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## सम्पादक-मण्डल

डा० रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा० रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान, पुणे

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## पुराणम्—PURĀṆA

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Reader in Sanskrit University of Madras,  
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## लक्ष्मीस्तोत्रम्

मातर्नमामि कमले कमलायताक्षि  
श्रीविष्णुहृत्कमलवासिनि विश्वमातः ।  
क्षीरदजे कमलकोमलगर्भगौरि  
लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८० ॥

त्वं श्रीरुपेन्द्रसदने मदनैकमातर्  
ज्योत्स्नासि चन्द्रमसि चन्द्रमनोहरास्ये ।  
सूर्ये प्रभासि च जगत्-त्रितये प्रभासि  
लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८१ ॥

त्वं जातवेदसि सदा दहनात्मशक्तिर्  
वेधास्त्वया जगदिदं विविधं विदध्यात् ।  
विश्वम्भरोऽपि बिभृयादखिलं भवत्या  
लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८२ ॥

त्वत्त्यक्तमेतदमले हरते हरोऽपि  
त्वं पासि हंसि विदधासि परावरासि<sup>१</sup> ।  
ईड्यो बभूव हरिरप्यमले त्वदाप्त्या  
लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥ ८३ ॥

शूरः स एव स गुणी स बुधः स धन्यो  
मान्यः स एव कुलशीलकलाकलापैः ।  
एकः शुचिः स हि पुमान् सकलेऽपि लोके  
यत्रापतेत् तव शुभे करुणाकटाक्षः ॥ ८४ ॥

यस्मिन् वसेः क्षणमहो पुरुषे गजेऽश्वे  
स्त्रैणे तृणे सरसि देवकुले गृहेऽस्त्रे ।  
रत्ने पतत्रिणि पशौ शयने धरायां  
सश्रीकमेव सकले तदिहास्ति नान्यत् ॥ ८५ ॥

1. परापरासि (पाठा०).

त्वत्स्पृष्टमेव सकलं शुचितां लभेत  
 त्वत्त्यक्तमेव सकलं त्वशुचीह लक्ष्मि ।  
 त्वन्नाम यत्र च सुमङ्गलमेव तत्र  
 श्रीविष्णुपतिन कमले कमलालयेऽपि ॥ ८६ ॥

लक्ष्मीं श्रियं च कमलां कमलालयां च  
 पद्मां रमां नलिनयुग्मकरां च मां च ।  
 क्षीरोदजाममृतकुम्भकरामिरां<sup>१</sup> च  
 विष्णुप्रियामिति सदा जपतां क्व दुःखम् ॥ ८७ ॥

(स्कन्दपु० काशीखण्ड ५।८०-८७)

1. ममृतकुम्भकरेन्दिराम्; ममृतकुम्भकरां<sup>२</sup> शिवां च (पाठा०) ।



## NOTES ON THE LAKṢMĪ-STOTRA

After perceiving Mahālakṣmī at Kolāpura (modern Kolhapur) the sage Agastya uttered this stotra. It is remarkable to note that a shrine of Lakṣmī at Kolāpura has been mentioned in the Puranic works.<sup>1</sup> According to the Purāṇas Kolāpura is situated in the southern part of India<sup>2</sup>, somewhere near the bank of the river Godāvārī (Kasikhaṇḍa 5. 69).

(Verse 80) Lakṣmī has been described here as 'mother', 'having eyes like leaves of a lotus-flower', 'residing in the breast of Viṣṇu', 'born of the sea of milk', 'as pale-red as a lotus-cup' and 'the refuge of those who bow down to her'.

Almost of the epithets given in this stotra are found in the Puranic passages describing or extolling Lakṣmī. The well-known Śrīsūkta also contains some of them.

Mātṛ (mother) is often used to address Lakṣmī who is called *sakala-bhuvana-mātā* in Saubhāgya-lakṣmī-up. 1.4. Kamalā means 'one having a lotus' (*kamala* with the suffix *ac* according to Pāṇini 5.2.127). It is said that Śrī, while rising from the ocean, was seated on a lotus (*kamale-sthitā*, Viṣṇu-p. 1.9.99).<sup>3</sup>

About Lakṣmī's rising from the ocean, see Viṣṇu-p. 1.9., Mbh. Ādi-p. 18.35.<sup>4</sup> Her residing in the breast of Viṣṇu suggests that

1. कोलापुरं महास्थानं यत्र लक्ष्मीः स्वयं स्थिता (Devibhāgavata-p. 7.38.5); तत्र कोल्हापुरं नाम गतो रुद्रया (ग) मां प्रति (v.1. नाम नगरं लोकविश्रुतम्) । आस्ते भगवती यत्र लक्ष्मीर्भक्तिप्रदायिनी ॥  
(Padma-p. 6.176,42)
2. अस्ति कोल्हापुरं नाम नगरं दक्षिणापथे ॥१  
....आस्ते रुद्रगया यत्र विशालं लोकविश्रुतम् ॥३  
(Padma-p. 6.182.1,3)
3. Epithets containing the word *padma* in the Śrīsūkta may be noted in this connection; पद्मेस्थिता, पद्मवर्णा, पद्मानना, पद्माक्षी, पद्मसंभवा (in different case-endings).
4. श्रीरत्नन्तरमुत्पन्ना घृतात्. According to Nilakanṭha *ghṛata* means water. As to how the word *kṣīra* has been used in connection with water, Nilakanṭha observes : द्रुमौषधिरसाञ्जलस्य क्षीरत्वम्।

she is the dear consort of Viṣṇu; cp. श्रीः कैटभारिहृदयैककृताधिवासा (Mārkaṇḍeya-p. 84. 11); पद्मनाभोरसि कृतवसतिः (Prapañcasāra 11.4). Viṣṇu-p. 1.9.104 says that Śrī, after rising from the ocean, cast herself on the breast of Viṣṇu (पश्यतां सर्वदेवानां ययौ वक्षःस्थलं हरेः). The *gaura* (pale-red or reddish coral) complexion of Lakṣmī has been expressed in various ways in Tantric and other works.<sup>5</sup>

(81) Lakṣmī is described here as the Śrī in the house of Upendra (Viṣṇu), the mother of Madana, moonlight in the moon, having a face as charming as the moon, and the light in the sun and in the three worlds as well.

The *prabhā* (lustre) existing in the body of Lakṣmī is remarkably described in Prapañcasāra 11.21 (देहोत्थाभिः प्रभाभिः त्रिभुवनमखिलं भासुरा भासयन्ती).

It is difficult to say how Lakṣmī is said to be the mother of Madana (Cupid). No Purāṇa is found to say that Madana or Kāmadeva is the son of Lakṣmī. If Madana is taken to mean Pradyumna, the son of Rukmiṇī (the wife of Kṛṣṇa) we may however find an explanation, for Rukmiṇī is regarded as an incarnation of Lakṣmī (Ādi-p. 67.156). Rukmiṇī is said to be माता मकरध्वजस्य in Anusāsana-p. 11.3.

(82) Lakṣmī is said to be the innate burning power in fire; she is the power through which Brahmā the creator and Viṣṇu (Viśvambhara, literally the supporter or sustainer of the world) respectively creates and nourishes the world.

5. तप्तकार्तस्वराभा (Prapañcasāra 11.4); अमलकमलसंस्था तद्रजःपुञ्जवर्णा (Saubhāgyalakṣmī-up. 1.4; see also Prapañcasāra 11.42); सिन्दूरारुणकान्ति and बालार्कद्युति in the Lakṣmī-dhyānas as given in the Tantrasāra of Kṛṣṇānanda.

6. श्रियस्तु भागः संजज्ञे रत्यर्थं पृथिवीतले ।

भीष्मकस्य कुले साध्वी रुक्मिणी नाम नामतः ॥

Another explanation may also be hazarded : Lakṣmī, daughter of Dakṣa and wife of Dharma, gave birth to Darpa (Viṣṇu-p. 1.7.21, 26). If we take this Darpa as the same as or a form of Kandarpa (Cupid) Lakṣmī may rightly be regarded as the mother of Madana.

The expression *dahanātmaśakti* shows the power aspect of the goddess.<sup>7</sup>

(83) Hara destroys the world when it is abandoned by Lakṣmī.<sup>8</sup> Lakṣmī is both *parā* (cause) and *aparā* or *avarā* (effect).<sup>9</sup> She creates, sustains and destroys (the world). Viṣṇu becomes glorified on account of getting Lakṣmī (as his wife).

(84) The person on whom falls the gracious glance of Lakṣmī becomes brave, meritorious, wise, prosperous, purified and respectable on account of having noble family, high conduct etc.<sup>10</sup>

(85) If Lakṣmī resides even for a moment in a man, an elephant, a horse, women, grass, a lake, gods, a house, food, a gem, a bird, an animal, a bed or the earth—each of these becomes fortunate or beautiful.

It is remarkable to note that we sometimes find enumeration of places that are capable of being the seats of Lakṣmī: see Anuśāsan-p, 11.6-21 for a long list of such places.<sup>11</sup> *Straiṇa* = a bevy of women.

(86) Everything touched by Lakṣmī becomes purified and forsaken by Her becomes impure.<sup>12</sup> Where the name of Lakṣmī is uttered there prevails well-being or bliss.

(87) Pangs of miseries are not felt by a person who utters the names of Lakṣmī, namely Lakṣmī, Śrī, Kamalā, Kamalālayā,

7. Cp. Prapañcasāra 11.8 where it is said that Ramā, i. e. Lakṣmī possesses nine powers, namely Vibhūti etc.

8. Cp. त्वया देवि परित्यक्तं सकलं भुवनत्रयम् । विनष्टप्रायमभवत्  
(viṣṇu-p. 1.9.121)

9. Cp. परं च कारणात्मना अवरं च कार्यात्मना (Śāṅkara on Muṇḍaka-up. 2.2.8).

10. Cp. the following verse of Lakṣmī-stuti in Viṣṇu-p. 1.9.129  
(स श्लाघ्यः स गुणी धन्यः स कुलीनः स बुद्धिमान् । स शूरः स च विक्रान्तो  
यस्त्वया देवि वीक्षितः ॥).

11. Cp. नित्यं शङ्खे च पद्मे च नित्यः श्रीः शुक्लवाससि । नित्यमामलके  
लक्ष्मीर्लक्ष्मीर्वसति गोमये ॥ (Lakṣmī-carita quoted in the Tri-  
kāṇḍacintāmaṇi comm. on Amarakośa).

12. Cp. Viṣṇu-p. 1.9.127-128 (सत्त्वेन सत्यशौचाम्यां तथा शीलादि-  
भिर्गुणैः । त्यज्यन्ते ते नराः सद्यः सन्त्यक्ता ये त्वयामले ॥ त्वयावलोकिताः  
सद्यः शीलाद्यैरखिलैर्गुणैः । कुलैश्चर्येण युज्यन्ते पुरुषा निर्गुणा अपि ॥)



Padmā, Ramā, Nalinayugmakarā, Mā, Kṣīrodajā, Amṛtakumbhakarā, Irā and Viṣṇupriyā.

Almost all of these names are found in the lexicons. Both Kamalā and Padmā mean the same thing (one having a lotus). It is to be noted that only the two synonyms of lotus viz. *padma* and *kamala* and no other synonym namely *aravinda*, *utpala* etc. are to be used in connection with Lakṣmī as has been remarked in the Trikaṇḍacintāmaṇi comm. on the Amarakośa (द्वयोरुपादानं पद्मपर्यायान्तरनिवृत्त्यर्थम्).

Kamalālayā—one whose abode is a lotus. Nalinayugmakarā—having two lotuses in the hands. Some forms of Lakṣmī are said to have four hands.<sup>13</sup> Two lotuses are to be placed on the two upper hands of these forms (See Tantrasāra by Kṛṣṇānanda, p. 219, ed. Pañcānana Bhaṭṭācārya).

The word Lakṣmī (from the root लक्ष् in the sense of *darśana* or *ālocana*) is usually derived in the sense of लक्ष्यते लक्ष्मीः or लक्षयति पश्यति नीतिज्ञम्. The word is used in the Śrīsūkta of Ṛgveda. Śrī (from the root श्रिञ् श्रयणे) is derived in the sense of श्रयति हरिम् or गुणितम् ; or श्रीयते सर्वैः. Ramā (from the root रम् क्रीडायाम्) means 'one that gladdens or delights' (रमयतीति).

Mā (from the root मा माने) means 'one that measures the transitory existence' (संसारपरिमाणकारिणी). Amṛtakumbhakarā—one having a pitcher filled with nectar.

Irā—Usual sense of this word are earth, speech, liquor, water and the goddess of speech. It appears that *irā* here means 'one having *irā* (food; see Nighaṇṭu 2.7). Viṣṇupriyā—Since Lakṣmī is the consort of Viṣṇu, she is rightly called 'one who is dear to Viṣṇu'.

Thirty-two names of Lakṣmī have been enumerated in Prapañcasāra 11.57-60. For some of the names of Lakṣmī, see the Lakṣmī-kavaca in Br.-Vai.-p. 3.22.

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13. Cp. भूयाद् भूयो द्विपद्माभयवरदकरा (Prapañcāsāra 11.4); बिभ्राणां वरमब्जयुग्ममभयं हस्तैः....', 'हस्ताब्जैर्वरदानमम्बुजयुगाभीतीर्दधानां....' (see the Lakṣmī-dhyānas in the Tantrasāra).



## GLEANINGS FROM THE ŚIVAPURĀṆA

R. N. DANDEKAR

### I Introduction

It may be noted, at the very outset, that this paper\* covers only the first few chapters in the *Śivapurāṇa* (*ŚP*), namely the chapters of the *Vidyēśvarasāhīṭā* and of the *Ṣṣṭikhaṇḍa*, the *Satīkhaṇḍa*, and the *Pārvatīkhaṇḍa* of the *Rudrasāhīṭā*, and deals with some aspects of only two topics, namely, the personality and character of Śiva and the worship of Śiva. None the less, it is hoped that it will throw some light on the style and contents of a sectarian specimen of this genre of ancient Indian literature.

The beginnings of ancient Indian literature are characterised by two distinct traditions which may be designated as the *Ṛṣi-Ṛtvik* or *mantra*-tradition and the *sūta*-or *itihāsa-purāṇa*-tradition. Initially, both these traditions were oral, scattered, and fluid. However, the *mantra*-tradition, which, by and large, related to the religious thought and practice of the people, soon came to be consolidated, and was given a fixed literary form. As against this, the *sūta*-tradition, which mainly comprised secular<sup>1</sup>, bardic, legendary, and historical material, continued to remain fluid and floating for a pretty long time, though, it may be noted, some elements of that tradition had already been incorporated into the *mantra*-tradition in the form of *ākhyānas*, *gāthās*, *nārāśamsīs*, etc. The *itihāsa-purāṇa*, which is mentioned in some Vedic texts, presumably refers to this *sūta*-tradition rather than to any specific literary texts. The statement that, in the beginning, there was only one Purāṇa is significant in this connection.<sup>2</sup>

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\* Paper presented at the Conference on the Purāṇas, University of Wisconsin, Madison, U. S. A., August 1-4, 1985. The *Śrīśivamahāpurāṇam* published by Nag Publishers, Delhi, 1981, is used for textual references.

1. Cf. *purāṇam mānava dharmāḥ sāṅgopāṅgaḥ cikitsakāḥ* (MBh 13).
2. *purāṇam ekam evāsīt purā kalpāntare nrpa* (*Matsya-P.* 53.4). There is also the tradition that the Purāṇa is older than the Veda.

The term *purāṇa* is variously interpreted : *purāṇa* is that which has been living since or enlivens ancient times<sup>3</sup>, or that which desires or manifests the ancient tradition<sup>4</sup>, or that which narrates what happened in ancient times<sup>5</sup>, or that which is ancient as well as new<sup>6</sup>, or that which supplements the Veda.<sup>7</sup> Though, in the early literature, *itihāsa* and *purāṇa* are often clubbed together to denote a single literary tradition, we may broadly distinguish the two by pointing out that *itihāsa* deals with persons and their doings while *purāṇa* deals with cosmic matters. If the credit for preserving and consolidating the *mantra*-tradition belongs to the Vedic Ṛṣis and Ṛtviks, the credit for preserving and consolidating the *itihāsa-purāṇa*-tradition belongs to the Sūtas. These Sūtas constituted a distinct class of people whose business it was to transmit orally the tradition of the *itihāsa-purāṇa*; they are to be differentiated from the later mixed caste born of a Kṣatriya father and a Brāhmaṇa mother<sup>8</sup>. According to the account of the transmission of the *itihāsa-purāṇa* generally found in the Purāṇas themselves, Vyāsa, who was responsible for dividing the single Veda

3. *yasmāt purā hyanatīdam purāṇam tena tat smṛtam* (*Vāyu-P.* 1.203).

4. *purā paramparām vaṣṭi (vyakti?) purāṇam tena tat smṛtam* (*Padma-P.* 5.2.53).

5. *yasmāt pura hy abhūccaitat purāṇam tena tat smṛtam* (*Brahmāṇḍa* 1.1.173); *purā atītānarthān aṇati kathayati.*

6. *purāpi navaṁ bhavati* (*Nir.* 3.19).

7. *pūraṇāt purāṇam* (Jīva Gosvāmin).

8. Kautīlya in his *Arthaśāstra* (3.7.29.31) clearly states : *ksatriyād (brāhmanyām) sūtaḥ | paurāṇikas tu anyañ sūtaḥ.* It is, however, pointed out that the word Sauti suggests that sūta was originally the name of a person and not of a class. The word *Sūta* is explained thus :

*vainyasya tu pṛthor yajñe vartmāne mahātmanah |  
sutyāyām abhavat sūtaḥ prathamam varṇavaikṛtam ||*

The mixed caste came to be called Sūta presumably because the persons belonging to that caste largely adopted the profession of Purāṇa-narrators. (Some of them also adopted the profession of charioteers or medical attendants). The two ideas, namely of the Sūta having been born from out of the sacrifices and of the Sūta as a mixed caste, are sometimes combined; it being suggested that the Sūta was born when the offering to Brhaspati (Brāhmaṇa) was superseded by the one to Indra (Kṣatriya).



into four Vedas and entrusting these latter to his four disciples, namely, Paila, Vaiśampāyana, Jaimini, and Sumantu, taught the *itihāsa-purāṇa* to his fifth disciple, Sūta Lomaharṣaṇa. Lomaharṣaṇa, in his turn, made six versions of that *itihāsa-purāṇa* and passed them on respectively to his six disciples, Ātreya Sumati, Kāśyapa Akṛtavraṇa, Bhāradvāja Agnivarcaś, Vāsiṣṭha Mitrayu, Sāvārṇi Somadatti, and Sudarśana Śāmsapāyana. Kāśyapa, Sāvārṇi, and Śāmsapāyana produced their own Purāṇa-*samhitās*; which, together with Lomaharṣaṇa's *samhitā*, form the *mūla samhitās* of Purāṇa. Of course the Purāṇa-texts as we know them today belong to quite a late date.

The generally accepted definition mentions characteristics (*lakṣaṇas*) of a Purāṇa, namely, *sarga* (creation), *pratisarga* (dissolution and re-creation), *vanśa* (divine genealogies), *manvantara* (ages of Manu), and *vanśyānucarita* (genealogies of kings), but it will be seen that none of the Purāṇas entirely conforms to this *pañca-lakṣaṇa* definition and that, in the case of some Purāṇas, it is utterly inapplicable.<sup>9</sup> Similarly, the claim that the Purāṇas represent the *upabṛmhāṇa* (supplementation) of the Veda<sup>10</sup> is found to be tenuous, purposive, and unwarranted, and is obviously an afterthought. Various attempts have been made to classify the Purāṇas—for instance, the Purāṇas are classified in accordance with the dominant *guṇa* (as *sāttvika*, *rājasa*, and *tāmasa*), or in accordance with the dominant deity (as *śaiva*, *vaiṣṇava*, *brāhma*, and *daiveya*: southern tradition speaks of the five deities, Brahmā, Sūrya Agni, Śiva and Viṣṇu), or in accordance with their dates or contents (as older and later, or as encyclopaedic, sectarian, historical, etc.); but, actually, the nature of the Purāṇas is such that they defy any hard and fast classification.

Coming to the ŚP, one first of all encounters the question whether that Purāṇa is a Mahāpurāṇa or not. Nine Purāṇas,

9. This definition suffers in some cases from *ativyāpti* and in some cases from *avyāpti*. In view of the fact that the contents of some Purāṇas extend far beyond what is implied by the *pañcalakṣaṇa* definition, *daśalakṣaṇa* definition is proposed—the five additional topics being *ṛtū* (means of livelihood), *rakṣā* (incarnations of gods), *mukti* (final emancipation), *hetu* (*jīva*), and *apātraya* (*brahman*).
10. Cf. *itihāsapurāṇābhyāṃ vedāṃ samupabṛmhayet |  
bibhety alpaśrutād vedo mām ayaṃ prahariṣyati ||*

namely, the *Viṣṇu*, the *Padma*, the *Bhāgavata*, the *Mārkaṇḍeya*, the *Brahmavaivarta*, the *Kūrma*, the *Vārāha*, the *Liṅga*, and the *Skanda*, assign to the *ŚP* the fourth place in the traditional list of the *Mahā-purāṇas*, while the *Matsya*, the *Nārādīya*, and the *Devī-Bhāgavata* mention the *Vāyupurāṇa (VP)* instead of the *ŚP* at the fourth place in the list. It is suggested that one and the same Purāṇa is called the *ŚP* as well as the *VP*. Originally the *ŚP* was produced by Śiva himself and contained 100,000 *ślokas*. Out of these 100,000 *ślokas*, 76,000 *ślokas* were retained in the Śivaloka, while 24,000 *ślokas* were brought down to the earth by Vāyu. Hence the two names.<sup>11</sup> It is further suggested that one and the same Purāṇa was called *ŚP* in one Dvāpara and *VP* in another Dvāpara. However, separate printed texts of the *ŚP* and the *VP* are available, and even a cursory examination of the two renders the assumption of their identity wholly untenable.<sup>12</sup> Of course the possibility of the name *Vāyupurāṇa* having been given to the *ŚP* because it was transmitted by Vāyu as also to another Purāṇa the text of which is separately available cannot be altogether ruled out. The independent *VP*, the printed text of which is available, clearly gives the impression of being an older and a more genuine Purāṇa. It is comparatively free from sectarian tendencies and is in its contents more consistent with the *pañcalakṣaṇa* definition. Presumably it is this Purāṇa which is referred to by Śaṅkarācārya and Bāṇa. The authors of the classical treatises (*nibandhas*) on Dharmasāstra also seem to attach particular credence to the *VP*. As against this, the *ŚP*, as we have it, is obviously late, highly diffuse and blatantly sectarian. It would seem that, in course of time, on account of its sectarianism itself, the *ŚP* dislodged the *VP* from among the *Mahā-purāṇas* where it had originally belonged.<sup>13</sup>

The *Vāyavīya-Saṁhitā* of the *ŚP* speaks of that Purāṇa as having consisted of 12 *Samhitās* and 100,000 *ślokas*. This description of the *ŚP* is evidently conventional and patently exaggerated; at

11. Cf. *yathā Śivas tathā Śaivapurāṇaṁ Vāyunoditam | Śivabhaktisamāyogān namadvayavibhūṣitam || (Revāmāhātmya)*
12. Even the suggestion that the *VP* may have been identical with the *Vāyavīya-saṁhitā* of the *ŚP* is unconvincing.
13. To regard both the *ŚP* and the *VP* as *Mahā-purāṇas* thereby increasing the traditional number of the *Mahā-purāṇas* is like cutting the Gordian Knot.



any rate, such a version of the ŚP is now not available. The present ŚP has only 18,000 ślokas and is divided into seven Saṁhitās, namely, the *Vidyēśvara*, the *Rudra* (having five *khaṇḍas*—the *Sr̥ṣṭi*, the *Satī*, the *Pārvatī*, the *Kumāra*, and the *Yuddha*), the *Śatarudra*, the *Koṣṭirudra*, the *Umā*, the *Kailāsa*, and the *Vāyavīya* (having two *khaṇḍas*—the *Pūrva* and the *Uttara*).

In the *Kailāsa-Saṁhitā* (16.44-49), the ŚP quotes two *Śivasūtras* namely, *caitanyaṁ ātmā* and *jñānaṁ bandhaḥ*, and also mentions the *Vārttika* relating to them. The *Śivasūtras* are regarded as the basic text of the Pratyabhijñā system of Kashmir Śaivism and are believed to have been brought to the notice of Vasugupta (800 A. D.) by Śiva himself in a dream.<sup>14</sup> Kṣemarāja, who was a pupil of Abhinavagupta, wrote the *Śivasūtravṛtti* on which is based the *Vārttika* by Bhāskara (850 A. D.) mentioned in the ŚP. We thus get 850 A. D. as the *terminus a quo* of the date of ŚP. The *terminus ad quem* is supplied by Alberuni (1030 A. D.) who mentions the ŚP. So the date of the ŚP may be fixed at about the 10th century A. D. Many minor texts claim to have been derived from the ŚP, from among which may be mentioned the *Ānandakānana*, the *Kāśīmāhātmya*, the *Kedāramāhātmya*, and the *Rudrakavaca*.

## II. Śiva : personality and character

Understandably, the glorification of Śiva is the central theme of the ŚP. Śiva alone is said to be of the nature of the supreme Brahman. Therefore, essentially he is without parts (*niṣkala*). However, in very rare cases, Śiva is thought of as assuming an embodied form and so is regarded as being endowed with parts (*sakala*). This would explain why the idols of Śiva are rare. In his *niṣkala* aspect, Śiva is represented in the form of *līṅga*. Other gods not being identical with the Brahman have no *niṣkala* aspect and are consequently not worshipped in the form of *līṅga*. They are of the nature of individual souls (*jīvas*). This is the purport of what Nandikeśvara taught Sanatkumāra as the essence of Vedānta, on the mountain Mandara.<sup>15</sup> Śiva is in fact also devoid of attributes (*nirguṇa*), but for some reasons he becomes *saguṇa*.

14. The 77 sūtras, in 3 Unmeṣas, are said to have been found inscribed on a rock on the Mahādevagirīśikhara. This rock is today known as Śaṁkaropala.

15. ŚP 1.5.10 ff.

He is the support of all lores. Of what avail, then, asks the Purāṇa, is learning to him who is perfect and identical with the supreme soul.<sup>15a</sup> Elsewhere Śiva is characterised as *tadvastubhūta*, that is, as being identical with the entity denoted by the word *tat* in the upaniṣadic *mahāvākya*, *tat tvam asi*.<sup>16</sup> Śiva himself declares to Viṣṇu and Brahmā that he is both the Brahman and the Ātman.<sup>17</sup> Indeed, all this is *śivātmaka*—it has Śiva as its only essential reality.<sup>18</sup> Viṣṇu recognises Śiva's supremacy<sup>19</sup> and always acts according to his wishes—he is *Śivecchākaryakartā*.<sup>20</sup> Brahmā says that the entire world is dependent on Śiva's will.<sup>21</sup>

In accordance with its peculiar style, the ŚP brings out the various features of the character and personality of Śiva through the various etymologies which it gives of the word *Śiva*. For instance, resorting to metathesis, the Purāṇa says that Śiva is actually *vaśī* because he has brought everything under his control.<sup>22</sup> The Purāṇa further says that, just as a lion is called *simha* because he kills (*hiṃs*) other animals but other animals cannot kill him, so too Śiva is called Śiva because he controls (*vaśī*) everything but nothing can control him.<sup>23</sup> Through another etymology, Śiva is said to represent simultaneously *ś* or eternal bliss, *i* or eternal Puruṣa, and *va* or eternal Prakṛti.<sup>24</sup>

15a. ŚP 2.3.28.6-7.

16. ŚP 2.3.25.5.

17. *bṛhattvād bṛhhaṇatoṣ ca brahmāhaṇ brahmakēśavau |  
samatvāt vyāpakatvāc ca tathaiṅvātmāhamarbhakau ||*  
(ŚP 1.9.37). The etymological exercise in respect of the words *brahman* and *ātman* may be noted.

18. *tasmān mahēśvaraś caiva prakṛtiḥ puruṣaś tathā |  
sadāśivo bhavo viṣṇur brahmā sarvam śivātmakam ||*  
(ŚP : *Vāyavīya-Saṁ*).

19. *śāṅkarī prabhutā* (ŚP 2.1.3.30).

20. ŚP 2.1.3.24.

21. ŚP 2.1.2.40 : *śivecchā yādṛśī loke bhavaty eva hi sā tadā |  
tadadhīnaṁ jagat sarvam.*

22. ŚP 1.18.11.

23. ŚP 1.18. 74-76.

24. ŚP 1.18.76-77.



The union of Puruṣa and Prakṛti in Śiva is often represented also through the union in him of *liṅga* and *yoni*. It is on account of this latter union that Śiva is said to exemplify birth. Hence, by curious extension, *janmapūjā* which is said to belong to Śiva alone<sup>24a</sup> is recommended for warding off births. Śiva further represents the union of *bindu* and *nāda*, the two elements of *omkāra*, which together make up the entire world consisting of the movable and the immovable. *Nāda* is said to be Śiva and *bindu* his *śakti*.<sup>25</sup> Of similar import is the association of *bhaga* and *bhagavān* in the context of Śiva. *Bhaga* is etymologically explained as that which attains to (*ga : gacchati*) a state of growth (*bha*)—that is to say, *bhaga* is Prakṛti; and Śiva is *bhagavān* since he is the master of *bhaga* or Prakṛti.<sup>26</sup> But *bhaga* has also another meaning, namely, female organ or *yoni*. This meaning is obviously more natural than the one derived from the previous strained etymology. This *bhaga* or vagina is united with *bhagavān* Śiva in the form of *liṅga*. The word *bhoga* is etymologically explained as that which is produced by *bhaga* or Prakṛti. That is to say, *bhoga* denotes various objects of enjoyment produced by Prakṛti. It is then pointed out that Śiva as *bhagavān* is alone the provider of *bhoga*—he alone is real *bhogadātā*. Through another etymological exercise it is suggested that Śiva as master of *bhaga* is also known as Bharga.<sup>27</sup>

The number 5 seems to possess some mystic significance in the theology relating to Śiva. For instance, in one context Śiva explains to Viṣṇu and Brahmā the secret of the fivefold activities in respect of the world. The eternal cycle of the fivefold activities consists of *śṛṣṭi* (creation), *sthiti* (maintenance), *saṁhāra* (annihilation), *tirobhāva* (concealment), and *anugraha* (blessing). These five are actually the activities of Śiva, but they are seen as being carried out by others silently as in the case of the statue at the portal. It is said—though one fails to understand its relevance—that the *sarga* is seen in the *prithvī*, *sthiti* in the waters, *saṁhāra* in the fire, *tirobhāva* in the wind, and *anugraha* in the firmament. In order to be able to look after these five activities efficiently, Śiva

24a. ŚP 1.16.75.

25. ŚP 1.16. 86-87.

26. ŚP 1.16.101 : *bhaṁ vṛdhim gacchatīyarthāt bhagaḥ prakṛtir ucyate.*

27. ŚP 1.16.101 ff.

has five heads—four in the four quarters and the fifth in the middle. It is further pointed out that the first two duties are assigned to Brahmā and Viṣṇu respectively and the next two to Rudra and Maheśa respectively, but that the fifth, namely, *auṅgraha*, remains the prerogative of Śīva himself.<sup>28</sup> Further, the worship of Śīva (as also of the other gods) is said to be fivefold, consisting as it does of *japa* (repetition of the *mantra*), *homa* (sacrifice), *dāna* (charity), *tapas* (penance), and *samārādhana* (propitiation) on the altar or idol or fire or a Brāhmaṇa—of these each later one being superior to each former one.<sup>29</sup> The five-syllabled *mantra*—*namaḥ śivāya*—is dear to Śīva, and the *praṇava* which is often identified with Śīva is made up of five phonetic elements. Five eminent devotees of Śīva, together with their wives, are to be invited for worship; they are to be assigned respectively the five forms of Śīva, namely, Sāmba, Īśāna, Aghora, Vāma, and Sadyojāta.<sup>30</sup>

In the *ŚP*, one also comes across references to the eight forms of Śīva.<sup>31</sup> The *Śatapatha-Brāhmaṇa* (6. 1. 3. 9-17) narrates the following legend; A son was born to Samvatsara and his consort Uṣas. Soon he began to cry because he had no name. When Prajāpati came to know of this, he gave that boy the following eight names in succession, namely, Rudra, Śarva, Paśupati, Ugra, Aśani, Bhava, Mahādeva, and Īśāna. This legend is the origin of the Purāṇa-concept of *aṣṭamūrti* Śīva. The *ŚP*, in its list of the eight *mūrtis*, substitutes Bhīma for Aśani. That Purāṇa also speaks of the eight cosmic (*trijaganmayī*) bodies of Śīva, namely, the earth, the waters, the fire, the wind, the ether, the sun, the moon, and the sacrifier, which are related to the eight *mūrtis*, namely, Rudra, etc.<sup>32</sup> Three eyes constitute another characteristic feature of Śīva's

28. *ŚP* 1.10.1 ff.

29. *ŚP* 1.14.23-25.

30. *ŚP* 1.17.43-44. In some contexts, these five are said to be the five faces of Śīva. Sometimes, Tatpuruṣa is substituted for Śāmba.

31. Cf. *ŚP* 1.19.8.

32. *ŚP* 1.21.45-48. It may be noted that the cosmic bodies mentioned here are the same as those mentioned by Kālidāsa in the *nāndī* of the *Śākuntala*. In some other contexts, *prāṇa* and *apāna*, as representing heat and cold, are mentioned in the place of the sun and the moon and *manas* takes the place of the sacrifier.



personality, and, as has been aptly suggested, one eye is closed in Yogic meditation, the second passionately lusts while looking at Pārvatī's beauty, and the third blazes with the fire of anger against Kāma.

Creation (*sr̥ṣṭi*) is said to be of two kinds—*mānasī* and *maithunī*. The ŚP represents Śiva as the primeval sexual creator.<sup>33</sup> The 'mental' progeny of Brahmā failed to increase<sup>34</sup>; therefore, Śiva entered into a regular marriage with Pārvatī for 'sexual' progeny.<sup>35</sup> It is from this point of view that the conflict between Śiva and Kāma may be viewed as one of the essential themes of the ŚP.<sup>36</sup> Śiva is the epitome of chastity and is therefore averse to any entanglement with women. He is shown to be objecting to any contact with Pārvatī with the traditional misogynist argument.<sup>37</sup> It is asserted in the Purāṇa that even Kāma will not be able to seduce Śiva who is a perfect yogin.<sup>38</sup> At the same time Śiva is represented to have fainted with lust when tortured by Kāma. He is said to have been overcome with passion like a 'natural man'.<sup>39</sup> The ŚP seems to have attempted some kind of rationalization of yogin Śiva's sexuality. For instance, Śiva is said to have consented to marry Pārvatī only for the sake of the gods. He tells the gods that he will do what they ask him to do because he is convinced that his marriage with Pārvatī is necessary for the maintenance of the universe, but he will not enjoy doing it.<sup>40</sup> It may be said that Śiva's marriage to Pārvatī was intended for procreation and not for recreation. Elsewhere Śiva is said to have

33. It is pointed out that the Gonds attribute the invention of creation by means of intercourse to Lingo who is the Gond counter-part of Śiva.

34. ŚP-Vāyavya 12.2 ff.

35. But even then Śiva did not produce a son in the conventional sense. Cf. the legends regarding Viraka, Skanda, and Gaṇapati.

36. Curiously enough, one also notices a kind of parallelism in the legends concerning Śiva and Kāma.

37. ŚP 2.3. 28-33.

38. ŚP 2.2.8.17-18.

39. ŚP 2.2.17.18-19; 2.2.18.5-7; 2.3.18.38.

40. ŚP 2.3.24.74-76; also 2.2.11.27.

made love to Sati only as a part of his *līlā*.<sup>41</sup> It is argued that the ascendancy of Kāma over Śiva which is portrayed in some contexts, is itself the result of Śiva's *līlā*, for, if Śiva had not been a true yogin, there could have been no need for Kāma to exert himself so relentlessly to seduce him.<sup>42</sup> Of course, it is also slyly suggested that Śiva burnt Kāma, but he could not burn his own anger.

Subduing of lust is an important aspect of yoga and *tapas*. As has been rightly pointed out, Śiva as yogin does not wholly destroy the fire of lust but transmutes it into the fire of asceticism. Passion has to be controlled, not denied.<sup>43</sup> Indeed, Śiva considers himself to be a wise yogin because he is a *bhogin* with conquered senses.<sup>44</sup> He is the only god who remains in the states of yoga and *bhoga* simultaneously. Śiva, who is both an ideal *yati* and an ideal *pati*, represents the wholesome balance in the polarity of asceticism and eroticism. In a sense, he may also be said to represent a compromise between the Brahmanic and the Tantric tendencies of the *ŚP*.

However, deliberate and tendentious efforts seem to have been made in the *ŚP* to establish a kind of innate affinity between Śiva and the Veda. Such brahmanizing tendency is, for instance, quite evident in the claim made in that Purāṇa that the Veda was the 'breath' of Lord Śiva who passed it on as such to Viṣṇu.<sup>45</sup> The Veda, it is said, commends the worship of Śiva as the most efficacious.<sup>46</sup> Indeed, it is claimed that in the Veda and the *śāstra*, it is Śiva who is principally eulogised.<sup>47</sup> The Purāṇa further says that the six-syllabled Śiva-mantra—*oṃ namaḥ*

41. *ŚP* 2.2.24.16; 2.2.18.4.

42. *ŚP* 2.3.47.26.

43. *ŚP* 2.3.18.38-45.

44. *ŚP* 2.2.10.25.

45. *ŚP* 2.1.9.5; 2.3.28.8 : *vedā ucchvāsarūpeṇa purā dattās ca viṣṇave|śambhunā tena kalpādau tatsamaḥ ko 'sti suprabhuḥ.*

46. *ŚP* 2.1.4.63.

47. *ŚP* 2.3.22.55 : *loke (v. l. śāstre) vede ca giriṣo munibhir gīyate sadā|śamkaroh sa hi sarvajñāḥ sarvātmā sarvadarśanaḥ|| 2.1.13.52 : vedaiḥ śastraiḥ yathāgītāṃ viṣṇubrahmanutām sadā.*

*śivāya*—is strongly recommended by all Śrutis.<sup>48</sup> The Vedas and the Smṛtis, it is further said, point out that there can be no happiness in the world if Lord Śiva becomes wrathful.<sup>49</sup> Śiva himself is represented as proclaiming that he is the sacrifice—the very soul of sacrifice. Śiva's statement in this context that he is also *yajñābhya* perhaps betrays his original non-Vedic character.<sup>50</sup> At one place, Brahmā praises Śiva as the guardian of the Vedic conventions (*vedamaryādāpālaka*).<sup>51</sup> Persons wellversed in the *Yajurveda* are said to be characterising him as double *omkāra*—*om om*.<sup>52</sup>

The ŚP always emphasizes Śiva's solicitude and utter softness for his devotees. In spite of his wrathful nature, Śiva is easily propitiated. It is said that he does not recognize any difference between himself and his devotee.<sup>53</sup> The true devotee himself becomes Śiva. The more an aspirant repeats the Śiva-mantra, the greater is the presence of Śiva in his body.<sup>54</sup> Śiva told Indra and other gods, who were persuading him to marry Pārvatī, that marriage was not a proper thing for a man to do and that the association with a woman was the basest of all the bondages in the world. He, however, added that, since he was always subservient to his devotees, he would do anything for them—even if it was unbecoming. He further told them, quoting instances, that he had often undergone much suffering for his devotees. Whenever any devotee of his found himself in an adversity, Śiva would remove it instantaneously and completely. So, fully realizing that the demon Tāraka had engendered a great catastrophe for the gods, he would marry Pārvatī for begetting a son though otherwise he had but little interest in such dalliance.<sup>54a</sup>

48. ŚP 2.1.4.65.

49. ŚP 2.2.1.36.

50. ŚP 2.2.26.47 : *yajño 'ham yajñakarmā 'ham yajñāṅgāni ca sarvaśaḥ | yajñātma yajñanirato yajñābhya 'ham eva hi ||* See : Dandekar, "Rudra in the Veda", *Vedic Mythological Tracts*, pp. 199-277.

51. ŚP 2.2.32.59.

52. ŚP 2.1.8.25. Just as Śiva is closely associated with the *YV*, Viṣṇu is associated with the *Rgveda* and Brahmā with the *Sāmaveda*.

53. ŚP 1.17.131.

54. ŚP 1.17.133-34.

54a. ŚP 2.3.24.60-75.



A reference has already been made to Śiva's natural human propensities. The ŚP also frequently alludes to his not conforming to normal social conventions and practices. Indeed, that is the main grouse of his parents-in-law against him.<sup>55</sup> Even Pārvati sometimes feels ashamed of Śiva's begging bowl,<sup>56</sup> However, in case, the serpent, the elephant hide, the third eye, etc., associated with Śiva not only transcend their conventional and aesthetic repulsiveness, but they actually exert a magical erotic power. She sees the erotic aspect of ascetic symbols.<sup>57</sup> She says that only creatures overcome with delusion take pleasure in ornaments. Śiva has neither the need nor the desire for such empty embellishments.<sup>58</sup> As a matter of fact, as Brahmā says in the context of the marriage of Sati and Śiva, the various unconventional accoutrements of Śiva become fitting ornaments at his will.<sup>59</sup> For Pārvati, Śiva's own natural garb is more alluring and attractive than any external popular adornments.<sup>60</sup> It is often held out against Śiva that he frequents the funeral grounds and smears his body with the ashes of the burnt corpses.<sup>61</sup> But, as has been suggested, this feature of his character may be regarded as being indicative of Śiva's cosmic role, namely, that he destroys the universe by means of fire at the end of each era and then purifies it by sprinkling it with ashes.

As for Śiva's relationship with the three gods of the Hindu trinity it has to be first of all noted that Śiva is not one of them but stands absolutely over and above them. The ŚP tells us that Śiva manifests himself in three ways—in the form of Viṣṇu born out of his left side, in the form of Brahmā born out of his right side, and in the form of Rudra born out of the heart.<sup>62</sup> It will be seen that Rudra is specifically differentiated from Śiva. In

55. ŚP 2.2.26.14-15. Menā, who typifies a conventional housewife, is particularly difficult to win over : ŚP 2.3.44.1, 102.

56. ŚP 2.3.25.51.

57. ŚP 2.3.8.13.

58. ŚP 2.3.25.66.

59. ŚP 2.2.18.23; 2.2.17.4-5.

60. ŚP 2.3.39.36-42.

61. ŚP 2.2.26.15.

62. ŚP 2.1.16.36.

his *nirguṇa* pure aspect, Śiva is glorified as Śiva, the supreme Ātman, the great lord, the highest Brahman, the undecaying, endless Mahādeva. However, through his own *māyā*, he himself assumes the forms of Brahmā as the creator, of Viṣṇu as the sustainer, and of Maheśa or Rudra as the annihilator of the worlds.<sup>63</sup> But the ŚP betrays some equivocation in this connection. The three gods, Brahmā, Viṣṇu, and Maheśa, are born out of Śiva's body, but Maheśa, when perfect, is said to be identical with Śiva himself.<sup>64</sup> Elsewhere Śiva himself is said to be the annihilator of the worlds in his manifestation as Rudra.<sup>65</sup> Viṣṇu and Brahmā are born from Śiva's own Prakṛti, but not so Rudra.<sup>66</sup> Śiva says that truly he is *niṣkala* and *nirguṇa*, for ever, but for the activities of creation, etc., he manifests himself as Brahmā, etc. Then he further tells Viṣṇu that, since he and Brahmā have eulogised him and prayed to him for his *avotāra*, he will grant them their request. A form similar to Śiva's will appear in the world from Brahmā's body. That form will be called Rudra.<sup>67</sup> Indeed, Śiva here emphasizes that no difference should ever be made between him and Rudra. The relationship between them two, he adds, is like the one between gold and an ornament of gold.<sup>68</sup>

According to the ŚP, Śiva himself is the author of the creation, the maintenance, and the dissolution of the universe on account of the attributes of *rajas*, etc. But actually he being identical with the supreme Brahman transcends the three *guṇas* and is beyond Prakṛti and Puruṣa. Viṣṇu has *tamas* within and *sattva* outside, and he looks after the sustenance of the universe; Hara or Rudra, who causes the dissolution of the three worlds, has *sattva* within and *tamas* outside; and Brahmā, the creator, has *rajas* both within and without. This is the position of the *guṇas* in the three

63. ŚP 2.1.4. 32-34.

64. ŚP 2.1.1.17.

65. ŚP 2.1.4.34.

66. ŚP 2.1.9. 16, 41.

67. ŚP 2.1.9. 28-30.

68. ŚP 2.1.9. 34-35.



gods. Śiva is untouched by any *guṇas*.<sup>69</sup> But here again we come across a perplexing reference—Śive asks Viṣṇu and Brahmā to worship Rudra, the annihilator, because he is his (Śiva's) complete and perfect incarnation.<sup>70</sup>

In one passage, which may be regarded as being significant in this context, the ŚP mentions the life-spans of the three gods. A thousand sets of four-*yuga* periods constitute one day of Brahmā. Equal to this is also his night. Thirty such days and nights constitute one month and twelve such months constitute a year. The span of life of Brahmā is one hundred such years. One year of Brahmā is equal to one day of Viṣṇu; and Viṣṇu lives for one hundred years so calculated. One year of Viṣṇu constitutes one day of Rudra. When a period of one hundred years of Rudra passes, he assumes the form of Nara. He remains as such as long as Sadāśiva holds his breath. When Sadāśiva exhales, Rudra merges into Śakti.<sup>71</sup>

Corresponding to the three forms of Śiva there occur in the ŚP references also to the three forms of Śiva's Śakti. Śiva tells Brahmā and Viṣṇu that goddess Umā Parameśvarī is the Prakṛti. One aspect of hers, namely, the goddess of speech (Vāgdevī), is associated with Brahmā; another aspect, namely, Lakṣmī, resorts to Viṣṇu; and the third aspect, namely, Kālī, becomes a part of Śiva himself. Kālī is said to have been born in the form of resplendence (*jyotis*) for effective work. The activities of these three aspects of Umā are respectively the creation, the sustenance, and the dissolution of the universe.<sup>72</sup> The Purāṇa further says that the goddess of speech has *rajas* as her *guṇas*, Satī (or Kālī) is *sāttvika* in nature, and Lakṣmī is characterised by *tamogūṇa*. The great goddess Śivā, who corresponds to Śiva himself, transcends

69. ŚP 2.1.9.58-61. In another context (2.1.16.38), the ŚP says that Viṣṇu is characterised by *sattva*, Brahmā by *rajas*, and Rudra by *tamas*; but this is only from the of view of *lokācāra*. *Nāmataḥ* and *vastutaḥ*, the case is quite different. It may be noted that, according to the *Kūrma-Pur.* 2.37.70-71, Agni (*tamas*), Brahmā (*rajas*), and Viṣṇu (*sattva*) are the three forms of Rudra. Another form, full and attributeless, is Śiva himself.

70. ŚP 2.1.9.63.

71. ŚP 2.1.10.15-20.

72. ŚP 2.1.9.45-48.



her three aspects, namely, Vāgdevī, Lakṣmī, and Kālī, but unlike Śiva she is said to have all the three *guṇas*. Śivā became Satī, and Śiva married her. At the sacrifice of her father Dakṣa, she cast off her body. Śivā later incarnated herself as Pārvatī, who, after having practised severe penance, again won Śiva as her husband. She came to be known by various names such as Kālī, [Caṇḍikā, Bhadrā, Cāmuṇḍā, Vijayā, Jayā, Jayanti, Bhadrakālī, Durgā, Bhagavatī, Kāmākhya, Kāmadā, Ambā, Mṛḍani, and Sarvamāṅgalā, though, as the Purāna says, the name Pārvatī was most common.<sup>73</sup>

The ŚP throws much light—though, of course, incidentally—on the characters and personalities of the two gods Brahmā and Viṣṇu. Śiva created Brahmā from his right side, but soon, having deluded him with his *māyā*, Śiva, in the course of his sport, made him manifest in the umbilical lotus of Viṣṇu.<sup>74</sup> He was subsequently commissioned to create the universe.<sup>75</sup> In another passage pertaining to the origin of Brahmā, the ŚP describes how the divine golden egg floated in the waters for many years, how at the end of a thousand years, being hit by Īsvara (Śiva) it split into two, how the auspicious golden upper lid of the egg became the upper region and the lower lid became the earth having five characteristics, and how from the middle of the egg was born the four-faced lord (Brahmā) called Ka. It is further said that when the *Yajurveda* referring to Śiva called out *om om*, the *R̥gveda* and the *Sāmaveda* respectively called the other two gods Hari and *Brahmā*.<sup>76</sup> On one occasion there arose a feud between Viṣṇu and Brahmā on apparently flimsy grounds. They locked themselves in battle with a view to killing each other. Fearing an imminent untimely dissolution of the universe, Śiva intervened between them in the form of a huge blazing column of fire. Thereupon the two gods, proud of their own prowess, jointly decided to discover the top and the bottom of the column. Viṣṇu assumed the form of a boar and went down in search of the bottom, and Brahmā in the form of a swan went in search of the top. Incidentally, it is on account of this that Viṣṇu came to be known as Śvetavārāha and Brahmā

73. ŚP 2.1.16.40-45.

74. ŚP 2.1.7.4-5.

75. ŚP 2.1.9.20.

76. ŚP 2.1.8.22-26.

as Haṁsa Virāt.<sup>77</sup> Piercing through the nether worlds and even going very far below, Viṣṇu could not reach the root of the fiery column. Utterly exhausted, Viṣṇu, in the form of a boar, returned to the battlefield. Brahmā too met with a similar fate in his upward search. Viṣṇu frankly and truthfully admitted his failure. But Brahmā untruthfully boasted to Viṣṇu that he had found out the top of the column. The *Ketaka* flower which Brahmā had come across in the course of his descent, having been pressurised by him, confirmed Brahmā's false statement. At that moment, Śiva, who knew what had actually happened, appeared before the two gods in his personal form. He told Viṣṇu that he was pleased with him on account of his truthfulness and granted him the boon that he (Viṣṇu) would have a footing equal to that of Śiva and that he would be honoured in the world with a separate temple and a separate festival. On the other hand, he chastised the deceitful Brahmā with the curse that he (Brahmā) would not have a separate temple or festival for himself. Śiva also excluded the *Ketaka* flower from his worship. Later on, however, Śiva, the simpleton that he was, relented and proclaimed that Brahmā would be honoured as the presiding deity in all *śrauta* and *grhya* sacrifices,<sup>78</sup> and that the *Ketaka* flower would be worn by his attendants and followers if not by himself.<sup>79</sup> In this very context, Viṣṇu, while pleading with Śiva for mercy for Brahmā, refers to Brahmā as having five heads.<sup>80</sup> According to a Purāṇa-account, when the four heads of Brahmā became thwarted in their function because of his excessive erotic impulse, he practised *tapas* and obtained a fifth head on the top. Indeed, Brahmā is often portrayed in the ŚP as being particularly lustful, as, for instance, in the cases of Saṁdhyā, Satī, and Pārvatī. Śiva's occasional repugnance for Brahmā has its root in this weakness of Brahmā.<sup>81</sup> Elsewhere, Śiva is seen reproaching both Brahmā and

77. ŚP 2.1.7.59, 54; also cf. 2.1.15.24.

78. This evidently betrays the confusion which the Purāṇa makes between god Brahmā and the sacrificial priest Brahman.

79. ŚP 1.7.1 ff.; 1.8.10-21.

80. ŚP 1.8.7.

81. ŚP 2.2.19.58-61.



Viṣṇu for their delusion (*mauḍhya*) which was the result of their not meditating upon him properly. He, therefore, recommended to them the *om̐kara-mantra*.<sup>82</sup>

It will be seen that, in contrast to Brahmā, Viṣṇu is represented in the ŚP as having a more sober, mature, and generally dignified personality. Besides the usual reference to the origin of Viṣṇu from the side of Śiva,<sup>83</sup> the ŚP gives another more detailed account in that regard. While Śiva and Śivā were sporting in the Ānandavana (later called Avimukta),<sup>84</sup> they wished that some other being be brought into existence who would be responsible for the creation, the sustenance, and the dissolution of the universe. Having entrusted to him these duties, Śiva and Śivā could continue to live on in the Ānandavana free from all worries. Therefore, with the consent of Śivā, Śiva spread the liquorous nectar on his left side, on the tenth limb. Therefrom there arose a being who was the most charming one in the three worlds, who was, as it were, an ocean of immeasurable majesty. He bowed to Śiva and said: "O Lord, give me names and assign to me my duty." Śiva said: "You will become famous by the name Viṣṇu on account of your being all-pervasive (*vyāpak-tvāt*).<sup>84a</sup> You will also have many other names which will bring happiness to your devotees. Now do you practise penance." Viṣṇu practised severe austerities for a very long time, following the path of meditation. In the end, streams of waters of various sorts flowed from his body, as the result of Śiva's *māyā*. These waters of the form of Brahman pervaded the entire void. The exhausted Viṣṇu went to sleep amidst the waters in a state of blissful delusion. That is how his name Nārāyaṇa (that is, one who has his abode in waters), as approved by the Śruti, became well established. Viṣṇu also came to be regarded as the primordial

82. ŚP 1.10. 14-16.

83. E. g. ŚP 2.1.9.17.

84. ŚP 2.1.6.30-31. The forest near Kāśī was called Ānandavana because it was the source of bliss; it was also called Avimukta because it was never—not even at the time of the great dissolution—abandoned by Śiva and Śivā.

84a. The tendency on the part of the ŚP to etymologise should be noted. For the etymology of the word *viṣṇu*, see Dandekar, *Vedic Mythological Tract*, pp. 82-84.



Puruṣa. In the mean time the universe had begun to evolve from Prakṛti.<sup>85</sup>

Several other details about Viṣṇu, such as that he became entitled to a separate temple and a separate festival, that he was given the *oṃkāromantra* by Śiva, that he recognised the *Śāṃkarī prabhutā*, and that he was called *Śivecchākāryakartā*, and that he was called *Śvetavārāha*, have already been referred to in earlier contexts. It may be specially noted that the *ŚP* characterises Viṣṇu as *śaivarāṭ*—the king among the devotees of Śiva.<sup>86</sup> He is also said to have secured from Śiva in the forms of the *śabdabrahman* the five *mantras*, namely, the *mṛtyumjaya*, the *pañcākṣara*, the *cintāmaṇi*, the *dakṣiṇāmūrti*, and the *tattvamasi* which last was the *mahāvākya* of Śiva.<sup>87</sup>

The attitude of the *ŚP* with regard to Viṣṇu and the Vaiṣṇavas (Viṣṇubhaktas) is remarkably liberal. One, no doubt, does come across a reference such as that a Tāntrika is not entitled to participation in a *Śivayajña* nor a person who wears *ūrdhvapūṅdra* (vertical mark on the forehead) nor one who bears the mark made by a blazing wheel (*saṃtaptacakraçihna*)—the last two classes clearly indicating the Vaiṣṇavas.<sup>88</sup> But such occurrences are quite exceptional. On the other hand, Śiva emphatically proclaims that Viṣṇu resides in his heart and he in Viṣṇu's and that those who make any distinction between the two do not adequately understand Śiva's mind.<sup>89</sup> He further declares that if any devotee of Rudra censures Viṣṇu he will have all his merits reduced to ashes instantaneously.<sup>90</sup> Viṣṇu also reciprocates by assuring Śiva that, if any of his (Viṣṇu's) devotees censures Śiva, that devotee will be condemned to a perpetual residence in hell. Whoever is Śiva's devotee is also a great favourite of Viṣṇu.<sup>91</sup> No distinction is to

85. *ŚP* 2.1.6.32-55.

86. *ŚP* 2.1.2.47.

87. *ŚP* 2.1.8.48-49. As has been pointed out earlier, Śiva is regarded as being identical with the entity denoted by *tat* in *tat tvam asi*.

88. *ŚP* 1.24.48.

89. *ŚP* 2.1.9.55-56.

90. *ŚP* 2.1.10.8.

91. *ŚP* 2.1.10.30-31.

be made between Viṣṇu and Rudra—verily, Viṣṇu is to be meditated upon by Rudra and Rudra by Viṣṇu.<sup>92</sup> Elsewhere the ŚP says that even the devotees of Viṣṇu and other deities may wear *rudrākṣa* though it constitutes an exclusive features of the worship of Śiva.<sup>93</sup> In a noteworthy passage we see Śiva advising Viṣṇu as follows: “whenever misery overtakes this world created by Brahmā, you should be ever prepared to alleviate it. Be assured that in all your difficult undertakings I shall render to you whatever help you may need. In this world do you become the bestower of worldly pleasure and salvation to your devotees. Engage yourself in the acts of curbing and blessing (*nigraha* and *anugraha*).” Saying this and holding Brahmā and Viṣṇu by the hand Śiva imparted to each of them his ultimate teaching as it were with the words: “Always render help in distress (*duḥkheṣu saḥāyo bhava sarvadā*).<sup>94</sup>

### III. Śiva : Worship

As for the tradition regarding the knowledge of the worship (*pūjā*) of Śiva, the ŚP mentions that Sanatkumāra transmitted that knowledge to Upamanyu, Upamanyu to Vyāsa, Vyāsa to Sūta, and Sūta to the Ṛṣis.<sup>95</sup> The word *pūjā* is etymologically explained as *pūr jāyate yasyāḥ sā*. *Pūr* means *pūrṇabhogaphalasiddhi*—complete achievement of the fruits of enjoyment. The activity by means of which *pūr* is produced (*jāyate*) is called *pūjā*. The word is said to have been used in this sense in the Vedas.<sup>96</sup> Actually, however, the word *pūjā* as such does not at all occur in the early Vedic texts. As has been pointed out in an earlier context, fivefold *pūjā* is recommended for the propitiation of Śiva (and other gods) : *mantrajapa*, *homa*, *dāna*, *tapas*, and *samārādhana* on the *sthaṇḍila*, the *pratimā*, Agni, or Brāhmaṇa. The sixteen forms of service (*śoḍaśo-pacāra*) have to be duly observed.<sup>97</sup> A special feature of the *Śivapūjā* is that, while the other gods are worshipped only in the form of *bera* (= *mūrti*), Śiva is worshipped in the form of *bera* as

92. ŚP 2.1.10.6.

93. ŚP 1.25.62.

94. ŚP 2.1.10.2-11.

95. ŚP 2.1.11. 6-9.

96. ŚP 1.16. 29-30.

97. ŚP 1.14.23-24.



well as in the form of *liṅga*, which latter mode of worship is most common and most efficacious. Incidentally, the word *bera* is rather strange and is not usually recorded in dictionaries. It, however, occurs in the name of Kubera who is represented as a special friend of Śiva. Kubera had a deformed body (*ku-bera*) with three legs, eight teeth, and (as the result of a curse by Pārvatī) a yellow mark in the place of the left eye.<sup>98</sup> In the context of the worship of Śiva, the *liṅga* is said to be principal (*pradhāna*) and the *bera* to be subordinate (*gauṇa*).<sup>99</sup> Indeed, the four Vedas are said to be proclaiming that nothing is holier than the *liṅgapūjā*.<sup>100</sup> According to the ŚP, the tradition of the *liṅgapūjā* has come down from very ancient times.<sup>101</sup>

The ŚP clearly states that idols are of no avail to the person who realises that Lord Śiva is present within the heart of every being in this world. But for a person who has not attained to such realisation, the idea of an idol is quite auspicious and essential. An idol serves as a ladder to climb up to a higher position. But the idol-worship is after all only a means to attain to *nirguṇa* Śiva.<sup>102</sup> The ŚP understandably deals at some length with the rites relating to the worship of clay idols (*pārthivapratimāpūjāvidhāna*).<sup>103</sup> The idols of five deities, namely, Gaṇeśa, Āditya, Viṣṇu, Pārvatī, and Śiva, are to be usually worshipped, but a Brāhmaṇa is advised always to worship the Śivaliṅga. Details are given regarding the making of the idols, the various kinds of offerings (*naivedya*), the special days for worship, the *nitya*, the *naimittika*, and the *kāmya* rites, the fruits of the different kinds of *pūjā*, etc. The offering to Śiva of white flowers and rare flowers is specially recommended. The *mantras* employed in the Śivapūjā are derived mostly from the *Vājasaneyi-Saṁhitā* of the *Śukla-Yajurveda*.<sup>104</sup> The ŚP prescribes that all the items of the *pūjā* should first of all be gone through mentally (*sampūjya manasā pūrvam*) and then the *pūjā*

98. ŚP 2.1.19. 30-31.

99. ŚP 1.9.46.

100. ŚP 1.21.32.

101. ŚP 2.1.10.37. Further details regarding the *liṅga* and its *pūjā* will be given in the next paper in this series.

102. ŚP 2.1.12.62-64.

103. ŚP 1.16.1 ff.

104. ŚP 2.1.11.49 ff.; 61-65.



should be actually performed item by item.<sup>105</sup> In one passage, the ŚP describes one kind of Śivapūjā as follows : The worshipper should make the mystical diagram of the lotus of eight petals (*aṣṭadala*) and install Śiva in its middle. He should have all the materials of worship by his side. He should sip water three times, wash his hands, do *prāṇāyāma* three times, and then meditate upon Tryambaka (the three-eyed Śiva) as a god with five heads, ten arms, tiger-hide, etc. During this meditation the worshipper should completely identify himself with Śiva.<sup>106</sup> It is specifically emphasized in the Purāṇa that both men and women and the persons belonging to all *varṇas* including the Śūdras are entitled to Śivapūjā.<sup>107</sup>

It is said that a devout worship of Śiva liberates man from the bondage of birth. One derives one fourth merit from the wearing of *rudrākṣa*, one half from the smearing of holy ashes, three fourths from the repetition of the *mantra*, while one derives the entire merit from the entire *pūjā*.<sup>108</sup> The ŚP gives various details regarding the procedure of the *japa* of the *pañcākṣara-mantra—namaḥ Śivāya*. It further says that by means of the *japa* a Brāhmaṇa gradually becomes liberated, and a Brāhmaṇa woman (uttering the word *namaḥ* at the end of the *mantra* instead of at the beginning) transcends her womanhood and becomes a man in her onward progress towards *mokṣa*. Similarly, by means of the repetition of the *mantra* for a stipulated number of times, a Śūdra (uttering the word *namaḥ* at the end of the *mantra*), or a Vaiśya, or a Kṣatriya becomes liberated after passing through the stages of Mantra-Vaiśya, Mantra-Kṣatriya, Mantra-Brāhmaṇa, and Brāhmaṇa *mutatis mutandis*.<sup>109</sup> That is to say, a Śūdra, for instance, first becomes a Mantra-Vaiśya, then a Vaiśya, then a Mantra-Kṣatriya, then a Kṣatriya, then a Mantra-Brāhmaṇa, and then a Brāhmaṇa.

The wearing of *rudrākṣa* constitutes one of the special features of the Śivapūjā. The ŚP narrates the following legend regarding the origin of *rudrākṣa*. Śiva had been practising penance for

105. ŚP 1.16.19.

106. ŚP 2.1.11.33-36.

107. ŚP 1.16.5; 2.1.11.4.

108. ŚP 1.16. 115-116.

109. ŚP 1.17.121-128.

thousands of divine years. Though he had scrupulously controlled his mind, it once became perturbed. So, with the desire of helping the world, the self-possessed Śiva sportively opened his eyes. Thereupon tears dropped down from his beautiful eyes. The *rudrākṣa* plants were produced from those tear-drops.<sup>110</sup> The ŚP then goes on to list the various places where the *rudrākṣa* plants grow. It is further stated that, at the bidding of Śiva, the auspicious *rudrākṣas* were classified into four *varṇas*, namely, Brāhmaṇa, Kṣatriya, Vaiśya, and Śūdra, respectively in accordance with their colours, namely, white, red, yellow, and black. A *rudrākṣa* of the size of a *dhātrīphala* is the best, that of the size of a *badarīphala* is middling, and that of the size a gram (*caṇa*) is the meanest. The lighter the *rudrākṣa*, the more fruitful it is. *Rudrākṣas* which are of even size (*sama*), glossy (*snigdha*), firm (*dṛḍha*), and thick (*sthūla*), and which have thorny protrusions yield the best results. Six types of *rudrākṣa* should be avoided : that which is defiled by worms, that which is broken, that which is cut, that which is without thornlike protrusions, that which is injured, and that which is not round. The *rudrākṣa* which has a natural hole from end to end is excellent and that which is man-bored is middling.<sup>111</sup> The wearing of *rudrākṣa* is conducive to the destruction of all sins.<sup>112</sup> The ŚP explains in detail how, how many, and for what results the *rudrākṣas* are to be worn. It is said to be the bidding of Śiva that men belonging to all *varṇas* and all *āśramas* and worshipping any deities—and even women—may wear *rudrākṣas*.<sup>113</sup>

The *rudrākṣas* are also classified according to the number of mouths (*vaktra*) which they have. For instance, the *rudrākṣa* with a single mouth is said to be Śiva himself and to bestow upon the user both worldly pleasures and salvation. In this manner, the *rudrākṣas*, from the one having two mouths (called *Īśa*) up to the one having fourteen mouths (called Parama Śiva) are enumerated and named. To these fourteen kinds of *rudrākṣas* are respectively assigned fourteen different *mantras*, beginning with *om hrīm namaḥ* and ending with *om namaḥ*. The Purāṇa warns that whoever wears

110. ŚP 1.25.5-7.

111. ŚP 1.25.9-23.

112. ŚP 1.25.24.

113. ŚP 1.25.47, 62.



the *rudrākṣa* without the relevant *mantra* will be condemned to hell for a period equivalent to the tenure of fourteen Indras.<sup>114</sup>

The offering of *bilva* trefoils is another special feature of the Śivapūjā. The ŚP even claims that the whole Śivapūjā is consummated by means of the offering of the *bilva* leaves alone.<sup>115</sup> The *bilva* is said to be *mahādevasvarūpa*—of the nature of Mahādeva himself. Indeed, all the holy places remain united at the root of the *bilva* tree. Any kind of association with the *bilva* tree accordingly conduces to great religious merit.<sup>116</sup>

It is said that the name of Śiva (*śivanāma*), *vibhūti* or *bhasma* (sacred ashes), and *rudrākṣa* are together on a par with the Triveṇī or the confluence of the three holy rivers Gaṅgā, Yamunā, and Sarasvatī.<sup>116a</sup> The importance of *bhasma* has been brought out by the ŚP through its usual peculiar mode of etymologising. *Bhasma* is that which is regarded (*ma* from *man*) as being conducive to resplendence (*bhas* for *bhās*: the text uses the synonym *dīpti*).<sup>117</sup> Or *bhasma* is explained as that which considers (*ma* from *man*) the growth (*bha*)<sup>118</sup> of everything to be dependent upon itself (*s* from *sva*).<sup>119</sup> All this may be broadly interpreted to mean that *bhasma*, which Śiva has sanctified by using it himself,<sup>120</sup> endows the user with resplendence and control over everything.

*Vibhūti* or *bhasma*, according to the ŚP, is of three kinds according as it is derived from the secular (*laukika*) fire or from the Vedic fire or from the Śiva-fire. The secular ashes are to be used for secular purposes such as the cleaning of utensils, grains, etc. The ashes derived from the Vedic fire should be smeared on the forehead at the end of the Vedic rites. Since these ashes are sanctified by the *mantras* pertaining to the sacred rites, using them becomes tantamount to assimilating those sacred rites themselves

114. ŚP 1.25.64-83.

115. ŚP 2.1.13.65.

116. ŚP 1.22.21-31.

116a. ŚP 1.23.10.

117. ŚP 1.18.66 : *dīptyartham tat tu saṅgrāhyam manyate pūjyate*  
*'pi ca | bhasmasabdārtha evam hi śivaḥ pūrvam tathā 'karoti||*

118. Cf. the etymology of the word *bhaga* referred to above.

119. ŚP 1.18.74 : *bha-ṛddhyā sarvam etad dhi manyate svayamity-*  
*asau.*

120. Cf. ŚP 1.18.66.



into one's Ātman. The *bhasma* derived from the fire produced by the burning of *bilva* twigs in the accompaniment of the *aghora* *ātmanātra* is the *Sivāgnibhasma*. The *Sivāgni* is produced also by the burning first of the dung of a *kapilā* cow and then of the twigs of *tamī*, *aśvattha*, *palāśa*, *vaṭa*, *āragvadha* or *bilva*.<sup>121</sup> Elsewhere the ŚP speaks of two types of *bhasma*—the *mahābhasma* and the *svālpabhasma*. The *mahābhasma*, in its turn, is of three types—*śrauta*, *smārta*, and *laukika*—the *śrauta* and the *smārta* types of the *mahābhasma* being intended only for the twice-born who have to use them only with the relevant *mantras*. The seven *mantras* prescribed in this connection occur in the *Bhasmajābālopaniṣad*. They are : *agnir iti bhasma*, *vāyur iti bhasma*, *jalam iti bhasma*, *sthalam iti bhasma*, *vyometi bhasma*, *devā bhasma*, and *ṛṣayo bhasma*. Persons belonging to any of the *varṇas* and any of the *āśramas* may put the *tripuṇḍra* (three horizontal parallel lines) on their foreheads or on the thirty two or sixteen or eight or five parts of the body which have been duly mentioned<sup>122</sup> or dust their bodies with *bhasma*, with the prescribed *mantras* or without them but always with reverence.<sup>123</sup> Even a Cāṇḍāla who wears *rudrākṣa* on his body and *tripuṇḍra* on his forehead is worthy of great respect.<sup>124</sup> The ŚP gives various details regarding the procedure of the *tripuṇḍradhāraṇa* and the *bhasmoddhūlana* and the fruits resulting therefrom.<sup>125</sup> Each of the three lines of the *tripuṇḍra* is said to be presided over by nine deities. The deities of the first line, for instance, are the syllable *a* of the *omkāra*, the *gārhapatya* fire, the earth, *dharma*, *rajoguṇa*, the *Ṛgveda*, *kriyāśakti*, *prātaḥsavana*, and Mahādeva. The Purāṇa mentions, in the same mystic strain, the nine deities of each of the other two lines of the *tripuṇḍra*.<sup>126</sup> Finally, attention may be drawn to the assertion of the ŚP that, after looking over the essence of the teachings of the *Upaniṣads* again and again, one would hardly fail to conclude that *tripuṇḍra* is conducive to the highest spiritual merit.<sup>127</sup> One may also take note of the suggestion that

121. ŚP 1.18.57-65.

122. ŚP 1.24. 97-112.

123. ŚP 1.24. 1-9.

124. ŚP 1.24.62.

125. ŚP 1.24.10 ff.

126. ŚP 1.24.88-94.

127. ŚP 1.24.73.

in the context of Śiva himself, *bhasma*, in spite of its apparent loathesomeness, assumes erotic and creative significance because of its association with the burning and subsequent resurrection of Kāma and Sati.

In the matter of *pūjā* we see another rather unexpected trend in the ŚP. The Purāṇa says that the *tapoyajña* (penance) is superior to thousands of *karmayajñas* (ritualistic sacrifice) and the *jaṭpayajña* (repetition of the Śiva-mantra) is superior to thousands of *tapoyajñas*, but there is nothing superior to the *dhyānayajña* (meditation) because *dhyāna* leads to true knowledge. One is enabled to experience direct realisation of one's desired divinity through meditation. Śiva is claimed to be ever present near the person who is steeped in the *dhyānayajña*. A person who is endowed with true knowledge and Brahman-realisation does not become subject to any kind of atonement or expiation. He need not perform any religious rite. Verily, he is beyond any consideration of happiness or misery, *dharma* or *adharmā*, *jaṭa*, *homa* or *dhyāna*.<sup>128</sup> The question is also mooted as to how one can at all think of any kind of worship of Śiva who is essentially desireless (*nisprha*) and perfect (*pūrṇa*). One is, therefore, expected to keep oneself engaged in one's appointed duties always remembering that any activity done with a sense of complete dedication to Śiva brings forth his grace.<sup>129</sup>

128. ŚP 2.1.12.45-49.

129. ŚP 1.18.14. This is reminiscent of the teaching of the *Bhagavadgītā*.

## PURĀṆAS AND TEXTUAL CRITICISM\*

By

S. G. KANTAWALA

Purāṇas constitute a rich, vast and varied *corpus* of the Sanskrit literature. There was a time in the history of Sanskrit studies in particular and of Indological studies in general, when they were regarded as of no historical value on account of "the confused conglomeration of legendary and historical events" and also of "their ideas of ages and cosmography".<sup>1</sup> This attitude prevailed till the last decades of the eighteenth century and the beginning of the nineteenth century, when thereafter, a change came "in favour of historical statements in the Purāṇas"<sup>2</sup>— and it will not be out of place to note that "the material discovered so far shows that the Purāṇas had a reliable historical tradition"<sup>3</sup>, because "the statements in the Purāṇas about the ruling dynasties of North and South India are corroborated in a remarkable degree by the discoveries of inscriptions and coins"<sup>4</sup> and V. V. Mirashi observes that "in some cases there are, no doubt, discrepancies, but they are probably due to the mistakes of scribes. There are still several dynasties and kings of North and South India, who are mentioned in the Purāṇas, but whose inscriptions and coins have not been found so far. Let us hope that they will come to light soon".<sup>5</sup>

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1. Pusalker A. D., Presidential Address, History Section, proceedings and Transactions of the XVII session of the AIOC (Annamalainagar), December 1955, published in 1958, BORI, Poona, p. 61.
2. Pusalker A. D., *op. cit.*, p. 61.
3. Mirashi V. V., Some Purāṇic passages corroborated by Inscriptional and Numismatic Evidence, *Purāṇa* Vol. I, No. 1, July, 1959, p. 38.
4. Mirashi V. V., *op. cit.*, p. 38.
5. Mirashi V. V., *op. cit.*, p. 38.



It is happy to note that now Purāṇas are recognised as reliable sources of ancient and medieval history and culture of India amongst the literary sources. From the Indian traditional point they had claimed a position of respect and authority in ancient and medieval India in so far as they were quoted by the Dharmaśāstra-writers and *vice-versa* a number of chapters dealing with the topics of the Dharmaśāstra came to find place in the Purāṇas.

It is a pity that we do not have till now the critical editions of many of the Purāṇas; but it is consoling that we have the critical editions of the three *mahāpurāṇas* (Major Purāṇas) *viz.* Vāmana, Kūrma and Varāha, from the All-India Kashiraj Trust, Varanasi. It is gratifying to note that the B. J. Institute of Learning and Research, Ahmedabad, has a scheme of preparing a critical edition of the Bhāgavata-Purāṇa and the T. T. D., Tirupati, has taken up a project of preparing a critical edition of some commentaries on the Bhāgavata-Purāṇa.<sup>6</sup> The Oriental Institute, M. S. University of Baroda, Baroda, has launched a scheme of preparing a critical edition of the Viṣṇu-Purāṇa, which is in good progress. The work of the critical edition of the Matsya-Purāṇa is already undertaken since long and currently the work of the Garuḍa-Purāṇa and the Śivadharmottara-Purāṇa is in progress at the All-India Kashiraj Trust, Varanasi.<sup>7</sup> It is happy to note here that the All-India Kashiraj Trust, Varanasi, is doing very good work in its project of the critical editions of the Purāṇas.

The need for the critical editions of the Purāṇas was voiced by R. D. Karmakar in 1953 in his presidential address to the classical section of the All-India Oriental Conference held at Ahmedabad.<sup>8</sup> It was at the setting up of the All-India Kashiraj Trust at Varanasi, by H. H. Dr. Vibhuti Narain Singh that "it was decided to bring out critical editions of all eighteen Mahā-Purāṇas".<sup>9</sup> This Purāṇa-project was welcomed by the Internatio-

6. The author is thankful to Dr. M. D. Balasubrahmanyam for this information.
7. Purāṇa, Vol. XXVII No. 1, January, 1985, p. 33.
8. Karmakar R.D., Presidential Address, Classical Section, Proceedings and Transactions of the XVII Session of the AIOC (Ahmedabad), 1953, p. 87.
9. Singh Vibhuti Narain, Forward, Vāmana-Purāṇa (Cr. Ed.), All-India Kashiraj Trust, Varanasi, 1968, p. ii.

nal Congress of Orientalist, Moscow in 1961, Delhi 1964 and Michigan (U. S. A.) in 1967<sup>10</sup>, as it was to proceed “on the lines of the Mahābhārata by the Bhandarkar Oriental Research Institute of Poona and the Rāmāyaṇa by the M. S. University of Baroda”.<sup>11</sup> And this leads us to the consideration of the text-critical problems presented by the Purāṇas.

Indeed, “the constitution of the original text of the Purāṇas is a Herculean task”, remarked P. V. Kane.<sup>12</sup> While commenting on the nature of the Mahābhārata-text V. S. Sukthankar observed that “no great care would be lavished on the text by the custodians of the tradition to guard it against corruption and elaboration, or against arbitrary emendation and normalization to reproduce the received text, which was not guarded by canonical authority or religious sanction, with any degree of precision, would not be attempted by these bards nor required of them”,<sup>13</sup> These remarks of V. S. Sukthankar apropos of the Mahābhārata-text can well be applied *mutatis mutandis* to the Purāṇa-texts which are fluid texts. Hence there arises a need for the critical editions of the various Purāṇas for the purpose of critical studies, because without them it is quite obvious that the results may turn out contradictory, problematic *etc.* and hence there results the untrustworthiness of these results so derived.

In the critical editions there is an attempt “to disengage the genuine text from the superincumbent spurious stuff, to disentangle the underlying plant from its luxuriant intertwinements”.<sup>14</sup> Its noble purpose is to rejuvenate “the literary creations of the master spirits of yore in their original splendour as stripped off their later trappings”.<sup>15</sup> Thus a textual critic, like an archaeologist, has to

10. *Op. cit.*, p. ii.

11. *Op. cit.*, p. ii.

12. Kane P. V., History of Dharmaśāstra, Vol. I, part I, BORI, Poona, 1968, p. 415.

13. Sukthankar V. S., Sukthankar Memorial Edition, Vol. I., Critical Studies in the Mahābhārata, ed. by P. K. Gode, Bombay, 1944, p. 1.

14. Mehta Mahesh M., The Mahābhārata—A Study of Critical Edition, Bharatiya Vidya Bhavan, Bombay, 1976, p. 8.

15. Mehta Mahesh M., *op cit.*, p. 8.



unearth, stratify and sift the genuine poetry from the received text and this applies also very well to a textual critic of the Purāṇas, of course, the degree may vary.

It is well known that the "textual criticism has for its sole object the interpretation and controlling of the evidence contained within the manuscripts of a text or in documents so that we can reach as far back as possible and try to recover the authentic text or to determine as nearly as possible the words written by the author himself. In other words it is the skilled and methodical exercise of the human intellect on the settlement of a text with the sole object of restoring it, so far as possible, to its original form. By 'original form' we understand the form intended by the author".<sup>16</sup>

Unlike the Ṛgveda, which belongs to the category of religious texts, Purāṇas are a popular literature and naturally there have been additions therein at any time at any level, one may say *ad libitum*—as situations and circumstances or as times and climes demanded or favoured the reciter. Moreover, there is noticed a trend of harmonisation in these texts and this is evident from the cultural point of view, *i. e.* to say, *e. g.* there is no conflict between the various sectarian views or philosophy from the metaphysical point of view of the ultimate reality which is garbed in one or another terminology. Moreover, there is a tendency to uptodating the contents. Let us illustrate the first case by citing an example from the Kūrma-Purāṇa. In the Jayadhvaja-legend Jayadhvaja is shown as a worshipper of Viṣṇu, but he is also said to worship Viṣṇu as the highest form of Rudra; to witness—

*Jayadhvajo'pi tam Viṣṇum Rudrasya paramām tanum |  
ity eva sarvadā buddhyā yajñenāyajad Acyutam ||*

These lines seem to be interpolated by Rudra-worshippers, as they are absent in a number of mss. and especially in the South Indian mss. of the Kūrma-purāṇa.<sup>17</sup> This stanza occurs after

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16. Katre S. M., Introduction to Textual Criticism, Poona, 1954, p. 30.  
17. Kūrma-Purāṇa (cr. ed. by Anand Swarup Gupta, All-India Kashiraj Trust, Varanasi, 1971), Introduction, p. xi, Text., p. 201.



1.21.76 in the Kūrma-purāṇa, i. e. *Viśvamitras tu bhagavān Jayadhvajam ariṇdamam | yājajāmāsa bhūtādīm ādidevaṃ Janārdanam ||*<sup>18</sup>

*En passant* it may be observed that this reflects the conciliation and harmonisation of the Viṣṇuite and the Śaivaite elements.

The tendency to up to-dating the contents may be illustrated with the following lines occurring in the Kaumārikākhaṇḍa of the voluminous Skanda-Purāna :

*tataḥ kālaprakarṣāc ca prāsāde Skandanirmite ||  
jīrṇaṃ navyaṃ svarṇamayam prāsādam s'āpy akārayat |*  
Kaumārikākhaṇḍa 39.169cd-170ab

This refers to the repairs made to the temple of Kumārīśvara after a lapse of time and these repairs to the temple are evident, when the field-study is made. It may be noted here that the modern temple of Kumārīśvara near Nagara (which is near Cambay, Gujarat State) is at least five feet below the present land surface.<sup>19</sup>

This tends to show how the Purāṇa-texts have grown and therefore in order to mark and distinguish the old and the genuine there has arisen a need for critical editions of the Purāṇas.

Let me refer here to a controversy whether there is a need and value of a critical edition of a Purāṇa. By a critical edition we understand a restoration of a particular text to its original form as given or intended by its author. A question associated with this is whether the author is or not historical and whether an autograph is preserved or inferred. Now, in the context of the Purāṇas, traditionally Vyāsa is said to have composed a Purāṇa-Saṃhitā and he passed this Purāṇa-Saṃhitā to Romaharṣaṇa or Lomaharṣaṇa and his three disciples : i. Kāśyapa, ii. Sāvarni and

18. Kūrma-Purāṇa Cr. Ed. p. 201.

19. Kantawala S. G., The Purāṇas and Epics as sources of Religious, Social and Cultural History of India, Journal of the Maharaja Sayajirao University of Baroda, Baroda, Vol. XIX, No. 1, Humanities, April, 1970 (published in December, 1971), p. 52.

iii. Śāmsapāyana.<sup>20</sup> Thus according to the Purāṇa-tradition Vyāsa is the author of the eighteen Purāṇas directly<sup>21</sup> and/or alternatively by extension. And these Purāṇas are transmitted orally to posterity.

A subtle question connected here is about the historicity of Vyāsa and the question is a debated one.<sup>22</sup> It is to be admitted that we have neither the autograph of Vyāsa nor of his four pupils available to us. Purāṇas like the two great Epics of India, *i. e.* Mahābhārata and Rāmāyaṇa, have fluid texts and we have different text-traditions of the different Purāṇas. This may be illustrated by taking a simple case of an extent of any Purāṇa. According to one version the Matsya-purāṇa has 13000 ślokas, whereas according to another version it has 14000 ślokas.<sup>23</sup> With reference to the Viṣṇupurāṇa, Viṣṇucitta, the commentator, says that its extent is variously given as 8000, 9000, 10,000, 22,000, and 24,000, but it is interesting that he has a text of 6000 ślokas only to comment.<sup>24</sup>

20. *Vide* : आख्यानेश्चाप्युपाख्यानेर्गाथाभिः कल्पशुद्धिभिः ।  
 पुराणसंहितां चक्रे पुराणार्थविशारदः ॥  
 प्रख्यातो व्यासशिष्योऽभूत् सूतो वै रोमहर्षणः ।  
 पुराणसंहितां तस्मै ददौ व्यासो महामतिः ॥  
 सुमतिश्चाग्निवचश्च मित्रायुः शांशपायनः ।  
 अकृतव्रणसावर्णी षट्शिष्यास्तस्य चाभवन् ॥  
 काश्यपः संहिताकर्ता सार्वर्णिः शांशपायनः ।  
 रोमहर्षणिका चान्या तिसृणां मूलसंहिता ॥

विष्णुपुराण 3.6.15-18

*Vide also* Vāyu-Purāṇa 61.56-61;

Brahmāṇḍa-Purāṇa 2.35.63-69.

21. *Cf* : अष्टादशपुराणानि कृत्वा सत्यवतीसुतः ।

भारताख्यानमखिलं चक्रे तदुपबृंहितम् ॥

Matsya-Purāṇa 53.69.

22. Biardeu Madeleine, Some More Considerations About Textual Criticism *Purāṇa*, Vol. X, No. 2, July, 1968, p. 119.
23. Raghavan V., An unique Two-*Khaṇḍa* version of the Matsyapurāṇa, *Purāṇa*, Vol. I, No. 1, July, 1959, pp. 42ff.
24. Kane P. V., History of Dharmasāstra, Vol. I, Part-I, p. 415.

All this tends to show that Purāṇas existed in different versions at different places before they were reduced to writing.<sup>25</sup>

As noted above Purāṇas, like the Epics, had an oral tradition and it is the *Sūta*-tradition. In this tradition these texts were exposed to numerous changes, additions, alterations, omissions, commissions, etc. and this led to an interruption of tradition, in contradistinction to the tradition of religious texts like the Ṛgveda. It may be noted here that “in the west the oral tradition refers essentially to the manner that the popular beliefs, myths and legends, which were in olden days narrated by more or less skilled people are transmitted. The narrators were not necessarily specially authorised for this activity; rather they were appreciated on their basis of their ability to tell stories. It was not expected of them to repeat faithfully a given text, which had been learnt by heart. On the contrary a good story-teller was one who knew how to make the same old story lively and captivating to a certain extent through the use of his own words—only the gist of the story, its essential pattern or meaning remained the same. Oral tradition in this sense is considered to be authorless, or rather anonymous and collective”.<sup>26</sup> Purāṇas have their own accounts of varying origin and transmission and as noted earlier a *sūta*<sup>27</sup> is connected with its transmission. He appears as a great narrator in the Purāṇa. In the situation of the transmission in later times there does not appear to be much difficulty in applying the western concept of “oral tradition” to the Indian oral tradition. In this context the oral tradition in respect of the Vedic literature has to be distinguished from the Purāṇic oral tradition, because the purity of the Vedic texts has been meticulously preserved in several ways and respects. The case of the Purāṇas is entirely different from the one of the Vedic texts. The Purāṇas are secular in nature and their texts have been fluid and dynamic, *i. e.* to say there have been additions, alterations *etc.* from time to time and region to

25. *Vide* Katre S. M., *op. cit.*, p. 90.

26. Biardeu Madeleine, *op. cit.*, p. 116-17.

27. A *Sūta* is a person of mixed *pratiloma* caste born of the union of *Brahmana*-woman with a *Kṣatriya* male. Initially, the vocable signified a great sage or a semi-divine person (Kane P. V., *History of Dharmaśāstra*, Vol. V, Part II, BORI, Poona, 1962, p. 862).



region, and naturally one does not come to have one Purāṇa-tradition for a particular Purāṇa; it may vary in different regions, because oral versions have proliferated both before and after scriptal fixation took place. There is "redactorial dynamism" which is a typical and intriguing trait of the literary transmission.<sup>28</sup>

Under these circumstances the following points emerge :

When we talk about the restoration of the text, the question is whether we wish to restore the text according to Vyāsa, *i. e.* as he composed the Purāṇa-saṁhitā or we wish to restore the text of the eighteen Purāṇas which he composed or according to the compositions of his four disciples. If the Purāṇa-text is to be restored as the one Purāṇa-saṁhitā, we lose all the variations and the eighteen Purāṇas. If the Purāṇa-texts, *i. e.* the eighteen Purāṇas, are to be restored, we have to follow the mss-traditions of those respective Purāṇas.

*En passant* it may be noted that the *pañcalakṣaṇa* topics will not vary much from Purāṇa to Purāṇa; scribal corruptions can occur. Moreover, the matter concerning *vratas*, *tīrthas*, *māhātmyas*, *bhuvanakośa*, myths and legends of gods and kings is common more or less to different Purāṇas; here are also not many substantial variations and V. Raghavan observes that "when these portions are taken out, what remains of a Purāṇa as unique to it is comparatively small. The edition of these above-mentioned common portions cannot be based only on the mss-collation of one Purāṇa but has to be guided by identical material in all Purāṇas and it comes to this that the edition of one Purāṇa means virtually the edition of all of them. It is not surprising that all this examination has shown that the texts of all the Purāṇas had been to a greater or a lesser extent re-written".<sup>29</sup> This may be summarized as follows :

(i) close connection of each individual Purāṇa with many other Purāṇas, (ii) numerous common topics in almost all Purāṇas;

28. Esteller A., Foreword to Mehta Mahesh M., *op. cit*, p. 8.

29. Raghavan V., General Presidential Address, Proceedings and Transactions of the AIOC XXI Session (Srinagar), October, 1961, published in 1964, BORI, Poona, p. 18; *vide* also Kane P. V., History of Dharmaśāstra, Vol. I, p. 415.

hence the need for the utilization of parallel portions in other Purāṇas. Moreover quotations in the Dharmaśāstra-works, translations of Purāṇas in South Indian languages,<sup>30</sup> are the practical guidelines for the preparation of a critical edition of a Purāṇa in addition to the generally accepted canons of Indian textual criticism.

The canon of utilization of the parrallel passages in the various Purāṇas for the fixation of the text may be illustrated by the following :

The Matsya Purāṇa 47.24 *cd.* has the following text in the context of the *pañcavīras* (*viz.* i. Pradyumna, ii. Aniruddha, iii. Vāsudeva *alias* Kṛṣṇa, iv. Balarāma and v. Sāmba) :

*Satyaprakṛtayo devāḥ pañcavīrāḥ prakīrtitāḥ.* Now the Vāyu-Purāṇa 97.1-2 reads *manusyaprakṛtīn devān kīrtiyamānān nibodhata| Saṅkarṣaṇo Vāsudevaḥ Pradyumnaḥ Sāmba eva ca|| Aniruddhaḥ ca pañcaite vaṁśavīrāḥ prakīrtitāḥ|* On the basis of this passage V. Raghavan suggested that the lection in the Matsya-Purāṇa should be *martya-prakṛtayo devāḥ* instead of *satyaprakṛtayo devāḥ*;<sup>31</sup> of course, the final lection will be decided, when the critical edition of the Matsya Purāṇa is published.

One may add here that numismatic and inscriptional data may also help to decide a lection. This can be illustrated by the following case :

F. E. Partiter's book : "The Purāṇa-Text of the Dynasties of the Kali Age" (=DKA) has a constituted text of the dynasties of the Kali age on the basis of the Matsya-Purāṇa, Vāyu-Purāṇa, Brahmānda-Purāṇa, Viṣṇu-Purāṇa, Bhāgavata-Purāṇa, Garuḍa-Purāṇa and Bhaviṣya-Purāṇa based on the printed editions and

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30. *Vide* Kane P. V., History of Dharmaśāstra, Vol. I, Part I, p. 415. For translation of Purāṇas in South Indian Languages, *vide* Raghavan V., Tamil Translations of Purāṇas. *Purāṇa* Vol II, Nos. 1-2, July 1960, pp. 225-242; Sastry K. V. Ramakoti, Telugu Versions of the Purāṇas, *Purāṇa*, Vol. IV. No. 2, July 1962, pp. 384-407; Suryanarayanarao M. K., Kannada versions of the Purāṇas, *Purāṇa*, Vol. VI, No. 1, January, pp. 147-173.
31. Raghavan V., Further Gleanings from the Matsya-purāṇa, *Purāṇa*, Vol. III, No. 2, July, 1961, p. 225.



some other mss. In the evaluation of these dynastic accounts Pargiter utilised the inscriptional and numismatic evidence then available. Since then, more data have come to light enabling us to examine the statements of Purāṇas in a better light. The Vāyu-Purāṇa and the Brahmāṇḍa-Purāṇa read in the DKA (1962 edition, p. 51) as follows :

*Śakyamānābhavad rājā mahiṣyāṇām mahīpatiḥ.*

Pargiter translates it as follows :

“Śakyamāna was the king of the Mahiṣīs” (DKA p. 73). From the translation it is clear that Pargiter takes *Mahiṣī* as a proper noun. He has noted variants, e. g. *Śakyamana*, *Śakya-o*, *Śaky-o* etc. But none of the *lections* helps in making the text understandable. Now, if the vocable *mahiṣī* is taken as a common noun i. e. meaning “queen” or “she-buffalo”, the meaning is worse confounded, verging on no historical datum. Hurmuz Kaus of Hyderabad had sent to the late V. V. Mirashi impressions of two coins with fragmentary legends which were complementary. One of them reads : *rañño saga-māna-ma*—and the other reads : *ga-māna-mahasa*. Putting the two fragments together V. V. Mirashi reconstructed the legend as follows : *rañño sagamāna mahasasa*=Skt. *rājñḥ śaka-Māna Mahiṣasya* i. e. this coin is of Śaka king Māna Mahiṣa. In the light of this reconstruction he proposes to emend Pargiter’s text as follows :

*Śaka-Māno’ bhavad rāja Mahiṣyāṇām Mahīpatiḥ* i. e. the Śaka king Māna was the ruler of the Mahiṣya country.<sup>32</sup> It is significant to note here that one of the mss. of the Vāyu-Purāṇa has a *lection* *Mahiṣyāṇām* which Pargiter did not accept. This shows how the further numismatic evidence can work as good testimonia in select-

32. Mirashi V. V., An Ancient Śaka Dynasty of Māhiṣmatī, Indian Historical Quarterly, Vol. XXII, pp-34 f; Some Purāṇic Passage corroborated by Inscriptional and Numismatic Evidence. *Purāṇa*, Vol. I, No 1, July. 1959, pp. 33ff. The Mahiṣya country is “evidently identical with the land of Māhiṣakas which is coupled with the countries of South India such as Vidarbha, Ṛṣika Mahārāṣṭra, Kalinga etc. in the Purāṇas, the Rāmāyaṇa and the Mahābhārata”. (V. V. Mirashi, *ibid.*, p. 34). “The Śaka King Māha flourished after the downfall of the Sātavāhanas” (*ibid.*, p. 35) and he “was of the Śaka race” (*ibid.*, p. 35).



ing a right lection, when the ms. evidence does not help to select a satisfactory correct reading.<sup>33</sup>

Let us refer here to the Tamil translation of the Matsya-Purāṇa as a testimonium, which is valuable for the Purāṇa textual criticism. The Tamil Matsya-Purāṇa is older than many of the mss. of the Matsya-Purāṇa itself. There is only one ms. of the Matsyapurāṇa in the Grantha script which is the source of the source of the Tamil version. There are two versions of the extent of the Matsya-Purāṇa viz. i. 13000 ślokas and ii. 14000 ślokas. It is significant to note that this Tamil version as well as the Matsyapurāṇa-Grantha-ms. contain 13000 ślokas<sup>34</sup>. Thus this helps in the Purāṇa textual criticism; of course, the final result will be known, when the critical text of the Matsyapurāṇa is published.

According to the classical philology there are four stages of the work of preparing a critical edition of a classical text, viz. (i) *Heuristics* i. e. assembling and arranging the entire material consisting of mss. and testimonia in the form of a genealogical tree, (ii) *Recensio* i. e. restoration of the text of the archetype, (iii) *Emendatio* i. e. restoration of the text of the author and (iv) *Higher criticism* i. e. separation of sources utilized by the author.<sup>35</sup> V. S. Sukthankar rightly remarks that these principles “can be applied to the Mahābhārata with great limitations”<sup>36</sup>; naturally there are limitations in the application of these principles to the Purāṇa-texts on account of obvious differences between the Purāṇa-text and the classical text. According to Anand Swarup Gupta “a critical edition of a Purāṇa” means “an edition of a Purāṇa text

33. *Vide* also Kantawala S. G., *op. cit.*, Journal of the Maharaja Sayajirao University of Baroda, Vol. XIX, No. 1, Humanities, April, 1970 (December, 1971), pp. 53-54.

34. Raghavan V., An Unique Two-Khanda version of the Matsyapurāṇa, *Purāṇa*, Vol. I, No. 1, July, 1959, pp. 42ff.

35. *Vide* Sukthankar V. S., *op. cit.*, p. 97; Katre S. M., *op. cit.*, p. 31; Mehta Mahesh, *op. cit.*, pp. 8ff.

36. Sukthankar V. S., *op. cit.*, p. 98; for general principles of the Mahābhārata-editing *vide ibid.*, p. 159; *vide* also Pusalker A. D., *Studies in the Epics and Purāṇas*, Bharatiya Vidya Bhavan, Bombay, 1955, pp. 82 ff.

containing its critical text and the critical text in the case of the Purāṇās should mean a comprehensive and correct text constituted on the basis of a sufficient number of reliable manuscripts of different versions and essential testimonia and on the sound principles of text-reconstruction as evolved not only by the modern textual criticism but also by the ancient Indian textual criticism available in the various old Sanskrit and Prakrit commentaries".<sup>37</sup> Now every Purāṇa-text will have its own textual problems<sup>38</sup> The critical edition of the Vāmana-Purāṇa is already published and the principles followed therein may be briefly summarised for ready reference as follows :

(i) collation of various mss. and their arrangement in five groups, viz. *a.* Kashmir group; *b.* Bengali group, *c.* Devanagari group, *d.* Particular group of Devanagari and *e.* South Indian mss. other than one Telugu ms, and one Devanagari ms. (2) The constituted text should have some sense. On the basis of these main criteria Anand Swarup Gupta lays down 21 principles for the constitution of the Vāmana-purāṇa text :—

Acceptance of the evidence of the majority of mss; evidence of the majority of the groups or versions even though the total number of mss. of these groups or versions may be in minority; preference of the reading common to the geographically distant groups or versions; acceptance of correct reading even though preserved in one ms.; reading preferred to if the context favours reading of a ms. or mss. supported by testimonia; corrupt reading emended; acceptance of less familiar readings; linguistic peculiarities like hiatus, double crasis retained; *lectio difficilior* preferred; preference of the text containing less detailed or less improved idea because of their being earlier; avoidance of break of symme-

37. Gupta Anand Swarup, Introduction, Kūrma-Purāṇa, Cr. Ed., p. xxxi, fn. 19; *vide* Textual Criticism in Sanskrit Literature, V. S. Agrawala Memorial Edition of the B. H. U. Indological Journal "Bhārati".

38. For the textual problems of the Vāmana-Purāṇa *Vide* Gupta Anand Swarup, Constitution of the Vāmana-Purāṇa Text, Purāṇa, Vol. IX, No. 1, February, 1967, pp. 142ff.

try, etc.<sup>39</sup> While reviewing the critical edition of the Vāmana-Purāṇa A. D. Pusalker observes that “as far as possible the subjective element of the personality of the Editor should not preponderate in the constitution of the text”<sup>40</sup> and he further remarks that “most of the principles based as they are on sound judgement follow those propounded by Dr. Sukthankar and are acceptable”<sup>41</sup> and in the end it may be summed up that even though Purāṇas present their own problems in the preparation of the critical edition, the general principles accepted in the preparation of the critical edition of the Mahābhārata and the Rāmāyaṇa may be well applied with necessary modifications, wherever necessary.

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39. *Vide* also Pusalker A. D., Review of the Critical Edition of Vāmana-Purāṇa, ABORI, Vol. L, 1969, pp. 116ff. For a new method of editing Purāṇas *vide* Bonazzoli Giorgio, Considerations on a New Method of Critically Editing the Purāṇas, *Purāṇa*, Vol. XXVII, No. 2, July, 1985, pp. 381-434.

40. Pusalker A. D., *ibid.*, p. 117.

41. Pusalker A. D., *ibid.*, p. 117.



## THE HISTORICITY OF AKṢAYAVAṬA AT PRAYĀGA

SHRI DEVI PRASAD DUBEY

The most important pilgrimage centre in Prayāga (Allahabad) is the famous Vaṭa-tree (*Ficus Indica*), popularly known as Akṣayavaṭa. This tree commanded the adoration of the people from early times and is still an object of worship. Presently however, there is no trace of it and it appears in the form of a bifurcated log in one corner of the Pātālapurī temple inside the local fort. There is a heated controversy among scholars about its identity. The main problem is as to where the original Banyan tree existed. Some scholars hold that the pilgrims coming to the Pātālapurī temple are shown the relics of the traditional Banyan tree.<sup>1</sup> Others assert that it is a forged piece of wood being worshipped at the spot where the tree did not exist.<sup>2</sup> To reach a definite conclusion, we have to examine thoroughly all possible literary and epigraphical references. The question of the historicity and antiquity of the worship of this tree and of the banyan tree in general is to be discussed in all its ramifications.

Tree-worship is one of the oldest and most widely current form of worship. It has continued from the Harappan period through the long vistas of the Vedic and post-Vedic ages to this day. According to William Crooke, the worship of trees originated in the pre-animistic stage and rapidly grew in the period of animism when the tree began to be treated as occupied by an indwelling spirit. The two stages often overlap and devotion to the tree represents the worship of the spirit abiding in it.<sup>3</sup>

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1. Cunningham, A. *The Ancient Geography of India*, vol. 1, p. 323; Irwin, John C., *JRAS*, 1983, p. 265.
  2. Katju, S. N., *Story of the Eternal Tree of Creation*, Leader, Kumbha Supplement, Feb, 1954; Roy, U. N., *Studies in Ancient Indian History and Culture*, vol. I, pp. 200-201.
  3. Crooke, William, *Religion and Folklore of Northern India*, p. 400.

The veneration of the banyan tree is widely prevalent.<sup>4</sup> It is one of the most majestic and beautiful trees. In India it has been held sacred since the Vedic times. The *R̥gveda* does not mention it, but it is referred to twice in the *Atharvaveda*<sup>5</sup> as the haunt of apsarās. According to the *Śatapatha Brāhmaṇa*, this tree is termed nyagrodha due to its downward (*nyak-rodha*) growth. It has the characteristic of bending its branches down to the ground and developing new secondary trunks. So, a single tree, in course of time, forms a large grove. Moreover, it never grows straight but slightly inclines to one side.<sup>6</sup> Divine origin has been attributed to it for making this tree<sup>7</sup> a substitute of the Soma plant which did not grow in the plains of Northern India. The airy descending roots of nyagrodha are as reddish as the top of the Soma plant, hence they became the substitutes of the real soma. It has been enjoined in the *Aitareya Brāhmaṇa* that a Kṣatriya should not drink the juice prepared of the soma plant. He may, however, take the same extracted from the airy descending roots of the nyagrodha tree, together with the fruits of the udumbara, aśvattha and plakṣa trees.<sup>8</sup> The drinking of this juice by a kṣatriya has been justified on the ground that among human beings the kṣatriya occupies the same place as the nyagrodha does among the trees.<sup>9</sup> The *Chāndogya Upaniṣad* draws an analogy between the growing of the seed of nyagrodha into a big tree and the manifestation of the Universe from Brahman who is even smaller in size than the former.<sup>10</sup> The *Taittirīya Saṃhitā* says that the sacrificial wood (*idhma*) should be of the nyagrodha, udumbara, aśvattha, and plakṣa

4. Karmarkar, A. P., *The Religions of India*, vol. I, p. 194.

5. यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखण्डिनः ।

तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥ *Atharva*, iv. 37.4.

भद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिरात् घवात् ।

भद्रान्यग्रोधात् पर्णात् सा न एह्यरुन्धति ॥ *Ibid.*, V. 5. 5.

Macdonell and Keith, *Vedic Index of Names and Subjects* vol. I, p. 462.

6. Śat. Br., xiii. 2.7.3.

7. *Ibid.*

8. Ait. Br., 7.5.30.

9. *Ibid.*, 7.5.31.

10. Ch. Up., 6.12. 1.3.

trees, as they are the abodes of Gandharvas and Apsarās.<sup>11</sup> The *Gobhila Gṛhya Sūtra* contains a verse mentioning that the nyagrodha tree belongs to God Varuṇa.<sup>12</sup> In the epics the sacred trees like pīppala, vaṭa, śamī, etc., are termed as *caitya-ṛkṣas* or *sthala ṛkṣas*. It is said that not even the leaf of a *caitya-ṛkṣa* (the tree that has a platform around it) may be destroyed, for it is the resort of Devas, yakṣas, nāgas, apsarās. and Bhūtas.<sup>13</sup>

Originally trees were worshipped in their tree form but later on their worship was intended to appease the tree-deity. It was believed that the tree god could appear in a visible form and grant request. When Sujātā's maid servant Pūrṇā saw Gautama seated under a banyan tree she thought that the tree-deity had become visible in a human form. She informed Sujātā and the latter came to the tree with a bowl full of rice and milk which Gautama accepted.<sup>14</sup> According to the *Mahāvāṇija-Jātaka* some merchants went out in search of treasures and reached a big banyan tree of the nature of a *Kalpavṛkṣa*. It produced from its eastern branches streams of water, from southern branches food and drinks, from western branches fair damsels, and from northern branches all desired objects.<sup>15</sup> In the *Dummedha-Jātaka*, devoted people are mentioned as offering sacrifice to the banyan-tree with the entrails, blood and flesh of the victims—goats, cocks, pigs, and other living creatures, and praying to the Vaṭa-Yakṣiṇī to grant them sons and daughters, honour and wealth.<sup>16</sup> There is evidence in the epic and

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11. नैयग्रोध औदुम्बर आश्वत्थः प्लाक्ष इतीध्मो भवत्येते वै गन्धर्वाप्सरसां गृहाः ।  
Tai. Sam., III. 4.8.4.
12. अश्वत्थः सूर्यदैवत्यः पलाशो यमदैवतः ।  
न्यग्रधो वारुणो वृक्षः प्राजापत्यः उदुम्बरः ॥ Ghobhila, 4.7.24.
13. Coomaraswamy, A.K., *History of Indian and Indonesian Art*, p. 47.
14. Agrawala, V. S., *Ancient Indian Folk Cults*, p. 115.
15. वारिदा पुरिमा साखा अन्नपानञ्च दक्खिणा ।  
नारिदा पच्छिमा साखा सब्बकामे च उत्तरा ॥  
The Jataka, vol. 4. p. 352; Agrawala, V. S.,  
op. cit., p. 119.
16. Mehta, R. N., *Pre-Buddhist India*, p. 326; Fousboll, V.,  
*The Jataka*, vol. I, pp. 259-261.



Purāṇas. revealing a connection of the Vaṭa-tree with Viṣṇu,<sup>17</sup> Śiva,<sup>18</sup> Kāla<sup>19</sup> and Brahmā.<sup>20</sup> This tree appears in the story of Sāvitrī as a symbol of life.<sup>21</sup> It has a specific mention in the exploits of Garuḍa in bringing nectar.<sup>22</sup> It is difficult to say whether the worship of this tree was of non-Āryan origin. It has been suggested that this tree, in its most respectful form, was popular with the nāgās who worshipped it and the serpent with all devotion.<sup>23</sup> That this tree figures very prominently in some famous tales about the serpents may indicate its non-Āryan associations. The banyan worship was, however, incorporated by the Āryans in their religious system in a slightly modified form and the tree came to be worshipped as a cult object by them since the later Vedic period.

We have seen the significance of the banyan tree in the religious life of the people from the later Vedic times. Thus, a banyan tree, in a sacred place, becomes a venerable object of worship. Many vaṭa-trees have been regarded holy because of their situation at different sacred places, e. g., the Viṣṇupāda hill at Gayā,<sup>24</sup> the Go-tīrtha to the north of the Vindhya,<sup>25</sup> the bank

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17. Mbh., III. 186.114-115; Bhāgavata, XI. 30.42; Skanda, IV. 7.52; Matsya, 167.31; Brahma, 53.27-32, 55.2-II.
  18. Matsya, 104.10, 111.10; Skanda, II. iv. 3.38.
  19. Bhaviṣya, II. 1.10.
  20. Kūrma, I. 48 6.
  21. Allen, S. A., 'Vaṭa-Sāvitrī-Vrata,' JAOS, XXI-2, p. 581; Dange, S. A. 'Sāvitrī and the Banyan,' *Purāṇam*, V-2, pp. 258-266. It is to be noted that the tale of Sāvitrī as given in the Mahābhārata (III. 293-297) is silent about the banyan tree. It is the Purāṇa version of the tale that brings in the tree. The tale and the ritual of the banyan-worship were quite different originally. At a later period the tale was used in the ritual and the banyan came to form an integral part of the tale. Dange, S. A., *op. cit.*, p. 264.
  22. Mbh, I. 25 ff; Rāmāyaṇa, III. 35. 27-34.
  23. Dange, S. A., 'Sāvitrī and the Banyan,' *Purāṇam*, V-2, p. 265.
  24. Mbh, III. 82-72, 85.8, 93.13. XIII. 88.14; Vāyu, II. 44. 42, 50.93-99; Agni, 115.70-74; Garuḍa, I. 83.25 and 43, 84.31-32; Brahma, 25.68; Nāradiya, II, 47.1-4; Padma, I. 11.72.
  25. Brahma, 616.66-67,

of the Narmadā where Pulastya performed penance,<sup>26</sup> the Puruṣottama-kṣetra,<sup>27</sup> Puṣkara,<sup>28</sup> and Prayāga, etc.

The Vedic literature does not mention any banyan tree at Prayāga. A reference to a banyan tree at Prayāga occurs for the first time in the *Rāmāyaṇa*. When Rāma, along with Sītā and Lakṣmaṇa, was leaving for Citrakūṭa, Bharadvāja explained the route from Prayāga to Citrakūṭa. They were to go to the confluence of the Gaṅgā and the Yamunā, and then taking a turn to the right, walk a little distance on the bank of the Yamunā up stream to the west.<sup>29</sup> They would find a much frequented passage, which was worn out on account of being too old, where they should construct a small float to cross the Yamunā.<sup>30</sup> They would reach a banyan tree, known as ŚyāmaNyagrodha,<sup>31</sup> standing on the other side of the Yamunā. Bharadvāja advised Sītā to worship it with joined palms and then they were to decide whether to stay there or to leave for onward journey.<sup>32</sup> There was a forest named *Nilakānana* at a distance of a krośa from that tree through which the route, trodden several times by Bharadvāja, went straight to Citrakūṭa.<sup>33</sup>

Rāma did exactly as he was directed. He, along with Sītā and Lakṣmaṇa, crossed the river and reached the Śyāma nyagrodha.<sup>34</sup> As advised by Bharadvāja, Sītā bowed to and circumbul-

26. Brahma Vaivarta, III. 33.30-32.  
 27. Brahma, 57.12-15, 60.17-18. 68.65, 77.16; Skanda, II. ii. 4.53, II. ii. 10.14, 30.24-27.  
 28. Brahma, 20.87-88; Kurma, I. 48.5.  
 29. Rām., II. 55.4.  
 30. *Ibid.*, 55.5.  
 31. ततो न्यग्रोधमासाद्य महान्तं हरितच्छदम् ।  
 परीतं बहुभिर्वृक्षैः श्यामं सिद्धोपसेवितम् ॥  
 Rām. II, 55.6  
 32. तस्मिन् सीताञ्जलिं कृत्वा प्रयुञ्जीताशिषां क्रियाम् ।  
 समासाद्य च तं वृक्षं वसेद्वातिक्रमेत वा ॥  
 Rām., II, 55. 7  
 33. Rām., II. 55.8-9.  
 34. तेषु ते प्लवमुत्सृज्य प्रस्थाय यमुनावनात् ।  
 श्यामं न्यग्रोधमासेदुः शीतलं हरितच्छदम् ॥  
 Rām., II. 55.23.

ated the tree, prayed to it to fulfil the vows of her husband, and to enable her to see her mothers-in-law Kausalyā and Sumitrā again.<sup>35</sup>

This Śyāma Nyagrodha seems to be the earliest banyan tree at Prayāga. It was extensive in its growth and its boughs were green. It was surrounded by innumerable other trees of the *Yamunā-vana* and was resorted to by the siddhas.<sup>36</sup> That the tree was revered as auspicious is beyond doubt. The reference indicates the prevalence of Vāṭa-worship in Prayāga in the Rāmāyaṇa age. But the tree is not called Akṣaya-vāṭa and later practices of giving extreme physical torture to oneself or committing suicide by jumping from its top were not associated with it. Its situation on the southern bank of the Yamunā apparently faced the much frequented but an old ghāṭa<sup>37</sup> on the other side of the river.

The *Mahābhārata*, which describes the holy spots of Prayāga in the *Tīrthayātrā* section of the *Āraṇyakaparvan*, does not refer to any banyan tree there, though it eulogizes the Akṣaya-vāṭa at Gayā in the *Āraṇyakaparvan*<sup>38</sup> and the *Anuśasanaparvan*.<sup>39</sup> However, the *Āraṇyakaparvan* of the *Mahābhārata*, while narrating the story of the Dissolution of the Universe as witnessed by the sage Mārkaṇḍeya, refers to the Divine Child resting on the extended branch of a huge nyagrodha tree in the midst of the Great Deluge. It says that the whole world was overwhelmed and the whole creation was submerged. Mārkaṇḍeya found himself alone

35. न्यग्रोधं समुपागम्य वैदेही चाम्यवन्दत ।  
नमस्तेऽस्तु महावृक्ष पारयेन्मे पतिव्रतम् ॥  
कौसल्यां चैव पश्येम सुमित्रां च यशस्विनीम् ।  
इति सीताञ्जलिं कृत्वा पयंगच्छद्रनस्पतिम् ॥

Rām. II. 55.24-25.

36. Rām., II, 55.6.  
37. This ghāṭa may be identified with the modern Kakarahā-ghāṭa in the Mirapura locality where the bank of the Yamunā is fairly firm and solid forming a ghāṭa at this spot in ancient times. This ford does not appear to have been a regular ferry in the days of Rāma, and probably lost its importance during the Mughal period.  
38. Mbh, III. 82.72, 85.8, 93.13.  
39. Mbh, XIII. 88.14.



walking on the water of the ocean. Extremely distressed and feeling lonely and forlorn he kept on swimming to find some refuge for rest. All of a sudden he sighted in the midst of the deluge a huge nyagrodha-tree and a little child resting comfortably on a gorgeous couch on one of its branches.<sup>40</sup> Mārkaṇḍeya was given shelter inside the mouth of that child.<sup>41</sup> He roamed in amazement through the boundless interior of the child for hundreds of years. Bewildered he sincerely prayed to that God. The child opened its mouth and Mārkaṇḍeya came out to see the same wonderful sight of the child resting on the branch of the nyagrodha.<sup>42</sup> Inside the stomach of the Divine Child Mārkaṇḍeya saw the whole world with its Kingdoms, cities and rivers. The first river that he saw was the Gaṅgā.<sup>43</sup> According to P. K. Gode, this reference to the river Gaṅgā shows that the great nyagrodha tree may perhaps be taken to exist on the bank of the Gaṅgā at the confluence at Prayāga.<sup>44</sup> But the speculation is without any support. The site of this tree is not specified in the *Mahābhārata*. This narrative occurs in the Purāṇas.<sup>45</sup> But they are also silent about the specific location of this tree.<sup>46</sup> A reference to the

40. ततः कदाचित् पश्यामि तस्मिन् सलिलसंप्लवे ।  
 न्यग्रोधं सुमहान्तं वै विशालं पृथिवीपते ॥  
 शाखायां तस्य वृक्षस्य विस्तीर्णयां नराधिप ।  
 पर्यङ्क्ते पृथिवीपाल दिव्यास्तरणसंस्कृते ॥  
 उपविष्टं महाराज पूर्णेन्दुसदृशाननम् ।  
 फुल्लपद्मविशालाक्षं बालं पश्यामि भारत ॥

Mbh, III. 186.81-83.

41. Mbh, III. 186.91.  
 42. Mbh, III. 186.110-115.  
 43. गङ्गा शतद्रुं सीतां च यमुनामथ कौशिकीम् ।  
 चर्मण्वतीं वेत्रवतीं चन्द्रभागां सरस्वतीम् ॥

Mbh, III. 186.93.

44. Gode, P. K., "The History of the Akṣayavata," Studies in Indian Cultural History, vol. I, p. 378.  
 45. Matsya, 166.13-66; Bhāgavata, 9.19-32; Skanda, II. ii. 3.3-50; Brahma, Adhyāyas 52-56.  
 46. Skanda Purāṇa (II. ii. 3.5) locates the tree at a place which appeared like Puruṣottama Kṣetra. The Bhāgavata Purāṇa (XII. 9.31) says that the banyan tree stood on an elevation of earth in the sea of deluge.

location of the tree was not required in the episode because the *Mahābhārata* aimed at showing the identity between Nārāyaṇa and Vāsudeva,<sup>47</sup> whereas the Purāṇas wanted to bring out the identity of Nārāyaṇa with Bhagavān Puruṣottama<sup>48</sup> and some other objects and to sing the greatness of Nārāyaṇa.

Thus in the *Mahābhārata* there is no mention of any banyan tree at Prayāga. The silence of the *Tīrthayātrā* section of the *Āraṇyakaparvan* of the *Mahābhārata* about a banyan tree there is not without significance. Possibly it suggests that the Banyan tree referred to in the *Rāmāyaṇa* became extinct long before the composition of the *Tīrthayātrā* section of the *Āraṇyakaparvan* of the *Mahābhārata*. The excavations conducted at the *Rāmāyaṇa* sites show that if the *Rāmāyaṇa* episode has any historicity it can be placed at the earliest during the early phase of the NBP ware, which was around the beginning of the seventh century B.C.<sup>49</sup> It is generally believed that the *Rāmāyaṇa* had its literary formation between the fourth century B. C. and the second century A.D.,<sup>50</sup> and the *Ayodhyakāṇḍa*, wherein the relevant references occur and which belongs to the original body of the epic, appears to have been composed by Vālmiki by utilising the traditional story coming down orally from earlier times in the fourth or third century B. C. The *Mahābhārata* is supposed to have assumed its present form between the fourth century B. C. and the fourth century A. D.,<sup>51</sup> and the *Tīrthayātrā* section of its *Āraṇyakaparvan* was composed possibly between the first century B. C. and the second century A. D.<sup>52</sup> Thus we can suggest that the Śyāma

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47. Bhandarkar, R. G., *Vaiṣṇavism, Śaivism and Minor Religious Systems*, p. 45.
  48. *Matsya*, 166. 5, 36; *Skanda*, II. ii. 3. 45; *Brahma*, 55. 16-17.
  49. Lal, B. B., *The Rāmāyaṇa and Archaeology*, p. 9.
  50. Winternitz, M., *A History of Indian Literature*, vol. I, p. 494.
  51. *Ibid.*, p. 454.
  52. Dr. S. M. Bharadvaj assigns the *tīrthayātrā* section to circa third century B. C. (*Hindu Places of Pilgrimage*, p. 15). According to Dr. D. C. Sircar, it was composed earlier than the Gupta Age (*Studies in the Geography of Ancient and Medieval India*, p. 178). Dr. C. Bulcke places the composition of the *Āraṇyakaparvan* in the

nyagrodha was in existence on the southern bank of the Yamunā from circa tenth century B. C. to the second century B. C. or sometime later but had perished by the beginning of the Christian era.

The Banyan tree of the Rāmāyaṇa-fame is, however, mentioned in some ancient Sanskrit texts. Thus, Kālidāsa (c. 4th-5th century A. D.) in his *Raghuvamśa* refers to the Śyāmavata on the southern bank of the Yamunā at Prayāga. Rāma, while travelling from Lānkā to Ayodhyā, says to Sītā, "This is the same banyan tree, known by the name of Śyāma, that was entreated by you formerly. Covered with fruits it resembles the heap of emeralds inter-mixed with rubbies."<sup>53</sup> In the *Uttararāmacarita* of Bhavabhūti (c. eighth century A. D.), Lakṣmaṇa while describing the scenes on the canvas portraying Rāma's career and exploits, says "This is the banyan tree, Śyāma by name, on the bank of the Kāliṇdī, by the side of the road leading to Citrakūṭa, pointed out to us by the sage Bharadvāja."<sup>54</sup> The poet Murārīmīśra (9th or 10th century A. D. according to some, but c. 1050-1135 A. D. according to others) in his drama *Anargharāghava* has also referred to the same tree.<sup>55</sup>

The above references to the Śyāmavata on the southern bank of the Yamunā at Prayāga indicate that the memories of the Banyan tree of the Rāmāyaṇa survived upto the early medieval times. This, however, does not necessarily establish the survival of that tree upto the early medieval period. The Purāṇas and

second century A. D. (Rāmakathā, p. 33). Jacob Ensink assigns the tirthayātrā section to the first centuries of the Christian era (Ludwik Sternbach Felicitation volume, Part I, P. 114).

53. त्वया पुरस्तादुपयाचितो यः सोऽयं वटः श्याम इति प्रतीतः ।  
राशिमणीनामिव गारुडानां सपन्नरागः फलितो विभाति ॥  
*Raghuvamśa*, XIII. 53

54. अयमसौ भरद्वाजावेदितश्चित्रकूटयायिनि वर्त्मनि वनस्पतिः कालिन्दीतटे वटः  
श्यामो नाम ।  
*Uttararāmacarita*, Act I, p. 16.

55. श्यामो नाम वटः सोऽयम् एतस्याद्भुतकर्मणः ।  
छायामप्यधिवास्तव्यैः पदं ज्योतिर्निषेव्यते ॥

*Anargharāghava*, Act VII, verse 129.



other works do not take notice of it. The *Amarakośa*, a work of the Gupta period, does not mention Śyāma as the name of Prayāga-vaṭa.<sup>56</sup> These literary references to the banyan tree called Śyāma were possibly modelled after the description of that tree in the Vālmīki's *Rāmāyaṇa*. The classical Sanskrit poets were simply following the traditional version of Rāma-story. It was not material to them if the tree, referred to in the *Rāmāyaṇa*, did not exist in their own times. They likewise did not mention the Banyan tree on the Gaṅgā near the Confluence which is highly eulogized in the Purāṇas, digests on tirthas and other texts and epigraphic records of the early medieval period possibly because of their theme taken from the *Rāmāyaṇa* of Vālmīki such a reference was not relevant.

The Purāṇas eulogise a banyan tree at Prayāga by describing it as an eternal one and extol the merit of committing suicide there. This tree stood near the confluence of the Gaṅgā and the Yamunā at Prayāga.<sup>57</sup> Since it grew near the confluence it came to be regarded as being especially sacred. This tree possibly sprang up in the third century A. D., for, most of the Purāṇas are said to have been composed during the Gupta period. Our suggestion is supported by the Nagardhana Copper-plate (A. D. 573) of Svāmīrāja, which records that while staying under the charming banyan tree in the Gaṅgā at Prayāga Svāmīrāja donated the village named Aṅkollikā to some Brāhmaṇas.<sup>58</sup> In the 7th century A.D. the Chinese pilgrim

56. *Amarakośa*, (Kāṇḍa I, Varga 5, verse 14; Kāṇḍa III, Varga 3 verse 14) lists Śyāma along with other words for different colours.

57. घटोऽभितश्चामरचारुकान्ति सितासिते यत्र सरिद्वेरेण्ये ।

आद्यो वटश्छत्रमिवाति भाति स तीर्थराजो जयति प्रयागः ॥

Padma, VI. 23.31-

58. आषाढसंवत्सरे चैत्रामावस्यायां जान्नुवीमध्ये चटुकवटसंस्थितेन ग्रहोपरागे ...।

EI, XXVIII, p. 9, lines 14-15.

V. V. Mirashi translates 'Jāhnavimadhye caṭuka-vaṭa-saṁsthithena' as 'stying at the caṭuka-vaṭa in the midst of the Ganges.' (Ibid., p. 111). He suggests that Caṭukavaṭa may be Akṣayavaṭa at Prayāga but this name is not found elsewhere. We feel that the word 'Caṭukavaṭa' is a compound in which the first word is an adjective and the second is a noun. 'Caṭuka' does not give any relevant meaning. Possibly the intended read-

Hsuan Tsang noticed 'a great wide-spreading umbrageous tree' at Prayāga, which was said to be the abode of a man-eating demon.<sup>59</sup> According to him, it was in front of a celebrated Deva-temple in the town.<sup>60</sup> This was undoubtedly a banyan tree which had gained considerable religious popularity by that time, for, the practice of committing suicide by jumping down from it is recorded by him.<sup>61</sup> To the east of the town was the spot where the two rivers joined and to the west of this point was a level plain about 10 or 15 li wide covered with white sands.<sup>62</sup> As the tree was in the town, it must have been at a distance of at least two miles to the west of the confluence. The tree mentioned in the Nagardhana plate is possibly referred to here. Though in the sixth century A. D., it stood in the bed of the river, in the next century settlements came up in that area. This could have been possible due to change in the course of the Gaṅgā to the eastern side. This is not unlikely considering the frequent changes in the course of the Gaṅgā from time to time.

In the medieval sources, we come across several references to the sacred Banyan tree at Prayāga. Al-Birūnī (A. D. 1030) refers to the 'Tree of Prayāga' as if, in his own mind, town and tree were synonymous, the latter giving fame to the former. He says that it was a peculiar kind of tree as its branches sent forth two types of twigs, some directed upward, and others directed downward like roots but without leaves. He locates the tree at the junction of the two rivers and records the practice of committing suicide by jumping from it into the Gaṅgā.<sup>63</sup> Mahmud Gardizi (middle of the eleventh century A. D.) speaks of a huge tree named 'batu' (vata)

ing was 'caṭula' which means fine, charming, beautiful, lovely, trembling, unstudy, etc. 'Caṭula' was corrupted into 'Caṭuka'. Further, the term 'Jāhnavimadhye' is not to be taken literally. It may mean 'on the very bank of Gaṅgā'.

59. Watters, *On Yuan Chwang's Travels in India*, vol. I, p. 362.  
 60. *Ibid.*  
 62. *Ibid.*  
 62. *Ibid.*, p. 364; Beal, *The Life of Hiuen-Tsiang*, p. 90; Beal, *Buddhist Records of the Western World*, vol. II, p. 253.  
 63. Sachau, *Alberuni's India*, vol. II, pp. 170-171.

on the bank of the river Gaṅgā near the confluence, where suicide was committed.<sup>64</sup> The Maināmāṭī Copper-plate of King Ladaha-Candra (A. D. 1000-1020) mentions the Banyan tree near the Confluence.<sup>65</sup> We learn from Kalacuri inscriptions of the eleventh-twelfth centuries A. D. that King Gaṅgeyadeva along with his one hundred wives obtained release from this world at the foot of the famous vaṭa-tree at Prayaga.<sup>66</sup> Fazlullāh Rashīdu-d-dīn Abdul Khair (A. D. 1247-1317) in his *Jāmiu-t-Tawārīkh* states that the tree of Prayāga was situated at the confluence of the Yamunā and the Gaṅgā and the latter flowed under it. People mounted the tree and jumped into the river to end their lives.<sup>67</sup> Abdul Qādir Badāunī, who belonged to the sixteenth century, says that some infidels 'entered hell by casting themselves down into the deep river from the top of a high tree' at Prayāga.<sup>68</sup> From the description of Tulasīdāsa also it appears that the Vaṭa-tree was near the site of the Confluence and stood close to the bank of the Gaṅgā.<sup>69</sup> Thus, all accounts agree that it was at or near the confluence.

On the basis of the above references, we cannot identify the vaṭa-tree described in the early medieval and medieval sources with that referred to by the Chinese pilgrim.<sup>70</sup> In the time of

64. Gardizi, p. 639 (40).

65. Pakistan Archaeology, No. 3, p. 40; Sircar, D. C., Epigraphic Discoveries in East Pakistan, p. 73.

66. प्राप्ते प्रयागवटमूलनिवेशबन्धौ सद्द्विंशतेन गृहिणीभिरमुत्र मुक्तिम् ।

The Khaira plate of Yaśaḥkarna dated A. D. 1071-72, EI, XII, p. 211, The Jabalapur plate of Yaśaḥkarna dated A. D. 1122, EI, II, p. 4; The Jabalapur plate of Jayasimha dated A. D. 1167, EI, XXI, p. 94; Kumbhi plate of Vijayasimha dated AD 1181, JASB, XXXI, (1862), p. 117.

67. Elliot and Dowson, History of India, vol. I, p. 55, fn. 2; Elliot. Bibliographical Index, vol. I, p. 35 fn.

68. Muntakhbu-t-Tawārīkh, vol. II, p. 179; Elliot and Dowson, History of India, vol. I, pp. 328-329.

69. संगम् सिंहासनु सुठि सोहा । छत्रु अखयवटु मुनि मन मोहा ।

चंवर जमून अरु गंगा तरंगा । देखि होहिं दुख दरिद भंगा ॥

Rāmacarita Mānasa, II, 105, 7-8.

70. Roy, U. N., Studies in Ancient Indian History and Culture, vol. I, pp. 194-195, 200.



Hsüan Tsang a sandy plain, 10 or 15 li wide, lay between the town and the place where the rivers met, and the tree in front of a Deva-temple in the town was possibly at least two miles from the confluence. But the Muslim writers speak of the tree on the very bank of the Gaṅgā near the confluence enabling people to cast themselves into its waters and they do not mention any temple near it. It appears that during the long period between the time of Hsüan Tsang and that of Gardizi and al-Birūnī, the Gaṅgā carried away the whole of the sandy plain, encroached upon the town to such an extent as to wash away the temple and the vaṭa-tree seen by the Chinese traveller. A little later, the river took a new course by changing its direction to the east and the confluence shifted from its original position to the place where Akbar laid the foundation of the fort in A. D. 1583. A new sapling had appeared on the Gaṅgā near the new confluence, growing into a full-fledged tree by the tenth century A. D. Traditional religious practices had come to be associated with it by this time. The Purāṇas do not mention this event and refer to the vaṭa-tree at the confluence wheresoever it occurred. The locus of the Banyan tree, thus, shifted towards the east due to the change in the position of the confluence sometime during the eighth or ninth century A. D.

The above analysis strikes at the very root of the suggested identification of the Deva-temple mentioned by the Chinese pilgrim with the present Pātalapurī temple in the fort. In the light of the account given by Hsüan Tsang it may be surmised that the entire area occupied by the fort was under the bed of the Gaṅgā in the seventh century A. D. Hence, Cunningham's suggestion that the entire area occupied by Akbar's fort represented the site of the town in the time of Hsüan Tsang<sup>71</sup> may not hold good.

The Banyan tree referred to in the medieval sources stood in the open near the confluence from about the ninth century A.D. onwards. But when in the last quarter of the sixteenth century Akbar constructed the fort the tree fell within its four walls. The tree possibly had started pining away as early as the thirteenth century. Rashīdu-d-dīn mentions the withering of one of its two boughs, the suicide being committed from the green one.<sup>72</sup> Accor-

71. Cunningham, A, The Ancient Geography of India, vol. I, p. 328.

72. Elliot and Dowson, The History of India, vol. I, p. 55, fn. 2; Elliot, Bibliographical Index, vol. I, p. 35 fn.

ding to the *Vividhatīrthakalpa*, a Śvetāmbara Jaina work, composed by Jinaprabhasūri between V. S. 1364 and 1389, the Vāṭa-tree at Prayāga sprouted forth again and again despite being chopped off by the Turks.<sup>73</sup> This is further corroborated by the account of William Finch, a European traveller, who visited the spot in A.D. 1611 in the time of Emperor Jahāngīr. He informed that in the 'Moholl' (palace) compound of the fort there was a 'figge tree'. Indians called it "the tree of Life" and believed it to be indestructible. The Paṭhān kings and the ancestors of emperor Jahāngīr had earlier tried—and failed—to destroy the tree. Jahāngīr also made efforts to destroy it by 'stocking it up and sifting the very earth under it to gather forth the sprigs'. But when the tree made to send forth new shoots from the pit open to the sky, he let it alone with a view to cherish its remains.<sup>74</sup> The *Khulāṣat-ut-Tawārīkh*, a work composed between A. D. 1693-1695, also says that within the fort there was a very old tree, called the Akhay Bar, i e. the imperishable banyan tree. By the command of the Emperor Jahāngīr, it was cut down and a Cauldron of iron was firmly placed over the stump. But the tree grew again and shook off the obstruction.<sup>75</sup> According to Saubhāgyavijaya, a Jain saint of the seventeenth century, the tree-spot was obliterated during the reign of Aurangzeb<sup>76</sup>. Thus the destruction wrought to the Banyan tree by Muslim rulers, especially Emperor Jahāngīr, must have proved fatal to it. It may have completely dried up towards the close of Jahāngīr's reign. Joannes De Laet<sup>77</sup> and M.De Thevenot,<sup>78</sup>

73. वटश्च तत्र गणशस्तुरुष्कैच्छिन्नोऽपि मुहुर्मुहुः प्ररोहति ।

*Vividhatīrthakalpa*, p. 68.

74. Foster, William (ed.), *Early Travels in India*, p. 178.

75. *Khulāṣat-ut-Tawārīkh*, folio 37a; Sarkar, J. N., *India of Aurangzeb*, p. 27.

76. *Prācīna Tīrthamālāsāṅgraha*, p. 77.

77. *De Imperio Magni Mogolis*, Tr. by J. S. Hoyland under the title. "The Empire of the Great Mogol", pp. 63-64.

Joannes De Lact, the Flemish geographer, was a compiler. His work is a learned and reliable compilation. It was first published in 1631.

78. Sen, S. N. (ed.), *Indian Travels of Thevenot and Careri*, pp. 92-94.



while describing the fort in A. D. 1628-29 and A. D. 1666-67 respectively do not mention the worship of any banyan tree there. The *Prayāga Māhātmya Śatādhyāyī*, a work of the eighteenth century,<sup>79</sup> describes the Vaṭamūla as being five yojans large and gives it hyperbolic attributes.<sup>80</sup> It does not refer to the practice of suicide there. This would suggest that in the eighteenth century the Vaṭa tree did not exist but the tradition about it was preserved which, in course of time, had been enlarged and transformed into a myth.<sup>81</sup>

The foregoing discussion shows that the celebrated Banyan tree completely withered up during the first quarter of the seventeenth century. It seems that access to it was also denied to the general public, most likely from the time of Jahāngīr. It was deemed not safe to allow pilgrims to visit the site as it has become a part of the Mughal harem. Therefore, a new worship practice, albeit a false one, was started; a log of the banyan tree was kept in the Pātālapurī temple for satisfying the religious urge of the people. The exact date of the start of the worship of the stump in the temple is, however, not known. It has been mentioned first by Joseph Tieffenthaler, a Jesuit missionary, who happened to be at Allahabad in A.D. 1766-77. While describing the Pātālapurī temple in the fort he wrote in his *Description Historique et Geographique del'Inde*, "However great be the respect which the gentiles have for these idols (in the Pātālapurī temple), they rever more particularly a tree, which in the Indian language, they call Akebar. This tree rises up from the grotto itself, its trunk is similar in thickness to that of the olive tree and divides itself into two equal branches. It is bare, lacking leaves, but nevertheless green and full of sap. If it is cut by a sword, a milk comes out of it. In order that this tree, so strangely sacred for the Hindus, does not dry up, they continually supply its roots with water; people having sweet-smelling flowers on its trunk. Yet it cannot grow further, nor can rise beyond the roof covered with stones. On

79. Bonazzoli, G., 'Prayāga and Its Kumbhamelā', *Purāṇam*, vol. XIX, No. 1, pp. 86-88.

80. *Prayāga Māhātmya Śatādhyāyī*, 32.6-10.

81. Bonazzoli, *op. cit.*, p. 145.



the four sides around this tree are seen many quadrangular pillars arranged".<sup>82</sup> (See fig. 1 on p. 77)

In this passage there is a reference to the dead forked tree which is found today in the Pātālapurī temple<sup>83</sup> and is worshipped by the public as the relic of the traditional benyan tree. However, the above account indicates that the banyan tree worship in the Pātālapurī temple had been in vogue much before A. D. 1765. This is also confirmed by a sanad granted by Emperor Shah-i-Alam II to Ayodhyā Nātha Jogī in Hizri year 1173 (= A. D. 1766), which refers to the donee as the priest of 'Pātālapurī Achaibat'.<sup>84</sup> The existence of the Pātālapurī temple inside the fort was noticed by William Finch (A.D. 1611), Joannes De Lact (A.D. 1628-29), and Thevenet (A.D. 1666-67). However they do not allude to the banyan worship therein. Thus, it seems that the banyan worship in the Pātālapurī temple was started by some priests sometime between A.D. 1667 and A. D. 1765, the period between the visits of Thevenet and Tieffenthaler. This goes against the suggestion of some scholars that the Pātālapurī temple represents the site of the traditional Banyan tree.<sup>85</sup> It should be noted that the tree existed in the mahal area of the fort and a richly paved courtyard in which the Mughal emperor kept his darbar intervened between the palace complex and the site of the Pātālapurī temple.

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82. Sinha, S. N., *The Mid-Gangetic Region in the Eighteenth Century (Some Observations of Joseph Tieffenthaler)*, pp. 34-35. *Description Historique et Geographique de l'Inde* was published from Berlin in A. D. 1786-89. Tieffenthaler had extensively toured the mid-Gangetic region for about ten years (AD 1760-1770).
83. Thornton, who wrote his *Gazetteer* in the middle of the nineteenth century, has referred to Tieffenthaler for recording that there was a dead forked tree in the temple. See *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, vol. VIII, part II, p. 62. See also Ojha, K. C., *Journal of Allahabad Historical Society* (1964), pp. 1-6.
84. I have received an abstract translation of the sanad from Mr. Nagendra Nath Yogeshvara, one of the priests of Pātālapurī Akṣayavāṭa.
85. Cunningham, A., *The Ancient Geography of India*, vol. I, p. 328; Irwin, John C., 'The Ancient Pillar-Cult at Prayāga (Allahabad) : Its pre-Aśokan origins', *JRAS*, 1983, p. 265.

This is clearly brought out from the description of the fort by William Finch. He says :

“You enter thorow two faire gates into a faire court, in which stands a pillar of stone (Aśokan pillar) fiftie cubits above ground....Passing this court you enter a lesse; beyond that a larger, where the king sits on high for his dersane to behold elephants and other beasts to fight. Right under him within a vault are many Pagodas (Pātālapurī temple)....Out of this court is another richly paved where the king keeps his derbar; beyond it another, whence you enter into the mohole, longe, divided into sixteene severall lodgings for sixteene great women with their slaves and attendants. In the middest of all the king’s lodgings of three stories, each contayning sixteen rooms;....In the midst of the lowest storie is a curious tanke (Kāmya-Kūpa). In his moholl is a tree which the Indians call the tree of life (beeing a wilde Indian figge tree)....”<sup>86</sup>  
(See fig. 2 on p. 78)

The shifting of the venue of the tree-worship from the palace compound to the Pātālapurī temple is recorded by Fanny Parks who lived in Allahabad from 1827 to 1845. She writes, “This tree grows in, or is enclosed within the walls of the fort, in such a manner that you can not see it from any place. They take you into a room, which was formerly one of an hummām, or steam bath. This room is called Achibut Chamber, and there with the eyes of faith, the pilgrims behold the everlashing tree; which they believe has been there from beginning of time; and will remain there to all eternity. They showed me a crack in the roof, and said, ‘Do you not see the branch of the tree has cracked the roof in three places ? I certainly saw three cracks, but whether from a tree or ivy I can not say; not even a leaf was visibie. The door of this chamber has been blocked up, on account of a native in the Collector’s office wishing to put up his idol there; the man is a worshipper of Parisnāth, the god of the heretical Hindoos. No orthodox

86. Foster, William, (ed.) *Early Travels in India*, pp. 177-178.

The famous pool called Kamya-Kupa was filled in and obliterated when the East India Company made attempts to convert the fort into a modern stronghold in 1798. The tower-like building forming part of the Palace Complex was known to have incorporated at ground level the sacred reservoir. Irwin, John C., *JRAS*, 1983, p. 269.



Hindoo will worship in a temple where there is an image of Parisnāth; and as this man had raised an altar in the Achibut chamber, and wished to place his idol thereon, it caused a great commotion; to quell which, the Commandant of the fort bricked up the door, and has never allowed the people entrance since that time.”<sup>87</sup> She further records, “When the Achibut chamber was blocked up, the Brahmans set up the stump of a ber tree in the Pātāla Pooree, and declared that it was a branch of the real Achibut, that had penetrated through walls. They certainly have established it firmly in that situation, making good the proverbs, ‘Its roots have already reached to Pātāl (the infernal regions). The morning I visited the Pātāl Pooree, I saw this stump, which must have been freshly worshipped, as the earth at its base was covered with oil, ghee, boiled rice, and flowers. The passage itself, and the chamber also, were oily, dark, very hot, and slippery. We saw it by lamp-light; the Chirāgh (lamp) was carried by a Portly Brahman, who has charge of the place,..... The resident Hindoos of Prāg, who know the trick the Brahmans have played, do not Pooja the false Achibut.”<sup>88</sup>

Fanny Parks’s account is based on her visit to the respective sites inside the fort in 1831. She had made her residence on the bank of the Yamunā near the fort and her husband was a high official who became the Collector of Allahabad in 1836. Therefore, we may accept her account as true, though with certain reservations. Her account proves that the original site of the banyan tree was not in the Pātālāpurī temple but somewhere else inside the fort. The attempt of a Jaina devotee to put up an idol of Pārsvanātha in the Akṣayavaṭa chamber and its opposition by the Hindus reminds of a similar event which occurred in the reign of Akbar. According to Hansasoma’s *Tīrthamālā*, composed in V. S. 1565 (A. D. 1508), there was the foot-print (*carāṇa-cihna*) of Ṛṣabhadeva under the Akkhayavaṭa.<sup>89</sup> But the *Tīrthamālās* of Vijavasāgara (A. D. 1607),<sup>90</sup> Jayavijaya (A. D. 1607),<sup>91</sup> and Saubhāgyavijaya

78. Parks, Fanny, *Wanderings of a Pilgrim in Search of the Picturesque*, vol. I, pp. 213-214.

88. *Ibid.*, p. 215.

89. *Prācīna Tīrthamālā Saṅgraha*, vol. I, p. 14, śloka 4.

90. *Ibid.*, p. 3, ḍhāla 2, śloka 2.

91. *Ibid.*, p. 24, ḍhāla 1, śloka 11.



(A. D. 1643)<sup>92</sup> record that Rāi Kalyāna removed the foot-print of Jinendra and established a Śivaliṅga there in V. S. 1648 (A. D. 1591) in the time of Akbar. Fanny Parks does not tell us when the Akṣayavata chamber was built. Her account shows that during the early years of British rule access to the tree site was allowed possibly on wide demand made by the pilgrims and priests. But on account of the religious rivalry the commandant of the fort not only closed the way to it for the general public but also bricked up the door of the chamber thereby making the worshipful view (darśana) of the tree site almost impossible. The fort authorities later on may have decided to shelve the matter on security grounds also.

Thus, the bifurcated log with a green branch, which is found today in the Pātālapurī temple, is merely the trunk of some other banyan tree, installed by the attendant priests. That the stump being worshipped is spurious is also confirmed by a report published in the 'Bhārata' dated October 30, 1950, in which the then fort Commander Major Kundan Singh admitted having allowed the traditional changeover of the green banyan stump in the Pātālapurī temple by the priests who produced the customary document towards this effect. The priests of the Pātālapurī temple also admit the changeover ceremony of the stump every third year.

It is, however, interesting to note that a banyan tree is still standing in the fort. It was discovered by Śivanātha Kājū, a former judge of the Allahabad High Court, in 1950, in the south-eastern corner of the fort. He claimed that Śrī Ranjan, Professor of Botany in the Allahabad University, examined it on the request of defence personnel, and suggested that its stump was about 250 years old. This is the tree which was seen by Fanny Parks in 1831 who says that there is 'a very fine young ber tree at the gate of the

92. *Ibid.*, p. 77, ḍhāla 3, śloka 11.

Rāi Kalyāna is mentioned as an important dignitary of the time of Akbar in Akbar Nāmā, vol. III, p. 683 and Muntakhāb-n-Tawārīkh, vol. II, p. 49. According to Saubhāgyavijaya, the Śivaliṅga was destroyed during the reign of Aurangzeb. Prācīna Tirthamālā Sangraha, vol. I, p. 77, ḍhāla 3, śloka 12.

magazine'.<sup>93</sup> It seems that despite the destruction and disappearance of the age-old banyan tree in the palace-complex during the seventeenth century, a small root of it managed to bloom into another tree subsequently at another site in the same area. Thus, the Confluence at Prayāga has never been without a banyan tree in its vicinity.

## II

The antiquity of banyan worship in Prayāga is thus undoubted. It can be traced back at least to the times of the *Rāmāyaṇa*. The banyan worship at the confluence became wide prevalent when a vaṭa-tree sprouted forth there after the Śyāmavāṭa on the southern bank of the Yamunā had become extinct. The vaṭa-tree at the junction of the holy rivers was of great sanctity for the devotees all over India. The custom of religious suicide, not associated with the Śyāmavāṭa, came to be associated with it. The Purāṇas played a leading role in giving it wide popularity. It is not known whether the tree was planted by ordinary devotees in a fit of religious fervour or by representatives of a particular religious sect to commemorate any important event in their history. Possibly it had sprung up at the confluence itself; its situation enhanced its sacredness. The available evidence discussed above reveals its history for about 1500 years.

The Purāṇas refer to its close association with the prominent gods. The Lord Śiva is said to protect it constantly;<sup>94</sup> He has transformed himself into this Vaṭa.<sup>95</sup> Viṣṇu in the form of

93. Parks, Fanny, *op. cit.*, vol. I, p 214. The magazine was built after destroying the Mughal battlements and royal apartments during the first decade of the nineteenth century. It stands almost on the top of the underground temple.

94. तं वटं रक्षति सदा शूलपाणिर्महेश्वरः ।

Matsya, 103.9a = Tirthavivecana, p. 137 = Tristhalīsetu, p. 5 = Tirthaparakāśa, p. 323; Kūrma, I. 34.25a = Tristhalīsetu, p. 9 = Śabdakalpadruma, p. 288; Padma, III. 41.10a.

95. महेश्वरो वटो भूत्वा तिष्ठते परमेश्वरः ।

Padma, III. 48.6a; Matsya, 110.10a = Tirthavivecana, p. 151 = Tristhalīsetu, p. 7.

यत्र देवो महादेवो देव्या सह महेश्वरः ।

आस्ते वटेश्वरो नित्यं तत् तीर्थं तत् तपोवनम् ॥

Kūrma, I. 37.9; दृष्ट्वा वटेश्वरं रुद्रं.....। Vāman, 57.28b.



Mādhava is always present there.<sup>96</sup> Hiranyagarbha has the shape of Vata in Prayāga.<sup>97</sup> According to the *Skanda Purāna*, he, who by resorting to the tree worships Viṣṇu there, gets the merit of residing in the *Viṣṇuloka*.<sup>98</sup> The *Padma Purāna* advises devotees to propitiate Viṣṇu there by tying threads around the tree.<sup>99</sup> The Banyan tree at Prayāga is thus sacred to Śiva and Viṣṇu alike who are supposed to dwell in it. Curiously enough, the *Matsya Purāna* says that Śiva was located as Vaṭeśvara at Prayāga by Viṣṇu and the latter in the form of Keśava is always lost under the tree in his reveries of Yoga.<sup>100</sup> This shows the growth of the Vaiṣṇavite association with the tree. Mārkaṇḍeya is said to have practised penance under it.<sup>101</sup> According to the *Sarvatīrthavandanā* of Nayana-sāgara (c. 16th-17th Century A.D.), Ṛṣabhadeva, the first Tirthaṅkara, attained Kevala-jñāna under the vaṭa-tree at Prayāga and delivered a sermon there.<sup>102</sup> In the *Prācīna Tīrthamālāsaṅgraha* we find conflicting statements regarding the association of Ṛṣabhadeva with the tree. Hamsasoma says that Ṛṣabha's initiation took place there,<sup>103</sup> while Jayavijaya maintains that he delivered his first sermon there.<sup>104</sup> Saubhāgyavijaya says that he broke his fast

96. माधवाख्यस्तत्र देवः सुखं तिष्ठति नित्यशः ।

तस्य वै दर्शनं कार्यं महापापैः प्रमुच्यते ॥

Padma, VI. i. 24.10.

यत्र लक्ष्मीपतिः साक्षाद्वैकुण्ठादेत्य मानवान् ।

श्रीमाधवस्वरूपेण नयेद्विष्णोः परं पदम् ॥

Skanda, IV. i. 7.53 = Tristhalīsetu, p. 11.

97. हिरण्यगर्भो विज्ञेयः स साक्षाद्वटरूपधृक् ।

Skanda, IV. i. 7.52a = Tristhalīsetu, p. 11 = Tirthapra-kāśa, p. 326.

98. Skanda, IV. i. 53b = Tristhalīsetu, p. 11.

99. Padma, VI. i. 24.9.

100. Matsya, 21.9.

101. प्रयागमासाद्य पुनः स्नात्वा तीर्थे गरीयसि ।

मार्कण्डेयो महातेजास्तेपे वटतले तपः ॥ Narasimha, 12.4.

102. Joharapurakara, Vidyadhara, Tīrthavandanasaṅgraha, p. 160; Jain, Balabhadra, Bhārata ke Digambara Jaina Tirtha, Vol. I, pp. 135, 136.

103. Prācīna Tīrthamālāsaṅgraha, p. 14.

104. *Ibid.*, p. 24.



there,<sup>105</sup> but Śīlavijaya is of the opinion that he practised penances for one year under this tree.<sup>106</sup> These statements of Jain saints of the sixteenth-seventeenth centuries are unacceptable due to their controversial nature. The evidence of the association of Ṛṣabhadeva with the tree at Prayāga found in these late Jaina sources, shows that in the medieval times the Jainas made attempts to associate their religion with this Brāhmanical tīrtha. We know that Ṛṣabhadeva renounced the world under an aśoka-tree in a garden named Siddhārthavana at Ayodhyā,<sup>107</sup> broke his fast at Hastināpur,<sup>108</sup> attained omniscience under a great nyagrodha tree in a grove called Śakaṭamukha at Purimatāla, the chief suburb of Ayodhyā,<sup>109</sup> and delivered his first sermon in the samavasaraṇa assembly held there.<sup>110</sup>

The vaṭa-tree at the confluence is described as the royal umbrella over Prayāga's head.<sup>111</sup> This tree with its dark shade was believed to remove all the three kinds of fatigue (i. e. daihika, daivika, and bhautika) of pilgrims.<sup>112</sup> Its mere sight destroys the sin of Brahmanicide.<sup>113</sup> Everlasting merit accrues from the feeding of Brāhmanas with devotion under it.<sup>114</sup> It is said that this tree is not burnt in spite of the combined fury of all the twelve suns

105. *Ibid.*, p. 77.

106. *Ibid.*, p. 108.

107. Kalpasūtra, 7.211; Padmapurāṇa of Raviṣeṇācārya, 3.280-282; Tṛṣaṭṣīśalākāpuruṣacarita, I. 3.61-74; Ādipurāṇa of Jinasenācārya, 17.181, 201.203; Prakṛita Proper Names, Vol. II, p. 787.

108. Harivaṃśapurāṇa of Jinsenācārya, 9.157-189; Tṛṣaṭṣīśalākāpuruṣacarita, I. 3.249-295.

109. Kalpasūtra, 7.212; Harivaṃśapurāṇa of Jinasenācārya, 9.205-210; Tṛṣaṭṣī, I. 3.389-398, 512; Ādipurāṇa of Jinasenācārya, 20.218-220, 268.

110. Tṛṣaṭṣī, 1.3.422 ff.

111. Padma, VI. i. 23.31.

112. *Ibid.*, VI. i. 23.27.

113. *Ibid.* VI. i. 24.7.

114. तत् समीपे द्विजान् भक्त्या सम्भोज्याक्षयपुण्यभाक् ।

Skanda, VI. i. 7.52b.

(dvādaśa-Ādityas) that reduces the whole Universe to ashes.<sup>115</sup> Lord Viṣṇu in the form of an infant child sucking his toe is said to lie down on its leaf when the whole world is one mass of water.<sup>116</sup> It is the very tree where Mārkaṇḍeya found shelter inside the stomach of the Divine Child at the time of the Great Deluge.<sup>117</sup> The roots of this tree are declared to have spread upto the infernal regions.<sup>118</sup> This tree is indeed known as Akṣayavāṭa, for it does not perish even at the time of the dissolution of the Universe.<sup>119</sup>

115. तत्र ते द्वादशादित्यास्तपन्ति रुद्रसंश्रिताः ।  
निर्दहन्ति जगत्सर्वं वटमूलं न दह्यते ॥  
Matsya, 105.12 = Tirthavivecana, p. 142 = Tristhalīsetu p. 5 = Tirthaparakāśa, p. 344; Nāradiya, II. 63. 140b-141a; Padma, III. 43. 13b-13a = Tirthacintāmaṇi, p. 48.
116. नष्टचन्द्रार्कपवनं यदा चैकार्णवं जगत् ॥  
स्वपित्येव वै विष्णुर्जायमानः पुनः पुनः ।  
Padma, III. 43. 13b-14a; Matsya, 105. 13 = Tirthvivecana, p. 142 = Tristhalīsetu, p. 5 = Tirthaparakāśa, p. 344.  
हरिश्च भगवांस्तत्र प्रजापति-पुरस्कृतः ॥  
आस्ते तत्र पुटे देवि पादांगुष्ठं धयन्निच्छुः ।  
Nāradiya, II. 63. 141b-142a.  
स चाक्षयवटः ख्यातः कल्पान्तेऽपि च दृश्यते ।  
शेते विष्णुर्यस्य पत्रे अतोऽव्ययः स्मृतः ॥  
Padma, VI. i. 24.8.
117. प्रलयेऽपि यमारुह्य मृकण्डुतनयोऽवसत् ।  
Skanda, IV. i. 7.51b = Tristhalīsetu, p. 11, Tirthaparakāśa, p. 326.  
मृकण्डसूनुना यत्र प्रविश्य मन्मुखे स्थितम् ।  
Padma. Q. in Tristhalīsetu, p. 60.
118. तत्राक्षयवटोऽप्यस्ति सप्तपातालमूलवान् ।  
Skanda. IV. i. 7.51a = Tristhalīsetu, p. 11 = Tirthaparakāśa p. 325.  
अक्षयोऽयं सुरैः सेव्य आपातालजटो वटः ।  
Padma Q. in Tristhalīsetu, p. 60.
119. Padma, VI. i. 24.8; Skanda, IV. i. 7.51 = Tristhalīsetu p. 11 = Tirthaparakāśa, pp. 325-26.

The reference to the Divine Child resting on the branch of a banyan tree in the midst of the Great Deluge is found in the *Mahābhārata* and the Purāṇas in the context of the description of Creation. But the location of the great nyagrodha with which the child is shown associated is not specified. It is the vaṭa-tree at Gayā which in the literary and epigraphical records<sup>120</sup> is mentioned first as Akṣayavaṭa/Akṣayakaraṇavaṭa. According to the *Mahābhārata* and the Purāṇas it was so called because it immortalized the offerings given there to the manes.<sup>121</sup> In the texts, the expression Akṣayavaṭa does not signify an undying banyan tree. However, one verse in the *Gayāmāhātmya* section of the *Vāyupurāṇa* says that Viṣṇu in the form of a child lies on its end at the time of the Deluge.<sup>122</sup> It seems that after the legend about Deluge had acquired a respectability people belonging to Prayāga and Gayā tried to acquire for their respective tirtha the prestigious association with the Deluge-story on the ground of the presence of a sacred vaṭa-tree there. We cannot be sure as to which of the two tirthas was first

120. Mbh, III. 82.72 = Tirthavivecana, p. 169; Padma, III. 38.3; Mbh; III. 85.8; Mbh, III. 93.13-14; Mbh, XII. 88.14-15.; Agni, 115.70; Nāradya, II. 47.1-4; Vāyu, II. 44.42, 50.93-100; Viṣṇusmṛti, 88.5, 66; Bṛhaspati Smṛti, Śrāddhkāṇḍa, 67; Garuḍa, 83.22, 38.84.30; Bhāratamañjarī, p. 57, (Aranyakapārva, 654-655). The *Gayā Ins. of Takṣapāla* of the middle of the 11th cent. A. D. mentions the Akṣayavaṭa at Gayā (Vaṭech = ākṣye), EI. XXXVI, p. 94.

121. तत्राक्षयवटो नाम त्रिषु लोकेषु विश्रुतः ।  
पितृणां तत्र वै दत्तमक्षयं भवति प्रभो ॥

Mbh, III. 82.72 = Tirthavivecana, p. 169.

यत्रासौ कीर्त्यते विप्रैरक्षय्यकरणो वटः ।

यत्र दत्तं पितृभ्योऽन्नमक्षय्यं भवति प्रभो ॥ Mbh, III. 85.8.

गयायां घर्मपृष्ठे च सरसि ब्रह्मणस्तथा ।

गयाशीर्षेऽक्षयवटे पितृणां दत्तमक्षयम् ॥

Bṛhaspati, Śrāddha-K, 67 = Tirthavivecana, p.167.

Padma, III. 38.3, I. 11.72; Nāradya, II. 47.1-4; Vāyu, II. 50.93.

122. एकार्णवे वटस्याग्रे यः शेते योगनिद्रया ।  
बालरूपधरस्तस्मै नमस्ते योगशायिने ॥

Vāyu, II. 50.986-99a.



in establishing a tradition of imperishability for its banyan tree. That the one at Prayāga was regarded as an eternal tree, the only witness of the creation and destruction of the whole universe, by the tenth century A. D. is proved by the reference in the *Mainā-māṭī Copper-plate* of Laḍahacandradeva.<sup>123</sup> The tree is called Akṣaya-vaṭa not because it really was everlasting. There is no reason for literal interpretation; the tree of Prayāga was mythically everlasting, as the archetypal tree of the cosmogony.

The Vaṭa-tree at Prayāga was originally without any specific name. The *Kūrma*, *Agni*, *Narasimha* and *Vāmana Purāṇas* neither speak about its imperishability nor give it the name of Akṣaya-vaṭa; it is mentioned simply as Prayāga-vaṭa.<sup>124</sup> The *Matsya* and *Nāradiya Purāṇas*, which contain verses eulogizing its eternity, also mention it as merely Prayāga-vaṭa.<sup>125</sup> It is in the *Skanda Purāṇa* and the *Padma Purāṇa* which refer to its invincibility that the name Akṣaya-vaṭa occurs for this tree.<sup>126</sup> The name Prayāga-vaṭa is corroborated by foreign travellers to India<sup>127</sup> and some inscriptions.<sup>128</sup> In the *Nagardhana copper-plate* of Svāmīraja it is mentioned as Caṭuka-vaṭa<sup>129</sup> but we have not come across this designation elsewhere. This tree is also called Śyāmavaṭa in the *Padma Purāṇa*, the lexicon of Hemacandra (c. A.D. 1088-1172) and the *Medinīkośa*

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123. सोप्यत्रैव युग-क्षयाखिल-जगद्ध्वंसैक-साक्षी वटः ।  
Pakistan Archaeology, No. 3, p. 40; Sircar, D. C.,  
Epigraphic Discoveries in East Pakistan, p. 73.
124. Kūrma. I. 34.25a, 35.18a; Agni, III. 13a; Narasimha, 10.  
4; Vāmana, 57, 28b.
125. Matsya, 103.9a; 105.11a, 110.10a; Nāradiya, II. 63.139a-  
140b.
126. Skanda, IV. i. 7.51; Padma, VI. i. 24.7.9.
127. Watters, On Yuan Chwang, vol. I, p. 362; Gardizi, p. 639  
(40); Sachau, Alberuni's India, vol. I, p. 200, vol. II. p.  
170; Elliot, Bibliographical Index, vol. I, p. 35.
128. प्राप्ते प्रयागवटमूलनिवेशबन्धौ साद्धं शतेन गृहिणीभिरमुत्र मुक्तिम् ।  
JASB, XXXI ii, p. 117; EI, XXI, p. 94; EI, XII. p.  
211; EI, II, p. 4. The Vividhatīrthakalpa (p. 68) also  
refers to it as Prayāga-vaṭa.
129. EI, XXVIII, p. 9.

(c. A.D. 1300) in the sense of Prayāga-vaṭa.<sup>130</sup> This name was evidently adopted after the name Śyāma-vaṭa in the *Rāmāyaṇa*.

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130. श्यामो वटोऽश्यामगुणो वृणोति स्वच्छायया श्यामलया जनानाम् ।

श्यामः श्रमं कुन्तति यत्र दृष्टः स तीर्थराजो जयति प्रयागः ॥

Padma, VI. i. 23.27.

श्यामोऽम्बुदे शितौ/हरिते प्रयागवटे कोकिले वृद्धदारुके । इति हैमः ।

Gode, P. K., Studies in Indian Cultural History, vol. I, p. 380.

श्यामो वटे प्रयागस्य वारिदे वृद्धदारुके । Medinī, p. 184.

Śabdaratnasamanvayakośa of Shahaji (p. 226) reads as follows : श्यामः प्रयागस्थवटे.

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Fig. 1

The Akṣayavatī as it appears in the Pātālapurī Temple,  
Allahabad Fort.

(Drawing by Paras N. Yadav from a Photograph published  
by Kanwar Lal, Holy Cities of India, Delhi, 1961)



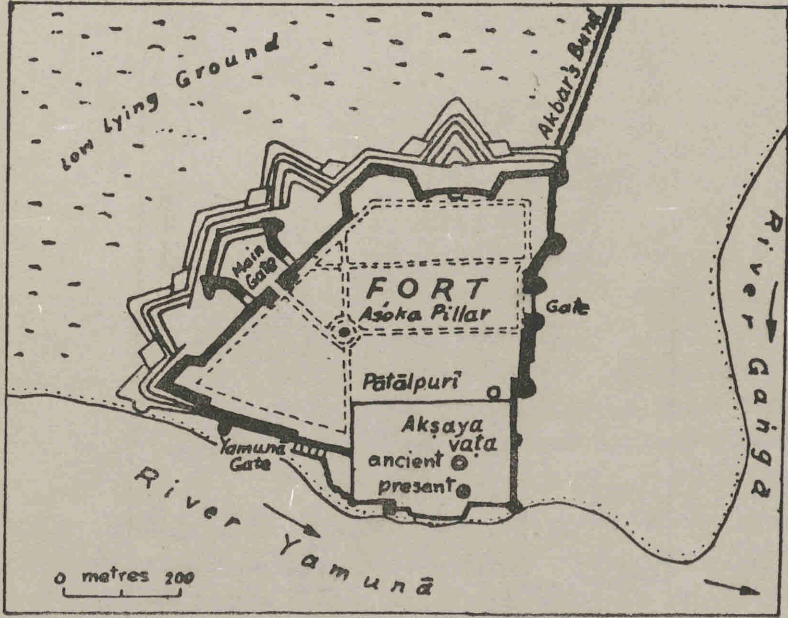


Fig. 2

## REASON FOR THE IRREGULAR USE OF THE WORDS DAITYA AND DĀNAVA IN THE PURĀṆAS

By

RAM SHANKAR BHATTACHARYA

The Purāṇas expressly declare that they contain detailed genealogies of devas, dānavas, daityas, gandharvas, uragas, rakṣases, sarpas, bhūtas, piśācas etc.<sup>1</sup> According to the Purāṇas these are distinct races born of the daughters of Prācetasā Dakṣa, namely Aditi, Diti, Danu and others (All of these are married to Kaśyapa). The Purāṇas speak of the distinctive characteristics of these races also.<sup>2</sup>

Here we are not going to say anything either about the historical character of these races or about the identity of these races. We are concerned here with a problem relating to the use of the two names, namely daitya and dānava.

It is found that the authors of the Purāṇas were too much careful in mentioning the names of the races to which the offspring of these daughters of Dakṣa belonged. A being belonging to any one of the races, namely deva, rakṣas, yakṣa, apsaras, etc. has

1. दैत्यानां दानवानां च गन्धर्वोरगरक्षसाम् । सर्पभूतपिशाचानां पशूनां पक्षिवीरुधाम् । उत्पत्तिं निघनं चैव विस्तरात् कथयस्व नः ॥ (Vāyu-p. 67.48; Brahmāṇḍa-p. 2.5.1-2 with the reading, वसूनां for पशूनां); देवानां दानवानां च गन्धर्वोरगरक्षसाम् । उत्पत्तिं विस्तरेणेह मम ब्रह्मन् प्रकीर्तय ॥ (Viṣṇu-p. 1.15.85, Padma-p. 5.6. 1 with the reading विस्तरेणेमां गुरो ब्रूहि यथाविधि; Brahma-p. 3.1 with the reading विस्तरेणैव लोमहर्षण कीर्तय; Śiva-p. Umā. 31.1 with the reading सृष्टिं तु विस्तरेणेमां सूतपुत्र वदाशु मे). See also Kūrma-p. I. 15.1, Matsya-p. 3.1.
2. Vāyu-p. 69.92-96, Brahmāṇḍa-p. 2.7.465-469. (The statement गन्धशीला दितिश्चैव मायाशीला दनुः स्मृता read in these passages is noteworthy).

been always described as a deva, rakṣas etc.<sup>3</sup> There are however figurative uses of these words. A manuṣya is sometimes said to be a deva or rakṣas on account of some of his chief characteristics which are peculiar to deva or rakṣas.

It is interesting to note that in the Purāṇas a daitya is sometimes said to be a dānava and vice versa. This irregular use is found in a considerable number of cases especially in persons like Prahlāda, Virocana, Bali, Bāṇa, Tāraka (all belong to the Daitya race), Vṛṣaparvan, Puloman, Vipracitti, Namuci and Maya (all belong to the Dānava race).<sup>4</sup> This irregular use was so conspicuous that Rājaśekhara refers to it as an example of *kavisamaya*.<sup>5</sup> He means to say that such irregular use is not a real fault in the field of poetical works. It should be noted that these irregular uses are not based on the figurative senses of the words. As for example when Prahlāda is said to be a Dānava, it does not follow that he possessed the peculiar qualities of the dānava race. As a daitya cannot be described as a dānava and vice versa at the

3. The names nāga and sarpa (of two distinct races) are sometimes found to have been used indiscriminately. It seems that since these two words are read in the lexicons as synonymous, nāga in later times came to be used for sarpa and vice versa.
4. It is not necessary to refer to those Purāṇic passages in which such irregular uses occur. Suffice it to say that Prahlāda, a daitya (being the son of Hiranyakaśipu, the son of Diti) has been described as a dānava (an offspring of Danu) in Vāmana-p. 7.22 (अभिषिक्तस्तदा राज्ये प्रह्लादो नाम दानवः); see also verses 47 and 61, the word दैत्येश्वर is however used in verses 44 and 52.
5. While dealing with the कविसमय (conventions in the field of poetry) Rājaśekhara observes : दैत्यदानवासुराणामैक्यं यथा— तत्र हिरण्याक्ष-हिरण्यकशिपु-प्रह्लाद-विरोचन-बलि-बाणादयो दैत्याः, विप्रचित्ति-शम्बर-नमुचि-पुलोमप्रभृतयो दानवाः, बल-वृत्र-विश्वरस्त-वृषपर्वादयोऽसुराः (v. 1. विश्वर-वृषपर्वादयोऽ) (Kāvya-mīmāṃsā, Ch. 16, p. 88). Rājaśekhara is wrong to think that asura is also a name of a race like the daitya or dānava. The exact name of the race of beings designated as asuras by Rājaśekhara was also known to the authors of the Purāṇas, as for example the Purāṇas often mention Vṛṣaparvan as a dānava (see Viṣṇu-p. 1.21.4-5, Kālikā-p. 34.54. Vāyu-p. 68.8, Brahma-p. 3.78, Padma-p. 5.6.53).



time of mentioning the race, a question naturally arises as to why in a large number of Purānic passages we find irregular uses of the two words daitya and dānava.

In the course of my studies I have come across a passage which seems to afford a clue to this irregular use. After describing the genealogies of Diti (Ch. 67) and Danu (Ch. 68) the Vāyu-p. asserts: इत्येते त्वसुराः प्रोक्ता दैतेया दानवाश्च ये (68.14). The passage is found in Brahmandā-p. 2.6.14 also (the reading being इत्येते असुराः क्रान्ता दैतेया दानवास्तथा). It means the daiteyas i. e. daityas (the offspring of Diti) and the dānavas (the offspring of Danu) are collectively called Asuras.

It must be noted here that these two Purāṇas are referring to a long established custom of ancient India. It would be wrong to think that the custom was established at the time when these two Purāṇas were composed.

From the aforesaid passage it follows that a daitya or a dānava was sometimes designated as an asura. Now, if a being is known to be an asura to a person, it becomes impossible for him to decide whether the being is a daitya or a dānava. Thus there would arise in later times a confusion regarding the proper race of a being who was once described as an asura.

Since both daityas and dānavas are alike in some respects<sup>6</sup> (i. e. both are non-virtuous and possess the propensity of giving trouble to others on account of their highly developed strength, often caused by penance) teachers of Puranic tradition did not strongly feel any necessity to assert correctly the names of the races of these beings. In fact these teachers found it easier to use the word asura in the place of daitya or dānava since in later times the distinction of daitya and dānava lost its significance and since the non-mention of the precise name of the race was not considered as a serious fault of the authors of the Purāṇas.

6. The Purānic statement that Prahlāda was given lordship over both the daityas and dānavas (*vide* Viṣṇu-p. 1.22.4, Brahma-p. 4.4, Śiva-p. Umā 33.22, Matsya-p. 8.5 Padma-p. 5.7.72) shows that both of these two races possess some inner similarity.

As time went on the authors of Puranic tradition did not take it necessary to use the proper name of the race at the time of describing a daitya or dānava. Consequently they paid little attention in using the words daitya and dānava, as a result of which a daitya was often described as a dānava and vice versa.

It is remarkable to note that in the aforesaid Puranic passages mentioning the names of races (see footnote 1) there is no mention of asura, though daitya and dānava are expressly stated. This evidently shows that in the *prajāśarga* connected with Kaśyapa there was no race called asura.<sup>7</sup>

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7. In the Purāṇic passages showing the creatioa of four ambhas by Brahmā Prajāpati from His body, asuras are mentioned along with devas, manuśyas and pitṛs (Vide Vāyu-p. 9.2-3, Mārkaṇḍeya-p. 48.4, Garuḍa-p. 1.4;20, Viṣṇu-p. 1.5.28). As this creation is of a different kind the question whether this asura is the same as the afore-  
said asura has no relevance,

## ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

July—December 1985

### **Garuḍa Purāṇa**

Collation of two Bengali manuscripts from the Asiatic Society, Calcutta and another from the Dhaka University is in progress while that of an incomplete manuscript obtained from Germany has been completed. The subject concordance of the Garuḍa Purāṇa with the other Purāṇas, the Rāmāyaṇa and the Mahābhārata is under preparation. More manuscripts of the Ācārakāṇḍa, Pretakalpa and Brahmakāṇḍa are being examined. The different manuscripts of Purāṇa-sūcis are being consulted for the use in the testimonia.

### **Mānasakhaṇḍa of the Skanda Purāṇa**

Chapters 1 to 30 have so far been published in the previous issues of the Purāṇa. Chapters 31 to 40 are ready for publication. The text is being edited by Dr. Gangasagar Rai on the basis of three Devanāgarī manuscripts, one of which is in the Trust's Library and the other two have been obtained from the National Archives, Kathmandu, Nepal.

### **Sivadharmā and Śivadharmottara**

Work on the critical editions of the Śivadharmā and the Śivadharmottara Purāṇa-s is being carried out by Dr Giorgio Bonazzoli with the help of a computer in Italy.

### **Index of names in the Liṅga Purāṇa**

'Index of names in the Liṅga Purāṇa' has been prepared by Dr N. Gangadharan of the Madras University. The first instalment of this is published in the present issue of the Purāṇa.

### **Veda Pārāyaṇa and Purāṇa Pāṭha**

In the month of Āṣāḍha, the Kāṇva Saṁhitā of the Śukla Yajurveda was recited in the Sivala temple of the Trust in Varanasi by Paṇḍita Śrīnīvāsa Paurāṇika with Paṇḍita Lakṣmikānta Paurāṇika as the Śrotā. The reciter and the Śrotā were given the customary Dakṣiṇā.



### Purāna Goṣṭhi

A purāna Goṣṭhi was organized on the occasion of the Vyāsa Pūrṇimā on 1 July 1985 at the Śivala Palace in Varanasi. After attending the Vedapārāyaṇa at the Prabhu Nārāyaṇeśvara Temple on the premises, the scholars assembled at the Baradari for the Purāna Goṣṭhi. Vasanta Pūjā was conducted by sixteen Vaidika-s and Maharaj Kumar Ananta Narain Singh distributed Dakṣiṇā among them. After the Maṅgalācaraṇa (invocation) by Paṇḍita Hīrāmaṇi Miśra, Sri Gaṇeśvara Śāstrī Drāviḍa made an announcement about the Vedic stipend for three generations being given by the Trust to Vedic scholars who memorized a complete śakhā. The recipients of this stipend were Sri Krishnamurti Srauti and Sri Sakharam Maheshwar Padhe who had come from Pune to receive the stipend award. Dr. Ram Shanker Bhattacharya presented the Vyāsa Pūrṇimā number of Purāna to His Highness the Chairman. Dr Bhattacharya gave a brief summary of the contents of the Vyāsa Purṇimā Number. Dr. Ganga Sagar Rai read out the work report of the Purāna Department of the Trust and explained the difficulties the Department was facing in the procurement of manuscripts required for its work. Dr. Rewa Prasad Dwivedi of the Banaras Hindu University spoke on some important readings from his new edition of Kālidāsa Granthāvalī and pointed out that even commentators had sometimes given wrong readings. Dr. Vagish Sastri of the Sampurnanand Sanskrit University spoke on the Śakuntalā episode as narrated in the Purāna-s. His Highness the Chairman thanked the scholars for their keen participation in the Purāna Goṣṭhi. Among those who attended were : Prof Baladeva Upadhyaya (Trustee), Prof S. L. Dar, Dr. Raghunath Singh (Trustee), Prof Rewa Prasad Dwivedi, Prof Vagish Sastri, Prof Vijayapala Singh, Prof Prabodh Narain Singh.

### Function of the Hanuman Mandir Trust

On 1 July 1985, at a special function following the Purāna Goṣṭhi, at the Śivala Palace premises of the Trust at Shivala, Varanasi, a portrait of Sri Damodardas Khanna, founder of the Hanuman Mandir Trust, was unveiled by Maharaj Kumar Anant Narain Singh Bahadur and a compilation of articles by the late Prof Vishwanath Prasad Mishra was released by His Highness Maharaja Dr. Vibhuti Narain Singh. Speakers at the function

including Prof Prabodh Narayan Singh, Prof Vijayopal Singh, Sri Laksmi Sankar Vyasa, Dr. Bhanu Shankar Mehta paid tribute to the great qualities of the late Sri Damodardas Khanna and his laudable contributions to Sanskrit studies, Indian culture and especially to his foresight in establishing the Hanuman Mandir Trust in Calcutta. His Highness, the Chief Patron and President of the Hanuman Mandir Trust, spoke of the great qualities of head and heart of Lala Babu, as Sri Khanna was popularly known, and said that nothing was impossible for Lala Babu. He could bring people of divergent views and personality together for a cause and he was instrumental in the '40s in convening the All-India Brāhmaṇa Mahāsabhā and the Varṇāśrama Svarājya Saṅgha in Varanasi. Lala Babu was a trusted lieutenant of the late Mahamahopadhyaya Laksmāna Sastri Dravida in that movement. Lala Babu had intimate relations with His Highness's family for four generations. His Highness also paid tribute to the memory of Acharya Hazari Prasad Dwivedi and Pandit Vishwanath Prasad Mishra, both former presidents of the Hanuman Mandir Trust. Sri Gyanendra Nath Khanna, son of Lala Babu, thanked His Highness for the sentiments expressed by His Highness about his revered father and avowed that he and the Hanuman Mandir Trust would try to follow the footsteps of his illustrious father.

### Rāmalilā of Ramnagar

The world-renowned Rāmalilā of Ramnagar was performed from 27 September 1985 to 27 October 1985 (Bhādrapada Śuklā Caturdaśī to Āśvina Pūrṇimā). The weather was most congenial throughout and the Rāmalilā was attended by a huge number of devotees on all days. There were large crowds of spectators on special days such as the Dhanuṣyajñā, Aṅgada-Rāvaṇa-Saṁvāda and Vijayā Daśamī and Bharata Milāpa. Sadhus and holy men formed an important part of the spectators as in the previous years. As is customary, food and provisions were given to Sadhus (holy men) throughout the duration of the festival. They numbered a thousand daily and many of them had come from far corners of the country to witness this important religious function of North India.

Mr Tony Heiderer was commissioned by the National Geographic Magazine, U. S. A., to cover the Rāmalilā for a special



article on Benares to be published shortly. Mr Heiderer wrote to His Highness, "it seems like a lot of time and effort for a single magazine article, but there will be further opportunities to show these slides (of Ramlila) in museums and cultural institutions throughout the United States for many years to come".

### Rāsalilā

The Rāsalilā was performed as in the past years. The performances were spread over twelve days from 19 August 1985 to 30 August 1985 in the Prasiddhodyāna. The troupe of players came from Vrindāvana, Mathurā. The performances were attended each night by devotees from Ramnagar and villages around in large numbers. His Highness Maharaja Dr. Vibhuti Narain Singh, Maharaj Kumar Anant Narain Singh Bahadur and members of the royal family attended the Rāsalilā performances on all days. The performers were given dakṣiṇā at the conclusion of the performance.

### Visit of the Head of Kudali Sringeri Pīṭha

The Head of the Kudali Sringeri Pitha Jagadguru Sri 1008 Saccidānanda Bālukeśvara Bhārati Svāmiji, (Fort Road, Shivmoga, Karnataka State) visited the Fort Palace on 12.10.1985. His Holiness was received in the Palace by His Highness the Chairman and Maharaj Kumar Anant Narain Singh Bahadur. His Holiness visited the temples in the Fort and had darśana of the deities. His Highness apprised the Svāmiji of the work being done by the Purāṇa Department of the Trust and presented him with a copy of the Varāha Purāṇa (English translation) and the July 1985 issue of the "Purāṇa". The dakṣiṇā was offered to His Holiness. His Holiness before leaving the Fort distributed prasāda to those present.

### Visit of Vallabhācārya

His Holiness Gosvāmi Śri 108 Mathureśvaraji Maharaj, the Sixth Ācārya of Vallabhācārya Pīṭha, (Girikonja, Desair Seri, Ghatiyali Pole, Baroda, Gujarat) visited the Ramnagar Fort Palace on 13.10.85. His Highness the Chairman received His Holiness at the Palace. The Swamiji on being informed of the activities of the Trust was greatly impressed by them and showed his keen interest in the work of the Purāṇa Department. A copy of the Varāha



Purāṇa (Hindi translation) and the issue of "Purāṇa" were presented to His Holiness along with the Dakṣiṇā.

### **Pravacana by Sant Murari Bapu**

The well-known Ramayana Vyasa of Gujarat, Sant Murari Bapu held a Rāmacaritamānasa Pravacana at the Shivala Chet Singh Palace premises of the Trust from 29 November to 7 December 1985. The discourse for six hours daily was attended by a huge congregation of devotees. His Highness Maharaja Dr. Vibhuti Narain Singh also attended the pravacana on most of the days. On the concluding day, His Highness congratulated the Bapu on the erudition and lucidity with which he conducted the discourses. His Highness wished that Sri Murari Bapu dwelt on the questions of cow slaughter and the pollution of our sacred rivers, especially the Holy Ganga and hoped that with the moral support of holy men and religious teachers these problems will be highlighted and easy solutions to them found. His Highness also extended an invitation to Sri Bapu to come to Ramnagar to participate in the month-long Ramnagar Ramlila. During the entire period of the pravacana, a bhandara (food distribution centre) was organized for the benefit of the devotees attending the discourses and the poor. A book-stall of the All-India Kashiraj Trust functioned at the Pravacana venue.

### **Seminar on Management and Financial Control of Temples**

A seminar on the Management and Financial Control of Temples was held under the auspices of the All-India Kashiraj Trust at the Nandesar Palace on 15 and 16 December 1985. Prominent participants in the seminar were : Sri Anna Rao, formerly Chief Executive Officer of the Tirumala Tirupati Devasthanam, Tirupati, Andhra Pradesh, Sri Shyam Mohan Srivastava, Secretary, Bar Association of India, New Delhi, Sri Kailashchandra Srivastava, Reader, Faculty of Law, Lucknow University, Sri Srinath Sahay, District Judge, Varanasi, Dr. Ramkaran Sharma, Vice-Chancellor, Sampurnanand Sanskrit University, Varanasi, Sri Visvanath Sastri Datar, Varanasi, Sri Lakshmana Sastri, Sri Vishveshvar Sastri Dravida, Sri Ganeshvar Sastri Dravida. The seminar was conducted under the presidentship of His Highness Maharaja Dr. Vibhuti Narain Singh. All aspects of management and con-

control of temples were discussed at the seminar, including the question of desirability of having governmental control of temples and their finances and also joint control of temples by governmental agencies and individuals. It was also suggested at the seminar that a comprehensive legislation be given shape to which will embrace all aspects of temple management and control of their finances. Professor Krishna Bahadur, Faculty of Law, Banaras Hindu University, was the Convener of the seminar.

### Visitors to the Purāṇa Department

During the period under report, many scholars from Universities and research institutions in India and abroad visited the Purāṇa Department of the All-India Kashiraj Trust to acquaint themselves with the work being done in the department. The following among them deserve mention :

1. Dr. Ram Karan Sharma, Vice-Chancellor of the Sampurnanand Sanskrit University, Varanasi.
2. Dr. Lallanji Gopal, Head of the Department of Ancient Indian History and Culture, Banaras Hindu University, Varanasi.
3. Dr. Krishna Bahadur, Senior Professor, Law College, Banaras Hindu University, Varanasi.
4. Prof. V. V. Suryanarayana, Head of the Department of Telugu, Banaras Hindu University.

Many Scholaas enquired through correspondance about their research problems relating to the Purāṇas and appropriate answers were given to them.

### ACTIVITIES OF THE SISTER TRUSTS

#### Maharaja Benares Vidyamandir Trust

##### Vidyamandir Museum

The museum run by the Trust attracted visitors from near and far and is on the itenary of every tourist group coming to the holy city of Varanasi. With the addition of the vehicles section under the management of Maharaja Ishwari Prasad Narain Singh Kala Mandir delineating the evolution of road transport in India, the museum complex has become very popular among younger generation and school children. During the period under review, the following eminent persons visited the museum and recorded their impressions in the Visitors' Book :

1. Sri L. K. Jha, Adviser to the Prime Minister of India on Administration. He remarks: "The museum brings back memories of a glorious past".
2. Lt.-Gen, Bhupindra Singh : General Officer Commanding, Central Command, Indian Army : "Very interesting".
3. Kunwar Martand Singh, Secretary, Indian National Trust for Art and Cultural Heritage, 71 Lodhi Estate, New Delhi : "Our good wishes and support to this museum. May it grow and flourish".
4. Lt.-Gen, Nathu Singh (retd) : "A pleasant experience".
5. Maj.-Gen R. K. Anand and Srimati Anand : "A very good experience to know all about the history of the Palace".
6. Mr. David Tippett and Mrs. Tippett : "A great honour and great pleasure to be here".
7. Brig. D. S. Jaggi, Indian Army.
8. Mr. Justice Badrul Haider Choudhry, Judge of the Bangladesh Supreme Court, Dhaka : "What intended to be a sight-seeing trip has materialized into a completely different experience when His Highness decided to receive me. Following a discussion on law, ethics and religion, His Highness has asked me to visit the Place again with my family. A great honour for an ancient family from an ancient family. May God help His Highness in all his endeavours".

### **Vedic Bālaka Vasanta Pūjā**

A Vedic Bālaka Vasanta Pūjā was performed at the Devi Temple of the Fort on 29 November 1985. Sixteen Brahmācārins participated in the recital of the Vedas. The Brahmācārins were fed after the pūjā and they were offered the customary dakṣiṇā.

### **Painting competition**

On 30th Nov., as in the past years, a painting competition was organized for boys and girls of the local schools. The paintings were judged by Dr. A. P. Gajjar and Sri R.N. Misra of the Faculty of Visual Arts, Banaras Hindu University. Sweets were distributed among the participants and prizes were awarded to the best three young painters,



A mural painting competition in the folk tradition was organized for local Kumbhars (potters) and their works on the outer wall of the Vidya Mandir Museum were judged by Dr. Gajjar and Sri Misra. Three prizes in the order of merit were awarded and other participants were given consolation prizes in cash.

#### **Delegates to the All-India Commerce Conference**

On 29th Dec. 85 a tea-party was hosted by the Trust for about 600 delegates from universities in the country to the All-India Commerce Conference held at the Banaras Hindu University. The delegates were conducted around the different sections of the museum.

#### **MAHARAJA PRABHU NARAIN SINGH PHYSICAL CULTURAL TRUST Physical culture demonstration**

On 29th Nov. 1985 members of the Konabhata Vyāyamaśālā demonstrated their skill on the Mala-khamba (greased perpendicular iron shaft) before His Highness. A kabaddi competition was also held for senior boys of the local schools on the occasion. Prizes were awarded to the winners in the Kabaddi and to the participants in the Mala-khamba demonstration. The function concluded with tea.

#### **Kashinaresh Maharani Dharmakarya Nidhi**

##### **Distribution of sweets and clothes**

Under the auspices of this Trust the children of all local primary and junior high schools were given sweet packets on 30 November 1985. Clothes were also distributed among children below five years of age. Sweets and clothes were also distributed on 1 December 1985 to tribal children of Chakia Tehsil of Varanasi District.

#### **Maharaja Kashiraj Dharmakarya Nidhi**

All the religious and cultural activities of the Trust were conducted according to tradition.

The three educational institutions run by the Trust, viz., Maharaja Balwant Singh Degree College, Gangapur, the Maharaja Mansaram Law College, Raja Talab and the Maharani Ram Ratna Kunwari Sanskrit Pathasala are functioning well and making steady progress.

पुराणम्

(भाग:-२८; अङ्क:-१)

PURĀNA

(Vol. XXVIII. 1)

संस्कृत-खण्डः

संस्कृतविद्वांसोऽभ्यर्थ्यन्ते यत्ते पुराणपत्रिकायां प्रकाशनार्थम्  
(१) पुराणगत-दर्शनशास्त्र-धर्मशास्त्रविषयपरान् लेखान् (२)  
पुराणोक्त-दुरूहार्थकास्पष्टार्थकवचनव्याख्यापरान् लेखांश्च प्रेष-  
येयुरिति ।



## आङ्गलभाषानिबद्धानां लेखानां संक्षेपाः

### शिवपुराणोक्तविषयविशेषाणां संकलनम्

GLEANINGS FROM THE ŚIVA-PURĀṆA

R. N. DANDEKAR

शिवपुराणस्यांशविशेषाधारेण लेखोऽयं विरच्यते । शिवस्य भगवतः स्वरूपं पूजा चात्र प्रतिपाद्येते ।

प्राचीनभारतस्य द्वे परम्परे प्रख्याते । प्रथमा—ऋषि-ऋत्विक् परम्परा, मन्त्रपरम्पराऽपरनामधेया; द्वितीया सूतपरम्परा इतिहासपुराणपरम्पराऽपरनामधेया ।

कालक्रमेण मन्त्रपरम्परा नियताकारग्रन्थरूपेण विपरिणता जाता । सूत-परम्परा तु लौकिकेतिवृत्तबहुला नियतरूपविहीना । एतद्गता आख्यानादयो मन्त्र-परम्परायामपि समागताः । वैदिकवाङ्मयोक्त इतिहास-पुराणशब्द इमां सूत-परम्परां व्यनक्ति—इति प्रतीयते । पुरा एकमेव पुराणमासीदिति मतं खलु पुराणस्य प्राचीनतां गमयति ।

पुराणेति शब्दो बहुधा निरुक्तः । यद्यपि इतिहास-पुराणशब्दाभ्यामेकैव परम्परा प्रोच्यते तथापि अनयोर्विषयभेदोऽस्ति । मनुष्यतच्चरितसंबद्ध इतिहासः; सृष्टिप्रलयख्यापकं पुनः पुराणम् । मन्त्रपरम्परा ऋषिभिर्ऋत्विग्भिश्च सुरक्षिता; इतिहासपुराण-परम्परा तु सूतैः । इतिहास-पुराणानां प्रवचनं सूतानां कर्मासीत् । इमे सूता वर्णसंकरजात् सूताद् भिन्ना इति वेदितव्यम् ।

इतिहास-पुराणेषूक्तम्—वेदविभागकृद् व्यासः स्वशिष्यं लोमहर्षणम् इतिहासपुराणं पाठयामासेति । लोमहर्षणश्च तत् षोढा विभज्य षट् शिष्यान् पाठयामास । एवं पुराणसंबद्धा काश्चन संहिताः प्रणीताः । प्रचलिताः पुराणग्रन्था अर्वाचीने काले विरचिता इत्यभ्युपेयम् ।

सर्गादीनि पुराणलक्षणानि प्रसिद्धानि । नैकमपि प्रचलितं पुराणं पञ्च-लक्षणमात्रपरम् । केषुचिच्च पुराणेषु इमानि लक्षणानि नैव सन्ति । पुराणं वेदोपबृंहकमेवेति मतमपि क्लिष्टकल्पना; नेदं समूलं प्रतीयते । अर्वाक्काले मत-मिदमाख्यातमिति विज्ञायते ।

पुराणानि बहुप्रकारैर्विभक्तानि—सात्त्विकराजसतामसभेदेन, शैववैष्णवादि-भेदेन, प्रधानप्रतिपाद्यविषयभेदेन च । केनापि नियमेन पुराणानां विभजनं न सुष्ठु कर्तुं शक्यते ।

बहुषु पुराणेषु शिवपुराणं चतुर्थ-पुराणत्वेन गण्यते; केषुचिच्च वायु-पुराणम् । एकस्यैव पुराणस्य द्वे नामनी—इति केचन कथयन्ति । शिवोक्तं मूलभूतं शिवपुराणं लक्षश्लोकमितम्; २४००० श्लोकाः पृथिव्याम् आनीता वायुना, अतः शिवपुराणमिदं वायुनाम्नाऽपि अभिधीयते—इति पौराणिकं मतम् । मतान्तरम् अप्यस्ति ।

शिवपुराणं वायुपुराणं च पृथगुपलभ्येते, ते च भिद्येते परस्परम् । शिव-पुराणस्य वायवीयेति संज्ञा भवितुमर्हति वायुप्रोक्तत्वात् । प्रचलितं वायुपुराणं प्राचीनतरं प्रामाणिकतरं च प्रतिभाति । प्रायेणेदं सांप्रदायिकदृष्टिविरहितम्; पञ्चलक्षणवत्तपि अत्र सुष्ठु विद्यते । शंकराचार्य-बाणाभ्यामिदमेव पुराणं लक्षितमिति कथनं युक्तमेव । एतत्तुलनया प्रचलितं शिवपुराणम् अर्वाक्कालिकं सांप्रदायिकदृष्टिप्रधानं च । पुराणसूचीषु वायुपुराणस्थले शिवपुराणस्य उल्लेखोऽर्वाक्कालिकः ।

शिवपुराणस्य वायवीयसंहितायां शिवपुराणस्वरूपविषये यदुक्तं तन्न प्रचलिते शिवपुराणे संघटते । शिवपुराणीय-कैलाससंहितायां केचन शिवसूत्रे उदाहृते, शिवसूत्रवार्त्तिकमपि निर्दिष्टम् । ८५० ख्रीष्टाब्दजातेन भास्कररायेण कृतमिदं वार्त्तिकम् । अतः शिवपुराणमिदम् एतत्कालानन्तरमेव प्रणीतमिति । अलवीरुणिना (१०३० ख्री०) शिवपुराणं नामतो निर्दिष्टमत एतत्पुराणरचनायाः कालः ख्रीष्टीया दशमी शताब्दीत्यनुमीयते । केदारमाहात्म्यादयः केचन ग्रन्थाः शिवपुराणान् निर्गता इति कथ्यते ।

शिवमहिम-प्रतिपादनं शिवपुराणस्य मुख्यो विषयः । स भगवान् निष्कलोऽपि सकलः । निष्कलः शिवो लिङ्गरूपी । जीवरूपाश्चान्ये देवाः । निर्गुणोऽपि शिवः सगुणः, सर्वविद्याश्रयः । तत्त्वमसीति-वाक्यगतः तत्पदार्थः स एव; स एव आत्मा ब्रह्म च । सर्वं शिवात्मकम्; विष्णुः शिवेच्छावशगः । शिवशब्दो बहुधा निरुक्तोऽस्मिन् पुराणे । एषु निर्वचनेषु शिवस्य महिमैव प्रपञ्चितः । शिवे प्रकृतिपुरुषयो बिन्दुनादयोश्च मेलनं भवति । स एव भोगदाता; भगस्य प्रभुत्वात् स भर्ग इत्युच्यते ।

शिवशास्त्रे पञ्चेति संख्याया महत्त्वं दृश्यते । शिवस्य पञ्च कृत्यानि प्रसिद्धानि; एतानि पञ्चभिर्मुखैर्निष्पाद्यन्ते । पञ्चधा खलु शिवपूजा जप-होम-दान-तपः-समारधनभेदात् । अस्ति च पञ्चाक्षरो मन्त्रः (नमः शिवाय); सन्ति च शिवस्य पञ्च रूपाणि साम्बादीनि । शिवस्याष्टानां मूर्तीनां विवरणमपि अत्रोपलभ्यते; विवरणमिदं शतपथब्राह्मणमूलकम् ।

शिवकृता सृष्टिर्द्विविधा—मानसी मैथुनी च । जितकामः शिवः हेतुविशेषेण कामजितो भवति; स वशीकृतभोगः; योगे भोगे च तस्य समानोऽधिकारः । स यथा यतिः, तथा पतिरपि ।

वेदेन सह शिवस्य नेदिष्ठः संबन्धः पुराणेऽस्मिन् प्रतिपाद्यते । शिवनिःश्वास-  
जातो वेद इति । श्रुत्या 'ओं नमः शिवाये' ति मन्त्रो विहितः । शिवो यज्ञरूपी  
वेदमर्यादापालकः, ओङ्कारद्वयवाच्यश्च । यज्ञबाह्यः शिव इत्युक्तिस्तु शिवस्य  
प्राथमिकावैदिकरूपत्वं प्रतिपादयति ।

भक्तान् प्रति शिवोऽतितरां दयालु रिति पुराणेऽस्मिन् प्रतिपादितं बहुधा ।  
समाजानुमतव्यवहारे शिवस्यारुचिरपि प्रदर्शिता । शिवं प्रति दक्षस्य विद्वेष  
एतन्मूलकः । शिवकृतेषु भिक्षाचरणादि-कर्मसु पार्वत्यपि न बद्धादरा । शिवस्य  
यद् ध्वंसकारित्वं तदेव तस्य श्मशानवासित्वादिधर्माणां हेतुरिति विज्ञायते ।

न खलु देवत्रये शिवोऽन्तर्भूतः; स च सर्वदेवाधीशः । ब्रह्मविष्णुरुद्राः  
शिवस्यैव रूपाणि; एष्वपि रुद्रेण सह शिवस्य नेदिष्ठः संबन्धः । निर्गुणावस्थायां शिव  
एव परमात्मा; स खलु निष्कल स्त्रिगुणातीतश्च; स एव सृष्ट्यादिकर्ता गुणत्रय-  
संबन्धतः । यथा शिवस्य त्रीणि रूपाणि तथा तस्य शक्तेरपि—वाग्देवी-लक्ष्मी-  
कालीति-त्रीणि रूपाणि रजः-सत्त्व-तमः-संबद्धानि । ब्रह्मादीनां शिवापेक्षयापकर्षो  
दर्शितः । प्रसङ्गतश्च शिवस्य पञ्च विशिष्टा मन्त्रा (मृत्युञ्जयादिनामानः)  
उक्ताः ।

विष्णु-वैष्णवादिविषये शिवपुराणस्य उदारा दृष्टिरवलोक्यते, यद्यपि क्वचिद्  
ऊर्ध्वपुण्ड्रादिधारणादीनाम् अप्रशस्तताऽपि कीर्तिता । निन्दिताश्च विष्णुशिवभेद-  
द्रष्टारः, विष्णुद्वेषिणो रुद्रभक्ताश्च गर्हिताः । विष्णवादीनामुपासका अपि रुद्राक्ष-  
धारणेऽधिकारिण इत्युक्तम् ।

पूर्णभोगफलसिद्धिर्यया जायते सा पूजेत्युक्तम् । पञ्चविधेयं पूजा मन्त्र-जप-  
होम-दान-समारोधनभेदात् । पूजादयश्च स्थण्डिलप्रतिमादिषु करणीयाः । षोडशोप-  
चारयुता पूजा विहिता । अन्ये देवा मूर्तिरूपैः पूज्यन्ते शिवश्च लिङ्गरूपेण ।  
लिङ्गपूजेयं मुख्या । मूर्ति-लिङ्गाश्रिता पूजा प्रथमाधिकारिणम्; सा च निर्गुण-  
शिवाश्रिगमहेतुरूपा । शिवपूजापरका मन्त्रा वाजसनेयिसंहितातः संकलिताः ।  
शिवपूजाविधिमन्त्रजपविधिश्च विस्तरेणोपवर्णिता; रुद्राक्षस्वरूप-तद्वारणविधिविषये  
बिल्ववृक्ष-भस्मलेपन-त्रिपुण्ड्रधारणादिविषये मूर्ति-नैवेद्य-पुष्पादिविषये च बहूक्तम-  
स्मिन् पुराणे ।



## पुराणानि, पाठविषयिणी समीक्षा च PURĀṆAS AND TEXTUAL CRITICISM

S. G. KANTAWALA

कतिभ्यश्चिद् वर्षेभ्यः प्राक् पुराणानां प्रामाण्ये विवदन्ते स्म गवेषका विद्वांसः; इदानीं पुनरेतेषां प्रामाण्यमभ्युपम्यते सर्वैः । पुराणाधारेण ऐतिहासिक-तथ्यनिर्धारणकर्मणि विद्वांसो बद्धादरा दृश्यन्ते । धर्मशास्त्रविदोऽपि पुराणानां प्रामाण्यमभ्युपगच्छन्ति—इति निबन्धग्रन्थदर्शनतो विज्ञायते ।

पुराणानां बहूनां पाठसमीक्षितानि संस्करणानि न प्रणीतानीति दूयते चेत् । वामन-कूर्म-वराह-पुराणानां पाठसमीक्षित-संस्करणानि प्रकाशितानि सर्व-भारतीय-काशिराजन्यासेन । भागवतपुराणस्य विष्णुपुराणस्य च एवंविधसंस्करणस्य प्रणयने प्रयासो विधीयते, मत्स्य-गरुड-शिवधर्मोत्तर-पुराणानामपि ।

मूलभूतपुराणसंहिताया उद्धारो दःशक एव । महाभारत-पाठसमीक्षित-संस्करणरचनायां याः समस्याः समुद्भूताः, ताः पुराणसंस्करणरचनायामपि यथायथम् उद्भूता भवेयुरिति ।

हस्तलेखानामाधारेण मूलपाठस्य कल्पनं पाठसमीक्षितसंस्करणकारस्य मुख्यं कर्म । मूलपाठेन सह यानि प्रकरणानि संयोजितानि तेषां पृथक्करणमपि आवश्यकमेव; तथा मूललेखकेन यः पाठो लिखितस्तस्य निर्धारणमपि ।

पुराणानि लौकिकानि शास्त्राणीत्यत एतेषु नवीनविषयाणां संयोजनं सर्वथा संभवि । पुराणश्लोकप्रकृतिं विचार्येदं कथयितुं शक्यते यदयं श्लोकः केन कस्माद् हेतोः प्रक्षिप्त इति । आवश्यकविषयकथने न्यूनतान भवेदित्यपि हेतुः प्रक्षेपाणाम् । पौराणिकविवरणेषु कः प्राचीनो विषयः कश्च वा नवीन इत्यैतिहासिकदृष्ट्या निर्धारयितुं शक्यते—इति लेखकेनोदाहरणैः सुष्ठु प्रदर्शितम् ।

प्रचलितानि पुराणानि नैकपुरुषकृतानि, नवैककालविरचितानि । कस्य-चिदपि पुराणस्य परिमाणविषये यो मतभेदो दृश्यते ततो मतमिदं सम्यक् सिद्धं भवति ।

पुराणानि मौखिक-परम्परायां सुरक्षितानि । अस्यां परम्परायां किमपि पुराणं यथाकालं यथादेशम् उपबृंहितं बहुधा; अन्ते च नियताकारेण ग्रन्थरूपेण निबद्धम् । सूतै रिरामानि पुराणानि कृतानि जनोपयोगीनि जनहृदयावर्जकानि च ।

यद्यपि वेदा अपि मौखिकपरम्परायां रक्षिताः, तथापि पौराणिकमौखिक-परम्परया सह अस्याः परम्पराया भेदो विद्यते । अस्यां परम्परायां वैदिकवाक्यानां पाठः सर्वथा सुरक्षितः; नैषा रीतिदृश्यते पुराणपरम्परायाम् । लौकिकानां

पुराणवाक्यानां पाठा विपरिवर्तमाना विद्यन्ते यथाकालम्, नैकपरम्पराविभक्तानि प्रत्येकं पुराणानि । अस्ति च सर्वेषां पुराणानां प्रामाण्यं यथायथम् ।

पुराणपाठोद्दारे खल्विदं विवेचनीयम्—किं व्यासकृतायाः पुराणसंहितायाः स्वरूपस्य निर्धारणं क्रियते, अथवा अष्टादशानां पुराणानाम् । प्रतिपुराणगत-पाठभेदपरिहारेणैव सा संहिता रचयितुं शक्यते । अष्टादशानां पुराणानां सम्पादनार्थं हस्तलेखपरम्पराश्रयणम् अवश्यंभावि ।

पुराणेषु पञ्चलक्षणपरा अंशा नाधिकमात्रया भिद्यन्ते; लेखकप्रमादाः पुनर्दृश्यन्त एव । व्रत-तीर्थ-भुवनकोशादिविषया बहुषु पुराणेषु समानरूपेण विद्यन्ते । व्रतादिविषयाणां परिहारे कृते सति अवशिष्टाः पुराणांशाः स्वल्पा भवन्ति । सर्वपुराणसाधारणविषयाणां संपादनं न केवलं हस्तलेखानामाधारेण कर्तुं योग्यम्, पुराणान्तरगत-सदृशविषय-प्रतिपादकाः पुराणांशा अपि सम्पादनकाले आलोच्याः । कस्यचिदेकस्य पुराणस्य संपादने कृते सति अन्यानि पुराणान्यपि अंशतः संपादितानि भवन्ति ।

अत्रेदं लक्षणीयं यत् (१) प्रत्येकं पुराणानि बहुभ्यः पुराणान्तरेभ्यः सह संबद्धानि; (२) प्रायेण सर्वेषु पुराणेषु एक एव विषयः प्रतिपादित इति । धर्मशास्त्रीयनिबन्धग्रन्थेषु उद्धृतानि पुराणवचनानि, दक्षिणभारतीयभाषायां रचितानि पुराणभाषान्तराण्यपि पाठ-समीक्षित-पुराणसम्पादने सहायकानि । पुराणवाक्य-विशेषस्य पाठः कथं पुराणान्तरगत-वाक्यपाठसाहायकेन संशोधयितुं शक्यते—इत्यत्रोदाहरणेन दर्शितम् ।

मुद्राशास्त्र—शिलालेखशास्त्रयोरपि उपयोगः पुराणसम्पादने करणीयो यत आभ्यामपि पुराणपाठस्य निर्धारणं कर्तुं शक्यते । वायु-ब्रह्माण्डपुराणगतवाक्य-विशेषपाठनिर्धारणे मुद्राशास्त्रस्य उपयोगो लेखकेनोदाहृतः; मत्स्यपुराणस्य तमिल-भाषान्तरेण मत्स्यपुराणपरिमाणस्य निर्धारणं कर्तुं शक्यते—इति दर्शितं लेखकेन ।

पाश्चात्यविदुषां मतेन पाठसंपादनकर्मणः चत्वारो भागा भवन्ति । मतस्यास्य उपयोगः खल्व्वांशिकरूपेण पुराणसम्पादनकर्मण्यपि कर्तुं शक्यते । पुराणसम्पादनस्वरूपविषये आनन्दस्वरूपगुप्तमहोदयस्य मतमप्यत्र उल्लिखितम् । पाठसमीक्षितवामनपुराणस्य सम्पादने ये नियमाः स्वीकृताः, तेषां विवरणमत्र प्रदत्तम् ।

अन्ते च लेखकेनोक्तं—पुराणविशेषस्य पाठसमस्याः खलु तस्य स्वकीयाः । महाभारतरामायणयोः पाठसमीक्षितसंस्करणयो विरचने ये नियमा आश्रिताः, तेषु परिवर्तितरूपेण पुराणसंपादनेऽपि यथायथं प्रयोक्तुं शक्यत इति ।

## प्रयागस्थितस्य अक्षयवटस्य ऐतिहासिकता

THE HISTORICITY OF AKṢAYAVATA AT PRAYĀGA

SHRI DEVI PRASAD DUBEY

प्रयागस्थोऽक्षयवटोऽतितरां प्रसिद्धः । अद्यापि स पूज्यते, यद्यपि मूलभूतो वटो लुप्तो जातः । दुर्गाभ्यन्तरे पातालपुरीमन्दिरे यः काष्ठखण्डो विद्यते स एवास्य मूलभूतवटस्य रूपान्तरमिति प्रतीयते । क्वायं वट आसीदित्यत्र विवदन्ते विद्वांसः । उपर्युक्तः काष्ठखण्डो न वटस्य रूपान्तरमिति केचन प्रतिजानते । एनं वटम् अधिकृत्य काचन चर्चात्र क्रियते ।

वृक्षपूजात्यन्तं प्राचीना । हरप्पाकालीनेयं पूजेति विज्ञायते । वेदसंमतापीयं पूजा । वटः खलु पूज्यवृक्षेष्वन्यतम इति वेदेषु दृश्यते । गृह्यसूत्रादिषु महाभारते च वटस्य प्रशस्तता पूज्यता चोक्ता । आदौ वृक्षपूजा ततश्च वृक्षाधिष्ठातृदेवतापूजा प्रचलितेति गम्यते । वटेन सह शिवादिदेवानां संबन्धो दर्शितः पुराणादिषु । वट-वृक्षपूजानार्यैः प्रवर्तिता न वेति न निश्चेतुं शक्यते । नागजातिप्रियोऽयं वृक्षः । तीर्थसंबन्धिनः केचन वटवृक्षाः पूज्यन्त इति प्रत्यक्षतो दृश्यते ।

प्रयागे कश्चिद् वटवृक्ष आसीदिति न वेदेषूक्तम् । रामायणे पुनः प्रयागस्थो वटवृक्ष स्पष्टमुल्लिखितः—चित्रकूटं प्रति प्रस्थितो रामो यमुनातीरस्थं श्यामं न्यग्रोधवृक्षं ददर्शति । (२।५।६); सीता च वृक्षमेनं ननाम । प्रयागस्थस्य न्यग्रोधस्य (वटवृक्षस्य) अयमुल्लेखः प्राचीनतमः । रामायणकाले वृक्षस्यास्य पूजा प्रचलितासीदित्यनेन विज्ञायते, यद्यपि अक्षयवटेति नाम नोक्तमत्र ।

महाभारतीयारण्यकपर्वणेषु तीर्थविवरणेषु नास्य वटस्योल्लेखो लभ्यते, गयास्थोऽक्षयवटः पुनरुल्लिखितः । प्रलयविवरणप्रसंगे कस्यचिद् वटवृक्षस्योल्लेखो दृश्यते खल्वारण्यकपर्वणि, परन्तु वटोऽयं प्रयागस्थ एवेति न निश्चप्रचं कथयितुं शक्यते । रामायणोक्तो वटवृक्षो महाभारतकाले लुप्तो जात इति प्रतीयते । रामायणोक्ता घटना ख्रीष्टपूर्व-सप्तम-शताब्दीया; रामायणस्य रचना खलु ख्री०पू० चतुर्थ-शताब्दी—ख्रीष्टीयद्वितीयशताब्दी-कालमध्ये कृता । महाभारतस्य प्रचलितं रूपं ख्रीष्टपूर्व-चतुर्थशताब्दी-ख्रीष्टीयचतुर्थशताब्दी कालमध्ये संजातमिति । यमुना-दक्षिणतीरस्थः श्यामो न्यग्रोधवृक्षः ख्रीष्टपूर्वदशमशताब्दीत आरभ्य ख्रीष्टीयद्वितीय-शताब्दीं यावद् विद्यमान आसीत्—इति कथयितुं शक्यते ।

रघुवंशे, उत्तररामचरिते, अनर्घराघवे च श्यामो वटोऽयमुल्लिखितः । यद्यपि रघुवंशादिरचनाकाले वृक्षोऽयं नासीत्, तथापि रामायणे उल्लेखदर्शनात् कालिदासादिभिस्तथैव उक्तमिति प्रतीयते ।



प्रयागसंगमस्थो वटवृक्षविशेषः पुराणेषु न केवलं संस्तुतः, प्रत्युत तत्र मरणमपि प्रशंसितम् । वृक्षोऽयं ख्रीष्टीय-तृतीय-शताब्द्यां जात इति संभाव्यते । सप्तमशताब्दीभवः चैनिकयात्री हिउयनेत्संगो दृष्टवानयं वृक्षः । नदीप्रवाहस्थान-परिवर्तनेन हेतुना वृक्षस्य अवस्थानमपि नैकरूपेण दर्शितं बहुषु ग्रन्थेषु ।

अलवीरुणिना अन्येनापि केनचन यवनधर्मावलम्बिना संगमस्थोऽयं वृक्षो निर्दिष्टः; केषुचिच्च शिलालेखेष्वपि दर्शितोऽयम् । यवनधर्मावलम्बिभिर्दृष्टो वृक्षो न हिउयनेत्संग-दृष्टो वृक्षो भवितुमर्हति । संगमस्थानपरिवर्तनेन प्राचीनवटस्य अवस्थानमपि परिवर्तितमिति विज्ञायते ।

मध्ययुगीयग्रन्थेषु उल्लिखितो वटवृक्षः संगमनिकटेऽतिष्ठत् नवमशताब्दीत आरभ्य । अकवरनृपतिना यदा दुर्गो निर्मितः, तदा वृक्षोऽयं दुर्गाभ्यन्तरे पतितः । त्रयोदशशताब्द्यामस्य क्षय आरब्धः । तुर्कैर्नाशितोऽप्ययं वृक्षः पुनः प्ररुरोहेति विविधतोर्यकल्प उक्तम् । सप्तदशशताब्दीभवैः कैश्चिद् विद्वद्भिर्मतमिदमभ्युपगतम् । जहांगीरेण नृपतिना औरङ्गजीवेन च कर्तितोऽयं वृक्षः, परन्तु अस्य प्ररोहो जातः पुनः पुनः । अष्टादशशताब्दीविरचिते प्रयागमाहात्म्यशताध्यायी-ग्रन्थे वृक्षोऽयं पञ्चयोजनायाम उक्तः । वस्तुतोऽष्टादशशताब्द्यां वृक्षोऽयं नासीत्, परम्परागतं मतमेव ग्रन्थकारेणोक्तमिति विज्ञायते ।

सप्तदशशताब्दीप्रथमचरणे वृक्षोऽयं नासीदिति निश्चप्रचम् । पूजाद्यर्थं कश्चिन्नवोनो वटवृक्षः कल्पितः, पातालपुरीमन्दिरे स्थापितश्च । अष्टादशशताब्दी-भवेन केनचन ख्रीष्टधर्मोपदेशकेन अक्षयवटस्य सत्ता उपर्युक्ते मन्दिरे स्वीकृता; एतत्कालीनैः प्रमाणपत्रैरपि पातालपुरीमन्दिरगतस्य वटवृक्षस्य सत्ता सिद्धयति । वृक्षस्यास्य पूजा १६६७-१७६५ ख्री० काले प्रवर्तिता पुरोहितैः । आदावयं वृक्षो राजप्रासाद आसीत्, ततश्च पातालपुर्यामिति कश्चित् पाश्चात्यविद्वान् बभाषे । अक्षयवटसंबद्धमन्दिरे जैनभक्तविशेषकृतं पार्श्वनाथमूर्तिस्थापनम् अधिकृत्य विशिष्टं विवरणं फौनोपार्कमहोदयया कृतम् ।

बहुभिर्युक्तिभिरिदं सिद्धयति यद् हरिद्वर्णशाखायुतो यः काष्ठखण्डः पातालपुरीमन्दिर इदानीं दृश्यते स पूर्वोक्ताद् वटवृक्षाद् भिन्नस्य कस्यचिद् वटस्येति । चित्रमिदं यदद्यापि दुर्गाभ्यन्तरे तिष्ठति कश्चिद् वटवृक्षः । २५० वर्षेभ्यः प्राचीनोऽयमिति वैज्ञानिकदृष्ट्या सिद्धयति । अयमेव १८३१ ख्री० वर्षे फौनोपार्कमहोदयया दृष्टमिति विज्ञायते । यद्यपि प्रासादस्थितः प्राचीनतरो वटवृक्षो नष्टो जातः, तथाप्यस्य किमपि मूलं जीवतमतिष्ठत्, ततश्च वृक्षोऽयं जात इति कथनमुपपन्नं भवति ।

रामायणकाले प्रयागे कश्चिद् वट आसीदिति निश्चप्रचम् । अस्य वटस्य नाशे जातेऽपि वटान्तरं संजातम्, अस्य पूजापि प्रचलिता । एनं वटमाश्रित्य

स्वेच्छया मरणविधानमपि प्रचलितम् । पुराणे वटस्यास्य महिमा सुप्रसिद्धः । केन रोपितोऽयं वृक्ष इति न ज्ञायते । स्वतः संभूतोऽयमिति कल्पयितुं शक्यते ।

प्रयागशिरसि राजच्छत्रभूतोऽयमक्षयवटवृक्षः पापहरः पुण्यकरश्चेति; अस्य वृक्षस्य पत्रे विष्णुः शयानो भवति—इत्याद्युक्तं पुराणेषु । गयास्थितोऽक्षय-वृक्षोऽपि एतद्वृक्षवत् पूज्यते । उभयवटवृक्षभक्ता वटपरकां काञ्चन पौराणिकीं कथां स्वाभिमतवटेन संबद्धां मन्यन्ते । अनयोः कस्य वटस्य पूज्यता महत्ता च प्राचीनतरा—इत्यस्य ऐतिहासिकदृष्ट्या निर्धारणं दुःशकमेव । अक्षयेति शब्दस्य यथाश्रुतोऽर्थोऽपि न स्वोक्तुं योग्यः ।

प्रयागस्थवटस्य अक्षयवटेति नामादौ प्रदत्तमिति कथयितुं न शक्यते । प्रयागवटेति शब्देनायमभिलप्यते विभिन्नेषु पुराणेषु, वैदेशिकैर्यात्रिभिः, मुद्रादि-भिश्च । स्कन्दपद्मपुराणयोः पुनरक्षयवटेति शब्दः प्रयुक्तः । क्वचित् ताम्रपट्टे चटुकवटेति नाम प्रयुक्तम् । प्रयागवटस्य श्यामवटेति नाम केषुचित् पुराणेषु कोशेषु च दृश्यते । इदं नाम रामायणमनुसरतीति न संशयलेशः ।

### पुराणप्रयुक्त-दैत्य-दानवशब्दप्रयोगसांकर्यस्य हेतुः

REASON FOR THE IRREGULAR USE OF THE WORDS  
DAITYA AND DĀNAVA IN THE PURĀṆAS

RAM SHANKAR BHATTACHARYA

देव-दैत्य-दानव-यक्ष-रक्षो-नागसर्पादीनां जन्म, तेषां वंशाश्च विस्तरेण पुराणेषु वर्णितम् । दक्षप्रजापतिकन्यानाम् अदिति-दिति-दन्वादीनाम् अपत्यभूताः कश्यपपितृकाश्चेमे देवादयः । आसां देवादिजातीनां वैशिष्ट्यमपि पुराणेषूक्तम् ।

देव-यक्ष-रक्षोनागादिप्राणिनां प्रसंगे तेषां जातयोऽपि उक्ता यथायथं पुराणेषु बहुत्र । क्वचिदिमे देवादिशब्दा गौणार्थका अपि प्रयुक्ता दृश्यन्ते, यथा कश्चिन्नरो रक्षःस्वभावत्वाद् रक्ष इत्युक्तः ।

पुराणेषु दैत्य-दानव-जातिद्वयनिर्देशे सांकर्यमनेकत्र दृश्यते—दैत्यो दानव-नाम्ना दानवश्च दैत्यनाम्ना प्रोक्त इति विचित्रा कृतिः पुराणकाराणाम् (द्रष्टव्यानि प्रह्लाद-वलि-बाण-विरोचन-तारक-वृषपर्व-पुलोम-विप्रचित्ति-नमुचि-मयादि-चरितानि पुराणगतानि) । इदं प्रयोगसांकर्यमेवंदृढं यदिदं कविसमयसिद्धमिति बभाषे राज-शेखरः । दैत्यदानवशब्दप्रयोगे या संकीर्णता, सा न गौणार्थनिमित्तेति विज्ञेयम् ।

इदं प्रयोगसांकर्यं सहेतुकमिति विज्ञायते । 'इत्येते त्वसुराः प्रोक्ता दैत्या दानवाश्च ये' इति वायु-ब्रह्माण्ड-पुराणवचने हेतुरयं दर्शितः । वचनादस्माद् विज्ञायते यत् प्राचीनतरे काले दैत्याः (दैत्यापरनामधेयाः) दानवाश्च असुरशब्देन व्यपदिष्टा बभूवुः । यतो दैत्यो दानवो वा कश्चिद् असुरेति शब्देनाभिलपितः, अतोऽर्वाचीने काले सोऽसुरः दैत्यो वा दानवो वेत्यस्य अवधारणं दुष्करं जातम् । किञ्च दैत्य-दानवयोर्वैशिष्ट्यावधारणं निष्प्रयोजनं संजातं परवर्तिनि काले, अतएव पुराणकारा दैत्य-दानव-शब्दयोः प्रयोगे न सदैव सावधाना बभूवुः । दैत्यदानवस्वभावाभ्यां शिकं सादृश्यमपि एतत्-प्रयोगसांकर्यकरणे आनुकूल्यं भजते ।

दैत्यदानवयक्षरक्षःपिशाचादि-जात्युत्पत्तिविवरण-परा ये पुराणश्लोकाः, तेषु असुरशब्दस्य प्रयोगो न दृश्यते । एतेनापि गम्यते—असुरशब्दो न कञ्चिज् जातिविशेषमभिधत्ते दैत्यदानवजातिविशेषमिव; शब्दोऽयं दैत्यदानवजातिद्वयस्य संज्ञेति ।



# सर्वभारतीय-काशिराजन्यासस्य कार्यविवरणम्

(जुलाई-दिसम्बर १९८५)

## गरुडपुराणसंबन्धि कार्यम्

एशियाटिकसोसाइटी (कलकत्ता)-संस्थानस्य द्वयोः वङ्गलिपि-हस्तलेखयोः ढाकाविश्वविद्यालयस्य एकस्य वङ्गलिपिहस्तलेखस्य पाठसंवादकार्यं प्रचलति । जर्मनदेशतः प्राप्तस्य एकस्यापूर्णस्य हस्तलेखस्य पाठसंवादकार्यं पूर्णतां गतम् । गरुडपुराणस्य इतरपुराणैः महाभारतेन रामायणेन च सह विषयसंवादकार्यम् क्रियमाणं वर्तते । आचारकाण्डस्य, प्रेतकाण्डस्य ब्रह्माकाण्डस्य च हस्तलेखान्तराणां परीक्षणं क्रियते । विविधाः पुराणसूच्यः पाठनिर्धारणार्थं प्रमाणरूपेण परीक्ष्यमाणा वर्तन्ते ।

## स्कन्दपुराण-मानसखण्डसंबन्धिकार्यम्

स्कन्दपुराणन्तर्गतमानसखण्डस्य १-३० अध्यायाः 'पुराण'-पत्रिकायां प्रकाशिता जाताः । ३१-४० अध्यायाः प्रकाशनार्थं प्रस्तुताः सन्ति । अस्य संपादनं त्रयाणां हस्तलेखानामाधारेण डा० गङ्गासागररायमहोदयेन क्रियते, येषु एकः पुराणविभागस्य पुस्तकालये वर्तते, अन्यौ च द्वौ नेपालदेशस्य काठमाण्डूनगरस्य राष्ट्रीय-भिलेखागारे वर्तते ययोः माइक्रोफिल्मप्रती प्राप्ते स्तः ।

## शिवधर्म-शिवधर्मोत्तरपुराणयोः कार्यम्

शिवधर्म-शिवधर्मोत्तरपुराणयोः पाठसमीक्षात्मकसंस्करणसंबन्धिकार्यं डा० बोनाजोलीमहाशयेन क्रियमाणं वर्तते । एतद्विषये तेन महाशयेन इटलीदेशे 'कम्प्यूटर' यन्त्रस्य सहायताया उपयोगित्वमपि परीक्षितम् ।

## लिङ्गपुराणोक्त-नामसूची

लिङ्गपुराणोक्त-व्यक्ति-जनपदादीनां नामसूची मद्रासविश्वविद्यालयस्य प्राध्यापकेन डा० गङ्गाधरन्-महाभागेन निर्मिता । तस्याः प्रथमांशः अङ्केऽस्मिन् प्रकाशितो वर्तते ।

## वेदपारायणं पुराणपाठश्च

आषाढमासे शुक्लयजुर्वेदस्य काण्वसंहितायाः पारायणं न्यासस्य शिवाला-प्रासादस्थिते शिवमन्दिरे पण्डितश्रीनिवासपुराणिकमहोदयेन कृतम्, श्रीलक्ष्मी-कान्तपुराणिकमहोदयः श्रोता आसीत् । पारायणकर्त्रे, श्रोतृमहोदयाय च विहिता दक्षिणा प्रदत्ता ।

### पुराणगोष्ठी

व्यासपूर्णमाया अवसरे वाराणस्यां न्यासस्य शिवालाप्रासादे १ जुलाई १९८५ दिनाङ्के पुराणगोष्ठी आयोजिता आसीत् । प्रभुनारायणेश्वरमन्दिरे वेदश्रवणानन्तरं पुराणगोष्ठ्यर्थं विद्वांसः 'वारादरी' भवने समागताः । प्रथमं षोडशभिर्वैदिकब्राह्मणैः वसन्त-पूजा संपादिता, यत्र महाराजकुमारैः श्रीअनन्त-नारायणसिंह-महोदयैः वैदिकब्राह्मणेभ्यो दक्षिणा प्रदत्ता । पण्डितहीरामणिमिश्रेण मङ्गलाचरणं कृतम् । तदनन्तरं गणेश्वरद्राविडमहोदयः एकां समग्रां शाखां स्मृतवते वेदविदुषे न्यासेन दीयमानाया त्रिपुरुषवृत्तेः विवरणं प्रदत्तवान् । श्रीपाथेमहोदयः वृत्तिग्रहार्थं पूनानगरादागतः । तदनन्तरं 'पुराण'-पत्रिकायाः संपादकः श्रीरामशंकरभट्टाचार्यमहोदयः न्यासाध्यक्षेभ्यस्तत्रभवद्भ्यः काशिनरेशेभ्यो डा० विभूतिनारायणसिंहमहोदयेभ्यः व्यासपूर्णमाङ्कं प्रदत्तवान् । डा० भट्टाचार्य-महोदयः अस्याङ्कस्य निबन्धानां संक्षिप्तः परिचयोऽपि प्रदत्तवान् । डा० गङ्गा-सागररायः पुराणविभागस्य वार्षिकस्य कार्यजातस्य विवरणमददात् । कार्येऽस्मिन् हस्तलेखानां प्राप्तौ आगतानां बाधानामपि उल्लेखः कृतवान् च । काशिक-हिन्दू-विश्वविद्यालयस्य प्राध्यापकः डा० रेवाप्रसादद्विवेदिमहाभागः कालिदास-ग्रन्थानां केषाञ्चन पाठानां विषये स्वमतं प्रतिपादितवान्, उक्तवान् च यद् व्याख्याकारा अपि केषुचित्स्थलेषु प्रामादिकान् पाठान् प्रदत्तवन्तः । संस्कृतविश्वविद्यालयस्यानुसंधान-निदेशकः वागीशशास्त्रिमहोदयः पुराणीयशकुन्तलोपाख्यानविषये स्वविचारं व्यक्त-करोत् । उपस्थितविद्वत्सु इमे प्रमुखा आसन्—पण्डितबलदेव उपाध्याय महोदयः (न्याससदस्यः) डा० रघुनार्थसिंह महोदयः (न्याससदस्यः), प्रोफेसर विजयपालसिंह महोदयः, प्रोफेसर शिवनन्दनलालदरमहोदयः, प्रोफेसर प्रबोधनारायणसिंह-महोदयश्च । अन्ते तत्रभवन्तः काशीनरेशा महाराजा डा० विभूतिनारायणसिंह-महोदया विद्वद्भ्यः तेषां सहयोगार्थं धन्यवादान् प्रदत्तवन्तः । गोष्ठीसमाप्तौ विद्वद्-भ्योऽल्पाहारः प्रसादश्च प्रदत्तः ।

### हनुमान्-मन्दिरन्यासस्य समारोहः

१ जुलाई १९८५ दिनाङ्के सर्वभारतीयकाशिराजन्यासस्य शिवालाभवने पुराणगोष्ठ्या अनन्तरं कलकत्तानगरस्थितस्य हनुमान्मन्दिरन्यासस्य एकः समा-रोहः संपन्नो यस्मिन् तत्रभवता महाराजकुमारेण श्रीअनन्तनारायणसिंह-महोदयेन अस्य न्यासस्य संस्थापकन्यासधारिणः श्रीदामोदरलालखन्ना-महाभागस्य चित्र-स्योद्घाटनं कृतम् । अत्रावसरे तत्रभवद्भिः काशिनरेशैर्महाराजैः डा० विभूति-नारायणसिंहमहाभागैः कीर्तिशेषस्याचार्यविश्वनाथप्रसादमिश्रस्य निबन्धानां संग्रहस्य उद्घाटनं विहितम् । अस्मिन् अवसरे प्रो० प्रबोधनारायणसिंह-प्रो० विजयपालसिंह-पं० लक्ष्मीशंकरव्यास-डा० भानुशंकरमेहता-प्रभृतिभिः वक्तृभिः संस्कृतभाषायाः, भारतीयसंस्कृतेः च कृते स्वर्गीयस्य दामोदरदासखन्ना-



महाभागस्य कृतानां प्रयासानां प्रशंसनं कृतम् । विशेषतः कलकत्तानगरे स्थापितस्य हनुमान्मन्दिरन्यासस्य स्थापने दूरदर्शित्वं प्रशंसितम् । तत्रभवद्भिः काशिनरेशैः 'लाला बाबू' इति नाम्ना प्रथितस्य दामोदरदासखन्नामहाभागस्य गुणानां प्रशस्तिः कृता; उक्तं च यत् तस्य कृते किमपि कार्यम् असंभावि नासीत् । विविधमतानुयायि-पुरुषान् स एकत्र कर्तुं समर्थ आसीत्; स काश्याम् अस्याः शताब्द्याः चतुर्थे दशके ब्राह्मणमहासभायाः वर्णाश्रमस्वराजसंघस्य च संघट्टने प्रमुख आसीत् । अस्मिन् कार्ये सः स्वर्गीयस्य महामहोपाध्यायस्य लक्ष्मणशास्त्रि-द्राविडस्य विश्वासभाजनं सहायकः आसीत् । काशिराजानां परिवारेण सह लाला बाबू-महोदयस्य परिवारस्य चतुष्पौरुषः संबन्ध आसीत् । अस्मिन् प्रसङ्गे तत्रभवद्भिः काशिनरेशैः डा० हजारीप्रसादमहाभागस्य आचार्यविश्वनाथप्रसादमिश्रमहा-भागस्य स्मृतीनां गुणानां च विशेषणोल्लेखः कृतः । कीर्तिशेषौ इमौ महाभागौ हनुमान्-मन्दिरन्यासस्य अध्यक्षौ आस्ताम् । श्रीदामोदरदासखन्नामहाभागस्य सुपुत्रः श्रीज्ञानेन्द्रनाथखन्ना-महोदयः श्रीमतः काशिनरेशान् प्रति कृतज्ञतामज्ञापयन् स्वपितुः आदर्शपालनाय प्रयासं करिष्यामीति उदघोषयत् ।

### रामलीला

अस्मिन् वर्षे रामनगरस्था विश्वविश्रुता रामलीला १९८५ वर्षस्य २७ सितम्बरदिनाङ्कमारभ्य २७ अक्टूबर दिनाङ्कं यावत् (अनन्तचतुर्दशीतिथिमारभ्य आश्विनपूर्णिमापर्यन्तं) सम्पन्ना । अस्मिन् वर्षे सर्वेषु रामलीलादिनेषु वर्षा झञ्झा च नासीत्, अतो लीलादर्शकानां संख्या प्रचुराऽऽसीत् । धनुर्यज्ञ-अङ्गद-संवाद-भरत-मिलापादिविशिष्टदिनेषु जनसंमर्दः प्रचुर आसीत् । पूर्ववदस्मिन् वर्षेऽपि साधवो महात्मानश्च लीलादर्शकेषु प्रधाना आसन् । पूर्ववत् साधुभ्यो निःशुल्कं भोजन-सामग्रीवितरणं समग्रेषु लीलादिनेषु कृतम् । तेषां संख्या प्रायशः सहस्रमिताऽऽसीत्; एतेषु बहवो देशस्य दूरतः प्रदेशादपि उत्तरभारतस्य इमां प्रथितां लीलां द्रष्टुमागता आसन् ।

अमेरिकादेशस्य राष्ट्रीयभौगोलिकपत्रिकायां (National Geographical Magazine) शीघ्रमेव प्रकाशयिष्यमाणस्य काशीविषयस्यैकस्य लेखस्य कृते रामलीला-सामग्री-संकलनाय टानो हेडरर्-महोदयः नियुक्त आसीत् । एष महाभागः काशिनरेशेभ्यो लिखति—पत्रिकाया एकस्य लेखस्य कृते अयम् बृहत्तरः कालः प्रयासश्च समुद्भाति किन्तु एतेषां चित्राणां अमेरिकादेशीयेषु संग्रहालयेषु संस्थानेषु च बहुवर्षाणि यावत् प्रदर्शनाय अन्ये अवसरा उपलब्धा भविष्यन्ति ।

### रासलीला

पूर्ववदस्मिन्नपि वर्षे रासलीला संपन्ना । रामनगरस्थिते प्रसिद्धोद्याने १९ अगस्त १९८५ दिनाङ्कमारभ्य ३० अगस्त १९८५ दिनाङ्कं यावत् द्वादशसु दिनेषु



सायंकाले रासलीला संपन्ना । रासलीलाकलाकारा मथुरा-वृन्दावनत आगता आसन् । प्रतिदिनं रामनगरीयाः समीपवासिनश्च बहुसंख्यका दर्शका रासलीलां दृष्टवन्तः । प्रतिदिनं तत्रभवन्तो महाराजकाशिनरेशा डा० विभूतिनारायणसिंह-महाभागाः, महाराजकुमारा अनन्तनारायणसिंहमहाभागा अन्ये राजपरिवार-सदस्याश्च रासलीलां दृष्टवन्तः । रासलीलासमाप्तिदिने कलाकारेभ्यो दक्षिणा प्रदत्ता ।

### कुडालीशृङ्गेरीपीठस्य आचार्यस्यागमनम्

कुडालीशृङ्गेरीपीठस्य आचार्या जगद्गुरवः १००८ सच्चिदानन्दबालुकेश्वर-भारती-स्वामिपादाः (फोर्ट रोड शिवभोगा, कर्णाटक) १२ अक्टूबर १९८५ दिनाङ्के रामनगरदुर्गमागताः । तत्रभवन्तो महाराजाः काशिनरेशा डा० विभूतिनारायण-सिंहसमं देवा महाराजकुमाराः श्री अनन्तनारायणसिंहमहाभागा राजपरिचारिकैः सह स्वामिपादानां दुर्गे स्वागताभिनन्दनं कृतवन्तः । स्वामिपादा दुर्गस्थ-देवतानां दर्शनं पूजनं च कृतवन्तः । तत्रभवन्तः काशिनरेशा स्वामिपादेभ्यः वाराहपुराणस्याङ्गलभाषानुवादस्य एकां प्रति 'पुराण'-पत्रिकाया जुलाई १९८५ अङ्कस्यैकां प्रति च प्रदत्तवन्तः, पुराणविभागस्य कार्यस्य च विवरणं दत्तवन्तः । स्वामिपादेभ्यो महाराजैः दक्षिणा प्रदत्ता । गमनात् पूर्वं स्वामिपादा उपस्थित-जनेभ्यः प्रसादं वितरयामासुः ।

### बल्लभाचार्यस्यागमनम्

पूज्यपादाः १००८ श्री मथुरेश्वरजीमहाराजाः, बल्लभाचार्यपीठस्य षष्ठ आचार्याः ( गिरिकुञ्ज, देसाई सेरी, घटियालीपोल, बड़ौदा ) १३ अक्टूबर १९८५ दिनाङ्के रामनगरदुर्गमागताः, तत्रभवन्तः काशिनरेशैः आचार्यपादानां रामनगरदुर्गे स्वागता-भिनन्दनं कृतम् । काशिनरेशैः न्यासस्य पुराणसंबन्धकार्यविषये स्वामिपादाः परिचायिताः; एतस्मिन् कार्ये ते स्वर्णचि च प्रदर्शितवन्तः । काशिनरेशैः आचार्य-पादेभ्यः दक्षिणा वाराहपुराणस्य हिन्दीभाषानुवादप्रतिः 'पुराण'-पत्रिका च प्रदत्ताः ।

### मुरारीवापूमहाभागस्य प्रवचनम्

गुजरातप्रदेशस्य प्रथितो रामचरितमानसकथावाचकः सन्तमुरारी-वापूमहाभागः ३० नवम्बर १९८५ दिनाङ्कमारभ्य ७ दिसम्बर १९८५ दिनाङ्कं यावत् न्यासस्य वाराणस्यां शिवालाप्राङ्गणे रामचरितमानसविषये प्रवचनं कृतवान् । प्रतिदिनं षड्होरापरिमितकालपर्यन्तं प्रवचनं प्राचलत् । यस्मिन् श्रोतॄणां महान् संमर्द आसीत् । नैकेषु दिनेषु महाराजाः काशिनरेशा डा० विभूतिनारा-यणसिंहमहोदया अपि प्रवचने उपस्थिता आसन् । समाप्तिदिने महाराजा वापूमहाभागं हृदयावर्जक-प्रवचनाय धन्यवादं ज्ञापितवन्तः । काशिनरेशैः आशंसितं यत् साधूनां धार्मिकाचार्याणां च सहयोगेन गोवधस्य गङ्गाप्रदूषणस्य च सरलतया निवारणं भविष्यति । एतस्मिन् विषये 'सन्तानां साधूनां च मार्गदर्शनं प्रयासश्चावश्यकमिति

तैर्विज्ञापितम् । श्रीमद्भिः काशिनरेशैः मुरारीवापुमहाभागः मासं यावत् रामनगर-  
मागत्य रामलीलादर्शनार्थंमामन्त्रितः । अस्मिन् प्रवचने समग्रेषु दिनेषु श्रोतॄणां  
दरिद्राणां च कृते निःशुल्कभोजनादेः व्यवस्था आसीत् । सर्वभारतीयकाशिराज-  
न्यासस्य एका पुस्तकविक्रयशालाऽपि स्थापितात्र ।

### मन्दिराणां प्रबन्धविषये आर्थिकनियन्त्रणविषये च विचारगोष्ठी

सर्वभारतीयकाशिराजन्यासेन नन्देश्वरभवने १५, १६ दिसम्बर १९८५  
दिनाङ्कयोः मन्दिराणां प्रबन्धविषये आर्थिकनियन्त्रणविषये च एका विचार-  
गोष्ठी आयोजिता आसीत् । अस्यां विचारगोष्ठ्यामुपस्थिताः प्रमुखा विचार-  
रका इमे—श्री अन्नारावमहोदयः तिरुमलतिरुपतिदेवस्थानस्य पूर्वप्रधान-  
कार्याधिकारी, 'बारकौन्सिल आफ इण्डिया' इत्यस्य सचिवः श्री श्याममोहन  
श्रीवास्तवमहाभागः, लखनऊ-विश्वविद्यालये विधिविभागस्य प्रवाचकः श्री  
कैलाशचन्द्र श्रीवास्तवमहोदयः, वाराणस्याः जिलान्यायाधीशः श्रीश्रीनाथसहाय-  
महाभागः, वाराणसेयसंस्कृतविश्वविद्यालयस्य कुलपतिः डा० रामकरण शर्म-  
महाभागः, श्रीविश्वनाथशास्त्रिदातार महोदयः, चेल्लालक्ष्मणशास्त्रिमहोदयः,  
श्रीविश्वेश्वरशास्त्रि-द्रविडमहोदयः, श्रोगणेश्वरशास्त्रिद्रविडमहोदयः । विचारगोष्ठ्या  
अध्यक्षता श्रीमद्भिः काशिनरेशैः डा० विभूतिनारायणसिंहमहोदयैः कृता । प्रबन्धस्य  
नियन्त्रणस्य च सर्वेषां पक्षा विचारिताः—यथा मन्दिरस्य तदीयार्थस्य शासनेन  
नियन्त्रणं, शासनेन शासनव्यतिरिक्तव्यक्तिभिः सह समवेतनियन्त्रणं च । इदमपि  
कथितं यत् मन्दिरप्रबन्धस्य तदीयार्थनियन्त्रणस्य सर्वान् विषयानङ्कुर्वन्तो  
विधानस्य निर्माणं भवेदिति । गोष्ठ्या आयोजकः हिन्दुविश्वविद्यालयस्य विधिविभा-  
गस्य प्राध्यापकः कृष्णबहादुरमहाभाग आसीत् ।

### पुराणविभागे आगता विद्वांसः

अस्मिन् कार्यावधौ अनेके विद्वांसः देशविदेशस्य विविधविश्वविद्यालयेभ्यः  
शोधसंस्थानेभ्यश्च आगताः, पुराणविभागस्य कार्यजातं ज्ञातवन्तश्च । तेषु अधो-  
निर्दिष्टा विद्वांस उल्लेखमर्हन्ति—

१. संपूर्णानन्दसंस्कृतविश्वविद्यालयस्य कुलपतिः डा० रामकरणशर्ममहा-  
भागः ।

२. हिन्दूविश्वविद्यालयस्य कलासंकायप्रमुखः डा० लल्लनजीगोपालमहोदयः ।

३. हिन्दूविश्वविद्यालयविधिविभागस्य वारिष्ठप्राध्यापकः डा० कृष्णबहादुर-  
महाभागः ।

४. हिन्दूविश्वविद्यालयस्य तेलगुविभागाध्यक्षः डा० सूर्यनारायणमहाभागः ।

बहवो विद्वांसः पौराणिकविषये स्वप्रश्नान् पत्रमाध्यमेन प्रेषितवन्तस्तेभ्यः  
समीचीनानि उत्तराणि पत्रद्वारा प्रदत्तानि ।



## सहयोगिन्यासानां कार्यविवरणम्

### (१) महाराज बनारस विद्यामन्दिरन्यासः

#### विद्यामन्दिरसंग्रहालयः

न्यासेन संचालितः संग्रहालयः दूरतः समीपतश्च सर्वानेव दर्शकान् आकर्षति । वाराणसीमागन्तुकानां सर्वेषामेव यात्रिणां कृते एष संग्रहालयो दर्शनीय-स्थलेषु अन्यतमः । संग्रहालये महाराज-ईश्वरीप्रसादनारायणसिंहकलामन्दिरस्याधीने संचालितः 'वाहन' प्रभागः, यस्मिन् भूमिमार्गपरिवहनस्य विकासः प्रदर्शितो वर्तते । अयं यूनां विद्यालयछात्राणां च कृते अतीवाकर्षकः संजातः । अस्मिन् कार्यावधौ अधोनिर्दिष्टा विशिष्टा जनाः संग्रहालये आगताः स्व-स्वसम्मर्ति च दर्शकपुस्तिकायां लिखितवन्तः—

१. श्रीलक्ष्मीकान्तज्ञामहोदयः (प्रधानमन्त्रिणः प्रशासनविषये परामर्शदाता); स लिखति—“संग्रहालयः गौरवितातीतस्य स्मृतिं नूतनां करोति” ।

२. लेफ्टीनेण्टजेनरल भूपिन्दरसिंहः—भारतीयसेनाया मध्यकमान इत्यस्य प्रधान-नियन्त्रकः—“अतीव रोचकः” ।

३. इण्डियन नेशनल ट्रस्ट फार आर्ट एण्ड कल्चरल हेरिटेज इत्यस्य सचिवः ७१, लोदी इस्टेट, दिल्ली—“अस्य संग्रहालयस्य कृते अस्माकं मङ्गल-कामना समर्थनं च । एष संग्रहालयः प्रवर्धतां विकसतु च” ।

४. लेफ्टीनेण्ट जेनरल नाथूसिंहः (अवकाशप्राप्तः)—“सुखदोज्जुभवः” ।

५. मेजर जेनरल आर. के. आनन्द तथा श्रीमती आनन्दा—“राजप्रासादीयइतिहासज्ञानस्य सुखदोज्जुभवः” ।

६. श्री डेविड टिप्पेट तथा श्रीमती टिप्पेट—“अत्रागत्य अतिसम्मानं प्रसन्नतां चानुभवामि” ।

७. ब्रिगेडियर डी० एस० जग्गी ।

८. बंगलादेश-सर्वोच्चन्यायालयस्य न्यायाधीशः श्री बदरुल हैदर चौधुरी महोदयः—“यत् किल स्थानपरिदर्शनार्थं भ्रमणरूपेण चिन्तितं तत् सर्वथाभिनवानु-भवरूपेण विपरिणतं यदा तत्रभवद्भिर्मम स्वागताय निश्चयः कृतः । विधि-आचारधर्मविषयेषु विमर्शं कृत्वाहं सपत्नीकः तत्रभवद्भिः पुनरागमनाय आदिष्टोऽस्मि । एकेन प्राचीनेन परिवारेण एकस्य प्राचीनस्य परिवारस्य सम्मानं जातम् । काशिनरेशानां सर्वे प्रयत्ना ईश्वरानुगृहीताः सन्ति”ति ।

#### वैदिकबालकवसन्तपूजा

रामनगरदुर्गस्थिते देवीमन्दिरे २९ नवम्बरे १९८५ दिनाङ्के वैदिक-बालकैः वसन्तपूजा संपन्ना । वेदपारायणे षोडश ब्रह्मचारिणः समाविष्टा आसन् । वसन्तपूजा-समाप्तौ वैदिकबालकेभ्यो यथापूर्वं भोजनं दक्षिणाश्च प्रदत्तानि ।



### चित्रकला-प्रतियोगिता

पूर्ववर्षेष्विवास्मिन्नपि वर्षे २८ नवम्बर दिनाङ्के स्थानिकपाठशालानां छात्राणां कृते चित्रकलायाः प्रतियोगिता आयोजिता आसीत् । चित्राणां परीक्षणं काशिकहिन्दूविश्वविद्यालयस्य चित्रकला (Visual Arts) प्रभागस्य अध्यापकाभ्यां डा० गज्जरमहाभागेन, डा० आर. एन. मिश्रमहाभागेन च कृतम् । प्रतियोगितां समाविष्टेभ्यः छात्रेभ्यः मिष्टान्नानि, प्रशस्तविजेतृत्रयछात्रेभ्यः पुरस्काराश्च प्रदत्ताः ।

स्थानिककुम्भकाराणां कृते परम्परागत चित्रकलाया प्रतियोगिता आयोजिता आसीत् । विद्यामन्दिरन्यासस्य बाह्यभित्तिषु तैः निर्मितानां चित्राणां परीक्षणमपि डा० गज्जरमहाभागेन डा० मिश्रमहाभागेन च कृतम् । त्रयः पुरस्कारा योग्यताक्रमेण प्रदत्ताः । अन्येभ्यः कुम्भकारेभ्यः सान्त्वनापुरस्कारा द्रव्यरूपेण प्रदत्ताः ।

### अखिलभारतीयवाणिज्यसम्मेलनम्

२९ दिसम्बर १९८५ दिनाङ्के सायंकाले काशिकहिन्दूविश्वविद्यालये संपन्नस्य वाणिज्याधिवेशनस्य सदस्यानां स्वागतं अल्पाहारेण दुर्गे कृतम् । सदस्याः संग्रहालयस्य विविधप्रभागानवलोकयामासुः ।

### (२) महाराजप्रभुनारायणसिंह-फिजिकलकलचरल-ट्रस्ट

#### शारीरिकव्यायामप्रदर्शनम्

वाराणस्याः कोणभट्टव्यायामशालायाः सदस्याः तत्रभवतां काशिनरेशानां डा० विभूतिनारायणसिंहमहोदयानां पुरतः २९ नवम्बर १९८५ दिनाङ्के मलखम्भारोहणस्य प्रदर्शनं कृतवन्तः । अस्मिन् अवसरे विद्यालयानां वयोज्येष्ठछात्राणां कृते कबड्डीप्रतियोगिता अपि संपन्ना । कबड्डीप्रतियोगिताया विजेतृछात्रेभ्यः मलखम्भारोहणस्य प्रदर्शकेभ्यश्च पुरस्काराः प्रदत्ताः ।

### (३) काशोनरेश-महारानीधर्मकार्यनिधिः

अनेन न्यासेन ३० नवम्बर १९८५ दिनाङ्के मिष्टान्नवितरणं स्थानिकानां सर्वेषां प्राथमिकपाठशालानां छात्रेभ्यः मिष्टान्नानि वितरितानि । पञ्चवर्षादूनेभ्यः वस्त्राण्यपि वितरितानि । वाराणसीजनपदस्य चकिया-अनुभागस्य जनजातिबालकेभ्यो १ दिसम्बर १९८५ दिनाङ्के वस्त्राणि मिष्टान्नानि च अनेन न्यासेन वितरितानि ।

### (४) महाराजकाशिराज-धर्मकार्यनिधिः

अस्मिन् कार्यावधौ न्यासस्य सर्वाणि धार्मिकानि सांस्कृतिकानि च कृत्यानि यथापूर्वं विहितानि । न्यासेन संचालितानि त्रीणि शिक्षासंस्थानानि—महाराजबलवन्तसिंह-महाविद्यालयः, गङ्गापुरस्थः, राजातालाबस्थितः महाराजमनसाराम-विधिविद्यालयः तथा रामनगरदुर्गस्थिता महारानीरामरत्नकुँवरिसंस्कृत-पाठशाला—सम्यक् प्रचरन्ति, प्रवर्धमानानि च सन्ति ।

# INDEX OF NAMES IN THE LINGAPURĀṆA

(Gurumandala Series, Calcutta, 1960)

By

N. GANGADHARAN

## Abbreviations used

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

- Amśa** d. m. one of the 16 worshipped in Mahimāvyūha. II. 27. 107.
- Amśu** d. m. I. 55. 25; 59. 32; dwells in the Sun in the months of Saha and Sahasya I. 55. 59; is the sun in the month of Caitra I. 59. 33; performing the duty of the sun has seven thousand rays I. 59. 36.
- k.l.r. son of Purutvat and Bhadravati of Vidarbha I. 68.48; his progeny after marriage with Aikṣvākī I. 68. 49.
- Amśumat** d. m. one of the twelve Ādityas I. 63. 26; 82. 43.  
k.s. r. son of Asamañjas; son of I. 66. 19.
- Akrūra** m. a dvija, son of sage Garga; was teased by King Janamejaya who incurred the sin of brahmin slaughter I. 66. 73-4.
- k.l.r. son of Śvaphalka I. 69. 25; married Ratnā, the daughter of Śaiva I. 69. 25; sons of I. 69. 26-28; son through Ugrasenā, daughter of Ugrasena I. 69. 28-9.
- Akṣapāda** m. a. disciple of Sahiṣṇu, the 27th manifestation of Śiva, I. 7. 50; 24. 119; disciple of Somasarma; I. 24. 123.

- m. a gaṇa who accompanied Lord Śiva I. 72. 81.
- Akṣā d. w. worshipped in the second enclosure of the Gopāyivyūha II. 27.209.
- Agamā d. w. worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Agastya s. requested to dispel one's impurity I. 82. 65.
- Agni d. refers to Bhauma (Mars); son of Vikeśī and Lohitārcis I. 61.19.
- s. Upamanyu, described as I. 108.7.
- d. as an epithet of Śiva I. 18.3; 34.7; as Śiva as cause of Soma 34. 1.
- d. m. (fire god) one of the luminaries I. 85. 159; marries Svāhā, daughter of Dakṣa I. 5. 26; 70.291; one of the divine factors 86.79; owes the existence to Śiva 96.55; burns because of Śiva I. 34.2; 96.100; as one of the eyes of Śiva I.75.7; goddess described as having the form of II. 29.4; Jalandhara's challenge of the strength of I. 97. 24; as the inner soul of every object I. 34.6; bears the fruits of one's deeds I. 34. 1; worship of Śiva endowed with śakti the weapon of I. 84.60; mode of installation of the image of II. 46.3; merits of worship of I. 34.4; fifty in number became the iron bolts of the chariot of Śiva setting out to destroy Tripura I. 72.10; as worshipping Śiva I. 104.26; described as the seat of Śiva I. 88.3; glory of Śiva sung by I. 104.29; one of the different varieties of liṅgas worshipped by I. 74.22; Śiva described as the destroyer of the sacrifice of I. 104.28.
- Agribāhu k. m. son of Priyavrata I. 46.17; ruler of Plakṣa-dvīpa I. 46.19.
- Agnimukha d. m. a gaṇa who came to witness the marriage of Śiva I. 103.20.



- Agnirudra d. m. one of the deities worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.129.
- Agniveśa s. a disciple of Śulin, 24th manifestation of Śiva I. 7.49; 24.113.
- Agniṣṭoma (rite) the need for the performance of I. 29.72; relative benefits of worship of Tryambaka and performance of II. 54.18.
- Agniṣvāta-s m. a clan of manes; Menā was the mind-born daughter of Svadhā and I. 6.6; requested to cleanse one's sins I. 82.67.
- Agnihotra (rite) merits of its performance I. 12.5; the relative merits of the worship of the liṅga and the performance of II. 21.79
- Agrevadha d. m. an epithet of Śiva I. 95. 47.
- Aghora d. m. one of the five Brahman forms of Śiva; represents the intellect and is endowed with the eight accessories dharma etc. II. 14.8; represents the southern face of Śiva II. 19.9; manifested in front of Brahman who contemplated on Him I. 14.8-9; a description of the form of II. 26.6; is contemplated upon as endowed with syllables II. 50.30; is the cause of fire and colour II. 14. 23; is verily the power of burning II. 14.28; remains in all the beings as the eyes II. 14.13; remains in all the beings as the feet II. 14.18; assigned to the south at the time of worship II. 21.90; installation and worship of the idol of II. 50.18; salutation to I. 18.4; 72.124; 72. 142; 79. 21; 95.50; II. 26.6; mode of worship of II. 26.11; 26.27; 26.30; 49.2; eight kinds of worship of II. 21.22; the acts which please II.49.17; the worship of Aghora that would cure diseases II. 49.16; requested to cleanse one from sins I. 82.5; His greatness as destroyer of sins I. 15.2-6 merits of repetition

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- Aghorā d. w. one among the eight feminine energies II. 22.44; worshipped in the first enclosure of the Prathamāvyaḥa II, 27.168.
- Aghorāṣṭaka-tattva d. m. Śiva addressed as the principle of the set of eight forms such as Aghora I.72.124.
- Aghoreśa d. m. same as Aghora above; mode of worship of II. 50.26; greatness described earlier II. 49.1; mode of worship described again II. 26.5.
- Āṅgacaṇḍikā d. w. one of the deities worshipped in the second enclosure of the Caṇḍāvyaḥa II. 27.147.
- Āṅgāra d. m. one of the deities worshipped in Vaśitva-vyaḥa II. 27.123.
- Āṅgāraka d. m. (planet Mars) son of Prajāpati originated from Pūrvāṣāḍha I. 61.44-45; given as son of Śarva form of Śiva and Vikesī II. 13.4; equated with Skanda I. 60.2; requested to remove one's sin I. 82.73; worshipped II. 12.23; 22.58; worshipped in the performance of Tulāpuruṣadāna II. 28.70.
- Āṅgārakāśana m. a gaṇa who accompanied Śiva on His march of conquest of Tripura I. 72.81.
- Āṅgīras s. created by Brahman I. 5.10; 38.12; 70.181; created by Brahman from His head I.70.187; a form of Śiva II. 11.15; one of those who worshipped Śiva at Dāruvana I. 33.20; married Smṛti; daughter of Dakṣa I. 5.24;

- 70.288, 290; father of Bṛhaspati I. 61.18, 43; his progeny I. 65.41, 43; one of those who dwell in the Sun and eulogise I. 55.26; dwells in Sun in the months of Nabha and Nabheya I. 55.52; one of those sanctified by Śiva is requested to remove the sins I. 82.65; instructed Pāsupatayoga to Kṛṣᅇa I. 69.74; Indra's narration about the affliction due to Tāraka to I. 101.17, 20; is the 'ṛṣi' for the letter 'vā' in the five-syllabled mantra of Śiva I. 85.52; struck down by Virabhadra at Dakṣsa's sacrifice I. 100.36; an authority on dharma I. 39.64; manifestation of Śiva as Gautama in the race of I. 24.64; a disciple of Ṛṣabha, the ninth manifestation of Śiva I. 7.42; 24.45.
- Aᅅgiras m. the fourth of the 28 Vyāsas I. 7.14; 24.23. (planet Mars) located above the starry spheres of Bṛhaspati etc. I. 57.19; a slow mover I. 61.39.
- Acala mt. refers to Himalaya I. 102.57.
- Acalā d. w. one of the deities worshipped in the second enclosure of the Prathamāvvyūha II. 37.170.
- Acalesvara d. m. form of Śiva, established by Himavat I. 92.165.
- Acyuta d. m. (decayless) an attribute of Viṣᅇu; created an illusory Puruṣa to cause obstacles for the demons I. 71.73; taught the atheistic scripture to the Puruṣa for the destruction of the three cities I. 71.77; Śiva's words that Acyuta would be a devotee of Śiva I. 98.182; Mārkaᅇᅇeya's words to Ambariṣa after contemplation on II. 1.5; His reaction to the critical words of Nārada II. 5.123; Dussaha advised by Mārkaᅇᅇeya to discard the places where one finds chant of names of II. 6.19.



- Acyutā d. w. one of the energies worshipped in the first enclosure of Harāvyyūha II. 27.152.
- Aja d. m. unborn as referring to Brahman; words spoken to Nārāyaᅇa that the latter came into being first I. 103.38; and other gods' visit to the place of Śiva I. 80.12; and others were defeated by Jalandhara I. 97.4; by whose directive Sanatkumāra approached Śilāda and got rid of the curse of being a camel II. 9.5; described as lord of all the beings II. 47.2; as born of the navel lotus of Viᅇᅇu I. 103.45; the need for the worship of Vināyaka prior to the worship of I.105.27; reference to boons obtained by the demons from I. 71.91.
- d. m. an attribute of Śiva ; as the supreme lord I. 71. 114; the benefits of worshipping once I. 79. 24; and the other gods of the trinity constitute the three parts of the liᅇga II. 47. 11.
- Aja d. m. a gaᅇa who accompanied Śiva in his march to conquer the three cities.
- Aja (goat) as born of Dharma and Sugrīvi I. 63. 32.
- Aja k. s. son of Raghu; progeny of I, 66. 34.
- Ajabila a. liᅇga at Vārāᅇasī; established by Aja I. 92. 153.
- Ajaya d. m. one of the deities worshipped in the first enclosure of the Vaᅇitvavyūha II. 27. 122.
- Ajavaktra d. m. a gaᅇa who accompanied Śiva in his march to Tripura.
- Ajavāhana k. son of Bhalandana; was of great exploits I. 66. 53.
- Ajita(s) beings created by Brahman I. 70. 281.
- Ajeᅇa d. m. one of the deities worshipped in the Mahimāvyūha II. 27. 107.
- Ajeᅇvara a liᅇga at Vārāᅇasī goes to Śiva at the time of the holy parvans I. 92. 136.

- Ajaikapād one of the eleven Rudras I. 63, 20.
- Añjana mt. situated to the west of the lake Sitoda I. 49. 50; the habitat of the Cāraᅇas I. 50. 12; the fall of the big body of Jalandhara compared with the fall of I. 97. 39.
- Aᅇahāsa d. m. the 20th manifestation of Śiva at the Aᅇahāsa mountain I. 7. 33; 24. 95-6.  
mt. on the Himālayas I. 24.96.
- Aᅇimāvyūha the energies worshipped in the two enclosures of II. 27. 98, 102.
- Aᅇu d. m. one of the deities worshipped in the second enclosure of the Aᅇimāvyūha II. 27. 101.
- Aᅇuha m. married Kīrtimatī, daughter of Śuka and had a son Brahmadata I. 63. 87.
- Atala a nether world; white in colour I. 45. 13.
- Atikᅇcchra an atonement I. 90. 17.
- Atighaᅇᅇā d. w. one of the deities worshipped in the Candavyūha II. 27. 140.
- Atighora d. m. an epithet of Śiva; saluted I. 18. 4,
- Atighorā d. w. one of the deities worshipped in the first enclosure of the Caᅇᅇavyūha II. 27. 140.  
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- Atighorikā d. w. one of the deities worshipped in the second enclosure of the Dākᅇavyūha II. 27. 139.
- Atithi k. s. son of Kuᅇa; progeny of I. 66. 38.
- Atibala d. m. one of the deities worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27. 128.
- Atibalā d. w. one of the deities worshipped in the second enclosure of the Manmathāvyūha II. 27. 177.
- Atirūpā d. w. one of the deities worshipped in the second enclosure of the Prathamavyūha II. 27, 165.

- Atirauravā d. w. one of the deities worshipped in the second enclosure of the Sumatīvyūha II. 27. 199.
- Atividhurā d. w. one of the deities worshipped in the second enclosure of the Manmathāvyuha II. 27. 178.
- Ativegā d. w. one of the deities worshipped in the first enclosure of the Śākunavyūha II. 27. 187.
- Atisankhā d. w. one of the deities worshipped in the second enclosure of the Śaundīvyūha II. 27. 157.
- Atri s. created by Brahman by yogic learning I. 5. 10; 38. 13; 70. 182; created by Brahman from His ears I. 70, 187; a form of Śiva II. 11. 17 (as having 3 eyes); one of those who worshipped Śiva at Dāruvana I. 33. 21; the reason for his being known as Prabhākara I. 63. 71-3; married Anasūyā, daughter of Dakᅇa I. 5. 25; 70. 289, 291; had ten wives I. 63. 68; the progeny of I. 5. 46-7; 63. 68-78; women are said to be descendants of I. 78. 17; dwells in Sun in the months of Śuci and Śukra I. 55. 49; is the 'ᅇᅇi' for the letter 'ma' in the five-syllabled mantra of Śiva I. 85. 50; an authority on dharma I. 39.64; a disciple of Gautama, the fourteenth manifestation of Śiva I. 7. 44; 24. 65.
- d. m. twelfth manifestation of Śiva I. 7.32; at Haitukavana I. 24.56.
- Atharva(ᅇa)veda one of the aparā vidyā I. 86.52; Śiva's words that He is II. 17.16.
- Atharvāstra (missile) Upamanyu's decision to make use of I. 107.45, 46; was thwarted by Śiva by the use of Candraka I. 107.49.
- Aditi d. w. one of the thirteen wives of Kaᅇyapa I. 63.23; progeny of (the twelve Ādityas) (in the Cākᅇusa manvantara). I. 63.24-6; whose son Vivasvat was the sun in the Vaivasvata manvantara I. 61.16; 61.40; birth of



- Āditya to Kaśyapa and I. 65.2; one of those who rejoiced at the birth of Nandin I. 42.23; one of those who participated in the marriage function of Śiva and Pārvatī I. 103.4.
- Adrisutā d. w. daughter of the mountain; refers to Pārvatī I. 72.99.
- Adrisutāsuta d. m. son of the former; refers to Gaṇeśa I. 72.120.
- Adṛśyanti w. wife of Śakti, son of Vasiṣṭha; her consoling words spoken to Vasiṣṭha I. 64.10-14; disclosed that she has been in the family way 64.11-12; lamentation of I. 64. 24-29; disclosed to Vasiṣṭha the reason for her happiness I. 64.35-43; birth of the child, similar to birth of Guha to Svāhā I. 64.46-47;63.83; rejoiced at the birth of Parāśara I. 64.54-56; was grief-stricken that his father Śakti was not alive to see his son I. 64-57-58; was consoled by Vasiṣṭha I. 64.59-61; being pressed by her son Parāśara disclosed him the cause of her grief I.64.62-66; the advice given by the spirit of Śakti to Parāśara to protect I. 64. 1 .
- Adhyāyani d. w. placed in the north direction in the worship of Śiva.
- Adhvararāj d. m. (lord of sacrifice) Śiva saluted as I. 96.91.
- Anagha m. one of the seven sons of Ūrjā and Vasiṣṭha I. 5.49.
- Ananta d. m as an attribute Kṛṣṇa I. 69.47.
- Ananta (endless) as an attribute of Śiva I. 18.10; 71.97; 72.145; 96.80; request to remove one's sins I. 82.6.
- Ananta (a serpent) resident of Mahātala I. 45.11; request to remove one's sins I. 82.54; and other serpents worshipped liṅga made of pravāla (coral) I. 74.5; became the rope of Śiva's chariot I.72.15; worship of II. 48.49.

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- Anala** d. m. (firegod) as subject to the control of Śiva I. 96.54; one of those who rejoiced at the birth of Nandin I. 42.21.  
d. m. one of the eight Vasus I. 63.19.
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- Aniruddha** d. m. one of the four forms of Viṣṇu II. 48.30; saluted II. 48.36; saluted by Nandin I. 36.12; benefits of worship of I. 46.9-10.
- Anila** d. m. one of the eight Vasus I. 63.19.  
d. m. wind-god; is requested to dispel one's sins I. 82.47
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k.l.r. son of Kuruvamśaka; son of I. 68.48; is being praised by those who know his genealogy I. 69.5.
- Anugraha** the eighth creation of Brahman; feelings of compassion I. 5.6, 8.
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- Anucāri d. w. one of the deities worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Anuddhata m. one of the mind-born sons of Brahman I. 63.78.
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- d. m. (god of death) Jalandhara compared with I. 97.3.
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- m. a. demon; son of Hiranyākṣa; did penance and gained boons from Brahman I. 93. 3-4; was made a gaṇa of Śiva at Mandara by Śiva I. 92.187; a request of the sages to describe that event I. 93. 1-2; description of his arrival at Mandara I. 93.7; Śiva's movement forward to challenge I. 93.9; was pierced by Śiva with His trident I. 93.11; Brahman's rejoice over this I. 93.12; his body being fixed in the trident and being burnt, he became sāttvika I. 93.15; his eulogy on Śiva I. 93.19 Śiva's offer of boons to I. 93.22; boons granted by Śiva; to I. 93.25; reference to Śiva as subduer of I. 64. 106.
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- Andhakāraka m. one of the sons of Dyutimat, the ruler of Krauñcadvīpa I. 46.31; the region associated with him is also known as I. 46.33.
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- Aparā d. w. one of the energies worshipped in the second enclosure of the Gomukhīvyūha II. 27.92.
- Aparājita d. m. one of the eleven Rudras I. 63.21.
- Aparājita d. w. one of the names of the goddess at the end of the Dvāparayuga I. 70.338; one of the energies worshipped in the second enclosure of Gomukhīvyūha II. 27.92.

- Aparnā d. w. given as the name of Pārvatī I. 82.15; as one of the names of the goddess at the end of the Dvāparayuga I. 70.331; reference to Her penance along with Her sisters I. 101.6.
- Apampati d. m. represents Varuᅇa; one of those who accompanied Śiva on the latter's march for the conquest of Tripura I. 72.60; one of the deities worshipped in the second enclosure of the Aiśvaryavyūha II. 27.121.
- Apiśaᅇgābha m. twelfth Manu I. 7.23; represented by the vowel 'ai' I. 7.24; is tricoloured I. 7.25.
- Apramāda m. born of Dharma Prajāpati and Buddhi I. 5.36.
- Apsaras semi-divine feminine beings; born to Kaśyapa and Muni I. 63.39.
- Abalā d. w. one of the ten apsarases born of Bhadrāsva and Ghᅇtāci I. 63.70; married by Atri I. 63.68; one of the sixteen worshipped in the second enclosure of the Śauᅇᅇavyūha II. 27.157.
- Abhadrā d. w. one of the ten apsarases born of Bhadrāsva and Ghᅇtāci I. 63.69; married by Atri I. 63.68.
- Abhayā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmavyūha II. 27.181.
- Abhijit k. l. r. son of Nala; progeny of I. 69.35.
- Amarapati d. m. denotes Indra; conveys to Aᅇgiras his apprehension about Tāraka I. 101.17.
- Amarāvati place situated in the eastern quarter I. 54.3; the Sun absorbs waters from I. 54.8; a description of I. 48.9-14.
- Amarendra (lord of devas) the inhabitants of the three cities of the demons compared to I. 71.37.
- Amareśa (place) goes to Vārāᅇasī at the time of the holy parvans I. 92.137.

- d. m. one of the deities worshipped in the second enclosure of the Laghimāvṛyūha II. 27.103.
- Amreśvara name of a liṅga at Vārāṇasī I. 92.151; merits of dying at I.77.40.
- Amalāṅgini d. w. one of the deities, worshipped in the second enclosure of the Śaundāvṛyūha II. 27.162.
- Amāyu k.l.r. one of the six sons of Purūravas I. 66. 58.
- Amitrakarṣaṇa k.l.r. son of Kṛṣṇa, a Haihaya I. 68. 20.
- Amṛtā d. w. one of the deities worshipped in the first enclosure of Śaundāvṛyūha II. 27. 160; one of the deities worshipped in the first enclosure of the Sumativṛyūha II. 27. 195; one of the deities worshipped in the first enclosure of the Paitāmahavyūha II. 27. 221.
- Amogha m. a gaṇa who attended the marriage of Śiva and Pārvatī II. 103. 21; one of the deities worshipped in the second enclosure of the Aisvaryavyūha II. 27.120.
- Amoghā d. w. a name of the goddess I. 70. 339; worshipped II. 19. 22; 28. 69.
- Ambarīṣa k.s.r. son of Māndhātṛ I, 65.39; progeny of I. 65.40; reference to the birth and coronation of II. 5.21; was a devotee of Viṣṇu II. 5. 1; protected the earth with valour II. 5.51; his mother was a devotee of Viṣṇu II. 5. 6; his query to sage Mārkaṇḍeya about mode of propitiating Viṣṇu II. 1. 2; query to Mārkaṇḍeya about how Nārada attained proficiency in music II. 3; query to Mārkaṇḍeya about the characteristics of a vaiṣṇava II. 4. 3; the request of the sages to the sūta to narrate the story of II. 5.3; the greatness of II. 5. 5; refusal to accept any favour from Indra II. 5. 28; expression of his devotion to Viṣṇu II. 5. 39; the arrival of the sages Nārada and Parvata at the



- kingdom of II. 5. 53; hospitality shown to the two sages by II. 5. 54; whose daughter Śrīmatī, the sages Nārada and Parvata wanted to marry II. 5.68; told the two sages that Śrīmatī would choose one of them who was beautiful II. 5. 70; was cursed by the two sages II. 5. 134; was declared by Viᅇᅇᅇ as His devotee II. 5. 43; reference to birth of Rāma in the line of II. 5. 146; ruled over the earth and at the end reached the regions of Viᅇᅇᅇ II. 5. 153; for whom Viᅇᅇᅇ manifested II. 5.154; reference to the description of his greatness II. 5. 157.
- Ambaᅇiᅇa            k.s.r. son of Nābhāga, a devotee of Śiva, progeny of I. 66. 21; the state of earth being ruled by I. 66. 22; a devotee of Viᅇᅇᅇ; progeny of I. 66. 50.
- Nābhāga
- Ambā                d. w. (mother) refers to Pārvatī II. 6. 85; 54.20; Her query to Śiva relating to yoga II. 55.5; Her rejoice on seeing Śiva assuming His original form I. 120. 61.
- Ambāpati            d. m. refers to Śiva; bestows on all Gods special sight to behold Him I. 102. 57.
- Ambāyāᅇᅇ parameᅇaᅇᅇ d.m. refers to Śiva; salutation to I. 104.24.
- Ambikā              d. w. refers to Pārvatī; Indra's request to Kāma to bring about the union of Śiva with I. 101. 35; as representing Soma I. 34. 7; as the purifier of all the beings II. 12. 32; Śiva's radiance in union with I. 72. 90; Śiva as the cause of the existence of I. 102. 7; Śiva as the controller of I. 87. 23-24; attained Her position on account of the performance of the abhiᅇeka described here in II. 27.273; birth of Gajānana from I. 105.9; worshipped as remaining in the blue lily I. 81. 29; benefit of worshipping form of Śiva having on the left lap I. 76. 56; is represented by the pedestal of the liᅇga

- I. 74. 20; installation and worship of I. 77. 78; II. 47. 37; Śiva's reply to the query of the dvijas relating to His conduct towards I. 87. 3; the query of the devas about the true nature of the Yakṣa I. 53.59; Her reply to devas I. 53. 60; one among those worshipped in the second enclosure of the Nandāvyūha II. 27. 217; one of those worshipped in the Nairṭiviyūha II. 27. 53; one among those worshipped in the second enclosure of the Śrīvyūha II. 27. 84.
- Ambikātīrtha (place) at Vārāṇasī; greatness of I. 92. 166.
- Ambikādhipati d. m. denotes Śiva; saluted by Viṣṇu I. 18. 32,
- Ambikāpati d. m. denotes Śiva, saluted by the devas I. 104.11; reference to salutation by the devas I. 105.1; glory of II. 18.31.
- Ambikārdha-śarīrin d. m. denotes Śiva, soluted by Brahman I. 72. 126.
- Ambikāvyūha a quadrangle; female energies worshipped in II. 27. 77-81.
- Ambu (water) Śiva saluted by the devas as being always worshipped by I. 104.26; denotes Varuṇa; reference to the worship of the liṅga form of Śiva by II. 46. 15.
- Ambupa d. m. denotes Varuṇa; referred to as honouring those who worship any one of the different kinds of liṅgas I. 74. 22.
- Ambhojagarbha (lotus-born) denotes Brahman; referred to as honouring those worship anyone of the different kinds of liṅgas I. 74.22; referred to as worshipping Pārvatī always I. 82.22; reference to His worship of the liṅga form of Śiva II. 46. 15.
- Ayutāyu k. s. r. son of Sindhudvīpa; progeny of I. 66.23.  
k. l. r. one of the sons of Bhrājamāna I. 69.3.

- Ayodhyā (place) ruled by Ambariṣa II. 5.46; return of Nārada to II. 5.75; instruction of Viṣṇu to Parvata to go to II. 5.78; reference to its decoration II. 5.80.
- Araṇi w. one of the twenty-four daughters of Dakṣa I. 5.22 (Surāraṇi); was married by Bhārgava (Śuka) I. 5.24.
- Araṇi w. wife of Kṛṣṇa Dvaipāyana; birth of Śuka to I. 63.85.
- Arindama d. m. denotes Brahman; on whose advice Indra discharged his thunderbolt and killed the demon Vṛtra II. 51.15.
- Ariṣṭa m. one of the nine sons of Manu I. 65.18.
- Ariṣṭanemi d. m. one of the grāmaṇis who hold the reins of the sun I. 55.35; dwells in the sun in the months by Saha and Sahasya I. 55.61.
- s. married four of the sixty daughters of Dakṣa I. 63.12; was struck down by Virabhadra I. 100.36.
- k. l. r. one of the sons of Citraka I. 69.31.
- Ariṣṭā w. one of the sixty daughters of Dakṣa and one of the thirteen wives of Kaśyapa I. 63.23; progeny of 63.40.
- Aruṇa m. one of the descendants of Parāśara I. 63.87.
- d. m. one of the energies worshipped in the first enclosure in the Prākāmyavyūha II. 27.114.
- Aruṇā d. w. one of the energies propitiated in the second enclosure of the Prathamavyūha II. 27.166.
- Aruṇi m. one of the twenty-eight Vyāsas I. 7.16; 24.67 (Traiyyāruṇi).
- Aruṇoda (tank) on the east of Meru I. 49.38; mountains on the east of I. 41.40-43.
- Arundhati w. one of the sixty daughters of Dakṣa; one of the wives of Dharma I. 63.14.



- w. was given in marriage to Vasiṣṭha by brother Nārada I. 63.79; the eldest among the 100 sons born to Vasiṣṭha and I. 63.83; her grief on the loss of her children I. 64.6; got consoled on hearing the words of her daughter-in-law Adṛṣyanti I. 64.15; consoled Adṛṣyanti I. 64.30; advised her to protect the embryo in her womb and make the family of Vasiṣṭha to flourish I. 64.30-32; words of consolation spoken to Adṛṣyanti by I. 64.33; and others fell into a swoon on hearing the query of Parāśara and Adṛṣyanti's reply I. 64.67; Śakti's words to Parāśara to protect I. 64.101.
- (a constellation) one who is not able to see the constellation shall not live more than a year I. 91.2.
- Arka** (sun) requested to dispel evil effects from planets I. 82.73; merits of reciting the five syllabled mantra in the presence of I. 85.193.
- Arkarūpa** d. m. Śiva saluted as in the form of sun I. 72.139.
- Arjuna** k. son of Kṛtavīrya; had thousand arms I. 68.9; was slain by Paraśurāma I. 68.10; his sons ruled Avanti I. 68.11. Popularly known as Kārtavīryārjuna.
- Ardhonārī** d. m. denotes Śiva; one of those worshipped in the Mahimāvyūha II. 27.107.
- Ardhnārīśvara** d. m. denotes Śiva in the male and female form; was formed by the union of the liṅga and vedi I 92.8; Brahman's request for the disintegration of the two units of the form of I. 99.11; salutation to I. 18. 30; 33-16; benefit of worshipping the form of I. 76.35; transcends the universe I. 99.9.
- Ardhamuṇḍa** d. m. one of the four boys created by the Iśāna form of Śiva I. 16.37.
- d. m. a gaṇa who accompanied Śiva on His march to conquer the three cities I.72.80.

- Aryaman d. one of the twelve Ādityas I. 63.25; dwells in the sun in the months of Madhu and Mādhava I. 52.45; is spoken as the sun in the Āᅇāᅇᅇha I. 59.33; has ten thousand rays; was present at the marriage of Śiva and Pārvatī I. 102.18.
- Arvāvasu d. one of the twelve suns, again considered as a form of Śiva II. 12.15.
- Alakᅇmī d. w. reference to her creation by Viᅇᅇu II. 6.4; created prior to creation of Lakᅇmī II. 6.5; hence known as Jyeᅇᅇhā II. 6.6; was married by Dussaha II. 6.8; the places not palatable to II. 6.17; reports to Viᅇᅇu that she had been deserted by her husband II. 6.82; was shown the means for her living by Viᅇᅇu II. 8. 64; was despatched then by Viᅇᅇu II. 6.89; the repetition of the names of Rudra by Viᅇᅇu to ward off II. 6.90; merits of hearing the episode of II. 6.92; the query of the sages the means to ward off II. 7.2; is said to go away on hearing the name of Nārāyaᅇa II. 9.10; reference to her entry into the three cities I. 71.90.
- Alaᅇᅇᅇha shrine of Śiva at Vārāᅇasī; embellished by Brahman I. 92.160.
- Avanti-s a section of descendants of Haihayas I. 68.17.
- Avanti (place) ruled over by the sons of Kārtavīryārjuna I. 68.12; merits of death at I. 77.40.
- Avikᅇᅇtā d. w. one of the eight energies worshipped in connection with the tattvaᅇuddhi II. 22.44.
- Avimukta (place) name of Vārāᅇasī; reference Nārada's arrival at Naimiᅇa after visiting I. 1.2; the reason for it being called so I. 92.46, 104, 143; the favour requested by Mandara mountain by doing penance at I. 53.11;

- discarded by Śiva and Mandara mountain taken as above by Śiva I. 53.12; Pārvatī's propitiation of Śiva by doing penance at I. 92.186; mode of His own worship imparted to Pārvatī by Śiva at I.10.38; declaration by Śiva that it was His abode I. 92.144; the need for a visit to the place for gaining mokṣa I. 92.52; Pārvatī's query to Śiva about the greatness of I. 92.36; 103.72; Śiva's reply that it is beyond the description of words I. 103.73; merits of death at I. 77. 38; 92.50; 103.74; one gets mokṣa at I. 92.162; greatness of I. 92.3,11; best sacred t I. 91.75; more meritorious than Prayāga I. 92.48; more meritorious than other spots I. 92.102, 133.
- Avimukteśvara** the name of a liᅅga at Vārāᅇasī made as His permanent abode by Śiva I. 92.146; after His marriage with Pārvatī, Śiva visited I. 92.6; propitiated by Viṣᅇu as an expiation I. 29.30; propitiated by Pārvatī as an expiation I. 92.185; as one's end nears he is advised to visit I. 91.73; one gets free from his sins by visiting I. 92.105, 131.
- Avīci** the last of the twenty-eight hells I. 53.45.
- Avyaya** d. m. (decayless) denotes Brahman; was requested by the demons Vidyunmalin and others for immunity from death I. 71.12.
- Aśani** d. m. a gaᅇa who came to attend the marriage of Śiva and Pārvatī I. 103.31.
- Aśanī** d. w. one of the energies propitiated in the second enclosure of Bhadrakarnīvyūha II 27.95.
- Aśanīvrṣā** d. w. one of the energies worshipped in the second enclosure of the Bhīmavyūha II. 27.181.



- Aśivā** d. w. one of the energies propitiated in the second enclosure of the Prathamāvvyūha II. 27.171.
- Aśmaka** k. s. r. born to the wife of Kalmāᅇapāda by niyoga of Vasiᅇᅇtha; hence said to have continued the race of Ikᅇvāku; wife and progeny of I. 66.28.
- Aśva** k. l. r. one of the sons of Citraka I. 69.31.
- Aśvakarᅇᅇā** d. w. one of the energies propitiated in the second enclosure of the Dākᅇavyūha II. 27.137.
- Aśvagrīva** k. l. r. one of the sons of Citraka I. 69.30.
- Aśvatara** one of twenty-six serpents born to Kadrū and Kāᅇyapa I. 55.29; 67.35. 40; dwells in the sun in the months of Tapas and Tapasya I. 55.63.
- Aśvamedha** (sarcifice) performed by king Bhuvaneᅇa II. 3.24 ; performed hundred times by Amba-riᅇa II. 5.47; worship of Viᅇᅇᅇu described as equal in merits to the performance of II. 1.7; one gets the benefits of its performance by bathing in the Śivatīrthas I. 77.54-5; one accrues its benefits by the circumambulation of the temple of Śiva step by step I. 77.66; II. 24.39; the observance of dvādaᅇaᅇaliᅇgavrata equal in merits to the performance of I. 81.6; the performer of the rites of Śiva gets the benefit of I. 83.6; the repetition of the syllable 'Om' gets the benefit of I. 91.61; the recitation of the hymn on Śiva more meritorious than I. 98.191; offering of waters to the sun said to be more meritorious than II. 22.28.
- Aśvalakᅇᅇaᅇa** equinology taught by Śilādā to Nandin I. 43. 6.

- Aśvins** d. m. the two physicians of the celestials born to Chāyā and Sūrya I. 65.14; as a form of Rudra II. 18.1; have their abode on the Hemakakṣa mountain I. 50.8; were present at the marriage of Śiva and Parvatī I. 102.19; worshipped liṅga made of earth I. 74.3; liṅga as the support for II, 46.19.
- Aśvini** (a constellation) request to dispel one's sins is made to the presiding deity I. 82.77.
- Aśvīndra** d. m. one of the energies worshipped in the second enclosure of the Aisvaryavyūha II. 27.120.
- Aṣṭamūrti** (form of Śiva) the eulogy of the celestials of I. 72.104; one is advised to remember the form of I. 88.5; worship of II. 22.53.
- Aṣṭāvakra** s. on account of whose curse, the wives of Kṛṣṇa were abducted by thieves I. 69.87.
- Asaṅga** k.l.r. son of Yuyudhāna; progeny of I. 69.17.
- Asamañjas** k.s.r. son of Sagara and Bhānumatī I. 66.17; progeny of I. 66.19.
- Asahyā** d. w. one of the energies worshipped in the second enclosure of the Gopāyivyūha II. 27.210.
- Asita** one of the kalpas of Brahman I. 4.48; origin of Aghora from of Śiva in I. 14.1  
s. son of Kaśyapa and a brahmavādin I. 63.51; wife Ekaparnā; progeny I. 63.53.
- Asūyā** jealousy personified as born to Mṛtyu I. 72.301.
- Astādri** mt. became the supporting pole for the yokes of the chariot of Śiva on the march to conquer the three cities I. 72.6.
- Ahalyā** w. Indra referred to as the paramour of I. 72.59.
- Ahirbu(bra)dhnya** d.m. one of the eleven Rudras I. 63.20.
- Ahinara** k.s.r. son of Devānika; progeny of I. 66.40.

- Ahindra m. denotes Vāsuki; honours the Liᅅga worshipper I. 74.22.
- Ākāsamātrkā d. w. one of the energies propitiated in the first enclosure of Bhadrakarnīvyūha II. 27.94.
- Ākūti w. eldest daughter of Svāyambhuva Manu and Śatarūpā I. 5.17; 70.276; married by Ruci Prajāpati I. 5.18; 70.278; birth of Dakᅅiᅅā and Yajūā to I. 5.19; 70.279; mentioned as a form of Pārvati II. 11.13.  
one of the kalpas of Brahman I.4.47.
- Ākᅅepā d. w. one of the energies worshipped in the first enclosure of the Prathamāvvyūha II. 27.165.
- Āgnika a gaᅅa who attended the marriage of Śiva and Pārvati I. 103.2.
- Āgnīdhra k. son of Priyavrata I. 46.17; was installed as the ruler of Jambūdvīpa I. 46.19; 47.1; was devoted to Śiva and had good qualities I. 47.2; his sons were also devotees of Śiva I. 47.3-4; after placing his sons to govern different parts of the Jambūdvīpa he was bent on doing tapas, contemplation on Śiva etc. I. 47-11-13.
- Āgneya one of the eighteen Purāᅅas I. 39.62.
- Āgneyikā d. w. requested to dispel one's sins I. 82.96.
- Āgneyī dhāraᅅā Upamanyu's preparation to burn himself by I. 107.47.
- Āᅅgīrasa m. disciple of Rᅅabha, a manifestation of Śiva I. 7.42; 24.45.  
s. married two of the sixty daughters of Dakᅅa I. 63.13.
- Ājūā d. w. one of the several names of the goddess after Her separation from Śiva I. 70.334
- Ājyaliᅅga was worshipped by the mantras I. 74.10.
- Ātman (soul) described as one of the eight forms of Śiva; requested to dispel one's sins I. 82.44; one of those worshipped in the second enclosure of the Ānimāvvyūha II. 27.100,



- Atmanāᅇā d. w. one of the energies propitiated in the first enclosure of the Ambikāvᅇyūha II. 27.77.
- Ātreya (family) the progenitors of I. 63.71; four branches in the family of I. 63.7.
- Āditya d. m. sun born to Aditi and Kaᅇyapa I. 65.2; had four wives Saᅇjñā, Rajñi, Prabhā and Chāyā I. 65.2; progeny of I. 65.3-6; reference to the pleasure of Jāmbavatī in the birth of Sāmba just as Aditi had in the birth of I. 69.78; one of the twelve Ādityas spoken as a form of Śiva; amᅇᅇā was His kalā; sustains the beings I. 82.43; II. 12.8; 20.6; the derivation of the term I. 61.50; the stars stay bright in the sky because of the radiance of I. 29.24; Śiva as the cause of the rising and setting of II. 10.33; Śiva as the cause of the origin of II. 54.25; one among the divine factors I. 86.78; as composed of agni I. 60.1; as the origin of everything I. 60.9; as the cause for the reckoning of time I. 60. 10-11; one does not live more than a month if he sees the sun bereft of rays I. 91.3; worshipped in Śiva-pūjā II. 19.13,29; 22.39; mantra for the worship of II. 22.40; worshipped in pūjā relating to Tulāpuruᅇadāna II. 28.65; mode of installation of the image of II. 6.2; merits of doing japa facing I. 85.191.
- Ādityamūrdhan d. m. a gaᅇa who attended the marriage of Śiva and Pārvatī I. 103.20.
- Āditya-s d. m. twelve in number at the Vaivasvata manvantara; were known as Tuᅇitāᅇ at the Cākᅇuᅇa manvantara I. 63. 24-25; the names of I. 63.25-26; 82.42-3; resident at Hemakakᅇa mountain I. 50.8; Viᅇᅇu as the Lord of I. 58.2; formed the spokes of the right wheel of Śiva's chariot setting out for the destruction of the three cities I. 72.4;

- were present at the marriage of Śiva and Pārvatī I. 102.19; declared as created by the command of Śiva II. 10.35; liŒga as the support for II. 46.19; were paralysed by Śiva I. 102.35; worshipped liŒga made of copper I. 74.4.
- Ādideva d.m. Śiva saluted as the primordial lord I. 18.25; 77.105.
- Ānakadundubhi denotes Vasudeva; wives of I. 69.44; birth of a daughter informed to Karmāsa by I. 69. 56.
- Ānanda m. son of Medhātithi, ruler of Plakṣadvīpa I. 46.43.
- Ānandā d. w. one of the energies propitiated in the first enclosure of the Bhīmāyīvyūha II. 27. 183; one of the energies worshipped in the second enclosure of the Bhīmāyīvyūha II. 27.185; one of the energies worshipped in the first enclosure of the Paitāmahavyūha II. 27.221.
- Ānarta k.s.r. son of Śaryāti; progeny of I. 66.47.
- Āpas d. m. a yātudhāna I. 55.36; wielding his weapons accompanies the sun in the months of ūrja and iṣa I. 55.57.
- d. m. one of eight Vasus I. 63.19.
- Āpastamba s. an authority on dharma I. 39.65.
- Āpyāyanī d. w. saluted in the worship of Śiva II. 19.30.
- Āmayā d. w. one of those propitiated in the second enclosure of the Gopāyīvyūha II. 27.210.
- Āmiṣapriyā d. w. one of the energies worshipped in the first enclosure of the Dakṣavyūha II. 27.136.
- Āmbikeya mt. in Śākadvīpa I. 53.8.
- Āmrakeśvara shrine of Śiva on the Supārśva mountain in the north I. 49.37.
- Āmravana f. mango groves the habitat of the Vidyādharas and Siddhas I. 49.61.

- Āyati k.l.r. one of the six sons of Nahuṣa and Virajā I. 66.61.
- Āyus k.l.r. one of the sons of Aila Purūravas and Urvaśī I. 66.58; his wife was Prabhā and had five sons I. 66.59-61.
- Āyurveda science of medicine imparted to Nandikeśvara by Śilada I. 43.6.
- Ārdraka k.s.r. son of Viśvaka; progeny of I. 65.43.
- Ārdrā (a constellation) the presiding goddess of the constellation is requested to dispel one's sins I. 82.78.
- Āryanetrā d. w. one of the energies worshipped in the first enclosure of the Śauṇḍavyūha II. 27.160.
- Āryā d. w. one of the names of the goddess I. 70.336.
- Ālasyā d. w. one of the energies propitiated in the second enclosure of the Bhīmavyūha II. 27.181.
- Āvaha one of the seven winds I. 53.36,37; became the golden steps of the chariot of Śiva I. 72.19.
- Āvaha k.l.r. son of Akrūra I. 69.28.
- Āvahā d. w. one of the energies propitiated in the first enclosure of the Harāvyūha II. 27.152.
- Āvāhanamudrā used in the worship of Śiva II. 24.22.
- Āveśanī d. w. one of the names of the goddess I. 70.334.
- Āveṣṭana a gaṇa who attended the marriage of Śiva and Pārvatī I. 103.18.
- Āśā d. w. one of the energies propitiated in the first enclosure of Pitāmahavyūha II. 27.225.
- Āśaliṅga a liṅga at Vārāṇasī I. 92.148.
- Āśleṣā (a constellation) [the planet Ketu is said to be born of I. 61.46-7.
- Āśvayuja the name of a month; Śivavrata in I. 83.43-45; 84.53.



- Āśvalāyana s. disciple of Saᅇiᅇᅇu, the twenty-sixth manifestation of Śiva I. 7.50; 24.119.
- Āᅇaᅇha the name of a month; Śivavrata in I. 43.35-40; 48.38.
- Āsuri m. a disciple of Dadhivāhana, the eighth manifestation of Śiva I. 7.41; 24.41.
- Āhuka k.l.r. son of Punarvasu I. 69.37; married the daughter of king of Kāśi; progeny of I.69.38.
- Āhuki w. daughter of Punarvasu I. 69.37.
- Ikᅇurasoda an ocean of sugarcane juice; Śiva is said to sport in the form of water in I. 46.4.
- Ikᅇvāku k.s.r. one of the nine sons of Manu I. 65.18; the most important king in the race of I. 66.43; the horse sacrifice of I. 65.22; obtained the madhyadeśa I. 65.28; descendants of I. 65.31; the descendant of I. 66.28; 66.54; King Ambriᅇa in whose race was devotee of Viᅇᅇu II. 5.1.
- Icchā d. w. as one of the names of the goddess I. 70.330.  
d. w. one of the energies worshipped in the first enclosure of the Nandāvyūha II.27.216.
- Indu (moon) as one of the eight forms of Śiva I. 103.42; witnessed the origin of Nandikeᅇvara I.42.21; Śiva saluted as adorned by I.72.120,
- Indra d. m. had His origin from Śiva I. 96.108; from the arms of Śiva I. 75.10; Śiva as the cause of II. 18.33; as a form of Śiva I. 96.55; II. 18.1 (of Rudra); Virabhadra addressed by the devas as the controller of I. 96.109; His attributes as addressed by Śiva; saluted as a divine factor I. 86.79; presiding deity for the letter 'na' in the five-syllabled mantra of Śiva I. 85.49; residence on the maryādā mountains I. 50.16-17; resides in the Tālavana I. 49.60; was saluted by the devas I. 72.58-59; one of the guardians of the world; worshipped I. 84.57; saluted in the worship of Śiva II. 18.32; 25.76;

worshipped in connection with Tulāpu-  
 ruṣadāna II. 28.64; installed and worship-  
 ped II. 86.48; reference to the curse of  
 Gautama on I. 29.27; Virabhadra described  
 as the bodyguard of I. 82.102; rejoiced on  
 seeing the happy Skanda I. 71.132; fled  
 away on seeing the frightening form of  
 Śiva I. 98.167; his head was restored by  
 Śiva after the destruction of the Dakṣa-  
 yajña, I. 100.44; Śiva went to the three  
 cities after being bowed down by I. 72.94;  
 whose city was conquered by Andhaka I.  
 93.5; prayed to Siva to save from Andhaka  
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 defeated by Tāraka I. 101. 16, in whose  
 company Brhaspati thought of bringing  
 about the union of Śiva and Pārvatī I.  
 101. 31; was blessed with special sight to  
 behold the beautiful form of Śiva I. 102.55,  
 57; Jalandhara's words that He could not  
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 by Jalandhara I. 97.29; His efforts to  
 cause hindrance to the demons I. 104.2;  
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 vanquished by the demons I. 71.64; the  
 distress of Viṣṇu as He looked at  
 the vanquished I. 71.65; the devas' narra-  
 tion of their woes due to Dāruka to I.106.4;  
 had no knowledge that Parvatī had entered  
 the body of Śiva in order to kill Daruka I.  
 106.11; the statement of Kauśika (a brah-  
 min) that he would not praise even II.  
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 eulogised Śiva I. 71.119; 95.31; II. 7.24;  
 a form of Śiva worshipped by I. 76.24;  
 eulogy on Nandin made by I. 71.153; 82.  
 27; saluted Gaṇeśa I. 72.73; worship of Śiva  
 end owed with the thunderbolt of Śiva I.  
 84.60; worship of Kālī by I. 106.27; refe-  
 rence to installation and worship of a  
 form of Śiva by II. 46.15; a request to

- Pārvatī worshipped always by I. 82.21; the kind of liṅga worshipped by I. 74.23; words spoken to Ambarīṣa by II. 5.27; reference to Ambarīṣa's indifference to II. 5.30; Dhaundhumūka was honoured by II. 8.22; the homa performed by irate Bṛhaspati seeking the growth of the enemy of II. 51.12; the gaṇas resembled I. 103.33; Sudāsa in the lunar race was like I. 66.26; the sons of Nahuṣa were as lustrous as I. 66.60; one of the twelve Ādityas I. 59.31; 63.25; one of those who nourish the sun by their lustre I.55.25; resides in the sun in the months of Nabhas and Nabhasya I. 55.52; is the sun in the month of Jyeṣṭha I. 59.35; the number of rays in executing the sun's job I. 59.36.
- Indragaccha m. a gaṇa who accompanied Śiva on His march to destroy the three cities I. 72. 78.
- Indrajaya d. m. one of those worshipped in the second enclosure of the Aisvaryavyūha II. 27. 121.
- Indradyumna m. a gaṇa who accompanied Śiva on his march to conquer the three cities I. 72. 78.
- Indradvīpa d. (?) ref. to His grace on Gānabandhu II.3.51
- Indradhanus one of the nine sub-continent of Jambūdvīpa I. 52. 27.
- Indranīla (the rainbow) as prognostication I. 91. 10.
- Indrapramiti (sapphire) Viṣṇu worshipped the liṅga made of I. 74. 2; used in the worship of Śiva I. 77. 68.
- Indramātā m. origin of I. 63. 89; son of Vasiṣṭha and Ghṛtācī I. 63. 90; married the daughter of Pṛthu and had a son Bhadra *Ibid.*
- Indrasāila d. w. one of the energies worshipped in the second enclosure of Ambikāvīyūha II. 27.79.
- Indrasāila mt. situated on the north of Mahābhadrā tank I. 49. 54.



- Indrā d. w. one of the energies worshipped in the second enclosure of Ambikāvṛyūha II.27. 80.
- Indrāṇī d. w. stated to be surrounding Śiva I. 76. 58.
- Indrānuja d. m. Viṣṇu referred to as the brother of Indra I. 35. 31.
- Indreśvara at Vārāṇasī
- Indreti s. refers to Śaunaka; performed a sacrifice for the sake of Janamejaya I. 66. 75-7.
- Ilavilā (li) k. s. r. son of Śataratha I. 66.30; son of I. 66.31
- Ilavilā w. beautiful daughter of Tṛṇabindu I. 63.58; was married by Pulastya I. 63.58.
- Ila w. the eldest daughter of Manu, became a male and was then known as Sudyumna; became again a woman after the blessings of Śiva I. 65. 19-23; progeny through Budha I. 65.23-4.
- w. one of the thirteen wives of Kaśyapa I. 63.23; progeny of I. 63.40.
- Ilāvṛta m. one of the nine sons of Āgnidhra, ruler of Jambūdvīpa I. 47.4; ruled that region having Meru in the middle I. 47.8.  
(place) region adjacent to Meru I. 48.32; has Nīla beyond it I. 49.8; having Meru in the middle is in the middle I. 49. 11-13; the sun is said to never shine there, the description of the people in I. 52.37-43.
- Iṣa one of the twelve months corresponding to Āśvina I. 55.22; gods residing in the sun in the month of I. 55.55-8.
- Iṣṭi d. w. one of the energies worshipped in the first enclosure of the Manmathavyūha II. 27.173.
- Īsa d. m. one of the eight forms of Śiva representing the wind I. 41.30, 36; responsible for the wind in the bodies II. 13.23; addressed by Vasiṣṭha I. 64.103; Brahmā's reference to the greatness of I. 72.107; Brahmā's re-

quest to I. 72. 166; the request of the sages to dispel their doubts I. 87.3; advice to worship I. 31.57; salutations to II. 45.50-51; salutation to consort of II. 45.52-3; the mode of Jayābhiᅇeka described by II. 27.2.

Īśāna

- d. m. a celestial god one of those who eulogised Śiva I. 42.22; followed Śiva as He set out to destroy the three cities I. 72.60; was overpowered by Virabhadra I. 100.20; was present at the marriage of Śiva and Pārvatī I. 102.19; was paralysed as Umā was engaged in doing penance I. 102.34; requested to dispel one's sins I. 82.46; mode of installation of the image of II. 46.4.
- d. m. reference to Viᅇᅇu I. 71.41.
- d. m. Virabhadra referred to as I. 96.17.
- d. m. one of the eleven Rudras I. 82.40.
- d. m. one of the five forms of Śiva; the enjoyer of the natural phenomenon in the world II. 14.6; 23.14; as comprising the five forms II. 21.23; remains in all the beings in the form of organ of hearing II. 14.11; as the organ of speech II. 14.16; as the principle of sound II. 14.21, 26.
- d. m. one of the eight forms of Śiva I. 82.38; equated with Ugra II. 13.17; the derivation of the word II. 18.23; origin of the form of II. 16. 1-5; the different forms represented by II. 12.39; as being represented in the liᅇga II. 47.11; as governing the wind; consort was Śiva; offspring was Manojava; yields the desired objects II. 13.9-10; glory of the forms of I. 16.6-17; enters Vārāᅇasī I. 92.137; saluted I. 72. 142; I. 79.21; II. 21.19; II. 21.26; 25.91; 92; worshipped in a liᅇga II. 26.1; assigned to the finger in connection with Śiva

worship II. 24.2; meditated in the sphere of the sun I. 86.130; praised by the celestial I. 71.103; praised by Andhaka I. 93.20; saluted by Nandin I. 80.52; saluted by the sages of Naimiṣa II. 55.38; Brahmā's praise of I. 72.162; 95.51; saluted by Viṣṇu I. 18.5; requested to dispel one's sins I. 82.5; reference to Manu Svāyambhuva getting a sight of II. 27.5; one is advised to worship II. 18.31; 19.18; assigned to the pericarp of the lotus in the process relating to initiation II. 21.11; mantra for the worship of; merits of I. 17.83; II. 24.15; 24.23; 24.25; 24.26; an ointment of Śiva with the mantra of II. 28.91; merits of having a sight of I. 77.63; merits of worship of I. 77.102; 84.11; at Vārāṇasī, merits of sight of I. 92.106; the sight as a prognostication I. 88.44; reference to the pleasure at the sight of Skanda experienced by I. 71.129; Hiraṇyakaśipu's slighting reference to the might of I. 95.8; Jalandhara's resolve to defeat I. 97.8; reference to the form of a child assumed by I. 102.40-41; by which form Kālī's wrath was removed I. 106.22-23; the narration of the devas their sufferings due to Dānika to I. 106.3; words spoken to Upamanya I. 107.34; reference to Nārada going in the direction presided over by II. 3.85.

- Īśāna one of the kalpas; incidents relating to I. 2.1.
- Īśānadeva one of the celestials whose weapon is offered to Śiva in worship I. 84.62.
- Īśānaloka place of Śiva; the acts which would convey one to I. 83.45.
- Īsitva one of the eight divine powers; worship of II, 27.58.



- Īśvara d. m. Viṣṇu referred to as I. 95.28.
- d. m. denotes Śiva, definition of I. 70.102; as the lord I. 73.21; all organs as being subject to the control of II. 10.20; saluted 45.20, 21, saluted in connection with Tulāpuruṣadāna II. 28.54; the praise of the celestials on I. 96.74; 102.51; reference to His reaction as the celestials were praising I. 105.1; Brahmā's Praise of I. 72.121 95.51; Viṣṇu's praise of I. 18.11; 18.31; worship of a form of I. 76.23; worship of I. 84.32; merits of worshipping as destroyer of the three cities I. 76.52; reference to worship by the other gods I. 73.29; the query of the sages about the birth of Satī and her marriage with I. 101.1; reference to destruction of the three cities by I. 72.114; Umāmaheśvaravrata spoken by I. 84.1; Pāsupatavrata spoken by I. 86.155.
- Īśvarāṇām d. m. denotes Gaṇeśa I. 72.50.
- nāyakaḥ
- Ugra d. m. the eleventh manifestation of Śiva at the Gaṅgādvāra (Haridvāra) I. 7.32; 24.52.
- d. m. one of the eight forms of Śiva, represents the priest controlling the havya and kavya, also called Īśāna, consort was Dikṣā II. 13.16-18, 27; lord of wind I. 86.129; the request of the brahmins to Brahman the means of getting a vision of I. 29.69; saluted I. 41.32; requested to dispel one's sins I. 82.39; saluted by Viṣṇu in the form of Nṛsimha I. 96.77; saluted by Brahman I. 95.46, 55; praised by Brahman and Viṣṇu I. 37.39; homa using mantras for II. 45.42-5.
- Ugrāsena d. m. a gandharva I.55.30; resides in the sun in the months of Nabha and Nabhasya I. 55.53.

- k. l. r. one of the two sons of Āhuka and the daughter of King of Kāśī I. 69.38; sons of I. 69.42; reference to the birth of a child to Devakī that would kill Kamsa, the son of I. 69.56.
- Ugrasenā w. wife of Akrūra, progeny of I. 69.29.
- Ugrā d. w. the kind of liṅga worshipped by I. 74.10.
- Uccaiḥśravas made chief among the horses I. 58.12; the golden horse that would be given as a gift should be conceived as II. 39.5.
- Ucchuṣmā d. w. one of those worshipped in the first enclosure of the Gopāyivūha II. 27.208.
- Utathya m. a disciple of Guhāvāsin the seventeenth manifestation of Śiva I. 7.45; 24.79.
- Utkala k. s. r. one of the three sons of Sudyumna I. 65.26; name of a region governed by Utkala I. 65.27.
- Uttama m. third of the fourteen Manus I. 7.22; said to be represented by the vowel 'i' and red in colour I. 7.24.  
d. m. one of those worshipped in the second enclosure of the Aiśvaryavyūha II. 27.120.  
mt. in Śālmalīdvīpa I. 53.5.
- Uttaraphālgunī (a star) is requested to dispel one's sins I. 82.78.
- Uttarā w. wife of Aśmaka, progeny of I. 66.28.
- Uttarāyaṇa (summer solstice) the excellence of I. 61.52, 54.
- Uttānapada m. k. second son of Śatarūpā and Svāyambhuva Manu I. 6.17; 70.275.
- Uttarāśāḍhikā (a constellation) is requested to dispel one's sins I. 82.80.
- Utpala m. a demon killed by the goddess with a ball I. 92.81-2.
- Udaya mt. in Śākadvīpa I. 53.17.
- Udayādri mt. became one of the supporting yokes of the chariot of Śiva I.72.6.





- k.l.r. sons of Akrūra I. 69.26.
- Upavyūha** (subordinate enclosure) eight kinds of II. 27.97.
- Upasunda** m. a demon whose progeny was killed by the goddess.
- Upekṣa** k.l.r. son of Akrūra I. 69.27.
- Upendra** d.m. denotes Viṣṇu; references to His origin from the sun I. 60.6; reference to His origin from the arms of Śiva I. 75.10; resides in the palmyra groves I.49.60; showered flowers as Nandin was born I. 42.16; propitiation of Nandin by I. 71.153; reference to the bhūtas being worshipped by I. 51.12; worshipped Śiva I. 51.19; reference to the establishment of a liṅga and worship by II. 46.15; the devas being defeated by the daityas approached I.71.64; assurance given by Śiva to I. 71.119; by whose efforts the daityas were demoralised I. 104. 2; and other gods got frightened on beholding the form of Kāl I. 106.16; reference to Kālī being worshipped by I. 106.27.
- Umā** d. w. daughter of Menā I. 6.7; had her origin from Śiva I. 41.44; reference to birth of Satī as I. 101.26; equated with goddess II. 54.20; consort of Bhava form of Śiva II. 13.6; made chief among women by Brahman I. 58.8; one of the several names of the goddess I. 70. 331; statement that the yoganidrā form originated from Umā became the daughter of Yaśodā I. 69.49; referred to as the destroyer of the demons I. 82.15; Suvarcalā as a form of II. 11.11; Prasūti as a form of II. 11.12; Smṛti as a form of II. 11.15; Anasūyā as a form of II. 11.17; Ūrjā as a form of II. 11.18; Her form given as rasajāta II. 11.28, all that is heard

- is spoken as the form of II.11.25; all objects in the different worlds given as forms of II. 11.33; is said to be of the form of the base II. 11.31; reference to the creation of Lakṣmī and other goddesses by I. 41.44 7; reference to her form being described by sūta I. 99.6; reference to the identity of Śiva and I. 87.13; Soma identified with II. 19.24; is of the form of the enclosure of the liṅga II. 47.8; reference to the words of Indra asking Kāma to go to Śiva with I. 101.87; one of the forms to be worshipped II. 19.29; 48-47; Brahman and others sought the refuge of Śiva in the company of I. 85.33; worship of the form of I. 76.1-8; reference to Śiva in the company of II.19.6; benefits of worship of a form of Śiva in the company of I. 74.27; 84.32; 84.66; Indra's query to Her about the form of yakṣa I. 53.59; the reply of I. 53.60.
- Umāpati**      d. m. denotes Śiva; reference to His grace on the Pāsupatas I. 92.112; excellence of I. 29.35; Sanatkumāra's request to Śailādi to describe the greatness of II. 10.1; Nandin's resolve to describe the greatness of II. 12.3; Nandin's narration of the greatness of the eight forms of II. 13.2; the greatness of the sūrya form of II. 12.17; the greatness of the soma form of II. 12.24; pervades all the things II. 12.31; reference to the creation of Brahman by II. 18.32; praised by the devas I. 72.105; saluted by all the gods I. 103.53; saluted by the sages I. 86.5; II. 19.25; Indra's praise of I. 71.95; saluted by Brahman I. 95.37; saluted by Brahman after conducting the marriage of Śiva and Pārvati I. 103.63; saluted by Brahman and devas II. 18.66; saluted by Brahman, Viṣṇu and devas II. 8.6; saluted by Viṣṇu I. 18.32; saluted by Svāyambhuva Manu II. 28.1,

- was pleased with the praise of Viṣṇu and Brahman I. 22.2; whose worship is stated to be not pleasing Alakṣmī II. 6.21; one is advised to worship I. 85.1; II. 21.26; need for the worship of II. 54.33; worshipped in connection with the Tulāpursadāna II. 30.11; method of worship of I. 79.34; 84.35. 84.41; mode of contemplation on I. 88.4; merits of getting a sight of I. 79.25; merits of worshipping I. 88.31,33; reference to Dakṣa's insult of I. 99.15; showed Śrīparvata to Pārvati I. 92.145; words spoken by Jalandhara to I. 97.31; the devas afflicted by the demon Dārūka approached I. 106.5.
- Umāmaheśvara d. m. denotes Śiva; details relating to the image of I. 84.3.
- Umāmaheśvara vr. described by Lord Śiva I. 84.1.
- Urvaśī d. w. an apsaras; dwells in the sun I. 55.33 dwells in sun in the months of saha and sahasya I. 55.60; names of the sons of I. 66.58; reference to being taken as a captive I. 79.30; is requested to dispel one's sins I. 82.71.
- Ulūka (owls) stated to have been born to Śukī and Dharma I 63.30.
- Ulūka m. a disciple of Saḥiṣṇu, the twenty-sixth manifestation of Śiva I. 7.50; 24.119.
- m. a disciple of Somaśarman, the twenty-seventh manifestation of Śiva I. 24.123.
- Ullekḥā d.w. one of those worshipped in the second enclosure of the Śākunavyūha II. 27.193.
- Uśanas m. a disciple of Gokaṛṇa, the sixteenth manifestation of Śiva I. 7.45; 24.74; s. denotes Śukra; reference to Yayāti's marriage with Devayānī, the daughter of I. 66.64; gift of a chariot and horses given by Yayāti to I. 66.66-8; reference to boons conferred on Yayāti by I. 67.7; an authority on dharma I. 39.64.



- k.l.r. son of Dhṛti, performed many aśvamedha sacrifices I. 68.27-28; progeny of I. 68.28.
- Usika** s. disciple of Śveta at the time of the twenty-third manifestation of Śiva I. 7.48; I. 24.110.  
name of one of the kalpas I. 4.46.
- Uṣas** d.w. one of the divine mothers; is requested to dispel one's sins I. 82.69; worshipped in connection with Tulāpuruṣadāna II. 28.65.
- Uṣṇa** m. son of Dyutimat, ruler of Krauñca I. 46.30; name of the region associated with I. 46.32.
- Uṣtra** (camel) said to be born of Sugrīvī and Dharma I. 63.32.
- Ūrja** name of one of the twelve months I. 55.22; names of gods residing in the sun I.55.55-58.
- Ūrjā** w. one of the twentyfour daughters of Dakṣa and Prasūti I. 5.22; 70.287; was married by Vasiṣṭha I. 5.26; 70.289, 291; had seven sons I. 5.49; as a form of goddess Umā II. 11.18.
- Ūrṇāyu** d. m. a gandharva I. 55.31; dwells in the sun in the months of Saha and Sahasya I. 55.60.
- Ūrdhvavaktraka** m. a gaṇa who accompanied Śiva on his march for the conquest of the three cities I. 72.82.
- Ṛc** (one of the Vedas) was taught to Nandin I. 43.5; the praṇava identified with I. 91.51.
- Ṛkṣa** m. the twenty-fourth of the twenty-eight Vyāsas I. 24.111. Cf. Rukṣa I. 7.17.  
d. m. one of those worshipped in the second enclosure of the Prāptivyūha II. 27.111.
- Ṛkṣavat** mt. where the banished kind Jyāmagha stayed I. 68.34-36.

- ᅒgyajussāman** ( the three Vedas ) Brahman and others worshipped Nandin with the mantras of I. 42.20.
- ᅒgveda** is spoken as an aparā vidyā I. 86.51; Śiva addressed as I. 104.21; statement of Śiva that He is II. 17.15; Śiva in the form of the trinity is said to be the three Vedas II. 19.17; it is only by yoga one gets a knowledge of I. 91.67.
- ᅒcīka** m. a disciple of Sutāra, the second manifestation of Śiva I. 7.37; 24.19.  
m. a disciple of Śikhaᅇabhr̥t, the eighteenth manifestation of Śiva I. 24.89. But given as Sudhīka, see I. 7.46.
- ᅒta** k.s.r. son of Ambarīᅒa, described as excellent among those who are righteous; son of I. 66.50
- ᅒtañjaya** m. the eighteenth of the twenty-eight Vyāsas I. 7.16; 24.86.
- ᅒtu** one of the kalpas I. 4.45.
- ᅒtuparᅇa** k.l.r. son of Ayutāyu I. 66.23; son of I. 66.25.
- ᅒturatnā** d.w. one of those worshipped in the second enclosure of Ambikāvᅇyūha II. 27.79.
- ᅒddhi** d.w. one of those who attended the marriage of Śiva I. 103.6; described as a form of Śiva II. 11.10; one of those worshipped in the second enclosure of the Śākunavyūha II. 27.194.
- ᅒbhu** m. a celebrate; mental creation of Brahman I. 5.13; 20.85; 34.14; 70.170, 191.
- ᅒᅒabha** d.m. ninth manifestation of Śiva I. 7.32; 24.44.  
k. son of Nābhi and Merudevī; excellent among kings I. 47.20; Bharata was his son I. 47.20; installed his son on the throne and by austere life reached the regions of Śiva I. 47.21-23.  
one of the Kalpas I. 4.46.

- Ekaneṭra d.m. one of those worshipped in the second enclosure of the Laghimāvyaḥa II. 27.105.
- Ekaparṇā d.w. one of the forms of the goddess I. 70.330; elder sister of Pārvatī I. 82.14; also did penance along with Pārvatī I. 101.6; was married by Asita; her progeny I. 63.53.
- Ekapāṭalā d. w. one of the forms of the goddess I. 73.331; sister of Pārvatī I.82.14; also did penance along Pārvatī I. 101.6.
- Ekapāda d. Śiva saluted as I. 96.91.
- Ekapādamūrti d. a form of Śiva; description of; the merits of worshipping the form of I. 76.8-14.
- Ekabhaktavrata vr. merits of observing every month I. 84.70.
- Ekamātrkā d. w. one of the forms of the goddess I. 70.331.
- Ekarudra d. m. denotes Śiva; saluted I. 72.144; one of those worshipped in the second enclosure of the Laghimāvyaḥa II. 27.105.
- Ekaśūladhr̥ṣ d. w. one of the names of the goddess in the Dvāparayuga I. 70.337.
- Ekaśṛṅga mt. situated south of the lake Mānasa I. 49.47; habitat of Prajāpati I. 50.7.
- Ekādaśātman d. m. Virabhadra addressed as I. 96.103.
- Ekānta d. m. one of those worshipped in the Mahimāvyaḥa II. 27.107.
- Elāpatra one of the twenty-six serpents I. 55.28; one of the most important among the progeny of Kadrū and Kaśyapa I. 63.36; dwells in the sun in the months of Nabhas and Nabhasya I. 55.53.
- Aikṣvākī w. wife of Amśu; progeny of I. 68.49.
- Aitareya m. a brahmin boy; was taught all things by his father; but was not able to repeat anything



- except the word Vāsudeva II. 7.19; the words of the griefstricken mother of II. 7.21; reference to his visit to the place of a sacrifice and the stupefaction of the brahmins, who could not thereby recite any mantras II. 7.24; as he uttered the name Vāsudeva the brahmins were able to recite the mantras; was saluted by the brahmins II. 7.25; completed that sacrifice II. 7.26, 28.
- Aindra** the east II. 3.84.  
a region attained as a result of worship of worship of Śiva I. 76.7.
- Aindrā** d. w. one of those worshipped in the first enclosure of the Aᅇimāvyyūha II. 27.98.
- Aindrī** d. w. one of those worshipped in the first enclosure in Bhadravyūha II. 27.70.
- Airāvata** the name of an elephant chief among the elephants of the quarters I. 58.12; stated to be worshipping Vināyaka I. 82.31; Viᅇᅇᅇu's appearance in the disguise of Indra in front of Ambarīᅇa as riding II. 5.26; request for the removal of one's sins to Skanda seated on I. 82.94.  
One of the serpents I. 55.28; prominent among the progeny of Kadrū and Kaᅇyapa I. 63.35; dwells in the sun in the months of ūrja and iᅇa I. 55.56; was thrown into the waters of the ocean by Jalandhara I. 97.29.
- Aila Purūravas** k. l. r. resolve to narrate the lineage of I. 66.54; son of Ilā and Budha I. 65.24; devotee of Śiva I. 65.25; ruled the country well; had the capital at Pratiᅇᅇhāna on the bank of Yamunā I. 66.55-6; sons of I. 66.57.

- Ailavila s. denotes Viśravas born to Pulastya and Ilā I. 63.59.
- Aiśāna a region reached by the worship of Lord Śiva I. 76.6.
- Aiśānī d. w. one of those worshipped in the first enclosure of the Bhadravyūha II. 27.70.
- Aiśvaryavūha the deities worshipped in the two enclosures of II. 27.117, 122.
- Omkāraka one of the shrines at Vārāᅇasī I. 92.137.
- Omkareśa d. m. denotes Śiva; merits of the place known as I. 103.78.
- Ojaka k. l. r. one of the five sons of Yadu I. 68.2.
- Apamanyava-s sons of Upamanyu; were many in number I. 63.91.
- Auma a region attained by worshipping Lord Śiva I. 76.6.
- Aurvāgni one of the fires; reference to merits attained by those who worshipped I. 66.15.
- Kaᅇsa k. eldest son of Ugrasena I. 69.42; reference to Vasudeva saving his own son from I.69. 51; was intimated about the birth of a female child (to Devakī) I. 69.56; the divine voice that the eighth child of Devakī would be the killer of I. 69.57-8; on account of fear from who Balarāma born to Rohiᅇī remained tranquil. I. 69.45; reference to his death at the hands of Kᅇᅇᅇa I. 69.63.
- Kakudanta m. one of the gaᅇas who accompanied Śiva in his march to conquer the three cities I. 72.78.
- Kakudmat mt. in Śālmalidvīpa I. 53.6.
- Kakudmin d. m. having the hump back; denotes Śiva; saluted I. 21.25.
- k. s. r. eldest among the hundred sons of Raivata I. 66.48.
- Kakubha f. Kasyapa and other sages are said as living in I. 49.60.

- Kakustha k. s. r. son of Vikukᅇi I. 65.32.
- Kaᅇka  
a brahmin, Śiva saluted as I. 18.18.  
d. fifth manifestation of Śiva I. 24.28 (but  
Kaᅇkaᅇa see I. 7.31).  
mt. in Śālamalidvīpa I. 53.6.
- Kaᅇkaᅇā d. w. one of those worshipped in the first en-  
closure of the Gopavyūha II. 27.204; one of  
those worshipped in the second enclosure of  
the Nandavyūha II. 27.213.
- Kaᅇkaᅇa d. m. see Kaᅇka.
- Kaᅇkaᅇikara one of the serpents I. 55.27; dwells in sun  
in the months of Madhu and Mādhava  
I. 55.46.
- Kaᅇkaᅇikᅇᅇa-  
pannaga d. m. as an epithet of Śiva; saluted I. 18.18.
- Kaᅇkabhūᅇaᅇī d. w. one of those worshipped in the second en-  
closure of the Kaᅇakavyūha II. 27.76,
- Kaᅇkarūpa d. m. salutations to Śiva addressed as I. 18.18.
- Kaᅇkāᅇī d. w. one of those worshipped in the first en-  
closure of the Harāvyūha II. 27.152.
- Kaᅇkāᅇī d. w. one of those worshipped in the second  
enclosure of the Caᅇᅇavyūha II. 27.147.
- Kaᅇᅇaka m. one of the gaᅇas who attended the marriage  
of Śiva and Pāᅇvatī I. 103.16.
- Kaᅇᅇakaśᅇᅇga mt. situated on the north of the Mahabhadra  
lake I. 49.55.
- Kaᅇᅇhapūjana m. one of the gaᅇas who accompanied Śiva as  
he set out to destroy the three cities I. 72.  
79.
- Kaᅇᅇinī d. w. one of those worshipped in the second en-  
closure of the Śauᅇᅇavyūha II. 27.162.
- Kaᅇva s. at Dāruvana I. 33.21; his curse on Kᅇᅇᅇa  
I. 69.85.
- Kadamba (tree) on the top of Mandara mountain  
I. 49.29.



- Kadambeśvara name of a liṅga at Vārāṇasī established by Skanda I. 92.161.
- Kadrudra d. m. denotes Śiva; saluted by the devas I.71.100; 104.27; saluted by Brahman I. 95.40.
- Kadrū w. one of the thirteen wives of Kaśyapa I. 63. 24; her progeny were all serpents I. 63.26; the most important among the progeny of I. 63. 34-37; one of those who attended the marriage of Śiva and Pārvatī I. 103.4.
- Kanaka d. m. one of those worshipped in the second enclosure of the Vaśitvavyūha II. 27.124.
- Kanakanandā r. forest on the southern banks I. 51.27; Rudrapurī on the banks of I. 51.28.
- Kanakapītā w. daughter of Pulaha and Kṣamā I. 5.42.
- Kanakavyūha the weapons and deities worshipped in II. 27. 73-77.
- Kankāṇḍaja d. w. one of those worshipped in the Yāmyavyūha II. 27.53.
- Kanakhala a place near Gangādvāra where Dakṣa performed his sacrifice I. 100.7.
- Kanyā (the zodiac virgo) is requested to dispel one's sins I. 82.75.
- Kapardin d. m. possessing matted hair denotes Śiva; saluted by the sages II. 19.41; saluted by Brahman I. 95.44; saluted by Viṣṇu I. 18.16,33; 21. 48; saluted by Brahman and Viṣṇu I. 37.39; the request of the brahmins to behold the form of I. 29.69.  
denotes Nandin I. 71.142.
- Kapardini d.w. denotes Pārvatī; requested to dispel one's sins I. 82.15; denotes Kālī, who was created by Śiva from His third eye I. 106.14.
- Kapardī d.w. one of those worshipped in the second enclosure of the Kanakavyūha II. 27.75.
- Kapāiin d.m. the bearer of the skull; denotes Śiva; saluted by the Nṛsimha form of Viṣṇu I. 96.88.

- Kapālinī** d.w. one of those worshipped in the second enclosure of the Kanakavyūha II. 27.75; one of those worshipped in the first enclosure of the Nandāvyūha II. 27.216.
- Kapāliśa** d.m. one of the eleven Rudras; requested to dispel one's sins I. 82.41.  
m. a gaṇa who attended the marriage of Śiva I. 103.16.
- Kapīñjalā** d.w. one of those worshipped in the first enclosure of the Sumativyūha II. 27.196.
- Kapīñjala** m. son of Vasiṣṭha and Ghṛtācī I. 63.89.
- Kapila** m. son of Jyotiṣmat, ruler of Kuśadvīpa I. 46.35; name of region associated with I. 46.37.  
m. a disciple of Dadhivāhana, the eighth manifestation of Śiva I. 7.41; I. 24.41.  
mt. on the north of the Mahābhadrā lake I. 49.54.  
a serpent; one of the most important among the progeny of Kaśyapa and Kadrū I. 63.37.
- Kapilā** d.w. one of those worshipped in the first enclosure of the Manmathavyūha II. 27.172; worshipped in the second enclosure of the same II. 27.178.
- Kapilādhāra** (flow of water) merits of worshipping Śiva at I. 92.167.
- Kapilāśva** m. one of the three sons of Dhundhumāra I. 65.36.
- Kapilāhrada** sacred waters at Vārāṇasī got ready by Brahman; merits of I. 92.69.
- Kapotaroman** k. l. r. son of Śūra; progeny of I. 69.33.
- Kapotāh** doves born of Gṛdhrikā and Dharma I.63.31.
- Kapoteśvara** d. m. form of Śiva at Vārāṇasī I.92.156.
- Kabandha** m. a disciple of Aṭṭahāsa, the twentieth manifestation of Śiva I. 7.47; 24.98.

- Kamala d. m. one of those worshipped in the first enclosure of the Kāmāvasāyitāvyyūha II. 27. 127; one of those worshipped in the first enclosure of the Prākāmyavyūha II. 27. 114.
- Kamalavāsini d. w. one of the creations of Umā I. 41.45.
- Kamalākᅇa m. one of the three sons of the demon Tāraka; his penance and gains of boons to be indestructible from Brahman I. 71.7.-15; 101.9; resided in the silver city created by Maya I.71.20; reference to the destruction of I.73.3
- Kamalānanā d. w. lotus-faced Pārvatī addressed as I.85.224.
- Kamalāsanā d. w. seated on the lotus; one of the those worshipped in the second enclosure of the Kanakavyūha II. 27.75.
- Kamalekᅇaᅇa d. m. lotus-eyed; denotes Viᅇᅇu; washed the feet of Śiva at the time of the marriage I.103.47.
- Kampana m. a gana who accompanied Śiva as He set out to destroy the three cities I.72.78.
- Kambala one of the twenty-six most prominent serpents born to Kadrū and Kaśyapa I.63.35; I.55.29; dwells in the sun in the month of Tapas and Tapasya I.55.63.
- Kambalabarhis k.l.r. son of Maruta 1.68.29; progeny of I.68.30.  
 k.l.r. one of the sons of Andhaka I.69.32.
- Kambalāśva m. resident of Vitala 1.45 20.
- Karaᅇja mt. habitat of Nilalohita I.50.5
- Karaᅇa m. a gaᅇa who came to attend the marriage of Śiva 1.103.26.
- Karabhā d.w. one of those worshipped in the first enclosure of the Caᅇᅇavyūha II. 27.140.
- Karambha k.l.r. son of Śakuni, progeny of I. 68.45.
- Karānanā d.w. one of those worshipped in the second enclosure of the Sumativyūha II. 27.198.
- Karāla d.m. one of those worshipped in the second enclosure of the Praptivyūha II. 27.112.



- Karālā d.w. one of those worshipped in the first enclosure of the Caᅇᅇavyūha II. 27.140; one of those worshipped in the second enclosure of the Harāvyūha II. 27.155.
- Karālī d.w. one of those worshipped in the Vāgiśavyuha II. 27.88; one of those worshipped in the first enclosure of the Śauᅇᅇavyuha II. 27.156.
- Karūᅇa m. one of the nine sons of Manu I. 65.19; progeny of I. 66.51.
- Karkaᅇa name of the zodiacal sign (cancer); requested to dispel one's sins I. 82.75.
- Karkoᅇa(ka) one of the twenty-six important serpents born to Kadrū and Kaśyapa I. 63.35; 55.29; dwells in the sun in the months of Saha and Sahasya I. 55.59; requested to dispel one's sins I. 82.54.
- Kartarī d.w. one of those worshipped in the second enclosure of the Harāvyūha II. 27.154.
- Kardama m. one of the sons of Pulaha and Kᅇamā I. 5.41; resides in the Udumbara grove I. 49.61.
- Karmamoᅇī d.w. one of those worshipped in the second enclosure of Pitāmahāvyūha II. 27.227.
- Karmeᅇvara d. at Vārāᅇasī established by Brahman I. 92.152.
- Kalantikā d.w. one of those worshipped in the second enclosure of the Sumatīvyūha II. 27.202.
- Kalavikaraᅇa d.m. Śiva saluted as II. 27.29.
- Kalavikariᅇī d.w. worshipped in connection with the propitiation of Śiva II. 24.13.
- Kalaśī d.w. one of those worshipped in the second enclosure of the Caᅇᅇavyūha II. 27.147.
- Kalahā d.w. one of those worshipped in the second enclosure of the Sumatīvyūha II. 27.201.
- Kalā d.w. as a creation of Umā I. 41.45.

- Kali** one of the four yugas; on the nature of women in I. 71.84; name of Śiva in I. 31.7; see Tiṣya also.
- Kaliᅅga** (country) reference to its king with reference to the story of Kauśika II. 1.23; reference to the banishment of Kauśika by the king of II. 1.61.
- Kalki** d.m. one of the ten manifestations of Śiva I. 40. 51-61; explained as a sequel to the curse on Viṣᅅu II. 48.32.
- Kalkinī** d.w. one of those worshipped in the first enclosure of the Gomukhivūha II. 27.90.
- Kalpas** a particular period of time; names of the different I. 4.45-49.
- Kalpapādapadāna** mode of making a gift of II. 33 1,
- Kalpasūtras** referred to as an 'aparā vidyā' I. 86.52; reference to the evolution of I. 39.60.
- Kalmāṣapāda** k. denotes Saudāsa; son of Sudāsa; reference to birth of Aśmaka by niyoga of Vasiṣᅅtha I. 66.27-28; was haunted by the demon Rudhira I. 64.3.
- Kalyāᅅi** d.w. as a form of Umā I. 70.331.  
d.w. one of those worshipped in the first enclosure of the Manmathavyūha II. 27.172.
- Kallolā** d.w., one of those worshipped in the second enclosure of the Śauᅅᅅavyūha II. 27.159.
- Kavi** m. disciple of Mahākāyamuni (Śveta), the twenty-third manifestation of Śiva I. 7.48; 24.110.
- Kaṣyapa** s. one of those who enlogise the sun I. 55 27; dwells in the sun in the months of Saha and Sahasya I. 55.59; married thirteen of the sixty daughters of Dakṣa I. 63.12; names of his wives I. 63.22-24; progeny of I. 63.25-42; referenca to the meditation of I. 63.50; his progeny through Ariṣᅅā I. 63.40; birth of Ādityas through wife Aditi I. 65.2; his

- progeny through Ilā I. 63.40; 41; his progeny through Krodhavaśā I. 63.38; his progeny through Tāmrā I. 63.29; had hundred sons through Danu I. 63.28; had two sons through Diti I. 63.27; his progeny through Muni I. 63.39; his progeny through Vinatā I. 63.32; his progeny through Surabhi I. 63.39; had thousands of serpents born through Surasā I. 63.33 and other sages stay in the Kakubhagrove I. 49.60; felt dijected as the exclaiming celestials were struck by Kumbhodara, was over-powered by Virabhadra I. 100.35.
- m. a disciple of Gokaṛṇa, the sixteenth manifestation of Śiva I. 7.45; 24.74.
- s. at Dāruvana I. 33.21.
- Kaseruka** (a region) some people as migrating to I. 52.27.
- Kākapāda** m. a gaṇa who attended the marriage of Śiva and Pārvatī I. 103.22.
- Kāñcanī** d.w. one of those worshipped in the first enclosure of Bhadravyūha II. 27.71.
- Kātyāyana** m. one of the authorities on dharma.
- Kātyāyanī** d.w. one of the forms of Umā I. 70.336; as having gained Her place by the performance of Jayābhiṣeka II. 27.274.
- Kādraveya-s** denotes the serpents born to Kadrū; two of them Kambala and Aśvatara dwell in the sun in the śaiśira season I. 55.63; the cities of all of them are stated to be in the Tām-rābha mountain I. 50.10.
- Kāntaka** m. a gaṇa who attended the marriage of Śiva and Pārvatī I. 103.30.
- Kāntā** d.w. one of those worshipped in the second enclosure of the Pitāmahavyūha II. 27.227.
- Kānti** d.w. one of those worshipped in the first enclosure of the Caṇḍavyūha II. 27.141; one of



- those worshipped in the second enclosure of the Manmathavyūha II. 27.177; one of those worshipped in the second enclosure of the Śakunavyūha II. 27.174.
- Kāpila** denotes the Sāᅇkhya school of thought; as evolved by Śiva I. 34.11.
- Kāma** (love) as born to Dharma Prajāpati and Śraddhā I. 5.35; 70. 293; the birth of Harᅇa through Priti to I. 70.297; became one of the tips of the two yokes of the chariot of Śiva as He set out to destroy the three cities I. 72.11.
- Kāmakopā** d.w. one of those worshipped in the second enclosure of the Ambikavyūha II. 27.80.
- Kāmatantrikā** d.w. one of those worshipped in the second enclosure of the Manmathavyūha II. 27.174.
- Kāmadā** d.w. one of those worshipped in the second enclosure of the Dakᅇavyūha II. 27.138; one of those worshipped in the second enclosure of the Manmathavyūha II. 27.174; one of those worshipped in the first enclosure of the Haravyūha II. 27.148.
- Kāmadhenukā** d.w. one of those worshipped in the first enclosure of the Vāgīᅇavyūha II. 27.86.
- Kāmanā** d.w. one of those worshipped in the second enclosure of the Bhīmavyūha II. 27.182.
- Kāmapatnī** w. denotes Rati, wife of Kāma; words addressed by Śiva to I. 101.42; saluted Śiva I. 101.46.
- Kāmarekhā** d.w. one of those worshipped in the first enclosure of the Sumativyūha II. 27.196.
- Kāmavardhanī** d.w. (a nymph) is requested to dispel one's sins I. 82.71.
- Kāmasandīpanī** d.w. one of those worshipped in the second enclosure of the Prathamavyūha II. 27.165.

- Kāmā d.w. one of those worshipped in the first enclosure of the Bhīmavyūha II. 27.180; one of those worshipped in the second enclosure of the Bhīmavyūha II. 27.185.
- Kāmāri d.w. demotes Śiva; enemy of Kāma; creation of Kālī by I. 106.14.
- Kāmāvasāyaka d.m. one of those worshipped in between the directions of east and north-east II. 27.59.
- Kāmāvasāyikavyūha deities worshipped in II. 27.126.
- Kāmukī d. w. (a nymph) is requested to dispel one's sins I. 82.71.
- Kāmeśa d. m. one of those worshipped in the Mahimāvyūha II. 27.108.
- Kāyavatāra the place where Śiva in His manifestation Lakulī entered a dead body I. 24.130.
- Kāraṇḍa (an aquatic bird) as born of Śucī and Dharma I. 63.31.
- Kārūṣa-s (the sons of Karūṣa) were known as I. 66.51
- Kārtavīryārjuna k.l.r. shortly known as Arjuna; one of the sons Kṛtavīrya; was born with thousand arms and was the ruler of the seven dvīpas I. 68.9; was killed by Balarāma an amīḥa of Lord Viṣṇu I. 68.10; had hundred sons of whom five were great warriors I. 68. 10-11; referred to as a noble soul and devoted to Śiva and is requested to dispel one's sins I. 82.61.
- Kārtika (month) narration of the vratas to be performed in I. 84.23,66, 71; 83.46.
- Kārtikeya d. m. one of the synonyms of Skanda I. 101.28.
- Kāla m. a gaṇa who attended the marriage of Śiva and Pārvati I. 103.19, 29.
- d. m. denotes Śiva; saluted by Brahman I. 95.41; saluted by Viṣṇu in the form of Nṛsimha I. 96.78.
- d. m. denotes Viṣṇu, addressed by Virabhadra I. 96.56.

- Kālaka m. a gaᅇa who attended the marriage of Śiva and Pārvati I. 103.19.
- Kālakaᅇᅇha d. m. denotes Śiva; saluted by Brahman I. 95.44; saluted by the celestials I. 104.11.
- Kālakaᅇᅇhī d. w. denotes Kālī form of Pārvati; reference to the creation of I. 106.14; indications for success over the demons at the birth of I. 106.15.
- Kālakāla d. m. denotes Viᅇᅇu; addressed by Virabhadra I. 96.56.
- d. m. denotes Śiva; saluted by Viᅇᅇu in the Nᅇsi-mha form I. 96.78; saluted by Brahman I. 95.35; as cause for the moon's lustre II.10.34.
- Kālakūᅇa (poison) spoken as the body of Śiva I. 95.55; reference to its neutralisation by Śiva I. 86.3,6; worldly existence stated to be more poisonous than I. 86.9.
- Kālajaᅇghā d. w. one of those worshipped in the first enclosure of the Śauᅇᅇavyūha II. 27.156.
- Kālaᅇjara mt. reference to manifestation of Śiva as Śveta at I. 24.109.
- Kāladūᅇa d; m. one of those worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
- Kālanemi (a demon) as residing in Sutala I. 45.18; requested to dispel one's sins I. 82.59.
- Kālabhairava d. m. denotes Śiva at Vārāᅇasī I. 92.132.
- Kālamūᅇti d. m. denotes Śiva; addressed by Kᅇupa I. 36.8.
- Kālarātri d. w. as a form of Pārvati I.74.335; was associated with the chariot of Śiva marching for conquering the three cities I. 72.23.
- Kālaripu denotes Śiva; Dayā as the consort of II. 11.16.
- Kālarudra d. m. the form of Śiva when the quality of tamas is predominant I 6.30; one should contemplate on Him as residing in fire I. 86.128; Viᅇᅇu's words to the bhūᅇas resembling I. 71.59.



- Kālarūpa** denotes Śiva; saluted by Brahman I. 95.41; saluted in connection with the Jayābhiṣeka II. 27.29.
- Kālahan** m, a gaṇa who attended the marriage of Śiva and Pārvati I. 103.29.
- Kālā** d. w. saluted in connection with the initiation rite II. 21.17.
- Kālāgni** (the destructive fire) equated with Śiva I. 50.21; Śiva in the dvāparayuga known as I. 31.7; became the sharp point of the arrow as Śiva set out to conquer the three cities I. 72.25; its request to Śiva I. 72.111.
- Kālāgnirudra** d. m. denotes Śiva; words spoken by Viṣṇu to bhūtas resembling I. 71.59; Śiva addressed as having the form of I. 104.10.
- Kālāṅgahārin** d. m. denotes Śiva; saluted by Brahman I. 95.41.
- Kālikā** d. w. Śiva as the cause of I. 104.10; one of those worshipped in the Vāgiśavyūha II. 27.88. See also Kālī below.
- Kālīnī** d. w. one of those worshipped in the second enclosure of the Nandāvyūha II. 27.218.
- Kālī** d. w. as a creation of Goddess Umā I. 41.45; as Pārvati entered the body of Śiva, He created the form of I. 106.14; on seeing whom the gods Upendra and others fled I. 106.16; 107.2; description of Her form as She followed Śiva setting out for the destruction of the three cities I. 72.66-68; reference to Her drinking of the bloods of the demons I. 72.66; worshipped II. 24.13; invoked and worshipped in connection with initiation rite II. 21.6; saluted and praised by Brahman and other gods I. 106.27; one of those worshipped in the second enclosure of the Nandāvyūha II. 27.213; one of those worshipped in the Vāgiśavyūha II. 27.88; worshipped in connection with the Jayābhiṣeka rite II. 27.26; Dussaha advised to enter those houses in which remains II. 6.53.

- Kālī w. wife of Parāśara; birth of Kṛṣṇa Dvaipāyana to I. 63.84.
- Kāliviśuddhadeva d.m. denotes Śiva; saluted I. 104.10.
- Kāleśvara d. at Vārāṇasī I. 92.136.
- Kāvya m. name of Uśanas I. 67.7
- Kāśī (place) greatness of I. 92.51; 107.77. See also Avimukta.
- Kāśirāja m. king of Kāśī; his daughter Gāndinī was married by Śvaphalka I. 69.20.
- Kāśyaduhitā w. daughter of king of Kāśī; married by Andhaka; progeny of I. 69.32.
- w. daughter of king of Kāśī; married by Āhuka; progeny of I. 69.38.
- Kāśyapa s. one of Brahman's mind-born sons I. 63.78; a disciple of Subālaka, thirteenth manifestation of Śiva I. 7.44; disciple of Vālin I. 24.61; disciple of Gokaṛṇa I. 24.74; the three groups originated from I. 63.54; requested to dispel one's sins I. 82.65.
- Kāśhakūta m. a gaṇa who attended the marriage of Śiva with Pārvatī I. 103.27.
- Kimpuruṣa m. one of the nine sons of Āgnidhra, ruler of Jambūdvīpa I. 47.4; ruled the regions of Hemakūṭa I. 47.7; one gets siddhi automatically in the region governed by I. 47.14.
- a region contains the Hemakūṭa mountain I. 49.7; description of the people in I. 52.33-4.
- Kimśuka f. Kudra is stated to dwell in I. 49.62.
- Kiṅkarī d. w. one of those worshipped in the second enclosure of the Śauṇḍāvyūha II. 27.162.
- Kinnara-s (a class of divine beings) born to Kaśyapa and Ariṣṭā I. 63.40; reside on the Kumuda mountains I. 50.12; worshipper of the liṅgas are honoured by I. 74.23; whose feminine folk sing sweet songs on the Śrīśaila mountain I. 92.25; requested to dispel one's sins I. 82.56,

- Kirāta-s the name of the tribe inhabiting the regions to the east of Bhāratavarṣa I. 52.29.
- Kiritin d. m. denotes Siva II. 51.13.
- Kīrti w. one of the twenty-four daughters of Dakṣa and Prasūti I. 5.21; married by Dharma Prajāpati I. 5.23; 70.285; birth of Yaśas to I. 70.297.
- Kīrtimatī k.l.r. son of Dharmanetra; progeny of I. 68.5.
- Kūkura w. daughter of Śuka I. 63.86; wife of Aṇuha and mother of Brahmadata I. 63.87.
- Kukūṭānanā k.l.r. one of the sons of Andhaka I. 69.32; progeny of I. 69.33.
- Kukkuṭānanā d.w. one of those worshipped in the first enclosure of the Haravyūha II. 27.148.
- Kuja m. a gaṇa who accompanied Śiva as He set out to destroy the three cities I. 72.81.
- Kuṭiānanā d.w. one of those worshipped in the second enclosure of the Śākunavyūha II. 27.190.
- Kuṇi m. a disciple of Vedaśiras, the fifteenth manifestation of Śiva I. 7.44; 24.70.
- Kuṇibāhu k.l.r. son of Asaṅga; progeny of I. 69.17.
- Kuṇḥana m. a disciple of Vedaśiras, the fifteenth manifestation of Śiva I. 7.44; 24.70.
- Kuṇḥana m. a gaṇa who accompanied Śiva as He set out to destroy the three cities I. 72.79.
- Kuṇḍakarṇa m. a disciple of Daṇḍi Muṇḍīśvara, the twenty-fifth manifestation of Śiva I. 7.49; 24.116.
- Kuṇḍapāyin-s progeny of Naidhruva and Sumedhas I. 63.53.
- Kuṇḍali d. w. one of those worshipped in the first enclosure of the Nandavyūha II. 27.215.
- Kuṇḍaleśvara d. one of the liṅgas at Vārāṇasi I. 92.149.
- Kuṇḍin one of the gaṇas who attended the marriage of Śiva and Pārvati I. 103.19.
- Kuṇḍiprabha one of the liṅgas at Vārāṇasi I. 92.148.



- Kuthumi** m. a disciple of Jaṭāmālin, the nineteenth manifestation of Śiva I. 7.46; 24.93.
- Kunetraka** m. a disciple of Vedaśiras, the fifteenth manifestation of Śiva I. 7.44; 24.70.
- Kubera** d. m. lord of Yakṣas and ruler of Kailāsa I.51.20; His abode is on the Piśacaka hills I. 50.11; again stated to be dwelling on the boundary mountains I. 50.16; the liᅅga as the support for II. 46.19; attained the position as a gaᅇa by worshipping at Vārāᅇasī I. 92.57; mode of installation of the image of II. 46.4; whose mace is represented in worship relating to Mahāmeruvrata I. 84.62; saluted in connection with Tulāpuruᅇadāna II. 28.54.
- Kuberaśikhara** (mountain peak) Mandākinī river on I. 51.22.
- Kubhāᅇᅇa** m. a disciple of Daᅇᅇi Muᅇᅇiśvara, the twenty-fifth manifestation of Śiva I. 24.116. Cf. Kumbha.
- Kumāra** d.m. denotes Śiva; saluted I. 104.23.  
d.m. name of Skanda; other names of I. 101.29; has the abode on the east of the Mānasa mountain I. 49.40; merits of worshipping Him in the month of Caitra I. 84.30.  
d.m. one of the sixteen worshipped in the second enclosure of the prāptivyūha II. 27.111.  
s. shorter name for Sanatkumāra I, 82.1; 87.1; 99.5; son of Brahmā II. 55.4; heard from the devas about the activities of Dāruka I. 106.3.  
s. a disciple of Sahiᅇᅇu, the twenty-seventh manifestation of Śiva I. 7.50; 24.119.  
s. disciple of Somaśarman I. 24.123.  
k. son of Havya, ruler of Śākadvīpa I. 46.25; region named after 46.26.
- Kumārī** d.w. I. 70.336.

- Kumuda m. (a gaᅇa) attended the marriage of Śiva I. 103.21.  
 mt. on the west I. 49.50.  
 mt. in Śālmalidvīpa I. 53.5.  
 mt. habitat of Kinnara I. 50.12.
- Kumudādri mt. on the east of Pārijātavana I. 50.1.
- Kumbha s. disciple of Daᅇᅇi Mundiśvara, twenty-fifth manifestation of Śiva I. 7.49; but Kubhāᅇᅇa I. 24.116.  
 m. a demon I. 82.61.  
 m. a gaᅇa; attended the marriage of Śiva. I. 103.16.
- Kumbhakarᅇa m. (a demon) son of Kaikasi and Viśravas I. 63.62.
- Kumbhīnāsī w. (a demoness) daughter of Puᅇpotkaᅇā and Viśravas I. 63.64.
- Kumbhodara m. an attendant of Śiva I. 71.38, 43, 138, 143; I. 82.81.
- Kuraᅇga-s born to Bhaᅇī and Dharma I. 63.30.
- Kuraᅇᅇa mt. on the east of Aruᅇodaya tank I. 49.40.
- Kurara mt. on the east of Aruᅇodaya tank I. 49.41.
- Kuru k. one of the nine sons of Āᅇnīdhra, ruler of Jambūdvīpa I. 47.5; ruled the region of Śᅇᅇgavarᅇa in the north I. 47.9; the place of location of the Śᅇᅇᅇi mt. I. 49.10.
- Kuru-s belonging to region of Kuru I. 89.94; I. 52.22.
- Kurukᅇetra (place) I. 92.7; 92.46; 92.128, 129; merits of death at I. 77.39.
- Kuruvaᅇśaka k.l.r. son of Madhu I. 68.47; the name of the son of I. 68.48.
- Kuruvarᅇa in Jambūdvīpa; description of I. 52.24.
- Kulāntikā d.w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.222.
- Kulika a serpent I. 82.54.

- Kuvalāśva k.l.r. son of Brhadaśva; was known as Dhundhu-māra because he killed Dhundhu I. 65.35; progeny of I. 65.36.
- Kuśa s. a disciple of Lāᅅgalī, the twenty-second manifestation of Śiva I. 24.106; but given as Taponidhi I. 7.48.
- k. s. r. son of Rāma I. 66.37; son of I. 66.38; one of the seven dvīpas I. 46.2; Jyotiᅃmān as ruler of I. 46.20, 34; the seven mountains in I. 53.6-9.
- Kuśaᅅku k. l. r. son of Svātī I. 68.22; desirous of progeny performed a great sacrifice I. 68.23; son of I. 68.24.
- Kuśasthala a place II. 1.52.
- Kuśadavaja I. 101.23.
- Kuśarīra s. a disciple of Vedaśiras, the fifteenth manifestation of Śiva. I. 7.44; 24.70.
- Kuśala k. son of Dyutimat, ruler of Krauᅅcadvīpa I. 46.30; name of region associated with I. 46.32.
- Kuśaladeśa region named after Kuśala, son of Dyutimat I. 46.32.
- Kuśasthala name of a place II. 1.24; the residents of II. 1.51.
- Kuśasthalā (a place) reference to brahmins who had come from II. 1.21.
- Kuśika s. a disciple of (L) Nakuliśa, the twenty-eighth manifestation of Śiva I. 7.50; 24.131. a kalpa I. 4.46.
- Kuśikandhara s. a disciple of Aᅇᅃhāsa, the twentieth manifestation of Śiva I. 7.47; 24.98.
- Kuśeśaya mt. in Kuśadvīpa I. 53.8.
- Kusumā d. w. one of the sixteen worshipped in the second enclosure of the Nandāvyūha II. 27.218.
- d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II.27.223.



- Kusumottara k. son of Havya, ruler of Śākadvīpa I. 46.25; region named after I. 46.28.
- Kuhū w. one of the four daughters of Aṅgiras and Smṛti I. 5.44; I. 103.6.
- Kūrma a vital air in the body I. 8.62; causes one to wake up I. 8.65.  
one of the eighteen Purāṇas enumerated I. 39.63.
- Kūrma (tortoise) one of the manifestations of Viṣṇu I. 96.19; explained as due to a curse II. 48.31.
- Kūrma d. m. one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyaḥa II. 27.105
- Kūrmā d. f. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II.27.223.
- Kūṣmāṇḍagaṇanātha an appellation for Nandin I. 71.155.
- Kṛkala a vital air in the body I. 8.62; causes sneezing I. 8.66.
- Kṛcchra an atonement I. 90.8; 90.17.
- Kṛta the first yuga I. 39.5; is sattva I. 39.6; dhyāna as the most excellent in I. 39.7; the duration of I. 39.8-19; dharma was four-fold in I. 39.13.
- Kṛta k. s. r. son of Ṛta; son of I. 66.51.
- Kṛtañjaya s. one of the twenty-eight Vyāsas I. 7.16; 24.76.  
a demon I. 82.61.
- Kṛtayuga as a name of Śiva I. 31.6.
- Kṛtavarman k. l. r. one of the four sons of Dhanaka I. 68.8.
- Kṛtavīrya k. l. r. one of the four sons of Dhanaka I. 68.9.
- Kṛtasthalā d. w. an apsaras I. 55.31; resides in Sun in the months of Madhu and Mādhava.
- Kṛtāgni k. l. r. one of the four sons of Dhanaka I. 68.8.
- Kṛtānta d. w. one of the eight worshipped in the first enclosure of the Sumativyaḥa II. 27.200.

- Kᅇtāntikā** d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇāvyyūha II. 27.162.
- Kᅇtaujas** k. l. r. son of Dhanaka I. 68.9.
- Kᅇttikā** one of the stars I. 71.128; 82.77; moon as born in I. 61.42.
- Kᅇttivāsas** d. m. appellation for Śiva; one who wears elephant's hide I. 96.90; 103.7,8; II. 8.9.
- Kᅇttivāsas-es** d. m. Rudras created by Śiva I. 70. 303-13; one hundred in number 70.313.
- Kᅇśāśva** s. married two of the sixty daughters of Dakᅇa I. 63.13.  
k. l. r. son of Samhatāśva I. 65.38.
- Kᅇᅇi** w. one of the four daughters of Marici and Prabhūti I. 5.40.
- Kᅇᅇᅇa** a Kalpa I. 23.20.
- Kᅇᅇᅇa** k. l. r. one of hundred sons of Kārtavīrya Arjuna I. 68.11; 68.18 (Haihaya); son of I. 68.20.  
m. one of the five sons of Śuka I. 63.86.  
m. a Parāśara I. 63.87.
- Kᅇᅇᅇa** a manifestation of Viᅇᅇᅇu in the lineage of Vᅇᅇᅇᅇis as son of Vasudeva. II. 1.5 (saluted); II. 6.36 (saluted); manifestation due to a curse of Bᅇᅇᅇᅇu I. 69.48; II.48.32; Durvāsas's curse on I. 29.33; born at the end of the Dvāparayuga II. 3.79; born at the time of Lakulī, the twenty-eighth manifestation of Śiva I. 24.126; attributes of I. 69.46-7; reference to penance performed by I. 69.72; reference to worship of Rudra by II. 3.107; Pāśupatavrata done by II. 9.1; obtained Pāśupatayoga after observing some niyamas as directed by the sages Vyāghrapāda Āᅇᅇirasa; got Sāmba as a son through Jāmbavatī by the grace of Rudra (Śiva) I. 69.72-77; description of the physical features of I. 69.50-2; got the Sudarśana disc by the grace of Rudra I. 65.17; killed

Kaᅇsa and others who afflicted the devas and brahmins I. 69.64; had many wives; the progeny of whom were very valorous I. 69.65; Rukmiᅇi as the dearest among the wives of I. 69.67; birth of four sons through Rukmiᅇi after the performance of a penance and grace of Śiva I. 69.67-9, 70-1, 75; reference to the abduction of his wives by the curse of Aᅇᅇāvakra I. 69.87; his wives Rukmiᅇi and others entered fire I. 69.88-9; cut the thousand hands of Bāᅇa by the grace of Śiva I. 69.79; other heroic deeds of I. 69.80-2; stay at Prabhāsa I. 69.83; stay at Dvāarakā I. 69.84; salutation of Upamanyu by I. 108.5; knowledge gained from Upamanyu by I. 108.1-2, 8; got destroyed of all his sins at the mere sight of Upamanyu I. 108.6; praised by sages after the gain of Pāsupatajñāna I. 108.10; words spoken to Jāmbavati after hearing the music of Nārada by II. 3.95; worship of Nārada at Raivataka mountain II. 3.94; addressed by Ambariᅇa II. 5.33; called the sage Nārada and taught him music II. 3.103; to be worshipped II. 7.4; means of pleasing him II. 1.1; reference to the consort Lakᅇmi of the Kᅇᅇᅇa manifestation of Viᅇᅇᅇu II. 7.10; left the mortal body being hit by the iron arrow I. 69.85-86; his obsequies performed by I.69.90.

s. one of the four disciples of Aghora form of Śiva in the Asita kalpa I. 14.10.

mt. on the west I. 49.51; habitat of the Gandharvas I. 50.12.

Kᅇᅇᅇakuᅇjitamūrdhaja an epithet of Subrahmanya I. 82.94.

Kᅇᅇᅇa Dvaipāyana s. one of twenty-eight Vyāsa I. 7.18; 24.125 (Dvaipāyana); progeny of Parāsaara and Kāli I. 63.84; through Araᅇi got a son Śuka I. 63.85; received instruction from Sanat-





- Ketumāla k. one of the sons of Āgnīdhra, ruler of Jam-būdvipa I.47.6; ruled the region of Gandhamādana I. 47.10.
- Ketubhṛṅga s. disciple of Muni I. 24.50.  
s. a disciple of Muni, the tenth manifestation of Śiva I. 7.42; 24.50.
- Kedāra a place was visited by Nārada I. 1.3; liṅga at I. 92.134; merits of becoming a yati at I. 92.7; merits of death at I. 77.39; 77.41; Avimukta is of greater merit than I. 92.100-101, 103.
- Kedārā d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.223.
- Keśa a gaṇa of Śiva I. 72.76.
- Keśava d. m. an epithet of Viṣṇu. Dhruva's prayer to I. 62.18; 62.33; Virabhadra's words to I. 96.23; saluted by the sages II. 19.30; escorted Pārvatī to marriage I. 103.37-38; would not discard one who observes the Pāsupatavrata II. 18.60; king Bhuvaneśa prohibited the singing of the glory of II. 3.26; words spoken to Nārada by II.3.98; Nārada's words to II. 5.67.
- Keśava d. m. one of the sixteen worshipped in the second enclosure of the Aṇimāvyūha II. 27.100.
- Kesarācala mt. forming part of Śiva's chariot at the time of Tripuradahana I. 72.7.
- Kesarin mt. in Śakadvīpa I. 53.19.
- Kaikasī w. daughter of Mālin I. 63.61; married Viśrava; progeny of I. 63.62.
- Kailāsa mt. on the east I. 49.22; 49.47; 80.2; 80.11; 80.23; 82.31; 84.34 II. 55.6; belongs to the Yakṣarāja-Kubera I 51.20.  
a kind of temple I. 77.8.
- Ḳailāsa-bhavana a tīrtha at Goprekṣaka at Vārāṇasī I. 92.67.





- worship of Viᅇᅇu along with his followers II. 1.17; music of II. 1.23; was requested to sing the glory of the king of Kalinga II. 1.24; was resolved to sing only the glory of Viᅇᅇu II. 1.27; his reaction on knowing the attitude of the king II. 1.32; refused to sing the glory of the king II. 1.25-6; was looked after by the brahmins of Kuᅇasthala II. 1.52; was taken to Brahmaloᅇa II. 1.40; 1.42; words spoken by Viᅇᅇu to II. 1.50; 1.54; reference to the music of II. 1.60; benefits enjoyed by Padmākᅇa for being a host of II. 1.66; was favoured by Viᅇᅇu II. 2.3; excellent position gained by II. 3.16.
- Kauᅇikī** d. w. I. 70.336; II. 27.276; born of Umā; was directed by the lord and was born as sister of Kᅇᅇᅇa and daughter of Yaᅇodā I. 69.49; equated with Pārvatī I. 82.15.
- Kratu** name of a kalpa I. 4.45.
- s. created by Brahmā I. 5.10; 38.12; 70.181, 187; married Sannati, daughter of Dakᅇa I. 5.25; birth of 60000 sons known as Vālahilyas I. 5.43-4; married Kᅇamā, daughter of Dakᅇa I. 70.288, 290; dwells in the sun in the months of Saha and Sahasya I.55.59; had no progeny in the Vaivasvata antara I. 63.68; one of the sages at Dāruvana I. 33.21.
- One of the twenty-eight Vyāᅇas I. 7.14; but given as Prabhu I. 24.12.
- ᅇiva in the Tretāyuga was known as I. 31.6; as a form of ᅇiva II. 11.17.
- Kratha** k. l. r. one of the three sons of Vidarbha I. 68.38; quite valiant in battle I. 68.39; son of I. 68.41.
- Kramaᅇī** d. w. one of the sixteen worshipped in the second enclosure of the Bhīmāyivyūha II. 27.186.

- Krāmaᅇi d. w. one of the sixteen worshipped in the second enclosure of Bhimayīvyūha II. 27.186.
- Kriyā d. w. one of the twenty-four daughters of Prasūti and Dakᅇa I. 5.20; married by Dharma Prajāpati I. 5.13; 70.284; counted as one among the female divinities I. 103.5; two sons of (Daᅇᅇa and Samaya) I. 70.295; one of the sixteen worshipped in the second enclosure of the Nandāvyūha II. 27.219.
- Kriyātmikā d. w. I. 70.330.
- Krūrasena d. one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyūha II. 27.104.
- Krūrā d. w. one of the sixteen worshipped in the second enclosure of the Dakᅇavyūha II. 27.134.
- Krodha born to Duᅇkha I. 70.301.
- Krodhani d. w. one of the sixteen worshipped in the second enclosure of the Sumatvyūha II. 27.201.
- Krodhavaᅇā d. w. one of the thirteen wives of Kāᅇyapa I. 63.23; progeny of I. 63.38.
- Krodhā d.w. one of the eight- worshipped in the first enclosure of the Paitāmahavyūha II. 27.220.
- Krodhiᅇa d.m. one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyūha II. 27.105.
- Kroᅇᅇu k.l.r. son of Yadu I. 68.2; lineage of I. 68.21,22 (only son).
- Kroᅇᅇukā d.w. one of the eight worshipped in the first enclosure of the Prathamāvyūha II. 27.169.
- Krauᅇca one of the sons of Menā I.6.7.
- mt. in Krauᅇcadvīpa I. 53.14.
- Krauᅇcadvīpa one of the seven dvīpas I. 46.2; 46.34; Dyutimat as the ruler of I. 46.21; seven mountains in I. 53.13-16.
- Krauᅇcāri d.m. an epithet of Kārttikeya I. 46.14.
- Kᅇatajit d. dwells in Sun I. 55.35 (given as Rathajit in the months of Tapas and Tapasya I. 55.65).

- Kṣaṇika** one of the seven kinds of liṅga I. 74.16; merits of worshipping I. 74.21; 74.22.
- Kṣamā** d.w. one of the twenty-four daughters of Dakṣa and Prasūti I. 5.21; 70.287 married by Pulaha I. 5.25; I. 70.288-290 had two sons and a daughter Kardama, Sahiṣṇu and Kanakapitā I. 5.41-2.
- d.w. one of the sixteen worshipped in the second enclosure of the Ambikāvīyūha II. 27.79; one of the sixteen worshipped in the second enclosure of the Gopāvīvyūha II. 27.209.
- Kṣamāntaka** d.w. one of the sixteen worshipped in the second enclosure of the Śauṇḍīvyūha II; 27.161.
- Kṣayāntikā** d.w. one of the sixteen worshipped in the second enclosure of the Śakunavyūha II. 27.190.
- Kṣayāvahā** d.w. one of the sixteen worshipped in the second enclosure of Bhimāvīvyūha II. 27.185.
- Kṣāroda** an ocean I. 46.4.
- Kṣiṇajīvā** d.w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.150.
- Kṣīradhārāvratā** vr. I. 83.6.
- Kṣīravārinidhīśayin** reposing in the milky ocean, an epithet of Viṣṇu I. 95.14.
- Kṣīroda** milky ocean. I. 46.4; 82.85; was cursed to become undrinkable (kṣāroda) I. 29.29; Hari as reposing on I. 46.6.
- Kṣudhā** d.w. one of the eight worshipped in the first enclosure of the Bhimavyūha II. 27.180.
- Kṣudhāśani** d.w. one of the eight worshipped in the first enclosure of the Gopāvīvyūha II. 27.207.
- Kṣupa** k. son of Brahmā; had a friend-sage Dadhīca I. 35.1-3; had a discussion relating to the two—a brahmin and a kṣatriya I. 35.4-8; struck the sage with his vajra I. 35.9-12; but could not put down the sage I. 35.26-31; narrated this episode to lord Viṣṇu I. 46.22-25; accepts the advice of lord Viṣṇu I. 36.32; seeks excuse from his friend Dadhīci I. 36.69-71.



- Kᅡetrapāla d. m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.115.
- Kᅡema born to Dharma Prajāpati and Śānti I. 5.36; 70.296.
- Kᅡemaka k. son of Medhātithi, ruler of Plakᅡadvīpa I. 46.43.
- Kᅡemadhanvan k. s. r. son of Puᅇᅇarīka I. 66.39; son of I. 66.40.
- Kᅡemarudra d. m. one of the sixteen worshipped in the Mahimāvyūha II. 27.107.
- Kᅡsobhanī d. w. one of the sixteen worshipped in the second enclosure of the Śakunavyūha II. 27.189.
- Khakholka an epithet of Sūrya; saluted II. 22.9.
- Khagati synonym of Garuᅇa I. 82.62.
- Khagrasinī d. w. one of the eight worshipped in the first enclosure of the Nandavyūha II. 27.212.
- Khatvāᅅga name of Dilīpa I. 66.32.
- Khaᅇgikā d. w. one of the sixteen worshipped in the second enclosure of Dakᅡavyūha II. 27.134.
- Khaᅇgin d.m. one of the sixteen worshipped in the Mahimāvyūha II. 27.108.
- Khara born of Sugrīvī and Dharma I. 63.32.  
m. demon son of Puᅡpotkaᅇā and Viśravas I. 63.63.
- Kharaja d. m. one of the sixteen worshipped in the second enclosure of the Vaᅡitvavyūha II. 27.125.
- Kharparā d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahavyūha II. 27.227.
- Khādakā d. w. one of the sixteen worshipped in the second enclosure of the Śaunᅇavyūha II. 27.161.
- Khecari a cāraᅇa I. 82.49.  
d. w. one of the eight worshipped in the first enclosure of the Ambikāvyūha II. 27.77.
- Khyāti w. one of the twenty-four daughters of Dakᅡa and Prasūti I. 5.21; 70.287; as a form of Pārvati I. 70.332; II. 11.14; married by Bhᅇgu I. 5.24; 70.288; 289; had the sons Dhātᅇ and Vidhātᅇ I. 5.39.

- d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.173; one of the eight worshipped in the first enclosure of the Śākunavyūha II. 27.192.
- Gagana (sky) as one of the eight forms of Śiva I. 82.44.
- Gagana d. m. one of the eight worshipped in the first enclosure of the Vaśitvavyūha II. 27.122.
- Gaṅgā r. I. 71.128; 76.56; 82.88; 92.140; born to Menā; purifying on account of the association with Śiva I. 6.7; description of its descent I. 52.1-12; obstructed by Jalandhara I. 97.27; becoming parts of Śiva's chariot I. 72.17-18; place of Pramiti I. 40-61a; Dakṣa's materials were thrown into I. 100.15.
- Gaṅgādvāra denotes Haridvāra; manifestation of Śiva at I. 24.52; the sacrificial spot of Dakṣa at I. 100.7; sanctity compared with Avimukta I. 92.46.
- Gaṅgādhara d. refers to Śiva; Aṅgiras as a form of II. 11.15; worshipping the form of I. 76.55.
- Gaja d. m. one of the sixteen worshipped in the second enclosure of the Vaśitvavyūha II. 27.125.
- Gajakarṇā d. w. one of the sixteen deities worshipped in the second enclosure of the Dakṣavyūha II. 27.137.
- Gajavaktra m. an attendant of Śiva I. 72.82.
- Gajaśaila mt. I. 49.47; abode of Durgā and others I. 50.7.
- Gajānana = Gaṇeśa; description of the form; born of Ambikā I. 105.9; 105.12; 105.13; 105.24.
- Gajeśvara name of a liṅga at Vārāṇasī I. 92.156.
- Gaṇa-s I. 72.71-72; the liṅga worshipped by I. 74.6.
- Gaṇanāyikā d. w. a name of divine mother I. 70.339.

- Gaṇapati d. refers to Śiva; to be worshipped in a liṅga II. 47.11.
- Gaṇapati = Vināyaka liṅga as the support for II. 46.18.  
 d. m. one of the eight worshipped in the first enclosure of the Prāptivyūha II. 27.110.
- Gaṇapeśa d. m. refers to Nandin; saluted I. 71.154.
- Gaṇamātā d. w. one of the sixteen worshipped in the second enclosure of Śrīvyūha II. 27.84.
- Gaṇarāja = Gaṇeśa mode of installation of the image of II.46.5.
- Gaṇādhipa d. m. refers to Nandikeśvara II. 11.1.  
 d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.119.
- Gaṇādhipati d. m. refers to Śiva I. 18.9.
- Gaṇādhyakṣa d. m. refers to Nandikeśvara I. 71.161; refers to Śiva; remains in the Karavīra flower I.81.36.
- Gaṇādhyakṣā d. w. one of the sixteen worshipped in the second enclosure in Śrīvyūha II. 27.83.
- Gaṇāmbikā d. w. a form of Pārvatī I. 70. 332.
- Gaṇendra = Vināyaka I. 82.22.
- Gaṇeśa d. denotes Vināyaka I. 72.65, 72.87, 72.98, 72.120, 80.42; 84.32, II. 48.46; seat of I. 48.29; worshipped by Śiva I. 72.49; worshipped by all gods I. 72.73, 105.10; wears bhasman, does not discard the observer of Pāsūpatavrata II. 18.60. See also Gaṇeśvara.
- Gaṇeśa d. Śiva addressed as I. 72.153.
- Gaṇeśāna d. refers to Nandikeśvara, praised by all sages I. 71.148.
- Gaṇeśvara d. denotes Nandikeśvara; saluted by celestials I. 80.44.  
 d. denotes Vināyaka; birth of I. 104.1; as one of the forms of Śiva I. 105.7; being worshipped from when I. 105.29; compared with moon I. 72.87; requested to protect those who worship him I. 105.20, 21.



- Gaṇḍokī d.w. one of the sixteen worshipped in the second enclosure of the Śauṇḍavyūha II. 27.158.
- Gadin d. refers to Śiva I. 95.48.
- Gandha liṅga made of, worshipped by Manommanī I. 74.9.
- Gandhamādana region ruled by Ketumāla, son of Āgnidhra I. 47.10.
- mt. I. 24.60, on the east I. 49.22; on the south I. 49.27; on the east of mount Mālyavat I. 49.15; extent as great as Mālyavat I. 49.16; jambū tree on the top of I. 49.30.
- f. in the south of I. 49.30.
- Gandharva-s I. 50.12, I. 51.18, born to Kaśyapa and Ariṣṭā I. 63.40; at Hemakūṭa I. 52.45. loka I. 66.57.
- Gandhavantī r. on the north west of Meru I. 48.17.
- Gabhastimat name of a region I. 52.17.
- Gamā d.w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Gaya k. one of the three sons of Sudyumna I. 65.26; region governed by I. 65.27.
- Gayāpurī place governed by Gaya I. 65.26; place of stay of the manes I. 65.27.
- Garuḍa d.m. born of Vinatā and Kaśyapa I. 63. 32; place of stay of I. 50.5; synonyms of I. 82.62-3; as vehicle of lord Viṣṇu I. 62.28, 30.3; was bound by Jalandhara I. 97.30; attended the svayamvara of Pārvatī I. 102.19; gāyatri-mantra for II. 48.15; one of the sixteen worshipped in the second enclosure of the Vaśitavyūha II. 27.125.
- Garuḍadhvaja refers to lord Viṣṇu I. 80.5.
- Garutmat denotes Garuḍa I. 82.62.
- Garga s. curse on Janamejaya I. 66.72.
- s. a disciple of Rṣabha, the ninth manifestation of lord Śiva I. 7.42; 24.45.

- s. a disciple of Lakuliᅇa, the twenty-eighth manifestation of lord Śiva I. 24.131; but Garbha in I. 7.50.
- Garjaka d.m. one of the sixteen worshipped in the second enclosure of the Vaᅇitvavyūha II. 27.125.
- Garbha cf. Garga (last entry).
- Gavekᅇaᅇa k.l.r. one of the sons of Citraka I. 69.30.
- Gahana d.m. worshipped I. 82.93.
- Gahvara one of the four Atri clans I. 63.77.
- Gahvarā d.w. one of the sixteen worshipped in the second enclosure of Śrivyūha II. 27.83.
- Gāᅇgeya denotes Skanda I. 101.28.
- Gāᅇapatya the position of chieftain among gaᅇas I. 33.2; 72.117; 76.21; 77.11; 16; 82.63.
- Gāᅇabandhu an owl at Mānasottara mt. II. 3.7, 9; surrounded by Gandharvas, proficiency in music II. 3.10, 3.78; Nārada's visit to II. 3.21; Nārada's words to II. 3.71; as an interlocutor II. 3.4, 11 etc. (many times).
- Gāᅇdini w. daughter of Kāᅇirāja; married by Śvaphalka I. 69.20; remained in her mother's womb and was born only after her father fulfilled her request that a cow should be gifted to a brahmin every day I. 69.21.
- Gāᅇdharva a place I. 52.28.  
music taught to Nandin I. 43.6; a celestial being the worshipper of Śiva practising music and dance becomes I. 79.6; a musical note I. 91.47.
- Gāᅇhāra a kalpa I. 4.46.  
a synonym of Śiva II. 54.22.
- Gāᅇhāri the third syllable in the praᅇava I. 92.47.  
f. one of the two wives of Vᅇᅇᅇi; sons of I. 69.10,

- d.w. one of the eight worshipped in the first enclosure of the Gopāyivyūha II. 27.208; one of the sixteen worshipped in the second enclosure of the Caᅇᅇavyūha II. 27.142; one of the sixteen worshipped in the second enclosure of the Pitāmahavyūha II. 27.228; one of the eight worshipped in the first enclosure of the Haravyūha II. 27.149.
- Gāyatrī name of a metre; metre for praᅇava I. 85.47; metre for the letter 'na' in praᅇava I. 85.49.
- Gāyatrī mantra used in worship II. 24.20; 27.49; description of I. 16.18-39; the thirty-two qualities of Brahmā manifest in the form of the thirty-two letters of I. 16.31; mantra for Rudra I. 27.17; explanation of I. 23.26-51; the mantras used in the worship of Vāmadeva and Īsāna I. 17.18-89; equated with a goddess II. 29.8.
- d. w. requested to dispel one's impurities I. 82.68; a form of Rudraᅇī, origin of I. 13.5-11, 13; said to be the vedamātr̥ I. 23.17; white-coloured in Śvetakalpa I. 23.4; black-coloured in Kᅇᅇᅇakalpa I. 23.20; invocation and worship of I. 26.1-5; explained as Viśvarūpā I. 16.35b; one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.219.
- Gāruᅇa one of the eighteen mahāpurāᅇas enumerated I. 39.63.
- Gārgya s. mantra spoken by Yājñavalkya to II. 9.53.
- Girikanyakā d. w. refers to Pārvatī II. 11.9.
- Girijā d. w. refers to Pārvatī; accompanied Śiva for the destruction of Tripura I. 72.88-89, 90; 92.37; 101-37; dressed for the marriage I. 103.37; Śiva's words to I. 106.9; in the form of half the body of Śiva I. 106.15; surprised at Śiva's grace to Upamanyu I. 107.53.



- Girirakṣa k. l. r. son of Akrūra I. 69.27.
- Girirāja refers to Himavat; father of Pārvatī I. 92.126.
- Girirājaputrī refers to Pārvatī I. 71.134.
- Girindraajā refers to Parvatī I. 92.114, 120; conferred special favours on Upamanyu I. 107.60.
- Girīndraputrī refers to Pārvatī; gods present at the svayamvara of I. 102.22.
- Giriśvara refers to Himavat; saluted Śiva I. 102.58.
- Guru Jupiter; saluted II. 28.70.
- Guha d. m. refers to Subrahmanya; habitat of I. 50.10. 16; reference to birth of I. 64.47; of liṅga worshipped by I. 74.8.
- Guhaguru refers to Śiva I. 21.78.
- Guhāvāsin d. m. seventeenth manifestation of Śiva I. 7.33; 24.77; as an attribute of Śiva I. 21.78; 50.17.
- Guheśvara t. merits of death at I. 77.42.
- Guhyaka d. m. a class of beings attendant on Kubera I. 83.11; type of liṅga worshipped by I. 74.6.
- Gṛdhrikā w. one of the six daughters of Kaśyapa and Tāmra I. 63.29; gṛdhras born to Dharma and I. 63.31.
- Gṛhacārī d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.151.
- Gṛhyā d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.213.
- Gokaṛṇa f. manifestation of Śiva at I. 7.33; 24.73; as an attribute of Śiva I. 21.22. place greatness of the liṅga at I. 92.135; Yama's penance at I. 65.9; merits of dying at I. 77.42.
- Gocarmeśvara d. name of a liṅga at I. 92.152.
- Godhana k. l. r. son of Akrūra I. 69.27.
- Gonadi d. w. one of those worshipped in the second enclosure of the Gopayivyūha II. 27.210.

- Gopavyūha                    deities worshipped in the two enclosures of II. 27.203, 207.
- Gopana                    m. a disciple of Dānika, the twenty-first manifestation of Śiva I. 7.47; but Gautama I. 24.102.
- Gopā                    d. m. one of the twenty-four energies II. 27.61.
- Gopābalā                    d. w. one of the ten Apsarases born of Bhadrāśva and Ghṛtācī I. 63.70; was married by Atri I. 63.68.
- Gopāyikā                    d. w. one of the twenty-four energies II. 27.61.
- Gopāyīvyuha                    the names of the goddesses worshipped in the two enclosures of II. 27.207, 211.
- Gopālaka                    d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.
- Goptr                    refers to Śiva I. 21.22.
- Goprekṣaka                    t. at Vārāṇasī; līṅga installed by Brahmā at I. 92.67; merits of worshipping Śiva at I. 92.68, 106; was visited by Nārada I. 1.3.
- Gomaṇḍaleśvara                    t. established by Nanda and others at Vārāṇasī I. 92.162.
- Gomāyukeśvara                    t. visited by Nārada I. 1.3.
- Gomukha-vyūha                    description of II. 27.89.
- Gomukhī                    d. w. one of the sixteen; worshipped in the saumya direction (north).
- Gomukhīvyūha                    the names of the goddesses worshipped in the two enclosures of II. 27.93.
- Gomedaka                    mt. in Plakṣadvīpa I. 53.2.
- Goloka                    place I. 84.45.
- Govinda                    refers to Viṣṇu I. 95.5; II. 5.13; 6.19; Ambarīsa's words to II. 5.34; 36; words spoken to Nārada by II. 5.67; Nārada's words to II. 5.122; Nārada's and Pārvata's request to II. 5.140; graced Dhruva with His conch I. 62.31.
- Gauḍadeśa                    (region)city of Śāvastī founded by Vamśaka in I. 65.34.

- Gautama s. one of the twenty-eight Vyāsas I. 7.16; 24.95.
- d. fourteenth manifestation of Śiva in the race of Aᅅgiras I. 7.32; 24.64.
- s. disciple of Dāruka, a manifestation of Śiva I. 24.102; but of Gopana II. 7.47.
- s. disciple of Kauśika II. 1.26.
- s. at Dāruvana I. 38.21.
- s. an authority on dharma I. 39.65; his curse on Indra I. 29.27; dwells in the Sun in the months of Ūaja and Iᅇa I. 55.55; as the sage for the letter 'na' in the pañcākᅇara mantra I. 85.49.
- f. where Śiva manifested as Gautama I. 24.64.
- Gautamī d. w. I. 70.336.
- Gaura s. one of the fives sons of Śuka I. 63.86, 87;
- Gaurī (Pārvati) d. w. daughter of the Himālaya; identical with the worlds I. 72.88; II. 27.50; the other names of I. 70.332; the gāyatrī mantra for II. 48.6; as māyā II. 11.3; as prakᅇti II. 11.4; as giver of all things II. 11.9; as representing the word feminine; as the power of the sense of a word II. 11.19; all the physical bodies of beings as forms of II. 11.24; the vibhūti of II. 11.32; being requested to destroy one's sins I. 82.14.
- Granthi d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.198.
- Grāmadeśādhīpa d. m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
- Griᅇᅇma (summer) I. 55.24; 55.49; 59.30; 59.39.
- Ghaᅇodbhavā d. w. one of the eight worshipped in the first enclosure of the Gopavyūha II. 27.204.
- Ghaᅇᅇā d. w. one of the sixteen energies worshipped in the second enclosure of the Gomukhivūha II. 27.91.



- Ghaṅṭikā d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.138.
- Ghaṅṭeśvarī d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.139.
- Ghananāyikā d. w. one of the eight worshipped in the first enclosure of the Prathamāvyūha II. 27.168.
- Ghanaravā d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.138.
- Ghanā d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.138.
- Ghṛtācī d. w. apsaras born to Bhadrāśva and I. 63.69-70; progeny of, through Vasiṣṭha I.63.89; dwells in the sun in the months of Ūrja and Iṣa I. 55.33; 55.56.
- Ghṛtodadhi an ocean I. 46.4.
- Ghoṇā d. w. one of the sixteen worshipped in the second enclosure of the Śauṇḍavyūha II. 27.158.
- Ghoratarā d. w. one of the eight worshipped in the first enclosure of the Prathamāvyūha II. 27.168.
- Ghoraraktākṣī d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvyūha II. 27.167.
- Ghorā d. w. one of the sixteen worshipped in the second enclosure of the Gomukhivṛyūha II. 27.92.
- d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.138; 27.139.
- d. w. one of the eight worshipped in the first enclosure of the Prathamāvyūha II. 27.168.
- Ghoṣa m. born of Lambā and Dharmā I. 63.17.
- Ghoṣā d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.213.
- Cakrapāṇi d. denotes Viṣṇu I. 96.51.

- Cakriᅇī d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.213.
- Cakrin d. (wielder of disc) denotes Viᅇᅇᅇu I. 94.20.  
d. (wielder of disc) denotes Śiva I. 95.48.
- Caᅇᅇa d. m. the chief of all the attendants of Śiva II. 24.20; issued out of the mouth of Śiva I. 82.25; one of the sixteen worshipped in the second enclosure of the Laghimāvyūha II. 27.105.
- Caᅇᅇaghosikā d. w. one of the deities worshipped in the second enclosure of the Caᅇᅇāvyūha II. 27.147.
- Caᅇᅇanādī d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Caᅇᅇanāyikā d. w. one of the sixteen energies worshipped in the second enclosure of the Saubhadravvyūha II. 27.67.
- Caᅇᅇanirghosā d. w. One of the sixteen female energies worshipped in the second enclosure of the Saubhadravvyūha II. 27.67.
- Caᅇᅇabhā d. w. one of the deities worshipped in the second enclosure of the Caᅇᅇāvyūha II. 27.147.
- Caᅇᅇabhū d. w. one of the deities worshipped in the first enclosure of the Caᅇᅇāvyūha II. 27.145.
- Caᅇᅇamukhī d. w. one of the eight worshipped in the second enclosure of the Caᅇᅇāvyūha II. 27.144; one of the sixteen female energies worshipped in the second enclosure of the Saubhadravvyūha II. 27.67.
- Caᅇᅇayakᅇa d. m. one of the eight worshipped in the first enclosure of the Prāptivyūha II. 27.110.
- Caᅇᅇarūpā d. w. one of the deities worshipped in the first enclosure of the Caᅇᅇāvyūha II. 27.145.
- Caᅇᅇavegā d. w. one of the eight worshipped in the first enclosure of the Caᅇᅇāvyūha II. 27.144; one of the sixteen female deities worshipped in the second enclosure of the Saubhadravvyūha II. 27.67.

- Caᅇᅇavyūha Names of deities worshipped in II. 27.140; 27.144.
- Caᅇᅇā d. w. one of the twenty-four female energies II. 27.61; one of the sixteen female deities worshipped in the second enclosure of the Kanakavyūha II. 27.75; one of the sixteen energies worshipped in the second enclosure of the Gomukhīvyūha II. 27.91; one of the eight deities worshipped in the first enclosure of the Caᅇᅇavyūha II.27.144; one of the sixteen female energies worshipped in the second enclosure in the Saubhadravvyūha II. 27.67.
- Caᅇᅇāmsunāyikā d.w. one of the twenty-four female energies II. 27.61.
- Caᅇᅇākᅇī d. w. one of the sixteen female energies worshipped in the second enclosure of the Saubhadravvyūha II. 27.67; one of the eight deities worshipped in the first enclosure of the Haravyūha II. 27.148.
- Caᅇᅇālī d. w. one of the sixteen energies worshipped in the Vāgīśavyūha II. 27.88.
- Caᅇᅇavyūha names of deities worshipped in II. 27.144; 27.148.
- Caᅇᅇāśva one of the three sons of Dhundhumāra I. 65.36.
- Caᅇᅇikā d. w. one of the eight worshipped in the first enclosure of the Harāvyūha II. 27.153; one of the sixteen worshipped in the second enclosure of the Harāvyūha II. 27.153; Dussaha was advised to avoid the place where the image of Caᅇᅇikā is kept II.6.27.
- Caᅇᅇikeśa d. w. daughter of Pārvatī I. 92.166.  
(Caᅇᅇikā)
- Caᅇᅇikeśvaraka a sacred spot of Śiva I. 92.166.



- Caṇḍī d. w. an epithet of Pārvatī I. 70.336; installation of the image of II. 48.45; 48.47; one of the eight worshipped in the first enclosure of the Caṇḍāvyūha II. 27.144.
- Caturānana d. m. having four faces; an epithet of Brahmā I. 72.168.
- Caturthā d. w. one of the eight worshipped in the first enclosure of the Pitāmahavyūha II. 27.226.
- Caturbhujā d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.150.
- Caturbhedā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.202.
- Caturmukha d. m. (having four faces) an epithet of Brahmā; installation of I. 48.56; seated on the navel-loutus of Viṣṇu, reference to I. 64.17.
- d. m. one of sixteen Rudras worshipped in the second enclosure of the Iaghimāvyūha II. 27.105.
- Caturvaktra d. m. an attendant of Śiva, attended the marriage of Śiva I. 103.23.
- Candanānakadundubhi m. a name of Nala, son of Tumburusakha I. 69.34.
- Candra (moon) had the origin from the Sun I. 60.6; origin of II. 54.25; had the origin from Śiva I. 96.108; as a form of Śiva I. 96.87, II. 11.11; one of the eight forms of Śiva I. 82.44; one of the tutelary deity I. 86.78; had vision of lord Śiva I. 102.55; saluted Nandin I. 82.27; mode of worship by which one becomes one with I. 83.26; the extent of the chariot and movement of I. 56.1-18; distance of, from the earth I. 53.38; extent of Venus with reference to that of I. 57.13; magnitude of Venus in relation to that of I. 61.32; reference to the motion among stars I. 57.33, eclipse of, merits of doing oblation with palāsa at the time of I. 85.

- 198; eclipse of, merits of worship of the liṅga at the time of I. 85.203; mental contemplation on the orb of II. 23.28. See also Candramas.
- mt. in Plakṣadvīpa I. 53.2.
- Candraka a weapon used by Śiva against the Atharvāstra of Upamanyu I. 107.49.
- Candragiri k. s. son of Tārāpīḍa; son of I. 66.41.
- Candraghrāṇā d.w. one of the sixteen deities worshipped in the second enclosure of the Caṇḍāvyūha II. 27.146.
- Candratāpana d.m. an attendant of Śiva, attended the marriage of Śiva I. 103.18.
- Candramas one of the luminary bodies I. 85.159, shines because of the Supreme Being I. 86.140; movement of I. 59.4; as composed of water I. 60.1; one of the sixteen worshipped in the second enclosure of the Aṇimāvyūha II. 27.100; reference to being punished by Virabhadra I. 100.17; as the form of Śiva among the stars I. 32.5.
- a gotra, Śiva manifests as Pramiti in Kali in I. 40.51.
- Candraśekhara denotes Śiva having; the moon on the head; benefits of worshipping the form of I. 76.55; 76.59.
- Candrahāsā d.w. one of the sixteen female energies worshipped in the second enclosure of the Śrīvyūha II.27.83.
- Candrārdhamauli d.m. denotes Śiva; bearing the crescent moon on the head I. 96.91.
- Candrāvaloka k.s. son of Śubha, son of I. 66.41.
- Candreśa t. a place visited by Nārada I. 1.4.
- Capalā d.w. one of the eight worshipped in the first enclosure of the Harāvyūha II. 27.153.

- Carāṅkāri d.w. one of the eight worshipped in the first enclosure of the Nandāvyaūha II. 27.215.
- Carcikā d.w. one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
- Calajihvā d.w. one of the eight worshipped in the first enclosure of the Śauṅḍavyūha II. 27.160.
- Calā d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvyaūha II. 27.170.
- Cākṣusa m. name of the sixth Manu I. 7.22; represented by the vowel 'u' and is known as dark brown I. 7.24; the celestials were known as Tuṣ ita at the time of I. 63.24.
- Cāndra region of the moon; the type of person that would reach I. 79.7.
- Cāndrāyaṇa vr. I. 8.38; acts that would confer the benefit of doing I. 77.32; 77.33; as the excellent one I. 89.23; an atonement for usurping one's wealth I. 90.14; as an atonement for causing injury I. 90.17.
- Cāpalā d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.189.
- Cāmari d. w. one of the sixteen worshipped in the second enclosure of the Harāvyaūha II. 27.153.
- Cāmuṅḍā d. w. one of the divine mothers; was made the chief among the mothers by Śiva I. 58.6; request made to, dispel one's sins I. 82.96; benefit of the worship of I. 76.58; and others worshipped liṅga made of sand I. 74.6; one of the eight worshipped in the first enclosure of the Nandavyūha II. 27.212.
- Cāraṇa d. m. abode of I. 50.12; the names of the different I. 82.49.
- Cārudeṣṇa l. r. one of the sons of Kṛṣṇa and Rukmiṇī I. 69.65; 69.68.
- Cāruyaśas l. r. one of the sons of Kṛṣṇa I. 69.69.
- Cāruveśa l. r. one of the sons of Kṛṣṇa I. 69.68.



- Cāruśravas      l. r.    one of the sons of Kṛṣṇa I. 69.69.
- Citra              m.      disciple of Kauśika II. 1.27.
- Citraka              name of a kalpa I. 4.47.
- k. l. r.    son of Sumitra I. 69.29; sons of I. 69.30.
- Citrabhānu      d. w.    one of eight worshipped in the first enclosure of the Aṇimāvyūha II. 27.98.
- Citramālya      m.      disciple of Kauśika II. 1.27.
- Citraratha      d. m.    chief of the Gandharvas, Vidyādharas, Kinnaras and others I. 58.11.
- k. l. r.    son of Kuśāṅku I. 68.24; son of I. 68.25.
- Citrarathā      d. w.    one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II. 27.132; one of the sixteen energies worshipped in the second enclosure of the Bhadravyūha II. 27.72.
- Citralkhā      d. w.    one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II. 27.132.
- Citrasena      d.      a Gandharva I. 55.31; dwells in the Sun in the months of Saha and Sahasya I. 55.60.
- Citrā              an asterism requested to ward off the sin I. 82.79.
- d. w.    one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II. 27.132; one of the sixteen worshipped in the second enclosure of the Dakṣavyūha. II. 27.133.
- Citrāṅga      d. m.    one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.115.
- Citrāṅgī      d. w.    one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II. 27.132.
- Cekitāna      d.      an epithet of Śīva I. 29.6.
- Cedīpati      k.      denotes Vasu, the ruler of Cedi; got the divine chariot formerly had by Janamejaya from Indra I. 66.78.

- Celā d. w. one of the divine mothers that attended the marriage of Śiva I. 103.7.
- Caitra name of a month; vrata for Śiva in I. 83. 27-29; mode of worship of Śiva in I. 84.30.  
d. m. an attendant of Śiva; attended the marriage of Śiva I. 103.28.
- Caitraratha f. on the eastern part of the Jambūdvipa I. 49.35.
- Caitrarathi k. l. r. denotes Śaśabindu, son of Citraratha I. 68 24-25.
- Caidya lineage; Kauśika as the progenitor of I. 68.40.
- Coṣā d. w. one of the sixteen female energies worshipped in the second enclosure of the Śri-vyūha II. 27.83.
- Cyavana s. a disciple of Gokaṛṇa, the sixteenth manifestation of Śiva I. 7.45; 24.74.  
s. requested to ward off one's sins I. 82.65.  
s. father of Dadhīci I. 99.18; by whose curse Pṛṣita became a Śūdra I. 66.52; whose daughter was married by Naidhruva I.63.52.
- Cyāvana s. denotes Dachīca, son of Cyavana I. 98.14; 99.18.
- Chagala s. a disciple of Daṇḍī Muṇḍīśvara, the twenty-fifth manifestation of Śiva I. 7.49; 24.116.
- Chagalī d.w. one of the sixteen worshipped in the second enclosure of the Nandāvvyūha II. 27.218.
- Chandas metrics, an aparā vidyā I. 86.52.
- Chāgala mt. in Himālayan region I. 24.16.
- Chāyā d.w. one of the wives of Āditya I. 65.3, 65.4; created by Saṃjñā herself I. 65.11; progeny of I. 65.5; loved Manu, son of Saṃjñā, more than her own sons I. 65.6; was hence kicked by the infuriated Yama, hence cursed Yama on account of which Yama's best foot got affected I. 65.7-8.

- d.w. one of the sixteen female energies worshipped in the second enclosure of the Ambikāvṛyūha II. 27.79.
- Chidrā d.w. one of the sixteen energies worshipped in the second enclosure of the Bhadrakarnīvyūha II. 27.96.
- Chedaka d.m. one of the sixteen worshipped in the second enclosure of the Vaśitvavyūha II. 27.125.
- Chedinī d.w. one of the eight worshipped in the first enclosure of the Gopāvivyūha II. 27.207.
- Jagatāmnātha d. Śiva addressed as I. 72.122.
- Jagatām vidhātṛ (lord of the world) epithet of Śiva I. 72.159.
- Jagadratha d. an epithet of Śiva I. 72.98.
- Jagannātha d. an epithet of Viṣṇu I. 36.5; 36.10; 36.11; 37.16; II. 5.33; 5.36; 5.72; 5.73; addressed by Alakṣmī II. 6.83.
- d. Indra addressed as I. 39.2; 107.30.
- d. an attribute of Śiva I. 29.6; 29.7; 72.107; 87.18; II. 27.6.
- Jaganmaya d. an epithet of Viṣṇu I. 36.8.
- Jaṅgala d.m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.115.
- Jaṭāmālin d. nineteenth manifestation of Śiva I. 7.38; at the Jaṭāyu mt. in the Himālayas I. 24.91-92
- Jaṭāyu mt. in the Himālayan region I. 24.92.
- Jaṭin d. one of the sons created by Śiva I. 16.37.
- d. an attribute of Śiva I. 21.62.
- Jaṭodakā r. name of the river that flowed from the locked matted hairs of Śiva I. 43.35.
- Jaṭhara mt. on the east of Meru I. 49.4.
- Jana one of the worlds born of the cosmic egg I. 45.8; supported by the grace of Śiva I. 45.1; situated above the Mahas I. 53.42; and other worlds are crossed in order by the worshipper of a liṅga; and other worlds are crossed in order by the worshipper of Śiva I. 76.6.



- Janamejaya k.l.r. the excellent among the Kauravas, son of Parikᅇit; lost the excellent chariot gifted to Yayāti by Śukra on account of the curse of Garga for having teased Garga's son and had the odour of rusting iron I. 66.71-73; performed the horse-sacrifice with the help of Śaunaka and got rid of the sins I. 66.75-77.
- k. l. r. son of Akrūra I. 69,26.
- Janārdana d an epithet of Viᅇᅇu I. 36.4; 36.6; 36.41; 37.17; 37.40; 69.47; 69.48; 69.52; 71.46; 80.3; 98.8; 98.10; 98.22; 98,166; 98.170; 98.188; 98.193; II. 5.17; 5.141; 8.10; 19.17; 48.48; rescue of the earth by I. 38.7; defeated by Jalandhara I. 97.6; urging the gods to propitiate Śiva for the destruction of Tripura I. 71.46; saluted Śiva and prayed for becoming His vehicle I. 72.173-75; was present at the svayamvara of Pārvatī I. 102.17; offered Pārvatī to Śiva after worship I. 103.45; reference repetition of the names of Rudra by II. 6.89; to be worshipped II. 6.4; as the Supreme Being II. 1.7; worship of; Brahma's words to the gods to show special favour to those who worship II. 1.37; Nārada's meeting with II. 3.75; Nārada's salutation to II. 3.104; description of the form of, as shown to Ambarīᅇa II. 5.31-32; different attributes of II. 5.33-36; words by Ambarīᅇa to, 5.40; saluted by Nārada 5.75; Nārada's reflection about the cause of his appearance with the face of golāᅇgula as II. 5.108, saluted by the sages Nārada and Pārvaᅇa II. 5.150; origin of Jyeᅇthā from II. 6.1, 6.6; benefit of the worship of II.6.19; words spoken to Alakᅇmī by II. 6.84.
- Janārdanasuᅇa d. denotes Brahma I. 37.21,

- Japayajña                      repetition of the names of God, more meritorious than doing penance I. 75.13; dhyānayajña more meritorious than I. 75.14
- Japyeśvareśvara      d.      at Pañcananda I. 43.48.
- Jamadagni                      s.      sings the glory of the Sun I. 55-27; dwells in Sun in the months of Tapas and Tapasya I. 55.63.
- Jambā                      d. w.      one of eight worshipped in the first enclosure of the Harāvyaḥa II. 27.152.
- Jambukeśa (śvara)              at Vārāṇasī a demon in the form of jambūka was killed by Śiva at I. 92.96, merits of death at I. 77.42, merits of worshipping I. 92.107.
- Jambunāyikā      d. w.      one of the sixteen energies worshipped in the second enclosure of the Bhadravyūha II. 27.72.
- Jambū                      r.      the jambū tree on the southern side of I. 48.30, 31.  
tree on the top of the Gandhāmādana mt. on the south I. 49.30; the people of Ilavṛta eat the fruit of I. 52.40.  
a dvīpa I. 46.2, Agnīdhra installed as the ruler of I. 46.19; 47.1; Plakṣadvīpa situated beyond I. 46.41; extent of Gandhamādana equal to that of I.49.16; dharma in I.49.96; description of Kuru forest in I. 52.24.
- Jambha                      a demon devotee of Śiva, requested to ward off one's sins I. 82.61.
- Jambhāri                      d. m.      denotee Indra, slayer of Jambha; Jalandhara's conquest of I. 97.4.
- Jayadeva                      d.m.      Viṣṇu addressed as II. 5.36.
- Jayadhvaja                      k.l.r.      one of the five important among the hundred sons of Kārtavīrayarjuna, a Haihaya; son of I. 68.12; 68.18.
- Jayanta                      d,m.      one of the eleven Rudras I. 63.21.
- Jayantikā                      d.w.      one of the eight worshipped in the first enclosure of the Nandāvyaḥa II. 27.216.





- 97.6, the desire to conquer Śiva expressed to the demons by I. 97.9; words of Śiva pointing out the vain desire of I. 97.14, boasting words of I. 97.31; reference to the wheels of the chariot got ready earlier by Śiva to kill I. 98.18; reference to the killing of, by Śiva I. 97.1; the rejoice of the gods at the death of I. 97.41-2; the benefit of hearing the story of the destruction of I. 97.42; benefit of the installation and worship of the spllt form of I. 76.47.
- Jalamātā d.w. one of the sixteen energies worshipped in the second enclosure of the Vāgīśavyūha II. 27.87.
- Jalā d.w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.173
- Jalāvartta d. w. one of the eight worshipped in the first enclosure of the Śakunavyūha II. 27.188.
- Jātavedas d. denotes Fire [god described as a form of Rudra II. 11.8.
- Jātavedasī d. w. one of the names of Satī I. 70.332.
- Jātahāri d. w. one of the eight energies worshipped in the first enclosure of the Bhadrakarᅇivvyūha II. 27.94.
- Jātūkarnya s. name of the twenty-seventh Vyāsa I. 7.18; 24.121.
- Jāmbavatī w. one of the wives of Kᅇᅇᅇᅇ; sought for an excellent son from Kᅇᅇᅇᅇ I. 69.70-1; Kᅇᅇᅇᅇ's comments after hearing the music of Nārada to II. 3.95; Kᅇᅇᅇᅇ's visit to Śiva along with II. 3.108.
- Jāmbūnada name of sparkling gold found in Ilāvᅇᅇta I. 52.43.
- Jārucci mt. one of the boundary mountains on the north I. 49.24.
- Jārudhi mt. on the north of the Mahābhadrā tank I. 49.56,

- Jālanī d. w. one of the sixteen female energies worshipped in the second enclosure of the Śrīvyūha II. 27.83.
- Jālandharāntaka d. a form of Śiva killing the demon Jalandhara; benefits of worshipping the form I. 76.46-7.
- Jāhnavī r. denotes Ganges; spoken as the chief among the rivers I. 58.9; at Vārāᅇasī I. 92.125; confluence of Varuᅇa at Vārāᅇasī with I. 92.87.
- Jitarāgā d. w. one of the eight worshipped in the first enclosure of the Bhīmāyīvyūha II. 27.183.
- Jiᅇᅇu d. means victorious; an epithet of Viᅇᅇu I. 81.42; I. 98.8.
- Jihvā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.198.
- Jimūta m. son of Vapuᅇmat, ruler of Śālmaladvīpa I. 46.38; name of the region associated with I. 46.40.
- k. l. r. son of Vyāpta; son of I. 68.43.
- Jīva d. m. denotes Jupiter; being afflicted by Tāra, request made to Brahmā by I. 101.23; Brahmā's reply to I. 101.24; Kāma's words spoken to I. 101.33.34; had eight golden horses I. 57.3.
- d. m. one of the sixteen worshipped in the second enclosure of the Aᅇimavyūha II. 27.101.
- Jīvarakᅇᅇi d. m. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.150.
- Jīvahārī d. w. one of the sixteen worshipped in the second enclosure of the Candavyūha II. 27.143.
- Jīveᅇa d. m. requested to remove one's sins I. 82.48.
- Jaigīᅇavya d. m. the seventh manifestation of Śiva I. 7.31; 24.37; attained siddhi at Vārāᅇasī I. 92.52.
- Jaigīᅇavyaguᅇā a place at Vārāᅇasī I. 92.53.
- Jaimini s. a disciple of Kᅇᅇᅇadvaipāyana II. 46.8.
- Jāna name of a kalpa I. 4.47.

- Jñānā d. w. one of the sixteen worshipped in the second enclosure of toe Nandāvyūha II. 27.219.
- Jyāmagha k.l.r. one of the sons of Parāvṛt I. 68.33; banished from the country by his brothers; lived in a hermitage in a forest; being enlightened by the brahmins gathered his bow and arms and set out, passed Narmadā river and stayed with his wife on the mountain Ṛkṣavat I. 68.34-36; name of the wife and progeny of I. 68.37; merits of reading or hearing the accounts of I. 68.50.
- Jyeṣṭha (eldest;) denotes Skanda; requested to purify I. 82.93. denotes Śiva; worshipped II. 27.28.
- Jyeṣṭha (month) Śivavrata in I. 83.31-34; merits of the worship of Mahādeva in the form of a liṅga in I. 84.35.
- Jyeṣṭhasthāna place at Vārāṇasi; the reason for its being known as I. 92.83; merits of worshipping at I. 92.107.
- Jyeṣṭhā (an asterism) its goddess is requested to dispel one's impurity I. 82.79.
- Jyeṣṭhā d. w. elder sister of Lakṣmī was created by Janārdama II. 6.1; 6.4; known also as inauspicious II. 6.7; known also as Alakṣmī II. 6.17; was married by a brahmin sage Dussaha II. 6.8; Dussaha visited the places where Viṣṇu was abused along with II. 6.76; could not bear to hear the glory of Viṣṇu being sung II. 6.11; was directed by Viṣṇu to take away the wealth of the despisers of Śiva etc. II. 6.48.
- d. w. one of the divine mothers; stood around Śailādi after his birth I. 42.23; being requested to dispel one's impurities I. 82.69.
- d. w. assigned to the filament of a lotus in the initiation rite II. 21.6; assigned and worshipped in connection with Śiva worship II.



- 24.13; worshipped in the filament of the lotus in connection with the jayābhiᅇeka rite II. 27.26.
- Jyotiᅇa (astrology) one of the aparāvidyā-s I. 86.58; the five requisites in the science of I. 61.63.
- Jyotiᅇoma (rite) a worshipper of Śivai n a maᅇᅇala gets the benefit of performing I. 77.95.
- Jyotiᅇmat k. son of Priyavrata I. 46. 18; ruler of Kuᅇa-dvīpa I. 46.20; sons of I. 46.34-35.
- Jvara m. one of the Pramathagaᅇa being requested to dispel one's impurity I. 82.81.
- Jvālākeᅇa d. m. an attendant of Śiva attended the marriage of Śiva I. 103.15.
- Jvālāmālinī d. w. II. 23.23 (prose passage after); II. 26.6 (prose passage after); assigned and worshipped II. 22.11 (prose passage after).
- Jvālinī d. w. one of the eight worshipped in the first enclosure of the Śākunavyūha II 27.191.
- Jhᅇmbaka d. m. a yakᅇa requested to purify one I. 82.52.
- Takᅇaka mt. four abodes of serpents on I. 50.15.  
m. one of the serpents I. 55.28; one of the most prominent among the progeny of Kadrū and Kaᅇyapa I. 63.35; dwells in the months of Śuci and Śukra I. 55.49; made by Śiva as the ruler of the serpents I. 58.11; requested to purify one I. 82.54; had his abode in the Niᅇadha I. 52.45.
- Taᅇᅇin m. son of Brahmā and preceptor of Tridhanvan I. 65.46; recited the thousand names of Śiva I. 65.50; II. 28.93; taught the thousand names of Śiva to Tridhanvan I. 65.50; by whose grace Tridhanvan gained the merits of doing the horse sacrifice and became an attendant of Śiva I. 65.170.1; 66.1.

- Tatpuruṣa d. m. one of the five forms of Śiva; origin of, in the Pītavāsakalpa I. 13.1-21; I. 23.16; Brahmā's praise of I. 72.142; being requested to dispel one's sin I. 82.5; equated with prakṛti II. 14.7; remains in all the beings in the form of the skin II. 14.12; remains in all the beings as the organ of hands II. 14.17; remains as the subtle principle of touch II. 14.22; is of the form of the wind and omnipresent II. 14.27; was perceived by Viṣṇu as the face of Śiva I. 17.89.  
(mantra) presence of Śiva is secured by repeating II. 24.23.  
(kalpa) an account of Brahmā in I. 37.16.
- Tapatī m. one of the sons of Chāyā and Āditya I. 65.5.
- Tapas one of the kalpa periods I. 4.45.  
one of the months I. 55.23.
- Tapasya one of the months I. 55.23; names of gods residing in the Sun in I. 55.63-65.
- Tapodhana m. a disciple of Muni, the 10th manifestation of Śiva I. 7.42; 24.50.
- Taponidhi m. a disciple of Lāngali, the twenty-second manifestation of Śiva I. 7.48; but given as disciple of Kuśa I. 24.106.
- Tapoyajña doing penance more meritorious than thousands of karmayajñas I. 75.73; Japayajña is more meritorious than thousands of I. 75.13.
- Tapoloka had the origin from the egg I. 45.8; and other worlds are supported by the grace of Śiva I. 45.1; situated above Janaloka; extent of I. 53.42; as a merit of installing and worshipping a liṅga of any material one would cross I. 74.24; II. 54.25.
- Tamas one of the five avidyās I. 5.2.
- Tamohatā d. w. one of the six female energies worshipped in the second enclosure of the Śrīvyūha II. 27.82.

- Tarakṣu s. name of the fourteenth Vyāsa I. 7.16; 24.63.
- Tala one of the nether worlds; black in colour I. 45.13; residents of I. 45.20-1.
- Talātala one of the nether worlds; abounds in stone I. 45.12; Virocana, Hiranyākṣa and others reside at I. 45.17.
- Tāmarasā d. w. one of the ten Apsarases born of Bhadrāsva and Ghṛtācī I. 63.70; was married by Atri I. 63.68; 68.70.
- Tāmasa m. name of the fourth Manu I. 7.22; is represented by the vowel ī; of tawny colour I. 7.24.
- Tāmasī d. w. one of the names of Satī I. 70.334.
- Tāmisra one of the five avidyās I. 5.2.
- Tāmra (copper); Ādityas worshipped liṅgas made of I. 74.4.
- Tamradvīpa men from Bhārata had gone to I. 52.27.
- Tāmṛā w. one of the thirteen wives of Kaśyapa I. 63.23; six daughters of I. 63.29.
- Tāmṛabha mt. Kādraveyas had their cities on I. 50.10.
- Tāra d. an epithet of Śiva I. 95.42.
- m. a demon father of Tāraka I. 71.8; 73.2; 101.18; grand-father of the three demons Tarakākṣa, Kamalākṣa and Vidyumālin I. 73.2.
- Tāraka d. an epithet of Śiva; obeisance made to II. 27.17.
- (demon) son of Tāra and Diti; was killed by Skanda I. 71.8; 73.2; 101.30; was very valourous I. 101.8; had three sons Tārakākṣa, Vidyumālin and Kamalākṣa I. 71.9; 73.2; 101.9; got boons from Brahmā by performing penance I. 101.10; 101.14; afflicted all the worlds by his valour I. 101.10-11; conquered also Viṣṇu I. 101.12-13; conquered Indra and other gods I. 101.15; Indra and other gods had no peace and were afraid of I. 101.16; Indra's words to Aṅgiras about I. 101.17-18; reference to Viṣṇu's



- conquest of II. 27.275; reference to his death at the hands of Skanda II. 47.276.
- Tārakākᅇa** (demon) one of the three sons of Tāraka I. 71.8; 101.9; did penance and gained special boons from Brahmā I. 71.9; resided in the golden castle created by Maya I. 71.20; description of the golden city of I. 71.20; reference to Tripura protected by I. 71.56; 73.3.
- Tārakāmaya** name of the war between the demons and devas I. 63.80.
- Tāraᅇa** an epithet of Śiva I. 95.42.
- Tārā** d. w. one of the sixteen worshipped in the second enclosure of the Nandāvyyūha II. 27.219.
- Tārāpīda** k. s. r. son of Candrāvaloka; son of I. 66.41.
- Tārᅇya** d. a grāmaᅇi dwells in Sun in the months of Saha and Sahasya I. 55.61.
- Tālakarᅇi** d. w. one of the eight worshipped in the first enclosure of the Manmathavyūha II. 27.172.
- Tālaketu** m. an attendant of Śiva who attended the marriage of Śiva I. 103.28.
- Tālajaᅇgha** k. l. r. the valiant son of Jayadhvaja I. 68.12; the most important among the hundred sons of I. 68.13.
- Tālajaᅇghas** name of the sons of Tālajaᅇgha I. 68.13.  
name of one of the branches of Haihayas I. 68.17.
- Tālavana** f. residence of the snake gods I. 49.60.
- Tālumudrā** shown in the worship of Śiva II. 24.14.
- Tiryaksrotas** creation of beings known as I. 5.5.
- Tiladhenudāna** mode of performance of II. 37.1.
- Tilaparvatadāna** mode of performance of II. 30.1.
- Tilottamā** d. w. one of the nymphs being requested to dispel one's sins I. 82.71; and other nymphs worship the Sun I. 55.33; dwells in the Sun in the months of Tapasya I. 55.64.

- Tiᅇya another name of the Kaliyuga I. 39.5; equated with the quality of tamas I. 39.6; extent of I.39.11; nature of dharma in I. 40. 1-56; 63-85; making a gift is the most excellent in I. 39.7; dharma has only one part in I. 39.14; reference to Venus as originating in I. 61.43.
- Tuᅇgeᅇvara a sacred spot of Śiva; merits of being an ascetic at I. 92.7.
- Tuᅇᅇikā d. w one of the sixteen worshipped in the second enclosure of the Caᅇᅇavyūha II. 27.143.
- Tumburu d. one of the gandharvas I. 55.29; dwells in the Sun in the months of Madhu and Mādhava I. 55.46; attended the marriage of Śiva I. 103.35; was invited to Viᅇᅇuloka after the arrival of the gods II. 1.72; was highly respected II.1.75; the grief of Nārada on seeing the honour shown to II. 1.76-7; Nārada's grief on seeing the favour gained by II. 1.78-79; devotion to Viᅇᅇu shown by II. 1.81; reference to same favour extended by Viᅇᅇu to Nārada as shown to II. 2.1; Ambariᅇa's query to Mārkaᅇᅇeya as to how Nārada was honoured in par with II. 3.2; Nārada's penance to gain the same proficiency as II. 3.4; Nārada's reference to special favour shown by Viᅇᅇu to II. 3.15; Viᅇᅇu's words to Nārada that he is not ye more proficient than II. 3.77; Nārada's visit to and singing in the presence of II. 3.90; Viᅇᅇu's words to Nārada when he would attain the same proficiency as II. 81; recognition of Nārada's attainment as equivalent to II. 3.104; Viᅇᅇu's words to Nārada to sing always in the company of II. 3.106.
- Tumburusakha k.l.r. son of Vilomaka; son of I. 69.34.
- Turvasu k. l. r. one of the two sons of Devayāᅇi and Yayāᅇi I. 66.65; 67.11; installed as the chief in the

- south-eastern direction I. 67.11; insulted his father I. 67.4.
- Tulā** (libra) one of the twelve constellations being requested to dispel one's impurities I. 82.75.
- Tuṣita-s** d. in the period of the Cākṣuṣa Manu became the twelve Ādityas in the period of the Vaivasvata Manu I. 63.24.
- Tuṣṭi** w. one of the four daughters of Marīci and Prabhūti I. 5.40.
- w. one of the twenty-four daughters of Dakṣa and Prasūti I. 5.20; 70.284; married by the patriarch Dharma I. 5.23; 70.284; birth of Santoṣa to I. 70.294.
- d. w. one of the eight worshipped in the first enclosure of the Manmathavyūha II. 27.173; one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.173.
- Tuhinācala** denotes Himavat I. 102.15.
- Tuhinādrīśa** denotes Himavat I. 103.40.
- Tṛṇabindu** s. one of the twenty-eight Vyāsas I. 7.17; 24.107.
- k. in the Tretāyuga; son of Dama; progeny of I. 63.57.
- Tṛṣṇā** d. w. one of the sixteen energies worshipped in the second enclosure of the Ambikāvyūha II. 27.80.
- d. w. one of the eight worshipped in the first enclosure of the Bhīmathavyūha II. 27.180.
- Tejani** d. w. one of the sixteen energies worshipped in the second enclosure of the Śrīvyūha II. 27.82; one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174.
- Tejas** (splendour); one of the eight forms of Śiva; being requested to dispel one's sins I.82.44.



- Tejasvini name of a place on the south-east of Meru, presided over by lord Agni; stated to be equal to Amarāvati in its merits I. 48.15.
- Trasadasyu k. l. r. son of Purukutsa I. 65.41; birth of Sambhūti to Narmadā and I. 65.42.
- Triguᅇā an epithet of Pārvati I. 74.20.
- Trideva an epithet of Śiva I. 72.127.
- Tridhanvan k. l. r. son of Vasumanas; was a devotee of Śiva I. 65.45; became a disciple of Taᅇᅇᅇin I. 65.46; got the benefits of performing the horse sacrifice by reciting the thousand names of Śiva learnt from Taᅇᅇᅇin I. 65.46-50; 66.1; progeny of I. 66.2.
- Tridhāman s. one of the twenty-eight Vyāsas I. 7.15; but given as Tripāt I. 24.48.
- Trinayana (three-eyed); denotes Śiva II. 11.14.
- Trinetra (three-eyed); denotes Śiva I. 71.56.
- Tripāt s. one of the twenty-eight Vyāsas I. 24.48. cf. Tridhāman.
- Tripura (puratraya) the three cities made of gold, silver and iron got by the demons Vidyumālin and others as a boon from Brahmā I. 71.15; could be destroyed by a single arrow after they get united I. 71.16-17; description of I. 71.25-30; whose inhabitants were devotees of Śiva and followers of dharma I. 71. 31-37; 71.68-69; the demons at, were worshippers of liᅇga I. 71.71; Viᅇᅇᅇu's advice to devas to propitiate Śiva for the destruction of I. 71.44; Viᅇᅇᅇu's words that Śiva alone would be able to destroy I. 71.56; the siege of and the defeat of the devas I. 71.60-61; Śiva's assurance to the devas that he would destroy I. 71.71; Viᅇᅇᅇu urged to preach the vile śāstra and make the demons swerve from dharma for the destruction of I. 71.77; the residents

getting stupefied by the conceit and getting swerved from the path of dharma at I.71.79 ff; being directed by Viṣṇu, Alakṣmi's entry into I. 71.90; request made to Śiva by the devas to destroy Tripura in the Puṣya-yoga I. 72.108-110; Śiva's promise to destroy I. 71.119; march of the chief attendants of Śiva towards I. 72.71; surrounded by devas and others I. 72.74; Bhṛṅgi's march towards I. 72.75; march of the Rudraganaḥ towards I. 72.84; reference to Śiva's ability to destroy by mere thought and that the paraphernalia is not needed I. 72.94; 72.95; 72.108; reference to Śiva shining like the Meru with the peaks remaining near I. 72.98; the other gods accompanied Śiva to I. 72.99; looked like the three worlds I. 72.100; Śiva mentally imagined the Tripura after mounting the Pāsupata weapon on the bow I. 72.101; became united I. 72.102-103; Brahmā's request to Śiva to destroy the united three cities before they got separated I. 72.110; burnt to ashes by Śiva at once I. 72.111; reference to Śiva's destruction of I. 70-34b; the prayer of the gods to Śiva to discharge also the arrow even though the Tripura has been burnt by his look I.72.112 discharging of the arrow by Śiva towards I. 72.114; praise of Śiva that he destroyed the Tripura by his mere look I. 72.154; reference to burning of I. 73.1; reference to Śiva shining after burning I. 72.115; Śiva praised as the destroyer of I. 72.152; II. 11.12; II. 11.16; Śiva addressed as the enemy of I. 97.33; 97.35.

### Tripurāntaka

(destroyer of Tripura) an epithet of Śiva I. 72.171; benefits of worshipping the form of I. 76.52; as taking the form of a sacred spot II. 11.34.

a sacred place at Vārāṇasi I. 92.150.

- Tripurārāti (enemy of Tripura) denotes Śiva; Brahma's praise of I. 72.121.
- Tripurāri (enemy of Tripura) denotes Śiva; reference to chariot got ready by Śiva to kill Jalandhara I. 98.15; 98.18; Brahmā's praise of I. 72.180.
- Tripurārdana (destroyer of Tripura) denotes Śiva I. 72.113.
- Tribhuvaneśvara (lord of the three worlds) Śiva referred to as I. 73.28.  
refers to Viṣṇu; occupying middle of the liṅga I. 74.19.
- Trimayā denotes Pārvatī I. 74.20 (of the form of the three deities).
- Trimūrti m. name of Indrapramiti I. 63.90.  
d. m. denotes Śiva; obeisance made to I. 72.144.  
d. m. one of the eight worshipped in the first enclosure of the Laghimāvyaḥa II. 27.102.
- Triyambaka (possessing three eyes) denotes Śiva I. 31.  
Tryambaka 39; 42.26; 43.13; 72.62; 72.173; 73.28; 96.84; 101.40; 102.52; 107.2; II. 54.10; 54.20  
worship of I. 25.25; 27.2-3; II. 54.1; methods of worship of II. 55.1; offer of arghyas to II. 22.28; God of death described as a form of II. 11.9; the need for the worship of II. 54.17; 54.33; described as parallel to confer mokṣa II. 54.32; reference to Dadhīca's victory over Viṣṇu by the grace of I. 99.19.  
d. m. one of the eleven Rudras I. 63.21; mantra, explanations of I. 35.18-25.
- Triloka an attribute of Śiva I. 72.127.
- Trilocana an attribute of Śiva I. 22.2.
- Trivikrama d.m. one of the twelve Ādityas I. 82.42.  
d.m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.111.



- Triviṣṭapa** (heaven); I. 91.55.  
at Vārāṇasī; greatness of I. 92.131; 103.77;  
placa visited by Nārada I. 1.4; merits of  
death at I. 77.41.
- Trivṛta or Trivrata s.** one of the twenty-eight Vyāsas I. 7.15;  
24.52.
- Triśaṅku** k.l.r. the well-known name of Satyavrata, the  
powerful son of Trayyāruṇa; his desire to  
ascend heaven with his body was fulfilled  
by Viśvāmitra making Vasiṣṭha angry I.  
66. 7-9; whose wife and mother of Ambariṣa  
was a devotee of Viṣṇu II. 5.6.
- Triśikha** d.m. one of the sixteen worshipped in the second  
enclosure of the Vaśitvavyūha II. 27.125.  
m. an attendant of Śiva; attended the marriage  
of Śiva I. 72.80.
- Triśiras** a demon son of Balā (kā) and Viśravas;  
belonged to the family of Pulastya I. 63.64.
- Triśūlin** (the wielder of the trident) denotes Śiva I.  
72.95.
- Triśṛṅga** mt. boundary mt. on the north of Meru I.49.24;  
a favourite abode of Śiva I. 52.49; 52.51.
- Triṣṭup** the metre; for the letter 'si' in the five-  
syllabled mantra for Śiva I. 85.51.
- Trisrotas** name of the waters that fell from the head  
of Śiva for anointing Nandin I. 43.40.
- Tretāyuga** the second among the Yugas I. 39.5; said  
to be of the quality of rajas I. 39.6; sacrifice  
(yajña) as the most excellent in I. 39.7;  
dharma had only three parts in I. 39.13;  
the extent of I. 39.11; name of Śiva in I.  
31.6; story of a brahmin named Kauśika  
in II. 1.9.
- Traiyyāruṇa** k. l. r. son of Tridhanvan I. 66.2; progeny of I.  
66.3; after banishing his son resorted to the  
forest I. 66.7.

- Traiyyāruᅇi s. one of the twenty-eight Vyāsas I. 24.67. Cf. Āruᅇi I. 7.16.
- Trailokyanātha (the lord of the three worlds); denotes here Nandin; being requested to dispel one's sins I. 82.28.
- Tryakᅅā d. w. one of those worshipped in the second enclosure of the Gopāyivvyūha II. 27.209.
- Tryambaka See Triyambaka.
- Tvaritarudra mantra called II. 24.27.
- Tvaᅅᅇᅇ d. m. one of the twelve Ādityas I. 55.25; 59.32; 63.25; dwells in the Sun in the months of Tapas and Tapasya I. 55.63; is the Sun in Kārttika I. 59.34; has eight thousand rays as the Sun I. 59.37; Samjñā was the wife of daughter of I. 65.3; reference to enmity between Indra and II. 51.7; prepared the disc for Viᅅᅇu out of the chiselled disc of the Sun I. 65.16; attended the svayamvara of Pārvatī I. 102.18.
- Tvāᅅᅇᅇᅇ w. denotes Samjñā the daughter of Tvaᅅᅇᅇ I. 65.3; 65.12.
- Tviᅅā w. one of the thirteen wives of Kaᅅyapa I. 63.24; progeny of I. 63.41.
- Damᅅᅇᅇᅇᅇ d. w. one of the sixteen worshipped in the second enclosure of Dakᅅavyuha II. 27.134; one of the eight energies worshipped in the first enclosure of Bhadrakarᅇivvyūha II. 27.94.
- Damᅅᅇᅇᅇᅇᅇ d. w. one of the sixteen energies worshipped in the second enclosure of the Kanakavyūha II. 27.76.
- Dakᅅa patriarch; one of the nine sages created by Brahmā by his yogic learning I. 5.10; 37.15; 38.13; 70.182; 70.186 (created from the vital breath); married Prasūti, the daughter of Svāyambhuva Manu I. 5.18; birth of twenty-four daughters Śraddhā and others, all most fortunate and expounders of brahman

I. 5.20-22; 70.282-284; thirteen of these daughters were married by Dharma Dākᅇāyaᅇi and the rest by other sages I. 70.284-92; reference to Sraddhā as the wife of I. 99.13; father of Satī I. 98.184; honoured Satī for the welfare of the world I. 70.327; reference to Satī's censure of I. 101.25; the curse of Dadhīci on the devas and Viᅇᅇᅇᅇ that they would be destroyed at the sacrifice of I. 36.74; curse of Nārada on I. 99.15; Satī immolated herself after knowing the disrespect shown to her husband by I.99.16; was cursed by Satī, later born as daughter of Menā I. 99.14; words addressed by Śiva to I. 100.12; Siva addressed as the destroyer of the sacrifice of I. 97.17; Śiva's destruction of the sacrifice of I. 99.2; 99.18; 100.2; whose head was cut off by Virabhadra I. 100.37; whose head was later restored by Śiva I. 100.45; whose mutilated face was also set right by Śiva I. 100.46; worshipped Śiva I, 100.47; the celestials requested Śiva to forgive I. 104.28; reference to adoration of Śiva by II. 28.93; was conferred the privilege of being an attendant of Śiva I. 100.49; referred to as a form of Śiva II. 11.12; given as an epithet of Śiva I. 21.56; Virabhadra's words to Nᅇsimha form of Viᅇᅇᅇᅇ referring to the treatment meted out to gods at the sacrifice of I. 96.49.; born again and restored to the process of sexual intercourse with Sūti when his earlier mental creations did not grow I. 63.2-4; had one thousand children named Haryaśvas, who on the advice of Nārada went round the earth and did not return I. 63.5-6; again had a thousand sons named Śabalas through Sūti I. 63.7; Śabalas also went round the earth and did not return I. 63.8; had again



- 60 daughters through Vairiᅇi (Asikᅇi) and gave them in marriage to different sages I. 63.12-15; was declared as the foremost among patriarchs by Brahmā I. 58.4; curse on Nārada pronounced by I. 63.80.
- one of the authorities on dharma I. 39.65.
- Dakᅇayajñāntaka** (destroyer of the sacrifice of Dakᅇa) an attribute of Śiva I. 21.56.
- Dakᅇayajñavināśana** (destroyer of the sacrifice of Dakᅇa) an attribute of Siva II. 22.2.
- Dakᅇavyūha** deities worshipped in II. 27.131; deities worshipped in the second enclosure of II. 27.135.
- Dakᅇaśatru** (enemy of Dakᅇa) denotes Śiva I. 97.35.
- Dakᅇiᅇā** d. w. one of those who attended the marriage of Śiva I. 103.5.
- w. daughter of Ākuti and Ruci Prajāpati I. 5.19; 70.279; twelve illustrious sons were born to Yajña and I. 5.19; 70.279-80.
- fees personified as having become the joints of the chariot for Śiva's conquest of Tripura I. 72.10.
- d. w. worshipped in between the directions east and southeast in āvaraᅇapūjā II. 27.55.
- Dagdhā** d. w. one of the sixteen worshipped in the second enclosure of the Bhīmavyūha II. 27.182.
- Daᅇᅇa** d. m. born to Dharma Prajāpati and Kriyā I. 5.35; 70.295; one of the sixteen worshipped in the Mahimāvyūha II. 27.107.
- Daᅇᅇaki** d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇavyūha II. 27.158.
- Daᅇᅇavaktrā** d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.150.
- Daᅇᅇin** (a wielder of the staff) an epithet of Śiva I. 21.3; 96.89.

- m. origin of Māhādevī (Umā) described by Brahmā to I. 99.4.
- d. m. one of the eight worshipped in the first enclosure of the Aᅇimāvyūha II. 27.98; one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.
- Danᅇini d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇāvvyūha II. 27.162.
- Danᅇi Muᅇᅇiśvara d. m. the twentyfifth manifestation of Śiva I. 7.34; 24.115; obeisance to I. 95.45.
- Danᅇśa d. m. one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyūha II. 27.104.
- Datta m. the elder of the two progeny of Atri; known as the excellent Svastyātreya I. 63.76.
- Dattorᅇa m. one of the two sons of Pulastya and Pᅇᅇti I. 5.43.
- Dadhivāhana d. m. name of the eighth manifestation of Śiva I. 7.31; 24.40.
- Dadhīca d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.111.
- s. son of Cyavana I. 99.18; story of his devotion to Hari and gaining a spinal column as strong as vajra I. 30.36; friend of king Kᅇupa with whom he had discussion as to who was great I. 35.4-8; fell down being struck by Kᅇupa's vajra and contemplated on Śukra and was advised by later to worship Śiva I. 35.9-26; practised as advised by Śukra and became invincible I. 35.27-31; reference to his devotion to Śiva and his qualities I. 36.22-23; his declaration that he was not afraid of Viᅇᅇu on account of his devotion to Śiva I. 36.38-40; 36.44; challenged Viᅇᅇu and showed him his strength I. 36.62-67; reference to his conquest of Viᅇᅇu by means of devotion to Śiva I. 34.30; 96.50;

- made blunt the disc etc. got by the demons from Viṣṇu I. 98.14; cursed Viṣṇu and the celestials to get destroyed at the sacrifice of Dakṣa I. 36.73-74; reference to the destruction of Dakṣa's sacrifice on account of the curse of I. 99.18; 100.1; being requested to dispel one's sins I. 82.65.
- Dadhyaṛṇava ocean of curd situated in the Krauñcadvīpa I. 46.4.
- Danu w. one of the thirteen wives of Kaśyapa I. 63.24; had one hundred sons among whom Vipracitti was foremost I. 63.28; one of those that came to attend the marriage of Śiva I. 103.4.
- Dantin d. denotes Vināyaka; gāyatrīmantra for II.48.8.
- Danturā d. w. one of the eight worshipped in first enclosure of the Śauṇḍavyūha II. 27.160.
- Dantolūkhalin name of a class of ascetics I. 31.25.
- Dama m. son of Nariṣyanta I. 63.56; progeny of I. 63.57.
- Damana d. m. the third manifestation of Śiva I. 24.21; but given as Madana I. 7.30.  
d. m. one of the eight worshipped in the first enclosure of the Kāmāvasāyikavyūha II. 27.127.
- Dayā d.w. as a form of Pārvatī II. 11.16.  
d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II.27.222.
- Dardura mt. on the east of the Aruṇodaya tank in Jambūdvīpa I. 49.42.
- Darpa m. born to Dharma Prajāpati and Lakṣmī I. 5.35; 70.293.
- Darbhāvakaśa name of a class of ascetics I. 31.24.
- Daśaratha k.s.r. son of great grandson of Ambariṣa II. 5.146; son of Aja I. 66.34; Rāma, the eldest son of II. 5.147; I. 66.35.



- Daśārha k.l.r. son of Nidhr̥ti; was the destroyer of his foes I. 68.42; son of I. 68.43.
- Dahani d.w. one of the sixteen energies worshipped in the second enclosure of the Śrīvyūha II. 27.82.
- Dākᅣavyūha one of the enclosures in the rite of jayā-bhiᅣeka; the deities worshipped in II. 27. 135; the deities worshipped in the two enclosures of II. 27.140.
- Dākᅣayaᅇi d.w. a form of Pārvati I. 37.15; 70.330; 6.10; being requested to dispel one's sins I. 82.14.
- Dākᅣayaᅇi-s daughters of Dakᅣa; the constellations are said to be bearing the name I. 61.20; 61. 47-8.
- Dāᅇr (giver) an epithet of Śiva I. 72.159.
- Dāmodara d. denotes Viᅣᅇu; words spoken by Mālava to II. 1.56; words addressed by Nārada to II. 5.121; words spoken to Pārvata and Nārada by II. 5.127.
- Dāyāda k.l.r. son of Ambarīᅣa I. 65. 40.
- Dārata d.m. one of the eight worshipped in the first enclosure of the Laghimāvyūha II. 27.103.
- Dārikā d.w. one of the eight worshipped in the first enclosure of the Saundavyūha II. 27.160.
- Dāruka (Dāru) d. the twenty first manifestation of Śiva at Devadāruvana I. 7.33; 24.100.  
a demon gained strength on account of penance and afflicted the celestials I. 106.2; was destructible only by a woman I. 106 3-5; request made to Śiva to kill I. 106.7; the request made by Śiva to Pārvati to kill I.106.9; was killed by Kālī, at the command of Pārvati I. 106.19.
- Dāruvana f. the query of Sanatkumāra to the Sūta about I. 29.1; the query as to how Śiva reached I. 29.2; the penance of sages at I. 29.5; the appearance of Śiva in the

- guise of a rude ascetic at I. 29.6-9; the reference to the censure of Śiva by the sages at I. 28.32; the sages approaching Brahmā and appraising him of what had happened at I. 29.37; Brahmā knowing mentally of what had happened I. 29.38; 29.39; Brahmā's words to the sages at I. 29.40; Brahmā revealing the identity of the rude ascetic at I. 29.42.
- Dārbhāyaṇi a disciple of Dārūka. the twentyfirst manifestation of Śiva I. 7.47; 24.102.
- Dālbhyāyaṇi
- Dāśarathi (son of Daśaratha) denotes Rāma II. 5.154.
- Diti w. one of the thirteen wives of Kaśyapa I. 63.27; had two sons Hiranyakasipu and Hirṇyākṣa through I. 63.27; mother of Tāraka I. 101.8; 101.14; mother of the demons II. 27.278; reference to the destruction of the sons of I. 73.3; Jalandhara's words to the sons of I. 97.7; one of those that surrounded Śailādi as he was born; attended the marriage of Śiva I. 103.4.
- Dilīpa k.l.r. son of Amśumat and father of Bhagīratha I. 66.19.
- k.s.r. known also as Khaṭvāṅga; son of Viśvasaha I. 66.82; conquered the three fires and three worlds by means of his intellect and truthfulness; father of Dirghabāhu I. 66.33.
- Divākara d. denotes Sun; was made as the lord of the planets I. 58.2; obtained special sight to behold the beautiful form of Śiva I. 102.55; given as one of the forms of Śiva; his rays are known as Harikeśa, nourishes the stars II. 12.11; was falling down as Svarbhānu swallowed him and was prevented by sage Atri I. 63.72; though being one is seen manifold in the different water-reservoirs I. 75.25; saluted by the sages in connection

- with the worship of Śiva II. 19.29; worshipped in connection with the gift of gold equal to one's own weight II. 28.65; as worshipping Nandin being requested to dispel one's sins I. 82.27; being requested to dispel one's sins I. 82.43; as worshipping Śiva at Vārāᅇasī I. 92.60.
- a demon resides in the Sun in the month of Sahasya I, 55.36; 55.61.
- Divāvᅇt mt. a principal one in the Krauᅇcadvīpa I. 53.14.
- Divyā k.l.r. one of the sons of Sātvata I. 69.1.
- Divyā d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
- Diᅇes quarters became the pillars of the chariot of Śiva as he set out to conquer the three cities I. 72.16; numbering ten are the consorts of Bhīma, one of the eight forms of Śiva II. 13.12.
- Diᅇᅇa k. father of Nābhāga I. 66.53.
- Dikᅇā d. w. consort of Ugra, one of the eight forms of Śiva II. 13.18.
- d. w. worshipped II. 27.61.
- Dikᅇāyikā d. w. worshipped II. 27.61.
- Dīpā d. w. one of those worshipped in the second enclosure of the Gopāyivyūha II. 27.209.
- Diptā d. w. one of the eight female energies; worshipped II. 22.44; worshipped in connection with the worship of Śiva II. 19.20; worshipped in connection with the gift of one's own weight II. 28.69.
- Diptāsyā m. an attendant of Śiva that came for his marriage I. 103.29.
- Dirgha m. an attendant of Śiva that accompanied him I. 72.80.
- as an epithet of Śiva I. 95.46.



- Dirghadamṣṭrā d. w. one of those worshipped in the first enclosure of the Dakṣavyūha II. 27.136.
- Dirghabāhu k. s. r. son of Dilīpa (Khatvāṅga) and father of Raghu I. 66.33.
- Duḥkha m. son of Vedanā and Raurava I. 70.300.
- Duḥkhadā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmavyūha II. 27.182.
- Dundubha d. m. an attendant of Śīva that came to witness the marriage of Śīva I. 103.14.
- Dundubhi  
 a musical instrument merits of using it in the worship of the liṅga I. 74.23.  
 mt. in Plakṣadīpa I. 53.3; in Krauñcadvīpa 1.53.16.  
 m. son of Dyutimat, ruler of Krauñcadvīpa I. 46.31; name of region associated with I. 46.33.  
 m. a disciple of Sutāra, the second manifestation of Śīva I. 7.37; 24.19.  
 d. an epithet of Śīva I. 18.15.
- Dundubhī d. w. one of the eight worshipped in the first enclosure of the Haravyūha II. 27.149.
- Duratikrama d. m. one of the sixteen worshipped in the Kāmāvasāyikavyūha II. 27.128.  
 m. a disciple of Suhotra, the fourth manifestation of Śīva I. 7.38; 24.25.
- Duritā d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.223.
- Durgamānī d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.202.
- Durgā d. w. reference to her creation by Umā I. 41 44; the goddess that killed the buffalo-demon, being requested to dispel one's sins I. 82. 108; one of the names of Satī I. 70.334; and other goddesses are state to be staying at Gajaśaila I. 50.7; riding the lion and bearing the ornaments set out for the destruction

- of the three cities I. 72.70; līṅha as the support for II.46.17; attended the marriage of Śiva I. 103.5; assigned as the deity in the south-west and obeisance made I. 85.77; being requested to dispel one's sins I. 82.69; one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.202; one of the eight worshipped in the first enclosure of the Haravyūha II. 27.149; mode of installation of the image of II. 46.5; installed and worshipped II. 48.45, installed and worshipped with other gods I. 76.56; gāyatrīmatra for the worship of II. 48.26; worshipped līṅga made of gold I. 74.10.
- Durjaya d. m. one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.128.
- m. son of Kṛṣṇa of the Haihayas, was a destroyer of the enemies I. 68.20.
- Durdama k. l. r. son of Bhadrāsreṇya and father of Dhanaka I. 68.7.
- m. disciple of Suhotra, the fourth manifestation of Śiva I. 7.38, but named as Durdara I. 24.25.
- Durdara See Durdama.
- Durdhāra d. m. one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyūha II, 27.129.
- Durdharā d. w. one of the eight worshipped in the first enclosure of the Harāvyyūha II. 27.152.
- Durmukha m. disciple of Suhotra, the fourth manifestation of Śiva I. 7.38; 24.25.
- a serpent one of the twenty-six most prominent among the progeny of Kadrū and Kaśyapa I. 63.37.
- Durmukhī d. w. one of the sixteen worshipped in the second enclosure of Gomukhivyyūha II. 27.91.

- Durmati** d.w. one of the eight worshipped in the first enclosure of the Manmathāvyūha II. 27.176.
- Durvāsas** s. younger son of Atri I. 63.76; reference to his curse on Rāghava and his brother I. 29.34; reference to his curse on Kṛṣᅇa and the Vṛṣᅇis I. 29.33; 69.85.
- Dussaha** m. a brahmin sage married Jyeṣᅥhā, the elder sister of goddess of wealth II. 6.8; felt grief-stricken on seeing the reaction of Jyeṣᅥnā hearing the praise of gods and chanting of the Vedas II. 6.11; Mārkaᅇᅇya's words to II. 6.14; was advised by Mārkaᅇᅇya to avoid the places where religious practices are done II. 6.16; and also to avoid places not suited to the temperament of Jyeṣᅥhā II. 6.29; followed the advice of Mārkaᅇᅇya II. 6.75; words spoken to Jyeṣᅥhā by II. 6.77; the reference to the displeasure of his wife to hear the name of Nārāyaᅇa II. 7.9-10; as an interlocutor II. 6.30.
- Dūrevadha** d. (one that would kill from a distance given) as an epithet of Śiva I. 95.47.
- Dūṣaᅇa** demon son of Balākā and Viśravas I. 63.64.
- Dr̥dharatha** k.l.r. son of Navaratha and father of Śakuni I. 68.45.
- Dr̥dhāśva** k.l.r. one of the three sons of Kuvalāśva, the killer of Dhundhu I. 65.36; father of Pramoda I. 65.37.
- Dr̥ṣadvatī** d.w. one of the names of the goddess I. 70.337.  
w. wife of Haryaśva and mother of king Vasumanas I. 65.45.
- Dr̥ṣᅥi** w. one of the four daughters of Marīci and Prabhūti I. 5.40.
- Deva** epithet of Śiva I. 18.31; 71.96; 71.99; 72.32; 72.118; 76.29; 77.63; 79.11; 79.22; 80.52; 80.55; 84.58; 84.67; 85.4; 85.13; 86.6; is



- deemed to be worshipped if the līngavedī is worshipped I. 74.21; benefits of worshipping him in the prescribed way I. 77.102.
- s. the sixteenth Vyāsa I. 7.16; 24.72.
- d.m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
- Devaka k.l.r. one of the two sons of Āhuka and the daughter of king of Kāśī I. 69.38; father of Devavat and others I. 69.39-41; whose daughter was married by Vasudeva I 69.43.
- Devekinandana d. son of Devakī; denotes Kṛṣṇa; Viṣṇu addressed by Ambarīṣa as II. 5.36.
- Devakī w. mentioned as the excellent among the daughters of Devākā; was married by Vasudeva I. 69.41; good qualities of I. 69. 43; reference to the child in the womb of, as the remover of the difficulties of Vasudeva I. 69.56; reference to birth of Kṛṣṇa (Hari) after the birth of Balarāma to I. 69. 46; reference to the birth of Kṛṣṇa to II. 3.79; birth of Kṛṣṇa to, referred as a sequel to the curse of Bhṛgu I. 69.47-8; Kaiṁsa killed the eighth child of on account of the fear of I. 69.61.
- Devakūta mt. on the east of Meru I. 49.4; 49.21; Bhūtavana, the residence of the different goblins is said to be on the splendid I. 51.1.
- Devakṛtañjaya s. name of the seventeenth Vyāsa I. 24.76.
- Devakṣatra k.l.r. son of Devarāti I. 68.46; father of Madhu I. 68.47.
- Devadatta name of a vital air in the body I. 8.62; controls yawning I. 8.66.
- Devadāruvana f. the manifestation of Śiva as Dāruka at I. 24.101; Brahmā's words to the residents of I. 31.2; the return of the sages to I. 31.22;

- Śiva's appearance in guise besmearing with ashes at I. 31.28; reference to the praise of Śiva made by the residents of I. 31.46. See also Dāruvana.
- Devadundubhi** celestial drum the worshipper of a liṅga is landed by the celestials with the sounding of I. 74.23.
- Devadeva.** d. as an attribute of Viṣṇu I. 69.47 (Kṛṣṇa); I. 71.45; 71.90; 79.35.  
as an attribute of Śiva I. 72.115; 73.28; 77.91; 77.92; 78.25; 79.34; 80.4; 80.9; 80.54; 83.18; 83.33; 85.1; 85.4.
- Devadeva** d. m. one of the eleven Rudras, being requested to dispel one's sins I. 82.40.  
d. m. denotes Indra I. 101.38.
- Devadevāśrama** abode of Śiva I. 101.38.
- Devadeveśa** d. denotes Viṣṇu I. 84.57.  
d. an attribute of Śiva I. 42.26; 72.122; 72.122; 72.171; 76.46; 76.52; 81.37; 83.31; 85.5; benefits of worshipping the form of dancing I. 76.22.
- Devapati** d. as an epithet of Śiva I. 72.90.
- Devamiḍhus** k. l. r. one of the sons of Mādri I. 69.11.
- Devayāni** w. daughter of Uśanas, was married by Yayāti I. 66.64; Yadu and Turvasu were the sons of I. 66.65; reference to old age got by Yayāti on account of the curse of Uśanas for the sake of I. 67.6; the query as to why Puru was coronated overlooking Yadu, the son of I. 66.82.
- Devarakṣita** k. l. r. one of the four sons of Devaka I. 69.39.
- Devarakṣitā** w. one of the seven daughters of Devaka; was married by Vasudeva I. 69.40.
- Devarāta** k. l. r. son of Karambha I. 68.45; father of Devarāti I. 68.46.

- Devarāti k. l. r. son of Devarāta and father of Devakṣatra I. 68.46.
- Devala s. a disciple of Mahākāyamuni, the twenty-third manifestation of Śiva I. 7.48; 24.110; the best among the Śāṅḍilyas I. 63.54.
- Devavarṇinī w. daughter of Bṛhaspati I. 63.50; first wife of Viśravas I. 63.59; mother of Vaiśravaṇa I. 63.61.
- Devavat k. l. r. one of the sons of Akrūra and Ugrasenā I. 69.28-29.
- k. l. r. one of the sons of Devaka I. 69.38.
- Devasadas s. a disciple of Gautama, the fourteenth manifestation of Śiva I. 7.44; 24.65.
- Devasenā d. w. as a form of Pārvatī II. 11.12.
- Devasenāpati d. lord of the army of the celestials given as an epithet of Śiva I. 82.38.
- Devahrada at Vārāṇasī; the liṅga consecrated by the celestials at I. 92.163.
- Devādhideva (lord of the celestials); an epithet of Śiva I. 33.16.
- Devānam īśvara (lord of the celestials) an epithet of Śiva I. 18.26.
- Devānika k. s. r. the valiant son of Kṣemadhanvā and father of Ahinara I. 66.40.
- Deva-s (celestials) became the holders of the reins of the chariot for the destruction of the three cities I. 72.19.
- Devikā d. w. one of the eight worshipped in the first enclosure of the Harāvyaūha II. 27.152.
- Devī denotes Pārvatī I. 74.21; 85.16; 85.63; 85.90.
- d. w. one of the sixteen deities worshipped in the second enclosure of the Dakṣavyūha II. 27.134.
- Devendra d. denotes Indra; reference to his killing of the demon Vṛtra by repeating a mystic formula II. 51.15.



- Deveśa d. denotes Indra; attended the marriage of Śiva I. 103.23.  
d. denotes Viṣṇu I. 71.95; 94.10.  
d. denotes Śiva I. 72.109; 72.112; 72.166; 84.4; 84.67; II. 27.4.
- Deveśī d. denotes Prakṛti; of the form of brahman I. 77.77.  
d. denotes Pārvatī I. 85.43.
- Deveśvara d. denotes Indra I. 71.91.  
d. denotes Śiva I. 77.88.
- Daiṭyāntaka d. an attendant of Śiva that went to witness the marriage of Śiva I. 103.29.
- Dyuti d. w. attended the marriage of Śiva I. 103.5.  
d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.177.
- Dyutimat k. m. son of Priyavrata I. 46.18; as the ruler of Krauñcadvīpa I. 46.21; father of Kuśala, Manuga and five others I. 46.30-31.  
mt. in Kuśadvīpa I. 53.8.
- Draviṇī d. w. one of the sixteen worshipped in the second enclosure of the Śauṇḍāvyūha II. 27.163.
- Drāviḍa name of a class of temples I. 77.7; 77.23.
- Drāviṇī d. w. one of the sixteen worshipped in the second enclosure of the Śauṇḍāvyūha II. 27.163.
- Drumakṣetra a holy spot stated to be visiting Vārāṇasī for purification I. 92.128.
- Drumacandēśvara a holy spot said to come to Vārāṇasī I. 92.136.
- Druhy[a ? u] k. l. r. one of the three sons of Śarmiṣṭhā and Yayāti I. 66.66; did not consent to the request of Yayāti I. 67.4; was made the ruler of the western region I. 67.12.
- Droṇa mt. in the Śālmalidvīpa I 53.6.
- Dvādaśaliṅga vr benefits observing I. 81.4; 81.7-8.
- Dvādaśātmasvarūpin d. denotes Śiva; of the form of twelve ātmans I. 72.124.

- Dvādaśārcis d. denotes Bṛhaspati; possessing twelve rays I. 61.43.
- Dvāpara the name of the third yuga period I. 39.5; is of the nature of the quality of rajas I. 39.6; worshipping the god is said to be the best suited for I. 39.7; dharma is said to have only two parts in I. 39.13; the extent of I. 39.11; name of Śiva in I. 31.7; names of the goddess at the end of different I. 70.335; Viṣᅇu's words to Nārada that he would be born as Kṛṣᅇa at the end of II. 3.79.
- Dvārakā place; reference to Kṛṣᅇa's rule for hundred years at I. 69.84.
- Dvibhuja d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvyaᅇha II. 27.227.
- Dviśikha d. m. an attendant of Śiva that came to witness the marriage of Śiva I. 72.80.
- Dvīpini d. w. one of the eight worshipped in the first enclosure of the Nandāvyaᅇha II. 27.216.
- Dvaipāyana the twenty-eighth Vyāsa, son of Parāśara I. 24.125. See also Kṛṣᅇa Dvaipāyana.
- Dvairatha k. son of Jyotiṣmat, the ruler of Kuśadvīpa I. 46.35; name of the region associated with I. 46.36.
- Dhanaka k. l. r. son of Durdana I. 68.7; father of Kṛtavīrya and others I. 68.8.
- Dhanañjaya one of the serpents I. 55.29; dwells in the Sun in the month of Ūrja I.55.56; one of the progeny of Kadrū and Kaśyapa I. 63.35. a vital air in the body I. 8.62; used in making a loud noise I. 8.66.  
d. an attribute of Śiva I. 21.80.
- Dhanada d. denotes the god of wealth, a yakṣa; being requested to dispel one's sins I. 82.52; said to be resting in the liᅇga II. 46.15; Brahmā being blessed by Viṣᅇu to become II. 1.58.

- Dhanadeva d. denotes god of wealth; being saluted II. 21.18.
- Dhanāvaha d. an attendant god that came to witness the marriage of Śiva I. 103.20.
- Dhaniṣṭhā an asterism a yuga comprising five years begins with I. 61.55; the planet Mercury had its origin from I. 61.46.
- Dhanurveda (archery) reference to Śilāda teaching his son I. 43.6.
- Dhanus one of the zodiacal signs being requested to dispel one's sins I. 82.76.
- Dhaneśa/  
Dhaneśvara god of wealth honours the person that worships any one of the different varieties of the liṅgas I. 74.22; the excellent wielder of the mace got paralysed by the power of Śiva I. 102.34.
- Dhanyā d. w. one of the sixteen energies worshipped in the second enclosure of the Ambikāvṛyūha II. 27.79.
- Dhanvin d. an epithet of Śiva I. 95.48.
- Dhara one of the eight Vasus I. 63.19.
- Dharaṇī one of the zodiacal signs; being requested to dispel one's sins I. 82.68.
- d. w. one of those that attended the marriage of Śiva I. 103.7.
- Dharaṇīdhara d. (uplifter of the earth) denotes Viṣṇu I. 72.30.
- Dharā (earth) mode of installation of the image of II. 46.4; liṅga as the support of II. 46.16.
- d. w. one of the sixteen worshipped in the second enclosure of the Śākunāvṛyūha II. 27.194.
- Dharma m. name of the ninth Manu I. 7.23; represented by the vowel ṛ I. 7.24; is of the colour of smoke I. 7.25. See Viṣṇupurāṇa III.2.20. The name is Dakṣa Sāvartī.
- m. reference to his creation by Brahmā I. 70.184; married the ten daughters of Dakṣa and Vairiṇī, viz. Marutvatī and others I.



- 63.12; Soma referred to as the son of I. 61.41.
- m. one of those that surrounded Nandin and eulogised him I. 42.24.
- s. name of the thirteenth Vyāsa I. 24.59.
- s. one of the fourteen; created by Brahmā I. 38.13.
- k.l.r. son of Haihaya I. 68.4; father of Dharmanetra I. 68.5.
- k.l.r. one of the sons of Citraka I. 69.31. righteous (personified); became one of the tips of the two yokes of the chariot of Śiva for the destruction of the three cities I. 72.11; appearing in disguise as a brahmin to the house of Sudarśana I. 29.53; cursed by Māṇḍavya I. 29.33.
- d. m. one of the sixteen worshipped in the second enclosure of the Kāmavasāyikavyūha II. 27.128.
- Dharma (Dākṣāyaṇi) m. married the thirteen daughters of Dakṣa Śrddhā and others I. 5.23; 70.284-5; father of Kāma, Darpa and others I. 5.34-37; 70.293-96.
- Dharmaketu d. an epithet of Śiva in the Kaliyuga I. 31.7.
- Dharmanetra k. l. r. son of Dharma and father of Kīrti I. 68.5.
- Dharmabhṛt k. l. r. son of Akrura I. 69.27.
- k. l. r. one of the sons of Citraka I. 69.31.
- Dharmarakṣā d. w. one of the eight worshipped in the first enclosure of the Manmathavyūha II. 27.175.
- Dharmavati d. w. one of the eight worshipped in the first enclosure of the Manmathavyūha II. 27.175.
- Dharmavardhini d.w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174.
- Dharmavaśā d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174.
- Dharmaśāstra ethical law; became the screen cloth of the chariot of Śiva for the conquest of the three cities I. 72.14.

- Dharmā d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174.
- d. w. one of the eight worshipped in the first enclosure of the Manmathavyūha II. 27.175.
- Dharmātmaja sons of Dharma stood around Nandin and eulogised him as he was born I. 42.24.
- Dhātakī m. son of Savana, ruler of Puᅇkaradvīpa I. 46.23; the name of the region named after I. 46.23.
- Dhātakikhaᅇᅇa part of Puᅇkaradvīpa I. 53.26; region named after Dhātakī, son of Savana I. 46.23.
- Dhātᅇ d. one of the twelve Ādityas I. 55.25; 59.31; 63.25; acts as the Sun in Vaisākha I. 59.33; the number of rays while performing the duties of the Sun I. 59.36.
- d. one of the two sons of Bhᅇᅇu and Khyāti and son-in-law of Meru I. 5.39; dwells in the Sun in the month of Madhu I. 55.45.
- d. denotes Viᅇᅇu II. 9.13.
- Dhāraᅇā d. w. being saluted II. 21.18.
- Dhārāᅇī d. w. one of those that attended the marriage of Śiva I. 103.7.
- Dhārā d. w. being saluted II. 21.18; one of the eight female energies worshipped in the first enclosure of the Vāᅇisavyūhā II. 27.85.
- Dhāvāᅇī d. w. one of the eight worshipped in the first enclosure of the Prathamāvyyūha II. 27.169.
- Dhīmatī d. w. one of the eight worshipped in the first enclosure of Śākunavyūha II. 27.188.
- Dhundhu k. l. r. son of Harita and father of Vijaya and Sutejas I. 66.12; was killed by Kunalāᅇva I. 65.35.
- Dhundhumāra name of Kunalāᅇva as he killed Dhundhu I. 65.55; father of Dᅇᅇhāᅇva, Caᅇᅇāᅇva and Kapilāᅇva I. 65.36.
- Dhundhumūka m. name of a brahmin in the third Tretā of Manu in the Meghavāhanakalpa II. 8.8;

- had a wicked son on account of the curse of a sage II. 8.13; had amorous time with his wife on the new moon day II. 8.14-15; the words of the sages on seeing the boy thus born to II. 8.17; felt grief-stricken on knowing about the character of II. 8.19. foremost among the Ketus I. 61.51.
- Dhūmaketu
- Dhūmra m. a descendant of Parāśara I. 63.87.
- Dhūrjaᅇi d. an attribute of Ślva I. 29.6.
- Dhᅇtarāᅇtra d. a gandharva I. 55.31; dwells in the Sun in the month of Tapas I. 55.64.  
a serpent; one of the twenty-six foremost among the progeny of Kadrū and Kaśyapa I. 63.76.
- Dhᅇti d.w. one of the twenty-four daughters of Prasūti and Dakᅇā I, 5.20; 70.284; was married by the patriarch Dharma I. 5.23; 70.284; mother of Niyama I. 70.294; stood around Nandin and eulogised as he was born I. 42. 23; liᅇga as the support for II. 46.17; one of the sixteen worshipped in the second enclosure of the Manmathavyūha II, 27.173; one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.194.  
k. son of Jyotiᅇmat, ruler of Kuśadvīpa I. 46, 35; name of the region associated with I. 46.37.  
k.l.r. son of Yajña and father of Uśanas I. 68.27.
- Dhᅇᅇta k.s.r. son of Manu and father of Dhᅇᅇtaketu and others I. 66.46; given as Dhᅇᅇᅇu in I. 65.18; cf. Viᅇᅇu-purāᅇa IV. 1.7.  
m. one of the five foremost among the hundred sons of Arjuna Kārtavīrya I. 68.11.
- Dhᅇᅇtaketu k.s.r. one of the sons of Dhᅇᅇta I. 66.46.
- Dhᅇᅇᅇu k.s.r. one of the nine sons of Manu I. 65.18. See Dhᅇᅇta.



- Dhenumudrā** one of the postures made with the hand used in the worship of Śiva II. 24.18; 24.20; 24.33; 25.73; 25.81 25.89.
- Dhaundhumūka** m. son of Dhundhumūka; learnt the vidyās in the proper way II. 8.21; had illicit relation with a woman of lower caste II. 8.2; whose relations were killed by the brothers of that woman when he killed her II. 8.25-6; got the five-syllabled māntra and became a pāśupata II. 8.27-9; was honoured by Yama after his death II. 8.30; reference to Pāśu-patavrata observed by II. 9.2.
- Dhaumyāgraja** m. (elder brother of Dhaumya) Upamanyu addressed as I. 107.32; reference to Kṛṣᅇa's gaining of knowledge from I. 108.1; being saluted by Kṛṣᅇa I, 108.5.
- Dhyāna** (meditation), as a means of gaining knowledge I. 75.14; more meritorious than japa and nothing greater than I. 75.14; by which one would get the perception of Śiva I. 75.15.
- Dhruva** d. one of the eight Vasus I. 63.19.
- m. son of Uttānapāda and Sunīti I. 62.4; was dejected that he could not sit on the lap of his father I. 62.7; stood reciting the name of Vāsudeva I. 62.31; Viṣᅇu's appearance in front of I. 62.32; Viṣᅇu's words that he is steady and would have a fixed among the luminaries I. 62.35. The following references relate to him as a luminary :  
an asterism reference to Dhruva becoming the central pivot of the bodies I. 62.1; 62.41; chief among the planets I. 61.51; above the seven stars I. 57.31; the planets are fastened to it by means of columns of winds I. 27.5-7; as the lord of the stars situated at the centre I. 57.9; as the one that directs the Sun and other planets I.

- 54.7; its position, among the planets I. 54.28-31; Svarloka is stated to extend upto I. 53.86; distance from earth to I. 53.39; extent of Maharloka above I. 53.41; the rain is said to be withdrawn by the wind presided over by I. 54.67; one would not live if one could not see I. 91.2.
- m. son of Medhātithi, the ruler of Plakṣadvīpa I. 46.43.
- Dhvāmsī d. w. one of the sixteen deities worshipped in the second enclosure of the Dakṣavyūha II. 27.134.
- Nakulīśa d. a manifestation of Śiva I. 7.34; also given as Lakulīśa I. 7.129; obeisance to I. 96.88.
- Nanda m. liṅga established at Vārāṇasī by I. 92.162.
- Nandagopa m. Yaśodā entrusting the child to I. 69.53.
- Nandana s. one of the four disciples of Śvetamuni in the Śvetakalpa I. 11.7a.
- Nandanā d. w. one of the eight worshipped in the first enclosure of the Pitāmahāvīha II 27.225.
- Nandavyūha names of the goddesses worshipped in the two enclosures of II. 27.211; 27.215.
- Nandā d. w. one of the divine mothers that surrounded Nandin as he was born I. 42.24; devoted to Śiva, requested to dispel one's sins I. 82.88.
- d.w. one of the ten apsaras born to Bhadrāśva and Ghṛtāci I. 63.69; was married by Atri I. 63.68.
- d.w. one of the twenty-four worshipped in the third enclosure of the Rudravyūha II. 27.62
- Nandāyī d. w. one of the twenty-four worshipped in the third enclosure of the Rudravyūha II.27.62.
- Nandāvyūha the goddesses worshipped in the two enclosures of II. 27.215; 27.220.
- Nandin/  
Nandikeśvara/  
Nandīśvara d. denotes Śiva, born as the son of Śilāda; was named as Nandin because he made Śilāda rejoice by his birth I. 42.29; grandson of

Śalaᅇkāyana I. 25.3; 43.5; words of praise on I. 42.30; 42.31; 42.32; Śilāda's pride at the birth of I. 42.38; reference to Śilāda coming to know that Nandin would be short lived I. 43.9; Śiva's words to Nandin encouraging him I. 43.19; Śiva's words to the goddess that he would anoint Nandin as the leader of the goblins I. 43.50; Śiva's words to the goblins that Nandin would be their leader I. 44.16; 58.5; at the instance of Śiva granted the behest of the lord to all I.44.46; married Suyaśā, the daughter of Marut I. 44.39; got pleased with the dance of the gods I. 71.133; rode a white bull, had matted hair, held the trident and the iron club and wore garlands, necklace, ear-rings and bangles I. 71.142; Kumbhodara bowed to and accompanied I. 71.143-4; described as shining on the back of a bull and having a bull banner; description of the splendid form of I. 71.144-147; fragrant flowers fell on I. 71.50; was drenched with fragrant water dropping from the moon on the forehead of the lord I. 71.151; the eulogy made by the celestials to I. 71.153; reference to the greatness of II. 27.1; is said to be stationed in the forest being eulogised by the gaᅇas I.49.68; said to have conquered death by reciting Rudrādhyāya II. 27.274; cursed Sanatkumāra that he would become a camel and later conferred his grace II. 28.12-14; reference to being supported by the liᅇga II. 46.18; is said to accompany Śiva I.45.22; 52.49; 71.134; 72.52; 72.98; 72.177; 92.10; 92.34; 97.8; 103.71; Śiva being eulogised by the celestials placed his hand on I. 71.116; stood at the doorway of the palace of the lord I. 80.44, the celestials bowed to him and hailed his victory I. 80.45; hymn



- of purification heard by Sanatkumāra from I. 82.1; vratas described by I. 83.2; 84.24; Sanatkumāra's query about Pāśupatavrata addressed to I. 81.3; Sanatkumāra's query about the form of Pañcabrahman addressed to II. 14.1; Sanatkumāra's query about mode of worship of Śiva put to II. 20.13; 20.16; reply given to Sanatkumāra by II. 20.18; the query of the sages about Śiva as Paśupati made to II. 9.7; Sanatkumāra's request to describe the greatness of Śiva addressed to II. 10.1; benefit of establishment and worship of Aghora described by II. 49.16; Pāśupatayoga expounded by II. 55.33; Brahmā's query relating to the worship of Śiva made to II. 55.3; mode of installation of the image of II. 46.5; installed in the worship of Śiva II. 48.47; gāyatrīmantra for the worship of II. 48.11; saluted by the devas I. 72.120; Śiva's manifestation in front of Upamanyu at the instance of I. 107.49; as showing Śiva to all the celestials I. 80.52; Jalandhara's words that he is capable of killing I. 97.20; as an interlocutor II. 11.2; 12.2; 14.2; 55.5.
- Nandinī d. w. one of the forms of the goddess I. 70.332.  
d.w. one of the eight worshipped in the first enclosure of Paitāmahavyūha II. 27.220; one of the eight worshipped in the first enclosure of the Nandavyūha II. 27.211.
- Nandiśa a sacred place of Śiva; merits of death at I. 77.43.
- Nabhaga m. one of the nine sons of the first Manu I. 65.18. See Nṛga.
- Nabhas k. s. r. son of Nala and father of Puṇḍarika I.66.39. one of the twelve months constituting a human year I. 55.22; gods residing in Sun in I. 55.52-55.

- Nabhasya one of the twelve months of a human year I. 55.22; gods residing in Sun in I.55.52-55.
- Nabhasvat engaged in the worship of Siva; requested to dispel one's sins I. 82.47.
- Namuci a demon resident of Tala, a nether world I. 45.21.
- Naraka (hell) said to be crores I. 6.28; below the seven worlds; beginning with ghora and ending with māvā, numbering twenty-eight I. 53.44-45; each one containing five hells I. 53.46; one that sustains māvā reaches I. 71.89.  
was born from Nikṛti and gave birth to Vedanā I. 70.299.
- Narakārṇava the seas of hells crores supported by Śiva I. 45.2.
- Narakeśa (lord of the hells) an attribute of Śiva I. 72.133.
- Narakeśarin (man-lion form of Viṣṇu) reference to Vīrabhadra's visit to and the words spoken to I. 96.16; words addressed to Śiva by I. 96.97.
- Narasimha a manifestation of Viṣṇu assumed to subdue unrighteousness I. 94.24. See also Narasimha and Nṛsimha.
- Nariṣyanta k. s. r. one of the nine sons of Manu I. 65.18; father of Jitātman, a strong man.  
k. a descendant of the Manu that was after eleven cycles of four yugas had gone; father of Dama I. 63.56.
- Narendra d. m. a yakṣa requested to dispel one's impurities I. 82.53.
- Narta k. m. son of Vitihotra I. 68.20.
- Narmadā w. wife of Trasadasyu and mother of Sambhūti I. 65.42.  
r. reference to Jyāmagha's stay on the banks of I. 68.36.
- Nala k.l.r. son of Vilomaka; comrade of Tumburu; also known as Candanānakadundubhi; father of Abhijit I. 69.34.

- k.l.r. son of Niᅇadha and father of Nabha I.66.39.
- k.m. two Nalas are known in the Purāᅇas; one was the son of Vīrasena and a friend of ᅇtuparᅇa; the other was born in the family of Ikᅇvāku I. 66.24b-25a.
- Nalā d. w. one of the sixteen worshipped the second enclosure of the Paitāmahavyūha II.27.222.
- Nalī d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇavyūha II. 27.158.
- Navabrahmaᅇ-s the names of the sages known as I. 44.31, 70.81-82.
- Navaratha k. l. r. son of Bhīmaratha, bent on making gifts and righteous deeds, devoted to truth I 68.44, father of Dᅇᅇharātha I. 68.45.
- Nahuᅇa k. l. r. eldest son of Āyus, knower of dharma, married Virajā, daughter of the Pitᅇs, was the father of six sons such as Yati, Yayāti, Saᅇpāti, Āyati, Andhaka and Vijāti who were all comparable to Indra in splendour I. 66.60-62; became a serpent on account of the curse of the sages Agastya and others I. 29.28.  
a serpent; one of the twentysix formost among the progeny of Kadrū and Kaᅇyapa I. 63.37.
- Nāga-s serpents stay in the nimba forest I. 49.62, stay in the Niᅇadha mt. I. 52.46.
- Nāga mt. on the north of Mahābhadrā tank I. 49.54.  
a vital air in the body I. 8.62; functions in the act of belching I. 8.65.
- Nāgadvīpa migration of people to I. 52.28.
- Nāgapaᅇa a weapon; reference to its use by Jalāndhara I. 97.30.
- Nāgamardana (suppressor of the serpents) denotes Garuᅇa, being requested to dispel one's sins I. 82.62
- Nāgara one of the classes of temples; merits of the construction of I. 77.7; 77.23.



- Nāgānāmpati (the lord of the serpents) an epithet of Śiva I. 18.24.
- Nāgavīthi m. born of Yāmi and Dharma I. 63.17.
- Nāgaśātru (enemy of the serpents) denotes Garuḍa, being requested to dispel one's sins I. 82.63.
- Nāgāśm (one that devours the serpents) denotes Garuḍa, being requested to dispel one's sins I. 82.63.
- Nāda d.m. one of the deities worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.129.
- Nādagarbhajā d.w. one of the eight worshipped in the first enclosure of the Saubhadravayūha II. 27.65.
- Nādarūpā d.w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Nādākṣī d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Nādinī d. w. one of the eight worshipped in the first enclosure of the Saubhadravayūha II. 27.65.
- Nābhāga k. l. r. one of the nine sons of the first Manu I. 65.18; father of Ambariṣa I. 66.21; 66.50; a devotee of Śiva I. 66.21.  
k. son of Diṣṭa and father of Bhalandana I. 66.53.
- Nābhi k. one of the nine sons of Āgnīdhra, ruler of Jambūdvīpa I. 47.4; ruler of the region called Hema lying in the south I. 47.6; husband of Merudevī and father of Ṛṣabha I. 47.19.
- Nārada mt. in Plakṣadvīpa I. 53.3.  
d a gandharva I. 55.29; dwells in the Sun in the month of Madhu I. 55.46.  
s. one of the mind-born sons of Brahmā on account of the curse of Dakṣa I. 63.78; 63.80; the names of places visited by him in the course of a pilgrimage I. 1.2-4; gave Arundhatī in marriage to Vasiṣṭha I. 63.79; reference to his curse on Kṛṣṇa I. 69.85;

reference to his curse on Dakᅇa I. 99.15; as worshipping Viᅇᅇu II. 1.46. felt grief-stricken on seeing the respect shown to Tumburu by Viᅇᅇu II. 1. 76-7; reference to story about II. 2.2; words spoken by Gānabandhu to II. 3.11; reference to heavenly words heard by II. 3.5; got surprised on hearing the divine voice directing him to go to Mānasottara mt. II. 3.8; Ambariᅇa's query to Mārkaᅇᅇya as to how the science of music was obtained by II.3.1; Mārkaᅇᅇya's reference to the gain of proficiency in music by II. 3.3; Gānabandhu's narration of his story to II. 3.23; learnt music after hearing the words of the owl (Gānabandhu) II. 3.59; came back to Viᅇᅇu after leaving Gānabandhu II. 3.75; words of Viᅇᅇu after hearing the singing of II. 3.76; Viᅇᅇu's words that he was not still superior to Tumburu in music II. 3.77; reference to the wandering of II. 3.89; reference to his singing again in the presence of the gods II.3.92; Śilāda's reference to him as his elder brother I. 37.14; described as the wielder of illusion I. 71.92; entered Tripura and preached the demons to swerve from the path of righteousness by the grace of Viᅇᅇu I. 71. 81-2; his teaching had its effect even in the Kali I. 71.84; reference to the power of the spell of I.71.118; one of those that attended the marriage of Śivā I. 103.35; reference to his visit of Ambariᅇa II. 5.53; hearing the words of Ambariᅇa desired to marry Śrīmatī II. 5.58; words spoken to Ambariᅇa in privacy by II. 5.59; was replied by Ambariᅇa that his daughter would choose one of the two (Nārada and Parvata) II. 5.62; words spoken by him on seeing the sportive girl (Śrīmatī) II. 5.54; went to Viᅇᅇuloka to meet Viᅇᅇu after having met Ambariᅇa

- II. 5.65; Viᅇᅇu's advice to Parvata not to disclose his talks with Viᅇᅇu to II. 5.78; returned to the court of Ambariᅇa accompanied by Parvata II. 5.87; was seen by Śrīmatī after he returned to the court of Ambariᅇa II. 5.93; got frightened on seeing the monkey face of II. 5.94; his query to Śrīmatī II. 5.104; reflected that the cause of his face looking like a monkey was Viᅇᅇu II. 5.109; words spoken by Ambariᅇa to II. 5.111; words spoken to Viᅇᅇu by II. 5.121; reply made to Viᅇᅇu II. 5.124; enquired Viᅇᅇu as to who was the person that stood in between himself and Parvata II. 5.128; returned to Ambariᅇa and cursed him II. 5. 133-34; cursed the fraudulent ways of Viᅇᅇu and became a devotee of Rudra II. 5.156; referred to as engaged in making pilgrimages; the request of the sages to gain the same attainment as II. 55.45; reference to his blessing on the sages II. 55.47; as an interlocutor II. 3; being requested to dispel one's sins.
- Nāradiya wk. one of the eighteen Purāᅇas enumerated I. 39.62.
- Nārasiᅇha d. a manifestation of Viᅇᅇu on account of a curse; reference to the installation of the image of II. 48.31.
- d. m. one of the sixteen worshipped in the second enclosure of the Aiᅇvavyūha II. 27.121.
- Nārāyaᅇa d. m. denotes Viᅇᅇu; reference to the origin of II. 17.7; Śiva as the cause of II. 19.33; to his origin from the left arm of Śiva I.102.44; as the repose of the world and as reposing on water I. 54.37-38; reclines at the time of the deluge I.85.10; remains in the flower *baka* I. 81.36; the verse driving the term I. 70.118-19; reference to his creation of being equal in valour to himself I. 100.26; surrounded by



his devotees at the Viᅇᅇuloka II. 1.43; reference to his creation of the world into two parts one practising dharma and the other not practising dharma II. 6.2; extollation of the glory of I. 9 .12; reference to Kārtavīrya killed by him in his manifestation as Paraśurāma I. 68.10; the planet Mercury identified with I. 60 3; should always be worshipped according to all the śāstras II. 7.11-12; saluted II. 19.32; worshipped II. 25.75, Mārkaᅇᅇeya's description of devotion to II. 1.6; to be worshipped always II. 7.6-8; one should have devotion to II. 55. 43; his devotees spoken as equal to II. 1.44; resides at the same place where his devotee is present II. 4.4; one who is always devoted to him is spoken as a bhāgavata II. 4.13-14; devotion to (the form of ) Aniruddha would make all equal to I. 46.10; devotion of the mother of Ambariᅇa to II. 5.15; reference to places that are sacred to I. 49.45; reference to the installation of the image of I. 84.57; 84.68; the eight-syllabled mantra consisting of the term II. 8.1; sacred mantra for II. 48.33; mantra expressing obeisance to II.48.35; the efficacy of the mantra containing the term II. 7.13; was approached by the celestials for redressal, from the three demons I. 71.39-40; obeisance made by Prahlāda to I. 95.5; 95.10; reference to his grace on Nārada II. 2.1; the excellence of songs sung by Nārada on II. 2.2; reflected about his contribution in the work of the gods I. 71.40; one of the gods seen by Nandikeᅇvara I. 80.51; reference to his becoming a cloud and supporting Śiva I. 37.18; praise of Śiva made by I. 100.50; and other gods were advised by Brahmā to worship Śiva I. 102.50; and

other gods worshipped Śiva on the advice of Brahmā I. 102.52; was conferred special sight to behold the beautiful form of Śiva I. 102.55; as saluting Nandi, requested to dispel one's sins I. 82.27; and other gods not finding Rudra began singing the praise of II. 17.24; Prahlāda was advised by Hiranykaśipu to have less devotion to I. 95.8; words spoken by Brahmā to I. 103.38; Śiva's words to Vināyaka that he is to be worshipped before the worship of I. 105.22; being afraid of Andhaka entered Mandara I. 93.6; Mārkaṇḍeya's words to Ambariṣa after remembering II. 1.5; words spoken to Kauśika by II. 1.50; reference to favour done to Nārada as equivalent to Tumburu by II. 2.1; Nārada's reference to his story when he was remaining near II. 3.14; the yoga of music narrated by II. 3.95; reference to the mother of Ambariṣa as a devotee of II. 5.7, 5.11; reference to the devotion of Ambariṣa to II. 5.22; the words of Ambariṣa to Indra that his only god is II. 5.28; saluted by Ambariṣa II. 5.45; 5.46; Nārada's words to II. 5.66; referred to as blemishless by Nārada and Parvata II. 5.132; the two sages seeking the refuge of II. 5.140; withheld the disc at the request of the sages II. 5.142; the places where people are devoted to him referred to as not suited for the stay of Alakṣmī II. 6.17; such places are referred to as not liked by Alakṣmī where people repeat the name of II. 6.19; Alakṣmī goes away on hearing the name of II. 7.10.

s. one of the twenty-eight Vyāsas I. 7.15; 24.59.

d.m. as as epithet of Śiva I. 18.25, 36.8; 71.97.





- meruvrata I. 84.61; gāyatrīmantra for II. 48.21; being requested to dispel one's sins I.82.45; could not shake off his sword when Śiva assumed the form of a child and stupefied the gods I. 102.33.
- Nirghṛᅇᅇā d. w. one of the sixteen worshipped in the second enclosure of the Manmathāvᅇyūha II. 27. 178.
- Nirlajjā d. w. one of the sixteen worshipped in the second enclosure of the Manmathāvᅇyūha II.27.178.
- Nivṛtti d. w. one of the eight worshipped in the first enclosure of the Nandavᅇyūha II. 27.2117; in the initiation rite obeisance is made into II. 21.18.
- Niᅇadha a type of temple; benefits of worshipping I. 77.14.  
 mt. is golden resembling the morning sun I. 49.18; situated to the south of Meru I.49.4; is beyond Hemakūta and has Harivarᅇa as the subcontinent I. 49.8; situated on the west I. 49.23; mt. Mālyāvat is south of Nīla and north of I. 49.13-14; area north of which is known as a half of the sacrificial alter I. 49.11; situated on the east of the Aruᅇodaya tank I. 49.43; abode of the Vāsuki and other serpents I. 52.45.  
 k. l. r. son of Atithi I. 66.38, father of Nala I. 66.39.
- Niᅇāda name of a kalpa period I. 4.47.
- Nīla mt. beyond Ilāvṛta I. 49.9; Mālyavat mt. is south of I. 49.13-14; situated on the north of Meru I. 49.3; situated on the north of Mahābhadrā tank I. 49.55; that region where it is situated was ruled by Rāmyaka I. 47.8; is full of lapis-lazuli stones I. 49.20; 52.4.6, 52.49; crushed by the demon Jalādhara I. 97.26.  
 m. an attendant of Śiva that came for the marriage of Śiva I. 103.23.

- d. m. one of the Rudras; worshipped liṅga made of pure ash I. 74.7.
- m. one of the descendants of Parāśara I. 63.88.
- k. l. r. one of the sons of Yadu I. 68.2.  
(but Nala in Viṣṇu IV. xi. 5).
- Nilakaṅṭha d.m. blue-necked, an epithet of Śiva I. 18.29; 32.4; 86.5; 96.79; 100.51; benefits of reciting the eight-syllabled mantra for I. 76.44-5.
- Nilarudra d.m. an epithet of Śiva I. 71.100; 95.40.
- Nilalohita d.m. an epithet of Śiva, origin, of the form I. 41.25. derivation of the term II. 18.18-19; resides at Karaṅja I. 50.5; the mountains that are the abode of I. 52.49, was asked by Brahmā to create the beings I. 70.303; reference to resorting to Dāruvana I. 29.6; was followed by the women of Dāruvana I.29.12; reference to visit to Vārāṅasī with Pārvati after the marriage I. 92.5; referred to as one that establishes dharma in Kali I.40.20; eulogy of the sages on I. 32.4; obeisance made by Svāyambhuva Manu to II. 27.4; 28.1; the eulogy of the sages on II. 19.26; was being contemplated by Brahmā in his forehead I.96.41; reference to the form seen by Pārvati I. 92.118; conferred the Sudarśana disc on Viṣṇu I. 98.178; disappeared after blessing Viṣṇu I. 98.188; the words spoken to the devas by II. 19.5; the words spoken to Andhaka by I. 93.21; expounded the dhyānayajña to the sages I. 86.7; expounded the greatness of his form to the sages I. 87.3; described the mode of doing the jayābhiṣeka to Svāyambhuva Manu II. 27.9; 28.7; query of Pārvati about yoga addressed to II. 55.5; commends the doer of the brahmayajña I. 26.21; praise of those that utter the greatness of II. 18.29; the words of Viṣṇu to Alakṣmī to take away the wealth of those that despise II. 6.85.

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#### ANNOUNCEMENT OF FOUR NEW PROJECTS

The All-India Kashiraj Trust has resolved to introduce four new Projects for the advancement of Purāṇic learning. The Trust heartily requests all scholars interested in Purāṇic study for co-operation.

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(3) Publication of a series of monographs (not less than 100 pages) on the lives of the great sages as described in Purāṇic literature.

(4) Publication of Sanskrit Digests by traditional scholars on Purāṇic subjects. These digests may be published in the Bulletin also.

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