

(M.B. Sabhā Parva, Chapter 30, Stanza 17).

3) In the battle between the Pāṇḍavas and the Kauravas, Daṇḍadhara fought from the back of an elephant against the Pāṇḍavas. When Daṇḍadhara began to exterminate the army of the Pāṇḍavas, Śrī Kṛṣṇa persuaded Arjuna to fight against Daṇḍadhara, who was killed in the fight. (M.B. Karṇa Parva, Chapter 8, Stanzas 1 to 13).

DANḌADHARA II. One of the hundred sons of Dhṛtarāṣṭra. Bhimasena killed this Daṇḍadhara in the battle of Kurukṣetra. (M.B. Karṇa Parva, Chapter 84, Stanza 5).

DANḌADHARA III. A king who helped the Pāṇḍavas. Very often the name Maṇimān also occurs along with the name of Daṇḍadhara. They might have been brothers or sons of the same father by separate mothers. In the Mahābhārata, Ādi Parva, Chapter 186, Stanza 7, mention is made that these two had been present at the marriage of Draupadī. Droṇācārya killed both of them in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 6, Stanza 13).

DANḌADHARA IV. A warrior born and bred in the country of Pāñcāla. He kept the rear of the army of Yudhiṣṭhira in the battle of Bhārata against the Kauravas. He died by an arrow of Karṇa. (M.B. Karṇa Parva, Chapter 49, Stanza 27).

DANḌAGAURĪ. A celestial maid. When Arjuna visited devaloka, there was a dance of this woman in honour of him. (M.B. Vana Parva, Chapter 43, Stanza 29).

DANḌAKA. See Daṇḍa VI.

DANḌAKARA. A Śūdra who had saved himself from going to hell by taking the vow called Viṣṇupañcaka. This Śūdra who lived in the tretāyuga had done a good deal of wicked deeds. Finally he accepted the advice of Brāhmaṇas and performed the vow of Viṣṇupañcaka and because of the vow he attained heaven. (Padma Purāna, Chapter 23).

DANḌAKĀRAṆYA. A forest in the Indo-Gangetic Valley. For the story of how this place became a great forest see under Arā.

Other information. (1) This is a holy place. He who takes bath in this place would get the fruits of giving a thousand cows as gift. (M.B. Vana Parva, Chapter 85, Stanza 41).

(2) During the time of the forest life of Śrī Rāma he made his cottage in this forest and stayed there for a while. It was in this forest that a part of the body of Śūrpaṅkhā was cut off and the infantry of fourteen thousand giants who came under the leadership of Khara, Dūṣaṇa and Triśira was completely destroyed. Sītā was stolen, Mārica was killed by Śrī Rāma, and Jaṭāyu died by the sword of Rāvaṇa in this forest of Daṇḍakāraṇya. (M.B. Vana Parva, Chapters 277 to 279.)

DANḌAKETU. A warrior who fought on the side of the Pāṇḍavas. Daṇḍaketu fought on the back of an attractive horse. (M.B. Droṇa Parva, Chapter 23, Stanza 68).

DANḌANĪTI. (The laws of chastisement). Daṇḍanīti is the law of punishment given to the subjects by Kings of ancient India. According to the criminal laws of ancient India, fining a man upto two hundred and fifty paṇas (a coin) was called Prathama Śāhasa daṇḍa (first degree of punishment) and fining up to five hundred paṇas was called Madhyama Śāhasa

daṇḍa (medium punishment) and fining upto thousand paṇas was called Uttama Śāhasa daṇḍa (highest degree of punishment). If a man complains to the King that his property is stolen, when actually it is not stolen, the man will be fined the amount that is said to have been stolen. There was another law, that the owner of the stolen property and the thief would have to pay double the amount they admit, if the amount shown in the complaint differed from the actual amount stolen. For appearing as false witness, the three classes of non-Brahmins were punished with fine and if he was a Brahmin he would have to be cast out of the society. The King ordered that if one spent the property entrusted with him for keeping, the owner of the property would have to be paid double the amount. If one says that he has given the property for keeping when actually it is not, the person will have to be punished as if he were a thief. If a man spends an amount without knowing that it was the property of others, the man will have to be acquitted of the charge.

If an artisan has received money in advance for a particular product and fails to give the thing at the stipulated time the King will fine the artisan one svarṇa. If a man received money in advance on a promise to do a particular work and if he fails to do the work he will be fined one Kṛṣṇala of gold. (One Kṛṣṇala weighs three yavagrains). If a man conceals his diseases and marries a damsel, she will be considered as a spinster and the man will be fined two hundred paṇas. If a cowherd agrees to look after the cows of another receiving pay and food and refuses to return the cow to the owner the King will fine him hundred paṇas. If a Kṣatriya scoffed a Brāhmaṇa the fine imposed would be hundred paṇas. If it is a Vaiśya the fine will be two hundred paṇas. If it is a Śūdra he will be put to death. If a Brahmin scoffs a Kṣatriya the fine is fifty paṇas. If a Śūdra scoffs a Vaiśya the fine is twenty-five paṇas. If a Brahmin scoffs a Śūdra the fine is only twelve paṇas. If a Śūdra scoffs a Kṣatriya his tongue should be cut off. If a Śūdra advises a Brahmin, he may inflict any punishment on the Śūdra.

If a Śūdra wronged a Brahmin, the Śūdra might be punished by cutting off the organ which was employed in the crime. If one spat at a Brahmin, the two lips of the culprit might be cut off. If a man passed urine on a Brahmin the culprit would have his penis cut off. If a Śūdra sits on the seats of the upper classes his buttock will have to be cut off. If one slays cow, elephant, camel or horse half of his limbs will have to be cut off. Cutting across a road, changing of boundaries, making the water of pools and ponds impure etc. will have to be punished with a fine of two svarṇas. (Agni Purāna, Chapter 227).

DANḌAPĀNI I. A king of the family of Yayāti. This King was the son of Vibhīnara and the father of Nimi. (Bhāgavata, Skandha 10).

DANḌAPĀNI II. The son of Pauṇḍraka, the King of Kāśī. Śrī Kṛṣṇa killed Pauṇḍraka. As his son Daṇḍapāni was not powerful enough to kill Śrī Kṛṣṇa, he performed the sacrifice of Maheśvara yajña. Being pleased at the sacrifice Śiva created Kṛtyā in the sacrificial fire and sent her to Dvārakā to destroy Śrī Kṛṣṇa, who aimed his Sudarśana cakra (wheel-weapon) at her. She ran to Vārāṇasī, where the wheel turned