

caravasu who came to know of this, gave a kick to the mountain. The kick produced a hole in the mountain and the river emerged through that hole. Śuktimatī had a son and a daughter by Kolāhala mountain. The river presented them to the King. The King appointed the son as his military commander. Girikā, the daughter of the river became the King's wife. (M.B. Ādi Parva, Chapter 63, Verse 34).

**ŚUKTIMATĪ II.** The capital city of Dhṛṣṭaketu, King of Cedi. (Mahābhārata, Vana Parva, Chapter 22, Verse 50).

**SUKUMĀRA I.** A Pulinda King. The name of the capital of this King was also Sukumāra. It is stated in Mahābhārata, Sabhā Parva, Chapter 29, Verse 10, that King Sukumāra was the son of King Sumitra. It is stated in some other Purāṇas that Sucitra was the father of Sukumāra and that during his regional conquest of the east Bhīmasena had defeated both. On another occasion Sahadeva, who had gone for the regional conquest of the south, also defeated both Sukumāra and his father. (M.B. Sabhā Parva, Chapter 31, Verse 4).

When the battle of Bhārata was about to begin, Sukumāra, the King of Pulinda joined the side of the Pāṇḍavas. It is stated in Mahābhārata, Udyoga Parva, Chapter 171, Verse 15, that King Sukumāra became one of the prominent chariot-fighters of the Pāṇḍava army.

**SUKUMĀRA II.** A nāga (serpent) who was born in the family of Takṣaka. This serpent was burned to death in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Verse 9).

**SUKUMĀRA III.** A King of the Puru dynasty. The father of this King was Vibhu, the son of Varṣaketu. Two sons named Ānarta and Sukumāra were born to Vibhu. The King Satyaketu was the son of Sukumāra. (Agni Purāna, Chapter 278).

**SUKUMĀRA IV.** A Sanskrit poet. There is a story about the devotion of Sukumāra to his teacher. Though Sukumāra was a dutiful student his teacher used to scold him always. Consequently Sukumāra harboured malice in his heart against his teacher. One night Sukumāra got on the upper attic of the house of the teacher with a big stone. His aim was to drop the stone on the head of the teacher. But that night the conversation of the teacher and his wife was about Sukumāra. The wife asked the teacher why he was scolding his disciple so often, when he was so dutiful and righteous. The teacher said that he loved him most and that the chastisement was meant to make him better and better. When Sukumāra heard this his heart was broken. With tears in his eyes, he got down with the stone and disappeared in darkness. Next morning Sukumāra had no peace of mind. He approached the teacher. He asked the teacher "What is the punishment destined for him who had tried to kill his teacher?" The teacher replied that he should die a slow death in the fire made by the husk of paddy. Instantly Sukumāra made a pit and stood in it and filled the pit with husk up to his neck and set fire to the pile. When the teacher knew that the culprit was Sukumāra, he was filled with grief. He tried his best to dissuade his beloved disciple from his attempt. But it was in vain. While he was slowly burning in the fire he composed and sang the great poem 'Śrī Kṛṣṇa

Vilāsa'. The poet was not able to complete the twelfth Sarga of Śrī Kṛṣṇa Vilāsa.

The sixtysixth stanza was the last one he sang. Śrī Kṛṣṇa was showing Satyabhāmā, the various countries and describing the prominence of each, when they had reached the earth after obtaining the Pārijāta flowers from the world of the gods. After having described the kingdoms of Pāṇḍya and Cola, the poet was beginning to describe the natural beauty of 'Saptakoṅkaṇas' (the seven Koṅkaṇa countries). The story says that when he had sung the last line of that stanza his tongue was burnt and he could not proceed with the rest of the poem.

**SUKUMĀRA V.** The son of King Bhavya who was the ruler of Śāka Island. (M.B. Bhīṣma Parva, Chapter 12, Verse 26).

**SUKUMĀRA VI.** An ancient place. This place was near the mountain Jaladhāragiri in the Śāka Island. (M.B. Bhīṣma Parva, Chapter 11, Stanza 21).

**SUKUMĀRA VII.** The capital city of the Pulindas. (See under Sukumāra III).

**SUKUMĀRĪ I.** A river in the Śāka Island. This river is famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 11, Verse 3).

**SUKUMĀRĪ II.** Daughter of King Sṛñjaya. This Sukumārī was a wife of Nārada. (See under Parvata, Para 2).

**SUKUNḌALA.** One of the hundred sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 98).

**SUKUSUMĀ.** A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 24).

**SUKŪTA.** An ancient country in India, very famous in the Purāṇas. The people of this country were called the Sukuṭas. (M.B. Sabhā Parva, Chapter 14, Verse 16).

**SULABHĀ.** A female ascetic (Sannyāsini). She acquired several powers (Siddhis) by tapas. She had the power of giving up her body and receiving new bodies. Once she went to Mithilā and held a learned discussion with King Janaka. She went to Mithilā as a beggar woman. By her yogic powers she entered the mind of Janaka. She and Janaka were thus in the same body when they carried on the discussion. After remaining in Janaka's body for a day, she left the palace. (M.B. Śānti Parva, Chapter 320).

**SULAKṢAṆA.** A king. It was this king who ordered Māṇḍavya maharṣi to be pierced with a śūla as a punishment for stealing a horse. (Padma Purāṇa, Uttara Khaṇḍa, 121).

**SULAKṢMĪ (LAKṢMĪ).** One of the four divine women who rose out of the Kṣīrābdhi (Sea of Milk). They were Sulakṣmī, Vāruṇī, Kāmōdā and Śreṣṭhā. (Padma Purāṇa, Bhūmi Khaṇḍa, 119).

**ŚŪLAPROTA.** One of the twentyeight Narakas. (See the section on Naraka under Kāla).

**SULOCANA.** One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in battle of Kurukṣetra. (Mahā-Bhārata, Bhīṣma Parva, Chapter 64, Verse 37).

**SUMADA.** A muni who did penance at Vimala on the Hemakūṭa mountain. When twelve years had passed thus Indra got frightened and deputed Kāmādeva to disturb the muni's penance. Many Deva women also accompanied Kāmādeva. All their attempts failed to have any effect on the muni. Ultimately Devī appeared before him and asked him to choose his boon to which he answered thus: "I do penance to regain my kingdom