

power of universal attraction. This art is arvācīna (modern) ; you do not know Prācīna because you are illiterate. You take pride unnecessarily for having done penance for three thousand years. Do you know Sukarmā, the wise son of Kuṇḍala ? He is the man who has acquired this power of attraction. There is no mahājñānī (one possessing spiritual knowledge) like him anywhere else in this world. Sukarmā has given no gifts, he has not practised meditation, he has not performed yāgas or yajñas nor has he ever done a pilgrimage. He has not done any of these virtuous deeds and yet he is well-versed in all the śāstras and Vedas. Even though he is a child you do not possess enough knowledge to equal his. Why? Because he is always engaged in the care and welfare of his parents. You take pride in your achievements without reason.”

Hearing that Pippalāda went and met Sukarmā. Pippalāda knew that the bird was none other than Brahmā himself. They talked to each other for a long time and then Pippalāda admitted that Sukarmā was a greater man than himself. (Chapters 60-62, Padma Purāna).

PIPPALASTHĀNA. A division of land included in the Jambūdvīpa. (Śloka 37, Chapter 6, Bhīṣma Parva).

PIPPALĀYA. One of the nine sons born to Ṛṣabhadeva of his wife Jayantī. Pippalāya was a very pious king. (4th Skandha, Bhāgavata)

PIŚĀCA I. (Devil, Satan)

1) *Origin*. A malevolent being which is the very manifestation of evil. Everybody, everywhere in the world, from the very birth of this universe believed in the presence of such a wicked soul. According to Hindu Purānas, Piśāca is a creation of Brahmā. In the beginning Brahmā created the eighteen prajāpatis headed by Dakṣa, the Yakṣas, the Gandharvas and the Piśācas. (Chapter 1, Ādi Parva). This wicked being is called in English a ‘Devil’. This word is derived from the Greek word ‘diabolos’. People of the West and East equally believe that Piśāca (Satan) is an enemy of men and gods alike.

2) *Bible and the Piśāca*. It is not clearly stated in Bible how Satan was born but it is being referred to at several places as a wicked soul which leads men to evil.

3) *The Bhāratiya Saikhalpa*. Piśāca, the creation of Brahmā, has taken important roles in the Purānic stories. Though Piśāca is the instigator of all evils its manifestation appears in many contexts in the Purānas:—

(i) Piśāca lives in the court of Kubera and worships him. (Śloka 16, Chapter 10, Sabhā Parva).

(ii) Piśāca lives in the court of Brahmā and worships him. (Śloka 49, Chapter 11, Sabhā Parva).

(iii) Piśāca lives in the Gokarṇatīrtha and worships Śiva. (Śloka 25, Chapter 85, Vana Parva).

(iv) Piśāca is the head of all evil spirits. Marīci and sages like him have created many evil spirits. (Śloka 46, Chapter 272, Vana Parva).

(v) The bhūtas (evil spirits) made Rāvaṇa their king. (Śloka 88, Chapter 275, Vana Parva).

(vi) The food of Piśāca is flesh and its drink, blood. (Śloka 9, Chapter 50, Droṇa Parva).

(vii) In the battle of Bhārata, the horses attached to the chariot of Alambuṣa were Piśācas. (Śloka 38, Chapter 167, Droṇa Parva).

(viii) The Piśācas fought Karṇa acting as helpers to Ghaṭotkaca. (Śloka 109, Chapter 175, Droṇa Parva).

(ix) Arjuna conquered the Piśācas at the time of

Khāṇḍavadāha. (Śloka 37, Chapter, 37; Karṇa Parva).

(x) The Piśācas were present during the fight of Arjuna with Karṇa (Śloka 50, Chapter 87, Karṇa Parva).

(xi) The Piśācas worship Pārvatī and Parameśvara doing penance on the top of the mountain Muñjavān. (Śloka 5, Chapter 8, Āśvamedhika Parva).

(xii) During the time of Mahābhārata many Piśācas incarnated as kings. (Śloka 6, Chapter 31, Āśramvāsika Parva).

PIŚĀCA II. A Yakṣa. (Śloka 16, Chapter 10, Śānti Parva).

PIŚĀCA III. An inhabitant of the country of Piśāca in ancient Bhārata. These Piśācas fought against the Kauravas on the side of the Pāṇḍavas during the great battle. It was these piśācas that stood on the southern side of the Krauñcavyūha of Yudhiṣṭhira in the great battle. (Śloka 50, Chapter 50, Bhīṣma Parva). A few of these Piśācas were with Bhagadatta in the army of Duryodhana. (Chapter 87, Bhīṣma Parva). Śrī Kṛṣṇa cursed the piśācas. Chapter 11, Droṇa Parva).

PIŚĀNGA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva).

PIŚĀKANAVAMĪ. See under Navamivrata.

PITĀMAHASARAS. A sacred place in the base of the Himālayas. If one bathes in the holy pond there one would get the benefit of doing an Agniṣṭoma. (Śloka 148, Chapter 84, Vana Parva).

PĪṬHA. A demon. He was killed by Śrī Kṛṣṇa. (Śloka 5, Chapter 11, Droṇa Parva).

PĪṬHARA. A daitya who was a member of the court of Varuṇa. (Śloka 13, Chapter 9, Sabhā Parva).

PĪṬHARAKA (PĪṬHARAKA). A prominent serpent born in the family of Kaśyapa. This was burnt to death in the Sarpasatra of Janamejaya. (Śloka 15, Chapter 57, Ādi Parva).

PITR(Ś). Pitṛs are a set of demigods. From Manu-prajāpati, son of Brahmā, were born the Saptarṣis like Marīci and they in turn created the Pitṛs. Besides Marīci and his set many others like Virāṭ Puruṣa and Brahmā have created Pitṛs. Some Purānas state that Pitṛs are of daily creation. Brahmā in the beginning created three sets of Pitṛs with form and four with brightness making thus seven sets. The three sets of bodied pitṛs are Agniśvāttas, Barhiṣadas and Somapās and the four bright ones are Yama, Anala, Soma and Aryaman (10th Skandha, Devī Bhāgavata).

“Manor hairaṇyagarbhasya
ye marīcyādayaḥ sutāḥ /
Teṣāṃṣṇinām sarveṣāṃ
putrāḥ pitṛgaṇāḥ smṛtāḥ” //

(Śloka 194, Chapter 8, Manusmṛti).

Pitṛs (manes) are classified into two types : The Agniśvāttas and Barhiṣadas. Of these the Agniśvāttas do not perform Yāgas and the Barhiṣadas are those who perform yāgas. Besides these two major divisions they are classified into many other groups as follows :

1. *Somasadasya (s)*. Virāṭ Puruṣa is the creator of these Pitṛs. Somasadasyas are the Pitṛs of Sādhyadevas.

2. *Agniśvāttā (s)*. They are the pitṛs of devas.

3. *Barhiṣadas*. These Pitṛs are the creation of the sage Atri. They are the manes of daityas, dānavas, yakṣas, gandharvas, uragas (serpents), rākṣasas (demons), suvarṇas and kinnaras.