

Çuci¹⁰, a son of Bhṛgu. § 747b (Suvāṇṇotpatti): XIII, 85^η, 4145 (the third of Bhṛgu's seven sons).

Çuci¹¹ = Viṣṇu (1000 names).

Çuciçravas = Kṛṣṇa: XII, 1505, 13250 (etymology).

Çucikā, an Apsaras. § 191 (Arjuna): I, 123, 4818 (among the Apsarases who danced at the birth of Arjuna).

Çucipada = Kṛṣṇa: XII, 1605.

Çucishmitā, an Apsaras. § 269 (Vaiçravaṇasabbhāva): II, 10, 392 (in the palace of Kubera).

Çucisravas = Viṣṇu (1000 names).

Çucivrata, an ancient king. § 6 (Anukram.): I, 1a, 230 (in Sañjaya's enumeration of kings who have died).

Çuddha = Çiva (1000 names²).

Çuddha, pl. (°āḥ), a class of gods. § 730 (Ānuçāsanikap.): XIII, 18^{λλ}, 1372.

Çuddhātman = Çiva (1000 names³).

Çūdra, pl. (°āḥ), a people, mostly mentioned together with the Abhiras. § 285 (Nakula): II, 32, 1192 (°ābhīraganāḥ, in the west, vanquished by Nakula on his digvijaya).—§ 574 (Jambūkh.): VI, 9o, 375 (°ābhīrāḥ, in the north-east).—§ 589 (Dronābhishek.): VII, 7c, 183 (in the rear of Droṇa's array).—§ 592 (Samçaptakavadhap.): VII, 20^γ, 798 (°ābhīrāḥ, in the neck of Droṇa's garuḍavyūha).—§ 615 (Baladevatīrthay.): IX, 57, 2119 (°ābhīrāṇ prati dveshād yatra nashṭā Sarasvatī, sc. at Vināçana).

Çūdra¹, pl. (°āḥ) = Çiva (1000 names¹).

Çuka¹, son of Vyāsa. § 4 (Anukram.): I, 1, 81. (knows 8,800 verses of the Mhbhr.), 103 (Vyāsa taught him an epitome of the Mhbhr.), 106 (revealed 1,400,000 verses of the Mhbhr. to the Gandharvas, etc.).—§ 78 (Vyāsa): I, 63, 2418 (Vyāsa taught his disciples, and among them his own son Ç., the Vedas, of which the Mhbhr. was the fifth one).—§ 264 (Sabbākriyāp.): II, 4a, 106 (among the munis who were present when Yudhisṭhira entered his palace).—§ 327 (Draupadiparīṭāpav.): III, 31, 1171 (became wise like other ṛshis on account of dharma).—§ 615^{ee} (Ādityatīrtha): IX, 49, 2848 (resides in Ādityatīrtha).—§ 677 (Mokshadh.): XII, 232, 8485 (Vaiyāsakīḥ, received instruction from Vyāsa), (8486); 238, (8689); 240, (8735); 242, (8804); 243, (8824), (8833); 246, (8915); 248, (8974), (8980); 251, (9038).—§ 707 (do.): XII, 319^β, 11783 (had instructed Viçrāvasu).—§ 710 (do.): XII, 322, 12044 (Vaiyāsakīḥ, attained to emancipation—nirvedam āpannāḥ).—§ 712 (Çukotpatti): XII, 324, 12158, 12159, 12162, 12167; 325, 12195, 12197, 12200, 12202 (Vyāsa gratified Çiva, who granted to him that he should have a son. When Vyāsa saw Ghṛtācī transformed to a female parrot, his seed came out, and then Çuka was born from the fire-sticks (araṇī)).—§ 713 (Çukakṛti): XII, 326, 12215, 12218, 12240, 12242, 12243, 12246, 12255; 327, 12263, 12267, (12270), (12280), (Ç. repaired to king Janaka of Mithilā and received instruction from him).—§ 714 (Çukakṛtya): XII, 328, 12343; 329, 12387, 12389, 12391 (Ç. returned to Vyāsa).—§ 715 (Çuka-Nāradasamv.): XII, 330, 12422, 12423, 12425 (Nārada instructed Ç.).—§ 716 (Çukābhipatana): XII, 332, 12557, 12573, 12574, 12575; 333, 12581, (12584), 12585 (Dvaipāyanātmaçah), 12601, 12604, 12606; 334, 12608, 12617, 12620, 12623, 12624, 12625, 12626, 12628, 12629, 12630, 12633, 12646 (Ç. obtained emancipation, Vyāsa lamented the death of Ç., but was comforted by Çiva).—§ 717b (Nārāyaṇīya): XII, 341^μ, 13026 (among the disciples of Vyāsa), 13119; 350^{μμ}, 13647 (Vyāsātmaçah, among the disciples of Vyāsa).—§ 746

(Ānuçāsanik.): XIII, 81, 3808, 3849 (questioned Vyāsa about kine).—§ 795^o (Mahābhārata): XVIII, 5, 199 (recited the Mhbhr. to the Gandharvas and Yakshas), 203. Cf. Āraṇeya, Āraṇīsuta, Dvaipāyanātmaçah, Vaiyāsakī, Vyāsātmaçah.

Çuka², a Rākshasa, a counsellor of Rāvaṇa. § 535 (Setu-bandhana): III, 283, 16320.

Çuka³, name of a 'weapon. § 563 (Bhagavadyānap.): V, 96^φ, 3490 (will be employed by Arjuna).

Çuka⁴, a Gandhāra warrior, the son of Subala. § 585 (Bhīṣmavadhap.): VI, 90^σ, 3997 (slain by Irāvāt).

* **Çuka**, pl. (°āḥ), "parrots." § 126 (Amçāvat.): I, 66, 2623 (the offspring of Çukī).

Çukābhipatana(m) ("the flying about" of Çuka): XII, 332-334 (12557-12649) (continued from Çuka-Nāradasamvāda, q.v.). § 716: Hearing the words of Nārada, Çuka understood that great misery follows the acquisition of children and wives, and that one has to undergo great labour in order to acquire science and Vedic lore. He resolved to attain to the highest end, that is fraught with the greatest felicity, and whence there is no return into the ocean of births; "that cannot be attained without yoga; I shall therefore have recourse to yoga, and throwing off this body I shall become transformed into wind and enter the Sun; for he does not wane like the Moon (Soma) with the gods; when after death one enters the moon he falls to earth and thence ascends to heaven; with the great Ṛshis I shall enter the energy of the Sun; I declare before all the creatures . . . earth, . . . D., Dā., G., Pç., U., Rā., and R., that I shall enter all creatures in the world." Obtaining Nārada's permission, Çuka went to Vyāsa, who asked him to stay there for the day that he might behold him for some time. But Çuka, only intent on emancipation, immediately left him and proceeded to Kailāsa, which was inhabited by crowds of ascetics (XII, 332). Having reached the summit of Kailāsa, Çuka set himself to practise yoga (description). Having then obtained the permission of Nārada, he soared into the skies and identified himself with the element of wind; Aps. (Pañcacūdā, etc.), G., R., etc., wondered. Çuka proceeded in silence, his face turned towards the east, regarding the sun; then to the Malaya mountain; Uṛvaçī and Pūrvacitti, who always dwell on Malaya, wondered. Çuka asked the gods, etc., to return his father an answer from him, if he should repeatedly call on him (XII, 333). Çuka freed himself of the four kinds of faults, the eight kinds of tamas, the five kinds of rajas, the attribute of sattva, and then dwelt in Brāhman. Meteors began to shoot, etc.; Indra poured showers of rain; Himavat and Meru (the one yellow, made of gold; the other white, made of silver), each 100 yojanas in height and breadth, were in close contact with each other. Journeying towards the north, Çuka clashed against them, and they were immediately broken in two. He was adored by G., R., Y., Rā., and Vidyādhara. He saw from a high region the celestial stream Mandākinī running below, with many Aps. Beholding Çuka, who was bodyless, those unclad aerial beings felt no shame. Vyāsa followed behind him on the same aerial path, by means of high Yoga. Çuka, above the region of the wind, identified himself with Brāhman. R. represented to Vyāsa the achievements of his son. He indulged in lamentations; Çuka, who had entered the universe, had become the soul of everything, and had acquired omnipresence, answered by uttering dho in the form of an echo, and the entire universe echoed the answer of Çuka from that time; mountain caves and mountain sides still