

direction as the traveller on his left side, if on the right side the result will be of medium nature. If it flies in the opposite direction on the left side the traveller will face hindrance. If the crow flies into the house when one is about to start on the journey, it means the journey may be begun. The crow which looks at the sun with one eye and perched on one leg is surely indicative of fear for the traveller. If it is in the hollow of a tree great calamities will happen. To dream of crow with its mouth full of excretion is indicative of all-round success.

If the dog enters and barks in the house the result will be sure death of the owner of the house. But, if the dog smells on the left side of the man it is good, and if it smells on the right side, it is bad. If the dogs come against the person about to start on a journey, it will cause hindrance to him. If the dog stands blocking his path there will be threat from thieves. If it comes facing him with a piece of bone in its mouth, he will fail to achieve the object of his travel; if it comes biting a cord, the same will be the result. It is auspicious to see dog, which carries a slipper in its mouth or the mouth of which is filled with flesh. Fear will overtake him in front of whom the dog urinates and goes away. But if not a bitch and if, after urination, it goes to an auspicious place, to the shade of an auspicious tree or towards an auspicious thing, then it is a good omen. The same considerations are valid in the case of the jackal etc.

If cows cry without cause or reason, it indicates ruin to the master. If the cry is in an awkward tone, death will result. If the ox murmurs during night, it is good for the master. Ox tied to a cord also is good omen. If cows are found to treat their calves without love, it spells ruin for pregnant women. It is a good omen to see cows which have got wet and whose horns are smeared with earth. These considerations apply to buffaloes as well.

If elephants indulge in the sexual act in villages, it augurs ill to the villages. If the she-elephant delivers or gets mad in the country, i.e. not in the forest, it spells ruin to king. Ruin to the King will be the result if the elephant objects to his mounting it or runs back home or if the mad elephant is found without madness. It is an auspicious omen if the elephant places its right foot on the left foot of it and also if it holds its tusk with its trunk.

**SAKUNI I.** A serpent born in the Dhṛtarāṣṭra dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 57, Verse 16).

**SAKUNI II.** An asura who was the son of Hiraṇyākṣa and brother of Śambara, Trimūrdhā, Śaṅku and Ārya. (Agni Purāṇa, Chapter 19).

**SAKUNI III.** A king born in the dynasty of Bharata, son of Duṣyanta. Śakuni was Bhīmaratha's son and father of Urudbhi. (Bhāgavata, 9th Skandha).

**SAKUNI IV.** A son of Ikṣvāku. (For details see under Viśvakarmā, Para 2).

**SAKUNI V.** A maharṣi to whom were born nine sons called Dhruva, Śāli, Budha, Tāra, Jyotiṣmān, Nirmoha, Jitakāma, Dhyānakāṣṭha, and Guṇādhika. The first five of them led householder's life while the last four took to Sannyāsa even as children. (Padma Purāṇa Ādikhaṇḍa, Chapter 31).

**SAKUNI VI.** The notorious uncle of Duryodhana. Son of King Subala of Gāndhāra and brother of Gāndhārī. Śakuni, staying at Hastināpura, pulled the strings for all the evil actions of Duryodhana. It was Śakuni's hands, which worked in the background in driving the Pāṇḍavas out of the kingdom and in denuding Pāñcālī of her clothes. It was also his evil tactics, which tore asunder all chances of conciliation with the Pāṇḍavas on their return from the forest and thus led to the great war that lasted for eighteen days. At last he was killed by Sahadeva during the war. (Śalya Parva, Chapter 28, Verse 61). A resume of the part played by Śakuni in the Bhārata story is given below :

(1) It was with his help that Duryodhana defeated Dharmaputra in the foul game of dice. (Ādi Parva, Chapter 61, Verse 50).

(2) He was born, due to the anger of the Devas, to destroy righteousness. (Ādi Parva, Chapter 63, Verse 111).

(3) He was Dvāpara re-born. (Ādi Parva, Chapter 67, Verse 78).

(4) It was he who took the initiative in marrying Gāndhārī to Dhṛtarāṣṭra. (Ādi Parva, Chapter 109 Verse 15).

(5) He was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 2)

(6) He once advised Duryodhana to annihilate the Pāṇḍavas, root and branch. (Ādi Parva, Chapter 199).

(7) He was present at the Rājasūya yajña performed by Yudhiṣṭhira. (Sabhā Parva, Chapter 45, Verse 66).

(8) Even after the yajña was over and everyone had departed, he remained there for some time more with Duryodhana. (Sabhā Parva, Chapter 45, Verse 68).

(9) It was he who first discussed with Dhṛtarāṣṭra the question of inviting Dharmaputra for a game of dice so that the wealth of the Pāṇḍavas might be extracted from them. (Sabhā Parva, Chapter 49).

(10) By foul play he defeated Dharmaputra in the game of dice. (Sabhā Parva, Chapter 60, Verse 61).

(11) It was he who cooperated with Duryodhana to invite Dharmaputra again for a game of dice fixing the bets and in defeating him in the game. (Sabhā Parva, Chapter 76, Verse 9).

(12) He once prophesied that the Pāṇḍavas would not return after their life in forest. (Vana Parva, Chapter 7, Verse 7).

(13) While the Pāṇḍavas were living in the Dvaita forest Śakuni suggested the need for leading a procession to them. (Vana Parva, Chapter 238, Verse 21).

(14) Śakuni and Duryodhana led the procession. In the forest he got wounded in fighting with the Gandharvas and he returned home. (Vana Parva, Chapter 241, Verse 17).

(15) Afterwards he once advised Duryodhana to restore the kingdom to the Pāṇḍavas. (Vana Parva, Chapter 251, Verse 1).

(16) He too participated in the great war and on the first day of the war he fought a duel with Prativindhya. (Bhīṣma Parva, Chapter 45, Verse 63).

(17) In the battle that followed, Irāvān killed five brothers of Śakuni. (Bhīṣma Parva, Chapter 90, Verse 25).