

(ix) Kaśyapa once gave some pieces of advice to Purūravas. (M.B. Śānti Parva, Chapter 73).

(x) In the 8th verse of Chapter 208 of Śānti Parva, in Mahābhārata, we find that Kaśyapa had another name Ariṣṭanemi.

(xi) Kaśyapa once related to Bhīṣma, the story of Mahāviṣṇu's Varāhvatāra. (Incarnation as Boar). (M.B. Śānti Parva, Chapter 209, Verse 6).

(xii) Bhāṣā Bhārata says that gingelly seeds were first introduced into this world from sage Kaśyapa's body. (M. B. Anuśāsana Parva, Chapter 66, Verse 10).

(xiii) Kaśyapa explained to Vṛṣādarbhi, the evil of receiving pratigraha (presents). (M.B. Anuśāsana Parva, Chapter 93).

(xiv) Kaśyapa once spoke to Arundhatī about the weakness of his body. (M.B. Anuśāsana Parva, Chapter 93, Verse 65).

(xv) At another time, Agastya suspected that Kaśyapa had stolen his lotus. But Kaśyapa swore that he was innocent. (M.B. Anuśāsana Parva, Chapter 94).

(xvi) In Bhāṣā Bhārata it is said that Kaśyapa was one of the Sapta Gurus (seven Preceptors) of Kubera. The other six Gurus were—Vasiṣṭha, Atri, Gautama, Bharadvāja, Viśvāmitra and Jamadagni. M.B. Anuśāsana Parva, Chapter 150).

(xvii) In Bhāgavata we see that Kaśyapa and other sages were instrumental in bringing about the destruction of Yadu Varṣa. (For further details see under SĀMBA).

KAŚYAPA II. A serpent. In Mahābhārata, Ādi Parva, Chapter 122, we read that this serpent was present at the time of Arjuna's birth.

KAŚYAPA I. (KAṆVA).

1) *General*. Two sages Kaśyapa and Kāśyapa are mentioned in the Purāṇas, and due to the close similarity in the names in some Purāṇas the two names are used one for the other. There is, therefore, considerable difficulty in distinguishing the one from the other and unerringly hitting upon the right person in certain contexts.

There is a very ancient sage the first cause or the original father of all living beings in the universe. He is described, in most of the Purāṇas, as the grandson of Brahmā and the son of Marīci. He was the husband of the original or first mothers of living beings, called Diti and Aditi. The interpretation that he was called Kaśyapa as he used to drink Kaśyam (liquor) is not founded on facts. No Purāṇa refers to him as a drunkard.

The sage called Kāśyapa was the foster father of Śakuntalā. The statement that he was called Kāśyapa as he was born in the dynasty of Kaśyapa is also not correct. Kaṇva was not born in the dynasty of Kaśyapa. The genealogy of Kāśyapa is as follows:

2). *Genealogy*. Descended from Viṣṇu thus: Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Puru—Janamejaya—Prācinvaṇ—Pravīra—Namasyu—Vītabhaya—Śuṇḍu—Bahuvidha—Samyāti—Rahovādī—Raudrāśva—Matināra—Prītiratha—Medhātithi—Kaṇva (Kāśyapa).

Medhātithi was Kaṇva's father. (Śānti Parva, Chapter 208, Verse 27). According to the Agni Purāṇa a son called Kaṇva was born (Kāśyapa) to Medhātithi, son of King Prītiratha of the Puru dynasty. But, nothing about the family matters of Kaṇva is mentioned therein. In the Mahābhārata itself the name Kāśyapa is often used instead of Kaṇva.

From the above facts it may be understood that Kaṇva was born as a prince, and that later on, he became a sage. Moreover, the Agni Purāṇa says that Santurodha, the brother of Kaṇva's father, was the father of Duśyanta. According to that Kāśyapa and Duśyanta were the sons of brothers, Kāśyapa being that of the elder one. For the time being the above are the only reasonable inferences, and the truth has to be found out by further researches. But, one thing is certain according to the genealogy, that Kāśyapa was born twenty generations after Kaśyapa.

3). *Kāśyapa and Takṣaka*. The story is told in the 2nd Skandha of Devī Bhāgavata and in the Ādi Parva of Bhārata that Takṣaka set out to bite King Parīkṣit and Kāśyapa to cure him of Takṣaka's poison, but that Takṣaka bribed Kāśyapa off his mission to save the King. But, the story as such is unfounded. It was Kaśyapa and not Kāśyapa whom Brahmā had taught the science of the treatment and cure of poison (see under Kaśyapa) and, therefore, it should be Kaśyapa whom Takṣaka bribed.

4). *Kāśyapa and Śakuntalā*. See under KA. VA.

5). *Kāśyapa and Ṛṣyaśṛṅga*. Father of Ṛṣyaśṛṅga was one Kāśyapa; may be Kaśyapa or Kāśyapa. The greater possibility is for Kāśyapa to be the father. (See under ṚṢYAŚṚṅGA).

6). After a Yajña Viśvakarman made a land-gift to Kāśyapa once. (See under KAṆVA).

KAŚYAPA II. Priest of Vasudeva; this Kāśyapa lived for years as a good friend of the Pāṇḍavas. He is considered to be a very distinguished ascetic. (Aśvamedha Parva, Chapter 16).

KAŚYAPA III. Son of Sage Kaśyapa. This Kāśyapa was member of Indra's assembly. (Sabhā Parva, Chapter 7). He was present at the Yajña conducted by emperor Pṛthu.

KAŚYAPA IV. An Agni, the son of Kaśyapa. Pāñcajanya was born from the five Agnis, Kāśyapa, Vasiṣṭha, Prāṇa, Aṅgiras and Cyavana, all of whom were sons of Kaśyapa. (Vana Parva, Chapter 220).

KAŚYAPA V. A haughty Vaiśya once felled to the ground a brahmin youth called Kāśyapa by hitting him with his chariot. (See under Indra, Para 38).

KAŚYAPA VI. Sons of Kaśyapa like Vibhāṇḍaka. Rājadharmān, Viśvāvasu, Indra, Āditya and Vasu, other Devas and other living beings born in Kaśyapa's dynasty—all these are also called Kāśyapas.

KAŚYAPADVĪPA (ISLAND). An island in the shape of a hare visible in the moon. (Bhīṣma Parva, Chapter 6, Verse 55).

KAŚYAPĪ. (Earth). The earth came to be known as Kāśyapī as it had been given as a gift to Kaśyapa by Paraśurāma.

"The whole of the earth was given to Kaśyapa and thus it came to be called Kāśyapī". (Brahmaṇḍa Purāṇa, Chapter 89).

KATHAKA. A soldier of Skanda. (Śloka 67, Chapter 45, Śalya Parva).

KATHĀSARITSĀGARA. See under BRHATKATHĀ.

KATHOPANIṢAD. See under NACIKĒTAS.

KAṬVĀKU (KHATVĀKU). A son of Vaivasvata Manu. Brahmaṇḍa Purāṇa states that he was an ancestor of Ikṣvāku.

In the beginning Manu, alias Vaivasvata, had a son named Kaṭvāku. He was the first of kings and he ruled