

SRAJA. An eternal god concerned with offering to the manes (Viśvadeva). (M.B. Anuśāsana Parva, Chapter 91, Verse 33).

ŚRAMA. Son of Āpa, one of the Aṣṭavasus. Āpa had four sons named Vairuṇḍa, Śrama, Śānta and Dhvani. (Viṣṇu Purāṇa, Am̐ 1, Chapter 15).

ŚRAVĀ. Son of Santa, a Mahārṣi who belonged to Gr̥tsamada's family. He was the father of Tamas. (Mahābhārata, Anuśāsana Parva, Chapter 30, Verse 63).

ŚRĀVA. Son of Yuvanāśva, a King of the Ikṣvāku dynasty. He was the father of the King Śrāvasta. (Mahā Bhārata, Vana Parva, Chapter 202, Verse 3).

ŚRAVAṆA I. A son of Murāsura. Murāsura had seven sons. They were : Tāmra, Antarīkṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa. They were all killed by Śrī Kṛṣṇa. (Bhāgavata, Skandha 10).

ŚRAVAṆA II. One of the twentyseven stars (nakṣatras). Those who perform Śrāddha on the day of this star will attain heaven. (M.B. Anuśāsana Parva, Chapter 39, Verse 11).

ŚRĀVAṆA. See 3rd Para under Daśaratha.

ŚRAVAṆADVĀDAŚĪ. A holy day. Observance of a fast on this day after a bath at the confluence of two rivers is believed to bring Mokṣa.

SRĀVAŚAUCA. Defilement attached to the flux due to abortion. It is ordered in Agni Purāṇa, Chapter 258, how to observe this defilement. It is said that women should observe defilement for as many nights as the number of the months of pregnancy, till the flux. If the flux took place in the fourth month, defilement should be observed for three nights. If it was in the fifth month that the flux had occurred, pollution for ten days would have to be observed. This is meant for Brahmins. In the case of a Kṣatriya woman if the flux occurred in the fifth month, she has to observe defilement for four days; and five days for a Vaiśya woman, and eight days for a Śūdra woman. In the case of a Śūdra woman, if the flux is after five months, she has to observe pollution for twelve days. In this stage the father will be purified by a bath.

ŚRĀVASTA. Son of the King Śrāva. (See under Śrāva).

ŚRĀVASTĪPURA. Capital city of Śrāvasta, King of the Ikṣvāku dynasty. It was named "Śrāvastīpurī" or "Śrāvastīpura" because it was built by Śrāvasta, according to Mahābhārata, Vana Parva, Chapter 202, Verse 4.

ŚREṆIMĀN. A Rājārṣi. Mahābhārata, Ādi Parva, Chapter 67, Verse 51 says that he was the rebirth of the fourth Kālakeya. The following pieces of information about this Rājārṣi are gathered from Mahābhārata :-

(i) Śreṇimān was present at the Svayamvara of Pāñcālī. (M.B. Ādi Parva, Chapter 185, Verse 11).

(ii) He ruled over Kumāradeśa. Bhīmasena, in the triumphal march of the eastern lands, defeated Śreṇimān. (M. B. Droṇa Parva, Chapter 30, Verse 1).

(iii) Sahadeva, in his conquest of Southern lands defeated him. (M. B. Sabhā Parva, Chapter 31, Verse 5).

(iv) In the course of the Bhārata Yuddha, Śreṇimān was killed by Droṇa. (M. B. Karṇa Parva, Chapter 6, Verse 35).

ŚRGĀLA. A King of the "Strī rājya". This king had attended the Svayamvara of the daughter of Citrāṅgada,

king of Kaliṅga. (Mahābhārata, Śānti Parva, Chapter 4, Verse 7)

SRGĀLAVĀSUDEVA. See under Kṛṣṇa, Para 13, Sub Para 5.

ŚRĪBHĀNU. A son of Satyabhāmā. She had ten sons including Śrībhānu. (Bhāgavata 10th Skandha).

ŚRĪBIMBAKI. Father of Mṛgāṅkavatī. (See under Śrīdatta)

ŚRĪDATTA. Son of Kālanemi a Brāhmaṇa of Mālava land. Kālanemi and Vigatabhaya were the sons of a Brāhmaṇa named Yajñasena. After the death of their father they went to Pāṭalīputra for education. The teacher gave his two daughters in marriage to them. By the blessing of goddess Lakṣmī, Kālanemi became rich in course of time and he was also blessed with a glorious son. Since he was given by the blessing of Lakṣmī (Śrī) he was named Śrīdatta.

Śrīdatta grew up and became an expert in archery. Kālanemi's younger brother, Vigatabhaya left home and went on a pilgrimage after his wife's death by snake-bite. Kālanemi's king, Vallabhaśakti was pleased with Śrīdatta and invited him to live in the palace. In this way, he became the intimate friend of the king's son, Vikrama Śakti. After that, Bāhuśālī and Vajramuṣṭi, the princes of Avantī became the friends of Śrīdatta. Mahābala, Vyāghrabhaṭa, Upendrabala and Niṣṭhūraka, who were the Minister's sons, also sought the protection of Śrīdatta.

One day, Śrīdatta along with Vikramaśakti and other companions went to bathe to the banks of the Gaṅgā. While they were there, the party of friends began to engage in some amusements. Śrīdatta assumed the role of a king and the others posed as his subjects. Vikramaśakti, the king's son, could not tolerate it. He challenged Śrīdatta for a fight. In the fight Vikramaśakti was defeated. But he secretly resolved to kill Śrīdatta by hook or by crook. Śrīdatta understood his secret plan.

After leaving Vikramaśakti, Śrīdatta was walking with the others along the river-bank when he saw a woman struggling for life because she was caught in a whirlpool in the middle of the river. Śrīdatta at once left his companions and jumped into the river and swam up to her. When he was almost within reach of her hair the woman sank into the water. Śrīdatta also sank and followed her, but after some time, he found neither the woman nor even water. He found himself in a Śiva temple. He offered worship there and took rest in a park close by. The next morning a woman came to worship in the temple. When she returned after worship, Śrīdatta followed her. The woman who was alarmed, walked faster and at last reached a heavenly abode. She entered the house and took her seat on a cot inside. Śrīdatta also got in and sat near the cot. Many other women came and stood around her. Without any apparent reason she began to cry. Śrīdatta who was puzzled, asked her why she was crying. She replied to him in the following words :-

"I am the grand-daughter of the Asura king, Mahābali. I am the eldest of his one thousand grand-daughters. My name is 'Vidyutprabhā'. Viṣṇu has captured and imprisoned our grandfather, Mahābali. He has also killed our father in battle. After that he has expelled us all from our Capital city. To prevent us from entering it again, he has posted a lion as sentry