

rāja one obtains all desires 13. 17. 29; by reciting this Stava the sage Kṛṣṇadvaipāyana obtained all his desires while he was practising austerities on mount Meru for a son; he therefore advised Yudhiṣṭhira to recite the *stava* so that he would also obtain all his desires by the grace of Mahēśvara 13. 18. 1-3; by praising Śiva with the names in this *stava* one obtains one's Self (*prāpnoty ātmānam ātmanā*) 13. 17. 153; god Mahādeva is pleased by the recitation of his names and he establishes his devotees in himself (*bhaktā-nukampī bhagavān ātmasamsthān karoti tāt*) 13. 17. 155; by its recitation a person who is cleansed of his sins becomes devoted to Bhava (Śiva) which (devotion) leads him to attain the highest perfection (*jantor viśuddhapāpasya bhava bhaktiḥ prajāyate*)... *tasyaiva ca prasādena bhaktir utpadyate nṛṇām | yayā yāti parām siddhim*) 13. 17. 158, 160; the demons, the Yakṣas, the Rākṣasas, the Piśācas, the Yātudhānas, the Gubhyakas and the snakes do not put obstacle in the way (of one who recites this *stava*) 13. 17. 170; he who observing rules of purity and celibacy, with controlled sense-organs, recites this *stava* for one year without a break in application obtains the fruit of performing an Aśvamedha sacrifice (*yaḥ paṭheta śucir bhūtvā brahmacārī jitendriyaḥ | abhagnayogo varṣam tu so 'śvamedhaphalam labhet* //) 13. 17. 171; by praising god Mahādeva with the names (in this Stava) Jāmadagnya, who was afflicted by the sin of killing his father and the Brāhmaṇas (? *pitṛvipravadhanāham ārataḥ*; 13. 18. 10 (Nī. on Bom. Ed. 13. 18. 12 : *pitṛtulyā viprah 'jyeṣṭho bhrātā pituḥ samaḥ' iis smṛter jyeṣṭhā bhrātaras teṣām vadhena*), was freed of the sin; in addition the god

gave him an axe and divine missiles and made him invincible; god of death would not overpower Jāmadagnya and he would be famous 13. 18. 9-12 (*pāpaṁ na bhavitā te 'dya ajeyaś ca bhaviṣyasi | na te prabhavitā mṛtyur yaśasvī ca bhaviṣyasi* // 12).

Strīparvan¹ nt. : Name of the 81st *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasamgraha 1. 2. 61, 33, 70.

Referred to among the contents of the major Strīparvan 1. 2. 191-192; related to the *adhyāyas* 11. 9-25 (or 1-25 if one includes the Viśokaparvan mentioned in the colophon at the end of the eighth *adhyāya* 11. 1-8). [See Strīparvan²]

Strīparvan² nt. : Name of the eleventh *parvan* among the eighteen major *parvans* of the Bhārata 1. 2. 191, 194.

Described as one in which one finds the rise of compassion (*karuṇodaya*) 1. 2. 191 and one which is very pitiful (*atikaruṇam mahat*) 1. 2. 194; the author of Bhāratākhyāna has so composed it as to cause distress to the hearts of good people and make them shed tears (*sajjanamanovaiklavyāśrupravartaka*) 1. 2. 195; the contents of the *parvan* are summarized as follows : where one finds the highly pitiful lamentation of the wives of the (fallen) heroes and the upsurge of anger and the tranquility of mind of Dhṛtarāṣṭra and Gāndhārī resp. (*krodhāveśaḥ prasādaś ca gāndhārīdhṛtarāṣṭrayoḥ* 1. 2. 191); where one saw those brave Kṣatriyas who would not turn back and who were destined to die, - sons, brothers, fathers - killed in battle (*yatra tāt kṣatriyān sūrān diṣṭāntān anivartinaḥ | putrān bhrātān pitṛmś caiva*