

1636 (*M<sup>o</sup>āc cāryāc ca*).—§ 595 (Shoḍaṣarāj., v. Suhotra): VII, 56, 2188 (*vāsumatiṃ M<sup>o</sup>ātavikavarjitāṃ*).—§ 599 (Jayadrathavadhap.): VII, 93, 3374 (*gajapreshthagāh*), (8), 3379 (*goyoniprabharāh*), 3381 (*nāhāyuddhaviṣṭarādāh*), 3384, 3385 (defeated and slain by Arjuna); 94, 3438 (*āc cāyutaḥ kātāh*, sc. by Arjuna); 112, 4307 (*āsthita bahubhir M<sup>o</sup>aiḥ*, sc. *nāgāh*, in the army of Duryodhana), 4328 (*pāpakartīṇāḥ himadurganivāsinaḥ*); 119, 4716, (ββ), 4723 (have been vanquished by Sātyaki), 4745 (*hanyamānāḥ . . . Sātyakinaḥ*); 12200, 4889 (*sainyena mahatā yukto M<sup>o</sup>ānāḥ*, sc. Duḥcāsana); 12800, 5243 (*gaṇān*).—§ 602 (Droṇavadhap.): VII, 192, 8847 (*gaṇān*, had been slain by Droṇa).—§ 605 (Karnap.): VIII, 22, 871 (*aiḥ preshita nāgāh*, attacked by Nakula, etc.).—§ 607 (do.): VIII, 40, 1858 (*pāpadeṣodbhava M<sup>o</sup>āh*, i.e. the Madrakas, etc.); 45, 2095 (*manushyānāṃ malāṃ M<sup>o</sup>āh M<sup>o</sup>ānāṃ aushtrikā malāṃ*), (ν), 2107 (*svasāñjñāniyatāḥ*).—§ 608 (do.): VIII, 46, 2145 (*mātāṅgāḥ cūrain M<sup>o</sup>aiḥ samanvitāḥ*, in the army of Duryodhana); 73, 3653 (have been vanquished by Arjuna); 81, 4133 (*āh sthita mattais trayodaṣaṣṭair gajaiḥ*, attacked Arjuna).—§ 609 (Çalyap.): IX, 1, 27 (have been slain); 2, 74 (had taken up arms for Duryodhana), 96 (have been slain).—§ 611 (do.): IX, 20, 1066 (*Çalvo M<sup>o</sup>gaṇādhipaḥ*).—§ 613 (Gadāyuddhap.): IX, 32, 1820 (*iyañ ca prthivi sarvā sa-M<sup>o</sup>ātavikā*).—§ 621 (Rājadh.): XII, 4, 115 (*ācāryāc [!] carājānāḥ*).—§ 641d (Vena): XII, 59, 2218 (*Vindhyānilayāḥ*).—§ 658b (Kṛtaghnoḥ): XII, 168, 6293.—§ 660b (Bhrgu-Bharadvājas.): XII, 188, 6947 (*çātayāḥ*).—§ 759 (Ānuṣāsaniḥ): XIII, 106, 5133.—§ 760 (do.): XIII, 111, 5525 (*asaṃvāsāḥ*).—§ 785 (Anugītāp.): XIV, 73, 2137 (vanquished by Arjuna when he followed the sacrificial horse); 82, 2465 (*saṃyāni*, do., in the east?); 89, 2669 (*çātayāḥ*, present at the aṣvamedha of Yudhishtira).—§ 793 (Mausalap.): XVI, 7, 239 (i.e. the Ābhīras).

**Mleccha**, sg. (do.), said of two Āṅga princes. § 592 (Samçaptakavadhap.): VII, 26, 1145 (slain by Bhīmasena; [*Āṅgaḥ v. 1142*]).—§ 605 (Karnap.): VIII, 22, 880 (*Āṅgaputro*, slain by Nakula).

**Modāgiri**, a mountain (?). § 280 (Bhīmasena): II, 30, 1095 (at *M*.—in the east—Bhīmasena slew the king).

**Modākin**, a varsha in Çākadvīpa. § 575b (Çākadvīpa): VI, 11β, 427 (only C., B. has *Maud<sup>o</sup>*).

**Modāpura**, a city. § 279 (Arjuna): II, 27, 1020 (in the north, subjugated by Arjuna on his digvijaya).

**Moha** = Çiva (1000 names<sup>1</sup>).

**Mohana**, a city (?). § 515 (Karnadigvijaya): III, 254, 15246 (subjugated by Karna on his digvijaya).

**Mohanāstra**. § 583 (Bhīsmavadhap.): VI, 77, 3389 (employed by Dhṛṣṭadyumna).

**Mohanī**, name of a particular spell. § 785 (Anugītāp.): XIV, 80, 2385 (*o nāma māyā*).

**Mohātman** = rshpa: XII, 1665.

**\*mokshaçāstra** ("the doctrine of emancipation"): I, 2305 (sg.): XII, 4911 (pl.), 11856 (sg.), 11890 (*o vidāḥ*), 12225 (*o çārādāḥ*), 12291 (*o çārādaiḥ*).

**Mokshadharmā** ("the rule of emancipation") = Mokshadharmaparvan. § 10 (Parvasaṅgr.): I, 2, 351.—§ 11 (do.): I, 2, 596 (pl.).

**\*mokshadharmā** (do.): IX, 2909, 2917; XII, 1990, 5736 (*o ācritaiḥ*), 6525 (*o ārthakuçalāḥ*), 8430, 8734 (*o ārthasaṃyuktāḥ*), 9931, 9968 (pl.), 10961 (do.), 10995, 11336, 11650, 11876 (*trividha*), 11911, 12036 (pl.), 12214 (*o ānudarçināḥ*), 12216 (pl.), 12219 (*o çārādāḥ*), 12270 (*o ārthakovidāḥ*),

12648 (*o opasaṃhitāḥ*), 18015, 13080 (*o pravartakāḥ*), 13112 (*o ānubhāṣiṇe*), 13764 (*o ācritāḥ*); XIII, 6480; XIV, 36 (pl.), 423, 570, 586 (*o ācritāḥ*), 944 (*o ārthakuçalāḥ*).

[**Mokshadharmaparvan**] ("the section containing the rule for attaining to emancipation from transmigration," the 90th of the minor parvans of Mbhr.; cf. Mokshadharmā). § 659: *Yudhishtira* inquired about the duties in the four stages of life; *Bhishma* indicated the attainment of emancipation as the highest of all duties. *Yudhishtira* asked *Bhishma* how grief might be overcome; *Bhishma* related the old story of the conversation between a *brahman* and king *Senajit*, burning with sorrow on account of the death of his son; dissociation from the world is the grand method of overcoming grief. The *brahman* cited the verses sung by *Piṅgalā* (a fallen woman who was denied the company of her lover through an accident) about the manner in which she had acquired eternal merit; freedom from hope and desire is felicity. King *Senajit* experienced delight and became very happy (XII, 174). *Yudhishtira* inquired of *Bhishma* as to what constitutes the highest good that man should seek in view of the transient character of time; *Bhishma* related the old narrative of a discourse between a *brahman*, who was devoted to the study of the *Vedas*, and his son *Medhavin*, who was well conversant with the religion of emancipation, and acquainted also with the affairs of the world, on the uncertainty of life and the mutability of all things save *Brāhman* (XII, 175). *Yudhishtira* asked how happiness and misery come to the rich and the poor; *Bhishma* related the old narrative of what was sung by *Çampaka*, who had achieved emancipation, told in former times by a poor *brahman* rendered miserable by a bad wife, etc.; the faults of prosperity; in renunciation is the highest good of men (XII, 176). *Yudhishtira* asked what a man must do to find happiness if he be poor. *Bhishma* explained who is a happy man, and related the old narrative of what *Mānki* had sung when freed from attachments; *Mānki* found that he was assiduously doomed to disappointments; at last, with a remnant of his property, he purchased a couple of young bulls with a yoke; a camel ran away with them upon its neck; *Mānki*'s observations, quoting *Çuka*: desire is fraught with sorrow (XII, 177). In this connection reference is made to the old verses sung by the *Videha* king *Janaka*, who had attained to tranquillity of soul: "even if the whole of *Mithilā* be consumed in a conflagration I shall incur no loss." Discourse between king *Nahusha* (i.e. *Yayāti*) and *R. Bodhya* about freedom from attachment; *Bodhya*'s six preceptors (*Piṅgalā*, etc.) (XII, 178). *Yudhishtira* wished to know by what conduct a person may succeed in this world and attain to an excellent end. *Bhishma* related the old story of the discourse between king *Prahlāda* and a sage who had adopted the *Ājagara* vow: the indifference of the latter to all worldly objects in view of the inevitability of death (XII, 179). *Yudhishtira* asked which of these, viz. kinsmen, or acts, or wealth, or wisdom, should be the refuge of man. *Bhishma* answered that wisdom should be the refuge, instancing *Bali*, etc. (a), and related the old story of the discourse between *Indra* and *Kāçyapa*, a *R.*'s son, who was brought to the ground by a *vaiçya* negligently driving his chariot, and who in despair resolved to end his life; *Indra* appeared to him in the form of a jackal and proved to him the superiority of his status as a human being and a *brahman*; not to yield to the instigation of the senses constitutes happiness; "thou dost not regret (*amarasi*) wine (*Vāruṇī*) nor the