

was invited to witness it. And Kṛṣṇa killed Kaṁsa, (Bhāgavata, Daśama Skandha).

CARAKA. Author of Carakasamhitā.

CARMAMANḌALA. A village in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 47).

CARMAVĀN. Son of King Subala. He was the brother of Śakuni. Irāvān, son of Arjuna killed him in the great war. (M.B. Bhīṣma Parva, Chapter 90).

CARMAṆVATĪ. A river in north India, now known as river Campā.

1) *General.* King Śaśabindu, who ruled northern India in olden days once performed a yajña. The skins (carman) of animals killed in the yajña lay there in a heap like a hill. When rain fell there flowed from the 'skin-hill' a river and it was called Carmaṇvatī. (Devībhāgavata, Prathama Skandha).

2) *Other details.* (1) River Carmaṇvatī serves Varuṇa in his assembly. (M.B. Sabhā Parva, Chapter 9, Verse 21).

(2) Once on the bank of this river Sahadeva defeated the son of Jambhaka in fight. (M.B. Sabhā Parva, Chapter 31, Verse 7).

(3) He who bathes in this river will get the same result as from the Agniṣṭoma yajña. (M.B. Vana Parva, Chapter 82, Verse 54).

(4) Carmaṇvatī is one of the rivers responsible for the origin of Agni. (M.B. Sabhā Parva, Chapter 222, Verse 23).

CĀRU (CĀRUCITRA). A son of Dhṛtarāṣṭra, killed in war by Bhīmasena. (M.B. Droṇa Parva, Chapter 136).

CĀRUBHADRA. (See Cārugupta).

CĀRUCANDRA. (See Cārugupta).

CĀRUDEHA. (See Cārugupta).

CĀRUDEṢNA. I. A son of Śrī Kṛṣṇa by Rukmiṇī. (See Cārugupta). He was present at the wedding of Draupadī. (M.B. Ādi Parva, Chapter 185). The chief incident in his life was his killing Vivindhya. (M.B. Vana Parva, Chapter 16, Verse 26).

CĀRUDEṢNA II. (See Candrasena).

CĀRUDHI. A mountain near the Mahāmeru. There are twenty mountains around the Meru, viz., Kāṅga, Kuraga, Kuśumbha, Vikaṅkata, Trikūṭa, Śīśira, Pataṅka, Rucaka, Nila, Niśadha, Śitīvāsa, Kapila, Śaṅkha, Vaiḍūrya, Cārudhī, Haṁsa, Rṣabha, Nāga, Kālañjara and Nārada. (Devībhāgavata, Aṣṭama Skandha).

CĀRUGUPTA. Son of Śrī Kṛṣṇa by Rukmiṇī. Pradyumna, Cārudeṣna, Sudeṣna, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cārucandra, Aticāru and Cāru were the ten sons of Rukmiṇī. She had also a daughter called Cārumatī. (Bhāgavata Daśama Skandha). As distinct from the Bhāgavata the Mahābhārata, speaks of three more sons to Rukmiṇī, viz., Cāruyaśas, Cāruveṣa and Cāruśravas. (Anuśāsana Parva, Chapter 4, Verse 59).

CĀRUMATĪ. (See Cārugupta).

CĀRUMATSYA. A brahmavādī son of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 59).

CĀRUNETRĀ. A celestial woman, who spent her time in Kubera's assembly. (M.B. Sabhā Parva, Chapter 10, Verse 10).

CĀRUŚRĪṢA. A maharṣi, who belonged to Ālambagotra. A friend of Indra, the maharṣi once spoke to Dharmaputra about the greatness of Śiva. (M.B. Anuśāsana Parva, Chapter 18, Verse 5).

CĀRUŚRAVAS. (See Cārugupta).

CĀRUVAKTRA. An attendant of Subrahmaṇya. He was much devoted to brahmins. (M.B. Śalya Parva, Chapter 45, Verse 71).

CĀRUVĒṢA. (See Cārugupta).

CĀRUYAŚAS. (See Cārugupta).

CĀRVĀKA I. A Rākṣasa, who was a close friend of Duryodhana. The following story is told about how he happened to become Duryodhana's friend.

In the Kṛtayuga this Rākṣasa did tapas to please Brahmā at Badaryāśrama, and Brahmā gave him the boon that he would be safe from all beings. Then he went round the world troubling brahmins, who, at last sought refuge in Brahmā, and he pacified them with the assurance that Cārvāka would become a friend of Duryodhana when he would insult Brahmins and be reduced to ashes in the fire of their anger.

Accordingly Cārvāka became a friend of Duryodhana. When, after the great war, Dharmaputra entered Hastināpura with his followers thousands of brahmins gathered around and blessed him. Cārvāka also disguised as a brahmin came there and condemning Dharmaputra as an enemy of his own people cursed him. The brahmins recognised him and cursed him to ashes. (M.B. Śānti Parva, Chapters 38, 39).

CĀRVĀKA II. Certain Sanskrit texts refer to another Cārvāka, a philosopher in ancient India. He was an atheist. He controverted in a powerful manner the belief in the existence of heaven and hell after death.

CĀRVĀNGĪ. Wife of King Bhadrāśrenya and daughter of Kuśāmba. (Brahmaṇḍa Purāṇa, Chapter 2).

CĀSAVAKTRA. An attendant of Subrahmaṇya. He had deep love for brahmins. (M.B. Śalya Parva, Chapter 45).

CATURĀṅGA. A king of the Aṅga dynasty. He was the son of Hemapāda and father of Pṛthulākṣa. (Agni Purāṇa, Chapter 277).

CATURĀŚVA. A Rājarsi. He was a prominent member in Yama's assembly. (Sabhā Parva, Chapter 11).

CATURĀSYA. A heroic asura. Once he fell in love with Rambhā, and on his request Svayamprabhā, Rambhā's attendant, won over her mistress to the asura. The asura, Rambhā and Svayamprabhā then shifted their residence to a beautiful palace built in south India by Maya for Caturāsyā. But, Indra who felt Rambhā's absence badly came down to earth, killed Caturāsyā and took Rambhā back with him. Indra cursed Svayamprabhā to remain on earth. And, he told her that she should welcome and treat well the monkeys who would be arriving there in their quest of Sītā, and then she would get redemption from the curse. The above facts were revealed by Svayamprabhā herself while welcoming the monkeys. (Kampa Rāmāyaṇa).

CATURDAŚIMĀHĀTMYA. The purāṇas declare that worshipping Śiva on Caturdaśī day will satisfy all desires. There is a story in one of the purāṇas supporting this claim. (See Kumudvatī).

CATURDAMṢṬRA. An attendant of Subrahmaṇya. He always showed great devotion towards Brahmins. (M.B. Śalya Parva, Chapter 45, Verse 62).

CATURIKĀ. A harlot about whom the following story is told in Kathāsaritsāgara.

Once a poor Brahmin got a piece of gold as Pratigraha (fee or dakṣiṇā for performing a religious rite). While he was perplexed not knowing what to do with the gold, a Viṭa advised him to go on tour with the money got by