

Raudrāśva and mother, Miśrakeśī. The son Satyeyu was born to Raudrāśva by the celestial maid Miśrakeśī.

**SAUBALA.** A Vaiśya. It is mentioned in Devī Bhāgavata, Skandha 2, that King Dhrtarāṣṭra had two wives, one a Kṣatriya woman, named Gāndhārī, the daughter of the King of Gāndhāra and the other a Vaiśya woman named Saubalī, the daughter of Saubala.

**SAUBHA.** The aerial chariot or Vimāna of the King of Sālva. This was also called Saubhanagara. When Śrī Kṛṣṇa killed Sālva, this Vimāna was smashed by the power of his weapon, the Cakra (Discus). (M.B. Vana Parva, Chapter 22, Verse 33).

**SAUBHADRATĪRTHA.** A holy place on the coast of the southern sea. (For further details see under Padmatirtha and Vargā).

**SAUBHĀGYAGAURĪ.** A particular kind of image of Devī Pārvatī. When the image of this goddess Pārvatī is fixed and consecrated as having the posture with one of the left hands touching the head and shoulder and the other hand holding a mirror, one of the right hands holding fruit and the other one being held high, it is called Saubhāgyagaurī. (Agni Purāṇa, Chapter 50).

**SAUBHĀGYASUNDARĪ.** A feminine form of Nārada. (See under Tāladhvaja I).

**SAUBHAPATI.** The King Sālva. As he had been in possession of an aerial chariot called Saubha, he is said to have got this name.

**SAUBHARA.** A fire. This agni (fire) was born from a portion of Varcas. (M.B. Vana Parva, Chapter 220, Verse 6).

**SAUBHARI I.** A hermit who had performed penance, sitting on the banks of the river Kāliṅdī. (For detailed story see under Garuḍa, para 11).

**SAUBHARI II.** A hermit who had put up his hermitage on the Vindhya. At the time of the horse-sacrifice of Yudhiṣṭhira, Arjuna called on this hermit Saubhari. On that occasion the hermit told Arjuna about the previous history of Caṇḍī, who had been cursed by the hermit Uddālaka. It is mentioned in Jaimini Aśvamedha Parva, Chapter 96, that Arjuna later redeemed Caṇḍī from the curse.

**SAUBHARI III.** A hermit famous in the Purāṇas. A Purāṇic story about this hermit's marrying the fifty daughters of Māndhātā is given below.

Saubhari saw two fishes engaged in coition, while he was doing penance on the banks of the Yamunā. This sight aroused matrimonial thoughts in the hermit's mind. He instantly approached Māndhātā and informed him of his desire to marry a princess.

Māndhātā did not like to give his daughter in marriage to the old hermit. Concealing his thought, he told the hermit as follows:—“Out of my fifty daughters, she who wishes to be your wife, shall be given to you.” Saubhari, who had already read the thought of Māndhātā entered the harem in the shape of a handsome fine youth, and all the fifty damsels liked him. Thus Saubhari married all of them, and begot hundred sons of each of them.

This matrimonial life lasted for some time. At last the hermit grew weary of this life. Discarding everything, Saubhari went to the forest. His wives, who also had become disinterested in worldly enjoyment, followed him. (Bhāgavata, Skandha 9; Viṣṇu Purāṇa, 4, 2, 3;

Padma Purāṇa, Uttara Khaṇḍa 262; Garuḍa Purāṇa, 1, 138).

**SAUDĀSA.** A King of the Ikṣvāku dynasty. He was known by the name Kalmāṣapāda also. (For details see under Kalmāṣapāda).

**SAUGANDHIKA.** A flower-garden of Kubera. It is assumed that Vāyu (the wind-god) carried fragrance from this garden and remained in the palace of Kubera, praising him. This garden was full of sweet-scented lotus (Saugandhika-flower). (M.B. Sabhā Parva, Chapter, 10).

**SAUGANDHIKAVANA.** A holy place. It is assumed, that the gods such as Brahmā and others, hermits, Siddhas, Cāraṇas, Gandharvas, Kinnaras, Big Nāgas, and so on dwell in this place. All the sins of a man are washed away, the moment he visits this holy place. (M.B. Vana Parva, Chapter 34, Stanza 4).

**SAUHRDA.** An ancient country in South India, famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 59).

**SAUMADATTI.** Bhūriśravas the son of Somadatta. (See under Bhūriśravas).

**SAUMANASA I.** One of the eight elephants supporting the globe. (See under Aṣṭadiggajas).

**SAUMANASA II.** The peak of a mountain. It was on this golden peak, with a girth of one yojana and an elevation of ten yojanas, that Bhagavān Viṣṇu placed the first of his three steps during the incarnation as Vāmana, the second step being on the peak of Meru and the third on the head of Mahābali.

“There is a golden peak called Saumanasa, with girth of one yojana and a height of ten yojanas. It is said that in days of yore Mahāviṣṇu placed the first of his three steps on this peak the second being on the peak of Meru.” Vālmiki Rāmāyaṇa. Kiṣkindhā kāṇḍa, Sarga 40).

**SAUMYĀKṢADVIPA.** An island famous in the Purāṇas (Mahābhārata, Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 38).

**ŚAUNAKA I.**

1) *General.* A renowned ācārya. He is believed to be the author of the famous works — “R̥gveda Anukramaṇī”, “Āraṇyakam”, “R̥kprātiśākhya”, etc.

The famous Āśvalāyanācārya was Śaunaka's disciple. Ācāryas like Kātyāyana, Patañjali and Vyāsa belonged to his class. Śaunaka's real name was “Gṛtsamada”. It was because he was the son of Śunaka that he got the name “Śaunaka”.

2) *Birth.* Śaunahotra, the son of the sage Śunahotra, once performed a yāga. Indra attended that yāga. At that time Śaunahotra rescued Indra from an attack of the Asuras. Indra who was pleased at this, blessed Śaunahotra that he would be born in his next birth in the Bhṛgu family under the name “Śaunaka”.

3) *Genealogy.* In Vāyu Purāṇa his genealogy is given in two forms.

i) Ruru (Pramadvarā) - Śunaka - Śaunaka - Ugrasravas  
ii) Dharmavṛddha — Śunahotra — Gṛtsamada — Śunaka — Saunaka. (Vāyu Purāṇa, 92, 26).

4) *Important works.* Śaunaka is believed to be the author of numerous works. The most important of them are given below:—

(1) R̥kprātiśākhya (2) R̥gvedacchandānukramaṇī (3) R̥gvedar̥ṣyanukramaṇī (4) R̥gveda Anuvākānukramaṇī (5) R̥gvedasūktānukramaṇī (6) R̥gvedakathānu-