

Pārāsaryāyaṇa is mentioned in the first two Vaṃśas (lists of teachers) in the Bṛhadāraṇyaka Upaniṣad¹ as a pupil of Pārāsarya.

¹ ii. 5, 21; iv. 5, 27 (Mādhyam̐dina = ii. 6, 3; iv. 6, 3, Kāṇva).

Pārikuṭa is an obscure word—probably corrupt—occurring in a verse cited in the Aitareya Brāhmaṇa (viii. 22, 7), and apparently meaning 'attendant.'

Pāriḷṣita, 'descendant of Parikṣit,' is the patronymic of Janamejaya in the Aitareya Brāhmaṇa¹ and the Śatapatha Brāhmaṇa.² The Pāriḷṣitīyas appear in the Śatapatha Brāhmaṇa³ and the Śāṅkhāyana Śrauta Sūtra⁴ as performers of the horse sacrifice. In a Gāthā there cited they are called Pāriḷṣitas. Apparently they were the brothers of Janamejaya, named Ugrasena, Bhīmasena, and Śrutasena. In the Bṛhadāraṇyaka Upaniṣad⁵ the question whither they have gone is made the subject of a philosophical discussion. It is clear that the family had passed away before the time of the Upaniṣad, and it is also clear that there had been some serious scandal mingled with their greatness which they had, in the opinion of the Brahmins, atoned for by their horse sacrifice with its boundless gifts to the priests. Weber⁶ sees in this the germ of the Epic stories which are recorded in the Mahābhārata.

The verses relating to Parikṣit in the Atharvaveda⁷ are called Pāriḷṣityah in the Brāhmaṇas.⁸

¹ vii. 27 and 34; viii. 11.

² xiii. 5, 4, 1. Cf. Gopatha Brāhmaṇa, i. 2, 6; ii. 6, 12.

³ xiii. 5, 4, 3.

⁴ xvi. 9, 7.

⁵ iii. 3, 1.

⁶ *Indian Literature*, 125, 126; 135, 136. The later legend of the Pāriḷṣitas and Vāmadeva's mares is dealt with by Weber in *Vedische Beiträge* (1894).

⁷ xx. 127, 7-10; Śāṅkhāyana Śrauta Sūtra, xii. 17; Scheftelowitz, *Die Apokryphen des R̥gveda*, 156, 157.

⁸ Aitareya Brāhmaṇa, vi. 32, 10; Kauṣītaki Brāhmaṇa, xxx. 5; Gopatha Brāhmaṇa, ii. 6, 12; Weber, *op. cit.*, 136, n. 144.

Pāri-plava, 'cyclic,' is a term applied to the Ākhyāna, or 'tale,' which is to be recited at the Aśvamedha ('horse