

and every step is sacred: the greatness of the Yamunā described;<sup>4</sup> a man dying at P. gets the benefits of a Yogin: the king of all *tīrthas*: P. is again the place where both Kambala and Aśvatara reside. It is the altar of Prajāpati. It is more sacred, being situated on the banks of the Ganges. It is the giver of heaven, the personification of bliss and truth: Reading the Mahātmya takes one to heaven;<sup>5</sup> Here Brahmā, Viṣṇu and Śiva are all present. Brahmā stands on the Northern part of the *Tīrtha* to protect it: Viṣṇu is represented as Venī Mādhava, while Śiva is present in the shape of a banyan tree. In addition to them, the gods, oceans and mountains also live there. It is known as Prajāpati Indrakṣetra. One who remembers this every day attains heaven. After hearing this, Yudhiṣṭhira is said to have bathed in Prayāgā.<sup>6</sup>

<sup>1</sup> M. ch. 104. <sup>2</sup> Ib. ch. 105. <sup>3</sup> Ib. ch. 106. <sup>4</sup> Ib. chh. 107-8.

<sup>5</sup> Ib. chh. 109-110. <sup>6</sup> Ib. chh. 111-112; 180. 56; 192. 11; 193. 19.

*Prayāti*—a Yāmadeva.

Br. II. 13. 92.

*Prayuta*—a Mauneya Gandharva.

Br. III. 7. 2.

*Pralamba*—An Asura friend of Kamsa;<sup>1</sup> in the guise of a gopa, was admitted to the games by Kṛṣṇa's playmates, as Kṛṣṇa had decided on his death. In a game Rāma was to carry on his back the Assura. While doing so, the Asura grew to a huge size to defeat Rāma. By the fist of his hand, Rāma broke his head and killed him.<sup>2</sup>

<sup>1</sup> Bhā. II. 7. 34; X. 2. 1; Br. III. 6. 15; IV. 29. 123; Vi. V. 1. 24; 4. 1-2; 15. 1. <sup>2</sup> Bhā. X. 18. 17-30; 20. 1; 43. 30; 46. 26; 51. 42; Vi. V. 9. 13 to the end; Vā. 68. 15.

*Pralambāyanas*—the sages.

M. 200. 11.