

alone did not lose its wings. It was this Maināka which rose from the ocean and gave a resting point to Hanūmān, son of Vāyu, when he took a leap from the shores of Bhārata to Laṅkā. This was but an expression of gratitude to Vāyu whose son Hanūmān was, for the help he had given when Indra was cutting off the wings of all mountains. (Sarga 1, Sundara Kāṇḍa, Vālmiki Rāmāyaṇa).

PARVATEŚVARA. A King of Vindhyaśa. He tortured his people because of his greed for money and Yama sent him to hell when he died. In his next birth he was born as a monkey. At that time a priest of the King had taken life as a Sārasa bird. One day the monkey tried to catch the bird and then the bird (priest) reminded him of his previous birth and told him that in their next birth both of them would be swans and in the birth after that they would become men again. (Uttara Kāṇḍa, Padma Purāṇa).

PĀRVATEYA. A rājarsi (A King who is also a ṛṣi). He was born of the species of a demon named Kapaṭa. (Śloka 30, Chapter 67, Ādi Parva).

PĀRVATĪ. Wife of Śiva.

Pārvatī is known under different names and worshipped in different forms. Amarakośa (Sanskrit lexicon) gives the following synonyms for Pārvatī :

Umā, Kātyāyanī, Gaurī, Kālī, Haimavatī, Iśvarī, Śivā, Bhavānī, Rudrāṇī, Śarvāṇī, Sarvamaṅgalā, Aparṇā, Durgā, Mrḍānī, Caṇḍikā, Ambikā, Āryā, Dākṣāyaṇī, Girijā, Menakātmajā, Cāmuṇḍā, Karṇa-moṭī, Carccikā, Bhairavī.

Some of these names refer to the various dispositions of Pārvatī, while a few are the names in the various incarnations of Pārvatī. The origin of Pārvatī and her other prominent births are given below :—

1) *Incarnation of Satī.* Śiva was born from Brahmā. To make Śiva active, Satī, an aspect of Mahāmāyā, was born as the daughter of Dakṣa, one of the Prajāpatis. The 9th Skandha of Devī Bhāgavata gives the following story about the incarnation of Satī :

While Brahmā was engaged in creation a few daityas named Hālāhalas were born. They were very valiant and ferocious and they did penance to propitiate Brahmā and after obtaining boons from him conquered the three worlds and asserted their supremacy in all the three worlds. They defied the Trimūrtis (trio of Brahmā, Viṣṇu and Śiva). Śiva and Viṣṇu in despair went to war against them. The war continued for sixty thousand years and both the daityas and Devas were exhausted. Viṣṇu and Śiva refused to attend to their duties. Brahmā understood the situation and taking into his hands the work of Śiva and Viṣṇu also and calling his sons, Sanaka and others to his side said "Oh sons, Śiva and Viṣṇu are incapable of doing their work now. I have therefore, taken on myself the charge of their duties also and hence I do not find time to do penance. You must therefore, do penance to propitiate Mahāmāyā. Let her be pleased and when she incarnates in this universe the world will be happy."

As soon as they heard this the Prajāpatis headed by Dakṣa went to the forests on the side of the Himālayas. They started doing penance reciting the mantra of Māyābīja. The penance lasted for a hundred thousand years and then the goddess was pleased. She graciously appeared before them with three eyes and four hands

bearing pāśa, aṅkuśa, vara and abhīti. Dakṣa and others praised her and she granted them boons. She did also promise to be born as the daughter of Dakṣa. Dakṣa and others returned happy.

Mahāmāyā incarnated as Satī in the house of Dakṣa. Satī blossomed into a beautiful maiden and all the Prajāpatis joined together and made Śiva marry her. The bride and bridegroom lived in the bride's house.

At that time the sage Durvāśas worshipped Jagadambikā seated at Jāmbūnada meditating on her and reciting the māyābīja mantra. The devī was immensely pleased and appearing before him gave him the divine garland lying round her neck. The garland was highly perfumed. Honey flowed from it always. Wearing that garland the sage travelled through air and reached the palace of Dakṣa, father of Satī, and gave that garland to him. Dakṣa received it with great delight and took it to his bed-room and placed it there. That night Dakṣa inhaled the perfume of the divine garland and enjoyed an amorous sport with his wife. This act made the garland impure and the latent curse in it made Dakṣa hate his daughter Satī and her husband Śiva. After that Dakṣa conducted a Yāga and insulted Śiva by not inviting either him or his wife. Satī, however, attended the Yāga uninvited and she was insulted. Unable to bear the insult Satī leapt into the fire and committed suicide. From that day onwards Śiva roamed about in the world crying "Satī, Satī."

2) *Satī, Pārvatī (Kālī).* During that time a son named Vajrāṅga was born to Kaśyapa of his wife Diti. This virtuous asura practised austerities for a thousand years and when he opened his eyes after his long penance he did not see his wife. Vajrāṅga started in search of her collecting fruits and roots for his food on the way. Then he came across her standing underneath a tree weeping and she said : "All the time you were doing penance, Indra was teasing me. I was living without food on the banks of the river keeping a vow of silence. Indra came there in the form of a monkey and threw away all my articles used for worship. Then he came in the form of a lion and frightened me. Then again he came in the form of a serpent and bit me. Oh lord, am I, your wife, an orphan?" Vajrāṅga got angry and decided to do penance again to find a remedy for this unjust act of Indra. Then Brahmā coming to know of the fierce decision of Vajrāṅga appeared before him and said "Why do you go in for a penance again? Ask me what you want and I shall grant you." Vajrāṅga said "Oh Lord, I did penance all these thousand years to get rid of the demoniac disposition of mine. But when I was engaged in meditation Indra tormented my virtuous wife very much without any reason. If you will bless me I must get a son named Tāraka to kill all the devas including Indra." Brahmā granted the boon.

Varāṅgī became pregnant and after twelve months was born a son to her named Tārakāsura. Tāraka did severe penance sitting in the midst of Pañcāgni (five fires) for a long time and Brahmā was pleased and appeared before him. Tāraka then said : "If I were to die I must die at the hands of a seven-day-old babe. You must grant me a boon like that." Brahmā granted the boon. Tāraka became arrogant with that boon and joined hands with such fierce demons as Prasena, Jambha and Kālanemi to create havoc in the three worlds of Svarga,