

4. *Somabhā* (s). They are the sons of the sage Bhṛgu and are the manes of brahmins.

5. *Havirbhuk* (s). The sage Aṅgiras is the father of these Pitṛs who are the manes of Kṣatriyas.

6. *Ājyapā* (s). These are the sons of the sage Pulastya and are the manes of Vaiśyas.

7. *Sukālika* (s). Sons of the sage Vasiṣṭha, these Pitṛs are the manes of the Śūdras.

To the seven sages like Marīci were born the pitṛs and to the pitṛs were born the devāsuras (devas and asuras) and to the devāsuras were born everything else in this universe, animate and inanimate. (Chapter 3, Manu-smṛti).

Performing a Śrāddha (offering obsequial oblations to the departed) is just like a yajña. The oblations should be offered in either silver or silver cum copper pots. Viśvadevas are the guardians of the pitṛs. Therefore the oblations should be offered after worshipping the Viśvadevas first and then the pitṛs and then Viṣṇu. (See under Śrāddha).

PITRĪRTHA. The Kumbhīpākanaraka (the hell of Kumbhīpāka) in the land of the manes is called Pitṛīrtha. There is a story about this in Devī Bhāgavata :

Once the sage Durvāsas with his body smeared with ashes and wearing sacred berries went to Pitṛloka muttering "Śivaśaṅkara sarvātman śrīmātar bhuvaneśvari". The lord of the Pitṛloka received him with respect and worshipped him. While they were talking, Durvāsas heard cries of agony from somewhere and the sage then asked Pitṛnātha thus : "Oh lord of the Pitṛs, I have heard you described as a very virtuous man. How can then such painful cries of distress be heard from here? "Oh, I am dying beaten", "Oh, I am being killed" "Oh, I am dying" and "Oh, I am being burnt" are some of the woeful shrieks I hear. What is the reason for this?"

Hearing this Dharmarāja said : "Great sage, this is in fact a land of virtue. Nothing but righteous things are done here. I can tell you from where you hear that wail. The Yamapurī named Saṁyamani is nearby. There Yama sits to punish the sinners. Yama is a dispenser of justice and he has got several cruel and mighty servants to carry out his orders. There are eighty-six hells to punish the sinners and of these Kumbhīpāka is the most horrible. Great sinners like those who insult the gods, fornicators and those who insult their parents are put in this hell and punished. You are now hearing the cries of such sinners from that hell."

Durvāsas was curious to see the hell and the lord of the Manes gave permission and asked his servants to show Durvāsas the Kumbhīpākanaraka. The hell was found to change into a heaven. The residents were laughing, singing dancing and doing such acts of happiness.

The servants of Yama were astonished and they went and reported to Yamarāja this sudden change. Yamarāja was also amazed to hear the news. He immediately rode on his vehicle, the buffalo, to the hell to learn the details personally. He could not find out the cause for the change. The place looked like the Svargaloka of Indra. King Yama sent a messenger to Indra with the news and Indra at first thought that it must be due to

some mājā and so came to the place swiftly on his Airāvata. The news spread and one by one Brahmā, Viṣṇu, the Aṣṭadīkṣapālakas (the eight guardians of the quarters) and all such people came to Kumbhīpākanaraka. Nobody could find an explanation for this change and so Mahāviṣṇu accompanied by a few devas went to Kailāsa and reported the matter to Śiva and Śiva said smilingly "Oh Viṣṇu, all this happened because of the greatness of the holy ashes. When the sage Durvāsas bent down to have a good look at the hell, particles of ashes from his body fell into the hell. From that moment onwards Kumbhīpākanaraka became a holy place for the Manes. This hell will henceforth be known as Pitṛīrtha and those pitṛs who bathe in the holy pond there will become virtuous people. Do install on the shore of this pond an idol of mine, a Śivaliṅga, and by my side the idol of Umā, which is my power in an embodied form." The devas returned and did as they were directed.

PITRVARTTI. See under Brahmadata I.

PĪVARĪ. Wife of Śukabrahmarṣi, son of Vyāsa. Śuka got of Pīvarī four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter named Kīrti. (See under Śuka).

PLAKṢADVĪPA. One of the seven dvīpas (islands). (See under Saptadvīpa.)

PLAKṢAJĀTĀ. A tributary of river Gaṅgā. It is believed that this river is an incarnation of Sarasvatī and that the sins of those who drink the water of this river will vanish. (Chapter 169, Ādi Parva).

PLAKṢAPRASAVANĀTĪRTHA. The place of origin of the river Sarasvatī. This is a very holy place. (Śloka 11, Chapter 54, Śalya Parva).

PLAKṢĀVATARĀṆA. A sacred spot at the place of origin of Yamunā. The ancient people of Bhārata used to worship this place as a gate of Heaven. (Śloka 4, Chapter 90, Vana Parva).

PLAKṢAVATĪ. A river. This is referred to as a holy river in the Purāṇas. (Śloka 25, Chapter 165, Anuśāsana Parva).

PLĀKṢĀYANA. A Vaiyākaraṇa (grammarian). His opinion on Visargasandhi (a point in grammar) is described in Taittirīyaprātiśākhya.

POTAKA. A serpent born of the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

PRABĀHU. A brave soldier who fought against the Pāṇḍavas on the side of the Kauravas in the great battle of Kurukṣetra. He showered arrows on Abhimanyu. (Chapter 37, Droṇa Parva).

PRABĀLAKA. A Yakṣa. This Yakṣa sat in the court of Kubera and worshipped him. (Śloka 17, Chapter 10, Śānti Parva).

PRABHĀ I. A devī. This devī sits in the court of Brahmā worshipping him. (Chapter 11, Śānti Parva).

PRABHĀ II. A celestial maiden of Alakāpurī. Once when the sage Aṣṭāvakra went to Alakāpurī this maiden gave a dance performance in his honour. (Śloka 45, Chapter 19, Anuśāsana Parva).

PRABHĀ III. Daughter of a dānava called Svarbhānu. She was married to king Āyus and Āyus begot of her sons like Nahuṣa and others (Brahmāṇḍa Purāṇa, 3—6—26).

PRABHĀ IV. One of the two wives of King Puṣpārṇa. (4th Skandha, Bhāgavata).