

work pointing out that good men did not act the way Palita was going about his work; Palita should not remember their past enmity and delay in freeing the cat; Palita assured Lomaśa that he had cut off most of the cords and deliberately left only one which he would bite off at the proper time; when the night ended and the Caṇḍāla was seen arriving, Lomaśa was frightened and asked Palita what he intended to do; Palita cut off the last cord and the freed Lomaśa jumped up the tree as was expected by Palita, and Palita himself entered his hole; when the disappointed Caṇḍāla went away, Lomaśa requested Palita not to misunderstand him if he, when he became free, jumped up the tree without conversing with Palita (*akṛtvā saṁvidāṁ kāmcit sahasāham upaplutaḥ / kṛtajñāṁ kṛtakalyāṇāṁ kacchin māṁ nābhi-śānkase* 12. 136. 119); Lomaśa asked the mouse to trust him and come close to him as he wanted to honour Palita who had saved him; Lomaśa asked Palita to be his minister and instruct him like a father (*amātyo me bhava prājñā piteva hi praśādhi mām* 12. 136. 126); the counsel (*mantra*) of the mouse and the strength (*bala*) of the cat together would win victories for them (12. 136. 127); but Palita pointed out to Lomaśa that he fell into the trap due to his thoughtlessness (*capalatrāt* 12. 136. 142); thoughtlessness does not help the person himself, how can it help others?; Palita plainly told the cat that he wanted the mouse to move close to him because he was the food of the cat; Palita refused to go near Lomaśa when that was the cat's dinner time; Lomaśa made one more plea to Palita describing himself to be the knower of duties (*dharmajñā*), appreciative of the merits of others (*guṇajñā*), grateful for the good act (*kṛtajñā*), and fond of

friends (*mitreṣu vatsala* 12. 136. 179); if the mouse forsook the cat the latter would die; Palita, however, remained firm and advised Lomaśa to protect himself from the Caṇḍāla; hearing Caṇḍāla's name, the frightened Lomaśa quickly entered his hole, and Palita entered his 12. 136. 21-191.

Lohita m. : A mythical serpent.

One of the serpents who, without feeling fatigue, wait on god Varuṇa in his *sabhā*; all serpents there marked with banner (*patākin*) and round spots (*maṇḍalin*), and were hooded (*phaṇavant*) 2. 9, 8, 10, 11.

Vajrabāhu m. : A monkey-chief.

One of the monkey-chiefs who fought with Kumbhakarna with tall trees and nails, but was eaten up by him 3. 271. 4.

Vaṭa m. : A mythical serpent.

Born in the *kula* of Dhṛtarāṣṭra, listed by Sūta among those offered in the snake sacrifice of Janamejaya; described as 'fast as wind' (*vātavega*) and 'having excess of poison' (*viṣolbaṇa*) 1. 52. 15, 13.

Varāhaka m. : A mythical serpent.

Born in the *kula* of Dhṛtarāṣṭra, listed by Sūta among those offered in the snake sacrifice of Janamejaya; described as 'fast as wind' (*vātavega*) and 'having excess of poison' (*viṣolbaṇa*) 1. 52. 17, 13.

Varuṇa m. : A mythical serpent.

One of those who received the white serpent issuing from the mouth of Balarāma and entering the ocean 16. 5. 14, 12.

Vātavega m. : A mythical bird, living in the world of Suparṇas 5. 99. 10, 1.

Born in the *kula* of Vainateya (Garuda), in the *vaṁśa* of Kaśyapa; living on serpents; marked with *śrīvaśa*, his deity is Viṣṇu;