

daughter of Manu also is known by the name Svīṣṭakṛt. It is mentioned in Mahābhārata, Vana Parva, Chapter 221, that the offering in fire, of the fat portions of the sacrificial animals, is carried out properly by the help of this fire.

ŚVITRĀPUTRA. See under Śvaitreya.

SVOTTHA. A King. (See under Śaralomā).

ŚYĀMĀ. One of the nine daughters of Meru, including Śyāmā. They are called Navakanyās. They were married by the sons of Agnīdhra. (Bhāgavata, 5th Skandha).

ŚYĀMA. A mountain in Śākadvīpa. It is as dark as clouds and very tall. (M.B. Bhīṣma Parva, Chapter 11, Verse 19).

ŚYĀMABĀLĀ. A heroine of great prosperity. (See under Bhadrāśravā).

ŚYĀMAKA. A son of Śūra by Māriṣā. (Bhāgavata, 9th Skandha).

SYAMANTAKA. A divine jewel. (For further details see under Prasena).

ŚYĀMĀSRAMA. An ancient holy place. By bathing and living here for a fortnight one would obtain the power of "Antardhāna" according to Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 30.

ŚYĀMĀYANA. One of the sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 55).

SYANDIKĀ. A river in Kosala. This is very famous in the Purāṇas. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 49, Verse 12, that Śrī Rāma, who had started for forest-life, crossed the river "Syandikā where peacocks and swans called."

ŚYĀPARṆA (S). A priestly community. They were the priests of King Viśvantara. Once Viśvantara decided to perform a Somayāga. Without allowing Śyāparṇas to take part in that yāga, the King invited other priests for the purpose. At that time, Rāmabhārgaveya, one of the Śyāparṇas devised a new method concerning Somayāga and established his claim to priesthood. (Aitareya Brāhmaṇa, 7, 27).

ŚYĀVĀŚVA. Son of the sage Arcanānas. (See under Arcanānas).

ŚYENA I. A class of birds. A daughter named "Śyeni" was born to Kaśyapa Prajāpati by his wife Tāmrā. Śyenas were the sons of Śyeni. (M.B. Ādi Parva, Chapter 66, Verse 56).

ŚYENA II. An ancient sage. Mahābhārata, Sabhā Parva Chapter 7, Verse 11, describes him as shining in Indra's assembly.

ŚYENACĪTRA. A King in ancient India. This King had never eaten meat. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

ŚYENAGĀMĪ. A military commander of Khara the Rākṣasa. In his battle with Śrī Rāma, Khara had twelve military commanders including Syenagāmī. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 26).

ŚYENAJIT I. Son of Dala, a King of the Ikṣvāku dynasty. Mahābhārata, Vana Parva, Chapter 192, Verse 63 mentions that he was the most beloved son of his father.

ŚYENAJIT II. Uncle of Bhīmasena. (M.B. Udyoga Parva, Chapter 141, Verse 27).

ŚYENĪ. See under Śyena.

SYŪMARAŚMI. An ancient hermit. It is stated in Mahābhārata, Śānti Parva, Chapter 238, that this hermit got into the stomach of a cow and sitting there, talked with the hermit Kapila about the ways of Karma

and renunciation. This hermit Syūmaraśmi is as ancient as the Ṛgveda. A statement as follows, occurs in Rgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112. "Ye Aśvins who are the Leaders. Come here also with those protective weapons by which you gave protection to Atri, Śaṁyu and Manu, and the arrows by shooting which you saved Syūmaraśmi."

## T

TA (त). This letter means a thief or the inner down of a bird. (Agni Purāṇa, Chapter 348).

ṬA (ट). This letter means the act of singing. (Agni Purāṇa, Chapter 348).

TADITPRABHĀ. A female follower of Subrahmaṇya. (Verse 17, Chapter 46, Śalya Parva).

TAIJASA. A holy place. This is situated in Kurukṣetra. The importance of this place lies in the fact that it was at this place that all devas together crowned Subrahmaṇya as their Commander-in-chief. (Śloka 16, Chapter 83, Vana Parva).

TAITTIRI. A celebrated sage of the Taittirīya branch of sages. He attended the Yāga conducted by Uparicaravasu. (Śānti Parva).

TAKṢA. A son born to Bharata of his wife Māṇḍavī. This prince along with his brother Puṣkara conquered Gāndhāradeśa and created Takṣaśilānagarī there. (Uttarakāṇḍa, Vālmiki Rāmāyaṇa, and Vāyu Purāṇa).

TAKṢAKA I. A fierce serpent.

1) *Genealogy and birth.* Descending in order from Viṣṇu—Brahmā—Marīci—Kaśyapa—Takṣaka.

Kaśyapamuni got of his wife Kadrū serpents and Takṣaka was one of the serpent chiefs. (Śloka 5, Chapter 35, Ādi Parva). See also under Kadrū).

2) *Takṣaka and Parīkṣit.* In his boyhood Takṣaka went out from the family. The reason was a curse by his mother. Once Kadrū and Vinatā, another wife of Kaśyapa, entered into a controversy regarding the colour of the hair of the tail of the horse Uccaiśśravas. Kadrū said, it was black and Vinatā said it was white. It was decided that she who lost the wager should become the servant of the other. That night Kadrū called her children and asked them to go and hang on the tail of the horse so that it should appear black. Some of the righteous children opposed this deceitful attempt of their mother and refused to go. Kadrū cursed them saying that they would be burnt to death at the Sarpasatra of Janamejaya. Kadrū sent those children out from home and Takṣaka became their leader.

At that time Parīkṣit (King of Bhārata) became the victim of a curse that he would die by the bite of Takṣaka within seven days. (To know more details regarding this curse of the sage see under Āstika). The worried King in consultation with his ministers decided to take protective measures. At first he moved to a seven-storeyed palace and stayed on the seventh storey. Physicians of fame and those well-versed in mantras were posted at the palace. Brahmins were put on duty for prayers. The entire palace and precincts were guarded by huge elephants. Security arrangements were such that even wind found it impossible to enter the palace without permission. The King did all his daily routine activities in the palace itself.