

burnt to ashes in that fire. The place where Kāma's body (Aṅga) fell, came to be called "Aṅgarājya". Since he lost his body, Kāmadeva got another name "Anaṅga". (Vālmiki Rāmāyaṇa. Bāla Kāṇḍa, Chapter 23).

5) *Kāma's Next Birth.* When Śiva burnt up Kāma, the latter's wife Rati prayed to Śiva to restore her husband to life. Śiva was pleased and said that Rati would be born in the world and Kāma would take birth as her son." (Kathāsaritśāgara).

According to Śiva's blessing Rati was born in the world under the name of Māyavati. She became the kitchen-maid of an Asura named Śambara. At that time Śrī Kṛṣṇa approached Śiva with a request that he should be blessed with a son. Śiva blessed him saying that Kāma who was burnt up in the fire of his eye would be born as the son of Rukmiṇī, Śrī Kṛṣṇa's wife. Accordingly, Rukmiṇī, conceived and a handsome child was born to her.

Śambara, who employed Māyavati as his kitchen-maid had received a boon from Śiva. A condition laid down in it was that Śambara would die not long after Kāmadeva's birth in the world. So Śambara was making careful enquiries to ascertain whether Kāma was born anywhere in the world. It was during this period that Śambara received the news that Kāma had been reborn as Śrī Kṛṣṇa's son. At once he went secretly to Rukmiṇī's house and stole the little baby and threw it into the sea. A sea-fish swallowed the child and a fisherman who caught it presented it to Śambara. When Śambara cut it open, he saw a lovely baby inside the fish. He entrusted the child to Māyavati to be brought up.

At this stage, the sage Nārada happened to come there and he explained to Māyavati in secret, that the baby was Kāmadeva and she was Rati. From that time, she brought up the child with great affection and tenderness. As years passed and Kāma grew up into a youth, Māyavati began to make amorous advances towards him. Looking upon her with regard due to a mother, Kāma was displeased with these advances. Then she told him what Nārada had disclosed to her about their relations in the past life. She advised him to kill Śambara and to leave the place for Dvārakā as soon as possible.

As advised by her, Kāma killed Śambara and both he and Māyavati went to Dvārakā in a Vimāna and paid their respects to their parents there. In the presence of a large number of sages, Kāma was christened "Pradyumna". Aniruddha, the husband of Uṣā, was the son of Pradyumna. Besides Aniruddha, Pradyumna had a daughter Trīṣā.¹

6) *Other names of Kāma.* The following names have been used for Kāma in the Purāṇas:—Madana, Manmatha, Māra, Pradyumna, Mīnaketana, Kandarpa, Darpaka, Anaṅga, Kāma, Pañcaśara, Śambarāri, Manasija, Kusumeṣu, Ananyaaja, Puṣpadhanvā, Rati-pati, Makaradhvaaja, Ātmabhū, Irāja, Iṣma, Kiṅkīra, Abhirūpa, Grdhukalākeli, Kañjana, Ramaṇa, Dipaka, Madhudīpa, Śamāntaka, Muhira, Rūpāstra, Vāma, Puṣpaketana. Makaraketu, Ratīnāyaka, Rāgavṛnta, Samsāraguru, Gadayitnu, Māpatya, Māyī.

7) *Kāma's weapons.* Kāma has a bow made of sugar-

cane, its string is made up of beetles, and the tips of his arrows are flowers. His vehicle is the parrot and the sign on his banner is fish. The five flowers of his arrows are:—Aravinda, Aśoka, Cūta, Navamālikā, Nilotpala. Besides these, he has five more arrows which are—Unmādāna, Tāpana, Śoṣaṇa, Stambhana and Sammo-hana. (Amara Kośa).

KĀMA II. An Agni who was the son of Svāhādevī. Mahābhārata, Vana Parva. Chapter 219, Verse 23 says that this agni was of inimitable beauty.

KĀMA III. Another name for Parameśvara. (M.B. Anuśāsana Parva, Chapter 17, Verse 42).

KĀMA IV. Another name for Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Verse 45).

KĀMA V. A great sage. There is a reference to this sage in Mahābhārata, Anuśāsana Parva, Chapter 150, Verse 41.

KĀMĀ. Daughter of Prthuśravas. She was the wife of Ayutanāyi, a king of the Pūru dynasty and mother of Akrodhana. (M.B. Ādi Parva, Chapter 177).

KĀMAṬHA (KĀMAṬHAKA). A serpent born in Dhṛtarāṣṭra's family. This serpent was burnt up in Janamejaya's sarpaśatra. (M.B. Ādi Parva, Chapter 57, Verse 16).

KĀMACARĪ. A woman follower of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 23).

KĀMADĀ. Another woman follower of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 27).

KĀMADEVA. See under Kāma.

KĀMADHENU. (SURABHI—NANDINĪ).

1) *General.* She is the first mother of cattle. She is a goddess with marvellous powers and attainments who gives milk whenever needed by gods and sages. The Purāṇas declare that all the cattle in the world today are descended from Kāmadhenu.

2) *Three different names.* This sacred cow is sometimes called "Kāmadhenu", at other times, "Surabhi" and also "Nandinī". They are not three different cows, as some people suppose. See Bhāṣā Bhārata, Araṇya Parva Chapter 9, Verses 7 and 17. There Surabhi and Kāmadhenu are names used for referring to the same cow. Again, in the Bhāṣā Bhārata, Ādi Parva, Chapter 99, Verse 14, we find the name Nandinī applied to Kāmadhenu. Thus we may conclude that Kāmadhenu had two other names, viz. Surabhi and Nandinī. But since the term "Surabhīrgavi" occurs in Amarakośa, it follows that even ordinary cows may be called "Surabhi".

3) *Birth and Family.* In the Purāṇas Surabhi is described variously as Dakṣa's daughter, Kaśyapa's wife, Kaśyapa's daughter, etc. Although at first sight there may appear some discrepancy in these statements, in the light of them we may clearly arrive at the ancestry and birth of Surabhi. Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, 14th Sarga says that Kaśyapa, the son of Marīci and the grandson of Brahmā married Dakṣa Prajāpati's daughters—Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. From verses 20 and 21 in the same Sarga we understand that Surabhi was the daughter of Krodhavaśā, Dakṣa's daughter, by Kaśyapa. In the same Sarga we find that two daughters, Rohiṇī and Gandharvī were born to this Surabhi and from Rohiṇī were born all the cows in the world that we see today

1. From Kathāsaritśāgara we find that Udayana and Vāsavadattā were the rebirths of Kāma and Rati.