CHAPTER – 2

PARAŚURĀMA IN THE EPICS OF THE RĀMAYĀNA AND THE MAHĀBHĀRATA

Paraśurāma has figured in the two great epics viz. the Rāmāyaṇa (RM) and the Mahābhārata (MB). The following few lines are devoted for a discussion on the Paraśurāma context in these two epics.

THE RĀMĀYANA (RM)

The RM plays an important role in the history of Sanskrit Kāvyā literature. The first book of the RM, which in the opinion of some scholars is a later addition to that epic, contains a continuation of Paraśurāma’s story. In this epic there is found an interesting legend in which Paraśurāma himself an incarnation of Visnu, is described as meeting with Rāma, the succeeding incarnation of this same deity. Here the superiority of Rāma is declared. At the time when Rāma was returning to Ayodhyā with his father Daśaratha, he was alarmed at the inauspicious sounds uttered by certain birds. The arrival of Paraśurāma was indicated by such alarming event. He was fearful to behold, brilliant as fire and bore his axe and a bow on his shoulder. The RM provides with vivid description of the
frightful physic of Paraśurāma. However, he was received with honour. Then he said to Rāma that he had heard of his valour in breaking the bow produced by Janaka and now he had brought another bow which he asked Rāma to bend. Thereafter he put a arrow on the string offered if he succeeded in doing so, to engage with him in single combat. Paraśurāma also said that the bow which Rāma had already broken was Śiva’s; but now the bow in his hand was Viṣṇu’s. It was stated that in order to find out the strength and weakness of Śiva and Viṣṇu, the Gods requested Brahmā to create enmity between the two. Brahmā did it. In the fight Śiva’s bow of dreadful power relaxed and three eyed Mahādeva was arrested by a muttering. It was judged by the Gods that Viṣṇu was superior. Paraśurāma then said that the bow he offered to Rāma to bend had belonged to Viṣṇu. Having been challenged by Paraśurāma, Rāma snatched the bow, bent it and fitted an arrow to the string. Rāma told Paraśurāma that as he was a Brāhmaṇa by birth he would not slay him. But

1. (a) dadarśa bhūmasankāsam jalamaṇḍaladhārinam /
   bhārgabam jāmadagneyam’rājā rājabimarddanam //

(b) kailāśamība durdvarsam kālāgnimība duṣsaham /
   jalantamība tejughriririkshyam pṛthakjanaīḥ //

(c) skandhe cāsajya paraśum dhanurbidyodganupam
   pragriya saramugram ca tripuraghṇam yathā śivam //

RM, LXXIV, 17-19
that he would either take away his superhuman capacity of movement or deprive him of the blessed abodes he had gained by austerity. Paraśurāma requested that his power of movement might not be taken from him, but consented that his blissful abodes might be destroyed. Then Rāma destroyed Paraśurāma’s abode.²

This legend holds that both the Rāmas i.e Paraśurāma and Dāsarathi Rāma are incarnations of Lord Viṣṇu. But it shows that Paraśurāma had been brought into some connection with Viṣṇu. However, detailed information regarding Paraśurāma is not met with in the RM. The epic mentions the marriage of Richika and Satyavatī, the grand parents of Paraśurāma, but does not present the full account. Here we find some

2. jarīkṛte tadāloke rāma varadhanurdhare /
nirvīryo jāmadagnoasau rāma rāmanī udaikṣta //
tejobhirgatavīryatvāt jāmadagnyo jarīkṛtaḥ /
rāmanī kamalapatrākṣṇī manda mandamavāca //
kāśyapāya mayā dattā yadā pūrvanī vasundharā /
viṣaye me na vastavyamiti mānī kāśyapaaravit //
soahanī gurūvacāḥ kurvanprthivyāni na vase niśāma/
tedā prabhṛti kākutstha kṛta me kāśyapasyo ha //
tāmimāṃ madgatinī vīrahantunī nāarhasi rāghava /
manojavāṃ gamisyāmi mahendram parvatottamam //

RM, Bālakāṇḍa, 76, 11-15
conversations held in between Paraśurāma and Daśaratha⁴ and also between Rāma and Paraśurāma.⁴ These conversations reveal humility of Rāma and Daśaratha but of haughtiness of Paraśurāma.

A passage through to the Paraśurāma episode in the RM, it is found that going round the earth twenty one times, he earned for himself some reputation or notoriety by annihilating the kṣatriyas and also by gifting the lands to Kāśyapa. But finally, Rāma, the seventh incarnation of Viṣṇu, defeated him.

3. kṣhtrarosātprasāntastvam brahmanah ca mahātapāḥ/ vālanāṁ mama putrāṁmbhayanī datumarhasi // bhārgavānāṁ kule jātaḥ svādhāyabrataśālinām / sahasrākṣhe pratigyāya śastrāṁ prakshiptavānasi // sa tvāṁ dharmaparo bhutvā kāśyapāya vasundhārāṁ / dtvā vanamupagamyā mahendrakṛtaketanaḥ // mama sarvavināśāya sanprāptastvam mahamune / na caikasminhate rame sarve jīvamahe vayam//

ibid, LXXV, 6-9

4. śrutvā tu jamadagnyasya vākyam dāśarathistadā / gauravādyamtritakathaḥ pitu rāmamathāvravit // srutavānasi yatkarma krtavānasi bhārgava/ anurudhyamahe brāhmaṁpiturāmnyamāsthitaḥ // viryahāṁnavīśaktam kṣtradharmena bhārgava / abajānāsi me tejaḥ paśya meadya parākramam //

ibid, NXXVI, 1-3

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THE MAHĀBHĀRATA (MB)

The legend of Paraśurāma is mainly found in the following places of the MB, viz. (i) Sāntiparvan, section XLVIII and XLIX, (ii) Ādiparvan, II and CXXX, (iii) Vanaparvan, XCIX and CXV-CXVII, (iv) Droṇaparvan, LXX, (v) Anuśāsanaparvan, LXXXIV, (vi) Rājadharma section and (vii) Āsvamedhika-parvan, XXIX, Udyogaparvan, section CLXXIII to CXCIX.

The following few lines are devoted to present an account of the Paraśurāma’s story in the MB:

The Sāntiparvan Section XLVIII

In this section, repetition of Paraśurāma’s heroic exploit is found. After Pāndavas setout with Kṛṣṇa to visit Bhīṣma on his death bed at Kurukṣetra, the party arrived at very spot where Paraśurāma built five lakes of blood of Kṣatriya. After twenty-one times Paraśurāma annihilated all the Kṣatriyas from the earth and formed five lakes of blood in Samantapañcchaka, in which he offered libations to the race of Bhṛgu.

5. bhūtasandhānucaritam raksogananisevitam / paśyantaste kurukṣetram yayurāśumaharathāḥ //

6. gacchaneva mahāvāhuḥ sa vai yādavanandanaḥ / yudhisthirāya pravāca jāmadagnyasya vikramam //

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5. MB, Sāntiparvan, 48
6. ibid, 48, 7 and 8
In the *MB* Paraśurāma’s legend are not only repeated but also Parasurāma has been so praised as to make him as great as the *MB* heroes Bhīṣma and Kṛṣṇa.

**The Śāntiparvan Section XLIX**

In this section it is found that kārtavīrya, the mighty monarch of the Haihaya tribe came to the hermitage of Jāmadagni. He had thousand arms. Reṇukā, the wife of Jāmadagni received him with all proper respect, Kārtavīrya was very proud by nature. So he made no return to her hospitality. He was breaking down lofty trees and was carrying away the Kāmadhenu, the cow of plenty, by force. After hearing about this violence, Paraśurāma became very angry and attacked Arjuna and killed him. In return of Arjuna’s son slew the sage Jāmadagni. Because of this incident Paraśurāma vowed to destroy the whole Kṣatriya race.

Again in this section, there is found the list of some leading Kṣatriya persons who were protected by the earth at the time of the destruction of Kṣatriyas by Paraśurāma.

Killing thousands of Kṣatriyas in anger, Paraśurāma covered the earth with blood. Having made the earth shorn of Kṣatriyas for twenty-one

7. etasminneva kāle tu kṛτavīryatmajo bali /
   arjuna nāma tejasvī kṣatriyo haihayādhīpaha //

ibid, 49, 30
Times, Paraśurāma at the completion of horse sacrifice, gave away the
earth as sacrificial present to Kāśyapa. For preserving the residence of the
Kṣatriyas, Kāśyapa did not allow to live Paraśurāma in his kingdom. He
told him to go to the shores of the southern ocean. Having accepted the
earth in gift and made a present of it to the Brāhmaṇas, Kāśyapa entered
into woods. At that time anarchy began on earth among Brāhmaṇas,
Vaiśyas and Śūdras. Weak ones came to be oppressed by the strong ones.
As a result earth quickly sank to the lowest depths. Seeing the earth
sinking from fear Kāśyapa held her on his lap. The earth came to be
known an urvī from that time. Thereafter the earth advised Kāśyapa to
find out some leading Kṣatriya kings. Because she remained unmoved by
the rule of these kings. She also gave details about these kings whom she
protected. According to her information Viduratha’s son had been brought

8. trisaptakṛtvaḥ prthivinī kṛtvā nihkstriyam prabhuh /
dakṣināmaśvamedhānte kāśyapāyadadattataḥ //
ibid, 49, 56

9. gaccha tiram samudrasya dakṣinasya mahāmune /
na te madviṣaye rāma vastavyamiha karhicit //
ibid, 49, 58

10. dyakārahemakārādiṣatīm nityam somaṣṭāḥ /
yadi māmabhirakṣṇti tataḥ sthāsyāmi niścalā //
ibid, 49, 84
Kṣatriyas came to Brāhmaṇas, praying for offspring. The religiously bent Brāhmaṇas, free from any impulse of lust, cohabited at the proper seasons with the women. In consequence, they became pregnant and brought forth valiant Kṣatriya boys and girls to continue the Kṣatriya stock.¹²

The Ādiparvan (section CXXX)

In this section it is found that how Drona, the son of Bharadvāja and Ghṛtāci acquired his arms from Parasurāma.

At that time Parasurāma had expressed his desire to impart his knowledge about various sastras to the Brāhmaṇas. Having heard it, Drona set his heart upon them. He went to the mountain to visit Paraśurāma. On arriving at the mountain, he saw the descendent of Bhṛgū,

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¹² trisapta kṛtvāḥ prthivim kṛtvāḥ niḥkṣatriyam purā /
   jāmadagnyāḥ tapastape mahandrapervatottame //
   tadā niḥkṣatriye loke bhārgavena kṛte sati /

MB, Adiparvan, II

brahmanām kṣatriyah rājan sutārthinyo bhichakrāmuḥ //
tābhīḥ saha samāpetur brāhmaṇāḥ samsitavrataḥ /
ritau ritau nara-vyāghra na kāmād nānṛtautatha //
tebhyahca lebhīre garbhah kṣatriyam taḥ sahasrasaḥ /
tataḥ suśuvire rājan kṣatriyān viryavattarān //
kumaraḥ ca kumāri ca punah kṣatrābhivrddhyaye /
evam tad brāhmaṇāḥ kṣatram kṣatriyāsutapasvibhiḥ //

ibid, Adiparvan, II, 2459 ff
who was self controlled. Drona told him — “I am born of Bharadväja, but I am not born in any woman’s womb. Know me to be an excellent Brähmaṇa by name Drona. I have come to you, with the desire of obtaining your wealth”.13 Then Paraśurāma asked him about his desire. Paraśurāma told him that gold and other wealth had already been given to Brähmaṇas. To Kāśyapa he had given the earth, bounded by the sea. Now he had left only his body and his valuable and various weapons and arms.14

13. toto mohendramāsādyā bhāradvāja mohātapaḥ /
   kṣāntanī dāntamitrāghnam apāṣyad bhṛgunandanaṃ //
   toto droṇa vṛtaḥ sisyairūpagamya bhṛgudvaham /
   ācakhyāvātmano nāma janma cāngirasaḥ kule //
   nivedya śirasā bhūmāu pādau caiva abhyavādayat /
   tatataṃ va sarvautṣṛja vananī jīgamisūṃ tadā //
   jamadagnyaṃ mahātmānam bhāradvāroabrayīdidaṃ /
   bharadvājat samutpānnaṃ tathā tvam mānvavonijam //
   ibid, cxxx, 54-57

14. hiranyamī mama yaṅccānyed vasu kincidihasthitam /
   brāhmaṇebhyo mayā dattamī sarvametat tapodhanam //
   tathaiveyamā dharā devīsagarāntā sapattanā /
   kāśyapaya mayā dattā kṛtsnā nagaramālinīm //
   sarīramātramevādyā momedam avaśeṣītīm /
   aśtrāpi ca mahāṛhāni śastraṇi vīvidhāṇi ca //
   aśtrāṇi va śarīram vā varayaitanmayodyatem /
   vṛṇīṣva kimī prayacchāmi tubhyam droṇa vādāsu tat //
   ibid, cxxx, 61-64
Then Drona wanted his weapons and arms, together with the mysterious knowledge of hurling and recalling them. Paraśurāma gave away all his weapons with the whole science of arms with its rule and regulations.

**The Vanaparvan, Section XCIX**

Once, the intelligent Paraśurāma’s effulgence was robbed of by Rāma Dāśarathi. This story is found in this section.

For the destruction of Rāvana, Lord Viṣṇu, incarnated Himself as Rāma, the son of Daśaratha. Hearing about the power of Rāma, Paraśurāma went to Ayodhyā, taking with him the bow so fatal to the Kṣatriyas. He challenged Rāma to fight with him. He insulted Rāma and gave him a celestial arrow and said, “place this to the bow string and draw it to your ear.” Having heard this Rāma became angry and asked the former to behold what was to follow. After getting sight the descendant of Bhṛgu saw the Ādityas, the Vasus, the Rudras and the Sadhās, the Marutas, the Pīrs, the planets, the Gandharvas, the rivers, the Tīrthas, the celestial

15. śṛṇu rāmaisyā rājendra bhārgavaisya ca dhīmataḥ /
    jāto daśarathāṣyasīt putro rāmo mahatmanāḥ //
    viṣṇuḥ svena śarīreṇa rāvanaisyā vadāya bai /
    paśyām astamayodhyāyāṃ jātāmī dāśarathīmī tataḥ //

*MB, Vanaparvan, 40 and 41*
Ṛṣis, the Vedas, the seas, and so many things in the body of Rāma. Then Rāma shot the arrow which was given to him by Paraśurāma. Immediately the whole earth was filled with sounds of thunder and burning meteors flashed through the sky. Showers of dust and rain fell on the earth, earthquakes, fearful sounds convulsed everything. Confounding Paraśurāma by the effulgence of the arrow shore by the hand of Rāma, it came back flashing into his hand Paraśurāma lost his senses. After then regaining his consciousness and receiving back his life, bowed to Rāma and went to mountain Mahendra. He lived there in fear and in shame.

In this way one year passed away. Seeing Paraśurāma deprived of prowess, his pride gone, the forefather said that it was his big fault to insult Rāma, the incarnation of Viṣṇu. They advised him to go to the sacred river which is known as Vadhūsara. Bathing in that river he will regain his old effulgence.16 Therein is the tirtha named Diptoda where the grand-father of Paraśurāma i.e. Bhṛgu in celestial age practiced excellent

16. na vai samyak idam putra visnumāsadya vai krtam /
sa hi pujiyaḥ ca mānyah ca tṛṣu lokeṣu sarvadā //
gaccha putra nadīṁ punyāṁ vadhūsarakṛtādvayāṁ /
totropasprśya tīrtheṣu punarvapurvāpsyasi //

ibid, 67. 68
austerities Paraśurāma did all that his ancestors had said and regained his lost effulgence.17

The Vanapravvan, Section CXV–CXVII

In this section, the story of the killing of Reṇukā by her son Paraśurāma is found in details.

Jamadagni, the son of Rčhika and Satyavatī was a pious sage. He obtained entire Vedic knowledge by the favour of his devotions. Reṇukā, the daughter of Prasenjit was his wife. They had five sons. Paraśurāma was fifth among them. One day during the absence of her son, Reṇukā went to a stream nearby for bath. She saw the prince of Mṛttikāvati i.e. Chitraratha, with a garland of lotuses on his neck. He was in the water with his queen for bathing. Reṇukā felt envious of their

17. dīptodānā nama tat tīrtham yatra te prapitāmahāḥ /
bhṛgurdevayoge rāma taptāṇuttamaṁ tapah //
tat tathā kṛtavān rāmaḥ kaunteyavacanāt pituḥ /
prāptavānca punāḥ tejastirtheasmin pāṇḍunandana //

ibid, 69, 70
felicity.\textsuperscript{18} Polluted by unworthy thoughts, but not purified by the stream, she returned to the cottage and her husband perceived her agitation. Looking her fallen from perfection and devoid of the luster of her sanctity, Jamadagni rebuked her and was exceedingly annoyed. Then he ordered to his sons to cut-off her head. Four of their sons were horrified by the command. For that reason Jamadagni cursed them to be idiots. But Paraśūrāma killed his mother because she had sinned.\textsuperscript{19} Jamadagni became so pleased and promised him any boon he desired. Paraśūrāma asked that his mother’s life might be restored; that she should not only be freed from the stigma of defilement. Again Paraśūrāma wanted his brother’s life and their natural condition. Finally, for himself the granting of longevity and invincibility.

\begin{flushright}
\textsuperscript{18} phalāhāreṣu sarveṣu gateṣuathā sūteṣu vai / 
reṇukā snātumgamat kadācitniyatavratā // 
sa tu chitrarathani nāma mrittikāvatamīnrapam / 
dadarśa reṇukā rājannāgacchanti yaddṛcchayā // 
krantarvinceṣa dṛstvā sabhāryā padmālīnam / 
ṛdhimantaṁ tatastasya sprhayāmāsa reṇukā // 
vyebhicārāt ca tasmat sā klīnāmbhasi vicetanā / 
pravivesāramamītatratamī vai vartānvabudhyat // 
\end{flushright}
\textsuperscript{ibid, 116, 5 – 8}

\begin{flushright}
\textsuperscript{19} jahīmanī mātramīpāpamīmā ca putra vyathāṁ krthāḥ / 
tat ādāya paraśūmī rāmo mātuḥ siraharat // 
\end{flushright}
\textsuperscript{ibid, 14}
In the *Vanaparvan*, section IIVII, it is found that twenty one times Paraśurāma annihilated all the Kṣatriyas from the earth and formed five lakes of blood in Samantapāncaka, in which he offered libations to the race of Bṛgu. He saw Richika, face to face who addressed himself to Paraśurāma. Paraśurāma gratified Indra by offering him a grand sacrifice and gave the earth to the ministering priests. He gave the alter made of gold, ten fathoms in length and nine in heighth to Kāśyapa. With the permission from Kāśyapa, the Brāhmaṇas divided among themselves and there from they were called *Khaṇḍavāyana* Brāhmaṇas. Thereafter Paraśurāma himself lived on the Mahendra Mountain.

**The Dronaparvan, Section LXX**

In this section, it is found that the slaughter of the Kṣatriyas are dwelt on at greater length than in the other accounts. Some of the victims of the hero's revenge are described as "hatreds of Brāhmaṇas". The

20. sa teṣu tarpayāmāsa bhṛgunbhṛgukutodvahah / 
    sāksāt dadarśa ca richikāṃ sa ca ramanīnyavārayat //
    toto yagyena mahatā jamadagnyah pratāpavān /
    tarpayāmāsa devendram īrtvigbhyah pradadau mahim //
    vedīṃ cāpyadadatdaidhamīṃ kāśyapaya mahātmane /
    daśavyamāyatāṃ kṛtvā navotsedhāṃ viśāmpate //
    tāmī kāśyapasyānumate brāhmaṇāh khaṇḍaśastadā/
    vyobhamjaste tadā rājanprakhyātāḥ khaṇḍavāyanā //

ibid, 117, 10-13
Kṣatriyas who were slain are described as of various provinces viz. Kāśmīras, Daradas, Kuntis, Malavas, Kalingas, Arīgas, Vaṅgas, Videhas, Rakṣavāhas, Śīvis, Vitihotras and other Rājanyas.\(^{21}\)

Having freed the earth from Daśyus and filled her with respectable and desirable inhabitants, Paraśurāma gave the earth to Kāśyapa at an asvamedha. Having twenty one times cleared the earth of Kṣatriyas and offered hundreds of sacrifices, Paraśurāma fixed the earth for the Brāhmaṇas. Kāśyapa, the son of Marīchi received the earth. Then he said – “Depart out of her by my command”. Thereafter, Paraśurāma repelling the ocean by his arrows and establishing the rule of Brāhmaṇas, dwelt on the Mahendra Mountain.\(^{22}\)

21. śivin anyān cha rājanyān, deśān deśān sahasraśaḥ ...........

\textit{Droṇaparva}, LXX, 13

22. nirdasyun prthivīṁ kṛtvā śishteshta jana-sankulām /
kāśyapaya dadau rāma haya-medhe mahāmakhe //
trīsapta vārān prthivīṁ kṛtvā niḥkṣatriāṁ prabhuḥ /
ishtvā kratu – śatair viro brāhmaṇeḥbhyo hy amanyata //
sapta dvipāṁ vasumatini mārīcha grihnate dvijāḥ /
rāmaṁ procācha nirgacha vasudhāto mamājnayā //
sa kaśyapāya vachanāt prosārya saritāmpatim/
isingtātir yudhāṁ sreṣṭhaḥ kurvan brāhmaṇāsāsanam //
adhyāvasād girī – sreṣṭham mahendram parvatottamam /
ebraṁ gunaśatairyukto brṛgunāṁ kīrtibardhanah// ibid, 19 – 23
Here we come across another ancient story about Paraśurāma. Paraśurāma cleared the earth of Kṣatriyas and conquered the whole world. Thereafter he performed the horse sacrifice, venerated by Brāhmaṇas and Kṣatriyas. This sacrifice confers all objects of desire and cleanses all creatures and increases power and luster. Thereby he became free from sin. But he did not feel free in his mind. Then offering the most excellent of sacrifices, at which presents were bestowed.23 Paraśurāma enquired of the ṛṣis (who were skilled in the Vedas and Śāstras) about the methods which cleansed those men who had committed deeds of violence. The ṛṣis replied—“Let the Brāhmaṇa-ṛṣis be further consulted in regard to the means of lustration and do whatever these wise-men may order.” According to their advice Paraśurāma consulted Vaśistha, Agastya and Kāśyapa. These three ṛṣis told that a sinner was cleansed by bestowing cows, land and other properties and mainly gold. The purifying power of

23. jāmadagnyam prati vibho dhanyamāyusyamava ca /
   jāmadagneyena rāmena tivra-roshānvitena vai //
   trisaptakṛtvāḥ prthivīṁ kṛtvāniḥkṣatriyā purā /
   toto- jītvā mahīṁ kṛtsnāṁ ramo rajibalocanaḥ //
   ajahāra kratum vīro brahmakṣtreṇa pujitam /
   vajimedhāṁ mahārāja sarvakāma samanvitam //

*MB., Anuśāsanaparvan, LXXYIV, 30-32.*
gold was so great.\textsuperscript{24} So they advised Paraśurāma to give the gold to the Brahmanas and was freed from sin.\textsuperscript{25}

**The Rājadharma Section**

In the Rājadharma section of *MB* it is told that when Paraśurāma had given the whole conquered earth to Kāśyapa, the latter desired him to depart, as there was no dwelling for him in it. He repaired to the sea-shore of the south, where ocean made for him the maritime district. This district is Śūrpāraka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Paraśurāma compelled the ocean to retire and introduced Brāhmaṇas and colonists from the north into Kerela or Malabar.

From the Rājadharma section we also come to know that some Kṣatriyas were escaped even twenty one times repeated destruction of their race.

\textsuperscript{24} \begin{verbatim}
prthivim gahca datveha yaççanyadapi kincan/
viśisyate suvarṇsyā dānam paramakāṁ vibho //
 suvarṇameva sarvāsu dakṣināsu vidhīyate /
suvarṇam ye prayaccanti sarvadāste bhavantyut //
\end{verbatim}


\textsuperscript{25} \begin{verbatim}
toto abravād vaśiṣṭhastam bhagavān saṁsitabratah/
 śṛṇu rāma yathotpannāṁ suvarṇamanolapravam //
\end{verbatim}

ibid, *Anuśāsana*, LXXXIV, 44.
Paraśurāma’s fight against Kṣatriya is vividly described in the Āśvamedhikaparvan. In this connection there is found the conversation held in between Kārttavīrya and the ocean. Kārttavīrya the king of Haihaya dynasty conquered the whole earth with his thousand arms. Once, on a time he was walking on the shores of the sea, proud of his might, attacked the ocean with hundreds of arrows showered upon. Then ocean requested him to stop this because so many creatures have taken shelter in him. Lots of there creatures might be killed by such shower of arrows. Then Arjuna said him to find out any wielder of the bow who was equal to him in war and who would stand against him in the field. Having it, hard, the ocean gave information about Paraśurāma. Arjuna got Paraśurāma and began to do many acts that were hostile to Paraśurāma. Then a fierce battle took place between them. With the help of battle, axe Paraśurāma cutout thousand arms of Arjuna. Beholding him slain and prostrated on the earth, all his followers being united attacked Rāma. Rāma killed them quickly. Then some of the Kṣatriyas, afflicted with the terror of Paraśurāma, went to the caves of the mountain like deer afflicted by the

26. sa kadācit samudrānte biracan baladarpitah /
    abākirānśarasataih samudramiti nāḥ śrutam //
    MB., Āśvamedhikaparvan, 3
Lion. Through fear of Rāma they had forgotten their duties as a Kṣatriya and became Südras. In this way, they began to live together with Drāvidas. Ābhiras, Punḍras and Śavaras and they come to be known as Vṛṣalas. The Kṣatriya women lost their husbands and their heroic children. The slaughter proceeded for twenty-one times. The forefather of Rāma then became unhappy and told him to stop the killing of these inferior Kṣatriyas. In this connection the forefather cited an old story of royal sage Alarka who was conversant with all duties, truthful in speech, of high soul. He conquered the whole earth extending to the seas and thereby achieved an exceedingly difficult feat, he set his mind on that which is subtle. He first wanted to conquer the five organs but failed to obtain proper way. Then he felt that Yoga was the proper way by which he can control the five organs. Setting his mind on one object, he remained perfectly still, engaged in Yoga. Endowed with energy, he quickly slew all the senses with one arrow, having entered by Yoga into his soul. Thus he obtained the highest success.

27. evam te drāvidābhirāḥ punḍraḥ ca śabaraiḥ saha / vṛṣalatvam parigatā vyotithānāt kṣatradharmināḥ // ibid, Āśvamedhekaparvam, 16

28. sa ekāgram manāḥ kṛtvā nihcalo yogamāṭhitāḥ / indriyāni jaghānāśu vānenaikena viryavan/ yogenātmānāmāviśya sidhim paramikām gataḥ // ibid
Paraśurāma felt that there exists no happiness that would be higher than \textit{Yoga}. So he abandoned all his eagerness for desires and engaged himself in \textit{Yoga}.\footnote{29}

From this section, we can say that by the process of Yoga one can control the sense organs. In a human body, there are twenty-one types of enemies viz. Pañcakarmendriya, Pañcagyanendriya, Pancatanmatra, Pañcatatva and mind. So killing of Kṣatriyas by Paraśurāma in twenty one times is very significant.

\textbf{The \textit{Udyogaparvan}, Section CLXXIII – CXCIX}

The section from CLXXIII to CXCIX in the \textit{Udyogaparvan}, is named as Amvopākhyāna. There was a big question arises in Duryadhana’s mind that why Bhīṣma did not kill Śikhanḍi in the battle field.\footnote{30} To give answer to this question, Bhīṣma told the story of Ambāś marriage, where Paraśurāma played an important role.

Sāntanu, the father of Bhīṣma was celebrated over the entire world. After his death Bhīṣma installed his brother Chitrāngada, on the

\begin{verbatim}
29. ityoktaḥ sa tapo ghoram jamadagnyaḥ pitāmahaiḥ /
āsthitaḥ sumahabhāgo yayau siddhim ca durgāmām //
ibid, Āśvamedhikaparvan, 33
30. kimartham bharataśreṣṭha naiva hanyāḥ śikhaṇḍinam//
udyateṣumathī dṛṣṭvā samareṣvātāyinam //
MB., Udyogaparvan, 173
\end{verbatim}
throne of the extensive kingdom of the Kurūs. But Chitrāngada’s life was very short. So after his death Bhīṣma installed vicitravīrya in the kingship. Desirous of marrying him, Bhīṣma wanted the girls from cultured family. At that time he heard that the Kāśirāja wanted to elect bridegrooms for three girls viz. Amvā, Amvikā and Amvālikā. Among them, Amvā was the eldest. In this occasion all the kings of the world were invited. But challenging to all these kings, who were ready for the encounter, Bhīṣma took up those girls in his car and came back to Hastināpur. He submitted them to Satyavatī. The wedding day was fixed by the permission of Satyavatī. In that day Amvā told to Bhīṣma that she selected Śhālva king as her husband. Śhālva also selected her as a wife in private, unknown to her father. Knowing this, as a noble man Bhīṣma permitted her to go to Śhālva. But this king refused to accept her because she had already taken by another. Amvā became very sad. Looking at her mental condition Hatravāhāna, the father of her mother advised her to meet Parasūrāma by the help of Akṛṭavrana. After hearing the whole story of Amvā Parasūrāma decided to fight with Bhīṣma. Bhīṣma was a powerful man. He challenged Rāma by saying that there was no powerful man like him.31

31. na tadā jātavān bhīṣmaḥ ksatriyo vāapi madvidhaḥ /
paścājjātani tejānsi tṛṇesu jvalitam tvayā //

ibid, 178, 63
Rāma also gave reply. As a result a big war was held between them. By the attack of Bhīṣma, Paraśurāma was badly injured and fall down on the ground. Bhīṣma felt guilty because Paraśurāma was his virtuous preceptor. So he decided not to fight with him. But Paraśurāma again started to fight. In this way they passed away twenty three days in the field. Suddenly Bhīṣma saw eight speaker of the Brahmā in the sky, who gave a weapon known as Praswāpa to attack Rāma. According to them by this weapon Rāma could not be killed, only he would fall asleep. Having thus vanquished him, Bhīṣma again could raise up him by Samvodhana weapon. At that time the forefather of Paraśurāma appeared and said to Rāma that Bhīṣma was incapable of being killed by him because he was one of the foremost of the vasus. And also, told to Bhīṣma that it was impossible to kill Rāma by him. At last Rāma acknowledge his defeat

32. tato māmabravīdrāmaḥ smayamāna raṇājire/
ratho me medinī bhīṣma vāhā vedāḥ sadaśvavat //
sūtaḥ ca mātariśvā vai kavacami vedamātaraḥ/
susamvīto raṇe tābhīryotsyeyahān kūrūnandanaḥ //
ibid, 179, 3 and 4

33. sa taiḥ agnyarkasankāśaiḥ śarairāśīvisapamaiḥ/
śirairabhhyardito rāma mandacetā ibvābhabat //
ibid, 179, 35
and told Bhīṣma that in the war Bhīṣma highly pleased him. Paraśurāma told Amvā to go to Bhīṣma and departure from the battle field. On her next birth Amvā was famous as Śikhaṇḍī, because the king Drupada, has no son. So he declared Amvā as his son and named her Śikhaṇḍī.

34. tvatsamo nāsti lokeasmin kṣatriyāḥ prthivīcaraḥ /
gamyatāṁ bhīṣma yodheasmiṣṭaṁ bhṛṣam tvayā //
ibid, 185, 36

35. bhīṣmaṁ eva prapadyasva na te anyāvidyate gatiḥ /
nirgito hi asmi bhīṣmeṇa mahāstrāṇi pramūñcatā //
ibid, 186, 4

36. śraiddhāna hi tadvākyam devasyācyotatējasah /
echtadhāmāstāi kāṇyaṁ pumāṇī ca soabравīt //
jātakarmanī sarvāni karayāmāsa parthivāḥ /
pumvad vidhānayoktāni śikhaṇḍitī cā tamā viṁuh
ibid, 188, 18 and 19