

Bhāgavata. R̥gveda, Maṇḍala 1, Anuvāka 17, Sūkta 116; Chapter 123, Vana Parva).

6) *Other details.*

(1) Paraśurāma once came and stayed at the āśrama of Cyavana. At that time Bhṛgu and Cyavana were in the āśrama. They blessed him and advised him to go to Kailāsa and do penance there to propitiate Śiva. It was thus that Paraśurāma happened to go to Kailāsa to do penance there. (Brahmāṇḍa Purāna, Chapter 62).

(2) Cyavana got a son named Pramati. This Pramati was the father of Ruru and the grandfather of Śunaka. (Chapter 5, Ādi Parva).

(3) Cyavana married Āruṣi daughter of Manu. Aurva was the son born to Āruṣi from her thigh. In descending order from Aurva were born Ṛcika—Jamadagni—Paraśurāma. (Chapter 66, Ādi Parva).

(4) Āstika learnt Sāṅga Vedas from the āśrama of Cyavana. (Chapter 48, Ādi Parva).

(5) Cyavana was the guru of Bhiṣma. (Śloka 11, Chapter 37, Śānti Parva).

(6) King Yuvanāśva once went to the āśrama of Cyavana greatly worried over the lack of a descendant. Cyavana prepared some sacred water made potent with the recital of mantras to induce gestation and kept it there. Accidentally the King drank that water and got pregnant. The pregnancy developed without miscarriage and in due time the King gave birth to a child, the left side of his stomach bursting forth to push out the child. It was this child who became Māndhātā. (Chapter 126, Vana Parva).

(7) Cyavana was a brilliant member of the court of Brahmā. (Śloka 11, Chapter 22, Śānti Parva).

(8) Cyavana went to Pātāla (neither-world). (See under Kekaralohita).

(9) Once the august Vedaśarmā of Kauśikagotra went to the āśrama of Cyavana lost in thought. Cyavana received him with due respect and enquired about the reason for his sorrow. Vedaśarmā then told him that the lack of a son worried him much. Cyavana then blessed him and assured him of a child soon. (Chapter 14, Padma Purāna).

(10) Cyavana had a daughter named Sumanas and she was married to a sage called Somaśarmā. (Chapter 14, Padma Purāna).

**CYAVANĀŚRAMA.** A sacred place. Aṁbā, daughter of Kāśirāja, used to bathe in a pond nearby. (Śloka 26, Chapter 186, Udyoga Parva).

**CYAVANASAROVĀRAM.** A sacred place. It is believed that this is the best place for worshipping Pitṛs (spirits of the dead). (Śloka 11, Chapter 125, Vana Parva).

## D

**D.** (३) This letter means (1) Rudra and (2) tremor or fear (trāsa).

**DA.** This syllable means ruin. (Agni Purāna, Chapter 348).

**DABHĪTI.** A hermit who is praised much in the R̥gveda. It is mentioned in R̥gveda, Maṇḍala 1, Anuvāka 16, Sūkta 112, that the Aśvinīdevas had saved Turvīti, Dabhīti, Dhvasanti and Puruṣanti, the sons of Indra, from a danger.

**DADHĪCA.** (DADHĪCI).

1) *Birth.* A famous hermit. Mention is made in Mahābhārata, Śalya Parva, Chapter 51, Stanza 83, that this hermit was the son of the great hermit Bhṛgu, and

that he was made of the essences of the world, with a huge body.

2) *The birth of the hermit Sārasvata.* Dadhīca erected his hermitage on the bank of the river Sarasvatī and began to do penance. The power of penance increased daily. Seeing this Indra was flurried. So he sent the celestial maid Alambūṣā to break the penance of Dadhīca somehow or other. Alambūṣā came to the hermitage of Dadhīca and began to dance and sing. When the hermit saw her he grew lustful and seminal discharge occurred to him. The semen fell in the river Sarasvatī, who became pregnant and in due course gave birth to a child. She took the child to the hermit Dadhīca and told him the story of the child. The hermit was much pleased. He took the child and embraced it and blessed the river Sarasvatī thus:—

“Brahmā, the gods and the celestial maids will be pleased if your water is offered as oblation.”

Dadhīci then said that the child should be named Sārasvata. He also added that when there was a drought continuously for twelve years, Sārasvata would have the power to bring rain. Then Sarasvatī took the child to her abode and brought it up.

3) *How he destroyed the asuras with the head of a horse.* Once Dadhīci went to the world of the devas (gods). From there he looked down and saw the earth filled with the asuras. Indra went to destroy them. But he could not. So he made a search for anything left behind by Dadhīca. He understood that Dadhīca had with him the head of a horse. It was found in a lake in the country of Śaraṇya. With the bones taken from that head Indra and Dadhīca destroyed a large number of asuras. (R̥gveda, Maṇḍala 1, Anuvāka 13, Sūkta 84).

4) *The weapon (Vajra) of Indra was made from a bone.* A story occurs in the Mahābhārata, which says that the Diamond-weapon of Indra was made of a bone of Dadhīci. The asuras went to fight with Indra under the leadership of Vṛtrāsura. Indra tried his utmost to kill Vṛtrāsura, but he could not. At last Indra approached Brahmā, who told Indra that if a bone of the hermit, called Dadhīca was obtained it could effectively be used against Vṛtra. Accordingly Indra went with Nara and Nārāyaṇa to the banks of the river Sarasvatī and entered the hermitage and bowed before the shining hermit Dadhīca and informed him of their errand. The hermit replied that he had no objection in giving his bone to save the gods. Saying thus the hermit discarded his life. Indra took the bone of Dadhīci and made his weapon of Diamond (Vajra) with which he killed Vṛtra and his followers. (Mahābhārata, Chapter 100).

5) *Other information*

(1) At the sacrifice of Dakṣa, Dadhīci got angry because Śiva was not given his dues of the sacrifice. (M.B. Śānti Parva, Chapter 284).

(2) Once Dadhīci talked to a Brāhmin called Karuṇa about the importance of the ashes dedicated to Śiva. (Padma Purāna, Chapter 101).

(3) See Dhanañjaya V to know how this hermit gave absolution from curse to a fly.

**DADHĪCA (M).** A holy place in Kurukṣetra. Aṅgiras the son of Sarasvatī was born in this place. From that day onwards this place became a holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 186 that he who bathes in this holy place will