

this form, the hermit cursed her. "You shall retain this fearful form and live like a giantess." She requested for redemption. The hermit said that when Śrīdatta, the son of Kālanemi, touched her hair she would be redeemed from the curse.

After many years Kālanemi was born in the country of Mālava as the son of a brahmin named Yajñasena. A son named Śrīdatta was born to this Kālanemi. Once Śrīdatta happened to see this giantess in a forest and caught hold of her by the hair. Instantly she got her original form. (Kathāsaritśāgara, Kathāmukhalambaka, Taraṅga 2).

12) *Stealing the flesh of a dog.* Once, at the end of Tretā Yuga and the beginning of Dvāpara Yuga, there was no rain for twelve years. Famine prevailed every-where. The people were in utter want and misery. Hermits left their hermitages and wandered about. In a crowd Viśvāmitra lost his wife and children and entered a forest and travelled all alone. He entered the hut of a low-caste (Paraya) and begged for food. But none of them even talked to him. He again requested for something to eat. Nobody cared for him. The hermit fell on the veranda due to weakness.

Viśvāmitra saw in the hut some decayed flesh and intestine of a dog placed in a corner of the kitchen. He decided to steal some of it to appease his hunger. The Caṇḍālas slept when the night advanced. But the lord of the house lay pretending to sleep. Viśvāmitra slowly entered the kitchen, and opened the pot in which the intestine of the dog was kept. The owner of the house asked, "Who is that?" Viśvāmitra replied that he had stolen because of his hunger. The eyes of the caṇḍāla were filled with tears because of pity. He said:

"Dog is lower than jackal,  
That is what men say,  
Of all the parts of its body,  
the lowest is its posterior."

Though he said so, he felt glad since he had given Viśvāmitra food. (M.B. Śānti Parva, Chapter 141).

13). *Cursing the river Sarasvatī.* See under Vasiṣṭha, para 2, sub-para 5.

14) *Sons.* Viśvāmitra had many sons. Their names are given in Chapter 4, Anuśāsana Parva.

15). *Viśvāmitra and Rgveda.* Rgveda, Maṇḍala 5, was composed by the Viśvāmitra-family. Variations are observed in the two versions of statements about Viśvāmitra, occurring in Rgveda and the Purāṇas. The confrontations between Vasiṣṭha and Viśvāmitra occur in Rgveda also. The last four sections of Sūkta 15 of Rgveda, Maṇḍala 3, Anuvāka 4, are meant to scold Vasiṣṭha. Here Viśvāmitra curses Vasiṣṭha's family in various ways. In the 'Annotations of Sāyaṇa', mention is made that the disciples of Vasiṣṭha freed Viśvāmitra from the vow of silence, and that instantly these mantras (chants) dawned in his mind. Though the enmity between Vasiṣṭha and Viśvāmitra is seen in Rgveda, such elaborate stories as seen in the Purāṇas do not occur in Rgveda. But Viśvāmitra procured a prominent place in Rgveda because this hermit rescued Sudāsa from danger and forced him across rivers, and took Śunaśsepha as his son. Of these two incidents the first is not given much importance in the Purāṇas. Though the second one occurs in the Purāṇas, the version is different from

that of Rgveda. From this it is presumed that the stories taken from Rgveda underwent a thorough change before they appeared in the Purāṇas.

16) *Other details.*

(i) The famous hermit Gālava was the son and disciple of Viśvāmitra. (For further details see under Gālava).

(ii) It was Viśvāmitra who lighted the torch for Kalmāṣapāda in his quarrel with Vasiṣṭha. (See under Kalmāṣapāda).

(iii) Viśvāmitra earned Brahminhood by tapas (penance). (M.B. Śalya Parva, Chapter 40, Stanza 12).

(iv) Mention is made in Mahābhārata, Ādi Parva, Chapter 122, Stanza 51, that Viśvāmitra was present at the birth festival of Arjuna.

(v) Kalmāṣapāda killed all the sons of Vasiṣṭha because of the persuasion of Viśvāmitra. (M.B. Ādi Parva, Chapter 175, Stanza 41).

(vi) It was at a place on the bank of the river Kauśiki that Viśvāmitra got Brahminhood. (M.B. Vana Parva, Chapter 87, Stanza 13).

(vii) Viśvāmitra and his sons once performed a sacrifice at the forest Utpala. (M.B. Vana Parva, Chapter 87, Stanza 15).

(viii) Viśvāmitra once drank soma (a liquor) with Indra at a place called Kanyākubja. After that it was proclaimed that Viśvāmitra was no longer a Kṣatriya but a Brahmin. (M.B. Vana Parva, Chapter 87, Stanza 17).

(ix) Once Dharmadeva came in the guise of Vasiṣṭha and tested Viśvāmitra, who remained there with food on his head for hundred years. (See under Gālava, para 3)

(x) During the time of the Bhārata-battle Viśvāmitra entered the battle-field and compelled Droṇa to stop the battle forthwith. (M.B. Droṇa Parva, Chapter 190, Stanza 35).

(xi) Viśvāmitra was considered the most prominent of the hermits of the Northern countries. (M.B. Śānti Parva, Chapter 208, Stanza 33).

(xii) Viśvāmitra was one of the hermits who visited Bhīṣma on his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 5).

(xiii) Once Viśvāmitra talked about the dangers of bribery to Vṛṣādarbhi. (M.B. Anuśāsana Parva, Chapter 93, Stanza 43).

(xiv) Once Viśvāmitra explained the secrets of duty. (M.B. Anuśāsana Parva, Chapter 126, Stanza 35).

(xv) Viśvāmitra was one of the hermits who cursed Sāmba to give birth to an iron pestle, when the end of the Vṛṣṇi dynasty drew near. (M.B. Mausala Parva, Chapter 1, Stanza 15).

VIŠVĀMITRA (M). A holy place situated on the boundary of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 131, that those who bathe in this holy place will get the status of a Brāhmaṇa.

VIŠVĀMITRĀŚRAMA. A holy place on the banks of the river Kauśiki. The hermitage of Viśvāmitra stood in this place. (M.B. Vana Parva, Chapter 110, Stanza 22).

VIŠVĀNARA. A King. For a time this King was miserable as he was childless. But by the blessing of Śiva, Viśvānara got a son named Gṛhapati by his wife Śucismitā. Gṛhapati was destined to have life only up to three years. But it is mentioned in Skanda Purāṇa that