

Standing in the form of Dharmadeva he saw all his relatives including Kṛṣṇa. (Chapters 38 and 39, Āsramavāsika Parva, Chapter 1, Mausala Parva; Mahāprasthānika Parva, Svargārohaṇa Parva).

14) *Synonyms of Yudhiṣṭhira*. Ājamīdha, Ajātaśatru, Bhārata, Bhārataśārdūla, Bhāratapravara, Bharatarṣabha, Bhāratasattama, Bhāratasīmha, Bhīmapūrvaja, Dharmā, Dharmaja, Dharmānandana, Dharmaprabhava, Dharmaputra, Dharmarāt, Dharmarāja, Dharmasuta, Kaunteya, Kaurava, Kauravaśreṣṭha, Kauravanandana, Kauravya, Kauravanātha, Kuntinānandana, Kurūśārdūla, Kurūśreṣṭha, Kurūdvaḥa, Kurukulodvala, Kurumuḥya, Kurunandana, Kurupāṇḍavāgrya, Kurupati, Kurupravira, Kurupuṅgava, Kururāja, Kurusattama, Kurūtama, Kuruvardhana, Kuruvira, Kuruvṛṣabha, Mṛdaṅaketu, Pāṇḍava, Pāṇḍavaśreṣṭha, Pāṇḍavanandana, Pāṇḍaveya, Pāṇḍuputra, Pārtha and Yādavīmātā. All these words have been used to identify Yudhiṣṭhira in the Mahābhārata.

DHARMARĀJA. A king of Gauḍadeśa. He became King at a time when Jainism was getting more and more hold on the people and the Hindu Vedic rites were getting less and less popular among the people. The King thought it was his duty to revive the interest in the Vedic rites and so became a priest himself and did much propaganda on the superiority of the same, writing several books on the subject for the benefit of the people. (Bhaviṣyapurāṇa, Pratisarga Parva).

DHARMĀRĀNYA. A Brahmin. He had many children. The major portion of his life was spent in hard work to support his large family. After that he went in search of means to attain heaven. In his quest, he happened to reach the realm of Nāgas (serpents). He entered the house of a Nāga named Padmanābha. When he reached the house Padmanābha had been away carrying the chariot of the Sun. Dharmārānya sat outside the house and spent a few days in vow and meditation. Then Padmanābha returned. The Brāhmaṇa asked Padmanābha about the ways of attaining heaven. The Nāga replied that there was none superior to the Sun. The Brahmin accepted penance and lived in the hermitage of Cyavana for a few days. (M.B. Śānti Parva, 4 Chapters from 361).

DHARMĀRĀNYA (M). A forest which is a holy place. It is mentioned in Mahābhārata, Vana Parva Chapter 82 Stanza 46, that the moment one enters this forest one would become sinless. This place was once the capital of the King named Asūtarajasa. See under Kuśa I).

DHARMARATHA. A king of the family of Aṅgarāja. He was the great grandfather of Lomapāda and the son of Draviratha. (Chapter 277, Agni Purāṇa).

DHARMASAKHA. A king of the Kekaya line of Kings. He had a hundred wives but no children. At last, at an old age, he got a son of Sucandrā, wife of his elder brother. But the hundred wives of Dharmasakha were pining for having a son and so the king consulted his ministers and on their advice conducted a Putrakāmeṣṭi yajña (a sacred sacrificial ceremony for obtaining children) at Hanūmatkuṇḍa near the southern sea-coast. As a result of that each of his hundred wives got a child. (Skanda Purāṇa, Chapter 15).

DHARMAŚARMĀ I. A brahmin who was born a parrot named Kañjala in his rebirth. Dharmāśarmā was one of

the three sons of an eminent Brahmin called Vidyādharma. His other two sons were Vasuśarmā and Nāmaśarmā. While both his brothers became great scholars Dharmāśarmā never studied anything and became a muff. His father was greatly worried on account of this. Dharmāśarmā never heeded the advice of his father and went about in bad company ruining himself. Years went by and Dharmāśarmā became old.

One day Dharmāśarmā was sitting repentant in a temple sadly pondering over his past when a siddha came to the temple. Watching him Dharmāśarmā saw him go and sit in a lonely place for meditation with his eyes shut. Dharmāśarmā went and stood near him very respectfully. When the Siddha opened his eyes after some time he saw Dharmāśarmā standing before him and then the Siddha made enquiries about Dharmāśarmā. The latter then requested the Siddha to give him instructions to acquire the supreme knowledge. The Siddha then gave him Jñānopadeśa (advice on knowledge) and Dharmāśarmā soon became a Siddha himself. He then started on a pilgrimage and on the way he got a parrot. He took care of the bird just like his son and loved it very affectionately. One day when Dharmāśarmā was away from the place to collect fruits for his food a cat caught and ate the parrot. Greatly grief-stricken Dharmāśarmā wept bitterly and ran about like a mad man. After some days he died and because at the time of death he was thinking about the parrot he was born a parrot in his next birth. The jñānopadeśa of the siddha was still lingering in him while he died and so even in his life as a parrot he never lost the jñāna he had acquired in his previous life. (Chapter 122, Padma Purāṇa).

DHARMAŚARMĀ II. See under Śivaśarmā.

DHARMASĀVARṆĪ. The eleventh Manu. (See under Manvantara).

DHARMASVA. A Brahmin. Once this Brahmin was coming home with water from the Ganges. On the way he saw Kāpakalpa, the servant of merchant Ratnākara, being killed by an ox. Though Kāpakalpa was a sinner, his end aroused pity in the heart of the Brahmin. So he sprinkled the Ganges-water on the body of Kāpakalpa, who instantly regained life and energy. The Brahmin who saw the power of Ganges-water began to worship the Ganges from that day onwards. It is mentioned in Padma Purāṇa, Kriyā Khaṇḍa, Chapter 7, that finally the Brahmin got a boon from the Ganges that only uttering the name of the Ganges should he meet with death.

DHARMATĪRTHA I. A holy place of ancient Bhārata. If a man bathes in a pond there, he would be absolved of all sins. (Śloka 1, Chapter 84, Vana Parva).

DHARMATĪRTHA II. Another holy place of ancient Bhārata. If a person bathes in a pond there he would get the benefit of performing a Vājapeya Sacrifice (Śloka 162, Chapter 84, Vana Parva).

DHARMAVARṆĀ. A Brahmin who lived in the country of Ānarta at the end of Kaliyuga. Once when he went to the land of the dead, he saw his fathers hanging by the end of darbha. They requested Dharmavarṇa to marry and obtain sons who would get them relief from their plight. Dharmavarṇa married and as soon as he got a son he went to the forest of Gandhamādana to practise penance there. (Chapters 2, 17 and 22, Skanda Purāṇa).