

- Jyeshthasthāna**, a tirtha. § 372 (Tirthayātrāp.): III, 85, 8204.
- Jyeshthila**, a tirtha. § 370 (Tirthayātrāp.): III, 84, 8112.
- Jyeshthilā**, a river. § 268 (Varuṇasabhāv.): II, 9, 373 (among the rivers present in the palace of Varuṇa).
- Jyotika**, a serpent. § 47 (Sarpanāmak.): I, 35, 1558 (enumeration). Cf. Jyotishka.
- Jyotirathā**, a river. § 574 (Jambūkh.): VI, 9A, 334 (in Bhāratavarsha). Cf. next.
- Jyotirathyā**, a river. § 370 (Tirthayātrāp.): III, 85, 8150 (Çonasya J^oyāyāḥ sāngame). Cf. the prec.
- Jyotis**¹ ("Light"), son of the Vasu Ahas. § 116 (Vasu, pl.): I, 66, 2587.
- Jyotis**², a companion of Skanda. § 615a (Skanda): IX, 45, 2535 (given to Skanda by Agni).
- Jyotis**³ = Kṛṣṇa: XII, 1643. Do. ⁴ = Vishṇu (1000 names).
- ***jyotis**, pl. (°iṃshi) (the heavenly bodies), selected passages: III, 13085 (°iṃshi pratikulāni); VI, 1225 (°shām ravir aṃṣumān, sc. asmi says Kṛṣṇa); IX, 2133 (°shām vyatikramah), 2513 (came to the investiture of Skanda), 2847 (°shām ādhipatyam, sc. the Sun's); XII, 4514, 4515, 13536 (°shām ayanam); XIII, 4730 (°shāñ caiva sālokyam); XIV, 1177 (°shām Induh, sc. rājā).
- Jyotishām ayana(m)** = Çiva (1000 names²).
- Jyotishām nidhiḥ** = Çiva (1000 names¹).
- Jyotishka**¹, a serpent. § 564 (Mātaliyop.): V, 103v, 3631 (enumeration). Cf. Jyotika.
- Jyotishka**², a weapon. § 592 (Samçaptakavadhap.): VII, 30, 1315 (uttamāstre, Arjuna dispelled the darkness by means of J.).
- Jyotishka**³, a summit of Meru. § 694b (Jvarotpatti): XII, 284, 10212 (Meroḥ Çṛṅgam Sāvitrām).
- Jyotsnākālī**, a daughter of Soma. § 564 (Mātaliyop.): V, 98, 3534 (wife of Pushkara, the son of Varuṇa). Cf. Somaputri.

K

- Ka**¹ ("who") = Brahman. § 3 (Anukram.): I, 1, 32 (issued from the primordial egg).
- Ka**² = Daksha: XII, 7573.
- Ka**³ = Vishṇu (1000 names).
- Kabandha**¹, a Rākshasa. § 550 (Viçvāvasumokshana): III, 279, 16072, 16083 (slain by Rāma and Lakshmaṇa; from his body then issued the Gandharva Viçvāvasu, who on account of a curse had become a Rākshasa).
- ***Kabandha**², the trunk of Rāhu: III, 13087 (°āntarhito Bhānuḥ); V, 3811 (°aḥ . . . Svarbhānoḥ).
- Kaca**, a brahman, the son of Bṛhaspati. § 145 (Sambhavap.): Janamejaya said: How did Yayāti get Devayāni? Vaiçampāyana related: In the many battles between the gods and the Asuras, the gods had for their purohita Bṛhaspati Āngirasa, and the Asuras Uçanas Kāvya (i.e. Çukra). As Uçanas, by his science Sañjivini, restored the fallen Dānavas to life, and Bṛhaspati was unable to revive the fallen gods, the gods prevailed upon Bṛhaspati's son Kaca to repair to Uçanas and conciliate him and his daughter Devayāni and learn the Sañjivini. K. then repaired to the capital of Vṛshaparvan, the king of the Dānavas, and promising to practise brahmacharya for 1,000 years he was accepted by Uçanas as his

pupil. Young as he was he, by singing and dancing and playing on instruments, etc., soon gratified Devayāni. After 500 years the Dānavas, having discovered who he was, slew him, and one time hacked his body to pieces and gave it to wolves and jackals, another time they pounded it into paste and mixed it with the waters of the ocean, but both times Devayāni prevailed upon Uçanas to restore K. to life by the Sañjivini, summoning him and saying, "Come." Then slaying him for the third time they burned the body and mixed the ashes with the wine (surā) which Uçanas drank. As Devayāni again asked her father to revive K., Uçanas said: "It is of no use, as he is always killed again; thou art always worshipped by the Brāhman (i.e. the Veda, Nil.), the brahmans, the gods including Indra, the Vasus, the Açvins, the enemies of the gods and the whole world, therefore do not grieve for a mortal." As Devayāni said she would starve, Çukra imparted the Sañjivini to K., who, though reduced to powder, remembered everything. K. then came out, ripping open the stomach of Çukra and then revived Çukra by the Sañjivini. Uçanas declared that henceforth that brahman who would drink wine should be reckoned to have committed the sin of slaying a brahman. K. stayed with Çukra for 1,000 years (I, 76). When K. was about to return to the gods Devayāni asked him to become her husband, and as he refused (saying that she was a sister to him) she cursed him, saying that his science should bear no fruit. K. again cursed Devayāni, saying that no ṛshi's son should take her hand, and that his science should bear fruit, if not to himself; at least to him to whom he might impart it. Then he went to the abode of Indra, and the gods declared that he should become a sharer with them in sacrificial offerings (I, 77): I, 76, 3199 (jyeshtham putram Bṛhaspateḥ), 3199 (Bṛhaspatisutah), 3201 (ṛsher Āngirasaḥ putram putram sākshād Bṛhaspateḥ), 3203, 3204, 3209, 3212, 3213, 3214, 3215, 3216, 3219 (Bṛhaspatisutah), 3223, 3226, 3227, 3228 (Bṛhaspateḥ sutah), †3232, (†3237), †3239, †3240, †3241, †3244, †3245, †3248, †3253, 3255; 77, (3261), 3265, (3267), 3271, (3272), 3276, 3277.—§ 146 (Devayāni): I, 78, 3279; 80, 3335 (Āngirasaṃ, all. to § 145).—§ 637 (Rājadh.): XII, 477, 1596 (among the ṛshis who surrounded Bhīshma).—§ 734 (Ānuçāsanik.): XIII, 26a, 1765 (do.). Cf. Āngirasaḥ putra(h), Āngirasa, Bṛhaspatisuta.

- Kaccha**, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9μ, 364 (only B., C. has Kakshāḥ).
- Kacchapa**, a serpent. § 191 (Arjuna): I, 123a, 4828 (present at the birth of Arjuna).
- kāçakuçādayaḥ** ("kāç-grass, kuç-grass, etc.," personif.): II, 336 (in the palace of Yama), 343 (do.).
- Kāçapaundra**, pl. (°āḥ), a people. § 607 (Karnap.): VIII, 45μ, 2084.
- Kaçeraka**, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, 10, 397 (in the palace of Kubera).
- Kāçeyī** ("the daughter of the Kāci king") = Sunandā: I, †3875 (S°).
- Kāci**, pl. (°ayaḥ), a people. § 177 (Pāṇḍu): I, 113, 4456 (vanquished by Pāṇḍu).—§ 190d (Arjuna): I, 123, 4796 (it is prophesied that Arjuna shall vanquish the K., etc.).—§ 561e (Bhīmasena): V, 50, 1986 (had been vanquished by Bhīmasena).—§ 561g (Sahadeva): V, 50, 1997 (had been vanquished by Sahadeva).—§ 561 (Yānasandhip.): V, 57o, 2264 (among the allies of Yudhishthira).—§ 562 (Bhagavadyānap.): V, 72a, 2594 (do.).—§ 565 (Gālavacarita): V, 117, 3960 (°inām içvarah, sc. Divodāsa).—§ 573 (Ambopākhyānap.):