

SEṢA (ĀDIṢEṢA). Ananta. (q.v)

*Additional information*

- (i) Ananta is the reposing bed of Viṣṇu. It is this Ananta who dislodged Mandara mountain at the time of Kṣīrābdhi mathana (churning of the ocean of milk) (M.B. Ādi Parva, Chapter 18, Verse 8).
- (ii) Ananta is the noblest of the nāgas. (M.B. Ādi Parva, Chapter 35, Verse 2).
- (iii) When there were mutual dissensions among the nāgas, Ananta visited holy places such as Puṣkara. (M.B. Ādi Parva, Chapter 36, Verse 3).
- (iv) Ananta obtained from Brahmā the boon to be able to stand firmly on Dharma. (M.B. Ādi Parva, Chapter 36, Verse 17).
- (v) Ananta carries and supports the earth at the behest of Brahmā. (M.B. Ādi Parva, Chapter 36, Verse 18).
- (vi) Ananta's father is Kaśyapa and his mother is Kadrū. (M.B. Ādi Parva, Chapter 65, Verse 41).
- (vii) Balabhadra Rāma was born from a portion of Ananta. (M.B. Ādi Parva, Chapter 67, Verse 152).
- (viii) At the time of Tripuradahana, Ananta served as the axle of Śiva's chariot. (M.B. Droṇa Parva, Chapter 202, Verse 72).

SETU. A King of the family of Bharata. He was the son of Babhru and the father of Anārabdhā. (Bhāgavata, Skandha 9).

SEYA. One of Viśvāmitra's sons who were expounders of the Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 58).

ŚIBI I. Grandson of Hiranyakaśipu, who had four sons called Anuhrāda, Hrāda, Prahlāda and Saṁhlāda, and of the four, Saṁhlāda had three sons called Āyuṣmān, Śibi and Bāṣkala. (Agni Purāna, Chapter 19).

(1) This Śibi was the son of Hiranyakaśipu. (Ādi Parva, Chapter 65, Verse 18).

(2) This Asura took birth again and lived as a King by the name Druma. (M.B. Ādi Parva, Chapter 67, Verse 8).

ŚIBI II. Inhabitants of the country called Śibi; they are called Śaibyas also. The following information about the country is gathered from Mahābhārata.

(i) Sunandā, mother of King Śantanu was a princess of this country. (M.B. Ādi Parva, Chapter 95, Verse 44).

(ii) Govāsana, father-in-law of Yudhiṣṭhira, was a King of Śibi. (Ādi Parva, Chapter 95, Verse 76).

(iii) Nakula, during his triumphal tour of the western regions, conquered the kingdom of Śibi. (M.B. Sabhā Parva, Chapter 7).

(iv) People of Śibi attended the Rājasūya yajña conducted by Yudhiṣṭhira with presents. (Sabhā Parva, Chapter 52, Verse 14).

(v) A King called Uśīnara, once ruled the country. (Vana Parva, Chapter 131, Verse 21).

(vi) The kingdom of Śibi was once under the jurisdiction of Jayadratha. (Vana Parva, Chapter 267, Verse 11).

(vii) Arjuna annihilated the armies of the kingdom of Śibi which followed Jayadratha to the battlefield. (Vana Parva, Chapter 271, Verse 28).

(viii) The mahārathas of Śibi, with their armies, arrayed under the banner of Duryodhana to fight the Pāṇḍavas. (Udyoga Parva, Chapter 195, Verse 7).

(ix) Karṇa once subjugated the kingdom of Śibi. (Droṇa Parva, Chapter 91, Verse 38).

(x) The people of the country in earlier days were illiterate and ignorant. (Karṇa Parva, Chapter 45, Verse 34).

ŚIBI III. A King born in the dynasty of Uśīnara. He was present at the wedding of Draupadī. He fought on the side of the Pāṇḍavas in the great war and was killed by Droṇa. (Droṇa Parva, Chapter 155, Verse 19). King Śibi had four sons Bhadra, Suvīra, Kekaya and Vṛṣadarbha. (Bhāgavata, 9th Skandha).

ŚIBI IV. An Indra. There were four sects of Devas called Supāras, Haris, Satyas and Sudhīs in Tāmasa Manvantara, and there were twentyseven Devas in each Sect. Śibi, who performed hundred yajñas then was Indra. (For details see under Manvantaram).

ŚIBI V. An ancient Rājarsi.

1) *Genealogy*. Descended from Viṣṇu thus :— Brahmā-Atri-Candra-Budha-Purūravas-Āyus-Nahuṣa-Yayāti-Anudruhyu-Sabhānara-Kālanara-Sṛjaya-Uśīnara-Śibi.

Śibi was born to Uśīnara of Mādhavī, daughter of Yayāti.

2) *Suhotra made to give way*. King Suhotra of Kuru dynasty once on his return from a visit of maharṣis saw King Śibi coming in the opposite direction in his chariot, and both the Kings saluted each other as their age ordained. But, they did not give passage to each other as they thought themselves to be equal in merit. At that time Nārada came there and asked the kings why they stood there thus blocking the path. They answered Nārada thus : "He who is more noble or clever on account of former actions etc. is usually given way to by the other person. Both of us are comrades and are equals."

Nārada then spoke as follows:—

"Oh ! King of the Kuru dynasty ! You are cruel to the gentle and gentle to the cruel. To the evil you are good; then why not be good to the good. Devas have ordered that he who does good will get it hundredfold by return. King Uśīnara is more noble and gentle than you are. The miser is won over by liberality, the liar by truth, the cruel by patience and the evil person by good. But, both of you Kings are noble persons. Therefore, one of you should give way to the other."

Listening to Nārada's advice, Suhotra gave way to Śibi and proceeded on his way. (Vana Parva, Chapter 194).

3) *Śibi tested*. Śibi's fame spread in the three worlds, and an idea was mooted among the Devas that it should be tested how much of the reputation of the King was genuine. Accordingly, Agni in the form of a dove and Indra in that of a kite hunting after the dove, rushed to King Śibi. The dove took refuge in the lap of the King sitting in 'divya' posture, and the priest told the King that it was the latter's duty to protect the dove, which took refuge with him for its life. The dove also told the King thus ; "I am really a muni, who has entered the body of the dove. I take refuge in you for my life."

By that time the kite too had flown up to the King. It asked the King to return the dove, which it had been chasing. The King was surprised to hear the kite talk and told the bird that it was not proper for him to give up the dove who had sought refuge under him, but that he would give the kite any other flesh in lieu of the