

ŚATAJIT I. A King of the Yādava dynasty. Śatajit, son of Sahasrajit, had three sons called Mahāhaya, Venuhaya and Hehaya. (Bhāgavata, 9th Skandha).

ŚATAJIT II. Son of Śrī Kṛṣṇa by Jāmbavatī. Śatajit met with his death in the quarrels among the Yādavas at Prabhāsatīrtha. (Bhāgavata, 9th Skandha).

ŚATAJYOTI. Son of King Subhrāt. The King had one lakh sons. (Ādi Parva, Chapter 1, Verse 44).

ŚĀTAKARṆĪ I. See under Mandakarṇi.

ŚĀTAKARṆĪ II. Son of King Pūrṇotsaṅga. He ruled the country for fiftysix years. (Matsya Purāṇa).

ŚĀTĀKṢI. Another form of Devī. (For details see under Durgama).

ŚĀTAKUMBHĀ. A sacred river, considered to be the source of agni. (Vana Parva, Chapter 222, Verse 22).

ŚĀTALOCANA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 60).

ŚĀTAMUKHA I. (ŚĀTAMUKHA RĀVAṆA). Father of Indumukhī, the wife of Sahasramukha Rāvaṇa. Śātamukha had defeated Pātāla Rāvaṇa in battle. He gave the eternal weapon called Kaṭhorakuṭhāra as dowry for his daughter's wedding. (See under Sahasramukha Rāvaṇa).

ŚĀTAMUKHA II. An asura, a great devotee of Śiva. He did very intense tapas for hundred years making offerings of his flesh in the fire. Śiva, who was pleased with his tapas, granted him many boons. (Anuśāsana Parva, Chapter 45, Verse 58).

ŚĀTĀNANDA I. Priest of King Janaka. He was the son of Gautama by Ahalyā. (Bhāgavata, 9th Skandha and Agni Purāṇa, Chapter 278). Śātānanda felt elated that Śrī Rāma restored to Ahalyā her old sanctity and also that his father Gautama received back his mother and lived with her. It was Śātānanda, who acted as high-priest at the wedding of Sītā with Rāma.

ŚĀTĀNANDA II. A maharṣi, who possessed divine gifts. He once paid a visit to Bhīṣma. (Anuśāsana Parva, Chapter 26, Verse 8).

ŚĀTĀNANDĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 11).

ŚĀTĀNIKA I. A King born in the dynasty of Yayāti. He was the son of Bṛhadratha and father of Durdama. (Bhāgavata, 9th Skandha).

ŚĀTĀNIKA II. Son of Nakula. The Mahābhārata contains the following information about this Śātānika.

(i) To Nakula was born of Draupadī a son called Śātānika. (Ādi Parva, Chapter 63, Verse 123).

(ii) This Śātānika was born from an aspect of Viśvadeva. (Ādi Parva, Chapter 67, Verse 127).

(iii) Once upon a time there was in the Kaurava dynasty a Rājarsi called Śātānika and it was to perpetuate that name that Nakula named his son 'Śātānika'. (Ādi Parva, Chapter 220, Verse 84).

(iv) This Śātānika defeated in the great war Jayatsena, Duṣkarṇa and Citrasena. (Bhīṣma Parva, Chapter 79, Verse 42; Chapter 79, Verse 46 and Droṇa Parva, Chapter 168, Verse 12).

(v) Śātānika fought with Vṛṣasena, Śrutakarmā, the son of Dhṛtarāṣṭra and Aśvatthāmā. (Droṇa Parva, Chapter 167, Verse 7; Karṇa Parva, Chapter 25, Verse 13 and Chapter 85, Verse 14).

(vi) He killed Bhūtakarman and the prince of Kaliṅga in the great war. (Droṇa Parva, Chapter 25, Verse 23; Karṇa Parva, Chapter 85, Verse 21).

(vii) He died in the great war hit by the arrow of Aśvatthāmā. (Sauptika Parva, Chapter 8, Verse 57).

(viii) He is referred to by the following names also in the Mahābhārata, viz. Nakulaputra, Nakuladāyāda, Nākuli.

ŚĀTĀNIKA III. A prince born as the son of Janamejaya (Parikṣit's son) of his wife called Vapuṣṭamā. He married the princess of Videha and to the couple was born a son called Aśvameghadatta. (Ādi Parva, Chapter 96, Verse 88). He had also another son named Sahasrānika. (Kathāsaritsāgara). (See under Udayana).

ŚĀTĀNIKA IV. A well-known Rājarsi born in the Kuru dynasty. It was to perpetuate his name that Nakula called his son Śātānika. (Vana Parva, Chapter 220, Verse 84).

ŚĀTĀNIKA V. A brother of Virāṭa, the King of Matsya. He was called Sūryadatta too. Further he was the commander-in-chief of the army of Virāṭa. When Virāṭa's cows were lifted by the Kauravas, Śātānika went to war against them along with the Trigartas, who wore golden helmets on their heads. (Virāṭa Parva, Chapter 31). He was an ally of the Pāṇḍavas in the great war. He was wounded in the war by Bhīṣma and killed by Śalya. (Droṇa Parva, Chapter 167, Verse 30; Bhīṣma Parva, Chapter 118, Verse 27).

ŚĀTĀNIKA VI. Younger brother of the Virāṭa king. He was killed by Droṇa. (Droṇa Parva, Chapter 21, Verse 18).

ŚĀTAPATRAVANA. A forest on the western side of Dvārakā. The mountain called Sukakṣa is at the centre of the forest. (Sabhā Parva, Southern text, Chapter 33)

ŚĀTAPARVĀ. Wife of Sukrācārya. (Udyoga Parva, Chapter 117, Verse 13).

ŚĀTARĀTHA. A King in ancient India. He lives in the court of Yama and worships him. (Sabhā Parva, Chapter 8, Verse 26).

ŚĀTARUDRA. The story of Śatarudra was imparted to Śrī Rāma by Vyāsa to show that all life is mere illusion or different complexes of the mind. Śatarudropākhyāna is the story of a contemplative sannyāsin. Whatever subject or object he conceived in his mind used to assume its form as water changes into waves, and it was a boon or great asset, which his heart had acquired as a result of its purity. He confined himself to his āśrama and thought about things one after the other.

To start with, Śatarudra thought to himself that he was a 'dream person' called Jīvaṭa. While picnicking in the streets of a 'dream-built city' the 'dream person' overcome by the effect of liquor remained in an unconscious state for some time. He also felt immediately to be a brahmin learned in the Vedas. 'Jīvaṭa', who transformed himself thus into a brahmin slept during day-time overcome by exhaustion on account of work. At once he dreamt himself to have been transformed into a feudal lord or tributary King, who, after taking his meals went to sleep when he dreamt that he was changed into a great King. The King, who ruled the country peacefully changed himself one day in dream into a celestial woman. The next dream was that the woman, while in deep sleep after a hilarious sexual act, was turned into a she-deer. The she-deer, in dream turned into a creeper, and it duly bore leaves, flowers and fruits. The creeper felt that it