**TIRTHAS**

The word tīrtha occurs frequently in the Rgveda and other Vedic Samhitas. In several passages of Rgveda tīrtha appears to mean a road or a way. Prof. Kane describes that in some places tīrtha may be taken to mean a ford on a river and here it would probably mean a holy place.

Religions in all countries have laid great emphasis on the importance of certain localities and recommended them for visits and performance of ceremonies with great insistence. In a country like India the number and importance of such holy places is much greater. Large rivers, mountain and forests have always been considered as sacred and associated with gods. So innumerable tīrthas and holy shrines have been mentioned in our sacred books since ancient times. In Paūrāṇic literature also we find much stress laid on the importance of holy places. The Vāmana Purāṇa frequently speaks of the greatness of many sacred places. It describes that there...
are 35 millions of Lingas. The Matsya Purāṇa states that Vāyu declared 35 millions of tīrthas situated in the atmosphere and they all are centred at the Gaṅges. The Mahābhārata, at many places euologises sacred sports.

In this chapter it is intended to consider the importance of Kurukṣetra and its tīrthas in the light of the material contained in the Great Epic.

We find a detailed discription of the holy spots in Kurukṣetra mainly at two places where they are presented in the form of two pilgrimages, the first was undertaken by the sage Dhaūmya in the Vana Parva and the second undertaken by Baldeva, brother of Shri Kṛṣṇa in the Śalya Parva. The long list of tīrthas given below includes all tīrthas of Kurukṣetra figuring in these two Parvans. Effort has been made to give the present location of the various tīrthas as known from local tradition. There are of course, a number of places from the names of which, the name of a particular tīrtha can be easily recognized. For instance Safidon for Sarpadevī Pehowa for Prthudaka and Kaithal for Kapiṣṭhala. Names of some tīrthas have survived even to this day without any change. As is the examples of Kurukṣetra, Sthānu-tīrtha and Kapāla-mochna.

Although, as the following list will show the whole of Kurukṣetra is dotted with holy spots. They are mainly
concentrated in the Doab of the sacred rivers Sarasvatī and Drśadvatī which have already been identified with the Ghagghar in the north and the old bed now occupied by the Western Yamunā Canal in the South. In this area too, there are three big complexes of tīrthas namely Kurukṣetra, Prthudaka and Jayantī. It will be noticed that a large number of tīrthas are located around these three centres. Kurukṣetra is represented by the present town of Thānesar, Prthudaka by Pehowā and Jayantī by Jind. Another feature that deserves notice is the association of many of these holy spots with the personalities mentioned in the Vedic literature. Among these can be counted the renowned Vedic kings Yayāti, Pururava and Prthu, apart from the illustrious Kuru. Among the rsīs Vāsiṣṭha, Viśvāmitra, Usana sukra, Parasurāma and Kapila, deserve special notices. Most of the Gods and several incarnations are also connected with the region of Kurukṣetra in one way or the other. Among the gods, one could particularly mention Śiva, Brahmā, Indra, Agni, Vāyu, Surya, Aśvins and Viṣṇu. Among the incarnations Varaha, Kūrma, Matsya, Nṛsiṁha and Vāmana have been associated with this land. As already mentioned the bulk of information on this subject is provided by the Mahābhārata and many other texts have borrowed their material from this very source.
and presented it with minor additions and alterations. In the Vāmama Purāṇa however a very detailed description is given particularly in the chapters on Saromahātmya which has been largely taken over from the Mahābhārata. In a number of cases the relevant verses have been reproduced without any change. We can take up the description of the various tīrthas mainly on the basis of the Great Epic adding at the same time additional information available from various other sources.

KURUKŚETRA

Kurukṛṣṭra occupies a prominent place in the galaxy of ancient Hindu places of pilgrimage. It was the well known country of the Kurus in ancient times. It is a land of temples and tanks and according to local tradition it has no less than 360 tīrthas in it. This place is the cradle of Indian civilisation, the venue of the Mahābhārata War and the birth place of the Bhagwad-Gītā. It was the most sacred region of the Dvāpara age according to Purāṇas. It was considered as one of the 16 Great Mahājanapadas of Jambudvīpa or continent of India. Kurukṛṣṭra came to be associated with god Śiva very early and it was called as Sthānu-tīrtha. It was also known under various names like
Brahmasaras, Brahmaksetra, Ramhāra,14 Vinasana and Samantapancaka.15 The song celestial Bhagvad-gītā named it as Dharmaksetra i.e. the place of piety.16

When the capital of the State, Thānesar, acquired importance then the name Kuruksetra was appropriated by it and Sthāneśvara which was known to the Chinese traveller as Sa-ta-ni-shi-fa-lo and to the Greek Geographer Ptolemy, as Batangkaisara became the foremost of the tīrthas in the region.17 Mythologically, the name Kurukṣetra is supposed to apply to a circuit of about 80 miles or 128 Kms. which includes a large number of holy places, temples, tanks connected with the ancient Indian tradition and the Mahābhārata War. But no complete list of the traditional number of 360 tīrthas is available at present. Its circuit is variously said to be 20, 40 and 48 Kos and these accounts would make it include the town of Jind, which is 65 miles or 105 Kms distant from Thānesar. Cunningham therefore rejects this account as a late invention of interested priests wishing to carrying favour with the Sikh Raja of Jind by bringing his capital within the range of the holy circuit and the concludes by accepting as the probable boundry a line drawn from Ratan Yakṣa on the Sarsutī, westwards to Pehoa, from thence eastward to
Naraina and from Naraina northward again to Ratan Yakṣa. The circuit is as nearly as possible 80 miles and within its limits lie nearly all the famous places connected with the history of Pāṇḍavas. It may, therefore be accepted as approximately correct. It covers a wide area with the present town of Panipat and north-west corner of the Jind district in the south and eastern part of the Patiala district in the west and Sarasvatī and Yamunā rivers as its northern and eastern boundaries respectively.

Hindus have always considered it their good fortune to visit Kurukṣetra. The orthodox belief is that charity performed here bears manifold rewards. Rṣis performed here the sacrificial sessions. The sanctity of Kurukṣetra was preserved for considerable period. The later Sanskrit literature bears testimony to this fact that it was called the Uttarakrṣetra, Northern alter of Brahmā, a Devanirmātā Deśa and Brahmavarta as already discussed above. According to Jabalopaniṣad it was called Avimukta-Kṣetra, Brahma-Sadana and Deva-Yajña Bhūmi. Even the glorious sight of Kurukṣetra and the chanting of its name has got a spiritual and sanctifying effect. The Great Epic states that all beings that are in Kurukṣetra are freed from Sins, and that he who always says "I shall go to Kurukṣetra and reside in Kurukṣetra" is also freed from Sins.
In this world there is no place holier than Kurukṣetra. Even particles of dust driven from here by the wind take a great sinner to the highest goal. The Vāmana Purāṇa too corroborates the truth of this statement. For those who die in Kurukṣetra, there is no falling on earth again i.e. they would not be born again and will attain heaven. It is the tīrtha par excellence having highest merit in the three worlds. And it is the most important among all the tīrthas of the world. It was considered as the most pious place in the Dvāpara age. For those who visit Kurukṣetra with great devotion it proves very fruitful indeed and they acquire the merit of performing various Vedic sacrifices like Rājasūya and Aśvamedha. Similar fruits are obtained by bathing and visiting different tīrthas of Kurukṣetra region such as Sarpādevī, Varāha, Soma, Arantuka, Āpagā and Phalkī Vana etc. as described extensively in the Vana Parva (Chapter-81).

Kurukṣetra is also a very appropriate place for offering Śrāddha to the ancestors. It was here that Bhārgava Rama after having bath at Samantapañcaka offered oblations to his forefathers. Those who take bath at Kurukṣetra are purified of sins. In this respect it is equated with the holiest of tīrthas like Naimiṣa and Puṣkara. There are many verses containing similar sentiments.
It is a sacred region where sacrifices and penances are to be performed. It was the land of piety as described in the opening verse of the Bhagavad-Gītā, and elsewhere. Bhīṣma Parva narrates that this sacred region is also called the land of Penance. Thus there are so many other references which throw light on this sacred region.

Because of its great Mythological traditions, the region abounds in tīrthas associated with great events or personalities of the past. Many legends associate it with the cult of Śīva and Sun-God. Unfortunately after the reign of king Harsa the region did not enjoy peace for a long time. It fell on the route of all foreign invaders who destroyed its splendid culture. The sweep of iron hand of time played havoc with this pious region. The result is that many of the holy tīrthas totally vanished with the passage of time, although quite a number of these survive with their importance. Even today people continue to worship it as holy place. Lakhs of people from all parts of India gather at Kurukṣetra tanks on the occasion of the Solar Eclipses and other fairs.

It is a remarkable fact that the Vanaparva enumerates a large number of tīrthas of Kurukṣetra on the bank of the sacred river Sarasvatī. The foremost among those are Brahmāsara, Samhitīsara, Sthāṅgu-sara. Thānesar, Pehowa, Kaithal, Pharal (Phalgu), Pundrī, Rāmaḥraḍa Kalayat and
Safidon (Sarpadevī). Last mentioned four places are in Jind district. The holy spots which lie within the boundaries of Kurukṣetra may be enumerated briefly as follows.

MACAKRUKA

Macakuruka is the name of a Yakṣa gatekeeper and a tīrtha belonging to him. It appears that boundaries of Kurukṣetra were defined by four Yakṣa shrines known as guardian deities of Kurukṣetra and famous as centres of folk-worship. Cunningham locates Macakuruka at Siṅkh, very nearly between Jind and Panipat on the old bed of the Raksi or Drśadvatī in the south east corner of Kurukṣetra.

In the Mahābhārata the abode of this Yakṣa is considered to be an independent tīrtha, while in Vāmana purāṇa this Yakṣa is regarded merely as a gatekeeper whose permission is required for entering Kurukṣetra. By Saluting the mighty Dvārapāla one achieves the merit of gifting one thousand cows. There is a verse in the Epic which clarifies that the Yakṣa Macakuruka is dwelling at the Kotitīrtha in the vicinity of Sthānutīrtha. After offering oblations to the Yakṣa and taking bath here one gets a lot of gold.
SATATA-TĪRTHA

This tīrtha is the important place of Viṣṇu's residence and after having bath and offering prayers to the Lord here Hari, one gets the merit of Aśvamedha sacrifice and goes to enjoy viṣṇuloka. It is also a sacred pond where Vīmalesvara śiva is installed and both Viṣṇu and Baldeva are worshipped. It is situated near Macakruka.

PARIPLAVA-TĪRTHA

This tīrtha is situated at the confluence of the Kauśikī and Drṣadvatī rivers. The Satapatha Brahmāṇa narrates the recitation of certain stories in Pariplava during the period of the Aśvamedha sacrifice. It mentions that in the remote past, this spot was associated with the Aśvamedha sacrifice performed by some king. This tīrtha is given so much importance that it is famous in three worlds. As a result of taking bath here one achieves the fruits of Agniṣṭoma and Atirātra sacrifices.

PRTHIVĪ-TĪRTHA

This tīrtha is named after Prthivi or the earth who is sometimes regarded as the wife of the first king Prthu. The eulogy of this tīrtha is given in the
Epic only in a single line which says that by taking bath here, one gets the merit of donating one thousand cows. It is the destroyes of all sins and anybody bathing here attains final liberation.

SALUKINI-TIRTHA

It is mentioned originally by the name Dasāśvamedha on the bank of the river Sālukini which was probably a small branch of Drśadvatī or some other river of Kurukṣetra. Padma purāṇa also mentions this tīrtha but gives its name Sālvikini. The Mahābhārata glorifies it by saying that having a dip here is as fruitful as the donation of one thousand cows. But in the medieval period, more glory was associated with it by the Brāhmaṇas. Hari and Hara are united here and the pilgrims are advised to worship the united form for removing their sins and attaining the heaven of one's own choice. The name of Sālukini occurs also in Mahābhāṣya as a village but its present identification is uncertain.

SARPADĒVĪ-TĪRTHA

Sarpadevi-tirtha is the tīrtha of snakes and very close to the second Dvārapāla Tarantuka. V.S. Agarwala identifies this tīrtha with the modern Safidon. The word
Safidon seems to be a distorted form of the word Sarpadevi. The goddess of snakes is established here and the pilgrims visiting here enjoy the fruit of Agnistoma sacrifices. The Vāman Purāṇa states that pilgrims become free from snakes by having bath here.

TARANTUKA

Tarantuka is the name of a Yakṣa and this tīrtha belongs to him. This is the second Dvārapāla of Kurukṣetra. It is also named as Rantuka and Narakoddhara. Padma Purāṇa reads this place as Taranda.

The exact location of Tarantuka is not yet certain but there is a place named Taraori or Tarawari near Karnal which may be Tarantuka. It is on the eastern side and would agree well with the course of the Parikrama which had a start from Pehowa in the north. Cunningham equates Tarantuka at Ber to the north-west of Kaithal in the north-west corner of Kurukṣetra. Those pilgrims who stay here for one night attain the merit of donating one thousand cows. According to the Vāman Purāṇa the pilgrims should feed the Brāhmaṇas salute them, beg pardon of the Yakṣa for their sins and request him to give them supernatural powers.
PANCA-NADA-TIRTHA

It is also named as Koti-tirtha, because a crore of tirthas assembled together in it. By having bath here one gets the merit of Aśvamedha sacrifice. It is the abode of Kotiśvara Śiva and anybody by having a dip in its water gets the merit of donating one thousand cows. Vāmana Purāṇa, describes this sacred spot of five rivers created by Rudra. It is noteworthy that Koti-tirtha is mentioned as the spot where there was the shrine of god Vāmana whose mahātmya forms the subject of discription in the Vāmana purāṇa and it is said that the visitor may get the merit of Agniṣṭoma sacrifice there.

ASVINI-TIRTHA

The Mahābhārata states that those who visit Aśvini-tirtha are born beautiful. A legend in the Epic involving the twin Aśvins and Cyavana is associated with this tirtha. Once the Aśvins found in forest, Cyavana's wife Sukanya who was extremely beautiful, but was dressed poorly. Cyavana was old and devoid of Kama. So they asked her to select any one of them as her husband. But she expressed her inability as she was fully attached to her husband. With a view to check the sincerity of Sukanya they asked her to find out her husband after he
had acquired a form identical with them as a result of a bath in the pool near the hermitage. The Āśvins and Cyavana all looked handsome youths of the same age. But Sukanya was able to distinguish between gods and man and find out who Cyavana was. The Āśvins were pleased. Thus Cyavana got back his youth and beauty by the grace of Āśvins. 

Vāmana Purāṇa describes its importance by saying that those persons who have the power of self-control and faithfulness after visiting it obtain beauty and fortune.

VARĀHA-TĪRTHA

Varāha-tīrtha is named after the Boar incarnation and according to the local tradition Viṣṇu formerly stood here in the form of a Boar. By having bath at this spot one gets the merit of an Agniṣṭoma sacrifice. Cunningham equates it with modern village named Barah.

SOMA-TĪRTHA

Soma-tīrtha is situated between Varāha and Ekahamsa-tīrtha in Kurukṣetra and is identified with Jayanti. Lord Someśvara is established at Soma-tīrtha. By taking a bath and worshipping the Lord here one gets the merit of a Rājsūya sacrifice and attains Somaloka.
There is a legend in the Vāmana and Skanda purāṇas that here moon performed austerities to get rid of the disease he was suffering from. The legend is as follows.

Once Twenty-seven daughters of Dakṣa were married to Soma, but he was very much found of Rohini and neglected her sisters who informed their father of this behaviour and asked him to curse him to cut his life short. Dakṣa promised her daughters and blamed his son-in-law who then promised to do his duty well to all his wives equally. But Soma failed to keep his promise and Dakṣa cursed Soma. Soma lost his potency. Then he was advised by sage Romaka to worship Śiva-liṅga. Soma then pleased the Śiva and established liṅgas at different places which afterwards became holy spot.

Vāmanapurāṇa also mentions two liṅgas named as Bhuteśvara and Jvāḷāmāleśvara established there by adoring whom one becomes free from the cycle of birth. Cunningham locates Jvāḷāmāleśvara also in Jind.

EKAHĀMSA-TĪRTHA

Cunningham identifies it with the village Dhundi. By visiting this holy spot one gets the merit of donation of one thousand cows.
KRTASAUCATIRTHA

After Ekhamsa tīrtha is named the Kṛtaśauca where one is purified and gets the merit of Pundarika Tyāga (a yajña) and become free from sins. It is the abode of the Nṛsiṁha form of Viṣṇu, the Ardhanārīśvara form of Śiva and the goddess Sīmhikā. It is situated between the Ekhaṁsa and MunjaVatā Tīrtha.

MUNJAVATA-TIRTHA

Munjavata is the holy spot of the famous Yakṣinī named Ulukhala-Mekhalā, who was the third Dvārapāla of Kurukṣetra situated in the north direction on the path of the pilgrimage. The husband of Ulukhala-Mekhalā is mentioned as Kapila-Mahā-Yakṣa. Those who spend one night at Munjavata-tīrtha acquire the Gaṇapati-pada and by taking bath here one attain the fulfilment of their cherished desires. This was a famous gate of Kurukṣetra which attracted pilgrims from far and near, and it is as important as the Puṣkara-tīrtha. After taking bath here one should offer oblations to gods and pīṭras.

Cunningham identifies Kapila at Ramray, 5 miles to the south-west of Jind in the south-west corner of Kurukṣetra, where there are said to be both a Rāmhṛada and a Kapila-tīrtha.
VAMŚAMULAKA-TIRTHA

Cunningham equates Vamśamulaka-tirtha with modern Barasola. This tirtha is situated next to Rāmāhrada. By taking bath at this spot one is able to get emancipation of one's family and free it from sins.

KĀYAŚODHANA-TIRTHA

Modern Kosoyan is identified with the Kāyaśodhana tirtha. As the name suggests this holy spot is visited by the pilgrims to attain physical purification and free themselves from the cycle of rebirth. This is considered as the last of the tirthas to be visited by the sages.

LOKODDHARA-TIRTHA

Lokoddhara tirtha is famous in three worlds. Here Lord Viṣṇu had performed sacrifices for people. Those persons who take bath here save their future worlds. It is presently named as a village Loddhara near Kosoyana.

ŚRĪ-TIRTHA

Śrī-tirtha of Mahābhārata is probably the same as Śālagrāma of the Vāmana purāṇa and was originally a Devī-tirtha. Śālagrāma is a sacred stone in which Hari is symbolised. At this spot those persons who keep
control on their minds while taking bath and offering oblations to their forefathers attain lots of riches.  

The goddess Mahâdevî and the god Viṣṇu are established here. Those pilgrims who visit the goddess are granted her constant presence and Lord Viṣṇu releases them from sins and takes them to Viṣṇuloka. Prahlada visited this tīrtha and worshipped the deities here.

KAPILA-TĪRTHA

This tīrtha is equated with modern Kalayat. Kapila-tīrtha is named after the Kapila cow (The brown cow). Those who visit this place and lead life of Brahmacarya, by taking bath and worshipping their forefathers and gods acquire the merit of donating one thousand Kapila cows and attain salvation. Kapila tīrtha is a pitr tīrtha and the abode of Mahâdeva who is placed there as the embodiment of Kapila.

SŪRYA-TĪRTHA

Cunningham locates the Sūrya tīrtha with the modern Sañjana, about 10 miles south-west from Kaithal. Here by taking bath and keeping fast one gets the merit of Agniṣṭoma sacrifice and goes to Sūryaloka.
GAVĀM-BHAVANA-TĪRTHA

This is modern Gohana. The present name of the place appears to be only a contracted form of Gavām-Bhavana. It was called the abode of cows. Regarding this tīrtha there is a legend in the Epic, which runs as follows. Being requested by God, Brahma created Praja (beings). But definite means was required for their livelihood. The nectar produced in sacrifices was restored in the cows. Brahma drank the nectar and eructed. From the eructation was created Surabhi, the mother of the Kapilas who gives food to the created beings. Henceforth the legend is associated with Śiva. While the calves were drinking milk of their mothers, the foam of the milk accidently fell on the head of Śiva from their mouth. Śiva grew angry, fire came out of his third eye and caused sufferings to the calves; when Brahma came to know of this, he told Śiva that the foam was pure as nectar and offered him a cow and a bull. Śiva being pleased made the bull his vāhana and the mark of his banner. Since then he is called Vṛṣa-dhvaja.

The Vāmana Purāṇa also narrates a legend about this tīrtha. Once Brahma performed sacrifice here and offered Surabhis in Daksinā. The cows were in the nether world and they wandered through a hollow at the mouth of which Ganapati was stationed. A man having
self-control after seeing Ganapati here gets all his desires fulfilled. It is known as Bhavānivana in the Padma Purāna also. By having bath here one gets the fruit of donating one thousand cows.

ŚAŃKHINI-TĪRTHA

The Śaṅkhini-tīrtha is connected with the legends of Kṛtudhvaja which runs as follows. The seven sons of Kṛtudhvaja were practising severe penance to obtain the status of Indra. In his fear, Indra sent Putana, the celestial nymph to their hermitage. She was bathing in a river near the hermitage. The seven brothers came there for taking bath. They saw her and being excited discharged the seed which was drunk by a Śaṅkhiril. She was caught by a fisherman. The sons of Kṛatudvaja took her and let her off into their own tank. In course of time, she gave birth to seven sons. They are the Maruts.

Śaṅkhini tīrtha is also called Devī-tīrtha in the Epic. By taking a dip here one achieved beauty and liberation.

ARANTUKA DVARAPĀLA

This is fourth Dvārapāla, a Yakṣa shrine of Kurukṣetra. It was also differently named as Rantuka,


Tarantuka\textsuperscript{121}, Savarnaka\textsuperscript{122} and Pañcaka\textsuperscript{123}. This Yakṣa dwells on the bank of Sarasvatī near Brahmāvarta-tīrtha. Here the pilgrims please the yakṣa by taking bath and keeping fast, they achieve the desired objects and the merit of the Agniṣṭoma sacrifices.\textsuperscript{124} Cunningham equates it with the North-west corner of Kurukṣetra on the Sarasvatī between the Sanginī-tīrtha and the Brahmāvarta-tīrtha.\textsuperscript{125}

**BRAHMĀVARTA-TĪRTHA**

Cunningham identifies it with modern Brahmadata\textsuperscript{126}. By taking bath at this spot one acquires Brahmaloka\textsuperscript{127}. At Brahmāvarata one has to live as Brahmacāri and then only gets the merit of Asvamedha sacrifice and goes to heaven.\textsuperscript{128} Vāmana purāṇa eulogises this tīrtha by describing that by taking bath here a man obtains the knowledge of Brahmā and quits the body at his own will.\textsuperscript{129}

**SUTĪRTHAKA-TĪRTHA**

After Brahmāvarta the pilgrim goes to Sutīrthaka. Here the gods have always existed with pitṛs and to offer oblations to them, one has to take bath here, in the result one achieves the merit of an Asvamedha sacrifice and goes to Pitrloka.\textsuperscript{130}
KĀŚĪŚVARA-ṬĪRTHA

This tīrtha is also known as Kameśvara tīrtha. Cunningham equates it with village Kamoda, a small village in Kama-vana also called Kāṃśaka-vana where there is a shrine to Kameśvara Mahādeva with two brick ghāts and two brick temples. But the most frequented still is a small brick cell, which the people call Draupadī-kā-Bhandāra, where Draupadī, the wife of the five Pāṇḍvas is said to have prepared dinner for her husbands.¹³¹ By having bath here one attain the power of curing all diseases and gets an honourable position in the heaven.¹³²

MATR-ṬĪRTHA

Next to Kaśīśvara tīrtha is Matr-ṭīrtha where a bath ensures progeny and unlimited fortune.¹³³ It presently named as the village Rasulapura.¹³³a

SĪTĀVANA-ṬĪRTHA

Then living on a restricted diet one goes to Sītāvana which is a tīrtha of great importance. It purifies a man even through a simple visit. And if one washes one's head and hair at this tīrtha one achieves purity¹³⁴. It is presently named as a village Siwan near Kurukṣetra.¹³⁴a
SVAVILOMAPAHA-TIRTHA

This tIRTHA is situated within the boundary of Siwan. This tIRTHA is considered holy for a dip and the people of the three upper varnas lose their hair by PrANayama here.135

DAASAVAMEDHIKA-TIRTHA

The Daas-as-Vamedhika tIRTHA is also located in the village Siwan. By visiting this holy spot one attains heaven136 or the merit of ten Asvamedha sacrifices137.

MANUSA-TIRTHA

According to the Epic Manusa tIRTHA is situated between the abode of the fourth and fifth DvArapalas and one Krosa away from the Apaga river.138 Cunningham locates it four miles to the west of Kaithal and now it is known as Manasa village.139 The following legend is associated with this tIRTHA in the MahAbhArata.140

Once some black deer shot by the arrow of hunters were transformed into human beings after they had immersed themselves in the lake at this tIRTHA. The hunters came there in search of the deer and asked the men about the animals. They replied that they themselves were the deer and that by virtue of the tIRTHA they became human beings.
Then the hunters also bathed in the lake became pure and went to heaven. A brahmacārin after bathing here became free from sins and worthy of going to heaven.

Vāmana purāṇa and Padma purāṇa narrate that even listening to the narration of legend with devotion leads to emancipation. King Trisāṅku got rid of his cāṇḍāla state after bathing here.

BRAHMODUMBARA-TĪRTHA

Next to Mānuṣa tīrtha there is Brahmodumbara-tīrtha. Brahmā exalted this region that is why it is known as Brahmodumbara. The seven rṣis made here seven holy pools which were known as Saptā-Bṛśī-Kunda by taking bath in these pools one attains the merit of performing seven Soma sacrifices and also the heaven of Brahmā. The pilgrims feed here the Brāhmaṇas and visit the gods for the satisfaction of their deceased forefathers.

KAPIṢṬHALA-TĪRTHA

The Kapiṣṭhala-tīrtha is identified with modern Kaithal in Karnal district. It is 40 miles to the west of Karnal. Alberuni locates it 10 farasakh away from Thānesar. Bhārgava distinguishes Kapila-Kedāra from
Kapiṣṭhala and identifies the former with the Silakheda, two miles south-west of Kaithal. According to Pāṇini this place is named after the sage Kapiṣṭhala, who was the founder of a gotra and whose teachings were incorporated by Rṣabha in his work which was consulted by Varāhamihira. Kapiṣṭhal is equated with Arrian's Kambistholoi and Alberuni's Kavital. It is also believed that the town is said to have been founded by the famous Mahābhārata hero Yudhiṣṭhira, in commemoration of Pāṇḍavas victory in Mahābhārata over the Kauravas.

He had selected the site because of its traditional association with Hanuman, the monkey-god and named it as Kapiṣṭhala which means 'an abode of monkeys'. Even now in the suburbs of the city, on Bidkiyar Lake and Śūrja-kūṇḍa thousands of monkeys can be seen. There is a mound to the east of the town called Anjni-Kā-Tīlā, where Anjani, the mother of Hanuman had given birth to him.

The town is situated on the bank of an extensive artificial lake, called the Bidkiyar Lake with numerous bathing places and flights of steps. It had 8 gate of which Karnal gate to the east, Keorak and Śūrjakūṇḍa gates to the north and Kasai and Dogran Gates to the west were the principle one.

According to Vāmana purāṇa Vṛddhakedāra is the god of this place. After taking bath and worshipping Rudra
along with Dandin here one acquires the power of invisibility and enjoys pleasure in the domain of Śiva. This tirtha is equated with the great Kedāra-tīrtha. He who performs sacrifices here, sips three chulukas of water and bows down to the lord of the gods, obtain the merit of Kedara. The fourteenth day of the bright fortnight of the month of Caitra is very auspicious for the performance of religious sacrifices at this place.

SARAKA-TĪRTHA

Saraka-tīrtha is identified with modern Sher Garh, two miles south-east of Kaithal. But this identification is doubtful because of the association of Saraka with the Sarasvatī. In the Vāmana purāṇa it is placed between Kalasi and Anyajanman but in the Mahābhārata it is located in Brahmadumbara and Kalasi.

The Aitareya Brāhmaṇa gives the following account of the origin of this tīrtha. Once the sages performed a sacrificial session here on the bank of the Sarasvatī. Kāvasa who was a son of a female slave but seated among the sages, was driven out by them and left him in a sandy desert, where he might die of thirst. But Kāvasa praised the waters in a hymn of the Rgveda and the Sarasvatī came rushing towards the place where he stood and surround it. Henceforth the spot came to be called Parisaraka.
Lateron it became famous as Saraka on the Sarasvati.

Regarding the etymology of this tīrtha one who visit this holy spot on the black fortnight of the month attains Śiva get fulfilled his desires and goes to heaven. At Saraka-tīrtha, three crore of tīrthas along with Rudrakoti are established in a well at the centre of this holy spot.

**ILĀSPADA-TĪRTHA**

In Rgveda we find mention the Ilāspada-tīrtha. It is named after Ila, the ancestress of the Lunar dynasty and also known as Vivasvata Sadana. Here by taking bath and offering oblations to the forefathers and gods one gets the merit of destruction of the fear of sins, removal of calamity and gets the fruit of Vājapeya sacrifice. Kimdāna, Kimjapya and Kimrupa are also other holy spots at Saraka-tīrtha. By bathing here, pilgrims obtain the merit of giving donations and performing sacrificed to the gods.

**KALĀṢA-TĪRTHA**

Near Saraka-tīrtha, there is also a Kalāṣa tīrtha. Cunningham identifies this tīrtha with modern Kalasi. One gets here the merit of Agniṣṭoma yajña. According to Vāmana Purāṇa it is Devī-tīrtha. On the bank of
the pool there is a goddess Durgā also called Kātyāyanī, Bhadrā, Nīdārā, Māyā and Sanātānī. By taking a dip in the pool and seeing the goddess, the pilgrim gets through the problems of worldly-life.

**AMBĀJANMA-TĪRTHA**

Ambājanma-tīrtha is equated with modern Dorkheri and is also known as Dhanyajanma-tīrtha. It is located to the east of Saraka. If one dies after a bath here gets the approval of Naradaji and goes to the supreme worlds.

In the Vāmana-purāṇa a legend is associated with this tīrtha. Once Viṣṇu assumed the form of the man-lion to kill the demon. After slaying the demon he dwelt among the animals. At that moment he felt physical attraction for a lioness. Then being requested by the gods, Gandharvas and Maheśvara decided to stop Viṣṇu from this. He took the form of a Sarabha and fought against Viṣṇu for a thousand divine years. While engaged in fighting, the two gods fell down into the nearly lake on the bank of which the divine sage Nārada was practising austerities under a banyana tree. Nārada recognized them as Viṣṇu with four arms and Śiva in the form of a Liṅga and paid homage to them. His hermitage thus became famous
in the three worlds being associated with Viṣṇu and Śiva. Regarding the etiology of this tīrtha, it is said that the sincere man who bathes here and offers oblations to the manes achieves the wisdom of India.

**PUNDARĪKA-TĪRTHA**

It is equated with the modern village Puṇḍarīk, 6 miles to the south of Pharal in district Kurukṣetra. According to the Great Epic this tīrtha is just after Ambājanma-tīrtha and on this spot there is one lake of Nāgas called Puṇḍarīka. It is also named as Nāgahṛada in the Vāmana purāṇa. The tenth day of the bright fortnight of the month of Caitra is the proper time of having bath in it. The pilgrim obtains the fruit of a Puṇḍarīka sacrifice by bathing at this place.

**TRĪVĪṢṭAPA-TĪRTHA**

Cunningham identifies this tīrtha with Dhodha. But Bhargava equates it with modern Teontha. The Mahābhārata states that it is situated on the river Vaitaraṇī. By having bath and offering prayers to God Śiva, one is freed of all sins and goes to heaven. The Trīvīṣṭapa-tīrtha is abode of Vṛṣa-dhavaja Śūlapāṇi, Jatadhara Maheśvara Hari and Vīrabhadra. Here is also Sarvadevi tīrtha where one gets the merit of
According to the Epic Pānikhāta tīrtha is situated next to Sarvadevī tīrtha. By bathing here and offering oblations to the forefathers and gods one attains the merit of the Rājasūya sacrifice and goes to Rṣiloka. Vāmana purāṇa also eulogises this holy spot saying that one gets the fruit of practising Sāṅkhaya and Yoga here.

**MISRAKA-TIRTHA**

This tīrtha is known as mixture of all the tīrthas that is why it is called as Misraka tīrtha. The sage Vyāsa brought together all the tīrthas here for the sake of Dadhīci. And taking bath at this spot is equivalent to having a dip at all other tīrthas. The Vāmana purāṇa and Padma Purāṇa both follow the description given in the Mahābhārata. It is located near Pharal in Kurukṣetra district.

**MANOJAVA-TIRTHA**

Next place that finds mention in the Mahābhārata is the Vyāśavana where the Manojava tīrtha is situated. A bath here is said to be as fruitful as the donation of one thousand cows. According to Vāmana purāṇa Lord Śiva
is established here and fulfills the desires of the people. 198

**MADHUVATI-TIRTHA**

After Manojava tirtha one goes to Madhuvati. It is also known as Devi-tirtha. By taking bath here and offering oblations to forefathers and gods one acquires perfection 199. Sircar equates it with Mathura but this seems to be very erroneous since it is mentioned among the tirthas of Kuruksetra. 200 It is situated near the Pharal tirtha. 200a

**VYASASTHALI-TIRTHA**

This place is supposed to be the abode of Rṣi-Vyāsa. It is identified with modern Basthali, 16 miles to the west of Karnal and 17 miles to the south-south-west of Thanesar. 201 Prof. Kane also supports this view of Cunningham. 202

The sage vyāsa was overwhelmed with grief at the death of his son and decided to give up his life. Then the gods gave consolation to him and prevented him from doing this. This spot is visited by those pilgrims who wish to get rid of the suffering caused by the loss of their sons and get the merit of donating on thousand cows. 203
At this spot, Vyāsa is also said to have received nine sages viz., Kaśyapa, Jamadagni, Bhāradvāja, Gautama, Vaśiṣṭha, Jaiminī, Dhaumya, Mārkanḍeya and Bālmikī. This story has obviously been invented to enhance the importance of this tīrtha.

**Kimdatta-Kūpa-Tīrtha**

By going to this Kūpa and donating Prastha of Seasme, one gets emancipation and freedom from sins and credit in the three worlds. In Padma purāṇa it is known as Rṇānta Kūpa. The Kimdatta Kūpa also situated at Vyāsasthali.

**Ahna and Sudina-Tīrthas**

Next to Kimdatta tīrtha there are two holy spots Ahna and Sudina. As a result of bathing here one gets Sūrya-loka. These are situated at Vyāsasthali.

**Mrga-Dhūma-Tīrtha**

Mrgadhūma tīrtha is known as Kṛtajapya in the Vāmana purāṇa. Lord Mahādeva is established on the bank of the Gaṅgāhrada. By worshipping Śiva and taking bath in Gaṅgāhrada one gets the merit of a Āsvamedha sacrifice. This tīrtha occupies an important place in
the three worlds, and is located at Vyāsasthali. At Mṛga-dhūma tīrtha there is another pilgrim spot called Deva-tīrtha. It is named as Kotitīrtha in the Vāmana purāṇa. As a result of bathing here one gets the fruit of donating one thousand cows.

VĀMANAKA-TĪRTHA

Vāmanaka tīrtha too is located in Vyāsasthali. This tīrtha is renowned in the three worlds. By taking bath at the famous lake Viṣṇupada here and worshipping Vāmana, a pilgrim is freed from all sins and goes to Viṣṇuloka. Vāmana purāṇa associates a legend with the incarnation of Viṣṇu which is also mentioned in the Vedic literature. According to the legend it was the place where the demon king Bali after depriving Indra of his kingdom performed the Aśvamedha sacrifice, but Vāmana deprived Bali of his kingdom and conferred it upon Indra where Viṣṇu went to the sacrificial spot in Kurukṣetra at this tīrtha, the earth quaked, the mountains moved, the oceans were agitated and the planets shone in opposite movement, possibly some natural calamity of the past is hinted in this legend.

KULAMPUNA-TĪRTHA

Cunningham identified this holy spot with Kimanch-
tīrtha. It is named as Kulottārana tīrtha in the Vāmana purāṇa. It was founded by Viṣṇu for the benefit of the Varnas and āśramas. As a result of bathing here one ensures salvation for the whole family and liberates twenty one generations of one’s family.

**PAVANAHRAĐA-TĪRTHA**

Cunningham equates it with modern Papanada or Pabnāwa on the Oghavatī river, 11 miles to the southwest of Thānesar. It is also associated with the Wind-God in a legend recorded in the Vāmana purāṇa. Once Pavana was overwhelmed with grief at the demise of his son and disappeared in the lake, but subsequently reappeared bathing in the pond and worshipping god Śiva established there. The pilgrims become free from all sins and attain the qualities of Śiva.

The Mahābhārata calls it the great holy place of the Maruts and by bathing here one goes to Vāyuloka. The hermitage of sage Dadhica is also associated with this tīrtha.

**AMARAHRADAM-TĪRTHA**

The lake is residing place of gods and Indra and is known as Amṛta-Sthāna or Manumat-sthāna in the Vāmana purāṇa. Here are also four Kuṇḍas named after Sūrya,
Brahama Rudra and Visnu and also the spots of Nava Durga, and of the four Yakṣas. By taking bath here and worshipping Indra one gets heaven by the grace of gods. Also pilgrims pay donations here on the occasion of Upanayana and marriage. Presently it is named as Village Sārasā.

śālihotra-tīrtha

It is also known as Śāli-sūrya which was the dwelling place of Rṣi Śālihotra. As a result of bathing here one attains perfection and the fruits of donating one thousand cows.

śrī-kūṇja-tīrtha

Cunningham equates this place with modern Banapura. This tīrtha is situated on the bank of Sarasvatī. As a result of bathing here one attains the merit of the Agniśṭoma sacrifice.

naimīsa-kūṇja-tīrtha

The Naimīsa Kuṇja is situated on the Sarasvatī and is now named as Nāraca. A forest of the same name occurs around it called Naimīsa Āranya. The sages of Naimīsa-āranya came to Kurukṣetra in course of their
pilgrimage. At that moment this Naimisa kuṇja had been formed for their benefit by the Sarasvati. It is the dwelling place of Ṛṣis and here they feel satisfaction. As a result of bathing here one attains the merit of donating one thousand cows.

**KANYA-TīRTHA**

The Kanyatīrtha which is also called Vedavatī-tīrtha is identified with Balavatī near modern Sitalamatha. There is a river called Vedavatī or Vetravatī, which is modern Betwa, a tributary of Yamunā; but it is not possible to associate the Vedavatī tīrtha with this tīrtha.

There is a legend narrated briefly in the Vāmana purāṇa which describes it as a Sītā-tīrtha. Rāvana is said to have insulted Vedavatī who died praying for his death. Subsequently she was born in the family of Janaka. She was named Sītā and married to Rāma. Rāvana took her to Lanka. Rāmāyaṇa gives the same story in a different version which runs like this. The daughter of the sage Kuśādhavaja, son of Bṛhaspatī, was Vedavatī. In course of his journey through the Himalayan region, Rāvaṇa saw the beautiful Vedavatī. He fell in love and tried to woo her. She told him that her father would give her to none but Viṣṇu whom he considered suitable to become his son-in-law. Provoked at this, the demon king Shambhu slew her.
father. But she remained firm to her father's will and practised austerities to gain Viṣṇu as her husband. Rāvana boasted that he was superior to Viṣṇu. He insulted Vedavati who told him that she would be born again for his destruction. So she entered fire and died. She was reborn as Sītā and became the cause of Rāvana's death.

By taking bath here a pilgrim gets the merit of Agniṣṭoma sacrifice. 241

BRAHMĀ-TĪRTHA

Then the pilgrim goes to Brahma tīrtha. It is the dwelling place of brahman. As a result of taking bath at this holy spot even a member of lower caste achieves the status of brāhmaṇa. A holy and virtuous brāhmaṇa gets here the highest spiritual position and emancipation. 242

Now a days this tīrtha comes under the village Thana near Pehowa. 242a

SOMA-TĪRTHA

Soma tīrtha has been located at Gumthala, four miles to the south-south-west of Pehowa. 243 By visiting and bathing here one goes to Chandra-loka. 244 Here Soma performed penance as a result of which he got the kingdom of dvijas. 245 The pilgrims here become pure- like the full moon of the month of Kārtika and attain heaven. 246
SAPTA-SĀRASVATA-TĪRTHA

Sapta-Sārasvata is situated between the Somatirtha and Auṣānasatīrtha. It is a holy place on the Sarasvatī river. Here sage Maṅkaṅka won success in his austerities. At Sapta-Sārasvata tīrtha seven streams of river Sarasvatī unite to become a single stream, the names of those seven are being Suprabhā, Kaṅcanākṣī, Viśāla, Māneśhrāda or Manoramā, Oghavatī or Sārasavatatoīyā, Surenu or Suvena, and Vimalodakā.

The first of these named Suprabhā is eulogised as brought from Puṣkara by Mārkandeya and as having become visible for the sacrifice of the seven rṣis and therefore known as Suprabhā Sarasvatī. At Naimiṣā many munis were assembled, performing sacrifices and talking about the Vedas, they thought of Sarasvatī, who made her appearance and came to be called Kaṅcanākṣī. Similarly she came to the sacrifice of Gayā, where she flowed from the slopes of Himavat and was called Viśāla. At the sacrifice of Auddalaṅkā in the northern part of Kośala having been previously thought of by Uddalaka when sacrificing, she was mentally called Manorma by rṣis. At Kuru’s sacrifice at Kurukṛṣṭetra, she was summoned by Vasistha and named Oghavatī. At Daṅkṣa’s sacrifice at Gaṅgādvāra she appeared under the name of Surenu. At Brahmā’s sacrifice on the
Himavat, it was called as Vimalodakā. All these seven then came and mingled together in the tīrtha, which on this account came to be known by the name of Saptā-Sārasvata. 249

With this tīrtha is connected the story of Rśi Maṅkaṇaka, the mind-born son of Kaśyapa who once performed penances and came to have a bath in the Saptā-Sārasvata tīrtha with his birch-garment, Rambhā and other celestial beauties appeared before him by which his mind was agitated and his seed emitted which was collected by a hunter in a jar. That seed in the jar was devided into seven parts from which seven Rśis were born, later known as seven Marut hosts or Sapta Marudgana. 250

The seven Marut hosts are- Vāyu-vaga, Vāyu-bala, Vāyu-ha, Vāyu-Mandala, Vāyu-kāla, Vāyu-retas and Vāyu-chakra. These are seven sons of Rśi Maṅkaṇaka who sustain, all moving and stationary creatures in the world. 251

From his hand injured by a blade of Kuśa grass exuded the sap of plants or Śāka-rasa. Seeing that sap Maṅkaṇaka was filled with joy and began to dance, by the force of which everything in the world became involved in a cosmic whirl. 252 Seeing everyone come under his control and eclipsed by his glory, Brahmā and other Rśis approached God Śiva, requesting him to make Maṅkaṇaka desist from
his dance. Thereupon Śiva asked the reason of his exaltation. The Rṣis in reply pointed out the sap of plants flowing from his hand which had made him fall into ecstasy of dance. Śiva replied that, the sap was no cause of wonder for him, and having said so he tapped his thumb with the point of his finger by which a stream of white ashes of the nature of smoke began to flow. 253

This humbled the pride of Maṅkaṇaka and he fell at the feet of Śiva, and praised him with a Stotra, Śiva, thus pleased blessed the Muni for a thousand fold increase of his Tapas and promised to live with him in his Āśrama in the Sapta-Sārasvata tīrtha. 254 By bathing at this place and worshipping Lord Śiva, One gets emancipation. 255

**AUŚANASA-TĪRTHA**

Ausānasa-tīrtha is named after sage Uśanā who was the teacher of the Asuras but absolutely free from their influences or evil thoughts. 256 It is situated on the bank of the Oghavatī and is also known as Kapāla Mocana tīrtha. 257 Cunningham equates the Kapāla-Mocana-tīrtha with a place on the east bank of Sarasvatī, ten miles to the south-east of Sadhaura. 258
The sage Uṣanā had obtained perfection at Auṣanasa tīrtha. A story also associates sage Rahodara with this tīrtha. The story of that the head of a demon once cut off by Rama in the Daṇḍaka forest, got stuck to the neck of Rahodara, because of which he found it difficult to move. He was told by the Rṣis to go to the Auṣanasa-tīrtha where he should be relieved of his trouble, Rahodara came to the holy place and had a dip in the pond there as a result of which the Asura head got severed from his body and fell into the waters of the tank. Rahodara thus became free from sin. In commemoration of this miracle of Rahodara, the Rṣis named the tīrtha as Kapāla-Mocana.

According to another similar story Lord Śiva also performed penance here by bathing in the tank to free himself from the sin of having cut off the four heads of Brahmā. From that time the tank received the name of Kapāla-mocana, or the 'head freeing', that is liberating from the sin of cutting off the heads of Brahmā. There is a sacred pool of the same name at Kuruksetra too.

Kapāla-Mocana lake is about 1000 ft in length and 400 ft in breadth. At the edge of the water on the eastern side of the pool, there is a rough weather-worn stone, about 20 inches square and 8 inches high, bearing
at each of its four corners a very crude likeness of a human skull which probably symbolises the actual Kapāla-Mocana that lent its name to the pool.

Another weather worn stone is called Gai-bacha, or the "cow and calf" from its general resemblance to their forms. This stone is also considered holy, and as a matter of course has its own legend, which is as follows. A brāhmaṇa who owned a cow and calf wished to bore the septum of the calf's nose for the insertion of a cord. Then the calf said to the cow, "if the brāhmaṇa bores my nose, I will kill him." The cow pointed out the enormity of the sin of killing a brāhmaṇa, but the calf was obstinate, and would not listen to the cow's advice. So when the calf's nose was bored, the brāhmaṇa was killed by the calf, after which both the cow and the calf became quite black. The cow consulted the gods as to what should be done to regain their former whiteness, and she was recommended a bath in the pool of Kapāla-Mocana. Both the cow and the calf came to this holy place, and after bathing in the pool, in which Śiva had been cleansed from the sin of cutting off Brahmā four heads, they became all white, except their tails and horns, which still remained black. As a result of bathing here one gets emancipation and is freed from all the sins.
VIMOCANA-TIRTHA

Vimocana-tirtha also called Rnamocana is a lake situated to the south of Kapala-mocana tirtha on Sarasvati. According to the Great Epic by taking bath, having Acaman and keeping control on himself, a man finds emancipation here. The Vāmana purāṇa describes that a man becomes free from debts due to gods, rṣis, and manes if he visits this place. It is a Pitṛ tirtha and by performing the śrāddha of the deceased fore-fathers here one may achieve endless reward.

AGNI-TIRTHA

The holy place mentioned next to Kapala-Mocana-tirtha is the Agni-tirtha. By taking bath here one attains Agni-loka.

VIŚVĀMITRA-TIRTHA

This tirtha is situated on the south bank of the Sarasvatī, on a mound rising 40 ft. above the bed of the river. Here are the remains of a fine temple, of which only the stone door-way of the sanctum is now left standing. There is a mass of solid brādes, with numerous fragments of carved bricks over the doorway there is a male figure with two arms seated with hands in lap and
with a small elephant on each side anointing him. To his left were the Navagraha or nine planets and to the right the Ashta-Saktis or eight female energies of gods. The **Mahābhārata** locates it to the west of Sthanu-tīrtha. The Viśvāmitra-tīrtha is the holy spot where Kṣatriya Viśvāmitra attained the status of a Brāhmaṇa. Here a brāhmaṇa gets emancipation and non-brāhmaṇa obtains brāhmaṇahood. This tīrtha was visited by Trīśanku who came here with a view to getting rid of the status of candāla by the grace of Viśvāmitra.

**BRAHMAYONI-TĪRTHA**

After Viśvāmitra tīrtha one goes to Brahmayoni-tīrtha which is one of the complex of tīrthas situated at Pehowa. By getting bath here one attains brahma-loka and also purifies the coming generations of his caste. According to Wilson this is the name of a particular mountain but Cunningham does not agree with him, as the famous hill at Gayā, which is commonly so called, receives its name from the temple of Brahma-yoni tīrtha on its summit, but Brahma-yoni tīrtha is situated in the Prthudaka tīrtha, where Brahmā on the Sarasvatī wishing to create the world produced the four Varnas from his body, a conception formulated in the Puruṣa Sūkta.
PRTHUDAKA-TIRTHA

Prthudaka or Modern Pehowa is 14 miles to the west of Thanesar on the Sarasvatī river. The place received its name from king Prthu, the son of Rājā Vena. Here Prthu performed the usual Śrāddha ceremonies for twelve days after the cremation of his father's body. He sat on the bank of the Sarasvatī offering water to all visitors. Hence the spot was called Prthudaka or Prthu's pool and the town which he afterwards built received the same name. The town of Pehowa, as it is usually called now, is built partly upon the low ground and partly on an old mound as lofty as that of Thanesar and from 30 to 40 ft high. Its antiquity is proved by the large size of its old bricks, which are 18 by 12 by $2\frac{1}{3}$ and 3 inches. In the lower part of the western portion of the city there is a modern temple of Garibnath, who is said to have been a disciple of Guru Gorakh-Nath. In the wall of this temple is fixed an inscription in 16 lines of Rājā Bhoja Deva, the son of Rāma Bhadra Deva, dated in Samvat 276, both in words and in figures. This date, according to Cunningham most probably refers to the era of Śrī Harṣā, which began in A.D. 607. The date of the inscription will therefore be A.D. 882 at which time, as we know from the Gawalior
inscription of 933 or A.D. 876, there was reigning a powerful king of the same name who is most probably the Rājā Bhoja, who was contemporary with Śankara Varma of Kashmir, between A.D. 883 and 901. In the midst of the bazar in the south-east quarter of the city there is a second inscription of 21 lines fixed in the wall of a dwelling house called Siddhāgirki-Haveli. The lower left hand corner of this inscription is concealed in the wall of the building. Twenty one lines are exposed and some 7 or 8 lines more, for 9 inches in length are hidden in the wall. This inscription is imperfect on the left hand and is not dated, but as it would appear to have been executed by Deva Raja, the sixth in descent from Mohendra Pala Deva, who was the son of a Bhoja Deva. It may with much probability be assigned to the end of the 11th century. 273

Regarding the euology of this tīrtha the Epic describes that Prthudaka got the foremost position in the three worlds and it is an abode of Kārttikeya. 274 It is a pîr-tīrtha where Śrāddha of dead fore-fathers is performed for emancipation of one's ancestors. 275 Indra offered Pīṇḍa to the Pîtṛs here on the new moon day in the month of Āśādha, in the Mrgaśīras constellation. 276 It is considered to be the most sacred place among all the holy spots. Those who worship here and leave their
bodies at this spot will never come on earth again. By taking bath here even the simergets emancipation and achieves the merit of an Aśvamedha sacrifice and goes to heaven. The pilgrims visit this place with the object of attaining perfection and immortality.

The sage Ruṣāṅgu, at the close of his life, left his dwelling at Gaṅgādvāra and came to Prthudaka considering it to be the better tīrtha. He took bath in the Sarasvatī and acquired perfection.

The Vāmana purāṇa a narrates a legend regarding its importance which runs like this. Once there was a quarrel between Indra and Kāṛtikeya. Each claimed to be stronger than the other. At last they decided that whoever went round the Krauṇca mountain earlier was to be regarded stronger. Indra got down from his elephant and claimed that he had gone round the mountain and the Krauṇca supported him. At this Kāṛtikeya became angry and killed Krauṇca, the son of Sunābha and grandson of the Himālaya. When Sunābha came there Kāṛtikeya was about to kill him also but Nārāyana stopped him. The Himālaya then appeared on the scene and took his son away, while Hari took Kāṛtikeya to heaven. Thus Kāṛtikeya incurred the sin of killing his maternal cousin. Advised by Viṣṇu he visited the Prthudaka-tīrtha
and paid homage to Śankara there and became free from sin. The Epic also considers Prthudaka as a dwelling place of Kār̥ttikeya. Here by offering oblations with sesamum and honey to the manes, one gets the merit of obtaining daughters. Indra made this offering and the Manes agreed to give their daughter Mena to the gods who gave her in marriage to Himalaya. If anybody eulogizes the Pitṛs at this holy spot on the Mahā-tithi, he is saved from the humiliation of being subdued by the enemy.

Thus Pehowa is an ancient place of pilgrimage. It is believed that Prajāpati created the world and the four Varnas at this place. The Mahābhārata declares that while Kurukṣetra is holy, Sarasvatī holier than Kurukṣetra, and the sacred spots on Sarasvatī holier than the river Sarasvatī Prthudaka is holier than all the other tīrthas on Sarasvatī. There is no tīrtha better than Prthudaka. The Śalya parva remarks that whosoever, while intently engaged in repeating holy texts, abandons his life at Prthudaka on the northern bank of the Sarasvatī would not be in future be troubled by death i.e. he would be free from the cycle of birth and death.

MADHUŚRAVA-TĪRTHA

According to Cunningham this is the most popular
tīrtha at Prthudaka. The supposedly "honey-wellingpool"
is now a stagnant pool, the stench rising from whichin the hot weather is quite horrible. In 1876, a pettyRājā was on his way to bathe in this holiest of poolsat Pehowa, unfortunately the pool was quite dry that year,but the officiating brāhmaṇas not wishing to lose theanticipated present from the Rājā, began to fill thehollow with water drawn from a neighbouring well by a'charsa', or 'leather bag', but the Rājā hearing of thetrick of substituting common well water contaminated byleather for the holy water of the Sarasvati pool, turnedback indignantly and went home, leaving the disappointedbrāhmaṇas to be punished by the ridicule of the people.287

The peculiarity of the Madhuśrava tīrtha is that thevisitors have to offer the Tarpaṇa of honey to the Pītrshere. By bathing in it one gets the merit of donatingone thousand cows.288

ARUNĀ-SAŃGAMA-TĪRTHA

Cunningham states that this tīrtha refers to thejunction of the river Aruṇā or Mārkanda with the Sarasvatī,3 miles to the north-east of Pehowa. This is one of theold sites of Kurukṣetra.289 If any body bathes at theconfluence after three days' fast, he becomes free fromall sins and achieves emancipation. He also gets the
merit of Agniṣṭoma and Atirātra sacrifices and purifies his seven generations. According to Vāmana purāṇa even the Rākṣasas became relieved of sins here and took up their abode in heaven.

AVATĪRÑA or ARDHAKĪLA-TĪRTHA

Avatīrṇa-tīrtha too is situated near Aruṇā-Saṅgama. According to the Epic four oceans were brought here together by the sage Darbhīn and as the result of taking bath here one can avoid all evils and get the merit of donating four thousand cows and attains emancipation. The confluence of the four oceans is known as Ardhakīla, Aradhakīla name of Avatīrṇa is not mentioned in the Vāmana purāṇa. A bath taken here is as meritorious as the donation of one thousand cows and austerities performed here even by an evildoer becomes fruitful. By keeping fast here one becomes Scholar.

ŚATASĀHASRIKA AND SĀHASRAKA-TĪRTHA

These two holy spots are also situated near the confluence of Aruna-Saṅgama. As a result of bathing in both the tīrthas, one gets the merit of donating one thousand cows. The importance of giving donations and keeping fast here multiplies a thousand times in merit.
RENUKA-TĪRTHA

Renuka tirtha is situated in the hills about 16 miles from Nahan in the north of Kurukṣetra. This tīrtha is named after Renuka, the mother of Parāśurāma. It is also called as Matr-tīrtha. The Epic narrates that by bathing here and worshipping the golds and Manes, one becomes free from all sins and achieves the merit of the Agniṣṭoma sacrifice. Here the pilgrims get the merit, resulting from devotion to mother.

PAŅCAVATĪ-TĪRTHA

Next is mentioned the Pañcavati tīrtha. By visiting this holy spot a man earns great merit and goes to heaven. This tīrtha is the abode of Śiva and anybody worshipping him attains emancipation. One is uplifted to the rank of Ganeśa and enjoys the company of gods by coming here.

OJASA or AUJASA or TAIJASA-TĪRTHA

This tīrtha of Thanesar regarded as the dwelling place of Varuṇa is located one mile to the west of Thanesar beyond the Kuru-tīrtha. Here brāhmaṇas and other gods and sages appointed Kārttikeya as the General of the gods. That is why, this tīrtha is said to shine by its own importance. The Vāmana Purāṇa specially euologises this tīrtha Asa result of bathing here a man
acquires fame and by performing śrāddha here ultimately goes to Kumara-pura i.e. the region of Kumara or Kārttikeya. It is also stated that the performance of śrāddha here on the 6th day of the bright half of the month of Caitra one gets same merit as one gets by doing so at Gaya. It is equated with Sannihatī or Sthānu tirtha. In ancient days Vāyu proclaimed that the effect of śrāddha performed at Ojasa tīrtha never exhausts.°

The god Śambhu is also associated with the holy Aujasa-tīrtha.

KURU-TĪRTHA

The Kuru-tīrtha is a very sacred place named after king Kuru who undertook austerities here. By having a dip here a man gets Kuruloka and is freed from all sins. Indra granted a boon to Kuru to the effect that anybody who would commit sins elsewhere or be polluted by the five major sins shall be emancipated here and will attain final beatitude by bathing here. This spot is considered to be the holiest in Kurukṣetra. According to the Pehowa inscription of the reign of Mahendrapāla, the Kuru-tīrtha gives happiness, vanishes difficulties, removes sins and helps one to attain the knowledge of self. It is situated in Thānesar.
SVARGADVĀRA-TĪRTHA

Close to Kuru-tīrtha is mentioned a holy place named as Svargadvāra or Śivadvāra. By visiting this place one attains Svargaloka and Brahmaloka.312

ANARAKA-TĪRTHA

The Anaraka-tīrtha which literally means 'the escape from hell or Naraka'. It is equated with a place on the Sarasvatī, 2 miles to the west of Thānesar.313 It is the abode of Brahmā, Rudrapatni, Maheśvara and Padmanābha. By bathing and visiting this place one is freed from all the sins and goes to Viṣṇuloka.314 Here Brahmā is established in the east, Maheśvara in the south, Rudrapatni in the west and Padmanābha in the north.315 Here there is also the dwelling place of Dharmarāja to the west of Yamunā.316 It is very fruitful to bathe here on the Śaṣṭhī tithi falling on Tuesday in the month of Vaisākha and to offer four vessels full of food to the gods.317 Also if any body takes bath at Dharamarāja's place on the fourteenth day of the dark fortnight, he becomes free from all sins by the grace of Dharamarāja.318

SAVASTI-PURA-TĪRTHA

Next is mentioned the tīrtha named Svastipura.
It is located in the village Kamoda. As a result of doing Parikarma here one gets the fruit of donating one thousand cows.

**GANGA-HRADA-TIRTHA**

According to the Epic Gangā-hrada-Kūpa is the centre of three crores of tirthas. By bathing here an entrance is obtained into paradise. It is situated next to Raumtuka dvārapāla. By observing Brahmacarya and taking bath here one gets the fruit of doing Raajasūya and Asvamedha sacrifices. Then by visiting Āpaṅgā river, having a bath here and worshipping Mahādeva one gets the seat of Gaṇa-pati and achieves emancipation for succeeding generation.

**BADARI-PĀCANĀ-TIRTHA**

Badarī-Pācanā tīrtha is 36 miles to the west of Thānesar and 22 miles to the west of Pehowa on the river Sarasavatī. It is now equated with Ber or Behr, as the place is situated in the midst of a forest of Jujube trees. This is north-west corner of the holy chakra and here accordingly is a Yakṣakūṇḍa, where dwelt the guardian yakṣa of the north-west corner.

According to the Great Epic the residing place of sage Vaśiṣṭha is known as Badarī-Pācanā. One who resides
here for twelve years keeping fast for three days and having Ber fruit properly is equated with Vaśiṣṭha. Rudrāṁgga tīrtha comes next where by keeping fast for a day one achieves the merit of Indraloka. Then by going to Ekarātra-tīrtha, a man who stays for a night there systematically and truthfully is worshipped in the world's of Brahmā. Here Kṛṣṇa stayed for one night.

**Sūrya-tīrtha**

Sūrya-tīrtha holds importance in all the three worlds. It is the abode of the sage Aditi. By taking bath here and worshipping Sūrya, one attains Sūryaloka and saves future generations.

**Pavana-tīrtha**

By visiting Pavana tīrtha and offering oblations to forefathers, a man gets the merit of Agniṣṭoma sacrifice. This is the dwelling place of sage Dadhici and the birth place of Angirājā, the son of Sarasvatī. A man who takes bath here gets the fruit of horse-sacrifice and enters the worlds of sacred Sarasvatī. It is about 11 miles to the south-west of Thānesar.

**Kanyāśrama-tīrtha**

Kanyāśrama tīrtha is also situated in the Thānesar.
By visiting this place a pilgrim who keeps fast for three days regularly achieves a hundred Divine girls and goes to Brahmaloka.\textsuperscript{332}

**SANNIHATI-TIRTHA**

The Sannihat\textsuperscript{I} is known as another name of Kurukṣetra. It is located at a mile's distance from Kurukṣetra Railway station on Pehowa Road.\textsuperscript{333} Cunningham states that this place is represented by Sanwat, nine miles to the south of Thanesar and four miles to the east of Nagdu.\textsuperscript{334}

The Sannihat\textsuperscript{I} means assembly of the entire range of tīrthas. It is said that on every amāvāsa particularly on a Somavati Amāvāsa all tīrthas assemble at Sannihat\textsuperscript{I} tank.\textsuperscript{335} Pilgrims are led first to this holy spot at the time of Solar Eclipse. By taking bath and drinking water one is honoured in paradise and the performance of Śrāddha here on the day of Solar Eclipse is said to give the benefit of a thousand Aśvamedha sacrifices.\textsuperscript{336} Even the worst sinners, men or women, get emancipation, by taking bath or by performing Śrāddha here in this holy tirtha and attains Brahmaloka.\textsuperscript{337} It is undoubtedly the smaller lake to the east of Brahmasara and is now commonly known as Sunniti.\textsuperscript{338}

It is interesting to note that most of the old lakes around Sthāneśvara-Kurukṣetra including the Brahmasara
and the Sannihatī were full of lotus flowers and it was probably one of these described as Anyatahplakṣa where Purūṣā found his lost beloved nymph Urvāśī.  

In Sālya-Parva, the Baldeva-tīrtha yāṭrā parva mentions a list of tīrthas on the Sarasvatī in Kurukṣetra. In these Janamejaya gives an account of Baldeva's pilgrimage to the Sarasvatī. During the progress of the great battle, Baldeva, the elder brother of Kṛṣṇa, having decided to be neutral, visits the sacred places. These are described starting from Prabhāsa together with the legends attached to them. We shall restrict ourselves to the region of Kurukṣetra.

PRABHĀSA-TĪRTHA

Baldeva first proceeded to the tīrtha called Prabhāsa with his priests and friends. There is a legend regarding the origin of its name. Dakṣa had twenty seven daughters, married to Soma, connected with the several constellations serving to help men in calculating time, all of them were unrivalled in beauty in the world. Rohiṇī, however, was the foremost in beauty. As Soma lived along with Rohiṇī, his other wives complained to Dakṣa, who got them reconciled. As Soma, however, still continued to live with Rohiṇī, exclusively, his other wives once more approached Dakṣa, who now threatened to curse him.
His threats were not, however, heeded and when the wives complained a third time, Dakṣa cursed Soma, so that he was affected with Pthisis. He made many endeavours for freeing himself from that disease by performing diverse sacrifices but were in vain. The deciduous herbs failed to grow, the juices dried up and they became tasteless. All the living creatures also began to decay. Then all the celestials came to Soma and asked him, why he is not so beautiful and resplendent as before. Then Soma told the whole story which caused phthisis to him. The gods prevailed upon Dakṣa to withdraw the curse on condition that Soma should behave equally towards all his wives, and bathe in the tīrtha Prabhāsa where the Sarasvatī mingleth with the ocean and adore Mahādeva there. Then the Soma for half the month shall wane every day and for half the month he will wax everyday. Bathing there on the day of new moon, he will then regain his form of beauty. Soma did according to the Dakṣa command and got back his cool rays and continued once more to illumine the worlds. Then the Dakṣa again told Soma not to disregard women and brāhmaṇs. Prabhāsa became the foremost of all tīrthas. Soma bathes there on every recurring day of the new moon and regain his form and beauty. It is for this reason it is known as Prabhāsa, because Soma regained his effulgence (Prabhā).
UDAPĀNA-TĪRTHA

This tīrtha was probably not far from Vinaśāna because the Sarasvatī seems to be lost here, although persons crowned with ascetic success, inconsequence of their obtaining great merits and great perfection here one can see the invisible current of the river. Owing to the succulence of the herbs and the moistness of the land.342

There the great ascetic Trita had lived and drunk Soma in a pit where his two brothers left him, and therefore were cursed by him. There is a legend regarding this tīrtha which is described by Vaiśampāyana on request of Janamejaya. In a farmer Yuga there were three brothers who were ascetics: Ekata, Dvita and Trita, like Prajāpati, having by their tapas won Brahmaloka and blessed with children. At last their father Gautama died, having passed a long life here. Those kings who had been his yajamānas continued to pay respect to his sons. Once, thinking of performing a sacrifice and having received animals from their yajamānas, those Mahārṣis came towards the east. Trita was walking infront, Ekata and Dvita in his rear bringing up the animals. Ekata and Dvita thought of taking the kine away and deserting Trita. In the night they saw a wolf. Trita ran in fright and fell into a deep pit on the bank of the Sarasvatī.
Though hearing his wails of woe, his brothers deserted him. Trita feared to die because he had not earned the merit of drinking Soma, and in imagination performed a sacrifice, himself being the hotr and uttering some rcas, yajus and Saman. Bṛhaspati prevailed upon the gods to go there lest Trita should become angry and create other gods. Trita duly gave them their shares with proper Mantras and they granted him boons: that the gods would deliver him from the well, and that he who bathes in that well would have the end which is attained by persons who have drunk Soma. On these words the Sarasvatī, appeared within that well. Raised aloft by her, Trita emerged and worshipped the gods. Then meeting his brothers he cursed them, saying that they should become wolves and have for offspring leopards and bears and apes. After Trita had said these words, his two brothers Ekata and Dvita were transformed into these shapes. Then by touching the water of Udapāna offering diverse kinds of wealth and worshipping many brāhmaṇas, Baldeva went to the Vinaśana tīrtha, where the Sarasvatī disappears and which has already been noted above.

Sūbhūmika-tīrtha

Sūbhūmika tīrtha was situated above Vinaśana on the bank of Sarasvatī. It has not been identified so far.
This tīrtha is described as the resort of Brāhma himself and the Gandharvas and diverse tribes of Apsaras are to be seen there, passing time happily. The gods and pītras sport here in joy, sacred flowers being strewn over them, Baldeva heard the sound of those celestial songs and musical instruments and saw many shadows of gods, gandharvas and Rākṣasas.

**GANDHARVA-TĪRTHA**

Here at this tīrtha, many Gandharvas, headed by Viśvāvasu and possessed of ascetic merits are said to pass their time in singing and dancing. By offering different kinds of gifts to Brāhmaṇas Balrāma went to the next tīrtha.

**GARGA-SROTA-TĪRTHA**

Garga-Srota meaning 'the stream of Garga' is a tīrtha on the Sarasvatī. At this tīrtha the illustrious Garga of Venerable years and purified by way of ascetic penances, obtained the knowledge of time and its course, of the movements of the stars, and of all auspicious and inauspicious portents. Thence for this reason it is called after his name as Gargasrota. Here the rṣis always waited upon Garga in order to obtain a knowledge of time.
By giving many kinds of costly things to the Brāhmaṇas the illustrious Baladeva proceeded further.

**ŚANKHA-TĪRTHA**

Next tirtha named Śankha where the Yakṣas, Vidyadharas and Rākṣasas of immeasurable energy are said to have dwelt. At this tirtha there is a sacred tree named as Mahāśankha, tall as Meru, looking like the white Mountain and resorted to by rṣis. By presenting gifts of diverse kinds, Baldeva worshipped here the Brāhmaṇas and was worshipped by them in return he went further to Dwaita lake, Nāgadhanva, Naimiṣa-Āranya, Saptā-Sārasvata tīrtha, and Ausānasa tīrtha, which have already been described.

This long list does not generally take into account a number of holy spots mentioned in Vedic literature. Not all of them survived till the time of the Mahābhārata. Although a few retained their importance. It is worthwhile to mention even at the risk of repetition the names of tirthas like Vinasana which finds mention in the Brāhmaṇas, and where Yajmānas undertook the Śrāsvata and Dārśadvata sacrificial sessions upstream along the Sārasvatī and the Drśadvatī respectively. In the descriptions of these sattras some other tirthas like Parinat, a lake in the lower part of Kurukṣetra and Vajayanta, Kauñera, Ādityatīrtha,
Sarasvata, Vṛdhakanyaka and Plakṣaprāsravaṇa are located on the Sarasvatī while all of them have not been identified the last named represents, the source of the Sarasvatī. Among the tīrthas mentioned on the Drśadvatī and the Yamunā could be mentioned Plakṣavataraṇa and Kārapacava. These also await identification.

The number of tīrthas listed above falls short of the traditional number of 360 tīrthas, generally associated with Kurukṣetra. But it is by no means a small number. Indeed it will not be an exaggeration to say that, considering the antiquity of the region Kurukṣetra appears to be the biggest complex of holy places in India. Many of which remind us of their association with most ancient personalities of Indian history.
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सर्वसतीभिमां पुराण पर्वेशारणामुत्तमः
यव सर्वसतां नारायणां भक्तिव्रताः।।
रामायणशिरस्य तत्रैव महापातकं नारायणं
कुस्केनस्य तदार्थं विस्तुर्गुणवर्धनम्॥ ॥ ४०॥

32. Mbh. III.126.42.

tत्रिपूरबद्धकर्णं तथा नामानं दिवद्वय्यसः।।
पृथ्वी पुराण देवरे कुस्केनस्य मध्यतः॥


धर्मं एकं-कुस्केनं समेतं: यथोऽवः॥

34. Mbh. XII.53.23.

क्षेत्रं धर्मस्य कुस्केनस्य-कुस्केनमबातर्न॥

35. Mbh. VI.1.2.

यथा युध्यिष्ठे वीरं: कुस्केनवत्तोमका॥
कुस्केनः तत: वेदे वृष्णु तत्पुरुषोपेयः॥


समानस्य-वर्णं नाम महायथानमुल्लतमः।
कुस्केनं पुराण देयतः॥ ॥ ५९॥

श्रद्धते कुस्केनेन दोषस्य स्तुत्यान् तुशारे।
नाथस्वर्गे हुनर्मयः: पुराणाः: सूतिरार्थसः॥


38. Mbh. Ch. 81.


तर्कशास्त्रसंग्रहम् रामदर्मानां व महाकथा।।
सत्त्वकृत्तमन्त्रात्वः वर्तमाहस्वोऽतिपदिक्षदः॥

41.

42. Mbh. III.81.7.

43. Mbh. III.81.171.

44. Mbh. III.81.8.

45. Mbh. III.81.9.


47. Vmn. Sm. 13.17-18; See also Padma Purāṇa III.12.10.

48. Šat. Br. XIII.4.3.3, See also SBE Vol. XLIV, P.361.

49. Mbh. III.81.10.

50. Manuṣmṛti, IX. 44.

51. Mbh. III.81.11. See Also Padma Purāṇa, III.12.11.

52. Vmn. Sm. 13.19.

53. Vmn. Sm. 13.6-8.


55. Mbh. III.81.11.


60. *Vmn.* Sm. 13.
64. Same as given in 64. P.48.

67. *Vmn.* Sm. 13.15-16.


70. *Mbh*.III.82.68; III.83.58, See also *Vmn.*Sm.13.29.

71. *Vmn.* Sm. 13.27.
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74. Mbh. III.123.1-23.
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76. Mbh. III.81.15.

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79. Mbh. III.81.162.

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81. Skanda Pu. VI.63.1-63.
82. Vmn. Sm. 13.36.
83. ASI, Vol. XIV, P.100.
84. ASI, Vol. XIV, P.99.
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86. Mbh. III.81.17.

87. Vmn. Sm. 63.5, Matsya Pu. 22.16.
88. Mat. Pu. 179.87.
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93. Skanda Pu. VI.63.1-63.
92. Mbh. III.81.20.
कुशेत्रस्य तद्यत्र विख्यतं भरतायम्।

93. Ibid. III.81.21.
पदकंतामुख्याः पुरुषो तार्काय तनावितः।
तत्प्रथम युक्तराजाः व स्नात्वार्थ्यः पिपुलेयता

94. ASI, Vol. XIV, P.89.
95. ASI, Vol. XIV, P.98.
96. Mbh. III. 81.34. See also Vam. Sm. 14-16.
98. Mbh. III.81.35. See also Vam. Sm. 14.17-19.


100. Mbh. III.81.36.
ततो गच्छेत राजेन्द्र तीर्थं भैलोक्यविख्यत॥
लोकं योजयतां युधं विद्युत्तमाः॥

लोकोगारं समातां तीर्थं भैलोक्यविख्यत॥
स्नात्वम् तीर्थाय राजर्लोकानुसरे स्वयमः॥

101a. Kurukṣetra Rahasya by Ram Sarup Sharma, P.32.
104. Mbh. III.81.37 (Gitā Press ed.).
श्रीतीर्थां ज्ञानस्य स्नानवा निरतमानमाः।
अद्वैतवः पिपुलं देवता विलायते गिरयूपलमाय॥
107. Vmn. Sm. 59.72-73.
108. ASI, Vol. XIV, P.100.

कपिलातीर्थमाताप्रह्मदारी समाधिहि।
तद्वारार्थीविषयं य देवसात यितविश।
कपिलानां तहतसः सत्विन्द्रति मानवः।

111. Bhargava. op. cit. P.33.

शुर्यात्म नमस्तह सनात्नविकतमानसः।
अर्थित्वाम पितृदेवानुपत्यवातः
अग्निकोण्यतिन्यति कृपार्के व गणित:।

113. ASI, Vol. XIV, P.100.
114. Mbh. XIII, Ch.77.

गवाम्भनमाताप्रह्मदारी यथाकामः।
तत्तत्तिकं बुर्मिषां गोतात्त्वर्कं लम्बः।।

118. Vmn. Sm. 46.24.
119. Mbh. III, 81.41.

राणिकार्योत्तम सत आतम त्रिपूरवः
देवसात्तिर्यं तरः सनात्नवं भगी स्मृतसमस्य।।

124. Mbh. III.81.42.

ततो गवर्त्त राजेन्द्र राष्ट्रपतिमयुक्तः
ततो तीर्थ तरस्वस्त्र्या यदेनन्तरं महात्मनः।
ततो स्नात्वा नरो राजनिर्गिर्धोमन्तरलमेवः।

125. ASI, Vol. XIV, P.89.
127. Mbh. III.81.43.

ततो गवर्त्त राजेन्द्र भ्रमार्पणं नरां यथा।
भ्रमार्पणं नरः स्नात्वा भ्रमलोकमवान्युः।

128. Mbh. III.82.38.

भ्रमार्पणं ततो गवर्त्तमयुक्तारी तत्तत्त्वितः
अर्बदध्यमान्यान्ति स्वप्रम्पर्वैः त गभर्त्त।

130. Mbh. III.81.44-45.

ततो गवर्त्त राजेन्द्र लुतायकम्मुन्तमसः।
तन संलिखिता निर्हि पितारोदेवः तेहः।
ततामिन्देन कुव्व्वति पितृदेवाचिन्देन ततः।
अर्बदध्यमान्यान्ति पितृलोकः त गभर्त्त।
ततोऽदम्बुसयः धर्मः सुतायं कम्पमुन्तमसः।

131. ASI, Vol. XIV, P. 100.
132. Mbh. III.81.46.

कार्तिकेयरथ तीर्थः स्नात्वा भर्तस्थलः।
सर्वध्यायाधिनिमुक्तः भ्रमलोकः शाययः।

133. Mbh. III.81.47.

भारुवान्तः व तत्वेन स्नातस्य भान्तरः।
प्रभा तयाविष्टे राजन्यनन्तरः वाहुः प्रियः।

133a. कुज्ज्ञेन राजस्य ब्रह्म श्रवः स्वयम, स्नातन धर्म सभा जान्धे! 33.
134. Mbh. III.81.48-49.

ततोऽशरितवने गच्छेनन्नताय नियताराजः।
तैर्यः ततः महाराज महचद्धर कुरुमम्।
पुनःतति दर्शिनादेवम् दण्डेकरं नरप्राणं।
कैत्याच्युत्य ये तत्रस्मालो भवति भानम्।

134a. Kurukṣetra Rahasya by Ram Swarupa Sharma, P.33.
135. Mbh. III.81.50-51.

तैर्यः ततः महाराज स्वाभिकृतमापणं संक्रमः।
यत्र धियय नरप्राणं विद्वद्दत्तार्कश्रवणः॥
श्लोलोकापनने तैर्यं भयतलतमः।
प्रणालेनान्तरद्वित्त श्लोकानि विश्वलोकः॥

136. Mbh. III.81.52.

द्वारश्वरोदितं यैव तैर्यं स्वस्तार्यं महोऽपो।
तत्र स्वार्थब नरप्राण गच्छेत परस्मां गायत्रिः॥

138. Mbh. III.81.55. See also Vmn. Sm. 15.1. and Padma Purāṇa- III.12.68.

भागुपश्च पूर्णव श्रोतां गर्लीयो।
आप्पम्य नाम विक्ष्यातानि विश्वश्रीविलक्त॥

139. ASI, Vol. XIV, P. 100.
141. Mbh. III.81.53.

ततोऽशरितवने गच्छेनन्नताय नियताराजः।
कैत्याच्युत्य ये तत्रस्मालो भवति भानम्॥

142. Mbh. III.81.54.

तैर्यं ततः स्वार्थब नरप्राणं विद्वद्दत्तार्कः।
स्वार्थबश्च महोऽपो स्वस्तार्यं महोऽपो॥
143. Vmn. Sm. 14.56.
145. Skanda Pu. VI.23.50.
146. Mbh. III.81.56.

तत गद्याद्याराजेन्द्र प्रद्धाम्: तथातप्यात्तमम्।
प्राकाशोन्मुद्यरनिलेखः प्रकाशो भवि मानत:।

147. Ibid. III.81.59

तते समाधिर्नुष्ठय तनानय नृष्ठय नव।
केदारे वै राजेन्द्रम कपिलचल महात्मनः।।

148. Ibid. 60.

प्रद्धामामध्यमात्माय नुविच: प्रववात्मानं।
तर्कापक्षेऽनुभातमा प्रदलोकः प्रपधो।।

149. Vmn. Sm. 15.8-13.
150. Census of India, 1961, District Census Handbook No.4, Karnal district, P.8. See also V.S. Agrawala, India as known to Pāṇini- P.71, and Vāmana Purāṇa- A Study P.68.
151. One Farasakh = $3\frac{771}{1093}$ English miles. See Sircar- Studies in the Geography of ancient and medieval India, P.245. See Sachau, Alberuni's India, Vol.1, PP.198ff. See also Sircar, Cosomography and Geography in early India literature, P.158.
152. Bhargava, Rigvedic India, P.32.
153. Pāṇini Āstādhyāyī, VIII.3.91.
154. Vṛhatasamhitā, LXXXVI.1.
156. Census of India, Karnal District,1976, P.496. See also N.L.Dey, op.cit. P.92.
157. Ibid. P. 497.

कपिपार्तिः सत्यस्यतन्त्रमानः।
यथा यथा देवो वा देवदार संशुः।
तद्भवार्तमालेश्वरो व स्तुति दिण्डिन्तमानः।
अन्त्यानवाण्योऽस्यं शिवलोके स भोवोः।

160. Mbh. III.81.61.

कपिलजन्य केदारं समातां तुवर्तिः।
अन्त्यानवाण्योऽस्यं तथा जगायितः॥

161. Vmn. Sm. 15.16.

यस्तेन तर्यां कृत्या पिबो युनकरः।
दिण्डितेवं नमस्तुत्य केदारस्यस्मां लम्भ॥

162. Vmn. Sm. 15.17.

यस्तेन कुलेश्वरं प्रास्यसुष्मिकं मानवः।
पैवं शुक्लयुद्धं प्राण्योऽस्यं परं पदम॥

163. ASI, Vol. XIV, P.104.

164. Mbh. III.81.62.

ततोगमेऽर्जुन तरं लोककिन्तुः॥


166. Rg. X.30.

167. Mbh. III.81.62. See also Vmn. Sm. 15.20.

कृत्यांशरं क्षुद्रिस्वादं भिन्नस्य कृत्यक्षम॥
लभेश्वर्मानन्त्यं स्वर्गलोकं व गच्छति॥

168. Mbh. III.81.63. See also Vmn. Sm. 15.21.

विश्वसे: कोऽथाचु तोर्याः सरसे कृत्यन्तत्र।
सूक्ष्मोतरस्या कूपे हृदेषु व महापशोः॥
169. Rg. 111.23.4.
170. Bhargava, Rg. Vedic India, P.33.
171. Mbh. III.81.64.
172. Mbh. III.81.65.
173. ASI, Vol. XIV, P.100.
174. Mbh. III.81.66.
175. Vmn. Sm. 15.18.
176. Vmn. Sm. 5.19.
179. Mbh. III.81.68.
180. Vmn. Sm. 15.28-38.
181. ASI. Vol. XIV, P.104.
182. Vmn. Sm. 15.39.
183. Mbh. III.81.69.
186. Mbh. III. 81. 70. See also Vmn. Sm. 15.41; Padma Purāṇa III.12.84-85.

लघुनात्वादर्पितवा शूलवाण्य व्रहस्य
खण्डानुपन्तन गच्छेत परमायति।

188. Vmn. Sm. 15.42.
189. Vmn. Sm. 57.61-62.
190. Vmn. Sm. 63.32.
191. Mbh. III. 81. 74.

तरोङ्गो व सस्त्रिदानां स्नातवा भ्रमतस्ततम।
गौतमरस्य राजेन्द्र बलं प्राप्नोति नानवः।।

192. Mbh. III. 81. 75.

पालिन्खाते नरः स्नातवा तर्पितवा व देषता।
राजायुक्तमान्नीति श्रीमलोगं व गच्छति।

193. Vmn. Sm. 15.51. See also Padma Purāṇa III.12.90.
194. Mbh. III. 81. 76-77.

लघुगंधोऽर राजेन्द्र गमिन तोर्ष्मुलतमम्।
तत्र तत्रार्थिन राजेन्द्र भिक्षितानि महाततमान।
व्यातेन शुक्रात्मुल्लित स्वायत्तमाति। नः बुधम्।
तविनाशुहु त स्नाति मिश्रे स्नाते योधः।।

195. Vmn. Sm. 15.52-53.
196a. KKR. Rahasya, by R.S. Sharma, P.37.
197. Mbh. III.81.78; See also Padma Purāṇa, III.12.39.

ततोऽवाततः गद्धेन्नियको नियतारान:।
मना्वदे नर: र्नारद्या सौतस्वः लोकः॥

198. Vmn. Sm. 15.54-55.
199. Mbh. III.81.79.

गद्धा मन्त्रलोकाय वाष्प देव्योहरि: मनि:।
तत्त्व र्नारादः द्वियोहरि: न्युः उः सुः॥
सब्जयां समुद्धारानी सौतस्वः लोकः॥

200. Sircar, Śākta Pithas, P.89.

ततोऽवातस्यन्तः नाम यः व्यासे धीमत:।
पुनः सर्वोऽविषयको देह्यायाय गीत:॥
कृत्यत्रेष्य रामचन्द्र पुनःन्युः पुनर्मन्युः निःस्त:॥
अभावग्य न्येन तत्त्व गौतस्स्वः लोकः॥

205. Mbh. III.81.83.

विद्यं न्युः मन्त्रलोको विद्यानु: प्रवाहम् च।
गद्धेन्द्र परमन्तः सज्जितप्रेरितः वृषभः॥
207. ASI, Vol. XIV.P.98.
208. Mbh. III.8.84. See also Vmn. Sm. 15.61.
209. Vmn. Sm. 15.62.

211. Mbh. III.81.86. Vmn. Sm. 15.63.

212. ASI, Vol. XIV. P.98.
213. Mbh. III.61.86-87. See also Vmn. Sm. 10.82-84; 75.66 and Padma Purāṇa. III.12.104.

214. Rg. I.154.1; I.155.4; VI.49.13; VII.100.3. See also Satapatha Br. I.2.5.; Taittirīya Samhitā II.1.3. Taittirīya Br. I.6.1.
216. Vmn. 15.65.
217. Vmn. Sm. 8.5-7; 10-12; 63.46; 64.1.
218. Vmn. Sm. 15.74-75.
219. Mbh.III.61.68.

212. ASI, Vol. XIV. P.98. 
213. Mbh. III.61.86-87. See also Vmn. Sm. 10.82-84; 75.66 and Padma Purāṇa. III.12.104.

214. Rg. I.154.1; I.155.4; VI.49.13; VII.100.3. See also Satapatha Br. I.2.5.; Taittirīya Samhitā II.1.3. Taittirīya Br. I.6.1.
216. Vmn. 15.65.
217. Vmn. Sm. 8.5-7; 10-12; 63.46; 64.1.
218. Vmn. Sm. 15.74-75.
219. Mbh.III.61.68.

212. ASI, Vol. XIV. P.98. 
213. Mbh. III.61.86-87. See also Vmn. Sm. 10.82-84; 75.66 and Padma Purāṇa. III.12.104.

214. Rg. I.154.1; I.155.4; VI.49.13; VII.100.3. See also Satapatha Br. I.2.5.; Taittirīya Samhitā II.1.3. Taittirīya Br. I.6.1.
216. Vmn. 15.65.
217. Vmn. Sm. 8.5-7; 10-12; 63.46; 64.1.
218. Vmn. Sm. 15.74-75.
219. Mbh.III.61.68.

212. ASI, Vol. XIV. P.98. 
213. Mbh. III.61.86-87. See also Vmn. Sm. 10.82-84; 75.66 and Padma Purāṇa. III.12.104.

214. Rg. I.154.1; I.155.4; VI.49.13; VII.100.3. See also Satapatha Br. I.2.5.; Taittirīya Samhitā II.1.3. Taittirīya Br. I.6.1.
216. Vmn. 15.65.
217. Vmn. Sm. 8.5-7; 10-12; 63.46; 64.1.
218. Vmn. Sm. 15.74-75.
219. Mbh.III.61.68.
220. *Vmn. Sm.* 15.76.

यदनस्य हेंद्र खतवा मलनि तीर्थमुनामस।
तस्र र्नात्ववा नर प्रायः वायुलोके भंडायले।

225. *Mbh. III.* Ch.96; See also *Padma Purāṇa* III.13.78.

अनरागां हेंद्र र्नात्ववा अभरेनु तरायंस।
अनरागां भोजेण ल्यक्षतोके भंडहले॥


गालदौतिक्षित तीर्थि व गालिकूल्य यथावति
र्नात्ववा नरकेयं गोस्ततन प्रयतले॥

234. *Mbh. III.* 81.91. See also *Vmn. Sm.* 16.6-7; *Padma Pu.*

ततो नैतिकैँ व तयाराव त्रिजय।
श्रवणं किल राजेन्द्र नामज्ञोरसत्यरिजनः।
तीर्थि याति दुरस्वर्णांकुष्टेऽगत्र।
तत्स: कु-जः तस्मिन्यां अक्षितहस्तस्मां॥
236. Mbh. III.81.94.

अबीणामेवः तथा यथा कुर्णिकरो महाने
तत्त्वमेव नः स्नात्वा गोभर्त्त्व्व लक्ष्यं तर्म्भ।

237. ASI. Vol. XIV, P.98.

238. Sircar, Studies in the Geography of Ancient Medieval India, P.45; See also IHQ. Vol.XXVII, P.221; B.C.Law, Historical Geography of Ancient India, PP.340-41.

239. Vmn. Sm. 16.9-11.

240. Rāmāyana, VII. Ch.17.


ततो गच्छेद धन्त्व कन्यातीथ्यासुलूपम।
कन्यातीथि नः स्नात्वा अर्ण्जाटो फलं लक्ष्यं।

242. Mbh. III.81.95; 83.32; Vmn. Sm.16.14; Padma Pur. III.13.23.

ततो गच्छेद राजेनुष्मणास्तीयासुलूपम।
तेन करणाति स्नात्वा ब्राह्मणं लक्ष्यं नः।
वर्षकर्मः विश्रात्त्वा गच्छेद भर्तृं भाविः।


243. ASI. Vol. XIV, P.100.

244. Mbh. III.61.96. See also Padma Purāṇa. III.13.4.

ततो गच्छेदन्त्वेत् सोभार्यासुलूपम।
तेन स्नात्वा नरो राजजर्त्वासुलूपाद्वार्थः।

245. Vmn. Sm. 16.15.

246. Vmn. Sm. 16.16.

सप्ततारस्वेऽ तौर तत्र गच्छन्ति राजान्
वत् महाकाल: सिद्धं महाकिलेक्शनः।।


249. Index to the names of the Mbh. by Sorencen, P. 621.

250. Vmn. Sm. 38. 5.

सप्तहा प्रज्ञामयष्टु बलयप्रत्य आगम हि
तत्कर्यं तत्जाता बिखुर्यान्यालोकणनां।।

251. Vmn. Sm. 38. 7.

tतत्तांशलतवः च सो कर्मावलि वराहरुः।।

252. Mbh. III. 81. 98-99. See also Vmn. Sm. 48. 8-9.
कारः विकल ्प ते राजस्तस्य शाक्तिः दशिः
स तै शाक्तरत्न हुःदुवा हर्षार्क्तो महातमः।।

tतत्तत्ति मनस्युक्तो स्थाप्यं यद्यमः तस्य
प्रभुत्तमुष्मं चार तेजः।।

253. Mbh. III. 81. 106. See also Vmn. Sm. 38. 15-16.

अः मायान्त्र राजेन्द्र स्वाभी गोलकाविवेदुः
ताः जेमक्ष्म क्षेत्र राजेन- निग्रह हिन्दुपालमः।।


255. Mbh. III. 81. 114-115; Vmn. Sm. 17. 22.

तप्तारस्वेऽ तनावं अविश्वास्यं येषु माम।।
न तेषां दुःक्षिणं विविधं लोकं परत्र वः।।

tारं वै ते लोकं गम्यं न लंकेः।।

256. Vmn. Purāṇa- A Study by V. S. Agarwala, P. 73.

257. Vmn. Sm. 36. 40.
258. ASI, Vol. XIV, P. 72.
260. Mbh. IX. See also ASI, Vol. XIV, P. 75-76.
   कपालसुन्त तीर्थ तर्थपाय प्रमोचनम्।
   ततः स्नात्वचा नर्व्याच्च तर्थपायः प्रमुखवते॥
262. Mbh. III, 81.140.
   विमोचनसुरसुन्त जितमन्युपस्तितानयः॥
   प्रगुहादृश्यतात्तदेव: ततः ते परमुखवते॥
263. Vmn. Sm. 20.6.
264. Matsya Purāṇa. 22.67.
   अग्निस्य ततो गद्यक्तं स्नात्वचा नर्त्तम्।
   अग्निनिद्रमवाप्नोति हृद कौशल सुकृते॥
266. ASI, Vol. XIV, P. 103.
267. Mbh. IX, Ch. 41.
   किंविनिनिवमवत तदेवतार्थ भर्ततत्तम॥
   ततां स्नात्वचा नर्त्तम प्रकणायमार्गगति॥
269. Skanda Pu. VI, 4.28.
270. Mbh. III, 81.121.
   प्रकण्योत्तर् स्नात्वचा शून्यमानसा॥
   ततः स्नात्वचा नर्त्तम प्रकण्योत्तर् प्रपवदो
   पुनाष्ठतपावेत कौशल नामकर्त्तवे॥
272. Rg. 10.90.12. See also Vāmana Purāṇa- A Study by V. S. Agarwala, P. 74.

दली गद्देल राजजीन्द्र तीर्थ डैलोक्यविकुञ्जम।
पूण्डि कामप्रति ध्यान वाक्तिविषय देखूँ।
दली भोज भूमि तिथि विश्वेत्वने रत्नशाले।


उलाम्र पर्वतीयो जय तातुलक्षमनलुपुम।
पूर्णके जयपारे भैरे श्रीमतः तये।

278. ...
279. Vmn. Sm. 16.20.
281. Mbh. III. 61.122; See also Padma Purāṇa, III. 13.32.

पूण्यमाहुः कुर्मेण कुर्मेण उग्नायुः तरस्कविः।
तरस्कवायुगि तीर्थाणि कुर्मेण यथा पूण्यमाहुः।

286. Salya Parva, IX.
287. ASI, Vol. XIV, P. 103.
288. Mbh. III. 61,130. See also Vmn. Sm. 18.39. Padma Pu.
III. 13.40.

मथुराय व तैन तीर्थ भर्तिविगम।
ता दर्शात्या नरे राजयु गौड़तःकल्ले तमेक।
लतो ग्रहेनेन्त्र तीर्थ देव्या वद्यानम्।
नरस्वत्यास्मितार्य तंगं लोकविश्रुतः।
प्रियपीपीमित्वा स्नाद्या मृद्योता प्रहस्मत्वः।
अग्रनक्षेभराम्यां फूं विन्दालि नानयः।
आस्पाधा तृती चैव पुनान्ति भरतः॥

291. Vmn. Sm. 19.43.
इत्यतोर्यौ व तैत्तिर्य तौर्य सुखलोकः।
वियानमानुक्षयाय दार्शनानिर्मितं पुरा॥
समुद्रार्चारी यत्वारं समानीतार्य दार्शनाः।
श्रेष्ठ सनातनं तर्थ्याद्र्य न दुर्गतिनिवासवातः।
अलानि गौत्तिकोशं ववादार्य चिन्द्रो वतः॥

293. Vmn. Sm. 20.1-2.
294. Mbh. III. 61, 134.
इत्यतोनामां व उपवाति न तुल्यः।
प्रियायमेव तंगुको भ्राम्यं: स्वानन्त संयो।

लतो ग्रहेण राजेन्द्र तीर्थ रात्रि सहस्नकशः।
ताहस्कर व तैव न तीर्थः लोकविश्रुतः।
उभोव नरं: सनातनं गौत्ति कर्त्ता लोमेव।
दर्श दार्श्यवाचारं वा सहस्नुभुरि भोले॥

296. N.L. Dey. op.cit. P.168.
297. Mbh. III.81.139.

tततो गच्छति राजेन्द्र रेषुमृतीकर्म निर्ममद्।
t ता कृत्य कुरुलति तिथिदेवधारीनि रुपः।
सम्पवापि दिवः शुभ्रत्वात्म गृहमन्त्रम् कः तेने॥

298. Vmn. Sm. 20.5.

299. Mbh. III.81.141.

tः: फळवर्तं गलवः ब्रह्मचारी भिलेन्द्रदेवः।
पुष्पेन्द्र महात्म युवः:ः ततोः तोंके महर्षये॥

300. Mbh. III.81.142.

tद्वाराणु स्वयमेव तु देहः॥
तस्मायायत्वा देवेऽर्ग गमनादेव सिध्यात्॥

301. Vmn. Sm. 20.13.


303. Mbh. III.81.143-144.

tौंजल भारतेऽ लाल्जे दीयें हेचेन भेता।
सन्नामादिदायः देवे ब्रजांगबिक्षत तथोषने॥
तेसन्तति देवानामहबिखलो युहवेदा।
ौंजसमेव तु पुष्पेन्द्र कुलींत्व कुलदेव॥

304. Vmn. Sm. 20.7.

tसमुन्त स्तमुन्तु पुरुषोऽवातः च तमार्श्च।
कुमारभरस्यात्मानितकेवस: प्रवरः तु मानव:॥

305. Vmn. Sm. 20.8.

tेजःकुशः स्तोः प्रसुः यस्तु प्राणः हविष्यति।
ग्याब्राह्मणं च यस्तुः तत्पुरुणं प्राग्युप्तं नानः॥

306. Vmn. Sm. 20.10.

tौंजलाकर्षण प्राणः वायुना कथितं पुरा।
तस्मातु सर्वप्रेरित प्राणः त्रिभुवंस्ये॥

कुलार्थ व विकारं कुलार्थं न ते अपः।
तत्त्वात तु दृष्टीः कुलार्थं विधीतमः॥

309. Mbh. III.61.144.

कुलार्थं नरः नांरायणं जितेन्द्रः।
तर्कावर्त्तितुर्त्तस्य कुलार्थं प्रयत्नः॥

310. Vmn. Sm. 20.20.

अन्यं कुलार्थं वे व-वयातिकुरुतिः।
अस्मितोऽन्तः नरः नांरायणं मुक्तं वान्तू परं गतिम्॥

311. Vmn. Sm. 20.21.

कुलेऽत् प्रयत्नं कुलार्थं विधीतमः।
तः कुलार्थं धार्मिकसंस्कारं परं पद्धताचून्यते॥

311b. KurukṣetraRahasya by R.S. Sharma, P.43.
312. Mbh. III.61.145.

तत्त्वातः ततो गद्यक्रियाते निष्ठानः।
स्वर्गलोकवाचनमाति ज्ञातोऽपि व गच्छति॥


अन्यांस्यो नरेश्च नारायणमुरुर्मैः।
तत्त्वातः तत्र राजेन्द्रं ज्ञातं ज्ञातः।
अभिमम् व तैः देवताः स दुर्गितभावानां।
तैव न महाराज विशेषवर्मापपतिः।
अभिमम् महाराजं स्थापनवाच्चवाचवाच्च।
नारायणं व अभिमम् धार्मिकसंस्कारं।
राजोभाषां च महाराजं विकारुलोकः व गच्छति॥

316. Kūrma Pu. I.38.5; Padma Purāṇa. I.27.56.


319a. Kurukṣetra Rahasya by R.S.Sharma, P.44.


तत: त्वास्तिपुरं गच्छेदं तीःसिद्वे नराणिधिः।
प्रदक्षिणामुपास्तु गौतस्तवस्य लेंतः।


गंगाभद्रयं त्रैवेद बुधवर्यं भक्ति।
तिस्त: कोष्ठस्य स्वाधीनाओ ततःमनोऽभावमेव॥


अभिभावं ततोपयं अरपापलं अर्नुकुशलं।
गंगाभद्रयं ततोपयं भरतवर्णमा॥

tतत्रसंपन्नं धनं भूमवारी समारित:॥
राजसूतियारवाणियां कथे विन्दति मानवः॥


अपनायां नरः र्नारिक्ष्य अर्जितवा महेवरवः।
गाम्पत्यवाप्नोपति कुलं वैव सुरेशे॥


वदरीमयानं गच्छेदं धारितव्योगमन:॥
वदरं भोजेद् ततं विराज्ञोपति नर:॥

tमयं गाम्पत्यवाप्नो वदरं भोजेद्युवः॥
विराज्ञोपिकोशोऽनं भोजेदुल्मयं नराणिधिः॥
325. Mbh. III.81.158.

इन्द्रानां समात्स तीर्थोत्स नराधिमा।
ञोरानोपायतसं शापलोके महायोऽ।

326. Mbh. III.81.159.

लक्षण समात्स सक्रान्योपायितोऽपि。
निवत: तत्त्वादाय व वृहस्पतीषे महायोऽ।


ततो मचेत्त धन्या तीर्थै त्योलोकायत्वस्म।
आदित्यस्याप्राध्यो यं तेजोराशोम्बद्धमतमः।

तत्रिमलस्वर्गां नर: दत्तात्या पुरानंत्वा तिब्बतायतुः।
आदिस्यालोके प्रवास्ति कुले देव सबकुरेऽ॥

329. Mbh. III.81.152.

पावनं तीर्थानमात् तत्पियोऽपिौदेवतः॥
आदित्यस्याप्रक्षाय नरलोको विप्रद्वितिमतनवः॥


ततो मचेत्त धन्या दर्शायत्व सा जातमः।
तीर्थै बुधैनन्त्राय राजसं पावनं तीर्थस्यायतमः।

यः सारस्वतो यात: क्षीराङ्गा ग्रामस्यार्यमस्यादः।
तत्रिमलस्वर्गां नर: दत्तात्या वानरेयम्यन्ति लोकः।
सारस्वतो गतिः देव लभते नात सवतः॥


332. Mbh. III.81.165.

तत: कन्याणां गच्छान्तालो द्रूमञ्जर्यवानः।
विरानोपायको राजस्यावस्त: परवर्गः।
लेखनात्स्यात्सं दिदीय उद्भमलाः व गच्छात॥
335. Mbh. III.61.168-169. See also Vmn. 41.9 and 45.29, and Agni Purāṇa. 109.15, Padma Purāṇa I.27.77-78.

पूर्ववाणिज्य यानि तायानि अनन्त दुरार्थ वा
नन्दी दुबालश्लोकार्थ तत्पृथ्वीनानि वा
उद्धुपनान्त वास्यायथ तीर्थनियायलामानि वा
तनं संतप्रजावस्य स्वस्यानि नराधाम्।
मानस माति नरवापि हृदन्निवार्यो नराधाम्
तौरै सौनिश्चितादेव सौनिश्चिताभ्यं विश्वता।


तन सनातना व पार्वत्य व तर्कतनास्य नताहिये।
अभावस्यां तु सौनिश्चित राधुश्च दिवाकरे।
यं श्रादु हुल्लो मत्यतत्त्वय दृष्टवर्य दृष्टपुर।
आदेश्य तहतत्त्वा तस्मंहिन्द्रस्य श्रादु कृमस।

337. Mbh III.61.

सनात स्य समाप्तनास्य श्रादव श्रादव व मानवः।
वह दिवाइदुर्भुतिते भार्येः व पुरुषेऽवर्य।
पद्मभूषण व वानने दृष्टं लोकं प्रस्थती।

339. Vmn. 91.32.
340. Śalya Parva, Ch.34.
341. Ibid. IX.34.36-81.
342. Ibid. IX. 35.1-51.
343. Ibid. IX.35.53.

उद्धुपान्त व तं हुश्च व्रजवास्य व मुनि: दुहुः।
नारेयर्मायात्माद्राजास्ते सीतास्वरूप नताः।
344. Mbh. IX (Salya Parva). 36.3-10.

तथा प्रभुवश्चर बल: तत्रबच्च भद्वलः।
सुभासिनणि तद्रसगच्चलस्मात्मत्वार्थो योधे।
तद्वायुष: शुभेऽनासंध्यावतरितमाटुः।
क्रीडार्षिकस्वाभावय श्रेष्ठमृदुश्च विश्वलान:।
प्रायोगव युक्तवा हुः तात्त्व: देवग्नस्मान्यः।
गन्धीवाणां ततःस्माक्ष्णप्रशोचित्वेति:।


विवाहायुपास्तः। गन्धीवाणात्त्वत्वतः।
नृपायाविद्वारीतः व कुप्यातः सुमनोरमः।
तत्र दद्व महाकोरो नियोऽयो विनिधो वहुः।
अभावमेव गौर्यकरोऽद्वारणं रञ्जतं तथा।
भीतित्वा धिनानाच: तत्पत्यं व महायानः।
प्रयोगी सहितो विभेष: सत्याकान्तम भाध्यः।।


तर्कसब्रविधिता भाववा भावायातः।
वर्णविनोऽर्हतानेन महाभाववार्षिक:।
चष गौणां शुभेः तपता भावाविधानः।
कालायूष्टीस्मा व्योऽदिविनज्ञानिको व्याक्रिकः।
उपवासवस्तवा महायानमभयो विकृतानः।
नील वातसपा गच्छसि वातोऽर्हेत महाभावः।


यह दिशा धरावेषपर राजसर्वाधिकार:।
विभिन्नवाचरार्थाबलं यथा विभ: सत्यः:।
तन्नदायवन्दिराग्नि भावमेवमातिरित्वा:।
विद्वारेण संवधाकृतिप्रकृतिराभिविष्टः।
तस्सतत्वः वातं काव्यत्वोऽग्नित्वोऽग्नित्वानः।
भीतिजोत्तमानि महायानः वर्धायते विविधानानि च।
पूर्णायः विज्ञापितमृदुपरिवर्ते तपोधे।।
पुर्णं द्विभावं राजसर्वाधिकार नवायुः।।