

echo sounds uttered there. Having cast off all the attributes of sound, etc., and showing his *yoga* prowess in the manner of his disappearance, Çuka in this way attained to the highest station. Vyāsa sat down and began to think of his son with grief; the Aps. who were sporting on the banks of the celestial stream *Mandākinī* saw him seated there, and all became agitated with shame. Çiva, with D., G., and great R., came and comforted Vyāsa, who by the favour of Çiva thenceforward always beheld a shadow of his son by his side. "This *Nārada* and *Vyāsa* repeatedly told me in days of yore" (XII, 334). [PCR. rightly remarks that, according to this story, Çuka who recited the *Bhāgavata* to *Parikshit*, the grandson of *Yudhishtira*, could not possibly be the Çuka who was *Vyāsa's* son.]

Çukakṛti(h) ("the works of Çuka"). § 713 (Mokshadh.): XII, 326-7 (12215-12311) (continuation of *Çukotpatti*). *Bhishma* said to *Yudhishtira*: *Vyāsa* desired Çuka to study the *Mokshadharmā*; Çuka mastered all the treatises on *yoga*, as also the science promulgated by *Kapila*. Then *Vyāsa* caused him to go to *Janaka*, the king of *Mithilā*, and not to the skies (by his *yoga* power); nor should he think himself superior to *Janaka*, though he was only his *yājya*. Crossing the *Varshas* of *Meru* and *Hari* and *Himavat* (*Meror Hareç ca doe varsho varsham Haimavatan tatah*), Çuka came to *Bhāratavarsha*. Having seen many countries inhabited by *Cinas* and *Hūnas*, he reached *Āryāvarta*, and at last the country of the *Videhas*, protected by *Janaka*, and then *Mithilā*. He had not been fatigued on the way. He obtained permission to enter the city, but was at first roughly forbidden to enter the palace. At last he was admitted into the first chamber; thence he was led into the second chamber by the minister, and thence into a garden that was like a second *Caitraratha*, with damsels equal to the Aps., who entertained Çuka and gave him to eat; he, however, went unaffected through his rites, and in the first part of the night he devoted himself to *yoga* (XII, 326). The next morning he was received by *Janaka*, and was instructed by him about *moksha* and the duties of a brahman; "ordinarily the purified understanding necessary for attaining *moksha* cannot be obtained without passing through all four stages of religious life; but he who in the course of many births has obtained a pure mind, may attain to *moksha* even in the very first stage (i.e. brahmacharya), and then there is no need for the three other stages," quoting a saying of king *Yayāti*; "through the favour of thy father I have acquired to omniscience; thy knowledge is much greater than what you think it to be" (XII, 327). (For continuation v. *Çukakṛtya*.)

Çukakṛtya(m) ("the works of Çuka"). § 714 (Mokshadh.): XII, 328-9 (12312-12421) (continuation of *Çukakṛti*). *Bhishma* said to *Yudhishtira*: Having heard the words of *Janaka*, having entered Soul by [his] soul and having seen Self by his self (*ātmanam ātmanāsthāya drshṭvā cātmanam ātmanā*), Çuka without putting further questions to *Janaka*, proceeded northwards to *Çaigira* (through the air). At that time *Nārada* proceeded to *Himavat* (b). Then Çuka came to the asylum of *Vyāsa*. One day the disciples asked *Vyāsa* to let no sixth disciple be skilled in the Veda. *Vyāsa* answered that they ought to multiply, and the Veda to be spread, and taught them the qualifications of persons that can be accepted as disciples, and the rules in respect of the study of the Veda (XII, 328). The disciples of *Vyāsa* took leave of him and descended from the mountain to the earth for the purpose of subdividing the

Vedas; there they performed the *agnishtoma*, etc., at the sacrifices of Brahmins, Kshatriyas, and Vaiçyas, and taught the Veda. *Vyāsa* remained with Çuka, passing his days in anxious thoughtfulness. *Nārada* came and asked him why Vedic sounds were silent now, so that the mountain now resembled a hamlet of *Nishādas*, and R., D., and G. did no longer shine as before; and exhorted *Vyāsa* to recite the Veda and thereby dispel the fears arising from Rā. *Vyāsa* and Çuka then set themselves to recite the Veda. One day a violent wind arose which *Vyāsa* declared to be an omen that the recitation of the Veda should be suspended; and he explained the *Devayāna* and the *Pitryāna*, and the Winds (*Samāna*, etc. [g]; cf. *Sādhyāh*), especially *Pravaha* (h), *Āvaha* (i), *Udvaha* (j), *Samvaha* (k), *Vivaha* (l), *Parivaha* (m), *Parāvaha* (n); "this wind is the breath of *Vishnu's* nostrils." Having said this *Vyāsa* plunged into the celestial Ganges. (For continuation v. *Çuka-Nāradasamvāda*.)

Çuka-Nārada-samvāda(h) ("conversation between Ç. and N."). § 715 (Mokshadh.): XII, 330-332 (12422-12556) (continued from *Çukakṛtya*). *Bhishma* said to *Yudhishtira*: *Nārada* then came to Çuka for the object of asking Çuka the meaning of certain portions of the Veda. *Nārada* related what *Sanatkumāra* had said in days of yore to certain Rshis about avoiding attachment, etc., in order to attain to final emancipation; "with the aid of such instructions the deities succeeded in leaving the earth and became the denizens of heaven." (For continuation v. *Çukabhīpatana*.)

Çukapraçṇābhigamana. § 10 (Parvasaṅgr.): I, 2, 352 (= XII, 232, foll.?).

Çūkara, pl. (°āḥ), a people. § 295 (Dyūtap.): II, 52, 1882 (their king gave hundreds of elephants as tribute to *Yudhishtira*).

Çukasya āçrama(m), a tīrtha. § 370 (Tīrthavātrāp.): III, 85, 8184.

Çukī. § 126 (Amçāvat.): I, 66, 2620 (daughter of *Tāmrā*), 2623 (mother of the parrots).—§ 127 (Amçāvat.): I, 66, 2633 (the same (?), daughter of *Analā*).

Çukla¹, one or two Pāṇḍava warriors. § 592 (Samçaptakavadhap.): VII, 230, 1006 (description of his horses).—§ 608 (Karnaḥ): VIII, 56vv, 2736 (among eight Pāñçālas, who are attacked by *Karna*).

Çukla² = Çiva (1000 names¹⁻²).

Çukladhvajapatākin = Çiva (1000 names¹).

Çukotpatti(h) ("origin of Çuka"). § 712 (Mokshadh.): XII, 324-325 (12158-12214). Questioned by *Yudhishtira* about Çuka, whose mind became bent on Brāhman when he was a mere boy, *Bhishma* answered: The R. did not make merit depend upon age, etc., but upon the study of the Vedas and upon tapas; the merit of 1,000 horse-sacrifices or 100 *vājapeyas* cannot come up to even 1/10 of the merit that arises from *yoga*. Once on the summit of *Meru*, *Mahādeva* sported with his followers and *Pārvatī*, while *Vyāsa*, devoted to *yoga* and *dhāraṇā*, practised austerities for 100 years for the sake of obtaining a son, subsisting on air alone, adoring *Mahādeva*. Thither went R., B.-r., Lp., S., V., Ā., R., *Surya*, *Candramas*, *Indra*, M., the *Oceans*, the *Rivers*, A., D., G., *Nārada*, *Parvata*, *Viçvāvasu*, Si., and Aps. This has been told to me by *Mārkaṇḍeya*. Çiva granted him that he would have a son like to *Fire*, *Wind*, *Earth*, *Water*, and *Space*, and devoted to Brāhman (XII, 324). *Vyāsa* was one day employed in rubbing his sticks to make a fire, when he beheld the Aps. *Ghṛtāci*, and fell in love with her. When