

4) *In History.* Kanyākumārī had attracted the attention of foreigners long before Christ. Herodotus who lived in the third century B.C. has written about Kanyākumārī in one of his books.

In the book 'Periplus' written in 60 A.D. there is a mention of Kanyākumārī. It says: "Pious persons at the fag end of their lives dedicate their lives to God and go to Kanyākumārī on a pilgrimage and stay there accepting an ascetic life. A divine lady bathed in the holy waters there grants you 'darśana'."

Ptolemy another traveller who lived two thousand years ago refers to Kanyākumārī in his book as 'Komaria Akron'. He had bathed in those waters and worshipped in the Kanyākumārī temple.

Marco Polo of Venice who had travelled these parts in 1243 A.D. has written of his worshipping in the Kanyākumārī temple. He has also recorded having seen thirty miles from Kanyākumārī a glittering figure like that of the Pole-star.

Ibn Batūtā who lived in 1203 A.D. has referred to Kanyākumārī in his book as Rāskumārī.

KANYĀSAMVEDYATĪRTHA. An ancient holy place.

It is believed that those who visit this place will attain the world of Prajāpatimanu. (Chapter 84, Vana Parva).

KANYĀŚRAMA. A holy place. If a man spends three nights at this place he would attain Svarga. (Chapter 83, Vana Parva).

KAPĀ(S). A company of Asuras. The Mahābhārata gives a story of how the brahmins killed these demons. The Aśvinīdevas once came to the earth and gave eyesight to the blind sage Cyavana. It was the time when Indra had denied Soma juice to the Aśvinīdevas. Sage Cyavana got back his eyesight and promised the Aśvinīdevas that he would lift the ban on wine for them. Cyavana conducted a Yāga to which the Aśvinīdevas were also invited. Indra and the other devas refused to take the sacrificial wine and butter along with the Aśvinīdevas. Cyavana got angry and he produced from the sacrificial fire an Asura named Mada. With a huge mouth and long teeth the demon went round eating all the Devas. All at once Cyavana conquered the earth and the Kapas subjugated heaven. When they lost both heaven and earth the Devas approached the brahmins for help. The brahmins started a war against the Kapas. The Kapas sent Dhani to the brahmins for peace-talks. Dhani said "The Kapas are equal to you, Oh brahmins, and so why do you fight them? They are well-versed in Vedas and are very wise men who are entitled to conduct Yāgas. They are righteous persons similar to Brahmarṣis. Prosperity lives in them. They never keep unchaste wives nor do they eat stale meat. It is not proper to fight against such virtuous persons."

But the brahmins did not pay heed to what Dhani said and they killed all the Kapas in bulk. The Kapas, though they were born Asuras, were good-natured persons. (Chapter 157, Anuśāsana Parva)

KAPĀLA. See under Brahmā, 5th Para.

KAPĀLAMOCANA. A holy place on the shores of the river Sarasvatī, in Kurukṣetra. (Chapter 88, Vana Parva; See under Rahodara and Śiva).

KAPĀLĪ I. One of the eleven Rudras. This Rudra was the son of Sthānu, son of Brahmā. (Chapter 66, Ādi Parva). According to the Mahābhārata the eleven Rudras are the following: Mṛgavyādha, Sarpa, Nirṛti,

Ajaikapāt, Ahirbudhnya, Pinākī, Īśvara, Kapālī, Sthānu, Bharga and Dahana. (See under Kapardī). The eleven Rudras are referred to in different ways in Agni Purāna and Viṣṇu Purāna.

KAPĀLĪ II. Śiva. The Mahābhārata gives the following story regarding the reason for Śiva's getting the name of Kapālī.

Once a great controversy arose regarding the supreme sovereignty of the three worlds between Brahmā and Viṣṇu. Then there came to their midst an effulgence of Śiva and a voice from heaven said "He who finds the source of this brilliance is the real sovereign of the three worlds". Brahmā went up to find the upper end and Viṣṇu went down to find the lower end. They travelled for a very long time without finding the end when Brahmā saw a Ketakī flower coming down. On enquiry the flower said it was coming from the origin of the brilliance and that three Brahmā deluges had elapsed since its starting from there. Brahmā took that flower and went to Viṣṇu. Viṣṇu asked Brahmā whether he had seen the end of the effulgence and Brahmā said 'yes'. Immediately the flower in the hand of Brahmā turned into the figure of Śiva and cut off one of the heads of Brahmā making five-headed Brahmā into four-headed. The angered Brahmā cursed Śiva "May you go begging with a Kapāla (human skull) in your hand." Thus Śiva became a Kapālī. Śiva cursed Brahmā back saying "You will not be worshipped by anyone" (See under Śiva, Brahmā).

KAPARDĪ. One of the eleven Rudras. According to Agni Purāna the Ekādaśa Rudras (eleven Rudras) are the following : Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mrgavyādha, Sarpa and Kapālī. (Chapter 18, Agni Purāna).

KAPĀṬA. A demon. He was Kaśyapa's son born of his wife Danu. (Chapter 65, Bhīṣma Parva).

KAPĀṬABHIKṢU. A false sage. To illustrate the fact that if a man fails in his deceit he will be subjected to ridicule, a story of a false sage occurs in Kathāsarit-sāgara. Since this Character has earned a place in the Indian literature his story is given below :

There was once a city called Mākandī on the banks of the river Gaṅgā. In that city lived a sage who observed silence as a Vrata. One day when he went begging he saw a beautiful girl in a Vaiśya's house and the false ascetic was attracted by her. Breaking his silence he said "What a pity!" and left the place. The Vaiśya was worried why the sage said so and approached him and asked why he broke his silence to say so. The sage said : "Your daughter is ill-omened. If you give her in marriage all of you remaining will perish. So pack her in a box and with a torch burning on the top of it set it afloat on the river." The Vaiśya did so.

The sage coming to his Āśrama called his disciples to his side and said "To-night a box with a torch burning on the top of it will come floating on the river. You must take it and bring it to me without opening it."

The disciples went to the river and seeing the box coming floating caught it and took it to their preceptor. But from a point high up in the river a prince had seen the box coming floating and had opened it. He had then released the girl from the box and had floated the box again filling it with a black monkey. When the disciples got the box to the guru he said "Take it upstairs and keep it there. There is a Pūjā to be conduct-