

King was confident of the keeper. Soon he put guards over the treasure-house to keep watch over it at night. Little knowing that he was being watched Prāṇadhara put his bird into action that night also. The watchmen caught hold of the rope as soon as the bird came out with the booty from the treasure-house. Prāṇadhara knew that the trick had been found out and he rushed to his brother and told him what had happened. Immediately Prāṇadhara made a Vimāna and escaped from the place with his family. Rājyadhara also made a Vimāna and escaped. When he had travelled in the Vimāna for four hundred Kātas (Kāta=four miles) he reached a sea-shore and then leaving the Vimāna there started walking. On the way getting tired he slept inside a garden. When he woke up, a man on a peacock came to his side and said "You live here. When you are hungry and feel like taking food go to the second floor of this house and you will find there whatever you want." The visitor disappeared and he found a house in front of him. When he had finished his daily ablutions he went inside the house which was empty. But when he went up he saw ample food in gold vessels arranged there. He never heard about his brother again. (Taraṅga 9, Ratnaprabhālabhāṣya, Kathāsaritsāgara).

PRĀṆAKA. Son of an agni called Prāṇa. (Śloka 1, Chapter 22, Vana Parva).

PRĀṆARODHA. One of the twenty eight hells. (See under Kāla).

PRĀṆĀYĀMA. Prāṇa means the wind in the body and āyāma means restraint. Prāṇāyāma means restraining or suspending breath. Spread on the floor a piece of cloth, or animal-skin or Kuśa grass and sitting on it cross-legged, controlling all actions of the sense-organs and concentrating on one single object do prāṇāyāma for the purification of the soul. There are three different kinds of prāṇāyāmas namely Recakaprāṇāyāma, Pūrakaprāṇāyāma and Kumbhakaprāṇāyāma. Holding the nostrils with the left hand and massaging the belly with the other hand one sends out the air within the belly. It is called Recakaprāṇāyāma. Doing just the reverse and getting air inside is called Pūrakaprāṇāyāma. Then the yogī sits, with his belly full of air. Sitting thus without either letting the air out or letting it in is called Kumbhakaprāṇāyāma. Here the yogī sits like a pūrṇa-kumbha (full jar). The body of man is a chariot, the sense organs its horses, mind the charioteer and prāṇāyāma the whip. (Chapter 373, Agni Purāṇa).

PRĀṆIDHĪ. Son of an Agni called Pāñcajanya. (Śloka 9, Chapter 220, Vana Parva).

PRĀṆĪTA. A Son born to one's own wife by the grace of great men. (Śloka 19, Chapter 119, Ādi Parva).

PRĀṆNADĪ. A sacred place. He who visits this place would attain Indraloka. (Śloka 15, Chapter 84, Vana Parva).

PRAPAṆCA. See under Śṛṣṭi.

PRAPAṆCABUDDHI. A beggar with astonishing powers mentioned in Kathāsaritsāgara.

PRĀPTI. A wife of Kāṁsa. Kāṁsa had two wives and the other was called Asti. (10th Skandha, Bhāgavata).

PRARUJA I. A division of rākṣasas (demons) and Piśācas (devils). (Śloka 1, Chapter 285, Vana Parva).

PRARUJA II. A deva who once guarded the Amṛta (nectar). Once there was a fight between Praruja and Garuḍa. (Chapter 28, Ādi Parva).

PRASĀDA. A King of the family of Manu. (4th Skandha, Bhāgavata).

PRĀSAMĪ. A nymph of Alakāpurī. This nymph once gave a dance performance in honour of Aṣṭāvakra. (Śloka 45, Chapter 19, Anuśāsana Parva).

PRASANDHI. A son of Vaivasvata Manu. Kṣupa is the son of Prasandhi. (Śloka 2, Chapter 4, Aśvamedha Parva).

PRĀSANTĀTMĀ. A synonym of Sūrya (Sun). (Śloka 27, Chapter 3, Vana Parva).

PRĀSASTĀ. A holy river. During their pilgrimage the Pāṇḍavas came to this place and bathed in this river. (Śloka 2, Chapter 118, Vana Parva).

PRASENA I. A son of Kārṇa. He was killed in the great battle by Sātyaki. (Śloka 6, Chapter 82, Kārṇa Parva).

PRASENA II. A King of Vṛṣṇivamśa.

1) *Genealogy*. Descending in order from Viṣṇu — Brahmā — Atri — Candrar — Budha — Purūravas — Āyus — Nahuṣa — Yayāti — Yadu — Sahasrajit — Śatajit — Hehaya — Dharma — Kunti — Bhadrasena — Dhanaka — Kṛtavīrya — Kārtavīryārjuna — Madhu — Vṛṣṇi — Yudhājit — Anamitra — Snigdha (Nimna) — Prasena. Snigdha had two sons, Prasena and Satrājīt.

2) *Prasena and the Syamantaka*. Satrājīt and Sūrya (Sun) were friends. Once Satrājīt requested Sūrya to give him some gift as a token of their friendship. Then Sūrya gave him the Syamantaka gem. If that stone was worshipped daily with pūjās by brāhmaṇas it would yield eight loads of gold daily. When once Satrājīt travelled by air with that gem round his neck the people of Dvārakā mistook him for Viṣṇu. Śrī Kṛṣṇa was attracted by the beauty and power of that stone and he asked Satrājīt that gem for a good price. Śrī Kṛṣṇa offered as much money as he wanted and still Satrājīt did not part with it.

Once Prasena went hunting with that gem round his neck and he was attacked and killed by a lion. The lion while carrying the Syamantaka was killed by Jāmbavān and the latter carried the gem to his den and gave it to his children to play with.

When Prasena did not return from his hunting and was found later lying dead without the gem the news spread that the stone might have been stolen by Kṛṣṇa after killing Prasena. The slander reached the ears of Kṛṣṇa also and he went to the forest in search of the Syamantaka. He found the cave of Jāmbavān and on peeping in found the children of Jāmbavān playing with the gem. Jāmbavān attacked Kṛṣṇa and after a grim battle which lasted for several days Jāmbavān was defeated. When he knew that it was Kṛṣṇa who had defeated him he gave him along with the Syamantaka his daughter Jāmbavatī also Kṛṣṇa brought the gem and the girl to Dvārakā and gave back the gem to Satrājīt. (Chapter 38, Harivamśa; Chapter 13, Part 8, Padma Purāṇa).

PRASENAJIT I. Father of Suyajñā, wife of Mahābhāma. As a King he did godāna (gift of cows) for many years and attained Puṇyaloka in the end. (Śloka 20, Chapter 95, Ādi Parva).

PRASENAJIT II. Father of Reṇukā, wife of the sage Jamadagni. Jamadagni abandoned the beautiful Reṇukā once but fearing a curse Prasena gave her again to Jamadagni. (Chapter 58, Brahmāṇḍa Purāṇa).