

houses and gardens where people stay. It is stated in Mahābhārata, Vana Parva, Chapter 219, Verse 13, that this Agni had a son named Svana.

SATYA III. A warrior who served in the army of the King of Kaliṅga. This warrior fought against the Pāṇḍavas in the battle of Bhārata. This warrior who stood as the wheel-guard of Śrūtāyus the King of Kaliṅga, was killed by Bhīmasena in the Bhārata-battle. (M.B. Bhīṣma Parva, Chapter 54, Verse 77).

SATYA IV. A hermit in the country of Vidarbha. This hermit who was a brahmin was a believer in ahimsā also. Once he performed a sacrifice without any killing. His wife Puṣkaradhāriṇī helped him in the sacrifice. Dharmadeva came there in the form of an antelope to test the non-killing principle of Satya. The animal came near Satya and said: "I am a deva (god) belonging to the Śukra-clan. I dwell in this forest as an antelope, due to the curse of Dharmadeva. Kill me and complete this sacrifice."

Though Satya heard this, he did not wish to kill the animal. At last the antelope decided to go and walked eight steps and then returned. Due to the delusive arts of the antelope Satya saw there celestial maids and the aeroplanes of Gandharvas. The antelope said that if he was killed he would attain heaven. A desire arose in Satya for killing and forthwith he lost all the attainments he got by penance. (M.B. Śānti Parva, Chapter 272).

SATYA V. Another name of Śrī Kṛṣṇa. (M.B. Śānti Parva, Chapter 342, Verse 75).

SATYA VI. The son of Vitatya, born in the dynasty of the King Vitahavya. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 30, Verse 62, that this Satya had a son called Santa.

SATYĀ I. A wife of Śrī Kṛṣṇa. Mention is made about this wife in Mahābhārata, Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 38.

SATYĀ II. The wife of the Agni called Śaṁyu. So beautiful a woman as Satyā is said to have not existed in any of the three worlds. Bharadvāja was the son born to Śaṁyu by Satyā. Bharadvāja had three sisters. (M.B. Vana Parva, Chapter 219, Verse 4).

SATYA (S). A group of Devas (gods). This group of devas lived in the third Manvantara. The name of the then Manu was Uttama and the King of the devas was the Indra Suśānti. There were then five Devagaṇas (groups of Gods) each consisting of twelve devas. Those gaṇas were Sudhāmās, Satyas, Japas, Pratardanas and Vaśavartis. (Viṣṇu Purāṇa, Amśa 3, Chapter 1).

SATYABHĀMĀ. The wife of Śrī Kṛṣṇa.

1) *Introduction.* Once Śrī Kṛṣṇa himself said about the previous birth of Satyabhāmā. There was an occasion for saying that.

Once Nārada came from the world of the gods to Dvārakā. He had brought with him some flowers of the Kalpaka tree. Nārada gave all those flowers to Śrī Kṛṣṇa. Śrī Kṛṣṇa divided them among his wives, but he had forgotten Satyabhāmā. Being unable to subdue her sorrow and anger she got into her bedroom and wept and sighed and lay there. Śrī Kṛṣṇa came to know of this. He took Satyabhāmā with him on the back of Garuḍa and went to the world of Gods. They reached there and asked Indra for some Kahlāra flowers. Indra refused to give. Garuḍa got ready to

uproot the tree. Then Indra wielded his thunderbolt. To honour the weapon thunderbolt, Garuḍa left a feather of his there and returned to Dvārakā. Because of the hitting of the thunderbolt, the peacock, mongoose and jungle crow were born from Garuḍa. Śrī Kṛṣṇa who won the war, returned with Satyabhāmā mounted on Garuḍa, to Dvārakā. The Kalpaka tree brought from the world of gods, was planted in the garden in front of the palace of Satyabhāmā. When Śrī Kṛṣṇa and the Kalpaka tree became her own, Satyabhāmā became proud. At that time Nārada came there. She asked Nārada what she should do so as to have Śrī Kṛṣṇa and the Kalpaka tree with her in all births. Nārada said that, for that, she had only to do Tulāpuruṣādāna. She instantly placed Śrī Kṛṣṇa and the Kalpaka tree in the balance and all the things placed in equal weight were given to Nārada himself. Nārada received them and went to the world of Gods. Satyabhāmā became overjoyed. She asked Śrī Kṛṣṇa, what good deeds she had done to earn so much happiness. Śrī Kṛṣṇa described the previous birth of Satyabhāmā. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 90).

2) *Previous birth of Satyabhāmā.* Towards the close of the Kṛtayuga, there was a Brahmin named Devaśarmā who was born of the clan of Agni in Māyāpurī. This Brahmin was well-versed in the Vedas and the Vedāṅgas. In the old age a daughter named Guṇavatī was born to him. He gave his daughter to his disciple Candraśarmā. Once Devaśarmā and Candraśarmā went to the forest to bring Darbha (poa) and Samit (butea). While they were walking here and there in the Mango grove in the Himālayas a giant closed with them. Because of terror their bodies were stiffened and so they could not run. The fierce giant killed both of them. The escorts sent by Viṣṇu came and took both of them to Vaiṣṇa. Guṇavatī cried aloud when she heard that her father and husband were killed by a giant. She lamented for a long while and then fainted and fell down. When she came to herself she began to cry again. At last she sold the furniture and conducted the funeral rites of her father and husband. After that she lived by manual labour. She observed fast and the vow of Kṛttikā and Ekādaśī.

Guṇavatī, who was weak and lean because of old age and fever once walked slowly to the river Ganges to bathe. When she got into the river she shivered because of cold. Then an aerial chariot came down from the sky. The messengers of Viṣṇu took her in the chariot, to Vaiṣṇa. The celestial maids fanned her with the whisk of yak. After this Mahāviṣṇu incarnated as Śrī Kṛṣṇa to destroy the wicked. Those who were the dependants of Viṣṇu in Vaiṣṇa took birth in Dvārakā. Devaśarmā the father of Guṇavatī took birth as Satrājīt. Candraśarmā became Akrūra. Guṇavatī became Satyabhāmā. Because of the goodness earned by the fast of Kṛttikā, she had become a beloved one of Viṣṇu. Because she made a grove of holy basil (tulasī) at the gate of Viṣṇu in the previous birth the Kalpaka tree came to her garden in this birth. Because she lighted lamps in Kārttika month Mahālakṣmī lives permanently in her house. Because she did fast and vow in Kārttika imagining Viṣṇu as her husband, she became the wife of Śrī Kṛṣṇa in this birth. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 91).