

fooled King to his palace. (Chapter 96, Udyoga Parva).

(iii) Once a grim battle was waged between Paraśurāma and Bhīṣma. (See under Ambā).

(iv) Paraśurāma sits in the court of Yama. (Śloka 19, Chapter 8, Sabhā Parva).

PARAŚURĀMAKUṆḌA. Another name for Paraśurāmahrada. Paraśurāmakuṇḍa comprises of five pools of blood called Samantapañcaka constructed by Paraśurāma on the borders of Kurukṣetra. (See under Paraśurāma).

PARAŚUVANA. A forest in hell. The sinners after climbing out of Vaitaraṇī, a river in hell in which hot blood flows, reach Asipatravana. There the bodies of the sinners are cut by the leaves of asipatra which are as sharp as a sword's edge. Leaving that they reach Paraśuvana. (Śloka 32, Chapter 322, Śānti Parva).

PARATAṆGAṆA. A place of habitation of ancient Bhārata. (Śloka 64, Chapter 9, Bhīṣma Parva).

PARĀVAHA. One of the seven forms of Vāyu. Prāṇa-vāyu has got seven forms :—

1) *Pravaha.* This vāyu makes lightning in the sky.

2) *Āvaha.* It is by this vāyu that the stars shine and waters of the ocean go up as water-vapour and down as rains.

3) *Udvaha.* This vāyu makes movements among the clouds and produces thunder.

4) *Samvaha.* This vāyu beats the mountains. Samvaha is also engaged in shaping the clouds and producing thunder.

5) *Vyavaha.* Preparing holy water in the sky and making Ākāśagaṅgā stay there static is the work of this vāyu.

6) *Parivaha.* This vāyu gives strength to one who sits in meditation.

7) *Parāvaha.* It is this vāyu that fans the devas to make them cool. (Chapter 329, Bhīṣma Parva).

PARĀVARTANAKA. One of the twentyeight hells. (See under Kāla).

PARĀVASU. Son of a sage called Raibhya. He was the brother of Arvāvasu. (See under Arvāvasu).

PĀRĀVATA. A serpent born in the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 11, Chapter 57, Ādi Parva).

PARĀVIDYĀ. See under Aparāvidyā.

PARIBARHA. One of the children of Garuḍa. (Chapter 101, Udyoga Parva).

PĀRIBHADRIKAS. The inhabitants of the place called Pāribhadra. The soldiers from Pāribhadra fought on the side of Duryodhana during the great battle. (Śloka 9, Chapter 51, Bhīṣma Parva).

PARIGHA I. One of the five pārśadas presented to Subrahmaṇya by the deva, Aṁśa. The other four are:—Vaṭa, Bhima, Dahati and Dahana. (Chapter 138, Śānti Parva).

PARIGHA II. A forester. (See under Bīḍālopākhyāna).

PARIHARA. A King of the country of Kālāñjara situated near Citrakūṭa. Parihara who was an Atharvaparāyaṇa (devoted to the Atharvaveda) ruled the country for twelve years and during his reign he gave a strong opposition to the spread of Buddhism. (Pratisarga Parva, Bhaviṣya Purāṇa).

PARIHYAṆGA. A maharṣi. One of the sons born to Rṣi Marīci of his wife Ūrṇā. There were six sons and the five others were : Smara, Udgitha, Kṣudrabhṛt,

Agniśvāta and Ghṛṇī. In his next birth he was born as one of the relatives of Śrī Kṛṣṇa and was killed by Kariṣa. (10th Skandha, Bhāgavata).

PĀRIJĀTA I. The sage who came to the court of Maya along with Nārada. (Chapter 5, Sabhā Parva).

PĀRIJĀTA II. See under Kalpavṛkṣa.

PĀRIJĀTA III. A serpent born in the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 11, Chapter 51, Ādi Parva).

PĀRIJĀTAKA. A sage who was a brilliant member of the court of Yudhiṣṭhira. (Śloka 14, Chapter 4, Sabhā Parva).

PARİKṢIT I. A brilliant King of Candravamśa. He was the grandson of Arjuna and son of Abhimanyu. (For genealogy see under Abhimanyu).

1) *Birth.* Parikṣit was the son born to Abhimanyu of Uttarā. This was a still-born child and it was Śrī Kṛṣṇa who gave it life. There is a story in Mahābhārata about this :

Uttarā, wife of Abhimanyu, was pregnant when the war between the Pāṇḍavas and Kauravas started at Kurukṣetra. Aśvatthāmā, son of Droṇa, entered the camp of the Pāṇḍavas at night and slew Dhṛṣṭadyumna. He then sent the most fierce Brahmaśirāstra (missile of Brahma-ira) to exterminate the Pāṇḍavas. To face it and oppose it Arjuna also sent an equally fierce Brahmaśirāstra. The sight of two such powerful weapons opposing each other made all the sages anxious and they led by Vyāsa entered the field and requested them to withdraw their missiles. It was in vain. The missile of Aśvatthāmā went and struck the womb of Uttarā.

Once when the Pāṇḍavas after their exile were staying in the village of Upaplavya a brahmin had predicted to Uttarā that at the fag end of the life of the Pāṇḍavas Uttarā would bear a son who would be tested even while in her womb and that the child should be named Parikṣit. (Parikṣā = test).

The child in the womb died when the missile struck it. Śrī Kṛṣṇa was greatly agitated by this wicked act of Aśvatthāmā and he said thus : “Oh Aśvatthāmā, the child now dead in its womb would surely come to life again. You will be called a sinner because of this infanticide. Because of this you will roam about on earth for three thousand years and during that time nobody would mingle with you. You will not get a seat anywhere. All diseases will find an abode in your body. But this infant would grow up into a king and rule the country for sixty years. He would become celebrated as the next Kururāja.” (Sauptika Parva, Mahābhārata) When the Bhāratayuddha came to an end Dharmaputra performed an aśvamedhayāga. Many prominent persons including Śrī Kṛṣṇa assembled at Hastināpura for this purpose. Vidura received them all. At that time they were informed that Uttarā had delivered a still-born child. Parikṣit was born when the embryo was only six months old (Śloka 82, Chapter 85, Ādi Parva). Everybody assembled there was sad and depressed when he heard this news. Śrī Kṛṣṇa went in and saw the dead infant. Uttarā wept bitterly and everybody asked Śrī Kṛṣṇa to give life to the infant somehow. Śrī Kṛṣṇa did so and the child was named Parikṣit remembering the prophetic words of the brāhmaṇa.

2) *Marriage.* Parikṣit married a princess named Mādravati and got of her four sons named Janamejaya, Śruta-