

came forward to prevent them, was beaten to death by Candragupta. (Brahmāṇḍa Purāṇa, Chapters 67 to 70).

10) *Jamadagni's Restoration to Life*. Paraśurāma returned soon to the Āśrama with the disciple Akṛtavraṇa. At the sight of his father lying dead on the floor, Paraśurāma cried aloud. Reṇukā beat her breast twentyone times. Seeing this, Paraśurāma took a solemn vow that he would go round the world twentyone times and extirpate the Kṣatriya Kings. The sage Śukra appeared there with Suśilā who had vanished. After restoring Jamadagni to life Śukra went back.

11) *Death of Kārtavīryārjuna*. Paraśu Rāma who had turned himself into the very embodiment of Revenge, accompanied by Akṛtavraṇa, took his stand at the gates of the city of Māhiṣmatī and challenged Kārtavīryārjuna to a fight. Kārtavīrya came out with a huge army. In the terrible fight that followed, Paraśurāma himself with his axe (paraśu) chopped off all the thousand arms of Kārtavīryārjuna. All his sons were killed. Kārtavīrya himself fell down beheaded. This was the end of the pillar of Hehaya dynasty. (Brahmāṇḍa Purāṇa, Chapter 81).

12) *Kārtavīrya's sons*. Kārtavīrya had one hundred sons. All of them were killed in the battle by Paraśurāma. Their names, as given in Chapter 76 of Brahmāṇḍa Purāṇa, are given below :—

Nirmada, Rocana, Śaṅku, Ugrada, Dundubhi, Dhruva, Supārśī, Śatrujit, Krauñca, Śānta, Nirdaya, Antaka, Akṛti, Vimala, Dhīra, Niroga, Bāhuti, Dama, Adhari, Vidhura, Saumya, Manasvī, Puṣkala, Buśa, Taruṇa, Rṣabha, Rkṣa, Satyaka, Subala, Balī, Ugreṣṭa, Ugrakarmā, Satyasena, Durāsada, Viradhanvā, Dīrghabāhu, Akampana, Subāhu, Dīrghākṣa, Vartulākṣa, Cārudaiṅṣṭra, Gotravān, Manojava, Ūrdhvbāhu, Krodha, Satyakīrti, Duṣpradharṣaṇa, Satyasandha, Mahāsena, Sulocana, Raktanetra, Vakradaiṅṣṭra, Sudaiṅṣṭra, Kṣatravarmā, Manonuga, Dhūmrakeśa, Piṅgalocana, Avyaṅga, Jaṭila, Veṇumān, Sānu, Pāśapāni, Anuddhata, Duranta, Kapila, Śambhu, Ananta, Viśvaga, Udāra, Kṛti, Kṣatrajit, Dharmī, Vyāghra, Ghoṣa, Adbhuta, Purañjaya, Cāraṇa. Vāgmī, Vīra, Rathi, Govihvala, Saṅgrāmājit, Suparvā, Nārada, Satyaketu, Śatānika, Dṛḍhāyudha, Citradhanvā, Jayatsena, Virūpākṣa, Bhīmakarmā, Śatrutāpana, Citrasena, Durādharṣa Viḍūratha, Śūra, Śūrasena, Dhīṣaṇa, Madhu, and Jayadhvajā.

KĀRTTIKEYA. Skanda, the son of Śiva. For details see under Skanda.

KARUṆA. See under Dhanañjaya.

KARUṢA I. A King of Kārūṣa. A lady of name Bhadrā was performing penance to get this King as her husband when Śiśupāla carried her away. (Śloka 11, Chapter 45, Sabhā Parva).

KARUṢA II. One of the nine sons of Vaivasvata Manu. The other sons are : Ikṣvāku, Nābhāga, Dṛṣṭa, Śaryāti, Nariṣyanta, Prāmsunāga, Diṣṭa and Pṛṣadhra. (7th Skandha, Devī Bhāgavata).

KARUṢA III. A Yakṣa. This Yakṣa accompanied by his brothers performed penance on the shores of the river Kālindī, to propitiate Devī, taking in only air. Devī was pleased and appearing before him in person said "You will become the lord of Manvantara". (Skandhas 10 and 13, Devī Bhāgavata).

KARUṢA I. The sixth son of Vaivasvata Manu. (M.B. Ādi Parva, Chapter 75).

KARUṢA II. An ancient land. (The King of this land used to suppress robbers and plunderers. He was present at Draupadī's Svayamvara. (M.B. Ādi Parva, Chapter 185).

KARUṢA (M). A place in ancient India. Historians are of opinion that it is the Bundelkhaṇḍa of modern India. The sin of Brahmahatyā (killing of brahmins) of Indra was washed away by brahmins at this place. The place where Karīṣa (cowdung) from Indra fell was called Karīṣa and it gradually became Karūṣa. (See under Aṅgamalaja).

KARVAṬA. An ancient country of India. The King of this land was slain by Bhīmasena. (Chapter 30, Sabhā Parva).

KAŚERAKA. A Yakṣa. Mahābhārata, Sabhā Parva, Chapter 10, Verse 15 says that Kaśeraka continues to attend on Kubera as a member of his assembly.

KAŚERU. A lovely daughter of Tvaṣṭā, the Prajāpati. Narakāsura abducted Kaśeru when she was fourteen years old. She was one of the virgins married by Śrī Kṛṣṇa who won a victory over Narakāsura. (M.B. Sabhā Parva, Chapter 38, Dākṣiṇātya Pāṭha).

KAŚERUMĀN (KASERUMĀN). An Asura who was a Yavana. He was slain by Śrī Kṛṣṇa according to Mahābhārata, Vana Parva, Chapter 12, Verse 32.

KĀŚI I. (VĀRĀNASĪ. BANARĀS). (See under Divodāsa also).

1) *General*. One of the oldest and most popular sacred centres in India, Kāśī is reputed for its Viśvanātha temple of hoary traditions, according to one of which the Śivaliṅga in the temple was installed by Brahmā himself. (Hālāsyā Māhātmya).

2) *Pilgrimage on foot to Kāśī*. Devotees from many parts of India go on pilgrimage to Kāśī on foot, bathe in the holy waters of the Gaṅgā and thus earn spiritual satisfaction and release from worldly attachments. The reason for the above is stated in the Agni Purāṇa as follows :—Once, at Kailāsa Śiva told Pārvatī that the temple at Kāśī was called 'Avimukta' (unreleased) as it never perished, and all Japa, tapa, homa and dāna made there never cease to give auspicious results. One should walk on foot to Kāśī and live there. Having gone there one should never leave the place. There are eight great tīrthas at Avimukta, i.e. Hariścandra tīrtha, Āvrātakeśvara tīrtha, Japyeśvara tīrtha, Śrī Parvatī tīrtha, Mahālayatīrtha, Bhṛgu tīrtha, Caṅḍeśvara tīrtha and Kedāratīrtha. These tīrthas extend to two yojanas to the east of the Kāśī temple and half-ayojana to the west of it. The river Varāṇā is also there, and Vārāṇasī is at the centre of all these. Whatever is done at Vārāṇasī like bath, Japa, homa, worship of Devas, dāna, obsequies for the dead, oneself living there etc. is productive of devotion and salvation. (Agni Purāṇa, Chapter 112).

3) *References to Kāśī in the Mahābhārata*.

(i) Pāṇḍu once conquered Kāśī. (Bhīṣma Parva, Chapter 9).

(ii) Bhīma married Balandharā, daughter of the King of Kāśī. (Ādi Parva, Chapter 35, Verse 77).

(iii) Bhīmasena conquered Kāśī. (Sabhā Parva, Chapter 30, Verse 6).

(iv) Sahadeva conquered Kāśī. (Udyoga Parva, Chapter 50, Verse 31).