

they both went to Pravāhaṇa and the latter gave as a gift to those brahmins whatever knowledge he had on Tattvajñāna then. (Chāndogyaopaniṣad).

PRAVĀLAKA. A Yakṣa of the court of Kubera (Śloka 17, Chapter 10, Sabhā Parva).

PRAVARA. A Yādava. He was one of the ministers of Śrī Kṛṣṇa. (Chapter 71, Viṣṇu Purāṇa).

PRAVARĀ. A river of Purāṇic fame. (Śloka 23, Chapter 9, Bhīṣma Parva).

PRĀVARAKA- (PRĀVARA). An ancient Purāṇic place included in Krauñcadvīpa. (Śloka 22, Chapter 12, Bhīṣma Parva).

PRĀVĀRAKARNA. An owl without death living in the Himālayas. (See under Indradyumna).

PRAVARASENA. A Sanskrit poet who lived in the sixth century A.D. He is the author of the book 'Setubandha' written in Prakrit language. The book is called 'Setukāvya' and 'Rāvaṇavadha' also.

PRAVARṢAṆA. A peak of the mountain Gomanta. Śrī Kṛṣṇa and Balarāma once went to its top to observe the movements of their enemy Māgadha. (10th Skandha, Bhāgavata).

PRAVASU. A son born to Ilina of the Candravamśa (lunar dynasty) of his wife Rathantari. Pravasu had four brothers named Duṣyanta, Śūra, Bhīma, and Vasu. (Śloka 17, Chapter 94, Ādi Parva).

PRAVENI. Kaṇvāśrama was on the shores of this river. (Śloka 11, Chapter 88, Vana Parva).

PRAVEPANA. A serpent of the family of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 9, Chapter 57, Ādi Parva).

PRAVĪRA I. A king of the Pūru dynasty. His father was Santurodha. He had two brothers named Duṣyanta and Sumanta. (Chapter 278, Agni Purāṇa).

PRAVĪRA II. A son of Pūru, a king of the Pūru dynasty. His mother was Pauṣṭi. He had two brothers named Īśvara and Raudrāśva. Pravira got of his wife Śūrasenī a son named Manasyu. He was known by the name Janamejaya also. After conducting three aśvamedhas, Pravira accepted Vānaprastha (third stage of life). (Śloka 11, Chapter 95, Ādi Parva).

PRAVĪRA(S) III. A special class of Kṣatriyas. King Vṛṣadhvaṇa was born in this class. (Śloka 16, Chapter 74, Udyoga Parva).

PRAVĪRA IV. A caṇḍāla (the lowest and most despised of all classes of people). In order to keep his word of honour Hariścandra allowed himself to be sold to this caṇḍāla Pravira. He was none other than Lord Śiva himself. (See under Hariścandra).

PRĀVRṢEYA. A place of human habitation in ancient Bhārata. (Śloka 50, Chapter 9, Bhīṣma Parva).

PRAVRṬTA. All religious ceremonies are divided into two classes, Pravṛtta and Nivṛtta. All ceremonies connected with worldly life are classed under Pravṛtta and those of a spiritual nature under Nivṛtta. (Chapter 262, Agni Purāṇa).

PRAYĀGA. A sacred place situated at the meeting point of Gaṅgā and Yamunā. He who bathes at this holy spot would get the benefit of doing ten aśvamedhas. (Śloka 35, Chapter 84, Vana Parva).

It is believed that at Prayāga there is the presence of Brahmā, devatās, dikpālakas (guardians of the quarters), lokapālakas (guardians of the world), Sādhyas (realised souls), Pitṛs (manes), Mahārṣis like Sanatkumāra, Aṅgiras, Brahmarṣis, Nāgas, Garuḍa, Siddhas, Sūryadeva and

Mahāviṣṇu. There are three fire-pits there. The river Gaṅgā runs through the centre of these pits. The Centre of the confluence of Gaṅgā and Yamunā is believed to be the waist of the world. There is at Prayāga the world-famous Trivenī confluence. If one bathes at that place one gets the benefit of Aśvamedha and Rājāsūya together.

The greatness of Prayāga is described thus : Prayāga-tīrtha, Pratiṣṭhānatīrtha, Kambalatīrtha, Aśvataratīrtha, and Bhogavatītīrtha are said to be the Yāgavedis of Prajāpati. At such a Prayāga Vedas and Yajñas live personified. If one praises it or chants its name in songs or smears the mud from it on one's body, one would be absolved of all sins. If one gives away anything in charity at this place or conducts Śrāddha (ceremony of giving offerings to deceased relatives) or does pious mutterings one would get benefits of an imperishable nature. There are about seventy thousand tīrthas in this world, ten thousand of one kind and sixty thousand of another kind. Prayāga has the presence of all these tīrthas and so it is considered as the best of all tīrthas. Here is the Bhogavatītīrtha of Vāsuki and the tīrtha called Haimsaprapatana. If one bathes in the ponds there for three days together one would get the credit of giving as charity a crore of cows. The three important places are the Gaṅgādvāra, Prayāga and Gaṅgā-sāgarasaṅgama. Chapter 211, Agni Purāṇa).

PRĀYAŚCITTA. In ancient Bhārata sacred injunctions existed about religious rites to be performed for the atonement of sins committed. The following are a few of them.

Murder is that act which ends in loss of life. One who kills a brahmin is a Brahmaghātaka. Even if murder is actually committed by one man, all those involved in a conspiracy for murder are murderers. If death occurs while treating a patient it is no murder. If death occurs when you punish your son, disciple or wife it is no sin. If he who has killed a brahmin or a cow commits suicide he will be absolved from his sin. Or he should go about begging with a skull and the organ of generation of any animal. If he spends twelve years begging eating little and with repentance in his heart the Brahmaghātaka will be absolved of his sin and he will become pure. If the murder is done to serve a purpose of his he should live as a beggar for twelve years but if it is not done to gain any end of his, he need live only for six years as a beggar. If a brahmin attempts to murder another brahmin he should observe the above vow for three years. If the attempt is made by a Kṣatriya he should double the period; if by a Vaiśya or Śūdra, triple the period. If a brahmin kills a Kṣatriya he need observe only three fourths of the prāyaścitta. If a brahmin kills a Vaiśya or Śūdra he need observe only an eighth part of the prāyaścitta. If he kills a woman he should observe the punishment fixed for killing a Śūdra.

If a brahmin does 'gohatyā' (killing a cow) he should practise penance drinking Pañcagavya (five products of the cow taken collectively). He should sleep in a cowshed and go about feeding the cow and should also give away cows as gift. If a gohatyā is committed by a person of any other caste, he need observe only three fourths of the prāyaścitta. Hitting the cows by fists, piercing their body with nails and cutting their horns are to be classified under gohatyā. If one kills a cat