

6) *Kadrū and children go to Rāmaṇīyaka.* Once Kadrū told Vinatā. "Vinatā, take me to the island of Rāmaṇīyaka in the middle of the ocean. It is a beautiful place to stay. Let your son, Garuḍa, take my sons to that place." Vinatā took Kadrū and Garuḍa took her children during the journey. Garuḍa rose high up in the air nearing the sun and the serpents began to feel the heat unbearable and began to get charred. Kadrū then prayed to Indra and the latter then sent a heavy down-pour of rains. This saved the serpents from being burnt to death and they reached the island of Rāmaṇīyaka safe. (Chapters 25 and 26, Ādi Parva, M.B.).

7) *Other deta l.*

(i) Kadrū lives in the court of Brahmā worshipping him. (Chapter 11, Sabhā Parva, M.B.).

(ii) Kadrū taking the form of Skanda—graha in an infinitely minute size enters the wombs of women and eats the embryo. (Chapter 230, Vana Parva, M.B.).

KAHOḌA (KAHOḌAKA — KHAGODAKA). A sage the disciple and son-in-law of Uddālaka. He was the father of the sage Aṣṭāvakra.

Uddālaka had another name "Śvetaketu". He was a sage who had personally seen and talked to the goddess Sarasvatī. It was at that time that Kahodaka became his disciple. Kahodaka who was of a gentle nature served his preceptor for a long time and won his favour. He was immensely pleased and after teaching the necessary things gave his daughter Sujātā in marriage to Kahodaka. In due course, Sujātā became pregnant. One day, the child in the womb cried out that there was a mistake in his father's recitation of the Vedas. Kahodaka was displeased at this. He cursed the child that he would be born with a body having eight bends (curves). So the boy was named "Aṣṭāvakra" (one who has eight bends). Sujātā who was poor, once sent Kahodaka to King Janaka for some money. Kahodaka who was defeated in a disputation was immersed in water. Aṣṭāvakra rescued his father. (See under Aṣṭāvakra).

KAHOLA. An ancient sage who flourished in Indra's assembly. (Mahābhārata, Sabhā Parva, Chapter 7).

KAIKASĪ. Mother of Rāvaṇa.

1) *Birth.* From the wrath of Brahmā the giant Praheti was born and from Brahmā's hunger the demi-god Heti was born. The son Vidyutkeśa was born to Heti, of Bhayā the sister of Kāla (God of death—Time). Vidyutkeśa married Sālakaṭāṅkā the daughter of Sandhyā. A son named Sukeśa was born to them. Sukeśa married Devavatī daughter of Maṇimaya, a Gandharva. Three sons Mālyavān, Sumālī and Mālī were born to them. The three brothers Mālyavān, Sumālī and Mālī married Sundarī, Ketumatī and Vasudhā respectively, the three daughters of Narmadā, a gandharva woman. To Sumālī, by his wife Ketumatī, were born the ten sons, Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prākvāta and Bhāsakarna and four daughters Vekā (Brhā), Puṣpotkaṭā, Kaikasī and Kumbhinasī.

2) *Marriage.* As Sumālī was walking through forests with his wives and daughters, he saw so many Yakṣas (demi-gods) going in planes to pay homage to Vaiśravaṇa. Sumālī understood that Vaiśravaṇa became worthy of homage because he was the son of Viśravas. So he took his daughter Kaikasī and left her in the house of Viśravas. After a while, being

pleased with her services, Viśravas took her as his wife. Once she requested her husband for children. Accordingly she got Rāvaṇa, Kumbhakarna and Vibhiṣana as sons.

KAIKEYĪ I.

1) *General information.* One of the wives of Daśaratha, who had three wives, Kausalyā, Kaikeyī and Sumitrā. It is mentioned in Vālmiki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 70, Stanza 28 that Kaikeyī was the sister of Yudhājit, the King of Kekaya. Kekaya was seven days' journey away from Ayodhyā.

2) *Getting boons.* In days of old there was a battle between the devas and the asuras and Daśaratha went to the world of Devas, with Kaikeyī, in a chariot to help Indra against the Asuras. The devas were in a sorry plight due to the illusive and sorcerous mode of fighting of Śambara the Asura and his men. Daśaratha faced the Asuras in ten directions at the same time and fought with them. In this fight his chariot had to be turned to every direction and up and down so swiftly that the bolt of the wheel slipped out and the wheel was about to come off when Kaikeyī inserted her thumb in the hole of the bolt and kept the chariot safe and steady. The King was not aware of this bravery on the part of his wife. At last when he came to know of this he promised to give her two boons. The queen said that she would ask for those two boons later, as she didn't want anything then. After this the King and the queen returned to their country. (Vālmiki Rāmāyaṇa, Sarga 9; Kamba Rāmāyaṇa, Bālakāṇḍa).

3) *Request for the boons and the forest life of Śrī Rāma.* As the celebration of anointing Śrī Rāma as the Heir apparent in Ayodhyā was going on, the humpy Mantharā approached Kaikeyī and advised her on the ways of making her son Bharata King and sending Śrī Rāma to forest. At first Kaikeyī refused to agree to this, but at last she succumbed to the repeated advice of Mantharā. Daśaratha came to see Kaikeyī who was lying in grief. Making use of this opportunity Kaikeyī requested for the granting of the two boons promised earlier. One boon was that Bharata should be anointed as heir apparent making use of the preparations made for Śrī Rāma and the other boon was that Śrī Rāma should live in forest, wearing bark of trees and matted hair for fourteen years. When Daśaratha heard these requests he became unconscious. But he granted her wishes.

KAIKEYĪ II. Wife of Ajamiḍha, a King of the Pūru dynasty. (M.B. Ādi Parva, Chapter 95, Stanza 37).

KAIKEYĪ III. Sudeṣṇā, the wife of the King of Virāṭa was known by the name Kaikeyī also. She was the daughter of Kekaya, the King of Sūta, born of his wife Mālavī. As she was the daughter of Kekaya, she got the name Kaikeyī. (M.B. Virāṭa Parva, Chapter 16). Besides, it is stated in the Purāṇas that all the princesses of the kingdom of Kekaya were called by the name Kaikeyī.

KAILĀSA (KAILĀSAKA). A serpent belonging to the Kaśyapa family. Mention is made about this serpent in Mahābhārata, Udyoga Parva, Chapter 103, Stanza 11.

KAILĀSA

1) *General information.* The mount Mahāmeru has an area of eighteen thousand nāzhikas (Indian mile of 1/4 Kośa) and a height of two thousand nāzhikas. On the