

nurdhvadehika for Bhīṣma and the rest 15. 17. 4-5, 9, 17; 15. 19. 11; Dhṛtarāṣṭra thereby wanted to pay back the debt he owed to his sons and friends (*babhūva putrapautrāṇām anrṇo bharatarāṣabha*) 15. 20. 17; 15. 18. 11; he started for the forest when the Brāhmaṇas, at his instance, offered an *iṣṭi* on the Kārttikī 15. 21. 2. C. Bad omens : Among the bad omens reported by Vyāsa to Dhṛtarāṣṭra before the start of the great war one was related to the night of the Kārttikī full moon when the moon having the colour of fire, shining in the sky of the same colour, became lustreless and could not be noticed (*alaksyaḥ prabhayā hīnaḥ pauruṣmāsīm ca kārttikīm / candro 'bhūd agnivarṇaś ca samavarṇe nabhastale //*) 6. 2. 23. D. Religious importance : (1) Merit of a person who visits Puṣkara on the Kārttikī grows undecayingly 3. 80. 52; spending one full moon Kārttikī night at Puṣkara was equal to offering *agnihotra* for full hundred years 3. 80. 57; (2) Pilgrims bathe in the river Sarasvatī for a year following the occurrence of the Kārttikī (*sarasvatyām mahārāja anu samvatsaram hi te / snāyante bharataśreṣṭha vṛttām vai kārttikīm sadā*) 3. 80. 121; with this bath one shone like a moon and obtained fruit of giving a thousand cows 3. 80. 122; (3) Virūpākṣa, the king of the Rākṣasas used to feed a thousand excellent Brāhmaṇas on the autumnal full moon day of the Kārttika; according to the *śruti* texts Brāhmaṇas should be given precious stones (*ratnāni*) on that day; Virūpākṣa assured the Brāhmaṇas that they need have no fear from the Rākṣasas on that one day of Kārttikī and they need not be in a hurry to go away 12. 165. 9, 16, 23; details of how Virūpākṣa honoured Brāhmaṇas 12. 165. 10-14, 17-19.

Kuhū f. : Name of the second Amāvāsyā day (if the Amāvāsyā extends over two days (see Ait. Br. 32. 9, Nirukta 11. 31) and on which the moon is not seen.

Described as venerable (*bhagavatī*) and one whose only digit is very small (*ekānamśā*) 3. 208. 8 (Nī. on Bom. Ed. 3. 218. 8 : *ekā kalā anamśā alpānamśavatī*); personified, she was the eighth daughter of Aṅgiras, and was called Kubū because people, having seen her, were struck with wonder (*yām tu dṛṣṭvā bhagavatīm janaḥ kuhukuhāyate*) 3. 208. 8 (Nī. on Bom. Ed. 3. 218. 8 : *kuhukuhāyate vismito bhavati*); Kubū formed one of the four reins (*yoktra*) for the horses yoked to the chariot of Mahādeva when it was made ready for his fight with the Tripuras 8. 24. 74; she attended the investiture of Kumāra (Skanda) as the general of the gods which took place near the river Sarasvatī 9. 44. 12, 16; Brāhmaṇas call Devasenā, chief queen of Skanda, by different names, one of them being Kubū (*skandasya mahiṣīm ... śaṣṭhīm yām brāhmaṇāḥ prāhuḥ ... sinivālīm kuhūm caiva*) 3. 218. 47.

Kṛta, Kṛtayuga nt. : Name of the first among the four Yugas; also called **Devayuga** (1. 14. 5; 2. 11. 1; 3. 92. 6; 10. 18. 1; 12. 3. 19; 13. 82. 24), **Ādiyuga** (6. 76. 18; 13. 135. 11), **Prājāpatyayuga** (12. 113. 4), and **Dharmayuga** (12. 308. 7).

A. Description : Auspicious (*śubha*) 1. 14. 5; 12. 336. 31; completely free from the three *guṇas* (*sattva, rajas* and *tamas*), (*traigunyparivarjita*) 13. 148. 22; the best period (*śreṣṭhaḥ kālaḥ*) 5. 130. 14; 12. 324. 5; 12. 327. 73; the best among the Yugas (*yugottama*) 13. 148. 11. **B. Place** among the Yugas : When Brahmā created the worlds, the first Yuga to occur was the