

Chapter 86, by taking a bath at this place the body would be purified.

KĀYAVYA. A Caṇḍāla. He was born to a Caṇḍāla woman as the son of a Kṣatriya. But the Caṇḍālas who were impressed by Kāyavya's moral conduct, made him the headman of the village. He taught others that all people should honour Brāhmaṇas and love their country. His political creed was that those who prospered by the ruin of a country were just like the worms living on a dead body. (M.B. Śānti Parva, Chapter 135).

KEDĀRA. A holy place in the interior of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, that those who bathe in this holy Bath would obtain the fruits of good actions. One of the twelve Liṅgas consecrated in important places, is in Kedāra.

KEKARALOHITA. A great serpent which once took sage Cyavana to Pātāla. Cyavana, after worshipping Śiva at Nakuleśvara tīrtha got into river Narmadā to take his bath when the nāga called Kekaralohita caught hold of him, dragged him and bit him. As the sage meditated upon Viṣṇu the poison did not affect him. The serpent released him from Pātāla as he was unaffected by poison. Cyavana went to the palace of Prahlāda accompanied by nāga damsels. On the request of Prahlāda Cyavana described to him the holy places on earth, and without any delay Prahlāda came to earth for hunting during which sojourn on earth he visited Naimiṣāraṇya. (Vāmana Purāṇa, Chapter 8).

KEKAYA. The Mahābhārata mentions another Kekaya, a King of the solar dynasty. He wedded two Mālava princesses from the elder of whom were born Kīcaka and Upakīcaka, and from the younger was born Sudeśṇā, also called Kaikeyī. This Sudeśṇā married Mātsya, the Virāṭa King. (Virāṭa Parva, Southern text, Chapter 16).

KEKAYA(M).

1) *General.* A Kingdom in ancient India. Kaikeyī, one of Daśaratha's wives, was a daughter of a Kekaya King.

2) *Origin.* The country got the name 'Kekaya' as it was ruled by King Kekaya. His genealogy is as follows. Descended from Viṣṇu thus :—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Anudruhyu—Sabhānara—Kālanara—Śrṅjaya—Uśīnara—Śibi—Kekaya. Śibi had four sons called Bhadra, Suvīra, Kekaya and Vṛṣādarpa. (Bhāgavata 9th Skandha).

Other details. (1) The King and the people of Kekaya were called the Kekayas.

(2) Five heroic Kekaya princes met with their death in fighting Droṇa. (Strī Parva, Chapter 25, Verse 25).

(3) Two Kekaya Princes, Vinda and Anuvinda fought on the Kaurava side. (Karna Parva, Chapter 13).

KERAKA. People of an ancient country in South India. It is mentioned in Mahābhārata, Sabhāparva, Chapter 31 that Sahadeva the son of Mādrī conquered the Kerakas and Kerala.

KERALA.

1) *General information.* A small country lying in the south-west corner of India. From the Purāṇas it could be understood that this country lying to the south of Gokarṇa upto Cape Comorin and to the

west of Western Ghats had a very ancient history and civilization of its own.

2) *Origin of Kerala.* There are two statements, slightly different from each other, in the Purāṇas, about the origin of Kerala.

(1) For performing the funeral ceremony of the sons of Sagara whose ashes were lying in Pātāla (Nether world), Bhagīratha performed penance and brought the heavenly river Gaṅgā to the earth. (See under Gaṅgā). The river fell in North India and flowed in torrents to the sea and the surrounding regions were submerged in water. Among the places submerged, there was the important holy place and Bath of Gokarṇa also, lying on the west coast of India. Those hermits who lived in the vicinity of the temple at Gokarṇa, escaped from the flood and went to Mahendragiri and informed Paraśurāma of the calamity of the flood. Paraśurāma went with them to the sea-shore. Varuṇa did not make his appearance. The angry Paraśurāma stood in deep meditation for a little while. The weapons came to his hands. Varuṇa was filled with fear and he instantly appeared before Paraśurāma, who asked him to release the land swallowed by the sea. Varuṇa agreed. Paraśurāma sent his bow and arrow back to the sky. Then he took a winnowing basket (Śūrpa) and threw it at the sea. The sea retreated from the place up to the spot where the winnowing basket fell, and the portion of land including Gokarṇa which had been swallowed by sea was recovered. This land is called Kerala, which is known by the name 'Śūrparaka' also. (Brahmaṇḍa Purāṇa, Chapters 98 and 99).

(2) Paraśurāma went round the world eighteen times and killed all the Kṣatriya Kings. After that he performed the sacrifice of Aśvamedha (horse sacrifice). In the sacrifice he gave all the lands as alms to Brahmins. Kaśyapa received all the lands for the Brahmins. After that he requested Paraśurāma to vacate the land. Accordingly Paraśurāma created new land by shooting an arrow at the sea, for his own use. "At the words of Kaśyapa, he made the sea retreat by shooting an arrow, thereby creating dry land." This land was Kerala. (M.B. Droṇa Parva, Chapter 70).

3) *Kerala and Pātāla (Nether world).* The ancient sages of the Purāṇas have grouped the worlds into three, the Svarga (heaven), Bhūmi (the earth) and the Pātāla (the nether world). The three worlds taken as a whole were divided into fourteen worlds. It does not appear that this grouping was merely imaginary. A keen observation of the Purāṇas would lead one to infer that the Himālayan plateau was considered as Devaloka-Svarga (heaven), the planes between the Himālaya and the Vindhya as Bhūloka (the earth) and the regions to the south of the Vindhya as Pātāla (the nether world), by the ancient people of India. The seven worlds of Pātāla such as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla might have been seven countries in this region. The following description which occurs in Devī Bhāgavata, Skandha 8, would substantiate this inference.

"Pātāla is below the earth. This Pātāla is a group of seven worlds one below the other, with names, Atala, Vitala, Sutala, Talātala, Rasātala and Mahātala. In all those worlds, there are several beautiful cities and