

## SINIVĀLI I.

1) *Birth.* A daughter of Aṅgiras. The wife of Aṅgiras was Smṛti. She gave birth to four daughters named Kuhū, Rākā, Anumati and Sinivālī. (Viṣṇu Purāṇa, Amśa 1, Chapter 10).

(It is mentioned in Bhāgavata, Skandha 6, that Sinivālī was the third daughter of Aṅgiras by his wife Śraddhā.

2) *Other details.*

(i) Dṛśyādṛśyā is another name of Sinivālī. Her body is small. So sometimes she can be seen and sometimes she cannot be seen. It is in this meaning that she gets the name Dṛśyādṛśyā (seen and unseen). Śiva bears her in his forehead. So she has another name Rudrasutā. (M.B. Vana Parva, Chapter 218, Verse 5).

(ii) Śiva used Sinivālī as the yoke of the horses of his chariot in the battle with Tripuras. (M.B. Karṇa Parva, Chapter 34, Verse 32).

(iii) At the time of his birth Sinivālī had come to see the child Subrahmanya. (M.B. Śalya Parva, Chapter 45, Verse 13).

(iv) It is mentioned in Atharva Veda that Sinivālī is a wife of Mahāviṣṇu.

**SINIVĀLI II.** A daughter born to Bṛhaspati by his wife Subhā. It is stated in Vāyu Purāṇa, Chapter 90, that though Sinivālī was given in Marriage to Prajāpati Kardama, she abandoned him and lived with Soma (Moon).

**ŚIPHĀ.** A river extolled in R̥gveda. It is stated in Sūkta 104, Anuvāka 15, Maṇḍala 1 of the R̥gveda that the asura named Kuyava should be thrown into the depths of Śiphā as he stole money.

**ŚIRADHVAJA.** Janaka the father of Sītā. (For further details see under Janaka).

**ŚIRIṢAKA.** A nāga born in Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 14).

**ŚIRIṢĪ.** A Vedāntist son of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 59).

**ŚIRKĀLI.** A sacred place in South India. Brahmapura is another name for this place which is near Kumbhakonam in Tanjore District. The place was sanctified by the birth of Tirujñānasambandhar. (For further details see under Tirujñānasambandhar).

**ŚISIRA.** Son of Soma the Vasu, of his wife Manoharā. To the couple were born four sons called Varcas, Prāṇa, Ramaṇa and Śisira. (Ādi Parva, Chapter 66, Verse 22).

**ŚISIRAPARVATA.** A mountain near Mount Meru. (See under Mahāmeru).

**ŚIṢṬĀ.** Dhruva's son by Dhanyā. Śiṣṭa married Succhāyā, daughter of Agni. Four sons, Kṛpa, Ripuñjaya, Vṛtta and Vṛka were born to them. (Matsya Purāṇa, 4, 38).

**ŚIṢṬĪ.** A son of Dhruva. Dhruva had two sons, Śiṣṭi and Bhavya, by his wife Śambhu. Śiṣṭi's wife, Succhāyā gave birth to five sons, namely, Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. The eldest of them Ripu was the father of the Manu, Cākṣuṣa. (Viṣṇu Purāṇa, Amśa 1, Chapter 13).

**ŚIṢU.** A son born to the Saptamātr̥s due to the blessing of Subrahmanya. The eyes of the child were blood-red. It was called Virāṣṭaka as well. (Vana Parva, Chapter 228, Verse 11).

**ŚIṢUMĀRA I.** A Ṛṣi. This Ṛṣi used to live in water in the form of a crocodile. There is a story about him in the Pañcaviṃśa Brāhmaṇa.

Once all the Ṛṣis joined together in praising Indra. Śiṣumāra alone remained silent without taking part in it. Seeing this, Devendra ordered Śiṣumāra to praise him. The sage answered proudly that he had no time for it and that he would praise Indra for as much time as was needed to throw the water upwards.

Accordingly he started praising Indra. The sage to whom Indra's praise was at first disagreeable, subsequently felt that he could not do it too much. By his austerity he acquired "Sāmavidyā". He even composed a "Sāma" (a hymn) in praise of Indra. In later times it became famous as "Śārkarasāma".

**ŚIṢUMĀRA II.** A constellation so called because it is in the form of a Śiṣumāra (Crocodile). It is said to be the starry form of Viṣṇu. At the tail-end of it is Dhruva, which automatically rotates and also makes planets like the Sun and the moon to rotate. Stars follow the self-rotating Dhruva and rotate like a wheel. The Sun and the moon along with stars and planets are bound by the cord of atmosphere to Dhruva.

The basis and support of this constellation of Śiṣumāra is Mahāviṣṇu, who is the support of all light and effulgence. Dhruva, son of Uttānapāda came to be installed at the tail-end of Śiṣumāra as he had worshipped Viṣṇu. Śiṣumāra is dependent upon Viṣṇu, the Lord of all, and Dhruva is dependent upon Śiṣumāra. Sūrya is dependent on Dhruva. (Viṣṇu Purāṇa, Part 2, Chapter 9).

**ŚIṢUMĀRAMUKHĪ.** A woman follower of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 22).

**ŚIṢUNĀGA.** The first King of the Śiṣunāga dynasty. He founded the dynasty after defeating Nandivardhana of Pradyota family, King of Magadha. Though he first belonged to Kāśī region, later on he settled down in Magadha. Kākavarṇa was Śiṣunāga's son.

The following ten Kings of Śiṣunāga dynasty ruled the country for 360 years. (1) Kākavarṇa (2) Kṣemadharmā (3) Kṣemajit (4) Vindhyasena (5) Bhūmimitra (6) Ajātaśatru (7) Varṣaka (8) Udāsī (9) Nandivardhana (10) Mahānandī. (Matsya Purāṇa, 272, 6-17; Vāyu Purāṇa 99. 314-315).

**ŚIṢUPĀLA.** King of Cedi.

1) *Previous birth.* Jaya and Vijaya, gate-keepers at Vāikuṅṭha were born thrice in asura womb as a result of the curse by munis like Sanaka. They were first born as Hiranyākṣa and Hiranyakāśipu, next as Rāvaṇa and Kumbhakarṇa and the third time as Śiṣupāla and Dantavakra. (See under Jayavijayas).

2) *Birth.* Śiṣupāla was the son of King Damaghoṣa of Cedi by his wife, Śrutaśravas (Bhāgavata, 9th Skandha). He was born with three eyes and four hands, and at the time of birth he brayed like an ass, so the parents decided to abandon the ugly and awkward child. Immediately a Jin (ghost) appeared and told the father that the child would grow up to become very strong and powerful, and that only one person would be able to kill him and that person had already been born on earth. Further questioned by Śiṣupāla's mother, the Jin said that as soon as the son saw the person born to kill him, he would lose his third eye, and that if he was seated on the lap of the person, two