

they advised him against it. The King yielded to the advice of his ministers. On one occasion Malayaprabha's son Induprabha pleaded with his father and told him that he should not oppress his subjects at the instigation of his evil ministers. He added that the King was their "Kalpavṛkṣa" and the subjects were his "Kāmadhenus." But the King did not heed the advice of his son. He jokingly said that Induprabha was also their "Kalpavṛkṣa". Stung by this taunt, Induprabha took a solemn oath that he would either become a "Kalpavṛkṣa" or lay down his life in the attempt. He left the palace at once and began an austere tapas. Indra was pleased and appeared before him. Receiving his blessing, Induprabha returned to his capital and stood there as a "Kalpavṛkṣa". He fulfilled the desires of the people. A few days later, Indra came to the tree to test Induprabha. He told Induprabha : "Your mission of service is over; now you may come to Heaven". But he insisted that his subjects also should be taken with him to Heaven. Indra was pleased at the devotion and love of Induprabha for his subjects and agreed to take all his subjects also with him. Induprabha gave up the form of the tree and resuming his own shape, accepted "Bodhisattvācārya". (Kathāsaritsāgara, Śāśānkavatī lambaka, 5th Taraṅga).

MĀLEYA(S). The collective name of the ministers of Vibhiṣaṇa. The four ministers were : Anala, Anila, Hara and Sampāti. (Uttar Kāṇḍa, Vālmiki Rāmāyaṇa)

MĀLI. A demon of great valour.

1) *Genealogy and birth*. There were two very brave brothers in the demon tribe named Heti and Praheti. They were inseparable companions of Mahābali. Praheti was unmarried and spent his time in religious pursuits. Heti married Bhayā sister of Kāla and got a son named Vidyutkeśa. Vidyutkeśa married Sālakatāṅkā daughter of Sandhyā and got a son named Sukeśa. Sukeśa married Devavatī, daughter of Grāmaṇī, alias Maṇimāyā. Devavatī delivered three sons, Māli Sumālī and Mālyavān.

2) *Boon to Māli*. The three brothers, even while young decided to acquire great strength and started performing penance. When their penance became very fierce Brahmā appeared before them in person and asked them what boon they wanted. They said, ' We must be invincible, we must be destroyers of our enemies, we must have long life, we must become rich and powerful ever remaining friendly with each other'. Brahmā granted the boon asked for.

3) *Family life*. After obtaining the boon they went to Viśvakarmā and asked him to construct a place of abode for them. Viśvakarmā was frightened and he hastened to suggest a beautiful place for them to live. He said, "There is a mountain named Trikūṭa on the shores of the southern sea. There is a mountain on it called Subala. Its main top grazes the sky. Its four sides have been beautifully chiselled. No birds fly to its top. I have constructed there at the request of Indra a beautiful city surrounded by walls of gold and adorned on all sides with festoons of gold. That city is called Laṅkā and you, demon-lords, can stay there. You will get glory and prestige which even Indra could not acquire in his Amarāvati. If you live in Laṅkā with your followers you will be unconquerable".

The happy demons with their people went to Laṅkā. They married the daughters of a Gandharva woman named Narmadā. Māli married Vasudhā ; Sumālī,

Ketumatī ; and Mālyavān, Sundarī. Māli begot of his wife Vasudhā four sons named Anila, Anala, Hara and Sampāti. Sumālī got of his wife Ketumatī ten sons named Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁbrāda, Prakvātā and Bhāsakarma and four daughters named Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnāsī.

4) *Death*. The three brothers attacked Devaloka under the leadership of Māli and a great fight ensued and Māli died by the discus of Mahāviṣṇu. (Uttara Rāmāyaṇa).

MĀLINĪ I. A river which flowed by the side of the āśrama of Kaṇva Muni. The river Cukka which flows through the district of Saharanpur today was the Mālinī of old. Some believe that Mālinī starts from the Himālayas. Śakuntalā was born on the shores of this river. (Śloka 10, Chapter 72, Ādi Parva).

MĀLINĪ II. One of the seven mothers of Subrahmaṇya. (Śloka 10, Chapter 228, Vana Parva).

MĀLINĪ III. A demoness. This maiden was sent to serve Viśravas, father of Rāvaṇa, by Kubera. Vibhiṣaṇa was the son born to Viśravas of Mālinī. (Śloka 3, Chapter 275, Vana Parva).

MĀLINĪ IV. A city of Purāṇic fame in the country of Aṅga. Jarāsandha gave this city to Karṇa. (Śloka 6, Chapter 5, Sabhā Parva).

MĀLINĪ V. The name of Śabarī in her previous birth. (See under Śabarī).

MĀLINĪ VI. A nymph born to Puṣkara of Pramlocā. (Chapter 8, Verse 14, Virāṭa Parva). King Ruci married this nymph and they got a son named Raucya. The lord of Raucyamanvantara was this Raucya. (Mārkaṇḍeya Purāṇa).

MĀLINĪ VII. A brahmin woman of very bad character. Because of her evil deeds she was born as a dog in her next birth. It observed then the Śukladvādaśī Vrata and so was born again as the nymph Urvaśī. (2. 7. 24, Skanda Purāṇa).

MALLARĀṢṬRA. A country in ancient India. The capital of Mallarāṣṭra was the present city of Kuśī. At the time of Mahābhārata, this country was ruled by a King named Pārthiva. There is a statement in the Mahābhārata that this King was defeated by Bhīmasena. When the Pāṇḍavas discussed the countries in which they were to live "incognito", the name of Mallarāṣṭra was also mentioned. (Mahābhārata, Sabhā Parva, Chapter 30, Verse 3 ; Bhīṣma Parva, Chapter 9, Verse 44; Virāṭa Parva, Chapter 1, Verse 13).

MĀLYAPIṆḌAKA. A serpent born in the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

MĀLYAVĀN I. A Pārśada of Śiva. The most intimate friend of Mālyavān was Puṣpadanta.

1) *Curse of Mālyavān*. Once Śiva was telling Pārvatī a story of the Gandharvas and Puṣpadanta heard it as he sat hiding in a place nearby. Pārvatī got angry and was about to curse when Mālyavān intervened and recommended for mercy. Pārvatī got angrier and cursed them both to be born on earth as men. They begged for relief and Pārvatī said : "In the deep depths of the forest of Vindhya mountains there lives a Yakṣa named Supratīka who has been turned into a devil called Kāṇabhūti by a curse. Puṣpadanta should narrate the story he has now heard to Kāṇabhūti and he will then be released from the curse. Kāṇabhūti would narrate to Mālyavān what he has heard from Puṣpadanta and