

benefit of performing an Aśvamedha sacrifice. (Śloka 30, Chapter 84, Vana Parva). Kālidāsa speaks about this place in his famous work 'Meghadūta'. At the behest of Vasiṣṭha, Takṣaka, son of Lakṣmana, conquered the foresters of Kanakhala and then established a city there called Agatī. (Uttara Rāmāyaṇa).

**KĀŅCANA I.** One of the two warriors given to Skandadeva by Mahāmeru. The other warrior was named Meghamālī. (M.B. Śalya Parva, Chapter 45, Verse 47).

**KĀŅCANA II.** A King of the Pūru dynasty. See under the word PŪRUVAMŚA.

**KĀŅCANĀKṢA.** A warrior of Skandadeva. (M.B. Śalya Parva, Chapter 45, Verse 57).

**KĀŅCANĀKṢĪ.** A river which flows through Naimiṣāraṇya. This is a part of the river Sarasvatī. (M.B. Śalya Parva, Chapter 38, Verse 19).

**KĀŅCANAMĀLĀ.** A lady attendant of Vāsavadattā, wife of Udayana.

**KĀŅCĪ (KĀŅCĪPURA).** This was the capital city of the Cola Kings. This city was also called "Kāncivaram". It is mentioned among the holy cities. (M.B. Udyoga Parva, Chapter 161, Verse 21).

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

**KĀNDARPA.** Another name for Kāmadeva. Kāmadeva was born of the mind of Brahmā and as soon as he was born he turned to Brahmā and asked "Kaṁ darpayāmi?" (Whom should I make proud?) So Brahmā gave him the name Kaṁdarpa alias Kandarpa. (Lāvānakalambaka, Kathāsaritsāgara, Taraṅga 6).

**KANḌU.** A great sage of ancient Bhārata. He was the father of Māriṣā (Vārki) wife of the Pracetas.

1) *Birth of Māriṣā.* Māriṣā, daughter of Kaṁḍu, took her birth from a tree. There is an interesting story about this in Viṣṇu Purāṇa.

Sage Kaṁḍu, chief of the devajñas, was performing penance in a hermitage on the banks of the river Gomatī. Devendra sent Pramlocā, an enchanting nymph, to Kaṁḍu to distract him from his penance. Pramlocā by her sweet words and enticing manners won the heart of the sage and Kaṁḍu accepting her as his wife went to the valley of Mandara and lived there happily for a hundred years.

One day Pramlocā went and bowed before her husband and sought his permission to go back to Devaloka. "Dear, stay here for some time more" replied the sage. Another hundred years went by. Again one day she went and sought permission to go home. Again the sage asked her to stay for a while more. Centuries passed without the sage losing even a little of his amour. On the other hand every day it found different channels of expression. One evening the sage stepped out of his Āśrama and on seeing that Pramlocā enquired where he was going.

Sage : The sun is going to set. I am going to do my sandhyāvandana. I do not want to bring a break in my daily ablutions and duties.

Pramlocā : Oh, Righteous one, did the sun set for you only today? The Sunset of hundreds of years has gone by without your knowing.

Sage : Dear, you came to this holy river-shore only this morning. It was only this morning that I saw you coming to my Āśrama for the first time. Now the day

is over and dusk is coming. Why this ridicule? Please do tell me the truth.

Pramlocā : That I came to you one fine morning is quite true. But since that several centuries have elapsed.

Sage : How many years have gone by since I started enjoying with you?

Pramlocā : Nine hundred years, six months and three days have passed since I came to you.

The great sage became very angry and scolded Pramlocā much. That beautiful maiden heard it all standing bathed in perspiration. The sage in rage commanded the trembling nymph to go away from his presence. Pramlocā, thus reprimanded and sent away, rose up in the air and travelled by it. As she flew, the perspiration of her body was absorbed by the tender leaves of trees on the way. She was pregnant at that time and the embryo which went forth along with her perspiration was absorbed in bits by the tender leaves and sprouts. Wind gathered them from the different trees and made everything into one. Moonlight gave it development and gave it the form of a woman. She was named Māriṣā. That was how Māriṣā was born of trees (Chapter 15, Arṇśa 1. Viṣṇu Purāṇa).  
2) *Curse of Kaṁḍu.* Kaṁḍu's dear son aged sixteen died in a forest. Grief-stricken, the sage cursed that forest and made it a desert. There was no water there and all the trees became dried and dead. Hanūmān and party who went in search of Sitā came to this place. (Chapter 48, Kiṣkindhā Kāṇḍa, Vālmiki Rāmāyaṇa).

3) *Kaṁḍu in the presence of Śrī Rāma.* When Śrī Rāma returned to Ayodhyā after his exile many sages from all the four different parts came to visit him. Those who came from the south were Kaṁḍu, Dattātreyā Namuci, Pramuci, Vālmiki, Soma and Agastya. (Uttara Rāmāyaṇa).

**KANḌŪTĪ.** A follower of Skandadeva. (Śloka 14, Chapter 46, Śalya Parva).

**KAŅIKA I.**

1) *General information.* One of the ministers of Dhṛtarāṣṭra. He was a brahmin well-learned in Kūṭanīti (Diplomacy). The bad advice he gave to Dhṛtarāṣṭra became well-known as "Kaṅika's Kūṭanīti".

2) *Kaṅika's Kūṭanīti.* Once Dhṛtarāṣṭra asked Kaṅika how to conquer one's enemies by using the four methods of Sāma, Dāna, Bheda and Daṇḍa. Kaṅika replied : "Threaten the timid ones. Give respect to the brave and kill them by trickery. Give gifts to the greedy ones. If any one becomes your enemy kill him even if it be your father, preceptor, son, brother or friend. Never speak insulting words about others even when you are extremely angry. Never believe the faithful and unfaithful alike."

3) *Kaṅika's story.* Kaṅika justified his policy by means of the story of a fox who put into practice the four tricks to gain his end.

Once there was a very selfish fox in a forest. He felt a desire to eat the flesh of a lion. For that end he made friends with a tiger, a rat and a mongoose. The fox advised the rat to gnaw the paws of the lion and make it lame. The tiger should then kill the lion. The lion was killed and the fox suggested that they could have a hearty meal of the lion after a bath. Everybody