

is "Rāmapālarita". This book is about the king Rāmapāla, who ruled over Bengal at the end of 11th century A. D.

SANDHYĀRĀGA. The red colour seen in the sky in the evening is Sandhyārāga. Rāgiṇī the daughter of Himavān did penance to obtain Paramaśiva as husband. The Devas took her before Brahmā, who said that she was not able to bear the radiance of Śiva. Hearing this opinion Rāgiṇī got angry and Brahmā cursed her and changed her into Sandhyārāga. (See under Pārvatī).

SANDHYĀVALI. Sandhyāvalī was the wife of King Rukmāṅgada. (See under Dharmāṅgada).

ŚANḌILĪ I. A daughter of Dakṣa. She was married by Dharmadeva and a Vasu called Anala was born to the couple. (Ādi Parva, Chapter 67, Verse 17).

ŚANḌILĪ II. A yoginī famed in the Purāṇas. She once cursed Garuḍa as a result of which he lost his feathers. (For details see under Garuḍa).

ŚANḌILĪ III. A very chaste Devī living in Devaloka. She once taught Sumanas, the Kekaya princess the duties of a chaste woman. (Anuśāsana Parva, Chapter 123, Verse 8).

ŚANḌILYA I. A great maharṣi. Some details about him are given hereunder.

(1) King Śātānika and his wife Viṣṇumatī, who had no issues approached the maharṣi in great sorrow. As a result of eating rice given by the maharṣi Viṣṇumatī became the mother of a son, who became in later years famous as emperor Sahasrānika. (Kathāsaritsāgara, Kathāmukhambalambaka, Taraṅga 1).

(2) A member of Yudhiṣṭhira's court. (Sabhā Parva, Chapter 4, Verse 17).

(3) He had an ascetic daughter. (Śalya Parva, Chapter 54, Verse 5).

(4) He once opined that the gift of a mere ox-cart was equal to the gift of water in a golden pot. (Anuśāsana Parva, Chapter 65, Verse 19).

(5) He visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 6).

(6) King Sumanyu once gave the maharṣi plenty of food materials. (Anuśāsana Parva, Chapter 173, Verse 22).

ŚANḌILYA II. A maharṣi born in the dynasty of Kaśyapa, son of Marici. As Agni was born in the family of the maharṣi it came to be called 'Śāṅḍilya-gotriya' (born in the family of Śāṅḍilya). King Sumanyu once gave him food and other edible things. (Anuśāsana Parva, Chapter 137, Verse 22).

ŚANḌILYA III. A King, a great devotee of Śiva. As a youth he became a philanderer with the result that the honour of women was in jeopardy. The King being a devotee of Śiva even Yama could not punish him. At last, when Śiva came to know of the immorality of his devotee he cursed the King to be turned into a tortoise for thousand years.

ŚANḌILYA IV. A maharṣi, who desired to worship Viṣṇu not in the Vedic method for which purpose he even wrote a book to propagate non-vedic principles. For the above sinful action he had to live in hell and at last he was born as Jamadagni of the Bhrgu dynasty. (Vṛddhahāritasmṛti, 180, 193).

ŚANḌILYA V. A maharṣi whose Bhaktisūtras (Aphorisms on devotion) are as famous as those of Nārada. He taught bhakti in a scientific way (by Śāṅḍilya science).

SĀNDĪPANI. Preceptor of Śrī Kṛṣṇa and Balabhadra Rāma from whom they learned all the Vedas, art of drawing, astronomy, gāndharva Veda, medicine, training elephants and horses and archery. (For details see under Kṛṣṇa, Para 12).

ŚANI (ŚANAISĀRA-SATURN).

1) *General.* Śani is the son of Sūrya by Chāyā, the maid-servant of Sañjñā. Sūrya had three sons by Chāyā, Manu, Tapatī and Śani. (See under Chāyā).

2) *Other information.*

(i) Śani worships Brahmā in Brahmasabhā. (Sabhā Parva, Chapter 11, Verse 29).

(ii) Śani is very effulgent and intense in his form and character. When Śani threatens the star Rohiṇī, great disasters occur on earth. (Udyoga Parva, Chapter 143, Verse 8).

(iii) Śani will incarnate as Manu in the coming Yuga. (Śānti Parva, Chapter 349, Verse 55).

(iv) Śani is one of the planets to be daily worshipped. (Anuśāsana Parva, Chapter 165, Verse 17).

(v) In the battle between Śiva and Tripura, Śani mounted in a chariot clashed with Narakāsura. (Bhāgavata, 6th Skandha).

SANĪYA. A country in south India famous in the Purāṇas. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 63.

SAÑJAYA I. Minister of Dhṛtarāṣṭra.

1) *Birth.* Sañjaya, who was equal to a hermit, was born as the son of Sūta from a portion of Gavalgaṇa. (Ādi Parva, Chapter 68, Verse 93).

2) *The boon of Sañjaya.* Sañjaya who was born within the circle of the friends of the Kauravas, became the minister of Dhṛtarāṣṭra. The great work that Sañjaya did in Mahābhārata was, telling Dhṛtarāṣṭra every thing that was taking place in the battle-field without leaving even the smallest events in the order of their occurrence. Sañjaya was able to do this because of the boon granted by Vyāsa.

When the armies of the Kauravas and the Pāṇḍavas pitched their camps on either side of the battlefield, Vedavyāsa came to Hastināpura and saw Dhṛtarāṣṭra. Dhṛtarāṣṭra heard about the preparations on either side for the battle. He did not like to go to the battle-field and see for himself the events of the battle. He said so to Vyāsa. Then Vyāsa called Sañjaya to him and said "Sañjaya shall see all the events of the battle directly. He shall have such a divine inward eye." Vyāsa continued. "O king! Sañjaya has inward eyes. He will tell you everything about the battle. He will be knowing all. Whenever he thinks of it he will see everything that takes place in the day and in the night in open, and in secret. No weapon will cut him and no weariness will affect him. He is the son of Gavalgaṇa and will come away unhurt from the battle."

Because of this blessing Sañjaya used to inform Dhṛtarāṣṭra of all the events in the battle at the time of the occurrence. Sañjaya informed Dhṛtarāṣṭra of the news up to the death of Duryodhana. When Duryodhana was killed the cry of Aśvatthāmā grew louder. Sañjaya who heard this cry early in the morning, ran to the battlefield with a broken heart. With the death of Duryodhana the boon of inward eye given to Sañjaya by Vyāsa was lost. (M.B. Bhīṣma Parva, Chapter 2; Sāptika Parva, Chapter 9).