

KṚTI I. A Sage who belonged to the order of the disciple of Vedavyāsa. Jaimini was the disciple of Vyāsa, and Sumantu the son of Jaimini. Sumantu had a son called Sutvā, and Sukarmā was the son of the latter. He had two disciples called Hirāṇyanābha alias Kausalya and Pauṣpiṅji. Kṛti was a disciple of Hirāṇyanābha, and he composed twentyfour Saṁhitās for the Sāma-veda and taught them to his disciples. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KṚTI II. A saintly King who flourished in the court of Yamarāja. (Sabhā Parva, Chapter 8, Verse 9).

KṚTI III. A Viśvadeva (universal deva). (Anuśāsana Parva, Chapter 91, Verse 35).

KṚTI IV. A synonym of Mahāviṣṇu. (Anuśāsana Parva, Chapter 149, Verse 22).

KṚTI V. A King of Sūkadeśa. He presented hundred elephants to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 25).

KṚTI VI. A son of Nahuṣa. Nahuṣa had five other sons called Yati, Yayāti, Saṁyāti, Āyati and Viyati. Kṛti was the sixth son and the youngest of the lot.

KṚTTIKĀ I. When Subrahmaṇya was born the Devas deputed six mothers to breast-feed him, and they are called Kṛttikās. Certain Purāṇas hold the view that six faces were caused to Subrahmaṇya as he had to feed on six breasts at the same time while others opine that six mothers were deputed to feed him as he was born with six faces. Again, according to certain Purāṇas it was Pārvatī, who deputed the Kṛttikās. The child came to be known as Kārttikeya also as it was fed by the Kṛttikās. (Skanda Purāṇa, Vālmiki Rāmāyaṇa, Bālakāṇḍa, Canto 37 and Kathāsaritsāgara. Lāvāṇakalambaka, Taraṅga 6).

After having fed Skanda the Kṛttikās entered into the sphere of the stars. (Vana Parva, Chapter 236, Verse II). The star into which the Kṛttikās entered is called the Kṛttikā star. Nārada said once that if one feeds brahmins with ghee and pudding on Kārttika day one may ascend to Devaloka. (Anuśāsana Parva, Chapter 64, Verse 5).

KṚTTIKĀ II. A holy place. He who bathes here will derive the benefits of performing an Atirātra Yajña. (Vana Parva, Chapter 84, Verse 51).

KṚTTIKĀṄGĀRAKA. A holy centre. He who bathes here and observes fast for two weeks will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KṚTTIKĀŚRAMA. A holy centre. One who bathes here and worships the Piṭṛs will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KṚTTIVĀSEŚVARA. See under Śiva.

KṚTVĪ. Kṛtvī alias Kīrtimati was the daughter of sage Śuka. Aṇuha, born in the family of Ajamiḍha, married Kṛtvī, and Brahmadata was their son.

KṚTYĀ (KṚTYĀKĀ) I. A Rākṣasī who is born when the black arts as enunciated in the Atharvaveda are practised to annihilate enemies. Kṛtyā may appear in male form too. Some of the activities of Kṛtyā are given below.

(1) *Carried off Duryodhana.* While the Pāṇḍavas were living in exile in the forest, Duryodhana and others went in a procession to the forest. Though Duryodhana was taken into captivity in the forest by a Gandharva, Arjuna saved him out of fraternal consideration for him. Duryodhana returned to Hastināpura. Now the question was whether half of the kingdom

should be given to the Pāṇḍavas or not. Śakuni and others advised Duryodhana to give it, but the latter remained adamant against it. Dhṛtarāṣṭra decided to end his life and for the purpose spread darbha grass on earth and sat thereon. The Asuras heard about these developments and created a Kṛtyā by mantras. The Kṛtyā took Duryodhana to Pātāla where the Asuras advised him against any compromise with the Pāṇḍavas. On the other hand they wanted him to intensify his hatred against the Pāṇḍavas, and they assured him all support. After that Kṛtyā took Duryodhana back to Hastināpura. (Vana Parva, Chapter 252).

(2) *Kṛtyā born under the name Madana.* Devendra once prevented the Aśvinīdevas from drinking Soma juice. (Devas drink a liquid-liqueur extracted from the soma creeper, during yajñas, and that is called Somapāna). Aggrieved at the orders of Indra the Aśvinīdevas wandered about the world in the course of which they approached sage Cyavana of the Bhārgava family. They restored sight to the blind Cyavana, who, in return, assured them that he would see to it that they got the right of drinking soma juice. Cyavana began a Yajña and Indra came for Somapāna. The sage invited the Aśvinīdevas also for Somapāna. Indra prevented them from doing so, and the sage opposed him. Then Indra drew his Vajrāyudha against Cyavana. The sage made Indra's hands paralysed. Further, he raised from the Yājñic fire a Kṛtyā which appeared in male form under the name Madana. Sharp molar teeth hundred yojanas long, other teeth each ten yojanas long, hands ten thousand yojanas long and as big as mountains, round eyes like the Sun and Moon, mouth spitting fire—such was Madana, the Kṛtyā, a really terrible being. Frightened at the sight of the terrible being Indra permitted the Aśvinīdevas to drink Soma.

(3) *Kṛtyā against Ambariṣa.* Ambariṣa once began the Ekādaśī Vrata and the Devas deputed Durvāsas to obstruct it somehow or other. Durvāsas came to Ambariṣa, who requested him to return after bath. But, though the vrata was over the sage did not return and Ambariṣa fed the Devas with the offerings (havis). Immediately after that Durvāsas returned and complained that what he was given was the left-overs of the havis. By means of black art he created a Kṛtyā, who charged against Ambariṣa's throat. Ambariṣa prayed and the Sudarśana Cakra of Viṣṇu appeared and killed the Kṛtyā and drove Durvāsas round the three worlds. At last the sage sought refuge with Ambariṣa himself and thus saved himself. (Bhāgavata, 9th Skandha).

(4) *Kṛtyā opposed Śrī Kṛṣṇa.* While Kṛṣṇa was ruling Dvārakā, Pauṇḍrakavāsudeva was the King of Kārūṣa. Once he sent a messenger to ask Kṛṣṇa to go and bow down before him as he was the real Vāsudeva. Enraged at this insolent demand Kṛṣṇa cut off Pauṇḍraka's head with the Sudarśana Cakra. The dead King's son, Sudakṣiṇa, to gather power enough to fight Kṛṣṇa went to Kāśī and performed penance to please Śiva. Śiva appeared and taught him the method of creating Kṛtyā. Accordingly he created from fire, a Kṛtyā, who dashed against Kṛṣṇa roaring like hell. Kṛṣṇa used the Sudarśana Cakra, which burnt to death not only the Kṛtyā, but also Sudakṣiṇa.