

PRŚADHRA II. A son of King Drupada. He was killed in the great battle by Aśvatthāmā. (Śloka 18, Chapter 156, Droṇa Parva).

PRŚADHRA III. A brahmin boy. One night while he was living in the āśrama of his Guru he saw a lion going out from the premises of the āśrama with an āśrama cow in its mouth. The brahmin boy rushed at it and struck the lion with a sword. But due to want of proper light the sword-cut fell on the cow and the cow fell down dead. The next day the Guru finding the cow lying dead mistook it for a deliberate killing by his disciple and cursed Prśadhra to death, to be born as a Śūdra. When Prśadhra was thus roaming about in the forests in his cursed form he fell into a big forest fire and was burnt to death. (Chapter 2, Śrṣṭi Khaṇḍa, Padma Purāṇa; Chapter 1, Aṁśa 4, Viṣṇu Purāṇa).

PRŚATA. A king of Pāṇcālā. He was the father of Drupada and a friend of the sage Bharadvāja. It was from Prśata that Pāṇcālī, daughter of Drupada, got the name Pārśatī. (Śloka 41, Chapter 129, Ādi Parva).

PRŚATĀŚVA. A King of the Sūryavamiṣa (solar dynasty). He was called Virūpa also. Himself, Ketumān and Śambhu were the sons of king Ambariṣa. (9th Skandha, Bhāgavata).

PRŚNI I. Wife of the Prajāpati named Sutapas. (See under Aditi).

PRŚNI II. An ancient sage. He approached Droṇa during the Kurupāṇḍava battle and commanded him to stop the battle. (Śloka 34, Chapter 190, Droṇa Parva). He attained svarga by the power of his penance. (Chapter 26, Śānti Parva).

PRŚNIGARBHA. A name of Mahāviṣṇu. There are two opinions in the Purāṇas regarding how Viṣṇu got this name.

1) In the early part of the period of Svāyambhuva Manu the Prajāpati named Sutapas and his wife Prśni did penance for twelve thousand divine years to get Viṣṇu as their son. As a result of that Viṣṇu was born in the womb of Prśni as Prśnigarbha. The name was suited for Śrī Kṛṣṇa the incarnation of Viṣṇu also. (Chapter 3, 10th Skandha, Bhāgavata).

2) Anna (rice), Veda, Jala (water) and amṛta (nectar) are called Prśni and so Mahāviṣṇu (Kṛṣṇa) who bears these inside is called Prśnigarbha. (Śloka 45, Chapter 342, Śānti Parva).

PRĀTANĀ. The name of a division of the army. (See under Akṣauhiṇī).

PRTHĀ. See under Kuntī.

PRTHĀŚVA. An ancient king who worships Yama. (Śloka 19, Chapter 9, Sabhā Parva).

PRTHU I. (VAINYA). A King of great virtue born in the line of Dhruva.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Svāyambhuva Manu—Uttānapāda—Dhruva Śiṣṭi—Ripu—Cākṣuṣa Manu—Kuru—Aṅga—Vena—Prthu.

Manu, son of Cākṣuṣa, got of his wife Nadvalā eleven sons Puru, Kuru, Pūru, Śatadyumna, Tapasvī, Satyavāk, Śuci, Agniṣṭu, Atiratha, Sudyuṁna and Abhimanyu. Of these the second son Kuru got of his wife Ātreyī seven sons named Aṅga, Sumanas, Svāti Kratu, Aṅgiras, Gaya and Śibi. Aṅga married Sunīthā. She delivered a very wicked son named Vena. Prthu was born to Vena. Prthu got six sons named Antardhāna, Vādī, Sūta, Māgadha, Pālita and Vijitāśva.

2) *Birth and Coronation.* Sunīthā, wife of Aṅga, was the eldest daughter of Yama. Vena was born of her. Vena, the grandson of Yama, because of hereditary traits from his grandfather, was very wicked even from birth. When Vena was crowned king by the maharṣis and he became the supreme lord of the world he announced to the world thus: "Yāgas should not be performed; gifts should not be given; no kind of homa should be done. There is nobody but me to accept as Yajñapuruṣa the share of yajñas. I am the sole lord and consumer of yajñas."

The sages were dumbfounded. They all approached Vena and impressed upon him the necessity of performing a Yāga to propitiate Mahāviṣṇu. Vena who got angry at this request of the sages told them thus: "There is nobody greater than I and I have none to be worshipped. Who is Hari, your Yajñeśvara? (lord of the yāga). All such great powers who can bless and curse alike and such eminent deities and entities like Brahmā, Viṣṇu, Śiva, Indra, Vāyu, Yama, Varuṇa, Sūrya, Agni, Dhātā, Pūṣā, Bhūmi and Candra are merged in me, the king. Do understand this fact and obey my orders."

Despite repeated requests Vena did not give permission to conduct a Vaiṣṇava yajña. The sages got angry and cried aloud "Kill this wicked man", "Kill this wicked man". Saying thus the sages killed Vena by Kuśa grass made sacred and powerful by mantras—Vena, who was spiritually dead because of his contempt of the gods even before. Then the sages saw dust rising in columns from all sides and asked the people the cause of the same. The people said "When they knew that there was no king poor people have turned themselves into rogues and are plundering the wealth of the rich. The swift movements of these running in haste are raising dust from the ground below."

The ṛṣis conferred together and to get a son from the dead Vena they churned the thigh of the wicked king. Then from the thigh came out a short and black (as black as a burnt pillar) man with a compressed face who stood before the sages in distress and asked "What am I to do?" The sages said 'Niṣāda' meaning 'sit down'. He thus became Niṣāda (an illiterate forest-dweller). He went to the mountain of Vindhya and along with him went all the sins of Vena. Niṣādas thereafter are said to be those who have destroyed the sins of Vena.

Then the sages churned the right hand of Vena and from it came out a brilliant boy of great strength and power and he was named Prthu. At the time of his birth there dropped from heaven the divine bow Aja-gava and many powerful arrows and a divine armour. All animate objects of the world were happy at his birth. Vena attained svarga for having delivered such a brilliant son. For the coronation of Prthu the oceans brought very many precious diamonds and the rivers holy water. Brahmā along with Āṅgirasas came and crowned Prthu as the emperor. Brahmā saw the line of Candra in his right hand and was, therefore, pleased to know that he was part of Mahāviṣṇu. Thus Prthu, valiant and brilliant, was crowned their emperor by the virtuous people of Bhārata.

He united his people by his love for them. When he travelled through the ocean the water stood still and