

to induce Śiva to marry Umā.³ For having observed *Vibhūtidvādaśivratam*, Anāṅgavati the courtesan became co-wife with Rati, and her name was Prīti.⁴ Icon of.⁵ Worshipped Śiva in Siddheśvaram and attained divinity again.⁶ His arrow afflicted Brahmā who was made to love his own daughter, cursed by Brahmā to be burnt by Rudra; when pointed out that he only discharged his duty, he modified the curse to be born as son of Kṛṣṇa, then of Vasu in Bharata line, to get overlordship of Vidyādharas and finally attain godhood; afflicted the nine devis.⁷

¹ Bhā. III. 12. 26; VIII. 7. 32; X. 55. [2]; Vi. V. 27. 28. ² Bhā. XI. 4. 7. ³ M. 154. 209-239. ⁴ M. 7. 13; 100. 329. ⁵ M. 261. 53-6. ⁶ M. 191. 110. ⁷ M. 3. 33; 4. 12-21; 23. 23.

Kāma (II)—a son of Samkalpa.

Bhā. VI. 6. 10.

Kāma (III)—a Viśvedeva.

Br. III. 3. 30; Vā. 66. 31.

Kāma (IV)—the son of Śraddhā and Dharma and father of Harṣa (joy) through his wife Rati (*Siddhi-Br. P.*).

Br. II. 9. 58, 62; Vā. 10. 34, 38.

Kāma (V)—the Apsaras clan of Sobhayantya, originated from.

Br. III. 7. 24; Vā. 69. 58.

Kāma (VI)—place of, in life;¹ does not end in spite of *bhoga* or enjoyment, but grows like fire with oblation; cf. *Rāmāyaṇa*; notwithstanding old age desire to live and to amass wealth does not go.²

¹ Bhā. I. 2. 9-10; ² Vā. 93. 95, 100.

Kāmākaraṣṇikā—a *gupta śakti*.

Br. IV. 19. 17.