

body of a demon youth. It was the body of Śambhukumāra, son of Śūrpaṇakhā. He was doing penance there when Śrī Rāma came there with Sītā and becoming lustful at the sight of Sītā he stood there as a tree. It was he who was cut down by Lakṣmaṇa.

Śrī Rāma understood the thing that happened. He then explained to Sītā and Lakṣmaṇa many things about the frauds and deceits of the demons. After that they built their hermitage there and dwelt there for a long time. (Aranya Kāṇḍa, Kamba Rāmāyaṇa).

PAÑCAVĪRA. A Sanātana Viśvadeva (one of the ten deities supposed to be the sons of Viśvā). (Chapter 91, Anuśāsana Parva).

PAÑCAYAJÑA. A sacred place of Bhārata. He who visits this place would get mokṣa. (Chapter 84, Vana Parva).

PAÑCĀYATANA. An idol of Śiva in Kāśī. This idol is called Omkāra also. Bhagavān Parameśvara who gives mokṣa to men dwells in this idol in the form of Pañcāyatana. The five souls of Śiva are the five āyatanas. They are Śānti (tranquillity), Atiśānti (passed beyond tranquillity), Parāparavidyā (Greater and smaller knowledge), Pratiṣṭhā (celebrity) and Nivṛtti (Recession). Because these five āyatanas dwell in the idol of Śiva at Kāśī it got the name Pañcāyatana. (Chapter 34, Padma Purāṇa).

PĀṆDA. One of the sons born to Kaṇva of his wife Āryavatī. He married Sarasvatīputrī and begot seventeen sons. They all became in the future originators of races. (Pratisargasaṁhitā, Bhaviṣya Purāṇa).

PĀṆDARA. A serpent born of the race of Airāvata. This serpent was burnt to death at the sarpasatra of Janamejaya. (Śloka 11, Chapter 57, Ādi Parva).

PĀṆDAVAS.

1) *Origin.* Śantanu, a celebrated King of Candravamśa (lunar dynasty) had two wives, Gaṅgā and Satyavatī. Bhīṣma was the son of Gaṅgā. After the birth of Bhīṣma Gaṅgā his mother went to heaven. After that Śantanu married Satyavatī, mother of Vyāsa. Satyavatī got two sons, Citrāṅgada and Vicitravīrya. Even while a bachelor, Citrāṅgada was killed by a Gandharva of the same name. So Vicitravīrya became King on Śantanu's death. Bhīṣma forcibly brought the three daughters of the King of Kāśī named Ambā, Ambikā and Ambālikā for Vicitravīrya to marry. But knowing that Ambā was in love with the King of Sālva, Bhīṣma let her off on the way. Ambikā and Ambālikā became the wives of Vicitravīrya. But for a long time they had no sons.

At that time Satyavatī, mother of Vicitravīrya, sent for Vyāsa her eldest son and asked him to beget sons of Ambikā and Ambālikā. Ambikā got Dhṛtarāṣṭra of Vyāsa and Ambālikā, Pāṇḍu, father of the Pāṇḍavas. Dhṛtarāṣṭra was born blind and he married Gāndhārī. Pāṇḍu was born pale-white in colour and he married Kuntī mother of the Pāṇḍavas.

Kuntī was the sister of Vasudeva, father of Śrī Kṛṣṇa. The real name of Kuntī was Prithā. Śūrasena, King of the Yādavas, was the father of Kuntī and Vasudeva. Because Kuntibhoja son of Śūrasena's sister, had no issues Kuntī was sent to the palace of Kuntibhoja and she grew up there. Prithā got the name of Kuntī because of that. Besides Kuntī, Pāṇḍu had another wife named Mādri.

While she was living in the palace of Kuntibhoja the sage Durvāsas came and stayed in the palace as the king's guest. Kuntī was a little girl then and yet she served the sage with such care, patience and devotion that the sage was greatly pleased with her and gave her a divine mantra. He said : "If you call upon any god repeating this mantra he will manifest himself to you and bless you with a son equal to him in glory and valour. You can use this only five times." The impatient curiosity of youth made Kuntī give a test to the power of the mantra and though unmarried she invoked the Sun. The Sun immediately presented himself before her and by his grace she conceived and got a son whom she secretly set afloat in a river. A childless charioteer named Adhiratha happened to see the child and he took it home and brought it up. When he grew up he was sent to Hastināpura and the sons of Dhṛtarāṣṭra took him in their service. He was Karṇa, the celebrated warrior of the Kauravas. Kuntī married Pāṇḍu after the birth of Karṇa.

Dhṛtarāṣṭra got of Gāndhārī a hundred sons and a daughter named Duśśalā. The children of Dhṛtarāṣṭra were known as Kauravas or Dhārtarāṣṭras. Pāṇḍu had a curse that he would die the moment he entered into sexual sport with his wives. (See under Kindama). So under instructions from her husband Kuntī invoked Dharma, Vāyu and Indra and got the sons Yudhiṣṭhira, Bhīmasena and Arjuna. She gave the remaining one chance to Mādri and Mādri invoked the two Aśvinīdevas, Nāsatya and Dasra and got two sons named Nakula and Sahadeva. All these five were accepted as the sons of Pāṇḍu and so they got the name of Pāṇḍavas. (Upto Chapter 123, Ādi Parva).

2) *Life in Hastināpura and the lac-palace incident.* After the birth of the Pāṇḍavas, Pāṇḍu with his wife and children spent a very long time in the forest of Śataśṛṅga. Kaśyapa, the royal priest of Vasudeva, performed the Upanayana (investiture with the sacred thread) and such other religious ceremonies ordained for boyhood. They were educated under the sage Śuka. One day in the Spring season Pāṇḍu's resolution broke down under the exhilarating influence of the season and he caught hold of Mādri and embraced her despite earnest and repeated protests from Mādri. At once the curse of the sage took effect and Pāṇḍu fell dead. It was the custom then that the wife should end her life in the funeral pyre of her husband and so Kuntī and Mādri came forward to do so. But Mādri said that one of them should live to take care of the children and so entrusting her children also to the care of Kuntī, Mādri jumped into the funeral pyre and ended her life. The sages of the Śataśṛṅga forest took the children and Kuntī to Hastināpura and handing them over to the charge of Dhṛtarāṣṭra came back.

The Pāṇḍavas grew up in Hastināpura along with the Kauravas. But there was no real affection or intimacy between them. The naturally strong Bhīma found it a sport to tease and torment the Kauravas whenever he got an opportunity. Gradually as the teasings of Bhīma became unbearable a wicked thought of somehow putting an end to Bhīma's life found place in the minds of the Kauravas. They once poisoned Bhīma and binding him tight with ropes threw him into the ocean. But Bhīma went to the world of the Nāgas and came back