

96. 6; (*puṇyatamā*) 1. 65. 30; river of the gods (*devanadī*) 3. 110. 1; Kauṣikī and other rivers contain waters of all the *tīrthas* (*sarvatīrthodakair yutāḥ*) 13. 134. 12; destroyer of great sins (*mahāpātakanāśinī*) 3. 82. 113; river of Viśvāmitra (*viśvāmitrasya ... nadī*) 13. 3. 10; frequented by hosts of Brahmanical and royal sages (*brahmarṣi-gaṇasevitā, rājarsisevitā*) 13. 3. 10; broad (*vipulā*) 13. 3. 10; difficult to cross due to ample waters (*durgamām bahubhur jalaiḥ*) 1. 65. 30; charming (*ramyā*) 3. 109. 20; famous (*yaśasvinī*) 1. 207. 7; full of roots and fruit (*bahumūlaphalā*) 3. 85. 9; Kauṣikī is among those described as excellent rivers (*saridvarāḥ*) 13. 134. 14; (*saritām varāḥ*) 13. 134. 19; these rivers were proficient in their knowledge of the duties of women (*strīdharmakuśalāḥ*) 13. 134. 19; Kauṣikī (and other rivers) described as mothers of the universe and very strong (for citation see *Atikrṣṇā*) 6. 10. 35. D. Events : (1) Epic : (i) Arjuna, during his exile, saw Kauṣikī while proceeding to the east 1. 207. 7; (ii) Bhīma, in his eastern expedition (2. 26. 1) conquered the king who took resort on the marshy land of Kauṣikī (*kauṣikīkacchanīlayam rājānam ... nirjitya*) 2. 27. 20-21; (iii) Yudhiṣṭhira was advised by Lomaśa to take bath in the river Nandā and then proceed to Kauṣikī which he did 3. 109. 19-20; from Kauṣikī he went to different sacred places (in the east) 3. 114. 1; (2) Past and mythological : (i) Viśvāmitra practised austerities on the bank of Kauṣikī 3. 109. 19; here Viśvāmitra acquired the status of a Brāhmaṇa (*abhyagād yatra brāhmaṇatvam*) 3. 85. 9; in ancient times, during a difficult period, the royal sage Maṅga supported here the wife of Viśvāmitra; when the period

of famine was over, Viśvāmitra returned to his *āśrama* on this river and gave the river the name Pārā (*muniḥ pāreti nadyā vai nāma cakre tadā prabhuḥ*); on this river Viśvāmitra acted as priest in Maṅga's sacrifice 1. 65. 31-33; (ii) the sages Śukra, Aṅgiras and others while visiting different *tīrthas* reached the river Kauṣikī on the full moon day of the month of Māgha 13. 96. 6; (iii) Mṛtyu, conceived as a maiden, while trying to avoid Brahmadeva's command to deprive people of their lives, practised severe austerities at different places, one of them being the river Kauṣikī 12. 250. 21 (Nī. on 12. 258. 21 : *kauṣikīm gaṇḍakīm nadīm*). E Importance : (i) Umā consulted Kauṣikī and other rivers on the duties of a women (*strīdharma*) before expounding it to Śaṅkara 13. 134. 13, 18-20; (ii) Kauṣikī and other rivers wait upon Maheśvara for his bath (*upasparsānāhetos tvā samīpasthā upāsate*) 13. 134. 12; (iii) Mārkaṇḍeya saw Kauṣikī, among other rivers, in the belly of Bāla (3. 186. 83, i. e. Nārāyaṇa 3. 187. 3) 3. 186. 93; (iv) listed by Mārkaṇḍeya among rivers famous as mothers of fire-hearths, i. e. sacrifices were performed on their banks (*etā nadyas tu dhiṣṇyānām mātaro yāḥ prakīrtitāḥ*) 3. 212. 24 (For Nī. see *Kapilā*); (v) on its banks there are *āśramas* of Viśvāmitra and Kāśyapa 3. 110, 1-2 and of Bharata 3. 82. 113; (vi) finds mention in the Daivata-Rṣi-Vamśa 13. 151. 22, 2. F. Holy : By waiting upon Kauṣikī (*kauṣikīm tatra seveta*) one obtains the fruit of a Rājasūya 3. 82. 113; by staying at Kauṣikī for a month one gets the merit of performing an Aśvamedha (*aśvamedhasya yat puṇyam*) 3. 82. 124; by observing total fast and by remaining uncovetous (*vāyubhakṣas*