

reached Sindhudeśa, he ended his life in great fright. (Aśvamedha Parva, Chapter 78, Verse 28).

SURATHA XII. A king who ruled over Kuṇḍalanagara. He captured Śrī Rāma's yājñic horse and also took Hanūmān, Sugrīva etc. prisoners. At last Śrī Rāma himself appeared on the scene, defeated Suratha and released the captives: (Padma Purāṇa, Pātāla Khaṇḍa, 49, 52).

SURATHĀ. Mother of Emperor Śibi. (Vana Parva, Chapter 197 Verse 25).

SURATHĀKĀRA. A particular region in the Kuśa Island. (Bhīṣma Parva, Chapter 12, Verse 13).

SURĀVĀN. Name of the horse attached to the chariot given to Agastya by the maharṣi called Ilvala. (See under Agastya).

SURAVĪTHI. A famous orbit of stars in Indraloka. (Vana Parva, Chapter 43, Verse 12).

SUREṆU. A tributary of the river Sarasvatī flowing through Ṛṣabha island. (Śalya Parva, Chapter 38, Verse 26)

SUREŚA I. A son of Tala, the Pāñcajanyaṅni, one of the fifteen Agnis who cause hindrances to yajñas. (Vana Parva, Chapter 220, Verse 13);

SUREŚA II. A Sanātana Viśvadeva (eternal lord of Universe). (Anuśāsana Parva, Chapter 91, Verse 35).

SUREŚVARA. One of the eleven Rudras. (Śānti Parva Chapter 208, Verse 19).

SUROCANĀ. A female attendant of Subrahmaṇya (Śalya Parva, Chapter 46, Verse 29).

SUROCIŚ. A son of Vasiṣṭha by Arundhatī. (Bhāgavata, Skandha 4)

SURODA. One of the seven seas, filled with Madya (wine). (Bhīṣma Parva, Chapter 12, Verse 2)

SUROMAN. A serpent belonging to the family of Takṣaka. He was burnt at the Sarpasatra of Janamejaya. (Ādi Parva, Chapter 57, Verse 10).

ŚURPAṆAKHĀ. Rāvaṇa's sister.

1) Viśravas, son of Brahmā and Kaikasī daughter of Sumālī lived in the forest called Slesmātaka. Once Kaikasī had a sexual union with Viśravas at an untimely hour. As a result of this union, Kaikasī gave birth to four children at intervals of one Yāma each. These children were, Rāvaṇa, Kumbhakarna, Vibhīṣaṇa and Śurpaṇakhā. (Kamba Rāmāyaṇa, Bāla Kāṇḍa).

2) *Domestic Life.* Śurpaṇakhā was married to the Rākṣasa, Vidyujjihva. The son who was born to the couple was named Śambhukumāra.

The Kālakeyas were the brothers of Vidyujjihva. At the time of Rāvaṇa's return after his triumphal march, a battle took place between him and the Kālakeyas. The Kālakeyas fell under the sword of Rāvaṇa. Enraged at the death of his brothers, Vidyujjihva encountered Rāvaṇa. In the battle that followed, Vidyujjihva was killed. On hearing about her husband's death, Śurpaṇakhā went to Rāvaṇa wailing and lamenting. Moved to pity at the sight of her tears, Rāvaṇa said:- "Dear Sister! You may travel through the three worlds and accept any man you like as your husband. Is there any one who would not wish to become my relative? Go and marry a husband suited to you. If any one turns down your proposal, just inform me. I shall come and make him your husband."

Śurpaṇakhā was pleased. She at once started going

round the three worlds with Khara, Dūṣaṇa and Triśiras. (Uttara Rāmāyaṇa; Kambārāmāyaṇa, Araṇya Kāṇḍa). 3) *Before Lakṣmaṇa.* Śurpaṇakhā's son, Śambhukumāra was performing tapas to Śiva in Daṇḍakāraṇya. It was at this time that Śrī Rāma and Lakṣmaṇa arrived in the forest, accompanied by Sītā. They reached the place called Pañcavaṭī in Daṇḍakāraṇya. Śrī Rāma wished to set up his hermitage in the middle of the five "vaṭa" trees in Pañcavaṭī.

At the very sight of Sītā, Śambhukumāra fell in love with her. He stood there in the form of a tree. While building the hermitage, Lakṣmaṇa felled that tree and thus Śambhukumāra was killed. (See under Śambhukumāra).

The widowed Śurpaṇakhā, in her search for a suitable husband happened to reach and settle down at the southern border of Daṇḍakāraṇya. She had failed in her search so far.

It was at this stage that she came to know of Śrī Rāma and his party. She disguised herself as Lalitā and entered Śrī Rāma's āsrama. The sight of Śrī Rāma made her a victim to carnal passion. She submitted her desire to him, but he turned down her prayer. The disappointed Śurpaṇakhā left the āsrama at once. But she appeared again in front of Sītā. Feeling that so long as Sītā was alive, Śrī Rāma would not be prepared to court her, Śurpaṇakhā rushed furiously at Sītā.

Lakṣmaṇa who was watching the whole scene, suddenly rushed to the spot and pushed her out of the āsrama. He cut off her ears, nose and breasts.

Śurpaṇakhā, bleeding profusely from her mutilation, hastened to her brother Rāvaṇa to inform him of the calamity. In obedience to Rāvaṇa's command, Khara, Dūṣaṇa and others who came and encountered Rāma and Lakṣmaṇa, were also slain in the battle. (Kamba Rāmāyaṇa, Araṇya Kāṇḍa).

ŚURPĀRAKA. Another name for Kerala. In Brahmāṇḍa Purāṇa, Chapter 99, we read that Paraśurāma threw a "Śurpa" winnowing basket from Gokaṇḍa southwards and the ocean up to the spot where the Śurpa fell, became dry land. Since the land was formed by throwing the Śurpa, it came to be called "Śurpāraka". References to Śurpāraka in the Mahābhārata, are given below:-

(i) In the course of his triumph of the southern lands, Sahadeva conquered "Śurpāraka". (M.B. Sabhā Parva, Chapter 31, Verse 65).

(ii) There is a sacred bath here, known as "Śurpāraka tīrtha". By bathing here, one would obtain golden rāśis. (M.B. Vana Parva, Chapter 85, Verse 43).

(iii) In Śurpāraka Kṣetra, there is a sacrificial platform originally used by Jamadagni. Close by, there are two holy places called "Pāṣaṇa tīrtha" and "Candra tīrtha". (M.B. Vana Parva, Chapter 88, Verse 12).

(iv) Yudhiṣṭhira once happened to visit this sacred place. (M.B. Vana Parva, Chapter 118, Verse 8).

(v) Śurpāraka is the land formed by the withdrawal of the ocean. It is also called "Aparāntabhūmi". (Śānti Parva, Chapter 49, Verse 66).

(vi) Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 50 states that by bathing in the water of Śurpāraka Kṣetra and observing a fast for a fortnight, one would be born as a prince in the next birth.

SURUCA. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 3).