

clay and adorned it with golden ornaments. Putting marks on it with Kumkum (Saffron) and Candana (Sandalwood-paste) they danced around the idol with devotional songs. As they were doing so, the eldest son of sage Vedanidhi came to bathe in the Acchoda pond. He was very charming to look at with eyes like lotus, broad chest and round and brawny hands. He looked like another Kāmadeva (Cupid). He was wearing a deer-hide and around his waist was a yellow waist-band of Muñja-grass. The five girls were attracted by the ascetic youth and stopping their dancing they at first thought of making him their guest. The more the girls looked at him the more they saw a resemblance of Kāmadeva in him and they decided to make him their husband. The girls started to approach him with amorous looks and perplexed by this move, the ascetic youth fled away from the place. The girls searched for him everywhere and he was not to be found. They found an emptiness on all sides. They thought that perhaps he might be a magician. They felt themselves in the plight similar to that of the gopis who searched for the missing Kṛṣṇa. Somehow taking courage they reached their homes and fell down before their mothers. The mothers asked them why they were so late and they replied they knew not the passage of time speaking with the Kinnarīs who arrived there. Their bodies were hot and the mothers thought that it might be due to their brisk walking for such a long distance.

Telling a lie like that to hide their secret, they lay on the ground thinking about him and him alone. They did not make the Kelimayūra (peacock kept for pleasure) dance, did not teach the parrot in the cage, did not pet the mongoose nor did they converse with their pet Śārikā. The night seemed to them like a yuga and as soon as it was morning they ran up to the Acchoda pond. The brahmin boy came there that morning also for bathing. The five girls encircled him and requested him to marry them. He made several excuses and tried to get away from them. Then Pramohinī breaking the circle went and caught hold of him by his legs, Suśilā and Susvarā caught hold of his hands, Sutārā embraced him and Candrikā kissed him on his cheeks. At last in despair the brahmin boy cursed them and turned them into devils. The girls were not to be subdued like that. They also cursed him in return and made him also a devil. All the devils formed like that by curses and counter-curses lived in the same place in the forest. After a long time one day the sage Lomaśa came that way by chance and the burning effulgence of Lomaśa due to his severe penance made him unapproachable to the devils and they stood at a great distance from him. But the brahmin devil by the strength of his penance in his previous life knew Lomaśa and falling before him in prostration told him everything that had happened. Lomaśa was greatly moved by his story and he took them to the banks of the river Narmadā. At that time a wind blew and drops of water from the river, changed them into their original forms and they stood praising Narmadā. Then following the advice of Lomaśa the brahmin boy married the five girls and lived on the shores of Narmadā bathing in it, drinking its water and worshipping it. They lived there for long happily and then attained Viṣṇuloka. (Chapter 22, Padma Purāṇa)

PRAMṚTA. One of the ways of earning wealth. There are five ways according to Manusmṛti.

Rtāmṛtābhyāṁ jivettu
Mṛtena pramṛtena vā /
Satyānṛtābhyāmapī vā
Na śvavṛtyā kadācana.//

Śloka 4, Chapter 4, Manusmṛti).

Rtam, Amṛtam, Mṛtam, Pramṛtam and Satyānṛtam are the five ways.

Each has been described thus:]

Rtamuñchaśilāṁ jñeyam
Amṛtaṁ syādayācītam /
Mṛtanta yācītaṁ bhaikṣam
Pramṛtaṁ karṣaṇaṁ smṛtam //
Satyānṛtanta vāṇijyam
tena caivāpi jīvyate /
Sevā śvavṛttirākhyatā

Tasmāt tām parivarjayet //

(Śloka 5 and 6, Chapter 4, Manusmṛti)

(Rtam is the collection of grains from paddy fields with two fingers. Amṛta is that which is obtained without begging and Mṛta is that which is obtained by begging. Wealth that is obtained by agriculture is Pramṛta and that which is obtained by trade is Satyānṛta. Wealth obtained by sevā (flattery and service) is to be avoided.)

PRĀMŚUNṚGA. A Manu. Ikṣvāku, Nābhāga. Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāmśunṛga, Diṣṭa, Karūṣa and Prṣadhra are all Manus. (7th Skandha, Devī Bhāgavata)

PRAMUCI (PRAMUCA). A sage who lived in Dakṣiṇa-bhārata. (Śloka 29, Chapter 208, Śānti Parva).

PRĀṆA I. Grandson of sage Bṛghu. Bṛghu got of his wife Khyāti a daughter named Lakṣmī and two sons named Dhātā and Vidhātā. They married Āyati and Niyati respectively and they got two sons named Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was the son of Mṛkaṇḍu. (Chapter 10, Amṛta 1, Viṣṇu Purāṇa).

PRĀṆA II. A son born to the Vasu named Soma of his wife Manoharā. This Prāṇa was the younger brother of Varccas. These brothers had two other brothers named Śiśira and Ramaṇa. (Śloka 26, Chapter 66, Ādi Parva).

PRĀṆA III. Prāṇavāyu. The wind of life. (See under Parāvaha).

PRĀṆADHARA. A carpenter of Purāṇic fame.

There were two celebrated carpenters in the country of Kāñcī named Prāṇadhara and Rājyadhara when King Bāhubala was ruling that country. They learnt many mechanical arts in carpentry and architecture from the great architect, Mayāsura. Prāṇadhara, the elder brother, became an addict to wine and women and gambling and lost all his wealth. Rājyadhara gave a portion of his wealth to his brother and before long both became poor. Then Prāṇadhara found out a plan and they both together made a mechanical bird and tying a rope to its legs sent it into the treasure-house of the King through a window. The bird picked up diamonds or ornaments which it could carry in its beak and came back to them. This continued daily for some days and then Rājyadhara advised his brother to stop it acquainting him with the dangers if it was ever found out. But Prāṇadhara did not heed the advice and continued the theft. When the keeper of the treasury found things missing he was worried. He mused : "Doors are not open. Can it be rats? No, there has never been a single rat here before. Then how did it happen?" Thinking thus he went and reported the matter to the king. The