

**Mrgottama**, a nakshatra (= Mrgaṣiras, PCR.). § 749 (Anuṣānik.): XIII, 89a, 4257.

**Mrta** = Īiva (1000 names<sup>2</sup>).

**Mrtaṇā**, an Asura. § 130 (Amṣavat.): I, 67; 2669 (Asurottamaḥ, incarnate as Paṇḍimānūpaka ("the king of the western shore" ?)). Cf. Amṛtapa.

**Mrttikāvati**, a city. § 515 (Karnadigvijaya): III, 254, 15245 (conquered by Karna on his digvijaya).

\***Mrtyu**<sup>1</sup> ("Death"), masc., sometimes identified with Antaka and Yama (Dharma): I, 2619 (Antakaḥ, son of Adharma), 5641 (°pāṇi), 6764 (°ur ivogreṇa daṇḍena), 8267 (devaḥ, armed with an axe he partook in the encounter between the gods and Kṛṣṇa + Arjuna); II, 340 (Kālāḥ ?); III, †12356 (°m ivograrūpaṁ), 14550 (followed Yama); IV, 1580; V, †1580 (na vai M<sup>o</sup>r vyāghra ivānti jantūn), †1841 (°m ivāpantam), 2044 (nararūpeṇa, sc. Bhīmasena), 2463 (°pāṇa-ṣaṇḍugau), 2662 (°pāṇi), 4671 (°pāṇa-ṣaṇḍugau), 5616 (°pāṇa-ṣaṇḍugau), 7274 (°saṅkṣaṇḍugau); VI, 1238 (Kṛṣṇa identified with M.), 1946 (°or daṇḍasamaprabhāṁ, sc. ṣaktim), 2202 (°daṇḍam ivāparaṁ), 2797 (°or āgārasannibhāṁ), 2800 (°m ivāyāntam), 2831 (Kāla-M<sup>o</sup>samaprabhāṁ), 2874 (Kāla-M<sup>o</sup>samau), 3406 (preshayām āsa M<sup>o</sup>ave), 3516 (ṣarair M<sup>o</sup>daṇḍaprakāṣaiḥ), 3675 (preshayām āsa M<sup>o</sup>ave), 3793 (°or āsyam anuprāptam), 3959 (preshayām āsa M<sup>o</sup>ave), 4359 (do.), 4758 (°kalpāṁ, sc. mahāṣaktim), 4800 (°or āsyagatam yathā), 5312 (preshayām āsa M<sup>o</sup>ave), 5380 (°or ghorām iva svasām); VII, 23 (°nāḥatāḥ), †68 (°mukhād iva), 272 (°nā hataḥ), 421 (°pāṇa-ṣaṇḍugau), 656 (°ur ivāntakaḥ), 1071 (kruddho M<sup>o</sup>r ivāhava), 2020, 2025, 2039, 3012 (kruddham M<sup>o</sup>m ivāntakam), 3135 (°h Kālāna ooditāḥ), 3257 (kruddham M<sup>o</sup>m ivāntakam), 3838 (preshayishyāmi M<sup>o</sup>ave), 4459 (grastān M<sup>o</sup>nā sāgatān), 5808 (°praśhīd m<sup>o</sup>m ivāntakāḥ), 6167 (°ur vighrahaḥ iva), 6179 (°or āgātālalitāṁ), 7450 (°or iva svasāram, sc. ṣaktim), 7637 (°or āsyam anuprāptam), †8168 (°or svasāram jvalamānām iva, sc. ṣaktim), 8288 (°or āsyāntarān muktān), 8935 (preshayām āsa M<sup>o</sup>ave), 9596 (Īiva identified with M.); VIII, †666 (api), 909 (ṣaram . . . M<sup>o</sup>-Kālāntakopamaṁ), †1722 (°m ivograrūpaṁ), †1972 (°mukham nayiṣhe), 2309 (nāḥakat tān atikrāntum M<sup>o</sup>r brahmadevī yathā), 2414 (Kīṅkarodiyatadaṇḍena M<sup>o</sup>nāpi), 2470 (°daṇḍam ivāparaṁ, sc. parigham), 2480 (preshayām āsa M<sup>o</sup>ave), 2629 (āpanno M<sup>o</sup>or āsyam ivāturaḥ), 2709 (°or upāntikam prāptau), 2812 (antakālo yathā kruddho M<sup>o</sup>h Kīṅkaradaṇḍabhṛt), 2922 (ṣaram . . . M<sup>o</sup>daṇḍam ivāparaṁ), 2936 (preshayishyāmi M<sup>o</sup>ave), 2957 (°or āsyagatam yathā), 2986 (°or mukhagatam yathā), †3370 (prahinon M<sup>o</sup>sadma), †3808 (?), †3809 (°vaṣaṁ nindya), †3810 (°vaṣaṁ . . . ninyo), †4222 (ṣaktim . . . M<sup>o</sup>rūpāṁ), †4669 (apṛāpya M<sup>o</sup>vaṣaṁ), †4795 (api); IX, 870 (°m ivāntakam), 947 (martyā M<sup>o</sup>m ivāgatam), 2519 (Kālo Yamaṣṣa M<sup>o</sup>ṣa, came to the investiture of Skanda), 3108 (°oh, sc. saman, sc. Bhīmasena and Duryodhana); XI, 114 (°m . . . gacchati), 336 (°or daṇḍatrāntaram gataḥ), 506 (°vaṣaṁ gataḥ), 541 (°pāṇa-); XII, 166 (°yānam), 347 (°pāṇa-kaṇṭhe badhnāti Mrtyurāḥ), 380 (°or āsyē sa vartate), 440 (among those who are slayers), 481 (°mukhāni, read °mukham with B.), 526 (°or viśhayaṁ gataḥ), 2214 (°or dūhita . . . Sunithā nāma), 2576 (= Antaka), 2585 (iva), 2982 (°padam), 4497 (prāṇeṣ-vaṣam), 4501 (asturvibhāgasya, see PCR.), 6550 (°sēdam), 7198 (Kāla-M<sup>o</sup>-Yamānam), 7200, 7213, 7226, 7227, (7230), 7230, 7231, 7251, 7317, 7332, 7843 (°mukham), 9149 (fem. ?), 11061, 12413 (°-Vaivasvataḥ); XIII, 16 (samrādam M<sup>o</sup>-Gautamyoh Kāla-lubdhakapannagāḥ), 23 (°or lokam), 35, 49, (50), 58, 60, 61, 62, 63, 64, (65), 66, (67), 69,

70, 76, 78, 79, 80, 86, 87, 124, 131, 142 (raudrabhāvena), 150 (kūṭamudgarahastāḥ), 164 (= Dharma), 170, 174, 178, 1288 (learnt the 1000 names of Īiva from Ṣakra and taught them to the Rudras), 2230, 3129, 3177, 6905 (°oh panthānam), 7098, †7397 (Kṛṣṇa identified with M.), 7497 (Rudra (Īiva) identified with M.), 7521 (do.); XIV, 296 (°padam), 337 (°or āsyē), 1489.

**Mrtyu**<sup>2</sup>=Sūrya (the sun): III, 146.—Do.<sup>3</sup>=Īiva (1000 names<sup>1</sup>).

**Mrtyu**<sup>4</sup> ("Death"), fem. § 594 (Akampana): Nārada said to Akampana: In the beginning the Grandsire Brahman created all creatures. As the creation bore no sign of decay, he began to think about the destruction of the universe. Failing to find any means of destruction, he became angry, and in consequence of his anger a fire sprang from the apertures of his body (khebhyaḥ) and destroyed all creatures. Then Īiva (the lord of all the wanderers at night) appealed to Brahman (the greatest of ascetics), who said, "Thou hast been born out of our wish" (kāmat) (VII, 52), and that the Earth, afflicted with the heavy weight of creatures, had asked him to destroy them. Īiva, saying that he had been appointed by Brahman the protector of creatures, prevailed upon Brahman to keep his wrath within his own inner self and extinguish the fire. Then Brahman expounded the doctrine of pravṛtti and nivṛtti. From his organs of sense (gobhyaḥ, cf. khebhyaḥ in a parallel passage, XII, 9179) then issued a female who was dark, etc., and set out for the southern quarter; Brahman called her Death (Mrtyu) and told her to slay the creatures. She wept, but Brahman caught her tears with his two hands and implored her (VII, 53)—who wished to go to the hermitage of Dhenuka to perform austerities—to slay the creatures. Soon Brahman smiled, the creatures continued to live as before, and Mrtyu proceeded to Dhenuka, where she practised austere vows during twenty-one times ten billions of years, and then she wandered 10,000 billions of years with the creatures. Next she repaired to Nandā and there passed 8,000 years, and became purified from all her sins. Then she went to Kauṣiki, where she lived upon air and water only. Then she repaired to Pañcagangā and next to Vetasaka (C. Ce°), then to the Gangā and thence to Meru, motionless and suspending her life-breaths. Thence to the top of Himavat (where the gods had performed sacrifices) for a billion of years standing on the toe only of her feet. Then to Pushkara, and Gokarna, and Naimisha, and Malaya, with steady devotion to the Grandsire without acknowledging any other god. Brahman was gratified with her and said that in slaying the creatures she should be without sin; Yama and the diseases should become her helpmates. She prevailed upon him that the passions, covetousness, etc., should tear the bodies of the creatures before she slew them. Her tears which were in his hands should become diseases springing from the creatures themselves and kill men; she should be the virtue of living creatures and the goddess of this virtue. Sin would slay those who were of wicked behaviour; "it will be thy work to sink them in their sins that are wicked." Nārada further expounded the nature of death and told Akampana not to grieve for his dead son: VII, 53, 2068, 2070 (kamalalocanā); 54, (2074), 2082, 2088, 2101, 2105, 2112, †2117, †2118, †2122 (devasyahā), †2123 (daṇḍapāniḥ).—§ 595 (Abhimanyuvadhāp.): VII, 55, 2134 (°samutpattim, all. to § 594); 71, 2471 (sambhavo M<sup>o</sup>oh, do.).—§ 678b (Mrtyu-Prajāpatīsamv.): XII, 258, 9182, 9185;