

Mataṅga then cursed Bāli saying that his head would blow off if he entered R̥ṣyamūkācala again. (Sarga 46, Kiṣkindhā Kāṇḍa, Vālmiki Rāmāyaṇa and Kamba Rāmāyaṇa, Pūrva Kāṇḍa). Mataṅgāśrama was a holy place. (Chapter 84, Vana Parva).

MATAṄGA II. Another name of Triśaṅku. The name of Mataṅga is used for Rājarsi Triśaṅku in Verse 31, of Chapter 71, of Ādi Parva. For more detail see under Triśaṅku.

MATAṄGA III. A maharṣi born to a barber of a brahmin woman. This clandestine birth was not known either to the brahmin husband or Mataṅga for a long time. Once his brahmin father sent him to the fields for ploughing. He put a donkey to the yoke and ploughed. When the donkey slowed down its work Mataṅga beat it hard. The mother of the donkey saw it and wept. She called Mataṅga to her side and told him that he was the son of a barber and that was why he behaved like a caṇḍāla showing no kindness towards the animal. Mataṅga ran to his house and told his parents what the mother-donkey said. After that he left his house and did penance to become a brahmin. Indra was pleased and he asked Mataṅga what he wanted and he replied he wanted to become a brahmin. Indra made him a brahmin and sent him back. (Chapter 27, Anuśāsana Parva).

MATAṄGA IV. A preceptor. He was the guru of Śabarī. (Araṇya Kāṇḍa, Vālmiki Rāmāyaṇa).

MĀTANĠA. Sage Mataṅga was known by this name also. (See under Mataṅga).

MATAṄGAKEDĀRA. A sacred place. He who bathes in a pond there would get the benefit of making a thousand Godānas (Chapter 85, Vana Parva).

MĀTANĠĪ. The great grandmother of the elephants. Mātāṅgī was the daughter of Krodhavaśā, daughter of Dakṣa and wife of Kaśyapaprajāpati. Mātāṅgī had nine sisters. Elephants were born of Mātāṅgī. (Sarga 14, Araṇya Kāṇḍa; Vālmiki Rāmāyaṇa).

MĀTALI. Charioteer of Indra. Chapter 69 of Vāmana Purāṇa gives the following story about the birth of Mātali.

A child was born to sage Śamika. It was the time of Devāsura war. A great army of asuras under the leadership of Andhaka attacked Devaloka and conquered it. In the great battle with Andhaka the Vajrāyudha of Indra broke into two. Indra was thinking of a new weapon for him. Mahāviṣṇu then appeared before him and advised him to praise the glory of Agni. Indra did so and then a divine weapon rose from the fire. Indra flew at the asuras carrying the new weapon. There was no clever charioteer to drive the chariot of Indra. Still, seated in the golden chariot given to him by the Vasus Indra drove very swiftly against the asuras. The earth shivered by the din of the chariot-wheels.

When the earth began to quake the sage Śamika following directions of his wife Tapasvinī placed the child on the ground outside the hermitage. An astrologer had told her that a child would become two if it was placed in an open ground at the time of earth-quake. Tapasvinī wanted one more child. As soon as her child was placed on the ground another child identical in every respect with the first one was born by the side of the other. But the second child, as soon as it

was born rose up and ran to Indra for driving his chariot.

When the Gandharvas knew he was coming to help Indra, they showered him with brilliance and the child approaching Indra said "Oh, Lord of the Devas, I shall be your charioteer." Indra asked him, "Child, whose son are you? How will you drive my horse? I doubt your competence." The child replied, "I am the son born to Śamika on the ground. I have been given power and brilliance by the Gandharvas and so I am capable of driving your chariot." On hearing this, Indra accepted him as his charioteer and named him Mātali.

MĀTARIŚVAN. A devatā (demigod). There are several stories in the Vedas regarding the birth of Agni (fire). Though Agni originating from the clouds reaches the earth as lightning it hides itself making it invisible to man. It was Mātariśvan who took its form from the earth and gave it to the Bhṛgu family and made it possible for them to make it as and when it was required. (Rgveda).

This Mātariśvan was one of the prominent sons of Garuḍa. (Śloka 14, Chapter 10, Udyoga Parva).

MATHANA. An asura on the side of Tārakāsura. Mahāviṣṇu killed him. (Chapter 152, Matsya Purāṇa).

MĀṬHARA I. A demigod deputed by Indra to serve Sūrya (Sun). This demigod always sits on the right side of Sūrya, (Brahma Parva, Bhaviṣya Purāṇa).

MĀṬHARA II. One of the Aṣṭādaśavināyakas (Eighteen Vināyakas). (Sāmba, 16).

MĀṬHARA III. An ācārya (teacher). He is believed to be the author of the book Sāṅkhyakārikāvṛtti. (Kauṣītaki Brāhmaṇa).

MĀṬHARAVANA. A holy place in Dakṣiṇa Bhārata. The victory pillar of Māṭharaka, an aide of Sūrya, is situated here. (Śloka 10, Chapter 88, Vana Parva).

MATHURĀ. The birth place of Śrī Kṛṣṇa.

MATI. A daughter of Dakṣaprajāpati. She became the wife of Dharmarāja. (Śloka 15, Chapter 66, Ādi Parva).

MATINĀRA. A King of Puruvarṣa. The line from Pūru is as follows : Pūru - Janamejaya-Prācinvān-Manasyu-Vitabhaya - Śuṇḍu - Bahuvudha - Saṁyāti-Rahovādī-Bhadrāśva-Rkṣeyu-Kṛṣeyu-Sannateyu-Ghṛteyu - Sthaṇḍileyu-Dharmeyu-Saṁvidheyu-Kṛteyu-Matināra. Matināra got two sons, Santurodha and Pratiratha. Duṣyanta, husband of Śakuntalā, was the son of Śanturodha. (Chapter 278, Ādi Parva).

MATKULIKĀ. A follower of Subrahmaṇya. (Śloka 19, Chapter 467, Śalya Parva).

MĀTRTĪRTHA. A sacred place situated on the outskirts of Kurukṣetra. If one bathes in a holy pond there one would be rich in children. (Śloka 58, Chapter 83, Vana Parva).

MATSYA I. The first and foremost incarnation of Mahāviṣṇu. (See under Avatāra).

MATSYA II. An ancient country of Purāṇic fame. The people of this country are called Matsyas. The details available regarding Matsyadeśa from the Mahābhārata are given below :

(1) The Pāṇḍavas wandering through the forests came to Matsyadeśa. (Śloka 2, Chapter 155, Ādi Parva).

(2) The people of Matsyadeśa in fear of Jarāsandha migrated from the north to the south. (Śloka 28, Chapter 14, Sabhā Parva).