

The astronomers have divided the sky that surrounds the earth into twelve parts called *rāsis* (zodiacs). All the stars of the first zodiac appear in the shape of a goat (*Meṣa*) so that zodiac was called *Meṣa*. Thus the zodiac in which the stars took the shape of an ox was called *Rṣabha* (ox). In the zodiac *Mithuna* the stars took the shape of a young couple. *Karkaṭaka* means crab. In that zodiac the stars appear in the shape of a crab. In the same way *Simha* means lion and *Kanyā* means a damsel. *Tulā* means balance and *Vṛścika* means scorpion; *Dhanus* means bow and *Makara* means *Makara matsya* (horned shark). *Kumbha* is a water pot and *Mīna* means fish. The name of the zodiac is according to the sign of the zodiac. That is, in what shape the stars in that particular zodiac appear to the people of the earth. The figure of the twelve zodiacs with the earth as centre is given below:—

Mīna	Meṣa	Rṣabha	Mithuna
Kumbha			Karkaṭaka
Makara			Simha
Dhanus	Vṛścika	Tulā	Kanyā

In Kerala and some other places the zodiacs are marked to the right in order beginning with *Meṣa*, whereas it is marked to the left in the same order in some of the other parts of India.

The earth completes one rotation in 60 *Nādikās* (24 minutes) i.e. 24 hours. In each rotation these twelve zodiacs face the earth. For a man standing at a particular point on the earth it will take 60%12 i.e. 5 *nādikās* (two hours) on an average, for a zodiac to pass him. But it may vary in different places according to the difference of the shape of the earth. A month is the time the sun remains in a zodiac. The planet Jupiter takes a year and Saturn two years and a half on an average to pass a zodiac. The calendar shows which are the planets standing in each zodiac and how far they have travelled at a particular time in that particular zodiac. When a particular zodiac is in a particular region of the earth, a man born in that region is said to be born in that zodiac. When a particular place faces the zodiac of *Meṣa* the child which takes birth in that place is said to be born in the zodiac of *Meṣa*. The zodiac of birth is given the name *Lagna* by astronomers. Those who are well-versed in the result-side of astronomy are of opinion that the life, fortune etc. of living beings depend upon the position of the planets in relation to their *lagnas*.

JYOTIṢKA. A famous serpent born to *Kaśyapa* by his wife *Kadrū*. (M.B. *Udyoga Parva*, Chapter 203, Stanza 15).

JYOTIṢKA(M). A peak of mount *Sumeru*. (M.B. *Sānti Parva*, Chapter 283, Stanza 5).

1. "I am the son of *Śrī* named *Danu*" says *Kabandha* to *Lakṣmaṇa* in *Śloka* 8, Chapter 71, of the *Aranya Kāṇḍa* of *Vālmiki Rāmāyaṇa*. In *Śloka* 42, Chapter 279 of *Aranya Kāṇḍa*, *Kabandha* says, "I am a *gandharva*, *Viśvāvasu* and came to be born in a demoniac womb by the curse of a *brahmin*."

JYOTIṢMĀN. An ancient King of *Kuśadvīpa*. This King had seven sons, called *Udbhida*, *Venuṃān*, *Vairatha*, *Lambana*, *Dhṛti*, *Prabhākara* and *Kapila*. Each division of that country is given the name of each of these sons. (*Viṣṇu Purāṇa*, *Amśa* 2, Chapter 4).

JYOTSNAKĀLĪ. The second daughter of *Candra*. In *Mahā Bhārata*, *Udyoga Parva*, Chapter 98, Stanza 13, it is mentioned that this daughter was extremely beautiful and that the Sun married her.

K

KA. This letter has the following meanings:

(i) *Prajāpati*. (*Śloka* 32, Chapter 1, *Ādi Parva*, M.B.)

(ii) A name of *Dakṣaprajāpati*. (*Śloka* 7, Chapter 208, *Sānti Parva*, M.B.)

(iii) A name of *Viṣṇu*. (*Śloka* 91, Chapter 149, *Anuśāsana Parva*, M.B.)

(iv) *Brahmā* (*Viṣṇu*, *Maheśvara*). (Chapter 348, *Agni Purāṇa*, M.B.)

KABALABARHIṢA. A King of *Vṛṣṇivamśa*. (See under *VRṢṆIVAMŚA*).

KABANDHA.

1) *General information.* The demon who attacked *Rāma* and *Lakṣmaṇa* while they were wandering in *Daṇḍakāraṇya* after the abduction of *Sītā* by *Rāvaṇa*.

2) *Previous history of Kabandha.* There was a King of *Gandharvas* called *Śrī*. He had a son named *Danu*. *Danu* was known as *Viśvāvasu* also. *Viśvāvasu* once performed a penance to propitiate *Brahmā* for long life and *Brahmā* appeared before him and blessed him with immortality. Arrogant of this acquisition he roamed about as he pleased.

One day he attacked *Indra* and the latter furious at his impudence used the *Vajrāyudha* on him and the head and thighs of *Viśvāvasu* were squeezed into his body. *Viśvāvasu* pleaded that he should be given some way to take his food. *Indra* then granted him two very long hands and a mouth on his belly. Then *Viśvāvasu* spent his days in a forest near the *Mataṅgāśrama* in *Krauñcāraṇya* bearing the name *Kabandha* (Headless trunk). *Indra* added that he would attain his real form when *Rāma* and *Lakṣmaṇa* cut his hands.¹

A favourite pastime of *Kabandha* was to frighten the sages. One day he attacked a sage called *Sihūlaśiras* and that sage cursed him saying that he would retain his ugly figure for ever. The demon pleaded for relief and the sage said that he would regain his original figure when *Rāma* cut his hands and left him in the desolate forest. From that day onwards *Kabandha* lived there waiting for *Śrī Rāma*. (*Sarga* 70, *Aranya Kāṇḍa*, *Vālmiki Rāmāyaṇa*).

3). *Kabandha meets Rāma and Lakṣmaṇa.* *Jaṭāyu* was lying half dead by a blow from the sword of *Rāvaṇa* and *Rāma* and *Lakṣmaṇa* went to him and talked to him. He gave them some information regarding *Sītā* before he died. After burning the body of *Jaṭāyu* in a funeral pyre *Rāma* and *Lakṣmaṇa* went westwards. They entered the *Krauñcāraṇya* and reached *Mataṅgavana*. There they saw a great cave. A huge demoness attacked them near that cave and seeing the beautiful form of *Lakṣmaṇa* she invited him for amorous plays. *Lakṣmaṇa* cut off her ear, nose and breasts. Then they entered deep into the forests. Bad omens greeted them.