

One who brings to mind the Sunītha *mantra* along with Asita and Ārtimant need have no fear from serpents either by day or at night 1. 53. 23 (*asitam cārtimantam ca sunītham cāpi yah smaret / divā vā yadi vā rātrau nāsyā sarpabhayaṁ bhavet*); cf. Nī. on Bom. Ed. 1. 58. 23 cited under Asita on p. 169 above. [See Asita, Ārtimant]

Sundopasundayor upākhyānam nt. : Designation of an *upākhyāna*.

Mentioned in the list of the contents of the Ādiparvan (*sundopasundayos tatra upākhyānam prakīrtitam*) 1. 2. 90; related to the *adhyāyas* 1. 201-204.

Subhadrāharana nt. : Name of the 17th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 38, 33, 70.

Referred to in the list of the contents of the Ādiparvan as 'where at Dvārakā the loving Subhadrā was obtained by Kīrītīn (Arjuna), who longed for her, with the consent of Vāsudeva' 1. 2. 92; the incident is mentioned by Dhṛtarāṣṭra in his summary of the events made for Saṁjaya 1. 1. 103 and by Vaiṣampāyana in his summary made for Janamejaya 1. 55. 32-34.

Saukanya nt. : Name of an *ākhyāna*.

Mentioned while listing the contents of the Āraṇyakaparvan; in this Ākhyāna we are told that the sage Cyavana of the Bhr̥gu family enabled the Nāsatyā (the Aśvinā) to have a share in Soma in the sacrifice of Śaryāti and in return the deities conferred youth on the sage 1. 2. 117-118; related to the *adhyāyas* 3. 122-125.

Sauptika¹ nt. : Name of the 78th *parvan* in the list of a hundred sub-*parvans*

of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 60, 33, 70.

Described as disgusting (*bībhatsa*) 1. 2. 60; referred to in the summary of the events made by Dhṛtarāṣṭra for Saṁjaya 1. 1. 153; related to the *adhyāyas* 10. 1-9.

Sauptika² nt. : Name of the tenth *parvan* among the eighteen major *parvans* of the Bhārata 1. 2. 178, 188.

Described as dreadful (*dāruṇa*) 1. 2. 178; its contents are summarized as follows: where Duryodhana, whose thighs were broken, was approached after the Pāṇḍavas had left, by Kṛtavarma, Kṛpa and Drauṇi (Aśvatthāman); where the enraged Drauṇi vowed that he would not take off his armour unless he had killed all the Pāṇcālas led by Dhṛṣṭadyumna and the Pāṇḍavas with their house attendants (*ahatvā sarvapāṇcālān dhṛṣṭadyumnapurogamān / pāṇḍavāṁś ca sahāmātyān na vimokṣyāmi daṁśanam*) 1. 2. 180; where the trio, led by Drauṇi, killed the Pāṇcālas and their attendants while they were confidently asleep at night; where the five Pāṇḍavas and Sātyaki were saved as they were protected by the might of Kṛṣṇa (*kṛṣṇabalāśrayāt* 1. 2. 182) and all the rest perished; where Draupadī, grieved by the death of her sons, and pained at the killing of her father and brothers, resolved to fast unto death; where, at the instance of Draupadī, Bhīma pursued Aśvatthāman; where Aśvatthāman, afraid of Bhīmasena, released the missile (Brahmaśiras) against him saying it was for the destruction of the Pāṇḍava (*apāṇḍavāyeti ruṣā drauṇir aśram avāsrjat* 1. 2. 185); but Kṛṣṇa, wanting to neutralize (the effect of) those words said 'let that not happen' (*maivam*