

and the positions of Viṣṇu and Brahmā. (M.B. Vana Parva, Chapter 163).

(9) When Jayadratha had stolen Pāñcālī, Dhaumya blamed him and tried to recover Pāñcālī. (M.B. Vana Parva, Chapter 238, Stanza 26).

(10) Dhaumya advised the Pāṇḍavas how to preserve pseudonymity in the capital of Virāṭa. (M.B. Virāṭa Parva, Chapter 4).

(11) When the Pāṇḍavas started their life incognito Dhaumya performed the rite of Agniṣṭoma and uttered the Veda mantras for their prosperity, recovery of kingdom and victory in the world etc. When they started Dhaumya took the fire with oblations and went to the country of Pāñcāla. (M.B. Virāṭa Parva, Chapter 4, Stanza 54).

(12) After the bhārata battle, Dhaumya performed the funeral ceremonies, offerings etc. of the relatives of the Pāṇḍavas. (M.B. Strī Parva, Chapter 24).

(13) After Dharmaputra was anointed King, Dhaumya disclosed to him the secrets of righteousness. (M.B. Anuśāsana Parva, Chapter 127, Stanza 15).

DHAUMYA II. In the Purāṇas we see another hermit with the name Dhaumya. In Mahābhārata, Anuśāsana Parva, Chapter 14, Stanza 112, it is mentioned that this hermit was the brother and teacher of hermit Upamanyu. He had been keeping contact with Dyumatsena, the father of Satyavān. (M.B. Vana Parva, Chapter 298, Stanza 19). Other names such as Ayodha Dhaumya, Āyodha Dhaumya, Apodhadhaumya, Āpodhadhaumya etc. are used for this Dhaumya, (For details see under Ayodhadhaumya).

DHAUTAMŪLAKA. A king born of a dynasty of China. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14).

DHAVALAGIRI. (ŚVETA PARVATA). A mountain. Arjuna once encamped in this mountain. (Mahābhārata, Sabhā Parva, Chapter 27, Stanza 29).

DHENU. See under Surabhi.

DHENUKA.

1) *General information.* A fierce Rākṣasa (giant) with the figure of a donkey. He lived in the forest of Kālī (Tāla). People did not dare to pass by that way fearing this giant. Hearing about him, Śrī Kṛṣṇa and his elder brother Balabhadra Rāma went to the forest. There were several palm trees in the forest, the fruits of which they shook with force. Hearing the noise Dhenuka ran to them. Balabhadra and Śrī Kṛṣṇa beat the giant to death.

2) *Other details.* (1) In Bhāgavata, Skandha 10, it is stated that Pralambaka, Cāñūra, Trṇāvarta, Muṣṭika, Ariṣṭaka, Keśi, Dhenuka and others were the followers of Kāmsa.

(2) In Bhāgavata, Skandha 10, there is another story that while Balabhadra Rāma, Śrī Kṛṣṇa and the other cowherds were looking after the cows an asura entered into the midst of the flock, in the shape of a cow (Dhenu). Rāma and Kṛṣṇa saw him, struck him against a tree and killed him.

DHENUKAM. An ancient country in Bhārata. (M.B. Bhīṣma Parva, Chapter 50, Stanza 51).

DHENUKĀŚRAMA. A holy place. Once the god of Death Yama took the shape of a man and did penance in this place. (M.B. Droṇa Parva, Chapter 54, Stanza 8).

DHENUTĪRTHA. A holy place. If gingelly (tila) is

offered as gift in this holy place, one would get redemption from all sins. (Mahābhārata, Vana Parva, Chapter 84, Stanza 87)

DHĪMĀN. Second son of Purūravas. (M.B. Ādi Parva, Chapter 75, Stanza 24).

DHĪRADHĪ. A brahmin devotee of Śiva. He lived in Kāśī. Because he meditated on Śiva alone, Śiva was pleased with him and helped him in various ways. The gaṇas of Śiva were amazed at Śiva's partiality for Dhīradhī. Paramaśiva told them the story of the former birth of Dhīradhī. "This Brahmin was a swan in his former life. Once he was flying over a lake when he became tired and fell down. His colour became black. Then Kamalinī, another swan who dwelt in the same lake told him to recite the tenth Chapter of Gītā, and to meditate on Śiva. Because the swan did that holy act, he was born a Brahmin in his next birth. Though he was a Brahmin in his previous birth, he kicked his teacher and for that fault he had to take birth as a swan. Later, because of the love of Śiva, Dhīradhī attained heaven. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 184).

DHĪROṢṆI. A god concerned with Śrāddha (offering to the manes). (Mahābhārata, Anuśāsana Parva, Chapter 9, Stanza 32).

DHIṢAṆĀ. The wife of Havirdhāna born in the dynasty of the emperor Pṛthvi. Dhiṣaṇā was born from fire. (Six sons, Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina, were born to Havirdhāna by his wife Dhiṣaṇā born of fire. (Agni Purāṇa Chapter 18).

DHRṢṬA. A son of Vaivasvata Manu. Ikṣvāku, Nabhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu. Nrga, Diṣṭa, Karūṣa and Pṛṣadhra were the sons of Vaivasvata Manu. (Bhāgavata, Skandha 8).

DHRṢṬABUDDHI. A Vaiśya who attained heaven by performing the fast of Vaiśākha Vrata. He lived in the country of Bhadrāvati, on the bank of the River Sarasvatī. The name of the king of the country was Dhṛtimān. Dhanapāla, a Vaiśya of that country had five sons: Sumanas, Dyutimān, Medhāvī, Sukṛta and Dhṛṣṭabuddhi. The last of them turned out to be a wicked man. Going after many women, keeping company with wicked people, gambling, wandering about in search of harlots, not venerating Gods, Manes or Brāhmaṇas, wasting the money of his father, eating untouchable food, drinking liquor and such other acts, he indulged in. Once he was seen walking in the street with his hand on the shoulder of a harlot. So his father turned him out of the house. He was discarded by his relatives too. He sold the ornaments he had on his body. When that was finished the harlots also evaded him. He became a destitute having no money or clothes. When he became tired with hunger and thirst he began stealing in that city. The King's men caught him. They chained him and scourged him. Finally, he went to the forest and with a bow and arrows he lived by hunting.

Dhṛṣṭabuddhi happened to reach the hermitage of Kauṇḍinya. It was the month of Vaiśākha. While Kauṇḍinya was coming from the Ganges, having taken bath, a drop of water fell on Dhṛṣṭabuddhi from the wet cloth of the hermit, and consequently his sins were washed off. He fell before the hermit and requested him to instruct him in the way of attaining heaven.