

(ii) After the great battle, one day at the request of a few, Vyāsa by his yogic powers arrayed all the dead great ones of the Pāṇḍava-Kaurava company. Parikṣit was also called then to the Gaṅgā where it was arranged and Janamejaya who was present to witness the show then gave an Avabhṛtasnāna (ablution after a sacrifice) to his father. Parikṣit disappeared after that. (Chapter 35, Āśramavāsika Parva).

(iii) The synonyms of Parikṣit are (1) Abhimanyusuta (2) Bhārataśreṣṭha (3) Kirītitanayātmaja (4) Kuruśreṣṭha (5) Kurunandana (6) Kururāja (7) Kuruvardhana (8) Pāṇḍaveya.

**PARIKṢIT II.** There is a story about another Parikṣit belonging to the Ikṣvāku dynasty of kings in chapter 192 of Vana Parva:

Once this Parikṣit went after a deer while hunting in a forest and he traversed a long distance following it. On the way he felt tired by hunger and thirst. He saw a green grove and a river running still by its side, then. The king entered the waters of the river with his horse and after quenching the thirst of the horse and drinking some water to quench his own thirst, he bound the horse to a nearby tree and lay on the shores to take rest. Then he heard from somewhere a melodious song. The king raised his head and enjoying the music, waited to see the origin of it. Then a beautiful damsel appeared before him and the king talked with her and their conversation ended in the king requesting her to be his wife. The beautiful maiden consented on one condition that she should not be made to touch water. The king agreed and by that time the king's followers came and the king took her to his palace in a decorated palanquin followed by his retinue. The king took her to a secret chamber and stayed with her allowing nobody to enter the room. The chief minister came to the palace and enquired what was happening there and the maidens attending on the queen said that it was strange that no water was allowed inside the room. Then the minister arranged a garden with beautiful flowers and fruits with no water anywhere and a pond in the middle in which water was not visible from outside. He then went to the king and told him of his arrangement and the king took his wife into the garden and started having amorous sport with her there. After some time they reached the pond; water was not visible and so they entered the pond. The moment they entered the pond they touched water and the queen disappeared in the water. The King asked the water of the pond to be emptied and then he saw a frog sitting at the bottom. The king accused the frog of having eaten the maiden and he started killing all the frogs of his state. The frogs became frightened and they went to their king and complained. The frog-king in the garb of a maharṣi went and requested the king to stop this massacre of frogs but the king refused to yield saying that a frog had eaten his wife. Hearing that, the sage was shocked and revealing his identity said "Oh King, be pleased with me; I am Āyus, the king of the frogs. Your wife was my daughter. She is called Suśobhanā and she is an obstinate bad-natured girl. Even from times of old she has cheated many kings like this."

Hearing this the king pleaded to the frog-king to give him back Suśobhanā. He gave Suśobhanā to Parikṣit.

But he cursed his daughter that she would bear misbehaving children because of her cheating many kings before. Āyus disappeared then. Parikṣit begot of Suśobhanā three princes named Śala, Bala and Dala. When Śala grew up Parikṣit crowned him as king and left for the forests for doing penance. (Chapter 192, Vana Parva).

**PARIKṢIT III.** He was the son of Avikṣit, a king of the Kuru line of kings. Parikṣit was the eldest son and he got six sons named Kakṣasena, Ugrasena, Citrasena, Indrasena, Suśeṇa and Bhīmasena. They were all virtuous scholars and Jñānins. (Chapter 94, Ādi Parva).

**PARIKṢIT IV.** Son of Anaśvā, a king of the Kuru line of kings. His mother was Amṛtā. This Parikṣit begot of his wife Suyāśā a son named Bhīmasena. (Śloka 41, Chapter 95, Ādi Parva).

**PARIKṢIT V.** A king of the Kuru line of kings. (Chapter 150, Śānti Parva).

**PĀRIPLAVA I.** A king of the race of Bhārata. He was the son of Nṛcakṣus and the grandson of Nala. Pāriplava got a son named Medhāvi. (10th Skandha, Bhāgavata).

**PĀRIPLAVA II.** A holy place situated on the border of Kurukṣetra. If anyone visits this holy place he would get the benefit of conducting an Agniṣṭoma Yajña and an Atirātra yajña. (Śloka 12, Chapter 83, Vana Parva).

**PARIŚRUTA.** A soldier of Subrahmaṇya. (Chapter 45, Śalya Parva).

**PARIVĀHA.** A Vāyu (wind). (See under Parāvaha).

**PARIVYĀDHA.** One of the nine sages who lived in the western regions of Bhārata. The others were : Uṣāṅga, Kuruṣa, Dhaumya, Suvīryavān, Ekata, Dvita, Trita and Sārasvata (Chapter 208, Śānti Parva).

**PĀRIYĀTRA.** A mountain of Purāṇic fame. The deity of this mountain Pāriyātra was a member of the court of Kubera. The āśrama of the celebrated sage Gautama, was on this mountain. The sage Mārkaṇḍeya once saw this mountain in the belly of Bālamukunda. This mountain is situated on the western side of Mahāmeru. (Śloka 115, Chapter 188, Vana Parva).

**PARJANYA.** A deva. See under Devavati III.

**PARṆĀDA I.** An ancient sage of Bhārata. He was a member of the court of Yudhiṣṭhira (Śloka 18, Chapter 4, Sabhā Parva).

**PARṆĀDA II.** A brahmin of the country of Vidarbha. It was Parṇāda who was sent out to know whether Nala was alive and he found out Nala living in disguise under the name of Bāhuka and after collecting all information about him returned to Vidarbha. (See under Damayanti).

**PARṆĀDA III.** A sage who acted as priest for a yāga conducted by a brahmin named Satya who lived in the country of Vidarbha. (Śloka 8, Chapter 273, Śānti Parva).

**PARṆĀŚĀ.** A river of western Bhārata. This river sits in the court of Varuṇa in the form of a nymph. (Śloka 9, Chapter 1, Sabhā Parva). Śrutāyudha, a valiant soldier who fought against Arjuna in the great Kurukṣetra battle was the son of Parṇāśā. Varuṇa was the father of Śrutāyudha and at the time of the birth of a son for her she requested Varuṇa to grant her a boon that her son would not be killed by anybody. Varuṇa while granting her the boon gave the son a mace. That