

(i) *Lakṣmīnārāyaṇa*. With one hole, four cakras (wheels) and Vanamālā (a line like the garland) and of the colour of clouds.

(ii) *Lakṣmījanārdana*. This is the same as Lakṣmīnārāyaṇa, with the difference that there will be no Vanamālā.

(iii) *Raghunātha*. With two holes and four wheels and mark of the hoof of a calf. This also will have no Vanamālā.

(iv) *Vāmana*. With two very small wheels and the colour of the cloud. This too will have no Vanamālā.

(v) *Śrīdhara*. This is the same as Vāmana with the exception that it will be having Vanamālā. The house in which this is placed will have a prosperity and well being of its own.

(vi) *Dāmodara*. Will be large and round with two cakras (wheels) and with no Vanamālā.

(vii) *Raṇarāma*. Neither too large nor too small, but of medium size and round, with two wheels and the marks of child's kick, bow and quiver.

(viii) *Rājarājesvara*. Of the size of Raṇarāma with seven cakras, (wheels), ornamented with the mark of umbrella. This will earn for the possessor kingly wealth.

(ix) *Ananta*. Somewhat thick with fourteen wheels, and as black as a cloud. This Sālagrāma will give men the four Puruṣārthas (objects of life) 'Dharmārthakānamokṣa' (Duty, wealth, desire and salvation).

(x) *Madhusūdana*. A sālagrāma in the shape of a wheel with two wheels, and impression of cow's hoof, having the shade of cloud, of ordinary size. This will be very bright.

(xi) *Sudarśana*. Sudarśana will have only one cakra (wheel).

(xii) *Gadādhara*. This also will be having only one wheel which will not be bright.

(xiii) *Hayagrīva*. This will have two wheels and the face of a horse.

(xiv) *Nārasimha*. With a very wide mouth, two wheels, and awful shape. This Sālagrāma will cause instant self-renunciation.

(xv) *Lakṣmīnārasimha*. This also will be having a wide mouth and two wheels. Besides these, there will be the Vanamālā also. This will make house-holders cosy and comfortable.

(xvi) *Vāsudeva*. The Sālagrāma with two wheels at the region of the hole and with round shape having vividness and brightness, is Vāsudeva. This will grant all desires.

(xvii) *Pradyumna*. This will have only a minute wheel. The colour will be that of clouds. But on the outer side, there will be a hole in the inside of which there will be a number of cuts or dents. This will give house-holders comfort always.

(xviii) *Saṅkarṣaṇa*. In the Saṅkarṣaṇa two wheels will be joined face to face. The fore-part will be thinner than the hind-part. This also will do good to house-holders.

(xix) *Aniruddha*. The colour of this is yellow. This will be quite round and bright. This also will give comfort to the house-holder. (Devī Bhāgavata, Skandha 9; Agni Purāṇa, Chapter 46).

4). *The greatness of Sālagrāma*. Of these, the stores with cakras (the weapon Discus), are Bhagavān Viṣṇu

in reality. Those who worship this stone with mark of cakra, need not have to take another birth. He who habitually worships Sālagrāma, should avoid arrogance and should be charitable. He who worships Sālagrāma with the mark of wheel should not covet others' wealth and women. The cakra from Dvārakā and the stone from Gaṇḍakī will bring atonement in a moment for sins incurred in a hundred births. Even if one has incurred thousands of sins, one will get remission for all of them by drinking the water of Sālagrāma. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra will attain heaven if they become house-holders according to Vedic convention and worship Sālagrāma. On no account should women worship Sālagrāma. If by ignorance, a woman, whether she is good-natured or of a higher status, happens to touch Sālagrāma, all her merits earned by good deeds will be lost and she will go to hell. Brahmin sages say that women throwing flowers as oblation on Sālagrāma, commit the greatest sin. If a woman touches a Sālagrāma, the offering of Sandal-wood will be like poisoned rice, flowers like diamond, and meals presented to god before being eaten by the servants in the temple, will be like Kālakūṭa (the poison of Vāsuki), to Bhagavān Viṣṇu. If a woman touches Sālagrāma, she will have to remain in hell for the duration of fourteen Indras. Even the sin of Brahmahatyā (killing a brahmin) will be remitted by drinking the water of Sālagrāma and he will attain heaven. Basil (tulasī) sandalwood, water, conch tinkling bell, wheel, stone, copper pot, and name of Viṣṇu comprise 'Padāmṛta' (the celestial nectar of words) which is said to have the power of remitting sins. The merits obtained by bathing in all the tīrthas and the performing of all the yāgas (sacrifices) dwell in each drop of water of Sālagrāma. (Padma Purāna, Pātāla Khaṇḍa, Chapter 20).

ŚĀLĀKĀ. Wife of maharṣi Dhanañjaya, who belonged to Vasiṣṭha gotra. (For details see under Dhanañjaya V).

ŚĀLĀKĀRA. A nāga born in Takṣaka's dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 9).

ŚĀLĀKATAŅKATAĪ (ŚĀLĀKATAŅKĀ) I A synonym for Alambuṣā. (See under Alambuṣā).

ŚĀLĀKATAŅKATAĪ II. A giantess who was the daughter of Sandhyā. The giant Vidyutkeśa married this giantess SālakatañkataĪ. A son named Sukeśa was born to them. (See under Vidyutkeśa).

ŚĀLĀKATAŅKATAĪ. Another name of the giantess Hiḍimbā. (See under Hiḍimbā).

ŚĀLĀŅKĀYANA. A son of Viśvāmitra. He was an expounder of the Vedas. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 4, about this Śālañkāyana.

ŚĀLI. A maharṣi in the lineage of Gurus (preceptors). See under Guruparamparā.

ŚĀLIHOTRA. A muni of ancient days. Vyāsa had once lived in his āśrama. There was a tree near the āśrama which had outlived time. A drink of the water in the pond here quenches hunger and thirst. The tree and the pond were created by the power of Śālihotra's tapas. The Pāṇḍavas, during their life in exile in the forest, visited this place in the company of Hiḍimbī and quenched their hunger and thirst by drinking water from this pond. (M.B., Southern text, Chapter 154).