

and sanctified on account of Kuru's tapas. (Ādi Parva, Chapter 94, Verse 80).

(ii) While Kuru was once ploughing a land in Kurukṣetra Indra appeared there, and they had a talk. (Śalya Parva, Chapter 53 Verse 6).

(iii) While Kuru was once performing a yajña at Kurukṣetra, the river Sarasvatī went there under the name Sureṇu (Oghavatī) and watered the land. (Śalya Parva, Chapter 38, Verses 26 and 27).

KURU V. One of the sages who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 8).

KURU VI. A son born to Sarivarāṇa of Tapatī. The boy, following his naming and other consecratory rites, grew up like fire in which was offered havis (ghee). At the age of ten he became omniscient. At the age of sixteen he married Saudāminī, daughter of Sudāman. (Vāmana Purāna, Chapter 21).

KURUJĀNGALAM (KURU). A kingdom in ancient India of which Hastināpura was the capital. This kingdom acquired the name Kurujāngala from Kuru. (Ādi Parva, Chapter 94, Verse 49).

KURUJIT. A king born in King Janaka's dynasty. Aja was his father and Ariṣṭanemi his son. The genealogy from Janaka to Kurujit is as follows : Janaka—Virada—Nandivardhana—Suketu—Devarāta—Bṛhaddhṛta—Mahāvīra—Dhṛtaketu—Haryaśva—Maru—Pratisvaka—Kratuṛatha—Devamiḍha—Vidhṛta—Mahādṛta—Kṛtirāta—Mahāromā—Svarṇaromā—Prastharomā—Sīradhvaja (Janaka, the father of Sītā)—Kurudhvaja—Dharmadhvaja—Kṛtadhvaja—Keśiketū—Bhānumān—Śakradyumna—Śuci—Vanadhvaja—Ūrjaketū—Aja—Kurujit. (Bhāgavata, 9th Skandha).

KURUKṢETRA.

1). *General.* Made famous by the Mahābhārata, Kurukṣetra is a sacred place situated to the south of the river Sarasvatī and north of Dṛṣadvatī. People who live in this region really live in heaven. (Araṇyakāṇḍa, Chapter 83, Verse 4).

According to Pulastya even those who come into contact with the dust blown by the wind from this place meet with auspicious end.

2). *Other details.* (i) Takṣaka lived on the banks of the river Ikṣumatī in Kurukṣetra (Ādi Parva, Chapter 31, Verse 139).

(ii) Kurukṣetra became a sacred place as king Kuru did tapas there. (Ādi Parva, Chapter 14, Verse 50).

(iii) Two sons called Citrāṅgada and Vicitravīrya were born to Śantanu of Satyavatī. Once while hunting in a forest Citrāṅgada met a Gandharva, whose name also was Citrāṅgada. The Gandharva got angry that a man bore his name and so he killed Citrāṅgada. The incident took place at Kurukṣetra (Ādi Parva, Chapter 101, Verses 8 and 9).

(iv) Sunda and Upasunda, who conquered all the worlds lived in Kurukṣetra (Ādi Parva, Chapter 209, Verse 27).

(v) Before the Khāṇḍava forest was burnt down Takṣaka left the place and went to Kurukṣetra and lived there. (Ādi Parva, Chapter 226, Verse 4).

(vi) During their life of exile in the forest the Pāṇḍavas visited Kurukṣetra (Vana Parva, Chapter 5, Verse 1).

(vii) King Māndhātā once conducted a yajña within the boundaries of Kurukṣetra. (Vana Parva, Chapter 126, Verse 45).

(viii) The reputed sage Mudgala lived here. (Vana

Parva, Chapter 260, Verse 3).

(ix) Once a fierce fight took place here (Kurukṣetra) between Bhīṣma and Paraśurāma. Paraśurāma wanted Bhīṣma to accept Ambā, daughter of the King of Kāśī as his wife.

(See under AMBĀ).

(x) Bhīṣma lay wounded on the bed of arrows here. (Bhīṣma Parva, Chapter 119, Verse 92).

(xi) Kurukṣetra had been formerly known as Samanta-pāncaka. Since King Kuru made this place holy it came to be known as Kurukṣetra thereafter.

(xii) It was at Kurukṣetra that the Pāṇḍavas and the Kauravas waged a fierce war and it was here that Śrī Kṛṣṇa taught Arjuna the Gītā. (Bhīṣma Parva, Chapter 258, Verse 42).

(xiii) Emperor Sudarśana, son of Agni, who was famous for his hospitality, lived here. (Anuśāsana Parva, Chapter 2, Verse 40).

KURUPĀNCĀLA (M) The combined name for Kuru and Pāncāla in ancient India. (Bhīṣma Parva Chapter 9, Verse 56).

KURUṬA. A Sage mentioned in Ṛgveda. He is also known as Rjṛāśva. (For details see under Rjṛāśva).

KURUTĪRTHA. A sacred place to the south of Taijasa-tīrtha in Kurukṣetra. He who takes a bath here will enter Brahmāloka. (Vana Parva, Chapter 83, Verse 166).

KURUVAMŚA. See under KURU.

KURUVARṆAKA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 56).

KURUVARṢA (M) The country ruled over by Kuru came to be called Kuruvārṣam.

KURUVINDA. An urban area in ancient India. The people of Kuruvinda were called Kuruvindas. (Bhīṣma Parva, Chapter 87, Verse 9).

KUŚA I. A great sage of ancient India. He was as effulgent as burning fire. The famous Sage Viśvāmitra was born in Kuśa's dynasty. (For genealogy etc see under Viśvāmitra).

KUŚA II. One of the two sons of Śrī Rāma, the other, being Lava.

1). *Birth.* To Sītā forsaken by Rāma a son called Lava was born while she was living at the āśrama of Vālmiki. One day Sītā took Lava to the stream to bathe him, and Vālmiki, who did not know about it was upset not to see the child in the āśrama. He feared that it might have been eaten up by some animal, and fearing that Sītā might die when she missed the child he created a child with Kuśa grass and laid it where Lava was lying before. When Sītā returned to the āśrama with Lava after their bath Vālmiki explained the whole situation to Sītā. Since the second child was created with Kuśa grass he was called Kuśa, and he was made the second son of Sītā (Uttara Rāmāyaṇa and Kathāsaritsāgara, Alaṅkāravatīlambaka, Taraṅga 1).

2) *Kuśa went to Ayodhyā.* Śrī Rāma decided to conduct an Aśvamedha yajña. It was ordained that the emperor, who conducted a yajña should have his wife. As Sītā had been abandoned, Rāma had no wife for the purposes of the yajña. It was laid down that in the absence of the wife a statue of hers may be made with palāśa wood. But, Vasiṣṭha decreed that a statue of Sītā might be made with gold. The yajña was to be held in the Naimiṣa forest. During the triumphal tour of Śatrughna with the yājñika horse he reached the banks of the river Tamasā near the āśrama of Vālmiki where