

140β, 4751 (only B., C. has *Cucupāh*).—§ 583 (Bhishma-vadhap.): VI, 75e, 3297 (only B., C. has *Culikāh*).

**Culakā**, v. Culukā.

**Cūlika**, v. Cūcupa.

**Culukā**, a river. § 574 (Jambūkh.): VI, 9λ, 328 (in Bhāratavarsha, only B., C. has *Culukā*).

**Cyavana**<sup>1</sup>, a rshi, son of Bhṛgu. § 11 (Parvasaṅg.): I, 2, 445 (*Saukanyam api cākhyānam C<sup>o</sup>o yatra Bhārgavaḥ | Čaryātiyājñe Nāsatyau kṛtān somapitinau*).—§ 19 (Bhṛgu): I, 5, 870 (son of Bhṛgu), 871 (father of Pramati).—§ 20 (Pulomā): I, 5, 874 (*tvam*); 6, 898 (dropped—*cyutah*—from the womb of his mother Pulomā and therefore called C.), 900 (*Bhārgavam*), 904 (*syācramam*, at Vadhūsarā), 905; 7, 938.—§ 21 (Paulomap.): I, 8, 939 (*Bhārgavaḥ*, begot on Sukanyā the son Pramati).—§ 55 (Āstika): I, 48, 1928 (*Bhārgavāt*, the preceptor of Āstika).—§ 59 (Sarpasattra): I, 53, 2045 (*Caṇḍabhārgava*, the hotṛ at the snake-sacrifice of Janamejaya was of C.'s race).—§ 122 (Amṣavat.): I, 66, 2609 (son of Bhṛgu and Pulomā, married to Ārushī, the daughter of Manu, and father of Aurva).—§ 270 (Brahmasabhāv.): II, 11, 440 (in the palace of Brahman).—§ 377 (Dhaumyātīrthak.): III, 89, 8365 (*syācramah*, in the south).—§ 384 (Agastyop.): III, 102, 8740 (*syācramam*, there 100 ascetics were slain by the Kālakeyas).—§ 404 (Tīrthayātrāp.): III, 121, 10313.—§ 405 (Sukanyop.): III, 122, 10316 (*Bhṛgor maharshēḥ putrah*, practised austerities), 10338 (*Bhārgavaḥ*), 10341, 10344 (married Sukanyā, the daughter of king Čaryāti); 123, 10348, 10354, 10356, 10359, 10361, 10366, 10370 (turned into a youth by the grace of the Aṣvins); 124, 10371, 10375, 10377 (*Bhārgavaḥ*), 10378, (10380), 10388 (at the sacrifice of Čaryāti C. took up soma for the Aṣvins; Indra forbade it, but C. paralysed Indra's arm and created the Asura Mada); 125, 10397 (then Indra consented to admit the Aṣvins to the soma sacrifice).—§ 491 (Āngirasa): III, 220, 14156 (a fire, *Āngirasaḥ*?).—§ 547 (Karna): III, 304, 17035 (*aparādhe 'pi rājendra rājñām aśreyase dvijāḥ | bhavanti Cyavano yadvat Sukanyāyāḥ kṛte purā*, cf. § 405).—§ 551 (Kicakavadhap.): IV, 21, 650 (*purā Sukanyā bhāryyā ca Bhārgavam C<sup>o</sup>m vane valmīkabhūtam cāmyantam anvapadyata bhāmini*, cf. § 405).—§ 565 (Gālavac.): V, 117, 3970 (*Cyavanah Sukanyāyām . . . yathā*).—§ 573 (Ambop.): V, 186a, 7353 (*syācrame*, visited by Ambā).—§ 635 (Rājadh.): XII, 37, 1354 (*Bhārgavāt*, preceptor of Bhishma); 47a, 1595 (among the rshis who surrounded Bhishma on his arrow-bed).—§ 717b (Nārāyaṇiya): XII, 343, III, †13206 (cf. § 405).—§ 718b (Uñchavṛtityup.): XII, 366, 13935 (*Bhārgavam*).—§ 721b (Viçvāmitrop.): XIII, 4, 207 (*syātma-sambhavaḥ | Roika iti vikhyātah*), 212 (*syātma-jah*, i.e. Roika).—§ 734 (Ānuçāsanik.): XIII, 26a, 1762.—§ 745 (do.): XIII, 50, 2642 (*Nahushasya ca samvādam maharshēḥ C<sup>o</sup>syā ca*).—§ 745b (Cyavanop.): XIII, 50, 2643 (*maharshic C<sup>o</sup>o Bhārgavaḥ*), 2659 (*Bhṛgunandanam*), 2665; 51, 2668, 2669, (2672), (2674), (2676), (2678), (2680), 2691 (*Bhṛgoh putram*), 2693, (2705), 2709 (*Bhṛgūdvaḥ*), 2712 (C. having been caught in the net of some fishers, the price of him is settled to be a cow); 52, 2722 (*syā samvādam Kuṇikasya ca*).—§ 745c (Cyavana-Kuṇikasamv.): XIII, 52, 2723, 2725, 2728, 2730, 2734 (*Bhārgavaḥ*), 2750; 53, 2757, 2774, 2776 (*Bhṛgunandanah*), 2780, 2783, 2809, 2818; 54, 2844, 2852 (*brahmarshēḥ*), 2854, 2855; 55, (2867), (2876); 56, (2904), 2919, 2920, 2922 (C. will destroy the race of Kuṇika, but is gratified by him, and promises that Viçvāmitra, a descendant

of Kuṇika, will become a brahman).—§ 747b (Suvarṇotpatti): XIII, 85η, 4145 (the first of the seven sons of Bhṛgu).—§ 759 (Ānuçāsanik.): XIII, 106δ, 5200 (attained to heaven by fast).—§ 772n (Pavanārjunasamv.): *Vāyu* said: "According to his promise to the Aṣvins, C. ordered Indra to let the A. drink soma with the gods; Indra refused because A. were not regarded as equal to D.; C. maintained that they were gods, being the sons of Sūrya. Then C. began a religious rite for the benefit of A.; D. became stupefied by him with his *mantras*; Indra attacked him with a mountain and his thunderbolt; C. paralysed him, sprinkling him with water; from his libations he created a terrible foe to Indra named Mada (o); while standing in the mouth of Mada, the gods prevailed upon Indra to obey C., who distributed Mada into dice, hunting, drinking, and women, which faults lead men to destruction. Name you a *kshatriya* superior to that brahman": XIII, 157, 7305, 7306, (7309), (7312), 7313, 7314, 7315, 7321, 7322, 7324.—§ 772p (Kapa, pl.): XIII, 158, 7327, 7329 (took away the earth from the gods).—§ 775 (Ānuçāsanik.): XIII, 166ζ, 7673 (*Bhārgavaḥ*, among the rshis of the north).—§ 778b (Samvartta-Maruttiya): XIV, 9, †249, †250 (cf. § 405). Cf. Āngirasa, Bhārgava, Bhṛgu<sup>3</sup>, Bhṛguçārdūla<sup>1</sup>, Bhṛgūdvaḥ, Bhṛgukulakīrtivardhana, Bhṛgukulodvaḥ<sup>1</sup>, Bhṛgumukhya, Bhṛgunandana<sup>2</sup>, Bhṛgusuta.

**Cyavana**<sup>2</sup>: XIII, 7676 (error in C. instead of Pavana (B.), PCR. has Yavana).

[**Cyavana - Kuṇika - samvāda(h)**], "the discourse between Cyavana and Kuṇika." § 745c (Cyavanop.): Bhishma said: *Cyavana Bhārgava* saw the stain that would affect his own race and desired to consume the race of the *Kuṇikas*; he came and said to king *Kuṇika* that he desired to dwell with him for some time. *Kuṇika* and his wife welcomed and honoured him; according to his desire, they promised to serve him, while he observed a vow. Once he slept for twenty-one days, while *Kuṇika* and the queen kept themselves awake, foregoing all food; then *Cyavana* went out, followed by the king and the queen, and disappeared (XIII, 52); the king with the queen sorrowfully returned to the palace, where he found *Cyavana* stretched as before on his bed, and sat by his side, while he slept for twenty-one days; then *Cyavana* ordered them to rub him, and then entered the bathing house, and once more disappeared by means of his *yoga*-power. The next time, C. was seen on the throne; then he ordered food (description), but reduced it all to ashes, and disappeared. *Kuṇika* with his queen stood there in the same posture the whole night without speaking a word, without giving way to wrath. So it went on every day. *Cyavana* failed to notice any fault in the conduct of the king. Then he ordered them to yoke themselves to a chariot and pull him along; it should be the king's battle-chariot with every weapon, etc., and the goad (description); they must drag him slowly in the sight of the people, who lamented; suddenly he struck them with the goad, so that they were covered with blood; no food had passed their lips for fifty nights; on his way he began to give away very largely of the king's property. Then *Cyavana*, delighted, came down from the chariot, unharnessed the royal couple, and granted them a boon; he softly touched them with his hands, the healing virtues of which were like ambrosia, and all their fatigue, etc., was dispelled, and they once more became endued with youth. He dismissed them till the next day, himself remaining on the banks of the *Gangā*. Meanwhile *Cyavana*, by his *yoga*-power,