

Ayyappan's departure made the King sad and very restless in mind. After giving all his immovable property on rent the King followed Ayyappan to Kerala taking all his ornaments, jars and other utensils, and came at last to Pantalām. This region of Kerala was then in the control of a petty Chieftain called Kaipuzha Tampān. The King of Madura purchased some land from the Tampān, put up a palace there and lived therein with the members of his family.

Ayyappasvāmī on his way back to Kerala met Paraśurāma, who told the former that he had already, for the protection of Kerala, installed on mountains and the sea-coast idols of his (Ayyappasvāmī) and that he would install another idol of Ayyappan at Śabarimala where they had now met each other. From that day onwards Ayyappasvāmī took his abode there.

One of those days the Pāṇḍyan king living at Pantalām had a dream, and in that dream Ayyappasvāmī appeared and told him that he (Ayyappan) was living at Śabarimala and the King might meet the Svāmī if he went there. The next day morning the King with his retinue started for Śabarimala. At Śabarimala the King got the forest cleared and made a search of the ground where he found an idol installed by Paraśurāma. The King built a temple there and installed the idol of Ayyappasvāmī therein. He also got necessary purificatory ceremonies conducted in the temple by the famous tantrī (high-priest) Tāzhamāṇ. A routine programme for the conduct of affairs in the temple was fixed. As it was difficult for men to live in the forest infested by wild beasts and conduct pūjā etc. daily, it was fixed that pūjās need be conducted only for five days in every month and that Makarasankrānti should be the annual festival day. From the first of Makaram (January) for five days it was to be utsava with the deity led in procession. On the fifth of Makaram every year a 'Kalabham' and on the seventh day a 'guruti' also were ordained.

On the annual festival day the temple priest, the senior pilgrim, mārars and other employees go to Śabarimala carrying with them rice etc. for food and calling aloud 'Svāmiye Śaraṇam Ayyappa' (Oh! lord Ayyappa! you are our refuge), devotees climb the mountain today also repeating this slogan. (See under Śāstā).

ŚĀBHĀKĀ (ŚĀLĀKĀ). See under Dhanañjaya V.

SABHĀNARA. A King of the Bharata Dynasty. He was son of Anudruhyu, and the father of Kālanara. (Bhāgavata, Skandha 9).

SABHĀPARVA. An important section in the Mahābhārata. The main theme mentioned in this section is the building of the palace of the Pāṇḍavas. (Sabhā= palace).

SABHĀPATI. A prince who took the side of the Kauravas and fought against the Pāṇḍavas. Mention is made in Mahābhārata, Karṇa Parva, Chapter 89, Śtanza 64, that this prince was killed by Arjuna.

ŚACĪ. Daughter of Pulomā and wife of Indra. The following information about Śacī is gathered from the Mahābhārata.

(1) It was from an aspect of Śacī that Pāncālī, daughter of King Drupada was born. (Ādi Parva, Chapter 67, Verse 157).

(2) Śacī is seated on the best throne in the assembly of Devas in the court of Indra. (Sabhā Parva, Chapter 7, Verse 4).

(3) She worships Brahmā also in his court. (Sabhā Parva, Chapter 11, Verse 42).

(4) It was Śacīdevī, queen of Indra, who took Śrī Kṛṣṇa and Satyabhāmā, during their visit to Devaloka to the Devamātā. (mother of Devas). (Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 38).

(5) When Indra, afflicted by Brahmahatyā, hid himself away from Devaloka Śacīdevī was kept under the protection of Bṛhaspati. (Udyoga Parva, Chapter 11, Verse 20).

(6) While he was made Indra, Nahuṣa wanted to take Śacī for wife and she tried hard not to fall into his clutches. (See under Nahuṣa).

(7) Śacī was present at the birth of Subrahmaṇya. (Salya Parva, Chapter 45, Verse 13).

SADĀCĀRA (Good conduct).

1) *General information.* Each country has good customary practices of its own. A man with good habits or behaviour is considered as having conquered the two worlds. The sound 'Sat' denotes 'Sādhus'. Sādhus are those who are without any bad conduct or behaviour. The habits and practices of the Sādhus are called Sadācāra. The Saptarṣis, (the seven hermits), the Prajāpatis (Lords of all creatures) and Manus (the fathers of men), were persons who were careful to keep up the good practices. Once the hermit Aurva advised Sagara, what the good usages of the people of Bhārata ought to be. The laws of good conduct according to hermit Aurva are given below :

2) *The passing of excrement and urine.* Every one should wake up in the Brāhmanuhūrta (Two hours before dawn). After having risen, he should go to the southwest corner of the village or house at a distance of an arrow-shot for stooling and passing urine; should not pour the water used for washing the face and the legs, in the courtyard; should not pass urine in one's own shadow, or in the shade of a tree, or facing cow, the Sun, fire, wind, teacher and Brahmin. Ploughed fields, fields where grains are ready for harvest, cattleshed, crowd, path, lakes or rivers and their banks, are places, forbidden for stooling or passing urine. When there is no danger, a wise man should pass urine, facing the north in the day and facing south at night. When passing excrement the ground should be covered with grass and his head should be covered with cloth. Should not sit long or talk much when stooling.

3) *The conduct of ablution after answering the calls of nature and rinsing the mouth after meals.* Soil such as taken from white ant-hill, ground thrown up by moles or rats, soil at the bottom of water, remainder of soil used by another, soil taken from the wall, soil gathered by worms and flies, ploughed soil etc. should not be used for ablution. By using soil, do the cleansing of the urethra once, the anus thrice, the left hand ten times, and both the hands together, seven times. After this use pure water (in which there is no mud or foam and which has no foul smell) and rinse the mouth. Take soil again and wash the legs with it. Rinse the mouth thrice and wipe the face twice. Then holding water in the hand, touch the apertures in the head such as eye, etc. the crest of the head, both upper arms, navel and heart. With this rinsing take bath. After bath, with the help of a mirror, tie the hair, anoint the eyes with collyrium, and wear flower garlands etc. carefully. Bathing should be done in river, rivulet, lake, jungle-stream, mountain