

them took the chariot with the horses and whirled it round in the air. Both the queen and the maid fainted at this exhibition of strength. The demon ate all the horses and then catching hold of the hands of the queen he roared, "If you want your life make me your husband. Your husband has been killed by Śiva in the battle. If you join me you can live for years together without fear. Come on, drink this sweet liquor with flesh". Vṛndā became half dead when she heard that.

At that time Mahāviṣṇu in the guise of an ascetic wearing barks of trees and matted hair appeared before them. An angered look from Viṣṇu sent the demon away from the place. Vṛndā took refuge in the ascetic and the false ascetic said, "I am Devaśarmā, son of Bharadvāja. Renouncing all worldly pleasures I have come here to do penance and if it pleases you, you can come and stay in my āśrama and do penance. We can go to another forest far away from here." As soon as they reached the āśrama Mahāviṣṇu appeared before her in the figure of Jalandhara. They embraced each other and lived there joyfully for many days. One day at the end of a sexual act Vṛndā saw instead of Jalandhara the ascetic in embrace with her. She was shocked and stood up separated from him. Then Mahāviṣṇu said "Vṛndā, I am Viṣṇu husband of Lakṣmī. Your husband has gone to conquer Śiva and get Pārvatī for himself. I am Śiva also. We appear separate. Your husband Jalandhara has been killed in the battle. Join with me."

Vṛndā got angry. She cursed Viṣṇu ; she said, "You cheated me by pretending to be an ascetic. Let your wife also be once cheated by a false ascetic." The cursed Viṣṇu disappeared and Vṛndā started penance. Many Gandharva ladies came with temptations to dissuade Vṛndā from continuing the penance. But all such attempts failed and Vṛndā ended her life doing penance. The nymphs showered flowers on her from above and the dead body of Vṛndā was cremated by Smaradūtī and Smaradūtī jumped into the funeral pyre of Vṛndā and gave away her life. The nymphs made an image of her with the ashes from the funeral pyre and floated it on the river Gaṅgā.

Pārvatī did not consent to having any sexual enjoyment with Māyāśiva and she escaped from the place and went to Ākāśagaṅgā and started doing penance there. One day Pārvatī called her maid Jayā to her side and said "Jayā you go in my dress to Śiva and find out whether he is really Śiva or not. If he kisses you and embraces you he will surely be a dānava come in disguise by his Māyā. But if he asks you about my welfare he will be real Śiva. Go and tell me what happens."

Jayā went to Māyāśiva. Jalandhara when he saw her mistook her for Pārvatī and caught hold of her and immediately semen flowed out from him. Jayā returned and told Pārvatī that it was Jalandhara and not Śiva. Pārvatī afraid of Jalandhara hid in a lotus and her companions became beetles sitting on the lotus. In the meantime the guards of the palace finding the queen absent from the palace reported the matter to Śumbha fighting against Śiva. He sent Caṇḍamuṇḍas to Jalandhara to inform him of the situation. Jalandhara came back to the battle-field running and took up the fight against Śiva again.

MĀYĀSURA. An asura. He had a daughter named Somaprabhā. (Kathāsaritsāgara).

MĀYĀVASIṢṬHA. There was once a King called Mitrasaha among the Kings of the Solar dynasty who ruled Ayodhyā. One day while he was hunting he saw two demons roaming about as tigers and Mitrasaha killed one of them. The other demon waited for an opportunity to wreak vengeance and an opportunity presented itself. Mitrasaha was conducting an Aśvamedha yāga to which Vasiṣṭha was the chief priest. The demon went to the King as Vasiṣṭha and privately told him that he desired to eat meat and the King accordingly prepared meat which was greatly resented by the real Vasiṣṭha and the sage cursed Mitrasaha to become a demon. The false Vasiṣṭha who played the trick on the King is called Māyāvasiṣṭha. (See for details under Kalmāṣapāda).

MĀYĀVATĪ. An incarnation of Ratidevī. An asura named Śambara made her his wife. But Pradyumna, son of Kṛṣṇa, carried her away to Dvārakā. (See under Pradyumna).

MĀYĀVĪ. An asura.

1) *Birth.* Māyāvī was born to the great architect of the Dānavas, Maya, of his wife Hemā, a nymph. Maya fell in love with Hemā when he once found her dancing in Devaloka and the devas coming to know of it gave her in marriage to Maya. Maya took Hemā to the southern side of the Himālayas and constructing a city there called Hemapura stayed there happily. They got two sons named Māyāvī and Dundubhī. (Uttara Rāmāyaṇa).

2) *Death.* Valorous Māyāvī fought against anybody and everybody. He once challenged Bāli to a fight. But the mighty blows of Bāli were unbearable to him and the defeated Māyāvī ran away from Bāli and hid himself in a big cave. Bāli followed him and when he reached the mouth of the cave he posted his brother Sugrīva there with instructions to shut tight the opening of the cave in case he died in the cave in the fight. He said that if blood flowed from the cave the dead person was Māyāvī and if milk flowed from the cave the dead person was himself. In the cave a great fight ensued in which Māyāvī was killed. But Māyāvī by his powers of magic made the blood that flowed out look like milk for Sugrīva and the latter thinking that it was his brother who was killed shut tight the mouth of the cave and went his way. (Sarga 9, Kiṣkindhā Kāṇḍa, Vālmīki Rāmāyaṇa and Pūrva Kāṇḍa, Kamba Rāmāyaṇa).

MAYIL (PEACOCK). In Uttara Rāmāyaṇa there is a story about how the peacock got its beauty. Mayil in Malayālam means peacock.

Once Rāvaṇa set out in his Puspaka Vimāna with his army of Rākṣasas, determined to gain victory over all Kings. They got down on the mountain called Uśīravira. Rāvaṇa examined the valley to see whether there were any Kings doing tapas anywhere there. A King named Marutta was performing a yāga called "Māheśvara" in an āśrama. Indra and other gods were also present to receive the share of offerings (Havirbhāga). At the sight of Rāvaṇa, the gods took different disguises and fled in panic. At that time Indra assumed the form of a big peacock. As soon as Rāvaṇa left the place, the gods re-assembled there. From that time, Indra who put on the disguise of a peacock felt a special attachment to that bird. He called the peacock and said:—"Till now you were blue in colour. But from today onwards, your feathers will have various colours. All my thousand eyes