

259, 9195, 9197, 9201, 9204, 9212, 9214, 9219, †9220, †9223, †9224, †9228 (repetition from § 594).

**Mrtyuloka** ("the world of Mrtyu [i.e. Death]"). § 561 (Yānasandhip.): V, 48, †1912 (°m *nayeyam*).—§ 579 (Bhishmavadhap.): VI, 54, 2315 (*prahīnot M°āya*).—§ 585 (do.): VI, 88, 3909 (*prahīnon M°āya*).—§ 587 (do.): VI, 113, 5254 (do.).—§ 592 (Samçaptakavadhap.): VII, 28, 1255 (do.).—§ 599 (Jayadrathavadhap.): VII, 33, 3391 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, 157, 6948 (do.); 161, 7209 (do.).—§ 608 (Karnap.): VIII, 73, 3661 (°m *galāh*), 76, †3839 (°na *tulyam*, sc. *ahavam*).—§ 616 (Sauptikap.): X, 8, 398 (*prahīnon M°āya*).

**Mrtyupā** = Civa (1000 names').

**[Mrtyu-Prajāpatisamvāda(h)]** ("the conversation between Death and Prajāpati [i.e. *Brahmán*]"). § 678c (Anukampaka): substantially the same as § 594 (Mrtyu (q.v.): VII, ch. 52 foll.), but told to Anukampaka (XII, 257-259).

**Mucukunda**, an ancient king. § 267 (Yamasabhāv.): II, 8, 332 (in the palace of Yama).—§ 378 (Tirthayātrāp.): III, 94, 8507 (*yathā*).—§ 567b (Bhagavadjānap.): In days of yore *Vaiçravaṇa*, having been gratified, made a gift of this earth to the *rājārshi M.* The latter did not accept the gift, but said, "I desire to enjoy a sovereignty which is won by prowess of arms." At this *Vaiçravaṇa* was highly delighted. *M.* ruled the earth, having conquered it by prowess (cf. § 641g): V, 132, 4467 (*rājārshēh*), 4469.—§ 641g (Mucukundop.): XII, 74, 2810 (°*śya samvādam rājño Vaiçravaṇasya ca*), 2811, 2812, 2813, 2815, 2819, 2825, (2826), 2827, 2828 (the conversation between *M.* and *Vaiçravaṇa* [i.e. Kubera]).—§ 651 (Āpaddh.): XII, 143, 5464, 5465 (*Bhārgava* told *M.* Kapotalubdhakasamvāda).—§ 656 (Khadgotpatik.): XII, 166, 6196, 6197 (received the sword from Kāmboja, from *M.* it passed over to Marutta).—§ 746 (Ānuçāsanik.): XIII, 76, †3689 (among the kings who attained to heaven by making gifts of kine).—§ 761 (do.): XIII, 115γ, 5663 (among the kings who abstained from meat during the month of Kārttika).—§ 775 (do.): XIII, 166η, 7680 (*rājārshih*, enumeration).

**Mucukundopākhyāna(m)** ("the episode relating to Mucukunda"). § 641g (Rājadh.). King *Mucukunda*, having subjugated the whole earth, repaired to *Kubera* in order to test his strength. *Kubera* created a large force of Rā., who annihilated the forces of *Mucukunda*. *Mucukunda* rebuked his priest *Vasishṭha*, who then by penances caused those Rā. to be slain. *Kubera's* haughty address and *Mucukunda's* manly answer.

**Mudāvarta** (V, 2729), v. Udāvarta.

**Mudgala**, a ṛshi. § 391 (Rshyaçṅga): III, 113, 10093 (*Nārāyaṇendrasenā*, i.e. the wife of *M., bābhava vaçyā nityam M°āya*).—§ 520 (Vrihidraupik.): III, 260, 15404.—§ 520 (cf. Vrihidraupik.): Vyāsa said: There lived in *Kurukshetra* a virtuous sage named *Mudgala*, who lived by picking up ears of corn and grain, collecting a *drona* of corn during one fortnight and eating it together with his son and wife the other fortnight; yet he celebrated the *sattra* called *iṣṭīkṛta* and the *darça-* and *paurṇamāsa-*sacrifices, where *Indra* himself and the gods partook of the food offered, and entertained his guests with food, for the remainder of the *drona* of corn increased as soon as a guest appeared, so that hundreds of brahmans were fed with it; he lived himself on the food that remained after the gods and the guests had

eaten. Having heard of *M., Durdāsas*, naked and frantic, came to him uttering insulting words, and during six seasons ate up all his food, without perceiving any agitation in *M.'s* heart. *Durdāsas* then told *M.* that in reward he should go to heaven even in his own body. Immediately a celestial messenger (*devadūta*) appeared upon a chariot yoked with swans and cranes, etc., and invited *M.* to ascend it. *M.* first asked the *devadūta* to tell him about the advantages and disadvantages of heaven (III, 260). The *devadūta* then described heaven (*Svarga*) (atheists and untruthful persons and those who have not practised ascetic austerities and those who have not performed great sacrifices cannot repair thither), with its advantages: myriads of beautiful worlds owned by the gods, the *Sādhyas*, the *Viçve*, the *maharshis*, the *Yāmas*, the *Dhāmas*, the *Gandharvas*, and the *Apsarases*; *Meru* extending over 33,000 *yojanas*; the gardens of the celestials; *Nandana*, etc.; no grief, etc., no sweat, stench, excreta, nor urine, nor dust; the foremost regions are the regions of *Brahmán* (*Brāhmanāh . . . lokāh*); thither repair sanctified *rshis* and there dwell the *Rṅhus*, the gods of the gods themselves, who suffer no pangs from women, do not possess wealth, etc., do not subsist on oblations nor *amṛta*, and cannot be perceived by the senses, nor do they change at the revolution of a *kalpa*; for them there is neither ecstasy, nor joy, nor happiness, nor misery, etc.; they are thirty-three in number, to their regions repair wise men after having observed excellent vows, and also *M.* had acquired that success by his charity. Its disadvantages: while reaping the fruit of his acts a person cannot be engaged in any others, for this world is one of acts, the other one of fruition; after one has entirely exhausted his merit, he is subject to fall; he is then stupefied and agitated by emotions, and when the garlands of those who are to fall fade away, fear invades their hearts; but by reason of their merits they take birth among men, and then they attain to high fortune and happiness, while, if one cannot acquire knowledge here, he comes by an inferior birth. As *M.* did not desire to go to heaven, but asked a region where people have not to lament nor to be pained nor agitated, the *devadūta* described to him the supreme seat of Vishnu, which is called the highest *Brāhman* and lies above the abode of *Brāhman*; thither only those who are free from selfishness, etc., and those who are given to contemplation and *yoga*, can repair. Then *M.* bade farewell to the *devadūta*, and being always engaged in meditation, etc., he at last attained to that supreme state of perfection (*jagāma çāçvatām siddhim parām nirvāṇalakṣhaṇām*). "Therefore," *Vyāsa* continued, "you also, O son of *Kuntī*, ought not to grieve; after the thirteenth year you will get back your kingdom." Having said this *Vyāsa* returned to his hermitage to practise austerities (III, 261): III, 260, 15407, 15415, 15418, 15420, 15427, 15434; 261, 15443, 15448, 15469, 15476, (15481).—§ 677 (Mokshadh.): XII, 235, 8606 (*Çatadyumna* went to heaven after having given a mansion to *M.*).—§ 721b (Viçvāmitrop.): XIII, 4β, 250 (the same?, son of Viçvāmitra). Cf. Maudgalya.

**Mudgala**, pl. (°āh), a people. § 589 (Dronābhishekap.): VII, 11γ, 397 (*Piçācāmç ca sa-M°ān*, had formerly been vanquished by *Kṛshṇa*).

**Mudgara**, a serpent. § 64 (Sarpasattra): I, 57, 2151 (of *Takshaka's* race).

**Mudgaraparnaka**, a serpent. § 564 (Mātalyop.): V, 103γ, 3629 (so B., C. has by error *Muharaparnakāh*).