

ENCYCLOPEDIA OF INDIAN MYTHS

C-CHA

Chakra

- i. One of the seven mountains in the Kusha islands (Bhaga V 20 De Bha 8 12)
- ii. The weapon of Lord Vishnu(Adi 251); The devotee ambareesha praises it to protect an errant Sage Durvasa,(Bhaga 9 and 5) Also see Ambareesha.
- iii.
- iv. Chakravyuha:

Formation of the army in a circular-format; also known as the Padma Vyuha. Dronacharya had organized the army in this format on the 13th day Of the Mahabharata battle (Dro 34).

Chanchala:

A river which takes birth in the Rishyaprvata mountains.
See Matsya 113.

Chanda:

One of Lord Shiva's Parishadas; also known as Chandi, Chandikeshwara, Chandesha, chandaghanta. During the Dakshayagna (when Shiva was insulted by his father-in-law, Daksha) Chanda bound a presiding priest, a Ritvija by name Pusha. (Bhaga 4 5)

ii) A Rakshasa, brother to Munda, both of whom were lieutenants in the army of Shambha Nishumbha; both of these were slain by MahaKali. That is how she gets the name chamunda. (De Bha 5 21, Shiva Uma 47, Marka 84)

iii) A Vanara in the army of monkeys. (Rama Yu 26).

Chandakoushika:

Brahmashri, a Great Sage; son of Kakshivanta; King Brhadrata obtained his son Jarasandha with the blessings of this sage. (Sabha 17).

Chandabala: One of the leaders in the vanara army who was slain by Kumbhakarna(Rama Yu 67).

ChandaBhargava: A sage, maharshi belonging to Chyavana clan; was one of the Hotru-s(one who recites the chantings of the RgVeda) Aa 53.

ChandaMunda: Please see Chanda.

Chandala Samvada(Literally a discussion with a chandala- Please see Dharma (shanty 141, Anu 158, 223).

Chandashva: Name given to Kushalashva; please see Kushalashva.

Chandika; chandi: Names of Parvati;

ii) also the name of sage Uddalaka's wife.

Chandodari: One of the Ogres-Rakshasi-guarding sita in the Ashokavana in Srilanka.(suna 24)

Chaturtha divasa yuddha.(Literally the battle of the day of the Chaturtha day.)Bheeshma, 60, 64.

Chandanavati: the capital town of Kuntala province. Please see chandrahasa.

Chandra: the capital town of Kuntala province; Please see Chandrahasa

Chandra: One of the nine Grahas; Son of sage Atri belonging to Swayambhava Manvantara. (Bhaga 4 1).

Brhama created sage Atri during his period of creation. When Sage Atri was doing tapas a brilliant luminance emerged from his eyes. All ten directions consumed this light; however, as they could not contain its pace chose to let go of it into the milky ocean, the ksheera sagara. Brhama collected this and gave it a human form, named it Chandra, and made him a member of the constellation of the Grahas

Is also called Soma(Brhama 23).

Was born to Dharma prajapathi and his wife Vasumni in vyvasvata manvantara.

One of the eight vasus; a graha; varcha was his son.

Chandra was married to all the twenty seven daughters of DakshaBrahma, Ashwini being one of them. (Adi 67, Siva shatarudra khanda 19, Linga 61).

Chandra was a student disciple of sage Brihaspathi. Love blossomed between Tara, Brihaspathi's wife and Chandra who promptly eloped with her at an opportune moment.

Brihaspathi complained to Brahma who in turn prevailed upon Chandra to return Tara to her rightful husband. But she was pregnant with Chandra's baby then. Brahma, having examined this issue, determined the child to belong to Chandra. Budha was the son born of the union of Chandra and Tara.(Bhaga 9 24, Hari 1 15, Padma 5, 12, Brhma 9, Vayu 90, Matsya 23, De Bha 1 11)

Chandra though married to all the twenty seven daughters of Daksha was particularly fond of Rohini, much to the consternation of others who promptly complained to their powerful father who in turn lay a curse on Chandra to become a tuberculotic, Kshaya, literally wasting away. Chandra pleaded with lord Shiva to save him. Shiva, who had his own axe to grind against Daksha granted him protection. Daksha came and asked Shiva to hand over Chandra to him' Shiva refused. A furious Daksha about to lay a curse on Shiva when Brahma and Vishnu appeared, split Chandra into two parts, gave the part which would not diminish to Shiva and the part that diminished to the stars. Chandra who was thoroughly disillusioned laid a curse on

Daksha (that he should lose all his wealth) and hid himself with the result all the medicinal plants lost their vigor as Chandra is their patron deity. All the gods then complained to Brahma upon whose instructions the gods brought all the medicinal plants, put them in the milky ocean and churned it with the result Chandra emerged from it. (linga 58 59). Chandra accursed by Daksha bathed in the purifying waters of Prabhasa teertha and was cured of consumption ;(Bhara sha 36). Shiva took hold of him.(Vishnu 1 9).

Sage prachetasa started torching the plants and vegetation; all the medicines went and complained to Chandra. In order to pacify him, Chandra arranged an alliance between Prachetas and Marishe, daughter of a celebrated tree, Vriksha, and resolved the problem of the plants.(Vishnu, 1, 15).

After the churning of the milky ocean, when the demons and devas sat together to partake in the drinking of the nectar, amrita, the devas wanted to keep the demons away so that they should not get immortality; sensing betrayal, demon Rahu, sat along with the devas in the garb of a god. However, Surya

and Chandra identified him and went and revealed it to Vishnu. Vishnu severed his throat. Still, as the amrita had already reached his throat, the two severed portions of his body became Rahu and ketu; as they were responsible for his fate, Rahu keeps troubling both the Sun, Surya, and the Moon, Chandra, in the form of eclipses. (Adi 19)

When sage Atri was doing tapas, water started pouring from his eyes. A remarkable luminescence spread over all the ten directions of the world. Getting fascinated by this light, the ten directions assumed the form of a woman and took this light onto her womb. They kept this in their womb for a long time but when it became impossible to hold on to it any longer, they let it down. These ten wombs were collected by chaturmukha Brahma. He gave it a human form of a youth fully armed, seated him in a chariot which had the potential of the Vedas pulled by one thousand horses, and took him to his world. All the gods and the sages praised him with the chantings of the god of Soma;

Shiva, accompanied by his consort Uma also graced him with one tenth of his potential; thus the name Soma to this youth. As the Devas and others went on praising him his luminescence also increased and all the medicinal plants were filled with sap. Thus the names Oushadeesha and Dvijaraja to Chandra

(Oushadi meaning medicine) (Matsya 23, Kalika 20) Also please see Somakunda.

Chandrakala: The sixteen beauty-spots, kala, on the moon. The Kamakales are (spots indicating sexual potency): Pusha yashassumanasa ratih praptistatha dhrtih Ruddhissoumya marichischa tatha chaivamshumalini Angira shashini cheti chaya sampurnamandala Tushtischaivamrita cheti kalasomasya shodasha

And in the discipline of the holy chantings:

Amrita manada pusha pushtistusthiratidhritih

Sashimi chandrika kantijyotsna shree peetirangada

Purna purnamrita kamadayinishashinah kalah I

Chandrakanta: i. the elder son of sage Yagnavalkya. He along with his brothers Mahamegha and Vijaya, along with their fourteen thousand disciples were cursed to be born as

rakshasas by lord shiva. They were born as Khara, Dushana and Trishirassu. Please see Khara(Rama ara 19).

ii) The capital town where Chandraketu, son of Lakshmana was ruling. Situated to the north of Karupatha province; this is also known as dhanaratna.(Rama utta 102)

Chandraketu; Younger son of Lakshmana; was ruling from the town of chandrakantha.SriRama anointed Angada, elder son of Lakshmana, to rule from the town of Tarapatha and Chandraketu, his younger son, to rule from Chandraketu, and proceeded to ayodhya to join Srirama. Bharata stayed with Chandraketu for a year and handed over the kingdom to proceeded to Ayodhya to spend the remaining years. (Rama utta 101).

ii) A king who fought on the side of Duryodhana; known for his valour was slain by Abhimanyu on the eighth day of the battle.(Dro 48)

iii) A chakrarakshaka, appointed for the protection of Kripacharya. (Vira 61)

iv) son of king Hamsadhvaja. Please see Hamsadhvaja.

Chandragiri: Minister to king Karaveeryarjuna who impressed upon Kartaveeryarjuna to somehow obtain, by whichever means the Dhenu, the holy Dhenu, from the hermitage of sage Jamadagni. Please see Kartaveerya.

Chandradeva: A king ruling over a small province under the Panchala Kingdom. Fought on behalf of the Pandavas and was slain by Karna on the seventeenth day of the MB battle.(Karna 44).

Chandraprabha: The stallion of king Ila; when Ila became a woman as a result of entering sharavana , he entered those woods riding this horse.(Matsya 11)

ii) A lake on the Meru mountains where the river Jambu has its origin.(Bheeshma 5 6)

iii) a peak on the eeshanya side of mount Kailas in the Himalayan mountains. This was where a yaksha named Manibhadra lived.(Matsya113)

chandrapramardana: A Rakshasa; the third of the four sons born of the union between sage Kashyapa and simhike; Rahu, Suchandra and chandraharta were the other three.(Adi 66)

Chandrabhaga: a river which takes birth in the peaks of the Himavant mountains; On this, Brhama split Chandra into two parts and gave each part to Shiva and the stars thus the name chandrabhaga, literally two of Chandra. (Sabha 9, Bhee 9, Annu 64, Kalikakham 22)

Chandrabhanu: One of the sons born to SriKrishna and Satyabhame. Please see Krishna.

Chandramandala: Consisting of many islands, please see Bhee5.

Chandramathi: Wife to Harischandra; had a son named Rohitasva; in order to make his payment of sage viswamitra, Harischandra sold both of them to a Brahmin. Chandravathi was her other name. Please see Harischandra.

Chandravamsha: Please see Bhara Adi 69, Vishnu 4 6, Bhaga 9 14, Vayu 91, Matsya 24.

Chandrashukra: a mini-island. In and around the major island of the Jamboo island in the Kshara sea, there are smaller islands such as the Swarnaprastha, chandrashukra, aavartana, ramanaka, mandaru, harina, panchajanya, simhala, Lanka and many others. (Bhaga 5 19, De bha 11 30).

Chandrasena:

King of the Simhala islands. Had two daughters, Mandodari and Indumathi. his wife was Gunamathi. Chandrasena had arranged matrimonial alliance of his elder daughter Mandodari with Kambugriva, son of king sudhanva, of Indradesha province. The daughter refused to marry citing the reason all men are untrustworthy as they are never faithful; the king then planned to perform the marriage of his younger daughter and invited many princes to seek a suitable match. Mandodari happened to see Charudeshna, prince of Madra province, fell in love with him and asked that she be married to him. The king performed both the weddings at the same time. Please see Mandodari. (De Bha 5 17 18).

ii) a king on the side of the pandavas, was slain by Aswathama on the fifteenth day of the MB battle. (Dro 157)

iii) A senior soldier kept in charge of the army under Shaly; was killed by Yudhishtir on the eighteenth day of the MB battle (Shalya 11)

iv) Son of king Samudrasena who was killed by Aswathama. (Please see Adi 201, Dro 23 157)

Chandraharta: son of king Simhike; please see Chandramardana(Bhara Adi 66)

Chandrasena: Son of king Sudharmika, king of Kerala province; was born under the inauspicious Mula star in Arishtamsha. Had six toes in his left foot, another inauspicious sign. It is said as a consequence of these two, the enemy army killed his father and occupied his kingdom. His mother fell into the funeral pyre of her husband as was the custom. later a maid took him to Kuntala province and started taking care of him. However, she also passed away after some time. This orphan was being taken care of from the citizens of that country.

Dushtabuddhi(Literally one with an evil mind), minister to king of Kuntala performed Annasantarpane, feeding of people. This boy also went there. The priests who had gathered there noticed the royal features of this boy and told the minister to take special care of the boy. But Dushtabuddhi had other evil designs as the king had no issues and the minister had plans of assuming the throne. In order to get rid of the boy he got some chandalas and ordered them to kill this boy, promising them suitable gifts. They took the boy to the forest but their heart melted and they cut off only the sixth finger, and showed it to Dushtabuddhi.(Note: the inauspicious sign of the boy was thus removed)

Kulinda, king of the forestdwelling tribes saw this boy, and as he had no issues of his own,brought him home and started bringing him up. Chandrahasa learnt all the aspects of education and won over all the provinces surrounding his kingdom, also added riches to the treasury. Once, when Dushtabuddhi visited their kingdom he recognized him and, having learnt the details from Kulinda,wrote a note to his son to poison him and sent the note to his son through chandrahasa.

Chandrahasa came to Kuntala province and was resting in the garden in the outskirts of the town; Vishaye, daughter to Dushtabuddhi who had also come there with her maids chanced upon a sleeping chandrahasa and fell in love with him. She opened the letter addressed to her brother, recognized as her father's note. She assumed that her father must have meant Vishayse and not visha(meaning poison), promptly changed it and put it back in Chandrahasa's pocket. Chandrahasa delivered the note to Madana, Dushtabuddhi's son, was honoured and the wedding took place accordingly. Dushtabuddhi who arrived now was peeved. He commissioned murderers to wait and kill the person who will come to the Kalika temple in the outskirts of the town. He also prevailed upon chandrahasa to visit the temple in the evening, alone

assuring him that was their custom. He also ensured chandrasahasa would go to the temple.

Madana, Dushtabuddhi's son was looking after the affairs of the Palace in the absence of his father till now; it happened this day too. When he went to the Palace, the royal priest Galava informed him that the king was on his death bed and, having seen Chandrasahasa earlier had decided he is the right choice as his son-in-law and heir; Madana was asked to convey this message Madana ran into chandrasahasa, asked him to rush to the palace immediately and took his place to go the temple, was promptly assassinated there by the murderers sent by Dushtabuddhi. Chandrasahasa went to the Palace, was honoured and got married to the princess Champakamalini. When this news reached Dushtabuddhi, he was heart-broken. He was devastated when he learnt of his son's death. He decided to end his life, went to the Kali temple and beheaded himself. When chandrasahasa learnt of this twin tragedy in the morning, he went to the temple and prayed to goddess Kali to restore the two to life. When Kali was not appeased proceeded to behead himself; Kali appeared, restored the two to life, granted many boons to chandrasahasa. Chandrasahasa ruled this

kingdom for many years having invited Kulinda to Kuntala province. He had a son by name Padmaksha from Champakamalini and Makaraksha from Vishaye, the minister's daughter.

When these two boys were walking in the outskirts of the town one day, they chanced upon the stallion of Yudhishtir's aswamedha yagna; dismayed, they came back and informed their father about it. Chandrahasa came there, met Krishna and Arjuna, treated them in a royal manner, gave them abundant wealth and army for the Yagna. He annointed his son Makaraksha and went with Krishna and Arjuna along with the army.(Jaimini Bharata 50 59)

ii) The sword that Ravana was gifted as a boon by Shiva as a consequence of his penance.(Ramayana Uttara 16)

Champakamalini: i) Senior wife of Kusha, SriRama's son

ii) Younger wife of Chandrahasa, daughter of the king of Kuntala province. Please see chandrahasa.

Champaka: Capital town of Hamsadhwaja(Jai bha17)

Champakavati: Capital town of Anga Province.(Bhara vana 83 013); Karna was ruling over this province. Now near Bhagalpur (Bhara shanty 5) It is supposed to have been established by Champa, grandson of Harischandra (Bhaga 9 8)

Champika : name given to Champakamalini, Kusha's wife.

Chamasa: One of the sons of Rishabadeva. He, along with eight of his siblings,Kavi, Hari, Antariksha, Prabhudda, Pippalayana, Aavihotra, Drumila, and Karabhajana left the worldly affairs for the contemplation of the Brhama.Chamasa engaged king Janaka in an excellent discussion regarding the nature of the pursuit of Brhama.(Bhaga 11 1 5)

Charmanvati: Now known as River Chambal, this flows to the south of Panchala kingdom; also to the south of Kunti province; joins the Ganga near river champakavati. (Bhara Sabha 9 32 Vana 309).Supposed to have flown down from the carcass of the animals slaughtered for the yagna sacrifice performed by King Rantideva(Dro 67 Anu 123) also see Vana 80)

Charmavanta: brother of Shakuni who was slain by Iravanta, son of Arjuna, on the eighth day of the MB battle.(Bheeshma 90)

Chakshu: born to Aakuti and Sarvateja, a rajashri from the Uttanapada lineage. Chakshu was ruling in the sixth Manvantara(known as the Chakshusha Manvantara) which was prior to the present Vyvasvata Manvantara.(Bhaga 4 13, Vishnu 1 34). At that time there were seven rishis-sages: Bhrigu, Sudhama, Viraja, Sahishnu, Nada, Vivasvanta, Atinama; there were Five Devates: Lekha, Rubhu, Aadya, Varimula, Rubha. The Indra was Mantradruma. Vishnu was also born in the same period as Ajita as result of the union of sage Vyraja and Sambhuti. It was this Vishnu who took the form of the Varaha and lifting the Mandara mountains on his back procured the Amrita to the Gods.(Bhaga 8 5). Chakshurma married Nadvala (also known as Veerini) and had eleven sons: Puru, Kutsa, trita, Dyumna, Satyavanta, Dhritavrata, Agnishtoma, Atiratra, Prdyumna, Shibi, Ulmukha.(Hari 1 7, Vishnu 3 1 , Brhma 5 Bra Vy 2 93, Marka 50). According to the Matsya purana, he had ten sons: Ruru, Puru(Purusha?), Shatadyumna, Tapasvi, Satyavak, Havi, Agnishtuta, Atiratra, Sudyumna and Abhimanyu.

Chakshushi: A special kind of knowledge; Chitraratha, a Gandharva who lost his duel with Arjuna taught this to Arjuna as the Pandavas were going to Ekachakranagara to attend the swayamvara of Draupadi. Please see Arjuna (Adi 186 199)

Chanura: One of the wrestlers in Kamsa's court. When Krishna and Balarama went to Madhura as per the orders of Kamsa for dhanuryaga Chanura and his accomplice, Mushtika, proceeded to kill them on the instructions of Kamsa but instead themselves were killed in the mushtiyuddha, boxing duel. (Sabha 53, Bhaga 10 44)

ii) A king who was in the court of Yudhishtira(Sabha 4).

Chaturrashramya: Brhmacharya, Grahasthya, Vanaprastha and Sanyasa are the four ashramas, institutions in one's life-their moral obligations. (Adi 85 86, Shanti 60 65 189 240 241 248 251, anu 208, Aswa 45 47).

Chaturvarnya: The four Varnas, literally colours, are Brhama, Kshatriya, Vyshya and Shudra: Hanumantha educates Bheema regarding this: Vana 152; Bheeshma to Yudhishtir: shanti 59; Sage Bhrigu to sage Bharadwaja: shanti 189; Parvati to Parameshwara: Anu 28; Sri Krishna to Yudhishtir: Aswa 97)

Chandrayana: a propitious rite observed to rid oneself of accumulated sins, is a 'vrata'; there are two kinds in this: Pipalikamadhya Chandrayana and Yavamadhya chandrayana. The Pipalika consists of eating fifteen seeds of the Kabala on a full moon day and gradually reduce consumption of it one by one till the half-moon day, duration of fifteen days; and to repeat the same in the reversed order for the next fifteen days. Pipalika means ant which is slim in the middle but rounded at its two ends; to start by eating one on the half-moon day and gradually increase it one by one till the full moon day, Hunnime, and reduce it one by one for the next fifteen days is Yavamadhya chandrayana. Yava means maize, godhi which is rounded in the middle and tapers on either sides. (Anu 172 Aswa 112).

Chamara: A demon; lieutenant in Mahishasura's army. Was slain by goddess Mahalakshmi. (Marka 79 80).

Chamunda: name given to Mahakali; please see chanda, chandamunda (De Bhaga 5 26 , Marka 84).

Charudeshna: born to Sri Krishna and Rukmini (Adi 201 239, Sabha 14, Vana 16). Charumathi was his sister who was married to king Bali, son of Kritavarma. (Bhaga 10 61, Vishnu 5 28).

ii) Prince of Madra province who was married to Mandodari, daughter of Chandrasena, king of Srilanka. Please see Chandrasena and Mandodari.

Charuverma: King of Dasharna province. Sumane whose beauty was well known in all the three worlds was his daughter. Please see dama.

Charvaka: A demon who had earned the friendship of Duryodhana; had performed a difficult penance, got a boon from Brhama of immortality, amaratva. Brhama gave his assent with a rider he should not insult the Brhamins; his friendship with Duryodhana cemented in the Dwaparayuga. After the slaying of Duryodhana he went to the coronation of Yudhishtir in the guise of a Brhamin mendicant, spoke insultingly to the Brhamins assembled there and was incarcerated by their kopagni, anger-flame. (Shalya 65 Shanti 37) Also please see shanty 38 for the details of his previous birth.

Chikura: son of a serpent king by name Aryaka. Was the father of sumukha naga. Also please see Garuda (Udyo 103).

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Chikshura: a demon lieutenant to demon king Mahishasura who was slain by Mahalakshmi (Marka 78 80).

Chitra: a king who fought on the side of Duryodhana; was slain by Prativindhya, son to Drupadi-Yudhishtir on the fourteenth day of the battle (Karna 11).

ii) King of Chedi province that fought on the side of the Pandavas; was slain by Karna on the 14th day of the MahaBharata battle. (Karna 51)

iii) One of the sons of king Dhritarashtra; was slain by Bheema on the 14th day of the MB. (Adi 86 131; Dro 137)

Chitrakuta: A mountain range situated in North India in Banda district, fifty miles from the township of Banda. (Vana 83, Rama Ayo 55 57). The river Payoshni flows near this mountain. When SriRama set forth for his stay in the forests along with Lakshmana and sita he first lived here in a hermitage. Bharata who came to inform him of Dasharata's

demise and persuade him to return to Ayodhya instead returned with his foot wear met him here.(Rama ayo 92 113)Also please, see Kakasura; description of Chitakuta mountains, Rama Ayo 94)

ii) a mountain situated in the Kusha island.(Bhaga 5 20, De bha 8 12).

Chitraketu: i) A king of shurasena province; though he had many wives, did not have any children and this worried him no end. Sage Angirasa made him perform the Putrakameshti yaga and gave the Homasesha, the ritual remains of the holy homa, to Kritadyuti, his queen-wife. She gave birth to a boy as a result of which the King became much fond of her; unable to tolerate this, out of sheer jealousy, the other queens poisoned the young boy and killed him. A despondent king neglected his royal duties. Sage Narada visited him and counseled him in philosophical matters. The king went to the forests to perform tapas , achieved his goal of tapasiddhi. When he once visited Kailas, he happened to see Parvati seated next to Parameshwara and severely objected; an enraged parvati cursed to be born as a demon-chitraketu was born later as Vritrasura. (Bhaga 6 14 17)

ii) Name given to Chandraketu, son of Lakshmana

iii) eldest son born to Devabhaga and Kamse;
Brihadbhala and Uddhava were his brothers(Vishnu 4 14)

iv) one of the sons born to Jambavati and Krishna

v) a king of Panchala province, father of Suketu.
Fought on the side of Pandavas and was slain by Dronacharya
on the fourteenth day of the MB battle.(Drona 122)

Chitrugupta: A king of Surya dynasty who had become the all-knowing, a sarvagna, after his eternal worship and consequent boon of the Sun-God, Surya. Yama, the son of Surya who was aware of this thought his functional obligations would be smooth if Chitrugupta can assist him had him go over to his world in flesh and blood, and assigned him this responsibility of documenting the good and the otherwise of all animals.

His detailed description of the secrets of the morals, the dharma: (Bhara Anu 193)

Chitramukha: born into the Vysha, traders' community, out of sheer penance became a Brahmin. Adrushyanti was his daughter who get married to sage Shaktimuni, son of the great Sage vasishtha Muni.(Anu 53)

Chitraratha: i) also known as Angaraparna, was one of the devagandharvas born to sage Kashyapa and Muni. (Adi 66, Sabha 10). Kumbhinasi was his wife(Adi 186). lost his duel with Arjuna and gave him the Samhohanastra(adi 186 199)
Gifted horses to Arjuna during the Rajasuyayaga (Sabha 78)

ii) One of the sons of king Drupada, was slain by Dronacharya on the 14th day of the MB battle(dro 122)

iii) a king. When he was bathing in the river Narmada with his entourage, Renuke, wife of sage Jamadagni who had gone there to fetch water got infatuated with him. The sage who came to know of this ordered her to be beheaded which was promptly carried out by Parashurama, their son. She was restored to life through the boon Parashurama asked of his father. (vana 117)

iv) King of the Anga province, married to Prabhavati, daughter of sage Bharadwaja (Bhara anu 77).

Chitrlekha(Chitrarekha): an Apsarasi; As she danced in the court of Indra instead of looking at Indra, she gazed at a Deer which was at a distance. Indra got wild and as she was gazing at a deer cursed to be born to a Deer. Chitrlekha, scared asked

for retribution. As soon as you get a child from the sage Vibhandaka, you will get retribution, he conceded. She was born as a deer. When this deer went to quench its thirst in a river, Sage Vibhandaka was bathing in the river too. The deer drank the water which was mixed with his potential, conceived, gave birth to a son named Rishyashringa, and returned to Indraloka discarding her body. Please see Rishyashringa.(Bhara Vana 110 112).

ii) Daughter of Kubhanda, minister to Banasura and a maid to Ush. She was gifted in the art of painting. When Ush dreamt of Aniruddha, fell in love with him and was wondering about his identity, chitrarekhe drew many of the young men and brought them to her to identify the person; when Ush recognized Aniruddha, Chitrarekhe brought him to her with her magical powers. Please see Aniruddha, Usha, Tilottame (Hari Vishnu 118)

iii) an Apsarasi, a celestial maiden of Urvashi. When Keshi, a giant, abducted Urvashi and chitrareka, Pururava fought with him and brought them back(Matsya 24)

iv) an Apsarasi, celestial maiden. When Shiva,

accompanied by his entourage was relaxing on the shores of river Narmada. Hundreds of Gandharvas and Apsaras were entertaining Parvati and Parameshwara. Chitrakhe assumed the form of Parvati and started overtures to Shiva. Parvati consoled an infuriated Shiva. The others were amused at her foolhardiness. As a result of this Shiva cursed her to be born as a human being and she was born as the daughter of Kubhanda, minister to king Banasura. She chanced upon Parvati and Parameshwara who were enjoying themselves in waters of a river and thought whosoever got a husband such as Parameshwara would be contented. Parvati, who read her mind said don't worry, you will also enjoy this; immediately Usha asked when? Whosoever joins you in your dreams on the night of Vyshaka shukla dvadashi replied Parvati. Those who had accompanied her started making fun of her, clapping; Usha entered her chambers soon after. (Hari Vishnu 117).

Chitravarma: i) a king who was friendly with Takshaka, king of the Serpent world who lived in the worlds below the Earth; he had eight sons and a daughter by name Seemantini who, Chitravarma learnt from the Palace astrologers would become a widow at the young age of fourteen itself. He did not reveal this information to any one but got her married to

Chandrangada, son of king Indrasena, and retained him in his palace itself. Chandrangada drowned when he was travelling in a ship. Then king Nagaraja took him to his place, treated him well and sent him back with all honors to chitravarma.(Ska Brahmao 8)

ii) Son of king Drupada who was killed by Drona on the fourteenth day of the battle (Karna 3)

iii) One of the sons of king Dhritarashtra,(Adi 68 131), slain by Bheema (Dro 136)

Chitravahana:

A king of the pandya dynasty, ruling in Manalur, who had a daughter by name Chitrangade. When Arjuna was on a pilgrimage the king Chitravahana persuaded Arjuna to marry her; the king kept the son born to them, Babhruvahana, as he had no son of his own by a practice called Putrika putra dharma and kept the daughter and child with him.(Bhara Adi 235). He also has names such as Malayadhvaja and Praveera (Bhara Sabha 33). He fought with exceptional valor on the side of the Pandavas in the MB battle and was slain by Aswathama on the seventeenth day. (Karna 56).

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Chitrasena:

i. A Gandharva, son of Visvavasu Gandharva. He taught Arjuna the Gandharva Veda when Arjuna was staying in the Devaloka, moving from the Indrakeela mountains.(Vana 43). At the same time,prompted by Indra, he sent Urvashi to Arjuna. See Arjuna, Urvashi, Vana 44.

When Duryodhan, under the pretext of a travel, the Ghoshayatre, entered the forests where the Pandavas were camping and started hurting their sentiments through an arrogant show of his military strength and grandeur, chitrasena, acting as per the orders of Indra, came down to those forests, took Duryodhana to task and was taking him to the Indraloka after binding him(Vana 241 243); Arjuna, as per Yudhishtir's orders engaged Chitrasena in battle, defeated him and got Duryodhana released (Vana 245 247).

ii) A king belonging to the Abhisara dynasty who fought on the side of Duryodhana and was slain on the sixteenth day of the MB battle by Shrutakarma, son born to Drupadi and Sahadeva.(Kara11). Also tasted defeat at the hands of Arjuna during the Rajasuya yaga performed by the Pandavas (Sabha 28).

iii) a king who fought on the side of the Pandavas; was slain by Samudrasena who also belonged to the side of the Pandavas on the sixteenth day (Check why?) Karna 03.

iv) One of the sons of Karna who was slain on the eighteenth day of the battle by Nakula (shalya 9)

v) one of the sons of king Drupada, slain by Karna on the seventeenth day of the battle.(Karna 43)

vi) a commander in Jaraasandha's army.(Sabha 22)

vii) another king on the side of the Pandavas; was slain on the fourteenth day of the MB by Dronacharya (Dro 122).

viii) One of Dhritarashtra's sons, slain by Bheema on the Sixteenth day of the MB(adi 63, Karna 2).

ix) Elder son of Devasavarni Manu who was the prabhu, head, during the Thirteenth Manvantara period of SvetavarahaKalpa. Vichitra was his younger brother. (Bhaga 8 13).

x) Elder son of King Narishyanta, who in turn was one of the ten sons of Vyvasvata Manu of the Surya dynasty. Dhama was his younger brother (bhaga 9 1).

Chitra: daughter of Daksha and one of the 27 wives of Chandra (Adi 67)

ii) One of 27 stars.

Chitrangadha: born to Satyawati and Emperor Santanu.(Adi 63). Was slain by a celestial gandharva called chitrangadha! (See Adi 108)

ii) King of Dasharna province who attended Drupadi's Swayamvara (adi 201); Was defeated by Arjuna during the Aswamedha and ended up giving gifts in acceptance of defeat(Aswa 84)

iii) a Gandharva who slew chitangadha (see Adi 108)

iv)king of Kalinga province and father-in-law to Duryodhana; Rajapura was its capital.daughter's name not known (see shanti, 04)

Chitrangadhe: daughter of Chitravahana, king of Malalur province. Was married to Arjuna; mother to Babhruvahana.

Please see Adi Purana 63, 235 and 237 for details regarding her marriage, birth of Babhruvahana etc.,

She met Sahadeva when he came with the ceremonial Rajasuya horse and presented him with gifts, kappa and kanike. (Sabha 33). When Arjuna came before this yagna enroute his triumphant march, the digvijaya, Babhruvahana challenged him and in the ensuing battle slew Arjuna, who was in fact his father. When chitrangadhe came to know of this she came to the battle field wailing and thoroughly abused Ulupi and Babhruvahana. Arjuna was brought back to life by the life-giving Sanjeevana diamond which was brought by Ulupi.(Aswa 79 81). Her arrival to Hastinavati to participate in the Aswamedha Yaga.(Aswa 89) She returned to Manalur after the Pandavas left for their 'Mahaprasthan'. (Mahapra 01).

Chitrayudha: A king who had attended the Swayamvara of Draupadi to the king of Drupada province.(Adi 189,201). Had taken the side of the Pandavas during the MB. Was a great soldier.(Udyo 171). Both his chariot and his Horse were of the color of the Jack-fruit flower (Dro 23);was slain by Karna on the 17th day.(Karna 51).

Chitrashwa: son of Dyumatsena, of the Salva province; was married to Savitri, daughter of king Aswapathi of Madra province. He got the name as he was always playing with Horses and drawing their pictures. (vana 295) also pl.see Satyavana, Savitri).

Chitropala: a river which takes birth in the rishya mountains and flows through Odra province. (Bhi 9)

Chidi: one of the four sons of the king of vidharbha who, in turn, was the grand-son of king Jyamagha of the Yadu dynasty. He established the chedi province. His son, king Kushika was the originator of the Vishvamitra dynasty. (Anu 50-51. Also please see Rucheeka).

Chirakaree: youngest son of Medhatithi of Gauthama dynasty. Was called Chirakaree as he would never act in haste. Once his father got so angry with his wife that he ordered Chirakaree to cut off her head. Chirakaree was deliberating this order as this would be a grave sin but so was disobeying his father. In the meanwhile, Medhatithi's anger subdued and repented his decision. He came to Chirakaree and when he learnt his order was not carried out gave many boons to his son. (Bhara Shanti 272 ska Kou 13 13)

Cheena (China):

A huge country next to India. Is spread from Indraprastha to Pragjotisha countries.(See Adi 119, Sabha 78, Bhee 9).

Cheerini: a river which flows next to Badareeshrama, heritage. Vyvasvatamana performed penance on its shores for ten thousand years.(Bha Vana 190).

Chudala: Wife of king Shikidwaja who by her own efforts obtained enlightenment. She in turn, taught her husband, and both of them left for the forest to a life of meditation.(Yogavasishtha Nirva 77 80)

Chuli: A great Sage who had undertaken a severe penance. When he was doing penance a Gandharva maiden by name Somade was serving him with devotion. When Chuli was once became conscious of her presence in the outside world, he enquired about her intentions. Somade desired to have a child, for which conceded and she gave birth to a boy, Brhamadatta who became famous.(Rama Bal 33)

Chekitana: a great warrior of the Yadu dynasty, friendly with the Pandavas.(Sabha 79, Udyo 25 57 196, Bhee 19). On the 18th day of the MB he faced Sage Kripacharya and fought so bravely that Kripacharya fell unconscious. A wild duryodhana then slew him. (Shalya 11)

Chedi: (Also Chidi): comprises of the south of Bundelu Khanda and the north of Jabbalapura.(Bhi 9). This province was ruled by Shishupala during the rule of the Pandavas. Thus Shishupala was also known as Chaidya. Now this province is called Reva. (Bhaga 10 74) Shuktimati was its capital (Bhara Sabha 30).

Chaityaka, Chaityraka: A mountain range in Magadha province. Pl. see Girivraja.

Chaitraratha: the garden of Kubera. (Udyo 111).

ii) son of King Kuru of the Chandra dynasty(Bhara Adi 111).

Chaitraratha parva: The narrative that comprises of all the details from the time of Draupadi's swayamvar, Arjuna's winning of Chitraratha and the obtaining of the Agneyastra. (Adi 179 199).

Chola (also Chora) One of the three celebrated provinces of South India, the other two being Kerala and Pandya. The king

ruling this province gave the Kappa to Sahadeva when he embarked upon the South during the Rajasuya Yaga. (Sabha 33).

Chyavana: a great sage who was the son of Sage Bhrigu, son of Varuna. When he was in his mother's womb, Pulome, a demon took her away. A scared Pulome gave birth to a son premature. As the child was born pre-mature, the infant was named Chyavana. The infant looked at him so angrily that the demon was burnt to cinders at that very instant.(Adi 4 5). The tale of his origin (Adi 6 67). Shukracharya, the official priest of the demons and Chyavana were brothers.

Chyavana married Arushi, daughter of Manu and Orva was the son born of that union.(Adi 67). He also married Sukanye, daughter of King Sharyati and Pramati, a son was born of that union.

The penance of Chyavana (Vana 123).

When Chyavana was doing tapas, Ant-hills covered him up and only his two eyes were glittering through them. King Sharyati came with his army and camped near the hermitage of chyavana. Sukanye, the princess who had also accompanied her father came near the huge ant-hill with her friends, saw the glittering eyes, became curious and poked at it with a thorn! The result was that the entourage of the king had their bowels blocked. A worried King Sharyati came to know of what his daughter had done, went with his daughter to the hermitage and begged forgiveness; the sage, now blinded, asked for the hand of the daughter to take care of him. The king was worried but the daughter reasoned

with the father, married the sage Chyavana and started living in the hermitage. The entourage recovered miraculously. (Vana 123)

One day sukanye bathed in the river and was walking back in wet clothes when the Aswini deities chanced upon her and their passions were inflamed. They approached her and declared their intentions. When Sukanye proceeded to lay a curse upon them they revealed their identity and granted her a boon. Sukanye asked youth for her husband. The Aswini deities asked chyavana to come over to the banks of the river and all three went to the river for a dip. When they came out all the three looked the same but sukanye could identify her husband with the strength of the power of her 'pativratya'. As a quid pro quo chyavana asked his father-in-law, king Sharyati to perform an yagna and proceeded to offer the ritualistic offering the havirbhaga to the Aswhini deities which was hitherto denied to them. A wild Indra tried many tricks to deny the same to them. Chyavana escaped all of them by the strength of his penance and to kill Indra created a durdevate, a demonic deity! (vana 124 125 Anu 261).

Once when chyavana was meditating under water he was caught by the net of a fisherman; he was released by king Nahusha. Please see Gavijata (anu 86).

When he came to know that his lineage (of the great sage Bhrigu) will get assimilated with the Kshatriya lineage of Kushika, he became very upset, went to Kushika's house to thwart it. However, Kushika and his wife served him with so much of dedication that chyavana was pleased to create another Swarga, revealed it to them and granted them a boon that they should get a brahmin son. (Anu 87 90) The history of Chyavana – Bhatravahara Vana 122, anu 261, Bhaga 9 3, De Bha 7, Ska chap 3 7).

Also, please see Rucheeka, Kushika).

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Chatravati:

After Dronacharya triumphed over King Drupada and took away his kingdom, King Drupada built this town and made it his new capital. (Adi 148).

Chatropatti:

When Renuke, wife of the great sage Jamadagni could not walk any further because of the scorching sun Jamadagni got an umbrella and footwear made for her (Anu 144 145).

Chaya:

A reflection of Sangne, consort of Surya, the Sun. Surya was married to three women, Ragni, daughter of Ryvata, Sangne, daughter of Tvashtu and Prabhe. Ragni gave birth to Revata, Prabhe to Prabhata and Sangne gave birth to Vyvasvata Manu and twins by name Yama and Yamane. Sangne, unable to bear the heat of Surya created another women just like her, named her Chaye, implored her to take care of her children affectionately and left for tapas. She also told her not to reveal this secret. Later, Chaye gave birth to Savarni Manu(who looked just like Manu) and Shanaishvara and Tapati.