

- slightly slant towards the north. The pipe (exithole for the water to flow out) called Praṇāla should be as wide as a fourth part of the area of the pīṭha. For a praṇāla of a Śiva temple the length of the same should be half of that of the Piṅdikā.
- The sanctum sanctorum of the temple should be divided into seven divisions and the Piṅdikā should be fixed by a learned priest in the Brāhmabhāga of the garbhagrha (sanctum sanctorum). (Chapters 50 and 60, Agni Purāṇa).
- PIŅĀKṢA. See under Durmukha.
- PIŅĀKṢĪ. A female follower of Subrahmaṇya. (Śloka 18, Chapter 46, Śalya Parva).
- PIŅĀLA I. A deva who is an attendant of the Sun-god. Sūrya (Sun-god) rides in a one-wheeled chariot drawn by seven horses and he bears in his hands two lotuses. On his right side stands the attendant Daṇḍī with an ink-pot and a writing stick and on his left side stands the attendant Piṅgala with a stick. Both these are demi-god attendants of Sūrya. (Chapter 51, Agni Purāṇa).
- PIŅĀLA II. A prominent serpent born to the sage Kaśyapa of his wife Kadrū. (Śloka 9, Chapter 35, Ādi Parva).
- PIŅĀLA III. A sage. He was a Yajvā (priest) in the Sarpasatra of Janamejaya. (Śloka 6, Chapter 53, Ādi Parva).
- PIŅĀLA IV. A King of the Yakṣas. He is a friend of Śiva. He acts as body-guard to Śiva who spends his time in cremation grounds. This Yakṣa gives happiness to all in the world. (Śloka 51, Chapter 23, Vana Parva).
- PIŅĀLA V. A lion, who is a character in the book Pañcatantra. (See under Pañcatantra).
- PIŅĀLA VI. A brahmin of very bad manners. This brahmin was killed by his own wife who was a prostitute. In their next birth Piṅgala became a vulture and the prostitute, a parrot. Both had memories of their previous birth and the vulture (Piṅgala) with vengeance killed the parrot. After that Piṅgala was eaten one day by a tiger. A brahmin residing on the shores of Gaṅgā read to their souls the fifth chapter of Gitā and they got salvation and entered Piṭṛloka (world of the Manes). (Chapter 40, Srṣṭi Khaṇḍa, Padma Purāṇa).
- PIŅĀLA VII. A rākṣasa (demon). Once when this demon was going through a forest he met a forester. The latter got afraid and climbed up a Śamī tree. Then a branch broke and it fell on the head of Gaṇeśa sitting beneath that tree. It was an act of worship and because of that both the forester and the demon were elevated. (Gaṇeśa Purāṇa).
- PIŅĀLĀ I. A prostitute. (See under Rṣabha II).
- PIŅĀLĀ II. A prostitute of the country of Avanti. Piṅgalā was born as the daughter of King Candrāṅgada in her next birth because of the virtuous act she did in doing service to the sage Rṣabha. The King named the girl Kirtimālīnī and Bhadrāyu married her. (See under Bhadrāyu).
- PIŅĀLĀ III. A woman of the city of Ayodhyā. Once this woman approached Śrī Rāma with amorous intentions and Śrī Rāma who was strictly observing a vow of one-wife refused to satisfy her desire and said:—“During the incarnation of Kṛṣṇa you will be born as a servant maid of Kāṁsa and then I will in my form as Kṛṣṇa accept you.”

Sitā on hearing this cursed Piṅgalā. She said “Oh beautiful woman who has approached my husband with amorous intentions, you will have three bends in your body when you are born next as the servant maid of Kāṁsa.” Piṅgalā weeping bitterly craved for pardon and then Sitā said that Kṛṣṇa would make her perfect. (Vilāsa Kāṇḍa, Ānanda Rāmāyaṇa).

PIŅĀLARĀJA. A Yakṣa who lives in cremation grounds. He always acts as a pilot to Śiva in his travels. (Śloka 51, Chapter 231, Vana Parva).

PIŅĀTĪRTHA. An ancient holy place. (Chapter 82, Vana Parva).

PIŅJALĀ. A river of Purāṇic fame. The greatness of this river is described in Śloka 27, Chapter 9, Bhīṣma Parva).

PIŅJARAKA. A son born to the sage Kaśyapa of his wife Kadrū. Śloka 6, Chapter 35, Ādi Parva).

PIPPALA I. The youngest of the three sons born to the daitya named Mitra of his wife Revatī. (Bhaviṣya Purāṇa).

PIPPALA II. A brahmin born of the race of Kaśyapa. Pippala did severe penance and became arrogant of the power acquired by it. Once he happened to see the eminent sage Sukarmā serving with devotion his own mother and father and that made his arrogance fade a bit. (Bhūmi Khaṇḍa, Padma Purāṇa, Chapter 61).

PIPPALĀDA. An ancient sage belonging to the tradition of preceptors. (See under Guruparamparā). It is said that this sage got that name because he was in the habit of eating Pippalī in large quantities daily. Praśnopaniṣad tells a story of how the sages Sukeśa, Śaibya, Satyakāma (Kaśyapa), Kauśalya, Bhārgava and Kabandhī went to Pippalāda seeking Ātmajñāna (spiritual knowledge) and how he gave them instructions on the same.

Padma Purāṇa gives the following information regarding Pippalāda:—“Once Kuṇḍala, a brahmin residing in Kurukṣetra, got a son named Sukarmā. Sukarmā’s parents were old and Sukarmā spent most of his time looking after his sickly aged parents. Kuṇḍala taught his son all the Vedas and Śāstras. At that time in the gotra of Kaśyapa was born a brahmin named Pippalāda. Controlling his senses and abandoning all passions he did severe penance in a forest called Daśāraṇya. The greatness of his penance made the animals of the forest leave their mutual enmity and live in perfect peace. Even the devas were astonished at the power of his penance.

Pippalāda did penance sitting as majestic and motionless as a mountain for a thousand years. Ants made a sand-heap over him like a mole-hill. The sage sat inside without any motion; poisonous black cobras circled round him and yet the sage made no movement. Three thousand years went by like that and then the devas showered flowers on him. Brahmā appeared and gave him the boon ‘Sarvakāmasiddhi’ (getting all that is desired) and by the blessing of Brahmā he became a very learned person also.

Pippalāda became arrogant with the boon of ‘Sarvakāmasiddhi’ in his possession. One day while he was sitting on a river-bank a swan appeared before him and in clear tones said:—“Pippalāda, why are you so proud of your greatness? I do not believe you have that