

Supreme Spirit. But three of them fell out of the union because of their desire. They saw the pleasurable life led by Aṇuha the King of Pāñcāla who was immensely wealthy with many beautiful wives. At the sight of this, one of the geese—the Brahmin Pitṛvartti, who performed the sacrifice of offering to the Manes because of his love for his father—wished to become a king. Seeing the two wealthy ministers who led luxurious lives, two of the ruddy geese wanted to become ministers. Accordingly Pitṛvartti was born as Brahmadata the son of Vaiḥbhārāja and the other two as sons of ministers with names Puṇḍarika and Subālaka. Brahmadata was anointed as King of Pāñcāla in the great city of Kāmpilya. That King was mighty, loving his father well, always desirous of giving offerings to Manes and harmonious with God, having the ability to read the hearts of every living being. He married Sannati the daughter of Sudeva. This woman in her previous birth was the cow of Garga. As this cow was used as offering to the Manes she got rebirth as a religious-minded woman and became the queen of Brahmadata, who ruled over the kingdom well for a long time.

Once the King and the queen were walking in the garden when they saw two ants which were quarrelling with each other. They were husband and wife. After a time the quarrel ended and they grew more loving than before and the she-ant pressed closely against her husband. Brahmadata hearing their conversation stood smiling. He could understand the language of every living being because of the merits of his previous births. When the King smiled his wife asked him for the reason. He described to his wife the quarrel of the ant-couple. The queen did not believe his words. She thought that the King had been making fun of her. She asked him how he learned the language of birds and beasts. But the King could not give an answer and he became thoughtful. The remaining four of the ruddy geese took rebirth as the sons of a poor Brahmin in the same city of Kāmpilya. They had the remembrance of previous births. Their names were Dhṛtimān, Sarvadarśi, Vidyācandra and Tapodhika, names befitting their character. They decided to perform severe penance to attain Supreme bliss, and were about to get away from the house when their father, the poor Brahmin cried bitterly, being helpless. They taught their father the following poem and advised him to recite the poem before the King the next morning, in order to get plenty of wealth.

“Noble Brahmins in Kurukṣetra
The seven foresters in Dāśapura
Deer in Kālañjara and in Mānasa
Ruddy geese, the same now are men.”

Brahmadatta who was not able to give answer to the question of his wife, was about to go out from the palace for a walk with his wife and ministers, when the old brahmin made his appearance and recited the poem taught by his sons, to the King. When the King heard the stanza he remembered the previous births and fainted and fell down. The two ministers, Subālaka son of Bābhavya the author of the science of love and Puṇḍarika son of Pāñcāla the author of the science of medicine and treatment, also remembered about their previous births and fell down with grief. The three of them lamented about their fall from the union with the Supreme Spirit. Brahmadata gave that old Brahmin plenty

of wealth and villages and sent him away contented. After anointing his son Viṣvaksena as King, Brahmadata and his retinue went to Mānasasaras for penance. For a while they lived in the forest engaged in penance and then cast off their lives and entered the world of Supreme bliss. (Padma Purāṇa, Part 3, Chapter 10).

KAUŚIKA VII. A King. This king became a cock at night. His wife Viśālā was filled with grief at this transfiguration of her husband in the night. She told her grief to the hermit Gālava who told the queen about the previous birth of her husband as follows :—
“In the previous birth he used to eat cocks to get strength. Knowing this Tāmracūḍa the king of fowls cursed him. “You shall become a cock during nights.” That is why your husband has become a cock.”
According to the advice of the hermit the King began to worship Lord Śiva and he was liberated from the curse. (Skanda Purāṇa).

KAUŚIKĀ. (GOMATĪ). A river. The hermitage of Viśvāmītra stood on the bank of this river. The modern name of river Kauśikā is Kosī. The river Kosī flows through Bihar. Those who bathe in this river will obtain remission of sins. See under Gomatī. (M.B. Vana Parva, Chapter 84).

KAUŚIKĀCĀRYA. The king Ākṛti. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 21, that this King ruled over Saurāṣṭra and was known also by the name Kauśikācārya.

KAUŚIKĀKUNDA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 142 that Viśvāmītra got his attainments in this place.

KAUŚIKĀŚRAMA. A holy place. It was at this place that Ambā, the daughter of King of Kāśī performed a severe penance. (M.B. Udyoga Parva, Chapter 156, Stanza 27).

KAUŚIKYARUṆĀSĀṄGAMA. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 84 that if a man fasts in this place, the confluence of Kauśikī and Aruṇā rivers he will be absolved of all his sins.

KAUSTUBHA. A brilliant precious stone. It is mentioned in Agni Purāṇa, Chapter 3; Vālmiki Rāmāyaṇa Bālakāṇḍa Sarga 45, Stanza 39 and Mahābhārata, Ādi Parva that this precious stone floated up at the time of the churning of the sea of Milk. This jewel which originated from the ghee in the sea of Milk, was worn on the breast by Viṣṇu.

“This divine jewel called Kaustubha came up in the middle of ghee and stayed in the breast of Viṣṇu, spreading its rays everywhere.” (M.B. Ādi Parva, Chapter 18, Stanza 37).

KAUTHUMI. Son of a Brahmin named Hiraṇyānābha. Once this Brahmin youth went to the hermitage of King Janaka and entered into a controversy with the Brahmins there. In the argument Kauthumi became angry and killed a Brahmin. From that day he became a leper. The sin of Brahmahatyā (murder of Brahmin) also followed him. Finally according to the advice of his father he worshipped the sun God, with Śrāvya-saijñākasūkta (a spell or incantation) and by the blessing of the Sun God he got deliverance from the sin of Brahmahatyā and the disease of leprosy. (Bhaviṣya Purāṇa, Brāhma Parva).

KAUṬILYA. See under Cāṇakya.

KAUTSA. A noble Brahmin scholar. He was present at the sarpa-sattra (sacrificial fire to kill serpents) of