



KASHI YATRA: TRAVEL IDEAS AND RITUALS OF KASHI MENTIONED IN CLASSICAL SAMSKRIT LITERATURE

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Abstract:

There is no need to consider an auspicious day or auspicious time to start the journey to Kashi. Start any day you feel like it. For this, the only auspicious day, the same auspicious time, is the day on which the thought of this journey comes to mind. Such as-

Kashimuddishya yatraanam sarvah syaatsamayah shubhah.
Mangalm saphalam vastu na kinchit vicharayet.

(Brahmavaivarta Purana)

Sada Kritayugam Chaastu Sada Chaivottarayanam.
Na Grahashtodaya Krito Doshho Vishweshvaralaya

(Kashi Khand)

For those traveling for the purpose of Kashi, all times are auspicious and all things are auspicious. One should not even think about it and there is always Kritayuga (Satyayuga) and Uttarayan in Kashi and the fault of rising and setting of planets also does not lie in the temple of Vishveshwar, whenever one wishes, one can start the journey.

Yatha Kathachiddeveshi Panchakrosh Pradakshinam.
Kuryadev Na Masadi Chintayeddharmam Covidah ||7||

(Brahmavaivarta Purana 10th chapter)

O Parvati, one should circumambulate the Panchakrosh in any way possible. A religious person should not keep thinking about months etc.

Key Words: Kashi Yatra, Puranas, Panchkoshi

Introduction:

The question arises how to enter in Kashi? We find answer of this question from Puranas.

Teerh yatrim Chikirshu Prambidhayo Poshanam Grihe.

Ganesh Cha Pitrinvipraansadhunchhattya Prapujya Cha ||56||

Krit paran koldrishto gacchenniamdhrik re.

Agatyaabhyacharya patransyathokta phal bhagbhavet ||57||

It is advisable for a person who has decided to travel to Kashipuri from his country, city or village, that on the day before his departure, he should fast on the first day and worship Lord Ganesha, after performing Shraddha for his ancestors, the Yavashakti Brahmin sages should satisfy the guests with food, this is their worship. After spending the night happily, on the next day, after performing Ghrith Shraddha, one should take the Shraddha-shaped idol and leave after paying obeisance to Shri Ganesha, ancestors and Brahmins.

At the time of departure, pray to Lord Vishnu in this way -

Jai Keshav Devesh Jai Kashi Priyachyut.

Kashi Prapay Devesh Dehi Vasan Janardan.

(Brahmavaivarta Purana)

After praying like this, walk only one mile that day. If there is a river within a mile, one should not cross it. Stay there for the night. Have food after eating the remaining vritta. According to the above rules, before starting the journey, worship Ganesha with family members and cross the river and depart.

pravesh evam samveegya Dehli Vinayakam.

Anvalipt to bhayasajya sindoor kardame ||70||

Nivedya modakapancha banchaya tan nijanjanam.

Mahopsarg vargemyast totah kshetram vishtah ||71||

Agatya Drishtva Manikanikayamudvahan Swargatarangini Sa.

Sanksheen Punyaetara Punya Karmaanam Nrinaam Ganai Sthanu

Ganairivavrutam. ||72||

Sachail Madhlyutya Jale'malemla Bilamba Malam Vitshuddhubuddhih.

Santarpya Devarshimanushyad vyapitranpitanswanshikarmakandavit. ||73||

Vidyachadrakasahipanchatirthi ka vishweshamaradhyatato yatha swayam.

Again Punarvikshya Purin Purarerid Bhayaaloki Naveti Vismitah. ||74||

(Kashi khand Chapter 7)

When the day of attaining Kashi is known, then one should fast on its first day. If the date of arrival is not fixed, then upon arrival, observe a fast on the same day. At the western gate of Kashi, there is Shri Dehli Vinayak. One should worship him with ghee and vermilion, and offer five laddus. From there, one should prostrate before entering Kashi. After visiting Shri Manikanika, the northern channel of the river Swargatarangini, the destroyer of sins, and then prostrate before entering Kashi. After visiting Shri Gangaji, the destroyer of sins, one should perform a devout bath in Chakrapushkarni

and the Ganga, and then perform a ritualistic head ablution. It is appropriate for women to have their hair cut three inches long. After bathing in Manikanika, one should perform the ritualistic obeisance to the ancestors and perform the ritualistic obeisance to the Devrishi Pitru Tarpan.

Daily travel is essential for the residents of Kashi. (Brahmavaivarta Purana)

According to Padmapuran, Brahmavaivarta and Kashikhand, it is advisable to travel daily.

After taking bath in Gyanvapi, worshipping Shri Dhundhiraj Ganesha, applying Modak Naivedya and worshipping Dandapani and Mod-Pranod-Dumukh-Sumukh-Ganath, after worshipping Shri Vishweshwarji, Annapurnaji and Kalbhairav, one should start the journey by taking a resolution from Vyasasana in Muktimandap.

1- Adityaya Namah

2- Draupadaya Namah

Under Akshayavat in Hanumanji's temple. No. C.K. In 35/21.

3- Vishnave Namah

At the same place, next to M. No. C.K. In 35/21.

Shri Vishwanathji's hall in Dandapani. No.

C.K. In 35/19.

4- Dandapanya Namah

In C.M.No.36/10 in West Bazaar of Gyanvapi.

5-Maheshwaraya Namah

6- Indhirajaya Namah

Under the Peepal tree at the west-south corner of Gyanvapi.

7-Gyanvaapya Namah

On the way to the famous Annapurna temple.

8- Nandikeshwaraya Namah

9-Tadakeshwaraya Namah

The worship of Nandi bull before the Gyanvapi well, the idol is secret.

10-Mahakaleshwaraya Namah

At the same place in Madhi below Gaurishankar before Nandi.

11- Again Dandapanyai Namah

Under the Peepal tree at the southeast corner of Gyanvapi.

In the western market of Gyanvapi. No. C.K. In 36/10.

12-Shri Visvesvaraya Namah

Famous M. No. C.K. In 35/19.

By doing this journey daily, all the works like religion, wealth, work, salvation etc. get fruitful and it gives complete success. Those who cannot travel daily, should take bath in Manikarnika, visit Vishwanath-Annapurna and Kalabhairava daily.

Importance of Antargrihya Yatra: For the removal of millions of births and regional sins.

Antargrihasya Va Yatra Dattva Prativasaram 76

Pratah snan vidhiyadau natva panchavinayakan.

Namaskritvath Visvesham Sthitva Nirvanamandape. 77

Grihotva Niyamam Cheti Gatva Cha Manikarnikam. 78

Antar grahe yatram ve Karishye

Snatva Mounen Chagatya Manikarnikarnish marchyet 79

It is advisable to do the inner journey daily. If this cannot be done, then it must be done every year in the beginning of Panchkoshi. In the morning, take a ritual bath in the Ganga, worship the Vinayaks like Vishwanath, Annapurna, Dhundhiraj, Dandapani, Mod, Pramod, Durmukh, Sumukh, Gananya etc., visit Shri Vishwanathji, sit in front of the Nirmanmandar Vyas-Peetha, take a pledge from the Acharya for Antagu Hiyatra, observe silence, bathe or wash yourself in Manikanika and then worship Manikanikeshwar again. Get started.

1- Ramakanikariya Namah

2- Manikanikeshwaray Namah

3- Kamleshwaray Namah

4- Basukishvaraya Namah

5- Parvateshvaraya Namah

6- Ganga Keshavaya Namah

7- Lalita Devyai Namah

8- Jarasandeshwaraya Namah

His statue is in Brahmanal M. No. CK. In 8/11.

Gomath Abhayasanyasashram, located at M. No. CK 8/12.

Gomath Kakaram's Lane, located at M. No. CK At 8/14A

Above Sidhiyaghat, located at M. No. CK 71155.

Sibiyaghat, located at M. No. CK 7/156.

Above Lalitaghat, located at M. No. D 1/68.

In the temple at Lalitaghat, located at M. No. D 1/67.

Worship of Neerghat Gupt Sthan, located at Hanumanji's place at M. No. D 3/79.

9- Someshwaraya Namah

Above Manmandir Ghat, located at M. No. D. In 16/34. Manmandir.

10- Dalbheshvaraya Namah

11-Shultekeshvaraya Namah

12- Varaheshvaraya Namah

Above Prayagghat (Dashashwamedha).

Dashashwamedhghat, M. No. D. 17/111 RamBehind the temple satti.

12-Hoshvaraya Namah

Balmukand's Chowhatta, Bengalitola M. No. In D. 23/66.

14- Agastishwaray Namah

Agastkunda M. No. In D. 26/11.

15- Kashyapeshvaraya Namah

From the stairs on Jangambadi road. No. D. 35/79 by going up.

16- Harikaneshwaray Namah

Jangamwadi, behind Kharikus, M. No. At the intersection of D. 35/273.

17- Vaidyanatheshwaray Namah

Kodai ki Chowki, M. No. D. In 50/20 A.

18- Dhruveshvaraya Namah

Kodai ki Chowki, in the corner of Sanatan Dharma School. No. In D. 49/10.

19- Gokarneshwaray Namah

Dayalu ki Gali near Kodai ki Chowki. No. In D. 50/33.

20- Hatkeshvaraya Namah Hadhasroy, M. No. C.K. In 43/189.

21- Asthikshetadageshvaraya Namah

Hadha Badalig meeting Beniyabagh, M. No. C.K. in 48/45

22- Keekeshvaraya Namah

Rajadarwaja, Narayandas ka Katra m. No. C.K. In 52/15.

23 Bharabhuteshwaray Namah

Gobindpura, near Shivkumar Shastri's house, M. No. C.K. 54/44.

24- Chitragupteshwaray Namah

Inside Machharhatta Gate, M. No. C.K. In 57/77.

25- Chitraghanta Debya Namah

Chandranau's street, behind the square. No. C.K. In 23/34.

26- Pashupatishwaray Namah

Patpateshwar street. M. No. C.K. In 13.66.

27- Pitamaheshwaraya Namah

Kishanlal Yagnik, Sheetalagali, M. No. C.K. In 7792.

28- Kalsheshwaray Namah

Further ahead at the same place, at the gate of Brahmapuri of Kalsheshwar, M. No. 7/100.

29- Chandreshwaray Namah

Inside Siddheshwari Temple, M. No. C.K. in 7.124

30- Bireshwaray Namah

Famous Atmabireshwar, M. No. C.K. In 7/158.

31- vidyashwaray namah

Neemwali Brahmapuri, M. No. C.K. A. In 2/41.

32- Agnishwaraya Namah

Patni Tola-M. No. C.K. D in 1/21

33- Nageshwaraya Namah

Bhoslaghat, M. No. C.K. in 2/1

34- Harichandreshwaray Namah

Sankatghat, M. No. C.K. In 7/166.

Harishchandra Mahatirtha Tarpayesu Pitamahana (Ka. Kha. A. 61 Verses 75-76)

35- Chintamanivinayakaya Namah

At the same place ahead at the gate of Vasisteshwar, M. No. C.K. 7/161.

36- Senavinayakay Namah

At the same place on the parikrama route of Sankatha ji.

27 Vashishtha Vamdevaya Namah

At the same place M. No. C.K. In 7/161.

Note: People of Kashi should make efforts to visit him because he destroys the major obstacles.

38- Seemavinayakay Namah

In the parikrama route of Sankatha, in Madhi above the second Mani-Kirnaka pond.

39- Karuneshvaraya Namah

Lahoritola, in front of Foote Ganesh, M. No. C.K. In 34/10.

Right there, next to me

40- Trisandhyeshvaraya Namah

41- Vishalakshigauy Namah

Meerghat, M. No. In D. 3/85.

42- Dharmeshvaraya Namah

Near Dharmakup, M. No. Dharmapeetha

43- Vishvabahukaayi Namah

From Dharamkup to South Donwal.

44- Asha Vinayakaya Namah

Meerghat, Hanuman Temple,

45- Vridhadityaya Namah

At the same place, on the way,

46- Chaturvakreshvaraya Namah

Shakarkandagali,

47- Brahmishwarya Namah

Garments in sweet potato street itself,

48- Manah Prakameshwaray Namah

Next to Sakshi Vinayak,

49- Ishaneshwaraya Namah

Kotwalpura, Cinema Ke Bagru Ki Gali,

50- Bandi-Chandishwarai Namah

51- Bhavanishankaraya Namah

52- Kunderajaya Namah.

53- Rajarajeshwaraya Namah

54- Langleeshwarai Namah

55- Nakulishvaray Namah

56- Parajeshwaray Namah

50- Paradravyaeshvaraya Namah

58- Pratigrahashvaraya Namah

59- Nishkalankeshvaraya Namah

60- Markandeshwaray Namah

61- Apsareshvaraya Namah

62- Gangeshwaray Namah

63- Gyanvaapya Namah

64- Nandikeshwaray Namah

65- Tarakeshwaray Namah

66- Mahakaleshwaraya Namah

- 67- Dandapanyai Namah
 68- Maheshwaraya Nama
 69- Moksheshwaraya Namah
 70 Veerbhadreshwaraya Namah
 Kaligali, Next to Annapurna, next to the Ram Temple Jagannath.
 On the famous Annapurna Road. West Market of Gyanvapo
 Khowabazar, in
 In Akshayavat, Hanumanji, In the market west of Gyanvapi, in house no.
 71- Avimukteshwaraya Namah
 At the north gate of Gyanvapi, in Gul Sthan, P. Doosri Dharamwala.
 72- Modvinayakaaya Namah
 In Nepali Khapada, Kali Karvat,
 73- Pramodavinayakay Namah
 Right there, next door
 74- Mumukhvinayakay Namah
 Motishatia's
 79- Durmukhvinayakay Namah
 While on the way,
 76- Gananathavinayakay Namah
 Vishwanathgali Market,
 77- Shri Kashi Vishweshwaraya Namah

Sitting nearby, the Acharya should complete the entire yatra and after placing a betel nut in the name of the deities of Vyasasan, make a Shivalinga and leave it intact. Then pray this-

Antarghasya Yatreyam Yathavadya Mayakrita.

After that, after fulfilling the resolution of the journey, complete the journey by giving Dakshina-food to the Acharya as per your capacity. A person who travels in this way becomes virtuous by becoming free from the sins committed in millions of births and regions. After that, Panchkroshi Yatra should be done duly. This is a scriptural sentence.

Sa eva shubhdah kalo yasmin shraddhodayo bhavet.

Shraddha hi durbha loke kalou khalu nishchay

That is the beautiful month, when faith arises. Faith is rare in the world, especially in Kali.

Shraddhaev Teerth Devashcha Shraddhasvargaapvargako.

Shraddhaya Yatkritam Sarvamanantphalam Bhavet

To have faith is torva, faith is god, faith is heaven and heaven. Whatever is done with faith is eternally fruitful.

Kashyam Tishthati yo Nityam Sanati Bhagirathi Jale.

Kuryat Samvatsarin Yatraam Panchkroshasya Sundari.

(Brahmavaivarta Purana)

One who lives in Kashi and takes bath in Ganga daily, it is advisable for him to make a pilgrimage to Kashi every year. Because ?

Varanasi Samasadya Pramadayo Bahirgatah.

S daivatpunaragatya adakshinenshuddhayati. Brahmavaivartapurana

O beautiful lady, if a resident of Kashi goes out of Kashi due to negligence or for some reason and returns back, then he gets purified by doing Pashvakoshi Pradakshina.

There can be no peace for sin without atonement. Then how will one be happy if he commits sin in Kashi and does not repent?

The atonement for the sins of Brahma murder etc. takes place in Kashi. There is no atonement for the sins committed in Kashi. If one commits sin and does not repent, one gets severe torture (pain), but just by circumambulating Kashi in the form of Panchkrona, all the sins are forgiven.

Mam Brahmamayam Lingamaratalat Samusthitam.

Shivalokoparigata Matya Tishthadashangulam

This Brahmamay Linga of ours which has emerged from the underworld is situated in Dashangul up to the top of Shivlok. By circumambulating it, the sins accumulated throughout life are washed away. There is no other atonement for the sins committed in this area.

Pradakshinadvayam kritya, dasjanamkritaddyat.

Sukto bhavati papatma, satho mokshamvapnuyat.

By doing this circumambulation, the sins of the previous birth are removed and the sinner attains salvation. Following this, the ninth chapter tells the story of Kushmanda Rishi's son, Mandap, regarding the significance of the Pashkrosha. Kushmanda Rishi, a highly learned sage, lived in Kashi. His son's name was Mandap. One day, Mandap, along with three children, stole gold. As dawn approached, they hid them in a prostitute's house. After the prostitute gave birth, she gave them plenty of wine under the guise of water and took all the gold. When the children asked for the gold, and the prostitute refused to give it, the boys went to their father and told him the entire story. Mandap fled and went to Pashvakosh with the travelers. Upon returning, Kushmanda wanted to atone for stealing the gold and being made to drink churned by the prostitute. The gods declared that all his sins were absolved. Mandap's sins were absolved by a single, lawless journey.

Kashi Pradakshina Yen Kritatrailokyapavani.

Saptdvipa Sabdhishaila Bhooch Parikramitaamuna

O Bhavani, who has circumambulated the sacred world of Kashi, has circumambulated the earth including seven islands, seven seas and all the mountains. That man was blessed and freed from Laksha-Chaurasi species, became sinless, became virtuous and attained Shiva Sayujya.

Where to begin the pilgrimage? It is written in Kashirahasya: The Panchakroshi Yatra begins and ends at Muktimandav Vyasasana. Those who begin their pilgrimage by taking Manirunika as their sole intention, their pilgrimage becomes invalid. Because the intention should be made from Vyasasana at Gyanvapi. From Gyanvapi, Kardameshwar is the first residence,

which is 3 kos. Bhimchandi is the second residence, which is 5 kos. A total of 8 kos is reached.

Rameshwar is the third residence, which is 7 kos, making a total of 15 kos. Shivpur, the fourth residence, is 4 kos, totaling 19 kos. Kapildhara, the fifth residence, is 3 kos, totaling 22 kos. Manikarnika, 3 kos, totaling 25 kos. Thus, the Panchakroshi Yatra is completed. From Manikarnika to Assi Sangam, and from Varuna Sangam to Manikarnika, one must travel along the banks of the Ganges. During the rainy season, people travel by boat. The rest is a dirt road, on which, on the right side, are beautiful temples of visible deities. At each residence, there are spacious dharamshalas, lakes with beautiful waters, and wells with deep water. Rows of densely growing trees adorn both sides of the road. Great scholars, kings, emperors, religious people, moneylenders, students, women, and men undertake this pilgrimage to atone for their sins.

The hindrance of the journey takes away the fruits of the hindrance. It takes away half an umbrella and shoes, three parts of the commerce, and the hindrance of the donation. Those who cannot walk without shoes should wear clothes. Those who travel by car or other vehicles on Saturday are fruitless, because atonement is achieved through physical hardship. One should never travel by car or other vehicles while they are able to. This violates the sanctity of the pilgrimage and creates the sin of disturbing the movement of other pilgrims. In such a situation, one can send an external representative to perform the pilgrimage through one's own gotra. Similarly, according to the Nivana, a dharma can be sent for the departed souls.

Considerations for Accommodation in the Yatra

According to the Shiva Rahasya, the dharma for a seven-night stay is prescribed, and according to the Kashi Rahasya, the dharma for a four-night stay is prescribed. Betu Linga Purana suggests that the travelers should stay for one night at Pashpani Vinayak. According to the opinion of Kashirahasya, only the worship of Paashpani Vinavas is written,

A traveler wishing to spend two nights on the pilgrimage should stay at Bhimchandi and Rameshwar. Those wishing to spend three nights on the pilgrimage should stay at Durgakund, Bhimchandi, and Rameshwar. Those wishing to spend four nights on the pilgrimage should stay at Kardameshwar, Bhimchandi, Rameshwar, and Kapildhara. Those wishing to spend seven days on the pilgrimage should stay at Bala Durgakund, Kardameshwar, Bhimchandi, Delhi Vinayak, Rameshwar, Pashpani Vinayak, and Kapildhara. The Varuna River is not permitted to be violated. Kings, the elderly, and delicate children may stay wherever they wish.

On the first day, take a bath in Manikarnika, wash at Machhodari Matsyateertha, then wash at Tarak Teertha, visit Omkareshwar Mahadev, worship Omkar and Makar, and then wash and worship at Manikarnika Kund. After that, worship Atmavishweshwar, visit Sankatha Ji, and return home. Eat Havishya at night. On the second day, take a bath in Manikarnika and continue

your daily pilgrimage. The method for the daily pilgrimage is described below.

On the first day, after taking the rules from Gyanvapi Byasasana, the Acharya should undertake the inner journey to atone for the sins. After returning from the journey, it should be left intact in the name of all the deities of the journey. Then after fulfilling the resolution of the journey, one should give Dakshina to the Acharya as per his capacity and take blessings and go home. On the same day in the evening, offer laddus and betel nut dakshina to Dhundhiraj Ganesha and recite this prayer mantra, or listen to the Acharya and take permission.

Dhundhirajganesha mahavighnaughnashan.

Dehyagyaan for Panchkroshasya Yatra, please Vibho

Conclusion of Kashi Yatra

On the next day, take bath at Manikarnik Ghat in the morning and after bathing or scrubbing in Chakrapushkarini, after bathing or scrubbing in Gyanvapi well, worship Vishwanath in proper manner. After worshipping Bannapurna, worship Aditya Draupadi. After worshipping Vishnu, worship Indraraj Ganesha. After that, visit and worship Dandapani. Then worship Gangeshwar Mahadev, which is hidden under the Peepal tree north of Gyanvapi. Worship the Gangeshwar Linga nearby Then worship Gyanvapi. Worship Nandikeshvara to the east, and Tadkeshwar next to it. Worship Mahakaleshwar under the Peepal tree to the south, and then Maheshvara, which is in the temple under the Peepal tree to the south-west of Gyanvapi. Worship the place called Moksheshwar behind the mosque. Further, worship Veer Bhadreshwar, which is hidden in the north-west corner. Then worship Avimukteshwar at the same place which is hidden on the square of Katra in front of the north gate. Then Mod, Pramod, Durmukh, Sumukh, Gananath and Panchvinayakas should be worshipped. After returning from Kalbhairav, take bath in Manikarnika again, take the Ajna Sankalp Pratigya Mantra from Acharya from Vyasasana situated in Gyanvapi.