## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>PREFACE</td>
<td>I-IV</td>
</tr>
<tr>
<td>ABBREVIATIONS</td>
<td>V-VIII</td>
</tr>
<tr>
<td>CHAPTER - I : INTRODUCTION</td>
<td>1-13</td>
</tr>
<tr>
<td>Concept of Purāṇa</td>
<td></td>
</tr>
<tr>
<td>Number of Purāṇas</td>
<td></td>
</tr>
<tr>
<td>Formation of Purāṇasamhitā</td>
<td></td>
</tr>
<tr>
<td>CHAPTER - II : ON UNDERSTANDING CURSE</td>
<td>14-46</td>
</tr>
<tr>
<td>Lexical Meaning of the term Abhiśāpa.</td>
<td></td>
</tr>
<tr>
<td>Causes of Curse</td>
<td></td>
</tr>
<tr>
<td>Means of attaining the power to curse</td>
<td></td>
</tr>
<tr>
<td>Magic</td>
<td></td>
</tr>
<tr>
<td>Sacrifice</td>
<td></td>
</tr>
<tr>
<td>Penance</td>
<td></td>
</tr>
<tr>
<td>Who is rightful to curse</td>
<td></td>
</tr>
<tr>
<td>Curse and boon</td>
<td></td>
</tr>
<tr>
<td>Medium of Curse</td>
<td></td>
</tr>
<tr>
<td>CHAPTER - III : REFERENCE TO CURSE IN</td>
<td>47-87</td>
</tr>
<tr>
<td>PRE-PURĀNIC LITERATURE</td>
<td></td>
</tr>
<tr>
<td>Curse in the Rgveda.</td>
<td></td>
</tr>
<tr>
<td>Curse in the Atharvaveda</td>
<td></td>
</tr>
<tr>
<td>Curse in the Taittirīya Samhitā</td>
<td></td>
</tr>
<tr>
<td>Curse in the Aitareya Brāhmaṇa</td>
<td></td>
</tr>
<tr>
<td>Curse in the Śatapatha Brāhmaṇa</td>
<td></td>
</tr>
<tr>
<td>Curse in Aitareya Āranyaka</td>
<td></td>
</tr>
<tr>
<td>Curse in Upaniṣads</td>
<td></td>
</tr>
<tr>
<td>Curse in Bṛhaddevatā</td>
<td></td>
</tr>
</tbody>
</table>

VIII
Curse in Dharmasūtras and Dharmaśāstras
Curse - A method of Ordeal, in Dharma Śāstras
Curse in the Rāmāyaṇa
Curse in the Mahābhārata.

CHAPTER - IV : METAMORPHOSIS AS A MOTIF OF CURSE

Transformation of sex of Iīa
Bharata Cursed Urvaśī and Purūravas.
Vedanidhi was cursed to be a Vetāla.
Nahuṣa cursed to be a serpent
Viṣṇu cursed to be a stone
King Mitrasaha cursed to be a demon.
King Nṛga cursed to be a chameleon
Vaśiṣṭha and Viśvāmitra cursed each other.
Sāhasika Vala Cursed to be an ass.
Cirasama cursed to be a buffalo
Sahasrākṣa cursed to be whirlwind.
King Kalasa cursed to be a tiger
Sage Devala Cursed Nalakūbara and Rambhā
Hūhū and Indradyumna cursed to be an alligator and an elephant respectively.

CHAPTER - V : CURSE INFLICTED FOR SHOWING DISRESPECT

Durvāsas cursed Śām-ba.
Nārada cursed daughters of Agni
Chāyā cursed Yama
Kadru cursed her sons
Śukra cursed the Asuras
Sage Ugrāyudha cursed the Nīpas.
Durvāsas cursed Indra.
CHAPTER - VI : CURSE RELATING TO THE DEGRADATION OF A PERSON.
Aṇi-Māṇḍavya cursed Yama to be Śūdra. 
Upādhyyāya cursed Dharmarāja. 
Triśaṅku cursed to be a Čaṇḍāla. 
Pramati cursed king Sudeva. 
Pṛṣadhra cursed to be a śūdra. 
Citraketu cursed to be demon. 
Viśvāmitra cursed five Viśvedevas. 
Rādhā cursed Sudāmā. 
Sage Bhṛgu cursed Viṣṇu. 
Sages cursed Vasu. 
Brahmā cursed Nārada.

CHAPTER - VII : CURSE FOR MORAL LAXITY
Sage Kaśyapa cursed Diti 
Viṣṇu was cursed for seducing Viṇḍavatī 
Viṣṇu was cursed by Tulasī 
Sage Hārita cursed Kāmadeva. Padmāvatī intended to curse Gobhila 
Indra cursed Dhuṇḍa 
Gautama Cursed Indra and Ahalyā 
Śiva’s curse to chastise moral offender 
Śiva is cursed. 
Anasūyā cursed Brahmā, Viṣṇu and Śiva . 
Sage Kaṇva cursed the king and the hermitgirl. 
Sages cursed king Vena to death.
CHAPTER - VIII: CURSE FOR INTERRUPTION IN SEX AND PENANCE
Kalmašapāda cursed
Gods were cursed by Pārvatī.
Viśvāmitra cursed the nymphs.
Gandharva Susarikha cursed Sunīthā.
Pulastya cursed Gitavidyādhara.

CHAPTER - IX : CURSE FOR TAKING REVENGE
Nimi and Vaśiṣṭha cursed each other.
Aditi and Kadru cursed each other.
Sage Ugraśravā cursed Duśpunya.
Sage Śṛṅgin cursed king Parikṣit.
Lakṣmī cursed Viprakanyā and was cursed by brāhmaṇas.
Śaṇḍili cursed Garuḍa.
Brahmā and Nārada cursed each other
Gaṅgā cursed Sarasvatī.
Subhadrā cursed Dadhica
Menakā and Viśvāmitra cursed each other
Vaiśampāyana cursed Janamejaya

CHAPTER - X : CURSE EXPLAINING EXISTING FACTS
Moon is cursed to suffer consumption.
Jamadagni's curse to sun.
Viraja cursed her sons to be oceans.
Agni is cursed to be all-eater.
Garuḍa does not go to Yamunā owing to the curse of Saubhari.
Brahmā cursed cupid.
CHAPTER - XI: CURSE AS A MOTIF FOR THE
GLORIFICATION OF TĪRTHAS

Brahmā cursed Śiva: Glorification of Avimukta Tīrtha.
Extrication from Goblin form by ablution in River Narmadā.
Release of Dharmagupta from madness and glory of Dhanuṣkoṭi Tīrtha.
Greatness of Jāvāli Tīrtha.
Glory of Śaṅkha Tīrtha.
Greatness of Karkoṭēśvara.
Glorification of Prathēśvara.
Glorification of Akrūrēśvara.
Greatness of Lumiṃpeśvaralirīṅga
Glorification of Uttārēśvaralirīṅga.
Greatness of Ahalyāsaṃgama Tīrtha.

CONCLUSION

BIBLIOGRAPHY