

**PARAMEṢṬHĪ I.** A king of Candravaiṣa (Lunar race). He was the son of Indradyumna and the father of Pratibhāra. (Chapter 1, Amṣa 1, Viṣṇu Purāṇa).

**PARAMEṢṬHĪ II.** A Vaidikasūktadraṣṭā. He was a disciple of Brahmā. (Bṛhadāraṇyaka Upaniṣad). According to Jaimini Brāhmaṇa Parameṣṭhī was the disciple of Prajāpati.

**PARAMEṢṬHĪ III.** A king of Pāñcāladeśa. He was born to Ajamīdha of Nili. Parameṣṭhī and the sons of Duṣyanta, his brother, are known as Pāñcālas. (Ādi Parva, Mahābhārata).

**PARĀNTA.** A place of habitation of ancient Bhārata. (Śloka 47, Chapter 9, Bhīṣma Parva).

**PARAPURANJAYA.** A prince of the Hehaya race. He once sent an arrow against a sage mistaking him to be a wild animal. (See under Ariṣṭanemi).

**PARĀŚARA I.**

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Vasiṣṭha—Śakti—Parāśara.

2) *Birth.* Śakti, son of Vasiṣṭha begot of his wife Adṛṣyanti the son named Parāśara. Even at the time of his birth he was a scholar. (For details regarding birth see under Adṛṣyanti).

3) *Rākṣasayāga.* Even before the birth of Parāśara, Kalmāṣapāda in his demoniacal form ate his father, Śakti. Therefore Parāśara nurtured an obstinate hatred against the Rākṣasas. So he performed a Yāga to kill all the rākṣasas. Thousands of rākṣasas were burnt to death at this yāga and Vasiṣṭha, grandfather of Parāśara felt sorry for the innocent rākṣasas. He approached Parāśara and said "Son, do not give way to such anger. Abandon this wrath. What harm have these poor rākṣasas done? Death was in the destiny of your father. Every one has to suffer the result of his own deeds. Anger destroys the fame and austerity which one has attained by years of toil. Therefore abandon your anger and wind up your Yāga."

Parāśara accepted the advice of his grandfather. Vasiṣṭha was pleased with his grandson and at that time Pulastyamaharṣi son of Brahmā also came there. Vasiṣṭha gave arghya (water and flowers) and received him. Then Vasiṣṭha and Pulastya jointly blessed him and said he would be the author of Purāṇasamhitā. Thus Parāśara became the best of the Guruparamparā (traditional line of preceptors). (Chapter 1, Amṣa 1, Viṣṇu Purāṇa).

4) *Birth of Vyāsa.* Parāśara begot a son of a fisherwoman named Satyavatī and the boy became later the celebrated Vyāsa.

5) *Other details.*

(i) He got the name Parāśara because even from the womb of his mother he consoled Vasiṣṭha when his son Śakti, father of Parāśara was eaten by the demoniac form of Kalmāṣapāda.

(ii) See under Guruparamparā the status of Parāśara in that traditional line of Gurus.

(iii) Among the Sūktas, Sūkta 65, Anuvāka 12, Maṇḍala 1 of Ṛgveda was sung by Parāśara.

(iv) Parāśara was one among the several sages who visited Bhīṣma lying on his bed of arrows. (Chapter 47, Śānti Parva).

(v) Once Parāśara visited king Janaka and talked with him on Ādhyātmika topics (spiritual matters). (Chapter 290, Śānti Parva).

(vi) Chapter 150 of Anuśāsana Parva mentions Parāśara as describing the power of Sāvitrīmantra to an audience.

**PARĀŚARA II.** A serpent born of the family of Dhṛtarāṣṭra. This was burnt to death at the sarpastrata of Janamejaya. (Śloka 19, Chapter 57, Ādi Parva).

**PARĀŚARYA I.** Vyāsa, son of sage Parāśara. (See under Vyāsa).

**PARĀŚARYA II.** This sage is different from Vyāsa. This Parāśarya was a member of the court of Yudhiṣṭhira. (Śloka 13, Chapter 7, Sabhā Parva). He was a member of the court of Indra also. Śrī Kṛṣṇa once met him while he was going to Hastināpura from Dvārakā. (Śloka 64, Chapter 83, Udyoga Parva).

**PĀRĀŚAVA.** A child born to a brahmin of a śūdra woman. Vidura was a son born to Vyāsa of a śūdra woman and was therefore called Pāraśava. (Śloka 25, Chapter 101, Ādi Parva).

**PĀRASIKĀ.** A place of human habitation in ancient Bhārata. (Śloka 25, Chapter 9, Bhīṣma Parva).

**PARAŚURĀMA.** An incarnation of Mahāviṣṇu, as man.

1) *Genealogy.* Descending in order from Māhāviṣṇu—Brahmā - Bhṛgu-Cyavana - Ūrva - Ṛcika - Jamadagni-Paraśurāma.

2) *Cause for incarnation.* Once god Agni went to Kārtavīryārjuna and begged for food. The king allowed him to take from his vast territory as much food as he wanted from anywhere he liked. Agni started burning forests and mountains and consuming them. Deep inside one of the forests a sage named Āpava was performing penance and the fire burnt the āśrama of Āpava also. Enraged at this the sage cursed thus : "Kārtavīryārjuna is at the root of this havoc. The arrogance of Kṣatriyas has increased beyond limits. Mahāviṣṇu would therefore be born on earth as Paraśurāma to destroy this arrogance of the Kṣatriyas." Accordingly Māhāviṣṇu was born as Paraśurāma in the Bhārgava race. (Chapter 40, Harivamśa).

Brahmāṇḍa Purāṇa gives another version: Viṣṇu promised Bhūmidevī (mother earth) that he would be born on earth as Paraśurāma when Bhūmidevī went to him in the form of a cow and complained to him about the atrocities of the wicked Kṣatriya kings.

3) *Birth.* Paraśurāma was born as the son of sage Jamadagni of his wife Reṇukā. Their āśrama was on the shores of the Narmadā river. Reṇukā, mother of Paraśurāma, was the daughter of King Prasenajit. She had four sons even before the birth of Paraśurāma (Chapter 58, Brahmāṇḍa Purāṇa).

4) *Boyhood and education.* Paraśurāma spent his boyhood with his parents in the āśrama. An important event in his life then was his slaying his mother at the behest of his father. (See under Jamadagni, Para 6). Though Paraśurāma was a brahmin there is nothing on record to show that he did study the Vedas. Perhaps he might have had the Vedic instructions from his father during his life with him. He had even from the beginning shown an interest in learning Dhanurvidyā (archery). For obtaining proficiency in archery he went to the Himālayas and did penance to please Śiva for many years. Pleased at his penance Śiva on several occasions extolled the virtues of Paraśurāma. At that time the asuras (demons) acquired strength and attacked the devas. The devas complained to Śiva. Śiva called Paraśurāma and asked him to fight with ard defeat