

because Pitāmaha (Prajāpati) in the bygone days offered a sacrifice there (*yatrāyajata bhūtālmā pūrvam eva pitāmahaḥ / prayāggaṃ iti vikhyātaṃ tasmād bharatasattama*) 3. 85. 14. C. Description : Holy, most holy (*puṇya*) 3. 85. 13 (Nī. on Bom. Ed. 3. 87. 18 : *puṇyaṃ dharmavṛddhihetuḥ*); (*puṇyatama*) 3. 83. 74; purifying (*pavitra*) 3. 85. 13 (however, Nī. on Bom. Ed. 3. 87. 17 : *paviḥ vajraṃ tattulyaṃ janmamaraṇādīduḥkhaṃ tasmāt trāyata iti pavitraṃ*); best sanctifier (*pāvanaṃ uttamam*) 3. 85. 13 (Nī. on Bom. Ed. 3. 87. 18 : *pāvanaṃ pāpanāśanam*); famous, famous in the worlds (*vikhyāta*) 3. 85. 14; (*lokaviśruta*) 3. 85. 13; liked by sages (*ṛṣibhir juṣṭam*) 3. 85. 13; praised by sages (*ṛṣisaṃśrūta*) 3. 83. 65; place for sacrifices, honoured even by gods (*yajanabhūmir hi devānām api sakṛtā*) 3. 83. 77; place where gods offered sacrifice (*devayajana*) 3. 93. 5; 5. 187. 26. D. Holiness : (1) No place is holier than Prayāga in the three worlds; Prayāga surpasses by far all the other *tīrthas* (*tataḥ puṇyatamaṃ nāsti triṣu lokeṣu bhārata / prayāgaḥ sarvātīrthebhyah prabhavaty adhikaṃ viḥho*) 3. 83. 74 (Nī. on Bom. Ed. 3. 85. 76 : *tathā ca pṛthivyā apatyabhūtāni tīrthāni tatphalabhūtāḥ svargāś ca tāni sarvāṇi prayāgād utpannānīti prayāgasya tīrtharājatvam uktam*); one is freed of sins either by hearing the name of the *tīrtha* (*śravaṇāt*), or by reciting its name (*nāmasaṃkīrtanād api*), or by touching the earth there (*mṛṭṭi-kālambhanād vāpi*) 3. 83. 75; (2) If one who is strict in his vows (*saṃśītaavrataḥ*) and bathes at the confluence (of the Gaṅgā and the Yamunā) at this *tīrtha*, he gets the religious merit of performing a Rājasūya and an Aśvamedha 3. 83. 76; (3) If one

who is controlled and strict in his vows (*niyataḥ saṃśītaavrataḥ*) bathes at Prayāga in the month of Māgha he becomes sinless (*nirmalaḥ*) and goes to heaven; (4) By just bathing (*snāta eva*) at the confluence of the Gaṅgā and the Yamunā (at Prayāga) one acquires the religious merit that is obtained by one who has studied the four Vedas and by those who speak truth (*cāturvede ca yat puṇyaṃ satyavādīṣu caiva yat*) 3. 83. 80; (5) If one gives even a little there, that assumes importance (*tatra dattaṃ sūkṣmam api mahad bhavati bhārata*) 3. 83. 77; (6) Pulastya told Bhīṣma that if he decided to die at Prayāga he should not change his mind even at the instance of the Vedas or due to the advice of the people (*na vedavacanāt tāta na lokavacanād api / matir utkramaṇīyā te prayāga-maraṇaṃ prati*) 3. 83. 78; (also see the next section). E. Importance : (1) At Prayāga are present Brahman and other gods, the quarters together with their rulers (*dīśaś ca sadigīśvarāḥ*), the Lokapālas, the Sādhyas, the Nairṛtas, manes, Sanatkumāra and other great sages (*sanatkumārāpramukhās tathāiva paramarṣayaḥ*), Aṅgiras and other Brahmanical sages (*aṅgiraḥpramukhās caiva tathā brahmarṣayaḥ*), the Nāgas, the Suparṇas, Siddhas, Cakracarās, rivers, oceans, the Gandharvas and the Apsarases, and god Hari followed by Prajāpati (*hariś ca bhagavān āste prajāptipuraskṛtaḥ*) 3. 83. 65-68 (Nī. on Bom. Ed. 3. 85. 72 : *cakracarāḥ sūryādayaḥ*); (2) Prayāga, Pratiṣṭhāna, Kambala, Aśvatara, and Bhogavatī together are known as the Vedit of Prajāpati; there the Vedas and sacrifices in bodily form (*mūrtimantaḥ*) as also the sages worship (*upāsate*) Prajāpati;