

entwined and climbed some trees. Then he (Jīvaṭa) went into deep sleep, absolutely unaware of himself, for some time. Then he dreamt himself to have changed into a beetle. The beetle felt attracted towards a lotus flower and got captured therein. An elephant from the forest nearby entered the 'lotus pond', plucked and tore into pieces the lotus flower. As the beetle had got fixed in its mind and imagination the picture of the elephant it became a tusker elephant after its death. While roaming about in the forest the elephant fell into a deep pit and the King's men captured and listed it in the army. A number of beetles gathered round the elephant to suck its ichor (madajala). Because it thought about the beetles the elephant, after its death in battle, again became a beetle, which imagined about the swan in the lotus-pond. The beetle one day got captured in the lotus-flower and became a swan on being killed by the elephant. Thus the beetle, after taking many births and forms, became ultimately Brahmā's vehicle, the swan. While the swan once moved about the surrounding places of mount Kailāsa it saw Rudra and imagining itself to be Rudra (Rudroham—I am Rudra) attained Rudrahood. While living happily with all the paraphernalia of Rudra he remembered his past lives, and wondering about the many continuous dreams of his, in solitude he thought like this :—"The power of Māyā (illusion) which rules over everything in the world is really wonderful. How curious and peculiar is the cunningness or trickeries of Māyā in creating, like mirage, the illusion that things, which did not really exist, existed. Mistaking Māyā or mirage, as the truth and the fact, I roamed about in many a material desert. In one form of life I was born as Jīvaṭa, in another, King: in yet another, swan etc. and now I have attained Rudra-hood. Hundred Caturyugas and thousand years have passed in this 'show' Now, I will return and personally see all past episodes and I shall identify them all with myself after bestowing knowledge on them.

Having made up his mind like this, Rudra descended to the state of the old Sannyāsin. He infused life and vitality into the dead body of the sannyāsin that was there. The Sannyāsin remembered his old illusions and hallucinations. He had attained Rudrahood after crossing various stages from being Jīvaṭa. Then both of them together came to the Jīvaṭa stage, awoke the 'dream-person' by giving him mind and vitality. Afterwards the three of them, who assumed single form by the composition of different personalities, attained various stages like brahmin etc., awoke them too and added them to themselves (the three). Thus there came about to be hundred persons formed from aspects or fractions of Rudra, and at the instance of the real Rudra they returned to their homes and lived there happily with their sons, relations etc. Those hundred persons are the Śatarudras. (Jñānavāsīṣṭha, Śatarudropākhyāna). In Verse 13, Chapter 150 of Anuśāsana Parva, Mahābhārata also is found references to the Śatarudras.

ŚATARŪPĀ. Wife of Svāyambhuva Manu, who took his sister Śatarūpā herself as his wife. The couple had two sons called Priyavrata and Uttānapāda and two daughters Prasūti and Ākūti. Prasūti was married to

Dakṣaprajāpati and Ākūti to Ruciprajāpati. (Viṣṇu Purāṇa, Part I, Chapter 7).

ŚATASAHASRA. A well-known sacred place in Kurukṣetra. Bathing here is productive of the same result as gifting away thousand cows. This place is thousand times more beneficial than other places. (Vana Parva, Chapter 83).

ŚATASĀHASRAKA. A holy place at Rāmatīrtha on the river Gomatī. He who bathes here and takes food as per śāstraic injunctions will get results equal to those of giving in gift a thousand cows. (Vana Parva, Chapter 84, Verse 74).

ŚATAŚIRŚĀ. Wife of Vāsuki, King of the nāgas (Udyoga Parva, Chapter 117, Verse 17).

ŚATAŚRĠGA I. A muni, who lived on Mount Śataśrṅga. It was this muni, who cursed Pāṇḍu that he would die on his coming into physical contact with his wife. (For details see under Pāṇḍu and Mahābhārata).

ŚATAŚRĠGA II. A Rākṣasa, who had three sons called Saṁyama, Viyama and Suyama. (Śānti Parva, Southern text, Chapter 98).

ŚATAŚRĠGA III. A mountain where Pāṇḍu once practised austerities. (Ādi Parva, Chapter 118, Verse 50). The Pāṇḍavas were born here and they were named in the presence of Munis who lived there. (Ādi Parva, Chapter 122). Also, here it was that Pāṇḍu died. Once in the course of a dream-trip of Arjuna in the company of Kṛṣṇa to Kailāsa they saw Śataśrṅga also. (Droṇa Parva, Chapter 80, Verse 32).

ŚĀTĀTAPA. Author of a Smṛti in prose and poetry in six chapters.

ŚĀTAVĀHANA. A King. Guṇāḍhya, author of Bṛhatkathā was a minister of this King. (See under Guṇāḍhya).

ŚĀTAVANI. A Rājarsi. His son was known as Śātavaneya. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 59).

ŚĀTAYŪPA. A Kekaya Rājarsi. He abdicated the throne in favour of his son and went to perform tapas in Kurukṣetra forest where he saw Dhṛtarāṣṭra and others and spoke about the rules to be observed in "forest life". (Āśramavāsika Parva, Chapter 19, Verse 8). His grand-father's name was Sahasracitya (Āśramavāsika Parva, Chapter 20, Verse 60).

ŚĀTAYUS I. One of the six sons of Purūravas by Urvāṣī. (Ādi Parva, Chapter 75, Verse 24).

ŚĀTAYUS II. A warrior, who fought on the Kaurava side against the Pāṇḍavas. He fought from the 'waist' position of the Vyūha made by Bhīṣma and courted death. (Bhīṣma Parva, Chapter 75, Verse 22; Śalya Parva, Chapter 2, Verse 19).

ŚĀTHA. An asura, son of Kaśyapaprajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 29).

SATĪ. A birth of Devī Pārvatī. (For more details see under Pārvatī).

SATKṚTI. A king of the solar dynasty. It is stated in Bhāgavata Skandha 9, that he was the son of Jayatsena.

ŚĀTODARĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 10).

SATRĀJIT. A King of the Yādavas. It is mentioned in Bhāgavata Skandha 9, that he was the son of Nimna and the brother of Prasena. (To know the previous birth of Satrājīt see under Satyabhāmā). Śrī Kṛṣṇa married Satyabhāmā the daughter of Satrājīt. In connection with the jewel Syamantaka, Kṛtavarmā