

## Significance of Mahakumbh

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### Abstract

The Mahakumbh, a grand spiritual festival in India, holds immense significance as described in ancient texts like the Vedas, Puranas, and Upanishads. Celebrated every twelve years at four sacred locations—Haridwar, Prayag (Allahabad), Ujjain, and Nashik—it symbolizes spiritual purification and divine blessings. The origins of the Kumbh Mela trace back to the churning of the ocean (Samudra Manthan) by gods and demons to obtain nectar (Amrit). This festival is deeply rooted in astronomical alignments and mythological tales, emphasizing the confluence of celestial bodies like Jupiter, the Sun, and the Moon. The Kumbh Mela serves as a platform for spiritual growth, self-purification through holy baths, and dissemination of divine teachings by saints and scholars.

**Keywords:** Kumbh Mela, Samudra Manthan, Spiritual Purification, Astronomical Alignments, Sacred Pilgrimage.

### Introduction

There is extensive mention of Kumbh Parva in Indian religious texts. Studying Indian (Bharat) religious texts including Vedas, Puranas, and Upanishads is essential to understanding Mahakumbh. It is said in the Rigveda:

जघान वृत्रं स्वधितिर्वनेव रुरोज पुरो अरदनं सिन्धून् ।  
बिभेद गिरिं नवभिन् कुम्भा गा इन्द्रो अकृणुत स्वयुग्भिः ।।  
(ऋग्वेद 10/89/7)

"A man who goes to Kumbh Parva destroys his sins as a result of his own charity and virtuous deeds, just as an axe cuts down a forest. Just as the Ganges River flows cutting its banks, similarly Kumbh Parva destroys the physical sins obtained from the accumulated deeds of man and, like a new pot, destroys the clouds and creates good rain in the world."

‘कुम्भी वेद्यां मा व्यथिष्ठा यज्ञायुधैराज्येनातिषिक्ता ।’ (ऋग्वेद)

"O Kumbh Parva! Do not experience suffering because you are satisfied by ghee from sacrificial weapons in the sacrificial altar."

युवं नरा स्तुवते पञ्जियाय कक्षीवते अरदतं पुरंधिम् ।  
कारोतराच्छफादप्यस्य वृष्णः षतं कुम्भां असिंचतं सुरायाः ।।  
(ऋग्वेद 1/116/7)

कुम्भो वनिष्टुर्जनिता षचीभिर्यस्मिन्ग्रे योन्यां गर्भो अन्तः ।  
प्लाषिर्व्यक्तः षतधारउत्सो दुहे न कुम्भी स्वधां पितृभ्यः ।।  
(शुक्लयजुर्वेद 19/87)

"Kumbh Parva gives physical happiness to Human in this world through good deeds and gives excellent happiness in future births."

आविशन्कलर्षं सुतो विष्वा अर्षन्नभिश्चियः । इन्दुरिन्द्राय धीयते ।।  
(सामवेद, पू. 6/3)

पूर्णः कुम्भोऽधि काल आहितस्तं वै पष्यामो बहुधा नु सन्तः ।  
स इमा विष्वा भुवनानि प्रत्यङ्गालं तमाहुः परमे व्योमन् ।।  
(अथर्ववेद 19/53/3)

"Purna Kumbh comes after twelve years, which we see many times in pilgrimages like Prayag. Kumbh refers to the time that occurs due to the combination of planets and zodiac signs in the great sky."

It is also said:

(क) ‘चतुरः कुम्भाञ्चतुर्धा ददामि ।’ (अथर्व. 4/34/7)

Brahma says, "O humans! I create four Kumbh Parvas that give you worldly and otherworldly pleasures and provide them in four places (Haridwar, Prayag, Ujjain, and Nashik)."

(ख) ‘कुम्भीका दूषीकाः पीयकान् ।’ (अथर्व. 16/6/8)

In India (Bharat), Kumbh Parva is celebrated in these four places: Haridwar, Prayag, Ujjain, and Nashik.

Generally, the meaning of the word "Kumbh" is a pot, but behind it lies the creative goodwill of creating eligibility in the community, auspicious wishes, and the inspiration to uplift people's minds.

In reality, the word "Kumbh" encompasses the meaning of welfare for the entire creation:

कुपृथ्वीं भावयन्ति संकेतयन्ति भविष्यत्कल्याणादिकाय महत्याकाषे  
स्थिताः बृहस्पत्यादयो ग्रहाः संयुज्य

हरिद्वारप्रयागादितत्तत्पुण्यस्थान-विषेणानुद्दिष्ट्य यस्मिन् सः कुम्भः ।

"For the purpose of giving advance notice of welfare to the earth or as a sign of a good future, when planets and zodiac signs like Jupiter are present in the pure sky with the aim of specific holy places like Haridwar, Prayag, etc., it is called 'Kumbh'."

In addition to this, other public welfare sentiments can also be seen in the literal meaning of the word "Kumbh."

In the Puranas, the establishment of Kumbh Parva is done in the number twelve, out of which four are for the mortal world and eight are for the heavens:

देवानां द्वादशाहोभिर्मर्त्यैर्द्वादशवत्सरैः ।

जायन्ते कुम्भपर्वाणि तथा द्वादश संख्यया ।।

पापापनुत्तये नृणां चत्वारि भुवि भारते ।

अष्टौ लोकान्तरे प्रोक्ता देवैर्गम्या न चेतैः ।।

The purpose of the origin of Kumbh is to remove the sins of all human beings on earth. This festival occurs every twelfth year in these four places: Haridwar, Prayag, Ujjain, and Nashik. In these festivals, people from all provinces of India come to bath, meditate, and worship.

The Indian land surrounded by the saline sea is naturally filled with the stain of impurity. It is a land purified by virtue. From a geographical point of view, the nectar-filled Kumbh, which originated from that sea churning, was established in its four holy places.

From a temporal perspective, such planetary combinations that make the latent nectar in the sky visible and awakened, appear in all four places every twelve years, i.e., through a twelve-year time cycle. Then Ganga (Haridwar), Triveni (Prayag), Shipra (Ujjain), and Godavari (Nashik) - these purifying rivers flow nectar in their streams.

That is, the country, time, and object all become worthy of the manifestation of nectar. As a result, the nectar pot or Kumbh descends.

#### Astronomical significance of Mahakumbh

The wheel of time is not only the basis of life's activities but also all Yagyas, rituals, and sacraments are based on the wheel of time. Sun, Moon, and Jupiter have important places in the wheel of time. The combination of these three is the main basis of Kumbh Parva. When Jupiter is in Aries and the Moon and Sun are in Capricorn, then there is a very rare Kumbh at Prayag on the Amavasya Tithi. In this situation, all the planets are friendly and best.

#### Mythological origin of Kumbh

कलषस्य मुखे विष्णुः कण्ठे रुद्रः समाश्रितः ।  
मूले त्वस्य स्थितो ब्रह्मा मध्ये मातृगणाः स्थिताः ।।  
कुक्षौ तु सागराः सर्वे सप्तद्वीपा वसुन्धरा ।  
ऋग्वेदोऽथ यजुर्वेदः सामवेदो ह्यथर्वणः ।।  
अङ्गैश्च सहिताः सर्वे कलषं तु समाश्रिताः ।

"In the mouth of the Kalash resides Vishnu, in the throat Rudra, in the root Brahma, in the middle part the Mothers, in the abdomen all the oceans, mountains, and the earth reside, and along with the limbs, the Rigveda, Yajurveda, Samaveda, and Atharvaveda also reside."

देवदानवसंवादे मथ्यमाने महोदधौ ।  
उत्पन्नोऽसि तदा कुम्भं विधृतो विष्णुना स्वयम् ।।  
त्वत्तोये सर्वतीर्थानि देवाः सर्वे त्वयि स्थिताः ।  
त्वयि तिष्ठन्ति भूतानि त्वयि प्राणाः प्रतिष्ठिताः ।।  
शिवः स्वयं त्वमेवासि विष्णुस्त्वं च प्रजापतिः ।  
आदित्या वसवो रुद्रा विष्वेदेवाः सपैतृकाः ।।  
त्वयि तिष्ठन्ति सर्वेऽपि यतः कामफलप्रदाः ।।

"O Kumbh! You originated in the form of a dispute between Gods and Demons during the churning of the sea, which was directly held by Lord Vishnu. In your water reside all pilgrimages, all Gods, all living beings, life, etc. You are directly Shiva, Vishnu, and Brahma. Aditya, Vasu, Rudra, Sapitrak Vishwadeva,

etc., all the deities that give fruits of actions, always reside in you."

#### The Immortal Tale of Kumbh's Origin

Once upon a time, Demons and Danavas, with a large army, attacked the Gods. In that war, the Gods were defeated by the Demons. Then Indra and all the Gods, with Agni in front, took refuge in Brahma. There, they told him their entire condition. Brahma said, "You all come with me to the refuge of God." Saying this, he took all the Gods with him to the northern bank of the Ksheersagar and addressed Lord Vasudeva, saying, "Vishnu! Arise quickly and do welfare for these Gods. Without your help, the Demons repeatedly defeat them."

Hearing this, Lord Antaryami Purushottam, with lotus-like eyes, saw the condition of the bodies of the Gods and said, "Devas! I will increase your power. Do what I tell you. Together with the Demons, bring all kinds of herbs and put them in the Ksheersagar. Then, using Mandarachal as a churning stick and Vasuki Nag as a rope, churn the ocean and extract nectar from it. I will help you in this task. By drinking the nectar that comes out of the churning of the ocean, you will become strong and immortal."

Hearing this from the God of Gods, all the Gods made a treaty with the Demons and engaged in the effort to extract nectar:

अथातः सम्प्रवक्ष्यामि कलषोत्पत्तिमुत्तमाम् ।  
उत्तरे हिमवत्पार्श्वे क्षीरोदो नाम सागरः ।।  
आरब्धं मन्थनं तत्र देवैर्दानवपूर्वकैः ।  
मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् ।।  
मूले कूर्मन्तु संस्थाप्य विष्णोर्बाहू च मन्दरे ।  
एकत्र देवताः सर्वे बलिमुख्यास्तथैकतः ।।  
मथ्यमाने तदा तस्मिन् क्षीरोदे सागरोत्तमे ।  
उत्पन्नं गरलं पूर्वं षम्भुना भक्षितं च तत् ।।  
अथ स्वास्थ्यं गते लोके प्रकथ्यन्तेऽद्य तानि हि ।  
उत्पन्नानि च रत्नानि यानि तत्र महान्ति च ।।  
विमानं पुष्पकं पूर्वमुत्तमं हंसवाहनम् ।  
नाग ऐरावतश्चैव पादपः पारिजातकः ।।  
वीणावाद्यानां चैव रम्भा नृत्यगुणाचिता ।  
मणिरत्नं कौस्तुभाख्यं बालचन्द्रस्तथैव च ।।  
कुण्डलानि धनुश्चैव गावः पञ्च षिवास्तथा ।  
लक्ष्मीः सुरुपा यमुना सुषीला सुरभिस्तथा ।।  
उच्चैःश्रवाः समुत्पन्नो लक्ष्मीश्च वरवर्णिनी ।  
तथा धन्वन्तरिर्देवो विष्वकर्मा कलाविदः ।।  
कलषश्च समुद्भूतो धन्वन्तरिकरोल्लसन् ।  
मुखान्तं मुधया पूर्णः सर्वेषां हि मनोहरः ।।  
अजितस्य पदाम्भोजकृपयैव समुद्गतम् ।  
क्षीराब्धिलोडनोद्भूतं कलषान्तेन्द्ररत्नकम् ।।  
दृष्ट्वा तु तत्क्षणादेव महाबलपराक्रमः ।  
जयन्तोऽमृतमादाय गतो देवप्रचोदितः ।।

देवकर्मसमालोच्य तदा दैत्यपुरोधसा।  
नागोच्छ्वासप्रव्यथिता दैत्याः घुक्रेण सूचिताः।।  
जग्मुस्ते पृष्ठतो लग्ना भीतः सोऽपि पलायितः।  
दिषो दष दिवारान्नं द्वादषाहं प्रपीडितः।।  
दैत्यैर्गृहीतस्तद्धस्तात् तेनापि पुनरेव सः।  
अहं पिबेयं पूर्वं तु न त्वञ्चेति विचुक्रुधुः।।  
एवं विवदमानेषु काष्यपेषु सुधाग्रहे।  
भगवान् मोहयित्वा तान् मोहिन्या विभजत् सुधाम्।।  
विवादे काष्यपेयानां यत्र यत्रावनिस्थले।  
कलषो न्यपतत्तत्र कुम्भपर्वं तदोच्यते।।  
गुर्वीन्द्रर्कस्वपुत्रैश्च कुम्भोऽरक्षि निपातितः।  
कलहाक्रान्तचेतोभिर्दैत्यैः घुक्रप्रचोदितैः।।  
चन्द्रः प्रस्रवणाद्रक्षां सूर्यो विस्फोटनाद्दधौ।  
दैत्येभ्यश्च गुरु रक्षां षौरिदेवेन्द्रजाद् भयात्।।  
सूर्येन्दुगुरुसंयोगस्तद्राषौ यत्र वत्सरे।  
सुधाकुम्भप्लवे भूमौ कुम्भो भवति नान्यथा।।  
देवानां द्वादषाहोभिर्मर्त्यैर्द्वादषवत्सरेः।  
जायन्ते कुम्भपर्वाणि तथा द्वादष संख्यया।।  
तत्राधनुत्तये नृणां चत्वारो भुवि भारते।  
अष्टौ लोकान्तरे प्रोक्ता देवैर्गम्या न चेतरेः।।  
तान्येति यः पुमान् योगे सोऽमृतत्वाय कल्पते।  
देवा नमन्ति तत्रस्थान् यथा रङ्गा धनाधिपान्।।  
पृथिव्यां कुम्भयोगस्य चतुर्धा भेद उच्यते।  
विष्णुद्वारे तीर्थराजेऽवन्त्यां गोदावरीतटे।।  
सुधाविन्दुविनिक्षेपात् कुम्भपर्वेति विश्रुतम्।। (स्कन्दपुराण)

"Thereafter, Gods and Demons churned the Kshirodhisindhu near the Himalayas in the northern part of the earth, in which Mandarachal was the churning rod, Vasuki was the rope, the tortoise-bearing Lord was the back part of Mandarachal, and Lord Vishnu was holding the churning rod. Then, from that Ksheersagar, fourteen gems emerged: Lakshmi, Kaustubh, Parijat, Sura, Dhanvantari, Moon, Garal, Pushpak, Airavat, Panchjanya Shankh, Rambha, Kamdhenu, Uchchaiskrava, and Amrit-Kumbh. As soon as the Amrit-Kumbh emerged from those gems, Jayant, the son of Indra, took the nectar-filled pot and flew into the sky at the signal of the Gods. After that, according to the orders of Shukracharya, the guru of the Demons, the Demons chased Jayant to take back the nectar. After great effort, they caught Jayant midway. Thereafter, a continuous war raged between the Gods and Demons for twelve days to claim the Amrit-Kalash. During this mutual fighting, the pot fell on four places on earth (Prayag, Haridwar, Ujjain, Nashik). At that time, the Moon protected the pot from leaking, the Sun protected the pot from breaking, Guru protected it from being stolen by the Demons, and Shani protected the pot out of fear of Devendra. To calm the conflict, the Lord assumed the form of Mohini and distributed and drank

the nectar to everyone according to their rights. In this way, the war between Gods and Demons ended."

"For the attainment of nectar, there was a continuous war between the Gods and Demons for twelve days. Twelve days of the Gods are equal to twelve years of humans. Therefore, there are twelve Kumbh. Out of these, four Kumbh are on earth and the remaining eight Kumbhs are in heaven, which only the Gods can attain; humans cannot reach there. The time when Chandradis protected the pot, when the planets protecting the current zodiac signs come, then the yoga of Kumbh occurs, that is, in the year, on the zodiac sign where the Sun, Moon, and Jupiter coincide, in that year, in the yoga of that zodiac sign, wherever the Amrit-Kumbh-Sudha- fell, the Kumbh Parva occurs there."

**Key locations of the Kumbh and its ritual importance:**

"In these four decided places of Kumbh Parva - Haridwar, Prayag, Ujjain, and Nashik - at the time of Kumbh Yoga, through the confluence of respective communities, respected monks and great souls, with selfless intention for the sake of alleviating all kinds of sufferings of the world, for the welfare of the country, society, nation, religion, and the entire world, to do world welfare through invaluable divine teachings in accordance with the Vedas and other scriptures is the great purpose of Kumbh Parva."

"One benefit of celebrating Purna Kumbh and Ardh Kumbh Parva is that we people come to these holy pilgrimages like Haridwar, Prayag, etc., from far and wide, purify ourselves by bathing in the Ganges, gain knowledge through the teachings of great scholars, and practice auspicious deeds like penance, truth, charity, Yagya, etc., according to our ability and interest, so that after death we may attain the best, good, or medium गति and never attain अधम गति."

"The Kumbh festival is celebrated in these four pilgrimage places: Haridwar, Prayag, Ujjain, and Nashik. All these four are supremely holy pilgrimages. Kumbh Parva occurs in each of these four pilgrimages after every twelve years."

**गंगाद्वारे प्रयागे च धारागोदावरीतटे।**

**कुम्भाख्येयस्तु योगोऽयं प्रोच्यते षंकरादिभिः।।**

"Gangadwar (Haridwar), Prayag, Dharanagari (Ujjain), and Godavari (Nashik) are called 'Kumbh Yoga' by Shankaradi Devas."

"Kumbh is the temple of God. Its glimpse occurs in the above four places in every twelfth year. A brief discussion of the different times and importance, etc., of the Kumbh Parva of Haridwar and other four places is presented as follows:"

**(1) Haridwar**

**पद्मिनीनायके मेघे कुम्भराषिगते गुरौ।**

**गंगाद्वारे भवेद्योगः कुम्भनामा तदोत्तमः।। (स्कन्दपुराण)**

"When Jupiter is situated in Kumbh Rashi and the Sun remains in Mesh Rashi, then Kumbh Yoga occurs in Gangadwar (Haridwar)." Or



**वसन्ते विषुवे चैव घटे देवपुरोहिते।**

**गंगाद्वारे च कुम्भाख्यः सुधामेति नरो यतः।।**

"There are three baths of Kumbh in Haridwar. Here, the first bath of Kumbh starts from Shivaratri. The second bath occurs on the Amavasya of Chaitra. The third bath (main bath) occurs at the end of Chaitra or on the first day of Vaishakh, i.e., on the day when Jupiter is in Kumbh Rashi and the Sun is in Mesh Rashi, the Kumbh bath occurs."

## (2) Prayag

**मेषराशिं गते जीवे मकरे चन्द्रभास्करो।**

**अमावस्या तदा योगः कुम्भाख्य स्तीर्थनायके।।**

(स्कन्दपुराण)

"When Jupiter is situated in Mesh Rashi and the Moon and Sun are in Makar Rashi, then Kumbh Yoga occurs in Tirthraj Prayag." Or

**मकरे च दिवानाथे ह्यजगे च बृहस्पतौ।**

**कुम्भयोगो भवेत्तत्र प्रयागे ह्यतिदुर्लभः।।**

"There are three baths of Kumbh in Prayag. Here, the first bath of Kumbh starts from Makar Sankranti (when Jupiter is in Mesh Rashi). The second bath (main bath) occurs on Magh Krishna Mauni Amavasya. The third bath occurs on Magh Shukla Basant Panchami."

## (3) Ujjain (Avantika)

**मेषराशिं गते सूर्ये सिंहराशौ बृहस्पतौ।**

**उज्जयिन्यां भवेत् कुम्भः सदा मुक्तिप्रदायकः।।**

"When the Sun is in Mesh Rashi and Jupiter is in Singh Rashi, then Kumbh Yoga occurs in Ujjain."

## (4) Simhashta Kumbh, Nashik – Trimbakeshwar

**सिंहस्थ कुम्भ, नासिक - अम्बकेष्वर**

**सिंहराशिं गते सूर्ये सिंहराशौ बृहस्पतौ।**

**गोदावर्या भवेत्कुम्भो भक्तिमुक्तिप्रदायकः।।**

"When the Sun and Jupiter are in Singh Rashi, then liberation-giving Kumbh occurs in Nashik."

"Kumbh Mela is held in Nashik, situated on the beautiful banks of Godavari. For this, Jupiter in Singh Rashi and the Sun in Singh Rashi are necessary. The bath of this Parva occurs on Amavasya Tithi in Bhadrapad. The time until Devguru Jupiter remains in Singh Rashi with Vishwatma Suryanarayan is called Simhashta. During this Simhashta period, the journey to Shrinashik Tirtha, bathing in the holy Godavari River, and दर्शन-लाभ of Traimbakeshwar Jyotirlinga have great significance. Lord Shri Ram spent a long period of exile in Panchavati itself."

"The importance of Kumbh bath in Haridwar, Prayag, Ujjain, and Nashik is as follows:"

## 1-Glory of Haridwar Bath

**कुम्भराशिं गते जीवे तथा मेषे गते रवौ।**

**हरिद्वारे कृतं स्नानं पुनरावृत्तिवर्जनम्।।**

"When Jupiter is in Kumbh Rashi and the Sun is in Mesh Rashi, bathing in the Kumbh of Haridwar frees a man from rebirth."

## 2-Glory of Prayag Bath

**सहस्रं कार्तिके स्नानं माघे स्नानषतानि च।**

**वैशाखे नर्मदा कोटिः कुम्भस्नानेन तत्फलम्।।**

(स्कन्दपुराण)

"The fruit obtained by bathing in the Ganges a thousand times in the month of Kartik, a hundred times in the Ganges in Magh, and a crore times in the Narmada in Vaishakh, is obtained by bathing only once at the Kumbh Parva in Prayag."

It is also said in Vishnu Purana:

**अष्वमेधसहस्राणि वाजपेयषतानि च।**

**लक्षं प्रदक्षिणा भूमेः कुम्भस्नानेन तत्फलम्।।**

"The fruit obtained by performing a thousand Ashwamedha Yagyas, a hundred Vajpayee Yagyas, and circumambulating the earth a lakh times is obtained only by the Kumbh bath of Prayag."

## 3-Glory of Ujjain Bath

**कुशस्थलीमहाक्षेत्रं योगिनां स्थानदुर्लभम्।**

**माघवे धवले पक्षे सिंहे जीवे अजे रवौ।।**

**तुलाराशौ निषानाथे पूर्णायां पूर्णिमातिथौ।**

**व्यतीपाते तु सञ्जाते चन्द्रवाससंयुते।**

**उज्जयिन्यां महायोगे स्नाने मोक्षमवाप्नुयात्।।**

(स्कन्दपुराण, अवन्तीखण्ड)

**‘धारायां च तदा कुम्भो जायते खलु मुक्तिदः।’**

**षष्टिवर्षसहस्राणि भागीरथ्यवगाहनम्।**

**सकृद् गोदावरीस्नानं सिंहस्थे च बृहस्पतौ।।**

**षष्टिवर्षसहस्राणि भागीरथ्यवगाहनम्।**

**सकृद् गोदावरीस्नानं सिंहस्थे च बृहस्पतौ।।**

"When Jupiter is in Singh Rashi, bathing only once in the Godavari gives a man merit equal to bathing in the Ganges for sixty thousand years."

It is written in Brahmaparivarta Purana:

**अष्वमेधफलं चैव लक्षगोदानजं फलम्।**

**प्राप्नोति स्नानमात्रेण गोदायां सिंहगे गुरौ।।**

"When Jupiter is situated in Singh Rashi, bathing only in the Godavari gives a man the merit of performing Ashwamedha Yagya and donating a lakh cows."

It is said in Brahmaanda Purana:

**यस्मिन् दिने गुरुर्याति सिंहराशौ महामते।**

**तस्मिन् दिने महापुण्यं नरः स्नानं समाचरेत्।।**

**यस्मिन् दिने सुरगुरुः सिंहराशिगतो भवेत्।**

**तस्मिन्स्तु गौतमीस्नानं कोटिजन्माघनाशनम्।।**

**तीर्थानि नद्यश्च तथा समुद्राः**

**क्षेत्राण्यरण्यानि तथाऽऽश्रमाश्च।**

**वसन्ति सर्वाणि च वर्षमेकं**

**गोदातटे सिंहगते सुरेज्ये।।**

## Procedure of Kumbh Bath and Importance of Donation

"Waking up early in the morning, one should first remember God. After that, after completing the rituals of शौचादि, one should remember the verses indicative of the importance of Kumbh Parva. Then, at the appropriate time, going to the holy river like Ganga for Kumbh bath, showing the Kumbh-Mudra (Kalash-Mudra) with both hands and meditating on nectar in it, one should bathe while reciting the following verses:"

देवदानवसंवादे मथ्यमाने महोदधौ।

उत्पन्नोऽसि तदा कुम्भ विधृतो विष्णुना स्वयम्।।

त्वत्तोये सर्वतीर्थानि देवाः सर्वे त्वयि स्थिताः।

त्वयि तिष्ठन्ति भूतानि त्वयि प्राणाः प्रतिष्ठिताः।।

शिवः स्वयं त्वमेवासि विष्णुस्त्वं च प्रजापतिः।

आदित्या वसवो रुद्रा विष्वेदेवाः सपैतृकाः।।

त्वयि तिष्ठन्ति सर्वेऽपि यतः कामफलप्रदाः।

त्वत्प्रसादादिमं स्नानं कर्तुमीहे जलोद्भव।।

सान्निध्यं कुरु मे देव प्रसन्नो भव सर्वदा।

"After taking a bath, after finishing Sandhya-Tarpanadi, one should establish Kumbh (Kalash) with Ganapati-Pujan. Thereafter, with श्रद्धा-भक्ति, one should worship Kumbh with षोडशोपचार. Then, one, four,

eleven, twenty-one, or according to one's ability, gold, silver, copper, or brass Kalash filled with ghee should be donated as 'Ghee-Kumbh' to योग्य-सुपात्र scholars."

"During Kumbh Parva, by duly worshipping a ghee-filled Kumbh (Kalash) and giving it to a virtuous scholar with वस्त्रालंकार, आभूषण, and स्वर्ण-खण्ड, one gets the fruit of donating hundreds of cows, and the souls of one's ancestors are satisfied."

"Similarly, by donating various types of अन्न, द्रव्य, etc., in the pilgrimage places of each Kumbh Parva, one gets the fruit of going to crores of pilgrimages and performing hundreds of अश्वमेध-यज्ञ."

## Conclusion

The Mahakumbh is not just a religious gathering but a celebration of India's rich cultural heritage. It unites millions across faiths to seek spiritual growth through divine rituals. Rooted in mythology and celestial phenomena, it serves as a reminder of humanity's eternal quest for salvation. By participating in this grand festival, devotees aim to transcend worldly attachments and achieve liberation from the cycle of birth and death.

## References

1. Courtesy: Geeta Press

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