

**DHARMAVATI.** A wife of Dharmadeva. He got of Dharmavati a daughter Dharmavṛtā. Dharmavṛtā was married to Marīci, son of Brahmā. (See under Gayā-tīrtha).

**DHARMAVṚTĀ.** A daughter of Dharmadeva. (See under Gayā-tīrtha).

**DHARMAVYĀDHA.** Though he was born in the caste of foresters he became a saint by following the path of duty and righteousness. In his previous birth he was a Brahmin. He was a friend of a king who was an adept in archery. Once both went on hunting expedition to the forest. The brahmin sent an arrow at a wild animal but the arrow went and struck a sage who was doing penance under a tree. When the sage was rolling on the arrow he said: "Oh, evil-natured Brāhmaṇa, may you be born as a hunter selling flesh in your next life." The Brahmin went and apologised to the sage and craved for pardon. Taking pity on him the sage consoled him by saying that though he would be born as such, he would be a great scholar and attain mokṣa by doing his duty without even once wavering from it.

The Brahmin was born a hunter in the country of Mithilā. He took to looking after his parents as a vow and soon became a top-ranking righteous man. He did his duty to which he was born. He sold meat and earned a living. He never killed or butchered an animal. One day a Brahmin named Kauśika was doing penance sitting under a tree when a crane perched on the top of its branches defiled the Brahmin's head with its droppings. The Brahmin in rage looked up and his powerful stare burnt the crane and it fell down dead. Leaving that place some time later he went to a house to beg. The house-wife informed him that he would be given alms only after attending to her husband. The Brahmin was not pleased with her reply. Seeing that she added "Please do not look at me like that. I am no crane. To me my husband is supreme."

The Brahmin was taken aback when he heard the lady mention the incident of the crane. The lady explained to him that all her powers were due to her devotion to her husband and advised the Brahmin to go and meet Dharmavyādha of Mithilā to remove the egoism in him. Obeying her instructions Kauśika went and accepted Dharmavyādha as his guru. The learned hunter then spoke to Kauśika about Varṇadharmas, Śiṣṭācāras, hiṁsā and ahiṁsā, Mīmāṁsā relating to dharma and karma, the importance and glory of Brahmavidyā, the significance of the control of the senses, Trigūṇas, Prāṇa-vāyu, service to father and mother and many such other things. The egoism of Kauśika was removed and he returned home. Devoted to his parents he attained heaven. (Chapters 27 to 33, Vana Parva).

**DHARMĀYU.** A king of the Pūru family. His father was Raudrāśva, the son of Pūru and his mother was a celestial woman Mīraketī. (M.B. Ādi Parva, Chapter 94, Stanza 11).

**DHĀRṢṬAVAMŚA.** A particular family of kings of the Ikṣvāku Dynasty. This family originated from Dhṛṣṭa the brother of Ikṣvāku. So this family is called Dhārṣṭavamśa (Devī Bhāgavata, Skandha 7).

**DHĀTĀ I.**

1) *General information.* One of the twelve Ādityas. (See Dvādaśādityas and Āditya).

2) *Other details:* (1) At the burning of Khāṇḍava

forest among the gods who came against Śrī Kṛṣṇa and Arjuna, there was Dhātā also. (M.B. Ādi Parva, Chapter 266, Stanza 34).

(2) Dhātā gave Subrahmaṇya five followers named Kunda, Kusuma, Kumuda, Ḍambara and Āḍambara as gift. (M.B. Śalya Parva, Chapter 45 Stanza 39).

**DHĀTĀ II.** It is seen in Viṣṇu Purāṇa, Aṁśa 1, Chapter 10, that two sons named Dhātā and Vidhātā and a daughter Lakṣmī were born to Bhṛgu, the son of Brahmā, by his wife Khyāti. Of them Dhātā and Vidhātā married Āyati and Niyati, the daughters of Meru. Lakṣmī became the wife of Mahāviṣṇu.

**DHĀTREYIKĀ.** A maid of Pāñcālī during the time of the forest life of the Pāṇḍavas. It was this maid who informed the Pāṇḍavas that Jayadratha had kidnapped Pāñcālī. (M.B. Vana Parva, Chapter 269, Stanza 16).

**DHĀTU (S).** (Minerals). To understand the Purāṇic stories regarding the origin of iron, copper, tin etc. see under Irump (iron).

**DHAUMRA.** An ancient hermit. He was one of the hermits who visited Bhīṣma in his bed of arrows. (M.B. Sānti Parva, Chapter 47, Stanza 11).

**DHAUMYA I.** A hermit.

1) *General information.* This hermit was the younger brother of Devala, a hermit. The Pāṇḍavas, who escaped from burning in the Lākṣā house, reached the banks of the Ganges when this hermit was performing penance in the holy tīrtha of Utkoca. Arjuna defeated Citraratha, a Gandharva. After that Citraratha and Arjuna became friends. The gandharva advised him that a priest was unavoidable and that the Pāṇḍavas should accept the hermit Dhaumya who was doing penance in the Utkoca-tīrtha as their priest. Accordingly the Pāṇḍavas accepted Dhaumya as their priest. From that day onwards in everything the Pāṇḍavas did, Dhaumya was their priest. (M.B. Ādi Parva, Chapter 182).

2) *Other details.* (1) After the Svayamvara of Pāñcālī, Dhaumya performed the marriage ceremony for each of the Pāṇḍavas from Dharmaputra to Sahadeva separately with Pāñcālī. (M.B. Ādi Parva, Chapter 197).

(2) When sons were born to the Pāṇḍavas, Dhaumya performed the rites of investiture etc. with the Brahma string etc. (M.B. Ādi Parva, Chapter 220, Stanza 87).

(3) Dhaumya was the chief priest who performed the rites of sacrifice at the Rājasūya of Yudhiṣṭhira. He anointed Yudhiṣṭhira as King. (M.B. Sabhā Parva, Chapter 53, Stanza 10).

(4) When the Pāṇḍavas started for forest life, Dhaumya walked in front of them with Kuśa grass in his hands, singing Yamasāma and Rudrasāma songs. (M.B. Sabhā Parva, Chapter 80, Stanza 8).

(5) Once Dhaumya talked about the attributes of the Sun and advised Dharmaputra to worship the Sun. (M.B. Vana Parva, Chapter 3).

(6) In the forest Dhaumya rendered powerless the illusive and magical arts of Kirmīra, an asura (demon). (Mahābhārata, Vana parva, Chapter 11, Stanza 20).

(7) Dhaumya described to Dharmaputra the importance of several holy tīrthas or Baths. (M.B. Vana Parva, Chapters 87 to 90).

(8) On another occasion Dhaumya described to Dharmaputra the motions of the Sun and the Moon