

century A.D. During that period there was an overflow of this religion to the other parts of Asia. Now this religion has its full sway over the people of Burma. 90% of the population there, are adherents of Buddhism. 80% of the people of Thailand, 60% of the people in Ceylon and Japan and 17% in China are now Buddhists. In India, Pakistan and the Philippines the Buddhists are only a minority. Even though Indonesia is a Muslim country there is a small class of Buddhists there. Cambodia, Laos and Tibet are considered to be Buddhist countries. In Nepal there are only two religions, Hinduism and Buddhism. In countries outside Asia there are followers of Buddhism. Statistics reveal that there are one hundred and sixty-five thousand Buddhists in North America, one hundred and thirty-five thousand in South America, and ten thousand in Europe. The number of Buddhists in the world today is 150.31 crores.

C

C. (च) The letter C has two meanings, viz., evil people and pure man.

CAIDYA. Śiśupāla, king of Cedi. Dhṛṣṭaketu, King of Cedi, is also known by this name. It was this Caidya who led the Krauñcavyūha created by Dhṛṣṭadyumna in the great battle. (Krauñcavyūha = A battle array in the shape of a stork). (Śloka 47, Chapter 50, Bhīṣma Parva).

CAITRARATHA. A prince born to King Kuru of his queen Vāhinī (Śloka 50, Chapter 94, Ādi Parva).

CAITRARATHA(M). A forest of purāṇic fame. Once King Yayāti enjoyed sexual acts with the apsaras Viśvāci in this forest. (Śloka 43, Chapter 75, Ādi Parva). It was here in this forest that Pāṇḍu spent some days once with his wives Mādri and Kuntī. (Śloka 48, Chapter 118, Ādi Parva).

As a support to the great mountain Mahāmeru were four mountains, Mandara, Merumandara, Supārśva and Kumuda. Above each of these was a garden-wood, Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra. Thus it is to be presumed that Caitraratha was on Merumandara. (Chapter 16, Pañcama Skandha, Bhāgavata).

CAITRARATHA PARVA. A sub-division of Ādi Parva, (See under Mahābhārata).

CAITYAKA. A mountain. This mountain is situated near Girivraja, the capital city of Magadha. This mountain was very dear to the people of Magadha. The followers of Bṛhadhratha deemed it as a God and worshipped it. (Chapter 21, Sabhā Parva).

CAKĀṬA. (See Brahmadaṭṭa II).

CAKRA I. A son of Vāsuki, the Nāga king. He died at the serpent yajña (Sarpa Satra) of Janamejaya by falling into the fire. (Ādi Parva, Chapter 57, Verse 6).

CAKRA II. One of the three attendants given to Subrahmaṇya by Viṣṇu, the other two being Saṅkrama and Atikrama. (Śalya Parva, Chapter 45, Verse 40).

CAKRA III. One of the two attendants presented to Skandhadeva by Tvaṣṭa, the other one being Anucakra. (Śalya Parva, Chapter 45, Verse 40).

CAKRA(M) I. Sudarśana Cakra (disc) of Mahāviṣṇu. The Viṣṇu Purāṇa contains the following story about the origin of the Cakra.

Sūryadeva (the Sun God) married Samjñā, daughter of Viśvakarmā. But, due to the insufferable heat of her husband the marital life of Samjñā became miser-

able, and so she requested her father to lessen the heat of Sūrya. And, accordingly Viśvakarmā ground Sūrya on a grinding machine and thus diminished his effulgence. But, the grinding could diminish only 1/8 of that effulgence, which glowing red-hot dropped on the earth, and with that Viśvakarmā made the Sudarśana Cakra, the Triśūla, the Puṣpakavimāna and the weapon called Śakti. Out of those four things the Triśūla came to be possessed by Śiva, the Puṣpakavimāna by Kubera and Śakti by Brahmā. The Sudarśana Cakra which was glowing like anything was deposited in the sea. (Viṣṇu Purāṇa, Part 3, Chapter 2). There is a story in the Mahābhārata as to how the Cakra thrown into the sea came into the possession of Mahāviṣṇu. While Śrī Kṛṣṇa and Arjuna were picnicking on the shores of the Yamunā Agnideva went to them and requested them to give Khāṇḍava forest to him for food. As Takṣaka, friend of Indra, was living in the forest the latter was causing heavy rains to fall there. Kṛṣṇa and Arjuna realized the fact that Agni would be able to consume the forest only after subjugating Indra. But, how to manage it? Then Agni said that he would supply the weapon to fight Indra with, and accordingly he meditated on Varuṇa, who presented to him (Agni) a chariot and Ilag with monkey as symbol, a quiver which would never become empty of arrows, a bow called Gāṇḍīva and the Sudarśana Cakra. Agnideva gave the Cakra to Śrī Kṛṣṇa and the other things to Arjuna. (M.B. Ādi Parva, Chapter 297).

CAKRA(M) II. A city in ancient India. (Bhīṣma Parva, Chapter 9, Verse 45).

CAKRADEVA. A warrior born in Vṛṣṇi vaṃśa. (Vṛṣṇi dynasty). (Sabhā Parva, Chapter 14, Verse 57).

CAKRADHANUS. A synonym of Kapila maharṣi. (See Kapila).

CAKRADHARA. A very intelligent brahmin. One-eyed and bent down in body he is a character in Vatsarājacarita. (See Vidūṣaka).

CAKRADHARMĀ. Chief of the Vidyādharas. He, with his younger brother is engaged in singing the praise of Kubera. (Sabhā Parva, Chapter 10, Verse 27).

CAKRADVĀRA(M). A great mountain. Indra performed a yajña on this mountain. (Śānti Parva, Chapter 4, Verse 185).

CAKRKA. The son, a Brahmavādin, of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 64).

CAKRAMANDA. A nāga (a serpent). It was this nāga which was deputed by Ananta (nāga king) to lead the soul of Balarāma on his death to Pātāla. (Mausala Parva, Chapter 4, Verse 16).

CAKRANEMĪ. A woman attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 5).

CAKRĀTI. A town in ancient India. (Bhīṣma Parva, Chapter 9, Verse 45).

CAKRAVĀN. A mountain very much extolled in the Purāṇas. When deputing monkeys in quest of Sitā, Sugrīva instructed them to make a special search in Mount Cakravān. It was on this mountain that Viśvakarmā made the Sudarśana Cakra. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Chapter 42, Verse 16).

CAKRAVYŪHA. A Phalanx.

A particular pattern of army formation on ground. In the Kaurava-Pāṇḍava war Droṇācārya formed a Cakravayūha wherein Abhimanyu, son of Arjuna got himself