

the sage fell into a Kadali (plantain) tree and from there arose a maiden, extremely beautiful. Because she was born from Kadali she was called Kadaligarbhā. Kadaligarbhā grew up into a beautiful lady and one day a King named Dṛdhavarmā came that way while hunting and seeing Kadaligarbhā he fell in love with her and married her with the permission of Mañkaṇaka. The Devas advised her to scatter mustard seeds on the way to her husband's house and in case her husband abandoned her she should be guided by the mustard plants to return home. She did so.

One day by the evil advice of a barber the King divorced her and she returned to the Āsrama by following the young mustard plants. But Mañkaṇaka took her back to the King. (Taraṅga 6, Madanamañjukālambaka, Kathāsaritsāgara).

**KADALIVANA.** This grove is situated on the banks of Kuberaṣṭkarīṇī which abounded in Saugandhika flowers. There were different kinds of plantain fruits of golden hue in this grove. Hanūmān resided in it. chapter 146, Vana Parva, M.B.).

**KĀDAMBARĪ I.** A river flowing westwards in Jambūdvīpa. In Bhāgavata 5th Skandha it is said that this river got its name "Kādambarī" because it had the hollow trunk of a Kadamba tree as its source.

**KĀDAMBARĪ II.** An excellent story book in prose written in Sanskrit by the great Sanskrit poet Bāṇabhaṭṭa. Kādambarī is the heroine of the story.

**KADHMOR.** A saintly King. He is worthy of being remembered in the morning. (Chapter 165, Anuśāsana Parva).

**KADRŪ.** Wife of Kaśyapa and daughter of Dakṣaprajāpati.

1) *Genealogy.* Descended from Viṣṇu thus:—Viṣṇu—Brahmā—Dakṣa—Kadrū.

2) *Kadrū—Wife or daughter of Kaśyapa?* Whether Kadrū was the wife or daughter of Kaśyapa is a question which remains unanswered still in the Purāṇas. Chapter 65 of Bhāṣā Bhārata states like this.

The six spiritual sons of Brahmā are : Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Kratu. Marīci got a son named Kaśyapa and he married the thirteen daughters of Dakṣa, namely, Aditi, Diti, Kalā, Danāyus, Danu, Simhikā, Krodhā, Pradhā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. So according to this, Kadrū was the wife of Kaśyapa.

But the 14th Sarga of Araṇya Kāṇḍa of Vālmiki Rāmāyaṇa states :

Dakṣaprajāpati got sixty illustrious daughters and of these Kaśyapa married—Aditi, Diti, Danu, Kālikā Tāmrā, Krodhavaśā, Muni and Surasā. Krodhavaśā gave birth to eight daughters. They were: Mrgī, Mrgamandā, Hari, Bhadramatā, Mātāṅgi, Sārdūli, Śvetā; Śurabhi, Surasā and Kadrū.

Tāmrā another wife of Kaśyapa gave birth to five daughters, namely, Krauñci, Bhāsi, Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñci gave birth to owls, Bhāsi to Bhāsas, Śyenī to eagles and vultures, Dhṛtarāṣṭrī to swans and Śukī to Natā. Natā gave birth to Vinatā.

Thus, according to the Rāmāyaṇa Kadrū was the daughter of Kaśyapa born of his wife Krodhavaśā. Again Vinatā who is spoken of as the elder sister of Kadrū in Mahābhārata is the daughter of the granddaughter of Kaśyapa. This means that Kadrū's mother and Vinatā's grand mother's mother were sisters. But

both of them looked after Kaśyapa as if they were direct sisters.

3) *Kadrū, mother of serpents.* Kadrū and Vinatā lived serving Kaśyapa. Kaśyapa was pleased with them and asked them what boon they wanted. Kadrū asked for a thousand serpents to be born of her and Vinatā asked for two sons who would be braver and more brilliant than the sons of Kadrū. Kaśyapa granted them what they asked for and when Kadrū and Vinatā became pregnant he left for the forest.

After some time Kadrū delivered a thousand eggs and Vinatā two eggs. Both of them kept the eggs in warm jars and after five hundred years the thousand eggs of Kadrū burst letting out a thousand serpents. Vinatā became impatient and broke open an egg of hers. Out came from it a half developed being and that was Aruṇa. Aruṇa cursed her for being impatient and said "You let me out half developed because of your over-anxiety and you will, therefore, become a servant of Kadrū. Keep the other egg for another five hundred years. Then a very powerful son will come out of it and that son will relieve you of your servitude to Kadrū". So saying he rose up in the air and became the charioteer of the sun. After five hundred years the other egg of Vinatā broke and Garuḍa came out. (Chapter 16, Ādi Parva, M.B.)

4) *Sons of Kadrū.* Names of the prominent sons of Kadrū are given below:

Śeṣa, Purāṇanāga, Āryaka, Vāsuki, Kapiñjara, Ugraka, Airāvata, Elāputra, Kalāśapotaka, Takṣaka, Savāma, Sumanas, Kārkoṭaka, Nīla, Dadhimukha, Dhanañjaya, Anila, Vimāla, Kāliya, Kalmāṣa, Piṇḍaka, Mañināga, Śabala, Āpta, Śākha, Piṇḍāraka, Hastipiṇḍa, Vāli, Karavīra, Piṭharaka, Śikha, Puṣpadamṣṭra, Sumukha, Niṣṭhānaka, Vilvaka, Kauṇapāśana, Hemaguha, Bilva-pāṇḍura, Kuṭhara, Nahuṣa, Mṛṣṇāda, Kuñjara, Piṅgala, Śaṅkha, Prabhākara, Bāhyakarma, Śirāpūrṇa, Kumuda, Hastipada, Haridraka, Kumudākṣa, Mudgara, Aparājita, Tittiri, Kambala, Jyotika, Halika, Aśvatara, Pannaga, Kardama, Kālikāka, Śrīvaha, Bahumūlaka, Vṛtta, Kauravya, Karkara, Saṃvṛtta, Dhṛtarāṣṭra, Arkara, Patta, Śaṅkhaṇḍa, Kuṇḍodara, Śaṅkhamukha, Subāhu, Mahodara. Kūśmāṇḍaka, Virajas, Kṣemaka, Śālipiṇḍa

All the serpents in the world have been born from these prominent serpents. (Chapter 35, Ādi Parva, M.B.).

5) *Kadrū curses her sons.* Once Kadrū called Vinatā to her side and asked her the colour of Uccaiśravas, the horse of Indra. It was purely a white horse and Vinatā told so. But Kadrū said its tail was black. Each stood firm in her statement and then Kadrū made a bet. She who was defeated in the bet should serve the other as her slave. Vinatā agreed. Kadrū wanted to cheat Vinatā and so asked her sons to remain suspended from the tail of the horse in such an artful way that the tail would look black from a distance. Some of her sons refused to be a party to this deceit and Kadrū cursed them saying that they would all be burnt in the Sarpasattra of Janamejaya. Kaśyapa did not like the curse. But Brahmā came there and said that the serpents as a class were injurious to society and as such a curse of that nature was necessary. Brahmā then taught him Viṣaśāhāvidyā (Treatment of snake-poisoning). (Chapter 20, Ādi Parva, M.B.).