

sons of Sumitrā were called Lakṣmaṇa and Śatrughna. (Kāmpa Rāmāyaṇa, Bāla Kāṇḍa).

10) *The boon of Śani (Saturn)*. Astronomers are of opinion that famine will occur in the world for the period of twelve years, when the planet Śani (Saturn) comes into the orbit of Rohiṇī (a star). But now the planet Saturn does not come into the orbit of the star Rohiṇī. There is a story in the Padma Purāṇa, which states that this happened so because of a boon Śani had given to Daśaratha.

During the regime of Daśaratha the planet Śani approached the orbit of Rohiṇī. Experts in astronomy said that the earth would be ruined by famine etc. if Śani left the star Rohiṇī. Hearing this Daśaratha took his bow and arrows, got into his chariot, and started for the firmament. He travelled for one lac and a quarter of yojanas (leagues) and reached the hind part of Rohiṇī, which is beyond the sun. Adorned with golden garments and a golden crown studded with jewels, seated on a golden chariot decorated with precious stones, and a lofty flagpost and yoked with horses of the colour of swan, the king shone in the sky as a second sun. He drew the bow-string right upto his ear and placed in it the arrow of destruction. When the devas and the asuras saw the arrow of destruction they began to tremble with fear. Śani came to Daśaratha and fell before him and said that he would grant any boon to the King, and requested him to recall the arrow of destruction. Daśaratha told Śani that he only wanted Śani not to come to the orbit of Rohiṇī. Śani agreed. From that day onwards Śani has never entered the orbit of Rohiṇī. (Padma Purāṇa, Uttara Kāṇḍa, Chapter 34).

11) *Death*. Rāma and Lakṣmaṇa with Sītā went to live in the forest. Sumantra who accompanied them up to the river Ganges, returned to the palace. By then Daśaratha had fallen down filled with grief. He had never recovered from that state of unconsciousness. At the time of his death Bharata and Śatrughna had been away in the kingdom of Kekaya and Rāma and Lakṣmaṇa in the forest. Thus the curse he incurred in his younger days from the aged hermit, the father of Śravaṇa, was fully realized.

12) *Daśaratha appears again*. Rāvaṇa was killed in the battle. Sītā was tested in fire and found sinless. Rāma accepted her, seeing that her conjugal fidelity was not marred. At this time Śiva appeared before Rāma in a divine aeroplane. Daśaratha was seated in that plane clad in pure garments. He took Rāma and Lakṣmaṇa into his lap and embraced them. He blessed them and Sītā who was standing with folded hands. Then Daśaratha disappeared. (Vālmiki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 122).

DAŚĀRHA. A king of the Yadu family. He was so famous that his descendants were called the Daśārhas. As Śrī Kṛṣṇa was born as a descendant in the line of Daśārha, Śrī Kṛṣṇa is sometimes called Dāśārha, in certain places. For genealogy see under Yaduvarṣa.

DĀŚĀRHĪ I. A woman belonging to Dāśārha's family. Vijayā, the wife of Drumanyu, Sudevā, the wife of Vikaṇṭhana, Śubhāṅgī, the wife of Kuru, Kuntī, the wife of Pāṇḍu—all these Yādava women are entitled to the name Dāśārhi. (M.B. Sabhā Parva, Chapter 38).

DĀŚĀRHĪ II. In Mahābhārata, Sabhā Parva, Dākṣiṇā-tyapāṭha, Chapter 38 we find that the assembly of the

Yādava leaders was known by the name of Dāśārhi.

DĀŚĀRṂA. An inhabitant of the Dāśārṇa country. This name is also used for addressing King Dāśārṇa. (M.B. Bhīṣma Parva, Chapter 50, Verse 47).

DĀŚĀRṂA(M). An ancient country, famous in the Purāṇas.

1) *General information*. This country had been divided into two, Eastern Daśārṇa and Western Daśārṇa. The modern Patna and the surrounding places comprised Eastern Daśārṇa and the places of Malva, the Western Daśārṇa. Some are of opinion that Daśārṇa comprises the South-East part of the Vindhya mountain. It is mentioned in 'Meghadūta' that Vidiśā was the capital of Daśārṇa. The modern name of Vidiśā is Bilhā.

(2) *Other information regarding Daśārṇa*.

(1) Mention is made in Mahābhārata, Ādi Parva, Chapter 112, Stanza 25, that once Pāṇḍu brought the country of Vidiśā under subjugation.

(2) At another time Bhīmasena conquered the country of Daśārṇa. (Mahābhārata, Sabhā Parva, Chapter 29, Stanza 5).

(3) Nakula once conquered this country. (M.B. Sabhā Parva, Chapter 32, Stanza 7).

(4) King Sudāmā ruled over the country of Daśārṇa. He had two daughters. Bhīma, the king of Vidarbha married the first one and Virabāhu the king of Cedi married the second daughter. Damayantī was the daughter of Bhīma. A daughter named Sunandā was born to Virabāhu. (M.B. Vana Parva, Chapter 69).

(5) Before the battle of Bhārata, Hiraṇyavarmā was the King of Daśārṇa. Śikhaṇḍinī the daughter of Drupada went in the guise of a male and married the daughter of Hiraṇyavarmā. The king of Daśārṇa who had been deceived thus, attacked Drupada. But the problem was solved because Śikhaṇḍinī actually became a male. (See the word Ambā). (M.B. Bhīṣma Parva, Chapter 9, Stanza 41).

(6) The king of Daśārṇa took the side of the Kauravas in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 51, Stanza 12).

(7) Citrāṅgada was the king of Daśārṇa at the time of the Aśvamedha sacrifice of Yudhiṣṭhira. In Mahābhārata, Aśvamedha Parva, Chapter 83, it is stated that Arjuna defeated Citrāṅgada.

DAŚĀŚVA. Tenth son of Ikṣvāku. He ruled over the city of Māhiṣmatī. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 2, Stanza 6, that Daśāśva had a son named Madirāśva.

DAŚĀŚVAMEDHA. A holy place situated in Kurukṣetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Stanza 14, that those who bathe in this holy place will obtain the fruits of giving a gift of thousand cows.

DAŚĀŚVAMEDHIKA(M). A holy place in Kurukṣetra. Those who bathe here will attain Supreme Bliss. (M.B. Vana Parva, Chapter 83, Stanza 64).

DAŚĀVARA. An asura. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 14 that this asura (demon) serves Varuṇa and stays in his palace.

DĀŚERAKA(S). Members of a Kṣatriya tribe. (M.B. Bhīṣma Parva, Chapter 50, Verse 47).

DĀŚERAKA(M). A place-name. It is by observing Śrāvaṇa Dvādaśī at a spot to the west of this place that a Vaiśya attained mokṣa (salvation). (See under Srāvaṇadvādaśī).