

2) *Other details.*

(i) Paraśurāma made here five rivers through which blood flowed. There, with hands dipped in blood, he offered oblations to the manes. (M.B. Ādi Parva, Chapter 2, Verse 4).

(ii) By the blessings of the ancestors of Paraśurāma this place became a holy bath. (M.B. Ādi Parva, Chapter 2, Verse 8).

(iii) At the ending and the beginning periods of the two yugas Dvāpara and Kali, the Kauravas and the Pāṇḍavas fought the great battle at this place. Because of that this place got the name Samantapañcaka. (M.B. Ādi Parva, Chapter 2, Verse 13).

(iv) It was according to the advice of Balabhadrarāma that this place was selected as the battlefield. (Śalya Parva, Chapter 55, Verse 5).

(v) Duryodhana was killed at Samantapañcaka. (Śalya Parva, Chapter 89, Verse 40).

SAMARA One of the hundred sons of Pṛthuṣeṇa, a King of the Bharata dynasty. (Bhāgavata, Skandha 9).

SAMARATHA. A brother of King Virāṭa. He was a prominent helper of the Pāṇḍavas in the Bhārata battle. (M.B. Droṇa Parva, Chapter 158, Verse 42).

SAMASAURABHA. A Brahmin who was well-versed in the Vedas and the Vedāṅgas. Mention is made in Mahābhārata, Ādi Parva, Chapter 53, Stanza 9, that he was a guest at the snake-sacrifice of Janamejaya.

SAMATHA. A learned brahmin. He once gave Yudhiṣṭhira a description of the yajña performed by King Gaya, son of Amūrtarayas. (Vana Parva, Chapter 95, Verse 17).

SĀMAVEDA. See under Veda.

SAMAVEGAVAŚA. A country of South India. (M.B. Bhīṣma Parva, Chapter 9, Verse 16).

SAMĀYAPĀLANAPARVA. A sub-section of Virāṭa Parva, consisting of Chapter 13 of Virāṭa Parva.

SĀMBA I. The son born to Śrī Kṛṣṇa by his wife Jāmbavatī.

1) *Birth*. A story about the birth of Sāmba, occurs in Devī Bhāgavata, Skandha 4, as follows :

Children were born to Rukmiṇī and the other wives of Śrī Kṛṣṇa. But Jāmbavatī alone did not give birth to children. Jāmbavatī was filled with sadness when she saw the children of her co-wives. One day she went to the presence of Kṛṣṇa and requested him to give her a son like Pradyumna. Hearing this, Śrī Kṛṣṇa went to the mountain where the hermit Upamanyu did penance and making the hermit his teacher, according to his advice, did penance before Paramaśiva. He did penance for the period of a month holding a skull and a hermit's rod. He did penance in the second month, standing only on one leg and drinking water alone. In the third month Kṛṣṇa did penance standing on the toes using only air as food. When the penance was continued for six months in this state, Paramaśiva appeared as Sāmba (Ardhanārīśvara) and asked what boon he wanted. Śrī Kṛṣṇa expressed his wish. Śiva said that Jāmbavatī would get a son. Soon Jāmbavatī gave birth to a son. The child was named Sāmba.

2) *Marriage*. Sāmba married Lakṣaṇā the beautiful daughter of Duryodhana. Hearing about the Svayamvara marriage of Lakṣaṇā, Sāmba went to Hastināpura and took her by force from among the various Kings who were present there. Duryodhana and the others captured him. This news reached Dvārakā through

Nārada. Śrī Kṛṣṇa and Balabhadrarāma went to Hastināpura and rescued Sāmba and took the bride and the bridegroom to Dvārakā. Ten sons beginning with Sumitra were born to Sāmba by his wife Lakṣaṇā. (Bhāgavata, Skandha 10).

3) *Prabhāvatī abducted*. Prabhāvatī was the daughter of Vrajanābha, the King of Supuranagarī. Sāmba, with his brother Pradyumna entered the city Supura in the guise of drama-actors with a view to kidnap the beautiful daughter of Vrajanābha. They produced four performances such as 'Rambhābhīṣāra' and three other dramas and earned the praise of everybody in Supura. In this way they got access to the palace of the King, and when the time suited, they took away Prabhāvatī to Dvārakā. (Harivaṁśa, 2 : 93).

4) *The delivery of an iron rod*. Once some Yādavas with Sāmba at their head abused Kaśyapa and some other hermits who came to Dvārakā. They cursed the Yādavas, in consequence of which Sāmba gave birth to an iron pestle, which caused the extermination of the Yādavas. (See under Kṛṣṇa, Para 39, Sub Para 2).

5) *The curse of Śrī Kṛṣṇa*. Sāmba was extremely handsome, and even the wives of Śrī Kṛṣṇa fell in love with him. Under the circumstances Sāmba tended to become wicked. Śrī Kṛṣṇa came to know of the unnatural attachment between his wives and Sāmba, from Nārada and cursed Sāmba that he would become a leper, and cursed his own wives, that they would be carried away by thieves and plunderers. Accordingly Sāmba became a leper and the wives of Śrī Kṛṣṇa were carried away by the Ābhīras, after the submerging of Dvārakā.

After a few years, according to the advice of Nārada, Sāmba began to worship the Sun, at a place called Sāmbapura in the basin of the river Candrabhāgā, to get recovery from leprosy. A brahmin also was brought from Śuka (Kuśa) island to perform the fast and vow correctly. (Sāmba 3; Bhaviṣya Purāṇa, Brāhma Parva, 66. 72; 73. 126; Skanda Purāṇa 4. 2. 48; 6. 213).

6) *Other details.*

(i) Sāmba was present at the Svayamvara marriage of Draupadī. (M.B. Chapter 185, Verse 17).

(ii) Among the Yādavas, who brought the dowry, when Arjuna married Subhadrā there was Sāmba also. (M.B. Ādi Parva, Chapter 220, Verse 31).

(iii) Sāmba learned archery from Arjuna. After this he was a member of the court of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 34).

(iv) Sāmba was one of the seven great chariot-fighters of Dvārakā. (M.B. Sabhā Parva, Chapter 14, Verse 57).

(v) Sāmba was present at the Rājasūya (royal consecration-sacrifice) of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 34, Verse 16).

(vi) Sāmba was defeated in the battle he fought with Kṣemavṛddhi the minister of Śālva. (M.B. Vana Parva, Chapter 16, Verse 80.)

(vii) Sāmba killed the asura Vegavān in a battle. (M.B. Vana Parva, Chapter 16, Verse 17).

(viii) Sāmba participated in the marriage of Abhimanyu conducted at the city Upaplavya. (M.B. Virāṭa Parva, Chapter 72, Verse 22).

(ix) Sāmba came with Śrī Kṛṣṇa to Hastināpura and took part in the Rājasūya of Yudhiṣṭhira. (M.B. Aśvamedhika Parva, Chapter 66, Verse 3).