

Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

DHARAṆA (M). A measure. In ancient times a dharaṇa was made up of ten palas. (Manusmṛti).

DHARĀPĀLA. A king of ancient times. He ruled over a country named Vidiṣā. There is a holy place where the rivers Vetasī and Vetravatī meet. Dharāpāla constructed a temple at the confluence. There is a story also for his doing so.

Once a Śiva-pārṣada brought to Śiva a woman at a time when Pārvatī was away from the place. Śiva and the woman were enjoying each other when Pārvatī came to the place. Getting angry she cursed the Pārṣada and made him into a fox. The fox came to the place where the rivers Vetasī and Vetravatī meet and did penance there and attained Mokṣa. Dharāpāla saw the divine plane coming down to take the Pārṣada away and he, therefore, constructed a temple at the place where the plane landed. He then arranged scholars well versed in Vedas and śāstras to read Padma Purāṇa there. He himself read Padma Purāṇa and attained mokṣa. (Chapter 29, Padma Purāṇa).

DHĀREŚVARĪ. A goddess living in the tīrtha (holy bath) of Jambunada. This goddess is another form of Pārvatī. (Devī Bhāgavata, Skandha 8).

DHĀRIṆĪ. A daughter born to the Manes (Pitṛs) created by Brahmā, by their wife Svadhā. Dhāriṇī had an elder sister named Menā. Both were expounders of the Vedas and of good qualities. (Viṣṇu Purāṇa, Amśa 1, Chapter 10).

DHARMA. A deva who is the abode of all luxuries in life.

1) *Birth*. This deva broke the right nipple of Brahmā and came out in the form of a human being. Three sons were born to him: Śama, Kāma and Harṣa. Kāma married Rati, Śama, Prāpti and Harṣa, Nandā.¹

2) *Marriage and family life*. The Bhāgavata states that Dharma married the thirteen daughters of Dakṣaprajāpati named Śraddhā, Maitrī, Dayā, Śānti, Puṣṭi, Tuṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hṛī and Mūrti. Besides them he married ten other girls named Bhānu, Lambā, Kukubh, Jāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā and also a woman named Sunṛtā. According to Mahābhārata Dharma married the following daughters of Dakṣa: Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Buddhi and Lajjā.

From each of his wives there originated a family. The son born to each is given below Śraddhā—Śubha; Maitrī—Prasāda; Dayā—Abhaya; Śānti—Sukha; Tuṣṭi—Moda; Unnati—Darpa; Buddhi—Artha; Medhā—Sukṛti; Titikṣā—Śama; Hṛī—Praśraya. Mūrti gave birth to the virtuous Naranārāyaṇas. Sunṛtā became the mother of the devas, Satyavrata and Satyasena. Satyasena became famous by slaying many cruel and evil-natured Yakṣas, demons and spirits. Lambā gave birth to Rṣabha and Vidyotana. Rṣabha got a son, Indrasena. Vidyotana became the father of stanayitnu. Kukubh delivered Saṅkātā and Saṅkātā became the father of Kīkaṭa and Durgadeva. Jāmi got a son Svarga and of him was born Nandī. Viśvā gave birth to Viśva-

devas and Sādhyā to Sādhyas. These Sādhyas are different from those born of Brahmā. Sādhyas became the father of Arthasiddhi. Marutvatī gave birth to Marutvat and Jayanta. Vasu gave birth to eight sons and they were known as Aṣṭavasus. Droṇa, the first of the Aṣṭavasus, married Abhimati. Abhimati is known as Dharā also. It was Droṇa and Dharā who were born as Nandagopa and Yaśodā later. Prāṇa, second of the Aṣṭavasus, married Ūrjasvatī, daughter of Priyavrata. (Navama Skandha, Bhāgavata).

3) *Prominent sons*. Four sons of Dharma, Hari, Kṛṣṇa, Nara and Nārāyaṇa became prominent. Hari and Kṛṣṇa were great yogis while Nara and Nārāyaṇa were great ascetics. (See under Naranārāyaṇa).

4) *The daughter named Dharmavratā*. Dharmadeva got a daughter named Dharmavratā of his wife Dharmavatī. Dharmavratā was an ascetic and she was married to Marīci, son of Brahmā. One day Marīci came back from the forest after getting darbha and flowers extremely tired and so after food lay down to rest. His wife sitting by his side massaged his legs. The sage fell asleep. Then Brahmā came there and Dharmavratā attended on him and worshipped him. Marīci, when he woke up, finding Dharmavratā attending on another man cursed her and made her into stone. Dharmavratā pleaded not guilty and standing inside a fire-pit did penance for ten thousand years. Brahmā and other devas appeared before her and consoled her by assuring that though she would be a stone devas would take their abode in it and that she would be worshipped by all. From that day onwards that stone was known as Devaśilā and even now it is believed that Brahmā and other devas live therein. (Chapter 114, Agni Purāṇa).

5) *Dharma was cursed and made Vidura by Animāṇḍavya*. (See Animāṇḍavya).

Other details. (1) A portion of Dharma took life as Yudhiṣṭhira in Kuntī. (See Dharmaputra).

(2) Dharma did penance in Dharmatīrtha for a very long time. (Śloka 1, Chapter 84, Vana Parva).

(3) The abode of Dharma was Dharmaprastha. (Śloka 1, Chapter 84, Vana Parva).

(4) Dharma did penance on the banks of the river Vaitaraṇī for a long time. (Śloka 4, Chapter 114, Vana Parva).

(5) While the Pāṇḍavas were in exile in the forest Dharma in the form of a deer came to the hut of a Brahmin and carried away by its horns the Araṇi stick which the Brahmin owned for making fire by attrition. (Chapter 311, Vana Parva).

(6) Dharma appeared in the form of a Yakṣa and made all the Pāṇḍavas swoon except Yudhiṣṭhira, on the shores of a pond in the forest and later got them back to normal. (See under Dharmaputra).

(7) Dharmadeva went to Viśvāmitra in the guise of Vasīṣṭha to test him. (See para 3 of Gālava).

(8) Following a directive from Brahmā, Dharmadeva once brought before Varuṇa all the daityādānavas bound by ropes. (Chapter 123, Udyoga Parva).

(9) Mahāviṣṇu was born as a son of Dharmadeva. (See under Naranārāyaṇa).

1. Sthānaṁ tu dakṣiṇaṁ bhītvā Brahmaṇo naravigrahaḥ /
Nihṣṛto bhagavān dharmah sarvalokasukhāvahaḥ //
Trayastasyavarāḥ putrāḥ sarvabhūtamanoharāḥ /
Samah Kāmaśca Harṣaśca tejasā lokadhāriṇaḥ //