

followed by a lion came running and took refuge on the top of the same tree. The lion stood growling below. Seeing a man on the same tree the bear said "Oh, Prince, we are both in the same sad plight now. Believe me as a friend. We can spend the night on this tree safe. Therefore, go to sleep till midnight and I will keep watch over. After that I will go to sleep and you keep watch". Gladly accepting the proposal the prince went to sleep and the bear kept vigil. Then the lion suggested to the bear to push down the prince. The bear replied that he would never cheat a friend and that it was a great sin also to do so. After midnight the bear slept and the prince kept watchover. The lion then suggested to the prince to push down the bear. Thinking that he would be saved if the bear is given to the lion the unfaithful prince pushed the bear down. But the bear escaped catching hold of the branches lower down. Embittered at this the bear cursed Dharmagupta and made him mad.

Then addressing Dharmagupta first and the lion next the bear said thus : "I am Dhyānakāṣṭha a sage of the Bṛghu family. I can take any form I like. I cursed you, Dharmagupta, because you cheated a friend. This lion is Bhadra, one of the ministers of Kubera. Once he entered into sexual act with a bear in front of the āśrama of Gautama at midday and the sage cursed him and made him into a lion. The sage as a relief from the curse had further decreed that he would get his original form when he entered into a conversation with me." When Dhyānakāṣṭha finished speaking the lion changed itself into the form of Bhadra.

Dharmagupta remained mad and his father, the King, approached Jaimini for help. The sage said that the prince would be cured of his madness if he bathed in the Puṣkariṇī tīrtha. The king did as was suggested and Dharmagupta was cured.

DHARMĀKARA. A righteous house-holder. Once a prince entrusted his beautiful wife with Dharmākara and went away. Though she lived with him for six months he did not have any kind of contact with her. The prince returned. Wicked people tried to arouse doubts about the chastity of his wife and the householder. But it was futile. Still fearing calumny Dharmākara entered fire. In that test by fire he came out victorious. Not only did his body remain unscorched, but also that the faces of the wicked people who blamed him were filled with leprosy and became ugly. (Padma Purāṇa, Sṛṣṭi khaṇḍa, Chapter 50).

DHARMAKETU. A king of Bhārgava gotra. He was the son of Suketu and father of Satyaketu. (Navama Skandha, Bhāgavata).

DHARMANANDANA. A king of the family of Bhārgava. (Navama Skandha, Bhāgavata).

DHARMĀNGADA. A Brahmin who became a deep meditator on Viṣṇu, because of his habits in his previous life. Dharmāṅgada was the son of Rukmāṅgada by his wife Sandhyāvalī. Rukmāṅgada was the son of Ṛtadhvaja who lived in the city of Vidiśā. He was a man of good personality, who lived with his father and being a generous man he did not hesitate to give his head to Mohinī for the pleasure of his father. God Viṣṇu was pleased with him because of his love of his father and of his loyalty to Vaiṣṇavite deity and took him bodily to heaven (Vaikuṅṭha). Dharmāṅgada

lived there for many thousands of years enjoying heavenly pleasures. Then he went astray from divine life and had to take life again as Suvrata the son of a Brahmin named Somaśarmā.

The wise Suvrata discarded the passions of Kāma (desire), Krodha (anger) etc. and controlled his senses and engaged himself in penance in Vaiḍūryamahādri. For hundred years he sat in meditation and Mahāviṣṇu was pleased with him and took him and his father to Vaikuṅṭha. At the instruction of Mahāviṣṇu, Suvrata took life again in the house of Kaśyapa. When he died he went to Vaikuṅṭha. In every successive birth he had the remembrance of his previous birth. (Padma Purāṇa, Chapter 21).

DHARMANETRA I. A king of the Hchaya family. He was the son of Hchaya and father of Kṛti. (Brahmāṇḍa Purāṇa, Chapter 2).

DHARMANETRA II. A son of Dhṛtarāṣṭra. (Śloka 60, Chapter 94, Ādi Parva).

DHARMAPĀLA. A minister of Daśaratha. There were eight ministers for Daśaratha: Sṛṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla and Sumantra. (Chapter 6, Agni Purāṇa).

DHARMAPRASTHA. A sacred place. It is believed to be the abode of Dharmarāja. There is a general assumption that anybody who touches the water in a well there will be absolved of all sins. (Śloka 99, Chapter 94, Vana Parva).

DHARMAPUTRA. The eldest of the Pāṇḍavas, the others being Bhīmasena, Arjuna, Nakula and Sahadeva.

1) *Genealogy.* See under Arjuna.

2) *Birth.* Pāṇḍu, brother of Dhṛtarāṣṭra, had two wives, Kuntī and Mādri. There was a curse for Pāṇḍu that he would die the moment he touched his wife. (See under Pāṇḍu). Kuntī, the first wife of Pāṇḍu, had obtained from Durvāsas five mantras. The mantras were very potent. If she called upon any god reciting the mantra that God would manifest himself to her and bless her with a son. When Kuntī found that Gāndhārī was pregnant and was about to deliver she became anxious and meditating on Dharmadeva recited one of the mantras given by Durvāsas and got a child from him. The boy was born at midday on the eighth Jyeṣṭha day of the year on Pañcamī and at the auspicious hour, Abhijit. At the time of his birth there was a celestial voice which said "This boy will become a very righteous and bold King, best among the virtuous. He will be known as Yudhiṣṭhira". Obeying the dictate of the mysterious voice he was named Yudhiṣṭhira. (M.B. Ādi Parva, Chapter 123).

3) *Boyhood.* When he had five sons Pāṇḍu went to the forest of Śataśṛṅga together with his family to spend the spring time there. The sages residing in that forest conducted the christening ceremony of Dharmaputra. Kaśyapa, priest of Vāsudeva, performed the Upanayana ceremony (thread-wearing) of Dharmaputra (Chapter 123, Dākṣiṇātyapāṭha) Ādi Parva, M.B.). Rājarsi Śuka imparted instructions to Dharmaputra on spear-warfare. Pāṇḍu died during their stay there. Mādri abandoned her life by jumping into her husband's funeral pyre. Before doing so she called Dharmaputra to her side and joining her hands together said "Son, you are now the father to your brothers." When Pāṇḍu and Mādri were dead the sages of the forest took Kuntī and the children to Hastinapura and entrusted them to the care of Bhīṣma