

down the verses which Nārāyaṇa composed. Meppattūr (Nārāyaṇa is more well-known under the name of his illam) studied under different preceptors. His father taught him Mimāṃsā and such other subjects. He studied Veda under Mādhavācārya and Tarka under Dāmodarācārya. Acyuta Piṣāroṭi taught him Vyākaraṇa. The poet became a rheumatic patient in his old age and he stayed in the Guruvāyūr temple worshipping the deity there. His famous work Nārāyaṇīyam was written sitting in the temple of Guruvāyūr and the maṇḍapa (raised dais) where he sat and wrote is even now preserved for pilgrims to see. He took hundred days to write the Nārāyaṇīyam.

2) *His works.* It is not yet known how many books Meppattūr had written but the following have been recognised as definitely written by him : (1) Nārāyaṇīyam (2) Śrīpādasaptati (3) Guruvāyupuresastotram (4) Goṛīnagaravarṇanam (5) Mātamahīśaprasasti (6) Sailābhdhīśvaraprasasti (7) Sūktaśloka (8) Āśvalāyanakriyākrama (9) Prakriyāsarvasvam (10) Dhātukāvyam (11) Apāṇīniyaprāmānyasādhanam (12) Mānapariccheda of Mānameyodaya (13) Tantravārttikānibandhana (14) Rājasūyam (15) Dūtavākyam (16) Pāñcālīsvayamvaram (17) Nālāyanīcaritam (18) Sundopasundopākhyaṇam (19) Subhadraharaṇam (20) Kaunteyāṣṭakam (21) Kirātam (22) Kailāsavarṇanam (23) Matsyāvātaram (24) Nṛgamokṣam (25) Niranunāsika or Sūrpaṅkhāpralāpa (26) Rākṣasotpatti (27) Ahalyāmokṣa (28) Bālakāṇḍa story (29) Dakṣayajña (30) Tripuradāhana (31) Aṣṭamīcampū (32) Svāhāsudhākaram (33) Koṭiviraham.

**MERUBHŪTA.** A place of habitation of ancient Bhārata. (Śloka 48, Chapter 9, Bhīṣma Parva).

**MERUDĀNA.** Merudānas (gifts of heaps like Meru) are all very effective and productive of good results. The Merus for the dānas are the following :

1) *Dhānyameru.* A dhānyameru or a thousand droṇas of dhānya (grain) is considered the best ; a dāna of half that quantity (i.e. 500) was fair and half of the latter, the worst.

2) *Lavaṇameru.* A dāna of sixteen droṇas of lavaṇa (salt) is considered to be Uttama (best) ; with half of that as Madhyama (fair) and with half of the latter as Adhama (worst).

3) *Gudameru.* One with ten bhāras of guḍa (jaggery) is considered Uttama ; with half of that as Madhyama and with half of the latter as adhama.

4) *Svarṇameru.* A svarṇameru with a thousand palas of Svarṇa (gold) is considered Uttama ; with half of that as madhyama and with half of the latter as adhama.

5) *Tilameru.* One with ten droṇas of tila (gingelly) is considered Uttama ; with half of that as madhyama and with half of the latter as adhama.

6) *Kārpāsameru.* A Meru with twenty bhāras of Kārpāsa (cotton) is considered Uttama ; with ten as madhyama and with five as adhama.

7) *Ghṛtameru.* One with twenty jars of ghṛta (ghee) is Uttama ; with ten, madhyama and five, adhama.

8) *Rajatameru.* One with ten thousand palas of silver is deemed Uttama ; with half of that as madhyama and with half of the latter as adhama.

9) *Śarkarāmeru.* One with eight bhāras of sugar is deemed Uttama ; with half of that as madhyama and

with half of the latter as adhama. (Chapter 210, Agni Purāna).

**MERUDEVĪ.** A daughter of Mahāmeru. The nine daughters of Mahāmeru are : Merudevī, Pratiṛūpā, Ugradamaṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīthī. They were married to Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla respectively. All these nine Kings were born to a King Agnidhra of the nymph Pūrvacitti. (Pañcama Skandha, Bhāgavata).

**MERUMANDARA.** A mountain. This supports Mahāmeru. The mountains which support it from the four sides are Mandara, Merumandara, Supārśva and Kumuda. (5th Skandha, Bhāgavata).

**MERUPRABHA.** A forest. There were three beautiful forests about the waist of the mountain Latāveṣṭa, situated to the south of Dvārakāpurī. Meruprabha is one of them. The other two are Tālavana and Puṣpakavana. (Chapter 26, Sabhā Parva, Dākṣiṇātya Pāṭha).

**MERUSĀVARṆĪ.** A Manu. (See under Manvantara). The daughter of this Merusāvarṇī named Svayamprabhā was met by Hanūmān on his way in search of Sītā. (Sarga 51, Kiṣkindhā kāṇḍa, Vālmiki Rāmāyaṇa).

**MERUVRAJA.** A city of ancient India. A demon named Virūpākṣa lived there. (Śloka 19, Chapter 17, Śānti Parva).

**MEṢA I.** A synonym for Indra. Once Indra taking the shape of a goat went and drank the Soma of the sage Medhātithi. Then that sage called Indra 'goat' (meṣa) and that name of Meṣa stuck to him. (Sūkta 51, Anuvāka 10, Maṇḍala 11, Ṛgveda).

**MEṢA II.** A soldier of Subrahmaṇya. (Śloka 64, Chapter 45, Śalya Parva).

**MESĀHṚT.** A son of Garuḍa. (Śloka 12, Chapter 101, Śalya Parva).

**MĪŚRAKA I.** A special tribe of horses. (Dākṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

**MĪŚRAKA II.** A garden in the city of Dvārakā. The city shines more by this divine garden. (Dākṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

**MĪŚRAKA III.** A sacred place within the boundaries of Kurukṣetra. If one bathes in a holy pond there one would get the benefit of bathing in all the sacred ponds in India. (Śloka 91, Chapter 81, Vana Parva).

**MĪŚRAKEŚĪ I.** A celestial woman. She was the beautiful daughter born to Pradhā wife of Kaśyapaprajāpati. Raudrāśva son of Pūru married Mīśrakeśī and begot a son named Anvaghānu and nine sons more who were all good archers. When once Arjuna went to Indra-loka Mīśrakeśī gave a dance performance in his honour. (Chapter 65, Ādi Parva and Chapter 43, Vana Parva).

**MĪŚRAKEŚĪ II.** Wife of King Vatsaka, brother of Vasudeva. (9th Skandha, Bhāgavata, and Chapter 59, Ādi Parva).

**MĪŚRĪ.** A serpent. This serpent also was among those serpents which came to take away the soul of Balabhadrarāma to Pātāla at the time of his death. (Śloka 15, Chapter 4, Mausala Parva).

**MITADHVAJA.** A King of Videha. According to Bhāgavata Mitadhvaaja was the son of Dharmadhvaaja Janaka.

**MITHI (MITHI JANAKA).** Son of King Nimi. The sixth chapter of Devī Bhāgavata gives the following story about the birth of Mithi.