

curse. So he requested Vasiṣṭha to beget children by her. Accordingly Madayanti became pregnant by Vasiṣṭha. But she did not deliver the child even after twelve years. At last she hit the embryo in her womb with a stone and the child was born. Since he was born with the help of a stone (Aśman), the child was named "Aśmaka". (M.B. Ādi Parva, Chapter 167).

KALMĀSĪ. A river. It was while travelling by the side of this river, that King Drupada reached a Brāhmaṇa village where he happened to meet Upayāja. (M.B. Ādi Parva, Chapter 166). Mahābhārata, Sabhā Parva, Chapter 78, Verse 16 says that it was on the bank of this river that the sage Bhṛgu blessed Yudhiṣṭhira. (Modern scholars believe that Kanmāṣī. is the same as the present river Yamunā).

KĀLODAKA. A sacred place. The sin of causing abortion of those who bathe in the tīrtha here will be washed away. (Anuśāsana Parva, Chapter 25, Verse 60 and Śānti Parva, Chapter 152, Verse 12).

KALPA I. A son of Dhruva. See under DHRUVA.

KALPA II. A period of one thousand Yugas or fourteen Manvantaras. See under MANVANTARA.

KALPA III. The customary proceedings of Yāgas. These proceedings are made in the form of Sūtras. The Sūtras describe how the Brāhmaṇas and mantras are to be used. For each Saṁhitā there are separate Śrauta Sūtras. The Śrauta Sūtras for Ṛgveda Saṁhitā are Āśvalāyana, Śāṁkhāyana and Śaunaka. Those for Sāmaveda are Maśaka, Lāṭyāyana and Drāhyāyana. Those for Kṛṣṇa Yajurveda are Āpastamba Bauddhāyana, Satyāśāḍha, Hiranyakeśī, Mānava, Bhāradvāja, Vādhūla, Vaikhānasa, Laugākṣi, Maitra, Kaṭha and Vārāha. For Śuklayajurveda it is Kātyāyana Śrauta Sūtra. For Atharvaveda it is Kauśika Śrauta Sūtra. All these Sūtras contain only brief symbolic words and are difficult to understand without explanation.

KALPAKA. Śiva's garden. It is situated in Kailāsa. (Kathāsaritsāgara, Kathāpīṭhakalambaka, Part I).

KALPAVRKṢA. A tree in Devaloka. It has the power of giving any object that one wishes to get. There are five Kalpavrṅkṣas in Devaloka. Their names are : Mandāra, Pārijāta, Santāna, Kalpavrṅkṣa and Haricandana.

Agni Purāṇa, third Chapter mentions that among the wonderful things obtained by the churning of the ocean of milk, there was Kalpavrṅkṣa also. So Kalpavrṅkṣa was born from the ocean of milk.

KĀLYĀ (KĀLĪ). Mother of Vyāsa. (Agni Purāṇa, Chapter 278).

KALYĀṆA. A sage. Once certain Aṅgirasas including this sage observed sattrā (sacrifice) for the attainment of Heaven. But nobody was sure about the Devayāna path which leads to Heaven. So they selected Kalyāṇa to find out the path. He went in search of the Devayāna path and on the way he met Ūrṇāyu, a Gandharva who was in the company of some apsarā women. The gandharva disclosed the Sāma which would enable Kalyāṇa to find out the Devayāna path. On his return, Kalyāṇa told the other Ṛṣis that he had received the Sāma, but he refused to disclose from whom he obtained it. With the help of that Sāma known as Aurnāyuvā, the Aṅgirasas attained Heaven, but because of his failure to disclose the whole truth, Kalyāṇa was denied access to Heaven. Besides that,

he became a victim to the disease of leprosy. (Pañcavimśa Brāhmaṇam).

KALYĀṆĪ. A female follower of Skandadeva. (M.B. Śālya Parva, Chapter 46, Verse 6).

KĀMA I. God of beauty in Indian mythology.

1) *General.* A Prajāpati named Dharmā was born from the right breast of Brahmā. Dharmā was very handsome. Three sons, Śama, Kāma and Harṣa who were exceedingly handsome, were born to him. Of them, Kāma became the god of beauty. His wife was Rati. Śama became the husband of Prāpti. Harṣa had Nandā for his wife. (M.B. Ādi Parva, Chapter 66, Verses 31-33).

In Kālikā Purāṇa we see another story about Kāma's birth. Brahmā created ten Prajāpatīs. After that, the woman Sandhyā was created. At the very moment of her birth, Brahmā and the Prajāpatīs were irresistibly fascinated by her charm and they sprang up from their seats. All their thoughts converged on the same object. At this time a handsome youth emerged from Brahmā's mind with a floral bow in his hands. Immediately after his birth, he asked Brahmā "Kaṁ darpayāmi" (Whom should I make proud ?) Brahmā replied—Let the minds of living beings be the aim of your arrows". He suggested Rati the daughter of Dakṣa, to be Kāma's wife. Since he stirred the mind of Brahmā, he got the name "MANMATHA", and since he was extremely attractive in appearance he came to be called "KĀMA". (For further details, see under "RATI."

2) *How Kāmadeva got the name "KANDARPA".* As soon as Kāma was born, he went to Brahmā and asked him "Kaṁ darpayāmi?" (Whom should I make proud ?). Therefore he got the name "KANDARPA". (Kathāsaritsāgara).

3) *Brahmā cursed Kāma.* Once Brahmā was meditating upon Para Brahman for the purpose of creation. He felt carnal thoughts rising in his mind. At once a girl was born from his mind. She appeared before him and did obeisance to him. This girl was Sarasvatī. Brahmā fell in love with her. He declared that she should stay in the tongues of all living beings, and particularly at the tip of the tongues of all scholars. After that he made Sarasvatī his wife. Soon he felt repentant for his weakness of mind. His anger blazed at Kāma who was the cause of all this. He cursed that Kāma would be burnt to ashes in the fire from Śiva's third eye. After that Brahmā gave his carnal desire to the great sage Atri who transferred it to his wife Anasūyā. It hardened itself within her and took the form of Candāra, who was thus born to her. (Brahmaṇḍa Purāṇa, Chapter 43).

4) *Kāma was burnt up in fire.* Long ago an Asura named Tāraka, who was proud of his invincible might, was causing much havoc and terror in the whole world. Even the gods were afraid of him because he had received a boon that Śiva's son alone was capable of killing him. It was the time when Pārvatī, the daughter of Himavān, was performing a penance praying that Paramēśvara should become her husband. Taking advantage of this opportunity, Indra sent Kāma to rouse the passion of love in Śiva's mind. Kāma reached Śiva's seat and tried to stir up his passions. Śiva who was enraged at this, opened his third eye blazing with fire. Kāma was