

stomach found the excessive heat there, unbearable and soon became exhausted. In his helpless state he began to worship Śiva for his mercy. At last Śiva permitted him to escape through his penis and Śukra thus came out. (M.B. Śānti Parva, Chapter 290).

10) *Other details.*

(i) Once Śukrācārya had adorned the office of Education Minister of Mahiṣāsura. At that time Ciḡsura was the War Minister, Tāmra was Finance Minister, Asiloma was the Prime Minister, Viḍāla was the Foreign Minister, Udarka was the Military Commander and Śukra was the Education Minister. (Devī Bhāgavata, 5th Skandha).

(ii) Agni Purāṇa, Chapter 51 states that Śukra should be installed in temples with his Kamaṇḍalu (a vessel for carrying water) and wearing his garland.

(iii) At the time of the war between Devas and Asuras. Śukra taught Surasā a mantra to destroy everything. (Skanda Purāṇa, Asura Kāṇḍa).

(iv) Śukra was Prahlāda's Guru (preceptor). (Kamba Rāmāyaṇa, Yuddha kāṇḍa).

(v) Śukra worshipped Śiva and received from him "Mṛtasañjīvanī Mantra" (Mantra having power to revive the dead). (Vāmana Purāṇa, Chapter 62).

(vi) Śukra had prohibited drinking. (M.B. Ādi Parva, Chapter 76, Verse 57).

(vii) He had shone in Indra's assembly. (M.B. Chapter 7, Verse 22, Sabhā Parva).

(viii) Śukra exists in Brahmā's assembly in the form of a planet. (M.B. Sabhā Parva, Chapter 11, Verse 29).

(ix) Śukra resides with other Asuras on the top of the Meru mountain. All precious stones are in the possession of Śukra. Even Kubera (the god of wealth) lives by borrowing one-fourth of Śukra's wealth. (M.B. Bhīṣma Parva, Chapter 6, Verse 22).

(x) Śukra was among those who visited Bhīṣma as he lay on the bed of arrows. (M.B. Śānti Parva, Chapter 47, Verse 8).

(xi) Once Śukrācārya was the priest of Emperor Pṛthu. (M.B. Śānti Parva, Chapter 59, Verse 110).

(xii) On another occasion Śukra sent Indra to Prahlāda to obtain prosperity. (M.B. Śānti Parva, Chapter 124, Verse 27).

(xiii) By his power of Yoga Śukra once grabbed all the wealth of Kubera. (M.B. Śānti Parva, Chapter 289, Verse 9).

(xiv) He got the name "Śukra" because he came out through "Śivaliṅga" (Śiva's penis) and thereby became a son of Pārvatī. (M.B. Śānti Parva, Chapter 289, Verse 32).

(xv) Śukra learnt Śiva's Sahasranāma (Thousand names) from the sage Taṇḍi and taught it to Gautama. (M.B. Anuśāsana Parva, Chapter 17, Verse 177).

(xvi) Mahābhārata, Anuśāsana Parva, Chapter 85, Verse 129, mentions that Bhṛgu had seven sons-Cyavana, Vajraśiṛṣa, Śuci, Aurva, Śukra, Savana and Vibhu.

(xvii) Once in answer to a question of Mahābali, Śukra referred to the importance of Puṣpadāna (gift of flowers). (M.B. Anuśāsana Parva, Chapter 98).

(xviii) In his old age Śukra observed Vānaprastha and attained Heaven. (M.B. Śānti Parva, Chapter 244, Verse 17).

(xix) In Mahābhārata, several other names like Bhārgava, Bhārgavadāyāda, Bhṛguśreṣṭha, Bhṛgūdvaḥa,

Bhṛgukulodvaḥa, Kaviputra, Kāvya and Uśanas are given for Śukra.

ŚUKRA II. A son of Vasiṣṭha. Seven sons were born to Vasiṣṭha by his wife Ūrjijā; they were, Rajas, Gotra, Ūrdhvaḥaḥu, Savana, Anagha, Sutapas and Śukra. All these seven persons were the Saptarṣis of the third Manvantaram (Viṣṇu Purāṇa, Part 1, Chapter 10).

In Agni Purāṇa, Chapter 20 the names of the seven sons of Vasiṣṭha and Ūrjijā are given as Rajas, Gātra, Ūrdhvaḥaḥu, Savana, Alaghu, Śukra and Sutapas.

ŚUKRA III. A king who belonged to the dynasty of Emperor Pṛthu. Two sons, Antardhāna and Vādi were born to Pṛthu. Antardhāna had a son named Havirdhāna by wife Śikhaṇḍini. Havirdhāna married Dhiṣaṇā who was born in Agnikula. Six sons were born to them. They were, Prācinabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Viṣṇu Purāṇa, Part 1, Chapter 14).

SUKRATU. A King in ancient India. When once Sañjaya talked in praise of the ancient Kings of fame in India, this King Sukratu also was mentioned. (M.B. Ādi Parva, Chapter 1, 235).

SUKRṢA. A liberal hermit. A story about this hermit occurs in Mārkaṇḍeya Purāṇa.

Once Indra wanted to test Sukrṣa. So he came in the guise of a bird and requested for human flesh. Then the hermit called his sons and asked them to give their flesh to the bird. They were not prepared to do so. Sukrṣa got angry and cursed his sons that they would be born as birds. Accordingly the sons of the hermit took birth in the Garuḍa family under the names Droṇaputra, Piṅgākṣa, Vibodha, Suputra and Sumukha. As a remission of the curse, the hermit said that even as birds they would be having wisdom and knowledge. After this, to keep his word, Sukrṣa got ready to cut his own flesh for the bird. Then Indra appeared in his own form and blessed the hermit.

SUKṢATRA. A heroic warrior who fought in the Kurukṣetra on the side of the Pāṇḍavas. He was the son of the King of Kosala. (M.B. Droṇa Parva, Chapter 23, Verse 57).

SŪKṢMA. A notorious Dānava, who was born to Prajāpati Kaśyapa by his wife Danu. The King Jayadratha, was the rebirth of this Dānava. (M.B. Ādi Parva, Chapter 67, Verse 18).

SŪKṢMAPRAKṚTI. The cause which is indestructible, not clear and having always goodness as its form is Sūkṣmaprakṛti. That unspeakable nature has no base. Sūkṣmaprakṛti is immovable and indestructible. There is no sound or form or touch in it. This nature which has no beginning or end, which has only three attributes is the root cause of the universe. This entire universe was pervaded by this power from the beginning of the great deluge to the beginning of creation. Then there was no night or day, no earth or Sky, no light or darkness. Then there was only Brahman the union of Prakṛti and Puruṣa which could not be perceived by sense organs or intelligence. (See under Prakṛti).

SŪKṢMAŚARĪRA. See under Punarjanma.

SUKTIMĀN. A mountain which was subdued by Bhīmasena in the course of his conquest of the eastern country. (M.B. Sabhā Parva, Chapter 30, Verse 5).

SUKTIMATI I. A river which used to flow by the side of Uparicaravasu's capital city. There is a story about this river. Once the Kolāhala mountain fell in love with this river and kept it within himself. Upari-