

fly and he pleaded to his wife thus "Beloved, I have become a fly. Please do protect me." Karuṇa started flying hither and thither and his cruel brothers made the fly fall in oil and killed it. Śucismitā, wife of Karuṇa, started weeping laying the dead fly in her lap. Arundhatīdevī passing that way saw her and consoled her thus: 'Śucismitā, stop lamenting. I shall bring it to life this instant by sacred ashes.' So saying the Devī took some ashes from the fire-pit and reciting the powerful Mr̥tyuñjaya mantra sprinkled it on the dead body of the fly. Śucismitā fanned the fly. The potency of the ashes brought the fly back to life.

After a hundred years one of his relatives killed it again. Śucismitā grief-stricken, took the dead fly to the Mahārṣi, Dadhīca. The sage told her thus: "It was bhasma (sacred ashes) that gave life three times to Jamadagni, Kaśyapa, the devas and myself. I will, therefore, give life to thy husband by bhasma itself." Dadhīca took some ashes and meditating on Mahēśvara recited a mantra and sprinkled it on the dead fly and brought it back to life. By the touch of Dadhīca, the fly, husband of Śucismitā, became Karuṇa again and both of them went back to their hermitage. (Chapter 101, Padma Purāṇa).

DHANAÑJAYA VI. A brahmin devotee of Mahāviṣṇu who lived in the Tretā yuga. Once, in winter, when for want of proper clothing he could bear the biting cold no longer, he broke some twigs of the Aśvattha tree (poplar leafed fig tree) and made fire to warm him. When Dhanañjaya broke the twigs it gave reflective pain on the body of Mahāviṣṇu. But Mahāviṣṇu who was aware of the unflinching devotion of Dhanañjaya to himself was not displeased but appeared before Dhanañjaya with wounds all over the body. The Brahmin enquired how Viṣṇu got the wounds and on knowing that it was the consequence of his breaking the twigs of Aśvattha Dhanañjaya in utter grief started to cut his own head off. Greatly pleased Viṣṇu stopped him from his attempt and asked him to name a boon. Very modestly he replied that he would be satisfied if he was given the strength to continue as a devotee of Viṣṇu. (Padma Purāṇa, Kriyā Kāṇḍa).

DHANEŚVARA. A Brahmin born in the city of Avanti. Abandoning the duties enjoined by scriptures to a Brahmin he strayed away from the Brahmin fold doing all sorts of sins. He became a store-house of sins. He was engaged in commerce and once while travelling he reached the city of Māhiṣmatī. There he met many people from several adjoining villages who had come there to observe the Kārttika Vrata. Later Dhaneśvara was bitten by a cobra there and fell down fainting. Very soon he died. When he died the messengers of Yama came and took him bound to Kālapurī. There, Citragupta read out to Yama all the sins Dhaneśvara had committed from boyhood till his death. Citragupta added "Even from boyhood there is no record of any good deed done by him. On the other hand the sins he has committed could not be told in a year. He is an incarnation of evil. He must be roasted in hell till the end of the world." On hearing this the body of Yama blazed like flame with anger and calling aside an attendant he ordered, "Hi, Pretapālaka, take this sinner away, beat him with spiked clubs and throw him into Kumbhīpāka". Pretapālaka instantly took him away and breaking his head with a thorn-spiked club threw

him into a copper vessel containing burning oil. But to his great amazement the burning oil became cold as soon as the body of Dhaneśvara came into contact with it just as it happened once before in the case of Prahlāda. The perplexed attendant ran to Yama and told him of this strange incident. Yama was also surprised at this novelty in hell and called back Dhaneśvara and started enquiring about his life once again. Nārada came there at that time. Both of them then talked about Dhaneśvara. Nārada told Yama how the unanticipated thing so happened because Dhaneśvara on the eve of his death spent some time with people who were observing the Kārttika Vrata washing away thus all the sins accumulated so far in his life. Hearing that Yama took Dhaneśvara round hell and giving Dhaneśvara, the position of a Yakṣa sent him to Kuberapurī. (Chapter 115, Padma Purāṇa).

DHANI. A messenger of the asuras called Kapas. The Kapas once sent Dhani to preach moral code among the Brahmins. (Chapter 157, Anuśāsana Parva, M.B.)

DHANIKA. A Sanskrit poet. (See Dhanañjaya IV).

DHANUGRHA. (DHANUGRAHA, DHANURDHARA). One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great battle by Bhūmasena. (Śloka 62, Chapter 84, Karṇa Parva, M.B.)

DHANUVAKTRA. A soldier of Subrahmaṇya. (Śloka 62, Chapter 45, Śalya Parva, M.B.)

DHANURVEDA.

General information. A scientific treatise on the art of warfare in ancient Bhārata. Because of the undue importance of the science the treatise is deemed and respected as a Veda. There have been innumerable books on the subject to teach Dhanurveda to the Kṣatriya youths. In the book 'Prasthānabheda' by Madhusūdana Sarasvatī he states that Dhanurveda is a branch of Yajurveda. A Sanskrit book called Dhanurvedasamhitā is now available. Some scholars are of opinion that not much antiquity can be attributed to this work. Many books relating to Dhanurveda have been lost to us. What details are there in Agni Purāṇa are given below :

2) *Divisions of Dhanurveda.* This is known as Catuspāda (four-footed) also because of the fact that the four main constituents of an army are the chariots, elephants, horses and men. Dhanurveda has been divided into five parts (1) Yantramukta, (2) Pāṇimukta, (3) Muktasandhārīta, (4) Amukta and (5) Bāhuyuddha. There is another division according to Astra and Śastra. There is yet another division of the science into two by some scholars from a different viewpoint calling them Māyā and R̥ju.

Yantramukta (Yantra = machine). This means a warfare where machines are used. Kṣepiṇī (sling) bow and arrow and other such machines are included in this.

Pāṇimukta. (Pāṇi = hand). This is where the hand is used mainly. Stone, mace etc. are used in this.

Muktasandhārīta. This includes the use of weapons like a spear.

Amukta. The use of a weapon like a sword which never leaves your hand.

Bāhuyuddha. (Bāhu = head). The fight with only bare hands without the use of a weapon. One who wishes to fight should make ready his own weapons. He should be one who will never get tired even after exertion. A war with bows and arrows is considered the best and