

forests in exile leaving all his happy surroundings in the country. (Śloka 17, Chapter 94, Vana Parva).

(6) He told Dharmaputra the story of Agastya. (Chapter 96, Vana Parva).

(7) Lomaśa told Dharmaputra the stories of Śrī Rāma and Paraśurāma. (Śloka 40, Chapter 99, Vana Parva).

(8) Asuras defeated all the Devas and the latter were perplexed. It was Lomaśa who then advised them to make weapons out of the bones of the sage Dadhīca. (Chapter 100, Vana Parva).

(9) Lomaśa mentioned to the Devas a trick to kill Vṛtrāsura. (Chapter 101, Vana Parva).

(10) The story of Bhagīratha, the episode of Ṛṣyasṛiṅga etc. were all told by Lomaśa. (Chapters 103 to 113, Vana Parva).

(11) Lomaśa told Yudhiṣṭhira the story of the Yāga of King Gaya, the story of the river Payoṣṇī, the glory of the mountain of Vaiḍūrya and the river Narmadā, and the story of Cyavana the great sage. (Chapter 121, Vana Parva).

(12) He told the Pāṇḍavas the story of Māndhātā. (Chapter 126, Vana Parva).

(13) Lomaśa told Yudhiṣṭhira the story of Somaka and Jantu. (Chapter 127, Vana Parva).

(14) He praised the glory of the holy place Yamunā-tīrtha, known as Plakṣaprasavaṇa also, near Kurukṣetra. Chapter 129, Vana Parva).

(15) It was Lomaśa who told the story of the emperor Śibi who gave his own flesh to protect a dove which went to him for refuge. (Chapter 130, Vana Parva).

(16) Lomaśa told the story of the sage Aṣṭāvakra to the Pāṇḍavas. (Chapter 133, Vana Parva).

(17) He described the story of Yavakṛita and Medhāvī to the Pāṇḍavas. (Chapter 135, Vana Parva).

(18) Dharmaputra heard the stories of Bharadvāja, Raibhya, Arvāvasu and Parāvasu from Lomaśa. (Chapter 137, Vana Parva).

(19) Lomaśa told Dharmaputra the story of Narakā-sura and the incarnation of Viṣṇu as Varāha. (Chapter 142, Vana Parva).

(20) Lomaśa visited Bhīṣma lying on his bed of arrows. (Śānti Parva).

(21) Lomaśa praised the glory of giving rice as charity, (Śloka 10, Chapter 67, Anuśāsana Parva).

(22) Lomaśa was a sage from the north. (Śloka 46, Chapter 165, Vana Parva).

(23) Lomaśa relieved many nymphs like Pramohinī from their curses. (See under Pramohinī).

LOMAŚA II. A cat. (See under Diṇḍika).

LOPĀMUDRĀ. Wife of Agastya. (For details see under Agastya).

LUŚA. A Ṛgvedic hermit. It is mentioned in Ṛgveda that Luśa and Kutsa were rivals to win the mercy of Indra.

Once Luśa and Kutsa invited Indra at the same time. But Indra refused Luśa and put him in prison. Even from the prison Luśa prayed to Indra to visit him. (Ṛgveda, Maṇḍala 10, Anuvāka 88, Sūkta 5; Jaiminiya Brāhmaṇa 1.128).

### M

MA. This letter has the following three meanings-- Prosperity, honour and mother. (Agni Purāṇa, Chapter 348).

MACAKRUTA. A sacred place on the border of

Kurukṣetra. A Yakṣa of name Macakruta keeps guard over this place. If one bows down before this Yakṣa one will have to his credit the benefit of a thousand Goḍānas (giving away cows in charity). (Chapter 83, Vana Parva, M.B.).

MADA I. An Asura. This demon came out of the sacrificial fire of Cyavana to kill Indra. (See under Cyavana).

MADA II. One of the Mānasaputras (spiritual sons) of Brahmā. Matsya Purāṇa states that Mada was born of the Pride of Brahmā.

MADADHĀRA. A mountain. Bhīmasena, while on his victory march to the east conquered this mountain. (Śloka 9, Chapter 30, Sabhā Parva).

MADĀLASĀ I. A Vidyādhari. She was married to a Vidyādhara named Campaka. (See under Campaka).

MADĀLASĀ II. Wife of Ṛtadhvaja, King of Kāśī. Once a demon named Pātālaktu carried away Madālasā and Ṛtadhvaja took her back after defeating Pātālaktu in a fight. Alarka was the son of this couple.

MADANAMĀLĀ. A celebrated prostitute of the city of Pratiṣṭhāna. Narasiṃha, King of Pratiṣṭhāna, did not surrender himself to Vikramāditya, emperor of Pāṭalīputra. The resourceful Vikramāditya went to Pratiṣṭhāna and caught hold of the prostitute Madanamālā first and then through her subdued the King Narasiṃha. After that Vikramāditya took Madanamālā to his place and made her stay there. (Taraṅga 4, Ratnaprabhālambaka, Kathāsaritsāgara).

MADANAMAÑCUKĀ. A heroine of 'Vatsarājacarita'. Her mother was a nymph in her previous birth. By a curse of Devendra she was born on earth as Kaliṅgasenā and lived serving in the palace of Udayana, King of Vatsa. She desired to make Udayana her husband. In the meantime a Gandharva named Madanavega fell in love with Kaliṅgasenā. Knowing that Kaliṅgasenā was in love with Udayana the Gandharva followed her in the garb of the King Udayana and at last they were married. Kaliṅgasenā soon delivered Madanamañcukā, an incarnation of Ratidevi. When she grew up she married Naravāhanadatta, son of Udayana. (Madanamañcukālambaka, Kathāsaritsāgara, Taraṅga 8).

MADANAVEGA. A Gandharva. (See under Madanamañcukā).

MADANIKĀ. A nymph, a daughter of Menakā. A demon named Vidyudrūpa married her. But Kandhara of the family of Garuḍa killed Vidyudrūpa and took Madanikā for himself. They got a child named Tārksī. (Mārkaṇḍeya Purāṇa, Chapter 2).

MADAYANTĪ. Wife of King Kalmāṣapāda. He was known as Mītrasaha and Saudāsa also. When Kalmāṣapāda lay cursed Vasiṣṭha begot a child of Madayantī named Aśmaka. Madayantī gave her ear-rings to the sage Uttanka. (For details see under Uttanka and Kalmāṣapāda).

MĀDHAVA I. A synonym of Śrī Kṛṣṇa. Because Śrī Kṛṣṇa could be properly understood by Manana, Dhyāna and Yoga he got the name Mādhava. (Śloka 4, Chapter 7, Udyoga Parva).

MĀDHAVA II. Son of Vikrama, King of Tāladhvaja. The Kriyā Khaṇḍa of Padma Purāṇa gives the following story about him.

Mādhava desired to marry a beautiful and good-natured Kṣatriya girl named Candrakalā. She was not