

above incidents. Kaṇva gladly welcomed Śakuntalā's wedding with Duṣyanta.

Days and months passed by, yet Duṣyanta did not return and Kaṇva sent Śakuntalā, in whom signs of pregnancy had become prominent, to the palace of the King in the company of Gautamī and Sāriṅgarava. Anasūyā reminded Śakuntalā to take particular care of the signet ring. On their way to the palace Śakuntalā and others bathed in the Somavāratīrtha, and nobody noticed Śakuntalā losing from her finger the ring in the tīrtha. They reached the King's palace. None noticed them. Duṣyanta did not remember having even seen her. The signet ring was missing. After leaving Śakuntalā at the palace her companions returned to the āśrama. Menakā, whose heart melted at the pathetic wailings of Śakuntalā led her to Kaśyapa's āśrama, left her there and returned to Devaloka.

The signet ring lost by Śakuntalā was swallowed by a fish, which was netted by a fisherman, who went about the streets to sell the ring extracted from inside the fish. Servants of the King took the fisherman captive. At the sight of the ring thoughts about the past dawned on the King and he remembered all about Śakuntalā. His days became sad pondering over separation from Śakuntalā.

Śakuntalā delivered a boy at the āśrama of Kaśyapa. The child was named Sarvadamana and he grew up as a courageous boy.

On his return from the devāsura war, Duṣyanta entered Kaśyapa's āśrama where he saw Sarvadamana counting the teeth of a lion he had captured. Having heard details about him from the boy the King went inside the āśrama and saw Kaśyapa and Śakuntalā. He returned with Śakuntalā and the boy to the palace with Kaśyapa's blessings. It was this boy Sarvadamana, who afterwards became Bharata, the famous emperor of India.

ŚALA I. One of the three pugilists deputed by Kamsa to attack Kṛṣṇa at Mathurā, the other two being Cānūra and Muṣṭika. Kṛṣṇa kicked Śala to death. (Bhāgavata, 10th Skandha).

ŚALA II. A serpent born in Vāsuki's dynasty and burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 5)

ŚALA III. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīma. (Karna Parva, Chapter 84, Verse 3).

ŚALA IV. Son of Somadatta, a King born in the Kuru dynasty. He had a brother called Bhūriśravas.

(1) Śala was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 15).

(2) He was present at Yudhiṣṭhira's Rājasūya yajña. (Sabhā Parva, Chapter 34, Verse 8).

(3) He was a fierce warrior in Duryodhana's army. (Udyoga Parva, Chapter 55, Verse 68).

(4) He fought from the southern wing of the great vyūha set up by Bhīṣma. (Bhīṣma Parva, Chapter 51, Verse 57).

(5) He fought with Abhimanyu in the great war. (Droṇa Parva, Chapter 37).

(6) He was killed by Śrutavarman in the battlefield of Kurukṣetra. (Droṇa Parva, Chapter 108, Verse 10).

(7) He was one among the valiant souls brought to

the surface of the Gaṅgā by Vyāsa (Āśramavāsika Parva, Chapter 32, Verse 10).

(8) After death he became one with the Viśvadevas. (Svargārohaṇa Parva, Chapter 5, Verse 16).

ŚALA V. Son of King Parīkṣit of the Ikṣvāku dynasty. Suśobhanā, daughter of the Maṇḍūka King was his mother. He had two brothers called Dala and Bala. Śala did not return some horses, which he had taken as loan from Vāmadeva maharṣi. Angered at this the maharṣi created some Rākṣasas, who killed Śala. (Vana Parva, Chapter 192).

ŚALABHA I. An asura, son of Kaśyapaprajāpati by his wife Danu. He was born in his next life as Prahlāda, the Bālhika King. (Ādi Parva, Chapter 67, Verse 30).

ŚALABHA II. A warrior, who fought against the Kauravas on the Pāṇḍava side. He was killed by Karṇa. (Karna Parva, Chapter 56, Verse 49).

ŚALABHĀ. Wife of Atrimaharṣi. (Brahmaṇḍa Purāṇa, 3, 8; 74-78).

ŚALABHĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 26).

ŚĀLAGRĀMA. A stone emblem of Viṣṇu.

1) *Origin of the name.* Śālagrāma is the kind of ammonite, used for making the image of Viṣṇu. Mahāviṣṇu is known by the name Śālagrāma also. This name originated from the name Śālagrāma, which is the name of the place from where the river Gaṇḍakī, which flows through Nepal, starts. This Śālagrāma is considered to be a holy place. Mahāviṣṇu and other gods always dwell in this place. Śālagrāma is the name of Viṣṇu who dwells in Śālagrāma. (M.B. Vana Parva, Chapter 84, Stanzas 123 to 125).

2) *The importance of Śālagrāma.* The place Śālagrāma is at the origin of river Gaṇḍakī. There are various kinds of stone figures which are called Śālagrāmas. These Śālagrāmas themselves have originated from portions of Viṣṇu. That is why those stones are used for making images of Viṣṇu. There is a story in the Devī Bhāgavata, Skandha 9, stating that the derivation of these stones is from a portion of Viṣṇu.

During the early days, Sarasvatī, Lakṣmī and Gaṅgā were wives of Mahāviṣṇu. One day there arose a family quarrel among them. (See under Tulasī). As a result of this quarrel, the Devis cursed each other. Sarasvatī cursed Lakṣmī and changed her to holy basil plant (Tulasī) on the earth. When Lakṣmī was about to depart as Tulasī, Mahāviṣṇu blessed her thus. "Look ! Lakṣmī ! you will live in the world as a holy basil and when the curse has been completed you will come back to me. On that day, a river named Gaṇḍakī, will start from your body which will be in the shape of the holy basil plant. (It is also said that the river Gaṇḍakī has taken birth from the sweat of Śiva and Viṣṇu. Refer to the word Gaṇḍakī). On the bank of that river, I will remain as a stone image. There will be so many worms with strong tusks and teeth, which will pierce the stone into the shape of Sudarśana cakra (the weapon of Viṣṇu) and will create numberless Śālagrāmas. The Śālagrāmas thus made, will be of various sizes and shapes."

3) *Different classes of Śālagrāmas.* Mention is made in the Purāṇas about nineteen classes of Śālagrāmas. They are given below :