

**Mahāprasthānika(m) [parva(n)]** (“[the section] relating to the great journey [to the other world],” i.e. Mahāprasthānikaparvan).—§ 10 (Parvasaṅgr.): I, 2, 356 (°am parva).—§ 11 (do.): I, 2, 629 (C. has °prā°), 633 (°am parva, C. has °prā°).—§ 795c (Mahābhārata): XVIII, 6, 279 (°e).

**[Mahāprasthānikaparvan]** (“the section relating to the great journey to the other world,” the 17th of the great and the 99th of the minor parvas of Mbhr.; cf. Mahāprasthānika(m) parva(n)).—§ 794: *Janamejaya* said: Having heard of the battle with iron clubs between the *Vṛshnis* and *Andhakas*, and of *Kṛṣṇa*’s ascension to heaven, what did the *Pāṇḍavas* do? *Vaiṣampāyana* said: Having heard the particulars of the great slaughter of the *Vṛshnis*, *Yudhishtira* set his heart on leaving the world, saying to his brothers that it is Time that ripens every creature, of which they approved. He made the kingdom over to *Yuyutsu* and installed *Parikshit* as king in *Kāśtīnapura*, while *Vajra* ruled in *Indraprastha*. Then he offered oblations of water to *Kṛṣṇa*, *Rāma*, and *Vasudeva*, etc., and *grāddhas* to his deceased kinsmen, and fed *Vyāsa*, *Nārada*, *Mārkaṇḍeya*, and *Yājñavalkya*, and gave jewels, etc. (specification) to brahmans in honour of *Kṛṣṇa*. *Kṛpa* was installed as the preceptor of *Parikshit*. Then he summoned his subjects and informed them of his intentions; they tried in vain to dissuade him. He and his brothers and *Draupadī* removed their ornaments and wore barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five *Pāṇḍavas*, *Draupadī*, and a dog. *Kṛpa*, etc., stood around *Yuyutsu*; *Ulupi* entered the waters of *Gaṅgā*; *Citrāṅgada* set out for *Maṇipūra*; the grandmothers of *Parikshit* surrounded him. *Yudhishtira*, etc., set out with their faces turned towards the east, devoting themselves to *yoga*, resolved to observe the religion of renunciation; *Yudhishtira* first, then the other *Pāṇḍavas* in the order of their birth, behind them all *Draupadī*; a dog followed them. They reached the sea of red water. *Agni* came, and mentioning the *Khāṇḍava* forest, etc. (a), he caused *Arjuna* to throw the *Gāṇḍīva* and his inexhaustible quivers into the water to be given back to *Varuṇa*. Then *Agni* disappeared. They now proceeded towards the south; then, by the northern coast of the salt sea, to the south-west; then towards the west, where they saw *Dvārakā* covered by the ocean; then to the north, observant of *yoga*, desirous of making a round of the whole earth (XVII, 1). They crossed *Himavat*, and beheld a vast desert of sand, and then *Meru*. *Kṛṣṇa* dropped down; asked by *Bhīmasena*, *Yudhishtira* said that this was the consequence of her partiality for *Arjuna*. Then *Sahadeva* fell down; asked by *Bhīmasena*, *Yudhishtira* said it was because he never thought anybody his equal in wisdom. They went on. *Nakula* fell; asked by *Bhīmasena*, *Yudhishtira* said it was because he thought that nobody equalled him in beauty, though his righteousness was without blemish. *Arjuna* fell down; asked by *Bhīmasena*, *Yudhishtira* said that it was because *Arjuna* had said that he would consume all the foes in a single day, but did not accomplish it. *Bhīmasena* fell down; *Yudhishtira* told him it was because he was a great eater, and used to boast of his strength. *Yudhishtira* went on with the dog (XVII, 2). *Indra* came with a chariot, and asked *Yudhishtira* to ascend it for going to Heaven; *Yudhishtira* wanted to take *Draupadī* and his fallen brothers with him; *Indra* said they have already reached Heaven, where he will see them; *Yudhishtira* would have the

dog to accompany him; † as *Indra* said there is no place in Heaven for persons with dogs, as the *Krodhavaças* take away all the merits of such persons, *Yudhishtira* refused to ascend the chariot. Then [the dog, transformed into] *Dharma*, said to *Yudhishtira* (†vv. 80–9) that he had formerly tested him in the *Dvaitavana*, where he had chosen the revival of *Nakula*, disregarding *Bhīmasena* and *Arjuna*, for doing good to his [step]mother; “there is no one in Heaven that is equal to thee.” Then *Dharma*, *Indra*, M., A., D., D.-r., causing *Yudhishtira* to ascend the chariot, proceeded to Heaven on their respective chariots. *Nārada* said that *Yudhishtira* was superior to all the R.-r. there. *Yudhishtira* wished to proceed to where his brothers were; *Indra*, saying that his brothers had won regions of felicity, tried to persuade him to stay, beholding D.-r. and Si.; *Yudhishtira* wished to be united with his brothers and *Draupadī* (XVII, 3).

**Mahāpums**, a varsha (?) in *Çākadvīpa*. § 575b (*Çākadvīpa*): VI, 11β, 427.

**Mahāpura**, a tirtha. § 733k (*Vaimānika*): XIII, 25, 1712.

**Mahāpurānasambhāva**, an ancient king. — § 6 (*Anukram.*): I, 1a, 232 (in *Sañjaya*’s enumeration).

**Mahāpurusha** (“the great Spirit”) = *Vishṇu* (*Nārāyaṇa*, *Kṛṣṇa*). § 717c (*Uparicara*): XII, 337, 12795.—§ 717b (*Nārāyaṇīya*): XII, 339, ††12864 (praised by *Nārada* with the *Mahāpurushastava*, q.v.); 341, 13035, 13050; 348, 13455.—§ 717d (*Brahma-Rudrasamv.*): XII, 352, 13748.

**[Mahāpurushastava]** (“the praise of the great Spirit”). § 717b (*Nārāyaṇīya*): XII, 339, ††12864 (recited by *Nārada* at *Çvetadvīpa*). The names (*Devadeveça*, etc., numbers 1–200), alphabetically arranged, are the following: *Abhagnaparisaṅkhyāna* (119), *Abhagnayoga* (118), *Abhāsura* (41), *Acala* (172), *Ādīdeva* (20), *Agni* (90), *Agrāhya* (171), *Āhuti* (92), *Aja* (168), *Ākhaṇḍala* (123), *Āmadhya* (134), *Amṛta* (13), *Amṛtāksha* (14), *Amṛteçaya* (80), *Anādi* (133), *Ananta* (7, 132), *Anantabhoga* (131), *Anantagati* (130), *Anantākhyā* (15), *Aparājita* (69), *Aparimīta* (54), *Aparinidita* (53), *Aparinirmīta* (51), *Aparatarkya* (179), *Atharvaçiras* (113), *Atikroçhra* (160), *Avaçavartin* (56), *Avijñeya* (180), *Avyaktamādhyā* (so B., C. only *Avyakta*, 135), *Avyaktanidhāna* (136), *Bāṇḍhava* (197), *Bhaktavatsala* (198), *Brahmagrya* (181), *Brahmakāyika* (38), *Brahmanapriya* (194), *Brahmanārūpa* (193), *Brahmanyadeva* (199), *Brahmapurohita* (37), *Brahmeçaya* (84), *Bṛhat* (178), *Cakshurājya* (99), *Candramas* (98), *Cāturmahārājika* (40), *Chinnasamçaya* (190), *Chinnatṛshṇa* (189), *Citraçikhhaṇḍin* (185), *Çṛvāsa* (145), *Dayāvāsa* (141), *Devadeveça* (1), *Deveçaya* (82), *Dhanaprada* (154), *Diçām gaja* (101), *Digbhanu* (102), *Dikpati* (34), *Divaspati* (30), *Ekāntadarçana* (200), *Gatādhvara* (188), *Guhya* (36), *Haṃsa* (74), *Harihaya* (149), *Harimedha* (150, 155), *Hayaçiras* (104), *Hiraṇmaya* (so C., B. has *Hiraṇyamaya*, 177), *Hiraṇyeçaya* (81), *Jagadanvaya* (88), *Jagatpati* (28), *Jagatprakṛti* (89), *Kaushika* (*Kauç*° B., 125), *Kīrtiyāvāsa* (144), *Kṛçhra* (159), *Kshetrajña* (5), *Kuçeçaya* (83), *Lakshmyāvāsa* (142), *Lokasākshin* (4), *Mahābhāsura* (42), *Mahāhaṃsa* (76), *Mahākroçhra* (161), *Mahāmāyādharma* (184), *Mahāmārti* (196), *Mahāniyama* (158), *Mahāpavitra* (176), *Mahāprajāpati* (25), *Mahāpurusha* (9), *Mahārājika* (39), *Mahātmyaçaritra* (174), *Mahātushita* (48), *Mahāvibhūti* (173), *Mahāyājña* (58), *Mahāyājñabhāgahara* (151), *Mahāyāmya* (45), *Manas* (97), *Manasika* (70), *Manaspati* (29), *Marutpati* (31), *Māsikavratadhara* (112), *Nāmanāmika* (71), *Nirguṇa* (3), *Nishkrīya* (2), *Niṛttabhrama* (164), *Niṛttarūpa* (192), *Niyama* (157), *Niyamadharma* (163),