

to cakṣur uttamam 12. 263. 42) and by using it the Brāhmaṇa should see the ultimate fate of the kings and the worlds they would get; then the Brāhmaṇa by his divine eye saw thousands of kings sunk in the hell; Kuṇḍadhāra wondered that if the Brāhmaṇa, after worshipping him was to get unhappiness, what kind of favour had he done to him? He therefore asked the Brāhmaṇa (to use his divine eye and) to realize that it was futile to run after various longings because the door to heaven was closed for such men (*kāmān icched katham naraḥ / svargadvāraṁ hi samruddham mānuṣeṣu viśeṣataḥ* || 12. 263. 45); the Brāhmaṇa then saw that lust, anger, greed, fear, arrogance, sleep, drowsiness, laziness hinder men from going to heaven (*tato 'paśyat sa kāmam ca krodham lobham bhayam madam / nidrām tandrīm tathālasyaṁ āvṛtya puruṣān sthitān* || 12. 263. 46); Kuṇḍadhāra again told the Brāhmaṇa that the vices, mentioned before, stopped men from going to heaven; gods were afraid of such men; (these vices), as ordained by the gods, create obstacles all around (*tathāiva devavacanād vighnam kurvanti sarvaśaḥ* || 12. 263. 47); no one who was not permitted by gods could be virtuous; the Brāhmaṇa, due to his austerities, could confer kingdoms and wealth on others; the Brāhmaṇa fell at the feet of the cloud (*toyadhārīṇe* i. e. Kuṇḍadhāra) and told him that he had done a great favour to him; he requested Kuṇḍadhāra to forgive him for having formerly envied him (*purā te yad asūyitam*) due to his hankerings and greed; Kuṇḍadhāra embraced the Brāhmaṇa and told him that he had forgiven him and then disappeared; the Brāhmaṇa then roamed through the

skies due to his austerities to which he was led by Kuṇḍadhāra; due to his virtuousness he also gained what he wanted and the highest bliss (*vihāyasā ca gamanaṁ tathā samkalpitārthatā / dharmāc chaktyā tathā yogād yā caiva paramā gatiḥ* ||) 12. 263. 53.

**Kaustubha m. 1** Name of a jewel.

**A. Origin :** It arose from the ocean (*manthadhvam udadhim devā ...* 1. 15. 13; 1. 16. 12); (*mathyatām kalaśodadhiḥ* 1. 15. 12); (*samudram upatasthire* 1. 16. 8); when it was churned by the gods and the demons to obtain nectar (*devā mathitum ārabdhāḥ samudraṁ ... / amṛtārthinas ... sahitā daitya-dānavāḥ* 1. 16. 12; *kaustubhaś ca ... utpanno 'mṛtasambhavaḥ*) 1. 16. 35; 5. 100. 12.

**B. Description :** A jewel (*maṇi*) 1. 16. 35; 5. 92. 13; 12. 45. 15; best among jewels (*maṇiratna*) 5. 100. 12; heavenly (*divya*), lustrous (*śrīmant*), and brilliant due to rays (*marīcivikaca*) 1. 16. 35.

**C. Nārāyaṇa (Kṛṣṇa) wears it :** It rests on the chest of Nārāyaṇa (*nārāyaṇaurogataḥ*) 1. 16. 35; on the chest of Kṛṣṇa (*kṛṣṇam ... kaustubhena uraḥsthena maṇi-nābhivirājitam*) 12. 45. 13, 15; 5. 92. 13;

**D. Epic events :** (1) When Kṛṣṇa started for Hāstinapura to mediate between the Pāṇḍavas and the Kauravas he wore the Kaustubha jewel and appeared very bright due to excellent lustre (*kaustubham maṇim āmucya śriyā paramayā jvalan*) 5. 92. 13; (2) when Yudhiṣṭhira went to meet Kṛṣṇa after his coronation, he saw him adorned with Kaustubha jewel (*kaustubhena uraḥsthena*) 12. 45. 15.

**E. Viṣṇu (Hari), Nārāyaṇa (Kṛṣṇa Vāsudeva) referred to as** *kiriṭakaustubhadhara* 3. 194. 15; 6. 62. 22.

**Jivani :** See Samjivani.