

that he was not his enemy. He was brought up under the name Kīrtimān. Afterwards Nārada visited Kaiśa and explained to him about his former birth, the object of Kṛṣṇa's incarnation etc. This information so angered Kaiśa that he got Vasudeva and Devakī chained in prison. Moreover he brought back the first-born son of Devakī and dashed him to death on a stone. Thus ended the life of Kīrtimān.

**KĪRTIMĀN II.** Mahāviṣṇu mentally created a son called Virajas, and Kīrtimān was his son. A son called Kardama was born to Kīrtimān. (Śānti Parva, Chapter 59, Verse 90).

**KĪRTIMĀN III.** A Viśvadeva (universal deva). (Anuśāsana Parva, Chapter 91, Verse 31).

**KĪRTIMUKHA.** A Śiva gaṇa born out of the matted hair of Śiva with three faces, three tails, three legs and seven hands. The Lord at first asked him to live on corpses, but later on, in appreciation of his valour granted him the boon that if anyone saw the Lord without thinking first about Kīrtimukha, he would meet with his down-fall. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 50).

**KĪRTISENA.** Son of the brother of the Nāga chief Vāsuki. He made a love-marriage with Śrutārthā daughter of a brahmin, and a child was born to them. (Kathāsaritsāgara, Kathāpiṭhakalambaka).

**KĪRTISENĀ.** A heroine who has firmly established her reputation in Sanskrit literature. An exceptionally good woman, Kīrtisenā was the daughter of a merchant called Dhanapāla in Pāṭaliputra, and was married by another merchant called Devasena. Once Devasena left the country for purposes of trade, and during his absence from home the mother-in-law of Kīrtisenā shut her up in a dark room. But, with the help of an iron rod, which fortunately came to her hands she made a hole in the room at night, and through it escaped from captivity. Hungry and thirsty, Kīrtisenā travelled a long distance in the forest, and at night climbed a tree and rested thereon. Presently a Rākṣasa woman with her children came to the foot of the tree.

During this period the King of Vasudattapura was suffering from pain in the head because a bug entered his ear and multiplied there in numbers. All the physicians gave up the case as incurable. But, the Rākṣasī at the foot of the tree advised the following cure for the King's illness to her children :—"Anoint the King's head with ghee and make him lie in the sun at noon. After that insert a small tube into his ear, and keep the other end of the tube in a pot full of water. Then the bugs will come out from the ear into the water, and the King will be cured of his illness.

Kīrtisenā, who heard this medical advice from her seat on top of the tree disguised herself as a physician, went to the palace and cured the King of his troubles. In her disguise, she continued to live in the palace as a friend of the King. Shortly, her husband Devasena, came there and they were happily reunited. The King gave them costly presents. (Kathāsaritsāgara, Madana-mañjukālam-baka, Taraṅga 3).

**KIṢKINDHĀ.** An ancient kingdom of the monkeys in South India. This kingdom is mentioned both in the Rāmāyaṇa and the Mahābhārata.

During the Rāmāyaṇa period a monkey King called Rkṣarāja was the ruler of Kiṣkindhā. He was childless.

Once upon a time a son called Bāli was born to Aruṇī-devī by Indra, and another son called Sugrīva was born to her by Sūrya. (See under Aruṇa). Both the boys were brought up in the Āśrama of sage Gautama. When they grew up, Indra handed them over to Rkṣarāja, and thus Bāli and Sugrīva came to Kiṣkindhā. After the death of Rkṣarāja, Bāli became King of Kiṣkindhā and Sugrīva lived in the service of his brother. At that time there was a very mighty Asura called Dundubhi. Finding no one fit to fight with, he challenged Varuṇa. Varuṇa directed him to Himavān, whose peaks he rent asunder, and played with. Then Himavān told Dundubhi that he was of a peaceful nature and that Bāli would be a match for him (Dundubhi). Accordingly Dundubhi fought with Bāli and got killed. Bāli cast away the corpse of Dundubhi. The blood oozing out from the nose of Dundubhi fell on the body of sage Mataṅga who was engaged in penance on the peak Rṣyamūka. By means of his divine powers, the sage found out the origin of the blood contaminating his body, and cursed that Bāli would die the moment he set foot on the mountain.

Dundubhi's son Māyāvī was enraged at the death of his father. He went to Kiṣkindhā to take revenge on Bāli, but got defeated by the latter in fighting. Māyāvī took to his heels; Bāli followed him, and Sugrīva followed his brother. Māyāvī took refuge in a cave followed by Bāli, and Sugrīva waited at the mouth of cave. Even after one year neither Bāli nor Māyāvī emerged out of the cave, but Sugrīva saw blood coming out of the cave and heard Māyāvī roaring. Taking it for granted that Bāli was killed, Sugrīva closed the mouth of the cave, returned to Kiṣkindhā, and at the instance of his subjects assumed kingship.

But, Bāli forced open the cave, hurried back to his kingdom, and interpreting the action of Sugrīva as one purposely done to usurp the throne, drove Sugrīva away and took for himself Sugrīva's wife. Thus Bāli became again King of Kiṣkindhā.

There is a mountain called "Bāli-kerā-mala"—mountain prohibited to Bāli—in the eastern region of the former princely kingdom of Travancore. Is it in any way connected with Rṣyamūkācala?

Sugrīva founded a new kingdom at Rṣyamūka mountain. Mainda, Dvīvida, Hanūmān and Jāmbavān were the ministers of Sugrīva. It was while Sugrīva was thus living on Rṣyamūkācala that Rāma and Lakṣmaṇa came that way in the course of their search for Sītā. In accordance with the agreement made between Sugrīva and Rāma, the latter killed Bāli and crowned Sugrīva as the King of Kiṣkindhā. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, and Mahābhārata, Vana Parva, Chapter 280).

During the triumphal tour of Sahadeva in the South he fought against Kiṣkindhā, and after seven days' fighting the monkeys saw Sahadeva off with a present of costly gems.

"Sahadeva fought against the monkey chiefs like Mainda, Dvīvida etc. for seven days, but neither of them got exhausted, and the monkey chiefs, with affection and gratitude asked Sahadeva to depart with gems." (Sabhā Parva, Chapter 31).

During this period nothing was heard of Sugrīva, Hanūmān and Jāmbavān in Kiṣkindhā. Might be Sugrīva was no more. Hanūmān, after the death of Śrī