

Apramāthin, Dirgharoman, Suvīryavān, Dirghabāhu, Suvarṃā, Kāñcanadhvajā, Kuṇḍāśin, Virajas, and Yuyutsu. Duśśalā (daughter). (Mahābhārata. Ādi Parva, Chapters 67 and 117). (For further details about the Kauravas see under Duryodhana and Duśśāsana).

KAURAVYA. A noble serpent which was born of Airāvata. (M.B. Ādi Parva, Chapter 218, Stanza 18).

KAUSALA (KAUŚALA). Skandadeva once changed the shape of his face to that of the face of goat. Then he got the name Kausala. (M.B. Vana Parva, Chapter 228, Stanza 4).

KAUSALYĀ I. A queen of King Daśaratha and mother of Śrī Rāma. Daśaratha had three wives Kausalyā, Kaikeyī and Sumitrā. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bharata and Sumitrā to Lakṣmaṇa and Śatrughna. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 16).

KAUSALYĀ II. Queen of the King of Kāśī. Ambā, Ambikā, and Ambālikā were daughters of this Kausalyā. Of these daughters Ambālikā also was called Kausalyā. After the death of Pāṇḍu she went to the forest with Ambikā. (M.B. Ādi Parva, Chapter 129).

KAUSALYĀ III. The queen of a Yādava King. She was the mother of the Yādava named Keśin. (Devī Bhāgavata, Skandha 9).

KAUSALYĀ IV. Wife of Puru, the son of King Yayāti. Janamejaya was born to Puru of his wife Kausalyā. (M.B. Ādi Parva, Chapter 95, Stanza 11).

KAUSALYĀ V. The queen of Janaka, the King of Mithilā. Once King Janaka decided to sell his palace and everything he possessed and to go abegging for alms. But his brave wife Kausalyā convinced her husband by her reasonable arguments that he should not venture to do so. Thus she prevented her husband from carrying out his decision.

KAUSALYA. A teacher, who belonged to the line of disciples of Vyāsa. Jaimini was the disciple of Vyāsa. Sumantu was the son of Jaimini. A son named Sutvā, was born to Sumantu. Sukarman was the son of Sutvā. Sukarman had two disciples Hiraṇyanābha. and Pauṣpiṅgi. Kausalya was another name of Hiraṇyanābha. (Viṣṇu Purāṇa, Amīśā 3, Chapter 6).

KAUŚĀMBĪ. Four sons, Kuśāmba, Kuśanābha, Asūrtarajas and Vasu were born to Kuśa, the son of Brahmā, of his wife the princess of Vidarbha. According to the order of their father each prince built a city and began to rule over it. Kausāmbī is the city built by Kuśāmba. Kuśanābha built the city of Mahodayapura; Asūrtarajas, the city of Dharmāraṇya and Vasu the city of Girivraja. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 32). It is mentioned in Kathāsaritsāgara that the city of Kausāmbī stood in the middle of the kingdom of Vatsa and that Udayana born of the family of the Pāṇḍavas had once ruled this country with Kausāmbī as his capital.

KAUŚIKA I. (Viśvāmītra). See under Viśvāmītra.

KAUŚIKA II. A hermit who lived in the palace of Yudhiṣṭhira. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 83, that while going to Hastināpura, Śrī Kṛṣṇa met this hermit on the way.

KAUŚIKA III. A minister of Jarāsandha. It is mentioned in Mahābhārata, Sabhā Parva, Stanza 22, that he had another name Haiṇsa also.

KAUŚIKA IV. While the Pāṇḍavas were leading forest life, the hermit Mārkaṇḍeya told the story of a noble Brahmin named Kausīka, to Dharmaputra. Once this

Brahmin sat under a tree and performed penance. A small crane which sat on a branch of the tree passed excreta on the head of the Brahmin. He became angry and looked at the bird. Instantly the bird was reduced to ashes. The Brahmin sincerely repented and went to the countryside to live on alms. Once he reached the house of a Brahmin. The wife of the Brahmin came to the door and requested him to wait a bit. Immediately her husband arrived, and she, being engaged in looking after the needs of her husband forgot the Brahmin Kausīka, who became angry and spoke cruel words to her. She argued that the noblest deed was looking after one's husband and that it was not meet and right for Brahmins to get angry. She advised Kausīka to go to Mithilāpurī and to receive advice from the famous Dharmavyādha. Kausīka repented his rash nature, went to Dharmavyādha and received advice from him. He returned home and lived peacefully with his parents. (M.B. Vana Parva, ten chapters from 206).

Though a man of veracity, he finally had to go to hell, for the following reason. While he was engaged in penance in the forest some thieves came by that way with some stolen goods. The owners of the goods were chasing the thieves. Kausīka told them the way by which the thieves had gone. So at the end Kausīka was thrown into hell. (M.B. Karna Parva, Chapter 69).

KAUŚIKA V. A King of the Puru dynasty. Kapila was his father and Gr̥tsapati was his brother. The four castes Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra originated from Gr̥tsapati. (Agni Purāṇa, Chapter 278).

KAUŚIKA VI. A hermit. This ancient hermit lived in Kurukṣetra. His sons Svasṛpa, Krodhana, Himsra, Piśuna, Kavi, Vāgduṣṭa, and Piṭṛvartī lived with hermit Garga for learning under him. Their names indicated their character. Their father died. The sons were in poverty. At this time rain ceased altogether. Garga asked his disciples to take his milch cow to the forest for grazing. Owing to hunger the brothers decided to kill and eat the cow. But the youngest said: "If you are bent on killing the cow, we had better make use of it as an offering to the Manes, and no sin will visit us."

All agreed to this and Piṭṛvartī killed the cow and began the sacrifice. Two elder brothers were employed in worshipping the gods and three were detailed to give offerings to the manes. One was asked to be the guest. Piṭṛvartī was the sacrificer. Remembering the ancestors with reverence he began the sacrifice in accordance with the rites. Thus the seven hermits ate the cow and told Garga that the cow was caught by a tiger.

In due course the seven of them died, and took rebirth as rude low-caste people in Dāśapura. Because of the sacrifice and offerings to the Manes they had the remembrance of their previous birth. So they feared god and took fast and vow at a holy bath and in the presence of a multitude cast off their lives and were born again as animals in Kālañjara hills. Because of their abstinence due to knowledge they cast off their lives by Prapatana (jumping down from the top of the mountain) and were born again as Ruddy geese, in the Mānasasaras when their names were Sumanas, Kusuma, Vasu, Citradarśī, Sudarśī, Jñātā and Jñānapāraga—names conforming to their character. The seven brothers became pure and sinless by their union with God the