

army which stood dumb-founded before the valorous exploits of King Sālva. (Chapter 17, Vana Parva).

(v) Pradyumna fainted during a fierce fight between himself and King Sālva. (Chapter 17, Śloka 22, Vana Parva).

(vi) Pradyumna slew King Sālva in the end. (Chapter 19, Vana Parva).

(vii) Pradyumna means the merging of Bhūtajāla during Pralaya. (Śloka 37, Chapter 340, Śānti Parva).

(viii) Pradyumna fell dead by the beatings of the Bhojas during the Mausala fight. (Śloka 33, Chapter 3, Mausala Parva).

(ix) After his death Pradyumna took the form of Sanatkmāra. (Śloka 13, Chapter 5, Svargārohaṇa Parva).

PRĀGAHI. A preceptor. He has expressed his views on Yajñas in the book Sāṅkhyāyana Brāhmaṇa. Prāgahi describes what should be done in case any of the Karmans is left out by mistake during a Yajña. (Sāṅkhyāyana Brāhmaṇa).

PRAGHASĀ I. A rākṣasī (demoness). She was one among the several leading demonesses who sat around Sītā in Laṅkā to coax her into accepting Rāvaṇa as her husband. An ill-tempered woman, this demoness tried several methods to win Sītā to the side of Rāvaṇa. (Sarga 23, Sundara Kāṇḍa, Vālmiki Rāmāyaṇa).

PRAGHASA II. A female follower of Subrahmaṇya. (Śloka 16, Chapter 46, Śalya Parva).

PRAGHASA(S). A tribe of rākṣasas (demons). (Chapter 285, Vana Parva).

PRAGHOṢA. A son of Śrī Kṛṣṇa. (10th Skandha, Bhāgavata).

PRĀGJYOTIṢA. The palace of Narakāśura. Narakāśura was known as Bhaumāsura also. After the death of this asura Bhagadatta became King there. After Bhagadatta Vajradatta became ruler there. Prāggyotiṣa was an invincible fortress of the asuras. (Chapter 23, Verse 28, Sabhā Parva; Chapter 48, Udyoga Parva and Chapter 75, Aśvamedha Parva).

PRAHĀSA I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

PRAHĀSA II. A soldier of Subrahmaṇya. (Śloka 68, Chapter 45, Śalya Parva).

PRAHASTA. A minister of Rāvaṇa.

1) *Genealogy.* Descending in order from Viṣṇu — Brahmā — Heti — Vidyutkeśa — Sukeśa — Sumālī — Prahastā.

The demon Sukeśa got of his wife Devavatī three sons named Mālyavān, Sumālī and Mālī. Of these Sumālī got of his wife Ketumatī ten sons named Prahastā, Akampana, Vikāṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Samhrāda, Prakvāta and Bhāsakarna and four daughters named Vekā, Puṣpotkāṭā, Kaikāśī and Kumbhīnaśī. Most of the sons were the ministers of Rāvaṇa.

2) *Other details.*

(i) Prahastā was the chief minister of Rāvaṇa. (Uttara Rāmāyaṇa).

(ii) In the Rāma-Rāvaṇa battle Prahastā fought against Vibhīṣaṇa and was killed by the latter. (Śloka 4, Chapter 286, Vana Parva).

PRAHETI I. A demon. Once Brahmā, the creator, became hungry and in his anger he produced some

sounds which became Rākṣasas and Yakṣas. When one said “Rākṣāmahe” the rākṣasas (demons) came into being and when the other said ‘Yakṣāmahe’ the Yakṣas came into being. It was Praheti who became the father of the rākṣasas and Heti, the father of the Yakṣas. Both of them became mighty and powerful like Madhu and Kaiṭabha. Of these Praheti knew that only by virtuous life could one attain happiness in the next world and so remaining unmarried went to the valley of the Himālayas and doing penance there attained mokṣa. Heti when he came of age married Bhayā, sister of Kāla, and got a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭāṅkā, daughter of Sandhyā. The rākṣasa race born of them lived in Pātāla and Laṅkā. In the Rāma-Rāvaṇa battle all were killed.

PRAHETI II. A demon. This demon travels along with a Sūrya named Aryaman during the month of Vaiśākha (May). (12th Skandha, Bhāgavata).

PRAHLĀDA I.

1) *General information.* Son of a rākṣasa King who saw Mahāviṣṇu by means of his devotion in the form of Narasiṃha (man-lion). His father was Hiranyakaśipu and mother Kayādhū.

2) *Genealogy.* Descending in order from Viṣṇu — Brahmā — Marīci — Kaśyapa — Hiranyakaśipu — Prahlāda.

3) *Birth.* Kaśyapaprajāpati got of his wife Diti two sons named Hiranyākṣa and Hiranyakaśipu and a daughter named Simhikā. Of these two, Hiranyākṣa got boons from Brahmā and roamed about as a very valiant hero destroying everything on earth and finally pulling down the earth to the depths of the ocean. Mahāviṣṇu then incarnated as Varāha and after killing Hiranyākṣa lifted the earth from the ocean and put it in its original position.

Hiranyakaśipu became very angry at Mahāviṣṇu for killing his brother and with a view to wreaking vengeance on him performed penance to propitiate Brahmā. When the emperor of the demons, Hiranyakaśipu, thus went to the forests for performing penance the Devas attacked the land of the demons. A great fight ensued in which the devas were defeated. While fleeing away thus Indra took away Kayādhū wife of Hiranyakaśipu by force. Nārada who heard the moanings of the poor woman under the clutches of Indra got her released from Indra's hold. For some time she stayed in the āśrama of Nārada worshipping him. Kayādhū was pregnant then. Nārada taught the child in Kayādhū's womb lessons in Vedas, moral philosophy, duty and spiritual knowledge. When Hiranyakaśipu returned after his penance Kayādhū joined him and very soon gave birth to a son. That boy was Prahlāda.

Hiranyakaśipu begot of Kayādhū five sons, Prahlāda, Samhlāda, Anuhlāda, Śibi and Bāskala. Prahlāda got three sons named Virocana, Kumbha and Nikumbha. The celebrated emperor Mahābali was the son of Virocana. Bāṇa was the son of Mahābali. Uṣā, daughter of Bāṇa, was married to Aniruddha, son of Pradyumna and grandson of Śrī Kṛṣṇa. (Chapter 65, Ādi Parva; Chapter 19, Agni Purāṇa; Chapter 15, Amṣa 1, Viṣṇu Purāṇa and 7th Skandha, Bhāgavata).

4) *Boyhood and education.* Hiranyakaśipu decided to make Prahlāda an instrument to wreak vengeance on Mahāviṣṇu. Entrusting the education of his son to