

2. Other information.

(i) The Sādhyas fought with Garuḍa, who went to Deva-loka for Amṛta and got defeated. (Ādi Parva, Chapter 32, Verse 16).

(ii) The Sādhyas feared Viśvāmitra. (Anuśāsana Parva, Chapter 71, Verse 39).

(iii) Sādhyagaṇas participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 70).

(iv) Sādhyas took their place in planes above the palace of Drupada to witness Draupadi's wedding. (Ādi Parva Chapter 186, Verse 6).

(v) They were present at the Devayajña conducted at Naimiṣa forest. (Ādi Parva, Chapter 195, Verse 3).

(vi) They were present with various Kinds of arrows at the battle between Śrī Kṛṣṇa and Arjuna on the occasion of the burning of the Khāṇḍava forest. (Ādi Parva, Chapter 226 Verse 38).

(vii) They live in Indra's court. (Sabhā Parva, Chapter 7, Verse 22).

(viii) They go to the court of Brahmā also and worship him. (Sabhā Parva, Chapter 11, Verse 44).

(ix) In the battle between Subrahmaṇya and Tārakāsura they fought on the side of the former. (Vana Parva, Chapter 231, Verse 71).

(x) Once they made a prayer to Dattātreya muni. (Udyoga Parva, Chapter 36, Verse 3).

(xi) On the occasion of the battle between Karṇa and Arjuna at Kurukṣetra the Sādhyas wished success for the latter. (Śalya Parva, Chapter 4, Verse 29).

(xii) They served as store-keepers at the yajña performed by king Marutta. (Sānti Parva, Chapter 29, Verse 22).

(xiii) They remain on Mount Muñjavān worshipping Śiva. (Āsvamedhika Parva, Chapter 8, Verse 1).

SĀDYASKA. A yajña ordained for Rājarsi. It could be performed in one day. (Vana Parva, Chapter 204, Verse 16).

SAGARA. A king of the solar dynasty, Sagara ruled Ayodhyā.

1) *Genealogy*. Descended from Brahmā thus: Brahmā-Kaśyapa-Vivasvān-Vaivasvata Manu-Ikṣvāku - Vikukṣi-Saśāda-Purañjaya-Kākutstha-Anenas-Pṛthulāśva-Prasenajit - Yuvanāśva - Māndhātā - Purukutsa - Trasadasyu-Anaraṇya-Aryaśva-Vasumanas- Sudhanvā - Traiyāruṇa-Satyavrata (Triśaṅku)-Hariścandra-Rohitāśva-Harita-Cuñcu-Sudeva-Bharuka-Bāhuka-Sagara.

2) *Birth*. Bāhuka, father of Sagara, was known as Subāhu also. Sagara was Bāhuka's son by his wife, Yādavī. (Brahmāṇḍa Purāṇa, Chapter 16). Though Sagara was a prince he was born at the āśrama of Aurva, and there was a reason for it.

Subāhu and Yādavī did not have a child for long. But, as a result of many yajñas conducted for the gift of a child, Yādavī conceived. While she was in the seventh month of her pregnancy her co-wife administered poison to her with the result that she did not further advance in pregnancy and deliver in due time. Thus she continued as a pregnant woman for seven years. (Brahmāṇḍa Purāṇa, Chapter 16). The King became an old man. During this period Tālajaṅgha, king of Hehaya, attacked Ayodhyā with his army, and Subāhu, despite his old age, fought back. But the fighting grew fiercer. Subāhu found that he would not be able to defeat Tālajaṅgha and so he escaped into the forest with his

wife Yādavī. They took shelter in the āśrama of sage Aurva. Subāhu expired there due to old age and Yādavī got ready to follow him in his pyre. The Muni prevented her from doing so by pointing out to her that the child in her womb was a very fortunate one and would become emperor of the seven islands when he grew up to manhood. Yādavī delivered shortly. As the poison (gara) given to her by the co-wife had immobilised her pregnancy for so long Aurva named her child Sagara. (Brahmāṇḍa Purāṇa, Chapters 16 and 17).

3) *To Ayodhyā*. Sage Aurva conducted the Upanayana ceremony of the boy and taught him the Vedas etc. Once Yādavī wept to hear the boy address the muni 'father', and when the son asked her the reason for it she told him that the muni was not his father, who was really greater than the muni. She also told him their previous history, and Sagara decided to return to Ayodhyā somehow.

The people of Ayodhyā lived scattered here and there in fear of Tālajaṅgha, and disgusted with such an existence, they came together and took refuge with Vasiṣṭha, who told them that king Subāhu had expired in Aurvāśrama, but that his son Sagara was there in the āśrama. He further advised them to bring Sagara back and reconquer Ayodhyā. Yādavī wept at the sight of the people from Ayodhyā and they insisted upon Sagara's return to the state as their king. They waited in the āśrama for five days for Sagara. Then Sagara and his mother, with the blessings of the Sage, returned to Ayodhyā along with the people. Sagara fought Tālajaṅgha, reconquered Ayodhyā and crowned himself as king. (Brahmāṇḍa Purāṇa, Chapters 20 to 23).

4) *Family life*. Sagara had two wives called Sumati alias Vaidarbhī and Keśinī alias Śaibyā. Sumati was the daughter of Garuḍa.

As he had no issues for long, Sagara, with his wives, went to Himālayas and began doing tapas at Bhṛgupaśraṇa mountain. After hundred years Bhṛgu appeared and blessed Sagara that one of his wives would give birth to 60,000 sons and the other to one, who would add to the glory of the dynasty. Sumati chose 60,000 sons and Keśinī the one son.

The king and the queens returned to Ayodhyā and in due course Sumati delivered the son called Asamañjasa who was to bring prosperity to the dynasty. Sumati gave birth to a lump of flesh, which developed into 60,000 children. They were put in pots of ghee and they grew up to become young persons. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 33).

Some Purāṇas contain stories somewhat different from the above about the birth of the 60,000 children. e.g. in the 9th Skandha of Devī Bhāgavata, the story is related as follows; "Keśinī delivered the son Asamañjasa and Sumati did not deliver at all. So she did tapas for Śiva for children and because of his blessing she conceived. Sumati delivered only hundred years after continuing to be pregnant, and even that was only a piece of flesh, and she began weeping addressing Śiva, who appeared before her and cut the mass of flesh into 60,000 parts. Each piece of flesh transformed itself into a very powerful and effulgent man.