

After a fierce battle for eighteen days the Kauravas were defeated and their tribe annihilated. Pāṇḍavas took hold of Hastināpura and Pāñcālī was one among those who persuaded Dharmaputra to take charge of the administration of the state as its ruler. Dharmaputra performed an Aśvamedhayajña and Pāñcālī gave presents to Citrāṅgadā and Ulūpi who were present for the function then. After the Aśvamedha Draupadī lived in Hastināpura serving Kuntī and Gāndhārī alike for a long time. It was at that time that Dhṛtarāṣṭra, Gāndhārī and Kuntī went to the forests and Draupadī expressed her desire to go along with them to be of help to them. But they did not allow her to do so. While the Pāṇḍavas were living in Hastināpura as the rulers of the country eminent ṛṣis from different parts of the country visited them and some of the Siddhas (realised souls) among them saw Pāñcālī as the goddess Mahālakṣmī herself. (Śloka 9, Chapter 25, Āśramavāsika Parva).

8) *Death of Pāñcālī*. At the fag end of their life the Pāṇḍavas crowned Parikṣit as the King of Hastināpura and started on their Mahāprasthāna. They travelled for long through the Himālayas and reached Mahāmeru. At that time Pāñcālī fell down dead. Then Bhīmasena asked Yudhiṣṭhira why without any particular ailment Pāñcālī died. Yudhiṣṭhira replied that it was because she showed special interest in Arjuna. The Pāṇḍavas walked on and all of them excepting Dharmaputra died on the way one by one. Even before Dharmaputra entered svarga Pāñcālī and the four brothers had reached there. (Chapters 1 to 4, Mahāprasthānika Parva).

9). *Sons of Pāñcālī*. Pāñcālī had five sons one each from each of the five husbands. She got Prativindhya of Yudhiṣṭhira, Śrutāsoma of Bhīmasena, Śrutakīrti of Arjuna, Śatānika of Nakula and Śrutakarmā of Sahadeva. (Śloka 73, Chapter 95, Ādi Parva).

PĀÑCĀLIKA (PĀÑCĀLIKEŚA). A Yakṣa who was a son of Kubera. In some parts of Bhārata this Yakṣa is worshipped as a deity. It is believed that Śiva had given Pāñcālīka a boon that he who worships him whether he be man or woman, young or old, would become intoxicated with vigour. There is a story behind Pāñcālīka obtaining this boon :—

When Satī who was insulted at the Dakṣayāga was consumed by fire a bereaved Śiva sat inactive and moody at a lonely place. When this continued for a long time Kāmadeva (god of love) at the request of the other devas sent arrows against him and made him lustful. Śiva then started running passionately calling the name of his wife and finding her nowhere jumped into the river Kālindī to commit suicide. (The waters of Kālindī became black from that time onwards). Kālindī was unable to bear the burden of the soul of Śiva and so he had to get out to the shore and run again. At this time Kāmadeva sent another arrow, unmādāstra (arrow of intoxication) also against Śiva. Śiva could not bear the impact of the two arrows together and he laboured under great strain. Just then he saw Pāñcālīka son of Kubera coming that way. Śiva then made him understand his difficulties and requested him to take charge of the force of the arrows from him. Pāñcālīka did so and saved Śiva from his toil. Pleased at this Śiva blessed him. He said that Pāñcālīka will be worshipped by people in

the month of Caitra and all those who do so will be invigorated. He added that henceforth he would be known as Pāñcālīkeśa also.

PĀÑCĀLYA. An āśrama of ancient Bhārata. This was the place where Nyagrodha, King of Pāñcāla, performed penance for a long time. (Śloka 11, Chapter 90, Vana Parva).

PĀÑCAMAHĀYAJÑA. For a Gṛhasthāśramī (householder) the following five apparatuses are unavoidable : A sifter, a grinding stone, a broom, a wooden mortar and a water-pot. It is believed that a sin is committed when each of these is used and to remove the sins thus committed the ancient sages have prescribed five yajñas and these five yajñas are called the Pañcamahāyajñas. They are the Brahmayaajña, Pitṛayaajña, Devayaajña, Bhūtayaajña and the Mānuṣayaajña. Reciting of Vedas is Brahmayaajña. Pleasing the manes by offering rice or libations of water is called Pitṛayaajña. Giving offerings to the demi-gods in the sacrificial fire is called Devayaajña and religious offerings of rice to the crows is called Bhūtayaajña. Giving food for the guests is Mānuṣayaajña. One who does not do the Pañcamahāyajñas is no better than dead. Some scholars have classified the Pañcamahāyajñas as Huta, Prahuta, Brāhmyahuta, Prāśita and Ahuta.

Japo huto huto homaḥ
Prahuto bhautiko baliḥ //
Brāhmyaṁ hutaṁ dvijāgnyarccā
Prāśitam pitṛtarpaṇam. //

Ahuta is Brahmayaajña, huta is devayaajña, prahuta is bhūtayaajña, brāhmyahuta is mānuṣikayaajña and prāśita is pitṛayaajña. Even if at times one finds it not possible to do mānuṣikayaajña one must perform daily brahmayaajña and daivayaajña. The offerings given to gods in the sacrificial fire go to the Sun. The Sun sends rains to the earth which in turn make the plants flourish. Vedas say that thus living beings increase. Just as all animals and objects depend on life-breath for living, a Brahmacārī, a Vānaprastha and a Sannyāsi depend upon a gṛhastha for sustenance. Therefore, the Gṛhasthāśrama is the best of all āśramas. (Chapter 3, Manusmṛti).

PĀÑCAMĪ, An ancient river of Uttara Bhārata. People used to drink water from this river. Chapter 9, Bhīṣma Parva).

PĀÑCANADA I. A land of the north-western side of Bhārata. This is at present called the Punjab. When Nakula conquered the western states he conquered Pañcanada also. (Śloka 11, Chapter 32, Mahābhārata). Five rivers of names Vipāśā (Vyāsa), Śatadrū (Sutlej), Irāvati (Rāvi), Cndrabhāgā (Chenab) and Vitastā (Jhelum) run through this place and that is why the place is called Pañcanada.

PĀÑCANADA II. A sacred place in Kurukṣetra. If one bathes in the holy pond of Koṭīrtha there, one would get the benefit of performing an Aśvamedha. (Chapter 83, Vana Parva).

PĀÑCAPRĀNAS. The five prāṇas (life breaths) of any living being are Prāṇa, Apāna, Vyāna, Samāna and Udāna. There is a story in 'Devī Bhāgavata' regarding the origin of the Pañcaprāṇas.

Once Śrī Kṛṣṇa met Rādhādevī at Rāsamaṇḍala and in seclusion they spent in sexual sport the period of one day of Brahmā. Then Kṛṣṇa selecting an auspicious time dropped his vital fluid into her womb at the end of the