The Śrīmalā Purāṇa describes Śrīmalanagara as an abode of Brāhmaṇas. The Skanda Purāṇa also testifies this fact. Dr. A. B. L. Awasthi identified Śrīmalā to Bhimālā and described it as a centre of Brāhmaṇas. Hiouen-Thsang says about the city Pilo-mo-lo and its citizens "They mostly are unbelievers, a few are attached to the law of Buddha". N. L. Dey writes that Pilo-mo-lo was the present Bhimālā called Śrīmalā then.

Śrīmalā Purāṇa is a Tīrtha Mahātmya. All the Tīrthas are associated with one or the other God or Goddess. This Purāṇa gives elaborate religious details of deities at the different Tīrthas. They are the great Trinity: Brahmā, Viṣṇu and Māheśa. No special sect like Vaiṣṇava, Saiva or Sākta is emphasised in the Purāṇa. They are described without distinction or favour to any of them.

The Tīrtha Mahātmya starts from Chapter XIV and ends in Chapter LXIV. Nearly fifty tīrthas are described and the tīrthas are mostly in honour of any one of the gods, the

1 Skanda Purāṇa, i, ii 2,87
2 A. B. L. Awasthi, Studies in Skanda Purāṇa, p.127
3 Beal Samuel, Hiouen-Thsang- Chinese account of India, p.640-641
4 N. L. Dey, Geographical Dictionary of Ancient and Medieval India, p.192-193
the great divine Trinity i.e. Brahma, Visnu, Mahesa with their deities. A few are about Lord Sun, Vinayaka, Nagas. The manner and way of worship with their legends are recorded. Chapters LXV and LXXI record the Vratas, Kathas and Kulacaras or Sanskaras of the Sriâli brâhmanas. The method of accomplishing them is given. The Trinity-Devatas are recorded with different names at different Tirthas because they are named according to their deeds. If Vanayaka saved the cows he is named as Govatcalavinayaka, Siva killed the daitya Tripura, so he is called Tripurarî Trambkesvara and so on. The list prepared would show the different names of the same God with his Mahatyâ and form.

The great Divine Trinity and their form of worship:

A.1. Visnu: Worshipped in the form of Varaha in Varâhesyâna temple; the best of worship was Ekadasi.


B. Mahesa in different forms:

1. Tripurari on the bank of Trambakesvara Sarovara in Brahmmahurta that is in morning.

2. Jayaisvara on the north bank of river Sravanti.

3. Phurbuvesara on Mount Saugandhika and in Srimala City near Ksemankari Hill.

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1 Srimala Purana, XLVII 57-59
2 Ibid. XVI
3 Ibid. XIV 114
4 Ibid. XXX
5 Ibid. I 32
4. Isavaresavara and Gangesvara on the bank of Kairat- Sarovara on the 14th day of every Paksa.  
5. Kasyapesavara near Yaksakupa for worship to be free from the effects of a snake bite.  
6. Durdharesvara on Dacheli Steptwell near Yaksakupa.  
7. Candinatha or Candiśvara near Brahmakunda.  
8. Valmikanśvara in the temple of Varahyana.  
9. Parasaresvara near the Sapatamātrika called as the tank of Mātrakirāla. The day of worship mentioned in Srimala Purana was the fourteenth day of Vaisakha Krisana Paksa.  

C. Brahma: Was worshipped on Brahmasarovara.  

Other Gods:  
1. Lord Sun: Was worshipped under the following names:  
   A. Jagatsvami  B. Kosikaditya  C. Atmadhara.  

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1. Srimala Purana LX 28-31  
2. Ibid. XXII 60; XLI 19  
3. Ibid. XXXII 67  
4. Ibid. XXXVI 162  
5. Ibid. XLVIII 56-57  
6. Ibid. LXI 34-36  
7. Ibid. XL 11  
8. Ibid. XVII 50-53  
9. Ibid. XLIII, 1, 59-60  
10. Ibid. IL 28-33 Adhi. 49  
11. Ibid. XLIV
Suryanarayana ratha yatra ceremony was performed in the month of Aswani. The temple of Jagatsvami was totally ruined and new houses have been constructed since round about 1960. It was to the North of Candinatha Mahadeva.

2. Ganpati: Was worshipped in two forms:
   A. Govatsala Vinayaka outside the temple of Candinatha
   B. Sidhivinayaka inside the temple of Candinatha with its deity Sidhi.

Demi Gods:

1. Naga Kankola in the temple of Mahesvara Mahadeva
2. Naga Kankola is worshipped as Ksetrapali on Yaksakupa near Vataksani

Godesses of Divine Trinity:

1. Laksami: Laksami was worshipped under following forms:
   A. Mahalaksami was worshipped as Yogesvari on Trambaksarovara
   B. Kamalayi: In the old temple of Mahalaksami Goddess Laksami was worshipped as Kamala or Kamalayi.
   C. Laksami in the Laksami temple in the city Bazara.
   D. Sarvamangala: In the city Bazara in the above temple.
   E. Menaksi: On Ambal Bava mentioned as Abalya hridya kunda.

1 A.M.J. Jackson, Bombay Gazetteer, Vol. I p.453 - only remained the soul source for this temple's knowledge.
2 Grimala Purana, LVIII, 1, 29
3 Ibid. XXXIV, I, 42-46
4 Ibid. XXXIX 33-37
5 Ibid. VIII, 24-25
6 Ibid. LXII, 1, 65-70
7 Ibid. XLV, 67
8 Ibid. LIII, 30-32
9 Ibid. XLVI 24-32
2. Mahesvari was worshipped with so many forms viz.

A. Aryacandi in Candinath temple

B. Balagori on Bala Samudra

C. Yogeshvari on Trambakasarovara

D. Canda Kundariva in the temple of Candinatha

E. Camunda or Pakastralī Devi on Pakaasarovara

F. Surabhimeśa on Pakaasarovara

G. Kaemankari on Kaemankari hill

H. Aristā in the temple of Mahesvara on Timbale Powa

I. Māndelī on the stepwell of Dadheli on the bank of Yaksakupa

J. Sidha Camunda on Pakaasarovara

K. Bandhudevi on Saugandhika worshipped as Sundhamatā

1 Śrimāla Purāṇa, LVI 33-35
1a Ibid. XXXV 1
2 Ibid. LVII, 1, 61-64
3 Ibid. XV I, 54-56
4 Ibid. XXXV 2
5 Ibid. XXIV, 1-2, 127
6 Ibid. XXXVIII 6
7 Ibid. XXXI, 1, 3, 67
8 Ibid. LII 1, 34-35
9 Ibid. LVI 24
10 Ibid. LIX 1, 16-18
11 Ibid. XXVII 1, 98
3. Sarasvati and its forms:
   A. Atmacanda near the temple of Jaganath Mahadeva, the temple is destroyed and built anew, it was near Brahmasala.
   B. Danta Devi on the same above mentioned ruins.

Demi Goddesses:

1. Vatayaksani: Bhutanata was worshipped as Vatyaaksani on the South bank of Yaksakupa.
2. Mukulni: Palavangi a messenger of Parvati was worshipped on the hill of Ksemankari in Devi's temple.
3. Ksharhana: The Devi came out of the rays of Sun and had its temple on Khari Bava (Sarakupa).
4. Nagani: Kadru the mother of Nagas was worshipped. The temple was in the heart of the city. The new temple is raised on the ruins of the old.

Days of worship:

The days for special worship of the different Gods and Goddesses were different, viz.:

1. Srimala Purana, L. 1
2. A.M.T. Jackson, Bombay Gazetteer, p. 453 - The Brahmasalas were destroyed by Phillips and Brahmana came to Dholaka
3. Srimala Purana, XXV 1
4. Ibid. XX I, 45
5. Ibid. XXIX 1, 88
6. Ibid. XXXIII 53
7. Ibid. XXVIII 1, 30-31
Illustration No. 9
Jayasvāra Mahādeva
Śrīmāla Purāṇa, XXX
Adesvara of Kori Village,
between railway bridge
and Raniwāra, Bhīnmal Road,
Tehsil Bhīnmal,
Distt. Jalore, Rajasthan.

Illustration No. 10
Iśvāresvāra Mahādeva
Iśvāresvāra of Gangesvāra
on Kairat Sarovara
Śrīmāla Purāṇa, XIX, LX
(On the West bank of
Karada tank, Bhīnmal)
Illustration No. 11

Y A K S A
Yaksa on Yaksa Kupa
(On the North bank of Jakopa Tank, Bhinmal)

Illustration No. 12

Govaksa of Ksemankari Temple
Srimala Purana, XXIX
Sculpture of the Mandovara of the Ksemakari Devi Temple’s back
Khimela, Khemali or Ksemkari Devi on Sri or Ksemankari Hill of Bhinmal
1. **Visnu (Varaha):** Ekadasi of every Paksa
2. **Mahesa:** 14th day of Sukla Paksa
3. **Brahma:** Ekama first day of every Paksa
4. **Sun:** 7th day of Asvani Sukla Paksa
5. **Cemunda:** 7th and 8th day of every Paksa
6. **Mahalaksami:** 8th day of Bhadra Krisana Paksa

The *Srimala Purana*’s author mentions in Adhyaya LXXII th that there were: (1) Gampatice 1,000 (2) Ksetrapala 4,000 (3) Candi Devi 84 (4) Lingas of Mahadeva 11,000 (5) Temples 999 (6) Devi Durga 18,000. The figures are exaggerated.

**VRATAS OF THE SRIMALIS:**

For their own purification the Srimalis performed several *Vratas* while for the religious ceremonies of others they performed the reading of *Kathas* and also some other religious functions.

The following were some of the religious ceremonies of those times:

1. **Mahalaksami Vrata**: It was performed on the 8th day of Bhadra Krisana Paksa. Mahalaksami was worshipped through an *Astadala Padama* (eight petalled lotus) on every leaf of the *Padma* there was a deity. The *Padama* may be prepared by *Bilva Patras*:
   A. Devi Seta in the East
   B. Devi Santa in Agnikone (South East)

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1 *Srimala Purana*, LXV 4-27
C. Devi Śīlā in South
D. Devi Visālakṣi in Nerītya (South West)
E. Devi Laksāmi in West
F. Devi Kamāla in Vayavya (North West)
G. Devī Kaumārika in North
H. Devī Vaisnavī in Isāna (North East)
I. Nandana, Visnu and Mahālakṣami in the middle of the Padama.
J. Gadhadhari Visnu's śadvāna was done on the left side of the Padama and Kusumāyudha on the right. The worship was done with singing and dancing through the night. It was performed for sixteen years. At the end of the last year the image of Laksāminarayana was gifted to a Brāhmaṇa.

2. Visnu Durvāstami Vrata was performed on the 8th day of Bhadra Sukla Pakṣa.
3. Mahālīya Srādha: Was done in Bhadra Kṛṣṇa Pakṣa. On this occasion a Yujña was performed to worship the Nāgas.
4. Vridhi Srādha: It was performed to worship the Nāgas.

Other Samskāra and customs: (Samskāra after death)

1. Sapindi Karana: It was done after the death of a person. According to Kokilmata the Parents of the woman performed it at their home after her death at her husband's house.
2. Ksor Karana (Shaving of heads) was observed by males after the death of their relatives.

1 *Srimala Purana, LXV 4-5
2 to 5 Ibid., LXXI 5-15
3. Dasapinda Sradha was observed after death.

Marriage ceremonies and marriage feasts:

1. Śrimali brahmanas observed Astamangla Vivāha as ordered by the Goddess Laksami.
2. Laksami was worshipped with five deities, Gorī and others were worshiped on the first day of marriage.
3. Kuladipa Mahotsva was done before marriage.
4. Clothes used at the time of marriage were kept safe.
5. The feasts of marriage:
   1. Asasa, Gorva and Kaleva were given as feast for marriage. Kaleva was given on the first day and Gorva on the last day.

Other functions and ceremonies:

1. Candisayatra, Atmadhara rathe yatre and Navarātri Mohotsva were observed by all inhabitants of Śrimāla.
   On the Atmadhara rathe yatre Śrimāla brahmanas dressed as Kirāta and rolled before the Lord Sun.
2. Parikṣita Katha was read by the Śrimāla brahmana.

1 to 3 Śrimāla Purāṇa, LXXI 5-15
4 Ibid. LXIII 12-15
5 to 8 Ibid. LXXI 7-9
9 Ibid. XLVI 2
10 Ibid. XLIV 43
11 Ibid. LXXI 8-15
12 Ibid. LXVI 60-70
The Dharmasastras, Vedas, Grammar and Jyotisa were studied.1

1. Avatankas as Josi Candesa2 denotes that they worked as Jyotisa.

2. Avatankas as Trivedi Salva3 means person who ran salas (schools).

3. Avatanka Ayasthi Agnihotri4 Persons performing Yajna.

4. Vyas5 means Kathakara

Dave means one who is proficient in two Vedas and Trivedi in three Vedas.

There were experts in the different sakhas of Vedas and sastras as Mandhata Sakha and so on.7 avida ved, ut yani sutra

Other religions: Jainism

The other religion dealt in Srimala Purana is Jainism. Gautama started this religion in Srimala8 because he was excommunicated by Srimala brahmanas.9

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1 Srimala Purana, VII 2 and XLVII 9
2 Ibid. LXIX 1 Cakari
3 Ibid. LXIX 1st cakri and 7th cakri
4 Ibid. LXIX 5th and 6th cakri
5 Ibid. LXIX 8th cakri
6 Ibid. LXIX
7 Ibid. LXIX
8 Ibid. LXXIII
9 Ibid. LXXIII 36-78
The change of religion by Gautama stated religious conflict. It is given in the chapters LXXIII to LXXV. His wife Ahilya also changed her religion and was worshipped as Devi 'Arva' by Jains.¹

"Some inner conflicts as these arising from the membership in the church and in the business community form membership in primary groups and bureaucratic organizations, then this pattern of multiple group affiliation with conflicting interest and values can be profitably examined in terms of its functions significance for the structure of society,"² says Lewis A. Coser.

This is observed in the last Adhyāyas LXXVII to LXXV. It started the downfall of the Brahmancial cult.³ The new sect divided the society into two different religions.⁴

"The Jains reject the Vedas of the Brahmans and do not observe Sradha for the propitiation of spirits of their ancestors and deceased relations". This general observation of Bannerman is found to be true also about Śrīmalā.⁵ The Jains had their saṅghārāma on the 10th gate in the East of the city.⁶

¹ Śrīmalā Purāṇa, LXXIV 6-22
² Lewis A. Coser, "The function of Social Conflict" pp. 78
³ Śrīmalā Purāṇa, LXXIII 75-76, LXXIV 59-60
⁴ Ibid. LXXIV 57
⁵ A.D. Bannerman, I.C.S., Census of India, Vol. XXV, Rajputana, Part I, 1902 p. 51
⁶ Śrīmalā Purāṇa, LXXIV 50
The spread of Jainism in Srimāla adversely affected their vṛti (their earning in cash and kind from the people of Srimāla).

On complaints being lodged against the Jains to Goddess Lakṣmī the following compromise was arrived at:
1. Jains would not criticise Srimāla Mahāmatya.¹
2. They would not leave the religion of Lakaṃī and continue her worship to remain wealthy².
3. Vṛti of Brahmanas would continue in Srimāla and the Brahmanas would worship Devī Abhīyā as Devī Arya in Nandi Mukh Sraḍha at the time of marriage.³

The Srimāla Purāṇa recorded the sāstras and work of Gautama after the adoption of the Jain cult by the latter as follows:
1. Kalpasutra, 2. Bhagvatasutra, 3. Mahāvira Janam Sutra were written by Gautama.⁴

The works of Gautama as Jain Gandhara:
1. He divided Jain cult in 84 Gaccae and declared Tapagacca as prominent among them.⁵
2. He made six Ārās like Yuga of Hindus⁶.
3. He compiled the list of twenty-four Tīrthenkaras.⁷

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1 Srimāla Mahāmatya, LXXIII 85
2 Ibid. LXXIII 79-84
3 Ibid. LXXIII 116-118
4 Ibid. LXXIX 51-53
5 to. 7 Ibid. LXXIX 54-55
Excepting the two religions - Jainism and BrahmAnism - no other religion is mentioned in the Purana. However, in the seventy-second chapter of Srimala Purana it is prophesed that Kapila Muni would bring about a revival of Vaishnavism in Gujarat and thus reduce the influence of Jainism.

Other Sects:

"There is one samgharmana, with about a hundred priests, they are attached to the teaching of little vehicle (Hinayana)" says Hiouen Thsang.

Srimala Purana is quite silent about this sect. There is the word 'Pakhandi' used for the pig in Adhyeya of Kaka-Vayana, but it was not clear that Pakhandi means a Baudha. In Adhyeya XXV Brahaspati propogated the religion which followed the law of Ahimsa and wore Kasayavastra. It is clear that the author tried to refer the Budha cult but he does not clearly mentioned the Budha religion.

The above religious conflict disturbed the peace of Srimala and Laksami was taken to Patan by a Vaisya Sunanda in samvat 1203 Vaisakha Sukla Astami.

1 Srimala Purana, LXXIII 14-15
2 Beal, Samuel Hiouen Thsang, Chinese Account of India, pp.640-641
3 Srimala Purana, XVI 1-31
4 Ibid, LXXV
5 Ibid, XXV 30-35
It is found that whole Purana is composed to narrate the Brahmanical religion and to give the religious sanctity to its tirthas which start from chapter XIV and ends in chapter LXIV. In the list of the above fifty tirthas, it is found that the greatest number of the tirthas are of Yogeshvari, called as Mahalaksmi, Mahesvari and Mahasarasvati also. The tirthas are 14 in number, out of which 11 are of Camunda and of Laksami and one of Sarasvati. The second number comes to the Tirthas of Mahadeva which is 10 only but Lord Visnu is worshipped only at two places in the form of Lord Varaha. The same number is of Lord Sun, and Vinayaka. As it is claimed as a puranic fact that Mahalaksmi, Mahakali and Mahasarasvati are originated by Mahalaksmi. So the greatest number of the tirthas of Mahalaksmi i.e. all the deities of Trinity Devatas had made the author to compose the Purana of Devi Sri and narrated the Mahatmya of its city Srimala.

The second religious and social pattern of Srimala Castes which is noted is that the puranakara and the society of Srimala were not confined to a particular sect related to Siva or Visnu cult. They may be called 'Smarata' as they did not criticise any of the Lords or their deities in the Purana. It is found true upto this day. The Jains of

1 Dave Kanchiyalal Bhaishanker, Gujarata-nu-Murtividhana
Srimala (Bhinmal) are also catholic in their attitude and offer worship to God Vārahasyama and Goddess Laksamī.

These facts seem to indicate that Srimala Purana not only glorifies 'Śrī' in her different aspects but also her city Srimala.