

ties in the Narmadā and led them from the path of the Vedas by calling them Arhats; they left the trodden path and abandoned vedic practices and rites, and decried vedic sacrifices.

Vi. III. 17. 14-45; 18. 1-32.

*Māyāvati*—Rati in her former birth: when her husband was burnt by *Śiva*, she was reborn as the superintendent of Śambara's kitchen. Hearing from Nārada that Pradyumna was Kāma and that he was thrown into sea by Śambara and swallowed by a fish and was brought to her kitchen, she nursed him lovingly and when he came of age, she spoke the truth and taught him *mahāmāyā vidyā* with which he killed Śambara: She took him by air to Kṛṣṇa and was rejoiced to become the daughter-in-law of Kṛṣṇa and Rukmiṇī.

Bhā. X. 55. 6-38; Vi. V. 27. 7-16, 27-30.

*Māyāvinodas*—are the Daityas, Dānavas and Kādraveyas; enjoy life to the utmost; only afraid of Hari's *cakra*.

Bhā. V. 24. 8, 11-15.

*Māyāvi*—a son of Maya and Rambhā.

Br. III. 6. 29; Vā. 68. 28.

*Māyu*—belonging to the line of Krodhavaśa.

Br. III. 8. 70.

*Mārakataśālā*—next to muktāśālā of Lalitā—Palmyra juice is used here: nearby in a grove lives the creator: Fourteen *Vidyas*, *Upavidyas* 64 *Kalas* all reside here: a little away is Viṣṇuloka with a 1000 pillars: beyond that is Śivaloka.

Br. IV. 34. 54