

Vol. XXX, No. 1 ]

[ January, 1988

पुराणम्  
PURĀṆA

(Half-yearly Bulletin of the Purāṇa-Department\*)

*Published with the financial assistance from the Ministry of Education,  
Government of India*

VASANTA-PAÑCAMĪ NUMBER

आत्मा पुराणं वेदानाम्



ALL-INDIA KASHIRAJ TRUST  
FORT RAMNAGAR, VARANASI

Annual Sub.—Inland Rs. 50/-

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## सम्पादक-मण्डल

डा० रामकरण शर्मा

भूतपूर्व कुलपति, सम्पूर्णानन्द संस्कृतविश्वविद्यालय, वाराणसी; नयी दिल्ली

डा० रामचन्द्र नारायण दाण्डेकर

भण्डारकर प्राच्यशोधसंस्थान, पुणे

डा० जे० गोण्डा. उटरेख्ट, नीदरलैण्डस्

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(भविष्यपु० उत्तर० ६१।९-२२;

in connection with ध्वजनवमीव्रत)



## NOTES ON THE NAVADURGĀ-STOTRAM

It is needless to say that the worship of nine Durgās is one of the important acts in the worship of the goddess Durgā (नवदुर्गास्तथा पूज्या देव्याः सन्निहिताः शुभाः, Durgābhaktitarāṅgiṇī, p. 39). The present *stotra* eulogizes Durgā (with Cāmuṅḍā) who is associated with nine forms (दुर्गा चामुण्डया सार्धं नवदुर्गासमन्विता, Bhaviṣya, Uttara 61.9), namely Mahālakṣmī, Nandā, Kṣemakarī, Śivadūtī, Mahāruṅḍā, Bhrāmari, Candramaṅgalā, Revatī and Harasiddhi (61.9b-10).

It is astonishing that in similar enumerations of nine Durgās the names always vary. As for example, the well-known list of nine Durgās in the Devīkavaca mentions the names as Śailaputrī, Brahmācārīṇī, Candraghaṅṭā, Kūṣmāṅḍā, Skandamāṭṛ, Kātyāyanī, Kālarātrī, Gaurī and Siddhidātrī. Similarly the Agni-p. furnishes a list of nine Durgās in 348. 15-16, in which the names read are : Bhagavatī, Kātyāyanī, Kauśikī, Caṅḍikā, Pracāṅḍā, Suranāyikā, Urgā, Pārvatī and Durgā. In the nine jars of the *maṅḍala* nine Durgās are contemplated, namely Jagaddhātrī, Maheśvari, Kaumārī, Vaiṣṇavī, Vārāhī, Nārasimhī, Indrāṇī, Cāmuṅḍā and Kātyāyanī. Some are of the opinion that the nine trees of the Navapatikā are connected with the nine Durgās. (The nine names are however different from the names given in the Bhaviṣya-p.<sup>1</sup> We may further add that in the ceremony of installing a jar (*ghaṭasthāpana*) nine Śaktis are contemplated, namely Ugracaṅḍā, Pracāṅḍā, Caṅḍogrā, Caṅḍanāyikā, Caṅḍikā, Caṅḍavatī, Caṅḍarūpā and Rudracaṅḍī; cp. these names with the names of Navage-hasthā Durgā, namely Rudracaṅḍā, Pracāṅḍā, Caṅḍogrā, Caṅḍanāyikā, Caṅḍā, Caṅḍavatī, Caṅḍarūpā, Aticaṅḍikā and Ugracaṅḍā (Agni-p. 185. 3b-6a).

1. कदली (plantain) is connected with Brahmāṇī; कचु (Arum colocacia) with Kālikā; हरिद्रा (tumeric) with Durgā; जयन्ती (Premna spinosa) with Kārttikī; बिल्व with Śivā; दाडिमी or दाडिम्ब (pomegranate) with Raktadantikā; अशोक with Śokasahitā; मण or मन (Arum Indicum) with Cāmuṅḍā; घान्य (corn) with Lakṣmī.

A few examples of ninefold division of Devīs of different characters are also wellknown. An enumeration of nine Mātṛkās (Brahmānī, Māheśvarī, Kaumārī etc.) is found in many works. Sometimes we find some changes in the names (vide Agni-p, 315. 19). Some Purāṇas assert that the Mātṛkās, who followed Virābhadrā (while he was going to punish Dakṣa) were nine in number, namely Kālī, Kātyāyanī, Īśānī, Muṇḍāmālinī, Cāmuṇḍā, Bhadrākālī, Bhadrā, Tvaritā and Vaiṣṇavī.<sup>2</sup> There is also a conception of Navakātyāyanī.<sup>3</sup>

It is remarkable to note that a nine-fold enumeration concerning the *śakti* aspect of Devī or of a particular *deva* or *devī* is often found in Tantric tradition.<sup>4</sup>

(Verse 11) The goddess Durgā<sup>5</sup> is supreme or pre-eminent; she is *sakalā* (with *kalās* parts or characteristics or attributes),

2. There is however no fixed number of Mātṛs or Mātṛkās. They are said to be 6, 7, 8, 9, 12, 64 etc. in number in authoritative works. The names also sometimes vary in these enumerations.
3. We hardly find any mention of Navakātyāyanī in Sastric texts. Images of nine Kātyāyanīs are found in a temple in Hirapur, near Bhuvaneswar (Orissa).
4. प्रभा माया जया सूक्ष्मा विशुद्धा नन्दिनी पुनः । सुप्रभा विजया सर्वसिद्धिदा नवशक्तयः ॥ (quoted from a certain Nibandha in Tantrasāra, p. 186, ed. by P. Bhaṭṭācārya; these are the nine पीठशक्तिस of Durgā). An enumeration of nine *śaktis* in the worship of Bhuvaneśvarī is found in the same work (pp. 164-165; The *śaktis* are : जया, विजया, अजिता, अपराजिता, नित्या, विलासिनी, दोग्ध्री, अघोरा and मङ्गला). There are nine पीठशक्तिस in the worship of Sūrya (namely दीप्ता, सूक्ष्मा etc.) (*Ibid*, p. 227), nine पीठशक्तिस of Viṣṇu, namely विमला, उत्कर्षणी etc. (p. 242) and nine *śaktis* of Lakṣmī, namely विभूति, उन्नति, etc. (p. 218). For nine *śaktis* in the worship of Śiva (namely वामा, ज्येष्ठा etc.), see Agni-p. 74.47-49. The nine-fold division of the 'power' of the Deity has a prominent place in the Vaiṣṇava śāstras also; cp. the worship of *nava-vyūha* of Viṣṇu in Agni-p. Ch. 201.
5. On the name Durgā, see the bhāṣya on Lalitā-sahasranāma, p. 66; Kāśīkhaṇḍa 72-71-72; MB. Virāṭaparvan 20.9.

*amalā* (without blemishes) and *niṣkalā* (without *kalās*); she is extolled by the lord of the world (i. e. Viṣṇu); she is the source of pleasure in the whole world; her lotus-feet is kissed (i. e. touched with reverence) by the king of the gods (i. e. Indra).

The long compound in the first half contains two adjectival expressions qualifying Durgā; the first half ends in चरणाम्बुजा. The root *ji* (*jayati*) (intransitive) means 'existing with pre-eminence' (जयोऽत्र उत्कर्षः, Kṣīratarāṅgiṇī 1.374). The root *ji* may also mean *sphuraṇa* (arising, flashing; comm. on Saundaryalaharī 93).

The two aspects (*sakalā* and *niṣkalā*) of Devī is one of the fundamental doctrines of the Śākta philosophy. (*Kalā* may mean a body also, see Agni-p. 214.29). *Mala* may be taken in the general sense of blemishes. It may refer to the three kinds of *malas*, namely *āṇava*, *kārma* and *māyīya*.

The third foot contains 13 *mātrās*. This metrical defect may be removed if we read वदद्या in the place of वन्दिता.

(Verse 12) The goddess Caṇḍī takes flesh and wine as food; she is adorned with the heads of human beings; she holds a broken sword inlaid with loathsome blood, ornaments, teeth and nails.

As the reading *muṇḍita* (shaved) in the third foot does not yield any suitable sense, it is proper to read *maṇḍita* (i. e. *śobhita*) in its place.

In the second foot, *khaḍga* (sword) is described as *churita* (inlaid, blended) (on account of *vikṛtanakha-bhūṣaṇa-rudhira-vaśa*) and as *kṣata* (broken, damaged) (as a result of being struck by the weapons of the enemies). The meaning of this line is not quite satisfactory. The reading may be faulty as the second foot contains 19 *mātrās*.

(Verse 13) The goddess Mahālakṣmī is the superintending deity of the Siddhavaṭa; she is naked; she is decorated with the moongem (*Candrakāntamaṇi*) tied in the dreadful matted hair, which has become illuminated on account of covering fire.

The reading of the first foot seems to be slightly corrupt. It is difficult to construe the word *udbala* (strong, powerful) with the preceding or the following word. We have however taken the word



in the sense of 'illuminated' to suit the context. The foot contains 13 *mātrās*, which shows the faulty character of the reading. *Śikhin* in *śikhigaṇa* means fire.

*Digambarabhūṣā*—'*digambaraṃ bhūṣā yasyāḥ*'. The import of '*siddhavateśā*' is not clear. The *Vaṭa* tree in *Prayāga* or *Gāyā* may be regarded as a *Siddhavaṭa*, but it has no connection with the goddess. Though there is a *tīrtha* called *Siddhavaṭa* mentioned in the *Purāṇas* (*Varāha*-p. 151.7; *Līṅga*-p. 1.92. 153), yet we have no Puranic authority to connect this *tīrtha* with the goddess.

(Verse 14) The goddess *Nandā*<sup>6</sup> holds a water-jar in the hand; she removes troubles of those who bow down to her. She is seated in the *Padma* posture; she has a lotus-like face; she looks gracious on account of holding a lotus in the hand.

(Verse 15) The goddess *Kṣemaṅkarī* is arrogant in nature; her body is dreadful; all the ten quarters are filled with the furious howling of the goddess; she is naked and has a disfigured face.

If we read the name as *Kṣemaṅkarī* in the fourth foot, the metre becomes defective (there being 16 *mātrās*). The name should be read as *Kṣemakarī* as is read in the verse enumerating the name (61.9).

As *uddāma* is an adjective, its use in this foot does not seem to be proper. Can it be taken as an adverb and be construed with *pūrita*? It is proper to take *uddāma* as qualifying *phetkāra*.<sup>7</sup> In *diśaughā* the first word (stem) is *diśā* and not *diś*. The latter will give rise to the form *digaughā*.

(Verse 16) The goddess *Śivadūti*<sup>8</sup> is the chief power of *Śiva*; in her womb exists the crying cosmic egg; Her *hum*-sound is naturally resonant; she is intoxicated; she holds a whale in the hand.

6. On the name *Nandā*, see *Devī*-p. 37. 18 and *Bhāṣya* on *Lalitāsahasranāma*, p. 138.

7. We may however explain the expression as फेत्कारेषु ये उद्दामाः; Cp. the *Guptavati* on the expression भक्तजनोद्दाम-दत्तानन्दोदये in the well-known *Argalāstotra* (21).

8. For *Śivadūti*, see *Saptaśatī* 8.27; see also the *Bhāṣya* on *Lalitā* S. N. p. 107.



The first half consists of two epithets, the first being क्रीशितब्रह्माण्डोदरा. The reading सुखमुखर is undoubtedly corrupt. We are in favour of the reading सुखमुखरित. *Krośita*—from the root कृश आह्वाने रोदने च. The first foot has 13 moras.

We take *madā* as an adjectival expression from the root *mad* with the suffix *ac*. *Madātimihastā* however does not seem to be the original reading, for no prominent goddess is described as holding a whale in her hand. *Prathama* here does not mean 'the first' but 'the chief, principal.' (प्रथमस्तु भवेदादौ प्रधानेऽपि च वाच्यवत्, *Medinī*, *Mānta* 47).

(Verse 17) The goddess Mahātuṇḍā is described as having ears adorned with the gem of the king of serpents. On account of her irresistible boisterous laughter the horizon is rendered terrible, formidable or unbearable, and trembling or shaking (through fear).

It is to be noted that the name read in the verses enumerating the names of nine Durgās is Mahāruṇḍā (*ruṇḍa*, a headless body). Since the verse speaks of the boisterous laughter of the goddess, it is proper to take the name as Mahātuṇḍā.

The reading of the third foot is metrically defective as it contains 10 *mātrās*. We prefer to read मणिवर in the place of मणि in order to render the metre defectless.

*Bhujagendra-maṇi* is the wellknown *sarpamaṇi* described in *Bṛhatsamhitā* 82.5. The *Agni-p.* uses the term *bhujāṅgamamaṇi* in 246.6. It seems to be the same as 'the *mahāmaṇi* in the *nāgahāra*' (*Saptaśatī* 2.29-30).

(Verse 18) The goddess Bhrāmari is the destroyer of demons; she assumes the form of a black-bee; her various limbs are made to dance on account of being incited by the murmuring sounds of sharp-sounding drums of various kinds and cymbals.

For Bhrāmari, see *Saptaśatī* 11.49-50. (अमरस्येयम् आकृत्या भ्रामरी, *Śāntanavī* on *Saptaśatī* 11.49). The goddess is mentioned in *Devī-Bhāg.* 7.38.7.

(Verse 19) The goddess Candramaṇḍalā has a body with four hands and has a digit of the moon (on the head); she is engrossed in meditation and concentration; she has chosen the lion (as her

mount); she is pacified and has a calm face. (The verse enumerating the names of nine goddesses reads the name as Candramaṅgalā.)

The word *siṃhavarā* is to be analysed as सिंहस्य वरा सिंहवरा; वृणोतीति वरा (वृ+अच्). Some analyse as सिंहेषु वरा सिंहवरा (*siṃha* signifying a highly powerful being).

The expression *dhyānayogatanniṣṭhā* presents some difficulty as there is no necessity to use *tat* before *niṣṭhā*. Most probably the reading is corrupt; *dhyānayogasanniṣṭhā* may be taken as the original reading. *Candrakalā* is to be taken to mean 'one possessing *candrakalā*.'—the suffix *ac* is added with the word *candrakalā*.

(Verse 20) The goddess Revatī is<sup>9</sup> beneficial to all; she is of multifarious forms; she holds a sharp *śūla* (spear or trident) in the hand; she has killed a host of enemies by blowing or hurting with the beak and wings.

Revatī is mentioned in Agni-p. 348. 190. *Bhadrā* also means the *sthitiśakti* or *rakṣaṇaśakti* (See the commentaries on Saptasatī 5.7). *Pakṣapuṭa* literally means the hollow of the wings.

(Verse 21) The goddess named Harasiddhi is worshipped by *siddhas* (yogins possessing supernormal powers); she is the marvellous power of Śiva; she with *yoginīs* cheerfully roams in 'ancestor-groves' (cremation grounds).

Siddhi is the name of one of the nine Durgās given in the Agni-p. 348-19. Harasiddhi may be identical with this goddess.

(Verse 22) The king of the other world (paradise) performed this most excellent eulogy of the nine forms of Durgā in the Āryā metre and prayed Her with the gods to save them from all fear.

*Apararāt* = *Aparalokarāt*. *Trāhi*—an irregular form in the place of *trāyasva* (the root *trai* being ātmanepadin) often used in the Purāṇas (see Mār. p. 15.68; Brahma-p. 78.64; D. Bhāg. 7.28.51).

9. On Revatī, see Devi-p. 37.41 (रेवा तु नर्मदा देवी देवी वा रेवती मता । अतिखण्डनरक्षा वा लोके देवो प्रकीर्तिता); the meaning of the verse is not fully intelligent. The L.B.S.K.S.V. ed. of the Purāṇa reads 'नदी वा रेवती' and अतिखण्डेन रक्षा वा (37.38b-39). The meaning is still not clear.

*Āryābhiḥ*—*Āryā* means the verse composed in the *Āryā* metre; for a similar use of this word see *Sām. Kā* 71 (आर्याभिः संक्षिप्तम्). The metre was deemed so helpful in memorizing verses that we find a good number of verses composed in this metre in the works on *Āyurveda*, *Vyākaraṇa* and *Jyotiṣa*. A verse in this metre is found in the *Śābarabhāṣya* also (4.4.24). There are a few verses composed in this metre in the *Purāṇas*; *vide* *Skanda-p. Revākhaṇḍa* 11.2-4 and 181.44-45 (an eulogy of *Śiva*); *Devibhāg.* 8.10.13 and *Garuḍa-p.* 1.68.9-11; 1.71.14-18; 1.76.2-8; 2.1.2; 2.2542).

—R. S. Bhattacharya



## MAHĀBHĀRATA REPETITIONS\*

By

RAM KARAN SHARMA

It goes without saying that the Mahābhārata represents the most vital connecting link between the Vedic and classical traditions—literary, linguistic, mythological, religious and legal traditions. The wide range of the areas of its absorption and successive flow of transmissions renders this fifth Veda indispensable for a comprehensive insight into the multidimensional ancient Indian cultural tradition.

2. Its<sup>1</sup> textual parallelisms specially with the Rāmāyaṇa, Dharmaśāstras, Purāṇas and even the Vedas have already formed the subject matter of studies with several eminent scholars all over the world. Louis Renou's 'L'Hymne aux Aśvin de l'Adiparvan', V. S. Sukthankar's 'The Rāma Episode (Rāmopākhyāna) and the Rāmāyaṇa' and 'The Nala Episode and the Rāmāyaṇa', P. V. Kane's 'The Mahābhārata verses and very ancient Dharmaśāstras and other works', S. K. Belvalkar's 'The Cosmographic Episode in the Mahābhārata and Padmapurāṇa' may specially be mentioned in this connection. E. W. Hopkins also lists quite a few parallel passages from the Rāmāyaṇa and the Mahābhārata representing typical epic similes. The Editor of the Anuśāsana Parvan—Dandekar refers to chapter sixtyfive of the Liṅgapurāṇa in the context of the Śivasahasranāma.

3. Now that the Critical Edition of the Mahābhārata along with the Pāda Index is available with us, we could very conveniently think of bringing out a complete classified concordance so as to assess and appreciate the elements and magnitude of repetitions in it in terms of C. M. Bowra's technique of oral poetic compo-

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\* The paper was read at the 31st session of the International Congress of Human Sciences in Asia and North Africa held in Tokyo and Kyoto (Japan), 1983, and reported in its Proceedings.

1. Cf. Introduction to the "Elements of Poetry in the Mahābhārata", referred to in para 4 of this paper.



sition and thereby fulfil the intellectual commitments implied in the following remarks made by Prof. Emenean in his learned article "Oral Poets of South India : The Todas" about twenty-five years ago : "Old as is writing in the history of the culture of India in its classical form, there is literature there that is even older than writing. The Vedas, the oldest religious texts of Hinduism, contain in their earliest layers, hymns and other ritual utterances, the beginning of which can be conservatively placed in the second millenium B. C. These texts present clear evidence that they are oral compositions. Perhaps the most striking kind of evidence is the extensive repeated use, in the verses, of traditional poetic units. Maurice Bloomfield in his intensive study of the phenomenon in the two volumes called Rigveda Repetitions found that in the Ṛgvedic collection of over a thousand hymns, approximately a fifth of the lines are involved in this repetitive use....The marks of oral composition and of a very early synthesis of numerous oral recitations into one unified text are clearly evident in both these epics (the Rāmāyaṇa and the Mahābhārata)(as they are in Homer). The tradition of transmittal of the Mahābhārata (and of the Rāmāyaṇa too) even illustrates the postulate that in a living oral tradition and barring special conditions, no two oral recitations of what purports to be the same work are identical but each recitation is a fresh composition. For we are told in the Mahābhārata itself that its length is not always the same (Book I, adhyāya 1) and that the text as we have it is the third recitation in a succession of famous recitations of different lengths. This oral characteristic... did not come to an end even after the Mahābhārata was written down, perhaps in the 4th century A. D., perhaps somewhat earlier. The copyists have never ceased to add more good, bad or indifferent passages or stories to their versions when they could do so. It is only recognition of the oral technique of composition and its implications that makes it possible to deal with the Sanskrit epic in any but the most fumbling way".<sup>2</sup>

4. The doctoral dissertation entitled "Elements of Poetry in the *Mahābhārata*" written out by the writer of this paper under the inspiration and esteemed guidance of Prof. Emenean and

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2. Journal of the American Folklore, LXXI (1958) pp. 313-4.

published as Vol. 20 of the University of California Publications in Classical Philology in 1964 represented just a modest beginning of the study of Mahābhārata repetitions in similes and other figures of speech including linkage chiasmus noun-adjective combinations and full verse or pāda repetitions. But the fact remains that no comprehensive Concordance of Mahābhārata repetitions has yet been undertaken. The purpose of the present paper is to draw the attention of scholars to the problem of a comprehensive and classified presentation of Mahābhārata repetitions followed by a similar concordance of the Rāmāyaṇa and the Purāṇas, culminating in the Encyclopaedia of Poetic Formulae in the Great Epics and Purāṇas.<sup>3</sup>

3. Repetitions (more or less verbatim passages) are so numerous in the Purāṇas that they may rightly be regarded as one of the characteristics of Puranic composition. These repetitions may be broadly divided into three classes :

- (A) Passages occurring in the Purāṇas and the Epics. As for example the Yayāticarita is found in MB. Adi-p. 76-93 and in Matsya-p. 25-42; chapters dealing with Narasiṃha etc. in Harivaṃśa-p. Bhaviṣya 41-45 are found in Matsya-p. 161-163; a few chapters on Sāṃkhyayoga in Śānti-p. are found in the last part of the Brahma-purāṇa in the dialogue of Vyāsa and the sages; most of the chapters on the life of Kṛṣṇa in the Viṣṇuparvan of Harivaṃśa are found in the Viṣṇu-p. (Sec. V) and the Brahma-p. (180-212); chapters on creation in Śānti-p. (182-183) are found in the Nāradiya-p. (I. 42-45).
- (B) Passages occurring in more than one Purāṇa. As for example the chapters on Puruṣottama-māhātmya in Brahma-p. (41-51) are found in the Puruṣottama-māhātmya-khaṇḍa of the Skanda-p. Matsya-p. chapters on Tārakāsura, Śiva's marriage, the birth Kārttikeya etc. (154-178) are found in Padma-p. 5. 37-42 (in a slightly condensed form); the chapters on the Khāṇḍikya-Keśidvaja-Janaka episode in Viṣṇu-p. vi. 6-7 are found in Nāradiya-p. I. 46-47; the Bhāgavata passages on Viṣṇu's incarnations (1, 3, 6-26) are found in Garuḍa I. 1. 14-34. The chapters on vāṃsa and bhuvanakośa are the capital examples of this class as is known to the students of ancient Indian history and geography.
- (C) Passages occurring in the same Purāṇa. As for example a description of *trividhā bhakti* is found



5, On the basis of the preliminary studies referred to above and some other learned papers on the subject (e. g. Emenean's *Bhagavadgītā* Notes) we find that the oral technique of poetic composition reflects itself in the Great Epics in the repetitions of various types including similes and metaphors, linkage or concatenation, chiasmus, noun-adjective combinations, vocatives, the whole pāda of verse with or without modifications, formulaic passages or parts thereof found in other texts. Unlike the written poetic composition like later Kāvya literature, the oral tradition as represented in the Epics necessitates a critical examination of the repeated material as a whole rather than one single verse taken as a separate isolated unit for a proper textual appreciation.

6. For example, one of the repeated items of the Mahābhārata imagery is the "cattle afflicted with cold" which symbolises the weakness or bewilderment.

The following nine passages from the battle scenes of the Bhīṣma and Droṇa Parvans involved in the repeated use of this simile may be referred to :—

वीक्षां चक्रुः समन्तात्ते पाण्डवा भयपीडिताः ।  
त्रातारं नाध्यगच्छन्त गावः शीतार्दिता इव ॥ 6.45.58

यथा हि शैशिरः कालो गवां मर्माणि कृन्तति ।  
तथा पाण्डुसुतानां वै भोष्मो मर्माण्यकृन्तत ॥ 6.113.7

in both the Avantikhaṇḍa (7. 4-29) and the Prabhāsakhaṇḍa (10.7. 2-16) of the Skanda-purāṇa and also in the Padma purāṇa (see IV. 85. 4-24 and V. 15. 176-192).

All these repeated passages occur in the chapters that are in dialogue form. It is remarkable to note that the names of speaker and hearer often vary in different Purāṇas, a fact which sometimes affords a clue in determining the chronological position of these chapters.

Besides these repetitions of *śabda* (passages), there are repetitions of *artha* (subjects, themes) in the Purāṇas, which are not of much importance in the field of textual criticism. Sometimes such repetitions are found in the same Purāṇa (as e. g. there is a repetition of the Vāmana legend in the Vāmana-purāṇa; see 23. 1. 31-97 and 73. 1-95. 84)—a problem which deserves to be studied seriously.

तत्कर्म प्रेक्ष्य बीभत्सोरतिमानुषमद्भुतम् ।  
 संप्रावेपन्त कुरवो गावः शीतार्दिता इव ॥ 6.116.26.  
 तस्य हर्षप्रणादेन बाणवेगेन चाभिभो ।  
 प्राकम्पन्त रणे योद्धा गावः शीतार्दिता इव ॥ 7.7.117  
 तत्सैन्यमिषुभिस्तेन वध्यमानं समन्ततः ।  
 बभ्राम तत्र तत्रैव गावः शीतार्दिता इव ॥ 7.96.26  
 ते वध्यमाना द्रोणेन शक्रेणैव महासुराः ।  
 समकम्पन्त पाञ्चाला गावः शीतार्दिता इव ॥ 7.101.47  
 मन्येऽहं पाण्डवान् सर्वान् भरद्वाजशरार्दितान् ।  
 शिशिरे कम्पमाना वै कृशा गाव इवाभिभो ॥ 7.130 6.  
 ततस्ते व्याकुलीभूता राजानः कर्णपीडिताः ।  
 बभ्रमुस्तत्र तत्रैव गावः शीतार्दिता इव ॥ 7.134.25  
 त्रातारं नाध्यगच्छन्त गावः पङ्कगता इव ।  
 पिपीलिका इव क्षुण्णा दुर्बला बलिना रणे ॥ 6.102.76

7. It will be seen that out of the nine passages cited above, eight passages have 'cold-afflicted cattle' imagery with the repetition of a full pāda as 'gāvaḥ śītārditā iva' in the six of them; "trembling with cold/fear/bewilderment/running here and there" also forms part of the imagery, besides the 'piercing in the vitals of the body' (*marmāṇi*).

8. Now let us look at the following two passages—one in the *Bhīṣmaparvan* and the other in the *Śāntiparvan*—with a repeated poetic unit '*māghamāse gavām iva*' constituting the second and fourth pādas respectively :

(i) कृन्तन्ति मम गात्राणि माघमासे गवामिव ।  
 अर्जुनस्य इमे बाणा नेमे बाणाः शिखण्डिनः ॥ 6.114.60

These arrows, not of Śikhaṇḍin, but of Arjuna, pierce my (Bhīṣma's) limbs, as the cold pierces the vitals of cattle in the month of Māgha (Winter).

(ii) गृह्स्नेहावबद्धानां नराणामल्पमेघसाम् ।  
 कुस्त्री खादति मांसानि [माघमासे गवाम्] इव<sup>4</sup> ॥ 12.137.85

4. [ ] arrangement mine.



An evil wife eats up the flesh of men of small intelligence who are captivated by domestic affection as the cold pierces the vitals of cattle in the month of Māgha (Winter).

9. It may be noted that the learned Editor—Belvalkar—accepted the obvious reading *māghamāse gavām iva*, though with a wavy line for the Bhīṣmaparvan passage while the reading accepted for Śāntiparvan passage is different with a different arrangement as *māghamā segavām iva*.

10. In the footnote and the corresponding critical note under the Bhīṣmaparvan passage, the Editor quoted the views of the commentators Devabodha, Arjunamiśra and Vādirāja and also discussed the textual problem as follows :

#### A. Footnote

- (i) Devabodha—अर्जुनस्य धवलस्य चन्द्रस्येति यावत् । बणन्ति शब्दं कुर्वन्ति बणाः सलिलानि तेषामिमे विकारा बणाः शरीराणि माघमासे शिशिरर्तुप्रथमभागे गवां सूर्यरश्मीनां गायत्रीव गात्राणि शरीरावयवान्... कृन्तन्ति छिन्दन्ति ।...अत्र चेदं विवक्षितम् । यथा सूर्यरश्मीनां कारणभूतानां कार्यरश्मिभिश्चन्द्ररश्मिभिः कर्तनम् । कार्यत्वं च रश्मीनां सूर्यरश्मीनामेव चन्द्रे अनुप्रवेशात् । तथा द्रोणाद्यध्यापकद्वारेण ग्राहितैरस्मत्कार्यभूतैरर्जुनबाणैरस्मत्कार्यभूतैरस्मन्मर्मणां कारणभूतानां छेदनम् । अथवा बणन्ति शब्दान् कुर्वन्तीति बणाः पुत्राः । आसेगवौ [वां] कर्कटानां गात्रं कृन्तन्ति । माघं मघाभावो यथा भवन्ति [ति] । कर्कटानां मघाभावस्तिर्यक्त्वात् । अर्जुनस्य तु युद्धेनाततायिवधस्य विहितत्वात् ।
- (ii) Arjunamiśra—मागमा वृश्चिकी प्रोक्ता तदपत्यानि सेगवा । यथा मागमां वृश्चिकीं यथा तदपत्यानि सेगवा वृश्चिकीं मातरं कृन्तन्ति । उदरस्थान्यपत्यानि पृष्ठं विदार्य बहिर्निगच्छन्तीत्यर्थः ।
- (iii) Vādirāja—माघमा सेगवां स्वमातृभूतां कर्कटीमिव । सेगवा कर्कटी-सन्ततिः स्वमातृपृष्ठमेव निर्भिद्य जायत इति प्रसिद्धिः ।

[The Editor left Nilakaṇṭha out of discussion. Nilakaṇṭha's version, however, is : “*māghamām karkaṭīm segavās tada patyāni karkaṭyā nāśahetur garbha eveti prasiddham*”.]

## B. Critical note

“For Śāntiparvan passage....12.137.85 (B. māghamā segavā iva) the commentator’s explanation is correct, but as the piercing effect of the autum on the vital parts of the cow is a constantly repeated idea in the epic (cf. 6. 113. 7) we need not reject the obvious interpretation.”

So the Editor accepted the obvious reading *māghamāse gavām iva* in the Bhīṣmaparvan passage, in spite of numerous self-contradictory speculative interpretations by commentators such as *māgham ā segavām iva*, *māgamāmsegavā iva*, *māghamā segavām iva*, *māghamām segavā iva*. The obvious reading has also the support from Devabodha, the oldest available commentator, partly at least.

12. But the same Editor while dealing with the relevant Śāntiparvan passage (the fascicule containing this passage came out three years later in 1950), in spite of his unequivocal verdict in favour of the obvious correct reading corroborated by the repeated use of this poetic formula in the text, accepted Vādirāja’s reading *māghamāsegavām iva*—that too without any footnote or explanatory note or even a cross reference.

13. This is just one example where grammatical or other considerations stand in the way of textual interpretations in the absence of a classified concordance.

14. It is the identification of the minimal poetic units in the great Epics that will facilitate a correct textual, linguistic, literary, philosophical, historical or comparative appraisal of Indian tradition. This will also help us in determining the common core and distinctive feature, not only of the two epics but also of the Purāṇas, Dharmaśāstra and other classical texts.

## AJA EKAPĀD IN RETROSPECT

By

U. N. DHAL

Our religion is polytheistic in form. In the early Vedic age, the natural phenomena, animate and inanimate beings etc., were deified to form the pantheon, but their number was limited to thirty three only (RV. 3.6.9; 8.35.3). And they were divided into three categories corresponding to the three divisions of the universe, viz., (1) celestial (*dyusthāna*), (2) atmospheric (*antarikṣasthāna*) and (3) terrestrial (*prthivīsthāna*) regions. Like the other two regions, to the middle region or *antarikṣasthāna* belong divinities like Indra, Mātariśvan, Rudra, Maruts, Ahibudhnya, Ajaekapād etc. Among these divinities, Ahibudhnya 'the dragon of the deep' and Aja ekapād 'he (unborn), who protects or drinks with one foot' seem to have different feature. In subsequent stage of development Aja ekapād (also Ahibudhnya) is included among the eleven Rudras and is accepted as an epithet of Śiva. In view of the interesting features, Aja ekapād is taken up for study. The aim of the present discussion would limit to his iconographical representation as he emerges through different stages of development.

### Aja ekapād—an atmospheric god.

Among the Vedic deities, Ajaekapād appears to be significant from different aspects. He occurs five times<sup>1</sup> in juxtaposition with Ahibudhnya and one time alone (RV. 10.65.13) and is invoked for blessings. In the AV (13.1.6) he is said to have made firm the two worlds like heaven and earth. The TB (3.1.2.8) informs us about the rise of Aja ekapād from the east. In Gṛhya rites (P. Gr. S. 2.15.2) oblations are offered to Aja ekapād together with Ahibudhnya, Indra etc., on the full-moon-day of Prauṣṭhapa. These texts simply recognise him as one of the deities of the Hindu pantheon. Besides the term is variously interpreted as

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1. For the close assortment of Ahibudhnya and Ajaekapād refer to RV. 2.31.6; 6.50.14; 7.35.13; 10.64.4. and 10.66.11.



'the genius of the storm, the ruddy sun, the moon, the lightning, one-footed driver or stormer etc., but nothing can be ascertained as to his exact physical features. Yāska in his Nirukta (12.29) interprets Aja ekapād as 'the one-footed driver or he who protects with one foot, or who drinks with one foot, or who has only one foot' but the commentator, Durgācārya accepts him as the sun. On the other hand the theriomorphic or anthropomorphic features which played an important part in the evolution of some of the sectarian gods in the subsequent religious history of India, is not clear here.

### Aja ekpad : Rudra-Siva

In the Vedic literature Aja ekapād is reckoned as one of the deities of the middle region along with Rudra. In the early stage of development Rudra is depicted as a ferocious deity to be feared at. But the epic and Purāṇic Rudra appears to be a combination of the Vedic and non-Vedic notions. In the new ideas, which have been ushered in this period we come across Harihara, the marriage of Śiva and Pārvati, Śiva and the Moon, and Ganges, etc. Among the novel additions to Śiva mythology, the concept of Trimūrti, Aṣṭamūrti etc., are significant, but among them the idea of the eleven manifestations of Rudra (*ekādaśa Rudra*) is very important. Various stories are related as to the birth of Rudra and his other manifestations. This idea of eleven Rudras may have evolved out of the representation of Śiva with eleven armlets in the Indus Valley period. The Mbh (12.201.18-19) states that Rudra was the son of Tvaṣṭṛ and details the eleven Rudras thus : (1) Aja ekapād, (2) Ahirbudhnya, (3) Virūpākṣa, (4) Raivata, (5) Hara, (6) Bahrūpa, (7) Tryambaka, (8) Sāvitra, (9) Jayanta, (10) Pināki and (11) Aparājita (cf. Mt. 5.29-30). Like the epic, the Purāṇas also record the birth of eleven Rudras. Though the list varies but in majority of the texts, Aja ekapād is recognised as one among the eleven. According to Vāyu (63. 69ff), the Brahmāṇḍa (2.3.71ff), the Liṅga (1.63.20ff) and the Śiva (Śatarudra Samhitā) (18.24ff) the eleven Rudras are the children of Kaśyapa born of Surabhī. Being propitious in form they are born to serve the cause of the gods :

*ekādāśaite Rudrās tu Surabhī-tanayā smṛtāḥ |*

*devakāryārtham utpannāḥ Śivarūpāḥ sukhāspadāḥ ||*

Śiva P. 18.27.



The Bhāgavata (6.6.17ff) makes them the progeny of Bhūta and Sarūpā, whereas the Matsya (5.29ff) depicts the eleven Rudras as the Mind-born sons of Brahmā and each holding a trident in his hand—

*eteṣām mānasānām tu triśūlavaradhāriṇām || 31a*

Among the list of eleven Rudras, Aja ekapād and Ahirbudhnya, the two gods of the atmospheric region, are also included.

As to the divinity of Aja ekapād along with others, the Mbh (12.201.18ff) pictures him as the lord of the three worlds. The wealth created by Agni, when the constellation Prauṣṭhapada is ascendant, is guarded by Aja ekapād together with Ahirbudhnya and Kuvera (Mbh 5.112.3-4). Besides being included among the eleven Rudras, Aja ekapād is reckoned as one of the thousand and eight names of Śiva<sup>2</sup> (Mbh 13.17.100f).

But the question arises as to why Aja ekapād (also Ahirbudhnya) is accepted as one of the manifestations of Rudra-Śiva. Aja ekapād (unborn-one-footed or standing on one foot) appears to be an indicative of the image standing on one leg in the Indus Valley period. This *ekapād* posture has been adopted as a posture of penance. As Śiva is a Yogī per excellence, it is probable that he was naturally described as ekapād, a yogic posture. In view of this Śiva Cult in subsequent stage of development might have assimilated Aja ekapād to form one of the manifestations of *ekādāśa* Rudras of the epic Purāṇic age.<sup>3</sup>

Thus during the age various concepts were assimilated with Śiva and formed his epithet. Such further development provided

2. Ekapād Bhairava or Aja ekapād is reckoned as one of the forms of Śiva in sculptural representation. In addition to the emblems held in his hands, the two signs of Aja ekapād like his penis erectus (*ūrdhvaliṅgam*) and the tiger skin characterise him as a manifestation of Śiva. In order to trace the origin of the Jagannātha image, H. V. Stietencron has imagined the Ajaekapād icon of Śiva to be at the root of development of the same. Cf. H. V. Stietencron, 'The Śiva component in the Early Evolution of Jagannātha', *The Cult of Jagannātha and the Regional Tradition of Orissa*, Delhi, 1978, p. 120ff.
3. A. P. Karmarkar, *Religions of India*, Vol. I, Lonavla (India), 1949, p. 77 ff.

ample opportunities to the artists of the pre-Gupta age and of later ages to depict the various forms of Śiva in sculptures. The caves of Elephanta and the Badami seem to show such stage of transitional development.

### Aja ekapād in Sculpture

When numerous sculptural representation of Aja ekapād was found out, the authors of Śilpaśāstra must have been very much tempted to depict the iconographical features of the image in their works for future guidance. Among the treatises on Śilpaśāstra the Viśvakarmaśilpa and Rūpamaṇḍana<sup>4</sup> seek to provide the direction for the construction of each of these eleven manifestations. The text records Aja and Ekapād as two distinct forms and describes both having sixteen arms. The Aja is said to have emblems like *śūla*, *aṅkuśa*, *kapāla*, *ḍamaru*, *sarpa*, *mudgara*, *akṣamālā* and *sudarśana (cakra)* in the right hands, whereas in the left he carries *gadā*, *khaṭvāṅga*, *paṭṭīśa ghaṅṭā*, *śakti*, *paraśu*, *kamaṇḍalu* but one is held in *tarjani* pose. On the other hand *Ekapād* holds *khaṭvāṅga*, *bāṇa*, *cakra*, *ḍamaru*, *mudgara*, *akṣamālā*, *śūla* along with one hand in *varada* pose in the left while the right hands keep *dhanu*, *ghaṅṭā*, *kapāla*, *kaumudi*, *tarjani*, *ghaṭa*, *paraśu* and *cakra*. On the other hand the *dhyāna*<sup>5</sup> at the end of such descriptions clearly speak of one image i. e., Aja ekapād instead of two (Aja and Ekapād). The right side of Śambhu is represented by Brahmā with his emblems, while the left side represents Acyuta with his emblems and the deity is sculptured

4. As quoted in T. A. G. Rao, *Elements of Hindu Iconography*, Vol. II, Part II, second edition, Delhi, 1968, p. 383ff.

5. *dhyāyet koṭi-raviprabhaṁ*  
*trinayanam śitāmśugaṅgādharām*  
*haste ṭaṅka-mṛgaṁ varābhayakaram*  
*pādaikayuktaṁ vibhum |*  
*Śambhor dakṣiṇa-vāmakakṣabhujayor*  
*Brahmācyutābhyām sthitām*  
*tat tat lakṣaṇam āyurdhaiḥ parivṛtaṁ*  
*hastadvayāḍhyāñjalim ||*

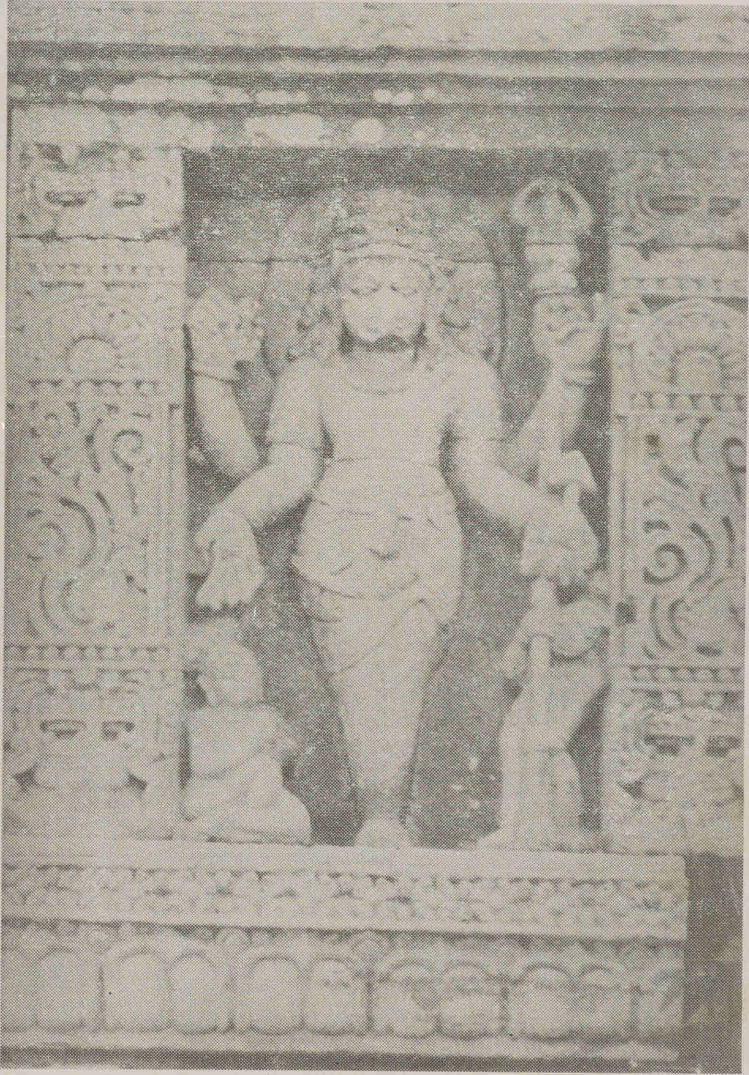
As quoted in *Vāstu Śāstra*, Vol. II of D. N. Shukla, Gorākhpur, 1958, p. 184.





Ajaekapād, Śiśireśvara Temple, Bhubaneswar,  
Late 8th Century AD.





Ajaikapād, Tālesvara Temple, Bhubaneswar, 8th Century A.D.



with one foot (*ekapād*) only. In the present sculpture, one can invariably trace Aja ekapād with four hands only.

For favour of illustration I have accepted two earlier images of Aja ekapād from Bhubaneswar belonging to the 8th century A.D. One is from Tāleśvara temple and the other is from Śīserēśvara temple, both of them appear to be identical. The image consists of four hands and is shown with the penis erectus (*ūrdhvaliṅgam*) and the snake as sacred thread stretches from the left shoulder. The god has a halo behind his head and holds a *triśūla* and *akṣamālā* in two upper hands, while one lower hand is in *varadamudrā*, the gesture of granting a wish, the emblem of the other hand is *ghaṭa* or *amṛtaghaṭa*. The body with the snake as sacred thread and *triśūla* in one of his hands resembles Śīva. *Akṣamālā* in the right hand is usually accepted as one of the emblems of Brahmā. And *Amṛtaghaṭa* 'the vase of nectar' appears as one of the emblems of Viṣṇu in his Mohinī form at the time of *Amṛtamanthana*. Thus the icon represents to a greater extent the contents of the *dhyāna*.

To sume up, Aja ekapād, a deity of the atmospheric region along with Rudra is, in course of time, fused with Rudra-Śīva and formed one of his manifestations. And the appellation was accepted as one of the thousand and eight names of Śīva. In sculptural representations, he is also recognised as a form of Śīva.

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THE MOTHER GODDESSES ACCORDING TO THE  
*DEVĪPURĀṆA*

by

PRATAPADITYA PAL

**Introduction**

The cult of Mātṛkā or the Mothers is among the many fascinating topics discussed in the *Devīpurāṇa* (henceforth *Devip.*). One of the least studied of the Śākta upapurāṇas, *Devip.* is a rich and relatively early text of this genre. Hazra has persuasively demonstrated that the text was well known by the eleventh century and was compiled, in its present form, between the sixth and the tenth century.<sup>1</sup> By a very detailed study of the peculiar hybrid language of the text and a comparison with Buddhist literature in hybrid Sanskrit, he has convincingly shown that parts of the *purāṇa* may go back to the early centuries of the Christian era, if not earlier. He has further demonstrated that the present text may have been redacted and compiled somewhere in Eastern India, probably in Bengal. It has certainly remained popular among the Śāktas of Bengal, but is also authoritative in the northwestern regions of the country and in the Himalayas.

In reaching his conclusions Hazra has relied mostly on textual evidence, as most scholars who work with texts are prone to do. However, in this paper attempts will be made to show that not infrequently both the relative date and the place of origin of a text can be determined with artistic or archaeological evidence. I have found this method very commendable in relation to the *Viṣṇudharmottarapurāṇa*. Most scholars are agreed that this

1. R. C. Hazra, *Studies in the Upapurāṇas*, II (Calcutta, 1963), pp. 35-194. Hazra has given a fairly detailed summary of the contents of this *upapurāṇa*. The old Baṅgabāsi edition (in Bengali script) of the text with a translation by Panchanan Tarkaratna has recently been revised and reprinted by Navabharat Publishers in Calcutta (B. E. 1384). While I have used this work extensively, all quotations are from the Devanāgarī edition, by P. K. Sharma and entitled *Devī Purāṇam* (New Delhi, 1976).

*purāṇa* must have been compiled in the northwestern part of the Indian subcontinent, specifically Kashmir. In several articles I believe I have convincingly demonstrated with the help of the artistic remains of that region that this indeed is true.<sup>2</sup> In this paper I will not only discuss both the concept and the cult of the goddesses known as Mātṛkā, as delineated in the *Devip.*, but will also demonstrate how the iconographic data is useful in establishing a relative chronology of at least certain portions of the text.

The expressions *mātṛkā* and *mātarah* are very amorphous terms in the history of Indian religions. Apart from the fact that they are applied to specific groups of goddesses, who seem to have been brought together under this rubric, all goddesses may be addressed as "mother". A similarly broad use is made of the term *jananī*, also meaning mother, by the Hindus, Buddhists and the Jainas alike. In the tāntric tradition, despite the sexuality involved in *vīrācāra* or *kuḷācāra* rituals, all women are to be addressed as mother and the goddess is said to reside in them all. Thus, one's mother, wife, sister and daughter are all mothers. The psychological implications of the contradictions and ambiguities regarding the role of woman and of the goddess in Hindu mythology have recently been discussed by Wendy O'Flaherty.<sup>3</sup> The book, however, does not specifically deal with the various groups of goddesses that are known as Mātṛkā but interprets the aggressive and dominant role of the goddess and the mother in mythology. In writing about the Mothers in the *Devip.*, I will not dare follow in the footsteps of my distinguished colleague. Rather, my purpose is simply to extract the fascinating material concerning the Mothers and their cult as contained in the text.

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2. P. Pal, "The *Aiḍuko* of the *Viṣṇudharmottarapurāṇa* and certain aspects of stupa symbolism" in *Journal of the Indian Society of Oriental Art*, n.s. pp. 49-62; "Dhanada Kūbera of the *Viṣṇudharmottarapurāṇa* and Some Images from North-west India" in *Lalit-Kalā*, 18, pp. 13-26.
  3. W. D. O'Flaherty, *Women, Androgynes and Other Mythical Beasts* (Chicago, 1980).



### Mothers of the World

The Mothers are introduced in the very first chapter of the *Devip.* where they are described as mothers of the people or of the worlds (*lokamātarah*).<sup>4</sup> Beneficial to all creatures, they are said to reside in different places for the good of all children. That they are universal mothers is repeatedly emphasized in the text.<sup>5</sup>

The expression *lokamātarah* is also used in the *Mahābhārata* to describe the Mothers who are said to speak different languages,<sup>6</sup> thereby implying that they are regional or local deities who have different identities but reflect the same basic concept. Invariably associated with Kārttikeya, they are made to plead with him to gain the distinction of being his mothers. Moreover, as will be apparent from the following passage, there appears to have been a conflict between two groups of Mothers. The Kṛttikās or the Pleiades, who are the foster mothers of Kārttikeya, come to him and say :

Let ours be the estate of those who before had been fabricated as the Mothers of this world, and it shall be no more theirs. Let us be worshipful to the world, and let *them* be not so, but among Gods. They have robbed our progeny on your account, restore it to us !<sup>7</sup>

If is difficult to surmise what this conflict between the “old” and the “new” Mothers was all about. It may reflect a state of affairs during the expansion of Aryan culture resulting in some sort of hostility between the Vedic deities and indigenous goddesses.

A similar conflict is recorded in other puranic myths as well, the most elaborate version of which is given in the *Matsyapurāṇa*.<sup>8</sup>

4. *hitāya sarvabhūtānām mātaro lokamātarah | sthitā lokavibhedena bālānām hitakāmyayā ||* 1. 52
5. *viśvaśya mātaraḥ |* 67.52; *sarvalokasya mātaraḥ |* 87, 16. In some manuscripts of the *Amarakośa*, the goddess of prosperity Lakṣmī is characterized as *lokamātā. indirā lokamātā mā kṣirābdhitanayā ramā ityapi pāṭho dr̥śyate |*
6. For the epic reference see, S. Sorensen, *An Index to the Names in the Mahābhārata* (Delhi, 1978), p. 474.
7. J. A. B. van Buitnen, *The Mahābhārata*, 2 (Chicago, 1975), p. 657.
8. Chapter 179. More than a hundred Mātṛkās are named in this chapter, which knows of a group of seven, but none of the familiar Saptamātṛkās are included.

The Mothers were created by Śiva to help him destroy the demon Andhaka. However, after Andhaka's impalement, the Mothers remained hungry and wanted to devour the universe. Unable to control them, Śiva appealed to Narasimha, who then created thirty-two other Mothers from his own body. Witnessing the fury of these fire-breathing Mothers, the earlier host sought refuge in Narasimha. The lion-headed god then announced that these Śivaite Mothers will forever protect the world just as people and cattle protect their offspring. They were also instructed to worship both Śiva and Narasimha, who then told his creations that they shall be his lovers and will receive worship from mankind.

Thus, as in the *Mahābhārata*, here also we see a conflict between two groups of Mothers, though the hostility has now been sectarianised by its association with the two major theistic religions of the Hindus. One group of Mothers is regarded as perennially hungry, but both groups are vicious and malignant, and certainly not maternal. It is interesting to note that although Narasimha is closely associated with the Mothers, I know of no shrine where they are represented together. On the other hand, most Śaiva temples have shrines of the Mothers, usually of a group of seven, as it is specified in the *Matsyapurāṇa*.<sup>9</sup> The introduction of Narasimha into this myth seems to reflect an obvious sectarian bias of the Vaiṣṇavas. In passing it may be mentioned that there are images showing a group of five Mothers, each with the head of a lioness, and one wonders if these are meant to be the Mothers of the Narasimha group.<sup>10</sup>

It was customary in ancient India to offer *bali* to the Mothers at the crossroads. The most well-known allusion to this rite occurs in *Mṛcchakaṭikā* where the hero, Cārudatta, dispatches his friend to offer the *bali* at the crossroads<sup>11</sup> (*gaccha tvam api catuṣpathe mātṛbhyo balim upāhara*). These Mothers were not the later Saptamatṛkā, the personified *śakti* of the various gods, nor, as

9. The iconographic chapter of the *Matsya* (261.24.3) knows of the Seven Mothers led by Vireśvara playing the *viṇā*.

10. As we will see below, the *Devīp.* also knows of a pentad of Mothers.

11. As quoted in D.D. Kosambi, *Myth and Reality* (Bombay, 1962), p. 82.



Kosambi has suggested,<sup>12</sup> were they simple Aryan ancestresses like the *Pitṛs* or Fathers. The rite referred to by Bhāsa is much older. In the *Śatapatha Brāhmaṇa* (2.6.2.9). Rudra is invited at a crossroads sacrifice to graciously accept the offering with Ambikā. In the *Śrauta* ritual of Tryambaka the offerings were suspended from trees, which were closely associated with Apsarases in particular, and the goddesses in general.<sup>13</sup> Elsewhere in the *Devip.* the term *apsarā* is frequently used to denote the celestial companions of the Goddess.<sup>14</sup> The epithet Tryambaka accorded to Rudra in the *Ṛgveda* must be understood as one who has three mothers. Only much later did the expression come to signify one with three eyes. The expressions *ambā* and *mātaraḥ* are employed generally in the *Ṛgveda* to denote mothers and already we encounter the “seven” Mothers who are said to control the soma during its preparation (*jajñānam sapta mātaro vedhāmaśāsata śriye* IX, 102.4). This may well be the reason why later one of the groups of Mothers included seven goddesses.

What is clear is that the Mothers of the world, mentioned in the *Devip.* and the *Mahābhārata*, are not the Śaktis of the different gods who help the Goddess in her various battles. Rather, they are the *bhūtāmātaraḥ* of early literature and represent the countless primitive goddesses who continue to be worshipped in village India, mostly by women during childbirth and for the protection of the family from diseases and misfortunes. Known vaguely as Mothers, these goddesses go back to a remote past and were represented mostly in terracotta figurines, either individually or in groups, and with or without a child. Also known as *Jambhakās*, *Pūtanās*, etc., they have a dual nature. If angered they eat children, but when propitiated they become benevolent. This is clearly evident when, in the *Mahābhārata*, Skanda pleads with the Mothers: “Hail to ye—spare the offspring when they honour ye well.”<sup>15</sup>

12. *Ibid.*, p. 84.

13. It is curious to note also that Tryambaka offerings were made by girls of marriageable age who were seeking husbands. See R. N. Sharma, *Culture and Civilization as Revealed in the Śrautasūtras* (Delhi, 1977), pp. 136-137.

14. In Chapter 93 while mentioning the attendants of the Goddess Nandā, the terms *kanyakā* and *apsarā* are interchanged,

15. van Buitnen, *op. cit.*, p. 657.



The malignant character of the Mothers is repeatedly stressed in the various purāṇas as well. In the *Vāyupurāṇa* a protective charm (*rakṣā*) is recommended so that no harm can come to children from the cruel and harmful Bālagraha, Bhūtas, Pūtanās and Mātṛkās.<sup>16</sup> The *Skandapurāṇa* is another rich source for the study of the cult of the Primitive Mothers. The Mothers are described as beings who snatch the womb (*mātarō jātahārikāḥ*).<sup>17</sup> An entire chapter in the *Skanda* (*Prabhāsakhaṇḍa*, Ch. 167) is devoted to the cult of a goddess called Bhūtamātā. She is supposed to protect children (*sarvatraiṣā bhagavatī bālānām hitakāriṇī*) and is worshipped by different names at different times and with different rites (*nāmabhedaiḥ kālabhedaiḥ kriyābhedaīśca pūjyate* || 71). Even if she lies broken below an old tree one should not neglect to bathe her with water.<sup>18</sup>

In the *Devip.* as well words such as *bhūta*, *pūtanā*, *mātarah* are used to designate groups of malevolent deities rather than individual figures. In Chapter 6 (53-55) we are told that whoever reads the *Devīstotra* composed by Brahmā and Viṣṇu will never be afflicted by, among others, Piśācas, Bhūtas and Pūtanās. Elsewhere Śiva is entreated by the gods to devour all Cāmuṇḍās, Dākinīs, Bhūtas, Mātṛs and other Jambhakās.<sup>19</sup> Interestingly, here even Cāmuṇḍā is used as a common rather than a proper name. In the *Skanda* too the word *cāmuṇḍā* is used in the plural to signify a class of goddesses.<sup>20</sup> In any event, that these are all goddesses is clear from the fact that Bhūtamātā is addressed as *bhagavatī*.

The demoness Pūtanā, who attempted to feed the infant Kṛṣṇa with her poisoned breasts, is therefore a representative

16. *arbhakagrahabhūtaiśca pūtanāmatṛbhiḥ sadā | abhyaradditānām bālānām rakṣāmetām prayojayet* || 9.97.
17. *Skandapurāṇa*, *Prabhāsakhaṇḍa*, 8. 18. No doubt this trait also underlies the name of the Buddhist goddess Hāritī.
18. *bhagnāmapi gatām cainām jarattarutale sthitām | secayiṣyantiḥye bhaktiyā jalasampūrṇagaṇḍukaiḥ* || 167.73
19. *jambhakādyātha cāmuṇḍā dākinyo bhūtamātarah | ye ye dānavapakṣasya te te khāda mantaka* || 7.69. The Baṅgabāsi edition has *khādaya mantike* ||.
20. *navakotyastu cāmuṇḍāstasmin kṣetre sthitaḥ svayam* || *Prabhāsakhaṇḍa*. 4. 118.

example of a class of malevolent deities who afflicted children. As the *Mahābhārata* says :

They call Pūtanā a Rākṣasī—one should know that she is the Pūtanā Grasper; she is an awful Stalker of the Night, evil in her ghastly shape. One horrifying Piśācī is called Sītapūtanā; this terrible shaped specter aborts the foetus of women.<sup>21</sup>

The Buddhist Hārītī was a goddess of the same type. Originally a *rākṣasi* who devoured children, she became their benevolent, tutelary deity, after her conversion by the Buddha.

Such goddesses were obviously known by different names in different places just as they are said to speak different languages. For example, according to the *Mahābhārata*,<sup>22</sup> the goddess Jarā was such a tutelary deity of Magadha and every house in the region displayed her picture. It was Jarā who put together the deformed child who thereafter came to be known as Jarāsandha and subsequently became the king of Magadha, while Hārītī served the same function in the northwest part of the subcontinent.

According to the *Devip.*, along with the Lokapālas and the Grahas, the Mothers are to be offered oblations during the *homa* ceremony performed in connection with an important rite known as *vasudhārādāna*, observed in honour of the Goddess and for general prosperity.<sup>23</sup> The offerings are to be made in a pit or *kuṇḍa* that may be square, circular or shaped like a lotus. We have, however, no further information regarding these Mothers but they are very likely the ancient Mothers of the World. Interestingly, this *homa* should be performed according to Vedic rites following the *Atharvaveda*.<sup>24</sup> It may be recalled that this *veda* is often considered to be a source of tāntric rites and rituals.

Both Apsarās and Kṛityās are given much importance in the *Atharvaveda*, and many of the hymns are called *mātṛnāmāni*.<sup>25</sup>

21. van Buitnen, *op. cit.*, p. 658.

22. *ibid.*, pp. 64-65.

23. The entire Chapter 26 is devoted to this rite. Although this is a general rite for the Goddess, the Mothers are also included.

24. *athavā sarvasāmānyām vaidikāmapī kārayet|  
atharvva vidhinā vatsī pūrvoktā vā yathā purā||* 26.22.

25. See N. J. Shende, *The Religion and Philosophy of the Atharvaveda* (Poona, 1952), pp. 162-166.



Apsarases are said to reside in trees and water, are beautiful to look at and both they and their male counterparts are said to bear crests on their heads. Those who are familiar with early terracotta figurines found all over India will not be surprised by the fact that these figures are often shown with elaborate headdresses with one or more crests (fig. 1). Even more interesting are the charms and rites described in the *Atharvaveda* in connection with the Kṛtyās, who are generally considered to be witches. Of course, one would expect the Vedic Aryans to consider them as witches, but that they were extremely important personages in popular religion and possibly even among the Aryans, is evident from the wealth of information provided in the *Atharvaveda*.<sup>26</sup> These Kṛtyās and Yātudhanīs are hardly abstract concepts but are as concrete as the later Mothers and other goddesses of popular Hinduism. It also seems clear that they were actually represented in images. As N. J. Shende has observed :

The AV gives a very interesting account of the construction and working of Kṛtyā and Yātu. Kṛtyā may be fashioned by men or women or by a Brāhmaṇa, Kṣatriya (Rājan) or Śūdra (10.1.3). Like a bride decorated for the marriage procession, she is to be skilfully decorated. She has a head, nose, and ears, and has a variety of forms and is adorned with a crest (10.1.2.15). She has joints. The sorcerers bury her in the sacred grass (*barhis*), a field, cremation ground (*śmaśāna*) or in the household fire (10.1.18). She is capable of going to any distant place (10.1.2). She is sometimes sent with charms having her name while giving offerings to the Fathers or while offering oblations in the usual sacrifice (10.1.11).<sup>27</sup>

This may well explain why countless terracotta figurines of females surviving from the Indus Valley days (2500 B.C. or earlier) appear in such excellent condition. They may well be images of Kṛtyās, as also of Apsarases, and are so well preserved because they were buried, as the text tells us. We will have occasion to mention later that the early images of the Mothers were often

26. The *Skandapurāṇa* too contains copious material about the Kṛtyās and they are definitely regarded as goddesses.

27. Shende, *op. cit.* p. 163.



made of clay, although in the neolithic age they were worshipped in numinous stones as well. It was only during the Gupta period, after their assimilation with the Śaktis of the male deities, that we encounter images of Mothers made from stone.

There are various other allusions to the Mothers in the *Devip.* that seem to imply a group other than the standard Saptamātrkās to be discussed later. It knows of a *maṇḍala* of the Sixteen Mothers, although they are not named.<sup>28</sup> In the sections on medicine (*āyurveda*) the Mothers are said to be the chief antidote to the *bālagraha* or afflictions of children (*śivānusmaraṇam bhūta-jvarāpaharāṇam, mātaro bālagrahāṇām*| 110.3). Rather curious are the six groups of Mothers mentioned in connection with the battle with Ruru. While trying to hide from the Goddess, the demon goes to six different netherworlds, in each of which he is confronted by groups of Mothers. In Kāñcanapura he encounters the Pātālamātara; in Talapurī he Śiva surrounded by the Yogamātaras and Atharvarudras; in Śūryavatī the mothers, known as Kapālamātara, are accompanied by Kimpuruṣas; in Vidyūnmatīpurī the Utpalamātaras are surrounded by Piṅgarudras; in Kāntimatī the Bhaginyāmātrṣ are accompanied by Gaṇarudras; and in Bhasmavatī the Ucchuṣmamātaras keep the compacy of Ucchuṣmas.<sup>29</sup> Among these only the Kapālamātaras and the Bhaginyāmātaras are described with weapons

Not only are Mothers described in six groups, but it is clear that these groups are quite different from the Saptamātrkās. Obviously the purpose of this episode is once again to emphasize the pervasiveness of the Mothers, for Ruru cannot escape them

28. The sixteen Mothers and the Rudras are mentioned in connection with writing a charm (*parastham mātṛmadhyastham ṣoḍaśānāntu rudragam*| 70. 6)

29. 86. 3-31, Although only two groups of Mothers are described with weapons, others are characterized as loud, cruel and malignant. Thus with regard to the Pātālamataras, they are supposed to be *jyāghoṣe ghoramukharā tarjayantī purahsthīā*. The Ucchuṣmamātaras are characterized as *krūrālāpā mahākrūrā tarjayitvābra-vididam*. In describing the Ucchuṣmamātaras and their companions, the Devanāgarī edition has *tatroṣma-samanvitā* while the Bengali edition has *tatrocchuṣmasamanvitā*. I have accepted the second reading.

no matter where he flees. It is interesting that the Kapālamātaras are mentioned in the *Skandapurāṇa* in connection with Mahiṣāsura. It seems that noting his arrogance, Śiva became very angry, and the Mothers with luminous faces emerged from the God's forehead which is why they are known as Kapālamātṛkā.<sup>30</sup> Elsewhere, in connection with the Kārttikeya legend, we are told that the Mothers emerged from the netherworld (*pātāla*), and Śiva named them according to their culinary preferences.<sup>31</sup> Thus, those who eat the banyan tree are Vaṭamātara; those who like thin bread (*carpaṭa*, modern *capāṭi*) are Carpaṭamātara; and those who prefer *paula* (*pauli*), a kind of cake made from rice, are called Paulamātaras. Clearly the Mothers are here being classified according to the food offerings made at their shrines.

#### A Pentad of Mothers

Generally the Mothers are worshipped in a group of seven, but the *Devīp.* also knows of a pentad of Mothers. Chapters 111 through 116 are devoted to the origin of Gajānana or Vināyaka and how he destroyed various demons with the help of the Mothers. In Chapter 116 (82-96) there is a digression about how the sage Māṇḍavya had saved Hariścandra by worshipping the Mothers. Bṛhaspati narrates the story as follows :

In those terrible times when the kingdom was threatened with disasters the sage Māṇḍavya came down to earth at the pilgrimage of Someśa on the bank of the Sarasvatī. There he worshipped the five Mothers (*māṭṛpañcaka*) who had been established by Brahmā. These five are Ambikā, Rudrāṇī, Cāmuṇḍā, Brāhmī and Vaiṣṇavī. Pleased with his worship, the Mothers appeared before Māṇḍavya and offered him a boon. The sage requested the Mothers to save Hariścandra. Curiously, Kaumārī is then made the spokeswoman of the Mothers, although she is not one of the five, unless Ambikā is her name as well. In any event, she instruc-

30. *Skandapurāṇa* (*Āvantyakhaṇḍa*), 9.15-17.  
*etasminnantare vyāsa tatkapālāt subhairavāḥ|*  
*dīptāsya mātataḥ sarvavāḥ pracandāstrā mahābalāḥ|| 15*  
*abhyadhāvaṃstamuddeśaṃ mahādevaṃ nivedya vai|*  
*daityaṃ tā bhakṣayanti sma bhittvā bhittvā mahābalāḥ||*  
*kapālamātarastasmāt khyātāḥ kṣetre mahābalāḥ|*  
*mahākapālastasmadvai tāḍrśāḥ parikīrtitāḥ|| 17*
31. *Skandapurāṇa* (*Āvantyakhaṇḍa*) 54.80-83.



ted Māṇḍavya to go to Vindhya-cala where there was a *brahma-maṇḍala* of Śiva near which Viṣṇu has established a Mātṛcakra. If one worships there with flesh and sacrifice, then all misfortunes disappear. Māṇḍavya thereafter left the country known as *pañcakadeśa* and went to the Vindhya mountain. The Vindhya of course is one of the chief residences of the Goddess, but this is the only allusion known to me of a Mātṛcakra in that region. Obviously this is the story mentioned in the contents of the *Devip.* in Chapter 1 (17) where we are told to expect the table of Māṇḍavya's worship of Śiva.

If we forget for a moment the names of the Mothers, it seems to me that here we have the memories of an ancient cult of five goddesses, which was possibly different from the later cult of the heptad. This cult of the Five Mothers flourished on the bank of the Sarasvatī in the land of Pañcakadeśa. The use of the term Pañcakadeśa is interesting for it is a survival of the well-known Ṛgvedic expression "the five lands" or "the five peoples." It may also be noted that the term *pañcajana* occurs in Kauṭilya's *Arthashastra*, but is not generally used in the purāṇas. Significantly, the *Sārasvatasatra* was performed on the bank of the river Sarasvatī for the benefit of the five peoples (*pañcajātā vardhyanti* | *Ṛgveda* 6. 61. 12). The five peoples were Anu, Druhya, Puru, Turvaśa and Yadu; their priest was Atri (*ṛṣim pañcajanayam* | *Ṛgveda*, 1. 117. 3). What is even more interesting is the fact that on the southern bank of the river at Vinaśana where Sarasvatī disappeared the Vedic brahmins used to perform *Sārasvata-satra* on the sixth day (*dakṣiṇe tīre sarasvatyā vinaśanasya dikṣeran sārasvatāya śaṣṭhyam pakṣasyeti gautamaḥ*).<sup>32</sup> We may recall that the sixth day (*śaṣṭhī*) is particularly propitious to the Mothers, and the goddess Śaṣṭhī is still worshipped on that day to protect children. Even more fascinating information is provided by the *Śāṅkhāyana Śrautasūtra* about the rituals involved in the *Sārasvata-satra*. The various structural components of the rite, such as the *patniśālā śāmitra*, *sadaḥśālā* and *āgnidhra*, were all of circular shape, and a ram was sacrificed to the goddess.<sup>33</sup>

32. Quoted from the *Lāṭyayana Śrautasūtra* (10.15.1) by A. C. Vidyabhushan, *Sarasvatī*, I (Calcutta, 1345 B. E.), p. 66.

33. *Ibid*, pp. 66-67.



It may not be insignificant that Māṇḍavya worshipped the five Mothers at the pilgrimage of Someśa. The *Mahābhārata* mentions a Somatīrtha not very far from Kurukṣetra.<sup>34</sup> We also know that Sarasvatī as Vāc was closely associated with Soma. Both the *Aitareya-* and the *Śatapatha-Brāhmaṇa* contain slightly different versions of the story of Vāc being given to the sensual Gandharvas as the purchase price for soma.<sup>35</sup> Thus she went naked to the Gandharvas but returned to the gods and sages during their fire ritual. We may recall here the Ṛgvedic passage, mentioned earlier, in which the Seven Mothers are said to regulate the Soma. Atri, as we have already pointed out, was the priest of the five peoples, and his son Ugraśravas, who wanted to enjoy a prostitute on his deathbed, was cursed by Māṇḍavya. And in the *Devip.* we find Māṇḍavya being sent to Vindyācala from the lands of the five peoples to worship a different set of Mothers in a circle established by Viṣṇu. Thus, it seems that this myth, although meant to be a simple digression, echoes the hostility between two groups of Mothers (Śaiva and Vaiṣṇava), as is also reflected in the *Mahābhārata* noted earlier. We may further conclude that the legend is really much older than the generally accepted date of the *Devip.* and perhaps belongs to an early layer of the text. It certainly does not fit into the story of Vināyaka's battles with demons but rather concerns the legendary king Hariścandra. The reference to the *pañcajana*, the worship on the bank of the Sarasvatī, and the involvement of ancient priests make this a genuine tale of yesteryear or *purāṇa*. There seems little doubt that this story has preserved the memory of the Vedic *Sārasvata-satra* in which the five deities Indra, Agni, Mitra, Varuṇa and Sarasvatī were worshipped. In the Śākta context the five Vedic deities have become five Mothers, although it is possible that the worship involved five goddesses, one for each tribe or race.

The practice of worshipping the Goddess on the bank of the Sarasvatī and the concept of a pentad of Mothers are encountered in other texts as well. In the *Skandapurāṇa* we are told that an ancient sage named Caṇḍaśarman had a wife named Śākambhari

34. van Buitnen, *op. cit.*, pp. 382-383. Two other contiguous Tīrthas mentioned in this connection are Kumārīrtha and Saptasārasvata.

35. See Vidyabhushan, *op. cit.*, pp. 67-70.

who built a temple of Durgā on the bank of Sarasvatī.<sup>36</sup> Because Śākambharī established her, the Goddess came to be known as Śākambharī, which is a different explanation of this name than that given in the *Devīmāhātmya* and elsewhere. As to the pentad, in another section of the same purāṇa, the five Gomātās, also called Gaurīs, are Nandā, Subhadrā, Surabhi, Suśilā and Sumanā.<sup>37</sup> They are further described as having rough tongues with which they can remove the flesh from dead bodies.<sup>38</sup> It is interesting that like Cāmuṇḍā the Gaurīs are also mentioned in the plural. Gaurī is included in a pentad of goddesses abiding in Candraparvata according to the *Devip*.<sup>39</sup> Called Medhā, Gaurī, Yakṣī, Jvālā and Vindhyavāsini, they were worshipped by the demon Vairocana.

In passing, it may be pointed out that the Buddhist tāntric tradition too knows of the worship of five Mothers. In connection with the cult of Mahākāla we are told that he is adored in the cremation ground by the Mothers (*śmaśānavāsīmāṭṛgaṇanamaskṛtāya*) and that in his maṇḍala he is followed by five Yoginīs who are Kālī, Karālī, Varālī, Kaṅkālī and Mahākālī (*paścāt svarasmi-bhiḥ kālī karālī varālī kaṅkālī mahākālī pañcayoginībhiḥ*).<sup>40</sup>

Thus, the *Devip* knows of various groups and traditions of world Mothers who were conceptually related. These Mothers were ancient goddesses worshipped popularly like the Kṛtyās and Apsarases of the *Atharvaveda* as well as the early Yakṣīs and Pūtanās whose representatives survive in the Jarā of the *Mahābhārata*, Pūtanā of the Kṛṣṇa legends and Hāritī of the Buddhists. They were generally goddesses of dread who devoured everyone and everything. With great difficulty Kārttikeya, Śiva and Narasiṃha

36. The *Skandapurāṇa* (*Nāgarakhaṇḍa*). 164. 39-48.

37. *Skandapurāṇa* (*Prabhāsakhaṇḍa*), 32. 44.

*nandā subhadrā surabhiḥ suśilā sumanāstathā |  
iti gomātaraḥ pañca golokācca samāgatāḥ ||*

38. 32. 41-42.

39. *vairocanaena danunū kanyārddhai candraparvate |  
pañcamūrtigatā devī pūjitā sarvvakāmadā ||* 44.9

*medhā gaurī yathā yakṣī jvālāsyā vindhyavāsini |  
pūjitā samstutā brahman sarvvakāma-phalaprada ||* 44.10

40. B. Bhattacharyya, *Sādhanamālā*, 2 (Baroda, 1968), pp. 583-584.



succeeded in taming them on various occasions. These are Mothers to whom Cārudatta in Bhāsa's *Mṛcchhakaṭikā* sent offerings (*bali*) at the crossroads, a custom that was very old as shown by Kosambi. They were sometimes worshipped individually and at others in groups. We know from the Vedic expression Tryambaka that Rudra was associated once with three Mothers. It is also well-known that Kārttikeya came to be associated with six or seven Mothers. The *Devip.* further preserves memories of a pentad of mothers, and occasionally in art we come across reliefs showing five instead of the customary seven. In any event, it is clear that worship of feminine deities, and specifically the Mothers, was far more common during the early period than is generally admitted.

### Mothers as Śaktis

Apart from these Lokamātaraḥ or the "mundane" Mothers, the *Devip.* also knows a group of goddesses who, though called Mātṛkā, represent the *śakti* (power or energy) of the important gods of the Hindu pantheon. Usually they are seven or eight in number and are called Sapta— or Aṣṭa-Mātṛikās. Both artistic and literary evidence seem to indicate that this concept and the cult could not have become popular much earlier than the Gupta period. The earlier Mothers of the crossroad mentioned by Bhāsa are different from those described by Kālidāsa (ca. 400 A. D.) in his *Kumārasambhava*.<sup>41</sup>

According to Kālidāsa these Mothers were present during Śiva's marriage and formed part of the groom's retinue. Amusingly, the Mothers served as Śiva's beauticians, and although he was in-

41. 7, 30-31 and 38-39 : It is interesting to note that the Mātṛkās formed part of the groom's procession in the *Matsyapurāṇa* account of the wedding. (Ch. 154). As a matter of fact, there also the Mātṛkās are not named though Cāmuṇḍā alone is identified, as is the case with Kālidāsa. Furthermore, in the *Matsya* account Śiva rejects all ornaments and cosmetics offered by Kubera and goes to the wedding in his regular attire (442-443). Kālidāsa must have been aware of the *Matsya*'s account of the legend, although Raghavan considers Kālidāsa's to be the earlier work. For the relationship between the *Matsya* and Kālidāsa's works, see S. G. Kantawala, *Cultural History from the Matsyapurāṇa* (Baroda, 1964), pp. 7-8 and references cited therein.



different to such grooming, he did touch the cosmetics in deference to the goddesses. Even here the power of the Mothers is evident. Thereafter, with his characteristic brilliance, Kālidāsa gives us a rich and beautiful description of the wedding procession as the Mothers rode on their own mounts. The poet says that as the golden-complexioned Mothers were followed by the dark Kālī carrying a white skull-cup, it seemed as if a blue cloud was framed by a row of white geese and preceded by golden streaks of lightning.

That the assimilation of the World Mothers and the Śāktis of the various gods was accomplished by 500 A. D. is also evident from the artistic evidence, for although there are groups of six or seven Mothers represented in Kuṣān period reliefs, they cannot be identified as the Śāktis (Fig. 2). Sometimes the Kushān Mothers have animal or bird heads; and occasionally they are shown with children but not as Śāktis. It thus appears that sometime before 400 A. D. the brahmins adopted the older and popular cult of six or seven Mothers and by identifying them with the Śāktis of the gods, killed several birds with one stone. It satisfied their male chauvinist attitude, it brought various non-Aryan goddesses within the Brāhmanical fold and thus legitimized their cults, and further, it converted these "proletarian" deities into sophisticated hierophanies of the Great Goddess. Finally, in the tāntric tradition, their number was standardized to eight to symbolize the eight directions, as is evident from Abhinavagupta's hymn to the Mothers in which the mystic homologizes the devotee's body with the cosmos through the eight Mātṛkās.<sup>42</sup>

The goddesses who constitute the Saptamātṛkā group are thus relative latecomers in the Hindu pantheon and have different origins and functions than the Lokamātṛs of mythology. The most commonly cited story of their origin is that which is narrated in the *Devīmāhātmya*, composed probably around the sixth century and for some unknown reason interpolated into the *Mārkaṇḍeyapurāṇa*, which otherwise has nothing to do with the Śākta religion. Subsequently, the *Devīmāhātmya* became the Bible of the Śāktas, and modern scholars have depended more on this text for the understanding of the religion and iconography of the Goddess than any

42. L. Silburn, tr. *Hymnes de Abhinavagupta* (Paris, 1970), pp. 85-97.

other. Neither in recounting the story of their origins nor in their names and numbers is the *Devīmāhātmya* consistent.<sup>43</sup> Although the Great Goddess herself is the embodiment of the collective energy or power of the gods, they had also to release their *śakti* to create individual goddesses, while Kālī or Cāmuṇḍā appeared in different contexts from the wrath of Durgā's forehead. Moreover, there are two slightly variant lists in the text. The goddesses Brahmāṇī, Māheśvarī, Vaiṣṇavī, Kaumārī, Vārāhī, and Indrāṇī are common to both lists. Nārasimhī is the seventh goddess in the first list which excludes Cāmuṇḍā, who however replaces Nārasimhī in the second list. In any event, Nārasimhī is rarely included in representations of the seven goddesses. As is well known each goddess symbolizes the power or energy of the god whose name she bears which is why she borrows his attributes and mount. If these seven or eight goddesses had simply been called Śakti instead of Mātṛkā, students of Indian iconography and religion would have been less confused. In order to distinguish them from the Lokamātṛkās, therefore, we will refer to them as Śakti.

That there was some confusion among the puranic authors regarding the relationship of the Śaktis with their male counterparts is evident from the *Devip.* (37.81-88). We are told that Brāhmaṇī is so called because she is the mother or wife of Brahmā (*brahmāṇī bhrahmajananī brahmasyeyam ca vā matā*). Rudrāṇī is either the Śakti of Rudra or she destroys what is *raudra* (*rudrasyeyam tu rudrāṇī raudraṁ hanti karoti vā*). A wider significance is attached to Maheśī or Māheśvarī. Apart from the fact that she had emerged from Mahādeva, she is so named because one sees her at the time of death (*mahādevāt samutpannā mahānti vikṣate yataḥ*); or because her body occupies the universe *maheś-varayā tanuryasyā māheśī tena sā matā*). Kaumārī is so called because she is a virgin, is the mother of Kumāra (*kumārarūpadhārī ca kumāra-jananī tathā*), or she destroys the enemies called *kumāra* (*kumāraripuhantrī ca kaumārī tena sā smṛtā*). Vaiṣṇavī is regarded as the mother of Viṣṇu (*viṣnumātā*), while Vārāhī is the

43. In Chapter 8 (12ff), the Śaktis are produced by the gods to help Durgā fight Raktabīja. In the battle with Śumbha, (Chapter 10), however, the Goddess reabsorbed them into herself when taunted by the demon. Kālī (or Cāmuṇḍā) is created in Chapter 7 during Durgā's fight with Caṇḍa and Muṇḍa.



mother of Varāha (*varāhajanānī*). Indra is so called because she too is the mother of Indra (*indrajanānī*), but she has two other names. She is named Śakrī because she has the strength of Śakra (*sakraparākramā*) or is as strong as Śakra, and she is called Vajrī because she holds the elephant-goad and the thunderbolt. Perhaps the most fascinating explanation is given for the name Cāmuṇḍā. As usual it is derived from *caṇḍa* and *muṇḍa*; the former signifies that which is terrifying while the latter the head of Brahmā (*caṇḍam bibhatsamityāhur muṇḍam brahmaśiro matam*). Even more interesting is the alternative meaning of *muṇḍa* which is *svāmī*, meaning lord or husband (*svāmī muṇḍamatañcānyai dharinī karaṇārtham vā*). These attempts at explanation of the name Cāmuṇḍā not only differ from those given in other texts such as the *Devīmāhātmya* but clearly demonstrate how the ancient authors found the word puzzling.

Elsewhere in the *purāṇa* (82.26-34) the Śaktis are quite categorically said to emerge from the respective gods. Thus, Brahmānī is called Pitāmahasambhavā or born of Pitāmaha or Brahmā. Māheśvarī is given the epithet Pramathanāthadehodbhavā. Kaumārī is Guhasambhavā and Vaiṣṇavī is Ajitasambhavā. Ajita is an unusual though not inappropriate name for Viṣṇu. Vārāhī is referred to as Kṛtāntatanusambhavā which will be discussed presently. Gaṇanāyikā, included in this list, is also said to originate from the body of Pramathanātha (*pramathanāthadehodbhavām*). In this context the epithet refers to Gaṇeśa, but it is clear that he and Śiva are identified.

The *Devip.* frequently mentions the Śaktis in many different contexts, and like the *Devīmāhātmya*, is inconsistent about their numbers. However, the iconographic descriptions are far more detailed than in any other *purāṇa* and are of greater use for the art-historian. Moreover, a great deal of light is thrown on their cult and ritual which should be of interest to the historian of religion. In the *Devīmāhātmya* the Śaktis appear in the battle between the Goddess and a demon called Raktabīja and not in the major contest between her and Mahiṣāsura. In the *Devip.* (Chs. 84-88) as well the Śaktis do not participate in the principal battle between the Goddess and Ghora, but are mentioned thrice in connection with the battle between the Goddess and a demon named Ruru, although the three lists differ from one another.



The story of the origins of the Śaktis in *Devip.* varies somewhat from that given in the *Devīmāhātmya*. As already mentioned, in the latter Kālī is created separately from the forehead of the Goddess to slay Chaṇḍa and Muṇḍa. It was after her victory that Kālī was given the sobriquet Cāmuṇḍā by the Goddess. In the *Devip.*, although Cāmuṇḍā is included in the *stotra*, she does not play any role in the battle with Ruru. Again in the *Devīmāhātmya* the Śaktis are created quite abruptly during the battle with Śumbha, but the *Devip.* (84.21-26 and 85.1-11) provides a more rational explanation of their origin. As the gods approach the battlefield and watch Maheśvara struggling with Ruru, it is Brahmā who decides to help his colleague and releases his own Śakti who assumes his form. As soon as the demons see her they become nervous; the battle stops momentarily, and Śiva too watches in amazement as he witnesses this terrifying act (*ghorakarmāṇi*) of Brahmā. Thereafter Śiva, Kumāra, Viṣṇu, Yama and Indra follow suit and each creates his Śakti. Rudrāṇi holds the trident and the cot's leg; Kaumāri has the bow and arrow as well as the spear and the bell; Vaiṣṇavi fights with the bow (*kodaṇḍa*) and the conch; Yamī is equipped with the staff and the noose; and the thousand-eyed Indrāṇi carries the thunderbolt and the elephant-goad. Accompanied by these Śaktis, Durgā ultimately destroys Ruru. This second list of Śaktis is different from the previous list given above.

When the battle was over the Śaktis, along with the Rudras, Pramathas and Yoginīs, danced for a long time and then stood before Śiva. Pleased with their performance, Śiva told them that they are the Mothers of all the people (*sarvalokasya mātaraḥ*) and that all gods (including Brahmā) and all men will worship them always. Created for the nourishment of the world, they will be worshipped on earth and will fulfill the desires of all devotees. In the final eulogy of the Goddess in the second last chapter of the book (126.129), the Mothers are identified with her (*tvameva mātaraḥ sarvā bhūtamātā tathaiva ca*).

#### Iconographic descriptions of the Śaktis

Before the battle with Ruru, when the gods approach Śiva to save them from the demon, Brahmā and Viṣṇu sing a *stotra* in

honour of both Maheśvara and the Goddess. The seven Mothers are included in this *stotra* and there are brief iconographic descriptions of the goddesses (83.84-97).

Riding the gander, Brahmāṇī has a crown of *jaṭā*, three eyes and carries the trident, but Rudrāṇī or Māheśvarī is described perfunctorily as riding the bull only. Kaumārī is a young girl ((*bālarūpiṇī*) clad in red and with three chignons. Seated on the peacock, she carries a spear. Riding Garuḍa and clad in a yellow garment, Vaiṣṇavī holds the conch, wheel and club. Vārāhī is ferocious with fangs and is of a black complexion (*meghavarṇā mahaghorā*). Indrāṇī rides an elephant, has a thousand eyes and holds the thunderbolt. Cāmuṇḍā is described as emaciated and a lover of flesh; her attributes are the skull-cup and the cot's leg (*khaṭvāṅga*).

After the battle another eulogy is sung by the gods in which the Śaktis are described elaborately and with some interesting variations (97.25-34).

Awesome and of terrifying appearance Mahābhairavī rides a bull. She holds the spear, kettledrum, a severed head and a cot's leg.

Seated on a white lotus Brahmāṇī (*pitāmahasambhavā*) is carried by a huge, beautiful gander (*rājahaṁsa*). Bees hum around her face but nothing is said about her attributes.

Rudrāṇī (*pramathanāthadehodbhavā*) is seated on a bull with the trident as her attribute. Her complexion is white and the crescent moon adorns her chignon.

Kaumārī (*guhasambhavā*) rides a peacock and has the bell and the sharp spear as her attributes.

Vaiṣṇavī (*kṛtāntatanusambhavā*) is black with the head of a sow and rides a buffalo. Her attributes are the sword, the iron bludgeon and the death noose.

Śakrajā or Indrāṇī (*surasamūhasampūjitā*) has a complexion of gold and is variously ornamented. She rides an elephant and holds a thunderbolt.

The next Śakti is not named but is obviously Cāmuṇḍā. She is said to be seated on Śiva (*śivasamsthitā*), although one manuscript has *śavasamsthitā*. Her complexion is like a hundred suns and she has an angry face with tawny eyes but a beautiful body, adorned with a garland of skulls. Nothing is said about her attributes except that she holds terrible weapons. She is specially fond of blood, flesh and fat.

The last Śakti is the personified power of Gaṇeśa. Called Gaṇanāyikā (*pramathanāthadehodbhavā*), she has an elephant head and removes all obstacles. She is busy chasing with her ears the bees which gather attracted by the ichor that constantly drips from her forehead.

Thus in this list, we not only have nine Śaktis, but two new names are introduced. Although Gaṇanāyikā (or Vaināyikī) is included in other lists of the Śaktis, Mahābhairāvī is not generally encountered. This is very likely Ānandabhairavī of Abhinavagupta's *Dehārthadevatācakrastotra*, where Mahālakṣmī replaces Gaṇanāyikā.<sup>44</sup> The various epithets of the Śaktis have already been discussed. It is rather strange that Cāmuṇḍā is not named at all and is said to be beautiful (*varatanudhārīṇīm*). What is perhaps most significant about this eulogy is that Śiva commends the Śaktis for their service and declares that they will be worshipped forever as the Mothers of all the people (*sarvalokasya mātaraḥ*) whom they will nourish. Clearly in such statements attempts are being made to identify the lokamātaras with the warrior-goddesses or the Śaktis. The eulogy ends with the assertion that those who sing this praise of the Mothers not only receive immense wealth and fortune in this life but also find a place in the world of Mothers in the next life.<sup>45</sup> Thus, like the realm of the fathers (*pitṛloka*), there is also a *mātṛloka*. In this connection it may be mentioned that Hindus perform a *mātṛśrāddha* which is a part of the *vṛddiśrāddha*.<sup>46</sup>

44. See note 42.

45. *naro namati mātaram stavati sarvadevastutām, avāpya vipulam sukham vrajati mātṛlokaṃ param* || 87.34.

46. See P. V. Kane, *History of the Dharmasāstra*, IV (Poona, 1973), p. 529.



Apart from the battle with Ruru, the Śaktis are mentioned on several other occasions. In a *stotra* (17.20) sung by Śiva the following six are included : Brāhmāṇī, Kumāri, Māhendri (Indrāṇī), Māheśvari, Vaiṣṇavi and Vārāhī. Yet on another occasion the *Devīp.* (23.12-20) appears to mention the Śaktis indirectly. In connection with the *navarātra* festival of the Goddess during the light half of the month of Āśvina, we are told that they should be worshipped by kings while depicted on flags riding different mounts. These mounts are the lion, monkey, bull, gander, peacock, Garuḍa, buffalo, elephant, lotus and a ghost (*preta*). Thus, altogether ten goddesses are to be venerated, reminding us of the ten Mahāvidyās of the tāntric pantheon. Interestingly, seven of these mounts—excluding the lion, the monkey and the lotus—belong to the Seven goddesses : bull (Māheśvari), gander (Brāhmī), peacock (Kumāri), Garuḍa (Vaiṣṇavi), buffalo (Vārāhī), elephant (Indrāṇī) and *preta* (Cāmuṇḍā).

Although the text does not name the deities who ride these ten mounts, it tells us why they should be worshipped. The goddess riding the lion is said to destroy a king's enemies and the one riding the monkey all enemies. The bull-riding goddess grants all wishes; the one who has the gander grants knowledge, wealth and love. The goddess riding the peacock grants sons and welfare, while the one who rides the Garuḍa cures all diseases. The buffalo-riding goddess prevents all epidemics, and kings worship the trident-bearing goddess riding an elephant for all purposes. The goddess seated on the lotus grants good health, *dharma*, *kāma*, *artha* and *mokṣa*. And if the goddess riding a *preta* is worshipped with animal sacrifices, then she removes all fears. It is clear from this last description as well as that of the peacock-riding goddess that the Saptamātṛkās are intended here, although the group here consists of ten goddesses.

A few remarks may be relevant here as to why Kaumāri, whose mount is the peacock, is considered to be a fertility goddess. Although we generally encounter Kumāra as the general of the gods in the puranic tradition, he was originally a *yakṣa* or *bāla-graha* who tormented children. The *Skanda-yāga* described in the *Atharvaveda-pariśiṣṭa* is essentially a rite to ward off evil spirits

and protect children.<sup>47</sup> In fact, Kumāras and Skandas, like Yakṣas and Pūtanās, were a class of folk-deities who had to be appeased always. It was perhaps this original role of Kumāra which helped his identification with the South Indian Murugan, essentially a fertility deity. Moreover, Kumāra is closely associated with the Mothers, and it appears that only from about the Gupta period Śiva replaced Kumāra as their leader. In Kuṣān art Kumāra is often shown with a goddess identified as Śaṣṭhī, who is still worshipped for progeny and the protection of children. Like Kumāra, Śaṣṭhī is also represented with six heads.<sup>48</sup> Obviously this six-headed goddess further symbolizes the Kṛittikās who were his foster mothers. Likewise Śiva originally was associated with three mothers (*ambā*), one of whom first became his sister and ultimately his consort. We may recall that, according to the *Devip.*, Kumārī is the wife, mother and daughter of Kumāra. Thus, in her role as Śaṣṭhī, it is perfectly appropriate for Kaumārī or the goddess riding the peacock to be associated with fertility.

Finally, the *Devip.* knows of a group of sixty goddesses who are all hierophanies of the Devī. The entire Chapter 50 is devoted to these goddesses and their cult. Each goddess is to be worshipped for one year and the names of the sixty years are given. The sixty goddesses are also divided into three groups, *sāttvika*, *rājasa* and *tāmasa*. Of the seven Śāktis, none is included in the first group. Brahmāṇī and Indrāṇī are included in the *rājasa* group, and the others (including Indrāṇī a second time) in the *tāmasa* group. Their iconographic forms are also described as well as the benefits that accrue from each. Interestingly, some of the seven are given unusual names, but from their descriptions there seems no doubt that they are the conventional Śāktis. Although the total number of goddesses is sixty, it is clear that the 64 Yoginis are intended here.

The years associated with the seven Śāktis are as follows :  
Brāhmī—*sarvajit*; Māheśvari—*piṅgala*; Kumārī—*kālayukta*; Vaiṣ-

47. F. W. Clothey, *The Many Faces of Murukan* (The Hague, 1978), p. 50. Incidentally, the Mothers are already associated with Skanda in the Skanda-yāga.

48. G. Larson, P. Pal and R. Gowan, *In Her Image* (Santa Barbara, 1980), p. 47. See also Clothey, *op. cit.*, Skanda-Śaṣṭhī, *passim*.



ṇavi—*siddhyartha*; Suravarādhyaḥṣā (Indrāṇi)—*raudra*; Vaivasvati (Vārāhi)—*durmati*; Carcikā (Cāmuṇḍā)—*kṣaya*. We must mention, however, that Indrāṇi seems to have been included twice in the list of sixty goddesses, for she is described as Śakri in the *rājasa* group. The text further tells us in great detail how each of the sixty goddesses is to be worshipped, but an extensive discussion of this chapter must be postponed for another occasion. However, brief descriptions of the iconography of the seven must be given here.

Seated on a gander, Brāhmī wears a *yogapaṭṭa* and a girdle made of *muñja* grass. Her four faces are constantly uttering the *vedas* and she holds the staff, the waterpot, rosary and a ladle. Thus Brāhmī here is four-headed and four-armed (50.131-132).

Adorned with necklaces and other ornaments, Śakri is seated on an elephant and is surrounded by *gandharvas*, *siddhas*, *caraṇas* and *gaṇas*. Her attributes are a thunderbolt and an elephant-goat (50.141-142). Identical description is given when she is addressed as Suravarādhyaḥṣā or adored by the gods (50.207-208).

Anointed with sandal-paste and other unguents and adorned with various ornaments, Māheśvari rides a bull. She has three eyes, but, apart from her usual trident, she also plays upon the *viṇā* (*viṇā-vādanaśilā*). This is an unusual trait for Māheśvari, and it is possible that she is represented as such only when included among the 64 Yoginis (50.202-203). Is she a counterpart of Viṇādhara Śiva?

Kaumārī (here called Kumārī) is a young girl (*bālarūpā*), is dressed in a red garment and wears a red garland. She rides a peacock and carries a spear and a *tridaṇḍī*. Curiously she is also said to be fond of meat and liquor (*māmsāsavapriyā* | 50.203-204).

Vaiṣṇavi wears a garland of wild flowers (*vanamālā*), rides Garuḍa, and holds the conch and the wheel (50.205-26).

Vaivasvati or Vārāhi rides a buffalo, has the face of a sow and her hair is adorned with a garland of red flowers. She holds a staff and is engaged in drinking from a skull-cup (50.209-210).



Cāmuṇḍā, who is known as Carcikā, has flying hair, large arms, sunken eyes and is emaciated. She is adorned with a garland of skulls and snakes. She rides a ghost (*preta*) and carries the sword, the cot's leg, the chopper and a severed head (50.222-223).

The most interesting pieces of information furnished by this list concern Kaumārī and Vārāhī. Kāumārī is described as the Virgin or Kumārī and is dressed in red. The Virgin goddess of Nepal is also usually dressed in red and is identified with Kaumārī, for her necklace is adorned with the peacock motif. More interesting, however, is the name Vaivasvatī for Vārāhī. Vivasvān is a name of Yama whose mount is the buffalo and whose attribute is a staff. We have also seen that elsewhere Vārāhī is described as *Kṛtāntatanusambhavā*. Thus, there seems little doubt that Vārāhī is identified with Yamī, or is considered to be the personified Śakti of Yama, the god of death. This explains why frequently in art she is given the buffalo as her mount. However, it is not clear whether she was given the buffalo because of her identity with Yama, or, because of the buffalo, she came to be regarded as the Śakti of Yama. As her name would imply she is the Śakti of Varāha and in fact does have the face of a sow. I know of no text where Varāha is identified with Yama.

#### Rites and Rituals

While we can distinguish between the Lokamāṭṛkās and the more specific group of Saptamāṭṛkās, who are the Śaktis of the various gods, it is more difficult to untangle the information about their cults and to determine whether in fact the earlier cult of the former was significantly different from that of the latter. In general, the Mothers are to be worshipped on all occasions, and, along with the Navagrahas and the Dikpālas, they are invoked and appeased during most rituals. The text is quite specific that the Mothers along with the Goddess should be worshipped at night (*mātarānāṅca devīnām pūjā kāryyā tadā niśi*|22.21).

We have already referred to the performance of *homa* in a *kuṇḍa* dedicated to the Mothers in the *vasudhārā* rite. Apart from the usual offerings of food, flowers and clothes, the Mothers should be provided with an umbrella during the rainy season, a

cool pool of water during the summer and a fire in the winter.<sup>49</sup> It is curious that not much is said about *vāmācāra* rites or esoteric practices. Occasionally, meat and wine are recommended for certain Mothers, particularly Kumārī and Carcikā, but by and large, little information is provided about specific t̄āntric rituals, even though the Mothers and the Goddess are to be worshipped by people versed in t̄āntric rites, as we will presently discuss. Rather, there is a good deal of emphasis on applying Vedic rites. The installation of the images of the Mothers should be accompanied by Vedic sounds, loud music and songs by women (90.12). In the evening one should offer sacrifice, and, after remaining awake through the night, worship early in the morning, which is different from the earlier assertion that they are to be worshipped at night. In any event, one must feed brahmins and virgins during the ceremony.

The Mothers are also associated with the gift of books to brahmins. An entire chapter (91), which is an interpolation according to Hazara, provides interesting information about the donation of books. In justifying the offering of books we are told that whatever else one gives diminishes in time, but knowledge can only increase. Once the manuscript is ready, one should invoke the Mothers by saying *mātarāḥ priyatām mama*.

Chapter 117, which is quite short, highly recommends the worship of the Mothers. They should be worshipped even if one has nothing to offer them but one's devotion. A kingdom is rid of all fears if the four castes venerate them. If the Mothers are worshipped in hill forts (*gīridurga*) then one gets a good harvest. If one lights a lamp in a circle of Siva (*śivacakra*) even once when the sun is in the sign of Virgo, then one gets everything in this life. One should offer the Mothers a butter-lamp in the evening, and by worshipping them one pleases of all the gods.

Chapter 90 begins with Indra's statement that among all the deities the Mothers are the best. The sage Agastya then repeats what Indra had learned from Brahmā. Both for known and unknown goals, the Mothers should be worshipped in a city, a

49. Chapters 86 through 90 and 117 are devoted entirely to the cult of the Mothers.



village, a town and in a shield. All one's desires are fulfilled if the Mothers are worshipped on a riverbank, below a tree, in the forest or on a mountain. One gains wealth and a son if the Mothers are venerated in a house, at a crossroad or in the market, while if worshipped at the city gate then they help to increase the kingdom's prosperity and wealth. All one's desires are fulfilled if they are invoked on the bank of the Gaṅgā, on the Vindhya, Veda, Śrīśaila and Kiṣkindhyā mountains.

Various kinds of wood, such as sandal, *vilva*, *aśoka*, etc., are prescribed for making images of the Mothers, but one can also use precious stones, ordinary stone, clay and gold. They should be established on a beautiful platform in a temple made of wood, brick or stone and should always face north. We may recall that according to the *Matsya*, their shrines are to be placed in the north. Their images may also be consecrated in a *maṭha* or monastery, and it may be pointed out that in his *Rājatarāṅgiṇī* Kalhaṇa (12th century) frequently mentions the Mothers in connection with the establishment of Śaiva *maṭhas*. While performing the rite known as *mātṛgrahalakṣahoma* (54), the Mothers are to be venerated along with the Grahas or Planets. Beginning with Carcikā in the east, an image of a Mother should be placed on a golden *pīṭha* or altar which should be encrusted with various gems (*vaidūrya* and *vajra*). In the centre or the calyx (*karnīkā*) should be placed Śiva; thus, the altar is to be made circular like a lotus. If worshipped in this manner in different seasons, the Mothers remove all one's fears (54.1-4).

As to who are qualified to worship the Mothers the *Devip.* is quite explicit. Only those who are well versed in the scriptures of the Devī and are experts in *mātṛmaṇḍala* and those who are familiar with the *bhūtantra*, *graha-*, *vyāla-* and *garuḍa-śāstras* are qualified to worship the Goddess and the Mothers. It is inauspicious to have others worship the Goddess. This is further emphasized in Chapter 51 (4-5) where we are told once more that only those who know the Devī-śāstras and the *Mātṛmaṇḍala* can worship the Goddess. However, a bad person, an actor, a *naiṣṭhika* (which is curious) and one who does not know the scriptures cannot worship the Goddess whether he is a brahmin, kṣatriya, vaiśya or a śudra. In the establishment and consecration of their



images one must follow the special rites of the Mothers. The *Devip.* thus corroborates what Varāhamihira (6th century A. D.) stated in his *Bṛhatsamhitā*, that the Goddess must be worshipped by those who are versed in *mātrmaṇḍala*.<sup>50</sup>

According to the text (88.1-2) those who desire liberation (*mumukṣu*) will certainly be successful in all endeavours if they worship the Mothers with the rites prescribed in Śaiva āgamas, Garuḍatantra, Bhūtatantra and Kālatantra. Whether he is a Pāṣaṇḍa, a Bauddha, an Antyaja or a Garuḍavādin, he will get the desired result by following his own rites. The Buddhists of Nepal are particularly fond of worshipping the Mothers whose iconographic descriptions are included in *Dhāraṇīsamgrahas*. We are further told in the *Devip.* that whether he be a brahmin or a *caṇḍāla* (untouchable), he will get results according to how he worships the Mothers.<sup>51</sup> It is interesting that the *caṇḍālas* are permitted to worship the Mothers, and often in village India, a *caṇḍāla* can offer worship only at the shrine of the village goddesses since he cannot enter more important Hindu temples. The Mothers are also venerated for auspicious marriages by the gods, *gandharvas* and *kinnaras*. Śiva then tells Śakra (88.8-9) that everything in this universe originates from Śakti. All creatures including the gods are born from Śakti who is responsible for creation, preservation and final liberation. Just as a drop of ghee spreads in an entire bowl of water, so also Śakti permeates this universe.

The textual evidence seem to indicate that the early shrines of the Mothers were circular. The word most commonly used to describe such a shrine is *maṇḍala* or *cakra*. While the former does not always mean a circle, the latter certainly does. It may be recalled that when Māṇḍavya is sent to Vindhyācala he is instructed to worship the Mothers in a circle established by Viṣṇu. In connection with the pilgrimage of Nandā in the Himalayas (95.13), the text further mentions a semi-circular (*ardhacandrākṛti*) shrine of the Mothers. Elsewhere (50.225) the text refers to a *mātrcakra* while describing the shrines of the sixty goddesses.

50. A. Mitra-sastri, *India as seen in the Bṛhatsamhitā of Varāhamihira* (Delhi, 1969), p. 155.

51. *yena yena hi bhāvena pūjayanti maṇiṣiṇaḥ ||*  
*tena tena phalaṃ dadyuḥ dvijānamantyajāmapi |* 88.3-4.

That it was customary to worship the Mothers in early times in a circle is evident from other textual sources. In his *Rājatarāṅgiṇī* Kalhaṇa repeatedly mentions various ancient shrines of the Mothers as *mātr̥cakra*.<sup>52</sup> Some of these foundations, according to the author, went back to the Maurya period (3rd c. B. C.). Both Varāhamihira (6th C.) and Bāṇabhaṭṭa (7th) use the word *maṇḍala* in connection with the Mothers, but nothing is said about the shape of their shrines. In the *Matsyapurāṇa* (270.31) we are given the cryptic information that the sanctuaries of the Mothers (*mātr̥gr̥ha*) should be placed on the north of the *maṇḍapa*.

However, a *cakra* does not necessarily mean a structural shrine. In the chapter on *Grahamātr̥kā* (53.9) we are told that *cakras* of the Mothers should be made with gold, silver or copper (*mātarāṅgām sadā cakram hemarajatātāmrajam*||.) These are evidently small metal discs, probably containing diagrams, that are known as *yantra* in tāntric ritual and are used more often than the images. The ringstones of Maurya India, to be presently discussed, may fall into this class of *cakra* (fig. 3).

#### Restoration of old shrines

Much stress is laid on the merits of restoring old shrines of the Mothers along with those of Bhairava and Durgā.<sup>53</sup> In fact, renovation of old temples is considered to be more important than building new ones. If one removes the Mothers from their dilapidated habitats and reestablishes them in new temples built with burnt brick, wood or stone, then one gains much merit. The image of Durgā can be removed at any time of the year, but other images

52. M. A. Stein, *Kalhaṇa's Rājatarāṅgiṇī* I (Delhi, 1979), p. 23. With reference to Jalauka, a Kashmiri king of great antiquity, Kalhaṇa writes: "His noble queen Iśānadevī placed 'circles sacred to the Mothers' (*mātr̥cakra*) which were distinguished by their spiritual power, at the 'Gates' (of Kashmir) and other places." We may recall that the *Devip.* (90.8) too states that if one worships the Mothers at the city gates then the entire kingdom prospers (*nagaradvāra-pūrvādyā vṛddhirājya-sukhārthadāḥ* |). Elsewhere in the *Rājatarāṅgiṇī* (p. 49). King Baka is said to have been sacrificed at a *devicakra*.

53. Chapter 118 is devoted entirely to such restorations and is entitled *jirṇadevatāpratīkāra*. What follows is a brief summary of this chapter.



must be removed at specified times. Cāmuṇḍā, who is addressed as Rurughātini and Kālikā, should be transferred with *aghoramantra* which is part of *tantramantra*. An image should be removed with a golden ploughshare, tied properly in a cart drawn by oxen; if it be made of wood, the image should be burnt; if made of stone then it should be thrown into deep water. Thereafter a new image should be established in the temple. Just as a human being leaves his old body and enters a new one, so also a god prefers a new house to an old one.

That the *Devip.* is correct about old stone images being thrown into deep waters has been amply demonstrated by Indian archaeological discoveries from tanks and rivers in the last century. One wonders how many millions of images are still lying at the bottom of the countless rivers in the country. This also makes it clear that images were not thrown into the rivers during times of trouble or during annual worship only. As to images made with wood, a popular medium since very early times, it is regrettable that the worshippers were instructed to burn them when they became old. This unfortunate practice does explain, however, why so few wooden images have survived. In this connection one may mention that the Chinese pilgrims frequently alluded to enormous images made of wood that were worshipped in Indian temples and monasteries. Thus this statement of the *Devip.* makes it clear that climate alone was not responsible for the disappearance of early wooden images.

With regard to the custom of restoring shrines, we have ample evidence both from archaeology and epigraphy that such a practice was common. Several inscriptions both in India and in Nepal tell us of such renovations or *jirṇoddhāra*. Perhaps the most well known example of the restoration of a temple, though not of the Mothers, is recorded in the Mandasore inscription issued in the year 473-74 A. D. The inscription informs us that in the year 437-38, the guild of silk weavers of Daśapura (Mandasore) had built a "noble (and) unequalled temple" of the Sun-god.<sup>54</sup> But in due course "under other kings, part of this temple fell into disrepair; so now, in order to increase their own fame, the whole of

54. J. F. Fleet, *Corpus Inscriptionum Indicarum*, III, (Varanasi, 1970), p. 187.



this most noble house of the Sun has been repaired again by this munificent corporation....”

The most fascinating and relevant inscription about an early example of *jirṇoddhāra* occurs on the base of an Umā-Maheśvara image in Nepal.<sup>55</sup> Dated in the year 495, corresponding to A. D. 573, the inscription informs us that a certain Babhrūvarmā died before he could undertake the repairs of a set of clay images of the Mothers. Therefore his brother's wife, Deśa Bhaṭṭārikā, was undertaking the task and replacing them with stone images so that they may be more permanent and thereby fulfil the wishes of her dead brother-in-law. It would seem that Deśa Bhaṭṭārikā was implicitly following the instructions of the *Devip.* Both this inscription and the textual statement about replacing the earlier shrines of the Mothers with those made in burnt brick, wood or stone would indicate that prior to the Gupta period it was perhaps more customary to install clay images of the Mothers in simple shrines. This may be one reason why no sizeable images or temples of the Mothers earlier than the fourth century have been found, although from the textual evidence it is clear that there must have been impressive shrines all over the subcontinent.

#### The Mothers and the Artistic Evidence

At present no temple of the Mothers earlier than the fourth century A. D. has survived. Although countless terracotta figurines going back to prehistoric times have been discovered on the Indian subcontinent we have no way of telling if some of these represent the Lokamāṭṛkās of the *Devip.* or the *Mahābhārata*. In fact, there are no precise descriptions of these Mothers, and they are not described with children. Individual figures of goddesses with a child go back to an early period, but as a group they are found only in representations of the Kuṣān period. Of two such shrines that we are aware of, one was found in Mathura and the other is preserved in the Indian Museum in Calcutta.<sup>56</sup> The Mathura specimen is partly damaged but once

55. P. Pal, *The Arts of Nepal*, I (Leiden, 1974), p. 25, fig. 9.

56. The Mathura votive shrine was excavated at Sonkh; see, H. Härtel, "Some Results of the Excavations at Sonkh" in *German Scholars on India II* (Bombay, 1967), Figs. 30-31. The circular shrine was discovered at Bhita and is now displayed in the terracotta gallery of the Indian Museum in Calcutta.

contained six figures of the goddesses, each carrying a child, seated in a rectangular shrine. The other too shows the same configuration of the child-bearing goddesses but in a circular enclosure. Made of terracotta, they are quite small and were very likely meant to grace a domestic altar or serve as votive offerings. A number of stone reliefs of the Kushān period have also been discovered, again at Mathura, where two or more goddesses bearing children are seated in a row.<sup>57</sup> In some instances they have animal or bird heads. Otherwise, however, in these reliefs and shrines, the Mothers are in no way distinguished from one another, as is the case with the Saptamātṛkā group.

Before we discuss the Saptamātṛkās, however, it may be pertinent to mention a group of stone rings with a hole in the middle which have been found in northern India and are assigned to the Maurya period (4th-2nd c. B. C.). Some of these are more elaborate than others, but most have a row of standing nude goddesses alternating with trees along the inner rim (fig. 3).<sup>58</sup> Whether these goddesses are Lokamātṛkās or not, and they may well be, what is significant is that the objects are invariably circular and shaped like a *cakra*. Perhaps they were portable shrines, like the *gau* of the Tibetan Buddhists, and served as an amulet, or they may have been meant for domestic use. It is also possible that these ring stones, with their central aperture, may have been the prototype of the later Yoginī temples which are invariably hypaethral.

As far as the artistic evidence goes, the Saptamātṛkā group, including Śiva and Gaṇeśa, made its appearance in the late Kuṣān period. By the fourth century, their individual shrines began to appear in Central India and they are shown with or without children. We may recall that in the *Mahābhārata* the Mothers are not the specific Śaktis and are mostly associated with Kārttikeya. In the Bihar stone pillar inscription of Skandagupta (ca. 450 A. D.) as well, the Mothers are led by Kārttikeya rather than Śiva.<sup>59</sup> And yet, Kālidāsa, who may have been an elder

57. See Mitra Sastri, *op. cit.*, pp. 154-155 and references cited therein for pieces in the Mathura museum.

58. D. Desai, *Erotic Sculpture of India*, (New Delhi. 1975), p. 11.

59. Fleet, *op. cit.*, p. 51.



contemporary of Skandagupta, associates the Mothers with Śiva and includes Cāmuṇḍā. It would thus seem that sometime before Kālidāsa, the concept of Śakti resulted in the creation of the personified powers of the gods and, as they were also called "mother", they came to be identified with the older and more mundane mother goddesses.<sup>60</sup> This seem quite clear from the fact that although the Śaktis were conceived as warrior-goddesses to help the Great Goddess in her battles, in the earliest images they are shown seated with children and their militant nature is not emphasized.

The *Devip.* says nothing about the association of the Mothers with Kārttikeya but emphasizes their relation with Śiva or Bhairava as Tumburu playing the *vīṇā*, with Umā-Maheśvara and with Gaṇeśa. Clearly these allusions are to actual images which were in existence when the *purāṇa* was being compiled. We have already seen that both Śiva and Gaṇeśa became associated with the Saptamātrkās by the late Kuṣān period. However, to my knowledge, no image earlier than the sixth century shows a Viṇādhara Śiva with the Mātrkās. One of the earliest representations in which both the Viṇādhara Śiva and Gaṇeśa are included is the beautiful group in the Rāmeśvara Cave at Ellora. As to other texts, Tumburu, the celestial musician, is identified with Śiva in the *Viṣṇudharmottarapurāṇa* whereas in the *Matsya* Viṇādhara Śiva is called Vireśvara.<sup>61</sup> It may be pointed out that in the *Mahābhārata* (lower limit 400 A. D.) Tumburu is frequently mentioned as the celestial musician but is not identified with Śiva.

60. Obviously Śiva began to replace Kārttikeya as the leader of the group sometime during the late Kuṣān period and thus by the time of Kālidāsa (ca. 400 A. D.) both traditions may have been concurrent. Skandagupta, like his father Kumāragupta, was a devotee of Kārttikeya and hence may have preferred the earlier tradition, even though by 450 A. D., all available evidence seems to indicate that Śiva had triumphed over his son.

61. P. Shah, (ed.) *Viṣṇudharmottara-Purāṇa Third Khaṇḍa*, II (Baroda, 1961), p. 152. The following couplet occurs in the *Matsya* (261.39) :

*vireśvaraśca bhagavān vṛṣārūḍho jaṭādharah |*  
*vīṇāhastatriśūlī ca mātrṇāmagrato bhavet ||.*



As to the association of Umā-Maheśvara with the Mothers, this iconographic convention appears to have been more common in the Himalayas than in the plains. We have already mentioned that the *Devip.* too is familiar with this association while describing the pilgrimage of Nandā in the Himalayas. The earliest known instance where Umā-Maheśvara is represented with the Mothers is the sixth-century image of Deśa Bhaṭṭārikā in Nepal which has already been discussed. The images of the Mothers have now disappeared and only the Umā-Maheśvara remains. It may also be pointed out that the inscription does imply that the original shrine was much older, and if that too contained a representation of Umā-Maheśvara, then this iconographic convention may be pushed back to the Kuṣān period.

As has been discussed, the *Devip.* also knows of the Dancing Mothers. They began to dance in front of Śiva after their victory over the demon Ruru. The gods became frightened on beholding the terrible, dancing forms of the Mothers and gathered around Śiva. Śiva instructed the gods to retrieve their own Śaktis and depart immediately. Śiva then himself took hold of the *viṇā* with the seven strings and began dancing along with the other gods. The dancing Mothers are also briefly mentioned in the *Viṣṇudharmottarapurāṇa*.<sup>62</sup>

To date no representation of the dancing Mothers along with Śiva has been found that can be dated earlier than the sixth century. The earliest depiction of a dancing Śiva in the presence of the Mothers occurs in the Rāvaṇa Phāḍi Cave at Aihole in the Deccan.<sup>63</sup> These magnificent figures are generally dated to the sixth century, and it may be noted that the Mothers are mere spectators in this remarkable tableau. Thus, at least so far as the artistic evidence is concerned, the theme of dancing Mothers became popular only after the sixth century.

### Conclusion

This account of the Mothers and their cult as given in the *Devip.* is by no means exhaustive. Along with the other deities,

62. Shah, *op. cit.*, p. 167.

63. A. Lippe, *Indian Medieval Sculpture* (Amsterdam, 1978), pls. 117-118.

the worship of the Mother is recommended for many different occasions. For example, in the very important chapters dealing with the *puṣyābhiṣeka* of monarchs the Mothers are said to reside in the middle of the water-pot used in the consecration (66.5). During the ceremony when the king offers oblations in the fire, among others he is to utter the following *mantra* in honour of Cāmuṇḍā : *mātṛṇām varade mātṛe cāmuṇḍāyai svadhēti* | 67.60. Or again when a great calamity such as an earthquake, a flood or a hurricane befalls the nation one must worship the Mothers along with other deities. Thus, the presence of the Mothers in the text is ubiquitous, but we have mostly concentrated on those elements that describe the exclusive cult of the Mothers.

It is generally agreed that the *Devip.* was compiled in or near Bengal, as also were the three other Śākta *upapurāṇas*, the *Kālikā*, the *Mahābhāgavata* and the *Devībhāgavata*. Curiously, however, while the Mothers are given such importance in the *Devip.*, they are hardly mentioned in the others. Since none of the others was compiled in its present form before the eleventh century and since all of them appear to have borrowed from the *Devip.*, it seems evident that the cult of the Mothers had declined in Bengal after the eleventh century. This is corroborated by the artistic evidence from the region as well.

One of the most difficult tasks of a puranic scholar is to determine the date of a *purāṇa*. While it is impossible to suggest an absolute date for any *purāṇa*, one can sift both the internal and external evidence and suggest a relative chronological framework. Hazra has very competently examined the linguistic peculiarities and other literary features of the *Devip.* and has reached the conclusion that the language has strong similarities with Buddhist hybrid Sanskrit. He has therefore suggested that parts of it may go back as early as the Kuṣān period, if not earlier. However, he has also concluded that in its present form the substantial portion of the text was redacted around the sixth or the seventh century. The iconographic and artistic evidence discussed above seems to corroborate both conclusions.

Like the *Mahābhārata*, the *Devip.* too knows of the old and the new Mothers and, in the myth of Māṇḍavya's worship of the Mothers, hints at some sort of conflict between the two groups.

Thus those portions covering the cult of the Lokamātṛkās and the intrusive account of the cult of a pentad of Mothers on the bank of the Sarasvatī in the land of the five peoples (Chapter 116) probably belong to the earliest layer of the text. It seems incontestable that the expression Mother was used in pre-Kuṣān times to denote the popular goddesses worshipped in villages and cities, goddesses whose cults went back to the neolithic age. These early shrines of the Mother were very likely located at crossroads, as is mentioned by both our text and the *Mṛcchakaṭikā* and were circular in shape. They must have been made of clay and wood and hence none has survived. Another reason why such shrines and images have not survived is because of the custom of discarding the latter in water or burning them as the *Devip.* informs us. That such shrines were circular in pre-Kuṣān days is also corroborated by Kalhaṇa. We may further note that everything about the cult of the Mothers cannot be laid at the doors of the non-Aryan population. Certainly the circle formed an integral part of the Vedic ritual of *Sārasvatasātra*, while the *Devip.* explicitly states that the Mothers should be worshipped according to the Vedic rites, especially the *Atharvaveda*. All too often the rites in this *veda* are considered to be non-Aryan because of their magical rituals. While it is true that sacrifice was of prime importance to the Aryans, we must not ignore other religious rituals and cults which were performed by them, even if they seem less exalted than sacrifices.

Originally the Mothers were cruel and malignant and had to be appeased constantly. These are the Kṛtyās, the Apsarases, the Pūtanās of older literature. Although known by different names, they are all *lokamātṛkās*. As the *Devip.* says, they abide in different regions for the protection of children (*sthitā lokāvibhedena bālānām hitakāmyayā* | 1. 52), or as the *Mahābhārata* states, they speak different languages. Such malignant goddesses are all too familiar in the Indian tribal world as well as in other ancient civilizations. These are the Mothers who, according to the *Devip.* must be worshipped by women who are barren.<sup>64</sup> Such women

64. *gotirthe putrakāmāya dhanakāmāya saṅgame |  
matṛsthāneṣu saubhāgyam śmaśāne mṛtaputrikām || 68.1  
jirṇe kūpe kākavandhyām puṣkarīṇitaṭe śubhe |  
nityam vināyakasthāne snāpayet tu kumārikām || 68.2*



should wear a red dress and bathe in a river near a temple of Gaṇeśa. Thereafter, they should draw the images of the Mothers on the western bank of the river, in the southeast corner of the sacrificial site, below a tree or at the crossroads. The concept of Śaktis symbolizing the power inherent in a god does not appear to have gained prominence before the late Kuṣān period. By the Gupta Period, when most of the early *purāṇas* were given their present form, the "concrete" Mothers and the "abstract" Śaktis became assimilated, and the term *mātṛkā* was applied to both groups. The mundane Mothers were thus elevated to a more exalted status.

It would appear that during the Kuṣān period the Mothers were associated with Skanda rather than Śiva as is confirmed by the *Mahābhārata*, which is considered to have been compiled in its present form by the fourth century. The importance given to Skanda in the epic would indicate the strength of his cult at the time the material was incorporated into the text. However, parts of the Skanda legend must be much older, particularly his destruction of Maḥiṣasura, for already by the second century A. D. at the latest, if not earlier, Skanda was replaced by the Goddess as the protagonist in the myth as far as the artistic evidence is concerned. That the sections on Skanda and the Mothers in the *Mahābhārata* were written sometime before the second century is further evident from the fact that Śiva has little to do with the Mothers in the epic. Moreover, the epic knows of a conflict of some sort between the old and the new Mothers, whereas by the fourth century the Mothers and the Śaktis had become quite indistinguishable in art. Curiously, however, some of these Śaktis, who were created to fight and not to rear children, are portrayed in the earliest representations with children in their laps. Even the *Devip.*, which gives them such prominence in the various iconographic descriptions, does not associate the Śaktis with children, but the *Matsya* (*maulinyo varadāstadvat kartavyā bālakānvitāḥ* | 286.11) does.

The iconographic descriptions of the Śaktis including Tumburu or dancing Bhairava and Umā-Maheśvara are so specific that

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*raktavāsottariyāntu yasyā notpādyate naraḥ |*  
*nadyāstu paścime kūle lekhyastirtheṣu cāgrataḥ || 68.3*  
*mātṛṇām vāmabhāge tu yajñasyāgneyatā dīḥi |*  
*tale tu eka vṛkṣasya madhye caiva catuṣpathe || 68.4.*

one cannot but conclude that these portions of the text were written not earlier than the sixth century. Curiously also, despite the strong emphasis on the *mātrmaṇḍala*, most existing shrines of the Mothers from the Gupta period on are in point of fact rectangular. We can only conclude that these references to *maṇḍalas* and *cakras* are to the earlier shrines that were made with less durable material or were under trees and open to the skies. When the shrines were repaired or rebuilt with more permanent material, such as stone, the rectangular plan came to be preferred.

With regard to the Mothers as Śaktis of the various gods, the *Devip.* throws considerable light on their origins, concepts and iconography. Like the *Devīmāhātmya*, it is not consistent about the number of Śaktis. They appear in groups of seven, eight, nine and ten. In the list of seven Cāmuṇḍā, frequently called Cārcikā in the text, is dropped and Nārasimhī included. Both are included in the list of eight which agrees with one of the lists in the *Devīmāhātmya*. In the list of nine Nārasimhī is omitted, but two new goddesses, Mahābhairavī and Gaṇanāyikā, are added. Finally, in yet a fourth list, the goddesses are not named, but from the descriptions it is clear that ten are intended. Not only do these various lists demonstrate a fluid state in their groupings, but also illustrate that there were several different traditions about the number of these Śaktis, probably for different ritualistic and symbolical reasons.

The *Devip.* also differs from the *Devīmāhātmya* in stating the origins of the Śaktis and provides various explanations as to their functions and concepts which are much wider than those provided by other texts. As a matter of fact, the explanations offered by the *Devip.* are much more cogent and logical than the others. For instance, although like the *Devīmāhātmya* this list too derives the name Cāmuṇḍā from the words *caṇḍa* and *muṇḍa*, it does attempt to explain the two words, viz. *caṇḍa* signifying that which is terrifying, and *muṇḍa* representing Brahmā's head or *svāmi*, which however is less easy to understand. The most important contribution of the *Devip.* is in its identification of Vārāhī with the personified Śakti of Yama, the god of death. Why one is so identified is not clear, but it helps to explain why her mount is the buffalo. In this regard it may be pointed out that the Buddhist goddess of light, Māricī, is also given a sow's head.





Fig. 1

An Image of Kṛityā (?), Uttar Pradesh, Mathura; c. 200 B. C.  
Terra-cotta. H : 24.1 cm. Los Angeles County Museum of Art,  
Gift of Mr. and Mrs. Subhash Kapoor.





Fig. 2

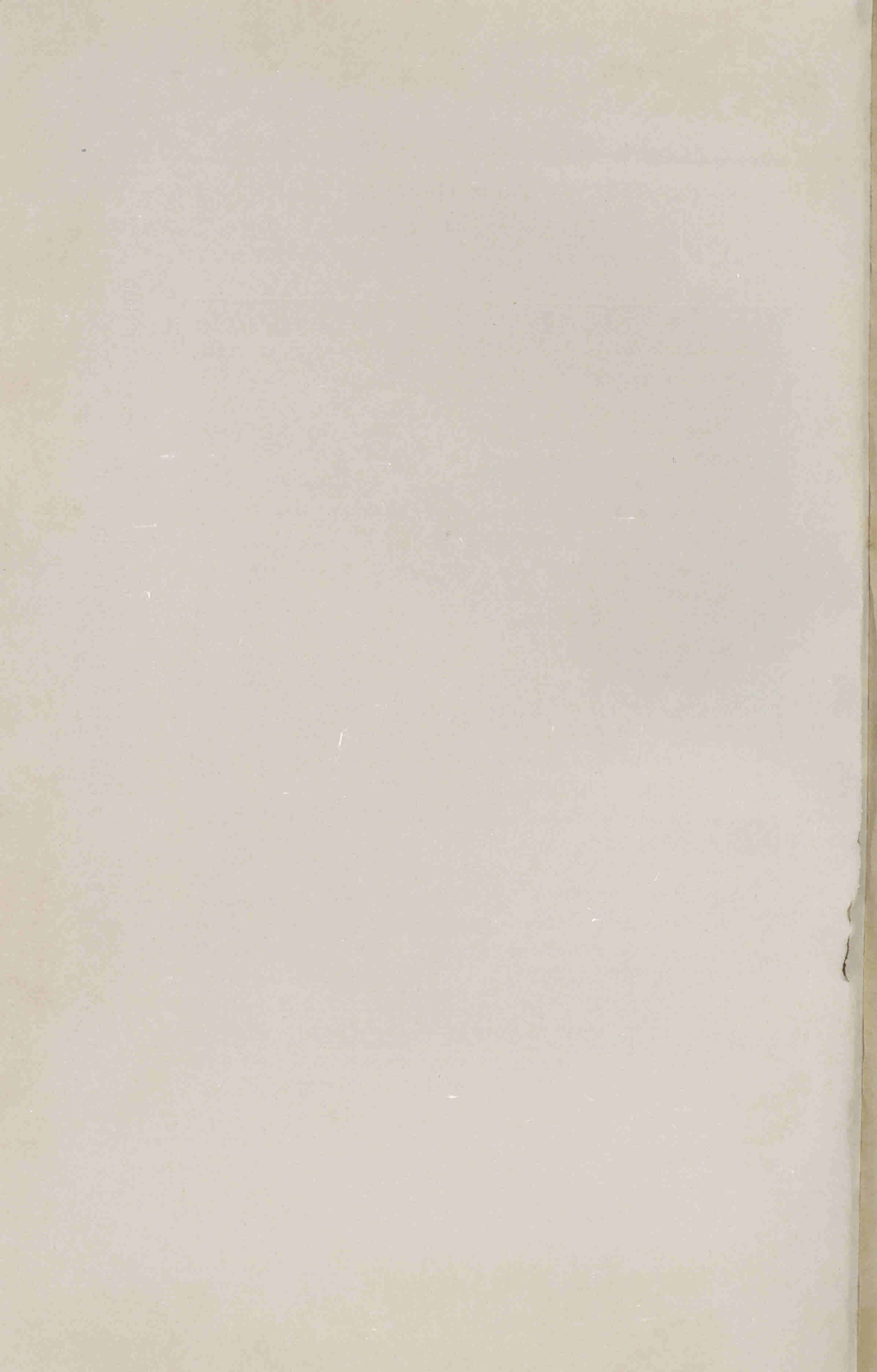
Panel with Three Undifferentiated Mātṛkās, Uttar Pradesh, Mathura, 2nd c. A. D. Sandstone. H : 17.1 cm. Los Angeles County Museum of Art, Gift of Mr. and Mrs. Ramesh Kapoor.





Fig. 3

Ringstone, North India, 3rd c. B. C., Grey Schist, D. 8.9 cm. Los Angeles County Museum of Art, Gift of Dr. and Mrs. Pratapaditya Pal.





Thus, the iconographic and cultic evidence, as far as the Mothers are concerned, seems to corroborate Hazra's conclusions that some of the information in the *Devip.* is as old as the Kuṣān period, but the material about the Saptamātrkās as śaktis was compiled not much earlier than the sixth century. Although the text does specify that only those versed in tantras can worship the Mothers, it is remarkably restrained regarding the esoteric rites of tantric cults. While flesh, wine and music are mentioned, nothing sexual is implied about the cult of the Mothers. Like the Goddess herself, the śaktis are to be especially venerated by kings. This is obviously an invention of the śāktas to curry favour with royalty, just as the *Devīmāhātmya* itself was recited for the benefit of a destitute merchant and a dethroned monarch. The earlier and mundane Mothers were far more proletarian and catered (and continue to do so today in village India) primarily to the needs of society in general. As the *Devip.* categorically states, these Mothers exist for the benefit of all (*hitāya sarvabhūtānāṃ mātaro lokamātaraḥ*).

## MĀGHAMELĀ AT PRAYĀGA\*

By

D. P. DUBBY

Prayāga (Allāhābād) is picturesquely situated at the confluence of the rivers Gaṅgā, Yamuna, and the invisible Sarasvatī, in the heart of Gaṅgā plain. It is famous as Tīrtharāja and is believed to be the holiest place in the three worlds existing in space (heaven, earth and nether world) and time (past, present, and future). It is a tīrtha *par excellence*, a centre of faith and devotion, where people realise that religious affair is a medium of cultural integration, and in India it is the best event to integrate man with environment, ethics and ethos. The greatness of Prayāga, celebrated since the vedic period, is expressed in the epics, the Purāṇic texts and the treatises on tīrtha, and is attested by epigraphic records, foreign accounts, and Buddhist and Jain texts. Prayāga is one of the most frequented places of pilgrimage, where people come especially during the month of Māgha for bathing in the purifying waves of the sister streams (*saṅgama*) and every twelfth year they come in hundreds of thousands to India's greatest melā, the Kumbha-melā. For many centuries this has been the place of the most amazing meetings of people, of religious fervour, and of sacred rites and rituals. The Māgha-melā, held on the vast open sacred sandy site of the rivers, is perhaps the most sanctifying attractive event in the cultural life of the country. It provides a traditional focus for a variety of sects and mendicant orders as well as commonalty. It is a colourful, unique aspect, both captivating and crushing. Here mythology is interwoven with history, true religious ignition with simple curiosity. This *melā* has not been studied in a comprehensive manner commensurate with its significance. In the present article an attempt has been made to present the multidimensional personality of this great affair in historical and cultural perspectives.

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\* This article was presented at the annual conference (Dec. 1986) of Indian History and Culture Society (New Delhi) at Varanasi.

Māgha-Melā is so called because the fair is celebrated in the month of Māgha (January-February). What distinguished this fair from the common run of religious fairs is its long duration, longer than a month, for it covers the month of Māgha both by the lunar and solar calendars. It begins from the makara-saṅkrānti, i.e., when the sun enters the sign of Capricorn. Thousands of pilgrims, belonging to all strata of society and speaking different languages, and ascetics of various religious orders from all regions of the country flock to Prayāga and dwell in tents and hutments on the sands for *Kalpavāsa* within the sacred precincts. It is an annual feature that people perform their purificatory rites in the month of Māgha especially at Prayāga. What attracts them as a magnet, all at one time, to the same place, is the still vital strength of religious tradition. A miniature spiritual India is represented on the dry flood plain between the Gaṅgā and Yamunā during the shivering cold of Māgha. Only as an immediate witness of some of the *melās* it is possible to realise the depth and extent of the roots of this faith.

The format of the *melā* is greatly extended, mass-involving ritual. The pilgrims take their baths, make their offerings, observe religious vows, receive religious instructions, and pay visits to holy spots within the frame-work of scriptural authority. It is a con-vocation of scholars and saints who sojourn here for duration to engage in mutual discussions of momentous issues of this world and the next and in preaching to the classes as well as masses. It is perhaps only at the Māghamelā that saints and laymen feel obliged to talk exclusively about religious subjects; at other places, the monk instructs the laity on all problems, religious and profane. As the *melā* goes on monastic and lay religious leaders, including the most famous pandits of the land, address gatherings of many sizes, ranging from 500 to 30,000 persons. Again, doctrinal topics are discussed by the holy ones. It is these meetings alone that co-ordinate the present state of Hindu theological and exegetical learning in a seemingly informal manner. In previous centuries it was at this *melā* that Indian learning was solidified and presented to a representative body of Brahmanical, Buddhist, and Jain religious opinion. The *melā* may thus be defined as a socio-religious gathering where trade flourished and wealth circulated.

The *melā* is an old cultural institution. Along with the ritual activities associated with a particular festival come the sensory



delights of the fair; and the Māgha-melā is primarily a ritual bathing festival. The wide spreading plain, framed by the branches of the two rivers, is practically deserted most of the year; during the rainy season most of it is covered with mud. And yet when winter comes it becomes one of the beauty spots of the world. The surpassing beauty of the confluence where the melā assembles has caught the imagination of many, such of Kālidāsa (Circa 5th Century A. D.) who described the beautiful tumult of waves and ripples at saṅgama in the following words :

Kvacit prabhālepibhir indranīlair  
muktāmayī yaṣṭir ivānuviddhā /  
anyatra mālā sitapaṅkajānām  
indīvarair utkhacitāntareva //

(Raghu, XIII. 54).

“Look here, the stream of the Gaṅgā mixed up with the waves of the Yamunā, looks at one place like the string of pearls interspersed with the lustre-imparting sapphires and, at other place, like a garland of white lotuses intertwined with the blue ones.”

The land between the Gaṅgā and the Yamunā was called Madhyadeśa, where the indigenous world attained its final fusion; and the confluence of the rivers at Prayāga was regarded as its visible symbol, which is depicted in the Varāha cave at Udaigiri around AD. 400. ‘The natural importance of the life-giving rivers, the suggestive symbolism of their union, the majestic quiet and beauty of the surrounding nature with its colourplay with the river waves, paired with the tradition and fame of the place itself’, gave rise to such a festival-fair in ancient times.

Māgha-melā owes its origin to ritual bath at the confluence of the rivers, the supreme bathing site in India since the later Vedic age.<sup>1</sup> The *Anuśāsanaparvan*<sup>2</sup> of the *Mahābhārata* refers to the

1. सितासिते सरिते यत्र संगये तत्राप्लुतासो दिवमुत्पतन्ति ।  
ये वै तन्वं वि सृजन्ति धीरास्ते जनासो अमृतत्वं भजन्ते ॥  
R̥gveda, Khila-sūkta, 21.1

2. माघमासं प्रयागे तु नियतः संशितव्रतः ।  
स्नात्वा तु भरतश्चेष्ट निर्मलः स्वर्गमाप्नुयात् ॥

Mbh, XIII. 26.36 = TS, 32.

living institution of Māgha-snāna when it says that he who bathes with the restrained mind and observing rigid vows at Prayāga in the month of Māgha is cleansed of all his sins and attains heaven. The Purāṇas<sup>2a</sup> also mention it when they wax eloquent over a bath taken thrice a day at Prayāga in the month of Māgha that bears a reward equivalent to a gift of hundred thousand cows. The *Matsya Purāṇa*<sup>3</sup> declares that he who bathes in the waters of the Gaṅgā-Yamunā-saṅgama in the month of Māgha is freed from the cycle of rebirth for hundreds of crores of aeons (*kalpas*). The *Nāradiya Purāṇa*<sup>4</sup> says that even a person enveloped with hundreds of sins becomes liberated from rebirth by bathing at the confluence in the month of Māgha when the sun is in capricornus. The same Purāṇa<sup>5</sup> further states that only the blessed people reach Prayāga in the month of Māgha since the waters of the joint stream lead to non-recurrence of birth. According to the *Padma Purāṇa*<sup>6</sup>, it is the cherished desire of the gods to be present in Prayāga in the month of Māgha. Men who take their holy dip there during those

2a. गवां कोटिप्रदानाद्यत् त्र्यहं स्नानस्य तत्फलम् ॥

प्रयागे माघमासे तु एवमाहुर्मनीषिणः । Agni, 111. 10b-11a.

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम् ।

प्रयागे माघमासे तु त्र्यहं स्नातस्य तत्फलम् ॥

MP. 106 8; PdP, III. 44.1; KPI, 36.2; NP, II.63. 74b-75a

3. सितासितेसु यत्स्नानं माघमासे युजिष्ठिर ।

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।

MP Q. in TVK, 152 = TS, 30. TC, 26 & TP, 334 ascribe it to Mbh.

4. सितासिते तु यो मज्जेदपि पापशतावृतः ।

मकरस्थे रवौ माघे न स भूयस्तु गर्भगः ॥

NP, II. 63. 60b-61a; PdP, VI (i). 126.33 = TS, 31 = TP, 334. TC. 25 ascribes it to MP.

5. माघस्तु प्राप्यते घन्यैः प्रयागे विधिनन्दिनि ।

अपुनर्भवदं तत्र सितासितजलं यतः ॥

NP. II. 63.36; PdP, VI (i). 127.146 = TC, 21 = TS, 31 = TP, 333.

6. गायन्ति देवा सततं दिविष्ठा माघः प्रयागे किल नो भविष्यति ।

स्नानान्नरा यत्र न गर्भवेदनां पश्यन्ति तिष्ठन्ति च विष्णुमन्त्रिणौ ॥

PdP, VI (i). 127.147 = TC, 21 = TS, 31 = TP, 333; NP, II, 63.37.

days do not experience the pain of being in a womb. They stay in *Viṣṇuloka*. It is said that a regular bathing for a period of one month coupled with a continent life at Prayāga washes away all sins.<sup>7</sup> The *Skanda Purāṇa*<sup>8</sup> states that the sins like brahmanicide roar in the body so long as the man does not bathe in the sin-destroying waters at Prayāga in the month of Māgha. In the month of Māgha, by bathing in the *veni* every day, one obtains that benefit which accrues from gifting away a thousand gold pieces at Kurukṣetra at the time of a solar eclipse.<sup>9</sup> Bathing at Prayāga in the month of Māgha is most efficacious as an incalculable number of holy places, sacred streams, gods, mountains, etc., are believed to assemble on the sands of the Gaṅgā and the Yamunā<sup>10</sup>. Possibly this is one of the factors that makes a bath in the month of Māgha especially purifying and merit-giving at Prayāga. The origin of Māgha-melā seems to lie in the miraculous virtues of bath at Prayāga.

The Purāṇic texts stress the need of undertaking pilgrimage to Prayāga and prescribe the rules about staying there. Going to and remaining in the land of tapas and Yajñas for some days is extremely meritorious. The *Padma Purāṇa*<sup>11</sup> assures immunity from all sins to those who reside with senses restrained for a month in Prayāga, and the *Matsya Purāṇa*<sup>12</sup> says : 'those who maintain their sexual purity for a month in that sacred place and offer oblations of water to the manes and gods, always attain what they desire, wherever they are born'. Tradition has so much exalted the necessity of remaining one month at Prayāga that living there for such a period is described as giving the same merits as those acquired by Brahmā in his entire life (= *Kalpa*). It is then natural

7. MP. 107.14.

8. ब्रह्महत्यादिपापानि तावद् गर्जन्ति देहिषु ।  
यावन्मज्जन्ति नो माघे प्रयागे पापहारिणि ॥  
SKP, IV (i). 7.62.

9. NP, II.33. 73b-74a; PdP, VI (i). 126.40,

10. Mbh XIII. 26.35 = TS, 37; MP, 106.7 = TVK, 14; KP, I. 36.1 = TS, 30; PdP, III. 44. 7b-1a, VI (i). 126.43, 53-56 = TC. 18-19 = TS, 31 = TP, 330; NP, II.63. 7-11; SKP, IV (i), 7.57.

11. PdP, III, 45.13b-14a.

12. MP. 103.14; Pd P, III, 41,19.



that Prayāga was chosen as the right place for residing the month of Māgha, thereby attracting people to gather there, thus giving birth to a fair.

Since the fifteenth day of the dark half (*amāvasyā*) of the month of Māgha is regarded as the mouth of the year<sup>13</sup>, it may be suggested that a popular fair of a catholic character came into existence gradually at the site of the most sacred confluence of rivers in the month of Māgha in ancient times. The view that Kali Era started from the full moon day (*pūrṇimā*) of Māgha<sup>14</sup> also seems to have moved persons to hold a popular fair there.

The antiquity of the Māgha-melā can be traced back to the Gupta period (C. A.D. 300-600), when most of the Purāṇas were composed<sup>15</sup> and the final redaction of the *Anuśāsanaparvan* of the Mahābhārata was completed<sup>16</sup>. It may even claim a date as early as the second century A.D. when the principles of zodiacal signs were established in India.<sup>17</sup> An unequivocal reference to the congregation of people in the month of Māgha at Prayāga, however, occurs in the Narasiṃha Purāṇa,<sup>18</sup> placed by Hazra<sup>19</sup> between A. D. 400-500. This Purāṇa narrates that once, in the month of Māgha, some Veda-knowing sages from different parts of India (viz. Himālaya, Naimiṣāranya, Arbudāranya, Puṣkarāranya, Mahendra mountain, Vindhya mountain, Dharmāranya, Daṇḍakāranya, Śrīśaila, Kurukṣetra, Kaumāra-parvata, Pampā, etc.), along with their disciples went to Prayāga, took their bath in the holy saṅgama, offered oblations to the manes, worshipped Lord Mādhava, and saw Bharadvāja in his hermitage. When, after

13. Bhattacharya, 8.

14. माघस्य पूर्णमास्यां च घोरं कलियुगं तथा ।  
युगारम्भास्तु तिथयो युगाद्यास्तेन विश्रुताः ॥  
Brahma-P. O. in Puruṣārtha-cintāmaṇi, 506.  
भाद्रे त्रयोदशी कृष्णा द्वापरेण समा तु सा ।  
माघे पञ्चदशी राजन्कलिकालसमा तु सा ॥  
Bhaviṣya-P. Q. in Puruṣārtha-cintāmaṇi, 506.

15. Jaiswal, 16-17.

16. Ibid., 13.

17. Hazra, 23.

18. NrP, I. 1-24.

19. Hazra, I. 242.

mutual greetings, they were engaged in talks about Kṛṣṇa there arrived a *sūta* named Lomahaṛṣaṇa who was a disciple of Vyāsa and was well-versed in the Purāṇic lore. After Lomahaṛṣaṇa had been duly received by the sages, Bharadvāja thanked him for having narrated to them the Saṁhitā named Varāha (i. e. Varāha Purāṇa) during the great sacrifice instituted by Śaunaka and wished to hear from him the Purāṇa-saṁhitā named Narasimha. The *sūta* consented and narrated the Narasimha Purāṇa to the assembled sages.

The first historical reference to the religious festivities at Prayāga is supplied by the Chinese Pilgrim-traveller Hsüan Tsang who attended the sixth quinquennial assembly organised by King Haṛṣavardhana and was an eye-witness to a gathering of half a million pilgrims at Prayāga in the month of Māgha in A. D. 643. He gives a vivid description of the sacred occasion in his travel accounts and says that this was an 'age-long festival' held at the confluence of the rivers to the west of which there was a level plain about 15 *li* (2½ miles) wide covered with white sands. He mentions that King Haṛṣavardhana with his retinue visited Prayāga every fifth year and bestowed gifts lavishly on people of different religious orders and gave alms to the poor and the infirm; so generous was he that after 75 days he no longer possessed a single personal jewel and returned to his metropolis clad only in a piece of borrowed cloth.<sup>20</sup> Lakṣmīdhara, Vācaspati Miśra. Nārāyaṇa-bhaṭṭa, Mitra Miśra, and other medieval digest writers have referred to the efficacy of *māgha-snāna* at Prayāga. Tulasīdāsa (A. D. 1532-1623) has praised it in eloquent terms. He says that all the sacred places, gods, demons, semi-divinities, and pious men assemble in Prayāga and take bath at Triveṇī when the sun enters the sign of Capricorn.<sup>21</sup> They bathe in the waters of the confluence throughout the month of Māgha and return to their respective abodes. There is thus a great rejoicing every year at Prayāga in

20. Beal. 90, 184-187.

21. माघ मकरगत रवि जब होई । तीरथपतिहि आव सब कोई ॥  
देव दनुज किनर नर श्रेनी । सादर मज्जहि सकल त्रिवेनी ॥

Rāma, I, 43.3-4



Māgha.<sup>22</sup> The 'Āin-i-Akbarī of Abul Fazl (16th century A. D.) has recorded : "Throughout the year it (Prayāga) is considered holy, but especially so during the month of Māgha.<sup>23</sup> Thevenot,<sup>24</sup> a European traveller, observed in A. D. 1666-67 :

"They (faquirs) are many times to be seen in troops at Halabas (Allāhābād), where they assemble for celebrating some feasts (for which they are obliged to wash themselves in the Ganges) and to perform certain ceremonies. Such of them as do not hurt, and shew signs of piety are extremely honoured by the Gentiles, and the rich think they draw down blessings upon themselves. . . . Their penance consists in forbearing to eat for many days; to keep constantly standing upon a stone for several weeks or several months; to hold their arms across behind their head, as long as they live; or to bury themselves in pits for a certain space of time. But if some of these faquirs be good men, there are also very rouges amongst them; and the Mughal princes are not troubled when such of them as commit violence are killed".

The reference here is clearly to the Māgha-melā which attracts many ascetics devoted to austere vows. The *Khulāṣt-ut-Tawārikh*, composed in A. D. 1693-1695, says : "In winter, when the sun enters the sign of capricorn, crowds of people assemble together at Prayāga from all sides of the world and, staying there for one month, daily engage in ceremonial ablutions, and everyone gives alms to the poor and indignant, as far as he can".<sup>25</sup> There are several accounts of the *Melā* from the pen of the European travellers who visited the place during the 18th-19th centuries.<sup>26</sup> Thus, there is a continuous history of the fair from at least the Gupta period to the present day. The traditional scene of the melā has remained almost unchanged; the ascetics' exhibitions of

22. एहि प्रकार भरि माघ नहार्हीं । पुनि सब निज-निज आश्रम जाहि ।  
प्रति संवत अति होइ अनंदा । मकर मज्जि गवर्नाहि मुनिवृन्दा ॥  
Rāma, I. 44. 1-2.

23. Ain, III. 355.

24. Sen. 93-94.

25. khulāṣ, 37b; Sarkar, 27.

26. Fanny, I. 227, 257-262; Leopold, II. 118;  
Caine, 375-377.



yogic performance, the recitation of religious texts, discourses on socio-religious problems and sectarian propaganda continue to be the main attractions of the fair. With the passage of time the *melā* seems to be growing in popularity, and the Hindus throughout India observe this occasion with great sanctity.

#### ABBREVIATIONS

- KP. = Kūrma purāṇa (Ed. A. S. Gupta)  
 Mbh = Mahābhārata (Cr. ed.)  
 MP = Matsya Purāṇa (Gurumaṇḍala Granthamālā no. XIII.)  
 NP = Nāradiya Purāṇa (Ven. Press)  
 Nr. P = Nṛsimha Purāṇa (Bombay)  
 PdP = Padma Purāṇa (Gurumaṇḍala Granthamālā)  
 Rāma = Ramacaritamānasa of Tulasidāsa (Gītā Press).  
 Ṛg = Ṛgveda Saṁhitā  
 SKP = Skanda Purāṇa (Nag Publishers, New Delhi)  
 TC = Tīrtha Cintāmaṇi of Vācaspatimiśra (Bibliotheca Indica)  
 TP = Tīrthaparakāśa of Mitramiśra (Clowkhamba)  
 TVK = Tīrthavivecanakāṇḍa of Lakṣmīdhara (G. O. Series)  
 TS = Tristhliṣetu of Nārāyaṇabhaṭṭa (Anandasram)

## ACTIVITIES OF THE ALL-INDIA KASHIRAJ TRUST

(July—December 1987)

### Garuḍa Purāṇa

Collation of the remaining portion of the Bengali manuscript was completed during this period as also of a Devanagari MS. of the Brahmakāṇḍa. The latter was procured from the Adyar Library. Forty chapters (Chapters 11 to 50) of the Ācārakāṇḍa were critically edited. Further chapters are being edited. The preparation of the Subject Concordance is also in progress.

### Critical edition of the Mānasakhaṇḍa

Chapters 76-85 (ten chapters) were critically edited and the Critical Apparatus is being prepared.

### Śivadharmā and Śivadharmottara Purāṇa-s

The Trust is in contact with Libraries and Institutions with a view to getting some manuscripts of these Purāṇa-s.

### Veda-Pārāyaṇa

The Kṛṣṇayajurveda Taittirīya Saṁhitā was recited from Āṣāḍha Śukla 12 to Śrāvaṇa Kṛṣṇa 5 (8 July to 15 July) at the Siva Mandira at Sivala Palace of the Trust. Paṇḍita Lakṣmīnārāyaṇa Avadham (Andhra Pradesh) was the reciter and Paṇḍita Śrī Rāma Ganpat was the Śrotā. On the completion of the recitation, customary Dakṣiṇā and food were offered to the reciter and the Śrotā. A certificate of appreciation was also awarded to the reciter.

### Purāṇa-goṣṭhī

The Vyāsa-pūrṇimā celebrations and Purāṇa Goṣṭhī were held on 10 July 1987 at the Sivala Palace of the All-India Kashiraj Trust. The celebration was presided over by His Highness Kashināresh Maharaja Dr. Vibhuti Narain Singh Bahadur. The function started with Vedic Vasanta Pūjā in which sixteen Vedic Brāhmāṇa-s recited mantra-s from all the four Vedas. Maharaj-Kumar Sri Anant Narain Singh distributed Dakṣiṇā and sweets to the Brāhm-

ṇa-s. This was followed by Purāṇa-goṣṭhī. Dr Ramshankar Bhattacharya recited the hymns and invocations paying obeisance to gods and Vyāsa. His Highness Maharaja Dr Vibhuti Narain Singh gave the Varṣāṣana (annual stipend) to Sri Krishnamurti Srauti who has committed to memory the whole of the Sāmaveda. Dr Gangasagar Rai presented the annual report on the work of the Trust. A discussion on the importance and significant aspects of the Purāṇas followed in which Professor Rewa Prasad Dwivedi, Prof. Raghunath Giri, Prof. Visvanath Sastri Datar, Prof. Rammurti Tripathi, Dr. Ram Chandra Pandeya and others participated. The speakers suggested holding of lectures and discourses on Purāṇa-s and also bringing out of popular books containing stories and teachings of the Purāṇa-s to attract both the elite and the masses to the study of this ancient branch of literature. His Highness Kashinaresh thanked the scholars for their active participation in the discussions and cooperation and suggestions. His Highness reminded the scholars that the All-India Kashiraj Trust had made sincere efforts to popularize the Purāṇa-s and it had arranged Purāṇa Pāṭha-s and Pravacana-s from time to time. Eminent scholars like Mahamahopadhyaya Pandit Narayana Shastri, Pandita Devanayakacarya, Pandita Badarinath Shukla, Pandita Baladeva Upadhyaya and a host of other scholars had delivered Pravacana-s under this programme. The Trust would be happy to resume these activities provided there was encouraging response from all.

Among the distinguished persons two attended the Goṣṭhī were : Sri S. L. Dar, former Registrar of the Banaras Hindu University, Dr. Raghunath Singh, a Trustee of the All-India Kashiraj Trust, Sri Udayakrishna Nagar, Secretary, Sangaveda Vidyalaya, Sri Visvesvara Shastri Dravid, Principal, Sangaveda Vidyalaya, Sri Kapildeva Tripathi of the Sampurnananda Sanskrit University.

At the end prasāda and refreshments were served to the participants and guests.

#### Function of the Hanuman Trust

As in the past years, a function of the Hanuman Trust, Calcutta was organized at the same venue immediately after the Vasanta Pūjā and Purāṇa Goṣṭhī under the Chairmanship of His



Highness Kashinaresh Maharaja Dr. Vibhuti Narain Singh Bahadur, who is also the the President of the Hanuman Trust. Sri Gyanendra Nath Khanna, son of the late Sri Damodarlal Khanna, Founder of the Trust, welcomed the guests and His Highness and gave a brief report of the Trust's activities. Professor Praboth Narain Singh of the Calcutta University and Professor Rammurtri Tripathi of the Vikram University, Ujjain, spoke on the noteworthy work done by Srimati Ila Singh on an ancient inscription and the book published by her deciphering and elaborating this inscription. His Highness presented an award of the Hanuman Trust to Srimati Singh for her work and congratulated her on the excellent study.

#### Visitors to the Purana Department

During the period under review, the following distinguished scholars visited the Purana Department and acquainted themselves with the work of the Department :

1. Dr. Parameshwar Aithal, South Asia Institute, University of Heidelberg, Federal Republic of Germany—7 September 1987. Dr. Aithal writes in the Visitors' Book : "I am very glad to be here. Though I have known the impressive work of the Trust, this is the first time I visit the place. I wish further and greater success in the work of the Trust."
2. His Holiness Sri Svami Shankarodya.
3. Dr. Ramkaran Sharma, formerly Vice-Chancellor of the Sampurnanand Sanskrit University, Varanasi.

#### Ramalila :

The world-famous Ramalila of Ramnagar was celebrated from 6 September to 6 October 1987. As the onset of the monsoon was delayed, heavy rains disrupted the performance of the Ramalila initially for a few days. The "Phulvadi" and "Dhanuryajna" lila-s were the only ones which had to be postponed. However, the lost days were made up in the course of the subsequent performances. As in the past, Sadhus and saints were given free supplies of foodgrains and provisions for the duration of the Ramalila spread over a month. They numbered about one thousand a day on an average. Every day of the performance was attended by a large number of devotees and Ramalila enthusiasts.

Their numbers keep on increasing year by year and especially on the days of Dhanuryajna, Vijayadasami, Bharat Milap and Raj Gaddi more than a hundred thousand participate. His Highness Maharaja Dr Vibhuti Narain Singn and Maharaj Kumar Sri Anant Narain Singh attended the Ramalila on all days and watched the performances from their elephants.

The University of California, Berkeley, U. S. A., has formulated a project for documentation of temporary lightweight architecture as used in the Ramalila of Ramnagar and sent Miss Sarah Bonnemaision and Miss Christine Macy, architects to make a preliminary study of the Ramalila. They spent the whole month of the Ramalila performance in Ramnagar and all facilities were given to them for their study.

#### Rasalila :

The Rasalila was celebrated this year from 28 July 1987 to 6 August. The troupe of players came from Vrindavana (Mathura) as in the past years. The performances were staged in the Prasadha Udyan of Ramnagar. His Highness Maharaja Dr Vibhuti Narain Singh witnessed the Rasalila every night during the festival along with members of the Royal Family. The attendance at the Rasalila was very good as in the past years.

### ACTIVITIES OF THE SISTER TRUSTS

#### Maharaja Benares Vidya Mandir Trust

(1) *Museum* : The museum of the Vidya Mandir Trust continues to attract visitors in increasing numbers. The collection displayed represents the phase of history of the subcontinent for the last three centuries. The exhibits displayed help the onlookers have a general idea of the rituals, customs and culture of North India, unique among them being the palanquins, elephant-howdahs, ivory carvings, antique arms and the grand old clock, "Dharma-Ghati". With the shifting of the vehicle museum to the spacious hall on the Vijaya Dasami Day has brought this section of the museum to the original museum complex and the whole complex has now become compact. The vehicle museum traces the evolution of vehicular transport from the days of Rathas and the bullock cart through the centuries.



During this period (July to December 1987) the following dignitaries visited the museum :

1. His Excellency Sri B. Tilakaratna, High Commissioner for Republic of Sri Lanka in India accompanied by Sri-mati P. Tilakaratna and Kumari K. Tilakaratna.—18.7.'87
2. Sri C. K. Tikku, Chairman, Central Board of Direct Taxes.—22.8.'87
3. Sri David Goodall, the British High Commissioner and Lady Goodall—25.10.87.

(2) Vedic Balaka Vasanta Puja : A Vedic Balaka Vasanta Puja was performed in the Devi Temple of the Fort on 26 November 1987 in which 16 Vedic students under the age of 16 participated. After recitation of Vedic Mantras from all the Vedas, Dakshina and food were offered to the Vedic students.

(3) Painting competition : A painting competition for the boys and girls of the local schools was organized on 27 November 1987. The young artists assembled in the Diwan Khana of the Fort from the morning and created beautiful works of art. These were later judged by Prof. A. P. Gajjar of the Faculty of Visual Arts of the Banaras Hindu University and Dr. R. N. Misra of the Faculty. Prizes were awarded to the best three paintings. Sweets were distributed to all the participants.

A mural painting competition was also organized for the local folk artists who belong to the Potter community. Their works will adorn the outer walls of the Vidya Mandir Museum till the next competition a year hence. These paintings are the scenes from the Purana-s and the epics. Prof. A. P. Gajjar and Dr. R. N. Misra of the Faculty of Visual Arts of the B. H. U. adjudged the paintings and prizes were awarded to the best three painters and consolation prizes to the others.

#### MAHARAJA PRABHU NARAIN SINGH PHYSICAL CULTURAL TRUST

##### Sports competition for schools

On 26 November 1987 a sports competition was held for boys of the Primary and Junior High Schools of Ramnagar in



which the games of Khokho and Kabbadi were included. Maharaj Kumar Sri Anant Narain Singh personally supervised the games. Sri V. K. Sharma, Principal of the Maharaja Balwant Singh Degree College and his colleagues umpired the games. Maharaj Kumar Bahadur distributed prizes to the winning teams and participants. All the boys and umpires and guests present were treated to sweets and tea on the conclusion of the games. His Highness Maharaja Dr Vibhuti Narain Singh Bahadur sat through the games and encouraged the young competitors.

### MAHARANI KASHIRAJ DHARMAKARYA NIDHI

#### Distribution of sweets and clothes to children

On 27 November 1987 sweets were distributed to children of all the local primary and Junior High Schools. School children in their colourful uniforms assembled in the inner Court Yard of the Fort from noon. Some of them came with their schools' musical bands and some holding banners. They were all given sweets as they moved on in orderly manner. Sweets and clothes were also distributed to children of poor families who were under five years of age. On 28 November 1987 sweets and clothes were distributed to poor children of the tribal belt of Bairat in Chakia Tehsil. The total number of boys who got sweets was 6485.

#### Hari Kirtana :

On 26 November 1987, a Hari Kirtana was held by the Trust in the evening. Reputed Kirtankars from Varanasi took part in the Kirtana consisting of Bhajans and recitation of the sacred names of God.

### MAHARAJA KASHIRAJ DHARMA KARYA NIDHI

#### Educational Institutions

The educational institutions being run by the Maharaja Kashiraj Dharmakarya Nidhi are making steady progress.

In the Arts faculty of Maharaja Balwant Singh Degree College, Gangapur the number of Students in this year is 225. In the Maharaja Manasaram Law faculty the number of Students last year was 189. The result of this college is always good.

From last 21 years Maharani Ratna Kunwar Sanskrit Pāṭhaśālā is publishing the Vidya-mandir magazine. In last November its 21 st issue was published. The teachers of Gangapur Degree college also contributed to this magazine.

The rituals and religious functions were conducted by this Trust keeping with the traditions and customs.

### Manasa Prachara Nidhi

Besides organising Kathas, and Pravachanas on Ramacharita Manasa of Goswami Tulasidasa, this Trust is running a kindergarten (Shishuvihar) in Samastipur town of Bihar.

### Death Centenary of King Wajid Ali Shah of Avadh

Maharaja Dr Vibhuti Narain Singh Bahadur presided over a function to mark the 100th anniversary of the death of King Wajid Ali Shah at Calcutta on 10 November 1987. At a solemn function organized at the mausoleum of the last King of Avadh in the Metiaburj locality of the thickly populated Garden Reach quarter of the City a number of distinguished persons were present, prominent among them being His Excellency Prof Nurul Hasan, Governor of West Bengal, Sri Khushwant Singh, well-known author and journalist, Dr A. R. Kidwai, Chancellor of the Aligarh Muslim University, Maulana Abdullah Bukhari, Shahi Imam of the Jama Masjid, Delhi, Prince Anjum Quder, a descendant of the King of Avadh and Chairman of the King of Oudh's Trust, Calcutta. A number of poets and intellectuals of the City were also present.

The function held in the carpeted verandah of the house overlooking the mausoleum was a tribute to the memory of one of the most beloved kings of India who after being hounded out of his native Lucknow, capital of the Kingdom of Oudh, in 1956 by the British, came to Calcutta and lived until his death at Metiaburj. It was recalled that the King on his long journey from Lucknow to Calcutta stopped at Benares at the invitation of Maharaja Ishwari Prasad Narain Singh and stayed at the historic Nandesar Palace. The King was so greatly impressed by the brotherly affection shown to him by the Maharaja that he remarked "After Lucknow, we were comfortable in Benares only".

His Highness Maharaja Bahadur was received at the function by Prince Anjum Quder, great-grandson of King Wajid Ali Shah. His Highness in his brief speech emphasized the need for harmony between Hindus and Muslims and said that King Wajid Ali Shah was a symbol of this harmony and unity through his life. His Highness pointed out that unity and understanding could only be nurtured by the people of the two communities who inherited the great traditions and culture of India and that tolerance was an integral part of our culture. A Kasida (eulogy) in Urdu was recited in honour of His Highness at the function. Prince Anjum Quder, Chairman of the King of Oudh's Trust, proposed a vote of thanks to His Highness and other dignitaries.



पुराणम्

(भागः-३०; अङ्कः-१)

PURĀNA

(Vol. XXX. 1)

संस्कृत-खण्डः

संस्कृतविद्वांसोऽभ्यर्थ्यन्ते यत्ते पुराणपत्रिकायां प्रकाशनार्थम्  
(१) पुराणगत-दर्शनशास्त्र-धर्मशास्त्रादि-विषयकान् लेखान्, (२)  
पुराणोक्त-दुरूहार्थकास्पष्टार्थकवचनव्याख्यापरान् लेखांश्च प्रेषये-  
युरिति ।

## आङ्गलभाषानिबद्धानां लेखानां संक्षेपाः

महाभारतीयाः पुनरुक्तयः

MAHĀBHĀRATA REPETITIONS

R. K. SHARMA

प्राचीनभारतीयसंस्कृतिपरिज्ञानार्थं महाभारतस्याध्ययनमावश्यकमिति प्रसिद्धमेव । अस्ति सादृश्यं महाभारत-वचनानां रामायणपुराणधर्मशास्त्रवेद-वचनैः सह । सादृश्यमिदं विषयोक्त्य केचन ग्रन्थाः प्रणीताः पाश्चात्यैर्भारतीयैश्च विद्वद्भिः रेणु-सुकुन्कर-काणे-बेल्वलकर-हृष्किन्स्-दाण्डेकरप्रभृतिभिः ।

महाभारतस्य पाठसमोक्षितसंस्करणेन सह महाभारतपादसूच्यपि प्रकाशिता । इमां सूचीमाश्रित्य ग्रन्थान्तरगतानां महाभारतवचनसदृशवचनानाम् अध्ययनमनायासेन कर्तुं शक्यते । पुनरुक्तवचनाध्ययनविषये काचित् पद्धतिरपि चिन्तिता पाश्चात्यविद्वद्विशेषेण । इमेनियन्महोदयेनापि भाषितम्—अस्ति भारते लिखितसाहित्याद् अपि प्राचीनं साहित्यम् । प्राचीनतमं यद् वैदिकं वाङ्मयं खीष्टपूर्वद्वितीयसहस्राब्दीभवम्, तदपि मूलतो वाचिकरचनामयम्, न लिपिबद्धम् । एतद्वाङ्मयगतानां भूयसां पुनरुक्तवचनानां सत्ता मतमिदम् अनुमापयति । ब्लुमफील्डमहोदयकृते 'वैदिकपुनरुक्ति'-नामधेये ग्रन्थेऽपि मतमिदं समर्थितं प्रमाणैः । रामायणे महाभारते च यानि पुनरुक्तवचनानि, तान्यपि वाचिकपरम्परायाः सत्तां विज्ञापयति ।

इदमत्र विज्ञेयं यद् वाचिकपरम्परायां यद् रचितं भवति, तत् परम्पराभेदाद् भिद्यते—यावत्यः परम्पराः, तावन्तो ग्रन्था इति । परम्पराभेदादेव महाभारतस्य त्रीणि रूपाणि संजातानि, यानि परिमाणभेदभिन्नानि । महाभारते लिपिबद्धे संजातेऽपि आख्यानानां संयोजनं विहितं परवर्तिनि काले यथासंप्रदायमिति प्रसिद्धमेव ।

निबन्धलेखकेन विरचिते 'महाभारते काव्यतत्त्वम्' इति नामधेये आङ्गलभाषामये शोधनिबन्धे महाभारतपद्यानाम् अलङ्कारगर्भितानां पुनरुक्तिमाश्रित्य विचारो विहितः । महाभारतरामायणादिगतानां पुनरुक्तवचसां न काचित् सूची अद्यापि निर्मितेति दूयते चेतः ।

वाचिकपरम्परारीतेः प्रभावो महाभारतप्रयुक्तोपमाप्रयोगेऽवलोक्यते । तथाहि—'शीतादिता गावः' इत्यर्थका केचित् पुनरुक्तसन्दर्भा इह विचार्यन्ते ।



महाभारते नवसु स्थलेषु उपमेयं दृश्यते भीष्मपर्वणि द्रोणपर्वणि च । अत्र 'गावः शीतार्दिता इव' 'यथा हि शैशिरः कालो गवां कर्माणि कृन्तति', 'शिशिरे कम्पमाना वे कृशा गाव इव', 'गावः पङ्क्तादिता इव' इति च वचांसि पठ्यन्ते (प्रथममुदाहरणम् अनेकत्रोक्तम्) । भीष्मपर्वणि स्थलान्तरे 'कृन्तन्ति मम गात्राणि माघमासे गवामिव' इति, शान्तिपर्वणः स्थलान्तरे च 'कुस्त्री खादति मांसानि माघमासे गवामिव' इति च पठ्यते । 'माघमासे गवामिव' 'माघम् आसेगवामिव' 'मागमां सेगवा इव' 'माघमा सेवगाम् इव' 'माघमां सेगवा इव' इति च पाठा विभिन्नटीकाकृद्भिर्व्याख्याताः ।

संपादकेन बेल्वलकरमहोदयेन भीष्मपर्वणि 'माघमासे गवामिव' इत्येव मूलपाठरूपेण दर्शितः; तेनैव पुनः शान्तिपर्वणि 'माघमा सेगवामिव' इति मूलपाठरूपेण निर्धारितः, पाठस्यास्य औचित्यविषये नोक्तं किमपि ।

सदृशवचनसंग्रहात्मकसूचीसाहाय्येन एतादृशस्थले मुख्यपाठस्य (अत्र 'माघमासे गवामिवेत्यस्य) निर्णयः कर्तुं शक्यते । पुराणादिग्रन्थपाठानामपि निर्णयः पुनरुक्तवचनाधारेण सुष्ठु कर्तुं शक्यत इति निश्चप्रचम् ।

## 'अज एकपाद्' इत्यस्य सिंहावलोकनम्

AJA EKAPĀD IN RETROSPECT

U. N. DHAL

जडाश्चेतनाश्च पदार्था देवतारूपेणाभ्युपगताः । ताश्च देवताः पृथिवीस्थाना अन्तरिक्षस्थाना द्युस्थानाश्च । अन्तरिक्षस्थानासु देवतासु इन्द्रो मातरिश्वा अहिबुध्न्योऽज एकपाद् रुद्रोऽन्ये च गण्यन्ते । परवर्तिनि काले अज एकपाद् एकादशसु रुद्रेषु परिगणितः; शब्दोऽयं शिवविशेषणरूपेणापि प्रयुक्तः ।

ऋग्वेदेऽज एकपाद् एकलः, अहिबुध्न्येन च सह स्तुतः । अथर्ववेदादिषु देवतेयं वर्णिता । पारस्करगृह्ये एनां देवतां प्रति हविःप्रदानं विहितम् । यास्केन निरुक्ते 'अज एकपाद्' इति-शब्दो निरुक्तः । सूर्यरूपिणीयं देवतेति दुर्गाचार्यः ।

रुद्रेण सहायमज एकपात् स्तूयते । घोरो रुद्र इति रुद्रस्य प्राचीनतमं वर्णनम् । परवर्तिनि काले रुद्रस्य रूपान्तरं जातम्—स पार्वत्याः पतिः, गङ्गाया धारकः, चन्द्रं मूढिनं धत्ते, मूर्तित्रययुतः, मूर्त्यष्टकयुतो वा । रुद्ररूपेषु एकादश-रुद्रात्मकं रूपमतिप्रसिद्धम् । सिन्धुसभ्यताकालेऽपि रूपमिदं प्रसिद्धमासीत् । त्वष्टुः सुतो रुद्र इति महाभारत उक्तम्, एकदश रुद्रनामानि अज एकपाद्-अहिबुध्न्यादीनि चोक्तानि । पुराणान्यपि एकादशानां रुद्राणां जन्म कीर्तयन्ति । वायु-

ब्रह्माण्डादिपुराणमतानुसारेण एकादश रुद्राः कश्यप-सुरभी-तनयाः; शिवरूपा एते देवकार्यार्थम् उत्पन्नाः । भागवते त्वेते भूत-सरूपासुतत्वेन स्मृताः, त्रिशूलधारित्वेन वर्णिताश्च ।

महाभारतमतेनाज एकपात् त्रिलोकाधीशः । अनेन अहिर्बुध्न्यादिद्वितीयेन अग्निसृष्टा संपत् संरक्ष्यते । स्मर्यते चास्य नाम शिवसहस्रनामसु । अजैकपादो मूर्तिः ऊर्ध्वलिङ्गवती वैयाघ्रचर्मधारिणीति दृश्यते । जगन्नाथमूर्तिरपि एतद्देवसंबद्धेति प्रतिपादयति स्टाइटेकर्ममहोदयः । कथं रुद्रशिवमूर्तिभेदरूपेण अजैकपात् कल्प्यते—इति जायते विचारणा । सिन्धुसभ्यताकाले य एकपाद-स्थितो देवः, तस्य सूचकोऽयमज एकपादिति प्रतिभाति । एकपादस्थिति स्तपो-विशेष इति विज्ञायते । यतः शिवो योगी, अतः स एकपाद्रूपेणोपवर्ण्यते । एकपाद-रूपस्य योगसंबद्धत्वेन एकादशसु रुद्रेषु अजैकपाद् अन्तर्भूतो भवतीत्यनुमीयते ।

विश्वकर्मशिल्पशास्त्रे रूपमण्डने च एकदशानां रुद्रमूर्तीनां वर्णनमुपलभ्यते अजश्च एकपाच्चेति द्वे देवते अनयोर्ग्रन्थयो दृश्येते । प्रत्येकं चानयोः षोडश हस्ताः । अजस्य दक्षिणे हस्ते शूलाङ्कुशकपालादयः, वामहस्ते च गदाखट्वाङ्गादयः । तथैव एकपादो वामे हस्ते खट्वाङ्गबाणचक्रादयः, दक्षिणे हस्ते तु धनुर्घण्टाकपालादयः । वास्तुशास्त्रेऽजैकपादो यो ध्यानविशेष उक्तः, ततो गम्यते—एकैयं देवतेति । एकपाद्देवस्य दक्षिणो भागो ब्रह्माणो रूपं प्रकटयति, वामो भागश्च अच्युतस्य । अत्राजैकपाच् चतुर्भुजधारीति वर्ण्यते ।

अजैकपादो द्वे मूर्ती मया समाहृते भुवनेश्वरतः; इमे मूर्ती अष्टादशशताब्दी-भवे, सर्वथा समानरूपे च । मूर्तिरियं चतुर्हस्ता, ऊर्ध्वलिङ्गधारिणी, नागयज्ञोपवी-तिनी च; त्रिशूलाक्षमाले ऊर्ध्वहस्तयोः, वरदमुद्रामृतघटौ च अधोहस्तयोः । मूर्ति-रियं ध्यानगतवर्णानानुरूपैव ।

### देवीपुराणानुसारि मातृकावर्णनम्

THE MOTHER GODDESSES ACCORDING TO  
THE DEVĪPURĀṆA

PRATAPADITYA PAL

देवीपुराणे मातृकाः (देव्यो मातरः) विशेषेण वर्णिताः । पुराणमिदम् ख्रीष्टीयैकादशशतके विरचितमिति हाजरामहोदयस्य मतम् । अस्यांशविशेष इतोऽपि प्राचीनः । इदं भारतस्य पूर्वभागे विरचितम्; वङ्गेष्विदं प्रणीतमिति

संभाव्यते । वङ्गीयशाक्तेषु प्रसिद्धमिदम् । पश्चिमोत्तरप्रदेशे हिमवत्-प्रदेशे चापीदं प्रमाणभूतरूपेण गण्यते ।

मातृ-मातृकाशब्दाभ्यां काश्चन देवीविशेषा एव गृह्यन्ते, यद्यपि देवीसामान्य-वाचकरूपेणापि शब्दौ इमौ प्रयुज्येते पुराणेषु । जननीशब्दोऽपि ईदृश एव दृश्यते । सर्वाः स्त्रियो मातृबुद्ध्या अवलोकनीया इति तान्त्रिकी दृष्टिः ।

पुराणेऽस्मिन् इमा मातरो लोकमातर इति विश्वमातर इति वोच्यन्ते । बहुभाषाभाषिण्यो लोकमातर इति महाभारत उक्तम् । काश्चन मातरो कार्तिकेयेन संबद्धाः । आभिः सहान्यासां मातृकानां विरोधोऽपि प्रदर्शितः । मत्स्यपुराणेऽपि मातृकाविषये विरोधो दर्शितः । अन्धकवधार्थं शिवसृष्ट्या या मातरस्ता अन्धक-वधानन्तरं बुभुक्षिताः सत्यो जगद् भक्षयितुमुद्यताः । एतन्निवारणाय नरसिंहेण दार्तिशन्मातृकाः सृष्टाः, याभिः सह पूर्वोक्तानां मातृकाणां विरोधो जातः । शिवनरसिंहप्रसादाद् उभयीषु मातृषु प्रीतिर्जाता, ताश्च सर्वा मनुष्यैरुपास्या बभूवुः ।

चतुष्पथेषु मातृभ्यो बलिप्रदानं प्रसिद्ध मासीत् प्राचीने भारते । मृच्छकटि-कादिषु नाटकेषु कर्मदं वर्णितम् । अम्बिकया सह रुद्र आहूतो दृश्यते शतपथे । त्र्यम्बकोऽपि देवीभिः संबद्धो दृश्यते (तिसृभिर्देवीभि र्युक्तः = त्र्यम्बकः; अम्बा = माता) । ऋग्वेदे सप्त मातरः श्रूयन्ते । सप्तमातृकावर्गः मातृकासु प्रसिद्धो जातः परवर्तिनि काले ।

देवीपुराण-महाभारतोक्ता मातरो न देशविशेषशक्तिरूपाः, प्रत्युत स्वप्रतिष्ठा भूतमातरो ग्रामदेवतारूपाः प्रायेण स्त्रीभिः संपूजिता रोगादिनाशार्थम् । आसां पक्कमृन्मूर्तय उपलभ्यन्ते । जम्भकपूतनादिशब्दवाच्या इमा घोराश्च सौम्याश्च । वाय्वादिपुराणेषु आसां घोररूपत्वं बहुधा प्रपञ्चितम् । घोररूपा देव्यो देवीपुराणे बाहुल्येनोपवर्णिताः । पिशाचपूतनाभूतादिभ्यो रक्षणाय ब्रह्मणा देवीस्तोत्रविशेष उक्त इत्युक्तमत्र । अपकारकारिण्यो देव्यः पूतनाः । हारितीति नाम्नी काचिद् देवी बौद्धसंप्रदाये पूज्यते घोराघोररूपा । महाभारतीया जरादेव्यपि हिंसा ।

लोकपालैर्ग्रहैः सह मातृकाः पूज्यन्ते वसुधारादानकर्मणीति पुराणेऽस्मि-न्नुक्तम् । अथर्ववेदेऽप्सरः-कृत्यानां प्रामुख्यमस्ति; कानिचनार्थर्ववेदीयानि सूक्तानि मातृदेवताकानि । कृत्याया विषयेऽस्मिन् वेदे विशिष्टं कथनम् उपलभ्यते । सिन्धु-सभ्यताकालीना या मूर्तयस्ताः कृत्यामूर्तयो भवितुमर्हन्ति । मातृकाणां पक्कमृन्-मूर्तयोऽपि सन्ति; शिलानिर्मितमूर्तयोऽपि प्राचीनतरकालीनाः ।

देवीपुराणे मातृकाविषये केचन वर्गा दृश्यन्ते, यथा सप्तमातृकाः, षोडश-मातृकाश्च । काश्चन मातृका बालग्रहनाशिकाः । कपाल-उत्पल-पातालादिमातरोऽपि



स्मर्यन्तेऽस्मिन् पुराणे, पुराणान्तरेऽपि । वटमातृ-चर्पटमातृवटखादिकादि-मातृ-नामानि भोज्यपदार्थनामानुसारेण कल्पितानीति विज्ञेयम् । पञ्चमातृकागणस्य विशेषेणोल्लेखो दृश्यते । एतत्साहाय्यमाश्रित्य गजाननोऽसुरान् जघानेत्युक्तम् । एतन्मातृकाः संपूज्य माण्डव्यो हरिश्चन्द्रं रक्षितवानिति कथाऽत्र विस्तरेणोक्ता । पञ्चमातृकातत्त्वस्य मूलं वेदेऽस्तीति लेखकेन दर्शितम् । मातृकाश्च शैव-वैष्णव-भेदेन द्विधा । यदस्मिन् पुराणे सरस्वतीतीरे पञ्चमातृकापूजनमुक्तं तत् स्कान्देऽपि दृश्यते । बौद्धतन्त्रसंप्रदायेऽपि पञ्चमातृकासत्तास्तीति साधनामालाग्रन्थतो विज्ञायते ।

देवविशेषशक्तिरूपा अपि सन्ति मातृका इत्युक्तमस्मिन् पुराणे । प्रायेणेमाः सप्ताष्टमातृकागणयोः स्मर्यन्ते । गुप्तकालात् प्राचीने काले नेदं मतं प्ररूढं जातमिति प्रतिभाति । देवशक्तिरूपा इमा मातृकाः शिवविवाहकाले उपस्थिताः; इमा शिवं शोभान्वितं चक्रुरिति दर्शितमत्र । कालिदासेनापि स्मृता इमाः कुमारसंभवे । प्रागुक्ता लोकमातरः, देवशक्तिरूपा मातरश्चेत्यनयोर्द्वयोः संमेलनं ५०० ख्रीष्टाब्द-काले संजातमिति कलानिदर्शनतः सिध्यति । सहेतुकमिदं मेलनम् । तान्त्रिक-परम्परायामासां मातृणां संख्या अष्टेति उक्तम्, तदिदमभिनवगुप्तकृते स्तोत्रेऽपि कथितम् । मार्कण्डेयपुराणान्तर्गते देवीमाहात्म्यप्रकरणे मातृकाणां रूपाणि कर्माणि च वर्णितानि । आसु काश्चन देवशक्तिरूपाः, काश्चन च देवीरूपाः ।

देवैः सहैतेषां शक्तीनां यः संबन्धः, तस्मिन् विषये पुराणकर्तृणां मनसि कल्पनासांकर्यमासीदिति देवीपुराणतो विज्ञायते । क्वचिदस्मिन् पुराणे देवेभ्यः शक्तीनामुत्पत्तिः स्पष्टमेवोक्ता । देवीपुराणे शक्तीणां संख्या नोक्ता । शक्तीनामुत्पत्ति-विषये यद् देवीपुराणस्य मतं तन्न देवीमाहात्म्यमतेन सह सर्वथा संवदतीति दृश्यते ।

देवीपुराणीय-सप्तमातृस्तोत्रे मातृणां विशदं वर्णनं प्रदत्तम्, यथा ब्रह्माणी जटान्त्रिशूलधारिणीति । शक्तीनामपि ईदृशं वर्णनं ह्रुवधप्रसंगे दृश्यते । पितृलोक इव मातृलोकोऽप्यस्तीत्युक्तम् । शक्तीणां प्रसंगे तासां वाहनानामप्युल्लेखो दृश्यते । देवीपरिचर्याकारिणः षष्टिर्मातृका देवीपुराण उक्ताः । प्रत्येकं वर्षेषु एकैव मातृका पूजिता भवतीति कृत्वा षष्टिं वर्षाणि यावदासां मातृणां पूजा भवति । इमा मातरः सात्त्विकराजसतामस-भेदेन त्रिधा भिन्नाः । आसु मातृकासु चतुःषष्टियोगिनीना-मन्तर्भावो भवति ।

मातृणां पूजा नवग्रहैर्दिकपालैः सह क्रियते प्रायेण; होमोऽपि विधीयते वसुवाराकर्मणि । ऋतुभेदेन बलिप्रदानेऽपि भेदो भवति; काश्चिन्मातरो मद्येन मांसेन वाच्यन्ते । मातृमूर्तीनां प्रतिष्ठायां वैदिकमन्त्रा उच्चार्यन्ते, कुमारी-

ब्राह्मणाश्च भोज्यन्ते, पुस्तकानि च दीयन्ते ब्राह्मणेभ्यः । ग्राम-नगर-गिरिदुर्गादिषु मातृणां पूजा विहिता धूपदीपाद्युपचारैः सह ।

मातृमूर्तीनां निर्माणे बिल्वाशोकादिवृक्षा उपयुज्यन्ते । प्रायेणोत्तरस्यां दिशि मातृदेवीमण्डपः स्थाप्यते । मठेषु, विशेषेण शैवमठेषु, मातृणां स्थापनं प्रशस्यते । क्वचित् सुवर्णपोठस्योपरि आसां स्थापनमुक्तम् । देवीशास्त्रमातृमण्डलादिविशेषज्ञैरेव मातृपूजकैर्भवितव्यम्, शैवागमादिप्रतिपादितविधिना मुमुक्षुभिरपि मातर उपास्या इत्युक्तमत्र । नेपालस्था बौद्धा अपि मातृकाः पूजयन्ति; आसां मूर्तयोऽप्युपलभ्यन्ते । चण्डाला अपि मातृकापूजनेऽधिकारिणः । गन्धर्वादिभिरपि एताः पूज्यन्ते । मातृमूर्तिपोठाः प्रायेण मण्डलाकृतयः; क्वचिच्चक्रार्धचन्द्राकृतयोऽपि । मातृचक्रमातृमण्डलशब्दौ राजतरङ्गिण्यादिषु प्रयुक्तौ । मातृचक्राणि हेमरूप्यादिभिर्निर्मितानि दृश्यन्ते ।

देवीपुराणे जीर्णमूर्तिप्रतिकारविधिरुक्तः । अत्र मातृका-भैरवादिमूर्तीनां भग्नानां जीर्णानां वा प्रतिकारपद्धतयो विस्तरेण वर्णिताः । पुरातनशिलामूर्तीनां जले निक्षेपो विहितः, काष्ठमूर्तीनां दहनं च । शिलालेखा अपि पौराणिक-पद्धत्या सह संबन्धि । चतुर्थशताब्दीतः प्राङ्निर्मितं मातृमन्दिरं नोपलभ्यते । पुराणवर्णित-रूपानुरूपा मूर्तयः प्राप्यन्ते बहुषु स्थानेषु । गुहाचित्रेष्वपि पुराणोक्ता मातर-श्चित्रिता दृश्यन्ते ।

देवीपुराणे मातृकाणां विवरणं विस्तरेण प्रदत्तम् । देवीसंबद्धेषु कालिका-महाभागवत-देवीभागवतेषु पुनरेतासां विषये न किमपि वर्णनमुपलभ्यते—आसामुल्लेखोऽपि क्वचिदेव दृश्यते ।

## प्रयागस्था माघमेला

### MĀGHAMELĀ AT PRAYĀGA

D. P. DUBEY

गङ्गायामुनयोरदृश्यसरस्वत्याश्च संगमेऽवस्थितः प्रयागस्तीर्थरूपेण स्तुतः, लोकत्रये पवित्रतमस्थलरूपेण संमानितश्च । धर्मस्य संस्कृतेश्च मेलनमत्र संजातम् । वेदे, इतिहासे, पुराणे, शिलालेखादिषु च प्रयागस्य महिमा वर्णितः । माघमासे संगमे स्नानार्थमत्रजनानां समागमो भवति । प्रत्येकं द्वादशाब्देषु प्रयागस्थे कुम्भ-पर्वणि सहस्रशो जनानामागमनं भवति—इति दृश्यते । धार्मिककृत्यकरणं पर्वणोऽस्य मुख्यं वैशिष्ट्यम् । इयमेव माघमेला देशस्य सांस्कृतिके जीवने परमपावनभूता

परमार्कषिका च संजाता । सर्वेषां धर्मसम्प्रदायानां संन्यासिनां साधारणजनानां च परम्परागतमिदं पर्व । एतत्-पर्वविषये इतिवृत्तेन सह पुराणकथानां समिश्रणं जातम् । अत्र ऐतिहासिकसांस्कृतिकदृष्ट्या पर्वणोऽस्य स्वरूपं विव्रियते ।

मेलेयं माघमासेऽनुष्ठीयते, अतः माघमेलेत्युच्यते । मासाधिककालं व्याप्य मेलेयं विराजते, प्रवर्तते च मकरसंक्रान्तितः । बालुकामये तीरे निवासं कृत्वा कल्पवासम् अनुतिष्ठन्ति धर्मपरायणा जना अत्र । भारते ये संप्रदायाः सन्ति तेषां सर्वेषां किमपि लघुरूपं गङ्गायामुनयोर्मध्ये दृश्यते—इति कथनं साधवेव । अत्र तीर्थवासिनः स्नान-पूजा-व्रतादीन्यनुतिष्ठन्ति; शृण्वन्ति चोपदेशान् व्याख्यानानि च साधुभ्यो विद्ब्रह्म्यश्च; पश्यन्ति च शास्त्रोक्तानि पवित्राणि स्थलानि । बौद्धा जैनाश्चात्र समागच्छन्ति, एतेषामाचार्या अपि धर्मोपदेशं कुर्वन्ति । अस्मिन् सामाजिक-धार्मिक-समावेशे वाणिज्यस्य संपदश्च विकासो जायते । मूलत इयं माघमेला धार्मिकस्नानोत्सवरूपा । शीतकाले मेलाश्रयभूतं संगमस्थलं सौन्दर्यमण्डितं जायते । संगमस्थलस्य सुषमोपवर्णिता कविभिः ।

गङ्गायामुनयोर्मध्यं मध्यदेश इत्युक्तम् । भारते अनुशासनपर्वणि, मत्स्यादिषु पुराणेषु च माघस्नानस्य संगमस्य च महिमा विस्तरेणोपवर्णिता । सर्वेषां देव-तीर्थादीनां प्रयागसंगमेष्वस्थानं भवतीत्युद्घोषितमेषु पुराणेषु । अनयैव दृष्ट्या माघस्नानं प्रवर्तितमिति प्रतिभाति । संगमस्नानमेव माघमेलायाः प्रारम्भिकं रूपमिति विज्ञायते । कालक्रमानुसारेण प्रारम्भिकरूपस्यास्य पूर्णमासव्यापिनी स्थितिः प्रचलिता जाता । ईदृशी स्थितिरेव मेलाया हेतुः । यतो माघीयामावस्या वर्षस्य मुखरूपेणाभ्युपगता, अतो माघमास एव अस्या मेलाया बहुजनसंमर्दरूपाया प्रादुर्भावो जातः । माघपूर्णिमायां कलेरारम्भ इति मतमपि माघमासे मेलां विधातुं जनान् प्रवर्तयामास—इति प्रतिभाति ।

माघमेलेयं गुप्तराज्यकाल आसीदिति विज्ञायते । ख्रीष्टीय-द्वितीयशतका-मस्याः प्रसिद्धिर्जाता । नरसिंहपुराणे एतन्मेलाविषये विशिष्टं कथनमुपलभ्यते । धार्मिकोत्सवस्यास्य ऐतिहासिक उल्लेखः प्राथम्येन कृतो युवान्-च्चाङ्-महोदयेन चीनदेशीयेन । अनेन ६४३ तमे ख्रीष्टाब्दे प्रयागस्थितानां तीर्थयात्रिणां समूहो दृष्टः । अस्य विशदं विवरणमपि तेन प्रदत्तम् । अत्रैव हर्षवर्धनेन राज्ञा सर्वस्वदानं विहितम् । लक्ष्मीधरादिभिर्निबन्धकारादिभिः प्रयागीयमाघस्नानस्य माहात्म्यं प्रतिपादितम् । आबुल फजलेति नाम्ना विदुषापि प्रयागीया मेला वर्णिता । कैश्चिद् यूरोपीयै र्यात्रिकैरपि मेलेयं दृष्टा वर्णिता च । यवनभाषा-निबद्धेषु केषुचिद् ग्रन्थेष्वपि अस्या मेलाया विवरणमुपलभ्यते ।



## सर्वभारतीयकाशिराजन्यासस्य कार्य-विवरणम्

### गरुडपुराणसम्पादनम्

अस्मिन् कार्यावधौ गरुडपुराणाचारकाण्डस्य वङ्गलिपिहस्तलेखस्यावशिष्टानामंशानां ब्रह्मकाण्डस्यैकस्य देवनागरीलिपिहस्तलेखस्य च पाठसंवादकार्यं पूर्णतां जातम् । ब्रह्मकाण्डस्य देवनागरीलिपिहस्तलेखः आङ्गार-लाइब्रेरीति संस्थातः प्राप्त आसीत् । अस्मिन् अवधौ आचारकाण्डस्य चत्वारिंशदध्यायानां (१०-५०) पाठसंपादनं विहितम् । अग्रिमाध्यायानां संपादनं क्रियमाणं वर्तते । विषयसंवादकार्यमपि क्रियमाणं वर्तते ।

### मानसखण्डस्य पाठसमीक्षितं संस्करणम्

स्कन्दपुराणान्तर्गतमानसखण्डस्य दशाध्यायाः (७६-८५) संपादिताः । पाठसमीक्षोपकरणस्य रचना क्रियते ।

### शिवधर्मपुराणस्य शिवधर्मोत्तरपुराणस्य च संपादनम्

अनयोः पुराणयोः हस्तलेखानामवाप्तये न्यासः संस्थाभिः पुस्तकालयैश्च सह संपर्कं स्थापयति ।

### वेदपारायणम्

२०४४ विक्रमाब्दस्य आषाढशुक्लद्वादशीं तिथिमारभ्य श्रावणकृष्णपञ्चमीं तिथिं यावत् (८ जुलाई १९८७ दिनाङ्कमारभ्य १५ जुलाई १९८७ दिनाङ्कं यावत्) कृष्णयजुर्वेदतैत्तिरीयसंहितायाः पारायणं न्यासस्य शिवालाप्रासादस्थिते शिवमन्दिरे पण्डितलक्ष्मीनारायण अवधानी-महोदयेन (आन्ध्रप्रदेशीयेन) कृतम् । वाराणसेयः पण्डितरामचन्द्रपाठिमहाभागः श्रोता आसीत् । पारायणसमाप्तौ पारायणकर्त्रे श्रोत्रे च दक्षिणा, भोजनं मार्गव्ययादिकं च प्रदत्तानि पारायणकर्त्रे प्रमाणपत्रं च प्रदत्तम् ।

### पुराणगोष्ठी

व्यासपूर्णमोत्सवः पुराणगोष्ठी च सर्वभारतीयकाशिराजन्यासस्य शिवालाप्रासादे १० जुलाई १०८७ दिनाङ्के सुसम्पन्ना । उत्सवस्याध्यक्षता तत्रभवद्भिः काशिनरेशैः महाराजैः डा० विभूतिनारायणसिंह-शर्ममहाभागैः कृता । उत्सवस्यारम्भः वैदिकवसन्तपूजया जातः । वैदिकवसन्तपूजायां षोडशवैदिकब्राह्मणैः चतुर्णां वेदानां मन्त्राणां पाठः कृतः । वैदिकब्राह्मणेभ्यः महाराजकुमारेः

श्रीअनन्तनारायणसिंहशर्म-महाभागैः दक्षिणा मिष्टान्नं च प्रदत्ते । वसन्तपूजा-  
नन्तरं पुराणगोष्ठी प्रारब्धा । डा० रामशङ्करभट्टाचार्यमहोदयेन मङ्गलाचरणं  
व्यासवन्दना च विहिता । तत्रभवद्भिः काशिनरेशैः डा० विभूतिनारायणसिंह-  
शर्ममहाभागैः श्रीकृष्णमूर्तिश्रौतिमहाभागाय वर्षाशनं (वार्षिकी वृत्तिः) प्रदत्ता ।  
श्रीकृष्णमूर्तिमहाभागेन संपूर्णः सामवेदः कण्ठस्थीकृतः । डा० गङ्गासागरराय-  
महोदयेन न्यासस्य पुराणविभागस्य च वार्षिकं कार्यविवरणं प्रस्तुतम् । तदनन्तरं  
पुराणानां महत्त्वविषये विद्वद्भिः विशिष्टविषयेषु विवेचनं प्रारब्धम् । अस्मिन्  
विचारविमर्शं प्राध्यापकरेवाप्रसाद-द्विवेदो, प्राध्यापकरघुनाथगिरिः, प्राध्यापक-  
विश्वनाथशास्त्रिदातारः, प्राध्यापकराममूर्तित्रिपाठी, प्राध्यापकरामचन्द्रपाण्डेयः,  
अन्ये च केचन विद्वांसः स्व-स्वविचारान् प्रकटितवन्तः । एषां विदुषां विचारानु-  
सारतः पौराणिकाख्यानानां सिद्धान्तानां च परिचयः प्रदेयः येन सामान्या  
जना विद्वांसश्च इदं साहित्यं प्रति आकृष्टा भवेयुः । तत्रभवद्भिः काशिनरेशैः  
विदुषः प्रति तेषां सहयोगाय, विचारविमर्शाय च धन्यवादः वितरितः । तत्रभवद्भिः  
काशिनरेशैरुक्तं यत् सर्वभारतीयकाशिराजन्यासेन पुराणानां प्रचारार्थं प्रचुरः  
प्रयासः कृतः । न्यासेन पुराणपाठस्य प्रवचनस्य च व्यवस्था विहिताऽऽसीत् । अस्यां  
योजनायां महामहोपाध्यायेन पण्डितनारायणशास्त्रिखिस्तेमहाभागेन, पण्डितदेव-  
नायकाचार्यमहाभागेन, महामहोपाध्यायपण्डितगिरिधरशर्मचतुर्वेदि - महाभागेन,  
पण्डितनीलमेघाचार्यमहाभागेन, पण्डितबलदेवउपाध्याय-महाभागेन, पण्डितबदरी-  
नाथशुक्लमहाभागेन अन्यैश्च विविधैर्विश्रुतै विद्वद्भिः पुराणविषयकं प्रवचनं कृतम् ।  
यदि सर्वे रस्मिन् कार्यं उत्साहं प्रदर्शितो भवेत्, न्यासः पुनरपि अस्यारम्भं  
कर्तुमोहते । अस्यां गोष्ठ्याम् उपस्थिता इमे विद्वांस आसन्—हिन्दूविश्वविद्या-  
लयस्य पूर्वकुलसचिवः श्रीशिवनन्दनलालदरः, सर्वभारतीयकाशिराजन्यासस्य  
न्यासी डा० रघुनाथसिंहः, साङ्गवेदविद्यालयस्य सचिवः श्रीउदयकृष्णनागरः,  
साङ्गवेदविद्यालयस्य प्राचार्यः पण्डितविश्वेश्वरद्राविडः, संपूर्णानन्दसंस्कृतविश्व-  
विद्यालयस्य प्राध्यापकः श्रीकपिलदेवत्रिपाठी च । गोष्ठी-समाप्तौ सर्वेभ्यः प्रसादः  
अल्पाहारश्च समर्पितौ ।

### हनुमानमन्दिर-न्यासस्य उत्सवः

पूर्ववर्षानुसारतोऽस्मिन्नपि वर्षे पुराणगोष्ठ्या अनन्तरं तस्मिन् एव स्थले  
तत्रभवतां काशिनरेशानां डा० विभूतिनारायणसिंहशर्ममहाभागानामध्यक्षतायां  
कलकत्तानगरस्थितस्य हनुमानमन्दिरन्यासस्यैक उत्सवः संपन्नः । तत्रभवन्तः  
काशिनरेशा हनुमानमन्दिरन्यासस्यापि अध्यक्षः सन्ति । हनुमानमन्दिरन्यासस्य  
संस्थापकस्य श्रीदामोदरलालखन्नामहाभागस्य पुत्रः श्रीज्ञानेन्द्रखन्नामहाभागः  
स्वागतं चकार । तेन न्यासस्य कार्याणामपि परिचयः प्रदत्तः । कलकत्ताविश्व-



विद्यालय-प्राध्यापकः डा० प्रबोधनारायणसिंहमहाभागः, विक्रमविश्वविद्यालयस्य प्राध्यापकः डा० राममूर्तित्रिपाठीमहाभागश्च इलासिंहमहोदयाया शिलालेख-विषयकपुस्तकस्य महत्त्वं प्रदर्शितवन्तौ । इलासिंहमहाभागा शिलालेखस्या-ध्ययनं कृत्वा कमपि ग्रन्थं लिखितवती यं ग्रन्थमधिकृत्य तस्यै न्यासेन पुरस्कारः प्रदत्तः । तत्रभवद्भिः काशिनरेशमहाभागैः हनुमानमन्दिरन्यासस्य पुरस्कारः इलासिंहमहोदयायै प्रदत्तः ।

### पुराणविभागे आगता विशिष्टा विद्वांसः

अस्मिन्नवधौ अधोनिर्दिष्टा विद्वांसः पुराणविभागे आगताः, अत्रत्यकार्य-जातेन परिचायिताश्चः ।

१. डा० परमेश्वरएथल, साउथएशिया इन्स्टीच्यूट, यूनिवर्सिटी आफ हाइडेलबर्ग, जर्मनी—डा० ऐथलमहाभागो दर्शकपुस्तिकायां लिखति—अत्रागत्या-हमतीवानन्दितोऽस्मि यद्यप्यहं न्यासस्य प्रमाणपूर्णप्रकाशनैः पूर्वपरिचितोऽस्मि किन्त्वत्रागमनं मम प्रथमम् । अहं न्यासस्य अधिकं बृहत्तरं च साफल्यं कामये ।

२. पूज्यश्रीशङ्करोदयमहाभागः ।

३. डा० रामकरणशर्ममहाभागः, संपूर्णानन्दसंस्कृतविश्वविद्यालयस्य कुलपतिचरः ।

### रामलीला

रामनगरस्य विश्वविश्रुता रामलीला अस्मिन्वर्षे ६ सितम्बर १९८७ दिनाङ्कमारभ्य ६ अक्टूबर १९८७ दिनाङ्कं यावत् संपन्ना । यतोऽस्मिन् वर्षे प्रावृत्-प्रवेशः विलम्बित आसीत्, अतः प्रारम्भिकदिनेषु रामलीला मेघवर्षणेन प्रभाविता जाता । फुलवारीलीला धनुर्यज्ञलीला च स्थगिते आस्ताम् । किन्त्वमे लीले परवर्तिषु दिनेषु पूर्णं जाते । पूर्ववत् साधुभ्यः साधकेभ्यश्च समस्तलीलादिनेषु मासं यावत् निःशुल्कभोजनसामग्रीवितरणं जातम् । सामान्यत एतादृशानां साधूनां संख्या प्रतिदिनं सहस्रपरिमितमासीत् । रामलीलादर्शकानां भक्तानां च संख्या अनुदिनं वृद्धिं गता वर्तते । धनुर्यज्ञ-विजयदशमी-भरतमिलापराज्याभिषेकदिनेषु प्रेक्षकाणां भक्तानां च संख्या अत्यधिका वर्तते । तत्रभवन्तः काशिनरेशा महा-राजाः डा० विभूतिनारायणसिंहशर्ममहाभागाः, महाराजकुमाराः श्री अनन्तनारा-यणसिंहशर्ममहाभागाश्च प्रतिदिनं हस्त्यारोहणं कृत्वा रामलीलां दृष्टवन्तः ।

अमेरिकादेशस्य यूनिवर्सिटी आफ कैलिफोर्निया, (बर्कले) संस्था रामनगर-स्थरामलीलायां निर्मितानां तात्कालिक लघुभारनिर्मितानां छायाङ्कनस्य व्यवस्थां



कृतवती । एतन्निमित्तं कुमारी सनह बीने मैसन, कुमारी क्रिस्टीन मैसी इति द्वे वास्तुशिल्पिन्यौ अस्य प्रारम्भिकज्ञानार्थं रामनगरं प्रेषिते । ते मासं यावत् रामनगरे स्थिते आस्ताम्, ताभ्यां सर्वं सौविध्यं च प्रदत्तम् ।

### रासलीला

अस्मिन् वर्षे २८ जुलाई १९८७ दिनाङ्कमारभ्य ६ अगस्त १९८७ दिनाङ्कं यावत् रासलीला आयोजिता आसीत् । पूर्ववर्षाणामनुसारतो रासलीलाप्रदर्शका वृन्दावनाद् आगताः । रासलीला रामनगरस्थिते प्रसिद्धोद्याने संपन्ना जाता । तत्रभवन्तः काशिनरेशा महाराजा डा० विभूतिनारायणसिंहशर्मदेवा राजपरिवारेण सह प्रतिदिनं रासलीलां दृष्टवन्तः । पूर्ववर्षेष्विवास्मिन्नपि वर्षे रासलीलाप्रेक्षकाणां संख्या विपुला आसीत् ।

## सहयोगिन्यासानां कार्यविवरणम्

### महाराजबनारसविद्यामन्दिरन्यासः

#### संग्रहालयः

संग्रहालये दर्शकानां संख्याऽनुदिनं वर्धमाना वर्तते । संग्रहालये प्रदर्शितानि वस्तूनि अस्य प्रदेशस्य विगतत्रिशतवर्षाणामितिहासस्य प्रख्यापकानि सन्ति । पर्यटका दर्शका एषां वस्तूनां, विशेषतः शिबिकानां हस्तिनां 'हौदा' इत्येषां, हस्तिदन्तनिर्मितवस्तूनां, प्राचीनशस्त्राणां 'धर्मघटो' इति समयसूचकयन्त्रस्य च दर्शनेन उत्तरभारतीयपरम्परायाः संस्कृतेः कृत्यानां च परिचयं प्राप्नुवन्ति । विगते विजयदशमीदिने यानसंग्रहालयोऽपि संग्रहालयस्य समीपवर्तिनि विस्तृते प्रशाले व्यवस्थापितः, अतः समग्रः संग्रहालयोऽतितरां संघटितो दृश्यते । यानसंग्रहालयो मार्गवाहनानां विकासस्य परिचायको वर्तते; अनेन रथकालात् शकटकालाच्च कथं वाहनानां विकासो जात इत्यनुमातुं शक्यते ।

अस्मिन् अवधौ ( जुलाई-दिसम्बर १९८७ ) अधोनिर्दिष्टा विशिष्टा दर्शकाः संग्रहालयं दृष्टवन्तः—

१. श्रीलङ्कादेशस्य भारतस्थित उच्चायुक्तः श्री बी० गुणतिलकमहाभागः श्रीमत्या पी० तिलकरत्नमहाभागया कुमार्या के० तिलकरत्नमहाभागया च सह (१८-७-८७ दिनाङ्के) ।

२. केन्द्रीयप्रत्यक्षकरविभागाध्यक्षः श्री सी० के० टिक्कूमहाभाग (२२.८. '८७ दिनाङ्के) ।

३. ब्रिटेनदेशस्य भारतस्थित उच्चायुक्तः सर डेविड गुडाल महाभागः स्वपत्न्या सह (२५.१०.८७ दिनाङ्के) ।

### वैदिकबालकवसन्तपूजा

२६ नवम्बर १९८७ दिनाङ्के रामनगरदुर्गस्थिते देवीमन्दिरे वैदिक-बालकवसन्तपूजा संपन्ना । अस्यां पूजायामूनषोडशवर्षीयाः जोडशवैदिकबालकाः सम्मिलिता आसन् । वेदमन्त्राणां पाठानन्तरं सर्वेभ्यो वैदिकबालकेभ्यो दक्षिणा भोजनं च प्रदत्ते ।

### चित्रकला-प्रतियोगिता

२७ नवम्बर १९८७ दिनाङ्के अनेन न्यासेन स्थानीयविद्यालयानां बालकानां बालिकानां च कृते चित्रप्रतियोगिता आयोजिता आसीत् । बालका बालिकाश्च प्रातःकालादेव रामनगरदुर्गस्य 'दीवानखाना' इति स्थानमागत्य स्वचित्राणि निरमिमत् । एषां चित्राणां परोक्षणं हिन्दुविश्वविद्यालय-दृश्यकला-विभागस्याध्यापकाभ्यां ए.पी. गज्जर—डा. आर.एन. मिश्र-महोदयाभ्यां कृतम् । प्रथमत्रयचित्रेभ्यः पुरस्काराः प्रदत्ताः । प्रतियोगितायां समाविष्टेभ्यः सर्वेभ्यः छात्रेभ्यो मिष्ठानानि वितरितानि ।

स्थानीयकुम्भकाराणां कृते भित्तिचित्रप्रतियोगिताया आयोजनमस्मिन्नेव दिने आसीत् । अस्मात् कालादारभ्य तेषां निर्मितयो महाराजबनारसविद्यामन्दिर-न्यासस्य बाह्यभित्तिषु वर्षं यावत् प्रदर्शिता भविष्यन्ति । इमानि चित्राणि पौराणिकानि ऐतिहासिकानि च सन्ति । इमान्यपि चित्राणि प्रो० गज्जर—डा० मिश्रमहोदयाभ्यां परोक्षितानि । प्रथमत्रयचित्राणां कृते विशिष्टपुरस्काराः, अन्येभ्यश्च सान्वनापुरस्काराः प्रदत्ताः ।

### महाराजप्रभुनारायणसिंहफिजिकलकलचरलट्रस्ट विद्यालयानां क्रीडाप्रतियोगिता

२६ नवम्बर १९८७ दिनाङ्के रामनगरस्थितानां प्राथमिक-लघुमाध्यमिकः विद्यालयानां क्रीडाप्रतियोगिता संपादिता । अस्यां क्रीडाप्रतियोगितायां खो-खो इति कबड्डी इति च क्रीडे अपि समाविष्टे आस्ताम् । महाराजकुमारः श्री अनन्तनारायणसिंहः क्रीडानां स्वयं निर्देशनं चकार । महाराजबलवन्तसिंह-महाविद्यालयस्य प्राचार्यः श्रीवीरेन्द्रकुमारशर्ममहोदय, तस्य सहयोगिनश्च प्रतियोगिताया निर्णायका आसन् । महाराजकुमारः विजेतृछात्रेभ्यो विद्यालयेभ्यश्च

पुरस्कारान् अददात् । क्रीडासमाप्ती सर्वेभ्यः छात्रेभ्यो निर्णायकेभ्यो विशिष्टा-  
गन्तुकेभ्यश्च मिष्ठान्नं चायपानं च समर्पितम् । प्रतियोगितासमये तत्रभवन्तः  
काशिनरेशा महाराजा डा० विभूतिनारायणसिंहशर्मदेवा उपस्थिता आसन्  
प्रतियोगितायाम् उत्साहसंवर्धनं च चक्रुः ।

### महारानी-काशिराज-धर्मकार्यनिधिः

२७ नवम्बर १९८७ दिनाङ्के स्थानीयप्राथमिक-लघुमाध्यमिकविद्यालयानां  
सर्वेभ्यः छात्रेभ्यो मिष्ठान्नानि वितरितानि । मध्याह्नोत्तरकाले विद्यालयीया  
बालका नानावर्णपरिधानै रामनगरदुर्गस्य अन्तःप्राङ्गण एकत्र स्थिता अभूवन् ।  
केचन बालका वाद्यं वादयन्त आगताः, केचन च ध्वजान् संगृह्य आगताः ।  
पङ्क्तिबद्धेभ्यः सर्वेभ्यः छात्रेभ्यो मिष्ठान्नानि प्रदत्तानि । ऊनपञ्चवर्षीयेभ्यो  
निर्धनेभ्यो बालकेभ्यो बालिकाभ्यश्च मिष्ठान्नेन सह वस्त्राणि अपि प्रदत्तानि ।  
२८ नवम्बर १९८७ दिनाङ्के चक्रियानगरसमीपवर्ति-वैराट-क्षेत्रस्य जनजाति-  
बालकेभ्यो वस्त्राणि मिष्ठान्नानि च वितरितानि । रामनगरदुर्गे येभ्यो बालकेभ्यो  
मिष्ठान्नानि प्रदत्तानि तेषां संख्या ६४८५ आसीत् ।

### हरिकीर्तनम्

२६ नवम्बर १९८७ दिनाङ्के अनेन न्यासेन राननगरदुर्गे हरिकीर्तनस्या-  
योजनं कृतम् । वाराणस्या यशस्विनः कीर्तनकारा भक्तिपदानां हरिनाम्नां च  
सङ्कीर्तनं चक्रुः ।

### महाराज-काशिराज-धर्मकार्यनिधिः

अनेन न्यासेन संचालितानि विद्यासंस्थानानि सम्यक् प्रचलन्ति ।  
अनेन न्यासेन संचालिते महाराज-बलवन्तसिंहमहाविद्यालये अस्मिन्  
वर्षे कलासंकाये छात्राणां संख्या २२५ वर्तते । महाराज मनसाराय विधिसंकाये  
विगते वर्षे छात्राणां संख्या १८९ आसीत् । अस्य महाविद्यालयस्य परीक्षाफलं  
सदैव वेशिष्ट्ययुक्तं भवति ।

### महारानी-रामरत्नकुँवर-संस्कृतपाठशाला

इयं विगतेभ्य एकविंशतिवर्षेभ्यः विद्यामन्दिर-पत्रिकायाः प्रकाशनं करोति ।  
अस्मिन् वर्षे नवम्बर १९८७ मासे पत्रिकाया एकविंशतितमोऽङ्कः प्रकाशितो  
जातः, यस्मै गङ्गापुरमहाविद्यालयस्य अध्यापका अपि स्वलेखान् प्रकाशानार्थं ददुः ।

अनेन न्यासेन प्रयागस्थिते यमुनामहलप्राङ्गणे योगप्रशिक्षणसंस्थानस्यापि  
संचालनं क्रियते, यस्मिन् योगविद्याजिज्ञासवः प्रशिक्षणं प्राप्नुवन्ति ।

अनेन न्यासेन परम्परानुसारतः सर्वेषां धार्मिककृत्यानामनुष्ठानमपि  
विधिवत् निर्वहीतम् ।



### मानसप्रचारनिधिः

अनेन न्यासेन रामचरितमानसस्य कथाप्रवाचनातिरिक्तं विहारप्रान्तस्य समस्तीपुरनगरे एकस्य शिशुविहारस्य संचालनं क्रियते ।

### अवधप्रान्तान्तिमशासक-श्रीवाजिद अलीशाहमृत्युशताब्दी

१० नवम्बर १९८७ दिनाङ्के सायं समये कलकत्तानगरे तत्रभवन्तः काशिनरेशा महाराजा डा० विभूतिनारायणसिंहशर्माणः अवधप्रान्त-शासकस्य श्रीवाजिद अलीशाहमहोदयस्य निर्वाणस्य शतवार्षिकतिथिसमारोहस्याध्यक्षतां चक्रुः । कलकत्तानगरस्य मेटियावुर्जनामके 'इमामवारा' इति स्थाने विशिष्टजनानां समुपस्थितौ एष समारोहः सम्पन्नः । अस्मिन् समारोहे वङ्ग-प्रदेशस्य राज्यपालो महामहिम-नूरुल हसनमहोदयः, विशिष्टो वार्ताहरः (पत्रकारः) श्रीखुशवन्तसिंहः, अलीगढविश्वविद्यालयस्य कुलाधिपतिः डा० ए० आर० किदवइमहाभागः, दिल्ली-नगरस्थितस्य जामामस्जिद इत्यस्य शाही इमाम अब्दुल्ला बोखरी, वाजिदअली-शाहन्यासस्य अध्यक्षस्तथा वाजिद अलीशाहस्य प्रपौत्रः अञ्जुमकदर महाभागः, अन्ये च विशिष्टा जना उपस्थिता आसन् । कलकत्तानगरस्य अनेके कवयो विद्वांसश्च उपस्थिता अत्र ।

एष समारोहः मटियावुर्ज इमामवारा इत्यस्य सम्मुखे स्थिते कुथास्तीर्णे प्रकोष्ठे सम्पन्नः । स्वलखनऊनगराद् अत्रैवागत्य अवधनरेशः स्थितो मृतश्च । १९५६ ख्रीष्टाब्दे निर्वासितः । समारोहे इदमपि स्मारितं यत् लखनऊनगराद् आगच्छन् वाजिदअलीशाहमहोदयो वाराणस्यां तत्कालीनकाशीनरेशैः महाराज ईश्वरीप्रसाद-नारायणसिंहशर्माभिरामन्त्रितः काशीनरेशानामैतिहासिके नन्देश्वरप्रासादे अवात्सीत् । महाराजानामातिथ्येन वाजिदअलीशाहमहोदय एवं प्रभावितश्चमत्कृतश्चासीत् यत् तेनोक्तम्—लखनऊनगरं विहाय वयं वाराणस्यामेव सुखेन अवसाम ।

समारोहे तत्र भवतां काशिनरेशानां स्वागतं वाजिदअलीशाहमहोदयस्य प्रपौत्रेण कुमार अञ्जुम कदरमहोदयेन कृतम् । तत्रभवन्तः काशिनरेशाः डा० विभूतिनारायणसिंहशर्माणः स्वसंक्षिप्ते भाषणे हिन्दू-मुस्लिम-सौहार्दस्योपयोगित्वं व्याहृतवन्तः । वाजिदअलीशाहमहोदयो हिन्दू-मुस्लिम-सद्भावस्य प्रतीक आसीत् । महाराजैर्भणितं यद् एष सद्भाव उभयोः सम्प्रदाययोः परम्परायां दीक्षितैः जनैरेव संभाव्यते, अयम् एव सद्भावोऽस्माकं सभ्यतायाः प्रधानमङ्गमस्ति । महाराजानां स्वागते उर्दू भाषायां 'कसीदा' (प्रशस्तपत्रम्) व्याहृता । अवध-नरेशन्यासस्याध्यक्षः प्रिंस अञ्जुमकदरमहाशयैर् महाराजान् प्रति अन्यान् विशिष्टाहूतान् प्रति च धन्यवादा ज्ञापिताः ।

- d. m. one of the eleven Rudras; reference to Brahmā anointing him as the chief among the Rudras I. 58.7; being requested to dispel one's sins I. 82.40.
- Nilādriśikhara** a type of temple; benefit of worshipping Śiva in I. 77. 16.
- Nṛga** k. s. r. One of the nine sons of Manu, referred to as Nabhaga I. 65. 18; was cursed by a bra-min to become a chameleon I. 66. 45.
- Nṛsimha** d. m. the man-lion form of Viṣṇu; referred to as a form of Śiva I. 96.112; description of the form of I. 95. 20; description of how the demon Hiranyakaśipu was killed by I. 95.1; 95.15; 95.52; reference to his victory over Hiranyakaśipu II. 27.276; the whole world was frightened by the roar of I. 95.15; Śiva was requested to put down the fire in the form of the wrath of I.96.13; felt angry on hearing the words of Virabhadra I. 96.25; words spoken by Virabhadra to I. 96.60; the resolve of Śiva to subdue I. 96.3; was subdued by Śarabha form of Śiva I. 85.61; sang the glory of Śiva I. 96.76; requested Śiva to dispel ignorance and ego in him as and when they arise I.96.95; Śiva addressed as the appeaser of I. 96.83; devotion to whom is not liked by Alakṣmī II. 6.22; merits of the hymn in praise of I. 95.30.
- Naigameya** d. m. denotes Skanda; son of Śiva and Pārvatī I. 101.29; 82.16; his abode is said to be as the north I. 49.40; the liṅga is spoken as the support for II. 46.18.
- Naidhṛta** k. denotes Daśārha, son of Nidhṛti I. 58.42.
- Naidhruva-s** one of the three clans of Kaśyapa I. 63.54.
- Naidhruva** m. born of Vatsara I. 63.61; husband of Sume-dhas, daughter of Cyavana I. 63.52.63; father of Kuṇḍapāyins I. 63.53.

- Naimiṣa** f. name of a place reached by Nārada after visiting several other places I. 1.4; the manifestation of Śiva as Śūlin at I. 24.112; the merits of bathing at I. 92.46; one of those that resort to the Ganges to get rid of the sins I. 92.128-129; obeisance to Śiva made by the sages of II. 65.37-8.
- Nairṛti** d.w. one of the eight worshipped in the first enclosure of the Bhadravyūha II. 27.70; worshipped liṅga made of wood I. 74.7
- Naiṣadha** name of the region ruled by Hari, son of Āgnidhra I. 47.7.
- Nyagrodha** f. abode of the serpents I. 49.64.
- Pakṣirāja** d. one of the Garuḍas; being requested to dispel one's sins I. 82.62.
- Paṅkti** the name of the chandas for the Pañcākṣara mantra I. 86.41.
- Pañcama** name of a kalpa I. 4.47.
- Pañcamukha** d.m. an epithet of Brahmā; attained perfection and imparted mantra to his sons I. 86.17.
- Pañcavakra** d.m. an epithet of Brahmā, born of the navel-lotus of Nārāyaṇa I. 85.11.
- Pañcavaktradhara** d. denotes Śiva; imparted the five syllables to Brahmā I. 85.14.
- Pañcaśikha** s. a disciple of Dadhivāhana (eighth manifestation of Śiva) I. 7.41; 24.41.  
d. an attendant of Śiva that accompanied Śiva I. 72.80.
- Pañcāśaila** mt. I. 49.47.
- Pañcākṣa** d. an attendant of Śiva that accompanied Śiva I. 72.79; came to attend the marriage of Śiva I. 104.26.
- Pañcākṣetra** the five sacred syllables narrated by Śiva to Brahmā I. 85.14-23; greatness of I. 85.5-6; 27.36; an expression of Śiva I. 85.16; reference to its narration I. 85.230-231.



- Pañcākᅇari                      mantra for Śiva; to be repeated I. 85.1.2-  
(vidyā);  
glory of I. 24.136.
- Pañcārcis                      denotes planet Budha I. 61.46.
- Pañcāśatkoᅇimūrti              an epithet of Śiva I. 72.123.
- Pañcāśya                      a geᅇe who came to participate in the  
marriage of Śiva I. 103.38.
- Pañcāsyarudrarudra              an epithet of Śiva, I. 72.123.
- Patañjali a serpent;              one of the 26 most important among the  
the progeny of Kadrū and Kaśyapa I. 63.37.
- Patākā                      d. w.      one of the 16 worshipped in the 2nd enclo-  
sure of the Śākunāvyyūha II. 27.193.
- Patin                              denotes Śiva I. 95.51.
- Patriᅇi                      d. w.      one of the 16 worshipped in the 2nd enclo-  
sure of the Caᅇᅇavyūha, II. 27.142.
- Padma                      m.      a dvija who fed Kauśika a dvija who  
sang the glory of Viᅇᅇu II. 1.13; was bent  
on hearing the singing of Kauśika II. 1.5;  
—  
a serpent; one of the 26 most important  
among the progeny of Kadrū and Kaśyapa  
I. 63.35.
- Padma mudrā                      used in connection with Jayābhiᅇeka  
II. 27.65;  
used in the worship of Bhāskara II. 22.48.
- Padmaja                      d. m.      denotes Brahmā as an interlocutor I. 72.169;  
Haranyakaśipu's words to Prahāda question-  
ing the strength of I. 95.7; words addressed  
to other gods I. 102.48; the vimāna made  
of ruby for I. 48.23.
- Padmanābha an                      being requested for protection II. 5.141;  
epithet of Viᅇᅇu;                      anointed lord Śiva before the marriage  
I. 103.46.
- Padmayoni                      denoted Brahmā, reference to Pañcākᅇara  
expounded to I. 85.14;  
Sanatkumāra addressed as son of II. 14.4.

- Padmarāga gem      liṅga made of which was worshipped by Śakra I. 74.2; drawing of a lotus having the colour of I. 77.68.
- Padmavana      f. I. 49.64.
- Padmasambhava      denotes Brahmā as an interlocutor I. 72.170; 73.1; requested Śiva to shed anger I. 100.39; went to the place where Pārvatī was doing penance I. 102.3.
- Padmā      denotes goddess Lakṣmī; creation of II. 6.7; was created after the creation of Alakṣmī by Viṣṇu II. 6.5.
- Padmākṣa      denotes Viṣṇu; the cause of being known as I. 98.177.
- Padmākṣa (Padmākhyā)      name of a brahmin; fed the disciple of Kauśika also II. 1.17; was blessed by Viṣṇu II. 1.58; the guards uttering the name of II. 1.38; by plaining a host to Kausika earned benefits II. 1.66; siddhi granted by Hari to II. 2.4; merits of counting the Pañcākṣarī with I. 85.111.
- Padmāvati      w. mother of Ambarīṣa, devotee of Viṣṇu II. 5.11.
- Padmodbhava      denotes Brahmā; hailed Gaṇeśa I. 72.73; hailed Śiva I. 93.10; Śiva worshipped by; merits of worshipping I. 77.4; fled away on seeing the form of Kālī I. 106.16.
- Pannaga      serpents; the dwelling place of I. 50.14.
- Pannagā      d. w. one of the 16 worshipped in the 2nd enclosure of the Paitāmahavyūha II. 27. 223.
- Payasvini      d. w. one of the 16 energies worshipped in the vāgīśavyūha II. 27.88.
- Payonidhi      ocean as lord of water. I. 58.9.

- Payomātā d. w. one of the 16 energies worshipped in the Vāgiśavyūha II. 27.87.
- Parandhāma Viᅇᅇu addressed as I. 36.6.
- Paramā d. w. a name of the goddess. I. 70.337.
- Paramātman the supreme soul; an epithet of Śiva I. 18. 2; I. 31.39; I. 71.96; I. 85.67; I. 95.43
- as an epithet of Viᅇᅇu. I. 36.6.
- as an attribute of Kᅇᅇᅇa I. 69.47.
- d. m. one of the 16 worshipped in the 2nd enclosure of the Aᅇimāvūha II. 27.101.
- Parameśa d. m. denotes Śiva : three kinds of his form— Niᅇkala, Sakalaniᅇkala and Sakala I. 75.31.  
different people worship different forms I. 75. 31-33.  
temple of; images to be established in I. 84. 33;  
obeisance made to I. 96.80
- Parameśāna d. m. an attribute of Śiva I. 29.6;  
merits of worshipping I. 79.25;  
the greatness of Avimukta explained by I. 92.11.
- d. m. denotes Viᅇᅇu;  
requestred to be pleased I. 36.10;
- Parameśvara d. m. denotes Śiva; remained with His consort for the welfare of the beings I. 70.345.;  
rests in the heart of beings I. 75.29;  
as surrounded by the bhūtas and other gods I. 76. 23-24;  
the kinds of Ikᅇvāku race were devotees of I. 66.44;  
as Kāli was born there were signs of victory for I. 106. 15;  
took his original form in front of Upa-  
manyu I. 107.50;  
Ruci as a form of II. 11.13;  
Viᅇᅇu's words to worship I. 71.44;



to be worshipped. II. 21.78; 26.16;  
 was worshipped by the residents of the  
 nether worlds. I. 45.22;  
 the demons abandoned the worship of I.  
 71.81;  
 addressed by Brahmā I. 72.106;  
 addressed by Brāhmā to become calm I. 72.  
 122;  
 Brahmā prayed for devotion to I. 72.171;  
 conceded to the request of Brahmā I. 72.  
 176.  
 extolled as Supreme thing among the being  
 I. 32.7;  
 Śiva's words that He is I. 86.94;  
 praised by all the gods I. 71-99;  
 gods Brahmā and others praised and sought  
 the refuge of I. 95.32;  
 extolled by Pārvati I. 102.11;  
 was contemplated to nullify the tejas of  
 Nṛsimha form (of Viṣṇu) I. 96.3;  
 Viṣṇu's request to remove his egoistic atti-  
 tude as and when necessary I. 96.96;  
 addressed by the celestials and others I.  
 96.102;  
 referred to as kavi II. 11.15;  
 as the expression and expressed I. 85.15;  
 blessed the gods I. 80.55;  
 the gods had the vision of the vehicle of  
 I. 80.43;  
 request of the sages to describe the destruc-  
 tion of Dakṣa's sacrifice by I. 100.1;  
 was captivated by the penance of Pārvati  
 I. 101.7;  
 resorted to the place where Pārvati was  
 doing penance I. 102.9;  
 rejoiced on seeing the dance of Skanda  
 I. 71.133;  
 words spoken by Kumāra and others to  
 I. 87.1;

- looked at His consort Bhavānī I. 87.11;  
 had a look at the garden along with His  
 consort I. 92. 10;  
 the rite of Jayābhiṣeka explained by II.  
 27.10;  
 ties all the gods like animals II. 9.13;  
 by serving whom one becomes a devotee  
 II. 9.19;  
 is the ultimate fruit of all deeds II. 9.49;  
 merits of worshipping I. 73.19; 76.23-24;  
 the fruits gained by devotees of I. 77.4;  
 merits of repeating daily the name of I. 77.  
 66;  
 merits of prayer made to I. 83.26;  
 Brahmā's description of the glory of I. 95.  
 34;
- d. m. denotes sūrya; invoked II. 22.46.
- Parameśvari d. w. denotes Pārvaṭī. I. 92.115.
- Parameṣṭhin d. m. denotes Śiva; the universe as representing  
 the different limbs of I. 75.7;  
 Viśvakarman's creation of a place for the  
 sport of I. 80.9;  
 reference to His radiant form shining in  
 the sky I. 72.90;  
 the aṣṭamūrti form of; being requested to  
 destroy one's sins I. 82. 38-9;  
 Vrata being dedicated to I. 84.5;  
 Viṣṇu referring to the grace of I. 71.66;  
 extolled I. 72. 134; I. 95.51;  
 merits of being devotees of I. 78.25;  
 merits of assigning a pair of cows to I. 83.  
 18;  
 the benefit of the grace of I. 87.14,15,17
- Paraśurāma See Rāma
- Parā d.w. one of the eight energies worshipped in the  
 first enclosure of the Saubhadravṛyūha II.  
 27.66.
- d.w. one of those worshipped in the second en-  
 closure of the Gopāyivṛyūha II. 27.200.

- Parātparatara d.m. denotes Śiva; the sons of Brahmā extolling the grace of I. 85.18.
- Parādṛṣṭā d.w. one of the 8 worshipped in the 1st enclosure of the Sumativyūha II. 27.195.
- Parāparā d.w. one of the eight female energies worshipped in the first enclosure of the Saubhadravvyūha. II. 27.66.
- Parāvara d.m. one of the sixteen worshipped in the 2nd enclosure of the Prāptivyūha II. 27.111.
- Parāvasu d.m. a gandharva I. 55.30; resides in Sun in the months of Uṛja and Iṣa I. 55.56.
- Parāvaha one of the seven winds I. 53.37.
- Parāvidyā explained I. 86.53-58; one can have realisation only by means of I. 86.50.
- Parāvṛt k.l.r. valiant son of Rukmakavaca; five pious sons of I. 68.32.
- Parāśara s. a disciple of Rṣabha (9th manifestation of Śiva) I. 7.42; 24.45.
- s. 26th Vyāsa. I. 7.17; 24.117; son of Śakti and Adṛṣyanti I. 63.83; words spoken from the womb of his mother I. 64.17-18; birth of I.64.47-53; the happiness of Adṛṣyanti on the birth of 54-56; the query to his mother about her grief 62-63; heard the words of her mother Adṛṣyanti and spoke sorrowfully on knowing that his father was devoured by a demon I. 64.68; revolve to worship the lord and see his father 69; resolved to worship Śiva 74; worshipped a liṅga 75-78; Śiva's appearance in front of 82-91; had the sight of Śiva 79; had the sight of his fore-fathers 92-123; was blessed by Pulastya that he would become learned and attain outstanding powers. I. 64.115ff; would become a composer of saṁhitā. 64.117; referenc to Purāṇa



- (Vaiᅇᅇava-purāᅇa) composed by I. 64.121;  
 father of Vyāsa referred to as would be  
 born and worship at Vārāᅇasi I. 92.59;  
 birth of Dvaipāyāna through Kāli, I. 63.84.  
 an authority on dharma I. 39.65.
- Parigha k.l.r. son of Parāvᅇᅇt; and Hari installed in  
 Videha by the king I. 68.33.  
 cf. Valita in Viᅇᅇupurāᅇa.
- Pareᅇᅇhā d.w. one of the eight worshipped in the first  
 enclosure of the Sumati vyūha II. 27.195.
- Parjanya d.m. I. 55.25; I. 59.32;  
 as the sustainer of the trees I. 96.99;  
 dwells in Sun in the months of Urja and  
 Iᅇa I. 55.55;  
 in Aᅇvayuj I. 59.34; the number of rays of  
 in executing Sun's job I. 59.38.  
 one of the mind-born sons of Brahmā I.  
 63.78;  
 arrival at the place of Ambariᅇa II. 5.53;  
 desired to marry Śᅇᅇmatī II. 5.58; words  
 spoken to the king in privacy by II. 5.60;  
 was replied by Ambariᅇa that his daughter  
 would choose one of the two sages II. 5.62;  
 Viᅇᅇᅇu was told by Nārada about Parvata's  
 desire to marry Śᅇᅇmatī II. 5.69;  
 Nārada's request to make the face of  
 Parvata look like a monkey I. 5.73;  
 also met Viᅇᅇᅇu and spoke in private; narra-  
 ted the events and requested that the face  
 of Nārada must look like a golāᅇgūla  
 II. 5.76;  
 arrival of Nārada at the court of Ambariᅇa  
 accompanied by II. 5.87;  
 was seen by Śᅇᅇmatī as he was coming to  
 the court of Ambariᅇa II. 5.93;  
 Śᅇᅇmatī got afraid on seeing the animal face  
 of II. 5.94;

- query made to Śrīmatī by II. 5.105;  
 thought how he got the face of a monkey,  
 II. 5.110;  
 Ambariṣa's words to II. 5.11;  
 Nārada's words to Viṣṇu that He had done  
 favour to II. 5.122;  
 Viṣṇu's words to Nārada as to why he  
 made the face of Parvata resemble like a  
 monkey II. 5.125; the same words spoken  
 by Viṣṇu to 5.127;  
 return of II. 5.133; returning to Ambariṣa  
 136;  
 censured the fraudulent way of Viṣṇu; dis-  
 carded and became devotee of Rudra II.  
 5.156.
- Parvatāka d. m. a gaṇa who come with other gaṇas to wit-  
 ness the marriage of Śiva I. 103.19.
- Parvatarājasambhavā denotes Pārvatī; saluted by the celestials  
 d. w. I. 72.120.
- Palāśa tree merits of doing homa with I. 85.192.
- Pavana d. m. one of those gods who stood around and  
 extolled Nandi. I. 42.21;  
 Śiva remains in Vyajana in the form of  
 I. 81.43. See also Vāyu.
- Pavamāna the fire produced by churning wood  
 (represented as son of Vahni and Svāhā)  
 I. 6.1.
- Paśu d. m. one of the 16 worshipped in the second  
 enclosure of the Aṇimāvyaṅgha. II. 27.101.
- Paśupati d. m. name of Śiva; the derivation of the word as  
 master of the different being (paśu) I. 7.54;  
 the query of the sages as to how Śiva was  
 known as II. 9.3.7;  
 Sanatkumāra's query about the reason for  
 being called so II. 9.9;  
 Śailādi's reply that He is called so because  
 He is the master of all beings commencing

- with Brahmā down to sthāvaras. II. 9.11-12;  
 bird of Devas and Paśu. I. 70.346;  
 frees the beings from bondage I. 72.43;  
 query as to how one gets free from bondage after seeing I. 80.1.;  
 remains in the liṅga II. 47.11;  
 one of the 8 forms of Śiva I. 82.38; 86.131; II. 13.7; known to exist in the form of fire and his dear consort as Svāhā II. 13.7; responsible for changes in the bodies. II. 13.22.;  
 obeisance made to I. 41.31; II. 45.62;  
 worshipped together with His consort II. 45.66;  
 praise of devotion to I. 30.33;  
 greatness of devotion to II. 9.37;  
 query as to how the Tripura was burnt by I. 71.1.
- Paśupāśavimocaka d. m. Śiva addressed as freeings from bondage. I. 72.43.
- Paśūnāmpati d. m. denotes Śiva; obeisance made to I. 96.79.
- Pāñcarātra (tantra) not as meritorius as Paśupatavrata I. 24.138.
- Pāṭali d. w. one of the 8 worshipped in the first enclosure of the Gopavyūha II. 27.203.
- Pāṭavi d. w. one of the eight worshipped in the first enclosure of the Gopavyūha. II. 27.203.
- Pāṇḍura mt. on the west I. 49.51;  
 habitat of Vidyādhara I. 50.12-13.
- Pātāla one of the worlds supported by the grace of God I. 45.1;  
 Dussaha's entry in II. 6.80.
- Pātāleśa d. m. denotes Śiva as lord of the Pātāla I. 72.133.
- Pādakarṇā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.198.
- Pādma one of eighteen purāṇa-s enumerated I. 39.61.



- Pādmakalpa the origin of Brahmā from the navel lotus of Viṣṇu in I. 19.13; 20.1-9; I. 103.44.
- Pāpanāśana s. a disciple of Madana (third manifestation of Śiva) I. 7.38; but Śāpanāśana 24.22.
- Pāpahā d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174.
- Pāpahāri destroyer of sin; Nandi referred to as I. 71.159.
- Pārameśvara denotes the Pañcākṣaramantra I. 85.30; 85.37.
- Pārayātrika d. m. a gaṇa; came to witness the marriage of Śiva I. 103.14.
- Pārāvatas born of Gṛdhikā and Dharma. I. 63.31.
- Pārāśara the eight descendants of Parāśara were known as I. 63. 87-88.
- Pārijāta f. governed by Śakra I. 50.1.
- Pārijāta mt. on the west I. 49.51.
- Pāriyātra mt. on the west I. 49.23.
- Pārikṣita denotes Janamejaya.
- Pārtha m. (denotes Arjuna); did the aparakārya for Kṛṣṇa, Rāma and other vṛṣṇis I. 69.90.
- Pārvati d. w. was born to the mt. I. 99.17; 81.36. (Nagātmaajā); Brahmā along with the sages resorted to the place of penance of I. 102.3; Brahmā's words that Śiva would become her husband I. 102.8; Śiva became pleased with the penance of I. 101.7; 102.1; praised Śiva I. 102.11; entered the body of Śiva and took a form from the poison in his neck I. 106.16; Kālī killed Dāruka at the command of I. 106.19; was introduced to Upamanyu as his mother by Śiva. I. 107.54;

- Pañcākᅅari expounded by Śiva to I. 85.4;  
the greatness of Avimukta described by  
Śiva to I. 92.11; description of his sacred  
abodes by Śiva to I. 92-98;  
enjoyed the dance of Skanda I. 71.133.  
saluted by the devas I. 72.178;  
by Brahmā, Indra and others I. 106.27;  
the sages got free from sins after having  
seen I. 87.12.
- Pārvatīpati d. m. denotes Śiva; obeisance made to I. 96.89.
- Pālāśa wood; doing homa with I. 85.198;  
merits of doing homa with I. 85.208.
- Pāli d. m. one of the sixteen worshipped in the Mahi-  
māvvyūha II. 27.108.
- Pāvaka d. m. fire made as lord of Vasus by Prajāpati. I.  
58.3;  
Hiraᅇyakaᅅipu proclaiming himself as equal  
to I. 95.8;  
a guard of the quarter I. 82.44;  
seat of I. 48.24;  
followed Śiva who set out to destroy Tri-  
pura I. 72.60;  
could not burn the grass placed by Śiva as  
a Yakᅅa I. 53.55-6;  
fire in lightning (represented as son of  
Vahni and Svāhā) I. 61.
- Pāvaki d. m. Skanda referred to as son of Pāvaka, fire.  
I. 101.28.
- Pāvani d. w. a name of the goddess I. 70.333.
- d. w. one of the sixteen worshipped in the 2nd  
enclosure of the Nandāvvyūha II. 27.217.
- Pāsupata d. m. denotes Śiva; merits of worshipping I.76.62.  
— a place visited by Nārada I. 1.3;  
— knowledge relating to; the way to know  
I. 88.91; obtained by kings of Ikᅅvāku race  
I. 66.44; obtained by Kᅅᅅᅅa from Upamanyu  
I. 108.8.

—

ascetics I. 108.10; merit of a gift to be made to 108.13.

Pāśupata (yoga)

description of I. 86.155;  
 explanation of I. 88.30;  
 emphasis on the practice of I. 9.67;  
 Kṛṣṇa got instruction from Sage Aṅgīrasa;  
 the niyamas in I. 69.74-76;  
 confers mokṣa I. 88. 7;  
 the glory of I. 7.53, 55;  
 as the excellent thing II. 9.52-54;  
 merits of knowing II. 55.26;  
 the merits of knowing the self by means of I. 91.66.

—

expounded by Śiva for the sake of the release of beings I. 73.18-19; 80.55;  
 as a creation of Brahmā I. 34.11;  
 practised by Indra and other gods I. 73.29; II. 9.1;  
 obtained by Dhaumyāgraja (Upamanyu) I. 108.1;  
 referred to I. 80.49; 81.1;  
 details relating to II. 9.2; mode of performing II. 18. 44-50; period of practising I. 80.49;  
 query relating to the greatness of II. 17.2; greatness of I. 24.138; II. 18.53-55;  
 merits of practising I. 24.137, 138; 72.38, 39-41; 73-10; 98-8.18;  
 gets release for a person who practises I. 72.38-39; a remedy to tide over grief arising from mundane existence I. 86.48;  
 practised for gaining highest fruits I.89.22.

Pāśupatāḥ

the explanation of the term I. 80.57; the devas after their initiation with Pāśupata-vrata were known as I.80.56;  
 the disciples of Śiva in each of His manifestation are given as I. 7.52; 24.133-134;  
 had their bodies besmeared with sacred ashes (bhasman) I. 7.52;



- had their bodies besmeared with vibhūti I. 92.110.
- Pāśupatāstra            weapon employed by Śīva to burn Tripura, I. 72.101.
- Pāśupateśvara            at Vārāṇasi I. 92.135.
- Pāṣaṇḍa                    established by Viṣṇu at Tripura I. 71.94.
- Pāṣaṇḍina                 conduct not being governed by Vedic precepts and śruti and smṛti. Dvijātis not to converse with I. 78.21.
- Piṅgala                    m. a geṇa who came to witness the marriage of Śīva I. 103.22.
- Piṅgala                    d. w. one of the sixteen worshipped in the second enclosure of the Aṅim āvyūha II. 27.101.
- Piṅgala                    m. a demon. I. 82.60.
- Piṅgalā                    d. w. one of the sixteen worshipped in the 2nd enclosure of Dakṣavyūha II. 27.134,
- Piṅḍāraka                 t. a place I. 69.85.
- Piṅḍikā                    d. w. one of the sixteen worshipped in the 2nd enclosure of the Harāvyūha II. 27.154.
- Pitarah                    manes two kinds—Agniṣvāttāḥ and Barhiṣadaḥ I. 6.5.; known as Ūṣmapāḥ I. 34.6; married Svadhā, daughter of Dakṣa I. 5.26; 70.292; Dharma as lord of I. 58.5.
- Pitāmaha                 d. m. denotes Brahmā; originated from the navel lotus of Viṣṇu I. 85.11; Śīva addressed as I. 72.156; the description of Pāśupatavrata by sūta that he has heard from I. 80.59; the hymn called Vyapohanastava spoken by I. 81.58; received the Pañcākṣara from Śīva I. 85.15; expounded the Pañcākṣaramantra to his sons I. 85.18. Vājavāhanikī vidyā learnt by II. 51.6; made obeisance to Śīva when the latter killed Andhaka I. 93.12;

- extolled Viṣṇu I. 94.10;  
 extolled Śiva. I. 106.6;  
 the eternal dharma desired by I. 89.32;  
 words spoken to Jiva (Bṛhaspati) by  
 I. 101.24;  
 Śiva's appearance as a dvija in front of  
 Umā after the departure of I. 102.9;  
 conferred a boon of indestruction on the  
 three demons Vidyunmāli, Tārakākṣa and  
 Kamalākṣa I. 71.11;  
 requested Śiva to forgive him I. 72.166;  
 requested Śiva to bless him with power to  
 create the worlds I. 85.13;  
 being requested to destroy one's sins  
 I. 82.46;  
 mode of worship of; in a maṇḍala II. 20.1;  
 intallation of an image of I. 84.68; II.  
 47.36;  
 established in the āvaraṇapūjā and worship-  
 ped II. 27.62;  
 one of the eight worshipped in the 1st en-  
 closure of the Aṇimāvyūha II. 27.99.
- d. m. Viṣṇu addressed by Nandi as I. 36.10;  
 Viṣṇu extolled by the celestials and referred  
 to as I. 95.27.
- Pitāmahāyi d. w. established in the āvaraṇapūjā and worship-  
 ped II. 27.62.
- Pitāmahāvyūha goddesses worshipped in the two enclosures  
 of II. 27.225.
- Pitṛkanyā w. wife of Viśvasaha; son of I. 66. 31-2.
- Pināka d. m. as an epithet of Śiva; obeisance made to  
 I. 18.16.
- Pinākadhṛk d. m. the bearer of the bow Pināka; denotes Śiva  
 I. 105.1, 7.
- d. m. a gaṇa who accompanied Śiva, I. 72.80.

- Pinākin d. m. an attribute of Śiva; bearer of the bow Pināka; saluted by Brahmā I. 21.80; heard the extollation made by Brahmā I. 22.2; obeisance made to I. 72.141; 96.79; 104.7; origin of different gods and class of men from the different limbs of I. 75.10; a ray of the Sun as a form of II. 12.15; assumed the form of Indra I. 107.24; the Śarabha form of I. 96.123; conferrer of good I. 6.25; Pritī as a form of consort of II. 11.16; capable of destroying mentally went sportively to Tripura in person I. 72.95-96; the words spoken by the gods to I. 87.1; reply given by I. 87.3; the sages heard the Pāsupata yoga from I. 87.1; Virabhadra's. words to Dakᅇa that he has been sent to destroy the sacrifice of the latter by I. 100.12; the falling of the head of Dakᅇa cut by I.100.32; Dadhica described as fearless on account of the grace of I. 36.45; Virabhadra's description to Nᅇsimha about the greatness of I. 96.37; Nᅇsimha described by Virabhadra as being driven like the potter's wheel I. 96.46; Dussaha advised to enter a place where people do not speak of the supremacy of II. 6.58; one of the sixteen worshipped in the Mahimāvyūha II. 27.108.
- d. m. one of the eleven Rudras I. 63.21.
- Pipilikā d. w. one of the sixteen worshipped in the second enclosure of Bhadrakarᅇivūha. II. 27.95.
- Pippala m. a gaᅇa who came with other gaᅇas to witness the marriage of Śiva I. 103-17.



- Pippalāyatana<sup>m</sup> m. a gaṇa who accompanied Śiva to Tripura I. 72.81.
- Piśaṅga m. eleventh Manu I. 7.23. But Dharma Sāvarni according to Viṣṇu-p. III. 2.28; the letter represented by I. 7.24; the colour of I. 7.25.
- Piśācaka mt. as excellent I. 49.47; habitat of Kubera I. 50.11.
- Piśācāsyā m. a gaṇa who accompanied Śiva to Tripura. I. 72.80.
- Pīta a kalpa I. 23.13. See next.
- Pitavāsas a kalpa I. 4.48; thirty first kalpa; origin of Gāyatrī as Goddess I. 13.1.
- Pivara m. son of Dyutimān, ruler of Krauñca I. 46.30; name of region associated with I. 46.32.
- Pivari. w. another wife of Kṛṣṇa Dvaipāyana; birth of Upamanyu to I. 63.85.
- Pum a naraka from which a son releases his father I. 89.113.
- Puñjikasthālī d. w. apsaras I. 55.32; dwells in the Sun in the months of Madhu and Mādhva I. 55.47.
- Puñḍarīka mt. in Krauñcadvīpa I. 53.15.
- k. s. r. son of Nabhas; son of I. 66.39.
- Puṇyahārī d. w. one of the sixteen energies worshipped in the Bhadra Karṇivvūha II. 27.95.
- Puṇyā d. w. a name of the goddess I. 70.333.
- Putra m. son of Priyavrata I. 46.18.
- Punarvasu I. 82.78; an asterism; requested to destroy one's sins I. 82.78.
- Punarvasu k. l. r. son of Abhijit; performed aśvamedha for obtaining progeny I. 69.35; progeny of I. 69.37.
- Puratraya I. 71.162. See Tripura
- Purandara d. m. denotes Indra; subjects the beings to diseases etc, by the command of Śiva II. 10.28.

- Purāṇa** enumeration of the names of the eighteen I. 39. 61b-63.
- Purāṇasamhitā** on the greatness of liṅga; the request of the sages to Romaharṣaṇa, the sūta, to narrate I. 1.10-11; said to have been learnt by the sūta from Kṛṣṇa Dvaipāyana I. 1.12.
- Puru** k. m. son of Yayāti; was installed by his father on the throne for the favour done by him I.66.80;  
the question why the youngest was coronated overlooking Yadu, the eldest son of Devayānī I.66.81-3;  
alone consented to Yayāti's ; i : request to accept old age stipulated by the curse of Śukra on account of Devayānī I. 67. 5-6;  
the reason for being coronated I. 67.8, 10; coronated on throne. 11;  
the sinful act done by Janamejaya in the lineage of I.66. 71-73.
- Purukutsa** k. l. r. son of Anu; son of I.68.48.
- Puruṣa** denotes Tatpuruṣa form of Śiva. II. 21.19; four kinds of worship of II. 21.22.  
(Tatpuruṣa) mantra used in the worship of Śiva II. 24.15.
- Puruṣa** d. m. one of the sixteen worshipped in the second enclosure of the Aṇimāvyūha II. 27.101.
- Puruṣarūpa** d. m. form of Śiva; obeisance made to I. 95.50.
- Puruṣavaktra** d. m. denotes Śiva; oblation offered to II. 25.81; saluted II. 25.90.
- Puruṣārthapradāna** Śiva saluted as conferer of human aspirations I. 95.51
- Puruṣaikatatpuruṣa** Śiva propitiated as I. 95.50.
- Puruṣottama** an epithet of Viṣṇu as the foremost; due to the grace of His own self I. 36.8; manifested in front of Kṣupa I. 36.1;

- began to think as to what to do on seeing the frightened Indra and others I. 71.64; hearing the report of devas thought of destroying Tripura I. 71.72; riding Garuḍa approached Śiva I. 80.3; words spoken by Śiva to I. 98.179; approached lord Śiva on the Mandara mt. I. 107.21; heard a divine sound and got surprised II. 5.117; obeisance made to I. 36.12; 98.9; paid obeisance to Śiva I. 71.96.
- Purūravas m. obtained (Pratiṣṭhāna) from Sudyumna I. 65.30.
- Pulastya s. I. 55.25; created by Brahmā I. 5.10; 38.12; 70.181; created from udāna I. 70.187; married Pṛiti, daughter of Dakṣa I. 5. 25; had two sons (Dattorṇa and Vedabāhu) and a daughter Dṛṣadvatī through Pṛiti I. 5.42-3; married Ilavilā, daughter of Tṛṇabindu I. 63.58; married Sannati, daughter of Dakṣa I. 70. 288, 291. at Dāruvana I. 33.21. progeny of; nine groups of I. 63.55-68; the nature of the progeny of I. 63.66-7; arrived at the place of Parāśara and was well received by Vyāsa I. 64.114; reference to words spoken to Parāśara by I. 64. 119-20; Parāśara created the Purāṇasamhita by the grace of I. 64. 120-121; dwells in the Sun in the months of Madhu and Mādhava I. 55.45; as a form of Śiva II. 11.16.
- Pulaha s. I. 55.26; created by Brahmā I. 5.10; 38.12; 70.181; was created from Vyāna I. 70.187; married Kṣamā, daughter of Dakṣa I. 5.24;



- had two sons—Kardama and Sahiṣṇu and a daughter—Kanakapitā through Kṣamā I. 5.41-2;  
 married Priti, daughter of Dakṣa I. 70.288, 290;  
 dwells in Sun in the months of Madhu and Mādhava I. 55.45;  
 at Dāruvana I. 33.21;  
 as a form of Śiva II. 11.16.
- Pulindāḥ a group of people I. 52.28.
- Pulomā d. w. one of those who attended the marriage of Śiva. I. 103.4.
- Pullajvālā d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.190.
- Puṣkara cloud I. 75.11; became the top and banner of the chariot of Śiva I. 72.16; 72.16; conceived as the hair of Śiva. I.75.11.
- one of the seven continents I. 46.2; the only mt in I. 53.19; 53.30; surrounded by Svādūdaka I. 53.27;  
 during dakṣiṇāyana Sun transits over the middle of I. 54.14; Mahāvira, son of Savana as ruler of I. 46.22; inhabitants were devotees of Śiva I. 46.49.
- t. as a sacred place I. 91.128; merits of death at I. 77.40.
- Puṣṭa d. m. a Cāraṇa being requested to destroy one's sins I. 82.49.
- Puṣṭi w. one of the twentyfour daughters of Prasūti and Dakṣa I. 5.20; married by Dharma Prajāpati I. 5.23; 70.284;  
 birth of Lobha to I. 70.294.
- Puṣṭikari d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27. 173.
- Puṣpakośa mt. on the north of Mahābhadra tank I. 49.55.

- Puṣpadaṁṣṭra** a serpent, one of the most prominent among the progeny of Kadrū and Kaśyapa I. 63.36.
- Puṣpadanta** d. m. one of the eight worshipped in the first enclosure of the Prākāmyavyūha II. 27.113
- Puṣpamālini** d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahvyāuha II. 27.228.
- Puṣpita** mt. in Kuśadvīpa I. 53.8.
- Puṣpotkaṭā** w. daughter of Mālyavat; was married by Viśravas I. 63.60; sons of I. 63.63-4.
- Puṣya** an asterism; being requested to destroy one's sins I. 82.78.
- Puṣya** month; vrata to be observed in I. 83.14-19; mode of practising Umāmaheśvaravrata in I. 84.26.
- Putanā** d. w. one of the sixteen worshipped in the second enclosure of the Nandāvyūha II. 27.217.
- Pūtanā** w. a spell against the affliction due to I. 70.343.
- Pūru** k. l. r. one of the three sons of Śarmiṣṭhā and Yayāti I. 66.66.
- Pūrṇabhadra** d. m. a gene who came to witness the marriage of Śiva I. 103.23.
- Pūrṇabhadreśvara** d. m. a yakṣa being requested to destroy one's sins I. 82.53.
- Pūrṇamāsa** m. son of Marīci and Prabhūti I. 5.40.
- Pūrṇimā** d. w. one of the eight worshipped in the first enclosure of the Nandāvyūha II. 27.215.
- Pūrvacitti** d. w. an apsaras I. 55.33; dwells in Sun in the months of Saha and Sahasya I. 55.60.
- Pūrvaphālguni** an asterism; Bṛhaspati originated in I. 61.44; being requested to destroy one's sins. I. 82.78.
- Pūrvabhadrā** an asterism; being requested to destroy one's sins I. 82.80.

- Pūrvasaᅇha an asterism; Aᅅgāraka originated from I. 61. 44-45. being requested to destroy one's sins I. 82.79.
- Pūᅇā d. one of the twelve Āᅇityas I. 55.25; 63.26; dwells in Sun in the months of Ūrja and Iᅇa 55.55; the number of rays in executing Sun's job I. 59.37.; his teeth were broken by Virabhadra I. 82.101; pulled down by Virabhadra I. 100.17; remained with the teeth on seeing Śiva as child I. 102.38.
- Pᅇthivi the earth; one of the eight forms of Śiva; being requested to destroy one's sins I. 82. 44.
- Pᅇthu m. was made the ruler of earth I. 58.15a; whose daughter was married by Indra-pramiti; progeny of I. 63.90.
- Pᅇthu k. l. r. son of Suyodhana; progeny of I. 65.33.
- Pᅇthu k. l. r. one of the sons of Citraka I. 69.30.
- Pᅇthurukma k. l. r. son of Parāvᅇt I. 68.33; became subordinate to Rukmeᅇu. I. 68.34.
- Pᅇthūᅇaka t. a sacred place I. 92. 128.
- Pᅇᅇadhra m. one of the nine sons of Manu I. 65.19.
- Pᅇᅇita k. s. r. son of Kᅇᅇta I. 66.51.
- Pᅇᅇᅇa k. s. r. became a Śūᅇra on account of the curse of the guru Cyavana I. 66.52.
- Peᅇiᅇi d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇāᅇvyūha II. 27.162.
- Paitāmaha m. denotes Sanatkumāra; query relating to the worship of Triyambaka made by II. 55.3.
- Paitāmahayūha goddesses worshipped in the II. 27.220; two enclosures of II.27.220; 27.224.
- Paila s. a disciple of Kᅇᅇᅇa Dvaipāyana II. 46.8.
- Paiᅇāca one who worships Śiva offering remnants becomes I. 79.5.



- Pauruṣeya a yātudhāna I. 55.36; resides in the Sun in the months of Śuci and Śukra I. 55.51.
- Paulastya m. the four wives of Viśravas were the progenitors of the family of I. 63.59.
- Paulastyāḥ the demons; nine in number I. 63.65.
- Pauṣṇa an asterism; being requested to destroy one's sins I. 82.81.
- Prakampana m. a gaṇa who accompanied Śiva to Tripura I. 72.78.
- Prakuda m. a gaṇa who accompanied Śiva to Tripura I. 72.78.
- Prakṛti d. w. a form of the goddess I. 70.334.
- Praghaṭā d. w. one of the eight worshipped in the first enclosure of the Gopavyūha II. 27.204.
- Pragalbhā d. w. a name of divine mother I. 70.338.
- Pracaṇḍa d. m. one the sixteen Rudras worshipped in the second enclosure of the Laghimāvyūha II. 27. 105.
- Pracaṇḍaka d. m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
- Pracaṇḍā d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27. 222.
- Pracaṇḍeśa d. m. one of the sixteen worshipped in the second enclosure of the Vaśitvavyūha II. 27.124.
- Pracetas d. m. denotes Śiva; obeisance made to I. 71-100; 95.40; 104.27; II. 19.27.
- Prajāpati d. m. denotes Śiva; residents of Puṣkara as devoted to I. 46.50.
- d. m. denotes Brahmā; known so because he protects the beings I. 70.101; creations of beings from the limbs of I. 70.198. paid obeisance to Viṣṇu and obtained favours I. 94.19; was angry with Indra; offered oblations and got Vṛtra as the foe of Indra II. 51.12;

- is worshipped as staying in white arka flower  
I. 81.35.
- father of Aṅgāraka I. 61.44;
- d. m. denotes progenitors; Dakṣa made as lord  
of I. 58.4.
- as one of the fourteen ādhidaivikas I. 86.79.
- gods worshipped in the circle of II. 19.15.
- Prajāpati m. (Dharma) killed by Virabhadra I. 100.35
- Prajñā d. w. as a name of the goddess I. 70.332;  
one of the two kalās of Mahādevi I. 70.344;  
liṅga as the support for II. 46.17;  
worshipped II. 19.29; 28.65.
- d. w. one of the eight worshipped in the first  
enclosure of the Śākunāvyaḥa II. 27.192.
- d. w. one of the sixteen worshipped in the second  
enclosure of the Nandavyūha II. 27.213.
- Praṇava the syllable Om equated with Śiva I. 74.20;  
became the brahmadaivata of the chariot  
of Śiva. I. 72.20.
- Pratijñā d. w. one of the eight worshipped in the first  
enclosure of the Manmathavyūha II. 27.173.
- Pratīpat outstanding among tithis I. 61.53.
- Prativāha k. l. r. son of Akrūra I. 69.28.
- Pratiṣṭhā d. w. obeisance made to II. 21.17.
- one of the eight worshipped in the first  
enclosure of the Nandavyūha II. 27.211.
- Pratiṣṭhāna a place where Sudyumna who had no share  
in the kingdom stayed on the advice of  
Vasiṣṭha and made dharma firm I. 65.29.
- Pratyūṣa d. one of the eight Vasus I. 63.19.
- Pratvasa m. one of the four born in Atri clan I. 63.77.
- Prathama d. m. a gaṇa who came with other gaṇas to  
witness the marriage of Śiva I. 103.25,

- gods worshipped in the enclosure of II. 27.164;  
the goddesses worshipped in the two enclosures of II. 27.167.
- Prathamā d. m. one of the sixteen energies worshipped in the second enclosure of Gomukhivūha II. 27.92.
- Prathamā goddesses worshipped in the two enclosures of II. 27.168; 27.172.
- Pradyumna m. one of the sons of Kṛṣṇa I. 69.64; 69.69; Viṣṇu addressed as I. 36.12; as a form of Viṣṇu II. 48.30; obeisance made to II. 48.36.
- Prabuddhā d. w. one of the sixteen worshipped in the second āvaraṇa in Kanakavyūha. II. 27.75.
- Prabhañjana d. m. as an attribute of Garuḍa; being requested to destroy the sins I. 82.63.
- Prabhā d. w. obeisance made to II. 19.21; 19.29; 28.65; one of the sixteen worshipped in the second enclosure in Śrīvīyūha II. 27.82.
- w. wife of Āditya. I. 65.3; progeny of 65.4.
- w. wife of Sagara I. 66.15; worshipped Aurv-āgni and had sixty thousand sons 66.15-17; whose sons were destroyed by Viṣṇu while digging the earth 66.18.
- w. daughter of Svarbhānu by Āyu (k. 1). I. 66.59; sons of I. 66.60,
- Prabhākara s. the reason why Atri was known as I. 63. 71-3.
- m. son of Jyotismān, ruler of Kuśadvīpa I. 46.35; name of region associated with I. 46.37.
- Prabhāta d. m. a gaṇa; being requested to destroy one's sins I. 82.82.
- m. born to Prabhā and Āditya 1.65.4.
- Prabhāvati d. w. a śakti first worshipped with Bāṣkala mantra II. 22.72.



- Prabhāsa d. m. one of the eight Vasus I. 63.19.
- t. name of a sacred place; Śiva's manifestation as a Vyāsa at I. 24.122; made as his permanent stay by Acyuta (Viṣṇu) I. 69.83; merits of death at I. 77.40.
- Prabhu d. m. denotes Śiva I. 71.57; 75.36; 76.29; 87.25; words spoken to the devas by I. 71.120.
- d. m. denotes Brahmā I. 71.12; 74.1; 75.9; became the charioteer of the chariot I. 72.26.
- d. m. as an attribute of Gaṇeśa; danced sportively I. 71.130.
- d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.121.
- m. the eleventh Manu; progeny of I. 63.55-6.
- s. first of the twenty-eight Vyāsas I. 24.12 cf. Kratu I. 7.14.
- m. one of the five sons of Śuka I. 63.86.
- Prabhūti w. wife of Marici; had two sons and four daughters I. 5.39-40.
- Pramathini d. w. located for worship in connection with Jayābhiṣeka II. 27.27.
- Pramatheśvara d. m. lord of the gaṇas; an epithet of Śiva I. 51.18.
- Pramardana d. m. a kinnara being requested to destroy one's sins. I. 82.56.
- Pramāthini d. w. a name of the goddess. I. 70.334.
- Pramāda m. born to Buddhi I. 70.295.
- Pramiti m. manifestation of lord in the Kali in the Candramasagotra. I. 40.51; would have his abode in between Gaṅgā and Yamunā I. 40.61.
- Pramoda k. l. r. son of Dṛḍhāśva; progeny of I. 65.37.
- Pramlocā d. w. apsaras I. 55.32; 'dwells in Sun in the months of Nabhas and Nabhasya I. 55.54.

- Prayāga t. Purūravas ruled over a region containing sacred spots such as I. 66.56; Avimukta stated to be more meritorious than I. 92.48. as resorting to Bhāgīrathī (Ganges) in all seasons I. 92.128; merits of death at I. 77.39.
- Pralambaka s a disciple of Ugra, eleventh manifestation of Śiva I. 24.54; cf. Lamba I. 7.43.
- Pravaha one of the seven winds I. 53.37; it is known so because it carries the luminous objects I. 57.7.
- Pravāla a gem merits of doing Pañcākṣara japa with I. 85.110.
- Pravāha s a disciple of Daṇḍī Muṇḍīśvara, twenty-fifth manifestation of Śiva I. 7.49; 24.116.
- Praśāstr one who reigns supreme; as an attribute of Śiva I. 72.159.
- Praśaila mt on the north of Mahābhadrā tank I. 49.55.
- Prasūti w. the second daughter of Svāyambhuva Manu and Śatarūpā I. 5.17; 70.276; married by Dakṣa. I. 5.18; 70.277; birth of twenty-four daughters Śraddhā and others I. 5.20; I. 70.282-85; a form of Umā II. 11.12.
- Prasena k. l. r one of two sons of Nighna I. 69.12; was killed in the forest when he had been for hunting along with his brother Satrājī 69.14.
- Prahasta a demon; son of Puṣpotkaṭā and Viśrava I. 63.63.
- Praheti a yātudhāna I. 55.36; resides in the Sun during the month of Madhu and Mādhava I. 55.48.
- Prahāda m. son of Hiranyakaśipu; good qualities of I. 95.2; foremost among the demons; was made as the lord of the demons I. 58.4;

- words spoken to him by his father I. 95.7; 95.9;
- worshipped lord Viṣṇu I. 95.10;
- was teased by the daityas on the words of Hiranyakaśipu I. 95.13;
- was a resident of Vitala I. 45.19;
- being requested to destroy one's sins I. 82.60.
- Prākāmyam d. located in between Vāruṇa & anila II. 27.57.
- Prākāmyavyūha the deities worshipped in II. 27.113; deities worshipped in two enclosures of II. 27.117.
- Prājāpatya world of; Brahmaloaka situated above I. 53. 43; attained by the devotee of Śiva I. 76.6.
- Prāṇa a wind; that which moves within the body I. 8.61; 8.63; being requested to destroy the sins I. 82.48.
- Prāṇarūpī d. w. one of the eight worshipped in the first enclosure of the Aṇimāvyūha II. 27.99.
- Prāṇavṛddhikarī d. w. one of the sixteen worshipped in the second enclosure of the Mahmathāvyūha II. 27.177.
- Prāṇahāriṇī d. w. one of the deities worshipped in the first enclosure of the Dākṣavyūha. II. 27.136.
- Prāṇeśa d. m. being requested to destroy the sins I. 82.48.
- Prāpti d. w. of the eight worshipped in between Varuṇa and asura II. 27.57.
- Prāptivyūha deities worshipped in II. 27.109; 27.113.
- Priyadarśinī d. w. one of the eight worshipped in the first enclosure of the Nandavyūha II. 27.212.
- Priyavrata m. eldest son of Svāyambhuva Manu and Śatarūpā I. 5.17; 70.275; ten sons of I. 46.17;
- installed his son Āgnidhra as ruler of Jambūdvīpa I. 47.1.



- Priti** w. one of the twenty-four daughters of Dakṣa and Prasūti. I. 5.21; 70.287; married Pulastya I. 5.25; 70.289-290; had two sons Dattorṇa and Vedabāhu and a daughter Dṛṣadvati I. 5.42-3; birth of Harṣa through Kāma to I. 70.297; a form of Pārvatī II. 11.16.
- Proṣṭhapadā** an asterism being requested to destroy one's sins I. 82.80.
- Plakṣa** s. disciple of Dāruka, I. 24.102.  
twenty-first manifestation of Śiva I. 7.47; 24.102.
- one of the seven continents I. 46.2; the seven mts in I. 53.1-4; Medhātithi was made ruler of I. 46.2; 46.19; seven sons of Medhātithi as ruler of I. 46.41; 46.42; people adhering to varṇāśrama were settled in I. 46.45; the path of dharma in I. 46.46.
- Plakṣa** made as chief among the trees I. 58.10.
- Plava** born of Śuci and Dharma. I. 63.31.
- Plavani** d. w. one of the eight worshipped in the first enclosure of Prathamāvyaḥa II. 27.164.
- Plāvani** d. w. one of the eight worshipped in the first enclosure of Prathamāvyaḥa II. 27.164.
- d. w. one of the sixteen worshipped in the Vāgiśavyūha II. 27.87.
- Phaṇita** a serpent; one of the 26 most prominent among the progeny of Kadrū and Kaśyapa. I. 67.37.
- Phalanāśini** d. w. one of the eight worshipped in the first enclosure of the Sumativyūha II. 27.195.
- Phalahāri** d. w. one of the sixteen worshipped in the second enclosure of the Caṇḍavyūha II. 27.143.
- Phetkāri** d. w. one of the eight worshipped in the first enclosure of the Paitāmahavyūha II. 27.220.

- Badha a yātudhāna I. 55.36; resides in Sun in the months of Śuci & Śukra I. 55.51.
- Badhirādevī d. w. one of the sixteen energies worshipped in the second enclosure in Ambikāvyaᅇha II. 27.80
- Bandhurā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyaᅇha II. 27.198.
- Babhru k. 1. r Son of Romapāda I. 68.39; son of 40.
- Babhru k. 1. r son of Devāvᅇdha I. 69.5; puᅇyaśloka; praised by people conversant with Anuvamśa 5-6; most excellent among men; equal in merits to Devāvᅇdha; had been much beneficial to many people 7-8.
- Basbani m. a disciple of Aᅇᅇahāsa (twentieth manifestation of Śiva) I. 7.47; 24.98.
- Barhidhvajā d. w. a name of the goddess I. 73.337.
- Barhiᅇada a clan of manes I. 6.5; 82.67.
- Bala d. m. denotes Śiva. II. 27.29.
- Balajihvā d. w. one of the deities worshipped in the second enclosure of the Caᅇᅇāvyaᅇha II. 27.146.
- Balapramathinī d. w. one of the Śaivite female energies II. 21.6; 24.13; a creation of Umā I. 41.46.
- Balabhadra 1. r. discarded his life and became a Nāga I. 69.88.  
See Balarāma.
- Balabandhu m. a disciple of Muni (tenth manifestation of Śiva) I. 7.42;  
pupil of Bhavitā. I. 24.50.
- Balarāma 1. r. born to Rohiᅇi and Vasudeva I. 69.45; married Revatī, d. of Raivata, I. 66.49.; Kᅇᅇᅇa was born after I. 67.46; by the grace of Śiva I. 69.54; Revatī discarded her life after the death of I. 69.89.;  
obsequies were done by Pārtha I. 69.91.
- Balavikariᅇi d. w. one of the Śaivite female energies II. 21.6; 24.13; created by Umā I. 41.46.

- Balavegā d. w. one of the deities worshipped in the second enclosure of the Caṇḍāvyyūha II. 27.146.
- Balā w. one of the ten apsaras born of Bhadrāśva and Ghṛtācī I. 63.70; married by Atri 68.
- Balā d. w. one of the deities worshipped in the second enclosure of the Caṇḍāvyyūha II. 27.146.
- one of the sixteen worshipped in the second enclosure of the Manmathāvyyūha II. 27.177.
- one of the sixteen worshipped in the second enclosure of the Śauṇḍāvyyūha II. 27.157.
- Balākā w. daughter of Mālyavān; was married by Viśravas I.63.60; progeny of I.63.64-5.
- Balāhaka mt in Śālmalidvīpa I.53.5.
- serpent; one of the twenty-six most important among the progeny of Kadrū and Kaśyapa. I. 63.36.
- Bali demon residing in Mahātala I.45.11; was subdued by Viṣṇu in the form of Vāmana I.96.20.
- Baleśvārī d.w. one of the deities worshipped in the second enclosure of the Caṇḍāvyyūha II. 27.146.
- Bahubhujā d.w. a name of divine mother I. 70.338.
- Bahubhūmi k.l.r one of the sons of Citraka I. 69.31.
- Bahurūpa d.m. one of the eleven Rudras I. 63.21.
- Bāṇa a demon whose thousand arms were cut off by Kṛṣṇa I. 69.79.
- Bādarika a progeny of Parāśara I. 63.88.
- Bālacandrār-dhaśekhara denotes Śiva; addressed as the creator of all objects II. 11.26.
- Bālakhilya gaṇas II. 22.64.
- Bālā denotes II. 22.64.



- d.w. one of the sixteen worshipped in the second enclosure of the Gopāyivyūha II. 27.209.
- one of the eight worshipped in the first enclosure of the Manmathāvyūha II. 27.127.
- one of the sixteen worshipped in the second enclosure of the Śākunavyūha II.27.189.
- Bārenduśekhara denotes Śiva II. 11.30.
- Bāᅇkala a demon being requested to destroy one's sins I. 82.60.
- Bāᅇkala m. a disciple of Dadhivāhana (8th manifestation of Śiva) I. 24.42. but Vāᅇkala 7.41.
- mantra for Sūrya II. 22.8;49;50;72;73;75; nine syllabled II. 22-47; 23.20.  
repetition of; in the worship of the planets II. 22.66.
- Bāhu d.m. one of the sixteen worshipped in the second enclosure of the Vaᅇitvavyūha II. 27.125.
- m. one of the seven sons of Ūrjā and Vasiᅇtha I. 5.49.
- k.l.r. son of Vᅇka; son of I.66.14.
- Bāhlika k Vasudeva married Rohiᅇi, daughter of I. 69.44.
- Bāhvāsini d. w. one of those worshipped in the second enclosure of the Gopāyivyūha III. 27.209.
- Bindukā d. w. one of eight śaktis worshipped in the first enclosure in Saubhadra II, 27.65.
- Bindugarbhā d. w. one of eight female energies worshipped in the first enclosure in Saubhadra II. 27.65.
- Bimbā d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇavyūha II. 27.162.
- Bileᅇvara (Aja ?) I. 92.154.
- Bileᅇvara at Vārāᅇasi I. 92.148.
- Bilva d. m. one of the eight worshipped in the first enclosure in the Prākāmyavyūha II. 27.114.

- Bilvavana f. I. 49.60.
- Bijapūravana f. I. 49.63.
- Buddha a manifestation of Viṣṇu on account of a curse. II. 48.32.
- Buddhi d. w. attended the marriage of Śiva. I. 103.6.
- d. w. one of the sixteen worshipped in the second enclosure of the Manmathāvyūha II. 27. 177.
- d. w. one of the sixteen worshipped in the second enclosure of the Śākunāvyūha II. 27.194.
- w. one of the twentyfour daughters of Prasūti and Dakṣa I.5.21; married by Dharma Prajāpati I. 5.23; 70.285. Bodha and Pramāda born to I. 70.285.
- Budha born in Dhaniṣṭhā I. 61.46; son of Soma got progeny through Ilā. I.65. 23-4; extent in relation to that of Jupiter and Venus I.57.15; the other stars equal in extent with 57.16; magnitude of in relation to that of Vakra and Saurī I.61.34; the stars have same magnitude as 61.65; line of orbit above stars I. 57.30; location of I 57.20; 61.11; the chariot movement colour etc. I. 57.1.; excellent among intelligent II. 19.23; golden coloured II. 19.38; number of rays of I. 61.46; the colour of the rays of I. 61.23; Nārāyaṇa equated with I. 60.3; nourished by the Sūrya called Viśvakarman a form of Śiva II. 12.12; as an offspring of Mahādeva II. 13.16; being requested to dispel impurities I.82.73; worshipped II. 22.59; 28.70.
- Bṛmha a kalpa I. 4.48.

- Bᅇhati chandas for letter 'va' in the Pañcākᅇari-mantra I. 85. 52.
- Bᅇhatkakᅇi d. w. one of the sixteen worshipped in the Prathamāvᅇyūha II. 27.171.
- Bᅇhadaśva k. s. r. son of Anaraᅇya; son of I. 65.44.
- k. l. r. son of Vamśaka; progeny of I. 65.35.
- s. a disciple of Mahākāyamuni (Śveta) (23rd manifestation of Śiva) I. 7.48; 24.110
- Bᅇhadratha k. s. r. son of Śrutāyu I. 66.42.
- Bᅇhadratha an attribute of Śiva. I. 21.80.
- k. obtained the chariot of Janamejaya in succession from Vasu, ruler of Cedi I. 66.78; son of 79.
- Bᅇhaspati son of Aᅇgiras I. 61.18; 61.43; originated in Phalguna Pūrva I. 61.44; devaguru equated with I. 60. 4-5; location of I. 61.10; extent in relation to that of Venus I. 57.14; magnitude of in relation to that of Venus I. 61.33; magnitude of Vakra and Sauri in relation to that of I. 61.34; nourished by the Sūrᅇya called Arvāvasu a form of Śiva II. 12.15; line of orbit above that of Vakra I. 57.30; a ray of sun as yoni of I. 60.24; the number of rays of I. 61.44; colour of the rays of 61.24; golden coloured II. 19.38; as possessing great intellect II. 19.23; excellent among the wise II. 22.59; effect of grace on Durbuddhi II. 8.18; whose daughter Devavarᅇiᅇi was married by Viśravaᅇs I. 63.60; prayed to Indra I. 101.31; being requested to destroy one's impurities I. 82.73.
- Bᅇhaspati an authority on dharma I. 39.65.



- a disciple of Gokarṇa, sixteenth manifestation of Śiva I. 7.45; 24.74.
- sage Aṅgiras addressed by Indra as I. 101.19; 101.21.
- Bodha born of Dharma prajāpati and Buddhi I. 5.35; 70.295.
- Bodhanī d. w. placed on the western side of the maṇḍala II. 19.15.  
saluted II. 19.30.
- Brahma as the first among the eighteen Purāṇas (only mentioned) I. 26.27. See also Brāhma Vr. I. 89.108.
- Brahmakūrca
- Brahmacāriṇī d. w. as a name of Pārvatī I. 70.337.
- Brahmatva Jalandhara waited to gain I. 97.8.
- Brahmadatta m. son of Anuḥa and Kīrtimati I. 63.87.
- Brahmaputra s. denotes Vyāsa; vratas as described by Nandin to I. 83.2; mode of installation expounded to II. 49.17.
- denotes Sanatkumāra; description of how he got rid of the curse of being a camel II. 9.4.
- Brahmabrahmadhī a Cāraṇa; being requested to destroy one's sins I. 82.49.
- Brahmabhuvana the world of; shook on the arrival of Śiva for the destruction of Dakṣayajña I. 98.167.
- Brahmarūpa denotes Śiva; saluted I. 95.52.
- Brahmarūpiṇī d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahivyūha II. 27.227.
- Brahmarūpi Śiva addressed by Viṣṇu as I. 71.97.
- Brahma(ṇo)loka the world of Brahmā; situated above Prājāpatya I. 53.43;  
obtained as the benefit of worshipping Śiva. I. 79.26;  
obtained as a merit of reading a stotra on Śiva. I. 72.181;



- Brāhma (loka) by worshipping Śiva with Om one may get I. 79.8.
- Brāhma a loka, got as a benefit of worshipping Śiva I. 76.6.
- Brāhma one of 18 Purāṇas enumerated I. 39.61.
- Brāhmīrasa I. 85.200
- Brahmā d. m. belonged to Māṇḍavyagotra; born as son of Śiva (Īśāna) in Viśvarūpakalpa I. 16.28; 19.2; 37.13; 96.108; 98.8; II. 18.32; was created by Śiva I. 41.12; II. 10.11; 18.42; 19.33; was created by Rudra in a different kalpa I. 41.17;
- had his origin from Śiva II. 6.59;
- was born from the right side of Śiva I. 37.21; 38.3; 70.64;
- had his origin from the mouth of Śiva I. 75.9;
- owes his existence to Śiva II. 6.87; 9.20;
- has no existence without the grace of Śiva I. 71.50;
- was endowed with thirty-two qualities such as ṛtam, satyam etc. I. 16.29-31;
- endowed with sattva and having heaven as abode I. 88.70; 88.71.
- not devoid of death and has a life-period of two parārdhas I. 37. 8-2; his one day is equal to a caturyuga period I. 40.87;
- not equal in power to Śiva II. 6.60;
- attained his position by worshipping Śiva I. 71.53;—by the performance of abhiṣeka described here II. 27.273;
- remains at the root of the liṅga I. 74.19; II. 47.11; worshipped as comprising the liṅga II. 47.6;
- part of the liṅga; mantra for the establishment of II. 47.31.;
- liṅga as the support for II. 46.16; 46.20.



referred to as residing in the mountains I. 50.16; 52.38; resides in the earthly elements I. 86.127;

the world of; attained by different gods by worshipping different liṅga-s I. 74.11; as the sage for the syllable Om I. 85.46; presides over the letter 'va' in the Pañcākṣarī mantra I. 85.52;

comes into existence at the time of deluge in the form of a great flood I. 70.116;

reference that he would be born as son of Viṣṇu in the Pādmakalpa I. 19.13;

was created by Viṣṇu in a different kalpa I. 41.16; 41.17; 96.30;

originated from the navel lotus of Viṣṇu I. 20.1; 20.32; 37.8; 37.13; 70.92; 96.31;

Viṣṇu referred to as the lord of I. 95.4;

was composed of rajas and was creator because of Viṣṇu's grace I. 36.7;

gains release by resorting to Viṣṇu II. 1.8.;

the meeting of Viṣṇu I. 20.10; the query made to Viṣṇu by I. 20.11-12;

told Viṣṇu reclining in the milky ocean that he would swallow I. 37.33;

Viṣṇu's entry into the mouth of I. 20.20;

all the world seen by Viṣṇu in the belly of I. 20.22;

created Hari from the middle of his eyebrows I. 37.35.;

explained Viṣṇu as to how he got held up in the belly of Viṣṇu I. 20.43;

was asked by Viṣṇu to make obeisance to Śiva I. 20.62;

requested by Viṣṇu to explain how Śiva is the bījī I. 20.73;

proclaiming to Viṣṇu as the creator of the world and questioning the existence of Śiva I. 20.67;

issued forth from the lotus like mouth of Rudra II. 17.5;  
 was born from an egg I. 37.8; 37.13; 41.13;  
 the legend relating to Him pertaining to Tatpuruṣakalpa; Indra's request to Śilāda to narrate I. 37.16;  
 creation made by Viṣṇu after crntemplating I. 37.17;  
 Viṣṇu was blessed by Śiva to create along with I. 37.19;  
 the manifestation of Śiva to bless I. 37.37;  
 eulogy of Śiva by Viṣṇu in the company of I. 21.1;  
 referred to by Śiva as one of His forms I. 19.12; referred to by Nandikeśvara as a form of Śiva II. 11.7;  
 addressed as a form of Śiva or Rudra I. 70.102; II. 18 1; 19.41; explanation of the term as denoting the greatness of I. 70.102; II. 18.21;  
 identical with Śiva II. 17.12; 17.19;  
 constitutes the right side of Śiva I. 19.2;  
 created Rudra I. 41.16;  
 manifestation of Śiva from the forehead of I. 41.25;  
 addressed Śiva as Nīlahohita I. 41.27;  
 Nārāyaṇa as a form of I. 70.117;  
 Śiva worshipped as having Brahmā as forming a part of His body II. 23.12; obeisance made to Śiva as lord of II. 23.15; 23.16; forms a part of Mahādevī I. 41.13;  
 Sūrya identified with I. 54.64;  
 the twentyfour forms of goddess as representing the three deities Viṣṇu, Agni and II. 29.4;  
 other beings referred to as paśus II. 9.12;  
 identified with the preceptor II. 44.8;  
 query as to how different gods and others were made rulers of their respective class by I. 58.8

reference to establishment of different men as the lords of different regions by I. 63. 44-46;  
 is subject to the māyā of Pārvatī I. 82.20;  
 requested Śiva (Nilalohita) to create beings I. 6.12; 70.303; was blessed by Śiva I. 22.13;  
 as he was doing penance dreadful things appeared from his wrath and he censured himself I. 22.20;  
 created beings as directed by Śiva I. 70.320;  
 finding that the mental creation did not grow did penance I. 41.6-8;  
 creation of the mind born sons by I. 70.170; I. 85.12 (ten sons);  
 Sanatkumāra addressed as son of II. 11.2; 28.5; reference to the arrival of Nārada another foremost son of II. 5.87;  
 the excellence of the mind-born sons created by I. 38.15;  
 practised penance in order to create I. 41. 39; the birth of eleven Rudras from the wrath of I. 41.40; restoration of his consciousness by Śiva I. 41.53;  
 creation of the two gaṇas Ajita and Śukra I. 70.281;  
 benefits gained by Tridhanvā by the grace of Taṇḍin, son of I. 65.46; 65-48; the thousand names of Śiva uttered by Taṇḍin, son of I. 65.51;  
 was requested by the vipras to create Vighneśa to thwart the efforts of the demons I. 104.4;  
 the progeny of the mind-born sons of I. 62.93; their qualities 94;  
 reference to sacrifice completed by Pulastya, son of I. 64.114;  
 witnessed the origin of the Ardhanārīśvara form of Śiva I. 99.10;  
 Virabhadra's words to Viṣṇu referring to cutting off the fifth head of I. 96.49.;



curse of sages on him, on account of which  
 his sacrifice was destroyed I. 29.25;  
 could not find the top of the form of Śiva  
 II. 18.16;  
 in whose Meghavāhana kalpa Viṣṇu bore  
 Śiva becoming a cloud II. 8.9. See also  
 I. 37.18;  
 knows the greatness of Avimukta I. 92.44;  
 but greatness of Avimukta indescribable by  
 I. 92.4;  
 one of those who anointed Nandin I. 44.34;  
 praised Śilāda I. 42.10; 42.21;  
 was requested by the three demons to be  
 blessed so that they could be invincible in  
 their three cities I. 71.14;  
 made ready the chariot for Śiva to destroy  
 Tripura I. 71.162; became the charioteer of  
 Śiva I. 72.19; was blessed by Śiva to be His  
 charioteer I. 72.176;  
 on whose efforts Lakṣmī discarded the three  
 demons I. 71.91;  
 conferred boons on Andhaka I. 93.4;  
 was afflicted by Hiraṇyākṣa I. 94.5;  
 was shaking after Viṣṇu had assumed the  
 Narasiṃha form and had killed Hiraṇyaka-  
 śipu I. 95.18;  
 became steady after Śiva plucked the horn  
 from the Varāha form of Viṣṇu and had it  
 on his own person I. 94.31;  
 advised Indra to wield the vajra against  
 Vṛtra II. 51.14;  
 requested Vīrabhadra to protect I. 96.109;  
 was defeated by the demon Jalandhara I.  
 97.4;  
 Jalandhara promised the dānavas to get the  
 place of I. 97.9;  
 whose words were honoured by Śiva  
 I. 97.12;  
 Jalandhara's words to Śiva that he has won  
 I. 97.22;

the devas reported their sufferings from  
 Dāruka to I. 106.3;  
 assumed a feminine form and went to fight  
 with Dāruka and was defeated by him  
 I. 106.4;  
 being defeated by Dāruka the devas resor-  
 ted to Brahmā I. 106.5;  
 approached Śiva and extolled Him I. 106.6;  
 words spoken by Śiva to the goddess after  
 hearing the request of I. 106.8;  
 knew not that Pārvatī had entered the body  
 of Śiva for killing Dāruka I. 106.11;  
 after the destruction of Dakᅇa's sacrifice  
 Śiva got appeased by the words of I. 100.41;  
 100.43;  
 reference to the killing of (Rāvaᅇa) son of  
 II. 11.38;  
 birth of Satī described to Daᅇᅇin by  
 I. 99.4;  
 by whose directive Viᅇᅇu would give  
 Pārvatī in marriage to Śiva I. 98.186;  
 consoled the devas afflicted by Tāra  
 I. 101.31;  
 resorted to the place of penance of Pārvatī  
 I. 102.3;  
 attended the svayamvara of Pārvatī I.102.17;  
 got perplexed at the sudden paralysis of the  
 gods and contemplated on Śiva and was  
 able to realise Śiva on the lap of Pārvatī as  
 a child I. 102.40;  
 on whose request Śiva made the gods as they  
 were before I. 102.53;  
 was able to obtain special sight to behold  
 the beautiful form of Śiva I. 102.55; 102.58;  
 the gaᅇas who attended the marriage of  
 Śiva were shining like I. 103.33;  
 the marriage of Śiva and Pārvatī conducted  
 by I. 103.58;

endowed with kamaṇḍalu and akṣasūtra for being worshipped I. 84.60; in the form of a swan is worshipped along with Śiva I. 76.60;  
 mode of installation of the image of II. 46.3;  
 words of Śiva to Vināyaka that He is to be worshipped before the worship of I. 105.22;  
 preliminaries in the worship of II. 25.7;  
 invoked and worshipped in a pot intended for Skanda II. 47.35; or the mantras invoked 47.36;  
 obeisance made to II. 45.14; 45.15; obeisance made by the sages to II. 19.30;  
 saluted as constituting a part of Śiva II. 23.27;  
 is placed on the right side of Śiva for worship I. 76.61; 79.34; 84.56; II. 19.17;  
 worshipped on the right side of Śiva in rites relating to the gift of Tulāpuruṣa II. 28.54; 28.64; obeisance made to II. 23.23 (prose mantra after);  
 one of those contemplated upon in worship of Śiva II. 24.13;  
 worshipped in the worship of all deities II. 48.48;  
 syllable hū assigned to the heart of II. 22.12;  
 Hāhā, Hūhū as engaged in the praise of II. 3.87;  
 the supreme benefit of contemplation on I. 88.45;  
 worship of a form of Śiva as carrying the skull together with the hair of I. 76.42; 76.43;  
 the darśana given by Śiva to Paraśara in the company of I. 64.88;  
 Viṣṇu's visit to Kailāsa in the company of I. 80.3;



worship of Śiva in the Jyeṣṭhamāsa in the company of I. 84.35;  
 worshipped Kālī I. 106.27;  
 worshipping Nandin is requested to destroy one's sins I. 82.28;  
 asked the gods to entertain Kauśika II.1.36;  
 received Kauśika and others and honoured them II. 1.40;  
 the devas looked at the honour done to Kauśika and others by II. 1.41;  
 was asked by Viṣṇu to provide permanent stay at the place of Viṣṇu for Kauśika and his companions II. 1.51;  
 description of the arrival of the gaṇas along with II. 1.71; 1.72;  
 and other celestials were displaced from their positions II. 3.16;  
 statement that Nārada would be honoured by II. 3.88;  
 with folded palms asked Śiva about His identity I. 41.54;  
 Viṣṇu washed the feet of Śiva and sprinkled the water on I. 103.47;  
 propitiated Śiva I. 22.27; 51.18; 71.119; 100.50; 102.41; 102.58; 103.53; II. 18.63;  
 praised Śiva as the latter united the three cities I. 72.105;  
 saluted Śiva as Pārvati was placing the garland at the feet of Śiva I. 102.63;  
 saluted Śiva and requested him to marry Pārvati I. 103.1; Śiva agreed after hearing the words of I. 103.3;  
 arranged an excellent place for the marriage of Śiva I. 103.3;  
 saluted Śiva after marriage of Śiva and Pārvati I. 103.63;  
 the mantra used by him to worship Śiva II. 8.4;

the great kṣetra (Vārāṇasī) of Śiva worshipped by I. 92.122;  
 eulogy of Śiva made by I. 72.121 ff; 95.35ff. ;  
 merits of worship of Śiva done by I. 81.8;  
 merits of stotra of Śiva spoken by I. 72.180;  
 praised Śiva and sought protection from Śiva I. 93.18; 95.31; 95.32; 95.34; returned to his place after seeking protection from Śiva I. 95.60;  
 saluted and sought the grace of Śiva I.102.48;  
 Śiva was pleased with the words spoken by I. 102.1;  
 requested Śiva to accept the offering I. 103.55; remained attendant on Śiva I. 103.64;  
 a form of Śiva as being worshipped by I. 76.24;  
 temple of Śiva being worshipped by I.51.12;  
 worshipped Śiva at Vārāṇasī I.92.60;  
 worshipped Śiva in the form of a liṅga II. 11.37;  
 Goprekṣaṇaka (liṅga) at Vārāṇasī installed by I. 92.67; Kapilāhrada installed by I. 92. 69;  
 Bhadratoyā created at Vārāṇasī by I. 92. 72-74;  
 Svarlīneśvara (liṅga) at Vārāṇasī installed by I. 92.77;  
 Karmeśvara established by I. 92.152;  
 Dvidevakula (liṅga) established at Vārāṇasī by I. 92.158; Alaṅkṛta (liṅga) decorated at Vārāṇasī by I. 92.160; different liṅgas to be worshipped by the devas were created by Viśvakarman at the instance of I. 74.1; reference to Pāśupatavrata practised by II.9.1; would not discard one who practices Pāśupatavrata II. 18.60;  
 words spoken to the sages at Dāruvana by I.29.37-40;

- boon obtained by an asura Jambūka from I.92.95;  
 ācāra expounded by I. 89.2;  
 yogācāra expounded by I. 88.91;  
 exposition on jīvacchrāddha made by II. 45.2;  
 expounded a certain process by practising which the devas were able to conquer the demons II. 27.278;  
 mode of worship of Śīva outlined by II. 45.91;  
 directed that one should have equal devotion to all the gods II. 55.44;  
 the greatness of the Liṅga (purāṇa) expounded by II. 55.39.
- Bhaga** d. one of the twelve Ādityas I. 63.25;  
 the task of I. 59.31;  
 the number of rays of in executing Sun's job I. 59.37;  
 dwells in Sun in the months of Sahas and Sahasya I. 55.25; 55 59;  
 month governed by I. 59 34;  
 eyes peeled off by Virabhadra I. 71.4; 82. 101; 97.12; 100.16; 106.8; 107.48; II. 11.14;  
 Śīva as subduer of I. 21.64; was present at the Svayaṃvara of Pārvatī I. 102.18
- Bhagavati** d. w. denotes Durgā I. 72.70.
- d. w. one of the sixteen worshipped in the second enclosure of the Śākunāvyaḥa II. 27.193.
- Bhajana** k. l. r. one of the sons of Sāttvata I. 69.1; married Sṛñjayī, I. 69.3
- Bhajamāna** k. l. r. one of the sons of Andhaka I. 69.32.
- Bhañjani** d. w. one of the sixteen worshipped in the second enclosure of the Śauṇḍāvyaḥa II. 27.158.
- Bhaṇḍikā** d. w. one of the sixteen worshipped in the second enclosure of the Harāvyaḥa II. 27.153.
- Bhadra** d. m. denotes Virabhadra; riding a chariot I. 100.4;



- arrival at Dakṣa's sacrifice I. 100.11-12  
Brahmā's request to I. 100.40-41
- m. son of Indrapramiti and daughter of Pṛthu I. 63. 90.
- Bhadrakarṇā d. w. one of the energies worshipped at the centre of Rudravyūha II. 27.55.
- Bhadrakarṇī d. w. one of the energies belonging to the Mahāvyūha II. 27.93.
- Bhadrakālī d. w. the different dames of; enumerated I. 70. 340;  
the merits of reciting the names of I. 70. 341-2.
- Bhadratoya (hrada) at Vārāṇasī; installed by Brahman I. 92.71; where Śiva was requested to get tranquil 72 fl.
- Bhadrapadā d. w. requested to destroy one's impurities I. 82.89.
- Bhadravatī w. (Vaidarbhī) wife of Purutvān; progeny of I. 68.48.
- Bhadravyūha deities worshipped in II. 27.79; 27.73.
- Bhadraśreṇya k. l. r. son of Mahiṣmān I. 68.6; son of 68.7.
- Bhadrahā d. w. one of the sixteen energies worshipped in the second enclosure of Bhadrakarṇīvyūha II. 27.96.
- Bhadrā d. w. as a name of the goddess I. 70.334;  
being requested to destroy one's impurities I. 82.89;  
being worshipped II. 28.69.
- d. w. one of the eight female energies II. 22.44.
- d. w. one of the sixteen worshipped in the Āgneyacakra (vyūha) II. 27.53.
- d. w. one of the apsarases born of Bhadrāśva and Ghṛtācī I. 63.69; was married by Atri 68; progeny of 74.
- w. daughter of Dharma I. 42.24.

- Bhadraśva s. Ten apsaraes born to Ghᅇtāci and I.63.69-70.  
 — m. one of the nine sons of Āgnidhra, ruler of Jambūdvīpa I. 47.5; ruled the region Mālyavat I. 47.10; description of people in the region of I. 52. 13-23.
- Bhadreśvara d. at Vārāᅇasi I. 92.136.
- Bhaya born to Nikᅇti I. 70.299; birth of Māyā to I. 70.299.
- Bhayā d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.222.
- Bharaᅇi an asterism; Rāhu had his origin in I. 61.48; being requested to destroy one's impurities I. 82.77.
- Bharata k. son of Rᅇabha I. 47.20; was coronated as ruler of the southern region to Himādrī I. 47.23.  
 — k. s. r. son of Daśaratha I. 66.35; as the right hand of Rāma II. 5.147.
- Bharadvāja s. one of the twenty-eight Vyāsas I. 7.16; 24.91 (19th); dwells in the months of Ūrja and Iᅇa I. 55.55; ᅇᅇi for the letter 'va' in the Paᅇcākᅇaramantra I. 85.53. See also Bhāradvāja.
- Bharga d. denotes Śiva; got angry because of Satī's immolation I. 99.17.
- Bhartari d. w. one of the sixteen worshipped in the second enclosure of the Harāvyūha II. 27.154.
- Bhalandana k. s. r. son of Nābhāga; son of I. 66.53.
- Bhall(a)āvi s. a disciple of Lāᅇgalī (22nd manifestation of Śiva) I. 7.48; 24.106.
- Bhava d. m. denotes Śiva; as the cause of the functions of the organs II. 10.15; one of the three forms of the lord as destroyer II. 16.19; the eight forms of II. 12.3-4;

one of the eight forms of Śiva being requested to destroy one's sins I. 82.38;  
 one of the eight forms of Śiva, responsible for different things II. 13.20;  
 one of the eight forms of Śiva; rejuvenator of the worlds II. 13.5;  
 consort is called Umā 13.6;  
 son Śukra 13.6;  
 obeisance made to as one of the eight forms of Śiva I. 41.29;  
 master of water I. 54.35-36; 86-129;  
 master of entire world I. 54.37;  
 as the first name in the thousand names uttered by Viṣṇu to be recited in Āvaraṇa-pūjā II. 27.232;  
 reference to splendour of I. 71.145; 71.151;  
 contemplated as representing all forms I. 86.142;  
 sūta's description of the glorious form of I. 99.6;  
 all the world as part of I. 87.22;  
 as master of all the worlds and other gods as the servant of I. 102.6;  
 the consort of; bears the forms of all objects II. 11.30;  
 a place made by Viśvakarman for the sport of I. 80.9;  
 lives with Umā and gaṇa in a big mansion in Kailāsa I. 51.21;  
 entered the mansion along with Nandin and Ṣaṇmukha I. 71.134;  
 benefit of worship of I. 83.30; 83.31;  
 benefits of worshipping once I. 79.24;  
 benefit of worship in Kārttika I. 83.46;  
 to be worshipped on specific days I. 84.2;  
 a silver lotus dedicated to and offered to brahmins I. 84.12;  
 benefit of worshipping in the prescribed manner in Caitra I. 84.30;



benefit of installation and worship of a particular image of Śiva in the temple of I. 84.33;

benefit of worshipping the līṅgodbhava form endowed in the middle with the form of I. 84.36;

benefit of practising a vow dedicated to I. 84.70;

one gets free from all sins perceiving the worshipped form of I. 79.25;

benefit of dedicating a pair of cows to I. 83.18;

one gets release by having devotion to I. 10.31;

greatness of II. 10.2;

obeisance made to II. 45.34-37;

devotion to I. 73.23-24;

obeisance made by Brahmā to I. 31.37; 72.158; 72.160;

obeisance made by Viṣṇu to I. 18.31; 21.30;

was extolled by Viṣṇu to I. 72.121;

obeisance made by Nṛsimha form of Viṣṇu to I. 96.77;

the thousand names of Śiva addressed by Viṣṇu commencing with the name of I. 98.24;

Viṣṇu's worship of Śiva with lotus flowers reciting the thousand names beginning with I. 98.25; 98.26;

obeisance made by the celestials to I. 72.178;

extolled by the gods as the unmanifest etc. I. 96.101;

obeisance made by the celestials to I. 98.166;

the rejoice of the gaṇas on beholding I. 71.149;

greatness of the hymn on I. 72-167;

being requested to protect by His splendour  
 II. 54.29;  
 blessed Andhaka I. 93.25;  
 Jalandhara wanted to gain the state of  
 I. 97.8;  
 blessed Brahmā I. 37.40;  
 was pleased with the words of Viṣṇu and  
 blessed him I. 98.181;  
 manifested before Svāyambhuva Manu  
 II. 27.5;  
 by whose blessings Ilā got back her female-  
 hood I. 65.21;  
 Aila Purūravas was a devotee of I. 65.25;  
 Tridhanvā was a devotee of I. 65.45;  
 Nābhāga as a devotee of I. 66.21;  
 restored the lives of the celestials at Dakṣa's  
 sacrifice being requested by Brahmā I.  
 I. 100.43;  
 disappeared after blessing the gods, after  
 restoring Dakṣa I. 100.51;  
 held the tooth of the boar form of Viṣṇu  
 I. 94.27;  
 was followed by several gods as He set out  
 destory Tripura I. 72.60  
 mounted the chariot I. 72.27;  
 blessed Brahmā and Viṣṇu to be his chario-  
 teer and vehicle I. 72.176;  
 destroyed the three forts built by Maya  
 I. 71.4;  
 perceived the demon Jalandhara approach-  
 ing him to fight I. 97.11;  
 was subjugated by the penance of Pārvati  
 I. 101.7;  
 married Haimavati (Pārvati) as a sport for  
 the welfare of the world I. 102.2;  
 words spoken to Pārvati by I. 102.13;  
 reference to becoming a child as the goddess  
 held the garland I. 102.29;





- an act that makes one rejoice with I. 84.25;  
84.26; 84.34; 84.85; 84.50;  
an act that makes one get united with I.  
84.14; 84.17; 84.21; 84.86;  
an act that makes one get merged with I.  
84.70;  
established in the month of Caitra I. 84.30;  
that makes one rejoice with I. 84.31;  
the sages resorted to Śiva seated with I.  
86.4;  
was looked at by Śiva after explaining to  
the dvijas about the principle of Śiva and  
Śakti I. 87.11; looked at Śiva 87.12;  
was seen by the gods as she married Śiva  
being blessed by Śiva I. 102. 57-58;  
Viṣṇu addressed as born along with I. 103.  
39;  
Lakṣmī described as a form of II. 11.7;  
Ākūti as a form of II. 11.13;  
was know as Rucirā II. 11.15;  
the Soma form of Śiva be equated with II.  
12.23;  
requested Śiva to describe the greatness of  
Avimukta I. 103.72;  
was delighted at the appearance of Kālī  
indicating victory for the celestials I.  
106.15;  
was delighted to know that Nandiśvara  
was to be anointed as a gaṇa I. 43.5.
- d. w. one of the eight energies worshipped in the  
first enclosure in Ambikāvyaḥa II. 27.77.
- Bhavita d. m. tenth manifestation of Śiva at Bhṛgutuṅga  
mountain in Himālaya I. 24.49.
- Bhaviṣya one of the eighteen Purāṇas enumerated  
I. 39.62.
- Bhavodbhava names of a kalpa I. 4.45.
- Bhavodbhava d. m. one of the eleven Rudras;  
requested to dispel one's impurities I. 82.40.

- Bhavya a kalpa I. 4.45.
- Bhavya d. m. an attribute of Śiva I. 21-28, 21-35.
- Bhasmā d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvyyūha II. 27.227.
- Bhasmāṅgin d. m. one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27-128.
- Bhasmāṅgī d. w. one of the eight worshipped in the first enclosure in the Sākunāvyyūha II. 27.191.
- Bhasmāntagā d. w. one of the eight worshipped in the first enclosure of the Sākunāvyyūha II. 27.191.
- Bhasmāśī d. w. one of the eight worshipped in the first enclosure of the Gopāyivyūha II. 27.208.
- Bhāgavata one of the eighteen Purāṇas enumerated I. 39.61.
- Bhāgini d. w. one of the sixteen worshipped in the second enclosure of the Harāvyyūha II. 27.154.
- Bhagīratha k. l. r. son of Dilīpa I. 66.19, by whose penance Ganges descended to the world, sons of 66.20.
- Bhāgīrathī r. reference to descent made Bhagīratha's penance I. 66.20, greatness of I. 92.131; anecdote narrated by Vyāsa on the banks of II. 46.9.
- Bhāṇḍanāyika d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
- Bhādrapada month of Śivavrata in I. 83. 40-43; merits of making a gift in I. 84.84.
- Bhānu denotes the Sun I. 53.35; 53.38; 107.30; II. 6.61;  
the region of Varuṇa, son of I. 54.2;  
obeisance made to II. 19.21;  
located in a circle for worship II. 19.14;  
contemplated and anointed II. 22.5;  
worshipped II. 26.7;  
installed and worshipped II. 28.65;

- worship of II. 48.2;  
Chāya could not bear the splendour of I. 65.11.
- w. one of the wives of Dharma I. 63.14;  
Bhānus born of I. 63.17.
- Bhānus born of Bhānu and Dharma I. 63.17.
- Bhānucandra k. s. r. son of Candragiri I. 66.41; son of I. 66.42.
- Bhānumaṇḍala extent of I. 53.40.
- Bhānumatī d. w. one of the sixteen energies worshipped in the second enclosure of Bhadrakarnī II. 27.96.
- Bhānumatī w. wife of Sagara, worshipped aurvāgani and had a son I. 66.15-17.
- Bhānusomāgninetra an epithet of Śiva I. 104.20.
- Bhānusomāgnihetu an epithet of Śiva I. 18.13.
- Bhāmini d. w. Pārvati addressed as I. 92.121.
- Bhārata the country ruled by Bharata got the name of I. 47.24; entrusted to his son Sumati I. 47.24.25;  
the location of the mountain called Haimavata in I. 97.7;  
nature of people of I. 52.25;  
dharma relating to I. 89.96;  
the institution of caste and āśrama as applicable only to I. 89.95;  
the type of people those would be born at I. 86.152.
- Bhārateya m. defeated by Saubhadra I. 66.44.
- Bhāradvāja s. I. 55.27.
- Bhārgava s. one of the twenty-eight Vyāsas I. 7.14; 24.20 (3rd).
- Bhargava s. a disciple of Ṛṣabha (ninth manifestation of Śiva) I. 7.42, 24.25.
- Bhārgava a planet (Venus) I. 37.20; parentage of I. 61.17;  
son of Bhṛgu, the number of rays of 61.42;



- next in importance to Sun 61.42, originated  
 Tiᅇya 61.43;  
 magnitude of in relation to that of Moon  
 I. 61.32;  
 magnitude of Jupiter in relation to that of  
 61.33;  
 extent of in relation to that of Moon  
 I. 57.13;  
 extent of Jupiter in relation to that of  
 I. 57.14;  
 line of orbit above Budha I. 57.30;  
 as treasure of splendour II. 19.23,  
 married Araᅇi (Śānti), daughter of Dakᅇa  
 I. 5.24;  
 worshipped II. 22.59; 28.70;  
 mode of Jivacchrāddha narrated by  
 Brahmā to II. 45.2.
- Bhāvini d. w. one of the sixteen female energies worship-  
 ped to the second enclosure in Kanakavyūha  
 II. 27.76.
- d. w. one of the eight worshipped in the enclosure  
 of the Sākunāvvyūha II. 27.112.
- Bhāsaka m. a gaᅇa who came to witness the marriage  
 of Śiva I. 103.31.
- Bhāsī w. one of the six daughters of Tāmrā and  
 Kaᅇyapa I. 63.29, with Dharma, Kuraᅇgas  
 born to I. 63.30.
- Bhāsurā d. w. one of the eight worshipped in the first  
 enclosure of the Aiᅇvaryavyūha II. 27.118.
- Bhāskara d. m. one of the forms of Sūrya which is again a  
 form of Śiva, the rays of; the effect of  
 II. 12.9;  
 one of the twelve Ādityas being requested  
 to dispel one's sins I. 82.42;  
 the Ādityas are together with I. 64.41;  
 derivation of the term I. 54.32;  
 Śiva in the form of Bhima remains in the  
 orb of I. 86.130;

the number of chariots of I. 53.40;  
 the number of horses of I. 57.4;  
 the gods residing in the months Madhu and  
 Mādhava in I. 55.45-48; in Śuci and Śukra  
 55.49-41; in Nabhas and Nabhasya 55.52-55;  
 in Iṣa and Ūrja 55.55-58;  
 in Sahas and Sahsya I. 55.59-52;  
 in Tapas and Tapasya 55. 63-65;  
 the eight female energies as surrounding  
 II. 22.45;  
 one of those who extolled Nandikeśvara  
 I. 42.21;  
 did not shine as an omen before the destruc-  
 tion of Dakṣa's sacrifice I. 100.10;  
 was present at the marriage of Śiva and  
 Pārvati I. 102.18;  
 as a constituent in the worship of Śiva  
 II. 19.13; 19.29;  
 as a constituent in the worship of Śiva; des-  
 cription of II. 19.28;  
 invoked II. 22.46;  
 invoked with nine-syllabled mantra (Bāṣ-  
 kala) II. 22.47;  
 mūlamantra consisting of nine syllables for  
 II. 23.22;  
 to be contemplated I. 86.134;  
 lord of the bhuvana; to be contemplated  
 II. 22.57;  
 remembered II. 19.39;  
 worship of II. 22.20;  
 worship of as a pre-requisite for initiation  
 II. 22.1;  
 worshipped in connection with certain gifts  
 II. 28.65;  
 one of the sixteen worshipped in the second  
 enclosure of the Aṇimāvyūha II. 27.100;  
 mudrā in the worship of II. 22.48;  
 mantra for; reference to earlier description  
 II. 22.10;

- completion of the worship of II. 22.77;  
 oblation offered to II. 47.48;  
 worship of; to be offered ten oblation  
 II. 22.75;  
 merits of contemplation on II. 22.80;  
 benefit of worshipping I. 76.57;  
 merits of worship in a specially drawn  
 maṇḍala having twelve divisions I. 77.75-6.
- Bhāskarānanā d. w. one of the eight worshipped in the first  
 enclosure of the Sumatīvyūha II. 27.200.
- Bhāskareśa t. merits of death of I. 77.42.
- Bhillī d. w. one of those worshipped in the second  
 enclosure of the Gopāivyūha II. 27.210.
- Bhīma narration of the names of goddesses wor-  
 shipped in the second enclosure of II. 27.  
 179;  
 enumeration of the name of goddesses wor-  
 shipped in the two enclosures of II. 27.182.
- Bhīma d. m. an attribute of Śiva I. 29.69; 95.47; 96.77;  
 one of the eight forms of Śiva; is of the  
 sky composed of sound I. 41.31.
- Bhīma one of the eight forms of Śiva being reque-  
 sted to destroy one's sins I. 82.39;  
 one of the eight forms of Śiva remains in  
 the orb of the Sun I. 86.130;  
 one of the eight forms of Śiva; represents  
 the sky; possesses great strength; the ten  
 quarters are his consorts; offspring Sarga  
 II. 13.11-12;  
 one of the eight forms of Śiva; responsible  
 for the cavity in the body II. 13.23-4;  
 saluted for protection of the cavity II. 45  
 46-49.
- d. m. one of the eleven Rudras being requested  
 to destroy one's sins I. 82-40.
- d. m. one of the sixteen worshipped in the second  
 enclosure of the Animāvyūha II. 27.101



- k. l. r. recovered the chariot formerly belonging to Janamejaya from Jarāsandha after killing him and gave it to Vāsudeva I. 66.79.
- Bhimaka d. m. a gaṇa who accompanied Śiva to Tripura I. 72.78.
- Bhimakarmarata d. m. denotes Śiva I. 95.47.
- Bhimatarā d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvṛyūha II. 27.170.
- Bhimaratha k. l. r. son of Vikṛti I. 68.43; son of 68.44.
- Bhimā d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvṛyūha II. 27.170.
- d. w. one of the sixteen energies worshipped in the second enclosure in Bhadravyūha II. 27.72; one of the sixteen worshipped in the enclosure of the Prathamāvṛyūha II. 27.170; one of the sixteen worshipped in the second enclosure of the Manmathāvṛyūha II. 27.177.
- Bhimāyi (vyūha) emergence of the names of goddesses worshipped in the two enclosures of II. 27.182; 27.186.
- Bhimāsyā d. w. one of the sixteen energies worshipped in the second enclosure in Śrīvyūha II. 27.83.
- Bhiṣaṇi d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.214.
- Bhujagādhipa denotes Śeṣa; constituted the bow for Śiva (setting out for destruction of Tripura) I.72.23.
- Bhujāṅganāman d. m. one of the sixteen worshipped in the Mahimāvṛyūha II. 27.108.
- Bhuvah One of the worlds I. 74.24; 76.7; II. 54.25; supported by the grace of Śiva I.45.1; born of the egg. I. 45.8; the letter u' in Om representing I. 91.54; wind controlling I. 53.36.

- Bhuvaneśa k. special rites done by II. 3.24; singing of the glory of Keśava prohibited in the kingdom of II. 3.26; suffering undergone by II. 3.49.
- Bhū one of the eight worlds I. 23.31; 23.32-36; 74.24; II. 54.25; supported by the grace of Śiva I. 45.1; born of the egg I. 45.8; the letter 'a' in Om represents I. 91.54.
- Bhūtanāyikā d. w. as a name of the goddess I. 70.335.
- Bhūtapati d. m. one of the sixteen worshipped in the second enclosure of the Aṇimāvyūha II. 27.101.
- Bhūtapatī d. w. one of the sixteen female energies worshipped in the second enclosure in Ambikāvyūha II. 27.79.
- Bhūtabhāvana d. m. an attribute of Śiva I. 21.79.
- Bhūtavana f. abode of Śiva; extent of I. 51.7.
- Bhūtānandā d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahavyūha II. 27.226.
- Bhūtānām pati d. m. Nandin referred to as I. 71.159.
- Bhūpati d. m. an attribute of Viṣṇu I. 36.6.
- Bhūmi supports by the grace of the Supreme Being I. 86. 141.
- Buūmija denotes Mars; colour of flame II. 19.38.
- Bhūriśravas m. one of the five sons of Śuka I. 63.86.
- Bhṛkuṭī d. w. one of the sixteen energies worshipped in the second enclosure in the Saubhadra-vyūha II. 27-67; one of the deities worshipped in the first enclosure of the Caṇḍāvyūha II. 27.145; one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.190.
- Bhṛgu s. one of the nine created by Brahmā I. 5.10; creation of I. 38.12; 70.181; from the heart of Brahmā 70.186

- married Khyāti, daughter of Dakṣa I. 5.24; 70.288-289  
 a daughter Śrī was born to them and was married by Viṣṇu; as well as two sons Dhātā and Vidhātā I. 5.39; father of Bhargava (Śukra) I. 61.42; 92.93; II. 50.3;  
 as a form of Śiva II. 11.14;  
 at Dāruvana II. 33.20;  
 dwells in Sun I. 55.26, in the months of Nabhas and Nabhasya I. 55.52;  
 being requested to destroy one's sins I. 82.65;  
 worship of Śiva in the company of I. 76.23.  
 m. one of the sixteen worshipped in the Mahimāvyūha II. 27.108;  
 blessed Śiva and Pārvatī I. 103.65;  
 cursed Viṣṇu on account of which the latter had the ten manifestations I. 29.26;  
 reference to his curse on Viṣṇu I. 101.45;  
 cursed Kṛṣṇa on account of which Kṛṣṇa was born as a mortal I. 69.48;  
 requested Viṣṇu to shed his deceitful ways with the sages II. 5.155;  
 mode of Jivacchrāddha narrated by II. 45.2.
- Bhṛguja d. m. one of the eight worshipped in the first enclosure of the Prāptivyūha II. 27.110.
- Bhṛgutuṅga mt. in Himālaya I. 24.49.  
 — name of place where Yayāti performed penance and attained heaven I. 67.25.
- Bhṛgunandana m. denotes Bhārgava, a devotee of Viṣṇu; Mārkaṇḍeya's words that Yama adored II. 4.18.
- Bhṛguputra s. married two of the sixty daughters of Dakṣa I. 63.13.
- Bhṛṅgī d. m. a gaṇa who accompanied Śiva as he set out for Tripura I. 72.75.
- Bhṛṅgīriṭī d. m. a gaṇa who came to witness the marriage of Śiva I. 103.30.



- Bhᅇᅇᅇᅇᅇᅇ s. described as bent on worshipping Śiva, being requested to destroy one's sin I.82.36.
- Bhairava d. m. denotes Śiva; obeisance made to I. 96.82.  
 ——— one of the eleven Rudra I. 63.20.  
 ——— Virabhadra referred to as I. 96.12.
- Bhairaveśvara t. I. 92.137.
- Bhokᅇᅇ d. m. one of the sixteen worshipped in the second enclosure of the Aᅇimāvyūha II. 27.101.
- Bhoga d. m. one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.129.
- Bhogadā d. w. one of the eight worshipped in the first enclosure of the Caᅇᅇavyūha II. 27.141.
- Bhoga- d. w. one of the sixteen worshipped in the second  
 bhogavratā enclosure of the Śākunāvyūha II. 27.193.
- Bhogā d. w. one of the sixteen worshipped in the second enclosure of the Śākunāvyūha II. 27.193.
- Bhogākhyā d. w. one of the sixteen worshipped in the second enclosure of the Śākunāvyūha II. 27.193.
- Bhojāᅇ a branch of the Haihayas I. 68.17.
- Bhauktiśa d. m. one of the sixteen worshipped in the enclosure of the Laghimāvyūha II. 27.104.
- Bhauma denotes Mars; the chariot of I. 57.3; colour of the rays of I. 61.24.
- Bhrajamāna k. l. r. one of the sons of Sātvata I.69.1; sons of I. 69.3.
- Makara constellation Sagittarius; requested to dispel one's impurities I. 82.76.
- Makaradhvaja d. m. denotes Kāma; Indra's words to I. 101.35.
- Makhamardhana Śiva addressed as destroyer of sacrifice of Dakᅇa; requested to dispel one's impurities I. 82.87; 93.
- Maghā an asterism; requested to destroy one's impurities I. 82.78.

Maṅgalā	d. w.	one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
Majjāliya		name of a Kalpa I. 4.46.
Mañibhadra		a Yakṣa being requested to remove one's impurities I. 82.52.
Mañisaila	mt.	on the east of Aruṇodaya tank I. 49.42.
Mañicaka	k. m.	son of Havya, ruler of Śākadvīpa I. 46.25; region known as Māñicaka after I. 46.27.
Maṅḍūka	s.	disciple of Saḥiṣṇu (twenty-sixth manifestation of Śiva) I. 7.50; but Śambūka in I. 24.119.
Mati	d. w.	one of those who attended the marriage of Pārvatī I. 103.6.
Matsya		a manifestation of Viṣṇu due to a curse II. 48.31.
Matsyarūpin		Viṣṇu referred to as I. 96.18.
Madagrāhā	d. w.	one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
Madana		a manifestation of Śiva I. 7.30; but given as Damana I. 24.21.
Madana	d.	denotes Kāma; seat of I. 48.30; Śiva's laughter on seeing I. 101.40; was burnt by the third eye of Śiva I. 101.41; was gained back by Rati I. 101.46; Śiva being requested to condone the offence of I. 104.28.
Madanāri		denotes Śiva; as enemy of Madana I. 97.35.
Madavihvalā	d. w.	one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
Madākulā	d. w.	one of the sixteen worshipped in the second enclosure of the Bhīmāyīvyūha II. 27.184.
Madonmattā	d. w.	one of the sixteen worshipped in the second enclosure of the Bhīmāyīvyūha II. 27.184.
Madhu	k. l. r.	son of Vṛṣa; among whose one hundred sons Vṛṣṇi became a founder of a race I. 68.15; the descendants were known as Mādhavas I. 68.16.

- k. l. r. son of Devakᅣatra; mahāyaᅣas; genealogy of I. 68.47.
- month of I. 55.22;  
the gods residing in Sun during I. 55.48.
- Madhupīᅇga a gaᅇa who came to witness the marriage of Śiva I. 103.22.
- s. a disciple of Lāᅇgali (twenty-second manifestation of Śiva) I. 7. 48; 24.106.
- Madhusūdana denotes Viᅣᅇu; defeated by Jalandhara I. 97.6;  
request made by Nārada to II. 5.74;  
words spoken to Alakᅣmī by II. 6.84.
- Madhyadeᅣa obtained by Ikᅣvāku as his share of kingdom I. 65.28.
- Madhyama t. Avimukta more meritorious than I. 92.102; 103.
- Madhyameᅣvara at Vārāᅇasi I. 92.91; 92; 135; 151; merits of I. 92. 106.
- Manakᅣobhā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmāyivūha II. 27.184.
- Manahᅣ pᅣᅣi d. w. one of the sixteen worshipped in the second enclosure in Saubhadravayūha II. 27.68.
- Manas a kalpa I. 4. 48.
- Manu (Svāyambhuva) born to Sūrya and Samjñā I. 65.3; was loved by Chāyā more than her own son I. 65.6; the names of the nine sons of I. 65.17-19; description of the progeny of I. 46.16; 66.54; referred to as a form of Śiva II. 11.13;  
Jayābhiᅣeka rite described by lord (Śiva) to II. 27.2; 27.284; extolled Śiva at Meru after performing jīvacchrāddha II. 27.4; paid obeisance to Śiva and climbed the Meru II. 28.3; was seen by Sanatkumāra and addressed II. 28.6;  
gained liberation in due course like the ripe cucumber II. 54.30;  
and others are not free from grief I. 86.44.



—		an authority on dharma I. 39. 64.
Manus		the names of different I. 7.22-23; the letters represented by I. 7.24; the colours of I. 7. 24; the colours of I. 7. 24-26.
Manuga	m.	son of Dyutimān, ruler of Krauñca I. 46. 30; name of region associated with I. 46.32.
Mano'dhyakṣā	d. w.	one of the sixteen energies worshipped in the second enclosure in Saubhadravayūha II. 27.68.
Mano'nuga		name of region associated with Manuga, son of Dyutimān I. 46.32.
Manojava		offspring of Īśāna, one of the eight forms of Śiva II. 13.10.
Manojavā	d. w.	one of the sixteen energies worshipped in the second enclosure in the Saubhadravayūha II. 27.67.
Manotsedhā	d. w.	one of the sixteen energies worshipped in the second enclosure in Saubhadravayūha II. 27.68.
Manonmana		denotes Śiva II. 27.30.
Manonmani	d. w.	a female energy II. 21.8; 24.13; 24.21.
Manonmani		denotes Pārvatī; being requested to remove one's impurities I. 82.20; II. 27.30; worshipped liṅga made of gandha I. 74.9.
Manonmani	d. w.	one of the sixteen worshipped in the second enclosure of the Bhīmāyivyūha II. 27.184
Manorathā	d. w.	one of the eight worshipped in the first enclosure of the Bhīmāyivyūha II. 27.183.
—	d. w.	one of the eight worshipped in the first enclosure of the Śṅkunavyūha II. 27.188.
Manovegā	d. w.	one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.189.
Manoharā	d. w.	one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II. 27.132.
—	d. w.	one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.165.

- Manohari d. w. one of the sixteen female energies worshipped in the second enclosure in Saubhadravvūha II. 27.68.
- Manohrādi one of the sixteen female energies worshipped in the second enclosure in Saubhadravvūha II. 27.68.
- Mantrajñā d. m. one of the second worshipped in the second enclosure of the Aiśvaryavyūha II. 27.119.
- Manda name of water I. 53.9.
- Manda denotes Saturn, has dark complexion II. 19.38;  
has iron horses I. 57.3-4;  
moves slowly II. 19.24;  
remembered in worship II. 19.38;  
worshipped II. 28.70.
- Mandagarbhā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmāyivvūha II. 27.185.
- Mandara mt. in Kuśadvīpa; (abode of Mahādeva) known so because it holds manda (water) I.53.9;  
on the east of Meru I.49.21; 49.27; kadamba tree on the top of I.49.29; habitat of Siddhas I. 49.44;  
gained a boon at Avimukta after pleasing Śiva by its penance I. 53.11; was resorted to by Śiva for his abode I.53.12.
- mt. at Avimukta I. 92.187;  
Mahādeva at I. 95.33;  
formed part of Śiva's chariot I. 72.6; 72.22 (small drum);  
Gāṇapatya attained by Andhaka at I. 93.1; 93.2;  
the devas afraid of Andhaka entered I. 93.6;  
Andhaka's arrival at I.93.7;  
was beaten by Jalandhara I. 97.26;  
Śiva was seen by Viṣṇu at I. 107.22.

Mandara-śṛṅgavāsin		as an epithet of Śiva I. 172.168.
Mandarodari	d. w.	one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.223.
Mandā	d. w.	one of the ten apsaras born of Bhadrīśva and Ghṛtācī I. 63.69; was married by Atri 63.68.
—	d. w.	one of the eight goddesses worshipped in the first enclosure of Prathama II. 27.164.
—	d. w.	one of the eight worshipped in the first enclosure of Prathama II. 27.165.
—	d. w.	one of the sixteen worshipped in the second enclosure of the Manmathāvyūha II. 27.178.
Mandākini		on Kuberaśikhara I. 51.22; description of 51.23-25.
Mandāra	mt.	Vināyaka described as capable of destroying I. 82.31.
Mandehāḥ	m.	demons defeated by the application of Vajravāhani vidyā II. 51.17.
Manmatha	d. m.	Śiva referred to as subduer of I. 64.106;
—		the goddesses worshipped in the two enclosures of II. 27.172; 175.
Manmathā		description of the goddesses worshipped in the two enclosure of II. 27.175; 179.
Manyu	d. m.	Śiva referred to as I. 95.35; 95-44.
Manvantara		period of Manu equivalent to 71 times a Caturyuga cycle I. 40.88.
Maya	d. m.	one of the eight worshipped in the first enclosure of the Kāmavashyikavyūha II. 27.126.
—		demon; constructed a strong fort of three cities by means of his penance I. 71.2; 71.18; was very strong in his fort I. 71.21; the demons at Tripura were well protected by I. 71.36; 71.56.



- Mayūra mt. on the north of Mahābhadrā tank I. 49.56.
- Marīci s. creation of I. 38.12; 70.181; 70.186;  
created by Brahmā I. 5.10; as a form of  
Rudra II. 11.14;  
at Dāruvana I. 33.21;  
married Sambhūti, daughter of Dakṣa  
I. 5.24; 70.288; 70.290;  
resorted to the place of penance of Pārvati  
I. 102.3.
- Marut d. m. Śakra as lord of I. 58.4;  
the inhabitants of Tripura compared to  
I. 71.37;  
father-in-law of Śailādi I. 82.26.
- Maruta k. l. r. son of Siteṣu; rājarṣi; son of I. 68.29.
- Marutvatī w. one of the wives of Dharma I. 63.14; Marut-  
vanta born of I. 63.16.
- Marutvanta m. born of Marutvatī and Dharma I. 63.16.
- Marudeśa Sanatkumāra's arrival from II. 9.4.
- Marudgaṇas worshipped Śiva I. 71.99;  
praised the Nṛsimha form of Viṣṇu I. 95.21.
- Martyātītā d. w. one of the eight energies worshipped in the  
first enclosure of Vāgīsavayūha II. 27.86.
- Mardaka a demon; being requested to cleanse the  
impurities I. 82.60.
- Mardini d. w. one of the sixteen worshipped in the second  
enclosure of the Paitāmahavyūha II. 27.222.
- Maryādaparvatas frontier mts. eight in number I. 49.25.
- Mallikārjunaka a sacred place I. 92.155.
- Mahar one of the worlds I. 74.24; 76.6; II. 54.25.  
extent of I. 53.41; Janaloka above I. 53.42;  
supported by the grace of Śiva I. 45.1; are  
born of the egg I. 45.8.
- Mahākarna a gaṇa being requested to destroy one's  
sins I. 82.82.
- Mahākāya Nandin referred to as I. 82.30.

- d. m. one of the sixteen worshipped in the second enclosure of the Kāmāvasīyikavyūha II. 27.128.
- Mahākāyamuni a manifestation of Śiva I. 7.34; but Śveta referred to as a manifestation as son of Mahākāyamuni I. 24.108.
- Mahākāyā d. w. one of the deities worshipped in the second enclosure of the Caṇḍāvyūha II. 27.146.
- Mahākāla denotes Śiva; saltuted I. 21.55; 96.78; installed II. 48.47.
- denotes Yama; stood in the vāyavya I. 72.62.
- a sacred place I. 92.137.
- a gaṇa who came to witness the marriage of Śiva I. 103.19.
- Mahākālī d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.137.
- Mahākumbha a resident of Tala I. 45.20.
- Mahākūṣa mt. I. 51.1.
- Mahākeśa a gaṇa who accompanied Śiva to Tripura I. 72.76; attended the marriage Śiva I. 103.18.
- Mahākopā d. w. one of the deities worshipped in the second enclosure of the Caṇḍāvyūha II. 27.146.
- Mahākrodhā d. w. one of the sixteen worshipped in the second enclosures of the Sumatīvyūha II. 27.201.
- Mahāgarbha d. m. one of the sixteen worshipped in the second enclosure of the Vasitvavyūha II. 27.124.
- Mahāguha d. m. one of the deities worshipped in the second enclosure of the Kāmāvasīyikavyūha II. 27.129.
- Mahāghorā d. w. one of the sixteen deities worshipped in the second enclosure of the Dākṣavyūha II. 27.139.

- Mahāghoᅇā d. w. worshipped in the second enclosure of the Caᅇᅇavyūha II. 27.147.
- d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvyūha II. 27.228.
- Mahājambha a demon; being requested to cleanse one's impurities I. 82.59.
- Mahājaya d. m. one of the eight worshipped in the first enclosure of the Vasitvavyūha II. 27.123.
- Mahājayā d. w. II. 27.94.
- Mahājihma d. m. one of the sixteen worshipped in the Prāptivyūha II. 27.111.
- Mahājihvā d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.190.
- Mahājvara a gaᅇa who accompanied Śiva to Tripura I. 72.76.
- Mahājvālā d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.190.
- Maᅇātala one of the nether worlds; description of; ruled by Bali I. 45.10-11.
- Mahātman an attribute of Śiva I. 18.28; 21.27; 21.35; 27.7.
- d. m. one of the sixteen worshipped in the second enclosure of the Aᅇimāvyūha II. 27.100.
- d. m. one of the eight worshipped in the first enclosure Prāptivyūha II. 27.100.
- Mahātrāsa d. m. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇāvyūha II. 27.162.
- Mahādamaᅇtra d. w. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.
- Mahādamaᅇtrā d. w. one of the sixteen worshipped in the first enclosure of the Sumatīvyūha II. 27.199.
- d. w. one of the sixteen worshipped in the second enclosure of the Harāvyūha II, 27.155.
- Mahādeva d. m. a great god; Viᅇᅇu addressed as I. 36.10.



Mahādeva

denotes Śiva; spoke to the great goddess I. 13.8; was addressed by the gods I. 71.125; was addressed by Brahmā, I. 72. 106.

Mahādeva

resides in all mts. I. 52.48; has the abode at Devakūta I. 51.8;  
 obeisance made to I. 18.26; 31.69; 33.16; 96.79; II. 45.54-57; extolled by the sages I. 43.13; II. 19.39;  
 mode of worship of I. 79.1 ff.; invoked II. 21.8;  
 to be worshipped I. 73.11; said to be remaining in the lotus and hence to be worshipped with śripatra I. 81.26; 81.30;  
 worship in a specially drawn lotus and other maṇḍalas I. 70.71; 70.71;  
 to be worshipped in a maṇḍala II. 20.1;  
 contemplated in the heart-lotus I. 8,108;  
 great worship to be offered to II. 27.271; 28.94;  
 worship of by the five kinds of yoga II. 55.12;  
 propitiated by Brahmā I. 102.46;  
 was requested by Brahmā to give strength to his sons I. 85.13;  
 extolled by the gods I. 71.108; 71.135; 102.59;  
 was pleased with the eulogy made by Manmatha I.64.106;  
 adored by Parāśara I. 64.69;  
 was extolled by Upamanyu who obtained special favours from Śiva and Pārvati I. 107.61;  
 Upamanyu prayed for śraddhā towards I. 107.63;  
 was propitiated by Viṣṇu I. 71.98;  
 was propitiated by Yama at Gokarṇa I. 65.9;  
 request made to Nandin to destroy one's sins referring to him as another I. 82.30;

propitiatory rite performed for I. 83.16;  
83.25;

Mahāmeruvrata dedicated to I. 84.64;  
request made to Jambha, Kumbha and  
others to destroy one's sins referring to  
them as devotees of I. 82.61;

merits of devotion to I. 33.7; 71.47;  
benefit of worshipping at midday I. 77.61;  
merits of worship equal to making a gift of  
earth I. 77.72;

being worshipped; benefits of having a look  
at I. 79.26; merits of installation of an  
image of I. 84.35;

merits of resolving to worship I. 88.52;  
merits of offering made to I. 84.41;  
the grace of I. 82.60; the mothers being  
requested to destroy one's sins by the grace  
of I. 82.83; whose worshippers are referred  
to as Rudras II. 21.81;  
the ascetics of Naimiṣa were advised by  
Nārada to have faith and devotion to II.  
55.48;

explanation of the significance of the Trya-  
mbaka from of II. 54.20;  
explanation of some of other attributes of  
II. 54.22;

referred to as the first god I. 77.105;  
as the Supreme god II. 15.8; 18.14; derived  
as great among gods I. 70.101; is referred to  
as the knowable II. 14.29; as the cause of  
Brahmā and Viṣṇu I. 38.5;  
all things as having originated from II.  
10-11;

as the lord of the entire universe I. 38.2;  
38.5; reference to Viṣṇu as born from the  
right side of I. 62.18;  
the two kalās of I. 70.344;  
glory of II. 9.42;

described as seven threads in connection  
 with the universal form of Śiva II. 11.5;  
 described as holding thunder-bolt II. 11.8;  
 is the counsellor II. 11.29;  
 remains in different forms in different things  
 of the world I. 81.44 ff.; II. 14.13;  
 is the beginningless abode and the object of  
 the sense organs etc. II. 15-16;  
 identified with knowledge of soul; conveys  
 one to yoga II. 18.24;  
 reference to different epithets explaining the  
 glory of II. 18.38;  
 Sun identified with I. 60.7-8;  
 contemplation on the Sun and other planets  
 referred to as a form of II. 22.55;  
 referred to as a remover of Kalidoṣa and  
 establishing dharma I. 40.20;  
 said to be on the top most part of a liṅga  
 I. 74.20;  
 addressed as one who loves Nandin  
 I. 71.142;  
 Śiva (Mahādeva) I. 70.321-324;  
 words spoken to Brahma relating to crea-  
 tion by I. 76.321; 70.324;  
 Virabhadra referred to be as another I.72.62;  
 the three cities got united when the bow  
 was held by I. 72.102; a host of Rudra  
 gaṇas set out for destroying Tripura along  
 with I. 72.84;  
 the inhabitants of the three cities discarded  
 the worship of I. 71.81;  
 three demons were destroyed because they  
 discontinued the worship of I. 73.4;  
 looked at the three cities I. 72.110;  
 was requested by Brahmā to bless him to be  
 his vehicle always I. 72.176;  
 the goddess is said to worship a golden  
 liṅga representing I. 74.10;  
 looked around after describing the sacred  
 spots at Vārāṇasi to the goddess I. 92.108;



destroyed Andhaka and other demons  
 I. 93.11;  
 removed the damṣṭrā of Varāha form of  
 Viṣṇu and wore it I. 94.29;  
 sporting at Mardana mt. with Umā; prote-  
 ction sought by devas I. 95.33;  
 the form of Śarabha assumed by I. 95.60;  
 query relating to its origin I. 96.7;  
 was challenged by Jalandhara I. 96.36;  
 burnt the chariot of Jalandhara after hear-  
 ing him I. 97.32;  
 Viṣṇu's assurance to the devas to seek pro-  
 tection from I. 98.17;  
 blessed Viṣṇu with Sudarśana disc I. 98.169;  
 was requested by Viṣṇu to bless him to  
 have devotion towards I. 98.180;  
 blessed Viṣṇu to have devotion to I. 98.182;  
 was requested by Viṣṇu to show special  
 favour to those who read the thousand  
 names of Śiva-Bhava etc. I. 98.188;  
 Brahmā looked at the Ardhanārīśvara form  
 of I. 99.10;  
 was captivated by the penance of Pārvatī  
 I. 101.7;  
 encouraged Kāma that he would gain the  
 good will and favour from I. 101.37;  
 disguised as a dvija was recognised by  
 Pārvatī and saluted I. 102.10;  
 sportively became a child just before the  
 time of the svayamvara of Pārvatī I. 132.28;  
 was saluted by Brahmā and requested to  
 marry Pārvatī I. 103.11;  
 embraced Gajānana I. 105.14;  
 Upamanyu was told by his mother that  
 they had no comforts on account of want  
 of devotion to I. 107.15;  
 Upamanyu's resolve to gain vision of  
 I. 107.17;

told Upamanyu that He had favoured him to be His son I. 107.57; exhibited special affection to Upamanyu I. 101.59;

Alakṣmī advised not to enter the houses of those who chant the names such as II. 6.21; Dussha was advised to enter the house of people censuring II. 6.32;

Dussaha was advised to enter the houses where worship is not done on Caturdaśī to II. 6.35; Dussaha was advised to enter the places where people do not worship II. 6.43; Dussaha was advised to enter the places where people worship Viṣṇu and abuse II. 6.57;

Alakṣmī was advised by Viṣṇu to usurp the wealth of those devotees of Viṣṇu who despise II. 8.16;

the reference to Viṣṇu becoming a cloud in Meghavāhanakalpe and carrying II. 8.9; Jivacchāddha as having been expounded by the grace of II. 27.7;

Jayābhiṣeka described to Svāyambhuva Manu by II. 27.9;

was requested by the goddess to describe yoga II. 5S.5;

one of the eight forms of Śiva I. 41.32; I. 82.39;

one of the eight forms of Śiva; of the form of Soma; representing all the beautiful forms in the world; consort Rohiṇī, offspring Budha II. 13.14-16;

one of the eight forms of Śiva represented in the form of mind as a form of moon II. 13.25-6;

rests in the orb of Moon I. 86.130;

as representing the principle of smell and of the earth is extolled by the knowers of truth II. 14.25;

one of the eleven forms of Rudra I. 82.40.

- g. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II; 27.111
- Mahādeva-  
māyāvī d. w. the goddess addressed as; being requested to destroy one's sins I. 82.20.
- Mahādevī d. w. denotes Pārvatī I. 70.322; 102.13;  
query relating to the birth of I. 99.4;  
who became ardhanārī and then separate I. 70.327-9;  
the vrata by which one gains the company of I. 84.30; 84.65;  
as the base of the liᅇga I. 74.20;  
is of the forms of all objects to be thought of II. 11,29;  
saluted by Brahmā I. 102.46;  
hears the words of Parāśara and pleads to Śiva to grant the desire of Parāśara I. 64. 81-85;  
being requested to destroy one's sins I. 82.24.
- d. w. one of the eight worshipped in the first enclosure of Prathama II. 27.165.
- Mahādyuti d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
- Mahādruma m. son of Havya, ruler of Śākadvīpa I. 46.25;  
region named after I. 46.29.
- Mahādhvaᅇkᅇa d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.
- Mahānadi r. denotes Ganges I. 43.34.
- Mahānanda d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.
- Mahānandā d. w. one of the eight worshipped in the first enclosure of the Bhīmāyīvūha II. 27.183.
- Mahānāga d. m. one of the eight worshipped in the first enclosure in the Prākāmyavyūha II. 27.113.
- Mahānādā d. w. one of the sixteen energies worshipped in the second enclosure of Gomukhīvyūha II. 27.91.



- d. w. one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II.27.132.
- Mahānīla a serpent; one of the twenty-six most important among the progeny of Kadrū and Kaśyapa I. 63.35.
- mt. on the east of Aruṇodaya tank I. 49.42.
- Mahāntaka a Nāga; resident of Vitala I. 45.19.
- Mahāpadma serpent; one of the twentysix most important among the progeny of Kadrū and Kaśyapa I. 55,29; 63.36; dwells in Sun in the months of Sahas and Sahasya I. 55.59; being requested to destroy one's sins I. 82.54.
- Mahāpārśva a demon; son of Puṣpotkaṭā and Viśravas I. 63.63.
- Mahāputra d. m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
- Mahābala d. m. one of the eight worshipped in the first enclosure of the Kāmavasāyikavyūha II. 27.127.
- a Cāraṇa; being requested to destroy one's sins I. 82.49.
- a gaṇa; being requested to destroy one's sins I. 82.81.
- came to attend the marriage of Śiva I. 103.22.
- s. disciple of Guhāvāsin, seventeenth manifestation of Śiva I. 7.45; 24.79.
- Mahābalā d. w. one of the sixteen energies worshipped in the second enclosure of the Gomukhivyūha II. 27.92.
- d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.171.
- d. w. one of the 16 worshipped in the 2nd enclosure of the Sumativyūha II. 27.201.

- Mahābālā d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvᅇyūha II. 26.226.
- Mahābhakᅇā d. w. one of the sixteen worshipped in the first enclosure of the Sumativᅇyūha II. 27.199.
- Mahābhadra a tank on the north of Meru I. 49.39; mountains to the north of I. 49.53.
- Mahābhāga an epithat of Viᅇᅇu I. 36.12.
- Mahābhāsā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmāyivᅇyūha II. 27.185.
- Mahābhī a gaᅇa who accompanied Śiva to Tripura I. 72.78.
- Mahābhujā an epithit of Viᅇᅇu I. 36.11.
- Mahābhūta-  
pramardana a gaᅇa being requested to destroy one's sins I. 82.82.
- Mahābhᅇᅇgi an attendant of Śiva; installed in worship of Śiva II. 48.47.
- Mahābhogī d. w. one of the sixteen worshipped in the second enclosure of the Bhīmāyivᅇyūha II. 27.185.
- Mahāmahiᅇa-  
mardini d. w. a name of the goddess as killer of the demon Mahiᅇa I. 70.338.
- Mahāmāyā d. w. a name of the goddess I. 70. 335.
- d. w. as created by Umā I. 41.45.
- d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvᅇyūha II. 27.228.
- d. w. one of the energies worshipped in the first enclosure of Vāgīśavyūha II. 27.86.
- Mahāmudrā a posture of the hand in the worship of Śiva II. 23 3.
- Mahāmeru mt. Śiva identified with I. 32.5; became the main seat of Śiva's chariot I. 72.7; a votary performing Mahāmeruvrata would stay with the goddess at I. 84.65; Svāyambhuva Manu's ascent of II. 28.4.
- vr. benefit of practising I. 84.64.

Mohāmoha	d. m.	one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.115.
—		one of the five avidyās I. 5.2.
Mahāmohā	d. w.	one of those worshipped in the second enclosure of the Gopāyivyūha II. 27.210.
—	d. w.	one of the sixteen worshipped in the second enclosure of the Pitāmahāvyūha II. 27.228.
Mahāmbikā	d. w.	one of the sixteen energies worshipped in the Vāgīśavyūha II. 27.87.
Mahāyaśas	d. m.	one of the eight worshipped in the first enclosure of the Vaśitvavyūha II. 27.123.
Mahāyoga	s.	a disciple of Guhāvāsin, seventeenth manifestation of Śiva I. 7.45; 24.79.
mahāravā	d. w.	one of the eight worshipped in the first enclosure of the Caṇḍā-vyūha II. 27.144.
Mahārāvā	d. w.	one of the deities worshipped in the second enclosure of the Caṇḍavyūha II. 27.147.
Mahāroman	d. m.	one of the sixteen worshipped in the second enclosure of the Vaśitvavyūha II. 27.124.
Mahālakṣmī	d. w.	adorned with ornaments being requested to destroy one's sins I. 82.104.
—	d. w.	one of the sixteen worshipped in the second enclosure of the Haravyūha—II. 27.150.
Mahālaya	mt.	in Himālayas manifestation of Śiva at I. 24.77; visited by Nārada I. 1.2; Śiva at; benefit of seeing I. 24.83; 24.84.
—		at Vārāṇasī; benefit of becoming an ascetic at I. 92.7; liṅga at I. 92.134; extent of I. 92.100; Avimukta greater in merit than I. 92.102; 92.103.
Mahāvarṇa	d. m.	one of the sixteen worshipped in the second enclosure of the Vaśitvavyūha II. 27.124.
Mahāvarṇā	d. w.	one of the sixteen deities worshipped in the second enclosure of the Dakṣavyūha II. 27.138.



- Mahāvaᅇā d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
- Mahāvidyā d. w. a name of the goddess I. 70.330.
- Mahāviᅇᅇu an epithet of Viᅇᅇu I. 36.12; being requested to destroy one's sins I. 82.93.
- Mahāvira m. son of Savana, ruler of Puᅇkaradvīpa I. 46.22; country called after his name 46.23.
- Mahāvegā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmāivyūha II. 27.185.
- Mahāśakti d. w. one of the sixteen worshipped in the second enclosure of the Gopāivyūha II. 27.210.
- Mahāśaᅇkha a serpent; one of the twenty-six most important among the progeny of Kadrū and Kaᅇyapa I. 63.36.
- Mahāśānti d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvyūha II. 27.171.
- Mahāśūla mt. as an excellent one I. 49.47.
- Mahāśobhā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
- Mahāśura d. m. one of the sixteen worshipped in the second enclosure of the Vaᅇitvavyūha II. 27.124.
- Mahāhanu d. m. one of the sixteen worshipped in the second enclosure of the Kāmavasāyikavyūha II. 27.128.
- Mahimā d. w. one of the eight divine powers worshipped in between rākᅇasa and antaka II. 27.56.
- d. w. one of the eight energies worshipped in the first enclosure in Ambikāvyūha II. 27.78.
- Mahimāvyūha the deities worshipped in II. 27.106; 109.
- Mahiᅇa mt. in Śālmalidvīpa I. 53.6.
- Mahiᅇmān k. l. r. son of Saᅇjaya; son of I. 68.6
- Mahiyas d. m. an epithet of Śiva; obeisance made to I. 95.42.

- Mahendra d. m. lord of celestials; Śiva's march to Tripura compared with the movement of I. 72.75; Śiva being worshipped by I. 72.94.
- mt. reference to denote quantum of benefit of worship of Śiva I. 77.20.
- Mahendraśaila a kind of temple I. 77.19.
- Mahendropendra- as a name of the goddess I. 70.337  
bhagini
- Maheśa denotes Śiva; obeisance made to I. 72.141; 95.45; saluted by all gods I. 105.10; is of the form of eternal bliss I. 86.94; Śailādi's description of the greatness of II. 10.2  
the devas afflicted by Andhaka addressed I. 93.8;  
reference to the tusk of boar form of Viṣṇu; became an adorning for I. 94.2;  
arrangements were made ready by Brahmā for the marriage of I. 103.3;  
the erection of a temple for gaining the grace of I. 77.29-30;  
benefit of the worship of the liṅga form of II. 47.12
- Maheśvara d. m. denotes Śiva; to be worshipped I. 21.77; 91.71;  
to be contemplated as residing in the wind element I. 86.128;  
Brahmā advised the celestials to worship always I. 73.25; 73.26;  
advice to worship I. 88.51; 88.78;  
obeisance to I. 104.27; II. 23.24;  
assigned II. 25.7;  
'mahas' assigned to the armour of II. 22.12;  
assigned at the altar II. 47.36;  
vrata pertaining to the worship of II. 9.9;  
the mantra which pleases I. 79.22;  
mental worship of II. 21.15;

contemplation on II. 21.19; 24.14;  
 worship of I. 81.14; 91.38;  
 worshipped in a lotus II. 31.4;  
 the request made by the celestials to Nandin  
 to expound the way of worshipping I. 80.48;  
 worshipped by the devas and others to  
 create a being for removal of impediments  
 due to demons I. 104.4;  
 worshipped I. 84.58;  
 worshipped by all the other gods II. 46.15;  
 Andhaka's eulogy of I. 93.23;  
 extolled by the celestials I. 72.120;  
 was extolled by the celestials after the  
 destruction of the three demons I. 72.178;  
 extolled by the gods I. 96.108;  
 saluted by all the gods of the time of  
 marriage of I. 103.52;  
 obeisance paid by the Māheśvaras to I. 92.  
 111;  
 praised by Viṣṇu I. 71.96; 72.173;  
 praised by the gods I. 105.8;  
 remains supreme above the prakṛti and  
 puruṣa I. 70.2;  
 above the avyakta I. 70.61;  
 remains supreme above the prakṛti and  
 puruṣa I. 70.2;  
 above the avyakta I. 70.61;  
 as representing the three periods of time II.  
 18.3;  
 as omniscient II. 11.21; 11.33;  
 hears all things II. 11.25;  
 remained with the consort for the welfare  
 of all I. 70.345;  
 the query of the dvijas relating to the sport  
 of I. 87.2;  
 ties all the beings Brahmā down to clump  
 of earth and releases them on their devotion  
 II. 9. 20-22;  
 liṅga as identical with II. 47.8;



preceptor identified with II. 44.9;  
 Dakṣa as a form of II. 11.12;  
 as a form of Rudra II. 18.1;  
 Vasiṣṭha as a form of II. 11.18;  
 Viṣṇu as a form of II. 11.7;  
 benefit of worshipping even once I. 78.23;  
 benefit of worshipping I. 79.9;  
 fate of those who do not worship I. 6.30;  
 creation of lord Dharma by I. 70.184;  
 reference to Parāśara seen by I. 64.58;  
 obeisance paid by Parāśara to I. 64.107;  
 reference to demons' discontinuing of devo-  
 tion to I. 71.94; 73.2;  
 comforted the celestials who sang his glory  
 I. 71.116;  
 was accompanied by other gods to fight with  
 the three demons I. 72.51; 72.72; 72.84;  
 Brahmā's words to celestials after the  
 burning of the cities and departure of I.  
 73.1;  
 Brahmā's request to grant power to his  
 sons I. 85.13;  
 looked around after explaining the greatness  
 Avimukta I. 92.109;  
 query relating to how Andhaka became a  
 gaṇa by the grace of I. 93.1;  
 Andhaka's reference to his worship of I.  
 93.16;  
 the query relating to His form as daṁṣṭrī  
 I. 94.32;  
 the reference to worship of Viṣṇu with  
 thousand names of I. 98.25;  
 concealment of one of the flaws used by  
 Viṣṇu in the worship of I. 98.160;  
 blessed Viṣṇu with the Sudarśana disc I.  
 98.1;  
 Jalandhara's words of contempt addressed  
 to I. 97.21;

- the query of the sages relating to the destruction of the sacrifice of Dakṣa by I. 100.1; restored the heads of gods after the destruction of the sacrifice of Dakṣa I. 100.45; words spoken by Brahmā to I. 102.48; was requested by Brahmā to marry I. 103.1; looked at the celestials as they extolled Him I. 105.1;
- birth of Gaṇeśa as son of I. 105.12;
- the position of a gaṇa gained by Upamanyu from I. 107.1;
- was met by Viṣṇu at the Mandara mt. I. 107.22;
- Dussaha was advised by Mārkaṇḍeya to avoid one who daily worships II. 6.28.
- d. m. one of the sixteen worshipped in the second enclosure of the Aṇimāvyūna II. 27.100.
- Indra addressed by Śilāda as I. 39.2.
- Viṣṇu addressed by Śailādi as I. 36.9; Nṛsimha form of Viṣṇu addressed by Virabhadra as I. 96.56.
- Maheśvarāḥ m. devotees of Śiva I. 92.110.
- Maheśvarāṅgaja d. m. Viṣṇu addressed as born of Śiva's body II. 5.35.
- Maheśvarī d. m. denotes Pārvatī; all female forms as forms of II. 11.18.
- d. w. one of the eight female goddesses I. 76.57.
- d. w. one of the sixteen female energies worshipped in the second enclosure in Saubhadra-vyūha II. 27.68.
- Mahocchuṣmā d. w. one of the sixteen energies worshipped in the Vāgiśavyūha II. 27.88.
- Mahotkaṭā d. w. one of the sixteen energies worshipped in the second enclosure in Ambikāvyūha II. 27.80.
- d. w. one of the eight goddesses worshipped in the first enclosure of Prathamā (vyūha) II. 27.16.

Mahotsāhā	d. w.	one of the eight worshipped in the first enclosure of the Bhīmāyivyūha II. 27.183.
Mahodayā	mt.	to the north of Meru I. 48.18.
Mahodara		a gaṇa who accompanied Śiva to Tripura I. 72.79.
—		a demon; son of Puṣpotkaṭā and Viśravas I. 63.63.
Māmsahāriṇī	d. w.	one of the sixteen worshipped in the second enclosure of the Caṇḍavyūha II. 27.142.
Māgha		a month, outstanding among the months I. 61.53; vratas for Śiva in I. 83.20-23; details of Umāmaheśvara vrata in I. 84.27.
Māṅgu	k. l. r	son of Akrūra I. 69.26.
Māṅcaka		region named after Maṅcaka, son of Havya I. 46.27.
Māṇḍavya	s.	cursed Dharma (Yama) I. 29.33.
Mātr		divine mother I. 48.30.
Mātrkāṣṭamī	d. m.	one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
Mātsya		one of the Purāṇas enumerated I. 36.63.
Mādri	w.	one of the two wives of Vṛṣṇi I. 69.10; son of I. 69.11; 18.
Mādhava		one of the twelve months I. 55.22; the gods residing in Sun during I. 55.48.
—		denotes Viṣṇu; the words spoken by Śiva to I. 96.17; reference to the fight with Śiva I. 100.24; was seen by Kauśika being surrounded by the gods II. 1.48; words spoken to Kauśika by II. 1.54; directed Brahmā to become bestower of wealth (Dhanada) II. 1.58; words addressed to Nārada by II. 3.76; a year after receiving special instruction in music Nārada returned to II. 3.97;



- gets pleased when his devotee is worshipped  
II. 4.15;  
Parvata's visit to II. 5.76;  
words spoken to darkness by II. 5. 149;  
those places are not palatable to Alakṣmi  
when people recite the names of II. 6.19;  
whose devotion is not pleasing to Alakṣmi  
II. 6.22;  
advised Alakṣmi to enter the places where  
people despise Śiva II. 6.84.
- Mādhavāḥ                      the descendants of Madhu were known as  
I. 68.16.
- Mānanāyikā              d. w. one of the sixteen energies worshipped in  
the second enclosure in Saubhadravūha II.  
27.68.
- Mānasa                      mt. east of Meru; Mahendri (place) on I. 54.2;  
constituted a part of the chariot of Śiva  
I. 72.21.
- tank on the South I. 49.38; 49.45.
- m. son of Vapuṣmān; ruler of Śālmadvīpa  
I. 46.39; name of region associated with  
I. 46.40.
- Mānasi                      d. w. one of the sixteen energies worshipped in  
the second enclosure in Saubhadravūha II.  
27.68.
- Mānasottara              mt. in Puṣkaradvīpa I. 53.19; 53.22-25;  
an owl name Gānabandhu at II. 3.7;  
Nārada's visit to II. 3.9.
- Māndhāṭṭ                  k. l. r. son of Yuvanāśva I. 65.38; sons of 65.39
- Māyā                              born to Bhaya I. 70.299;  
birth of Mṛtyu to I. 70.300.
- d. w. one of those who attended the marriage of  
Śiva I. 103.4.
- d. w. one of the sixteen energies worshipped in the  
Vāgiśavūha II. 27.88.

- d. w. one of the sixteen worshipped in the second enclosure of the Śaundāvyūha II. 27.158.
- Māyāmayaśāstra at the time of destruction of Tāraka propounded by Viṣṇu I. 71.74 ff.
- Māyāvin a demon; being requested to destroy one's sins I. 82.61.
- Māyikā d. w. one of those worshipped in the second enclosure of the Gopāyīvyūha II. 27.209.
- Māyī d. m. denotes Viṣṇu; creation of māyāmayaśāstra (ref. to the Buddhist thoughts) I. 71.73-76; 81.
- Māyu k. 1. r. son of Purūravas I. 66.58.
- Māri d. m. one of the sixteen worshipped in the second enclosure of the Vaśitvavyūha II. 27.125.
- Mārica demon son of Marīci and Prabhūti I. 5.40.
- Māruta d. m. I. 82.47; being requested to destroy one's sins I. 82.47,48.
- Mārkaṇḍeya s. an interlocutor I. 62.2; II. 2, II. 3, II; 6.16; Ambariṣa's query to II. 1.2; addressed by Ambariṣa as well-versed in the purport of purāṇa II. 1.3; Ambariṣa's query to, as to how Nārada obtained Gānavidyā II. 3.1; query of Ambariṣa to, regarding the characteristics of a vaiṣṇava II. 4.3; the meeting of Dussaha with II. 6.14.
- one of the 18 Purāṇas enumerated I. 39.62.
- Mārgaśīrṣa month; austerities for Śiva in I. 83.49-51; merits of practising a vow dedicated to Śiva I. 84.24; vratas relating to months beginning with I. 84.23; 84.71.
- Mārtaṇḍa d. one of the twelve Ādityas I. 82.42, a form of Śiva, the rays are white in colour being the cause of food. II. 12.10.
- Mālava a vaiśya, a devotee of Viṣṇu; reference to him in the legend relating to Kauśika II. 1.18; whose name was repeated by the brahmins II. 1.38;

- blessed by Viᅇᅇu for a long stay at the place of Viᅇᅇu II. 1.56;  
singing the glory of Viᅇᅇu, enjoyed the stay at the place of Viᅇᅇu along with his wife II. 1.64.
- Mālavī** devoted wife of Mālava II. 1.19;  
blessed by Viᅇᅇu for a long stay at the place of Viᅇᅇu II. 1.56.
- Mālikā** w. demoness; daughter of Balā(kā) and Viᅇra-vas I. 63.65.
- Mālin** a yakᅇa; being requested to destroy one's sins I. 82.53.
- demon Kaikasī as the daughter of I. 63.61.
- Mālinī** d. w. attendant at the Svayamvara of Pārvati I. 102.26.
- d. w. one of the eight energies worshipped in the first enclosure of Gomukhivūha.
- Mālyavān** mt. to the east of Meru I. 49.5;  
south of Nīla I. 49.13.14; extent of 14.15;  
ruled by Bhadrāśva, son Āgnidhra I. 47.10.
- m. demon; daughters of I. 63.60.
- Māhendri** d. w. being requested to destroy one's sins I. 82.96.
- a place in Mānasa mt. I. 54.2.
- Māheᅇī** d. w. being requested to destroy one's sins I. 82.96.
- Māheᅇvara** denotes Śiva; Kᅇᅇᅇa had the vision of I. 108.9;  
the query of the sages regarding the vrata pertaining to II. 9.6; worship offered by the sages with the mantras of I. 42.20.
- Mitra** d. m. I. 86.79 as a form of Śiva I. 86.79.
- d. one of the twelve Ādityas I. 55.25; 59.31; 63.25;  
dwells in Sun in the months of Śuci and Śukra I. 55.49;



- in Mārgaśiras I. 59.35; the number of rays of in executing Sun's job. I. 59.37.
- s. a disciple of Na(La)kuliśa (twenty-eighth manifestation of Śiva) I. 7.50; 24.131.
- Mitrasaha m. denotes Saudāsa.
- m. on whose wife Vasiṣṭha had niyoga for the sake of the growth of the race of Ikṣvāku I. 66.27.
- Mitrāvaruṇa d. reference to their visit to Śilāda I. 43.8; with whose blessings, Ilā went to Śaravaṇa to get back his feminine form I. 65.20; worship lord Hari always I. 46.11; declared that the son born to Dhundhumūkā would be wicked II. 8.18.
- belonged to the clan of Vaṣiṣṭha I. 63.91.
- Mitreśvara d. on the east I. 49.36.
- Mithuna a constellation; being requested to destroy one's sins I. 82.75.
- Miḍhuṣṭama an epithet of Śiva I. 95.41; II. 19.27.
- Mina a constellation; being requested to destroy one's sins I. 82.76.
- Mimāṃsā became a part of the banner of Śiva's chariot I. 72.14.
- Mukuṭa mt. on the west I. 49.50.
- Mukuṭa a place where the serpents reside I. 50.14.
- Mukunda an epithet of Viṣṇu I. 35.3.
- Mucukunda m. l. r. son of Māndhātṛ I. 65.39.
- Mucukunda resides in Mahātala I. 45.12,
- Muñjavān (mt.) on the peaks of Meru I. 85.20.
- Muṇḍa denotes Śiva I. 96.89.
- a gaṇa who accompanied Śiva to Tripura I. 72.80.
- Muṇḍā d. w. one of the sixteen deities worshipped in the second enclosure in Kanakavyūha II. 27.75.

- d. w. one of the sixteen worshipped in the second enclosure of the Harāvyyūha II. 27.154.
- d. w. one of the eight worshipped in the first enclosure of the Prathamāvyyūha II. 27.169.
- Muᅇᅇᅇᅇ d. w. one of the sixteen worshipped in the second enclosure of the Harāvyyūha II. 27.154.
- Muᅇᅇᅇᅇ associated with the Iᅇᅇᅇᅇ form of Śiva I. 16.37; an attribute of Śiva I. 21.62.
- Muni d. m. a manifestation of Śiva I. 7.32; 24.48.
- m. son of Dyutimān, ruler of Krauᅇca I. 46.31; name of a region associated with I. 46.33.
- w. one of the thirteen wives of Kaᅇyapa I. 63.23; munigaᅇa and apsarases born to Kaᅇyapa and I. 63.39.
- Munirbhavya m. one of the five sons of Atri and Anasūyā I. 5.47.
- Muhūrtakas born of Muhūrtā and Dharma I. 63.17.
- Muhūrtā w. one of the wives of Dharma I. 63.15; Muhūrtakas born of I. 63.17.
- Mūrtirāpa m. one of the five sons of Atri and Anasūyā I. 5.47.
- Mūla an asterism; being requestēd to destroy one's sins I. 82.79.
- Mūlaka k. l. r. son of Aᅇmaka and Uttarā I. 66.28; known as Nārikavaca when he was surrounded by women for being protected from the fear of (Paraᅇu)Rāma 66.29; son of 66.30.
- Mᅇgacaryāratāᅇ a class of ascetics I. 31.25.
- Mᅇgaᅇirā an asterism; being requested to destroy one's sins I. 82.78.
- Mᅇtalālasā d. w. one of the eight energies worshipped in the first enclosure in Ambikāvyyūha II. 27.78.
- Mᅇtodbhavā d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.150.

Mṛtyu		one of the twentyeight Vyāsas I. 7. 14; 24. 31 (sixth).
Mṛtyu	d.	who takes away life; born to Māyā I. 70.300; birth of Vyādhi, Jarā, Śoka, Krodha and Asūyā to I. 70.301; father of Ketu (Śikhī) I. 61.46.
Mṛtyuñjaya		an epithet of Śiva I. 96.84.
Mṛtyuñjayakara	m.	a gaṇa who came to witness the marriage of Śiva I. 103.29.
Mṛtyuhantrī	d. w.	one of the sixteen energies worshipped in the second enclosure in Kanakavyūha II. 27.75.
Mṛtyuhṛt	m.	a gaṇa who came to witness the marriage of Śiva I. 103.29.
Meghas		a disciple of Jaigīṣavya (seventh manifestation of Śiva) I. 7.40; 24.38.
Meghanāda	d. m.	one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
—	d. m.	one of the sixteen worshipped in the second enclosure of the Vaṣṭivavyūha II. 27.125.
Meghavāhana	s.	a disciple of Jaigīṣavya (seventh manifestation of Śiva) I. 7.40; 24.38.
Meghavāhana		name of a kalpa I. 2.16; 4.47; known so because Viṣṇu bore Śiva for thousands of divine years remaining as a cloud I. 37.18-20; II. 8. 9-12; origin of Jagannātha (Viṣṇu) in I. 37.17.
Meghavāhanakṛṣṇa		an epithet of Śiva I. 33.17
Medinī	d. w.	one of the eight worshipped in the first enclosure of the Gopāyivyūha II. 27.207.
Medhā	d. w.	a name of the goddess I. 70.330.
—	w.	one of the twentyfour daughters of Prasūti and Dakṣa I. 5.20; married by Dharma Prajāpati I. 5.23; 70.284; birth of Śruta to I. 74.294; remain in karṇikāra I. 81.35.



- d. w. one of the eight worshipped in the first enclosure of the Manmathā-vyūha II. 27. 176.
- Medhā m. son of Priyavrata I. 46.17.
- Medhātithi m. son of Priyavrata I. 46.17.  
ruler of Plakṣadvīpa I. 46.19; 46.42;  
whose sons were residents of Plakṣadvīpa and followers of varṇāśrama I. 46.45.
- Menakā d. w. a nymph I. 55.32; dwells in Sun in the months a Madhu and Mādhava I. 55.50; being requested to destroy one's sins I. 82. 71.
- Menajā d. w. denotes Pārvatī; Hari's words to Śiva that his sister is for her marriage with Him I. 103.48.
- Menā w. mind-born daughter of Agniṣvātās and Svadhā I. 6.6.; birth of Maināka, Krauñca, Umā, (Gaṅgā, Haimavati), and Dharani to I. 6.7;  
Satī was born as daughter of I. 101.2;  
canessed his daughter of I. 102.15.
- Menājatva of Mahādevī (Satī) I. 99.2.
- Menāyāḥ nandini denotes Pārvatī; being requested to destroy one's sins I. 82.17.
- Meru m. t. at the centre of Jambūdīpa; description of I. 48.1, Agnidhra gave to Ilāvṛta the region having at its centre I. 47.8;  
name of the mountains adjoining I. 49.8-5, 49.8;  
the sacred river flows surrounding I. 52.8;  
the water of the river got divided by wind and fell on the inner peaks of I. 51.9;  
the height of I. 53.41;  
the Māhendripuri on the east of I. 54.2;  
Vināyaka described as capable of breaking I. 82.31;  
father-in-law of Dhātṛ and Vidhātṛ, sons of Marici and Prabhūti I. 5.39;

- constituted the umbrella of Śiva's chariot I. 72.22;  
 attained as a result of worship of image of Śiva together with Umā and Skanda I. 76.8;  
 Viṣṇu (Vāsudeva) descended from Garuḍa and ascended I. 80.5;  
 Śiva reached Kailāsa on I. 80.11;  
 as a support of the three worlds, making an image of Śiva as resting on I. 84.55;  
 reference to the performance of penance by vipras on Muñjavān mt. on the top of I. 85.20;  
 words spoken by Śiva after seeing the demon Jalandhara on the peak of I. 97.11;  
 was beaten by Jalandhara I. 97.16;  
 reference to a liṅga made by Viśvakarman having the colour of I. 98.22;  
 Smara thought of by Bṛhaspati after resorting to I. 101.32;  
 dharma relating to Maheśvara was instructed by Śilādaputra to Dhaundhumūka on II. 9.6.
- Meru Sanatkumāra's query relating to snāna and yoga put to Nandiśvara on II. 20.12;  
 instruction relating to Tryambakamantra made by Śiva to Skanda on the peak of II. 54.8.
- a kind of temple I. 77.12.
- Merudevi w. wife of Nābhi, sons of I. 47.19-20.
- Meṣa a constellation, being requested to destroy one's sins I. 82.76.
- Mainā denotes Satī, was later born as daughter of Menā I. 99.14.
- Maināka m. one of the sons of Menā I. 6. 7.
- Mogha d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.120.

- Moghā d. w. one of the sixteen energies worshipped in the second enclosure in Śrīvyūha II. 27.82.
- Modaka region named after Modākī, son of Havya I. 46.28.
- Modākī m. son of Havya, ruler of Śākadvīpa I. 46.25; region named after 46.28.
- Modinī d. w. one of the sixteen worshipped in the second enclosure of the Nandīvyūha II. 27.218.
- Moha one of the five avidyās I. 5.2.
- Mohani d. w. one of the sixteen worshipped in the second enclosure of the Śauṇḍāvyūha II. 27.158.
- Mohavardhani d. w. one of the sixteen worshipped in the second enclosure of the Manmathāvyūha II. 27.177.
- Mohā d. w. one of the sixteen energies worshipped in the second enclosure in Ambikāvyūha II. 27.80.
- d. w. one of the eight worshipped in the first enclosure of the Bhīmavyūha II. 27.180.
- d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.213.
- Mauktika linga made of, was worshipped by Somarāt I. 74.4; merits of counting Pañcakṣari with I. 85.110.
- Yakṣa(s) d. m. born to Kaśyapa and Tviṣā I. 63.41; one of these who extolled the Nandin I. 52.22; had the place of habitat on the Śātaśṛṅga I. 50.10; resident of Himavān mt. I. 52.48; world of, obtained by practising Nakta-vrata I. 83.43; being requested to destroy one's sins I. 82.52; mode of installation of the image of II. 46.4; gāyatrīmantra for II. 48.24;



- honours one who worships any one of the different varieties of liṅgas I. 74.23;  
Kubera, lord of wealth, addressed as foremost among the Yakṣas I. 58.3; the place of the Yakṣas, one who worships Śiva eating forbidden things attains I. 79.6.
- Yakṣarāja d. the chief of the Yakṣas, attained as a merit of practising Naktavrata in Bhādrapada month I. 83.43.
- Yakṣiṇī d. w. one of the eight energies worshipped in the first enclosure of Gomukhivṛuha II. 27.90.
- Yakṣendra d. m. denotes Kubera as a form of Śiva II. 10.1
- Yakṣeṣa denotes Kubera, being requested to destroy one's sine I. 82.52.
- Yajamāna an epithet of Śiva I. 18.2.
- Yajurveda as an aparāvidyā I. 86.51;  
identified with Śiva I. 134.21, II. 17.15, 19.17;  
as representing a part of Omkāra, II. 91.51;  
gained by Yogajñāna I. 91.67;  
together with the constituents taught to Nandin I. 43.6.
- Yajña m. son of Ākūti and Svāyambhuva Manu I. 5. 19;  
one of the twin children of Ākūti and Ruci Prajāpati I. 70.279; birth of twelve sons known as Yāmas through Dakṣiṇā I. 70. 279-80;  
Virabhadra as cutter of the head of, being requested to destroy one's sins I. 82.101.
- k. l. r. son of Anantaka, son of I. 68.27.
- Yajñadāyini d. w. one of the sixteen worshipped in the second enclosure of the Harāvṛuha II. 27.154.
- Yajñamūrti d. m. an attribute of Śiva, obeisance made to I. 72.162.
- Yajñavarāha d. m. form assumed by Viṣṇu to rescue the earth from Hiranyākṣa I. 94.8.

- Yajñā d. w. one of the eight worshipped in the first enclosure of the Śaunᅇavyuha II. 27.156.
- Yajñāᅇ became a part of the chariot of Śiva I. 72.10.
- Yajñeśa d. m. an epithet of Śiva, devas' praise of I. 71.45; merits of worshipping the form of I. 76.15-16.
- Yajñopeta m. a Yātudhāna I.55.37; dwells in the Sun in the month of Tapas and Tapasya I. 55.65.
- Yati k. l. r. eldest among the sons of Nahuᅇa and Virajā I. 66.61-2; mokᅇārthī, brahmabhūta 66.63.
- Yatiśvara s. a disciple of Śikhaᅇabhᅇt, eighteenth manifestation of Śiva I. 7.46; 24.89.
- Yadu k. l. r. one of the two sons of Devayāni and Yayāti I. 66.65; was not installed on the throne and Puru was chosen; query about I. 66.83; the reason why he was not preferred to be coronated by Yayāti as successor I. 67.1-4; was installed in the South I. 67.12; Śūta's narration of the lineage of I. 68.1; the five sons of I. 68.2-3; Yādavas as the descendants of I. 68.16; reference to birth of Kᅇᅇᅇa in the line of II. 3.79.
- Yama d. m. born to Rājñī and Āditya I. 65.4; as an interlocutor II. 3.38ff; beautiful city of I. 48.24; was made lord of the manes I. 58.5 (Dharma); identified with Śanaīścara I. 60.3-4; described as a form of Śiva II. 11.9; 18.2; request of the sages to explain the mode of installation of the image of II. 46.3; gāyatrīmantra for II. 48.20; oblation offered to II. 28.54;

Pārvati being requested to destroy one's  
 sins as being worshipped by I. 82.22;  
 being requested to destroy one's sins I. 82.  
 45;  
 the rod of; worshipped in connection with  
 the worship of I. 84.61;  
 extolled Nandin as he was born I. 42.22;  
 (Dharma) was cursed by Māṇḍavya I. 29,  
 33;  
 kicked his mother Chāyā I. 65.7;  
 followed Śiva who set out to destroy Tri-  
 pura I. 72. 60;  
 Virabhadra broke the staff of I.100.20;  
 attended the svayamvara of Pārvati I. 102.  
 18;  
 could not shed his staff because of the  
 sport of lord Śiva I. 102. 33;  
 obtained special sight to behold the beauti-  
 ful form of Śiva I. 102.56;  
 worshipped Śiva I. 71.99;  
 Śiva addressed as being worshipped by  
 I. 104. 26;  
 worshipped liṅga made of Marakata I. 74.7;  
 and others worshipped different kinds of  
 liṅgas and gained benefits II. 46.15;  
 Śiva was requested to forgive the acts of  
 I. 104.28;  
 devas reported their sufferings due to  
 Dārūka to I. 106.4;  
 honours one who worships any one of the  
 different varieties of liṅgas I. 74.22;  
 Śiva referred to as the protector of I. 82.  
 102;  
 a person practising vrata dedicated to Śiva  
 rejoices with I. 83.23;  
 one of those who praised the Nṛsimha form  
 of Viṣṇu I. 95.21;  
 Nṛsimha addressed by Virabhadra as one  
 who absorbs the radiance of I. 96. 55;



- Jalandhara's words that his valour could not be borne by I. 97.24;  
 query made to the vipras who reached him II. 1.35;  
 was requested by the king Bhuvaneśa to explain the cause of his sufferings in spite of his good deeds II. 3.37-8;  
 disappeared after uttering a few words to Harimitra II. 3.47;  
 a devotee of Viṣṇu is saluted by II. 4.18;  
 finally honoured Dhaundhumuka II. 8.30;  
 the homa that conveys the enemies of the king to the place of II. 50.38.
- an authority on dharma I. 39.65.
- Yamajihva d. a gaṇa who accompanied Śiva to Tripura I. 72.79.
- Yamadamaṣṭrā d. w. one of the sixteen worshipped in the second enclosure of the Harāvvyūha II. 27.155.
- Yamabāla k. s. r. son of Dhṛṣṭa I. 66.46.
- Yamunā w. born to Rājñī and Āditya I. 65.4.
- r. Śiva's manifestation at the confluence of Ganges and I. 40.61;  
 Pratiṣṭhāna capital of Aila Purūravas on the banks of I. 66.56.
- Yayāti k. l. r. youngest among the six sons of Nahuṣa and Virajā I. 66.61-2; the most valiant among his brothers I. 66.63; married Devayānī, daughter of (Śukra) Uśanas and Śarmiṣṭhā, daughter of Vṛṣaparvā 66.64; sons of 66.65-6;  
 was given a chariot as a gift by Śukra 66.66;  
 was given excellent horses by Śiva being pleased with 66.68;  
 was able to conquer the world in six months on account of the chariot gifted by Śukra I. 66.68; could not be defeated in battle by men, gods and demons 66.69; was a devotee of Śiva 66.69;

- installed Puru on the throne for the favour done by him I. 66.80;  
conquered the world of seven continents and divided the kingdom into three and gave to his sons I. 67.13;  
the counsel given by I. 77.15 ff., referred to as rājarṣi I. 67.24;  
performed penance in Bhṛgutuṅga and attained heaven I. 67.25; the merits of hearing the story of I. 67.28.
- Yavanas on the west of Jambūdvīpa I. 52.29.
- Yavanāśva s. disciple of Śūlin I. 24.113.
- Yaśas m. born to Dharma-prajāpati and Kīrti I. 5.36; 70.297.
- Yaśasvinī d. w. one of the eight worshipped in the first enclosure of the Śauṇḍāvyūha II. 27.156.
- Yaśodā w. Yoganidrā born as the daughter of I. 69.49; Janārdana sent by Vasudeva to the custody of I. 69.52.
- Yaśodhara k. l. r. one of the sons of Kṛṣṇa I. 69.68.
- Yaśovati w. has the place on the north-eastern direction of Meru I. 48.18.
- Yājñavalkya s. an authority on dharma I. 39.64; mantra spoken to Gārgya by II. 9.53.
- Yātudhānāḥ a class of semidivine beings; follow the Sun I. 55.69.
- Yādavas the descendants of Yadu were known as I. 68.16; reference to Kṛṣṇa's birth in the line of I. 69.55.
- Yādavi d. w. as a name of the goddess I. 70.336.
- Yāma a place attained by devotion to Viṣṇu II. 3.84.
- Yāmāḥ twelve in number, born to Yajña and Dakṣiṇā I. 70.280.
- Yāmi w. one of the wives of Dharma I. 63.14; Nāgavīthī born to I. 63.17.

Yāmyaloka		the world of Yama; attained by practising certain austerities I. 83.23.
Yāmyā	d. w.	one of the eight energies worshipped in the first enclosure in Bhadravyūha II. 27.70.
Yugandhara	k. l. r.	son of Kuᅇi I. 69.17.
Yuyudhāna		denotes Sātyaki.
Yuddhā	d. w.	one of the sixteen energies worshipped in the second enclosure in Kanakavyūha II. 27.75.
Yudhājit (Vāᅇᅇᅇi)	m.	grandson of Mādri; son of I. 69.18.
Yuvanāśva	s.	a disciple of Śūlin, twentyfourth manifestation of Śiva I. 7. 49; 24.113.
—	k. l. r.	son of Ārdraka I. 65.33; progeny of 65.34.
—	k. l. r.	son of Raᅇāśva; son of I. 65.38.
—	k. l. r.	son of Ambariᅇa; progeny of I. 65.40.
Yoganidrā	d.	born of Umā by the instigation of the Lord, was born as sister of Kᅇᅇᅇā and daughter of Yośodā I. 69.49.
Yogapāragā	d. w.	one of the sixteen worshipped in the second enclosure of the Śākunāvvyūha II. 27.193.
Yogamātā	d. w.	one of the sixteen worshipped in the second enclosure of the Caᅇᅇavyūha II. 27.142.
Yogā	d. w.	one of the sixteen worshipped in the second enclosure of the Śākunāvvyūha II. 27.193.
—	d. w.	one of the eight worshipped in the first enclosure of the Pitāmahavyūha II. 27.226.
Yogāvegā	d. w.	one of the eight worshipped in the first enclosure of the Śākunavyūha II. 27.187.
Yogin	d.	Śiva in Kᅇᅇayuga is I. 31.6.
Yogināmpati	d.	Nandin addressed as I. 71.155.
Yogeśā	d. w.	one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
Yogeśvari	d. w.	one of the sixteen energies worshipped in the second enclosure of Bhadrakarᅇivyūha II. 27.96.



Rakta		a kalpa I. 4.48; the thirtieth kalpa I. 12.1; origin of the Vāmadeva form of Śiva in; names of his mind born sons I. 12.9.
—	d. m.	Nandin addressed as I. 71.158.
Raktanayana	d. m.	Śiva addressed as; being requested to destroy one's sins I. 82.92.
Raktanetra	d. m.	Nandin addressed as I. 71.158.
Raktamālān- śukā	d. w.	one of the sixteen worshipped in the second enclosure of the Caṇḍavyūha II. 27.142.
Raktamālinī	d. w.	one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
Raktā	d. w.	one of the sixteen energies worshipped in the Vāgīśavyūha II. 27.88.
—	d. w.	one of the eight worshipped in the first enclosure of Bhimavyūha II. 27.179.
Raktāmbara- dhara	d. m.	Nandin addressed as I. 71.158.
Rakṣas		born to Kaśyapa and Tviṣā I. 63.41.
Rakṣogaṇa		born to Krodhavaśā and Kaśyapa I. 63.38.
Rakṣoheti		a yātudhāna I. 55.36; twelve in number I. 55.44; resides in Sun in the months of Madhu and Mādhava I. 55.48.
Raghu	k. l. r.	son of Dirghabāhu I. 66.33; son of 66.34.
Raṅgavati	d. w.	one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.201.
Raṅgiṇī	d. w.	one of the sixteen energies worshipped in the second enclosure in Kanakavyūha II. 27.76.
—	d. w.	one of the sixteen worshipped in the second enclosure of the Caṇḍavyūha II. 27.143.
Raja	s.	a disciple of Logākṣi, sixth manifestation of Śiva I. 7.39; 24.33.
Rajaḥ	m.	one of the seven sons of Ūrjā and Vasiṣṭha I. 5.49.

- Rajani d. m. one of those who attended the marriage of Śiva I. 103.5.
- Rajeśvara at Vārāṇasī I. 92.156.
- Raṇadhṛṣṭa k. s. r. son of Dhṛṣṭa I. 66.46.
- k. l. r. son of Vṛta I. 68.41; son of I. 68. 42.
- Raṇāśva k. l. r. one of Samhatāśva; progeny of I. 65.38.
- Rati a nymph; being requested to destroy one's sins I. 82.71.
- wife of Kāma; Kāma's arrival at Meru mountain with I. 101.33;  
together with whom Kāma requested to influence Śiva I. 101.36;  
Kama's entry into the place of Śiva with I. 101.39;  
lamented at the sight of her husband being burnt by Śiva I. 101.41; being looked at by Śiva with compassion and consoled I. 10.42.
- Ratipriya d. m. one of the sixteen worshipped in the second enclosure in the Prākāmyavyūha II. 27.115.
- Ratnadā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
- Ratnadīpa d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197
- Ratnadhāra habitat of the seven sages I. 50.6.
- Ratnaśobhā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
- Rathakṛt d. I. 55.34, one of the grāmaṇī 55.43; dwells in Sun in the months of Madhu and Mādava 55.47.
- Rathacitra d. grāmaṇī I. 55.34; dwells in Sun in the months of Śuci and Śukra I. 55.50.
- Rathasvana d. a grāmaṇī I. 55.34, dwells in Sun in the months of Nabhas and Nabhasya I. 55.53.
- Rathaujas d. grāmaṇī I. 55.34, dwells in Sun in the months of Madhu and Mādava I. 55.47.

Ramā	d. w.	liṅga as the support for II. 46.16.
Rambha		a kalpa I. 4.45.
Rambhā	d. w.	a nymph I. 55.34; dwells in Sun in the months of Tapas and Tapasya I. 55.64; being requested to destroy one's sins I. 82.71.
Ramya	mt.	in Śākadvīpa; endowed with all comforts I. 53.18.
—		one of the nine sons of Āgnīdhra, ruler of Jambūdvīpa I. 47.5; ruled the region where the Nīlācala mt. is situated I. 47.8.
Ramyaka		name of country housing the Nīla mt. and Śveta mt. beyond I. 49.8.
Ravi	d.	denotes Sun (one of the twelve Ādityas) rises because of Śiva I. 96.100; the inhabitants of Tripura compared to I. 71.37; propitiated II. 19.29, 65, 67; being requested to destroy one's sins I. 82.42; located in a maṇḍala in the worship of Śiva II. 19.14; Śiva propitiated as residing in the orb of II. 19.31;
Rasa		one of the eight forms of Śiva, being requested to destroy one's sins I. 82.44.
Rasātala		one of the nether worlds; description of I. 45.16; abound with excellent sages, habitat of Vāsuki I. 45.16; earth rolled and taken by Hiranyakaśipu to I. 94.9; the earth taken to I. 94.17; 94.18; Viṣṇu's entry in I. 94.9; Dussaha's entry with his wife in II. 6.77.
Rasātmanī	d. w.	one of the eight energies worshipped in the enclosure of Gomukhivūha II. 27.90.



- Rāka s. a disciple of Sutāra, second manifestation of Śīva I. 24.19; but Ṛcika 7.37.
- Rākā w. one of the daughters of Smṛti and Aṅgiras I. 5.44.
- d. w. one of those who attended the marriage of Śīva I. 103.6.
- Rākṣasas worshipped liṅga made of ayas I. 74.5.
- Rākṣasasthāna one who worships Śīva with krodha gets I. 79.5.
- Rākṣasi d. w. one of the sixteen worshipped in the second enclosure of the Dakṣavyūha II. 27.134.
- Rāgavati d. w. one of the sixteen energies worshiped in the second enclosure in Ambikāvūha II. 27.80.
- Rāgā d. w. one of the sixteen worshipped in the second enclosure of the Sumatīvūha II. 27.201.
- Rāghava (Rāma) m. cursed by Durvāsas I. 29.34.
- Rājata mt. in Sākadvīpa I. 53.18.
- temple made of I. 84.32.
- Rājñī w. wife of Āditya I. 65.3; progeny of I. 65.4.
- Rādhā d. w. gāyatri for II. 48.14.
- Rāma denotes Paraśurāma; an amśa of Nārāyaṇa; killed Arjuna (Kārtavīrya) I. 68.10; being afraid of whom Mūlaka kept himself surrounded by women I. 66.29; a manifestation of Viṣṇu on account of a curse II. 48.32.
- k. s. r. son of Daśaratha, 66.35; II. 5.147; killed Rāvaṇa 66.36; ruled the kingdom for 10000 years 66.36-37; son of 66.37; a manifestation of Viṣṇu on account of a curse II. 48.31; the darkness due to the curse of the sages was asked by Viṣṇu to approach him in his manifestation as II. 5.148.
- Rāmanātha d. m. an epithet of Śīva I. 18.34.

- Rāmeśvara** at Vārāṇasī established by Viṣṇu I. 92.149.
- Rāvaṇa** a demon, son of Kaikasī and Viśravas I. 63.62;  
son of Brahmā; killed by Viṣṇu II. 11.38;  
was killed in the manifestation as Rāma I. 66.36;  
killed Anaraṇya I. 65.44.
- Rāvīkā** d. w. one of the eight worshipped in the first enclosure of the Pitāmahavyūha II. 27.225.
- Rāhu** born in Bharāṇi; characteristics of I. 61.48;  
the physical form of II. 22.59;  
being requested to destroy one's sins I.82.74;  
is propitiated while making a gift II. 28.70.
- Ripubhedini** d. w. one of the eight worshipped in the first enclosure of the Pitāmahavyūha II. 27.225.
- Rukmakavaca** k. 1. r. son of Kambalabarhis I. 68.30; attained good fame by his valour in battle-field; in aśvamedha gave plenty to ṛtviks 68-30-37.
- Rukmiṇi** w. the eldest and dear wife of Kṛṣṇa I. 69.67;  
Jāmbavatī's request to Kṛṣṇa for a son on seeing the son of I. 69.69;  
Vāsudeva's directive to Nārada to go to the house of II. 3.100; reference to imparting of music to Nārada by II. 3.102;  
accompanied Viṣṇu visiting Śiva II. 3.108;  
and other queens of Kṛṣṇa discarded their lives by entering fire I. 69.88.
- d. w. one of the sixteen energies worshipped in the second enclosure in Bhadravyūha II. 27.72.
- Rukmeṣu** k. 1. r. son of Prāvṛt I. 68.33;  
became a king, had his brother Pṛthurukma as his subordinate I. 68.34.
- Rukṣa** s. one of the twentyeight Vyāsas I. 7.17 (24th);  
but Rkṣa I. 24.111.

- Rucaka            mt.   on the east of Aruᅇodaya tank I. 49.42.
- k. l. r.   son of Vijaya; extremely righteous I. 66.13;  
son of 66.14.
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