Ilabilā (Iḍabiḍā) and Rāvaṇa and his brothers by his wife Kaikasī. In Mahābhārata, Vana Parva, Chapter 274, there is a story about the birth of Vaiśravaṇa (Kubera) as son to Viśravas.

The son Vaiśravaṇa was born to Pulastya. Vaiśravaṇa rejected his father Pulastya and served his grandfather Brahmā. Pulastya did not like this. He generated another son Viśravas from half of his body. Viśravas tried to wreak vengeance on Vaiśravaṇa, who took refuge near Brahmā, who was much pleased at Vaiśravaṇa and granted him immortality, the state of being the owner of wealth, the position of 'Lokapāla', connection with Śiva, a son named Nalakūbara, the city of Laṅkā, the Puṣpaka Vimāna, the lordship of the Yakṣas and the title Rājarāja (King of Kings).

2) *Family Life.* Kubera engaged three beautiful Rākṣasa damsels, Puṣpotkaṭā, Rākā and Mālinī to attend on Viśravas. Puṣpotkaṭā had the name Kaikasī also. Kaikasī gave birth to Rāvaṇa and Kumbhakarṇa. Khara and Śūrpaṇakhā were born to Rākā and Mālinī gave birth to Vibhīṣaṇa. (M.B. Vana Parva, Chapter 275, Verse 7).

VIŚRAVĀSRAMA. A holy place situated on the boundary of the country Ānartta. Kubera was born in this place. (Mahābhārata, Vana Parva, Chapter 89, Stanza 5).

VIṢŪCIKĀ. See under Brahmā, Para 12).

VIṢUṆDĪ. A nāga (serpent) born in the family of Kaśyapa. (Mahābhārata, Udyoga Parva, Chapter 103, Stanza 16).

VIṢUVAT. The time, when night and day are equal, is called Viṣuvat. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

VIŚVA. A Kṣatriya King. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 36, that this King was born from a portion of Mayūra, an asura.

VIŚVĀ. A daughter of Prajāpati Dakṣa. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 12).

VIŚVABHUK I. A story about the birth of five Indras, on earth, in the form of Pāṇḍavas, is given in Mahābhārata, Ādi Parva, Chapter 196, Stanza 29. Viśvabhuk is one of them. The remaining four were, Bhūtadhāmā, Śibi, Śānti and Tejasvī.

VIŚVABHUK II. The fourth son of Bṛhaspati. It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Stanza 17, that it is this Viśvabhuk, who sits in the stomach of all living things and digests food. This Agni (fire) is particularly worshipped in sacrifices. The Purāṇas say that the river Gomatī is the wife of this Agni (fire).

VIṢVĀC. An asura. Mention is made in Rgveda, Maṇḍala 1, Anuvāka 17, Sūkta 117, that the race of this Asura was destroyed by the Aśvinīdevas.

VIṢVĀCĪ. A celestial maid. She is one of the prominent celestial maids such as Urvaśī and others. Once King Yayāti played with Viśvācī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 122, Stanza 65, that Viśvācī had attended the birth festival of Arjuna and sang some songs. Her duty is to stay in the palace of Kubera and serve him. (M.B. Sabhā Parva, Chapter 10, Stanza 11).

VIŚVADAMṢṬRA. An asura. Mention is made in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52, that this asura also had been a ruler of this world.

VIŚVADEVAS. A group of Devas. Dharmadeva married

ten daughters of Dakṣa, Viśvā was one of them. Viśvadevas are the sons of Viśvā. The Sādhyas were born from Sādhyā, the Marutvans from Marutvatī, the Vasus from Vasū, the Bhānus from Bhānū and the Devas who boast about Muhūrta (auspicious moment) were born from Muhūrtā. Lambā gave birth to Ghoṣa and Yāmī to Nāgavīthī. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

VIŚVAGAŚVA I. An ancient King in India. He was the son of emperor Pṛthu born in the dynasty of Ikṣvāku and the father of the King Adri. By giving alms of cows, he became famous. Viśvagaśva was a pure vegetarian. (M.B. Vana Parva, Chapter 20, Stanza 3; Anuśāsana Parva, Chapter 76, Stanza 25; Anuśāsana Parva, Chapter 115, Stanza 58).

VIŚVAGAŚVA II. A King born in the dynasty of Pūru. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 27, Stanza 14, that this King was defeated by Arjuna during his Northern Regional conquest.

VIŚVAJIT I. A King of the Aṅga dynasty. He was the son of Jayadratha. (Agni Purāṇa, Chapter 277).

VIŚVAJIT II. A King descended from Yayāti. This King was the son of Suvrata and the father of Ripuñjaya. (Bhāgavata, Skandha 9).

VIŚVAJIT III. The third son of Bṛhaspati. He has the intelligence of all the living beings in all the worlds. That is why he was given the name Viśvajit. (M.B. Vana Parva, Chapter 219, Stanza 16).

VIŚVAJIT IV. An asura. It is mentioned in Mahābhārata, Śānti Parva, Chapter 227, Stanza 53, that in days of yore, this asura had been ruling over the world and that because of his fate he had to leave this world.

VIŚVAKA. A hermit of the period of Rgveda. Once Viṣṇāpū the son of this hermit was lost. The father praised the Aśvinidevas, who showed him his son as one shows a lost cow. (Rgveda, Maṇḍala 1, Anuvāka 8, Sūkta 116).

VIŚVAKARMĀ. The architect of the Devas.

1) *Birth.* Viśvakarmā is the son of Prabhāsa, the eighth of the Eight Vasus. Varastrī, the sister of Bṛhaspati, a celibate woman who had attained Yogasiddhi (union with the Universal Soul) and travelled all over the world was the wife of Prabhāsa. Prajāpati Viśvakarmā was born to Prabhāsa by Varastrī. This Viśvakarmā was the inventor of innumerable kinds of handicrafts, the architect of the gods, maker of all kinds of ornaments, and the most famous sculptor. He was the maker of all the aerial chariots of the Devas. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

2) *Children.* Though mention is made about many children of Viśvakarmā in various Purāṇas, five sons and four daughters are mostly spoken of. When Mahāviṣṇu took the incarnation of Śrī Rāma for a stipulated purpose, the devas took birth as monkeys in forests, to help Mahāviṣṇu. Mention is made in Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 18, that Nala a very big monkey was begotten by Viśvakarmā.

The other four sons of Viśvakarmā are mentioned in Viṣṇu Purāṇa, Aṁśa 1, Chapter 15. Four sons named Ajaikapāt, Ahirbudhnya, Tvaṣṭā and Rudra were born to Viśvakarmā. The great hermit and sage Viśvarūpa was the son of Tvaṣṭā. Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Śarva, and Kapālī are the eleven Rudras. They are the Īśvaras (gods) of the three worlds. It is