

SAHADEVA VI. A King of the Solar dynasty, son of Dharmandhana (or Dharmānandana) and father of Jayatsena. (Bhāgavata, Skandha 9).

SAHADEVA VII. A King of the Solar dynasty, son of Sudāsa and father of Somaka. (Bhāgavata, Skandha 9).

SAHAJA. A Cedi King. (Udyoga Parva, Chapter 74, Verse 16).

SAHAJANYĀ. An apsarā woman. The following information about her occurs in the Mahābhārata.

(1) She is one of the six noble celestial girls, the other five being Urvaśī, Pūrvacitti, Menakā, Ghṛtāci and Viśvāci. (Ādi Parva, Chapter 74, Verse 69).

(2) She was present at the Birthday Celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 64).

(3) She is an actress in Kubera's court. (Sabhā Parva, Chapter 10, Verse 11).

(4) Sahajanyā was among the celestial women who danced when Arjuna came to Devaloka. (Vana Parva, Chapter 43, Verse 30).

SAHAJIT. A King of the Bharata dynasty. He was one of the sons of Mahābhoja. (Bhāgavata, Skandha 9).

SAHASRABĀHU. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 59).

SAHASRACITYA. Grandfather of King Śatayūpa. Sahasracitya was King of Kekaya. A very righteous person, he abdicated the throne in favour of his elder brother's son and performed tapas in the forest. He gave up his body for a brahmin and attained heaven. (Anuśāsana Parva, Chapter 127, Verse 20; Āśrama-vāsika Parva, Chapter 20, Verse 6).

SAHASRAJIT. A King of the Bharata dynasty, Sahasrajit was a son of Mahābhoja. (Bhāgavata, Skandha 9). He gave up his life for brahmins and attained heaven. (Śānti Parva, Chapter 234, Verse 31).

SAHASRAJYOTI. One of the three sons of King Samrāt. He had a million sons. (Ādi Parva, Chapter 1, Verse 46).

SĀHASRAKA. A holy place of pilgrimage. This place is situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 158, that those who bathe in this place will get the merits of giving thousand cows as gifts.

SAHASRAMUKHARĀVAṆA.

1) *General.* A Daitya King, who ruled Trilokapurī, a country thousands of miles away from India. Trilokapurī was an island at the centre of the seas. He was a terror to the whole world and possessed a thousand heads and two thousand hands.

2) *Secured boon.* This Rāvaṇa once went to Satyaloka and performed the most intense tapas for many years. Yet, Brahmā did not appear and then he began cutting his heads one after the other and offering them in the fire. Nine hundred and ninety-nine of his heads were cut thus. When he was about to cut the last head also, Brahmā, fearing the end of the world, appeared and granted him the following three boons.

(i) You will not die at the hands of anyone, but a woman.

(ii) Brahmāstra, which would annihilate, will be at your disposal.

(iii) You will also possess an aerial chariot for travels as you please.

Sahasramukha, who returned to his country with the boons became emperor of all Daityas and then conquered heaven, Pātāla, Kailāsa, Vaikuṅṭha and the eight regions of the world.

He then defeated Pātālarāvaṇa and wedded his only daughter Indumukhī. He got as a present a weapon called Kaṭhorakūṭhāra. He propagated in the world the customs and practices of heaven with the result that all the customs of the Devas were derogated. Good people felt harassed. In the rise of unrighteousness righteousness became helpless.

3) *Curse.* Once on his way to his father-in-law's house Sahasramukharāvaṇa raped a Vidyādhara woman, Cañcalākṣī, who was performing tapas of Lakṣmīdevī and Cañcalākṣī cursed him that Lakṣmīdevī would kill him.

4) *Son.* Vajrabāhu was Sahasramukha's son. He secured from Śiva Pāsupatāstra and an armour impenetrable by anyone. Vajrabāhu captured Indra and Subrahmaṇya killed the former.

5) *Death.* Sahasramukha had an army-chief named Bāṇa and both of them together did incalculable harm to the three worlds. Śrī Rāma was King of Ayodhyā at the time, and Devas and sages complained to him about Sahasramukha and as soon as the complainants left Ayodhyā, Sugrīva and Vibhīṣaṇa came there. They told Rāma about the abduction by Sahasramukha's second son, Candragupta of Sugrīva's daughter and Vibhīṣaṇa's daughter-in-law. At once Śrī Rāma, along with Lakṣmaṇa, Sugrīva, Vibhīṣaṇa, Hanūmān and a great army of monkeys reached Sahasramukha's capital city. Śrī Rāma sent word to him through Hanūmān that Sugrīva's daughter and Vibhīṣaṇa's daughter-in-law should be returned, Indra should be released and that pardon should be begged for, for his errors. Angered at this message Sahasramukha deputed Bāṇa to fight Śrī Rāma. Bāṇa was killed in battle. (See under Bāṇa IV). Then ensued a fierce battle between Rāma and Sahasramukha, the latter aided by Candragupta. Aṅgada was about to be overpowered by Candragupta, and then the following celestial voice was heard: "Candragupta will not die as long as his wife Padmāvatī is reciting Brahmamantra imparted by Brahmā." Then Vibhīṣaṇa sent Hanūmān to the women's quarters and as a result of the latter using a 'Kūṭatantrayantra' great confusion and quarrels broke out among the women-folk, and utilising the opportunity Aṅgada killed Candragupta. Sahasramukha fought Śrī Rāma single-handed. All tactics of Rāma proved to be of no use. Then he remembered Brahmā's boon to Sahasramukha and Cañcalākṣī's curse upon him. Immediately Śrī Rāma brought down Sītā from Ayodhyā and the latter shot the Śaktika arrow at the throat of Sahasramukha and he was killed. (Kamba Rāmāyaṇa, Uttarakāṇḍa).

SAHASRANĀMA (N). (Sahasra = thousand; nāma = name).

Hymns containing the thousand names of Viṣṇu, Śiva and Devī are generally known as Sahasranāma. The recitation of these names is considered to be annihilative of all sins. Sahasranāma of Viṣṇu is more popular.

SAHASRĀNIKA. A King of the lunar dynasty. (For details see under Udayana).