

Dharmaputra leading and Pāṇcālī following last. At first Pāṇcālī fell dead, but nobody turned back. Then Sahadeva fell and nobody worried. This continued thus till Dharmaputra was left alone. A dog which followed them from their very start also remained alive with Dharmaputra. The dog was none other than Dharmadeva, father of Dharinaputra. When Dharinaputra reached the top of the Himālayas Indra was there ready with the divine car to take him to heaven. But Dharmaputra said that he would not come to heaven leaving his brothers and wife elsewhere. Then Indra informed him that they were already in heaven and so Dharmaputra went to heaven with Indra. (Only a general and succinct history of the Pāṇḍavas is given under this head. For details see under the heads of each of the Pāṇḍavas as well as Pāṇcālī, Kuntī, Bhīṣma and Vyāsa).

PĀṆDAVAPRAVEŚAPARVA. A sub-divisional Parva of Virāṭa Parva. This includes chapters two to eighteen of Virāṭa Parva.

PANḌITAKA. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great battle by Bhīmasena. (Chapter 88, Bhīṣma Parva).

PĀṆDU I. Father of the Pāṇḍavas.

1) *Genealogy.* Refer to the genealogy of Arjuna.

2) *Birth.* Śantanu, a King of Candravamśa, had two wives, Gaṅgā and Satyawatī. Even while Satyawatī was a maiden she got of the sage Parāśara a son named Vyāsa. But because of the blessing of the sage Satyawatī did not lose her maidenhood. She got of Śantanu two sons, Citrāṅgada and Vicitravīrya. Citrāṅgada died young. Vicitravīrya married the two daughters, Ambikā and Ambālikā, of the King of Kāśī. Vicitravīrya died before any progeny was born to him. To save the dynasty from extinction Satyawatī asked her first son Vyāsa to beget children of Ambikā and Ambālikā. Accordingly Dhṛtarāṣṭra was born to Ambikā of Vyāsa and Pāṇḍu to Ambālikā. (Chapters 63 and 105, Ādi Parva)

3) *How Pāṇḍu got his name.* Vyāsa came to Hastināpura by the command of his mother to beget sons of Ambikā and Ambālikā. Vyāsa was an ugly sage with matted hair and he was dressed in garments of deerskin. Satyawatī that night called Ambikā to her side and in secret commanded her to go and lie with Vyāsa. She was reluctant to have a sexual union with that old and ugly sage. Yet obeying the orders of her mother-in-law she did so shutting her eyes during the whole period. The result was she got a child born blind who became known later as Dhṛtarāṣṭra. The next day Satyawatī ordered Ambālikā to go and lie with Vyāsa. Ambālikā on entering the bed chamber went pale on seeing the ugly Vyāsa and the result was she got a child that was pale white in colour. That child became known as Pāṇḍu. The third day Satyawatī asked her servant-maid to go and lie with Vyāsa. She did it with pleasure and she remained happy and cheerful during the whole period. The result was she got a beautiful child who became an intelligent scholar of great wisdom. He was known later as Vidura. (Chapters 1, 63, and 105, Ādi Parva).

4) *Boyhood and kingship.* Bhīṣma took care of Dhṛtarāṣṭra, Pāṇḍu and Vidura as his own sons. Bhīṣma taught them all the Vedas including Dhanurveda, and

all warfare like mace-fight. They were trained in the use of elephants also. Bhīṣma taught them law and acquainted them with all the Itihāsas and Purāṇas. Pāṇḍu became second to none in archery. The people were all happy. When the boyhood was over Pāṇḍu was crowned as Yuvarāja. Pāṇḍu was the most eligible of the three to become King, for Dhṛtarāṣṭra was a born blind man and Vidura was the son of a servant-maid. (Chapter 109, Ādi Parva).

5) *Married life.* Obeying the behest of Bhīṣma, Pāṇḍu married Prthā, daughter of the Yādava King Śūrasena. She was the sister of Vasudeva, father of Kṛṣṇa. She got the name Kuntī because she grew up in the palace of King Kuntibhoja. While Kuntī was staying in the palace of Kuntibhoja Durvāsas came and stayed in the palace as a guest of the King. Kuntī then served the sage with such devotion and patience that Durvāsas at the time of his departure gave Kuntī a divine mantra for begetting children. The mantra was to be used only five times. If she called upon any god repeating that mantra, that god would manifest himself before her and bless her with a son equal to him in glory. Out of impatient curiosity of youth Kuntī tried it before getting married. One morning, seeing the beautiful and brilliant sun in the sky she invoked him by the mantra and instantly the Sun stood in all bewitching brilliance before her and she got of him a son who was known as Karna later. Unmarried as she was, Kuntī sent the child afloat in the river nearby. Even after a child-birth Kuntī remained a virgin by the blessing of the Sun and so got married as a virgin. Many Kings were present for the Svayamvara of Kuntī and she put the wedding garland round the neck of Pāṇḍu.

Once Bhīṣma went to the country of Madra. The King of Madra received Bhīṣma with respect and Bhīṣma took Mādri daughter of Madra as a bride for Pāṇḍu. He brought her to Hastināpura and married her to Pāṇḍu. Pāṇḍu lived with his two wives happily and ruled the country well. Once Pāṇḍu attacked Daśārṇa with a huge army and defeated him. Later he defeated Dīrgha, King of Magadha. Then he conducted a victory march capturing many kingdoms like Kāśī, Mithilā, Suhma and Puṇḍra. Thus many of the Kings of Uttara Bhārata became feudatory princes of Pāṇḍu. In consultation with his brother Dhṛtarāṣṭra, Pāṇḍu gave all the wealth he got by his might to Satyawatī and Bhīṣma. He gave enough riches to Vidura also. Then Pāṇḍu went and stayed with his wives in a forest to the south of the Himālayas. (Chapters 110 to 114, Ādi Parva).

6) *Curse of a sage.* While Pāṇḍu was once walking with his wives in the forest he saw a couple of deer playfully running about and the hunting nature in him made him send an arrow against one of them. The deer was none other than the sage Kindama who in the guise of a deer was having sport with his mate. While falling dead Kindama cursed Pāṇḍu thus "Oh wretched King, you will fall dead the moment you touch your wife in amorous sport." From that day onwards Pāṇḍu could not touch his wives. (For details see under Kindama).

7) *Sannyāsa and death.* With the death of the innocent sage Kindama there occurred a great change in the life of Pāṇḍu. At first he thought of committing suicide.