

charity. In that village lived a robber (*dasyu*), possessed of great wealth, devoted to the *brahmins*, etc. He gave to *Gautama* a piece of new cloth, a widowed (*bhartrā virahitām*) young woman, and a house. *Gautama* lived happily in that village of aborigines (*śabarūlaye*) for many years, helping the relatives of his wife, the female slave (*dāsī*). He began to practise archery, and went into the woods and killed wild cranes (*cakrāṅgān*), etc., in abundance, and became like one of the robbers. One day a *brahman*, devoted to the study of the *Vedas*, etc., and who did never accept any food if given by a *Çūdra*, came to the house of his ancient friend *Gautama*. Seeing *Gautama*, who resembled a cannibal, he exhorted him to abandon his sinful mode of life. *Gautama*, repenting, agreed to leave this village next morning with his guest, who passed the night there, refraining touching anything (though hungry) (XII, 168). Next morning, when the guest had left the house, *Gautama* proceeded towards the sea, having met with a caravan of merchants. The caravan was assailed by an infuriated elephant, but *Gautama* managed to escape, and fled towards the north, not knowing whither he proceeded, wandering alone in the forest like a *kimpurusha*. At last he reached a delightful forest, resembling the very woods of *Nandana*, and inhabited by *Y.* and *K.*, adorned with *Çālas*, etc., with *Bhārūṅḍas* (having faces resembling those of human beings), *Bhūliṅgas*, etc. Under a delightful banyan-tree (description) he fell asleep; when the sun had set, the king of cranes, *Nāḍijaṅgha* or *Rājadharmān*, *Kaṣyapa's* son, the child of a celestial maiden (*devakanyāsutāḥ*), one of the daughters of *Dakṣha* (v. 6343), and possessed of great wisdom and a friend of *Brahmān*, came home from *Brahmaloka*. Exhausted with hunger and thirst, *Gautama* thought of slaying him. *Nāḍijaṅgha* welcomed *Gautama*, and asked him to stay with him till the next morning (XII, 169). He, who equalled *Yama* himself in his knowledge of duties, made for him a bed of the *çāla* flowers, and offered him large fishes from the *Bhāgrathī*, etc. Learning that he was desirous of going to the sea in order to earn wealth, he, quoting *Bṛhaspati* as to the fourfold means of earning wealth, directed him in the morning to his friend, the chief of the *Rakshasas*, *Virūpāksha*, about 3 *yojanas* away. *Gautama* reached the city of *Meruvraja* (description), and was welcomed by *Virūpāksha* (XII, 170). Though not satisfied with *Gautama's* antecedents, *Virūpāksha*, because *Gautama* was a *brahman*, and for the sake of *Rājadharmān*, entertained him with the 1,000 *brahmins* that were to be entertained in his house on the day of full moon of the *Kārttika* month (description). Some amongst them were selected to represent the *V.-D., P.*, and the deities of fire. This he did every year on the *Aśvāḍhī* and *Māghī*, and especially on the *Kārttikī*, after the expiry of the autumn, giving away gold, jewels, etc.; on this one day there was no fear of *Rā. Gautama* came away with much wealth, and returned to *Rājadharmān*, who welcomed him. Having no food to live on by the way, he thought of slaying *Rājadharmān* (XII, 171). This he did; having plucked off the feathers and the down, he roasted the flesh, and taking it up together with the gold he had brought, he quickly fled from the spot. The next day *Virūpāksha* became anxious because he had not for two mornings and two nights seen *Rājadharmān*, who when returning from *Brahmaloka* every morning never went home without paying him a visit; he suspected that *Gautama* had slain him, and sent his son with other *Rā.* to inquire after him. *Gautama* was caught and brought to *Meruvraja*; as the *Rā.* refused to eat the flesh of that great sinner, he was hacked

into pieces, which were given away to the robbers. But the very robbers, though cannibals, refused to eat the flesh of that vile man (XII, 172). *Virūpāksha* caused a funeral pyre, etc., to be made for *Rājadharmān*. At that time the goddess *Surabhī*, the daughter of *Dakṣha*, appeared in the sky above the pyre; from her mouth froth mixed with milk fell upon the funeral pyre, and *Rājadharmān* became revived. *Indra* came and related that once *Rājadharmān* had absented himself from *Brahmaloka* and was cursed by *Brahmān*, who said that he should not die soon; "therefore he has come back to life." Asked by *Rājadharmān* on behalf of his "dear friend *Gautama*", *Indra* sprinkled *amṛta* over *Gautama*, and restored him to life. *Rājadharmān* embraced him with great joy, dismissed him with his wealth, and returned home. At the due hour he repaired to *Brahmaloka* and was honoured by *Brahmān*. *Gautama* begot many sinful children upon his *Çūdra* wife. According to a heavy curse denounced upon him by the gods, he afterwards had to sink into a terrible hell for many years. "All this was recited to me formerly by *Nārada*."

Kṛtajña, Kṛtakarman, Kṛtākṛta = Vishṇu (1000 names).

Kṛtakshana, a prince. § 264 (*Sabhākriyāp.*): II, 4β, 122 (among the princes who waited upon *Yudhishtira*).

Kṛtalakshana = Vishṇu (1000 names).

***kṛtānta** ("destiny, death" (personif. = *Yama*)): II, 2430 (*yugāntakāle samprāpte Kṛṣṇe rāṣiṇah*); III, 12635 (*°vidhi°*); VII, 900 (*°vat*); IX, 3641; XI, 235; XII, 1174 (*°vidhi°*), 1206 (*°bala°*), 5687 (*°vīhite*), 5724, 6542, 7907, 10541 (*°vaçyāni*).

Kṛtāntakṛt = Vishṇu (1000 names).

Kṛtāstra, a prince. § 264 (*Sabhākriyāp.*): II, 4β, 127 (among the princes who waited upon *Yudhishtira*).

Kṛtavāc, a *brahman*. § 324 (*Dvaitavanapr.*): III, 26a, 987 (waited upon *Yudhishtira*).

Kṛtavandhu, v. *Kṛtabandhu*.

Kṛtavarman, a *Vṛshṇī* prince, son of *Hṛdika*. § 4 (*Anukram.*): I, 1, †196, †204.—§ 11 (*Parvasaṅgr.*): I, 2, 562, 570.—§ 83 (*Ādivaṃçāvatāraṇa*): I, 63, 2433 (*Sātyakiḥ Kṛṇa ca Nārāyaṇam anuvratau*, son of *Hṛdika*).—§ 130 (*Aṃçāvat.*): I, 67, 2716 (born from the *Maruṭs*).—§ 232 (*Svayamvarap.*): I, 186, 6998 (*Hārḍikyaḥ*, came to the *svayamvara* of *Draupadi*).—§ 253 (*Haraṇāharaṇap.*): I, 221, 7991 (*Sāvataḥ*, came to the wedding of *Arjuna* and *Subhadrā*).—§ 264 (*Sabhākriyāp.*): II, 4β, 125 (waited upon *Yudhishtira*).—§ 273 (*Rājasūyārambhap.*): II, 14, 623 (one of the seven *mahārathas* of the *Vṛshṇis*).—§ 320 (*Saubhavadhop.*): III, 18, 741 (desisted from fighting with *Çālva* in order that *Kṛṣṇa* might slay the latter).—§ 553 (*Vaivāhikap.*): IV, 72, 2357 (*Hārḍikyaḥ*, came to the wedding of *Abhimanyu* and *Uttarā*).—§ 554 (*Sainyodyogap.*): V, 7, 163 (gave one *akshauhiṇī* of troops to *Duryodhana*).—§ 555 (do.): V, 19d, 586 (*Hārḍikyaḥ . . . Bhojāndha-Kukuraiḥ saha*, sided with *Duryodhana* with one *akshauhiṇī* of troops).—§ 561 (*Yānasandhip.*): V, 47a, 1796; 57, 2252 (*Bhojān*, *Sātyaki* will fight *K.*).—§ 562 (*Bhagavadgāyānap.*): V, 94, 3347 (followed *Kṛṣṇa*), 3363, 3377.—§ 567 (do.): V, 130, 4374 (arrayed the troops in order to protect *Kṛṣṇa*); 131, 4447 (*Hārḍikyaḥ*).—§ 568 (do.): V, 143, 4874 (*Sāvataḥ*, in the army of *Duryodhana*).—§ 570 (*Sainyaniryānap.*): V, 155e, 5274 (commanded one *akshauhiṇī* of *Duryodhana's* army).—§ 571 (*Ulūkādūtāgamanap.*): V, 164e, 5707 (*Çaibya* is pitted against *K.*).—§ 572 (*Rathātirathasāṅkhyānap.*): V,