

prepared for that and she informed Mādhava thus : "There is a princess in the island of Plakṣa named Sulocanā. She is far more beautiful than myself and is fit to be your consort. Do try to get her."

Mādhava accepted the advice of Candrakalā and started for the island of Plakṣa with a servant of his named Praceṣṭa. The news that welcomed him when he reached the island was that the marriage of Sulocanā had been fixed with one Vidyādhara. Undaunted Mādhava sent a love-letter to the princess mentioning his arrival in the city, seeking her hand in marriage. In reply to that Sulocanā wrote that if Mādhava appeared on the marriage-dais in time she would accept him as her husband.

The marriage day arrived and Mādhava waited for the time of the function. But when the auspicious hour came Mādhava was asleep. Praceṣṭa, his servant, took advantage of the opportunity and carried away Sulocanā. But Sulocanā was determined to marry only Mādhava and she escaped from the custody of Praceṣṭa and reached the palace of a King called Suṣeṇa and stayed there as a servant wearing the robes of a male, calling himself Viravara.

Viravara, i.e. Sulocanā in disguise, saved Vidyādhara and Praceṣṭa from committing suicide. At that time Mādhava also in despair was about to commit suicide when Sulocanā appeared before him in time and stopped him from doing it. Sulocanā then told him all that had happened and they were happily united as husband and wife.

MĀDHAVA III. A son born to Yadu of his Nāga wife Dhūmravarṇā. The renowned Yādava dynasty was established by this Yadu and his son Mādhava. (Harivaṁśa).

MĀDHAVA IV. A virtuous brahmin. Once when he was about to sacrifice a goat in the sacrificial fire the goat in human voice told the story of its previous birth and requested the brahmin to sacrifice it after reciting the ninth chapter of the Gītā. Mādhava did so and the goat got salvation. (Uttara Khaṇḍa, Padma Purāṇa).

MĀDHAVĪ I. Daughter of King Yayāti. A lady recluse she always wore deer-hide as her garment and went on observing a Vrata called Mṛgavrata: Yayāti gave this daughter in marriage to Gālava. (Śloka 12, Chapter 145, Udyoga Parva). Mādhavī bore a son named Vasumān alias Vasumanas to Haryaśva, King of Ayodhyā. She got of Divodāsa, King of Kāśī, another son named Pratar-dana; of the King of Uśīnara she got a son named Śibi. Besides these she got a son named Aṣṭaka of Viśvāmitra. (See under Gālava). When the accrued merit of Yayāti was exhausted and he fell down from heaven Mādhavī consented to part with half of her stock of merit to Yayāti. (See under Yayāti).

MĀDHAVĪ II. A follower of Subrahmaṇya. (Śloka 7, Chapter 46, Śalya Parva).

MADHU I. One of the Asuras born from the ear-wax of Mahāviṣṇu. The other was named Kaiṭabha. (For details see under KAIṬABHA).

MADHU II. Once there lived in a forest-garden on the shores of the Yamunā an Asura of name. Madhu. Śatrughna killed this Madhu and established there a city called Mathurāpurī. (Uttara Khaṇḍa, Kamba Rāmāyaṇa). While Indrajit, son of Rāvaṇa, was performing penance Madhu carried away a demoness named Kumbhīnasī and there ensued a fight on that

account between Madhu and Rāvaṇa in which Madhu was killed.

MADHU III. A king who used to sit in the court of Yama and worship him. (Śloka 16, Chapter 8, Sabhā Parva).

MADHUCCHANDAS. A sage who observed correctly the Āsrama of Vānaprastha. He was one of the Brahma-vādī sons of Viśvāmitra. (Śloka. 50, Chapter 4, Anu-śāsana Parva). Viśvāmitra had a hundred sons like Madhucchandas. (10th Skandha, Bhāgavata). The first Sūkta of Rgveda was written by this sage.

MADHUKAIṬABHA(S). Two Asuras named Madhu and Kaiṭabha. (See under KAIṬABHA).

MADHUKUMBHA. A follower of Subrahmaṇya. (Śloka 19, Chapter 46, Śalya Parva).

MADHŪLIKĀ. A follower of Subrahmaṇya. (Śloka 19, Chapter 46, Śalya Parva).

MADHUMĀN. A place of habitation of ancient India. (Śloka 53, Chapter 9, Bhīṣma Parva).

MADHUPARKA. One of the children of Garuḍa. (Śloka 14, Chapter 11, Udyoga Parva).

MADHURA. A soldier of Subrahmaṇya. (Śloka 71, Chapter 45, Śalya Parva).

MADHURASVARĀ. A celestial maiden. She once conducted a dance performance in honour of Arjuna. (Śloka 30, Chapter 43, Vana Parva).

MADHUŚAKTA. An Asura. During the time of the emperor Pṛthu, the earth was turned into a cow and people milked from her the things they wanted. Madhuśakta was the person who did the milking for the Asuras.

MADHUŚRAVA. A sacred place in Kurukṣetra, situated near another holy place called Pṛthūdaka. If one bathes in a pond there one will have to his credit the benefit of making a thousand Godānas. (Śloka 15, Chapter 83, Vana Parva).

MADHUSŪDANA. Another name for Śrī Kṛṣṇa. Because he killed an Asura named Madhu he was called Madhusūdana. (Śloka 16, Chapter 207, Vana Parva).

MADHUSYANDA. A sage who was the son of Viśvāmitra. (Sarga 62, Bāla Khaṇḍa, Vālmiki Rāmāyaṇa).

MADHUVANA. A forest-garden owned by the great monkey-king Sugriva. After finding out the whereabouts of Sītā, Hanūmān and Aṅgada accompanied by other monkeys entered this garden and drank honey to their heart's content. (Chapter 282, Vana Parva and Sundara Khaṇḍa, Vālmiki Rāmāyaṇa).

MADHUVARṆA. A soldier of Subrahmaṇya. (Śloka 72, Chapter 42, Śalya Parva).

MADHUVATĪ. A sacred place on the border of Kurukṣetra. If one bathes in a sacred pond there and worships the Manes one will have to one's credit the benefit of making a thousand Godānas (giving away cows in charity). (Śloka 94, Chapter 83, Vana Parva).

MADHUVIDYĀ. A special mystical lore of the Devas. This was imparted to the sage Dadhyaṅ by Indra. (See under DADHYAṅ).

MADHUVILĀ (MADHUBILĀ). A river which flows in the neighbourhood of Kardamila kṣetra. This river has another name Samaṅga. This is a very sacred tīrtha. Indra who became a Brahmahatyā-sinner by killing Vṛtrāsura was absolved of his sins by taking a bath in this river. Aṣṭāvakra, the sage with eight bends in his body, got himself perfect by taking a bath in this river obeying the orders of his father Kahoḍaka. (Chapter 135, Vana Parva).