

MAITRA III. A constellation. Kṛtavarmā joined the Kaurava side on the day of this constellation. (Śloka 14, Chapter 35, Śalya Parva).

MAITRĀVARUṆA. Another name for Vasiṣṭha. Agastya also is known by this name. Because they were born as the sons of Mitra and Varuṇa they got this name. How they came to be reborn as the sons of Mitrāvaruṇas is told in Devī Bhāgavata.

There was once a celebrated emperor named Nimi in the Ikṣvāku line of Kings. Nimi was the twelfth son of Ikṣvāku. The agrahāra found near the āśrama of Gautama Maḥarṣi, called Jayantapura was constructed by Nimi. Once Nimi decided to perform a big yāga and after taking the consent of his father made preparations for the same. He invited such great sages as Bhṛgu, Aṅgiras, Vāmadeva, Pulastya, Pulaha and Ṛcika. He then went to their family preceptor Vasiṣṭha and requested him to be the chief priest. But Vasiṣṭha had already promised Indra to conduct a yāga for him and so advised Nimi to postpone his yāga to a later date. But Nimi was unwilling to postpone his yāga and so he performed it with Gautama Maḥarṣi as the chief priest. It took five hundred years for Nimi to complete the yāga. After five hundred years Vasiṣṭha after completing the yāga of Indra came to see Nimi and found that he had already conducted the yāga without him. Vasiṣṭha was angry and he cursed Nimi saying that Nimi would become bodiless. But powerful Nimi cursed Vasiṣṭha also and separated his soul from his body.

Griefstricken, Vasiṣṭha went to Brahmā and complained to him. Brahmā said, "Oh son, you go and merge with the brilliance of Mitrāvaruṇas and stay there. After some time you will be able to be born without being in a womb; you will then have a memory of the past and you will be very learned and will be worshipped by all".

Vasiṣṭha was pleased to hear that and he circumambulated Brahmā and prostrated before him and then went to the āśrama of Mitrāvaruṇas. He then abandoned his body there and merged with the brilliance of Mitrāvaruṇas. One day Urvaśī with her companions came to the āśrama of Mitrāvaruṇas and attracted by her charm they spent a night with her. Their semen at one time fell into a jar nearby and from it were born two people, Agastya and Vasiṣṭha, (Skandha 6, Devī Bhāgavata).

MAITREYA. A sage of great brilliance of ancient India.

1) *Genealogy.* Descending in order from Viṣṇu :— Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Aneṇas—Pratikṣatra—Sṛṅjaya—Jaya—Vijaya—Kṛti—Haryaśva—Sahadeva—Nadina—Jayasena—Sankṛti—Kṣatradharmā—Sumagotra—Śala—Ārṣṭiṣena—Kośa—Dirghatapas—Dhanvantari—Ketumān—Bhīmaratha—Divodāsa—Maitreya.

Somapa was born as the son of Maitreya.

2) *Other details.*

(i) Once Maitreya went to Hastināpura and told Duryodhana that he should behave kindly to the Pāṇdavas. Duryodhana who did not much relish the advice sat tapping on his thighs with his hands, not seriously attending to the sage. Maitreya was displeased at the discourtesy and cursed that Bhīma

would one day break Duryodhana's thighs. (See under Duryodhana).

(ii) Maitreya was a courtier of Yudhiṣṭhira. (Śloka 10, Chapter 4, Sabhā Parva).

(iii) Maitreya was one among the sages who visited Bhīṣma while he was lying on his bed of arrows. (Śloka 6, Chapter 47, Śānti Parva).

(iv) Once he discussed with Vyāsa topics on Dharma. (Chapter 120, Anuśāsana Parva).

(v) When Śrī Kṛṣṇa died, the spiritualistic ideology of Dharmaputra became more dominant and he approached Vidura for Dharmopadeśa. Vidura sent him to Maitreya. Dharmaputra went to the Āśrama of Maitreya on the banks of the river Gaṅgā and after paying respects to him accepted Dharmopadeśa (Instruction in law, duty and morals) from him. (3rd Skandha, Bhāgavata).

MAITREYĪ. Wife of the sage Yājñavalkya. She was one of the most learned and virtuous women in ancient India. There are innumerable references to her in the Purāṇas. (For details about her splendour see under Candrāṅgada).

MAITRĪ. Daughter of Dakṣa. Thirteen daughters of Dakṣa were married to Dharmadeva. Maitrī was one of them. Maitrī bore a son named Abhaya to Dharmadeva. (4th Skandha, Bhāgavata).

MAJJANA. A soldier of Subrahmaṇya. (Śloka 70, Chapter 45, Śalya Parva).

MĀKANDĪ. A city of the King Drupada. This city was on the banks of the river Gaṅgā. (Śloka 73, Chapter 137, Ādi Parva). See under KAPATĀBHIKṢU.

MAKARADAMŠTRĀ. A prostitute of Mathurā, the birth place of Śrī Kṛṣṇa. The story of this woman who had made prostitution and cheating her aim in life was told to Vāsavadattā wife of Udayana by Vasantaka. The curbing of the arrogance of Makaradamṣṭrā by a poor brahmin of name Lohajaṅgha with the help of Vibhiṣaṇa, emperor of the demons, is the theme of the story.

Makaradamṣṭrā had a daughter named Rūpiṅikā. The mother tried to make the daughter also a prostitute. Once Rūpiṅikā went to a far-off temple for worship as instructed by her mother. There she met a poor brahmin named Lohajaṅgha and Rūpiṅikā was attracted to him by his handsome features. She sent word through her maid requesting Lohajaṅgha to come to her house. Rūpiṅikā came back and waited for her lover to come. After some time Lohajaṅgha came. Makaradamṣṭrā scrutinised the new-comer with suspicion but Rūpiṅikā took him to her bed-room. Both of them remained there making love. Makaradamṣṭrā finding her daughter going against the principles of a prostitute called her to her side and said: "Dear daughter, why do you keep this poor brahmin? Is this the duty of a prostitute? Love and prostitution never go together. We are like dusk. The twilight of love remains for a few seconds only. So do send away this brahmin who has no money."

Rūpiṅikā discarded the advice of her mother and Makaradamṣṭrā felt annoyed. She decided to send out Lohajaṅgha somehow. One day a prince came that way and Makaradamṣṭrā enticed him to her house and requested the prince to accept Rūpiṅikā and send Lohajaṅgha out of her house.

The prince accepted the request of the mother-prostitute. At that time Rūpiṅikā had gone to the temple