

- 1) *Genealogy*. Descended from Mahāviṣṇu thus; Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Puru - Janamejaya - Prācinvaṅ - Pravīra - Namasyu - Vītabha, a - Śuṅḍu - Bahuvīdha - Saṁyāti - Rahovādī - Raudrāśva - Matināra - Santurodha - Duṣyanta - Bharata - Suhotra - Bṛhatputra - Aj-miḍha - Jahnu - Balākāśva - Kuśika.
- 2) *Indra as son*. Kuśika began tapas for a son who would be equal to Indra and could not be killed by others. Pleased with his tapas Indra voluntarily took birth as Kuśika's son. Gādhi was that son; in fact he was an incarnation of Indra. (Śānti Parva, Chapter 49).
- KUŚIKA II**. A sage who came to see Pramadvārā who died of snake poison (Ādi Parva, Chapter 8, Verse 25). On his way to Hastināpura he saw Śrī Kṛṣṇa. (Udyoga Parva, Chapter 83, Verse 27).
- KUŚIKĀSRAMA**. A holy āsrama on the banks of the river Kośi where the sage called Kuśika is believed to have lived. (Vana Parva, Chapter 84, Verse 131).
- KUŚMĀNDAKA**. A prominent serpent. (Ādi Parva, Chapter 35, Verse 11).
- KUSTUMBURU**. A Rākṣasa in Kubera's court. (Sabhā Parva, Chapter 10, Verse 16).
- KUSUMA**. One of the five attendants given to Skanda-deva by Dhātā. Kunda, Kusuma, Kumuda, Dambara and Ādambara were the five attendants. (Śalya Parva, Chapter 45, Verse 39).
- KUŚUMBHAPARVATA**. One of the mountains around Mahāmeru. (Devī Bhāgavata, 8th Skandha).
- KUSUMBHI**. A forest near Dvārakā. (Sabhā Parva, Chapter 38).
- KŪṬĀ**. One of the pugilists deputed by Kāmsa to kill Śrī Kṛṣṇa and Balarāma when they went to Mathurā to witness the dhanuryajña. Cānūra, Muṣṭika, Śala and Kosala were the other prominent pugilists deputed by Kāmsa for the purpose. (Bhāgavata, 10th Skandha).
- KUTAPA**. After-noon, considered to be auspicious for performing obsequies. The offerings made to Pitṛs at Kutapa are the best. (Ādi Parva, Southern text, Chapter 93).
- KUṬHĀRA**. A prominent nāga. He was present among the nāgas, who went to receive Balabhadra when he went, in the form of nāga, into the sea. (Mausala Parva, Chapter 4, Verse 15).
- KUṬHĀRA**. A nāga born in Dhṛtarāṣṭra's family. It was burned to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 15).
- KUṬILĀ**. See under Pārvatī.
- KUTSA**. Son of a Rājarsi called Ruru. Kutsa is mentioned with reference to Indra in many places in the Ṛgveda.
- KUṬṬĀLA (M)**. Seat of a famous Śiva temple in South India, originally a Viṣṇu temple. There is a story about its conversion into the present Śiva temple as follows :—  
Agastya, on his journey to the south, reached Tirukku-tralam (Kuṭṭālam) in the Tirunelveli Zilla on the southern borders of Tamil Nadu. The temple there was dedicated to Viṣṇu, and the Vaiṣṇavas (devotees of Viṣṇu) prevented Agastya from entering the temple with ashes on his forehead. At once he transformed himself into a devotee of Viṣṇu, and was permitted entry into the temple. As Viṣṇu wanted to show the

world that he and Śiva were one and the same, and also the greatness of Agastya, the idol of Viṣṇu was all on a sudden changed into a Śiva Liṅga. Since then the temple has remained a Śiva Temple. (Skanda Purāṇa).

**KUVALAYĀPĪDĀ**. Name of the elephant posted at the gates of Mathurāpurī to kill Śrī Kṛṣṇa and Balabhadrarāma, who went there to witness the dhanuryajña. But, they killed the elephant.

Raṅgadvāraṁ samāsādyā  
Tasmin nāgamavasthitam /  
Apaśyaṭ Kuvalayāpīdam  
Kṛṣṇo 5 mbaṣṭhapracoditam

(Bhāgavata, Daśama Skandha, Chapter 48, Verse 2).

**KUVĪRĀ**. A river. (Bhīṣma Parva Chapter 27).

**KUYAVA**. An asura referred to in the Ṛgveda. (Ṛgveda, Maṇḍala 1, Anuvāka 15, Sūkta 104).

## L

**LA (ल)** This letter means the Creator. (Chapter 348, Agni Purāṇa).

**LABDHANĀŚA**. See under Pañcatantra.

**LAGHUPATANA**. A crow, a character of the story-book, 'Pañcatantra'. (See under Pañcatantra).

**LAJJA**. One of the thirteen daughters of Dakṣaprajāpati. The other daughters were, Śradhdhā, Lakṣmī, etc. (Chapter 7, Aṁśa 1, Viṣṇu Purāṇa).

**LĀKṢĀGRHA**. The house of lac (a kind of red dye). (See for details under Arakillam).

**LAKṢAṆĀ I**. Daughter of Duryodhana. Wife of Sāmba. (See for details under Sāmba).

**LAKṢAṆĀ II**. A celestial maiden. This maiden took part in the birth day celebrations of Arjuna. (Śloka 62, Chapter 122, Ādi Parva, M.B.).

**LAKṢAṆĀ (LAKṢMAṆĀ) III**. One of the eight queens of Śrī Kṛṣṇa. Lakṣaṇā was the daughter of Bṛhatsena, King of Madra. (Śṛṣṭi Khaṇḍa, Padma Purāṇa). Śrī Kṛṣṇa got ten sons of her some of whom are Praghoṣa, Gātravān, Sīmha and Bala. (10th Skandha, Bhāgavata).

**LAKṢMAṆA**. Son born to Daśaratha of Sumitrā.

1) *Short history*. Since details about Lakṣmaṇa are included in the story under 'Rāma' only a short description is given below :

Daśaratha, King of Ayodhyā had three wives, Kausalyā, Kaikeyī and Sumitrā. To obtain children Daśaratha performed a sacrifice named Putrakāmeṣṭi requesting the great sage Ṛṣyaśṛṅga to officiate at the ceremony. At the close of the ceremony a divine person rose up from the sacrificial fire with a pot of pudding and all the three wives became pregnant by eating the same. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bharata and Sumitrā to Lakṣmaṇa and Śatrughna. Lakṣmaṇa was an incarnation of Ananta and so Rāma and Lakṣmaṇa had more attachment to each other.

Viśvāmitra once took Rāma and Lakṣmaṇa to the forests to give protection to the sages against the demons who gave them trouble. In the course of that Viśvāmitra took them to the Svayamvara held at the court of Janaka and Śrī Rāma married Sītā and Lakṣmaṇa married Ūrmilā.