

under the sand in a wilderness called Ujjālakam. A King of the Ikṣvāku family named Kuvalayāśva killed Dhundhu. So Kuvalayāśva got the name Dhundhumāra. See under Dhundhu. (Mahābhārata, Vana Parva, Chapter 202). (Khara and Atikāya are the rebirths of Madhu and Kaiṭabha. See under Atikāya).

KAITAVA. Another name of Ulūka, the son of Śakuni.

KAITAVA (M). A country in ancient Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 18, Stanza 13).

KĀKA A son of Kaṁsa (Bhāgavata, 9th Skandha).

KĀKAM. A town in ancient India. (M.B. Bhīṣma, Parva, Chapter 9, Verse 64, contains a reference to this).

KĀKĪ I. Original mother of the crows. (See under CROW).

KĀKĪ II. One of the seven mothers who suckled Subrahmaṇya at his birth. The seven mothers were—Kākī, Halimā, Brahmikā, Mālinī, Palālā, Āryā and Mitrā. (M.B. Aranya Parva, Chapter 228, Verse 10).

KĀKA (CROW).

1) *Origin.* Kaśyapa was the son of Marīci, who was the son of Brahmā. Kaśyapa's wife Tāmra had many daughters like Kākī, Śyenī, Bhāsī, Gṛdhṛkā, Śukī and Grīvā. From Kākī were born the crows in the world. (Agni Purāṇa, Chapter 19).

2) *Crows—the symbol of sin.* There is a reference in Śiva Purāṇa to this. Long ago the King of Kāśī had a daughter named Kalāvati. Even in her youth, she received the “Śaiva pañcākṣara mantra.” After that, she was married by Dāśārha, King of Mathurā, who was a sinner. When he touched Kalāvati who was a holy woman, he experienced unbearable heat. Kalāvati said that it was because of the King's sin. So she took Dāśārha to the sage Garga, who purified Dāśārha with his mantras (incantations) and made him stand in water. At once the King's sins came out of his body in the shape of crows. Some of them flew away. Many of them fell down with their wings burnt. Seeing this, the sage Garga said that all those crows were the volume of sins accumulated in the course of the innumerable births through which he had passed. (Śiva Purāṇa, Pañcākṣara Māhātmya).

3) *The Crow and Rice-offerings.* In Uttara Rāmāyaṇa there is a story about the crow's right to eat the offering of rice to Piṭṛs. Once a King named Marutta performed a Maheśvara sattrā. Indra and other gods attended the sattrā. Hearing about this, Rāvaṇa came that way. The frightened gods fled away assuming the forms of different birds. Yama escaped in the form of a crow. From that time, Yama was pleased with crows. He gave a blessing that in future, when human beings worship the piṭṛs by offering rice to them, the crows will have the right to eat that rice. Thus the right of the crows to eat offerings of rice, originated from that time. (Uttara Rāmāyaṇa).

KAKṢA. A place of habitation of ancient Bhārata. (Śloka 49, Chapter 9, Bhīṣma Parva).

KAKṢAKA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasattrā of Janamejaya. (Śloka 6, Chapter 57, Ādi Parva).

KAKṢASENA I.

1) *General information.* (i) A King who was the grandson

of Avikṣit and son of Parikṣit. For genealogy see 'Parikṣit'.

(ii) Ugrasena, Citrasena, Indrasena, Suṣeṇa and Bhīmasena were his brothers. (Chapter 94, Ādi Parva).

2) *Other details.*

(i) Kakṣasena was a member of the court of Yama. (Chapter 8, Sabhā Parva).

(ii) Kakṣasena was considered to be one among the pious souls, like Śibi, Pratardana, Rantideva, Ambārīṣa, Janamejaya, Vṛṣādarbhi, Paraśurāma, Śrī Rāma, Karandhama and Mitrasaha who had attained salvation by their charity and righteousness. Mahābhārata states that Kakṣasena the saintly king attained salvation by presenting gifts to the great Vasiṣṭha. (Śloka 14, Chapter 137, Anuśāsana Parva).

KAKṢASENA II. There was another King called Kakṣasena in the court of Dharmaputra. (Śloka 22, Chapter 4, Sabhā Parva).

KAKṢASENĀŚRAMA. An Āśrama situated on the top of the mountain, Asita. Perhaps this was constructed by Kakṣasena. (Śloka 12, Chapter 89, Vana Parva).

KAKṢEYU (KRṢEYU). Son of Raudrāśva born of a nymph called Miśrakeśī. He had nine brothers, named Rkṣeyu, Sannateyu, Gṛṭeyu (Kṛteyu), Citeyu, Sthaṇḍileyu, Dharmeyu, Sammiteyu, Rteyu and Matināra. For genealogy see under 'Pūruvaśa'. (Śloka 10, Chapter 94, Ādi Parva).

KAKṢIVĀN I. This was a Ṛṣi well praised in the Rgveda.

1) *Birth.* King Kaliṅga did not have children for a long time. The King, therefore requested the sage Dirghatamas (Gautama) to get a son for him by his queen. The sage consented. But the queen did not like to sleep with the old sage. She therefore requested her servant maid, Uśī, to lie with the sage. Kakṣivān was the son born to Dirghatamas of Uśī. (Sūkta 125, Anuvāka 18, Maṇḍala 1, Rgveda).

2) *Other details.*

(i) He was of the family of Aṅgiras and he lived in a hermitage in the east. (Chapter 208, Śānti Parva, and Chapter 135, Anuśāsana Parva).

(ii) He praised Viṣṇu by reciting the Ṛks with deep concentration and acquired many virtues. (Chapter 292, Śānti Parva).

(iii) Mahābhārata states that Kakṣivān was the preceptor of Indra and also the creator of the world with Rudratejas (majesty equal to that of Śiva). Yavakṛta, Raibhya, Arvāvasu, Parāvasu, Kakṣivan, Aṅgiras and Kaṇva are seven Barhiṣads (a set of manes born of Brahmā) who are also gurus of Indra living in the east. (Chapter 150, Anuśāsana Parva).

(iv) Kakṣivān was famous among the Yajvans. (Sūkta 18, Anuvāka 5, Maṇḍala 1, Rgveda).

(v) The strength of Kakṣivān he was once given a hundred pitchers of liquor by the Aśvins. (Sūkta 116, Anuvāka 17, Maṇḍala 1, Rgveda).

(vi) Kakṣivān who was returning home from the āśrama of the preceptor after completing his education spent one night at a place on the way. In the morning when he awoke he saw Svanaya son of King Bhāvayavya before him. The beautiful boy had strayed to that place by accident while playing with his friends nearby. Kakṣivān was attracted by the enchanting features of the boy and decided to make him the husband of his daughter. Svanaya on knowing the details regarding