

## Çakuni—Çala.

3159, 3162 (Ç°iḥ . . . *hataḥ*), 3432, 3613 (Ç°im); XI, 375 (Ç°eḥ), 790 (Ç°im); XII, 182; XV, 329, 336; XVIII, 149 (Ç°iḥ).

**Saubalaka** (do.): III, 1948 (*yo cāśya*—i.e. Duryodhana's—*sacivā mandāḥ Karnā-S°adayāḥ*).

**Saubaleya** (do.): III, 14, †223, 288, 1995, 15135; VI, 2471, 2910; VIII, 1036, 3249 (Ç°eḥ), 3909, 3916; IX, 1516.

**Subalaja** (do.): II, 1681.

**Subalaputra** (do.): I, 5635; VIII, 2497; IX, 1213.

**Subalasya putra(h)** (do.): III, †1356.

**Subalasya suta(h)** (do.): IX, 1153.

**Subalātmaja** (do.): V, 2253 (chosen by Sahadeva for his antagonist); VI, 4774; VIII, 3919.

**Çakuni**<sup>2</sup>, a serpent. § 67 (Sarpasattra): I, 57, 2157 (of Dhṛtarāshṭra's race).

**Çakuni**<sup>3</sup>, a demon. § 502 (Manushyagrahak.): III, 230, 14486 (Ç°s tām—i.e. Surabhi—*āruhya saha bhūṅkte çīṣam bhūvi*).

**Çakuni**<sup>4</sup> = Çiva (1000 names<sup>1</sup>).

**Çākuni** ("son of Çakuni") = Ulūka: VIII, 997.

**Çakunigraha**, a demon = Vinatā. § 502 (Manushyagrahak.): III, 230, 14480 (*Vinatā tu mahāraudrā kathyate Ç°ḥ*).

**Çakunikā**, a matr. § 615u (Skanda): IX, 46ḡ, 2633.

**Çakuniputra**, the son of Çakuni, king of the Gāndhāras. § 785 (Anugītāp.): XIV, 83, 2485 (*Gāndhārarājena, vanquished by Arjuna*).

**Çakunisuta** ("son of Çakuni") = Ulūka: VIII, 4307.

**Çakunta**, son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4ḡ, 249.

**Çakuntalā**, daughter of Viçvāmītra and Menakā, wife of Dushyanta, and mother of Bharata. § 11 (Parvasaṅgr.): I, 2, 371. — § 133 (Dushyanta): I, 6ḡ, 2814, 2815 (Dushyanta sees Ç. in the hermitage of Kaṇva); 71, (2903). — § 134 (Viçvāmītra): I, 71, (2912); 72, 2945 (daughter of Viçvāmītra and Menakā), 2951 (origin of her name: *nirjāno tu vāno yasmāt çakuntalāḥ parivāritā | Ç°eti nāmāśyaḥ kṛtāṃ cāpi tato mayā*), 2952, (2953). — § 135 (Çakuntalop.): I, 73, (2959), (2968), 2977, 2981, (2985), 2987; 74, 2988, 2997, 2998, 3000, 3003, 3060, (3069), 3101, 3102, 3103 (Dushyanta wedded Ç. according to the Gāndhāra form of marriage, and returned to his capital; Ç. brought her son Bharata to Dushyanta, who first did not acknowledge him as his son, until a celestial voice testified the truth of Ç.'s words). — § 156 (Pūruvaṃç.): I, 95, ††3782 (*Viçvāmītra-duhitaram*), 3783-4 (= vv. 3102-3). — § 565 (Gālavacarita): V, 117, 3974 (*romo . . . yathā . . . Çakuntalāyām Dushvantaḥ*).

**Çakuntala**, "son of Çakuntalā" (metron.) = Bharata: I, 3104, 3105, 3118, 3709; VII, 2387; XII, 938 (*Bh°*); XIV, 50 (*Bh°*).

**Çakuntalopākhyāna(m)**, "episode relating to Çakuntalā." § 133 (Sambhav.): I, 68-70: *Dushyanta* (q.v.) saw *Çakuntalā* (§ 134), daughter of *Viçvāmītra* (q.v.) and *Menakā*. — § 135: Enumeration of the eight forms of marriage according to *Manu*. *Dushyanta*, during the absence of *Kaṇva*, wedded *Çakuntalā* according to the *Gāndhāra* form, promising her that her son should be the heir apparent, and departing told her that he should send troops to take her to his capital. *Kaṇva*, by his spiritual knowledge, knew what she had done, and approved of it, and bestowed on her the boon that the *Paurava* monarchs might ever be virtuous and never be

deprived of their thrones (I, 73). *Çakuntalā*, after three years, brought forth a beautiful boy, for whom *Kaṇva* caused all the religious rites to be performed, and who, when he was only 6 years of age, used to seize and bind to the trees lions, etc., wherefore he was called *Sarvadamana*. Then *Kaṇva* caused his disciples to bring *Çakuntalā* and the boy to *Hāstinapura* and introduce them to *Dushyanta*. Then they returned to the hermitage. *Dushyanta* feigned not to remember anything. Then *Çakuntalā* became angry ("But knowest thou not the Ancient Wise [*munim purāṇam*, i.e. *Nārāyaṇa*] who lies in the heart? He who sins is observed by the gods and by him also who occupies every heart. The sun, the moon, the air, fire, earth, sky, water, the heart, *Yama*, the day, the night, both twilights, and *Dharma*, all witness the acts of man. *Yama Vaivasvata* takes no account of the sins of that person with whom [*Nārāyaṇa*] the witness of all acts is gratified. But that person with whom he [*Nārāyaṇa*] is not gratified is tortured for his sins by *Yama* . . . The son that is born to persons cognizant of the *Vedic mantras* rescues the spirits of deceased ancestors. Because the son rescues the father from the hell which is called *Put*, therefore he has been called *putra* by *Svayambhū* himself . . . Even *rshis* cannot create creatures without women . . . 'He shall perform a hundred horse sacrifices,' were the words uttered in the skies when I was in the lying-in room . . . *Urvāçī*, *Pūrvacitti*, *Sahajānyā*, *Menakā*, *Viçvācī*, and *Ghṛtācī*, these are the six foremost *Apsarasas*; amongst them, again, *Menakā*, born of *Brahmān*, is the first . . . I can repair to the abodes of *Indra*, *Kubera*, *Yama*, and *Varuṇa* . . . The *Pitrs* have said that the son continues the race, and he is therefore the best of all religious acquirements . . . *Manu* has said that there are five kinds of sons . . ."). Then she left his presence. But a voice from the sky commanded *Dushyanta* to cherish (*bhara*) his son, who should therefore be called *Bharata*. It was this voice of the *Devadūta* that *Dushyanta* had waited for, that the people should not regard his son as of impure birth. *Bharata* reduced to subjection all the kings of the earth and became a *sarvabhāuma-cakravartin*, and performed many sacrifices with *Kaṇva* as the chief priest. From him has come the *Bharata* race, of whom the principal ones shall be mentioned (I, 74).

**Çala**<sup>1</sup>, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of *Vāsuki*'s race).

**Çala**<sup>2</sup>, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4543. — § 599 (Jayadrathavadhap.): VII, 127<sup>vv</sup>, 5177 (among other sons of Dhṛtarāshṭra who encompass *Bhīmasena*). — § 608 (Karnap.): VIII, 518ḡ, 2447 (among twenty sons of Dhṛtarāshṭra who attack *Bhīmasena*).

**Çala**<sup>3</sup>, son of Somadatta and brother of *Bhūri anu Bhūriçravas*. § 232 (Svayamvarap.): I, 186, 6995 (present at the svayamvara of *Draupadī*). — § 287 (Rājasūyikap.): II, 34, 1267 (came to the rājasūya of *Yudhishṭhira*). — § 328 (Kāmyakavanapr.): III, 36, 1419. — § 556 (Sañjayayānap.): V, 23ḡ, †694. — § 561 (Yānasandhip.): V, 55<sup>v</sup>, 2208 (among the chief warriors in *Duryodhana*'s army); 58<sup>r</sup>, 2301; 61<sup>w</sup>, 2409; 66<sup>ee</sup>, 2502. — § 571 (Ulūkādūtāgamanap.): V, 160, 5531 (*Çala-Çalyamatyaṇi*, sc. *purushodadhim*, i.e. the army of *Duryodhana*); 164<sup>e</sup>, 5709 (is matched with *Cekitāna*). — § 573 (Ambopākhyānap.): V, 195<sup>ç</sup>, 7612. — § 576 (Bhagavadgītāp.): VI, 18ḡ, 687 (protected *Bhīshma*); 20<sup>ç</sup>, †750 (*Vāhlikānām ekadeçāḥ*). — § 578 (Bhīshmavadhap.): VI, 51<sup>ç</sup>, 2107 (at the left flank of *Bhīshma*'s array). — § 579 (do.): VI, 52<sup>ḡ</sup>, 2145. — § 580 (do.): VI, 56<sup>ḡ</sup>, 2406 (in the neck