

eastern side of this mount there are two mountains called Jaṭhara and Devakūṭa. Pavamāna and Pāriyātra are the two mountains on the western side. On the south there are the two mountains of Kailāsa and Karavīra. The two mountains on the north are called Triśṛiṅga and Makaragiri. It is stated in Mahābhārata, Vana Parva, Chapters 109 and 141 that the abodes of Śiva and Kubera are on the mount Kailāsa. Once, [to please Śiva, Mahāviṣṇu performed penance on Kailāsa. (M.B. Ādi Parva, Chapter 222, Stanzas 33 to 40). It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 3 that the mountain Maināka stands to the north of Kailāsa. Once Vyāsa went to Kailāsa. (M.B. Sabhā Parva, Chapter 43, Stanza 17). In Vana Parva, Chapter 106, mention is made that the King Sagara, with his two queens, once went to Kailāsa for penance. It was on the Kailāsa that Bhagiratha performed penance to propitiate Śiva to bring down Gaṅgā. Kailāsa is hundred yojanas high. The devas come to this place daily and return. It is mentioned in Sabhā Parva, Chapter 141, that in the place where Kubera lives on Kailāsa there live a large number of Yakṣas (demi-gods), Rākṣasas (giants) Kinnaras (heavenly musicians), Garuḍas (hawks) Mātaṅgas (elephants) and Gandharvas (semi-gods). The lake of lotus of Kubera which was reached by Bhīmasena once, was in Kailāsa. In Vana Parva, it is mentioned that the Pāṇḍavas visited Kailāsa during their forest life. It could be understood from Mahābhārata, Anuśāsana Parva, Chapter 83 that Kāmadhenu performed penance on the Kailāsa, once.

KAI RĀTA PARVA. A sub section of Vana Parva in Mahābhārata.

KAIŚIKA. See under Jyāmagha.

KAIŚIKA (M). An ancient country in Bhārata. It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 14 that Bhīsmaka the King of Vidarbha conquered this country.

KAIṬABHA.

1) *General information.* Kaiṭabha was the brother of Madhu, an Asura (demon). These two brothers are known in the Purānas as Madhu-Kaiṭabhas.

2) *Origin.* In the Purānas, two stories slightly different from each other, occur about the birth of Madhu and Kaiṭabha. One story occurs in Devī Bhāgavata, Skandha 10 and the other in Mahābhārata, Śānti Parva. In Devī Purāṇa, Chapter 1, it is stated as follows :—

In the beginning there was no earth or any other planet. There was only water. Mahāviṣṇu slept on the surface of the water. From the navel of Mahāviṣṇu the stalk of a lotus grew up and there was a lotus flower at the end of the stalk. Brahmā was born in the lotus flower. Brahmā stayed in the flower in deep meditation reciting the Vedas. Ear-wax flowed out from both the ears of Mahāviṣṇu. From the ear-wax two Asuras Madhu and Kaiṭabha were born.

The following occurs in the Mahābhārata, Śānti Parva, Chapter 348 about the birth of Madhu-Kaiṭabhas.

A lotus flower grew up from the navel of Mahāviṣṇu and Brahmā was born in the flower. In the flower there were two drops of water created by Mahāviṣṇu. One drop was as sweet as honey and from that drop was born the Asura Madhu with the attributes of tamas

(darkness). The other drop was hard and from it Kaiṭabha was born with the attribute of Rajas (activity).

3) *Madhu-Kaiṭabhas' acquiring boons.* Madhu-Kaiṭabhas were born in water, grew up in water and walked on the surface of water, haughty and arrogant. They began to think about how the big flood of water came into existence. Then Devī appeared before them and taught them the mantra or incantation of Vāgbhīja (origin of logos). Reciting this mantra, Madhu and Kaiṭabha worshipped Devī for thousand years. Devī appeared and asked them what they wished. They wanted the boon that death should befall them only as they desired. Devī granted them the boon. After this they became haughtier because of the boon, and lived in the water playing with the creatures in water having nobody to confront them (Devī Bhāgavata, Skandha 1).

4) *The theft of the Vedas.* Madhu Kaiṭabhas saw Brahmā lying in the lotus flower reciting the four Vedas which he had created. They caught hold of all the Vedas and went to Pātāla, (the nether world) and hid themselves there. Brahmā grew sad at the loss of the Vedas and followed Madhu-Kaiṭabhas, who began to attack Brahmā. At this Brahmā became terribly afraid of the Asuras and ran to Mahāviṣṇu who was lying in a deep sleep of contemplation. Brahmā praised him. Mahāviṣṇu woke up. (Devī Bhāgavata, Skandha 10).

5) *The death of Madhu and Kaiṭabha.* According to the request of Brahmā, Mahāviṣṇu confronted Madhu and Kaiṭabha. Madhu engaged Viṣṇu in fighting while Kaiṭabha took rest and when Madhu became tired, Kaiṭabha engaged Viṣṇu in fighting. Thus the fight went on for a long time and Viṣṇu became tired of continuous fight. Viṣṇu understood that owing to the boon given by Devī the Asuras would die only if they wished for death, and that no body could kill them. So Viṣṇu began to meditate on Devī, who said "It would never be possible for you to kill Madhu and Kaiṭabha because of my boon. They could be killed only by deceit. So you may kill them deceitfully".

Hearing these words Mahāviṣṇu approached the Asuras and said to them. "I am much pleased with you. So you may ask for any boon." Hearing this they laughed and said that they were more powerful than Viṣṇu and that he might ask of them any boon. Taking that opportunity Mahāviṣṇu said "Oh ! powerful persons. I ask you to grant me this boon. Give me the boon to kill you." This request shook them. They were willing to be killed at any place except water. They thought that Viṣṇu would not be powerful enough to kill them. Mahāviṣṇu instantly raised his thighs which were enlarged to a great extent over the water as solid earth seeing which the Asuras enlarged their bodies to the extent of a thousand yojanas. But Mahāviṣṇu enlarged his thighs further, caught hold of Madhu and Kaiṭabha, laid them on his thighs and cut off their heads with his discus. All the surface of the sea was covered with the medas (fat) of these Asuras. This medas of Madhu and Kaiṭabha collected itself into a lump and became the earth. So the earth got the name 'Medinī'. As the earth was the fat of the Asuras it was not fit for food. (Devī Bhāgavata, Skandha 1).

6) *The son of Madhu-Kaiṭabhas.* A horrible son named Dhundhu was born to Madhu-Kaiṭabhas. He lived