

(10) Dharma worshipped a brahmin named Satya taking the form of a deer. (Śloka 17, Chapter 272, Śānti Parva).

(11) Dharma tested Sudarśana taking the form of a brahmin. (Śloka 79, Chapter 2, Anuśāsana Parva).

(12) Dharma saved a sage named Vatsanābha from a great downpour taking the shape of a buffalo. (Chapter 12, Anuśāsana Parva).

(13) Dharma disguised as a brahmin, went and imparted advice to Janaka, father of Sītā. (Chapter 32, Aśvamedha Parva).

(14) To test Jamadagni, Dharma went to his āśrama taking the form of Anger. Jamadagni had just milked Kāmadhenu and kept the milk in a pot. Dharma as Anger crept into the milk. Jamadagni drank it and yet remained calm. Seeing this Dharma appeared before him in the form of a Brahmin and blessed him assuring Jamadagni that in future he would be obedient to Dharma (Chapter 91, Aśvamedha Parva).

(15) When at the fag end of their life the Pāṇḍavas started on their Mahāprasthāna, Dharma as a dog accompanied them up to the gates of heaven. (Śloka 22, Chapter 5, Svargārohaṇa Parva).

7) *Dharma and Kāla*. There is a misunderstanding found even in some Purāṇas that Kāla, the chief of Kālapurī, and Dharma are one and the same person. But if the stories around each are examined it is easy to deduce that they are two different devas. The father and mother of Dharmadeva is Brahmā. The father of Kāla is Sūrya and mother Sarījñā, daughter of Viśvakarmā. This itself is a sufficient evidence to show that the two are different persons. Further, Kāla or Yama is the sixth descendant of Viṣṇu.

But scholars are misled to think that the two are identical. There is a reason for it.

Dharmarājaḥ Pitṛpatih
Samavartī Paretarāḥ /
Kṛtānto Yamunābhrātā
Śamano Yamarāḍ Yamaḥ //
Kālo Daṇḍadharāḥ Srāddha-
Devo Vaivasvatontakāḥ. / (Amara).

The above are the synonyms of Kāla. Vyāsa has used as synonyms for Dharmadeva in the Mahābhārata the words Dharmarāja, Vṛṣa and Yama. Now among the synonyms for the two there are two words in common—Dharmarāja and Yama. This has led to this misunderstanding. Because Kāla weighs the evil and good in man he got the name Dharmarāja. Dharmadeva got that name because he is the incarnation of Dharma. The real name of Kāla is Yama. Dharmadeva got the name Yama because he possesses 'Yama' (control of the self for moral conduct). Kāla has no sons; Vidura and Yudhiṣṭhira are the sons of Dharmadeva.

DHARMABHRT. A maharṣi who was an inhabitant of Daṇḍakāraṇya. This sage narrated to Śrī Rāma the story of the pond 'Pañcāpsara' and the gānadhārā that rises from it. (Vālmiki Rāmāyaṇa, Araṇya, Sarga 11).

DHARMABUDDHI. See under Mitrabheda.

DHARMADA. A follower of Subrahmaṇya. (Śloka 72, Chapter 45, Śalya Parva).

DHARMADATTA I. A king of Kosala. He had a wife named Nāgaśrī. By her chastity she became a celebrity and got the name of Arundhatī of the earth. They got a daughter named Tārādattā. Once when Dharmadatta and Nāgaśrī were engaged in conversation both remem-

bered their lives in their previous births. It was not allowed to speak about previous births in open and if anybody did so death was the penalty. But Nāgaśrī could not control herself and prepared to accept the worst. Nāgaśrī told her husband thus: "I am just reminded of my life in my previous birth. I will tell you my story. I was the servant maid of a brahmin named Mādhava in this same place. I had a husband named Devadāsa then. My husband was the son of a merchant. We made a small house of our own and lived there peacefully. Each of us would bring food from where we worked and everyday we used to set apart a portion of what we got for guests and the pitṛs. We were satisfied with what was left after that. If we got more than one set of clothes we would give it to the poor. Then there came a famine in the country. Our earning also was reduced daily. We lived in hunger. One day a hungry and tired sannyāsī came to our place and we gave him the whole of our food. My husband died that day and I gave away my life jumping into the funeral pyre of my husband. Then I was born in the family of a King and became your wife."

Dharmadatta also got back the memory of his previous birth. He said he was the Devadāsa of Nāgaśrī's previous life.

The moment they finished talking about their previous births both fell down dead. Orphaned Tārādattā then lived under the care of her mother's younger sister. After some time a Maharṣi came to their house and by his blessing Tārādattā got a husband named Kaliṅgasena. Kaliṅgasena was a brave and daring Prince. Very soon they got a daughter and she was named Kaliṅgasenā. (Kathāsaritsāgara, Madanamañjukā laṅbika, Taraṅga 2).

DHARMADATTA II. A Brahmin who lived in the city of Karavīra. One day while Dharmadatta was going to the temple with material for pūjā he came across a demoness named Kalahā on the way. The brahmin threw the pūjā materials in his hand on to the face of the demoness. When a tulasī leaf touched the demoness she got back the memory of her previous birth.

Kalahā then abandoned her cruel nature and begged Dharmadatta to advise her as to how she should get a release from her demoniac life. Taking pity on her Dharmadatta gave her all the 'puṇya' he had obtained by observing Kārttikavrata. (Chapters 106, 107, Uttara Khaṇḍa, Padma Purāṇa and Chapters 2, 4, 24, 25 Skanda Purāṇa).

Dharmadatta and Kalahā were born as Daśaratha and Kaikeyī in their next births as a result of the accumulated Puṇya obtained by observing Kārttikavrata. (Sāra khaṇḍa, Ānanda Rāmāyaṇa).

DHARMADHVAJA. See under Tulasī.

DHARMAGUPTA I. A prince who obtained blessings from Śiva by observing the Pradoṣavrata. (For detailed story see Amīśumatī).

DHARMAGUPTA II. A Nandarājakumāra belonging to the Lunar dynasty. Chapters 1, 2 and 13 of Skanda Purāṇa gives the following story about him.

Once Dharmagupta went to the forests, hunting. Deeply interested in the game he never knew when it became dusk. It was late to go back to the palace and so deciding to stay in the forest for the night he climbed upon a tree and made a seat there to rest. After some time a bear