

- (v) Viśvakarmā once performed a sacrifice in Brahma-vana. (M.B. Vana Parva, Chapter 114, Stanza 17).
- (vi) The aerial chariot Puṣpaka was made by Viśvakarmā. (M.B. Vana Parva, Chapter 161, Stanza 37).
- (vii) It was with an illusive ensign, made by Viśvakarmā, flying in front of the chariot that Arjuna fought against the Kauravas at Virāṭa. (M.B. Virāṭa Parva, Chapter 46, Stanza 3).
- (viii) Once Viśvakarmā quarrelled with Indra and created the son Viśvarūpa with three heads. (See under Viśvarūpa).
- (ix) Viśvakarmā made the bow called Vijaya and gave it to Indra. (M.B. Karṇa Parva, Chapter 31, Stanza 42).
- (x) During the burning of Tripura, Viśvakarmā made a divine chariot and gave it to Śiva. (M.B. Karṇa Parva, Chapter 34, Stanza 16).
- (xi) To the reception and feast given by Bharadvāja to Bharata, who was going to the forest in search of Śrī Rāma who had gone to live in the forest, Viśvakarmā and Tvaṣṭā were also invited. (Vālmiki Rāmāyaṇa, Ayodhyākāṇḍa, Sarga 91).
- (xii) Viśvakarmā once cut the face of a horse and attached it to the headless body of Mahāviṣṇu. That figure was given the name Hayagrīva. It was this Hayagrīva figure of Mahāviṣṇu, which killed the asura Hayagrīva. (See under Hayagrīva).
- (xiii) Viśvakarmā should be dedicated in temples in the form of wearing Akṣasūtra. (Agni Purāṇa, Chapter 51).
- (xiv) It is stated in Kathāsaritsāgara, Madanamañcukālambaka Taraṅga 8, that Maya, the architect of the asuras, was the son of Viśvakarmā.
- (xv) Laṅkā was built by Viśvakarmā. (Uttara Rāmāyaṇa).
- (xvi) Viśvakarmā once made a heaven for hermit Ātreya. (See under Ātreya).
- (xvii) Tilottamā was made by Viśvakarmā. (See under Tilottamā).
- (xviii) Viśvakarmā once turned the sun in his turning machine. (See under Saṁjñā).

VIŠVAKṚT. An eternal god (Viśvadeva) concerned with offerings to the Manes. (M.B. Anuśāna Parva, Chapter 91, Stanza 36).

VIŠVAKSENA I. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva Dākṣiṇātyapāṭha, Chapter 7, that he shines in the palace of Indra.

VIŠVAKSENA II. A synonym of Viṣṇu.

VIŠVĀMITRA. A royal hermit of immense attainments.

1) *Genealogy*. Descended from Brahmā in the following order Brahmā—Atri—Candra—Budha—Purūravas—Vijaya—Hotraka—Jahnu—Puru—Balāka—Ajaka—Kuśa—Kuśanābha—Gādhi—Viśvāmitra.

2) *Birth*. Six beautiful daughters were born to Kuśanābha the son of King Kuśa. The hermit Brahmadata married them. After this a son named Gādhi was born to Kuśanābha. Two children named Satyavatī and Viśvāmitra were born to Gādhi. Satyavatī was married to R̥cika; As he was born in the family of the famous king Kuśa, Viśvāmitra got the name Kauśika also. His kingdom was Kānyakubja. (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 34).

3) *Becoming a hermit*. Viśvāmitra and Vasiṣṭha were two hermits who were hostile to each other throughout their lives. A quarrel with Vasiṣṭha, persuaded Viśvāmitra to become a hermit.

(Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 51).

The hermit Vasiṣṭha erected his hermitage and did penance in the country of Viśvāmitra. Once, while engaged in hunting Viśvāmitra saw Nandinī in the hermitage of Vasiṣṭha, and wanted to have her. In the battle which ensued between Vasiṣṭha and Viśvāmitra, the hermit Vasiṣṭha came out victorious. The ashamed Viśvāmitra gave up his kingdom and went to forest to do penance. Viśvāmitra became a royal hermit of great attainments. There were constant confrontations between the Rājarṣi and the Brahmarṣi (King-hermit and Brahmin-hermit). (For the detailed story of the quarrels between Viśvāmitra and Vasiṣṭha see under Vasiṣṭha, para 2).

4) *Viśvāmitra and Hariścandra*. The histories of Viśvāmitra, Vasiṣṭha and Hariścandra are intertwined as a triple string. Viśvāmitra made Hariścandra, the most renowned of the men of veracity, go begging.

Hariścandra and Viśvāmitra. Their history begins from King Triśaṅku of the Solar dynasty.

Formerly the name of Triśaṅku was Satyavrata. Aruṇa was the father of Satyavrata. When Aruṇa was reigning the prince Satyavrata was leading a wicked life. He once entered the wedding hall of a Brahmin and carried away the bride by force. When the king knew this, he expelled the prince from the palace. Vasiṣṭha, as the family priest, was behind the cruelty on the part of the king towards his son. It was because of this that Viśvāmitra crossed the path of Satyavrata.

Satyavrata went to the forest and lived like a low-caste man. King Aruṇa repented his rashness. Entrusting his kingdom to Vasiṣṭha, Aruṇa went to the forest to do penance. For twelve years there was no rain in the country. Famine broke out. Viśvāmitra's wife and three children were in great difficulty. The hermit had been engaged in penance. So the wife of the hermit decided to sell the middle son for the sake of maintaining the rest and started for the market with her children. On the way Satyavrata met them and learned the whole story. He told her not to sell the child. He agreed to give them food till the arrival of Viśvāmitra. The agreement was that he would tie the meat, obtained by hunting, to a tree outside the hermitage, every day. Satyavrata carried out the promise. One day he did not get anything from hunting. He caught hold of Vasiṣṭha's cow which had been grazing in the forest and killed it and gave its flesh to the family of Viśvāmitra. On coming to know this Vasiṣṭha cursed him and changed his form into that of a caṇḍāla (low-caste). Moreover, as he had incurred three sins such as stealing of a bride, anger of father and cow-slaughter, he came to be called Triśaṅku from that day onwards. Weighed down by these sins, he tried to commit suicide. Devī appeared before him and gave him back his original form and his kingdom.

After the death of Aruṇa, Triśaṅku assumed the reign. Hariścandra was his son. After giving the country to his son, Triśaṅku requested Vasiṣṭha to perform the sacrifice to send him to heaven bodily. Vasiṣṭha said that it was impossible for him. Vasiṣṭha's enemy Viśvāmitra took up the task. He lifted Triśaṅku bodily, up to heaven. But he was denied admittance in heaven and so Viśvāmitra created an artificial heaven between the earth and heaven and made Triśaṅku stay there.

Viśvāmitra was keeping up hostile attitude towards the