

92. Badāryāśrama	Urvaśī
93. Uttarakuru	Auśadhi
94. Kuśadvīpa	Kuśobhā
95. Hemakūṭa	Manmathā
96. Kumuda	Satyavādīnī
97. Aśvattīa	Vandanīyā
98. Vaiśravaṇālaya	Nidhi
99. Vedapatana	Gāyatrī
100. Śivasannidhi	Pārvatī
101. Devaloka	Indrāṇī
102. Brahmaloaka	Sarasvatī
103. Sūryabimba	Prabhā
104. Mātṛloaka	Vaiṣṇavī
105. Satīrtha	Arundhatī
106. Rāmatīrtha	Tilottamā
107. Citta	Brahmakalā
108. Jivāraira	Śakti

DEVĪSTHĀNA. A holy place, dedicated to Śākambhārī Devī. It is stated in Mahābhārata (Vana Parva, Chapter 84, Stanza 13) that one who stays in this holy place and eats greens (cira or kira) for three days will get the fruits of eating greens for twelve years.

DEVĪRTHA(M). The common name of three holy centres (Śāṅkhīnī, Madhuvaṭī, Mṛgadhūmā) in Kurukṣetra. Those who bathe in Śāṅkhīnī will become beautiful in appearance, while those who bathe in Madhuvaṭī and Mṛgadhūmā will get the benefits of performing a thousand godānas (gifts of cows).

DHA. This letter means dhāraṇa, Śobhana, Dhātā, dhatūra (umma plant). (Chapter 348, Agni Purāṇa).

DHĀMĀ. A hermit who protected Gaṅgā-Mahādvāra. (Mahābhārata, Udyoga Parva, Chapter 111, Stanza 17).

DHĀMADHAMA. A follower of Subrahmaṇya. (Śloka 27, Chapter 46, Śalya Parva).

DHANAKA. A king of the Yayāti dynasty. (Navama Skandha, Bhāgavata).

DHANAPĀLA. A Vaiśya who lived in the city of Ayodhyā. He built in Ayodhyā a temple for the Sun-god and appointed, for a year, paying his wages in advance, a scholar well versed in Purāṇas to read aloud the Purāṇas in the temple. After six months Dhanapāla died and as a result of the goodness accrued to him by his worthy deeds the Sun-god came to him with his chariot and took him to his place and seating him on his seat paid respects to him. Later he was taken to Brahmaloaka. (Bhaviṣya Purāṇa, Brahma Kāṇḍa, Chapter 94).

DHANAŚARMĀ. A brahmin belonging to Madhyadeśa. Once when Dhanaśarmā went to the forest to get darbha he confronted three fierce evil spirits and getting frightened ran away from them. But the spirits followed him and the Brahmin then cried and said "Oh, please do not harm me. Mahāviṣṇu will bless you."

The moment they heard the name of Viṣṇu there came a change in them. They reiterated their story to Dhanaśarmā. Their names were Vaiśākha, Sudāsa and Advaita. Because of the ingratitude of Vaiśākha he got a nick-name 'Kṛtaghna' (ungrateful man) also. All the three were human beings in their previous birth. Not only that, Advaita was a king called Harivīra. All the three became evil spirits because of their sins.

From the conversation Dhanaśarmā understood that Vaiśākha was his father and they then knew each other.

The son then anxiously enquired what he should do to absolve his father of his sins and save him from hell. Vaiśākha then told him observe the vrata, Vaiśākha-pūrṇimā. He did that and all the spirits went to heaven. (Chapter 94, Padina Purāṇa).

DHANA VARDHANA. A virtuous Vaiśya who lived in the island of Puṣkara in the Kṛtayuga. Once Dhana-vardhana after having performed Vaiśvadeva sat for his food. At that time he heard a cry from outside "Annam dehi (give me food)". Dhana-vardhana immediately came out to see who the visitor was but seeing none went in and started taking his food. Because he ate his food once left aside, his body was torn to hundred pieces. (Bhaviṣya, Brahma Kāṇḍa).

DHANA VATĪ. See Sūryaprabhā.

DHANAÑJAYA I. A famous serpent. This serpent was born to Kaśyapaprajāpati of his wife Kadrū. (Śloka 5, Chapter 35, Ādi Parva). This serpent served as a rope to bind the horses to the chariot of Śiva during the time of burning to death the Tripuras. (Śloka 29, Chapter 34, Karṇa Parva). This serpent sits in the court of Varuṇa and worships him. (Śloka 9, Chapter 9, Sabhā parva).

DHANAÑJAYA II. Another name for Arjuna. (See under Arjuna).

DHANAÑJAYA III. The army given to Subrahmaṇya by Śiva. (Śloka 17, Chapter 46, Śalya Parva).

DHANAÑJAYA IV. A Sanskrit critic who lived during the period between 11th and 12th century A.D. He was a member of the court of King Muñja. His important work is 'Daśarūpaka'. This work contains three hundred ślokas divided in four separate divisions. After the death of Muñja, Dhanika, brother of Dhanañjaya, wrote a commentary on this work. The treatise is named 'Daśarūpāvaloka'. There are several quotations in this from the Sanskrit dramas 'Veṇīśamhāra' and 'Ratnāvalī'. He has in this work discussed Drama and Poetry in general giving prominence to the emotional side of it. The critical work, Daśarūpāvaloka, contains quotations from a book 'Kāvyanirṇaya' by Dhanika himself. But the work 'Kāvyanirṇaya' has not yet been made available. Even in composing poetry Dhanañjaya was well versed. He is the author of the well-known epic 'Rāghavapāṇḍavīya'. It is known as 'Dviśandhāna Kāvya' also. This is based on the lives of Pāṇḍavas and Śrī Rāma. Dhanañjaya bears the name of Śrutakīrti also. It is stated by scholars that Rāghavapāṇḍavīya was written during the period 1123 to 1140 A.D. (History of classical Sanskrit Literature).

DHANAÑJAYA V. There was once a brahmin ascetic called Dhanañjaya in the gotra of Vasiṣṭha. This hermit had hundred wives and got hundred sons, one by each of his wives. The son born of his wife Śābhāka (Śalāka) was named Karuṇa. The father divided his assets equally among his sons and yet they quarrelled with each other.

Once Karuṇamuni went to the shores of Bhavanāśīnī along with a few other munis to worship Narasiṁha. There a brahmin had brought a lovely lime as an offering to the deity. Karuṇa took the lime from him and smelt it. At this the brahmin got angry and cursed him. "Sinner, may you live as a fly for a hundred years. Then Mahātmā Dadhīca will give you back your original form." Karuṇa instantly became a