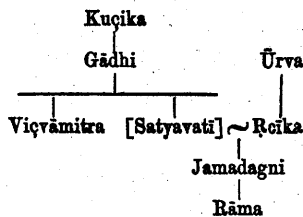


converted that delightful wood on the bank of the *Gangā* into a retreat full of wealth of every kind and jewels and gems (XIII, 53). The next morning *Kuçika* came with his wife, and saw that palace made entirely of gold, etc. (description), and Aps. and G., and thought that it was the country of the *Uttara-Kurus* or *Indra's* abode *Amarāvati*. *Cyavana* lay stretched on a costly and excellent bed, and at the same time on a mat of *kuça*-grass. In a moment everything disappeared, Aps., G., etc. *Cyavana* praised *Kuçika* and his queen; *Kuçika* said that he had a sufficient boon, not having been consumed by the fire of *Cyavana's* penances; he asked him to expound some doubts (XIII, 54). Asked by *Kuçika*, *Cyavana* explained the reason of his conduct: In days past, when the gods had assembled together, he had heard *Brahmán* say that, owing to a contention between *brahman*- and *kshattriya*-energy, there would occur an intermixture in his race; therefore he had resolved to exterminate the *Kuçikas*, but had failed to find any fault with *Kuçika*; seeing the delightful palace he had created, *Kuçika* had had a foretaste of heaven and had become desirous of the status of a *brahman* and the merit of penances; "the person who will be the third in descent from thee shall attain to the status of a *brahman*; through the energy of the *Bhrgus*, thy grandson will be an ascetic endued with the splendour of fire; I shall set out on a *tīrthayātrā*." *Kuçika* asked in what way the status of *brahmanhood* would attach to his race (XIII, 55). *Cyavana* foretold that the *Kshattriyas* would exterminate the *Bhārgavas*, except *Ūrva*, who would cast the fire of his wrath into the mare's mouth (*Vaḍavā-vaktra*) in the Ocean; he would have a son *Reika*, to whom *Dhanurveda* in its incarnate form would come in order to exterminate all *Kshattriyas*; he would communicate it to his son *Jamadagni*:



Kuçika became filled with joy; *Cyavana* set out on his *tīrthayātrā*; everything fell out as *Cyavana* had said (XIII, 56). [Cf. Viçvāmītrop., § 721b = XIII, 4.]

[**Cyavanopākhyāna(m)**], "the episode relating to *Cyavana*." § 745b (Ānuçāsanik.): *Bhīshma* said: In days past M.-r. *Cyavana Bhārgava* set himself for twelve years to *udavāsa* ("dwelling in water") at the confluence (*madhye*) of the *Gangā* and *Yamunā*, and stood there like a wooden post (description). He was caught in the net (description) of some fishers (*kaivartāḥ*) along with a large number of fish, etc. They were afraid; *Cyavana* said that he would either die with the fishes or be sold with them. With pale faces the fishers repaired to king *Nahusha* (XIII, 50), who immediately went to *Cyavana* with his ministers and priest; *Cyavana* asked him to pay the price for himself and the fishes; *Nahusha* ordered large sums to be paid to the *Nishādas* for *Cyavana*; but the latter declared that these could not represent his price, even his whole kingdom; *Nahusha* deliberated with his ministers and priests; then there came an ascetic living in the woods, born of a cow, and said that the cow was equal in value to the *brahman*; this *Cyavana* approved of, as *svāhā*- and *vashat-kāra* are always established

upon kine, etc. *Cyavana* accepted the cow from the fishermen, and caused them along with the fishes to proceed to heaven. The two R. gladdened king *Nahusha* by granting him many boons; he accepted the boon that he should himself remain firm in virtue. The two R. returned each to his own asylum, and *Nahusha* to his city (XIII, 51). Asked by *Yudhishthira* about *Rāma Jamadagnya*, etc. (a), *Bhīshma* recited an old history of the discourse between *Cyavana* and *Kuçika*, i.e. *Cyavana-Kuçika-samvāda* (c) (III, 52-56).

Ç

(What is not found under Ç should be sought for under स.)

- Çabala** (C. °va°, a serpent. § 46 (Sarpanāmak.): I, 35, 1552.
Çabalāçva (C. °va°, a prince. § 154 (Pūrv.): I, 94, 3741 (son of Avikshit and grandson of Kuru).
Çabalāksha (C. °va°, a rshi. § 734 (Ānuçāsanik.): XIII, 26a, 1764 (among the rshis who came to Bhīshma as he lay on his arrow-bed).
Çabara (C. °va°, pl. (°āḥ), a barbarous people. § 223 (Vāsishtha): I, 175, 6683 (their origin), 6684 (do. only in B., C. has *Çarabhān*).—§ 578 (Bhīshmavādhap.): VI, 50r, 2084 (in the krauñcavyūha of Yudhishthira, only in B., C. has *Çaravāḥ*).—§ 599 (Jayadrathavādhap.): VII, 119r, 4748 (Sātyaki slew thousands of Ç., etc.).—§ 615n (Viçvāmītra): IX, 40, 2305 (sprung from the cow of Vāsishtha, cf. § 223).—§ 641 (Rājadh.): XII, 65e, 2429 (°*Barbarāḥ*).—§ 652b (Indrota-Pārikshitiya): XII, 151, 5620 (*Pulinda-Çāiva*).—§ 658b (Kṛtaghnop.): XII, 168, 6299 (°*Alayo*); 171, 6372 (do.); 173, 6445 (°*Alayam*).—§ 664 (Mokshadh.): XII, 207r, 7559 (in the south).—§ 730g (Upamanyu): XIII, 14r, 732 (Çiva assumes the form of the Kirātas and the Ç.).—§ 739 (Ānuçāsanik.): XIII, 35e, 2158 (°*Barbarāḥ*—*kshattriyas* who are degraded to çūdras—*vr̥shalatvam anuprāptāḥ*).—§ 782c (Arjuna Kārtavīrya): XIV, 29, 832 (*vr̥shalatvam parigatāḥ*).
Çabda ("Sound," personif.). § 270 (Brahmasabhāv.): II, 11, 438 (°*parçau*, in the palace of Brahman).
Çabdasaha = Vishṇu (1000 names).
Çabdātiga = Vishṇu (1000 names).
Çacī, the queen of Indra, daughter of Puloman and mother of Jayanta. § 71 (Ādivamçavatāranap.): I, 61, 2274 (*iva Mahendraya*).—§ 132 (Amçāvat.): I, 67, 2791 (Draupadi was born from a portion of Ç.).—§ 222 (Tapatyup.): I, 173, 6631 (*yathā Çacyā Marutpatih*).—§ 266 (Çakrasabhāv.): II, 7, 286 (*Mahendrayā*, in the palace of Indra).—§ 270 (Brahmasabhāv.): II, 10, 459 (in the palace of Brahman).—§ 338 (Indralokābhigamanap.): III, 46, 1854 (*yathendranī*, C. has *Ṣaṭ*), 1862 (*yathā*).—§ 344 (Nalop.): III, 53, 2082 (*iva*).—§ 345 (do.): III, 57, 2233 (*Çacyeva Balavrttrahā*).—§ 391 (Rshyaçrṅga): III, 113, 10092 (*yathā Çacī Vajradharasya*).—§ 394 (Arjuna Kārtavīrya): III, 115, 10141 (°*sahayan Vāsavan*; .S°, C.).—§ 443 (Nivātakavacyuddhap.): III, 168, 12003 (°*sahayāḥ*, sc. Indra).—§ 555c (Indravijaya): V, 11, 360 (Ç. says to *Brhaspati*: "You always say, O brahman, that I have got on my person all the auspicious marks, being the favourite queen of the divine king;