

Jyeṣṭhasāman nt. : Name of a Sāman.

A. Referred to in some past events : (1) Upamanyu told Śakra that when he saw Śiva Mahādeva, he was being praised by all gods (13. 14. 146); Nārāyaṇa at that time praised Mahādeva by singing the *stotra* using Jyeṣṭhasāman (*jyeṣṭhasāmnā ca deveṣāṃ jagau nārāyaṇas tadā*) 13. 14. 147 [Editor's note, with a question mark, on the stanza, Vol. 17, p. 1060 Jyeṣṭhasāman = Bārhatasāman?]; (2) In the Kṛtayuga the Sātvata Dharma was received by Brahman from Nārāyaṇa himself and was taught to the Barhiṣad sages; from them it went to a Brāhmaṇa called Jyeṣṭha who was versed in the Sāmaveda (*sāmavedāntagaṃ dvijam*); in this context it is said that god Hari observes the *vrata* of Jyeṣṭhasāman (*jyeṣṭha-sāmavratō hariḥ*) (i. e. Hari always uses Jyeṣṭhasāman while singing praises) 12. 336. 42. B. Its holiness : One who can sing a *stotra* using Jyeṣṭhasāman melody is included among those Brāhmaṇas who are considered to be *pañkṭipāvana* or *pañkṭeya* (i. e. highly respectable, one who purifies those who sit in a line with him while taking meals (*pañkṭeyāṃs tu vakṣyāmi jñeyāste pañkṭipāvanāḥ* | ... *chandogo jyeṣṭha-sāmagah*) 13. 90. 19-20.

Paraśuvana nt. : Name of a hell.

The name literally means 'forest of axes'; it is described as 'a great hell' (*paramaniraya, mahāniraya*) 12. 309. 30-31; a doer of evil deeds, who is covertous, to whom untruth is dear, who is always engaged in deception, he, due to these cheatings (Nī. on Bom. Ed. 12. 321. 31 : *upanidhibhīṣ chalena*), goes to this hell and experiences great unhappiness; he plunges into the great river Vaitaraṇī

whose waters are hot and then gets his limbs cut by the leaves of trees which are sharp like a sword; ultimately he falls into the Paraśuvana hell; he lives there experiencing great affliction (*yo lubdhaḥ subhṛṣaṃ priyāṇṛtaḥ ca manuṣyaḥ satata-nikṛtivanācanāratih syāt | upanidhibhīṣ asukhakṛt sa paramanirayago bhṛṣam asukham anubhavati duṣkṛtakarmā || uṣṇāṃ vaitaraṇīm mahānadīm avagādho 'sīpatra-vanabhinnagātraḥ | paraśuvanaśayo nipatito vasati ca mahāniraye bhṛṣārtaḥ ||*) 12. 309. 30-31.

Parāvaha m. : Name of the last of the seven winds.

A. Divine origin : All the seven winds are Aditi's sons (...ete 'diteḥ putrā mārutāḥ) 12. 315. 53. B. Description : The highest (*para*) and difficult to transgress (*duratīkrama*) 12. 315. 52; very wonderful (*paramādbhuta*) 12. 315. 53; blowing constantly without break in all places and sustaining all (creatures) (*anāramantaḥ saṃvānti sarvagāḥ sarvadhāriṇaḥ*) 12. 315. 53. C. Activity : It blows in the seventh of the seven paths of winds which blow on the earth and in the atmosphere (*prthivyām antarikṣe ca yatra saṃvānti vāyavaḥ*) 12. 315. 31 (Nī. on Bom. Ed. 12. 328. 31 : *saṃvānti saṃgacchanti*); it takes away the lives of living beings at the time of their death; both Mṛtyu (Death) and Vaivasvata (Yama) follow its path; it leads those to immortality who, with their intellect calm and steady in *ātman*, understand (the world) correctly and who take delight in the practice of meditation; having met Parāvaha ten thousand sons of Dakṣa Prajāpati reached quickly the end of directions; one who is created (touched?) by it, is de-