

PRAHUTA. A great yajña.

Manusmṛti states that respecting each of the following five is considered as a yajña in itself :—A devatā, a guest, servants, parents and the self. Of these the first is called Āhuta, second, huta, third, prahuta, fourth brāhmyahuta and fifth, prāṣita (Śloka 72, 73, Chapter 3, Manusmṛti).

PRAJĀGARĀ. A celestial lady. Once when Arjuna went to the court of Indra this celestial maiden gave performance in dance at the request of Indra. (Śloka 30, Chapter 43, Vana Parva).

PRAJĀGARAPARVA. A sub-division of Udyoga Parva of Mahābhārata. This comprises chapters 33 to 40 of Udyoga Parva.

PRAJĀNGHA. A rākṣasa (demon) of the party of Rāvaṇa. This demon was killed by Aṅgada. (Sarga 76, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

PRAJĀPATI(S). Creators of the world. With a view to making creation easy Brahmā at first created twentyone Prajāpatis (creators). They are Brahmā, Rudra, Manu, Dakṣa, Bhṛgu, Dharma, Tapa, Yama Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭha, Parameṣṭhi, Sūrya, Candra, Kardama, Krodha and Vikṛita. (Chapter 384, Śānti Parva).

PRAJĀPATIVEDĪ. This is a holy place situated in the middle of four sacred places in Kurukṣetra named Tarantuka, Arantuka, Paraśurāmakuṇḍa and Macakruka. This place is called the Uttara (north) vedī of Prajāpati also. Besides this, four other places, Pratiṣṭhānapurī (with Prayāga), Kambala, Aśvatara and Bhogavatī are called Prajāpativedis. The aforesaid five sacred Places are called Brahmavedī also. (Chapter 53, Śalya Parva; Chapter 85, Vana Parva).

PRAJĀPATYA. A kind of marriage.

Sahobhau caratām dharma-
miti vācānubhāṣya ca/
Kanyāpradānamabhyarṇya
Prājāpatyo vidhiḥ smṛtaḥ //

(Śloka 30, Chapter 3, Manusmṛti).

Giving in marriage to a brahmacārī one's daughter after inviting him to his house and worshipping him is called Prājāpatya.

PRAKĀLA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Chapter 57, Ādi Parva).

PRAKĀṢA. A brahmin born of the family of Bhṛgu. He was the son of Tamas who belonged to the race of Gṛtsamada. (Śloka 63, Chapter 30, Anuśāsana Parva).

PRĀKKOSALA. The place east of Kosala. Sahadeva conquered this place situated in Dakṣiṇabhārata (Śloka 13, Chapter 31, Sabhā Parva).

PRĀKRṬA. A Yakṣa. He became very rich within twelve days. (Śloka 19, Chapter 134, Vana Parva).

PRAKṚTI ; PURUṢA. Prakṛti (matter) and Puruṣa (spirit) are two basic factors essential for production of the Prapañca (the visible world which is the scene of manifold action) as man and woman are for the production of progeny. From Puruṣa (male), Prakṛti (female) originated and then they together created the Prapañca. The Vedas and Purāṇas make statements everywhere regarding Prakṛti and Puruṣa and three of the most important ones are given below :

1) 'Pra' means 'principal' and 'Kṛti' means 'creation'. Therefore the word is meant to convey the meaning 'one that is the principal factor for creation'. 'Pra' means

'sāttvic', 'Kṛ' means 'rājasic' and 'ta' means 'tāmasic' and the word 'Prakṛti' thus conveys the power of the three guṇas'. 'Pra' means 'before' and 'Kṛti' means creation and so Prakṛti means that which existed before creation.

Before creation Prakṛti lay merged with the Supreme Spirit without separate existence. But when the desire for creation was aroused, this Supreme Spirit divided itself into Prakṛti and Puruṣa. Then the right half becomes 'Puruṣa' and the left half 'Prakṛti'. Even though they are thus two yogīndras (kings among sages) they see themselves as merged with the eternal One like fire and heat and assert the truth Sarvaṁ Brahma-mayam (everything is Brahman, the Supreme Spirit). It was this basic Prakṛti that took forms as the five goddesses, Durgā, Lakṣmī, Sarasvatī, Sāvitrī and Rādhā. (9th Skandha, Devī Bhāgavata).

2) Puruṣa is the vital sentient Truth that sets in action the entire Prapañca. This Puruṣa is Supreme among the Supreme, beyond human comprehension, without form, colour, name, without origin, growth, change or end, residing in himself and that which can only be imagined to exist. This puruṣa has got two different forms, the visible and the invisible and also a third imaginary one, time. The sages call Puruṣa the Sūkṣma-prakṛti (The subtle all-pervading spirit, the supreme soul). This Sūkṣmaprakṛti which cannot be measured by any unit of measure, is not attached to anything, is imperishable, is without decrepitude, is immovable and is without the senses of sound, touch, smell or form. This Prakṛti endowed with the three guṇas, without beginning or end is eternal, is the root cause of this Prapañca. This Prakṛti pervaded over Prapañca from the beginning of the great Deluge to the beginning of creation. Brahmajñānins who were great seers and who knew the truth of the Vedas speak about Prakṛti thus : "There was no night or day then, neither the earth nor the sky, neither light nor darkness. There was nothing but this. There was only one Brahman merged in which were Prakṛti and Puruṣa, a brahman which could not be understood by any of the five senses nor by intelligence. It was from the supreme being of Viṣṇu that the two forms Prakṛti and Puruṣa originated. These two were separated from Viṣṇu at the time of the great deluge and again joined together at the time of creation. The form of Viṣṇu from which these occurred was termed Time. During the last great deluge this visible Prapañca merged with it and so, this deluge was called Prākṛtapralaya. Time is eternal, having no end and so the process of Sṛṣṭi, Sthiti and Samhāra (creation, existence and destruction) continued without any interruption.

After that, during Pralaya (deluge), Prakṛti and Puruṣa stand apart due to equality of the guṇas, Sattva, Rajas and Tamas in Prakṛti. Viṣṇu in the form of Time starts the work to join them both together. Then when the time of creation came Viṣṇu, the Supreme Being, the supreme soul, the god of all living beings, omnipresent and omnipotent by his will entered the emotionless Puruṣa and emotional Prakṛti and created sensations in them. Smell is the sense which creates sensation in one by its nearness to it. Just like that Viṣṇu by his very presence near them created disturbances in them. It is Viṣṇu, the best of Puruṣas, who acts as Prakṛti which can disturb and which can be disturbed, which exists