

Vaikuṅṭha. It was due to his true devotion to God that he has attained salvation. What we have done is of no use." So saying he crowned his nephew as King. Even while young he had become an ascetic and as such had no sons. From that time the crowning of the nephew as King became a precedent in Cola. Renouncing the kingdom Cola went to the sacrificial hall and circling the sacrificial fire stood before it and addressing Mukunda said "Oh Viṣṇu, grant me unwavering devotion to you in thought, speech and deed." Repeating this three times the king jumped into the fire. At this Mudgala, the priest, burst into anger and tore off the lock of hair on his head. So even today the descendants of Mudgala do not have hair-locks. Viṣṇu who is always affectionate to his devotees graciously appeared from the sacrificial fire and embraced the King. The King was then taken to Vaikuṅṭha. (Chapters 110, 111, Padma Purāṇa).

COLA (M). The three celebrated kingdoms of South-India of old were Cola, Pāṇḍya and Cera. References to these will be found in many places in the Purāṇas and a few are given below :—

- 1) Among those present for the svayaṃvara of Rukmiṇī were the Kings of Cola, Pāṇḍya and Kerala.
- 2) Descending in order from Turvasu were Varga—Gobhānu — Traisāni — Karandhama — Marutta — Duṣyanta — Varūtha — Gāṇḍira. From Gāṇḍira were born the people of Kerala, Pāṇḍya and Cola. (Chapter 277, Agni Purāṇa).
- 3) Arjuna conquered the army of the King of Cola. (Śloka 21, Chapter 27, Sabhā Parva).
- 4) The King of Cola gave gifts to Dharmaputra. (Sabhā Parva, Chapter 52, Śloka 35).
- 5) When during the great battle Dhṛṣṭadyumna formed the Krauñcavyūha the soldiers from Cola guarded the southern wing. (Śloka 60, Chapter 9, Bhīṣma Parva).
- 6) Śrī Kṛṣṇa once conquered the land of Cola. (Śloka 17, Chapter 11, Droṇa Parva).

COURAS. A set of Kṣatriyas who became Sūdras by a curse of the brahmins.

Pāṇḍyas, Kāṇḍvas, Sirākhyas, Lāṭas, Drāviḍas, Keralas, Couras, Darvas, Daradas, Śauṇḍis, Śabaras, Arbaras, Kirātas and Yavanas were all Kṣatriyas but were turned into Sūdras by a curse of the brahmins.

CUCUKA. A low-caste tribe of south India. They were aborigines older than the Mahābhārata in origin. (Śloka 42, Chapter 207, Śānti Parva).

CUCUKA (M). A place in ancient south India. (Śloka 26, Chapter 110, Udyoga Parva).

CUDĀKARṆA. The character of a Sannyāsī in a tale in Pañcatantra.

CUDĀLĀ. The saintly wife of King Śikhidhvaja. When once Śikhidhvaja renounced his kingdom and went to the forests, his wife gave him instruction in Ātmajñāna and brought him back to his country. (Chapter 77, Yogavāsīṣṭha).

CUDĀMA. I. See under Sitā.

CŪLI. A sage. Once Somadā, daughter of a gandharva woman Ūrmilā, looked after this sage and well pleased with her service he asked her what she wanted and Somadā asked for a son by him. Cūli gave her a spiritual son of his and the boy was named Brahmadata. This Brahmadata married the hundred hunch-backed daughters of Kuśanābha. (Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

CULUKA. A river. People of ancient Bhārata used to drink the water of this river. (Śloka 20, Chapter 9, Bhīṣma Parva).

CUŅCU. A King of the Hehaya line of kings. He was the grandson of Rohitāśva and son of Hārīta. King Vijaya is the son of Cuṅcu. (Brahmāṇḍa Purāṇa, Chapter 16.)

CURAYKKĀ. While emperor Pṛthu was ruling the earth it was once transformed into a cow and milked. Each got a different substance and what the Nāgas got was poison. They milked the poison into a pot-like Curaykkā.

CŪṬU. (Dice). It is an imaginative purāṇic assumption that there is a satanic force latent in dice, hunting, wine and women. There is a story to support the presence of this evil power within the above four. Indra once turned the Aśvinīdevas out of his court labelling them as outcastes and banned wine to them. Discontented at this the Aśvinīdevas approached Cyavana and the latter performing a yāga invited the Aśvinīdevas and gave them the yāga wine, 'Soma'. Infuriated at this Indra raised his celebrated Vajrāyudha (Weapon of thunder) to kill Cyavana. But the sage by his yogic powers paralysed the hands of Indra and instantly from the sacrificial fire there arose Mada a genie to kill Indra. Frightened by this sight Indra fell at the feet of Cyavana and craved for pardon. The sage then tore the genie into four pieces and threw one each into dice, hunting, wine and women. That is why all the four are as alluring as destructive. (Saptama Śkandha, Devī Bhāgavata).

CYAVANA. A celebrated sage of the Bhārgava dynasty.

1) *Genealogy*. Descending in order from Brahmā—Bhṛgu—Cyavana.

2) *Birth*. Bhṛgu is the son of Brahmā born of Agni at the Brahmajāna conducted by Varuṇa. The beautiful and virtuous lady Pulomā was the wife of Bhṛgu. Even before Bhṛgu married her she was being loved by the demon Pulomā and her marriage with Bhṛgu embittered him and he waited for an opportunity to kidnap Pulomā.

One day when Bhṛgu went to the river for his bath Pulomā entered the āśrama and there he found his love Pulomā being watched over by Agni. Pulomā compelled Agni to tell him the truth whether Bhṛgu had married Pulomā according to the rites enjoined by the scriptures. Agni confessed that it was not so and then Pulomā taking the shape of a hog carried away Pulomā who was then in a stage of advanced pregnancy. On the way the wife of the sage delivered and the babe dropped to the ground. Because the babe was born with a fall (Cyavana) from the womb the boy was named Cyavana. The radiance of the boy burnt the demon into ashes. Pulomā weeping profusely with tears rolling down her cheeks returned to the āśrama. Her tears ran into a river and the river got the name Vadhūsarā Bhṛgu on knowing how all happened cursed Agni saying that Agni would thereafter be an all-round eater. (eating anything and everything). (Chapters 5 and 6, Ādi Parva).

3) *Penance and marriage*. Even when he was very young Cyavana commenced practising austerities. He went to the forests and sat in meditation without food or sleep, oblivious to what happened outside. Years went by and Cyavana did not stir from his place. Gradually earth began to cover him and soon he was completely enveloped by earth. Creepers grew on it and birds made nests; Cyavana did not know anything about it.