

PAURIKA. A king of the ancient country Purikānagarī. He was such a sinner that he was reborn as a jackal in his next birth. (Chapter 111, Śānti Parva).

PAURŌNĀMĀSA. Son of Marici. His mother was called Sambhūti. Paurṇamāsa had two sons named Virajas and Parvata. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

PAUṢAJIT. One of the sages belonging to the tradition of the disciples of Vyāsa. (See under Guruparamparā).

PAUṢAMĀSA. The month of Pauṣa (January). During this month, on the full moon day the constellation Puṣya and the moon join in a zodiac. He who takes food only once a day during this month will get beauty, fame and prosperity. (Chapter 106, Anuśāsana Parva).

PAUṢPIŇJĪ. A sage belonging to the tradition of disciples of Vyāsa. (See under Guruparamparā).

PAUṢṬĪ. Wife of king Puru. Puru begot of Pauṣṭi three sons named Pravīra, Īśvara, and Raudrāśva. Pauṣṭi is called Kausalyā also. (Śloka 11, Chapter 9, Ādi Parva).

PAUṢYA I. A Kṣatriya king. The queen of this king gave her earrings as a gift to a sage called Uttāṅka. (See under Uttāṅka).

PAUṢYA II. Son of Pūṣā, king of Karavīra. Pauṣya had three wives and yet was not fortunate enough to get a son. At last by the grace of Śiva, he got a son named Candraśekhara. The palace of Candraśekhara was in Karavīranagarī situated near Brahmāvarta on the banks of the river Dṛṣadvatī. (Kālikā Purāṇa, Chapter 49).

PAUṢYAPARVA. A subsidiary Parva of Ādi Parva. Chapter three is included in this.

PAUṢYAŇJĪ. A preceptor of the tradition of disciples of Vyāsa. (See under Vyāsa).

PĀVAKA. A son of Agni. Agni got of his wife Svāhā three sons, Pāvaka, Pavamāna and Śuci. These three brilliant sons got together 45 sons and they were also called Agnis. Thus there were 49 Agnis made up of the father, his three sons and their 45 sons. Pāvaka had another name also—Mahān (Chapter 219, Vana Parva).

PAVAMĀNA I. An Agni (fire). The eldest son of Brahmā, Agni, got of his wife Svāhā three sons, Pāvaka, Pavamāna and Śuci. These three got fortyfive children and they are called Agnis. Thus, father, three sons and their fortyfive sons constitute the 49 Agnis. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

PAVAMĀNA II. A mountain. This mountain is situated near Meru. (8th Skandha, Devī Bhāgavata).

PAVAMĀNA III. One of the three sons of Vijitāśva. He was in his previous birth an Agni but was cursed by Vasiṣṭha to be born on earth as a man. (4th Skandha, Bhāgavata).

PĀVANA I. A Viśvadeva (one of the ten sons of Viśvā). (Śloka 30, Chapter 91, Anuśāsana Parva).

PĀVANA II. A son born to Kṛṣṇa of Mitravindā. (10th Skandha, Bhāgavata).

PĀVANA III. A sacred place situated on the border of Kurukṣetra. If one worships the Devas and Manes at this place one would get the benefit of conducting an Aśvamedha. (Chapter 83, Vana Parva).

PAVANĀHRADA. A marudgaṇa tīrtha (a sacred pond) situated on the border of Kurukṣetra. If one bathes in this one would attain Viṣṇuloka.

PAVITRĀROPANA. A Pūjāvidhi (a mode of worship). If you perform a Pavitrārōpana worship you

will get the benefit of worshipping Viṣṇu for a year. This worship is to be conducted in the months of Āṣāḍha (July), Śrāvaṇa (August) Prauṣṭhapada (September), Āśvina (October) and Kārttika (November). A sacred Pavitra (sacred thread or ring of Kuśa grass) is to be prepared either in gold, silver, copper, cotton or silk. A specially purified cotton thread is also enough. The Pavitra is to be made of three threads woven together. The Pavitra is to be made holy by reciting 108 times the Gāyatrī mantra or even half of that number is enough. Reciting 108 times or more is considered to be Uttama (best); half of it is considered Madhyama (tolerable) and less than it is considered adhama (worst). The Pavitra should then be tied to maṇḍalas and the mantra to be recited at the time of tying it, is this :

Om Nārāyaṇāya vidmahe Vāsudevāya Dhīmahi
tanno Viṣṇuḥ pracodayāt.

(Chapter 34, Agni Purāṇa).

PAVITRAVĀŇĪ. A sage who shone in the courts of both Indra and Yudhiṣṭhira. (Śloka 15, Chapter 4, Sabhā Parva).

PAYASYA. Son of the sage Aṅgiras. He had eight sons named Varuṇas. They were :—Bṛhaspati, Utathya, Payasya, Śānti, Ghora, Virūpa, Saṁhvarita and Sudhanvā. (Śloka 130, Chapter 85, Anuśāsana Parva).

PAYODĀ. A female attendant of Subrahmaṇya. (Śloka 28, Chapter 46, Śalya Parva).

PAYOṢṆĪ. A holy river. This river starts from the Vindhya mountains and flows to the west. Nala and Damayantī walked through the banks of this river. (Chapter 61, Vana Parva). Those who bathe in this river will get the benefit of doing a thousand godānas (gifts of cows). There is a sacred place on the shores of this river called Varāhatīrtha. King Nṛga performed a Yāga at this place at which Indra came and had Somapāna and the brahmins received dakṣiṇā (fees) and got drunk. (Chapters 88 and 121, Vana Parva). Even the mere contact of water-drops of Payoṣṇī river would absolve one of all sins. The musical instrument Śṛṅga of Śiva is in this river. Dharmaputra once came to this river and stayed there for some time drinking its water. (Chapter 120, Vana Parva). On another occasion Gaya son of King Amūrtarayas conducted seven aśvamedhas at this place and pleased Indra. (Chapter 21, Anuśāsana Parva).

PAYYANNŪR PĀṬṬU. This is a work in Malayālam written during a very ancient period of Malayālam literature. A complete edition of the same has not yet been received. The plot as could be gathered from records available is the following :

Nilakeśī, a woman born in a very noble family in Triśśivaperūr did not have any sons though she accepted many husbands for the sake of progeny. At last she decided to perform penance. She left her place alone on a pilgrimage and reached Kāccil, a famous trading centre near Ezhimala. There lived a merchant named Nambucetty alias Combucetty who was the chief man of the place. He talked with Nilakeśī and accepted her as his wife. She got a son of him named Nambu'āri Aran. Pleased at the birth of a son the parents gave a grand feast at the big Payyannūr plains. At that time the brothers of Nilakeśī reached the place in a ship. They climbed the fort-walls and tried to