

the three women looked after the child as their common son.

Śiva and Pārvatī were travelling by air once and seeing this child Śiva said thus :—"I am blessing this boy. This boy in his previous birth jointly with his wife worshipped me with great devotion. They are now born again to enjoy life. His wife in his previous birth was born as the daughter of King Mahendra. Her name was Pāṭali and she would again be the wife of this boy in this life."

That night Paramaśiva appeared before the mother of the boy in a dream and said "You must name this boy Putraka. Everyday morning when he rises up a lakh of small gold coins will fall to the ground from his head."

They therefore, named the boy Putraka and every morning they would collect and store the gold coins falling from his head. When Putraka grew up he was immensely rich and started giving away his riches to brahmins as gifts. The news of this spread far and wide and brahmins from all sides began to flock to his house.

One day among the brahmins who flocked to his house were his father and his two brothers. The fathers felt envious of the extraordinary progress in wealth and fame of their son and they cleverly took the son to a lonely place in a temple in the heart of the Vindhya mountains to kill him. After engaging some murderers to kill him they left the place. Putraka bribed the murderers with his costly dresses and ornaments and escaped from there. There was a great storm then and Putraka walked through it. On his way he met the two sons of Mayāsura quarrelling for the three things left over to them by their father. The paternal property consisted of a stick, a pair of sandals and a pot all of which had some strange powers. If you draw on the ground with the stick you will have at that spot anything you desire. If you wear the sandals you can travel in the air. If you dip your hands into the pot you will get plenty of food.

Putraka immediately hit upon a plan and addressed the quarrelling brothers thus :—"Why do you fight like this ? It is better you decide it by a competitive race. He who wins the race should have the right to get the things." The two brothers agreed to it and leaving the things with Putraka started running. When they had gone a long distance away from the spot, Putraka put on the sandals and taking the stick and pot with him rose into the air. He landed at a city far away from the spot and started living at the house of an old woman. The King of that country had a daughter named Pāṭali. When the old lady described to him the beauty and good qualities of Pāṭali, Putraka wanted to marry her. So at night when everybody in the palace was asleep Putraka put on his sandals and entered the room of Pāṭali through the windows. Pāṭali woke up; she liked Putraka and they were married according to Gāndharva rites. Then they both went out of the palace by air with the help of the sandals and landed at a place on the shores of the Gaṅgā. Then at the request of Pāṭali Putraka made a city there with the help of the stick and they named it Pāṭalīputraka. (Kathāpīṭhalambaka, Kathāsaritsāgara).

**PATAṅGA.** A mountain. There are twenty small mountains around Mahāmeru and Pataṅga is one of them.

**PATAṆJALI.** A celebrated commentator in Sanskrit. Pataṅjali is one of the best commentators of Pāṇini's Vyākaraṇasūtras. Pandits are of opinion that he got his name Pataṅjali to mean that people should worship (añjali) at his foot (pāda). He was such an adorable person. Pandits believe that Pataṅjali is the author of Yogasūtra and Carakasāhīṭā. A few believe that Pataṅjali was the incarnation of Ādiśeṣa. But modern scholars are of opinion that Pataṅjali, the commentator and Pataṅjali the author of Yogasūtras are two different persons.

In his book on Pataṅjalīcarita, Rāmabhadradīkṣita writes about the birth of Pataṅjali:—"Once Goṅikā, daughter of a sage, prayed to the Sun-god for a son. At once Ananta, King of the serpents, fell on her palm in the form of a sage. The ascetic girl brought up that sage as her son. After some years the sage went to Cidambara and prayed to Śiva to bless him with enough knowledge and wisdom to write a commentary on Kātyāyana's Vyākaraṇavārttika (explanatory rules on Pāṇini's sūtras). Śiva blessed him and the sage wrote the commentary. Many disciples went to him to learn the commentary and the sage accepted them all as disciples and promised to teach them provided they would abide by a condition, namely, that nobody should remove a curtain he would place between him and the disciples while teaching. The teaching went on for some time. He would reply to their doubts but the replies were peculiar and ambiguous and the disciples, getting disappointed, removed the curtain one day. The sage cursed them all. One of the disciples was away from the place then and the sage cursed him for leaving the place without permission during the course of study. He begged for relief and the sage was pleased. The Guru said if he could teach his commentary to one who would say logically that the Bhūtakarmavācyakṛdanta (past participle of a verb) of the root 'Pac' was 'Pakva' he would be released from the curse. Candragupta who came from Ujjayinī gave the correct answer and he was taught the Mahābhāṣya. Bharṭhari was the son born to Candragupta of a Śūdra woman.

Pataṅjali, according to Professor Goldstucker, was a courtier of King Puṣyamitra and was alive when Menander attacked Śāketa. This would mean that Pataṅjali lived before B.C. 150.

**PATANA (S).** A company of devils. (Chapter 285, Vana Parva).

**PATATRI.** A valiant warrior who fought on the side of the Kauravas in the great battle. He lost his chariot in a fight with Bhīmasena. (Chapter 48, Karṇa Parva).

**PAṬAVĀSAKA.** A serpent belonging to the race of Dhṛtarāṣṭra. This serpent was burnt to death at the sarpaśatra of Janamejaya. (Chapter 57, Ādi Parva).

**PATHARVAN.** A rājarsi well-praised in Ṛgveda. (Sūkta 112, Maṇḍala 1, Ṛgveda).

**PATHYA.** A great preceptor in the tradition of ancient Gurus. (See under Guruparamparā).

**PATHIKṚTA.** An agni. If a Yāga comes to a stop during its course this Agni is to be worshipped. (Chapter 221, Vana Parva).