

APPENDIX : IVStotras on Śiva :

The Rudradhyāya is mentioned frequently¹ to be used in the worship of Śiva. The LP has in addition many stotras on Śiva based on the Rudrādhyāya. Some of the above stotras, contain a fair number of verses and some others contain only a couple of verses. These are described below :

<u>Sr.No.</u>	<u>References</u>	<u>Remarks</u>
1	I.18.1-39	Description of Śiva as Ōmkāra and in his other forms such as Panca-brahman and Aṣṭamūrti.
2	I-21.2-86	The stotra describes Śiva as the lord of everything and also presents an account of His different qualities.
3	I-31, 37-43 and I.32.1-16	These verses describe some of His forms and as the Supreme deity causing the destruction of all the elements and beings at the end.
4	I.72.122-126	This stotra also describes some of His qualities and forms.

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| 5 | I.95.35-51 | This stotra contains some epithets found in the Rudrādhyāya besides being based on the Rudrādhyāya. |
| 6 | I.96.76-94 | This stotra describes the qualities and some of the forms of Śiva. |
| 7 | I.104.7-27 | This stotra contains an account of the different qualities of Śiva. |
| 8 | I.33.16-18 | The praise of the sages of Daruvana after hearing the advice of Śiva. This is on the model of Rudrādhyāya. |
| 9 | I.41.29-32 | The eight forms of Śiva. This is on the model of Rudrādhyāya. |
| 10 | II.21.16-18a | The worship of Śiva in the rite of Śivadīkṣā. This is on the model of Rudrādhyāya. |
| 11 | I.71.96-114 | Viṣṇu requests Śiva to destroy Tripura. This stotra has the opening line alone on the model of the Rudrādhyāya. |
| 12 | II.19-27-41 | This stotra on Śiva has the opening and ending lines on the model of the Rudrādhyāya. |

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| 13 | II.53.2-4 | The LP prescribes a tabloid for conquering death using the Rudrādhyāya. |
| 14 | I.82.2-111 | This is Vyapohanastava. This stotra is named so, on account of the request made here in each line to remove one's impurity. It is addressed to the different gods, the nine planets, the twelve constellations, etc. |
| 15 | I.65.54-175 | Śivasahasranāmastotra, addressed to Rudra is almost the same as the ŚSN in the Mahābhārata. ² |
| 16 | I.98.27-151a | Śivasahasranāma ³ addressed to Śiva is based on the well-known Viṣṇusahasranāma stotra in the Mahābhārata. ⁴ |

Now we shall give an analysis⁵ of the names occurring in the Sahasranāman (I.98) based on the leading ideas expressed therein.

Describing Him as the Supreme Being :

Kānta, kāmāśāsana, kālakāla, kiritatridasādhīpa, gaṇeśvara, gaṁbhīra, gaurībhartr, jagadīśa, jagadguru, jagannātha, tārksyapriyabhakta, tridhāman, trilokesa, drdhāyudhaskandhaguru,

devadeva, devādhideva, devāsūragurudeva, devendra, dhairyaḡryadhurya, naika, paramiyotis, parama, paramātman, parameśvara, parāvara, purātana, brahmāḡhahrijatin, bhagnetrabhit, bhagnetrabhit, bhūtavāhanasārathi, bhūtikrodbhūti, mahākāya, mahādeva, mahāretomahābala, mahendra, mahesvara, lokapāla, lokavarnottamottama, vāyuvāhana, vidvattamo, vitabhaya, visvarūpa, vīracūdāmani, vīrabhr̥dvirāt, vyāpti, sakalāḡampāraga, sarvagocara, sarvadevottamottama, sarvabhūtamaheśvara, sarvalokabhṛt, sarvasāsana, sarvasāstrabhṛtām vara, sarvahāryamita, sarveśvara, sāmānyadeva, sūra, suresa.

As being in the form of other gods :

anala, upaplava, kavyavāha, kṛṣṇa, ketu, kṣetrabhagavat, cakṣuṣya, caturmukha, candra, taranirmarīci, tigmāḡṣu, tvaṣṭr, divākara, devatātman, devendra, dyumanistarani, nakṣatramālīrākeśa, naravāhana, padmalocana, puruṣa, puruhūta, puruṣtuta, prṣadaśva, prakāśātma pratāpana, pretacārīmahāśakti, brhājyotis, brhaspati, brahmā, bhānu, maghavān kauśika, maḡgalyo maḡgalāvṛta, mahendra, mātariśvan, yama, yogācārya, ravirvirocana, vāyu, vighnakāraka, vidrumacchavi, vidhātṛ, vibudhāgravarasreṣṭha, virāma, virinca, vivasvānāditya, viṣṭarasṛavas, viṣṇuḡ, prajāpāla, vedhas, śakra, śakraḡ pramāthin, śani, śakhoviśakha, śastāvaivasvata, śikhisārathin, saptajihva, sarvadevamaya, suparna, sumukhassumahāsvana, suvṛtasūra, sūrya, skandha, havyavāhana.

Describing His different manifestations :

Isana, nandin, narasimhanipātana, vāmadeva, sarabha.

Describing Him as the soul of things :

trilokātman, pranavātmaka, bhavātmātmanisaṁsthita.

As the cause, stimulator, controller etc. of things :

agnida, attāhartr, andhakārin, apām, nidhi, amarādhipa,
 aharpati, āsusabdapati, utara, uttāraka, ojastejodyutikara,
 kartr, kalāṅkaghna, kalādhyaṅkṣa, kalāvapus, kalāpi, kāmadeva,
 kāmāsāna, kāraṇa, kālayogin, kuśalāgama, kṛtāgama, kṣapana,
 kṣudrahan, gaṇakārya, gaṇeśvara, gopati, goptr, grahapati,
 caturbhāva, caturveda, candrasanjīvana; cāruvisalaya, cirantana,
 jagadādiḥ, janajamādi, jamādhipa, jarādhisāmana, jaleśvara,
 jīvatantakara, tantuwardhana, tamohara, tāmisrahan, tīrthakara,
 trilokeśa, daṇḍodamayitr, darpahan, dussvapnaśāna, jaleśvara,
 jīvitantakara, tantuwardhana, tamohara, tāmisrahan, tīrthakara,
 trilokeśa, daṇḍodamayitr, darpahan, dussvapnaśāna, devajña,
 devanātha, devāsidevāsuraavaraprada, devāsura mahāmatra,
 devāsura mahāśraya, dhanakṛdharma vardhana, dhanāgama, dharma-
 dhenu, dhātrīśa, dhurya, nandīśvara, nartaka, nānābhūta dhara,
 niyamādhyakṣa, niravadyapadopāya, nivr̥ttātman, niśakara,
 nr̥tyant̥tya, pancabhramasamutpatti, pancaviṁsatitattvajña,
 parakaryaika paṇḍita, paramārtha, paśupati, pāpanāśana, pūraytr,
 pūrvajāḥ, pitr, Pūṣadantakṛt, pradhānaprabhu, prabhanjana,
 prabhava, prabhākara, pramāṇabhūta, priyakara, plavana,
 bījakartr, bījadhyaṅkṣa, bījeśa, brāhmaṇaviḥ, bhavodbhava,
 bhasmasuddhikara, bhuvaneśvara, bhūtapati, bhūtabhavyabhavannātha,
 bhutabhāvana, Bhūtikṛdbhūti, bhūtida, bhr̥ntiśāna, manipūra,
 madhura, madhyanaśaka, mahākartr, mahācārya, mahābhūta,
 mahābhr̥tr, mātamaha, māyisaṁsārasārathin, munīśvara, yajñānta,

yugādikṛdyugāvarta, yugādhyakṣa, yugāvaha, yogavidbrahman,
 rathākṣaja, rasajna, lokakartr, lokakāra, lokanātha,
 lokanetr, lokapāla, lokamāya, lokasālyakṛt, varṇāśramaguru,
 vāgīśa, vācaspati, vimalodaya, vivarta, viśampati, viśrṅkhala,
 viśvagarbha, viśvabhartr, viśveśa, Viṣṇukandharapātana,
 vṛṣavardhana, vedakāra, vedāntasārasandoha, vedārthavidgoptr,
 vyavasāya, vyavasthāna, vyāgranāśana, vyājamardana, śabda-
 brahmas, śarvaripatī, śāntabhadra, śokanāśana, śrīvallabha,
 śivārambha, śrutimat, sadviṃsatsaptalokadhṛk, saṃyogin,
 saṃvātsarakāra, saṃsāracakrabhṛt, satām gati, samāmnāya,
 saṃrātsusena, sarvakarmācala, sarvajna, sarvatattvāvalambana,
 sarvabandhavimocana, sarvartuparivartaka, sarvalokaprajāpati,
 sarvāśāna, sarvācāra, sarvādi, sarveśa sahasrabāhu, siddhida,
 siddhisādhana, sutantu, sudhāpati, suniṣpanna, surādhyakṣa,
 sureśa, susāraṇa, sūtrakāra, sūryātapanā, subhaga, skandhadhara,
 sthapatisthira, sthānada, svargasādhana, sarvasa, haṃsagati.

As being in the form of elements, human faculties etc.

adhara, ojasvīsuddhavigraha, karana, karnikāra,
 tanu, tīvaranāda, tejonidhi, tejomayodhutidhara, tejorāśirmahā-
 maṇi, dīdhaprajna-mano-buddhi, pārijāta, bhū, mahākāya,
 mahāgarbha, mahājñānin, mahātapas, mahādāmbha, mahānāda,
 mahābala, mahābuddhi, mahābhujā, mahāmati, mahāyaśas,
 mahārūpa, mahāretas, mahāvīrya, mahāvṛkṣa, mahotsāha,
 mahausādhi, śmaśānanilayassūksma, soma.

Names descriptive of His personal form, greatness, etc. :

akampita, akṣaya, akṣaya-guṇa, akṣayya, agranī, acalā,
 acalācala, acintya, aja, ajātaśatru, ajitapriya, anu, atīndriya,
 ajana, adṛdha, adrīrājālaya, adharmaśatru, adhiṣṭhānavijaya,
 adhyātmayoganilaya, anantadr̥ṣṭi, anartha, anādimadhyanidhāna,
 anityasundara, anirdes̥yavapu, anīśa, anujyotis, anekadhṛk,
 antara, antarhitātman, aparājīta, aparicchēdya, apratimākṛti,
 aprameyātman, abhaya, abhirāma, abhivādya, amṛtapa, amṛtavapu,
 amṛtaśśās̥vata, amṛtāṅga, amṛtīśana, amṛtyussarvadhṛk, amogha-
 dandin, amoghavikrama, arindama, arīṣṭhamathana, artha,
 arthanāśana, arthitavya, alaṅkarīṣṇu, avikrama, avyakta,
 avyaktalaksana, avyaya, aṣṭamūrti viśvamūrti, asaṅkhyeya,
 ajenādhara, ātmajyotis, ātmabhū, ātmasambhava, ādhāra,
 āśritavatsala, iṣṭa, īdya, īśa, pinākin, īśvara, ugra,
 udarakīrti, udyogin, unnatakīrti, unmattaveśa, unmattaveśaḥ
 pracchanna, ṛṣi, ekajyotis, ekaṇāyaka, ekabandhu, kaṅkaṇīkṛta-
 vāsuki, kapardin, kapālin, kapilāśmasru, kaṇḍāluḍhara,
 kamalekṣana, kalaṅkahan, kalaṅkāṅka, kalaṅkāri, kalādhara.
 kalyāṇaprakṛti, kavacin, kānta, kāmapāla, kāmīkānta, kāvyā-
 kovida, kālakaṇṭha, kālajnānin, kālabhakṣa, kuṇḍalin, kubera-
 bandhussrīkaṇṭha, kumāra, kṛtajnaḥ kṛtibhūśana, kṛtānanda,
 kṛttivāśas, kailāśapatikāmāri, kailāśasikharāvāsin, kodandin,
 kṣāma, kṣudrahan, kṣetrajna, kṣetrapālaka, khatvāṅgin, khadgin,
 khaṇḍaparaśu, gaṅgādhara, gaṅgāplavoḍaka, gāyatrivallabha,
 girirata, girīśo, giribāndhava, gaṇagrāhin, gaṇarāśi,
 gaṇākara, gaṇottama, guru, goptṛ, gomat, cakṣuṣya, candin,
 caturaścaturapriya, caturbāhu, caturmukha, candramauli,

candrāpida, citraveśa, chinnaśaṁsaya, jagadguru, jagaddhitai-
 sīṣugata, jatādhara, jaṭila, janana, janmamṛtyujarātiga,
 jayakālavit jayastambha, jitaḥkama, jiviteśvara, jñānagamyā
 jñānanidhi, jñānavat, jneya, jyeṣṭha, jyotirmaya, jyotiṣmat,
 tattvātattvavivekātman, tanu, tanūnapāt, tapasvin, tapasvi
 tāraḥka, tamohara, tāmisrahan, tiṣya, tirthadevaśivālaya,
 tīvarānada, tumbavīnin, tejonidhi, tejomayodyutidhara,
 tejoraśirmahāmani, trilocana, trividya, trisulin, tryambaka,
 dakṣa, dakṣāri, dakṣiṇa, daṇḍin, dambha, darpita, dānavāri,
 dānta, dāntodayakara, divya, diraghatapas, dundubha, durāṭi-
 krama, durādhara, durādharaṣa, durāvāsa, durāsada, durga,
 durgama, durjaya, durjneya, durdharaṣa, durbhara, durlabha,
 duṣkṛtihan, dūssaha, dūrasravas, dr̥dhaprajna, dr̥pta, devacintaka,
 devapriya, devasiṁha, devādideva, devāsuraṇamaskṛta, devāsura-
 mahēśvara, devāsuresvara, doha, dhanādhīpa, dhanurdhara
 dhanurveda, dhanya, dhanvin, dharmakarmāksama, dharmacārin,
 dharmayukta, dhātr, dhimat, dhūrjati, dhyānadhara, dhyeya,
 dhruva, nagna, nagnavratadhara, naṭa, nara nārāyaṇapriya
 nāgabhūṣaṇa, nāgaḥaradhṛk, nitya, nidhi, nidhiravyaya,
 niyataḥkalyāṇa, niyatātman, niyamāśraya, niraṇjana, nirākāra,
 nirāmaya, nirāvaranādharmajna, nirutpati, nivṛtta, niśācara,
 niśśreyasālaya, niṣṭhāśāntiparāyana, nītimat, nīlakaṇṭha,
 nīlagrīva, nīlaloḥita, nṛtyapriya, naikātma, naikakarmakṛt,
 nyāya, nyāyagamyā, nyāyanirvāhaka, padmagarbha, padmāsana,
 paramjyotis, parapurāṇajaya, para (m), brahmamṛgabānārpaṇa,
 parama, paramaya, paramārthagururdr̥ṣṭi, paramēsthī parāyana,

paras'vadhī, parājaya, parārthavṛtti, parārthakaprayojana,
 parāvarajna, parāvaraparam phala, paridṛdha, pavitrapāṇi,
 pāṇḍu, pāṇḍurābha, pāpāri, pāvana, piṅgala, piṅgalākṣa,
 pinākapaṇi bhūrdeva, puṇya, puṇyakīrti, puṇyaśravanakīrtana,
 purandara, purujit, puruṣa, pūrṇa, pūrtamūrti, prakāṣa,
 prakṛtidakṣiṇa, praṇava, pratapta, pratiṣṭhita, prabhākara,
 pramāṇaājña, prasannātman, prāṁsu, priya, priyamvada,
 priyadarsana, prītimat, prītiwardhana, balavat, balomāthin,
 bahumaya, baurūpa, bahusruta, bānahastah pratāpavat,
 bālarūpa, buddhaspaṣṭākṣara, brhadgarbha, brahmagarbha,
 brahmacārin, brahmaṇya, brahmadhṛgvisvasṛksavarga, brahmavarcaś-
 vin, brāhmaṇapriya, bhaktakāyastha, bhaktigāmya, bhaga, bhāva,
 bhavassiva, bhasmaśāyin, bhasmodhūlitavigraha, bhīma, bhīmaparākṛ-
 ama, Bbhuvolakṣmī, bhūtacārin, bhūtavāhana, bhūtālaya, bhūtida,
 bhūtibhūṣaṇa, bhūṣaya, bhūṣaṇa, bhojanam bhoktr, bhrajiṣṇu,
 makhadveśin, madhura, madhyastha, manogati, manojaya, mantra-
 pratyaya, mahākālpa, mahākāyomahādhanu, mahākāla, mahākōsa,
 mahāgarbha, mahācāpa, mahājyotis, mahādyuti, mahānidhi,
 mahānīti, mahāyāśas, mahāyogin, mahāhrda, mahimālaya, mahes'vāra,
 mānadhanomaya, mānin, mānya, mukunda, mukhānila, munda, munda,
 mrgavyādha, mṛda, mekhalin, yajñāṅgo yajnavāhana, yasodhara,
 yukti, yogya, ravilocana, rasajna, ruci, ruciraṅgada, rocīṣṇu,
 lalāṭākṣa, lalita, liṅgādhyakṣa, lokacārin, lokacudāmaṇi,
 lokabandhu, lokasāraṅga, lokottarasphuṭāloka, lohita, vāndya,
 varatula, varada, varado vāndya, vararuci, varasīla,
 varāhasṛṅgadhṛk, varīyas, vasupriya, vasumanas, vasuretas,
 vasusravas, vikṛta, vikramottama vicakṣaṇa, vijitātaman,

vidyārāśī, vidyeso vibubhāsraya, vidvat, vidvattama, vidheyā-
 tman, vidyārāśī, vidyeso vibubhāsraya, vidvat, vidvattama,
 vidheyātman, vinitātman, vipāka, vibhūṣṇu, vimala, virūpa,
 virūpakṣa, virocana, vivikta, viśārada, viśālakṣa, viśiṣṭa,
 viśiṣṭambha, viśiṣṭassīṣṭeṣṭa, viśrñkhala, viśrāma, viśva-
 karman, viśvagoptr, viśvadipti, viśvadeha, viśvabhartr,
 viśvabhojana, viśvavāhana, viśvasaha, viśvahartānivārta,
 viśvamāresvara, viśvāvāsa, viśamākṣa, viṣṇu, vīra, vīragna,
 viresvaro, vīrabhadra, vīryavat, vṛṣavāhana, vṛṣāṅka, vegin,
 vettr, vedavit, vedasāstrārthatattvajña, vedārtavidgoptr,
 vedya, vyaktāvyakta, vyāghraka, vyāghracarmadhara, vyālakalpa,
 vyālin, vyūdhoraska, śāṅkara, śatrughna, śatrujicchatrutāpana,
 śarāṇa, śarāṇya, śarabhoḍhanus, śānta, śāntarāga, śāntovṛṣā-
 kapi, śāstr, lokagūḍha, śikhāṇḍin, śikhīśrīparvatapriya,
 śipivīṣṭa, śilpa, śiva, śivajñānārata, śivālaya, śiṣu, śukla,
 suci, sucīṣṭa, śuddha, śuddhātman, śuddhi, śubhāṅga,
 śūladhara, śūlin, śaila, śmaśānanilaya, śmaśānastha, śrīmatī,
 śrutiprakāśa, śaḍāsraya, śaṁvṛta, śakala, śakalādhāra,
 śakta, śagaṇa, śatkr̥ti, śattvavat, śatparāyana, śatyakīrtista-
 mbhakṛtāgama, śatyavratamahātyāgin, śatyasarvapāpahara,
 śaḍāsanmaya, śaḍācāra, śaḍāśiva, śaḍgati, śaḍbhūti, śadyogin,
 śaptadhācāra, śama, śamanjasa, śamārtha, śamayukta, śambha-
 vya, śarvakāmaka, śarvajña, śarvatattvāvalambhāna, śarvadevā-
 digiridhanvan, śarvapraṇayasāṁvādin, śarvasāstraprabhanjana,
 śarvasāmbhurmaheśvara, śarvasaha, śarvāyudhaviśārada,
 śarvāvāsa, śavaśa, śahasramūrdhan, śahasrākṣa, śahasrapāt,

sahasrārcis, sātṭvika, sādhiṣṭhāna, sādhyā sāmageya, sārasaṃplava,
 simha, siddha, siddhavarṇāravandita, siddhida, siddhisādhana,
 sukara, sukirti, sukumāra, sukhin, sudhāman, sudhīra, suniti,
 supratika, supṛita, subrahmanya, subhaga, sumukha, suragana,
 surabhi, suravyāghra, surasatrughna, sulabha, sulocana,
 sūkṣma, setu, senī, somapa, somasomarata, skandha, stavyastava-
 priya, sthānu, snigdha, smarasaṁsana, svadhṛta, svabhāvarudra,
 svayamjyotis, svaramayasvana, svaragasvara, svastikṛtsadā,
 svastida, haṃsa, hara, hari, harina, harorudra, haryakṣa,
 hiranya, hiranyakavaca, hiranyagarbha, hiranyaretas, hiranyasvarna,
 hr̥tpuṇḍarikamāsina.

Names describing Him as the sages and the other great souls :

agastya, aṅgiris, atriṇṇānamūrti, ātmabhū, ātmayoni,
 kapilācārya, kavi, kāśyapa, caṇḍasatyaparākrama, cārudhīraja-
 naka, jātūkarnya, durvāsas, parāśara, pulastya, pulaha,
 munirātreya, valakhilya, visvāmitrodvijottama, śākalya,
 sanātana, stotāvyāsamūrti.

Names describing His greatness in a negative way as free from
 one or the other defect :

akāya, akṣayaḡuṇa, akṣayya, acancala, aja, ajana, ajāta-
 satru, adambha, adṛḍha, adhṛta, anagha, anantadr̥ṣṭi, anapayyakṣar-
 -ra, anartha, anākula, anādi, anādimadhyānidhana, ānādyanta,
 anāmaya, aniruddha, anirdesaṁyavapu, anirvinṇa, anisa, anuttama,
 anuttara, amṛtyussarvadhṛk, amogha, aroga, avyaya, asaṁsr̥ṣṭha,
 asaṁkhyeya, nirākāra, nirātanka, nirāmaya, nirutpatti,
 nirupadrava, nirmadonirahaṅkāra, nirmoha, nirlepa, nirvyagra,

nirvyāḥa, nivr̥tta, nīṣkantaḥ, nīṣkala, nīṣkalaṅka, nīṣprapa-
nātman, praśāntabuddhīrakṣudra, vigatajvara vidagdha, vimala,
visoka, vītadoṣa, vītabhasya, vitarāga,

Names describing Him as embodying knowledge, Vedas and other
branches of knowledge.

āmaāya, kratu, goṣākha, jñānaskandha, naya, mantra, vāṇmayaikani-
-dhi, vedāṅga, śāstranetrastrayī, tamāḥ śrutisāgara.

Names describing Him as embodying the conduct and rules and
norms of life :

atithī, āśrama, gati, gahana guru, tapas, tapasvin, dama,
niyama, nīti, pañcayajna, brahmacārin, brahmanya, mahāyogin,
muṇḍin, muni, yajvan, yajnoyajnapati, yogin, varṇin, sthavira,
sthaviṣṭha.

Names describing Him as embodying the different aspects of the
Universe :

ahaṅkāra, ahaś, ānanda, śāntoka, kalpa, grīṣma, catuspatha,
carācara, jarya, trivarga, dhvani, naga, nadidhara, nabhas,
nabhasya, nabhasvat, nidāghastapana pramāṇa, bījavāhana,
māna, megha, pakṣa, meru, yoni, rasa, vasanto mādava, vasu,
viśva, śambara, sisirātmaka, saṁvatsara, sanmāna.

Names describing Him as being everything :

sarvasarvajna, sakalāgamapāraka, sarva, sarvagocara,
sarvadarśana, sarvadevamaya, sarvadevottamottama, sarvabhūta-
maheśvara, sarvarūpa, sarvalokābhṛt, sarvavāhana, sarvabhārya-
mita, sarvācāra, sarvāvāsin, sarveśvara.

Stotras on Viṣṇu :

There are two short stotras on Viṣṇu. (I.90.10b-18 and I.95.22-28). The first one is on the Varāha form of Viṣṇu extolling His achievement in lifting the earth from the waters. The second stotra is on His Narasiṃha form describing His greatness in His various manifestations as Matsya, Kūrma and Varāha (all due to the curse of sage Bhṛgu).

REFERENCES

1. I. 30.3 ; II. 17.9; 18.66; 21.41; 21.82; 24.27; 27-237;
27.259; 27.266; 28.2; 28.73; 28.92; 47.33 and 53.2.
2. Anu. 17. 31-153 made by Tandin; See Tiwari, R.G., Poona
Ori. XXIV, 3 and 4, pp.147-9.
3. This resembles much the ŚŚN. in Saura 41. 12-140 and SP.
IV.35.
4. Anu. 149. 1-120.
5. Cf. N. Gangadharan, Lingapurāṇa - A study, pp.111-118.