Gárigi joins the Bámanga. At the confluence is the Siva-ling of Chakreswara. To the left is the mount of Bhráhman. The mount of Drona is between the Rathabálíini and Kausik. There are many caves and many beautiful trees and flowers and tigers and deer and great creepers and the Aukhadi, the plant which shines at night like the diamond and laughs at mankind who know not its value, and on the mount lives Drona. Kálika and Bahinamati and Mahishamurdani are worshipped there. Between the Sálmali and Kausiki is the mount Bidróna and near it is the Siva-ling of Pinákisa, a great tirtha.

The Kosi.

There was a Rishi called Kusika who adoring Ganga raised his hands to heaven, and into them fell the river Kausika and thence to earth. Brahma sat on the Lodhra peak and poured forth from a vessel the river Sálmali. Where the Sálmali and Kausika meet is the tirtha of Phálguna, and here is the Someswar Mahádeo where to worship is equal to worship in Káshi and near it dwells the serpent Takshaka. Above is the tirtha of Chandrasekhara and the confluence of the Godávari and near it is Mallika Devi. Above, in the Kausiki, are two great rocks, Kausi-sila and Raudri-sila, and above them is Brahm-kapáha and Kápila tirtha and Dharm-sila and above them is Pinákisa Mahádeo. To the left of the Kosi is the mount Kásháya and on the right is the dwelling of Baráditya further on joins in the Rambah. Beyond Baráditya is Katyáyani Devi also called Syáma Devi. From Tankara flows the Sháli to the Kosi; afterwards the Kausika breaking through the mount of Seshha flows into Madhyadesha (the plains). The mount Seshha is on the left of the Kausika. Gandharvas live in its caves and great trees and deer and tigers; on it dwells Seshnág and from it flows the Sítá to the Kausika southwards. Between the Sítá and the Kausika is Asokabanika, the grove of Asoka trees where the seven Rishis and the

1 The affluents of the Gágá on the right bank are the Chaudás, Báláru, Rishkan and Bálwa, and on the left bank the Naímar. 2 At Bikliya-ka-Sain: Nat- 
lesa temple. 3 Kosi river. 4 River from Lodh, which joins the Kosi at Somnagar. 5 Now Bidvon. 6 Pináth. 7 Bhadkot. 8 Same name now is close to Sómakawa, where the burning gháit is situate. 9 Near Someswar is a village called Sarpa and the great pool in the Kosi below is called Sarpa- 
sárad. 10 Retains the name. 11 Retains the name. 12 A large rock in the river. 13 Katmatiya hill near Almora, the peak of which is called 
Káshá. 14 The temple of the sun at Kátráni. 15 A small stream which rises below the Mission Sóči at Almora. 16 Sílyá Devi. 
17 Jágoswar. 13 Saíd river. 14 There are several Nág temples here.
Satyavrata Rajas did penance. Here there are Asokas and other trees and many birds. Bāmachandra and Sita and Lakshmana came here by the order of the Rishi Visvāmitra. Sita was rejoiced at the beautiful forest and said to Rāma: “It is the month Baisākha; let us stay in this wood and let us bathe in the waters of the Kau-siki.” So they remained there during Baisākha in the forest and two springs burst forth for them. Thence they went back to Ayodhya, and from that time the name was changed to Sītabani. He who beholds Sītabani can have no sorrow. Near is the river Devaki, and to the right of mount Sesa is mount Gārga, in which are many caves and mines of metals and trees and birds and deer and Rishis and gods live there and from all sides flow down rivers.

The Lakes.

In this tract there are sixty-six lakes at which the sage Garga pays his devotions. Gargāchal is at the feet of Himāchal. On his summit is the Gārgeswar Siva-ling where dwells the sage Garga, and whence flows the Gārigi. On the left of the Gārigi is Bhima-sarovara, and west of these Trishī-sarovara which the three Rishis created. The three Rishis Atri, Pulastya, and Pulaha came to the tūrhas of Himāchal, and from Chitra-sīla ascended to the mount of Gārga. They were thirsty and found no water, then they dug into the mount and thought admiringly of Māna-sarovara and on this Māna-sarovara filled up the place, that they had dug, with his waters, and the place was called Trishī-sarovara. He who bathes in it shall derive the fruits of bathing in Māna-sarovara. Around Chitra-sīla is the Bhadravata; here is a great bar tree, in a leaf of which Vishnu floated over the ocean. In Chitra-sīla, Brahma, Vishnu, Siva and their Sāktis dwell and Indra and the other gods. Below the junction of the Gārigi and the Pushpabhadra stood the bar tree in the shade of which Sutapa Brahma performed austerities for thirty-six years, eating dry leaves and his hands raised to heaven. Seeing him Brahma, Vishnu, Siva, and the other gods came and granted him all that he should desire, and sent for Visvakarma and on the banks of the Gārigi, Visvakarma with gold and...
other metals and jewels made the Chitra-sila (or variegated rock) and the virtues of all the gods entered into it, and they took away Sutapa to Vaikantha, the paradise of Vishnu, and he who worships at Chitra-sila and bathes in the Gārīgi shall follow him. To the east of Gargāchāl are the seven lakes which are the holiest of all the lakes of Garga. The first is Trishi-sarovara, the second is Bhima-sarovara, the third is Návakona-sarovara; the fourth is Nála-sarovara; the fifth is Damayanti-sarovara; the sixth is Ráma-sarovara and the seventh is Sita-hrada. Bhima-sarovara was made by Bhima Sena, and on the banks of it he established the Bhimeswar Siva-ling. From it flows the river Pushpabhadra.

Būrahmandal-Bāgėswar.

East of Kālmatiya is the mount of Swayambhu and beyond it is Tankara in which is Dārūkāvana (i.e., the forest of Deodárs in Dūrūn). To the south of Dārūkāvana are the hills of Sālmat in which are mines of iron and copper and gold, on Himāchal between Kailás and Manda the gods love to look. At the junction of the Sarju and the Gomati is the Nila mount on which live the gods and Siddhas and Gandharvas, and Apsaras. At the junction is Agni-tirtha, and above is the Surya-kund. Between this Bārānasi-Kshetra created by Chandisa for the dwelling of Siva. Mahádeva and Párvati when it was ready came to the place, and when they reached it a voice from heaven (akāshabánti) glorified Mahádeva, who sat down at the junction of the rivers and Brahma and the other gods came there and they said, "the akāshabánti first called out the glories of Siva, therefore shall this place be called Bāgėswar." The Rishi Galava said, 'Let him who wishes to be cleansed from all his sins bathe in the Sarju.' On the mount of Nila the Rishi Márkandeya performed austerities, and while he was there the Rishi Vasiṣṭha

1 Naukuchiya, the lake of the nine 'kuncha' or corner: if any one see all the nine bays at the same time he meets with some great fortune before the year is out.
2 Ná Táţ, one of the lakes comprising the Sá Táţ.
3 Ráni Damayanti ke Táţ, another of the seven lakes. The two last names refer to the hero and heroine of the well-known episode in the Mahābhārata, for a popular account of which see Wheeler's History of India, I. 466.
4 Kuhúrīya Táţ, a small pool above Bhim Táţ.
5 Close to the Bám Táţ, but now dry.
6 Sintola near Almora.
7 Jageswar.
8 Sálam.
9 At Bāgėswar, the hill above which is now known as Kokra ka danda.
10 Now called Agni-kund.
11 A pool in the Sarju above Bāgėswar.
12 Now called Uttar-Bārānasi, the Beacons of the north.
13 One of the servants of Siva.
14 'Ś', lord of speech' from Sans: 'Vēk,' 'speech' as in compound Vēk-pati, 'lord of speech,' 'Jogument.'
15 A celebrated sage, the hero of the stories of the white horses with black ears, Wilson XI, 225.
brought down the Sarju from the north. When the Sarju saw Márkandeya, it stopped before him forming a lake, and when Vasishtha saw that by virtue of the austerities performed by Márkandeya the Sarju could not flow onwards, he went to Siva and prayed him to open the road for the river. Then Siva and Párvati, consulting together, contrived a plan by which Párvati became a cow and went to graze near Márkandeya. Siva became a tiger and sprang upon Párvati, and when Munkandeya saw this, he ran to save the cow and drive away the tiger. When the sage rose up from his devotions for this purpose the Sarju seeing himself free flowed onward, and when Párvati and Siva heard the waters flowing they resumed their proper forms. When Márkandeya saw them he began to glorify them and said to Siva, "Thy name is Byághreswara, the lord of tigers," then Siva and Párvati vanished and Márkandeya departed to the paradise of Brahma.

**Dánpur.**

In the beginning of the Satya-Yuga Brahma divided the earth into portions giving to each the share to which he was entitled. To the Nágas he gave the country between Jiwára and Dárú and this city was called Nágapura. The chief of the Nágas called Malla Náráyan said to the Rishis, "give us water, there is none here," and the Rishis called down the Bhadra Ganga from the mountains and gave it to the Nágas. The Nágas saw Kámadhenu, the cow of the gods, and asked her to give them cows and she gave them many beautiful cows and the Nágas built sheds (yadhá) for them and ordered their daughters to tend the cows. These Gopís (cow-tenders) saw Mahádeva and the place was called Gopeswara and the jungle was named Gopivana.

**The story of Pátála-bhubaneswara.**

Between the Sarju and the (eastern) Rágangana is the shrine of Pátála-bhubaneswara. The Rishis asked Vyúsa to tell them of
Pátála, how does Mahádeva live there in darkness and how large is it, and who are those who worship Mahádeva there and who are the chief of the gods of Pátála, and who first discovered that there was such a place as Pátála, and how can men go there without the sun or moon? Vyása said—As is the earth above so large is Pátála below, not even Vasishtha and the Munis can tell where is the end of Pátála, but can only penetrate to where Bhubaneswar Mahádeva resides. Below this there are three caves called Smara, Smeru, and Swadhama, into which no sinful man can enter, and in the Káli-yug they will be shut up. I will tell you the story of how Pátála was discovered by mankind. Rituparna was a Suryavansi Rája of Ayodhya who left his kingdom and travelled north into the mountains with his soldiers and killed many deer and birds. There the Rája saw a great boar lying in a stream of water and attacked the animal with his sword, but the boar fled and the Rája pursued him until fatigued with the sun and thirst he looked about for shade to rest himself. Whilst searching about the Rája reached the entrance of a cave where was a watchman (kshetrapála) sitting and asked the man where he could find a shady place to rest in, the guardian of this cave replied—Enter here, and you will find all that you desire. So the Rája went into the cave and near the entrance he met Dharma and Narsingha and went on with them, and then he came to the serpent Seshnág with the thousand heads and the daughters of the Nága seized the Rája by the hand and brought him before their father. Seshnág asked him who he was and why he had come. He answered—I am a Suryavansi Kshatriya, and my name is Rituparna, and I came to Himáchal with my army to hunt; whilst following a great boar I lost my way and wearied with thirst and the sun I came into this cave by permission of its guardian. In a former birth I must have done virtuous acts, that I should behold thee now.”

1 The Vishnu Purána divides Pátála into seven regions, Atala, Vitals, Nitals, Gábhastimát, Maháta, Suta and Pátála, inhabited by Daityás, Dánavas and Nágas. The joys of Pátála are above the delights of Indra’s heaven. The lovely Nága-kanyás wander about fascinating even the most austere; the rays of the sun diffuse light, not heat, by day, and the rays of the moon give light, not cold, by night. There are lakes, groves and flowers, singing birds and skilled musicians to make life enjoyable. Before the seven Pátálas is Vishnu incarnate as Seshá, and known by the name Ananta to the Siddhas. He has a thousand heads adorned with the mystical cētikas and in each hood (phana) a jewel to give light. He is accompanied by Várunt, the goddess of wine; he wears a white necklace and holds, in one hand, a plough and in the other a pestle. Seshá supports the whole world as a diadem on his head and is the great teacher of astronomy. The Puránas make him even one with Balaráma.
Then Seshnág said,—‘Fear not, tell me what gods do the four classes of men in the earth now worship’. The Rúja answered—‘They worship Mahádeva and demand from him what they desire.’ Then Seshnág said, ‘Do you know this cave, and that in it dwells Mahádeva?’ and the king answered—‘No, nor do I know who thou art, but I desire to know all these things.’ Then Seshnág answered and said—‘The name of this cave, O Rúja, is Bhūbaneswara and where the end of this cave is not Kapila and the Munis can tell: in it live the three gods, Brahma, Vishnu, and Mahádeva, under the single form of Bhūbaneswar, and Indra and the other gods, and the Daityas, and the Gandharvas, and the Nágas dwell here and Nárad:, and the other Devarshis and Vasishtha and the other Brahmarshis, and the Siddhas and the Vidyádharas and the Apsaras. No sinful men have yet entered this cave, here are the grottoes where Mahádeva and Párvati dwell; behold them; but as with your own eyes you cannot see them, I give to you the eyes of gods.’ Then Seshnág gave to the king the heavenly eyes and showed to him Pátaála and the dwelling of the gods and the Gandharvas, and Nágas, and Daityas, and Dánava, and Rákshasas, and the king did them due reverence. Then Seshnág showed him the eight families of serpents, and the Siva-ling of Visveswara and Airávata, the elephant of Indra, and the Sáryáta and Kálpavriksha, the trees of the gods, and Vrihaspati, the Guru of the gods and the horse of Indra, called Uchchashilvarva and the cave Seshávati in which dwells the serpent king Ananta; whose breath rushes forth into the earth from

1 The Rishis or sages of the celestial class who lived in Vaidik times in Deva-varsha and are generally recognized as the elder Rishis. The category varies with the different works and some of those called Brahmarshis by the Vishnu Purána are as old as the oldest hymns of the Big Veda: see Muir’s Texts, III, 219: Wheeler, Ill, 435. 2 The Brahmarshis, Brahmas or Prajápati, the mind born sons of Brahma are Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Marichi, Daksha, Atri and Vasishtha according to the Vishnu Purána, to which some add Nárada Dharma, Adharma, Sanaka and Ruci. Hence the term Brahmarshi-dasa given to a portion of Central India in the Epic poems. Wilson, Ill, 145. 3 Airávata, the elephant of Indra, is one of the articles produced from the churning of the ocean. The others are the (1) Hákhalika or Kálpāśa poison which gives his name to Nilakantha to Siva; (2) Váruni or Sura, goddess of wine; (3) the white-encased horse of Indra, Uchchashilvarva; (4) Kastábha, the jewel of Vishnu; (5) the cool-rayed moon; (6) the sage Dhanwantari, clothed in white, with the sword in his water-pot; (7) the goddess Sír; (8) the Apsaras; (9) Suraši, the cow of plenty, the fountain of milk and curds, and (10) the parájíta tree “which is the delight of the nymphs of heaven: perfuming the world with its blossoms. This parájíta is one of the fine trees of Paradise and is identified with the Erythrina indica or ‘coral-tree.’ It is frequently mentioned in the Purána. The Sáryáta are descendents of Valvaswara. 4 One of the “trees of Indra’s heaven. 5 A celebrated sage, son of Angiras and husband of Tára, also the planet Jupiter and like Sarasvati presides over speech.
Bhrigutunga\(^1\) and the Muni Bhrigu\(^2\) and Sanatkumâra\(^3\) and other Devarshis and the Hátaskas\(^4\) Siva-ling.

Then he took the Raja further into the caverns of Pátála and shewed him the roads to Swarga and Ganesha; and the Siva-ling of Sateswar and the earth resting on the head of the Serpent Ananta and the Siva-ling of Saureswara and Párvati. Then he shewed him Pátála-bhubaneswar Devi, and near her the Bágisha and the Baidyânatha Siva-lings, and on the left of them hidden by a rock the Gananátha-ling. Below again he shewed him a cavern into which he looked and saw a light shining like an emerald (\textit{marakatī}) in it were the Mûnis absorbed in religious exercises and there in the midst sat the Muni Kapila\(^5\) and the Siva-ling of Kapilisa and the dwellings of the Dánavas and Dâityas, and by this road he transported him in an instant to Ujjain\(^6\) and shewed him there the river Sarasvati and the Siva-ling of Mahâkâla. Then in another instant they were back in the cavern and there Seshmáig shewed the Raja the cave of Sukshma and in it was Ganesha, and the forests of Kadaliyana\(^7\) and the Muni Mûrkanâdeya.\(^8\) Then they returned to the cave of Pátála-bhubaneswara; and he shewed him another cave through which goes the road to Selubanáha-rámeswara,\(^9\) and in it he showed Chandra-sekhara.\(^10\) This cave was forty kos long and forty kos broad, and its sides were formed of emerald; thence in a moment they returned from Rámeswara into the cave of Pátálabhubaneswara and entered another cave through which they went to the river Godâvari and bathed in it, and another cave through which they went and bathed in Ganga-ságara and worshipped at the Siva-ling of Chandeswara.\(^11\) In one of the caves Seshmáig shewed the Raja the \textit{asrama} or hermitage of Mûrkanâdeya Rishi and the five Siva-lings of the five Kedâras. In another cave he showed the Raja the road to Baijnâth;

\(^1\) The peak of the Rishi Bhrigu near Pekhri in patti Bherang where there is a cave from which comes a wind. 
\(^2\) One of the ten Mahárshis named in Manu and father of Sri or Lakshmî by Khyati in one of her births previous to the churnings of the ocean. Called also lord of Lakshmipura on the Nerbudda known as Bhrigu Kacheha. 
\(^3\) Always young, one of the sons of Brahma. 
\(^4\) \textit{Nâlak}, \textit{golden} ; name of a Siva Ling on the Godâvari. 
\(^5\) Name of a sage, the founder of the Sankhya philosophy. 
\(^6\) In Malwa. 
\(^7\) Kadaliyana, \textit{plantain-grove}, a forest in the Dakhin celebrated for elephants. 
\(^8\) The narrator of the Mûrkanâdeya Purâna. 
\(^9\) The Siva Ling at Râmâcanâ, at the bridge from the continent to Lanka, set up by Jâma ; see Wheeler, II, 283. 
\(^10\) \textit{Moon-created}, an epithet of Siva, also the name of a mountain. 
\(^11\) Chand, another name of Pârvati.
and the Siva-lingas of Nilakántha and Bali, the king of the Daityas.

Then in the great cave he showed him the cave of Brahmaddwára and its Siva-lingas and there worshipped Kámadhenu from whom falls down the milk on Mahádeva. Here there is a pool called Siva-kunda, the water of which if any one drinks without permission from the deity, he is struck with the trident of Siva. Then the Raja asking permission of Mahádeva, drank at the pool and Mahádeva said to the Raja—'Within this space thirty-three krores of gods remain in attendance on it.' Then Seshnág showed him the moon and stars and the Ganas and Gandharvas and the great Mahádeva-ling, on one side of which sits Brahma and on the other Vishnu. These three gods dwell here in one shape as the Siva-ling of Bhubaneswara. Then in the cave of Smara he saw Mahádeva throwing the dice with Párvati and the other gods standing by adoring. Then he saw another cave, ten thousand yójanas in circumference, at the door of which sat a guardian snake. This cave was lighted with the light of jewels, and in the midst was a house made of precious stones, and in it a bed of the same, and on it, on stuffs as white as milk, sat Briddha-bhubaneswara, Mahádeva and Párvati. Then Seshnág took him through another cave to Kailása and the Raja bathed in Mánas-sarovara. Then they came back and they showed him the cave of Smeru where was Siva sleeping with matted hair on his head, and wearing the skin of a tiger and having a snake as a jánas and near him Ugratára Devi, and he showed him the cave of Swadhama and the Raja asked—'What is the light that flows forth from the midst?' and Seshnág answered—'This is Tejomáya Mahádeva' tell it not to any one; from this light sprang forth Vishnu, Brahma, and Siva when the universe

1 Bali was the son of Virochana, son of the great Daitya Prahláda. He conquered Indra and the other gods and was, in turn, vanquished by Vishnu in his Vámana or dwarf incarnation and sent as ruler to Pátála: see page 141. 2 Now called Brahma-kanthi, a small cave branching out from the great cave. 3 The cow belonging to Vasishtha which yields all desires, here represented by a rock somewhat in the form of a cow from which water trickles on to the top of the Linga. 4 The sacrificial thread. 5 The 'terrible goddess' as Siva is called Ugratára, the terrible lord. Rudra or Siva was born half male and half female, but separating himself into two parts by order of Brahma, each sex became multiplied and of two classes dark or fierce and light or agreeable. Hence the eleven Rudras and their wives Ugratárás, Bhava, Kála are among the dark forms of the male and Durga, Káli, Bhavani, Chamundi, Mahárátri, Ugratárā, amongst the fierce forms of the female. Similarly Siva, Maa, Mahat, are the agreeable forms of the male and Lakshmi, Ganesá, Uma the mild forms of the female. 6 "Whose form is light."
was created, and from this light the whole world is enlightened. Look in the midst of it and you will see a form which is Vishnu the creator of the universe. He who understands the Vedánta and the Shástras calls this light Brahma. Not even the gods can come before this light: worship it. From this cave goes the road to Kédára. Then they went to Kédára and worshipped the Siva-ling and drank at the spring of Udaka,¹ and they went to Mahá-panthā² and thence returned to Pátála-bhubaneswara. Then the Raja said in his own mind—'Am I mad or am I dreaming; what is this Pátála that I am seeing?'

Then Seshnág said to the Raja—'Take thou a thousand loads of jewels borne for thee by Rákshasas, and this horse, the speed of which is that of the wind and go to thy own home; but tell of Pátála to no one, and you and your family shall flourish. There shall hereafter be a Brahman called Batkala who shall tell of this cave to mankind, then they shall know of it.' Then the Raja mounting on the horse came forth with the Rákshasas carrying the jewels and thanked Seshnág; then he went to the mount of Dárú and on the banks of the Sarju he found his army who were searching for him, and he returned to Ayodhya and stored up the jewels in his treasury and dismissed the Rákshasas who had carried them. Then the Raja called his Ráni and his sons and told them all that he had seen and divided the jewels among them. While he was telling of the wonders of Pátála the messenger of Mahádeva came and seizing the king carried him off to the dwelling of Siva. He who shall hear this history of Raja Rituparna and this mákátmayá of Pátála-bhubaneswara all his sins shall be forgiven and he shall enter into the paradise of Mahádeva.

**KEDÁRA-KHANDA.**

The Kédára-khanda section of the Skanda Purána occurs in the same form as the Mánasa-khanda and opens with the usual philosophical inquiries as to the origin of things of which the following may be taken as a specimen:

"This is related by the Sáta Sanaka and other rishis. First the Rishi Sanaka asked:—"What is Brahma?" he is without the three qualities," i.e., without

¹ New called Udak Nauli.
² The peak above Kédára.
³ Nirvána, without the three guṇas or qualities,' an attribute of the Supreme being.
satya" or "rajus" or "tamas"; he is "satya" and "jada" and "anand"; he has neither name, nor class, nor senses, how then shall he be discovered or understood? and how from this Brahma without qualities did the world proceed?" The Sûta answered and said: ""Vaisëlitha Muni," the son of Brahma, told this to his wife Arûndati: she asked, "You know all things, the universe proceeded from Brahma, how shall he be discovered? and in the Kâl Yuga when men cease to perform due worship and believe not, how shall they obtain release, and how was the world created, and what are the duties of the four classes, and how many are the manwanteras" and "Yuga?" Vaisëlitha answered and said: "This question was asked by Pârvati from Mahâdeva, and he answered thus: "He is without form or senses or colour, nor does he perform any work; he is not created nor does he resemble any created thing; he is joy; he is without master; he is the soul of the universe; he is without colour, neither white nor black nor red nor yellow, nor of all colours mixed together; he has neither body nor form, yet there is nothing in the universe in which he is not. He neither performs any acts nor does he sleep, nor has he any senses. What the Supreme Spirit really is, neither Brahma nor the gods can tell. He is without qualities: without beginning, middle or end; without visible form or any form, separate from all things, yet pervading all things. The followers of the Sânkhya call him "purusha," the Vaiśnâvits call him "gusn," the Dvaitâbâdhis of the Nyâya call him "jiva" and "brahma." The followers of the Mîmâṃsâ call him "karma," whilst those who hold with Patañjali address him as "sakshara." The Saivas say he is one with Siva, the Vaishnavas that he is Vishnu, the Sûtras that he is the sun, and the Sâktas that he is the Sakti. I Mahâdeva alone know something of him, but not all; he is without the qualities of stability, activity, or stagnancy; he has neither beginning nor middle nor end; he is not perceptible by the senses; he is without bodily form, yet everything in the universe bears his form: he had no beginning; he is above and beyond all things. The followers of the Sânkhya call him "purusha;" the Dvaitâbâdhis say of him that he cannot be seen with the eyes, yet he pervades all space; he is all-powerful and everything is and has its being in him. The followers of the Nyâya say that he is "jiva" and "brahma," matter and spirit. Those who adopt the Mîmâṃsâ system declare he is "karma" or works, whilst the followers of the Yoga Sûtras declare he is abstracted meditation. The Saivas say he is Siva; the Vaishnavas that he is Vishnu; the Sûtras that he is Sûrya: the Gâṅgâs that he is Ganesha, and the Sâktas that he is Sakti. The Supreme Spirit, O Pârvati, whence this universe arose was water, the depth, length and breadth of which no one can tell; in which are millions of Brahmandas and Brahmans of various forms. In every Brahmanda are the three gods, Brahma, Vishnu and Siva and Indra and the other gods and each has its separate seas and rivers and mountains. He is eternal, his face is turned to every side and in these Brahmandas there is still the all-pervading spirit. This water of the Supreme

1 Goodness, knowledge, quietude.  
2 Activity, passion.  
3 Darkness, stagnancy.  
4 He who is truth.  
5 Or Gyan, he who knows.  
6 Joy.  
7 Ujja or 'energy' is the usual name of the wife of this Mânasaputra or mind-born sage.  
8 Periods of a Mân, each of which comprises seventy-one Úpas or ages and is ruled over by its own Mân and sage. Six manwanteras have passed and we are now in the seventh under Vaisnavata Mân. Seven more have to come before the day of Brahma is completed; see further Wilson's works, Vol. 4.  
9 Reference is here made to the schools of philosophy.  
10 The mithandus age, the embryo of world.  
11 The active principle of creation.
Spirit which is outside the mundane egg once came into the world and this is Ganga."

Párśval then asked Śiva to tell her how this came to pass and how the egg was formed. Mahádeo answered and said: "Li-ten, O daughter of Himáchala, to the history of Višnu. First there was only water in the universe, in which floated Višnu on a bed borne on the serpent Sesaṁg. This was when the former world had ended and Višnu determined that a new world should be created. At the thought, there sprang from his navel a lotus and in the lotus was born the four-faced Brahma.¹ Then Višnu said, 'Create the world.' When Brahma heard the words, he listened and saw Višnu and said: "Thou are the chief of the gods; thou art unaffected by any thing; thou art without form visible or invisible; thou hast neither beginning nor end. Śiva, and the other gods cannot tell who thou art, much less can I duly adore thee. I am a child and without knowledge, and my mind is overwhelmed with ignorance, how then can I fitly glorify thee? Where are thy hands and thy feet and thy limbs, whêre art thou thyself? This much only can I perceive that thou art this ocean with the waters of which thou cherishest all things animate and inanimate. Every created thing depends upon thee; thou art the light of the sun and the moon and the stars through which darkness is driven away from the world. Thou art wind and the breath of life and ether above the world; thou art time and its divisions and the senses and mind. The body² is the chariot, the soul³ is the master within and the mind⁴ is the charioteer; the bodily faculties are the horses and the senses are reins. The charioteer must be vigilant or the chariot will be upset. Thou art perfect, pure and unchangeable. Until thou hast formed the thought of creation, until then thou wert the Supreme spirit, neither creator nor created: When thou hast performed this wish then thou becomest creator and created." I am powerless, how shall I create the world?; Višnu answered and said "Brahma became the creator (prajñapti) of the universe. I give to thee all knowledge; create the universe and live until creation has perished. I am pleased with thy adoration of me, so ask of me whatever boon thou desirest." Brahma answered and said: "Thou hast created me; I will create all things; I have received from thee all knowledge, what more can I ask for myself? but I will ask one thing and that is that thou wilt be pleased to remain in this world which I shall create." A great part of the above description has been borrowed more or less closely from the older Purāṇa{k} writings, and is followed by the usual description of terms of time, the origin of the gods, demons, Dānava, Daityas, Rākṣasas and Yaksas. Then comes the story of the heroes of the lunar and solar races, and the exaltation of the Bhūgolithi as the principal source of the Ganges with some account of the various places of pilgrimage along its banks.⁵

¹ Chetramakasha. ² Vipaśa. ³ Atna. ⁴ Manas. ⁵ I have had two manuscripts of the Kedāra-khanda, one lent me by Ganga Datta Up- rethi of Srinagar, and the other by Dharmanand Joshi of Almora. The latter which was copied in 1816 A. D. has been followed throughout. The topographical account of British Garwhal commences at the 41st chapter and 49th page. The entire account is filled with stories illustrating the holiness of particular places like that of Pītāla in the Mānas-khanda. I have omitted nearly all these stories, so that this account is little more than an index to a portion of the Kedāra-
handa.
Kedr.

The mahatmya of Kedr follows the description of the valley of the Bhagirathi. Parvati asks what is Kedr and what are the fruits of visiting its sacred places and bathing in its holy waters. Mahadeo answered and said: 'The place that you have spoken of, O goddess, is so peculiarly dear to me that I shall never leave it nor forsake it. When I or Brahna created the universe, Kedr so pleased me that it shall ever remain sacred to me.' Brahma and the other gods are there, whoever dies there becomes one with Siva. Such as thou, Vaishnavi, art amongst Satis, Hari amongst the gods, the ocean amongst lakes; the Jahnvi amongst rivers, this peak amongst mountains, Yajnavalkya amongst Jogis, Narada amongst Bhaktas, the Sálagrám amongst stones, the groves of Badari amongst forests, Kámadhenu amongst kine, a Brahman amongst men, the Brahman who can impart wisdom amongst other Brahmins, the wife who honours her husband amongst women, the son amongst children, gold amongst metals, Shuka amongst saints, Vyása amongst sages, this country amongst other countries, a prince amongst men Básab (Vásudeva) amongst the gods, the giver of good fortune amongst mortals, my city amongst villages, the Apasaras of heaven amongst dancers, Tunvara amongst Gandharvas, so is Kedr-kahetra when compared with any other sacred place. Mahádeva then relates the old story; how once upon a time a hunter came here to this part of the Himalaya and after killing a large number of deer wandered northwards to Kedr where he found a number of holy men assembled and engaged in devotions. The hunter sat down at a respectful distance to watch their proceedings when suddenly a deer of a beautiful golden hue sprang up near him and walked gently by. The hunter prepared his bow to shoot the deer but before he could draw the string, the deer had disappeared. Disturbed at this he walked onwards and met Siva armed with a trident, with matted hair, wearing a garland of serpents and accompanied by his train. Frightened at the sight, the hunter concealed himself and the procession passed on. The hunter next met the sage Narada from whom he learned that Kedr was a place of such sanctity that strange occurrences continually took place andportents and omens appeared, and that if any one desired salvation, he should find it there, though his sins were as great as can be
imagined the virtue that accrued from a visit to Kedár was sufficient to cleanse them.

_Mandákini valley._

Mahádeva then gives a brief account of the places of pilgrimage around Kedár. On the lower course of the Mandákini¹ is the holy Siva-kund² where is the Kápila Siva-ling, and above this is Bhrigu-tunga, king of rocks. Still higher up at a distance of two _syenas_ is the babbling fountain of Hiranyagarbha,³ and to the north of this the great Sphátik-ling. A few paces to the east is the Bahnitírtha⁴ near which is a well where Bhim Sen⁵ worshipped me, Mahádeva. Above this is Mahápanth⁶ four _kos_ in circuit abounding with milk and ghi, where the gods dwell, full of gold and jewels and birds with shining wings. Above Mahápanth is the Swargarohini pahár.⁷ At the junction of the Mádhvi⁸ with the Mandákini is the Shiuprad-tírtha and where the Káhirganga⁹ joins the same river is the Bráhmya-tírtha. To the south of this is the fountain known as Samudr-jal, which is of such purity, that whoever even touches its water receives some benefit. To the left is the Purandar peak, where Indra worshipped Siva and where is the Madhálaya-ling. About forty cubits thence is the Hans-kund where Brahma appeared as a havna, and near it is the Bhim Sen _sila_ where is the bed of Siva. About six _kos_ thence to the south is the Gauri-tírtha where the water is warm and the earth of a yellowish-red colour. Here Gauri bathed whilst her courses were on her and here is the Gauresswar-ling. Whoever smears the mud of this pool on his body, bathes in its water and makes an offering however small shall receive an eternal reward. To the south is Gorakah-áshrama¹⁰ where also there are hot springs and a _klang_, and if any one remains there for seven days, his sins are all forgiven. On the same hill are four pools called Devika, Bhadrada, Shubhra, and Mátangi, bathing in which ensures particular benefits. On the hill

¹ This river flows through Patti Malihanda from the glacier above the Kedár temple.
² There are several pools of this name, but this is perhaps the one at the confluence of the Math and Mandákini streams.
³ Gauri-kund
⁴ Same as the Aghi-tírtha near Gauri-kund.
⁵ Now known as Bhim Udaya, there are a number of caves here.
⁶ The mountain and glacier above the temple.
⁷ The group of peaks above Mahápanth.
⁸ To the east of Mahápanth.
⁹ Apparently one of the streams which form the head-waters of the Mandákini for hence we descend the valley again to Gauri-kund.
¹⁰ Here is the Shesháswar-ling and in the pool near it are numerous snakes who do no harm to those who bath in it. These snakes occur in the pools at Tríyug and Gauri-kund.
above Gauri-tirtha is the Chitrása Bhairab who acts as watchman to Mahádeva, and who must have offerings of strips of cloth when his lord is worshipped. Káli also resides here and about a kos off is Bináyak-dwára¹ sacred to Ganesha. Within the Kédára-mandal and to the west of the Tribikram Nadi² is the Náráyan-tirtha. About a kos and a half above is the Náráyan-kshetra where fire always burns. This is the place where the wedding of Gauri Saṅkara and the daughter of Himáchal took place. Here is the Sarasvati-kund and the Brahma-kund, the water of which is of a yellow colour and harbours snakes. To the south is the Bishnu-tirtha and the Jaleswar-ling and the holy Harida stream.³

_Bhillang valley._

Mahádeo then praises Bhilla-kshetra⁴ saying: 'Here I played with thee, O goddess, disguised as a Bhil. The hill is lovely and well wooded and watered, and from it you can see Ganga, and here is the Bhilleswar-ling. Here I still engage in sport with the Bhils, clad in a dark-coloured blanket, I wander about the hills at midnight'. Close by is the temple of Kámeswari Devi and less than a kos above it, the Surasuta stream where Siva smeared his body with ashes. On the south bank of the stream is the Mátalika-sila. The extent of the Bhillángan-kshetra is five yojanas long by four yojanas broad, and it contains some sixty streams. To the south of Bhillángan-kshetra is Bagula-kshetra⁵ which extends two yojanas in breadth and four yojanas in length. It contains numerous places of pilgrimage and temples and that sacred to Bagula Devi is well-known. To the south of this temple is the Punya-pramodini stream and on the northern bank of the stream, a figure of the four-armed Vishnu and, about two kos to the south, the temple of Trishirka Devi. Next comes Shákambhāri-kshetra⁶ sacred to Shákambhāri Devi where her temple exists. She protects the sages in their devotions and here is a grove of Śáka trees and the tigers of the forest and the snake with the jewelled head pays her worship. Near it is the Sankara peak where the feast of lamps takes place on the eleventh of the dark half of Kártilik. To the south

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¹ The confluence of the river from Tríyugi with the Mangákini. ² The stream which flows by Tríyugi-Mátya, the Sini of the maps. The fire has lasted here for three ages, hence the name Tríyugi. ³ The Sinalath of the maps and Sinálat of some traversers. ⁴ The valley of the Billang river in Tikri to the west of Tríyugi. ⁵ In Tikri. ⁶ In Tikri.
of the peak is the Mārakata-ling surrounded by a hooded snake, and to the left of this is the Nandini river and the temple of Ruru Bhairab adorned with numerous bells, the hermitage of Shukra and mines of copper.

**Madh and Tung.**

Mahádeva then goes on to say that there are five kṣetras which every one should visit, Kedar, Madh, Tung, Rudrālaya, and Kalp, all of which are within the Kedár-mandal. A Gaur Brahman is next introduced to tell a story in praise of Madh Maheswar. Here is the sacred Sarasvati-tīrtha regarding which the story of the hunter Shambuka is told to show its surpassing sanctity. The hunter and his dog followed the chase until they came near Madh where they met a joyous band of pilgrims singing the praises of the Sarasvati. The hunter cared naught for this and threw his dog into the pond and the dog on coming out shook off some of the water on to Shambuka, but such was the virtue of even this partial ablation in the sacred stream that on their death both hunter and dog were summoned to Siva’s heaven. The Tungeswar-kṣetra is next mentioned and is said to be two yojanas square, and its praise is sung in the story of Dharmadatta and his son Karmsharm. Dharmadatta was a good and pious man, but his son Karmsharm was a gambler and bad character and even induced his own sister to become as bad as himself. Dharmadatta died of a broken heart and his son seized the property and sold it, and squandering the proceeds took to highway-robbery as a profession. Meanwhile his sister turned courtesan and in her travels fell in with her brother and became his mistress. The brother was in the end killed in a forest by a tiger, but a crow took merely one of his bones and carried it to Tung-kṣetra where it fell within the sacred tract, and such is the power inherent in the soil of these holy places that Karmsharm after some time spent with the Bishis was transported to the heaven of Siva.

This brings us to the Akáshganga which finds its source in three springs on the summit of Tungnáth. To the west of Tungnáth is a Sphátik-ling and to the south of this the Garur-tīrtha

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1. Árgākāmmi and Ágākāmmi of the maps which takes its rise below the temple to Siva as Tungnáth on the Chandrálila peak.

2. A white ling-shape boulder sacred to Siva.
and about half a mile thence the Mán-sarovara in which the lotus grows. To the north of the Mán pond is the temple dedicated to Siva as Markateswar, and to the south of this near the hermitage of Mrikanda, the temple of Maheswari Devi. The sources of the Aksáhgangä is the best of all places for performing the funeral rites of ancestors.

Rudrandth.

The Rudrálaya or the ‘abode of Rudrâ’ is also called the Mahálaya or ‘great abode,’ and is introduced by Mahádeo with a long account of his own power and greatness which we omit. Here is the Baitarani stream ² sacred to the ancestors where one pind equals a krog offered at Gya. Here is Shimumukh, the head of Siva, and the place where the Pándavas came to remove the sin of killing their brethren, but Mahádeo showed them not his face, and going to Kedár they obtained a sight of his hinder parts and so obtained salvation. At a distance of half a kos is the Mána pool, the waters of which are of a yellowish-red colour, and to the east of this is the Sarasvata pond in which lives the fish called Mrikanda and to the east of the pond a great ling in colour and form like a coral bead. On the fourteenth of the dark half of the month, the fish in the pond are fed and oblations are offered for the repose of the manes of ancestors. To the north-east is the pool with yellow waters where Mani Bhadra worshipped Siva. Kalpethal ³ is the place where Durvása Rishi performed austerities beneath a kalpa tree and thus obtained salvation. To the south of the Kalpeswar-ling ⁴ is Kápila-ling and below it flows the Hairanvati stream, and to the south of it is Bhringeswar about two kos from Kalpeswar. Here there are also hot springs and some distance near them to the west is Gosthal-kshetra, when Mahádea is worshipped as Parmeshwar (Pasupati) and an iron trisul or trident stands near his temple and an ever-flowering tree of great beauty. To the east Mahádeo resides as Jhasha-ketana-ha (or destroyer of Kandarpä, the god of love), after which his wrath being appeased by Rati, he became known as Rateswar and a pond near his temple ⁵ is dedicated to Rati.

¹ In Maho village where the priests of Tungnäth reside during the winter.
² The Kadrigrañ of the maps which flows through the valley in which is the Haidamáth temple.
³ Vaiti Urgam.
⁴ In Urgam village. ⁵ Gosthala in Malà Mâgar where is the Gopeswar temple and the iron trident.
⁶ In the valley below Gopeswar.
Badarindrik.

The account of Badari is given in a conversation between Vasishtha and his wife Arundhati. The holy circle of Badari includes the entire tract (khetra) between the hermitage of Kanwa and the peak of Nanda. Such is the efficacy of austerities performed there that oblations offered at Kanwa's shrine frees even thieves and the slayers of kine and Brahmins from the just punishment due to their sins. To him who bathes at Nandprayag and worships Ramapati there, further benefits are promised. The circle of Badari is three yojanas broad by twelve yojanas long, and contains the Gandhamadana, Badari, Nar-Nارयana and Kuvera peaks besides numerous streams and warm springs.

Patti Dasoli.

Nandprayag is so named after the virtuous Raja Nanda who here made a great sacrifice which was attended by the gods and many Brahmins. Here is the Vasishtheswar-ling and to the north of it the sin-cleansing Brihika and Birahwati. The latter is sometimes called the Kalyani and received its present name from the austerities performed there by Siva himself. Here is a temple to Siva as Bisheswar, and to the east thereof the sacred pool of Manibhadra, and to the south of this the Mahabhadra stream, remarkable for the great fig-tree on its bank and the Surya-tirtha. Two kos to the east is the temple of Gopeswari Devi where Raja Danda of the solar race performed austerities, hence the synonym Dandakaranya.

The valley of the Alaknanda.

On the north bank of the Alaknanda is the Bilveswar temple surrounded with bel (Ægle Marmelos) trees with fruit as large as cocoanuts and smooth as jujubes. To the south of the river is the Garur-ganga, the stones of which have the power of removing the poison from snake-bites, and its yellow mud when smeared on the body imparts wisdom like Ganesha. To the north of the Alaknanda is the Charmanwati stream where is the hermitage of Raja Anant Sri and a temple dedicated to Chandi Devi and on the Mecha peak.

1 At the confluence of the Nandikini and Alaknanda. 2 The Birsa Ganga. 3 The Mahadeo lake in patti M. Dasoli. 4 In Malli Dasoli flowing from the Bhadra peak. 5 The description now follows the Alaknanda up to Badrinath. 6 Now the Mama-stream in Urgam.
a ling. To the north-east is the Gaurya hermitage where Devi subsisted on the leaves of the forest trees for a thousand years and gave the tract its present name Paramukhanda. On the banks of the Alaknanda near the hermitage are a ling and pool known as Siva-kund. About a mile beyond is the pool Bishnu-kund, and two kos farther is Jyotirdham in which is the temple of Narasingh where Prahlád performed austerities. Here are also the pools known as Brahma, Bishnu, Siva, Ganesh, Bluringi, Bishi, Surya, Durgu, Dhanada, and Prahlád-kund, Nárada worshipped Vishnu at Bishnu-kund. From Jyotirdhám the traveller proceeds to Badari, and the Gandhamádana, peak by the confluence of the Dhaula and the Alaknanda (Ganga) near which are the pools already mentioned. The place is called Bishnuprayág and above it is the site of the hermitage of Ghatotbhava who became the watchman of Vishnu. Here there are hot-springs and the temple dedicated to Siva as Muneswar and one to Ghantakarn. There are numerous hermitages of holy men around and every pool forms the source of a stream and every peak the home of a god. Above Bishnuprayág is Pándusthán where the Pándavas lived for a time engaged in devotion. Here is Pándvesvar Mahádeva. On the right bank of the river is the Nár peak with its thousand lingas and places of pilgrimage and the Náráyan-kund. Next comes the Bindumati stream and two kos beyond is Bhaikhánas where the saints performed the hom sacrifice. Above this on the summit of the peak is the Jageswar Bhairab and the Kuvera rock. Then comes the Pravara stream and the temple of Badari where is the Kúrm-dhára and the five-rocks (Panch-sila), viz., Náradya-sila, Báráhi-sila, Nárasinha-sila, Márkandeya-sila, and Gáruri-sila, with their respective pools. Within the circle of these rocks is the throne of Vishnu. Here also is the Bahni-tírtha and the rock Brahm-kapál sacred to the manes of ancestors. Close to Badrináth and near the sources of the stream is Nrisinh in the form of a rock and the Náráyan-kund. A little less than a kos to the west is the Urvási-kund where dwelt Pururuvás and Urvási and two kos off is the Svarna-dhára, and on the banks of the river the Sheesh-tírtha. To the left of Badrináth are the Indra-dhára, Deodhára, and Basu-dhára streams, the Dharm-sila and the Som, Sátyapadam, Chakra, Dwádasáditya, Sáptarshi, Rudr, Brahma,
Nar-Nárāyan, Byās, Keshava-prayāg, and Pândavi-tīrthas, the pool of Muchu-kunda and Manibhadra.

Episodes.

Some twenty chapters devoted to stories in praises of the various tīrthas now follow which may be dismissed after a very brief notice. Arundhati asks her husband to tell her something more about the great places of pilgrimage than their mere names, and he goes on to relate to her what he professes to have heard from Nárada regarding them. These stories show that whatever may be a man’s desire he will obtain it by worship at Badari, and whatever may be his sins they will be forgiven if he supplicates the deity through the priests of Kedār and Badari. The first story tells how “Once upon a time there lived a very learned and pious Brahman named Bishnumana on the banks of the Drishadwati. Though the father was learned and good, the son Bishnurati grew up so ignorant and debauched that Bishnumana was obliged to expel the boy from his house. Bishnuvati joined a band of wandering musicians and came to Badari where he sang the great song in honour of Vishnu, and so pleased the god that he was allowed to live near Nárada-kund, and the sufferings which he had gone through in his travels were held sufficient punishment for the evils that he had wrought.” The next story tells how Sankara Vaisya, a resident of Pratisthānapura, longed for issue, and hearing of the virtues of a journey to Badari went there with his wife. There he found a number of Brahmans engaged in devotion, and after feeding them explained his object, and in return received from them a charm which he gave to his wife, who soon became pregnant, and in due time brought forth a son who was named Dharmadatta. When Dharmadatta grew to man’s estate, and proceeded with his merchandise into strange lands, he became enamoured of a daughter of the Mlechchhas, who eventually plundered him of all his property. Dharmadatta returned to his father, who ordered him to make the round of Kedār and Badari in order to cleanse him of his sin. Next we have Janamejaya slaying eighteen Brahmans in order to enjoy the society of a beautiful woman that he met out hunting, and cleansed of his sin by a visit to Badari and the intercession of Vyāsa.

1 From the 56th to the 76th
2 Pratisthānapura is probably Pahlavan on the Godāvari.
Chandragupta Vaisya, a resident of Avanti (Ujjain) had ten sons, and was one day visited by a Badarináth pandá by name Dharmadatta, who was asked to describe all the wonders of Badari. In reply Dharmadatta told the Vaisya the names of all the places of pilgrimages, and the advantages to be had from visiting them; that he should take all his property and go to Kedár and Badari, and give it to the Brahmans there, who would ensure his admission to paradise. Accordingly Chandragupta with his wife and sons set off on a pilgrimage with Dharmadatta, and afterwards remained with him near Badari. Whilst there Chandragupta’s wife lost a precious ivory ornament one day, and inquired from the sages who lived near what was to be done to recover it. They answered that she and her family should go the round of the places of pilgrimage again, and when this had been accomplished, and they had arrived a second time at Badarináth, the elephant from whose tusk the ornament had been made appeared, and with the whole party was at once conveyed to the paradise of Vishnu. Then comes a story of how Nárada standing on one foot sang the praises of Mahadeo for one hundred years at the confluence of the Mandákini and Alaknanda, now known as Rudrprayág, and how he was visited by the great god himself who here invented the musical nodes used in his worship. Then follows a long explanation of the various rágas, their use, value, authority, accompaniments, rules, divisions, &c. In illustration a story is told of Devásraya who had five sons, all of whom were learned and pious except Gopálsharma, who was so ignorant that he was denied the sacrificial thread, and was appointed as cow-herd. Gopál when he became of age reflected on his condition, and sought for those to whom he belonged, and for this purpose travelled to Kailás, and visiting the various holy places arrived hungry and tired at Rudrprayág. Some days afterwards whilst wandering about the sacred place he overheard a Brahman performing his devotions and saying “Om siváya námaḥ” as the great compelling invocation to the deity. Gopál immediately commenced repeating this simple litany, and when he had continued muttering the name for some hundred-thousand times, Siva took pity on him and revealed to him his origin and restored his faculties. Henceforth Gopál Siddh became known throughout the whole of Kedár as the favorite of Siva. The Brahmans who had
refused to partake of the feast prepared by Parasuráma were still under the curse pronounced by that sage and were known as Brahmárákhasas until restored by Gopál.

Nilkanth and Pindar.

Arundhati then asks whether the intercession of any other holy man has ever resulted in the release of such numbers as were saved through Gopál. She was told that the Nilkanth mountain lying between the peaks known as Shumbha and Nishumbha was the site of the great austerities performed by Rája Antideva, by virtue of which both the Rája and some thousands of itákhasas were received into the heaven of Siva. The place is further marked by a temple to Mahisháni Devi. An account is next given of the Chakrakshetra which lies to the south of Mánasa and is known by the great bel tree and the temples dedicated to Bilweswar and Gáneswari Devi, the Heramb-kund and Bainuva-tirtha. To the east is a temple to Chandi Devi and east of this a pool of yellow water and above it is Bikata-kshetra, so called from the son of Jambha Asura. Jambha had two sons, Bikat and Tat; the first adored Siva and the second Vishnu, and here is a temple dedicated to Siva as Bikateswar. Here is the Sailodak spring, the waters of which if applied to the eyes enable one to see where treasure is concealed. Here also is the Nandeswar temple. Tat-kshetra¹ lies along the Pindar and is the place where Tat with his Daityas performed austerities, and above the site of his hermitage, in a forest surrounded by bel and other trees, is a temple dedicated to Siva as Brahmaputreswar. A little more than four kes to the north of the Brahmaputrasabhán is the Pushkara peak where Pushkar and the Nágás worshipped Siva. Next comes the Muni-siddhini-kshetra, full of deer, trees, flowers, and birds, where Pushkar-nág lives. To the south-east is the temple of Chandika Devi and the Táreswar ling. To the south of this is the Káveri stream, where is the Kávereswar ling, and further south the Nág-dhára and Nigamálaya with the stream Páphára, where Dwipeswar, ‘lord of the Isles,’ died. The Jaleswar ling is

¹ The Tat-kshetra must occupy the greater portion of Pindarpár. I would place the Brahmaputra aśhán in the Wána valley and the Pushkara peak might be identified with one of the spurs of Trisál. There is still a temple to Bangali-nág at the confluence of the Kaliganga and Pindar rivers at Táser and one to Bhakur Nág at Baktan and to Bápáy-Nág at Maragon in Palkhendas. We next have the valley of the Kaliganga, and then that of the Pindar, after which the town around Karn-prayág called Siva-kshetra is reached.
within this tract and also a temple to Jaleswari Devi and four kosa to the east the Benu-tirtha on the banks of a small stream. To the north-east of this stream is the Dandeswar and Mahaganapati temples and also one sacred to Bhairab. To the south-east of the Brahmaputra dehán is the Gobind-tirtha at the source of the Pindar river, and the temple dedicated to Birsháni Devi. To the north-east of this temple is Biutageswar, and further south is the Bishumiti-kahestra and the Bishesarwar temple and pool. North of these is Gana-kund, the Saumyeswar temple, Kambha-kund and Dasamauili, where Rávan repented him of his evil deeds, and here also the Rávaneswar ling is established. Here is the Saudámini stream and on its banks the Sukameswar ling. North of the river is Kapilatirtha, Kapileswar, Yogeswar, Bageswar, Brahmeswar, and a temple to Ganesh. At the confluence of the Pindar and Alaknanda is Siva-kahestra, where Karna performed austerities. Here are temples dedicated to Uma and Umeswar, the Bináyaka-sila, Suraj-kund, the Dhananjaya Nág temple and the Ratna-prabha ling with its golden yoni. Close by is the Menureswar temple, the Hivani stream and Pulaheswar ling, near which is the Brahma-sila of many colours. Above on the hill is the Manibhadra-kahestra and Maniwati stream, the Yaksheswar ling and sacred pool, Bameswar, the Dibesarwar-kund where the lotus grows and the Debeswar ling. To the left of the Dibesarwar ling is Svarnákarsthán, the Svarneswar temple, the Indra-tirtha, where Bhairab in a black form seized and bound Indra, the Indreswar and Káleswar temples and also the rocks known as Bhím-sila and Hanumat-sila. The last mentioned is of a white colour and has the power of transmuting the baser metals into gold. Beyond these is Bhímswar ling and temple.

Káli-kahestra.

Two yojanas to the north of Káli-kahestra, we arrive at the temple of Rákeswari Devi which marks the site where Sasha, the moon, was freed from the leprosy caused by the curse of Brahaspati. It was in the Nandan woods that the moon met the wife of Brahaspati and debauched her and was cursed by the sage and became a leper. The moon then prayed to Siva and offered oblations here.

1 Káli-kahestra or Kálikathá, also known as Kálibangwára, is the tract along the Káli near its confluence with the Mandakini below Kálimath.
and obtained forgiveness. Arundhati then asks where the Rájas
paid their devotions, and in reply was told that they visited the
Kedár-tirthas and Káli-kshetra on the banks of the Sarasvati.
Siva is worshipped in Káli-kshetra as Káleswar and there is a great
temple to Káli herself and to the east about two kos is the temple
of Turana Mandana Devi.¹ To the north of the temple of Káli is
the temple of Kot-máyeswari Devi. To the north of the river at
the junction of the Barana and Asi streams is Saumya Káshi² now
concealed (gupta) and only five kos in extent, but hereafter to be
revealed when its sacred precincts will comprise one hundred kos.

Jumna, Tons, and Dehra Dún.

In the country to the west of the Ganges³ are numerous places
of pilgrimage, the Brahma-dhára and others.

Jumna and Tons. The Jumna flows through the north-western
portion of this tract and the Hiranyabáku joins it and their conflu-
ence is holy. Still further west is the Tamasa,⁴ and where it joins
the Jumna is the Daksha-tirtha and north of it the Bishnu-tirtha.⁵
From the hill above the last-mentioned place of pilgrimage flows
the Bimuktida stream, and at its junction with the Tons is a temple
dedicated to Siva as Jyoteswar. To the north is the Hem-sringa
peak⁶ from which flows the Siddha stream, and at its confluence
with the Tons is the Siva-ling to which Brahma paid devotion.
North-east of this are the Hiranya-sáikata and Hemwati streams,
and on the eastern bank of the latter stream the Kasyapa-tirtha.
Further west is the Brahmaputra stream and on its banks the Brah-
meswar-ling and the temple dedicated to Gáneswari Devi. To the
north-west is the Satadru⁷ river and on its banks the Panchnades-
war-ling, and west of this the Jambhu-sail, whence the Jambhu
stream takes its rise. On the banks of the Jambhu is a temple de-
dicated to Bishhára Devi and beyond it the Kámbhára stream, an
affluent of the Brahmaputra and at their confluence the Kámakhy-
tirtha. From the Sandurvyák peak flows the Sundari river to its

¹ One with Mahisha-mardini, slayer of Mahish Aśura. The story of Raktavija
is told at some length, how, accompanied by Shumbha and Nishumbha, he ravaged
the country of Káli and how she slew him after he had conquered Indra and the
goals. Kotímáyeswari Devi assisted by spreading delusions amongst the Dalíyas
and also Bákásware Devi, whose temple is about two miles above Kálikashán.
² Now called Gupt-Káshi.¹¹ ³ Includes western Thri and Jaunsár-Bíwar.
⁴ The Tons river. ⁵ Near Káli in Jaunsár. ⁶ The Nága peak of the
⁷ The Satíraj.
confluence with the Mokshawati stream called Sundar-prayāg, where is a temple to Sundari Devi. At Bishnu-prayāg is the confluence of the Punyavati with the Bishnu-dhāra. Once upon a time the ocean came to the Himālaya and there worshipped Siva for many thousand years: hence the origin of the Samudra-tīrtha. When Brahma created the world, the Tamasa was created from the Brahma-kund and its confluence is the Rudra-tīrtha and Bishnuttirtha, where is an image of Vaishnavi Devi and, half a kos beyond, the Sakra or Indra-tīrtha. To the south-east of the Barana-tīrtha at a distance of twelve kos is the Bölakhilya peak and river and the Bölakhilyeswar-ling. To the north-east is the temple dedicated to Siva as Someswar and from the hills around five rivers take their rise and afford numerous places of pilgrimage to the devout. One of the streams called Dharm has on its eastern side the Dharmkūt peak where Dharm Rāja performed austerities. To the south of this is the Siddhākūt peak and to the north Aparagiri. To the north-east is the Yakshākūt peak and to the south of this the Saileswar-ling. From the peak of Nanda to Kāshťgiri the entire tract is known as Kedār-mandal, and within it are innumerable linga, all worthy of the highest honour.

Maṇḍya-kshetra and the Ganges valley.

From Ganga-dvāra to Ratnāstambha and from the peak of Nanda to Kāshťgiri is known as Maṇḍya-kshetra. To Brahmanasthān is twenty-three yojanas, between the Ganges and Jumna eight yojanas, Tiryaṅ three yojanas, and Maṇḍya-kshetra twelve yojanas. Maya is Sati, the daughter of Daksha, who lived near Ganga-dvāra, where is the Daksheswar-ling and the places known as Chandikāntirtha, Drona-tīrtha, Rāma-tīrtha. To see Rikhikesh and Brahma-tīrtha even ensures the fruit of good works. Tapuban also is a place for performing the funeral rites of ancestors and Lakshmanasthān for achieving good fortune. Then whoever bathes at Siva-tīrtha attains to the heaven of Siva. Near Ganga-dvāra is the Niş peak sacred to Siva as Niśeswar. Near the Bilva-tīrtha is the Siva-dhāra and a great bel tree and a ling near which Nārada Muni

1. The Sewa Nadi in the Dūn, regarding which the story of the pigmy Brahmanas ( Bölakhil), is told.
2. Mūga in the Dūn.
3. Hāriwār. The description now leads us up the valley of the Ganges.
4. In Dehra Dūn, on the right bank of the Ganges.
5. In Dehra Dūn near Lachhman-jhāla.
6. Here follows some seven chapters describing Daksha’s sacrifice. See Gaz., II., 288–290.
always dwells and the great Ashvatara Nág with a jewel in his head and who sometimes appears as a sage and sometimes as a deer. In a cave to the left lived the Muni Rishika and here on the fourteenth of the dark half of Shrāwan a light is seen and the voices of people talking are heard. About two gun-shots to the east of the temple of Bilvēsvar is an excellent spring of water on the hill and below it a den of wild pigs. About a kos beyond is the temple and stream sacred to Brahmani Devī. About six kos from Bilva-tirtha is the temple sacred to Siva as Trīmurtteswar, near which is the Sunandi stream and the temple of Sunandeswar and the yellow stone known as Nandi-sila similar to the stone of the same name at Gaya and the ling called Nandeswar. A kos hence is the Birbhadra tapasthal and the temple dedicated to Siva as Bhirbhadreswar. About half a kos to the south are other pools and tirthas and līngas.

Next comes an account of Kankhal with numerous stories of its various places of pilgrimage, the Kūsha-tirtha, Bishnu-tirtha, Samudra-tirtha, Siva-tirtha, Ganesha-tirtha, &c. To the north of Ganga-dwāra the Kauṇadvati stream joins the Ganges at Renuka-tirtha and about half a kos above the Bajra-sila stream. A kos to the north flows the Sankarballabha or Chakrā stream and joins the Ganges where the temples dedicated to Siva as Sankareswar and Bhirbhadreswar stand. Two kos to the west is the Sālīhotreswar temple and, a short distance beyond, the Rambha stream which joins the Ganges at Rambheswar.¹

*Kubjāmraka-keśetra.*

We have next Kubjāmraka-keśetra, where is the Kumud-tīrtha, to the south of which is the temple dedicated to Siva as Chandeswar, and near it the Sāravāt-tīrtha, where every Sunday the Sun comes in the shape of a bee and bathes in its waters. More holy still is the Purnamukh-tīrtha, where are springs of warm and cold water and the Someswar-ling, and near it are the Kārbir-tīrtha and Agni-tīrtha. Next comes the Bāyavya-tīrtha, the Aswattha-tīrtha with its great pipal (Ficus religiosa) tree, the Bāsswa-tīrtha and Chandrika strēam and Ganapa Shairab of terrible form. These are succeeded by the Bārāhi-tīrtha and the Samudra-tīrtha with its variously coloured waters. To the north of Kubjāmraka is the

¹These appear to be in Tīzāl.
Rishi peak. Tapuban\(^1\) lies to the west of the Ganges and is the place where Ráma-chandra retired to devote himself to religious austerities. Below it is the Bilama-tirtha where Seshnág of the white body and coal-black eyes loves to dwell. To the north-west of Ganga-dwára is the hermitage of Ráma, and Ráma-kshetra extends for sixteen yojanas from the Dhenu peak to the Betavati stream. Within this tract is the Kali-kheti stream, on which are temples to Chandi and Durga and also the Ghantakarn-tapasyasthán. To the west of the latter place is the Bhuteswar-ling and the Kuhú stream and a great cave sacred to Márkandeya and other Rishis. There are also pools called after Ráma, Sita, and Hanuman, several lingas and temples to Durga and Prábálika Devi. Drona-tirtha is near Deo-dhára where is the Deveswar-ling and the Deojanya stream. To the west is the Navadola stream and six kos north the Dhen forest and Dhen stream. To the east of these is Kákáchalsthán and west of it the Renuka stream. To the east of this is the Paryenkini stream and at the confluence of the two, a place of pilgrimage. The place where Dasaratha shot the crow in the eye is called Pushpœwar-deosthal and is within the boundaries of Kákáchal. Dronassthála lies to the east of Máya-kshetra and is held to be eight yojanas long and three yojanas broad.

**Nágachal and Chandraban.**

To the south-east of Deo-dhára at a distance of about three miles is Nágachal and to the west of it the Subhanshraba stream. Two kos to the west of the Deo peak is Chandraban, where there is a linga and sacred pool, and to the west of it the Chandravati stream and on its right bank the Bishn-pád. To the north-east is the Subahan stream and west of it about two kos a temple to Gankunjur Bhairab at the source of the Gan-dhára, whilst a temple to Chandika crowns the summit of the peak. To the north is the Svarneswar-ling and half a kos beyond the Deogarh stream which joins the Sankaraballabha stream. To the west of Deo-dhára and on the other side of the Chandraban at a distance of about eight kosa the sources of the Jumna and Ganges with their numerous places of pilgrimage and sacred pools. The Chandreswar temple and pool and stream are all within the Chandraban.

\(^1\) As already noted this place is on the Tihri boundary in Dehra Dún.
The Jumna and Tihri.

To the west of the Jumna is the temple sacred to Káleswar and Káleswari and the Deojushta stream which joins the Jumna. East of the Jumna is Yavanesbaryya's throne known also as Yavanesha-pith, four yojanas in extent. Within this tract is the Yoni peak, the Yoneswar ling and the home of Káliya Núg, and here in former times the Yavan Kál came to pay his devotions and hence the names Yavanesha-pith1 and Káliya. To the south is the Brahma stream, and to the north the Rudra stream, and to the south of it the Bhasmamaya Páni with the white coloured rock honoured as a ling. To the east is the Bishnu stream and more easterly still the Ráma stream which unite at Bishnu-tirtha. To the west on the banks of the Jumna is the Shru-tirtha, the Rishi-kund and Sharabhbang-tirtha and the Vasishtha-tirtha on the Brahma stream. From the peaks above Vasishteswar flow seven streams. To the west of the river is the Surakút peak where is the temple to Sureswari Devi and west of it that to Kalika. To the north-west of the Brahma peak is the Sundari-píth and the Brahmaputra stream, the Sundareswar-ling, and the Haimvati stream which joins the Sundari and then forms a tirtha. The Haimvati has its source in the Siva peak, and on its banks is the Bhagvati ling, to the south of which is a pond with yellow water and the Bhuteswar-ling. Next comes Indra-kund and to right of it the Sakra-tirtha and Rudra-tirtha and, on the banks of the river, the Trisul-tirtha. To the west is the Mahatkhumári-píth where is the temple dedicated to Siva as Saileswar and the Bálwata stream. To the north is the Kunjarkút peak where are temples dedicated to Bála and Tittirpanaka Devi. The latter is situated at the confluence of the Muni and Parni streams. To the north is the Bedbarná stream and to the west the Dewal rises on the peak of the same name. Here is the temple dedicated to Siva as Dowaleswar and the Dugdh-dhára.

Bhadgirathi and affluents.

To the east of the river3 (Ganga) is the Chandrakút peak where is the temple to Bhubaneshi Devi and on the summit the Jagates-

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1 This is the only Allotment to the Baktarian Greeks that has been found. 
2 Neck of the head of the Ráma-Sera valley. 
3 The name Ganga or 'the river' is applied either to the Bhágirathí or to the Alaknanda according to the locality.
war-ling. To the south is the Nágешwar temple and near it the Bhágwati stream; to the north-west is Bágeshwar and west of it the Nákshatra Panch-dhára and Chámra-dolini streams and the temple to Chámreswar. Gardabha Asura was slain by the Rishis on the mountains above Chámreswar now marked by the temple of Gardabhotkharnádini Devi. To the west on the banks of the river is the hermitage of Brahma and the Koteswar-ling. In the same tract are several língeś and pools and places of pilgrimage. Bhadrani's hermitage is also here and to the north-east near Bhillang-sarovara the Sateswar-ling, and at the confluence of the Bhillang and Bhágirathi the temple to Gáneshwar and the Dhanush and Śhesh-tírtha. To the north of the river is the Málvatya hermitage, near which is the Ashmurtteswar-ling. To the west near the Kútádri range is the Raudrísila, and to the south of it Yáksharaja's tapasthal and to the west on the Shekhar peak the Parnabán. Next comes the Gobardhan peak with its língeś and temple, and to the south on the west bank of the river the Bhágakara-kshetra with its língeś, pools and temple. Then comes the Nawala stream and to the south Gaumukh. West of Bhágakara-kshetra is the Ghántakaṁ-Bhairāb, the temple to Kandumati Devi, the Bráhmi-síla and the Mokshaváti stream which joins the river at Moksha-tírtha.

Deopravág.

At the confluence of the Ganga and Alaknánda is the great Deopravág-tírtha¹ and the Brahma-kund where Brahma made his devotions before commencing the creation of the world. To the north of the Bhágirathi is a Síva-ling and between the two rivers the Swayambhuvá-ling. Near the confluence we find also the Baitálika-síla, Betál-kund, Síva-tírtha, Suráj-kund, where Medhatíthi performed austerities, Vasish-tírtha, Báráhi-tírtha, Báráhi-síla, Paushpamálā-tírtha, where the Kinnari Pushpamálā performed austerities, and Pradyumnasthal. Near the Pradyumnasthal is the Báiápáyan-kshetra, where there is a cave containing an image of Bishnu, and about half a kos beyond near the Gridhráchal peak, the Bílwa-tírtha. Above Suráj-kund is the Rishi-kund, on the right bank of the Ganga is the Saur-kund and east of the confluence and on the right bank is the temple dedicated to Síva as Tundéswar and

¹ Deopravág in Thri.
about four bow-shots off the Danweswar temple near the Danwati stream. At the confluence of the Danwati are five well-known tings: Bisweswar, Mahá-ling, Tátakeswar, Tundíswar, and Danweswar. The Bisweswar-ling was established by Ráma. To the south of Deoprayág, where the small Nabálaka stream unites with a branch of the Bhágirathi, is the Indraprayág-tírtha and Indra and Dharm-kund. To the south lies the Dhanush-tírtha, the Brahmadhára and Indreswar-ling. To the east of the Nabálaka is the Trisúl-tírtha, pool and stream, and to the south the Urmika stream and to the east again the Vainateya stream whose confluence is marked by the temple to Garureswar. To the south is the Bibhávini stream and at its confluence the temple sacred to Bháveswari Devi. To the left is the Mend stream and to the right the Rájendri stream and at their confluence the Prithi-tírtha, where Prithu performed austerities marked by the site of the Pritheswar-ling. To the south the Kapinjula stream rises on the Kaparddak peak which is honoured by a Siva-ling, and to the east the Chandrakút peak has another called Deveswar, near which flows the Chandratelya stream. Next comes the Lángal peak with its Lángaleswar-ling, and to the south-west the Manjukula stream which has at its confluence the Bhim-tírtha. About a kos to the east is the Pingalika rock where is a temple dedicated to Ban Devi. Half a kos to the west is the Dhenu stream and half a kos to the south the temple dedicated to Trisúleswari Devi.

About two kos from the Nabálaka stream is the Diptijáleswari-píth where, in former times, lived the daughter of Puloma. Hence to the east is the place where Kandu performed austerities and the Kándavi stream and a temple to Uma Devi and the Kaibaleswarling. To the south flows the Kápiñírini stream and to the east is the hermitage of Kapila and south-east the Ráshtrakúta peak. The Rathabáhini is like the Nabálaka, and about eight kos to the south of it is the Banyasrikèswar-ling and a pool with yellow-coloured waters. Some twelve kos to the south is the temple dedicated to Devaśáhreswari Devi with its pools, streams and lings. To the west is the Punyakút peak where is the pool and temple sacred to Nandeswar, and to the south-west the Sundar peak with

1 The Chandrasekhari peak.
the stream and temple sacred to Sundareswar. Some twelve kos to the west by south is the Bhúrideo peak where the prince of that name performed austerities and called the peak and stream after himself. This stream joins the Nabálaka at the Bhavanáshan-tírtha, where are temples sacred to Bhavání Devi and Bhavamochan. To the south is the Siblo peak where a Bhil of that name performed austerities, and to the left about ten kos off a pond, to the west of which flows the Svettarangini stream. To the south-west is the Karíndrádri peak, whence flows the Karini stream, and at its confluence is the Bhairab-tírtha and on the summit of the peak the Mandareswar-ling. Below it on the right side flows the Bhadratara or Bhrigupatni stream, and at the confluence is the Daridráníbáran-tírtha where Lakshmi resides. Eight kos to the south is a temple to Kálika and twelve kos to the east are the Bhrin and Bharani streams, and at their confluence the Bhrigu-kund, whilst the Bináyak-tírtha lies four kos to the south of Indraprayág. To the north-east of the Kubjámraka-kshetra on the western bank of the river is the temple dedicated to Siva as Yogeswar, the Siva-tírtha and Suraj-kund. To the east of the Alaknanda is the place where Benu performed austerities and about eight kos to the west is the Bishwa stream and on the Támráchaí peak a temple sacred to Guhyasvari Devi and one dedicated to Bhairab. To the east is the Nandbhadreswarí temple close to the Mena stream and to the left of it the temple of the Devi known at various times as Gunnatri or Sátwiki or Rájasímita or Támasi, and here is the Náráyaní stream. To the east of the Chandrakút peak is the Kaleswar Bhairab.

Sri-kshetra.

From Kolottámáng to Kolakleswar is known as Sri-kshetra¹ in extent four yojana long and three yojana broad. To the south on the Kínás peak is the Yamkastrán. To the north of the river about two kos is the Kolásur peak and the Menúka stream with the Menuswar-ling. Half a kos beyond is Deo-tírtha, where Bhukund paid reverence to Siva, a place marked by the Bhukundeswar-ling. To the south is the Suraj-dhára and to the left the Chand-dhára and again the Bahni or Agni-dhára. To the north of the

¹ The street of which Srinagar is the principal place.
river is the Syāmala stream named after the daughter of Kolásura. Close to Indraprayāg is the Drishadvati stream which flows from the peak of the same name and half a kos beyond the Kandika stream. In a cave on the summit is an image of Kandika Devi. To the north of the river is the Saktijeti stream and at its confluence a temple sacred to Siva as Ganesvar. Half a kos onwards is Bhawānīsthan, and at the confluence of the Sankhwaṭi with the river is a temple to Siva as Nahusheswar. Above this is Devipith and on the banks of the river Upendra-pith, in which are two streams. On the hills above is a temple to Kandukeswar Bhairab and on the banks of the river the Lāsyu-tīrtha and a temple to Visvanāth, and above them the Māya Devi and Māyeswar temples. At the junction of the Gori and the river is Gauri-prayāg and Bāgreswari-dhāra with a temple to Lakshmi and above it one to Nāgeswar. About a kos from where the Indrāṇi meets the Gori is Rishi-prayāg and one kos further Bribwa-prayāg.1 Beyond this is the Indra-punyatam-tīrtha. About half a kos from the confluence of the Kumbhika and Gori is Bishunāth and a kos above it Mukti-prayāg. One kos above on the mountain is the hermitage of Alarka. Near Gauri-prayāg is the Svarneswar-ling and the temple to Bināyakeswar and on the banks of the river the Bināyak-kund. On the right bank of the river is the Manjavati-dhāra and a bow-shot off the hermitage of Alarks and above on the hill is the Manjughoṣh Bhairab. Siva-prayāg is situated at the confluence of the Khandava and the river. About half a mile onwards the Kaliṅka stream is met with and half a kos onwards on the Kari peak a temple sacred to Kavi Bhairab. Below this is the confluence of the Khandava and Batsaja streams and above them the Siva-kūt peak, whence flows the Nārāyani and Rājketi streams. To the north of the river is Dundi-prayāg and above it the Panyavati stream takes its rise in the Kuvera peak. Near this is the Kani-tīrtha, the Dwijihvak-kshestra, Sanpat-dhāra, and on the peak above Danditapasthal with its golden-coloured image of Ganesha. To the east is the temple to Siva as Nirmalaswar and the Jambhu stream and the Dandika-tīrtha. To the east of Siva-prayāg on the right bank of the river is the Siva-kund, a ling five cubits high and the Dev-tīrtha. On the north of the river in a cave is Ratirupa Devi and

1 There are names given to very small torrents which join the Gaṅga.
other deities and several places of pilgrimage, ponds and holy streams.

Close to the Kasi peak is the Bhairavi stream and the Satyasand tapasthal with Sri-kund and to the east the Bhúsuta stream. To the north of the river above Mundadaitya is the Brahma-kund, and on the right bank about four bow-shots off is Aswi-tirtha, where is the Bhringi-sila and at the confluence of the Sarasuti the Dhanush-tirtha. Next comes the Bhairavi-pith and to the north of the river Kuver-kund, where is the temple dedicated to Ráj-rajeshwari Devi and the Shravaneswar-ling. Then comes the enumeration of the temples about Srinagar itself, nearly all of which are mentioned with characteristic anecdotes either of the form of the deity worshipped therein or of the persons who established them. On the right bank of the river above Bhairavi-tirtha is the Maheswar-ling, and to the east the red boulders known as Bráhmi-sila and Vaishnavi-sila. Rámacandra offered lotus-flowers to Siva here: hence his form as Kamaleswar,¹ and there is also a temple to him as Nágaswar a short distance beyond. The Katakavati flows from the Golaksha peak, and at its confluence with the Alaknanda is the temple to Katakeshwar. To the north of the river is the Nripeswar temple and the Indra-kund and two arrow-flights to the south, the Siva-dhára and Sivas tapasthal.

Above Kamaleswar is the Bahini peak and Bahini stream and numerous springs of very pure water: also the cave and hermitage of Ashtabaktra Muni. Numerous hermitages, temples, caves, pools and streams on Indrakila and the surrounding peaks within Srikshetra are now mentioned, few of which are held in estimation at the present time. Amongst the streams noticed are the Manohari, Deovati, Madhumati, Manounmini near the Kilkaleswar temple, and Jiwanti near a great cave and the Sudyumna tapasthal. The temple to Kana-mandini Devi is on the south bank of the river² where Chapala Apsara performed austerities. Then there is the Mandhar forest and Siva-tirtha where Bharadhdvaj worshipped Siva, the Golakshaja-tirtha, Binayak-tirtha and the Koteswar-ling. Next the Gogal river and tirtha and the image of Ganesha with ears like a sieve and known as Súrippakarn. On the Mohendra peak is a

¹ This temple is in Srinagar itself. ² In Ketiya village.
great cave communicating with the bank of the river Alaknanda and within it lives Ganapa Bhairab. The Páháni flows from this peak and beyond it is the temple of Mahendreswar. Half a kos from Kateswar on the right bank of the river is the hermitage of Sukra, the Bhárgar-kund and Punya-kund and Sukradhára and Sukreswar temple. In a cave to the north is the Smasháneswar Bhairab and near it the hermitage of Parasuram. Three miles from the river and to the west of the Chaitravati stream is the Gauripítth, and above it the Dípесwar temple where Díppál worshipped Siva and near it a temple to Kalika Devi.

Half a kos to the left is a beautiful spring known as Siddhadrava, and near it is the Mauktikhákhyá-ling. To the north of the river and south of the Chaitravati stream is the Harshavati stream and at its confluence with the Ganges the Turungareswar temple. Then the Rudra-tirtha and the Gosthavashrama-kshetra with stream, pond, temples and ling. Above the Harshavati some two kos is a temple to Táreswarí Devi. The Sri-dhára lies to the north of the river. The Pattavati is about two kos from the Harshavati and next comes the Lohavati, and where the Pattavati joins the stream coming from the Tailasyáma peak there is a tirtha, and at its confluence with the Alaknanda the Jagadeswar-ling. To the east flows the Sunanda from the Kol dah peak and then the Yashóvati stream.

Parnashanáshrama-kshetra.

The Parnashanáshrama-kshetra extends from the Akol hill to Nággíri. The confluence of the Mandákini with the Alaknanda is known as Surajprayág and above it is the hermitage of Visvámitra. In the neighbourhood is the Vasisht-kund, Sura-sila, Atri-kund, Gantam-tapasthal, Bhárradhvaj-tapasthal and the Tripureswar-ling. Next comes the Chhinna. Mástakeswari-pítth, and to the left the Bhéma-dhára, Bhimeswar temple, Párvati-kshetra and Párvati-kund. To the north-east is the Kamandubháya stream and the temple of Puñyamati Devi and Jalacervar. To the east some two kos is the temple of Kúrmásana Devi, and further east the Muni stream, on which is the Síleswar temple and some distance on the Rudráprayág.
temple to Agastyeswar. Some three kos to the west in the Muneshvar-ling and the Siddheswar-ling in Mayábdhasán on the Mâyábini stream, and at its confluence with the Bhadrabelá is the Shesheswar temple. Some eight kos to the west of the Lásyutaranógni is the Bhatágád and to the south-east from the banks of the Mandákini, the Gangeswar temple and Sivasri-dhára. Further on Bahulingeswar is found on the bank of the Alaknanda and east of it on the same river Parnashvanáhráma. To the east of the latter tract is Devi-kund and a Nágasthán containing a pool, ling and temple. The Támra stream flows from the Pushkar peak, and to the east at a distance of two yojanas on the banks of the Sarasvati is the hermitage of Sagara, where a trisíl is imbedded in the ground. The place where Siva went to Kailás is called Gosthál and there is the temple sacred to him as Siddheswar, and to the east is the Digambareswar-ling.

**Mandákini valley.**

Six yojanas to the south of Kedár is the tract known as Guptbáránasi some two yojanas broad, and here flow the Ganges and Jumna concealed from sight and here is the temple to Siddheswar. To the west is the place where Nala performed austerities marked by the site of Nal-kund, and again the temple to Ráj-rájeswari Devi. On the banks of the Mandákini, Mandháta, the august son of Yuvanaswa, performed austerities, and to the west of this is the temple to Siva as Bánéswar. On the Phetkárini peak is a temple to Durga and her lord Durgeswar. To the north-east some two kos are temples to Mahádevi and Dwetapati Mahádeo and the Dánwati-dhára. Maheshamardani has a temple here where she slew the great Asura, and near it is the Patumati stream. To the south is the Kumbhika-dhára and above it is Bishnaneswar. Vyása still lives in a great cave on the Khandákhya peak, to the south of which flows the Sávitrí stream through the Bedmáristhal. To the north-west of Kedár and west of the Alaknanda is

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1 Agastyaamuni or Agastmuni on the Mandákini. 2 In Tihri. 3 Lastur river in Tihri. 4 In village Phalási in Talha Nágpur. 5 Tract around Nágnáth in Bichhla Nágpur. 6 Apparently above Pokhri village in Bichhla Nágpur, where Táshkar Nág is worshipped. 7 Here we get back to Gopeshwar. 8 Gupt-Kásbi in Márí village. 9 Nalapatan. 10 In Ránéi Tarsálí village. 11 Temple in Ukhimat. 12 In Byunkhí village. 13 In Triyugi-Jákha village.
the Renuka peak, which also has a temple dedicated to Maheshamardini. To the south is the Bishwa stream which is joined by the Kapila stream, and at their confluence is the Kāpireswar temple. Beyond this is the Jamadagueswar and Bhilleswar temples and the place where Bālyati, son of Vyāsa, fixed his hermitage. Beyond this is the Nāg river and the great black boulder above which is the Ghosheswar temple.\(^1\) To the left some half a kos off is Dharmasila and the temple to Dharmeswari Devi, then to the east on the river-bank the Shāli-tīrtha, also called Deo-tīrtha. About a kos to the north-east is Dhenu-tīrtha and near it Kāśtādri or Kāśtagiri, amid whose forests Siva is worshipped as Kūshtēswar.

**West of the Alaknanda.**

Some half a yojana to the west of the river is a great peak called Bhallādri, where there is a bar tree (Ficus Indica) whose shade extends over four kos and the Bālakhilya stream. The place where the latter joins the Jalunavi is known as Muni-tīrtha and has a temple dedicated to Siva as Bālakhilyeswar. Some half a kos hence is the Kapila river, and above it on the hill the Kapil Bhairab. Some twenty-four kos to the north of the river is the hermitage of the Rishi Lomaśa, near which is the source of the Lomas river. To the north are the white mountains and at the source of the Ganga the Bhāgirathi tapasthal and to the north of it the source of the Yamuna. To the north of the Yamuna is the Ratnakoti-giri, where is the hermitage of Pulastya and the Brahmajvāla stream. In the latter is the Agni-hrad, and to the north-east, on the summit of the mountain, the pool known as Muni-jvāla and numerous mines. Siva is worshipped here as Nilkantheswar, and to the east is the Siddhakūt peak, to the south of this is Uma-kund and Gauri-kund with their warm springs. The river flowing to the west is called Siddhatarangi and on its banks is the Siddh-tīrtha. To the north is the Trikūtādri, from which flows the Sudhatarangi, and at its confluence the place is called Sudha-tīrtha. The Brahma and Rudrabhadra stream also take their rise in this tract and at

\(^1\) Probably the junction of the Māna-rudra with the Jādh above Nilang, known as Nāg encamping-ground.
their confluence is the Brahma-tīrtha, where Dīkpāl performed austerities. To the north flow the Chitravatī river and the Bhasmadhāra and their confluence is known as the Bhasma-tīrtha. The Kāmḍhāra joins the Brahmaputra stream at Dhurva-tīrtha, and above it the Sundari flows from the Sundar peak and the Mokshavatī and their confluence is called Sundar-prayāg. The remainder is taken up chiefly with detailed descriptions of places in Tihri.