

that the Brahmin was the nobler of the two. Because Prahlāda said the truth Sudhanvā did not kill Virocana. But Virocana had to wash the feet of Sudhanvā in the presence of Keśinī, feet Sudhanvā married Keśinī in the presence of Virocana. (M.B. Udyoga Parva, Chapter 35).

KEŚINĪ VI. A wife of King Sagara. This Keśinī was the daughter of the King of Vidarbha. The son Asamañjasa was born to Sagara of Keśinī. (Vālmiki Rāmāyaṇa, Bālakāṇḍa, Sarga 38).

KETAKĪ. (A flower). [Pandarnus odoratissimus] Though Ketakī is a flower which had been worn on Śiva's head, it is not worshipped for the following reason.

In Satyayuga Mahāviṣṇu performed intense penance on the Śveta island for the attainment of eternal happiness. Brahmā also performed penance at a beautiful place for the annihilation of desires. During their tapas Viṣṇu and Brahmā, for a rest, left their seats and walked about in the forest when they met each other. There arose a controversy between them about their respective greatness when Śiva, in the form of a Liṅga, appeared between the two contestants and told them that he, who first found out his (Śiva's) head or feet was greater than the other. Accordingly Viṣṇu went down and Brahmā went up on a tour of enquiry.

Though Viṣṇu went down deeper and deeper for a long time to find out Śiva's feet he failed in the attempt and so returned and sat at the place whence he started for the search. Brahmā went up a very long distance when he saw a Ketakī flower falling down from the sky. He took the flower in his hands and went to Viṣṇu and told him that he had found out Śiva's head and showed the Ketakī flower as proof of his discovery claiming that it was taken from Śiva's head. But Viṣṇu did not believe Brahmā and asked the Ketakī flower to bear witness to Brahmā's claim. The flower gave false evidence in favour of Brahmā. Śiva got angry at this false evidence of Ketakī and cursed it. The Ketakī lost its place among the best flowers from that day onwards.

KETU I. (KETUMĀN). A Dānava. He was the son of Kaśyapa (grandson of Brahmā and son of Marīci) by his wife Danu. This Asura, who exists in the shape of a planet had thirtythree brothers, i.e. Vipracitti, Śambara, Namuci, Pulomā, Asilomā, Keśī, Durjaya, Ayaśśiras, Aśvaśiras, Aśva, Śaṅku, Mahābala, Garga, Amūrdhan, Vegavān, Mānavān, Svarbhānu, Aśvapati, Vṛṣaparvan, Ajaka, Aśvagrīva, Sūkṣma, Tuhūṇḍa, Ekapāt, Ekacakra, Virūpākṣa, Harāhara, Nikumbha, Kapāta, Śarabha, Śalabha, Sūrya and Candramas. (Ādi Parva, Chapter 65).

But Ketu maintained closer relationship with Rāhu, a step-brother of his, being the son of Kaśyapa by another wife called Simhikā. Rāhu and Ketu are even today considered as inauspicious planets. Rāhu wears a half-moon and Ketu holds in his hands a sword and lamp. Amitaujas was Ketu reborn. (Ādi Parva, Chapter 67, Verse 11).

KETU II. A great sage of ancient India. He attained salvation by self-study. (Śānti Parva, Chapter 26, Verse 7).

KETU III. A synonym of Śiva. (Anuśāsana Parva, Chapter 17, Verse 38).

KETU IV. A King born in Bharata's dynasty. (Bhāgavata, 9th Skandha).

KETU V. (DHŪMAKETU). The following story is told in Viṣṇudharmottara Purāṇa about the birth of Dhūmaketu.

Noting that the population on earth had increased abnormally Brahmā created a damsel called Mṛtyu and asked her to kill people. At this command of Brahmā she began crying, and from her tear drops various kinds of diseases originated at the sight of which she took to penance. Then Brahmā appeared and blessed her saying that no one would die because of her at which she heaved a great sigh of relief from which was born Ketu or Dhūmaketu.

KETUMĀLA I. The grandson of Priyavrata, the son of Manu. Agnidhra, a son of Priyavrata married Pūrvacitti. Nine sons were born to Agnidhra of his wife Pūrvacitti. Ketumāla was one of them. His brothers were Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru and Bhadrāśva.

In old age Agnidhra divided his kingdom among his sons. Later, the portion given to Ketumāla came to be known as Ketumāla. (Bhāgavata, Skandha 5).

KETUMĀLA II. A holy place in Jambūdvīpa. (M.B. Vana Parva, Chapter 89).

KETUMĀLA III. (See under Ketumāla I). Ketumāla is the ninth division of Jambūdvīpa. The people of this part of the earth are equal to gods (Devas). The women are very beautiful. In Mahābhārata, Sabhā Parva it is stated that Arjuna conquered this land. Ketumāla is situated on the east of Mount Meru. In Mahābhārata, Bhīṣma Parva, Chapter 6, there is the description of Ketumāla.

KETUMĀN I. Ketu the Asura (demon). (See under Ketu I).

KETUMĀN II. A King who was a luminary in the council of Yudhiṣṭhira. He was a warrior on the side of the Kauravas and a friend of Śrutāyudha, the King of Kaliṅga. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 54, Stanza 77, that Bhīmasena killed this warrior in the battle of Bhārata.

KETUMĀN III. In the Mahābhārata, another Ketumān who had fought on the side of Pāṇḍavas, is stated. Dhṛtarāṣṭra had praised the valour of this warrior. (M.B. Drona Parva, Chapter 10, Stanza 44).

KETUMĀN IV. A palace in Dvārakā. It is mentioned in Mahābhārata, Dākṣiṇātya-pāṭha, Sabhā Parva, Chapter 38, that Sudattā, the wife of Śrī Kṛṣṇa lived in this palace.

KETUMĀN V. Antapāla (the guard of the boundary) of the west. At the beginning of the creation of the world Brahmā had appointed as guards of the boundaries, Sudhanvan in the east, Śaṅkha-pāda in the south, Ketumān in the West and Hiraṇyāromaka in the North. (Agni Purāṇa, Chapter 19).

KETUMĀN VI. A King of the Puru dynasty. (See under Vamśāvalī).

KETUMĀN VII. In Bhāgavata we see a Ketumān who was the son of Dhanvantari, who gave Āyurveda to the world.

"Who was the deva who made the Āyurveda in days of old? His son was Ketumān whose son was Bhīmaratha." (Bhāgavata, Skandha 9).

KETUMĀN VIII. Son of Ekalavya. In Mahābhārata, Bhīṣma Parva it is mentioned that this King of the