

caused Satrājī to be murdered. (More details about Satrājī occur under the entries Prasena, Kṛtavarmā, (Para 2) and Satyabhāmā).

ŚATRUGHNA. A brother of Śrī Rāma. He and Lakṣmaṇa were the sons of Sumitrā, and Śrutakīrti was his wife. As ordered by Rāma he killed Lavaṅāsura, who lived in Madhu forest, and established there the city called Madhurāpurī. After the death of Śatrughna two sons of his lived in Madhurāpurī, and after the disappearance of the solar dynasty the city went to the Yadus. (For details see under Śrī Rāma and Hanūmān, Para 10).

ŚATRUJIT. A prince, the son of Dhruvasandhi by his second wife Līlāvati. (See under Dhruvasandhi).

ŚATRUMARDANA. The third son of King Rta-dhvaja by his wife Madālasā. (Mārkaṇḍeya Purāṇa, Chapter 23, Verse 26).

ŚATRUṆJAYA I. A Sauvīra prince, who followed Jayadratha with a flag. Arjuna killed him in a battle consequent to the Svayamvara of Draupadī. (Vana Parva, Chapter 271, Verse 27).

ŚATRUṆJAYA II. A son of Dhṛtarāṣṭra. The following facts about him are gathered from the Mahābhārata. (i) Duryodhana deputed him for the protection of Bhīṣma in the great war. (Bhīṣma Parva, Chapter 51, Verse 8).

(ii) He attacked the five Kekaya kings. (Bhīṣma Parva, Chapter 79, Verse 56).

(iii) Bhīma killed him. (Droṇa Parva, Chapter 227, Verse 29).

ŚATRUṆJAYA III. A warrior and a brother of Karṇa who fought on the Kaurava side and got killed by Arjuna. (Droṇa Parva, Chapter 31 Verse 62).

ŚATRUṆJAYA IV. Another warrior, who fought on the Kaurava side whom Abhimanyu killed. (Droṇa Parva, Chapter 56, Verse 181).

ŚATRUṆJAYA V. A son of Drupada. In the great battle Aśvatthāmā killed him. (M.B. Droṇa Parva, Chapter 56 Verse 151).

ŚATRUṆJAYA VI. A King of Sauvīra. Kaṇika, the son of Bharadvāja, taught him political science and all other cunning ways. (Mahābhārata, Śānti Parva, Chapter 140).

ŚATRUNTAPĀ. A King, who fought in Duryodhana's army. Arjuna killed him on the occasion when the Kauravas lifted Virāṭa's cows. (Virāṭa Parva, Chapter 54, Verse 11).

ŚATRUSAHA. A son of Dhṛtarāṣṭra. Bhīma killed him in the great war. (Droṇa Parva, Chapter 127, Verse 9)

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

SATVADANTA. A Yādava prince. This Satvadanta was one of the sons born to Vasudeva by his wife Bhadrā. (Vāyu Purāṇa, 96: 71).

SĀTVATA I. A King of the Yadu dynasty and son of Devakṣatra, Sātvata had seven sons called Bhaja, Bhaji, Divya, Vṛṣṇi, Devaprṣṭha, Antaka and Mahābhoja. Sātvata was one of the Sātvatas and the men born in his dynasty are called Sātvatas. (Sabhā Parva, Chapter 2, Verse 30).

SĀTVATA II. Another name of Śrī Kṛṣṇa.

SĀTVIKA. A brahmin, who was turned into a Rākṣasa due to a curse after he had entered heaven. His story

has been told by sage Śaunaka to Bharata, brother of Śrī Rāma.

It was Bharata, who led the yājñic horse towards the north in connection with the Aśvamedha yajña performed by Śrī Rāma after he was crowned King. The horse, which started on its journey from Ayodhyā reached, after six months, Hemakūṭa on the limits of India. As soon as it got into a beautiful garden it was rendered stationary as though paralysed. All attempts to make the horse move failed. Śatrughna and some soldiers tried to lift the horse by its legs, to no purpose. Hanūmān bound its legs with his tail and pulled, again to no purpose, and surprised at this failure of his he spoke to Śatrughna and others thus. "It was only just now that I pulled out with my tail the Droṇa mountain so very easily; but this small horse does not stir at all. May be, it is all fate." Following Hanūmān's speech, Śatrughna asked Sumālī the explanation for this state of the matter, but the latter could not find one for it. Then it was decided to find out a maharṣi and ask him for the explanation. The soldiers accompanied by Bharata went in search of a maharṣi, reached Śaunaka's āśrama and submitted the case to him.

The maharṣi remained in meditation for some time and the condition of the horse became vivid in his mind. Then he spoke as follows:— "There was once a brahmin named Sātvika in Gauḍa (?) land on the banks of river Kāverī. Once he began performing tapas. He spent three days, drinking only water the first day, consuming air the next day and fasting completely the third day. He continued his tapas repeating the above course until one day he entered samādhi (expired). He got into a decorated plane sent from Devaloka, went to the peak of mount Meru and thence came to river Jambū, which flowed from the great Jambū tree on the mountain. There in Jambū were many maharṣis, who had acquired merit by bathing in the golden water of the river, enjoying all comforts in the company of apsara women. Sātvika, one day, haughty with the thought that he was the master of the maharṣis, did something which quite displeased the latter, and they cursed him. When he prayed for absolution from the curse they told him thus: "When you paralyse the feet of Śrī Rāma's horse, you will happen to hear Rāma's story and then you will be redeemed from curse."

On Śaunaka informing them thus that it was the brahmin transformed into a Rākṣasa, who had paralysed the legs of the horse, Bharata returned to the horse and recited the story of Rāma and immediately an effulgent person came there in a plane and said, "Oh. intelligent King! I have now heard the story of Rāma and so have become pure; so, please let me go to heaven." After saying this he returned. Bharata and others were pleased to know that the visitor was Sātvika brahmin. The horse became free from its paralysed condition. The party resumed its journey. (Padma Purāṇa, Pātālakhaṇḍa, Chapters 47 and 48).

SATYA I. A hermit. Mention is made about this hermit who shone in the court of Yudhiṣṭhira, in Mahābhārata, Sabhā Parva, Chapter 4, Verse 10.

SATYA II. An Agni (fire). This Agni Satya was the son of the Agni Niścyavana. He was a worker of Kāladharma (The god of Death). He reduces the pain of living beings who are suffering. So this Agni Satya got the name Niṣkṛti also. This Agni brightens the