XXXVI.

Owing to Hanumat's protection from Kṛtayuga to the end of Dvāparayuga, the people of Dharmāranya experienced no difficulties during this period.

Troubles began from the beginning of Kaliyuga. The sage Vyāsa told the king Yudhiṣṭhira of the situation in this period as follows :-

called

At that time there was a king <sup>called</sup> Āma, the ruler of Kānyākubja. On account of the vices of the Kali age the righteous king turned to wickedness - he left the Vaiṣṇavite religion and embraced the Bauddha religion. The people followed their ruler. A daughter was born of the queen Māmā. She was named Ratnagaṅgā and later converted to Jainism by a Jain monk named Indrasuri. She was given to Kumbhīpāla, the ruler of Brahmāvarta in marriage and Moheraka was given to him by the king Āma as a wedding gift. At the advent of Ratnagaṅgā the people of Dharmāranya were converted in a large scale to Jainism and subsequently Jain gods were established there. As a result, the Modha Brahmins were neglected by the people; and as its consequence they went to Kānyakubja to meet the king Āma. They demanded that the king should protect their right according to Rāma's edict on the copperplate. The king asked them to convey his order to the king Kumārapāla to protect the right of the Brahmins and give back the confiscated properties. The king Kumārapāla refused to comply with the order. Moreover, he asked the Brahmins to show him Hanumat and Rāma to prove the propriety of their claim. At the meeting to decide whether to go or not to Rameśvaram, which is supposed to be the abode of Hanumat and Rāma, the Brahmins were divided into two groups. 3,000 of them were willing to go, while 15,000

of them were not. The former were to be known later on as Trayividyā Brahmins the latter were to be known Cāturvidyā Brahmins. The Trayīvidyā Brahmins, subsequently, went to Rameśvaram and met Hanumat as they desired.

#### Chapter XXXVII.

Hanumat was pleased with Brahmins' devotion and subsequently gave them two packs containing his hairs from left and right armpits. The pack containing the hair from the left armpit was endowed with the destructive power whereas the other one constructive. They were duly instructed how to use the two packs of hair. Later, while sleeping they were brought back to Dharmāranya by Hanumat. From Moheraka they went further to see the king Āma, again.

#### Chapter XXXVIII.

When the king Kumārapāla showed his hostility to them, the Brahmins threw the pack of hair which was destructive. As a result of it, fire took place everywhere in the palace. It could not be extinguished by all means. On seeing this, the startled king Kumārapāla fell at the feet of the Brahmins and asked for pardon. The Brahmins, therefore, threw the other pack of hair and the fire was extinguished and the dead were revived. From that time onward, the king and many of his people returned to Vedism and the Brahmins were

restored to their original status by the king. He also officially acknowledged the split of the Brahmins into two classes, i.e. Trayīvidya and Cāturvidya Brahmins. The relations between them were cut off from that time onwards. By order of the king the Trayīvidya had to live in Moheraka~~ḥ~~ and the Cāturvidya Brahmins had to live in a town called Sukhavāsa.

#### Chapter XXXIX.

Gotras, pravaras and family goddesses of the Cāturvidya Brahmins residing in 55 villages are described here. The Trayīvidya Brahmins, however, resided separately from the Cāturvidya Brahmins in 17 other towns. Among 15,000 Cāturvidya Brahmins further ramification took place following the professions taken up by them and consequently they kept no relations with the classes different from themselves. The ramification took place amongst the Vaniks as well. The origin of the classes called Dhenuja, Tridalaja, Ekādaśa is also told here.

#### Chapter XL.

The rituals on various occasions are prescribes for the Brahmins here. The method of handling justice is described thereafter. The Vaniks are obliged to serve the Brahmins faithfully. Both the Brahmins and the Vaniks are enjoined to worship Hanumat and Rāma.

.....

462



1. The present statue of the goddess  
Limbajā, Delmal.



2. Limbajāmātā temple, Delmal: Front view.

463



3. Gūdhamandapa of Limbajāmātā temple,  
Deimal.



4. An ancient temple about 1 km. east  
of Deimal : Rear view.



464



5. A ruined temple on the western bank of Vena sāgar (tank) about 1.5 km. east of Delmal.

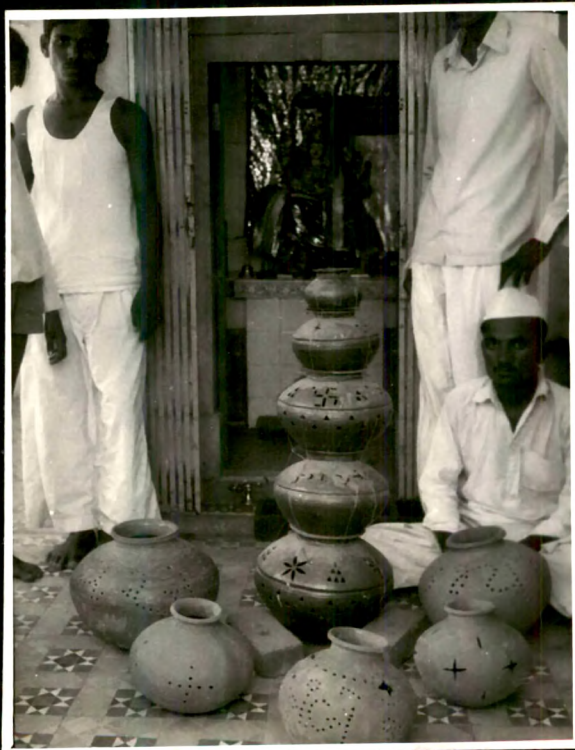


6. The temple of Brahmā about 1 km. south of Delmal.

465



7. The Sati-stone near Mātrāsan village about 3 km. south-east of Modhera.



8. Perforated pots, used in Garba dance, Dhinoj.



466



9. The bearded figure (right) on the southern face of the gūḍhamandapa of the sun temple, Modhera.



10. The statue of Brahmā, Delmal.

467



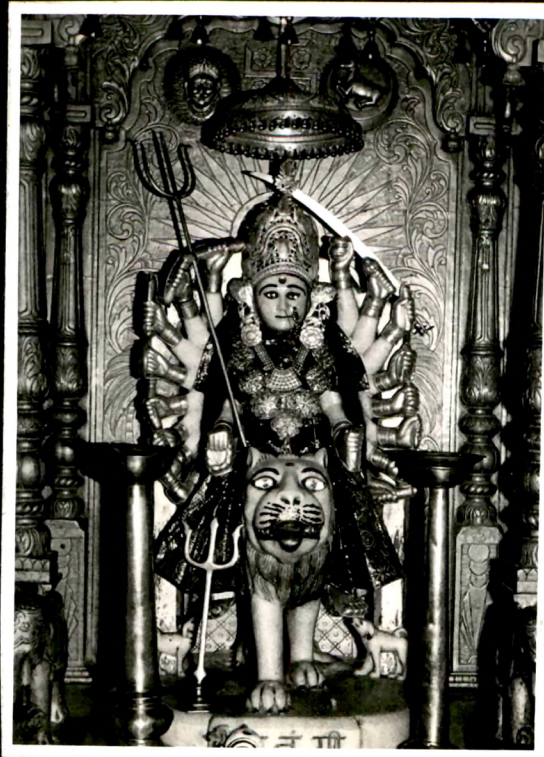
11. The temple of Brahmā at Vanpore  
about 5 km. south-east of Modhera.



12. The image of Brahmā in the northern  
niche of the temple of Brahmā at  
Vanpore.



468



13. The present statue of the goddess  
Mātangi at Modhesvari temple, Modhera.



14. The figure of Hanumat presently kept  
in the Sun temple at Modhera.

469



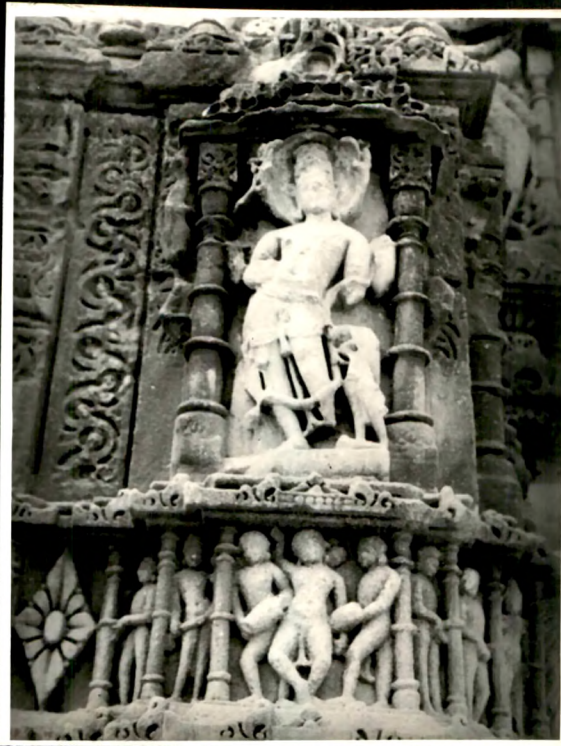
15. The figure of Hanumat on the bank of the village tank at Mātrāsan.



16. The image of Gaṇeśa near Kṣetrapāla temple, Modhera.



470



17. Nāgadevatā on the northern face of the gūḍhamandapa of the sun temple, Modherā.



18. Village Modhera viewed from Modheśvarī temple.

471



19. Vemjholiyum talav overlooked from  
Modhesvari temple.



20. The entrance-tower of Modhesvari  
temple, Modhera.



472



21. Dharmesvara Mahadeva temple.



22. Temple-buildings in Modhesvari temple : (1) Dharmesvara Mahadeva t., (2) Srīmatā Bhattārikā t., (3) Mātangi t., (4) Dharmesvari vav.

473



23. The present statue of the goddess  
Śrīmātā Bhattārikā.



24. The temple of the goddess Śrīmātā  
Bhattārikā.



474



25. The Sun temple, Modhera.



26. The Sūryakunda, Modhera.

475



27. Deva talav.



28. Muktesvara temple.



476



29. The gām talav, Modhera.



30. A ruined temple near the gām talav  
of Bijāpurdā village.

477



31. A portion of the ruined temple of  
Bijāpurdā village.



32. Dhārāksetra tank, Modhera.



478



33. Modhesvara Mahadeva temple, Modhera.



34. The Sivalinga and the image of Surya in Modhesvara Mahadeva temple.

479



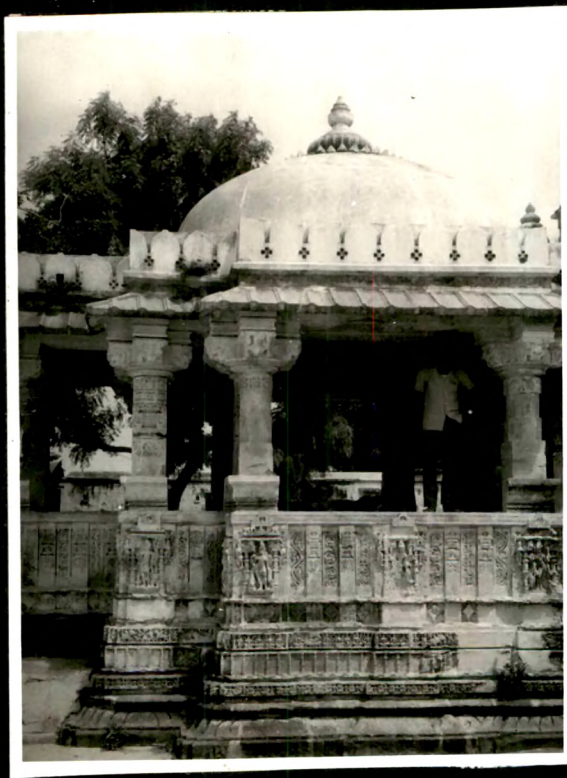
35. A brick-foundation of an old building near Modheśvara Mahādeva temple.



36. Gūḍhamandapa of Khamalāyamātā temple, Dhinoj.



480



37. Sabhāmandapa of Khamalāyamātā temple,  
Dhinoj.



38. Pillars of the sabhāmandapa of  
Khamalāyamātā temple.

481



39. The main temple of the goddess Becharāji.



40. Adyasthan (right) and Madhyasthan (left) of the goddess Becharāji.



482



41. Lohesvara Mahadeva temple, Lotsevara.



42. Unfinished temple-building at Lotsevara.

483



43. The southern bank of Khamalav talav,  
Mandal.