

**SAMYAMANA I.** Another name of King Somadatta. (Bhīṣma Parva, Chapter 61, Verse 33).

**SAMYAMANA II.** A king of Kāśī. By nature non-attached to worldly things and very righteous, he studied Sāṅkhya and Yoga from Pañcaśikha and went into the forest renouncing everything. (Śānti Parva, Chapter 1).

**SAMYAMANI.** Another name of Śāla, son of Somadatta. (Bhīṣma Parva, Chapter 61, Verse 11)

**SAMYAMANI.** The name of Yama's Capital city. (See under Amarāvati).

**ŚAMYĀNIPĀTA.** A particular measure of distance. If a strong man throws a thing the distance between the man and the spot where the thing thrown by him falls is called Śamyānipāta. (Vana Parva, Chapter 84, Verse 9).

**ŚAMYĀPRĀSA.** A sacred place on the banks of river Sarasvatī. Here Vyāsa once built an āśrama and lived there. (Devī Bhāgavata, 6th Skandha).

**SAMYĀTI I.** Third son of Nahuṣa, his other sons being Yati, Yayāti, Āyāti and Dhruva. (Ādi Parva, Chapter 75, Verse 30).

**SAMYĀTI II.** A king, who was the great-grandson of emperor Pūru and son of Prācinvaṅ. Āsmakī, born of the Yadu dynasty was his mother. He married Varāṅgi daughter of Dṛṣadvān and a son called Aharmyāti was born to the couple. (Ādi Parva, Chapter 95, Verse 14).

**SAMYODHAKĀNTAKA.** A Yakṣa, an attendant of Kubera. (Vālmiki Rāmāyaṇa, Uttara Kāṇḍa, Chapter 14, Verse 21).

**ŚAMYU I.** The eldest son of Bṛhaspati. This agni (Śamyu) is worshipped in Cāturmāsya and aśvamedha yajñas. Satyā, daughter of Dharmadeva was Śamyu's wife, and to the couple were born a son and three daughters. (Vana Parva, Chapter 219, Verse 2).

**ŚAMYU II.** An ācārya. He is believed to have a special method of performing yajñas. (Śatapathabrāhmaṇa).

**SANAKĀDI (S).** Sanaka, Sanandana, Sanātana and Sanatkumāra, the four Sages.

The Sanakādīs are the mental sons of Brahmā. When they stood in the form of infants they were asked to create subjects. But they were the incarnation of 'Sattva', (the attribute of purity), and so were not prepared to undertake creation. Even at the age of four or five the four of them learned the Vedas, and travelled together. They were celibates for ever. While the Sanakādīs were travelling thus one day they reached Vaikuṅṭha, and cursed Jaya and Vijaya who showed disrespect towards them. (See under Jayavijayas).

It is mentioned in some places that the Sanakādīs were the incarnations of portions of Mahāviṣṇu. Once Brahmā praised the incarnations of Viṣṇu.

It is clear that the Kumāras (Sanakādīs) had taken incarnation before the present Brahmā began the work of creation. (Devī Bhāgavata, Skandha 1; Skandha 7; Bhāgavata, Skandha 7, Bhaviṣya Purāṇa).

**SANANDANA I.** A hermit who was one of the Sanakādīs.

**SANANDANA II.** A disciple of Śaṅkarācārya. (For further details see under Śaṅkarācārya, Para 6).

**SANĀTANA I.** A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 16, that this hermit shone in the court of Yudhiṣṭhira.

**SANĀTANA II.** One of the Sanakādīs.

**SANATKUMĀRA.** One of the Sanakādīs.

**SANATSUJĀTA.** Another name of Sanatkumāra, who is one of the four Sanakādīs. (See under Sanatkumāra).

**SANATSUJĀTA PARVA.** A sub-section of Udyoga Parva in Mahābhārata, Chapters 42 to 46.

**SANĀRĀKA.** A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 74).

**SANDAMŚA.** A hell. (See under Kāla).

**SANDHĀMARKA.** The two ṛṣis called Śaṅḍha and Marka, who were priests of the asuras and whose presence made them invincible. The Devas enticed the two priests to their side by offering them Soma and thus rendered the asuras powerless. When the Devas after some time, began a yajña, Śaṅḍha and Marka approached them for the promised Soma, but the Devas did not keep their word, and the disillusioned Śaṅḍhamarkas were driven out of the yājñic hall. (Taittirīyasaṁhitā, 6, 4, 10).

**SANDHĀNAKARAṆĪ.** (See under Mṛtasañjivani).

**SANDHYĀ I.** The previous birth of Arundhatī, wife of Vasiṣṭha. (For more details see under Vasiṣṭha Para 1, Sub-Section 1).

**SANDHYĀ II.** Mother of the giantess Sālakaṭaṅkā. It is stated in Uttara Rāmāyaṇa that this Sālakaṭaṅkā, the daughter of Sandhyā was married by the giant Vidyutkeśa.

**SANDHYĀ III.** Time of union or conjunction. There are three Sandhyās in a day. These are morning sandhyā (Prātaḥsandhyā), noon sandhyā (Madhyāhna sandhyā) and evening sandhyā (Sāyam Sandhyā). The meeting time of night and day, is morning Sandhyā, the joining time of the first half and the second half of the day, is noon (Madhyāhna Sandhyā), and the joining time of day and night, is evening Sandhyā (Sāyam sandhyā). Brahmins should keep the three Sandhyās properly. The morning sandhyā is of three kinds. Good, Medium and Bad. When the morning stars are seen and the sunrise is approaching it is good morning; when the stars are not seen and the sun is not risen it is medium sandhyā and the morning time after the sunrise is bad Sandhyā. In sāyamsandhyā also there is this difference of time, as good, medium and bad. The time till the sunset is good; the time after the sunset and before the rising of the stars is medium and the evening after the rising of the stars is bad. In the Vedas it is metaphorically mentioned that Brahmins are trees, and the three sandhyās are their roots, the Vedas, their branches and the rites and rituals ordained in the Vedas their leaves. From this it is clear that Brahmins should on no account leave unobserved, worships at these three sandhyās. The Brahmin who does not observe these three sandhyās carefully will, in his life time, become a śūdra and after the death, will be born again as a dog. Moreover the Brahmin who does not do the three evening, morning and noon worships, will have no right to conduct any other Vedic rites.

After the sun-rise and sun-set, within three nāzhikas (a nāzhika-24 minutes) the morning and evening worship should be finished. There is atonement ordered for morning and evening prayers conducted after the stipulated time. (Devī Bhāgavata, Skandha 11).

**SANDHYĀ IV.** A holy river who worships Varuṇa in his assembly. (Sabhā Parva, Chapter 9, Verse 23).

**SANDHYĀ V.** The presiding Devatā of dusk. She is called Praticyādevī as well. (Udyoga Parva, Chapter 117, Verse 16).

**SANDHYĀKĀRANANDI.** A Sanskrit poet who lived in the 12th century A. D. A poetic work of this author