

**Caidyādhipati** ("king of the Cedis"). § 554 (bainyod-yogap.): V, 47, 77 (= Dhṛṣṭaketu?).

**Caitra** ("named after the nakshatra Citrā," name of a certain month). § 360 (Tīrthayātrāp.): III, 82, 5068 (°*guklakaturdaçim*).—§ 410 (Plakahāvataranag.): III, 130, 10550 (*māsi*).—§ 759 (Ānuçāsānik.): XIII, 106β, 5154 (*māsam*, he who during the whole month of Caitra confines himself every day to one meal takes birth in a rich family, etc.); 109<sup>5</sup>, 5376 (he who fasts on the twelfth day of the moon in the month of Caitra and for the whole day and night worships Kṛṣṇa as Viṣṇu attains the merit of the *Paunḍarika* sacrifice and proceeds to *devaloka*).

**Caitraratha**<sup>1</sup> ("the wood belonging to Citraratha"). § 76 (Matsya): I, 63, 2376 (*vanam C°opamam*).—§ 133 (Dushyanta): I, 70, 2873 (°*prakhyaṃ*, sc. *vanam*).—§ 144 (Yayāti): I, 75, 3171 (*vane*).—§ 146 (do.): I, 78, 3282 (*vane C°opame*).—§ 184 (Pāṇḍu): I, 110, 4637 (in the North, visited by Pāṇḍu).—§ 317b (Kṛṣṇa Vāsudeva): III, 13, 482 (*vane*, there Kṛṣṇa performed sacrifices), 501 (do.).—§ 356 (Tīrthayātrāp.): III, 80, 3095 (*vanam C°m yathā*, sc. the Kāmyakawood).—§ 449 (Ājagarap.): III, 177, 12355 (°*prakāçam*), 12358 (*vanam C°prakāçāt*).—§ 497 (Skandotpatti): III, 226, 14342 (*vane*).—§ 516 (Duryodhanayajña): III, 257, 15344 (*praviveça grham yathā C°m prabhuh*, i.e. Kubera, PCR.).—§ 565 (Gālavac.): V, 111, 3831 (in the North).—§ 608 (Karnap.): VIII, 53, 2573 (*yathā C°m vanam*).—§ 713 (Çukakṛti): XII, 326, 12245 (°*opamam*, a garden at the palace of Janaka).

**Caitraratha**<sup>2</sup>. § 154 (Pūruvaṅç.): I, 94, 3740 (son of Kuru and Vāhini).

**Caitraratha**<sup>3</sup> ("son of Citraratha")—Çaçabindu: XII, 998.

**Caitraratha[m] parvan** ("the section relating to Citraratha"). § 10 (Parvasaṅgr.): I, 2, 313 (i.e. Caitrarathaparvan).—§ 11 (do.): I, 2, 361 (do.).

**Caitrarathaparvan** ("the section relating to Citraratha," the eleventh of the minor parvans of Mbhr.). (Cf. Caitraratha[m] parvan.) § 216: Within a few days there came a *brahman* to the abode of their host, whom they asked to narrate the birth of *Dhṛṣṭadyumna* from the sacrificial fire, and that of *Kṛṣṇā* from the centre of the *vedī*, and that of *Çikhaṅgin*, and how *Dhṛṣṭadyumna* learnt the use of all weapons from *Droṇa*, and how the friendship of *Droṇa* and *Drupada* was broken (I, 165).—§ 217: The *brahman* related (not mentioning *Açvatthāman*) the birth of *Droṇa* (§ 200), his friendship with *Drupada*, and his visit to *Rāma* (§ 201; he obtained the *Brahmāstra*, v. 6340), the breaking of his friendship with *Drupada* (§ 202), how *Bhīṣma* prevailed upon him to teach the princes, etc. (both *Arjuna* and the others promised to give what he might ask for his fee, v. 6346), and the chastisement of *Drupada* (§ 209; *Drupada* resides in *Chattravati*, v. 6348) (I, 166).—§ 218: Draupadisambhava (q.v.).—§ 219: Hearing the words of the *brahman*, the sons of *Kuntī* seemed to be, as it were, pierced with darts. *Kuntī* proposed to *Yudhisṭhira* that they should go to the *Pāñçālas*, a country they had not seen before, and he consented for his part. When the other brothers had likewise consented, they set out for the town of *Drupada* (I, 168).—§ 220: When they were living disguised, *Vyāsa* came and told them that formerly the daughter of a *ṛṣi*, notwithstanding her beauty, obtained no husband, and therefore by austerities propitiated *Çaṅkara* five times, saying "Give me a husband." Accordingly the god said (notwithstanding her objection) that she should in a future life have five

husbands. "That damsel is *Kṛṣṇā*, appointed to be the wife of ye all; go therefore to the capital of the *Pāñçālas* and dwell ye there." He then left them (I, 169).—§ 221: After *Vyāsa* had gone away, the *Pāñḍavas* proceeded [towards the *Pāñçālas*] in a northerly direction, walking day and night, till they reached the *tīrtha Somāçrayāyana* ("the shrine of *Rudra* with the crescent mark on his brow," PCR. with Nil.). Then they arrived at the *Gaṅgā*; *Dhanāñjaya* (i.e. *Arjuna*) walked before them, torch in hand. The *Gandharva* king with his wives was then sporting there in the *Gaṅgā*. Bending his bow to a circle, he said, "Excepting the first 80 *lavas*, the *muhūrta* (*prasthānakalam*, Nil.) that begins with the twilight preceding nightfall has been appointed for the *Yakshas*, *Gandharvas*, and *Rākshasas*, capable of going everywhere at will; the rest has been appointed for man to do his work. If therefore men, wandering during those moments from greed of gain, come near us, both we and the *rākshasas* slay those fools. Therefore persons acquainted with the *Vedas* never applaud those men, who then approach any piece of water. Stay ye at a distance. Know that I am *Āṅgāraparna* (= *Citraratha*, v. 6475; cf. LIA. i, 666/814), the friend of *Kubera*, and this my forest is also called *Āṅgāraparna*, where neither *kaṇṇapas* (i.e. *rākshasas*), nor *çṛṅgins* (a horned animal, see BR.; according to Nil. it is = *kāpālikah*, a Çivaitic sect), nor gods, nor men can come." *Arjuna* replied: "Whether it be day, night, or twilight, who can bar others from the ocean, the *Himālaya*, and *Gaṅgā*?" (b). *Arjuna* burnt the *Gandharva's* chariot with the *Āgneya* weapon, given by *Bṛhaspati* (the preceptor of *Indra*) to *Bharadvāja*, by him to *Agniveçya*, by him to *Droṇa*, by *Droṇa* to *Arjuna*, and dragged him, who had become unconscious, by the hair. His wife *Kumbhīnastī* prevailed upon *Yudhisṭhira*, and he commanded *Arjuna* to spare him. He declared that, instead of his former name, *Citraratha* ("who has a variegated chariot"), he should now be called *Dagdhāratha* ("whose chariot has been burnt"), and imparted to *Arjuna* the *Gāndharvī vidyā* called *Çakshuṣi* (o). He also gave *Arjuna* and each of his brothers one hundred horses born in the country of the *Gandharvas* (*Gandharvajānaṃ*), endued with the speed of wind and employed in carrying the gods and *Gandharvas*, a portion of *Indra's vajra* ("thunderbolt") (d). *Arjuna* in return gave him the *Āgneya* weapon, and asked him why they, though skilled in the *Vedas*, had been censured by him. He replied that it was because they were without fires, without sacrifices, and without a *brahman* walking before them. "The *Yakshas*, *Rākshasas*, *Gandharvas*, *Piçācas*, *Uragas*, and *Dānavas* know the history of the *Kuru* race; I have heard, from *Nārada* and other *devarṣis* the deeds of your ancestors. I have been vanquished by thee in battle on account of the *brahmacarya* being rigidly observed: a *kshatriya*, who is addicted to lust, if he fights in the night, can never escape with life; but even if addicted to lust, he who has a *purohita* may vanquish all wanderers of the night. Therefore, O *Tāpatya*! kings should always select a fit *purohita*" (I, 170).—§ 222: *Citraratha* related *Tapatyupākhyāna* (q.v.).—§§ 223-7: *Vāsishṭha* (q.v.).—§ 228: *Aurvopākhyāna* (q.v.).—§ 229: *Vasiṣṭhōpākhyāna* (q.v.).—§ 230: *Dhaumya-purohitakarana* (q.v.).

**Caitraseni**<sup>1</sup>, a prince. § 592 (Saṃçaptakav.): VII, 21<sub>μ</sub>, 916 (vanquished by *Droṇa*).

**Caitraseni**<sup>2</sup>, patron. ("son of *Citrasena*"). § 592 (Saṃçaptakav.): VII, 25, 1091 (*Caitrasenir* (C. *Citrasainir*) *mahārāja tava putram* [read *pautram*] *avārayat* (B. *nya*) | *tau*