

Before long they saw Kabandha rushing towards them. He is described thus in the Mahābhārata :

“He was as big as a mountain, dark as a black cloud, with pointed hairs all over his body and looked fierce with a voice as loud as thunder. He had an eye on his stomach, round and yellow, emitting a glare like a fire-flame. Looking wicked he thrust his big tongue out of his huge mouth licking the sides.”

The demon stretched out his big hands and caught hold of Śrī Rāma in his right hand and Lakṣmaṇa in his left hand. Finding themselves helpless in his hands Lakṣmaṇa implored Rāma to flee away from the demon leaving him alone. Śrī Rāma cut off Kabandha's right hand and Lakṣmaṇa cut off the left hand. Kabandha then asked them who they were. Kabandha told Rāma and Lakṣmaṇa his previous story and then fell dead. Rāma and Lakṣmaṇa burnt the dead body in a funeral pyre. He rose up in the air as the Gandharva King of old and advised Śrī Rāma to go to Sugrīva for knowing more about Sitā. (Sargas 70 to 72, Araṇya Kāṇḍa, Vālmiki Rāmāyaṇa).

KACA. The first son of Bṛhaspati. That extremely beautiful boy was a great favourite of the devas.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Aṅgiras—Bṛhaspati—Kaca.

2) *How he studied the secret of Mṛtasañjivani.* The Devas and Asuras always quarrelled with each other. Devas accepted Bṛhaspati as their guru and the asuras made Śukrācārya their guru. Śukrācārya knew an art which Bṛhaspati did not know, the secret of Mṛtasañjivani. When the devas cut the Asuras to pieces, Śukrācārya used to bring them back to life by his knowledge of Mṛtasañjivani. Mṛtasañjivani is the art of reviving the dead.

Devas were at a loss to know what to do. They wanted to learn the secret of Mṛtasañjivani from Śukrācārya somehow. It was imperative that they should learn it. Then they found out a way. They sent Kaca, son of Bṛhaspati, to Śukrācārya.

Kaca went to Śukrācārya and told him that he was the son of Bṛhaspati and had come to him to be his disciple for a period of a thousand years doing service to him. The modesty of the boy appealed to Śukrācārya and he accepted Kaca as his disciple.

Devayāni, daughter of Śukrācārya, fell in love with Kaca. They were always together as an inseparable couple. Asuras did not like the advent of Kaca to the Āsrama of Śukrācārya. They knew that he had come to study the secrets of the Asuras. Once Kaca went alone to look after the cows and the Asuras followed him stealthily. When Kaca entered deep into the forest the Asuras killed him and gave him to the wolves.

It became dusk. The cows returned to the Āsrama without the cowherd. Devayāni waited for a long time for Kaca to come. Not seeing him Devayāni went weeping to her father and said, “Oh, father, the sun has set. You have performed your nightly fire sacrifice. The cattle have come back by themselves and still Kaca has not returned home. I fear he is dead or has been killed. I cannot live without him.”

The affectionate Śukrācārya could not bear the sight of his dear daughter weeping and so he went to the forest with Devayāni and employing the art of Sañjivani he invoked the dead youth to appear. At

once Kaca came back to life and stood before them. All the three then returned to the āsrama happily.

The anger of the Asuras against Kaca knew no bounds. On another occasion the Asuras seized him and after killing him pounded his body into a paste and mixed it up in sea-water. This time also, at the request of Devayāni, Śukrācārya brought him back to life.

The third time the Asuras burnt the body of Kaca and mixed the ashes in wine and served it to Śukrācārya to drink. The disciple thus went inside the belly of the guru. Dusk came, the cattle came and still Kaca did not return and Devayāni reported the matter to her father. Śukrācārya sat for some time in meditation and then he knew that Kaca was in his own stomach. If he got Kaca out, he would burst his stomach and Śukra would die and if he did not get him out his daughter would burst her heart and die. Śukrācārya was in a fix. He asked Kaca how he got in and he replied that it was through the wine. Śukra imparted to Kaca the art of Mṛtasañjivani and Kaca lying within the stomach repeated it. Then Śukrācārya called Kaca by name and Kaca came out bursting the stomach of his guru. The preceptor lay dead and by employing the art of Mṛtasañjivani he had learnt, Kaca brought his guru to life. Śukrācārya eschewed wine from that day onwards and declared it as a forbidden drink to brahmins. Śukrācārya said that because Kaca was reborn from his stomach he must be deemed his son.

3) *Kaca was cursed.* Kaca remained for some more time under the tutelage of Śukrācārya and when his education became complete he took leave of his preceptor and also Devayāni. Devayāni followed him for a long distance from the hermitage and requested him to marry her. Kaca replied he could not do so because he had become a brother to Devayāni. Devayāni got angry and cursed him saying that he would not be able to use the art of Mṛtasañjivani he had learnt from her father. Kaca cursed her back saying that none of the sons of sages would marry her. Kaca however felt relieved that though he would not be able to practise the art, his disciples would be able to do so. He went back to Devaloka and was heartily welcomed by all the Devas. He then imparted the art of Mṛtasañjivani to the devas. (Chapters 76 and 77, Ādi Parva, M.B.).

4) *Kaca visits Bhīṣma.* Kaca was also one among the several people who visited Bhīṣma while the latter was lying on a bed of arrows awaiting death. (Śloka 9, Chapter 47, Śānti Parva, M.B.).

KACCHAM. An ancient place of habitation. (Śloka 19, Chapter 54, Śalya Parva).

KACCHAPAM. One of the nine treasures of Kubera.

KACCHAPI. Name of the harp of Nārada. (Śloka, 19, Chapter 54, Śalya Parva, M.B.).

KADALIGARBHĀ. Daughter of the great sage Mañkaṇaka. There is a story about her in Kathāsarit-sāgara.

There was once a city called Ikṣumatī. It was on the banks of the river Ikṣumatī. It was Viśvāmītra who set up that river and city. In a hermitage in the thick forest on the shores of Ikṣumatī lived a sage, Mañkaṇaka performing penance. One day the beautiful nymph Menakā, came there from above. As a wind blew, her upper garment was displaced. Seeing her bare body, Mañkaṇaka had emission. The semen of