

to the forest with Pāñcālī. Dhṛtarāṣṭra was grieved. After thirteen years the Pāñḍavas returned. Duryodhana said that not an inch of land would be given to the Pāñḍavas. Dhṛtarāṣṭra felt sorry at this. Śrī Kṛṣṇa came to talk about conciliation. Duryodhana wanted to take him a prisoner. But Dhṛtarāṣṭra opposed it. Śrī Kṛṣṇa showed Dhṛtarāṣṭra his Viśvarūpa (cosmic form) to see which, Kṛṣṇa gave him sight for the time being for which Dhṛtarāṣṭra was very thankful. The Pāñḍavas and the Kauravas came to Kurukṣetra for Bhārata-battle. Dhṛtarāṣṭra called Sañjaya to him and asked him about the preparations the parties had made for war. Sañjaya gave a true description of the battle arrays of both parties. (M.B. Ādi Parva, Sabhā Parva, Vana Parva, and Udyoga Parva).

(6) *Dhṛtarāṣṭra and the battle of Bhārata.* The terrible battle began. The heart of Dhṛtarāṣṭra was grieved with sorrow. When Arjuna vowed that he would kill Jayadratha, Dhṛtarāṣṭra cried aloud. When he knew that Śātyaki had destroyed the army of the Kauravas he became dumb with grief. He praised Bhīma's valour and blamed his sons. When Sañjaya told him about the fall of Karṇa, Dhṛtarāṣṭra fell down unconscious. He rose up again and attended to the noises from the battlefield. He fell down again when he knew that Śalya and Duryodhana were killed. He rose again and cried for a long time. He gathered the women-folk, his people and went to the battlefield. He broke the metal statue of Bhīma and embraced the Pāñḍavas. He asked Yudhiṣṭhira to do the mourning and offerings for the dead. It was done accordingly. The Pāñḍavas respected Dhṛtarāṣṭra. But Bhīma scolded them. Dhṛtarāṣṭra and Gāndhārī were greatly depressed and asked Yudhiṣṭhira to permit them to live in forest. Yudhiṣṭhira tried to prevent it. He kissed on the head of Yudhiṣṭhira. Seeing that they did not eat food he asked them to eat. Yudhiṣṭhira saw that they would eat only if he permitted them to live in forest. At last Yudhiṣṭhira agreed. Dhṛtarāṣṭra accepted money from Dharmaputra and performed mourning and offerings for the dead on a large scale (M.B. Droṇa Parva, Karṇa Parva, Strī Parva, Śānti Parva and Āśramavāsika Parva).

7) *Journey to forest and death.* Afterwards Dhṛtarāṣṭra and Gāndhārī went to forest. Kuntī followed them. All the subjects followed them a long way, crying. Dhṛtarāṣṭra sent them back and entrusted the teacher Kṛpa and Yuyutsu with the Pāñḍavas. Dhṛtarāṣṭra, Gāndhārī and Kuntī lived on the Ganges. From there they came to Kurukṣetra and lived in the hermitage of Śatayūpā for a time. During that period Nārada visited them. The Pāñḍavas and the subjects visited them again. Vyāsa also came there. He took Dhṛtarāṣṭra and the rest of them to the river Ganges and evoked the spirits of those who died in the battle. Vyāsa gave Dhṛtarāṣṭra divine eye to see the departed spirits. After this, at the request of Vyāsa they all returned. Dhṛtarāṣṭra, Gāndhārī and Kuntī went to Gaṅgādvāra and performed severe penance and were burnt to death in a wild fire. The relatives put their remains in the Ganges. The spirits of the three—Dhṛtarāṣṭra, Gāndhārī and Kuntī entered the realm of Kubera. (M.B. Āśramavāsika Parva, Svargārohaṇa Parva).

8) *The names of Dhṛtarāṣṭra.* Ājamīdha, Ambikāsuta,

Āmbikeya, Bhārata, Bharataśārdūla, Bharataśreṣṭha, Bharatarābha, Bharatasattama, Kaurava, Kauravaśreṣṭha, Kauravarāja, Kauravendra, Kauravya, Kurūśārdūla, Kurūśreṣṭha, Kurūdvaḥa, Kurunandana, Kururāja, Kuruvamśavardhana, Kuruvṛddha, Vaicitravīrya, Prajūācakṣus etc. have been used as synonyms of Dhṛtarāṣṭra.

DHĀRTARĀṢṬRA II. A serpent born to Kaśyapa Prajāpati by his wife Kadrū. It is stated in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 9, that this serpent sits in the Durbar of Varuṇa and worships him. During the time of emperor Pṛthvi, devas (gods), asuras (demons) and Nāgas (serpents) milked the earth, and the person who milked for the Nāgas was the serpent Dhṛtarāṣṭra (M.B. Droṇa Parva, Chapter 69). It is stated in Mahābhārata, Karṇa Parva, Chapter 34, Stanza 28, that once this Nāga was admitted into the chariot of Śiva. When Balabhadra Rāma, discarded his body and went to Pātāla (nether world, several serpents came to greet him. Dhṛtarāṣṭra was one of them. (M.B. Mausala Parva, Chapter 4, Stanza 15).

DHĀRTARĀṢṬRA III. A deva gandharva. (Semi-god). *Some information.* (1) This deva gandharva was the son of the hermit Kaśyapa by his wife Muni. (M.B. Ādi Parva, Chapter 65, Stanza 15).

(2) He took part in the birth-celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 55).

(3) He went to the presence of King Marutta as a messenger of Indra. (M.B. Āśvamedha Parva, Chapter 107, Stanza 2).

(4) It was this Gandharva who had taken birth as Dhṛtarāṣṭra, the father of Duryodhana. (M.B. Svargārohaṇa Parva, Chapter 4, Stanza 15).

DHĀRTARĀṢṬRA IV. A king who was the son of Janamejaya and the grandson of Kuru, a king of the Lunar dynasty. He had eleven sons: Kuṇḍika and others. (M.B. Chapter 94, Stanza 58.)

DHĀRTARĀṢṬRA V. One of the famous sons of Vāsuki. There is a story about this nāga (serpent) in Jaimini, Āśvamedha Parva, Chapter 39.

After the Bhārata-battle, Yudhiṣṭhira performed horse-sacrifice. Arjuna led the sacrificial horse. He travelled far and wide and reached Manalūr. At the instruction of Ulūpi, Babhruvāhana confronted his father. A terrible fight ensued and Babhruvāhana cut off the head of Arjuna. Citrāṅgadā sent Babhruvāhana to the 'Nāgaloka' (the world of serpents) to bring the jewel 'Mṛtasañjivini' to restore her husband to life. The keeper of this jewel, which was under the custody of serpent Śeṣa was Dhṛtarāṣṭra, the son of Vāsuki.

Knowing that it was not easy to get the jewel, Babhruvāhana fought with Dhṛtarāṣṭra. After a terrible fight he got the jewel. But Dhṛtarāṣṭra, who did not want Arjuna to come to life again, stole the head of Arjuna, by the help of his sons and threw it into the hermitage of Dālbhya.

DHĀRTARĀṢṬRĪ. A daughter born from Tāmrā the wife of Kaśyapa Prajāpati. Tāmrā had five daughters: Krauñci, Bhāsi, Śyenī, Dhṛtarāṣṭrī and Śukī. Of these, from Krauñci, the owls, the Bhāsas from Bhāsi, the eagle and vulture from Śyenī, the swans and the ruddy goose from Dhṛtarāṣṭrī were born in the world. (This occurs in Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14).  
DHĀRTASENA. A king who took the side of the