

posed by Lokapitāmaha (Brahmadeva) 12. 59. 29, 23.

Described as auspicious (*śubha*) 12. 59. 75; originally it consisted of one hundred thousand *adhyāyas* 12. 59. 29; it was composed by Brahmadeva to allay the fear of gods who complained to him about the destruction of *brahman* and *dharma* in the world due to which gods became equal of men (*brahmaṇaś ca prajāśena dharmo 'py anaśad ītvāra*) *tataḥ sma samatām yātā martyaiś tribhuvaneśvara*) 12. 59. 25, 22-24; its contents are detailed in 12. 59. 29-74; 80-85; it was composed for the benefit of the world and for the establishment of the *trivarga* (i. e. *dharma*, *artha* and *kāma* 12. 59. 29-30) 12. 59. 76; along with *daṇḍanīti*, it would protect the world 12. 59. 77-79; it was first taught to Śaṅkara who abridged it to ten thousand *adhyāyas* called *Vaiśālākṣa* 12. 59. 86-88. [See Barhaspatya, Bāhudantaka, Vaiśālākṣa]

Pauloma nt. : Name of the 4th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 34, 33, 70.

In the Pauloma *parvan* is narrated the extension of the lineage of Bhṛgu (*bhṛguvaṁśasya vīstāraḥ*) from Bhṛgu to Śunaka 1. 2. 72; 1. 5. 7-8; 1. 8. 1-2; Sūta Ugrasravas is supposed to say that he would narrate the Pauloma *Ākhyāna* immediately after the beginning (*yat tu śaunakasatre te bhāratā-ākhyānavistaram* / *ākhyāsyē tatra paulomam ākhyānam cāditāḥ param*) 1. 2. 29 [this statement apparently refers to the occurrence of the Pauloma *parvan* (*adhyāyas* 1. 4-12) in the present text of the Mahābhārata where at the beginning of the *adhyāya* 1. 4 the words *lomaharṣaṇaputra ugrasravāḥ* etc. occurring

at 1. 1 are repeated; *āditāḥ param* seems to mean 'from the beginning onwards'; V. S. Sukthankar, however, renders the line *ākhyāsyē* etc. as 'then shall I narrate, to begin with, the excellent story of Pauloma' ABORI 11. 183 (1930) = Sukthankar Memorial Edition I. 219 (1944)]; the Pauloma *parvan* comprises the *adhyāyas* 1. 4-12.

Paṇḍya nt. : Name of the 3rd *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 34, 33, 70;

It describes the greatness of Uttānka (*māhātmyam uttānkasyopavarṇitam*) 1. 2. 72; related to the *adhyāya* 1. 3.

Prajāgara nt. : Name of the 51st *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 50.

It was occasioned by the anxiety of Dhṛtarāṣṭra (*dhṛtarāṣṭrasya cintayā*) 1. 2. 50; Dhṛtarāṣṭra was worried and lost sleep when he heard that the Pāṇḍavas would be led by Vāsudeva (Kṛṣṇa) (*śrutvā ca pāṇḍavān yatra vāsudevapurogamān* / *prajāgaraḥ saṁprajājñe dhṛtarāṣṭrasya cintayā*) 1. 2. 141; (5. 33. 6); in this *parvan* Vidura gives all sort of beneficial advice to Dhṛtarāṣṭra (*vākyāni vicitrāṇi hitāni ca*) 1. 2. 142; alluded to in Dhṛtarāṣṭra's summary of the events made for Saṁjaya 1. 1. 118; the *parvan* comprises the *adhyāyas* 5. 33-41.

Pratijñāparvan nt. : Name of the 68th *parvan* in the list of a hundred sub-*parvans* of the Bhārata supposed to have been made by Vyāsa in the Parvasaṁgraha 1. 2. 57, 33, 70.

The event of *pratijñā* (Arjuna's vow to kill Jayadratha) referred to in the sum-