

PAMKTI. A horse which draws the chariot of Sūrya. There are seven horses to draw the chariot. The others are Gāyatri, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh and Anuṣṭubh. (Chapter 8, Amśa 2, Viṣṇu Purāṇa).

PAMPĀ. A pond near Rṣyamūkācala. Sugrīva used to stay near this pond. (Chapter 279, Vana Parva).

PĀMŚU. An ancient country of Bhārata. Vasudāna, king of this country helped the Pāṇḍavas in the great battle with twentysix elephants and two thousand horses (Śloka 27, Chapter 52, Sabhā Parva).

PANASA. A soldier of the army of monkeys of Śrī Rāma. This soldier was the commander-in-chief of an army of fiftyone crores of monkeys who fought against Rāvaṇa. His chief object of attack was the army of a demon named Paṭuṣa. (Chapter 283, Vana Parva).

PAÑCABHŪTA. Pṛthvī (earth), Ap (water), Tejas (fire), Vāyu (air) and Ākāśa (ether) are the Pañcabhūtas (five elements). The whole visible world is composed of one or more of these five elements. This is called the Pāñcabhautikasiddhānta (doctrine of five elements). Besides these five dravyas (elementary substance), people in Bhārata have reckoned Time, space, soul and mind also as Padārthas or categories. Dravya, one of the seven categories according to Nyāya Vaiśeṣika-sūtras, has nine svabhāvas (inherent properties). The seven Padārthas of Vaiśeṣika are Dravya, Guṇa, Karman, Sāmānya, Viśeṣa, Samavāya and Abhāva.*

The word 'Padārtha' has got a very wide meaning. The word 'matter' in English cannot indicate the full significance of the word Padārtha. Kaṇāda in his Vaiśeṣika sūtras has given the name 'Artha' combining in it the three svabhāvas, Dravya, Guṇa and Karman. Of the above seven padārthas Praśastapāda, the famous logician, has included only the first six in his book 'Padārthadharma Samgraha'. The Vaiśeṣikas of a later period included 'abhāva' also and raised the number of arthas to seven. Gautama, the Nyāyasūtrakāra and Vātsyāyana, the Nyāyabhāṣyākāra, and all their followers accepted the number of arthas as seven.

All that can be perceived by the senses are included in the seven Padārthas according to the systems of Nyāya and Vaiśeṣika. Excepting abhāva all the other six are bhāvas. Kaṇāda has dealt with 'abhāva' but has not treated it as a category. Praśastapāda has not mentioned about 'abhāva' at all. Gautama deals with sixteen Padārthas. The Mīmāṃsakas take into account only five Padārthas and the Sāṅkhyas count only two Padārthas viz., Prakṛti and Puruṣa. Advaitavādins reckon only two Padārthas and to them they are Cīd and Jaḍa (Ātmā and Anātman). Vi. iṣṭādvaitins add god also to the above and make the number of Padārthas three.

According to Nyāya Vaiśeṣikasūtras there are seven Padārthas and they comprise nine kinds of Dravyas which are the Pañcabhūtas (five elements), Kāla (time), Dik (space), Ātmā (soul), and Manas (mind). They are described below:

1) *Pṛthvī* (earth). The characteristic of this padārtha is smell. Pṛthvī is of two kinds, Nitya (eternal) and Anitya (perishable). Nitya is in the form of atom (paramāṇu) and anitya in the form of Kārya. They are classified into body, sense organs and objects.

2) *Jala* (water). Jala has a cold touch. It is of two kinds Nitya and Anitya. Nitya is in the form of paramāṇu (atom); Anitya in the form of Kārya.

3) *Agni* (fire). It generates heat. It is of two kinds, Nitya and Anitya. Nitya is in the form of paramāṇu and Anitya, in the form of Kārya. There are four kinds of Agnis : Fire of the earth, fire of the sky, fire of the stomach (digestive power) and the fire commonly used.

4) *Vāyu* (air). It is without form but with the sense of touch. It is also of two kinds. Nitya in the form of paramāṇu and Anitya in the form of Kārya.

5) *Ākāśa* (ether). This is the carrier of sound. It is single and eternal.

6) *Kāla* (time). It is general cause for all actions embracing the elements. It is also single and eternal.

7) *Dik*. Places like north, south, east and west which are eternal.

8) *Ātmā* (soul). It is related to knowledge and is of two kinds, Jivātmā and Paramātmā.

9) *Manas* (mind). It is the sense-organ to enjoy pleasures. It is in the form of paramāṇu and eternal.

To know the views of Manu on the origin of the Pañcabhūtas see under Sṛṣṭi.

PAÑCABRAHMĀSANA. This is a divine cot with Brahmā, Viṣṇu, Rudra and Īśvara as its four legs and Sadāśiva as the couch. Devī rests on this cot always. (7th Skandha, Devī Bhāgavata).

PAÑCACŪDĀ. A nymph. Once Śuka, son of Vyāsa by his yogic powers entered the Ākāśa. Then a host of celestial maidens led by Pañcacūdā stood watching him in admiration. (See under Śuka)

Bhīṣma once told Dharmaputra that women were fickle-minded and the cause of evils. To explain his statement he pointed out to the conversation between Nārada and Pañcacūdā. Nārada once conducted a world tour during the course of which he met Pañcacūdā and asked her the characteristics of women. She replied thus : "Even beautiful, venerable and noble ladies would stoop to folly. It is not the habit of women to leave away charming men of wealth if they get them conveniently. Any woman can be tamed if you please her in the proper way. If women remain faithful to their husbands

*1. *Vaiśeṣika*. One of the six principal darśanas or systems of Philosophy founded by Kaṇāda.

2. *Padārtha*. Anything which can be named; a category.

3. *Dravya*. An elementary substance, the substratum of properties.

4. *Guṇa*. A characteristic or property of all substances.

5. *Karman*. Motion, action.

6. *Sāmānya*. General characteristic.

7. *Viśeṣa*. A peculiar attribute, the eternal distinguishing factor of each of the nine dravyas.

8. *Samavāya*. Intimate union, inseparable inherence or existence of one thing in another.

9. *Abhāva*. Nullity or negation.

Sāṅkhyas followers of the Sāṅkhya philosophy.

Advaitins followers of the Advaita philosophy.

Mīmāṃsakas followers of the Mīmāṃsā system of philosophy.

Paramātmā The supreme being.

Jivātmā The individual soul enshrined in the body.

Kārya Evolute.