

soon gave up his kingly duties and began penance, thus turning himself into a "Rājarṣi" (Royal saint). (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, 52nd Sarga ; M.B. Śalya Parva, Chapter 40 ; M.B. Ādi Parva, Chapter 175).

8) *Kāmadhenu was attacked by the Aṣṭa Vasus.* (See under the word "Aṣṭavasus", Para 2).

9) *Kāmadhenu cried.* (See under the word "Indra", Para 16).

10) *Kāmadhenu revived King Baka.* (See under the word "Gautama").

11) *Other details.*

(i) Kāmadhenu gave birth to Ajasa, Ekapāt, Ahirbudhnya, Tvaṣṭā and Rudra. Viśvarūpa was the son of Tvaṣṭā. (Agni Purāṇa, Chapter 18).

(ii) Kāmadhenu said that she had no part in the theft of Agastya's lotus. (M.B. Anuśāsana Parva, Chapter 94).

(iii) Śrī Kṛṣṇa turned Govardhana mountain into an umbrella and defeated Indra when Kāmadhenu came to Gokula and bathed Śrī Kṛṣṇa with her milk according to Bhāgavata, 10th Skandha.

(iv) Once the sage Jamadagni went to Goloka and propitiated Kāmadhenu by his tapas. Kāmadhenu gave her sister Suśilā to Jamadagni. The sage presented that cow to his wife Reṇukā. (Brahmāṇḍa Purāṇa, Chapter 61).

KAMALĀ I. Mother of Prahlāda. (Padma Purāṇa).

KAMALĀ II. A follower of Skandadeva. (Śloka 9, Chapter 46, Śalya Parva, M.B.).

KAMALĀKṢA I. A great warrior who fought on the side of the Kauravas. Duryodhana sent this warrior along with Śakuni to attack Arjuna. (Chapter 156, Droṇa Parva, M.B.).

KAMALĀKṢA II. A son of Tārakāsura. He was one of the famous trio of demons. For details see under 'Tripura'.

KAMALĀKṢI. A follower of Skandadeva. (Chapter 46, Śalya Parva).

KAMALĀVRATA. See under "Jayaśarman".

KĀMANDAKA. A great sage of ancient times. (Mahābhārata, Śānti Parva, Chapter 123) states that this sage once taught Rājadharma (kingly duties) to King Aṅgīrasa.

KĀMAPĀLA. A Yādava dependant of Śrī Kṛṣṇa. (Bhāgavata, 10th Skandha).

KĀMATHA I. A King of a country called Kāmboja. This King was a prominent member of the court of Yudhiṣṭhira. (Śloka 22, Chapter 4, Sabhā Parva).

KĀMATHA II. A great sage. He became a realised soul by his penance. (Chapter 296, Śānti Parva, M.B.).

KĀMATĪRTHA. A sacred place. Mahābhārata, Vana Parva, Chapter 82, Verse 105 says that a man who takes his bath in this holy tīrtha will have all his wishes fulfilled.

KAMBALA. A prominent serpent of the family of Kaśyapa. (Chapter 35, Ādi Parva, M.B.). The Prayāga tīrtha was the abode of this serpent.

KAMBALA. A part of Kuśadvīpa. (Island of Kuśa). (Chapter 12, Bhīṣma Parva, M.B.).

KAMBAR. A celebrated Tamil poet. He was born in a poor family. At the orders of the King many poets wrote the story of Rāmāyaṇa in Tamil. But Kambar's work was accepted as the best. This is the renowned Kamba Rāmāyaṇa. Kambar has written many other poems of

which the important ones are Sarasvatī Antādi and Kāñcī Purāṇa. It is said that unintelligent children of Tamil nādu are even now given sand from the burial ground of Kambar to induce intelligence into them. The (—r) suffix in Kambar is plural denoting respect. (See under 'Bhadrakālī').

KĀMBOJA I. Sudakṣiṇa, the King of the country, Kāmboja. He was present at Draupadī's svayamvara. In Mahābhārata, Kārṇa Parva, Chapter 156 we read that his younger brother was killed by Arjuna. The Kings of Kāmboja were all known as Kāmbojas. Long ago, this country was ruled by a King named Kāmboja. In Mahābhārata, Śānti Parva, Chapter 166, Verse 77, we see that this Kāmboja was given a sword by the King Dhundhumāra. Perhaps it was from this King Kāmboja that the country came to be called 'Kāmboja'.

KĀMBOJA II. This kingdom was situated in the north western part of India. It is the modern Kabul. We get the following information from Mahābhārata.

(1) From Mahābhārata, Sabhā Parva, Chapter 27, Verse 23, we see that Arjuna had subdued this Kingdom.

(2) The horses which were tied to Yudhiṣṭhira's chariot were brought from Kāmboja. (M.B. Sabhā Parva, Chapter 52, Verse 5).

(3) The Mlecchas (a tribe of low-class people) of Kāmboja will become Kings in Kaliyuga. (M.B. Vana Parva, Chapter 188, Verse 36).

(4) There were Kāmbojas in Duryodhana's army. (M.B. Udyoga Parva, Chapter 160, Verse 130).

(5) At the time of Mahābhārata the King of Kāmboja was the brave and heroic Sudakṣiṇa. (M.B. Udyoga Parva, Chapter 166, Verses 1-3).

(6) In the battle between Kauravas and Pāṇḍavas, the Kāmbojas took their position in some places in the "Garuḍa Vyūha", a phalanx in the shape of an eagle made by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 56, Verse 7).

(7) The horses of Kāmboja were beautiful in appearance and of the colour of parrots. The horses which were tied to Nakula's chariot, were of this kind. (M.B. Droṇa Parva, Chapter 23, Verse 7).

(8) When the horses of Kāmboja ran, their tails and ears remained motionless. (M.B. Droṇa Parva, Chapter 36, Verse 36).

KAMBUGRĪVA. Son of Sudhanvā, King of the country of Madra. Candrasena, King of Sindhala, tried to get his daughter Mandodarī married to this King. But Mandodarī did not consent to it. (5th Skandha, Devī Bhāgavata.)

KĀMODĀ. A goddess who came out of the churning of the ocean of milk. (For further details see under 'Vihunḍa').

KAMPA. A prince of Vṛṣṇivaiṣṇava. He became a Viśva-deva after his death. (Chapter 5, Svargārohaṇa Parva M.B.).

KAMPANA I. A mighty King. He was a prominent member of the court of Yudhiṣṭhira. (Chapter 4, Sabhā Parva, M.B.).

KAMPANA II. A demon. (See under Nahuṣa).

KAMPANĀ. A river. If one bathes in this river one will get the benefit of doing a Puṇḍarika yajña. (Chapter 84, Vana Parva, M.B.).

KĀMPILYA. An ancient town in South Pāñcāla. It was the capital city of King Drupada. Śikhaṇḍī had come