

Mathurā Pillar Inscription of the year 61 (No. 41) about the Lakuliṣa sect of the Pāsupatas which was very popular at Mathurā. Kuśika one of the four main disciples of its founder Lakuliṣa who is regarded as the last incarnation of Śiva finds mention in this record. Parāśara, Upamita, Kapila and Uditā were the Pāsupata teachers, who flourished in the Gupta period. We know of the prevalence of the worship of goddess Durgā and Śiva's two sons, Kārttikeya and Gaṇeśa. There are two names based on Cupid (god of love) which are Ratibhadra and Māraṇiṣa. The popularity of Nāga worship in the Gupta period known from other sources is confirmed by an analysis of the names. Other categories of names are Buddhist and Jaina names which also indicate popularity of Hindu sects to some extent. They are as follows :

1. Abhayamitra
2. Guhanandin
3. Gośarmman
4. Jitasena
5. Dat(tt)ilācārya
6. Pārśva
7. Buddhamitra
8. Bhaṭṭibhava
9. Bhaṭṭisoma
10. Bhadra
11. Madra
12. Rudrasoma
13. Śaṃkara
14. Śāntideva
15. Sanasiddha
16. Somila
17. Buddha
18. Saṃghiladeva
19. Saṃghila

A large number of names discussed by us reveal an inclination towards Śaivism. Bühler had already proved from the date of the Sāñci Stūpa Inscriptions that the worship of Viṣṇu and Śiva is older than Buddhism and Jainism. It can be guessed that the donors mentioned in the records or their ancestors adhered to these creeds before their conversion and that they