

2) *Other information.*

- (i) Kimpuruṣas were the sons of Pulaha Prajāpati. (Ādi Parva, Chapter 66, Verse 8).
 (ii) They witnessed Agastya drinking up the ocean dry. (Vana Parva, Chapter 104, Verse 21).
 (iii) They guard the lotus ponds kept by Kubera to sport with his beloved ones. (Vana Parva, Chapter 15, Verse 9).
 (iv) In his conflict with Rāvaṇa, Kubera left behind him Laṅkā and his Puṣpaka Vimāna, escaped towards the north and settled down on mount Gandhamādana with the help of the Kimpuruṣas. (Vana Parva, Chapter 275, Verse 33).
 (v) Yakṣa women were their mothers. (Śānti Parva, Chapter 207, Verse 25).
 (vi) They were present at the aśvamedha of Yudhiṣṭhira. (Aśvamedha Parva, Chapter 88, Verse 37).
 (vii) Śuka Brahmarṣi reached Bhārata, crossing Kimpuruṣavarṣa. (Śānti Parva, Chapter 325).

KINDAMA. A great sage. Once sage Kindama and his wife were roaming in the forest in the form of deer. While hunting, King Pāṇḍu discharged his arrow against the he-deer. It assumed its original form as sage Kindama and told the King that it was wrong on his part to have hit him (the sage) while he was engaged in love play. "I am dying, but in future if you physically contact your wife you too will die." After saying so the sage fell down dead. Pāṇḍu could never have children of his own from his wives due to this curse. He forgot all about the curse once, embraced Mādri and fell down dead. (Ādi Parva, Chapter 117).

KINDĀNA (M). A sacred place in Kurukṣetra. A holy dip here is productive of innumerable auspicious results.

KINDATTAKŪPA. A holy pond. He who sows gingelly seeds in the pond is redeemed from the three Ṛṇas (debts) i.e. Ṛṣi-Ṛṇa Pitr-Ṛṇa and Deva-ṛṇa. The first is to be redeemed by Brahmacarya (celibacy), the second by house-holder's life and the third by yajñas. (Vana Parva, Chapter 88).

KIṆJAPYA. A particular holy place in Kurukṣetra. A bath here is productive of innumerable auspicious results.

KIṆKAṆA. A King born in the lunar dynasty. Namroci, Kiṅkaṇa and Vṛṣṇi were the three sons of King Mahābhoja. (Bhāgavata, 9th Skandha).

KIṆKARA I. A Rākṣasa. Śakti, the son of Vasiṣṭha and King Kalmāṣapāda of the solar dynasty once quarrelled with each other, and the King cursed and turned Śakti into a Rākṣasa. At this juncture Viśvāmitra invoked Kiṅkara, a Rākṣasa attendant of his, into the body of Kalmāṣapāda, and induced by Kiṅkara, Kalmāṣapāda killed all the sons of Vasiṣṭha. (Ādi Parva, Chapter 175).

KIṆKARA II. Name of Kāla's stick. It is with this stick that Kāla kills living beings. "Like Kāla who holds the stick Kiṅkara". (Karna Parva, Chapter 56, Verse 122).

KIṆKARA (S). A race of Rākṣasas. After building the palace at Indraprastha for the Pāṇḍavas Mayāsura put 8000 Kiṅkaras for guarding the palace (Sabhā Parva, Chapter 3). These guards were able to remove the palace from one place to another. Yudhiṣṭhira, who started for the north to collect money is said to

have met the Kiṅkaras on the Himālayas. (Aśvamedhika Parva, Chapter 65, Verse 6).

KIṆKIṆIKĀŚRAMA. A holy place. A bath here will lift one to heaven. (Anuśāsana Parva, Chapter 25, Verse 23).

KINNARA(S). A sect of Devas all of whom hold Viṇās in their hands. (Agni Purāṇa, Chapter 51).

KIRĀTA. An urban region in ancient India. (Bhīṣma Parva, Chapter 2, Verse 51).

KIRĀTĀRJUNĪYA. During the life in exile in the forest of the Pāṇḍavas, Arjuna performed penance to propitiate Śiva in the Himālayas. Disguised as a forest-hunter Śiva appeared on the scene and tested Arjuna's valour. Arjuna won in the test and was presented the Pāśupatāstra by Śiva. The story is told in Chapter 167 of the Vana Parva. (See under Arjuna).

KIRĪTĪ I. A warrior of Skanda deva. (Śalya Parva, Chapter 45, Verse 71).

KIRĪTĪ II. A synonym of Arjuna. (See under Arjuna).

KIRMĪRA. A fierce Rākṣasa, brother of Baka and friend of Hidimba. Having heard about the death of Baka at the hands of Bhīma, Kirmīra who was living in Kāmyaka forest planned a revenge against Bhīma. After being defeated in the game of dice the Pāṇḍavas came to the forest, and they confronted Kirmīra. In the duel with Bhīma, Kirmīra fell down dead. (Vana Parva, Chapter 11).

KĪRTI I. Daughter of Śuka Brahmarṣi, son of Vyāsa. Śuka wedded Pivari, the beautiful daughter of the Pitr̥s. Four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter Kīrti were born to Śuka and Pivari. Kīrti was wedded by Prince Aṅṅu, son of King Vibhrama, and a son called Brahmadata was born to them, who grew up to become a great scholar and an ascetic. On the advice of Nārada, King Brahmadata ultimately abdicated the throne in favour of his son, performed penance at Badaryāśrama and attained salvation. (Devī Bhāgavata, 1st Skandha).

KĪRTI II. A daughter of Dakṣaprajāpati. Svāyambhuva Manu wedded his own sister Śatarūpā, and to them were born two sons called Priyavrata and Uttānapāda and two daughters called Prasūti and Ākūti. Dakṣaprajāpati married Prasūti, and they had twenty-four daughters who were : Śradhdhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti, Khyāti, Satī, Sambhūti, Smṛti, Pṛiti, Kṣamā, Sannati, Anasūya, Ūrjā, Svāhā, and Svadhā. The first thirteen of the above twentyfive girls were married by Dharmadeva. The other eleven girls were married respectively by Bhṛgu, Śiva, Marici, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Agni and Pitr̥s. (Viṣṇu Purāṇa, Part 1, Chapter 7).

KĪRTI III. The Devī who is the basis and cause of all fame and reputation. (Vana Parva, Chapter 37, Verse 38).

KĪRTIDHARMA. A Kṣatriya hero, who was a supporter of Dharmaputra. (Droṇa Parva, Chapter 158, Verse 39).

KĪRTIMĀN I. The first son born to Vasudeva and Devakī. As a celestial voice had warned Kāṁsa that the eighth son of Devakī would kill him he had ordered that every child born to her should be taken to him. Accordingly the first-born son of Devakī was taken to him, but was returned to the parents as Kāṁsa thought