

or holy bath (tīrtha), or draw water from the well and bathe there or carry well-water home and bathe there. After the bath put on clean dress. Then take some water in the hand, offer it as oblation to gods, sages, and the manes with care. Throw water thrice for the blessing of the gods and hermits and to Prajāpati once, as ordained. In the same way, to the manes and the great ancestors also give oblation of water thrice.

After so much is done do the customary sacrificial offerings, prayer etc. to Devī. Then invite guests to the house and welcome them. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 11).

SADĀJIT. A king of the dynasty of Bharata. He was the son of Kuntī and the father of Māhiṣmān. (Bhāgavata, Skandha 9).

SADĀKĀNTĀ. A river in India, Purāṇically very famous. Mention is made of this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 25.

SADĀNĪRĀ. A river in India very famous in the Purāṇas. Mention is made of this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 204. Some scholars are of opinion that this river is the same as the Karatoyā of Modern India.

ṢAḌARBHAKA (S). Six sons of Marīci. Subjected to a curse they had to live many lives and ultimately they resumed their old forms as children of Devakī. (For details see under Kaiśa, Para 2).

SADĀŚVA. A king of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 12, that this king remains in the palace of Yama, glorifying him.

SADASYORMI. A king. He is a worshipper of Yama. (M.B. Sabhā Parva, Chapter 8, Stanza 11).

ṢADGUṆA I. The six qualities or attributes of Bhagavān (God). Aiśvāryam (prosperity), Vīryam (prowess), Vairāgyam (non-attachment or renunciation), Vijñānam (super-knowledge), Śrī (welfare and prosperity) and Yaśas (fame, reputation) are the six attributes of Bhagavān.

ṢADGUṆA II. Six kingly or political policies. Sandhi, Vighraha, Yāna, Āsana, Dvaidha and Āśraya are the six policies of state-craft. (Manusmṛti, Chapter 8, Verse 160)

1) *Sandhi.* To enter into peace and concord with the enemy is Sandhi. One may make peace for one's own benefit with the enemy, who is powerful and is fighting. There are sixteen kinds of sandhi called Kapālasandhi, etc. No kind of peace or treaty should be made with twenty kinds of kings, i.e. infants; old men; one suffering from chronic disease; cast out by one's own people; coward; one whose supporters are cowards; miser; one whose people are misers; who is very much addicted to women and such other material things; one, who has not a mind of one's own and is ruled by more than one adviser; he, who does not respect Devas and brahmins; one hated or forsaken by God; blasphemer; one subject to scarcity and sorrow; one not with satisfactory army; local person; one with many enemies; one whose days are numbered and one devoid of truth and righteousness. One shall only fight and not enter into peace with the above types of people.

2) *Vighraha.* Fighting, i.e. war is vighraha. War is the result of mutual evil-doings. The king, who desires prosperity who is troubled by others and in whose favour time and circumstances are, should go in for war. The main causes of war are the following:

the desire to capture kingdom, woman, position etc. haughtiness and imperiousness, obstruction to duties and rights, the interest of friends and allies, destruction to one's allies, both parties getting interested in one and the same thing etc. Enmity is engendered chiefly due to the following causes:-rivalry of co-wives, disputes about property and women, verbal controversies and wrongs committed. The following kinds of wars should not be fought:-Wars the benefit of which is meagre or futile; war which would cause harm in the present as also in future; with the enemy whose strength is not correctly known; incited by others, for others, on account of women, which would continue for long; with brahmins, where time and fate are not in favour; with him, who has powerful allies, though of temporary advantage but which will not be so in future; though of advantage in future but useless at present.

The king should always do what will be of advantage at present as also in future. If one's own army is strong and enthusiastic and when the army of the adversary is not so, one may go in for war. Also, when all circumstances are in one's favour and against the antagonist one may fight.

3) *Yāna.* Yāna means marching for war. One may start for war after declaring it, after making peace, after making alliances; and incidentally also.

4) *Āsana.* To remain quiet or doing nothing which is also of four kinds as yāna.

5) *Dvaidha.* To get in between the contending parties to support with words only and to remain without joining either side is dvaidha. He who takes up the stand should, on meeting both the parties, serve the stronger side. But if he finds that both the parties are making peace, and not in need of his aid, he should approach their enemy, who is more powerful than they, or he should fight by himself.

6) *Āśraya.* When one is attacked by a stronger enemy and if one finds no means to retaliate, one should depend upon another person, who is noble, truthful and powerful. To put on a supplicant's look, to understand the moods of that person whose help is sought and to be humble to him—these are the characteristics and traits of the dependent. (Agni Purāṇa, Chapter 240).

SĀDHU. An incarnation of Śiva. The Brāhmāṇḍa Purāṇa contains the following story about it.

When the Himālaya and Maināka mountains once began a very intense tapas, the Devas and Ṛṣis fearing great ruin to the world in case the mountains got salvation, sought Śiva's protection and prayed for a solution for the problem. So Śiva, in the guise of a brahmin named Sādhu, went to the mountains, spoke to them condemning Śiva and thus made them retract from their devotion to Śiva.

SĀDHYĀ. Mother of the Sādhya. (See under Sādhya).

SĀDHYA (S).

1. *General.* A Gaṇadevatā. These Devatās often used to play an important role in Purāṇic movements and incidents. The Sādhya were born from the seed Virāṭ Puruṣa. (Ādi Parva, Chapter 1, Verse 35). But according to Viṣṇu Purāṇa (Part 1, Chapter 35) the Sādhya were the grand-children of Dakṣa-prajāpati. Of the sixty daughters of the Prajāpati by his wife Asiknī, ten were married by Dharmadeva; The Viśvadevas were the sons of Dharmadeva by his wife Viśvā and the Sādhya were his sons by Sādhya.