

friend was Śālva who summoned a conference at Kuṇḍina to which Śiśupāla went.⁵ As he died remembering the Lord, he attained mokṣa,⁶ (see Caidya). Maitreya asked Parāśara how it was that though he was killed by the Lords Nara-simha and Rāma, Hiranyakaśipu did not attain salvation but was reborn as Śiśupāla, and how he attained it when killed by Kṛṣṇa; Parāśara replied that neither Hiranyakaśipu nor Rāvaṇa knew that Narasimha or Rāma were the *avatārs* of Viṣṇu; Śiśupāla knew in his heart of hearts that Kṛṣṇa was God Viṣṇu and welcomed death at his hands. Hence his salvation.⁷

¹ Bhā. IX. 24. 40; VII. 1. 17; X. 60. 18; 29. 13; Br. 71. 158-59; Vā. 96. 157-58. ² Bhā. X. 50. 11 [7]; 52. 11 [15]. ³ Ib. X. 53 (whole); 54. 9-17; Vi. V. 26. 3 and 7. ⁴ Ib. X. 74 (whole). ⁵ Ib. X. 57. 19; 76. 2 [10]; 78. [5]; Vi. IV. 14. 45. 52. ⁶ Bhā. VII. 10. 38; XI. 5. 48; Br. IV. 29. 122. ⁷ Vi. IV. 15. 1-15.

Śiśumāra (I)—a Prajāpati; father of Bhrami and father-in-law of Dhruva.

Bhā. IV. 10. 11.

Śiśumāra (II)—the form of the system of heavenly bodies supposed to be yoga power of Hari. At the end of the tail is Dhruva and on the tail are other gods like Indra, Agni, Kaśyapa; on its back lies the Ajavīthi and on the stomach the Ganges. Similarly all constellations and planets are seen on the different limbs of its body;¹ described.²

¹ Bhā. II. 2. 24; V. 23. 4-8; VI. 6. 14; Br. I. 1. 85. II. 23. 99; M. 125. 5-9; 127. 19; Vā. 1. 101; Vi. II. 12. 29, 34. ² M. 128. 19-25.

Śiśumāra (III)—is Tārāmaya; the eternal deity; Uttānapāda is the upper jaw, Yajña is the lower lip, Dharma is the head, heart is Nārāyaṇa, Sādhyā and Āsvins front feet, Varuṇa and Aryama is the hind feet, the samvatsara, child; Mitra is Apāna; tail is Agni, Mahendra, Marīci and Kaśyapa and Dhruva; all the planets are centred in Dhruva.

Vā. 52. 90-9; Vi. II. 9. 23-4.