

him. Boiling with rage Kamsa rushed to the side of Devakī and taking the child by the legs raised it for smashing it against the ground. The child to the frightened dismay of Kamsa slipped from his hand and rising up in the air said "Hi, ill-mannered wicked Kamsa, do not waste your valour on women. Your killer has already been born on earth. Do search for him quickly."

Kamsa went pale with fright on hearing this and went away to his palace.

7) *Conspiracy of Kamsa.* The thought that his killer was born somewhere made him restless. He let off Vasudeva and Devakī finding them innocent. Then he sat sadly pondering over the future. The courtiers then advised him to kill all the children who had been born within the past ten days and that would include the killer also. Kamsa accordingly sent to different parts of the country his secret agents to kill all children, ten days old.

During this campaign Pūtanā, Śakaṭa, Tṛṇāvarta, Ariṣṭaka and Keśī tried to kill Śrī Kṛṣṇa also but Kṛṣṇa killed them all easily. For details see under each head separately. (10th Skandha, Bhāgavata).

8) *Kamsa is slain.* Ariṣṭaka was one of the prominent Asuras sent to kill Kṛṣṇa. He attacked Kṛṣṇa in the form of an ox. Śrī Kṛṣṇa killed it without any difficulty. Nārada who saw this incident informed Kamsa about it adding that Kṛṣṇa and Balarāma were the sons of Vasudeva only and the child who slipped out of his hands was the child of Yasodā. Kamsa got furious and he again imprisoned Vasudeva and Devakī and brought to Mathurā Śrī Kṛṣṇa and Balabhadrarāma and started thinking of ways and means to kill them. Kamsa arranged to conduct a grand celebration of Āyudhapūjā (worship of the weapons) and invited Kṛṣṇa and Balarāma for the same among many other gopas from Ambāḍī. He sent his chariot with Akrūra to fetch Kṛṣṇa and Balarāma from Ambāḍī. Akrūra privately informed Kṛṣṇa of the bad intentions of Kamsa. Nandagopa and many others from Ambāḍī started for Mathurā. When Śrī Kṛṣṇa and Balabhadrarāma started their journey in the chariot the gopas and gopikās assembled there cried loudly. Some blamed Akrūra.

Kṛṣṇa and Balarāma reached Mathurā. There they slew a huge wild elephant and the five Asuras, Cānūra, Muṣṭhika, Kūṭa, Śala and Kosala whom Kamsa had kept ready to kill Kṛṣṇa and Rāma. Sitting on a platform watching this, Kamsa became frightened and restless and roared with rage thus "The sons of Nandagopa should be instantly sent away from this palace. All their wealth and all that of the gopas should be confiscated. Bind with ropes the rogue Nandagopa, and kill the wicked Vasudeva. Throw my father, Ugrasena, into the river Kālindī bound hand and foot. Even a father should be killed if he was a relative of one's enemy."

Śrī Kṛṣṇa and Balarāma boiled with rage when they heard the orders of Kamsa and Kṛṣṇa, jumping on to the platform pushed Kamsa down and jumping down along with him killed him. (10th Skandha, Bhāgavata).

9) *Other details.*

(i) Kamsa had married the two daughters of Jarāsandha named Asti and Prāpti. (10th Skandha, Bhāgavata).

(ii) Kamsa was a fierce bow-man. All the kings hated him. Kamsa kept under him a crore of fighting men. He had eight lakhs of charioteers and an equal number of elephants. His army contained thirtytwo lakhs of horses. (Dākṣiṇātyapāṭha; M.B., Sabhā Parva, Chapter 38).

KAMSA II. Mahābhārata mentions another Kamsa who was also killed by Kṛṣṇa. But he was not the son of Ugrasena. (M.B. Sabhā Parva, Dākṣiṇātyapāṭha, Page 825).

KĀMYĀ. A celestial woman. In Mahābhārata, Ādi Parva, Chapter 122, it is said that she took part in the celebrations at the birth of Arjuna.

KĀMYAKAVANA. The Pāṇḍavas lived in this forest for a long time, during their forest life. At that time, several sages were performing penance in Kāmyakavana. Vidura who went out in search of the Pāṇḍavas met them in this forest. After that Sañjaya went to Kāmyakavana and took Vidura with him. It was in this forest that the Pāṇḍavas met sages Mārkaṇḍeya and Nārada. (M.B. Vana Parva).

KAN. Dakṣa. (See under DAKṢA).

KĀṆABHŪTI. A devil. His name in the previous life was "Supratika". Once he made friends with the devil Sthūlaśiras. Kubera who became angry at this, cursed Supratika and turned him into a devil. Supratika settled down in the Vindhya mountain, assuming the new name "Kāṇabhūti". After narrating Brhatkathā to Guṇādhyā, Kāṇabhūti assumed his former form. (For further details, see under the word GUṆĀDHYĀ).

KĀ. ĀDA. A famous sage of ancient India. He was the founder of the Vaiśeṣika system. The word means one who eats Kaṇa (atom). His foes gave him this name to ridicule him. He is also called Kaṇabhakṣaka. Kaṇāda is known as Pippalāda also. (He got that name because he used to eat Pippalī (long pepper) in large quantities). (See under PIPPALĀDA).

KANAKA. A big forest on the southern base of Mahāmeru. Añjanādevī gave birth to Hanūmān in this forest. (Uttara Rāmāyaṇa).

KANAKADHVAJA. (KANAKĀṆGADA). A son of King Dhṛtarāṣṭra. He was slain by Bhīmasena. (Śloka 27, Chapter 96, Bhīṣma Parva).

KANAKĀKṢA. A soldier of Skandadeva. (Śloka 74, Chapter 45, Śalya Parva).

KANAKĀṆGADA. See under KANAKADHVAJA.

KANAKAREKHĀ. Daughter of the King of the island of Kanakapurī. By a curse she was born as the daughter of Paropakāri, King of the city of Vardhamāna. A brahmin named Śaktideva married her. (Caturdārīkālambaka, Kathāsaritsāgara, Taraṅga 1).

KANAKAVARṢA. A King who ruled the country of Kanakapurī on the banks of the river Gaṅgā. (Kathāsaritsāgara).

KANAKĀVATĪ. A follower of Skandadeva. (Chapter 618) Śalya Parva).

KANAKĀYUS. A son of Dhṛtarāṣṭra. He had another name, Karakāyus. This prince was present at the svayamvara of Draupadī. (Śloka 185, Chapter 67, Ādi Parva).

KANAKHALA I. The place where the Dakṣayāga was conducted. (Chapter 4, Vāmana Purāṇa).

KANAKHALA II. A holy place on the shores of the river Gaṅgā. If one bathes in this river one gets the