GLEANINGS OF ŚAYANA (SLEEP) RITUALS IN THE PURĀNAS

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Abstract

The phenomenon of Sleep is a gift of God to all beings and has a social, cultural and historical aspect that has been researched by scholars all over the world from ancient times. This includes research into the sleep patterns, arrangements and accessories, rituals for sleep, sleep disorders and medicines to cure them. Ancient Indians were fully aware of several features of sleep as evident from the Vedic period. The present paper deals on such theories related to philosophical, practical, medicinal aspects of sleep as well as some rituals connected with it as described in the Purānas. A brief overview of these theories as well as the types of sleep described in Āyurvedic texts is presented. Some Post-Vedic texts deal on technological features of bed and bed accessories that show the importance given to sleep culture in ancient India. The Purāṇas offer a glimpse of sleep among the celestial beings in the upper realms of the Universe and some special festivals associated with donating bed and its accessories.

Keywords: Sleep, Ayurvedic, Puranas, Nidra, Bed, Rituals

Introduction

Sleeping is a biological phenomenon in all beings gifted to us by the Creator. The evolutionary basis of sleeping has remained a mystery to researchers as there are no complete answers as to why beings fall asleep. Sleep is important for the body and brain to recover and get rid of waste materials. Sleep culture differs geographically. Research studies have been done on the Social, historical and culture aspects of sleep. Special attention regarding the artifacts of sleep (such as beds, pillows, night-gowns and other special dress, effects of light and sound), sleep positions, the rooms or places used for sleeping, the time of sleeping, the persons with
whom one sleeps, the time of sleep, either public or private sleep is preferred, behavior during sleep as well as the effects of dreams need to be researched from various aspects\(^3\). Likewise research into sleeping arrangements, whether people tend to use same spot every night, bed sharing practices, rituals to prepare for sleep, sleep medicine and disorders have been reported by scholars\(^4,5\). Ancient Indians had a wide knowledge about sleep that has not yet been fully studied. They have advocated various theories regarding the phenomenon of sleep as well as sleeping accessories and rituals. The present paper discusses these features in Purāṇas after presenting a brief Overview of Sleep in earlier literature as well as in Post-Vedic texts.

### Sleep (Nidrā) in Vedic, Yogic and Āyurvedic texts

Sleep is termed as ‘Nidrā‘ in early Vedic literature. There exist several synonyms for sleep in the Ēṛgvedā and other Vedic texts. The Ēṛgvedā\(^6\) (RV) states that –

\[ \text{न स्वप्नाय स्पृहयन्ति देवा्।} \]

\[ \text{na svapnāya spṛhayanti devāḥ} / \]

The Gods are believed to lack presence of Tamoguna and thus said to have no sleeping patterns. The Yajurveda Śāṅhitā\(^7\) (SYV) states -

\[ \text{भूत्यै जागरणं अभूत्यै स्वप्नम ्।} \]

\[ \text{bhūtyai jāgaraṇaṁ abhūtyai svapnam} / \]

‘Sleeping is unhealthy and awaking is a healthier one’.  

Almost all the Upaniṣads\(^8\) such as the Māṇḍūkya, Māṇḍūka, Kaṭha, Braham and Taïttirīyopaniṣad describe the state of Nidrā in relation to the four states. In the state of sleep (Suptāvasthā), the underlying ground of consciousness is undistracted. The Māṇḍūkya Upaniṣad describes the four states of consciousness. The verse from Mahābhāratha of sage Vyāsa as quoted by Ghanekar\(^9\) (VSS) also mentions the merits of Nidrā and demerits of keeping awake at nights.

\[ \text{नक्तंचयाा न्तदवास्वप्नं आऱस्यं पैशुनं मदम ्।} \]

\[ \text{अन्तियोगमयोगं च श्रेयसोऽर्थो परित्यजेि्॥} \]

\[ \text{naktāṁcaryāa divāsvapnaṁ ālaśyaṁ paśunaṁ madam / atiyogamayogam ca śreyaso’rtho parityajet} || \]
“Persons who are willing for good health should not indulge in keeping awake at nights, sleeping in daytime, laziness, addiction of bad things and other such factors”.

The school of Sāmkhya philosophy maintains that Samādhi, Suṣupti and Mokṣa stages are identical to Brahma as stated in the ‘Sāmkhyadarśanam’ of Maharṣi Kapila -

samādhi suṣupti mokṣeṣu brahmarūpatā
g manuals and the Yogic texts elaborate various aspects of sleep. In Āyurveda, sleep is considered to be produced as a result of ignorance (Tamas), the doṣas (like phlegm – kapha), bad prognosis or a side effect of a disease. The Caraka Saṁhitā (CS) mentions six types of sleep based on the above factors giving their symptoms and causes. The Sūrūta Saṁhitā (SS) mentions three types of sleep namely - Vaiṣṇavī, Vaikārikī and Tāmasī. Sūrūta states that the heart is the seat of consciousness and when it is covered by Tamas, person goes to sleep as stated in the text –

Vāgbhaṭa differs and enumerates seven types of sleep in his text ‘Aṣṭāṅgasamgraha’ (AS) –

kālasvabhāvāmayacittadehakshedaiḥ kaphagantutamobhavā ca/ nidrā bibharti prathama śarīram pāpātmikā vyādhinimittamanyā
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The Hārīta Saṁhitā\(^{17}\) (HS) states that centers of sleep are in the upper half part of the nose, between the two eyebrows in the cerebrum or brain. When Tamas reaches this sleep center, the knowledge and activity gets diminished and sleep occurs. Āyurvedic texts advocate sleeping during the daytime, in all seasons for young, weak, tired and those suffering from diseases. They also state that keeping awake during the night causes roughness in body. Various medical preparations are suggested in Āyurvedic texts to cure insomnia that have been elaborated in literature\(^{18}\). If one does not get sleep, it can be achieved by massage, bath or by consuming milk, rice with curds, alcohol, meat-soup or by listening to some agreeable music. Āyurvedic texts recognize the effects of dreams and both Suśruta as well as Caraka devote lengthy discussions on dreams and the omens they forebode. These texts also regard the efficacy of hymns in bringing about sleep and mention that one has to invoke the goddess of sleep (Nidrādevī) with special hymns to get sleep. The Suśruta Saṁhitā also mentions that among the many nerves, ten of them control various functions of the body. Man goes to sleep by using two of them and with the help of the other two nerves he wakes up. He also gives some measures for sleep such as Abhyaṅga (anointing the body), Śīra Abhyaṅga (massaging oil on the head), special diet and use of soft pleasant beds. Caraka adds other measures such as Aḵṣitarpāna (application of medical drops in eyes), consuming milk, ghee, alcohol or special diets.

**Sleep (Nidrā) and Sleep accessories in the Post-Vedic texts**

Before discussing the features of sleep in the Purāṇas, it would be fruitful to shed light on some similar features of sleep discussed in Post–Vedic texts. Since early times, the art of spreading beds for sleep was considered to be one among the 64 arts learnt by ancient students. Beds were prepared with different types of coloured bed-sheets, covers, pillows according to different seasons of the year, in different countries and for different people. Yaśodhara, the commentator of Vātsyāyana’s Kāmasūtra\(^{19}\) states that beds are to be spread accordingly to the seasons and for persons who are romantic (Raktā), unromantic (Viraktā) or indifferent (Madhyastha). Several Sanskrit Kāvyas and prose texts shed some
light on such arts. Kālidāsa’s *Abhijñānaśākuntalam* states that Śākuntala lay on a bed of flowers spread in a bower or grove when she fell in love with king Duśyanta. Bhāsa’s play namely the ‘*Svapnavāsavadattam*’ mentions that king Udayana’s second queen Padmāvatī had a serious headache and her bed was prepared at the ‘Samudragrha’ [room in the middle of tank]. Bāṇabhaṭṭa’s ‘Kādambarī’ mentions her lying on a soft bed of flowers pining for her beloved Candrāpīḍa. Danḍi’s ‘Daśakumāra caritam’ mentions in several contexts about jeweled decorated cots (*Ratnakacitaparyanka*) used in royalty. The text also mentions a royal cot made of ivory set with jewels and gold flowers. Danḍi also mentions about bed of sprouts (*Pallavaśayyā*), flowers (*Kusumaśayyā*) and Darbha grass (*Darbhasanāstaraṇa*). Such jeweled cot descriptions are also found in the Epics. Kautūlya in his *Arthaśāstra* speaks of some methods to finish off enemies. One such method as described in the ‘*Mudrārāksasā*’ of Viśākhadatta includes a bed-chamber on a part of the flooring and as it released, the enemy who sleeps on it goes down with his bed into the cavity. *Somadevasūri* in the *Yaśastilaka Campū* mentions a robotic idol used in bed chambers to ply a fan for the king’s relief–

उपांत्यन्त्रपुत्रिकोस्मिस्यमाणव्यजनपवनापनीय मानसुरात्रश्रमः।

upāntayantraputrikotksipyamāṇavyajanapavanāpaniya mānasurataśramaḥ।

Bhoja, the king of Dhārā in his work ‘*Samarāṅgaṇasūtradhāra*’ mentions about certain Yantras used in the bedrooms. One such accessory includes a wooden bird in the hollow of which a small drum like piece in halves with an air passage is provided. The interior device is loosely hung and the bird oscillates with highly pleasing sound that reduces the anger of ladies while sleeping. The ‘*Jyotirmibandha*’ of Śivadāsa dated to about 1400 -1480 c. A. D. is a big compendium of astrology and several subjects. It gives the measures of beds quoting *Śilpaśāstras*. Regarding the rules of sleeping (*Śayanavidhiḥ*), the text quotes the views of Varāhamihira stating –

धान्यगोगरुहतशासुराणो न रवपेतुपरि नाघन्यवेश:।

नोत्तरारपशिष्ठि न च नमो नैव चास्सत्तिचरणः श्रियमिच्छन।॥

*Śvapnavāsavadattam*
“One must not sleep over a heap of grains, cows, over one’s preceptor, fire or the places of Gods. He must not sleep with his head either in North-South, or being naked or with wet feet if he desires wealth. In one’s own house, he must sleep with his head faced East but in his wife’s brother’s house (or in case of women in her husband’s brother’s) house one must sleep with his head faced South. In case of travels, one must avoid sleeping with his head towards North”.

Quoting the views of Sugrīva the text states in some extreme difficult situations, one may sleep with his head facing South –

संक्रटपिन्यायाण्यात्रपर्य: स्वपेत्सुग्रीवमुच्चरन ्॥

It adds that one must meditate on Lord Mādhava, Mucukunda, Narasimha, Goddess Lakṣmī, sages Agastyā and Kapila while going to sleep. The ‘Śivatattvatratnakara’²⁹ (STR) of Keladi Basavarāja, an encyclopaedic text of Karnataka deals on different types of beds (made from feathers of peacock or swan, cotton or fibres of silk-cotton tree, fur, creepers or flowers) in the text as follows and describes them –

हंसपिच्छमयी कापि शाल्मलीतूलायांपरा। कार्पासरचिता चाँच्या केसरारितां तमात॥

Some other varieties (Maṅca) especially eight types are also mentioned. Of these beds, the text also describes the types of auspicious and inauspicious trees whose wood can be used for making them and those that are to be avoided. Basavarāja
enumerates the types of beds to be used according to the seasons in the text—

वसन्ते हंसजा शय्या क्रीडायां पुष्पपत्रजा।

निद्राधे तुलजा शय्या मध्याह्ने तोयजा शुभा।

हेमन्ते शिशिरे चैत वर्षांसु च विचक्षणः।

भजेत शय्यां कार्पसीं तृप्त शीतासनुन्तते।

शारत्काले तु कैदलक्ष्रोतामर्ग मनोहरम्।

The text also describes the characteristics of lighting arrangements in the bedroom. The flame of the lighted lamp must be clockwise, bright, not making sound by its fluttering, colored like gold, with an orb and shining all around. Likewise the inauspicious characteristics of the lamp in bedroom are also stated. The ‘Mānasollāsa’ of Chālukya king Someśvara (1131 c. A. D.), another encyclopaedic text of Karnataka also enlist the same seven types of beds as stated by Basavarāja. Of these one of them is a resonant couch (Ravamañcha) in which mechanical bird fittings sing. It is described as follows—

अष्टापदमय् प्रोक्तो मञ्चको यं चिुष्पद्।

यन्तन्त्रपिकृिैनाादैरानन्दं िनुिे नदन॥

वर रवमञ्च् समाख्यातो रतिकेलिय कामुकः।

उपवेशनात्रेण गच्छत्यूर्ध्वनद्रम ्॥

aṣṭāpadamayaḥ prokto mañcako’yaṁ catuspadah/ yantripatrakṛtaīrṇādairānandaṁ tanute nandan/ vara ravamañcaḥ samākhya’to ratikeliṣu kāmukaiḥ/ upaveśanamātreṇa gacchatyūrdhvamadhaśca yah/}

He also describes the uses of beds according to seasons similar to that of Basavarāja’s views. The ‘ṣaṃmukhakalpa’33, a treatise on the art of theft gives some interesting rites and mantras used by thieves to put others to sleep till dawn invoking Kumbhakarna. Several Tantric texts also offer some customs and rituals pertaining to sleep. In ancient days when people used to sleep in remote
places while travelling, they used to perform ‘Dikbandhana’ by sprinkling charmed water around them so as to avert the attack of wild animals, snakes and other spirits. To avoid the trouble of spirits, there were practices of either keeping iron nails under the pillows or driving iron nails on the four legs of the cot. Dream infections depend on where one sleeps, with whom he sleeps, the time of sleeping and what one thinks while sleeping. One is advised to meditate on Lord Lakṣmī Narasimha with the special mantras while going to sleep. The ‘Kālī Tantra’ specifies that one has to charm a lemon with the ‘Mahākālimantra’ 108 times and keep it under the pillow while sleeping in the night. This removes bad dreams. Likewise, sleep disorders can be cured by performing the ‘Chin Mudra’ in the chest region before going to sleep and chanting the mantra ‘Om aṁ hṛī śrī’. There also exist specific massaging techniques with herbal oils to cure sleep disorders. Some of these include the massaging of the head by fingers in a wavy fashion, then slightly beating over the head, then with both the hands rubbing over the head, the action repeated with friction and also massaging the palms and feet of the person. These have been discussed and illustrated in a recent work on massaging of limbs (Angarmardana).

Śayana rituals in the Purāṇas

Several interesting aspects of sleep as well as beds and accessories are found in the Purāṇas. Many Purāṇas elaborate on the beliefs regarding sleep of the Gods. An excellent description regarding this sleep is elaborated in the conversation of sage Nārada and sage Pulastya in the Vāmanapurāṇam (VP). When the Sun reaches Āśadhā after Uttarāyana, then the Lord of Gods – Viṣṇu sleeps on the celestial serpent Ādiśeṣa. Various Gods have been attributed various days to sleep after Lord Viṣṇu has slept during the Cāturmāṣya period. When the Sun is in Gemini (Mithuna), on Śukla Ekādaśī (the 11th day of bright fortnight), the Lord prepares the bed. Then worshipping Lord Keśava wearing the sacred Pavitrā (made of Darbha grass), He honours the Brahmins. On the day of Dvādaśī (the 12th day), clad in yellow silk garments He goes to sleep. On the 13th day, Kāma (the Lord of love) sleeps on a bed of Kadamba flowers, on the 14th day the Yākṣas sleep on
golden lotuses with pillows, on the Full Moon day - Lord Śiva sleeps on the tiger skin covering his matter hair with other skin. Thereafter the Sun enters the constellation of Cancer (Kaṭaka) and Dakṣiṇāyana begins. On the first day of the dark half fortnight (Krṣṇapakṣa), Lord Brahma sleeps on blue lotuses. He is followed by Lord Viśvakarma (the celestial architect) on 2nd day, Goddess Pārvatī on the 3rd, Lord Vināyaka on the 4th, Yama on the 5th day, Lord Skandha on the 6th day, the Sun on the 7th, Goddess Kātyāyani on the 8th day, Goddess Lakṣmī on the 9th day, all the serpents and their chief Vāsukī on the 10th day and the Demi-Gods called Sādhyas on the 11th day. As all the Gods sleep, rainy season arrives and the day on which Lord Viśvakarma retires for sleep on the 2nd day is termed ‘Aśūnya śayana’ (the non–vacant bedstead). The text adds that one should fast on this day and worshipping Lord Viṣṇu and Goddess Lakṣmī with scents and flowers, one must donate a bedstead with idols of both Lord Viṣṇu and Goddess Lakṣmī sleeping on it praying to them so that one’s married life does not get disturbed by quarrels, divorce or separation. These are then to be donated to a Brahmin and one must seek his blessings. The Vāmanapurāṇa also states that the 8th day of the dark fortnight of the month of Bhādrapada is called Kālāṣṭamī especially when it falls in Mrgaśīras constellation. It also adds that since Lord Śiva is said to sleep in all the Lingas, one must worship him on that day. When the Sun enters the constellation of Scorpio (Vṛścīka) and the Cāturmāṣya period ends, the Gods are said to get awakened in sequential order as before. When the Sun is in Saggitarius (Dhanu), Lord Viṣṇu awakens and then on the 2nd day after it, Kāma gets awakened. The text specifies that one must donate the idol of Lord Viṣṇu and Goddess Lakṣmī with bed-steads. The Padmapurāṇam states that it was customary to donate a bedstead placing the idols of Lord Kṛṣṇa and Goddess Rādhā. Ghanekar quotes from Padmapurāṇam stating that –

सुखेन दान्त: स्वप्तिः सुर्वं च प्रतिवृत्त:॥

sukhena dāntaḥ svapitī sukham ca pratibudhyate\|

“One who has his senses under control, sleeps happily and awakes happily at the correct time”

The Matsyapurāṇam (MP) mentions the gifting of bedstead during the ‘Aśunyasayana’ day as stated in the text. The text also
states that on Śivarātrī, a bedstead with water-filled jar is to be given. On the day of Kamalāśaptamī Vrata, one is enjoined to donate a bedstead with golden lotuses as specified in the text along with a cow made from jaggery. The Brahmavaivarta-purāṇam (BVP) states that Lord Paraśurāma gave a divine bedstead along with cows and gold when he performed the last rites of his father namely Sage Jamadagni. In the context of Janmāṣṭamīvrata of Lord Kṛṣṇa, the text states that Goddess Rādhā is to be propitiated and donated a bedstead smeared with sandal-paste and decorated with flowers. The same text mentions that Goddess Mahālakṣmi is to be offered a bedstead and also goddess Śāvitrī is to be offered a bedstead similarly as in the text. The Brahmavaivarta-purāṇam (BVP) states that Lord Paraśurāma gave a divine bedstead along with cows and gold when he performed the last rites of his father namely Sage Jamadagni. In the context of Janmāṣṭamīvrata of Lord Kṛṣṇa, the text states that Goddess Rādhā is to be propitiated and donated a bedstead smeared with sandal-paste and decorated with flowers. The same text mentions that Goddess Mahālakṣmi is to be offered a bedstead and also goddess Śāvitrī is to be offered a bedstead similarly as in the text. The Bhaviṣyaapurāṇa (BHP) mentions that one should prepare an idol of oneself from iron or gold and donate it with sandals and an umbrella placing it on the bedstead. The Garuḍapurāṇam (GP) states that in the context of funeral rites, a bedstead along with cloth filled with cotton is to be donated for getting free from the state of death and attain a place among the Manes (Pitṛs). In this context, the text also advocates that a bedstead made of wood or ivory, ornamented with gold threads, covered with a red cloth along with a pillow should be donated by placing the jars filled with ghee as stated in the text. The text also states that one who is stricken with poverty, or who is the servant of another, who steals another’s articles or takes sexual interests in another’s wife does not get (sound) sleep. The Garuḍapurāṇam as quoted by Ghanekar states that a person who is not having any debts or diseases always takes meals slowly and not doing untoward sexual contacts with wife always gets proper sleep and stays happily.

The Agnipurāṇam (AP) also enjoins the donation of a golden idol of oneself after worshipping Lord Viṣṇu along with clothes that allows one to attain the abode of Lord Viṣṇu –

अन्यविप्राय श्रवणे हैम विन्यु प्रपूज्य च।
आत्मनध्व तथा मूर्ति तिर्िीत विश्वाचेष्ठ प्रपूज्येत्।।
The Skandhapurânâm50 (SKP) states that –

ये स्वपन्ति सुखं रािौ िेषां कायान्तग्नन्तरध्यिे।

आहारं प्रन्तिगृह्नान्ति ििि् पुन्तष्टकरं परम ्॥

"It states that Nidrâ (sleep) taken at the proper time and in proper quantity increases the digestion power of human beings".

The Skandhapurânâm51 (SKP) states that at Jagannâthapurî, a great festival is associated with the sleep of Lord Kṛṣṇa, Lord Balarâma and Goddess Subhadra on the 11th day of bright fortnight of Āṣâḍha and 11th day of bright fortnight of Kārtikâ. Further the Skandhapurânâm states52 –

शयने वामदिर्भाण: कल्त्रणामुदाहृि्।

दृक्षणे बनहुलोकानां तत्कालोचितविनाम्॥

"The left side is meant for wives and right side for other relations on the bedstead “.

Thus various aspects of sleep have been treated in the Purânas. In today’s Modern world with so many stresses tending to swallow this wonderful gift of God namely Sleep, one must strive to get sound sleep that promotes a sound body and mind. This will go in developing a healthy society that is free from the weaknesses of the mind caused due to loss of sleep. As lack of sleep causes a whole range of other bad tendencies such as indulgence in night food, gambling, drinking, crimes, watching crime and sexual scenes at night and other vices, society should try to develop on the healthier aspects of sleep as promoted by our ancient Indian texts that have deep-rooted philosophy behind the Art of sleeping.

Conclusions
Research into the phenomenon of sleep has been growing for years in order to understand the meaning of sleep and its importance for the well-being of human beings. There is a distinction between relaxation, sleep as well as deep meditation. True relaxation is an experience beyond all these and brings about the oneness of the inner consciousness with God during sleep. *Yoga Nidrā* is one such art of relaxation that combats stressful influences and rectifies the imbalance in the body. It is helpful in treating several diseases. There were several ancient sleeping practices associated with some customs in societies of the world. Scholars have conducted research studies on the culture and history of sleeping, sleeping arrangements, insomnia, sleep surroundings, bed accessories and so on. Ancient Indian literature also abounds in various theories regarding sleep beginning from the Vedic period as has been discussed in literature. The philosophical texts offer various theories related to the consciousness as well the four states of the body. *Āyurvedic* texts elaborate on the causes of sleep classifying it into various types and also giving some rules to be followed for good sleep. Various medicinal preparations to cure insomnia have been elaborated in these texts. Just as sleep is closely connected with dreams, several sages have given a broader view of the dream phenomenon listing the causes, types as well as the omens they forebode. These get entwined with a closer relation to the schools of Yoga, Tantra, *Āyurveda* and *Vedanta* to get a deeper understanding of sleep phenomenon. Various rituals and customs associated with sleep are found to be described in the *Āyurvedic*, Tantric texts as well as in local folklore that these need to be researched on a broader scale.

The development of the art of spreading beds has been well illustrated in the *Kāvyas* and prose literature of ancient India. Ancient works of Kauṭilya, Bhoja and Somadevasūrī as well as texts on *Śilpaśāstra* give various technological details of bed furniture that many need to be studied from a scientific perspective. Elaborate rules regarding sleep are found in the *Smṛtis*, texts of Varāhamihira and some astrological texts that can be practiced even to this day. These will help in curing various diseases and stress related problems to insomnia as well as ascertaining the causes of such sleep disorders due to various
factors. Post-Vedic texts of Basavarāja, Someśvara and other texts also offer rich information on bed and bed accessories. The phenomenon of sleep could be controlled by many means such as hymns described in some special texts such as the sanmukhakalpa and some Dhanurveda texts (to put the enemy to sleep during warfare by magical means). The Purāṇas offer a glimpse of sleep among the celestial beings in the upper realms of the Universe and describe how these are seasonally related to certain festivals thus enjoining the donations of the bed with its accessories in various occasions. This assumes significance since the donation of such articles is upheld by the Dharmaśāstras and Smṛtis to ward off sins and gain merit for the next life birth. Interestingly some ancient Indian Veterinary texts devoted to horses, elephants and cows also describe the sleep patterns of these animals and offer several pacificatory ceremonies to protect them during night. Some such ceremonies related to elephants have been discussed in recent literature. All these discussions indicate that ancient sages were fully aware of the phenomenon of sleep as well as their other aspects. A deeper Inter-disciplinary research into these aspects would refine our understanding of Sleep in all beings and the various effects it has on the body.

Acknowledgements

I would like to thank the Secretary, Mythic Society, Bangalore and Secretary, Kannada Sahitya Parishat, Bangalore for providing the necessary references.

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14. SS [Śārīrikasthāna, IV.33]
15. SS [Śārīrikasthāna, IV.34-35]
16. AS [Sūstrasthāna, 9.48]
17. HS [VI.53-56]
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29. STR [VI.20.140-141]
30. STR [VI.20.172-174]
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35. Angamardana
36. VP [XVI.9-21]
37. PP [Brahmakhaṇḍa, 2.12-14].
38. VSS [21.15]
39. MP [92.73]
40. MP [94.27]
41. MP [80.24]
42. BVP [Gaṇapatikhaṇḍa, 28.49]
43. BVP [Prakṛtikhaṇḍa, 55.38]
44. BVP [Prakṛtikhaṇḍa, II.8.29]
45. BVP [Prakṛtikhaṇḍa, 39.40]
46. BHP [Uttarakhaṇḍa, 185.3]
47. GP [XIII.59-74]
48. VSS [21.13]
49. AP [204.12-13]
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