

dove. The kite replied as follows : "You must give me flesh cut from your right thigh equal in weight to that of the dove. If you do so, the dove will be saved and you will be praised by people."

Accordingly, the King cut a piece of flesh from his right thigh and weighed it in the balance against the dove. But, the dove weighed more. The King cut more flesh from his thigh and weighed, but the dove still weighed more. Thus, by instalments the King cut his whole body and weighed the flesh against the dove, yet it weighed more. Then the King himself sat in the balance, seeing which the kite flew away. Then the dove assumed its original form and told the King that it was Agni and the kite, Indra. The Devas were greatly pleased with the firm sense of sacrifice of the King; they blessed him and told him that a son called Kapotarmā will be born to him. (Vana Parva, Chapter 197).

4) *Other information.*

(i) When Yayāti fell down on earth from heaven, Śibi promised to transfer to him the merits acquired by him (Śibi). (Ādi Parva, Chapter 93, Verse 3).

(ii) Śibi worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 10).

(iii) Śibi too was present in the company of Indra to witness the fight between Arjuna and Droṇa in the battle between King Virāṭa and Kauravas at the Virāṭa city in connection with the lifting of Virāṭa's cow by the Kauravas. (Virāṭa Parva, Chapter 56, Verse 9).

(iv) Śibi loved Indra very much. (Bhīṣma Parva, Chapter 9, Verse 7).

(v) People of the Yadu dynasty presented Śibi a sword. (Śānti Parva, Chapter 166, Verse 89).

(vi) He gifted away his son to the brahmins, and therefore he attained heaven. (Śānti Parva, Chapter 234, Verse 19; Anuśāsana Parva, Chapter 137, Verse 4).

(vii) He did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 61).

5) *Conclusion.* The story of two Kings connected with the episode of the dove and the kite is mentioned in the Mahābhārata. One of the Kings is Śibi and the other Uśīnara, father of Śibi. (See under Uśīnara).

SIDDHA I. A Deva Gandharva. This Gandharva was born to Prajāpati Kaśyapa by his wife Prādhā. (Mahābhārata, Ādi Parva, Chapter 65, Verse 46).

SIDDHA II (THE SIDDHAS). A group of Devas. The group of devas called Siddhas lived on the Himālayas near the hermitage of Kaṇva. (M.B. Ādi Parva, Chapter 70, Verse 15). It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Verse 29, that this group of Gods stay in the palace of Yama serving him.

SIDDHĀ. The Devī (goddess) consecrated in Rambhāvāna, wearing a water-vessel with a snout, rosary, boon, and fire, is called Siddhā. (See under Devī).

SIDDHAGRAHA. An evil spirit. Those who are cursed by the group of devas called Siddhas are afflicted by this spirit and they become maniacs. (M.B. Vana Parva, Chapter 230, Verse 49).

SIDDHAPĀTRA. A warrior of Subrahmaṇya. (Mahābhārata Śalya Parva, Chapter 45, Verse 66).

SIDDHĀRTHA I. A King. This King was the rebirth of the asura Krodhavaśa. (Bhārata, Ādi Parva, Chapter 67, Verse 60).

SIDDHĀRTHA II. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 64).

SIDDHĀRTHA III. The name of Buddha in his childhood. (See under Buddha).

SIDDHĀRTHA IV. A minister of King Daśaratha. (Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 36).

SIDDHĀSRAMA. A hermitage. The place at which Vāmana thrust Mahābali down to Pātāla. This place became a hermitage later. When Viśvāmitra took Śrī Rāma and Lakṣmaṇa to the forest for the protection of his sacrifice, he showed them this hermitage. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 29, Verse 22).

SIDDHĪ I. A daughter of Dakṣa. Thirteen daughters including Siddhi were married by Dharmadeva. (Viṣṇu Purāṇa, Amśa I, Chapter 7).

SIDDHĪ II. A goddess. Kuntī the mother of the Pāṇḍavas was the human rebirth of this goddess. (M.B. Ādi Parva, Chapter 67, Verse 120). This goddess Siddhi had walked in front of the army of Subrahmaṇya, in the great battle between the Devas and the asuras. To attain the object in any matter, the blessing of this goddess is essential. (M.B. Śalya Parva, Chapter 46, Verse 64).

SIDDHĪ III. The son of an Agni (fire) named Vira. Siddhi was born to this Virāgni, by his wife Sarayū. The story stating how this agni once screened the sun by his radiance, occurs in Mahābhārata, Śalya Parva, Chapter 218.

ŚIGHRA. A King of the Solar dynasty. In Bhāgavata, 9th Skandha, it is said that he was the son of Agni-pūrṇa and father of Maru.

ŚIGHRAGA. One of the sons of Sampāti. (Matsya Purāṇa, 6, 35).

ŚIGRŪ. A particular caste of people. In the Dāśarajña war they fought against Sudās and got themselves defeated. (Rgveda, 7-18-19).

ŚIKATA. An ancient hermit. When the Bhārata-battle was going on this hermit approached Droṇa and requested him to stop the battle forthwith. (M.B. Droṇa Parva, Chapter 190, Verse 34).

ŚIKATĀKṢA. A holy place. Once Yudhiṣṭhira visited this holy place. (M.B. Vana Parva, Chapter 125, Verse 12).

ŚIKHANDAM. Things which were born from the blood of Vṛtrāsura and which Brahmins, Kṣatriyas and Vaiśyas are forbidden from eating. (Śānti Parva, Chapter 282, 60).

ŚIKHANDĪ (ŚIKHANDINĪ I). Rebirth of Ambā, daughter of the king of Kāśī. Ambā ended her life with the vow that she would take revenge on Bhīṣma and was born in the next life as the daughter of king Drupada under the name Śikhaṇḍinī, and Śikhaṇḍinī helped Arjuna in the war at Kurukṣetra to kill Bhīṣma. (For the history of Ambā ending in two lives see under Ambā. Certain pieces of information not included under that head are given below).

(1) Śikhaṇḍinī was present at the wedding of Abhimanyu in the city of Upaplavya. (Virāṭa Parva, Chapter 72, Verse 17).

(2) Śikhaṇḍī learned archery at the feet of Droṇācārya. (Udyoga Parva, Chapter 192, Verse 60).

(3) On the first day of the great war a duel was fought between Śikhaṇḍī and Aśvatthāmā. (Bhīṣma Parva, Chapter 45, Verse 46).

(4) Śikhaṇḍī retreated from battle-field in fear of Droṇa. (Bhīṣma Parva, Chapter 69, Verse 31).