

his summary made for Samjaya 1. 1. 115; related to the *adhyāyas* 4. 63-67.

Vaiśālākṣa nt. : Name of a *śāstra* 12. 59. 88.

The *śāstra* which was first composed by Pitāmaha Brahman was received from him by Vaiśālākṣa Śaṁkara, the husband of Umā; Śiva, having regard to ( the shorter duration of ) the ( successive ) *yugas*, abridged the *śāstra* and it then came to be known as Vaiśālākṣa; this abridged version of ten thousand *adhyāyas* was received by Indra from Śiva 12. 59. 86-88. [ See Paitāmaha-śātra, Bārhaspatya, Bāhudantaka ]

Vrihidraṇṇika nt. : Name of the 41st *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 46, 33, 70.

The *parvan* is called an *ākhyāna* (*vr̥thidraṇṇikam ākhyānam*) 1. 2. 46; referred to while listing the contents of the Āraṇyaka-*parvan* 1. 2. 125; related to the *adhyāyas* 3. 245-247.

Śakravijaya nt. : See Indravijaya.

Śatapatha nt. : Name of a Vedic text belonging to the White Yajurveda.

Described as a new Veda (lit. 'which did not exist before') (*vedam apūrvam*) 12. 306. 23; God Sūrya blessed Yājñavalkya with a boon and told him that goddess Sarasvatī, in the form of speech, would enter his body; he then asked Yājñavalkya to open his mouth (*sarasvatīha vāgbhūtā śarīram te pravekṣyati | tato mām āha bhagavān āśyam svam vivṛtaṁ kuru |*) 12. 306. 6-7; Yājñavalkya was then to promulgate the entire Śatapatha at the end of which

activity his mind would seek liberation (*kṛtsnam śatapatham caiva praṇeṣyasi divjaṣabha | taryānte cāpunarbhāve buddhis tava bhaviṣyati*) 12. 306. 11; ( Nī. on Bom. Ed. 12. 319. 11 : *apunarbhāve mokṣe* ); later, Yājñavalkya meditated on Sarasvatī and when the goddess, adorned with vowels and consonants, flashed before him, he offered her and the god Sūrya a guest offering; he then composed with great delight the entire Śatapatha along with its secrets, and abstracts, and supplements; he taught it to his hundred pupils (*tataḥ śatapatham kṛtsnam sarahasyam sasamgraham | cakre sapariṣeṣam ca harṣeṇa paramēṇa ca || kṛtvā cādhyānam teṣāṁ śiṣyāṇāṁ śatam uttamam*) 12. 306. 16-17; Yājñavalkya embarked on this activity keeping before his mind the seed (in the form of the fifteen *yajuses* which he had obtained from god Sun (*daśa pañca ca prāptāni yajūṁṣy arkān mayānagha* 12. 306. 21) and goddess Sarasvatī, and on the strength of the authority conferred on him by god Sūrya (*bijam etat puraskṛtya devīm caiva sarasvatīm | sūryasya cānubhāvena pravṛtto 'haṁ narādhipa ||*) 12. 306. 22; he taught the whole of it to his pupils and established fifteen branches of learning revealed to him by Bhāskara (god Sūrya) 12. 306. 24-25; a passage to the effect that 'if one who knows (the real significance) gives an offering as a gift in the mouth of a Brāhmaṇa it is as good as giving an offering in kindled fire' is supposed to occur in the Śatapatha Brāhmaṇa (*śatapathe hi brāhmaṇam bhavati | agnau samiddhe sa juhotti yo vidvān brāhmaṇamukhe dānā-hutiṁ juhotti*) 12. 329. 8.

Śatarudrīya<sup>1</sup> nt. : Name of a *stotra* glorifying Śiva (7. 173. 103) communicated