

no less than ten thousand wives and lakhs of children by each wife.

SARAYŪ I. A river very famous in the Purāṇas. The most important things associated with the river are given below :

(i) Seven tributaries of Gaṅgā originate from the golden peaks of the Himālayas and Sarayū is one of them. Those who bathe in the river will be absolved from sins. (Ādi Parva, Chapter 169, Verse 20).

(ii) The river exists in Varuṇa's court worshipping him. (Ādi Parva, Chapter 8).

(iii) Śrī Kṛṣṇa, Arjuna and Bhīma, on their way to Girivraja from Indraprastha crossed this river. (Sabhā Parva, Chapter 20, Verse 28).

(iv) It was at Gotāra (or Gopratara) in this river that Śrī Rāma drowned himself to death and attained Viṣṇupāda. (Vana Parva, Chapter 84, Verse 70).

(v) This river is the source of Agni (fire). (Vana Parva, Chapter 222, Verse 22).

(vi) Vasiṣṭha once blocked the course of Gaṅgā on its way to Kailāsa at Mānasarovara. But, Gaṅgā broke the obstruction and flowed on, and Sarayū is the stream that started from there. (Anuśāsana Parva, Chapter 155, Verse 23).

(vii) It is one of the rivers to be remembered both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 21).

(viii) The city of Ayodhyā is situated on the banks of Sarayū. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 5, Verse 5).

SARAYŪ II. Wife of the Agni Vira. The couple had a son called Siddhi. (Vana Parva, Chapter 219, Verse 11).

ŚĀRDŪLA. A spy of Rāvaṇa. It was he, who informed Rāvaṇa about the arrival of Rāma. (Vālmiki Rāmāyaṇa, Yuddhakāṇḍa, Canto 30).

ŚĀRDŪLĪ. Daughter of Kaśyapaprajāpati by his wife Krodhavacā, who had ten daughters including Śārdūlī. Tiger, leopard etc. were born from Śārdūlī. (Vālmiki Rāmāyaṇa, Aranyakāṇḍa, Canto 14).

SARGA (CREATION). Agni Purāṇa, Chapter 20 refers to various sargas as follows.

The first creation is that of greatness (Mahatva) i.e. Brahmā. The second creation is that of tanmātras called bhūtasarga. The third is Vaikārikasarga also called Aindriyikasarga. These three kinds of creation are called Prākṛta sṛṣṭi (natural creation) and that is conscious and intelligent creation. The fourth is mukhyasarga. Mukhyas mean immovables. The fifth is tiryagyonisṛṣṭi. Since it functions side-long it is called tiryaksrotas. The sixth is the creation of Ūrdhvasrotas, called devasarga. The seventh is the creation of arvāksrotas, called mānuṣasarga. The eighth, anugrahasarga, is both sāttvic and tāmasic. Thus, vaikṛtasargas are five in number and prākṛtasargas three. The ninth sarga is the Kaumāra sarga, which is both vaikṛta and Prākṛta. The fundamental or root cause of the universe is the above nine creations of Brahmā. Prākṛtasarga is of three types, nitya (eternal), naimittika (casual) and dainandina (daily). Nityasarga is the creation after interim deluges.

SARIDDVĪPA. One of the prominent sons of Garuḍa. (Udyoga Parva, Chapter 101).

SĀRIKA. A hermit who was a prominent member of the council of Yudhiṣṭhira. Mention is made about

him in Mahābhārata, Sabhā Parva, Chapter 4, Verse 13.

ŚĀRIMEJAYA. A King in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 185, Verse 19, that this King was present at the Svayaṃvara (marriage) of Draupadī.

ŚĀRĪRA. (BODY). Body is constituted of the five elements, earth, water, fire, air and sky (ether). What is solid or hard in the body is earth; liquid, is water; hot or burning, fire; what gives motion to the body is air and what are pores in the body is sky.

Body is that which exists and functions with the five organs of knowledge eye, ear, nose, tongue and skin, and the five organs of action like Upastha (sex organ), Pāni (hand), Pāda (leg) and Vāṇī (speech). The body depends on the six tastes, sweet, sour, saltish, bitter, hot and astringent. (Kaṭu, amla, madhura, lavaṇa, tikta and kaṣāya). The body is composed of seven internal elements (dhātus) of seven colours, white, red, dark (black), black and white, yellow, brassy and faint-white (Pāṇḍura). Vātapittakaphas (wind, bile and phlegm) are intertwined in the body. Since the body is formed of vital fluids from the sex organs of the father and the mother it is dviyoni (males with male and females with female organs of reproduction). The body exists by four kinds of foods, bhøjya, bhakṣya, khādya and lehya. After coitus, within one night, the male and female semen and blood combine into one body in the womb (Kalala). Within seven days it becomes foamy (budbuda). After a fortnight it becomes solid (piṇḍa) and after one month hard (kaṭhina). During the second month the head of the child is formed; in the third month its feet: in the fourth its ankles, stomach and waist are formed. In the fifth month is formed the back (Pṛṣṭha) and face, nose, eyes and ears are formed in the sixth month. During the seventh month life enters the child's body. By the eighth month all the signs of the human being are completed in the child. If the vitality and effulgence of the mother are more than those of the father the off-spring will be female and vice versa; if both are in exactly equal proportions the child will be a eunuch, neither male nor female. If the parents were sad and worried during the time of the mother's conception, the child born would be either blind, lame or a pigmy. If the semen is cleft into two by wind (in the womb) the mother would give birth to twins. In the ninth month the child will be gifted with knowledge and it will remember to what caste it belonged and what all good and evil actions it did in its previous life.

ŚĀRĪSRKKA. Son of the bird Mandapāla. (See under Khāṇḍavadāha, Para 8).

ŚĀRŪJAYA. A Śrūjaya King. Mention is made about this King who had been the support of the Bharadvājas, in Ṛgveda, Maṇḍala 6, Anuvāka 47, Sūkta 25.

ŚĀRKA. A son of King Kuśāmba. Śarka had a brother called Gāni. (Brahmaṇḍa Purāṇa, Chapter 57).

ŚARMAKA. A famous rural region in the northeast of India. Bhīmasena conquered the region during his triumphal tour. (Sabhā Parva, Chapter 30, Verse 13).

ŚĀRMI. A brahmin scholar. (See under Parnaśālā).

ŚARMIṢṬHĀ. Daughter of Vṛṣaparvan, King of the asuras. (For details see under Devayānī).