

**PULINDA(S) I.** The people of the country of Pulinda. Information available regarding them from the Mahābhārata is given below :

- (1) Pulindas were originally Kṣatriyas. But they became Śūdras by a curse of the brahmins. (Chapter 33, Anu āsana Parva).
- (2) Pulindas who belong to the mleccha tribe became rulers in Kaliyuga. (Chapter 186, Vana Parva).
- (3) Pulindas were born from the foam of the celestial cow Nandinī of sage Vasiṣṭha when she got enraged. (Chapter 165, Āśramavāsika Parva).
- (4) Bhīma fought against the Pulindas and destroyed all their big cities. (Chapter 26, Sabhā Parva).
- (5) In the great Mahābhārata battle Pulindas fought on the side of Duryodhana. (Chapter 158, Udyoga Parva).

**PULINDA(S) II.** A mleccha tribe of ancient Dakṣiṇābhārata. The Vāmana Purāṇa gives some details regarding them.

**PULINDĪ.** See under Caṇḍaka.

**PULKASA.** A son born to a Kṣatriya woman of a Śūdra is called Pulkasa. (See under Cāturvarṇya).

**PULOMĀ I.** A demon. This asura belongs to the asura race born to Kaśyapa of Diti. This asura fell in love with Pulomī, wife of the sage Bhṛgu. (See under Cyavana). Śacidevī, wife of Indra, was the daughter of Puloman. (Chapter 19, Agni Purāṇa).

**PULOMĀ II. (PULOMĪ).** Wife of the sage Bhṛgu. (See under Cyavana for details).

**PULOMĀ III.** A demoness. Her sons are called Paulomas. This Pulomā had a sister named Kālākā. Both of them together did severe penance and pleased Brahmā. They got a boon from Brahmā to the effect that their sons would never be killed. The Paulomas were given a golden city in the air to live and he declared that that city could never be destroyed by anyone. (Chapter 173, Vana Parva).

**PUM, PUT, PUTRA.** Pum alias Put is a hell. Those who die without children go to this hell and he who saves one from this hell is called Putra. (Śloka 38, Chapter 74, Ādi Parva).

Pumnāmno narakāyastu  
Trāyate pitaram sutaḥ/  
Tasmāt putra iti proktaḥ

Svayameva svayambhuvā//  
(Śloka 138, Chapter 9, Manusmṛti).

(Because a son of his own, by birth, saves a father from the hell called 'Put' he is called Putra).

There are twelve different kinds of 'Putras' (sons).

- 1) *Aurasaputra.* A son born to a wife of his own caste begot by the husband himself is called aurasaputra.
- 2) *Kṣetrajaṅgama.* If one dies without children or is impotent or possessed of a disease, his wife is lawfully allowed to lie with the brother of the husband to get a child. The son born of such a union is called Kṣetrajaṅgama.
- 3) *Dattaputra.* When one is worrying miserably for getting a son and if at that time a husband and wife willingly hand over a son born to them by mutual consent with the following words : "This son becomes your own from now" with a religious sprinkling of water, such a son is called Dattaputra.
- 4) *Kṛtrimaputra.* A son adopted from one's own caste for the purpose of doing the obsequial ceremonies for the manes is called Kṛtrimaputra.

5) *Gūḍhotpanna.* A son born to one's wife by another man is called Gūḍhotpanna.

6) *Apaviddhaputra.* When a son is rejected by either a father or mother or by both and that son is taken care of and brought up by another man, that son becomes an apaviddhaputra.

7) *Kānīnaputra.* If a son is born to a virgin before marriage while living with her father, that son is called a Kānīnaputra.

8) *Sahodhaputra.* When a girl is married while pregnant the son born to her after marriage is called a Sahodhaputra.

9) *Kṛitakaputra.* A son purchased and brought up by a sonless man is called Kṛitakaputra.

10) *Paunarbhavaputra.* A son born to a woman after becoming a widow or after being divorced by her husband by her willingly going with another man is called a Paunarbhavaputra.

11) *Svayāmdattaputra.* When a son after becoming an orphan or after being abandoned by his parents goes willingly to another man and remains with him as his son, that son is called Svayāmdattaputra.

12) *Śaudra (Pāraśava) Putra.* A son born to a brahmin of a Śūdra wife.

**PUNARJANMA.** It is the theory that the soul of a man is born again after his death. The Purāṇas and Vedas contain many statements regarding this of which the following are a few :

1) *What is Death?* When the Jivātmā (soul) of an individual leaves his body with all its upādhis (attributes and adjuncts) it is called Death. By upādhis are meant the following four things. (i) Mind and the senses. (ii) The five Prāṇas namely Prāṇa, Apāna, Udāna, Vyāna and Samāna. (iii) The Sūkṣmaśarīra, that is, the Prāṇa-manovijñānako-asaṅghāta (the subtle body that is invisible with the grosser elements). (iv) Karman (action). All these four things follow the soul even after his death. Only when the soul attains mokṣa (salvation) do the upādhis leave it. It is the life breath Udāna that guides the soul out of the body. It is the Sūkṣmaśarīra that gives heat to the body while there is life and that is why when the soul leaves the body with the upādhis the body becomes cold.

2) *After death.* When the soul leaves the body with the upādhis it becomes active again and its activities and movements depend upon the actions of the soul while living. The spiritual actions of the individual are classified into three.

(i) *Aparabrahmopāsana.* He who has done all his deeds according to scriptural injunctions is said to be one who has done upāsana of aparabrahma. When such an individual dies his soul with all the upādhis attains Candra. He goes to Candra through dhūma (smoke), rātri (night), Kṛṣṇapakṣa (the dark fortnight), dakṣiṇāyanakāla (the sun's passage south of the equator), pitṛloka (world of the manes) and Ākāśa (ether). He enjoys the rewards of the deeds done on earth there and reserving some to be enjoyed or suffered in his next birth the soul with the upādhis comes back to earth to enter another body. The soul comes back to earth through ether, vāyu, dhūma, megha, varṣa, vṛhi, yava, auśadhi, vṛkṣa, Tila, Puruṣabīja and strigarbha. When the Jivātmā goes to Candra its padārthatva (attribute) diminishes gradually and when it comes back to earth it increases gradually. Thus the jivātmā takes