

within this short period Gṛhapati learned the whole of Sāṅgaveda and obtained long life from Śiva.

VIŠVANĀTHA. A Sanskrit literary critic who lived in India in the 14th century A.D. Sāhityadarpaṇa is the most important work of this poet of Orissa. This work on criticism in ten chapters, deals with all the aspects of a literary work.

Kuvalayāśvacarita, Raghuvilāsa, Prabhāvati, Candrakalā, Narasimharājaviṅaya etc. are the other works of this author. Most of these are not yet found. Kuvalayāśvacarita is a poetic work in Prākṛta and Raghuvilāsa is a great poetic work. Prabhāvati and Candrakalā are dramas. Narasimharāja is a historic work.

VIŠVAPATI. The second son of the Agni (fire) called Manu. It is mentioned in the Vedas that this fire is the King of all the worlds. (M.B. Vana Parva, Chapter 221 Stanza 17).

VIŠVARANDHI. The son of Pṛthu, a King of the Solar dynasty. He was the father of the King Candra and grandfather of Yuvanāśva. (Devī Bhāgavata, Skandha 7)

VIŠVARUCI. A Gandharva King. At the time of emperor Pṛthu, when the Gandharvas made the earth a cow and milked her for various things, it was the Gandharva Višvaruci who did the milking. (M.B. Droṇa Parva, Chapter 69, Stanza 25).

VIŠVARŪPA I. A Rākṣasa (giant). Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 14, that this giant sits in the palace of Varuṇa glorifying him.

VIŠVARŪPA II. The son of Tvaṣṭā, the son of Viśvakarmā. This Višvarūpa is also known as Triśiras. (For further details see under Indra, Para 7).

VIŠVARŪPĀ. The wife of Sage Dharmā. It is stated in Vāyu Purāṇa that from sage Dharmā, a daughter named Dharmavratā was born to Višvarūpā.

VIŠVAŚAMBHU. A fire. Rgveda, Maṇḍala I, Anuvāka 2, Sūkta 24, states that this fire exists in water.

VIŠVĀVASU I. A brother of Paraśurāma, who had four brothers named Rumaṅvān, Suhotra, Vasu and Viśvāvasu. (Brahmāṇḍa Purāṇa, Chapter 58).

VIŠVĀVASU II. A Gandharva King. The following information about this King is taken from the Purāṇas. (i) The father of this Devagandharva was Prajāpati Kaśyapa and his mother was Pradhā. (M.B. Ādi Parva, Chapter 25, Stanza 47).

(ii) Pramadvārā was born to Viśvāvasu by the celestial maid Menakā. (See under Pramadvārā).

(iii) Viśvāvasu was present at the Birth-festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 22).

(iv) This Viśvāvasu learned from Soma, Cākṣuṣividyā (the art of seeing all) and taught Citraratha, a Gandharva the same art. (M.B. Ādi Parva, Chapter 169, Stanza 43).

(v) He was present at the Svayamvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 186, Stanza 7).

(vi) Viśvāvasu stays in the palace of Indra glorifying him. (M.B. Sabhā Parva, Chapter 7, Stanza 22).

(vii) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 25, that he stays in the palace of Kubera praising him.

(viii) This Gandharva recited a poem at the sacrifice performed by Jamadagni. (M.B. Vana Parva, Chapter 90, Stanza 18).

(ix) Kabandha, the asura, who stopped Rāma and

Lakṣmaṇa, was the changed form of Viśvāvasu by a curse (See under Kabandha).

(x) It was this Viśvāvasu who played the lute in the sacrifice performed by emperor Dilīpa. (M.B. Droṇa Parva, Chapter 61, Stanza 7).

(xi) Once Viśvāvasu asked hermit Yājñavalkya twenty-four questions. When he got satisfactory answers, the Gandharva returned to heaven. (M.B. Śānti Parva, Chapter 318, Stanza 26).

(xii) It was Viśvāvasu and some other Gandharvas who took away Urvaśī from Purūravas. (See under Purūravas).

(xiii) At the time of emperor Pṛthu, when the earth was milked, the thing the Gandharvas got were those befitting them, in the course of the milking Viśvāvasu stood as the calf. (Bhāgavata, Skandha 4).

VIŠVAVEDĪ. A minister of King Śauri. This minister wanted the King to be just. Śauri and his four brothers Khanitra, Udāvasu, Sunaya and Mahāratha were the sons of Prajāpati. The main ruler of the kingdom was Khanitra. The others were Governors of the East, West North and South divisions of the kingdom. The four brothers had a priest each named Suhotra, Kuśāvarta, Pramati and Vasiṣṭha respectively.

Viśvavedī gathered these four priests together and created four wicked fairies and sent them against Khanitra the King. The fierce fairies attacked Khanitra. But because of his purity and cleanliness the fairies had to admit defeat. The fairies came back and attacked their creators, the four priests and Viśvavedī who had planned the programme, and killed all the five of them. (Mārkaṇḍeya Purāṇa, Chapter 314).

VIŠVĀYU. An eternal Viśvadeva (gods concerned with offering to the Manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 34).

VIṬĀ. A ball made of wood. The Kaurava boys played with this ball and by accident the Viṭā fell in a well. It is mentioned in Mahābhārata, Ādi Parva, Chapter 130, Stanza 17, that the teacher Droṇa recovered it from the well by shooting a number of arrows, one upon the tail of another.

VITABHAYA. A King of the Pūru dynasty. He was the son of the King Manasvī and father of King Śuṇḍu. (Agni Purāṇa, Chapter 278).

VITĀBHŪTA. An asura. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 65, that this asura stays in the palace of Varuṇa praising and worshipping him.

VITĀDHVAJA. A King of the dynasty of Janaka. He was the son of Dharmadhvaja and the brother of Kṛta-dhvaja. Vitadhvaja had a son named Khāṇḍikya. (Bhāgavata, Skandha 9).

VITĀDRU. A Yādava. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 14, that Vitadru was one of the seven Kings of the Yadu dynasty.

VITĀHAVYA. Another name of King Ekavīra, otherwise known as Haihaya. (For further details see under Ekavīra).

VITALA. A part of Pātāla (underworld). (For details see under Pātāla).

VITANĀVĀDA. When arguments, which do not serve, either to establish one's own points or to cut the points of the opponent, are employed in a debate, it is called Vitāṇḍāvāda. (M.B. Sabhā Parva, Chapter 36, Stanza 4).