

hunger in a lonely place ? Have I done anything wrong to him in my younger days so that he should leave me in the forest when I was sleeping ? Leaving aside real gods I married him. I worshipped, him. I had children from his blood and now he has abandoned me. In the presence of Gods and with fire as witness, holding my hands he had taken a vow that he would support and protect me. Where has that vow gone ?” At these words Bāhuka shed tears for a long time. Then he told her all that had happened to him since their separation. Damayantī requested Nala, not to have any misconception regarding the idea of a second svayaṃvara; she said to him that she committed no wrong and that her fidelity and loyalty had undergone no change. At that time Vāyu (the wind-god) in an ethereal voice said “Damayantī has committed no sin”. Immediately Nala put on the divine clothes given by Karkoṭaka and regained his original form. Damayantī embraced Nala and cried aloud. The king her father, mother and the people of the city all ran to them.

Next day R̥tupaṇa returned. After a few days Nala collected an army consisting of three hundred soldiers, sixteen elephants, fifty horses and a white chariot only, from Vidarbha and went to the kingdom of Niṣadha. Reaching there Nala challenged Puṣkara for a game of dice. Puṣkara refused the challenge. Nala took his sword to cut Puṣkara into two. Finally Puṣkara agreed to play. At the first cast of the dice the life and the Kingdom of Puṣkara fell into the hands of Nala. But Nala did not kill Puṣkara; instead, he embraced him. Nala became King. Damayantī and the children reached Niṣadha. Nala ruled the country with more happiness and prosperity than before. (Mahābhārata, Vana Parva, Chapters 52 to 79).

**DAMAYANTĪ II.** The daughter of Pramloca. See Viśvakarmā, 2nd para.

**DAMBARA.** One of the two attendants given by Brahmā to Subrahmanya. The other attendant's name is Āḍaribara. (M.B. Śalya Parva, Chapter 45, Verse 39).

**DAMBHA.** A dānava or asura. Dar̥bha was the son of Vipracitti an asura born to Kaśyapa by his wife Danu. This Dar̥bha is the father of Śaṅkhacūḍa, an asura. Dar̥bha received from their teacher Śukra, the spell known as the famous Viṣṇumantra and went to Puṣkara-tūrtha and did penance there for one lac of years. It was due to this penance that the son Śaṅkhacūḍa was born to him. (Devī Bhāgavata, Skandha 9).

**DAMBHODBHAVA.** See Paraśurāma, Para 10, subsection 2.

**DAMBHODBHAVA.** An ancient emperor. He was a mighty warrior prince. He brought the whole world under control. At last there was nobody left to fight with. So he walked about challenging everybody he met with. But none dared to fight with him. Then Brahmā advised him to challenge Nara Nārāyaṇa who were doing penance on the northern-most point of the earth. So the emperor went with his mighty army to Gandhamādana and informed Nara and Nārāyaṇa of his desire to fight. They said that they were mere hermits and that they had no power to fight. But Dar̥bhodbhava was not satisfied. Finally Nara and Nārāyaṇa took some iṣikā grass and began to fight the emperor with it. Though the army of the emperor was mighty and vast it could not stand against the grass in the hands of the

hermits. Finally the emperor admitted failure and bowed before the hermits. They advised him not to be arrogant in future and to lead a pure life. Hearing the exhortations of the hermits the emperor became a devoted man. He returned to his palace and led a life of righteousness. (M.B. Udyoga Parva, Chapter 96).

**DAMI.** A famous holy place. Brahmā usually sits in this place and worships Maheśvara. In Mahābhārata, Vana Parva, Chapter 82, Stanza 72, it is mentioned that all the sins of those who bathe in this place will be washed away.

**DAMŚA.** The giant who took birth as the worm ‘Alarkam’. This giant came in the shape of a beetle and pierced the leg of Karṇa, the disciple of Paraśurāma. Damśa once kidnapped the wife of Bhṛgu, and the hermit cursed the giant and turned him to a beetle. He also said that Parameśvara would absolve him from the curse. (See Karṇa, Para 4).

**DĀMODARA.** Śrī Kṛṣṇa. When Śrī Kṛṣṇa was a small boy, Yaśodā tied him to a mortar-stone. The boy ran about, dragging the heavy stone with him and the rope snapped. Part of the rope still remained round his abdomen. From that he got the name Dāmodara. “Dama” means rope and “Udara” means abdomen. (See Kṛṣṇa).

**DĀMO ; I.** A sage in the assembly of Yudhiṣṭhira. Once he met Śrī Kṛṣṇa who was on his way to Hastinapura. (M.B. Sabhā Parva, Chapter 4, Verse 13).

**DĀNADĀRI.** A town in ancient India. (M.B. Bhīṣma Parva, Chapter 50, Verse 52).

**DĀNAM.** Gift. In ancient India a spiritual significance was attached to dānam. (offering of a free gift). One who gave water was said to achieve contentment; one who gave food, eternal happiness; one who gave land, government of the country; one who gave gold would attain longevity; one who gave a house would get domestic felicity; one who gave silver would get physical beauty; one who gave clothes would reach candraloka; one who gave a horse would attain the world of the Asvinīdevas; one who gave bulls would get prosperity; one who gave cows would reach sūryaloka; according to Manusmṛti.

Vāridastṛptimāpnoti  
Sukhamakṣayamannadaḥ /  
Tilapradāḥ prajāmiṣṭām  
Dīpadaścakṣuruttamam //  
Bhūmido Bhūmimāpnoti  
Dīrghamāyur hiraṇyadaḥ /  
Gṛhadogryāṇi veśmāni  
Rūpyado rūpamuttamam //  
Vāsodaścandrasālokyā-  
Maśviśālokyamaśvadaḥ /  
Anaḍuddaḥ Sriyampuṣṭām  
Godo bradhnasya viṣṭapam //

(Manusmṛti, Chapter 4).

According to Manu, the Ācārya, the rewards obtained by offering the following articles as “Dānam” are as follows:—

Articles offered as Dānam	Reward obtained by dātā (giver).
Vehicle—bed	Virtuous wife.
Refuge (shelter)	Prosperity.
Corn	Eternal happiness.
Brahmajñāna	Brahmasāyujya.
(See also Nakṣatrayoga and Merudāna).	