

mace had a peculiarity. If the mace was used against anybody who was not fighting, the mace would turn back and kill the user. With the help of that mace Śrutāyudha gave Arjuna a fierce fight and in the midst of the heat he forgot the condition stipulated by Varuṇa and used it against Śrī Kṛṣṇa who was standing nearby watching their fight. The mace turned back and killed Śrutāyudha. (Chapter 92, Droṇa Parva).

ARŪSĀLĀ. A Village situated in the valley of the mountain Yāmuna. This mountain stands between the rivers Gaṅgā and Yamunā. During the period of Mahābhārata this village was the abode of a great number of eminent scholars. Once there lived in that village a brahmin of Agastyagotra, well-learned, named Śarmī. One day the messengers of Kālā (god of death) came to that village and by mistake took Śarmī to Yamaloka. It was only when they reached there that they understood their folly and Kālā then asked his men to carry him back to earth. Then Śarmī said he would spend the balance of life due to him in Yamaloka itself. But Yama did not allow that. Kālā then told Śarmī the greatness in giving as gifts Til and Vastra (Gingelly and clothes) and sent him back to earth. (Chapter 68, Anuśāsana Parva).

PARŪYĀ. A demon of Ṛgvedic times. He had two friends named Karañjaya and Vaṅgrda. They attacked the two Kings belonging to the group of Āryas named Atithiśvā and Rjīśvā. The asuras were defeated because of the help sent to the kings by Indra. (Sūkta 54, Anuvāka 10, Maṇḍala 1, Ṛgveda).

PAROKṢA. A King of Candravamśa. (9th Skandha, Bhāgavata).

PAROPAKĀRĪ. See under Kanakarekhā.

PĀRṢṆIKṢEMA. A Viśvadeva. (Śloka 30, Chapter 91, Anuśāsana Parva). (Viśvadevas are a particular group of deities, ten in number, supposed to be the sons of Viśvā).

PĀRṢVAMAULI. Another name for the demon named Maṇicara. There is a story behind this demon getting the name of Maṇicara. (See under Maṇicara).

PĀRṢVAROMA. A place of human habitation of ancient Bhārata. (Śloka 56, Chapter 9, Bhīṣma Parva).

PĀRTHA. Son of Pṛthā (Kuntī). (See under Kuntī).

PARUCHEPA. A sage of Vedic times who was a Sūktadraṣṭā. He used some sounds too often in his talks.

Nṛmedhas and Paruccheпа vied with each other in their māntric skill. One day Nṛmedhas in great pride produced smoke from wet firewood without igniting it and then Paruccheпа produced fire without firewood. Nṛmedhas admitted defeat. (Taittirīya Saṁhitā).

PARUṆITHA (PURUṆITHA). A King extolled in the Ṛgveda. (Maṇḍala 1, Ṛgveda).

PARUṢA. A Rākṣasa (demon). He was one among the twelve demons who supported Khara when the latter fought against Śrī Rāma. (Sarga 26, Araṇya Kāṇḍa, Vālmiki Rāmāyaṇa).

PARVAṆA (S). A company of rākṣasas and devils. Parvaṇas, Patanas, Jambhas, Kharas, Krodhavaśas, Haris, Praruṇas, Arujas and Praghasas belonged to a group of invisible demons and they fought against Śrī Rāma on the side of Rāvaṇa. (Chapter 285, Vālmiki Rāmāyaṇa).

PARVASAṆGRAHAPARVA. A subsidiary Parva of Ādi Parva. Chapter twenty is included in this Parva.

PARVATA I. A sage who was the nephew of Nārada.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Marīci—Paurṇamāsa—Parvata.

Prajāpati Marīci got of his wife Sambhūti a son named Paurṇamāsa. Paurṇamāsa got two sons Virajas and Parvata. Parvata's mother was the sister of Nārada. (Chapter 10, Arṇśa 1, Viṣṇu Purāṇa).

2) *Nārada and Parvata.* These two sages lived for a long time as inseparable friends. Once they travelled on earth in the form of human beings. They decided that each should speak out what he felt without reserve and if anybody broke the arrangement the other had the right to curse him.

During their travels they reached the palace of a King called Śrñjaya (Sañjaya) and they stayed there as his guests for a long time. Damayanti (Madayanti) daughter of the King served them both and Nārada fell in love with her. Nārada hid this fact from Parvata and within a few days Parvata came to know it and he according to the agreement cursed Nārada to take the form of a monkey. Nārada gave a counter curse disabling Parvata from attaining Svarga. Both separated from there and after some time both lost their bitterness against each other. Parvata met Nārada in his monkey form in a forest. Both were sorry for their curses then and each withdrew his curse and Nārada got his original form. He married Damayanti and started living together and Parvata went to Svarga. (Chapter 30, Śānti Parva).

3) *Other details.*

(i) Parvatamuni was a member of the assembly of sages at the Sarpasatra of Janamejaya. (Śloka 8, Chapter 53, Ādi Parva).

(ii) Nārada and Parvata were present for the Draupadī-svayamvara (marriage of Draupadī). (Śloka 7, Chapter 156, Ādi Parva).

(iii) Parvata and Nārada were members of the court of Yudhiṣṭhira. (Śloka 15, Chapter 4, Sabhā Parva).

(iv) This uncle-nephew combination was present in Indrasabhā also. (Śloka 10, Chapter 7, Sabhā Parva).

(v) They were members of Kuberasabhā also. (Śloka 26, Chapter 10, Sabhā Parva).

(vi) When the Pāṇḍavas were living in Kāmyakavana, Parvata went there and advised them to conduct a pilgrimage. (Śloka 18, Chapter 93, Vana Parva).

(vii) Parvata showed the Pāṇḍavas daylight at night one day when the great battle was going on. (Śloka 15, Chapter 163, Droṇa Parva).

(viii) Parvata swore that he was not a party to the theft of the lotus of Agastya. (Śloka 34, Chapter 94 Anuśāsana Parva).

PARVATA II. It is believed that in Kṛtayuga all mountains had wings. They flew all over the world with the swiftness of Garuḍa or Vāyu. All beings including ṛṣis and devas lived in a state of suspense since at any moment any mountain might fly and land down on their heads. They complained to Indra and Indra asked the mountains to remain at one place which they flatly refused. Indra got angry and started cutting down the wings of the mountains with his Vajrāyudha. No mountain was able to escape from this punishment; but Vāyubhagavān carried away his bosom friend, the mountain Maināka, and put it in the ocean without anybody noticing it. So Maināka