

(4) If one bathes in the pond of Rāmatīrtha on the top of this mountain one would get the benefit of performing an Aśvamedhayāga. (Śloka 16, Chapter 85, Vana Parva).

(5) Brahmā once went to this mountain and conducted a yāga there. (Śloka 22, Chapter 87, Vana Parva).

(6) Yudhiṣṭhira during his pilgrimage visited this mountain. (Śloka 30, Chapter 114, Vana Parva).

(7) Paraśūrāma gave a darśana (Interview) to Yudhiṣṭhira on a Caturdaśī day on this mountain. (Śloka 16, Chapter 117, Vana Parva).

(8) Hanūmān when he was going in search of Sītā visited this mountain also along with the other monkeys. (Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

MAHENDRAVIKRAMAVARMĀ. A Sanskrit instructor in histrionics who lived in the 7th century A.D. He was a Pallava King and ruled his country during the period 600 to 630 A.D. He is the author of the drama Mattavilāsa. Many verses from Mattavilāsa have been quoted later in many other books. Kāñcī was the capital of Vikramavarmā.

MAHEŚA. An incarnation of Śiva. When once Vetāla, his gatekeeper was born on earth, Śiva and Pārvaṭī incarnated as Maheśa and Śaradā on earth. (Śatarudra Saṁhitā, Śiva Purāṇa).

MAHEŚVARA. Another name of Śiva.

MĀHEŚVARAPURA. A holy place. If one worships Śaṅkara (Śiva) at this place, all desires would be fulfilled. (Śloka 129, Chapter 84, Vana Parva).

MĀHEŚVARĪDHĀRĀ. A holy place. He who visits this place would have to his credit the benefit of doing an Aśvamedhayajña. (Śloka 117, Chapter 84, Vana Parva).

MĀHEYA. A place of habitation of ancient India. (Śloka 49, Chapter 9, Bhīṣma Parva).

MAHĪDĀSA. An ācārya (Preceptor). He is believed to be the author of "Aitareya Brāhmaṇa" and "Aitareya Āraṇyaka".

According to Chāndogyaopaniṣad and Jaiminiya Upaniṣad Brāhmaṇa, Mahīdāsa lived for 117 years. Although this ācārya was a victim of diseases he was quite indifferent to the painful sufferings caused by them. (Chāndogyaopaniṣad 3; 16; 7—Jaiminiya Upaniṣad Brāhmaṇa. 4; 2; 11).

MAHĪJIT. A King of Māhiṣmatī who lived in Dvāpara Yuga. He was childless and got a son by observing Vrata on the Ekādaśī day falling in the bright lunar fortnight in the month of Śrāvāṇa (August). (Uttara-khaṇḍa, Padma Purāṇa).

MĀHIKA. A place of habitation of ancient India. (Śloka 46, Chapter 9, Bhīṣma Parva).

MAHILĀROPYA. See under Pañcatantra.

MAHIMĀN. An Āditya. Bhāgavata 6th Skandha says that Mahimān was the son of Bhaga by Siddhī.

MAHIMABHAṬṬA. A Sanskrit critic who lived in India in the 11th century A.D. His chief work was entitled "Vyaktiviveka", a treatise on "Alaṅkāra". The book is divided into three parts. He was a scholar in logic also. He was the author of another book "Tattvoktikośa".

MAHĪRATHA. A King who earned great merit by observing Vrata in the month of Vaiśākha (May). This King gave to those in hell his one day's puṇya and all of them were released from hell.

Mahīratha was a King who became prosperous by accrued puṇya. Kaśyapa was his guru. The King entrusted the affairs of the state to his ministers and led a very immoral life. The country began to decay day by day and one day Kaśyapa gave Dharmopadeśa to Mahīratha. The Guru said : "Oh King, your body which was in a state of sinning has attained a state of virtue by your association with me. Those well-versed in the Vedas say that the body is of three different kinds. Firstly there is the one which is evil-natured without either virtue or knowledge. Secondly, there is the virtuous one with good conduct. Thirdly, there is the agonising body which hides both virtue and evil. The body without virtue and salvation is always a body of sins. Your body has now become virtuous by becoming devotional to your guru and attending to my words. You are now fit to do virtuous deeds and I shall now make you enjoy the benefits of Vaiśākhasnāna (a bath with religious rites in the month of Vaiśākha (May)).

After that Kaśyapa made him take the bath and worship with proper Vedic rites in the month of Vaiśākha. The King became old and died. At once the servants of Kāla (King of Death) came to fetch the soul of Mahīratha. But angels from Mahāviṣṇu came and thrusting aside the agents of Kāla took charge of the soul of Mahīratha. Nymphs from above sang in praise of the King whose sin had waned because of Vaiśākha-prātassnāna (early morning bath in the month of Vaiśākha). The angels from Viṣṇu carrying the soul of the King to Svarga took him through hell. The King heard the agonising cries of those suffering from different kinds of torture in hell. The King made enquiries and feeling compassionate requested those in charge of the hell to release those there in hell then by accepting a portion of the puṇya acquired by him. The angels agreed to that and the King gave away the Puṇya he had acquired during one day by observing the Vaiśākha-vrata. At once all those in hell were released from the agony and were sent to heaven. (Vaiśākhamāhātmyaprakaraṇa, Padma Purāṇa, Pātāla-khaṇḍa).

MAHIṢA. An Asura.

1). *Birth.* Long ago there was a famous Asura King named Danu. Two sons named Rambha and Karambha were born to him. Having no issue, they decided to worship Mālavata yakṣa, praying to be blessed with children. They started tapas, Karambha, in the middle of water and Rambha in the middle of Pañcāgni. Indra was alarmed at their tapas. He took the form of a crocodile and went into the water in which Karambha was standing and caught hold of his feet, pulling him down. Karambha was drowned. The mighty Rambha who was enraged at the death of his brother, decided to cut off his own head and offer it as sacrifice in the fire. He drew his sword and was about to cut off his head, when Agni, the god of fire, appeared before him and stopped him saying :—"Do not kill yourself. Killing another person itself is a sin. Suicide is a more serious sin. Ask for any boon you wish to have; I shall grant it. Do not put an end to your life."

Then Rambha replied :—"If you are prepared to grant me a boon, let me have a son who is more brilliant than yourself and who will be the conqueror