

became empty. Taking that opportunity the enemies attacked his country. There was no army for him to fight against his enemies. Meditating upon God he blew his hands and then an army sufficient to fight his enemies appeared before him and using that he defeated them. Because he arranged an army by Karandhamana (blowing of hands) he was given the name of Karandhamana also.

3) *Other details.*

(i) The celebrated King Avikṣit was the son of Karandhama. (Chapter 4, Aśvamedha Parva).

(ii) Karandhama was a prominent member of the court of Yama. (Śloka 16, Chapter 8, Sabhā Parva).

KĀRANDHAMANA. See under the word Karandhama.

KĀRANDHAMANA (M). A tirtha situated near the southern ocean. The five holy places in the southern ocean, viz. Agastya tirtha, Saubhadra tirtha, Pauloma tirtha, Kārandhamana tirtha and Bhāradvāja tirtha were called Pañca tirthas. In the course of Arjuna's pilgrimage, he visited these Pañca tirthas. At that time, the Sages never used to go there. There was a special reason for it. The five celestial women, Vargā, Saurabheyī, Samīcī, Budbudā and Latā used to live in them in the form of crocodiles as a result of a sage's curse. Arjuna liberated all of them. (For details see under the word "Vargā").

KARĀÑJANILAYĀ. Analā, the mother of all trees. She was the daughter of Dakṣa and the wife of Kaśyapa. She is known as Virudhā also. That was how Virut became a synonym of tree. It is believed that Analā stays in the tree Karañja. To obtain blessings from Analā people worship the Karañja tree. (Ślokas 35 to 36, Chapter 230, Vana Parva).

KĀRAPARVAN. A holy place in the Sarasvatī river valley. (M.B. Śalya Parva, Chapter 54).

KĀRASKARA. A despised country of ancient times. There is a reference to this country in the Mahābhārata, Karṇa Parva, Chapter 44.

KARĀṬA. A place of habitation of ancient India. (Śloka 63, Chapter 9, Bhīṣma Parva).

KARATOYĀ. A holy river. This river worships Varuṇa sitting in his court. (Śloka 22, Chapter 9, Sabhā Parva). If one stays on the shores of this river and observes fasting for three days one would get the benefit of performing an Aśvamedha yāga. (Chapter 85, Vana Parva).

KARAVĪRA I. A prominent serpent. (Śloka 12, Chapter 35, Ādi Parva).

KARAVĪRA II. A mountain on the southern side of Mahāmeru. See under Mahāmeru.

KARAVĪRA III. There was once a country named Karavira on the base of the mountain Gomanta. That country was being ruled by a King called Srgālavāsudeva. He was killed by Śrī Kṛṣṇa and Balarāma together as per instructions from Paraśurāma. (10th Skandha, Bhāgavata).

KARAVĪRA IV. A forest in the neighbourhood of Dvārakā. (Chapter 38, Sabhā Parva).

KARAVĪRĀKṢA. A demon. He fought against Rāma and Lakṣmaṇa along with Khara, Dūṣaṇa and Trīśiras. (Śloka 24, Chapter 26, Araṇya Kāṇḍa, Vālmiki Rāmāyaṇa).

KARAVĪRAPURA. A holy place. If one bathes in this place one will attain the form of Brahmā. (Chapter 25, Anuśāsana Parva).

KARDAMA I. A Prajāpati. Pulaha, son of Brahmā, begot of his wife Kṣamā three sons named Kardama, Ūrvarīyān and Sahiṣṇu. (Chapter 10, Amśa 1, Viṣṇu Purāṇa). Of these three Kardama married Devahūti. Devahūti was the daughter of Svāyambhuva Manu and sister of Ākūti and Prasūti. (8th Skandha, Devī Bhāgavata).

Devahūti was an ideal wife and served her husband with great devotion. Kardama was pleased with his wife and presented her with an aeroplane. Kardama and Devahūti conducted then a tour of the worlds in that plane. Devahūti delivered nine daughters and a son. The daughters were married to Marīci and other sages and the son grew into the celebrated Sage Kapilācārya. Kardama then entered into Samādhi. (Sitting in yoga and courting death of one's own accord). (3rd Skandha, Bhāgavata).

KARDAMA II. A virtuous serpent. (Chapter 35, Ādi Parva).

KARDAMA III. This Sage sits in the court of Brahmā and worships him. (Śloka 19, Chapter 11, Sabhā Parva, M.B.).

KARDAMA IV. A celebrated sage who was the grandson of Viraja. He had a son named Anaṅga. (Śloka 90, Chapter 59, Śānti Parva).

KARDAMILAKṢETRA. A temple near the mountain of Samaṅga. Bharata was crowned King at this temple (Śloka 9, Chapter 135, Vana Parva).

KAREṆUMATĪ. Daughter of Śiśupāla, King of Cedi. Nakula married her and they got a child named Niramitra. (Śloka 79, Chapter 95, Ādi Parva).

KĀRĪṢA. A son of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 55).

KARĪṢAKA. A place of habitation in ancient India. (Chapter 9, Bhīṣma Parva, M.B.).

KARĪṢINĪ. A river. (Chapter 9, Bhīṣma Parva).

KARĪṢĪ. A place of habitation in ancient India. (Chapter 9, Bhīṣma Parva).

KARKAKHAṆḌA. A place of habitation in ancient India. This place was conquered by Karṇa for Duryodhana. (Vana Parva).

KARKAṆḌU. A saintly King mentioned in Sūkta 112, Anuvāka 16, Maṇḍala 1 of Ṛgveda.

KARKARA. A prominent serpent. See under Kadrū.

KARKAṬĪ. See para 12 under Brahmā.

KARKKI. The son of the sage Āpastamba by his wife Akṣasūtrā.

KARKOṬAKA. A terrible serpent.

1) *Birth.* This serpent was born to Kaśyapa, by his wife Kadrū.

2) *The curse.* Once Karkoṭaka cheated the sage Nārada. The angry sage cursed him and said that he would have to remain without the power of movements in the forest till Nala came to rescue him. From that day Karkoṭaka lived in that forest, awaiting the arrival of Nala.

3) *Nala and Karkoṭaka.* Once a wild fire spread all over the forest. Karkoṭaka whose power of movement was destroyed by Nārada's curse, cried aloud, calling upon Nala to come and save him. It was at this time that Nala arrived at the spot after leaving Damayantī in the forest. Nala came to him, on hearing his cries. The serpent informed Nala about the story of Nārada's curse and reducing himself to the size of a thumb sat on the ground. Nala removed him to a safe spot away