

and was then sent back. Muktāphalaketu did not seem to be happy and everybody thought that it might be due to his having killed Vidyuddhvaja. But the real cause was his separation from Padmāvati.

A sorrow-stricken Padmāvati sent her female companion Manoharikā to the country of Vidyādhara to enquire about Muktāphalaketu. What she saw there was a sad Muktāphalaketu pining to see Padmāvati. Both now understood each other and Manoharikā returned with presents for Padmāvati from Muktāphalaketu.

At that time Muktāphalaketu went to see a Mahārṣi named Tapodhana. Disregarding the objections of the disciple Dṛḍhavrata who stood guard outside the āśrama Muktāphalaketu entered the āśrama with his friend. Dṛḍhavrata followed them. When they entered the āśrama they found the āśrama empty and at once Dṛḍhavrata cursed them both to be born on earth as men. Padmāvati fainted when she heard the news. When she regained her consciousness she started practising austerities sitting in a temple devoted to Gaurī, wife of Śiva. She meditated on her husband Muktāphalaketu in his life on earth and performed penance to propitiate Śiva. By the grace of Śiva Muktāphalaketu got his original life and he married Padmāvati and led a happy married life. (Taraṅga 2, Padmāvati-lambaka, Kathāsaritsāgara.)

MUKULA. A King of the dynasty of Pūru. Mukula, Srñjaya, Bṛhadīṣu, Yavinara and Kṛmila were the sons of King Bāhyāśva. All these five are known as Pañcālas. Of these the family of Mukula comprised of Maukulyas. Mukula got a son named Pañcāśva. (Chapter 201, Agni Purāṇa.)

MUKUṬA. A Kṣatriya family. It was in this family that the wicked King Vigāhana was born. (Śloka 16, Chapter 74, Udyoga Parva).

MUKUṬĀ. A follower of Subrahmaṇya. (Śloka 23, Chapter 46, Śalya Parva).

MŪLAKA. A son of Kumbhakarṇa. Mūlaka was born on Mūla day and Kumbhakarṇa deeming that day and the constellation inauspicious threw the baby away. The abandoned child was brought up by honey-bees giving the babe honey. When Mūlaka grew up he became a mighty demon who always tormented people. He was killed by Sītā with the help of Śrī Rāma. (Ānanda Rāmāyaṇa, Rājyakāṇḍa).

MUMUCU. A sage who lived in Dakṣiṇabhārata. (Chapter 165, Verse 39, Anuśāsana Parva).

MUṆḌA I. A warrior of the country of MuṆḍa. In the great battle the MuṆḍas were present in the Kaurava's army. (Śloka 9, Chapter 56, Bhīṣma Parva).

MUNDA II. An asura. (See under CaṇḍamuṆḍas).

MUNḌAKA. A forest. During his exile Śrī Rāma entered this great forest of MuṆḍaka and paid homage to the sage Agastya. (Araṇya Kāṇḍa, Kamba Rāmāyaṇa).

MUNḌAVEDĀṄGA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva).

MUNḌĪ. A female follower of Subrahmaṇya. (Śloka 17, Chapter 46, Śalya Parva).

MUNI I. The mother of the Yakṣas. It is stated that Kaśyapaprajāpati begot of his wife Muni, the Yakṣas. (Chapter 19, Agni Purāṇa). The Gandharvas also were born of Muni. She gave birth to sixteen

Gandharvas of which the first was named Bhīmasena. (Śloka 42, Chapter 65, Ādi Parva).

MUNI II. Son of a Vasu named Ahar (i.e. Ahar) (Śloka 23, Chapter 66, Ādi Parva).

MUNI III. Son of Kuru of the Pūru line of kings. Kuru begot of his wife Vālini five sons named Aśva-vān, Abhiśyanta, Caitraratha, Janamejaya and Muni. (Śloka 50, Chapter 94, Ādi Parva).

MUNI IV. One of the seven sons of a King named Dyutimān. (Mārkaṇḍeya Purāṇa 5. 24).

MUNIDEŚA. A country in the island of Krauñca. (Śloka 22, Chapter 12, Bhīṣma Parva).

MUNIVĪRYA. One of the eternal Viśve Devas. (Śloka 31, Chapter 91, Anuśāsana Parva).

MUṆJA. An ancient sage of Bhārata. This sage respected Yudhiṣṭhira very much. (Śloka 23, Chapter 26, Vana Parva).

MUṆJAKEŚA. A Kṣatriya King of ancient Bhārata. He was the re-birth of an asura called Nicandra. (Śloka 21, Chapter 67, Ādi Parva). The Pāṇḍavas had sent an invitation to this King to participate in the great battle. (Śloka 14, Chapter 4, Udyoga Parva).

MUṆJAKETU. A Kṣatriya King of ancient Bhārata. He was a member of the court of Yudhiṣṭhira. (Śloka 21, Chapter 4, Sabhā Parva).

MUṆJAPRṢṬHA. A place on a mount in the Himālayas. Rudra once practised penance sitting on this mount. (Śloka 4, Chapter 122, Śānti Parva).

MUṆJAVĀN. A mountain. This is in the range of the Himālayas. Paramaśiva performs his frequent penances at this place. Śiva freely rambles for pleasure with his army of goblins in the caves and shades of trees in this place. Everyday the Sādhyas, Rudras, Viśvadevatās, Vasus, Yama, Varuṇa, Bhūtas, devils, Nāsatyas, Aśvins, Gandharvas, celestial maidens, Yakṣas, Devarṣis, Ādityas, Maruts, and Yātudhānas come to this mountain to worship Śiva. There is neither heat nor cold here. Greying of hairs or rugosity is unknown here. There is no hunger or thirst either. None dies here. On the sides of this mountain gold lies spread like sunlight. (Verses 1-12 Aśvamedha Parva, Chapter 8).

MUṆJAVĀṬA I. A holy place of pilgrimage devoted to Śiva in the neighbourhood of Kurukṣetra. If one resides here for one night one will get the position of Gaṇapati. (Śloka 22, Chapter 83, Vana Parva).

MUṆJAVĀṬA II. A holy place of pilgrimage devoted to Śiva on the banks of the river Gaṅgā. If a man goes to this place and does circumambulation of the idol there singing songs in praise of Śiva he would get the position of Gaṇapati and if he bathes in the Gaṅgā river also, he would be absolved of all sins. (Śloka 67, Chapter 85, Vana Parva).

MUṆJĀVĀṬA. A place on the Himālayas. Once Paraśurāma went to this place and calling the sages there instructed them to keep their tufts knotted together. (Śloka 3, Chapter 112, Śānti Parva).

MÜNNU (THREE). The importance of the number three is indicated below :

1) *Agnitraya* (Three agnis). The three agnis are Dakṣiṇa, Gārhapatya and Āhavanīya. Of these the first is in the shape of a semi-circle, the second in the shape of a full circle and the third, a square.

2) *Adhamatraya*. (Three kinds of low people). The