

p. 177. 2 at the end of the entry **Om̐kāra**, add the following : Nārada, in the Śvetadvīpa, saw Nārāyaṇa, in the form of Viśvarūpa (*viśvarūpadhṛk* 12. 326. 1), uttering the Om̐kāra (*om̐kāram udgīran vaktrāt*) 12. 326. 7; when Nārāyaṇa assumed the form of Hayaśīras, Om̐kāra was its adornment (*om̐kāras tv atha saṁskārah*) 12. 335. 47; when, after this, Nārāyaṇa entered Rasā and resorted to Yoga he uttered the sound *om* adopting the *svara* taught in the Śikṣā (*rasām punaḥ praviṣṭaś ca yogaṁ paramam āsthitah | śaikṣaṁ svaram samāsthāya om iti prēsrjat svaram*) 12. 335. 50.

p. 183. 2: after the entry **Tīrthayātrā** add the following entry :

Tīrthavamśa m. : Name of a tract listing the *tīrthas* narrated by Bhīṣma to Yudhiṣṭhira 13. 26. 1-3; also called **Angīromata** 13. 26. 66.

A. Origin : It was originally narrated in a *tapovana* by the great sage (*mahāmuni*) Angīras to Gautama who had strictly practised the vows 13. 26. 3-6; narrated to Gautama by Angīras, who had practised great austerities and who was fully authorized by his teacher Kāśyapa to do so (*dattavān gautamasyedam aṅgīrā vai mahātapāḥ | gurubhiḥ samanujñātaḥ kāśyapena ca dhimatā*) 13. 26. 64. B. Description : pure (*medhya*), procuring riches (*dhanya*), leads one to heaven (*svargya*), giving happiness (*idaṁ sukhām*), secret of the gods (*rahasyaṁ* (13. 26. 66) *devānām*), purifying those who need bathing (in a *tīrtha*) (*āplāvyaṇām ca pāvanam*) 13. 26. 62, best among the purifying agents (*pāvanānām tathottamam*) 13. 26. 65, fit to be recited by great sages (*maharṣiṇām idaṁ japyam*

13. 26. 65. C. Text : Various *tīrthas*, beginning with Candrabhāgā, Vitastā and the other rivers of Kashmir and ending with the Himavant mountain, are listed together with the fruits obtained by visiting and bathing in them and by observing various vows near them 13. 26. 7-59; one who lives near a *tīrtha* after conquering desire, anger and greed obtains everything 13. 26. 60; the *tīrthas* which are inaccessible, difficult to reach, or inconvenient should be mentally visited collectively (?) (*yāny agamyāni tīrthāni durgāṇi viṣamāṇi ca | manasā tāni gamyāni sarvatīrthasamāsataḥ ||*) 13. 26. 61. D. To whom the Tīrthavamśa may be communicated : It may be communicated to the twice-born, to the righteous, or to one's son; it may be whispered into the ear of one's friends or of a devoted pupil 13. 26. 63. E. **Phalaśruti** : One who listens to the Tīrthavamśa obtains the fruit of practising the best *dharma* (*śrotum arhasi bhadrām te prāpsyase dharmam uttamam*) 13. 26. 3; one who always recites it in the morning (*utthitah*) after purification (*nirmalah*) attains heaven 13. 26. 65; one who listens to it when recited obtains birth in the best family and remembers his previous life (*jātim ca saṁsmaret*) 13. 26. 66.

p. 192. 2 before the entry **Brhaspatimata** add following entry :

Brhaspatiproktā nīti f. : Name of a text (?) dealing with policy propounded by Brhaspati 3. 33. 3-57.

It forms the basis for the words addressed by Draupadī to Yudhiṣṭhira 3. 33. 3-55; it was told by a Brāhmaṇa to Drupada who happened to be the latter's guest; the *nīti* was then taught by Drupada to his sons; Draupadī listened to their talk (*sāmkathya*),