

into the shape of an eagle) made by Karṇa. (M.B. Droṇa Parva, Chapter 20, Stanza 6).

**KṢEMAVĀHA.** A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 66).

**KṢEMAVRDDHI.** The minister of King Sālva. He was both minister and general of the army at the same time. Sāmba, the son of Śrī Kṛṣṇa defeated Kṣemavrdhī. (Mahābhārata, Vana Parva, Chapter 16).

**KṢETRA (S).** Sacred spots. In Malayālam it means Temples also.

1) *General information.* The temples of India are reflections of the outward form or body of man. As the soul lives in the body of man, God dwells in the temples. The stone, rock, marble, metals etc. are equal to the bones of the body of a man.

2) *Two types of temples.* Temples are of two types. One type is the Grāmadevatā temples. These are temples in which goddess Bhadrakālī is consecrated and worshipped for the protection of villages and cities. The second type is of special temples. These are temples specially meant for a particular god or goddess. Thus there are temples for Viṣṇu, Śiva, Gaṇapati and so on.

3) *Grāmadevatā temples.* Worship of Bhadrakālī existed in India from very early times. When Mohanjodaro and Harappa were excavated idols of Devī (goddess) more than 4000 years old, were obtained from there. During the prevalence of Buddhism in India the goddesses Yakṣī and Hārītī were worshipped in India. Later when Hinduism was revived these goddesses took their places in it as the goddesses of Hindu Purānas and epics. The Kālī temples of Ujjayinī and Calcutta are famous. In the Cidambara temple also the main deity is Kālī. The legend is that Parameśiva defeated Kālī in a dance. In Mysore Cāmuṇḍī (Kālī) is worshipped as chief goddess or family goddess. Kāmākṣī in Kāñcī, Mīnākṣī in Madura (South India), Mūkāmbikā in North Karnāṭaka and so on are the gentle and peaceful forms of Kālī.

4) *Devas (gods).* In many of the temples in South India, Muniśvaran and Karuppan are the grāmadevatās (village gods). In some places Bhairava also is worshipped as grāmadevatā. In certain other places Viran, Irulan, Kāreṭṭi, Nonḍi and Pañcaruli are worshipped. Śāstā or Ayyappan has a prominent place among the village gods. Importance is attached to Śāstā or Ayyappan mostly in Kerala and Tamil Nāḍu.

**KṢETRAPĀLA.** Kṣetrapāla is consecrated on the South East corner of the temple, for protecting the villages and cities. This is a large image with three eyes. There are figures which are Sāttvika, Rājasa and Tāmasa (having the attributes goodness, ostentatiousness and sloth). In some places figures having two or four or eight hands are seen. It is presumed that this deity is a portion of Śiva. It is stated in Agni Purāna, Chapter 51 that Kṣetrapālas should be figures having trident in the hand.

**KṢĪRASĀGARA.** Sea of Milk. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 102, that Brahmā drank too much of Amṛta and vomited. From the vomit the cow Surabhi came into being. The milk of Surabhi flowed and collected into a sea. This sea is called the milk-sea or Kṣīrasāgara.

**KṢĪRAVATĪ.** A holy bath. Those who bathe in this holy bath will obtain the fruits of performing the sacrifice of Vājapeya. (M.B. Vana Parva, Chapter 84).

**KṢĪRIN.** A tree in the family of the Uttara Kurus. This tree has six tastes. Milk flows ceaselessly from this tree. It is said that from the fruit of this tree we could get cloth, ornaments etc. (M.B. Bhīṣma Parva, Chapter 7).

**KṢĪTĪKAMPANA.** A captain of the army of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 59).

**KṢUDRAKA.** There was a country known as Kṣudraka in Ancient India. Those who inhabited this country were called Kṣudrakas. It is stated in Mahābhārata, Sabhā Parva, Chapter 52 that the Kṣudrakas had brought gifts to Dharmaputra. In the battle of Bhārata Duryodhana protected Śakuni with the help of the Kṣudrakas. (Bhīṣma Parva, Chapter 51, Stanza 16). It is stated in Mahābhārata, Bhīṣma Parva, Chapter 19 that the Kṣudrakas attacked Arjuna at the behest of Bhīṣma. Many Kṣudrakas were killed when Paraśurāma exterminated the Kṣatriyas. (M.B. Droṇa Parva, Chapter 70).

**KṢUPA I.** A Prajāpati. There is a story about the birth of this Prajāpati in Mahābhārata. Once Brahmā wished to perform a sacrifice. But he could not get suitable priest as the performer of the sacrifice. So Brahmā decided to create a befitting person as Ṛtvik (the priest who does the rituals of the sacrifice) and he got pregnant in his head. After a thousand years he sneezed and a Prajāpati came out of the head of Brahmā. That Prajāpati was Kṣupa. He made Kṣupa his Ṛtvik. (Mahābhārata, Śānti Parva, Chapter 122). Rudra Bhagavān made him Prajāpati (the Lord of all subjects).

**KṢUPA II.** A King who was the son of Prasandhi, and the grandson of Vaivasvata Manu. He was the father of Ikṣvāku. In Mahābhārata, Sabhā Parva, Chapter 8, it is mentioned that Kṣupa stayed in the Palace of Yama after his death. In Mahābhārata, Śānti Parva, Chapter 166 it is stated that this King had received a sword directly from Vaivasvata Manu. Kṣupa was not in the habit of eating flesh. (M.B. Anuśāsana Parva, Chapter 159, Stanza 67).

**KṢURAKARṆĪ.** An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 25).

**KUBERA.**

1) *Genealogy.* Descended from Viṣṇu thus : Brahmā—Pulastya—Viśravas—Kubera.

2) *Birth.* Pulastya Prajāpati wedded Mānini alias Havirbhū, daughter of sage Tṛṇabindu, and a son called Viśravas was born to them, Viśravas married Ilibilā alias Daivavarṇinī, daughter of Bharadvāja. Rāvaṇa Kumbhakarṇa and Vibhīṣaṇa were the sons of Viśravas by another wife. (Refer to the genealogy of Rāvaṇa). Viśravas was childless for long, and the above mentioned four sons were the fruits of the boon granted him by Brahmā, whom he pleased by austerities. (For details see under Viśravas, Para 1).

3) *Kubera's attainment of eminence.* Once during Kṛtāyuga the Devas went to Varuṇa, and after performing a Yajña for Kubera they told him thus: "In future you live in the ocean itself as deva of all rivers, and let the ocean and the rivers obey you. As in the case of the moon you too will experience waxing and waning." From that day onwards Kubera became the lord of