

Kauravas. (M.B. Śalya Parva, Chapter 6, Stanza 3).

DHṚTAVARMĀ. The brother of Suvarmā, the king of Trigarta, and Ketuvarmā. Arjuna led the sacrificial horse of Aśvamedha performed by Yudhiṣṭhira after the Bhārata war. Sūryavarmā the king of Trigarta, confronted Arjuna and was defeated. Ketuvarmā who came next was also killed. Dhṛtavarmā came next. He showered arrows on Arjuna and inflicted wound on his hand, and the famous bow, Gāṇḍīva fell from his hand. Arjuna grew angry and fought so fiercely that eighteen famous and mighty Trigarta warriors fell. At last Dhṛtavarmā fell at the feet of Arjuna and begged for pardon and accepted the supremacy of Yudhiṣṭhira. (M.B. Aśvamedha Parva, Chapter 74).

DHṚTAVATĪ. (GHṚTAVATĪ). A famous river. M.B. Bhīṣma Parva, Chapter 9).

DHṚTAVRATA. A king of the family of Yayāti. (Bhāgavata, Skandha 9).

DHṚTI I. A daughter of Prajāpati Dakṣa. She was one of the wives of Dharmadeva. Mādri, the mother of Nakula and Sahadeva, was the rebirth of Dhṛti. (M.B. Ādi Parva, Chapter 67). Dhṛti had given birth to Niyama when she was the wife of Dharmadeva, who had married Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhī, Lajjā, Vapus, Śānti, Siddhi and Kīrti, thirteen of the daughters of Dakṣa. (Viṣṇu Purāṇa, Amśa I, Chapter 7).

DHṚTI II. A Viśvadeva 'god'. (M.B. Anuśāsana Parva, Chapter 91).

DHṚTI III. The son of Vitalavya, the king of Videha. He was a contemporary of Vyāsa and Vicitravīrya the king of the Kurus. Bahulāśva was the son of this Dhṛti. (M.B. Ādi Parva).

DHṚTIMĀN I. A king of the family of Yayāti. (Bhāgavata, Skandha 9).

DHṚTIMĀN II. An ancient country in Kuśadvīpa (the island of Kuśa). (M.B. Bhīṣma Parva, Chapter 12, Stanza 13).

DHṚTIMĀN III. See under Dhṛṣṭabuddhi.

DHURVA I.

1) *Birth and childhood.* Manu Svāyambhuva the son of Brahmā, had two sons named Priyavrata and Uttānapāda. They were mighty heroes and of righteous character. Uttānapāda had two wives, Suruci and Sunīti. Suruci gave birth to Uttama and Sunīti to Dhruva. Uttānapāda showed more favour towards Uttama and Suruci. But he looked upon Dhruva and his mother with disfavour.

Once Uttama sat on the lap of his father when the latter was sitting on the throne. Seeing this, Dhruva wanted to sit along with his brother. But fearing the displeasure of Suruci, who was also there, the King did not take Dhruva on to his lap. Seeing the endeavour of Dhruva, Suruci said to him, "Child, if you wish to sit on the lap of your father, you ought to have been born in my womb. You cherish high ambition which you do not deserve." These words of Suruci were not palatable to Dhruva who ran to his mother and sat on her lap. When Sunīti knew what had happened she shed tears. After a few moments Dhruva stood up and made a vow. "I will get a position unattainable even for my

father, by my own endeavour." He then started for the forest. He attained self-renunciation even in childhood becoming a disciple of hermits and performing severe penance.

Dhruva began penance in the forest of Madhuvana on the river Jamunā. Sunīti came and tried to take him to the palace. But he did not return. He intensified his penance more and more. At last Mahāviṣṇu appeared before him. Dhruva requested for a lofty and eternal place which would become a prop of the world. Accordingly, Viṣṇu pointed out to Dhruva, a noble place, higher than the planets, stars Saptarṣis (Ursa Major) and the devas who travelled in aeroplanes. Mahāviṣṇu said that Dhruva would live in a lofty place as a star till the end of the Kalpa and his mother Sunīti would also remain as a star near Śiva as long as Dhruva lived (Viṣṇu Purāṇa, Amśa 1, Chapters 11 and 12).

2) *The previous birth of Dhruva.* Mahāviṣṇu appeared before Dhruva and revealed his previous birth.

Dhruva was a Brahmin in his previous birth. He used to meditate on Viṣṇu with concentration of mind. In course of time he befriended a prince who was a youth, of beautiful and bright complexion, enjoying all the pleasures of the world. Attracted by the position and status of the prince, the Brahmin wanted to become a prince. Mahāviṣṇu granted his wish. Accordingly Dhruva took his next birth as the son of Uttānapāda. (Viṣṇu Purāṇa, Amśa 1, Chapter 12).

3) *The reign and end of Dhruva.* After receiving the boon from Mahāviṣṇu, Dhruva returned. All who were there embraced Dhruva. Years passed by. Uttānapāda left his kingdom to Dhruva and became a forest householder. Dhruva became King. The King Dhruva married Brāhmī, the daughter of Śiśumāra a Prajāpati. The queen gave birth to two sons Kalpa and Vatsara. Dhruva married Ilā the daughter of Vāyu (wind). She gave birth to a son named Utkala.

Uttama remained unmarried. While he was hunting in the forest a Yakṣa (a demi-god) killed him. Suruci was caught in wild fire and died. Hearing about the death of Uttama, Dhruva took his weapons and reached the realm of the Yakṣas. He stood at their gate and challenged them for battle. One lac and thirty thousand Yakṣa warriors fought with Dhruva. Dhruva destroyed the entire army. The Yakṣas began illusive and magical arts. Dhruva overcame that also. At last Kubera himself appeared before Dhruva and blessed him. They got him into a plane and placed him in a place higher than all the planets. (Viṣṇu Purāṇa, Bhāgavata).

4) *The descendants of Dhruva.* Two sons named Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhu. Succhāyā the wife of Śiṣṭi gave birth to five sinless sons named Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. Brhatī the wife of Ripu gave birth to Cākṣuṣa of extreme bright complexion. Manu was born to Cākṣuṣa by his wife Puṣkaraṇī the daughter of Virānaprajāpati and included in the children of Varuṇa. Ten sons were born to the bright Manu by his wife Naḍvalā, daughter of Prajāpati Vairāja. These ten bright sons were Kuru, Pūru, Śatadyumna Tapasvī, Satyavān, Śuci, Agniṣṭomā, Atirātra, Sudyumna, and Abhimanyu. Agneyī, the wife of Kuru gave birth to six children. They were Aṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Śibi. A son named Vena was born to Aṅga