

of a noble race, she said that a virgin ought to be given away by her parents. The God Fire approached the father of Sudarśanā and informed him of every thing. When he knew that the person who made the request was the God Fire, the king gave his daughter Sudarśanā as wife to the God. (Duryodhana had another name Nila). In the Purāṇas there is another statement also that Nila was the ruler of Māhiṣmati. (See under Duryodhana II and Agni Para 8).

SUDARŚANA XII. An island. This is another name of Jambūdvīpa. Once Sañjaya talked to Dhṛtarāṣṭra about this dvīpa (Island). (M.B. Bhīṣma Parva, Chapter 5).

SUDARŚANA XIII. A tree in the Jambū island. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 7 that this tree was eleven thousand yojanas high.

SUDARŚANA XIV. (The Discus Sudarśana-weapon).

1) *General information.* The weapon of Mahāviṣṇu. Two stories are seen about the origin of this weapon.

(i) The sun married Sañjñā the daughter of Viśvakarmā. Sañjñā complained to her father that she could not bear the radiance of the Sun. Viśvakarmā put the Sun in a turning machine and turned him and decreased his radiance. Out of the dust of the sun produced by this process, Viśvakarmā made the discus-weapon, the aerial chariot Puspaka, the Trident of Śiva, and the Śakti (lance) of Subrahmanya. Of these weapons the discus-weapon Sudarśana was given to Mahāviṣṇu. This is one story. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 2).

(ii) During the burning of the forest Khāṇḍava, Indra showered rain, against the fire. According to the second story, the God Fire gave the discus weapon Sudarśana to Śrī Kṛṣṇa and the Gāṇḍīva to Arjuna to fight against Indra. (See the word Khāṇḍavadāha).

Besides these two stories, several statements occur in various Purāṇas, about this weapon Sudarśana. As Sudarśana was in existence even before the incarnation of Śrī Kṛṣṇa, the story that Viśvakarmā made it, ought to be given prominence. Very often Mahāviṣṇu used to destroy enemies by this Sudarśana. Though Mahāviṣṇu had taken several incarnations, only Śrī Kṛṣṇa is mentioned in the Purāṇas as having used this weapon Sudarśana very often.

2) *The power of Sudarśana.* Sudarśana flies up to the ranks of the enemies, burning like fire. Once Mahāviṣṇu sent the weapon Sudarśana towards the asuras. Then the havoc and destruction caused by this weapon, is described as follows :

The moment he thought of Sudarśana, to destroy the power of the enemy, it made its appearance like the Sun in the Solar region. It was a fearful sight. Emanating light and radiance from the blazing fire, the Sudarśana rested on the hand of Viṣṇu; turning round with a tremendous speed. Viṣṇu threw it at the enemies with his powerful hand like that of the trunk of an elephant, with a view to cleave the city of the enemies into pieces. That weapon which was burning in great flames like a great fire spreading radiance, flew into the midst of the enemy's army and instantly every one near it fell dead. Thus it flew about among the asuras and burnt them to ashes. Then turning round and round in the air it drank the blood shed on the earth. (M.B. Ādi Parva, Chapter 19).

SUDARŚANA XV. Indra had a chariot named Sudarśana. (Mahābhārata, Virāṭa Parva, Chapter 56,

Verse 3).

SUDĀSA I. A King of Kosala. This Sudās a was a King who ought to be remembered every morning and evening. (Mahābhārata, Anuśāsana Parva, Chapter 165, Verse 57).

SUDĀS II. An Āryan King named Sudās is stated in Ṛgveda. It is mentioned in Ṛgveda Maṇḍala 1, Anuvāka 11, Sūkta 63, that Viśvāmitra saved this King from a danger. (See under Dāśarājña).

SUDĀSA III. A King of Ayodhyā. He was the son of Sarvakāma and the father of Kalmāṣapāda. (Bhāgavata, Skandha 9; Viṣṇu Purāṇa, 4, 4, 30).

SUDATTĀ. One of the prominent wives of Śrī Kṛṣṇa. The palace Ketumān in Dvārakā, was given to this wife. (Mahābhārata, Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 38).

SUDDHA. A King of the Bhṛgu dynasty. Bhāgavata, 9th Skandha mentions that he was the son of Anenas and Sūci's father.

SUDEŚNĀ I. The wife of Virāṭa, the King of Matsya.

1) *General information.* It is mentioned in Mahābhārata, Virāṭa Parva, Chapter 9, Verse 6, that this Sudeśnā, the daughter of the King of Kekaya, had the name Citrā also.

2) *Other details.*

(i) During the pseudonymity, Pāncālī lived with Sudeśnā in the guise of Sairandhrī. (M.B. Virāṭa Parva, Chapter 9).

(ii) Sudeśnā agreed to the request of Kīcaka to get Sairandhrī for him, as he was fascinated by her beauty. (M.B. Virāṭa Parva, Chapter 14, Verse 6).

(iii) Sudeśnā sent Kīcaka to the house of Sairandhrī. (M.B. Virāṭa Parva, Chapter 15).

(iv) Draupadī consoled Sudeśnā who was miserable at the death of Kīcaka. (M.B. Virāṭa Parva, Chapter 16, Verse 48).

(v) Sudeśnā asked Draupadī to go away from the palace. (M.B. Virāṭa Parva, Chapter 24, Verse 3).

(vi) In connection with the marriage of her daughter Uttarā, Sudeśnā went to Upaplavya with Draupadī. (M.B. Virāṭa Parva, Chapter 72, Verse 30).

SUDEŚNĀ II. The wife of the King Bali. Five sons named Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma were born to the hermit Dirghatamas by this queen Sudeśnā. (M.B. Ādi Parva, Chapter 98 : 30; Bhāgavata, Skandha 9; Harivaṁśa 1, 39).

SUDEŚNĀ I. A son born to Śrī Kṛṣṇa by Rukmiṇī. (See under Rukmiṇī).

SUDEŚNĀ II. A country in India, very famous, in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 4).

SUDEVA I. A brahmin who was a favourite of the King of Vidarbha. It was this brahmin who was sent by the King of Vidarbha to search for Damayantī. (See under Damayantī).

SUDEVA II. A captain of the army of King Ambarīṣa. He was calm and fearless. Sudeva met with a heroic death in a battle and attained heaven. Indra gave him a suitable place. Later Ambarīṣa died and came to heaven. There he saw his captain Sudeva and was amazed. He asked Indra how it was that Sudeva was given a place in heaven. Indra replied that to fight fearlessly in the battle-field and meet with heroic death, was a yajña (sacrifice) and that due to this yajña Sudeva attained heaven. The King asked, when this