

p. 7. 1. 24 before *bhujagottamā* add :
pannageśvarakanyā 1. 206. 33.

p. 9. 1. 27 after 6. 91. 33 add the
reference : 7. 25. 40.

p. 9. 2 before *Kakṣka* add the following
entry :

Airāvatasuta m. : 'son of *Airāvata*'
(not named) 14. 57. 39.

Described as 'born in the family of *Airāvata*' (*airāvatakulotpanna*) 14. 57. 22. [See *Airāvata*.¹]

p. 9. 2. 16 read : (*prajāpatīsutā, dakṣa-*
kanyā).

p. 9. 2. 17 read the reference as : 1. 14.
5, 6.

p. 9. 2. 19 after 1. 49. 5 add the follow-
ing : *sarpamāṭṭ* 1. 21. 5.

p. 9. 2. 31 read : 'laid' for 'lay'.

p. 12. 1 after *Kāśyapi* add the following
entry :

Kīṭa m. : A worm (not named).

Sage *Kṛṣṇadvaipāyana* (*Vyāsa*) once, while wandering, saw a worm (*kīṭa* 13.118.7) running speedily away on a cart-road; the sage asked the worm why he appeared so terrified, what was the source of his fear, and where he was going in haste; the worm replied that he had heard the sound of a big cart, as also the breathing of the bulls who were drawing heavy burden, and sound of men; such sounds could not be borne by worms; he was running away from danger to his life; death is painful and life is not easily obtained; when the sage told the worm that he should be happy to die since he was leading life in a lower species (*tiryagyoni* 13. 118. 14) where one did not understand sound, touch, taste, smell and did not get diverse enjoyments, the

worm replied that a living being was attached to whatever life he was in and hence he was happy even in his present condition; as a worm, he got the enjoyments his body needed; men and animals have different enjoyments; the worm told *Vyāsa* that in his former life as a human being he was a wealthy *Sūdra*, but he was not devoted to *Brāhmaṇas*; he was cruel, living on usury, harsh in speech, cunning in behaviour, plunderer of all; he committed all sorts of cruel acts (13. 118. 19-24), remembering which he now repented; but he had respected his mother and honoured a good *Brāhmaṇa* with guest-worship; it was on that account that he did not lose his memory (of past birth); the worm felt that due to that virtuous act he could hope for happiness and asked *Vyāsa* what he was going to be 13. 118. 7-28; *Vyāsa* told the worm that it was due to his (*Vyāsa*'s) favour that the worm was not stupefied; sage *Vyāsa* was able to save beings by merely looking at them (*ahaṁ hi darśanād eva tārayāmi tapobalāt* 13. 119. 2); *Vyāsa* knew that the worm was reduced to that condition due to his evil acts; but the worm would attain great religious merit if he considered himself as practising *dharma* (*avāpsyasi param dharmam dharmasīho yadi manyase* 13. 119. 3); the worm would attain that state which an excellent *Brāhmaṇa* (*vipra*) attained by worshipping Sun and Moon and by telling holy narratives; *Vyāsa* would lead the worm to that state of *brahma* which was desired by him; having got this assurance from *Vyāsa* the worm (stopped running away and) stood where he was; he went to see the sage when, after death, having passed through various births (13. 119. 9) he was born a *Kṣatriya*; as a prince he fell at the feet of the sage