

turned into a Kimpuruṣa.⁸ Was addressed by the Pitṛs in Kalāpa forest on the effect of offering *śrāddha* at Gayā.¹⁰ The line of.¹¹ Had 100 branches.¹²

¹ Bhā. VIII. 13. 2; IX. 1. 3 and 12; 2. 2; Vā. 64. 29; 85. 4; 88. 9; Vi. IV. 1. 7; Br. II. 38. 30; III. 60. 2 and 20; 63. 8; M. 9. 30; 11. 41. ² Bhā. IX. 6. 4-10; Vi. IV. 2. 15-18. ³ Bhā. I. 12. 19. ⁴ M. 12. 15-56; Vā. 99. 230-290. ⁵ Bhā. II. 7. 23 and 44; XII. 2. 37; ⁶ Br. III. 74. 244; M. 273. 53; Vā. 99. 266 and 431. ⁷ M. 12. 15-56. ⁸ M. 12. 1-15. ¹⁰ Vi. III. 1. 33; 16. 17-18. ¹¹ Vā. 1. 142; 88. 175-184; Vi. IV. 22. 1-13. ¹² Vā. 99. 451.

Icchāprāpti—one of the *Uttama siddhis*.

Br. IV. 36. 51.

Ijyāvedātmaka—is *Śrauta Ijyā* or sacrifice being one of the eight practices of *śiṣṭas*.

Br. II. 32. 40 and 44.

Idaviḍa—son of Śataratha; married the daughter of Viśvasahasra.

Br. III. 63. 180.

Idaviḍā—the daughter of Tṛṇabindu; a queen of Viśra-vas, and mother of Kubera.

Bhā. IV. 1. 37; 12. 9.

Idāspati (I)—a son of Dakṣiṇā and a Tuṣita god.

Bhā. IV. 1. 7-8.

Idāspati (II)—a name of Hari; Puruṣa.

Bhā. IX. 2. 35.

Idā (I)—see *Ilā*.

Br. III. 60. 11; Vā. 85. 7.

Idā (II)—a *śakti* of Māruta.

Br. IV. 33. 70.