

and imparted it to many other disciples of his including the Kauravas and Pāṇḍavas. (Chapter 129, Ādi Parva, M.B.).

(3) Agniveśa, a sage, learnt Dhanurveda from sage Agastya. (Śloka 9, Chapter 133, Ādi Parva, M.B.).

(4) Dhanurveda has got ten aṅgas and four caraṇas. (Chapters 6 and 41, Śalya Parva, M.B.).

(5) Four-footed Dhanurveda worshipped Subrahmaṇya. (Śloka 22, Chapter 44, Śalya Parva, M.B.).

**DHANUṢA.** An ancient sage. He was a priest in the yāga of Uparicaravasus. (Śloka 7, Chapter 336, Śānti Parva).

**DHANUṢĀKṢA.** An ancient sage. He killed Medhāvī, son of the sage Bāladhī, accusing Medhāvī of having mocked other sages (Śloka 50, Chapter 135, Vana Parva, M.B.).

**DHANVA.** One of the Kings of Kāśi. Dhanvantari was born as his son. (For details see under Dhanvantari).

**DHANVANTARI I.** A deva who was a preceptor in Āyurveda.

1) *Origin.* The devas and asuras together churned the milky ocean, Kṣīrābdhi, to salvage Amṛta (Nectar) from it. After thousand years there arose from the ocean a deva with a Kamaṇḍalu (water-pot of ascetics) in one hand and a daṇḍa in the other. That deva was Dhanvantari, (Śloka 31, Sarga 45, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa).

The birth of Dhanvantari from the ocean of Milk is described in Chapter 29 of Harivaṃśa thus :

Prosperous-looking Dhanvantari rising above the water-level of Kṣīrābdhi stood worshipping Mahāviṣṇu. Viṣṇu gave him the name of Abja. Dhanvantari is thus known by the name of Abja also. Dhanvantari bowing to Viṣṇu said "Prabho, I am your son. Allot to me yajñabhāga".

Viṣṇu replied thus : "Portions of yajña have already been allotted. Because you were born after the devas you cannot be considered as one among them. You will be born again in the world for a second time and then you will be a celebrity. In your second life even from while in the womb you will have knowledge of Aṇimā and Garimā. Therefore you will be born as a deva incarnate. You will write in eight divisions a book on Āyurveda ; your second life will be in Dvāpara yuga." After having said so much Viṣṇu disappeared.

2) *Rebirth of Dhanvantari.* Śuhotra, King of Kāśi, in the second Dvāpara yuga had two sons, Śala and Gṛtsamada. Śunaka was the son of Gṛtsamada. Śala got a son, Ārṣṭiṣeṇa. Kāśa was born to Ārṣṭiṣeṇa. To Kāśa was born Dīrghatapas (Dhanvā). For a long time Dhanvā did not have any children and so he went and did penance to propitiate Abjadēva. Abjadēva (Dhanvantari) was pleased and was born as a son to Dhanvā. Dhanvā named the boy as Dhanvantari and the latter taught his disciples Āyurveda, by parts, eight in number. From Dhanvantari in order were born Ketumān—Bhīmaratha—Divodāsa. (Chapter 29, Harivaṃśa).

3) *Dhanvantari and Parikṣit.* There is a story in the purāṇas that when Takṣaka went and bit Parikṣit to kill him, a Viṣahāri (one who cures those infected with snake venom) rushed to save the king but was bribed and sent back by Takṣaka. There are indications in the Purāṇas to show that the Viṣahāri under reference was Dhanvantari though it is stated that Kaśyapa was the person involved. (See under Takṣaka).

4) *Dhanvantari and Manasādevī.* In the Kṛṣṇajānma

Khaṇḍa of Brahmavaivarta Purāṇa there is a story connecting Dhanvantari with Manasādevī, a serpent-goddess.

Once Dhanvantari with his disciples was going to Kailāsa. On the way Takṣaka made a venom-spitting hiss. At once one of the disciples of Dhanvantari boldly went and plucked the diamond on the head of Takṣaka and threw it to the ground. Hearing this Vāsuki, King of serpents, sent to Dhanvantari thousands of serpents under the leadership of Droṇa, Puṇḍarīka and Dhanañjaya. The poisonous breath of all these serpents joined together made the disciples of Dhanvantari swoon. Immediately Dhanvantari by a medicine made from vanaspati made all his disciples recover and then sent all the serpents to a swoon. When Vāsuki heard this he sent the serpent-maid, Manasādevī, a disciple of Śiva, to face Dhanvantari. Manasādevī and Gaḍūra were both disciples of Śiva. But Dhanvantari was a follower of Gaḍūra. Manasādevī made all the disciples of Dhanvantari swoon but the latter because of his great proficiency is Viṣavidyā soon brought back his disciples to normal. When Manasādevī found that it was impossible to defeat Dhanvantari or his disciples by using poison Manasādevī took the triśūla given to her by Śiva and aimed it at Dhanvantari. Seeing this Śiva and Brahmā appeared before them and pacifying them sent them all their way.

**DHANVANTARI II.** (Amṛtācārya). An eminent medical scientist born in the ambaṣṭha caste. There is no reference anywhere in the Purāṇas regarding any relationship between the two Dhanvantaris. There is the following story about Amṛtācārya in Ambaṣṭhācārandrikā.

Once Gālava Mahārṣi went to the forest to collect darbha and firewood. He walked for long and felt thirsty and hungry. Then he saw a girl coming that way with water and Gālava quenched his thirst taking water from her. Pleased with her the Mahārṣi blessed her saying "May you get a good son." The girl replied that she was still unmarried. Gālava then made a figure of a male with darbha and told her to get a child from that figure. She was a Vaiśya girl named Virabhadrā and she got a beautiful child of that darbha male. Because the boy was born to a Vaiśya of a brahmin male he belonged to the Ambaṣṭha caste. The boy was named Amṛtācārya.

**DHANYAMĀLĀ.** The foster-mother of Atikāya. (See Atikāya).

**DHARĀ.** Wife of a Vasu named Droṇa (see under Nandagopa).

**DHARA I.** He is the first Vasu born to Dharma of his wife Dhūmrā. (Śloka 19, Chapter 66, Ādi Parva).

**DHARA II.** A king who was a friend of Yudhiṣṭhira. (Śloka 39, Chapter 158, Droṇa Parva, M.B.).

**DHĀRA.** A holy place. If one bathes in this holy place (Bath) his sorrows will be at an end. (M.B. Vana Parva, Chapter 84, Stanza 25).

**DHĀRAṆĀ.** One of the eight means of Rājayoga (One of the ways of union with the supreme Spirit). Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyaṇa and Samādhi are the eight means (See under Rājayoga).

**DHĀRAṆA I.** A king born in the family of Candra-vatsa. (M.B. Udyoga Parva, Chapter 7, Stanza 16).

**DHĀRAṆA II.** A nāga (serpent) of the family of