

Mahābhārata story. (M.B. Ādi Parva, Chapter 63, Verse 89).

(iv) Śuka attended Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 11).

7) *The End.* While Śukadeva was thus leading his family life, teaching the Vedas and reading the Purāṇas, Nārada happened to pay a visit to him. His conversation with Nārada drew Śukadeva nearer to the path of Mokṣa. He left his father, Veda Vyāsa and his own family, went to the peak of Kailāsa and stayed there doing tapas to Paramaśiva. At last he became a perfect Siddha and rising up to the Heavens shone there as a second sun. Devarṣis began to praise Śukadeva.

His father Vyāsa was in deep grief at his disappearance and left his āśrama in search of Śuka. After wandering in many places he came to Kailāsa where Śuka had performed tapas and called him. Śiva who saw him utterly tired and weak took pity on him and comforted him in the following words: "Did you not pray to me for a son who would combine in himself the essences of the Pañcabhūtas? As a result of the tapas you have done and by my blessing, such a glorious son was born to you. Śuka has attained the highest position which is inaccessible to those who have not conquered their senses and difficult to attain even by the gods. Why do you worry about Śuka? The glory acquired by your eminent son will continue undiminished as long as the mountains and oceans exist. I give you my blessing that an image exactly like your son will always accompany you from today." Just then, an image which closely resembled his son appeared before Vyāsa who was filled with rapture.

It is believed that even today if any one calls Śiva at the place where Śiva spoke to Vyāsa in answer to his call, Śiva would respond to the call. (M.B. Śānti Parva, Chapters 332 and 333; Devī Bhāgavata, 1st Skandha).

SUKA II. A messenger of Rāvaṇa. This Śuka had a friend named Sāraṇa. These two persons were expert spies who used to gather secret and important pieces of information from the strongholds of Rāvaṇa's friends and enemies and passed them on to Rāvaṇa.

Soon after Śrī Rāma entered Lañkā, Rāvaṇa sent Śuka and Sāraṇa to Śrī Rāma's camp. After taking a distant view of the surroundings, they entered the camp of Śrī Rāma in the form of monkeys. Taking care not to come within the observation of Vibhiṣaṇa, they went about the military camps, gathering secret information. Just then they were met by Jāmbavān and Hanūmān. After closely observing them for a considerable time, they understood that they were enemy spies. The monkey-heroes promptly seized them and produced them before Sugrīva. Confused and frightened under a shower of questions they sought the protection of Śrī Rāma. While Śrī Rāma was interrogating them, Vibhiṣaṇa happened to come there. At his sight, Śuka and Sāraṇa were alarmed. Grasping the whole situation in an instant, Vibhiṣaṇa kicked both of them when they assumed their former shapes as Rākṣasas. The monkey-leaders sprang at them. The Rākṣasas begged for pardon and prayed for Śrī Rāma's protection. Śrī Rāma forgave them and set them free. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa; Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

SUKA III. A king of the Lunar dynasty. (Bhāgavata, 9th Skandha).

SUKA IV. A king of the Śaryāti dynasty. He was the son of Pṛṣata. He had conquered all countries in the world and after performing many yāgas, he renounced his kingdom and attained Mokṣa by doing tapas on Śataśṛṅga mountain. (Mahābhārata, Ādi Parva, Dākṣiṇātya Pāṭha, Chapter 123).

SUKA V. Son of Subala, king of Gāndhāra. He was slain by Irāvān in the course of the Bhārata Yuddha. (Mahābhārata, Bhīṣma Parva, Chapter 90, Verse 26).

SUKA VI. Son of the monkey Śarabha. Rkṣa was the son of Śuka by Vyāghri. (Brahmāṇḍa Purāṇa, 3, 8, 208).

SUKA VII. A Mahārṣi who was the contemporary of Aṇuha of Dakṣiṇa Pāñcāla and of king Brahmādatta. This sage lived before the time of the other Śuka who was the son of Vyāsa.

This sage Śuka had six sons, named Bhūriśravas, Śambhu, Prabhu, Kṛṣṇa, Saura (Sauraprabha) and Devaśruta by his two wives Pivarī and Ekaśṛṅgā. (Brahmāṇḍa Purāṇa, 3-8-93; Vāyu Purāṇa, 70-84; Devī Bhāgavata, 1-14; Nārada. 1-58).

SUKALĀ. A woman who loved and honoured her husband.

SUKAKṢA. A mountain. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 38, that this mountain, which is famous in the Purāṇas, stands on the western side of Dvārakā.

SUKAMALA. A Yakṣa. This Yakṣa was the son born to Mañivara by Devajānī. (Brahmāṇḍa Purāṇa, 3. 7. 129).

SUKANĀBHA. A Rākṣasa on the side of Rāvaṇa. (Vālmiki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 6).

SUKANDAKA. A country in ancient India. (Mahābhārata Bhīṣma Parva, Chapter 9, Verse 53.)

SUKANYĀ I. The wife of the hermit Cyavana. See under Cyavana, Para 3.

SUKANYĀ II. The wife of the hermit Mātariśvā. The hermit Mañkaṇaka was the son born to Mātariśvā by Sukanyā. (See under Mañkaṇaka).

ŚŪKARA. A country celebrated in the Purāṇas. Kṛti, King of Śūkara had presented thousands of Elephants at Yudhiṣṭhira's Rājasūya yāga. (M.B. Sabhā Parva, Chapter 52, Verse 25).

SŪKARA. A hell. (See under Kāla, the section 'Hell').

SŪKARAMUKHA. A hell. (See under Kāla, the section 'Hell').

SUKARMĀ I. One of the two followers given to Subrahmaṇya by Vidhātā. Suvrata was the other follower. (M.B. Śalya Parva, Chapter 45, Verse 42).

SUKARMĀ II. One of the teacher priests of Sāmaveda. This Sukarmā, the son of Sutvā, divided the Sāmaveda into a thousand branches. (See under Guruparamparā).

SUKARMĀ III. A Brāhmaṇa who had earned merits of good deeds by serving his parents. (For further details see under Pippalāda I).

ŚUKASAṄGĪTI. A Gandharva. (For further details see under Pramohinī).

SUKĒṢĀ (SUKĒŚĪ).

1) *General information* A rākṣasa (giant) who was the son of Vidyutkeśa and Sālakaṭaṅkā. When Brahmā asked the Subjects to look after his creation those who said 'Rākṣamahe' became Rākṣasas (giants) and those who said 'Yakṣamahe', the Yakṣas (a clan of semi gods). Once two brothers named Heti and Praheti were born