

became pleased with Brahmā and to save the devas, he attracted Dakṣiṇādevī from the body of Mahālakṣmī and gave her as a present to Brahmā. Brahmā gave that devī (goddess) to Yajñapuruṣa (the god of sacrifice) so that the sacrifices of gods might become fruitful. When Yajñapuruṣa saw that supernatural beauty he was overpowered by lust and swooned. The couple spent a hundred divine years in seclusion enjoying the company of each other, as a result of which devī became pregnant. The pregnancy matured in twelve divine years and she gave birth to a child which was named Phalada. It is this same Phalada, the son of Yajñapuruṣa and Dakṣiṇā who awards fruits to all actions. The learned men say that Yajñapuruṣa, Dakṣiṇādevī and Phalada divide the fruits of actions among the doers. (Devī Bhāgavata, Skandha 9).

DAKṢIṆĀGNI. A strong wind born from the fire Pāñcājanya. (M.B. Vana Parva, Chapter 229, Stanza 6).

DAKṢIṆAKAILĀSA. Kālahasti, Triśivaperoor and Trikoṇamala are known by the name Dakṣiṇakailāsa.

DAKṢIṆĀMALLA. A country in ancient India. This country is called Mallarājya. Its capital was Kuśinagara or Kuśinara. In Mahābhārata mention is made that Bhīmasena, during his conquest brought this country under control. (M.B. Sabhā Parva, Chapter 30).

DAKṢIṆAPĀÑCĀLA. A place famous in the Purānas. This place lies to the south of the Ganges up to the river Campat. It is mentioned in Mahābhārata Sabhā Parva, Chapter 14, Stanza 27, that the King of this country fled to the south fearing Jarāsandha. Pāñcāla lies to the south and north of the Ganges. But the country was divided into two when Droṇa defeated Drupada the King of Pāñcāla, and took away from him the part of the country north of the Ganges. After that, the part taken by Droṇa was called Uttarapāñcāla and the part south of the Ganges was called Dakṣiṇapāñcāla. (M.B. Ādi Parva, Chapter 137).

DAKṢIṆASINDHU. A holy place. This place is on the shore of the southern sea. If one visits this place and takes bath there he will get the fruits of performing the sacrifice of Agniṣṭoma, and the opportunity of travelling by the aeroplane of the gods. (M.B. Vana Parva, Chapter 82, Stanza 53).

DAKṢIṆĀTYAS. The people of South India. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 158, Stanza 2, that at the time of the composing of the Mahābhārata, the leader of the Dakṣiṇātyas was the emperor Bhīsmaka.

DALA. The son of King Parīkṣit of the dynasty of Ikṣvāku. The mother of Dala was Suśobhanā, the daughter of the King of Maṇḍūka. Dala had an elder brother called Śāla. Dala became king when Śāla was killed. Hermit Vāmadeva was the priest of this King. (M.B. Vana Parva, Chapter 192). See Parīkṣit II.

DĀLBHYA (BAKADĀLBHYA). A Mahārṣi of Naimiśāraṇya. In Vāmana Purāṇa, there is a story of how this sage once performed a homa and burnt Dhṛtarāṣṭra's kingdom in the sacrificial fire.

Long ago some of the sages of Naimiśāraṇya approached Dhṛtarāṣṭra with a request for some money. Their leader was the sage Dālbhya (Baka). It was he who begged Dhṛtarāṣṭra for money. The king not only refused to give money, but also insulted the sage. Provoked at this, Dālbhya began performing a homa in

which Dhṛtarāṣṭra's kingdom was the havis in the form of sliced meat. This homa was performed in Avakīrnamahātīrtha at Pṛthūdaka. As a result of it the kingdom began to decline. The King was alarmed and consulted great scholars and astrologers about the cause of the country's decline. They told him that the cause of the disaster was Dālbhya's homa. Dhṛtarāṣṭra at once proceeded with rich presents to propitiate Dālbhya at Avakīrnamahātīrtha. Dālbhya was pleased and as desired by the King, performed homa with milk and honey and revived all those who had died. (Vāmana Purāṇa, Chapter 39).

Mahābhārata, Sabhā Parva, Chapter 4, Verse 11 says that this Mahārṣi flourished in Yudhiṣṭhira's assembly. On another occasion, he is referred to, as coming to Dyumatsena, the father of Satyavān. At that time, he comforted Dyumatsena by saying that Satyavān would be blessed with longevity. (M.B. Vana Parva, Chapter 298, Verse 17).

DĀLBHYAM. A holy place in North India. (M.B. Vana Parva, Chapter 58, Verse 12).

DĀLBHYAGHOṢA. Another name for the holy āśrama, Dālbhyam.

DAMA I. The brother of Damayantī. No other information about Dama is available in the Purānas.

DAMA II. A hermit. He was one of the hermits who came to visit Bhīṣma when he was lying on the bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 4).

DAMA. See Śambara.

DAMĀ. A female attendant of Subrahmanya. (M.B. Śalya Parva, Chapter 46, Verse 5).

DĀMACANDRA. A King. He was a mighty hero and a friend of Dharmaputra. (M.B. Droṇa Parva, Chapter 158, Verse 40).

DAMAGHOṢA. The father of Śiśupāla, the King of Cedi. (M.B. Ādi Parva, Chapter 186, Stanza 86).

DAMANA I. A brother of Damayantī. In Mahābhārata, Vana Parva, Chapter 53, Stanza 8 it is mentioned that King Bhīma had a daughter named Damayantī, and three sons named Dama, Dānta and Damana.

DAMANA II. A hermit. Bhīma the King of Vidarbha pleased this hermit, who blessed the King and said that he would get children. Accordingly the king got Damayantī as his daughter and Dama, Dānta and Damana as his sons. (M.B. Vana Parva, Chapter 53).

DAMANA III. The son of the King Paurava. Dhṛṣṭadyumna killed Damana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 61, Stanza 20).

DAMANA IV. A son of Bharadvāja. After the investiture with the Brahma string (upanayana) Damana started on a travel. On the way near Amarakantaka he met with the hermit Garga who talked to him about the glory of Kāśi. Damana who was a seeker of spiritual knowledge, stopped his travel and sat down to do penance and thus leaving his body he attained heaven. (Skanda Purāṇa, Chapter 2, 4, 74).

DAMANAKA I. One of characters in a story, of Pañcantaṅtra. (See Mitrabhedam).

DAMANAKA II. A daitya (asura) Mahāviṣṇu in his incarnation as Matsya (Matsyāvātāra), killed this asura who was a dweller of the sea. Viṣṇu threw the body of the asura into the earth. By the touch of the Lord the body became fragrant and it was changed to a plant which is known as (Kozhunnu or Kozhuntu) Damanakam. (Skanda Purāṇa).