

as a boon from *Sūrya*, who had been gratified with his penances; *Sūrya* had said: "Made up of the essence of speech, the goddess *Sarasvatī* will enter into thy body"; "he then commanded me to open my mouth; *Sarasvatī* then entered into my body and I began to burn, and plunged into a stream, angry with *Sūrya*, who told me that the burning would soon cease, and then the whole *Veda* with its appendix and the *Upanishads* would appear in me by inward light, and I should edit the entire *Çatapatha*, and then turn to the path of emancipation, coveted both by *Sāṅkhyas* and by *Yogins*. *Sūrya* then went to the *Asta* hills. *Sarasvatī* appeared before me (description). I taught the *Çatapathabrāhmaṇa*, etc., to 100 good disciples and thereby did what was disagreeable to my maternal uncle [*Vaiçampāyana*]. I undertook the management of the sacrifice of thy father; there a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the *dakṣiṇā* for the recitation of the *Vedas*; in the very presence of *Devala* I took half of that *dakṣiṇā*; thy father and *Sumantu* and *Paila* and *Jaimini*, etc., all acquiesced in that arrangement. I had thus got from *Sūrya* the fifteen *Yajushes*, and likewise *Romaharsha* learned the *Purāṇas* (differently PCR.). Aided by *Sarasvatī* and *Sūrya* I then set myself to compile the *Çatapathabrāhmaṇa*. . . . G. *Viçvāvasu* (*Kāçyapa*, v. 11777), conversant with the *Vedānta*, once put me twenty-four questions relating to the *Vedas*, and then a twenty-fifth (*ānvikṣhikīm*) (a); having thought of *Sarasvatī* I answered them properly, having expounded to him the fourth science that treats of emancipation, and which is based upon the twenty-fifth principle, i.e. *jīva*." (The answers to the questions.) The personal soul (*jīva*) and the Supreme Soul should be regarded as one and the same. This *Viçvāvasu* thought difficult to understand, quoting *Jaiçāhavya*, etc. (β); "M.-r. in *Brahmaloka* say that *Āditya* (the sun) himself is thy preceptor." *Yājñavalkya* instructed him of the relation of the twenty-fifth (*jīva*) to the twenty-sixth (the Supreme Soul). " *Viçvāvasu* proceeded towards heaven, and inculcated the science he had obtained from me to the gods in *Brahmaloka*, etc." Honoured by *Daivarāti*, *Yājñavalkya* left his court; the king gave a million of kine, etc., to a number of brahmans; installing his son in the sovereignty of the *Videhas*, he adopted the practices of the *Yatis*, and began to study the science of the *Sāṅkhyas* and *Yogins*. "They who wait upon *Mahat* attain to the regions of *Mahat*; they who wait upon Consciousness attain to the spot that belongs to Consciousness, etc." "I (*Bhishma*) got all this knowledge from *Janaka*, who had obtained it from *Yājñavalkya*" (XII, 319).—§ 708: *Yudhishthira* asked how one may avoid decrepitude and death. *Bhishma* related the old narrative of the *Bhikṣu* M.-r. *Pañcaçikha* and king *Janaka* *Vaidaha*, who put him that same question and was instructed by him (XII, 320).—§ 709: Asked by *Yudhishthira* as to how it is possible for a householder to attain to emancipation, *Bhishma* recited the *Sulabhā-Janakasamvāda* (b) (XII, 321).—§ 710: *Yudhishthira* inquired how in days of old *Çuka* *Vaiçāsaki* was won over to renunciation (*nirvodam āpannah*). *Bhishma* recited the discourse of *Vyāsa* to *Çuka* expounding the vanity of worldly attachments. "That sinful wretch who transgresses the ten boundaries that have been fixed by *Svayambhū* himself is obliged to pass his time in great affliction in the wild wastes in the dominions of the king of the *Pitrs*; that man who is tainted with cupidity . . .

has to go to deep hells . . . and is forced to bathe in the broad river *Vaitarāni*, whose waters are scalding, etc. (description of hell). . . . Very soon the wind of *Yama* will blow before thee. . . . By performing the duties of the domestic life men attain to the region of *Prajāpati* or *Brhaspati* or *Indra*." *Çuka*, leaving his father, proceeded to seek a preceptor that could teach him the religion of emancipation (XII, 322).—§ 711: Asked by *Yudhishthira*, *Bhishma* discoursed on the efficacy of gifts, sacrifices, penances, services to preceptors, etc. (XII, 323).—§ 712: *Çukotpatti* (q.v.).—§ 713: *Çukakṛti* (q.v.).—§ 714: *Çukakṛtya* (q.v.).—§ 715: *Çuka-Nārada-samvāda* (q.v.).—§ 716: *Çukābhipātana* (q.v.) (XII, 324-334).—§ 717: *Yudhishthira* asked who the Supreme Deity is, etc. *Bhishma* recited the old story of the discourse between *Nārada* and R. *Nārāyaṇa* in the hermitage of *Badari*, i.e. *Nārāyaṇīya* (b), including the story of *Uparicara* (c) and *Brahma-Rudra-samvāda* (d) (XII, 335-352).—§ 718: Asked by *Yudhishthira* about the foremost duties of men belonging to the different modes of life, *Bhishma* related the discourse on this topic in days of yore between D.-r. *Nārada* and *Indra*, i.e. *Uñchavṛtty-upākhyāna* (b) (XII, 353-356).

Mokshadvāra(m) = *Sūrya* (the sun): III, 156 (*Trivishthapam*).—Do.² = *Çiva* (1000 names²).

Mokshātman = *Kṛṣṇa*: XII, 1644.

Mṛdu = *Çiva*: XIII, 1185 (1000 names²); XIV, 203.

Mrga, pl. (°āḥ), the brahmans in *Çākadvīpa*. § 575b (*Çākadvīpa*): VI, 11, 436, 437 (*brāhmaṇabhūyishthāḥ*; only C., B. has *Māṅgāḥ*).

mrga, pl. (°āḥ) ("deer"). § 127 (*Aṃçāvat.*): I, 66, 2626 (the offspring of *Mṛgī*). Do.² = *Çiva* (1000 names²) (°*pakṣiṇāḥ*).

Mṛgabānārpana = *Çiva* (1000 names²).

Mṛgaçiras, name of a nakshatra, v. Su. Si. § 759 (*Ānuçāsanik.*): XIII, 110, 5394 (description of the cāndravṛata). Cf. *Mṛgottama*.

Mṛgadhūma, a tīrtha. § 364 (*Tīrthayātrāp.*): III, 83, 6071.

Mṛgāksha = *Çiva*: VIII, 1447.

Mṛgālaya = *Çiva* (1000 names²).

Mṛgamandā, daughter of *Krodhavaçā*. § 127 (*Aṃçāvat.*): I, 64, 2624, 2626 (mother of the bears and the *çmaras*).

Mṛgasvapnanidarçana ("the dream of the deer"). § 11 (*Parvasaṅgr.*): I, 2, 471 (*Dharmarājasya cātrava m^om.*, i.e. *Mṛgasvapnodbhavaparvan*).

Mṛgasvapnodbhava ("the dream of the deer"). § 10 (*Parvasaṅgr.*): I, 2, 324 (i.e. *Mṛgasvapnodbhavaparvan*).

Mṛgasvapnodbhavaparvan ("the dream of the deer," the 44th of the minor parvas of *Mhbhr.*). (Cf. *Mṛgasvapnanidarçana*, *Mṛgasvapnodbhava*.) § 518: In consequence of a dream of *Yudhishthira*, in which the still remnant deer of *Dvaitavana* entreated him to spare them by changing his residence, the *Pāṇḍavas* with *Indrasena*, etc., and the brahmans removed to the *Kāmyaka* forest, situated at the head of the desert, near lake *Tṛṇabindu*. They had then dwelt in *Dvaitavana* during a year and eight months (III, 258).

Mṛgavānārpana, v. *Mṛgabānārpana*.

Mṛgavyādha¹, a Rudra. § 108 (*Aṃçāvat.*): I, 66, 2566 (son of *Sthānu*).—§ 191 (*Arjuna*): I, 123, 4825 (among the Rudras present at the birth of *Arjuna*).

Mṛgavyādha² = *Çiva*: XIV, 197.

Mṛgī ("hind"). § 127 (*Aṃçāvat.*): I, 66, 2624 (daughter of *Krodhavaçā*), 2626 (mother of the deer (*mṛgāḥ*)).