

Balarāma, in his *tīrthayātrā*, first went to Prabhāsa 9. 34. 36; (7) The Yādavas, desirous of visiting a *tīrtha*, went to Prabhāsa and lived there; there they were engaged in a drinking bout (*prāvartuta mahāpānam prabhāse*); in the mutual killing that followed the Vṛṣṇi heroes, the Bhojas and the Andhakas were all destroyed at Prabhāsa 16. 9. 8-9. E. Past and mythological events : (1) At Prabhāsa Kṛṣṇa, observing restraint (*niyame sthitaḥ*) stood on one foot for a thousand divine years (*divyam varṣasahasrakam*) to practise austerities 3. 13. 14; (2) The sages Śukra, Aṅgiras and others who came together at Prabhāsa thought of going on a *tīrthayātrā* from there; (3) Soma was cursed by Dakṣa; as a result he was emaciated and could not shine; Dakṣa Prajāpati advised him to go to the *tīrtha* of Sarasvatī (i. e. Prabhāsa) and emerge from there after taking a bath; when Soma did this he could wax again; but for one half of the month he would wane; so Soma went to Prabhāsa and emerged after bath on the new moon day; he could illuminate the worlds; the gods then reached Prabhāsa and, in the company of Soma, met Dakṣa; this is why Prabhāsa became the most excellent of all the *tirthas* (*prabhāsam ca yathā tīrtham tīrthānām pravaram hy abhūt*); on every new moon day the moon bathes in Prabhāsa and waxes again; that is why Prabhāsa is so called 9. 34. 67-77; 9. 34. 36-39; (the bath in the Hiraṇyasaras *tīrtha*, which later became known as Prabhāsa, was prescribed for Soma by the sages 12. 329. 46). F. Holiness : (1) If one who is pure and has a controlled mind (*śuciḥ prayatamānasaḥ*) bathes at Prabhāsa he secures for himself the fruit of

an Agniṣṭoma and an Atirātra sacrifice 3. 80. 78; (2) According to Aṅgiras one who bathes in Prabhāsa is awakened in a *vimāna* by the praises of Apsarases 13. 26. 9; (3) According to Aṅgiras, again, one who with concentrated mind (*samāhitaḥ*) spends one night of the new moon day (*amāvāsyām*) at Prabhāsa has (as though) a second birth as a Siddha (*siddhyate 'tra mahābāho yo naro jāyate punaḥ*) 13. 26. 51; (4) According to a Gāthā sung by Yayāti one who visits Prabhāsa lives long again in this life (*labdhāyur jīvite punaḥ*) 12. 148. 11; (5) If the high-souled persons, observing vows, visit Prabhāsa they become auspicious, obtain divine forms, wear divine garlands, and full of divine fragrance they reach the world of cows (? *gavām vimāne*) 13. 105. 45, 48 (for citation see Karatoyinī). G. Importance : (1) God Agni himself is always present there (*yatra samnihito nityam svayam eva hutāsanaḥ*) 3. 80. 77; (2) Mentioned in the Daivata-Ṛṣi-Vamśa 13. 151. 18, 2.

Pramāṇa m. : Name of a banyan tree.

The Pāṇḍavas left Hāstinapura for their stay in the forest and started towards the north (*udaṇmukhāḥ*) 3. 1. 9; at the end of the day they reached a big banyan tree (*mahāvata*), called Pramāṇa, on the bank of the Jāhnavī (Gāṅgā); they spent there that night partaking only of water (*udakenaiva tām rātrim āṣus te*) 3. 1. 39-40.

Prayāga nt., m. (3. 83. 74) : Name of a *tīrtha*.

A. Location : At the confluence of the Gāṅgā and the Yamunā (*gaṅgāyamunayor vira saṅgamam ... prayāgam iti vikhyātam*) 3. 85. 13-14; 3. 83. 70, 76, 80. B. Name explained : Prayāga (*pra-yāga*) so called