

not come at first. Then Brahmā remembered Sarasvatī and she appeared under the name Suprabhā. Thus she appeared before the hermits who were doing penance in that place assuming seven different figures. From that day onwards the place became famous under the name Saptasārasvata. (See under Sarasvatī).

SAPTĀŚVAS. The seven horses of the Sun. The chariot of the Sun is nine thousand yojanas long and its shaft is eighteen-thousand yojanas long. The length of the axle is fifteen million seven lakhs yojanas. The wheel is secured to this axle. The entire wheel of 'Time' (Kālacakra) stuck fast in the undiminishing figure of 'year' with three naves of the wheel, five spokes and sixty rings. The chariot is drawn by seven horses. They are the seven Vedic metres with their theory. They are Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Pañkti. (Viṣṇu Purāṇa, Aṅśa 2, Chapter 8).

SAPTOPĀYAS. (The seven expedients). See under Caturupāyas.

ŚARABHĀ I. A nāga born in the Takṣaka dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 8).

ŚARABHĀ II. A nāga born in the Airāvata dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 11).

ŚARABHĀ III. A notorious Dānava, son of Kaśyapa-prajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 26).

ŚARABHĀ IV. A maharṣi, who worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 14).

ŚARABHĀ V. Brother of Dhṛṣṭaketu, King of Cedi. He was a friend and supporter of the Pāṇḍavas. During the aśvamedha he helped Arjuna to lead the yājñic horse. (Aśvamedhika Parva, Chapter 83, Verse 3).

ŚARABHĀ VI. A brother of Śakuni. He was killed in the great war by Bhīma. (Droṇa Parva, Chapter 157, Verse 24).

ŚARABHĀ VII. Virabhadra incarnated himself as Śarabha to defeat Narasiṃhamūrti. (Śiva Purāṇa, Śatarudrasaṃhitā).

ŚARABHAṄGA. A Maharṣi, who lived in the Daṇḍaka forest during the 'forest-life' of Śrī Rāma. (Vālmiki Rāmāyaṇa, Araṇyakāṇḍa, Canto IV). When Śrī Rāma visited Śarabhaṅga's āśrama, Indra too came there, but went away saying that he would meet the maharṣi after the great mission of Rāma was over. The maharṣi told Rāma that he was waiting to see him and did not accompany Indra to Devaloka as he wanted to go there only after seeing Rāma. Rāma answered the Maharṣi that he would take upon himself all the spiritual assets and good results of the actions of the Maharṣi, and wanted him to point out a place for them (Rāma and others) to live. Śarabhaṅga directed them to the āśrama of Sutikṣṇa, and after that ended his life by leaping into the fire and attained Brahmaloaka.

ŚARABHAṄGĀŚRAMA. A holy place. Those who visit the place purify their families. (Vana Parva, Chapter 85, Verse 42).

ŚARADAṆḌĀYANI. A Kekaya King. His wife, Śrutasenā was the younger sister of Kuntī. As the couple did not get a child even very long after their marriage, the King got performed, with Śrutasenā's permission, the 'Pumsavana' yajña with the result that

three sons (Durjaya and others) were born to them. (Ādi Parva, Chapter 111).

ŚARADVĀN. A muni, the son of Gautama. From his very infancy he preferred learning the dhanurveda (science of archery) to the other Vedas. While a brahmacārin (Religious student) he performed tapas and secured divine arrows. Afterwards, having been overcome by the charms and appeals of an apsarā woman named Jānapatī, Śaradvān had seminal emission from which were born Kṛpa and Kṛpī. (For details see under Kṛpa).

ŚĀRADVATĪ. An apsarā woman. She attended the birthday celebrations of Arjuna.

ŚARAGULMA. A monkey in Rāma's army. (Vālmiki Rāmāyaṇa, Kiṣkiṇḍhā Kāṇḍa, 41, 3).

SARAKATĪRTHA. A famous sacred place in Kurukṣetra. He who takes his bath here on Caturdaśī day of the dark half and worships Śiva will have all his desires fulfilled and will attain heaven. (Vana Parva, Chapter 83). Within this tirtha there are a crore of other tirthas called Rudrakoṭi, Kūpakuṇḍa etc. The sacred place to the east of it is said to belong to Nārada.

ŚARALOMĀ. A maharṣi, the father of Dāśūra. Vasiṣṭha once told Śrī Rāma the story of Dāśūra to prove that the world is all an illusion.

Dāśūra was the only son of Śaralomā, a muni, who performed tapas in the plains of the mountain in Magadha. Dāśūra too did tapas in another part of the mountain. While the father and the son were living happily the father entered samādhi and the son wept over the loss of his father. Then a forest-nymph comforted him with celestial advice.

Dāśūra performed his father's obsequies. He began thinking that the earth was impure and that the top of trees was pure and decided to do tapas in such a manner that he got power to sit on the branches and leaves of trees. Accordingly he made a big pit of fire and began making offerings of flesh cut from his body into the fire. Agnibhagavān (Fire-deity) appeared and asked him to choose the boons he wanted. Dāśūra told Agni as follows: "Oh Lord; I do not find any pure spot on this earth, which is full of created living beings. You should therefore, grant me the power to live on the tops of trees." Agni granted him the boon.

Dāśūra then climbed a big tree in the forest and occupied, without the least fear, a tender leaf at the top of the topmost branch of the tree. He there assumed the Padmāsana (the lotus seat for meditation). His mind was functioning actively as it had not been turned inwards into true knowledge. With his mind in such a state he performed yajña. He continued performing yajñas like gomedha, a vamedha etc. mentally for ten years. Then self-illuminating knowledge arose in his mind, and he saw a beautiful forest-nymph seated beautifully attired at the end of the tender leaf on which he was sitting. She was looking very sad, her head bent down. Dāśūra asked her, who she was so much beautiful and attractive as to evoke love even in Kāma (the God of love). She answered him in a sweet voice as follows: "Very rare desires in life may be got if great men are requested for. I am the forest-nymph of this forest beautified by the tree you sit on and by trees and creepers equally beautiful. An assembly of the forest-nymphs has been held to celebrate a festival for