

the sky (*gām khurāgrais tathā rājauḥ likhantaḥ prayayus tadā | te grasanta ivākāśam*) 12. 53. 22-23; (*te pibanta ivākāśam*) 5. 135. 29; or they appear to drink the path and swallow the sky (*panthānam ācemur iva grasamānā ivāmbaram*) 5. 81. 59; due to high speed they produced big noise as is done by flying birds 10. 13. 9. B. Function: Sainya carried the yoke on the right side (while Sugrīva carried it on the left) 10. 13. 2 (however, Uttara compared the side-horse yoked on the left of his chariot with Sainya 4. 40. 20); often only these two, and not all the four, mentioned as yoked to Kṛṣṇa's chariot, especially if the chariot did not figure in the war-context, hence Kṛṣṇa's epithet *sainyasugrīvavāhanaḥ* 2. 2. 13; 5. 81. 58; 9. 61. 39. C. Mention on various occasions: 1. Only the two, yoked to the chariot: (1) when the chariot was used by Arjuna to abduct Subhadra (under the pretext of going out for hunting) 1. 212. 3; (2) when Kṛṣṇa's chariot was made ready for his departure for Dvārakā from Khāṇḍavaprastha 2. 2. 13; (3) when Kṛṣṇa marched out of Dvārakā to attack Śālva and his town Saubha 3. 21. 12; (4) when Kṛṣṇa started for Dvārakā after meeting the Pāṇḍavas in the forest 3. 23. 45; (5) when Kṛṣṇa came again to meet the Pāṇḍavas in the Kāmyaka forest 3. 180. 6; (6) when Kṛṣṇa left the Kauravas and went to meet Kuntī 5. 129. 22, (but all the four horses yoked when he left Hāstinapura 5. 135. 28-30); (7) when Kṛṣṇa went to pacify Gāndhārī after the death of Duryodhana 9. 61. 39; (8) when Kṛṣṇa (and Sātyaki) accompanied Yudhiṣṭhira when he entered Hāstinapura after the war 12. 38. 39; 2. All the four, i. e. Sainya, Sugrīva, Meghapuṣpa and Balāhaka,

yoked to the chariot mostly when the chariot figured in the context of the war: (1) when the chariot was to be kept ready for Kṛṣṇa's likely intervention in the war to kill the Kaurava heroes to enable Arjuna to fulfil his vow to kill Jayadratha before the sunset 7. 56. 35; (2) when the chariot was brought to Sātyaki when he lost his chariot while fighting with Karṇa 7. 122. 45; (3) when Kṛṣṇa followed Bhīma who had left in pursuit of Aśvatthāman 10. 13. 2; (4) when Kṛṣṇa left for Hāstinapura on his peace mission 5. 81. 19; 5. 81. 58-59 (here although only Sainya and Sugrīva are named all the four are intended, cf. *te hayāḥ*), and on his return journey 5. 135. 28-30; (5) when Kṛṣṇa went to meet Bhīṣma 12. 53. 21; 12. 46. 35 (here also although only Sainya and Sugrīva are named, all the four are intended, cf. *varāśvaiḥ*).

**Somabhojana** m. : A mythical bird, living in the world of the Suparṇas 5. 99. 12, 1.

Born in the *kula* of Vainateya (Garuḍa), in the *vaiśya* of Kaśyapa; feeding on serpents; marked with *śrīvatsa*, his deity is Viṣṇu; by action a Kṣatriya, not obtaining Brahminhood because indulging in destroying his kinsmen 5. 99. 2-8.

**Saurabhī** f. : = cow Surūpā, so called because daughter of Surabhi 5. 100. 8.

**Saurabheya** m. : = Bull, son of Surabhi, Śiva's vehicle 13. 14. 115.

**Saurabheyāḥ<sup>1</sup>** m. pl. : Mythical bulls, sons of Surabhi.

They were on the side of Arjuna when those who gathered in the sky took sides between warring Karṇa and Arjuna 8. 63. 37.