

Even his name has not yet been confirmed beyond doubts. Kauṭilya is also called Viṣṇugupta, Cāṇakya, Dramila, and Aṅgula. Modern researches place the date of the Arthaśāstra at near about B.C. 400. In Viśākhadatta's Mudrārākṣasa (drama) the name Kauṭilya is used.

The Authors of Nītiśāstra maintain that the name of the author of Arthaśāstra was Viṣṇugupta. It may be gathered from the Mudrārākṣasa that he became famous as Cāṇakya as he was the son of Caṇaka, and that he possessed deep erudition in Nītiśāstra, Dharmasāstra and astrology. There is another legend to the effect that this brahmin (Cāṇakya) belonged to Kāñcīpura and that he migrated to Pāṭalīputra, the seat of learning and scholarship. As Kāmandaka, who lived in the fourth century B.C. has eulogised Cāṇakya in his nītiśāstra it may be surmised that Cāṇakya lived sometime near about that. Candragupta and Cāṇakya are referred to in the Viṣṇu and the Vāmana Purāṇas. Kauṭilya was keen-eyed and scholar par excellence. "Arthaśāstra" is a great book written by him after thoroughly examining the viewpoints of previous scholars, and then establishing his own views and theories. From the Daśakumāracarita of Daṇḍī (A.D. 700) it may be seen that there are 6000 verses in the Anuṣṭup metre (eight letters in one line) in the Arthaśāstra composed by Viṣṇugupta for the use of Candragupta Maurya. The Arthaśāstra has been held in praise by Bāṇabhaṭṭa who lived in the 7th Century, Somadevasūri, who lived in the 10th century and also by Hemacandra, the author of Kāvyaṇuśāsana, who lived in the 12th century. The book is a discourse on the principles and practices that are necessary to establish a strong government of an ideal empire. Cāṇakya has mentioned in his book with respect the old scholars like Manu, Śukra, Bṛhaspati, Nārāyaṇa, Kātyāyana and Govinda dikṣita. (For the purāṇic story about Cāṇakya see Vararuci, Para 6).

CAÑCALĀKṢĪ. A notorious harlot who lived in dvāpara yuga. When one day at midnight she came to the appointed place to meet a paramour the latter had not arrived. While waiting impatiently there she was attacked and killed by a leopard. Emissaries of Viṣṇu as also of Yama arrived to carry away the soul of Cañcalākṣī. Yama's men argued that she had sinned throughout her life, and therefore claimed the harlot's soul. But the emissaries of Viṣṇu countered the argument thus: "once on her way to conduct her trade Cañcalākṣī got into a temple and munched tāmbūla in the course of which she rubbed some lime on the walls of the temple. Taking into consideration this fact of her having spent sometime thus to clean the temple wall her soul deserves to be led to Viṣṇuloka".

In the argument the emissaries of Yama were defeated and the soul of Cañcalākṣī was taken to Vaiṣṇava by the emissaries of Viṣṇu. (Padma Purāṇa, Chapter 6).

CAÑCALĀKṢĪ II. A vidyādhara girl. Once while she was concentrating her mind in prayer over Mahālakṣmī, Rāvaṇa, King of the Rākṣasas, committed rape on her, and she cursed him that he should die on account of Mahālakṣmī herself and accordingly at last he was killed by Rāma on account of Sitā, the incarnation of Mahālakṣmī. (Kāṇva Rāmāyaṇa).

CAÑḌA. (See Cañḍamuṇḍās).

CAÑḌABALA. A prominent monkey. In the Rāma-

Rāvaṇa war this monkey caused much trouble to Kum-bhakarṇa. (M.B. Vana Parva, Chapter 287, Verse 6).

CAÑḌABHĀRGAVA. A maharṣi born in the dynasty of Gyavana Muni. A very erudite scholar and deeply versed in the Vedas, it was this maharṣi, who performed Janamejaya's famous Sarpa sattra. (M.B., Ādi Parva, Chapter 58, Verse 4).

CAÑḌAKA. A forest hunter who attained salvation by the worship of Śivaliṅga. (Phallus of Śiva).

While once hunting in the woods Cañḍaka saw a Śiva temple in ruins, and the Śivaliṅga lying on the ground uncared for. This sight greatly grieved him, and he told Śimhaketu, son of the Pāñcāla Rāja who happened to come that way all about the temple and the liṅga. To his query as to whether the śāstra permitted a hunter like himself to worship Śivaliṅga, Śimhaketu answered there were injunctions in the Śāstras for people like him (Cañḍakas) to instal Śivaliṅga on rock and then worship it daily, the worshipper wearing ashes from the burning ghāt on his body. Accordingly Cañḍaka installed the liṅga on a rock and began worshipping it daily along with his wife, Pulindī. But after sometime there was left no ashes in the burning ghāt and Cañḍaka and Pulindī discussed between them the means to get ashes for the next day. Then Pulindī suggested that she should burn herself to ashes and that Cañḍaka should continue worshipping the Śivaliṅga wearing on his body the ashes. Very unwillingly Cañḍaka agreed with the sad proposal of his wife, and the next day he worshipped the Śivaliṅga wearing on his body the ashes of Pulindī. And, at the close of the worship he called aloud for Pulindī, and lo! wonder of wonders! she stood there before him more healthy than formerly. Moreover a vimāna descended from the skies and conducted both Cañḍaka and Pulindī to Śivaloka. (Śiva Purāṇa, Śambaramāhātmya).

CAÑḌAKAUŚIKA. A muni, son of Kakṣivān, the son of Gautama. Bṛhadratha, King of Magadha, was having no issues when, one day, Cañḍakauśika went to the palace and blessed the King as a result of which a son called Jarāsandha was born to him. Cañḍakauśika continued to live at Magadha for long as the preceptor of the kings of that land. (See Jarāsandha).

CAÑḌĀLA. (See Cāturvarṇya).

CAÑḌAMAHĀSENA.

1) *General.* A very prominent and reputed king of Ujjayini. Vāsavadattā, wife of Udayana was his daughter.

2) *The name Cañḍamahāsena.* His real name was Mahāsena. After ascending the throne he began doing tapas to get a noble wife and a good sword. When he cut his own flesh and made an offering of the same to the sacred fire after a long period of tapas the Devī became pleased, and offered him a sword of exceptional excellence and said that as long as he had that sword with him no enemy would defeat him. The Devī also assured him that ere long Aṅgāravatī, daughter of the asura called Aṅgāraka and the fairest damsel in the three worlds would become his wife. Since he (Mahāsena) did the most austere rites and rituals, the Devī said, he would come to be called Cañḍamahāsena. Afterwards the sword given by the Devī and the elephant called naḍāgiri proved as successful and effective to him as were Vajrāyudha and his elephant Airāvata to Indra.