

you here and put in chains. But there is yet one way of escape for you. This Śabara has a very beautiful daughter. She has fallen in love with you. If you marry her everything will turn out well."

For his own safety, Śrīdatta married Śabara's daughter according to the Gāndharva method. Shortly after, she became pregnant. Her maid Mocanikā informed her mother all about it. That kind and affectionate mother came to Śrīdatta and said :—"Śabara is a very cruel man. If he comes to know of this, he will never forgive you. Therefore you must leave the place at once, but you should never forget my daughter." With these words she took leave of him. Śrīdatta disclosed the story of that sword to her and started on his journey again, in search of Mṛgāṅkavatī. From a hunter whom he happened to meet on the way, he came to know that she was living in a place called Nāgasthala near Mathurā, under the protection of Viśvadatta a Brāhmaṇa.

Śrīdatta at once went to Viśvadatta's house and made enquiries about his wife. Viśvadatta informed him that he had entrusted her with a Brāhmaṇa who was the minister and priest of King Śūrasena. He suggested that Śrīdatta should stay with him that day and they could proceed to Śūrasena's place next morning.

Śrīdatta accordingly stayed there and started for Mathurā at day-break on the next day. On the way he took bath in a tank just outside the city. While bathing he happened to get a silk cloth and a necklace of beads from the bed of the tank. After his bath, he entered the city with the silk and necklace. Mistaking him for a thief, the police arrested him. Really the silk and necklace had been hidden in the tank by thieves. Śrīdatta was produced before the King with the stolen articles. The king condemned him to death. Mṛgāṅkavatī who was staying in the custody of the minister happened to see Śrīdatta being taken to the place of execution. She immediately ran up to the minister and told him that Śrīdatta was her husband. When the King came to know it, he ordered him to be brought back to the palace. As soon as Śrīdatta saw the minister, he felt certain doubts about his identity. The minister had a striking resemblance to his father's brother Vigatabhaya who had left home years ago. His doubts were confirmed when the minister revealed his identity and the two embraced each other after their long separation. Śrīdatta narrated the whole story of his sufferings and misfortunes beginning from the murder of Kālanemi up to that time. On hearing his tragic story, the minister burst into tears and told him that he had received a boon from a Yakṣī by which he had obtained 5000 horses and plenty of wealth. All this he gave to Śrīdatta and his wife.

The king of that country had a daughter. Śrīdatta's next plan was to marry her also. Vigatabhaya gave him the necessary help. The minister took her with Śrīdatta and his friends on the pretext of offering worship at the temple in Avantī. They had to encounter a band of robbers on the Vindhya mountain. Śrīdatta was overpowered and the robbers plundered all their wealth. Vigatabhaya and others were captured. Śrīdatta was taken to be sacrificed to Bhadrakālī. When he was about to be sacrificed, his wife, the daughter of Śabara arrived there with her son. It was within the territory of Śricanḍa. She stopped the robbers from performing the sacrifice and returned to her own house

with Śrīdatta. The Caṇḍāla band took Vigatabhaya and others to Śrīdatta and they were released. After the death of King Śabara, Śrīdatta became the King of that wood. He got back his sword Mṛgāṅkaka. He married the daughter of Śūrasena. Śrīdatta's friends also came there. All of them joined together and killed Vikramaśakti in a battle. After that Śrīdatta was crowned king of the whole country up to the ocean. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 2).

ŚRĪDEVĀ. Daughter of King Devaka. This princess was married by Vasudeva. They had six sons including Nandaka. (Bhāgavata, Navama Skandha; Viṣṇu Purāṇa, 1. 18),

ŚRĪDHARA. A king who lived in Tretāyuga. (For more information see under Varatanu).

ŚRĪKRṢṆA. See under Kṛṣṇa.

ŚRĪKUNḌA. A holy place. If one worships Brahmā at this holy place famous in the three worlds, one would get the benefit of the gift of a thousand cows. (M.B. Vana Parva, Chapter 82, Verse 85).

ŚRĪKUNḌALA. Son of the Vaiya Hemakuṇḍala. (See Para 2 under Yamunā).

ŚRĪKUNJA. A Sarasvatī tīrtha situated in Kurukṣetra. By bathing in this tīrtha, one gets the same reward as by performing an Agniṣtoma yajña. (Mahābhārata, Vana Parva, Chapter 83, Verse 105).

ŚRĪMADBHAGAVADGĪTĀ PARVA. A sub-division of Bhīṣma Parva in Mahābhārata. Chapters 13 to 42 of Bhīṣma Parva, are included in it.

ŚRĪMĀN. Son of Nimi, who was the son of Dattātreyā.

ŚRĪMĀTĀ. An aspect of Devī who incarnated to kill the Rākṣasa named Karṇāṭaka who used to abduct the wives of Maharṣis in the disguise of a Brāhmaṇa. (Skanda Purāṇa, 3:2: 16-18).

ŚRĪMATĪ I. A Gandharva maid. In Kamba Rāmāyaṇa, Yuddhakāṇḍa there is a story associating this Gandharva maid with the churning of the ocean of milk :-

A Gandharva maid named Śrīmatī who had acquired incomparable proficiency in music used to sing hymns in praise of Lakṣmīdevī. Devī appeared before her and presented a garland of Kalpaka flowers to Śrīmatī. As she was returning with the garland, she met sage Durvāsas on the way. She offered the garland to him. Durvāsas who reached Devaloka with the garland gave it to Indra. Indra used it for adorning the tusk of Airāvata. Airāvata who was annoyed at it threw it away in a fury. Durvāsas took it as a personal insult to him and in his rage cursed all the gods to be subjected to the infirmities of old age. It is to save them from the effects of old age that the ocean of milk was churned to obtain Amṛta. (For more details see under Amṛta).

ŚRĪMATĪ II. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 3).

ŚRĪPARVATA. A sacred mountain. Those who go to this mountain and offer worship to Śaṅkara after bathing in the forest rivers get the same reward as from an Aśvamedhayāga. (M.B. Vana Parva, Chapter 85, Verse 18).

ŚRĪ RĀMA. See under Rāma.

ŚRĪ RĀMAKRṢṆA PARAMAHAMSA.

A great thinker who shed new light on Indian spiritual philosophy. He was born on February 18, 1836 in a village called Kumārpuḥkūr. His father was Khudirām Caṭṭopādhyāya and his mother was Candrādevī.