

## **Advanced Course in Performance Traditions of the Mahabharata in Tamil Nadu- 2**

**Prof. Sashikanth Ananthachari**

**Department of Humanities and Social Sciences**

**IIT Madras**

**Lecture 12**

### **THE BIRTH OF DHRITARASHTRA, PANDU AND VIDURA [42 MINUTES]**

“All times of happiness are passed times of hardship are at hand tomorrow and the day after every day grows worse for the earth has lost her youth”  
Mahabharata

Villibharatham says that two sons were born to King Shantanu one like a sun, and another like the moon. The poet, while describing the birth, implicitly also declares how they will die.

Chitrangada, the firstborn died the next day after he was crowned. The implication here being just as the sun rises and sets in a day. Chitrangada's rule also lasted just a day. Vichitraviriyā was now crowned the King, and he like the moon slowly waned away leaving no progeny behind. The poet does not say 'he died' or 'he passed away'. He just says 'he wasted away'. Vichitraviriyā also dies leaving no progeny behind and the ancient dynasty had no heir

Satyavati laments to Bhishma that this ancient dynasty was in danger of ending due to lack of progeny

She says that Bhishma was the only solution for the dynasty to grow again. She speaks about a custom, where the brother-in-law can procreate children with his brother's widow.

True to his vow of celibacy, Bhishma refuses Satyavati's request. Satyavati wants him to father children with his half brothers widow to propagate the dynasty. In the Niyoga system in the event of a premature death of a king, leaving no progeny behind his widow could propagate the dynasty with her husband's close relative. Bhishma bluntly refuses to do so as he says that his celibacy was a precondition for Satyavati getting married to his father Shantanu

Bhishma now narrates a story of Parashurama who had taken a vow to rid the world of Shatriyas. Twenty one times he had killed the entire lineage of Shatriyas, but still the Shatriya Dynasty survived. Parashurama destroyed twenty one generations of Shatriyas of the Solar

Dynasty. People thought the entire lineage of Shatriyas was lost forever. The widowed queens of the Solar Dynasty with the help of ascetics who were beyond desire, ensured that the lineage continued. So Bhishma suggests that the lineage could be propagated with the help of ascetics beyond desire.

Once Satyavati heard this she disclosed that a son the great Sage Vyasa was born to her when she was herself but a child. Hearing this narrative from Bhishma, Satyavati says that she had a magical child called Vyasa born to her and Parasara when she was just a child

One day near river Yamuna, that was born of Surya, came the Rishi Parasaran, wanting progeny, he saw me, promised me with his truthful words to change my body odour. He gave my body fragrance which permeated the landscape, drew me closer to him created a veil of cloud around the Sun, so we could not be seen by any and created a sand bed on the river where we united physically.

By the grace of the powerful, learned Parasara was born the illustrious Vyasa to me praised by the universe, with the waist belt and the white scared thread, blazing golden flame like hair. Viyadhan (Vyasa) incarnated and emerged from my belly like a fire emanating from the flint stones. A son fully formed was born to her in a few seconds, carrying the Vedas in his hands. The son Vyasa took her blessings and departed with his father Parasara to complete his education. He promised that he would come whenever his mother needed his help, and all that she had to do was to think of him.

Bhishma thinks that Vyasa is the perfect solution and he asks Satyavati to invoke her son Vyasa to propagate the Lunar Dynasty. Satyavati mentally invoked Vyasa asking him to come to ensure that the Lunar Dynasty did not perish for lack of progeny. Vyasa, who looked like an extraordinary banyan tree with his flowing locks of hair fell at the feet of his mother, wiping the dust off her feet with the sacred ashes smeared on his forehead.

Satyavati looked at her son Vayas's face and said "Kuru race is finished, with your vision, you must grace this race with a son who can rule all the earth and the oceans" The great Sage consented to the request. "Nin Parvaiyal" Closley listen to the song. The lineage should grow just with your vision.

Great Sages had the ability to procreate children with just a look from their eyes. When she asked for a grand child with an ocean of knowledge, Vyasa her son, said so be it. Satyavati

approached her eldest daughter-in-law Ambika and said that person who would meet her was her son, who was now a great Sage. She requested her to conceive a child from him.

Sage Vyasa approached Ambikai who was used to looking at the beautiful face of her husband was horrified by the fearsome form of the Sage and closed her eyes in panic. Vyasa agrees to his mother's request and visits Ambika in her chambers. Ambika was frightened by the terrific visage of the sage and closed her eyes in fear. The storytellers say that Vyasa just took one look at her and a child was conceived. The child was born immediately in just a few minutes.

When Veda Vyasa saw Ambika with her eyes tightly closed he realised that she was scared by him and so did not touch her. He just blessed her with some sacred ash, saying "Let there be a child" and in just a few minutes, Ambika went into labour pains

Parasara's son Vyasa, detached but with care, impregnating Ambika returned to his mother and said the physical indications from Ambika showed that she will deliver a child endowed with power that would equal ten thousand elephants, be like a distinguished king. However, the prince would not possess eyesight, he said. Vyasa informed Satyavati that a child was born, he would be very handsome. He would have the strength of sixteen thousand elephants, but he said. That as Ambika had closed her eyes in fear her son was born blind. Because she was scared to look at me and closed her eyes, her son will be born blind. He said that the child would have eyes, but would not have eyesight. As a blind man cannot rule a kingdom Satyavati asks Vyasa to father another child on her second daughter-in-law Ambalika. Satyavati says she wanted a grandson capable of ruling the entire world, but Vyasa has fathered a son who cannot see the world!

She asked her son to give her another grandson through her second daughter-in-law, Ambalika. Ambalika, like her sister, was again scared by the sight of Vyasa, but unlike her sister, she did not close her eyes. As she was pale with fright when Vyasa took a look at her, Vyasa says that a son was born to Ambalika but the son would be extremely pale in complexion. Vyasa informed Satyavati that another son was born who would also be handsome, be brave and capable of ruling the entire world. But he said that he would be extremely white in complexion.

Satyavati wants a perfect grandson to rule the kingdom and she requests Vyasa to beget other son. Again Satyavati entreated Vyasa to give her a good grandson better than the two before. She approached Ambika and told her that as her first child was born blind she should deliver

another child capable of ruling the world. Ambika did not want to see Vyasa again so she requested her friend and maid in waiting to stay in her chamber and asked her to wait there saying that a Sage would soon visit her. She asked her friend to conceive a child with the Sage which Ambika will claim as her own.

Both Ambika and Ambalika were reluctant to meet Vyasa again and they convinced their maid to meet Vyasa instead. The maid Parishtrami knew who Vyasa was and welcomed him with good music and fragrance. The girl realised who Sage Vyasa was and realised that she must have been blessed to have a child of the great Sage. So she made herself look beautiful and played beautiful music as the Sage entered the chamber. When she presented herself, his heart in resonance with her he immersed himself in her physically as per the tenets of the Kamasashtra. Drowned in the bosoms smeared with the scent of sandal, agar and other fragrances experiencing the sensual pleasure like the leader of Devas, Devendra does. After the union he went in for a conversation with his mother.

As Vyasa entered the chamber he saw the girl playing beautiful music on the Veena and realised that it was not Ambika, but her friend. Vyasa was pleased with her and a son perfect in all respects was born to her. As he was born to the maid Parishtrami, Vidura had no claims to kingship, which right remained with his half brothers. Vyasa understood that the girl was destined to give birth to a great son. So Vyasa only touched this girl, while he had just looked at the other two princesses.

The God of Dharma and Death was himself born as her child. The poet said “She was blessed in having Dharma incarnated as her child” Ambika sent her friend to be in union with me. Her austerities had earned her, as also the boon from Devas, power to have God of Dharma as her son. Proficient in the dangerous art of warfare, the son with the name of Viduran would be born. Do not desire for any more progeny, do not think of me desiring any more grandsons. So said Vyasa and took to the forest path.

Vyasa informed Satyavati that the child was perfect in all ways but he said that the child was not born to her daughters in law. He also told Satyavati that he would not entertain anymore requests for a child saying this he took leave from his mother.

After Vyasa left Satyavati saw her three grandchildren for the first time. The only defect in the eldest born was that he was born blind, otherwise he was extremely beautiful.

She named the eldest grandchild Dhritarashtra. She named her second grandson Pandu and the third child was named Vidura. Vidura, the storyteller continued, was actually an avatar of Yama the God of Dharma and Death

Bhishma personally taught all the three children the knowledge he had learned from Parashurama. The three children are raised as befitting young princes. These three children were the brightest students of Bhishma's Gurukula or school. Though born blind, Dhritarashtra was gifted with knowledge and wisdom. Pandu becomes a great warrior and Vidura was born with a deep understanding of the nuances of Dharma

Now Bhishma was faced with a challenging problem. In the natural order of things, the first born would usually be crowned as the King but the eldest born Dhritarashtra having been born blind could not be crowned as the King. When the three children became adults the question arose as who should be crowned king? Vidura was ruled out because he was born to the handmaiden of the two sisters. Dhritarashtra also could not be made king as he was born blind. In Tamil renditions, Pandu who should have been crowned the king makes a sacrifice and says that his elder brother should be crowned the king. He says he will be the eyes for his elder brother and Dhritarashtra is crowned king with Pandu as his general and Vidura as the prime minister and principal counsel. Here, most storytellers would compare the sacrifice of Pandu with that of his ancestor Puru who gave his youth to his father Yayati. Puru's story is referred to almost every day in the storytelling sessions till the death of Duryodhana

Bhishma's next problem was the marriage of Dhritarashtra as no king wanted to give their daughter in marriage to a blind man. So they search for a bride for the eldest prince, Dhritarashtra. They send emissaries with this request to various kings all of whom refuse to give their daughter's hand in marriage to a blind King.

They send an emissary to the distant Gandhara kingdom ruled by a King called Subala. Bhishma according to Villibharatham got a painting of Dhritarashtra made and sent to the distant kingdom of Gandhara. Dhritarashtra though born blind was an extremely handsome man and Gandhari, the princess of Gandhara, looked at the image of Dhritarashtra and fell in love with him. She said that if she got married, she will only marry Dhritarashtra. King Subala also gave his word approving this marriage. Mischief makers can be found everywhere and such a person went to the palace. He declared that Subala had been cheated in promising his daughter's hand in marriage to a blind King. But Gandhari said that she had fallen in love with the King's image and she was unwilling to change her mind. She added that as her future husband could not see the world, henceforth neither would she see it. Saying this she blindfolded herself with a silk cloth and never saw the world again.

The hundred four brothers of Gandhari were angry with Bhishma for having duped them into fixing their only sister's marriage to a blind man. So they went into conflict with Bhishma. Bhishma killed hundred and three brothers and Gandhari's father and took Gandhari home as the bride of his half-brother Dhritarashtra. Shakuni for some reason, is the only brother of Gandhari, spared by Bhishma

Shakuni leaves his own kingdom to live in Hastinapura with his sister Gandhari. From this point of the narrative, Shakuni's sole purpose in life becomes the destruction of the Kaurava clan as his own clan was destroyed by Bhishma. He pretends to be the doting uncle to his sister's son Duryodhana and his other nephews while really all the time he's plotting their final destruction. He's the one who instigates the bitter rivalry between the cousins, the Pandavas and the Kauravas even when they are children which ultimately leads to the Great War

In a city called North Mathura, the King Shurasena and Marisha had ten sons and five daughters as their children. The eldest of their daughters was named Pritha. Pritha, the eldest daughter was an extremely intelligent girl

One day King Shurasena's childhood friend King Kunti Bhoja came to Mathura to meet his friend. Kunti Bhoja was impressed with Pritha's beauty and intelligence and being childless himself requested his friend for Pritha so that he could raise her as his own daughter. So Kunti Bhoja adopted Pritha as his own daughter. As Pritha was raised by Kunti Bhoja she came to be called Kunti

One insight which the storyteller Mani Vasagam provided is interesting. He said girls were known by their father's name while sons were known by their mother's name. Pritha, as she was adopted by Kunti Bhoja came to be known as Kunti, the daughter of Kunti Bhoja

Sage Durvasa, who was anger personified, visits Kunti Bhoja's kingdom. Durvasa was famous for cursing anyone even for the flimsiest of reasons and hence was a very feared Rishi. Usually when Rishi's curse in anger they lose the power of the austerities that they have accumulated over the years. But with Durvasa, each curse that he uttered seemed only to increase his Yogic power. Durvasa's curse, like Narada's mischief, might initially lead to ordeals to the people affected, but in the long run they would be in the interest of upholding Dharma.

Durvasa has come to Kunti Bhoja's kingdom with a specific purpose which will become apparent little later. "Dur" means anger, and "vasa" means to reside. It seems he was called thus, as anger was his permanent trait. Because anger was his second nature he was called Durvasa. Kunti Bhoja fed and housed Durvasa and his retinue of a thousand disciples.

Durvasa threw a bombshell; he said he had come to stay a few months in Kunti Bhoja's kingdom. People would readily agree if the request came from a kind Sage. But Durvasa was known for his anger. Nobody could predict when he would get angry and who he would curse in anger.

All Sages would have practiced austerities and gained spiritual powers. When they curse someone in anger, they would lose a part of their accumulated spiritual powers. But with Durvasa on the other hand each curse he gave only seemed to increase his spiritual powers. May be because of this Durvasa would curse people at the slightest offence. If Kunti Bhoja refused Durvasa's request, he was afraid that even for this Durvasa might curse him. Kunti Bhoja agreed to host Durvasa and built a huge ashram for him in his kingdom. Durvasa was taken to this ashram which now became his residence.

Now the next problem was finding someone who would be willing to serve Durvasa in his stay in the ashram. If Durvasa had been a kind Sage, a lot of people would have been willing to serve him. But nobody wanted to serve an angry Sage like Durvasa. Seeing her father's predicament, his nine year old daughter Kunti volunteered to serve Durvasa. A worried Kunti Bhojan said as Kunti was his only daughter he was worried that Durvasa might curse her if she erred in anyway. But a brave Kunti said that Durvasa could only curse her if she made any mistake. She was confident that she would not make any to incur the Sage's wrath. Durvasa as was his nature was constantly trying to find some excuse to curse Kunti. But as Kunti was alert to his every need, he was not able to find a single fault with Kunti

Kunti served Durvasa diligently and would wake up every morning much before sunrise. It seems she would wake up at 4:30 AM daily. She would get ready soon and gently wake up Durvasa for his morning pooja. She would be ready with the flowers that he needed for his pooja. She would also cook whatever food he requested and serve it to him when asked. For months she served Durvasa, and the Sage who was habituated to cursing everybody was just waiting for a chance to curse Kunti. But Durvasa was unable to curse Kunti as she was faultless in her service to him.

The cold month of December arrived and Durvasa decided that he will wake up much earlier than usual, hoping to curse Kunti if she was late. So he got up and was ready by three AM in the morning. Luckily for Kunti, for some unknown reason she was unable to sleep and she was ready by two AM outside Durvasa's residence. Durvasa was surprised when he saw Kunti so early and asked her to prepare water for his bath. Kunti already had hot water waiting for him. But Durvasa said that in the cold month of December he wanted to take a bath only in cold water. It was the peak of winter and the water was freezing. But even then Durvasa poured buckets of water on his head. Kunti was ready with the flowers he needed for his pooja but Durvasa said that he was hungry and wanted some food immediately

Durvasa was unable to place any curse on Kunti as she was so sincere and devoted in her service. Kunti did not serve Durvasa for one or two days, she served him for a full period of a year. Even the angry Durvasa was pleased by her devoted service. Kunti served the great rishi for twelve months earning his goodwill and out of his happiness he called her and appreciated her for accepting his orders and serving him. No one on this wide world surrounded by oceans could have done it! So listen little girl he said and recited a mantra in her ears.

“Whichever divinity you invoke by reciting the mantra, would appear instantly appear before you, and would be under your lure”.

Durvasa wanted to give a gift to Kunti. So he with his divine sight looks at the girl's future to find a useful gift. When he sees her future he realises that Kunti would get married to King Pandu of the Lunar Dynasty. He also realises that due to a curse on Pandu, Kunti would not be able to bear his children. So he taught her just one mantra and asked Kunti to remember this as she would be able to invoke five divinities by chanting it. He says that after Kunti gets married, she would not be able to bear her husband's children. At that time, he says, Kunti should chant this mantra and invoke five Devas, who will be incarnated as her children.

Once the Rishi left, Kunti's curiosity got the better of her. She wanted to test the mantra given by the Sage and she invokes, Surya, the God of Sun. She thought that Surya would not be able come when the moon was at its brightest. Durvasa had explicitly said that Kunti will not be able to bear her husband's children, and at that time she should chant this mantra.

But Kunti being a curious child herself wanted to check the power of the mantra. Kunti was on the terrace on a full moon night and decided to test the mantra by invoking Surya and wanted to check whether Surya could come down in the night which belonged to the moon.

Kunti was just a child who did not understand as to why Durvasa had taught her the Mantra nor did she understand its real power. Surya comes compelled by the mantra, and in a few seconds a child is born to another child, Kunti. The Sun God said that he had come down bound by the power of the mantra she had chanted. He said he was bound to grant her a child and if he did not do that the deities of the mantra would torment him. Therefore he said he had to grant her a child.

Kunti declared that she herself was but a child and how could she bear another child? Surya transformed her child's body into that of a young woman and Kunti is transformed into a beautiful young woman. A child is born to her in just fourteen minutes and Surya leaves once the child is born. Now Kunti again becomes a young child with a difference that she is carrying another child in her arms

For Kunti, the appearance of the Sun God, his granting her a child and the entire night seemed like a unbelievable dream. In just fourteen minutes on the terrace, with no one else present, Kunti goes into labour pains and delivers a child.

The son of Surya and Kunti was Karna, who was born with a golden armour or Kavacha with golden earrings. The child that was born was born to be generous and would never be able to refuse anyone who asked him for anything. The poet describes the child as being equivalent to the magical gem, Maasilamani which had the power to grant people all that they wanted. The poet also does not describe the child as a son, but calls him a "Maindan". The word 'Maindan' is used to describe a person who by nature, takes care of several families. The child was born with armour on its chest and ear rings in it's ears. Golden armour on the chest and golden ear rings!

The son of Surya and Kunti was Karna, who was born with a golden armour or Kavacha with golden earrings. Karna is one of the most complex characters in the Mahabharata. Villibharatham keeps calling him Kannan, with a soft N as supposed to Krishna who is also called Kannan, with a hard N. Karna, being the eldest son born to Kunti should have been the moral compass to his younger brothers the Pandavas. But because Karna did not know as to who he really was, that responsibility fell on the shoulders of Krishna or Kannan

Karna was an incarnation of Surya, he is also a partial incarnation of an Asura called Danasura. Being the son of Surya he is like his father, who gives generously making the entire world live. As he's also a partial incarnation of Danasura, he has to be killed by his own brother Arjuna.

Tragedy, not really of his own making, seems to have been born along with Karna, like his golden armour and gold earrings. There was once a Rakshasa called Danasura. One of his names was 'Thousand Armoured One'. On his body he had a thousand armours and two thousand gold ear rings in his ears. He had performed severe Tapas to the divine Shiva, to get a boon that he could not be killed by anyone.

Shiva told him that once a man was born he had to die some day. So he asked Danasura to choose as to how his death would come.

Danasura got a boon from Shiva that a man had to perform Tapas for thousand years and fight with him thousand years just to be able to break one of his thousand armours and two ear rings. So he says only a person who can do that years and fight for another thousand years and be able to do it a thousand times and break all his thousand armours would be the only one able to kill him. Because of this boon, Danasura thought that he was immortal and terrorised heaven and earth.

The God's went to Narayana and wanted a solution to the problem. Narayana immediately split himself up and became two men-Nara and Narayana. While Nara would perform Tapas, Narayana would fight Danasura and then Narayana would perform Tapas while Nara would fight. Nara and Narayana fought this way and destroyed nine hundred and ninety nine armours of Danasura, Danasura was now left with only one body armour and two ear rings. A scared Danasura fearing death fled from Nara and Narayana and took refuge in Surya, the Sun God. Surya offered him refuge and kept him within his body. This Danasura was now born as Kunti's son, Karna. This was the reason why Karna was born with an armour and two ear rings.

Kunti who is a child herself does not know what to do with Surya's child. Reluctantly she puts the child in a cradle with precious ornaments and gold. She placed the cradle in the river Yamuna asking the Goddess Yamuna to carry her son to a suitable parent who would raise her son with affection. There is a lovely verse in Villibharatham which describes Yamuna gently carrying the cradle and handing it over to river Ganga. Ganga takes the cradle with the child to Hastinapura the capital of Dhritarashtra

As fate would have it, a charioteer Radheya and his wife Radha are praying at that moment to Ganga for a child to be born to them. Ganga providentially steers the cradle carrying Karna towards them. The river Ganga gently carried the cradle bearing the child in the morning to Hastinapura. Dhritarashtra's charioteer was called Radheya and his wife Radha. This Radha and Radheya were standing in the river with water upto their waist, beseeching the river for a child. Radheya and Radha, adopt the child which came as a heaven sent blessing. As he was

found in the cradle with a huge amount of wealth the parents initially named him Vasusena, or the possessor of wealth. Surya, the real father of the child speaks out from the skies and says that the boy should be called Karna.

Because the child came with enormous wealth he was first named Vasusenana. Surya spoke as a voice from the sky and asked the couple to name him Karna. In the olden days the ears were called 'Karnam'. People generally say 'Karna Parambarai'. Oral traditions are called 'Karna Parambarai', as these were transmitted orally by listening through the ears. The couple raise the child very affectionately.

One day this child was playing in the streets when some ascetics were passing by. Even ascetics feel a desire sometimes when they see a child to carry in their arms. Amazed by the beauty of the child of Surya, with body covered with a golden armour the ascetics reached out their arms to carry the child in their arms. The child only saw the ascetics reaching out to him and thought that they wanted something from him. He touched his head and found a gold ornament which he immediately gave to the ascetics.

Karna being a person born to be generous immediately gifted whatever he had. The ascetics had just reached out to carry Karna and were amazed by his generosity. They blessed him saying that in future the boy will be known as one of the most generous of men. Only a person in a million would have generosity in born in them. Karna was one such person in a million. History records twenty one generous Kings as being the first seven generous kings, the second seven generous kings and the third seven generous kings. Karna is recorded as belonging to the second seven generous kings.

Now the next tragedy in Karna's life begins. He does not want to be a Charioteer like his adopted father, but rather wants to be a warrior. So he asks his father as to who would be the good teacher for him to approach. Parashurama was the greatest teacher of that period and Radheya asks his son to approach Parashurama. Karna knows that Parashurama had taken a vow that he will not teach any Shatriya weaponry, as he was insulted by his student Bhishma. Karna unfortunately lies to Parashurama that he is a Brahmin, when questioned by Parashurama and Parashurama accepts him as a student. When Parashurama finally realised that Karna was actually a Shatriya he cursed him saying that all the knowledge that he had learned from Parashurama would be useless to him when he needed it the most. Finally in the battlefield, confronted by his younger brother and arch rival Arjuna all of Karna's knowledge deserts him and he dies at the hands of his own younger brother.

As Karna was growing up the first question he asked his father was as to who would be the correct teacher for him? Radheya said that the best teacher in the lands was the sage Parashurama but he also said that Parashurama would not take him as a student. Karna went to Parashurama's ashram and fell at his feet and said he wanted to learn archery from him.

Parashurama asked him as to who you are? To which Karna replied that he did not know. The Sage asked where are you from? Who are your parents? Karna had just one reply- that he did not know. Parashurama teaches him all his skills. The poet says just as water flows from high naturally to lower place, knowledge flowed naturally to Karna.

One day Parashurama was sleeping with his head resting on his student's lap. A monstrous giant bee started boring into Karna's thigh. Though Karna was in immense pain he sat silently not willing to disturb the sleep of his teacher. The bee which started boring from below his thigh made a hole to the top of his thigh and flew away.

Parashurama's body was drenched by Karna's blood. When he woke up he noticed this and said that as Karna was able to withstand so much pain he definitely was a Shatriya and not a Brahmin. He accuses Karna thus and curses him for making him break his vow of never teaching a Shatriya again. He curses him saying that the skills he had learned from him by lying will be forgotten by him when he needed them the most. Parashurama gifted Karna, his brilliant student, his own bow and also gave him a curse. Now Karna is a warrior trained in all the sixty four arts and the mother who gave him birth, Kunti is now a young woman about to be married.

Kunti Bhoja has arranged a Swayamvara ceremony for Kunti, which King Pandu was on the way to attend. Kunti, comes of age and a Swayamvaram, where she would choose her own husband is arranged. Pandu, the younger prince of the Puru clan goes to attend Kunti's Swayamvara to win her hand in marriage. Dramatically, the storyteller announced that when Pandu was on his way to attend Kunti's Swayamvara Karna was a student at Parashurama's ashram. The Tamil renditions of the epic make it a point to give the age of each of the characters. When Kunti reaches adulthood and is set to marry Pandu, her first born son Karna, born when she was nine years old is now a young man learning archery from Parashurama