

limb to replace one lost by her in a contest. Pischel² considers that a racing horse miraculously cured of a broken limb by the Aśvins is meant, but this is no more than an improbable conjecture.

² *Vedische Studien*, I, 171-173. | *Religion of the Veda*, 113; Oldenberg,
Cf. Macdonell, *Vedic Mythology*, 52; | *Rgveda-Noten*, I, 110, 111.
Muir, *Sanskrit Texts*, 5, 245; Bloomfield,

Viśvaka, in the *Rigveda*¹ called Kṛṣṇiya (possibly 'son of Kṛṣṇa') is a protégé of the Aśvins, who restored to him his lost son, Viṣṇāpu. See 2. Kṛṣṇa.

¹ i. 116, 23; 117. 7; viii. 86, 1; x. 65, 12. Cf. Macdonell, *Vedic Mythology*, 52.

Viśva-karman Bhauvana ('descendant of Bhuvana') is the name of a quite mythical king. He is said in the *Aitareya Brāhmaṇa* to have been consecrated by **Kaśyapa**, to whom he offered the earth (*i.e.*, presumably a piece of land) as a sacrificial fee; in the *Śatapatha Brāhmaṇa*² he performed the *Sarvamedha* ('universal sacrifice'), and made a similar offer; in both cases the earth refused to be given. The story seems to contain a reference to the early dislike of gifts of land,³ but it cannot be stated with certainty that this is the meaning.

¹ viii. 21, 8.

² xiii. 7, 1, 15.

³ Rhys Davids, *Buddhist India*, 47.

Cf. Eggeling, *Sacred Books of ... East*,
44, 421, n. 1; Muir, *Sanskrit Texts*, I²,
456, 457.

Viśvan-tara Sau-śadmana ('descendant of Suśadman') is the name in the *Aitareya Brāhmaṇa*¹ of a prince who set aside the *Śyāparṇas*, his priests, and performed a sacrifice without their help, presumably with the aid of others. **Rāma Mārgaveya**, one of the *Śyāparṇas*, however, succeeded in inducing the king to reinstate the *Śyāparṇas*, and to give him a thousand cows.

¹ vii. 27, 3, 4; 34, 7, 8. Cf. Muir, *Sanskrit Texts*, I², 431-440; Eggeling, *Sacred Books of the East*, 43, 344, n.

Viśva-manas is the name of a Ṛṣi mentioned in two passages of the *Rigveda*,¹ and as a friend of Indra in the *Pañcaviṃśa*

¹ viii. 23, 2; 24, 7.