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न पुनस्ते सम्पादकान् न्यासं च निबध्नन्ति

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व्यासपूर्णमाऽङ्कः

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लेखसूची—Contents

- | | Pages |
|--|---------|
| 1. व्यासप्रशस्तिः | 91 |
| 2. ब्रह्मपाराख्यं शिवस्तोत्रम् [<i>Brahma-pāra</i> Eulogy of Śiva] | 92-93 |
| 3. Textual and Historical Analysis of the Purāṇa-
Commentary Relating to Maurya Dynasty
[मौर्यराजवंशसम्बन्धिपुराणटीकानां पाठसंबन्धीतिहाससंबन्धि
च विवेचनम्] | 94-106 |
| By <i>Dr. S. N. Roy</i> ;
Reader, Deptt. of Ancient India History and
Culture, Univ. of Allahabad. | |
| 4. Some Problems Regarding the Brahma-vaivarta-
Purāṇa
[ब्रह्मवैवर्तपुराणविषयकाः केचन विचारणीयविषयाः] | 107-124 |
| By <i>Dr. Anantaray J. Rawal</i> ;
Deptt. of Sanskrit, Jayendrapuri Arts and
Science College, Broach (Gujarat). | |
| 5. Problem of the Extent of the Kārma-Purāṇa Text
[कर्मपुराणपाठस्य परिमाणविषयको विमर्शः] | 125-136 |
| By <i>Sri Anand Swarup Gupta</i> ;
Asstt. Director, Purāṇa Deptt. | |

Notes and Comments

- | | |
|---|---------|
| 1. Did the Author of Bhāgavata know Kālidāsa
[भागवतमहापुराणस्य लेखकः कालिदासं जानाति न वा] | 137-140 |
| By <i>Dr. Shiva Shanker Prasad</i> ;
Deptt. of Sanskrit, L. S. College, Muzaffarpur. | |
| 2. Propriety of using Umbrella and shoes by Vāmana
as a Brahmācārin
[वामनेन ब्रह्मचारिवेषे छत्रोपानद्वारणस्यौचित्यम्] | 141-146 |
| By <i>Dr. Ganga Sagar Rai</i> ;
All-India Kashiraj Trust. | |

3. The Position of Brahmanas and Commoners
under the rule of a Tyrant Monarch
[दुष्टनृपतेः शासनान्तर्गते ब्राह्मणानां सामान्यजनानां च स्थितिः] 147-159
By *Sri V. V. Deshpande*;
Retd. Principal, Patna Law College
- Activities of the All-India Kashtraj Trust
[सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्] 160-169
- Supplement*
- Garuḍa Purāṇa-A Study
(Appendix-7—Index of the names in GP.) 207-387
By *N. Gangadharan*.

व्यासप्रशस्तिः

द्वापरान्तेषु विश्वात्मा विष्णुर्विश्वंभरः प्रभुः ।
व्यासनाम्ना चरत्यस्मिन्नवतीर्य महीतले ॥
एवं व्यस्ताश्च वेदाश्च द्वापरे द्वापरे द्विजाः ।
निर्मितानि पुराणानि अन्यानि च ततः परम् ॥
स पुनर्द्वापरे चास्मिन् कृष्णद्वैपायनाख्यया ।
अरण्यामिव हव्याशी सत्यवत्यामजायत ॥
संक्षिप्य स पुनर्वेदान् चतुर्धा कृतवान् मुनिः ।
व्यस्तवेदतया लोके वेदव्यास इति श्रुतः ॥

— (शिवपु० वायवीय-सं०, १. ३४-३७)

विभज्य वेदं च तदर्थजातं चक्रे परामृश्य पुनः पुराणम् ।
तदीयमर्थं च विकृष्य चक्रे यो भारतं तत्र मनो ममास्ताम् ॥

—(Asiatic Society Catalogue, V, 3404)

कृष्णद्वैपायनं व्यासं सर्वभूतहिते रतम् ।
वेदाब्जभास्करं वन्दे शमादिनिलयं मुनिम् ॥

—(शंकराचार्यकृते विष्णुसहस्रनामभाष्ये)

ब्रह्मपाराख्यं शिवस्तोत्रम्*

(कूर्मपुराणम् १. ३१. ३६-५१)

कपर्दिनं त्वां परतः परस्ताद् गोप्तारमेकं पुरुषं पुराणम् ।
 व्रजामि योगीश्वरमीशितारमादित्यमग्निं कपिलाधिरूढम् ॥३६
 त्वां ब्रह्मपारं हृदि सन्निविष्टं हिरण्यं योगिनमादिमन्तम् ।
 व्रजामि रुद्रं शरणां दिविस्थं महामुनिं ब्रह्ममयं पवित्रम् ॥३७
 सहस्रपादाक्षिशिरोऽभियुक्तं सहस्रबाहुं तमसः परस्तात् ।
 त्वां ब्रह्मपारं प्रणमामि शंभुं हिरण्यगर्भाधिपतिं त्रिनेत्रम् ॥३८
 यतः प्रसूतिर्जगतो विनाशो येनावृतं सर्वमिदं शिवेन ।
 तं ब्रह्मपारं भगवन्तमीशं प्रणम्य नित्यं शरणां प्रपद्ये ॥३९
 अलिङ्गमालोकविहीनरूपं स्वयंप्रभं चित्पतिमेकरुद्रम् ।
 तं ब्रह्मपारं परमेश्वरं त्वां नमस्करिष्ये न यतोऽन्यदस्ति ॥४०
 यं योगिनस्त्यक्तसवीजयोगा लब्ध्वा समधि परमार्थभूताः ।
 पश्यन्ति देवं प्रणतोऽस्मि नित्यं तं ब्रह्मपारं भवतः स्वरूपम् ॥४१

* The word 'Brahma-pāra' literally means the highest object of the sacred knowledge as contained in the Brahma or Veda. The Śaiva Purāṇas regard Śiva as the *Brahma-pāra*, while according to the Vaiṣṇava Purāṇas Viṣṇu is the *Brahma-pāra*. An eulogy in praise of Śiva or Viṣṇu with the epithets '*Brahma-pāra*', '*Apāra-pāra*', '*Para-pāra*' etc. is termed as *Brahma-pāra-stava* (or ...*stotra*). The Kūrma-Purāṇa, being predominantly a Śaiva-Purāṇa, contains Śiva's *Brahma-pāra-stava* (as given here) uttered by sage Śaṅkukarṇa, while the Viṣṇu-Purāṇa (I. 15.54-59) contains Viṣṇu's *Brahma-pāra-stava* uttered by sage Kaṇḍu. Another *Brahma-pāra-stava* of Viṣṇu uttered by sage Nārada is also given in the Vārāha-Purāṇa (3. 10-20).

The Kūrma-Purāṇa gives the above *Brahma-pāra-stava* in connection with the glorification of Śiva's Kapardīśvara-liṅga established near the *Piśāca-mocana-tīrtha* in Vārāṇasī. This *stotra* begins with the praise of Śiva in his *Kapardi*-form (wearing braided and knotted hair like a *Kaparda* or cowrie-shell). In fact, Śiva's *Kaparda* (or *Jaṭā*) symbolises the flames of fire and the rays of the sun; the Fire and the Sun being the two of the eight *mūrti*-s (forms) of Śiva (cf. Kūrma-P. I. 10.26). The *stotra* praises first the immanent form (Śls. 36-39) and then the transcendent form (Śls. 40ff.) of Śiva.

न यत्र नामादिविशेषक्लृप्तिर्न संदृशे तिष्ठति यत्स्वरूपम् ।
 तं ब्रह्मपारं प्रणतोऽस्मि नित्यं स्वयंभुवं त्वां शरणां प्रपद्ये ॥४२
 यद् वेदवादाभिरता विदेहं सब्रह्मविज्ञानमभेदमेकम् ।
 पश्यन्त्यनेकं भवतः स्वरूपं सब्रह्मपारं प्रणतोऽस्मि नित्यम् ॥४३
 यतः प्रधानं पुरुषः पुराणो विवर्तते यं प्रणमन्ति देवाः ।
 नमामि तं ज्योतिषि सन्निविष्टं कालं बृहन्तं भवतः स्वरूपम् ॥४४
 व्रजामि नित्यं शरणां गुहेशं स्थाणुं प्रपद्ये गिरिशं पुरारिम् ।
 शिवं प्रपद्ये हरमिन्दुमौलिं पिनाकिनं त्वां शरणां व्रजामि ॥४५

[स्तुत्वैवं शङ्कुकर्णोऽसौ भगवन्तं कर्पदिनम् ।
 पपात दण्डवद् भूमौ प्रोच्चरन् प्रणवं परम् ॥४६
 तत्क्षणात् परमं लिङ्गं प्रादुर्भूतं शिवात्मकम् ।
 ज्ञानमानन्दमद्वैतं कोटिकालाग्निसन्निभम् ॥४७
 शङ्कुकर्णोऽथ मुक्तात्मा तदात्मा सर्वगोऽमलः ।
 निलिल्ये विमले लिङ्गे तदद्भुतमिवाभवत् ॥४८
 एतद्रहस्यमाख्यातं माहात्म्यं वः कर्पदिनः ।
 न कश्चिद् वेत्ति तमसा विद्वानप्यत्र मुह्यति ॥४९
 य इमां शृणुयान्नित्यं कथां पापप्रणाशिनीम् ।
 भक्तः पापविशुद्धात्मा रुद्रसामीप्यमाप्नुयात् ॥५०
 पठेच्च सततं शुद्धो ब्रह्मपारं महास्तवम् ।
 प्रातर्मध्याह्नसमये स योगं प्राप्नुयात् परम् ॥५१]

TEXTUAL AND HISTORICAL ANALYSIS OF THE
PURĀṆA-COMMENTARY RELATING TO
MAURYA-DYNASTY.

BY

S. N. ROY

[अस्मिन् निबन्धे विदुषा लेखकेन नानाप्रमाणैः साधितं यद् विष्णुपुराणे प्राप्तं कौटिल्यद्वारा चन्द्रगुप्तमौर्यस्य राज्याभिषेकसंबन्धिविवरणं टीकाकारैरेव प्रक्षिप्तं न त्वेतद् विवरणं मूलपुराणे आसीत् । टीकाकर्तृभिरेतत् परिवर्तनं तेषां काले प्रचलितपरम्परानुसारं सामाजिक-राजनीतिकावस्थानुसारं च कृतमासीत् । विष्णुपुराणस्य एतद् वर्णनं टीकाकाराणां विशेषतश्चित्सुखस्य संशोधनस्य फलमस्ति । अतो विष्णुपुराणस्याधारेण मौर्याणां शूद्र-मूलकत्वं सिद्धं कर्तुं न शक्यते । विष्णुपुराणस्य तत्-संबन्धिविवरणं तदुपरि मध्यकालीनटीकाकाराणां व्याख्याश्च अस्य निबन्धस्य प्रामुख्यरूपेण विवेच्यमस्ति । अस्मिन् विषये एतद् विवेचनं प्रथममेव प्रतीयते ।]

In view of the accumulated treasury of our knowledge about the history of Maurya and in view of the fact that mostly speaking materials relating to this topic have been subjected to competent analysis at several times¹, any further attempt at their interpretation can hardly lead to the emergence of fresh conclusions. This remark accord well with the problem relating to the origin of the Mauryan rulers, which is so very well examined by the scholars that out of the known stock of sources, it can not be reopened for the relevant garb of sober history. [Despite this apparent consideration for the old and trodden topic, fresh analysis of the Purāṇic material can well be presented in consequence of its varied forms preserved in the passages of the available texts. Keeping fully into account these essential points, it is proposed here to make scrutiny of the textual features of the Purāṇa-Commentary on the origin of the Mauryas in historical framework of Ancient India].

1. R. K. Mookerji, Chandragupta Maurya and His Times; C. D. Chatterji, Observations on the Bṛhat-kathā in Indian Culture; F. E. Pargiter, The Purāṇa Text of the Dynasties of The Kali Age, pp. 26 ff. and p. 70; B. D. Upadhyaya, Purāṇa-Vimarśa, pp. 389 and 390.

Well evidenced and much commendable suggestions have often been made that any line relating to Śūdra-origin of the Mauryas does not occur in the Purāṇa-text, the general purport of which is in no way intended for any reference either to the noble or ignoble lineage from which these rulers hailed. Emphasis has also been laid on the broad fact that the original Purāṇic lines concerned with the topic were subjected to an abrupt formation and misinterpreted rendering in the Commentaries of the Purāṇa-text, written comparatively at a much later date.² In their own way these suggestions do not admit of any objections and undoubtedly these are pointer to a correct scrutiny of the state of affairs brought out by the Purāṇa-text on one hand and the Purāṇa-Commentary on the other. Despite the soundness and accuracy contained in such remarks, there is, however, one serious consideration to which adequate attention has not been paid by the scholars so far. Ever since the beginning of the studies in the dynastic account of the Purāṇas, no serious effort has been made to clarify as to which extent and due to which particular factor there could exist textual disparity, explanatory inconsistency and contradictions between the early and late informations emerging from the same school of works and converging on the same subject.

The particular Purāṇas on which some noteworthy commentaries were prepared in later times are the Viṣṇu and the Bhāgavata³, whereas the commentaries which refer to the lineage of the Mauryan kings either directly or indirectly are those explaining the extracts, viz. 'Kauṭilya eva Candraguptamutpannam rājye' abhiṣekṣyati', of the former text. As the general wording, description and intended sense of these commentaries are significant

2. R. K. Mookerji, *Ibid*, pp. 9 & 10.

3. No less than seven commentaries were written on the text of Viṣṇu Purāṇa. These are attributed to the following authors : (1) Citsukha, (2) Jagannātha Pāṭhaka, (3) Nṛsimha Bhaṭṭa, (4) Ratnagarbha, (5) Viṣṇu Citta, (6) Śrīdharasvāmin, (7) Sūryākara Miśra. To the text of Bhāgavata are appended as eleven commentaries. Among these Citsukhiya and Śrīdhariya figure most prominent. Other nine are ascribed to the following authors :

(1) Sudarśana Sūri, (2) Vīra Rāghava (3) Vijayadhvaja (4) Vallabhācārya, (5) Sukadevācārya, (6) Sanātanagosvāmin, (7) Jīvagosvāmin, (8) Viśvanātha Cakravartin (9) Śrīdhara,

in context of the present discussion ; some of these may be illustrated in their original forms as under :

- (1) Candraguptamutpannam Nandasyaiva Bhāryāyām Murāyām Jātam (Com. of Citsukha)
- (2) Candraguptam Nandasyaiva Patnyaṁtarasya Murā-sajñyasya Mauryāṇām Prathamam (Com. of Ratana-garbha, noticed by Dr. R. K. Mukerji in Chandragupta Maurya And His Times, p. 9).
- (3) Candraguptam Nandasyaiva Śūdrāyām Maurāsaññāyām Jātam Mauryāṇām Prathamam ; (Com. of Viṣṇucitta).
- (4) Candraguptam Nandasyaiva Patnyaṁtarasya Murāyām Jātam Mauryāṇām Prathamam (Com. of Śrīdhara Svāmī).

A glance over these quoted extracts clearly shows that primarily these are all concerned with describing the metronymy of Candragupta, and, while their general reference is to Murā being mother of the first Mauryan king, one of these goes a step further and does not fail to mention her Śūdra-caste. The question as to who invented the theory of the Śūdra origin of the Maurya king was earlier taken into full account by late Dr. R. K. Mookerji, who concluded in the most categorical fashion that the Purāṇa-Commentator cannot be held responsible for it. He has made a pointed reference to the 'silence' of the Purāṇa-Commentator about the caste of Murā in as much as in the concerned line there is no statement to the effect that she was a Śūdra woman⁴. It goes without saying that the basis of this conclusion is one single commentary of the Viṣṇu Purāṇa text, whereas for its proper survey the present serious point has to be enlightened by the set of the commentaries appended to the original passage of the text. How far this Purāṇa-Commentary has its relevance to the meaning of the original Purāṇa-passage will be analysed subsequently. Here it would be proper to lay stress on the following three main aspects of the reports contained in the Commentaries on the concerned Purāṇa-passage:

- (1) That Murā has been described in them as a lawfully wedded queen of the Nanda king.
- (2) That Murā has also been described in their lines as mother of Candragupta who founded the dynasty after the name of his mother.

4. R. K. Mookerji, Ibid, p. 10.

- (3) That the tradition relating to the Śūdra-caste of the Mauryas was getting distinct publicity in these later writings.

Before considering the problem of consistency of these Commentaries with the original Purāṇa-texts, in relation to which these are explanatory notes, it seems worthwhile to point out that in a number of cases due to the revisionary role of the later copyists the passages construed in the original Purāṇa-Compositions could not remain intact and undisturbed at the later stages. Revisions were often effected in their passages with a view to making them adaptable to the later social and religious developments, but no less frequently these were also brought out as a result of the Compiler's ignorance of the historical matter contained in them at the original stage of their compilation. One suitable passage illustrating the latter case may be quoted from the dynastic account of Vāyu Purāṇa. The passage in question relates to the history of the Śuṅga dynasty after the death of Puṣyamitra. Most of the copies of Vāyu Purāṇa describe that he was succeeded by Agnimitra, who continued to rule for eight years. Similar information is supplied by the text of Brahmāṇḍa-Purāṇa. The original Samskrit line running in these texts may be quoted as under:

(A) Tatsuto' agnimitrāṣṭau Bhaviṣyati Samā Nṛpaḥ
(Vāyu Purāṇa, Uttara Bhāga, XXXVII. 332)

(B) Agnimitro Nṛpaśacāṣṭau Bhaviṣyati Samā Nṛpaḥ
(Brahmāṇḍa Purāṇa, III. 74.151)

But one of the Vāyu copies⁵ reads this line a bit differently in the following words:

'Puṣyamitrasutāścāṣṭau Bhaviṣyamīti Samā Nṛpāḥ'

The present reading is a clear testimony to the fact that the compiler had hardly any knowledge of Śuṅga-history and accordingly he mistook the word Samā for the meaning similar to that of Samāna. He also made other changes in the sentence, which he deemed essential from the point of view of grammar without realizing its significance intended in the original account of the

5. This variant reading has been noted by Pargiter, *Ibid*, p. 31, fn. 10. He rightly remarks that here 'singulars have obviously been converted plurals through misapplying aṣṭau to suta instead of to 'sama'.

text. As a result of its tampering the sentence preserved in the present copy of Vāyu supplies a thoroughly fantastic information to the effect that Puṣyamitra had eight sons and that they simultaneously ruled over the eight territorial divisions of his empire. Surprisingly enough some scholars have attached undue importance to this version and have made a use of it in the reconstruction of Śuṅga-history.⁶

It may again be observed that as a result of ignorance of the later copyists the original Purāṇa-passage was bound to get altered and consequently its meaning in conformity with the actual state of affairs could not well be carried out in the commentary work. A testimony to this type of disappropriation between the original text and its later commentary is found in the account of Viṣṇu Purāṇa concerning the confused order of the society stated to have been due to the barbaric invasions. The passage of Viṣṇu Purāṇa runs as under :

“Tairvimiśrā Janapadāstacchīlavartino Rājāśrayaśuṣmiṇo Mlecchāścāryaśca Viparyayeṇa Vartamānāḥ Prajāḥ Kṣapayīṣyanti”⁷ In the present passage ‘Mlecchāścāścāryaśca Viparyayeṇa Vartamānāḥ’ deserves special consideration. This expression, no doubt, gives the stamp of distinct status to the Viṣṇu-Purāṇa’s text, because in their similar account the texts of Vāyu⁸, Brahmāṇḍa⁹ and Bhāgavata¹⁰ have almost a different reading. The passage occurring in Vāyu and Brahmāṇḍa Purāṇas is identical not only in form but in meaning also. It reads : “Tairvimiśra Janapadā Mlecchācārāśca Sarvaśaḥ/Viparyayeṇa Vartatante Nāśayīṣyanti Vai Prajāḥ”. In the Bhāgavata, on the other hand, the passage is no doubt dissimilar in form to those of these two texts yet it shares in common with them in respect of its meaning. The Bhāgavata passage reads : “Prajāste Bhakṣayīṣyanti Mlecchā Rājanyarūpiṇaḥ/Tannāthāste Janapadā-stacchīlacāravādinaḥ. The purport of these passages may be related here with a view to evaluating

6. K. P. Jaiswal, J.B.O.R.S.; 1924, Vol. X. pt. III, p. 205-207. R. S. Tripathi, History of Ancient India, p. 187, The writer, of the present article has noticed the point in Purāṇa, Vol. XI, No. 1, pp. 67 ff.

7. Viṣṇu Purāṇa, IV. 24.72.

8. Vāyu Purāṇa, XCIX. 384.

9. Brahmāṇḍa Purāṇa, III. 74. 203.

10. Bhāgavata, XII. 1.42.

their significance in comparative set-up and to ascertaining the persistent factor, which could be responsible for the distinct element contained in the Viṣṇu Purāṇa passage. The texts of Vāyu, Brahmāṇḍa and Bhāgavata aim at narrating that during the foreign invasions people will begin to follow the practices of the barbaric intruders, and this will lead to their decay. The text of Viṣṇu Purāṇa because of employment of the expression Mlecchāścāryāśca for Mlecchācārāśca of the other three texts remains unintelligible unless otherwise it is studied with the help of the Commentary-notes on it. The commentator explains Mlecchāścāryāśca etc. as under : "Mlecchā Madhye Āryāścānte ityetadrūpeṇa Vartamānāḥ. As shown by Wilson the commentary means 'that the unbelievers are in the heart of the country and the Hindus on the border'¹¹. The literal meaning of the commentary is 'the Mlecchas will be in the centre and Āryas on the borders'. As far the question of chronological sequence, it has to be admitted that the texts of Vāyu, Brahmāṇḍa and Bhāgavata are early in date not only because of unanimity of their account, but also because of the fact that the Viṣṇu-Purāṇa account reveals political order of India relating to a much later period. It points to the beginning of muslim rule in India, when the Sultanate hegemony was being deeply rooted in the centre, whereas borders were still under the rule of the Hindu chiefs. The passage of Viṣṇu Purāṇa has in it an echo of political condition of India of about 13th century A.D., when the Sultanate rule established in Delhi was facing constant resistance of the Senas, the Candelas and the Cauhanas holding their political sway respectively over the eastern, southern and western frontiers¹². The Commentator of Viṣṇu-Purāṇa as we shall subsequently notice belongs to the same general period i. e. 13th century A. D. It is, thus, not improbable that the expression Mlecchāścāryāśca is a later substitute of the original Mlecchācārāśca and that the substitution seems due to the revisionary role of the commentator for making the original account upto date in later times.

One pertinent example showing how the original meaning of the Purāṇa-term and even the original term itself was subjected to severe revision may again be cited from the text of Viṣṇu-Purāṇa.

11. Translation of Viṣṇu Purāṇa, p. 387, fn.

12. A.B.M. Habibullah in Struggle For Empire, pp. 145-147.

The Purāṇa-text refers to the Patumitras among the people ruling over the Vindhyan regions during 3rd century A. D.¹³. The fact which is of special note in the present context is that the text of Viṣṇu Purāṇa does not preserve in it the original term indicative of the land over which the Patumitras ruled. Similar is the case with the text of Bhāgavata¹⁴ which, while, mentioning the people called Patumitras makes the reference to the land under their jurisdiction. That originally a reference to the above effect had been made in these two texts is attested not only by the general make-up and the style of their passages but also by the fact that the texts of Vāyu and Brahmāṇḍa¹⁵ specifically mention the territory in relation to the Patumitras in their respective verses. It may also be pointed out that the texts of Viṣṇu and Bhāgavata replacing the term under reference by the term of different connotations are those which contain explanatory notes of the Commentators mentioned above. This seems to be a fact of special significance in as much as it tends to show that the commentators were no less responsible for the additions or alterations in the passages originally composed in the Purāṇa-texts. The variant readings of the available texts of Viṣṇu and Bhāgavata are listed by Pargiter,¹⁶ a careful reconstruction of which does not fail to prove the original unity of Viṣṇu and Bhāgavata in respect of the passage under reference with the texts of Vāyu and Brahmāṇḍa. The reconstructed form of the passage out of the different versions of all these four texts assumes the following reading :

‘Puṣyamitrā bhaviṣyanti Patumitrās trayodaśa Mekaḷāyām
nṛpāḥ sapta bhaviṣyanti-ihā saptatim’

The altered form of the passage in the respective texts of Viṣṇu and Bhāgavata runs as follows :

‘Tataḥ Puṣpamitrāḥ Patumitrāstrayodaśa Ekaḷāśca Saptān-
dhrah/Tataśca Kośalāyām tu nava caiva bhūpatayo bhaviṣyanti’//
Viṣṇu-Purāṇa.

‘Puṣpamitro’tha rājanya Durmitro’sya tathaiva ca Ekakala
ime bhupāḥ saptāndhrāḥ sapta kośalāḥ’ Bhāgavata.

13. Viṣṇu Purāṇa, IV. 24. 58.

14. Bhāgavata, XII. 1. 34.

15. Vāyu Purāṇa, XCIX. 369.

Brahmāṇḍa Purāṇa, III. 74.187.

16. Pargiter, Ibid, p. 151.

From these quotations it is quite evident that the basic difference between the reconstructed passage and the passages of Viṣṇu and Bhāgavata is that the term Mekala of the former has been replaced by Ekala and Ekakala in the respective readings of the latter two texts. There can not be any doubt about the fact that Mekala points to an ancient geographical division of the country so very well known to the Purāṇa-writers and as D.C. Sircar¹⁷ proceeds to explain 'the name Mekala is still preserved in that of the present Maikala range which is the connecting link between the Vindhya and the Satpuras and stretches from the Khairāgarh area in M.P. to the Rewah region'. Similar is the note of V.S. Agrawal¹⁸, who on the basis of Vāmana Purāṇa XIII. 53 describes Mekala as one of the Janapadas of Vindhyan region. It seems quite convenient to conclude that Mekala was changed into Ekala and Ekakala due to the ignorance of the later compilers about the geography of the area concerned. The fact, however, remains that if we analyse the problem from a more suitable angle it will appear that the substitution was in all probability effected with a view to adjusting the passage according to the prevalent set-up of the later times. In the commentaries of both these Purāṇas the term Ekala/Ekakala is explained as Khaṇḍamaṇḍaleṣu Bhūpāḥ i.e. rulers of Maṇḍala-sub-divisions. Consideration of the following evident fact seems essential before the analysis of this term and commentary-meaning on it is finalised. In the ancient Hindu political organization Maṇḍala-division can not refer to the general period in which the historical account of the Purāṇa-text is placed by the scholars. There is no doubt that the term Maṇḍala occurs in early texts like Arthaśāstra¹⁹ and Manusmṛti²⁰. But in these works it is employed in a much different sense. It has been rightly remarked that Maṇḍala of these texts refers to a diplomatic circle of neighbouring kings in relation to a king desirous of conquest. Later on, the term came to be used for a circle of feudatories headed by a chief and paying allegiance to an

17. D. C. Sircar, *Geography of Ancient And Medieval India*, p. 34, fn.

18. V. S. Agrawal, *Vāmana Purāṇa-A Study*, p. 32; See also S. Chaudhuri, *Place-names in the Vāmana Purāṇa in Indian Historical Quarterly*, Vol. XXXIX, No. 1 & 2, p. 46.

19. *Arthaśāstra*, VI.1.2.

20. *Manusmṛti*, VII, 155-157.

overlord²¹. The term of the Purāṇa-text as also the commentary on it seems to carry the meaning and sense of almost similar terms employed in the texts and inscriptions of still later periods. Among such texts mention may specially be made of Mānasāra²², which is said to be a work of early medieval period. The present work not only makes use of Maṇḍaleśvara, but also explains it as Kṣudra-Bhūpāla. An identity can well be established between Kṣudra-Bhūpāla and Khaṇḍa-Maṇḍala-Bhūpa in so far as the historical interpretation of the two terms is concerned. Both these terms seem to refer to rulers of smaller area or to governors of territorial divisions or subdivisions. The commentary-term Khaṇḍa-Maṇḍala-Bhūpa seems more akin to Khaṇḍa-Pāla and Khaṇḍa-Rakṣa, the former occurring in the Ramagunj inscription and the latter in one of the Pāla grants of the time of Devapāla datable in 9th century A.D.²³ These terms are taken to denote an officer put in-charge of a comparatively small area. These parallel references leave little room for doubt that the commentary-term Khaṇḍa-Maṇḍala-Bhūpa has in it the sense of a much later period and that the original Purāṇa-term Mekala was changed into Ekala/Ekakala by the Purāṇa-Commentators evidently with a view to making the passage upto the changed order of their own times.

Sectarian bias and religious rivalry had a dominant role in the revision of the Purāṇa-texts and in the distortion of some elements of great historical value contained in their original make-up. An instance may here be given for illustrating that the text of Viṣṇu Purāṇa betrays the influence of this trend in its account relating to the dynasties of the Kali age. Thus the list of the Mauryan rulers, which is available in its different copies supplies three variant forms of Aśoka's name, which are as under: Aśoka, Aśokavardhana and Ayośokavardhana.²⁴ Of these three forms the last one i. e. Ayośokavardhana seems specially noteworthy and deserves serious consideration. Pargiter has made special note of this variant reading, but he is inclined to explain it in veiw

21. B.N.S. Yadava, Some Aspects of Society of Northern India in 12th century A.D., pp. 185-186.

K.K. Gopal Administrative Divisions in the Inscriptions of Early Medieval India in I.H.Q. Vol. XXXIX, No. 1 & 2, p. 83.

22. Mānasāra, (Ed. by P.K. Acharya) Chap. 42, 282.

23. B.C. Sen, Historical Aspects of Bengal Inscriptions, p. 561.

24. For these variant readings see Pargiter, Ibid, p. 28, fn. 28.

of palaeographic ignorance of the copyist who prepared the version of the text at some late stage.²⁵ The sum and substance of Pargiter's comment on the present term may be noted as follows:

- (1) That the original account of Viṣṇu Purāṇa must have been prepared in Kharoṣṭhi,
2. That Kharoṣṭhi happens to be the only ancient Indian script which maintains very little difference between the forms of the letters Sa and Ya.
- (3) That the copyist of the text misread Sa for Ya and at the time of correction Sa was inserted without cancelling its incorrect substitute.

The suggestion made by Pargiter seems hardly tenable in view of the obvious consideration that practically speaking there is no evidence to prove the use of Kharoṣṭhi script in the original account of Viṣṇu Purāṇa. Again, the scholars who have examined the internal form of the Kharoṣṭhi are of definite opinion that this script was used for writing Prakṛits which avoid long vowels, big compounds and difficult literatures. These are the well-known features of Sanskrit language for which the most commodious and eminently convenient script was Brāhmī. It has rightly been remarked that Brāhmī was a sacred script invented by the Aryan priests out of the Indian hieroglyphics. It was originally and mainly employed by the Brāhmaṇas whose duty was to conserve the vedic literature.²⁶ The Purāṇa-authors, at least in early stages, must have employed Brāhmī in place of its sister script, because augmentation of the vedic tradition and preservation of sacred elements of the past formed the most predominant and basic objectives of the Purāṇa-Compilation. Moreover, it seems difficult to understand as to how the incorrect letter was left uncanceled, if a correction of the term was at all made by the copyist of the text. The possible factor to which the reading Ayośokavardhana seems to be due can be traced out, if the term is comparatively studied in the light of other Purāṇa-versions supplying fanciful

25. Pargiter, *Ibid*, pp. 84 & 85.

26. R. B. Pandey, *Indian Palaeography*; Cunningham, *Coins of Ancient India*, Vol. I, p. 52, Dowson, *J.R.A.S.*, 1881, p. 102, *Indian Antiquary*, Vol. XXXV, p. 253, Lassen, *Indische Alterthumskunde*, 2nd edition, i, p. 1006 (1867).

readings for the name of Aśoka. Thus in one of the Bhāgavata-copies Aśoka is called Alokavardhana, while reference is made to Aśokānām tṛptidaḥ in the text of Brahmāṇḍa Purāṇa.²⁷ The real import of the references contained in these Purāṇas can not be brought out into proper relief unless without admitting the role of sectarian trends at the late stages of their compilation. The Viṣṇu and Bhāgavata are essentially Vaiṣṇavite Purāṇas and in a similar line falls the text of Brahmāṇḍa, which happens to be one of the versions of the original Vāyu Prokta Purāṇa.²⁸ Keeping in view this predominant feature of the Purāṇa-compilation, we may now analyse the meaning and the broader implication of the Purāṇa-terms in question. The term Ayośokavardhana literally means one who increases the grief of irons (iron-made weapons). It seems to be a sarcastic remark on the non-militant character of Aśoka's policy. Alokavardhana refers to a similar remarks meaning thereby that Aśoka was unsuccessful in enhancing the welfare of the world. Aśokānām tṛptidaḥ seems to have been an attempt made by the compiler to drop out the very name of Aśoka from the list of kings mentioned in the text. It is thus evident that these tamperings in the original text have their reference to the sectarian bias of the Vaiṣṇavites, and consequently the Purāṇa passage in the present context bears witness of rivalry which they had against the religion patronized by the Mauryan monarch.

The various examples put forth in the foregoing analyses are suggestive of some notable points mentioned as follows. In the first place reliance on a single Purāṇa-text can not be made without testing its historical accuracy in the light of the passages of other Purāṇa-texts dealing with the same topic. Secondly, one single Purāṇa-text is apt to reveal an erroneous conclusion, the correction of which can be evaluated only when other available copies of the same text are also put to proper analysis. Thirdly, the imports of the Purāṇa-commentaries are sometimes misleading and hence the notes on the Purāṇa-passage contained in them-as also the passage of the particular Purāṇa containing these commen-

27. Brahmāṇḍa Purāṇa, IV. 74. 145 ; For the reading of Bhāgavata see Pargiter, Ibid, p. 28, fn. 28.

28. The available texts of Vāyu and Brahmāṇḍa seem to be respectively Śaivite and Vaiṣṇavite forms of the original Vāyu Prokta Purāṇa. See writer's articles in Purāṇa, Vol. V. No. 2 pp. 305 ff and Vol. VI. No. 2, pp. 366 ff.

taries have to be checked up before making their use for historical analysis. Taking into full account all these points it may be indicated that among the Purāṇas dealing with the dynastic account only the text of Viṣṇu Purāṇa happens to relate its extant text to the main problem being discussed in the pages of the present note. Other Purāṇa texts, no doubt, narrate the account of the Mauryan kings, but in them we do not get any such passage throwing light on the origin of the Mauryas either directly or in an indirect manner. The text of Viṣṇu Purāṇa, too, concerns itself with the narrative of the kind only in one of its copies, whereas other copies even of this Purāṇa have nothing to do with it in their extant passages.²⁹ The particular text of Viṣṇu Purāṇa, again, has in its passage the reference to the origin of the Mauryan king in a very general way.³⁰ It does not speak either of the mother of Candragupta or of the concerned caste. The line of the passage contained in the Viṣṇu Purāṇa text runs as follows :

'Kauṭilya eva Candraguptamutpannam Rājye' abhiṣekṣyati'.

It would be seen that in the entire sentence 'utpanna' is the only word which has its reference to the origin of Candragupta, while the sentence as such is simply intended for referring to the coronation of Candragupta under the competent care of Kauṭilya. As the texts of other Purāṇas on the dynasties of the Kali age and especially the other copies of Viṣṇu Purāṇa do not have in their passages either the word 'utpanna' or any other word of similar connotation, one is confronted with the obvious question whether the word in question belongs to the original form of the Viṣṇu Purāṇa text or not. The possibility of its non-occurrence in the original text is also shown by the consideration of the simple fact that the word does not at all fit in the sentence, and its superfluous character is further proved by the fact that in the entire sentence there is no such word employed as Apādāna Kāraka to which the word 'utpanna' can be related from grammatical point of view. Now, if the word 'utpanna' does not belong to the early form of Viṣṇu-Purāṇa, then question is who could have possibly inserted it and under which particular pressure this insertion was effected

29. For example Jibananda Edition reads 'Kauṭilya eva Candraguptam Rājye 'abhiṣekṣyati'. The reconstructed text listed by Pargiter has a similar reading. Ibid, p. 28, fn. 22.

30. The text reads 'Kauṭilya eva Candraguptamutpannam Rajye' abhiṣekṣyati'.

in the original text. Before giving answer to these queries, it seems proper to point out *that the texts of the Candragupta traditions exhibit two trends* corresponding to the periods of their composition. The texts of earlier periods have nothing in them with reference to the origin of Candragupta Maurya, while origin of disreputable nature is invariably ascribed to him in the texts of later periods. The Kauṭilya's Arthasāstra, Purāṇas and Mudrārākṣasa belong to the former category; and the commentary on Mudrārākṣasa and the passages of works like Bṛhatkathāmañjarī and Kathāsarita-sāgara are attributable to the latter one³¹. None of the latter texts can be placed earlier than eleventh century A.D. This shows that about the beginning of the medieval period, when Buddhism had lost its age-old popularity and possibly it had also fallen into disuse in major part of the country, contempt against it was being reflected in the current texts especially in the Brahmanical compositions. Since the most outstanding royal patron of Buddhism was born in this dynasty, contemptuous expressions with regard to it came to be employed in these texts as far as it was possible according to the context.

It is noteworthy that while the inserted word 'utpanna' is hardly adjustable in the text of Purāṇa, it is eminently consistent in the concerned Purāṇa-commentaries written on the Purāṇa-passage at the later stages. Thus the earliest among these, the Citsukhīya and the Śrīdhariya make a pointed reference to 'utpanna' and proceed to explain it as 'one who was born of the wedded queen of Nanda', known as Murā. From this it naturally follows that the word 'utpanna' was inserted in the original text by these commentators in all probability by Citsukha, who is known to have flourished in 12th century A.D.³². His period, thus, falls in close proximity to the time of the authors in whose writings the fabricated Murā-episode finds its publicity beyond measure, and which also aim at propagating Śūdra-origin of the Mauryan dynasty in utter contradiction with the earlier and more reliable sources.

31. R.K. Mookerji Ibid, pp. 8 ff.

32. B.D. Upadhyaya, Ibid, pp. 572 & 578.

SOME PROBLEMS REGARDING THE
BRAHMAVAIVARTAPURĀṆA

BY

ANANTRAY J. RAWAL

[अस्मिन् निबन्धे ब्रह्मवैवर्तपुराणस्य विवेचनं प्रस्तुतम् । ब्रह्मवैवर्त-
पुराणविषये पूर्वं विद्वद्भिः विविधमतानि प्रस्तुतानि । केषांचिद् मते एतद्
पुराणं मूलब्रह्मवैवर्तपुराणेन साम्यं न भजते । मूलब्रह्मवैवर्तपुराणं कालक्रमेण
लुप्तं जातं तदनन्तरं मध्यकाले पण्डितैर्विशेषतो वङ्गीयपण्डितैर्नूतनं
ब्रह्मवैवर्तपुराणं रचितं यस्मिन् केचिदंशास्तु मूलब्रह्मवैवर्तपुराणस्य आसन्
केचन अंशास्तु तैरेव कल्पिता । यतस्तु निबन्धकारैरुद्धृता ब्रह्मवैवर्त-
पुराणस्य बहवः श्लोका वर्तमाने ब्रह्मवैवर्तपुराणे नोपलभ्यन्ते । अत्र
निबन्धकाराणां साक्ष्यस्य विस्तृतं विवेचनं कृतम् । अस्य पुराणस्य
निमित्तिकालविषये अपि विविधमतमतान्तरं वर्तते : अत्र एतेषां मतानां
सारसंक्षेपः प्रस्तुतः । ब्रह्मवैवर्तपुराणस्य निमित्तस्थानविषये नामविषयेऽपि
विमर्शः कृतः । एकं लघुब्रह्मवैवर्तपुराणनामकं पुराणमपि निबन्धकारेण
कमलाकरभट्टेनोद्धृतमस्ति । तद्विषयेऽपि संक्षेपेणोल्लेखः कृतो वर्तते । पुराण-
पञ्चलक्षणानुसारेण ब्रह्मवैवर्तपुराणस्य का स्थितिरित्यपि लेखकमहोदयेन
विवेचितम् । सात्त्विक-राजस-तामसवर्गेषु ब्रह्मवैवर्तपुराणस्य स्थितिरपि
निर्दिष्टा वर्तते । संक्षेपतः ब्रह्मवैवर्तपुराणविषये नानामतानां विविध-
विषयाणां चास्मिन् निबन्धे साङ्गोपाङ्गं विवेचनमस्ति ।]

Introduction

“The Purāṇas occupy a unique position in Indian literature, both sacred and secular. After the Mahābhārata they have been the main sources of inspiration in the life of our people for over 1500 years.¹

The Purāṇas are of inestimable value for the history of Society, philosophy and religion and are a veritable store house for getting insight into all aspects and phases of Hinduism.²

1. Munshi K.M. Forward to the Studies in the Epics and Purāṇas by Pusalker A.D., P. VII.
2. Pusalker A.D. Studies in the Epics and Purāṇas p. 22.

2. Ibid

Not a single Purāṇa can be found to contain all these particulars, however, "taken collectively they may be described as a popular encyclopaedia of ancient and medieval Hinduism, religious, philosophical, historical, personal, social and political."³

"At the starting of the Indic studies in the last decades of the eighteenth and beginning of the nineteenth centuries, the Purāṇas were regarded as of no historical value on account of the confused conglomeration of legendary and historical events in the Purāṇas, as also their peculiar ideas of "ages" and "Cosmography".⁴ There may be some exaggeration in the descriptions of Purāṇas⁵ though there are some important facts.⁶

But now the attitude is changed and they are accepted as one of the important sources of Indian history and culture, as they throw a flood of light on the various aspects of the life of the time.⁷

The Problem of the Original BVP and the extant BVP

It was H.P. Sastri who started first the problem of the inter-relationship of original BVP and the extant BVP. He remarked that "the Brahmaivaivartapurāṇa in the present shape cannot be very old.....there seems to have existed a Brahmaivaivartapurāṇa very different from the one which we now possess."⁸

Dr. R. C. Hazra is also of opinion that certain genuine Purāṇas were later on replaced by spurious works bearing the same title and one of such works, he mentions, is the BVP also.⁹

A number of Nibandha works e.g. Smṛticandrikā, Smṛtitattva and Caturvarga-cintāmaṇi etc. have drawn upon a BVP. About

3. Fargiter F.E. "Purāṇa" ERE, Vol. X, P. 448.

4. Pusalker A.D. Presidential Address, History section, proceedings and Transactions of the All India Oriental conference XVIII Session Annamalainagar December 1955 part I, p. 61.

5. Upadhyaya Baladeva. Purāṇavimarśa p. 22.

6. Pusalker A.D. Op. Cit. p. 61.

7. Ibid. p. 61.

Vide also Dikshitar V.R.R. Purāṇa.

Index Vol. I Introduction pp 33 ff.

8. Sastri H.P. Descriptive catalogue of Sanskrit Manuscripts vol. V Asiatic Society of Bengal.

9. Hazra R.C. "Studies in the genuine Āgneya Purāṇa". Our Heritage, Vol. I, 1953, pp. 210-245.

1500 lines of that BVP have been quoted in these works but only 30 of these lines are found in the extant BVP as pointed out by Dr. R. C. Hazra.¹⁰ These remarks of Dr. Hazra tend to suggest that the absence of the remaining lines in the present BVP shows that it was not the work from which those Nibandhakāras quoted in their works, so this BVP was not known even to the Nibandhakāras of the sixteenth century A.D.¹¹

The Asiatic Society of Bengal has two Devanāgarī manuscripts of the BVP: no. 3820 and 3821, both of which are fragmentary and incomplete. Some of their chapter-colophons show that both the manuscripts belong to a different BVP called 'Ādibrahma-vaivartamahāpurāṇa' which is quite different from the extant BVP.¹²

Dr. H. P. Sastri, Dr. R. C. Hazra, J. C. Roy and A.S. Gupta hold that the extant BVP is not the original one but there was an original BVP before ninth century A. D. which is now lost and about the tenth century A. D. it began to be changed by the interfering hands of the Bengali authors who recast it to its present form and contents in the sixteenth century A.D.¹³

The arguments for and against this problem are as follows:—

According to the MP (53.33—35) the original BVP was narrated by Sāvārṇi to Nārada and contained the mähātmya or glorification of Kṛṣṇa and a repeated account of Brahmavarāha with a reference to the occurrence of the Rathantara Kalpa. Now it should be pointed out that the extant BVP is narrated by

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10. Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
11. Vide for the date of these Nibandha-works, Kane P. V., HDS Vol. I.
12. Vide A. S. Gupta's article "The Apocryphal character of the extant Brahmavaivarta purāṇa" Purāṇa, Vol. III No. I, January 1961 p. 99.
13. Sastri H. P. "Mahāpurāṇas". JBORS 1928 Vol. XIV p. 335.
Hazra R.C. Purāṇic Records on Hindu Rites and customs p. 167.
Vide also "Some Minor Purāṇas" ABORI Poona, XIX 1938 p. 76. and cultural Heritage Vol. II p. 263.
Roy J. C. Bhāratavarṣa a Bengali journal. Bangābda Āṣāḍha 1337 Quoted by Hazra R. C. in PRHRC p. 166.
Gupta A. S. Op. Cit. p. 101.

Nārāyaṇa to Nārada and has no reference to the Rathantara Kalpa. Further the MP (53. 67-69) divides the purāṇas into four categories viz.

1. Sāttvika which glorifies Hari
2. Rājasa which glorifies Brahmā
3. Tāmasa which glorifies Śiva
4. Saṁkīrṇa which glorifies Sarasvatī and manes.

The PP (Uttarakhaṇḍa 264, 84) states that the BVP is a Rājasa Purāṇa having Brahmā as its highest deity.

In the extant BVP Brahmā is shown as inferior to Rādhā and Kṛṣṇa who are said to be superior to one and all other gods (1.3.30, 1 2.20-27).

Thus the data in the extant BVP do not support the description of the BVP as given by the MP and PP.

According to the SKP, the sun is the highest deity of the BVP¹⁴, but in the extant BVP, the sun is not the highest but Kṛṣṇa is the highest deity as noted above.

According to the MP (53.35), SP (9.27) and the SKP (7.1.2.53), a person who gives a copy of the BVP to a worthy Brahmin is said to attain the Brahmaloaka. But according to the extant BVP the Brahmaloaka is far inferior to the Goloka, the abode of Kṛṣṇa and is never the goal of a devotee of Kṛṣṇa (1.12.33; 1.14.58).

It should be noted that the word Vaiṣṇava in the BVP (1.11.39, 4.1.65) is not a general term for a devotee of a god, for this Purāṇa is very explicit in defining a 'Vaiṣṇava'. A 'Vaiṣṇava' is one who belongs to the Vaiṣṇava sect and who has been duly initiated by a preceptor into the Vaiṣṇava fold by imparting to him the Vaiṣṇava Mantra. Such an initiated Vaiṣṇava is extremely pure and jīvanmukta (1.11.41-42) and he certainly attains the Goloka (1.12.23). This position tends to suggest further that Brahmā is not the supreme deity in the extant BVP.

In almost all the Purāṇas the list of the eighteen Mahā-purāṇas is given where the extent of the BVP is mentioned 18000

14. Gupta A. S. Op. Cit. p. 96.

ślokas.¹⁵ But the present available Ānandāśrama edition, Vañga-vāsī edition and the Veñkaṭeśvara edition of the BVP contain nearly 22000, 22000 and 25000 verses respectively, so it follows that the extant BVP contains about 4000 or 7000 verses more as the case may be. These are later additions and hence its remaining portion is also a completely revised work.¹⁶

The NP (Pūrvakhaṇḍa 101) described the BVP containing four Khaṇḍas i.e.:—Brahma; Prakṛti; Gaṇeśa; Kṛṣṇa; and gives the description in brief of each Khaṇḍa. The extant BVP contains four Khaṇḍas as stated by the NP but it does not fulfil in detail complete description as given by the NP.

In the library of Oriental Institute Baroda, there are twelve manuscripts of the BVP and some of them are incomplete. The manuscript of the BVP, No. 2544 is quite different from the extant BVP and it has three parts without any specific name or title. The total number of the chapters in the said manuscript is as follows:—

Part I	Ch. 28
II	117
III	26
	171

and generally each chapter-colophon reads 'Ādimahāpurāṇe-brahmavaivarte' and hence it follows that the extant BVP is different from this 'Ādibrahmavaivartapurāṇa'. The several mātmyas which are noted under the authority of the BVP¹⁷ are not found in the extant BVP.

From the above mentioned arguments it follows that the extant BVP is a different or an enlarged one and not the same as described in various works, but A. S. Gupta further states that it is an apocryphal one¹⁸ but from the foregoing facts it may be said that the extant BVP is not totally an apocryphal work but it might originally be a work of Brahmā-cult and containing 18000

15. MP	53.34
BhP	12.13.6.
BvP	4.133.16.
NP	Pūrvakhaṇḍa 101.

16. Sastri H.P. Op. Cit. p. 335.

17. Hindīviśvakośa, Part 7 p. 237.

18. Gupta A.S. Op. Cit. P. 101.

verses before seventh or eighth century A. D. and after tenth century A. D. when Kṛṣṇa and Rādhā worship became popular, the original BVP underwent change, was enlarged and revised in the sixteenth century A. D. by the followers of Rādhā and Kṛṣṇa sect in the eastern part of India, specially in Bengal where Rādhā and Kṛṣṇa worship was popular.¹⁰

Date.

Various scholars have tried to handle the problem of the date of the BVP but they have not stated its precise date except by way of general remarks that it is a late one. Hence an attempt is made to fix its precise date as far as possible.

Before going into the examination of the date for fixing the date of the BVP, the views of the different scholars on this problem may briefly be mentioned here below :

1. Roy J. C.²⁰—16th Century A. D. ; 2 Hazra R. C.²¹—16th Century A. D. ; 3. Wilson H. H.²²—16th Century A. D. ; 4. Kane P. V.²³—16th Century A. D. ; 5. Dutta N. K.²⁴—15th Century A. D. ; 6. Maity P. K.²⁵—15th Century A. D. ; 7. Upadhyaya Baladeva²⁶—15th Century A. D. ; 8. Sen S. K.²⁷—15th Century A. D. ; 9. Shastri D. K.²⁸—11th Century A. D. ; 10. De S. K.²⁹—10th Century A. D. ; 11. Chatterjee B. C.³⁰—10th Century A. D.

19. It may be noted that A.S. Gupta also expresses a similar opinion. Vide his above mentioned article.

20. Roy J. C. Bhāratavarṣa, Āṣāḍha, Bangābda 1337 quoted by Hazra R.C. in PRHRC p. 166.
21. Hazra R. C. 'Some Minor Purāṇas' ABORI Poona Vol. XIX 1938 p. 76.
22. Wilson H. H. Essays p. 120.
23. Kane P. V. HDS Vol V Part II p. 895.
24. Dutta N. K. Origin and growth of caste in India, Vol. II P. 131.
25. Maity P. K. Historical study in the cult of the goddess Manasā p. 217
26. Upadhyay Baladeva. Purāṇavimarśa p. 556.
27. Sen S. K. Personal letter to Dr. S. G. Kantawala Dt. 29.4.70.
28. Shastri D. K. Purāṇavivecana p. 219.
29. De S. K. Early History of the Vaiṣṇava Faith and Movement in Bengal, p. 10 ff.
30. Chatterji B. C. Kṛṣṇacarita. translated into Gujarati by K. M. Jhaveri p. 27.

From the above survey, it is clear that the scholars assign either 10th, 11th, 15th or 16th Century A. D.

Out of the above 11 scholars the following three scholars i. e. :—Shastri D. K. ; De S. K. ; Chatterjee B. C. argue that the first verse of the Gītagovinda of Jayadeva (1162 A. D.)³¹ might be influenced by the verses of the BVP (4. 15. 4. ff) so the BVP is compiled before Jayadeva. But the learned scholars do not give any argument to prove their thesis. It is quite possible that the Purāṇa and Jayadeva might have borrowed from a common source.

D. K. Shastri states that in the BVP there is a great influence of Rādhā and hence an unknown Nimbarkaite might have written the present BVP because Nimbarkaites worship Rādhā with Kṛṣṇa.³² To this observation of D. K. Shastri it should be pointed out that it is not in the Nimbārka sect but it is the Rādhāvallabha sect wherein Rādhā has a predominant position over Kṛṣṇa hence his argument does not stand to reason. Hence D. K. Shastri's implication about the date i. e. 11th Century A. D. is unacceptable.

Now let us examine the date of the BVP on the basis of the inner data of the BVP.

The BVP and the PP give the various names of Rādhā and Śālagrāma stone.³³ This enumeration in the BVP seems to follow that of the PP and Wilson remarks that "no portion of the PP is probably older than the twelfth century A. D. and the last parts may be as recent as the fifteenth or sixteenth."³⁴ Hence the BVP might have been compiled in C. fifteenth century A. D.

Dr. R. C. Hazra opines that the DbhP follows the BVP and states that almost all the chapters of DbhP IX have been taken from the BVP II and the Prakṛtikhaṇḍa i. e. BVP II in its present form can not be dated earlier than the tenth century A. D.³⁵

Now the BVP contains 67 chapters in its second part (i. e. Prakṛtikhaṇḍa which describes the Caritras of various goddesses viz. :—Sarasvatī ; Vasudhā ; Gaṅgā ; Tulasī ; Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Ṣaṣṭhī ; Maṅgalacaṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. The DbhP IX. 1-50 are borrowed from

31. Keith A.B. Classical Sanskrit Literature, p. 103.

32. Shastri D. K. Op. Cit P. 219.
Ch. V.

34. Wilson H. H. Viṣṇupurāṇa English Translation preface p. XX.

35. Hazra R. C. Studies in the Upapurāṇas, Vol. II p. 343.

the BVP II as stated by Dr. R. C. Hazra and the said portion of the DbhP describes Caritras of Sarasvatī ; Vasudhā ; Gaṅgā ; Tulasī ; Sāvitrī ; Lakṣmī ; Svāhā ; Svadhā ; Dakṣiṇā ; Śaṣṭhī ; Maṅgala-caṇḍī ; Manasā ; Surabhi ; Rādhā ; Durgā. It should be noted that the DbhP, IX 48 deals with Manasā in chapter one only while the BVP II. 45, 46 devotes two chapters to Manasā. The DbhP (IX. 50-1-52) devotes only 52 verses to Rādhā with Durgā while the BVP devotes nine chapters to Rādhā. This goes to prove that the BVP II i. e. Prakṛtikhaṇḍa is an elaboration of the DbhP IX and hence it follows that the BVP has based its chapters of Prakṛtikhaṇḍa on those of the DbhP IX.

It may also be noted that Dr. B. Kakati holds a similar view.³⁶ According to Dr. R. C. Hazra "it is highly probable that the DbhP was compiled in the eleventh or twelfth century A. D."³⁷ and hence it follows that the BVP might be compiled after the fourteenth century A. D. when the DbhP had become popular.

The BVP often mentions the worship of Śaḍāyatana which is definitely of later period than the worship of the Pañcāyatana.³⁸ The DbhP (XI 17.35ff) mentions the Pañcāyatanapūjā while the BVP refers to the Śaḍāyatanapūjā which is naturally of a subsequent period.

Aparārka (1200 A.D.), the commentator of YS and Ballālasena (1135-1180 A.D.) give the quotations from the Purāṇas but they do not refer to the BVP³⁹ this suggests that even upto the twelfth century A.D. the BVP was not known.

In the description of Kaliyuga in the BVP (2.7.25), the Purāṇa states that the people would learn 'mlecchāśāstra' which suggests that the BVP might be referring here to some Persian scriptures like Quran etc. as Bengal came under Muslim rule from 1203 A.D.⁴⁰ From this reference it follows that the BVP is compiled after 1203 A.D.

36. Kakati B. Female Initiative in Courtship Prin. Karmarkar Comm. Vol. P. 71.
 37. Hazra R.C. Op. Cit. p. 347.
 38. Kane P.V. HDS Vol II P. II P. 717.
 39. Upadhyaya Baladeva Purāṇavimarśa, p. 120 ff.
 40. Hindi viśvakośa Part 9 p. 149.

Caṇḍidāsa (1385 A.D.)⁴¹ is said to be a founder of Parakīyā-Rādhā-Vāda. The BVP seems to Synthesise the theory of Parakīyā-Rādhā-Vāda and Svakīyā-Rādhā-Vāda and this synthesis—theory tends to suggest that the BVP would have been composed after Caṇḍidāsa, about, say, 100 years or so after, if due allowance is made for the popularity of the Parakīyā vāda and the consequent arising need for synthesis.

The BVP described some folk goddesses viz. Manasā, Maṅgalacaṇḍī and Śaṣthī. The folk songs regarding Manasā, Maṅgalacaṇḍī and Śaṣthī were written in the times of Caṇḍidāsa (1385 A.D.) and Māṇika Dutta (1300 A.D.).⁴³ Hence it follows that the BVP is compiled after this date, as the folk songs precede their acceptance and inclusion in the official religious books like Purāṇas.

It is a current belief of Indians that on particular lunar days, particular dishes of food prove uncongenial to the human system.

Raghunandana Bhaṭṭācārya (1510-1565 A.D.) devotes an important chapter of his work Aṣṭāvīṃśatitattva, to a consideration of this point, for instance one should not eat a pumpkin or its gourd, on the second day of a Lunation. Bṛhati on the third, Paṭola on the fourth, Radish on the fifth, Nimba on the sixth and so on.⁴⁴ The BVP also prescribes such things on particular days and it is probable that the BVP is indebted to the Aṣṭāvīṃśatitattva of Raghunandana.

The philosophical thought in the BVP reflects the influence of philosophy of Vallabhācārya (1479 A.D.)⁴⁵ and Caitanya (1485 A.D.).⁴⁶ In the BVP the position of Rādhā is superior to Kṛṣṇa and this situation is found in the Rādhāvallabha sampradāya whose founder Hitaharivaṃśa flourished in 1484 A.D.⁴⁷

While describing the residence of Rādhā, the BVP mentions that there were other 33 Vanas in Vṛndāvana (4.28.165) which

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41. Sen D. C. History of Bengali language and Literature p. 39 ff.
 43. Sen D.C. Op. Cit., p. 335.
 44. Ibid P. 74.
 45. Bhandarkar R.G. Vaiṣṇavism Śaivism and Minor Religious Systems, p. 77.
 46. Ibid p. 83.
 47. Snataka Vijayendra. Rādhāvallabha Sampradāya : Siddhānta aur Sāhitya p. 96.

was situated in the residential area of Rādhā. Now the tradition runs that it was for the first time in 1535 A.D. Hitaharivaṁśa built the temple of Rādhā in Vṛndāvana where he laid out the other Vanas which still exist today.⁴⁸

The BVP (4.73.79) mentions that amongst all the Purāṇas the BhP is the best which shows its influence and popularity. Now the BhP is assigned date ranging from 9th century A. D. to 12th Century A.D.⁴⁹⁻⁵⁰ Even accepting the latest date of the BhP it is obvious that the BVP is later than the BhP, the influence and indebtedness of which is noticed in the enlargement of the topics handled by the BhP and also by its advancement over the BhP by introducing Rādhā who is missing in the BhP.

The BVP gives the description of the Goloka, Vṛndāvana, Vaikuṇṭha, Kailāsa and the city of Śaṅkhacūḍa in an artificial manner with architectural details which reflect the architectural school of Mughal period.⁵¹

The BVP categorically states that the month of Caitra is the last and Vaiśākha is the initial of the year (4.96.60). It is only in the Bengali era that the year starts from the month of Vaiśākha and this Bengali era is a revised form of the Fasali era which was started by Akabara⁵²

None of the manuscripts of the BVP, recorded in the various Descriptive catalogues of Sanskrit manuscripts⁵³ is prior to 1692

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48. Upadhyaya Baladeva Bhāratiya Vāṅmaya meṅ 'Śri Rādhā', p. 92.
 49-50. Kane P.V. 9th Century HDS Vol. V Part II p. 199.
 Upadhyay Baladeva 6th Century A.D. Op. Cit. P. 548.
 Wilson H.H. 12th Century A.D. Viṣṇupurāṇa P. XXX
 Shastri D.K. 9th Century A.D. Purāṇavivecana p. 207.
 Hazra R.C. 6th Century A.D. PRHRC p. 55.
51. Shastri K. K. Vallabhācārya p. 8.
 52. Oza G.H. Bhāratiya Prācīna Lipimālā p. 192.
 53. Vide
1. Descriptive catalogue of Sanskrit manuscripts Oriental Institute Baroda.
 2. Catalogue of the old manuscripts in Sanskrit in the collection of the Sanātana Dharma Sabhā, Ahmednagar.
 3. A catalogue of the Sanskrit manuscripts at the D.H.A.S. Department of Historical and Antiquarian studies in Assam Gauhati.
 4. A Descriptive catalogue of Sanskrit Manuscripts Vol. IV Government Sanskrit College Varanasi.

A.D. and hence the lower limit of the BVP is 1600 A.D. and from seeing the above points its upper limit can be put as 1400 A.D.

Home

Regarding the home of the BVP there is no controversy and scholars like Dr. R.C. Hazra,⁵⁴ A.S. Gupta,⁵⁵ Baladeva Upadhyaya⁵⁶ and D.K. Shastri⁵⁷ hold that Bengal is the home of the BVP. The following data which is available in the BVP also lead to the same conclusion.

The BVP describes various aspects of Kṛṣṇa's life and in this connection it mentions various geographical place-names ranging generally from Mathurā to some eastern parts of India. The geographical knowledge of north India is extremely poor in the case of the author of the BVP, whereas he has good acquaintance with the geography of eastern India and this suggests that probably he might be a resident of any place ranging from Mathurā to the eastern parts of India, mostly of Bengal.

The BVP mentions two significant Ethnical names viz. Rāṣṭriya and Virendra (3.36.12) which are the Sanskritised forms of Rāḍhiya and Vārendra respectively which were the provinces of Bengal. This suggests that the author might be aware of these provinces of Bengal as P.C. Sen remarks "towards the close of the pre-Muhammadan period Rāḍha and Vārendrī were well known divisions of Bengal."⁵⁸

The BVP uses the word Ballava (1.5.42; 2.49.42; 2.48.43,53) for the word Gopa. The caste Ballava is one of the subcaste of the caste Gopa by name and it is prevalent in Bengal even today.⁵⁹

The BVP mentions the two, castes Jola and Vaidya and traces their origin as follows:—

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5. Catalogue of the Sanskrit and Prakrita Manuscripts in the Library of the India Office Vol. V.
 6. A Descriptive catalogue of the Sanskrit Manuscripts. Gujarat Vidyasabha Ahmedabad.
 54. Hazra R.C. Cultural Heritage of India Vol. II P. 263.
 55. Gupta A.S. Op. Cit. p. 95.
 56. Upadhyay Baladeva Purāṇavimarśa p. 555.
 57. Shastri D.K. Op. Cit. P. 218.
 58. Sen P.C. "Janapadas of Ancient Rāḍha" Indian Historical quarterly, Vol. VIII p. 523 March 1932 No. 1.
 59. Hindiviśvakośa, Part 3 p. 213.

By the union of a Mleccha man and a Kuvindaka woman, Jola was born (1.10.121) and Vaidya was born by the union of Aśvinikumāra and a Brahmin woman (1. 10. 123). These two beliefs are still prevalent in Bengal.⁶⁰

Dr. Sukumar Sen holds⁶¹ that the vocable Jolā (BVP 1.10.121) is a Bengali word from Persian Jullāh, Julāh 'weaver'. Julāhā is the Hindi (Bhojapurī etc.) adaptation of Persian Jullāh, Julāh. Bengali drops the final 'h' so the original word Jullāh or Julāh is Sanskritised as Jolā.

The worship of folk goddesses: Manasā, Śaṣṭhī and Maṅgala-caṇḍī is prevalent in Bengal only and the BVP (2.43-46) has described their stories at great length.

The BVP (4.3.23; 4.31.53; 3.34.38) uses some phrases which reflect the influence of Persian which was spoken in Bengal then and Assamese⁶² which prove that the author of the BVP might be aware of Persian and Assamese languages.

The BVP (2.27.79) states that one should perform Śivapūjā in the month of Māgha or Caitra—a practice which is prevalent in Bengal only.⁶³

As we have noted earlier, the BVP states that the month of Caitra is the last and Vaiśākha is the first month. Bengali era starts from Vaiśākha and this era is another form of Fasali era started by Akabara. This shows that the author of the BVP might be aware of the Fasali or Bengali era.

The BVP states that Sarasvatī, Gaṅgā, Tulasī and Lakṣmī are Nārāyaṇa's wife (2.12.1) and this belief is still prevalent in Bengal.⁶⁴

According to the direction of the BVP (2.27.87) one should perform Lakṣmīpūjā in the month of Bhādrapada which is still prevalent in Bengal.⁶⁵

60. Upadhyaya Baladeva op, cit. p. 555; Gupta A.S. Op. Cit. p. 92.

61. Sen S K. A personal letter to Dr. S.G. Kantawala dt. 29.4.70.

62. Kakati B. Op. Cit. P. 71.

63. Hazra R.C. Studies in the Upapurāṇas Vol. II p. 319.

64. Jani A.N. Naiṣadhacaritam—a critical study p. 270.

65. Hazra R.C. Op. Cit. P. 357.

According to the BVP (2.11.7) Gaṅgā was born from the fluid, as the result of Kṛṣṇa's and Rādhā's mutual merging as a consequential effect of music. This belief is popular in Bengal.⁶⁶

The BVP (2.30.162-163) states that one should perform five Parvans viz. :—Janmāṣṭamī; Rāmanavamī; Śivarātri; Ekādaśī; Sunday; and it also states that one can take fish in one's meal except on these five Parvans. This belief is only prevalent in Bengal.⁶⁷

From the above mentioned data it may be concluded that the home of the BVP is Bengal.

The Title of the Brahmavaivartapurāṇa

As noted earlier there was another BVP named—Ādibrahma-vaivartapurāṇa. The extant Brahmavaivartapurāṇa is known simply as "Brahmavaivartamahāpurāṇa". The BVP itself gives its explanation as follows:—It has been called the BVP by the knowers of the past because it is in it that the modifications of Brahman brought about by Kṛṣṇa are described.⁶⁸

The BVP praises itself and states that amongst all the Purāṇas, the BVP is fulfiller of all hopes and giver of wealth (1.1.59; 4.133.32). It further states that this Purāṇa was handed over first by Kṛṣṇa to Brahmā who gave it to Dharma who gave it to Nārāyaṇa who told in turn to Nārada who in turn gave it to Vyāsa (1.1.62-64; 4.133.28-29).

There is also another title of the Brahmavaivartapurāṇa as Brahmakaivartapurāṇa which is prevalent in South India.⁶⁹ Nothing can be said regarding this title whether there might be

66. Ibid. p. 357.

67. Ibid. p. 357.

68. Cf. 1. 1. 61. 4. 133. 31.

69. Winternitz M. History of Indian Literature Vol. I Part II p. 230. On examining the MSS. position, Dr. V. Raghavan finds that the name Brahmakaivarta is confined to South Indian MSS and Brahmavaivarta is uniformly found in all North Indian MSS. Letter of Dr. V. Raghavan-Dt. 12.8.1970 to Dr. S. G. Kantawala. My grateful thanks are due to him for supplying this information.

a Purāṇa different from the present BVP or the title is only different.⁷⁰

Laghu Brahmavaivartapurāṇa

Kamalākara Bhaṭṭa, in his Nirṇayasindhu, quotes two verses from the Laghubrahmavaivartapurāṇa with the remarks that “atra mūlam cintayet”. As these two verses, dealing with the praise of gifts made at Benaras during eclipse etc. do not occur in the present BVP. Dr. R. C. Hazra remarks that “the Laghubrahmavaivartapurāṇa—if at all there was any work of this title—must have been a separate work written before 1400 A.D. It should be also mentioned here that we do not know any second author who refers to or draws upon this work.”⁷¹

The BVP and the Purāṇa Pañcalakṣaṇa.

The classical definition of the Purāṇa enumerates the following five characteristics.⁷²

- | | |
|-------------------|-------------------------|
| 1. Sarga | — creation |
| 2. Pratisarga | — dissolution |
| 3. Varṇśa | — genealogies |
| 4. Manvantara | — ages of Manus |
| 5. Varṇśānucarita | — genealogies of kings. |
- (4. 133. 6-7)

But according to the BVP, above mentioned five characteristics are of the Upapurāṇa and states that Mahāpurāṇa has ten characteristics as follows:—

- | | |
|----------------|--------------------------------|
| 1. Sṛṣṭi | = Primary Creation |
| 2. Viśṛṣṭi | = Secondary creation |
| 3. Sthiti | = Stability of creation |
| 4. Pālana | = Protection |
| 5. Karmavāsanā | = Desire for work |
| 6. Manuvārtā | = Information about the Manus. |

70. Hazra R.C. “Some Minor Purāṇas” ABORI Poona, Vol. XIX 1938-39 p. 76.

71. Hazra R.C. Studies in the Upapurāṇas Vol. II P. 506.

72. Cf. BVP. 4.133.6
MP 53.65
KP 1.1.12
BP 1.37-38

- | | |
|-------------------|---|
| 7. Pralayavarṇana | = Description of the final destruction |
| 8. Mokṣanirūpaṇa | = The way to release from rebirth |
| 9. Harikīrtana | = Discourse on Hari |
| 10. Devakīrtana | = Discourse on other gods.
(4.133, 8-10) |

Generally the definition of Purāṇa Pañcalakṣaṇa is old and that of ten characteristics is of very late origin⁷³ because it is only stated in the BVP and in the BhP (2.10.1-7; 12.7.8-10).

The BVP (4.133. 6-7) simply mentions the names of ten characteristics while the BhP (12.7.11-20) explains each and every one lakṣaṇa.

The names of ten characteristics given in the BVP and BhP differ in some cases but they may correspond as follows:—⁷⁴

<i>BVP</i>	<i>BhP</i>
1. Sṛṣṭi	Sarga
2. Viṣṛṣṭi	Visarga
3. Sthiti	Vṛtti or Sthāna
4. Pālana	Rakṣā or Poṣaṇa
5. Karmavāsanā	Hetu or Ūti
6. Manuvārtā	Antarāṇi or Manvantara
7. Pralayavarṇana	Samsthā or Nirodha
8. Mokṣanirūpaṇa	Apārśraya or Mukti
9. Harikīrtana	Vamśa or Āśraya
10. Devakīrtana	Vamśānucarita or Īśānukathā (12.7.9; 2.10.1)

It is significant to note that the BVP fulfils the above mentioned five and ten characteristics thus e. g.

Five characteristics:—

- | | |
|------------------|------------------|
| 1. Sarga | (1.6, 7, 8 etc.) |
| 2. Pratisarga | (1.5) |
| 3. Vamśa | (1.22) |
| 4. Manvantara | (4.51) |
| 5. Vamśānucarita | (2.13) |

73. Hazra R.C. Op. Cit. Vol. I, p. 2.

74. Upadhyaya Baldeva Op. Cit. pp. 128 ff.

Ten characteristics:—

- | | |
|-------------------|------------------|
| 1. Sṛṣṭi | (1.6, 7, 8 etc.) |
| 2. Viṣṛṣṭi | (1.5) |
| 3. Sthīti | (1.6) |
| 4. Pālana | (1.18) |
| 5. Karmavāsanā | (2.25, 26) |
| 6. Manuvārtā | (4.41) |
| 7. Pralayavarṇana | (1.5) |
| 8. Mokṣanirūpaṇa | (4.10, 11 etc.) |
| 9. Harikīrtana | (2.34) |
| 10. Devakīrtana | (2.10, 13). |

Over and above these, the BVP describes caste, Āyurveda, diseases, Ācāra and Āhnikā (1.10, 1.16, 1.26).

It is strange to note that the BVP tries to fulfil itself according to five and ten characteristics of Purāṇa but even though MM. Dr. P. V. Kane⁷⁵ and H. H. Wilson⁷⁶ remark without giving any argument that the Brahmavaivarta-purāṇa has not the slightest title to be regarded as a Purāṇa.

The position of the BVP in the Different Classification of the Purāṇas.

The Purāṇas can be classified into ancient and later according as they conform or not strictly to the Pañcalakṣṇa definition.

Dr. A. D. Pusalker states that the Vāyu, Brahmāṇḍa, Matsya and Viṣṇu are ancient Purāṇas.⁷⁷

The Mahāpurāṇas have been divided into Sāttvika, Rājasa and Tāmasa according to their preferential treatment of Viṣṇu, Śiva and other deities.

The PP (Uttara, 263.81-84) classifies them in three categories as follows :—

- | | | |
|-------------|---|-----------------------------|
| 1. Sāttvika | — | VP, NP, BhP, GP, PP, VRP. |
| 2. Rājasa | — | BRP, BVP, MKP, BP, VMP, BSP |
| 3. Tāmasa | — | MP, KP, LP, SP, AP, SKP. |

75. Kane P.V. HDS Vol. V part II p. 895.

76. Wilson H.H. Viṣṇupurāṇa Eng. Tran. Preface p. XLI.

77. Pusalker A.D. Studies in the Epics and Purāṇas p. 26

The SKP enumerates ten Purāṇas describing the greatness of Śiva, four of Brahmā and two of Devī and Hari.⁷⁸ The MP (53. 68-69) regards the Purāṇas glorifying Agni as rājasa and those that glorify Sarasvatī and Piṭṛs as Saṁkīrṇa.

On the authority of the Tamila works, V. R. R. Dikshitar⁷⁹ classifies the Purāṇas into five groups as follows :—

1. Brahmā — Brahma and Padma
2. Sūrya — Brahmavaivarta
3. Agni — Agni
4. Śiva — Śiva, Skanda, Liṅga, Kūrma, Vāmana, Varāha, Bhaviṣya, Matsya, Mārkaṇḍeya, Brahmāṇḍa,
5. Viṣṇu — Nārada, Bhāgavata, Garuḍa, Viṣṇu,

Hara Prasad Sastri⁸⁰ gives the following classification on a thorough and critical examination of the contents of the Purāṇas as follows :—

1. Purāṇas of encyclopaedic character = GP, AP, NP.
2. Purāṇas dealing with Holy Places and religious vows = PP SKP. BSP.
3. Purāṇas which underwent to general revisions = BP. BhP, BVP.
4. Purāṇas revised out of existence = VRP, KP, MP.
5. Historical group = BRP, VYP.
6. Sectarian works = LP, VMP, MKP.

Now according to the MP a Purāṇa which deals with Brahmā as its highest deity is a Rājasa Purāṇa and one which deals with Hari is a Sāttvika Purāṇa. According to PP the BVP is a rājasa Purāṇa but the extant BVP does not mention Brahmā as its highest deity but Brahmā is described inferior to Kṛṣṇa (Hari) who is mentioned as the Supreme deity in the BVP and hence the BVP is a Sāttvika Purāṇa and not a Rājasa one.

According to V.R.R. Dikshitar, the BVP deals with Sūrya but this is far from the truth; so far as the extent BVP is concerned Sūrya is shown as inferior to Kṛṣṇa who is the major deity of description in the BVP.

78. Ibid p. 26.

79. IHQ Vol. VIII p. 766.

80. Sastri H.P. "Mahāpurāṇas" JBORS, Vol. XIV pp. 330-337.

Influence of the BVP on other works

It is known that the BhP has a great influence over Vaiṣṇavas of India. In this Purāṇa Kṛṣṇa's *līlā* or divine sports are described. Rādhā is connected with Kṛṣṇa but even then she is missing in the BhP. To fill up this desideratum, some Vaiṣṇavas might have thought to compile the BVP. It can be said that Rādhā is the main character of this Purāṇa and hence the BVP is the chief authority on the neo-school of Vaiṣṇavism or the Rādhā-Kṛṣṇa cult.⁸¹

The BVP has influenced later writers⁸² also e.g. Gaurikānta Dvija, an Assamese writer, wrote the drama "Vighneśa Janmodaya" containing three acts in Śaka year 1721 i.e. 1799 A.D. and this is inspired by the story of Gaṇeśakhaṇḍa of the BVP while another Assamese writer—Dīna Dvija wrote the drama "Śaṁkha-cūḍavadha" containing three acts in Śaka year 1724 i.e. 1802 A.D. and this is based on the story of Śaṁkha-cūḍa of the Prakṛtikhaṇḍa of the BVP.

ABBREVIATIONS

BVP = Brahmavaivartapurāṇa	BhP = Bhāgavatapurāṇa
MP = Matsyapurāṇa	BP = Brahmapurāṇa
PP = Padmapurāṇa	Brp = Brahmāṇḍapurāṇa
SKP = Skandapurāṇa	VP = Viṣṇupurāṇa
SP = Saurapurāṇa	VRP = Varāhapurāṇa
NP = Nārada-purāṇa	VMP = Vāmanapurāṇa
DbhP = Devībhāgavatapurāṇa	VYP = Vāyupurāṇa
YS = Yājñavalkyasmṛti	AP = Agnipurāṇa
MKP = Markaṇḍeyapurāṇa	LP = Liṅgapurāṇa
KP = Kūrmapurāṇa	BSP = Bhaviṣyapurāṇa
GP = Garuḍapurāṇa	
HDS = History of Dharmaśāstras	
PRHRS = Purāṇic Records on Hindu Rites and Customs	
ABORI = Annals of Bhandarkar Oriental Research Institute, Poona	
JBORS = Journal of Bihar and Orissa Research Society	
IHQ = Indian Historical quarterly	

81. Tattvabhusana, Sitanath. Kṛṣṇa and the Purāṇas p. 68.

82. Rūpakatrayam Ed. by Sarma, Satyendra Nath p. 9. 11.

PROBLEM OF THE EXTENT OF THE
KŪRMA-PURĀṆA TEXT*

BY

ANAND SWARUP GUPTA

[नारदीयपुराणे (१.१०६.१३-२२) कूर्मपुराणे (१.१.२) च कूर्म-पुराणस्य ब्राह्मी भागवती सौरी वैष्णवी चेत्येताः चतस्रः संहिता अभि-हिताः । अस्मिन् निबन्धे तु प्रतिपादितं यद् एताः चतस्रः संहिता मूलतः कूर्मपुराणस्यैवासन्, यथा हेमाद्रिणा चतुर्वर्गचिन्तामणौ (दानखण्डे, पृ० ५३३) कूर्मपुराणोद्धरणे पठितम्, परंतु परवर्तिकाले कूर्ममहापुराणे एताश्चतस्रः संहिताः कूर्ममहापुराणस्यैव विभागत्वेन वर्तन्ते इति कथनं कथंचित् सन्नविष्टम् । नान्यस्मिन् कस्मिंश्चिदपि महापुराणेऽद्यापि संहिता-विभागो वर्तते, अपितु शिवपुराणे स्कन्दोपपुराणे सौरपुराणे चैवायं संहिताविभागो निर्दिष्टो लभ्यते । कूर्मपुराणस्य श्लोकसंख्या १७,००० प्रोक्ता मत्स्यादिपुराणेषु, परंतु इदानीं षट् सहस्राण्येव श्लोका अत्रोपलभ्यन्ते । एषा श्लोकसंख्या तु ब्राह्मीसंहिताया एवेत्यपि मन्यते । परन्तु निबन्धेऽस्मिन् सप्रमाणं प्रतिपादितं यद् 'ब्राह्मीसंहिता' तु कूर्ममहापुराणस्यैवापरं नाम, तत्र ब्रह्मणो यथार्थतः प्रतिपादनात् (२.४४.१३२) । कूर्मपुराणस्येकस्यां-शस्यापि नाम 'ब्राह्मीसंहिता' आसीदिति च कथितुं शक्यते । कूर्म-पुराणश्लोकानां १७,००० संख्याप्रपूरणाय एताश्चतस्रः संहिताः कूर्ममहा-पुराणस्येति नारदीयपुराणे प्रमादादुक्तम् । नारदीयपुराणे केषांचिदपराणा-मपि महापुराणानां मत्स्यादिषु प्रोक्तायाः श्लोकसंख्यायाः पूरणायेयं पद्धतिः स्वीकृता वर्तते, यथा विष्णुमहापुराणस्य २३,००० श्लोकसंख्याप्रपूरणाय विष्णुधर्मोत्तरपुराणमपि (यद् बृहद्भमपुराणे उपपुराणत्वेन कथितम्) विष्णु-पुराणस्योत्तरभागत्वेनाभिहितम्; परंतु विष्णुपुराणं तु सकलं पराशरोक्त-मेवेति निश्चितम्, विष्णुधर्मोत्तरपुराणं तु मार्कण्डेय-वज्रसंवाद्दरूपेण वर्तते; न तत्र पराशरोक्तमिदं पुराणमिति कुत्रापि कथितम् । एवमेव कूर्मपुराणस्य गतिरासीत् ।]

* The extent of the Kūrma-Purāṇa text has also been discussed in my Introduction (pp. v-vii) to the Critical Edition of the Kūrma Purāṇa. The present article is supplementary and revisional. The references to the Kūrma-Purāṇa are from its Critical Edition, 1972.

The problem of the extent of the text of the Kūrma-Purāṇa is somewhat intricate. In the lists of the Mahā-purāṇas given in a number of the Purāṇas themselves,¹ the extent of the text of the Kūrma-Purāṇa is mentioned as 18000, 17,000 and 8000 ślokas² while the available extent of the Kūrma-Purāṇa text contained in the manuscripts and the printed editions is about 6000 (5925 in Venkt. edn.) ślokas, which (6000 ślokas) seems to have been the extent of the Kūrma-Purāṇa text (extant now and called as the *Brāhmī-Saṁhitā*) since the time of the Nāradiya Purāṇa which also gives this same extent of the Brāhmī-Saṁhitā (I. 106.22), or since the redaction of the present text of the Kūrma-Purāṇa itself 'भवन्ति षट्सहस्राणि श्लोकानामत्र संख्यया' Kūrma-P. I. 1.23cd.).

The Nāradiya-Purāṇa (I. 106) has tried to remove this discrepancy between 17000 ślokas (the extent mentioned in the lists of the Purāṇas) and the 6000 ślokas (the extent available at the time of the Nāradiya-P. also) by stating that the Kūrma-Purāṇa consists of the four Saṁhitās viz., Brāhmī-Saṁhitā of 6000 ślokas, Bhāgavatī-Saṁhitā of 4000 ślokas, Saurī-Saṁhitā of 2000 ślokas and the Vaiṣṇavī Saṁhitā of 5,000 ślokas—the total coming to 17000 ślokas.³ Not only this, but the present text of the Kūrma-Purāṇa also makes a mention of these very four Saṁhitās of the Kūrma-Purāṇa.⁴ Where then, one may ask, is the problem of the extent of the Kūrma-Purāṇa, as it has already been solved? But though there may not be any serious problem about the extent of the available text of the Kūrma-Purāṇa, yet the problem still exists regarding the real original extent of the Kūrma-Purāṇa and its relation to the available extent of its present text.

1. For the detailed lists of the Mahāpurāṇas see my article 'Purāṇas and their Referencing' in *Purāṇa*, VII, 2 (July, 1965).
2. 18,000 is the number given in the printed editions of the Matsya-Purāṇa (53.47), but in the MSS. of the Matsya and also in the quotations in the Nibandhas it is 17,000. The Agni-Purāṇa (272... ..) gives the extent of the Kūrma-Purāṇa as 8,000 śls.
3. cf. Nār.-P. I. 106 13-22, where it gives the names and the contents of the four Saṁhitā-s and mentions their extent as—ताः क्रमात् षट्-चतुर्द्वीपुसाहस्राः परिकीर्त्तिताः । (Śl. 22).
4. cf. Kūrma-P. I. 1.22 :-

ब्राह्मी भागवती सौरी वैष्णवी च प्रकीर्त्तिताः ।
चतस्रः संहिताः पुण्या धर्मकामार्थमोक्षदाः ॥

Theory of the four Saṁhitā-s of Kūrma-Purāṇa examined

The theory of the original Kūrma-Purāṇa having four Saṁhitā-s is briefly mentioned in the Kūrma-Purāṇa itself (I. 1.21-22) and given in a detailed form in the Nāradya-Purāṇa (I. 106 1-22), as already mentioned, seems to be an attempt to remove the discrepancy existing between the extent of the Kūrma-Purāṇa given in some of the older lists of the Mahāpurāṇas such as the Matsya-Purāṇa (53.47) and the Bhāgavata-Purāṇa (XII. 13.8) as 18,000 or 17,000 śloka-s and the extent of the available text of the Kūrma-Purāṇa as 6000 śloka-s by amalgamating or mal-adjusting the extents of the Kūrma-Mahāpurāṇa and the then available Kūrma-Upapurāṇa. In this connection the following reasons may be given for consideration—

1. Besides the Kūrma-Purāṇa the four Saṁhitā-s of the Kūrma-Mahāpurāṇa are mentioned in the Nāradya Purāṇa alone and in no other Purāṇa. But the authenticity and the correctness of the statements of both these Purāṇas (Kūrma and the Nāradya) may be quite doubtful as will be shown here.

2. No other Mahāpurāṇa divides its text into Saṁhitā-s; but in the case of many of the Upa-purāṇas we find Saṁhitā-division of their texts, e. g. the Śiva-Purāṇa (an Upa-Purāṇa) divides its text into seven Saṁhitā-s, the Skānda-Purāṇa mentioned in the Sūta-Saṁhitā (I. 1. 19-21) and considered by scholars as an Upa-purāṇa⁵ divides its text into six Saṁhitā-s⁶; the Bṛhad-Vāmana-Purāṇa which, if it ever existed, was really an Upa-purāṇa (for a Vāmana-purāṇa is also mentioned as an Upa-Purāṇa in the lists

5. cf. The preface of the Sanskrit Catalogue of the Asiatic Society, Calcutta, Vol. V, by Dr. Haraprasād Shastri.

6. cf. Sūta-Saṁhitā I. 1. 19-21 ;

लक्षं तु ग्रन्थसंख्याभिः सर्वविज्ञानसागरम् ।
 स्कान्दमद्याभिवक्ष्यामि पुराणं श्रुतिसम्मतम् ॥
 षड्विधं संहिताभेदैः पञ्चाशत्खण्डमण्डितम् ।
 आद्या सनत्कुमारोक्ता द्वितीया सूतसंहिता ॥
 तृतीया शांकरि प्रोक्ता चतुर्थी वैष्णवी मता ।
 तत्परा संहिता ब्राह्मी सौराष्ट्रत्या संहिता मता ॥

The Skānda-P., Veñk. Press edn., is divided into seven Khaṇḍa-s (also mentioned by the Nāradya-P. I. 104) and is regarded as a Mahāpurāṇa.

of the Upa-purāṇas) and its text was also divided into four Saṁhitās viz. Māheśvarī, Bhāgavatī, Gaurī and Gāṇeśvarī. (Nār. P. I. 105, 13-14), though the Nār.-P. wrongly(?) mentions it as the Uttara-Bhāga of the Vāmana-Purāṇa.⁸ Similarly the Saura-Purāṇa (which calls itself as an Upa-Purāṇa and a *Khila* or supplement of the Brahma-Purāṇa) mentions that its text has two Saṁhitās.⁹ Thus the Saṁhitā-division of a Purāṇa text probably belongs only to an Upa-purāṇa and not to a Mahā-purāṇa.

3. In the two lists of the Upa-Purāṇas contained in the *Revā-khaṇḍa* of the Skanda-Purāṇa and the *Revā-Māhātmya* ascribed to the Vāyu-Purāṇa, a Kūrma-Purāṇa (*Kaurma*) is mentioned as the *eighteenth* Upa-purāṇa, besides a Kūrma-Mahāpurāṇa.¹⁰

7. cf. the lists of the Upapurāṇas given by Dr. Hazra in his *Studies in the Upapurāṇas*, Vol. I, pp. 4-13. See also my Introduction to the Critical Edition of the Vāmana-Purāṇa.

8. cf. Nār.-P. I, 105. 13-14 :

शृण्वतोऽस्योत्तरं भागं बृहद्ब्रह्ममनसंज्ञकम् ।
माहेश्वरी भागवती सौरी गणेश्वरी तथा ॥
चतस्रः संहिताश्चाथ पृथक् साहस्रसंख्यया ।

9. इदं ब्रह्मपुराणस्य खिलं सौरमनुत्तमम् ।
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ॥
आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।

—(Saura-P. 9. 13 f.)

10. cf. Skanda-P., Revā-kh. of the Avanti-kh., I. 46-52:

इदं ब्रह्मपुराणस्य सुलभं सौरमुत्तमम् ।
संहिताद्वयसंयुक्तं पुण्यं शिवकथाश्रयम् ॥
आद्या सनत्कुमारोक्ता द्वितीया सूर्यभाषिता ।
सनत्कुमारनाम्ना हि तद्विख्यातं महामुने ॥
द्वितीयं नारसिंहं च पुराणो पाद्मसंज्ञिते ।
शौकेयं हि तृतीयं तु पुराणं वैष्णवे मतम् ॥
बार्हस्पत्यं चतुर्थं च वायव्यं संमतं सदा ।
दौर्वाससं पञ्चमं च स्मृतं भागवते सदा ॥
मविष्ये नारदोक्तं च सूरिभिः कथिता पुरा ।
कापिलं मानवं चैव तथैवोशनसेरितम् ॥
ब्रह्माण्डं वारुणं चाथ कालिकाह्वयमेव च ।
माहेश्वरं तथा साम्बं सौरं सर्वार्थसंचयम् ।

A list of the Upa-purāṇas is also given in the Kūrma-Purāṇa (I. 1.19-20), which is quoted by Hemādri in the *Dāna-Kh.* (p. 531 f.) of his Caturvarga-cintāmaṇi, and also in *Vrata-Kh.* (p. 21). In both the places the Kūrma-Purāṇa is mentioned as the *eighteenth* Upa-purāṇa and the division of the text into the four Saṁhitās is said as belonging to this Kūrma-Up-purāṇa.¹¹

Thus, besides in Hemādri's quotation from the Kūrma-Purāṇa, a Kūrma-Upapurāṇa is mentioned in the two lists given in the *Revā-Khaṇḍa* and the *Revā-māhātmya*, which shows that the

पाराशरं भागवतं कौर्मं चाष्टादशं क्र-त्

एतान्युपपुराणानि मयोक्तानि यथाक्रमम् ॥

A Kūrma-Mahāpurāṇa is also mentioned separately here in the *Revā-kh.* in the lists of the Mahāpurāṇas as 'कौर्मं पञ्चदशं प्राहुर्भाग-
गद्वयविभूषितम्' (Śl. 42 ab).

The text of the *Revā-Māhātmya* is almost similar ; cf. Aufrecht : Bod. Cat., p. 65 ; Hazra, *op. cit.*, p. 8.

11. cf. Hemādri: कूर्मपुराणे—

अन्यान्युपपुराणानि मुनिभिः कथितानि तु
आद्यं सनत्कुमारोक्तं नारसिंहमतः परम् ।

पराशरोक्तं प्रवरं तथा भागवतं द्वयम्
इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्
चतुर्द्धा संस्थितं पुण्यं संहितानां प्रभेदतः ॥

-(Hemādri : *Dāna-kh.*, pp. 532 f.)

Here in the two lines preceding the last line Hemādri's text (13th century A.D.) differs from the available text of the Kūrma-P. (I. i.20 cd.21 : पराशरोत्तमपरं मारीचं भार्गवाद्द्वयम् । इदं तु पञ्चदशमं पुराणं कौर्ममुक्तम् ॥). Hemādri Omits the names of the two Upa-purāṇas, Mārīca and Bhārgava, and substitutes in their place the two-Bhāgavatas (taken as *one*) and the Kaurma, Dr. Hazra, *op.cit.*, in his VI list of the Upapurāṇas has taken 'भागवतद्वयम्' as the two Upapurāṇas, and so has omitted the name of the *Kaurma* from this list, which, however, in the quotation by Hemādri is clearly mentioned as the eighteenth Upapurāṇa, and so 'भागवतं द्वयं' should be taken as the *one* Upapurāṇa (No. 17) consisting of the two Bhāgavata-s as its two parts. Dr. Hazra also in his VII list (Kūrma-P. quotation in the *Śabda-Kalpa-drum*) is inclined to take the 'नन्दीश्वरयुग्मं' as constituting one Upa-purāṇa (No. 7 in this list).

Kūrma-Upapurāṇa remained confined mostly to the region near the Revā (Narmadā). Many of the Upa-purāṇas, generally those of a local character, became extinct in course of time; the Kūrma-Upapurāṇa also might have met the same fate.

4, The Kūrma-Upa-Purāṇa might have been available at the time of the redaction of the text of the extant Nārādīya-P. and as in the case of the Vāmana-P. the two extents of the texts of the Kūrma Mahāpurāṇa and the Kūrma Upa-Purāṇa might have been amalgamated in order to make up the given extent of the Kūrma-Purāṇa as 17000 Ślokas. The actual extent of the Kūrma-Upapurāṇa is not definitely known, but the extent of the Kūrma-Mahāpurāṇa (known also as the *Brāhmī-Saṁhitā*) was of 6000 Ślokas at the time of the Nārādīya-Purāṇa also. The Agni-Purāṇa (272...) gives the extent of the Kūrma-Mahāpurāṇa as 8000 Ślokas only. The Saura-Purāṇa mentions only the two Parts of the text of the Kūrma-Purāṇa (भागद्वयविराजितम्' 9.11b), which division is still available in the extant text of the Kūrma-Purāṇa. It also does not mention any Saṁhitā-division of the Kūrma-Purāṇa.

5. The internal evidence gathered from the extant text of the Kūrma-Purāṇa itself shows that the division of the text of the Kūrma-Mahāpurāṇa into four Saṁhitās does not hold good. The whole of the Kūrma-Purāṇa (and not only the Brāhmī-Saṁhitā) is said to be narrated by Viṣṇu-Kūrma to the sages and the gods in the Rasātala (the nether world):—

ततः स भगवान् विष्णुः कूर्मरूपी जनार्दनः ।
रसातलगतो देवो नारदाद्यैर्महर्षिभिः ॥
पृष्टः प्रोवाच सकलं पुराणं कौर्ममुत्तमम् ।
सन्निधौ देवराजस्य तद्वक्ष्ये भवतामहम् ॥

—(Kūrma-P. I. 1.122-123)

The Matsya-Purāṇa also confirms it:—

यत्र धर्मार्थकामानां मोक्षस्य च रसातले ।
माहात्म्यं कथयामास कूर्मरूपी जनार्दनः ॥
इन्द्रद्युम्नप्रसङ्गेन ऋषिभ्यः शक्रसन्निधौ ।
अष्टादश (v.l. सप्तदश) सहस्राणि लक्ष्मीकल्पानुषङ्गिकम् ॥

—(Matsya-P. 53. 46-47)

Other Purāṇas also, including the Nāradya-P.,¹² corroborate it. Thus, all the Purāṇas are unanimous in regarding the whole of the text of the Kūrma-P. as narrated by Viṣṇu-Kūrma. Now compare the following Śloka of the Kūrma-Purāṇa (II. 44.68);—

एतद्दः कथितं विप्रा योग (v. I. भोग) मोक्षप्रदायकम् ।
कौर्म पुराणमखिलं यज्जगाद गदाधरः ॥

This Śl. is followed by a list of the contents (*Purāṇa-saṁkṣepa*) or (*Anukramaṇī*) of the Kūrma-Purāṇa from Śl, 69 to 119 and there is no indication at all that these contents are only of the Brāhmī-saṁhitā of the Kūrma-P. and not of the whole of the Kūrma-Purāṇa. These contents are exactly the same as are treated in our text of the Kūrma-P. This *Anukramaṇī* (list of contents) is immediately followed by the following Ślokas:—

एवमुक्त्वा श्रियं देवीमादाय पुरुषोत्तमः ।
संत्यज्य कूर्मसंस्थानं स्वस्थानं च जगाम ह ॥
देवाश्च सर्वे मुनयः स्वानि स्थानानि भेजिरे ।
प्रणम्य पुरुषं विष्णुं गृहीत्वा ह्यमृतं द्विजाः ॥
एतत् पुराणं परमं भाषितं कूर्मरूपिणा ।
साक्षाद् देवादिदेवेन विष्णुना विश्वयोनिना ॥

—(Kūrma-P., II. 44. 120-122).

These Ślokas clearly show that only the present text of the Kūrma-Purāṇa (often called as the *Brāhmī-Saṁhitā*) was spoken by Viṣṇu-Kūrma, after which Viṣṇu renounced his Kūrma-form and left for his own Loka. Thus there is no possibility of the Saṁhitā-division in the Kūrma-Mahā-purāṇa, which supposes that there were three other Saṁhitās of the Kūrma-Purāṇa, which were also spoken by Viṣṇu-Kūrma, besides the extant text of the Kūrma-Purāṇa called as the *Brāhmī-Saṁhitā*.

6. The epithet 'Brāhmī' in the case of the Kūrma-Purāṇa has the double meaning: (1) 'Brāhmī' was the name of one of the four Saṁhitās of the Kūrma-Upapurāṇa as the quotation by

12. cf. Nār-P. I. 105. 1-3 :

शृणु वत्स मरीचे त्वं पुराणं कूर्मसंज्ञकम् ।
लक्ष्मीकल्पानुचरितं यत्र कूर्मवपुर्हरिः ॥
धर्मार्थकाममोक्षायां माहात्म्यं च पृथक् पृथक् ।
इन्द्रद्युम्नप्रसङ्गेन प्राह ऋषिभ्यो दयान्वितः ॥
तत् सप्तदशसाहस्रं सुचतुःसंहितं शुभम् ॥

Hemādri (referred to above and quoted in fn. 11) indicates, and (2) the whole of the Kūrma-Mahāpurāṇa text (as it is extant now) is also called the *Brāhmī-Saṁhitā*, because it describes the highest Brahman, the Absolute Conscious Principle, in accordance with its real or true nature:—

ब्राह्मी पौराणिकी चेयं संहिता पापनाशनी ।

अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ॥

—(Kūrma-P. II. 44-132)

Thus, in the case of the Kūrma-Mahāpurāṇa the word 'Brāhmī' is a qualifying epithet of this *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Mahāpurāṇa) and not the name of a particular Saṁhitā of the Kūrma-Purāṇa.

The word Saṁhitā also is applied (1) to a part of a Purāṇa-text, if it has a Saṁhitā-division, as in the case of the Śiva-Purāṇa and the Skanda-Upapurāṇa, and also (2) to the whole of a Purāṇa-text, which is also called a *Purāṇa-Saṁhitā*¹³ or the *Paurāṇikī Saṁhitā*; e. g. cf.:—

सत्रान्ते सूतमनघं नैमिषीया महर्षयः ।

पुराण-संहितां पुण्यां पप्रच्छू रोमहर्षणाम् ॥

भवन्तमेव भगवान् व्याजहार स्वयं प्रभुः ।

मुनीनां संहितां वक्तुं व्यासः पौराणिको शुभाम् ॥

—(Kūrma-P. I. 1.2, 5)

In the Śl. (II, 44.132) quoted above the Kūrma-[Mahā] Purāṇa has been called as the 'ब्राह्मी पौराणिकी च संहिता' which clearly indicates that the word 'Brāhmī' here is only a qualifying epithet used for this whole *Paurāṇikī Saṁhitā* (i. e. the Kūrma-Purāṇa).

7. The Nāradiya-Purāṇa in order to make up the number of the Ślokas of a Mahāpurāṇa given in the older lists of the Mahāpurāṇas has in some cases mixed up the extents of a Mahāpurāṇa with the extent of the Upa-purāṇa bearing the same or the similar title, in which case the Upapurāṇa is assumed as the

13. *Saṁhitā* is a methodically arranged collection or compilation of texts or verses. The texts of Vedas, Smṛtis, Epics and Purāṇas are, therefore, called *Saṁhitā-s*. Vyāsa is said to have compiled a *Purāṇa Saṁhitā*.

आख्यानेश्चाप्युपाख्यानेर्गाथाभिः कल्पजोक्तिभिः ।

पुराण-संहितां चक्रे पुराणार्थविशारदः ॥

—(Bḍ.-P. II. 34.21 ; cf. also Viṣ.-P. III. 6. 15).

Second Part (*Utiara-bhāga*) of the real Mahā-Purāṇa. The case of the Vāmana-Purāṇa has already been cited above. The Viṣṇu-Purāṇa is said to have an extent of 23,000 Ślokas '(त्रयोविंशतिसाहस्रं तत्पुराणं विदुर्बुधाः' Matsya-P. 53.16) and as spoken by sage Parāśara:—

वाराहकल्पवृत्तान्तमधिकृत्य पराशरः ।

यत्प्राह धर्मानखिलान् तदुक्तं वैष्णवं विदुः ॥

—(Matsya-P. 53.16)

The Viṣṇu-Purāṇa (I. 1.30) also corroborates this statement of the Matsya-Purāṇa when it says that the whole (अशेषं) Viṣṇu-Purāṇa was spoken by Parāśara to Maitreya:—

सोऽहं वदाम्यशेषं ते मैत्रेय परिपृच्छते ।

पुराणसंहितां सम्यक् तां निबोध यथातथम् ॥

But the Nāradiya-Purāṇa, in order to make up the number of the ślokas of the Viṣṇu-Purāṇa as 23,000, says that the Viṣṇu-Purāṇa spoken by Parāśara and consisting of the six *Amśas* is the *Ādi-bhāga* only and the Viṣṇu-dharmottara narrated by the Sūta to Śaunaka and other sages is the remaining text of the Viṣṇu-Mahāpurāṇa (वैष्णवं महत्):—

शृणु वत्स प्रवक्ष्यामि पुराणं वैष्णवं महत् ।

त्रयोविंशतिसाहस्रं सर्वपातकनाशनम् ॥१

तत्रादिभागे निर्दिष्टाः षडंशाः शक्तिजेन ह ।

मैत्रेयाय ॥२

अतः परस्तु सूतेन शौनकादिभिरादरात् ।

पृष्टेन चोदिताः शश्वद्विष्णुधर्मोत्तराह्वयाः ॥१८

एतद्विष्णुपुराणं वै सर्वशास्त्रार्थसंग्रहम् ॥२० उ०

(Nār.-P. I. 94)

The Viṣṇu-dharmottara, however, is not spoken by Parāśara, it is in the form of an interlocation between the Yādava King Vajra (the son of Aniruddha and the great-grandson of Śrī-Kṛṣṇa) and sage Mārkaṇḍeya. This Purāṇa therefore, cannot form a part of the Viṣṇu-Purāṇa. Moreover, the Viṣṇu-dharmottara is included in the list of the Upa-Purāṇas (as the eleventh Upa-Purāṇa) given in the Bṛhad-dharma-Purāṇa (I. 25. 23-26). The statement of the Nāradiya-Purāṇa combining the extents of the two Purāṇas (Viṣṇu-Mahāpurāṇa and the Viṣṇu-dharmottara Up-purāṇa) and regarding them as the *Ādi-bhāga* and the *Uttara-*

bhāga respectively of the whole Viṣṇu-Mahāpurāṇa is quite misleading. More-over, the extents of the Viṣṇu-purāṇa and the Viṣṇu-dharmottara-purāṇa as available now are, by counting, 6373 and 21,694 ślokas respectively and the total comes to more than 28,000 ślokas.

The same might have been the case with the Kūrma-Purāṇa also. The Kūrma-Purāṇa of the four Saṁhitās might have been an Upa-purāṇa as may be inferred from Hemādri's quotation referred to above (and given in fn. 11); and the Nāradiya-Purāṇa combined it with the Kūrma-Mahāpurāṇa as a part of its *Uttara-bhāga* in order to make up the total extent of the Kūrma-Purāṇa as 17,000 ślokas.

8. The ślokas of the Kūrma-[Mahā]Purāṇa (I. 1.21-22) mentioning the four Saṁhitās of the Kūrma-[Mahā]Purāṇa probably belonged originally to the Kūrma-Upa-purāṇa, but later on, somehow, might have been transferred to or interpolated in the then extant text of the Kūrma-Mahāpurāṇa with some adjustment of reading; e. g. Hemādri's reading "इदमष्टादशं प्रोक्तं पुराणं कौर्मसंज्ञितम्" referring to the Kūrma-Upapurāṇa having been modified as "इदं तु (v. l. च) पञ्चदशमं पुराणं कौर्ममुत्तमम्" (Kūrma-P. I. 1.21ab) and thus making it refer to the Kūrma-Mahāpurāṇa which is mentioned as the fifteenth Mahāpurāṇa in the lists of the Mahāpurāṇas. The Nāradiya-Purāṇa perhaps on the authority of the then extant Kūrma-Mahāpurāṇa mentioned the four-Saṁhitās originally belonging to the Kūrma Upapurāṇa as belonging to the Kūrma-Mahāpurāṇa.¹⁴

9. The Śl. I. 1.23 of the Kūrma-Purāṇa (इयं तु संहिता ब्राह्मी चतुर्वैदेषु सम्मिता । भवन्ति षट् सहस्राणि श्लोकानामत्र संख्यया ॥) can be interpreted both ways:

14. It is not now possible to say with any degree of certainty when this change was made in the text of the Kūrma-Purāṇa, but the original reading as quoted by Hemādri (*Dāna-khaṇḍa*, p. 533) might have been preserved in the MSS. consulted by him. No manuscript of that date (13th century A. D.) is available now. The apocryphal nature of the Nāradiya-Purāṇa is proved by Dr. Hazra (*Vide* pp. 129 ff. of his *Purāṇic Records on Hindu Rites and Customs*). And according to him "the late age of Nār. I. 42-125 seems to be evidenced by the fact that none of the numerous Smṛti-writers has been found to quote even a single line from them." (p. 122).

(i) This Saṁhitā (i.e. the Kūrma-Purāṇa-Saṁhitā) is *Brāhmī*, for it deals with *Brahman*, the Highest and Absolute Reality; it contains six thousand ślokas, or (ii) this is the *Brāhmī-Saṁhitā* (out of the four Saṁhitās of the Kūrma-[Mahā] Purāṇa mentioned in the preceding śloka), which only (and not the whole Kūrma-Purāṇa) has an extent of 6,000 ślokas. In my opinion the first interpretation is more reasonable and therefore preferable, and Śl. II. 44.132 (ब्राह्मी पौराणिकी चैयं संहिता पापनाशनी । अत्र तत् परमं ब्रह्म कीर्त्यते हि यथार्थतः ॥) fits more with this interpretation.

10. How then can we account for the discrepancy in the two statements—the one mentioning the original extent of the Kūrma-Purāṇa as 17,000 ślokas (Matsya and other Purāṇas) and the other mentioning the extent of the Brāhmī-Saṁhitā (an epithet of the Kūrma-Purāṇa) as 6,000 Ślokas (Kūrma-P. I. 1.23)? In reply it may be said that the original extents of many of the Purāṇas as mentioned in the Matsya and some other Purāṇas do not at all tally with the extents of the available texts of those Purāṇas; e.g. consider the case of the following Purāṇas :—

Mahāpurāṇas	Extent given in Matsya (Adh. 35)	Extent available
Padma	55,000	48,452 (Ān. ed.)
Vāyaviya	24,000	10,991 (Ān. ed.)
Nāradiya	25,000	17,549 (Veṅk. ed.)
Bhaviṣya	14,000	25,936 (Veṅk. ed.)
Vārāha	24,000	9,720 (Bibl. ed.)
Skanda	81,000	93,343 (Veṅk. ed.)
Garuḍa	19,000	8,738 (Veṅk. ed.)

The extents of the Vāmana and the Viṣṇu have already been discussed. The present texts of the Bhaviṣya and Skanda have increased in their bulk, but the other Purāṇas have now much less extant than mentioned in the Purāṇic lists. This may be explained by supposing that either the present texts are the latest revised and redacted texts of these Purāṇas, or their original extent have undergone a change during the course of their oral and written transmission. Some of the original Mahāpurāṇas have also been superseded by the apocryphal Purāṇas or the Upapurāṇas bearing the same title; e.g. Dr. Hazra thinks that the present Nāradiya-Purāṇa is an Upapurāṇa and not the original Nāradiya-Mahā-

purāṇa¹⁵. The present Brahma-vaivarta-Purāṇa also may not be the original Mahāpurāṇa, but only an apocryphal Purāṇa¹⁶. Similar might be the case with some other extant Purāṇic texts.

In case of the Kūrma-Purāṇa the original extent of 17,000 Ślokas was reduced to 8,000 Ślokas at the time of the compilation or redaction of the present Agni-Purāṇa, and it was further reduced to 6,000 Ślokas as given in the extant text of the Kūrma-Purāṇa (I. 1. 23 quoted), and which is still available. This gradual decrease in the extent of the Kūrma-Purāṇa may not be possible to be accounted for at present, but it is certain that the Kūrma-Purāṇa has lost some of its text, for a large number of quotations from the Kūrma-Purāṇa given in the Dharmaśāstra-Nibandhas are not traceable in the extant text of the Kūrma-Purāṇa.¹⁷

The available text of the Kūrma-Purāṇa is that of the Kūrma-Mahāpurāṇa and not of the Kūrma-Upapurāṇa, as I have already discussed in my Introduction to its Critical Edition. So it may be asserted that the present Kūrma-Purāṇa is the same Purāṇa as has been mentioned in the list of the Mahāpurāṇas, but with a reduced extent of 6,000 Ślokas only, and that the division of the Kūrma-Purāṇa text into four Samhitā-s really belonged to the Kūrma-Upapurāṇa which however, is not available now.

15, Cf. Hazra : *Studies in the Purāṇic Records on Hindu Rites and customs*, pp. 129 ff.

16. Cf. My article 'The Apocryphal character of the Brahma-vaivarta Purāṇa' in *Purāṇa*, III. 1 (Jan, 1961) pp. 92 ff.

17. Cf. Appendix I B in the Critical Edn. of the Kūrma-Purāṇa.

Notes

DID THE AUTHOR OF THE BHĀGAVATA KNOW
KĀLIDĀSA ?

BY

SHEO SHANKER PRASAD

[भागवतमहापुराणस्य केचन श्लोकाः कालिदासकवेः मेघदूतस्य कतिपयैः
श्लोकैः सह सुतरां साम्यतामारोहन्ति । अस्मिन् लघुनिबन्धे लेखकमहोदयेन
तान् श्लोकान् प्रदर्शयित्वा यद् अस्मिन् प्रसङ्गे महाकवेः कालिदासस्य
प्रभावः भागवते वर्तते]

Kālidāsa is the greatest poet and dramatist of Sanskrit literature so it is but natural to assume that his successors tried to imitate him and Kālidāsa exerted a great influence on them.

In course of my research work on the Bhāgavata I came across some words and ideas similar to those of Kālidāsa.

In the Chapter 69 of Book X of the Bhāgavata we find a verse which describes the harem of Śrīkr̥ṣṇa. In the palace of Lord Kr̥ṣṇa darkness is done away by the lustre of precious stones and peacocks scream loudly in the beautiful house-roof and dance thinking that clouds are up when they see the mass of smoke of burning Aguru rising out of the windows.

ratnapradīpanīkaradyutibhīrnirasta-
dhvāntaṃ vicitravalabhīṣu śikhāṇḍīno'ṅga /
nṛtyanti yatra vihitāgurudhūpamakṣair
niryāntamīkṣya ghanabuddhaya unnadantaḥ //

Bhāg. X 69.12

The verse instantly reminds us of a verse of the Pūrvamegha of Kālidāsa where Kālidāsa says to the cloud-messenger that his body will increase in volume by the incense-smoke of the toilet coming through the windows and he will be welcomed with the gift of dances by pet peacocks due to friendly affection for him :-

jālogīrṇairupacitavapuḥ Keśasamkāradhūpair
bandhu-prītyā bhavanaśikhībhiriddattanṛtyopahāraḥ /

(Pūrv Megha 32)

Here we mark that there is much similarity in "vihitāgurudhūpamakṣair niaryāntamīkṣya ghanabuddhaya unnadantaḥ" and

“jālodgīrṇairupcitavapuḥ keśasaṁskāradhūpaiḥ” and “in Śikhaṇ-
ḍino'ṅga, nṛtyanti yatra” and “bhavanaśikhīhirdattanārtyopahā-
raḥ”.

Again when we proceed further in the Meghadūta we find a
verse where the poet advises the cloud-messenger to pass the night
on some house—roof “tām kasyāṁcidbhavanavalabhau suptapārā-
vatāyām”, (Pūrva Megha—38).

Here we also find some similarity in “vicitravalabhīṣu” (of
the verse “Ratnapradīpa ..”) and “bhavanavalabhau”

(P. Megha—38)

In addition to these similarities when we compare

pādanyāsair bhujavidhutibhiḥ sasmitairbhrūvilāsair
bhajyanmadhyaścalakucapaṭaiḥ kuṇḍalairgaṇḍalolaiḥ /
Svidyanmukhyaḥ Kabararaśanāgranthayaḥ Kṛṣṇavadhvo
gāyantyaṣṭam taḍita iva tā meghacakre virejuḥ //

(Bhāg. X. 30.8)

and

pādanyāsakvaṇṭitaraśanāstatra lilāvadhūtai
rantnacchāyā-khacitavalibhiścāmaraiḥ kāntahastāḥ /
veśyāstvatto nakhapadasukhān prāpya varṣāgrabindū-
nāmokṣyante tvayi madhukaraśreṇidīrghān Kaṭākṣān //

(Pūrva Megha—35)

We notice that some phrases like “pādanyāsa”, “bhujavidhutibhiḥ”, “Sasmitairbhrūvilāsair”, “Svidyanmukhyaḥ” and “Kabararaśanāgranthayaḥ” find their parallels in “pādanyāsa”, “lilāvadhūtaiḥ”, “madhukaraśreṇidīrghān kaṭākṣān”, “Klāntahastāḥ” and “Kvaṇṭitaraśanāḥ” respectively. Besides this, the most striking fact is this that both of the verses are composed in the same metre i. e. mandākrāntā.

Further in the Chapter 90 of Book X we find that the queens of Lord Kṛṣṇa talk to the different objects of nature such as Kurari, Kokila and clouds. When we see that they are talking to clouds we are reminded of the following verse of the Pūrvamegha:—

pratyāsanne nabhasi dayitājivitalambanārthī
jīmūtena Svakuśalamayīm hārayiṣyan pravṛttim /

sa pratyagrāiḥ kuṭajakusumaiḥ kalpitārghāya tasmai
 prītaḥ prītipramukhavacanam svāgatam vyājahāra //
 (Pūrva Megha, 4)

The author of the Bhāgavata might have got the idea from the Cloud messenger (Meghadūta).

On the basis of these similarities we can say that the author of the Bhāgavata imitates Kālidāsa. But one thing goes against this assumption. When we survey the episode of Śakuntalā (Śakuntalopākhyāna) of the Bhāgavata we find that the story as narrated in that Purāṇa in the Chapter XX of Book IX is quite different from that of the poet Kālidāsa. It is totally based on some ancient source, it may be the Mahābhārata. In such a condition one is led to think that the Abhijñāna-Śakuntala of Kālidāsa is unknown to the author of the Bhāgavata. But that this is not correct can be realised when we go through the Purāṇa and appreciate the fact that the author has tried his best to give his Purāṇa an archaic form.

It might be said that Kālidāsa has imitated the author of the Bhāgavata and not the vice versa. But this assumption has no weight at all. The Bhāgavata knows the Amarakośa, a renowned book on lexicography: It makes use of a part of a verse of the Chapter I of the Amarakośa¹ in one of the stanzas of the Bhāgavata which runs like this:—

Kṣetrajña ātmā puruṣaḥ purāṇaḥ /
 sākṣāt svayaṁ jyotirajaḥ pareśaḥ”

(Bhāg. V. II. 13)

The Amarakośa is placed in the 4th century A. D.

The Bhāgavata clearly mentions that the Hūṇas² accepted Vaiṣṇavism. Hūṇas came to India during the reign of Kumāragupta i. e. in the 5th century A. D. Hence the Bhāgavata is a creation of the fifth century A. D.

1. Amarakośa 1.4.29

2. Bhāgavata II. 4.18

Kṣetrajña ātmā puruṣaḥ
 Kirātahūṇāndhrapulindapulkaśā
 ābhirakaṅkā yavanāḥ khasādayaḥ /
 ye' nye ca pāpā yadapāśrayāśrayāḥ
 Śudhyanti tasmai prabhaviṣṇave namaḥ//

Kālidāsa is roughly placed at 400 A. D.³ whereas Pargiter,⁴ Dr. Hazra⁵ and Durgashanker K. Shāstri⁶ place the Bhāgavata somewhere after the 5th century A.D. So Kālidāsa is a predecessor of the author of the Bhāgavata. Now it will not be unreasonable to assume that the author of the Bhāgavata is well acquainted with the works of the great poet Kālidāsa.

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3. Dr. S. N. Dasgupta and Dr. S. K. De, *Hlst. of Sanskrit Literature* pp. 125.
 4. Pargiter, *Dynasty of Kali age*, Intro. pp. 28.
 5. Hazra, *Studies in the Purāṇic Records of Hindu Rites and Customs* pp. 55.
 6. *Bhāratiya vidyā* 1941, vol. ii Part II, pp. 139, *Date of the Bhāgavata*.

PROPRIETY OF USING UMBRELLA AND SHOES BY
VĀMANA AS A BRAHMACĀRIN

BY

GANGA SAGAR RAI

[पुराणेषु, महाभारतादिग्रन्थेषु, मूर्तिविवरणेषु चित्रकलासु
च भगवतो वामनस्य यद् विवरणं प्राप्यते तेन ज्ञायते यद् वामनो
ब्रह्मचार्यवस्थायामासीत् तेन च छत्रोपानद्वारणं कृतमासीत् ।
धर्मशास्त्रग्रन्थेषु ब्रह्मचारिणा छत्रोपानद्वारणस्य निषेधो वर्तते ।
अतः वामनेन कथमेतदाचरितम् प्रत्रास्यैव प्रश्नस्य समाधान-
मूहितम् ।]

In the Purāṇas, epics and classical literature the form of Lord Viṣṇu in His dwarf incarnation is described as that of a Brahmācārīn or a Vedic student.¹ This idea is also corroborated by Art and Iconography.² At many places Vāmana is described as *baṭu* or *māṇavaka*. Description of his form and articles wore by him show that he was in the garb of a *brahmācārīn*. Some of the passages available in the Purāṇas and Epics are noted below which mention his form as that for a Brahmācārīn :

1. बभूव तेनैव स वामनो बटुः Bhāgavata P., IIX. 18.12
and

जटिलं वामनं विप्रं मायामाणवकं हरिम् ।

2. कृष्णाजिनोपवीताङ्ग आषाढेन विराजितः ।
ब्राह्मणो जटिलो वेदानुद्गिरन् सुमहाद्युतिः ॥

Kūrma P., I. 17.49

3. स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो विप्रो वलेरध्वरमभ्यगात् ॥

M. P. 246. 46 cd-47 ab

4. बटुवेषधरं देवं सर्ववेदाङ्गगोचरम् ।
मेखलाजिनदण्डादिचिह्नै रङ्कितमीश्वरम् ॥

Padma P. VI. 267.3

5. बटुरुपेण महता पुत्रभूतो बभूव ह । S. K. P. I. 1. 18. 150.

1. For the Vāmana legend in Vedas, Epics and Purāṇas see my article in *Purāṇa*, Vol. XII. No. 1, pp. 102-140.
2. For details see Vāmana in *Literature and Art* by B. N. Sharma, *Purāṇa* XII No. 2 pp. 54-64

6. संक्षिप्तसर्वावयवैः पौनैः संक्षिप्तपर्वभिः
कृष्णाजिनजटादण्डकमण्डलुविराजितम् ॥

Viṣṇudh. I. 55.17

7. दुर्दिनाम्भोदसदृशो दीप्ताक्षो वामनाकृतिः
दण्डी कमण्डलुधरः श्रीवत्सोरसिभूषितः ।
जटी यज्ञोपवीती च भगवान् बालरूपधृक् ॥

Mbh. III. 273.63-64.

These references clearly show that Vāmana was in the garb of a Brahmacārin. Besides this, the Vāmana Purāṇa clearly mentions that Lord Vāmana was initiated and that various gods and sages presented to him different articles as Bhikṣā (alms) at the time of his initiation. The different articles presented to Vāmana are mentioned as follows:

ततः कृष्णाजिनं ब्रह्मा हृषीकेशाय दत्तवान् ।
यज्ञोपवीतं भगवान् ददौ तस्य पिनाकधृक् ॥
आषाढमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
कमण्डलुं वसिष्ठश्च कौशं चीरमथाङ्गिराः ॥
आसनं चैव पुलहः पुलस्त्यः पीतवाससी ।
उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।
शास्त्राण्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ॥
स वामनो जटी दण्डी छत्री धृतकमण्डलुः ।
सर्वदेवमयो देवो बलेरध्वरमभ्यगात् ॥

Vām. P. (Saro-māhātmya) 9.36-9.

At another place (ch. 62) too this Purāṇa mentions the *upanayana* of Lord Vāmana and the various articles presented to Him :—

यज्ञोपवीतं पुलहस्त्वहं च सितवाससी ।
मृगाजिनं कुम्भयोनिर्भरद्राजस्तु मेखलाम् ॥
पलाशमददाद् दण्डं मरीचिर्ब्रह्मणः सुतः ।
अक्षसूत्रं वारुणिस्तु कौश्यं वेदमथाङ्गिराः ॥
छत्रं प्रादाद् रघू राजा उपानद्युगलं नृगः ।
कमण्डलुं बृहत्तेजाः प्रादाद् विष्णोर्बृहस्पतिः ॥

From the above mentioned references it is obvious that Lord Vāmana was a Brahmacārin and was duly initiated. The word *Baṭu* and *Māṇavaka* used for Him are in this context synonyms of a Brahmacārin. According to Hemacandra and

Śabdaratnāvalī the word *Baṭu*, *Varṇī* and *Brahmacārin* are used in the same sense.¹

This idea contained in the Purāṇas and Epics is corroborated by sculptural references to Vāmana. The image of Vāmana is generally shown in the Daśavatāra panel or on the stele of Viṣṇu image along with other incarnations. In such images Vāmana is shown as a Brahmacārin holding an umbrella and a Daṇḍa (staff). The description of Vāmana's image contained in the *Vaikhānasāgama* also describes Vāmana as a *Brahmacārin* :

अथ वामनं पञ्चतालमिति द्विभुजं छत्ररण्डधरं कौपीनवाससं शिखा-
पुस्तकमेखलोपवीतकृष्णाजिनसमायुतं पवित्रपाणिं बालरूपं ब्रह्मवर्चस्विनं
कारयेत् ॥

[The image of Vāmana should be made five *Tala* high, having two arms, bearing umbrella and staff, wearing a *Kaupīna* and with lock of hairs (शिखा), girdle, book, and sacred thread, a boy endowed with the Brahma-tejas]

In the Viṣṇudharmottara Purāṇa also He is said as engaged in studies :

कर्त्तव्यो वामनो देवः संकटेर्गात्रपर्वभिः ।
पीनगात्रश्च कर्त्तव्यो दण्डी चाध्यनोद्यतः ॥
दूर्वाश्यामश्च कर्त्तव्यः कृष्णाजिनधरस्तथा ।
सजलाम्बुदसंकाशस्तथा कार्यस्त्रिविक्रमः ॥

Viṣṇudh. P. 85.54-55

From all these references it is proved that Vāmana is represented as passing through the first stage of life. Now, according to the Dharmaśāstra-texts which deal with the codes of conduct for a Brahmacārin it is said that a Brahmacārin should neither hold an umbrella nor put on shoes.² But in above-cited descriptions of Vāmana he is holding an umbrella and

1. बटुःपुनर्माणवको भिक्षाऽस्य ग्राममात्रकम् इति हेमचन्द्रः

.....बटुवर्णी ब्रह्मचारी इति शब्दरत्नावली

—Vide, Sabdakalpadrumakośa

2. cf.

वर्जयेन्मधुमासं च गन्धं माल्यं रसान् स्त्रियः ।

शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

has put on *shoes*. Now the question arises why he adheres to anti Śāstric conduct? When umbrella and *shoes* are prohibited for a Brahmācārin how and under what rules did Vāmana possess these things? This question may be answered as follows :

(1) According to Medhātithi, a commentator of Manu, a Brahmācārin, after the completion of Vedic studies and prior to entering the house-hold stage studies other branches of learning (such as grammar, poetics etc.). During this period he has only to avoid woman and not the other prohibited things such as honey, meat etc. While commenting upon the verse,

वेदानधीत्य वेदौ वा वेदं चापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥

Manu 3.2

Medhātithi says :

प्राप्तायां च निवृत्तौ पुनर्वचनं नियमान्तराणां मधुमांसवर्जनादीनां निवृत्तिपरम् । तेन यावदध्ययनं तावत्सर्वे नियमा अनुष्ठातव्याः समाप्ते त्वध्ययनेऽर्थावबोधकाले स्त्रीनिवृत्तिरेव करणीया स्त्रीसेवा न विधातव्या । ब्रह्मचर्यशब्दो यद्यपि ब्रह्मग्रहणार्थं यद् व्रतग्रहणं तद् व्युत्पाद्यते तथापि स्त्रीनिवृत्तिपर एवास्य तत्र प्रयोग इति ।

—(Edited by Ganganath Jha, Vol. I p. 204)

From the descriptions available in the Purāṇas it appears that Vāmana had completed his study. The Vāmana Purāṇa says:

उपतस्थुश्च तं वेदाः प्रणवस्वरभूषणाः ।

शास्त्राप्यशेषाणि तथा सांख्ययोगोक्तयश्च याः ॥

Vāmana P. (Saro-māhātmya) 9.36

[The Vedas along with Omkāra and accents (Svaras) revealed themselves to him. All branches of learning (Aśeṣa

अभ्यञ्जनं तथा चाक्षणोरुपानच्छत्रधारणम् ।

कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ Manu, 2.177-8

and

उपानहं छत्रं यानमिति वर्जयेत् । Āpastamba I. 2.7.5

Other texts also prescribe similar injunctions for a Brahmācārin.

Śāstras) and also *Sāṅkhya* and *Yoga* became manifest to him]

From this it may be assumed that Vāmana had completed his study of Vedas but had not entered the second stage of life (*Grahasthāśrama*) and in this intervening period holding of an umbrella and wearing the shoes was justified in the opinion of Medhātithi.

(2) It seems quite probable that in ancient times the holding of umbrella and wearing of shoes (that may be wooden) were customary for the ascetics and Saṁnyāsins. Rāvaṇa, when assumed the form of a Saṁnyāsin at the time of Sītā's abduction was also holding an umbrella and wearing shoes.

इलक्षणकाषायसंवीतः शिखी छत्री उपानही ।
वामे चांसेऽवसज्याथ शुभे यष्टिकमण्डलू ॥

Rāmāyaṇa, III. 46.3

This description of Rāvaṇa is more or less similar to the description of Vāmana. The life of a Brahmācārin and that of a Saṁnyāsin are full of austerities. A Saṁnyāsin's life is a life of utter renunciation. Holding of umbrella and wearing the shoes by him are meant for protection. If it were not common practice for the Saṁnyāsins Sītā might, have suspected Rāvaṇa. But she did not suspect which means that it was a common practice. Thus, it seems that inspite of the prohibition such practice was in vogue among the Brahmācārins and the Saṁnyāsin's.

3. The Vāmana legend is available in various Purāṇas, Epics and classical literature. These texts sometimes contain variations in the story. In some places Vāmana is not shown as a *Brahmācārin*. According to one version of the Skanda Purāṇa Viṣṇu assumed the form of a dwarf Brāhmaṇa and was adept in all the four Vedas. He was on pilgrimage :

एतस्मिन्नेव काले तु विष्णुर्वागमनतां गतः ।
मध्यदेशे चतुर्वेदो ब्राह्मणस्तीर्थयात्रिकः ।
महोदरो ह्रस्वभुजः खञ्जपादो महाशिराः ।
महाहनुः स्थूलजङ्घः स्थूलग्रीवोऽतिलम्पटः ॥
श्वेतवस्त्रो बद्धशिखश्छत्रोपानत्कमण्डलून् ॥

Skanda P. VII. 2.14.18-2

In the Dhundhu-Vāmana legend of the Vāmana Purāṇa Vāmana is not described as a Brahmācārin. It may be possible that at one time all these differences were non-existent and various elements from outside entered the story. Umbrella and shoes might have been included from outside. However, at present umbrella and shoes are general features of a Vāmana image in sculpture.

Comment

THE POSITION OF BRĀHMAṆAS AND COMMONERS
UNDER THE RULE OF A TYRANT MONARCH.

BY

V. V. DESHPANDE

[‘पुराणम्’ पत्रिकायां पूर्वं डा० ओमप्रकाशमहोदयस्य राज्ञां देवत्वविषयकः प्रजायास्तान्प्रति विद्रोहविषयकश्च निबन्धः प्रकाशितः । तस्य निबन्धस्य अस्यामेव पत्रिकायां श्रीदेशपाण्डे-महोदयेन समीक्षा कृता आसीद् यस्या उत्तरमत्रैव डा० ओमप्रकाश-महोदयेन प्रदत्तम् । अस्मिन् निबन्धे प्राच्यापकदेशपाण्डेमहोदयेन तस्य मतस्य पुनः समीक्षा कृता ।]

The last (*Vasanta Pancamī*) number of the *Purāṇa Bulletin* (Vol. XIV, No. I; January, 1972) has published a Rejoinder by Dr. Om Prakash to my comment on his earlier Note on “The Divinity of the King and the Right of Revolution in the *Purāṇas*”, both published in the previous (*Vyāsa Pūrṇimā*) number of the same Bulletin (Vol XIII, No. 2; July, 1971). The writer of the Rejoinder has reiterated his earlier opinion, and has sought to re-establish his proposition “the right of tyrannicide was granted (by the ancient Hindu thinkers, and also in the *Purāṇas*) openly and exclusively to the common people” by adducing fresh evidence of some verses from the *Mahābhārata* and the *Smṛtis* of *Yājñavalkya*, *Nārada*, etc. He admits that the *Purāṇas* are silent on the point, states that Indologists have always used *Purāṇic* materials by way of corroborative evidence of their (Indologists’) otherwise arrived conclusions. He acknowledges the plausibility of more than one interpretation of the *Purāṇic* material; but claims correctness to his interpretation if consistency is to be maintained in the whole of the traditional attitude over this question, viz. “the peoples’ right of Revolution against a tyrant monarch”.

Dr. Om Prakash has defended his position by pointing out the continuity in, and the consistency of, the Indian tradition in this respect. According to him, the right to revolt against, and kill, a tyrant king (described as one who not only fails to duly protect his *Dharmic* subjects, but himself commits heinous sins, and deliberately incites others to do the same) has all along been openly recognised (over the whole range of relevant Sanskrit literature such as the *Vedas*, the *Smṛtis*, the *Epics* and the *Purāṇas*) and vested in the generality of the king's subjects. With respect to my comment on this position he says : "Professor Deshpande's allegation regarding the two preconceived notions of Indologists in general and himself in particular, may be justified when it can be proved that the right of revolt was granted exclusively to the *Brāhmaṇas*." He agrees that "all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront"; but adds : "(this is) a circumstance also explicable in terms of leadership reposed on the intelligentsia formed by *Brāhmaṇas* alone."

Here are a few more statements of Dr. Om Prakash helpful in understanding his thoughts on the question :—On page 33 he states :—"The concept of the basic right of self-defence may be modern, but man has been fighting for his self defence since the day he made his appearance on the planet. Similarly, the right of revolution may be modern but man has been rising in revolt whenever his collective existence was endangered as the result of the tyrannay and oppression by the king. Ancient Indian thinkers formulated no regular scheme of the basic rights of man when they simply justified this collective action of the subjects oppressed beyond endurance. They viewed it as an extraordinary situation, not covered by any of the provisions of *Rājadharmā*, for all codes stood abolished the moment the tyranny began. The only check, was the collective might of the disorganised people which can efficiently express itself when the limit is reached".

He, however, adds the following in the next paragraph : "To say that the right of revolution was granted to the people does not mean that the *Brāhmaṇas* had no privilege. But in this respect at least the privileged *Brāhmaṇas* were equal to non-privileged commoners. Whatever privilege the *Brāhmaṇas* had lasted only so long as the codes of duty were observed.... Tyranny

was thus an axe which also fell on the privileges of the *Brāhmaṇas* as it fell on the common man. It rendered the *Brāhmaṇas* and the common man alike, and thus gave them a common cause. The equality of the *Brāhmaṇas* and the common man in the event of revolution is thus not a result of our so-called presumption that ancient Indian society was not a graded hierarchy, the rights possessed by one also belonged to the other. It was the work of the oppressive policies of the tyrant which abolished distinction between the privileged and the non-privileged." In Dr. Om Prakash's view, Spellman, who is of the view that *Purāṇas*, under no circumstance, permit or tolerate tyrannicide is obviously wrong, as they abound in legends of tyrannicide, and he (Dr. Om Prakash) is glad because I have vindicated this stand of his by insisting that the right to kill a tyrant monarch was limited to the *Brāhmaṇas* only as they were traditionally held to be the guardians of the *Dharma*.

Dr. Om Prakash tries to distinguish between *two* situations, which according to him, are altogether different from one another. These are :—(1) The *Brāhmaṇas* vs. the King; and (2) The King vs. the *Dharma* or the common people. In case of the first situation obtaining, Dr. Om Prakash agrees that Dr. Ghosal and some other Indologists are right in holding that *Manu* grants his approval to the right of tyrannicide exclusively to the intellectual aristocracy i.e. the *Brāhmaṇas* in the following verse :— (Manu IX 320).

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान् प्रति सर्वशः ।
ब्रह्मैव संनियन्तु स्यात् क्षत्रं हि ब्रह्मसंभवम् ॥

He opines that as the *Brāhmaṇas* have an edge over the king (for his royal power owes its genesis to the spiritual power of the *Brāhmaṇas* and not vice versa) this is entirely justifiable. But he asserts that *Manu* is silent on the other situation arising, as to what the common man or the *Brāhmaṇas* should do if a king starts wilfully oppressing his subjects and thereby slighting *Dharma* with or without coming into direct conflict with the *Brāhmaṇas*. It is under this sort of situation, Dr. Om Prakash asserts, that the common man has been granted, by the ancient Hindu law-givers, the right to revolt against the oppressive king which may in extreme cases, extend to committing tyrannicide.

A perusal of this summary of Dr. Om Prakash's lengthy statement (made in his *Rejoinder* in refutation of my comments on the stand taken by him in his original Note) will convince the reader of the narrowness of the area of divergence that still continues to exist between our respective stands. He seems to have relied on these five propositions in the course of his argument viz:

(1) In order to correctly understand the nature of relationship between the king on the one hand and the *Brāhmaṇas* on the other, and the king on the one hand and the generality of his subjects on the other, we must rely upon Indian tradition as elaborately exposed in the *Vedas*, *Smṛtis*, *epics* and *Purāṇas* as a whole. All these authoritative sources uphold only one tradition, which is both *consistent* with the other aspects of the total way of life, organised under the Śāstras are concerned, as well as continuously followed from immemorially ancient times.

(2) Indologists have always used Purāṇic material only by way of corroborative evidence to maintain and support their otherwise-arrived-at conclusions. Hence it does not matter if we find *Purāṇas* to be silent on the right of the people to revolt against a tyrant king.

(3) The right of revolution, including that of tyrannicide, has been found in certain non-Purāṇic and epic passages, granted openly and exclusively to the generality of the people when the hierarchical order of the society (that is the *Varṇāśrama Vyavasthā*) stands abolished as the result of the tyrannical atrocities committed or directed by the king.

(4) The disorganised people (that is to say, the subjects of the king somehow living together, when the *Varṇāśrama Vyavasthā* is *completely abrogated* and has rendered the *Brāhmaṇas* and the commoners alike) will be justified in revolting against the king, and even in killing him. This, so far as the legends referred to in *Manu*, *Mahābhārata* and the *Purāṇas* go, the people have invariably done under the leadership of the *Brāhmaṇas*, because of the confidence reposed by the generality of the people in their learning and intelligence.

(5) Ancient Indian thinkers did not formulate any regular scheme of the basic rights of man : they simply justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of the oppression and tyranny of the king.

Of these five propositions, it is not at all difficult to agree to the truth of the first. Broadly speaking, the whole range of the Sanskrit literature upholds only one, as the approved way of life for those who claim to be the faithful followers of *Dharma* as adumbrated in *Vedas*, its original source *Smṛtis*, *Epics*, *Purāṇas*, etc., which are the derivative sources of *Dharma* only elaborate further the details of the way of life of the Dharmic community : this unique way of life has come to be known in this world by the name of *Varṇa-jāti-Āśrama Vyavasthā*, or the elaborately planned order wherein essential-social functions are found to be distributed among the members of different hereditary castes, till they continue to be in the second—i. e. the house-holder stage of life. It is well known that these numerous hereditary castes have been grouped under the four *Varṇas* that is, hereditary-classes, consisting of several hereditary castes, of different territorial origin, as well as those whose hereditarily assigned functions are different from each other but which, on account of certain similarities, do fall under four broad-based categories—viz. the *Brāhmaṇas*, the *Kṣatriyas*, the *Vaiśyas* and the *Śūdras*. Those Indologists, who have tried to present different pictures of the Vedic community, and to read into Sanskrit literature, belonging to different historical periods, support for the pictures of their fancy have always been confronted with numerous insurmountable difficulties, both of (a) the impossibility of assigning correctly the position of different works by reference to the dates of their composition and (b) of arriving at a coherent interpretation of the statements found to be made even in any one of these works—works which are fully relied upon by the members of the Vedic community as their authoritative guides.

Dr. Om Prakash's second proposition is only partially correct. It is true that mostly Indologists have used Purāṇic material by way of corroborative evidence only to support their

otherwise-arrived at conclusions. As stated above, *Purāṇas* are only a derivative source of authority on matters of *Dharma*. The principal purpose of their composition is to present to their readers, in eulogatory terms, legendary and historical episodes of kings, their dynasties, of Ṛṣis, and similar connected matters. They mainly reiterate, and sometimes supplement also, the codes of Dharmic (approved) conduct to be come across elsewhere. But so far as their silence on the point in question is concerned, Dr. Om Prakash's proposition is not correct. He has himself stated (on p. 32) that "almost all the Purāṇic legends of tyrannicide exhibit only *Brāhmaṇas* in the forefront—a circumstance also explicable in terms of the leadership reposed on the intellegentsia formed by the *Brāhmaṇas* above". He is also, cognisant of the verse from the *Bhāgavata Purāṇa* where it is directed that "the person of the king is to be held sacrosanct, not to be stricken down even if he violates all canons of morality and justice". In fact, the whole of his *Note* (P. B. Vol. XIII, No. 2) is devoted to the refutation of the stand taken by Dr. John Spellman in this respect. Thus the *Purāṇas* have, on the one hand, supplied us with several legends of tyrannicide, where the *Brāhmaṇas* alone have taken the decision to do away with the tyrant; and, on the other, we come across a specific-directive in the *Bhāgavata Purāṇa* addressed to the people in general, not to strike-down the person of the king, even if he is sinful. These specific references from the *Purāṇas* hardly support Dr. Om Prakash's stand as to their silence on this crucial point. On the contrary, they amply fortify the view that the *Brāhmaṇas*, because of their superior social status have alone been charged with the responsibility to deal with the critical situation the Vedic community had to face under the rule of a tyrant.

Propositions 3, 4 and 5 are newly, formulated by Dr. Om Prakash. These are not traceable in his *Note*; and they seem to have been brought in only to refute the statements made by me while commenting on his *Note*. But even a cursory perusal of these will reveal their incoherence and internal contradictions. In the first place, Dr. Om Prakash's tacit assumption regarding individual's rights, as the base on which fabric of the common life of the *Vedic* community has been built up, is questionable. Indian Indologists who have received guidance from scholars in

the same field from the West are often times found committing this mistake. Communities in the West, whether rational or religious, because of the complete severance they had to suffer from their traditional past, were required to organise their common life by making a start with individual (who is assumed to be mostly self-contained) as the primary unit for whose sake and around whom important sectors of the common life are made to revolve. Rights of individuals, whether legal, moral or spiritual do therefore, form the base of the constitutional, legal or moral systems that have been elaborated in the West, for organising the common life of these communities. Such was not the case of the Vedic community, which was, from immemorially ancient times, organised and governed on the basis of an elaborately planned order, where the plan had already laid down in great detail the status and the function, the responsibility and the duties, of the members of each hereditary group belonging to the interdependent and ever continuing common life. To assume and talk of the activities of the members of different caste groups of such a community as being done by them on the exercise of their rights is therefore completely misleading. And in the case of Indologists born and bred in the tradition of Indian way of life, it is unpardonable also.

The contents of his fifth proposition, so far as its first half is concerned, correctly state the existing position but when it is more closely examined, it will be realised that, for all those thinkers, brought up in the Vedic tradition, there can exist no room for formulating any regular scheme of the basic rights of man, for the reasons given above. For similar reason his statement forming the third of the above given five propositions strikes a discordant note on the ears of a person trained in the immemorial and coherent tradition. Perhaps himself being aware of this, Dr. Om Prakash has diluted this statement when later on (as he maintains in the latter part of his fifth proposition) he admits that Indian thinkers have "*simply* justified the collective action of the subjects of a tyrant king to revolt against him when they were oppressed beyond endurance; whenever their collective existence was endangered as the result of his intolerable oppression and tyranny", (p. 33).

To students of law, the differences between all these situations are clearly perceptible. These can be stated as:—(a) a

situation in which an individual is authorised, *in his unfettered discretion* to do, or to refrain from doing, a particular act, when he is confronted with particular circumstances and conditions; this situation can be described as the *right* situation, and the legal system provides in this case elaborate rules of procedure to facilitate the exercise of his legal rights by the individual; (b) a situation in which the individual is *obligated* to do, or refrain from doing, a particular act when he finds himself confronted with particular circumstances and conditions : This situation is a duty-weighted situation (where the duty may belong to the category of a Dharmic duty, or of exclusively legal variety). Here the code of *Dharma* or law shall have laid down adequate sanctions against the individual for the non-performance of duty; and lastly (c) a situation, where a particular kind of action by an individual (and singular includes the plural also) is simply tolerated and treated as justified when it is taken by him (or them) or being confronted with specific conditions and circumstances. This is a different situation clearly distinguishable from the first two. The two verses quoted by Dr. Om Prakash from the Anuśāsana Parva of the Mahābhārata (ch. 61-31, 32*), obviously do not constitute a declaration of rights in favour of the King's subjects in general; nor do they proceed to impose any legal or Dharmik duty on them to revolt against the tyrant king. They belong to the third category, that is to say they describe a course of action, that will be *simply justifiable* if any of his subjects were to resort to it, under such conditions and circumstances as are laid down in the Śāstra in that behalf.

The acknowledgement of the privileged position of the *Brāhmaṇas* by Dr. Om Prakash similarly discloses a lack of proper appreciation of the degree of social and political responsibility with which the members of that class were invested by the Śāstra. The verse :

“प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥”

* These verses are not traceable in the Gītā Press edn. of the Epic. The explanation is given here on the assumption of their authentic character.

is found in *Manu Smṛti* (ch. IX, 327), and in *Mahābhārata* (*Rāja dharmānuśāsana*, 60-24). This is a clear authority for the proposition recognising the joint responsibility of the *Brāhmaṇas* and the king, in the matter of organising and regulating the common and individual life of the members of the community. *Kullūka* observes :

“ब्रह्मा प्रजाश्च सर्वाः सृष्ट्वा ब्राह्मणाय राज्ञे च रक्षणार्थं दत्तवान् ।”

It is therefore a part of the *Dharmic* duty imposed by the Śāstra on the *Brāhmaṇas*, that they are obliged to take suitable action for securing the over throw or deposition of a tyrant monarch. They will be liable for the commission of a grave sin if they fail to discharge this duty in the manner it is laid down in the Śāstra. It is therefore missing the whole point, when a suitable action is taken by the *Brāhmaṇas* in appropriate situation is stamped as the outcome of their privileged position, and not described as the proper discharge of their duty by them. Closer and comparative examination of the *right-biased* and the *duty-biased* socio-legal systems reveals that the former cannot be fully built up without special social entities being recognised as endowed with prerogatives, privileges, immunities, etc. This requirement is hardly felt in a society bound by a duty-biased system, where, on account of the elaborately drawn-up plan, full-distribution of essential social functions, and the resulting duties, among the members of hereditary groups delineates in detail the several fields of activity respectively assigned to each of such groups, all together leading to a coherent interdependent common life. Here individuals are trained to be duty conscious, instead being habituated to become conscious of their rights, privileges and immunities.

The *Varṇāśrama Vyavasthā* which purports to regulate the common and individual life of Vedic Hindus is a duty-biased socio-legal system wherein the province of activity (in response to the performance of duty arising out of the distinct and elaborate assignment of functions severally to specific social units) of each of such units—which consist of hereditary castes—is strictly delineated for each such unit. We have here the whole range of these duties classified as *Deśa dharma*, *Jāti dharma*, *Kula dharma*,

Varṇa dharma, *Āśrama dharma*, *Guṇa dharma*, *Nimitta dharma*, etc. The province of common activity for all is strictly delimited within the narrow limits of *Sādharma*. Thus most of the approved activity of the interdependent common life of Vedic Hindus is covered by the *Viśeṣa dharmas* classified into the above specified divisions. If the language appropriate to a right biased socio-legal system were to be used to describe the position of the different units which constitute the Vedic Hindu society each of such units—including even the units grouped under the general category of *Śūdras*—can be justifiably described as endowed with special privileges. This is so because no other unit, besides the one obliged to do the act (by the *Śāstras*), would be permitted to do it. But this description is palpably inappropriate and misleading for being used in the context of a society governed by a duty-biased socio-legal system, as the area of free activity of each of its members is brought down within the narrowest limits and the areas of social duty are extended. Indologists being required to have recourse to *English* language for the exposition of their themes have not shown adequate care or perspicacity in distinguishing between different words and sets of expression and using only such words and sets of expression as would be appropriate to describe the situation in a duty-biased socio-legal system. They have generally failed to recognise that the English language, being developed in the context of the right-biased system of the common law, is not ordinarily suitable to describe accurately situations and conditions properly belonging to the interdependent common life developed on the basis of the duty biased socio-legal system *Varṇāśrama Vyavasthā* of Vedic Hindus.

Dr. Om Prakash has pointed out his Rejonders (p. 33) that at any rate, the right of revolt is possessed by every individual when he is required to face an extra-ordinary situation not covered by any of the provisions of *Rāja Dharma*. He observes;... man has been fighting for preservation since the day he made his appearance on the planet. Similarly.....a man has been rising in revolt whenever his collective existence was endangered as the result of tyranny and oppression". He observes a little ahead that the situation he has in his mind is the one where "all codes stood abolished the moment the tyranny began. The only

check, was the collective might of the disorganised people which can effectively express itself when the limit is reached.” Here, in this sort of situation, it is pertinent to raise the question : can there exist any rule of *Dharma* or law by recourse to which individuals or collectivities are required or expected to regulate their conduct ? Would the stamp of ‘sin’ or ‘crime’; or of ‘meritorious act’ or ‘rightful conduct’ be applicable to any course of conduct when all codes of conduct, that is such as those laid down by *Dharma* or morality, or law, become non-existent ? And who is to apply the stamp and declare any kind of act, as ‘good’ or ‘bad’; ‘legal’ or ‘illegal’; ‘meritorious’ or ‘sinful’ in such a situation ? It is plain that if any vestige of *Dharma* is yet to be found clinging to the innermost layers of men’s conscience in such a situation—a situation of अराजक *anarchy*, and not of complete chaos—then the rules provided in the Śāstras as appropriate for “*Āpatkāla*” would become applicable. And it is well-known that the areas of permissible action for the *Vaiśya* and the *Śūdra* groups, in such a situation are also strictly defined and limited. Members of these groups, when they find themselves oppressed by the tyranny of their king, shall, (as the harmonious construction of all the *directives* addressed to these groups by the Śāstras will require us to hold) have to seek, in the first instance, the guidance of the *Brāhmaṇas* or the leadership of other *Kṣatriyas* and then join in a common revolt directed against the tyrant king. It is only when the degree of oppression has become so excessive that there is no time, or room, or opportunity for seeking guidance or leadership as stated above, that is to say when there is a *real and proximate*” danger to life, property or chastity of a lady then alone *any individual* or collection may justifiably commit tyrannicide. As it has been laid down :—

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥

and an *Ātatāyin* has been defined as :—

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः ।
क्षेत्रदारहरश्चैव षडेते आततायिनः ॥

Thus when a tyrannous king falls into the category of an *Ātatāyin* that is when there is *imminent* and *real* danger to life, property

or chastity of women, then alone his killing instantaneously by the person so *threatened* would be a *justifiable* act. It is not a right of revolt or tyrannicide supposed to be granted to the *generality* of the *peoples*.

Dr. Om Prakash has, at more than one place in his Rejoinder, described this activity (retaliating *wanton* and *ferocious* attacks) of human beings as originating from natural reaction (see p. 33) due to his instinct of self-preservation; therefore he says that it is fully "justifiable". The above analysis shows that I am in complete agreement with this view. When a situation of total annihilation of the *Varna Vyavasthā* has taken place, and the distinction between man and man, as a *Brāhmaṇa Kṣatriya*, *Vaiśya* or *Śūdra* has become entirely obliterated, where no room is left for either the recognition or application of law such acts as are possible for ones preservation, do take place spontaneously and a lawgiver (when ever he gets any opportunity) will declare them as simply justified. It is, however, rather difficult to maintain that they are the outcome of a consciousness generated because of the grant of a *right* granted by the *Śāstra* in this connection, to the common (i. e. a *non-Brāhmaṇa*) subject of the king. It should also be noted that all the legendry accounts deposition of kings or tyrannicide inform us that in every such case the *Brāhmaṇas* had taken the lead in doing away with the tyrant king. This shows clearly that the *Purāṇas* (or the epics) are not dealing with a situation where the total annihilation of *Varna Vyavasthā* resulting in the complete obliteration of the distinctions of hereditary caste groups had taken place in consequence of the tyrannous oppression of the king. To aver, that the deposition of the tyrant monarch was caused by the common people, under the leadership of the *Brāhmaṇas*, when an extraordinary situation rendering *Brāhmaṇas* and the commoners alike; where the equality of status of all the subjects had taken place because of the work of the oppressive policies of the tyrant which abolished the distinction between the privileged and the unprivileged, would amount to a plain contradiction.

In the end I am thankful to both, Dr. Om Prakash and the Editor of the *Purāṇa Bulletin* for having afforded me an opportunity to give expression to my understanding of the position of the

Śāstras—*Dharma Śāstra* and *Rājanīti*—on this rarely arising, but [complicated, issue : the responsibility and duties of the *Brāhmaṇas* and the non-*Brāhmaṇa* subjects of a king when they are confronted by his highly oppressive and tyrannuous rule.

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January-June, 1972)

WORK ON THE PURĀṆAS

1. Kūrma Purāṇa

The first fascicule of the Critical Edition of the Kūrma Purāṇa was published in Dec. 1970 and was sent to Canberra (Australia) for presentation in the 28th Session of the International Congress of Orientalists, as has already been stated in the review of the work published in *Purāṇa*, XIII. 2 (July, 1971). This fascicule contained only the Introduction and the Critical Text with critical apparatus. The Appendices and Indexes could not be added at that time. Now, we have been able to add the following Appendices, Notes and Indexes :

Appendices

- I. Kūrma-Purāṇa quotations in the Nibandhas.
 - A. Identified quotations.
 - B. Un-identified quotations.
- II. Subject-concordance of the Kūrma-Purāṇa with the other Purāṇas and the Epics.
- III. Note on the Telugu Edition of the Kūrma-Purāṇa (Madras, 1875).

Critical Notes on the Constituted Text.

A Concordance of Adhyāyas and Ślokas of the constituted text with those of the Veṅkaṭeśvara Press Edition of the Kūrma-Purāṇa has also been given.

Ślokārdha-Index

The complete Critical Edition of the Kūrma-Purāṇa has now been printed.

The printing of the two translation Volumes (English and Hindi) along with the constituted Sanskrit text and Appendices (Name-Index, lists of flora and fauna, *Ākhyānas*, *Vratas*, *Stotras*, etc.) and Verse-Index is also nearly completed.

सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९७२)

पुराणसंबन्धीनि कार्याणि

१. कूर्मपुराणम्

यथा 'पुराणम्' पत्रिकायां (१३।२ अंके जुलाई १९७० वर्षे) सूचितं कूर्मपुराणस्य पाठसमीक्षात्मकसंस्करणस्य प्रथमः खण्डः दिसम्बर १९७० वर्षे प्रकाशितो जातस्तथा अन्तरराष्ट्रीय प्राच्यविद्याविदां महासभाया अष्टाविंशतितमे सम्मेलने उपस्थापनार्थं कैनवरा (आस्ट्रेलिया) नगरे प्रेषितः आसीत् । अस्मिन् खण्डे केवलं भूमिका-पाठान्तर-सहितः समीक्षितपाठ एव आसीत् । तस्मिन् काले परिशिष्टानां सूचीनां च योजनं तस्मिन् खण्डे नासीत् । सम्प्रति अधोनिर्दिष्टानि परिशिष्टानि, टिप्पण्यः, सूच्यश्च अस्मिन् ग्रन्थे समाविष्टानि सन्ति :—

१. निबन्धग्रन्थेषु कूर्मपुराणस्योद्धरणानि ।

अ—वर्तमानकूर्मपुराणे उपलब्धान्युद्धरणानि ।

ब—वर्तमानकूर्मपुराणे अनुपलब्धान्युद्धरणानि ।

२. इतरपुराणैः सह रामायण-महाभारताभ्यां च सह कूर्मपुराणस्य विषयसाम्यम् ।

३. कूर्मपुराणस्य तेलगुसंस्करणोपरि (मद्रास, १८७५) टिप्पणी ।

स्वीकृतपाठमाधारीकृत्य समीक्षात्मकटिप्पणी ।

पाठसमीक्षितसंस्करणस्य श्लोकानामध्यायानां च वेङ्कटेश्वरसंस्करणस्य श्लोकैरध्यायैश्च सह साम्यं-वैषम्यं च ।

श्लोकार्धसूची

इत्थं संप्रति कूर्मपुराणस्य पाठसमीक्षितं संस्करणं सर्वथा पूर्णरूपेण प्रकाशितं वर्तते ।

समीक्षितपाठेन तथा परिशिष्टैः (नाम-जन्तु-वनस्पति-आख्यान-व्रत-स्तोत्रादिसूच्यः) तथा श्लोकार्धसूच्या सह (हिन्दी-अंग्रेजी) अनुवाद-भागयोः प्रकाशनकार्यमपि पूर्णप्रायमेव वर्तते ।

All these three Volumes of the Kūrma Purāṇa are to be released shortly.

2. Vārāha-Purāṇa

The following MSS. of the Vārāha-Purāṇa have been collated :

1. No. 57/183 of the Sarasvatī-Bhaṇḍāra Library, Fort, Ramnagar. (Devanāgarī).
2. No. 58/183 also of the Sarasvatī-Bhaṇḍāra, Fort, Ramnagar. (Devanāgarī).
3. No. 15766 of the Sarasvatī-Bhavana Library, Sanskrit University, Varanasi. (Devanāgarī).

This MS. belongs to the Library of Kavīndrācārya Sarasvatī, a contemporary of the Mogul Emperor Shah Jahan, as is clear from its post-colophon statement. Hence its importance.

4. No. 1197 of the Viśveśvarānanda Vedic Institute Hoshiarpur (Punjab). (Devanāgarī).
5. MS. of the Bhandarkar Oriental Research Institute, Poona. (Devanāgarī).

The following MSS. are being collated :

1. The Nandināgarī Palm-leaf MS. from the Śṛngerī Mutt, Mysore.
2. Microfilm of a Bengali MS., No. G 2-42 from the Serampur College, W. Bengal.
3. Bengali MS., No. G 4410 from the Asiatic Society, Calcutta.

The microfilms of the following MSS. are being procured :

1. Bengali MS. No. 1238 from Sanskrit College, Calcutta.
2. Bengali MS. No. 1428 from Vangīya Sāhitya Pariṣad, Calcutta.

कूर्मपुराणस्य इमानि त्रीण्यपि संस्करणानि शीघ्रमेव उद्घाटितानि भविष्यन्ति ।

२. वाराहपुराणम्

वाराहपुराणस्याधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संपन्नम् :—

१. संख्या ५७।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारतः
(देवनागरीहस्तलेखः) ।

२. संख्या ५८।१८३ रामनगरदुर्गस्थसरस्वतीभण्डारस्थैव
(देवनागरीहस्तलेखः) ।

३. वाराणसेयसंस्कृतविश्वविद्यालयस्य सरस्वतीभवन पुस्तकालय-
स्य १५७६६ संख्यात्मको हस्तलेखः ।

पुष्पिकानन्तरे वर्तमानैः वक्तव्यैर्ज्ञायते यदेष हस्तलेखो
मुगलशासकस्य शाहजहां इत्यस्य समानकालिकस्य
कवीन्द्राचार्यसरस्वतीमहोदयस्य पुस्तकालयस्य अस्ति ।
अतोऽस्य महत्त्वम् ।

४. होशियारपुर (पञ्जाब) स्थितस्य विश्वेश्वरानन्दवैदिकशोध-
संस्थानस्य ११६७ संख्यात्मको हस्तलेखः (देवनागरी-
हस्तलेखः) ।

५. भण्डारकर-प्राच्यविद्याशोधसंस्थानपूनातः प्राप्तः देवनागरी-
हस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां पाठसंवादकार्यं संप्रति संपाद्यमानं वर्तते—

१. शृङ्गेरीमठ, मैसूरतः प्राप्तः ताडपत्रे लिखितः नन्दिनागरी-
लिपिहस्तलेखः ।

२. सेरामपुर कालेज, पश्चिमवङ्गप्रदेशतः प्राप्तः जी. २—४२
संख्यात्मको वङ्गलिपिहस्तलेखः ।

३. एशियाटिक सोसाइटी कलकत्ता इत्यस्मात् प्राप्तः जी. ४४१०
संख्यात्मको वङ्गलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां माइक्रोफिल्मप्रतीनां प्राप्तये उद्योगः

प्रचरति :—

१. कलकत्तानगरस्थ-संस्कृत-महाविद्यालयस्य १२३८ संख्यात्मको
वङ्गलिपिहस्तलेखः ।

२. कलकत्तानगरस्थ-वङ्गीयसाहित्य परिषदः १४२८ संख्यात्मको
वङ्गलिपिहस्तलेखः ।

3. Devanāgarī Ms. No. 111 from the British Museum, London.

The transcribed copies in Devanāgarī of the following MSS. are being arranged in their respective places :

1. MS., No. D 2260, Telugu script, Government Oriental MSS. Library, Madras.
2. MS., No. 2262, Grantha script; Government Oriental MSS. Library, Madras.
- 3-4. Two MSS., B. 1579, 1582/D. 10130, 10134, T. M. S. Sarasvatī Mahal library, Tanjore.

Correspondence for procuring the following MSS. is being carried on :

1. MS. No. 440, Malayalam script, Manuscripts Library, University of Kerala, Trivandrum.
2. MS. No. 296, Kannad script, Kṛṣṇapur Math, Udipi, Mysore.
3. MS. No. 358, Devanāgarī, Rajasthan Oriental Research Institute, Jodhpur.
- 4-5. MSS. No. 3579, 3580, Devanāgarī, India office Library, London.
6. MS. No. 6807, Grantha script, India Office Library, London.

OTHER WORK

Purāṇapāṭha and Pravacana

The Devī-Bhāgavata was recited from 17 to 24 January, 1972 (Māgha, Śukla, Pratipadā to Navamī) in the Sumeru temple of Ramnagar by Pt. Hiramani Misra of the Purāṇa Deptt., and the discourses on it were given by Pt. Gangadhara Shastri Bapat.

The Kūrma-Purāṇa was recited from 2 to 13 February, 1972 (Phālguna, Kṛṣṇa, 3-13) in the Śiva-temple, Ramnagar by Pt. Hiramani Misra and discourses on it were given by Pt. Vishvanath Shastri Datar, Varanasi.

३. लन्दन नगरस्थ—ब्रिटिश म्युजियम' इत्यस्य १११ संख्याकः देवनागरीलिपिहस्तलेखः ।

अधोनिर्दिष्टानां हस्तलेखानां तेषां स्थानेषु देवनागरी लिप्यां लेखनकार्यस्य प्रबन्धः क्रियमाणो वर्तते—

१. मद्रास नगरस्थ—गवर्नमेण्ट ओरियण्टल मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य डी २२६० संख्याकः तेलगुलिपिहस्तलेखः ।
२. उपर्युक्तसंस्थायाः एव २२६२ संख्याको ग्रन्थलिपिहस्तलेखः
३-४. सरस्वतीमहल लाइब्रेरी, तंजोर इत्यस्य बी १५७९, १५८२/
डी १०१३०, १०१३४ संख्याकौ हस्तलेखौ ।

अधोनिर्दिष्टानां हस्तलेखानां प्राप्तये पत्रव्यवहारः प्रचरति—

१. ट्रिवेण्डम नगरस्थ—केरलविश्वविद्यालयस्य मैनुस्क्रिप्ट्स लाइब्रेरी इत्यस्य ४४० संख्याकः मलयालमलिपिहस्तलेखः ।
२. मैसूरप्रदेशस्य उडुपीनगस्थ—कृष्णपुरमठस्य २६६ संख्याकः कन्नडलिपिहस्तलेखः ।
३. जोधपुर नगस्थ—राजस्थान-ओरियण्टल-रिसर्च-इन्स्टीच्यूट इत्यस्य ३५८ संख्याकः देवनागरीलिपिहस्तलेखः ।
४-५. लन्दन नगरस्थ—इण्डिया आफिस लाइब्रेरी इत्यस्य ३५७७, ३५८० संख्याकौ देवनागरीलिपिहस्तलेखौ ।
६. लन्दन नगरस्थ इण्डिया—आफिस लाइब्रेरी इत्यस्य ६८०७ संख्याकः ग्रन्थलिपिहस्तलेखः ।

इतरकार्याणि

पुराणपाठः प्रवचनं च

१७-२४ जनवरी १९७२ (माघ-शुक्ल-प्रतिपदामारभ्य नवमीं तिथिं यावत्) दिवसेषु रामनगरस्थे सुमेरुमन्दिरे पुराणविभागस्थेन पण्डित हीरामणिमिश्रेण देवीभागवतस्य पारायणं कृतम् एतद्विषये पण्डितगङ्गाधर-शास्त्रिवापटमहोदयेन प्रवचनं च कृतम् ।

२-१३ फरवरी १९७३ (फाल्गुन कृष्ण ३-६) दिवसेषु रामनगरस्थे शिवमन्दिरे श्रीहीरामणिमिश्रेण कूर्मपुराणस्य पारायणं कृतम् तत्सम्बन्धे च पण्डितविश्वनाथशास्त्रिदातारमहोदयेन प्रवचनं कृतम् ।

Veda-pārāyaṇa

The complete texts of the Ṛgveda-saṁhitā, with its Brāhmaṇa, Āraṇyaka and Upaniṣad were recited by heart in the Vyāseśvara temple of Ramnagar Fort by Pt. Krishna Bhatt Paranjape from January 17 to 30 (Māgha, Śukla, 1-15). After the successful completion of the pārāyaṇa the usual dakṣiṇā together with the *ratna-Kaṅkaṇa* and a certificate of merit was awarded to the reciter.

Visitors to the Purāṇa Deptt.

The following scholars visited the Purāṇa Deptt. during this period :—

1. Maharajkumar Dr. Raghubir Singh, M. A., D. Litt., Sitamau, Malwa, (A Trustee of the Kashiraj Trust):—(10-1-72).
2. Dr. H. P. Schmidt; Prof., University of California, U. S. A.—(25-1-72).
3. Shri Visva Mohan, Asstt. Educational Adviser (Sanskrit). Ministry of Education and Youth Services, Govt. of India, New Delhi—(12-2-72).
4. Dr. Gustav Roth; Goettingen, West-Germany (21.2.72).
5. Dr. J. C. Heesterman; Institut Kern, Leiden—(4.4.72).
6. Shri. S. C. Misra; Ex-Chief Justice, Patna High Court, Chairman, O. L. L. C., Government of India, New Delhi —(29.4.72).

ACTIVITIES OF MAHARAJA BANARAS VIDYA MANDIR TRUST

Maṅgalotsava

The annual Maṅgalotsava was celebrated in the Fort, Ramnagar, on 6-8 March 1972 in the evening. An interesting programme of classical music and dance was gone through. The staff of the Music College, Banaras Hindu University, participated in the programme. A number of distinguished persons of Varanasi and Ramnagar witnessed the *Utsava*.

वेदपारायणम्

रामनगरदुर्गस्थे व्यासेश्वरमन्दिरे ब्राह्मणारण्यकोपनिषदैः सह संपूर्णया ऋग्वेदसंहिताया स्मृत्याधारेण पारायणं पण्डित कृष्णभट्टपराञ्जपे महोदयेन १९७२ वर्षस्य जनवरी १७-३० (माघ-शुक्ल १-१५) दिवसेषु कृतम् । पारायणसमाप्तौ पारायणकर्त्रेकङ्कणेन प्रशस्तिपत्रेण च सह नियता दक्षिणा दापिता ।

पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यावधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगताः —

१. महाराजकुमारो डाक्टर रघुवीरसिंह महोदयः, सीतामऊ-मालवा वास्तव्यः (काशीराजन्यासस्य न्यासधारी) । १०-१-७२ दिनांके
२. डा० एच. पी. स्मिद्त महोदयः अमेरिका देशस्य कैलिफोर्निया विश्वविद्यालयस्य प्राध्यापकः । २५-१-७२ दिनांके
३. श्रीविश्वमोहन महोदयः—शिक्षामन्त्रालये संस्कृतविषये परामर्शदाता । १२-२-७२ दिनांके
३. डा० गुष्ठाव राथमहोदयः—गोटिञ्जेन, पश्चिमी जर्मनी वास्तव्यः । २१-२-७२ दिनांके
५. डा० जे. सी. हिस्टरमैनमहोदयः लीडेन स्थितस्य कर्नसंस्थानस्य अधिकारी । ४-४-७२ दिनांके
६. पटनास्थितोच्चन्यायालयस्य प्राप्तावकाशो मुख्यन्यायाधीशः श्रीशतीशचन्द्र मिश्र महोदय । २६-४-७२ दिनांके

महाराज बनारस विद्यामन्दिर न्यासस्य कार्य विवरणम्

मंगलोत्सवः

रामनगर दुर्गे वार्षिको मङ्गलोत्सवः मार्च मास ६-८ दिनांकेषु सायंकाले संपन्नम् । अस्मिन्नुत्सवे शास्त्रीयसङ्गीतस्य नृत्यस्य च रोचकः कार्यक्रमः सम्यक् संपन्नः । अस्मिन् कार्यक्रमे काशिकहिन्दूविश्वविद्यालयस्य संगीत-महाविद्यालयस्य सदस्याः सम्मिलिता अभवन् । अस्मिन्नवसरे रामनगरस्य वाराणस्याश्च बहवो विशिष्टा नगरिका द्रष्टारो बभूवुः ।

Vasanta-Pūjā and Paṇḍita-sabhā

On the auspicious occasion of the marriage of the eldest Maharajakumari celebrated on 8th February, 1972, the *Vasanta-Pūjā* was performed in the evening on the 10th February in which the Vedic scholars recited the Vedas and gave blessings to the esteemed couple. A *Paṇḍita-sabhā* was also organised at that time under the supervision of Panditarāja Rajeshvara Shastri Dravid, in which about 175 Paṇḍitas participated. The marriage party and several other distinguished persons also attended the function. Several books on Veda and Rājanīti written by Pt. Rajeshwar Shastri Dravid were distributed to the audience on this occasion. The function was a great success and was enjoyed very much by the audience. The *dakṣiṇā* was given to the Paṇḍitas in the form of sweets and money.

Distinguished Guests at Nadesar House

1. Sri Jagdish K. Munshi, Bombay.
2. Maharajkumar Dr. Raghbir Singh, Sitamau, Malwa.
3. Sri Jagjiwan Ram, Defence Minister, Govt. of India.
4. Sri S. C. Mishra, Ex-chief Justice, Patna Highcourt.
5. Sri Braja Narain Brajesh.
6. Sri L. M. Girijanand, Mauritius.

Sri Girijanand presented a book on Hindu temples in Mauritius to H. H. Maharaja Dr. Vibhuti Narain Singh, Chairman, Kashiraj Trust and H. H. also presented a copy of Hindi Edition of Vāmana Purāṇa and a copy of Rāmacarita-mānasa to him.

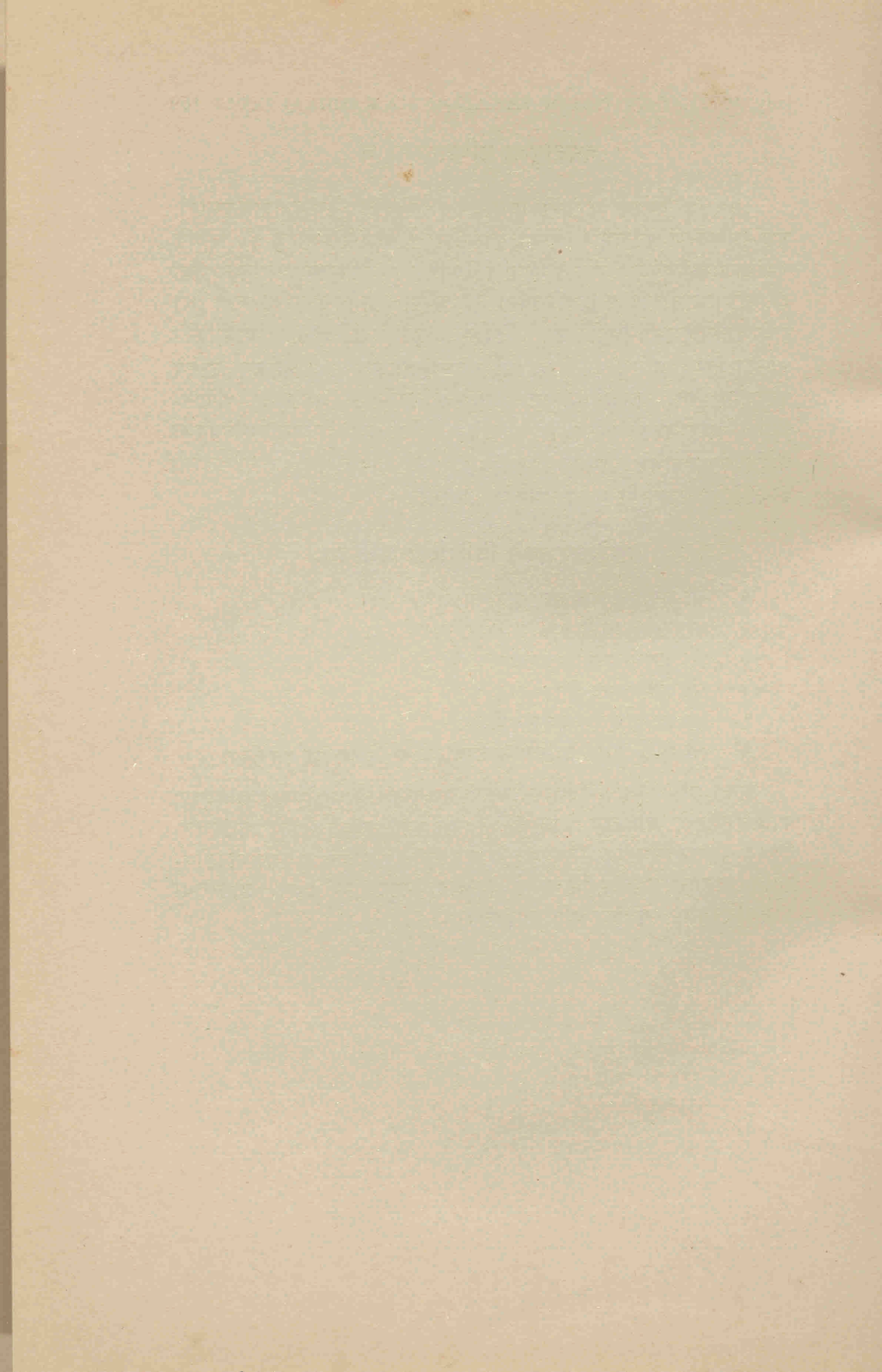
वसन्तपूजा पण्डितसभा च

१९७२ वर्षस्य फरवरी मासस्य १० दिनांके ज्येष्ठमहाराजकुमार्याः शुभं वाणिग्रहणं संपन्नम् । अस्योत्सवस्योपलक्षे फरवरी मासस्य १० दिनांके सायंकाले वसन्तपूजा संपन्ना यस्यां वैदिकविद्वांसः वेदपाठमकुर्वन् मान्याभ्यां दम्पतीभ्यामाशोर्वादं च वितरितवन्तः । अस्मिन् अवसरे पण्डितराज श्री राजेश्वरशास्त्रिद्रविडमहोदयस्य निर्देशने एका पण्डितसभाऽप्यायोजिता आसीत् यस्यां प्रायेण १७५ विद्वांसः सम्मिलिता आसन् । अस्मिन् उत्सवे वरपक्षीया जना अनेके विशिष्टा जनाश्च उपस्थिता आसन् । पण्डितराज श्रीराजेश्वरशास्त्रिद्रविडमहोदयेन लिखिता राजनीति-विषयका वेदविषयकाश्चानेके ग्रन्था उपस्थितजनेभ्यो वितरिताः । पण्डितेभ्यो द्रव्याणि मिष्ठान्तानि च दक्षिणारूपेण प्रदत्तानि ।

नन्देश्वरभवने विशिष्टा अतिथयः

१. श्री जगदीश क० मुन्शीमहोदयः
२. महाराजकुमारो डा० रघुवीरसिंहमहोदयः
३. श्री जगजीवनराम महोदयः
४. श्री शतीशचन्द्र मिश्रमहोदयः
५. श्री ब्रजनारायण ब्रजेशमहोदयः
६. श्री एल० एम० गिरिजानन्दमहोदयः मारिशशदेश वास्तव्यः

अनेन महोदयेन सर्वभारतीयकाशिराजन्यासस्याध्यक्षेभ्यस्तत्रभवद्भ्यः काशिनरेशेभ्यो महाराज डा० विभूतिनारायणसिंहमहोदयेभ्यो मारिशशदेशस्य हिन्दुमन्दिराणां विषयकः एको ग्रन्थः समर्पितः । सर्वभारतीयकाशिराजन्यासस्याध्यक्षैरपि तस्मै हिन्दीवामनपुराणस्य एका प्रतिस्तथा रामचरितमानसस्य एका प्रतिःसमर्पिते ।



APPENDIX—7
INDEX OF NAMES IN THE GARUḌA PURĀṆA
(Chowkhambha Edn. 1964.)

[abbreviations used :

d. divine		mt. mountain
f. forest		r. river
k. king		s. sage
l. r. lunar race		s. r. solar race
m. male		vr. vrata
		w. woman
		wk. work.]

Amśu	m.	I.139 (l. r.) (son of Puruhotra)
Amśumat	d.	I.6.38 (one of the suns);
	m.	138.30 (s. r.) (son of Asamañjas).
Akampana	m.	I. 143.44 (killed by Rāma).
Akūpāra	d.	I. 13.10 (an epithet of Viṣṇu).
Akrūra	m.	139.41 (l.r.) (son of Svaphalka and Gāndinī) a vaiṣṇava; 139.42 (l. r.) (three sons of).
Akrodhana	m.	I. 140.32 (l. r.) (son of Ayutāyu)
Akṣa	m.	I. 143.34 (asura killed by Hanumān).
Akṣayavaṭa		I. 83.22 (at Gayā, śrāddha meritorious at).
Akhaṇḍadvāda-		I. 118.1-5 (to be observed in bright half of
śī vrata	vr.	Mārgaśīrṣa).
Agastya	s.	143.51;
	d.	I. 119.5 (offspring of Mitra and Varuṇa); I. 143.15 (made obeisance to by Rāma).
Agastyārghya-		I. 119.1-6 (to be observed when Sun has
vrata	vr.	not entered Kanyā Rāśī).
Agni	d.	I. 6.32 (as Anala son, of Dhava); 6.33 (father of Kumāra); 9.9 (worshipped in Dikṣā); 10.3 (worshipped); 31.21 (worshipped); 40.11 (Lord of tejas); 48.63, 137.16 (to be worshipped in Pratipad); 145.16 (gave ratha and weapon to Arjuna); 59.2 (Presiding deity of Kṛttikā).
Agni-koṇa (South-East)		I. 198.4 (Aghora assigned to).
Agniteja	m.	I. 87.44 (sage in 11th Manu's time).

- Agnidhra m. I. 54.1 (one of the 10 sons of Priyavrata);
54.10 (king of Jambūdvīpa) (his sons).
s. 87.57 (at the time of Bhautya Manu).
- Agnibāhu m. I. 54.1&2 (one of the ten sons of Priyavrata).
s. 87.57 (at the time of Bhautya Manu).
- Agnivarna m. I. 138.43 (s.r.) (son of Sudarśana).
- Agniveśa m. author I. 147.48 (view regarding fevers).
- Agniṣṇu m. I. 87.22 (one of ṛṣis).
- Agniṣvāttāḥ d. class of pitṛs I. 5.3; 89.40; 89.41 (requested
to protect in the east).
- Agnihemaka m. I. 87.14 (one of the sons of Tāmasa Manu).
- Agnihotra rite II. 4.14 (and other Yajñas do not yield so
much as Vṛṣotsarga).
- Aghora d. I. 7.6; 40.9; 198.4 (established in Agnikoṇa).
- Aṅga m. I. 6.4 (son of Ruru); 6.5 (and father of
Veṇa).
k.m. I. 139.69 (l. r.) (one of the sons of Bali).
- Aṅgada m. I. 143.38 (monkey with whom Rāma
reached Lankā); 143.41 (and other valiant
warriors).
- Aṅgada d. I. 40.10 (saluted in Maheśvarīpūjā).
- Aṅgāraka d. I. 16.16 (Kṣītisuta, saluted during Viṣṇu-
dhyāna); 39.12 (red; worshipped in the
Āgneya direction in Sūryapūjā); 39.14; 60.1
(daśā-period of); 60.7 (Meṣa as his kṣetra);
60.8 (Vṛścika as his kṣetra).
- Aṅgāreśa d. I. 83.17 (at Gayā, whose worship discharges
one's debts to manes).
- Aṅgiras s. I. 5.3 (created by Nārāyaṇa); 5.11 (daughters
of); 5.26 (Aṅgirā, one of the ṛṣis); 5.71
(Dakṣa, Asiknī—their two daughters (of 60)
given to); 87.2 (one of the 7 ṛṣis); 93.4 (one
of the law-givers); 135.5 (worshipped on
Ekādaśī in Caitra with Damanaka flowers).
Serpant I. 58.11 (one of the serpents in the sky in
Sūryacakra);
d. I. 87.29 (the devatas ten in number).
- Acyuta d. I. 12.7; 12.14; 31.14; 32.17; 34.17; 45.11;
66.2; 131.12; 137.10 (addressed as mitigator
of evil); 137.11.12; 194.20; 215.10; 222.7
(yogi's desire gets fulfilled by depending
on); 222.44 (benefits of doing *kīrtana* of);

- 226.1-56 (*Stotra* on, narrated by Brahmā to Nārada); II. 435 (placed on karpāsa in the Vṛṣayajña during aurdhvadehika rites); 4.50 (pītavāsas and atasīpuṣpa saṅkāśa (epithets of).
- Aja d. I. 1.13 (Vāsudeva addressed as); 194.2 (attribute of Viṣṇu); 194.12 (Śvetadvīpanivāsī) (attribute of Viṣṇu).
- m. 138.35 (s. r.) son of Dīrghabāhu); 143.2 (son of Raghu)
- Ajamiḍa m. I. 140.8 (1. r) (one of the 3 sons of Suhotra); 140.17 (1. r.) (had a wife called Nalinī and son Nīla); 140.24 (1. r.) (another son called Ṛkṣa).
- Ajara d. I. 113 (Vāsudeva addressed as).
- Ajita d. I. 6.61 (one of the 49 devas).
- Ajita d. I. 42.9 (invoked during pavitrārōhaṇa); 198.10 (to be worshipped in the group of Jvālāmālīn).
- Ajaikapād d.m. I. 6.35 (one of the 11 Rudras)
- Añjaka m. I. 6.49 (a demon born in the line of Prahlāda)
- Aṅṛyān d. I. 2.17 (attribute of Viṣṇu).
- Atala I. 57.2 (one of the worlds).
- Atikāya m. I. 143.44 (the valorous asura, killed by Rāma).
- Aticaṇḍikā d. fem. I. 133.12 (manifestation of Durgā).
- Atithi k. m. I. 138.38 (s.r.) (son of Kuśa).
- k. m. I. 140.32 (1. r.) (son of Akrodhana).
- 205.140 (pūjana) (is Nṛyajña).
- Atimitra d. I. 6.61 (one of the 49 devas).
- Atirātra s I. 87.22.
- Atri s. I. 1.19 (Nārāyaṇa born as an incarnation as Datta, son of Atri and Anasūyā); 5.3 (born of God's creation); 5.12 (sons of); 5.26 (married Anasūyā); 58.9 (in the month of Jyeṣṭha when Sun is there, resides in Bhāskaramaṇḍala); 87.2; 87.27; 93.6 (one of the law-givers); 135.5 (to be adored in Caitra with garlands of Damanaka flowers);
- 139.1 (1. r) (son of Brahmā); 142.27 (had Anasūyā as wife, whose intervention in the Māṇḍavya episode resulted in the restoration of sunlight and

- happiness for Kauśika); 143.14 (his āśrama reached by Rāma); 145.2 (son of Brahmā) (as an ancestor in the line of Kuru).
- d. 15.72 (one of the 1000 names of Viṣṇu).
- Atharva(vā)-(ṇa) veda I. 48.56 (recitation of); 48.56; 48.74 (recitation of); 215.13 (taught to Sumantu by Vyāsa).
- Atharvaśiras I. 48.56 (recitation of)
- Aditi w. I.6.25 (wife of Kaśyapa); 6.37 (son of); 206.37 (is offered arghyas in snānavidhi);
- k.m. 138.2 (s. r.) (of the royal race);
- d. 46.7 (devas guarding as Vāstudevatā); 46.12 (worshipping whom one gets the pleasure of gṛhadevatā).
- Adīna k.m. I. 139.16 (1.r.) (son of Sahadeva).
- Advaita ? I.228.1; 228.2.
- Adhinemaka k.m. I. 138.52 (s. r.) (son of Kulajit).
- Adhiratha k.m. I. 139.74 (1.r.) (son of Satyadharma).
- Adhisomaka m. I. 141.1 (son of Aśvamedhadatta).
- Adhokṣaja d. I. 131.12 (Govinda addressed as).
- Adhovaktrāḥ astr. I.59.16 (stars which are).
- Anagha m. I. 5. 15 (one of the sons of Vasiṣṭha and Ūrjā);
- s. 87. 10
- d. 131. 10 (Govinda addressed as)
- Anaṅgatrayodaśī vr. I. 117.1 (to be observed in Mārgaśīrṣa, bright half).
- Anañjana k.m. I. 138.51 (s. r.) (son of Kuli).
- Ananta d. I. 4.6 (attribute of Viṣṇu); 11.15 (assigned place during Navavyūhārcana); 11.25 (contemplated on); 11.39; 11.41; 12.4; 12.15; 14.2; 15.78; 30.6; 30.8; 31.14; 31.21 (nāgādhipati); 32.17; 34.19; 40.5; 40.11; 66.4; 129.25 (serpent to be worshipped every month and in Bhādra Śukla, Śrāvaṇa Śukla); 131.12; 137.12; 197.43 (and other 8 Nāgas);
- m. 138.14 (s. r.) (son of Śaryāti);
- Anantamūrti d. I. 195.4 (saluted).
- Anapāla k.m. I. 139.70 (1.r.) (son of Aṅga).
- Anamitra k.m. I. 139.38 (1.r.) (son of Svadhājit and father of Nighna); 139.41 (1.r.) (Viṣṇu born in the line

- of); 139.41 (1.r) (the Vaiṣṇavas kings in the line of).
- Anaraṇya k. m. I. 139.25 (s. r.) (son of Trasadasyu);
k. m. I. 139.20 (1. r.) (son of Haya);
m. I. 139.20.
- Anala d. I. 6.29 (one of the Vasus); 11.17 (to be contemplated during Navavyūhārcana).
- Anasūyā w. I. 1.19 (wife of Atri and mother of Datta);
5.12 (three sons of); 5.25 (one of the 24 daughters of Dakṣa); 142.18 (a pativratā); 142.28 (devas were asked to approach) (was propitiated and the sun which was hidden on account of Kausika's wife's curse reappeared); 142.27 (wife of Atri); 142.29 (chastity of Sītā greater than that of).
- Anādinidhana d. I. 4.6 (Viṣṇu addressed as giver of); 131.13 (eternal) (Viṣṇu addressed as); 223.6 (attribute of Viṣṇu).
- Anādyanta d. I. 194.29 (attribute of Viṣṇu).
(without beginning or end)
- Anāmaya d. I. 11.8 (Hari contemplated as; in Navavyūhārcana); 194.2 (attribute of Viṣṇu).
- Anāyu w. I. 6.25 (one of the wives of Kaśyapa).
- Aniruddha m. I. 7.6; 8.13 (-ka); 8.15; 11.34; 12.4; 12.15; 32.5; 32.6; 32.13; 32.30; 43.19; 45.9; 45.16; 45.29; 66.3; 126.7; 131.61 (son of Pradyumna and Kakudminī). 194.6 (guards skin); 194.29 (to destroy all jvaras); 195.2;
m. 141.1 (son of Kṛṣṇa);
m. 144.8 (son of Śambara, married Uṣā, daughter of Bāṇa);
- Anila d. 16.29 (one of the Vasus); 6.32 (his wife Śivā and their sons); 71.22 (affecting the colour of Marakata);
39.52 (1. r.) (ref. to as father of Bhīma).
- Anu k.m. I. 139.18 (1. r.) one of the 3 sons of Yayāti and Śarmiṣṭhā);
k.m. 139.34 (1.r.) (son of Kuruvamśa); 139.65 (race of).
- Anupadeva k.m. I. 139.47 (1.r.) (one of the sons of Vasudeva and Sahadevā).

- Anubinda k.m. I. 139.55 (l.r.) (son of Rajādhivevī).
- Anumati w. I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
- Anumlocā w. I. 58.12 (stays in Bhādrapada during Sun's transit there).
- Anurādhā astr. I.59.6 (mitra star of Śakra); 59.19 (one of the Pārśvamukha stars); 59.40 (Budha in, causes siddhayoga); 61.9 (can travel towards west (yātrā in paścima)).
- Anuhrāda m. I. 6.40 (one of the 4 sons of Prahlāda).
- Anenās k.m. I. 138.18 (s.r.) (son of Kakutstha and father of Pṛthu); 138.58 (s.r.) (son of Kṣemāri); 139.7 (l.r.) (one of the sons of Nahuṣa);
- Anodanasap- vr. I. 130.5-6.
tamī
- Antarikṣa (heaven) I. 89.27 (salutation to pitṛs in
m. 141.6. (son of Kinnara).
- Antardhāna m. I. 6.9 (son of Pṛthu and father of Havirdhāna);
k.m. 139.54 (l.r.) (one of the five sons of Kaikaya and Śrutakīrti).
- Andhaka m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata);
223.18 (to destroy whom Śiva created the divine mothers).
- Andhakāraka m. I. 56.11 (one of the 7 sons of Dyutimat in Krauñcadvīpa); 56.12 (,,).
- Andhra k.m. I. 139. 70 (l. r.) one of the several sons of Bali).
- Andhradeśa I.70.15 (padmarāga found in, are not of much value).
- Anyādrk d. I.6.59 (one of the 49 maruts).
- Ap (water) I. 147.3 (the fever manifest in).
- Apajāpaka m. I. 139.4 (l. r.) (son of Sumantu).
- Apamṛtyu unnatural death II. 30. 1-63 (gati for them).
- Aparājita d. I. 6.35 (one of 11 Rudras).
(unconquered) 13.9 (Viṣṇu addressed as); 131.12 Viṣṇu addressed as).
- Aparājitā d. I. 17.9 (propitiated in Sūryārcanā); 42.8 (to be pleased while doing pavitrārohaṇa).
- Apratima s. I. 87.40 (at the time of 10th Manu).
- Abjaja (Brahmā) d. I. 3. 1

- Abhayada m. I. 140. 1 (l. r.) (son of Manasyu).
 Abhijit (a lunar mansion) I. 59.7 (place of Brahmā).
 Abhimanyu m. I. 140.40 (l. r.) (son of Kaiśī).
 Abhimāna s. I. 87.22 (at the time of Cākṣuṣa Manu).
 Abhimānī m. I. 87.56 (son of Dhautya Manu).
 Abhūtarajas d. I. 87.19 (one of the devatāgaṇa).
 Abhrikā I. 72.6; (a doṣa in Indranīla).
 Amanyu m. I. 140.7 (l. r.) (son of Gardha).
 Amara d. I. 1.13 (attribute of Viṣṇu).
 Amāvasu m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
 Amitā (khyāḥ) d. I. 87.3 (one of 4 somapāyins).
 Amitra d. I. 6.61 (one of 49 marut devatās).
 Amūrataraya m. I. 139.5 (l. r.) (one of the 4 sons of Kuśa).
 Amṛta d. I. 87.19 (devatāgaṇa).
 Amṛtayoga Astr. I. 59.37 (combinations which cause).
 Amṛtābhā I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
 Amogha- d. I. 194.3 (an attribute of Vṣṇu).
 pratima
 Ambarīṣa m. I. 138.15 (s. r.) (son of Nediṣṭa).
 m. 138.23 (s. r.) (one of the 3 sons of Bindu-
 mahya).
 m. 138.31 (s. r.) (son of Nābhāga).
 Ambālikā w. I. 140.36 (l. r.) (wife of Vicitravīrya).
 Ambikā w. I. 140.36 (l. r.) (wife of Vicitravīrya).
 Ambuja (lotus) I. 70.10 (padmarāga resembling the colour of)
 Ambuda I. 48.13; 124.4 (a country whose king was
 vicious Sundarasena, fond of hunting).
 Ayācitādivrata vr. I. 133.5 (to be observed from the Ṣaṣṭhi in
 connection with Mahānavamī).
 Ayāti m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
 Ayutājit m. I. 139.37 (l. r.) (one of the 8 sons of
 Bhajamāna).
 Ayutāyu m. I. 138.32 (s. r.) (son of Sindhudvīpa).
 m. I. 140.32 (l. r.) (son of Avādhita).
 m. I. 141.9 (son of Śrutaśravā).
 Ayodhya I. 81.7 (one of the tīrthās); 132.18 (the kingdom
 gained by Kauśika); 142.15 (the return of Rāma
 to); 143.12 (Rāma requested by Bharata to return

- to); 143.47 (Rāma's return to); 143.51 (Rāma's ascent to heaven along with the people of); II. 28.3 (one of the 7 mokṣadāyikā cities).
- Ayomukha m. I. 6.43 (one of the sons of Danu).
- Ayomūrti s. I. 87.40 (at the time of 10th Manu).
- Aravinda mt. I. 86.6 (at Gayā, with footmark of Krauñca and hence capable of conveying piṭṛs to Brahma-loka);
f. 86.5 (at Gayā).
- Ariṣṭa (an asura) I. 144.5 (killed by Kṛṣṇa to protect Arjuna and others).
- Ariṣṭanemi m. I. 6.23 (married 4 of the daughters of Dakṣa).
w. 58.16 (one of the 7 best apsaras, resides in Bhāskaramaṇḍala in Pauṣa).
- Ariṣṭā w. I. 6.57 (gave birth to the great Sattvas, the Gandharvas).
- Aruci II. 23.30 (has his abode to the west of Citragupta's).
- Aruṇa m. I. 6.53 (son of Vinatā); 11.41 (Kaustubha is like); 39.2 (saluted, in Sūryadevārcana).
- Arundhatī w. I. 6.24 (one of the daughters of Dakṣa, given to Kṛṣṇāśva); 6.28 (all the earthen things were born of); 206.36 (water of oblation to be given to).
- Arka(sun) astr. I. 59.36 (in Mūla causes Amṛtayoga); 59.40 (in Hasta, causes Siddhayoga); 61.13 (in 4 is good); 61.14 (in 6 is good); 61.15 (in 10 and 11 are good); 77.3; 89.31 (in whose rays, ride the manes);
m. 140.18 (1.r.) (son of Puru).
- Arjuna m. I. 15.94 (Yamala, Viṣṇu as destroyer of); 139.23 (1.r.) (son of Kṛtavīrya) (5 sons of); 144.3 (killed by Kṛṣṇa);
m. 15.129 (Viṣṇu (dear to); 144.5 (to protect whom Kṛṣṇa killed Ariṣṭa); 145.9 (one of the Pāṇḍavas); 145.15 (marriage with Subhadrā at Dvārakā); 145.16 (got Nandighoṣa, the ratha and Gāṇḍīva from Agni); 145.17

- (appeases Jātavedas with his bow) 145.18 (digvijaya of); 145.31 (fight with Karṇa); 145.36 (defeats Aśvatthāmā); 145.37 (consoles Yudhiṣṭhira and ladies and propitiates devas and performs rites to pitṛs); 229.13 (Gītā and Yoga taught to).
- Arthavīra m. I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
- Artha- wk. I. 215.21 (one of the texts).
śāstra
- Arddhendu I. 47.28 (effect of building temple in the shape
archit (semi of).
circular)
- Aryamā d. I. 17.7 (one of the suns); 46.10 (is placed
besides Brahman along with others in connection
with Vāstupūjā); 46.19 etc. are dvipadas); 58.8
(resides there when Bhānu is in the chariot in
Jyeṣṭha); 59.4 (Lord of Uttarā Phālguni); 84.11
(requested to protect, while offering is made to
manes at Gayā).
- Arvavīra s. I. 87.7 (one of the 7 at the time of Svārociṣa
Manu);
m. I. 87.31 (son of Sāvārṇi Manu).
- Alambuṣā w. I. 138.11 (s. r.) (with Tṛṇabindu gives birth
to Viśāla).
- Alarka m. I. 1.19 (Viṣṇu in the incarnation of Datta,
teaches ānvikṣikī to); 218.2 (Dattātreya narrated
yoga to).
m. I. 139.11 (l. r.) (son of Ṛtudhvaja).
- Avatāra I. 1.34 (numerous); 142.2.10 (enumeration and
(incarnation) purpose of different). 143.144 (continued as
stories R. and Mbh.).
- Avantika (a II. 28.3 (one of the 7 cities which are Mok adā-
place) yika).
- Avanya m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
- Avādhīta m. I. 140.31 (l. r.) (son of Jayasena).
- Avikṣīta m. I. 138.7 (s. r.) (son of Karandhama).
- Avijñāta- m. I. 6.32 (one of the 2 sons of Anila and
gati Śiva).
- Avīci (a I. 84.38.
naraka)

- Avyakta (unmanifest) I. 4.5 (attribute of Viṣṇu).
- Avyaya s. I. 87.40 (at the time of 10th Manu); 87.52 (one of the 7 sages at the time of Raucya Manu); (undiminishing) 194.2 (attribute of Viṣṇu).
- Aśoka (tree) I. 133.1 (eight buds of the flower of which are taken on Punarvasu in Caitra and Śuklāṣṭami); 143.22 (a tree under the shade of which Sītā was kept protected); 143.30 (under which Hanumān saw Sītā).
- Aśleṣā astr. (star) I. 59.3 (star of Sarpadevatā); 59.16 (one of the three which are Adhovaktṛas) 59.17 (considered auspicious for digging etc.); 59.45 journey in which will cause death).
- Aśvaka m. I. 138.54 (s r.) (son of Kalmāṣapāda).
- Aśvatara I. 6.55 (a serpent).
- Aśvatthāmā s. I. 87.32 (one of the 7, at the time of Śavarṇi Manu); 140.21 (l.r.) (son of Droṇa and Kṛpi); 145.34 (son of Droṇa); 145.35 (enters the P. ṇḍava camp at night and kills the sleeping sons of Pāṇḍavas, Dhr̥ṣṭadyumna etc.) ; 145.36 (killed by Arjuna).
- Aśvamedha (sacrifice) I. 83.65 (...at Kosi); 84.16 (its phala is realised by doing rites at Brahmātīrtha, at Gayā); 84.23 (daśā; a tīrtha at Gayā); 84.31 (to be done at Gayā); 142.16 (performed by Rāma); 142.48 (performed by Rāma); 145.38 (observed by Yudhiṣṭhira after Bhārata war); 224.21 (performed 1000 times is not equal in merit to moment's meditation); 229.12 (done 1000 times is not equal to 1/16 of the benefits of Jñānayajña); II. 20.18 (is not equal in merit to dānas).
- Aśva- k. m. I. 141.1 (son of Śatānīka).
medhadatta
- Aśvayuk astr. (star) I. 59.9 (of Aśvadaivata).
- Aśvaha k. m. I. 140.13 (l. r.) (sons of Vibhrāja) (his wife Kṛtyā).

- Aśvinī d. I. 87.29 (devatas are two in no.);
 (star) astr. I. 59.14 (good for journey); 59.15 (good for new upper garment); 59.19 (a pārśvamukha star) 59.20 (good for taming elephant etc., for travel by chariot, boat etc.) 59.41 (siddha yoga caused by Mars in); 59.44 (good for Jātakarma etc.); 60.11 (good for adorning); 61.2 (candra has 12 avasthās, one for the three stars counting from); 61.11 (one of the stars good for Kanyādāna, travel and installation etc.).
- Aṣṭaka (8th day after full moon) I. 89.35 (manes requested to be pleased by the offering on).
- Aṣṭamī I. 185.4 (to propitiate Vināyaka after fasting).
- Asamañjas m. I. 138.29 (s. r.) (son of Sagara and Keśinī).
- Asiknī w. I. 6.15 (daughter of Vīraṇa) (married by Prajāpati) (100 sons of); 6.20 (60 daughters of Asiknī and Dakṣa).
- Asitāṅga d. I. 198.2 (Bhairava is called).
- Asipatravana f. I. 85.11 (piṇḍadāna for the redemption of one died at).
- Ahalyā w. I. 140.20 (l. r.) (wife of Śaradvān).
- Ahirbradhna d. I. 6.35 (one of the 11 Rudras).
 d. 59.9 (devatā of Uttarabhādrapada).
- Ahīnaka k. m. I. 138.40 (s. r.) (son of Devānika).
- Ahninara k. m. I. 141.4 (son of Udāna).
- Ākarṣaṇi d. I. 198.8 (worshipped in Tripurāpūjā)
- Ākāśa (sky) I. 141.14 (dissolves in ahaṅkṛti); 197.2 (one of the 5 maṇḍalas governed by the devas).
- Ākūti w. I. 5.20 (a daughter of Uttānapāda); 5.21 (married by Ruci).
- Āgneya (a place) I. 83.24 (at Gayā; if śrāddha is performed there, pitṛs reach Brahmaloaka); 197.9 (maṇḍala drawn in Gāruḍīvidyā); 197.13 (Kulika assigned to); 197.41 (hṛdaya worshipped at).
- Āja m. I. 87.9 (one of the sons of Auttama Manu).
- Ājya d. I. 59.9 (devatā of Pūrvabhādrapada).
- Ājyapāḥ d. I. 5.4 (creation of); 89.40 (one of the clans of Pitṛs); 89.41 (requested to protect in the West).

- Ātmārāma d. I. 195.3 (Viṣṇu called as).
- Ātreya s. I. 146.1 (an exponent of sarvaroganidāna); 167.56 (as an exponent of Nidāna).
- Āditya(Sun) d. I. 2.21 (as one of the eyes of Viṣṇu); 6.38 (12 suns); 16.12; 42.17 (worshipped in Caturdaśī morning); 50.25 (worshipped in the morning); 50.47 (propitiated with añjali); 59.3 (devatā of Punarvasu); 59.34 (the three Viśākhās for causes Autpatikayoga, deadly); 60.1 (daśa period of); 69.15; 86.21 (one gets free from all rogas by worshipping the twelve^o); 87.28 (etc. numbering 15); 205.72 (from the region of); II. 31.2 (commends the donor of land); 35.7 (the tapas of the 12 Suns at the end of pralaya, there the 'pāpīns' fall and cry).
- Ādhāra I. 47.34 (has 4 doors and 4 maṇḍapas).
- Ānvikṣikī I. 1.19 (taught by Datta to Alarka).
- Āpa d. I. 6.29 (one of the Vasus); 6.30 (sons of); 46.8 (stand as Vāstu in one Koṇa); 59.7 (devatā of Pūrvāṣāḍha); 141.13 (dissolves in fire); 197.2 (one of the maṇḍalas, the devas as lords of); 197.38.
- Āpastamba s. I. 93.5 (one of the 14 law givers).
- Āmalaka (Kī) I. 205.122 (pleases Viṣṇu on Ekādaśī) (one desirous of attaining wealth should bathe with); (myrobolan) II. 5.72 (to be given with piṇḍa on 10th day).
- Āyati I. 5.9 (a daughter of Manu, married by Dhātā).
- Āyu k. m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas); 139.7 (son of Budha); 145.3 (son of Purūravas and Urvaśī).
- Āraddha k. m. I. 139.64 (l. r.) (son of Setu); I. 171.21 (used against dadrukittimakusṭha etc.); 214.30 (etc. can be taken even from a Śūdra).
- Ārādhyah d. I. 89.43 (one of the 9 claus of pitṛs).
- Ārdra astr. I. 59.2 (star of Raudra); 59.45 (will cause death if journey is undertaken in).
- (star) k. m. I. 138.19 (s. r.) (son of Viśvarāta).
- Ārdraka m. I. 87.43 (son of 11th Manu).
- Āryā d. I. 87.23 (one of the 5 gaṇas).

- Āścarya up. p. I. 215.19 (5th ; spoken by Durvāsas).
- Āsrama (stages in life) I. 193.5 (ācāra of).
- Āṣāḍha (star) I. 59.7 (Āpa is the devatā of Pūrva⁰); (Vaiśva-devata is for Uttara⁰ ; 59.34 (Pūrva⁰, the three, cause death, disease etc. with Moon); 59.42 (Viṣayoga caused by Bhauma in Uttara⁰); 60.10 (occurs twice if there are two paurṇamāsyā) (it is called Dvirāṣāḍha) (Viṣṇu sleeps in Cancer).
- Āsana posture I. 218,13 (padmaka etc.); 229.13 (one of the aṅgas of eight-fold yoga) ;
II. 21.9 (one of the things which given as dāna to a Brahmin makes the path of transition after death easy).
- Āhavanīyāgni I. 205.66 (Viṣṇu is called ; 205.148 (is in the (one of the fires) face).
- Āhi k. m. I. 139.25 (l. r.) (son of Kroṣṭa).
- Āhitāgni I. 205.149 (one who knows the 5 fires).
- Āhuka k. m. I. 139.45 (l. r.) (son of Punarvasu); (father of Āhukī); 139.46 (l. r.) (2 sons of).
- Āhukī w. I. 139.45 (l. r.) (daughter of Āhuka).
- Ikṣu (an ocean) I. 56.15 (one of the seven in Śākadvīpa).
- Ikṣvāku k.m. I. 87.25 (s. r.) (son of Vaivasvata Manu); 138.2 (son of Manu); 138.17 (three sons of); 143.2 (son of Manu).
- Itihāsa (and purāṇa) I. 205.42 (to be read); 205.78 (if copied and donated, donor has the doubled merit of Brahma-dāna); 205.152 (to be heard in the 6th and 7th parts of the day).
- Indu d. I. 6.21 (married 27 of the 60 daughters of Asiknī and Dakṣa); 9.9 (worshipped during Dikṣā); 28.3 (maṇḍala worshipped in Gopālapūjā); 84.21 (merits of Śrāddha performed in Indu and Kārtikeya at Gayā).
- Indra d. m. (Lord of Devas). I. 2.10 (his visit to Kailāśa with Brahmā); 7.6 (saluted in Sūryapūjā); 8.16 (assigned to particular direction); 15.67 (Viṣṇu as soul of) ; 15.131 (Viṣṇu addressed as son of) ;

17.9 (to be worshipped with devotion); 23.22 (worshipped during Śivārcana); 23.28 (etc. are to be worshipped); 28.12 (worshipped in Gopālapūjā); 30.8 (saluted in Śrīdhara arcanā); 31.21 (saluted in Viṣṇvarcanā); 31.26 (saluted in Viṣṇvarcanā); 32.14 (contemplated upon); 32.17 (saluted); 32.25 (etc. are lokapālas); 34.30 (meditated upon in Viṣṇu worship); 34.43 (with vāhana and parivāra is worshipped with other gods in Hayagrīvapūjā); 40.11 (saluted as Surādhipati); 48.68; 59.5 (and Agni are devatās of Viśākhā); 68.1 (was defeated by an Asura called Bala); 84.37 (his world); 87.4 (called Viśvabhuk etc.) (his enemy Bāṣkala killed by Viṣṇu with cakra); 87.8 (is the learned leader of devas) (his enemy Purukṣara killed by Madhusūdana in the form of an elephant); 87.20 (the glorious leader); 87.54 (foe of the demon Iṣṭibha); 89.52 (manes addressed by Ruci as leading); 126.8 (to be worshipped); 137.18 (to be worshipped in daśamī); 139.52 ref. to as cause of Pārtha as son of Kuntī); 144.4 (his worship of Kṛṣṇa) I. 177.49 (his weapon); 193.16 (his weapon); 196.1 (kills his enemies by reciting the Viṣṇudharmavidyā narrated here); 205.131 (request made to Indra for protection); 218.38 (attained supreme position by reciting praṇava mantras etc.) II. 28.22 (°loka); —17.8 (one of the 12 Suns); —200.3 (the wind occurring in a middle way is called Mahendra); —58.11 (and other sarpas reside in the Sun).

Indragopa gem. 1.70.7 (padmarāgas resembling).

Indrajit m. I. 15.92 (killed by Viṣṇu); 143.35 (Hanumān bound by the weapons of).

Indradevatā d. I. 24.6 (worshipped in Tripurādīpūjā); 197.8 (earth assigned in the direction of).

Indradvīpa I. 55.4.

Indranīlā 68.9; 70.27 (and padmarāga can be scratched only by vajra or kuruvinda); 72.2 (its formation on the

coast of Sindhala); 72.5 (5 characteristics of quality); 72.8 (brings such good on wearing as in wearing Padmarāga); 72.9 (as in Padmarāga there are 3 groups in); 72.10 (test same as for Padmarāga); 72.11-12 (though bears greater heat than Padmarāga of equal weight, should not be put to test on that score as it brings in bad effects); 72.14 (certain vijātis which resemble the): 72.16; (characteristics which make it valuable); 72.17 (when valuable and difficult to get); 72.19 (the value of 4 māṣas of^o, is equal to the price of a māṣa of Puṣparāga); 73.11 (the price of suvarṇa weight of is taken as equal to the price of a pala of); 74.4 (defined); 197.9 (saumya resembling the lustre of).

- Indraprastha (place) I. 145.14-15 (Pāṇḍava's performance of Rājastūya at).
- Indravidyā I. 48.14.
- Indrāṇī d. I. 59.11 (remains in west in Ṣaṣṭhī and Caturdaśī).
- Indrāyudha I. 72.17.
- Indrāśani I. 177.49; 193.16.
- Irā w. I. 6.25 (one of the wives of Kaśyapa); 6.57 (from whom trees, creepers etc. sprang up).
- Irāvati (place) I. 81.21.
- Ilā w. I. 138.3 (s.r.) (daughter of Manu).
- Ilāvṛta m. I. 54.10 (son of Agnidhra);
mt. I. 55.1 (in the central region).
- Ilvala m. I. 6.49 (a demon born in the family of Prahlāda);
(star) 59.2 (star of Soma).
- Iṣunjaya m. I. 141.11 (son of Viśvajit).
- Iṣṭapūrta II. 33.9 (śrāddha to be performed prior to).
- Iṣṭibha m. II. 87.54 (enemy of devas at the time of Raucya Manu); II. 87.55 (killed by Mādhava in the form of a peacock).
- Īdrk d. I. 6.59; (one of the 49 Marut devatās); 6.62 (one of the 59 marut devatas).
- Īśa d. I. 11.19 (attribute of Viṣṇu); 14.11 ref. to Viṣṇu.;
16.1 (attribute of Viṣṇu); 32.34 (gives mokṣa and

- is of the form of Brahmā, Viṣṇu); 184.16 (mantra propitiating); 189.16 (as an interlocutor); 197.36 (and sixteen others are propitiated); 197.40 (always worshipped in the quarters); 197.50 (contemplated); I. 46.4 (Parjanya addressed as).
- Īśāna d. I. 7.6; 12.4; 31.21, 32.17, 34.44, 40.10 (saluted) .
(5 kalās of); 40.11 (master of all vidyās); 48.61 (worshipped); I. 194.2 (as an attribute of Viṣṇu).
- Īśānī d. w. I. 13.12 (also called Kātyāyanī, who uttered Vaiṣṇava pañjara to Śaṅkara).
- Īśvara d. I. 2.12 (epithet of Viṣṇu); 14.1 (attribute of Viṣṇu); 23.31 (contemplated upon); 43.8 (as interlocutor); 44.10 (meditation is contemplation on); 83.11 (merits of the sight of Īśvara at *Naga* in *Gayā*); 87.36 (as Lord at the time of the 9th Manu the *Dakṣa Sāvartī*), 175.3; 177.77; 190.2 190.17; 190.21 (as an interlocutor).
- Īśvarī d. w. I. 50.47 (to be contemplated upon daily after *sandhyā*).
- Ugracaṇḍā d.w. I. 133.12 (manifestation of *Durgā*).
- Ugrarūpa I. 197.52 (attribute of *Garuḍa*).
- Ugrasena m. I. 58.12 (resides in *Bhādrapada* when Sun is there); 139.46 (l. r.) (son of *Āhuka*); 139.48 (sons of); 144.11 (installed at *Mathurā*).
- m. I. 140.30 (l. r.) (one of the sons of *Somāpi*).
- Ugrāyudha m. I. 140.15 (l. r.) (son of *Kṛta*).
- Uccaiḥ śravas d. I. 39.2 (saluted).
- Ucchrāya I. 47.4 (of *Sukarighri*, should be half the *śikhara*);
(height) 47.7 (of a wall made equal to 4 times of length);
47.8 (of a *sikhara* is double that of *bhitti*).
- Ujjayinī (place) I. 81.10 (*Mahākāla* at).
- Ujjvala I. 69.10; 70.6
- Utkala m. I. 138.3 (s. r.) (son of *Sudyumna*).
- Utkura m. I. 6.42 (one of the sons of *Hiraṇyākṣa*).
- Uttama m. I. 6.1 (son of *Uttānapāda*).

- Uttamauja m. I. 87.38 (one of the sons of Dharmaputra, the 10th Manu).
- Uttambha I. 47.24 (a puṣpaka type of temple).
- Uttara (astr.) I. 59.15 (etc.) (the 3 stars) (good for wearing upper garment); 59.22 (one of the nine which are ūrdhvamukhas); 59.45 (the stars will cause death in journey).
- Uttarāyaṇa I. 145.27.
- Uttānapāda m. I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 6.1 (Dhruva son of).
- Udāna m. I. 141.4 (son of Sudānaka).
- Udāradhī m. I. 6.3 (son of Prācīnabarhis).
- Udārya k. m. I. 139.58 (l. r.) (one of the six sons of Vasudeva and Devaki).
- Udāvasu k. m. I. 138.44 (s. r.) (son of Praśruta).
- Udumbara I. 48.8 (planted at the door); 48.38; 205.49 (stick of which to be used in cleaning teeth).
- Uddhava m. I. 15.82 (Viṣṇu Himself called as) (V. master of) (Viṣṇu contemplated by).
- Udbhida m. I. 56.8 (One of the 7 Sons of Jyotiṣmān at Kuśadvīpa).
- Udveṣaṇa d. I. 6.64 (one of the 49 Marut devatās).
- Unmatta- d. I. 198.4 (saluted).
- bhairava
- Upagupta m. I. 138.54 (s. r.) (son of Upaguru).
- Upaguru m. I. 138.54 (s. r.) (son of Satyaratha).
- Upadeva m. I. 87.46 (son of Dakṣaputra Manu);
m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).
- Upadevā w. I. 139.46 (l. r.) (daughter of Devaka).
- Upapurāṇa I. 215.17-20 (names of).
- Upamadgu m. I. 139.42 (l. r.) (one of the 3 sons of Akrūra).
- Upahūtāḥ d. I. 5.4 (creation of).
- Upānat (shoe) II. 20.2 (benefits of gift of) 35.28 (to be given).
(Upānaḥ)
- Upendra d. I. 45.12 (attribute of Viṣṇu).
- Umā d. w. I. 27.1 (invoked); 38.2 (worshipped); 40.9 (saluted); 129.5 (to be worshipped in Kṛṣṇatṛīyā in Śrāvaṇa along with Śiva, hutāśana in Śrīdhara-

- pūjā); 129.9 (to be worshipped in the order from Mārgatṛtīyā onwards); 206.36 (water offered to after bath and other daily rites); II. 4.50.
- Umāpati (Śiva) I. 191.22 (as an interlocutor).
- Uraga (serpent) I. 182.24 (destruction of poisons of).
- Urukṣaya m. I. 140.7 (1 r.) (another son of Nara, son of Manyu); 141.5 (son of Bṛhadbala).
- Urmiiā w. I. 143.7 (her marriage with Lakṣmaṇa).
- Urvaśī d. I. 58.15 (an apsaras and others are masters of Mārgaśīrṣa); 139.2 (1. r.) (with Purūravas begets 6 sons); 140.21 (at whose sight, Satyadhṛti lost control over his senses); 145.2-3 (gets a son Āyu with Purūravas).
- Ulūka (owl) II. 34.21 (a deceiver and despiser of woman born as).
- Ulūkī w. I. 6.51 (daughter of Tāmṛā) gave birth to Ulūkas).
- Ulkā (star) I. 198.3 (saluted in the north in Tripurāpūjā).
- Ulmukha m. I. 139.57 (1. r.) (son of Revatī and Balabhadra).
- Uśaṅku m. I. 139.25 (1. r.) (son of Āhi).
- Uśanas m. I. 93.5 (one of the law-givers); 215.19 (9th Upapurāṇa spoken by).
- Uśanāḥ m. I. 139.27 (1. r.) (son of Tamas).
- Uśinara m. I. 139.67 (1. r.) (popular name of Mahāmanā, son of Mahāśāla).
- Uṣā w. I. 144.8 (daughter of Bāṇa & wife of Aniruddha).
- Uṣitāśva m. I. 138.42 (s. r.) (son of Gaṇa).
- Uṣṇa m. I. 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
m. 141.1 (son of Aniruddha).
- Uṣṇīṣī I. 47.25 (a Kailāsa type of temple).
- Ūru m. I. 6.6 (sons of) (and how they were born).
87.21 (one of the sons of Cākṣuṣa Manu).
m. 87.56 (one of the sons of Bhautya Manu).
- Ūrjanāmā m. I. 138.51 (s. r.) (son of Śuci).
- Ūrjastamba s. I. 87.6 (one of the 7 at the time of Svārociṣa Manu).

- Ūrjā w. I. 5.25 (one of the 24 daughters of Dakṣa)
 (married by Vasiṣṭha) (5.27); 5.15 (wife of
 Vasiṣṭha) (to whom 7 sons were born who were
 all sages).
- Ūrṇāyu d. I. 58.16 (one of the 7 who reside in Bhāskara-
 maṇḍala in Pauṣamāsa).
- Ūrdhva-bāhu s. I. 5.15 (one of the sons of Ūrjā and Vasiṣṭha);
 87.10 (one of the 7 at the time of Auttama Manu);
 87.18 (at the time of Raivata Manu).
- Rkṣa m. I. 140.24 (1.r.) (another son of Ajamīdha);
 m. 140.32 (1.r.) (son of Atithi).
 (star) 214.50 (certain sinners become pure at the sight
 of).
- Rkṣaparvata mt. I. 55.6 (one of the 7 kulaparvatas).
- Rgveda I. 215.12 (was taught to Paila by Viṣṇu in the
 form of Vyāsa).
- Rci m. I. 139.40 (1. r.) (sons of Kauṣika).
- Rciḱa m. I. 87.35 (son of Dakṣa Sāvarni Manu); 139.6
 (1. r.) (weds Satyavatī, daughter of Gādhi).
- Rjudāsa m. I. 139.58 (1. r.) (one of the 6 sons of Vasudeva
 and Devakī).
- Rta (truth) I. 2.20 (Viṣṇu is the only truth);
 d. 6.61 (one of the Marut devatās);
 m. 138.56 (1. r.) (son of Vijaya).
- Rtajit d. I. 6.60 (one of the 49 Marut devatās); 58.17
 (the 7 who reside in Bhāskaramaṇḍala in Māgha-
 māsa).
- Rṭadharmā d. I. 6.61 (one of the 49 Marut devatās).
- Rṭadhāmā d. I. 87.50 (Indra at the time of the 12th Manu,
 and Bhadra son of Dakṣa) (whose foe was Tāraka).
- Rṭadhvaja m. I. 139.11 (1. r.) (son of Pratardana).
- Rṭuparṇa m. I. 138.32 (1. r.) (son of Ayutāyu).
- Rṭeyu m. I. 140.3 (1. r.) (one of the 6 sons of Raudrāśva).
- Rṭddhi w. I. 5.24 (one of 13 daughters of Dakṣa, married
 by Dharma).
 m. I. 5.30 (one of the sons of Dharma).
- Rṣabha m. I. 54.12 (son of Nābhi and Merudevī).
 s. 87.6 (one of the 7 at the time of Svārociṣa
 Manu); 140.27 (son of Kuśāgra).

- R̥ṣikulyā r. I. 55.9 (merits of).
 R̥ṣipūjā I. 135.4 (to be performed on Ekādaśī).
 R̥ṣiloka I. 135.4 (one doing R̥ṣipūjā on Ekādaśī goes to).
 R̥ṣyamūka mt. I. 143.25 (Sugrīva was installed at) (Rāma himself remained there).
 R̥ṣyaśrūga s. I. 87.32 (at the time of Sāvarṇi Manu).
 Ekacakra m. I. 6.44 (one of the sons of Danu); (a place) 145.11 (Pāṇḍavas entering the house of a brahmin at).
 Ekajyoti d. I. 6.58 (one of the 49 Marut devatās).
 Ekadantī d. I. 129.21 (attribute of Vināyaka).
 Ekavira (a place) I. 81.27 (in the Sahyādri region).
 Ekaśukra d. I. 6.59 (one of the 49 Marut devatās).
 Ekādaśī I. 125.1 (King Māndhātā's fast on); 125.2 (Gāndhārī not observing fast on the confluence of daśamī and); 125.7 (Rukmāṅgada attained heaven by observing the vrata of); 135.4 (R̥ṣipūjā on); 205.122 (Viṣṇu is pleased with āmalakas on); 127.1 (observed by Bhīma in Māgha, Śukla pakṣa Sūryaṅkṣa (Hasta).
 Ekāmra (place) I. 81.11.
 Etana d. I. 6.63 (one of the 49 Marut devatās).
 Etādṛk d. I. 6.62 (one of the 49 Marut devatās).
 Elāpatra I. 6.55 (one of the serpents).
 Ainila m. I. 140.4 (son of Medhātithi).
 Aindri d. w. I. 38.5 (invoked in Durgāpūjā).
 Aindhana an atonement I. 214.12 (for taking forbidden food).
 Airāvata d. I. 58.14 (one of those who have power in Kārttika); —129.24 (one of the serpents).
 Ailavila m. I. 138.34 (s. r.) (son of Daśaratha and father of Viśvasaha).
 Ailavilā w. I. 138.10 (s. r.) (daughter of Budha).
 Aiṣika (name of a weapon) I. 145.36 (with which Arjuna kills Aśvatthāmā).
 Omkāra I. 227.20 (to be recited often); 227.35 (to be contemplated upon); 227.39 (is muktisādhaka).

- Auttama Manu m. I. 87.9 (sons of).
 Aupadānavī w. I. 6.45 (one of the daughters of Svarbhānu).
 Aurdhvadehika II. 3.8-9 (for those without any relation); 4.8 (obsequies) (to be performed even if bereft of a son, by one who wants salvation); 4.52 (everything concerning which have been told so far); 18 4-10 (all concerning aurdhvadehika is questioned); 19.1 (answered 3.2 (people desirous of mokṣa to perform themselves)).
- Kaṁsa m. I. 15 80 (Viṣṇu addressed as killer of); 15 132 (Viṣṇu addressed as killer of); 139.48 (son of Ugrasena); 139.58 (l.r.) (killed the 6 sons of Vasudeva); 144.6 (slain by Kṛṣṇa); 194.18 (Kṛṣṇa killer of Kaṁsa, as his youthful sport, is requested to protect).
- Kakutstha m. I. 138.18 (s.r.) (son of Purañjaya).
 Kakudmān mt. I. 56.6.
 Kakudminī w. I. 139.61 (l.r.) (wife of Pradyumna).
 Kakṣeyu m. I. 140.3 (l.r.) (one of the 6 sons of Raudrāśva).
 Kacchanīra m. I. 58.8 (resides with Mādhava).
 Kacchapa 217.15 (one who troubles his father is born as).
 II. 34.23 (the abuser of a brahmin is born as a Kacchapī).
- Kaṭaka (a place) I. 81.9 (one of the tīrthas).
 Kaṭāha I. 55.4 (one of the dvīpas).
 Kaṇva m. I. 140.9 (l.r.) (son of Ajamīḍa).
 Kadamba (tree) I. 205.48 (the stick of which is to be used for dantadhāvana).
 Kadru d. w. I. 6.25 (one of the daughters of Dakṣa given in marriage to Kaśyapa).
- Kanakā r. I. 83.21 (in eastern region in Gayāmāhātmya);
 Kanakhala I. 81.28;
 (place) 84.9 (at Gayā).
 Kanda (root ?) I. 197.33 (worshipped in Gāruḍīvidyā).
 Kapardi d. I. 6.36 (one of the 11 Rudras).
 Kapālamocana I. 52.7.
 (a place)

- Kapalini d.w. I. 38.5 (invoked in Durgāpūjā); 134.4 (nī, saluted in Mahānavamī Vrata).
- Kapālī d. I. 6.36 (one of the 11 Rudras); 198.4 (saluted in Tripurāpūjā).
- Kapila d. I. 1.18 (an incarnation of Viṣṇu, and exponent of Sāṁkhya); 6.43 (one of the sons of Danu); 15.27 (Viṣṇu as master of); 45.17 (was produced as Tribinduka); 194.11 (the Sāṁkhyācārya requested to give good health); 196.8 (requested to protect from karmabandha); 56.8 (one of the sons of Jyotiṣmān in Kuśadvīpa); 215.19 (one of the Upapurāṇas).
- Kapilāśva m. I. 138.21 (s. r.) (son of Dṛḍhāśva).
- Kapilocana I. 201.3 (horse having the defect, to be discarded); (eyes of a monkey).
- Kapota (dove) I. 217.27 (one who stealthily takes away wood shall become).
- Kamaṇḍalu II. 21.10 (merits of giving as dāna).
(vessel)
- Kampilla m. I. 140.19 (one of the 5 sons of Mukula).
- Kambala I. 6.55 (one of the serpents); 58.17 (resides in Bhāskaramaṇḍala in Māghamāsa); 129.25 (one of the serpents to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī).
- Kambala- m. I. 139.43 (l. r.) (son of Bhajamāna).
barhiṣa
- Kambu I. 69.4 (merits of mauktikas obtained from).
- Karañja (ka) I. 205.48 (one of the trees, the stick of which is
(tree) to be used in *dantadhāvana*).
- Karandhama m. I. 138.7 (s. r.) (son of Vibhūti);
m. 139.63 (l. r.) (son of Bhānu).
- Karambhi m. I. 139.33 (l. r.) (son of Śakuni).
- Karavīra I. 72.14 (a spurious Indranīla resembling); 72.16.
- Karavīra (ka) I. 205.48 the stick of which is to be used for
dantadhāvana.
- Karālī I. 201.2 (horse having the defect of, to be rejected).
- Karūṣa m. I. 87.26 (one of the sons of Vaivasvata Manu);
138.4 (the kṣatriyas called Kārūṣāḥ who sprang
from).

- Karketana gem I. 68.10; 73.1 (test to find its quality); 75.1 (formation of); 75.2-3 (good and bad qualities); 75.4-5 (worn after heating in a golden vessel); 75.6 (effect of) 75.7 (valuation of).
- Karkoṭa(ka) I.6.55 (one of the serpents); 58.16 (resides in Bhāskara-maṇḍala in the month of Pauṣa); 129.24; 129.25 (to be worshipped every month and in Bhādra-Śrāvaṇa-śukla pañcamī) (resides in Varuṇa-maṇḍala).
- Karṇa m. I. 139.53 (l. r.) (son of Kuntī); 145.20 (on whose opinion, Pāṇḍava had to go to forest); 145.31 (his fight with Arjuna and his defeat);
m. I. 139.74 (l. r.) (son of Adhiratha).
- Karṇānta m. I. 87.5 (one of the sons of Svārociṣa Manu).
- Karttā d. I. 89.44 (one of the 6 other clans of manes).
- Kardama s. I. 5.21 (to whom Devahūti was given in marriage).
- Karma (action) I.213.3 (its fruit); 228.11 (binds one); II.22.71 (as cause of birth & death); 31.1 (done before accompanies the doer); II. 5 4-6 (^oyoga) (causes disease, death etc.).
- Karmaṇa m. I. 5.13 (one of the 3 sons of Dattoli).
- Karmani- d. I.87.58 (one of the 5 clans of gods at the time
ṣṭhāḥ of Bhautya Manu).
- Karṣa a measure of weight I. 177.38; 201.21; 201.23; 202.72.
- Kalanā d. I. 198.8 (attendant of Jvālāmukhī).
- Kalasa I. 47.25 (a Kailāsa type of temple).
- Kali I. 199.8 (^oduḥkha indication of); 199.32 (indication of ^oduḥkha removed); 222.20 (has no effect on those in whose heart resides Keśava).
- Kalikā d. I. 46.12 (one of the gods, rule as Vāstu).
- Kaliṅga k. m. I. 139.69 (l. r.) one of the several sons of Bali).
- Kalamāṣapāda k. m. I. 138.33 (s. r.) (son of Sudāsa and Damayantī).

- Kalki I. 1.33 (an avatāra of Viṣṇu as Viṣṇuyāśas, when the world is bereft of king, in the 8th Sandhyā of Kali); 86.11 196.11 (requested to protect from kalmaṣa).
- Kalpa (period) I. 215.4 (consists of a 1000 caturyuga (a day of Brahmā)).
- Kalya d. I. 89.44 (one of the 6 other clans of manes).
- Kalyatarāśraya d. I. 89.44 (one of the 6 other clans of manes).
- Kalyatahetu d. I. 89.44 (one of the 6 other clans of manes).
- Kalyada d. I. 89.44 (one of the 6 other clans of manes).
- Kalyāṇa d. I. 89.44 (one of the 6 other clans of manes).
- Kavi I. 229.11 (one who knows that the spirit is the master of the body).
- Kavyavāha I. 84.11 (one of those who are requested to be present at the time of piṇḍadāna etc. at Gayā).
(agni)
- Kaśerumān I. 55.4 (one of the dvīpas).
- Kaśyapa s. I. 1.11 (narration of G. P. by Garuḍa to); 2.55 (hearing this purāṇa, revived a burnt tree); 3.7 (.,.); 6.18 (father of Nārada); 6.21 (married 13 of the daughters of Dakṣa and Asiknī); 6.25 (wives of); 6.37 (sons of).
- Kahlāra I. 71.7 (marakatas resembling the colour of ^oara deemed good).
- Kāmsya I. 202.75 (as a measure); 214.15 (gets purified by bhasma); 214.26 (polluted gets pure by bhasma).
- Kāka (crow) I. 77.4 (Pulakas having faces like, to be rejected); 214.26 (one struck by which, gets purified with bhasma); 217.25 (one who takes away the flesh of Madgura, a type of fish, shall become); II. 34.12 (the one who takes food uninvited shall become).
- Kāñcana k.m. I. 139.3 (l. r.) (son of Bhīma).
- Kāñcī (place) II. 28.3 (mokṣadāyikā) 81.8.
- Kāṇvāyana I. 140.9 (class of brahmins who sprang from Kaṇva).
- Kātyāyana s. I. 35.2 (to whose gotra, gāyatrī is said to belong); 93.5 (one of the law-givers); 203.1-25 (grammar according to); 204.27 (heard grammar from Kumāra).
- Katyāyanī w. I. 13.12 (Vaiṣṇavapañjara stotra uttered to, hearing which she killed demons like Mahiṣāsura);

- Kādravehāḥ I. 6.54 (a class of serpents).
- Kānti I. 38.2 (to be worshipped in Mārgaśīrṣa month, from the 3rd day onwards (Durgā pūjā); 129.9.
- Kāpotaromaka k.m. I. 139.44 (l. r.) (son of Dhṛṣṭa).
- Kāma m. I. 5.28 (son of Puṣṭi); 5.30 (his wife Rati);
(^odeva) 11.34 (shown mudrās etc.); 137.1 (worshipped on Madanatrayodaśī) 37.18 (Hari considered as); 197.46 (oneself to be thought of always as ^orūpa); 198.6 (Tripurā gets pleased by the worship of).
d. 6.64 (one of the 49 Marut devatas);
- Kāmagama I. 87.44 (the birds at the time of 11th Manu
(capable of (Rudra)were).
moving as they
wished)
- Kāmatīrtha I. 81.9.
- Kāmadhenu I. 82.10 (the creation of).
(divine cow)
- Kāmara I. 81.9.
(a place)
- Kāmarūpa I. 81.15 (where Kāmākhyā remains established).
(a place)
- Kāmī d. I. 40.7 (saluted in Māheśvarīpūjā).
- Kāmākhyā d. I. 81.15 (at Kāmarūpa).
- Kārtavīrya d. I. 15.139 (Viṣṇu addressed as).
m. 15.140 (Viṣṇu as killer of); 142.9 (killed by Paraśurāma).
- Kārttikeya d. I. 6.33 (Kumāra, son of Kṛttikās, and Agni-putra); 86.20 (by the worship of whom, one gets Brahmaloaka); 130.1 (to be propitiated in Bhādrapada on Saptamī and Ravi to be propitiated); 137.17 (gives wealth if pleased on ṣaṣṭhī);
(place) I. 81.9 (a tīrtha); 81.15 (at Puṇḍravardhanatīrtha); 84.21 (śrāddha performed in, is undiminishing).
- Kārpāsa I. 217.28 (one becomes a kraunca by removing
(cotton) stealthily).

- Kāla m. I. 6.30 (son of Dhruva).
 d. I. 52.16 (attribute of Yama); 194.29 (saluted).
- Kalakañjāḥ m. I. 6.47 (one of the sons of Mārīci).
- Kālaka m. I. 6.46 (one of the sons of Vaiśvānara).
- Kālakākṣa m. I. 87.37 (enemy of devas); (killed by Padmanābha).
- Kālañja k.m. I. 139.66 (l.r.) (son of Hiraṇyākṣa); 96.49.
- Kālañjaya k.m. I. 139.66 (l.r.) (son of Svabhānara).
- Kālañjara I. 81.18.
 (a place)
- Kālanābha m. I. 6.42 (one of the sons of Hiraṇyākṣa); 6.49
 (demon born in the family of Prahlāda).
- Kālanemi d. I. 15.140 (Viṣṇu considered as).
- Kālapāśa (noose of Yama); II. 23.30 (has the abode on the west of Citragupta's).
- Kālapuruṣa I. 194.29 (saluted).
- Kālavatī I. 19.8 (the kulika kāla which is).
- Kālaśāka I. 89.33 (cooked pot herbs offered by ṛṣis to manes).
- Kālā w. I. 6.25 (one of the wives of Kāśyapa).
 Kālikā 215.20 (the 12th Upapurāṇa).
 Kāliṅga I. 68.17 (vajras at); 68.18 (quality of vajras at).
- Kālī (Kālikā) d. I. 38.2 (propitiated in Durgāpūjā); 40.5
 (saluted); 40.6 (saluted); 70.24; 129.9 (worshipped from Mārgatṛtīya); 133.16 (offering young buffalo to); 134.4 (saluted in Mahānavamīvrata); 198.10 (worshipped).
- Kāliya I. 129.23 (one of the serpents saluted in Daṣṭo-
 ddharanapañcamī on pañcamī in Śrāvaṇa, Āśvina, Bhādra & Kārttika); 129.26 (to be worshipped every month and in Bhādra-śrāvaṇa-
 śuklapañcamī); 144.3 (whose pride was destroyed by Kṛṣṇa).
- Kāleśvara I. 83.5 (by worshipping whom one gets cleared of his debts to manes); 86.32 (by worshipping whom one conquers time).
- Kāvera I. 179.1 (a place) (where medas of the demon Bala) was spread.
- Kāverī I. 55.7; 55.9; 81.11; 81.16.

- Kāśa k. m. I. 139.8 (l.r.) (one of the 3 sons of Suhotra).
 Kāśā mt. I. 56.10 (holy).
 Kāśīrāja k.m. 145.6 (whose daughter was given to Vicitravīrya).
 Kāśī (a place) I. 139.14 (where ruled the kings of Soma race; devoted to Viṣṇu); II. 28.3 (one of the cities which lead to Mokṣa).
 Kāśya k m. I 139.8 (l.r.) (one of the 3 sons of Suhotra).
 Kāśyapa s. I. 58.15 (one of those who are masters in Mārgaśīrṣa); II. 1.9 (born of Vinatā is said to be vāhana of Kṛṣṇa); 9.14 (addressed as an interlocutor); 34.28 (addressed as an interlocutor).
 Kīmśuka (tree) I. 70.7 (padmarāgas resembling flowers of).
 Kinnara m. I. 141.6 (son of Sunakṣatra).
 Kimpuruṣa m. I.54.10 (one of the 9 sons of Agnīdhra, king of Jambudvīpa);
 mt. 55.2. (one of the mountains on the south of Meru).
 Kiṣkindhā I. 143.25 (where Rāma killed Vālin).
 Kikāṭa I. 1. 32 (birth of Buddha, Jinasuta will be born at); 82.5 (Bali brings lotus from milky ocean and sleeps at); 83.1 (Gayā is sacred at).
 Kīta (^oka) I. 217.22 (a Śūdra who begets son on a Brāhmaṇī shall become a); 217.30 (the stealthy remover of wood becomes); II. 3.17 (one for whom last rites are not performed shall become).
 Kīrti w. I. 5.24 (one of the 13 daughters of Dakṣiṇā born out of the Yajña; of Ruci; married by Dakṣāyāna, Dharma);
 m. 5.30 (one of the 3 sons of Dharma).
 Kīrtimatī w. I. 143.7 (daughter of Kuśadhvaja); (married by Śatrughna).
 Kīrtimān k.m. I. 139.58 (l.r.) (one of the 6 sons of Devakī and Vasudeva).
 Kukura k.m. I. 139.43 (l.r.) (son of Bhajamāna).
 Kuja (planet Mars) I. 70.8 (Padmarāga resembling in colour); I. 59.26 (aṣṭamī good on); 59.29 (daśamī purified by); 59.36 (causes amṛtayoga in Uttaraṣṭapadī); 60.4 (whose daśā period gives sorrow); 61.14

- (good in 6th house); 61.15 (good in 11); 62.15 (practice of archery to be done on the day of); 66.16; 67.2 (resides as fire in body).
- Kuṭhāra** (an axe) I. 228.3 (compared with good thoughts).
- Kuḍava** m. I. 141.8 (son of Samitra);
II. 22.50 (a measure of weight); I. 171. 43; 202.73; 202.74.
- Kutsa** d. I. 15.72 (name of Viṣṇu).
- Kuntī** k.m. I. 139.20 (1.r.) (son of Dharmanetra);
k.m. 139.31 (son of Caidya);
139.52 (⁰rāja, to whom Pṛthu daughter of Śūra was given as daughter);
w. 139.53 (referred to as mother of Karṇa) (she was originally known as Pṛthā); 145.8 (sons of Pāṇḍu and); See also Pṛthā
- Kubera** d. I. 15.24 (Viṣṇu as master of); 15.54 (Viṣṇu as cause of); 16.3 (grants wealth, if worshipped in 1st phase of moon's wane).
- Kubjāmraka** I. 81. 10.
(a place)
- Kubjikā** d. I.26.3 (worship of).
- Kumāra** d. I.5.34 (son of Śāmbhu (Śiva) and Gaurī);
6.33 (son of Agni, born in the reeds and called Kārttikeya being nourished by Kṛttikās);
83.67 the doer of śrāddha at Kumārdhāra reaches); 196.9 (requested to protect);
m. 56.14 (one of the sons of the king of Śākadvīpa); 83.67 (⁰dhārā, at Gayā (?), where if śrāddha is done, the doer gets the benefit of Aśvamedha); 204.27 (from whom Kātyāyana heard the grammar); 205.66 (is Satyāgni); 215.18 (Skandapurāṇa uttered by).
- Kumārī** w. I. 48.40; 56.15 (daughter of King of Śākadvīpa);
I. 178.18 (Upāya for vaśīkaraṇa of); 198.3 (Kaumārī, saluted in Tripurapiya).
- Kumuda** mt. I. 56.6.
- Kumudvatī** r. I. 56.13.
- Kumbha** m. I. 15.92 (Viṣṇu as destroyer of) 143.44 (killed by Rāma and Lakṣmaṇa).

- Kumbhīpāka I. 85.11 (for those who were dead in; piṇḍa (a hell) offered at Gayā).
- Kuru m. I. 54.11 (one of the 9 sons of Agnīthra, king of Jambudvīpa);
 mt. 55.3 (part of Samvarāṇa) (3 branches of);
 m. 145.3 (born in the line of Āyu); 145.10 (Duryodhana) the enmity between whom and Pāṇḍavas was preordained).
- Kurukṣetra I. 66.6; 81.4; 82.14 (merits of residing at); 84.4 (a place) (except at 4 places like this, at other tirthas one has to observe muṇḍana and upavāsa); 145.23 (battle at); 145.25 (the battle at which place compared with the one between the devas and asuras); 205.115 (one of the best waters besides the Ganges at Gayā); II. 28.19 (one who dies at, shall go to Svarga).
- Kuruvāṇśa k.m. I. 139.34 (l.r.) (son of Madhu).
- Kulajit k.m. I. 138.52 (s. r.) (son of Anañjana).
- Kulāmṛta I. 224.1 (uttered by Hara to Nārada); 224.23 (stotra) (merits of reading or hearing the stotra).
- Kuli k.m. I. 138.51 (s. r.) (son of Sunadrāja); 139.40 (s. r.) (son of Sañjaya).
- Kulika I. 19.7; 19.8 (holds sway during day with (planet) Rāhu); 197.13 (assigned to Āgneya in the Gāruḍīdivyā).
- Kuvalāśvaka k.m. I. 138.20 (s. r.) (son of Bṛhadāśva).
- Kuśa k.m. I. 138.37 (s. r.) (son of Rāma); 143.49 (and Lava established on the throne by Rāma);
 k.m. 139.4 (l. r.) son of Balākāśva); 139.5 (4 sons of).
- Kuśadvīpa I. 54.4 (one of the 7 dvīpas); 56.8 (where ruled Jyotiṣmān).
- Kuśadhvaaja m. I. 138.50 (s. r.) brother of Sīradhvaja); 143.7 (whose daughters Bharata and śatrughna married).
- Kuśanābha k.m. I. 139.5 (l. r.) (one of the 4 sons of Kuśa).
- Kuśala m. I. 56.11 (one of the 7 sons of Dyutimān, king of Krauñcadvīpa).
- Kuśāgra m. I. 140.27 (l. r.) (son of Bṛhadratha).

- Kuśāvartta (a place) I. 81.28 (by bathing there one gets rid of the birth cycle).
- Kuśāśva m. I. 139.5 (l.r.) (one of the 4 sons of Kuśa).
- Kuśeśaya mt. I. 56.9.
- Kuśīda (usury) I. 205.91 (thriving by which is permitted at the time of distress); 205.93-94 (its advantage over kṛṣi); 205.95 (the sin by profiting out of which, is got rid of by worship of manes etc.).
- Kusumoda m. I. 56.14 (one of the 7 sons of king of Śākadvīpa).
- Kuhū w. I. 5.11 (one of the daughters of Smṛti and Angiras).
- Kūpya I. 69.34 (a measure of weight).
- Kūrma (tortoise) I. 86.10 (one of the avatāras).
87.16 (taking which form, Hari killed the asura Bhīmaratha); 142.3 (carried the mount Mandara); 194.13 (requested to protect); 196.9 (requested to protect);
II. 22.40 (one of the 10 vāyus).
- Kṛkalāsa (chamelion) II. 34.19 (one who approaches guru's wife shall become).
- Kṛcchra (an atonement) I. 214.8 (°ardha, shall make one pure who has taken food at a house where a Caṇḍāla has dwelt'; 14.11 (°pāda is enjoined for those who take food there); 214.17 (°pāda makes pure the vessel polluted by madya etc. 214.19 (to be performed thrice).
- Kṛta m. I. 87.14 (son of Manu);
k.m. 139.15 (l. r.) (son of Vijaya);
k.m. 140.15 (l. r.) (son of Sannati).
- Kṛtaka I. 140.26 (l. r.) (son of Cyavana).
- Kṛta-karmā k m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
- Kṛtajit m. I. 141.7 (son of Suparṇa).
- Kṛtañjaya m. I. 141.7 (son of Bṛhadbhṛāja).
- Kṛtabandhu m. I. 87.14 (son of Manu).
- Kṛtayuga I. 215.5 (dharma has Satya etc. as four feet); 215.6 (people live for 400 years in); 215.7 (at its end brahmins are powerful) (demons are killed by Viṣṇu at the end of); 215.24 (nature

- of men in); 215.36 (bond of birth & death is broken by yajña for Viṣṇu in); 222.23 (is said to be kali, if Acyuta never resides in one's heart).
- Kṛta- k.m. I. 139.50 (l. r.) (son of Hṛdika).
varmā
- Kṛtavīrya k.m. I. 139.22 (l. r.) one of the 4 sons of Dhanaka).
- Kṛtāgni k.m. I. 139.22 (l. r.) (one of the 4 sons of Dhanaka).
- Kṛti m. I. 87.21 (one of the sons of Cākṣuṣa Manu);
m. 87.31 (one of the sons of Sāvārṇi Manu);
k.m. 138.57 (son of Bahulāśva).
- Kṛtiratha k.m. I. 138.47 (s.r.) (son of Pratīndhaka).
- Kṛtirāta k.m. I. 138.48 (s.r.) (son of Mahadhṛtiḥ).
- Kṛteyuka k.m. I. 140.3 (l.r.) (one of the 6 sons of Randrāśva).
- Kṛtoga k.m. I. 139.22 (l.r.) (one of the 4 sons of Dhanaka).
- Kṛttikā d. I. 6.33 (whose apatya Kumāra is called Kārtikeya); 59.2 (star of Agni); 59.16 (is called Adhovaktra); 59.36 (Amṛtayoga caused by Budha in); 59.45 will cause death in journey); 61.9 (journey towards east good in).
- Kṛpa s. I. 87.32 (at the time of Sāvārṇi Manu);
k.m. 140.21 (l. r.) (son of Satyadhṛti and Ūrvaśī).
- Kṛpī k.m. I. 140.21 (l. r.) (daughter of Satyadhṛti and Ūrvaśī) (married by Droṇa).
- Kṛmi(ī) I. 217.13 (the beggar released from Naraka becomes); 217.16 (one who hampers nyāsa shall after release from Naraka become); 217.20 one who impedes the performance of certain things is born as); 217.22 (śūdra joining Brāhmaṇi shall become); 217.24 (one who kills women and children shall become); 217.27 (one who takes away golden vessel shall be born as); II. 3.17 (one for whom obsequies are not performed, shall become).
- Kṛśāśva s. I. 6.21 (marries 2 of 60 daughters of Dakṣa and Asiknī); 6.23 (to whom Jayā and Suprajās were given); 138.12 (son of Sahadeva).

- Kṛṣi (agri-
culture) I. 205.91 (as a living permitted at the time of
distress).
- Kṛṣṇa d. I. 1.31 (born in the Vṛṣṇi kula as 21st avatāra);
15.112 (name of Viṣṇu); 28.13 (worshipped in
Gopālapūjā); 86.11 (one of the avatāras); 131.19
(saluted); 136.6 (saluted); 139.59 (8th son of
Vasudeva); 139.59 (Hari (Kṛṣṇa) had 16000
wives); 139.60 (had many sons by his 8 wives);
139.61 (3 sons who were important among his
sons); 144.1 (Harivaṁśa is said to expound the
māhātmya of); 144.2 (killed Pūtanā); 144.7 (had
60,000 wives, many sons and grandsons); 145.1
(his fight for the cause of Pāṇḍavas); 194.4
(requested to protect); 194.18 (his bālabhāva is
requested to protect); 194.29 (saluted); 222.53
(his prabhāva); II. 1.11 (as an interlocutor);
- m. 141.1 (son of Adhisomaka).
śālagrāma 45.13 (saluted); 45.19 (varttulāvarta)
45.23 (quality of); 84.36 (one of the puruṣas who
were seen by Viśāla); 84.11.
- Kṛṣṇajihvā I. 201.1 (a horse of the type to be rejected).
- Kṛṣṇala (a
weight) I. 73.18 (5 times equal to māṣaka).
- Kṛṣṇarūpa I. 194.29 (saluted in vaiṣṇavakavaca).
- Kṛṣṇarūpā I. 48.13 (devatā worshipped in the south in
devatāpratiṣṭhā).
- Kṛṣṇavarṇā r. I. 55.8.
- Kṛṣṇā I. 81.21 (one of the tīrthas).
- Kṛṣṇāṣṭamī r. I. 131.3 (Rohiṇyaṣṭamī) (to be observed for
Hari at midnight).
- Ketu d. I. 7.3 (saluted); 15.40 (Viṣṇu as pati of);
15.146 (Viṣṇu as controller of); 16.16 (saluted);
17.6 to be worshipped); 23.11 (worshipped); 39.13
(of Dhūmavarṇa to be worshipped); 39.14 (saluted)
58.29 (the horses of his chariot are 8 in no.);
Śukra and Guru are good in 5 with Candra and);
61.15 (all planets are good in 11).

- Ketumān k. m. I. 139.9 (l. r.) (son of Dhanvantari).
- Ketumāla m. I. 54.11 (one of the sons of Agnidhra, king of Jambūdvīpa);
mt. I. 55.2 (one of the mountains on the west).
- Ketumāla r. I. 55.8
- Ketuśṛṅga m. I. 87.18 (son of Raivata Manu).
- Kedāra (a place) I. 81.6; 83.5 (on the way to Gayā, by worshipping the deity there one clears his dues to pitṛs); 86.32 (by worshipping whom one is happy at Śivaloka).
- Kerala I. 80.1 (the intestines of Bala was taken by Śesa, when thrown fell at) (Vidrumas are got from).
- Kevala k. m. I. 138.9 (s. r.) son of Nara).
- Keśava d. I. 11.18 (energies under the control of Keśava are assigned the proper directions in Navavyūhārcana); 43.26 (pūjana in the morning after upavāsa the previous night in the rite called pavitrārohaṇa); 45.2 (attribute of Nārāyaṇa); 59.1 (Jyotiścakra uttered by); 81.3 (Viśveśa at Vārāṇasī is); 131.11 (uttered with other names in Rohiṇyaṣṭamī); 136.7 (saluted in Śravaṇa-dvādaśī); 137.6 (to be worshipped in Mārgaśīrṣa); 142.3 (brought the Vedas and protected the Manus etc.); 194.5 (requested to protect the tongue); 194.10 (requested to protect always); 205.154 (is remembered); 221.4 (as remover of grief); 221.5 (worship is important); 222.20 (in whose mind he is, there is no effect of Kali); 222.26 (with mind bent on Him, the Māyā can be dispelled); 222.38 (that is Kathā where he is described); 222.41 (enormous sins get destroyed by mere thought of).
- Keśinī w. I. 138.29 (s. r.) (gives birth to Asamañjas with Sagara).
- Keśī m. I. 15.80 (Viṣṇu as killer of); 144.5 (killed by Kṛṣṇa); 194.18 (Kṛṣṇa as killer of).
- Kaikaya k.m. I. 139.54 (l. r.) (marries Śrutakīrti) (his five sons Antardhāna etc.).
- Kaikeyī w. I. 143.4 (wife of Daśaratha) (gave birth to Bharata); 143.9 (her request to send Rāma to forest).

- Kaitabha m. I. 194.12 (Viṣṇu as killer of)
- Kailāsa I. 2.10 (where Rudra was seen by Brahma,
(place) Brahma, meditating on Viṣṇu); 47.19 (one of the
(a type 5 classes of temples); 47.20 (vr̥tta); 47.25 (the
of temple) types of temples belonging to the class of).
- Kaiśī w. I. 140.39 (l. r.) (wife of one of the Pāṇḍavas).
- Kokanada I. 70.11 (Padmarāgas resembling the colour of).
(red lotus)
- Kokila (cuckoo) I. 70.11 (Padmarāgas shining like the eyes of);
72.4 („, like the neck of); 217.19 (if one goes to
brother's wife he shall be born as).
- Koṭit̥rtha I. 83.23 (at Gayā); 83.55 (a visitor obtains perma-
(a place) nent position at Viṣṇuloka).
- Koṭīśvara d. I. 83.13 (at Gayā, by whose darśana, debts are
cleared).
- Koṇagiri I. 81.26
(a place)
- Kośī I. 83.65 (Mahakauśī, the residence at which place
gets the merit of doing aśvamedha).
- Koṣakāra (a trea- I. 224.9
surer)
- Kaubera gem I. 69.23 (one of the 8 types of Mukṭāphalas)
- Kaumāri d. w. I. 24.6 (worshipped in Tripurādipūjā); 38.5
(requested to appear in Durgāpūjā); 59.13 (resides
in Nairṛti on Dvādaśī and Caturthī); 134.3 (salu-
ted in Mahānavamīvrata); 198.3 (assigned to east
in Tripurāpūjā); 198.9 (saluted).
- Kaumodakī I. 196.13 (requested to destroy enemies and
demons).
- Kauruṇḍaka I. 74.2 (a type of Puṣparāga and its description).
- Kauśalyā w. I. 143.3 (wife of Daśaratha) (gave birth to
(gem) Rāma).
- Kauśika m. I. 132.9 (son of Vīra, a brahmin of Pāṭali-
putra); 132.10 (took Dhanapāla the bull to river
Gaṅgā); 132.17 (gained and ruled the kingdom
at Ayodhyā) (Budhāṣṭamīvrata);
k.m. 139.29 (l.r.) (son of Śaivyā and Vidarbha); 139.30
(Ṛci, son of).
m. 142.19 (a Brahmin leper who lived at Pra-
tiṣṭhāna); 142.20 (whom his wife worshipped

- as deity and treated him as her lord); 142.21 (at his desire, was taken to a veśiṅṅha on his wife's shoulders); 142.22 (in which process he made Māṅḍavya oscillate in his hanging position); 142.24 (his wife's proclamation that the day would not break); 142.29. (being propitiated by Anasūyā, wife of Kauśika got as a boon long life and also perfect health for her lord).
- Kaustubha I. 70.29 (is not to be worn even if a different gem species of gem is attached to it).
- Kratu s. I. 5.3 (creation of); 5.14 (his wife Sumati and Bālakhilyas, 60 in no.); 5.26 (married Sannati); 58.16 (one of those who reside in Bhāskara-maṅḍala in Pauṣamāsa); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra, with garlands of Damanaka on Ekādaśī).
- Kratha k.m. I. 139.29 (l.r.) (son of Vidarbha),
- Kravyāda I. 44 (creation of).
demon
- Kriyā w. I. 5.23 (one of the 24 daughters of Dakṣa); 5.29 (Daṅḍa, Laya, Vinaya her sons).
- Krodhā w. I. 6.25 (one of the 13 wives of Kaśyapa); 6.56 (produced piśāca etc.); 198.3 (saluted).
- Kroṣṭu- k. m. I. 139.19 (l.r.) one of the 3 sons of Yadu).
manā
- Krauñca mt. I. 56.6; 56.12;
r. 56.12
83.43 (°pāda, a place at Gayā where the doer of śrāddha conveys his piṭṛs to svarga); 83.44 (to the north of which is Niścira a reservoir); 86.6 (°pāda, the marking on the Aravinda hills); 217.28 (the stealthy remover of cotton becomes).
- Krauñcuki m. I. 88.1 (to whom Markaṅḍeya narrated the piṭṛstotra); 88.28 (to whom Mārkaṅḍeya narrated the story of Ruci). 89.1
- Kledinī d. I. 198.1 (saluted in Tripurāpūjā).
- Kṣatra- km. I. 139.17 (l.r.) (son of Saṅkṛti).
dharmā

Kṣatra- vṛddha Kṣatriya	k. m.	I. 139.8 (l. r.) on of the 4 sons of Nahuṣa); 139.15 (his son Pratikṣatra). I. 68.22 (quality of vajra reccomended for); 89.36 (description); 205.89 (3 special wealth of).
Kṣamā	w.	I. 5. 12-13 (as wife of Pulaha prajāpati, 3 sons).
	d.	40.9 (one of the 6 kalās of Aghora); 134.4 (saluted in Mahānavamivrata).
Kṣīra		I. 15.131 (Viṣṇu as); 214.30 (one of the articles which can be taken even from a śūdra).
Kṣīrī	(a tree)	I. 205. 49 stick to be used in danta- dhāvana).
Kṣīroda (milky occan)		I 15.131 (Viṣṇu as); 142.4 (by churning which, Dhanvantari came out); 145.41; II. 7. 5. (Viṣṇu sleeps at).
Kṣudraka	m.	I. 141.8 (son of Senajit).
Kṣupa	k. m.	I. 138.6 (s. r.) (son of Bhūpa).
Kṣetrapāla	d.	I. 71.10 (saluted in Sūryapūjā); 86.24 (at Gayā, if worshipped well gets Brahmhaloka).
Kṣetravarṇa	m.	I. 87.43 (son of 11th Manu).
Kṣetravṛtti	m.	I. 87.52 (son of Raucya Manu).
Kṣema	w.	I. 5.30 (produced Śānti).
Kṣemaka	m.	I. 56.2 (one of 7 sons of Medhātithi, king at Plakṣadvīpa).
	m.	141.4 (son of Nimittaka).
Kṣemadhanvā	k. m.	I. 138.39 (s. r.) (son of Puṇḍarīka).
Kṣemāri	k. m.	I. 138.53 (s. r.) (son of Sṛṅjaya).
Kṣemya	k. m.	I. 140.16 (l. r.) (son of Ugrāyudha); (son of Śuci).
Khaga (bird)		II. 1.17 (Garuḍa addressed as an interlo- cutor); 1.19 (khageśvara, as an interlocutor); 4.4.12 (as an interlocutor).
Khagā	w.	I. 6.25 (one of the wives of Kaśyapa). 6.57 (produced Yakṣas Rākṣasas, Apsaras).
Khatvāṅga	k. m.	I. 138.35 (s. r.) (son of Viśvasaha);
Khaḍga		I. 47.27 (a Trip (v) iṣṭapa type of temple); 89.33 (rhino, whose fiesh is offered to manes).

- Khadira I. 205.48 (tree, stick of which can be used for dantadhāvana).
- Khanitra k. m. I. 138.6 (s. r.) (son of Vatsapriti).
- Khaninetra k. m. I. 138.7 (s. r.) (son of Vivimśa).
- Khara m. I. 15.91 (Viṣṇu as killer of);
142.13 (killed by Rāma); 143.16 (came to Daṇḍaka, instructed by Śūrpaṅakhā; (camel), 217.23 (one who kills kṛmi etc , a man without weapon shall become).
- Khaṣṣma m. I. 6.49 (one of the daityas born in the family of Prahlāda).
- Khecara II. 5.33 (at the courtyard the dead body is called); 34 (the bhūtakoṭis flee away, by the offer of piṇḍa).
- Khyāti w. I. 5.7 (daughter of Dakṣa, given to Bhṛgu);
r. 56.13 (one of the mountain streams).
- Gaṅgā r. I. 23.14 (assigned place in Śivārcana);
23.27 (to be worshipped in Śivapūjā); 28.1 (assigned a place at the door in Gopālapūjā); 30.6 (saluted in Śṛidharārcanā); 31.14 (saluted in Viṣṇvarcanā); 34.17 (worshipped in Hayagrīvapūjā); 40.4 (worshipped at the door in Māheśvarīpūjā); 60.7 (one of the tīrthas which are 'pāpaharas' and 'muktīpradas'); 80.4 (Rāvaṇa Gaṅgā becoming equal in sacredness to); 81.1 (best of all tīrthas); 81.28 (merits of bathing at 'Gaṅgādvāra'); 126.2; 132.10 (Kauśika's visit to); 132.11 138.30 (ref. to be brought to earth by Bhagīratha); 145.3 (Bhīṣma, born as son of Śantanu and); 205.58 (effects of bathing in); 205.114 (the waters of which protect till death); 205.115 (one among the best of waters); 222.10 (the sin which is dispelled by bathing many times in Gaṅgā, shall go by contempalting on Hari).
- Gaja (elephant) I. 224.9 (men immersed in samsāra compared to vana^o)

- Gajāsya (Vināyaka) d. I. 45.33 (propitiated well in the prāsāda)
- Gaṇa k. m. I. 138.41 (s. r.) (son of Vajranābha); 24.1 (pūjā); 87.3 (12 in no.) (who drink Soma); 87.11 (5 deva^o); 87.16 (Indra as a gaṇa of Auttama Manu?); 87.19 (4 devatas); 87.20 (14 in no.).
- Gaṇapati (Vināyaka) d. I. 1.2 (saluted in the invocatory verse); I. 20.10 (saluted); 39.20 (saluted); 40.4 (saluted); 129.13 (to whom Gāyatrī mantra is sacred); 129.15; 129.18 (to be worshipped in Mārgaśīrṣa and Monday Śuklacaturthī with khaṇḍa, laḍḍuka and modaka); 129.21 (synonyms of); 129.22 (shall get for the worshipper all desired objects); 131.1 (to be propitiated in Bhādrapada, Aṣṭamī); 185.1 (mantra which yields riches and learning); 185.2-8 (merits of reciting the mantra different number of times).
- Gaṇḍakī (Place) I. 81.21
- Gadā (a type of temple) I. 47.27 (a Trip (v) iṣṭapa type of temple).
- Gadādevī I. 194.7 (requested to protect in the south).
- Gadādhara d. I. 15.8 (attribute of Viṣṇu); 34.1 (addressed as an epithet of Viṣṇu, the interlocutor); 34.41 (propitiated in Hayagrīvapūjā); 40.1 (as an interlocuter); 45.2 (attribute of Viṣṇu); 45.3 (attribute of Viṣṇu); 45.14 (Śālagrāma); 51.19 (attribute of Viṣṇu); 82.6 (is of the form of a Linga at Gayā); 83.7 (attribute of Viṣṇu); 83.18 (propitiated); 84.13; 84.14; 85.22 (requested to be witness at Gayā); 86.7 (is present in the form of Śilā); 86.8 (present there as a manifestation, originally a stone after annihilation of Gayāśīras); 86.11 (present both as manifest and unmanifest); 86.12 (to be propitiated first); 86.13 (merit of doing all upacāras to); 86.29 (one gets all the desired things by worshipping); 86.33

- (effects of worshipping him 1st); 86.35 (by worshipping whom one gets all); 86.37 (one gets Brahmāloka by worshipping Him); 86.38 (is the greatest of all places); 131.13 (worshipped and an attribute of Kṛṣṇa).
- Gadāloka (place) I. 84.28 (where one should bathe on the 5th day) (and piṇḍa offered shall benefit the family).
- Gandharva d. I. 77.2; 97.54 (Garuḍa's appearance drives away); 215.21 (one of the 18 vidyās).
- Gandharvanagara I. 6.15 (which the preta enters in the 3rd month) (and takes the piṇḍa of the 3rd month).
- Gahasti w. I. 56.15 (wife of Mahādruma, son of ruler of Śākadvīpa).
- Gabhīra m. I. 87.56 (son of Bhautya Manu).
- Gaya m. I. 54.15 (son of Nakta);
- k. m. 138.3 (s. r.) (son of Sudyumna).
- Gayā I. 51.29 (dāna at); 52.14; 81.30 (best of the tīrthas); 82.1 (^omāhātmya); 82.6 (Gadādhara in the form of liṅga at); 82.8 (Pitāmaha performed sacrifice at); 82.10 (the gift of an extent of pañcakrośa to Brāhmaṇas); 82.11 (curse on Brāhmaṇas at Gayā); 82.13 (Brahmā being requested blessed that śrāddha done only at Gayā shall convey to Brahmāloka); 82.15; 82.16 (all sins are washed by śrāddha at); 82.17 (the unnaturally dead go to svarga by śrāddha done at); 83.1 (is sacred in Kīkaṭa); 83.2 (extent of the Muṇḍapṛṣṭhaat); 83.3 (extent) (^ośīra extent one kros'a); (a visit itself to, shall clear the debt to pitṛs): 83.4 (Janārdana in the form of pitṛs resides at); 83.17 (the debts to pitṛs are cleared by seeing Gayāditya); 83.20 (sacred as the earth) (the Gayāśīra the most sacred at); 83.23 (merits of Śrāddha at Gayāloka); 83.35 (there is no place where

there is no tīrtha at); 83.44 (visit to, is difficult to come off); 83.46 (merits of dwelling both the fortnights at); 83.47 (the 3 places at Gayā seeing which one gets cleared of all sins); 83.48 (it is difficult to get an opportunity to give piṇḍa at the time of eclipse); 83.52 (remaining at Gayā if the son gives food the pitṛs feel satisfied); 83.53 (finding that son goes to Gayā, pitṛs feel happy); 83.54 (Gayākūpa); 83.56 (the Vaitaraṇī is crossed by one's act at Gayā); 83.58 (only those who are authorised should be fed); 83.60 (the place enjoined for leaving the body); 83.61 (Vṛṣotsarga (done at Gayā is equal to the benefit of 100 Agniṣṭomas); 83.63 (piṇḍa to be offered for the sake of one's friend, pitṛs, etc.); 84.1 (one must perform śrāddha first before starting for Gayā); 84. 3 (the moment one starts for Gayā, pitṛs climb step by step in the ladder); 84.4 (muṇḍana is not prescribed at Gayā and 3 other places); 84.12 (one is to proclaim that he has come to offer piṇḍa); 84.20 (śrāddha to be done at Gayā śīrṣa); 84.22 (śrāddha to be done on the day of death); 84.24 (one who does śrāddha at Gayāśīras, shall get the benefit as that of a gift of land with all wealth); 84.25 (the size of piṇḍa); 84.27 (piṇḍa offered at Gayā-śīrṣa, its merits); 84.31 (even if one of the sons goes to Gayā, Aśvamedha must be performed or the Vṛṣot-sarga must be done); 84.32 (°sīrṣa a pretaṣ request to a 'vaṇik' to offer piṇḍa at); 84.35 (everything is got by offering piṇḍa at); 85.21 (after doing deeds beneficial to pitṛs ones prayer at); 85.22 ("); 85.23 (things deep rooted at Gayā) (°sīra); 86.1 (3 forms of pretaśīlās at); 86.8 (Gadādhara by the conquest of

- the Gajāsura has taken a firm position at); 86.38 (the most sacred among the tirthas); 143.48 (the piṇḍa offered by Rāma at °śiras); 205.115 (the sacredness of the water obtained at).
- Gayāsura m. I. 82.2 (valiant, did penance and harassed all); 82.2-5 (story of); 86.1 (the forms of pretaśilā of which one is on the head of); 86.4 (the importance of the śilā at the back of the trunk of).
- Gariṣṭha d. I. 2. 17 (attribute of Viṣṇu).
- Garuḍa or
Gāruḍa I. 6.53 (one of the sons of Vinatā).
1.11 (narration of Garuḍapurāṇa to Kaśyapa); 2.47 (Viṣṇu propitiated by penance by); 2.50 (Viṣṇu's boons to); 2.51 (becomes vāhana); 2.53 (as an interlocutor); 2.54 (the chief among the birds); 2.55 (his narration of purāṇa to Kaśyapa); 2.56 (the purāṇa told by); 3.45 (by the blessings of Lord, became vāhana and narrator of purāṇa); 3.7; 11.40 (colour of); 18.1 (as an interlocutor); 19.14 (Vidyā was borne for the welfare of the 3 worlds by); 19.19; 19.24 (one should observe the rites for removal of poison, assuming that he is); 20.7 (mantra uttered by); 29.7 (propitiated); 32.21 (propitiated in front of Vāsudeva); 71.3,6 (mythological reference to Garuḍa obstructing the path of Vāsuki carrying the lile of Bala and picking a part of Marakata formed by the fall of lile); 86.23 (by propitiating whom the chains of obstacles are removed); 126.8 (propitiated in Viṣṇupūjā); 194.9 (requested to protect always); 196.14 ("); 197.1 (Gāruḍa narrated by); 197.48 (to be remembered during all our actions); 197.49 (is thought of, for the destruction of nāgas); 197.52 (is thought of in all

- actions); 197.55 (his narration to Kaśyapa mentioned);
- II. 4.53 (gets pleased on hearing the narration of mode of doing obsequial rites).
- purāṇa I 1.35; 2.1; 2.5; 2.6; 2.8; 2.9; 2.53; 2.54; 2.55; 2.56; 3.4 (contains all about Viṣṇu); 3.7; 3.8; 47.26 (a Mālaka type of temple).
- Garuḍadhvaja d. I. 131.11 (an attribute of Viṣṇu).
II. 4.37 (propitiated at the time of making a gift of a boat, to cross Vaitaraṇī).
- Gardabha (ass) 217.14 (one who has gone to Gurupatnī or has taken his wealth or insulted friends shall be ḥorn as).
- Gardha m. I. 140.6 (son of Saṅkṛti).
- Garbha I. 47.6 (location in a temple); 47.9 (nirgama one fifth of); 47.11 (twice the pīṭha); 47.30 (°graha erected in front of the door).
I. 47.31 (size of).
- Gavākṣaka (a round hole)
- Gāḥ d. I. 6.56 (generated Surabhi and Mahiṣa).
- Gāṇḍīva bow I. 145.16 (got by Arjuna from Agni).
- Gādhi k. m. I. 139.5 (1. r) (son of Kuśāśva).
- Gāndinī w. I. 139.41 (wife of Svaphalka (1. r.), gave birth to Akrūra).
- Gāndhāra k. m. I. 139.64 (1. r.) (son of Āradha).
- Gāndhārī w. I. 140.37 (with Dhṛtarāṣṭra gave birth to 100 sons); 145.7 (sons of); 152.2 (lost her 100 sons, because she had taken food at the sandhi of daśamī and ekādaśī).
II. 22.39 (one of the 10 nāḍīs).
- Gāyatrī I. 35.1 (chandasa etc. of); 36.11 (colour of); 36.12 (the 1st pada of); 36.15 (as tripadī and trinity); 36.17 (devatā of); 37.1 (māhātmya of); 37.2 (described); 37.4 (saluted); 48.76; 50.49 (repetition of); 83.9 (merits worshipping Gāyatrī in the morning); 202.38; 205.69-70 (a description of Her attire and appearance); 205.71 (invoked) (by chanting the 'yajus' Tejo'si');

- 205.72 (who remains in regions of Sun and Brahmā is invoked and requested to return); 206.32 (worshipped); 209.4 (an account of); 214.14 (merits of chanting for 8000 times).
- Gāruḍīvidyā I. 19.1 (also called Prāṇeśvara); 197.1 (which removes poison)
- Gārhapatyāgni I. 205.66 (Brahman is called).
(household fire)
- Gārhashtya I. 205 24 (description of).
(life of an householder)
- Gālava s I. 87.23 (at the time of Sāvarṇi Manu).
- Gītā I. 229.1-30 (the essence of Bhagavad gītā).
- Guru I. 19.7 (Padma one of the serpents is said to be propitiated); 59.3 (deity of the star Tiṣya); 59.26 (Pañcamī auspicious on the day of); 59 27 (daśamī auspicious on); 59.36 (causes amṛtayoga in Punarvasu); 59.43 (causes viṣayoga in Śatabhiṣak); 60.2 (daśā period 19 years for); 60.5 (daśā confers *sukha*, *dharma* and *rājya*); 60.9 (dhanus & mīna are houses in Zodiac ruled by); 61.14 (with Candra in and alone in 9 is excellent); 61.15 (all planets good in 11); 62.13 (is quick); 62.16 (reading, celestial worship, and wearing dress and ornament etc. to be had on his day); 66.17 (its place in pañcasvaraśāstra); 67.3 auspiciousness of the presence in left nāḍi); II. 34.8 (is the ruler of those who are knowers of self);
See also Jīva, Jña
- Guvāṛkṣa I. 47.25 (a Kailāsa type of temple).
- Gr̥tsamada m. I. 139.8 (1. r.) (one of the 3 sons of Suhotra).
- Gr̥dhrāḥ eagles I. 6.51 (who came of Gr̥dhri);
77.4 (pulakas resembling the faces of) (to be rejected);

- 83.12 (whoever sees Gṛdhreśvara at Gayā shall get release from bondage); 83.26 (one who does śrāddha at Gṛddhreśvara shall be free of debts to pitṛs); 83.49 (the śrāddha done at Gṛdhrakūṭaguhā is one of the 7 which has immense benefit).
- Gṛdhrikā w. I. 6.50 (one of the daughters of Tāmṛā).
 Gṛdhri w. I. 6.51 (produced Gṛdhrās).
 Gokarṇa (a place) I. 81.18
- Godāna (gift of cow) II. 21.1 (at the end of one's life) (its benefit).
 Godāvārī r. I. 55.8 (flowing in central region); 81.17 (one of the tīrthas); 81.26 (branching into seven distributaries).
- Gopati d. I. 83.16 (by propitiating whom at Gayā one gets freed from debts to pitṛs).
 Gopāla d. I. 15.114 (attribute of Viṣṇu); 28.1 (worship of).
 Gomaka d. I. 83.16 (by propitiating whom at Gayā, one gets freed from debts to pitṛs); 83.23 (merits of doing śrāddha at).
- Gomatī r. I. 55.7 (flowing in the central region); 81.7 (a tīrtha).
 Gomeda mt. I. 56.3
 Gomedaka gem. I. 68.44 (imitation diamonds made out of).
 Govardhana mt. I. 15.131 (Viṣṇu as the bearer of); 81.20 (one of the tīrthas).
 Govinda d. I. 13.1 (saluted); 15.114 (attribute of Viṣṇu); 45.3 (saluted); 131.4 (saluted); 131.5 (snānamantra for); 131.6 (śayana-mantra for); 131.12 (saluted in); 136.10 (saluted in śravaṇadvādaśī); 137.12 (to be saluted in āṣāḍha); 222.8 (the benefit of thinking often on); 222.24; 222.27 (benefits of presenee in one's heart); 222.38 (knowledge comes thro'); 222.48 (to be contemplated often); 222.54 (thinking of Him even out of contempt for Him, Śiśu-pāla, son of Damaghoṣa had enlightene-

- ment); II. 4.51 (no fear for one who worships).
- Gauḍī I. 214.31 (a kind of drink); (one gets rid of sin of drinking it by reciting Gayatrī 500 times).
- Gautama s. I. 58.13 (resides in Ravimaṇḍala in the months of Aśvayujī); 87.27; 93.6 (one of the 14 lawgivers).
- Gaurī d. w. I. 5.33 (consort of Śambhu); 7.6 (saluted); 38.2 (to be worshipped in order commencing from ṛṭṭiyā in Mārgaśira month); 45.32 (to be propitiated in Vāstupūjā); 67.1 (heard the science of physiology of body from Hara as told by Hari); 83.1 (by the sight of whom, one clears his debts to pitṛs); 129.9 (to be propitiated in order starting from Mārga ṛṭṭiyā); 131.1 (propitiated along with Śiva in Śuklāṣṭamī in Bhādrapada); 178.19 (requested to give welfare and progeny); 197.55 (as interlocutor).
- r. 56.13 (a mountain stream).
- Grāha m. I. 87.56 (son of Bhautya Manu).
- Ghaṭīyantra I. 217.11 (the birth and death in the cycle of *samsāra* is compared to).
- Ghaṭotkaca m. I. 140.40 (l. r.) (son of Hiḍimbā).
- Ghṛtācī (an d. I. 58.13 (one of those who reside in Ravi apsaras) in Asvayujā).
- Ghoṣa m. I. 6.27 (son of Lambā).
- Caḥora I. 70.11 (padmarāgas shining like the eyes of).
(a bird)
- Caḥra 47.27 (a Trip (v) iṣṭapa type of temple).
- Caḥradhara d. I. 226.41 (stotra on).
- Cañcu m. I. 138.27 (s. r.) (son of Harita).
- Caṇḍa (^orūpa) d. I. 42.21 (propitiated at the time of Pavitrārohaṇa); 194.29 (saluted); 195.29 (Viṣṇu propitiated as).
- Caṇḍanāyikā d. w. I. 133.12 (propitiated in Mahānavamīvrata).

- Caṇḍavati d. w. I. 133.12 (").
- Caṇḍā d. w. I. 133.12 (").
- Caṇḍāla or (an I. 70.30; 214.10 (if water is drunk from
Caṇḍāla outcaste) him, Sāntapana to be performed); 214.12
(Aindana, to be performed if food is taken
of); 214.13 (if fruit is taken of the same
tree, from which a Caṇḍāla has eaten the
pollution is over by overnight); 214.15
(prāyaścitta for 3 nights for taking food
cooked by);
II. 34.23 (devalaka obtains the form of).
- Caṇḍī d. w. I. 27.1 (propitiated for removal of poison).
- Caṇḍikā d. w. I. 18.18 (propitiated in Mṛtyuñjayārcana);
24.3 (Durgā propitiated in Tripurādipūjā);
24.6 ("); 45.32 (propitiated); 133.17 (to be
propitiated); 134.3 ("); 198.3(worshipped);
198.5 (saluted).
- Caṇḍogra d. I. 133.12 (propitiated in Mahānavamī-
vrata).
- Caturaṅga m. I. 139.71 (l. r.) (son of Romapāda).
- Caturjyoti d. I. 6.51 (on of the 49 Marut devatas).
- Caturdaśyaṣṭa- vr. I. 137.2 (the worship of Śiva on).
mivrāta
- Caturbāhu d. I. 12.14 (assigned cakra in Cakrapūjā);
(bhuja) 131.13 (Kṛṣṇa addressed as).
(four armed)
- Caturmukha d. I. 4.9 (In this form He was always of
(Brahman) the natur of rajas and created movable
(four faced) and immovable).
- Caturyuga I. 215.4 (a thousand of which constitute a
(the 4 yugas a Kalpa); 216.13 (after 1000 such cycles
or periods) the *naimittika* dissolution of the universe
takes place and there is no rain for 100
years).
- Catuṣkoṇa I. 47.28 (effect of building a temple in the
shape of).
- Candra (planet) I. 2.21 (one of the eyes of Viṣṇu); 2.46 (is
Viṣṇu); 11.41 (conch resembles full moon);
13.7 (invoked in Vaiṣṇavapañjara);

- 15.28 (Viṣṇu addressed as lord of); 16.16 (saluted as lord of starts in Viṣṇupūjā); 19.11; 42.6 (is Oṅkāra); 43.6 (at the time of the eclipses of pavitrārohaṇa rite for Viṣṇu is essential); 51.28 (merits of dāna at the time of eclipse of); 56.3 (one of the 7 at the time of lord of Plakṣadvīpa); 58.23 (the chariot of son of Candra); 59.25 (Tṛṭiyā good on account of son of); 59.27 (navamī good on the day of); 59.36 (in śravaṇa causes amṛtayoga); 61.1 (good from 7th phase); 61.2 (12 avasthās of); 61.12 (is good in Lagna and 2nd house); 61.13 (Śukra and Guru good in 5 with Candra and Ketu); 61.14 (good in 7); 61.15 (good in 11); 66.17; 67.3; 83.48 (a rare event to come off, is the occasion to do śrāddha at Gayā at the time of eclipse of); 89.53; 131.7 (offering of arghya to); 131.8 (addressed as coming out of milk ocean, and from the eye of Atri, and reference to as with Śaśāṅka and Rohiṇī).
139-140 (decription of the race of).
- Candraka k. m. I. 138.11 (s. r.) (son of Hemacandra).
- Candraketu k. m. I. 138.37 (s. r.) (son of Lakṣmaṇa).
- Candrabhāgā r. I. 55.8 (flowing in the central region); 66.7; 81.11.
- Candraśālā I. 47.39 (built in temples).
- Candrā r. I. 56.7 (one of the 7 which wash sin).
- Candraśva k. m. I. 138.21 (s. r.) (son of Dṛḍhāśva).
- Campa k. m. I. 139.71 (1. r.) (son of Pṛthulākṣata).
- Campakavana f. I. 83.42 (at Gayā where Pāṇḍuśilā is situated).
- Carakī d. I. 46.21 (placed outside its vāstupūjā).
- Carma skin I. 214.9 (Cāndrāyaṇa as atonement for a twice born taking food from one who makes his living by).

- Calā d. I. 5.28 (born of Dhṛti and Dharma Dākṣāyaṇa).
- Cākṣuṣāḥ d. I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Cāṇūra I. 15.80 (Viṣṇu as Kṛṣṇa as destroyer of); 144.6; 194.18 (the killing of, a sportive Bālabhāva is requested to protect).
- Cātaka (bird) I. 217.31 (stealthy remover of water shall become); II. 34.18 (,).
- Cāturmāsya vr. I. 121.1 (to be observed in Ekādaśī or Paurṇamāsya in the month of Āṣāḍha).
- Cāndrāyaṇa vr. I. 121.9 (special merits of the performance); 214.7 (observance for dwelling in the house of low born); 214.9 (prescribed for eating in the house of certain people); 214.12 (for having taken food left over); 214.19 (to be performed thrice for residing in other houses etc.); 214.48 (Brahmin gets cleared of the sin accruing from going to a prohibited place or taking flesh etc. by doing).
- Cāmuṇḍā d. w. I. 24.6 (worshipped in Tripurāpūjā); 38.5 (Durgā addressed as); 59.12; 134.3 (mantra uttered in Mahākauśikamantra); 180.4 (rakta, is invoked); 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā); 198.9 (worshipped in Tripurāpūjā).
- Cāru k. m. I. 139.62 (1. r.) (son of Pratibāhu).
- Cārudeṣṇa k. m. I. 139.61 (1. r.) (one of the 3 sons of Kṛṣṇa).
- Cāruhāsini w. I. 139.60 (1. r.) (one of the 8 principal wives of Kṛṣṇa).
- Citraka k. m. I. 139.41 (1. r.) (in the line of Anamitra).
- Citrakūṭa a place I. 81.7; 142.12 (reference to Rāma reaching).
mt. 143.11 (leaving Prayāga, Rāma reaching the hill of).
- Citraketu d. I. 195.6 (who was raised to the status of a Vidyādhara, by a special knowledge).

- Citragupta d. II. 6.47 (hears from śravaṇas (reporters) what all do); 8.2 (prescribes course of action to be followed after hearing the reports of śravaṇas); 23.24-26 (extent of his house); 23.27-29 (maintains an account of the acts of men both good and bad).
- Citraguptapura a place II. 9.2 (the extent of) (one who has made great *dānas* goes there unafflicted).
- Citranagara a place II. 6.20 (the preta enters after taking the Piṇḍa offered before the expiry of 6 months after death).
- Citraratha m. I. 139.25 (son of Uśaiku); 141.1 (son of Uṣṇa).
- Citrasena d. I. 58.15 (one of those who are masters of Mārgaśīrṣa);
m. 87.51 (one of the sons of Raucya Manu).
- Citrā (a star) I. 59.4 (its deity is Tvaṣṭā); 59.19 (one of the stars which are pārṣvamukhas); 59.42 (Viṣayoga caused by moon in); 59.44 (auspicious for Jātakarma etc.); 60.11 (auspicious for decorations); 61.11 (").
- Citrāṅgada k. m. I. 138.37 (s. r.) (son of Lakṣmaṇa).
k. m. I. 140.35 (l. r.) (son of Śantanu and Satyavati) (killed by the Gandharva Citrāṅgada).
(a Gandharva) I. 140.35.
- Cīna a country I. 79.1 (mythological reference to spreading of the demon Bala's medas in).
- Cūḍāmaṇi science I. 199.1 (for knowing the auguries).
of divi-
nation
- Ceta m. I. 87.14 (one of the sons of Tāmasa Manu).
- Caitra m. I. 87.14 (one of the sons of Tāmasa Manu).
- Caitraka m. I. 87.5 (one of the sons of Svārociṣa Manu).
- Caidya k. m. I. 139.30 (l. r.) (son of Rci).
- Cyavana k. m. I. 138.14 (s. r.) (married Sukanyā daughter of Śaryāti).
k. m. I. 140.22 (l. r.) (son of Mitrāyu).

	k. m.	140.26 (1. r.) (son of Suhotra).
Chala	k. m.	I. 138.41 (s. r.) (son of Dala).
Chuchundari	I.	217.29 (one who steals <i>gandha</i> shall become).
Jagajjanilayā-dikṛt (cause of creation and dissolution of earth)	d.	I. 4.3 (attribute of Viṣṇu).
Jagat	Uni-verse	I. 178.19 (ways to control); 194.29 (Viṣṇu addressed as the seed of).
Jagaddhāma	d.	I. 131.14 (attribute of Kṛṣṇa).
Jagannātha	d.	I. 13.4 (saluted in Vaiṣṇavapañjara); 14.3 (is resident in the dehādeha and without a deha for himself); 31.1 (addressed by Rudra for exposition of pūjā); 34.2 (Viṣṇu addressed as).
Jaṅgama	m.	II. 6.11 (king at Sauripura).
Janghā	(stem)	I. 47.3; 47.11 (is half the breadth of bitti); 47.12 (śikhara is twice); 47.16 (length of).
Jaṭāmaṇḍala-maṇḍita	d.	I. 2.13 (attribute of Viṣṇu).
Jaṭāyu (the vulture king)	m.	I. 143.21 (defeated by Rāvaṇa); 143.23 (met by Rāma).
Jatugṛha	lac	I. 145.11 (episode in Bhārata).
	man-sion	
Janaka	k. m.	I. 138.58 (s. r.) (his 2 different races who are said to be followers of Yoga); 143.6 (his sacrifice).
Janamejaya	k. m.	I. 138.13 (s. r.) (son of Somadatta). 139.67 (1. r.) (son of Purañjaya). 140.1 (1. r.) (son of Puru). 140.30 (1. r.) (one of the sons of Somāpi). 140.40 (1. r.) (son of Parīkṣit).
Janārdana	d.	I. 4.1 (addressed by Rudra); 6.2 (Dhruva attained exalted position by propitiating); 13.9 (requested to ascend the sky seated

- on Vainateya and to protect); 15.1 (requested by Rudra to expound the (Japa) means of salvation); 39.1 (addressed by Rudra for expounding Sūryārcana); 45.12 (is invoked and saluted with his conch, disc and lotus); 52.20 (to be worshipped well on an Ekādaśī fasting, and food to be taken on Dvādaśī); 82.7 (at Gayā); 83.4 (resides at Gayā as manes); 83.36 (at Gayā piṇḍa to be offered at the hands of); 194.3 (saluted); 194.4 (requested to protect); 196.12 (requested to protect); 205.136 (to be worshipped with Tāntrikamantra); 221.8 (is pleased more by devotion than by anything else); 222.9 (with mind bent on Him, everyone should do one's own acts); 222.29 (His residence in the heart brings *lābha, jaya*); II. 4.38 (is the protector of those who are plunged in the ocean of mundane existence, and affected by grief, agony etc., and bereft of dharma etc.)
- Jantu k. m. I. 140.23 (l. r.) (son of Somaka).
(creatures) II. 2.2 (their classification); 22.1-74 (the origin and complete physiology of).
- Japa (muttering) I. 218.37 (the glory of Lord, the merits of);
227.18 (one of the prasādhakas of yoga).
- Jamadagni s. I. 58.17 (one of the 7 who dwell in Bhāskara-
(Jāma^o) ramaṇḍala in Māghamāsa); 87.27 (at the time of Vaivasvata Manu); 139.6 (son of Ṛcika); 142.8 (father of Paraśurāma).
- Jambu tree I. 201.19 (the colour of a ripe fruit);
205.49 (one of the trees, the stick of which is to be used for dantadhāvana).
- Jambuka (bear) II. 34.22 (one who has not paid a Dvija upon request shall be born as).
- Jambudvīpa I. 54.4 (one of the 7 dvīpas); 54.6 (Meru situated on); 54.10 (the nine sons of Agnidhra, ruler of).

- Jambūsara a I. 81.12.
place
- Jaya d. I. 46.8 (to be propitiated in Vāstupūjā);
87.3 (one of the 4 Somapāyins at the time
of Svāyambhuva Manu).
k. m. 138.56 (s. r.) (son of Suśruta).
199.7 (indicated by Cūḍāmaṇi); 199.9
(indication by cūḍāmaṇi and getting).
199.11 (,,); 199.13 (,,); 199.28 (,,); 199.29
(,,);
200.7 (the wine must flow in the right if
one wishes for).
- Jayatsena m. I. 139.16 (son of Adīna).
Jayadratha m. I. 87.39 (one of the sons of Dharmaputra,
the 10th Manu).
k. m. 139.73 (l. r.) (son of Bṛhanmanā).
m. 140.10 (son of Bṛhatkarma).
- Jayadhvaja k. m. I. 139.23 (l. r.) (one of the 5 sons of
Arjuna).
- Jayanta d. I. 46.4 (to be invoked in Vāstupūjā);
46.12 (one of the three to be propitiated).
- Jayantī d. I. 17.9 (to be propitiated in Sūryārcana);
134.4 (to be propitiated in Mahānavamī-
vrata).
- Jayasena k. m. I. 140.31 (l. r.) (son of Sārvabhauma).
Jayā w. I. 6.23 (one of the daughters of Dakṣa,
given in marriage to Kṛśāśva); 17.9 (propi-
tiated in Sūryārcana); 197.14 (assigned to
parvasandhi); 206.37 (one of the ṛṣipatnīs
to whom tarpaṇa is to be offered).
- Jayī d. I. 6.64 (one of the 49 Marut devatas).
Jarāsandha m. I. 140.29 (l. r.) (Son of Bṛhadratha); 141.9
(one of the Bārhadrathas).
- Jalada m. I. 56.14 (one of the sons of the ruler of
Śākadvīpa).
- aleyu k. m. I. 140.3 (l. r.) (one of the 6 sons of Raudr-
āśva).
- Jahnu k. m. I. 139.3 (l. r.) (son of Suhotra);
m. 140.25 (l. r.) (one of the sons of Kuru).
m. 140.28 (l. r.) (son of Sudhanvā).

Jātakarma (rites after child birth)		I. 214.19 (and other saṁskāras made of their performance uttered by Vasiṣṭha).
Jātavedas	(fire)	I. 48.57; 50.30 (a Brahmin has to offer to); 145.17 (appeased by Arjuna).
Jāti	(caste)	II. 2.6 (7 nos. of antyajāti); 2.7 (13 divisions).
Jātī	a tree	I. 205.48 (one of the trees the stick of which is used in dantadhāvana).
Jānakī	w.	I. 142.11 (wife of Rāma); 143.6 (marriage with Rāma); 143.21 (abduction by Rāvaṇa); 143.27 (monkeys searching for); 143.28 (their resolve to die in not having found); 143.30 (kept under guard in Aśokavana chided by the demonesses of Rāvaṇa).
Jānujaṅgha	m.	I. 87.13 (son of Tāmasa Manu).
Jāmadagniḥ	(Paraśu- rāma)	II. 8.39 (a comparison with his loss of valour at the sight of Rāma).
Jāmbavat	m.	I. 143.41 (one of the chieftain in Rāma's army).
Jāmbavatī	w.	I. 28.11 (one of the wives of Kṛṣṇa); 139.60(?).
Jālandhara	d.	I. 198.5 (to be propitiated in Vāyukoṇa).
Jiṣṇu	d.	I. 2.14 (attribute of Viṣṇu); 15.78 (?); 87.56 (one of the sons of Bhautya Manu).
Jīmūta	mt.	I. 56.5 (in the Śālmaladvīpa at the time of Vapuṣmān); 69.1 (muktāphalas obtained from).
Jīva	soul	I. 59.30 (attribute of Prajāpati, purifies aṣṭamī); 141.14 (dissolves in the unmanifest Brahmā).
	Jupiter	59.35 (one of the causes of Autpātikayoga which gives mṛtyu, roga etc. if the 3 stars Rohiṇī etc. are occupied by); 61.12 (auspicious in 3); 61.13 (auspicious in 5).
Jīvana	life	I. 177.68 (to live for 200 years, upāya for); 205.84 (its means for a Brahmin); 205.96-97; (the 10 means of).
Jṛmbhīṇī	d. w.	I. 198.10 (propitiated in Tripurāpūjā in the order of Jvālāmukhī).

Jaimini	s.	I. 215.12 (disciple of Vyāsa, to whom Sāmaveda was taught).
Jña (Jupiter)		I. 61.12 (good in 3); 61.14 (excellent in 8).
Jñāna		I. 197.33 (worshipped in Gāruḍīvidyā); 228.11 (releases one from cycle of birth); 229.12 (yajña).
Jñānāmṛta	stotra	I. 224.5 (narrated by Maheśvara to Nārada).
Jyāmagha	d.	I. 139.28 (1. r.) (one of the 5 sons of Rukmakavaca).
Jyeṣṭhā	star	I. 59.6 (its deity is Śakra); 59.14 (auspicious for Journey); 59.19 (one of the stars which are Pārśvamukhas) (certain acts sanctioned to be done in).
Jyotirdhāmā	m.	I. 87.14 (one of the sons of Tāmasa Manu).
Jyotiṣmān	m.	I. 54.1 (one of the 10 sons of Priyavrata); 56.8 (6 sons of, the ruler of Kuśadvīpa); 87.36 (sage at the time of Dakṣa Sāvarni Manu).
Jvālāmukhī	d.	I. 198.7; 198.10.
Takra		I. 214.30 (and other things which can be taken even from a Śūdra).
Takṣaka (a serpent)		I. 6.54 (born of Kadrū); 58.9 (resides in Bhānuratha in Jyeṣṭhā); 129.23 (to be bathed in ghee etc. in Śrāvāṇa, Āśvina, Bhādra, Kārttika pañcamī); 129.26 (to be worshipped in Bhādra-śukla pañcamī); 137.17 (to be propitiated in navamī); 197.13 (Takṣa) in Gāruḍīvidyā).
Tatpuruṣa	d.	I. 7.6 (attribute of Viṣṇu).
Tattvadarśi	s.	I. 87.53 (at the time of Raucya Manu).
Tapa	m.	I. 87.51 (son of Raucya Manu).
Tapasvī	s.	I. 87.21 (at the time of Raivata Manu).
	s.	87.47 (at the time of Dakṣaputra Manu).
Tapodhṛti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Tapomūrti	s.	I. 87.48 (at the time of Dakṣaputra Manu).
Taporati	s.	I. 87.48 (at the time of Dakṣaputra Manu).

Tama	m.	I. 138.8 (son of Nariṣyanta).
	m.	139.27 (son of Pṛthuśravas).
Tarasvī	m.	I. 87.56 (one of the sons of Bhautya Manu).
Tarpaṇa	oblation	I. 205.132 (done in brief); 205.140 (offered, is pitṛyajña); 207.1 (its performance pleases devas and manes).
Tāḍakā	w.	I. 143.5 (the yakṣiṇī killed by Rāma).
Tāpī	r.	I. 55.7 (flowing in the central region); 81.26 (one of the tīrthas).
Tāmra		I. 61.23 (one of the 8 types of Mukta-phalas)
Tāmraparṇī	r.	I. 55.8 (flowing in the central region).
Tāmṛā	w.	I. 6.50 (the 6 daughters of); 6.52 (the line of).
Tāraka	m.	I. 6.44 (one of the sons of Danu); 87.50 (enemy of Indra (Ṛtadhāmā) at the time of 12th Manu, Dakṣaputra Manu); (killed by Hari by assuming the form of a Napuṃsaka).
Tārā	w.	I. 139.1 (wife of Bṛhaspati).
Tārkaṣa	d.	I. 58.15 (one of deities controlling Mārgaśīrṣa).
	k. m.	138.37 (s. r.) (son of Bharata); See Garuḍa.
Tārkaṣya		II. 2.1 (as an interlocutor); 4.41 (""); 5.2 ("").
Tālajaṅgha	k. m.	I. 139.24 (l. r.) (son of Jayadhvaja).
Tigma	k. m.	I. 141.3 (son of King Hari).
Titikṣu	k. m.	I. 139.68 (l. r.) (another son of Mahāmanā).
Tilottamā	w.	I. 58.17 (one of those 7 who live in Bhāskaramaṇḍala in Māghamāsa)
Tiṣya	(star)	I. 59.3 (whose deity is Guru, Jupiter).
Tuṅgabhadṛā	d.	I. 81.8
Tumburu	r.	I. 58. 7 (resides in Caitra māsa in Bhāskaramaṇḍala);
	a country	70.16 (merit of Sphaṭika obtained in); 70.21 (Padmarāga obtained in); 70.22 (the quality of one obtained from), 139.44 (son of Vioma).

Turaṣka		I. 171.4 (trees in Māṇikyagiri; mythological reference to Vāsuki dropping Balas biles at).
Turvasu	m.	I. 139.18 (son of Yayāti); 139.63 (referred to as a progenitor of a race).
Tulā		I. 202.75 (a measure of weight equal to 100 palas).
Tuṣāra		I. 55.16 (country in the north west).
Tuṣṭi	w.	I. 5.23 (one of the 13 daughters of Dakṣa); 5.28 (mother of Santoṣa); (married by Dharma Dākṣāyaṇa); 206.36 (water to be offered to).
Tuṣṭida	d.	I. 89.45 (one of the 7 other classes of manes).
Tṛṇabindu	k. m.	I. 138.10 (l. r.) (son of Budha).
Tṛṣṇā	(desire)	II. 2.15 (is never satisfied and makes one want more and more); 2.16 (one controlled by it shall go to Naraka and the opposite goes to Svarga).
Tejas		I. 197.38 (worshipped).
Tejasvī	m.	I. 87.30 (was the Indra and Hiraṇyākṣa was his enemy); (enemy killed by Viṣṇu in Varāha form).
	m.	87.56 (one of the sons of Bhautya Manu).
Taittiri	bird	II. 34.25 (one who takes away others property shall be born as).
Toya	water	I. 214.1 (always pure); 214.6 (is impure at times).
Trayāruṇa	k. m.	I. 138.26 (s. r.) (son of Tridhanvā).
Trayāruṇi	k. m.	I. 140.8 (l. r.) (son of Urukṣaya).
Trasadasyu	k. m.	I. 138.24 (s. r.) (son of Purukutsa and Narmadā).
Trikona	d.	I. 47.28 (effect of building temple in).
(triangular form)		
Trijoti	d.	I. 6.58 (one of the 49 Marut devatas).
Tridhanvā	k. m.	I. 138.25 (s. r.) (son of Vasumanāḥ).
Tripura		I. 228.4 (the three states of waking, dreaming, and deep sleep).
Tripurā	d.	I. 198.1-10 (parikrama of); 198.7 (shall destroy disease).

Tripurāntaka (^o kāri)	d.	I. 24.3 (attribute of Śiva, an interlocutor); 223.25 (propitiated Nṛsiṃhamūrti).
Tripuṣkara	place	II. 28.19 (merits of dying at).
Triyugmaka		I. 48.79
Trilokeśa	d.	I. 131.13 (attribute of Viṣṇu).
Trilocana	d.	I. I. 205.66 (name of a fire equated with); 224.4 (attribute of śiva, interlocutor).
Trivikrama (Trai ^o)		I. 12.14 (attribute of Viṣṇu); 45.5 (attribute of Viṣṇu); 45.25 (requested to protect); 45.27 (attribute of Viṣṇu); 131.13 (,,); 194.14 (requested to wash off all sins); 196.7 (requested to protect in the sky).
Triviṣṭapa		I. 47.19 (one of the 5 classes of temples); 47.20 (aṣṭāśra) (with 8 corners).
Triśaṅku		I. 138.26 (father of Hariścandra) (formerly known as Satyarata).
Triśiras	m.	I. 143.16 (comes to Daṇḍaka, under the instruction of Śūrpaṅakhā); 15.93 (Viṣṇu as the destroyer of).
Triśukra	d.	I. 6.59 (one of the 49 Marut devatas).
Trisandhya	d.	I. 15.116 (attribute of Viṣṇu).
Tretāyuga		I. 215.8 (dharma has Satya, Dāna and Dayā as the three feet in); (in which people are bent doing sacrifices and world is born of Kṣatriyas); 215.9 (the red Hari to be worshipped in) (people live for 1000 years in); 215.10 (under what conditions people live for 400 years in); 215.25 (nature of men in); 215.36 (bond is broken by 'japa' in);
Tryambaka	d.	I. 6.35 (one of the 11 Rudras who had sway over Tribhuvana).
	d.	129.21 (attribute of Vināyaka).
Tvaritā	d. w.	I. 198.10 (attribute of Tripurā).
Tvaṣṭā	d.	I. 6.35 (one of the 11 Rudras);
	d.	17.8 (one of the Suns);
	m.	54.16 (son of Bhavana); 58.17 (one of those who reside in Bhāskara- maṇḍala in Māgh māsa),

		59.4 (deity of Citrā).
Damśa (ka) (fly)		I. 217.26 (one who takes madhu shall be born as).
Dakṣa (one of the progenitors)	d.	I. 2.5; 2.6; 2.7; 5.5 138.1 (was born of the right little finger of Brahmā); 5.6 (whose daughters born of his wife were given to Brahmaputras); 5.21 (Prasūti was married to); 5.23 (creation of 24 daughters of); 5.31 (Aśvamedha yajña observed by); 5.32 (insulting of Satī by); 5.34 (cursed by Śiva); 6.13 (born of Māriṣā by the curse of Śiva); (4 kinds of sons created mentally by); 6.16 (=creation again of his 1000 sons after the loss of 1st 1000); 6.17 (cursed Nārada to take a birth); 6.18 (inspite of the destruction of the sacrifice, Maheśvara cursed by); 6.20 (his 60 daughters born of Asikni); 6.20-23 (how he gave them to different sages); 15.25 (Viṣṇu as master of); 81.29.
	m.	93.5 (one of the 14 law givers);
	d.	I. 15.67 (Viṣṇu as soul of).
Dakṣiṇā	w.	I. 5.22 (daughter of Yajña).
Dakṣiṇāgni		I. 205.66 (Trilocana is); 205.148.
Daṇḍa	m.	I. 5.29 (born of Kriyā); 39.2
Daṇḍaka	k. m.	I. 138.17 (s. r.) (son of Ikṣvāku).
Daṇḍakāraṇya	f.	I. 142.12; 143.15.
Daṇḍapāni	m.	I. 141.4 (son of Ahīnara).
Datta,	d.	I. 1.19 (the 6th incarnation of Viṣṇu, as son of Atri and Anasūya);
Dattātreyā		I. 5.12; 15.139 (as an attribute of Viṣṇu); 194.16 (requested to protect and get all comforts); 196.8 (requested to protect yoga); 218.2 (yoga narrated to Alarka by).
Dattoli	m.	I. 5.13 (son of Pulastya and Prīti).
Dadhi	curd	I. 214.30 (can be taken even from a Śūdra).
Danu	w.	I. 6.25 (one of the wives of Kaśyapa); 6.43 (sons of).

- Dantavakra k. m. I. 139.54 (l. r.) (son of Śrutadevī, valiant in battles).
- Dantin I. 199.3 (one of the 8 symbols used in knowing augury thro' Cūḍāmaṇi).
- Damaghoṣa k. m. I. 139.55 (l. r.) (married Śrutaśravā), (father of Śiśupālaka); 222.54 (whose son thinking of Govinda out of contempt attained accomplishment).
- Damana I. 135.5 (flowers of which used in pūjā of Nārada etc.)
- Daman (ākhyā) vr. I. 135.2 (to be observed in Śuklanavamī in Caitra); 135.6 (").
- Damayantī w. I. 138.33 (s. r.) (wife of Sudāsa).
- Dambhoti s. I. 87.7 (at the time of Svārociṣa Manu).
- Daridra poor I. 217.30 (one who stealthily removes flower shall become).
- Darpa I. 5.28 (born of Calā).
- Darbhā blade-grass II. 19.17 (is born of Viṣṇu's Roma).
- Dala k. m. I. 138.41 (s. r.) (son of Pāriyātra).
- Daśagrīva m. I. 87.45 (enemy of Indra and killed by Viṣṇu assuming Śrīrūpa).
- Daśaratha k. m. I. 138.34 (s. r.) (son of Mūlaka).
k. m. 138.36 (s. r.) (son of Aja) (father of Rāma); 142.10 (Hari's incarnation as his son); 143.3 (had 4 valiant sons); 143.9 (his desire to instal Rāma as the crown-prince); 143.11 (ascends heaven at the separation of Rāma).
- Daśārha k. m. I. 139.31 (l. r.) (son of Nivṛti).
- Daṣṭoddharaṇa- vr. I. 129.23-28 (to be observed in Śrāvaṇa, pañcamī, Āśvina, Bhādra, Kārttika).
- Dasra k. m. I. 139.53 (l. r.) (one of the Aśvins of whom Sahadeva was born to Mādri).
- Dakṣāyaṇa d. I. 5.24 (or Dharma, Prabhu, wives of).
- Dāḍima 70.7 (padmarāg as resembling seeds of).
(promogrande)

Dāna

gift I. 51.9 (*bhūmidāna* as the highest); 205.78 (of a transcript of Itihāsapurāṇa is rewarded with merit twice that of Brahma-dāna); 213.17 (the fruits of Bhū); 213.18 (Godāna as the best); (it protects the family); 213.19 (of food as superior); 213.20 (of Kanyā and other dānas are not in par with *annadāna*); 213.24 (one of the traditional dharmas); II. 3.12 (given by a person, stands by him later on); 4.2-3 (effects of Godāna); 4.5 (to be made to a proper person); 4.9 (even if less if it is done with one's own hand it grows like the offering made into fire); 4.10 (the bed and virgin given as dāna should not be sold); 4.11 (to be done when one is alive and uncertain of existence); (easy exit from this world effected by the Pātheya dāna); (i.e. dāna of previous for a journey); 4.12 (if not done, one undergoes trouble); 4.40 (of bed, at the time of vṛṣayajña); 4.44 undiminishing result of Bhūridāna made at the time of tirthayātrā, observance of vrata śrāddha); 5.25 (the Yamadūtas terrify one who has not made a dāna of his wealth); 8.16 (13 in no.); 8.27 (Varuṇa receives and leaves it at the hand of Viṣṇu and Viṣṇu at Bhāskara's and preta enjoys the benefit from Bhāskara); 20.1-24 (the supreme dāna which takes one from Yamaloka to Svarga); 21.2 (benefit of bhūmi^o); 21.4 (benefits of dīpa^o); 21.5 (Dīpa^o to be done in Caturdaśī for those who died in the months of Āśvina, Kārttika and Māgha); 21.6-8 (to be given always for welfare); 31.3 (of bhūmi, as the best); 32.1 (for certain cases of death injunction to do dīpa^o); 35.22 (capable of making the giver cross Vaitariṇi); 35.23 (appropriate time for doing); 35.25 (description of).

- Dāmodara d. I. 45.7 (saluted); 45.21 (,); 131.11 (saluted in Rohiṇyaṣṭamī vrata); 225.1 (saluted in Mṛtyustotra).
- Dāśarathi m. I. 52.25 (just as his wife Sītā could get over trouble, one who bathes in Phalgutīrtha shall get all the merits of good conduct); 194.17 (the Killer of demon requested to protect daily).
- Dāha cremation II. 5.50-57 (the actions that follow the dāhakarma); 23.32 (has his abode in the direction of Vāyu); (one surrounding Citragupta).
- Digambarāḥ (a sect of Jainas) II. 34.13 (and other men of bad conduct go to Naraka).
- Digdaśamī vr. I. 135.3 (to be observed in daśamī for a year) (its benefits); 135.6 (vrata).
- Diti w. I. 6.25 (one of the wives of Kaśyapa); 6.39 (sons and daughter of).
d. 46.7 (one of the 32 devas).
- Ditija I. 72.1 (the country called Indranīla, how it was formed at); 73.2 (Vaiḍūrya, its origin by the sound of).
- Dilpa k. m. I. 138.30 (s. r.) (son of Amśumān).
k. m. 140.33 (l. r.) (son of Bhīmasena).
- Diva heaven I. 217.5 (the doer of good goes to).
- Divañjaya m. I. 6.3 (son of Udāradhī).
- Divaspati d. I. 87.54 (Indra at the time of Raucya, the 13th Manu).
- Divākara (sun) d. I. 36.8 (propitiated); 45.32 (has padma-hasta); 50.29 (is bowed to in the morning and midday); 70.1 (mythological reference to his picking up the ratnabīja (blood) from the Asura and was obstructed on his way by mighty Rāvaṇa); 142.26 (the story about the greatness of a Pativrata on whose curse the sun did not rise); 206.32 (to be propitiated standing); 216.2 (7 suns rise

- up at the end of 1000 Caturyuga cycles who drink all waters and dry up the 3 worlds).
- Diviratha k. m. I. 139.70 (l. r.) son of Anapāla).
- Divodāsa k. m. I. 139.10 (l. r.) (son of Bhīmaratha).
k. m. 140.20 (l. r.) (son of Śaradvān and Ahalyā, called Divodāsa the 2nd).
- Divya k. m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
- Diṣṭa k. m. I. 138.2 (s. r.) (son of Manu); 138.5 (son of Manu, whose son Nābhāga became a Vaiśya).
- Dīptiketū m. I. 87.35 (son of Dakṣa Sāvarṇi Manu).
- Diptimān s. I. 87.32 (at the time of Sāvarṇi Manu).
- Dīrghatama k. m. I. 139.9 (l. r.) (son of Kāśya).
- Dīrghabāhu k. m. I. 138.35 (s. r.) (son of Khaṭvāṅga).
- Duḥkha I. 199.6 (indicated by augury); 199.8 (""); 199.26 (""); 199.30 (""); 199.33 (""); 218.1 (the root-cause of).
- Duḥśāsana m. I. 145.20 (brother of Duryodhana).
- Dundubhi I. 47.25 (a Kailāsa type of temple);
s. 56.3 (at the time of Medhātithi, king of Plakṣadvīpa);
m. 56.11 (one of the 7 sons of Dyutimān at Krauñcadvīpa);
k. m. 139.45 (son of Tumburu);
k. m. 136.56 (name of Vasudeva ?);
a drum II. 12.70 reference to the sound made by him when the Brahmins were talking to Pretas).
- Durgama m. I. 139.65 (son of Dhṛta).
- Durgā d. w. I. 10.3 (to be worshipped);
24.2 (propitiated in Tripūrāpūjā);
24.8 (,); 28.3 (assigned to one of the doors in Gopālapūjā); 38.1 (worshipped in Navamī as best among mothers) (one who gives all Kāma and Artha); 38.2 (and other goddesses to be worshipped in order);

- 46.11; 126.6 (worshipped); 129.9 (one of the goddesses to be worshipped starting from the Mārgatṛtīyā); 133.4 (to be propitiated on Navamī); 133.8 (a temple golden or silver; is constructed for); 133.12 (goddesses surrounding); 133.13-14 (colours of); 133.14 (propitiated as seated on Mahiṣa); 133.16 (offering 5 year old mahiṣa to Kālī, a form of); 134.4 (saluted in Mahānavamīvrata); 137.14 (if propitiated on Saptamī gets all desired things); 137.17 (the Aṣṭamī called) (the divine mothers to be worshipped on); 201.36 (when propitiated protects elephants).
- Durdama k. m. I. 139.21 (l. r.) (son of Bhadraśreṇī).
- Duryodhana k. m. I. 140.37 (l. r.) (born to Dhṛtarāṣṭra and Gāndhārī); 145.10 (though timid harasses Pāṇḍavas); (wins the dice against Yudhiṣṭhira with the state of 12 years exile); 145.23 (requested by Pāṇḍavas for their share of kingdom, and was not prepared to give); 145.33 (his fight with Bhīma).
- Durlabha m. I. 87.56 (son of Bhautya Manu).
- Durvāsas s. 5.12 (one of the sons of Atri and Anasūyā); 215.19 (as one who uttered Āścarya an Upapurāṇa); 222.32 (his curse could not affect Śacīpati as he was a devotee of Viṣṇu).
- Duṣyanta k. m. I. 140.5 (l. r.) (son of Ainila).
- Dūramitra d. I. 6.61 (one of 49 Marut devatas).
- Dūrvā (a kind of grass) I. 131.1 (to be propitiated in Bhādrapada, Aṣṭamī).
- Dūrvāṣṭamīvrata vr. I. 131.1,2 (worshipping Dūrvā, Gaurī, Gaṇeśa and Śiva in Bhādrapada).
- Dūṣaṇa m. I. 15.91 (Viṣṇu in the form of Rāma as killer of); 142.13, 143.16 (his arrival at Daṇḍaka, instructed by Śūrpaṅakhā).

Dṛḍha	m.	87.52 (son of Raucya Manu).
Dṛḍhanemi	k. m.	I. 140.14 (l. r.) (son of Satyadhṛti).
Dṛḍhavrata	m.	I. 87.18 (son of Raivata Manu).
Dṛḍhasenaka	m.	I. 141.10 (son of Śmaśruma).
Dṛḍhāśva	k. m.	I. 138.20 (s. r.) (son of Dhundhumāra); 138.21 (three sons of).
Dṛḍheṣu		I. 87.43 (son of Rudraputra Manu the 11th).
Deva	d.	I. 2.42 (Viṣṇu as); 4.3 (Viṣṇu); 83.69 (°nadī, the river at Gayā is referred to as Devanadī);
	k. m.	139.37 (l. r.) (one of the 8 sons of Bhajaṃāna);
	k. m.	139.47 (l. r.) (son of Vasudeva and Sahadevā);
	k. m.	139.50 (l. r.) (son of Śūra, son of Vidū- ratha).
Devaka	k. m.	I. 138.14 (s. r.) (son of Ananta).
	k. m.	139.46 (l. r.) (son of Āhuka); 139.46 (Vasudeva's marriage with Devakī, a daughter of).
Devakī	w.	I. 15.141 (Viṣṇu (Kṛṣṇa) as son of); 15.142 (Viṣṇu as one who makes happy); 139.46 (daughter of Devaka); 139.56 (wife of Vasudeva); 139.57 (6 sons of); 144.1 (Vāsudeva was born to Vasudeva and); 145.15 (whose son, Arjuna got as a friend).
Devakṣatra	k. m.	I. 139.34 (l. r.) (son of Devamata).
Devagaṇāh	d.	I. 87.29 (nine); 87.33 (twenty at the time of Sāvārṇi Manu).
Devatāpūjana (worship of deities)		I. 205.73 (to be done in the morning itself)
Devadatta		I. 23.45 (one of the Nāḍīs); II. 22.40 (one of the 10 Vāyus).
Devadyota	k. m.	I. 139.42 (l. r.) (son of Upamadgu).
Devamata	k. m.	I. 139.33 (l. r.) (son of Karambhī).
Devamīḍha	k. m.	I. 138.47 (s. r.) (son of Kṛtiratha).

- Devamīdhuṣa k. m. I. 139.50 (1. r.) (son of Śūra, son of Vidūratha).
- Devayajña (worship of devas) I. 205.140 (offering Homa is).
- Devayānī k. m. I. 139.18 (1. r.) (wife of Nahuṣa, gave to 2 son).
- Devarāta k. m. I. 138.45 (s. r.) (son of Suketu).
k. m. 139.7 (1. r.) (son of Viśvāmītra).
- Devala s. I. 6.34 (son of Pratyūṣa).
d. 46.26 (Vāstu according to).
- Devalaka (a caste) II. 34.23 (shall become Cāṇḍāla).
- Devaloka I. 89.27 (manes at^o; saluted in Pitṛstotra).
- Devavarddhaki d. I. 6.34 (Viśvakarmā, son of Prabhāsa is famous as).
- Devavān m. I. 87.46 (son of Dakṣaputra Manu);
k. m. 139.42 (1. r.) (one of the 3 sons of Akṛūra).
- Devaśrī s. I. 87.18 (at the time of Raivata Manu).
- Devaśreṣṭha m. I. 87.46 (son of Dakṣaputra Manu).
- Devahūti w. I. 5.21 (daughter of Dakṣa; was given in marriage to Kardama).
- Devānīka m, I. 87.42 (one of the sons of Rudraputra, the 11th Manu);
m. 138.40 (son of Kṣemadhanvā).
- Devāntaka m. I. 143.43 (the Rākṣasa whom Hanūmān killed).
- Devāpi k. m. I. 140.33 (1. r.) (son of Pratīpa).
- Devārcana (worship of gods) I. 126.1-10 (yields enjoyment and releases from bondage).
- Devāvṛt mt. I. 56.12 (when Dyutimān ruled Krauñcadvīpa).
- Devāvṛdha k. m. I. 139.36 (1. r.) (one of the 8 sons of Sāttvata).
- Devāśvamedhas d. I. 87.19 (one of the 4 Devatāgaṇas at the time of Raivata Manu).
- Devī d. I. 5.32 (Satī spoken as^o; was not invited by Dakṣa for the sacrifice); 198.6 (by propitiation etc. her grace is always available);

- 199.1 (the Cūḍāmaṇi is drawn contemplating on^o etc.).
- Devendra d. 222.25. See also Indra.
- Daitya demon I. 131.11 (Nṛṣimha as killer of).
- Dyāvāpṛthivī (heaven and earth) I. 89.54 (said to be led by Pitṛs.).
- Dyuti d. I. 6.64 (one of the 49 Marut devatas);
s. 87.36 (at the time of Dakṣa Sāvārṇi Manu);
s. 87.48 (at the time of Dakṣaputra Manu).
- Dyutimān m. I. 54.1 (one of the 10 sons of Priyavrata).
mt. 56.9 (one of the 7 mountains, at the time of Jyotiṣmān in Kuśadvīpa).
56.11 (at Krauñcadvīpa, 7 sons of).
- Drupada k. m. I. 140.24 (1. r.) (son of Pṛṣata).
- Drupadā mantra I. 50.45 (to be recited); 214.14 (if recited 100 times, destroys pollution caused by touch of Caṇḍāla, and remnent of food taken or vomitted).
- Druhiṇa m. I. 6.31 (son of Dhava).
- Drūhya k. m. I. 139.18 (1. r.) (one of the 3 sons of Yayāti and Śarmiṣṭhā); 139.64 (race of).
- Droṇa mt. I. 56.6
m. 140.21 (married Kṛpī); 145.14 (with whose permission Dhṛtarāṣṭra gave half the kingdom to sons of Pāṇḍu); 145.29 (his battle with Dhṛṣṭadyumna); 145.30 (ascending heaven)
- Droṇa (ka) I. 192.42 (as a measure); 202.75 (defined as equal to 4 Āḍhakas).
- Draupadī w. I. 140.38 (1. r.) (sons of); 145.13 (her Śvayamvara and her marriage with Pāṇḍavas); 145.21 (Pāṇḍava's penance in forest with, and incognitio); 145.36 (her wail).
- Dvāparayuga I. 215.10 (Dharma has 2 limbs in); (people live upto 104 years); people born of Dvija and Kṣatra); 215.11 division by Vyāsa, a form

- of Viṣṇu, of the Veda); 215.22 (the burden of the world removed by Hari) (Dharma has only one branch), (Acyuta becomes black); 215.23 (at that time people become Durācārins, and madyapins (the qualities vary according to the age & also nature of men); 215.26 (nature of men in); 215.37 (bond is broken by Paricaryā in).
- Dvāra** I. 47.2 (in a temple should be 12 in no), 47.13 (description of construction of a temple based on measurement of); 47.14 (made equal to an eighth part of 4 times fore-arm) (or may be made twice that breadth); 47.15 (Pīṭha perforated as in the Dvāra).
- Dvārakā** place I. 44.14 (Hari in the form of stones at); 45.25 (Śālagrāma at); 66.6 (one of the sacred places); 81.5 the merits of the place); 145.15 (Arjuna's marriage with Subhadrā at); II. 28.3 (Dvāravatī, one of the 7 cities which yields *mokṣa*).
- Dvija** twice-born I. 89.36 (the manes of whom shine with the cool lustre of moon leaves); 201.6 (food served to); 205.91 (permitted to trade in adversity); 214.2 (polluted by Śūdra gets purified by Pañcagaya); 214.20-21 (gets free from pollution by fasting night and taking Pañcagavya).
- Dvijjyoti** d. I. 6.58 (one of the 49 Marut-devtas).
- Dvipendra**
(elephant) I. 69.1 (Muktāphalas obtained from).
- Dvimīḍhaka** m. I. 140.8 (one of the 3 sons of Suhotra).
- Dvimūrdhā** m. I. 6.43 (one of the sons of Danu).
- Dviraṣṭaka** I. 47.28 (effect of building a temple having 16 sides).
- Dvidida** m. I. 143.42 (who destroyed Lankā);
(monkey) m. 144.10 (a monkey defeated by Kṛṣṇa).
- Dviśukra** d. I. 6.59 (one of 59 Marut devatās).

Dvīpa	k. m.	I.40.12 (l. r.) (son of Pāra) (Nṛpa).
Dvairatha	m.	I. 56.8 (one of the 7 Putras of Jyotiṣmān in Kuśadvīpa).
Dhana (wealth)		I.199.4 (indicated by Cūḍāmaṇi); 199.5 ("); 199.7 (its destruction); 199.8 (getting of "); 199.9 ("); 199.10 (destruction of); 199.11 ("); 199.12 (getting of "); 199.17 (destruction of "); 199.21 (getting of "); 199.25 (indication by Cūḍāmaṇi, of lossing); 199.28 ("); 199.30 (indication by Cūḍāmaṇi, of getting); 199.35 (getting of "); 205.86 (3 kinds of) (which are again divided in 7 ways); 87 (division of possession for classes of society); 88 (3 sources of wealth for Brahmins); 89 (3 sources of wealth for a Kṣatriya); 90 (3 sources of wealth for a Vaiśya and Śūdra); 98 (how earned by different Varṇas); 99 (of Brahmins); 100 (no Doṣa if got unasked).
Dhanavanta		I. 222.50 (are respectfully praised, to get wealth).
Dhanādhipati		I. 12.4 (saluted).
Dhanaka	k. m.	I. 139.22 (l. r.) (son of Durdama) (4 sons of).
Dhanañjaya (a serpent)		I. 6.55; 58.13 (one of those who dwell in Ravimaṇḍala in Āsvayujī); 129.24; 23.45 (one of the Nāḍis).
	m.	141.7 (son of Kṛtañjaya); II. 22.40 (one of the 10 Vāyus).
Dhanada	d.	I. 17.1 (Sūryārcana as narrated to); 137.16 (worshipped in Pratipada); 137.18 (propitiated in Daśami).
	d.	89.47 (one of the 4 other class of Pitṛs).
Dhanapāla (name of a bull)		I. 132.9 (belonging to Vīra, a Brahmin of Pāṭalīputra); 132.15 (the story of its loss and recovery).

- Dhaniṣṭhā star I. 59.8 (its deity is Vāsava); 59.15 (one of the stars auspicious for new wear); 59.22 (one of the Ūrdhvamukha stars); 59.34 (the three on a Bhauma day causes a Yoga, which causes death, disease etc.); 59.42 (Budha in; causes Viṣayoga); 59.44 (good for Jātakarma etc.); 60.11 (one of the stars good for adorning); 61.10 (northern Yātrā can be undertaken in the 7 stars commencing with); 61.11 (good for adorning)
- Dhanurveda I. 215.21 (one of the 18 Vidyās).
- Dhanya d. I. 89.43 (one of the 9 clans of Pitṛs).
- Dhanvantari k. m. I. 1.25 (the 12th incarnation of Viṣṇu); 131.9 (1. r.) (son of Dīrghatama, who took up medicine as profession); 142.4 (his springing up with nectar from milky ocean while being churned); 142.5 (Āyurveda with 8 limbs narrated to Suśruta by); 145.41; 145.42; 146.174 (as an interlocutor); 175.1 (said to have described medical science to Suśruta); 196.10 (requested to protect from apathyā); 197.55 (as an interlocutor); 201 (,). 202.1 (medical science said to have been narrated by him to Suśruta).
- Dharaṇa a measure I. 73.18 (one tenth of a Pala).
- Dharma (°rāja) d. I. 5.2 (creation of); 5 30 (sons of); 139.52 (as father of Yudhiṣṭhira); 52.16 (saluted on Kṛṣṇa Caturdaśī); 197.33 (assigned & worshipped in Gāruḍavidyā).
- righteousness 205.4 (Sanātana° based on Smṛtiśāstra etc); 205.9 (cause of an end for Mundane existence); (Sukha comes from) (the Jñāna and then Mokṣa); 205.10 (Samānya dharma for Brāhmaṇa, Kṣatriya etc.); 205.13 (of a Brahmacārin); 205.14-16 (of a Gṛhastha); 205.17-18 (of a Vanavāsin); 205.19-21 (of a

- Parivrāt); 205.22 (sāmānyao of Varṇī and
Līngī); 205.23-153 (of a Gṛhastha etc);
II. 9.7-9 (appears dreadful for sinners and
contrary for good).
- Dharma**
- d. 89.43 (one of the 9 class of Pitṛs).
k. m. 139.20 (l. r.) (son of Haihaya).
k. m. 139.64 (l. r.) (son of Gāndhāra).
m. 141.10 (son of Suvrata).
213.1 (^osāra); 213.4 (dāna is the best);
213.5 (protecting life as the important);
213.9 (one who lives for Dharma and Artha
crosses difficulties); 213.24 (Satya etc. are
Sanātana^o); 215.5 (^oin Kṛta-yuga); 215.8
(in Tretā-yuga); 215.10 (in Dvāparayuga);
215.22 (has only one Pāda at the end of
Dvāpara); 222.10 (Dhyāna as the best^o);
II. 2.30 (Artha & Kāma are born of); 2.31
(is maintained by one's ardent faith and
not by mass of wealth); 3.15 (to be done,
so long as the body is healthy); (when one
is not well, he cannot get it done for him);
3.16 (after death the person who has not
done so, roams with thirst day & night);
4.42 (even if little is done it is rewarded);
24.1-8 (description of *dharma* and *adharmā*);
31.3 (Satya as the supreme^o).
- Dharmada** d. I. 89.47 (one of the 4 other clans of
Pitṛs).
- Dharmadeśa** (country) II. 2.9 (is that, where *Kṛṣṇasāra* deer is
found); 2.10 (all good things are there).
- Dharmanetra** k. m. I. 139.20 (l. r.) (son of Dharma).
- Dharmapa** m. I. 87.52 (son of Raucya Manu).
- Dharmayūpa** a place I. 83.32 (a place at Gayā, where the
performer of Śrāddha discharges his debts
to manes).
- Dharmarata** m. I. 87.51 (son of Raucya Manu).
- Dharmaratha** m. I. 139.70 (son of Diviratha).
- Dharma-** a place II. 6.44 (an account of);
rājapura

- Dharmaśāstra I. 215.21 (one of the 18 Vidyās).
- Dharmāraṇya I. 83.11 (Dharma at⁰); 83.31 (merits of doing Śrāddha at); 83.39 (merits of giving Arghya at); 84.15 (Piṇḍa given at⁰) 84.16 (one gets the fruit of Vājapeya sacrifice at⁰).
- Dhava d. I, 6.29 (one of the 8 Vasus),
m. 6.31 (Druhiṇa son of).
- Dhātaki mt. I. 56.16 (one of the 2 described as born of Śābala, ruler of Puṣkara).
- Dhātā d. I. 5.7 (one of the 2 sons of Bhṛgu and Khyāti); 5.9 (married Āyati, daughter of Manu).
d. 6.37 (one of the 12 sons born of Aditi and Kaśyapa); 17.8; 28.1 (assigned at the doorway in Gopālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvārcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (worshipped); 58.7 (one of those who resides in Sūryamaṇḍala in Caitramāsa); 58.13 (one of those who resides in Sun in Āśvayujī).
d. 69.45 (one of the 7 other clans of Pitṛs).
- Dhātrī d. I. 134.4 (saluted with others in Mahānavamīvrata).
- Dhāmavrata vr. I. 137.3 (to be observed in Kārttika which conveys the observer to Sūryaloka).
- Dhāraṇā I. 218.20 (defined); (one who does two times is considered as Yogin); 218.22 (10 kinds of) ; 227.18 (one of the 6 limbs of Yoga); 227.25 (12 are enjoined for those who meditate on Brahman for such a period as they would require for 10 Prāṇāyāmas); 227.26 (is that till which time mind is not moved from its meditative position); 229.13 (the 6th in the 8 fold limbs of Yoga as per Gītā).
- Dhārmika (a follower I. 213.13 (is praised by all and not a of dharma) Dhanāḍhya).

- Dhārṣṭaka k. m. I. 138.15 (s. r.) (son of Dhṛṣṭha, though born a Kṣatriya, became a Vaiśya).
- Dhīmān k. m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
- Dhundhumān k. m. I. 138.9 (s. r.) (son of Kevala).
- Dhundhumāra k. m. I. 139.20 (s. r.) epithet of Dṛḍhāśva, son of Kuvalāśvaka).
- Dhūtapāpā r. I. 56.10 (one of those in Kuśadvīpa, capable of removing all sins).
- Dhūmra m. I. 143.41 (one of the warriors who destroyed Lankā); 199.3 (one of the symbols used in knowing the augury thro' Cūḍāmaṇi); 199.4 (""); 199.8 (""); 199.12 (,,); 199.16 (""); 199.20; 199.24 (""); 199.28 (""); 199.32 ("").
- Dhūmravarṇa d. I. 129.21 (attribute of Gaṇapati).
- Dhūmrākṣa m. I. 143.41 (one of the warriors who destroyed Lankā); 143.43 (stayed with Rāma and others to kill enemies).
- Dhūmrāśva k. m. I. 138.12 (s. r.) (son of Candraka).
- Dhṛta k. m. I. 139.65 (l. r.) (son of Dharmā).
- Dhṛtarāṣṭra I. 58.17 (one of the 7 who dwell in Bhāskaramaṇḍala in Māghamāsa); 129.24 (one of the serpents); 129.25 (to be worshipped every month and in Bhādra, Śrāvaṇa Śuklapañcamī); k. m. 140.36 (l. r.) (born to Ambikā, thro' Vyāsa); 140.37 (birth of 100 sons Duryodhana etc. from Gāndhāri and); 145.7-8; 145.14 (with consent of Droṇa and Bhīṣma invites Pāṇḍavas & gives them half of the kingdom).
- Dhṛtavrata k. m. I. 139.74 (l. r.) (son of Dhṛti).
- Dhṛti w. I. 5.23 (one of the 24 daughters of Dakṣa); 5.28 (Niyama born of); 206.37 (one of the Ṛṣipatnīs propitiated). m. 56.8 (one of the 7 sons of Jyotiṣmān at Kuśadvīpa). m. 87.51 (son of Raucya Manu).

- k. m. 138.57 (s. r.) (son of Vītahavya).
k. m. 139.30 (l. r.) (son of Babhru).
- Dhṛtimān s. I. 87.52 (at the time of Raucya Manu);
140.14 (l. r.) (son of Yavamīnara) (son of °).
- Dhṛṣṭa m. I. 87.56 (son of Bhautya Manu).
k. m. 138.2 (s. r.) (son of Manu).
k. m. 139.44 (l. r.) (son of Kukura).
- Dhṛṣṭakāvya m. I. 87.14 (son of Manu).
- Dhṛṣṭaketu k. m. I. 138.46 (s. r.) (son of Sudhṛti).
k. m. 139.13 (l. r.) (son of Sukumāra).
k. m. 140.24 (l. r.) (son of Dhṛṣṭadyumna).
- Dhṛṣṭadyumna k. m. I. 140.24 (l. r.) (son of Drupada); 145.29
(his battle with Droṇa).
- Dhṛṣṭiketū m. I. 87.35 (son of Dakṣa Sāvārṇi Manu).
- Dhenuka m. I. 144.9 (Asura killed by Kṛṣṇa).
- Dhenukā s. I. 56.15 (one of the 7 at the time of
Śākadvīpeśvara, Bhavya).
- Dhenukāraṇya f. 83.27 (in Gayā merits of doing Śrāddha at).
- Dhaumya s. I. 145.21 (accompanies Pāṇḍavas from the
forest when they leave for Virāṭa).
- Dhyāna (meditation) I. 222.10 (praised as the best Dharma);
222.14 (spoken as the best to destroy the
sinful deeds); 222.55 (most Pavitra); 227.18
(one of 6 Aṅgas of Yoga); 227.27 (definition
of); 227.48 (it destroys all bad and gets
exalted position); 229.13 (one of the 8
Aṅgas of Yoga as per Gītā).
- Dhruva k. m. I. 5.34 (Dakṣa cursed by Rudra, to be born
in the line of); 6.1 (son of Uttānapāda
and Sunīti); 6.2 (Śniṣṭi, son of); 6.30
(Bhagavān Kāla; son of).
d. 6.61 (one of the 49 Mārutdevatās).
k. m. 56.2 (one of the 7 sons of Medhātithi, of
Plakṣadvīpa).
d. 6.29 (one of the Vasus).
- Dhruvasandhi m. I. 138.43 (son of Puṣpaka).
- Dhvaja (Flag) I. 47.30 (etc. erected when building
temple); 199.3 (symbol used in knowing

- augury thro' Cūḍāmaṇi); 199.4 (,,); 199.5 (,,); 199.6 (,,); 199.7 (,,); 199.8 (,,); 199.12 (,,); 199.16 (,,); 199.20 (,,); 199.24 (,,); 199.28 (,,); 199.32 (,,).
- Dhvani d. I. 6.30 (one of those born of).
6.63 (one of 49 Marut devatās).
- Dhvāṅkṣa I. 199.3 (one of the symbols used in knowing augury thro' Cūḍāmaṇi); 199.7 (,,); 199.11 (,,); 199.15 (,,); 199.19 (,,); 199.23 (,,); 199.27 (,,); 199.31 (,,); 199.35 (,,).
- Nakula k. n. I. 139.53 (l. r.) (son of Mādrī, wife of Pāṇḍu); (got by Aśvin Nāsatya);
(mangoose) 214.1 (is always pure); 217.25 (one who takes away ghee shall be born as).
- Nakīa m. I. 54.15 (son of Pṛthu).
- Nakṣatra (star) I. 69.16; 69.20 (^omālā).
- Naga (a place at Gayā) I. 83.11 (the debts one owes of Pitṛs are cleared by the sight of Īśvara at).
- Nanda d. I. 15.142 (attribute of Viṣṇu); 131.9 (offering Arghya to); 194.8 (^oka) (requested to protect); 56.2 (one of the 7 sons of Medhātithi).
- Nandana I. 47.22 (a Vairāja class of temple).
- Nandigrāma a place I. 143.14 (Bharatas stay at).
- Nandighoṣa a ratha I. 145.16 (got by Arjuna from Agni).
- Nanditirtha a place I. 81.20.
- Nandivardhana I. 47.23 (a Vairāja class of temple).
k. m. 138.45 (s. r.) (son of Udāvasu).
- Nandīśvara d. I. 215.18 (Śivadharmā an Upapūrāṇa narrated by).
- Nabha m. I. 6.48 (one of the sons of Vipracitti and Simhikā).
m. 87.6 (one of the sons of Svārociṣa Manu).
m. 87.26 (one of the sons of Vaivasvata Manu).
k. m. 138.39 (s. r.) (Nabhāḥ, son of Nala) (Puṇḍarīka, son of).

- Namuci m. I. 6.49 (one of demons born in the family of Prahlāda).
- Naya m. I. 87.13 (son of Manu).
 s. 87.22 (at the time of Cākṣuṣa Manu).
 k. m. 138.9 (s. r.) (son of Sudhṛti).
 k. m. 140.6 (l. r.) (son of Manyu).
- Naraka m. I. 6.49 (one of the Daityas born in the family of Prahlāda); 144.10 (defeated by Kṛṣṇa).
 hell 57.4-7 (in Puṣkaradvīpa, the names of); 82.8 (one who does Yajña, Śrāddha and Piṇḍadāna does not go to); 83.52 (Pitṛs are afraid of); 84.27 (by offering Piṇḍa at Gayā, the people go to heaven from); 84.38 (called by name Avīci) (those who reach there shall be redeemed by offering of Piṇḍa); 217.5 (by the sin one goes to); 217.12-13 (one is born as various things, after release from); 217.31 (one who takes another's house shall go to Raurava and other Narakas); 217.34-35 (the characteristics of one just liberated from); 218.35 (for the practitioner of Aṣṭāṅgayoga, no suffering at); 221.4-5 (where after by torture by Yama one is questioned as to why he has not worshipped the Lord); 222.32 (worship of Vāsudeva keeps the hell away for one); 222.49 (one who treats all alike shall not go to); II. 4.6 (the Godāna to an improper takes the giver to); (the receiver's family gets ruined for 21 generations); 5.28 (Kumbhīpāka and other hells); 14.19 (not giving charity one is born a Daridra, does sin and goes to); 15.40 (by bad acts of descendants one goes to).
- Naranārāyaṇa d. I. 1.17 (as the 4th Avatāra Viṣṇu did penance); 4.3 (attribute of Viṣṇu); 141.15 (Viṣṇu addressed as).

- Narasimha the man lion form (Nāraṣimha Nṛsimha) d. I. 1.26 (12th Avatāra of Viṣṇu); 7.6 (saluted in Sūryārcana); 11.30 (the Mudrā called); 12.4 (saluted in Pūjānukrama); 15.115 (attribute of Viṣṇu); 45.11 (saluted); 45.17 (requested to protect); 66.20; 86.28 (one becomes victorious in battle by his devotion to); 131.11 (saluted in Rohiṇyaṣṭamī); 142.7 (in which form Viṣṇu kills Hiranyaśipu, protects the Vedadharmā); 194.10 (requested to protect in the forest); 196.7; 196.15 (requested to protect in all directions always); 223.1 (Stotra on); 223.5 (Śiva's meditation on the form of); 223.10 (on the desire of Śiva, appears in the form of); 223.12-17 (Stotra addressed by Śiva to); 223.22-24 (stotra on).
- Narastrīlakṣaṇa (physiognomy) I. 63.1-8 (narration of); 65.1-112 (as told by Samudra).
- Narāntaka m. I. 15.92 (Viṣṇu as killer of).
- Nariṣyanta k. m. I. 138.2 (s. r.) (son of Manu).
k. m. 138.8 (s. r.) (son of Marutta).
- Nala k. m. I. 138.39 (s. r.) (son of Niṣadha).
(a monkey) 143.40 (builder of Setu).
- Narmadā I. 78.1 (mythological reference to the 'Rūpa' of the demon thrown by 'fire in the region of etc.).
- Nalikāvana f. I. 71.4 (in Māṇikyagiri where Vāsuki dropped the biles of Bala).
- Nalinī w. I. 56.15 (one of the 7 at the time of Bhavya, ruler of Śākadvīpa); 140.17 (wife of Ajamīdha).
- Navakhyāti m. I. 87.13 (son of Manu).
- Navavyūha See Vyūha
- Navasraddha II. 16.44 (performed on 12th day after death).

- Nahuṣa k. m. I. 139.7 (l. r.) (son of Āyu) (4 sons of).
k. m. 139.17 (l. r.) (5 sons of).
- Nāga (serpent) I. 2.48 (Vinatā made a Dāsī by); 2 50 (Garuḍa was blessed that he will release his mother from the servitude under); 19.1 (Prāṇeśvara mantra to remove poison of) (places where if bitten, people won't survive); 43.2 (younger brother of Vāsuki); 68.3 (pearls obtained from Nāgendra etc. are not lustrous though auspicious); 86.25 (one who is bitten by a Nāga is released by propitiating the 8^o); 137.17 (to be propitiated in Śaṣṭhī); 196.10 (requested to protect); 197.27 (assigned to particular places in the Gāruḍīvidyā); 197.30 (2 ways of Nyāsa for); 197.49 (Garuḍa is contempered upon for the destruction of); 197.52 (Garuḍa addressed as the destroyer of).
- Nāgadvīpa I. 55.4 (one of the 9 Dvīpas).
- Nāgavīthi m. I. 6 27 (born of Yāmi).
- Nāgādri mt. I. 83.40 (at Gayā on the eastern side of Brahmasada).
- Nāgnajit d. I. 28.10 (saluted in Gopālapūjā).
- Nātyaśālā I. 47.40 (constructed in temples).
- Nāḍi (ḍī) II. 22.38-39 (10 in number; Īḍā, Pingalā etc.).
- Nānākrandapura a place II.6.34 (the Preta eats the 9th Māsika at); 6.35 (the Preta weeps seeing the crying Gaṇas of).
- Nābha m. I. 87.25 (Nabha) (one of the sons of Vaivasvata Manu).
- Nābhāga k. m. I. 138.2 (s. r.) (son of Manu).
k. m. 138.5 (s. r.) (son of Diṣṭa, who became a Vaiśya).
k. m. 138.31 (son of Śruta).
- Nābhi m. I. 54.10 (one of the 9 sons of Agnīdhra, Jambūdvīpeśvara); 54.12 (Rṣabha born of Marudevī and).

a place 83.23 (situated at the centre in Gayā).

Nārada

I. 2.5; 2.6 (""); 2.7 5.3 (creation of); 6.16 (the 1000 sons of Dakṣa going to the ends of earth as instructed by); 6.17 (cursed by Dakṣa to take a birth); 6.18 (born as son of Kaśyapa); 15.95 (Viṣṇu addressed as); 28.4 (assigned place in Gopālapūjā); 30.8 (saluted in Śrīdharārcana); 31.21 (saluted in Viṣṇvārcana); 34.42 (saluted in Hayagrīva pūjā); 58.8 (one of those who stay in Bhānuratha in Jyeṣṭha); 135.5 (to be worshipped in Caitra, with garlands of Damanaka); 196.9; 215.19 (the 6th Upapurāṇa spoken by); 224.1 (Kulāmṛta-stotra uttered by Hara to); 224.4; 224.10; 224.19; 224.22 (as Surāṣi); 228.1 (Ātmajñāna narrated by Bhagavān to).

Nārasimha

I. 215.17 (one of the Upapurāṇas).

Nārasimhī

d. w. I. 38.5 (Durgā addressed as)

Nārāca

(an iron I. 70.5.
arrow)

Nārāyaṇa

d. I. 1.10 (all his anecdotes requested to be told); 1.12; 5.8 (birth of Śrī, consort of); 7.6 (saluted in Sāryādipūjā); 11.35 (to be saluted in Navavyūhārcana); 12.4 (saluted in Pūjānukrama); 15.74 (attribute of Viṣṇu); 32.5 (one of the 5 forms of Viṣṇu); 32.6 (saluted in pañcatattvārcana); 32.13 (""); 32.30 (""); 45.2 (saluted); 45.16; 50.40; 57.9 (His manifestation); 81.6 (one of the Tīrthas); 86.27 (by worshipping whom one shall become the master of people); 126.7 (propitiation of in general worship); 131.13 (saluted in Rohiṇyaṣṭamīvrata); 139.1 (Brahmā as son of); 141.12 (has no decay) (creator); 194.14 (requested to protect intellect); 194.21 (contemplated as destroyer of all afflictions);

- 194.29 (requested to destroy all fever)
 196.3 (Mantra called salutation to); 196.8
 (requested to protect in the sky); 196.11
 (requested to protect in the morning);
 221.1 (contemplation on); 222.2 (what are
 His Dāna, Tīrtha, Tapas and Adhvara);
 222.3 (the Tīrthas do not deserve compari-
 son even with the 16th part of His name);
 222.6 (greatness of constant worship of);
 222.36 (one who has thought on His con-
 stantly, shall be relived of bondage); 222.42
 (all Karmas good or bad to be dedic-
 ted to).
- Nārāyaṇabali
 (°vidhi) II. 11.29 (one who does it for Pitṛs shall
 be made free from all troubles); 17.39-51
 (the performance of which discharges the
 Pretas from Pretatva).
- Nārāyaṇī d. w. I. 38.2 (worshipped in order starting from
 Mārga ṛtīya); 129.9 ("); 178.1 (offering
 to).
- Nārī woman 214.1 (one of those who are always pure);
- Nāsatya d. I. 139.53 (one of Aśvins ref. to as father of
 Nakula).
- Nāsikya a place I. 81.20
- Nikara I. 69.33 (a measure of weight).
- Nikumbha k. m. I. 138.21 (s. r.) (son of Haryaśva)*;
 m. 143.44 (killed by Rāma).
- Nighna k. m. I. 139.39 (l.r.) (son of Anamitra).
- Nicula s. I. 87.6 (one of the 7 at the time of Svāro-
 ciṣa Manu).
- Nitala I. 57.2 (one of the 7 worlds).
- Nitya d. I. 194.2 (attribute of Viṣṇu).
- Nityaklinnā d. w. I. 198.1 (Pūjā of Tripurā).
- Nityāśrāddha I. 33.1-10 (description of).
- Nityā d. I. 198.7 (requested to destroy disease).
- Nityāruṇā d. I. 198.8 (worshipped in Tripurāpūjā).
- Nimi k. m. I. 138.17 (s. r.) (son of Ikṣvāku).
- k. m. 139.37 (l.r.) (one of the 8 sons of Bhaja-
 māna).

Nimittaka	m.	I. 141.4 (son of Daṇḍapāṇi).
Niyati	w.	I. 5.9 (one of the daughters of Manu ; wife of Vidhātā).
Niyama (restraint of the mind)	m.	I. 5.28 (born of Dhṛti). 218.12 (5 in no.); 229.13 (one of the 8 limbs of Yoga).
Niramitra	m.	I. 87.17 (son of Raivata Manu); 87.39 (son of 10th Manu (Dharmaputra)) ;
	m.	140.40 (son of Reṇumatī).
	m.	141.9 (son of Ayutāyu).
Nirañjana	d.	I. 4.3 (attribute of Viṣṇu).
Nirākṛti	m.	I. 87.35 (son of Dakṣa Sāvārṇi Manu).
Nirutsaka	s.	I. 87.52 (at the time of Raucya Manu).
Nirṛti, Nairṛti (regent of South- western quarter)	d.	I. 59.6 (deity of Mūla); 133.17 (offering to) (Kūrma requested to protect in) ; 205.129 (a direction).
Nirgama (a door)		I. 47.4 (in a temple should be 1/3 or 1/5 of the Śukārighri); 47.9 (on the 4 sides should be one fifth of length of Garbha).
Nirdeha	m.	I. 87.31 (son of Sāvārṇi Manu).
Nirbhaya	m.	I. 87.13 (son of Manu).
Nivṛti	k. m.	I. 139.31 (l. r) (son of Vṛṣṇī).
Nivṛtadvaita dṛṣṭi	d.	I. 195.3 (attribute of Viṣṇu).
Niṣaṭha	k. m.	I. 139.57 (l. r.) (son of Revatī and Balabhadra).
Niṣārūpa	s.	I. 87.52 (at the time of Raucya Manu).
Niṣadha	mt.	I. 54.8 (on the right side of Meru).
	m.	138.38 (son of Atithi).
Niṣāda a caste		I. 6.6 (their origin and habitation at Vindhyaśaila); 222.49 (merits of one who treats Śūdra ^o etc. and Dvija alike).
Nita	m.	I. 141.11 (son of Subala).
Nītisāra		I. 108.109.110.111 (for kings); 112 (,,); 113 (,,); 114; 115.
Nirañja (ja?) Lotus		I. 72.1 (eyes of the demon Bala resembling).
Niḷa a monkey	m.	I. 54.8 (son of Ajamīḍha and Nalinī). 143.41.

- 70.10 (Padmarāga resembling the colour);
70.12 (Padmarāga from Saugandhika like).
- Nīlakaṇṭha d. I. 19.26 (worshipped for removal of poison).
Nīlagrīva d. I. 129.21 (attribute of Gaṇapati).
Nīlaparvata m. I. 81.28 (merits of bathing at the Tīrtha).
Nīlotpala (lotus) I. 223.8 (Viṣṇu resembling colour of).
Nṛkeśarin d. I. 13.7 (requested to protect in Naiṛti).
Nṛcakṣu m. I. 141.2 (son of Sunīthaka).
Nṛpañjaya m. I. 141.2 (son of Medhāvī I); 141.3 (son of Medhāvī II).
Nṛyajña 1.205.140 (Atithipūjana is).
Nṛsimha d. See above Narasimha.
Nṛhari I. 86.10 (one of the Āvatāras).
Nediṣṭha m. I. 87.26 (one of the sons of Vaivasvata Manu).
k. m. 138.15 (s. r.) (son of Nābhāga).
Nepāla (a region) I. 79.1 (the mythological reference to the medas dropped at).
Naigameya m. I. 6.33 (one of the sons of Kumāra).
Naimiṣa f. I. 1.3 (Sūta's arrival at); 66.6 (greatness of); 81.7.
Nyāya I. 215.21 (one of the 18 Vidyās).
Pañcagavya (the five products of the cow) I. 137.7; 214.2 (as purifier); 214.65 (is Malāpaha).
Pañcarātra I. 137.9 (Brahmins well-versed in^o to be invited in Tithivārapūjā).
Pañcagavya m I. 87.35 (son of Dakṣa Sāvārṇi Manu);
(a kind of horse) 201.4 (Madhyama).
Pañcendriya (five organs) II. 2.18 (individually are responsible for bringing chaos to deer, elephant, Patanga, bee and fish respectively) (collectively they will cause more havoc).
Pataṅga bird II. 3.17 (one for whom Aurdhvadehika rite is not performed shall become).
Padma I. 47.25 (a Kailāsa type of temple).
Lotus 70.8 (Padmarāga in colour resembling);
47.28 (effect of building temple in the shape of); 227.16;
a serpent 129.25 (to be worshipped every month and in Bhādra, Śravaṇa Śukla Pañcamī).

- Padmanābha d. I. 2.14 (Rudra's meditation on); 13.2 (saluted in Vaiṣṇavapañjara); 15.12 (,); 34.31; 45.7 (a form of Viṣṇu); 87.37 (killer of Kālakākṣa enemy of Devas at the time of Dakṣa Sāvārṇi the 9th Manu); 131.11 (saluted in Rohiṇyaṣṭamī); 194.29 (saluted in Vaiṣṇavakavaca); 196.13 (requested to protect in the night); 197.12 (is stationed in the west).
- Padmarāga (gem) I. 68.9; 70.6 (obtained from off-sea waters of Siṃhala); 70.14; 70.21 (Vijātis of); 70.23 (nature of Vijātis of); 70.27 (cannot be scratched except with *vajra* or *kuruvinda*); 70.31 (quality of a good variety); 70.32 (effect of good quality); 70.33 (the price fixed for the Taṇḍula weight of *vajra* is equal to Māśa weight of^o); 71.28 (*marakata* valued higher than the value of); 71.29 (Marakata defective is valued much lower than that of defective^o); 72.8 (wearing Indranīla brings similar effect as an wearing); 72.9 (3 groups is Indranīla as in); 72.10 (same test for Indranīla as for); 72.11-12 (Indranīla of equal weight bears more heat, though should not be put to test on that score); 72.19 (value of a Māśa of Padmarāga is same as price of 4 times by weight of Indranīla); 73.6 (the quality of Vaiḍūrya is similar to the quality of Padmarāga known from their colour); 74.2 (description of); 74.4 (defined).
- Padmavana f. I. 75.1 (nails of Daitya thrown by Vāyu in).
- Padmavarṇa m. I. 138.43 (son of Agnivarṇa).
- Padmasāmbhava d. I. 5.5 (creation of Dakṣa and his wife by); (Brahmā) 142.25 (approached by Devas to restore sunlight).
- Payasvini r. I. 55.9 (passing thro' the central region);
- Payoṣṇī r. I. 55.7 (passing thro' the central region).

- Para d. I. 2.42 (attribute of Viṣṇu).
s. 87.37 (one of the 3 at time of Dakṣa Sāvārṇi the 9th Manu).
- Paramātmā d. I. 212 (attribute of Viṣṇu); 4.3 ("").
- Paramānanda d. I. 196.2 (Viṣṇu) (saluted as).
- Parameśvara d. I. 2.15 (attribute of Viṣṇu); 16.3 (" of Viṣṇu); 18.10 (Parameś'a, Mṛtyuñjayārcana uttered by); 30.13 (stotra for); 31.10 (of Viṣṇu with all ornaments etc.); 31.16 (of Viṣṇu); 32.13 (""); 32.24 (""); 34.29 (""); 34.33 (Pareśvara ""); 40.1 (""); 43.25 ("").
- d. 2.30 (of Śiva ?); 189.6 (as an interlocutor Śiva is addressed as).
- Parameṣṭhī m. I. 54.13 (son of Intradyumma).
- Paraśu m. I. 87.9 (one of the sons of Auttama Manu).
- Paraśurāma d. I. 142.8 (an incarnation of Hari, as son of Jamadagni) (kills the Kṣatriyas for 21 times); 142.9 (kills Kārtavīrya and makes gift of the world to Kaśyapa) (settles on the Mt. Mahendra); 194.17 (reuested to destory one's all enemies).
- Parahā m. I. 87.17 (son of Raivata Manu).
- Parāka (an atonement) I. 214.7 (for dwelling at the house of an Antyajaja); 214.11 (for visiting the house of antyajaja); 214.16 (for molestation); 214.62 (capable of destorying all sins) (course to be followed in the Vrata of).
- Parātpara d. I. 197.51 (Garuḍa conceived as).
- Parāśara s. I. 1.29 (Viṣṇu in the 17th Avatāra born as son of Satyavatī and Parāśara; created the branches of Vedic tree); 15.72 (Viṣṇu called as); 93.5 (one of the 14 Law givers); 107.1 (dharma according to); 215.20 (one of the Unapurāṇas; spoken by).
- Parīkṣit k. m. I. 140.25 (l. r.) (one of the sons of Kuru); 140.40 (son of Abhimanyu); 145.39 (installed in throne after Pāṇḍavas).
- Parjanya s. I. 87.18 (at the time of Raivata Manu).

- Paryuṣita (a preta known as) II. 12.38 (an old Brāhmaṇa was invited as the priest, and as he came late, Paryuṣita consumed the food and served the remainder. Hence he became Paryuṣita); 12.44.
- Pala I. 202.75 (a measure of weight); II. 22.49 (").
- Pavamāna m. I. 5.16 (one of the sons of Vahni and Svāhā).
- Pavitṛā r. I. 56.10 (and others are Pāpaharas, in the Kuśadvīpa when Jyotiṣmān ruled).
d. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Paśupati I. 81.14 (one of the Tīrthas).
Pāṁśu m. I.87.26 (one of the sons of Vaivasvata Manu);
k. m. 138.6 (s. r.) (son of Vatsaprīti).
- Pāñcāla I. 140.19 (a country, whose ruler was Mukula); 145.13 (Pāṇḍavas' arrival at; and winning the hands of Draupadī).
- Pāṭaliputra a place I. 132.8 (Brahmin called Vīra at).
- Pāṭhina (a kind of fish) I. 69.7. (Muktāphalas resembling the back of).
- Pāṇḍava the sons of I. 145.1 (Kṛṣṇa's fight for the case of);
Pāṇḍu 145.10 (their enmity with Kurus); (teased by Duryodhana); 145.14-15 (getting half the kingdom at Indraprastha and observance of Rājastūya); 145.22 (after their period of exile, claiming their share); 145.23 (claiming for at the least 5 villages); 229.9 (as a name of Arjuna) (Gītā narrated to).
- Pātāla nether world I. 12.4 (Ananta as Adhipati of); 15.60 (Viṣṇu as cause of); 15.151 (Viṣṇu as resident of); 57.1; 57.2 (one of the 7 worlds); 69.24 (Muktāphalas obtained from); 89.24 (where the demons worship the manes).

- Pāntha II. 5.32 (the Preta is so called at the entrance to the house where death occurred)
6.33 (by offering Piṇḍa the Devatas of Gṛha vāstu get pleased).
- Pāpa sin II. 34.10 (signs of those who are born to Manusyas on account of their).
- Pāra k. m. I. 140.12 (l. r.) (son of Pṛthusena).
- Pāralaukika I. 69.23 (one of the 8 types of Mukta-phalas)
- Pārasāvāḥ I. 69.23 (one of the 8 kinds of Mukta-phalas).
- Pārasika I. 69.24 (Mukta-phalas obtained from).
- Pārijāta flower I. 144.10 brought by Kṛṣṇa).
- Pāriplava m. I. 141.3 (son of Nṛpañjaya).
- Pāribhadra mt. I. 55.6.
- Pāriyātra k. m. I. 138.40 (s. r.) (son of Ruru).
- Pārtha (Arjuna) m. I. 139.53 (l. r.) (son of Pṛthā, got by Indra); 229.13 (Gītā Addressed to).
- Pārvaṇasrāddha II. 32.11 (to be done after the end of pollution if there be any in between).
- Pārvatī d. w. I. 137.16 (to be worshipped on Pañcamī); 185.14 (Śiva addressed as an interlocutor as dear to).
- Pārṣatasāgara (Pārṣata) I. 145.30 (where the Pṛthvīpālas were killed. Patronymic name of Drupada and his son).
- Pālita k. m. I. 139.28 (l. r.) (one of the 5 sons of Rukmakavaca).
- Pāvaka fire. I. 5.16 (born of Svadhā and Vahni); 141.13-14 (dissolves in ether at the time of Pralaya).
- Pāṣaṇḍa I. 196.11 (Buddha requested to protect from the association of).
- Piṅgala a serpent I. 39.2 (saluted in Sūryārcana); 129.26 (its worship every month and in Bhādra, Śrāvaṇa-Śuklapañcamī takes one to heaven).
- Piṅgalā II. 22.39 (one of the 10 Nādis).
- Piṅgākṣa I. 197.47 (Garuḍa contemplated as).
- Piṇḍa (offering of balls of rice) II 5.31 (reason for giving six⁰); 5.39-40 (the 3 Piṇḍas by which the gods are

- pleased); 5.64-65 (to be given for 10 days); 5.68-71 (the growth of the limbs by the offer of); 5.72 (to be given with flesh on the 10th day); 5.76 (from which one has born goes along its course after the 13th day after death); 14.9-13 (offering Piṇḍa for different categories of death of a Bāla, Yuvā etc.).
- Pitara s. I. 5.3 (creation of); 5.17 (Menā & Vaitarṇi born to Svadhā and); 5.27 (married Svadhā, one of the daughters created by Dakṣa); 89.57 (said to drink soma juice, possessed of astral bodies); 177.65 (prescription which gets Mokṣa for); II. 11.29 (merits of offering Nārāyaṇabali to); 11.30 (troubles on account of nothing to compensate it); 11.31 (one must be devoted to).
- Pitāmaha d. I. 2.13 (Brahmā addressed as, an interlocutor).
- Pitṛloka II. 8.8 (on account of the performance of the Vṛṣotsarjana, the Preta reaches).
- Pitṛstotra (stotra on manes) I. 88.1 (uttered by Mārkaṇḍeya); 89.13-48 (text of); 89.39 (manes requested to destroy demons and ward of calamities etc.); 89.42 (requested to protect from Rākṣasa, Bhūta etc.).
- Pitṛyajña I. 205.140 (doing tarpaṇa is).
- Pinākadhṛk d. I. 5.34 (epithet of Śiva).
- Pipilikā ant I. 217.26 (one who takes away bread shall become).
- Piśāca I. 6.56 (are born of Krodhā, wife of Kaśyapa).
- Pitāmbaradhara d. I. 131.14 (epithet of Viṣṇu).
- Pivara m. I. 56.11 (born of Dyutimān at Krauñca-dvīpa).
- Puṇḍarīka k. m. I. 138.39 (s. r.) (son of Nabhas).
- Puṇḍarīka r. I. 56.13 (one of the 7 mountain streams).
- Puṇḍarīkākṣa d. I. 12.5 (epithet of Viṣṇu); 13.4 (requested to protect); I. 15.9 (Viṣṇu addressed as);

- 83.55 (one who goes to Koṭīrtha shall attain); 131.11 (an epithet of Viṣṇu, saluted); 194.20 (one takes refuge at, when black a form as that of Yama is beheld).
- Puṇḍra I. 68.18 (quality of Vajras obtained from).
- Puṇya (merit) I. 213.23 (accruing from seeing holy men is greater than visiting holy places; the former gives immediate benefit and the latter in due course).
- Punarvasu (a star) I. 59.3 (star of Āditya); 59.14 (auspicious for journey); 59.15 (auspicious for wearing upper garment); 59.19 (one of the Pārśvamukha stars); 59.36 (Amṛta-yoga caused by Guru in); 59.44 (auspicious for Jātakarma etc.);
- Purañjaya k. m. 139.45 (l. r.) (son of Dundubhi).
k. m. I. 138.18 (s.r.) (son of Śaśāda or Vikukṣi);
k. m. 139.66 (l. r.) (son of Sṛñjaya);
k. m. 140.16 (l. r.) (son of Sudhīra);
- Purandara (Indra) d. I. 51.17 (one desirous of getting children to propitiate always).
- Purāṇa I. 215.13 (narrated by Vyāsa to Sūta) (the greatness of one who knows the 18); 215.16 (18 in no.); 215.17 (the 18 Upapurāṇas); 215.21 (one of the 18 Vidyās); See also Itihāsa-purāṇa.
- Purī II. 28.3 (one of the 7 cities which confer final emancipation).
- Puru m. I. 87.21 (one of the sons of Cākṣuṣa Manu).
k. m. I. 139.74 (l. r.) (his Vaṁśa narrated).
k. m. I. 140.1 (father of Janamajeya).
k. m. 140.18 (l. r.) (son of Suśānti).
- Purukutsa k. m. I. 138.23 (s. r.) (one of the three sons of Bindumahya); 138.24 (with Naramadā begets Trasadasyu).
- Purukṛtsara m. I. 87.8 (enemy of Indra at the time of Svārociṣa Manu and killed by Madhusūdana assuming elephant form).
- Puramīḍha k. m. I. 140.9 (l. r.) (son of Hastī).

- Pururguru m. I. 87.42 (one of the sons of the 11th Manu, son of Rudra).
- Puruṣottama d. I. 4.6 (attribute of Viṣṇu); 12.4 (saluted in the course of Pūjā for the successful completion of pūjā); 13.3 (addressed as having an axe and worshipped); 13.11 (Viṣṇu saluted as); 29.1 (is predominantly worshipped in the Trailokyamohinīpūjā); 29.2 (worshipped); 29.3 (stupifies the 3 worlds); 45.10 (a form of Viṣṇu holding lotus, conch, mace and disc is saluted); 66.3 (in the Navavyūha the 8th image is); 83.7 (by the worship of whom one is not born again); 86.18 (worshipper of whom shall obtain Jñāna, Śrī etc.); 86.27 (by the worship of whom one shall get all the desired objects); 131.10 (saluted in Rohiṇyaṣṭamīvrata); 137.12 (saluted in the Vāravrata); 45.29 (description the class of śalagrama called); 66.7 (one of the tīrtha);
- d. 86.19 (°rāja, attribute of Sūrya ?).
- Puruhotra k m. I. 139.35 (l. r.) (son of Anu).
- Purūravas k. m. I. 138.3 (s. r.) (son of Ilā and Budha); 139.2 (marriage with Ūrvaśī) (six sons of); 145.2 (in whose line the Kurus were born); 145.3 (gets Āyu as a son of Ūrvaśī and).
- Pulaka (gem) I. 68.10; 77.1-2 (origin of); 77.3 (merits of certain qualities & colours of); 77.4 (a pale in weight valued at 500 Rūpyas?).
- Pulastya s. I. 5.3 (creation by Lord); 5.13; 5.26 (with Prīti one of the daughters of Dharma Dākṣāyaṇa gets Dattoli as son); 58.7 (resides in the Solar region in the month of Caitra); 87.2 at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka flower).
- Pulaha s. I. 5.3 (his creation by the Lord); 5.13 (weds Kṣamā); 2.26; 58.8 (resides in solar

- region); 87.2 (at the time of Svāyambhuva Manu); 135.5 (to be worshipped in Caitra with Damanaka).
- Pulomaja m. I. 6.32 (son of Anila and Śiva in the line of Uttānapāda).
- Pulomā m. I. 6.44 (one of the sons of Danu).
w. 6.46 (one of the two daughters of Vaiśvānara, married Mārīci, their sons).
- Puškara I. 15.157 (Viṣṇu addressed as the kṣetra and as lord of Kṣetra and as the Dvīpa called); 54.4 (one of the Dvīpas); 56.6 (Śabala as ruler of); 56.18 (surrounded by sweet water); 57.4 (Narakas in the dreadful Dvīpa called); 66.6 (one of the Tirthas); 81.7; 222.18; 225.4 (Viṣṇu as lord of).
m. 90.3 (son of Varuṇa, had a beautiful daughter (Mānini) by the celestial nymph Pramlocā).
k. m. 138.37 (s. r.) (born of Bharata).
- Puṣkarākṣa d. I. 131.18 (Viṣṇu addressed as).
- Puṣṭi w. I. 5.23 (one of the 13 created by Dakṣa and married by Dākṣāyaṇa); 5.28 (Lobha, lorn of); 206.36 (saluted daily).
- Puṣṭida d. I. 89.45 (one of the 7 other clans of pitṛs).
- Puṣpaka I. 47.19 (one of 5 classes of temples). 47.20 (quadrilateral); 47.24 (the 9 types of); 138.42 (son of Hiraṇyanābha).
- (an aerial car of Kubera) 142.14 (used by Rāma for his return to Ayodhyā); 143.47.
- Puṣpadanta d. I. 46.6 (one the 32 Devas).
- Puṣpabhadrā r. II. 6.3 (in Yamapura).
- Puṣparāga gem I. 68.9; 68.44 (exports make imitation diamonds out of); 73.1 (test); 74.1 (mythological origin from the skin of the demon Bala).
- Puṣpavān mt. I. 56.9 (in Kuśadvīpa).
k m. 140.28 (l. r.) (son of Rṣabha).
- Puṣya, Puṣyā star I. 59.14 (auspicious for journey); 59.15 (auspicious for dress, upper garment);

- 59.22 (one of the 9 Ūrdhvamukha stars);
 59.35 (etc. cause Autpātikayoga on Friday);
 59.44 (auspicious for Jātakarma etc.); 61.11
 (auspicious for Kanyādāna etc.).
- Pūjāśva k. m. I. 138.22 (s. r.) son of Hitāśva.
 Pūtanā w. I. 15.79 (Viṣṇu addressed as killer of);
 46.21; 133.17 (assigned to Nairṛti direction
 in Mahānavamivrata); 144.2 (her death
 at the hands of Kṛṣṇa); 194.18.
- Pūrū k. m. I. 139.18 (l. r.) (one of the sons of Yayāti
 and Śarmiṣṭhā) See also Purūravas.
- Pūṣā d. I. 6.37 (one of the 12 Suns); 17.8; 46.5 (one
 of the celestials worshipped in Vāstupūjā);
 58.13 (reside in star Āśvayujī when sun is
 there).
 II. 22.39 (one of 10 Nāḍis).
- Pṛthā w. I. 139.51 (daughter of Śūra); 139.52 (given
 as daughter to Kuntirāja); 139.52 (married
 by Pāṇḍu); See also Kunti.
- Pṛthivī earth I. 75.1; 197.2 (one of the Maṇḍaladhipas);
 197.8 (assigned in the direction of Indra-
 devatā); 197.22 (assigned to the feet in
 Gāruḍīvidyā); 197.23 (assigned to one's
 body); 197.38 (assigned to east); See also
 Pṛthvī.
- Pṛthivīdhara I. 47.26 (a Mālaka type of temple).
- Pṛthu m. I. 6.8 (birth of); 6.9 (Antardhāna was
 son of);
 m. 54.15 (son of Vibhu);
 k. m. 138.18 (s. r.) (son of Anenas);
 k. m. 139.43 (l. r.) (son of Citraka);
 a Śālagrāma 45.22 (description of).
- Pṛthuka d. I. 87.23 (one of the class Gaṇas).
- Pṛthukīrti k. m. I. 139.26 (l. r.); (one of the best among the
 sons of Śaśabindu).
- Pṛthujaya k. m. I. 139.27 (l. r.) (one of the best of the sons
 of Śaśabindu).
- Pṛthudāna k. m. I. 139.27 (l. r.) (one of the best among the
 sons of Śaśabindu).

- Pṛthurukma k. m. I. 139.28 (l. r.) [(one of the 5 sons of Rukmakavaca).
 Pṛthulākṣa k. m. I. 139.71 (l. r.) (son of Caturāṅga).
 Pṛthulaujasa I. 6.40 (the 4 sons of Hiranyakaśipu were known to be).
 Pṛthuśravāḥ m. I. 87.35 (son of Dakṣasāvarṇi Manu).
 k. m. 139.27 (l. r.) (one of the best among the sons of Śaśabindu).
 Pṛthusena k. m. I. 140.11 (l. r.) (son of Rucirāśva).
 Pṛthvīdhara d. I. 46.10 (and 7 others surrounding Brahmā in Vāstupūjā).
 Pṛṣata k. m. I. 140.23 (l. r.) (son of Somaka).
 Pṛṣadāśva k. m. I. 138.16 (s. r.) (son of Virūpa).
 Pṛṣadhra k. m. I. 87.26 (one of the sons of Vaivasvata Manu); 138.2; 138.4 (killed a cow and became a Śūdra).
 Paila s. I. 215.12 (a disciple of Vyāsa to whom Ṛgveda was taught).
 Paiṣṭi I. 214.31 (a kind of Surā (drink)).
 Pauṇdra a country I. 68.17 (Vajras at).
 k. m. 139.70 (l. r.) (one of the several sons of Bali).
 Paurandarapada I. 132:1 (said to be conferred on the (place of Indra) observer of Śuklāṣṭamīvrata in the month of Pauṣa).
 Pauravī w. I. 139.56 (wife of Vasudeva).
 Paurṇamāsa m. I. 5.10 (born to Sambhūti, thro' Marici).
 Paulamāḥ m. I. 6.47 (son of Mārīca).
 Pauṣṇa d. I. 59.9 (lord of star Revatī).
 Prakṛti d. I. 198.8 (worshipped in Jvālāmālinīkrama).
 Pracauḍa d. I. 194.29 (saluted in Vaiṣṇavakavaca); 194.29 (°rūpa ").
 Pracauḍā d. w. I. 133.12 (manifestation of Durgā).
 Pracetaḥ d. I. 135.5 (to be worshipped in Caitra with garlands of Damanaka).
 k. m. 139.65 (l. r.) (son of Durgama).
 Prajāpati d. I. 4.21 (His creation of world); 6.14 (Brahmā) (wishing to create); 89.55 (saluted by Ruci); 5.13 (Pulaha⁰, birth of sons to

- Kṣamā and); 6.15 (Viraṇaprajāpati, wedding Asiknī).
- Praṇava syllable 'om' I. 205.67 (Japa to be made of); 205.68 (one who contemplates on °shall remove all fear); 218.17 (if it is known, Brahma favours).
- Pratardana d. I. 87.11 (Devagaṇa).
(nāḥ) k. m. 139.10 (l. r.) (son of Divodāsa) (known as Śatrajit in history).
- Pratāpavān m. I. 87.39 (son of 10th Manu).
Pratikṣatra k. m. I. 139.15 (l. r.) (son of Kṣatavrddha).
k. m. 139.49 (l. r.) (son of Samī).
- Pratibāhu k. m. I. 139.62 (l. r.) (son of Vajra).
Pratibindhya I. 140.38 (l. r.) (son of Yudhiṣṭhira and Draupadī).
- Pratiratha k. m. I. 140.4 (l. r.) (son of Ratināra).
- Pratiṣṭhā (installation) I. 48.1 (of all Devas).
- Pratiṣṭhāna a place I. 142.19 (a Brahmin Kauśika who lived at).
- Pratisadṛk d. I. 6.59 (one of the 49 Marut-gods).
Pratihartā m. I. 54.14 (son of Pratiḥāra, in the line of Agnīdhra).
- Pratītaka k. m. I. 141.6 (l. r.) (son of Prativyāḥ).
Pratīndhaka k. m. I. 138.47 (l. r.) (son of Manu).
Pratīpa k. m. I. 140.33 (l. r.) (son of Dilīpa) (his 3 sons).
Prativya k. m. I. 140.6 (son of Bhānuratha).
Pratiḥāra m. I. 54.14 (son of Parameṣṭhī) (in the line of Agnīdhra).
- Pratiḥāra, door II. 9.5 (of Dharmadhvaja).
Pratihāra keeper
- Pratyagra k. m. I. 140.27 (l. r.) (son of Vasu).
Pratyāṅga m. I. 87.17 (son of Raivata Manu).
- Pratyāhāra (restraining organs) I. 218.19 (described); 227.18 (one of the 6 accomplishments of yoga); 227.22; 227.23; 229.13.
- Pratyūṣa I. 6.29 (one of the 8 Vasus); 6.34 (Devala was son of).
- Pradakṣiṇāḥ (circumambulation) I. 47.8 (are one fourth the height of Śikhara).

- Pradyumna m. I. 139.61 (one of 3 sons of Kṛṣṇa); 7.6 (worshipped in Sūryapūjā); 8.15 (requested to protect); 12.4 (worshipped); 12.14 (worshipped in Cakrapūjā); 15.89 (attribute of Viṣṇu); 32.5 (Viṣṇu, in the form of^o to protect world); 32.6 (saluted in pañcatattvārcana); 32.13 (,); 32.30 (,); 43.18 (assigned to south); 144.8 (killer of Śambara); 194.6 (requested to protect the nose); 194.29 (requested to destroy all fears); 195.2 (saluted).
- a śālagrāma 45.9 (saluted); 45.15; 45.28 (is that having 6 Cakras); 66.2.
- Prabhā d. I. 40.6 (saluted in Maheśvaripūjā).
- Prabhākara m. I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
- Prabhāsa d. I. 6.29 (one of the 8 Vasus);
a place 81.4 (mentioned as a best Tīrtha, where Somanathā is); 83.13 (merits of seeing the lord at); 83.33 (merits of performing Śrāddha at); 86.1 (at Gayā, Pretaśilā exists at 3 places, of which one at); II. 28.19 (benefit of dying at).
- Pramlocā (a celestial nymph) w. I. 58.11 (lives in Solar region); 90.1 (appeared from the waters of the river); 90.2 (addresses Ruci); 90.3 (asks his willingness to take her daughter got from Puṣkara, son of Varuṇa).
- Prayāga I. 66.6 (one of the Tīrthas); 51.29 (merites of making a gift at); 81.2 (best Tīrtha); 143.11.
- Pralamba m. I. 87.12 (a demon, killed by Hari in the form of a fish); 194.18 (reference to his death at the hands of Kṛṣṇa).
- Pralaya deluge I. 141.13 (3 types of); (the order of occurrence of); 215.4 (of the world); 216.6 (Prākṛtika^o described).
- Pravāha m. I. 87.47 (son of Daśaputra Manu).
- Pravīra m. I. 87.56 (son of Bhautya Manu).

Prasadṛk	d.	I. 6.63 (one of the 49 Marut devas).
Prasuśruta	k. m.	I. 138.44 (s. r.) (son of Maru).
Prasūtā	d.	I. 87.23 (one of the Gaṇa (clans)).
Prasūti	w.	I. 5.20 (born to Svāyambhuva Manu & Śatarūpā); 5.21 (was given in marriage to Dakṣa).
Prasṛti		I. 202.73 (a measure of weight, defined).
Prasena	k. m.	I. 139.39 (l. r.) (son of Anamitra).
Prastalākṣa	m.	I. 87.14 (son of Tāmasa Manu).
Prastāra	m.	I. 54.14 (son of Pratihartā, in the line of Agnīdhra).
Prastha		I. 202.74 (measure of weight defined); 202.76.
Prahasta	m.	I. 143.45 (killed by Rāma).
Prahlāda	m	I. 6.40 (one of the 4 sons of Hiranyakaśipu) (and devoted to Viṣṇu); 6.49 (demons born in the line of); 15.90 (Viṣṇu addressed as ^o in the 1000 names of Viṣṇu); 1.19 (his birth as Datta to Atri and Anasūyā to whom Ānvīkṣikī was narrated).
Prācīnabarhis	m.	I. 6.3 (son of Śniṣṭi in the line of Uttānapāda).
	m.	6.9 (son of Havirdhāna in the line of Uttānapāda); 6.10 (10 sons of Sāmudrī and).
Prācetas	m.	I. 6.11 (the sons of Prācīnabarhi and Sāmudrī).
Prājāpatya	vr.	I. 214.7 (to be preformed for purification); 214.48 (made of its observance of for a ruler).
Prāṇa	m.	I. 5.9 (son of Āyati & Dhātā).
	m.	6.31 (son of Manoharā).
	s.	87.6 (at the time of Svārociṣa Manu);
life breath		197.20 (in the Gārudīvidyā Prāṇa is contemplated upon as burning); 218.13; 218.19 (its control); 222.19 (its control is less meritorious than contemplating on); 227.18 (control beneficial in Yoga); 229.13 (^o syṁyama, one of the 8 limbs of

- Yoga); II. 19.32; 22.40 (one of the 10 Vāyus remaining in one's body); 22.42 (as conveyor of food within the body); 22.44 (controller of fire within body).
- Prāṇāḥ d. I. 87.41 (inmates of heaven at the time of 10th Manu, divided into 100 clans).
- Prādhā w. I. 6.25 (one of the 14 wives of Kaśyapa).
- Prāsāda temple I. 47.1 (^olakṣaṇa of); 47.10 (Lakṣaṇa in general); 47.16 (Maṇḍapamāna has been narrated and another form of structure is then told); 47.18 (dimensions of Nemi etc.); 47.19 (description according to their measure and origin); (their 5 divisions); 47.21 (forty types of temple from the above 5 divisions); 47.33 47.34 (the type called Meru is said to be best); 47.36 (vary according as the image of deity housed in); 47.37 (many kinds of); 47.38 (for deities self-originated, no niyama in); 47.41 (the devatas are located in the respective quarters in); 47.42 (Mathas located nearby for Upajivins); 47.43 (Suras to be placed and worshipped in).
- Priyabhṛtya m. I. 87.13 (son of Manu).
- Priyavrata m. I. 5.20 (son of Svāyambhuva Manu and Śatarūpā); 54.1 (son of).
- Prīti w. I. 5.13 (Pulastya's wife; Dattoli as son of);
- Pretakuṇḍa I. 86.1 (Pretaśilā at Gayā exists in one of the forms as); (others being Prabhāsa and Gayāsuraśīras).
- Pretaloka II. 10.1 (Pretas discharged from,^o how eat).
- Proṣṭhapa di star. I. 59.36 (Uttara,^o Kuja in^o causes Amṛta-yoga).
- Plaksa I. 54.4 (one of the 7 dvīpas); 54.9 (the people are not subject to Yugāvasthās, who live at); 59.1 (sons of Medhātithi, ruler of); 56.2 (the 7 sons later were rulers of).

- Phaṇīndra I. 71.4 (Vāsuki mentioned as; reference to mythological account of biles of demon Bala having been dropped by).
- Phalgucaṇḍī d. w. I. 83.16 (worshipped at Gayā).
- Phalgutīrtha I. 83.18 (at Gayā); 83.19 (all the sacred waters on earth mix at); 83.20 (claimed to be most sacred at Gayā); 84.13 (Pitāmaha is worshipped at); 84.14 (Gadādhara worshipped at); 84.20 (Devāditarpaṇa on 4th day at);
- Phalgunī Star I. 59.4 (Uttara, star of Aryamā); (Pūrva; star of Bhāgyadevatā); 59.5 (Uttarā⁰ traya, to be avoided on Saturday for certain acts); 59.37 (pūrva⁰, Amṛtayoga caused by Śukra in).
- Phalgvīśa I. 83.16 (by worshipping whom at Gayā, one clears his debts to manes).
- Baka (a demon) m. I. 145.12 (killed by Pāṇḍavas while at Ekacakrā).
a crane 217.28 (the stealthy remover of fire becomes).
- Badrikāśrama I. 81.6 (one of the sacred places); 2.2 Sūtas statement about his visit io).
- Bandhūka (name of a tree) I. 70.7.
- Babhru I. 47.27 (a Trip (v) ṣṭapa type of temple).
k. m. I. 139.30 (l. r.) (son of Romapāda).
k. m. 139.37 (l. r.) (one of the 8 sons of Bhajmāna).
- Babhruvāhana k. m. II. 17.5 (in the Tretāyuga, at Mahodayapura) (his story)
- Bahiṣada d. I. 89.50 (one of the clans of pitṛs); 5.3 (creation of); 89.41 (requested to protect in the south).
- Bala (an asura) I. 5.8 (born to Śrī and Hari); 68.1 (defeated Indra etc.); 68.2 (was requested by Devas to be a cow at their sacrifice and was killed by them); 68.3 (story of becoming a cow for the welfare of the Devas and the world); 68.4 (his Avayavas becoming Ratna on account of his Sattva-

- guṇa); 80.1 (Śeṣa collecting his Antra (bowels). thro' it is Kerala and high quality Vidrumas appeared there).
- m. 144.10 (killed by Kṛṣṇa).
- Balabhadra d. I. 86.18 (merits of worshipping Him at Gayā); 86.26 (?); 139.56 (son of Vasudeva and Rohini) 131.9 (son of Vasudeva and Devakī; arghya offered to^o) 144.1; 11.34 (worshipped); 139.57 (his wife Revatī and his sons).
- Balākāśva k. m. I. 139.4 (l. r.) (son of Apajāpaka).
- Balādhṛṣya d. I. 6.64 (?) (one of the 49 Marut devas).
- Balāhaka mt. I. 56.6 (in Plakṣadvīpa).
- Bali m. I. 1.27 (Viṣṇu assumed dwarf from and begged 3 feet space from); 6.41 (born of Virocana and 100 sons were born to) (in the line of Uttānapāda); 48.71; 87.34 (son of Virocana who was Indra at the time of Sāvartī Manu); reference to his offer of 3 feet measures of place to Viṣṇu; 87.41 (enemy of devas at the time of 10th Maṇu, and killed by Hari);
- k. m. 139.69 (l. r.) (son of Sutapā); 139.69,70 (several sons of); 205.140 (offering^o is Bhutayajña).
- Bahukarmaka k. m. I. 141.9 (son of Svakṣetra).
- Bahugati k. m. I. 140.2 (l. r.) (son of Sambhu?).
- Bahudā w. I. 6.22 (one of the daughters of Dakṣa; given to Bahuputra).
- Bahuputra m. I. 6.22 (to whom Bahudā was given by Dakṣa).
- Bahūrūpa d. I. 6.35 (one of the 11 Rudras).
- Bahurūpā d. w. I. 48.14 (one of the Devatās assigned in the middle in the installation of deities).
- Bahulāśva k.m. (s.r.) I. 138.57 (son of Dhṛti).
- Bāṇa m. I. 6.41 (one of the 100 sons of Bali); 144.8 (whose daughter was married by

- Pradyumna's son Aniruddha); 144.9 (in the fight between Hari and Śaṅkara, except 2 all the other of his 1000 arms were cut off); 196.13 (requested to protect from enemies and Rākṣasas).
- Bārhadrathāh I. 140.27-141.11 (kings called).
- Bālahilyāḥ m. I. 5.14 (60 in number born of Kratu and Sumati).
- Bālacandra d. I. 129.21 (one of the forms of Gaṇapati).
- Bāṣkala m. I. 6.41 (son of Saṁhlāda, one of the sons of Hiraṇyakaśipu); 87.4 (enemy of Indra and killed by Viṣṇu at the time of Svāyambhuva Manu).
- Bāhu k. m. I. 138.28 (s.r.) (son of Vṛka, who became a king).
- Bāhula k. m. I. 141.8 (son of Śuddhodana) (in the royal line).
- Binda k. m. I. 139.55 (l. r.) (son of Rājādhivevī, Rājādhiveva, son of Śūra).
- Bindumahya k. m. I. 138.22 (s. r.) (son of Māndhātā); 138.23 (3 sons of); (had 50 daughters married to Saubhari muni).
- Bindusara I. 81.21 (one of the Tīrthas, Viṣṇupādo-daka).
- Buddha m. I. 1.32 (Jinasuta, would be born in Kīkaṭa, at the end of Kaliyuga to destroy the enemies of celestials, as an Avatāra of god); 44.4; 86.11 (worshipped as an avatāra of god); 145.40 (Vāsudeva is said to be taking form of^o for destroying enemies of celestials); 196.11 (requested to protect from the assembly of heretics).
- Buddhi w. I. 5.24 (one of the 24 maidens created by Dakṣa and married by Dharma Dakṣāyaṇa); 5.29 (Bodha said to be born of).
- Buddhirāt m. I. 54.15 (son of Nara, in the line of Agnīdhra, King of Jambūdvīpa).
- Budha (a planet) d. I. 7.3 (worshipped in Sūryapūjā); 16.16 (saluted in Viṣṇupūjā); 23.11 (worshipped

- in Śivārcana); 39.10 (worshipped in Sūryapūjā); 39.14 (worshipped in ”); 58.10 resides in Aṣāḍha); 59.27 (Dvādaśī good on); 59.29; 59.31 (journey forbidden on the day of); 59.34 (Revatī etc. are to be avoided in); 59.36 (in Kṛttikā causes Amṛtayoga); 59.40 (in Anurādhā causes Siddhayoga); 59.42 (in Dhaniṣṭhā causes Viṣayoga); 60.1 (Daśā period of); 60.4 (yields women, Rājya etc. in its Daśā); 60.7 (*mithuna* is his Kṣetra); 60.8 (*kanyā* is his Kṣetra); 61.13 (is good in 4); 61.15 (good in 11); 62.16 (Siddhikārya, Mantra and Yātrā are remembered in); 132.6 (worshipped in Budhāṣṭamī); 132.7 (Bīja Mantra of); 136.7; 136.10 (as an attribute of Viṣṇu); 138.3 (as husband of Ilā and father of Raja, Rudra, Purūravas); 139.2 (son of Soma and Tārā); 145.2 (son of Soma) (in the narration of story of Mahābhārata);
- k. m. I. 138.10 (s. r.) (son of Vegavān).
- Budhāṣṭamī v r. 132.8 (story about).
- Bṛka k. m. I. 138.28 (s. r.) son of Ruruka).
- Bṛhatkarmā k. m. I. 139.72 (l. r.) (son of Bhadraratha);
k. m. 140.10 (l. r.) (son of Bṛhaddhanu).
- Bṛhadaśva k. m. I. 138.20 (s. r.) (son of Śrāvasta);
k. m. 141.6 (l. r.) (son of Vatsavyūha).
- Bṛhadīṣu k. m. I. 140.10 (son of Ajamiḍha).
- Bṛhaduktha k. m. I. 138.45 (s. r.) (son of Devarāta).
- Bṛhadguṇa s. I. 87.6 (at the time of Svāroci, a Manu).
- Bṛhaddhanu k. m. I. 140.10 (l. r.) (son of Bṛhadīṣu).
I. 141.5 (name of princes who would be born in the race of Ikṣvāku).
- Bṛhadbhānu k. m. I. 139.72 (l. r.) (son of Bṛhatkarmā);
k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).
- Bṛhadbhrāja k. m. I. 141.7 (son of Kṛtjait).
- Bṛhaddyumna m. I. 87.35 (son of Dakṣa Sāvarṇi, 9th Manu).
- Bṛhanmanā k. m. I. 139.73 (l. r.) (son of Bṛhadbhānu)
- Bṛhaspati d. I. 7.3 (saluted in Sūryādīpūjana); 17.5

- (a planet) (assigned to Yāmya in Sūryārcana); 23.11 (worshipped in Śivārcana); 39.14 (saluted in Sūryārcana); 58.26 (description of his Ratha); 59.28 (full moon and new moon good on the day of); 205.131 (requested to protect); 93.5 (one of the 14 law-giver);
k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
- Bodha m. I. 5.29 (born of Buddhi ?).
- Brahmadatta k. m. I. 140.13 (l. r.) son of Aśvaha and Kṛti.
- Brahmamandira I. 47.24 (a Puṣpaka type of temple).
- Brahmayajña I. 205.140 (teaching is).
- Brahmarakṣas I. 177.65 (prescription to convey them to Mokṣa);
II. 1.12 (one who abducts another's wife shall become).
- Brahmaloka I. 2.7 (Vyāsa's narration of his visit to); 4.35 (the place for Brahmins); 4.36 (place for those who remain Brahmācārins); 36.15 (Gāyatrī japa conveys one to); 37.2 (attained by Gāyatrījapa); 51.10 (is attained by Vidyādāna to Brahmins); 81.30 (the best Tīrtha Gayā is considered convey one to); 82.8 (attained by performing Śrāddha, Piṇḍadāna etc. at Gayā); 82.13 (""); 83.8; (by worshipping Brahmā one gets); 83.18 (by worshipping Gadādhara at Gayā after bath at Phalgutīrtha, one shall convey 21 people to); 83.20 (bathing at Brahma-sadas, conveys one to); 83.22 (bathing at Akṣayavaṭa conveys one to); 83.23 (bathing at Akṣayavaṭa conveys one to); 83.24 (by doing Śrāddha at Rāmahṛda, one conveys his Pitṛkula to); 83.25 (doing Śrāddha at certain spots at Gayā, conveys one to); 83.28 (doing Śrāddha at certain spots at Gayā, conveys Pitṛkula to); 83.29 (bathing at Gayā conveys Pitṛkula to); 83.34 (by doing Śrāddha at certain spots one conveys

Pitṛkula to); 83.35 (attained as a result of offering Piṇḍa); 83.37 (by doing Śrāddha etc. at Gayā one shall obtain); 83.65 (bathing at the confluence of Niścira at Gayā one attains); 86.3 (Śrāddha at Preta-Śilā conveys one to); 86.6 (mt. Krauñcapāda conveys one to); 86.19 (Piṇḍadāna at Gayā in the presence of Gods, conveys one to); 86.20 (pūjana also yields); 86.25 ("); 86.31 ("); 86.37 (by Śrāddha, Piṇḍadāna etc one shall attain); 205.72 (in Yajana for Devas, invocation is made of those Devas at); II. 7.10; 9.9 (one who has done good deeds reaches).

Brahmasadas

I. 83.21 (one of the Tīrthas at Gayā).

Brahmā

I. 2.5 (as narrator of GP.); 2.9 (as an interlocutor); 2.37; 4.11 (as a form of Viṣṇu); 4.12 (rescuing earth); 4.19 (creation of); 4.28 ("); 5.18 (creating Manu as a manifestation of self); 8.14 (His place in the worship of Viṣṇu); 8.15 ("); 11.25 (His place in Navavyūhārcana); 11.35 (worshipped); 12.4; 18.18 (worshipped); 31.21 (worshipped); 32.32 (Viṣṇu saluted as master of °); 32.34 (as a form of Viṣṇu); 34.42 (saluted); 35.2 (Gāyatrī as head of); 37.8; 40.11 (saluted); 42.6 (one of the Tantudevātā); 42.11 (offering made to Ātman as a form of); 43.1 (seeking protection from Viṣṇu); 43.9 (one of the Tantudevātā); 43.10 (one of the Devātā in the sacred thread); 46.9; 46.10; 46.19; 48.61 (worshipped); 50.58 (to be worshipped); 53.1 (as an interlocutor); 58.20 (as an interlocutor); 59.2 (Devātā of Rohiṇī); 73.1 (as an interlocutor); 81.29 (Tīrtha as told by); 82.13; 83.8 (merits of worshipping); 86.25 ("); 89.6 (his appearance before Ruci); 89.56

- (saluted by Puci); 89.65 (asked Ruci to create); 126.8 (worshipped); 137.18 (worshipped); 138.1 and 143.1; 145.2 (born from Viṣṇu's navel); 139.1; 142.25 (Devas approach Him when darkness pervaded on account of the course of Kauśika's wife); 205.1 (as an interlocutor) 205.66 (as household fire); 205.74 (the trinity should not be looked upon as separate); 205.133 (to be worshipped); II. 7.5-6 (his Tapas at the navel of Viṣṇu) (His creation of the world etc.); 19.12 (resides always in maṇḍalas) (drawn in connection with ūrdhvadehika); 31.2 (commends the donor of earth); I. 81.11 (a tīrtha at Gayā);
- d. I. 2.19 (Viṣṇu is said to be ^o among Brahmins); 2.20; 2.44; 4.3 (as an attribute of Viṣṇu); 15.2 (as an attribute of Viṣṇu); 30.8 (an attribute of Viṣṇu); 45.22; 45.31 (description of).
- a Śalagrāma
- Brahmāṇi (nī) d. I. 38.5 (assigned and worshipped in Durgāpūjā); 59.10 (is well established in the east in Pratipannavamīpūjā); 134.3 (to be propitiated in Mahānavamī); 198.2 (invoked in the east and worshipped); 198.9 (worshipped).
- Brahmāṇḍa 215.20 (10th Upapurāṇa).
- Brahmāraṇya f. I. 83.40 (at Gayā).
- Brahmeśvara d. I. 83.15 (at Gayā) (by worshipping whom one gets free from the sin accruing from the murder of a Brahmin).
- Brāhma I. 59.7 (Abhijit (noon) is known as).
- Bhaga d. I. 6.38 (one of the Suns); 17.7 (,).
- Bhagavati d. w. I. 38.5 (worshipped in Durgāpūjā).
- Bhagīratha k. m. I. 138.30 (s. r.) (son of Dilīpa and he brought Gaṅgā to earth).

- Bhajāmana k. m. I. 139.36 (l. r.) (one of the 8 sons of Sāttata); 139.37 (8 sons of); 139.43 (father of Kukura and Kambalabarhiṣah).
- Bhajina k. m. I. 139.36 (l. r.) (one of the 8 sons of Sāttvata).
- Bhadra d. I. 28.2 (assigned to the east in the Gopāla-pūjā);
 palanquin 47.31 (dimension of).
 d. 87.50 (Indra at the time of Dakṣaputra Manu) (Ṛtadhāmā).
- Bhadra k. m. I. 47.22 (a Vairāja class of temple).
- Bhadrakālī d. I. 134.4 (worshipped in the Mahānavamīvrata).
- Bhadradeva k. m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
- Bhadraratha k. m. I. 139.72 (l. r.) (son of Haryaṅga).
- Bhadraśreṇya k. m. I. 139.21 (l. r.) (son of Mahiṣmān).
- Bhadrasenaka k. m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
- Bhadrā d. w. I. 38.2 (etc. worshipped in the month Mārgaśīrṣa, commencing from 3rd day); 129.9 (worshipped as a manifestation of energy).
 w. 139.56 (wife of Vasudeva).
- Bhadraśva m. I. 54.11 (one of the 9 sons of Agnīdhra, ruler of Jambūdvīp);
 mt. 55.1 (in the east).
- Bhanandana k. m. I. 131.5 (s. r.) (son of Nābhāga).
- Bharaṇī star I. 59.9 (Yama as the Devatā of), 59.16 (an Adhvaktra star); 59.42 (Viṣayoga caused by Bhārgava); 59.45 (will cause death in journey).
- Bharata m. 54.12 (son of Rṣabha in the line of Agnidhra who stationed at Śālagrāma, was a Vratī); 54.13 (his son was Sumati);
 k. m. 138.36 (s. r.) (son of Daśaratha); 142.10 (Rāmāyaṇa story); 143.4; 143.7 (marries

- Māṇḍavi); 143.8 (and Śatrughna going to their uncle Yudhājit); 143.12 (with army going to Rāma and requesting him to return to Ayodhyā and rule); 143.13 (ruled the kingdom till Rāma's return, remained as aspector); 138.37 (s. r.) (son of);
- k. m. 139.24 (l. r.) (son of Tālanjha);
- k. m. 140.5 (s. r.) son of Duśyanta and Śakuntalā); 145.3 (in the line of Āyu).
- Bharatāśrama (a place) I. 83.40 (at Gayā, on the east of Brahmasadas); 83.41 (merits of doing Śrāddha at).
- Bharadvāja s. I. 58.14 (and others are lords in Kārttika); 87.27 (at the time of Vaivasvata Manu).
- Bharga w. I. 58.16 (an Apsaras who lives in solar region in Pauṣamāsa in Vasanta Kāla);
- k. m. 139.13 (l. r.) (son of Vītihotra).
- Bhargabhūmi k. m. I. 139.13 (l. r.) (son of Bharga).
- Bhallāṭa d. I. 46.7 (one of the 32 Devas assigned in Vāstu).
- Bhallātaka gem I. 71.22 (a type of Marakata).
- Bhava (Śiva) d. I. 5.26 (married Satī); 6.13 (by whose curse, Dakṣa was born to Māriṣā, wife of Prācinabarhiṣaḥ).
- Bhavana I. 47.24 (a Puṣpaka class of temple).
- Bhaviṣṇu m. I. 142.10 (Rāma, son of Daśaratha is spoken as).
- Bhaveśvara d. I. 193.16 (Śiva as an interlocutor addressed as).
- Bhavya m. I. 54.1 (born in the line of Agnidhra); 56.14 (ruler of Śākadvīpa; 7 sons of).
- Bhasma ash I. 2.13 (Viṣṇu spoken as besmeared with); 214.25 (as purifier); 214.26 (ten things which are purified by).
- Bhāga I. 202.75 (a measure of weight, defined as 20 Palas).
- Bhādrapada star I. 59.9 (Pūrva, Ājya as lord of); and (Uttara, Ahirbīadhna as lord of).

- Bhānavā m. I. 6.27 (born of Bhānu).
- Bhānu w. I. 6.24 (one of 10 daughters of Dakṣa given to Dharma); 6.27 (Bhānavas were born of).
- Sun d. 15.82 (as a form of Viṣṇu); 52.19 (to be worshipped on Saptamī); 58.9 (when it is in Jyeṣṭha, Hāhā and Rathasvana reside there); 59.29 (purifies Dvādaśī); 62.1 (is situated in the Rāśis from the rise); 70.9 (Sphaṭika class).
- k. m. 139.63 (l. r.) (son of Bhārga).
- Bhānumatī w. I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
- Bhānumān k. m. I. 138.50 (s. r.) (son of Śiradhvaja).
- Bhānuratha k. m. I. 141.6 (son of Bṛhadaśva).
- Bhāminī w. I. 6.22 (one of the daughters of Dakṣa, given to Bahuputra).
- Bhārata (name of country) I. 55.2 (situated in the south); 55.3; II. 1.6 (Devas born again to do acts of merit at); (epic) 145.1 (narration of).
- Bhārati d. w. I. 198.8 (worshipped).
- Bhārgava (a constellation) I. 19.7; 23.11 (worshipped); 39.11 (worshipped); 39.14 (saluted); 59.30 (requested to purify Saptamī); 59.42 (in Bharāṇī causes Viṣayoga); 60.2 (Daśā period of); 60.8 (Tulā is the place of); k. m. 139.63 (l. r.) (son of Vahni); s. (Paraśurāma); 215.20 (an Upapurāṇa spoken by).
- Bhāvya d. I. 87.23 (one of the Gaṇas, clans).
- Bhāsa d. I. 6.63 (one of the 49 Marut devatas).
- Bhāsāḥ d. I. 6.51 (were born of Bhāsī).
- Bhāsī d. w. I. 6.50 (born of Tāmṛā); 6.51 (Bhāsas were born of).
- Bhāskara (Sun) I. 58.1 (his Rathas are 9 in no.); 58.16 (the 7 who dwell in Maṇḍala in the Pauṣa month in spring); 58.18 (, in Māgha)

- 59.26 (Aṣṭamī auspicious on the day of); 137.17 (gives wealth in Saptamī); 205.123 (merits of bathing in); 205.135 (worshipped).
- Bhitti wall I. 47.2 (in a temple should be 48); 47.7 (built on 12 divisions); (height made equal to 4 parts of); 47.8 (height of Śikhara, double that of); 47.11 (twice the breadths of Garbha).
- Bhīma m. I. 127.1 (his observance of Dvādaśī Vrata in Māgha); 139.53 (son of Pṛthā, got by Vāyu); 145.9; 145.33-145.34 (Duryodhana, killed by); 145.38 (consoling Yudhiṣṭhira, after the war).
k. m. (l. r.) 139.3 (son of Amāvasu); 139.32 (son of Vikṛti).
- Bhīmadvādaśī vr. I. 127.2 (origin of).
- Bhīmaratha k. m. I. 139.10 (l. r.) (son of Ketumān);
k. m. I. 139.32 (l. r.) (son of Vikṛti).
- Bhīmarathā r. I. 55.8 (flowing the central region).
- Bhīmarathāḥ m. 87.16 (enemy of Śibi); (killed by Hari).
- Bhīmasena k. m. I. 140.30 (l. r.) (one of the sons of Somāpi).
k. m. 140.33 (l. r.) (son of Ṛkṣa).
- Bhīṣaṇā d. w. I. 198.5 (worshipped in Vāyukoṇa in Tripurāpūjā).
- Bhīṣma k. m. I. 83.26 (^otarpaṇa, at particular place in Gayā, its merits); 140.35 (born to Śantanu and Gaṅgā); 145.4 (endowed with all qualities); 145.14 (permitting Pāṇḍavas to be invited and given half the kingdom); 145.25 (was the commander in the Bhārata war on the side of Duryodhana on the opening day); 145.27 (laid on the bed of 100 arrows by Arjuna & Śikhaṇḍī, awaited Uttarāyaṇa, meditating on Gadādhara and left his body).
- Bhīṣmaka gem I. 73.1 (its test); 76.1 (^oratna); 76.2 (^opāṣāṇa, resembling); 76.3 (^omaṇi, worn in the neck set in 'gold' gets all Saṃpat);

- 76.5 (⁰maṇi, if endowed with good qualities, adorning the finger, good effects of);
76.6-7 (effects of good & bad kinds of);
76.8 (its value depends on its place of origin).
- Bhīṣmapañcaka vr. I. 123.3 (observed in the month Kārtika, on the 11th day in bright fortnight).
- Bhujīṣyā w. I. 145.7 (through whom Vyāsa begot Vidura).
- Bhuvana (a world) II.5.2 (16 in no. in Yamaloka).
- Bhūtaṭapa d. I. 185.25 (Śiva addressed as an interlocutor).
- Bhūtaṭajña I. 205.140 (offering Bali is).
- Bhūtasantāpana m. I. 6.42 (one of the sons of Hiraṇyākṣa).
- Bhūti d. I. 89.43 (one of the 9 class of Pitṛs).
- Bhūtikṛt d. I. 89.43 (one of the 9 clas of Pitṛs).
- Bhūtida d. I. 89.43 (one of the 9 clans of Pitṛs).
- d. I. 89.47 (one of the 4 other clans of Pitṛs).
- Bhūteśa d. I. 2.16 (as an epithet of Viṣṇu);
d. 6.54 (Śiva addressed as an interlocutor);
58.28 ("); 177.27 ("); 185.28 ("); 189.
16 (")
- Bhūteśvara a place II. 28-20 (merits of dying at).
- Bhūdhara I. 47.26 (a Mālaka type of temple).
- Bhūpa k. m. I. 138.6 (s. r.) (son of Khanitra).
- Bhūmisuta (Mars)I. 58.25 (Ratha of); 59.25 (Tṛtiyā good on the day of); See Kuja.
- Bhūmukha I. 47.26 (a Mālaka type of temple).
- Bhūri k. m. I. 140.34 (l. r.) (son of Somadatta);
k. m. 141.10 (son of Senajit).
- Bhūridyumna m. I. 87.39 (son of 10th Manu, Dharmaputra).
- Bhūriśravas k. m. I. 140.34 (l. r.) (son of Bhūri).
- Bhūriśreṇī m. I. 87.38 (son of 10th Manu, Dharmaputra).
- Bhūrvarāha d. I. 12.4 (saluted).
- Bhṛgu s. I. 2.7 (reference to his visit to Brahmā and requesting Brahmā to divulge the essence of Garuḍapurāṇa); 5.2 (creation of); 5.7 (married Khyāti, daughter of Dakṣa); (Dhātā and Vidhātā born to

- Khyāti and); 5.26 (""); 16.9 (as an interlocutor); 16.16 (his son saluted); 46.4 (assigned as Vāstu god); 46.5; 52.3; 58.12 (resides in Bhādrapada when Sun is there); 135.5 (to be worshipped in Caitra, with garlands of Damanaka).
- Bhrgukṣetra (a place) II. 28.19 (mertis of death at).
- Bhr̥ṅgīśa d. I. 5.34 (an epithet of Śiva).
- Bhairava d. I. 20.14 (is invoked); 24.6 (worshipped); 24.7 (worshipping the 9); 34.34 (worship of) (Mūlamantra for); 40.9; 197.48 (Garuḍa conceived as); 198.1 (as an interlocutor); 198.2 (,,); 198.4 (Unmatta) (worshipped in Agnikoṇa); 198.5 (,,); 199 (as an interlocutor); 200 (,,).
- Bhoja k. m. I. 139.38 (l. r.) (son of Mahābhoja).
- Bhauma (Mars) d. I. 58.25 (his Ratha); 59.28 (Trayodaśī, good on the day of); 59.34 (the 3 Dhaniṣṭhās causes Mr̥tyu, roga etc.); 59.42 (in Uttarā-ṣāḍha causes Viṣayoga); 61.13 (good in 4th house); 62.13 (is known as Ugra); 67.5 (the nature of the time when the wind flows on right side in).
- Bhauvana m. I. 54.16 (son of Dhīmān of Jambūdvīpa).
- Bhr̥jins d. I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
- Bhr̥jiṣṇu d. I. 157.8 (epithet of Viṣṇu).
- Makaradhvaja d. I. 196.9 (requested to protect).
(god of love)
- Makarākṣa m. I. 143.44 (killed by Rāma).
- Magha star I. 59.3 (of Piṭṛdevatā); 59.16 (are Adhovahak-tras); 59.45 (will cause death in Journey); 61.9 (?) (to do Journey towards south in).
- Maṅgala d. I. 2.46 (Hari identifying Himself with);
(planet Mars) 7.3 (saluted); 23.10 (saluted); 59.26 (Ṣaṣṭhī good on the day of); 59.41 (in Aśvini causes Siddhayoga).

- Maṅgalā** d. w. I. 38.2 (etc. one worshipped in order commencing from Tṛṭiyā in Mārgaśiṛṣā); 129.9 (worshipped as a manifestation of energy); 134.4 (saluted).
- Maṇi** gem I. 70.17 (good features of); 70.18 (bad features of); 70.19 (one with Doṣa brings calamities); 70.28 (names of good variety given already); 70.29 (bad varieties never to be worn); 70.34 (^oratna, when considered as valuable); 72.3; 72.5; 73.12 (for all Jātis there are Vijātis); 73.14; 73.15 (shall get 6 times value if Doṣahīnas); 73.16 (the above value not always obtained on the earth); 73.19 (^ovidhi told for fixing the value).
- Maṅḍapa** I. 47.16 (construction of a temple based on the measurement of); 47.28-29 (effect of building in different shapes); 47.30; 47.31; 47.32 (dimensions of); 47.40 (smaller in temples for housing Vāhanas).
- Maṅḍaleśvara** m. I. 87.5 (son of Svārociṣa Manu).
- Ma(ā)taṅga** I. 68.17 (Vajras of); 68.18 (quality of Vajra (elephant) from); 69.6 (Muktāphalas obtained from).
- Mataṅga (at Gayā)** 83.31 (^ovāpī of, at Dharmāraṇya, merits of Śrāddha at); 83.32; 83.41 (by doing Śrāddha at Bharatāśrama, one shall attain); 83.64 (^ovāpī, merits of bathing in) 84.15 (").
- Matsya** fish I. 2.40 (God's words that He protects the world with Avatāras like); 69.1 (Muktāphalas obtained from); 69.7; 86.10 (the 1st Avatāra of Viṣṇu); 87.2 (killer of Pralambha); 142.2 (in this form the lord killed the demon Hayagrīva and recovered the Vedas).
- Matsyapuṭa** I. 69.36 (vessel used in cleaning Mauktikas).
- Mathurā (a place)** I. 81.11; 144.11 (Ugrasena installed at); II.28.3 (merits of).

- Madanatra- vr. I. 137.1 (Kāmadeva to be worshipped
yodaśī with Damanaka etc. in).
- Madanāturā d. w. I. 198.8 (worshipped in Tripurāpūjā).
- Madāmohā d. w. 198.8 (worshipped in Tripurāpūjā).
- Madirānakā w. I. 139.50 (wife of Vasudeva).
- Madgura (a kind I. 217.25 (stealing whose flesh one shall be
of fish) born as a crow).
- Madhu (honey) I. 48.35; 75.2 (quality of Karketana of the
colour of).
k. m. 139.23 (l. r.) (one of the 5 sons of Arjuna).
k. m. 139.24 (l. r.) (son of Vṛṣaṣeṇa) (the origin
of Vṛṣṇivarṇśa).
k. m. 139.34 (l. r.) (son of Devakṣatra).
- Madhucchanda k. m. I. 139.7 (l. r.) (son of Viśvāmitra).
- Madhuratha k. m. I. 139.33 (l. r.) (son of Bhīmaratha).
- Madhuvana f. I. 143.37 (Hanumān burning fruit (trees)
at).
- Madhuśrī s. I. 87.22 (at the time of Cākṣuṣa Manu).
- Madhusūdana d. I. 50.58 (saluted); 81.15 (in Mandāra
mentioned in the list of Tīrthas); 87.8
Viṣṇu (assuming the form of elephant, killed
Purukutsara); (at the time of Svārociṣa
Manu); 131.10 (saluted); 194.12 (requested
to destroy all enemies); 222.12 (benefits of
meditating on); 222.32 (efficacy of contem-
plation on).
a Śālagrāma I. 45.4 (saluted).
- Manasyu k. m. I. 140.1 (l. r.) (son of Janamejaya).
- Manu m. I. 5.12 (creation of Svāyambhuva⁰); 5.2
(2 daughters of); 5.18; 5.19 (,); 5.21
(daughters of); 87.1 (14 in number); (first
is Svāyambhuva⁰) (his sons were Agnidhra
etc.); 91.1 (Svāyambhuva etc.); (propitiated
Hari).
6.65 (etc. worshipping Hari).
the second 87.5 (Svārociṣa, his son was Maṇḍaleśvara).
the third 87.9 (sons of Auttama⁰).
the fourth 87.13 (sons of Tāmasa⁰).
the fifth 87.17 (sons of Raivata⁰).
the sixth 87.21 (sons of Cākṣuṣa⁰).

- 6.4 (birth of Cākṣuṣa Manu, as son of Ripu).
- the seventh 138.2 (Vaivasvata Manu, his birth and his sons etc).
138.3 (father of Ilā); 87.25 (sons of Vaivasvata^o, were devoted to Viṣṇu); 87.26 (sons of); 142.3 (and the Vedas protected by Keśava in the form of a fish); 143.2 (the time of Ikṣvāku from).
- the eighth 87.31 (sons of Sāvarṇya^o, the Bhaviṣya).
87.35 (son of Dakṣasāvarṇi, the ninth^o)
87.38 (sons of Dharmaputra, the 10th^o).
87.42 (sons of Rudraputra, the 11th).
87.46 (sons of Dakṣaputra, the 12th).
87.51 (sons of Raucya, the 13th).
87.55 (sons of Bhautya, the 14th^o).
93.14 (as a Law-maker); 73.17 (according to whom a Suvarṇa is 16 māṣka by weight); II. 29.10 (^osmṛti, quotation from).
- Manudeva k. m. I. 141.6 (son of Pratītaka).
- Manojava d. I. 87.24 (name of Indra at the time of Cākṣuṣa Manu).
- Manonmanī d. w. I. 40.5 (saluted);
a knot I. 42.9 (one of the 10 knots of the sacred thread put on the Lord).
- Manoramā w. I. 6.22 (one of the daughters of Dakṣa, married by Bahuputra).
- Manoharā w. I. 6.31 (sons of).
- Manda (Saturn) I. 61.13 (good in 4); 61.14 (good in 6).
- Mandaga m. I 56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa);
- Mandara 47.22 (a Vairāja class of temple);
mt. 1.24 (churning with); 56.9 (is the 7th of the mountains in Kuśadvīpa); 142.3 (carried by Hari, in the form of a monkey).
I. 47.24 (a Puṣpaka class of temple).
- Mandira
- Mandehā (a group of demons) I. 205.61 (their number); (their motive to devour Sun); 205.62 (the Mantra capable of driving them).

- Manyu k. m. I. 140.6 (l. r.) (son of Vitatha)
- Mayanadi r. I. 83.40 (at Gayā; Brahmāraṇya situated to the west of).
- Marakata gem. I. 68.9; 71.5 (formation of); 71.7 (the qualities which shows their auspicious nature); 71.9 (merits of the place where it formed); 71.15 (the one which places our mind is deemed to be good); 71.18 (description of a bad quality); 71.19 (the variety neither to be bought nor to be worn); 71.20 (bad qualities of); 71.22 (though possessed of shades and colours gets decoloured on contact with wind); 71.27 (different occasions to wear flawless^o set in gold); 71.28 (valued higher than that of Padmarāga); (if defective, value is much lowered than that of Padmarāga).
- Marīcasaptamī vr. I. 130.1 (worship of Kārtikeya in Bhādrapada).
- Marīci s. I. 5.3 (created by Brahmā); 5.10 (married Sambhūti); 5.26 ("); 87.2 (at the time of Svāyambhuva Manu); 87.37 Dakṣa Sāvārṇi Manu); 89.52 (etc. said to be led by Piṭṛs); 135.5 (to be worshipped in Caitra with garlands of Damanaka flowers); 143.1.
- Maru k. m. I. 138.44 (s. r.) (son of Śīghra);
k. m. 138.47 (s. r.) (son of Haryaśva).
- Marut d. I. 6.58 (49 in no.); 87.28 (").
k. m. 139.64 (l. r.) (son of Karandhama).
- Marutta k. m. I. 138.8 (s. r.) (son of Avikṣita).
- Marudvatī w. I. 6.24 (a daughter of Dakṣa married by Kṛśāśva); 6.26 (Marudvanta born of).
- Marudvanta m. I. 6.26 (born to Marudvatī, wife of Kṛśāśva).
- Malaya mt. I. 55.6.
- Maśīvaka m. I. 56.14 (one of the 7 sons of Bhāvya; lord of Śākadvīpa).
- Mahākāla d. I. 18.17 (worshipped); 23.14 (worshipped); 23.27 (,); 40.4 (saluted).

- a place 66.7 (merits of the place); 81.10 (at Ujjayinī, one of the Tīrthas);
- m. 87.24 (was enemy at the time of Cākṣuṣa Manu and was killed by Hari, in the form of a horse).
- Mahākālī d. w. I. 38.5 (Durgā).
- Mahācaṇḍī d. w. I. 83.15 (at Muṇḍapṛṣṭha, in Gayā) (merits of worshipping).
- Mahātala I. 57.2 (one of the 7 regions).
- Mahātmā d. I. 89.46 (one of the clans of Pitṛs).
- Mahādeva (Śiva) d. I. 6.23 (interlocutor); 31.22 (interlocutor); 32.2 (,,); 32.15 (,,); 34.3 (,,); 34.5 (,,); 34.24 (,,); 34.29 (,,); 39.14 (,,); 41.3 (,,); 84.26 (attained great benefits by doing little penance at Muṇḍapṛṣṭha at Gayā); 185.12 (interlocutor); 185.14 (,,); 185.16 (,,); 190.19 (,,); 191.14 (,,); 191.19 (,,); 224.24 (His Stotra on Viṣṇu, narration of); I. 15.33 (an epithet of Viṣṇu); 15.37 (,,).
- Mahādaitya m. I. 87.59 (enemy of gods at the time of Bhautya Manu; killed by Hari himself).
- Mahādruma m. I. 56.14 (one of the 7 sons of Bhāvya, ruler of Śākadvīpa).
- Mahādṛṭi k. m. I. 138.48 (s. r.) (son of Vibudha).
- Mahān d. I. 89.46 (one of the 5 clans of Pitṛs).
- Mahānadi r. I. 55.8 (flowing in the central region); 81.26 (one of the Tīrthas); (at Gayā) 82.10 (Rasavahā, as creation of Viṣṇu); 83.41 (Campakavana at Gayā, situated to the west of); 83.45 (Tarpaṇa to Pitṛs offered, with the waters of); 84.5 (Śrāddha done again & again at, takes Pitṛs to Svarga); 85.23 (one of the sacred spots at Gayā).
- Mahānavamī vr. I. 133.3 (observed in Śuklāṣṭamī, Uttarā-ṣāḍha); 134.6 (merits of Pūjā).
- Mahānābha m. I. 6.42 (one of the sons of Hiraṇyākṣa).
- Mahānila gem I. 72.18 (Indranīla is called so when it exits blue rays in milk).

- Mahānemī d. I. 15.140 (Viṣṇu addressed as).
 Mahāpadma (a Serpent) I. 6.55 (born to Kadrū); 58.15 (lord of Mārgaśīrṣa);
 I. 47.25 (a Kailāsa type of temple).
 Mahāpārśva m. I. 143.44 (demon killed by Rāma).
 Mahāprāṇa m. I. 87.17 (son of Raivata Manu).
 Mahābala m. I. 6.44 (one of the sons of Danu wife of Kaśyapa);
 m. 87.21 (son of Cākṣuṣa Manu);
 d. 89.46 (one of the clans of Pitṛs).
 Mahābāhu m. I. 6.42 (one of the sons of Hiranyākṣa);
 m. 6.44 (one of the sons of Danu, wife of Kaśyapa).
 Mahābhoja k. m. I. 139.36 (l. r.) (one of the 8 sons of Sattvata).
 Mahāmanā k. m. I. 139.67 (l. r.) (son of Mahāśāla, better known by the name Uśīnara).
 Mahāmīna d. I. 13.10 (Viṣṇu saluted as).
 Mahāromā k. m. I. 138.48 (s. r.) (son of Kṛtīrāta).
 Mahālakṣmī d. w. I. 10.1 (saluted); 10.3 ("); 18.18 (worshipped); 45.32 (worshipped); 59.12 (consort of Viṣṇu) (portion in Aṣṭamī and Amāvāsya); 81.27 (the Kṣetra where She is worshipped).
 Mahāviṣṇu d. I. 15.4 See Viṣṇu.
 Mahāvīra m. I. 56.16 (son of Puṣkara, Śābaleśa).
 Mahāvīrya k. m. I. 138.46 (s. r.) (son of Bṛhaduktha).
 Mahāśāla k. m. I. 139.67 (l. r.) (son of Janamejaya).
 Mahita d. I. 89.46 (one of the 5 clans of Pitṛs).
 Mahimāvān d. I. 89.46 (one of the clans of Pitṛs).
 Mahiṣāsura m. I. 13.13 (killed by Kātyāyanī).
 Mahiṣmān k. m. I. 139.21 (l. r.) (son of Sāhañji).
 Mahendra mt. I. 55.6; 81.16; 142.9 (Paraśurāma settling on).
 Mahendrāṇī d. w. I. 198.8 (worshipped in Tripurāpūjā).
 Maheśāna (Śiva) d. I. 14.2 (an interlocutor); 40.3 (").
 Maheśeśa (Śiva) d. I. 34.54 (an interlocutor).
 Maheśvara (Śiva) d. I. 6.18 (Dakṣa's curse on); 25.8; 40.2 (worshipped); 33.5 (addressed as an inter-

- locutor); 42.15 (addressed as an interlocutor); 43.25 (worshipped); 45.31 (worshipped); 137.18 (worshipped); 182.21 (as an interlocutor); 190.28 ("); 190.30 ("); 191.13 ("); 192.45 ("); 196.1 ("); 197.55 (Gāruḍividyā as narrated to Gaurī by); II. 4.50.
- (Viṣṇu) d. 15.37; 15.38.
- Ma(ā)heśvarī d. w. I. 24.6 (worshipped in Tripurādīpūjā);
(Consort of Śiva) 27.1; 86.22 (merits of worshipping).
- Mahodayapura II. 17.5 (Babhruvāhana was king at).
- Mahodara m. I. 143.44 (killed by Rāma).
(a demon)
- Māgadha s. I. 87.57 (at the time of Bhautya Manu);
I. 141.8 (princes of).
- Māgha a month I. 172.31 (a season commences with); 205.
119 (one should bath in the morning in).
- Māṅkiyagiri mt. I. 71.4 (the mythological reference to the
biles of Bala dropped by Vāsuki at).
- Māṅḍavī w. I. 143.7 (daughter of Kuśadhvaḥja);
(married by Bharata).
- Māṅḍavya s. 142.22 (while undergoing painful troubles,
was made to swing by Kauśika seated on
wife's shoulder); 142.23 (his curse).
- Mātrgaṇas d. I. 223.1-2 (addressing Śamkara, express
their desire to devour the world); 223.18
(were formerly created by Śiva to destroy
Andhaka).
- Mādrī w. I. 145.8 (wife of Pāṇḍu, births of sons to).
- Mādhava d. I. 15.32 (Viṣṇu addressed as); 15.37; 58.8
(in Jyeṣṭhā when Sun is there); 83.7
(merits of propitiating on); 87.55 (killing
Iṣṭima taking the form of a peacock);
131.10 (saluted in Aṣṭamīvrata);
a Śālagrāma I. 45.3 (saluted).

Mānasa	mt.	I. 56.5 (the 7 in Śālmala); 58.5; 84.6 (by going to Uttara ^o one shall attain Siddhi); 84.7 (Piṅḍadāna at Dakṣiṇa ^o removes three debts).
Māndhātā	k. m.	I. 138.22 (s. r.) (son of Yuvanāśva); 125.1 (observed Ekādaśivrata).
Māyā	a city	II. 28.3 (yields Moṣka).
Māriṣā	w.	I. 6.12 (wife of ten Prācetas) (birth of Dakṣa thro' her on account of the curse of Śiva); I. 139.51 (10 sons, Vasudeva etc. born to).
Mārīca	m.	I. 143.18 (demon in the form of a deer); 143.19 (wailing aloud & calling Rāma and Lakṣmaṇa); I. 215.20 (an Upapurāṇa).
Mārīci	s.	I. 6.46 (wives of); 6.47 (60 sons of).
Mārkaṇḍeya	s.	I. 5.9 (son of Mṛkaṇḍu); 15.34 (Viṣṇu addressed as worshipped by); 83.17 (°īśvara, merits of worshipping); 88.1 (Pitṛstotra as uttered by Ruci, narrated by); 88.28 (story of Ruci arrated by); (to Krauñcuki); 89.1 (addressing Krauñcuki); 225.1 (Stotra uttered by ^o).
Malikā		I. 47.19 (one of the 5 classes of temples); 47.20 (Vṛttāyata-circular); 47.26 (the 9 types of temples of the class of) (Mālaka).
Māṣaka		I. 70.33 (as a measure of weight); 72.19 73.17.
Māsopavāsa	vr.	I. 122.1-6 (to be observed in Ekādaśī Śuklapakṣa in Aśvinī).
Māhiṣmati (a place)		I 81.18.
Māhendrī	d. w.	I. 134.3 (worshipped); 198.4 ("); 198 9(").
Māheśī or	d. w.	I. 38 5 (saluted); 40.1; 40.2 ("); 40.14 (Pūjā); 59.10 (her place or position);
Maheśvarī		134.3 (worshipped in Mahānavamīvrata); 198.2; 198.9 (").

	a stream	83.50 (at Gayā, merits of Śrāddha at).
Māheśvara		I. 215.20 (the 13th Upapurāṇa).
Mita	d.	I. 6.60 (one of the 49 Marut devās).
Mitra	d.	I. 6.38 (one of the Suns); 17.7 (""); 48.53; 59.6 (Lord of Anurādhā).
Mitradeva	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrabindu	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravān	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitravāha	m.	I. 87.47 (son of Dakṣaputra Manu).
Mitrasaha	k. m.	I. 138.33 (s. r.) (son of Sudāsa).
Mitrāyu	k. m.	I. 140.22 (l. r.) (son of Divodāsa).
Mitravrndā	d. w.	I. 28.11 (worshipped).
Mīmāṃsā		I. 215.21 (one of the 18 Vidyās).
Mukula	k. m.	I. 140.18 (l. r.) (son of Haryaśva); 140.19 (ruled Pañcāla); (5 sons of).
Mukulī		I. 47.25 (a Kailāsa type of temple).
Mukta	s.	I. 87.57 (at the time of Bhautya Manu).
Mukta, Mukta- phala (maṇi)	gem	I. 68.9 (Maṇi); 68.49; 69.11; 69.14 (effects of gems obtained from Ahiśira); 69.22; 71.23 (an unset Vijāti of the gem shall shoot up rays).
Muktapāṇīya	gem	I. 70.21 (Padmarāgas obtained from); 70.22 (nature of Padmarāga called).
Mukti		II. 19.23 (the 6 things which yield).
Mukhamaṇḍapa (Pavilion in front of a temple)		I. 47.10 (its measurement and place of location).
Mukhābāṇa	m.	I. 141.2 (son of Nṛcakṣu) (in the line of Śatānika).
Mukhyāḥ	d.	I. 87.33 (people of heaven at the time of Sāvarṇi Manu).
Mucukunda	m.	I. 138.23 (one of the sons of Bindumahya).
Muni	w.	I. 6.25 (one of the wives of Kaśyapa).
	m.	56.11 (one of the 7 sons of Dyutimān in Krauñcadvīpa).
	s.	87.10 (at the time of Auttama Manu).
Muṣṭika	m.	I. 15.80 (wrestler slayed by Kṛṣṇa); 144.6; 47.27 (a Trip (v) iṣṭapa type of temple).
Muhūrttajas	m.	I. 6.27 (born of Muhūrtā daughter of Dakṣa).

Muhūrttā	w.	I. 6.24 (one of 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Muhūrtajas were born of).
Mūrcchanā	d.	II. 23.31 (has his abode in the Āgneya direction of Citragupta's).
Mūla (lā)	star	I. 59.6 (of Nirṛti Devatā); 59.14 (good for journey); 59.16 (Adhovaktra); 59.36 (Amṛta-yoga caused by Sun in).
Mūlaka	k. m.	I. 138.34 (s. r.) (son of Aśvaka).
Mṛkaṇḍu	m.	I. 5.9 (son of Vidhātā and Niyati; father of Mārkaṇḍeya).
Mṛga (Mṛgaśīrṣa)	star	I. 59.14 (good for journey); 59.19 (a Pārśvamukha star); 59.44 (good for Jāta-karma etc.); 61.11 (good for Kanyādana etc.).
Mṛga	k. m.	I. 138.2 (s. r.) (son of Manu).
Mṛgavyādha	d.	I.6.36 (one of the 11 Rudras).
Mṛṇāla (lotus fire)		I. 77.2; 79.1 (Sphaṭika resembling colour of); 132.12 (the story of Kauśika going to the tank to fetch ^o).
Mṛtagaṅgā	r.	I. 55.9 (flowing in the central region).
Mṛtyu (Yama)	d.	I. 52.16 (worshipped in Caturdaśi).
Mṛtyuñjaya	d.	I. 18.1 (Arcanā).
Mṛtyvaṣṭaka	stotra	I. 225.1-8.
Medhā	w.	I. 5.23 (one of the 24 maiden created by Dakṣa); 5.29 (Śruta was born to).
	m.	54.1 (one of the sons of Priyavrata) (Cf. next); 54.2 (sons of).
Medhātithi	m.	I. 54.1 (one of the sons of Priyavrata); 56.1 (Plakṣadvīpeśvara, 7 sons of).
	s.	87.36 (at the time of Dakṣa Sāvarṇi Manu).
	k. m.	140.4 (l. r.) (son of Pratiratha).
	k. m.	140.9 (l. r.) (son of Kaṇva).
Medhāvī	m.	I. 141.2 (son of Mukhābāṇa).
	m.	141.3 (son of Sunaya).
Menakā	d. w.	I. 58.9 (lives in Jyeṣṭhā when Sun is there).
Menā	w.	I. 5.17 (born to pitṛs and Svadhā; went to Himācala); 5.33 (Satī was born again to Menā and Himavān).

- Meru I. 47.22 (a Vairāja class of temple); 47.34 (is said to be the best among temples).
 mt. 54.6 (in Jambūdvīpa) (its extent); 55.2 (Kimpuruṣavarṣa lying south of).
- Merudevī d. I. 1.21 (In 8th incarnation, Viṣṇu's birth as Urukrama to Nābhi and; 54.12 (Rṣabha born as son of Nābhi and).
- Maithili (Sitā) w. I. 143.32 (Hanumān addressing⁰); 143.35 (Hanumān requests Rāvaṇa to return her to Rāma).
- Mainda a monkey I. 143.42 (in the Rāmāyaṇa story).
- Mohinī d. w. I. 1.25 (reference to Viṣṇu stupifying other in the form of); 29.1 (worshipped); 40.7 (saluted); 198.10 (").
- Mauktika gem. I. 69.4 (of the 8 classes, the ones obtained from conch shell and elephant are the best in rank); 69.6; 69.22; 69.35; 69.36 (process of cleaning); 69.38 (method of wearing it as an ornament); 69.39-40 (test to find the genuineness of); 69.41-42 (characteristics of a quality); See also Mukṭā, Mukṭāphala.
- Yajurveda I. 215.13 (was taught by Vyāsa to his disciple Vaiśampāyana).
- Yajña m. I. 5.22 (born to Ākūti and Ruci); 196.10 (requested to protect).
- Yati k. m. I. 139.17 (l. r.) (one of the 5 sons of Nahuṣa).
- Yadu k. m. I. 139.18 (l. r.) (son of Yayāti); 139.19 (the three sons of).
- Yama d. I. 5.22 (12 in no. born of Yajña and Dakṣiṇā).
- (The god of death) d. 15.23 (Viṣṇu addressed as Pati of); 15.55 (Viṣṇu as cause of); 16.13 (established in South); 31.21 (saluted); 32.17 (saluted); 34.43 (worshipped); 40.11 (saluted); 52.16 (worshipped); 59.9 (lord of Bharanī); 52.16 (worshipped); 59.9 (lord of Bharanī);

- 84.11 (Kavya—vāha); 32.17 (in the story of Kauśika, Vijayā offered to Yama and the latter's request to Vijayā to stay in His place); 132.18 (weds Vijayā and departs for his world); 137.16 (worshipped in Dvitiyā and Pañcamī); 219.26 (addressing confidentially his Puruṣas not to harass devotees of Viṣṇu); 221.4 (asking sufferers at heaven why they have not propitiated Keśava).
- II. 5.18 (remains four armed, adorned with conch etc.); 5.19 (his conducts towards men); 8.1 (hears the words of Śravaṇas); 20.15 (his Dūtas); 23.22 (epithets of); 34.8 (Vaivasvata^o is the punishing authority for secret sins);
- I. 93. 4 (one of the 14 law givers).
- self-control I. 229.13 (one of the Aṅgas of Yoga).
- Yamaja (tiwn) I. 201.3 (type of horse to be rejected).
- Yamalārjuna m. I. 15.94 (Viṣṇu addressed as destroyer of); 144.3 (killed by Kṛṣṇa).
- Yamaloka (place of Yama) II. 1.10 (request to narrate how men reach); 5.1 (Nirṇaya, Pramāṇa, Vistara & Māhātmya, requested to be described); 5.2 (narration of"); 5.3 (Pramāṇa of); (86 thousand Yojanas away from earth); 20.4 (description of one who goes to Svarga from); 23.1 (extent, asked for); 23.3; 34.9 (one who does not perform Prāyaścitta, shall be born again after suffering).
- Yamunā r. I. 18.17 (worshipped); 23.14 (assigned at the door); 23.28 (is Vāstvadhipa at the door); 28.1 (worshipped at the door); 30.6 (saluted); 31.14 (saluted); 34.18 (worshipped); 126.2.
- Yayāti k. m. I. 139.17 (1. r.) (one of the 5 sons of Nahuṣa); 139.18 (begot 2 sons thro' Devayānī); 139.18 (got 3 sons thro' Śarmiṣṭhā).

- Yavīnara k. m. I. 140.14 (l. r.) (son of Dvimīḍa).
 k. m. 140.19 (l. r.) (one of the 5 sons of Mukula).
- Yaśas m. I. 5.30 (born to Dharma).
 Yaśā II. 22.39 (one of the 10 Nāḍīs).
- Yaśodā w. I. 131.9 (Arghya offered to⁰; in Aṣṭamī-
 vrata).
- Yājñavalkya s. I. 92.17 (obtained the favour of Viṣṇu to
 lay down rules of conduct); 93.1 (Dharma
 according to); 93.3 (as interlocutor); 94
 (as interlocutor); 95 (,,); 93.7-13 (Varṇa-
 dharma according to); 94.1-32 (,,);
 95.1-33 (Gṛhasthadharma-nirṇaya accord-
 ing to); 96.1-72 (Gṛhasthavidhi according
 to; 97.1-10 (Dravyaśuddhi according to);
 98.1-19 (Dānavidhi according to); 99.1-39
 (Śrāddhavidhi according to); 100.1-16
 (narrating Vināyakopasṛṣṭa lakṣaṇa); 101.1-
 12 (Grahaśānti according to); 102.1-16
 (Vānaprasthadharma according to); 103.1-5
 (Bhikṣudharma according to); 104.1-4
 (description of what happens to a sinner as
 told by); 105.1-70 (,,); 106.1-25 (pollution
 by death accordig to).
- Yādava a race I. 15.129 (Viṣṇu addressed as one mindful
 of the welfare of); 145.39 (annihilation of).
- Yādavanandana d. I. 194.18 (requested to kill one's enemies
 (Balarāma) with his plough).
- Yāmāh d. I. 87.3 (one of the 4 Somapāyins).
- Yāmī w. I. 6.24 (one of the 10 daughters of Dakṣa,
 married by Kṛśāśva); 6.27 (Nāgavīthi born
 to).
- Yāmyapura (the abode of Yama) II. 5.79 (Preta's way to); 5.80 (the different
 cities on the way to); 6.3 (reached by
 Preta on the 18th day).
- Yugāntara k. m. I. 139.40 (l. r.) (son of Kuli) (a Śaiveya).
- Yudhājit k. m. I. 143.8 (maternal uncle of Bharata and
 Śatrughna).
- Yudhiṣṭhira k. m. I. 139.53 (born to Pṛthā, by God of
 Virtue); 145.9 (mighty and valiant); 145.

- 18; 145.19 (dejected in dice by Duryodhana); 145.32 (his battle with Śalya); 145.38 (his rule and performance of Aśvamedha); 145.39 (his departure to the region of Viṣṇu with his brothers, after establishing Parikṣit at the throne); II. 12. 15-73 (his dialogue with Bhīṣma on how Pretatva is obtained).
- Yuvanāśva k. m. I. 138.19 (s. r.) (son of Ārdra).
k. m. 138.24 (s. r.) (son of Ambarīṣa).
- Yuvanāśvaka k. m. I. 138.22 (s. r.) (son of Pūjāśva).
- Yūthī I. 205.48 (one of the trees, used in cleaning the teeth).
- Yonistoya r. I. 56.7 (In Plakṣadvīpa).
- Yaudheyī k. m. I. 140.39 (l. r.) (son of Yudhiṣṭhira).
- Raghu k. m. I. 139.19 (l. r.) (one of the 3 sons of Yadu).
k. m. 143.2 (born in the line of Ikṣvāku).
- Raja m. I. 54.16 (one of the 4 sons of Bhauvana).
k. m. 138.3 (s. r.) (son of Ilā and Budha).
- Rajogātra s. I. 5.15 (one of the 7 sons of Vasiṣṭha and Ūrjā).
- Raji k. m. I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa); 139.14 (his 500 sons, killed by Indra).
- Rati w. I. 5.30 (wife of Kāma and their son was Harṣa); 40.7 (saluted).
- Ratināra k. m. I. 140.4 (l. r.) (son of Ṛteyu).
- Ratna gem I. 68.1; 68.4; 68.5; 68.8; 68.12 (declared as faultless, result of wearing by kings); 68.46 (all are scratched by diamond, itself not being scratched); 70.5; 222.48 (Pūjā to be done); See also Maṇi and other individual names.
- Rathīnara k. m. I. 138.16 (s. r.) (son of Pṛṣadaśva; devoted to Vāsudeva).
- Rathaujā s. I. 87.10 (at the time of Auttama Manu).
- Ramaṇa m. I. 6.31 (son of Manoharā).
- Ramā (consort of Viṣṇu) d. w. I. 71.5 (gracing the region beyond Himālayas).

- Rambhaka k. m. I. 139.7 (l. r.) (one of the 4 sons of Nahuṣa).
- Rambhā d. w. I. 58.10 (dwells in Āṣāḍha when Sun is there); 58.19 (, in Phālguna).
w. 132.9 (wife of Vīra, resident of Pāṭaliputra).
- Rambhātrīyā vr. I. 120.1 (observer to fast on 3rd day in bright fortnight in the month of Mārga-śīrṣa); 120.2 (in Pauṣa to observe fast).
- Ramya m. I. 54.11 (one of the sons of Agnīdhra, Jambudvīpeśvara).
- Ramyaka mt. I. 55.2 (situated on the north-west of Meru),
- Ravi (Sun) d. I. 42.6 (one of the Tantudevatas of the sacred thread); 51.18 (one who is desirous of health to worship); 58.6 (Chandas for); 58.13 (when is at Āśvayujī, the gods dwell there); 60.3 (effect of this Daśā); 60.20; 62.13 (is fixed); 66.17 (as presiding deity); 67.2 (and other planets are deemed to be permeating the right nostril thro' which wind flows); 67.9 (Dakṣiṇanāḍī said to resemble the colour of); 83.51 (merits of offering Piṇḍa at Gayā at the foot of); 130.1 (to be propitiated in Bhādrapada); 137.14 (worshipped on Saptamī); 143.2 (son of Kaśyapa, son of Marīci); 205.116 (at the time of his Saṅkramaṇa, bathing at night is prescribed);
m. 87.5 (one of the sons of Svārociṣa Manu).
- Rasātala place I. 89.25 (where Nāgas worship the manes).
- Rākā w. I. 5.11 (one of the daughters of Smṛti and Aṅgiras).
- Rāghava (Rāma) d. II. 142.18 (Sītā when she was at Rāvaṇa's mansion thought only of); 143.24 (friendship with Sugrīva); 143.31; 143.39 (Vibhīṣaṇa seeking protection from); 143.49 (offering Piṇḍa and Dāna at Gayā and coronating Lava and Kuśa); See also Rāma below.
- Rājavarddhana k. m. I. 138.8 (s. r.) (son of Tama).

- Rājasūya (a sacrifice) I. 84.16 (Phala); 145.15 (performed by Pā᠒avas).
- Rājāhidevī w. I. 139.52 (daughter of Śūra); 139.55 (2 sons of).
- Rāma d. I. 1.31 (as Viṣ᠒u's 19th Avatāra); 52.25 (greatness of wife of); 86.10 (as an Avatāra of Viṣ᠒u); 86.11 (Dāśarathi); 138.36 (one of the 4 sons of Daśaratha); 138.37 (Kuśa, Lava sons of); 142.10; 142.12 (to make his father's words true and to please his mother, his departure to forest and arrival at Citrakū᠒a etc.); 142.17; 143.4; 143.5 (devoted to parents) (learnt from Viśvāmitra about Astras); (kills Tā᠒akā); 143.6 (kills Subāhu at the sacrifice of Viśvāmitra) (married Jānakī, attending the sacrifice performed by Janaka); 143.10 (his departure for Śrngaverapura with Sītā & Lakṣma᠒a discarding the kingdom); 143.13 (Bharata's rule of his kingdom); 143.14 (moves to the hermitage of Atri); 143.15 (maks obeisance to Sutikṣ᠒a and Agastya and reaches Da᠒᠒akāra᠒ya); 143.16 (disgraces Śurpa᠒akhā); 143.18 (kills Khara, Dūṣa᠒a etc.); 143.19 (on Sītā's request to get the deer, chased Mārīca and killed him); 143.20 (at the instigation of Sītā, Lakṣma᠒a follows the path of); 143.22 (returns and finds the Par᠒asāla empty); 143.25 (coronates Sugrīva at Kiṣkindhā, remaining at Rṣyamūka); 143.32 (Hanumān consoles Sītā telling that He is Dūta of); (and aske for something which Rāma may identify); 143.35 (at the court of La᠒kā Hanumān reveals his identity as messenger of); 143.37 (Hanumān returns to); 143.38 (goes to La᠒kāpurī); 143.39 (confers the wealth of La᠒kā on Vibhīṣa᠒a taken as refuge); 143.40 (crosses the ocean); 143.43 (kills all

- Rākṣas as); 143.50 (rules for 11000 years);
s. I. 87.32 (at the time of Sāvāṇi Manu);
m. I. 139.6 (l. r.) (son of Jamadagni) (ie. Paraśurāma).
Rāmagiryāśrama I. 81.8.
(a place)
Rāmatīrtha (a I. 83.4 (at Gayā, merits of performing
place) Śrāddha at); 83.33 and 83.64 (merits of
bathing at).
Rāmaratha k. m. I. 138.53 (s. r.) (son of Anenas).
Rāmahrada a I. 83.24 (at Gayā ; merits of performing
Śrāddha at).
Rāmāyaṇa I. 143.1 (narration of merits of hearing).
Rameśvara (a place) I. 81.9 ; 83.14; 86.31.
Rāvaṇa m. I. 15.91 (Viṣṇu addressed as destroyer of);
142.14 (killed by Rāma); 143.18 (instigated
by Śūrpaṇakhā, came to abduct Sītā);
143.21 (abducted Sītā); (defeated Jaṭāyu
and reached Laṅkā); 143.30 (Hanumān
saw Sītā scolded by); 143.35 (Hanumān
addressed); 143.46.
Rāvaṇagaṅgā r. I. 70.4 (in Sīmahaladeśa); 70.14 (nature of
Kuruvindakas obtained from).
Rāvāṇi (Indrajit) m. I. 143.46 (killed by Lakṣmaṇa).
Rāhu (a planet) d. I. 7.3 (saluted) ; 16.16 (saluted); 17.6
(worshipped); 19.7; 19.8 (its rule over the
day in the order); 23.11 (worshipped);
39.13; 39.14 (saluted); 60.2 (Daśā period
of); 60.5 (effects of Daśā of); 61.15 (good
in 11th house); 67.2 (etc. are deemed to be
controlling the right nostril); 205.116
(bathing in night permitted only when
one sees).
Ripu k. m. I. 6.3 (son of Divaṅjaya in the line of
Uttānapāda); 6.4 (Śrīmān, son of).
Rukma k. m. I. 139.28 (l. r.) (one of the 5 sons of
Rukmakavaca).
Rukmakavaca k. m. I. 139.28 (l. r.) (son of Śitagu) (5 sons of).
Rukmāṅgada m. I. 125.7 (obtained Mokṣa, after observing

- Ekādaśī Vrata, remaining awake and hearing Purāṇa).
- Rukmiṇī (consort d.w. I. 28.10 (worshipped); 139.60 (one of the of Kṛṣṇa) 16000 wives of Kṛṣṇa); 144.6; 144.8 (her son Pradyumna).
- Rucaka I. 47.22 (a Vairāja class of temple).
- Ruci m. I. 1.20 (Yajña born to); 5.2 (creation of); 5.21 (marry Ākūti, daughter of Svāyambhuva Manu); 88.2 (the Prajāpati, an account of the story of); 88.28 (his story narrated by Mārkaṇḍeya to Krauncuki); 89.50 (Pitṛ Stotra uttered by); 89.63 (with whose Stotra Pitṛs get pleased and offered him a boon); 90.2 (Pramlocāś words to); 90.7 (get a son named Raucya thro' Mānini, daughter of Pramlocā).
- Rucirāśva k. m. I. 140.11 (l. r.) (son of Senajit).
- Rudra I. 1.2 (saluted); 2.8 (as an interlocutor); 2.9 ("); 2.10 (His contemplation on Viṣṇu); 2.29 (an interlocutor); 2.30 ("); 2.36 (heard the 18 Vidyās etc. from Hari); 2.37 (an interlocutor); 2.38 ("); 2.43 ("); 2.46 ("); 2.55 ("); 2.56 ("); 3.1 (heard the Purāṇa from Viṣṇu); 3.8 ("); 4.2 (as an interlocutor); 4.8 ("); 4.11 (Hari becomes^o rūpi at the end of a Kalpa, destroys the world); 5.2 (His creation); 5.6 (Sati, daughter of Dakṣa, given to); 5.32 (not invited for Dakṣayajña); 5.34 (gets angry and destroys Dakṣayajña); 6.27 (an interlocutor); 6.35; 8.2 (an interlocutor); 9.2 (an interlocutor); 15.67 (Viṣṇu as soul of); 15.108 (agitated by Viṣṇu); 16.2 (an interlocutor); 23.5; 23.41; 25.10; 27.1 (the goddess addressed as seated in the heart of); 30.7 (an interlocutor); 30.17 ("); 31.4 ("); 31.16 ("); 31.26 (Viṣṇu saluted as worthy of worship by); 31.29 (an interlocutor); 32.18 ("); 33.6 ("); 34.15 (");

- 34.21 ("); 34.33 (worshipped); 34.38 (an interlocutor); 34.40 ("); 34.41 ("); 34.53 ("); 35.2 (Gāyatrī spoken as ^oikhā); 36.1 (an interlocutor); 39.9 (,,); 39.4 (,,); 39.6 (,,); 39.10 (,,); 39.11 (,,); 39.7 (worshipped); 39.2 (,,); 39.4 (,,); 39.10 (,,); 40.3 (,,); 40.14 (,,); 42.7; 42.17 (to be worshipped 1st in Pavitrārohaṇa); 46.8 (worshipped); 50.28 (Divākara addressed as); 54.9 (an interlocutor); 55.3 (,,); 55.5 (,,); 57.9 (,,); 59.1 (,,) (star of); 59.43 (an interlocutor); 59.5 (,,); 62.12 (,,); 63.14 (,,); 63.17 (,,); 66.14 (,,); 83.5 (worshipped at Gayātirtha); 86.9 (Mahā^o as an Avatāra of Viṣṇu); 86.30 (^oisvara, worshipped of); 86.33 (an interlocutor); 87.9 (an interlocutor); 147.1 (mythical reference to origin of fever from the eyes of); 177.16 (an interlocutor); 177, 19, 47, 67, 70, 73, 83 (,,); 178.9 (,,); 178.10 (,,); 178.20 (an interlocutor); 178.22 (,,); 179.2 (,,); 182.19 (,,); 182.21 (,,); 182.26 (,,); 183.4 183.13 (,,); (,,); 183.16 (,,); 184.24 (,,); 185.3 (,,); 185.20 (,,); 185.24 (,,); 185.36 (,,); 186.3 (,,); 186.7 (,,); 186.14 (,,); 187.2 (,,); 187.14 (,,); 188.2 (,,); 189.14 (,,); 190.2 (,,); 190.14 (,,); 190.15 (,,); 190.18 (,,); 191.3 (,,); 192.23 (,,); 197.50 (worshipped); II. 19.12 (resides in the Maṇḍala drawn for ūrdhvadehika karma).
- Rudra d. I. 6.36 (11 in number); 8 7.29.
- Rudra k. m. I. 138.3 (s. r.) (son of Ilā and Budha).
- Rudrapāda (a place) 84.20 (at Gayā, merits of doing Śrāddha at); 84.23.
- Rudraputrāḥ I. 5.6 (were in many and were valarous);
- Rudraloka I. 86.30 (obtained as a merit of worshipping Rudraśvara);
- II. 20.3 (Dāna by giving which one can live for a long time at).

Rudrā (a knot)		I. 42.9 (in the sacred thread).
Rudrākṣa		I. 172.19 (is worn while reciting Mantras).
Rudhira	gem	68.10; 78.2 (the formation of); 78.3 (the qualities of and test for); (the colour of a fully matured).
Ruru	m.	I. 6.4 (son of Cākṣuṣa Manu) (Śrīmān, as son of).
	d.	24.7 (one of the 8 Bhairavas).
	k. m.	138.40 (s. r.) (son of Ahīnaka).
Ruruka	k. m.	I. 138.28 (s. r.) (son of Vijaya).
Rurubhairava	d.	I. 198.2.
Ruṣadratha	k. m.	I. 139.68 (l. r.) (son Titikṣu).
Reṇumatī	w.	I. 140.39 (wife of Nakula, one of the Pāṇḍavas); (cf. Kareṇumatī, Mbh. Ādi. 95.79).
Revata	k. m.	I. 138.14 (s. r.) (son of Devaka).
Revatī	star	I. 38.5; 59.9 (star of Pauṣa); 59.14 (auspicious for journey); 59.19 (Pārśva-mukha); 59.34 (^o traya cause on the day of Budha, Mṛtyu, Roga etc.); 59.41 (Siddha-yoga caused by Venus in); 59.43 (Viṣayoga caused by Śani in); 59.44 (good for Jāta-karma etc.); 60.11; 61.11 (good if well situated).
		II. 4.47-8 (merits of setting free a black bull on Pūrṇimā and).
	w.	138.14 (daughter of Revata); 138.57 (wife of Balabhadra, mother of Śāraṇa etc.).
Revanta	d.	I. 86.22 (at Gayā); (merits of worshipping).
Raivata	d.	I. 6.36 (one of the 11 Rudras).
	k. m.	I. 138.4 (s. r.) (son of Revata).
Romaka	gem	I. 80.2 (said to be one of the best varieties of Vidruma).
Romapāda	k. m.	I. 139.30 (l. r.) (son of Vidarbha).
	k. m.	139.71 (l. r.) (son of Dharmaratha).
Rohaka		II. 12.41 (the story of one who has himself eaten the food intended for Devas and Pitṛs); 12.43 (had face resembling a mountain).

- Rohiṇī (star) I. 59.2 (of Brahmā); 59.15 (auspicious for wearing garments); 59.22 (Ūrdhvamukha); 59.35 (causes on the day of Guru, Autpātikayoga); 59.40 (Saturn in^o, causes Siddhayoga); 59.43 (Śukra in^o, causes Viṣayoga);
w. 139.56 (wife of Vasudeva); (mother of Balabhadra).
- Rohita m. I. 56.5 (one of the sons of Vapuṣmān, Śālmaleśa);
d. 87.49 (one of the Gaṇas at the time of Dakṣaputra Manu).
- Robitākṣa k. m. I. 138.27 (s.r.) (son of Hariścandra).
- Raucya m. I. 89.67 (son of Ruci); 90.7 (birth of).
- Raudrāśva k. m. I. 140.2 (l. r.) (son of Vatsajāti); 140.3 (sons of).
- Raurava (a Naraka) I. 85.10 ; 217.31.
- Lakṣmaṇa m. I. 138.36; 142.11; 143.4 (son of Daśaratha); 143.7 (marries Urmilā); 138.37 (sons of); 143.20 (under instigation of Sītā goes to rescue Rāma); 143.38 (Rāma reaches Laṅkā with); 143.46 (kills Rāvāṇi).
- Lakṣmaṇā w. I. 139.60 (one of the 8 wives of Kṛṣṇa); 28.11 (worshipped).
- Lakṣmī d. w. I. 5.23 (as one of 24 creations of Dakṣa); 10.3 (worshipped); 11.22 (Her place in Navavyūhārcana); 11.40 (golden coloured); 29.7 (worshipped); 34.39 (worshipped); 38.2 (worshipped); 40.4 (saluted); 40.6 ("); 66.21; 86.23 (worshipped at Gayā); 129.9 (worshipped); 178.19 (requested to give Saubhāgya).
- Lakṣmīnārāyaṇa (a Śālagrāma) I. 45.26 (requested to protect); 45.27 (,); 66.1.
- Laṅkāpurī I. 143.21 (Rāvāṇas abduction of Sītā and his return to); 143.30 (burnt by Hanumān); 143.39 (the wealth of which was conferred

- by Rāma on Vibhīṣaṇa); 143.40 (Rāmas arrival at); 143.42 (destruction of); 142.14 (Vibhīṣaṇa installed at^o by Rāma).
- Lajiṣyanta m. I. 87.26 (one of the sons of Vaivasvata Manu); See Haviṣyanta.
- Lambana m. I. 56.8 (one of the 7 sons of Jyotiṣmān in Kuśadvīpa).
- Lambā w. I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.27 (Ghoṣa born to).
- Lambodara d. I. 129.21 (Vināyaka).
- Laya m. I. 5.29 (Vinaya born to).
- Lava k. m. I. 138.37 (s. r.) (son of Rāma); 143.49 (installed in throne by Rāma).
- Lavaṇa demon I. 143.50 (killed by Śatrughna); 6.10 (his daughter Sāmudrī was married by Prācīnabarhis in the line of Pṛthu).
- Lavali I. 72.1 (a flower at Sīmaladeśa).
- Lākṣā I. 70.8 (Padmarāga resemling in colour).
- Lābha d. I. 87.40 (one of the 47 Marut devatas).
- Lābhaga s. I. 6.64 (at the time of 10th Manu).
- Liṅga (form of Śiva) I. 47.11 (measurement of^o) (should be equal with Piṭha); 47.13 (construction of a temple based on the measurement of).
- Lekhāḥ d. I. 87.23 (one of the clans (Gaṇa)).
- Lokāntara I. 69.24 (Muktāphalas obtained from).
- Lobha I. 5.28 (born to Puṣṭi).
- Vakra I. 47.27 (a Trip (v)īṣṭapa type of temple).
- Vakratuṅḍa I. 129.21 (a form of Vināyaka worshipped).
- Vaṅga k. m. I. 139.69 (l. r.) (one of the several sons of Bali).
- Vajra 47.27 (a Trip (v)īṣṭapa type of temple).
gem 68.9; 68.15 (its Parīkṣā); 68.16 (mythological origin from Bala's bones); 68.17 (its 8 kinds; according to the places of its availability); 68.18-19 (characteristics of a good variety); 68.23-25 (many coloured ones can be worn only by a king and not by others); 68.26; 68.27 (defective ones not

to be acquired); 68.30 (characteristics of mined ones); 68.31-33 (difficult to get one devoid of Doṣa) (merits of wearing a good one); 68.34-41 (finding the values of a flawless one weighing 20 Taṇḍulas is doubly valued); 68.37 (is weighed not only with Taṇḍulas); 68.38 (the greatness of the one which floats on water); 68.39 (defective one gets only 1/10th of the value of a good one); 68.40; 68.41 (has little value if a defective one is set in ornament); 68.43 (not to be worn by woman wishing for progeny) (otherwise long one to be rejected); 68.45 (methods to find the limitations made of Puṣparāga etc.); 68.46 (can scratch all Ratnas and Dhātus, itself not being scratched); 68.47; 68.48; 68.49; 68.51 (merits of); 70.23 (quality of a Vijāti); 70.27 (only the Vajra or Kuruvinda could scratch Padmarāga and Indranīla); 70.33 (priced fixed for Taṇḍula weight of Vajra is equal to Māṣa weight of Padmarāga); 74.2 (certain stones resembling Vajra in colour);

- k. m. I. 139.62 (l. r.) (son of Aniruddha and Subhadrā); 144.11 (") (succeeded Kṛṣṇa as a king).
- Vajranābha k. m. I. 138.41 (s. r.) (son of Vuktha).
- Vaṭa k. m. I. 139.48 (l. r.) (son of Ugrasena).
- Vaṭukā d. w. I. 198.5 (saluted).
- Vaḍavāmukha d. I. 194.15 (requested to destroy the sins).
- Vatsajāti k. m. I. 140.2 (l. r.) son of Sañjāti).
- Vatsapṛīti k. m. I. 138.5 (s. r.) (son of Bhanandana); 138.6 (father of Pāmśu and Khanitra).
- Vatsara (year) I. 66.8-13 (names of cycle of years-namely Prabhava etc.).
- Vatsavyūha m. I. 141.5 (son of Urukṣaya).
- Vanabandhu m. I. 87.17 (son of Raivata Manu).

Vanamālī	d.	I. 194.6 (an attribute of Viṣṇu).
Vapu	w.	I. 5.24 (one of the 13 daughters of Dakṣa married by Dharma Dākṣāyaṇa); 5.29 (Vyavasāya born to).
Vapuṣmān	m.	I. 54.1 (son of Priyavrata); 56.5 (was lord of Śālmala; and his sons—all mountains).
Vara	d.	I. 89.45 (one of the clans of Pitṛs).
Varada (one who d. grants boons)		I. 18.5 (Viṣṇu worshipped as); 32.31 (saluted); II. 4.46 (Kṛṣṇa's reference to himself as).
	d.	89.45 (one of the clans of Pitṛs).
Varadā	r.	I. 55.7 (flowing in the central region); 81.17 (a Tīrtha).
Varānana (beautiful faced)	d.	I. 2.17 (an attribute of Viṣṇu).
Varānanā	d. w.	I. 200.5 (Devī, as an interlocutor).
Varāha (an Avatāra of Viṣṇu)	d.	I. 7.6 (saluted); 11.35 (worshipped); 86.10 (as one of the Avatāras); 86.28 (merits of worshipping); 131.11 (worshipped); 146.6 (Viṣṇu killed Hiranyākṣa in the form of); (lifts the earth and protects the Gods);
	a boar	69.1 (Muktas obtained from); 69.3 (the lustreless and auspicious Muktāphalas obtained from); 69.8.
Variṣṭha	m.	I. 87.31 (son of Sāvārṇi Manu).
Varuṇa	d.	I. 6.38 (one of the Suns); 17.7.
	d.	6.61 (one of the 49 Marut devas);
	d.	15.22 (rain God) (Viṣṇu saluted as master of); 31.21 (saluted); 58.10 (stays in Āṣāḍha when Sun is there); 59.8 (as Devatā of Śatabhiṣak); 88.55 (saluted by Ruci);
	s.	87.43 (at the time of Rudraputra the 11th Manu).
Vareṇya	d.	I. 89.45 (one of the clans of Pitṛs).
Varccā	m.	I. 6.30 (son of Soma).
Varddhana	place	I. 69.24 (Muktāphalas obtained from).
Varṣaparvata	mt.	I. 54.8 (their names and location in Jambudvīpa).

Varṣopala	hail	I. 69.9 (a variety of Muktāphalas which resemble).
Valabhī		I. 47.24 (a Puṣpaka type of temple).
Valaya		I. 47.25 (a Kailāsa type of temple).
Vaśavartti	d.	I. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
Vasavaḥ	d.	I. 6.26 (born of Vasu, wife of Kṛśāśva).
Vasiṣṭha	s.	I. 5.3 (creation of); 5.27 (marrying Ūrjā); 5.15 (his 7 sons who were all sages); 15.72 (Viṣṇu addressed as); 58.10 (dwells in Āṣāḍha when Sun is there); 135.5 (worshipped in Caitra, with garlands of Damanaka flowers).
	s.	87.2 (one of the 7 sages at the time of Svāyambhuva Manu).
	s.	87.27 (one of the sages at the time of Vaivasvata Manu).
	s.	93.5 (one of the 14 law-givers).
Vasiṣṭhāśrama		83.65 (at Gayā; merits of bathing at); 83.70 (lord of; worshipped at).
Vasu	d. w.	I. 6.25 (one of the 10 daughters of Dakṣa married by Kṛśāśva); 6.26 (Vasavaḥ born to); 87.28; 87.29 (8 in no.).
	s.	87.36 (at the time of Dakṣa Sāvarni Manu).
	k. m.	139.5 (l. r.) (one of the 4 sons of Kuśa).
	k. m.	140.26 (l. r.) (son of Kṛtaka); 140.27 (3 sons of).
Vasudeva	k. m.	I. 15.142 (Viṣṇu spoken as ^o priya); 131.9 (Arghya offered to); 139.47 (married the daughter of Devaka) (got 2 sons thro' Sahadevā); 139.51 (son of Śūra and Māriṣā); 139.56 (referred to as Dundubhī); 139.57 (getting six sons thro' Devakī); 139.58 (his 6 sons killed by Kāmsa); 144.1 (birth of Vāsudeva to Devakī and).
Vasumanāḥ	k. m.	I. 138.25 (s. r.) (son of Haryaśva).
Vahni	d.	I. 5.16 (Dakṣa giving his daughter Svāhā to); 5.26.

	k. m.	139.63 (I. r.) (a scion of the race of Turvasu).
Vāgīśvara (Brahman)	d.	I. 206.36 (Tarpaṇa offered to).
Vācaḥ	m.	I. 87.31 (son of Sāvārṇi Manu).
Vācāvṛthā	d.	I. 87.58 (one of the 5 clans of gods at the time of Bhautya Manu).
Vātāpi	m.	I. 6.49 (demon in the family of Prahlāda).
Vāmadeva	s.	I. 7.6 (saluted);
	d.	87.4 (Indra at the time of Svāyambhuva Manu).
Śiva	d.	40.7 (the 13 Kalas of °).
Vāmana	d.	I. 1.27 (15th Avatāra of Hari); 15.4 (Viṣṇu addressed as); 86.20; 131.10 (worshipped); 194.10 (requested to protect); 196.7 (requested to protect).
	a Śāla- grāma	I. 45.5 (saluted); 45.20 (Vartula and hrasva); 56.12 (in the Krauñcadvīpa, ruled by Dyutimān). 215.9 (the 8th Upapurāṇa).
Vāyu	d.	I. 75.1 (mythological reference to the nails of the demons carried thrown in Padma- vana by).
Vāyuskandha	d.	I. 6.64 (the division of Marut gods).
Vārāṇasī	a place	I. 52.7 (merits of bathing at); 66.6 (merits of); 81.3 (best Tīrtha); 84.5 (merits of performing Śrāddha at).
Vārāha (a form of Viṣṇu)		I. 196.8 (requested to protect).
Vārāhī	d.	I. 4.12 (Hari, remains in the form of; rescues the earth); 24.6 (worshipped); 38.5 (requested to protect); 134.3 (worshipped); 198.4 (worshipped); 198.9 (,,).
a Śakti	d. w.	59.11 (situated in south in Pañcamī and Trayodaśī).
Vāruṇa		I. 55.4 (one of the 9 Dvīpas).
	a star	I. 59.22 (Ūrdhvamukha); 197.12 (Karko-

- taka and Padmanābha are stationed in);
 I. 215.20 (the 11th Upapurāṇa).
- Vāruṇī m. I. 87.35 (the 9th Manu) (Dakṣa Sāvārṇi).
- Vārṣapārvaṇī w. I. 6.45 (one of the daughters of Svarbhānu).
- Vālin the monkey I. 143.25 (killed by Rāma).
- Vāsava (Indra) d. I. 59.8 (lord of Dhaniṣṭhā).
- Vāsuki I. 6.54 (one of the important serpents);
 17.9 (worshipped); 43.2 (his brother's words
 to Hari); 58.7 (dwells in Caitra when Sun
 is there); 71.1 (mythological reference to
 the biles of the demon Bala being carried
 by); 129.23 (to be worshipped on certain
 days in particular months); 129.25 (").
- Vāsudeva d. I. 1.13 (Viṣṇu addressed as); 3.5 (Garuḍa
 becomes Vāhana of Hari, by the gracc
 of); 4.3; 7.6 (saluted); 12.4 (saluted);
 12.9 ("); 12.14 (one of these forming
 Navavyūha); 14 3; 31.23 (saluted); 32.3;
 32.6 (saluted); 32.17 ("); 32.19 (contem-
 plated upon); 32.21 (worshipped); 32.24
 ("); 32.29 ("); 32.40 (worshipped); 45.8
 (saluted); 126.6 (saluted); 131.10 (worship-
 ped in Aṣṭamī); 131.19 (saluted); 136.6
 (saluted); 138.16 (Rathīnara as a devotee
 of); 144.1 (born to Vasudeva); 145.15
 (Arjuna marrying Subhadrā the sister of);
 145.40 (His incarnation again to protect
 Devas and to destroy wicked); 194.5
 requested to protect); 194.24 (His Cakra
 is requested to destroy sin); 194.29
 (requested to destroy all Jvaras); 195.1
 (Mantra saluting); 222.11 (the importance
 of contemplation on); 222.17 (His Mantra
 is always purifying); 222.22 (importance
 of contemplating upon); 222.25 (benefits
 of having one's mind firm on); 222.31
 (compared with shade of a tree); 222.47 (no
 greater Tīrtha than).

- a Śālagrāma I. 45.14 (worshipped); 45.28 (""); 47.43 (worshipped); 66.2.
- Vimśaḥ k. m. I. 138.6 (s. r.) (son of Kṣupa).
- Vikataḥ d. I. 129.21 (as a form of Gaṇapati).
- Vikukṣi k. m. I. 138.17 (s. r.) (son of Ikṣvāku (known as Śasāda) (had a son Purañjaya).
- Vikṛti k. m. I. 139.32 (l. r.) (son of Jimūta).
- Vikṣipa d. I. 6.63 (one of the 49 Marut devatas).
- Vighnarāja, Gaṇapati d. I. 24.8 (worshipped); 42.2 (makes the benefits of Saṁvatsarapūjā null and void if Pavitrārohaṇa rite is not done); 43.10 (is situated in the threads); 86.20 (is saluted); 129.21 (attribute of Gaṇapati); 185.4 (worshipped after fasting on Aṣṭamī and Caturdaśī).
- Vighneśa
- Vicitra m. I. 87.51 (son of Raucya Manu).
k. m. 140.35 (l. r.) (son of Śantanu and Satyavati); 140.36 (married Ambikā and Ambālikā); 145.6 (married daughter of Kāśīrāja); (after his death, sons were born to them thro' Vyāsa).
- Vijaya k. m. II. 6.20 (of Citranagara).
I. 47.27 (a Tripiṣṭapa type of temple).
m. 87.31 (son of Sāvarni Manu).
k. m. 138.27 (s. r.) (son of Cañcu).
k. m. 138.56 (s. r.) (son of Jaya).
k. m. 139.15 (l. r.) (son of Sañjaya).
k. m. 139.73 (l. r.) (son of Jayadratha).
- Vijayasaptamī vr. I. 130.7 (one desirous of victory advised to observe).
- Vijayā d. w. I 17.9 (worshipped); 38.2 (worshipped in order from Mārga tṛtiyā); 197.14; 198.10 (worshipped); 206.37 (waters offered to);
w. 132.9 (daughter of Vīra, a Brahmin of Pāṭalīputra); 132.11 (went for fetching water); 132.18 (marries Yama and goes to his world); 132.19 (observes the

- Budhāṣṭamīvrata, to liberate her mother from the pangs of hell).
- Vijayī w. I. 140.39 (wife of one of the Pāṇḍavas).
- Vitatha d. I. 46.5 (one of 32 Devas stationed outside in Vāstupūjā).
- k. m. 140.6 (l. r.) (son of Bharata).
- Vitala II. 57.2 (one of the 7 Lokas).
- Vitr̥ṣṇā r. I. 56.7 (in the Śālmaladvīpa).
- Vidarbhā k. m. I. 139.29 (l. r.) (son of Jyāmagha) (3 sons born to his wife Śaivyā).
- Vidarbhā r. I. 55.9 (flowing in the central region).
- Vidura k. m. I. 140.36 (l. r.) (born to a slave girl thro' Vyāsa).
- k. m. 145.7 (son of Bhujīyā)
- Vidūratha m. I. 187.46 (son of Dakṣaputra Mnau).
- k. m. 139.48 (l. r.) (son of Bhajamāna).
- k. m. 139.49 (l. r.) (son Śūra).
- k. m. 140.16 (l. r.) (son of Purañjaya).
- k. m. 140.31 (l. r.) (son of Suratha).
- Vidyā d. I. 86.23 (at Gayā; merits of worshipping); branches of learning); 215.21 (18 in number).
- Vidyādhara d. I. 86.29 (merits of touching); 195.6 (which form was attained by Citraketu thro' worship of Viṣṇu).
- Vidyujjihva m. I. 143.43 (killed by Rāma).
- d. 223.6 (an attribute of Viṣṇu).
- Vidyuta m. I. 87.5 (one of the sons of Svārociṣa Manu).
- Vidyudambā r. I. 56.10 (in Kuśadvīpa).
- Vidruma mt. I. 56.9 (in Kuśadvīpa, ruled by Jyotiṣmān); gem. I. 68.10; 80.1 (obtained from Kerala); 80.2-3 (the best varieties of) (other varieties are not so valuable and prices are dependent on their cutting; the best variety which brings wealth to its wearer and removes fear and poison etc. is to be included among gems and should be tested).

- Vidhātā m. I. 5.7 (one of the sons of Khyāti and Bhṛgu); 5.9 (married Niyati daughter of Manu); 28.1 (assigned at the door in Goṣālapūjā); 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana); 32.17 (saluted in Pañcatattvārcana); 32.20 (worshipped); 34.16 (,,).
- Vidhāraṇa d. I. 6.62 (one of the 49 Marut devas).
- Vidhṛti r. I. 56.7 (in Śālmaladvīpa).
- Vinata m. I. 87.5 (one of the sons of Svārociṣa Manu).
k. m. 138.3 (s. r.) (son of Sudyumna).
- Vinatā w. I. 6.25 (one of 10 wives of Kaśyapa); 6.53 (2 sons of); 2.48 (mother of Garuḍa, becomes slave of Nāgas); 2.50 (,,); 2.53 (Garuḍa addressed as son of).
- Vinaya I. 5.29 (born to Laya).
- Vināyak I. 5.33 (born to Śiva and Gaurī); 51.18 (one who wants success in his efforts to propitiate); 129.21 (a form of Gaṇapati); 81.8 (Vaināyaka).
- Vinīta m. I. 87.9 (one of the sons of Auttama Manu).
- Vindhya (ka) mt. I. 55.6; 55.12 (regions which are bounded by); 79.1 (mythological reference to the Medas of the demon taken to); 81.17 (as a Tīrtha); 81.28 (merits of bathing at).
- Vipṛthu k. m. I. 139.43 (l. r.) (son of Citraka).
- Vipracitti m. I. 6.44 (son of Danu and Simhikā); 6.48.
- Vibudha k. m. I. 138.48 (s. r.) (son of Devamīḍha).
- Vibhīṣaṇa m. I. 143.39 (brother of Rāvaṇa sought refuge from Rāma); 142.14 (installed at the throne of Laṅkāpurī).
- Vibhu m. I. 54.14 (son of Prastara).
k. m. I. 87.20 (Indra at the time of Raivata Manu).
k. m. I. 139.12 (l. r.) (son of Satyaketu)
d. 194.5 (l. r.). (attribute of Viṣṇu).
- Vibhūti k. m. I. 138.7 (s. r.) (son of Khanīnetra).
- Vibhrāja k. m. I. 140.13 (l. r.) (son of Sukṛti).

- Vimalā d. w. I. 30.6 (saluted in Śrīdharārcana); 31.14 (saluted in Viṣṇvarcana).
- Vimāna I. 47.22 (a Vairāja class of temple).
47.24 (a Puṣpaka class of temple).
- Vimukta d. I. 6.63 (one of the 49 Marut devatas).
- Vimocanī r. I. 56.7 (in Śālmaladvīpa).
- Viraja m. I. 5.10 (one of the sons of Paurṇamāsa);
s. 87.22.
- Virajā 54.16 (one of the children of Bhauvana);
(a place) 81.16; 81.19; 84.4 (Muṇḍana and Upavāsa not necessary at and certain other Tīrthas).
- Virāṭ d. I. 6.64 (one of the 49 Marut devatas).
- Virāṭa I. 145.21 (country reached by Pāṇḍavas and their life in incognito there).
- Virūpa k. m. I. 138.16 (s. r.) (son of Ambarīṣa).
- Virocana m. I. 6.41 (son of Prahlāda); 87.34 (father of Bali, the Indra at the time of Sāvārṇi Manu).
- Vilomā k. m. I. 139.44 (l. r.) (son of Kapotaromaka).
- Vivasvān d. I. 6.38 (one of the Suns); 17.8 ("); 46.10 (etc. considered as situated around Brahmā in the Vāstu); 58.12 (dwells in Bhādrapada).
m. 138.2 (birth of) (birth of Manu).
- Vivimśaka k. m. I. 138.6 (s. r.) (son of Viṃśa).
- Vivikṣipa m. I. 87.13 (one of the sons of Tāmasa Manu).
- Viśākha I. 6.33 (one of those who surrounded Kumāra when he was born); 134.2 (rice paste image of enemy to be cut & offered to).
- Viśakhā star 59.5 (Indrāgni as lord of); 59.16 (Adhokvaśtraḥ); 59.34 (Mrtyuyoga caused by Sun in); 59.45 (causes death in journey).
- Viśāla w. I. 62.2 (one of the daughters of Dakṣa, married by Bahuputra).
m. 84.34 (benefited by Piṇḍadāna at Gayā); 84.35 (was told by Brahmins how he will

- get sons); (offered Piṇḍa at Gayā); 84.36 (Pretas addressed); 84.39 (ruled the kingdom and reached heaven).
- k. m. 138.11 (l. r.) (son of Tṛṇabindu and Alambuṣā).
- a country 139.13 (its rulers known as Vaiśalakas).
- Viśva** m. I. 87.43 (one of the sons of Rudraputra Manu).
- d. 89.43 (one of the 9 clans of Pitṛs).
- Viśvakarmā** m. I. 6.34 (son of Prabhāsa).
- Viśvaksena** d. I. 126.9 (worshipped).
- Viśvajit** k. m. I. 140.11 (l. r.) (son of Jayadratha).
- k. m. 141.11 (son of Satyajit).
- Viśvapātā** d. I. 89.45 (one of the clans of Pitṛs).
- Viśvabhuk** d. I. 89.43 (one of the nine clans of Pitṛs).
- Viśvarāta** k. m. I. 138.19 (s. r.) (son of Pṛthu).
- Viśvarūpa** m. I. 6.35 (son of Tvaṣṭṛ).
- Viśvasaha** k. m. I. 138.35 (s. r.) (son of Ailavila).
- k. m. 138.42 (s. r.) (son of Uṣitāśva).
- Viśvā** w. I. 6.24 (one of the wives of Kṛśāśva); 6.26 (Viśvedevās were born to).
- Viśvācī** d. I. 58.14 (one of those who rule in Kārttika).
- Viśvāmitra** s. 139.5 (son of Gādhi); 58.19 (resides in Phālguna); 87.27 (at the time of Vaivasvata Manu); 139.7 (many sons of; not listed); 143.5 (taught the use of archery to Rāma); 143.6 (Rāma guarding the sacrifice of^o; from Subāhu and others); 145.42 (as father of Suśruta).
- Viśvāvasu** d. I. 41.1 (a Gandharva, saluted); 58.11 (dwells in Sun); 58.14 (rules in Kārttika).
- m. 139.2 (one of the 6 sons of Purūravas and Urvaśī).
- Viṣṭi** m. I. 87.25 (one of the sons of Vaivasvata Manu).
- Viṣṇu** d. I. 13; 1.4; 1.11; 2.1; 2.8 (as narrator of Purāṇa); 2.12; 2.13; 2.14; 2.29; 2.30; 2.31;

3.1; 3.4; 4.2; 4.5 (both manifest and unmanifest); 4.10 (as creator); 4.11 (creation of beings by becoming Brahmā); 6.7 (birth of Pṛthu, a form of); 6.40; 7.6 (saluted); 8.1 (worshipped); 8.13; 8.14 (to contemplate on); 9.2; 9.10; 11.35; 12.4 (salute); 13.1 (saluted); 13.2; 13.3 ('); 13.6 ('); 13.11 (saluted); 14.2 (attributes of); 15.2 (the thousand names of); 15.4; 15.159; 15.160 (merits of reading the 1000 names); 16.1 (contemplation on); 21.1 (offering to); 28.5 (order of worshipping Him); 29.4 (saluted); 30.7 (saluted); 30.17 (worship of); 30.18 (,); 31.2 (Arcana of); 31.5 (Mantra for); 31.10 (one must contemplate that self is^o); 31.14 (saluted); 31.15 (worship of); 31.23 (saluted); 31.28 (Mūla Mantra for Pūjā); 31.29 (Arcana of); 31.30 (merits of reading the ch. on His worship); 32.4 (nature and characteristics of); 32.34 (saluted); 32.37; 32.39 (to contemplate on); 33.14; 34.2 (Stotra which pleases); 34.14 (worshipped); 34.30 (contemplation on); 34.31; 34.52 (saluted); 35.2; 42.6 (presiding deity of one of the threads in the sacred thread); 43.1 (gives Graiveyaka to Devas at the time of their war with Asuras); 43.2; 43.5 (Dvādaśī sacred for); 43.6 (Pavitra must be offered at particular times to); 43.10 (the 3 duties as lords of the thread); 44.8; 45.30 (Stotra of); 46.18 (directions for the construction of His abode); 48.61 (to be worshipped); 50.45; 50.62; 52.26 (as narrator); 58.19 (in Phālguna dwells in Sūryamaṇḍala); 58.20 (,); 59.7 (Lord of Śravaṇa); 60.10 (sleeps in Karkaṭa when Pūrvāṣāḍha occurs twice in Paurṇamāsya); 81.15 (at Mohadaṇḍa, a Tīrtha); 81.21 (the

rivers originating from the feet of); 82.5 (as killer of Bali); 82.6 (sationed at Gayā as one who yields Mukti); 82.7 (His statement that Gayā shall become a holy place); 87.4 (Bāṣkali killed by); 87.12 (killing Pralamba, asuming the form of a fish); 87.20 (as killer of Asura Śāntaśatru.); 87.34 (Bali offering 3 feet measures to); 87.59 (writing of Purāṇas etc. in the form of Vyāsa); 131.17 (destroys all bad conducts); 137.14 (worshipped on Saptamī); 138.1 (Brahmā as born of the navel lotus of); 131.14 (rulers of Kāśī devoted to); 141.15 (characteristics of); 143.1 (Brahmā as born of the navel lotus of); 145.2 (,); 145.38 (worshipped by Yudhiṣṭhira by performance of Aśvamedha); 145.39 (the region of^o); 193.17 (if remembered when taking *auśadha*, destroys diseases); 194.2 (worshipped); 194.4 (requested to protect); 194.13 (requested to remove sin); 194.22-23 (requested to grant all *siddhis*); 194.29 (requested to destroy Jvaras); 196.11 (requested to protect); 197.3 (merits of devotion to); 201.36; 205.66 (Āhavanīya fire is); 205.73 (is always worshipped); 205.74 (the tinities are not to be thought of as separate (distinct); 205.122 (gets pleased with *āmalaka* in Ekādaśī); 205.135 (chanting Puruṣasūkta water or flower is offered to); 206.24 (water is His abode) (hence called master of water); 215.11 (finding people of poor intellect in Dvāpara, takes the form of Vyāsa and divides the Veda into four and teaches his disciples); 216.2 (Viṣṇu in the form of Rudra, burns all the worlds); 216.4 (after everything is burnt up, clouds are produced from his mouth and it rains for 100 years); 216.5

(in the form of Brahmā sleeps for 100 years); 219.1 (description of mode of Bhakti towards); 219.17 (narration of merits of bhakti); 220.2 (always worshipped); 220.3 (,,); 220.10 (repository of all good qualities); 220.17 (Kṛṣṇa as a name of); 221.2 (one who does not worship Him is known to be Brahmaghātaka); 221.3 (cause of mundane existence); 221.7 (there is nothing besides Ārādhana, that pleases); 222.8 (one is advised to remember Him always); 222.11 (there is nothing superior to be contemplated upon than); 222.13 (mere remembrance said to be enough to correct sacrificial errors); 222.16 (seated in the heart of a Yogin removes all faults just as rising flames); 222.37 (devotion to); 222.45 (Dhyāna on); 222.50 (burns sins just as fire burns even wet fire-wood); 224.6 (Samsāra can be crossed only on the grace of); 224.10 (to be worshipped always); 224.11 (merits of worshipping); 224.12 (His qualities); 224.13 (is Nirvikalpa); 224.14 ("); 224.15 ("); 224.16 (benefits of worshipping Him); 224.17 (to be worshipped by those desirous of getting freed from bondage); 224.18 (to be worshipped always); 224.22 (Nārada worshipped Him and attained Siddhi); 224.24 (*stava* on, uttered by Mahādeva); 227.3 (necessity of propitiating); II. 1.2 (considered as Kalpadruma); 19.12 (resides in the Maṇḍala drawn for Aurdhvadehakarma); 31.2 (commends Bhūmida).

d. 6.37 (one of the 12 Suns); 17.8 (,,).

a Śālagrāma 45.4 (saluted).

s. 87.44 (at the time of Rudraputra Manu).

- Viṣṇuuloka (abode of this ch.); 31.30 (one who hears, reads etc. Viṣṇu) the Viṣṇuvarcana described here shall reach); 32.41 (,,); 33.7 (Arcana which conveys one to); 33.15 (Cakrastotra by/ reading which one reaches); 33.16 (,,); 39.20 (one who performs Sūryapūjā shall attain); 43.38 (the Pavitrārohaṇa which conveys one to); 83.55 (one who visits Koṭitīrtha shall make Pitṛs reach); 121.8; 213.22 (by doing certain deeds one goes to);
- II. 1.10 (the question as to how one reaches); 4.52 (one who hears details about Aurdhvadehika shall attain); 6.26 (Godāna takes the preta to); 19.26 (if one is surrounded by Darbhas, even if faulty mantras are uttered, he goes to); 20.43 (by doing Dharma, one shall attain); 28.4 (Viṣṇupura, way for gaining admission to).
- Viṣvakjyoti m. I. 54.16 (son of Śatajit).
- Viṣvaksena d. I. 7.6 (saluted); 28.13 (worshipped); 29.7 (contemplated upon); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 34.46 (worshipped); 43.33 (worshipped).
- Vistara k. m. 140.13 (l. r.) (son of Brahmadatta).
s. I. 87.43 (during the time of Rudraputra Manu).
- Vihaṅgama (birds) I. 87.44 (beings of heaven, their abilities at the time of Rudraputra Manu).
- Vihartā d. I. 6.61 (one of the 49 Marut devas).
- Vitahavya k. m. I. 138.57 (s. r.) (son of Sunaya).
- Vitihotra m. I. 139.13 (son of Dhṛṣṭaketu).
- Vīra m. I. 132.8 (a Brahmin of Pāṭaliputra); 132.16 (was approached by Kauśika).
- Virāṇa m. I. 6.15 (whose daughter was married by Dakṣa Prajāpati and birth of 1000 sons).

- Viranavamī vr. I. 135.1 (to be observed on Navamī in Āśvinaśukla); 135.6 (narrated before).
- Vīryavān m. I. 87.38 (one of the sons of Dharmaputra Manu).
m. 87.47 (son of Dakṣaputra Manu).
- Vuktha k. m. I. 138.41 (s. r.) (son of Chala).
- Vṛkadeva k. m. I. 139.46 (l. r.) (son of Devaka).
- Vṛkṣa 47.25 (a Kailāsa type of temple).
- Vṛṣa d. I. 87.45 (Indra at the time of Rudraputra Manu).
- Vṛṣaṇa k. m. I. 139.23 (l.r.) (one of the 5 sons of Arjuna).
- Vṛṣadarbha k. m. I. 139.68 (l. r.) (son of Sivi (Śibi?)).
- Vṛṣadhana k. m. I. 139.16 (l. r.) (son of Kratu).
- Vṛṣa (bha) d. I. 6.41 (as an interlocutor); 7.7 ("); 9.6 ("); 13.12 ("); 15.3 ("); 15.159 ("); 16.16 ("); 31.2 ("); 31.12 ("); 31.20 ("); 32.6 ("); 32.20 ("); 33.2 ("); 34.5 ("); 34.6 ("); 34.16 ("); 34.22 ("); 34.32 ("); 34.44 ("); 34.47 ("); 34.48 ("); 39.19 ("); 40.2 ("); 40.7 ("); 40.8 ("); 40.10 ("); 42.13 ("); 43.3 ("); 45.31 ("); 54.6 ("); 55.1 ("); 55.11 ("); 57.1 ("); 58.2 ("); 58.4 ("); 59.5 ("); 59.18 ("); 59.42 ("); 62.11 ("); 176.7 ("); 177.18 ("); 177.38 (i); 177.54 ("); 177.57 ("); 177.65 ("); 181.4 ("); 182.25 ("); 182.28 ("); 185.22 ("); 186.10 ("); 186.13 ("); 187.2 ("); 187.9 ("); 190.16 ("); 190.21 (");
- Vṛṣaparvā m. I. 6.44 (one of the sons of Danu).
- Vṛṣabha I. 47.26 (a Mālaka type of temple).
- Vṛṣasena m. I. 87.39 (son of Dharmaputra Manu).
- Vṛṣākapi d. I. 6.36 (one of 11 Rudras).
- Vṛṣṇimān m. I. 141.2 (son of Śucidratha) (in the line of kings).
- Vṛṣṇī (ṇi) I. 15.21 (Viṣṇu addressed as Lord of); 139.24 (origin of the Vamśa of); 139.31 (son of Kunti, son of Caidya).
k. m. 139.36 (l. r.) (one of the 8 sons of Sātvata)

- k. m. 139.37 (l. r.) (one of the 8 sons of Bhajamāna).
- k. m. 139.41 (l. r.) (in the line of Anamitra).
- Vegavati d. w. I. 198.1 (Tripurā addressed as).
- Vegavān k. m. I. 138.10 (s. r.) (son of Dhundhumān).
- Veṇa k. m. I. 6.5 (who was unrighteous and was killed by sages).
- Veṇī r. I. 81.21.
- Veṇīratna I. 143.33 (given by Sitā to Hanumān); 143.38 (delivered by Hanumān to Rāma).
- Veṇukā a tree I. 56.15 (in the Śākadvīpa).
- Veṇumān m. I. 56.8 (one of 7 sons of Jyotiṣmān at Kuśadvīpa).
- Veṇvātata I. 68.17 (Vajras at); 68.18 (quality of Vajras at).
- Vedabāhu s. I. 87.18 (at the time of Raivata Manu).
- Vedasmṛti r. I. 55.7 (flowing in the central region).
- Vaikunṭha I. 45.24 (description of one of the śālagrāmas).
- d. 87.19 (one of the devatāgaṇas at the time of Raivata Manu); 131.10 (Viṣṇu addressed and worshipped as remaining in); II. 1.3; 19.6.
- Vaitaraṇī w. I. 5.17 (born to Pitara and Svadhā) (Brahmavādini).
- r. 83.23 (merits of performing Śrāddha at Gayā at). 83.56 (cause of its location); II. 35.2 (extent of).
- Vaituṇḍya m. I. 6.30 (son of Āpa, in the line of Uttānapāda).
- Vaidīśa a place II. 17.22.
- Vaiḍūrya gem I. 68.9; 68.44 (experts make imitation diamonds out of); 72.19 (its Vijāti, resembling Indranila); 73.1 (test of); 73.2 (of varied colours formed of the rocks, lashed by water of the ocean); 73.5 (the formation of); 73.6 (the varied colours which mark a quality Padmarāga holds good also in the case of); 73.8 (good

- one brings the wearer good luck and vice-versa); 73.9 (Vijātis of); 73.11 (price of a Suvarṇa weight of Indranila is taken as equal to the price of 2 Palas of).
- Vainateya d. I. 7.6 (saluted); 11.21 (assigned to ear in Navavyūhārcana); 12.4 (saluted); 13.9; 15.48 (Viṣṇu addressed as); 172.19 (salutation to).
- Vaibhrajā m. I. 56.3 (one of the 7 sons of Plakṣadvīpeśvara).
- Vairāja I. 47.19 (one of the 5 classes of temples); 47.20 (Caturasra square); 47.23 (the 9 types belonging to the class of).
- Vairāṇī w. I. 6.15 (married by Prajāpati and birth of 1000 sons to).
- Vaivasvata d. I. 52.16 (worshipped on Kṛṣṇacaturdaśī to get rid off one's sins).
- Vaivasvatapura II. 9.3-4 (Dānas pleasing the people of).
- Vaivasvata (Manu) m. I. 1.23 (protected by Hari in the form of a fish at the time of deluge); 87.25 (sons of devoted to Viṣṇu).
- Vaiśampāyana s. I. 215.13 (disciple of Vyāsa to whom latter taught Yajurveda).
- Vaiśvadeva I. 208.1 (Homa); 214.40 (no pollution for those who always perform).
- Vaiśvānara d. I. 6.46 (whose 2 daughters were married by Mārīca); 86.21 (by worshipping whom one can be lustrous); 116.3 (grants opulence if worshipped in Kṛṣṇapakṣa Pratīpat (Prathamā); 59.7 (the star Śravaṇa is remembered as).
- Vaiṣṇavī d. w. I. 24.6 (worshipped in Tripurāpūjā); 59.13 (in south-east quarter in Ekādaśī or Ṭṛtīyā is not good for travel); 129.9 (etc. worshipped from Mārgatṛtīyā); 134.3 (worshipped in Mahānavamī); 198.3 (worshipped on the north in Tripurāpūjā); 198.9 (worshipped outside in Tripurāpūjā).

- Vyamaśa m. I. 6.48 (one of the sons of Vipracitti and Simhikā).
- Vyavasāya I. 5.30 (born to Ātmaja).
- Vyāḍi m. I. 69.37 purifying Mauktika as told by).
- Vyāsa s. I. 1.11 (the Garuḍa-purāṇa as told by); 1.35 (""); 2.1 (""); 2.2; 2.8; 3.1; 19.32; 29.5 (as an interlocutor); 4.91 (""); 73.1; 81.29; 82.1 (as an interlocutor); 82.15 (""); 83.63 (""); 84.21 (""); 87.32 (at the time of Sāvarni Manu); 87.59 (referred to as an incarnation of Viṣṇu and composer of Purāṇa etc.); 145.6 (had *niyoga* with the wives of Vicitravīrya); 146.13; 196.10 (requested to protect from ignorance); 205.1; 215.1 (as an interlocutor); 215.11 (as a form of Viṣṇu); (divided Vedas into 4); 93.5 (one of the 14 Law-givers).
- Vyūhakṣetra k. m. I. 140.8 (l. r.) (son of Manyu).
- Vyomā k. m. I. 139.32 (l. r.) (son of Daśārha).
- Śakaṭa m. I. 144.3 (killed by Kṛṣṇa).
- Śakuni m. I. 6.42 (one of the sons of Hiraṇyākṣa).
m. 139.33 (son of Madhuratha); 145.20 (as per whose opinion Pāṇḍavas had to live in forest for 12 years).
- Sakuntalā w. I. 140.5 (wife of Duṣyanta).
- Śakra d. I. 6.37 (one of the 12 Suns); 59.6 (lord of Jyeṣṭha); 139.14 (takes away 500 sons of Rāji).
- Śamkara (Śiva) d. I. 2.11 (addressed as an interlocutor); 4.13 (""); 6.19 (""); 13.12 (""); 14.12 (""); 30.4 (""); 31.13 (""); 31.28 (""); 32.2 (""); 32.8 (""); 32.21 (""); 32.25 (""); 32.26 (""); 32.27 (,,); 32.28 (,,); 32.40 (,,); 34.3 (,,) 34.14 (,,); 34.27 (,,); 34.33 (,,); 34.34 (,,); 34.55 (,,); 39.5 (,,); 39.14 (,,); 39.15 (,,); 40.12 (,,); 50.58 (worshipped in daily practices); 54.9 (as an interlocutor); 63.1 (,,); 66.7 (,,); 87.50 (,,); 133.4

- (Mahānavamī observed by); 144.9 (fight between Viṣṇu and); 175.2 (as an interlocutor); 175.8 (,,); 177.10 (,,); 177.26 (,,); 177.57 (,,); 177.62 (,,); 177.69 (,,); 180.4 (,,); 182.4 (,,); 184.16 (,,); 184.22 (,,); 185.14 (,,); 185.24 (,,); 185.28 (,,); 186.2 (,,); 188.2 (,,); 188.8 (,,); 191.15 (,,); 223.4 (asked the Mātṛgaṇas not to devour the three worlds, but to protect).
- m. 6.43 (one of the sons of Danu).
- d. 15.85 (as an attribute of Viṣṇu).
- Śaṅku s. I. 87.10 (at the time of Auttama Manu).
- Śaṅkuśiraḥ m. I. 6.43 (one of the sons of Danu).
- Śaṅkha 47.25 (a Kailāsa type of temple).
- gem 69.1 (Muktāphalas obtained from); 69.3 (though Muktakas obtained from Śaṅkha are auspicious, have only less lustre); 69.6; 76.2; 77.3; 79.2 (Sphaṭika resembling the colour of).
- Śaṅkhapāla a ser- I. 58.12 (dwells in Bhādrapada when Sun
pant is there); 197.12 (assigned to Pārthi-
vamaṇḍala in the way of worship called
Gāruḍīvidyā).
- Śaṅkhalikhita m. I. 93.6 (one of the law-givers).
- Śacī (consort of Indra) w. I. 206.36 (worshipped).
- Śacīpati (Indra) d. I. 222.32 (even his kingdom shall not be
destroyed by the curse of Durvāsas, when
Madhusūdana resides in one' heart).
- Śaṭha m. I. 139.57 (one of the sons of Revatī and
Balabhadra).
- Śatajit m. I. 54.16 (son of Rajas);
139.19 (l. r.) (son of Sahasrajit).
- k. m. 139.37 (l. r.) (one of the 8 sons of Bhaja-
māna).
- Śatadrū r. I. 55.9 (flowing in the central region).
- Śatadyumna m. I. 87.21 (one of the sons of Cākṣuṣa
Manu).

- k. m. 138.50 (l. r.) (son of Bhānumān).
 Śatabhiṣak I. 59.8 (of Varuṇa); 59.43 (Viṣayoga caused by Jupiter in); 59.44 (auspicious for Jāta-karma etc.).
 Śatarūpā w. I. 5.19 (married by Svāyambhuva Manu); 5.20 (sons and daughters of).
 Śatānanda m. I. 140.20 (son of Divodāsa, the 2nd).
 Śatānika m. I. 87.39 (one of the sons of Dharmaputra Manu, the 10th).
 k. m. 140.38 l. r.) (son of Nakula and Draupadī).
 Śatāyu m. 141.3 (son of Bṛhadratha).
 k. m. I. 139.2 (l. r.) (one of the 6 sons of Purūravas).
 Śatrājit m. I. 139.39 (son of Nighna).
 Śatrughna m. I. 138.36 (s. r.) (son of Daśartha and Sumitrā); 142.11 (,,); 143.4; 143.7 (married Kīrtimatī); 138.38 (sons of); 143.50 (killed Lavaṇa).
 Śanaīścara (saturn) I. 7.3 (saluted); 16.16 (saluted); 17.6 (worshipped); 19.7 (Śaṅkha the serpent is); 23.11 (worshipped); 39.12 (of black colour is worshipped in Nairṛti); 39.14 (saluted in); 58.27 (his Ratha and horses); 59.25 (good on Caturthī); 59.28 (Śani, good on Caturdaśī); 59.35 (Uttarāphālgunītraya avoided on his day); 59.37 (in Svātī causes Amṛta-Yoga); 59.40 (in Rohiṇī causes Siddhayoga); 59.43 (in Revatī causes bad Yoga); 60.2 (Daśā period of); 60.5 (Daśā destroys kingdom); 60.9 (Makara and Kumbha as places of); 62.13 (Śani is known as cruel); 62.17 (good for controlling elephants etc.).
 Śantanu k. m. I. 140.34 (l. r.) (one of the sons of Pratīpa); 140.35 (births of sons thro' Gaṅgā and Satyavatī); 145.3 (born in the line of Āyu); 145.4 (Bhīṣma as son of Gaṅgā and); 145.5 (his 2 other sons thro' Satyavatī).

- Śabala m. I. 54.1 (one of the sons of Priyavrata); 56.16 (ruler of Puṣkara, 2 sons of (mountains)).
- Śabalaśva m. I. 6.17 (names of 1000 sons born to Dakṣa and Asiknī).
- Śambara m. I. 6.43 (one of the sons of Danu); 15.93 (Viṣṇu addressed as enemy of); 144.8 (killed by Pradyumna, son of Kṛiṣṇa).
- Śambalagrāma (a place) I. 81.6.
- Śambhu (Śiva) d. I. 2.44 (as an interlocutor); 5.33 (Gaurī, daughter of Menā, became consort of); 6.36 (one of the 11 Rudras); 22.9 (worshipped); 42.20; 59.43 (as an interlocutor); 137.14 (merits of worshipping on particular Tithis); 194.1 (is said to have been protected by Vaiṣṇavakavaca).
- Śaraṇa m. I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
- s. 87.10 (at the time of Auttama Manu).
- Śarmiṣṭhā w. I. 6.45 (one of the daughters of Svarbhānu, daughter of Danu); 139.18 (another wife of Yayāti, and birth of 3 sons to them).
- Śaryāti m. I. 138.2 (son of Ikṣvāku, son of Vaivasvata Manu); 138.14 (whose daughter Sukanyā was married by Cyavana).
- Śarva I. 6.36 (one of the 11 Rudras).
- Śalya m. I. 6.48 (one of the sons of Vipracitti and Siṃhikā).
- m. 145.32 (his fight with Dharmaputra).
- Śaśabindu k. m. I. 139.26 (l. r.) (son of Citraratha) (his 1,00,000 wives, and 10 lacs of sons) (among whom Pṛthukīrti and others were the best).
- Śaśāṅka (moon) d. I. 61.8 (in 12th Avasthā, causes death); 61.13 (good in 4 to house).
- Śaśāṅkakṛtaśekara d. I. 183.1 (as an interlocutor); 191.20 (,); (Śiva) 192.19 (,,).

- Śaśī (moon) d. I. 51.19 (one who wishes strength should adorn); 59.29 (*ekādaśī* is good in the association of); 59.34 (the Pūrvāṣāḍhā three good in); 61.1 (is looked upon by people as Guru, on Dvitiyā, Pañcamī and Navamī of the better fortnight); 61.12 (good in 3);
- Śākya m. I. 141.7 (son of Sañjaya).
- Śākha m. I. 6.33 (son of Kumāra).
- Śātātapa m. I. 93.5 (one of the law-givers).
- Śāṇa I. 73.18 (as a measure of weight) (4 Māṣas).
- Śāntabhava m. I. 56.1 (son of Medhātithi, ruler of Plakṣadvīpa).
- Śāntaśatru m. I. 87.20 (a daitya) killed by Viṣṇu.
- Śānti w. I. 5.24 (one of the 13 married by Dharma Dākṣāyaṇa); 5.30 (Kṣema born to^o); 40.8 (saluted); 206.37 (Tarpaṇa offered to^o and other Ṛṣipatnīs); 140.17 (son of Nīla).
- Śāntidevī w. I. 139.47 (daughter of Devaka)
- Śāntirindra m. I. 87.39 (as one of the sons of Dharmaputra Manu).
- Śārṅgadhārī d. I. 81.19 (at Śukratīrtha).
- Śāla k. m. I. 140.35 (l. r.) (father of Śantanu).
- Śālagrāma (stone) I. 45.1 (Lakṣaṇa of); 45.14 (description of different kinds of).
a place 54.12 (where Bharata, son of Ṛṣabha ruled); 66.5 (the place where^o stones are found, is said to be sacred); 66.6 (a place which yield *mukti*); 81.14 (, yields all things).
- Śālagṛha I. 47.24 (a Puṣpaka class of temple).
- Śālmala I. 54.4 (one of the Dvīpas); 56.5 (Vapuṣmān as ruler of).
- Śikhaṇḍin I. 145.26 (was on the side of Pāṇḍavas, against Bhīṣma); 145.27 (by whose and Arujuna's arrows Bhīṣma was laid down on the bed of 100 arrows).
- Śikhivrata vr. I. 129.1 (merits of observing).

- Śitagu k. m. I. 139.28 (l. r.) (son of Uśana).
 Śini (nī) k. m. I. 139.38 (l. r.) (son of Svadhājī); 140.7
 (l. r.) (son of Amanyu).
 Śibi m. I. 6.41 (one of the sons of Samhlāda);
 87.16 (at the time of Tāmasa Manu
 whose enemy Bhīmarathāḥ were killed by
 Hari).
 k. m. 139.39 (l. r.) (son of Anamitra).
 k. m. 139.68 (son of Uśīnara).
 Śibikāveśma I. 47.24 (a Puṣpaka class of temple).
 Śiva d. I. 2.39 (as an interlocutor); 2.43 (,,);
 2.44 (,,); 8.6 (,,); 14.10 (,,); 15.48 (as one
 of 1000 names of Viṣṇu); 17.3 (as an inter-
 locutor); 18.18 (worshipped); 19.1 (Prāṇe-
 śvara rite as told by); 20.1 (collection of
 antras Muttered by); 22.1 (Arcana for);
 22.2; 23.1 (Arcana of °); 23.13 (worshipped);
 (,,) 23.17 23.24 (°pada); 23.25; 23.26
 (as an interlocutor); 23.27 (pūjā); 23.31;
 23.32; 23.33 (by doing Bhūtaśuddhi one
 shall become°); 23.49 (one has to contem-
 plate an); 25.10 (saluted); 32.17 (saluted);
 33.12 (saluted); 42.1 (investiture of sacred
 thread for); 42.4 (as an interlocutor); 42.6
 (one of those who govern the threads of
 sacred thread); 42.19 (°tattva saluted);
 42.20 (saluted); 43.6 (as an interlocutor);
 43.9 (as residing in Tantus);
 59.8 (as an interlocutor); 59.35 (,,);
 66.20 (saluted); 81.12 (and others have
 place in Jambūsara, a Tīrtha); 82.3; 82.4;
 86.30 (worshipping Somanātha, one shall
 attain Śivaloka); 86.32 (“Kedāra”); 129.5
 (to be worshipped in Kṛṣṇatṛtiya, along
 with Umā); 131.1 (to be propitiated in
 Bhādrapada Aṣṭamī); 148.16 (the Doṣa
 compared to weapon of); 177.23 (as an
 interlocutor); 177.28 (as an interlocutor);
 177.30 (as an interlocutor); 177.41 (”);

- 177.46 ("); 177.77 ("); 177.81 ("); 182.23 ("); 184.6 ("); 184.25 ("); 184.32 ("); 185.21 ("); 185.27 ("); 185.37 ("); 186.11 ("); 187.1 ("); 188.7 ("); 188.10 ("); 188.11 ("); 190.11 ("); 191.16 ("); 192.32 ("); 197.6; 197.15; 197.28; 197.41; 201.26 (Arcana which protects elephants); 205.74 (and Brahmā, Viṣṇu are never considered as different); 223.5 (meditated on the form of Nṛsimha);
- m. 26.2 (one of the sons of Medhātithi, ruler of Plakṣadvīpa) (all were rulers of Plakṣadvīpa); 197.51 (as an attribute of Garuḍa).
- d. w. I. 38.5 (Durgā addressed as).
I. 215.18 (4th Upapurāṇa; narrated by Nandīśvara).
- Śivadūtī
Śivadharmā
- vr. I 124.1 (on the story of).
- Śivarātri
- w. 6.32 (wife of Anila).
- Śivā
- d. I. 38.2 (worshipped in order from third day in Mārgaśīrṣa); 40.5 (worshipped in Māheśvarīpūjā); 129.9 (worshipped in order commencing from Mārga Trītiyā); 133.7 (assigned to various limbs and worshipped); 134.4 (worshipped).
- r. I. 55.7 (flowing in the central region); 56.10 (one of those which destroys all sins).
- Śīśira
- m. I 6.31 (son of Manoharā).
- m. 56.1 (one of the sons of Medhātithi, ruler of Plakṣadvīpa).
- Śīśupāla
- I. 73.9 (a Vijāti of Vaidūrya); 73.10 (Śaiśupālaka).
- k. m. 139.55 (son of Damaghoṣa and Śrutaśravā); 144.10 (slayed by Kṛṣṇa); 219.36 (and other sinners like him, teasing the Devas, got cleared of their sins by mere thought on the Lord); 222.54; 227.45 (attained Siddhi).

- Śighra k. m. I 138.44 (s.r.) (son of Padmavarṇa).
- Śighraga II. 12.40 (one of the Pretas narrating its past life, was so called, as he went hurriedly past, when he was begged by a Brahmin); 12.44 (had a cow's face).
- Śuka I. 87.1 (etc. as son of Manu).
- Śukāḥ I. 6.51 (born of Śukī).
- Śukāṅghri I. 47.3 (in a temple made as long as the Garbha); 47.4 (length of the height of); 47.12 (should cover entire space covered by Pīṭha and Garbha); 47.16.
- Śukī I. 6.50 (born of Tāmṛā); 6.51 (Śukas born to).
- Śukti I. 202.72 (a measure of weight defined).
- Śuktimān mt. I. 55.6.
- Śukra s. I. 5.15 (one of the 7 sons of Ūrjā and Vaśiṣṭha).
- a planet 7.3 (saluted); 15.28 (Viṣṇu addressed as Lord).
 16.16 (saluted in Viṣṇudhyāna); 53.10 (dwells in Āṣāḍha); 58.24 (description of the chariot of); 59.26 (Śaṣṭhī good on the day of); 59.28 (Trayodaśī good on the day of); 56.35 (Puṣyā and other stars causes Mṛtyuyoga); 59.37 (in Pūrvaphālgunī causes Amṛtayoga); 59.41 (in Revatī causes Siddha yoga); 59.43 (in Rohiṇī causes Viṣayoga); 60.6 (his Daśā gives elephant, Rājya etc.); 60.7 (Taurus is the place of); 61.12 (is good in 1st, 2nd & 3rd houses); 61.14 (is good in 5 and 8); 61.15 (is good in 11); 62.13 (is known as soft); 62.17 (good for certain things).
 66.17 (its place in Svarodaya); 67.3 (when in the left Nāḍī one has to do one's actions).
 87.3 (one of the Somapāyins).
 87.12 (at the time of Auttama Manu).

- Śukratīrtha s. 87.57 (at the time of Bhautya Manu).
 Śukrā I. 81.18 (one of the Tīrthas).
 Śuci r. I. 56.7.
 d. I. 2.15 (an attribute of Viṣṇu).
 m. 5.16 (one of the 3 sons of Svāhā and Vahni).
 m. 87.9 (one of the sons of Auttamaputra).
 m. 87.17 (one of the sons of Raivata Manu).
 s. 87.57 (at the time of Bhautya Manu).
 d. 87.59 (Indra at the time of Bhautya Manu).
 k.m. 138.50 (s.r.) (son of Antaka).
 m. 141.10 (son of Bhūri).
 Śucigr̥dhrikā w. I. 6. 50 (one of the daughters of Tāmra).
 Śucidratha m. I. 141.2 (son of Citraratha).
 Śucipada d. I. 2.15 (attribute of Viṣṇu).
 Śuddhodana m. I. 141.8 (son of Śākya).
 Śubhānana d. I. 89.43 (one of the 9 clans of Pitṛs).
 Śūkara (boar) (a form of Viṣṇu) I. 13.6 (requested to protect in the *agneya* direction);
 a place 66.6 (as one of the Tīrthas).
 Sūra k. m. I. 139.23 (l. r.) (one of the sons of Arjuna).
 k. m. 139.48 l. r.) (son of Vidūratha); 139.50 (3 sons of); 139.51 (his another wife called Māriṣā and 10 sons thro' her); 139.51-52 (daughter of).
 Śūrasena k. m. I. 138.38 (s. r.) (son of Śatrughna).
 k. m. 139.23 (l. r.) (one of the sons of Arjuna).
 Śūrpaṅkhā w. I. 143.15 (at Daṇḍakāraṇya, came to devour Rāma and others); 142.13 (whose nose was cut by Rāma).
 (demoness sister of Rāvaṇa)
 Śṛṅgavera (a place) I. 142.12 (Rāma going to); 143.10 (Rāma going so).
 Śṛṅgi mt. I. 54.8 (in the north).
 Śeṣa I. 6.54 (one of the chief serpents among the 1000 born to Kadrū); 17.9 (°the serpent worshipped).
 Śailāgama II. 6.16 (at the end of the 3rd month after death Preta entering).

- Śailūṣa (an actor) I. 143.50 (Bharata ref. to as).
 Śaivya w. I. 139.29 (wife of Vidarbha, gave birth to 3 sons).
 Śoṇa I. 81.11 (one of the Tīrthas).
 Śaunaka s. I. 1.5 (and other sages of the Naimiṣa forest asking the Sūta about the Lord); 3.1 (as an interlocutor); 3.8 ("); 47.1 ("); 47.11 (,,); 47.12 (,,); 80.3 (,,); 202.86 (,,); 205.1 (,,); 215.21 (,,); 215.25 (,,); 218.33 (,,); 223.1 (,,) (Narasimhastuti narrated to).
 k. m. I. 139.9 (son of Ghṛtsamada).
 Śauri d. I. 131.10 (worshipped in Aṣṭamīpūjā).
 Śniṣṭi m. I. 62 (son of Dhruva, valiant and powerful).
 Śmaśruma m. I. 141.10 (son of Dharma).
 Śyāmālā d. I. 48.13 (one of those assigned and worshipped in one of the directions).
 Śyenā I. 6.51 (born of Śyenī).
 Śyenī d. I. 6.50 (one of the 6 daughters of Tāmṛā); 6.51 (Śyenā born to).
 Śraddha w. I. 5.23 (one of the 24 girls created by Dakṣa); 5.28 (Kāma born to).
 Śramā m. I. 6.30 (one of the sons of Āpa).
 Śravaṇa I. 59.7 (star of Viṣṇu); 59.22 (one of the ūrdhvamukha star); 59.36 (amṛtayoga caused by Candra is); 136.1 (Śravaṇadvādaśī to be observed when Śravaṇa occurs on Ekādaśī etc.); 59.44 (good for Jātakarma etc.).
 Śravaṇāh d. II. 6.46 (sons of Brahma); 6.49 (their nature); 7.1 (Garuḍa's question as to whose sons they are etc.); 7.4 (details about); 7.13 (their creation; 12 in no.); 7.15 (why they are called as); 8.1 (hearing whom Yama acts).
 Śravaṇadvādaśī vr. I. 136.1 (narration of when to be observed etc. of).

- Śrānta m. I. 6 30 (one of the sons of Āpa).
- Śravaṇa a (month) I. 129.4 (Śrīdhara to be worshipped on the 3rd day of Kṛṣṇapakṣa in).
- Śrāvasta m. I. 138.19 (son of Yuvanāśva).
- Śrī d. w. I. 5.8 (born to Bhṛgu and Khyāti and married by Nārāyaṇa); 7.6 (saluted); 10.1 (worship of^o etc.); 11.22 (assigned to souths in Navavyūhārcana); 11.38 (worshipped); 28.8 (worshipped); 28.13 (worshipped); 30.8 (saluted); 31.21 (saluted); 32.17 (saluted); 48.79 (assigned); 86.23 (by worshipping whom one shall be free from obstacles); 131.9 (to whom Arghya is offered, in Aṣṭamī); 137.16 (worshipped).
I. 47.26 (a Mālaka type of temple).
I. 139.47 (daughter of Devaka).
- Śrījaya w. I. 8.14; 8.16; 29.1 (Pūjā and Mantras know as); 29.3 (saluted); 30.1 (Arcana of); 30.3 (contemplated upon); 30.7 (saluted); 30.12 (contemplated upon); 30.14 (saluted); 31.5 (saluted); 81.10 (at Kubjaka, a Tīrtha); 129.4 (to be worshipped in Kṛṣṇatṛtīyā in months of Śrāvāṇa); 131.4 (worshipped in aṣṭamī); 136.6; 196.13 (requested to protect in midnight); 45.6 (Śālagrāma of the form of) (saluted).
- Śrīdevī d. I. 30.13 (saluted in a Stotra).
- Śrīdhara (name of Viṣṇu) d. I. 131.14 (saluted in Aṣṭamīpūjā); 136.7 (worshipped).
I. 70.21 (Padmarāgas obtained from); 70.23 (quality of Padmarāgas from).
II. 28.19 (merit of dying at).
- Śrīnivāsa a place s. I. 87.22 (at the time of Cākṣuṣa Manu).
- Śrīpati d. I. 81.26.
- Śrīpūrṇaka I. 7.6 (saluted); 23.14 (worshipped); 194.6 (requested to protect the lower limbs); 47.23 (a Vairāja class of temple).
- Śrīphala d. I. 131.14 (worshipped).
- Śrīmān d. I. 30.14 (Śrīdhara saluted as).
- Śrīraṅga d.
- Śrīvatsa
- Śrīvatsāṅka
- Śrīvallabha

Śrīvṛkṣa		I. 47.27 (a Tripiṣṭapa type of temple).
Śrīśa	d.	I. 131.17 (Kṛṣṇa addressed as).
Śrīśaila		I. 81.8 (one of the Tīrthas).
Śruta	m.	I. 5.29 (born to Medhā).
	m.	138.31 (son of Bhagīratha).
Śrutakarmā	k. m.	I. 140.38 (l. r) (son of the Sahadeva and Draupadī).
Śrutakīrti	w.	I. 139.51 (one of the daughters of Śūra); 139.54 (birth of five sons Antardhāna etc. to and Kaikaya).
	m.	140.38 (son of Arjuna and Draupadī).
Śrutañjaya	m.	I. 141.10 (son of Bahukarmaka).
Śrutadevī	w.	I. 139.51 (daughter of Śūra); 139.54 (Yuddhadharmada, born to Dantavakra and Śrutadevī).
Śrutavān	m.	I. 140.29 (one of the sons of Somāpi).
Śrutaśravā	w.	I. 139.51 (one of the daughters of Śūra); 139.55 (Śiśupāla born to Damaghoṣa and); 141.9 (son of Somāpi)
Śrutasena	m.	I. 140.30 (one of the sons of Somāpi).
Śrutasoma	m.	I. 140.38 (son of Bhīma and Draupadī).
Śrutātmaka	m.	I. 139.2 (a son of Urvaśī and Purūravas).
Śrutāyu	k. m.	I. 138.52 (s. r.) (son of Adhinemika).
Śvaphalka	m.	I. 139.41 (in the line of Anamitra married Gāndinī).
Śveta		I. 6.55 (one of the serpents).
		I. 47.27 (a Tripiṣṭapa type of temple).
	mt.	I. 54.8 (in the north).
	m.	I. 56.5 (one of the sons of Vapuṣmān, ruler of Śālmala, their names being that of mountains).
Śvetadvīpa		81.7 (one of the Tīrthas).
Ṣaṇmukha	d.	I. 45.33 (installation & worship of; at temples).
Samyāti	m.	I. 139.17 (one of the 5 sons of Nahuṣa).
Saṃvaraṇa	k. m.	I. 140.25 (l. r.) (son of Rkṣa).
Saṃvartta	m.	I. 93.5 (one of the 14 law-givers).
Samhlāda	m.	I. 6.40 (one of the 4 sons of Hiraṇya-

- kaśipu).
- Sagara k. m. I. 138.28 (s. r.) (son of Bāhu); 138.29 (birth of 60000 sons to 'thro' Sumati); (Asamañjas as son of Keśinī and).
- Saṅkarṣaṇa d. I. 7.6 (saluted); 8.13; 8.15; 11.21; 12.4 (saluted); 12.10 (worshipped); 12.15; 32.5 (Viṣṇu is spoken of as existing in 5 forms like^o etc.); 32.6 (Saluted); 32.16 (is contemplated); 32.23 (worshipped); 32.29 (saluted); 43.18; 45.8 (saluted); 66.2 (remembered); 139.59 (the son of Vasudeva); 194.5 (requested to protect); 194.29 (saluted); 195.2 (saluted).
- (a form of I. 45.15 saluted); 45.28 (description of).
Śālagrāma)
- Saṅkalpa m. I. 6.28 (born to Saṅkalpā).
- Saṅkalpā w. I. 6.24 (one of the 10 daughters of Dakṣa married by Kṛśāśva).
- Saṅkṛti k. m. I. 139.17 (l. r.) (son of Jayatsena).
m. 140.6 (son of Nava).
- Saṅkrandana m. I. 87.56 (one of the sons of Bhautya Manu).
- Saṅgati m. I. 87.31 (one of the sons of Sāvārṇi Manu).
- Saṅjaya k. m. I. 139.15 (son of Pratikṣaya).
m. 139.40 (son of Sātyaki).
m. 141.7 (son of Dhanañjaya).
- Saṅjāti m. I. 140.2 (son of Bahugati).
- Satī w. I. 5.25 (one of the girls created by Dakṣa; married by Bhava).
I. 5.6; 5.32 (all the daughters of Dakṣa attending the Yajña with their husbands except).
- Satya d. I. 205.66 (Kumāra is spoken to be^o).
m. 140.27 (l. r.) (a son of Vasu).
- Satyaka k. m. I. 139.40 (l. r.) (son of Śibi).
- Satyakarmā d. I. 2.18 (attribute of Viṣṇu).
- Satyaketu k. m. I. 139.12 (l. r.) (son of Sunīta).
- Satyajit d. I. 6.60 (one of the 49 marut devas); 58.19 (dwells in solar region in Phālguna); 141.11 (son of Nīta).

- Satyadharmā k. m. I. 139.74 (l. r.) (son of Dhṛtavrata).
 Satyadhṛti k. m. I. 140.14 (l. r.) (son of Dhṛtimān).
 m. 140.20 (son of Śātānanda); 140.21 (was attracted by Urvaśī).
 Satyanāmā s. I. 87.18 (at the time of Raivata Manu).
 Satyabāhu m. I. 87.21 (one of the sons of Cākṣuṣa Manu).
 Satyabhāmā w. I. 139.60 (one among the 8 principal wives of Kṛṣṇa); 144.6 (one of the 8 principal wives of Kṛṣṇa); 28.10 (worshipped).
 Satyarata k. m. I. 138.26 (l. r.) (son of Trayyāruṇa) (later known as Triśaṅku).
 Satyaratha m. I. 138.54 (son of Rāmaratha).
 Satyaloka II. 1.4 (referred to by Garuḍa as seen).
 Satyavatī w. I. 1.29 (Viṣṇu in his 17th incarnation born to Parāśara and).
 w. 139.6 (daughter of Gādhi, married by Ṛcika).
 w. 145.5 (wife of Śantanu).
 Satyavāk m. I. 87.31 (one of the sons of Sāvārṇi Manu).
 Satyahita k. m. I. 140.28 (l. r.) (son of Puṣpavān).
 Satyā (Satya- w. I. 15.144 (Viṣṇu addressed as dear to^o).
 bhāmā)
 d. 87.11 (one of the 5 Devagaṇas at the time of Auttama Manu).
 Satvaśruta m. I. 139.35 (son of Arīṣṭu).
 Sadāśiva I. 20.8 (Mantra etc. for); 23.22 (merits of knowledge about); 42.9 (worshipped).
 Śadr̥k (Sadṛkṣa) d. I. 6.59 (one of the 49 Marut devas); 6.62 (,).
 Sanaka s. I. 5.2 (creation of); 205.131 (is requested to purify).
 Sanatkumāra s. 5.2 (creation of); 215.17 (the Upapurāṇa narrated by).
 Sanadvāja k. m. I. 138.51 (s. r.) (son of Ūrjanāmā) (son of).
 Sanātana s. I. 5.2 (creation of).
 Santateyu m. I. 140.3 (one of the 6 sons of Raudrāśva).
 Santoṣa m. I. 5.28 (Tuṣṭi born to^o).

Sannati	w.	I. 5.25 (married by Kratu).
	k. m.	139.11 (l. r.) (son of Alarka).
	k. m.	140.15 (l. r.) (son of Supārśva).
Sapiṇḍikaraṇa (rite performed after death)	I.	212.1 (performed after one year); II. 4.34 (after which 16 Śrāddhas are done); 16.1-5 (when to be done); 16.6 (narration of); 16.20 (when performed by the son with 16 Śrāddhas, Pitṛs feel happy); 16.21-22 (by whom to be performed in different cases); 25.4 (narrated by Kṛṣṇa to Garuḍa).
Saptamī	r.	I. 56.7.
Saprabha		I. 56.5 (one of the 7 sons, (all mountains) of Vapuṣmān, ruler of Śālmala).
Śabala	s.	I. 87.36 (at the time of Dakṣa Sāvārṇi Manu).
Samara	m.	I. 140.12 (son of Nṛpa, son of Dvīpa).
Samita	d.	I. 6.60 (one of the 49 Marut devas).
Samitra	m.	I. 141.8 (son of Kṣudraka).
Samī	k. m.	I. 139.49 (l. r.) (son of Śūra, son of Vidūratha).
Samīraṇa (wind god)	d.	I. 51.19 (one who desires progeny to worship).
Samudra	m.	I. 6.10 (Lavaṇa ^o , Prācīnabarhi married the daughter of ^o).
	m.	65.1 (physiognomy as told by).
Samodārki	m.	I. 56.14 (one of the 7 sons of Bhava, ruler of Śākadvīpa).
Sampāti (eagle)		I. 143.29 (from whom Hanumān knows the place to which Sītā was carried away).
Sambhu	k. m.	I. 140.1 (l. r.) (son of Abhayada).
Sambhūti	w.	I. 5.25 (,,) one of the daughters of Dakṣa); 5.10 (wife of Marīci).
Sammati	r.	I. 56.10 (in Kuśadvīpa).
Sarayū	r.	I. 55.7 (flowing in the central region).
Sarasvatī	d. w.	I. 1.2 (saluted): 7.7 (worshipped); 7.8 (saluted): 7.9 (different energies of); 7.11; 10.4 (saluted); 18.18 (worshipped in

- Mṛtyuñjayārcana); 23.27 (worshipped); 28.3 (worshipped); 36.11 (mentioned as black in colour); 37.4 (saluted along with Gāyatrī); 38.2 (worshipped respectively from Mārgatṛtīyā); 40.4 (saluted); 45.32 (worshipped); 83.10 (effect of worshipping in the evening); 85.23 (remains established at Gayā); 86.23 (merits of worshipping); 126.6 (worshipped); 129.9 (worshipped in order from Mārga tṛtīyā).
- r. 52.6; 55.8 (flowing in central region); 66.7 (one of the Tīrthas).
- Saryāti m. I. 87.25 (one of the sons of Vaivasvata Manu).
- Sarva d. I. 2.42 (attribute of Viṣṇu); 15.12 (as one of the 1000 names of Viṣṇu); 15.13 (,,); 194.3 (,,).
- Sarvakāma m. I. 138.32 (son of Ṛtuparṇa).
- Sarvaga d. I. 2.12 (an attribute of Viṣṇu).
m. 5.10 (one of the sons of Paurṇamāsa).
m. 140.40 (son of Subhadrikā).
- Sarvatobhadra I. 47.22 (a Vairāja class of temple).
- Sarvatraga m. I. 87.42 (one of the sons of Rudraputra Manu).
- Sarvada d. I. 2.12 (an attribute of Viṣṇu); 15.12 (a name of Viṣṇu).
- Sarvaduḥkhani- d. I. 194.3 (an attribute of Viṣṇu).
vāraṇa
- Sarvadeva d. I. 2.43 (attribute of Viṣṇu); 194.22.
- Sarvapa d. I. 15.14 (an attribute of Viṣṇu).
- Sarvaprāṇihī- d. I. 2.12 (an attribute of Viṣṇu).
disthita
- Sarvabhūta- d. I. 223.6 (an attribute of Viṣṇu).
bhavodbhava
- Sarvabhūta- d. I. 15.13 (a name of Viṣṇu).
hṛdisthita
- Sarvarūpa d. I. 194.29 (offering made to an attribute of Viṣṇu).

Sarvalokādhi- pati	d.	I. 12.4 (an attribute of Viṣṇu).
Sarvalokeśvare- śvara	d.	I. 2.37 (an attribute of Viṣṇu).
Sarvavyāpī	d.	I. 194.2 (an attribute of Viṣṇu).
Sarvātmaka	d.	I. 2.42 (an attribute of Viṣṇu).
Sarveśa		I. 11.8 (worshipped; an attribute of Viṣṇu); 16.3 (Viṣṇu saluted as); 31.26 (,,)
Sarveśvara	d.	I. 14.2 (Viṣṇu saluted as); 194.2 (Viṣṇu saluted as).
Savitā	d.	I. 6.38 (one of the 12 suns); 17.8 (,,); 35.1 (as devatā of Gāyatrī); 58.20 (Sun worshipped in the Maṇḍala of ^o); 205.131 (requested to purify).
Saha	d.	I. 6.63 (one of the 49 marut devas).
Sahadeva	k. m.	I. 138.12 (s. r.) (son of Sṛñjaya).
	k. m.	139.16 (l. r.) (son of Vṛṣadhana).
	k. m.	139.53 (^o ka, son of Mādri, another wife of Pāṇḍu); 145.9.
	k. m.	140.23 (l. r.) (son of Saudāsa).
	k. m.	140.29 (son of Jarāsandha); 141.9.
Sahadevā	w.	I. 139.46 (daughter of Devaka).
Sahasrajit	k. m.	I. 139.18 (l. r.) (one of the 3 sons of Yadu).
	k. m.	139.37 (one of the 8 sons of Bhajamāna) (Sahasrājī).
Sahasrākṣa	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasrāṅghri	d.	I. 2.17 (an attribute of Viṣṇu).
Sahasroru	d.	I. 2.17 (an attribute of Viṣṇu).
Sahiṣṇu	m.	I. 5.13 (one of the 3 sons of Kṣamā and Pulaha Prajāpati).
	s.	I. 87.22 (at the time of Cakṣuṣa Manu).
Sahya, Sahyādri mt.		I. 55.6; 81.27.
Sāṅkhya		I. 194.11 (Kapila referred to as expounder of); 227.1 (doctrine of); 227.41; 227.50.
Sāttvata	k. m.	I. 139.35 (l. r.) (son on Satvaśruta); 139.36 (8 sons of)
Sātyaki	k. m.	I. 139.40 (l. r.) (son of Satyaka).

- Sādhya w. I. 6.24 (one of the 10 daughters of Dakṣa; wife of Kṛś̥va); 6.26 (Sādhya's born to).
- Sādhyāḥ I. 6.26 (born to Sādhya).
- Sāntapana (an atnment) I. 214.10 (observance of); 214.13; 214.48.
- Sāndīpanī m. I. 144.11 (preceptor of Kṛṣṇa); (for whom Kṛṣṇa rescued former's son).
- Sāmaveda I. 215.12 (taught by Vyāsa to Jaimini).
- Sāmba k. m. I. 139.61 (l.r.) (one of the 3 sons of Kṛṣṇa); 215.20 (the 14th Upapurāṇa).
- Sāraṇa I. 139.57 (son of Revatī and Balabhadra).
- Sāvitra I. 46.8; 59.4 (lord of star Hasta).
- Sāvitrī I. 36.11 (is of white colour); 37.4 (saluted); 50.43 (is chanted); 50.45 (is remembered); 50.49 (Hansa becomes pure by); 83.10 (worshipping^o in midday is fruitful); 205.67 (worshipped while doing Homa); 205.68 (no fear for one who worships); 206.37 (offening of water to).
- Sahañji k. m. I. 139.21 (l. r.) (son of Kunti)
- Siṃha d. I. 11.35 (as an attribute of Viṣṇu);
archit. 47.26 (a Mālaka type of temple).
- Siṃhala I. 55.4 (one of the Dvīpas); 69.24 (*muktas* obtained from); 69.38 (the people of; their method of tising Mukṭaka); 69.38 (the method of wearing Mauktika, as followed by people of); 70.3 (mythological reference to fall of Ratnabīja in the ocean adjacent to); 70.21 (the Padmarāgas from); 70.22 (nature of padmarāga from); 72.1 (mythological reference to the eyes of the demon falling at).
- Siṃhikā w. I. 6.25 (one of the daughters of Dakṣa, married by Kaśyapa); 6.39 (as a daughter of Diti, and married by Vipracitti); 6.48 (son of).
- Siddheśa (śvara) I. 83.17 (at Gayā; merits of worshipping); 86.32 (,,).

Sinīvali	w.	I. 5.11 (one of the daughters of Smṛti).
Sindhudvīpa	k. m.	I. 138.31 (s. r.) (son of Ambarīṣa).
Sītā	w.	I. 138.49 (daughter of Sīradhvaja); 52.25 (greatness of); 142.17 (did not think any-one but Rāma while at Rāvaṇa's abode); 142.18 (a Pativrata like Anasūyā); 142.19 (Māhātmya of); 142.29 (her Pativrata dharma superior to that of Anasūyā). 143.26 (monkeys sent in search of); 143.31 (Hanūmat giving Aṅguriya to); 143.33 (gave the <i>veṅṛatna</i> to Hanūmat); 143.37 (Hanūmat informing Rāma, his meeting with); 142.13 (slaying of her abductor by Rāma); 142.15; 143.47 (her purity being proved, Rāma's return to Ayodhyā with ^o).
Sīradhvaja	k. m.	I. 138.49 (s. r.) (son of Hrasvaramā); 138.50 (had a brother called Kuśadhvaja).
Sukanyā	w.	I. 138.14 (daughter of Śaryāti; married to Cyavana).
Sukālina	d.	I. 5.4 (creation of manes known as); 89.23 (saluted).
Sukumāra	m.	I. 56.14 (one of the 7 sons of Śākadvīpeśvara, Bhavya).
	k. m.	139.12 (l. r.) (^o ka) (son of Suvibhu).
Sukumārī	r.	I. 56.15 (in Śākadvīpa).
Sukṛti	s.	I. 87.40 (at the time of Dharmaputra Manu).
	k. m.	140.12 (l. r.) (son of Pṛthu); 140.13 (Vibhrāja, as son of).
Suketu	m.	I. 87.9 (one of the sons of Auttama Mauu);
	k. m.	138.45 (s. r.) (son of Nandivaraddhana).
Sukṣetra	m.	I. 87.38 (one of the sons of Dharmaputra Manu).
Sukha		I. 5.30 (born to Ṛddhi).
Sukhada	d.	I. 89.47 (one of the 4 other clans of Pitṛs).
Sugrīva	m.	143.24 (Rāghava's friendship with); 143.26 (send monkeys in search of Sītā); 143.38 (Rāma goes to Laukāpurī with); 142.14 (Rāma returns to Ayodhyā with).

Sugrīvī	w.	I. 6.50 (one of the 6 daughters of Tāmṛā); 6.52 (Pakṣigaṇas born to).
Sutanu	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
Sutapasa	d.	I. 87.49 (division of gods at the time of Dakṣaputra Manu).
Sutapāḥ	m.	I. 5.15 (one of the sons of Vasiṣṭha and Ūrjā).
	s.	87.10 (at the time of Auttama Manu).
	d.	87.33 (people of heaven at the time of Sāvarṇi Manu).
	s.	87.48 (at the time of Dakṣaputra Manu).
	m.	139.69 (son of Hema; Bali born to).
Sutapta	a place	II. 6.36 (Preta reached the place called ^o in the 10th month after death).
Sutala		I. 57.2 (one of the 7 Lokas).
Sutīkṣṇa	s.	I. 143.15 (at Daṇḍakāraṇya, saluted by Rāma).
Sudarśana		I. 7.6 (saluted); 12.14; 33.1 (Pūjā of); 33.2 (°cakra; Pūjā); 33.4 (is contemplated upon); 33.8 (saluted);
	k. m.	138.43 (s. r.) (son of Dhruvasandhi); 45.27 (Śālagrāma called); 66.1.
Sudānaka	m.	I. 141.3 (son of Śātānīka).
Sudāsa	k. m.	I. 138.32 (s. r.) (son of Sarvakāma); 138.33 (birth of a son to his wife Damayantī thro' Kalmāṣapāda).
	m.	140.22 (son of Āyavana).
Sudeva	m.	II. 17.24 (a vaiśya in the city of Vaidīśa). (devoid of progeny); (his narration to Babhruvāhana, the reason for his protec- tion).
Sudyumna	s.	I. 87.22 (at the time of Cākṣuṣa Manu).
	m.	87.26 (one of the sons of Vaivasvata Manu); 138.3 (3 sons of).
Sudhanu	k. m.	I. 140.25 (l. r.) (one of the sons of Kuru).
Sudhanvā	k. m.	I. 140.28 (l. r.) (son of Satyahita).
Śudhīra	k. m.	I. 140.16 (l. r.) (son of Kṣemya).

Sudhṛti	k. m. I. 138.9 (s. r.) (son of Rājavardhana).
	k. m. 138.46 (s. r.) (son of Mahāvīrya).
Sunakṣatra	m. I. 141.6 (son of Manudeva).
Sunadā	w. I. 28.10 (worshipped).
Sunaya	k. m. I. 138.56 (s. r.) (son of Rtaḥ).
	m. 141.3 (son of Pāriplava).
Sunāmā	k. m. I. 139.48 (l. r.) (son of Ugrasena).
Sunīti	w. I. 6.1 (birth of Dhruva to Uttānapada and ^o).
	k. m. 139.11 (l. r.) (son of Sannati).
Sunīthaka	m. I. 141.2 (son of Suṣeṇa).
Sunīlaka	I. 80.2 (said to be one of the best qualities of Vidruma).
Sunetra	m. I. 87.52 (one of the sons of Raucya Manu).
Sundarasena	k. m. I. 124.4 (ruled Ambuda) (was wicked) (the story of his observance of Śīvarātri Vrata unknowingly while hunting and the benefits he had).
Suparṇa	m. I. 141.7 (son of Antarīkṣa).
Supārśva	k. m. I. 138.52 (s. r.) (son of Śrutāyuh).
	k. m. 138.55 (s. r.) (son of Suvarcas).
	k. m. 140.15 (l. r.) (son of Dṛḍhanemi)
Suprajā	w. I. 6.23 (one of the daughters of Dakṣa married by Kṛśāsva).
Suprathā	w. I. 6.22 (one of the daughters of Dakṣa married by Bahuputra).
	w. 6.45 (one of the daughters of Svarbhānu).
Subala	m. I. 87.9 (one of the sons of Auttama Manu).
	m. 141.11 (son of Sumatī).
Subāhu	k. m. I. 138.8 (s. r.) (son of Śatrughna);
	m. 143.6 (demon killed by Rāma, while guarding Viśvāmītra's sacrifice).
Subrahmaṇya	I. 12.5 (saluted).
Subhadra	d. I. 28.2 (one of the Dakṣas)
Subhadrā	w. (sister of Kṛṣṇa) I. 86.18 (benefits of worshipping); 140.39 (wife of Arjuna); 145.15 (married by Arjuna at Dvārakā); 86.26 (,).
	w. 139.62 (wife of Aniruddha).

Sumati	w.	I. 5.14 (wife of Kratu) (gave birth to Bālahilyas); 54.13 (son of Bharata).
	m.	141.11 (one of the sons of Dṛḍhasenaka, who were called Bārhadhrathas).
Sumatī	w.	I. 138.29 (birth of 60000 sons to Sagara and ^o).
Sumanāḥ	mt.	I. 56.3 (in Plakṣadvīpa).
Sumantu	k. m.	I. 139.4 (l. r.) (son of Jahnu).
	m.	I. 215.12 (disciple of Vyāsa to whom the latter taught Ātharvaṇa).
Sumantri	k. m.	I. 138.13 (s. r.) (son of Janamejaya).
Sumita	d.	I. 6.60 (one of the Marut gods).
Sumitra	m.	I. 87.9 (one of the sons of Auttama Manu).
	k. m.	I. 139.38 (l. r.) (Sumitraka) (son of Vṛṣṇi).
	m.	I. 141.8 (son of Kuḍava).
	m.	I. 197.1 (as an interluctor).
Sumitrā	w.	I. 143.4 (wife of Daśaratha) (mother of Lakṣmaṇa and Śatrughna).
Suyodhana	m.	I. 219.36 (a name of Duryodhana; benefits of remembering the Lord even by wicked people like).
Surakṣitā	w.	I. 139.46 (daughter of Devaka).
Suraguru	m.	I. 138.1 (i. e. Bṛhaspati).
Surata	d.	I. 6.63 (one of the 49 Marut devas).
Surabhi	w.	I. 6.25 (one of the daughters of Dakṣa married by Kaśyapa).
Surasā	w.	I. 9.53 (1000 serpents born to).
	r.	55.7 (flowing in the central region).
Surādhipati (Indra)	d.	I. 12.4 (saluted).
Surāri	d.	I. 87.49 (Gaṇas at the time of Dakṣaputra Manu).
Suruci	w.	I. 6.1 (wife of Uttānapada and mother of Uttama); 58.13 (dwells in Āśvayujī when Sun is there).
Sureśvara		I. 45.20 (a type of Śālagrāma).
Sureśvari	d. w.	I. 81.27 (at Sahyādri).

- Suvarcā m. I. 87.39 (one of the sons of Dharmaputra Manu).
 k. m. 138.55 (s. r.) (son of Svanara).
- Suvarṇa 73.17 (as a measure of weight equal to 16 Māṣas).
- Suvibhu k. m. I. 139.12 (l. r.) (son of Vibhu).
- Suvistārā d. w. I. 197.8 (contemplated upon).
- Surata m. I. 141.10 (son of Kṣemya).
- Suśarmā m. I. 87.42 (one of the sons of Rudraputra Manu).
- Suśānti k. m. I. 140.17 (l. r.) (son of Śānti).
- Suśilā d. w. I. 28.11 (wife of Kṛṣṇa) (worshipped).
- Suśruta k. m. I. 138.55 (s. r.) (son of Supārśvata).
 s. 142.5 (authority on Āyurveda) (Āyurveda taught by Dhanvantari to); 146.1 (as an interlocutor); 151.1 (,,); 153 (,,); 154.1 (,,); 156 (,,); 158.1 (,,); 160.1 (,,); 162.1 (,,); 165.1 (,,); 167.1 (,,); 167.56 (,,); 171.1 (,,); 172.1 (,,); 174.1 (,,); 175.1 (,,); 202.1 (,,).
- Suṣeṇa m. I. 145.42 (son of Viśvāmitra).
 d. I. 6.60 (one of the 49 Marut devas); 58.13 (dwells in Āśvayujī when sun is there).
 k. m. I. 139.58 (l. r.) (one of the 6 sons of Vasudeva and Devakī).
- Suhotra m. I. 141.2 (son of Vṛṣṇimān).
 k. m. I. 139.3 (l. r.) (son of Kāñcana).
 k. m. I. 139.8 (l. r.) (son of Kṣatravṛddha) (3 sons of).
 k. m. I. 140.8 (l. r.) (son of Vyūhakṣetra) (3 sons of).
 k. m. I. 140.26 (l. r.) (son of Sudhanu).
 k. m. I. 140.40 (l. r.) (son of Vijayī).
- Sūcaka m. II. 12.44 (one of the Pretas, getting name and form as befitting their past action).
- Sūcīmukha II. 12.39 (a Preta narrating its story of past life has robbed food etc. from many Brahmins by way-laying etc.) (and hence known as); 12.44 (etc., one of the forms of

Sūrya

d.

the Pretas, which they got as a result of their past actions).

I. 2.46 (as a form of Viṣṇu); 6.37 (12 in number; born to Aditi and Kaśyapa); 6.65; 7.3 (saluted) (Āsanas, Mūrti etc.); 7.5 (Mantras for *namasakāra* etc.); 7.11 (Pavitrārohaṇa rite for; with His Mantras); 9.9 (contemplated upon); 11.17 (,,); 11.41 (,,); 13.7; 15.28 (Viṣṇu as master of); 16.9 (Arcana of); 16.11 (Mantra of; which destroys sin); 16.16 (Śanaiścara saluted as son of); 16.19 (Mantra for); 17.1 (worship of); 17.7 (12 in number, worshipped in the 2nd section in Sūryār-cana); 18.18 (saluted); 23.6 (Pūjā Mantras for); 23.8 (Arcana made to); 23.10 (worshipped); 23.12 (Arcana made to); 28.8 (°maṇḍala, worshipped); 30.11 (Viṣṇu spoken as having lustre of crores of suns); 34.54 (Hayagrīva spoken as having lustre of many); 36.4; 36.16 (punishes those who do not perform Sandyopāsanā); 39.1 (Arcana of); (Viṣṇurūpa); 39.2 (,,); 39.5 (°Mūrti saluted); 39.7 (saluted); 39.15 39.19; 39.20 (worship of); 43.6; 46.4 (one of the 32 Devas assigned outside in vāstu); 50.58 (worshipped with Mantra); 51.28 (immense benefits of Dāna given at the time of eclipse or solstices of); 58.1; 58.20 (praised by sages); 58.21 (description of its movement followed by *apsaras* etc.); 60.8 (*siṃha*, his Kṣetra); 81.12 (at Jambū-sāra); 83.48 (greatness of offering Piṇḍa at Gayā at the eclipse of); 84.10 (merits of offering food to manes at Gayā at Śrāddha at the time of eclipse of); 84.21 (,,); 86.19 (merits of offering Piṇḍa to Pitṛs in the presence of); 89.53 (Pitṛs as those who lead); 137.3 (the Dhāmavrata, observed in Kārtika, conveys one to the place of);

- 142.23; 142.24; (eager to devour the rising);
 205.61 (reference to demons named
 Mandeha; 205.62 (destroys those who do
 not perform Sandhyopāsana); 206.32;
 (mode of doing Japa of Mantras on);
 47.2 (as denoting the number twelve);
 67.33 (one of the Nāḍis).
- Srñjaya**
 k. m. I. 138.12 (l. r.) (son of Dhūmrāśva).
 k. m. 138.53 (s. r.) (son of Supārśva).
 k. m. 139.66 (l. r.) (son of Kālāñjaya).
 k. m. 140.19 (l. r.) (one of the 5 sons of
 Mukula).
- Setu**
 k. m. I. 139.64 (l. r.) (son of Druhya).
- Setubandha** a place I. 52.7 (merits of bathiag at).
- Senajit**
 d. I. 6.60 (one of the 49 Marut devas); 58.14
 (is the master in Kārttika).
 k. m. 140.11 (l. r.) (son of Viśvajit).
 m. 141.8 (son of Bāhula).
 m. 141.10 (son Śrutañjaya).
- Saimhalika**
 I. 69.23 (one of the 8 types of muktas).
- Soma (moon)** d. I. 5.12 (one of the sons of Atri and
 Anasūyā); 6.29 (one of the Vasus); 6.30
 (Varccā was son of); 6.37 (27 wives of); 7.3
 (saluted); 11.17; 17.5; 23.10 (worshipped);
 30.8 (saluted); 31.21 (saluted); 32.17
 (saluted); 34.44 (worshipped); 39.10
 (worshipped); 39.14 (saluted); 40.11
 (saluted); 43.9 (one of the Devatas who
 reside in the threads of the Pavitra);
 46.7 (one of the Devas assigned outside
 in Vāstu); 58.22 (his horses and chariot);
 59.2 (Ilvalā as star of); 59.40 (in Citrā
 causes Viṣayoga); 60.1 (Daśa periods
 of); 60.3 (Daśa confers Sukha); 60.7 (Kar-
 kaṭa as is Kṣerta); 62.14 (merits of the
 day of); 62.15; 67.9 (the Vāmanāḍi is said
 to be controlled by); 84.11 (requested
 to protect); 89.31 (the manes said to float

- in the beams of); 87.55 (saluted by Ruci); 89.57 (addressed as the support of manes) (said to be father of the world); 139.1 (^ovaiṁśa) (son of Atri); (Tārā, dear to Suraguru, as his wife); 139.2 (Budha as son of^o).
- Somaka r. I. 56.3 (at Plakṣadvīpa).
 m. 140.23 (son of Sahadeva) (2 son of).
- Somakuṇḍa I. 83.68 (at Gayā; benefits of bathing at).
- Somatīrtha (at Gayā) I. 83.24 (merits of performing Śrāddha at).
- Somadatta m. I. 138.13 (son of Kṛśāśva);
 m. 140.34 (son of Vāhlika).
- Somanātha d. (a form of Śiva) I. 81.4 (at Prabhāsa, a
 Tīrtha); 86.30 (merits of worshipping).
- Somapada I. 83.51 (merits of bathing at).
- Somapāḥ d. I. 89.40 (one of the clans of manes).
- Somānaka I. 74.3 (description of; a type of Puṣ-
 parāga).
- Somāpi k. m. I. 140.29 (son of Sahadeva); 141.9; 140.30
 (sons of^o).
- Saugandhika (a I. 70.6; 70.12 (Padmarāgas from nature
 place) of).
- Saudāsa k. m. I. 140.22 (l. r.) (son of Sudāsa).
- Saubhari s. I. 138.23 (married the 50 daughters of
 Bindumahya).
- Saumya (Budha) d. I. 59.40 (in Rohiṇī causes Siddhayoga);
 62.13; 67.3 (in Vāmanāḍī; good for action);
 197.9 (resembles Indranīla in colour).
- Saurabha s. I. 87.40 (at the time of Dharmaputra
 Manu).
- Saurāṣṭra I. 64.17 (Vajras at); 68.18 (quality of Vajras
 at).
- Saurāṣṭrika I. 69.23 (one of the 8 types of Mukṭāphalas).
- Sauri d. II. 6.21 (brother of Yama; ruler of Citrana-
 gara).
- Sauripura II. 6.10 (Preta after eating the first
 month's food offering, reaches).
- Skanda d. I. 31.14 (saluted); 45.33 (worshipped in
 Vāstupājā); 134.3 (the rice-paste image of

- the enemy to be cut and offered to); 198.2 (saluted).
- wk. 215.18 (said to be the 3rd Upapurāna uttered by Kumāra).
- Stambhini d. w. I. 198.10 (worshipped in Tripurāpūjā).
- Sthaṇḍileyu k. m. I. 140.3 (l. r.) (one of the 6 sons of Raudrāśva).
- Sthaviṣṭha d. I. 2. 17 (attribute of Viṣṇu).
- Snāna (bathing) I. 205. 105-110 (description of 8 kinds-Nitya, Naimittika, Kāmya, Kriyāṅga, Malākarṣaṇa, Mārjana, Ācāmana and Avagāha).
- Spha(ā)ṭika gem. I. 68.10; 68.44 (experts make imitation diamonds out of); 70.6; 70.9 (Padmarāgas of the class of); 70.12 (Padmarāgas having origin from; qualities of); 70.13; 70.14 (Padmarāgas obtained from Rāvaṇagaṅgā can be compared with the class of); 70.16; 72.14 (resembling Indranīla); 73.9 (a Vijāti of Vaidūrya); 73.10; 79.2 (formation of) (and colour of); 79.3 (gets good value if cut & polished by a artisan); 80.3 (should be included among gems and should be tested).
- Sphūrja d. I. 58.16 (dwells in solar region in Pauṣamāsa).
- Smṛti w. I. 5.11 (wife of Aṅgīrasa; their children).
- Syonāka (a kind of pulse) I. 76.2 (Vaidūrya resembles).
- Svakarmāṇaḥ d. I. 87.53 (one of the 33 clans of celestials, at the time of Raucya Manu).
- Svakṣetra m. I. 141.9 (son of Nirmitra).
- Svadharmāṇaḥ d. I. 87.37 (were enemies of Devas at the time of Dakṣasāvarṇi Manu); 87.49 (gods at the time of Dakṣapurtra Manu divided into clans like^o); 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).

- Svadhā w. I. 5.17 (wife of Pitara; daughter of); 5.25; 40.6 (saluted); 134.4 (saluted).
- Svadhājīṭ k. m. I. 139.38 (l.r.) (son of Sumitraka).
- Svadhāma s. I. 87.18 (at the time of Raivata Manu).
- Svadhāmāṇḍ d. I. 87.11 (one of the Devagaṇas at the time of Auttama Manu).
s. I. 87.22 (at the time of Cākṣuṣa Manu).
- Svanara k. m. I. 138.55 (s. r.) (son of Svāgata).
- Svabhānara k. m. I. 139.66 (l. r.) (son of Anu).
- Svayambhoja k. m. I. 139.49 (l. r.) (son of Pratikṣatra).
- Svaromāṇḍ d. I. 87.53 (one of the 33 clans of celestials at the time of Raucya Manu).
- Svarga heaven I. 51.24; 51.30; 82.8; 82.17; 83.14; 83.43; 84.3; 84.27; 84.32; 84.39; 86.16; 132.20; 143.11; 143.51; 145.42; 197.50; 213.7; 217.36-37; II 2.13; 20.4.
- Svargadvāreśvara I. 83.14 (at Gayā, benefits of worshipping).
- Svarṇaromā k. m. I. 131.49 (s. r.) (son of Mahāromā).
- Svarbhānu m. I. 6.44 (one of the sons of Danu); 6.45 (daughters of); 58.28 (Ratha and houses of).
- Svastika I. 47.27 (a Trip (v) iṣṭapa type of temple).
- Svāgata k. m. I. 138.54 (s.r.) (son of Upagupta).
- Svātī (a star) I. 59.5 (of Vāyudevatā); 59.19 (is a Pārśva-mukha star); 59.37 (Amṛtayoga caused by Śanaiścara in^o).
- Svāyambhuva m. I. 5.18 (^oManu created by Brahmā at first); 5.19 (marriage with Śatarūpā);
d. Brahmā 89.56 (saluted by Ruci).
- Svāhā w. I. 5.16 (daughter of Dakṣa; given in marriage to Vahni); 5.25; 134.4 (saluted).
- Haṁsa d. I. 2.15 (attribute of Viṣṇu); 87.20 (the form assumed by Viṣṇu to kill the Daitya Śantaśatru); 83.23 (at Gayā, one bathing at, shall be cleared of ail sins); 47.26 (a Mālaka type of temple).
- Hanumant 143.29 (crosses the ocean after hearing words of Sampāti); 143.33 (receives the

- Veṇīratna from Sītā); 143.34 (destroys the pleasure garden); (kills Akṣa and other demons); (allows himself to be tied by the demons); 143.35 (informs Rāvaṇa as Rāmadūtā); 143.38 (Rāma reaches Laukā with); 142.14 (accompanies Rāma on His return to Ayodhyā).
- Haya m. I. 139.19 (son of Śatajit).
- Hayagrīva d. I. 138 (saluted); 34.2 (Pūjā of); 34.3 (Mūlamantra of); 34.10 (contemplated upon); 34.15 (invocation of the Devatās of the Āsana of); 34.26 (Āvāhana made for); 34.29 (is contemplated upon); 34.54 (Stotra made to); 34.55 (°pūjā); (a śālagrāma) 45.23 (description of).
- Hayaśirā w. I. 6.45 (one of the daughters of Svarbhānu).
- Hara (Śiva) d. I. 2.40 (as an interlocutor); 5.16 (,,); 5.18 (,,); 6.14 (on account of whom Dakṣa's creations did not grow); 8.6 (as an interlocutor); 31.30 (,,); 33.5 (,,); 34.26 (,,); 39.9 (,,); 39.12 (,,); 39.13 (,,); 39.17 (,,); 40.3 (invoked with attendants); 40.4 (as an interlocutor); 40.9 (,,); 42.1 (,,); 42.11 (,,); 43.5 (,,); 43.33 (,,); 47.61 (worshipped); 50.58 (as an interlocutor); 53.13 (as an interlocutor); 54.12 (,,); 56.11 (,,); 59.42 (,,); 62.1 (,,); 66.20 (,,); 67.1 (,,); 175.1; 177.21; 177.57 (,,); 177.72 (,,); 177.73 (,,); 182.2 (,,); 183.14 (,,); 185.37 (,,); 187.1 (,,); 187.12 (,,); 189.5 (,,); 189.10 (,,); 192.11 (,,); 192.18 (,,); II. 4.43. See also Śiva.
- d. 6.35 (one of the Rudras).
- Hari (Viṣṇu) d. I. 1.2 (saluted); 1.14 (incarnations of); 1.17 (does penance as Naranārāyaṇa); 1.34 (his incarnation innumerable); 2.9 (Purāṇa as told by); 2.14 (attributes of); 2.32; 2.35; 2.36; 3.5 (Garuḍa becomes the vehicle of); 3.6; 3.7; 3.8; 4.10 (as destroyer

etc.); 4.11 (as protector of the world); 5.8 (creation of Bala and Unmāda by); 6.65 (Marut devas etc. said to be forms of); 7.7; 8.14; 9.7 (worshipped); 9.9 (,,); 11.5; 11.19; 12.4 (saluted); 12.14; 14.1 (to be contemplated upon); 16.2 (,,); 17.2; 30.7; 31.16; 31.29; 32.4 (remains in 5 forms Vāsudeva, Saṅkarṣaṇa etc.); 33.2 (Pūjā to be done to); 43.1 (investiture of the sacred thread for); 43.2 (addresses the Nāgas); 44.1; 44.14 (is to be contemplated upon and worshipped); 49.1 (to be worshipped); 49.32 (mode of worshipping); 50.2; 50.45; 50.61 (is to be held firm in the mind); 51.19 (is to be worshipped by one who wants release from all bondage); 53.1 (the 8 Nidhis of); 53.13 (as an interlocutor); 58.30 (earth as the body of); 67.1 (as interlocutor); 81.10 (at Kubjaka as Śrīdhara); 81.12 (whenever he is, said to be a Tīrtha); 81.26 (Śrīraṅga as Tīrtha of); 81.29 (as interlocutor); 82.3 (requested by Devas to kill Gayāsura and Hari's reply); 82.4 (Devas accepting the proposal of); 86.9 (takes incarnations); 87.12 (in the form of a Matsya killed the demon Pralamba); 87.15; 87.16 (in the form of Kūrma, killed Bhīmaratha); 87.24 (in the form of Aśva killed Mahākāla); 87.41 (shall kill Bali with Gadā); 87.50 (as a eunuch shall kill Tāraka); 87.59 (as killer of Mahādaitya); 91.1 (contemplated on by Svāyambhuva Manu); 91.13; 92.2 (contemplation); 92.4 (to be contemplated on); 92.16 (is to be contemplated upon); 116.1 (merits of propitiating); 131.14 (worshipped); 131.16 (requested to protect); 131.17 (,,); 137.18 (merits of worshipping on Dvādaśī); 141.16 (to be worshipped); 142.1 (takes incar-

nation, protects the races, destroying the Daityas, and propagates Vedadharmā); 142.5 (takes feminine form, makes Amṛta available to Suras); 142.8 (takes the form of Paraśurāma, kills Kṣatriyas, kills Kārtavīrya); 144.4 (part played in the Kṛṣṇāvatāra); 144.6 (8 wives of^o Satyabhāmā etc.); 144.9 (fight between Śaṅkara and^o); (1000 hands of Bāṇa were cut off by) 175.1 (as an interlocutor); 177 (,,); 178 (,,); 178.2; 179 (as an interlocutor), 180("); 181 ("); 182 ("); 183 ("); 184 ("); 185 ("); 186 ("); 187 ("); 187.12 (is saluted daily); 188 (as an interlocutor); 189 ("); 190 ("); 191 ("); 192 ("); 193 ("); 194 ("); 194.4 (requested to protect); 194.20; 194.29 (requested to destroy all *jvaras*); 195 (as an interlocutor); 196 ("); 196.6 (requested to protect); 205.1 (as an interlocutor); 215.3 (Dharma, Homa etc. are all^o); 216.7 (100 years after destruction Hari hands down the entire universe to Brahma); 219.29-31 (benefits of devotion to); 221.1 (propitiation on; spoken of as the quintessence); 221.9; 222.5 (remembrance on Him as atonement); 222.19; 222.21 (that is the auspicious time when He is remembered); 222.30 (efficacy of having our minds bent on); 222.39 (those are the limbs which serve Him); 222.46 (worthy of refuge for all); II. 28. 19 (merits of dying at a place sacred to).

- m. I. 139.28 (one of the 5 sons of Rukmaka-
vaca); 139.59 (marries 16000 wives).
m. I. 141.3 (son of Nṛpañjaya).
mt. I. 55.2 (in the south & west); 56.9 (in
Kuśadvīpa).

(a form of I. 45.13

Śālagrāma)

Harita

mt. I. 56.5 (at Śālmadvīpa).

- d. I. 87.49 (division of gods at the time of Dakṣaputra Manu).
- k. m. I. 138.24 (s. r.) (son of Yuvanāśva).
- k. m. I. 138.27 (s. r.) (son of Rohitāśva).
- Haridvāra a place I. 81.2 (river Gaṅgā at).
- Harivarṣa m. I. 54.10 (one of the sons of Agnīdhra, ruler of Jambūdvīpa).
- Hariścandra m. I. 138.26 (son of Triśaṅku, the latter known formerly as Satyavrata).
- Hareśvara d. I. 185.14 (Śiva addressed as an interlocutor).
- Haryaṅga k. m. I. 139.72 (l. r.) (son of Campa).
- Haryaśva k. m. I. 138.21 (s. r.) (son of Dṛḍhāśva).
- k. m. 138.25 (s. r.) (son of Anaraṇya).
- k. m. 138.46 (s. r.) (son of Dhṛṭaketu).
- m. 140.18 (son of Arka).
- Havirdhāna m. I. 6.9 (son of Antardhāna in the line of Uttānapāda).
- Haviṣmān s. I. 87.22 (at the time of Cākṣuṣa Manu).
- s. 87.40 (at the time of Dharmaputra Manu).
- s. 87.43 (at the time of Rudraputra Manu).
- Haviṣya s. I. 87.43 (at the time of Rudraputra Manu).
- Havi (Laji)-syanta m. I. 87.26 (one of the sons of Vaivasvata Manu).
- Havuṣkadhi m. I. 87.14 (one of the sons of Tāmasa Manu).
- Havyakavya s. I. 87.36 (at the time of Dakṣa Sāvṛṇi Manu).
- Hasta (tā) a star I. 59.4 (star of Sāvitrī); 59.14 (good for journey); 59.15 (etc. 5 stars good for wearing upper garment); 59.19 (a *pārśva-mukha* star); 59.40 (Sun in, causes Siddha yoga); 59.44 (good for *jātakarma* etc.).
- Hastimukha d. I. 129.22 (one of the Names of Gaṇapati, worshipped).
- Hastī m. I. 140.8 (one of the 3 sons of Suhotra).
- Hāṭaka gem. I. 69.23 (one of the 8 kinds of Mukṭāphalas).
- Hārīta m. I. 93.6 (one of the law-givers); 147.48 (critical days in *sannipāta* fever according to).

Hāhā (A gandha- rva)	d.	I. 58.9 (dwells in <i>Bhāskaramaṇḍala</i> , in <i>jyeṣṭha</i>).
Hidimbā	w.	I. 140.39 (wife of Bhīma).
Hitāśva	k. m.	I. 138.21 (s. r.) (son of Nikumbha).
Himavān	d.	I. 46.12 (one of the deities worshipped prior to erection of temples).
	mt.	54.8 (in the south); 55.17 (people inhabiting the region east of).
	m.	I. 5.17 (marrying Menā, daughter of Svadhā and Pitṛs).
Hiraṇyakaśipu	m.	I. 6.39 (born to Diti); 6.40 (4 sons of); 142.7 (<i>Viṣṇu</i> in the form of <i>Narasimha</i> , kills).
Hiraṇyagarbha		I. 194.11 (<i>Viṣṇu</i> addressed as).
Hiraṇyanābha	m.	I. 138.42 (son of <i>Viśvasaha</i>).
Hiraṇyaromā	s.	I. 87.18 (at the time of <i>Raivata Manu</i>).
Hiraṇyākṣa	m.	I. 6.39 (son of Diti); 6.42 (sons of); 87.30 (<i>Viṣṇu</i> assumed the form of boar and killed).
Hiraṇvān	m.	I. 54.11 (one of the 9 sons of <i>Agnīdhra</i> , ruler of <i>Jambudvīpa</i>).
	mt.	55.1 (situated in south east).
Hutabhuk (Fire-good)	d.	I. 78.1. See <i>Hutāśana</i> below.
Hutahavyavaha	m.	I. 6.31 (son of <i>Druhiṇa</i> , in the line of <i>Uttānapāda</i>).
Hutāśana (<i>Agni</i>)	d.	I. 51.18 (one wishing for wealth to propitiate); 69.16; 214.1 (one of the things which are always pure).
Hṛdika	k. m.	I. 139.50 (l. r.) (son of <i>Svayambhoja</i>).
Hṛṣikeśa (a name of <i>Viṣṇu</i>)	d.	34.1 (addressed by <i>Rudra</i> as an interlocutor); 45.6 (saluted 131.10 (saluted); 194.5 (requested to protect the mind); 195.4 (saluted); 196.12 (requested to protect).
Hema	gold	I. 69.38 (used in wearing <i>mauktika</i>);
	m.	139.69 (son of <i>Ruṣadratha</i>).
Hemaka		I. 69.23 (one of the 8 kinds of <i>Muktāphalas</i>).

- Hemakūṭa mt. I. 54.8 (in the south); Cf. Hemaśaila
below.
- Hemacandra k. m. I. 138.11 (s. r.) (son of Viśāla).
- Hemaśaila mt. I. 56.9 (in Kuśadvīpa).
- Haihaya k. m. I. 139.19 (l. r.) (son of Śatajit).
- Hrasvaroman m. I. 139.49 (son of Svarṇaroman).
- Hrāda m. I. 6.40 (one of the 4 sons of Hiranyaka-
śipu).
- Hrī I. 28.8 (woshipped).
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