

Kakṣivān took him to his father's palace and the King received the sage with respect and gave him many presents. (Sūkta 125, Anuvāka 18, Maṇḍala 1, Rgveda).

KAKṢIVĀN II. A King of ancient India. He was the father of Bhadrā, wife of Rṣitāśva. (Śloka 17, Chapter 120, Ādi Parva).

KĀKṢIVĀN. A son of Mahārṣi Gautama. Mahābhārata, Sabhā Parva, Chapter 21, Verse 3 states that at the time when Gautama was living in Girivraja, he had connection with a Śūdra woman of Uśīnara land and as a result of it Kākṣivān was born to her. This Gautama was not the husband of Ahalyā.¹

Kākṣivān had a son named Caṇḍakauśika and two daughters named Bhadrā and Ghoṣā. Mahābhārata, Sabhā Parva, Chapter 4, Verse 17 states that Kākṣivān flourished in Yudhiṣṭhira's assembly.

KĀKṢIVĀTASUTĀ. A female sage named Ghoṣā who was the daughter of the sage Kākṣivān. As she was suffering from the disease of leprosy, no one was prepared to marry her. She composed a mantra in praise of the Aśvinīdevas. They cured her of her disease. After that she got married. Besides Ghoṣā, Kākṣivān had another daughter named Bhadrā. (See under Bhadrā).

KAKUTSTHA. A son of Śaśāda, a King of the Ikṣvāku dynasty. He was the father of Anenas. (See under Kākutstha).

KĀKUTSTHA. Śrī Rāma got the name Kākutstha because he was born in the dynasty of Kakutstha. (See under Kakutstha).

KALĀ I. A measure of time. See under Kālamāna.

KALĀ II. Art. The sixtyfour arts are as under ;—

- (1) Gīta (music). (2) Vādyā (instrumental music).
- (3) Nṛtya (Dancing). (4) Nāṭya (histrionics). (5) Citra (painting). (6) Accunirmāṇa (making of types).
- (7) Puṣpanirmāṇa (flower-gardening). (8) Pūmettaracanā (artistic flower laying). (9) Dehālaṅkaraṇa (Dressing). (10) Grhālaṅkaraṇa (furnishing of houses).
- (11) Śayyānirmāṇa (making of beds). (12) Jalataraṅga (music with water). (13) Jalavādyā (music on water).
- (14) Vividhaveśadhāraṇa (wearing different kinds of dresses). (15) Mālānirmāṇa (making of flower garlands). (16) Keśālaṅkāra (hair dressing). (17) Vastradhāraṇa (wearing of dresses). (18) Karṇabhūṣaṇanirmāṇa (making of ear-ornaments). (19) Sugandhapuṣpaśāncayana (collection of sweet-smelling flowers).
- (20) Alamākṛtāhāra (decorating food articles). (21) Indrajāla (magic). (22) Bhaṅgikaraṇa (beautification). (23) Karaśucikaraṇa (cleaning of the hands). (24) Modakanirmāṇa (making of sweet-meats). (25) Pānīyanirmāṇa (making of drinks). (26) Tailoring. (27) Jālanirmāṇa (making of nets). (28). Riddle. (29) Akṣaraśloka (competition in the reciting of poems according to certain rules). (30) Arthaviśadikaraṇa (clarification of meaning). (31) Granthapārāyaṇa (reading of books). (32) Nāṭakadarśana (enacting of plays). (33) Samasyāpūraṇa (part of a verse, generally the last line, proposed by one person to be completed by another as a trial of skill). (34) Nirmāṇa (making of cots of canes). (35) Carpentry. (36) Logic. (37) Vāstuvidyā (science of building homes). (38) Svarna-ratnaparīkṣadhana (connoisseurship of gold and dia-

monds). (39) Dhātusamśkaraṇa (purification of metals). (40) Skill in distinguishing the colours of diamonds. (41) Khaniparīkṣana (finding out of mines). (42) Understanding trees and their value (Vṛkṣāyurvedayoga). (43) Cockfight. (44) Understanding the language of birds like Mainā. (45) Massaging. (46) Keśa-prakṣālaṇa. (47) Akṣara muṣṭikā kathana. (48) Videśabhāṣāpāṭhana (Learning of foreign languages). (49) Deśabhāṣā-jñāna. (knowledge of the language of one's own country). (50) Bhāvīkālāpravaçana (fortune-telling). (51) Yantranirmāṇa (making of machines). (52) Śmaraṇaśaktipoṣaṇa (increasing memory power). (53) Śravaṇapāṭha (studying by hearing). (54) Nimiśakavāna (Instant poetry-making). (55) Kriyāvikalpa. (56) Kapaṭabhāva (False poses), (57) Chandojñāna (knowledge of different metres). (58) Vastragopana. (59) Game of dice. (60) Another gambling game. (61) Bālalīlā (entertainment of children). (62) Vinayācārakrama (etiquette). (63) Vaitālikavidyājñāna (panegyrics). (64) Kāryagrahaṇa (comprehension of facts). (Śabdasāgara).

KĀLA I.² (YAMA). The god of Death. When the life span of each living being allotted by Brahmā is at an end, Yama sends his agents and takes the soul to Yamapurī (the city of Yama). From there, the holy souls are sent to Vaikuṅṭha (Heaven, the abode of Viṣṇu) and the sinful souls to Hell.

1) *Genealogy and birth of Yama.* From Mahāviṣṇu were descended in the following order—Brahmā, Marīci, Kaśyapa, Sūrya (Sun), Yama (Kāla).

Sūrya married Saṁjñā, daughter of Viśvakarmā. They had three children, Manu, Yama and Yamī. Of them, Yama has the task of taking away the souls of those whose life-span is at an end. Once Saṁjñā who was unable to bear the dazzling brilliance of Sūrya, ordered her maid Chhāyā to attend on him and went to the forest for performing penance. Mistaking her for his wife Saṁjñā, Sūrya begot of her three sons namely, Śanīścara, Manu and Tapatī. Once Chhāyā cursed Yama for disobedience. Then Sūrya and Yama understood that she was not Saṁjñā. After that the Aśvinī-kumāras, Revanta and Bhayā were born to Sūrya and Saṁjñā. Thus Viṣṇu Purāna, Part III, Chapter 2 says that Yama was the brother of Manu, Yamī, the Aśvinī Kumāras, Tapatī, Śanaiścara and Bhayā. Yama's sister Bhayā was married by the Aśura, Heti. Sunīthā was the eldest daughter of Yama. Arṅga married her. The famous King Vena was her son. (Viṣṇu Purāna, Part I, Chapter 13).

2) *Yama is a Dikpālaka.* Once Kubera offered penance to Brahmā for ten thousand years in water, head downwards and in the middle of Pañcāgni. Brahmā who was pleased, appeared before him and Kubera prayed to him that he should be made one of the Lokapālakas. Accordingly Brahmā ordered that thenceforth, Indra should rule in the East, Yama in the South, Varuṇa in the West and Kubera in the North. Yama's city is called Saṁyamīnī. (Uttara Rāmāyaṇa).

3) *Curse on Yama.* Yama was once cursed by the sage Aṇi Māṇḍavya. It was as a result of it that Yama was born as Vidura. (For details see under Aṇimāṇḍavya).

4) *Yama became Mahārṣi.* Śrī Rāma who returned after his forest life became king of Ayodhyā. He ruled over

1. It is also stated elsewhere that Kākṣivān was the son of Dirghatamas, the father of Gautama. See under Dirghatamas.

2. Kāla and Dharma are not the same person. See under Dharma.