

- (18) He then fought with Yudhiṣṭhira, Nakula and Sahadeva and got defeated. (Bhīṣma Parva, Chapter 105, Verse 8).
- (19) He fought with Sahadeva. (Droṇa Parva, Chapter 14, Verse 22).
- (20) Then Śakuni resorted to certain magical tricks. Arjuna successfully faced the tricks and Śakuni ran away from the battlefield. (Droṇa Parva, Chapter 30, Verse 15).
- (21) He fought with Abhimanyu. (Droṇa Parva, Chapter 37, Verse 5).
- (22) He fought with Nakula and Sahadeva. (Droṇa Parva, Chapter 96, Verse 21).
- (23) He fought with Sātyaki. (Droṇa Parva, Chapter 120, Verse 11).
- (24) Bhīmasena killed the seven mahārathis and five brothers of Śakuni. (Droṇa Parva, Chapter 157, Verse 22).
- (25) Nakula defeated Śakuni. (Droṇa Parva, Chapter 269, Verse 16).
- (26) He attacked the Pāṇḍava army at the instance of Duryodhana. (Droṇa Parva, Chapter 170, Verse 66)
- (27) Arjuna defeated Śakuni. (Droṇa Parva, Chapter 161, Verse 25).
- (28) On the death of Droṇācārya Śakuni ran away from the battlefield in great fear. (Droṇa Parva, Chapter 193, Verse 9).
- (29) In the fight that followed he defeated Śrutasena. (Karna Parva, Chapter 25, Verse 40).
- (30) Śakuni was defeated in the fighting with Sātyaki. (Karna Parva, Chapter 61, Verse 48).
- (31) In the fight with Bhīma he fell down. (Karna Parva, Chapter 77, Verse 66).
- (32) In the next fight he killed the Kalinda prince. (Karna Parva, Chapter 85, Verse 7).
- (33) Cavalry of the Pāṇḍavas attacked Śakuni and he got wounded. (Śalya Parva, Chapter 23, Verse 41).
- (34) In the battle that followed Sahadeva killed Śakuni. (Śalya Parva, Chapter 28, Verse 61).
- (35) After the war was over Vyāsa summoned the souls of those killed in the war to the surface of Gaṅgā and Śakuni's soul was present among them. (Āśrama-vāsika Parva, Chapter 32, Verse 9).
- (36) After his death he joined Dvāpara. (Svargārohaṇa Parva, Chapter 5, Verse 21).
- (37) Synonyms of Śakuni used in Mahābhārata: Gāndhārapati, Gāndhārarāja, Gāndhārarājaputra, Gāndhārarājasuta, Kitava, Parvatīya, Saubala, Saubalaka, Saubaleya, Subalaja and Subalaputra.
- ŚĀKUNI. A maharṣi, who lived in Madhu forest. Of the nine sons of Śākuni, Dhruva, Śīla, Budha and Tāra were house-holders and agnihotris (those who sacrificed offerings in fire). (Padma Purāṇa, Svarga Khaṇḍa 81).
- ŚĀKUNIGRAHA. Vinatā, in her fierce attitude or aspect is Śakunigraha. Brahmins call it Skandāpasmāra also. (Vana Parva, Chapter 280, Verse 26).
- ŚĀKUNIKĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 15).
- ŚĀKUNTA. A son of Viśvāmitra. He was a Vedāntin. (M.B. Anuśāsana Parva, Chapter 4, Verse 50).
- ŚĀKUNTALĀ. Foster-daughter of sage Kaṇva.

his tapas and got pregnant by him. But she forsook the child on the banks of Mālinī and returned to Devaloka.

2) Childhood. Birds gathered round the forsaken orphan-child. While Śakuntas i.e. birds were petting the child Kaṇva came that way, saw the child and took it with him to the āśrama. As śakuntas had petted it, the child was named Śakuntalā.

3) *As queen.* King Duṣyanta of the lunar dynasty married Śakuntalā and to the couple was born the famous Bharata. This is the original story about Śakuntalā's married life. All the Indian languages contain two different versions of Śakuntalā's life. One version is that related in Vyāsa's Bhārata and the second is that contained in Kālidāsa's Śakuntala. Many scholars opine that in the matter of the Śakuntalā episode Kālidāsa has gone a step further and for the better, and therefore both the versions of the story are to be carefully studied by us.

(i) *Vyāsa's Śakuntalā.* Śakuntalā, now grown up as a maiden, was alone in the āśrama when King Duṣyanta, out in the forest on a hunting expedition, came there. In the absence of her foster-father Kaṇva, Śakuntalā welcomed the King. They fell in love with each other and the King married Śakuntalā according to the Gāndharva way of marriage and lived with her for a few days. Śakuntalā became pregnant. The King returned to his palace.

Kaṇva returned to the āśrama and he was pleased that what had been destined to take place had happened. In due course of time Śakuntalā delivered a boy, who was named Sarvadamana. When the child was grown up, Kaṇva sent his mother along with him to Duṣyanta's palace. The King did not recognise them, but a celestial voice convinced him that the child was his own son. The King heartily welcomed his wife and son and Śakuntalā lived in the palace as his honoured wife.

(ii) *Kālidāsa's Śakuntalā.* Kaṇva brought up Śakuntalā born to Viśvāmitra of Menakā in his āśrama and she had two companions called Anasūyā and Priyamvadā. All the three grew up and became maidens.

King Duṣyanta, who went out hunting in the forest followed a deer to Kaṇva's āśrama where he saw Śakuntalā watering the garden with her companions. Kaṇva was then away at Cakratīrtha. Duṣyanta, who fell in love with Śakuntalā, married her according to the Gāndharva rules and lived with her at the āśrama for a few days. Meanwhile Śakuntalā became pregnant, and emissaries from the palace came and the King returned with them. He left the āśrama after promising Śakuntalā that he would soon return to her. He gave her his signet ring.

Sad over the separation from Duṣyanta and immersed in thought about him, Śakuntalā was sitting there in the āśrama when Durvāsas came there. She did not see the maharṣi nor welcome him respectfully. He got angry at this and cursed her that she be forgotten by him about whom she was so intensely thinking. Śakuntalā did not hear the curse either, but her companions who heard it begged pardon of the muni on behalf of Śakuntalā and prayed for absolution from the curse. Then he said that if Śakuntalā showed the King any sign about their relationship the King would remember her. Her companions did not tell Śakuntalā about the