

pañcarātrānuśobditam //) 12. 326. 100: it was sung by Nārāyaṇa (*nārāyaṇamukhod-gīta* 12. 326. 101) to Nārada when he visited the great Śvetadvīpa (12. 325. 1); in it Nārāyaṇa is described to Nārada as one eternal Person, Vāsudeva (*ekam puruṣam vāsudevam sanātanam* 12. 326. 31), who is called the soul of the world (*lokasyātmietī kathyate* 12. 326. 21) or the soul of all beings (*sarvabhūtātmabhūto hi vāsudevaḥ* 12. 326. 31); that Puruṣa is devoid of activity and can be seen only through knowledge; there is nothing beyond that eternal Puruṣa (*puruṣo niṣkriyaś caiva jñānadṛṣyaś ca kathyate* 12. 326. 23; *avyaktam puruṣe brahman niṣkriye sampralīyate / nāsti tasmāt para-taram puruṣād vai sanātānāt* 12. 326. 30); one should know him to be the eternal, highest self Vāsudeva (12. 326. 24); he, the *kṣetrajñā*, enjoys the three *guṇas* *sattva*, *rajas* and *tamas*, but is not affected by them (12. 326. 27, 21); that Vāsudeva himself (*kṣetrajñā*) is *Samkar-ṣaṇa* (*jīva*), from whom arises Pradyumna (*manas*), and from Pradyumna arises Aniruddha (*ahamkāra*) (12. 326. 38–39; 35–37, 68–69); all gods and sages resort to him and the entire world is contained in him (12. 326. 47–55); his incarnations from Varāha to Kṛṣṇa are narrated in 12. 326. 71–93; having thus told Nārada all that was past, and also the future, with its secret the blessed God disappeared (*etat te sarvām ākhyātām brahman bhakūmato mayā / purāṇam ca bhaviṣyam ca sarahasam ca sattama* // *evam sa bhagavān devo viśva-mūrtidhara 'vyayaḥ / etāvad uktvā vacanam tatraivāntaradhīyata* //) 12. 326. 97–98; Nārada narrated what he heard from Nārāyaṇa again to Brahman in his abode (*nārāya-*

namukhodgītām nārado 'srāvayat punaḥ / brahmaṇaḥ śidane tāta yathā dṛṣṭam yathā śrutam //) 12. 326. 101. [See Mahopaniṣad]

Mātaṅgavacana nt. : A stanza attributed to Mātaṅga 5. 125. 19–20.

Duryodhana, when under pressure from all quarters to come to terms with the Pāṇdavas, while replying to Kṛṣṇa quoted the authority of Mātaṅga in support of the course of action chosen by him (viz. not bowing down before the enemy for fear of losing life); Mātaṅga had said : “ One should rise up and not bow down, for rising up means manliness; one may break one's bone (lit. ‘ which has no joints ’), but not bow down before any one ” (*udyaçched eva na named udyamo hy eva pauraṣam / apy aparvaṇi bhajyeta na named iha kasyacit* /) 5. 125. 19 (However Nī. on Bom. Ed. 5. 127. 19 : *aparvaṇi aprastāve*); this dictum of Mātaṅga is cherished by those who seek their welfare (*iti mātaṅgavacanam paripsanti hitepsavaḥ*) 5. 125. 20.

Mātsyaka adj. : of a Purāṇa (*ity etan mātsyakam nāma purāṇam parikīrtitam* / 3. 185. 53.

Also called *ākhyāna* which removes all sins (*ākhyānam idam ākhyātām sarva-pāpaharam mayā*) 3. 185. 53; the Purāṇa narrates the story of Manu and the fish 3. 185. 1–54; one who always listens to the story of Manu from the very beginning becomes happy, all his objectives are fulfilled, and he goes to heaven 3. 185. 54.

Mānavi adj. : of Arthavidyā proclaimed by Manu 7. 5. 34.

Droṇa, while accepting Duryodhana's proposal to lead the army after the fall of