

her austerities, gods, big snakes (*mahora-gāḥ*), and sages went to her with Brahman; Brahman asked her the reason for practising austerities and granted her a boon; Surabhī (*surabhy uvāca*) did not ask for anything saying that Brahman's satisfaction with her austerities was as good as a boon; since Surabhī (13. 82. 33) practised austerities not craving for anything (*alobhakāmyayā tapasā* 13. 82. 34) Brahman granted her immortality and a world of her own to be known as Goloka 12. 82. 26 35; this narration forms part of an old Itihāsa which includes a dialogue between Pitāmaha and Indra 13. 82. 6; (2) Surabhi once went to heaven and cried aloud; Indra took pity on her and asked her why she was crying; she wept for her son, the bull, who though weak and emaciated was forced to draw the plough and was pierced with a goad; one of the two bulls yoked to the plough was strong and it carried the yoke ahead of the other (? *ekas tatra balopeto dhuram udvahate dhikām* 3. 10. 12); the other who was weak and lean bore the burden with difficulty; Surabhi grieved because of the torture of the weak bull; when Indra asked her that while she had thousands of sons who were tortured why did she weep over a particular one, Surabhi replied that all her sons were equal to her but she had more compassion for the weak; on hearing what Surabhī (3. 10. 17) had said Indra realized that a son was more than one's life; narrating this, Vyāsa advised Dhṛtarāṣṭra to adopt the attitude of Surabhi and have more sympathy for those among his sons who were reduced to a wretched condition (i. e. for the Pāṇḍavas) 3. 10. 5-19; the dialogue between Surabhi and Indra called a great and excellent *ākhyāna* (*mahad ākhyānam uttamam | surabhyās*

*caiva saṁvādam indrasya ca viśāṁ pate* 3. 10. 6); (3) Surabhi, while taking the oath to prove that she had not stolen the lotus (*puṣkara*) of Agastya said: "let (the cow) who has stolen your *puṣkara* be milked with her feet tied by the rope made from *balvaja*, the milk-pot used to collect milk be made of *kāmsya*, and the calf used to induce her to give milk be not her own" 13. 96. 41; (4) Surabhi happened to stand in the sky when the body of Rājadharmān (the king of the cranes) was being cremated by his Rākṣasa friend; milk streamed from her udder (*sā babhūva payasvini*), and foam from her mouth mixed with milk dropped down on the body of Rājadharmān which brought him back to life 12. 167. 1-5; (5) Once, froth from the mouth of Surabhī's (13. 128. 10) calf fell on Śiva's body; angered, Śiva burnt all the cows who then became of different colours; Brahman (*lokaguru*) pacified Śiva and gave the bull (i. e. that calf) to Śiva to serve him as vehicle and as a distinguishing mark on his banner (*vṛṣaṁ cemaṁ dhvajārtham me dadau vāhanam eva ca*) 13. 128. 11-12. H. Mahāgraha : She is included among the afflictions (*mahāgraha* 3. 219. 41) which are not favourable to children until they are sixteen years old and are favourable afterwards; a bird perches on her head and eats the children with her 3. 219. 32, 41, 22.

[ See Surabhi<sup>2</sup>, Surabhyāḥ, Saurabhī, Saurabheyāḥ, Saurabheyīḥ ]

Surabhi<sup>2</sup> f. : A mythical cow ?

One of the nine daughters (*ātmasaṁbhavāḥ*) of Krodhavaśā (? or of Tāmṛā ? 1. 60. 54; in that case *krodhavaśā* 'irascible'); she gave birth to two daughters Rohiṇī and Gandharvī 1. 60. 59, 65. [Identical with Surabhī<sup>1</sup> ?]