

Vaṅga, Kaliṅga, Puṅdra and Śuṅga were born to her. They founded five Kingdoms which were known by their names respectively. They are known by their modern names: Bhāgalpura, Bengāl, Āndhra, Rājāsāhi and Tāmrvika.

3) *Other details.* (1) Dīrghatamas had another wife named Uśik. (Ṛgveda, 1st Maṇḍala, 16th Anuvāka, 112th Sūkta.)

(2) Dīrghatamas continues to be in the assembly of Indra offering worship to him (Indra). (M.B. Śabhā Parva, Chapter 7, Verse 11).

DĪRGHATAPAS I. Father of Dhanvantari. (See under Dhanvantari).

DĪRGHATAPAS II. See under Puṅya.

DĪRGHAYAJÑA. A King of Ayodhyā. Bhīmasena had once won him over to his side by persuasive speech. (M.B. Sabhā Parva, Chapter 30, verse 2).

DĪRGHĀYUS. Brother of Śrutāyus, the King of Kaliṅga. Arjuna killed him in the war. (M.B. Droṇa Parva, Chapter 94, Verse 29).

DĪRGHIKĀ A daughter of Viśvakarman. She was abnormally tall, and since there was the Śāstric injunction that he who married such women would die within six months none came forward to wed her.

Dīrghikā began a penance for a good husband. As it continued for years together symptoms of old age began to appear in her. At this juncture an old and ailing householder came there. On certain conditions he married Dīrghikā. After sometime, in obedience to the husband's wish Dīrghikā set out on a tour carrying him on her shoulders. Though Māṇḍavya cursed her husband on their way, due to the chastity of Dīrghikā the curse proved to be ineffective. The similarity in the stories of Śāṅḍili and this Dīrghikā leads us to think that they might have been one and the same person.

DIŚĀCAKṢU. One of the prominent off-springs of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 10).

DITI.

1) *General.* A daughter of Dakṣa Prajāpati. She was married to Kaśyapa, grandson of Brahmā and son of Marici. She had many sisters, chief among whom were Aditi, Kālā, Danāyus, Danu, Simhikā, Krodhā, Pṛthā, Viśvā, Vimatā, Kapilā, Muni and Kadrū. Kaśyapa's sons by Aditi became Devas (Āditeyas) and his sons by Diti became Asuras (Daityas). (M.B. Ādi Parva, Chapter 65).

2) *Indra cut Diti's embryo to pieces.* Devas and Asuras agreed to churn the ocean of milk as a joint endeavour. But when Amṛta rose up to the surface, they began to quarrel over it. In the battle between Devas and Asuras for the possession of Amṛta, Diti's sons were killed.

In her inconsolable grief at the death of her sons, Diti prayed to her husband Kaśyapa that she should be blessed with a brave and heroic son who would be capable of killing Indra. The sage granted her the boon and told her that by worshipping the lord with a pure mind and body for a hundred years, she would bear a son who would be mighty enough to kill Indra. In due course Diti became pregnant and following her husband's advice, she fervently worshipped the Lord and remained pure in mind and body. When Indra came to know that the child in Diti's womb was to be his slayer, he approached her under the disguise of an attendant, offering to serve her. He waited for an

opportunity to get access to her and before the expiry of a hundred years he got a chance. One day, Diti went to bed without washing her feet and fell asleep. Indra took his Vajra and gaining access to her womb cut the embryo within it into seven pieces. The child in the womb began to cry loudly. Indra asked it "MĀ RUDA" (Do not cry). Then he proceeded to cut each of the seven pieces again into seven and finally there were forty-nine pieces in all. They subsequently became Devas known as "Maruts." They got the name Maruts because Indra told them "Mā Ruda." All the forty-nine Maruts later on became the helpers of Indra. (Viṣṇu Purāṇa, Part 1, Chapter 21).

3) *Diti's sons.* Asuras were Diti's sons. Chief among them were Hiranyakaśipu and Hiranyākṣa. They had a sister named Simhikā. Hiranyakaśipu had four sons—Anuhlāda, Hlāda, Prahlāda and Saṁhlāda who were famous for their glory and might. Śūrapadma, Simhvaktra, Tārakāsura, Gomukha and Ajāmukha were also Diti's sons. Of them, Śūrapadma had four sons by his wife Mayasutā, who were Bhānukopa, Agnimukha, Vajrabāhu and Hiranya. An asura named Mahāśūra was born to Simhvaktra by his wife, Vibhūti. The Asuras, Śambara, Śakuni, Dvimūrdhā, Śaṅku, Aśva, were the sons of Hiranyākṣa. Simhikā married Vipracitti; Rāhu and Ketu were born to them. Saṁhlāda, the son of Hiranyakaśipu had three sons, Āyusmān, Śibi and Bāṣkala. Virocana was the son of Prahlāda; Mahābali was the son of Virocana; Bāṇa was born to Mahābali and to Bāṇa were born four crores of Nivātakavacas. All these were the prominent children of Diti. Besides them, Diti had crores of other Asuras born to her. (Viṣṇu Purāṇa, Part 1, Chapter 3; Harivamśa, Chapter 3).

4) *Birth of Hiranyakaśipu and Hiranyākṣa.* Hiranyakaśipu and Hiranyākṣa were the rebirth of Jaya and Vijaya, the two gate-keepers of Mahāviṣṇu. (See under Jaya). There is a story as to how they were born as the sons of Diti.

Diti was one of the wives of Kaśyapa. She had no children while the other wives of Kaśyapa had children. Jealousy and grief rankled in her mind. One day she approached Kaśyapa and pressed him to beget a son for her. It was the time of dusk when Kaśyapa was deeply absorbed in his day's devotional worship. She disturbed his "Dhyāna" (devotional concentration) by her importunity, but he was reluctant to yield to her wishes at such an inauspicious time. It is at dusk that Śiva goes about with his attendant hordes of spirits, wearing the crown of his matted hair covered with the dust carried by the whirlwinds from cremation grounds and keeping his three eyes wide open. Kaśyapa asked Diti to wait for a few minutes, until that terrible time was over, but she did not heed his advice. In the fury of her passion she sprang towards him and stripped him of his clothes and in the end Kaśyapa yielded to her carnal desires. But after the act he in a repentant mood told her that she had defiled her mind by having sexual union in that unholy hour and by doing so had sinned against the gods. As a result, twin sons will be born in her womb. They would persecute and torture the three worlds. Mahāviṣṇu would incarnate to destroy them. But since she also felt a little regret in her act, a grandson of her (Prahāda) will become a devotee of Viṣṇu.