

the insignia of ocean flew. The Pāṇḍya King wounded Droṇa. (Śloka 72, Chapter 23, Droṇa Parva).

(vi) The King of Pāṇḍya fought against Vṛṣasena and Aśvatthāmā. (Śloka 46, Chapter 20, Karṇa Parva).

PAṆI (S). A tribe which opposed the Aryans during the time of R̥gveda. Yāska's Nirukta states that their profession was trade and commerce.

PĀNIKHĀTA. A holy place on the border of Kurukṣetra. If one bathes in the sacred pond there and performs worship of the Manes one will get the benefit of conducting the three yajñas, Agniṣtoma, Atirātra and Rājasiya. (Śloka 89, Chapter 13, Vana Parva).

PĀNIKURCCA. A soldier of Subrahmaṇya. (Śloka 76, Chapter 45, Śalya Parva).

PĀNIMĀN. A serpent. This serpent is a member of the court of Varuṇa. (Śloka 10, Chapter 9, Sabhā Parva).

PĀNINI. The author of the Sanskrit Grammar, Pāṇiniya.

1) *General information.* There is nowhere else in this world a grammar so scientific and so complete as Pāṇiniya. The book contains about four thousand aphorisms. Pāṇini was an inspired sage and he got his knowledge from Śiva. It has not been possible to gather much information about the life of such a celebrated grammarian. Patañjali believes that he was the son of Dākṣi. He addresses Pāṇini as Acārya, Bhagavān and Maharṣi. The Chinese traveller Huen Tsang says that the grammar of all the languages in this world has its origin from Pāṇiniya. Rāmabhadradikṣita says that Pāṇini was the son of the sage Pāṇi.

2) *Life period.* There is difference of opinion regarding the period during which Pāṇini lived. Dr. Goldstucker and Bhandarkar believe that Pāṇini lived before 500 B.C. while Vincent Smith and Belvelkar fix the period in 700 B.C. Patañjali, the author of the celebrated 'Mahābhāṣya' (commentary on Pāṇiniya) lived in 200 B.C. Patañjali has contradicted many of the unjust criticisms made by Kātyāyana about Pāṇiniya. So Pāṇini must have lived before Kātyāyana. Pāṇini has made no reference to Buddha and so he must have lived before Buddha. Pāṇini has shown great grasp over the laws of Smṛti and so he must have lived after Manu. Considering all these facts together it will be proper to fix the period of the end of the sixth century or the beginning of the seventh century B.C.

3) *Place of birth.* Evidences are lacking to correctly fix the birth-place of Pāṇini. Many pandits believe that Pāṇini was born in the village of Śālātura in the city of Attock in the state of Gāndhāra. But Pāṇini has spent the major portion of his life in Pāṭaliputra. So some pandits are of opinion that only the ancestors of Pāṇini belonged to the village of Śālātura and Pāṇini was born and brought up in Pāṭaliputra. Jaimini and Bhartṛhari have stated that Pāṇini was a Śiṣṭa. Śiṣṭas were brahmins well-versed in the Śāstras and devoid of earthly pleasures who inhabited the area surrounded by the Himālayas in the north, Kālakavana (Bengal) in the east, Vindhya mountains in the south and the Ādarśa (Aravalli mountains) in the west.

4) *A legend.* There was a preceptor named Varṣa in Pāṭaliputra and Pāṇini had his education under him. Varṣa gradually acquired a large number of disciples and Pāṇini was the most dull-witted among them. But he was greatly devoted to his Guru and this pleased

the wife of the Guru and she took great interest in Pāṇini. One day she called Pāṇini to her side and advised him to go to the Himālayas and do penance to propitiate Śiva to get knowledge from him. Pāṇini obeying instructions went and performed penance. Śiva was pleased and he granted him knowledge about a new grammar. By the time Pāṇini came back from the Himālayas with his grammar another disciple of Varṣa, Vararuci by name, had come down with a grammar from Indra. Pāṇini challenged Vararuci for a polemical contest. It took eight days and on the eighth day Vararuci defeated Pāṇini. At once there was a great humming sound from the sky and the grammar book of Vararuci was destroyed. After that Pāṇini defeated all his co-disciples in polemics and emerged as the greatest grammarian of the world. (Kathāpīṭha-lambaka, Kathāsaritsāgara, Taraṅga 4).

5) *The birth of Pāṇiniya.* When Pāṇini was doing penance to propitiate Śiva the latter appeared before him and started dancing. He sounded his musical instrument dhakkā (a large double drum) fourteen times. Each of it produced a different sound as follows (1) Aiṇ (2) R̥ḷk (3) Eoñ (4) Aiauc (5) Hayavarat̥ (6) laṇ (7) ṇamaṇaṇanam (8) Jhabhañ (9) Ghaḍha-dhaṣ (10) Jabagaḍadaś (11) Khaphachaṭhathacaṭatav (12) Kapay (13) Śaṣasar (14) Hal. Pāṇini accepted these fourteen sounds as fourteen sūtras (aphorisms). They are called Pratyāhārasūtras. (The comprehension of several letters or affixes into one syllable effected by combining the first letter of a Sūtra with its final indicator letter.) These Sūtras are now known as Māheśvarasūtras.

Pāṇini's grammar contains eight chapters and each chapter has got four pādas and each pāda contains many sūtras. He has taken examples from worldly and spiritual texts in literature. He has dealt with the origin of sounds, connection between two words and all such etymological details. Pāṇini's grammar is not a mere grammar book. It is a science of language in itself.

PĀNITAKA. One of the two pārśadas presented to Subrahmaṇya by a deva named Pūṣā. The name of the other pārśada was Kālīka. (Śloka 43, Chapter 45, Śalya Parva).

PAṆKADIGDHĀṆGA. A deva who fought bravely against the asuras along with Subrahmaṇya. (Śloka 68, Chapter 45, Śalya Parva).

PAṆKAJIT. Son of Garuḍa. (Śloka 10, Chapter 101, Udyoga Parva).

PĀPAŚODHANA. A sacred place of Bhārata. Indradatta, King of Cedi, once constructed a temple near this place. (Taraṅga 8, Kathāsaritsāgara).

PARA I. An ancient King of Bhārata. (Śloka 234, Chapter 1, Ādi Parva).

PARA II. A Brahmvādī son of Viśvāmītra. (Śloka 55, Chapter 4, Anuśāsana Parva).

PĀRĀ. Another name for Kauṣikī river. (Śloka 32, Chapter 71, Ādi Parva).

PARABRAHMAN. The Supreme Spirit.

1) *General information.* Brahman is the root cause of this universe. From Brahman originated Ākāśa (sky). From sky came air, from air came Agni and from Agni came water and from water was born this earth. (Chapter 377, Agni Purāṇa).