

- Janamejaya. (M.B. Ādi Parva, Chapter 53, Stanza 6).
- KAUTSYA (KAUTSA).** A hermit who was the disciple of Varatantu. When he had completed his education he asked his teacher what gift he desired. The teacher said that he wanted fourteen crores of gold coins as gift. Kautsya approached the emperor Raghu. The emperor had just finished a sacrifice called Viśvajit and had emptied his treasury by giving away all the wealth he had as alms. Only pots made of wood were left as his wealth. When the emperor heard about the need of Kautsya he decided to conquer the capital city of Kubera. That night Kubera filled the treasury of Raghu by a shower of gold. The emperor Raghu gave Kautsya fourteen crores of gold coins. (Raghuvamśa).
- KAVACA.** A sage in the assembly of Indra. (M.B. Sabhā Parva, Chapter 7). He was one of the sages of the western part. (M.B. Śānti Parva, Chapter 208, Verse 30).
- KAVACĪ.** One of the sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 103). In Mahābhārata, Karna Parva, Chapter 84, it is said that he was killed by Bhīmasena.
- KĀVERĪ.** A holy river in South India. Famous sacred places like Śrīraṅga and Kumbhakona are on its banks. The Devī of the river lives in Varuṇa's assembly worshipping him. (Sabhā Parva, Chapter 9, Verse 20). The Skanda Purāṇa has the following story as to how Kāverī came down to earth :
Once Agastya propitiated Śiva at Kailāsa and sought the boon of some water for him to found a sacred place on earth. At the same time Kāverī also was worshipping Śiva. Śiva filled Agastya's bowl with Kāverī water. Agastya, on his way back from Kailāsa cursed the Rākṣasa called Krauñca and kicked the Vindhya mountain down. (See under Agastya). After overcoming various difficulties Agastya at last reached South India. He sat in meditation with the bowl of Kāverī water before him, and then, at the request of Indra, Gaṇapati, in the guise of a crow came and sat on the brink of the bowl and upset it. The water in the bowl flowed as a river, and that river is the present Kāverī. (Asurakāṇḍa, Skanda Purāṇa).
- KAVI. I.** A son of Vaivasvata Manu. Vivasvān was the son of Kaśyapa and Aditi. Vaivasvata Manu was the son of Vivasvān. Manu had sixteen sons who were—Manu, Yama, Yamī, Aśvinikumāras, Revanta, Sudyumna, Ikṣvāku, Nrga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karuṣa, Nariṣyanta, Nābhāga, Prṣadhra and Kavi.
- KAVI II.** There is a reference to a sage named Kavi who was the son of the sage Bhṛgu, in Mahābhārata, Ādi Parva, Chapter 66, Verse 42. He was among the sages who stole the lotus of Agastya. (M.B. Anuśāsana Parva, Chapter 94, Verse 32).
- KAVI III.** An agni who was the fifth son of Brhaspati, is named Kavi. This agni is situated in the sea in the form of Baḍavāgni. This agni has two other names also—Udāha and Ūrdhvhāhāk. (M.B. Vana Parva, Chapter 219, Verse 20).
- KAVI IV.** In Mahābhārata, Anuśāsana Parva, Verse 132, Chapter 85, we find that three persons, namely, Kavi, Bhṛgu and Aṅgiras took their birth from the sacrificial fire at the famous Yāga of Brahmā. Of them Brahmā made Kavi his own son. This Kavi had eight sons known as the Varuṇas. One of them was named Kavi and another was named Kāvya.
- KAVI V.** Rgveda, 1st Maṇḍala, 17th Anuvāka. 116th Śūkta refers to a blind sage named Kavi.
- KAVIRĀJA.** A Sanskrit poet who lived in India in the 12th Century A.D. His chief works are "Rāghavapāṇḍavīya" and "Pārijātaḥaraṇa". His real name was Mādhavabhaṭṭa.
- KAVIṢA.** A sage. There was a person named Kaviṣa among the sages who came to visit Śrī Rāma when he returned after his life in the forest. The sages who came there from the western country were, Vṛṣaṅgu, Kaviṣa, Dhaumya, Raudreya, Nārada, Vāmadeva, Saubhari, Aṣṭāvakra, Śuka, Bhṛgu, Lomaśa, and Maudgalya. (Uttara Rāmāyaṇa).
- KĀVYA.** Son of Kavi, one of the Prajāpatis. (Anuśāsana Parva, Chapter 85). Also, a synonym of Śukra.
- KĀVYA (M).** Agni Purāṇa, Chapters 390 to 400 contain a discussion on poetry, which is the basis for literary criticism in India. The above discussion in Agni Purāṇa, comprehends the forms and features of poetry, rasa (sentiment), style, the art of acting and the drama, and other matters related to poetry and art.
- KĀVYAMĀTĀ.** Mother of Śukra, the preceptor of the Daityas.¹ Kāvyamātā possessed extraordinary powers of penance. In the Devī Bhāgavata the following story is given; how she cursed Viṣṇu and how she made Viṣṇu and Indra powerless.
Once a fierce war was fought by the Devas and the Asuras in which the latter got defeated, and they sought the help of Śukrācārya. But, as the Devas enjoyed the support of Viṣṇu, Śukra could not do anything for the asuras, and he therefore advised them to get on somehow or other for some time. After that Śukra went to Kailāsa and performed penance, hanging head downwards, for a thousand years to secure rare and exceptional mantras. During this period the Devas again attacked the Asuras, who ran up to Kāvyamātā for succour, and she, by one glance, sent the Devas to long sleep. She reduced Viṣṇu and Indra also to a state of paralysis. Then Viṣṇu meditated upon the Sudarśana Cakra, which arrived immediately and with the Cakra he cut off Kāvyamātā's head. Sage Bhṛgu then appeared on the scene and brought back Kāvyamātā to life, and she, in furious rage cursed that Viṣṇu should take many births. As a result of the curse Mahāviṣṇu had to incarnate himself on earth many times. (Devī Bhāgavata, 4th Skandha).
- KAVYAVĀHA (S).** A group of Piṭṛs. The Devī Bhāgavata, Skandhas 11 and 15 state that this group of Piṭṛs were born from the drops of sweat which came out of the bodies of Dakṣa and others when they were fascinated by the charm of Sandhyā, the spiritual daughter of Brahmā.
- KAYĀDHŪ.** Wife of Hiraṇyakaśipu. Prahlāda was born to her.
- KĀYAŚODHANATĪRTHA.** A holy place in Kurukṣetra. According to Mahābhārata, Vana Parva,

¹ Śukra is also known as Kāvya. Certain Purāṇas claim Śukra as the son of Bhṛgu, while certain others refer to him as the son of Kavi son of Bhṛgu. Pulomā was Bhṛgu's wife. But, the Purāṇas call the mother of Śukra Kāvyamātā. No mention is made about the wife of Kavi the son of Bhṛgu. Pulomā and Kāvyamātā are different persons. Therefore, Śukra might be the son of Bhṛgu by another wife, or he might be the son of Kavi.