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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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ट=t; श्=ś; ष्=s; ' =m].

Traditional Sanskrit scholars are requested to send us articles
(i) dealing with the religious & philosophical matters in the
Purāṇas and (ii) explaining the obscure & difficult passages in the
Purāṇas.

पुराणम्—PURĀṆA

Vol. XXX, No. 2]

[July, 29, 1988

व्यासपूर्णमाङ्कः

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Reader, Dept. of Sanskrit, Madras University.

व्यासमहिमा

(१)

तं वेदशास्त्रपरिनिष्ठितशुद्धबुद्धि
चर्माम्बरं सुरमुनीन्द्रनुतं पद्मान्द्रम् ।
कृष्णतिवर्षं कनकपिङ्गजटाकलापं
व्यासं नमामि शिरसा तिलकं कवीनाम् ॥

(२)

कृष्णद्वैपायनं वन्दे गुरुं वेदमहानिधिम् ।
येन चरणव्यूहेषु शाखाभेदमितं कृतम् ॥

(३)

पराशरः शापशरस्तथर्षिः
कालीं सिषेवे भषगर्भयोनिम् ।
सुतोऽस्य यस्यां सुषुवे महात्मा
द्वैपायनो वेदविभागकर्ता ॥

(४)

मैत्रीद्रवान्तःकरणाच् छरण्यं
कृपाप्रतिष्ठाकृतसौम्यमूर्तिम् ।
तथा प्रशान्तं मुदिताप्रतिष्ठं
तं भाष्यकृद्-व्यासमुनिं नमामि ॥

NOTES

(Verses 1-2)

The first is the benedictory verse at the end of the commentary by Mahidāsa on the Carañavyūha. The second is the sixth benedictory verse in the beginning of the commentary. Since it was Vyāsa who arranged the Vedas in this *manvantara* and since all the Vedic recensions were prepared by his direct and indirect disciples, Mahidāsa thought it reasonable to eulogize him in his commentary. For a highly poetical description of the clothes, lustre¹ and the matted hair of Vyāsa, see Kirātārjunīya 3.1-2. *Tilaka* (a mark made with coloured earths, sandal wood or unguents) suggests the highly venerable position of Vyāsa.

(3)

It is Aśvaghosa's Saundarananda 7.29. The verse refers to the story of the birth of Vyāsa as has been described in Mbh. Ādi-p. 63. Kālī is Satyavati, who is also called Gandhakālī, Gandhavati, Yojanagandhā, Matsyagandhā or Mahābodari. The incident is referred to in other Puranic works also; see Matsya-p. 14. 14b-16; Vāyu-p. 73; Devībhāgavata II. 1. Vyāsa was called Dvaipāyana since he was born in an island (द्वैपायनो द्वीपजन्मा, Sk. Revā. 97.74), more precisely in an island in the river Yamunā (जज्ञे च यमुनाद्वीपे पाराशर्यः स वीर्यवान्, Ādi-p. 63.84).²

1. It should be noted that the printed reading in the comm. is कृष्णद्विषम् (verse 1, third line) which is manifestly corrupt. It deserves to be corrected to some suitable words like कृष्णत्विषम् and the like.
2. The Sans.-Eng.-Dictionary by M. Monier Williams informs us that 'he [Vyāsa] was brought forth by Satyavati on a *dvīpa* or island in the Ganges (*s. v.* Kṛṣṇa, p. 307, col. 1). It is to be noted here that though according to the Mahābhārata and the Devībhāgavata (2.2.1-2; 2.2.36b-37a) the river was Yamunā, yet according to the Skandā-purāṇa (Reva. 97.72) it was Jahnuṣutā (i. e. the Ganges). The reason for this difference is difficult to find. May we read *bhānu* for *jahnu* in the Skandā-p. 2.

(4)

This is the first benedictory verse in the Bhāsvatī commentary (by Svāmī Hariharānanda Āraṇya) on the scholium on the Yoga-sūtra. Vyāsa or Vedavyāsa is said to be the author of this scholium.³ This view is however not accepted by modern critical scholars. Vyāsa is described here as endowed with the three *parikarmans* (refining actions), namely *maitrī* (friendliness, amity), *kṛpā* i. e. *karuṇā* (compassion) and *muditā* (goodwill or reverent gladness); see Yogasūtra 1.33 for the practice of these three actions.

—R. S. Bhattacharya

3. नत्वा पतञ्जलिमूर्षि वेदव्यासेन भाषिते ।

संक्षिप्तस्पष्टबह्वर्था भाष्ये व्याख्या वितन्यते ।

(2nd benedictory verse in the comm. Tattvavaiśārādī by Vācaspati); वेदव्यासमुनीन्द्रबुद्धिखनितः and सर्ववेदार्थसारोऽत्र वेदव्यासेन भाषितः (2nd and 3rd benedictory verses in the comm. Yoga-vārttika by Vijñānabhikṣu); प्रणम्य व्यासं मुनिं भाष्यकृतं च भक्त्या (1st benedictory verse in the comm. Maṇiprabhā by Rāmānanda).

विष्णु-महिमा

यस्त्वेतत् सकलं शृणोति पुरुषः कृत्वा मनस्यच्युतं
सर्वं सर्वमयं समस्तजगतामाधारमात्माश्रयम् ।
ज्ञानज्ञेयमनादिमन्त्रहितं सर्वामराणां हितं
स प्राप्नोति न सत्योऽस्त्यविकलं यद् वाजिमेधे फलम् ॥ ५४ ॥

यत्रादौ भगवांश्चराचरगुरुर्मध्ये तथान्ते च स
ब्रह्मज्ञानमयोऽच्युतोऽखिलजगन्मध्यान्तसर्गप्रभुः ।
तत् सर्वं पुरुषः पवित्रममलं शृण्वन् पठन् वाचयन्
प्राप्नोत्यस्ति न तत् फलं त्रिभुवनेष्वेकान्तसिद्धिर्हरिः ॥ ५५ ॥

यस्मिन् न्यस्तमतिर्न याति नरकं स्वर्गोऽपि यच् चिन्तने
विघ्नो यत्र निवेशितात्ममनसो ब्राह्मोऽपि लोकोऽल्पकः ।
मुक्तिं चेतसि यः स्थितोऽमलधियां पुंसां ददात्यव्ययः
किं चित्रं यदधं प्रयाति विलयं तत्राच्युते कीर्तिते ॥ ५६ ॥

यज्ञैर्यज्ञविदो यजन्ति सततं यज्ञे कर्मिणो
यं वै ब्रह्ममयं परावरमयं ध्यायन्ति च ज्ञानिनः ।
यं संचिन्त्य न जायते न म्रियते नो वर्धते हीयते
नैवासन्न च सद् भवत्यति ततः किं वा हरेः श्रूयताम् ॥ ५७ ॥

कव्यं यः पितृरूपधृग् विधिहुतं हव्यं च भुङ्क्ते विभु
देवत्वे भगवाननादिनिधनः स्वाहास्वधासंज्ञिते ।
यस्मिन् ब्रह्मणि सर्वशक्तिनिलये मानानि नो मानिनां
निष्ठायै प्रभवन्ति हन्ति कलुषं श्रोत्रं स यातो हरिः ॥ ५८ ॥

नान्तोऽस्ति यस्य न च यस्य समुद्भवोऽस्ति
वृद्धिर्न यस्य परिणामविवर्जितस्य ।
नापक्षयं च समुपैत्यविकारि वस्तु
यस्तं नतोऽस्मि पुरुषोत्तममीशमीड्यम् ॥ ५९ ॥

तस्यैव योऽनु गुणभुग् बहुधैक एव
शुद्धोऽप्यशुद्ध इव भाति हि मूर्तिभेदैः ।
ज्ञानान्वितः सकलसत्त्वविभूतिकर्ता
तस्मै नमोऽस्तु पुरुषाय सदाव्ययाय ॥ ६० ॥

ज्ञानप्रवृत्तिनियमैक्यमयाय पुंसो
 भोगप्रदानपटवे त्रिगुणात्मकाय ।
 अव्याकृताय भवभावनकारणाय
 वन्दे स्वरूपभवनाय सदाजराय ॥ ६१ ॥

व्योमानिलाग्निजलभूरचनामयाय
 शब्दादिभोग्यविषयोपनयक्षमाय ।
 पुंसः समस्तकरणैरुपकाराय
 व्यक्ताय सूक्ष्मबृहदात्मवते नेतास्मि ॥ ६२ ॥

इति विविधमजस्य यस्य रूपं
 प्रकृतिपरात्ममयं सनातनस्य ।
 प्रदिशतु भगवानशेषपुंसां
 हरिरपजन्मजरादिकां स सिद्धिम् ॥ ६३ ॥
 (विष्णुपु० ६।८।५४-६३)

TRANSLATIONS

(54) He who hears the whole of this Purāṇa meditating on his mind, Acyuta, who is all things and of whom all things are made, who is the stay of the whole universe—the asylum of spirit; who is knowledge and that which is to be known; who is without beginning or end and the benefactor of the celestials—certainly obtains the reward which can be acquired by the uninterrupted celebration of the horse-sacrifice.

(55) He who recites and retains with faith this Purāṇa in the beginning, middle and end of which is described the glorious Acyuta, the lord of the universe in every stage—the master of all that is stationary or movable composed of spiritual knowledge acquires such purity as exists not in any world the eternal state of perfection which is Hari.

(56) The man who fixes his mind on Acyuta does not go to hell : he who meditates upon him considers even celestial bliss as an impediment : he, in whose mind he abides, thinks little of the region of Brahma; for when present in the minds of those who are pure,

he bestows upon them eternal freedom. What wonder is there that all sins shall be removed by chanting the name of this Viṣṇu ?

(57) What else should be heard of but that Hari, whom, those devoted to acts worship with sacrifices continually as the god of sacrifice; whom those devoted to meditation contemplate as primary and secondary composed of spirit; by obtaining whom man is not born, nor nourished nor subjugated to death; who is both cause and effect.

(58) Who as the progenitors receives the libations made to them; who, as the gods, accepts the offerings addressed to them, the glorious being who is without beginning or end; whose name is both Svāhā and Svadhā; who is the asylum of all spiritual power; in whom the limits of finite things cannot be measured, and who, when he enters the ear destroys all sin.

(59) Salutation unto the first of gods, Puruṣottama who is without end and beginning, without growth and decay and death, who is substance that knows no change.

(60) Salutation unto that undecaying Puruṣa Viṣṇu who assumed sensible qualities; who though pure became as if impure, assuming various shapes, who is gifted with divine wisdom and who is the lord of the preservation of all creatures.

(61) Salutation unto him who is the instrument of meditative wisdom and active virtue, who confers enjoyments upon human beings; who is identical with three-fold qualities; who is without any changes and is the cause of the evolution of the world and who is without any birth or decay.

(62) Salutation unto him who is called heaven, air, fire, water, earth and ether; who confers all objects that satisfy sense, who benefits mankind, and who is perceptible, subtle and imperceptible.

(63) May that unborn eternal Hari, who is seen in manifold forms, whose essence consists of both nature and spirit, confer upon humanity that blessed condition which is without birth or decay*.

* Taken from the prose English translation of *Vishnupuranam* by Manmatha Nath Dutt, Shastri, M. A., M. R. A. S.

NOTES

(54) For यद् वाजिमेषे फलम्, cp. Śatapatha-Br. 13.3.1.1 (तरति सर्वं पाप्मानं तरति ब्रह्माहत्यां योज्ज्वमेधेन यजते). The Jiv. ed. reads अनन्तमाद्यरहितं in the place of अनादिमन्तरहितं (in the 3rd foot).

(55) एकान्तसिद्धिः— एकान्ता सिद्धिर्यस्य (one whose existence is proved undoubtedly). The third line is read in the Jiv. ed. as तच् शृण्वन् पुरुषः पवित्रपरमं भक्त्या पठन् धारयन्. The same edition reads समस्तभुवनेषु in the place of फलं त्रिभुवनेषु (in the 4th foot).

(56) For the blameworthy character of heaven, see the Mahābhārata and Mārkaṇḍeya-purāṇa verses on *svargadūṣaṇa*, quoted in the Mokṣakalpataru, pp. 79-80. The reason for this character of heaven has been precisely shown in the Purāṇas : अविशुद्धिक्षयाधिक्यदूषणैरेष निन्दितः ॥२४॥ स्वर्गः सदानुश्रविक स्तस्मादेनं न कामये । (Sk. Kumārikā. 10.34b—35a); एवं हि लोकाः क्रतुभिः कृता अभी क्षयिष्णवः सातिशया न निर्मलाः (Bhāgavata p. 7. 7. 40).

ब्राह्मोऽपि लोकोऽल्प—The region of Brahmā, usually called Satyaloka, is capable of being destroyed. Since this region is limited by time, it is subject to return (Vide Gītā 8.17). That is why the highly perfected yogins are said to transcend the Brahma-loka (Yāj. Smṛti. 3 167) For the view expressed in 'मुक्तिं चेतसि यः ...', see Viṣṇu-p. 5.17.14 (तरत्यविद्यां विततां हृदि यस्मिन् निवेशिते....).

(57) There is a metrical defect in the third foot. The ninth syllable न which must be *laghu* has become *guru* on account of being followed by the conjunct syllable म्नि. The defect may be removed by resorting to the principle यदा तीव्रप्रयत्नेन संयोगादे रगौरवम् । न च्छन्दोभङ्ग इत्याहुस्तदा दोषाय सूरयः ॥ (Sarasvatikāṇṭhābharāṇa, ch. I). According to this principle म्नि will be pronounced as मृ and consequently it will be regarded as *laghu*.

For the view expressed in the first foot, see Viṣ. Pur. 6.4.42 (ऋग्यजुः सामभिर्मागैः प्रवृत्तैरिज्यते ह्यसौ । यज्ञेश्वरो यज्ञपुमान् पुरुषैः पुरुषोत्तमः). That *para* and *avara* may mean cause and effect may be proved by

Muṇḍaka-up. 2.2.8 (तस्मिन् दृष्टे परावरे). Śāṅkara explains *para* and *avara* by cause and effect respectively. In अति ततः, अति means अतिक्रमेण. The Jiv. ed. reads यं च प्राप्य न in the place of यं यं चिन्त्य न (in the third foot).

(58) मानानि = प्रमाणानि; मानिनाम् = प्रमातृणाम्. The inability of *pramāṇas* in comprehending Brahman or Viṣṇu has been repeatedly stated in the Purāṇas : तमः प्रमाणदूराय (Padma-p. 6. 180. 34).

It is remarkable to note that a few Purāṇas mention the names and number of the *pramāṇas* : श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् । प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते ॥ (Bhāgavata-p. 11.19.17); प्रत्यक्षं चानुमानं च तथास्रवचनं भवेत् । त्रिभिः प्रमाणैः संयुक्तं तन्त्रं प्रामाण्यमर्हति ॥ (Viṣṇu-dharmottara 3. 5. 12); त्रीण्येव हि प्रमाणानि पठितानि सुपण्डितैः । प्रत्यक्षं चानुमानं च शब्दं चैव तृतीयकम् ॥२३॥ चत्वार्येवैतरे प्राहुरुपमानयुतानि च । अर्थापत्तियुतान्यन्ये पञ्च प्राहुर्महाधियः ॥२४॥ सप्त पौराणिकाश्चैव प्रवदन्ति मनीषिणः । एतैः प्रमाणैर्दुर्ज्ञेयं यद् ब्रह्म परमं च तत् ॥२५॥ (Devibhāgavata-p. 1.8.23-25). Does the expression पञ्चप्रमाणम् in Vāyu-p. 4.17 and Brahmāṇḍa-p. 1.3.7 refer to a group of five *pramāṇas*? Śānti-p. 56.41 also speaks of *pratyakṣa*, *anumāna*, *aupamya* (उपमया. *upamāna*) and *āgama*.

It is to be known in this connection that the comm. Mānassollāsa on the Dakṣiṇāmūrtistotra contains the interesting information, 'संभवैतिह्ययुक्तानि तानि पौराणिका जगुः' (2. 18); see also Mānameyodaya : 'पौराणिका स्त्वष्टकमभिदधिरे संभवैतिह्ययोगात्' (sec. on *pramāṇa*).

That brahman is *sarva-śakti-nīlaya* is one of the fundamental doctrines of the Vaiṣṇava sects; cp. समस्ताः शक्तयश्चैता नृप यत्र प्रतिष्ठिताः (Viṣ. Pur. 6.7.70). The Jiv. ed. reads प्रभुः in the place of विभुः (in the 1st foot) and संज्ञितम् in the place of संज्ञिते (in the 2nd foot).

(59) The Jiv. ed. reads अविकल्प for अविकारि (in the 3rd foot.) *Avikalpa* = without *vikalpa*, doubt. *Vikalpa* may also mean qualification (*viśeṣaṇa*). An immutable entity must be bereft of all qualities or attributes. We may take *vikalpa* in the sense of *kalpanā* (imagination or false knowledge) also. आद्यमीशम् is read (in the 4th foot) in the Jiv. ed. The words *samudbhava*, *vṛddhi*,

pariṇāma and *apakṣaya* refer to the doctrine of *ṣaḍbhāvavikāra* of the Nirukta (1.3).

(60) Mark the use of *anu* in योजुगुणभुक् (in the 1st foot). It must be understood as bearing the sense of अनुवर्तते or अनुगच्छति; cp. अतएव च सर्वाण्यनु (Brahmasūtra 4.2.2); तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु (Vivekacūḍāmaṇi, 45). सकलसत्त्वविभूतिकर्ता means सकलसत्त्वानां विस्तारकर्ता (Śrīdhara). The Jiv. ed. reads मूर्तिविभागश्चेत् in the place of भाति हि मूर्तिभेदैः (in the 2nd foot).

(61) स्वरूपभवनाय has a variant स्वरूपमभवाय. Śrīdhara observes: स्वरूपमभवायेति पाठे षष्ठ्यर्थे चतुर्थी—अव्याकृतस्य स्वरूपं वन्दे । पूर्वपाठे तु कर्मणि षष्ठी, अव्याकृतं वन्दे इत्यर्थः.

(62) The view expressed in समस्तकरणैरूपकारकाय is most attractively described in Viṣṇu-p. 1.14.35 (गृहीतानिन्द्रियैरर्थानात्मने यः प्रयच्छति । अन्तःकरणरूपाय तस्मै विश्वात्मने नमः ॥ The Jiv. ed. reads सूक्ष्मविमलाय सदा in the place of सूक्ष्मबृहदात्मने (in the 4th foot).

(63) अपजन्मजरादिकां सिद्धिम्—Ancient teachers are fond of mentioning *jarā* while speaking of *mokṣa* or *duḥkha* : जरामरणमोक्षाय मामाश्रित्य यतन्ति ये (Gitā 7.29), तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः (Sām. Kā. 55), दुःखं जरामरणादिलक्षणमेव (Śaṅkara on Br-Up. 4.4.14), समानं जरामरणादिजं दुःखम् (Sām. Sū. 3.53), जरामरणदुःखयो रत्यन्ताभावोऽपवर्गः (Devala quoted in Mokṣakāṇḍa, p. 7).

R. S. Bhattacharya

LOOSE CROSS-REFERENCES AND VOCATIVES : THE
CASE OF THE ESCHATOLOGICAL CHAPTERS IN
VIṢṆUPURĀṆA AND BRAHMAPURĀṆA*¹

By

PETER SCHREINER

When comparing texts and trying to determine their relationship one important criterion are those passages which exist only in one or the other of the compared texts or testimonies. The question is, do we consider those extra lines as interpolations in the one or as abbreviations in the other text.

In many cases one simply cannot tell. In general, the assumption is that the Purāṇic textual tradition has been cumulative, that is to say new material has constantly accrued to it; consequently the longer text will, in general, be the younger text. But there are enough instances of abbreviations or of texts which contain what may be called an excerpt of another text.

One kind of what I would consider conclusive evidence in this regard is the inner cohesiveness of the text, which is among other things constituted by the advance and backward references the text contains, and by the narrative logic, either with regard to what can be known from earlier sections of a text or with regard to what the reader is made to expect in later sections. If such advance and backward references remain "loose", i.e. if something is presupposed which has not been told (backward reference), or if something is announced which is then never mentioned again (advance reference) in all those cases I believe we may conclude that something has gone wrong in the process of the redaction of the text.

* Abbreviations :

A. or AgP	Agnipurāṇa
Br. or BrP	Brahmapurāṇa
HV	Harivaṁśa
KC	Kṛṣṇacarita
Vi. or ViP	Viṣṇupurāṇa

1. We apologize for not reproducing diacritical marks in the transliteration of German words [Ed.]

The examples which I propose to analyse concern the relationship of Brahmapurāṇa (BrP) and Viṣṇupurāṇa (ViP). The eschatological chapters are not the only chapters which run parallel in the two texts. And in examining only these I can merely add one more piece of evidence to the analysis of the redaction history of both texts. To be able to determine the exact relationship of these texts is desirable especially in view of the disparate evaluation of the BrP by R. C. Hazra on the one hand and by W. Kirfel on the other. Kirfel had considered the BrP a testimony older than ViP and HV in those chapters which he collated on the topics traditionally referred to as "Purāṇapañcalakṣaṇa". Thus, it seems necessary and profitable also in view of the programmatic value for further research to examine the arguments used by Kirfel.

Kirfel argues (in this case with regard to the KC in BrP and ViP) that the version of BrP is older because it is shorter; he proposes to compare parallel texts verse by verse and to examine whether the additional verses can be explained as more or less mechanical additions (glosses which might originally have been written at the margin of a manuscript and were later taken over into the main text). Kirfel argues further with a view to the content of these additional verses : they contain repetitions, outpourings of a pious heart, accumulations of epithets, and "characteristic additions", i.e. additions which differ from the characteristics of the text to which they were added.¹

1. "Beide haben wörtlich den gleichen Text, der jedoch im Viṣṇup. durch im ganzen 162 Verse erweitert worden ist. [Ähnlich verhält es sich mit Viṣṇup. VI. 1-5, die mit Brahmap. 229-233 wörtlich übereinstimmen. Diese Kapitel handeln über die vier Zeitalter, den Weltuntergang usw.] Diese Verse stammen deutlich von zweiter Hand und sind hauptsächlich in den ersten Adhyāya's, die die so beliebte Jugendgeschichte Kṛṣṇa's behandeln, einfach eingeschoben worden. Wenn man die beiden Texte Vers für Vers miteinander vergleicht, erkennt man sofort die überzähligen Verse als Zusätze. Sie werden, wie üblich, in alten Handschriften an den Rand notiert und dann beim Abschreiben in den eigentlichen Textbestand aufgenommen worden sein. In diesen 162 Versen wird nun teils manches nochmals und dann schlechter und unbeholfener wiederholt, als es im ursprünglichen

All of these arguments deserve careful examination. It seems to be one of the dangers in Purāṇa research to generalize observations rather too early.

Let me follow Kirfel's advice and compare the parallel chapters on eschatology in ViP and BrP verse by verse, firstly by giving a concordance :

<i>ViP</i>	<i>BrP</i>
6,1.1-60	230.1-59
6,2.1	—
6,2.2ab	230.60ab
6,2.2cd-14	—
—	230.61
6,2.15-30	230.62-77
6,2.31-33	—
6,2.34-36	239.78-80
—	230.81
6,2.37	230.82
6,2.38-40	—
—	231.1-93
6,3.1-40	232.1-40
6,3.41	—
6,4.1-50ab	233.1-49
6,4.50cd	—
6,5.1-52ab	234-1-52ab
6,5.52cd-54	—
6,5.55-68	234.52cd-66ab
6,5.69-77	—
6,5.78-87	234.66cd-75

Texte schon gesagt war, teils sind sie Ergüsse eines frommen Gemütes, das sich in einer litaneiartigen Häufung von Epitheta genug zu tun glaubte, teils enthalten sie auch charakteristische Zusätze zum Urtext. [Siehe z. B. *Viṣṇup.* V. 1.82; vgl. *Harivamśa* śl. 3268 ff.]. Als Ganzes betrachtet, ist der Text des *Brahmap.*, der in kurzem Auszuge *Agnip.* Adhy. 12 wiedergegeben wird, also ursprünglicher als der des *Viṣṇup.*, und die Form der Sage ist hier demnach eine ältere..." W. Kirfel : *Kṛṣṇa's Jugendgeschichte in den Purāṇa.* In : *Kleine Schriften*, p. 300.

The first chapter presents a description of the conditions in the Kali age. In ViP this occasions the announcement of a report on what Vyāsa once said in this regard (beginning of ch. 2). In BrP Vyāsa is the narrator and consequently by such an announcement the narrator would have to refer to himself; the introduction is therefore not found; the munis directly present a question :

“At which time does a little righteousness (*dharma*) give rather great results ?” [230.60ab; 6.2.2ab]²

In ViP there is a second part to this question :

“And by whom is such righteousness easily achieved ?” [6.2.2cd]

This question is in ViP introduced as the topic of a discussion among munis. In BrP Vyāsa answers immediately to the munis by saying :

“In the blessed Kaliyuga, oh Brahmins, great result may result from little effort; in the same way women and Śūdras may be blessed; listen to something else !”³

From the point of view of stylistic analysis, questions and answers can be considered almost by definition to contain cross-references : The answer should be related to the question; and if our text contains questions which remain unanswered, or if a passage appears to be an answer to a question never asked, then this must either be explicable as a meaningful stylistic characteristic of the text or some other explanation should be looked for.⁴

2. From the structure of the references it will be clear which text is referred to.

3. 230.61 :

व्यास उवाच :

घन्ये कलौ भवेद् विप्रास्त्वल्पक्लेशैर्महत् फलम् ।

तथा भवेतां स्त्री-शूद्रौ घन्यौ चान्यन् निबोधत ॥

4. By speaking of “meaningful stylistic characteristic” I assume that the authors and redactors did not intentionally produce a meaningless text or non-sense; at the same time I wish to voice a warning against any hasty identification of what we, today and in a different cultural context, consider meaningful or “logical” with what may have seemed meaningful or logical or beautiful to the

By mentioning women and Śūdras, the answer of Vyāsa in BrP answers more than what was asked for; in the light of our knowledge of the text preserved in ViP, his answer seems to presuppose the second part of the question which was actually not put by the sages of the BrP. Of course one may assume that an answer covers more than was mentioned in the question; and if so, then a redactor of the ViP must have noticed that there was an answer to something not asked and consequently he thought it appropriate to add the second part of the question.

Let us recall, in the ViP the question was not put to Vyāsa directly, but it was a point of discussion among the munis. Vyāsa still has to be introduced to the episode; this is narrated in ViP 6,2.2-14 : The munis go with their questions to Vyāsa whom they meet while he is taking a bath in the Gaṅgā (Jāhnavī⁵) they wait near a tree until the sage would have completed his bath. They see Vyāsa immerse in the water three times; while emerging he praises Kali, the Śūdras and women. The text seems to be slightly repetitive : The Śūdra (sing.) and Kali are mentioned first; then the Śūdra is praised again in different words; and finally women are praised.⁶

If each submersion in the water is to be connected with one blessing, then the first mention of the Śūdra would have to be considered redundant and possibly secondary; the sequence of blessings would be : Kali, Śūdra, women.

authors and listeners of our texts. We do have to allow for a considerable discrepancy in the standards of literary logic, narrative stringency, redundancy etc.

5. It may be noted that this epithet of the river Gaṅgā also implies a kind of cross reference; it refers to the episode according to which Jahnu drank up the river which had inundated the place of his sacrifice; this episode is found in ViP 4,7.4-6 in the context of genealogies, where the word Jāhnavī does not occur. Apart from ViP 6,2.4 and 6,2.6 that epithet is found in ViP 1,9.2 and 4,3.23.

6. मग्नोऽथ जाह्नवीतोयादुत्थायाह सुतो मम ।

शूद्रः साधुः कलिः साधुरित्येवं शृण्वतां वचः ।

तेषां मुनीनां भूयश्च ममज्ज स नदीजले ॥ (६।२।६)

साधु साध्विति चोत्थाय शूद्र धन्योऽपि जाह्नवीत् ॥ (६।२।७)

निमग्नश्च समुत्थाय पुनः प्राह महामुनिः ।

योषितः साधु धन्यास्तास्ताभ्यो धन्यतरोऽस्ति कः ॥ (६।२।८)

Vyāsa then asks the munis about the reason for their visit. They reply that they had wanted to settle a doubt, but that they now first want to hear why Vyāsa praised Kali, the Śūdra and women. Vyāsa smilingly announces his answer....and there the common text of ViP and BrP is resumed :

Kali is praiseworthy because *japa* and *saṃkīrtana* of Keśava is all that is required.

A Śūdra is blessed because he is ¹red the effort of learning the Veda and of performing difficult rites and sacrifices including the fear of committing ritual mistakes and the restrictions in matters of food and drink; all he has to do is to serve the Brahmins.

Women are blessed because they only have to serve their husbands who, on the other hand, have the trouble of earning wealth, of protecting it, of spending it appropriately. The parallel passage (which was only summarized here) concludes by Vyāsa's saying :

“Therefore the third *sādhu* was uttered by me about women.”⁷

If we look again at Vyāsa's answer as given in the text of the BrP (230 61, quoted above) we realize that he did not say *sādhu* at all; he said *dhanya*, and that only twice. Further he did not use the word *yoṣitaḥ* but rather *stri*. This is a case of backward reference (Vyāsa is referring back to his own words, and he actually claims to quote them) which I would call “loose” since it points to something in the text which is not found. We may still assume that this kind of loose reference by Vyāsa to his own words does not overstep the conventions of free conversation, and that it was

7. The text reads :

योषिञ्छुश्रूषणाद् भर्तुः कर्मणा मनसा गिरा तद्धिता शुभम् (ViP. : एतद्
विषयम्) आप्नोति तत्-सालोक्यं यतो द्विजाः ॥
नातिक्लेशेन महता तानेव पुरुषो यथा ।
तृतीयं व्याहृतं तेन मया साध्विति योषितः ॥
एतद् वः कथितं विप्रा यन्निमित्तमिहागतः ।
तत् पृच्छत यथाकामं सर्वं वक्ष्यामि वः स्फुटम् ॥

(230.75-77; cf. ViP 6.2.28-30).

the more pedantic redactor of the ViP who felt disturbed by those loose ends and proceeded to tie them up. However, even in the text of the BrP Vyāsa continues by referring to something which can no longer be attributed to the liberties common in conversation : He asks the sages to explain the reason for their visit, to ask what they had come to ask. No such visit was mentioned in BrP. It is consequent of the redactor of the BrP to have omitted those verses in which the munis explain that their dispute has already been settled and where Vyāsa tells them that he had known about their question and had therefor knowingly anticipated the answer by his exclamations. But the redactor was not consequent enough in that he retained the reference to the coming of the munis in verse 230.77. The munis had not mentioned a reason for their visit (as in ViP 6,2.11); it was not told that they newly arrived; and they do not follow Vyāsa's invitation to ask a question. Rather, both texts continue with a summary of the reasons why Kali, Śūdra and women are blessed. The BrP inserts one verse (230.81) which most probably serves to introduce the topic of the following, equally inserted, chapter about the conditions at the end of a cosmic cycle (*yugānta*);⁸ and then Vyāsa concludes (in both texts) by stating that he gave his explanation without being asked for it.⁹ Again, for the version of BrP this is a backward reference without its point of reference in the text; rather the narrated episode contradicts this backward reference : In 230.60 the munis *did* ask a question (even though only half of it); thus, in BrP Vyāsa's explanations *are* asked for. Only in ViP they are actually not asked for but settle a dispute the topic of which is mentioned in verse 6,2.1.

Even if we allow for certain freedoms in relating conversations, I believe there can be no doubt that the text of the BrP shows clear traces of being copied from another text, since it retains certain loose backward references. Since the text of the ViP, which otherwise runs closely parallel to BrP, provides all the miss-

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8. By mentioning this word, which names the subject of the next chapter, the reader/listener is so to speak prepared for what follows. This may be considered an "implicit" cross-reference, in this case an advance reference.
 9. भवद्भिर्यदभिप्रेतं तदेतत् कथितं मया । अपृष्टेनापि घर्मज्ञाः.....; such statements constitute "explicit" cross-references, in this case a backward reference.

ing references and details, the obvious conclusion which offer itself will be that it was the text of the ViP which was copied and abbreviated by the redactor of the BrP.

I began by referring to W. Kirfel and by quoting his opinion regarding the relationship of ViP and BrP, uttered mainly with regard to the Kṛṣṇacarita. In his book "Zur Eschatologie von welt und Leben", which contains an edition of those chapters on eschatology which have parallels in several Purāṇas, Kirfel himself analyses the same chapters which have been analysed here. Concerning the episode of the visit of the munis to Vyāsa he is convinced that the shorter version of BrP is original and that ViP expanded and elaborated it.

Kirfel presents two arguments; one is the general consideration that abbreviation is uncommon in Purāṇic literature, expansion and interpolation, on the other hand, common; the other argument is a repetition of conclusions he drew with regard to the Kṛṣṇacarita in the above-mentioned article.¹⁰

In spite of the fact that he collated the parallel passages and translated the text in such a way that the differences in the parallel versions are apparent from the translation, Kirfel seems to have overlooked the instances of loose cross-references. In basing our conclusion on the loose backward references found in the BrP I hope to have substituted an observation about the "general conventions of Indian textual tradition" by a specific example which contradicts this general impression. In order not to repeat Kirfel's mistake I shall not conclude that BrP "in general" has abbreviated where ViP presents us with the longer text. BrP ch. 231 is an instance where BrP has extended the text. Thus, in the chapters on eschatology the BrP has abbreviated as well as interpolated. At

10. "Der umgekehrte Weg, daß nämlich der Kompilator des BrP die in Frage stehende Begebenheit in seiner Vorlage ausgemerzt und so einen verkürzten Text geboten habe, ist nicht annehmbar, da er im allgemeinen nicht nur den Gepflogenheiten indischer Textüberlieferung, sondern auch dem Verhältnis, in dem andere dem BrP und ViP gemeinsame Textstücke zueinander stehen, widersprechen würde." W. Kirfel : Zur Eschatologie von Welt und Leben. Ein purāṇischer Text nebst Übertragung in textgeschichtlicher Darstellung. Bonn 1959, p. 66.

least the abbreviations can be shown to betray the secondary character of BrP in comparison to ViP.

This conclusion can be corroborated by another stylistic parameter, viz. the dialogue setting as reflected in the vocatives (and other modes of address).¹¹

The starting point is provided by the following consideration :

ViP is related by Parāśara to Maitreya; thus all vocatives have to apply to a Brahmin in singular case; the eschatological chapters of BrP are related by Vyāsa to a group of sages; thus all vocatives must apply to Brahmins in plural case. If one text copied from the other, the vocatives are one instance in which a change was required to be carried out by the redactor. Does the kind of changes which can be observed allow any conclusions as to the direction of the dependence between the two texts ?

The following list includes all vocatives in BrP and ViP. A vertical line in front of the reference indicates that the vocatives are not addressed to the listener(s) of the Purāṇa but the narrator, or that they belong to a different dialogue setting (as in the case of ViP 6,2). Passages which have no parallel in the other texts have been encased.

<i>BrP</i>		<i>ViP</i>	
230.1	Vyāsa		—
230.2	mahāmune	6, 1.2	mahāmune (narrator)
230.3	śrūyatām bho muniśreṣṭhāḥ	6, 1.3	maitreya śrūyatām matto
230.4	dvijottamāḥ	6, 1.4	dvijottama
230.6	munayo 'ntyam	6, 1.6	maitreyāntyam
230.8	bhagavan	6, 1.8	bhagavan (narrator)

11. I used this parameter in a paper read at the World Sanskrit Conference in Philadelphia and in a paper read at the Deutsche Orientalistentag at Würzburg (Peter Schreiner : Zur Redaktionsgeschichte des Brahmapurāṇa, to be published in the Proceedings). In that paper I had examined only the vocatives in the Kṛṣṇacarita of both texts and had concluded that they clearly point towards a dependence of BrP on ViP. In examining the vocatives in the parallel chapters on eschatology in BrP and ViP I therefore do not apply any new method but only apply the already published argument to new material.

230.9a	bho viprāḥ	6, 1.9a	maitreya
230.9b	yat pṛcchadhvam mamānaghāḥ	6, 1.9b	yad bhavāñ chrotum icchati
230.9d	(mahattaram)	6, 1.9d	mahāmune
230.13	viprendrāḥ	6, 1.13	maitreya
230.14	dvijāḥ	6, 1.14	dvija
230.22	dvijāḥ	6, 1.22	—
230.23	vipra [sic]	6, 1.23	—

		6, 1.44/1	maitreya

230.44b	(atra)	6, 1.45b	maitreya
230.46d	viprā vicakṣaṇaiḥ	6, 1.47d	maitreya paṇḍitaiḥ
230.48d	dvijottamāḥ	6, 1.49d	(vicakṣaṇaiḥ)
230.49c	bho viprāḥ	6, 1.50c	maitreya
230.51d	viprāḥ	6, 1.52d	vipra
230.54d	munisattamāḥ	6, 1.55d	munisattama
230.57b	dvijāḥ	6, 1.58b	(nṛṇām)

230.61a	viprāḥ		

		6,2.1c	mahābhāga
		6,2.3d	maitreya
		6,2.4b	dvija
		6,2.13b	mahāmune

230.63b	dvijāḥ	6,2.16b	dvijāḥ
230.68d	dvijāḥ	6,2.21d	dvijāḥ
230.71c	munisārdulāḥ	6,2.24c	munisārdulāḥ
230.73b	dvijottamāḥ	6,2.26b	dvijottamāḥ
230.74b	dvijasattamāḥ	6,2.27b	dvijasattamāḥ
230.75c	dvijāḥ	6,2.28c	dvijāḥ
230.77a	viprāḥ	6,2.30a	viprāḥ
230.79b	munisattamāḥ	6,2.35b	dvijasattamāḥ

230.81d	munisattamāḥ		

230.82d	dvijāḥ	6,2.37d	dvijāḥ

		6,2.39a	mahābhāga

Inserted chapter in BrP.			
231.6d	munisattamāḥ		
231.54c	bho viprāḥ		

232.3a	bhagavan	6,3.3a	bhagavan (narrator)
232.4b	dvijāḥ	6,3.4b	dvija
232.5b	dvijāḥ	6,3.5b	dvija
232.9b	dvijasattamāḥ	6,3.9b	dvijasattama
232.12b	dvijottamāḥ	6,3.12b	mahāmune
232.12c	bho viprāḥ	6,3.12c	maitreya
232.13b	dvijendrāḥ	6,3.13b	maitreya
232.15c	muniśreṣṭhāḥ	6,3.15c	muniśreṣṭha
232.17d	munisattamā	6,3.17d	munisattama
232.18c	bho viprāḥ	6,3.18c	maitreya
232.21d	dvijāḥ	6,3.21d	dvija
232.22b	(diptabhāskaraiḥ)	6,3.22b	dvija bhāskaraiḥ
232.23b	dvijāḥ	6,3.23b	dvija
232.28d	dvijās tadā	6,3.28d	mahāmune
232.30d	munisattamāḥ	6,3.30d	munisattama
232.37c	viprāḥ	6,3.37c	vipra
232.38d	munisattamāḥ	6,3.38d	munisattama
232.39d	dvijāḥ	6,3.39d	dvija
		6,3.41b	munisattama
233.1b	dvijottamāḥ	6,4.1b	mahāmune
233.2c	bho viprāḥ	6,4.2c	maitreya
233.7b	viprendrāḥ	6,4.7b	maitreya
233.11b	dvijāḥ	6,4.11b	dvija
233.12b	dvijāḥ	6,4.12b	mune
233.29c	(mahābuddhiḥ)	6,4.30a	mahābuddhe
233.33b	dvijāḥ	6,4.33d	dvija
233.33d	dvijottamāḥ	6,4.34b	mahāmune
233.35b	viprāḥ praliyate	6,4.35d	maitreya liyate
233.36b	dvijendrāḥ	6,4.36d	maitreya
233.46a	bho viprāḥ	6,4.46b	maitreya
233.46d	dvijāḥ	6,4.47b	(tava)
233.47a	viprendrāḥ	6,4.47c	maitreya
233.48b	tapodhanāḥ	6,4.48b	mahāmune
233.49b	(tu kathyate)	6,4.49d	dvijocyate
233.49c	muniśārdulāḥ	6,4.50a	tava maitreya
		6,4.50c	brahman
234.1a	bho viprāḥ	6,5.1a	maitreya
234.6a	dvijaśreṣṭhāḥ	6,5.6a	dvijaśreṣṭha

234.8c	dvijavaraśreṣṭhāḥ	6,5.8c	(dvijavaraśreṣṭhaiḥ)
234.9d	munisattamāḥ	6,5.9d	munisattama
234.16d	munisattamāḥ	6,5.16d	munisattama
234.25d	dvijāḥ	6,5.25d	dvija
234.45d	(yātanādi) dvijotta- māḥ	6,5.45d	(yātanā) dvija (duḥsahāḥ)
234.49c	viprāḥ	6,5.49c	vipra
234.50a	dvijaśreṣṭhāḥ	6,5.50a	dvijāśreṣṭha
234.52d	viprāḥ (prajāyate)	6,5.55b	maitreya (jāyate)
234.58b	dvijottamāḥ	6,5.60d	mahāmune
234.60b	(vai) viprāḥ	6,5.62d	viprarṣe
234.60d	munisattamāḥ	6,5.63b	munisattama
		6,5.71a	dvija
		6,5.72c	maitreya
		6,5.73d	mune
		6,5.76b	maitreya
234.71	(doṣāṁś ca sarvān saguṇo hy atitāḥ)	6,5.83b	guṇādidoṣāṁś ca mune vyatitāḥ

Let me examine the material by classifying the changes which can be observed :

I. No changes occur, where changes are not required, e. g. in addressing the narrator (Vyāsa or Parāśara, to whom the same vocatives can apply). Instances are BrP 230.2, 230.B, 230.63-82, 232 3. There is one exception in 230.79. No changes occur, where the dialogue setting did not require any changes, as e. g. in the passage 230.62-82, where in ViP, too, Vyāsa addresses a group of sages.

The evidence of this group allows the conclusion that changes are not introduced arbitrarily or for the sake of stylistic variation as compared to the other text. No changes occur if changes are not necessary.

II. The repertoire of vocatives in both texts does not allow any immediate conclusions. This list includes all vocatives in the text, including those in passages which have no parallel in the

other text. In view of the long chapter 231 in BrP which is not found in ViP the average distribution of vocatives in BrP would come to less than in ViP.

<i>ViP</i>	frequency
maitreya	23
dvija	14
munisattama	8
mahāmune	7
mune	3
vipra	3
dvijaśreṣṭha	2
mahābhāga	2
dvijasattama	1
dvijottama	1
brahman	1
mahābuddhe	1
muniśreṣṭha	1
viprarṣe	1
14 vocatives	68
<i>BrP</i>	frequency
dvijāḥ	14
bho viprāḥ	8
munnisattamāḥ	8
viprāḥ	8
dvijottamāḥ	7
viprendrāḥ	3
dvijaśreṣṭhāḥ	2
dvijendrāḥ	2
anaghāḥ	1
tapodhanāḥ	1
dvijavaraśreṣṭhāḥ	1
dvijasattamāḥ	1
bho muniśreṣṭhāḥ	1
munayaḥ	1
muniśārdulāḥ	1
muniśreṣṭhāḥ	1
vipra [sic]	1
17 vocatives	61

The number of different vocatives is not really larger in BrP than in ViP, since *viprāḥ*, *bho viprāḥ* and similar variations have been counted separately. The distribution of vocatives used most is obviously different.

The case of *vipra* in the singular sticks out from this repertoire. The printed editions do not record any variants. The Hindi translator simply omits the word; the AITM translator substitutes a plural: "O brahmins, in the Kali age, the mind will always be manly and courageous." The text reads:

sadā sapauruṣam ceto bhāvi vipra tadā kalau :

One hesitates to explain this simply as a case of careless printing; the stroke which makes the *a* long could have been omitted, but the sandhi is also affected (*viprās tadā*). As it stands, this vocative does not fit the context of the BrP, while it would easily be explainable as an oversight on the part of the redactor.

III. Substitutions

A. In the first group of substituted vocatives I list those cases where a singular form in ViP is paralleled by the plural form of the same vocative in the BrP.

<i>Singular</i> (ViP)	<i>Plural</i> (BrP)	Frequency
dvija	dvijāḥ	8
dvijasattama	dvijasattamāḥ	7
vipra	viprāḥ	3
dvijaśreṣṭha	dvijaśreṣṭhāḥ	2
dvijasattama	dvijasattamāḥ	1
dvijottama	dvijottamāḥ	1
muniśreṣṭha	muniśreṣṭhāḥ	1

B. In the second group of substituted vocatives I list those cases where a singular form in ViP is paralleled by the plural of a different word or by some other variant:

<i>Singular</i> (ViP)	<i>Plural</i> (BrP)	Frequency
maitreya	bho viprāḥ	7
	viprāḥ	3
	viprendrāḥ	3
	dvijendrāḥ	2

		bho munisreṣṭhāḥ	1
		munayaḥ	1
		munisārdūlāḥ	1
mahāmune		dvijottamāḥ	4
		dvijāḥ	1
		tapodhanāḥ	1
mune		dvijāḥ	1
dvija		dvijottamāḥ	1
viprarṣe		viprāḥ	1

The number of syllables in the plural substitutions does not always correspond to the number of syllables of the singular vocative since other changes in the line may be involved.

If we compare groups A and B it becomes immediately obvious, that none of the vocatives in group B could have been transformed into its plural so as to conform to the new context. If the ViP redactor was the one who copied, his purpose would have been served by substituting the singular form of the word found in the text in all cases but one (*munayaḥ*); why should he have taken all the trouble to insert “*maitreya*” etc. (group B) if in 23 other cases (group A) he was content with substituting the simple singular form of the same repertoire of vocatives?

If, on the other hand, the BrP redactor is the one who copied, then group B contains exactly those vocatives where substitution of a plural form did not make sense (*maitreya*) or was not possible because the number of syllables would have changed (*mune-munayaḥ ṛṣe-ṛṣayaḥ*). Thus, change in the direction from ViP to BrP is explicable; change in the direction from BrP to ViP is not easily explicable.

Again one apparent exception strikes the eye in group B: *dvija* substituted by *dvijottamāḥ* (234.45/6,5.45d). The vocative *dvija* in ViP occupies the syllables 4 and 5 of the *pāda*. Syllable 5 has to be short; thus a substitution of *dvijāḥ* was excluded.

IV. Vocatives in ViP paralleled by something other than a vocative in BrP.

One can understand these cases on the basis of the hypothesis that the vocatives in singular in ViP were disturbing to the BrP redactor.

230.9d :

mahāmune belongs to those vocatives which could not be transposed to plural (group III. B); an adverb replaces it.

230.44b :

The vocative *maitreya* (group III. B) is replaced by a particle (which did not require to be changed if ViP had copied).¹²

232.22b :

The usual substitution of *dvijāḥ* for *dvija* did not fit the metre; the fifth syllable of the *pāda* has to be short. This explains the disappearance of the vocative. (A similar explanation was adduced in the case of 234.45; see above.)

233.29c/6, 3.30a

The vocative *mahābuddhe* is replaced by *mahābuddhiḥ* in nominative which cannot be construed in this sentence. (The AITM translation, p. 683, reads : "Thus there are seven Prakṛtis (causes) beginning with the supreme principle, the Cosmic Intellect." This makes "beginning with...the Cosmic Intellect" an attribute of "*prakṛtayaḥ*", and one would expect something like "*mahābuddh-yādayaḥ*" in the text. Kirfel in his edition of the text conjectures *sapta mahābuddheḥ*, thus accepting *mahābuddhi* as a synonym of *mahān*.¹³ *mahābuddhi* as name of that principle which otherwise called *buddhi* or *mahat* is not used in the text of the ViP and it does not occur at any other place in the BrP in that sense. As an epithet of respected people *mahābuddhi* is common in ViP and BrP. It occurs seven times in ViP, in addressing Maitreya (the listener of what Parāśara relates), Romaharṣaṇa, Dārūka, Vyāsa. In the BrP the compound occurs 26 times as an epithet of a variety of people, 17 times in vocative case.¹⁴ As for the principle, it is introduced

12. One may add here the case of 230.58c. where *viprah* replaces the vocative *vipra* in ViP ed. Bombay. (The above lists are based on the comparison of BrP ed. ASS with ViP ed. Veṅkaṭeśvara; this variant of ViP ed. Bombay 1902 thus does not figure in the lists.)

13. Eschatologie, p. 31, verse, 30.

14. Such statements about the non-occurrence of a particular term, or about the frequency of occurrence of a word can be made with a fair amount of accuracy; thanks to the indices prepared by the Tübingen Purāṇa Project. Cf. P. Schreiner, R. Sohnen : Indices and text of the Brahmapurāṇa. Wiesbaden : Harrassowitz, 1987.

in 6, 4.28 as *mahān*; the same word is repeated in the next line. In this line BrP, also, mentions *mahān*, though it has changed the preceding line so as to introduce this principle as *mahābuddhi* (reading *mahābuddhir vicakṣaṇā* for *mahā vai buddhilakṣaṇāḥ* in ViP). The fact that *mahān* has not been replaced in BrP 233.29a, in addition to the fact that *mahābuddhi* in 233.29c cannot be construed and is not otherwise known in these texts as a name of *buddhi* or *mahat*, makes it plausible to see both occurrences of *mahābuddhi* (in 233.28d and in 233.29c) as connected with each other. Most probably the necessary change of the vocative occasioned the introduction of this new philosophical term.¹⁵

233.39b :

Since the vocative in ViP is joined in *saṁdhi* to *ucyate* only one syllable remained to be substituted for. The particle *tu* which was chosen led to the change of *ucyate* to *kathyate*.

234.71 :

A plural like *dvijāḥ* would have offered itself; possibly the Sāṁkhya notions of that verse were unfamiliar to the BrP redactor. In any case there does not seem to be a “mechanical” explanation for the variant.

This list only includes vocatives, a number of related changes could have been included where other modes of address (imperatives, personal pronouns) are used. I wish to mention only the case of 234.36d/6, 5.36d, where both texts have *śṛṇu*, a vocative which only fits the dialogue setting of ViP but is out of place in the case the BrP, where Vyāsa addresses a number of sages, not just one. This is a clear case of oversight on the part of the redactor who in adjusting the dialogue setting of the BrP overlooked this imperative. 234.43c/6, 5.43c provides an instance of a changed imperative (*śṛṇudhvam* for *śṛṇuṣva*).

15. By the way, it is at this place where the numbering of verses in ViP and BrP begins to vary; ViP follows the coordination of verses and topics by making verse 6,4.27 contain three lines and thereby including the gloss which characterizes *bhūtādi*. Verses 28 and 29 consist of only one line, verse 30 concludes this section. Thus in ViP this chapter apparently has one verse more, while it only appends one line at the very end of the chapter.

V. Vocatives in BrP not paralleled by a vocative in ViP.

This group is the one which most clearly contradicts the starting hypothesis. If the BrP redactor was the one who changed the vocatives and if he changed only where it was necessary, then why should he have introduced a vocative without reason? Seven instances belong at first sight into this group :

230.9b :

Two substitutions (III. B and IV) in this ~~verse~~ were already shown not to contradict our hypothesis. In the case of *anaghāḥ* the vocative belongs to a *pāda* which was totally rephrased in order to replace the address of Maitreya as *bhavān*.

230.22 :

The redactor of BrP obviously used a text which was closer to the text of ViP as printed in the edition of Gopāla Nārāyaṇa, Bombay 1902 :

ViP : अभ्यर्तितोऽपि सुहृदा स्वार्थहानि न मानवः ।

BrP : अभ्यर्तितोऽपि सुहृदा स्वार्थहानि तु मानवः ।

ViP : पणार्धार्धमात्रेण करिष्यति तदा द्विज ॥

BrP : पणस्याधर्धमात्रेऽपि करिष्यति तदा द्विजाः ॥

On the basis of this variant in ViP the case has to be, considered as belonging to group III. A. By replacing *na* by *tu* the BrP has obviously corrupted the original and made a straightforward translation of the text difficult. Kirfel decided for the reading as in ViP ed. Bombay 1902; he does not register the variant of BrP at all.

230.23b :

The non-fitting vocative in singular has already been discussed above. A mechanical explanation is not possible. If a suggestion based on considerations of content be allowed, the BrP redactor may be assumed to have wanted to tone down the anti-brahminical statement of ViP.

230.48d :

One plausible explanation would be to assume that the copy or version of ViP which the redactor of BrP used did have a vocative in singular (cf. above on 230.22). The printed editions of ViP at

hand do not allow to verify this assumption; ViP ed. Bombay 1902, however, reads *dvijottamaiḥ* instead of *vicakṣaṇaiḥ*. The variant may thus be based on a defective *akṣara* in which the superscript strokes had broken away. The Vaṅkateśvara edition of BrP reads *vicakṣaṇaiḥ*; the same reading is listed for ms. *kha* in ed. ASS.

230.57b :

The same consideration as in the preceding case might apply here; however, there are no variants which point in that direction.

233.46d :

The vocative in BrP replaces a personal pronoun addressing Maitreya and is thus explicable as one of the required changes.

234.8c :

ViP ed. Bombay 1902 has *dvijavaraśreṣṭha* (cf. 230.22 above). If based on this reading, the vocative in BrP would fall under group III. A.

Thus, only two cases remain which cannot be shown to support the starting hypothesis. In the light of the otherwise unanimous evidence pointing in the direction of a dependence of BrP from ViP, and in view of the fact that no critical edition of BrP is available which would allow to evaluate variants more systematically, one may be ready to allow for these cases as the inevitable fuzzy edges in the picture.

Kirfel's philological acumen and immense contribution to Purāṇa research are beyond doubt and make me hesitate to offer any critical considerations. With regard to the methodological problems mentioned at the beginning of this paper and raised in criticizing Kirfel, it may be stated as a sound principle that one should start with what may be called the lower levels of textual analysis before advancing to the more comprehensive and complex levels. The level of comparison of variant readings, for example, can be considered a lower level than analysis of the outline of a text, i.e., of the "logical sequence of thoughts" postulated by Kirfel. Analysis of the stringency with which a dialogue setting has been implemented and maintained throughout a text can be considered a lower level of analysis than content analysis (myths,

philosophical concepts, religious attitudes, etc.) of what is related in that dialogue setting.

In the light of our comparison of vocatives and of loose cross-references Kirfel's conclusions drawn from the outline of the compared texts can no longer be as convincing as they must have appeared to him. Kirfel begins by stating the difference in the division of chapters. What is two chapters in ViP (6,1-2) constitutes one chapter in BrP (230.1-59 and 230.60-92). In explaining what may have induced to redactor of the ViP to divide that chapter and to introduce the episode of the sages visiting Vyāsa, Kirfel has recourse to what I would call "psychological explanations". The redactor is supposed to have wanted to increase the sanctity of his text by attributing it to the legendary Vyāsa. Since the ViP is related by Parāśara, the redactor had to invent the episode in order to introduce Vyāsa as narrator, the function which he has already in that section of the BrP.¹⁶

In the light of the fact that it was BrP which copied from Vip, the arguments which rely either on the logical sequence of topics or on the psychological motivations of the redactor (pious

16. "Dem Kompilator des Vi.—Kapitels lag offenbar ein Text oder ein Textstück vor; das sich im Br. auf den alten großen Weisen Vyāsa oder Vedavyāsa Dvaipāyana zurückführte (....) und der Belehrung der Brāhmaṇen dienen sollte, während das Vi. dem Parāśara in den Mund gelegt wird und sich an Maitreya wendet. Um hier nun die Einschaltung des Vyāsa zu motivieren, dürfte der Kompilator des Vi. wohl jene Begebenheit erdichtet und ihr zunächst den Zusammenhang angepaßt haben. Da in diesem Kapitel die Ausführungen des Br. unmittelbar und logisch an die des 1. Kapitels anschließen—wie bereits gesagt, bilden das 1. und 2. Kapitel in diesem Purāṇa ja eine Einheit, lassen sich die überschüssigen Verse im Vi. aus dieser Situation heraus ohne Zwang als sekundäre Zusätze erklären. Wie bei der Kompilation der Purāṇa's überhaupt und bei der redaktionellen Zusammenfassung vielfach älteren Textmaterials nach bestimmten Gesichtspunkten, so z. B. nach dem der Abfolge eines Kalpa's, so hat auch bei der des Vi. die "pia fraus" eine Rolle gespielt, um die in ihnen vorgetragenen Lehren oder Berichte weit in die Vorzeit zu projizieren und ihnen dadurch ein höheres Ansehen zu verleihen". W. Kirfel : Eschatologie, p. 65 f.

fraud) lose much of their force. They could have adduced for the copying redactor of the BrP with equal conviction, since it was he who adapted a text related by Parāśara and let it be related by Vyāsa. At any event, Parāśara should stand above Vyāsa in the hierarchy of the authoritativeness of narrators by one generation since Parāśara in the ViP refers to Vyāsa as “my son” (e. g. 6.2.4 and 6).

By the same token Kirfel's arguments in evaluating AgP in its relation to BrP and ViP can be questioned. Kirfel observes : At the beginning of the first as well as the third chapter we find an explication of the division of time. This procedure is said to contradict the logical sequence of thoughts, which must be presupposed with the author of a text. If both chapters were written by the same author, then the treatment of the divisions of time at the beginning of the first chapter would have sufficed. It may thus be concluded that both chapters, which have been compiled by the redactor of the ViP, stem from different authors. The compiler of the AgP, on the other hand, knew only the second text. This also makes plausible why the redactor of BrP inserted an additional chapter with related contents (i. e. ch. 231 on the Kaliyuga and the return of the Kṛtayuga) at that place; for him the first two chapters and the last three chapters were separate texts. Kirfel concludes that the whole section consists of two different texts of comparable content, that the version of ViP is younger than the version of BrP and that the compiler of AgP only knew the second of the two texts which have been combined in BrP and ViP.¹⁷

17. “Vergleicht man nämlich den Eingang des 1. und des 3. Kapitels miteinander, so erkennt man sogleich, daß in beiden zunächst der gleiche Gedanke, nämlich die systematische Entwicklung der Zeitgrößen vorgetragen wird, wenn dieses im 1. Kapitel auch in einer etwas gedrängteren Form und im 3. etwas ausführlicher geschieht. Dieses Verfahren widerspricht der logischen Abfolge von Gedanken, wie sie bei dem Verfasser eines Textes vorausgesetzt werden muß. Würden nämlich beide Kapitel auf den gleichen Autor zurückgehen, hätte ihm die einmalige Behandlung der Zeitmaße als Beginn des 1. Kapitels vollauf genügen müssen. Hieraus darf man mit Recht schließen, daß jene Kapitel verschiedenen Ursprungs sind. Wir haben es in Wirklichkeit hier also mit zwei individuellen Traktaten verschiedenen, wenn auch verwandten Inhaltes zu tun, die nur im Vi. äußerlich

In the light of the revised relationship of BrP and ViP one cannot conclude anything new about the position of the AgP; it may simply not have known the BrP which may have originated in a different region of India; its redactor was eclectic no matter whether he excerpted from ViP or from BrP.

One should, however, revise our assumptions concerning the logic of what can be accepted as "logical sequence of thoughts" and, consequently, our criteria of what can be accepted as stemming from a single author.¹⁸ Obviously the repetition of verses on the division of time in ViP 6.1 and 6.3 did not disturb the redactor/author of the ViP; and it did not disturb the redactor/compiler of BrP. It also did not disturb all those copyists and translators and reciters of both texts which contributed to the tradition of the texts inclusive of their repetitions.

This methodological caveat is not meant to plead for an uncritical attitude towards repetitions, contradictions, variations in the treatment of the same topic. All observations concerning these stylistic and topical characteristics of a text need to be carefully collected. The warning applies only to the conclusions drawn from such observations.

aneinander geschweißt worden sind. Dagegen hat der Kompilator des A. offenbar nur den zweiten Text gekannt, der lediglich die drei letzten Kapitel umfaßte. Jetzt wird es auch verständlich, daß im Br. vor dem 3. Kapitel ein solches mit abweichendem, wenn auch verwandtem Inhalte eingeschoben wurde und die beiden ersten Kapitel in ihm noch eine Einheit bilden. Für den Kompilator dieses Pur-a. na's existierten im Bereiche unseres Abschnittes noch zwei verschiedene Texte, während der des A. nur den letzteren kannte....In unserem Falle ergibt sich bereits einwandfrei, daß der Abschnitt aus zwei verschiedenen Texten ähnlichen Inhaltes besteht, die Version des Vi. so, wie sie vorliegt, jünger ist als die des Br. und der Kompilator des A. nur den zweiten der hier kombinierten Texte gekannt und exzerpiert hat". W. Kirfel : Eschatologie, p. 67 f.

18. Cf. my review of S. A. Srinivasan : Studies in the Rāma Story. On the irretrievable loss of Vālmiki's original and the operation of the retrieved text as seen in some versions of the Vālin-Sugrīva episode. Wiesbaden 1984, in : Indo-Iranian Journal 30, 1987, p. 45-49.

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TWO DISTINCT GROUPS OF INDIAN SUN-PRIESTS :
AN APPRAISAL

By

V. C. SRIVASTAVA

Of all the religious systems of India the Sun-cult occupied an unique position in the sense that it was the only sect which came to be indistinguishably associated with a foreign priesthood¹ and was developed under its impact² in ancient times. Indian Sun-priests of foreign origin came to be known by various designations—Maga³, Bhojaka⁴, Vācaka,⁵ Yājaka,⁶ Pūjaka⁷ Sevaka⁸, Śākadvī-

1. The Sāmba-legend is the main source for the advent of the Magian priests from Śākadvīpa which is corroborated by inscriptions and foreign notices. Cf. *Sāmba Purāṇa* (Śrīveṅkateśvara Press Bombay, 1899), 26.27-50; *Bhaviṣya Purāṇa* (Śrīveṅkateśvara Press. Bmbay, 1897), 1.139.70-93; *Brahma Purāṇa*, (Anandāśrama Sanskrit Series, Poona, 1895), 20; *Bṛhatsamhitā*, (ed. H. Kern, Bibliotheca Indica, 1865), 60. 19; *Epigraphia Indica*, 1893, Vol. II, 338. For details see V. C. Srivastava, *Sun-worship in Ancient India*, Allahabad, 1972, 248-250.
2. It is the reoriented Sun-cult under Magian influence that became the established cult from the Kuṣāṇa period till the 13th century A.D, whose standard documents are the *Sāmba and the Bhaviṣya Purāṇas*; cf. R. C. Hazra, *Studies in the Upa-Purāṇas*, Vol. I, Calcutta, 1958, 30 ff.
3. Srivastava, *op. cit.*, 1972, 240-250 cf. *Magvyakati* of Kṛṣṇadāsa Misra, A. Weber, Akademi der Wissenschaften zu Berlin, June, 1879.
4. *Ibid.*, 260; L. P. Pandey, *Sun-worship in Ancient India*, Delhi, 1971, 167-168 cf. *Bhaviṣya Purāṇa*, 1.117. 1-76, 1.139.9-68. I. 140. 1-50, 1.141. 4-14, 1.142. 1-29.
5. *Sāmba Purāṇa*, 1.140.24.
6. *Bhaviṣya Purāṇa*, 27.4 and 23.
7. *Bhaviṣya Purāṇa*, 1.146.1 and 8.
8. *Ibid.*, 1.146.14 cf. D. R. Bhandarkar, *Epigraphia Indica*, Vol. IX, 279.

piya Brāhmaṇa⁹, Sūryadvija¹⁰, and there is a sizeable number of Śākadvīpiya Brāhmaṇas or Magas still present in north Indian population¹¹ who are Sun-worshippers and sometimes priests of local Sun-temples in Bihar (India).¹² Many questions concerning these Sun-priests of foreign origin have engaged the attention of scholars since 1808¹³ but in spite of much ingenuity shown in this matter there are still holes here and there in the reconstructed picture of Indian Sun-priests of foreign origin which could not be filled by all the cheese of answers provided by the scholars—Western and Eastern both for the last 180 years.¹⁴ One such unresolved problem is whether there was only one group of foreign priesthood of Indian Sun-cult with various names as was generally believed¹⁵ or there were two distinct groups of Indian Sun-priests—the Maga and the Bhojaka as it has recently been asserted by Heinrich von Stietencron.¹⁶ The present paper is limited to an

9. *Sāmba Purāṇa*, Ms. No. 4094 of Asiatic Society, Bengal identifies Śākadvīpiya Brāhmaṇas and the Magas, cf. H. H. Risley, *The Tribes and Castes of Bengal*, Vol. I, 1891; A. Mitra, *The Tribes and Castes of West Bengal*, Census 1951, West Bengal, 1953, 238.
10. D. R. Sahani, *Epigraphia Indica*, Vol. XXII, p. 98—*Upendraputra Jayantrāja Āvanī Sūryadvijaḥ Kāyastha Śrī Bhogiga Sūryadvijaḥ*.
11. D. Mitra, Foreign Elements in Indian Population, *Cultural Heritage of India*, Vol. II, 613-615.
12. The Maga-Śākadvīpiya Brāhmaṇas have organised themselves in Bihar and take out a magazine known as *Arunprabha*, Vol. II, 14 June, 1987.
13. For the first time Wilford gave a summary of the chapters of the *Bhaviṣya Purāṇa* concerning the Sāmba-legend and referred to the Magas in 1808 in *Asiatic Researches*, Vol. XI, 70 ff.
14. For a summary of such works see Heinrich von Stietencron, *Indische Sonnenpriester, Sāmba und die Śākadvīpiya-Brāhmaṇa*, Wiesbaden, 1966, for works after 1966 see Srivastava, *op. cit.*, 1972, pp. 241-260, R. K. Arora, *Historical and Cultural Data from the Bhaviṣya Purāṇa*, New Delhi, 1972, C. D. Pandey, *Sāmba Purāṇa eka Sāṃskritika Adhyayana*, Allahabad, 1986.
15. R. C. Hazra, The Sāmba Purāṇa through the Ages, *Journal of Asiatic Society, Letters*, Vol. XVIII (2), 1952, 90-111, Srivastava, *op. cit.*, 1972, 260, L. P. Pandey, *op. cit.*, 1971, 168-169.
16. Stietencron, *op. cit.*, 276.

appraisal of this vital issue of Indian Sun-priests which may have revolutionary¹⁷ repercussions on the entire content and direction of the Sun-cult in ancient India.

Bases of the thesis of two Distinct groups of Indian Sun-Priests

The main basis of Stietencron's thesis is textual from which emanate other grounds. In his opinion the author of the original portion of the *Sāmba Purāṇa* is not familiar with the Bhojakas¹⁸ because there is no genuine reference to the term—*Bhojaka* in the first group of this Purāṇa. The two references to *Bhojaka* at 27.3 and 36.37a of the printed edition of the *Sāmba Purāṇa* (Śrīveṅkaṭeśvara Press, Bombay, 1899) do not agree with the manuscript (No. 3619 of India Office Library, London) and as such appear to have been changed by the printer under the influence of the *Bhaviṣya Purāṇa* which was printed two years earlier at the same press.¹⁹

From this textual basis it has been found that the origins of the Magas and the Bhojakas differ, the religious fundamentals of these two also differ and their social status vary in the Purāṇic records. In his opinion the Magas accepted the Vedas as they had no scripture of their own and integrated in Indian society while the Bhojakas had their own Vedas, claimed descent from Zarathuṣṭra and were Zoroastrians and as such did not integrate into the Brāhmaṇical society and carried the odium of an extra-vedic people of low social standing as is revealed by the *Bhaviṣya Purāṇa*.²⁰ He deduces the word—*Bhojaka* from a Middle Iranian form—*bojāk*²¹—healer, saviour. In view of above considerations he propounds the thesis of two distinct groups of Indian Sun-priests of foreign origin.

Critical Appreciation of the Textual Basis of Stietencron's thesis

The author of the original chapters of the *Sāmba Purāṇa*

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17. *Ibid.*, 276 writes—'If one is to accept that the Magas and Bhojakas are two distinct groups of priests the consequences for the evaluation of our textual material are revolutionary'.
 18. *Ibid.*, 276.
 19. *Ibid.*, 276.
 20. *Ibid.*, 277.
 21. *Ibid.*, 280.

appears to have been familiar with the Bhojakas because there are references to the term—*Bhojaka* in the original portions of the *Sāmba Purāṇa*'s manuscripts of the Asiatic Society, Bengal. The manuscript No. 4091²² contains reference to Bhojaka at 26.3 (instead 27.3 of the printed edition)—*kintucintayataḥ sūryacintayitvā ca bhojakān jānampratitathācaiṣām hṛidayemaṁsamśayah*. In this manuscript chapter 33-35 are missing and as per scheme of this manuscript chapter 35 should be treated as chapter 36 of India Office Library manuscript No. 3619.²³ As such it is not possible to ascertain whether the other reference (36.37a) has 'Bhojaka' or not. However, this manuscript has a full, though short, chapter No. 38 where there are direct references to the Bhojakas in association with the Magas—*pūjite bhojake virah ādityaḥ pūjito bhaveta| bhuñjate vaigehe bhojakā yadunamdana||* 38.4. which is repeated at I.147.29 in the *Bhaviṣya Purāṇa*.

Similarly another manuscript No. 4093 of Asiatic Society, Bengal has a reference to the Bhojakas at 35.29 (instead of 36.37a)—*anena vidhinā dattvā dhūpaṁsūryāya bhojakaḥ utkṣiptenaivadhūpenaviśudha bhajahamtatah*. This manuscript has references to the Magas and the Yājakas at 26.4 and 26.6 but the Yājakas are said to indulge into practices like *dhūpa*, *param*...²⁴ etc. to Sūrya as a Bhojaka does according to the printed edition of the *Sāmba Purāṇa* (36.36-37) and the manuscript No. 4093 at 35.29.

Another manuscript No. 4094 of the *Sāmba Purāṇa* of Asiatic Society, Bengal which consists of one chapter only identifies the Magas and the Sākadvīpiya Brāhmaṇas.²⁵ The chapters where references to the Bhojakas are found in the manuscripts cited above belong to the original stratum.²⁶

22. H. P. Sastri, *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Collection under the Care of the Asiatic Society, Bengal*, Vol. 5, Calcutta, 1928.
23. J. Eggeling, *A Descriptive Catalogue of the Sanskrit Manuscripts in the Library of India Office*, London, Vol. VI, 1944, No. 3619.
24. Sastri, *op. cit.*, No. 4093.
25. *Ibid.*, 4094.
26. R. C. Hazra, *Studies in the Upa-Purāṇas*, Vol. I, 57 cf. V. C. Srivastava, tr. *The Sāmba Purāṇa*, Allahabad, 1975, 101 fn. 2.

In view of the above facts it is wrong to assume that the author of the original portions of the *Sāmba Purāṇa* did not know the Bhojakas and the references to Bhojaka in the printed text are manipulations of the printer under the influence of the *Bhaviṣya Purāṇa*. The correct position appears to be that the *Sāmba Purāṇa* was familiar with the Magas, Bhojakas, Yājakas, Śākadvīpiya Brāhmaṇas and others and whatever little points of difference between the Magas and the Bhojakas or Yājakas existed were mentioned in the work.²⁷ The *Sāmba Purāṇa* does not distinguish between these priests in such a distinct fashion as to warrant the existence of two distinct groups of Indian Sun-priests.

Critical Appreciation of Historical Grounds of Stietencron's thesis

Historical grounds of the thesis such as the difference in the origin, variations in their religious fundamentals and dissimilarity in their social status lose their strength because the textual basis from where they get life has been proved wrong. Nevertheless, these grounds may be evaluated not only in the light of the Purāṇic texts (which are too much mixed up and corrupted in course of time) but also in the light of the entire process of social change, subtle mechanism of Indianization and powerful dynamics of acculturation of a foreign institution in the traditional yet liberal and tolerant Indian society as is evidenced by literature, inscriptions, foreign notices, and archaeological findings as well as the present day practices of Śākadvīpiya Brāhmaṇas.

The difference in the origin of the Magas and the Bhojakas as seen by Stietencron is not an historical reality because the story of the origin of these Indian Sun-priests in the *Bhaviṣya Purāṇa*²⁸ appears to have been invented with a view to showing the Indianization of the foreign priesthood. In the *Sāmba Purāṇa* there is no mention of the origin of these priests except that they belonged

27. *Sāmba Purāṇa*, 27.7. 22-23.

28. The Hārālilā episode symbolizes the acculturation of Indian and Iranian-Zoroastrian elements, cf. *Sāmba Purāṇa*, 27.9-10.

to Śākadvīpa²⁹ and had four Vedas³⁰ whose names have not been specified. But the *Bhaviṣya Purāṇa* connects the Magas with Jaraśastra who is said to have been born out of the conjugation of the Sun-god with Nikṣubhā in the fire.³¹ They are said to be masters of the Vedas and Vedāṅgas.³² In another reference to the Magas (not the Bhojakas) it is said that they have four Vedas—Veda, Viśvavada, Vidid and Aṅgirasas which are contrary to Brāhmaṇical Vedas.³³ It is difficult to agree with Stietencron that this feature is of the Bhojakas because the text clearly associates this feature with the Magas.³⁴ Needless to remind that the Magas were the worshippers of the combined form of the Sun and the Fire³⁵ and the episode is quite transparent to reveal that the foreign priesthood with Iranian features was tried to be Indianized by such invented stories of their origin.³⁶ There are examples of Iranian features of the Sun-images having been Indianized by similar legends in Indian literature.³⁷ The process of acculturation

29. *Sāmba Purāṇa*, 26, 27-28—

*na yogaḥ paricaryāyām jambudvīpe mamānagha|
mama pūjākarān gatvā Śākadvīpad ihānāya |*

30. *Ibid.*, 25.32-33—

*nirmītā vai purā mayā|
tebhyo vedāś ca catvāraḥ sarahasya mayeritāḥ|*

31. *Bhaviṣya Purāṇa*, I. 139.31-44.

32. *Ibid.*, I. 139.62—

magavāṁśe mahātmāno vedavedāṅgapāragāḥ

33. *Ibid.*, 1.140.36-38—

*ta eva viparītās tu teṣāṁ vedāḥ prakīrtitāḥ|
vedo viśvavadaś caiva vidud aṅgirasas tathā|| 37*

34. *Ibid.*, Cf. Pandey, *op. cit.*, 1971, 167.

35. Frank Cumont, *The Mysteries of Mithra*, New York, 1956, p. 30 ff.; V. H. Moulton, *Early Zoroastrianism*, London, 1926, 182-253.

36. The legend of the origin of the Magas from Sūrya and Nikṣubhā in fire is indicative of it, *Bhaviṣya Purāṇa*, 1.139.30-67 which is associated with Jaraśastra, four Vedas of Iran, and other Zoroastrian features which ultimately were mixed up with the Bhojaka.

37. The effort to Indianize the Iranian features may be seen in legend of Jamadagni, *Mahābhārata*, XIII, 96.13 and stories explaining foreign traits in Indian fashion Cf. J. N. Banerjea, Myths Explaining some Alien Traits of the North-Indian Sun-icons, *Indian Historical Quarterly*, Vol. XXVIII, 1952, L. P. Pandey, *op. cit.*, 177-180.

involves the give-and-take spirit. It is this subtle process that may be seen in the retention of the original foreign Zoroastrian feature and the imposition of Hārātilā episode which shows the combined form of the Sun and the Fire with the primacy of the former.³⁸ There are two reasons given in the *Bhaviṣya Purāṇa* for the name *Bhojaka*. Firstly, they are known as Bhojakas as they are the giver and eater of the food of the Sun-god³⁹ and as they were born of the daughters of the Bhojas.⁴⁰ Magas are fire-born while the Bhojakas are the Sun-born.⁴¹ The Bhojakas are related to the Magas because they are said to have been married to the daughters of the Magas.⁴² From these different accounts of the Bhojakas two historical inferences may be drawn. Firstly, the Bhojakas entered into matrimonial alliances with the local population including Indianized foreign Magas and secondly, they were the acceptors of the gifts given to the Sungod. They are described as of good family, born in Āryadeśa, well-versed in Saura texts and other Vedas⁴³ and the Gāyatri hymn etc.

Stietencron's derivation of the word —*Bhojaka* from the Middle Iranian form—*bōzvak* is farfetched and is not supported by any literary reference. It is a suspect in view of the presence of the term—*Bhojaka* (of course in an administrative context) from

38. *Bhaviṣya Purāṇa*, 1.139. 33-48 cf. Hazra, *op. cit.*, 1952.
39. *Bhaviṣya Purāṇa*, 1.117.53-54, 1.143.26—
nābhojyaṃ bhujjate yasmāt tenaite bhojakā matāḥ|
magam dhyāyanti te yasmāt tena te magadhāḥ
smṛtāḥ|| 53
bhojayaṃti ca māṃ nityaṃ ten te bhojakāḥ smṛtāḥ|54a
40. *Ibid.*, I.140, 19,35—
bhojavamśasamutpannāḥ kanyakāḥ samalamkṛtāḥ|
varayitvā kṛtaṃ teṣāṃ vipra praṇayanam śubham||19

bhojakanyāsu jātatvād bhojakās ten te smṛtāḥ|35a
41. *Ibid.*, 1.139.44—
agnijātyā magāḥ proktāḥ somajātyā dvijātayaḥ|
bhojakādityajātyā hi divyās te parikṛtitāḥ ||44
42. *Ibid.*, 1.140.9—
kanyādānam kṛtam teṣāṃ magānām bhojakottamaiḥ|9a
43. *Ibid.*, 1.135.59-60—
kulīnaḥ śraddadhānaścāryadeśa-samudbhavaḥ|
na sthūlo na kriśo dīrghaḥ sauraśāstraviśārādaḥ||59

quite early times in India.⁴⁴ There are evidences that the Maga-Bhojaka Brāhmaṇas were given the rights over villages and they assumed the position of landlords or Zamindars in historical times particularly in the Gupta and post-Gupta periods.⁴⁵ It appears that the term—*Bhojaka* was not indicative of a caste originally as it was an administrative office given to Brāhmaṇas and other influential men of the village which ultimately turned out to be feudatories/Zamindars in early medieval period.⁴⁶ This class must have included the Magas⁴⁷ who were popular and well-settled in India from quite early times. The Magas who were Bhojakas ultimately turned out to be separate Brāhmaṇical caste which entered into marriage-relations with the local and foreign population.⁴⁸ There is one very significant reference in Hunḍa Inscription (774 A. D.)⁴⁹ which informs that a Kāyastha Śrī Bhogika was named a *Sūryadvija* because he was a Sun-worshipper. In view of these facts much reliance cannot be placed on the difference in the origin of these priests for a sound historical thesis of two distinct groups of Indian Sun-priests.

The differences in the cult-practices of the Magas and the Bhojakas seen by Stietencron are marginal and illusory. The alleged differences in the cults of the Magas and the Bhojakas may be attributed to such extraneous as the arrival of these priests in three

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44. R. S. Sharma, *Material Progress, Taxation and State Formation in the Age of Buddha*, B. P. Sinha Felicitation Volume, Delhi, 1987, 255-260.
 45. Deo Barnārk Inscription refers to it, see J. F. Fleet, ed. *Corpus Inscriptionum Indicarum*, Vol. III, pp. 213-218 cf. *Bhaviṣya Purāṇa*, I. 117.34-37 states that all wealth, house, village, and town given to the Sun-god may be enjoyed by the Bhojakas because they as sons of the Sun-god have right over their fathers' property.
 46. D. C. Sircar, *Indian Epigraphy*, Delhi, 1965, Ch. 8, sec. 2.
 47. Cf. Deo Barnārk Inscription, Fleet, *op. cit.*, 213-218.
 48. *Bhaviṣya Purāṇa*, I. 140.35, I. 140.9.
 49. Hunḍa inscription refers to a Śrī Bhogika Kāyastha as a *Sūryadvija*, Cf. Sahani, *op. cit.*, 98.

waves⁵⁰, the association of the Maga—Bhojakas with other castes⁵¹ and the mingling of the *āṅgirasa* tradition in the Sun-worship in eastern India⁵² and the dynamics of Indianization.⁵³ More specific criticism lies in the fact that practices like *avayaṅga*, *barsman*, *patidāna*, *paramahoma*, etc. which Stietencron associates with the Bhojakas are actually original practices of the Magian priests of Iran⁵⁴ and it is still doubtful whether this or that practice may be exclusively connected with one or the other group of Sun-worshipping priests of foreign origin. Similarly the cleanliness, dress, outer appearances are not exclusively Zoroastrian but of ascetic order in general including Hinduism.⁵⁵ For instance shaven-head and a *śikhā* are hall-marks of a Hindu Saṁnyāsī⁵⁶. Cleanliness, *ahimsā*, *vrata*, etc. had been associated with Indian

50. First they entered in the 5th century B. C. in the wake of the Achaemenid invasion, then they entered in the 1st-2nd century A. D. in the wake of the Śaka-Kuṣāna invasions and lastly they entered in the wake of Huna invasions in the 5th-6th century A. D. and later to avoid the Islamic onslaughts—see Srivastava, *Antiquity of Magas in Ancient India, Proceedings, Indian History Congress, Bhagalpur, 1968*, Magas, the Iranian priests in Ancient India, *Proceedings, Inter-University Seminar, Centre of Advanced Study, Department of Ancient History and Culture, Calcutta University*, ed. D. C. Sircar, 1968.
51. *Bhaviṣya Purāṇa*, I. 140. 19. 35.
52. *Ibid.*, I. 140.37 refers to four Vedas of which the fourth is *āṅgirasa*s which should be assigned to *āṅgiras* tradition of India rather than *Nirangistān* as it has been done by Stietencron *op. cit.*, 196, fn. 49. The *Āṅgiras* priests were responsible for Konārka Sun-temple and they were the priests of the Indo-Iranian period, Weber, *Indische Studien*, 105. The inscriptions of Maga poet—Gaṅgādhara of Bharadvaja clan informs us that the *āṅgirasa* Bharadvajas were held in high esteem in Magadh, quoted by J. H. Dave, *Immortal India*, Bombay, 1959, 113.
53. Indian tradition has been given recognition. For example four Indian Vedas have been recognized, *Bhaviṣya Purāṇa*, I. 142.22-23.
54. Moulton, *op. cit.*, 182-253.
55. See G. C. Pande, *Studies in the origins of Buddhism*, Allahabad, 1957, 327-338.
56. *Ibid.*

Sun-worship from quite early times.⁵⁷ Stietencron's suggestion that the prohibition to agriculture and trade by the Bhojakas was due to Buddhist ideology is based on wrong facts because it is Buddhism which has been pro-trade and urbanism.⁵⁸ The reason for the instruction lies, most probably, in the land-lord and wealthy status of the Bhojakas.⁵⁹ It is true that by the time the *Bhaviṣya Purāṇa* came to be written (10th century A. D. onwards)⁶⁰ all the three waves of Magian priests have arrived and well-settled in India and the Parsees with Zoroastrian features have also made their influence felt in India⁶¹ and therefore, it may be no surprise if some Zoroastrian and other extraneous features might have entered into the Sun-cult. Tantricism was also knocking at the door of each and every cult including the Sun-cult at this time⁶² and it was the demand of the challenge to provide more and more ethical-moral values⁶³ in the cult-practices of the Sun-cult.

The dissimilarity in the social status of the Magas and the Bhojakas⁶⁴ cannot be construed as a valid ground for the thesis of two distinct groups of Indian Sun-priests. There is definite inscrip-

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57. Srivastava, *op. cit.*, 1972, 53-54.
58. W. A. Fairservis, *The Roots of Ancient India*. 2nd ed. Chicago, 1975, 380. R. S. Sharma, *Material Background of the Origin of Buddhism*, Mohitsen and M. B. Rao, ed. *Das Kapital Centenary Volume A Symposium*, Delhi, 1968, 63-64.
59. Fleet, *op. cit.*, 213-218
60. Stietencron, *op. cit.* 277.
61. A. L. Basham, *The Wonder that was India*, Rupa, 1981, 347 shows that the first settlement of Parsees was in Diu (Saurāṣṭra) and Thana (Bombay) in the 8th century A.D. —the very region where the Samba legend originates, Stietencron, *op. cit.*, 242, 274.
62. Later chapters of the *Sāmba Purāṇa* are associated with Tantricism, Hazra, *op. cit.*, 66, ff.
63. Virtues like cleanliness *śānti*, *ahiṃsā*, *vrata* etc. have been associated with Purāṇic religion in general and may not be Zoroastrian, Hazra, *Purāṇic Records on Hindu Rites and Customs*, Decca, 1940, 24, 81, 197, 236 etc. (*Ahiṃsā*), 156, 166, 176 etc. (*vrata*).
64. The Bhojakas have been termed as *Devalaka Brāhmaṇa* and *Apāṅkteya* in the *Sāmba Purāṇa*, 26, 21, Cf. *Bhaviṣya Purāṇa*, I. 139.6 which is repeated several times in these *Purāṇas*; Cf. Stietencron, *op. cit.*, 139, 175, 184, 236.

tional evidence⁶⁵ that the Bhojakas enjoyed high position upto the 8th century A. D. If the Zoroastrian practices of the Bhojakas would have been a factor for their low position it should have been from the very beginning and not after two three centuries after their arrival.⁶⁶ It is more reasonably historical to trace the reasons for their low social status in their acceptance of the gifts of the god⁶⁷ which is contrary to the Brāhmī tradition of the Brāhmaṇas,⁶⁸ their mingling with non-Brāhmaṇa castes⁶⁹ at a time when caste-system was becoming rigid⁷⁰ and Indian society was facing a crisis due to Islamic invasion⁷¹, their association with Tantricism with which the later chapters of the *Sāmba Purāṇa* are connected.⁷² The reversion of the name from Bhojaka to Maga and the emphasis on a new name—Śākadvīpiya Brāhmaṇa on the basis of their place of origin⁷³ in line with such other names as Saryūpāri or Kānyakubja Brāhmaṇas, was due to a feeling to separate these temple-priests of foreign origin from pure Brāhmaṇas of India so that the odium of indulging into objectionable practices may be removed from the Brāhmaṇas in general. It may be restricted to a group of Brāhmaṇas. However, there are Śākadvīpiya Brāhmaṇas or Magas in large numbers in eastern India who regard themselves as of high origin and status.⁷⁴ They are experts in astrology, occult, *āyurveda* and temple-worship of the Sun-god.

In view of above textual and historical considerations it is not correct to believe that there were two distinct groups of Indian Sun-priests. Actually there was only one group of Sun-priests of foreign origin who arrived in India in three waves at three different

65. Srivastava, *op. cit.*, 252, Fleet, *op. cit.*, 213-218.

66. *Ibid.*, p. 252.

67. *Bhaviṣya Purāṇa*, I. 117.54, I. 143.26.

68. *Ibid.*, I. 139.5-8.

69. *Ibid.*, I. 140.19,35.

70. See B. N. S. Yadava, *Society and Culture in Northern India, in the Twelfth Century A. D.*, Allahabad, 1973.

71. *Ibid.*

72. Srivastava, *op. cit.*, 1972, 264-267.

73. J. H. Hutton, *Caste in India*, London, 1973, 56.

74. *Arunprabhā*, 1987,—a magazine published by Śākadvīpiya Brāhmaṇas of Rohtas (Sasaram) in Bihar.

times and as such might have some peripheral internal divisions, and adopted different names due to historical exigencies. Indian tradition⁷⁵ knows only of one tradition of foreign priests of the Sun-cult and Alberuni⁷⁶ who mentions about the Magas does not know of any such two groups among them. The difference in origin, variations in cult-practices and dissimilarity in social status may be explained on the grounds of historical logics of acculturation, Indianization, socio-religious changes in early medieval India. As such it is difficult to subscribe to the thesis of two distinct groups of Indian Sun-priests of foreign origin—a myth created by Stieten-cron which is far from historical reality.

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75. Tradition as preserved in the Purāṇas and the foreign notices know only of one foreign priesthood of the Sun-cult—see Elliot and Dowson, *History of India as told by its own Historians*. Vol. 1. 77-218.
76. Sachau, Tr. *Kitāb-ul-Hind and Āthār-al-Bāquīa of al-Birūnī (Alberuni's India)*, London, 1914, Vol. I., 21.

PURANIC HELP IN CORRECTING CORRUPT PASSAGES
OCCURRING IN PHILOSOPHICAL WORKS.

By

RAM SHANKAR BHATTACHARYA

In the Purāṇas we sometimes find such statements as afford help in correcting corrupt passages occurring in philosophical works. An example of this kind is given in my article 'A corrupt reading in the Parimala commentary on the Bhāmatī corrected with the help of the Purāṇas.'¹ A second example is given here.

The Bhāmatī commentary of Vācaspati reads : तथाहु रागमिनः—
को हि योगप्रभावाद्गते अगस्त्य इव समुद्रं पिबति स इव दण्डकारण्यं सृजति (on Śāriraka-bhāṣya 4.4.9).² It is clear that Vācaspati connects सृजति with Agastya. A similar passage is found in Vācaspati's Tātparyatikā : यथाहुरत्रभवन्तः को हि योगप्रभावाद् ऋते अगस्त्य इव समुद्रं पिबति स इव च दण्डकारण्यं सृजति (on Nyāyabhāṣya 1.1.1).³

It is perfectly clear that both of these two passages of the same author speak of the results of two supernormal powers, namely (i) the drinking of the water of the ocean by the sage Agastya and (ii) the creation of the forest Daṇḍaka⁴ (by Agastya).

1. Published in the J. of G. N. Jha Kendriya Sanskrit Vidyapeetha, Allahabad; Vol. XXXV. 3-4.
2. The sub-commentary Kalpataru of Amalānanda explains the passage as : अगस्त्यो हि समुद्रं संकल्पमात्रेण पयो । कस्यचिद् ऋषेः शापात् प्राणिनिवासानर्हमपि दण्डकारण्यं निवासयामास.
3. Udayana in his Pariśuddhi explains the passage as : विभूतिमता अनेककालोपभोग्यमपि एकदा भुज्यत इत्यत्र समुद्रपान मुदा-हरणम् । योगधिप्रभावसंपन्नो विविधफलभोगिनो विचित्रस्वभावान् एकदैव बहून् कायान् इच्छामात्रेणैव निर्मिमीत इत्यत्र दण्डकारण्यसृष्टिरुदाहरणम् (p. 90, Mithila Institute Series).
4. Śāṅkaramiśra in his Upaskāra refers to these two incidents as the results of yogic power : योगज एव धर्मः प्रत्यासत्तिस्ततः अगस्त्यसमुद्रपानं दण्डकारण्यनिर्माणं चेति दृष्टान्तः (9.1.14).

It is needless to say that the original source of these two incidents is Puranic literature comprising the Purāṇas, the Upapurāṇas and the two Epics. (These incidents are found to have been referred to by the authors of non-Puranic works also, who obviously came to know of these incidents from Puranic tradition).

But if we go through Puranic literature we come across a discrepancy; to be explicit: while Agastya's drinking of oceanic water is described in various ways in this literature⁵ we find no mention of the creation of the Daṇḍaka forest by Agastya in it, though it says many things about this forest.⁶ It is to be noted here clearly that the only incident about this forest that may be put as an example of the result of some supernormal power is its destruction (and not creation) by the curse of the sage Śukra (and not of the sage Agastya) to the king Daṇḍa (son of Ikṣvāku), who violated Arajas, daughter of the sage.⁷

5. See Sk. Nāgarakhaṇḍa 35.30-41 (through *viśoṣiṇi vidyā*); Nāgarakhaṇḍa 36.36-47 (by uttering the *mantra* 'काली कराली....'); Nāgarakhaṇḍa 60.2-3 (through *Śoṣaṇi vidyā* with the help of an *Ātharvaṇa mantra*); see also Mbh. Vana-p. 105.3-6; Viṣṇudharmottara-p. 1.213.5. The incident has been alluded to in some Purāṇas: Liṅga-p. 1.29.29 (क्षीरोदञ्च....ह्यपेयो ब्राह्मणैः कृतः), Brahmāṇḍa-p. 2.52.16 (अगस्त्यपीतसलिले....).
6. As for example, see Śānti-p. 29.137 (यमभ्यसिञ्चन् संभूय महारण्ये महर्षयः; according to Nil. *mahāraṇya* is Daṇḍakāraṇya and 'yam' refers to 'pr̥thum').
7. See Rāmāyaṇa (7.81.1-18), Padma-p. (5.34. 49-59) and Vāmana-p. (63.19-37; 66.1-18). It is said here that Daṇḍa, son of Ikṣvāku, violated Arajas, daughter of Śukra. Consequently Śukra pronounced a curse on account of which Daṇḍa's kingdom was buried deep in an ash-hill in a week. The incident is alluded to in Mbh. Anuśāsana-p. 153.11 (दण्डकानां महद् राज्यं ब्राह्मणेन विनाशितम्) and 151.7 (येषां कोपाग्निरद्यापि दण्डके नोपशाम्यति). The significance of अद्यापि (even to-day) remains to be disclosed by competent scholars. See also Arthaśāstra 1.6 and Kāmasūtra 1.2.44 with their commentaries.

Since there is no mention of the creation of the Daṇḍaka forest in the Puranic works by Agastya or even by Śukra, *it may reasonably be concluded that the printed reading of the above two passages is corrupt.*

The corrupt reading may however be corrected in the light of Puranic literature. Since Śukra is said to be the agent of the act of destroying the forest Daṇḍaka, the printed reading स इव (in both the passages) which connects Agastya with the act of destruction may be corrected to शुक्र इव. The finite verb सृजति is to be corrected to a word expressing the sense of destruction or an act similar to it that has been stated in the relevant Puranic passages.

It is a pity that the authors of the two sub-commentaries expressed no doubt about the correctness of the reading. Amalānanda's comment shows that he was aware of the ruined condition of the forest on account of the curse of 'some' sage. I have every reason to believe that Amalānanda knew that the sage was no other than Śukra. But since he read the reading as shown above and regarded it as valid he explained सृजति not by its synonym जनयति or उत्पादयति but by निवासयामास (in णिङ् लकार) so that the meaning would be in consonance with the nature of a forest.⁸ Udayana's explanation of दण्डकारण्यसृष्टि is not at all clear. Is there any similarity between बहुकायनिर्माण and दण्डकारण्यनिर्माण (both through yoga) ?

The corruptness of the readings of the above two passages may be known from another source also. It may be easily observed that Vācaspati begins his statement by saying तथाहुरागमिनः and यथाहुरत्रभवन्तः. This undoubtedly shows that Vācaspati is referring here to the statement of some ancient authority. Fortunately this authority is known to us. It is the Vyāsabhāṣya (on Yogasūtra 4.10) which reads : दण्डकारण्यं च चित्तबलव्यतिरेकेण कः शारीरेण कर्मणा शून्यं कर्तुंमुत्सहेत समुद्रमगस्त्यवद् वा पिबेत्.

Though in this passage there is no mention of the agent of the act of emptying the Daṇḍaka forest, yet the wording of the passage clearly shows that this agent must be different from

8. निवासयामास—from the root नि + वस् (णिच्) 'to found', cp. माहिष्मतीं पुरी निवासयामास (Viṣṇu-p. 4.11.9).

Agastya. Though the Tattvavaiśārādī comm. of Vācaspati is silent on this point, yet the comm. Yogavārttika of Vijñānabhikṣu refers to the incident by giving the name of the agent of destruction as Śukra (दण्डकदेशं तद्राजे क्रोधान्विते^९ शुक्रः सप्तदिनशिलावृष्ट्या जनशून्यं चकार) obviously on the basis of Puranic works.

Since Vācaspati was a commentator of the Vyāsabhāṣya and since he was well-versed in the Epic-Puranic tradition,¹⁰ it would be wrong to hold that Vācaspati was ignorant of the nature and author of the incident concerning the forest Daṇḍaka. This also strengthens our view that the printed readings of the Bhāmatī and the Tātparyatikā are corrupt and that they are to be corrected with the help of Puranic literature—the original source of the two *ākhyānas* relating to Agastya and Śukra.

Since both the acts, namely अगस्त्यकृतसमुद्रजलपान and शुक्रकृत-दण्डकारण्यशून्यीकरण were well-known episodes of the Purāṇas, a question may be raised about the reason that gave rise to the corrupt reading in a later period. It is not easy to show the reason.

Following factor may be considered in this connection. The Vivaraṇa comm. (which is not by Ādi-Śāṅkarācārya but by some later Śāṅkarācārya) on the Vyāsabhāṣya says : दण्डकारण्यं चित्तबल-व्यतिरेकेण कः कर्तुं शक्नोति कश्च पिबेत् समुद्रमगस्त्यवदिति (4.10). (This shows that the commentator read the Bhāṣya-passage as दण्डकारण्यं कर्तुं मुत्सहेत (in the place of दण्डकारण्यं शून्यं कर्तुं उत्सहेत). This reading (which seems to be an emended form of the original reading शून्यं कर्तुं)

9. Vijñānabhikṣu seems have written क्रोधान्वित inadvertently; he should have written कामान्विते; cp. दाण्डक्यो नाम भोजः कामाद् ब्राह्मणकन्यामभिमन्यमानः सबन्धुराष्टो विननाश (Kāmasūtra 1.2.44).
10. Vācaspati is found to have quoted from the Viṣṇupurāṇa and Vāyu-purāṇa. He seems to have known some of the other Purāṇas also, for while explaining Nandīśvara's acquiring of a divine body (as stated in the Vyāsabhāṣya 2.13), he added that Nandīn was 'eight years old' at that time—a fact not stated in the works on yoga but in the Purāṇas (Sk. Kāśīkhaṇḍa 11.106, Śiva-p. 3.6.49-52 and other Purāṇas).

may be supposed to have some regional basis. Since only Agastya is mentioned in this Bhāṣya-passage, दण्डकारण्यसृष्टि came to be wrongly considered as connected with Agastya.¹¹ Agastya's connection with the Daṇḍaka (as mentioned in Rāmāyaṇa 1.1.42-43) may have strengthened the notion of Agastya's destroying the Daṇḍaka forest. Some scholars seem to have 'corrected' the original sentence, being influenced by this notion.

This however is a conjecture only and the conjecture is very weak, for it is based only on the printed reading of the Vivaraṇa commentary, which has not been edited properly with the help of several manuscripts. It may be further noted that Puranic tradition knew of the creation of the Daṇḍaka¹² forest also, but that is not through yogic power but through kingly power (Harivaṃśa 1.10.24-25). A fruitful discussion on the reason for the corrupt readings seems to depend on the older manuscripts of Bhāmatī and Tātparyatikā.

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11. The commentator Nilakaṇṭha seems to hold the view that Agastya's curse fell on the Daṇḍaka forest : अगस्त्यादिर-
प्राकृतोऽपि बहुहिंसाकरं दण्डकारण्यशापाख्यम् अघर्मं चकार (Śānti-p.
260.6).
 12. It may be noted that Daṇḍakā is also used for Daṇḍaka,
vide Gaṇaratnamahodadhi 1.61 "दण्डका अरण्यम् । वर्षाणि
तिष्ठन्तु चतुर्दश दण्डकायाम्' (अनर्घराघव ४।६६) । 'प्राप्तानि दुःखान्यपि
दण्डकेषु संचिन्त्यमानानि सुखी बभूवुः' इति रघुकाव्ये (१४।२५) चिन्त्यम्".

BOOK REVIEW

पञ्चक्रोशात्मक ज्योतिर्लिङ्ग काशीमाहात्म्य (in Hindi).

Author—Pt. Kedāranātha Vyāsa; pages 322 with a preface of 5 pages; Publisher—the author himself; to be had of : CK. 35/8 Jnanavapi, Varanasi-221001; price Rs. 75/- (ordinary), Rs. 125/- (bound).

The main purpose of the author seems to give an attractive and useful account of the wellknown pilgrimage known as Pañcakrośī Kāśīyātrā with all necessary details about rituals. The book contains brief discussions on some connected matters also; as for example, the story of the king Divodāsa, liberation as a result of death at Kāśī, the names and extent of Kāśī, etc. At the end there are an elaborate account historical as well as Puranic, of Kāśī (pp. 282-299), and a description of both the Jaina tīrthas (pp. 228-233) and Bauddha tīrthas (at Sarnath) (pp. 233-251).

The author has shown that besides the great Pañcakrośī yātrā there are a large number of secondary yātrās also, namely Nitya-yātrā (p. 42), Antarghī yātrā (p. 43, 104) Anukramayātrā (p. 81), Dvādaśāditya-yātrā (p. 78), Aṣṭabhairavayātrā (p. 77), Aṣṭaṣṭyāyatana-yātrā (p. 83) etc. etc. There is a minor yātrā called Nagarapradikṣiṇā (enjoined for those who take *kṣetrasaṁnyāsa*) (p. 118). A few pieces of information are highly interesting, as e. g. entering fire in eight ways (p. 205-206). It is held that the Lord of Kāśī was originally called Avimukteśvara and the name was changed into Viśveśvara in the Mughal period.

The author deserves all praise for showing exact location of almost all of the sub-tīrthas and their deities existing in Kāśī. A number of pictures of some wellknown saints certainly add to the desirability of the book.

The attention of the author is drawn to a blunder. The verses in the dialogue of Pārvatī and Īśvara as given in pp. 313-320 are wrongly said to belong to the Kapilagītā in the 3rd Skandha of the Bhāgavata. Most probably they belong to some Tantric work or to an independent work called Kapilagītā having no connection with the Bhāgavata.

—R. S. Bhattacharya

ACTIVITIES OF THE ALL INDIA KASHIRAJ TRUST

(January—June 1988)

Garuḍa Purāṇa Work

The constitution of the text of the Garuḍa Purāṇa continued during this period and further fifty chapters (51-100) were completed by Dr. N. Gangadharan who visited the Purāṇa Department during the summer vacation, 1988. Dr. Gangadharan hopes to complete the work of constituting the text of the Garuḍa Purāṇa by Dec., 1988. The writing of the Critical Apparatus was taken up during this period and the Critical Apparatus of first fifteen chapters has been prepared. The Subject-concordance of the Garuḍa Purāṇa with other Purāṇas, the Rāmāyaṇa and the Mahābhārata has been prepared in draft form and it will be completed within a few months.

Critical text of the Mānasakhaṇḍa

The constitution of the text of the Mānasa-Khaṇḍa of the Skanda-purāṇa by Dr. Ganga Sagar Rai continued during the period and further ten chapters (86-95) were completed.

Work on Śivadharmā and Śivadharmottara Purāṇas

The Examination of the manuscripts for the collation of these two Purāṇas is continuing.

Veda-pārāyaṇa

In the whole bright half of the month of Māgha the complete Śākala Śākhā, with Saṁhitā, Brāhmaṇa, Āraṇyaka and Upaniṣad, was recited in the Vyāseśvara temple at Fort Ramnagar. The Pārāyaṇa was done by Pt. Chintamani Vishwanath Joshi Gulsundakar of Poona. Pt. Sri Ram Keshava Lokare was Śrotā. In conclusion enhanced Dakṣiṇā, certificates and traveling allowances were given to the reciter and Śrotā.

Visitors to the Purāṇa Department

1. Ayagama Wijitha—Dai Hon Zan Eihai-ji-Betsu-In-Gakusei Ryo, 2-21-34, Nishi Ajabu, Minato-Ku, Tokyo, Japan; 13-1-88.

2. Mani Kaul—Chitrakoot, Altamount Road, Bombay-26. He writes : The scholarly work of the Trust is deeply impressive. Such Institutions need total support.
3. Dr. K. V. Sarma, M. A., D. Litt., Professor Adyar Litrary and Research Centre, Madras. He opines : Extremely impressed by the activities of the Purāṇa Department.
4. Dr. A. G. Kulkarni, Director, Planetorium, Science and Tech. Centre, Jaipur-5; 25-5-88. He writes : The work on Purāṇas taken up by the Trust is very important and should be continued uninterruptedly. It is very encouraging to note that the editions of these important religio-secular texts is taking place in this palace. Wishing all the best.

Dr. R. N. Dandekar Honoured

A Press release from Sudasien-Institute Der Universitat Heidelberg Abteilung Fur Indologie says :

Professor R. N. Dandekar has received his doctorate from the Heidelberg university in 1938. In special deserving cases in consideration of sustained and important scholarly achievements the Faculty of Oriental and Classical Studies decides to renew the doctoral degree after 50 years. On 20th April 1988 the Faculty resolved to bestow the doctorate anew on Professor Dandekar for his outstanding and exemplary work in Sanskrit language and literature, Vedicstics and the history of religion of India.

The ceremony of bestowal will take place in the Alte Aula (Old Hall) of the University on June 11th 1988. On this occasion Professor Dandekar will give a lecture entitled.

“Reflections on Vedic Mythology”

We Felicitate Dr. Dandekar on this Honour

ACTIVITIES OF THE SISTER TRUSTS

Maharaja Udit Narain Singh Mānasa Praehāra Nidhi

Mānasa Navahna Pārāyaṇa

In the bright half of the Vaiśākha Māsa, from Pratipad to Navamī (from April 17 to 25, 1988) the recitation (*pārāyaṇa*) of the Rāmacaritamānasa and discourses on it (*pravacana*) were given by eminent Vyāsas like Pt. Ram Narayana Vyasa at Kāli

temple in Chakia. His Highness Maharaj Dr. Vibhuti Narain Singh daily attended the *prvacanas*. On the concluding day *havana* and *pūjana* were performed and *prasāda* was distributed on large scale.

Maharaja Benares Vidyamandir Nyasa Dhrupad Mela 1988

The 1988 Dhrupad Mela at Tulsi ghat (Dhrupad Teerth) Varanasi was the 14th consecutive conference. This was held on 15th & 16th February. Because of heavy rains, the 1st day's concerts (14th Feb.) was cancelled. The Mela was inaugurated by Maharaj Kumar Anant Narain Singh. The occasion was also graced by Ustad Asad Ali Khan and Smt. Sumati Mutatkar, eminent Dhrupadias of the country. They all emphasised the importance of dhrupad and expressed their satisfaction on the impact of this mela. The function was also graced by Dr. Raghunath Singh, who released the 3rd issue of Dhrupad Annual and Prof. Veerbhadra Mishra who also spoke about the various aspect of the Dhrupad Mela. Maharaj Kumar thanked Prof. Veerbhadra Mishra for his selfless service in organising and conducting the Mela.

The musicians who participated in this Mela were : Smt. Sumati Mutatkar, Smt. Aparna Chakravarty, Pt. Siyaram Tiwari, Pt. Vidur Mallick, Raja Chhatrapati Singh, Ustad Asad Ali Khan, Pt. Mahadev Mishra, Swami Pagaldas, Shri Abhay Narayan Mallick, Pt. Jyotin Bhattacharya, Shri Ritwik Sanyal, Shri Gopal Shankar, Pawar Bandhu, Shri Asit Banerji, Shri Arun Bhattacharya, Shri Laxmi Narayan Pawar, Shri Tribhuvan Upadhyaya, Shri Gopal Chandra Pal, Shri Vibhuti Nath Mishra, Gundecha Bandhu, Brijbhushan Goswami, Shri Gunindra Mukherji, Shri Ram Kumar and Prem Kumar Mallick, Shri Ramji Upadhyaya, Manik Munde, Shrikant Mishra, Shri Babulal, Ramkumar Pathak, Rajesh Chaturvedi, Gorakh Nath Das and Saket Maharaj.

Marriage ceremony of yuvaraja Sri Anant Narain Singh

This year on Wednesday 9th March 1988 yuvaraja Sri Anant Narain Singh married the 3rd daughter of Sri Rajiva Lochan Sinha, resident of Kubauli, Distt. Samastipur (Bihar). The whole Varanasi

city was full of joy on this occasion. The *phaladāna* ceremony was held in the Fort on 19th February 1988 and *tilaka* was on 5th March 1988 in the Fort. The venue of the marriage was Nadesar Palace where the family and relatives of the bride stayed. The procession of the bridegroom after the performance of the rituals and *devadarśana* in the Fort started at about 4 p. m. on 9th March 1988. From fort Ramnagar His Highness Maharaja Dr. Vibhuti Narain Singh accompanied by Yuvaraja Anant Narain Singh proceeded to the old Circuit house after *Devadarśana* at Sumeru Mandir at Ramnagar. A large number of retinues joined the procession in the Ramnagar. At the start of the procession the Fort was thronged by the people from the Ramnagar and suburb. The Fort had a festive look and everyone was in joyous mood. The procession reached the old Circuit House through Assi, Sonarpura, Godowliya, Chowk, Maidagin and Lahurabir. At different places in the city reception gates were erected where citizens of Varanasi welcomed and garlanded the Maharaja and the Yuvaraja. On reaching the Old Circuit house procession was received by guests, of Varanasi and invitees. Refreshment was served to invitees there and procession started for Nadesar House. Yuvaraja Sri Anant Narain Singh was on the elephant while His Highness Maharaja Kashinaresh Dr. Vibhuti Narain Singh was on ivory couch. About hundred cars were in the procession and a huge congregation of citizens joined it. From the all sides of the roads as well as from the tops of the houses people in large number were looking the procession. After *dvārapūjā* (reception at the brides house) at Nadesar house people dispersed. The crowd was so great and full of spirit that it became difficult to control. Arrangements for *janawasa* (resting place for invitees of the bridegroom) was in Sivala palace. In the procession, Pt. Kamalapati Tripathi, Sri Shyam Lal Yadava, Minister in the Centre, Maharaja of Sirohi and of Hathwa, Brig. Rizvi, relatives of the Maharaja and officials of the district participated. In Sivala palace cultural programme was organised in which Prof. Rajam of B. H. U., Rajan-Sajan party, Sri Kishan Maharaja and Pat. Chhanu Lal Misra performed. This programme was very kindly organised by Prof. Virabhadra Mishra of the Banaras Hindu University. After the cultural programme dinner was served. In the morning of 11th March 1988 Yuvarani Sahiba entered the Fort at day break.

In the evening 11th March 1988 a garden party was organised in the Fort in which all the guests from outside, members of the academic councils of the local Universities, district officials, distinguished citizens, H. H. Maharaja Karan Singh of Jammu and Kashmir, Maharaja of Rajpipala, Maharaja Dr. Raghubir Singh of Sitamau, Sri Shivaraj Singh ji, Shri Lakhpat Singh ji and other dignitaries participated.

In the night of 11th March 1988 a cultural programme was organised in the Fort in which His Excellency Sri Mohd. Usman Arif the Governor of U. P., Maharaja Dr. Karan Singh of J. K., Maharaja Dr. Raghubir Singh of Sitamau, Maharaja Sirohi, Vice-Chancellors, district authorities of Varanasi participated. All the princes were in their ceremonial dress.

In the afternoon of March 12, 1988, a *Paṇḍitasabhā* was organised in the Fort in which more than 200 pandits and vaidikas participated. First of All blessing from His Holiness, the Sankaracharya of Sringeri was read which was sent through special messenger. Vedic Brahmanas chanted the Mantras. Sri V. Venkatachalam Vice-Chancellor of the Sanskrit University, Pt. Karunapati Tripathi Formerly Vice-Chancellor of the Sanskrit University, Pt. Patabhiram Shastri, Pt. Rajahansa, and Pt. Ram Prasad Tripathi blessed the Yuvaraja on this sacred occasion. Dakṣiṇā and sweets were given to all the Brāhmaṇas.

On the evening of 13th March 1988 Pandits and students of Sanskrit Pathasalas of Varanasi in leadership of Pt. Ram Yatna Sharma, a formerly teacher of the Yuvaraja and senior academicians including Professor Nand Lal Singh, Prof. D. K. Rai, Prof. S. N. Thakur felicitated the Yuvaraja. Felicitations in Sanskrit verses and Hindi were presented to Yuvaraja. Presents were given to all the persons present on the occasion.

For a month, the Fort and the erstwhile Benares state was full of joy and happiness. All the persons serving in the Fort got dresses and increments in their salaries in commemoration of this joyful event.

Maharaja's visit of Nepal

In the last week of March 1988 His Highness Maharaja Dr. Vibhuti Narain Singh went to Nepal to participate in the sacred thread ceremony of the Crown Prince of Nepal for which His Majesty

Maharajadhiraj Virendra invited His Highness the Maharaja of Benares. Arrangements for stay of Kashinaresh were made in Shital Niwas and the house was specially prepared in orthodox Hindu style. His Highness Maharaja Dr. Vibhuti Narain Singh and Yuvaraja Sri Anant Narain Singh were received at the Aerodrome by Sri Mahesh Kumar ji a relative of the Maharajadhiraja and H. E. Sri Arvind Ram Chandra Deva, Indian Ambassador and other officials. On the same day a delegation of Sanskrit scholars called at His Highness and discussed the problems relating to uplift of the Sanskrit. On the next day His Highness attended the *Yajñopavita* ceremony of the crown Prince. After return to Shital Niwas His Highness received Rajguru Pt. Ambika Prasad Upadhyaya, the Vice-President of the Sanskrit Pratishthan. His Highness also received on the same day Sri Jagdish Upadhyaya, V. C. of the Tribhuvan University and Hardeva Mishra, V. C. of the Mahendra Sanskrit University. In the evening His Highness visited the famous Buddhist tirth Svayambhuvanath, Foreign Deputy Secretary of Nepal, Sri Puskar Raj Bhandari accompanied His Highness in this visit. On the third day morning His Highness and Yuvaraj went to temples of Pashupati Nath, Daksina Kali, Bhadrakali and Guhyesvar. On the return from temples His Majesty the King of Nepal met His Highness in the Shital Niwas and stayed there for an hour.

On the fourth day the Vice-Chancellors of both the Universities called at His Highness in Shital Niwas and discussed the problems relating to the popularisation of the Sanskrit. His Highness distributed the gifts to workers of the Shital Niwas, Foreign Department and drivers. His Highness presented the sacred *Gaṅgājala* for Nepal Naresh. The Rajguru of Nepal and officials of Nepal government gave a heartfelt send-off to His Highness the Kashinaresh and Yuvaraja.

पुराणम्

(भाग:-३०; अङ्क:-२)

PURĀNA

(Vol. XXX.2)

संस्कृत-खण्डः

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

आङ्ग्लभाषानिबद्धानां लेखानां संक्षेपाः

शिथिलानि पूर्वापरसंबन्धज्ञापकवाक्यानि संबोधनपदानि च :

विष्णुब्रह्मपुराणगत-मरणोत्तरविषयपरकाध्यायप्रयुक्तानि

LOOSE CROSS-REFERENCES AND VOCATIVES : THE
CASE OF THE ESCHATOLOGICAL CHAPTERS ON
VIṢṆUPURĀṆA AND BRAHMAPURĀṆA

PETER SARIENER

ग्रन्थविशेषयोः परस्पर-तुलनाकर्मणि ते सन्दर्भा निर्णायिका भवन्ति ये एकस्मिन् ग्रन्थे वर्तन्ते नान्यस्मिन् । याः पङ्क्तय आधिक्येनैकस्मिन् दृश्यन्ते ताः प्रक्षेपभूता एवेति न निश्चयेन कथयितुं शक्यते, यतः केचन ग्रन्था बृहत्तरग्रन्थ-संक्षेपभूता इत्यपि भवितुमर्हन्ति ।

मन्मते ग्रन्थगतान्तरङ्गा संगतिनिर्णायिका भवितुमर्हति । संगतिरियं प्राक्-पश्चात्-सन्दर्भ-निर्देश-रथा कथा-संगत्या च प्रकटिता भवति । यद् अनुक्रममि अर्थापत्त्या सिद्धयति तत् 'पश्चात्-सन्दर्भः' इति; यद् उद्घोषितमपि न प्रतिपादितं तत् 'प्राक्-सन्दर्भः' इति विज्ञेयम् । यदीमौ सन्दर्भौ श्लथौ तर्हि ग्रन्थसंस्करणकाले कश्चिद् दोषो जात इत्यनुमीयते ।

विष्णु-ब्रह्मपुराणयोः कलिधर्म-प्रलयादिपरकाः केचनाध्याया उदाहरणरूपेण गृहीत्वा उपयुक्तं मतं विशदीक्रियते । किरफिल्महोदयेन युक्तिभिर्दाशितं यद् ब्रह्मपुराणस्य इमे अध्यायाः (२३०-२३४) विष्णुपुराणीयेभ्योऽध्यायेभ्यः (६।१-५) प्राचीनतरा इति । स्वल्पकलेवरत्वं ब्रह्मपुराणस्य हेतुत्वेनोपन्यस्तं किरफिल्महो-दयेन । (किरफिल्-मतसमीक्षाकरणात् प्राक् लेखकेन उभयोः पुराणयोः सदृशाना-मध्यायानां कृत्स्नो निर्देशो दत्तः) ।

लेखकेनेत्थं विचारितम्—वैष्णवे ब्राह्मे च पुराणे कलिस्वभाव उक्तः; अनयोर्व्यासविषयिणी काचित् कथापि प्रोक्ता । उभयत्र प्रश्नाः कृताः, उत्तराणि च प्रदत्तानि । प्रश्नोत्तरयोः संख्यायां या संगतिर्विसंगतिर्वा दृष्टा, (प्राक्-पश्चात्-संबन्धदर्शक-सन्दर्भं यत् शैथिल्यं तदधारेण) या च भिन्नता शब्दविशेषप्रयोगे दृष्टा, तदाधारेणोदं निर्णेतुं शक्यते यद् ब्रह्मपुराणगतं विवरणं कस्माच्चित् पुराणात् समाहृतम् इति । इदमपि च निर्णीतं यद् विष्णुपुराणत एव विवरणमिदं ब्रह्म-पुराणकारः समाहृतवानिति; सन्ति च ब्रह्मपुराणे कानिचन प्रक्षिप्तानि वाक्यानि ।

संबोध्यजनसंबद्ध-तिङन्तपदप्रयोगवैषम्येण चापि उपर्युक्तं मतं सिद्धं भवतीति बहुभिरुदाहरणैर्दशितम् । ब्रह्मपुराणे मुनयः खलु श्रोतारः । एवं सत्यपि श्रोतृन् अभिलक्ष्य एकवचनान्तं पदं क्वचित् प्रयुक्तं दृश्यते । विष्णुपुराणे पुनः एक एव श्रोता; अतएव एकवचनान्तं संबोधनपदमत्र सुसंगतं भवति, न ब्रह्मपुराणे । एतेन गम्यते विष्णुपुराणम् एव ब्रह्मपुराणगतविवरणस्य मूलभूतम् । उभयोः पुराणयोः सन्ति अत्यन्तसदृशानि वचनानि । एतेषु वचनेषु संबुद्धयन्ता मुनि-महाबुद्धि-द्विजादिशब्दा एकवचने बहुवचने च प्रयुक्ताः । वचनप्रयोगे यद् वैचित्र्यं वैषम्यं वा दृश्यते तस्य समाधानं तदैव सुष्ठु कर्तुं शक्यते यदा 'ब्रह्मपुराणगतं विवरणं विष्णुपुराणतः समाहृतम्' इत्यास्थीयते ।

भारतीयसूर्योपासकानां द्वौ वर्गौ—इति मतमुपपन्नं न वेति

TWO DISTINCT GROUPS OF INDIAN SUN-PRIESTS :
AN APPRAISAL

V. C. SRIVASTAVA

सूर्योपासकसंप्रदायस्येदं वैशिष्ट्यं यदयं वैदेशिकपूजकसंप्रदायविशेषेण सह अपृथग्रूपेण संबद्धः सन् पुरैव विकासमापन्नः । विदेशमूलका भारतीयसूर्योपासका मग-भोजक-वाचक-याजक-पूजकादिशब्दैरभिलप्यन्ते; उत्तरभारतीयाः शाकद्वीपीय-ब्राह्मण-नामधेया अपि सूर्यपूजकाः । एतान् सूर्योपासकान् अधिकृत्य किञ्चिद्दूतशत-द्वयवर्षम् अभिव्याप्य बहु विचारितं गवेषकैः । भारतीयसूर्योपासनाक्षेत्रे वैदेशिक-पूजकानाम् एक एव वर्ग आसीद्, अथवा भारतीयसूर्यपूजकानां मग-भोजकनामानौ द्वौ वर्गौ आस्ताम् (यथा स्ट्राइटेनकर्ननामा विद्वान् प्रतिपादयति) इत्यत्र विचार्यते ।

एतन्महोदयमतानुसारेण साम्बपुराणमूलभूतांशस्य कर्ता भोजकैः सह न सम्यक् परिचित आसीत् । यद्यपि मुद्रिते पुराणे भोजकशब्दो वर्तते, तथापि हस्तलेखे शब्दोऽयं न दृश्यते । पुराणग्रन्थमुद्रकेण भविष्यपुराणप्रभावेण मूलपुराण-पाठः परिवर्तित इत्यनुमीयते ।

मगानां भोजकानां चोत्पत्तिभिन्ना, अनयोः धार्मिकं कृत्यं सामाजिकी स्थितिश्च पुराणानुसारेण भिन्ने इति ज्ञायते । मगा वेद-प्रामाण्यमभ्युपगच्छन्ति, भोजकानां स्वकीयो वेदोऽस्ति, जरथुस्ट्रवंशीया वयमिति ते कथयन्ति, नेमे

ब्राह्मणधर्मे समाविष्टाः । भोजकेतिशब्दः पारसीकशब्दविशेषादुत्पन्नः । आभिर्युक्तिमिः 'विदेशमूलकानां भारतीयसूर्योपासकानां द्वौ वर्गौ परस्परंभिद्येते' इति स्टाइटेनकर्नमहोदयः प्रतिपादयति ।

वस्तुतः साम्बपुराणमूलभूताध्यायानां लेखको भोजकैः सह परिचित आसीदित्यभ्युपेयमेव; स मग-भोजकादिभिः सहापि परिचित आसीदिति विज्ञायते । एषां परस्परं यः स्वल्पो भेदः सोऽप्यनेन विज्ञात इत्यत्र न संशयलेशः । पुराणेऽस्मिन् नेदृशं किमप्युक्तं येन भारतीयसूर्योपासकानां परस्परंभिन्ना वर्गद्वयसत्ता सिध्येत ।

मग-भोजकानामुत्पत्तिविषये यत् पार्थक्यं दर्शितं स्टाइटेनकर्नमहोदयेन, तन्न इतिहासदृशा न वा पुराणदृशा सिध्यति—इति विस्तरेण दर्शितं लेखकेन । भोजकशब्दस्य पारसीकशब्दविशेषजातत्वमपि न वाङ्मयप्रामाण्येन सिध्यति । वस्तुतो मग-भोजकयोर्भेदो बाह्यः, प्रातिभासिकश्च । भोजकमात्रसंबद्धा आचारा न सन्तीति विज्ञेयम् ।

इदं प्रतिभाति यद् भविष्यपुराणरचनाकाले मैगि-पुरोहितानां तिस्रो धारा भारतवर्षे समागताः, प्रतिष्ठां च लब्धवत्यः । जरथुस्ट्रधर्मावलम्बिनां पारसीकानामपि प्रभावो भारतवर्षे समजनि । केचन जरथुस्ट्रीयाः केचन च बहिर्देशीया अत्र सूर्यपूजका जाता इति संभव्यते । कालेऽस्मिन् तान्त्रिकधर्मस्य संमिश्रणं धर्मान्तरैः सह जातमिति निश्चप्रचम् ।

सामाजिकमर्यादाक्षेत्रे मगभोजकयोर्यद् वैषम्यं तन्न वर्गद्वयस्य परस्परंभिन्नत्वं साधयति—इति इतिवृत्ततो ज्ञायते । भोजकशब्दस्थले मगशब्दस्य शाकद्वीपीय-शब्दस्य च प्रयोगः सहेतुकः । शाकद्वीपीय-ब्राह्मणा मगा वा स्वजात्यभिमानवन्तो दृश्यन्ते पूर्वभारते; इमे फलितज्योतिषायुर्वेदादिष्वभिज्ञाः ।

भारतीयसूर्योपासकानां द्वौ वर्गौ परस्परं भिन्नावास्ताम् इति केनापि हेतुना न सिध्यति । वैदेशिकसूर्योपासकानामेक एव संप्रदाय आसीद् ये भारतेवर्षे तिसृभिर्धाराभिः समागता यथाकालम्, ऐतिहासिकहेतुतो नामधेयनाभिद्यन्त च । भारते विदेशमूलक-सूर्योपासकानामेकलैव परम्परा । अलबेरुणिनापि तथैवोक्तम् । एतेन गम्यते यत् स्टाइटेनकर्नमहोदयस्य मतं कल्पनाप्रभवम् इतिहासदृष्ट्यानुपपन्नं च ।

दर्शनग्रन्थगत-प्रामादिकपाठानां संशोधने पुराणानां साहायकम्
PURANIC HELP IN CORRECTING CORRUPT PASSAGES
OCCURRING IN PHILOSOPHICAL WORKS

RAM SHANKAR BHATTACHARYA

मुद्रितेषु दर्शनग्रन्थेषु सन्ति एवंविधा बहवो भ्रष्टाः पाठा येषां संशोधनं पौराणिकसाहित्याश्रयेण कर्तुं शक्यते । एतद्विषये किमप्युदाहरणमत्र प्रस्तूयते ।

वाचस्पतिकृतायां भामतीटीकायां (योगबलोदाहरणप्रस्तावे) पठ्यते—
“तथा चाहुरागमिनः को हि योगप्रभावादृते अगस्त्य इव समुद्रं पिबति स इव दण्डकारण्यं सृजति” । एतदन्वयः कश्चित् पाठो वाचस्पतिकृतायां तात्पर्यटीकाया-
मपि दृश्यते ।

अनयोर्वाक्ययोरिदमुक्तं यद् योगस्त्यः समुद्रपानकर्ता, स एव दण्डकारण्य-
स्यापि स्रष्टा । कथनमिदमसंगतं यतः पुराणेषु अगस्त्यस्य समुद्रपानकारित्वम् उक्तं,
न पुनर्दण्डकारण्यसर्जनम् । दण्डकारण्यविषयिणी या पौराणिकी कथा विभूति-
प्रसंगे उदाहर्तुमुचिता, सा एतदरण्यनाशपरका, यो नाशः शुक्रेण कृतः (कन्याव-
मानात् क्रुद्धः सन् शुक्रो दण्डराजं शशाप—ससरात्रव्यापिना पांशुवर्षेण तव राज्यं
नाशमेतु इति) । अतो भामती-तात्पर्यटीका-ग्रन्थद्वयगते वाक्ये ‘स इव’ इत्यत्र
‘शुक्र इव’ इति पठनीयम्; ‘सृजति’त्यपि संशोधनीयम्, परन्तु केन शुद्धपाठेनात्र
भवितव्यमिति चिन्तनीयम् ।

संशोधनमिदं संगतमेवेति व्यासभाष्यदर्शनतोऽपि (४।१०) विज्ञायते ।

अस्य पाठभ्रंशस्य को हेतुरिति न सम्यग् विज्ञायते । इदं प्रतीयते यद्
योगपरम्परायां दण्डकारण्यसृष्टिपराऽपि काचित् कथा प्रचलितासीत् । सा कथा
भ्रमाद् अगस्त्येन सह संबद्धा जाता, सुप्रचलिता च । एतत्कथासंस्कारवद्भिः
पाठकैः टीकाद्वयगतवाक्ययोः परिवर्तनं कृतमिति संभाव्यते । वस्तुतः पाठभ्रंश-
हेतुर्निर्धारणीयो विद्वद्भिरिति ।

सर्वभारतीयकाशिराजन्यासस्य कार्यविवरणम्

(जनवरी-जून १९८८ ई०)

गरुडपुराणकार्याणि

अस्मिन् कार्यावधौ गरुडपुराणस्य पाठनिर्धारणकार्यं प्रचलति स्म । अग्रिमाणां पञ्चाशदध्यायानां (५१-१००) पाठनिर्धारणं जातम् । अस्मिन् अवधौ पाठसमीक्षोपकरणस्य लेखनकार्यं प्रारब्धम् । अद्यावधि आदितः पञ्चदशाध्यायानां पाठसमीक्षोपकरणलेखनं संपूर्णम् । ग्रीष्मावकाशे संपादको डा० एन्० गङ्गाधरन् महोदयः पुराणविभागे समागतः । संपादकमहोदयः आशास्ते यद् दिसम्बर १९८८ ई० यावद् गरुडपुराणस्य समग्रस्य आचारकाण्डस्य पाठसंपादनकार्यं पूर्णतां गमिष्यति । गरुडपुराणस्येतरपुराणैः सह इतिहासग्रन्थाभ्यां च सह विषयसंवादलेखनकार्यमपि पूर्णतां प्राप्तम् । शीघ्रमेव तस्य पुनरीक्षणकार्यमपि पूर्णतां गमिष्यति ।

स्कन्दपुराणान्तर्गतस्य मानसखण्डस्य पाठसंपादनम्

अस्मिन् अवधौ स्कन्दपुराणान्तर्गतमानसखण्डस्य अग्रिमाणां दशाध्यायानां (८६-९५) पाठसंपादनं पूर्णं जातम् । एषामध्यायानां पाठसमीक्षोपकरणमपि लिखितम् ।

शिवधर्मपुराणस्य शिवधर्मोत्तरपुराणस्य च कार्यम्

अस्मिन् अवधौ अनयोः पुराणयोः पाठसंपादननिमित्तं हस्तलेखानां परीक्षणं जातम् ।

वेदपारायणम्

माघमासस्य संपूर्णे शुक्ले पक्षे रामनगरदुर्गस्थिते व्यासेश्वरमन्दिरे ऋग्वेदीय-शाकलशाखायाः संहिताब्राह्मणारण्यकोपनिषदां संपूर्णं पारायणं संपन्नम् । पारायणकर्ता पूतानगरवास्तव्यः श्रीचिन्तामणिविश्वनाथजोशीगुलसुन्दकरमहाभागः आसीत् । पारायणस्य धोता श्रीरामकेशवलोकरे महाभागः आसीत् । पारायणसमाप्ती उभाभ्यां दक्षिणा, प्रमाणपत्रं, मार्गव्ययादिकं च प्रदत्तम् ।

पुराणविभागे आगता विद्वांसः

१. श्री अग्रगम विजितमहोदयः-जापानदेशस्य टोक्योनगर वास्तव्यः १३-१-८८ दिनाङ्के ।

२. श्री मणिकौलमहोदयः—चित्रकूट, बम्बई, इत्यत्रत्यः—एष महाभागो दर्शक-पुस्तिकायां लिखति—न्यासस्य वैदुष्यपूर्णकार्यमतीव प्रभावपूर्णमस्ति । एता-दृशसंस्थानानि पूर्णसाहाय्यमपेक्षन्ते ।
३. डा० के० वी० शर्मा, अड्यार लाइब्रेरी मद्रास इत्यत्रत्यः प्राध्यापकः । तस्य विचारोऽस्ति—पुराणविभागस्य कार्यजातेन सुतरां प्रभावितोऽस्मि ।
४. डा० ए० जी० कुलकर्णी, जयपुरस्थितस्य नक्षत्रगृहस्य निदेशकः २५-५-८८ दिनाङ्के । स लिखति—पुराणविभागेन क्रियमाणं पुराणकार्यं वैदुष्यपूर्णमस्ति इदं कार्यमबाधगतिना भवितुमर्हति इदं प्रसन्नताजनकमस्ति यदत्र एषां धार्मिकसामाजिकग्रन्थानां प्रकाशनं भवति । अहमस्य साफल्यं कामये ।

**‘पुराणम्’ पत्रिकायाः संपादको डा० रामचन्द्रनारायण-
दाण्डेकरमहाभागः सम्मानितः**

**जर्मनीदेशस्य सुडसियेन इन्स्टीच्यूट डेर यूनिवर्सिटाट हाइडेलवर्ग,
अडेलुङ्ग फुर इण्डोलाजी, इत्यस्य सूचनाऽस्ति**

प्राध्यापकः आर० एन० दाण्डेकरमहोदयः हाइडेलवर्गविश्वविद्यालयतः १९३८ ई० वर्षे स्व‘डाक्टरेट’ इत्युपाधिं प्राप्तवान् । पञ्चाशद्वर्षाणामनन्तरं सतत-वैदुष्यपूर्णं उपलब्धेः विचारणेन विशिष्टयोग्यतावस्थायां प्राच्यसंस्कृतसंकायः ‘डाक्टरेट’ उपाधेः नवीनीकरणार्थं निर्णयं करोति । २० अप्रैल १९८८ दिनाङ्के संकायः प्राध्यापकस्य दाण्डेकरमहोदयस्यसंस्कृतसाहित्ये भाषायां वेदविषये तथा भारतीयधर्मतिहासविषये च वैदुष्यपूर्णकार्यनिमित्तं डाक्टरेट उपाधेः नवीनी-करणार्थं निर्णयमकरोत् ।

उपाधिप्रदानसमारोहः अल्टे औल (प्राचीनभवनं) इत्यत्र ११ जून १९८८ दिनाङ्के भविष्यति । अस्मिन् अवसरे प्राध्यापकदाण्डेकरमहोदयः ‘वैदिकपुराकथा-विषये’ व्याख्यानं दास्यति ।

अस्मिन् सम्मानावसरे वयं डा० दाण्डेकर महाभागस्याभिनन्दनं कुर्मः ।

सहयोगिन्यासानां कार्यविवरणम्

(१) महाराज उदितनारायणसिंह मानसप्रचारनिधिः

रामचरितमानसस्य नवाह्नपारायणम्

वैक्रमीये २०४५ वर्षे शुक्ले पक्षे प्रतिपत्तिथिमारभ्य नवमीं तिथिं यावत् (अप्रैल १७-२५, १९८८ ई०) चक्रिया स्थिते कालीमन्दिरे गोस्वामितुलसीदास-विरचितस्य रामचरितमानसस्य नवाह्नपारायणं प्रवचनं च जातम् । रामचरित-

मानसस्य कथाविषये पं० रामनारायणव्यासप्रभृतीनां विशिष्टानां व्यासानां प्रवचनमभूत् । तत्र भवन्तः काशिनरेश महाराजा डा० विभूतिनारायणसिंह शर्म-
देवाः प्रतिदिनं प्रवचनेषु उपस्थिता आसन् । प्रवचनेषु श्रोतॄणां महान् संमर्दः
आसीत् । पारायणसमाप्तौ हवनपूजनप्रसादवितरणादिकं च जातम् ।

(२) महाराज बनारस विद्यामन्दिरन्यासः

ध्रुपदमेला

अस्मिन् वर्षे अनेन न्यासेन १५-१६ फरवरी दिनाङ्कयोः वाराणस्यां तुलसीघट्टे ध्रुपदमेलाया आयोजनं जातम् । एषा मेला प्रतिवर्षं त्रिदिवसात्मिका भवति किन्त्वस्मिन् वर्षे वर्षाधिक्यात् सा प्रथमदिने (स्थगिता) मेलाया उद्घाटनं पूर्ववदस्मिन्नपि वर्षे युवराजेन श्रीमदनन्तनारायणसिंहशर्मणा दोपप्रज्वालनेन कृतम् । युवराजेन स्वोद्घाटनभाषणे ध्रुपदगायनस्य महत्त्वमस्यायोजनस्य दूरगामी प्रभावश्च प्रदर्शितः । युवराजेन मेलाया आयोजनार्थं तत् प्रबन्धनिर्वाहार्थं च तुलसी घट्टस्य महन्तः प्रो० वीरभद्रमिश्रः धन्यवादैर्योजितः । अस्मिन् अवसरे ध्रुपदवार्षिकी पत्रिकायाः तृतीयाङ्कस्योद्घाटनं वयोवृद्धेन विदुषा डा० रघुनार्थसिंहमहाभागेन कृतम् । एष महाभागः स्वकोयास्वास्थ्यमविगणय्य मेलायामुपस्थित आसीत् । अस्मिन्नवसरे श्रीमत्या सुमतिमुटाटकर महाभागया, प्रो० वीरभद्रमिश्र महोदयेन च स्वविचाराः प्रकृतिताः ।

अस्मिन् आयोजने अधोनिर्दिष्टाः कलाकारा सम्मिलिता आसन्—

श्रीमती सुमतिमुटाटकर, श्रीमती अपर्णा चक्रवर्ती, पं० श्रीरामतिवारी, पं० विदुरमल्लिक, राजा छत्रपति सिंह, उस्ताद असद अली खाँ, पं० महादेव मिश्र, स्वामी पागलदास, श्री अभयनारायणमल्लिक, पं० ज्योतिन भट्टाचार्य, श्रीऋत्विक् सन्याल, श्रीगोपालशङ्कर, पवारबन्धु, श्रीअसितबनर्जी श्री अरुणभट्टाचार्य, श्री लक्ष्मीनारायणपवार, श्रीत्रिभुवन उपाध्याय, श्रीगोपाल चन्द्रपाल, श्रीविभूतिनाथ मिश्र, श्रीगुण्डेचाबन्धु, व्रजभूषणगोस्वामी, श्रीगुणीन्द्र मुकर्जी श्रीरामकुमार मल्लिक, श्रीप्रेमकुमारमल्लिक, श्रीरामजी उपाध्याय, माणिकमुण्डे, श्रीकान्त मिश्र, श्रीबाबूलाल, श्रीरामकुमार पाठक, श्रीराजेश चतुर्वेदी, श्रीगोरखनाथ दास तथा श्रीसाकेत महाराज ।

युवराजस्य श्री अनन्तनारायणसिंहस्य शुभविवाहोत्सवः

अस्मिन् वर्षे बुधवासरे ९ मार्च १९८८ ई० दिनाङ्के युवराजस्य श्रीमतः अनन्तनारायणसिंहशर्मणः कुबौलीग्रामवास्तव्यस्य श्रीराजीवलोचन सिन्हा शर्मणः कनिष्ठया कुभार्या सह शुभविवाहः संपन्नः । अस्मिन् अवसरे संपूर्णमेव काशी-नगरमानन्दभरितमासीत् । अस्मिन् विवाहप्रसङ्गे फलदानसमारोहः पूर्वाह्णे १९

फरवरी १९८८ दिनाङ्के तिलकसमारोहश्च ५ मार्च १९८८ ई० दिनाङ्के रात्री संपन्नौ । विवाहस्थलं वाराणस्यां नन्देश्वरप्रासादः आसीत् यत्र कन्यापक्षीयजना निवासिता आसन् । वरयात्रा दिनाङ्क ९ मार्च १९८८ ई० दिनाङ्के रामनगरदुर्गे लोकाचारं देवदर्शनं च निर्वृत्य अपराह्णे प्रायः ४ वादनकाले प्रारब्धा । दुर्गपरिसरे युवराजः शिविकारूढ आसीत् । दुर्गात् तत्र भवन्तः काशिनरेशाः मोटरयानमारूढ युवराजेन सह रामनगरस्थं सुमेरुमन्दिरं गत्वा देवदर्शनं च कृत्वा बहुषु मोटरयानेषु आरूढैः जनैरगम्यमानः वाराणसीस्थप्राचीनातिथिनिवासं प्रति (ओल्ड सर्किट-हाऊस) प्रस्थिताः । रामनगरदुर्गे वरयात्राया दर्शनार्थं रामनगरीयजनानां समीप-वर्तिग्राम्यजनानां च महान् संमर्दः आसीत् । एषा वरयात्रा अस्सी, सोनारपुर, गोदौलिया, चौक, मैदागिन, लहुराबीर मार्गेण अतिथिगृहं गता । नगरे विविध-स्थलेषु नगरवासिभिः स्वागतद्वाराणि निर्मितानि आसन् यत्र नागरजनैः स्वागतं माल्यार्पणं च कृतम् । अतिथिनिवासे पूर्वगतैः अतिथिभिः विशिष्टजनैश्च महाराजानां युवराजस्य च स्वागतं कृतम् । अतिथिगृहे अल्पाहारानन्तरं नन्देश्वरप्रासादाय वरयात्रा प्रारब्धा । अस्यां यात्रायां तत्र भवन्तः काशिनरेशा हस्तिदन्तनिर्मिताश्व-वाह्यरथे आसन् युवराजश्च गजारूढ आसीत् । पृष्ठतः शताधिकानि मोटरयानानि आसन् । बहुसंख्याका नागरिकाः पदातिनोऽप्यासन् । राजमार्गस्य चतुर्दिक्षु प्रासादेषु च असंख्या जना वरयात्राया अवलोकनमभिनन्दनं च चक्रुः । पश्चात् नन्देश्वरप्रासादे द्वारपूजाऽनन्तरं ते स्वाधिष्ठानं प्रति गताः । नन्देश्वरप्रासादे एतादृशो महान् जनसंमर्द आसीत् यत् तस्य नियन्त्रणमपि क्षणं यावत् कठिनमासीत् । अस्मिन् अवसरे वरिष्ठो राजनेता पण्डित कमलापति त्रिपाठी, केन्द्रीयमन्त्री श्रीश्यामलाल यादवः, महाराज-हथुआ, महाराज सिरोही, तत्र भवतां काशिनरेशानां संबन्धिनः च उपस्थिता आसन् । जनवासा (वरपक्षीयानां निवासस्थलं) शिवाला दुर्गे आसीत् यत्र सांस्कृतिक-कार्यक्रमः संपन्नः । सांस्कृतिककार्यक्रमे प्रो० राजम्, श्री छन्नूलालमिश्रः, राजन-साजन दलम्, श्री किशन महाराजश्च, स्वकौशलं प्रदर्शितवन्तः । सांस्कृतिककार्य-क्रमस्य संयोजकः प्रो० वीरभद्रमिश्र आसीत् । सांस्कृतिककार्यक्रमानन्तरं भोजनं संपन्नम् ।

११ मार्च १९८८ दिनाङ्कस्य प्रभातवेलायां युवराज्ञी दुर्गं प्रविष्टा । तस्मिन्नेव दिने सायंकाले दुर्गे उद्यानगोष्ठो आयोजिता जाता । यस्यां काश्मीराधिपो महाराज कर्णसिंहः, सीतामऊ-मालवानरेशः महाराजो डा० रघुबीरसिंहः वाराणस्या अधिकारिणः विश्वविद्यालयानां शिक्षाविदः संभ्रान्ता नागरजनाश्च सम्मिलिता-वभूवुः ।

११ मार्च १९८८ ई० दिनाङ्कस्य रात्रिकाले दुर्गे सांस्कृतिक कार्यक्रमस्य रात्रिभोजस्य च आयोजनमासीत् । अस्मिन् अवसरे ओडसीनृत्यस्य विश्रुतः कला-कारः सोनलमानसिंह स्वकलां प्रदर्शयामास । अस्मिन् आयोजने उत्तरप्रदेशस्य महा-

महिमराज्यपालः श्री मुहम्मद उस्मान आरिफ महोदयः, काश्मोराधोशः महाराजः कर्णसिंह महोदयः अन्ये नरेशाः विश्वविद्यालयानां कुलपतयः, जिलाधिकारिणः, विशिष्टनागरिकाश्च उपस्थिता आसन् । अस्मिन् आयोजने उपस्थिता नरेशा विशिष्टपरिधाने आसन् येन आयोजनस्य महत्त्वं छाटा च विशिष्टा आसीत् ।

१२ मार्च १९८८ ई० दिनाङ्कस्य अपराह्णे दुर्गे विद्वत्सभा आयोजिता जाता यस्यां द्विशताधिका विशिष्टा विद्वांसः वैदिकाश्च सम्मिलिता आसन् । वैदिकैः सर्वेषां वेदानां मन्त्रैः युवराजस्य अस्मिन् मङ्गलावसरे अभिनन्दनं कृतम् । संपूर्णानन्दसंस्कृतविश्वविद्यालयस्य कुलपतिः डा० वी० वेङ्कटाचलम्, तस्यैव विश्वविद्यालयस्य पूर्वः कुलपतिः पं० करुणापतित्रिपाठी, पण्डितपट्टाभिरामशास्त्री, पण्डित रामप्रसादत्रिपाठी, पण्डित राजहंसश्च पण्डितानां प्रतिनिधिरूपेण ब्राह्मविवाहस्य महत्त्वं प्रदर्श्य युवराजं आशीर्षिः योजयामासुः । पण्डितसभाया आरम्भे जगद्गुरु-शृङ्गेरीशंकराचार्याणां विशेषप्रतिनिधिद्वारा प्रेषितमाशीर्वचनं पठितम् । कार्यक्रमस्य संचालनं श्रीविश्वेश्वरद्राविडमहोदयेन कृतम् ।

१३ मार्च १९८८ ई० दिनाङ्कस्य अपराह्णे काशिकसंस्कृतपाठशालानामध्यापकैः छात्रैः विशिष्टविद्विभ्यश्च युवराजस्याभिनन्दनं कृतम् । अस्यायोजनस्य संचालकः युवराजस्य पूर्वाध्यापकः पण्डितरामयतनशर्मा आसीत् । नारिकेलप्रदानपूर्वकमाल्यापणं कृत्वा देववाण्यां हिन्दीभाषायां च अभिनन्दनपत्रं युवराजाय समर्पितम् । वयोवृद्धेन विदुषः ० नन्दलालसिंहमहोदयेन, प्रो० देवेन्द्रकुमाररायमहोदयेन, प्रो० सूर्यनारायणठाकुरमहोदयेनापि अस्मिन् अवसरे युवराजस्याभिनन्दनं कृतम् ।

महाराजैः काशिनरेशैः डा० विभूतिनारायणसिंहशर्मदेवैः वेदाध्ययनस्य महत्त्वं प्रतिपाद्य धन्यवादाः वितरिताः । सर्वेषामुपस्थितविदुषां मिष्ठान्नेन वस्त्रेण च सत्कारः विहितः ।

अस्मिन् विवाहोत्सवे मासं यावत् वाराणस्यां, पूर्वकाशिराज्ये च महान् आनन्दोत्सवः आसीत् । विवाहोपलक्षे सर्वेभ्यः कर्मचारिभ्यो वस्त्राणि वितरितानि तेषां वेतने च वृद्धिः कृता ।

काशिनरेशानां नेपालयात्रा

मार्च १९८८ मासस्य अन्तिमेषु दिवसेषु महाराजा काशिनरेशा डा० विभूति नारायणसिंहशर्मदेवाः युवराजेन श्रीमदनन्तनारायणसिंहशर्मणा सह नेपालदेशं अगच्छन् । नेपालयात्राया उद्देश्यं नेपालनरेशानां राजकुमारस्य यज्ञोपवीतसंस्कारः आसीत् यदर्थं काशिनरेशा सादरम् आमन्त्रिता आसन् । वायुयानावरोहणस्थले काशिनरेशानां स्वागतं नेपालनरेशानां सबन्धिना श्री महेशकुमारसिंहमहोदयेन

भारतीय राजदूत श्री अरविन्दरामचन्द्रदेवमहोदयेन, नेपालशासनस्य विशिष्टाधिकारिभिश्च कृतम् । काशिनरेशानां निवासः शीतलनिवासे अभूत् यस्य सज्जासनातनधर्मावलम्बिगृहस्थस्य निवासानुरूपा कृता आसीत् । प्रथमे एव दिवसे सायंकाले संस्कृतविदुषामेकं मण्डलं महाराजैः सह मिलितोऽभवत् । संस्कृतविद्यायाः प्रसारविषये विमर्शः कृतः । अपरदिने पूर्वाह्ने १० वादनकाले महाराजाः यज्ञोपवीतसंस्कारे समाविष्टाः । तस्मिन् एव दिने राजगुरुः श्री अम्बिकाप्रसाद अधिकारी, श्रीजगदीश उपाध्यायः, त्रिभुवनविश्वविद्यालयस्य कुलपतिः तथा श्रीहरदेव मिश्रः, महेन्द्रसंस्कृतविश्वविद्यालयस्य कुलपति महाराजैः सह मिलता अभवन् । ते संस्कृतोत्थानविषये विमर्शं कृतवन्तः । सायंकाले महाराजा विश्रुतबौद्धतीर्थस्य स्वयम्भूनाथस्यावलोकनं कृतवन्तः । अस्यां यात्रायां नेपालस्य उपपरराष्ट्रसचिवः श्रीपुष्करराजभण्डारीमहोदयः महाराजैः सह स्वयम्भूनाथतीर्थम् अगच्छत् । तृतीयदिवसे प्रातःकाले महाराजा युवराजेन सह पशुपतिनाथ-गुह्यकाली-दक्षिणकाली प्रभृति मन्दिरेषु देवदर्शनं कृतवन्तः । देवदर्शनानन्तरं नेपालनरेशाः शीतलनिवासमागत्य महाराजैः सह मिलिताः आसन् । अत्र नेपालनरेशा घटिकाद्वयपर्यन्तं महाराजैः सह वार्तालापं चक्रुः । तस्मिन्नपि दिने सायंकाले संस्कृतविद्वांसः महाराजैः सह वार्तालापं चक्रुः ।

चतुर्थदिवसे महाराजैः शीतलनिवासस्य परिचारकेभ्यः मोटरयानचालकेभ्यश्च पुरस्कारा प्रदत्ताः । नेपालनरेशेभ्यः महाराजैः गङ्गाजलमुपहारीकृतम् । चतुर्थदिवसे एव वायुयानेन महाराजाः वाराणसीमार्गताः ।

SUPPLEMENT

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- Lamba s. a disciple of Ugra, eleventh manifestation of Śiva I. 7.43; but given as Pralambaka I. 24.54.
- Lambakeśa(ka) s. disciple of Ugra, eleventh manifestation of Śiva I. 7.43; 24.54.
- Lambā w. one of the wives of Dharma I. 63.14; Ghoṣa born of I. 63.17.
- Lambākṣa s. a disciple of Ugra, eleventh manifestation of Śiva I. 7.43; 24.54.
- Lambākṣī d. w. one of the sixteen energies worshipped in the second enclosure of Kanakavyūha II. 27.76.
- Lambikā d. w. one of the sixteen deities worshipped in the second enclosure of Dakṣavyūha II. 27.134.
- Lambodara s. a disciple of Ugra, the eleventh manifestation of Śiva I. 7.43; 24.54.
- Lambodarī d. w. one of the sixteen worshipped in the second enclosure of the Nandivyūha II. 27.218.
- Lamboṣṭhī d. w. one of the deities worshipped in the first enclosure of the Dākṣavyūha II. 27.136.
- Lava k. s. r. son of Rāma; qualities of I. 66.38.
- Lavaṇa m. son of Jyotiṣmān, ruler of Kuśadvīpa I. 46.35; name of region associated with I. 46.36.
- Lākula t. merits of death at I. 77.40.
- Lāṅgali d. m. a manifestation of Śiva I. 7.33; 24.104 (at Vārāṇasī) (Twenty-second).
- d. m. one of the sixteen worshipped in the Mahimāvyūha II. 27.107.
- Liṅga made of stone; is worshipped by all gods I. 72.27; made of different materials; qualities of I. 74.17-18; made of iron; was worshipped by the demons I. 74.5;

- are of six different kinds of which there are fortyfour minute varieties such as śailaja(4), ratnaja (7), dhātuja (8), dāruja (16), mṛn-maya (2) and kṣaṇika (16) I. 74.13-16; benefits of establishing I. 74.27; benefit of worshipping different I. 74.17 ff.
- Liṅgamūrti** Śiva embodied as liṅga I. 73.2; 73; 11; 73. 76.59; 81.14; 84.35; 84.36; mode of establishing II. 46.2; to be worshipped always I. 73.5; benefits of the worship of I. 73.9.
- Liṅā** d. w. one of the sixteen energies worshipped in the second enclosure of Gomukhivyūha II. 27.92.
- Laiṅga or Liṅga** excellent purāṇa composed by Brahmā on the legends relating to Īśānakalpa; extent eleven crore; abridged by Vyāsa into fourteen lakhs; divided into eighteen Purāṇas in the Dvāpara; extent eleven thousand I. 2.1-4; the matter described in I. 10.18; counted as the eleventh I. 2.3; II. 55.36; the number of chapters. in II. 55.36-37; enumerated as one of the eighteen Purāṇas I. 39.62; greatness expounded by Brahmā II. 55.39.
- Lokapāla** d. m. benefits of installing and worshipping Śiva accompanied by I. 84.69.
- Lokaprakāśaka** d. m. one of the twelve Ādityas; being requested to destroy one's sins I. 82.42.
- Lokaviśrutā** d. w. as a name of the goddess I. 70.333.
- Lokasākṣin** d. m. one of the twelve being requested to destroy one's sins I. 82.42.
- Lokākṣi** s. a disciple of Jaṭāmālin, nineteenth manifestation of Śiva I. 7.46; but Logākṣi I. 24.93.
- Lokāntaka** d. m. a gaṇa who came to witness the marriage of Śiva I. 103.29.

- Lokāloka mt. I. 53.32; maryāda mts. surrounding extent of 53.34; half the country in darkness 53.35;
constituted a part of the chariot of Śīva I. 72.20;
lord Viᅇᅇu praised by the celestials at I. 95.21.
- Logākᅇi d. m. a manifestation of Śīva I. 7.31; 24.32 (6th)
— s. a disciple of Jaᅇāmālin, nineteenth manifestation of Śīva I. 24.93; cf. Lokākᅇi I. 7.46.
- Lobha born of Dharma Prajāpati and Tuᅇᅇi I.5.35.
— born to Puᅇᅇi I. 70.294.
- Lomahaᅇᅇaᅇa s. as an interlocutor II. 6.1
Cf. Romahaᅇᅇaᅇa.
- Lolupā d. w. one of the sixteen deities worshipped in the second enclosure of the Dakᅇavyūha II. 27.134.
- Lohita m. the place attained by I. 61.10.
- Lohitāmukᅇi d. w. one of the sixteen deities worshipped in the second enclosure of the Dakᅇavyūha II. 27.134.
- Vamᅇaka k. l. r. son of Śāvasti; founded Śāvasti in Gauᅇdeᅇa I. 65.34; progeny of 65.35.
- Vakra denotes the planet Mars; magnitude of in relation to that of Bᅇhaspati; magnitude of Budha in relation to that of I. 61.34;
orbit above that of Bhārgava (Venus) I. 57.30.
- Vajrakāla d. m. one of the deities worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.129.
- Vajradamᅇᅇra d. m. denotes Nandin I. 71. 157.
- Vajravāhanikā-vidyā capable of destroying all the enemies; expounded by the Sūta to the sages II. 51. 1-2.

Vajrā	d. w.	one of the deities worshipped in the first enclosure of the Dākṣavyūha II. 27.136.
—	d. w.	one of the sixteen worshipped in the second enclosure of the Śauṇḍavyūha II. 27.157.
—	d. w.	one of the eight worshipped in the first enclosure of the Pitāmahavyūha II. 27.225.
Vajrālaṅkṛta-deha	d. m.	Nandin referred to as I. 71.157.
Vajriṇā ārādhita	d. m.	Nandin referred to as I. 71.157.
Vajriṇī	d. w.	one of the eight energies worshipped in the first enclosure of Vāgiśavyūha II. 27.86.
Vajrin	d. m.	denotes Nandin I. 71.157.
Vajrivajrani- vārī	d. m.	Nandin referred to as I. 71.157.
Vajreśvarī	d. w.	manifested in order to help Indra II. 51.6.
Vajreśvarī vidya		II. 52.1; greatness of II. 51.16; 51.18 See also Vajravāhanikāvidyā.
Vaṅcanī	d. w.	one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.
Vaḍavānalaśatru	d. m.	denotes Nandin; being requested to destroy one's sins I. 82.85.
Vaḍavānalā	d. w.	one of the eight worshipped in the first enclosure of the Gopāivyūha II. 27.208.
Vaḍavāmukha- bhedana	d. m.	denotes Nandin; being requested to destroy one's sins I. 82.85.
Vaḍavāmukhī	d. w.	one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.222.
Vaṅśā	t.	merits of death at I. 77.40.
Vatsa	s.	a disciple of Sahiṣṇu, twenty-seventh manifestation of Śiva I. 7.50; 24.119.
Vatsa	m.	disciple of Somaśarman I. 24.123.
Vatsaputra	d. m.	one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.

- Vatsara m. son of Kaśyapa; a brahmavādin; progeny of I. 63.51.
- Vapus w. one of the twentyfour daughters of Prasūti and Dakᅇa I. 5.21; married by Dharma Prajāpati I. 5.23; 70.285; Vyavasāya was born to I. 70.296.
- Vapuᅇmān k. m. ruler of Śālmaladvīpa I. 46.20; 46.38; sons of I. 46.38-9.
- Varaka m. a demon killed by Kᅇᅇᅇᅇa I. 69.81.
- Varakᅇiᅇā w. one of the ten nymphs born to Bhadrāśva and Ghᅇᅇācī I. 63.70; married by Atri 63.68.
- Varaghoᅇā d. w. one of the sixteen deities worshipped in the second enclosure of the Dākᅇavyūha II. 27.138.
- Varada d. m. bestower of desired things; Śiva addressed as I. 18. 4; 21. 27; 21.28; 21.35; 71.103; 71.110; 72.29; 72.127; 72.175; 80, 47; 96.87; 96.91;98.179; 102.11; II. 19.18; 28.2; 50.21; Śiva refers to Himself as I. 103.54.
- Varadā d. w. denotes the goddess I. 70.333; 70.336; 76.57; Pārvati referred to as I. 102.7; saluted II. 19.30.
- Varadeva d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.119.
- Varapradā d. w. one of the sixteen energies worshipped in the Vāgiśavyūha II. 27.87.
- Varānana d. w. Pārvati addressed as I. 85.221.
- Varāha mt. on the north of Mahābhadra tank I. 49.56.
- Varāha d. m. form of (Viᅇᅇᅇ); Hiraᅇyākᅇa killed by II. 50.5; 50.8.
- Varāha d. m. Śiva addressed by Viᅇᅇᅇ as I. 21.23.
- Varuᅇa d. m. habitat of I.48,24; Vāruᅇi as the habitat of I. 54.2; the noose of ; dedicated in the worship of Śiva I. 84.61; described as a form of Śiva II. 11.9;

- as one of the ādhidaivika I. 86.78;
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 3; gāyatrī for II. 48.22;
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 the world of; Viṣṇu as having had his birth
 in I. 96.55;
 Hiranyakaśipu questioned Prahāda about
 the strength of I. 95.7;
 worshipped liṅga made of crystal I.74.4;
 one of those who extolled Nandin as he was
 born I. 42.22;
 was present at the svayamvara of Pārvati
 I. 102.18;
 could not shake off his Nāgapāśa because
 of the sport of Śiva I. 102.33;
 dwells in Sun in the months of Nabhas and
 Nabhasya I. 55.35; 55.53.
- d. m. one of the twelve Ādityas I. 59.31; 63.25;
 acts as the Sun in Māgha māsa I. 59.32;
 has fivethousand rays in executing Sun's
 job I. 59.35.
- Varuṇā r. at Vārāṇasī I. 92.87.
- Varṇaka m. Fourteenth Manu (7.23) represented by the
 vowel 'an' 7.24; given as Bhauma.
 See Viṣṇu III. 2.40.
- Varṇadā d. w. one of the sixteen worshipped in the second
 enclosure of the Haravyūha II. 27.150.
- Varṇinī d. w. one of the sixteen worshipped in the second
 enclosure of the Śauṇḍāvyūha II. 27.162.
- Vartula d. w. one of the sixteen worshipped in the second
 enclosure of the Manmathāvyūha II. 27.
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- Varmin d. m. denotes Śiva; obeisance made to I. 95.48.
- Varyeśvara d. on the west I. 49. 37.

- Varᅇā rainy season I. 59.30; 59.39.
- Valgu m. one of the four born of Atri clan I. 63.77.
- Vaᅇitva one of the eight divine powers; worshipped in between Vitteᅇa and Iᅇāna directions II. 27.58.
- Vaᅇitvavyūha the deities worshipped in the two enclosures of II. 27.122; 27.126.
- Vasanta spring I. 59.30; 59.38;
personified; accompanied Kāma I. 101.39;
accompanied Rati I. 101.46.
- d. m. one of the eight worshipped in the first enclosure of the Kāmāvasāyikavyūha II. 27.126.
- Vasani d. w. one of the sixteen worshipped in the second enclosure of the Sumatīvyūha II. 27.201.
- Vasavaᅇ d. m. born to Dharma and Vasū I. 63.16; the names of the eight I. 63.20;
Vasudhāra as the abode of I. 50.5; Sumedha the habitat of I. 50.7;
had to suffer the stay in garbha on account of a curse I. 29.28;
Pāvaka was made lord of I. 58.3;
mode of installation of the image of I. 46.2;
worshipped lingas made of lustre I. 74.3;
extolled Nandin I. 42.22;
liᅇga as support for I. 46.17; 46.19;
were empowered by Śiva II. 10.35;
could not wield their mace I. 102.35.
- Vasiᅇᅇha s. one of the nine mentally created sons of Brahmā I. 5.10; 38.13; 70.182;
was created from the wind samāna I. 70.188;
devoted to Śiva; being requested to destroy one's sins I. 82.65;
Śiva referred to as I. 32.6; II. 11.18;

sustained the people when there was a draught on account of the war between the devas and asuras I. 63.80-82;
 saluted Śiva at Dāruvana I. 33.20;
 one of those who eulogises the Sun I. 55.20;
 one of those who enlogise the Sun I. 35.26;
 dwells in Sun in the months of Śuci and Śukra I. 55.49;
 married Ūrjā, daughter of Dakṣa I. 5.26;
 70.289; 70.291; seven sons of I. 5.48-49;
 his progeny through Ghṛtācī I. 63.89;
 Nārada got Arundhatī married to I. 63.79;
 had hundred sons through Arundhati I. 63.83;
 whose son Śakti was devoured by a demon Rudhira being instigated by Viśvāmitra I. 64. 2-4;
 was consoled by his daughter-in-law I. 60.10;
 got consoled on hearing the words of his daughter-in-law I. 64.25;
 words spoken by lord Hari to I. 64.19; 64.19; 68.20; Hari disappeared after addressing 64.23;
 saluted Viṣṇu I. 64.24;
 Arundhati told her daughter-in-law that she is the life of I. 64.33;
 entered the cottage with his wife I. 64.44;
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 Adṛśyanti also restrained her grief on hearing the words of I. 64.60;
 heard the words of his grandson and fell down on the ground weeping I. 64.66;
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 words spoken by lord Śiva to the son of I. 64.94;
 Śakti was asked by Śiva to look at I. 64.95;

- Vasudeva k. l. r. married the seven daughters of Devaka I. 69.40-1;
Kṛṣṇa was born after Balarāma from I. 69.46;
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— a demon killed by the goddess II. 27.277.
Vasudhāra habitat of Vasus I. 50.5.
- Vasumanāḥ k. l. r. son of Haryaśva and Dṛṣadvatṭ son of I. 65.45.
- Vasū w. one of the wives of Dharma I. 63.14;
Vasus born from I. 63.16; proficiency of the progeny of I. 63.18.
- Vahni — one of the kalpa periods I. 4.45.
— d. m. fire-god; Śiva as the cause of the origin of II. 18.42; burns because of Śiva I. 86.140;
Pārthiva as a division of I. 59.10; the different kinds of I. 6.3; obeisance made to II. 21.17;
obeisance made to Śiva as a form of I. 72.139;
whose two hands were cut off by Virabhadra I. 100.19;
Virabhadra being requested to destroy one's sins as the cutter of the hands of I. 82.101;
was present at the Svayamvara of Pārvatī I. 102.18; was not able to shake off his (weapon) śaktī when Śiva became a child sportively I. 102.32;
gāyatrī mantra for II. 48.19;
in the rites relating to Tulāpuruṣadāna, the principal oblation offered with gāyatrī to II. 28.53.
- Vahniki d. w. one of the eight worshipped in the first enclosure of Vāgīśavyūha II. 27.85.
- Vahninābhā d. w. one of the eight worshipped in the first enclosure in Ambikāvyūha II. 27.78.

- Vahninī d. w. one of the eight worshipped in the first enclosure in Ambikāvyaūha II. 27.78.
- Vahnirūpiᅇi one of the eight worshipped in the first enclosure in Ambikāvyaūha II. 27.77.
- Vākpati d. m. denotes Brahman; extolled Viᅇᅇu I. 94.19; Śiva's words to I. 105.4.
- Vāgiśa (vyūha) the female energies to be worshipped in II. 27.85-89.
- Vāgiśā one of the sixteen energies worshipped in the Vāyavi II. 27.54.
- Vāgiśī d. w. denotes Sarasvatī; whose nose was restored by Śiva I. 100.45.
- d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.214.
- Vāgiśvara d. w. worship of II. 25.72; 25.78.
- Vāgiśvaravyūha description of II. 27.89.
- Vāgiśvari d. w. invocation in Śivapūjā II. 25.68; 69.70; 72.73; worship of II. 25.78.
- Vāgbhavā d. w. one of the sixteen energies worshipped in the second enclosure in Bhadravyūha II. 27.72.
- Vācaśravas one of the twenty-eight Vyāsas I. 7.17; 24.100 (twenty-first); a disciple of Śikhaᅇdabhᅇt eighteenth manifestation of Śiva) I. 7.46; 24.82; (disciple of Śikhaᅇᅇi).
- Vācaspati d. m. denotes Brahmā; words spoken by Viᅇᅇu to I. 98.17.
- Vācā d. w. gāyatrī for II. 48.17.
- Vājapeya name of a sacrifice, hundreds of which were performed by Ambariᅇa II. 5.47; done by a king Bhuvaneᅇa II. 3.24.
- Vāᅇava d. m. one of the eight worshipped in the first enclosure of the Prāptivyūha II. 27.109.

- Vāṇī d. w. identified with Śiva II. 11.4.
- d. w. one of the sixteen energies worshipped in the second enclosure of Bhadravyūha II. 27.72.
- Vāta a yātudhāna I. 55.36; resides in Sun in the months of Ūrjā and Iṣa I. 55.57.
- wind; blows because of the Supreme Being I. 86.140; blows because of Śiva I. 96.100.
- Vātavegaravā d. w. one of the deities worshipped in the second enclosure of the Dākṣavyūha II. 27.138.
- Vāma worship with II. 25.73; used for establishing the deity II. 24.23; denotes mantra of Vāmadeva.
- Vāmaguhya d. m. denotes Śiva, contemplated II. 21.19; oblation made to II. 25.91.
- Vāmadeva d. m. one of the five forms of Śiva; pervades and remains in the every object as ego II. 14.9;
 originated in the thirteenth kalpa known as Rakta I. 12;
 a disciple of Guhāvāsin (seventeenth manifestation of Śiva) I. 7.45; 24.79;
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 certain characteristics of II. 14.24; 14.29;
 represents the earthly elements II. 14.19;
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- thirteen ways of worship of II. 21.21;
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assignment made with the mantra of
II. 27.27.
- a demon; being requested to destroy one's
sins I. 82.59.
- Vāmana d. m. a manifestation of Viṣṇu on account of a
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II. 6.22.
- d. m. denotes Śiva; obeisance made to I.95.46.
- a serpent; one among the twentysix most
prominent of the progeny of Kadrū and
Kaśyapa I. 63.37.
- one of the eighteen Purāṇas enumerated
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- Vāmanaka mt. in Krauñcadvīpa I. 53.14.
- Vāmani d. w. one of the eight energies worshipped in the
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- Vāmanetra d. m. denotes Śiva I. 95.49.
- Vāmarūpa d. m. denotes Śiva I. 95.49.
- Vāmā d. w. one of the śaivite female energies; assigned
II. 21.6; was created by Goddess Umā
I. 41.45; contemplated II. 24.13; assigned
II. 27.26;
worshipped liṅga made of flowers I. 74.9;
as being present along with Śiva II. 26.14.
- Vāyavya direction presided over by Vāyu II. 3.85.
- Vāyavyā d. w. one of the eight female energies worship-
ped in the first enclosure in Bhadravyūha
II. 27.70.
- Vāyu d. m. as an epithet of Śiva; obeisance made to
I. 18.7.
- d. m. wind good; Śiva as the cause of origin of
II. 18.42;

- as a form of Bārenduśekhara (Śiva) II.10.10;
 the seven winds such as āvaha etc. as nemi
 I. 53.36-37;
 seat of I. 48.24;
 temple of I. 50.15;
 mode of installation of the image of
 II. 46.4;
 gāyatrī for II. 48.23;
 colation made to II. 28.54;
 the weapon of; worshipped I. 84.62;
 the acts which unite one with I. 83.40;
 one of the ādhidaivika I. 86.78;
 a guardian deity of a direction; being
 requested to destroy one's sins I. 82.46;
 being requested to destroy one's sins I.
 82.47;
 worshipped liṅga made of brass I. 74.3;
 as worshipping Śiva I. 104.26;
 became the horses of Śiva's chariot I.
 72.25;
 followed Śiva who set out to destroy
 Tripura I. 72.60;
 formed part of the arrow used by Śiva to
 burn Tripura I. 72.111;
 was present at the Svayamvara of Pārvatī
 I. 102.19;
 Upamanyu identified with I. 108.7;
 could not move the grass placed by Śiva
 as a Yakṣa I. 53.56;
 as not equal to Hiranyakaśipu I. 95.8;
 Jalandhara's words that his valour could
 not be borne by I. 97.24.
- Vāyuloka the world of Vāyu; the acts which convey
 one to I. 83.34.
- Vārāṇasī t. Śiva's manifestation as Lāṅgalī at I. 24.
 104; when one's death is proximate one
 should resort to I. 91.73;
 worship made by the goddess at I. 92.185;

- resolve to describe the greatness of I. 92.1; 92.3;
 Śiva's arrival at; after marriage with Pārvati I. 103.71; Pārvati's enquiry about the greatness of I. 103.72;
 was reached by Śiva and its greatness described I. 92.6;
 Śiva's words that sins committed elsewhere get removed at I. 103.75; 103.76;
 merits of death at I. 77.38;
 special merits of death at I. 77.41;
 greatness of I. 92.7; 92.183;
 gets release from mundane existence for all I. 92.38;
 merits of worshipping at specific time I. 92.124;
 all tīrthas came to I. 92.139;
 all tīrthas on the earth worship Jāhnavi at I. 92.125.
- Vārāha the seventh kalpa; I. 7.21; 7.29;
 the different manvantaras in I. 7.22-23.
- d. m. a manifestation of Viᅇᅇᅇ; lifted the earth I. 96.19; manifestation as a sequel to a curse II. 48.31.
- one of the eighteen Purāᅇas I. 39.62.
- Vārāhi d. w. one of the eight divine mothers; benefits of worshipping I. 76.57;
 being requested to destroy one's sins I. 82.96.
- Vārijekᅇaᅇā d. w. as a creation of Umā I. 41.45.
- Vāriᅇharā d. w. one of the eight energies worshipped in the first enclosure of Vāgiᅇavyūha II. 27.85.
- Vāriᅇvara d. m. Jalandhara's words that his valour could not be borne by I. 97.24.
- Vāruᅇa the world of; reached by some men I. 52.28;
 attained as a merit of making certain gifts I. 83.37.

- a direction II. 3.84.
- Vāruṇī place of Varuṇa I. 54.2.
- d. w. one of the eight energies worshipped in the first enclosure in Bhadravyūha II. 27.71; one of the sixteen energies worshipped in the Vāgīśavyūha II. 27.86; one of the energies worshipped in the first enclosure of the Aṇimāvyūha II. 27.98.
- Vārṣaparvaṇī denotes Śarmiṣṭhā.
- Vārṣika one of the six seasons I. 55.24.
- Vārṣni denotes Yudhājīt.
- Vālakhilya number sixty thousand; born to Kratu and Sannati I. 5.43-11; contemplated II. 19.34; make the Sun set I. 55.69.
- Vālakhilyāśrama in the Gandhamādana mt. Vāli the thirteenth manifestation of Śiva at I. 24.60.
- Vālin d. m. thirteenth manifestation of Śiva at Vālakhilyāśrama I. 24.60 of Subālaka I. 7.32.
- Vālkala m. a disciple of Dadhivāhana (eighth manifestation of Śiva) (I. 7.41); But Bāṣkala in 24.42.
- Vāsantika one of the seasons I. 55.24.
- Vāsava d. m. denotes Indra; guardian deity of a direction being requested to destroy one's sins I. 82.45; the mantras with which Śiva was worshipped by II. 8.4; among devas; Śiva is addressed as I. 32.6; was threatened by Andhaka I. 93.5; Andhaka's words that he is saluted by I. 93.18; Jalandhara's words that he is capable of killing I. 97.21.
- Vāsavatva the position of Indra; Jalandhara wanted to attain I. 97.9.

- Vāsiᅇᅇha m. disciple of Vālin I. 24.61.
- m. dedotes Śakti; reference to his being devoured by a demon I. 64.1.
- m. disciple of Kauᅇika II. 1.26.
- those belonging to the clan of Vasiᅇᅇha; narration of legends relating to I. 64.123.
- Vāsiᅇᅇhāᅇ the ten names of those who belonged to the clan of I. 63.91-2.
- Vāsuki a serpent I. 55.27; one of the twentysix most prominent among the progeny of Kadrū and Kaᅇyapa I. 63.35; was made as lord of serpents I. 58.11; extols the Sun I. 55.40; resides in the Sun in the months of Madhu and Mādhava I. 55.46; resides in Rasātala I. 45.16; resides in Niᅇadha I. 52.45; being requested to destroy one's sins I. 82.54.
- Vāsudeva d. m. denotes Kᅇᅇᅇa; manifestation due to the curse of Bhᅇᅇu I. 69.48; 101.45; II. 48.29; merits of reciting the name of I. 62.37; merits of devotion to II. 4.16; the mantra repeated by Dhruva I. 62.20b; its greatness I. 62.37-38; 62.42; obeisance to; mantra used in worship II. 48.36; attained by deep devotion to II. 111-12; merits of singing the glory of II. 3.110; vaiᅇᅇavas are said to be devotees of II. 4.1; a vaiᅇᅇava is one who salutes a devotee of Viᅇᅇᅇu as he would salute II. 4.8; ascended the Meru mountain I. 80.5; the chariot formerly belonging to Janamejaya was recovered from Jarāsandha after he was killed by Bhīma and handed over to I. 66.79;

reference to his manifestation at the hermitage of Upamanyu to get progeny and do penance I. 107.3-4; query relating to knowledge obtained from Upamanyu by I. 108.1; Brahmā described as bent on the worship of II. 1.43;

extolled by Kṣup I. 36.11;

the story of a twice-born named Kauṣika and his devotion to II. 1.9; Kauṣika and his devotees were bent on worship of II.1.16; Ulūka requested Nārada to make obeisance to II. 3.58;

Harimitra a devotee of II. 3.39-40;

reference to Nārada's devotion to II. 3.83;

being directed by whom Nārada resorted to the house of Rukmiṇī II. 4.100;

Ambariṣa in the line of Ikṣvāku was a devotee of II. 5.1;

reference to birth of Ambariṣa as a devotee of II. 5.19;

Ambariṣa's words that he is devoted to II. 5.39;

the two sages Nārada and Parvata referred to as devoted to II. 5.64;

the sages Nārada and Parvata censured the king and reached II. 5.119;

Nārada's reply to II. 5.124;

words spoken to Nārada and Parvata by II. 5.129;

was addressed by the sages II. 5.141;

those places which are not palatable to Alakṣmī where people sing the glory of II. 6.19;

Dussaha was advised to avoid the people who indulged in the worship of II. 6.26; was also advised to avoid the idol of II. 6.27;

Dussaha was advised to enter the places where there is no devotion to II. 6.33; 6.43;

- the story of a brahmin boy who could not say any word other than II. 7.19;
the uttering of which name by Aitareya, a brahmin boy, brought back the mantras to the memory of the brahmin II. 7.25;
excellent position attained by those who are devoted to dharma and II. 7.33.
- Vahini d. w. one of the sixteen worshipped in the second enclosure of the Nāndavyūha II. 27.214.
- Vāhneya mode of worship of Śiva according to II. 20.8.
- Vāhneyaloka the world of Vahni (fire) I. 83.19.
- Vikaṭa d. m. denotes Śiva I. 95.50.
- d. m. one of the eight worshipped in the first enclosure of the Kāmāvasāyikavyūha II. 27.126.
- Vikaṭaśaria d. m. denotes Śiva I. 95.50.
- Vikatāṅgi d. w. one of the sixteen worshipped in the second enclosure of the Śauṇḍāvyūha II. 27.158.
- Vikara mt. on the east of Aruṇodaya tank I. 49.42.
- Vikaraṅi d. w. one of the energies II. 21.6; 27.26.
- Vikarāli d. w. one of the eight worshipped in the first enclosure of the Śauṇḍāvyūha II. 27.156.
- Vikartana d. m. one of the twelve ādityas; being requested to destroy the sins I. 82.42.
- Vikiriṅi d. w. as a creation of Umā I. 41.45.
- Vikuṣi k. l. r. son of Ikṣvāku I. 65.31; progeny of I. 66.32.
- Vikṛtā d. w. a form of the goddess I. 70.334.
- Vikṛtānana d. m. a gaṇa; came with other gaṇas to witness the marriage of Śiva I. 103.14.
- Vikṛti k. l. r. son of Jimūta; son of I. 68.43.
- Vikeśa m. a disciple of Madana (third manifestation of Śiva) I. 7.38; 24.22.
(disciple of Damana)
- Vikeśi d. w. Agni was born from I. 61.19.
- Vikeśi d. w. consort of Bhava form of Śiva II. 13.4.
- Vikośa m. a disciple of Madana (third manifestation of Śiva) I. 24.22; (disciple of Damana) but Viśoka I. 7.38.

- Vikrāntā d. w. a name of divine mother I. 70.339.
- Vigatavāsa d. m. a gaṇa who accompanied Śiva to Tripura I. 72.76.
- Vighneśa d. m. denotes Vināyaka; request to create I. 104.6; benefits of establishing the form of I. 85.77; to be worshipped at the beginning and end of the worship of Śiva II. 24.36; worship of II. 22.30; merits of worship of I. 76.58.
- Vighneśvara d. m. denotes Vināyaka; to be established at the appropriate place II. 48.47; was visited by Nārada I. 1.3.
- Vicitra d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.120.
- Vicitrarūpā d. w. one of the energies worshipped in the second enclosure of the Dakṣavyūha II. 27.133.
- Vicitrikā d. w. one of the eight energies worshipped in the first enclosure of the Dakṣavyūha II. 27.132.
- Vijaya d. m. one of the eleven Rudras, being requested to destroy the sins I. 82.40.
- d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.121.
- d. m. one of the eight worshipped in the first enclosure of the Vaśitvavyūha II. 27.122.
- k. l. r. son of Dhundhu I. 66.12; the reason for being known as 66.13; son of 66.13.
- Vijayā d. w. one of the sixteen energies worshipped in the second enclosure of the Gomukhivyūha II. 27.92.
- d. w. on attendant at Pārvatī's svayamvara I. 102.27.
- Vijāti k. l. r. one of the six sons of Nahuṣa and Virajā I. 66.62.
- Viṭipitā d. w. one of the eight worshipped in the first enclosure of the Gopavyūha II. 27.203.

- Vitala one of the nether worlds; description of I. 45.12 (yellow).
the residents of I. 45.19-20.
- Vitteśa d. m. denotes Kubera; Jalandhara's words that his valour could not be borne by I. 97.24; as worshipping Pārvati always being requested to destroy one's sins I. 82.22.
- Vitteśvara d. m. denotes Kubera; his wealth is due to Siva II. 10.32.
- Vidagdha d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.120.
- Vidarbha k. l. r. son of Jyāmagha and Śaivyā; had three sons I. 68.38; 68.39.
- k. l. r. son of Krathu; son of I. 68.41.
- king of; whom Satyavrata killed and took his wife as captive I. 66.3.
- Vidala m. a demon killed by Śiva with a ball I. 92.81-2.
- Videha name of a country; Parāvṛt (k. l. r.) installed his sons Parigha and Hari at I. 68.33.
- Vidyā d. w. as a form of the goddess I. 70.330.
- d. w. one of the eight worshipped in the first enclosure of the Nandavyūha II. 27.212.
- d. w. one of the eight worshipped in the first enclosure of the Śakunāvyūha II. 27.192.
- d. w. salutation made to II. 21.17.
- Vidyādhara being requested to destroy one's sins I. 82.57-8; obeisance made to I. 21.17; liṅga worshipped by I. 74.23.
- Vidyādharas reside in the āmravana I. 49.61; the abode of I. 50.4; 50.13.
- Vidyujjihva m. demon; son of Balā (kā) and Viśravas I. 63.64.
- Vidyujjihvā d. w. one of the sixteen worshipped in the second enclosure of the Śakunavyūha II. 27.190.

- Vidyuta m. a disciple of Saḥṣṇu (twentysixth manifestation of Śiva) I. 7.50; 24.119.
- d. m. a gaṇa; came to witness the marriage of Śiva I. 103.13; 103.30.
- Vidyutā d. w. worshipped II. 28.69.
- d. w. one of the deities worshipped in the second enclosure of the Caṇḍāvyūha II. 27.146; 27.147.
- Vidyutābhāsini d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.189.
- Vidyut m. a yātudhāna I. 55.36; resides in Sun in the months of Sahas and Sahasya I. 55.61.
- d. m. one of the eight worshipped in the first enclosure of the Kāmāvasāyikavyūha II. 27.127.
- d. w. female energy II. 19.22.
- Vidyutkoṭipra- d. m. denotes Śiva I. 72.125.
tikāṣa
- Vidyunmālin one of the three sons of Tāraka I. 71.9; I. 101.9; gaining of special favour from Brahmā after penance I. 71.9-11; gained favour that the cities could be destroyed only when united I. 71.16; description of the iron city of I. 71.21; reference to the destruction of I. 73.3; reference to Viṣṇu's victory over II. 27.275.
- Vidyēśvari d. w. one of the sixteen energies worshipped in the Vāgiśavyūha II. 27.88.
- Vidruma mt. in Kuśadvīpa I. 53.7.
- Vidhātṛ d. m. denotes Śiva; obeisance made to I. 21.79; 72.159.
- m. one of the two sons of Bhṛgu and Khyāti and son-in-law of Meru I. 5.39.
- Vidhānā d. m. one of the eight worshipped in the first enclosure of the Manmathāvyūha II.27.175.

- Vidhi d. m. denotes Brahmā; strength of I. 71.140; the oblation made by II. 51.8.
- Vinatā w. one of the thirteen wives of Kaśyapa I. 63.23; gave birth to Garuᅇa, Aruᅇa and Saudāminī I. 63.32-3; one of those who attended the marriage of Śiva I. 103.4.
- Vinatāśva k. one of the three sons of Sudyumna I. 65.26; place ruled by 65.27.
- Vinaya born to Dharma Prajāpati and Lajjā I. 5.36; 70.296.
- Vināda d. m. one of the eight worshipped in the first enclosure of the Kāmāvasāyikavyūha II. 27.126.
- Vināyaka d. m. elephant-faced god; birth of; description of I. 104.1.
 reference to his birth at the garden at Kāśī for the sake of obstruction to demons and to remove obstacles to devas I. 103.79;
 described as capable of destroying the mount Meru, Mandāra and Kailāsa mountains; as worshipped by the elephants of the quarters like Airāvata etc.; other characteristics of; as devoted to Śiva; requested to destroy one's sins I. 82.31-35;
 lord of obstacles I. 58.7;
 lord of all gods I. 72.50;
 was not worshipped since he was a child; hence caused obstruction in the march of Śiva I. 72.44; his own words about this fact I. 72.45-47; was worshipped by the devas and prayed for the removal of obstruction I. 72.47-9;
 obeisance made to before commencing the practice of yoga I. 8.85;
 to be worshipped first II. 24.35;
 to be worshipped along with other gods I. 76.56;

- was worshipped by Śiva also offering all eatables I. 72.49-50;
 Śiva's words to him to confer boons on those who worship him I. 105.19;
 one who worships him deserves to be worshipped by Indra and others I. 105.26;
 one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.115.
- Vināyaki d. w. one of the eight worshipped in the first enclosure of the Nandāvyūha II. 27.215.
- Vindhyaniḷayā d. w. a name of divine mother I. 70.339.
- Vipāśa d. m. denotes Śiva I. 18.16.
- m. a disciple of Madana (third manifestation of Śiva) I. 7.38; 24.22 (disciple of Damana).
- Vipulānandakāraka d. m. one of the eight in the first enclosure in Prākāmyavyūha II. 27.113.
- Vipulāntakā d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II. 27.223.
- Vipṛthu k. l. r. one of the sons of Citraka II. 69.30.
- Vipracitti foremost among the sons of Danu and Kaśyapa I. 63.28.
- Viprā d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.189.
- Vibāhu one of the mind-born sons of Brahmā and disciples of Vāmadeva form of Śiva in the Rakta kalpa I. 12.9.
- Vibhāvasu d. m. denotes Agni; married Svāhā I. 5.26.
- d. m. denotes Sun; paid obeisance to Śiva II. 12.33.
- Vibhīṣaṇa m. a demon; wise; son of Kaikasī and Viśravas I. 63.62; was devout 63.66.
- Vibhu d. m. denotes Brahmā; stopped the chariot I. 72.32.
- d. m. denotes the Sun; did not fall down on account of the words of Atri I. 63.73.

- d. m. denotes Viᅇᅇu; worshipped Śiva I, 28.160.
- d. m. denotes Śiva; the manifestation of; the disciples of I. 29 ff.; the splendour of the form of I. 72.90; the bodies of all the mortals as being the divine body of I. 74.30; the heaven as the head of I. 75.7; was requested by the goddess to behold ᅇaᅇmukha I. 71.121.
- Vibhūti d. w. one of the eight female energies II. 22.44; to be worshipped II. 19.21; 28.69; one of the eight worshipped in the first enclosure of the Caᅇᅇavyūha II. 27.141.
- Vimalā d. w. one of the eight female energies to be worshipped II. 22.44; worshipped II. 28.62; one of the eight worshipped in the first enclosure of the Manmathāvyūha II. 27.176; of the colour of coral II. 19.21.
- Viyogā d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.
- Viraktā d. w. one of the eight worshipped in the Bhimavyūha II. 27.179.
- Viraja mt. on the north of Mahābhadrā tank I. 49.55.
- Virajā w. wife of Nahuᅇa; sons of I. 66.61-2.
- Virajāᅇ m. a disciple of Logākᅇi (sixth manifestation of Śiva) I. 7.39; 24.33.
- m. a disciple of Subālaka (thirteenth manifestation of Śiva) I. 7.44; 24.61. (disciple of Vālin)
- one of the four mind-born sons of Brahmā at the Raktakalpa associated with Vāma-deva I. 12.9.
- Virāja m. denotes Svāyambhuva Manu; was created by Brahmā I. 5.15.
- Virāmāyā d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.214.

Viriñca	d. m.	denotes Śiva; obeisance made to I. 104.8.
Viriñci	d. m.	denotes Brahmā; one of the three forms of Śiva as creator II. 16.19; as making obeisance to Śiva I. 72.74; and others picked up courage on beholding the man-lion form of Viṣṇu I. 95.19; contemplated II. 21.15; worship of II. 45.64.
Virūpākṣa	d. m.	denotes Śiva; words spoken to Brahmā and Viṣṇu by I. 22.2; burnt the three cities I. 72.111; greatness of—when other gods were subject to the curse of brahmins Śiva alone was not subject to curse I. 29.35; grace sought by the sages II. 55.46; to be worshipped II. 21.26; extolled I. 71.108. obeisance made to I. 21.43; no sin accrues to one who worships I. 73.27.
—	d. m.	one of the eleven Rudras I. 63.20.
—	d. m.	a gaṇa who came to witness the marriage of Śiva I. 103.27.
Virūpākṣī	d. w.	one of the sixteen energies worshipped in the second enclosure in Kanakavyūha II. 27.75.
—	d. w.	one of the eight energies worshipped in the first enclosure of the Bhadrakarṇivūha II. 27.94.
Virocana		a demon; a resident of Talātalā I. 45.17.
Vilāsini	d. w.	one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.
Viliṅgā	d. w.	one of the eight worshipped in the first enclosure of the Sumativūha II. 27.200.
Vilomaka	k. l. r.	son of Kapotaromā I. 69.33; son of I. 69.34.
Vivasvān	d. m.	son of Aditi I. 61.16; 61.40; born in the asterism Viśākhā; chief among the planets I. 61.41;

- one of the twelve Ādityas I. 63.26; 59.32;
 lord of the month of Śrāvaṇa I. 59.34;
 Śanaīścara as born to Samjñā and I. 61.19;
 the number of rays of; in executing job of
 the Sun I. 59.37;
 being requested to destroy one's sins I. 82.
 42;
 was present at the Svayaṁvara of Pārvati
 I. 102.18.
- d. m. a deva I. 55.25; resides in Sun in the
 months of Nabhas and Nabhasya I. 55.52.
- Vivaha one of the seven winds I. 53.37.
- Vivinda mt. in Krauñcadvīpa I. 53.15.
- Viśalyā w. wife of Dhundhumūka II. 8.16.
- Viśākha d. m. denotes Skanda, son of Śiva I. 101.29;
 liṅga as the support for II. 46.17;
 has his place on the west I. 49.39;
- a gaṇa; came with other gaṇas to witness
 the marriage of Śiva I. 103.14.
- a place; habitat of Guha I. 50.11.
- Viśākhavana Kinnaras and serpents resides at I. 49.67.
- Viśākhā an asterism; Sun as being born in I. 61.41;
 being requested to destroy one's sins
 I. 82.79.
- Viśāla d. m. one of the eight worshipped in the first
 enclosure in the Prākāmyavyūha II. 27.114.
- Viśoka m. a disciple of Madana (third manifestation
 of Śiva) I. 7.38; cf. Vikośa 24.22.
- m. one of the four mind-born sons of Brahmā
 and disciple of Vāmadeva form of Śiva in
 the Raktakalpa I. 12.9.
- Viśravas father of Kubera, who worshipped liṅga
 made of gold I. 74.2.
- Viśravāḥ born of Airavila and Ilavilā; the four
 wives of I. 63.59.

- Viśruta k. l. r. son of Vitihotra; also called Narta I. 68.20.
- Viśva d. m. an epithet of Śiva I. 88.36.
- Viśvaka k. l. r. son of Pṛthu; progeny of I. 65.33.
- Viśvakarmā m. I. 71.162.
divine architect; made the chariot for Śiva I. 71.162;
the preparation of the chariot for Śiva for the destruction of Tripura I. 72.1;
created a place for Śiva on the mountain I. 80.9;
created different liṅgas out of different materials and gave to the gods for their worship I. 74.1;
the poison kālakūṭa being gathered by I. 86.8;
- one of the seven important rays of Sun I. 60.20; the region illuminated by I. 60.23; nourishes the planet Mercury II. 12.12.
- Viśvajit a yajña; the benefits obtained by the performance of which is obtained by worshipping Śiva in a special maṇḍala I. 77.96.
- Viśvadhṛk d. m. denotes Śiva's attendant Nandin; being requested to destroy one's sins I. 82.86.
- Viśvananda m. one of the four disciples of Śveta in Śveta-kalpa I. 11.7.
- Viśvabhāvana m. one of the four mind-born sons of Brahmā and disciple of Vāmadeva form of Śiva in the Rakta kalpa I. 12.9.
- Viśvamūrti d. m. as an attribute of Viṣṇu; addressed by king Kṣup I. 36.9.
- Viśvambhara d. m. denotes Viṣṇu; as being honoured because of Śiva II. 10.29.
- Viśvarūpa d. m. as an attribute of Śiva I. 16.35; 21.37; 28.10; 71.108;
obeisance made to I. 95.39.
- m. son of Tvaṣṭā; was killed by Indra II. 51.8-10.

- the name of the thirty-third kalpa; origin of Iᅇāna form of Śiva in I. 16.1; the reason for being known as I. 23.25.
- Viᅇvarūpā d. w. one of the deities worshipped in the first enclosure of the Dākᅇavyūha II. 27.136.
- denotes the Gāyatrī I. 16.35.
- Viᅇvavyaca one of the seven important rays of Sun I. 60.20; illuminates the region behind 60.23; nourishes the planet Venus II. 12.13.
- Viᅇvasaha k. l. r. son of Vᅇddhaᅇarman and Piᅇᅇkanyā I. 66.32; son of I. 66.32.
- Viᅇvaᅇᅇk d. m. denotes Brahmā I. 81.56; 81.58.
- Viᅇvahāri d. w. one of the sixteen energies worshipped in the second enclosure of Bhadrakarᅇivūha II. 27.96.
- Viᅇvā w. one of the wives of Dharma I. 63.15; Viᅇvedevāᅇ born of I. 63.16.
- Viᅇvāci d. w. a nymph I. 55.33; resides in the Sun in the months of Ūrja and Iᅇa I. 55.56.
- Viᅇvātman d. m. Viᅇᅇᅇᅇ addressed as I. 96.24.
- d. m. an attribute of Śiva I. 28.10.
- Viᅇvādhika d. m. an attribute of Śiva I. 21.10; 99.9.
- Viᅇvāmitra s. at Dāruvana I. 33.20; was seen by Dhruva on the way to the forest I. 62.11; saluted by Dhruva I. 62.21; instigated Rudhira to devour the hundred sons of Vasiᅇᅇᅇa I. 64.3; reference to Triᅇaᅇᅇku's ascension to heaven through the efforts of I. 66.8-9; curse on Kᅇᅇᅇᅇa I. 69.85; presides over letter 'si' in the Paᅇcākᅇaramantra I. 85.51.
- Viᅇvāyu m. son of Purūravas and Ūrvaᅇi I. 66.58.
- Viᅇvāvasu d. m. a gandharva I. 55.30; dwells in Sun in the months of Nabhas and Nabhasya I. 55.53.

- Viśvedevāḥ d. m. born of Viśva and Dharma I. 63.16;
one of those who extolled Nandin as he
was born I. 42.22;
worshipped liṅga made of silver I. 74.3;
liṅga as the support for II. 46.20.
- Viśveśa d. m. denotes Śiva I. 96.37.
- Viśveśvara d. m. an attribute of Viṣṇu I. 39.5.
- d. m. an attribute of Śiva I. 31.36; 103.77; II.
11.27.
- Viśveśvara d. m. group of gods; established in pitchers II.
47.41; 47.43.
- Viśveśvari d. w. denotes Pārvatī II. 11.21.
- Viṣanāśa d. m. denotes Garuḍa; being requested to destroy
one's sins I. 82.63.
- Viṣāda m. a gaṇa who came to witness the marriage
of Śiva I. 103.30.
- Viṣārttikā d. w. one of the sixteen worshipped in the second
enclosure of the Haravyūha II. 27.151.
- Viṣāhāri d. w. one of the sixteen worshipped in the second
enclosure of the Haravyūha II. 27.151.
- Viṣṭambha m. a gaṇa who came with other gaṇas to witness
the marriage of Śiva I. 103.17.
- Viṣṭi m. son of Chāyā and Āditya I. 65.5.
- Viṣṇu d. m. an interlocutor I. 38.2 ff.; 98.17; II. 6.85.
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I. 36.8.
as a form of Śiva when the quality of
Sattva is predominant I. 6.30; 17.11;
and other gods of the trinity as composing
the liṅga II. 47.6;
as the yoni I. 20.73;
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I. 74.19; 74.20; II. 47.11;
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 a form of Śiva as the protector II. 16.19;
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 'Bhuva' assigned to the head of II. 22.12;
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is worshipped along with Śiva I. 79.35;
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 having by His side I. 84.35;
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in the form of a Varāha was held by Śiva I. 94.30;

and other gods hailed Śiva I. 93.10;

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remained bowing to Śiva; words spoken by Śiva to I. 98.169;

words of gods to I. 98.7;

words spoken by Śiva to I. 98.172; 98.185;

words spoken to Brahmā by I. 17.23; 20.15; 92.74;

words spoken by Brahmā to I. 92.73;

words spoken to Śiva by I. 72.111;

words spoken by Śiva to I. 19.11;

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Parāśara as a child sitting in the womb of Adṛśyantī compared to Brahmā seated on the navel lotus of I. 64.17;

Sagara's sons were destroyed by the hum-kāra of I. 66.18;

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 the query of Hiranyakaśipu to Prahlāda about I. 95.7;
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 Jalandhara's fight with I. 97.5;
 Jalandhara's words to Śiva that he had bound I. 97.30;
 the reference to Śiva's conquest of I. 100.1; 100.2;
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 was struck by Śiva with the mace I. 100.27;
 whose head was restored by Śiva I. 100.44;
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 was thrown hundred yojanas away by Tāraka I. 101.13;
 reference to Tāraka's battle with and defeat of I. 101.21-22;
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 Mālava a vaiśya was a devotee of II. 1.18;
 the listeners to recitation of Kauśika were bent on the worship of II. 1.28;
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 reference to Nārada's contemplation of II. 1.81;

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narration of a legend relating to a devotee of II. 4.17;

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those who do not speak that Viṣṇu and others are born of the grace of Śiva II. 6.59;

—those who speak Viṣṇu as equal to II. 6.60;—those places where there is no

repetition of the name of Hara II. 6.36;—where people are not devoted to II. 6.76;

Dussaha entered the houses of those who were bent on censuring II. 6.76;

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hearing the words of Alakṣmī, reply made by II. 6.84;

Ambariṣa was devoted to I. 66.50;

Ambariṣa referred to as a devotee of II. 5.46;

Ambariṣa as carrying out the command of II. 5.1;

whose devotees were being worshipped by the mother of Ambariṣa II. 5.13;

was addressed by Ambariṣa II. 5.33; 5.34; 5.40;

words spoken to Ambariṣa by II. 5.37;

the assurance given to Parvata by II. 5.78;

Śrīmatī, daughter of Ambariṣa was carried away by II. 5.117;

words spoken to Nārada by II. 5.123;

- the two sages were chased by the disc of II. 5.137;
 words spoken by II. 5.44;
 by reading the story of Ambariᅇa one gets united with II. 5.159;
 reference to conceit of II. 6.1;
 creation of two kinds of people-one indulging in dharma and the other not indulging in dharma II. 6.3;
 Aitareya's attainment of the place of II. 7.29; attained as a merit of repetition of the dvādaᅇākᅇari mantra of II. 7.31;
 reference to killing of Rāvaᅇa, the son of Brahmā by II. 11.38;
 the gaᅇas resembling I. 103.33.
- d. m. as an epithet of Śiva; obeisance made to I. 18.23; 95.37; 96.76; 104.23.
- d. m. a deva I. 55.26; dwells in the Sun in the months of Tapas and Tapasya I. 55.63.
- d. m. one of the twelve Ādityas I. 59.32; 63.26; is the Sun in Pauᅇa I. 59.35; has six thousand rays as the Sun I. 59.38.
- s. an authority on dharma I. 39.64.
- k. l. r. born in the line of Kroᅇᅇu; perpetuator of the Vᅇᅇᅇni line I. 68.21.
- Viᅇᅇukᅇetra a vaiᅇᅇava is defined as one who does good deeds at II. 4.11.
- Viᅇᅇuloka the world of Viᅇᅇu; attained as a result of singing the hymn on Viᅇᅇu I. 36.20;
 one gets released from all sins by knowing the places of seven stages as I. 57.32;
 attained as a result of worshipping the image of Yajᅇeᅇa I. 76.15;
 one who makes others to listen to the hymn on Nᅇsimha rejoices in I. 95.31;
 obtained as a merit of devotion to Nārāyaᅇa II. 7.14;

- Kauśika and others were taken by Brahmā to II. 1.43;
reference to Harimitra being led to II. 3.48;
Nārada resorting to II. 5.65;
the hastening of the two sages to II. 5.140;
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- Viṣṇuvāhana** Garuḍa, the vehicle of Viṣṇu, being requested to destroy one's sins I. 82.60.
- Viṣṇuvṛddha** k. l. r. son of Sambhūti I. 65.42.
- Viṣṇusthala** Kauśika's singing the glory of Hari at II. 1.17.
- Viṣvaksena** d. m. denotes Viṣṇu I. 96.48.
- Viṣphuliṅgā** d. w. one of the eight worshipped in the first enclosure of the Sumatīvyūha II. 27.200.
- Vihvalā** d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
- Vitarāgā** d. w. one of the eight worshipped in the first enclosure of the Bhīmāyīvyūha II. 27.183.
- Vitihotra** k. l. r. the most valient son of Tālajaṅgha I. 68.13;
the sons among whom Vṛṣa was the founder of a lineage 68.14; Narta, son of I. 68.20.
- Vitihotrāḥ** a branch of Haihayas I. 68.17.
- Virabhadra** d. m. a form of Śiva; description of I. 96.5-11;
lord of brave men I. 58.6;
stood in the Nairṛta direction I.72.61;
was remembered to subdue the Nṛsimha form of Viṣṇu I. 96.3;
was addressed by Śiva I. 96.15;
enlightened Hari in the man-lion form I. 96.16;
addressed Viṣṇu in the man-lion form I. 96.17;
the wrath of Nṛsimha on hearing the words of I. 96.25;
words spoken by Nṛsimha to I. 96.35;
words spoken to the Nṛsimha form of Viṣṇu by I. 96.60;

- description of the form assumed by I. 96.62;
 exposition made by and disappearance of
 I. 96.114;
 creation of many gaṇas by I. 100.4;
 punishment given to Indra at the destruc-
 tion of Dakṣa's sacrifice by I. 100.15;
 punishment meted to Moon by I. 100.18;
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 sacrifice of Dakṣa I. 100.19;
 chased the Yajñapuruṣa and cut his head
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 stood after having punished the different
 gods I. 100.38;
 came with other gaṇas to witness the marri-
 age of Śiva I. 103.25;
 obeisance made to I. 96.78;
 was extolled by Brahmā and others I. 96.
 98;
 the achievements of; being requested to
 destroy one's sins I. 82.98-103;
 benefit of the worship of I. 76.58.
- Virabhadrā d. w. one of the sixteen female energies worship-
 ped in the second enclosure in Śrīvyūha
 II. 27.83.
- Virasena m. father of Nala (2) I. 66.25.
- Virā d. w. one of the sixteen worshipped in the second
 enclosure of the Candavyūha II. 27.142.
- Vṛka k. l. r. son of Rucaka; son of I. 66.14.
- Vṛkṣavān mt. on the east of Aruṇodaya tank I. 49.42.
- Vṛjīnivān k. l. r. son of Kroṣṭu; son of I. 68.22.
- Vṛta k. l. r. son of Kunti; son of I. 68.41.
- k. l. r. son of Akrūra I. 69.26.
- Vṛtra m. demon; origin of II. 51.12.
- Vṛtrahan m. denotes Indra; lifted his thunderbolt when
 Śiva became a child sportively just before
 the svayamvara of Pārvatī I. 102.30; his
 hands got struck up I. 102.31.

- Vṛddhaśarmā k. l. r. son of Ilavili; was famous; father of Viśvasaha I. 66.31.
- Vṛddhā d. w. one of the sixteen worshipped in the second enclosure of the Bhīmavyuha II. 27.181.
- Vṛddhi d. w. attended the marriage of Śiva I. 103.6.
- Vṛścika the constellation scorpion; being requested to destroy one's sins I. 82.75.
- Vṛṣa the constellation Taurus; being requested to destroy one's sins I. 82.75.
- d. m. denotes Nandin; gāyatrīmantra for II. 48.10;
- one of the five excellent Haihayas I. 68.18.
- k. l. r. one of the many sons of Vitihotra; a founder of lineage; son of I. 68.14.
- Vṛṣadevā w. one of the seven daughters of Devaka; was married by Vasudeva I. 69.40.
- Vṛṣadhvaja d. m. an attribute of Śiva I. 29.6; 71.120; 80.54; 86.6; 92.36; 100.42; 101.51; 103.54; name of Śiva at Kapilahrada at Vārāṇasī I. 92.70; resorted to Vārāṇasī after marriage with Pārvatī I. 103.70; words spoken to Śakti (son of Vasiṣṭha) to see his son I. 64.95; words of compassion spoken to Rati I. 101.42; See also Vṛṣabhadhvaja.
- Vṛṣadhvani another name of the waters which fell from Śiva's head I.43.40.
- Vṛṣaparvā m. an asura king whose daughter Śarmiṣṭhā was married by Yayāti I. 66.64.
- Vṛṣabha mt. on the north of Mahābhadrā tank I. 49.54.
- was made the foremost among cows I. 58.13.
- a gaṇa who came to witness the marriage of Śiva I. 103.27.

- Vṛṣabhadhvaja denotes Śiva I. 76.23; 98.159; 100.48; 102.28;
spoken of as born from forehead of Brahmā I. 96.31; a form of Śiva at Vārāṇasī I. 92.106;
got pleased with the penance of Pārvati I. 102.1; was requested by Pārvati to describe the greatness of Avimukta I. 103.72.
- Vṛṣārūḍha d. m. a form of Śiva; benefits of worshipping the form of I. 76.17.
- Vṛṣendra m. denotes Nandin; lifted the horses and placed them in their former position I. 72.31.
- Vṛṣendra Nandi; suitable idol for the worship of II. 48.43;
being requested to destroy one's sins I. 82.86.
- m. one of those who extolled Nandin as he was born I. 42.24.
- Vṛṣotsarga performed at the end of the Dvādaśa-liṅga-vrata I. 81.47.
- Vṛṣṭadharman k. l. r. son of Akrūra I. 69.27.
- Vṛṣṭi d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahā-vyūha II. 27.227.
- Vṛṣṇayḥ the descendants of Vṛṣṇi (k. l) were known as I. 68.16; reference to the performance of obsequies of I. 69.91.
- Vṛṣṇi k. l. r. one among the 100 sons of Vṛṣa; was the founder of a race I. 68.15; whose successors were known as Vṛṣṇis 68.16;
line of; Viṣṇu as the furtherer of I. 68.21;
the curse of Durvāsas on I. 29.33.
- k. l. r. one of the sons of Sātvata I. 69.2 (Yadunandana);
the two wives of; I. 69.10; progeny of 69.10-11;
youngest son of I. 69.15.

—	k. l. r.	son of Kukura; son of I. 69.33.
Vegavati	d. w.	one of the eight worshipped in the first enclosure of the Śauṇḍavyūha II. 27.156.
Vegā	d. w.	one of the eight worshipped in the first enclosure of the Śākunavyūha II. 27.188.
Vegā	d. w.	one of the eight worshipped in the first enclosure of the Śauṇḍavyūha II. 27.156.
Vegākhyā	d. w.	one of the sixteen worshipped in the second enclosure of Bhadrakarṇivyūha II. 27.97.
Veṇumān	mt.	on the east of Aruṇodaya tank I. 49.43.
—	m.	son of Jyotiṣmān, ruler of Kuśadvīpa I. 46.35; name of region associated with I. 46.36 (veṇumaṇḍala).
Veṇusaudha	mt.	the three habitats of Vidyādhara on I. 50.4.
Veṇuhaya	m.	one of the three sons of I. 68.4.
Vetāla	d. m.	one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.129.
Veda		divided into four by Vyāsa I. 39.56-7.
Vedanā		born to Naraka I. 70.299; birth of Duḥkha from (Raurava) I. 70.300.
Vedamātā	d. w.	one of the sixteen worshipped in the second enclosure in Bhadravyūha II. 27.73.
Vedavedya	d. m.	an attribute of Nandin I. 71.156.
Vedavyāsa	s.	righteousness learnt by the sūta from II. 45.93. See also Vyāsa
Vedaśīrṣa	d. m.	fifteenth manifestation of Śiva I. 7.33; 24.68.
—	mt.	I. 24.69.
Vedāḥ		worshipped liṅgas made of curd I. 74.11. See also Veda.
Vedāṅgā	d. w.	one of the eight worshipped in the Śauṇḍavyūha I. 27.157.
Vedānāmpati	d. m.	Nandin referred to as I. 71.156.
Vesara		a kind of temple I. 77.7; 77.23.

- Vaikārikā d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvvyūha II. 27.227.
- Vaikunᅇᅇha abode of Viᅇᅇu I. 36.11; as the abode of Garuᅇa I. 50.5.
- Vaidarbᅇi denotes Bhadravati.
- Vaidyuta m. son of Vapuᅇmān, ruler of Sālmaladvīpa I. 46.39; name of region associated with I. 46.40.
- Vainateya d. m. denotes Garuᅇa; set out for the destruction of the serpents I. 72.57; being requested to destroy one's sins I. 82.63.
- Vaināyaka d. m. as residents of Talātala I. 45.18.
- Vaibhrāja mt. in Plakᅇadvīpa I. 53.4.
- f. on the west I. 49.30.
- Vairāja name of a kalpa I. 4.47.
- Vaivasvata d. m. had the abode on Śailendra I. 50.15.
- Vaivasvata m. the seventh Manu I. 7.23; represented by the vowel 'ᅇ'; dark coloured I. 7.24; in the twenty-eighth Yuga; reference to Kᅇᅇᅇa's birth in II. 3.78; was made the lord of mortals I. 53.43.
- an antara; Kratu had no progeny in I. 63.68.
- Vaivasvati city of Yama on the south of Meru I. 46.16.
- Vaiᅇampāyana s. the sages addressed Romaharᅇaᅇa as equal to II. 46.10.
- Vaiᅇākha a month; I. 84.35; benefit of practising a vow dedicaied to Śiva in I. 83.29-30; 84.35.
- Vaiᅇravaᅇa a demon; son of Devavarᅇiᅇi and Viᅇravas I. 63.61.
- Vaiᅇravaᅇeᅇvara t. at Vārāᅇasi I. 92.148.
- Vaiᅇvānara d. denotes fire; contemplated as existing in the heart I. 88.81.

- Vaiṣṇava** the world of Viṣṇu; one who practises a vow dedicated to Śiva enjoys pleasures in I. 76.6; by making obeisance to Śiva one attains the place I. 79.8; Jalandhara wanted to attain I. 97.8.
- Vaiṣṇava** pertaining to Viṣṇu; part of the liṅga; mantra for the establishment of II. 47.31.
- Vaiṣṇavapurāṇa** denotes Viṣṇupurāṇa; one of the eighteen Purāṇas I. 39.61; 64.122 (fourth); was composed by Parāśara in 6000 verses giving an exposition of the Vedas; a collection of knowledge I. 64.121-22.
- Vaiṣṇavavāyu** wind pertaining to Viṣṇu; one should think that he would contemplate Śiva till he is not touched by I. 88.51.
- Vaiṣṇavi** d. w. a divine mother; was created by Umā I. 41.45; one of the sixteen worshipped in the second enclosure of Ambikāvūha II. 27.79; benefit of worshipping I. 76.57; being requested to destroy one's sins I. 82.96.
- Vyaṅgāra** d. m. one of the eight worshipped in the Vaṣitva-vūha II. 27.123.
- Vyāpohanastava** a hymn in which the different gods are being requested to destroy one's sins I. 82.112; reference to the meritorious hymn expounded I. 83.1; was heard by Sanatkumāra from Nandin and told to Vyāsa I. 82.1; made by Brahmā addressed to all gods I. 81.58.
- Vyavasāya** born to Dharma Prajāpati and Vapus I. 5.36; 70.296.
- Vyākaraṇa** one of the aparāvidyā; being requested to destroy one's sins I. 86.52.

- Vyāghra m. a yātudhāna I. 55.36; resides in the Sun in the months of Nabhas and Nabhasya I. 55.54.
- Vyāghrapāda s. whose hermitage was visited by Kṛṣᅇa desirous of getting a son through Jāmbavati I. 69.73.
- Vyāghreṣa at Vārāᅇasī; merits of worshipping I.92.107.
- Vyāghreṣvara at Vārāᅇasī; the reason for its being known as I. 92.80-81.
- Vyādhi born to Mṛtyu I. 70.301.
- Vyāna one of the vital air in the body; I.8.61; 8.64.
- Vyāpta k. l. r. sone of Daśārha; son of I. 68.43.
- Vyāsa s. reference that he would be born to Parāśara and worship at Vārāᅇasī I. 92.59; Pañcākṣarayoga expounded by Sanatkumāra to II. 55.34; heard the details about Pāśupatavrata etc. from Nandin II. 9.8; reference to Nandin's exposition of installation of Aghora to II. 49.17; got consoled of his grief and heard the greatness of Triyambaka II. 54.10-11; as a narrator of the Tripuradāha I. 71.7; as an expounder of liᅇgārcanavidhi I. 79.37; as an expounder of Pāśupatavrata I. 80.59; as an expounder of the Vyapohanastava I. 82.2; as an expounder of Śivavratas I. 83.3; the legend relating to the birth of Satī heard and narrated by I. 99.5; preceptor of Romaharṣaᅇa II. 20.7; Romaharṣaᅇa addressed as excellent among his pupils II. 46.10; division of Veda into four by I. 39.56-7; the famous gāthā of II. 46.9; salutation made to II. 55.35; an authority on dharma I. 39.65; the names of different I. 7.14 ff.

- Vyomacāri d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.151.
- Vyomarūpā d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.151.
- Vyomaliṅga at Vārāṇasī known as Kadambeśvara I. 92.161.
- Vyomavyāpī d. w. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.151.
- Śakuni k. l. r. son of Dṛḍharatha; son of I. 68.45.
- Śakti d. w. a form of the goddess I. 70.330; contemplated I. 85.67.
- m. one of the twentyeight Vyāsas I. 7.17; 24.115 (twentyfifth).
- m. eldest son of Vasiṣṭha and Arundhatī; had Adṛśyantī as the wife; son born posthumously and named Parāśara I. 63.83; was devoured by a demon named Rudhira I. 63.84; the story related in that I. 64.2; was remembered by grief-stricken parents I. 64.7; the words of consolation spoken to Vasiṣṭha by Adṛśyantī, wife of I. 64.12; 64.21; was told by Adṛśyantī that she would reach him after the birth of his child I. 64.26-7; protection of the embryo in her womb by Adṛśyantī, wife of I. 64.45-46; after the birth of Parāśara joined the line of manes I. 64.48-49; was invited to see the birth of posthumous son by the lamenting Adṛśyantī I. 64.58; was asked by Lord Śīva to see his son I. 64.95-96; made obeisance to Śīva and as commanded advised his son I. 64.97; words spoken to Parāśara by I. 64.98; the glory of the son of I. 64.123.
- Śaktikā d. w. one of the eight worshipped in the first enclosure of the Saubhadravayūha II. 27.66.

- Śaktigarbhā d. w. one of the eight worshipped in the first enclosure of the Saubhadravayūha II. 27.66.
- Śaktidhara d. m. a wielder of the mace; an epithet of Skanda; being requested to destroy one's sins I. 82.37.
- Śakra d. m. denotes Indra; as an element of Viṣṇu I. 96.30;
has his abode on the white peaks I. 50.1;
description of the city of I. 48.24;
was made as the lord of the Maruts I. 58.4;
mode of installation of the image of II. 46.2; 46.4;
gāyatrīmantra for II. 48.18;
oblation made to II. 28.53;
restored the chariot lost by Janamejaya to Vasu, King of Cedi I.66.78;
was however able to get back Sacī by requesting Jalandhara I. 97.31;
Brahmā's worship of Viṣṇu along with I. 94.11;
was extolled by siddhas, gandharvas and others I. 72.58;
one of those who extolled Nandin as he was born I. 42.21; one of those who anointed Nandin I. 44.35;
went to Tripura I.80.82; saw Nandin at the entrance I. 80.44;
the liṅga established by I. 92.162;
worshipped liṅga made of padmarāga (ruby) I. 74.2;
paid obeisance to Śiva I. 95. 59;
merits of the glory of Śiva sung by I. 104.29;
reference to Śiva being worshipped by I. 104.26;
as worshipping Śiva at Vārāṇasī I. 92.61;
began worshipping Śiva after doing Pāśu-patavratā I. 73.28;
without Kāśī one cannot have the state of I. 92.51.

the greatness of Kāśī excels more than thousands of position of I. 103.77;

attained the position because of doing the abhiṣeka in the said manner II. 27.272;

followed by other gods were asked by Brahmā to prostrate Śiva I. 102.50;

got special sight from Śiva for beholding his form I. 102.58;

words spoken to Jīva and others by I. 101.23;

words spoken to Kāma by I. 101.35,

Hiraṇyakaśipu's query to Prahlāda about the existence of I. 95.7;

Prahlāda's firm devotion to Viṣṇu and the invincible power even by I. 95.11;

was seen by Smara as being struck by Tāraka I. 101.33;

Virabhadra cut off the hands of I. 100.15;

Virabhadra cut off the head of I. 100.18;

one who worship Vināyaka deserves to be worshipped by I. 105.26;

and other gods fled away on seeing the frightful form of Kāli I. 106.16;

a form assumed by Śiva I. 107.24, 107.29;

Śiva resorted to the hermitage of Upamanyu for favouring him assuming the form of I. 107.27-28;

manifested before Upamanyu I. 107.30;

words addressed to Upamanyu by Śiva in the guise of I. 107.31;

hearing the words of whom Upamanyu requested that he should have devotion to Śiva I. 107.33;

after hearing the words of Upamanyu the words spoken by Śiva in the guise of I. 107.34-35;

the words spoken by Upamanyu after hearing the despising words of Śiva in the guise of I. 107.37;

Upamanyu's words that a demon has come disguised as Indra after hearing the words of Śiva in disguise as I. 107.28;

Upamanyu thought of killing I. 107.45;

Ambariṣa compared to II. 5.27;

Ambariṣa's reply to II. 5.29;

Dussaha advised to enter the places where people do not accept Śiva's grace as the cause for II. 6.59,—people who speak Brahmā, Viṣṇu and Śakra as equal II. 6.60; description of Jayābhiṣeka formerly expounded by Śiva to II. 27.8;

words spoken by Tvaṣṭṛ to II. 51.9;

Vidyā expounded by the goddess for the benefit of II. 51.6, 52.1.

Śankara

d. m.

denotes Śiva; as an interlocutor I. 72.175;

is the lord of all I. 71.52;

as the Supreme deity II. 16.16;

no other form superior to II. 15.18;

query relating to supreme lordship of II.

all words describe him as omniscient II. 18.29;

as lord of beings I. 72.34;

all beings are aṁśas of II. 11.24;

no other rescuer from pāśa than II. 9.15;

releases the beings on their devotion II. 9.22;

binds the beings by the five kleśamaya pāśas and redeems the beings who worship well out of devotion II. 9.28;

no other being could represent the worldly being except II. 16.8;

whatever object is to be created is borne by the consort of II. 11.26;

query relating to the greatness of II. 17.3;

the wind as acting by the command of II. 10.25;

as creator of Hiranyagarbha I. 28.10;

is not associated with deeds II. 9.38;
 is said to be the puruṣa II. 11.4; is the sky
 II. 11.5;
 as lord of the four forms Viśva, Prājña,
 Taijasa and Turiya I. 58.15;
 all male forms as forms of II. 11.18; 15.26;
 the explanation of how He is Sugandhin
 II. 54.22;
 Pārvātī described as composing half the
 body of II. 11.7;
 on the Soma form of II. 12.18;
 was seen by Brahmā in the ardhnanāriśvara
 form I. 99.10;
 no difference between the forms of Umā and
 I. 87.13;
 the illusion of I. 99.20;
 his nature of being separable and insepara-
 ble compared with vyoma and śarāva I.
 75.24;
 one who bore the hide of Nṛsiṃha I. 96.115;
 is of the form of the liṅga II. 11.31;
 is of the forms of Knowledge and ignorance
 II. 15.18;
 query of Sanatkumāra to Nandikeśvara
 about the eight forms of II. 12.1;
 the query of the devas about His identity
 II. 17.9;
 abode of I. 51.26;
 manifests in the Kali I. 40.20;
 saluted II. 19.31, 38.6;
 worship of II. 54.2;
 worshipped by all the devas II. 17.23;
 worshipped by the devas for welfare II.
 20.5;
 praised by the gods II. 17.24;
 obeisance to I. 18.31; 31.40, 33.18, 05.35,
 95.36, 96.77;
 worship of I. 79.11;
 worshipped I. 79.21; 83.44;

- was worshipped by the sages I. 86.4;
obeisance made by the celestials to I. 71.
100;
- to be worshipped after making a gift
I. 83.22;
- worshipped and a gift of a pair of cows is
given I. 83.25;
- worshipped and a bull and cow given as gift
I. 83.41;
- worshipped after making a gift I. 84.51;
to be worshipped with thousand pitchers
etc. II. 32.7;
- request of the devas as to the mode of wor-
ship and the form in which one should wor-
ship II. 19.2;
- sacred formula expressing obeisance to II.
8.3;
- the mantras with which people worshipped
II. 8.5-6;
- Dakṣa's extollation of 100.48;
- reference to Sanatkumāra's worship of II.
28.12;
- was adorned by the goddess with flowers
with devotion I. 82.33;
- was extolled by Svāyambhuva Manu II.
28.2;
- being requested to bear with all omissions
I. 92.181;
- devotion of Viṣṇu to I. 98.21; worshipped
by Viṣṇu with lotus flowers I. 98.25;
- was contemplated by Brahmā I. 102.40;
- was contemplated by Brahmā in his fore-
head I. 96.41;
- one of the eleven Rudras; being requested
to destroy one's sins I. 82.40;
- gets pleased by the offer of food to bhūtas
I. 81.42;
- image of; benefits of making I. 85.81;

the worship that would make one look like
I. 76.54;

words spoken by Viṣṇu in the man-lion form
to I. 96.97;

words spoken by Brahmā to I. 72.171;

words spoken to Viṣṇu by I. 98.169; 98.107;

words spoken to the devas, Viṣṇu and others
after being praised by them I. 71.116-119;

Dakṣiṇī expressed his fearlessness on account
of the grace of I. 36.45;

reference to Sanatkumāra as having had
the anointment from II. 28.7;

the words of Sanatkumāra that the form of
Nandin is not different from that of II. 15.7;

the demons, who were the residents of
Tripura; were devotees of I. 71.32;

the residents of Tripura abandoned the
worship of I. 71.81;

resorted to the peaks after marrying the
goddess (Haimavatī) I. 92.5;

the curse of the sages Dāruvana had no
effect on I. 29.23-24; was not recognised by
the sages I. 29.36;

words spoken to the goddess on hearing the
request of Parāśara I. 64.81; 64.85;

reached Vārāṇasī and showed Avimukte-
śvara to the goddess I. 92.6;

explained the greatness of Avimukta to the
goddess I. 92.11;

being requested by Andhaka to grant him
devotion to I. 93.24;

Jalandhara's words that he is capable of
killing I. 97.20;

Jalandhara's words that he had not defeated
I. 97.7;

words spoken by Jalandhara to I. 97.25;

Indra's words to Kāma to bring about the
union of Ambikā and I. 101.35;

- Brahmā referred to the gods as ignorant who did not recognise I. 102.49;
- the names of divine women who attended the marriage of I. 103.8; 103.12;
- multitudes of gaᅇas came to attend the marriage of I. 103.24;
- formalities for the marriage of I. 103.46;
- described Hims as varada to Viᅇᅇu I. 103.54;
- assured Brahmā that He can grant his wishes I. 103.57;
- was requested by the celestials to create Vighneᅇa to nullify the acts of the demons I. 104.6;
- disappeared after conferring the special favours desired by Upamanyu I 107.64;
- Nārada was directed by Hari to resort to II. 3.18;
- Alakᅇmī does not get pleased in worshipping II. 6.20;
- Alakᅇmī was directed by Viᅇᅇu to take away the wealth of those who despise II. 6.85.
- Śaᅇkar ālaya temple of Śiva; benefit of installing an image of Śiva at I. 84.29.
- Śaᅇkukarᅇa d. m. denotes Śiva; obeisance made to I. 21.22. being requested to destroy one's sins I.82.81.
- d. m. a gaᅇa; a resident of Tala I. 45.21.
- Śaᅇkukarᅇeᅇvara at Vārāᅇasī I. 92.135.
- Śaᅇkha serpent; one of the twenty-six most important among the progeny of Kadrū I. 63.35.
- Śaᅇkhakūᅇa mt. on the north of Mahābhadrā tank I. 49.54.
- Śaᅇkhapada made ruler of the directions I. 58.14.
- Śaᅇkhapāt a disciple of Logākᅇi (sixth manifestation of Śiva) I. 7.40; 24.33.

- Śaṅkhapāla a serpent I. 55.28; one of the twenty-six most prominent among the progeny of Kadrū and Kaśyapa I. 63.36; being requested to destroy one's sins I. 82.54; resides in sun in the months of Nabhas and Nabhasya I. 55.53.
- Śaṅkhapāla denotes Śiva I. 18.20.
- Śaṅkhamaṇi merits of doing japa with I. 85.110.
- Śaṅkhalikhita an authority on dharma I. 39.65.
- Śaṅkhalomā serpent, one of the twenty-six most prominent among the progeny of Kadrū and Kaśyapa I. 63.37.
- Śaṅkhavarṇa a gaṇa; came with other gaṇas to attend the marriage of Śiva I. 103.13.
- Śaṅkhā d. w. one of the sixteen worshipped in the second enclosure of the Śaundavyūha II. 27.157.
- Śaṅkhinī d. w. one of the eight energies worshipped in the first enclosure of Gomukhivūha II. 27.90.
- Śaṅkhinī d. w. one of the eight worshipped in the first enclosure of the Caṇḍavyūha II. 27.141.
- Śaci d. w. consort of Indra, as a form of the goddess II. 11.8; one of those who extolled Nandin I. 42.23; was somehow rescued by Indra from Jalandhara I. 97.31; attended the marriage of Śiva I. 103.7; Śiva's manifestation as Indra before Upamanyu as being accompanied by I. 107.26; liṅga as the support for II. 46.17; being requested to destroy one's sins I. 82.69.
- Śacīpati d. m. Indra I. 39.2; 101.38; II. 51.11.
- Śatakratu one of the twenty-eight Vyāsas I. 7.14; 24.35 (seventh).
- Śatajit k. l. r. son of Sahasrajit I. 68.3, three sons of I. 68.4.
- Śatatejas one of the twenty-eight Vyāsas I. 7.15, 24.55 (twelfth).

- Śatabhiᅇak a star; being requested to destroy one's sins I. 82.80.
- Śatamanyu a gaᅇa who came to participate in the marriage of Śiva I. 103.26.
- Śataratha k. l. r. dharmātman; son of Mūlaka, son of I. 66.30.
- Śatarūpa m. a disciple of Sutāra (second manifestation of Śiva) I. 7.37; 19.
- Satarūpā w. created by Brahmā I. 5.15; origin of from the body of Brahmā I. 70.267-8; was married by Svāyambhuva Manu I. 70.271; progeny of I. 5.16; 70. 275-76; as a form of Pārvatī II. 11.13.
- Śataśᅇᅇga mt. on the north of Mahābhadra tank I. 49.55; habitat of Yakᅇas I. 50.10.
- Śatakᅇa a gaᅇa who accompanied Śiva I. 72.79.
- Śatāyu k. l. r. son of Purūravas and Urvaᅇī I. 66.58.
- k. l. r. one of the sons of Bhrājamāna I. 69.3.
- Śatāśva a gaᅇa who accompanied Śiva I. 72.79.
- Śatrughna k. s. r. son of Daśaratha I. 66.35; left hand of Rāma II. 5.148.
- k. l. r. son of Akrūra I. 69.27.
- Śani born of Chāyā and Āditya I. 65.5.
- Śanaīścara one of the five sons of Atri and Anusūyā I. 5. 47.
- Śanaīścara planet Saturn; originated in Revatī, referred to as having seven rays I. 61.45; son of Vivasvān and Samjñā I. 61.19; line of orbit above Vakra I. 57.31; colour of the rays of I. 61.25; place occupied by Saturn I. 61.11.
- Śanaīścara d. m. offspring of Rudra, one of the eight forms of Śiva II. 13.14; as a part of svarāᅇ, a Sūrya who is a form of Śiva II. 12.16; Svarāᅇ, a ray of Sun illuminating I. 60.25, Yama equated with I. 60.4; merits of touch-

- ing the peepul tree on the day of I. 85. I90 (twice); to be worshipped II.22.60, 22. 61, being requested to destroy one's sins I. 82.74.
- m. one of the five sons of Atri and Anusūyā I. 5.47.
- Śabala Thirteenth Manu I. 7.23. This is Ruci, see Iṣṣṇu III. 2. 36. represented by the vowel 'O' (ओ) I. 7. 24.
- Śabdāpī d. w. one of the sixteen worshipped in the second enclosure of the Pitāmahāvyaṅha II. 27.228.
- Śambūka a disciple of Sahiṣṇu (twenty-sixth manifestation of Śiva) I. 24.119, but Maṇḍūka in I. 7.50.
- Śambhu d. m. denotes Śiva; originated from the forehead of Brahmā as he was contemplating I. 96. 42;
the beautiful form of I. 72.91;
description of the city of I. 80.14;
the excellence of Hṛīḥabode in Kuruvarṣa I. 52.24;
not being subjected to grief etc. II. 9.41;
as the cause of our experiences II. 9.36;
query relating to omnipresence of II. 17.2;
the spreading of the fragrance of II. 54.21;
the glory of the tejas of I. 98.168;
reference to the greatness of I. 36.45;
II. 16.14; 16.16;
there is no need for the chariot etc. for the destruction of the three cities by I. 72.96;
those who are governed by avidyā will not get associated with II. 9.39;
all the organs function by the command of II. 10.15;
the periods of time as due to II. 10.40;
is the 'artha' II. 11.4;
is the conferrer of the sap and one who smells II. 11.28;

no other form can represent the form represented by II. 15.11;
 different objects made lords of different things by Brahmā by the grace of I. 58.16;
 has the four forms as doer, effect and instrument II. 16.20;
 Manu as a form of II. 11.13;
 on the Soma form of II. 12.20-1;
 on the greatness of the Soma form of II. 12.25;
 the greatness of the eight forms of II. 12.30;
 His form as the substratum of all Yajñas is most important II. 12.33;
 His form as fire is most worshipped II. 12.34;
 the greatness of His Viśvambharā form II. 12.40;
 His body of the form of a sacrifice conveying the offerings to devas is of forty-nine kinds II. 12.35;
 His body composed of the fire is most excellent II. 12.36;
 reference to Viṣṇu as born from the right side of I. 62.18;
 was accompanied by Viṣṇu to burn Tripura I. 72.54;
 His retas is embedded in the yoni of Viṣṇu as cause of the origin of the world II. 54.24;
 the greatness of Aghorā, the third form of II. 14.8; the greatness of Vāmadevā, the fourth form of II. 14.9; the greatness of Sadyojātā, the fifth form of II. 14.10;
 Caṇḍa, a gaṇa as having come out from the mouth of, is being requested to destroy one's sins I. 82.25;
 the query as to how Viṣṇu offered the goddess to I. 99.2;
 was requested by the celestials to protect I. 71.113;

the making of the gāyatrī of II. 48.4;
as the benefactor, obeisance made to I. 95.43;

as the benefactor for Haimavatī, obeisance made to I. 95.44;
establishment of the eight enclosures for II. 41.46;

mode of installation of the image of II. 46.2;

oblation made to II. 36.9;

offering made by Brahmā to I. 103.63;

obeisance made to I. 95.43; 95.44, 96.88;
II. 21.16; 25.80;

the reflection of Andhaka that he had been burnt only because of his part devotion to I. 98.16;

celestials showered flowers on I. 93.14;

obeisance made by Nandin to I. 80.54;

water of washing, sipping etc. offered to I. 79.13;

offering made to I. 77.91;

as residing in the body, directive for contemplation II. 9.55;

the worship of II. 20.17;

was extolled by Brahmā I. 102.41;

was extolled by Viṣṇu I. 98.27;

benefit of dedication to II. 33.9;

the act that makes one rejoice with I. 84.31;

the favour gained by the Cāraṇas by devotion to I. 82.50;

the description of the merits obtained by offering made to I. 77.17;

gāṇapatya obtained by those who revered I. 72.117;

merits of worshipping I. 72,117, 77.5;

cāraṇas as devoted to, being requested for protection I. 82.50;

Nandin's words to the celestials to get ready the chariot for I. 71.161;

- reference to Manmatha going to the hermitage of I. 101.39;
the teeth of Pūᅇan fell at the sight of I, 102.38;
the reply made by Andhaka after hearing the words spoken by I. 93.23;
query as to when the dance was begun by I. 106.1;
- Brahmā was stupefied on seeing Pārvati once again as the better half of I. 106.15;
Kāli also started dancing on seeing the dance of I. 106.26;
- one could destroy the enemies with the Vajreᅇvarividyā relating to II. 51.18;
reference to Pañcākᅇsarividyā expounded to Pārvati by I. 85.4.
- m. one of the five sons of Śuka I. 63.86.
- Śaraᅇya d.m. denotes Nandin; obeisance made to I. 1.156.
- d. m. Kᅇᅇup addressed Viᅇᅇu as I. 36.11.
(autumn) I. 59.30; 59.39.
- Sarat
- Śaradvasu m. a disciple of Śūlin (twenty-fourth manifestation of Śiva) I. 7.49; 24.113.
- Śaradhāmaja d. m. denotes Skanda I. 101.28.
- Śarabha form assumed by Śiva I. 95.60;
was made the lord of lions I. 58.13.
- Śarabheᅇvara d. m. denotes Śiva; Nᅇᅇsimha's prayer to I. 96.95.
- Śaravaᅇa d. m. resorted to by Ilā to get back her femalehood I. 65.21.
- Śarmiᅇᅇhā w. daughter of Vᅇᅇᅇaparvā (asura king); was married by Yayāti I. 66.64; two sons of 66.66.
- Śaryāti m. one of the nine sons of Manu I. 65.18.
(Ānarta) k. s. r. had a daughter and son I. 66.48.

Śarva

- d. m. one of the eight forms of Śiva representing the earth and smell I. 41.30; 86.129; II. 13. 3-4; represents the haṛd principle in the bodies II. 13.19; all the beings as the forms of II. 11.23; description of the form of I. 48.22; description of the seat of I. 48. 21-22;
described as fire and Pārvatī as Svāhā comprising half the body of II. 11.8;
saluted II. 45.30-33;
being requested to destroy one's sin I. 82.38;
obeisance made to I. 18.27;
obeisance made by the sages to II. 19.27;
obeisance made by Brahmā to I. 72.134; 72.158; 95.36, 95.38;
was extolled by Puruṣottama (Viṣṇu) I. 71.97;
was extolled by Brahmā and Viṣṇu I. 37.39;
obeisance made by Nṛsimha to I. 96.76; 96.77; 96.84;
prayer and oblation made to II. 45.67;
offering of a mountain of sesamum in the month of Śrāvaṇa for I. 84.47;
as perceiver of all things; being requested to destroy one's sins I. 82.87;
by worshipping once one gets united with I. 79.24;
one gets released from all sins by seeing Śarva being worshipped I. 79.25;
the benefit of worshipping in the month of Jyeṣṭhā I. 83.31;
benefit of worshipping in the paurṇamāsyā accompanied by some other act I. 83.50;
the efficacy of reading or hearing the glory of I. 95.63;
conferred divine vision of Indra, Viṣṇu and others I. 102.57;
Dadhīca was not afraid of Viṣṇu on account of the greatness and grace of I. 36.45;

- reference to Tryambakamantra expounded by II. 54.7;
 was pleased with the words spoken by Brahmā I. 102.1.
 the excellence of the garden of I. 92.9;
 wielded the bow to strike the Tripura I. 72.101;
 reference to the destruction of the demons, the blessing on Brahmā and Viṣṇu and the disappearance of I. 72.177;
 became calm after the destruction of the sacrifice of Dakṣa on being requested by Dakṣa I. 100.43;
 adorned the goddess with flowers when she had come to the divine garden I. 92.33;
 Dussaha was advised to enter the houses where people do not make obeisance to II. 6.36;
 Dussaha was advised to usurp the wealth of those who despise the devotees of II. 6.85.
- Śaśaka d. w. one of the eight worshipped in the first enclosure of the Aṇimāvyūha II 27.102.
- Śaśabindu k. l. r. son of Citraratha; qualities of I. 68.25; Anantaka famous among the sons of I. 68.26.
- Śaśabhṛt d. m. denotes Śiva; Pulastya as a form of II. 11.16.
- Śaśāṅkakṛtaśekhara d. m. denotes Śiva II. 23.7.
- Śasipannaga- d. m. denotes Śiva; being requested to destroy
 bhūṣaṇa one's sins I. 82.94.
- Śaśiśekhara d. m. denotes Śiva I. 103.78.
- Śaśī moon; description of the region of I. 61.7;
 the extent in relation to that of the Sun I. 57.11; 61.29;

- line of orbit of I. 57.29; the entire galaxy of stars move above 57.29;
- the sixteen kalās of, constituted the spokes of the left wheel of the chariot of Śiva I. 72.4.
- Śastā d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvūha II. 27.170.
- Śāka ^{si} of the seven dvīpas I. 46.2; the dharma relating to I. 46.76; 89.96; seven mountains in I. 53.17-19, Havya as a ruler of I. 46.21.
- Śākini d. w. one of the sixteen worshipped in the second enclosure of the Harāvūha II. 27.154.
- Śākuna(vyūha) the enumeration of the names of goddesses worshipped in the two enclosures of II. 27.187; 27.191.
- Śākunā the names of goddesses worshipped in the two enclosures of II. 27.191; 27.194.
- Śakteya m. denotes Parāśara; son of his father and others I. 64.64, extolled Śiva I. 64.105, was blessed by Śiva I. 64.106; acted according to the advice of Viṣṇu and discontinued the sacrifice he was doing I. 64.112.
- Śākha d. m. denotes Skanda; the birth of I. 101.29; has the abode in the south I. 49.39, līṅga as the support of II. 46.17.
- Śāṅkara contemplation of the splendour of II. 23.29; worship relating to II. 22.30.
- Sāṅkaraḥ loka the world of Śāṅkara; the act that conveys one to I. 83.9.
- Śāṅkari d. w. one of the sixteen worshipped in the second enclosure of the Harāvūha II. 27.154.
- Śāṅḍilya one of the three Kāśyapa clan I. 63.54.
- Śāṅḍilyas Devala as the best among I. 63.54.
- Śātātapa m. an authority on dharma I. 39.66.

- Śānta d. m. denotes Skanda; being requested to destroy one's sins I. 82.37.
- Śāntabhaya m. son of Medhātithi, ruler of Plakᅡadvipa I. 46.42.
- Śāntā d. w. one of the sixteen worshipped in the Vāgīśa-vyūha II. 27.87;
one of the sixteen worshipped in the second enclosure of the Prathamāvvyūha II. 27.171.
- Śānti w. one of the twentyfour daughters of Prasūti and Dakᅡa I. 5.21; married by Dharma Prajāpati I. 5.23; 70.285;
birth of Kᅡamā to I. 70.296.
- Śāntidevā w. one of the seven daughters of Devaka, married by Vasudeva I. 69.41.
- Śāpanāśana m. disciple of Damana, third manifestation of Śiva I. 24.22, *cf.* Pāpanāśana I. 7.38.
- Śāmbārī d. w. one of the sixteen worshipped in the second enclosure of the Sumativvyūha II. 27.198.
- Śārada one of the six seasons I. 55.24.
- Śālaka t. merits of death at I. 77.42.
- Śālahkāyana m. father of Śāilādi; being requested to destroy one's sins I. 82.26.
- Śālā d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvvyūha II. 27.171.
- Śālihotra s. disciple of Śūlin I. 24.113.
(twentyfourth manifestaion of Śiva) I. 7.49, 24.113.
- Śālmalidvipa one of the seven dvīpas I. 46.2; seven mountains in I. 53.5-6;
Vapuᅡmān as ruler of I. 46.28, 46.38, son of 46.38-9.
- Śāvasti k. l. r. son of Yuvanāśva; progeny of I. 65.34.
— city in Gauᅡadeśa, founded by Vāmsaka, son of Śāvasti I. 65.24.

- Śāśvata d. m. a Cāraṇa; being requested to destroy one's sins I. 82.49.
- Sāśvata d. m. denotes Śiva; extolled by Viṣṇu I. 71.97.
- Śikṣā phonetics; an aparā vidyā I. 86.52.
- Śikhaṇḍabhṛt d. m. a manifestation of Śiva I. 7.33; but Śikhaṇḍī 24.86.
- Śikhaṇḍī mt. in Himālayas; manifestation of Śiva at I. 81.87.
- Śikhaṇḍī d. m. associated with the Īśāna form of Śiva; birth of the form of I. 16.37.
- d. m. eighteenth manifestation of Śiva at Śikhaṇḍī mt. in Himālayas to I. 24.86; obeisance made by Brahmā to I. 72.144; being requested to destroy one's sins I. 82.12.
- f. Śiva's words to Brahmā that sons would be born to him at I. 24.88.
- Śikharādevī d. m. one of the sixteen worshipped in the second enclosure in Ambikādhīyā II. 27.79.
- Śikhi denotes the planet Ketu, son of Mṛtyu, composed of darkness, causes destruction of people I. 61.46; had the origin in the asterism Āśleṣā I. 61.47.
- Śikhivāhana d. m. denotes Skanda; being requested to destroy one's sins I. 82.37.
- Śitānta peak; Śakra has his abode at I. 50.1.
- Śitikaṇṭha d. m. denotes Śiva; was extolled by the celestials I. 80.53; obeisance made by Brahmā to I. 95.41; obeisance made by Viṣṇu to I. 18.33; was worshipped by Viṣṇu II. 8.11.
- Śitikuṇḍali d. m. a Yakṣa; being requested to destroy one's sins I. 82.53.
- Śithila m. a gaṇa who accompanied Śiva I. 72.81.
- Śithilāsya m. a gaṇa who accompanied Śiva I. 72.81.

- Śini k. l. r. youngest son of Mādri and Vṛṣṇi I. 69.11; 69.15.
- Śini k. l. r. Yuyudhāna was the powerful grandson of I. 69.16.
- Śipiviṣṭa d. m. denotes Śiva; obeisance made by the sages to II. 19.27.
- Śilā d. w. one of the sixteen worshipped in the second enclosure in Ambilavyūha II. 27.79.
- Śilātmaja d. m. denotes Nandin I. 71.161.
- Śilāda m. son of Śalāṅkāyana; Ṛk, Yajus etc. imparted by I. 43.5; as an interlocutor I. 37.5; 37.13; 37.15; 42.9; 42.26;
desired to have progeny and performed a penance I. 37.2; reply to Indra by I. 37.12; father of Nandin I. 80.52.
- Śilādaputra denotes Nandin; pāsūpatayoga expounded by II. 55.33;
was followed by the celestials as he set out with Śiva I. 72.53; Sanatkumāra got rid of his curse by worshipping Śiva and approached II 9.5.
- Śilāśana a place where Viṣṇu worshipped Mahādeva I. 42.1.
- Śilāśana denotes Śilāda; worshipped Mahādeva to bless him with a son free from death I. 42.1.
- Śiva d. m. to be worshipped I. 79.22; 86.146; II. 21.28; 28.45;
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to be contemplated II. 50.26;
to be contemplated in one's own body II. 22.20;
to be contemplated as underlying the principle of wind I. 86.128;
invocation made to II. 25.73;

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the praṇava assigned in front of II. 44.2;

assignment of the word 'jana' for II. 22.12;

assigned to the south in the worship II. 25.14;

- the praṇava assigned in front of II. 44.2;
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 77.38; 77.47; 77.58; 79.36; 83.54; 84.6;
 84.72; 88.31; 91.72; 91.75; 93.18; II. 18.58;
 19.43; 24.37;
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 ped at the middle in the Jayābhiṣeka rite
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 pointing to Kumāra being dressed by the Ganges and others I. 71.121;
 greater than the trinity of gods I. 85.19;
 Sanatkumāra's query to Nandin on the greatness of II. 11.1; 15.1; 17.1; narration of greatness of II. 11.2; 15.2;
 oblation dedicated to II. 45.63;
 offerings made to I. 77.93;
 offering dedicated to II. 21.31; 21.32; 29.11; 38.4;
 gold offering dedicated to II. 28.85, 28.86;
 gift made to a devotee of II. 32.6; gift of a house given to a devotee of II. 39.6;
 making a particular form of the image of I. 84.56;
 benefit of establishing an image of I. 84.37;
 dedication of a bull to I. 84.25;
 austerity dedicated to I. 84.5;
 an austerity of taking food identifying oneself with I. 85.145;

the residents of Tripura as having gained strength by their devotion to I. 71.37;

a person reaches the Śivaloka with twenty-one generations of his family by cutting the tongue of the despiser of I. 107.42;

the words of Upamanyu that he would kill the despiser of Śiva with the weapons of I. 107.43;

gets pleased at once by a gift made to yogins I. 108.16;

benefit of offering a lamp to the temple of I. 79.30; benefits of making such a gift in the month of Kārttika (Parameśvara) I. 79.31;

merits of death at a place sacred to I. 77.43;

the futility of the moment that one does not think of I. 73.23-24;

is directly perceived by one who is bent on contemplating I. 75.15; greatness of contemplating II. 54.34;

one gets relieved of all sins by contemplating II. 54.35;

benefits of the worship of I. 11.10-11;

benefits of worship of I. 73.25; II. 24.37;

greatness of the worship of the liṅga of II. 21.79;

Sanatkumāra's narration of the benefit accrued by him by worshipping II. 28.12;

merits of worshipping once I. 79.24; II.21.80;

benefit of repeating the thousand names of I. 98.192;

benefit of making and worship of an iron image of I. 77.5;

favours gained by devotion to I. 78.25;

a comparison for a king who is not a devotee of II. 11.36;

- the naraka known as Raura reached by a person who worships the other gods and discards the worship of the liṅga of II. 11.35;
 merits of singing the praise of I. 77.66;
 release as obtained by devotion to II. 55.27;
 merits of repeating the mantras in the presence of I. 85.106; merits of reciting the Pañcākṣari in the presence of I. 85.108; efficacy of the mantra 'namaḥ śivaya' II. 8.2;
 benefit of offering made to I. 83.18;
 the gift of a cow that secures one the benefit of enjoying the company of II. 41.10;
 merits of practising vratas expounded by I. 84.72;
 as part of an austerity an offering made to I. 83.28;
 benefit of practising certain austerity and worship of I. 83.4;
 an austerity that enables one to attain I. 81.52;
 praṇava as more meritorious than the words such as II. 9.50.
- as an attribute of Sūrya I. 55.18.
- as an epithet of Vināyaka I. 82.32.
- Nandin addressed as, obeisance made to I. 71.160.
- m. son of Medhātithi, ruler of Plakṣadvīpa I. 46.43.
- Śivadūta a gaṇa of Śiva I. 82.82.
- Śivapura place of Śiva; the act that secures one I. 76.18; 76.21; 76.53; 77.11; 77.15; 77.21; obtained as a benefit of observing the Śivaliṅgavrata I. 81.50.
- Śivamantra as an epithet of Śiva I. 18.3.
- Śivarudrapura I. 92. 164.

- Śivarūpī an attribute of Śiva I. 72.139.
- Śivaliᅅga obeisance made to I. 18.6;
all the wordly things sustained by the worship of I. 74.12;
benefits of death in the proximity of I. 77.33-34.
- Śivaliᅅgavrata I. 81.9; 18; worship of different liᅅgas made of different materials in different months I. 81.19-22; mode of performing every month I. 81.49. *cf.* Dvādaśaliᅅgavrata.
- Śivaloka world of Śiva; request to Goddess enshrined in I. 82.89;
attained as a result of listening to the legends of Yayāti I. 67.28;
attained as a result of making a particular form of image of Śiva I. 76.34; 76.37; 76.39; 76.46; 76.49; 76.63;
attained as a benefit of worshipping Śiva in the said manner I. 77.102;
attained as a result of building a temple for Śiva I. 77.7; 77.14; 77.29;
attained as a result of offering certain articles to a temple I. 79.28-9;
attained as a result of practising certain austerity I. 77.52;
attained by the knower of the Pāśupata-vrata I. 108.20;
attained as a result of making one listen to the mode of practising the Paᅅcākᅅara I. 85.231;
one who discards his life as soon as hearing the despise of Śiva attains I. 107.41;
one who cuts the tongue of the dcspiser of Śiva attains I. 107.42.
- Śivavrata to be performed for every month I. 83.13;
the basic routines to be done while observing I. 83.53.

- Śivā** d. w. denotes Pārvatī; consort of Śiva II. 11.3; II. 11.10; identified with Vāṇī and the night II. 11.4;
one of the forms of the goddess I. 70.334;
mode of installation of the image of II. 46.5;
gāyatrī of; to be recited in worship relating to gift of a golden cow II. 35.11;
consort of Īśāna; one of the eight forms of Śiva II. 13.10;
Ṛddhi is said to be a form of II. 11.10;
one of those who extolled Nandin I. 42.21;
one of the sixteen worshipped in the second enclosure of the Prathamāvyūha II. 27.171;
one of the eight worshipped in the first enclosure of the Manmathavyūha II. 27.172;
one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.213.
- Śivāgama** wk. scriptures relating to the worship of Śiva I. 85.35.
- Śivāgni** fire relating to worship of Śiva; worship in II. 25.53; 25.54; 25.56; 25.65; 25.100; the mode of kindling and worship in II. 25.93.
- Śivātman** denotes Śiva I. 72.125.
- Śivāmṛta** mantra for Śiva; purification with II. 23.5.
- Śivālaya** temple of Śiva; benefits of making I. 77.2; benefits of service at I. 77.26.
- Śivau** denotes Śiva and Pārvatī; to be worshipped for gaining favour II. 11.41.
- Śīśira** a season I. 55.24; 59.31; outstanding among the seasons I. 61.52; the colour of Sun in I. 59.40.
- Śīśira** m. son of Medhātithi, ruler of Plakṣadvīpa I. 46.43.
- Śīla** d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174.

- Śilendra became the kārṃuka of the chariot of Śiva I. 72.23.
- Śuka m. son of Kṛṣṇa Dvaipāyana and Araṇi I. 63.85; five sons and daughters of I. 63.85-86.
- Śukāh born of Śukī and Dharma I. 63.30.
- Śukī w. one of the six daughters of Tāmṛā and Kaśyapa I. 63.29; with Dharma Śukas and Ulūkas born of I. 63.30.
- Śukra name of a month I. 55.22; gods residing in Sun in I. 55.49-51.
- Śukra m. one of the seven sons of Ūrjā and Vasiṣṭha I. 5.49.
- Śukra m. grandfather of Yadu I. 66.82.
- Śukra s. son of Bhṛgu; pupil of Aghora II. 50.3; referred to as son of Bhava form of Śiva II. 13.6; stays in the forest of Jack-fruit trees I. 49.66; supported Dadhīci I. 35.13; 35.15; for the sake of his daughter Devayānī, he cursed his son-in-law Yayāti to get old age and permitted Yayāti to coronate that son of Yayāti who agrees to accept his old age and gives his youth I. 67.6-7; it could not be done otherwise (as mentioned above) because of the boon conferred by I. 67.10; was present at the svayamvara of Pārvati I. 102.18; liṅga at Vārāṇasī installed by I. 92.93; See also Uśanas
- Śukra planet; identified with the preceptor of the demons I. 60.45; outstanding among the host of asterisms I. 61.51; the place of and the number of rays of I. 61.10;

- colour of the rays of I. 61.23;
 is of white colour II. 19.38;
 is nourished by the Sūrya known as Viśva-
 vyaca, a form of Śiva II. 12.13;
 the chariot of I. 57.2;
 being requested to destroy one's sins I. 82.
 74;
- Śukra one of the gaṇas created by Brahmā I. 70.
 191.
- Śukrā d. w. one of the sixteen worshipped in the second
 enclosure of the Nandāvyūha II. 27.219.
- Śukreśvara t. liṅga at Vārāṇasī installed by Śukra I. 92.
 93; visited by Nārada I. 1.4; merits of
 worshipping I. 92.107; merits of death at
 I. 77.42.
- Śukla d. m. one of the eight worshipped in the first
 enclosure in the Prākāmyavyūha II. 27.114.
- Śuklapakṣa white lunar fortnight; great among pakṣas
 I. 61.53.
- Śuklā d. w. one of the eight worshipped in the first
 enclosure of Bhadrakarnī-vyūha II. 27.94.
- Śuci w. one of the six daughters of Kaśyapa and
 Tāmra I. 63.29; progeny of I. 63.31.
- k. l. r. one of the sons of Andhaka I. 69.32.
- solar fire (represented as born of Vahni &
 Svāhā) I. 6. 1.
- Śuci month I. 55.22; gods residing in Sun in
 I. 55.49-51;
- Śuddha a kalpa I. 4.45.
- Śuddhi d. w. one of the sixteen worshipped in the second
 enclosure of the Manmathāvyūha II. 27.177.
- Śuddhocchiṣṭā d. w. one of the sixteen worshipped in the second
 enclosure of the Bhīmavyūha II. 27.181.
- Śubha k. l. r. son of Sahasrāśva; progeny of I. 66.41.
- Śubhaṅkarī d. w. one of the eight worshipped in the first
 enclosure of the Bhīmāyi-vyūha II. 27.183.

- Śubhadā d. w. one of the sixteen worshipped in the second enclosure of the Dakᅇavyūha II. 27.133.
- d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.173.
- Śubhā d. w. one of the sixteen worshipped in the second enclosure of the Dakᅇavyūha II. 27.133.
- Śubhānanā d. f. one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.153.
- Śubhāvati w. associate of Pārvati I. 72.89.
- Śubhodayā d. w. one of the sixteen worshipped in the second enclosure of Haravyūhā II. 27.151.
- Śumbhādidaitya- d. w. the killer of the Śumbha and other demons; hantrī as a name of the goddess I. 70.338.
- Śuᅇkarevati d. w. one of those worshipped in the first enclosure of the Bhadrakarᅇivūha II. 27.94.
- Śuᅇmāyaᅇi s. one of the twenty-eight Vyāsaᅇ I. 7.17; (Śuᅇmāyaᅇa) I. 24.103.
- Śūra k. l. r. one of the five important among the hundred sons of Kārtavīryārjuna I. 68.11.
- Śūra k. l. r. one among the five excellent Haihayas I. 68.18; the country called Śūrasena ruled by I. 68.19.
- k. l. r. son of Vᅇᅇᅇᅇ; son of I. 69.33.
- Śūravīra ruled the country Śūrasena I. 68.19.
- Śūrasena k. l. r. one of the five important among the hundred sons of Kārtavīrya Arjuna I. 68.11; one among the five excellent Haihayas I. 68.18.
- Śūrasena name of the country to which the kings Śūra, Śūravīra and Śūrasena (k. l.) belonged I. 68.19.
- Śūrasenāᅇ a branch of the Haihayas I. 68.17.
- Śūrpaᅇakhā w. demoness daughter of Kaikasi and Viᅇravas I. 63.62.

- Śūlin denotes Śīva; glory of I. 80.10;
offering made to I. 83.33;
obeisance made to I. 95.48.
- twentfourth manifestation of Śīva I. 7.34;
24.112.
- Śūlimāli d. m. denotes Śīva; obeisance made to I. 71.142.
- Śṛṅgavarṣa mt. in the north; region ruled by Kuru, son of
Agnidhra I. 47.9.
- Śṛṅgvāan mt. abode of manes I. 52.47.
- Śṛṅgātakeśvara a liṅga at Vārāṇasī I. 92.155.
- Śṛṅgi mt. further north of Śveta mt. I. 49.3;
beyond Hiraṇmaya (place); the region
housing the mt. known as Kuru I. 49.10.
- Śeṣa one of the twentysix of the most important
serpents born to Kadrū and Kaśyapa
I. 63.35;
resides on Niṣadha I. 52.45.
- Śeṣā d. w. one of the sixteen worshipped in the second
enclosure of the Śāṅkavyūha II. 27.189.
- Śailādi d. m. denotes Nandin; son of Śālaṅkāyana; as
having been found while the land was being
ploughed; son-in-law of Maruts; being re-
quested to destroy one's sins I. 82.26;
was present at a place set up for the wor-
ship of Śīva I. 48.26;
exposition to Sanatkumāra about the twelve
liṅgas I. 81.2; narration to Sanatkumāra
about Śīva II. 20.14; was addressed by
Sanatkumāra II. 20.17;
as an interlocutor II. 9.10; 10.2; 15.2; 16.2;
20.19; 55.29-32.
- Śaineyāḥ the descendants of Śini I. 69.17.
- Śailaja liṅga is of four kinds I. 74.14; excellent among
the liṅgas I. 74.18; figure made of I. 74.26;
confers all benefits on the worshipper I. 74.
17; merits of worshipping I. 74.21.

- Śailājā d. w. denotes Pārvatī as daughter of Himavān; benefits of worshipping Śiva in the company of I. 76.22; 76.23; enquired Śiva about the Pāśupatās I.92.119; was asked by Brahmā as to why she has been burning the world by her penance I. 102.4.
- Śailarāt m. denotes Himavān; Śaileśvara liṅga installed by I. 92.85; Brahmā's words commending the marital relationship of Śiva with I. 103.44.
- Śailasutā d. w. denotes Pārvatī as daughter of Himavān was looked at by Śiva when Brahmā eulogised them I. 72.168; ascended a golden vimāna I. 102.23; was well adorned and surrounded by all celestial beings I. 102.25.
- Śailendrakanyakā d.w. denotes Pārvatī as the daughter of Himavān; compared to the banks of the ocean II. 11.6; identified with Śacī II. 11.8.
- Śaileśa t. place visited by Nārada I. 1.2; at Vārāṇasī; merits of I. 92.106.
- Śaileśvara t. at Vārāṇasī installed by Himavat I. 92.86.
- Śaiva as the first Itihāsa I. 26.28; enumerated as one of the eighteen Purāṇas I. 39.61.
- Śaivyā w. wife of Jyāmagha; had the progeny after severe penance I. 68.37.
- Śaiśira month of; the gods residing in Sun in I. 55.62.
- Śoka born to Mṛtyu I. 70.301.
- Śokavarddhinī d. w. one of the eight worshipped in the first enclosure of the Bhīmavyūha II. 27.179.
- Śoṇā d. w. one of the sixteen worshipped in the second enclosure of the Saunḍavyūha II. 27.158.
- Śobhanī d. w. one of the sixteen worshipped in the second enclosure of the Bhīmavyūha II. 27.182.
- Śobhā d. w. one of the eight goddesses worshipped in the first enclosure of Prathamavyūha II. 27.164.

- Śoṣaṇā d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.166.
- Śoṣaṇī d. w. one of the sixteen energies worshipped in the second enclosure in Śrīvyūha II. 27.83.
- Śauṇḍavyūha goddesses worshipped in II. 27.155; 27.159.
- Śauṇḍāvyūha deities worshipped in II. 27.159; 27.163.
- Śauri d. m. an epithet of Viṣṇu; obeisance made by Kṣupa to I. 36.11.
- Śyāma m. one of those belonging to the clan of Parāśara I. 63.87.
- Śyāmaka mt. in Śākadvīpa I. 53.17.
- Śyāva m. one of the four born in the Atri clan I.63.77.
- Śyāvaśva m. a disciple of Śikhaṇḍabhṛt (eighteenth manifestation of Śiva) I. 7.46; 24.89.
- Śyena born of Śyeni and Dharma I. 63.30.
- Śyenajit a gaṇa being requested to destroy one's sins I. 82.82.
- Śyeni w. one of the six daughters of Tāmra and Kaśyapa I. 63.29; Śyenis born of I. 63.30.
- Śraddhā name of the female form got separated from Ardhanārīśvara form of Śiva I. 99.13; one of the twentyfour daughters of Dakṣa and Prasūti I. 5.20; married by Dharma Prajāpati (Dākṣāyaṇi) I. 5.23; 70.284; birth of Kāma to I. 70.293; one of those who extolled Nandin I. 42.23.
- Śravaṇa m. a disciple of Gautama (fourteenth manifestation of Śiva) I. 7.44; 24.65.
- Śravaṇa an asterism I. 61.55; being requested to destroy one's sins I. 82.80.
- Śravaṇa w. one of the daughters of Citraka (k. 1.) I. 69.31.
- Śraviṣṭhaka m. a disciple of Gautama (fourteenth manifestation of Śiva) I. 7.44; 24.65.
- Śravisthā w. one of the daughters of Citraka (k. 1.) I. 69.31.

- Śraviṣṭha (ika) foremost among the asterisms I.61.52; being requested to destroy one's sins I. 82.80.
- Śrāvaṇa an austerity practised in the month of I. 84.47.
- Śrī d. w. denotes Lakṣmī; reference to the creation of; the excellence of II. 6.4; daughter of Bhṛgu and Khyāti; was married by Viṣṇu I. 5.38; was born after Jeyṣṭhā; was married by Viṣṇu II 6.7; referred to as one of the Kalās of Mahādevī I. 70.344.
- Śrikanṭha d. m. an epithet of Śīva; obeisance made to I. 32. 3; 72.144; 95.45; 96.79; being requested to destroy one's sins I. 82. 11; as governing certain places I. 50. 18; as the support of all the universe I. 50. 20-21; one of the eight worshipped in the first enclosure of the Laghimā-vyūha II. 27.102.
- Śrikanthanātha d. m. an epithet of Śīva; obeisance made to I. 18. 36.
- Śrikanṭhādri mt. governed by Śīva I. 50.17.
- Śrīdevā w. one of the seven daughters of Devaka; married by Vasudeva I. 69.41.
- Śrīdevī d. w. one of the sixteen worshipped in the Vāruṇa part II. 27.54.
- Śrīpati d. m. as an epithet of Viṣṇu I. 36.6.
- d. m. as an attribute of Śīva; obeisance made to I. 21.24; being requested to destroy one's sins I. 82.11.
- Śrīparvata t. at Vārāṇasī I. 92.145-146; greatness of dying at I. 77.37; 91.74; merits of becoming an ascetic at I.92.7.
- Śrībhadra d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.111.

- Śrīmatī w. daughter of Ambarīṣa; was endowed with all good characteristic features; had attained the marriageable age II. 5.52; Ambarīṣa's words to the sages regarding the identity of the girl (sporting) as his daughter called II. 5.57; Nārada's words to Viṣṇu referring to II. 5. 5. was well decorated for the svayamvara II.5. 85; words spoken by Ambarīṣa to II. 5.90; statement that she had earlier done penance in order to reach Hari II. 5.118; was advised by Viṣṇu to get concealed on seeing the arrival of the sages II.5.120; Viṣṇu's words referring to II. 5.130.
- Śrīvyūha names of female energies to be worshipped in II. 27.81-85.
- Śrīśṛṅga mt. on the west I. 49.51.
- Śrīśaila mt. merits of dying at I. 92.168;
- Śrūta m. born of Dharma Prajāpati and Medhā I. 5. 35; 70.294.
- k. l. r. son of Bhagiratha I. 66. 20; son of 66.21.
- Śrūtāyu k. l. r. son of Bhānucandra; son of I. 66.42.
- k. l. r. son of Purūravas and Urvaśī I. 66.58.
- Śruti d. w. one of the sixteen worshipped in second enclosure of the Manmathavyūha II. 27. 173; one of the sixteen worshipped in the second enclosure of the Śākunāvvyūha II.27.194.
- w. daughter of Atri and Anasūyā I. 5. 46.
- Śreṣṭhā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.201.
- Śvaphalka k. l. r. son of Yudhājī; I. 69.18; the greatness of I. 69.19; married the daughter of king of Kāśī I. 69.20; son of I.69.25.

- Śveta mt. in the north ruled by Hiraṇmān, son of Āgnīdhra I. 47.9;
further north of Nīla mt. I. 49.3;
beyond Rāmya; region known as Hiraṇ-
māya having I. 49.9;
was white and golden I. 49.20; 52.50;
abode of the Daityas and Dānavas I.52.47.
- d. m. twentythird manifestation of Śiva at Kāla-
ñjara mt. I. 7.30, 7.34; 24.13; 28.108; at
Chāgalaparvata in the Himālaya I. 24.16;
obeisance made to I.18.13.
- m. one of the sixteen worshipped in the
Mahimāvyūha II. 27.108.
- s. in Śvetalohita kalpa I. 11.8;
a yogic disciple of Śveta (manifestation of
Śiva) I. 7.37; 24.14;
won Mṛtyu by devotion to Śiva I. 29.83;
at the fag-end of his life worshipped Lord
Śiva I. 30.2; continued to worship Śiva even
as Kāla approached him I. 30.4; words
spoken by Kāla to I. 30.6-7; Kāla's wrath
on hearing the words of I. 30.14-17.
- m. son of Vapuṣmān; ruler of Śālmaladvīpa
I. 46.38; region known by the name of
I. 46.39.
- m. a Pārāśara I. 63.87.
- Śvetakalpa I. 23.2.
- Śvetaketu m. a disciple of Lāṅgali, twenty-second mani-
festation of Śiva I. 7.48; 24.106.
- Śvetadvīpa the devotion to Viṣṇu shown by residents
of II. 1.43; the singing of Nārada at II.3.76;
reference to exposition made by Kṛṣṇa at
II. 3.94.
- Śvetalohita one of the Kalpas I. 4.48; the twenty-ninth
Kalpa in which Sadyojāta had his origin
I. 11.2-3.
- Śvetalohita d. m. an epithet of Śiva I. 18.14.

- m. a disciple of Śveta, first manifestation of Śiva I. 7.37; 24.14.
- Śvetaśikha d. m. an epithet of Śiva I. 18.14.
- m. disciple of Śveta, first manifestation of Śiva I. 24.14.
- Śvetaśikhaṇḍī m. a yogic disciple of Śveta, first manifestation of Śiva I. 7.37; cf. Śvetaśikha 24.14.
- Śvetāśva m. yogic disciple of Śveta, first manifestation of Śiva I. 7.37; cf. Śvetāśya 24.14.
- Śvetāśya d. m. an epithet of Śiva I. 18.14.
- m. disciple of Śveta, first manifestation of Śiva I. 24.14.
- Śvetodara mt. habitat of Suparṇa I. 50.11.
- Ṣaḍaṅgulā d. w. one of the eight worshipped in the first enclosure of the Paitāmahavyūha II. 27.220.
- Ṣaḍānana d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryavyūha II. 27.119.
- Ṣaḍāśya m. a gaṇa who came to participate in the marriage of Śiva I. 28.
- Ṣaḍja name of Kalpa I. 4.46.
- Ṣaṇmukha d. m. referred to as born of fire; remained with a host of army I. 72.64; son of Iśāna form of Śiva II. 13.8; Śiva was asked by the goddess to see him playing I. 72.121-25; was seated along with Śiva on the Meru mountain I. 48.22; entered the divine mansion along with Nandī and goddess I. 71.134; seat of I. 48.29; remains in Utpala flower I. 81.29; as a form of Śiva II. 11.12.
- m. denotes Parāśara, son of Śakti I. 64.58.
- Ṣaṣṭheśvara d. worshipped on the south I. 49.36.
- Ṣoḍaśārcis denotes Śukra, son of Bhṛgu I. 61.42.
- Samjñā w. wife of Śanaīścara I. 61.19.

- Saᅇnyadvasu one of the twelve Sūryas;
nourishes Lohitāᅇga II. 12.14.
- Saᅇnyamani t. I. 54.3; 54.8.
- Saᅇnyāti k. l. r. one of the six sons of Nahuᅇa and Virajā
I. 66.61.
- Saᅇnvatsara the first one among varᅇas I. 61.52;
formed the speed of the chariot I. 72.7.
- Saᅇnvarta s. at Dāruvana I. 59.21;
a devotee of Śiva at Vārāᅇasī I. 92.58.
- s. an authority on dharma I. 39.65.
- Saᅇnvartaka a gaᅇa who came to participate in the
marriage of Śiva I. 103.28.
- Saᅇnvartta d. m. one of the eight worshipped in the first en-
closure of the Prāptivyūha II. 27.109.
- Saᅇnvaha one of the seven winds I. 53.37.
- Saᅇnhatāᅇva k. l. r. son of Nikumbha I. 65.37; the two sons of
65.38.
- Saᅇnhāra d. w. one of the eight worshipped in the first en-
closure of the Paitāmahavyūha II. 27.221.
- Saᅇnhāri d. w. one of the eight worshipped in the first
enclosure of the Bhadrakarᅇivyūha II. 27.94.
- d. w. one of the sixteen worshipped in the second
enclosure of the Caᅇᅇavyūha II. 27.142.
- d. w. one of the sixteen worshipped in the second
enclosure of the Śaᅇᅇavyūha II. 27.161.
- d. w. one of the sixteen worshipped in the second
enclosure of the Nandāvyūha II. 27.218.
- Saᅇnhrāda a demon; being requested to destroy one's
sins I. 82.60.
- Sakala form of Śiva intended for worship I. 74.26;
74.30; 75.31; worshipped by whom I. 75.33;
for saᅇsārin I. 75.29; merits of worship-
ping I. 74.26-27; the origin of the Niᅇkala
form from I. 75.2 ff.
- Sakalaniᅇkala form of Śiva; being worshipped by whom
I. 75.32.

- Sakulāsubhā d. w. one of the eight worshipped in the first enclosure of the Śaunḍavyūha II. 27.160.
- Sagara k. l. r. son of Bāhu; extremely pious I. 66.14; two wives of 66.15; progeny of 66.16.
- Saṅkarṣaṇa d. m. a form of Viṣṇu I. 36.12; II.48.29; obeisance made to II. 48.36.
- Saṅkalpa s. created by Brahmā I. 38.13; 70.184; was born from Saṅkalpā I. 63.18.
- Saṅkalpā w. one of the wives of Dharma I. 63.15; Saṅkalpa born of I. 63.18.
- Saṅgameśvara t. at Vārāṇasī at the confluence of Varuṇa and Gaṅgā I. 92.88; merits of I. 92.106; merits of death at I. 77.41; was visited by Nārada I. 1.2.
- Saṅgā d. w. one of the sixteen worshipped in the second enclosure of the Caṅḍavyūha II. 27.143.
- Saṅjaya k. l. r. son of Kīrti I. 68.5; son of 68.6.
- Satī d. w. a form of the goddess I. 70.330; 70.336; query relating to Her birth I.99.1; 101.1; was created by Śiva, adopted as daughter by Dakṣa and married by Śiva (Rudra) I. 5. 27-33; 6.10-11; 88.289; 99.14; 101.25; one of the daughters of Dakṣa I. 70.287; 98.184; Śiva as bent on the welfare of the world in the company of I. 70.345; was insulted by Dakṣa I. 99.16; one of the sixteen worshipped in the second enclosure of the Dakṣavyūha II. 27.134; one of the deities worshipped in the first enclosure of the Dakṣavyūha II. 27.136.
- Satya s. one of the twenty-eight Vyāsas I. 7.14; but given as Sadya I. 24.17.
- one of the worlds I. 74.24; II. 54.25; as being supported by the grace of Śiva I. 45.1; had origin from the egg I. 45.8.
- Satyaka k. l. r. truthful; son of Śini; son of I. 69.15-16.
- Satyajit d. a grāmaṇī I. 55.35; 55.43 (twelve); dwells in Sun in the month of Tapa and Tapasya I. 55.65.

- Satyanetra m. one of the five sons of Atri and Anasūyā I. 5.47.
- Satyabhāmā d. w. one of the sixteen worshipped in the second enclosure in Bhadravyūha II. 27.72.
- Satyaloka See Satya.
- Satyavati d. w. one of the sixteen worshipped in the second enclosure of the Śauᅇᅇavyūha II. 27.158.
- Satyavrata k. l. r. the valiant son of Traiyvāruᅇa I. 66.3; killed Amitaujas, king of Vidarbha and brought his wife as a captive; was rejected by his father and directed to go to Śvapāka I. 66.3-7; son of 66.7.
- Satyavratā w. belonged to the Kaikeyavaᅇśa; wife of Triśaᅇku I. 66.10; son of 66.11.
- Satyā w. denotes Satyabhāmā; Nārada was directed by Kᅇᅇᅇa to go to II. 3.98; was saluted by Nārada II. 3.99; Kᅇᅇᅇa resorted to Śiva along with II. 3.108.
- Satrājit k. l. r. one of the two sons of Nighna I. 69.12; was given the Syamantaka gem by Sūrya his friend 69.13; once went with Prasena to the forest for hunting where Prasena was killed 69.14-15.
- Satva k. l. r. son of Aᅇśu and Aikᅇvākī; son of I. 68.49.
- Sadāśiva d. m. denotes Śiva; some characteristics of I. 77. 105-6; composed of five forms; contemplated II. 23.26; as one of the principles II. 16.28; as the cause of the origin of different gods II. 18.42; the first god is remembered as being enshrined in the orb of the Sun II. 19.31; identified with the preceptor II. 20.25; identified with praᅇava I. 74.20; contemplated in the pericarp of the lotus in the heart II. 23.6;

- Dussaha was advised to enter the place where there was no devotion to II. 6.33;
 to be worshipped II. 21.18; 21.77;
 to be worshipped always I. 73.5;
 to be worshipped in the described manner II. 20.4;
 to be contemplated II. 21.15;
 to be contemplated as pure flame or worshipped in the līṅga or ground II. 23.31;
 being meditated in the navel I. 8.108;
 worshipped II. 23.31;
 is contemplated as embodiment of learning and endowed with three qualities II. 21.30;
 extolled by gods I. 96.101;
 obeisance made to II. 23.16;
 obeisance made to; as refuge of all beings I. 72.141;
 details relating to worship of II. 24.13; 24.14; 24.21;
 was eulogised by the gods I. 71.108;
 details relating to worship in a circle expounded by II. 19.5;
 assumed the form of Indra and reached the place where Upamanyu was doing penance I. 107.25;
 was shining in the form of Indra I. 107.27.
- Sadya d. m. denotes Śiva; obeisance to I. 95.49;
 worship of II. 21.21; worship with the mantra of II. 25.73.
- s. second among twenty-eight Vyāsas I. 24.17.
 Cf. Satya I. 7.14.
- d. m. one of the deities worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.129.
- Sadyamūrti d. m. denotes Sadyojāta; remembered II. 21.20.
- Sadyarūpa d. m. denotes Śiva; obeisance to I. 95.49.

- Sadyojāta d. m. one of the five forms of Śīva; origin of, in the Śvetalohitakalpa I. 11.1 ff; extolled by Brahmā I. 23.5; obeisance to I. 18.3; 18.4; 21.1; 72.141; 79.22; 95.49; II. 23.17; oblation to II. 25.90; 25.91; 25.92; assigned to the west II. 21.12; query of the sages to the Sūta about the form of I. 11.1; origin of the form of I. 23.5; 23.6; description of the form of II. 19.12; of the form of the principle of smell; extolled by all II. 14.25; remains in the form of the organ of smelling II. 14.15; as the organ upasthā II. 14.20; as the Supreme II. 14.30; remains in the form of the mind in all the beings II. 14.10.
- one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyūha II. 27.104.
- mantra used in worship II. 24.15; used for invocation II. 24.23.
- Sanaka d. m. as an epithet of Śīva; obeisance to I. 18.18.
- s. a mind born son of Brahmā; a brahmavādin I. 5.9; 20.86; 70.174; creation of I. 38.11; one of those who worship Hari I. 46.11; II. 1.46; one of the those stationed surrounding lord Śīva I. 48.27; a disciple of Kaṅkaṅa (fifth manifestation of Śīva) I. 7.32, 24.30.
- Sanatkumāra d. m. as an epithet of Śīva; extolled by Viṣṇu I. 18.19.
- s. one of the mind-born sons of Brahmā I. 70.170; the reason for being known as I. 70.174; 70.195;

reference to the origin of I. 20.85; was first created by Brahmā I. 5.13; 38.14; was a celebate I. 5.13; 70.171; was seen and saluted by Svāyambhuva Manu II. 28.5; was cursed by Nandin to become a camel and later blessed II. 28.11, one of those stationed surrounding lord Śiva I. 48.27; mode of worship of liṅga narrated by Nandin to I. 25.4;

Pāśupatavrata explained by Brahmā to I. 80.59;

Dvādaśaliṅgavrata explained by Nandin to I. 81.2;

query to Nandin about the worship of Śiva made by II. 20.12;

description of Pāśupatavrata by Nandin to II. 9.10;

Śailādi's description of the greatness of Śiva to II. 10.2; 11.2;

knowledge relating to Śiva narrated by Nandin to II. 20.14;

as a recipient of instruction from Brahmā II. 45.92;

method of worship of Śiva narrated by Skanda to II. 54.9; again narrated to Pārāśarya by II. 54.9;

Pāśupatayoga expounded to Vyāsa by II. 55.34;

as an interlocutor II. 9.9; 10.1 ff; 10.2; 11 ff; 11.2; 12.1 ff; 13.1 ff; 14.1 ff; 15.1 ff; 16.1 ff; 17.1 ff; 20.16; 28.7; 29.1 ff; 30.1 ff; 31.1 ff; 32.1 ff; 33.1 ff; 34.1 ff; 35.1 ff; 36.1 ff; 37.1 ff; 38.1 ff; 39.1 ff; 40.1 ff; 41.1 ff; 42.1 ff; 43.1 ff; 44.1 ff.

- s. a disciple of Kaṅkaṇa (fifth manifestation of Śiva) I. 7.39, 24.30.

- Sanandana d. m. an epithet of Śiva; obeisance made by Viṣṇu to I. 18.18.
- Sananda(na) s. one of the mind-born sons created by Brahmā I. 5.9; 20.86; 38.11; 70.174; as one of the those surrounding lord Śiva I. 48.27; one of those worshipping Hari I. 46.11; mode of contemplation expounded by Śiva to I. 86.7;
- a disciple of Kaṅkaṇa (fifth manifestation of Śiva) I. 7.39, 24.30.
- Sanātana d. m. an epithet of Śiva, saluted by Viṣṇu I.18.18; to be worshipped I. 73.11; to be worshipped in His five forms I. 88.2.
- s. one of the mind-born sons of Brahmā; creation of I. 5.9; 20.86; 38.12; one of those who remained surrounding lord Śiva I. 46.11.
- disciple of Kaṅkaṇa (5th manifestation of Śiva) I. 7.39, 24.30.
- m. a gaṇa who came with other gaṇas to witness the marriage of Śiva I. 103.27.
- Santāna m. offspring of Ugra, one of the forms of Śiva II. 13.18.
- Santānaka d. m. a gaṇa who came with other gaṇas to witness the marriage of Śiva I. 103.22.
- Santānaka f. Sarasvatī stationed in I. 49.68.
- Santoṣa born of Dharmaprajāpati and Tuṣṭi I. 5.35; 70.294.
- Sandāraka d. m. a gaṇa came with other gaṇas to witness the marriage of Śiva I. 103.16.
- Sandhyā d. w. obeisance made to II. 19.29, worshipped II. 28.65; was attendant on Pārvatī at the latter's svayamvara I. 102.26,

- Sanmati w. one of the twentyfour daughters of Dakṣa and Prasūti I. 5.22; 70.287; was married by Kratu I. 5.25; 70.288; 70.291; birth of six thousand sons named Vālahilyas to I. 5. 43-4;
as a form of Pārvatī II. 11.17.
- Sannaddha one of the seven important rays of the Sun I. 60.20; the region illuminated by I. 60.24.
- Sannāda d. m. a gaṇa who came to witness the marriage of Śiva I. 103.17.
- Sannāma d. m. a gaṇa who came with other gaṇas to witness the marriage of Śiva I. 103.21.
- Saptadvīpa the earth divided into I. 55.82.
- Saptalokeśa as an attribute of Śiva I. 72.133.
- Saptasapti as denoting Sūrya II. 11.11.
- Saptārcis denotes Śanaīścara I. 61.45.
- Sabala d. m. one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyūha II. 27.128.
- Sabindu mt. on the east of Aruṇodaya tank I. 49.42.
- Samabuddhi s. a disciple of Atri (twelfth manifestation of Śiva) I. 7. 43; 24.58.
- Samaya born to Dharmaprajāpati and Kriyā I. 5.35; 70.295.
- Samā d. w. one of the sixteen energies worshipped in the second enclosure of the Bhadrakarṇi-vyūha II. 27.96.
- Samāna one of the vital airs in the body I. 8. 61; 8.67.
- Samīraṇa d. m. wind-god could not shake off his dhvajayaṣṭi I. 102.33.
- Samegha mt. on the east of Aruṇodaya tank I. 49.43.
- Sambhāvanā d. w. one of the sixteen energies worshipped in the second enclosure in Kanakavyūha II, 27.76.

- Sambhūti k. l. r. son of Trasadasyu and Narmadā; progeny of I. 65. 42-3.
- Sambhūti w. one of the daughters of Dakṣa and Prasūti I. 5.21; 70.287; was married by Marici I. 5.24; 70.288; 70.290; as a form of Pārvati II. 11.14.
- Sarasvatī mt. ? I. 24.69.
- Sarasvatī d. w. came into being with Brahmā from the right side of Śiva I. 70.64; referred to as having been created by Umā I. 41.44; as a form of the goddess I. 70.330; as having authority over speech I. 58.8; as a form of speech I. 72.24; as stationed in the midst of Santānaka forest I. 49.68; one of those who surrounded and extolled Nandin I. 42.23; became the bell of the Indradhanus as Siva set out to destroy Tripura I. 72.24; one of those who attended the marriage of Śiva I. 103.6; worshipped liṅga made of gems I. 74.9; words spoken to the sages by; to clear their surprise II. 46.12; being requested to destroy one's sins I. 82.68; 82.103; whose nose was cut off by Virabhadra at the time of destruction of Dakṣa's sacrifice I. 100.38; one of those worshipped in the second enclosure of the Gopāyivyūha II. 27.210.
- Sarojabhava-sambhava born of Brahmā; denotes Sanatkumāra; Nandin's words to II. 12.2.
- Sarga m. offspring of Bhīma, one of the eight forms of Siva II. 13.12.

- Sarpa d. m. a yātudhāna I. 55.36; resides in the Sun in the month of Nabhas and Nabhasya I. 55.54;
one of the sixteen worshipped in the second enclosure of the Kāmāvasāyikavyāha II. 27.128;
bears the Sun I. 55.69.
- Sarva d. m. composing all forms I. 86.142; obeisance made to I. 104.12.
s. a disciple of Atri (twelfth manifestation of Śiva) I. 7.43; 24.58.
- Sarvakāri d. w. one of the sixteen worshipped in the second enclosure of the Gopāyivyūha II. 27.205;
one of the eight worshipped in the first enclosure of the Gopāyivyūha II. 27.207.
- Sarvagā d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.
- Sarvajña as an epithet of Śiva; extolled by Viṣṇu I. 18.27; 71.96.
— as an epithet of Viṣṇu; extolled by Kṣupa I. 36.11.
— as an epithet of Indra; addressed by Śilāda I.39.2.
— denotes Nandin; extolled by the gods I. 71.156.
— s. a disciple of Atri (twelfth manifestation of Śiva) I. 7. 43; 24.58.
- Sarvatomukhī d. w. a female energy worshipped II. 19.22; 22.46; 28.69.
- Sarvada denotes Nandin; extolled by gods I. 71.156.
- Sarvapāpakṣa- d. w. one of the sixteen worshipped in the second
yaṅkari enclosure of the Manmathāvyūha II. 27.178;
- Sarvabhavyā d. w. one of the sixteen worshipped in the second enclosure of Bhadrakarṇivyūha II. 27.97.
- Sarvabhāsā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.198.

- Sarvabhūtada-
mana denotes Śīva; obeisance made to II. 27.29.
- Sarvabhūtada-
mani d.w. invoked II. 24.13.
- Sarvabhūtā d. w. one of the sixteen worshipped in the second enclosure of the Paitāmahavyūha II.27.222.
- Sarvasammo-
hana a śāstra created by Śīva for the destruction of Tripura I. 71. 74; imparted to person born of his body, opposed to Śruti and Smṛti devoid of varṇāśrama; declaring hell and heaven as present right in this world I. 71.76.
- Sarvahāriṇī d. w. one of the sixteen worshipped in the second enclosure of Bhadrakarṇivyūha II.27.95.
- Sarvā d. w. one of the deities worshipped in the first enclosure of the Dākṣavyūha II.27.136.
- Sarvātmā d. w. one of the sixteen worshipped in the second enclosure of the Nandāvyūha II. 27.217.
- Sarvāntaka d. m. a gaṇa came with other gaṇas to witness the marriage of Śīva I. 103.14.
- Sarvāvasu one of the seven important rays of the Sun I. 60.21.
- Sarvāvasthā-
dhipa d. m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.116.
- Sarvāśī d. w. one of the eight worshipped in the first enclosure of Sumativyūha II.27.199.
- Sarveśvara denotes Kumāra; being requested to destroy one's sins I. 82.93.
- Savana m. one of the seven sons of Ūrjā and Vasiṣṭha I. 5. 49.
- m. one of the seven sons of Priyavrata I. 46. 18; ruler of Puṣkaradvīpa I. 46.22; father of Mahāvira and Dhātakī I. 46.22-23.
- Savitṛ d. m. one of the twelve Ādityas I. 63.26; length of the viṣkambha of I. 57.10; 61.28; extent of I. 57.10.

—	s.	one of the twenty-eight Vyāsas I. 7. 14; 24. 27 (fifth).
—	f.	on the north of Jambūdvīpa I. 49.36.
Sahas		one of the twelve months corresponding to Mārgasīra I. 55.23; gods residing in the Sun in I. 55.59-62.
Sahajanyā	d. w.	a nymph I. 55.32; resides in the Sun in the months of Madhu and Mādhava I. 55.50.
Sahadevā	w.	one of the seven daughters of Devaka; was married by Vasudeva I. 69.41.
Sahasya		one of the twelve months corresponding to Māgha I. 55.23; gods residing in the sun in I. 55.59-62.
Sahasrajit	k. l. r.	the eldest among the five sons of Yadu I. 68.2; son of 68.3.
Sahasranetra		thousand-eyed; denotes Indra; reference to his flight with fear on account of Vṛtra II. 51.14. See Sahasrākṣa.
Sahasraśaila	mt.	habitat of the Daityas I. 50.13.
Sahasrākṣa		possessing thousand eyes; denotes Indra, addressed by Śīlāda I. 39.2, left Śīlāda I. 42.1; accompanied gods to see Brahmā I. 101.23.
—		a gaṇa who accompanied Śīva to Tripura I. 72.79.
Sahasrāśva	k. s. r.	son of Ahinara I. 66.40; father of of Śubha I. 66.41.
Sahiṣṇu	d. m.	twenty-sixth manifestation of Śīva I. 7.34; 24.118.
—	m.	one of the sons of Pulaha and Kṣamā I. 5.41.
Sahyā	d. w.	one of those worshipped in the second enclosure of the Gopāyīvyūha II.27.210.
Sātviki	d. w.	a form of the goddess I. 70.334.
Sātyaki	k. l. r.	son of Satyaka; also called Yuyudhāna I. 69.16; son of 69.17.

- Sātvata k. l. r. son of Satva; endowed with good qualities I. 68.49; son of 69.1.
- Sātvataḥ the descendents of Sātvata; were very famous I. 69.9; the famous Bhojas belonged to this line I. 69.9.
- Sādini d. w. one of those worshipped in the second enclosure of the Gopāyīvyūha II. 27.210.
- Sādhya a disciple of Atri (twelfth manifestation of Śiva) I. 7.43; 24.56.
- Sādhyā w. one of the wives of Dharma I. 63.15; Sādhyas born of I. 63.16.
- Sādhyāḥ born of Sādhyā and Dharma I. 63.16; extolled Śiva I. 71.99; extolled Nṛsimha form of Viṣṇu I. 95.21; liṅga as the support for II. 46.20.
- Sāntapana an atonement for adultery I. 90.8.
- Sāman lord Śiva referred to as the Śreṣṭham sāma among I. 32.6.
- Sāmaveda as one of the aparā vidyā I. 85.52; the trinity of gods worshipped following the path of II. 19.17; Śiva being extolled as I. 104.21; Śiva's words that He is II. 17.15.
- Sāmāni as represented by the syllables composing Om. I. 61.51; as attainable by means of contemplation I. 91.67.
- Sāmba denotes Śiva; was saluted by Brahmā I. 72.173.
- I. r. son of Kṛṣṇa and Jāmbavati; born after Kṛṣṇa observed Paśupatayoga I. 69.77.8.
- Sāraṅgamāraṇa an epithet of Śiva; was extolled by Viṣṇu I. 81.19.
- Sārasa born of Śuchi and Kaśyapa I. 63.31.
- Sārasvata s. a disciple of Jaigīshavya (seventh manifestation of Śiva) I. 7. 40; 24.38.

- s. one of the twenty-eight Vyāsas I. 7. 15; 24.43.
- s. disciple of Kauṣika; words spoken to the king by II. 1. 27.
- Sārpaka (āśleṣā) one of the asterisms; being requested to destroy one's sins I. 82.78.
- Sālaṅkāyana s. father of Śilāda, father of Nandikeśvara I. 43.5.
- Sāvārṇi m. the eighth Manu I. 7.23; is represented by the vowel 'ṛ' I. 7.24; has the colour of the cloud I. 7.25.
- m. the tenth Manu I. 7.23. This is Brahma-sāvārṇi. Cf. Viṣṇu III. 2.24; is represented by the vowel 'ṛ' I. 7.24; tawny in colour I. 7.25.
- m. son of Chāyā and Āditya I. 65.5.
- Sāvitra d. m. one of the eleven Rudras I. 63.21.
- name of a kalpa I. 4.45.
- Sāvitrī d. w. one of the divine forces I. 103.5; as a form of the goddess I. 70.333; as a form of the consort of Śiva II. 11.7; as having gained excellence on account of Jayābhiṣeka II. 27.274; obeisance to II. 19.29; worshipped II. 28.65; one of those worshipped in the second enclosure of the Nandāvyyūha II. 27.219.
- Sīmha leo; one of the zodiacal signs; being requested to destroy one's sins I. 82.75.
- Sīmhavāhini d. w. a name of divine mother I. 70.338.
- Sīmhikā d. w. one of those who attended the marriage of Śiva I. 103.4.
- Sitānta mt. on the east of Aruṇodaya tank I. 49.42.
- Siteṣu k. l. r. son of Uśanas I. 68.28; son of 68.29.
- Sitoda tank on the west I. 49.39.
- mt. on the west I. 49.50.

- Siddhavaᅇa t. at Vārāᅇasi I. 92.153.
- Siddhāᅇ d. m. honour the worshipper of any one of the different liᅇgas I. 74.23; being requested to destroy one's sins I. 82.51.
- Siddhi d. w. one of the twentyfour daughters of Dakᅇa and Prasūti I. 5.21; was married by Dharma Prajāpati I. 6.23; 70.285 (Dharma Dākᅇayani) birth of Sukha to I. 70.286. one of those who attended the marriage of Śiva I. 103.5.
- Sinivāᅇi d. w. one of the four daughters of Aᅇgiras and Smᅇti I. 5.44; one of those who attended the marriage of Śiva I. 103.6.
- Sindhudvīpa k. l. r. son of Ambarīᅇa I. 66.21; son of 56.23.
- Sukanyā w. daughter of Śaryāti I. 66.47.
- Sukāᅇikā d. w. one of those who attended the marriage of Śiva I. 103.4.
- Sukumāra m. son of Havya, ruler of Śākadvīpa I. 46.25; region named after I. 46.27.
- name of a region I. 46.27.
- Sukeᅇa d. m. a gaᅇa who came to attend the marriage of Śiva I. 103.27.
- s. at Dāruvana I. 33.21.
- Śukha born to Dharma Prajāpati and Siddhi I. 5.36; 70.296.
- Sukhadāvalī d. w. one of those worshipped in the second enclosure of the Bhīmavyūha II. 27.182.
- Sukhavatī place on the south I. 54.7.
- Sukhā place on the south; same as above I. 54.3.
- Sukhodaya m. son of Medhātīti, ruler of Plakᅇadvīpa I. 46.43.
- Sugandhi denotes Śiva; explanation of the term II. 54.23.
- Sugamā d. w. one of the sixteen worshipped in the second enclosure of the Nandavyūha II. 27.214.

Sugrīva		a demon, being requested to destroy one's sins I. 82.60.
Sugrīvi	w.	one of the daughters of Tāmṛā and Kaśyapa I. 63.29; birth of aja, aśva, meṣa, uṣṭra and khara to I. 63.32.
Sughanṭā	d. w.	one of the sixteen worshipped in the second enclosure of the Dākṣavyūha II. 27.138.
Sughoṣaṇā	d. w.	one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.167.
Sucāri	d. w.	one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.151; one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.205.
Sucāru	m.	one of the sons of Kṛṣṇa and Rukmiṇi got by the grace of Śiva I. 69.68.
Sujvālā	d. w.	one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.190.
Sutapāḥ	m.	one of the seven sons of Ūrjā and Vasiṣṭha I. 5.49.
Sutala		one of the worlds; residents of I. 45.18.
Sutāra		the second manifestation of Śiva I. 7.30; 24.17; as an epithet of Śiva; extolled by Viṣṇu I. 18.15; extolled by Brahmā I. 95.42.
Suteja	k. i. r.	son of Dhundhu I. 66.12.
Sudarśa		a kalpa I. 4.48.
Sudarśana		the disc of Viṣṇu was made by Tvaṣṭṛ with the grace of Rudra I. 65.16; was obtained by Viṣṇu from Śiva II. 5.43; reference to Śiva's words to Viṣṇu while giving it to Him I. 98.1; 98.170; reference to Jalandhara wielding it against Śiva I. 97.37.
—	m.	a householder; reference to the story of; illustrating the respect to be shown to a guest I. 29.46.

- Sudāsa k. l. r. son of Nala; was equal to Indra I. 66.26; Saudāsa was the son of I. 66.26.
- Sudurjaya d. m. one of the sixteen worshipped in the second enclosure in the Prākāmyavyūha II. 27.115.
- Sudeva k. l. r. one of the four sons of Devaka I. 69.38; was killed by the strength of Jayābhīṣeka II. 27.277.
- Sudyumna m. when Īla the daughter of Manu became a male, was known as I. 65.19-20; the three sons of I. 65.26; did not get any share in the kingdom due to his feminine bhāva I. 65.29; but stayed at Pratiṣṭhāna and was making dharma deep-rooted on the advice of Vasiṣṭha I. 65.29-30.
- Sudvipa d. w. one of the fifteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
- Sudharmā was made ruler of the four quarters I. 58.14.
- Sudhā d. w. one of those who attended the marriage of Śiva I. 7.39; 24.33.
- a disciple of Subālaka (thirteenth manifestation of Śiva) I. 7.44; 24.61.
- Sudhārā w. daughter of Akrūra and Ugrasenā I. 69.28.
- Sudhāsūka k. l. r. one of the sons of Citraka I. 69.30.
- Sudhī d. w. one of the sixteen energies worshipped in the second enclosure in Bhadravyūha II. 27.72.
- Sudhika s. a disciple of Śikhaṇḍabhṛti (eighteenth manifestation of Śiva) I. 7.46; but Ṛcika 24.89.
- Sudhṛti k. l. r. son of Babhru; was extremely generous and learned I. 68.40; father of Kauṣika I. 68.40.
- Sunanda. s. one of the four disciples of Śveta form of Śiva in the Śvetalohitakalpa I. 11.7.
- Sunandā d. w. one of the eight worshipped in the first enclosure of the Sumativyūha II. 27.183.

Sunāli	d. w.	one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.202.
Sunīti	w.	mother of Dhruva; became a goblin I.62.25.
Sunīla	mt.	habitat of the Rākṣasas I. 50.9.
Sunetrā	d. w.	I. 48.30.
Sundā		demon was killed by practising Jayābhiṣeka II. 27.277.
Sundara		a gaṇa who accompanied Śiva to Tripura I. 72.77.
Sundara	d. m.	one of the sixteen worshipped in the second enclosure of the Vaṣṭivavyūha II. 27.124.
Sundari	d.w.	one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
Supatā	d. w.	one of the eight worshipped in the first enclosure of the Gopavyūha II.27.204.
Suparṇa		Śvetodara as the habitat of I. 50.11; was made as the king among birds. I. 58.12.
Supāśa		an epithet of Śiva; extolled by Viṣṇu I. 18.16.
Supīvarā	d. w.	one of the sixteen worshipped in the second enclosure of the Caṇḍavyūha II. 27.142.
Supuṣṭa		a Cāraṇa; being requested to destroy one's sins I. 82.49.
Suprabha	m.	son of Vapuṣmān; ruler of Śālmaladvīpa I. 46.39; name of the region associated with I. 46.41.
Subālaka		thirteenth manifestation of Śiva I. 7.32; given as Vālin I. 24.50.
Subāhu	d.	a leader I. 55.34; resides in the Sun in the months of Śuci and Śukra I. 55.50.
—	k. I. r.	one of the sons of Citraka I. 69.30.
Subrahmaṇya		as an epithet of Śiva; was extolled by Viṣṇu I. 18.17.
Subhagā	d. w.	one of the sixteen deities worshipped in the second enclosure in Bhadravyūha II. 27.72.

- Subhadrā d. w. one of the sixteen energies worshipped in Aindravyūha II.27.52.
- Subhīṣaṇā d. w. one of the sixteen worshipped in the second enclosure of the Dākṣavyūha II. 27.137.
- Subhūmi k. l. r. one of the sons of Citraka I. 69.31.
- Sumati d. w. one of the twentyfour worshipped II. 27.61; one of the eight worshipped in the first enclosure of the M^omathavyūha II. 27.176.
- m. son of Bharata; learned and righteous; was entrusted with the kingdom by Bharata I. 47.24.
- Sumativyūha name of goddesses worshipped in the two enclosures of II. 27.195-199.
- Sumatyāyī d. w. one of the twentyfour worshipped II.27.61.
- Sumanā d. w. one of those who extolled Nandin I. 42.24.
- Sumanāḥ mt. in Plakṣadvīpa I. 53.3.
- s. a disciple of Aṭṭahāsa (twentieth manifestation of Śiva) I.7.47; 24.98.
- referred to as one of the disciples of Vyāsa; devoted to his preceptor II. 46.8.
- Sumitra k. l. r. son of Vṛṣṇi and Gāndhārī I. 69.10; 69.29; father of Citraka I. 69.29.
- Sumukha s. disciple of Suhotra (fourth manifestation of Śiva) I. 7.38; 24.25.
- Sumukhī d. w. a nymph;being requested to destroy one's sins I. 82.71.
- d. w. one of the sixteen worshipped in the second enclosure of Gomukhivyūha II. 27.91.
- Sumedha mt. habitat of Vasu I. 50.7.
- Sumedhāḥ progeny of Naidhruva and daughter of Cyavana I. 63.52-3.
- Sumeru mt. reference to the Sun shining above I. 72.56.
- Suyaśā d. w. I. 48.30.
- Suyogā d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.

- Suyodhana k. l. r. son of Kakustha I. 65.32; father of Pṛthu I. 65.33.
- Sura a gaṇa who accompanied Śiva to Tripura I. 72.77.
- Surapuṅgava one of the Rudras worshipped in the second enclosure of the Laghimāvūha II.27.104.
- Surabhi d. w. extolled Nandin I. 42.24; being requested to destroy one's sins I. 82.90.
- Surabhi w. one of the thirteen wives of Kaśyapa I. 63.23; progeny of I.63.39.
- Suramā d. w. one of those who attended the marriage of Śiva I. 103.4.
- Suramātā d. w. one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
- Suralokanātha d. denotes Śiva; the gods accompanied Him to Tripura I. 72.55.
- Surasā w. one of the thirteen wives of Kaśyapa I. 63.23; whose progeny were thousand serpents I. 63.33.
- Surasena a kinnara; being requested to destroy one's sins I. 82.56.
- Surapa mt. on the west I. 49.50.
- Surāsureśa d. denotes Śiva; lord of gods and demons; the gods accompanied Him to Tripura I. 72.55.
- Suruci d. m. a gandharva I. 55.30; resides in the Sun in the months of Ūrja and Iṣa I.55.56.
- Surendra denotes the gods I.53.57.
- denotes Indra; honouring a brahmin identifying him with II. 39.6;
a person worshipping a liṅga would be glorified by I. 74.22;
devotees of Śiva attain the excellent place of Śiva, saluted by I. 77.4.
- Sureśa d. m. denotes Indra; reference to the origin of Vṛtra, the enemy of II. 51.13.

- Sureśāna d. m. one of the sixteen worshipped in the second enclosure of the Prākāmyavyūha II. 27.115.
- Sureśvara d. denotes Śiva; reference to favour gained by Indra from II. 51.7; was accompanied by the gods to Tripura I. 72.99; words spoken to Andhaka by I. 93.21; to be worshipped I. 92.180.
- one of the Rudra I. 63.21; one of the sixteen worshipped in the second enclosure of the Laghimāvyūha II. 27.104.
- Sureśvari d. w. denotes consort of Viᅇᅇu; worshipped II. 36.4.
- Suroda name of the ocean in the Śālmalidvīpa I. 46.4.
- Suvarcalā d. w. consort of Rudra; one of the eight forms of Śiva II. 13.14.
- d. w. consort of Sūrya; as a form of goddess Umā II. 11.11.
- Suvarᅇamedinidāna mode of performance of II. 32.1.
- Suvarᅇā d. w. one of those worshipped in the second enclosure in Bhadravyūha II. 27.71.
- Suvarᅇākᅇī d. w. one of the eight worshipped in the first enclosure of the Sumativyūha II. 27.196.
- Suvarᅇtulā d. w. one of the sixteen worshipped in the second enclosure of the Prathamāvūha II. 27.170.
- Suvarᅇdhana d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.
- Suvarᅇsini d. w. one of the eight worshipped in the first enclosure of the Śākunavyūha II. 27.187.
- d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.205.
- Suvāhana s. disciple of Jaigīᅇavya (seventh manifestation of Śiva) I. 7.40; 24.38.
- Suvarᅇārā d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.

- Suvihvalā d. w. one of the sixteen worshipped in the second enclosure of the Himāyivyūha II. 27.185.
- Suvegā d. w. one of the sixteen worshipped in the second enclosure of the Bhimāyivyūha II. 27.185.
- d. w. one of the eight worshipped in the first enclosure of the Śākunavyūha II. 27.187.
- Suśilā d. w. one of those who extolled Nandin I. 42.24; being requested to destroy one's sins I.82.91,
- Suśobhā d. w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.197.
- Suśoṣaṇi d. w. one of the sixteen worshipped in the second enclosure of the Śākunavyūha II. 27.189.
- Suṣumna one of the seven important rays of the Sun I. 60.20; the region it illuminates I. 60.22.
- Suṣeṇa a Cāraṇa being requested to destroy one's sins I. 82.49.
- d. m. a grāmaṇi I. 55.35; dwells in the Sun in the months of Ūrja and Jsa I. 55.57.
- Suṣeṇāḥ d. worship Viṣṇu I. 46.22.
- Suhotra d. fourth manifestation of Śiva I. 7.31; 24.24; extolled by Viṣṇu I. 18.17.
- m. one of the seven sons of Ūrjā and Vasiṣṭha I. 5.49.
- Sūkarādevī d. w. one of the eight worshipped in the first enclosure of the Haravyūha II. 27.148.
- Sūkṣma d. w. one of the eight worshipped in the first enclosure of Laghimavyūha II. 27.102.
- Sūkṣmaparvatadāna mode of performing II. 31.1.
- Sūkṣmā one of the eight energies; invoked II. 22.44; worshipped along with Śiva II. 19.20; worshipped in connection with Tulāpuruṣā-rohaṇadāna II. 28.69.
- Sūcaka d. m. one of the sixteen worshipped in the second enclosure of the Prāptivyūha II. 27.112.

- Sūrināma d. m. a gaṇa who accompanied Śiva to Tripura I. 72.77.
- Sūrya planet Sun; as one of the luminaries I. 85.159; as a form of Śiva II. 12.13; 18.2 (Rudra) I9.41; identified with Śiva II. 19.24;
 lord of the three worlds and the Supreme god I. 60.8;
 the region of I. 61.10; location of I. 57;20;
 entered the place called Saura I. 61.9;
 the extent of I. 61.29; as the lord of (the month) Phālguna I. 59.32;
 lord Śiva referred to as I. 79.12; coming into being from I. 79.12;
 the Supreme Being as the cause of the lustre of I. 86.140;
 as the originator of all the planets and asterisms I. 59.44; as the cause for the asterisms, planets etc. being perceived I. 60.25;
 the growth of the digits of the moon depends on I. 56.18;
 gives strength to the oṣadhī and manes and nectar to the gods I. 59.41; the orb of I. 59.43;
 the disc of lord Viṣṇu as having been got from the orb of I. 98.13; is borne by the serpents I. 55.69;
 movement of; with one wheel I. 55.81-2;
 description of the movement of I. 59.4;
 changes in the course caused by the successive lowering and rising up of the steeds of I. 57.22 ff.
 the perception of; as a parihāra for certain bad deeds I. 85.158;
 the reference to its being hidden by Svarbhānu I. 63.77;

as constituting the seat of lord Śiva in
 mental contemplation I. 88.3;
 as an eye of Śiva I. 75.7; II. 26.13; as an
 eye of Viṣṇu I. 95.20;
 as forming the right wheel of the chariot
 made for the destruction of Tripura I. 72.
 3; the mode of generating the fire of II. 22.
 74;
 one of the planets present at the svayam-
 vara of Umā I. 102.21;
 assumes different colours in different sea-
 sons I. 59.39-40;
 Śiva being extolled by Viṣṇu as having the
 complexion of I. 18.2;
 the different semidivine beings as the cause
 of the lustre of I. 55.71;
 lord as shining in I. 59.10;
 endowed with divine splendour I. 57.33;
 a devotee of Śiva enjoys all comforts in a
 vehicle as radiant as thousand I. 76.4;
 the gaṇas attending the marriage of Śiva
 were resplendant like I. 103. 34;
 the Sudarśana disc as having the splendour
 of ten lakhs of I. 98.176;
 rays of; used for mental flooding II.25.16;
 one of the rays known as Suṣumna I. 60.21;
 the five sons of Yayāti spread in the world
 like the rays of I. 67.27;
 goddess described as having the lustre of
 the rays of I. 84.50;
 location of praṇava the soul of Śiva on
 account of association with II. 31.9;
 one has to think that one is II. 22.18;
 contemplated on the filaments of a lotus
 II. 24.13; 24.21;
 obeisance made to II. 19.41;
 the worship that makes one attain oneness
 with I. 77. 76;

- a gift that makes one attain oneness with I. 83.48;
 merits of reciting the pañcākṣari in the presence of I. 55.108;
 merits of worship of liṅga at the time of eclipse of I. 85.203;
 merits of performing homa with palāśa at the time of the eclipse of I. 85.198; merits of daily worship of I. 85.196;
 the worship that makes one rejoice in the place of II. 22.83; 22.85;
 bad augury indicated by the howling of a fox at the rise of I. 91.21.
-
- personified as a deity; stays in Kīmśuka forest I. 49.62;
 as one of the Ādityas; being requested to destroy one's sins I. 82.43; obeisance to II. 22.9;
- one of those who extolled Śiva I. 103.65;
 was a close friend of Satrājīto to whom he gave the syamantaka gem I. 69.13.
-
- as an epithet of Śiva; was extolled by Viṣṇu I. 18.31; one of the eight forms of Śiva I. 82.44; 103.42; II. 12.5;
 being requested to destroy one's sins I. 82.44; all gods get pleased by offering Agnihotra to II. 12.5;
 twelve forms II. 12.7 ff;
 Suṣumna, the nourishing rays of II. 12.17.
- Sūryapeṣaṅaka a gaṇa who accompanied Śiva to Tripura I. 72.77.
- Sūryavarcā d. gandharva I. 55.31.41; worships the Sun in the months of Tapas and Tapasya I. 55.64.
- Sūryavāca a gaṇa who accompanied Śiva to Tripura I. 72.77.
- Sūryākṣa a gaṇa who accompanied Śiva to Tripura I. 72.77.

- Srñjayi w. wife of Bhajana ? I. 69.3.
- Senaka m. gaṇa who accompanied Śiva to Tripura I. 72.76.
- Senajit d. a grāmaṇi I. 55.35; resides in the months of Ūrja and Iṣa I. 55.57.
- Senādhipati d. m. denotes Nandin; obeisance made to I. 71.159.
- Senāni denotes Kumāra; Brahmā's words to Bṛhaspati that Kumāra would be born to kill the demon Tāraka I. 101.28; being requested to destroy one's sins I. 82.37.
- Senāpati d. m. denotes Kumāra I. 101.29; being requested to destroy one's sins I. 82.93.
- Saimhiki d. m. one of the sixteen worshipped in the second enclosure of Bhadrakarṇivyūha II. 27.96.
- Sainyā d. w. one of the sixteen worshipped in the second enclosure of Gomukhivyūha II. 27.92.
- Saihyā d. w. one of the sixteen worshipped in the second enclosure of the Pitā āvyūha II. 27.227.
- Soma denotes lord Śiva with Umā; extolled by Viṣṇu I. 18.31;
words spoken to the gods by I. 71.116;
moon as forming part of the arrow of Śiva marching to destroy Tripura I. 72.111;
obeisance made by Brahmā to I. 72.127;
being requested to destroy one's sins I. 82.102;
the glory of I. 107.27.
- (regent of the north) being requested to destroy one's sins I. 82.46.
- one of the eight Vasus I. 63.19; son of Dharma I. 61.41; born in Kṛttikā I. 61.42.
- moon; was created for the sake of Yajña II. 17.6;
married the twenty-seven daughters of Dakṣa I. 63.12;
identical with Śiva I. 34.1;

as a form of Śiva II. 12.18-19; II. 18.2.
 (Rudra); identified with Umā II. 19.24;
 as representing the goddess I. 34.7;
 referred to as all the beautiful things in the
 world II. 12.18-19;
 reference to Manonmaṇi as embedded in
 the pericarp of II. 24.21;
 established in the minds of all the beings
 II. 12.20; nourishes the gods and manes by
 its ambrosia II. 12.22; remains as the lord
 of water and herbs II. 12.25; 12.22;
 most excellent form in the bodies of all the
 beings II. 18.21; is of sixteen varieties
 II. 18.21; location of I. 57.20;
 reference to abode in the mountains I.50.15;
 50.16; 54.3;
 entered the place Saumya I. 61.9;
 as embodying the whole world II. 17.7; as
 sustaining things as a form of Śiva I. 52.3;
 II. 12.27; was made lord of asterisms and
 herbs by Brahmā I. 58.1; 59.44; referred to
 as the ocean in the sky I. 52.3;
 referred to as not equal in valour to
 Hiraṇyakaśipu I. 85.8;
 was not able to shake off his mace on acco-
 unt of Śiva I. 102.34;
 prognostication based on the shadow of
 I. 91.2;
 as an eye of Śiva I. 75.7; 79.12; II. 26.13;
 contemplation on Śiva as having for an eye
 I. 86.135;
 as the left eye of Śiva I. 59.44;
 as an eye of Viṣṇu I. 95.20; as the seat of
 Śiva I. 88.3;
 formed the left wheel of the chariot made
 for the destruction of Tripura I. 72.3; be-
 came the tip of the arrow of Śiva I. 72.24;
 was present at the svayamvara of Pārvati
 I. 102.19; reference to temple of I. 48.24;

- query relating to the mode of installation of the image of II. 46.4; to be worshipped II. 22.59;
- worshipped in connection with worship of Śiva II. 19.23; 28.70; worshipped as a group of gods II. 19.31;
- one of the sixteen worshipped in the Mahimāvyūha II. 27.107;
- the worship of Śiva that makes a drunkard to attain the place of I. 79.7;
- oblation to II.25.87; remembered in connection with the worship of Śiva II. 19.38; contemplated II. 24.13; being requested to destroy one's sins I. 82.73;
- the gift that makes one attain the world of I. 83.51;
- Mahādeva, one of the eight forms of Śiva is contemplated in the disc of I. 86.130;
- obeisance made to Śiva in the orb of I. 72.139;
- reference to a form of Śiva worshipped by I. 76.24; 104.26;
- the genealogy of I. 65.1; the progeny of his son Budha and Ilā I. 65.23-24;
- the feminine form assumed by Sudyumna for the furtherance of the line of I. 65.21-2.
- m. one of the five sons of Atri and Anasūyā I. 5.47.
- m. famous son of Atri and Bhadrā I. 63.74.
- Somaka mt. in the Plakṣadvīpa I. 53.3.
- Somadhṛk a gaṇa who accompanied Śiva to Tripura I. 72.77.
- Somapa a gaṇa who accompanied Śiva to Tripura I. 72.76.
- Somarāt denotes moon; the liṅga made of pearls was worshipped by I. 74.4.
- Somavalli a gaṇa who accompanied Śiva to Tripura I. 72.76.

- Somaśarman twenty-seventh manifestation of Śiva I. 24. 121-2; at Prabhāsa I. 7.34; 24.121-2.
- Someśa d. m. one of the sixteen worshipped in the second enclosure of the Aiśvaryaṅgā II. 27.120.
- Saudāmini d. w. daughter of Kaśyapa and Vinatā; was very dreadful I. 63.33.
- Saudāsa k. l. r. son of Sudāsa I. 66.26; was also known as Mitrasaha and Kalmāṣapāda I. 66.27.
- Saubhadra k. denotes Abhimaṅgala; reference to the defeat of Bhārateyas by I. 66.42.
- Saubhadraṅgā the deities worshipped in the two enclosures of II. 27.63-69.
- Saumitrā d. w. one of the eight worshipped in the first enclosure of the Haravyūha II. 27.149.
- Saumya as one of the directions; denotes the North I. 54.3; II. 48.47.
- one of the regions I. 52.28.
- d. m. denotes Kumāra; being requested to destroy one's sins I. 82.93.
- d. m. denotes Nandin; obeisance to I. 71.160.
- denotes the planet Budha; the number of rays of I. 61.46.
- Saumyā d. w. one of the sixteen worshipped in the second enclosure of the Manmathavyūha II. 27.174; one of the sixteen worshipped in the second enclosure of the Sumatīvyūha II. 27.202.
- Saura the place relating to Sun I. 61.22.
- Saura (the mantras) relating to Sūrya II. 22.6-8; 22.12; 23.18; 23.24; merits of offering libation with II. 22.28; used for bathing II. 22.30.
- Saura denotes the planet Saturn; situated far away; hence known to be moving slowly I. 57.19; moves slowly I. 61.39.
- Saura referred to as an Upapurāṅa I. 26.27.

- Sauri** denotes Saturn; has seven rays; its place is in the asterism Revati I. 61.45; its magnitude in relation to that of Brhaspati I. 61.34; the magnitude of Budha in relation to that of I. 61.34.
- Skanda** d. m. born of the union of Rudra (Śiva) and Umā I. 101.17; reference to Vyāsa hearing about the birth of I. 54.11; a form of Rudra II. 18.1; Śiva was not satisfied by looking at the face of I. 71.121; was embraced by Śiva and requested to dance I. 71.130; the other words denoting I. 82.37-38; referred to as the commander of the gods and equated with Aṅgāraka I. 60.2; was extolled by the gaṇapas I. 71.132; reference to the penance of Vidyumālī and others after their father Tāraka was killed by I. 71.7; as having performed Jayābhiṣeka before killing Tāraka II. 27.15; as the presiding deity of the letter 'va' in the Pañcākṣarī I. 85.53; Kadambeśvara established by I.92.161; liṅga as the support for II. 46.17; mode of installation of the image of II. 46.5; stated to be accompanying Śiva to the nether worlds I. 45.22; placed between Śiva and the goddess and worshipped II. 47.35; established and worshipped II. 48.47; gāya-trimantra for II. 48.5; being requested to destroy one's sins I. 82.37-38; benefit of making and worshipping the liṅga together with Umā and I. 74.27; benefits of worshipping the form of Śiva along with I. 76.1 ff; benefit of worshipping I. 76.56; method of worshipping Tryambaka spoken to II. 54.8.

- Skandāgraja d. m. denotes Vināyaka, the elder brother of Skanda; description of the birth of I. 105.30; reference to the origin of I. 106.1.
- Skānda wk. mentioned as one of the eighteen Purāᅇas I. 39.63.
- Stambhini d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II. 27.167; one of the sixteen worshipped in the second enclosure of the Prathamāvyūha II. 27.170
- Sthāᅇu d. m. denotes Śiva; explanation of the term I. 70.324; 86.139; as the destroyer of the world 96.60; extolled by Viᅇᅇu to I. 18.30; obeisance made by Nᅇsimha form of Viᅇᅇu to I. 96.90.
- one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyūha II. 27.104.
- Sthāᅇeᅇvara t. associated with Dadhīci where he conquered king Kᅇupa I. 36.77; place at Vārāᅇasi; greatness of liᅇga at I. 92.136.
- Sthitiᅇa d. m. one of the eight worshipped in the first enclosure of the Laghimāvyūha II. 27.103.
- Sparᅇana wind, one of the eight form of Śiva; being requested to destroy one's sins I. 82.44; 82.47.
- Sphāᅇika crystal; liᅇga made of which was worshipped by Varuᅇa I. 74.4; maᅇᅇala drawn with the powder of I. 77.68; merits of reciting paᅇcākᅇari counting with I. 85.110.
- Smara denotes the god of love; was remembered by Bᅇhaspati I. 101.32.
- Smararūpa d. w. one of the sixteen worshipped in the second enclosure of the Prathamavyūha II.27.167.
- Smᅇti d. w. one of the twentyfour daughters of Dakᅇa and Prasūti I. 5.21; 70.287; was married by Aᅇgiras I. 5.24; 70.288; 70.290;

- identified with Umā (Pārvati) II. 11.15;
one of the sixteen worshipped in the second
enclosure of the Śākunavyūha II. 27.194;
liṅga as the support for II. 46.17.
- Syamantaka gem given by Sūrya to Satrājī I. 69.13;
the best among all gems I. 69.14.
- Sraṣṭā as an attribute of Śiva; obeisance made by
Brahmā to I.72.159.
- the creator; denotes Brahmā; referred to by
Viṣṇu (Nṛsiṃha) as permeated by the qua-
lity rajas I. 96.32;
gāyatrīmantra for II. 48.16.
- Svadhā d. w. one of the twentyfour daughters of Dakṣa
and Prasūti I. 5.22; 70.287; was married by
Pitṛs I. 5.26; 70.289; 70.292; progeny of
I. 6.6;
as a form of the goddess I. 70.330;
attended the marriage of Śiva I. 103.5;
103.6.
- Svayambhū the Supreme being; the origin of the three
kinds of fires from I. 59.8;
extolled by the gods as pervading the world
I. 71.110; the measurement of the baṇa
known as I. 77.34; 77.35;
merits of worshipping the excellent form of
II. 55.29.
- Svarāḍ d. m. one of the twelve forms of Sūrya. a form of
Śiva; Śanaīścara as a part of; nourishes day
and night II. 12.16.
- one of the seven important rays of the Sun
I. 60.21; illuminates Śanaīścara I. 60.25.
- Svargeśa denotes Śiva; extolled by Brahmā I. 72.132.
- Svarbhānu denotes Rāhu; the extent of I. 57.11; the
place of I. 61.11; its place is known as
dark I. 61.25; its place consists of darkness
made up of the shade of the earth I. 57.12;

- reference to the hiding of the Sun and darkness caused by I. 63.71;
the explanation for the appellation I. 61.32;
the enemy of Bhāskara; has eight steeds I. 57.4;
personified; father of Prabhā, married by Āyus I. 66.59.
- Svarlineśvara at Vārāṇasi; merits of dying at I. 92.78; merits of visiting I. 92.106.
- Svarloka one of the worlds produced from the golden egg I. 45.8; is supported by the grace of Śiva I. 45.1; the vīrya of Śiva as extending beyond the region of II. 54.25;
as represented by the letter 'ma' with anusvāra I. 91.54.
- Svar the worship of a liṅga that makes one cross I. 74.24.
- Svastyātreya pages; the progeny of Atri known as I. 63.75; well-versed in Vedas; Datta and Durvāsas, the two famous among them 63.75-76.
- Svāti an asterism; being requested to destroy one's sins I. 82.79.
- Svāti k. l. r. son of Vṛjinivān; father of Kuśaṅku I. 68.22.
- Svātmaśakti d. m. one of the eight worshipped in the first enclosure of the Aṅimāvvyūha II. 27.99.
- Svādūdaka one of the oceans I. 46.4; surrounds the Puṣkaradvīpa; extent of I. 53.27; 53.30.
- Svāyambhuva denotes Brahmā; as an interlocutor II. 27.167; 27.187; 27.195; 27.203.
- m. the first Manu I. 7.22; was created by Brahmā I. 5.15; 70.270; known also as Viraja I. 5.15; 70.272; married Śatarūpā I. 70.271;

- is represented by the letter 'a'; has white colour I. 7.24; had two sons and two daughters through Śatarūpā I. 5.16; reference to the greatness of the grandsons of I. 46.16.
reference to Jivacchrāddha performed by II. 27.4.
- one of the Manu-periods; the rulers of the earth in I. 46.15;
reference to the establishment of different persons as lords of the different dvīpas by Brahmā I. 63. 44-46.
- Svārociṣa Manu m. the second Manu I. 7.22; is represented by the letter 'ā' and dull white in colour I. 7. 24.
- Svāhā d. w. one of the twenty-four daughters of Dakṣa and Prasūti I. 5.22; 70.287; as a form of the goddess I. 70.330; consort of Paśupati form of Śiva.
representing fire II. 103.3; was married by Vibhāvasu (Agni) I. 5.26; 70.291; birth of three sons to I. 5.50; reference to birth of Guha as son of I. 64.47;
attended the marriage of Śiva I. 103.6.
- Svāheya denotes Skanda; as born to Svāhā I. 101.28.
- Svecchāhārī d. w. one of the sixteen worshipped in the second enclosure of the Caṇḍavyūha II. 27.143.
- Hamsa a kind of bird; born of Śuci and Dharma I. 63.31.
- one of the eight worshipped in the first enclosure of the Aṇimāvyūha II.27.99.
- Hamsaparvata mt. on the north of Mahābhadrā tank I. 49.54.
- Hamsā d. w. one of the eight worshipped in the first enclosure of the Paitāmahavyūha II. 27.220.
- Hamsākhyā d. w. one of the sixteen worshipped in the second enclosure of the Gopavyūha II. 27.206.

- Haya k. l. r. one of three sons of I. 68.4.
- Hayagrīva a demon resident of Tala, a nether world I. 45.20.
- Hayagrīvā d.w. one of the sixteen worshipped in the second enclosure of the Sumativyūha II. 27.198.
- Hayavaktra a gaṇa who accompanied Śiva to Tripura I. 72.82.
- Hayasirṣā an attribute of Śiva extolled by Brahmā and Viṣṇu I. 21.79.
- Hara denotes Śiva; reference to the magnificent form of I. 92.116; description of the form of I. 98.165;
- Brahmā as a form of II. 11.7;
- imparted knowledge to Brahmā I. 99.9;
- Devasenā as a form of the consort of II. 11.12;
- appeared in the guise of Indra to favour Upamanyu I. 107.31;
- liṅgas as the support for II. 46.16;
- to be worshipped II. 25.75;
- was saluted by the gods I. 105.2;
- extolled by the sages and gods II. 19.30;
- extolled by Narasimha I. 96.103;
- after being extolled by Viṣṇu, manifested before Him I. 98.164;
- the object of gifts, the giver and receiver as the māyā of I. 103.50;
- conferred boons on Andhaka I. 93.20;
- reference to killing to Jalandhara by I. 97.1;
- as Virabhadra words spoken to the Narasimha form I. 96.16;
- Hari (Narasimha) was caught hold of by I. 96.72;
- was addressed by Viṣṇu I, 18.15;
- words spoken by Jalandhara to I. 97.16;
- Jyeṣṭhā could not bear to hear the praise of II. 6.9-11.

—		one of the eleven Rudras I. 63.21; one of the sixteen Rudras worshipped in the second enclosure of the Laghimāvyaūha II. 27.104.
Haradāyikā	d. w.	one of the eight worshipped in the first enclosure of the Aiśvaryavyūha II. 27.118.
Haravyūha		the deities worshipped in the two enclosures of II. 27.148; 27.152.
Harāvvyūha		deities worshipped in the two enclosures of II. 27.152; 27.155.
Hari		denotes Viṣṇu; as unborn and lord of all gods and beings II. 47.2; resides in the element water I. 86.127; the vimāna is half the area of that of Śiva I. 48.23; as seated an auspicious seat II. 1.48; has the abode in Harikūṭa I. 50.11; relaxes always in the milky ocean I. 46.6; the protector, as a form of Śiva I. 54.64; refereed to as the excellent god and verily Rudra Himself I. 72.156; as the bangle of (Śiva) I. 49.66; reference to Lakṣmī, consort of II. 7.10; the disc of; as an eternal saviour from enemy disease, fear etc. II. 5.2; manifestation explained as due to a curse II. 48.32; creates by the grace of Śiva I. 46.8; the state of; on seeing the form assumed by Hara I. 96.73; reference to the retas of Śiva as embedded in the yoni of II. 54.24; did not find the bottom of the form of Śiva II. 18.16; Brahmā could not see the ends in the womb of I. 20.29; Brahmā was conferred boons by I. 94.19; imparted the Sarvasammohana śāstra to a being created by Him for the destruction of Tripura I. 71.77-8; reference to favour shown to Padmākṣa etc. by II. 2.4; the suspension of the worship and austerities of Śiva by demons due

to the m \ddot{a} y \ddot{a} of I. 73.4; one should always hear the praise of II. 2.6; the besmearing of the temple of II. 1.20; worship of II. 1.18; wearing of a garland of lamps to II. 1.19; the mode of installation and worship of II. 48.38; extolled Śiva I. 96.76; to be worshipped with the g \ddot{a} yatri of Viṣṇu while making the Lakṣmid \ddot{a} na II. 36.5; eight-syllabled mantr \bullet for II. 48.35; the secret mantras and yantras relating to II. 48.33; worshipped in the pitcher of Īṣa in connection with the installation of the liᅅga II. 47.35; one is said to be a devotee of Viṣṇu if he makes the idol of II. 4.12; the glory of singing in praise of II. 3.43; one reaches the place of Hari by singing His glory II. 3.110; a devotee gets horripilation by singing the glory of II. 4.5; food given to a devotee of Viṣṇu is as good as food given to II. 4.15; being requested to destroy one's sins I. 82.46; the original position attained by the disc of II. 5.150; installation of Mah \ddot{a} deva on all mountains by I. 52.48; worshipped by (Śiva) and had the sight of numerous bh \ddot{u} tagaᅇas I. 71.57; worshipped by V \ddot{a} lakhilyas and others I. 48.9-12; was extolled by king Kṣupa I. 36.8; worshipped by the king Kṣupa I. 35.31; Dhruva's repetition of the names of I.62.27; one of those who extolled Nandin I. 42.21; the gods tormented by the heat of Tripura approached I. 71.39; Śiva as the only person capable of killing Tripura as spoken by; words spoken to the hosts of Bh \ddot{u} tas by I. 71.59; approached Śiva I. 80.4; 80.12; the reaction of women on seeing I. 80.19; 80.20; was informed by the gods about Hir \ddot{a} ny \ddot{a} -kṣa's acts I. 94.7; the gods reported about the penance of Upamanyu to I. 107.21;

denotes the lion form of Viṣṇu; Hiranyaka-
 śipu was killed by I. 96.20; as one of those
 who looked at the form of Narasimha I.
 95.19; Brahmā's words to Śiva being tor-
 mented by Narasimha form of I. 95.57;
 words spoken by Virabhadra to I. 96.16;
 addressed by Virabhadra as devoted to Śiva
 I. 96.22; on hearing the words of Virabha-
 dra anger shown by I. 96.25; words spoken
 by Virabhadra after hearing the words of
 I. 96.36; was caught hold or by Hara I.
 96.72; was led by Īśvara (Śiva) I. 96.74;
 reference to Hara carrying away I. 96.109;
 words spoken to Brahmā and others by
 I. 98.17; words spoken to Brahmā by I.
 20.26; II. 1.59; 1.67; words spoken to gods
 by I. 98.5; words spoken to Vasiṣṭha by
 I. 64.19;
 the words spoken to the bhūtas by I. 71.59;
 got perplexed when Śiva concealed one of
 the flowers being covered by I. 98.161;
 Hara's manifestation on seeing the perplex-
 ed I. 98.164; words spoken by Brahmā to
 I. 103.38; was requested by the gods for
 removal of obstacles to rites etc. I. 104.4;
 there would be obstruction for those who
 do not worship Vināyaka before worship-
 ping I. 105.27; dedicated Himself and
 Umā with water to I. 103.49; extollation
 of Śiva by the gods as the remover of the
 body of I. 104.8; reference to a dvija resor-
 ting to the kṣetra of II. 1.11; reference to
 Kauśika a dvija bent on singing the glory
 of II. 1.14; reference to Kauśika's devotion
 to II. 1.18; reference to offer of row of
 lamps by Kauśika to II. 1.19; Kauśika
 besmeared with cowdung the temple of
 II. 1.20; reference to brahmins who had
 come from Kuśasthala to sing the glory of
 II. 1.21; words spoken to Kauśika and

others by II. 1.50; being glorified by Kauᅇika always II. 1.61; Kauᅇika's words that he would not praise any one other than II. 1. 26; reference to Kauᅇika who would not praise any one except II. 1.63; the listeners of Kauᅇika would not hear the praise of any one except II. 1.28; words spoken to Mālava and Mālavī by II. 1.56; devotion of Harimitra, a brahmin to II. 3. 29ff; reference to Harimitra's worship of II. 3.30; description of worship of; by Harimitra a brahmin II. 3.31-32; the idol of; worshipped by Harimitra; was confiscated by the King II. 3.36; Kauᅇika and others gained better position by singing the glory of II. 3. 16; Nārada's grief as to how he would gain the favour of II. 1.78; Nārada's grief at favour gained by Tumburū from II. 1.79;

(Nārada) being taught music by Jāmbavatī as per the instruction of II. 3.96; reference to Nārada singing the glory of II. 3.85; 3.88; Nārada resorted to Śiva as per the words of II. 3.108; reference to mother of Ambariᅇa sleeping with her husband in front of II. 5.15; showed his original form to Ambariᅇa II. 5.30; was worshipped in each house when Ambariᅇa was ruling II. 5.48; 5.49; manifested in front of Śrīmatī II. 5.26; statement that Śrīmatī had earlier done penance to attain II. 5.118; the reference to the sages reaching II. 5.119; seeing their arrival words spoken to Śrīmatī by II. 5.120; words spoken by Nārada to to II. 5.121; words spoken to Nārada and Parvata by II. 5.144; reference to the narration of the conceited ways adopted by II. 5.157; Jyeᅇthā could not bear to hear the singing of the glory of I. 6.9-11; Dussaha

- was advised to enter the houses where people do not chant the names of II. 6.56.
- Hari k. l. r. son of Parāvṛt; installed as the ruler of Vedha I. 68.33.
- Harikūṣa mt. habitat of Hari on I. 50.11.
- Harikeśa as an epithet of Śiva; was extolled by Brahmā I. 95.43.
- of the seven important rays of Sun I. 60.20; the region it illuminates (front) I. 60.22.
- Harigiri mt. in Kuśadvīpa I. 53.8.
- Hariṇi d. w. one of the sixteen energies worshipped in the second enclosure in Bhadravyūha II. 27.71; one of the sixteen worshipped in the second enclosure of the Haravyūha II. 27.150.
- Harita k. son of Vapuśmān, ruler of Śālmaladvīpa I. 46.48; region known by the name of (Hārita) I. 46.39.
- k. l. r. son of Yuvanāśva; progeny of I. 65-40.
- k. l. r. son of Rohita; father of Dhundhu I. 66.12.
- Harimitra m. a dvija; was devoted to Viṣṇu II. 3.29-32; Yama's reference to the harm done by the king to II. 3.39-41; was led to the world of Viṣṇu by the Gaṇādhipas II. 3.41; was seen by Bhuvanāśva II. 3.50; 3.52.
- Harivarṣa m. one of the nine sons of Āgnīdhra, ruler of Jambūdvīpa I. 47.4; ruled the region called Naiśadha I. 47.7.
- name of a country housing the Niśadha mt. I. 49.8; description of people in I. 52.35-37.
- Hariścandra k. l. r. son of Triśaṅku and Satyavratā; father of Rohita I. 66.11.
- Haryaśva k. l. r. son of Pramoda; father of Nikumbha I. 65.37.

- k. l. r. son of Bᅇhadaśva I. 65.44;
progeny of through Dᅇśadvati I. 65.45.
- Haryātaᅇ a branch of the Haihayas I. 68.17.
- Harᅇa born to Prīti and Kāma I. 70.297.
- Halāyudha m. denotes Balarāma as a form of Viᅇᅇu I. 49.65; was born to Rohiᅇi referred to as a form of Kᅇᅇᅇa I. 69.47.
- Halin as denoting Śiva; obeisance made by Brahmā to I. 95.48.
- Halini d. w. one of the eight worshipped in the first enclosure of Gomukhivyūha II. 27.90.
- Havya k. son of Priyavrata I. 46.18; ruler of Śākadvipa I. 46.21; seven sons of I. 46.24-25.
- Havyavāha a kalpa I. 4.45.
- Hasta an asterism; being requested to destroy one's sins I 82.79.
- Hasti d. m. one of the eight worshipped in the first enclosure of the Prāptivyūha II. 27.109.
- Hastilakᅇaᅇa taught to Nandin by Śilāda I. 43.7.
- Hāᅇaki d. w. one of the sixteen worshipped in the second enclosure of Bhadravyūha II. 27.71.
- Hārakuᅇᅇa t. at Vārāᅇasi I. 92.164.
- Hārapura t. at Vārāᅇasi; reference to the fall of the necklace of the goddess at I. 92.163.
- Hārita one of the authorities on dharma I. 39.64.
- name of region associated with Harita I. 46.39.
- Hāhā d. m. a gandharva I. 55.30; attended the marriage of Śiva and Umā I. 103.35; resides in the Sun in the months of Śuci and Śukra I. 55.50; proficient in playing on the Viᅇa II. 3.87.
- Himᅇā w. birth of Nikᅇᅇti and Anᅇᅇta through Adarma to I. 70.298.
- Hima one of the six seasons I. 55.24.

- Himarāt** denotes the Himālayas; being requested to destroy one's sins I. 82.84.
- Himavān** mt. located south of Hemakūṭa I. 49.4; as the foremost I. 49.47; chief among mountains 49.18; is abound with snow I. 49,18; is the abode of the Yakṣas I. 52.48; Śiva's sojourn to Vārāṇasī from the peaks of I. 92.5; reference to Upamanyu's penance at I. 107.20; Bhṛḡutuṅga on I. 24.49; Chāgalaparvata on I. 24.13; the liṅga established by Indra on the peaks of I. 98.21; Śiva's expedition to destroy the sacrifice of Dakṣa from I. 100.6; reference to river Gaṅgā obstructed by Jalandhara on I. 97.27; personified; the query of the sages as to how Satī was born as the daughter of I. 101.1; reference to Pārvatī as daughter of I. 72.118; I. 92.96.
- Himaśaila** mt. Pārvatī saluted by all gods as daughter of I. 72.68; I. 103.53; benefit of making a temple known as I. 77.15; 77.18.
- Himā** d. w. one of the sixteen worshipped in the second enclosure of Bhadrakarṇivyūha II. 27.96.
- Hiraṇmaya** name of a place housing the Śveta mt. I. 49.9; Śṛṅgī mt. beyond I. 49.10.
- Hiraṇmān** mt. one of the nine sons of Āgnidhra, ruler of Jambūdvīpa I. 47.5; ruled the region Śveta in the north I. 47.9.
- Hiraṇya** as an epithet of Śiva; obeisance made by Brahmā to I. 95.45.
- denotes Hiraṇyakaśipu; words spokn to the demons by I. 15.12.
- Hiraṇyakaśipu** demon son of Kaśyapa and Diti I. 63.27; Hiraṇyākṣa as the brother of I. 94.3; Prahlāda as the son of I. 95.2; query as to how he was slain I. 25.1; Prahlāda's devotion to Viṣṇu even after hearing the words of I. 95.9;

- the manifestation of Narasimha after hearing the words of I. 95.15; reference to as having been killed by Viṣṇu assuming the form of Narasimha I. 95.53; 96.20; II. 27. 276.
- Hiraṇyagarbha denotes Brahmā; to be worshipped II. 25.75, reference to many universal eggs produced from I. 53.47.
- a liṅga at Vārāṇasī; the reason for its being known as I. 92.76; sacredness of I. 92.106; merits of death at I. 77.43; was visited by Nārada I. 1.2; 1.4.
- Hiraṇyanayana denotes Hiraṇyākṣa; reference to Andhaka, son of I. 93.23.
- Hiraṇyanābha s. a disciple of Jaṭāmālin (nineteenth manifestation of Śiva) I. 7.46; 24.93.
- Hiraṇyanetra denotes Hiraṇyākṣa; reference to Andhaka, son of I. 93.21.
- Hiraṇyapati denotes Śiva; obeisance made by Brahmā to I. 95.38; obeisance made by the gods to I. 104.11.
- Hiraṇyabāhu denotes Śiva; obeisance made by Brahmā I. 95.38.
- Hiraṇyākṣa demon son of Kaśyapa and Diti I. 63.27; father of Andhaka I. 92.187; 93.3; query relating to how Viṣṇu killed I. 94.1; Hiraṇyakaśipu as the elder brother of I. 95.1; brother of Hiraṇyakaśipu and father of Andhaka; compared with deluge I. 94.3; a resident of Talātala I. 45.17; the reason for his mightiness II. 50.4; devas and others were afflicted by I. 94.5; reference to Varāha form of Viṣṇu and the killing of I. 94.8; II. 27.275; mantra imparted by son of Bhṛgu to II. 50.3.

- Hiranyākṣi d. w. one of the sixteen worshipped in the second enclosure in Bhadravyūha II. 27.73; one of the eight worshipped in the first enclosure of the Sumativyūha II. 27.196.
- Hiranyāṅga denotes Garuḍa; being requested to destroy one's sins I. 82.63.
- Hiranyāśvaprādāna mode of making a gift of a golden horse II. 39.1.
- Hutāśa fire-god; installation of (the image of) in connection with an austerity known as Umāmaheśvara I. 84.65.
- Huhū d. m. a gandharva I. 55.30; resides in the Sun in the months of Śuci and Śukra I. 55.50; attended the marriage of Śiva and Umā I. 103.35; was proficient in Viṇā II. 3.87.
- Hṛdgatā d. w. one of those worshipped in the second enclosure of the Gopāyivyūha II. 27.209.
- Hṛllekhā d. w. one of those worshipped in the second enclosure of the Gopāyivyūha II. 27.209.
- Hṛṣikeśa denotes Viṣṇu; was looked at intensely by Dhruva I. 62.30; Alakṣmi's dislike for places of worship of II. 6.19; was extolled by Nārada at Śvetadvīpa II. 3.76; was extolled by Nārada and Parvata II. 5.141; words spoken to Nārada by II. 3.105.
- Hema mt. in Kuśadvīpa I. 53.7.
- name of region ruled by Nābhi, son of Āgnīdhra I. 47.6.
- Hemakakṣa mt. habitat of Ādityas, Rudras and Aśvin I.50.8.
- Hemakūṭa mt. situated south of Niṣadha I. 49.4; made up of gold I. 49.18; in the region known as Kimpuruṣa I. 49.7; habitat of Gandharvas and Apsaras I. 52.45.
- name of region ruled by Kimpuruṣa, son of Āgnīdhra I. 47.7.

- Hemadhenudāna mode of making a gift of a golden cow II. 35.1.
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- Hemavarmā m. was made as ruler of the earth by Brahmā I. 58.14.
- Hemavān mt. in the east I. 49.22.
- Hemaśṛṅga peak on the Himavān I. 100.6.
- Haituka f. manifestation of Śiva as Atri at I. 24.56.
- Haimanta winter season; two months of; the gods residing in the Sun in I. 55.58.
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- Haimavati d. w. as a form of the goddess I. 70.331; denotes Pārvatī, being requested to destroy one's sins I. 82.14; reference to Sati's birth as I. 101.26; reference to Her birth as due to the māyā of Śiva I. 103.40; was born as the daughter of Menā I. 101.2; did penance after she attained the age of twelve I. 101.3; reference to Her marriage with Śiva I. 102.2; obeisance made to Siva as consort of I. 104.13; as forming a half of Śiva I. 102.51; referred to as the sister of Viṣṇu I. 98.185; reference to Śiva sporting with I. 87.2; Śiva's sojourn to Vārāṇasī with I. 92.5; 103.70 (after the marriage); the places at Vārāṇasī was shown by Śiva to I. 92.10; Śiva as conferring prosperity on I. 95.44; made of installation of the image of II. 46.5; Alakṣmī was advised to usurp the wealth of the despiser of II. 6.85.
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