

- MOHANA.** An ancient place of habitation in Bhārata. This place was conquered by Karna. (Śloka 10, Chapter 254, Vana Parva).
- MOHANĀ.** Wife of Sugrīva. Mohanā helped her husband in bringing water from the Sarayū river to bathe the Aśvamedha horse of Śrī Rāma. (Padma Purāṇa, Pātāla Khaṇḍa).
- MOHINĪ.** The female form of Mahāviṣṇu. Devas and Asuras quarrelled with each other over the right of partaking the Amṛta (nectar) obtained from the sea of Milk. At that time Mahāviṣṇu appeared before them in the guise of a beautiful maiden of maddening charm and the asuras were guilefully made to turn their attention on her for some time during which time the nectar was carried away by the Devas. The female form of Mahāviṣṇu was called Mohinī. Śiva fell in love with Mohinī and by the union of the two was born Śāstā. (See under Amṛtam). (8th Skandha, Bhāgavata).
- MOKṢA I.** One of the seven divisions of the island of Plakṣa. The seven divisions are Śiva, Yavasa, Subhadra, Śānta, Mokṣa, Amṛta and Abhaya. (5th Skandha, Bhāgavata).
- MOKṢA II.** Mokṣa means liberation and is generally meant to convey the meaning of the deliverance of the soul from recurring births. The Jivātmā enshrined in the body has the delusion that it enjoys or suffers happiness or woe. In truth it neither suffers nor enjoys anything. It is detached from all. It is the Supreme Being (Parabrahman). When Jivātmā deserts its woes it gets mokṣa i.e. Jivātmā gets merged with Paramātmā. When once Jivātmā merges with Paramātmā, Jivātmā is devoid of happiness or woes. It need not be enshrined in any body. A Jivātmā getting released from one body joins another new body and thus a Jivātmā in succession enters thousands of bodies and each time without knowing the absolute Truth laments over its woes. In the words of a Ṛṣi it is explained thus : "Jivātmā, which is bliss in itself living in births after births searches for bliss elsewhere just as a person wearing a golden necklace round his neck searches for the same elsewhere." The passage of Jivātmā from one birth to another and the bodies that enshrine it each time constitutes the worldly life. When once a Jivātmā thus involved in Saṃsāra (mundane existence) gets real knowledge, the knowledge that Jivātmā and Paramātmā are one and the same, then that Jivātmā gets final emancipation, liberation from recurring births. It merges with Brahman. This is called Mokṣa.
- MOKṢADHARMAPARVA.** A sub-divisional Parva of Śānti Parva. It contains the chapters 174 to 365 of Śānti Parva.
- MṚGADHŪMA.** A sacred place on the border of Kurukṣetra. If one goes there and worships Mahādeva one will get the benefit of conducting an Aśvamedhayajña. (Śloka 101, Chapter 83, Vana Parva).
- MṚGAMANDĀ.** A daughter of Kaśyapa. (See under Mṛgas).
- MṚGĀŅKAKA.** A sword. Once Kubera cursed a Yakṣa and making him a lion posted it to guard the palace-gates of Mahābali. He said he would be released from the curse when any man on earth defeated it. Once a brahmin warrior named Śrīdatta defeated this lion and at once the lion changed into a Yakṣa and the Yakṣa presented Śrīdatta with the sword named Mṛgāṅkaka. (Kathāpīthālambaka, Kathāsarisāgara).
- MṚGĀŅKAVATĪ.** Daughter of an ancient King called Śrī Bimbaki. (See under Śrīdatta).
- MṚGAS (DEER).** All the animals originated from Kaśyapaprajāpati. Kaśyapaprajāpati, son of Marīci, married the eight daughters of Dakṣa named Tāmṛā etc. From Tāmṛā were born birds. Krodhavaśā gave birth to ten girls named Mṛgī, Mṛgamandā, Hari, Bhadrāmadā, Mātāṅgī, Śārdūli, Śvctā, Surabhi, Surasā and Kadṛū. Mṛgas (deer) are the children of Mṛgī. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 4).
- MṚGASVAPNODBHAVAPARVA.** A subsidiary Parva of the Vana Parva of Mahābhārata. Chapter 253 of Vana Parva constitutes this Parva.
- MṚGĀVATĪ.** See under Udayana.
- MṚGAVYĀDHA.** The disguise Śiva took when he went to test the devotion of Paraśurāma. Paraśurāma once went to the forests and did penance to please Śiva to learn archery from him. Śiva in the form of a Mṛgavyādha (forest hunter) appeared before Paraśurāma and tested his sincerity in his penance in several ways. Śiva was pleased to find Paraśurāma's devotion to Śiva unwavering and blessed him. He gave instructions in archery and also permitted him to go round the earth. (Chapter 65, Brāhmāṇḍa Purāṇa).
- MṚGAVYĀDHA II.** One of the Ekādaśarudras (eleven Rudras). (Śloka 2, Chapter 66, Ādi Parva).
- MṚGĪ.** The mother of all types of deer. (See under Mṛgas).
- MṚKĀNDU.** Father of the sage Mārkaṇḍeya. (See under Mārkaṇḍeya).
- MṚṢĀ.** Wife of Adharma. Adharma begot of Mṛṣā two children named Dambha and Māyā. (4th Skandha, Bhāgavata).
- MRTAM.** See under Pramṛtam.
- MRTASAÑJIVANĪ.** This is a medicinal herb to give life to those who are dead. When in the Rāma-Rāvaṇa battle Lakṣmaṇa and others fell dead, Śrī Rāma wanted Mṛtasañjivanī to be brought to revive them back to life. Jāmbavān the oldest among the monkey-warriors then instructed Hanūmān to get it from the mountain Mahāmeru explaining to him the way to reach there. He said : "If you go a hundred yojanas (1200 Kilometres) from here to the north you would reach Rāmeśvara the southernmost point of Bhārata. From there if you go to the north another thousand yojanas you would reach the Himālayas which is the northernmost point of Bhārata. Himavān is thousand yojanas high, two thousand yojanas wide and is long enough to reach the two oceans on the east and the west. On that mountain is the marriage-dais of Pārvatī and Parameśvara and you will find places where Parameśvara had sat for practising penances. On the northern side under a big Kūvala tree lies Kāmadhenu. This cow gives milk to the sages and tourists who go there.

1 Jivātmā=The individual soul enshrined in the human body imparting to it life, motion and sensation as opposed to Paramātmā.
 Paramātmā=The Supreme spirit or Brahman
 Saṃsāra=The circuit of life consisting of births and rebirths with sufferings and enjoyments of woes and happiness.