

But he changed that decision and started for the Himālayas to perform penance there. Kuntī and Mādrī accompanied him. They gave away all their jewels and ornaments as gifts to brahmins. People followed them to the border of the forests and returned to the country weeping. Pāṇḍu and his wives visited such holy places as Nāgaśatādri, Caitraratha, Kālakūṭa, Himālayas, Gandhamādana and the lake Indradyumna. Then they went to Śataśṛṅga and started performing penance. Once Pāṇḍu and wives along with a few sages went to Brahmāloka to attend a Yāga there. The long travel toiled them much and on the way Pāṇḍu wept thinking of his pitiable state of having no issue. Then Pāṇḍu told them of his helplessness in the matter because of the curse of the sage Kindama hanging over him. Then Kuntī confided in him the secret of the divine mantras in her possession. Pāṇḍu was extremely pleased and with his permission Kuntī got three sons, Yudhiṣṭhira, Bhīmasena and Arjuna. She gave one chance to Mādrī and she got two sons out of it named Nakula and Sahadeva.

Pāṇḍu was living happily with his children in Śataśṛṅga when spring time arrived in the forest with all its blossoming brilliance and fragrance conducive to amorous thoughts in all living beings. Pāṇḍu one day walked alone with Mādrī enjoying the sight of the flowering plants and trees. Bees and Beetles hummed around the flowers and on the branches sat the Cuckoos singing. There was a seductive fragrance all around and Pāṇḍu was excited beyond controllable limits. Pāṇḍu's resolution broke down under the exhilarating influence of the season and despite repeated protests from Mādrī, Pāṇḍu caught hold of her and embraced her. The curse of the sage took effect instantaneously and Pāṇḍu fell down dead.

The inhabitants of Śataśṛṅga assembled there weeping. In the presence of a huge crowd including the relatives who had come down from Hastināpura the dead body of Pāṇḍu was cremated according to religious rites. Both the wives came forward to end their lives in the funeral pyre of Pāṇḍu. But Kuntī was asked to remain to take care of the children and Mādrī leaving her children to the care of Kuntī jumped into the funeral pyre and ended her life. It was the sage Kaśyapa who performed the funeral rites of Pāṇḍu. (Chapters 115 to 126, Ādi Parva).

8) *After the demise.* Pāṇḍu's soul is shining in the court of Yama. (Śloka 25, Chapter 7, Sabhā Parva). Pāṇḍu sent a message to Yudhiṣṭhira from Devaloka that Yudhiṣṭhira should conduct a Rājasūya Yajña. The message was carried by Nārada. (Śloka 24, Chapter 12, Sabhā Parva). He lives in Indraloka with Mādrī and Kuntī. (Śloka 15, Chapter 5, Svargārohaṇa Parva).

9) *Synonyms of Pāṇḍu.* Pāṇḍu is known under the following names. Bhārata, Bharatarṣabha, Bhāratasattama, Kaurava, Kauravanandana, Kauravarṣabha, Kauravya, Kauravyadāyāda, Kausalyānandavardhana, Kurūdvaḥa, Kurukulodvaḥa, Kurunandana, Kurupati, Kurupravīra, Nāgapurādhīpa and Nāgapurasīmha.

PĀṆDU II. The second son of Janamejaya. (Chapter 94, Ādi Parva).

PĀṆDURA. A soldier of Subrahmaṇya. (Śloka 73, Chapter 45, Śalya Parva).

PĀṆDURĀŚTRA. A place of habitation in ancient Bhārata. (Śloka 44, Chapter 9, Bhīṣma Parva).

PĀṆDYA. I. A King of Vidarbha who was a great devotee of Śiva. One day while he was performing Śivapūjā at dusk he heard a loud noise outside the city and before completing the worship he went out and faced the enemies who were attempting to enter the city and killed its leader. He returned after the fight and without completing the worship took his meals. It was a sin to do so and the King was therefore born in his next birth as Satyaratha, a King, and was killed by his enemies. (Śatarudrasaṁhitā, Śiva Purāṇa).

PĀṆDYA. II. (A Tāmilian dynasty of Kings.) A place of Purāṇic fame in Dakṣiṇa Bhārata. The three states Cera, Cola and Pāṇḍya were from early times renowned states of Dakṣiṇa Bhārata. Historically and Purāṇically Pāṇḍya was a state of eminence.

(A.) *Historically.* The Pāṇḍya dynasty of Kings is very ancient. The exact period of its beginning is still unknown. Megasthenes who lived in the fourth century B.C. has made mention of the Pāṇḍya dynasty in his diary. Julian, an emperor of Italy, who lived in 361 A.D. is stated to have received visitors from Pāṇḍyadeśa. The Pāṇḍya dynasty was revived and elevated under the leadership of Kaṭuṅka in the 7th century A.D. From that time till the 16th century Madura was the capital of Pāṇḍyadeśa. The Uccāṅgī dynasty which was ruling the places to the south of Tuṅgabhadra during the period from 9th century to 13th century A.D. is believed to be a part of the Pāṇḍyavamiśa which had gone from Madura. A continuous history of the Pāṇḍya line of Kings is not available. Many Kings bear names like Jātavarmā or Māravarmā. The Pāṇḍya Kings were devotees of Śiva even from the period of the Jāinas. At times they have ruled over the combined kingdoms of Cera and Cola. During the period from the 12th to the 14th century A.D. Pāṇḍya was ruled by five of the most valiant rulers and at that time the Pāṇḍyadeśa included all the places in south India up to Nellore. But the power of the Pāṇḍyas waned when the power of the Sultans who ruled Delhi spread to the south. After 1370 A.D. only on rare occasions has the power of the Pāṇḍyas spread to the north of river Kāveri. In 1312 A.D. Kerala got herself free from the hold of the Tāmilian Kings. (Pāṇḍyarājya).

(B) *Purāṇic fame.* The statements found in Mahābhārata about Pāṇḍyadeśa are given below :—

(i) Śrī Kṛṣṇa once slew a Pāṇḍya King who was the father of Malayadhvaḥa. Malayadhvaḥa who was a very valiant archer started for Dvārakā to kill Kṛṣṇa to avenge the death of his father. Friends dissuaded him from his attempt and so he dropped the idea. During the time of Mahābhārata Malayadhvaḥa was the King of Pāṇḍya. (Chapter 23, Droṇa Parva).

(ii) Malayadhvaḥa, King of Pāṇḍya, was a frequent visitor to the court of Yudhiṣṭhira. (Śloka 24, Chapter 4, Sabhā Parva).

(iii) The King of Pāṇḍya presented gifts at the Rājasūya of Yudhiṣṭhira. (Śloka 35, Chapter 52, Sabhā Parva).

(iv) In the Kurukṣetra battle the Pāṇḍya King fought on the side of the Pāṇḍavas with a large army. (Śloka 9, Chapter 19, Udyoga Parva).

(v) On the chariot of the Pāṇḍya King flags bearing