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Kāśīkhaṇḍokta: On Texts and Processions in Vārāṇasī

Introduction¹

The 18th September 2000 issue of the Hindi newspaper *Gāṃḍīva* in Vārāṇasī contained the following text titled “The procession on the waning fortnight of the month Āśvin”:

Kāśī. The head of the Vyās seat at Jñānavāpī Paṇḍit Kedārnāth Vyās declared that by a ritual bath, libations of water, ancestor worship and worship of Pitreśvara Mahādeva at the Piṭṛkuṇḍa on any day during the waning fortnight of the ancestors in the month Āśvin the father, forefathers etc. will be satisfied. This is mentioned in detail in chapter 97 of *Kāśīkhaṇḍa* verse number 204 and 235. He said that according to *Kāśīkhaṇḍa* chapter 97 verse 245 the fear to be reborn again will come to an end for the man or woman who performs a ritual bath, libations of water, ancestor worship and worships Mātrī Devī as prescribed in the fortnight of the ancestors on Māṭṛ Navamī, 22nd September at the Māṭṛtīrtha (Mātākūṇḍ).²

This short description of a procession that leads to the Piṭṛ- and Māṭṛkuṇḍa in order to perform ancestor worship at the two *tīrthas* Māṭṛ- and Piṭṛkuṇḍa stresses the relevance of textual prescriptions. If one looks at the textual sources that are mentioned by Kedārnāth Vyās one has to note that the verses given can hardly be described as extensive or detailed (*vistṛta*). There the names of the temples

1 This paper is based on research carried out in the years 2000 to 2002 as part of the Vārāṇasī Research Project, Heidelberg, funded by the Deutsche Forschungsgemeinschaft.

2 *Āśvin kṛṣṇa pakṣa kī yātrā. Kāśī. jñānavāpī vyāspīṭha ke adhyakṣa paṇḍita Kedārnāth Vyās ne eka vaktavya meṃ batāyā ki āśvin kṛṣṇa piṭṛpakṣa meṃ kisī din piṭṛkuṇḍa meṃ snāna, tarpaṇa, śrāddha aur śrī pitreśvara mahādeva kī pūjā se piṭṛ pitāmahādīkoṃ kī tṛpti hotī hai. is samdarbha meṃ kāśīkhaṇḍa ke adhyāya 97 ke śloka saṃkhyā 204, 235 meṃ vistṛta ullekha hai. unhoṃne batāyā ki kāśīkhaṇḍa adhyāya 97 śloka 245 ke anusāra piṭṛpakṣa māṭṛ naumī 22 sitaṃbar ko māṭṛtīrtha (mātākūṇḍa) snāna, tarpaṇa, śrāddha aur mātrī devī kā yathopacāra pūjā jo nara nārī karate haiṃ unke punarjanma kā bhaya samāpta hotā hai [...].*

and *tīrthas* are enumerated in a relational spatial pattern that characterizes large portions of the *Kāśīkhaṇḍa* where clusters of sacred places are listed. The three passages cited from chapter 97 read as follows:

To the south of it is Maṇīkarṇīśa, Paliteśvara to its north and there itself is Jarāhara, behind is Pāpanāśana. To its west is Nirjareśa and to the southwest is Pitāmaha also the Pitāmahasrotikā, there ancestor worship [brings about] great reward.³ [...]

To the north of it is Piśāceśa the remover of the state of a Piśāca, to the south thereof is Pitṛīśa, Pitṛkuṇḍa is in front of it.⁴ [...]

To the north thereof is Mātṛtīrtha that removes the fear of birth of one who takes a ritual bath. If one takes a ritual bath there, whether woman or man, he attains the desired fruit through the favour of the Mothers.⁵ [...]

In contrast to the impression given in the newspaper statement we find neither references to the temporal dimension connected with the mentioned sacred places nor any detailed prescriptions for the performance of a procession or other ritual actions. Nevertheless, in this short statement of some thirty lines, five references to verses in the *Kāśīkhaṇḍa* are given. The eulogical Sanskrit literature on Vārāṇasī and in the given context more specifically the *Kāśīkhaṇḍa*—the section of the *Skandapurāṇa* that was composed in the 14th century C.E.⁶—serve as important textual authorities to legitimize statements about the performance of *yātrās* in Vārāṇasī.

Kedārnāth Vyās has more to say about the places mentioned, the appropriate time and the respective ritual actions than the quoted textual source tells us. He is in fact himself a source for spatial knowledge and the author of a book on the sacred topography of Vārāṇasī that contains an extensive description of more than fifty processions within the sacred field of Vārāṇasī (Vyās 1987).⁷ As a member of the Vyās family that has hereditary rights over the Vyās Pīṭha situated near the Viśvanātha temple compound he is perceived by the pilgrims as an

3 *Tadyāmyāṃ maṇīkarṇīśaṃ tadudak paliteśvaram | jarāharaṃ ca tatraiva tat paścāt pāpanāśanam | tatpaścime nirjareśas tan nairṛtyāṃ pitāmahaḥ | pitāmahasrotikā ca tatra śrāddham mahāphalam.* (*Kāśīkhaṇḍa* 97.204–5)

4 *Taduttare piśāceśa piśācyapadahāraḥ | pitṛīśas tadyamadiśi pitṛkuṇḍam tadagrataḥ.* (ibid. 97.235)

5 *Taduttare mātṛtīrtham snātur janmabhayāpahṛt | tatra snānam tu yaḥ kuryān nārī vā puruṣo 'pi vā | īpsitam phalam ānoti mātṛñām ca prasādataḥ.* (ibid. 97.245–46ab)

6 For a discussion of the date of the *khaṇḍa*-sections see the introduction to the critical edition of the *Skandapurāṇa* by Adriaansen & Bakker & Isaacson (1998).

7 Whether the majority of these processions was ever performed needs careful investigation. An example of the complex process of re-invention and invention of processions is discussed below.

authority on the sacred topography of Vārāṇasī. The Vyās Pīṭha is the place where the pilgrim starts his procession with the performance of a vow that consists of the declaration of the intention (*saṃkalpa*) to perform the respective procession and to return to this place after this vow is fulfilled.⁸ At the Vyās Pīṭha one male member of the Vyās family recites as part of this *saṃkalpa* the list of places to be visited during the intended *yātrā* and receives donations for the performance of this rite. Kedārnāth Vyās and his family are thus directly involved in most of the *yātrās* that are performed within Vārāṇasī and the donations given by the pilgrims at the Vyās Pīṭha are part of the income of his family.⁹

Although the authority of the ritual specialist is derived from his family tradition and is directly linked to the sacral power of the place where the family resides, the need to refer back to the textual authority in order to remind the inhabitants of Vārāṇasī of their religious and ritual duties is nevertheless considered an imperative by Kedārnāth Vyās. This tendency to refer to scriptural authority in order to legitimize actual practice is widespread in the ritual sphere of *yātrās* in Vārāṇasī: the formulas “in the *Kāśīkhaṇḍa*” (*kāśīkhaṇḍe*) or “as told in the *Kāśīkhaṇḍa*” (*kāśīkhaṇḍokta*) are used in various contexts as labels to stress the seemingly age-old continuity of ritual performances which are, in fact, influenced by diverse factors resulting in changing practices.¹⁰

This article analyses this interrelation between script and performance in the context of processions performed within Vārāṇasī. This complex and dynamic relation between the script in its descriptive and prescriptive dimensions and the actual performance of rituals might be called, as in Catherine Bell (1988), the “ritualization of texts” as well as the “textualization of rituals”. After some remarks on the textual background of processions performed in Vārāṇasī, the role of the *Kāśīkhaṇḍa* and its relation to the *Skandapurāṇa*, I will analyze the ritual prescriptions for the most famous procession performed in Vārāṇasī, the Pañcakrośīyātrā. This is followed by a description of the ritual practice of the small group Kāśīdarśanayātrā Maṇḍala, which performs regular bi-weekly processions within Vārāṇasī and which has had to face negotiations and contestations with regard to its performance of processions.

8 See the contribution of Axel Michaels in this volume for an analysis of the rite of *saṃkalpa*.

9 It is a matter of dispute whether every *yātrā* that is performed in Vārāṇasī has to be started and finished at the Vyās Pīṭha.

10 These two labels are found in inscriptions as well as in printed grey literature. In 2001 I came across one graffiti at a shrine near Durgākūṇḍa in Vārāṇasī where the label *kāśīkhaṇḍokta* was distorted into *kāśīkhaṇḍotra*.

Yātrā-Texts on Vārāṇasī

Diana Eck's now 20 year old statement that "the Sanskrit texts [...] that deal primarily with Banāras—the *Kāśīkhaṇḍa* and the *Kāśīrahasya*—have not previously been translated or studied by Western scholars" (1982: xiv) still holds true if one thinks of a detailed study of the mentioned texts, whether one has Western or Eastern scholars in mind. A first step towards a study of *yātrā* texts on Vārāṇasī was the "Survey of the Sanskrit sources for the study of Vārāṇasī" prepared by Eck (1980). A valuable addition to the editorial history of the voluminous *Kāśīkhaṇḍa* is the reprint of the Sanskrit text and the commentaries *Rāmānandī* (Sanskrit) and *Nārāyaṇī* (Hindi) in four volumes edited by Karuṇāpati Tripāṭhī (1991ff.)¹¹ and the translation into English in two volumes by G. V. Tagare (1996, 1997).

The critical edition of the *Skandapurāṇa* undertaken in Groningen by Adri-aensen, Bakker and Isaacson has shed new light on the different recensions of the *Skandapurāṇa* in general as well as on the sections on Vārāṇasī and their relation to the *Kāśīkhaṇḍa*.¹² The earliest known version of the *Skandapurāṇa* contains three chapters on Vārāṇasī (26, 29 and 30) and a short description of the *avimuktakṣetra* in chapter 167 (verses 150–75). These chapters are not yet published but a short summary of their mythological content has been prepared by Hans Bakker (1993: 24–7). Based on textual criticism and epigraphic evidence Bakker highlights the various constructions and reconstructions of the *kāśīkṣetra* in the period between the earliest known version of the *Skandapurāṇa* (8th cent.)¹³ and the incorporation of the *Kāśīkhaṇḍa* into this Purāṇa (around 1400). The *Kāśīkhaṇḍa* in the light of these facts of the redaction of the *Skandapurāṇa* has to be described as a text that incorporates various textual traditions and reflects the sacred territory of the city as perceived in the 14th century. This is described by Hans Bakker with the following words:

11 The edition is a reprint of the edition of the Sanskrit text and commentary (Bombay, Hari-prasāda Bhagīratha, 1908) and the Hindi commentary by Nārāyaṇapati Tripāṭhī published as *Kāśīkhaṇḍabhāṣā* in 1908 at the Venkateśvara Steam Press in Bombay. For an online index based on both the edition and translation see Dimmers & Gengnagel 2002 (www.benares.uni-hd.de/kkh-index.htm).

12 The edition is based on a Nepalese manuscript dated AD 810. The oldest version of the *Skandapurāṇa* is therefore at the same time "one of the oldest dated manuscripts found in Nepal" (Bakker 1993: 22 n. 4).

13 I avoid the term "the original *Skandapurāṇa*" used by the Groningen group since this might create the impression that other versions of this text are less "original" or valuable.

In response to the degrading reality of the 13th and 14th century, a timeless Vārāṇasī centring around Viśveśvara, drawn up on a grand scale, was depicted in a new text of about 12.000 verses, the *Kāśīkhaṇḍa*. (Bakker 1996: 43)

Among the most important historical facts is the shifting of the place of Kāśī's main deity: the famous "Lord of the Universe" (Viśvanātha, Viśveśvara) was called Avimukteśvara at the time of the early *Skandapurāṇa* (Bakker 1996) and his territory, the *avimuktakṣetra*, was situated in the northern section of the present city and limited to one *krośa* (c. 3.4 km). The probably earliest textual records of a group of *tīrthas* that formed the basis of a procession called Caturdaśāyatanayātrā in Vārāṇasī are found in the earliest known version of the *Skandapurāṇa* chapter 29.60–61 and thus reach back at least to the 8th century C.E.¹⁴ This *yātrā* is subsequently mentioned in Lakṣmīdhara's (12th cent.) *Tīrthavivecanakāṇḍa*¹⁵ (p.121, 135) and with variants in the *Kāśīkhaṇḍa* 73.60 and 100.51–62.¹⁶

In the present context it is important to note that the *Kāśīkhaṇḍa* provides an authoritative textual background and frame for the performance of processions in Vārāṇasī. The textual history of this Purāṇic source and the factual appearance of descriptions of processions are irrelevant in the context of the construction of the sacred territory of Vārāṇasī. The *Kāśīkhaṇḍa* serves as an all-pervasive referential textual frame for the construction of the sacred topography of Vārāṇasī. The Pañcakrośīyātrā—the most well-known among the processions that are still performed in Vārāṇasī which is described in the following section—is situated within this referential textual framework even though the procession is not described in the *Kāśīkhaṇḍa* itself but only in a later text, the *Kāśīrahasya*.

The Pañcakrośīyātrā and Its Textual Sources

The Pañcakrośīyātrā is of crucial importance for the religious identity of Vārāṇasī and the territorial definition of the present *kāśīkṣetra*. The "procession [with a radius] of five *krośa* [c. 17km]" is commenced in the religious centre of Vārā-

14 See Bakker, forthc. as well as Bhaṭṭarāī's edition *Skandapurāṇasya Ambikākhandaḥ* 1988: 147–48. The listed *tīrthas* are: Avimukteśvara, Śaileśa, Saṃgameśa, Svarīna, Madhyameśvara, Hiraṇyagarbha, Goprekṣa, Vṛṣabhadhvaja, Upaśāntaśiva, Jyeṣṭhasthāna, Śukreśvara, Vyāghreśa and Jambukeśvara. Because of the problematic sequence of these *tīrthas* Hans Bakker (forthc. and oral communication) avoids calling this group a *yātrā*.

15 On the relation between *Skandapurāṇa* and *Tīrthavivecanakāṇḍa* see also Bisschop 2002.

16 In *Kāśīkhaṇḍa* 100 twelve different processions are mentioned and described in some detail. In 1987 the compilation of Kedarnāth Vyās adds more than forty processions to this list.

naṣī at the Jñānavāpī well near the Viśvanātha temple complex. The roughly 80 km long path leads from the cremation *ghāṭ* Maṅikarṇikā along the river to the south up to the confluence of the rivers Assi and Gaṅgā, goes west through the countryside in a half circular shape until it reaches the confluence of the rivers Varuṇā and Gaṅgā. It finally follows the *ghāṭs* back to the beginning in the centre.¹⁷

The present day Kāśīkṣetra is circumscribed by the Pañcakrośīyātrā and the seemingly “age-old” boundaries of the sacred territory are defined by this procession. However, in contrast to the apparent antiquity the scriptural testimonies do not reach back to the time of the redaction of the *Kāśīkhaṇḍa*. Neither Lakṣmīdhara’s *Tīrthavivecanakāṇḍa* (12th cent.) nor the *Kāśīkhaṇḍa* section of the *Skandapurāṇa* mention this procession.¹⁸ The *Kāśīrahasya*, an appendix of the *Brahmavaivarttapurāṇa*, provides the earliest Māhātmya of the Pañcakrośīyātrā known to us.¹⁹ The chapters nine to eleven give a detailed description of the Pañcakrośīyātrā, chapter 10 is entitled “Description of the rules concerning the Pañcakrośīyātrā” (*pañcakrośīyātrāṇiyamavarṇanam*). The entire description of the Pañcakrośīyātrā given in the tenth chapter of the *Kāśīrahasya* is quoted in Nārāyaṇa Bhaṭṭa’s *Tristhalīsetu* ending with “*iti śrībrahmavaivarte pañcakrośīyātrā nāma daśamo ‘dhyāyaḥ’*” (*Tristhalīsetu*: 278). The *Tristhalīsetu*—primarily a compilation of citations—was composed in the middle of the sixteenth century C.E. (Salomon 1985: xxvi). and is therefore the *terminus ad quem* for the first known description of the Pañcakrośīyātrā.

The following summary of the textual prescriptions for the performance of the Pañcakrośīyātrā is based on the text of the *Kāśīrahasya*. While the search for manuscripts on processions in Vārāṇasī shows that many different texts describe the Pañcakrośīyātrā, a synopsis of these texts proves that only the ritual speech acts are given in the same wording.²⁰ The ritual prescriptions, the enumerations

17 For a general description of the Pañcakrośīyātrā see Gutschow & Michaels 1993: 109–44, Singh 1991, 1998 and 2002.

18 Kane (1968ff. vol. 4: 637) and subsequently Singh (1993: 43) suggest that the Pañcakrośīyātrā is described in the *Kāśīkhaṇḍa*. But the given references (*Kāśīkhaṇḍa* 26.80, 114a and 55.44) only refer to the size of the *kāśīkṣetra*, the protection of this field by the Gaṇas and the salvatory dimension of it. The mere description of the *kāśīkṣetra* with its dimension of 5 *krośas* should not be confused with a description of a pilgrimage route called “Pañcakrośīyātrā”.

19 The name “*pañcakrośīmāhātmyam*” is given in the colophon of chapter 9 (*Kāśīrahasya* 1957: 133).

20 The collected manuscripts will be described in a forthcoming publication. The Pañcakrośīyātrā texts are either part of descriptions of a whole set of *yātrās* (*Vārāṇasīyātrāvidhiḥ*,

and other explanations differ in style, length and wording. This fluidity of the textual descriptions only allows for a synopsis of the different textual sources but not for a constitution of a single “authentic” description of the procession. These texts are obviously used in different versions and copies as hand lists during the performance of the Pañcakrośīyātrā. They belong to a genre of ritual texts that is classified in the manuscript catalogues under the heading “*karma kāṇḍa*” (“section on rituals”). The *Kāśīrahasya*—attached as an appendix to the *Brahmavaivarttapurāṇa*—and especially the chapters on the Pañcakrośīyātrā have shifted categories by being incorporated into the corpus of the eulogical Purāṇic literature that belongs to the section on “*purāṇa-itihāsa*”. Though these two categories certainly do not indicate clear-cut distinctions between literary genres, they do nevertheless indicate the process of incorporation of ritual hand lists into texts of the so-called “high-tradition”.²¹ In order to give an example of this similarity of direct ritual speech and variety in the wording of the ritual prescriptions, a synopsis of relevant passages of *Kāśīrahasya* chapter 10 and the manuscript *Pañcakrośīvidhāna* is given in the appendix. The *Pañcakrośīvidhāna* has been selected as one example of an undated manuscript of the 18th or 19th century that is still available in private collections in Vārāṇasī.

The Beginning of a Procession

The enumeration of temples, shrines and sacred water structures that are to be visited during the Pañcakrośīyātrā is preceded by a description of the five halting places of the procession in the ninth chapter of the *Kāśīrahasya*. These places consist of larger temple clusters and provide the necessary infrastructure for the pilgrims to stay overnight. The *Kāśīrahasya* lists the Durgākunḍa, Kardameśvara, Dehalīśa, Rāmeśvara and Vṛṣabhadhvaja as halting places.²² The modern practice—most probably influenced by the building of rest houses (*dharmasālās*) during the 19th century—usually differs from this list in so far as the first halting place is at the Kardameśvara temple cluster, the second at the village Bhīma-

Kāśīyātrāvidhiḥ, Kāśīkṣetratīrthayātrāvidhiḥ) or described independently (*Pañcakrośīyātrāvidhiḥ, Pañcakrośīyātrāmāhātmyam, Pañcakrośīvidhāna*).

21 Besides this incorporation I have found many examples of a splitting of texts. Here manuscripts list shrine and *tīrthas* by quoting passages or chapters of the *Kāśīkhaṇḍa*.

22 *Kāśīrahasya* 9 (p. 131–32): *durgākunḍe sthitāḥ sarve yātriṇas tad dine gatāḥ 118 | [...] | evaṃ dvitīye divase kardameśvarasannidhau 121 | tṛtīye dehalīśe ca cakre sāvaraminī | rāmeśvare caturthe tu snātvā sāvaraminī 122 | [...] | pañcame divase sarve yātriṇo vṛṣabhadhvaje | sthitā sāpi mahābhāgā nivrta sarvapāpataḥ. 133 | tataḥ prāptaḥ kṣaṇenaiva varāṇasaṅgamaṇ janāḥ | tatra snātvā vidhānena natvā keśavam ādārāt. 134.*

caṇḍī, followed by the halting places Rāmeśvara, Śivapur and Kapiladhārā.²³ That Nīlakaṇṭhasarasvatī in his commentary *Setubandhaṭīkā* on *Kāśīrahasya* 10.83 quotes variant lists with four halting places according to the *Liṅgapurāṇa* and 8 places according to the *Śivarahasya* illustrates, at the level of the ritual texts, the awareness of variation in pilgrimage practice.²⁴

Chapter ten of the *Kāśīrahasya* starts with an indication of the auspicious time for the performance of the *yātrā*. The three months Āśvin, Kārttika and Mārgaśīrṣa as well as the four months Māgha, Phālguna, Chaitra and Vaiśākha are indicated, covering thus two periods reaching roughly from September to December and January to April.²⁵ After this description of the temporal frame the spatial dimension and the pilgrimage's ritual beginning is indicated. On the preceding day one has to worship Ḍhuṇḍhirāja, the Gaṇeśa near the Viśvanātha temple complex. On the next morning Viśveśa should be worshipped after a bath in the Gaṅgā. Now Śiva and his consort should be worshipped once again for the purpose of the procession (*yātrārtha*). Having entered the Muktimaṇḍapa, where the well Jñānavāpī is situated, the great promise (*pratijñā*) should be made and a *pūjā* is performed.²⁶ The text prescribes a sequence of ritual speech acts starting with a declaration of intention and a description of the divine qualities of the area that will be circumambulated. Both Śiva as Viśveśa and the Gaṇeśa Ḍhuṇḍhirāja as the remover of all obstacles are then addressed directly and informed about the intended procession and asked for permission. Finally, after three circumambulations of Śiva, one should worship the five Gaṇeśas as well as Kālarāja. Then one should leave the Viśvanātha temple complex:

Having requested the Great God and Goddess with joined hands:

“In order to attain liberation in Kāśī that is produced (*janīta*) by uttered speech, by the body and by the mind, for the liberation of known and unknown (*jñātā-jñāta*) sins and evil²⁷ I want to perform the circumambulation of the field, [that

23 See Vyās 1987: 50; Singh 1998: 64–76, and 2002: 66f.; Gutschow & Michaels 1993: 114–42; and fig. 1.

24 *Setubandhaṭīkā* on *Kāśīrahasya* 10.83: (p. 141): *dinacatuṣṭayam iti liṅgapurāṇe tu pāśa-pāṇau caturdivase vasa ukto na tu vṛṣabhadhvaja iti viśeṣaḥ. śivarahasye tu 'dināṣṭakena kartavyaṃ pañcakrośapradakṣiṇam' ity uktam, tadā durgākuṇḍe kardameśvare bhūma-caṇḍyāṃ dehalīse rāmeśvare pāśapāṇivivāyake vṛṣadhvaje grhe ity aṣṭau vāsasthānāni.*

25 *Āśvinādiṣu māseṣu triṣu pārvati sarvadā | pradakṣiṇā prakartavyā kṣetrasyāpāpa-kāṅkṣi-bhiḥ | māghādicaturō māsāḥ proktā yātrāvidhau nṛṇām.* (*Kāśīrahasya* 10.6–7ab)

26 *Pūrvasmīn divase ḍhuṇḍhim pūjayitvā haviṣyabhuk | prātar uttaravāhinīyāṃ snātvā viśveśam arcayet | punar yātrārtham api ca śivayoḥ pūjanam bhavet | muktimaṇḍapikāyāṃ ca samviśya varavarāṇi | pratijñāṃ mahatīm kṛtvā pūjanam tatra tatra ha.* (*Kāśīrahasya* 10.7cd–9)

27 I am reading *ahitāya* with the *śuddhapāṭha* of the Kalkutta edition (1957: 8).

is] the eternal *liṅga* that consists of five *krośas* and has the form of light, that is embellished by Lakṣmī and Viṣṇu (*śrīśa*) and by Bhavānī and Śaṅkara, that is surrounded by the 56 Gaṇapas beginning with Ḍhuṅḍhirāja, that is endowed with the Nṛsimhas and the Keśavas together with the 12 Ādityas, joined with Kṛṣṇa and the triad of the Rāmas [i.e. Paraśurāma, Rāmacandra, and Balarāma] and with the other incarnations of Viṣṇu like the turtle, the fish etc. and endowed with Śiva's Śaktis beginning with Gaurī", one declares (*saṃkalpya*):

"I will perform the procession of Pañcakrośa according to the rules, in order to please you, Lord of the Gods, and for the pacification of the multitude of all sins", one bows again and again respectfully in silence [praying]:

"Oh Ḍhuṅḍhirāja, Lord of the Gaṇas, destroyer of the mass of huge obstacles, please, Lord, grant the permission for the procession of Pañcakrośa!" After three circumambulations of Viśveśa and a full prostration one should salute and worship [the five Gaṇeśas] Moda, Pramoda, Sumukha, Durmukha and Gaṇanāyaka, then Daṇḍapāṇi should be honored. One should worship Kālarāja in front of Viśveśa, the father of the world, and then go to Maṅikarṇī in accordance to the rules [i.e. in silence]. (*Kāśīrahasya* 10.10–19)²⁸

This description is followed by a short enumeration of the places that are to be visited during the circumambulation of the Kāśīkṣetra. As mentioned above, the procession is structured by a set of halting places where the pilgrims stay at rest houses (*dharmasālās*) overnight. The *Kāśīrahasya* prescribes the visit of the Durgākunḍa with the temple of the goddess Durgā and the Durgāvināyaka in the South of the city as first halting places. However, contemporary practice as observed by me does not include the Durgā temple as halting place. Although this temple is very popular for the daily visits of the inhabitants of Vārāṇasī, many pilgrims nowadays do not even visit it during the performance of the Pañcakrośīyātrā.²⁹ A plausible explanation for this deviation from textual prescription is that this temple lies inside the field and that one therefore has to leave the path along the Gaṅgā at Assi Ghāṭ and walk some 800 meters to the West in order to reach the Durgākunḍa.³⁰ Taking into account that Vārāṇasī over the centuries has extended its urban space towards the South the performer of the Pañcakrośīyātrā in the 16th cent. left the urban space behind by the time he reached the Durgākunḍa and this trespassing of the borderline between urban and rural space

28 This and the following passages of the *Kāśīrahasya* is included in the appendix below.

29 This statement is based on personal observations and interviews at Assi Ghāṭ with performers of the Pañcakrośīyātrā during the years 2000 to 2003.

30 There are other places that are often overlooked because they are off the road, mainly Viṣvaksena, Bhairava and Bhairavī as well as Devasaṅgheśvara.

was marked by the first halting place at Durgākuṇḍa.³¹ However, even at that time the authors of the *Kāśīrahasya* were aware of the temptation of not walking to the place of the Durgā temple. Therefore, just before prescribing the path to the Durgā temple a sentence is added that alerts the pilgrim: “Performing the circumambulation one should not abandon the *kṣetra* even one sesame seed”.³² Is it by mere chance that this sentence is added at precisely this moment where the pilgrim is tempted to go straight on instead of moving inside the field and coming back again? In this case “deviant” pilgrimage practice seems to be reflected on the level of textual prescriptions and these prescriptions try to preserve ideal practice against the everyday performances of the pilgrims. That this points to a constant tension between the two poles of ideal prescribed performance and actual practice will be shown below by the description of the contemporary pilgrimage practice of the group called Kāśīdarśanayātrā Maṇḍala.

The *Kāśīrahasya* goes on with the prescriptions given for the sojourn at Durgākuṇḍa and the temple of Durgā Devī:

Having taken a bath in the Durgākuṇḍa one should worship Durgāvināyaka, pay homage to Durgā and stay there according to the rules, in order to attain happiness. There one should feed the Brahmins with [the sweetmeats] sugar (*madhu*), sweet rice pudding (*pāyasa*) and sweet-balls (*laḍḍuka*). At night one should stay awake (*jāgaraṇa*) accompanied by hearing of the Purāṇas etc. and one should recite with devotion and [perform] acts of charity (*paropakaraṇa*).

“Hail, Durgā, Great Goddess, hail, dweller in Kāśī, goddess, remover of obstacles in this field, good bye to you!” Having thus requested Durgā [one should move on and] then worship Viṣvakseneśvara and pay homage to Kardameśa with the five sorts of grains (*pañcavṛthi*, i.e. barley, rice, wheat, green and black lentils) and sesame. (*Kāśīrahasya* 10.25cd–29)³³

In the following sections the text enumerates the places to be visited according to the sequence of the procession. Only at the following four halting places are brief prescriptions for the ritual actions given. They are similar to the ones indicated for Durgā Devī and vary only in so far as the indicated substances are adjusted to the preferences of the visited deities. Each sojourn at the respective places is framed by performative speech acts at the time of the arrival and departure. These are all indicated in direct speech. An important activity is the prescribed religious speeches (*kathā*, *śravaṇa*) that are performed in the late after-

31 The map “The City of Bunasus” drawn by James Prinsep in 1822 still shows the area of Kurukṣetra, Puṣkarakuṇḍa and Durgākuṇḍa without buildings and surrounded by trees and gardens.

32 *Kṣetram pradakṣiṇīkurvaṃs tilamātran na santyajet.* (*Kāśīrahasya* 10.25)

33 The text is included in the appendix.

noon at the respective halting places, which refer to the textual sources for the performance of processions and the merits gained by the pilgrimage practice.

The End of a Procession

The Pañcakrośīyātrā comes to an end at its starting point. The pilgrims pay homage to Viśveśvara and formally declare the fulfilment of their vow to perform this procession. Included in this declaration is the request for an atonement of all deficient, excessive or wrong actions that have been performed during the procession:

“Hail, Viśveśa, soul of the universe, lord of Kāśī, teacher of the world, through your grace, great god, the circumambulation of the field was performed [by me]. O Śaṃkara, the sins that I have committed during innumerable births are gone because of the circumambulation of this *liṅga* that consists of five *krośas*. It is through the devotion to you that the inhabitants of Kāśī are without sinful *karman*. May the time be always spent in association with the good (*satsaṅga*), with listening etc. O Hara, Śambhu, great god, omniscient, bestower of happiness, through your grace the expiation of the sins is accomplished. May I never again have sinful thoughts, may my mind always be righteous!”

Having thus recited one should give donations to the twice born according to one’s capacities, put the palms of the hands together and the *mantrin* should recite the following *mantra*:

“I have performed this procession of the five *krośas* according to my capacity. May it, because of your grace, Umāpati, move from deficiency to completeness!” Having thus asked the Great God everyone should go to one’s own house. As atonement (*parihāra*) for the mistakes that [consist] of deficient (*nyūna*) or excessive (*atirikta*) [acts one should give] a donation. Having thus declared one’s intentions one should go home and then feed Brahmins. Having come home one should eat together with one’s family.³⁴

This formal declaration at the end of the procession explicitly aims at ruling out all deficiencies, failures and mistakes that happened during the preceding ritual acts. It also clearly marks the end in correspondence with the beginning of the ritual. The vow that has been declared in front of the god in the beginning is now fulfilled. In the given case the two declarations about the intended procession and the actually performed procession provide for a framing of the ritual action. This frame at the same time serves as a marker for the beginning and end of the ritual and distinguishes everyday actions from ritual acts. In the words of Don Handelman:

³⁴ The text is included in the appendix.

The frame may communicate a meta-message, like that of *This is ritual*, thereby shifting modes of perception with regard to what is within the frame; and, too, the meta-message, *Let us believe*, to orientate participants to that which will occur within ritual. (Handelman 2004: 9)

One has, however, to bear in mind that the frame itself is part of the ritual and that the declaration of intention (*saṃkalpa*) in the beginning of the Pañcakrośī-yātrā is preceded by several preliminary rites on the same day and the day before. That the formal framing of the described processions is “much more *fuzzy* and flexible than it is lineal” (Handelman 2004: 13) becomes obvious in the context of the following short case study of pilgrimage practice in Vārāṇasī.

Contestations of Actual Practice: the Kāśīdarśanayātrā Maṇḍala

The following description provides us with a modern example of a milieu where the spatial texts of Sanskrit sources are used, processions and rituals are performed and new texts are produced. This, however, does not happen without transformations and subsequent negotiation and contestation with local experts on the correct performance of processions. It is precisely the sphere of invention and re-invention of pilgrimage traditions that leads to these negotiations and contestations. The model of the Kāśīdarśanayātrā Maṇḍala, though in this case modern, fits well into comparable historical settings that provide similar circumstances for the complex interrelation between the performance of processions and their textual sources.

Since August 1999 a group of citizens of Vārāṇasī performs processions within Vārāṇasī in a generally weekly or biweekly pattern. This group calls itself Kāśīdarśanayātrā Maṇḍala and announces its activities in leaflets that are attached on the walls of a fixed series of places as well as along the path of the next procession. Its spiritual leader is Daṇḍī Svāmī Śivānanda Sarasvatī of the Dharma Saṃgha at Durgā Kuṇḍa. Umā Śaṃkar Guptā (Assi) is the organizer or *sūcanā mantrī* of this group, in addition Ravi Mahārāja (Maṇikarṇikā Ghāṭ), Balarām Jī Miśra, and Devendra Tripāṭhī (both Assi) are regularly mentioned on the distributed leaflets as Tīrtha Purohitas of the group.³⁵

35 For a more detailed description see Gengnagel, forthc. The material was collected in the context of research in Vārāṇasī during the years 2000 to 2002. Among the documents are the leaflets of all 63 processions that have been performed by the group until December 2001. I took part in processions of the group on 27.02.2000 (Daśamahāvīdyāyātrā) and 25.02.2001 (Antargrhayātrā). On 5th March 2001 an interview (47 min.) with Umāśaṃkar Guptā, the research assistant Hemant Sarna and my colleague Stefan Schütte was audio taped. On several occasions the ritual proclamations (*saṃkalpa*) of the group were audio

Daṇḍī Svāmī Śivānanda Sarasvatī is a pupil of Svāmī Karpātrī (Hariharānanda Sarasvatī, 1907–82), who founded the Dharma Saṃgha in Vārāṇasī in 1940 and is described as a Daśanāmī “ascetic leader and vociferous advocate of Brahmanical orthodoxy” (Lutgendorf 1991: 96).³⁶ Śivānanda Sarasvatī places himself within the lineage of Svāmī Karpātrī but has not yet reached a comparable following. The number of the participants in the processions that he leads as their “spiritual head” (*adhyakṣatā*) varies from roughly 30 members up to 120.³⁷ Among his publications are the books *Kāśī Darśana* (1990), *Kāśī Māhātmya* (1997), *Kāśī Gaurava* (1998), and small pamphlets like the *Kāśī Paṃcakrośī Yātrā Māhātmya* (n.d.) which are primarily compilations of the eulogical Sanskrit literature on Vārāṇasī with Hindi translations and explanations. One focus of these publications is the description of processions in Vārāṇasī. To this publishing activity is added the printing of a very simple map of the Pañcakrośīyātrā called *paṃcakrośī kā mānacitra* (1991).

The distributed leaflets contain prescriptions for the performance of the processions. Among others the members of the group are asked to enter only those temples that are mentioned on the list. Other temples that are on the road should be greeted with respect—but only from outside.³⁸ The background for this rule becomes obvious if one looks at observed practice: the carefully prepared list of places to be visited functions as a guideline for the itinerary but the participants of the procession do not hesitate to stop at places and temples that seem important to them. Long breaks at temples that are not on the agenda are not unusual.³⁹ This is why the *yātrīs* have to be reminded to stick to the text, only the distributed list (*sūcīpatra*) should be relevant for the entrance into a temple. Another prescription underlining the collective dimension of processions says that the

taped (Antargṛhayātrā 25.02.2001, Navadurganavagaurīyātrā 21.10.2001, Mahāviṣṇuyātrā 25.11.2001 etc.) by myself and Stefan Schütte who took part in many of the activities of the *Kāśī Darśana Yātrā Maṇḍala* in the years 2000 to 2002.

- 36 Lutgendorf describes Karpātrī as the “guiding genius of the Rām Rājya Pariṣad” (1991: 384) a party founded in 1948 that opposed the opening of the Viśvanātha temple for untouchables. For more information see Upādhyāya (1994: 859–72) and Lutgendorf’s index.
- 37 The numbers are based on a survey by Hemant Sarna of the processions performed between 08.07.2001 and 10.02.2002.
- 38 See leaflet 18.3.2001: *not 3. yātriyom se nivedana hai ki jin mandiroṃ kā nāma sūcīpatra meṃ hai. unḥiṃ mandiroṃ meṃ praveśa kareṃ. rāste meṃ jo anya mandira mile vahāṃ bāhar se praṇāma kar ke caleṃ*. These notes are repeated regularly on other leaflets.
- 39 In the case of the Daśamahāvidyāyātrā on 27.2.2000 this happened at the temple of Bare Gaṇeśa, a temple forming not part of the procession but situated along the road. There the whole group entered and spent at least half an hour inside.

group members should recite “*Hara hara mahādev śambho kāśīviśvanātha gamge*” while performing the processions.⁴⁰

The list of processions performed by the Kāśīdarśanayātrā Maṇḍala is not only to be placed within a living performing tradition but re-invents and invents processions mainly according to textual sources. This fact of re-invention and invention of a tradition is reflected in the contestations of various agents that the group had to face. Two of the local experts and specialists for the religious geography of Vārāṇasī, the above mentioned Kedārnāth Vyās and the Professor of Geography Rana P.B. Singh, are important authorities for the group. Both are involved in the preparation of the processions: once Svāmī Śivānanda Sarasvatī or the committee (*samiti*) of the group has selected the next procession, Umā Śaṅkar Guptā consults the publications of Kedārnāth Vyās and often seeks guidance from Rana P.B. Singh.⁴¹ Drafts of the leaflets show that the itinerary of the procession and the sequence of the places to be visited are negotiated and changed. Sometimes sketches of topographical maps are provided by Rana P.B. Singh to help the group perform a “correct” procession. The selection of a procession is influenced by practical reasons like distances from Assi and the possibility of performing a *yātrā* in one day. If necessary the procession is performed with a motor boat or the members take a rickshaw to cover longer distances.

Most important for our purpose are the discussions and contestations that the practice of the Kāśīdarśanayātrā Maṇḍala had to face. The critics based their remarks on two central aspects of the performance of rituals: the correct framing and formal declaration (*saṅkalpa*) of ritual actions and the correct sequence (*krama*) of the performed acts. The renowned expert of the sacred topography of Vārāṇasī, Kedārnāth Vyās, on several occasions questioned the whole structure and the sequence of the processions performed by the group. He stated that the route the group had taken was wrong.⁴² Another matter of dispute is the fact that

40 These words are sometimes merely added on the bottom of a leaflet (no. 16) or a sentence is added that the group should recite this *mantra* while walking through the streets (*mantra kā jāp karte lāin meṃ caleṃ*, no. 31).

41 See the interview where Umā Śaṅkar states about Śivānanda: *vah jaise-jaise mārg-dīśā dete haiṃ, jaise-jaise yātrā decision karte haiṃ. sab final yātrā vahī karāte haiṃ. sab unheṃ ke sānnidhya meṃ cal raha hai* (trans. p. 3). About Prof. Rana Singh: *unke jānkārī hai, un se milte rahate haiṃ. [...] vaise unko pura de dete haiṃ pura sahayoga dete haiṃ, [...], Kedarkhaṇḍa kā nakṣā de diye the, Viśvanātha jī kā nakṣā diye the, [...] har tarah se madad karnā raheṃ haiṃ* (trans. p. 4).

42 *Bīc meṃ milte haiṃ, bāt karte hai, vah [Kedarnāth Vyās, J.G.] kahate haiṃ ki āpke svāmī-jī ke yātrā kā route galat hai* (trans. p. 7). It follows a discussion of the correct sequence of the Navadurgā and Navagaurī *yātrā*. Umāśaṅkar puts forward that for practical reasons and because of lack of time one should first go to the place that is nearest to one’s home:

the processions of the group often did not start and end with the promissory vow (*saṃkalpa*) that should be performed at the Vyās Pīṭha near Jñānavāpī. The group did not stick to this practice their argument being that this would force them to cover much greater distances. They openly questioned the demand to start and end each and every procession with a *saṃkalpa* at the Vyās Pīṭha near Jñānavāpī.⁴³ About this issue a meeting at the Tilabhandeśvara temple was held where both Rana Singh and Kedārnāth Vyās were present.⁴⁴ Umā Śaṃkar's summary of this meeting starts with a description of a situation where a tradition of spatial knowledge and pilgrimage practices has almost come to an end and has to be re-invented. He mentions the group Śrī Dātār Pañcakoś Maṇḍalī—founded in 1925 by Śrī Dātār—which is now headed by Śrī Pālande, who in the course of time became famous for his religious speeches (*kathā*) and who does not have enough time to perform and organize processions. Kubernāth Sukul (1900–83)—the grandson of Kailāsanāth Sukul, the author of the map *Kāśīdarpaṇa* (1876)—is mentioned as another local expert who had no male offspring and therefore that the tradition of processions that he established ended. In this situation Daṇḍī Svāmī Śivānanda Sarasvatī was filling the void and started yet a new tradition, since it is always better to do something than to remain inactive as it is being argued by Gupta.⁴⁵ This pragmatic approach taken by the Kāśīdārśanayātrā Maṇḍala echoes an argument that was put forward by pilgrims and criticized by Bhāratendu Hariśchandra of Vārāṇasī in the nineteenth century dispute about the correct performance of the Pañcakrośīyātrā: “It is better [to perform the procession] in an insufficient way than to do nothing” (*akaraṇān mandakaraṇam śreyah*).⁴⁶ A similar kind of stance is reflected in the solution found in the *saṃkalpa*-conflict: the group continued to start their processions at the first place of the itinerary and as a sort of compromise agreed to send one member of their group to the Vyās Pīṭha in order to give donations to the Vyās family and to fulfil the expectations and demands of these influential ritual experts.

to hamko jab ek hi din meṃ sab se milnā hai, to āpse bhi pahale mil sakte haiṃ, āp se bhi pahale mil sakte haiṃ. āpkā ghar nazdik paregā, to āpse pahale mil liye (trans. p. 8).

43 One might add that it is not clear if it is a commonly accepted rule to start and end every procession with a *saṃkalpa* at the Vyās Pīṭha. It is evident for specific *yātrās* that start in the Viśvanātha temple cluster. To what extent the lists of Kedārnāth Vyās are descriptive and whether these lists have to be read as a prescriptive effort with the interests of the Vyās' family in mind remains an open question.

44 Transcript p. 11–16.

45 *Kuch nāye ā rahe haiṃ, kuch purāṇe nahīṃ ā rahe haiṃ. To na karāne se baṛiyā kuch karā rahe haiṃ to yah karāne thik hai* (trans. p. 11).

46 See Pañcakośa Sudhā, *pariśiṣṭa* p. 118. For a discussion of this debate see Gengnagel, forthc.

Conclusion

The close interrelation of ritual practice and textual sources has been shown at the beginning of this article by the newspaper clipping that referred to a statement of Kedārnāth Vyās. However, this interrelation consists of an encompassing textual frame that reflects an ideal type of pilgrimage in contrast to the variety of actual performances. The written and oral scripts as given by texts and ritual experts also hint at the fact that these prescriptions try to alter and interfere in ritual performances. Contestations and negotiations of pilgrimage practices take place because the statements of textual authorities and ritual experts are not directly linked to actual practices but provide for a rather loose authoritative frame. Pilgrimage practice had to constantly adapt to changes in the sacred topography and the social and cultural setting within the city. Changes in performance are sometimes even reflected on the textual level by the attempt to alter deviant practice. To what extent the attempts at a textualization of ritual practice are documented for Vārāṇasī is illustrated by inscriptions found at several shrines along the road of the Pañcakrośīyātrā. These stone inscriptions firstly help the pilgrim in identifying the correct shrine along the road by naming it. They, moreover, mention the textual source that lists the respective shrine that the pilgrim has in front of him. The spatial text, the sacred place where the god lives and the pilgrim who performs the circumambulation are united at one spot. The inscription reads as follows:

[As written in the] *Kāśīrahasya*, chapter ten. Salutation to Virūpākṣeśvara, the deity of the Pañcakrośīyātrā. Impelled by Dvārakānātha Dūbe a disciple of Gorajī, resident of Bundi [has build this]. Saṃvat 1948 [1891 C.E.].⁴⁷

The small shrine of Virūpākṣeśvara situated at the already mentioned Kardameśvara temple cluster is identified by this inscription and the pilgrimage practice is linked to its textual source, the *Kāśīrahasya*. I have put forward as a starting point to this paper the argument that the *Kāśīkhaṇḍa* provides for a general frame of sacred textual authority that is used in the production of the cultural identity of the “holy city” Vārāṇasī. It is therefore not surprising that above the shrines along the Pañcakrośīyātrā marble plates with the inscription “*kāśīkhaṇḍe*” have been fixed during the 20th century. This monumental eulogical text on Vārāṇasī serves as a scriptural authority that transcends time and therefore also legitimizes a procession that did not exist at the time when this text was composed.

47 *Kāśīrahasya a. 10 pañcakrośasya ke devatā virūpākṣeśvarāya namaḥ gorajī ke śiṣya dvārakānātha dūve preṛṇā vundi kāyastha caturbhujā sa 1948.*

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Appendix

The synopsis of the *Kāśīrahasya* 10 and the *Pañcakrośīvidhāna* shows that we can distinguish between 8 passages with altogether 17 verses with almost exactly the same wording. Long passages give the same sequence of actions to be performed and the same places to be visited but described in a different wording. Both texts contain passages that have no equal in the other source. The text of the *Kāśīrahasya* is structured as a dialogue between Devī and Śiva. However,

the manuscript *Pañcakrośīvidhāna* shows no traces of that. In no case can indications for quotations be found.

The text of the *Pañcakrośīvidhāna* is based on a single manuscript. The manuscript consists of 16 pages bound together on top of the short side of the paper. The unnumbered pages are inscribed with 20 to 21 lines on the first 13 pages, the pages 14 to 16 contain a list of names mentioned in the text. The title *Pañcakrośīvidhāna* is given only on the cover page written by a different hand. The manuscript is complete, after a salutation to Gaṇeśa, Annapūrṇā and Viśveśvara the content and beginning of the text is indicated by the phrase *śrīkāśīpaṃcakrośīyātrām likhyate*. The actual description of the *Pañcakrośīyātrā* ends on page 13 with *iti pañcakrośīyātrā samāptā*. No further indications about the title, author or date are given. The language is Sanskrit, the script is Devanāgarī. A few additions and corrections have been made by the scribe himself. The manuscript belongs to the private collection of Shashank Singh (Vārāṇasī).

The text of the *Kāśīrahasya* is based on chapter ten of the Calcutta edition by Rādhākṛṣṇa Mora (1957). No indications of the used manuscripts are given. The Vārāṇasī edition by Jagadīśa Nārāyaṇa Dūbe (1984) is a mere copy of this edition. The extensive *śuddhipatram* of the Calcutta edition has not been consulted by Dūbe systematically.

The synopsis includes *Kāśīrahasya* 10.1–29 and 65cd–77. Parallel passages are set in italics. Where the wording is not exactly similar but the sequence of action is I have “synchronised” the two columns.

Kāśīrahasya 10

śrīdevy uvāca
 deva deva mahādeva vedavidyā-
 viśārada |
 yathā pradakṣiṇā kāryā manujair
 vidhipūrvakam || 1
 sthānam vāsasya vada no bhakṣyam
 cābhakṣyam eva ca |
 pūjāṃ śīmnaśthitānāṃ ca devānāṃ
 dānam eva ca || 2
 yathā sampūrṇatām eti yātrākṣetrasya
 sattama || 3
 śiva uvāca
 śṛṇu devi mahābhāge
 sarvalokopakāraṅgam |
 tad bravīmi maheśāni yathāvad

Pañcakrośīvidhāna

śrīgaṇeśāya namaḥ | śrīanna-
 pūrṇāviśveśvarābhyāṃ namaḥ |
 śrīkāśīpaṃcakrośīyātrām likhyate |
 deśakālau saṃkīrtya | śvaḥ kariṣyamāṇa
 pañcakrośīyātrāṅgabhūtaṃ
 ḍhumḍhivināyakaṃ
 yathāsaṃbhavanīyamādyupetaṃ
 asatipratibandhe pūjanaṃ kariṣye | tatha
 saṃpūjya haviṣyāśī bhavet |

vidhipūrvakam || 4

pañcakrośasya yātrāyā vidhiḥ samyag
udīryate |

śrutvā manuṣyo yenāśu niṣpāpaḥ
puṇyavān bhavet || 5

āśvinādiṣu māseṣu triṣu pārvati
sarvadā |

pradakṣiṇā prakartavyā
kṣetrasyāpāpakāṅkṣibhiḥ || 6

māghādicaturo māsāḥ proktā
yātrāvidhau nṛṇām |

pūrvasmin divase dhuṇḍhim pūjayitvā
haviṣyabhuk || 7

prātar uttaravāhinyāṃ snātvā viśveśam
arcayet |

punar yātrārtham api ca śivayoḥ
pūjanam bhavet || 8

muktimaṇḍapikāyāṅ ca samviśya
varavarṇini |

pratijñām mahatīm kṛtvā pūjanam tatra
tatra ha || 9

kāśyām prajātavākkāyamanojanita-
muktaye |

jñātājñātavimuktyartham pātakebhyo
'hitāya ca || 10

pañcakrośātmakaṃ liṅgaṃ jyotirūpaṃ
sanātanam |

bhavānīśaṅkarābhyāṅ ca
lakṣmīśrīśavirājitam || 11

dhuṇḍhirājādigaṇapaiḥ
ṣaṭpañcāśadbhir āvṛtam |

dvādaśādityasahitaṃ nṛsiṃhaiḥ
keśavair yutam || 12

rāmākṣṇatrayayutaṅ
kūrmamatsyādibhis tathā |

avatārair anekaiś ca yutam viṣṇoḥ
śivasya ca || 13

tataḥ prātara dine prāprātar

uttaravāhinyāṃ gaṃgāyāṃ

pañcanadādītirthe snātvā viśveśvaram

abhyarcya punar yātrānimitam

annapūrṇāviśveśvarau saṃpūjya

muktimaṇḍape upaviśya viśveśvaram

dhyātvā uttarābhimukhaḥ san prāṇān

āyamyā saṃkalpaḥ kartavyaḥ sarvatra

pañcopacārāiḥ saṃpūjya deśakālau

saṃkīrtya |

kāśyām prajātavākkāyamanojanita-
muktaye

jñātājñātavimuktyartham pātakebhyo
'hitāya ca | 1 |

pañcakrośātmakaṃ liṅgaṃ jyotirūpaṃ
sanātanam

bhavānīśaṅkarābhyāṅ ca
lakṣmīśrīśavirājitam | 2 |

dhuṇḍhirājādigaṇapaiḥ ṣaṭpañcāśadbhir
āvṛtam

dvādaśādityasahitaṃ <2> nṛsiṃhaiḥ
keśavair yutam | 3 |

kṛṣṇarāmatrayayutaṅ kūrmamatsyādibhis
tathā

avatārair anekaiś ca yutam viṣṇoḥ
śivasya ca | 4 |

*gauryādiśaktibhir yuktam kṣetraṃ
kuryām pradakṣiṇam |
baddhāñjaliḥ prārthayitvā mahādevam
maheśvarīm || 14*

*pañcakrośasya yātrām vai kariṣye
vidhipūrvakam |
prītyarthan tava deveśa
sarvāghaughaprasāntaye || 15
iti sañkalpya maunena praṇipatya
punaḥ punaḥ |*

*dhunḍhirāja gaṇeśāna
mahāvighnaughanāśana || 16
pañcakrośasya yātrārthan dehy ājñāñ
kṛpayā vibho |*

*viśveśan triḥparikramya daṇḍavat
praṇipatya ca || 17
modam pramodaṃ sumukhan
durmukhan gaṇanāyakam |*

*praṇamya pūjayitvā dau daṇḍapāṇin tato
'rcayet || 18*

*kālarājañ ca purato viśveśasya
jagadguroḥ |
pūjayitvā tato gacchen maṇikarṇīm
vidhānataḥ || 19*

*gauryādiśaktibhir juṣṭam yathā
saṃbhavanipayādyupetaṃ
asatpratibamḍhe vārāṇasīkṣetra
pradakṣiṇāṃ kariṣye | tato baddhāñjaliḥ
san prārthanā kartavyām |
pañcakrośasya yātrām vai kariṣye
vidhipūrvakam |
prītyarthan tava deveśa
sarvāghaughaprasāntaye | 1 |
iti sañkalpya | maunena punaḥ punaḥ
praṇāmya dhunḍhigaṇeśāṃ gatvānujñāṃ
prārthayet |
dhunḍhirāja gaṇeśāna
mahāvighnaughanāśanaṃ
pañcakrośasya yātrārthaṃ dehy ājñāñ
kṛpayā vibho | 1 |
iti saṃprārthya |
viśveśvaram triḥpradakṣiṇīkrtya
daṇḍavat paṃcavāraṃ praṇamya |
modam | 1 | pramodaṃ | 2 | sumukhaṃ | 3
| durmukhaṃ | 4 | gaṇanāyakam | 5 |
iti paṃcagaṇeśān saṃpūjya praṇamya |
viṣṇuṃ | ādityaṃ | avimukteśvaram |
daṇḍapāṇiṃ prapūjya praṇamya
prārthayet |
annadaḥ prāṇadaś caiva jñānado
mokṣadas tathā |
bhaktāṃś ca <3> tapasārakṣadamḍapāṇe
namo 'stu te | 1 |
daṇḍas tavāyudhaṃ cograṃ hy
abhaktānāṃ tu mohanam
varapradānasampanna daṇḍapāṇe namo
'stu te | 2 |
iti saṃprārthya | viśveśvarasya
paścimābhimukhasyāgrataḥ sthitām
kālarājaṃ saṃpūjya praṇāmya |
pañcakrośasya yātrārthaṃ anujñāṃ dehi
bhairava |
iti saṃprārthya |*

tatra snātvā mahādevam maṇikarṇīsam arcayet vināyakam siddhidañ ca punar āgatya pūjayet 20	tataḥ maunena maṇikarṇīm gacchet maṇikarṇikāyāṃ snātvā siddhivināyakadarśanapūrva maṇikarṇīsvaram 1 saṃpūjya punaḥ siddhivināyakam 2 saṃpūjya
maṇikarṇītaṭac channaṃ gaṅgākeśavam apy uta lalitāñ ca tataḥ pūjya jarāsandheśvaram vibhum 21	maṇikarṇītaṭac channaṃ gaṅgākeśavam abhyarca 3 lalitādevīm 4 jarāsaṃdheśvaram 5
somanāthaṃ tataḥ pūjya dālabheśvaram eva ca	somanāthaṃ 6 dālabhyeśvaram 7
śūlaṭaṅkeśvaran devam ādivārāham eva ca 22	śūlaṭaṅkeśvaram 8 dharāṇīvārāheśvaram 9
daśāśvamedhakam liṅgam vandan tatraiva pūjayet	daśāśvamedheśvaram 10 baṃdimocanīdevīm 11 sarveśvaram 12
sarveśvarañ ca kedāran tato hanumadīśvaram 23	haraṃpāpatīrthaṃ kedāreśvaram 13 hanumadīśvaram 14
saṅgameśan tataḥ pūjya lolārkaṃ pūjayet tataḥ	asīsaṃgameśvaram 15 lolārkaṃ 16 arka<4>gaṇapatiṃ 17 saṃpūjya punaḥ
arkasaṃjñāñ gaṇādhyakṣam ases tīram punar vrajet 24	asisaṃgamatīram āgatya
kṣetram pradakṣiṅkurvaṃs tilamātran na santyajet	tilamātrapradeśavyavadhānena kṣetrapradakṣiṅgāṃ kurvan san
durgākuṇḍe tataḥ snātvā yajed durgavināyakam 25	durgākuṇḍam āgatya tatrā snātvā durgāvināyakam 18 durgāṃ ca 19
durgāṃ saṃpūjya vidhivad vaset tatra sukhāptaye	saṃpūjya durgā prītyarthaṃ yathāsaṃbhavaṃ madhupāyasalaḍḍukair
brāhmaṇān bhojayet tatra madhupāyasalaḍḍukaiḥ 26	viprān saṃbhōjya svayaṃ ca bhuktā tad dine tatra sthitvā dīnānāthān
rātrau jāgaraṇan tatra purāṇaśravaṇādibhiḥ	yathāsaṃbhavadāne na saṃbhāvya rātrau sapurāṇaśravaṇādīnā jāgaraṃ kuryāt
kuryāc ca kīrtanam bhaktyā paropakaraṇāni ca 27	itī prathamadinakṛtyaṃ atha dvītiye 'nhi prātaḥ snātvā durgāṃ paṃcopacārair abhyarcya prārthayet
<i>jaya durge mahādevi jaya kāśīnivāsini </i> <i>kṣetraviḡnahare devi punar darśanam</i> <i>astu te 28</i>	<i>jaya durge mahādevi kāśīvāsanivāsini </i> <i>kṣatraviḡnahare devi punar darśanam</i> <i>astu te 1 </i>
iti durgāṃ prārthayitvā viṣvakseneśvaran tataḥ	iti saṃprārthya viṣvakseneśvaram 20 mārge saṃpūjya pradakṣiṅgā krameṇa

pūjayitvā kardameśam pañcavrihitilair
 namet || 29

[...]

maṇikarṇyān tataḥ snātvā gacched
 viśveśvaram yaṭi |
 namaskṛtya maheśānam praviśed
 devasannidhau || 66
 pañcopacāraiḥ sampūjya stutvā natvā
 punaḥ punaḥ |

muktimaṇḍapam āgatya kṛtārthas tatra
 saṃviśet || 67
 viṣṇuṅ ca daṇḍapāṇim ca dhuṇḍhim
 bhairavam eva ca |
 ādityam pañcagaṇapāṇ pūjayet punar
 eva ca || 68

pradakṣiṇīkṛtāṅ devān smaret tatra
 kramāt sudhīḥ |

*jaya viśveśva viśvātman kāśinātha
 jagadguro || 69*

*tvatprasādān mahādeva kṛtā
 kṣetrapradakṣiṇā |
 anekajanmapāpāni kṛtāni mama
 śaṅkara || 70*

*gatāni pañcakrośātmaliṅgasyāsyā
 pradakṣiṇāt |
 tvadbhaktikāśivāsābhyāṃ rahitaḥ
 pāpakarmaṇā || 71
 satsaṅgaśravaṇādyaiś ca kālo gacchatu
 naḥ sadā |
 hara śaṃbho mahādeva sarvajña*

kardameśvaram gatvā
 pañcajātīyavrihibhis tilaiś caṭhapāyanam
 dattvā namet |

[...]

yatra kutracit tataḥ maṇikarṇyām
 snānatarpaṇe vidhāya maunapūrvakam
 viśveśvarālayam gatvā saṣṭāṅgam
 praṇipatyā garbhāgāre praviśya
 pañcopacāraiḥ viśveśvaram sampūjya
 stutvā muktimaṇḍapam āgatya kṛtārthaḥ
 tatra saṃviśet |

atha muktimaṇḍapagān viṣṇave namaḥ |
 daṇḍapāṇaye namaḥ | avimukteśvarāya.
 dhuṇḍhirājāya. | bhairavāya. |

ādityam sampūjya | modaṃ | pramodaṃ |
 sumukhaṃ | durmukhaṃ | gaṇanāyakaṃ |
 praṇamya sampūjya |

prathamadinādikrameṇa pradakṣiṇīkṛtāḥ
 sarvā devatāḥ krameṇa smaret tataḥ
 praṇatimudrāpūrvakam smartavyāḥ |
 annapūrṇāviśveśvarābhyāṃ namaḥ |
 bhavānīśaṅkarābhyāṃ namaḥ |
 dhuṇḍhirājāya. | modāya. | pramodāya. |
 sumukhāya. | durmukhāya | gaṇanāthāya. |
 tato devasanmukho bhūtvā prārthayet |

*jaya viśveśvara viśvātman kāśinātha
 jagadguro |*

*tvat prasādān mahādeva kṛtā
 kṣetrapradakṣiṇā | 1 |
 anekajanmapāpāni kṛtāni mama
 śaṅkara |*

*gatāni pañcakrośātmaliṅga saṃyak
 pradakṣiṇāt | 2 | <13>
 tvadbhaktikāśivāśa ca rahitaḥ
 pāpakarmaṇā |
 satsaṅgaśravaṇādyaiś ca kālo gacchatu
 naḥ sadā | 3 |
 hara śaṃbho mahādeva sarvajña*

sukhadāyaka || 72
prāyaścittaṃ sunirvṛttaṃ pāpānān
tvatprasādataḥ |
punaḥ pāpamatir māstu
dharmabuddhiḥ sadāstu me || 73
iti japtvā yathāśaktyā dattvā dānaṃ
dvijanmanām |
baddhvā karayugaṃ mantrī mantram
etaḥ udīrayet || 74
pañcakrośasya yātreyaṃ yathāśaktyā
mayā kṛtā |
nyūnaṃ saṃpūrṇatām yātum
tvatprasādād umāpate || 75
iti prārthya mahādevaṃ gacched
gehaṃ svakaṃ svakaṃ |
nyūnātiriktaḥ saṃpūrṇatām parihārāya
dakṣiṇām || 76
saṅkalpya gatvā ca gṛhaṃ brāhmaṇān
bhojayet tataḥ |
tata āgatya ca gṛhaṃ kuṭumbaiḥ saha
bhojanam || 77
kṛtātmanān tato dhyāyet kṛtakṛtyo
bhavet tataḥ |
 [...]

sukhadāyaka |
prāyaścittaṃ sunirvṛttaṃ pāpānān
tvatprasādataḥ | 4 |
punaḥ pāparatir māstu dharmabuddhiḥ
sadāstu me |
iti japtvā yathāśaktiḥ datvā dānaṃ
dvijanmanām | 5 |
baddhvā karayugaṃ mantrī mantram
etaḥ udīrayet |
pañcakrośasya yātreyaṃ yathāvadyā
mayā kṛtā | 6 |
nyūnaṃ saṃpūrṇatām yāti tvatprasādād
umāpate |
iti prārthya mahāṃ devaṃ gacched
gehaṃ svakaṃ svakaṃ | 7 |
nyūnātiriktaḥ saṃpūrṇatām parihārāya
dakṣiṇām |
tato yathā vibhavam viprabhojanaṃ
dakṣiṇā dānaṃ kariṣye iti saṅkalpya
tathā
kṛtvā kṛtārthaḥ sakuṭumbo bhujjīta | iti
pañcakrośīyātrā samāptā | <13>

