

obtain the fruits of performing the sacrifice Aśvamedha, and enter the world of Sarasvatī.

**DADHIMAṆḌODAKA.** An ocean. This ocean is near the ocean Ghṛtoda samudra (Mahābhārata, Bhīṣma Parva, Chapter 12, Stanza 2).

**DADHIMUKHA I.** A famous serpent, born to Kaśyapa prajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 8).

**DADHIMUKHA II.** A famous monkey. This old monkey was the general of a huge monkey-army. It is mentioned in Mahābhārata, Vana Parva, Chapter 283, Stanza 7 that this general approached Śrī Rāma once, with his army.

**DADHIVĀHANA.** An ancient king of Bhārata. The hermit Gautama saved the son of this King from the attack of Paraśurāma (Mahābhārata, Śānti Parva, Chapter 49, Stanza 8).

**DADHIVAKTRA.** A monkey who helped Śrī Rāma. It is seen in Adhyātma Rāmāyaṇa, Sundara Kāṇḍa, Sarga 5, as follows :—  
“Dadhimukhaḥ Kruddhasugrīvasya mātulaḥ”. From this it is understood that Dadhimukha or Dadhivaktra was the uncle of Sugrīva. (For further information see Madhuvana).

**DADHYAÑ.<sup>1</sup>** A hermit. Once Indra taught this hermit Madhuvidyā (the art of mead) Indra told the hermit that his head would be cut off if he taught anybody this art. The Aśvinīdevas approached Dadhyañ to learn this art. Fearing Indra the hermit refused to teach them the art. Aśvinīdevas cut off his head and buried it in a place. Then they cut off the head of a horse and fixed it on the neck of Dadhyañ. Having the head of the horse he taught the art to the Aśvinīdevas. When Dadhyañ had finished teaching, they took away the head of the horse and fixed his own head in place. (R̥gveda, Maṇḍala 1, Anuvāka, 17, Sūkta 166).

**DAHA I.** One of the eleven Rudras. He was the grandson of Brahmā and the son of Sthāṇu. (Mahābhārata, Ādi Parva, Chapter 66, Stanza 3).

**DAHA II.** An attendant given to Subrahmaṇya by Amśa, a god. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 34).

**DAHADAHĀ.** An attendant of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 46, Stanza 20).

**DAHATI.** A warrior given to Subrahmaṇya by god Amśa. Mention is made about this warrior in Mahābhārata, Śalya Parva, Chapter 45, Stanza 34.

**DAIVA I.** Almighty God. (See Iśvara).

**DAIVA II.** A kind of marriage. The form of marriage by which one gives his daughter to a priest. (See Vivāha).

**DAIVĀLĪKA.** A country. Mention is made in Mahābhārata, Sabhā Parva, Chapter 52, Stanza 18, that the King and the people of Daivālīka were present on the occasion of the sacrifice of Rājasūya (imperial consecration) of Yudhiṣṭhira.

**DAIVASAMPATTI.** The virtues of those who are born of a noble family.

“He Bharata ! Security, knowledge of tattvas the desire

to attain harmony with the Supreme Being by the knowledge of Brahman, alms-giving, self restraint, performing sacrifice, self-study, penance, sincerity, truth, liberality, continence, kindness, mildness, modesty, resolution, cleanliness, forgiveness, brightness, abstaining from committing murder and getting angry, having no malignity, covetousness, fickleness and pride and not injuring others are the Daivasampatti or good qualities of a noble man.” (M.B. Bhīṣma Parva, Chapter 40).

**DAITYADĪPA.** One of the sons of Garuḍa. Mention is made about Daityadīpa in Mahābhārata, Udyoga Parva, Chapter 101, Stanza 11.

**DAITYASENĀ.** Sister of Devasenā, the wife of Subrahmaṇya. Keśi, an asura, married her. (For detailed story, see Devasenā).

**DĀKINI.** A class of women supposed to be proficient in magic and the performance of feats with the help of mantras. (See Kṣuraka).

**DAKṢA.**

1) *Two Dakṣas.* In most of the Purāṇas references about two Dakṣas occur. In some purāṇas both are referred to as one and the same person, whereas in some others both are considered as separate persons, so much so the stories concerning both are interlocked and entangled very often. The fact is that there was only one Dakṣa, whose life was of two stages. The first Dakṣa was killed at the sacrifice of Dakṣa, at which point, ends the first stage, or the first Dakṣa. The second stage was the rebirth of the same Dakṣa. A short biography of Dakṣa including both stages is given below :—  
Brahmā created by his mind, the seven great hermits, Marīci, Aṅgiras, Atri, Pulastya, Vasīṣṭha, Pulaha and Kratu. So these seven hermits are called the Mānasa-putras (sons born from mind) of Brahmā. After this, from the anger of Brahmā, Rudra was born, and from his lap Nārada, from his right thumb Dakṣa, from his mind the Sanakas and from his left thumb a daughter named Vīraṇī were born.

Vīraṇī nāma tasyā stu  
asiknīyāpi sattamā

From this passage which occurs in Kālīkā Purāṇa it may be assumed that ‘Asiknī’ was another name of Vīraṇī. Dakṣa did penance in the mountain of Vindhya for a long time. It is mentioned in Bhāgavata, Skandha 8, that Mahāviṣṇu appeared before Dakṣa and gave him Asiknī as his wife.

Several sons were born to Dakṣa by his wife Asiknī. The last one was a daughter named Satī who became the wife of Śiva. At this time Dakṣa performed a sacrifice. As he was not invited to that sacrifice, Śiva sent Vīrabhadra and Bhadrakālī and killed Dakṣa. Though the devas put the head of a goat in place of the lost head and brought Dakṣa to life again, no reference is made about the life of Dakṣa after the sacrifice. Thus the first stage of the life of Dakṣa ends. (Devī Bhāgavata, Skandha 7).

After this, once the Pracetasas (the ten sons of Barhis) were engaged in penance and the earth was not properly cultivated in consequence of which big trees

<sup>1</sup>The stories regarding the two hermits Dadhici and Dadhyañ in the Purāṇas are not very clear. In Mahābhārata Dadhica is mentioned as the son of Bhrgu, and in R̥gveda it occurs that Dadhica was the son of Hermit Aiharva who was the son of Vasīṣṭha. Moreover the story of Dadhyañ teaching the Aśvinīdevas the ‘Madhuvidyā’ is connected with Dadhici in some other purāṇas. Some statements in the R̥gveda make it difficult to assume that both Dadhyañ and Dadhici are one and the same person. So relying on the majority of statements in the various purāṇas this book has accepted the fact that these hermits are separate persons and that Dadhici was the son of Bhrgu whereas the hermit who taught Madhuvidyā to the Aśvinīdevas was Dadhyañ.