

ŚRĪTĪRTHA. A holy place in Kurukṣetra. In Mahābhārata, Vana Parva, Chapter 83, Verse 46 it is stated that by bathing and worshipping gods and piṭṛs at this holy place, one would be blessed with issues.

ŚRĪVAHA. A nāga who was born to Kaśyapaprajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Verse 13).

ŚRĪVATSA. A mole on Mahāviṣṇu's chest. (For more details see under Bhṛṅgu).

SRMARA. A young deer. Mṛgamandā daughter of Kaśyapa gave birth to Ṛksas (Bears) Srmaras (young deer) and Camaras (a kind of deer called Bos gruniens). (Vālmiki Rāmāyaṇa Araṇya Kāṇḍa, Sarga 14).

ŚRŪGA. Śiva's special musical instrument. (M.B. Vana Parva, Chapter 88, Verse 8).

ŚRŪGĀRAVALLI. Mother of Kambar the celebrated Tamil poet and author of Rāmāyaṇa.

ŚRŪGAVĀN I.

1) *General.* A mountain. It is situated to the north of the region called "Ilāvṛtta". Devī Bhāgavata, 8th Skandha refers to three mountains—Nilagiri, Svetaḡiri, and Śrūḡavān—which are the sources of many rivers and which stand at intervals of 2,000 miles.

2) *Other details*

(i) Arjuna crossed this mountain and entered Kuruvārṣa in the course of his triumphal campaign over the northern land.

(ii) This mountain is rich in minerals, is of outstanding brilliance, and is the abode of Siddhas and Cāraṇas. (M.B. Bhīṣma Parva, Chapter 6, Verse 5).

(iii) Sañjaya spoke at length about this mountain to Dhrtarāṣṭra. (M.B. Bhīṣma Parva, Chapter 8, Verse 8).

(iv) This mountain is glorious enough to be remembered with reverence at dawn and dusk. (M.B. Anuśāsana Parva, Chapter 165, Verse 32).

ŚRŪGAVĀN II. An ancient sage. He was the son of Gālava. He married by force, a woman named Vṛddhakanyā. After a night's married life, Vṛddhakanyā departed. The sage then renounced everything and followed her. (M.B. Śalya Parva, Chapter 82).

ŚRŪGAVERA. A nāga born in Kauravyakula. This nāga was burnt up in Janamejaya's Sarpasatra. (M.B. Ādi Parva, Chapter 57, Verse 13).

ŚRŪGAVERAPURA. A sacred place. Guha, ruler of this place ferried Rāma and Lakṣmaṇa across the river Gaṅgā. It became a holy spot by the touch of Śrī Rāma's feet. (See under Guha).

ŚRŪGAVIṢA. A sage. In Rgveda, Maṇḍala 8, Anuvāka 17, Sūkta 13, it is mentioned that Indra was born from the stomach of this sage.

ŚRŪGERĪ. A Maṭh was founded here by Śaṅkarācārya. (See under Śaṅkarācārya).

ŚRŪNGĪ. The young sage who cursed Parikṣit. (See the 3rd para under Parikṣit).

SRŪJĀYA I.

1) *Genealogy.* See under Somadatta.

2) *General information.* A king of the Ikṣvāku dynasty. His father was Śviti. This king Śviti was also called Śvitya King. On the death of his father Śrūjaya became king.

The hermits Nārada and Parvata were friends of Śrūjaya. Once both of them came and lived in the palace of the King as his guests. Śrūjaya had a beautiful daughter named Śucismitā. Both Nārada and Parvata loved her. One day Nārada directly asked Śrū-

jaya, for the hand of his daughter. Parvata got angry at this and cursed Nārada that he would not attain heaven. Nārada retorted with the same curse. Śrūjaya pacified both.

Śrūjaya had no sons. He informed the hermits of this sad state. Nārada blessed the king and said that a son named Suvarṇaṣṭhivī would be born to him and that with his birth everything in the palace would become gold. Accordingly the son Suvarṇaṣṭhivī was born to Śrūjaya and everything in the palace became golden. When the son became four years old, by the sorcery of Indra the child died. Nārada brought him to life again. (See under Suvarṇaṣṭhivī).

The fact that gold was accumulating in the palace of Śrūjaya due to the boon given to Suvarṇaṣṭhivī, reached the ears of robbers. One night they carried the child away, and killed him. Then only did they come to understand that there was no gold inside him. Śrūjaya cried aloud at the loss of his son. To pacify the King, Nārada and Parvata told him stories of sixteen kings. (M.B. Droṇa Parva, Chapter 55).

3) *Other details.*

(i) Śrūjaya sits in the palace of Yama, praising him. (M.B. Sabhā Parva, Chapter 8, Verse 15).

(ii) When Nārada told the King the stories of sixteen Kings, his sorrow subsided. (M.B. Droṇa Parva, Chapter 71, Stanza 4).

(iii) By the power of Nārada Śrūjaya's son was brought to life again. (Droṇa Parva, Chapter 71, Verse 8).

(iv) Śrī Kṛṣṇa told Dharmaputra the story of Śrūjaya, with a view to pacify him. (M.B. Śānti Parva, Chapter 29).

(v) Śrūjaya had never eaten flesh in his life. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

SRŪJĀYA II. A royal hermit. This royal hermit was the father of the mother of Ambā, the princess of Kāśī, and a friend of Paraśurāma. At the request of Ambā who had been forsaken by Sālva, Śrūjaya first approached Paraśurāma and then saw Bhīṣma and persuaded him to marry Ambā. (M.B. Udyoga Parva, Chapter 175, Stanzas 15 to 27).

SRŚŪTĪ (CREATION). The Indian theory of creation is given below:

1) *Triguṇas* (The three attributes). The base of the universe is the set of the three attributes. They are Sattva (purity), Rajas (passion) and Tamas (inertia). Only things which could be seen, possess these three attributes. Things which could be seen are perishable. The indestructible could not be seen. Shape or form is an attribute. God has no form. So god is without attributes. The God devoid of attributes can be realised by knowledge, but cannot be seen with the ordinary eyes. The three attributes have a power each. Knowledge is the power of Sattva, activity, the power of Rajas and reason the power of Tamas.

2) *The five elements.* From the divine power of Tamas, five senses came into being, such as sound, touch, form, taste and smell. Sound is the attribute of ether; touch, the attribute of air; form, the attribute of fire; taste, the attribute of water; and smell, the attribute of earth. These are the minute senses or essentials. These five senses having the divine powers, joined together with the five minute essentials, make up the attribute of Tamas.