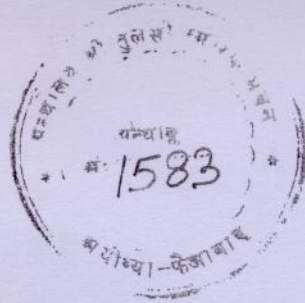


HANS BAKKER

AYODHYĀ

PART I

*the history of Ayodhyā
from the 7th century BC to the middle of the 18th century
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pond has no *ghāṭa*s and no pilgrims were seen taking a bath in its water. On its southern side are two Muslim tombs of which one is in ruins. At its SW corner, on the other side of the road-crossing (Tulsī Dās Mārg) stands the Kṣīreśvara temple (see AM 45).

Text

DA

(+p.241)

ataḥ paraṃ pravakṣyāmi
tīrtham anyad aghāpāham/
|uttare rukmiṇīkuṇḍāt
|kṣīrodakam iti smṛtam//1//
|kṣīrodakam idaṃ sthānaṃ
sarvaduḥkhaughanāśanam/
|purā daśaratho rājā
|putreṣṭiṃ nāma nāmataḥ//2//
cakāra vidhivad yajñam
|pārtham yatra cāsekṛt/
kratuṃ samāpayāmāsa
sānando bhūridakṣiṇam//3//
yajñānte kratubhuk tatra
mūrtimān samadrśyata/
haste hi hemapātraṃ ca
haviḥpūrṇam anuttamam//4//
tasmin haviṣi samkrāntam
vaiṣṇavam teja uttamam/
caturvidham vibhajyaiva
patnībhyo 'dāt sa pārthivah//5//
yatra tatkṣīrasamprāptir
jātā paramadurlabhā/
kṣīrodakam iti khyātam
tat tīrtham bhūvi paprathe//6//
|udakenābhīṣiktaṃ ca
uttamaṃ ca phalapradam/
tatra snātvā nara dhīmān
vīritendriya ādarāt//7//

1ab. om.CK. cd. CK *jānasthānād agni-*
koṇe tīrthakṣīrodakam mahat. d. O₂ *smā-*
tātam. 2a. O₁₂ *idam:* A *iti.* d. O₂ *pu-*
treṣṭiṃ n. cd. CK *atrā rājā daśaratho pu-*
treṣṭiṃ kṛtavān purā. 3-8ab. om.CK.
3c. O₂ *kratuṃ.* d. O₂ *°dakṣiṇam.* 4b. O₁
samadrśyatam, O₂ *samadrśyate.* 6b. O₂
°durlabhā. d. O_{1A} *bhūvi paprathe:* O₂ *khyā-*
tim agutah. 7b. O_{1A} *sarvottamaphalā.* d.
O₁ *adarāt.*

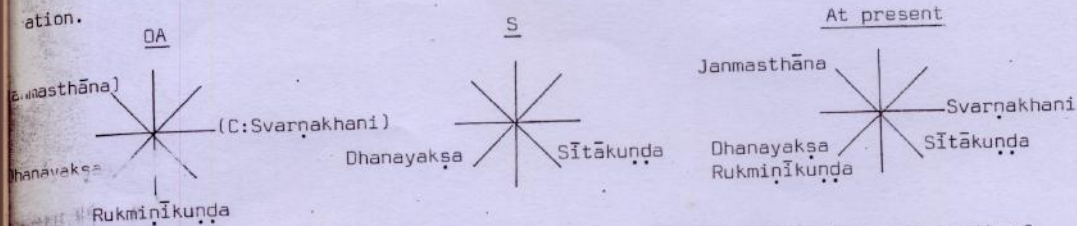
S

(+p.343)

agastya uvāca/
tīrtham anyat pravakṣyāmi
kṣīrodakam iti smṛtam/
sītākuṇḍāc ca vāyavye
vartate guṇasundaram//1//
puṇyaikanicayasthānaṃ
sarvaduḥkhevināśanam/
purā daśaratho rājā
putreṣṭiṃ nāma nāmataḥ//2//
cakāra vidhivad yajñam
putrārtham yatra cādarāt/
kratuṃ samāpayāmāsa
sānando bhūridakṣiṇam//3//
yajñānte kratubhuk tatra
mūrtimān samadrśyata/
haste kṛtvā hemapātraṃ
haviḥpūrṇam anuttamam//4//
tasmin haviṣi samkrāntam
vaiṣṇavam teja uttamam/
caturvidham vibhajyaiva
patnībhyo dattavān nṛpaḥ//5//
yatra tatkṣīrasamprāptir
jātā paramadurlabhā/
kṣīrodakam iti khyātam
tat sthānaṃ pāpanāśanam//6//
udakenābhiviyaktaṃ ca
uttamaṃ ca phalapradam/
tatra snātvā nara dhīmān
vīritendriya ādarāt//7//

IntroductionTextual evidence.

AM MSS: O₁ 14.25cd-34cd; O₂ 14.25cd-34cd; A 14.25cd-34cd; C 5.34ab-36cd; K 5.34ab-36cd;
 7.1ab-8cd; om.BP.
 Class.Lit.: Cp. Rām. 1.14-15; Raghunāthaprasāda's ŚMC p.32 (*chitra sāgara*).
 Mod.Lit.: Sītārām 1933,79.

Location.

The Kṣīrodaka pond lies on the eastern side of the Tulsī Dās mainroad, to the north of the road that leads to Ayodhyā Station and which joins the Tulsī Dās road at the SW corner of the pond. On the north side of the pond stands the Birla Mandir.

Special feature.

The pond is particularly recommended to those who long for a son.

Festival.

Āśvina, śukla, 11 (Pāpāñkuśa). On this day Rāma's return from Lañkā and his meeting of Bharata is celebrated ('Bharata Milāpa').

Assessment of the content.

According to the AM this is the place where the Putreṣṭi sacrifice was performed by the seer Rṣyaśṛṅga on Daśaratha's request (cp. Rām. 1.14; Bulke 1971,313ff.). The Āśvamedha sacrifice performed by Daśaratha that preceded the Putreṣṭi was said to have taken place on the northern bank of the Sarayū river (Rām. 1.11.15, 1.13.1) and this place is known to the AM as Mekhasthanā (see AM 76). Obviously it was thought that the Putreṣṭi was performed after the return to Ayodhyā at the end of the Āśvamedha (cp. Rām. 1.14.1ff.). During the Putreṣṭi Viṣṇu appeared in the sacrificial fire and offered to Daśaratha the *pāyasa* (Rām. 1.15.13) – in AM called *havis* and *ksīra* (which embodies the essence/seminal fluid of Viṣṇu: *vaiṣṇavam tejas*) – which, given by him to his four wives, impregnated them with their divine sons (cp. Rām. 1.15.9-28). The pond obviously derives its name from this myth (*pāyasa*, rice-milk → *ksīrodaka*, milk-water or milk tank).

Modern situation.

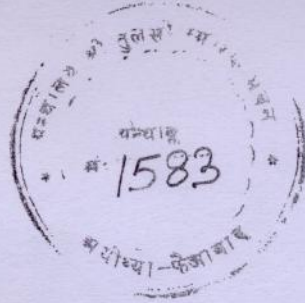
The basin of the pond covers a rather large area on the south side of the centre of Ayodhyā. Part of it is brought under cultivation and is flooded only in the rainy season. The

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