

Yudhishtira).—§ 286 (Rājasūyikap.): II, 33, 1239 (*Vasoh putrah*, acted as hotṛ at the rājasūya of Yudhishtira).—§ 637 (Rājadh.): XII, 47a, 1593 (among the ṛshis who surrounded Bhishma).—§ 707 (Mokshadh.): XII, 319, 11743.—§ 714b (Himavat): XII, 328, 12338 (disciple of Vyāsa).—§ 717b (Nārāyaṇi): XII, 341μ, 13025 (do.): 350μμ, 13647 (do.).—§ 785 (Anugītāp.): XIV, 72, 2085.

Pailagarga, a ṛshi. § 573 (Ambopākhyānap.): V, 186, 7355 (°*sya cāgrame*, there Ambā performed austerities).

Painga, a muni. § 264 (Sabhākriyāp.): II, 4a, 112 (waited upon Yudhishtira).

Paippalādi, a brahman. § 662b (Jāpakop.): XII, 199, 7201 (*sa-Kauçikah*, was a reciter, the dispute between Kāla, Mṛtyu, Yama, Ikshvāku, and P.).

Paitāmaha, adj. ("belonging to Pitāmaha [i.e. Brahman]"). § 443 (Nivātakavacyuddhap.): III, 168, 12021 (sc. *astram*).—§ 615u (Skanda): IX, 45, 2579 (*mahāpāriśadāh*).—§ 655 (Āpaddh.): XII, 160, 5957 (°*m sthānam Brahmarāçisam-udbhavam guhāyām pihitam nityam*).

Paitāmaha = Manu (?): I, 2581 (*Manuḥ*, so C., B. has *muniḥ*).

***Paitra**, adj. ("belonging to the pitṛs"): VII, †9466 (*karma*).

***Paitya**, adj. (do.): XIII, 6029 (°*am*, the offerings to the pitṛs).

***Paitrka**, adj. (do.): XIII, 1573 (°*am kuryād aparāhne*, i.e. the rites for the pitṛs).

Pāka, an Asura. § 641 (Rājadh.): XII, 98f, 3660 (had been slain by Indra).

Pākaçāsana = Indra, q.v.

Pākaçāsanadāyāda ("the son of Pākaçāsana [i.e. Indra]") = Arjuna: II, 1004.

Pākaçāsanandana (do.) = Arjuna: II, 1044.

Pākaçāsani (do.) = Arjuna: I, 5886, 5477, 8280; II, 991, 1028, 1031, 1033, 1040; IV, 1388, 1594; V, 5356; VII, 1263, 2714, 3149, 3186, 5816 (*Parthah*), 6231, 6232; XI, 623; XII, 5875 (*Pāṇḍavena*); XIV, 2158 (only B.), 2211, 2433, 2475; XVI, 238.

Pākātman = Kṛshṇa: XII, 1661.

Paksha = Çiva (1000 names¹⁻²).

Pakshālikā, a mātr. § 615u (Skanda): IX, 46e, 2637.

Paksharūpa = Çiva (1000 names²).

Pakshin, sg. and pl. = Çiva (1000 names¹⁻²).

Pakshirāj¹ ("king of birds") = Garuḍa: I, 1337, 1437, 1472, 1481, 1484, 1488, 1516, 4119 (*iva*); III, 10574 (*Suparnah*); VI, 291; VII, 1920 (*iva*), 5229 (*Suparnah*).—Do.² = Sampāti: III, 16251.

Pakshirāja¹ (do.) = Garuḍa: V, 3589; XII, 12317 (*Garutmān*).—Do.² = Suruç: V, 3588.

Paktr, **Pakvāmamāmsalubdha**, **Pakvabhuj** = Çiva (1000 names¹).

Pāla, a serpent. § 63 (Sarpasattra): I, 57, 2146 (of Vāsuki's race).

Palāça, pl. (°*ah*), a family (?). § 267 (Yamaśabhāv.): II, 8, 336 (100 P. in the palace of Yama).

Palāçinī, a river. § 574 (Jambūkh.): VI, 9λ, 330 (only C., B. has *Pāçāçinīm*).

Palālā, one of the mothers of Çiçu. § 500 (Skandop.): III, 228a, 14396.

Palita, name of a mouse. § 646b (Marjāramūshikasamv.): XII, 138, 4933, 4938, 4975, 4983, 4987, 4988, 5000, 5002, 5004, 5034, 5036, 5094, 5112, 5113.

Pālītā, a mātr. § 615u (Skanda): IX, 46e, 2621.

Pallava, pl. (III, 1990), v. Pahlava, pl.

Palvalāni, pl. = Çiva (1000 names¹).

Pāmçurāshtra, a country. § 295 (Dyūtap.): II, 52, 1884 (from P. Vasudāna brought elephants as tribute).

Pāmçurāshtra, pl. (°*ah*), a people. § 574 (Jambūkh.): VI, 9μ, 351 (only C., B. has *Pāṇḍu*^o).

Pāmçurāshtrādhipa ("the king of Pāmçurāshtra") = Vasudāna? § 554 (Sainyodyogap.): V, 4γ, 83.

Pampā, name of a lake (?). § 530 (Viçvāvasumoksh.): III, 279, 16088 (*taḍākinī*, near the mountain Ṛshyamūka).—§ 531 (Rāmopākhyānap.): III, 280, 16093 (*naliniṃ*), 16100 (*vāri P°āyāh*).—§ 757m (Goloka): XIII, 102a, 4889.

Pana = Vishṇu (1000 names).

Panasa, a monkey chief. § 535 (Setubandhana): III, 283a, 16274 (came with 52 crores (*koṣi*) of monkeys to Rāma).—§ 537 (Rāma-Rāvaṇayuddha): III, 285β, 16372 (fought with Paṭuça).

Panavin = Çiva (1000 names²).

Pañcacūdā, an Apsaras. § 412 (Ashtāvakra): III, 134, †10662 (? *drshṭā Vede P°āpsarāh*).—§ 716 (Çukābhīpatana): XII, 333, 12595 (°*prabhṛtayah*).—§ 742 (Ānuçāsanik.): XIII, 38, 2203 (*Nāradasya samvādam puṃçalyā P°āyā*), 2204 (*Apsarasam Brāhmīṃ*) (2212) (discourse between P. and Nārada).—§ 775 (do.): XIII, 166β, 7641. Cf. Rambhā.

Pañcaçikha, a muni. § 668b (Pañcaçikhavākya): XII, 218, 7886 (*Kāpileyo mahāmuniḥ*), 7892, 7895 (disciple of Āsuri, sucked Kāpilā, therefore he was called Kāpileya); 219, 7934, †7982 (instructed Janaka).—§ 707 (Mokshadh.): XII, 319β, 11783 (had instructed Viçvāvasu).—§ 708 (do.): XII, 320, 11839 (°*syaha samvādam Janakasya ca*), 11840 (*maharshim*, instructed Janaka).—§ 709b (Sulabhā-Janaka-samv.): XII, 321, 11875 (*Parāçaragotrasya . . . bhikshoh P°syaham çishyah*, so Janaka), 12015. Cf. Kāpileya.

[**Pañcaçikha-vākya(m)**] ("the discourse of Pañcaçikha"). § 668b (Mokshadh.): *Bhishma* said: The *Mithila* king Janaka was always engaged in reflecting upon the courses of conduct that might lead to the attainment of *Brāhman*. One hundred preceptors always used to live in his palace. Given to the study of the *Vedas*, he was not very well satisfied with the speculations of his instructors on the character of the soul and their doctrines of extinction upon the dissolution of the body or of rebirth after death. Once the great ascetic *Pañcaçikha Kāpileya* came to *Mithila*, having roamed over the earth. He seemed to have assumed the form of that great R. [and] *Prajāpati*, whom the *Sāṅkhyas* call *Kapila*; they say he was the first disciple of *Āsuri* [and] long-living. He was performing a mental sacrifice for 1,000 years (cf. Pañcasrotas). He was fully conversant with the *Pañcarātra* (i.e. "the sacrifice that leads to the state of *Vishṇu*", Nil.) and the five sheaths that cover the soul, etc. He had approached one day a large concourse [of R.] following the *Sāṅkhya* doctrine (*Kāpilam*), and instructed them about the Unmanifest; *Āsuri* had inquired of his preceptor (? so Nil. and PCR.) and understood the distinction between the body and the soul, and had acquired celestial vision. For that assembly of R., *Āsuri* made his exposition of *Brāhman*. *Pañcaçikha* became a disciple of *Āsuri*; he lived on human milk; he was accepted as a son by the *brāhmaṇi Kāpilā*, the wife of *Āsuri*, and used to suck her breasts. This was said to me by the holy one [i.e. Mārkaṇḍeya or Sanatkumāra, Nil.]. *Janaka*, abandoning his 100 preceptors, began to follow *Kāpileya* (i.e. *Pañcaçikha*) upon the religion of emancipation which is explained in *Sāṅkhya* treatises. "Some say that, when ignorance is destroyed by knowledge, the destruction