

# GANGA DOCUMENTATION

of

## UTTARAKHAND

(Rudraprayag & Pauri)

March, 2020



National Mission for Clean Ganga



Indian National Trust for Art & Cultural Heritage

## **Indian National Trust for Art & Cultural Heritage**

71, Lodhi Estate, New Delhi - 110003

**Website :** [www.intach.org](http://www.intach.org)

**Email :** [intach@intach.org](mailto:intach@intach.org)

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### **Compiled by:**

**Lokesh Ohri**

in association with Sargam Mehra, Udit Nautiyal, Ghanshyam Rai, Sana Mehra, Shushanshu Thapa

Photographs: Lokesh Ohri, Vinayak Ohri, Ghanshyam Rai, Abhai Mishra, Abhishek Bishnoi

On the Front Cover: Tungnath Temple, One Of The Highest Shiva Temples, Part Of The Panch Kedars

On the Back Cover: Crossing a makeshift bridge at Gaurikund, en route Kedarnath. The rock shows rich mineral deposits oozing out of what was once a hot water spring.

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# GANGA DOCUMENTATION REPORT

District Rudraprayag and parts of Pauri

For the state of UTTARAKHAND

Submitted to NATIONAL MISSION FOR CLEAN GANGA, NEW DELHI

## DISTRICT RUDRAPRAYAG

### 1.0 INTRODUCTION



**Image No 1 : Himalayan Landscape With Kedarnath Temple And Glaciers In The Background**

Mandakani, one of the most important tributaries of Ganga, originates from the Chorabari Glacier in Rudraprayag District. On the banks of Mandakani River, Lord Shiva is believed to have meditated in the Himalayas, for the benefit of the Universe. Vamana Purana explains that during the penance, fiery sparks arose from his deadlocks and his hair fell as huge boulders to the earth. From them, Kedara Tirtha or the pilgrimage center of Kedarnath materialized and *rishis* began to flock to the spot.

*The rich will make temples for Shiva  
What shall I, a poor man, do?  
My legs are pillars,  
The body, the shrine,  
The head, a cupola of gold.  
Listen, O Lord of the Meeting Rivers,  
Things standing shall fall  
But the moving ever shall stay.  
...the Lord of the Meeting Rivers  
Stays with me  
Every step of the way  
And looks after me.*

- Basavanna, *Speaking of Shiva*

The above lines extol the virtues of the sacred spaces of Rudraprayag District. It clearly outlines the significance of the district in the mythological experience of an individual on a pilgrimage and in order to understand the divinity of the place, one has to walk on the banks of the sacred river Mandakini.

It would be an understatement to say that Kedar Valley shares a unique relationship with humanity. Through this documentation of the region, we make an effort to bring out this unique relationship of the landscape to outstanding values of human existence.

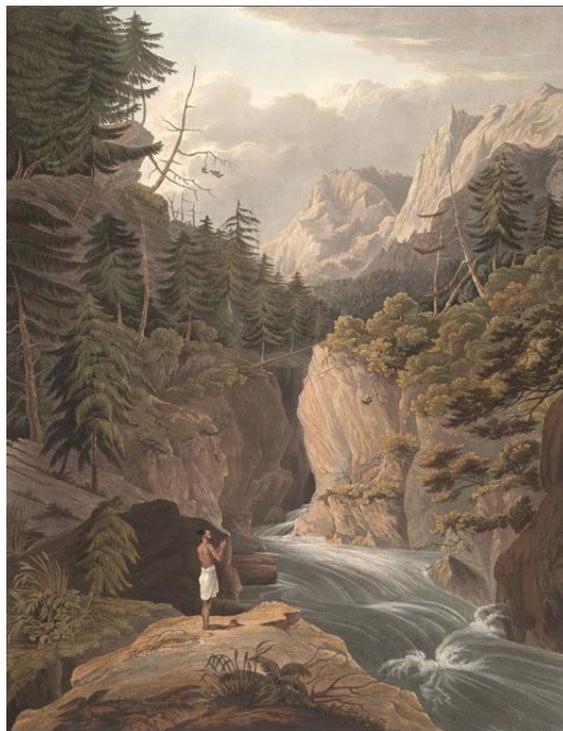
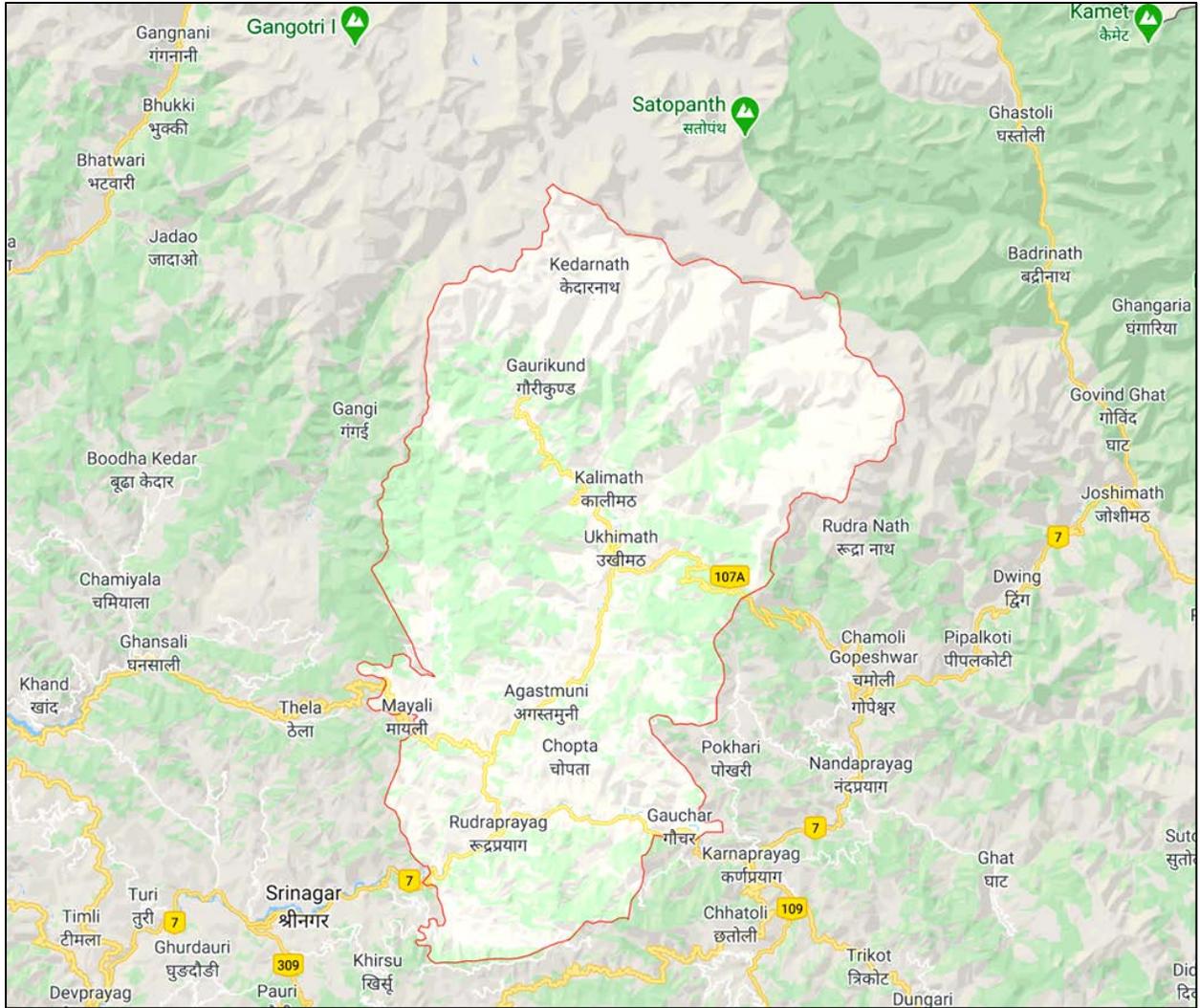


Image No 2 : By The Ganga, A Painting By James Bailey Fraser, 1815



**Map No 1 : District Rudrapur**

## 2.0 BACKGROUND

District Rudraprayag, lying towards the north of the state of Uttarakhand state is a land of pristine mountains, pilgrimage sites and picturesque views of the snow-clad Himalayas. The region is home to many perennial snow-fed rivers emerging from glacial moraines in the Himalayas. The forest wealth, and the presence of free-roaming alpine wildlife make this region a biodiversity hotspot. The region also falls within the Kedarnath Wildlife Sanctuary, thereby leading to its ecological conservation and protection.

The Rudraprayag district falls in Lesser and Higher Himalayan terrain of Garhwal Himalaya, the administrative boundaries of the district are delimited by 78°48'46" E and 79°21'45" E longitudes and 30°10'36" N and 30°48'50" N latitudes.

Located at the confluence of Mandakini and Alaknanda rivers, Rudraprayag, with a population of 9,313 is the headquarters of the district and is situated at a distance of 140 kilometers from Rishikesh, on Rishikesh-Badrinath National Highway. Rishikesh is the nearest rail head while located in close proximity of Dehradun, the capital of Uttarakhand state, Jolly Grant airport is at a distance of 154 kilometers. Rudraprayag has three Tehsils; Ukhimath, Jakholi and Rudraprayag and there are 688 villages in the district of which 28 are uninhabited.

Mandakini, with a catchment area of 1,641.64 sq km is the major stream draining the district. It originates from Chorabari Glacier (3,895 m) and is a major tributary of Alaknanda River that meets Bhagirathi river at Devprayag to form the Ganga. Located close to the origin of Mandakini River, Kedarnath (3,581 m) is a Nagar Panchayat with population of 611.

As the seat of Lord Shiva, it is greatly revered. It is a major pilgrim destination and is visited by people in large numbers. Gaurikund, situated on the right bank of Mandakini, is known for its hot springs, and is the last motor head for reaching Kedarnath. From there one has to trek for sixteen kilometers upstream along the Mandakini to reach Kedarnath.



**Image No 3 : On The Pilgrim Route To Kedarnath, Passing Through A Glacial Formation**

### **3.0 MYTHOLOGY**

Rudraprayag derives its name from Lord Shiva, one of the trinity Gods. According to myths, it is conceived that Narad Muni practice penance to please Lord Shiva and to master the mysteries of music. Lord Shiva was delighted by his sincerity and appeared in his Rudra *avatar* to bless Narad. Rudraprayag is significant to the pilgrims of Char Dham Yatra, as it is also the junction for visiting Badrinath and Kedarnath Dhams. In Rudraprayag, Shiva and Jagdamba temples are significant.



**Image No 4 : The Temple Of Tungnath, One Of The Highest Shiva Temples, Part Of The Panch Kedars**

District Rudraprayag is also the home of Panch Kedars, rooted in the great epic of Mahabharata. It is said the Pandavas after winning the battle against Kauravas at the battlefield of Kurukshetra were tormented by severe guilt pangs and sense of sin arising out of the feeling of having slaughtered their own kinsmen at the battlefield. To get rid of the sins, they came looking for Lord Shiva and seeking his blessings. But Lord Shiva, angered by the death of the Kauravas, and not wanting to grant them amnesty from the sin of fratricide, evaded the meeting and eluded Pandavas by disguising himself as a bull. But as Pandavas drew closer, he attempted to dive underground. Bhima, however, got hold of his tail and the hind legs. But the bull-incarnate slipped through the hands of Bhima and only the 'hump' could be retained. This hump is worshipped at Kedarnath. The rest of the body parts of Lord Shiva appeared in four different places - arms at the Tungnath Dham, face at the Rudranath Dham, navel at the Madhyamaheshwar Dham, hair at the Kalpeshwar Dham. Along with Kedarnath, these four *dham*s are collectively called Panch Kedar.

## **4.0 DISASTER VULNERABILITY**

Rudraprayag district falls in Zone V of the Seismic Zoning Map of India (IS 1893, 2002) and earthquakes of 1803 and 1842 reportedly devastated the region. Heavy losses were inflicted to residential and other structures in the areas around Jakholi, Ukhimath and Rudraprayag by the 1999 Chamoli Earthquake. Population of 11,500 in 34 villages was affected by this quake that caused loss of 36 human lives in the district. 176 persons were injured in this incident that also took toll of 140 cattle. Seismicity is however not the sole hazard to which the district is vulnerable. Landslide, cloudburst and flash floods are other common hazards in the area. Geo-tectonic configuration of the rocks and high relative relief make the area inherently unstable and prone to mass movement. A number of landslides are therefore triggered in the area, particularly during the monsoons when increased pore water pressure and downslope acting forces together with reduced frictional force provide favorable conditions for downslope mass movement. Besides landslides, localized heavy precipitation often results in flash floods in the area. In the past, the district has been devastated repeatedly by landslides and flash floods.



**Image No 5 : People In The Region Have Learnt To Live With Disaster**

Kedarnath and Gangotri routes

The course of Mandakini river was reportedly blocked for three days due to landslides in 1857 and then again in 1976. Flash floods in Kunjya Gad, a tributary of Mandakini, inflicted heavy losses in Kontha, Chandranagar and Ajaypur in 1979. 29 human lives were lost in this incident and the course of Mandakini was blocked near Chandrapuri. Sirwari landslide in Jakholi Tehsil killed 32 persons in 1986. During the monsoons of 1998, major landslides occurred at many places in Madhyamaheshwar and Kali Ganga Valleys between 11<sup>th</sup> and 19<sup>th</sup> August. In this incident, the course of Madhyamaheshwar River was blocked by massive landslide at Bheti-Paundar (in the vicinity of Mansuna) for more than 24 hours causing serious concern in the downstream areas.

This region has witnessed perhaps the worst natural disaster the world has seen in recent times. This is the massive flood of June 2013, and therefore, needs to be gone into in some detail.

Geo-tectonic disposition of rocks together with physiography of the area makes Mandakini Valley highly vulnerable to different hazards and the same is evident from the record of previous disasters in the valley. Variability of physical forcing-factors such as rainfall often

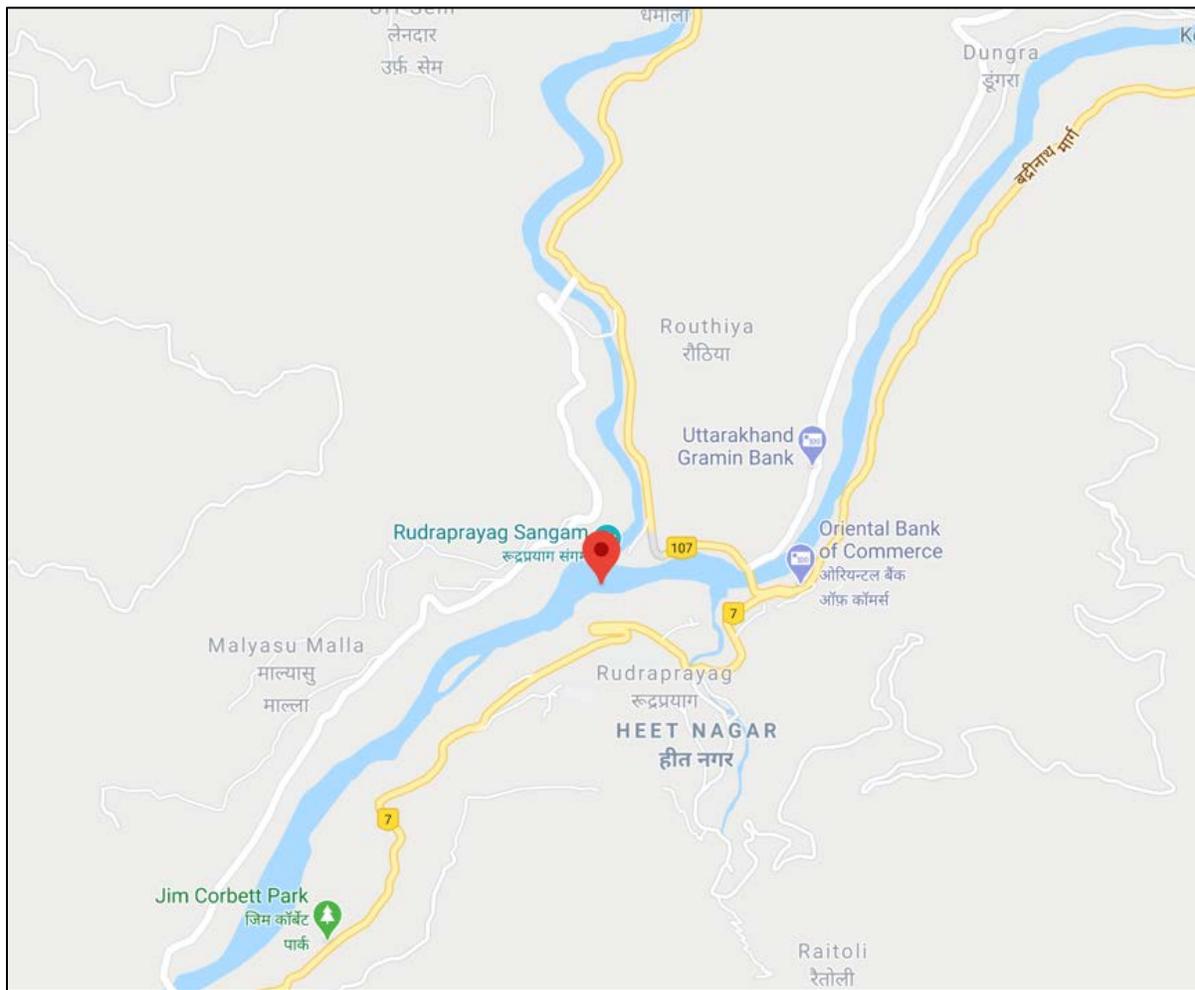
triggers these events. 15<sup>th</sup> June is a bit early for monsoon to reach Uttarakhand, but then in 2013 it reached early and started with abnormally heavy incessant rainfall all over the state. This is attributed to the convergence of the southwest monsoon trough and westerly disturbances, resulting in the formation of dense cloud over the Uttarakhand Himalaya. According to Tropical Rainfall Measuring Mission, in the period of five days between 14<sup>th</sup> and 18<sup>th</sup> June 2013, Uttarakhand received approximately 2,000 mm of rainfall which is more than what it receives throughout the whole monsoon season. Percentage deviation in rainfall from normal in various districts of Uttarakhand, according to IMD records, was more than 100 percent between 5<sup>th</sup> and 12<sup>th</sup> June 2013 and more than 997 percent between 13<sup>th</sup> and 19<sup>th</sup> June 2013. Like other parts of the state, Mandakini Valley also received heavy rains during this period and the precipitation was particularly high on 16<sup>th</sup> and 17<sup>th</sup> June 2013.

Heavy rainfall took place when there was still snow on the mountains and valleys. Abnormally fast melting of snow and ice due to heavy rains added to the discharge of hill torrents and streams and almost all the major rivers of the state crossed danger levels (Fig. 4). Recorded level of Mandakini on 17<sup>th</sup> June 2013 at Rudraprayag was 633.5 meters as against the danger level of 626.0 meters.

Prolonged heavy precipitation saturated the valley slopes and the pore water pressure crossed the threshold limits. This intermingling of heavy rainfall and rapid melting of snow thus set the stage for flooding and slope failure.

Devastation in the Mandakini Valley took place in two flood events on 16<sup>th</sup> and 17<sup>th</sup> June 2013 and the latter associated with the breach of Chorabari Tal that had accumulated enough water to force the moraine barrier to give way. The former event that washed off Rambara in the late evening of 16<sup>th</sup> June 2013 was caused by the blockade of the course of Mandakini in close proximity of Kedarnath. This flooded Kedarnath, forced water into the abandoned eastern channel of Mandakini also called Saraswati, and ensured that enough water was impounded to devastate Rambara and Gaurikund with sudden removal of the barrier. Hydro-Geomorphic setup of the area between Kedarnath and Rambara indicates that Dudh Ganga is the only major stream that has the potential of bringing down enough debris so as to ensure impoundment of Mandakini River. Moreover, the confluence of Mandakini and Dudh Ganga is located at a place blockade which could flood Kedarnath. Blockade at a downstream place would not affect Kedarnath because of high gradient of the river in the area. It was this blockade of Mandakini on 16<sup>th</sup> June 2013 that led to impoundment of the channel to the west of Kedarnath. The embankment on the left bank of the channel soon gave way and the abandoned channel of Mandakini (Saraswati) to the east of Kedarnath became active.

This event resulted in washing off many people in the late evening of 16<sup>th</sup> June 2013 from Kedarnath, that thus became water locked. Rising hydrostatic pressure due to fast increasing volume of water forced the barrier to give way and the ensuing floods devastated Rambara and Gaurikund as also the pedestrian bridge over Mandakini near Kedarnath. All connectivity with the area was thus snapped. Continuous rains caused the level of water in Chorabari Tal to rise. With the recession of the glacier the lake had a weak moraine barrier that could not withstand continuously rising hydrostatic pressure. The stage was thus set for a major disaster in Kedarnath and the barrier gave way around 0700 hrs on 17<sup>th</sup> June 2013. The volume of water was enormous, and it carried with it huge glacial boulders and outwash material that choked the western channel of Mandakini and the flow of water and debris got diverted towards Kedarnath township that was thus ravaged. There was absolutely no warning and most people were taken by surprise and had no time to respond. Besides Kedarnath, this event caused devastation in Rambara, Gaurikund, Sonprayag and other places.



**Map No 2 : Rudraprayag, Showing The Confluence**

The rivers Alaknanda and Mandakini, flowing through the Himalayas in the region are also significant constituents of the Ganga. Therefore, it is essential to understand their flow and the path taken by them through the Himalayan ranges. Here is a brief description of the flow of these two major constituents of the Ganga.

## **5.0 THE FLOW OF ALAKNANDA**

Alaknanda starts from the southeast of Satopanth Tal of the Chowkhamba Ranges. Satopanth Tal is surrounded on four sides by Alaknanda, Bhagirathi, Satopanth and Kharakbhat (Bhagirath Kharak) glaciers and these glaciers feed the Tal and Alaknanda River. The source is Alakpuri Mountains (12,830 feet), about 10 km from Mana Village (10,560 feet above sea level) and about 15 km from Badrinath (10,279 feet). Some traditions consider Alakpuri as lying on Sumeru Parvat (also called Satopanth Range). It may be noted that Bhagirathi starts from the western side of Satopanth Range.

Mana (Manibhadra), Mana Pass was also known as Mandibhadrapuri. Mana Village in the central ranges has three caves (Vyas Gufa, Ganesh Gufa and Muchukund Gufa, Vasudhara falls (waterfalls of 122m), Saraswati.

River, Murtidevi (mother of Nar- Narayan) temple and Ghantakarna temple. Puranas mention that Manibhadra was the place, where Ved Vyas compiled Vedas, wrote Mahabharat, Puranas and that Lord Ganesh was his writer. Lakshmivan is 7 km from Mana. 3 km from Lakshmivan is Shastradhara, where a number of streams from the mountains join Alaknanda. 12 km after crossing Lakshmivan, Alaknanda reaches Mana Pass (near the Chinese border and 8 km from Badri). Alaknanda travels fast and jumps in the Vasudhara Falls (13 km from Badri).

Suryakund is 2.5 km from Kharakbhat glacier (4418 m), Chakratirth is 6.4 km away from Kharakbhat Glacier. There are 3 caves named after Brahma, Vishnu and Mahesh, near Satopanth Tal. Swargarohini is 6.4 km above Satopanth Tal.

Keshav Prayag in the Mana area is the confluence of Saraswati and Alaknanda Rivers. River Saraswati originates from Devtal, which is formed from the glacier of Barwa. Saraswati River is mostly in upper reaches, getting its flow from the snow fed small rivulets (like the Arva Stream) in the eastern part of Choukhamba ranges. Many streams like Andardip and Khuliya Garuva (starting somewhere in the Kamet, Mana, and Ratban peaks) join Saraswati on its left bank. Badrinath is 3 km from Keshav Prayag.

Badrinath Dham (3,135 m or 10,285 ft. above sea level) has the Neelkanth Peak (6,597 m) as the background is in the Nara and Narayana mountain ranges (18,010- 19,750 feet). The

name Badri is said to be a deviation of Ber fruit, once available in plenty in the surrounding forests. Badridham is 8 km below Mana Pass.



**Image No 6 : The Holy Site Of Badrinath With Pilgrims Crossing The River At Dusk**

It is said that the idol of Badrinath was earlier in Garud Shila cave nearby. It is also believed that proponents of Buddhism had concealed the idol of Badrinath in Narad Kund. Adi Shankara recovered the idol (in *dhyana mudra*) in the 8<sup>th</sup> century, installed it and arranged for regular worship by the (Mukhani) Brahmin priests from Kerala. They were given the title of Rawals by the Raja of Srinagar in 1833 Vikram Samvat. The temple, damaged a number of times by earthquakes and calamities, was built by the King of Garhwal in the 15<sup>th</sup> century. This was again damaged in the Himalayan earthquake of 1803 and was rebuilt by King of Jaipur. The idol of Badri is 3 ft. 3 inches and made of *Shaligram shila*. On its right are the idols of Rishi Nar-Narayan and on the left are Kuber and Narad. On the circumambulation (Parikrama) are idols of Hanuman, Ganesh and Lakshmi. In the past, Badrinath was worshipped with Basil (Tulsi) leaves combined with the small yellow flowers resembling the Reinwardtia flower (Phyonli). It was a type of grass virtually gripping the land and was known as a medicinal herb. During the winter months, the idols are kept in Joshimath, 43 km downstream of the main site.



**Image No 7 : The Settlement Of Badrinath With Alaknanda Flowing By**

Just below the Badri temple is the Tapt Kund, the hot springs. Other ponds having cold water are Brahma Kund, Gowri Kund and Surya Kund. Above Tapt Kund are Narad Shila, Varaha Shila, Narasimha Shila and Garud Shila.

Brahmakapal Shila is on the banks of Alaknanda and people give *pinda dan* (an offering) to their departed relatives. It is believed that no *pinda dan* is required at Gaya after this ritual here. Bhrigudhara and Indradhara streams join together at Brahma Kapal. Sheshnetra (1.5 km from temple) and Charanpaduka (3 km from temple) are other important places. About 1.5 km north of the temple and in the course of river Alaknanda is Gaudpad Shila, where Vyasji and Shankracharya wrote their great works. Kuber and Gandhmaadan hills are behind Nar Parvat. Ganeshchatti is about 1.6 km below Badrinath.



**Image No 8 : The Tapta Kund At Badrinath Points To Geo-Thermal Activity In The Region**

Panch Badris are controlled by Badrinath Dham. Panch Badris are Yogabadri (Vishalbadri), Bhavishyabadri (Pandukeshwar), Vriddhabadri (near Tapovan), Dhyanaabadri (Ukhimath) and Adibadri. One can go from Pandukeshwar to Valley of Flowers and Hemkund via Govind Ghat. Tibetan Lamas of Tholing Lamasery in Tibet and the Badrinath Temple exchange gifts like rice and wool, etc. as a goodwill gesture between the two regions.

Rishiganga originates from Rishikund below Nilakanth Range, gets the water from Taptkund, Naradkund and Urvashikund and then joins Alaknanda at Ganeshchatti. Hanumanchatti (where Hanuman gave darshan to Pandavas) has Agnikund. Yogabadri is in Pandukeshwar, which is in Sheshdhara (11 km from Hanumanchatti). King Pandu (of Mahabharat) is said to have established this Yogabadri Temple. Rishi Ganga joins Dhauri Ganga near Reni Village.

Vishnu Prayag (6000 feet) is the confluence of Dhauri Ganga (Nabhganga or Vishnu Ganga) and Alaknanda. Vishnu and Narad are said to have performed penance at this place. Bhavishyabadri is about 11 km to the east of this place. Dhauri Ganga originates from Devi Tal in the Dhauragiri (near Neeli Ghati or Neethi Ghat). She flows from Neeti Ghati through Tapovan, Vadgaon, Raygaon, Surai Tota and other places. She gets water from the snows in the area of Nandadevi Tirth (situated in the middle of the Tethiyan Himalayas and the Central Himalayas). Ganesh Ganga and Gidayi Ganga are also her supporting streams.

Joshimath or Jyotirmath (once known as Kartikeyapur, about 6150 ft. above sea level) is 3.2 km from Vishnu Prayag and about 48 km from Badri Dham. Two rivulets, namely Narsimh and Dand originate from Hastihund. Adi Shankaracharya established the Jyotishpeeth in the Jyoteshwar Mandir at Joshimath. He is said to have written commentary on Bramha Sutras here. Temples of Narsimh and Vasudev are ancient. It is believed that the road to the present Badri Dham would be blocked when the shoulder of the deity in the Narsimh Temple falls down (as it gradually thinning down now also). Then, Badrinath would be worshipped in the Bhavishyabadri, about 15 km from Joshimath. The *utsav murti* (the replica of the main idol taken out for procession) of Badrinath is kept and worshipped in Joshimath during the winter months.

Lakshman Ganga starts from Hemkund Lokpal Tal (below Gandhmaadan Parvat) and joins Alaknanda at Ghatchatti (before reaching Joshimath). One could reach Lokpal Tal via Govind Ghat. The place is famous as the Valley of Flowers and also Hemkund is the revered *tirtha* for the Sikhs.

Pashpavati River originates from Pushptoya Tal and Lakshman Ganga at Ghanghariya. Kaak River originates from Kaakbhushandi Tal, which is between Gandhmaadan and Kameet Peaks. Kaak river joins Alaknanda, about 2 km from Govindghat (1500 m).

Bhyundhaar Ganga river also originates from Kaakbhushandi Tal and gets water from streams coming from Ratban Peak and Nar Parvat. The river flows near to Valley of Flowers and the Elephant Parvat on her way to Bhyundar Village. She joins Lakshman Ganga.



Image No 9 : Quiet Flows The Alaknanda Through The Valleys

Alaknanda flows through Joshimath through Vrudh Badri (3.2 km from Joshimath), Khanoti, Painchatti, Helant and Kumarchatti (9.6 km from Joshimath). Dhyan Badri is 8 km from Kumarchatti and Kalpeshwar is 2.5 km from Dhyan Badri. Another 8 km below is the confluence of Pataalganga and Alaknanda at Ganesh Prayag. Pataalganga is a small river starting from Tungnath Parvat.

Alaknanda then flows to a place 8 km away from Ganesh Prayag near Peepalkoti and joins Garudganga, a small river. This confluence is known as Garud Prayag (4000 feet above sea level). It is strongly believed that a bath on this confluence, drinking its water or wearing the stone from the confluence will certainly heal a person of poisonous snakebites. Peepalkoti is 8 km further down. Peepalkoti is about 34 km from Joshimath.

Alaknanda flows down from Peepalkoti by another 17 km to reach Chamoli (3150 feet). 10 km away from Chamoli is Gopeshwar (about 5,000 feet) the district headquarters. The 16 feet long Trishul in the Shiv Mandir here is as famous as the Trishul at Kashi Viswanath Temple.

Birahi Ganga starting at height of 6310 m on Nanda Parvat joins Alaknanda about 4 km before Chamoli. Chamoli is 11 km from Bilva Kedar.



Image No 10 : Performing The Tradition Of Samudra Manthan By The Ganga

Nandprayag (880 m/2,887 ft.) is the confluence of Nandakini Ganga and Alaknanda. It is about 10 km from Chamoli and 106 km from Badri. Nandakini originates from a glacier in the south of Nanda Parvat (25,660 feet) and gets water also from Roop Ganga (starting from Roopkund). Lakshmi Narayan, Chandika and Vishishteshwar Temple are at Nand Prayag, also known as Kanva Rishi's Ashram (known as Kanaasu or Kaansu). 16 km east of Nandprayag is Vairaskund (Dashauli or Dashamouli), the place where Ravana practiced penance for Shiva's blessings. One can go to Gopeshwar, Ukhimath and Kedarnath from Chamoli.

Karnaprayag (2600 feet) is about 22 km from Nandprayag. Karna Prayag is the confluence of Pindar Ganga and Alaknanda. Pindar Ganga originates from Pindari Glacier (25,600 feet), which is in the eastern side of Nanda Devi near Ranikhet. Pindar Ganga is joined by Kaphanee (originating from Kaphanee Tal, at Nandakhat) at Dvaali (2275 m and near Adi Badari). Later, she is also joined by Sundardunga, Keilganga and other streams. Karnaprayag is the place where Karna got his protective shield (*kavach*) as a boon from the Sun God.



Image No 11 : Ganga Flows Through Rudraprayag

Rudraprayag (601 m or 2,000 feet, 31 km from Karnaprayag) is the confluence of Alaknanda and Mandakini (also called Kali Ganga here). Narad did penance at Rudra Prayag and obtained a Vina as a boon and also the full knowledge of Musicology from Rudra. Those who are physically unfit to perform the strenuous Yatra to Kedarnath, take bath in Rudra Prayag confluence, pray at the temple of Rudranath (or Rudreshwar) here and ask for his forgiveness. Koteshwar Mandir (in a cave) is 5 km from here and childless couples come here to pray on special occasions (Vaikunt Chaturdashi). The couples pray while holding in their hands a lighted diya (earthen oil lamp) all through the night.

The roads to Kedar and Badri separate from Rudra Prayag. Alaknanda flows downstream through the villages of Malyasu, Dhari, Gandasu, Pharasu, Supanaa, Sweta Koteshwar and reaches Kilakileshwar (1900 feet) and then Srinagar (Garhwal).

Srinagar (579 m or 1900 feet) is 34 km from Rudraprayag. It is a place of many Shiva *lingams*. It was the place where Arjuna practiced penance to get Pashupatastra from Shiva. The folklore says that during a famine the local king was instructed in a dream to construct a temple for Raja Rajeshwari. Unfortunately, the wall of the main door would not be straight in spite of all efforts. Again, the king was instructed that he should correct the bend in the night using the handle back of his sword, but that no one else should see this correction. The correction was made but unfortunately, the queen had stealthily observed it. In a rage, the king instantaneously killed his own queen. The place came to be known as Ranihaat and was not considered as safe for queens.

Srinagar is an important place on this route. It was the capital of Pawar kings from 1500 AD to 1803 AD, that of the Gurkhas up to 1815, and a significant outpost of British Garhwal till 1840. The town suffered damages during floods (due to breakage of Gauhana Tal) in 1894. It is said that like Delhi, this place has been rebuilt fourteen times. It has many old temples, some ravaged in the floods and some rebuilt. Shankarmath and Kamaleshwar temple of Srinagar are famous. Pollution due to domestic effluents and soil heaps dumped on the riverbank are significant here.

Kirtinagar is 5 km away from Srinagar. Alaknanda passes through Kirtinagar and Dhudiprayag, where Dhudisirgaad joins Alaknanda. Nearby is the village of Maletha, where a tunnel (for water flow) was constructed in the 17<sup>th</sup> century by Madho Singh, the minister of the King Mahip Shah. It is said that Madho Singh's son died accidentally before the water could flow through the tunnel. Devprayag (474 m/1555 feet) is 35 km from Srinagar and is the holy place where Alaknanda joins with Bhagirathi to become Ganga.

## 6.0 THE FLOW OF MANDAKINI

Mandakini originates from the glacier behind the temple of Kedarnath. To the north of Kedarnath there are many peaks, but there are three major mountains, commonly known as Swargarohini in the Chaukamba Ranges. These peaks are called Baharatikhoont or Bharat Khand, (6580 m or 21, 588 feet), Kedarnath Peak (6,940 m or 22, 769 feet) and Kedar Dome (6,791 m or 22,280 feet). The first two form a big ridge, where there are a number of glaciers. One of these glaciers (Caracara) flows into Chorabari Tal (Gandhi Tal).

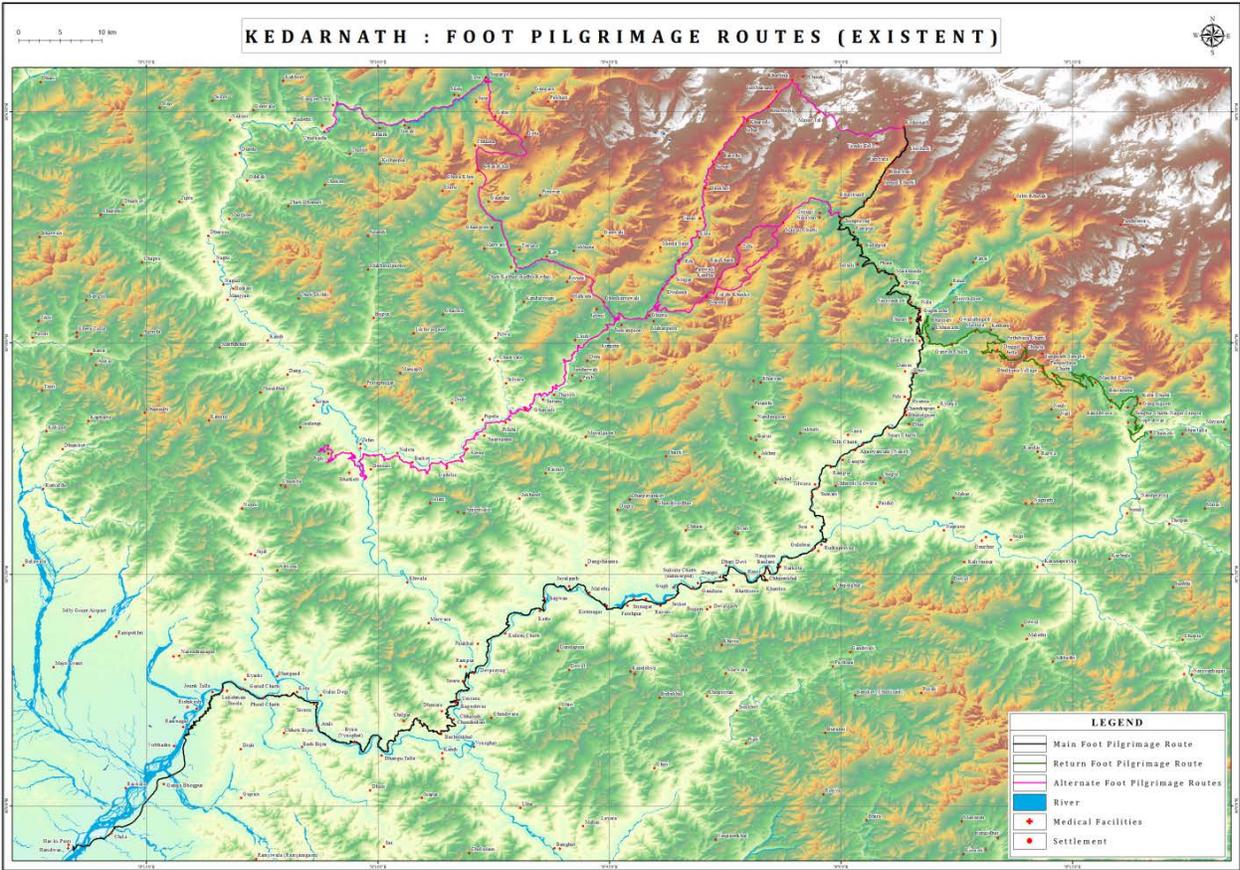
Mandakini originates at a distance of 800 m from here (at about 4000 m) and 2-3 km behind the Kedarnath Temple. Near the temples are four kunds: Amrit (Retah), Ishan (Rudra), Hans (Rishi) and Udakkund. It is believed that confluence of five rivers takes place behind Kedar Temple. The five rivers (Panch Gangas) are Mandakini, Kshirganga or Dudhganga, Madhuganga, Saraswati and Swargaduar. However, the confluence of Mandakini, Saraswati and Dudhganga are visible. Mandakini in Rigveda is called as Kumbha (RV 5.5.39; 10.75.5) based on the name of Rishi Kumbhaj (Agastya) who once resided on her banks. Mandakini flows in between Bhagirathi (of Gangotri) and Alaknanda (of Badridham).

Kedarnath Temple (3,584 m or 11,758 feet above sea level) is in the Rudraprayag District of Uttarakhand. Kedarnath is one of the twelve famous  *jyotirlingas*  in the country. Oral traditions claim that the temple was first built by Pandavas and subsequently renovated by Adi Shankara, by Malwa king, Bhoj, by Mokal and then by the Garhwal King. Kedar temple housing the  *jyotirlinga*  is open from Akshaya Tritiya till Diwali. During winters months, when Kedar becomes unapproachable due to heavy snowfall, the worship takes place in Ukhimath, 68 km away from Kedar. The  *Samadhi*  of Adi Shankaracharya is behind the temple of Kedarnath. Bhairavnath temple is to the south of main temple. Kedarnath is 42 km from Badrinath, as the crow flies.



**Image No 12 : Mandakini Near Tilwara, Kedarnath, Shows The Valley Flora**

As per Shiva Puran and folklore, after the Kurukshetra war, the Pandavas relinquished their empire and began a holy journey (*tritha yatra*) for the atonement of the ghastly killings (of their own kin of same *gotra*) in the war. Their prayers were not heard by Shiva. He wanted to avoid them and left Kashi and hid himself as a bull amidst a herd of grazing cows in Guptakashi. When Pandavas came to Guptakashi, Bhim got suspicious and spread his feet far and wide. All the cows went underneath his spread-out feet but Shiva (in the form of Bull) vanished from there and dug into the ground. Bhima caught hold of the tail of the bull and finally Shiva had to relent and accept their worship. It is said that the bull's hump appeared at Kedarnath, the arm at Tungnath, the face at Rudranath, the hair (*jata*) at Kalpeshwar and the middle portion of the navel or *nabhi* at Madhyameshwar. These five places are considered holy in the Himalayas. Thus, Garhwal Himalayas have Panch Kedar or five important temples of Shiva. These are: Tunganath (at 3660 m height and 90 km from Kedar), Rudranath (2,286 m and 142 km from Kedar), Madhyameshwar (3497 m and 70 km from Kedar), Kalpeshwar (2134 m and 160 km from Kedar) and Kedarnath.



**Map No 3 : Kedarnath Foot Pilgrimage Route (Existent)**

Kaliganga (or Vasuki Ganga or Som Ganga) originates from Vasuki Tal (6 km from Kedar and at 4135 m height) and joins Mandakini near Kalimatha at Sonprayag (also called Som Prayag or Somdwar). Mandal Ganga starting from the snow of Mandani hills joins Kaliganga before Ukhimath. Old idols of Kalesh Mahadev and Garud can be seen near the confluence.

Triyugi Naryan (5 km from Sonprayag and 25 km from Kedarnath) is the place of marriage of Shiva and Parvati. Gowrikund (6500 feet) is 4-5 km from Somprayag and is considered as the birthplace of Parvati. It is the trekking base for Kedarnath (which is 14 km from here). It has the hot spring. From Gaurikund upwards, Chirbasa is 2 km, Rambada (9000 feet) is 7 km and Kedarnath is another 7 km from Rambada.

Mandakini flows down from Sonprayag to Sita- Rampur (5260 feet, the distance between Sitapur and Rampur is about 3 km) and then to Phata and Maikhand (5000 feet), where the Mahishasura was killed.

Mandakini then flows near to Guptkashi (4842 feet), which is about 40 km from Gaurikund. It is said that the place got its name because Kashi Vishwanath stayed here incognito for his

penance, after he knew that Pandavas wanted his grace to wash away the sins of killing their kith and kin. Madhyamaheshwar Ganga, which starts from a snow lake Nandi Kund, is joined by the Markhand at Village Bantoli. Madhya Maheshwar (Madhyameshwar) Ganga joins Mandakini slightly above Guptkashi. After Guptkashi are other small places like Kund and Bheeri. Next is a place called Chandrapuri, named after the deity Chandrashekhar. The place is also called Chandraprayag as the river Chandra joins Mandakini here.

The Mandakini flows to Byung, Jyurani, Narayankoti (Bheta) and to Naala village (4085 feet), where there is an old temple of Nala-Damayanti. Next to Naala at distance of 13 km is Ukhimath (430 feet). Ukhimath has a temple where one can see Kedarnath, Badrinath, Tungnath, Omkareshwar and other deities.

The Lastar River starts from near Triyugi Narayan and is joined by Hayouli at Thapla. Later, Lastar River or Astar Tarangini (Astargani) joins Mandakini (also called Kali Ganga) at Tilvada and the place is known as Surya Prayag (3000 feet), Chatauli. Mandakini next flows to Agastyamuni (2500 feet).

Many streams, which can be forded over are known as Gaad, flow down from the hills and join with other streams and sometimes join the main river. Some of them seen in this area are Bhardari Gaad, Badiyar Gaad, Ringoli Gaad, Khola Gaad, Paali Gaad, Manchkandi Gaad, Kharged Gaad and so on.

Mandakini joins Alaknanda at Rudra Prayag (about 2001 ft.). Rudra Prayag is about 39- 43 km from Guptkashi. 16 km downward is Shikhar Tal and still down is Srinagar (34 km from Rudraprayag and 1900 feet). From Srinagar to Kirtinagar is 5 km, to Tehri is about 60 km and Devprayag about 36 km.

Alaknanda flows down from Rudraprayag to Srinagar, Kilakileshwar, Ranihaat and Kirtinagar. After Srinagar was ravaged in the floods of 1894 AD, Garhwal Naresh Kirti Shah newly built Kirtinagar for rehabilitation of people. Dhundi Prayag is nearly 1.5 km from here and is the confluence of a small stream Dhundisar Gaad. Finally, (Mandakini and) Alaknanda join Bhagirathi at Dev Prayag (1555 ft) and the three together get the name 'Ganga'.

## 7.0 ARCHITECTURAL HERITAGE OF RUDRAPRAYAG DISTRICT

### 7.1 KEDARNATH SHRINE

Kedarnath Temple is one of the holiest Hindu temples dedicated to the Lord Shiva and is located on the Garhwal Himalayan Range near the Mandakini River in Kedarnath, Uttarakhand. Due to extreme weather conditions, the temple is open only between the end of April (*Akshay tritya*) to Kartik Purnima (the autumn full moon, usually November) every year. During the winters, the *vigrahas* (deities) from Kedarnath Temple are brought to Ukhimath and worshipped there for six months. Lord Shiva is worshipped as Kedarnath, the 'Lord of Kedar Khand', the historical name of the region. The temple is not directly accessible by road and has to be reached by a 14 kilometers uphill trek from Gaurikund.

#### 7.1.1 CONTEXT

The temple is believed to have been built by the Pandavas and revived by Adi Sankaracharya and is one of the twelve Jyotirlingas, the holiest Hindu shrines of Shiva. The temple is also one of the four major sites in India's Char Dham pilgrimage.

#### 7.1.2 HISTORICAL BACKGROUND

According to Hindu mythology, during the Mahabharatha war, the Pandavas had killed their relatives; in order to absolve themselves of this sin, the Pandavas undertook a pilgrimage. But

Lord Vishweshwara was away in Kailasa in the Himalayas. On learning this, the Pandavas left Kashi. They reached the Himalayas via Haridwar. They saw Lord Shankara from a distance. But Lord Shankara hid from them. From Guptakashi (Rudraprayag), the Pandavas went ahead till

they reached Gaurikund in the Himalayan valleys. They wandered there in search of Lord Shankara. While doing so Nakul and Sahadev found a buffalo which was unique to look at. Then Bheema went after the buffalo with his mace. The buffalo was clever and Bheema could not catch it. But Bheema managed to hit the buffalo with his mace. The buffalo had its face hidden in a crevice-in the earth. Bheema started to pull it by its tail. In this tug-of war, the face of the buffalo went straight to Nepal, leaving its hind part in Kedar. The face of the buffalo is at Doleshwar Mahadev, located in Siptol, Bhaktapur, Nepal.

On this hind part of Mahesha, a JyotirLinga appeared and Lord Shankara appeared from this light. By getting a Darshan of Lord Shankar, the Pandavas were absolved of their sins. A triangular shaped rock is worshipped in *garbha griha* of this temple. When Nar-Narayan went to Badrika village and started the worship of Parthiva, Shiva appeared before them. Nar-narayan wished that for the welfare of humanity, Shiva should remain there in his original

form. Granting their wish, in the snow-clad Himalayas, in a place called Kedar, Mahesha himself stayed there as a Jyoti. Here, he is known as Kedareshwara.



Image No 13 : The Shrine Of Kedarnath

#### 7.1.4 CULTURAL NARRATIVE

Surrounding Kedarnath, there are many symbols of the Pandavas. Raja Pandu died at Pandukeshwar. The tribals here perform a dance called “Pandav Nritya”. The mountaintop where the Pandavas went to heaven or *swarga*, is known as “Swargarohini”, which is located off Badrinath. When Dharmaraja was leaving for Swarga, one of his fingers fell on the earth. At that place, Dharmaraj installed a Shiva *lingam*, which is the size of the thumb. To gain Mashisharupa, Shankara and Bheema fought with maces. Bheema was struck with remorse. He started to massage Lord Shankara’s body with ghee. In memory of this event, even today, this triangular Shiva Jyotirlinga is massaged with ghee. Water and *Bel* leaves are used for worship. The head priest (*Rawal*) of the Kedarnath temple belongs to the Veerashaivajangam community from Karnataka. However, unlike in Badrinath Temple, the Rawal of Kedarnath temple does not perform the *pujas*. The *pujas* are carried out by Rawal's assistants on his instructions. The Rawal moves along with the deity to Ukhimath during the winter season. There are five main priests for the temple, and they become head priests for a term of one year by rotation and the present (2013) Rawal of Kedarnath temple is Shri Vageesha Lingacharya. Shri Vageesh Ligaacharya belongs to Village Banuvalli of Taluka Harihar of

Davanagere dist. During pooja of Lord Shiva at Kedaranath and Badarinath the mantras are pronounced in Kannada language. This has been a custom from hundreds of years. Pilgrims traditionally first visit Yamunotri and Gangotri and bring with them the holy waters from the sources of the rivers Yamuna and Ganga and offer *abhishekams* to Kedareshwara.

### **7.1.5 ASSOCIATED EVENTS**

A fair is organized at Kedarnath each year on the occasion of *Annakoot* when Lord Shiva is offered cooked rice and worshipped with the flower *brahma kamal*, found close by.

### **7.1.6 RELATIONSHIP WITH LANDSCAPE**

At a distance of about 6 kms from the temple lie a steep rock and a stream called the Swargarohini/ Mahapant/ Bhrigupant that is believed to be the spot for attaining salvation or *moksha*. Banabhatta's *Harshacharita* (7th century CE) mentions that salvation can be achieved at *Bhrigupant*. In the pre- independence era, devotees fell deliberately from this place to achieve salvation, a practice, which was eventually banned and checked by the British Government.

### **7.1.7 SPATIAL PLANNING**

The structure is believed to have been constructed in 8<sup>th</sup> Century AD, when Adi Shankara visited this place and the present structure is on a site adjacent to the site where Pandavas are believed to have built the temple. The temple has on *garbha griha* and a *mandapa* and stands on a plateau surrounded by snow clad mountain and glaciers.

In front of the temple, directly opposite to inner shrine, is a Nandi statue carved out of rock.

## **7.2 CHANDRASHILA TEMPLE**

### **7.2.1 CONTEXT**

Chandrashila is the summit of the Tungnath. It literally means "Moon Rock". It is located at a height of about 4,000 metres (13,000 ft) above sea level. Chandrashila is the highest temple in the world and is 2000 meters high than mountain range of Tunganath in Rudraprayag district, Uttarakhand. The temple is believed to be 1000 years old.

### **7.2.3 CULTURAL NARRATIVE**

Legend also states that Lord Rama, meditated at the Chandrashila peak, which is close to Tungnath. It is also said that Ravana, also of Ramayana fame, did penance to Shiva, when he resided here.

### **7.2.3 SPATIAL PLANNING**

The precinct has a total of six temples. The west-facing door leads to idols of goddesses, Lord Ganesha. The garbhagriha has a stone idol of Jhalidevi. A part of the shikhara has been

damaged. The complex has a Shivalaya and another smaller temple. In 2000, residents of Jhalimath village established the worship of Lord Bhumyal here.

## **7.3 TUNGNATH GROUP OF TEMPLES (FALASI)**

### **7.3.1 CONTEXT**

According to villagers, the precinct once had 365 temples besides a huge temple of Shiva and Uma. The construction of this temple has been attributed to Adi Shankaracharya. However, only 11 of them survive now. The chief temple is that of Faleshwar Mahadev.

### **7.3.2 ASSOCIATED EVENTS**

According to temple records, a procession carrying Lord Tungnath and Goddess Uma is being organized here since 1643.

### **7.3.3 CULTURAL NARRATIVE**

Tungnath is the chief deity of the villages of Panchkoti namely Falasi, Malau, Jakhni, Kunda, Dankot, Kolu, Bhannu, Tyuni, Kanda, Tadag, Urkholi, Bachhni, Bhatwani, Khali and Gadil. Devotees believe that the being in the temple for 7-8 hours can cure a person of snakebite.

### **7.3.4 SOCIAL SIGNIFICANCE**

A committee whose members belong to 11 nearby villages looks after the management of the temple. This is known as the Falasi Tungnath Temple Committee. Priests of the Bhatt caste conduct the rituals here.

### **7.3.5 SPATIAL PLANNING**

The complex has two statues of Nandi and three fire pits. The elements of the plan have a garbhagriha where the deity is worshipped as Shiva Linga. The sanctum also houses idols of Lakshminarayana Goddess Durga and Lord Ganesha. The sabhamandapa has idols of Goddess Bhagwati and Goddess Lakshmi. The precinct has smaller temples of Bhairav, Kshetrapal, Hanuman and Bhootnath.

## **7.4 TRIJUGINARAYAN TEMPLE**

### **7.4.1 LOCATION & APPROACH**

The Trijuginarayan Village is located at an altitude of 1,980 meters and about 5 kilometers away from Sonprayag, at the confluence of Mandakini and Songanga rivers. Access to the Trijuginarayan Village where the temple is located is about 12 kilometers from Sonprayag on a motorable road till the temple. There are also few trek routes to this temple.

### 7.4.2 CONTEXT

Trijuginarayan is revered as the site of Lord Shiva and Parvati's marriage and devotees worship the akhand dhuni or continuous fire believed to be burning since the marriage. Folklore says that Lord Brahma was the priest at the marriage and Lord Vishnu lit the holy fire. Trijuginarayan derives its name from this very fire, which is believed to have been burning since tri-yugas or three ages. The construction of a temple here has been attributed to Adi Shankaracharya. Lord Vishnu's three forms namely Vinayak, Vaman and Naag are also worshipped here. A fair is organized here on the occasion of Vaman Dwadashi.

### 7.4.3 HISTORICAL BACKGROUND

According to Hindu mythology, goddess Parvati was daughter of Himavat or Himavan - the personification of the Himalayas. She was the rebirth of Sati, the first wife of Shiva - who sacrificed her life when her father insulted Shiva. Parvati initially tried to allure Shiva by her beauty but fails. Finally, she won Shiva by practicing rigorous penance at Gauri Kund, which is 5 km away from Trijuginarayan.

Pilgrims visiting Trijuginarayan temple also visit the Gauri Kund Temple, dedicated to Parvati. Mythology states that Shiva proposed to Parvati at Guptakashi (on the road to Kedarnath) before they got married in the small Trijuginarayan Village at the confluence of Mandakini and Songanga Rivers. Trijuginarayan is believed to be the capital of Himavat. It was the venue of the celestial marriage of Shiva and Parvati, during the Satya Yuga, witnessed in the presence of the holy fire that still burns eternally in front of the temple in a Havana-kund or Agni-kund, a four cornered fire-place on the ground. Vishnu formalized the wedding and acted as Parvati's brother in the ceremonies, while the creator god Brahma acted as the priest of the wedding that was witnessed by all the sages of the times. The exact location of the wedding is marked by a stone called Brahma Shila, in front of the temple. The greatness of this place is also recorded in a *Sthala-purana* (a scripture specific to a pilgrimage centre).

According to the scripture, pilgrims who visit this temple consider the ashes from the burning fire as holy and carry it with them. It is also believed that ashes from this fire are supposed to promote conjugal bliss. Before the marriage ceremony, the gods are believed to have taken bath in three *kunds* or small ponds namely, Rudra-kund, Vishnu-kund and Brahma-kund. The inflow into the three *kunds* is from the Saraswati-kund, which - according to legend - originated from Vishnu's navel. Hence, the water of these *kunds* is considered to cure infertility. The ashes from Havana-kund are supposed to promote conjugal bliss.



**Image No 14 : Trijuginarayan Temple**

#### **7.4.4 CULTURAL NARRATIVE**

The word "Trijugi Narayan" is formed of three words "tri" means three, "jugi" denotes the period of time - Yuga and "Narayan" is another name of Vishnu. Pilgrims have been offering wood to the fire in the havana-kund (fireplace) since the three Yugas – hence the place is given the name “Trijugi Narayan”. Yuga in Hindu philosophy is the name of an epoch or era within a cycle of four ages. The four Yugas are Satya Yuga (1,728,000 human years), Treta Yuga (1,296,000 years), the Dvapara Yuga (864,000 years) and finally Kali Yuga (432,000 years), which is the present Yuga. The name "Akhand Dhuni temple" also originates from the eternal flame legend, "Akhand" means perpetual and "Dhuni" means flame.

#### **7.4.5 RELATIONSHIP WITH LANDSCAPE/ PRECINCTS**

Pilgrims visiting Trijuginarayan temple also visit the Gauri Kund temple, dedicated to Parvati, where she practiced penance.

#### **7.4.6 SPATIAL PLANNING**

The Trijuginarayan Temple resembles the temple of Kedarnath in architectural style and hence attracts a lot of devotees. The present shrine is also called as *Akhand Dhuni temple*. It is believed to have been built by Adi Shankaracharya. Adi Shankaracharya is credited with building many temples in the Uttarakhand Region.

The shrine houses a silver, 2-foot image of god Vishnu (Narayana), accompanied with consort - goddess of wealth Lakshmi and the goddess of music and learning - Saraswati.

In front of the temple, the *havana-kund* with the eternal flame – the witness of the wedding of Shiva and Parvati - is situated.

Devotees add samidha (sacrificial offerings of wood) to the flame and collect the ashes as blessings. A stone called the Brahma Shila - in front of temple - is regarded as the exact spot of the divine marriage. The ponds of Rudra Kund, Vishnu Kund, Brahma Kund and Saraswati Kund are other holy spots situated near the temple. A water stream called Saraswati Ganga originates in the courtyard of the temple. It fills all the holy ponds in the vicinity. The complex has other small subsidiary shrines. Before entering the temple, outside in the prakara one finds a small temple dedicated to Panchnama Devtas: Goddess Annapurna, Lord Ishaneshwar, Bajrang Bali, Lord Shankar and one on the door- Lord Ganesha. Right above the door on the gopuram, below the flag, one can see the garuda bird with folded hands.

## 7.5 KAVILTHA VILLAGE

### 7.5.1 LOCATION & APPROACH

It is considered the birthplace of Sanskrit writer Kalidas, who was named so since he was born after his parents prayed to Goddess Kali. Kalidas is known for several texts like *Kumarsambhava*, *Meghdoota* and *Abhigyan Shakuntalam*, which present a vivid picture of Garhwali culture and rituals. Kaviltha homes are still adorned with conch and lotus, which were described by the writer in *Meghdoot*. Kalidas was an expert in astrology and electional astrology (*Muburta shastra*).

### 7.5.2 CONTEXT

It is considered the birthplace of Sanskrit writer Kalidas, who was named so since he was born after his parents prayed to Goddess Kali. Kalidas is known for several texts like *Kumarsambhava*, *Meghdoota* and *Abhigyan Shakuntalam*, which present a vivid picture of Garhwali culture and rituals. Kaviltha homes are still adorned with conch and lotus, which were described by the writer in *Meghdoot*. Kalidas was an expert in astrology and electional astrology (*Muburta shastra*).

### 7.5.3 ASSOCIATED EVENTS

Since 1987, this committee has been organizing a 3-day festival here to discuss the works of Kalidas and delve in academic debates related to his works. It also witnesses cultural events like dramatization of Kalidas' plays. Since 1995, litterateurs are bestowed with an honor named after the great writer. A statue of Kalidas was also unveiled on June 15, 2005.

### 7.5.3 SPATIAL PLANNING

With the help of a committee and the state government, a memorial is being built for Kalidas at Kavaltha which will have a library, arts and crafts centre, guest house and a meeting hall.

## 7.6 KALIMATH

### 7.6.1 LOCATION AND APPROACH

Kalimath is approximately 10 kms from Guptkashi. It is approached through a pedestrian walkway and over bridge, which is an off-shoot to the Kalimath- Kotma Road. It is situated on the banks of River Saraswati.

### 7.6.2 CONTEXT

Kalimath is a village regarded as a divine place and shakti peetha. It lies at an altitude of around 6,000 feet (1,800 m) on the River Saraswati in the Himalayas, surrounded by the peaks of Kedarnath in Rudraprayag District. Kalimath is situated close to Ukhimath, and Guptakashi.



Image No 15 : Kali Shrine at Kalimath

### **7.6.3 HISTORICAL BACKGROUND**

It is believed that Goddess Kali had killed devil Raktbeej here and went underground and that point became a ditch. Afterwards it was covered by the silver plate permanently and never opened; except the on Navaratri Day. It is interesting to know that inside the temple there is no idol of Goddess Kali, only the silver plate is worshipped. Some locals also believe that when Goddess Sati sacrificed her body in veneration of Daksha Prajapati, Lord Shiva got very angry and began *tandava* while holding the burnt body of Goddess Sati. Therefore, wherever the parts of burnt body of goddess dropped on earth that place is known as *siddha peetha*.

This place is also considered as one of the *siddha peethas*. The temple is also related to the Dhari Devi Temple which is located at the banks of River Alakananda approximately 19 kms from Srinagar (Pauri Garhwal). The upper part of Goddess Kali is worshipped in Dhari Devi (Uttarakhand) and the remaining part in Kalimath.

### **7.6.4 CULTURAL NARRATIVE**

This temple is dedicated to Goddess Kali. It is interesting to know that inside the temple there is no idol of Goddess Kali, only the silver plate is worshipped. The priests at this temple are from Kaviltha Village. Kalimath is only the place where the goddess Kali is worshipped along with her sisters Laxmi and Saraswati. The temple is also related to the Dhari Devi Temple which is located at the banks of River Alaknanda approximately 19 kms from Srinagar (Pauri Garhwal). The upper part of Goddess Kali is worshipped in Dhari Devi (Uttarakhand) and the remaining part in Kalimath.

### **7.6.5 ASSOCIATED EVENTS**

The priests of Kalimath are Bhatt and Gaur Brahmins from Kaviltha village. On the occasion of Shardiya Navratri, Semwals from Hyuna village also participate. A procession is organised in December here where people from six villages Kalimath, Kaviltha, Byunkhi, Jaggi Bagwan, Bedula and Kunjethi participate.

### **7.6.6 RELATIONSHIP WITH LANDSCAPE/PRECINCTS**

Kalimath is the seat of Goddess Kali who manifests herself in 10 wisdoms or 10 forms called mahavidyas. These are: Kali, Tara, Chinnamasta, Shodashi, Bhuvaneshwari, Tripurbhairavi, Dhoomavati, Bagalmukhi, Matangi and Kamla. It is a shaktipeetha which are places where pieces of Sati's body fell after being chopped by Lord Vishnu.

According to the Markandeya Purana, demons Shumbh and Nishumbh ousted the deities from heavens who prayed to Goddess Bhagwati for help. The goddess began a war in this region and killed them. She attacked other demons like Chand, Mund, Raktabeej. Raktabeej had a boon due to which his blood acted as a seed and a new body of the demon was born whenever a drop fell on the ground. It was to battle such a demon that Goddess Bhagwati prayed to Goddess Kali to keep the demon's blood in her mouth and stop the cycle. It is

believed that it was here that Kali killed Raktabeej. The fire pit in the temple is where Goddess Kali is believed to have disappeared after killing Raktabeej. It can be uncovered only once a year on the occasion of Shardiya Navratri at midnight by residents of Byunkhi Village. The contents of the fire pit have not been revealed so far. This is also believed to be the place where Vrati Baba, a sage of the siddha-peethas, meditated for 8 decades.

### 7.6.7 SPATIAL PLANNING

Bhairavnath and Siddheshwar Mahadev. The southern part has Mahakali Temple, the centre has Mahalakshmi while the rear has Mahasaraswati temple. This is the order also prescribed by the Durgasaptashati. The Mahakali temple has a 7 feet high cement pillar under a tin roof meant for circumambulation. The upper wall of the *garbha griha* has 300-year old copper plate inscriptions. The middle portion has a fire pit covered with a silver plate where Goddess Kali is believed to have disappeared after killing Raktabeej.

The Mahalakshmi Temple has a *garbha griha*, *mandapa* and *antarala* built on Chaturasra or quadrangular plan. The *garbhagriha* has an *ashtadhatu* four-armed idol of Goddess Lakshmi and masks of copper and silver. These are considered to be the masks of Ashta Bhairav and also have a representation of *ardhanarishwar*. The *mandapa* has a fire pit used for rituals on the sixth day of Shardiya Navratri. On Ashtami or eighth day, the Mahalakshmi idol is brought to the Mahakali temple for worship. The temple has 18 inches by 12 inches rock inscription comprising of 18 lines, which is a *prasasti*. It praises Rudrusunu, son of a Samanta Maharudra, who attained highest merits in his childhood. On the basis of the script, this has been dated to 8- 10th century CE.

The Saraswati Temple's *garbha griha* has an 8-armed stone idol of Goddess Saraswati while an idol of Lord Ganesha stands outside. Across the temple lies a fire pit where a *yagna* is held once in 12 years when a procession carrying Goddess Saraswati is organized. The 30-feet high Gauri-Shankar temple's sanctum has a composite idol of Gauri-Shankar in stone. This also finds a mention in the accounts of Rahul Sankrityayan who calls this idol the 'unbreakable' idol of the Himalayas. The Siddheshwar Mahadev Temple has a Shiva *lingam*.

## 7.7 NARAYANKOTI GROUP OF TEMPLES

### 7.7.1 LOCATION AND APPROACH

On the road between Rudraprayag and Chopta, the temple is close to five natural springs.

### 7.7.2 CONTEXT

The complex has Shri Satyanarayana and Shri Virbhadra temples, Navgriha temples (of nine planets). Another complex close by has Lakshmi-Narayan temple and 28 other temple structures. Both have no priests and the villagers conduct their rituals themselves.

### 7.7.3 CULTURAL NARRATIVE

The complex has a source of water where water flows from a structure shaped like cow's mouth. This is an important water source for Bhet village.

### 7.7.4 SPATIAL PLANNING

The Virbhadra temple has a Shiva *Lingam* surrounded by a snake. Both temple structures are monolithic. The complex has three other temple structures, which do not have any idols. Close by is a well which has more structures which might have been used for religious purposes.

## 7.8 GAURIKUND

### 7.8.1 LOCATION AND APPROACH

Gauri Kund is a pilgrimage site and base camp for trek to Kedarnath Temple, in Uttarakhand. It is situated at an altitude of more than 6000 feet in the Garhwal Himalayas. Gaurikund is approximately 5 kms from Sonprayag and is accessed through a motorable road.

### 7.8.2 CONTEXT

The temple is located inside the village of Gaurikund and is accessed through a motorable road from Sonprayag.

### 7.8.3 HISTORICAL BACKGROUND

Gauri Kund is connected with Shiva's wife Parvati, also known as Gauri. In Hindu folklore, Gauri committed to penance involving many ascetic and yogic practices to win over Shiva's affections. Local tradition claims that Gauri Kund is the spot where Gauri lived while carrying out these practices and it was here that Shiva finally admitted his love for her.

They were married at Trijugarayan, which is located nearby. There is a hot water spring at Gaurikund which is converted to bathing place. This place is also associated with the legend of how Ganesha acquired his elephant head. While bathing in the *kund*, Goddess Parvati fashioned Ganesha from the soapsuds on her body, breathed life into him and placed him at the entrance as her guard. Lord Shiva happened to arrive at the spot, and he was stopped by Ganesha. Indignant at this affront, Shiva cut off Ganesha's head and Parvati was inconsolable. She insisted that the boy be brought back to life and Shiva took the head of a wandering elephant and placed it on Ganesha's body. Parvati had her son back and Ganesha acquired the persona by which he is known since then.

### 7.8.4 CULTURAL NARRATIVE

There are two *kunds* at Gauri Kund out of which one is a hot water spring. It is the place where Goddess Parvati had asked Lord Ganesha to guard her. The second kund is cold water spring,

whose colour of water keeps changing. The priests of this place are from village Gauri.

## **7.9 ARDHNARISHWAR TEMPLE**

### **7.9.1 LOCATION AND APPROACH**

Close to the Vishwanath Temple. Easily approachable by road. Guptkashi is a fairly large village located in the Kedarkhanda (*khanda means sector*), in Garhwal Himalayas. It is located on the banks of River Mandakini. It is famous for the ancient Vishwanath Temple - dedicated to Shiva - similar to the one in Varanasi (Kashi). The name Guptakashi has legendary significance linked to the Pandavas, from the epic, Mahabharata. A half woman, half man depiction of Shiva and Parvati is found here.

### **7.9.2 CONTEXT**

Considered as the second and concealed Kashi, the site has immense significance in terms of spirituality. Linked to the Pandavas of the Mahabharata.

### **7.9.3 HISTORICAL BACKGROUND**

It is one of the ancient temple groups situated at Naala near Guptkashi. The architecture of temple is similar to other temples in the area. There is also a temple of Nal Raja situated in the nearby fields, which is also considered to be a part of it.

### **7.9.4 SPATIAL PLANNING**

It is an ancient temple built in the North Indian style of temple architecture. The architectural style of this temple is akin to other temples in Uttarakhand, such as Kedarnath, built in stone shikhara over the sanctum and a wooden frame and sloping roof in typical architectural style of the region, at the top of the tower.

At the entrance to this temple there is metallic statue of Nandi facing Shiva's image in the temple and offering reverential worship. This statue has a Swastika, a typical Hindu symbol, painted on its side, with its arms aligned in a clockwise direction, considered as an auspicious direction.

## **7.10 MAKKU MATH**

### **7.10.1 LOCATION AND APPROACH**

It is set amidst the Saari, Raakshi and Maadh Peaks. Almost 30 km from Ukhimath Town.

### **7.10.2 CONTEXT**

Makku Math is the winter seat of Tungnath and believed to be the meditating center of Sage Mrikand. Lord Tungnath is brought here in a procession in a copper palanquin and a grand fair is held here. The procession passes through Chopta, Baniyakund, Bantoli. Idols of Kaalbhairav, Panchkedar, Ved Vyas (which is believed to be that of Lord Buddha) are also brought here in winters. Another idol of Ved Vyas/Lord Buddha is worshipped here round

the year. The area was under the influence of Buddhism when Adi Shankaracharya established a matha or monastery here. Makku Math was also a center of astrology in which Maithani Brahmins were considered experts.

### **7.10.3 HISTORICAL BACKGROUND**

The rituals here are conducted by Maithani Brahmins. Makkumath is a village of 400 families, out of which half are Maithanis.

### **7.10.4 SPATIAL PLANNING**

The temple is a replica of the Tunganath Temple. The elements of the plan consist of a *garbhagriha* and *mandapa*. The *garbhagriha* is an older structure while the *mandapa* is a later addition. The *garbhagriha* has a shiva linga surrounded by a copper snake. This shiva linga is worshipped as *Markateshwar Mahadev*. It also has statues of Bhairavnath, Hanuman, Ganesha, Vishnu, Gauri Shankar, Lakshmi Narayana, Ved Vyas. It also has a *swayambhoo* shiva linga (natural shiva linga). The *mandapa* has idols of Lord Ganesha and Lord Shiva's bull Nandi. Other temples in the precinct are those of Parvati, Bhootnath and Ishaneshwar. A sacrificial fire pit is outside the temple precinct where a *yajna* is held once in 22 years.

## **7.11 ONKARESHWAR TEMPLE**

### **7.11.1 LOCATION AND APPROACH**

Ukhimath is a pilgrimage site in Rudraprayag District. It is at an elevation of 1311 meters and at a distance of 41 km from Rudraprayag.

### **7.11.2 CONTEXT**

Onkareshwar temple dates to the time of Mandhaata, ancestor of Rama. It is believed that Saint Mandhaata practiced penance here.

### **7.11.3 HISTORICAL BACKGROUND**

It is believed that the Saint Mandhaata practiced penance here and pleased Lord Shiva, who gave '*darshan*' in form of Onkareshwar. Thus, Mandhaata installed Onkar Shvling at this place.

### **7.11.4 CULTURAL NARRATIVE**

The Shiva idols from Kedarnath and Madhmaheshwar temples are brought here for worship during the winter season when the doors of the two temples remain closed. The idols are brought in a grand procession.

It is believed that the name of Ukhimath is after Banasur's daughter Usha. It was named as Ushamath that eventually turned into Ukhimath. It is the wedding place of Anirudh (Grandson of Lord Krishna) of Banasur). One can find various temples such as, Usha

Temple (here Usha is worshipped as Chitrlekha), Mandhaata Temple, temple of Goddess Parvati, and temple of Mahadev with five heads in Ukhimath.

#### **7.11.5 ASSOCIATED EVENTS**

Madyu Mela and arrival of idols are events associated with the shrine.

#### **7.11.6 SPATIAL PLANNING**

The elements of the plan consist of a *garbha griha* that has a Shiva *lingam* and idols of Shree Mandhaata, Lord Ganesha, Surya, Natraj, Satyanarayana, Goddess Navdurga, Parvati, Usha, Anirudh, Bhairav, Shardul, Chitrlekha, Ghantakarna, Bhukund and Varahi. The walls of the temple are engraved with hymns.

### **7.12 BUDHA MADMAHESHWAR TEMPLE**

#### **7.12.1 LOCATION AND APPROACH**

On a trekking path almost 2km above Madhyamaheshwar Temple.

#### **7.12.2 CONTEXT**

A steep uphill trek from Madhyamaheshwar Temple leads to the temple.

#### **7.12.3 HISTORICAL BACKGROUND**

Dating back to the 8th century AD.

### **7.13 MADHYAMAHESHWAR TEMPLE**

#### **7.13.1 LOCATION AND APPROACH**

Madhyamaheshwar or Madmaheshwar is dedicated to Lord Shiva, located in the Mansuna Village. It is situated at an elevation of 3,497 m it is the fourth temple to be visited in the Panch Kedar pilgrimage circuit, comprising five Shiva Temples in the Garhwal Region. The temple is not directly accessible by road and has to be reached by a 13 kilometre uphill trek from Kalimath through Guptkashi.

#### **7.13.2 CONTEXT**

Considered one of the five centres of Panch-Kedar, Madmaheshwar Temple is dedicated to Lord Shiva. Folklore says that when the Pandavas wanted to worship Shiva to atone for the sin of *gotra hatya* (killing of kins) during the Mahabharata, Shiva appeared before them in parts. His navel appeared at Madmaheshwar. Lord Shiva and Parvati are believed to have visited this site after their marriage. The temple being closed in the winter season (November-May), the idol of Madmaheshwar is brought to Onkareshwar Temple.

### 7.13.3 HISTORICAL BACKGROUND

The legend of Madmaheswar is an integral part of the legend of Panch Kedar, which is a captivating narration of the efforts of Pandavas to atone for the sins of fratricide, (*gotra-bhatya*) the act of killing their cousins, the Kauravas, and Brāhmanahatya (killing of Brahmins - the priest class), during the epic Mahabharata War. On advice from sages and their trusted benefactor Lord Krishna, they sought Lord Shiva to pardon them and bless them to attain salvation.

Since Shiva was annoyed with them for their conduct during the Kurukshetra War, he tried to avoid them by assuming the animal form of a bull or Nandi and hid himself in the Himalayan Garhwal Region. But the determined Pandavas, after sighting Shiva in the form of the bull grazing in the hills of Guptakashi, tried to forcibly hold the bull by its tail and hind legs. But the bull disappeared into the ground to reappear later in his original self of Lord Shiva at five places; in the form of a hump at Kedarnath, in the shape of *bahu* (arms) at Tungnath, with his face at Rudranath, his *nabhi* (navel) and stomach at Madhmaheswar and his hair (locks) called *jata* at Kalpeshwar.

Pandavas, pleased with the revelation of Lord Shiva at five places in different forms, built temples at these five places, worshipped him and attained salvation with blessings of Shiva.

### 7.13.4 CULTURAL NARRATIVE

The water from the temple precincts is considered so highly sacred that even a few drops are stated to be adequate for ablution. The worship at this temple starts from a specified time from the beginning of the summer months after the winter and lasts till October/November from start of the winter season when the temple precincts are not accessible due to snow conditions. During the winter period, the symbolic idol of the god is shifted with religious formalities to Ukhimath for continued worship. Priests at this temple, as in many other temples in the state, are from South India and at this particular temple, they are called Jangamas of the Lingayat Caste who hail from Mysore in Karnataka state considered as disciples of the Kedarnath Rawals. They are assisted by two villagers of the Panwar caste from Gondar Village whose duties are changed after every 12 days.

It is one of important sacred pilgrimage centres of *shastri* (textual) importance categorized as Panchasthali (five places) doctrine. This doctrine has been determined on the basis of sectarian association, fairs and festivals, offerings to the deity, sacred declarations made by devotees and specific blessings sought from the god through prayers at different temples.

### 7.13.5 SPATAL PLANNING

The temple in the north Indian style of architecture and is located in a lush meadow, just below a high ridge. The temple, a navel-shaped *shiva-lingam*, made of black stone, is enshrined in the sanctum. There are two other smaller shrines, one for Shiva's consort Parvati and the other dedicated to the Ardhanarishwara, a half-Shiva, half-Parvati image. Bhima, the second

Pandava brother is believed to have built this temple and worshipped Shiva here. To the right of the main temple there is a small temple where the image of Saraswati, the Hindu goddess of learning, made of marble is installed in the sanctum.

## **7.14 AGASTYAMUNI TEMPLE**

### **7.14.1 LOCATION AND APPROACH**

Village Agastyamuni is situated on the banks of Mandakini River in Rudraprayag at a height of 1,000 m. It is approximately 18 kms from Rudrapayag. Phata, is around 50 kms from Agastmuni en-route Kedarnath and 18 kms short of Gaurikund. Phata has a helipad where choppers land regularly during the Char Dham Yatra.

### **7.14.2 CONTEXT**

Agastyamuni temple is situated in this place and this is the reason why this place came to be called as Agastyamuni. The temple used to be Saint Agastya's place of worship and includes Agastya Kund and a Lord Shiva's temple.

### **7.14.3 HISTORICAL BACKGROUND**

The temple is dedicated to Sage Agastya, the composer of Rig Vedic hymns, who is believed to have meditated here. Devotees also worship a royal - Bhaogajit Maharaja, a disciple of the sage. This temple was built during the 13th century. This place is believed to have been Sage Agastya's asylum where he used to offer his austerities to Lord Shiva. It is said that the temple was once flooded with water and was brought to ruins. It was then seen by a local in his dream. When people visited the temple, they found Sage Agastya's Kund and established his idol at the same place which is still worshipped in the form of Sage Agastya. There is also a temple of Sage Agastya's Guru Mahadeva.

### **7.14.4 CULTURAL NARRATIVE**

There are a number of different legends related to this place. According to one such legend, it is believed that when Saint Augusta visited this place, two monsters, called Aatapi-Vatapi, terrified it. These monsters used to disguise themselves and invite people to their place for lunch.

It is believed that when people used to visit their place, one monster would turn himself into a dwarf and hide in the food being offered. Doing this, he used to enter the person's body and then cut it out from the inside when called by the other monster. The two monsters then ate the person. Locals were terrified by the two monster brothers and asked Sage Agastya for help. Listening to the people's problem, Agastya went to the monsters' place to eat food. The monsters used to same trick and Sage Agastya started casting some spells. This killed one of the monsters. The other was killed in a battle with Sage Agastya later on. This is

how the people living in this place got rid of the two monsters with the help of Sage Agastya.

#### **7.14.5 ASSOCIATED EVENTS**

A *yagna* is conducted here once in 12 years and it is believed that anyone who uncovers the *havan kund*/ sacrificial fire dies within 6 months. Thus, those who wish to give up their lives are invited to uncover the fire and begin the prayers. As a part of the daily rituals, two and a half kilos of rice are cooked here and offered.

- Baisakhi, A huge fair is held during Baisakhi
- Every twelve years for 9 days Lakshya Yagya is performed within the temple premises. Once Yagya is over Yagya Kund is closed and only after 12 years the holy *yagya kund* is re-opened.

#### **7.14.6 SPATIAL PLANNING**

The temple plan consists of a *garbhagriha*, *mandapa* and *antarala*. The *garbhagriha* has idols of Lakshmi Narayana in black stone and metal idol of Bal Gopal. An idol of Shesh shaayi Vishnu belonging to this temple currently rests at a museum in Lucknow.

The precinct has a *shivalaya* and temples of Hanuman and Lord Ganesha. It also has an idol of Mahant Siyaram Das, a *mahant* of this temple.

### **7.15 UMANARAYANA TEMPLE**

#### **7.15.1 LOCATION AND APPROACH**

On the road between Rudraprayag and Chohta, the temple is close to five natural springs.

#### **7.15.2 CONTEXT**

The Gairolas of Sansaudh Village used to conduct the worship here. The responsibility was later handed over to *mahants* who could not get married in order to serve the temple.

#### **7.15.3 HISTORICAL BACKGROUND**

Dating back to the 13th century AD, the temple contained several valuable and ancient idols. An idol of *shesh shaayi* Vishnu, belonging to this temple, currently rests at a museum in Lucknow. The precinct has a *shivalaya* and temples of Hanuman and Lord Ganesha. It also has an idol of Mahant Siyaram Das, a *mahant* of this temple.

#### **7.15.4 CULTURAL NARRATIVE**

The Gairolas of Sansaudh Village closely associate themselves with the temple rituals.

#### **7.15.5 SPATIAL PLANNING**

The temple plan consists of a *garbhagriha*, *mandapa* and *antarala*. The *garbhagriha* has idols of Lakshmi Narayana in black stone and metal idol of Bal Gopal. An idol of Shesh shaayi Vishnu belonging to this temple currently rests at a museum in Lucknow. The precinct has a

*shivalaya* and temples of Hanuman and Lord Ganesha. It also has an idol of Mahant Siyaram Das, a *mahant* of this temple.



**Image No 16 : Umanarayan Temple**

## 8.0 NATURAL HERITAGE

The Kedarnath Wildlife Sanctuary (KWS) is one of the largest protected area (975 km) in the Western Himalaya, located in Chamoli-Rudraprayag Districts of Uttarakhand. It is bordered by high mountain peaks viz., Kedarnath (6940m), Mandani (6193m) and Chaukhamba (7068m) and extensive alpine meadows, Trijugarayan, Kham, Mandani, Pandavshera, Manpai and Bansinarayan in the north, and several dense broad leaf oak mixed forests in the south. The sanctuary covers a wide altitudinal range and has sizeable areas with limited human pressure. Hence, it harbors a great diversity of flora (more than 2000 species). The forests are mainly dominated by different oak species viz. *Quercus glauca* (Harini), *Quercus leucotrichophora* (Banj), *Quercus floribunda* (Moru) and *Quercus semecarpifolia* (Kharsu) which form the climax vegetation at different climatic zones. These forests are not only fulfilling the day to day requirements of local inhabitants but also associated with the ecological and hydrological balance and support other species to grow luxuriantly. The sanctuary has relatively high abundance of wild mammals compared to several areas of Western Himalaya. A total of 28 mammalian species are known to occur in Kedarnath WS (Green, 1985). Himalayan musk deer (*Moschus chrysogaster*), Himalayan tahr (*Hemitragus jemhalicus*), Serow (*Nemorhedus sumatraensis*), Himalayan goral (*Nemorhedus goral*), Sambar (*Cervus unicolor*), Barking deer (*Muntiacus muntjak*) and wild pig (*Sus scrofa*) are some noteworthy mammals. About 182 villages are situated around KWS, of which about 50 are located very close to the best wildlife areas. The major pressures in the sanctuary are excessive grazing (sheep/goats, buffaloes, cows and mules), fuelwood collection and unmanaged tourism.

The Kedarnath Wildlife Sanctuary in the Western Himalaya is a rich treasure house of plants. This makes it a hotspot for birds, mammals, butterflies; and of course ferns and fern allies, orchids, and Rhododendrons.

The forests in the region can be divided into 10 types;

1. Subtropical needle leaved forest;
2. Montane Broad-leaved evergreen forests;
3. Montane Broad-leaved deciduous forests;
4. Montane Needle-leaved forests;
5. Montane Grass land;
6. Sub-alpine Forests;
7. Sub-alpine Bamboo Brakes;
8. Sub-alpine Scrub;
9. Alpine Moist Scrub;
10. Alpine Moist Meadows.

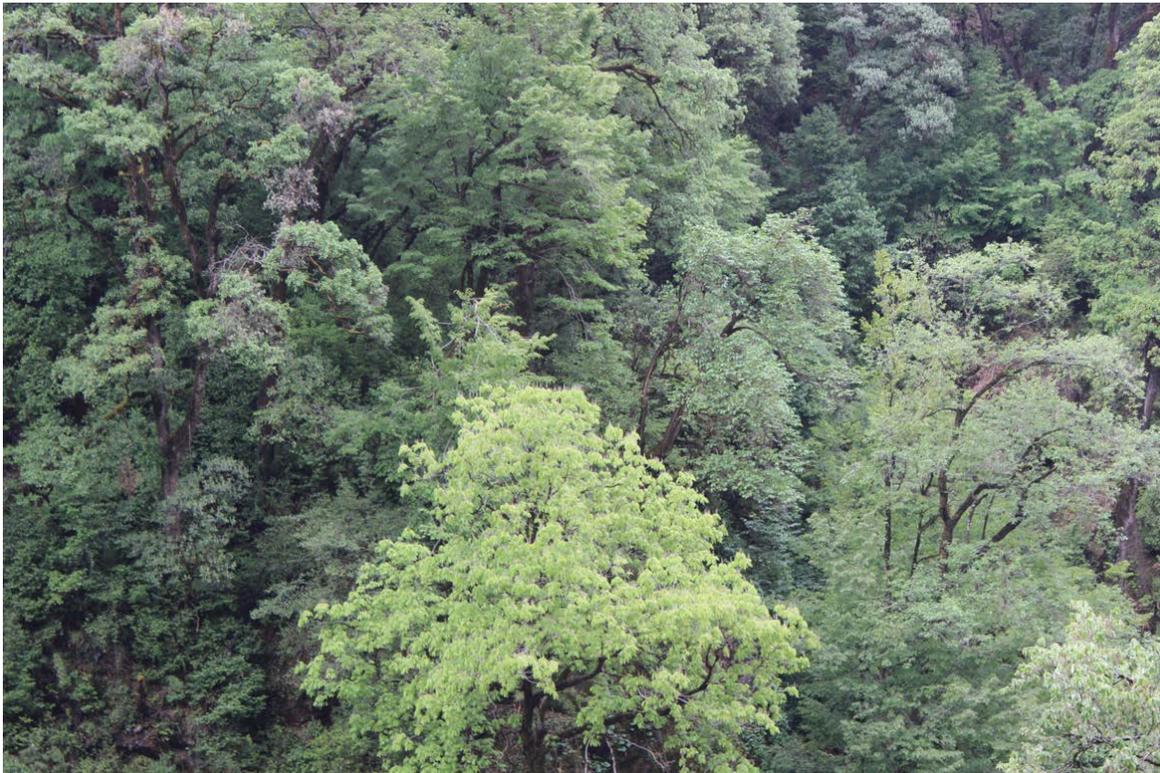
### **Banj, the kalpavriksha of the mountains...**

*Banj oak forests constitute a crucial component of the socio-ecological system for communities in the region. During winter and summer, when next to no fodder is available for livestock, Banj leaves mixed with dried grass and agricultural by-products constitute the primary fodder source. In the early summer, the new leaves of Banj are collected in large quantities as fodder. With its associated vegetation, Banj also happens to be the primary energy source for locals who use the wood as fuel to cook and to heat their homes. The leaf litter serves as bedding material in cowsheds, and turns into excellent manure after being mixed with cattle dung. Banj forests are also a source of numerous springs and streams that hill folk depend on for their water needs.*

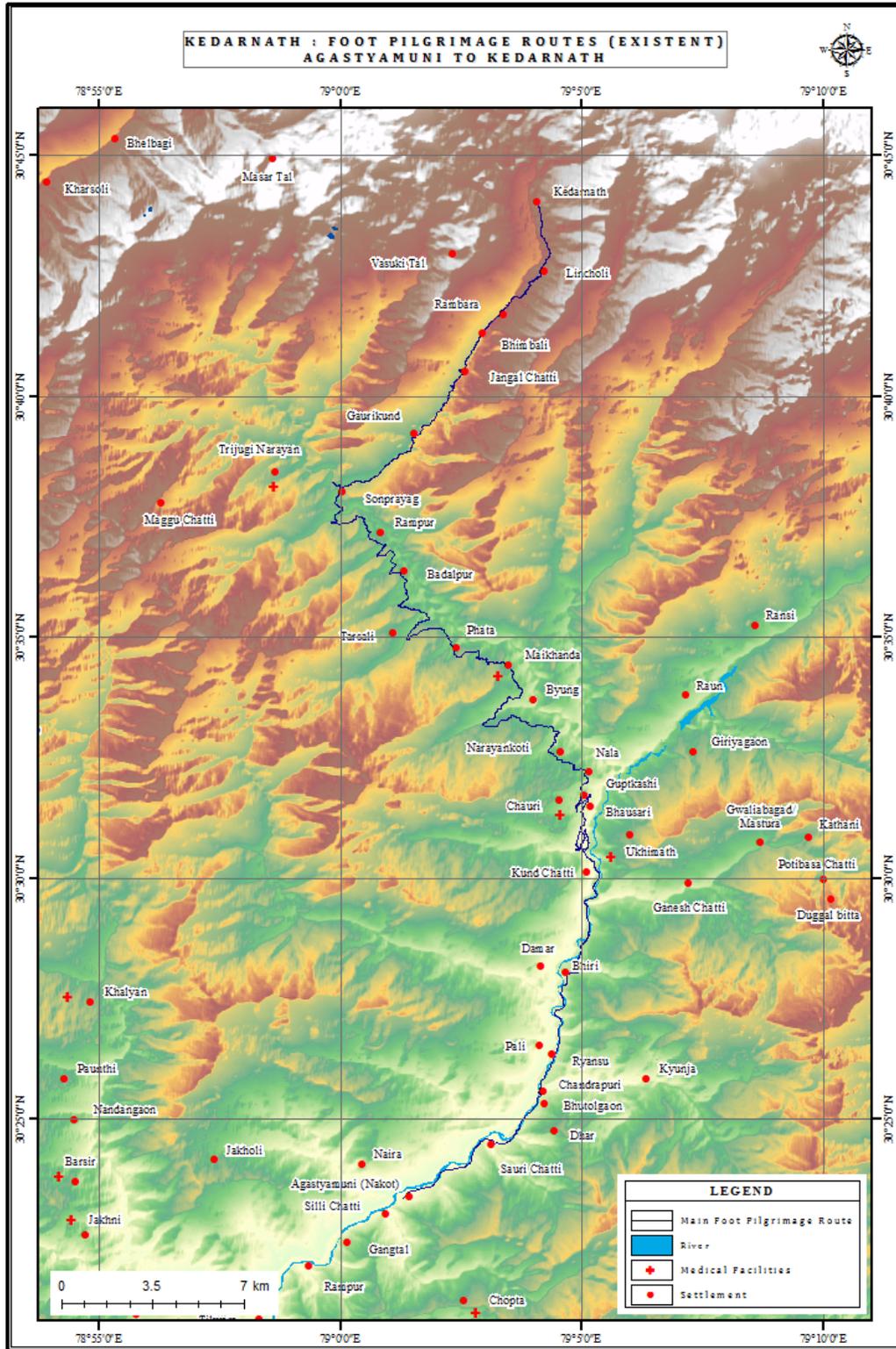
*Clearly Banj is the kalpavriksha (mythological tree from heaven capable of fulfilling all human needs) of legend for the locals here.*

*As the local song goes...*

*Oh girl, oh sister, do not cut Banj  
How will you get cool breeze from Akhrot trees only  
From where will you get water, so do not cut Banj  
Treat them tenderly as your own children.*



**Image No 17 : Banj or Himalayan Oak Forests**



Map No 4 : Kedarnath Foot Pilgrimage Route (Existing) Agastyamuni to Kedarnath

## 8.1 GEOLOGY OF RUDRAPRAYAG

The Central or Higher Himalayas in Rudraprayag district consists of metamorphosed rock sequences of Palaeoproterozoic age and are of green schist to amphibolite facies.

Age	Formation	Lithology
Mesoproterozoic	Basic Volcanics of Garhwal Group	Biotite granite
	Rautgara Formation	Quartzite interbedded with purple green mottled slate and calcareous phyllites
	Intrusive Granitoids of Chandrapuri (Plutonic Igneous Rocks)	Tourmaline biotite granite, microcline, plagioclase and quartz
	Agastmuni Formation	Schist, schistose quartzite and dolomite
Palaeoproterozoic	Bhilangana Formation	Quartzites, schists, granite gneisses, carbonaceous phyllites & metapelite rocks.
-----MAIN CENTRAL THRUST-----		
Palaeoproterozoic	Central Crystallines	Metamorphosed rocks associated with granites, gneisses and migmatites

The rock sequences of Higher Himalaya and most of the Lesser Himalaya are mainly of **Proterozoic age**. Lithologically, these sequences are regionally metamorphosed rocks emplaced by granitoids of various ages and weakly metamorphosed to unmetamorphosed sedimentaries comprising of quartzite with interbedded volcanics, carbonate rocks associated with slate, quartzite and shale. The ages of regionally metamorphosed sequence are not well known and has been inferred by the ages of intrusive granitoids.

**Rocks of Palaeoproterozoic (2500 – 1600 Ma) Period:** The metamorphic rocks associated with granites, gneisses and migmatites have been referred as Central Crystallines in the Himalayan Region. Generally, these Crystallines occurs as thrust sheets over metasedimentaries of Lesser Himalaya in varied tectonic setting. South of Main Central Thrust (MCT), the crystalline rocks occur in two settings – 1) bounded by the Main Central Thrust (MCT) on the north and thrust over the sedimentaries of Garhwal Group and 2) As a klippe occurring over the rocks of Garhwal Group.

**Rocks of Mesoproterozoic (1600 – 1000 Ma) Period:** The Period is characterized by extensive development of quartzite with penecontemporaneous volcanic flows and carbonates. The section is well exposed in the inner part of the Lesser Himalayas – the belt bounded by North Almora Thrust in the south and Main Central Thrust in the north. The

basal quartzite metavolcanic group is known as Rudraprayag Formation locally in Rudraprayag area and consists of Garhwal Group of Volcanics.

**Granitoids of Mesoproterozoic Period:** The granitoids of Rudraprayag district occur at different tectonic levels. Granitoids emplaced in the regionally metamorphosed rocks commonly known as Crystallines of Proterozoic age occur as Klippe in the Lesser Himalayan Zone locally known as Volcanics of Garhwal Group. Granitoids also occur associated with volcanic sedimentary sequences, emplaced in the rocks of Garhwal Group such as Chandrapuri Granite of age 1595 Ma.

The northern unit consists of varying rock types which metabasic include metabasic associated with quartzite. Quartzo-felspathic rock (gneiss) granite, phyllite/slate and epidiorite, A general study of their structure, geological setting and some field characters, etc. has been presented in chapter II. In this chapter, field, megascopic, and microscopic characters have been discussed. With this end in view numerous thin sections have been studied. Modal analysis of samples of quartzite, metabasic and granite has been carried out, the volume parentage of their constituent minerals determined, and results incorporated in the text. Petrographic studies have been carried out on basis of Johannsen (1937), Rogers and Kerr (1942), Hess (1949), Winchell and Winchell (1951), Williams, Turner and Gilbert (1954), Moorhouse (1964)

On basis of mineral constituents, field characters etc.the following rock types have been recognised and studied:

I- Tilwara metabasieic

- (a) Massive variety
- (b) Foliated variety

II- Tilwara quartzite

- (a) schistose quartzite
- (b) Fine grained quartzite
- (c) Medium to coarse grained quartzite

III- Augen gneiss

IV- Rampur chlorite phyllite/slate

- (a) Chlorite phyllite
- (b) Chlorite slate
- (c) Quartz- chlorite schist
- (d) Quartz- chlorite- mica schist

V- Toneta granite

- (a) Tourmaline granite
- (b) Granite gneiss
- (c) Quartz- sericite- tourmaline schist

## 8.2 TILWARA METABASIC:

The Tilwara metabasites occur to the north of the Alaknanda thrust. They are light to very dark green in colour and are more metamorphosed and at places, more deformed than the Rudraprayag metabasites, besides containing plagioclase feldspars and pyroxenes, at places, lensoidal quartz has formed probably as a result of tectonic activity (recrystallization). They occur as a massive to foliated body, On the right bank of the river, near Tilwara, these metabasites have become very light green in colour and sericitized in composition.

Two varieties of Tilwara metabasites have been recognised. They are discussed as under-

### 1. Massive type

These are medium to coarse grained with a well-developed system of joints, massive in nature,

occurring around Tilwara on the east bank of Mandakini river.

### 2. Foliated type

These are fine to medium grained, developed in technically disturbed zones, Augens or lens shaped bodies of quartz are well developed due to Recrystallization after release from pyroxenes and plagioclases, sericitization after release from pyroxenes and plagioclases. Sericitization is quite common and secondary filling of calcite, calcite is seen along fractures. They are well developed at Gir village and on the west bank of the Mandakini river, opposite to Tilwara in the Alaknanda thrust zone.

### 8.2.1 TILWARA QUARTZITE

North of the Alaknanda thrust, patches of quartzite are occurring which are different than the younger Haryali quartzite, They are thin bedded, highly deformed and metamorphosed with quartz as a major constituent and iron, biotite, sericite, tourmaline etc. accompanying. On basis of field and laboratory evidences, the Tilwara quartzite can aptly be divided into the following :

**1. SCHISTOSE QUARTZITE:** They are best developed around Tella village, in the eastern flank of the Mandakini River in SSE and SE of Rampur. This contains violet or white colored grains of quartz with sericite, chlorite, zircon, hematite, magnetite, ilmenite, tourmaline etc, Well developed schistosity is observed in these rocks, which can be attributed to tectonic movements, On basis of mineral composition, the schistose quartzite can further be subdivided into (a) Quartzite rich in chlorite (b) quartzite rich in sericite, Quartzite rich in chlorite has developed near the contact of quartzite with metabasite and gneiss, Schistosity has developed between very coarse grains of quartz and very thin bands of chlorite having fine flakes, associated with other accessory minerals.

**2. FINE GRAINED QUARTZITE:** Around Bandartoli village, on either banks of the Lastar Gad river, masses of fine grained quartzite are occurring, which show fracturing and crushing of quartz grains along margins, Thin bands of tourmaline also

present, The rocks are crenulated and deformed at margins which bears testimony to the fact that rocks of the area have undergone intensive deformation.

**3. MEDIUM TO COARSE GRAINED QUARTZITE:** Sandwiched between the Alaknanda thrust and the Helaun Gad fault (near Bainoli) and further towards northwest, is a band of thin bedded, medium to coarse grained quartzite, which can also be termed as „gritty quartzite'. This quartzite is relatively less friable than the other two varieties; they also show crushing as a result of intense tectonic activity.

### **8.2.2 AUGEN GNEISS**

Augen gneiss are occurring on the eastern flank of the Tilwara fault (on the eastern Bank of the Mandakini river). At places, this formation is exhibiting well developed sedimentary bedding, with well developed augens elongated in the direction of foliation.

### **8.2.3 RAMPUR CHLORITE PHYLITE/SLATE**

They are light to drab green chlorite phyllite/slate, which show best development along the western bank of the Mandakini River near Rampur. Bedding is very thin in nature, is well developed in areas of higher elevation (near Jakhnoli). These rocks have become friable. This rock type is a mixture of phyllite and chlorite slate, obviously, the phyllite, due to metamorphic changes, has developed into slate. This formation is intruded by green colored epidiorite, it is quite difficult between the two on basis of field evidence. Along the contact zone of the two, a type of field quartz-chlorite-mica schist has showing the development of garnet etc.

The following varieties of chlorites phyllite/slate have been recognized:

- (1) Chlorite phyllite
- (2) Chlorite slate
- (3) Quartz-chlorite-schist
- (4) Quartz-chlorite-mica schist

The presence of rounded and detrital grains of tourmaline, apatite and zircon suggest a sedimentary origin of this formation.

### **8.2.4 TONETA GRANITE**

North of the Alaknanda thrust and to the west of Mandakini river, a huge Mass of granite occurs. The Toneta granite extends from 1.5 kms west Tilwara upto Mayali (and beyond in the west). They are best developed around Toneta village and hence the name. The Toneta granite are highly jointed and at places show well developed mineral lineation. Iron leaching is occurring along the joints prominent about 1 Km southeast of Mayali village, Intrusive of aplite are occurring at a number of places. The granite also shows well developed quartz veins quartz, lenses and development of chert etc, along joint Planes. On basis of field evidences and laboratory studies, the toneta granite can be grouped into three: (i) Tourmaline granite, (ii) Granite gneiss and (iii) Quartz-sericite-tourmaline schist.

### 8.2.5 TOURMALINE GRANITE

This is a medium to coarse grained rock which has been subjected to considerable deformation. Regular black bands of tourmaline have developed at different places. These are well developed at different places. These are well developed near Jakhal village and about 1 km west of Toneta. These black bands attain a thickness varying from 5 cm to 1 cm and occur at the rate of 3 to 7 bands in a meter. It has been recorded that the frequency of occurrence of these bands (in a meter) varies with the thickness of of these bands. The tourmaline granite has typical granite hypidiomorphic texture and is composed of quartz, feldspar, tourmaline, biotite etc. as essential minerals with sercite, epidote etc. as accessory minerals. Quite common along the margins, or in fractures and fissures. Sometimes plagioclases are totally sericitised.

### 8.2.6 GRANITE GNEISS

The granite gneiss is greyish to dirty white in colour, with well-developed alternate light and dark bands having elongated and deformed augens of quartz and feldspars. They are well developed towards Mayall. About 1 km south east of Mayall, augen are observed. Some quartz bondinages are found about 2 kms north of Mayali. The granite gneiss has been highly shattered in the Heloun Gad fault zone. Generally speaking, granite gneiss have been formed at the margins of the granitic body. In the joint plane's quartz veins have formed. In disturbed zones, the Toneta granite has developed into fine to medium grained quartz-sericitetourmaline schist, having a light blue to whitish tinge, they have a predominance of elongated quartz grains, in a matrix of fine-grained muscovite seritic with subordinate feldspar, tourmaline biotite, magnetite etc. This is well developed through out. the area, particularly around Mayali and further northward and also along the Alaknanda thrust in the Upper Laster Gad valley. In some cases, and sections, this rock type may be termed as Porphyritic granite.

## 8.3 BIRDS OF THE REGION

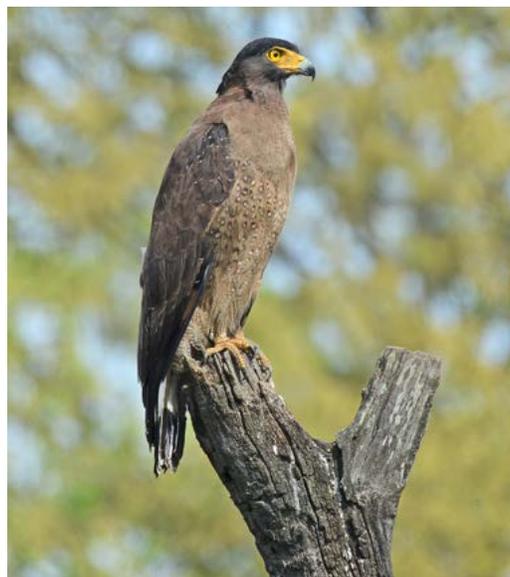


Image No 18 : Crested Serpent Eagle



**Image No 19 : Himalayan Woodpecker**



**Image No 20 : Jungle Mynah**



**Image No 21 : Paradise Flycatcher (male)**



**Image No 22 : Spotted Owlet**



Image No 23 : Blue Throated Barbet

### 8.3.1 CHECKLIST OF BIRDS SPOTTED IN THE REGION

Table No 1 : Sub-continental, residential and current status of bird species of the temperate forest of North-West, Garhwal Himalaya.

S. No.	Common Name	Scientific Name	Sub continental status	Residential status	Current status	Average relative abundance	Average spp. diversity
	<b>Falconiformes</b>						
	<b>Accipitridae</b>						
1.	Himalayan Griffon	<i>Gyps himalayensis</i>	A	wiD	vC	0.053	14.23
2.	White rumped vulture	<i>G. bengalensis</i>	R,Th	faD	vC	0.052	29.17
3.	Red headed vulture	<i>Sarcogyps calvus</i>	R	faD	vC	0.041	26.07
4.	Black kite	<i>Milvus migrans</i>	RM	faD	vC	0.038	42.66
5.	Shikra	<i>Accipter badius</i>	RM	faD	uC	0.003	19.49
6.	Steppe eagle	<i>Aquila nipalensis</i>	W	faD	uC	0.003	36.71
	<b>Galliformes</b>						
	<b>Phasianidae</b>						
7.	Kalij Pheasant	<i>Lophura leucomelanos hamiltoni</i>	A	wiD	vC	0.041	9.343
8.	Black Partridge	<i>Francolinus francolinus</i>	R	reD	uC	0.005	2.52
	<b>Columbiformes</b>						

9	<b>Columbidae</b> Eurasian	<i>Streptopelia</i>	RA	reD	vC	0.001	36.15
	collared dove	<i>decaocta</i>					
10	Oriental turtle dove	<i>S. orientalis</i>	RMW	wiD	C	0.022	17.22
11	Spotted dove	<i>S. chinensis</i>	R`A	wiD	uC	0.013	18.17
12	Emerald dove	<i>Chalcophaps</i>	R (w?)	faD	uC	0.006	30.80
		<i>indica</i>					
	<b>Psittaciformes</b>						
	<b>Psittacidae</b>						
13.	Plum headed parakeet	<i>Psittacula</i> <i>cyanocephala</i>	E	wiD	C	0.021	14.91
14.	Rose ringed parakeet	<i>P. krameri</i>	R	wiD	vC	0.072	14.51
15.	Slaty headed parakeet	<i>P. himalayana</i>	RA	faD	vC	0.062	10.07
	<b>Coraciiformes</b>						
	<b>Cociidaera</b>						
16.	Indian roller	<i>Coracias</i>	R`	reD	uC	0.005	34.59
		<i>benghalensis</i>					
	<b>Upupidae</b>						
17.	Common hoopoe	<i>Upupa epops</i>	RBW	faD	uC	0.002	14.20
	<b>Piciformes</b>						
	<b>Capitonidae</b>						
18.	Great barbet	<i>Megalaima</i>	A	wiD	C	0.022	11.42
		<i>virens</i>					
	<b>Picidae</b>						
19.	Greater yellownape	<i>Picus flavinucha</i>	R	reD	uC	0.003	27.44
20.	Grey headed woodpecker	<i>P. canus</i>	R	wiC	uC	0.007	25.53
21.	Scaly bellied woodpecker	<i>P.squamatus</i>	R	wiD	uC	0.013	18.92
22.	Yellow crowned woodpecker	<i>Dendrocopos</i>	N	wiD	uC	0.010	19.31
		<i>mabrattensis</i>					
	<b>Passeriformes</b>						
	<b>Hirundinidae</b>						
23.	Red - rumped swallow	<i>Hirundo daurica</i>	RAMW	reD	uC	0.009	35.72
24.	Oriental sky lark	<i>Alauda gulgula</i>	R`W	reD	uC	0.006	35.34

25.	<b>Dicruridae</b> Black drango	<i>Dicrurus</i>	R`A	wiD	uC	0.017	16.01
		<i>macrocerus</i>					
26.	<b>Sturnidae</b> Common myna	<i>Acredotheris</i>	R	wiD	C	0.034	12.24
		<i>tristis</i>					
27.	Jungle myna	<i>A. fuscus</i>	R`	reD	vC	0.045	29.11
28.	Spot- winged starling	<i>Saroglossa</i> <i>spiloptera</i>	MP	reD	uC	0.12	26.16
29.	<b>Corvidae</b> Black headed	<i>Garrulus</i>	RA	wiD	vC	0.038	11.63
	jay	<i>lanceolatus</i>					
30.	Red billed blue magpie	<i>Urocissa</i> <i>erythrorhyncha</i>	RA	wiD	C	0.032	11.57
31.	Gray treepie	<i>Dendrocitta</i>	RA	wiD	uC	0.010	19.86
		<i>formose</i>					
32.	Rufous treepie	<i>D. vagabunda</i>	R	wiD	C	0.019	20.70
33.	Large billed crow	<i>Corvus</i> <i>macrorhynchus</i>	RA	wiD	vC	0.048	9.623
34.	<b>Compephagidae</b> Scarlet minivet	<i>Pericrocotus</i>	RA	wiD	uC	0.009	7.95
		<i>flammeus</i>					
35.	<b>Pycnonotidae</b> Himalayan bulbul	<i>Pycnonotus</i> <i>leucogenys</i>	R`	wiD	vC	0.056	14.50
36.	Red vented bulbul	<i>P. cafer</i>	R	wiD	vC	0.094	11.88
37.	Black bulbul	<i>Hypsipetes</i> <i>leucocephalus</i>	R`A	wiD	C	0.028	13.24
	<b>Timaliidae</b>						
38.	Jungle babbler	<i>Turdoides</i>	E	reD	vC	0.086	5.266
		<i>straitus</i>					
39.	Rusty cheeked scimitar babbler	<i>Pomatorhinus</i> <i>erythrogeus</i>	R	wiD	vC	0.062	13.75
40.	Scaly breasted wren babbler	<i>Pnoeyga</i> <i>albiventer</i>	A	reD	uC	0.007	21.91
41.	Streaked laughing thrush	<i>Garrulax</i> <i>lineatus</i>	A	wiD	vC	0.049	8.832
42.	White throated laughing thrush	<i>G. albogularis</i>	A	wiD	vC	0.0045	10.27
43.	Variegated laughing thrush	<i>G. variegatus</i>	A	reD	uC	0.004	2.545
44.	Rufous chinned	<i>G. rufogularis</i>	A	faD	uC	0.010	24.77

	laughing thrush						
	<b><i>Sittidae</i></b>						
45.	Chestnut bellied	<i>Sitta castanea</i>	R	wiD	uC	0.013	15.51
	nuthatch						
	<b><i>Certhidae</i></b>						
46.	Eurasian tree	<i>Certhia</i>	RA	wiD	uC	0.013	16.92
	creeper	<i>familiaris</i>					
	<b><i>Paridae</i></b>						
47.	Black lored tit	<i>Parus</i>	EA	faD	C	0.020	15.70
		<i>xanthogenys</i>					
48.	Green backed tit	<i>p. monticolus</i>	RA	wiD	C	0.019	12.81
49.	Great tit	<i>p. major</i>	RA	wiD	C	0.027	14.71
50.	Black throated	<i>Aegithalos</i>	R?	wiD	C	0.034	15.65
	tit	<i>concinus</i>					
51.	Yellow browed	<i>Sylvipus</i>	RWA	faD	C	0.020	7.888
	tit	<i>modestus</i>					
	<b><i>Turdidae</i></b>						
52.	Blue whistling	<i>Myiophonus</i>	AM	wiD	C	0.027	12.51
	thrush	<i>caeruleus</i>					
53.	Blue capped	<i>Monticola</i>	M	reD	uC	0.008	23.55
	rock thrush	<i>cinclorhynchus</i>					
54.	Blue capped	<i>Phoenicurus</i>	A	faD	uC	0.008	31.60
	redstart	<i>caeruleocephalus</i>					
55.	White capped	<i>Chaimarrornis</i>	A	reD	uC	0.005	19.27
	redstart	<i>leucocephalus</i>					
56.	Spotted fork-tail	<i>Enicurus</i>	AR	reD	uC	0.002	28.99
		<i>maculatus</i>					
57.	Common stone	<i>Saxicola</i>	WAM	wiD	uC	0.014	16.37
	chat	<i>torquata</i>					
58.	Grey bush chat	<i>S. ferrea</i>	AM	reD	uC	0.015	15.36
59.	Grey winged	<i>Turdus boulboul</i>	A	faD	uC	0.005	30.16

	blackbird						
60.	Oriental magpie	<i>Copsychus</i>	RM	reD	uC	0.005	31.86
	robin	<i>sauularis</i>					
61.	Plain prinia	<i>Prinia inornata</i>	R'	reD	uC	0.009	25.85
62.	Grey breasted	<i>P. hogsonii</i>	R'	reD	uC	0.004	37.99
	prinia						
	<b><i>Motacillidae</i></b>						
63.	Grey wagtail	<i>Motacilla cinerea</i>	AMW	reD	uC	0.004	36.41
64.	White wagtail	<i>M. alba</i>	AMW	reD	uC	0.002	8.21
65.	Yellow wagtail	<i>M. flava</i>	BWP	faD	uC	0.005	32.69
66.	Paddyfield pipit	<i>Anthus rufulus</i>	R'	reD	uC	0.005	34.78

67.	Olive backed pipit	<i>A. bogsoni</i>	RA	reD	uC	0.003	30.05
	<b>Muscicapidae</b>						
68.	Asian paradise flycatcher	<i>Terpsiphone paradisi</i>	R'MP	reD	uC	0.007	29.41
69.	Verditer flycatcher	<i>Eumyias thalassina</i>	MA	wiD	uC	0.010	18.51
70.	Grey headed canary flycatcher	<i>Culicicapa ceylonensis</i>	RAM	faD	uC	0.007	17.99
71.	White Browed fantail	<i>Rhipidura aureola</i>	R'	reD	uC	0.001	7.50
72.	White throated fantail	<i>R. albicollis</i>	R'A	reD	uC	0.006	27.26
73.	Slaty blue flycatcher <b>Sylviidae</b>	<i>Ficedula tricolor</i>	AR	reD	uC	0.016	21.53
74.	Grey hooded warbler	<i>Seicercus xanthoschistos</i>	A	wiD	C	0.057	7.793
75.	Ashy throated warbler	<i>Phylloscopus maculipennis</i>	A	wiD	C	0.025	8.296
76.	Hume's warbler	<i>P. humei</i>	BW	reD	uC	0.016	12.02
77.	Gold crest <b>Zosteropidae</b>	<i>Regulus regulus</i>	RW	reD	uC	0.004	20.46
78.	Oriental white eye <b>Ploceidae</b>	<i>Zosterops palpebrosus</i>	R'	reD	uC	0.017	12.65
79.	Eurasian tree sparrow <b>Fringillidae</b>	<i>Passer montanus</i>	RA	wiD	uC	0.015	15.26
80.	Pink browed rosenfinch	<i>Carduelis rodochrous</i>	A	reD	uC	0.008	28.85
81.	Yellow breasted greenfinch	<i>C. spinoides</i>	A	faD	uC	0.012	21.80
82.	Common rosefinch	<i>Carpodacus erythrinus</i>	AM	reD	uC	0.009	26.03
83.	Spot winged grosbeak	<i>Mycerbas melanozanthos</i>	A	reD	uC	0.005	32.64

## 8.4 TREES



**Image No 24 : Landscape En Route Kedarnath**



**Image No 25 : Rhododendron**



**Image No 26 : Hemp, Growing Wild**



Image No 27 : Close To The Tree Line In The Upper Reaches

#### 8.4.1 CHECK LIST OF TREE SPECIES

Table No 2 : Tree Species with Ethnomedicinal Properties Found in Tungnath Sacred Grove

Botanical name	Vernacular name	Family	Ethnomedicinal property
<i>Acer caesium</i> Wall. ex Brandis	Indian maple	Aceraceae	Fuel, medicinal (for muscular swelling)
<i>Ilex diphyrena</i> Wall.	Himalayan holly	Aquifoliaceae	Fuel, fodder, agricultural implements
<i>Betula utilis</i> D.Don	Bhojpatra	Betulaceae	Medicinal (diuretic, skin infections)
<i>Euonymus tingens</i> Wall.	Spindle tree (kasuree)	Celastraceae	Fuel, also used as dyes
<i>Rhododendron arboreum</i> Sm.	Burans	Ericaceae	Fuel, flowers for squash
<i>Quercus semecarpifolia</i> Sm.	Kharsu	Fagaceae	Fuel, fodder, and timber
<i>Prunus cornuta</i> (Wall. ex Royle) Steud.	Himalayan bird cherry	Rosaceae	Fuel and fodder
<i>Taxus wallichiana</i> Zucc.	Himalayan yew	Taxaceae	Medicinal (anticancerous), fuel

## 8.4.2 TRADITIONAL KNOWLEDGE OF MEDICINAL PLANTS IN KEDARNATH WILDLIFE SACNTUARY OF GARHWAL HIMALAYA

**Table No 3 : Medicinal Plants In Kedarnath Wildlife Sacntuary Of Garhwal Himalaya**

<i>Scientific Name</i>	<i>Plant Part used</i>	<i>Medicinal uses</i>
Aconitium hetrophyllum wallich	Root	Fever and Cough
Aesculus indica (Wall. ex cambess.) Hook.f.	Seed	Rheumatic pain
Anaphalis margaritaceae (L.) Ben	Leave	Wounds and cuts
Anemone rivularis Buch.-Ham. ex DC	Leaves	Wounds
Artemisia japonica Thunb.	Leaves	Insecticide
Asparagus filcinus Buch.-Ham. ex D. Don	Root	Diarrhoea and dysentery
Barleria cristata L.	Root	Wounds
Bergenia ciliata (Haw.) Sternb.	Root	Fever, kidney calculi, diarrhoea
Blumea lanceolaria (Roxb.) Druce	Leaves	Cuts
Dicliptera bupleuroides Nees	Leaves	Skin diseases, cough, wounds
Elsholtzia strobilifera Benth	Whole plant	Wounds
Eupatorium odenophorum Spreng.	Leaves	Skin diseases
Galium aparine L	Roots	Eye diseases and stop bleeding
Geranium wallichianum D. Don ex Sweet	Root	Dysentery and cold
Girardiana diversifolia (Link) Friis	Whole plant	Abdomen pain and indigestion
Hippophae salicifolia D.Don	Fruits	Dandruff
Indigofera heterantha Wall. ex Brandis	Leaves	Dysentery and cough
Juglans regia L.	Leaves	Insecticides

<i>Jurinea dolomiaea</i> Boiss.	Root	Incense
<i>Leycesteria formosa</i> Wallich	Leaves	Lice killing
<i>Morina longifolia</i> Wall. ex DC.	Root	Antiseptic, Burns, wounds
<i>Myrica esculenta</i> Buch.-Ham. ex D. Don	Leaves and fruits	Skin diseases and wounds
<i>Origanum vulgare</i> L.	Leaves	Tooth ache
<i>Pedicularis hoffmeisteri</i> Klotz.	Whole plant	Indigestion
<i>Phalaris minor</i> Retz.	Root	Wounds
<i>Picrorhiza kurrooa</i> Royle ex Benth	Root	Stomach ache
<i>Pinus roxburghii</i> Sargent	Resin	Healing foot cracks
<i>Podophyllum hexandrum</i> Royle.	Root	Antiseptic, wounds
<i>Polygonatum verticillatum</i> (L.) All.	Root	Gastric problems
<i>Primula denticulata</i> Sm.	Root and flower	Lice killing
<i>Prinsepia utilis</i> Royle	Seed and roots	Stomach problems
<i>Pyrus pashia</i> Buch.-Ham. ex D. Don	Fruits	Digestive disorders
<i>Ranunculus hirtellus</i> Royle.	Whole plant	Wounds and cuts
<i>Reinwardtia indica</i> Dumort.	Flower juice	Mouth wash
<i>Rhododendron arboreum</i> Smith	Flower juice	Health tonic
<i>Roscoea alpina</i> Royle	Root	Urinary infections
<i>Rubia manjith</i> Roxb. Ex Fleming	Flowers	Health tonic
<i>Rubus nepalensis</i> (Hook.f.) Kuntze	Root	Burns
<i>Sapindus mukorossi</i> Gaertn.	Fruit and seeds	Hair and antiseptic
<i>Sarcococca saligna</i> (D.Don) Muell.-Arg.	Leaves	Bone and muscle pains
<i>Silene edgeworthii</i> Bocquet.	Tender plant parts	Eye infections

Swertia chirayita (Roxb. ex Fleming) Karsten	Leaves	Fever and blood diseases
Synotis alatus (Wall. ex DC.) C. Jeffrey & Chen.	Whole plant	Fever
Taxus baccata L.	Bark	Breast infection
Urena lobata L	Root	Muscle pains
Urtica ardens Link.	Leaf and seeds	Skin and hair diseases
Urtica dioica L.	leaves	Hair wash
Veronica anagallis-aquatica Linn.	Whole plant	Wounds and burns
Zanthoxylum armatum DC	Bark	Tooth ache

#### 8.4.3 TYPICAL SHRUBS OF THE UPPER REACHES IN THE HIMALAYAS



Image No 28 : Flowers Depicting Ray Inflorescence



**Image No 29 : Diverse Shrubbery**



**Image No 30 : Aromatic Plants Of The Bugyals**



**Image No 31 : Ferns On A Moss-Covered Tree**

#### 8.4.4 LIST OF MEDICINAL PLANTS IN DISTRICT RUDRAPRAYAG

**Table No 4 : Medicinal Plants In District Rudraprayag**

<b>Species</b>	<b>Family</b>
<i>Arachne cordifolia</i>	Euphorbiaceae
<i>Buddleja asiatica.</i>	Buddlejaceae
<i>Clematis buchananiana</i>	Ranunculaceae
<i>Coriaria nepalensis</i>	Coriariaceae
<i>Cotoneaster microphyllus</i>	Rosaceae
<i>Debregeasia salicifolia</i>	Urticaceae
<i>Desmodium elagans</i>	Fabaceae
<i>Deutzia compacta</i>	Hydrangeaceae
<i>Elsboltzia fruticosa</i>	Lamiaceae
<i>Eupatorium odenophorum</i>	Asteraceae
<i>Holmskioldia sanguinea</i>	Verbenaceae
<i>Hypericum choisianum</i>	Hypericaceae
<i>Indigofera heterantha</i>	Fabaceae
<i>Inula cappa</i>	Asteraceae
<i>Leptodermis lanceolata</i>	Rubiaceae
<i>Leycesteria formosa</i>	Caprifoliaceae
<i>Lonicera angustifolia</i>	Caprifoliaceae
<i>Persicaria polystachya</i>	Polygonaceae
<i>Prinsepia utilis</i>	Rosaceae
<i>Rhamnus virgatus</i>	Rhamnaceae
<i>Rhus javanica</i>	Anacardiaceae

Species	Family
<i>Rosa sericea</i>	Rosaceae
<i>Roylea cinerea</i>	Lamiaceae
<i>Rubia manjith</i>	Rubiaceae
<i>Rubus niveus</i>	Rosaceae
<i>Sarcococca saligna</i>	Buxaceae
<i>Sorbaria tomentosa</i>	Rosaceae
<i>Viburnum erubescens</i>	Caprifoliaceae
<i>Viburnum grandiflorum</i>	Caprifoliaceae
<i>Viburnum nervosum</i>	Caprifoliaceae
<i>Woodfordia fruticosa</i>	Lythraceae
<i>Zanthoxylum armatum</i>	Rutaceae

## 8.5 WILDLIFE

### 8.5.1 *Soriculus nigrescens*/Gray Himalayan Shrew

The head and body length is more than 70 mm. It is stocky with enlarged foreclaws and a short tail which is usually less than 70% of the length of head and body. It is burrowing in habit but most active on ground.

### 8.5.2 *Rhinolophus a/finis*

#### Horsfield Intermediate Horseshoe Bat

The body colour varies from buff- brown to orange; females are darker than male. The head and body length ranges from 35.60 - 60.80 mm and forearm 30-55 mm.

### 8.5.3 *Hipposideros armiger*/ Himalayan Leaf-nosed Bat

The ears are large, broad and acutely pointed. The nose-leaf with four supplementary leaflets and the upper edge of posterior nose-leaf is flattened. The frontal sac is prominent in males smaller in females.

### 8.5.4 *Nyctalus montanus*/ Hamilton' Bat

The head and body length is about 70 mm, and the forearm 42 to 43 mm. The fur is soft and uniform brown above and lighter below.

### **8.5.5 *Vulpes vulpes*/ Red Fox**

The length of head and body is 600 to 700 mm. The adult animal weighs up to 9 kg. The reddish upper parts, except black ears, paler under parts and white tail tip makes it distinct from other foxes.

### **8.5.6 *Uncia uncia*/ Snow Leopard**

The length of head and body including tail is 170 to 200 cm, the adult weighs from 23 to 41 kg, head squarish with high forehead, chin vertical, muzzle short, fur coat whitish or greyish above and whitish below, dark and indistinct rosettes or rings on upper parts, solid spots on head, nape and lower parts of limbs.

### **8.5.7 *Naemorhedus sumatraensis*/ Serow**

The head and body length is 140 to 150 cm, height at shoulder 85 to 110 cm, and horns 15 to 25 cm. Body weight is more than 90 kg. The Serow has large head and ears, thick neck, short limbs, naked rhinarium and straight face profile. Horns are black, conical and wrinkled (three-fourth of their length from the base). Preorbital gland is large with deep cavity. The colour ranges from black or blackish grey to red on dorsal side, dirty grey ventral side, flanks and lower thighs are rusty red. Muzzle, throat and chest are white.

### **8.5.7 *Pseudois nayaur*/ Bharal Blue Sheep**

This medium-sized caprid is 115 to 165 cm (45 to 65 in) long along the head-and-body, with a tail of 10 to 20 cm (3.9 to 7.9 in). They stand 69 to 91 cm (27 to 36 in) high at the shoulder. Body mass can range from 35 to 75 kg (77 to 165 lb). Males are slightly larger than females. The short, dense coat is slate grey in colour, sometimes with a bluish sheen. The underparts and backs of the legs are white, while the chest and fronts of the legs are black. Separating the grey back and white belly is a charcoal colored stripe.

### **8.5.8 *Petaurista petaurista* /Giant Flying Squirrel**

The length of the head and body is 320 to 470 mm and the length of the tail is 360 to 490 mm. The body colour is chestnut above and orange- buffy below. The soft fur is fairly long on the back. The upper incisors are orange reddish in colour. Hind foot has naked sole.

### **8.5.9 *Moschus leucogaster*/Himalayan Musk Deer**

White-bellied musk deer are very well adapted for high altitudes; they demonstrate such adaptations as well-developed dew claws, broad toes that provide increased stability on steep slopes, and a dense coat of coarse hairs with air-filled cells to insulate against the extreme temperature. It is listed as endangered by the IUCN because of overexploitation resulting in a probable serious population decline.

#### **8.5.10 Hemitragus jemlahicus/ Himalayan Tahr**

The Himalayan Tahr has a small head, small pointed ears, large eyes, and horns that vary between males and females. Their horns reach a maximum length of 46 centimetres (18 in). The lifespan of a Himalayan Tahr typically ranges around 14 or 15 years, with females living longer than males. The oldest known Himalayan Tahr lived to 22 years old in captivity.

#### **8.5.11 Ursus thibetanus laniger/ Himalayan Black Bear**

During the summer, black bears can be found in warmer areas in Nepal, China, Bhutan, India and Tibet at altitudes of 10,000 to 12,000 feet (3,000 to 3,700 m) up near the timberline. For winter, they descend as low as 5,000 feet (1,500 metres), to more tropical forests. On average, they measure from 56 to 65 inches (140 to 170 cm) nose to tail. This subspecies is listed as 'vulnerable' due to encroachment of human population, forest fires and the timber industries; these have all reduced the bear's habitat. There is also a high mortality rate among the newborn. And even though hunting of the black bear has been forbidden since 1977, there is still a large problem with poaching.



**Image No 32 : Himalayan Black Bear**



**Image No 33 : Himalayan Musk Deer**



**Image No 34 : Himalayan Serow**



**Image No 35 : Blue Agama**

## 9.0 INTANGIBLE CULTURAL HERITAGE

### The Legend of Madho Singh Bhandari

*Along the Alaknanda 30 kilometers upstream from Devprayag is a sleepy hamlet called Maletha. It probably isn't sleepy, but I've almost always driven past it in the tranquil afternoon. The river makes a glistening, somnambulant U-turn and draped along its curve is the village of Maletha. On one journey from somewhere to somewhere at the tiny Maletha cross road an old gentleman boarded the bus. He sat next to me and talked. As the miles flew by a legend was spun and Madho Singh Bhandari got woven into my consciousness.*

*In the sixteenth or seventeenth century in the village of Maletha, in the house of a warrior popularly known as Sone Baan Kalo Bhandari, a son Madho Singh Bhandari was born. The Maletha Madho Singh grew up in was dry and arid. The fine flat fields yielded only Jhangora, coarse millet. As a young man Madho Singh joined the royal court at Srinagar. Bards sang of his exploits. A brave soldier he led his army into Tibet, built great forts and captured territories across the region.*

*On one of his visits home, when his only son was growing into a fine young man, Madho reached tired and hungry. He called to his wife to bring him food and water. When she didn't appear for a long time he was angry. He shouted and she came. Empty handed. What would your worship like she asked, the finest vegetables, rice, dals, fruit... what?*

*The sarcasm cut through to Madho's soul. The fields were wonderful and flat, but there was no water. The dry Jhangora and water went down with difficulty. That night Madho couldn't sleep. In the early hours he vowed that he wouldn't leave till he had dug a canal and brought water to his Maletha.*

*Along one ridge bordering Maletha flowed a stream the Chandrabhaga. Madho decided to tunnel through the mountainside and channel the water to Maletha. The next morning the village bustled. Priests blessed the area and the people led by Madho Singh Bhandari got to work. For weeks they laboured. Finally the tunnel was complete. One furlong long and five feet wide and five feet deep. But the Chandrabhaga refused to flow into it. Alterations were made, prayers offered but still Maletha remained dry. Puzzled the village went to sleep. That night the Goddess appeared in Madho's dream. Sacrifice your son, she said, only then will the water flow to Maletha. The village agonized, he is Madho's only son. What about his mother?*

*The brave son of Maletha knew what he had to do. The young man was sacrificed and his head was placed at the mouth of the tunnel. The water flowed through and carried the severed head on its powerful waves and placed it on a field. Soon Madho was summoned back to duty. With a heavy heart he left his home, never to return.*

*This is the story that is told around hearths and when fields are being harvested. As scythes move in rhythm with music, words sing of Madho Singh Bhandari and his great sacrifice. Today Maletha is green and fertile, abundant and prosperous, and its people remember their hero with pride.*



Image No 36 : The Gul Or Water Channel Of Maletha

## 9.1 HYMNS/POEMS

During our fieldwork on the project, we came across a few verses sung at Kedarnath, Badrinath and other shrines, in praise of Mother river, Ganga. Here, we present a few of those verses with the translations.

The prospect of translating Sanskrit or Hindi verses into dry prose is not only daunting but appears highly odious. The original verses should be read aloud to appreciate the rhythm, music, the sentiments and the deep conviction and perception (*anubhooti*) of the poet. The translation is only an ordinary effort to give a rough idea of the hymn to the reader, who may not understand Sanskrit or Hindi. Only a brief description is given for selected verses.

### 9.1.1 In praise of Bhagirathi, Ganga Ashtaka of Valmiki:

*Maatah shailasutaa sapatni vashudhaa shringaara haraavali  
swargaaohanavaijayanti bhavateem Bhaageeratheem praarthaye /  
tvatteere vasatastvadambu pibatastvadveecisu prenkhat  
stvannaamasmaratastvadarpitadrishah syaanme shareeravyayac ||1||*

Oh, mother, wife of the daughter of the mountains (Parvati), garland of beauty for the earth, vaijayanti (the necklace of Vishnu) for ascending to heavens, hey Bhagirathi! I pray to you that residing on your bank, drinking your water, swinging on your waves, chanting your name, looking at you, may my body fall.

Valmiki continues his humble prayer and says that he would prefer to be born as a bird in a tree hole, as a fish or tortoise or something else, but certainly not away from Ganga – even as a king with all sorts of luxury and far away from her!

*Gaangam Vaari manohaari Muraari charana chyutam /  
tripuraari shirshchaari paapahaari punaatu maam ||7||  
Paapaapahaari duritaari tarangadhaari  
Shailaprachaari giriraja guhaa vidaari /  
jhamkaarakaari haripaada rajopahaari  
Gaangam punaatu satatam shubhakaari vaari ||8||*

Captivating the mind, flowing from the foot of the enemy of Mura, dancing on the head of the destroyer of tripura (three cities), destroying the sins, May the water of Ganga purify me.

Cleanser of sins, enemy of evil ways, of floating waves, running in the hills, breaking the caves of kings of hills, making soothing sounds, washing the dust from the feet of Sri Hari, granting auspiciousness, May the waters of Ganga purify everyone always

### 9.1.2 Ganga Ashtaka of Jagadguru Adi Shankaracharya:

*Maatah jaahnavi shambhusangamilite maulau nidhaayaanjalim  
tvatteere vapushovasaana samaye Naaraaynaanghrivayan /  
saanandam smarato bhavishyati mama praanaprayaanotsave  
bhooyaadbhaktiravichyutaa Hari Hara Brahmaatmika shaashvatee ||9||*

Oh, mother Jaahnavi! Jahnavi, who is one with Shiva, (I pray to you), at the time of death on your bank folding my hands on my head, during the last journey of life, my head prostrating on your bank, may I happily remember Lord Narayana's holy lotus feet and may my devotion in the difference-less unity of Hari, Hara and Brahma be undiminished and eternal.

'Sri Ganga Stotram' by (Adi Shankaracharya or Shankara Kinkara or Padma Purana-Kriyayoga- Saarakhand, Adhyay 7, Shloka 99-112)

*Varaamiha neere kamtho meenah kim vaa teere saratah ksheenah /  
athavaa shvapaco malino deenastava na hi doore nrupatikuleenah | |*

It is better to be a tortoise or fish in your waters, a thin chameleon on your bank or a very degraded dirty miserable chandala living there instead of being a noble king far away from you.

### 9.1.3 Bajja Govindam of Adi Shankaracharya:

*Bhagavadgita kinchidadheetaa Gangaajala lavanika peeta /  
sakridapi yena muraatisamarchaa kriyate tasya yamena na charchaa | |*

He, who has read with interest even a bit of Bhagavadgita, drunk only a drop or two of water from Ganga, worshipped Krishna atleast once, does not have to be afraid of Yama (death).

### 9.1.4 Kalidasa:

Kalidas describes Ganga as 'Paapanaashini' and 'Maheshwar jataajootavaasin'

### 9.1.5 Ganga Stotram of Jayadeva:

*Shubha salilanirdhauta pulinavati kurvatastava naamanirmalaalaapam /  
vanditaa veekshitaa chinititaavagaahitaa majjitaa mama barasi paapam ||5||*

Washing the bank with your auspicious waters, you remove the anguish of those who chant your name. You destroy all the sins of those who see you, pay respects, remember, enter your waters and bathe in your waters.

### 9.1.6 Ganga lahari of Panditraj Jagannatha:

*Jadaanandhan pangoon prakriti badhiraanuktivikalaan*

*grahagrastaanastaakhila durita nistaara saraneen /*

*nilimpainirmuktaanapi cha nirayaantarnipatao*

*naraanamba traatum tvamiha paramam bheshajamaasi ||15||*

Oh mother! stupid, blind, lame, born, deaf, vexed by planets those unable to get away from bad deeds, those forsaken by gods, those fallen in the hell... you have been the perfect medicine for all such people.

*Sharatchandra shvetaam shashi shakala shvetaala mukutaam*

*karaih kumbhbhaambhoje varabhayanirraasau cha dadhateem /*

*sudhaadharaakaaraabhavana vasanaam shubhramakara sthitaam*

*tvaam ye dhyaayantyudayati na teshaam paribhavah ||48||*

White like the moon of *sharatkaala*, a crown beautified by a portion of moon's whiteness, (four) hands with pot (of prosperity), lotus (reminding of vishnu's feet) and (the other two hands showing the symbol to grant) boons and fearlessness, clothes of nectarean waves, seated on white crocodile... whosoever thinks of your figure, will not face defeat.

*Dyoote naagendra kritti pramathagana phanishreni nandeendumukhyam*

*sarvasvam haarayitvaa svamatha purabhidi draak paneekartukaame*

*saakotam haimavatya mridula hasitayaa veekshitaayaastavaamba*

*vyaalolollaasivalgallahari nataghatee taandavam nah punaatu ||51||*

Having lost the elephant skin, the host of attendants, series of snakes (or a chain of Rudraksha), the bull, moon and all things of His at gambling (during dice play with Parvati), when Shiva got ready to stake Himself, Parvati with a meaningful smile (that she would thereby win over Ganga also) glanced at you... Oh! Mother (Sitting on Shiva's head), may the lovely tremulous tandava dance (disturbed at the thought of being a slave of your co wife Parvati) of your wavelets purify us.

### 9.1.7 Goswami Tulsidas:

*Gang sakal mangal moola / sab sukh karani harani sab shoola /*

*(Ramacharita Manas 2.87.4)*

*Jaya jaya Bhagirathanandini munichaya chakora chandini*

*nara naaga bibudha bandini jaya jahnu baalika / /*

*bimala bipula bahasi baari seetala trayataapa haari*

*bhavara bara bibhangatar tavnga malikaa / /*

*(Vinaya Patrikaa)*

Ganga is the source of all that is auspicious and good, is the bestower of all happiness and remover of difficulties.

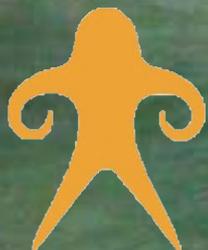
The second verse quoted above says: “Victory to Ganga, who is like moon to the *chakara* birds (the ascetics), who is praised by the men, the nags, and the wise *jananis*, who is the daughter of Rishi Jahnu!”

Your flow is cold, refreshingly clean and bounteous, you heal the three afflictions that burn, your waves form a garland as if from honeybees. Victory to you!

Sant Tulsidas has sung a soul filling in his Vinaya Patrika, of which two verses are given above and a few selected expressions only are given here- “*Jaya Jaya Bhagirathanandini- Jahnu baalika... paapa chaalikkaa... taranga maalikkaa... bhakti kalpathaalikkaa... sarisa paalika... moha mahisha kaalika...*”. That is why he describe her as “*swarga sopaan vijnaana jnaanaprada*” (the ladder to heavens and the bestower of wisdom and knowledge).

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INTACH

