

said that in this way there are one hundred Rudras with shining radiance.

The daughters of Viśvakarmā:—The four prominent daughters are Samjñā, Citrāṅgadā, Surūpā and Barhiṣmatī. The Sun married Samjñā. Sun got three children, Manu, Yama and Yamī by Samjñā. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 2). Priyavrata, the brother of Uttānapāda, married Surūpā and Barhiṣmatī. Of these the first wife gave birth to ten sons named Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihoṭra and Kavi and last of all a daughter named Ūrjjasvatī. Of these Kavi, Savana and Mahāvīra became abstemious and well-versed in Brahmanvidyā (theosophy). By the other wife three other sons Uttama, Tāmasa and Raivata were born to Priyavrata. These grew up to be famous and gradually became lords of Manvantaras. This Priyavrata lived with his sons and ruled over the country for eleven Arbuda ages (Arbuda=ten crores). In spite of his old age, his faculties or his body did not become weak. (Devī Bhāgavata, Skandha 8).

Citrāṅgadā was the fourth daughter of Viśvakarmā. Ghṛtācī was her mother. The young and beautiful Citrāṅgadā one day went to bathe in the river in the Naimiṣa forest. When she got into the water the prince Suratha, the son of King Sudeva came there. Their eyes met. Both fell in love with each other. In spite of the advice of her maids she succumbed to the desire of the King. Knowing this her angry father Viśvakarmā came to her and said, "Since you have deviated from the path of righteousness and abandoned your soul to a libertine, you will not have marriage, and hence you will not enjoy the pleasures of having a husband or child." As soon as she was cursed, the river Sarasvatī carried the prince Suratha thirteen yojanas down along with her current. Because the King was washed away by the current Citrāṅgadā fell down unconscious. The maids sprinkled the water from the river Sarasvatī on her face. Still she lay there as dead. Thinking that she was dead, her maids went in different ways to fetch firewood and fire. When the maids were gone, she came to herself and looked on all sides. Seeing none of her maids in the vicinity, she felt miserable and jumped into the river Sarasvatī, and the current carried her down and pushed her into the great river Gomatī. Being aware of her future, the great river Gomatī pushed her down and placed her in a big forest where lions, leopards, tigers etc. lived in plenty.

A Guhyaka (a section of Yakṣas) who was going through the sky, saw Citrāṅgadā in the forest, and in reply to his enquiry she told her story to him. Guhyaka blessed her and advised her to go to the temple close by and to worship Śrikaṅṭheśvara, so that every thing might end well. Accordingly Citrāṅgadā reached Śrikaṅṭheśvara on the south of Kālindī, bathed in the Yamunā at noon and went to the temple and bowed before Śrikaṅṭha Maheśvara.

At that time the hermit Rṭadhvaja, well-versed in Sāmaveda came there to bathe. The hermit called Citrāṅgadā and enquired about her. She told the hermit all that had happened to her. Hearing her story, the hermit became angry and cursed Viśvakarmā. "Let that Viśvakarmā who has behaved so cruelly towards his own daughter become a monkey." Then he called Citrāṅgadā and said to her. "Good girl, go to the holy

place called Saptagodāvāra and worship Hātakeśvara Mahādeva. Devavatī, the daughter of the asura Kandāramālī the hermit woman Damayantī, the daughter of Añjana, a Guhyaka, and Vedavatī the daughter of Parjanya would come there. At the time when these three young women meet together at Hātakeśvara, you will unite with your husband." Being overjoyed at the words of the hermit, Citrāṅgadā went to Saptagodāvāra, lived there and worshipped Śiva. Rṭadhvaja went on his way.

Viśvakarmā, transformed into a huge monkey, was causing havoc and devastation in the forest. Once the five-year-old son of Rṭadhvaja, called Jābāli had gone to bathe in the river. The Viśvakarmā monkey chased this boy and caught him and taking him to the top of a Banyan tree, placed him close to the branches and tied him fast with creepers. After this the monkey went to Mahāmeru. As the second adventure, the monkey separated Damayantī from her father Añjana, a Guhyaka. Damayantī was born to Añjana by the celestial maid Pramlocā. Hermit Mudgala had once prophesied that this Damayantī would become the prominent wife of a King. The delighted Damayantī was once about to get into the water of the holy bath Hiraṇvatī, with her maids when the Viśvakarmā-monkey ran to the spot and the terrified Damayantī jumped into the river and was carried down by the current. She floated down and got into a forest. It was in this forest that Jābāli was tied to the banyan branches. Damayantī saw Jābāli. Each said to the other about the cruel deeds of the monkey. After that according to the advice of Jābāli, Damayantī went to the temple of Śrikaṅṭheśvara on the basin of the river Yamunā. After worshipping Śrikaṅṭheśvara, she wrote on the wall of the temple, a poem about the misfortunes of herself and Jābāli and stayed in that place engaged in worshipping god.

The next confrontation of the monkey was with Vedavatī the daughter of Parjanya. Vedavatī was born to Parjanya by a celestial woman Ghṛtācī. Once while Vedavatī was playing in the forest, the monkey saw her. He addressed her Devavatī, intentionally mispronouncing her name. She replied, "You monkey. I am not Devavatī, I am Vedavatī." Instantly the monkey ran to her. Vedavatī quickly climbed on a hibiscus tree. The monkey kicked at the tree and broke it. Vedavatī held fast to a strong branch of the tree. The monkey took the branch and threw it on to the sea. Every movable and immovable thing in the world thought a tree was falling down from the sky. Seeing Vedavatī falling down, a Gandharva said, "Oh dear, Brahmā himself had said once that this damsel would become the chief wife of Indradyumna, the famous hero, the son of Manu the great King who has completed thousand yāgas (sacrifices)."

Hearing the words of the Gandharva, Indradyumna the son of Manu, broke that branch into thousand pieces by his arrows. Though the branch was destroyed, Indradyumna could not find where Vedavatī had fallen. She floated into a part of the forest. All alone she walked on and on and reached the temple of Śrikaṅṭheśvara, on the bank of Yamunā. Damayantī who had reached the temple earlier and Vedavatī met each other and talked about their experiences. Thus due to the wickedness of the Viśvakarmā-monkey Jābāli the son of Rṭadhvaja came to be tied, on to the banyan tree and