

the wheel of Śalya and was killed by Yudhiṣṭhira in the battle of Bhārata. (M.B.Śalya Parva, Chapter 12, Stanza 53.)

DRUMASENA II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed by Dīrṣṭadyumna the son of Drupada. (M.B. Droṇa Parva, Chapter 170, Stanza 22).

DRUHYU I. A son of King Yayāti. Two sons, Yadu and Turvasu were born to Yayāti, the son of Nahuṣa, by his wife Devayāni and three sons Druhyu, Anudruhyu and Pūru by his wife Śarmiṣṭhā. Druhyu was cursed by his father because he did not comply with the request of his father to exchange his old age with the youth of his son. The curse was that his desires would not be realized, that he would stay in places where he would not like to stay, that his kingdom would be lost and that he would be called Bhoja. (See under Yayāti).

DRUHYU II. A son of Matināra, a King of the Pūru dynasty. (M.B. Ādi Parva, Chapter 94, Stanza 14).

DUḤKHA (M). Agni Purāṇa tells the following about the origin of Duḥkham.

Himsā (violence) is the wife of Adharma (unrighteousness). To the couple were born two daughters called Anṛta (falsehood) and Nikṛta (fraud) and from them were born the daughters Bhayā (fear) Naraka (hell) Māyā (illusion) and Vedanā (pain). Māyā brought forth Mrtyu (death), the annihilator of all living objects, and Vedanā, from Raurava (a particular hell) brought forth Duḥkha (sorrow, grief). From Mrtyu were born Jāti (caste), Jarā (wrinkles), Śoka (sorrow), Tṛṣṇā (covetousness) and Krodha (anger). (Agni Purāṇa, Chapter 19).

DULIDUHA. A King in ancient India. (Ādi Parva, Chapter 1, Verse 233).

ḌUMḌUBHA. A snake. Sage Sahasrapāda became the snake as a result of a curse. For details see under Sahasrapāda.

DUNDUBHI I. A terrible asura, son of Maya and brother of Māyāvī.

1) *Birth.* Dānavas were the offsprings of Kaśyapa, grandson of Brahmā and son of Marīci by his wife Danu, daughter of Dakṣaprajāpati. Maya, chief among the Dānavas earned great reputation as a unique architect. Once Maya attended a dance programme in devaloka where he fell in love with Hemā dancing with the deva-women. When the dance was over Maya told Hemā about his love for her. Hemā too had fallen in love with Maya. And they left the place in secret and reached the southern slope of the Himālayas where they built a beautiful city called Hemapura and they lived there. Ere long they had two sons, Dundubhi and Māyāvī, both of them equally distinguished in prowess. (Uttararāmāyaṇa).

2) *Dundubhi's relati nship with Rāvaṇa.* Maya did tapas for a daughter in the western plains of Mount Kailāsa. One of those days Pārvatī went out of Kailāsa to feed brahmins in celebration of the birthday of Subrahmaṇya. In the absence of Pārvatī a deva woman called Madhurā who had observed the Somavāravrata came to Kailāsa to salute Mahādeva (Śiva) who enjoyed her for some time. On her return to Śiva Pārvatī noticed ashes worn by him transferred to the breasts of Madhurā. Drawing the natural inference from this Pārvatī got angry and cursed Madhurā to be transform-

ed into a frog. Then Śiva blessed her that she would regain her former self after twelve years and have a heroic husband. Madhurā who was thus turned into a frog fell into a well close to where Maya was engaged in tapas. And, after twelve years, the frog regained its former form and became Madhurā again. Maya, who saw her adopted her as daughter and brought her up as such calling her Mandodarī. Mandodarī became Rāvaṇa's wife and thus Dundubhi became the brother-in-law of Rāvaṇa.

3) *Dundubhi grew up.* The following is told about Dundubhi in Canto 11, Kiṣkindhā Kāṇḍa of Vālmīki Rāmāyaṇa.

As beautiful and majestic as the peak of Mount Kailāsa, the heroic Dundubhi possessed the form of the buffalo. And, he had the strength of a thousand elephants. Proud and haughty over his own prowess and losing his head over the boon he had received from God, Dundubhi went to fight with the ocean, the lord of rivers. (It was Śiva who gave him boons. See M.B. Anuśāsana Parva, Chapter 11).

4) *Fight with Bāli and death.* Haughty almost to madness over the unrivalled strength and prowess he got as the result of the boon, Dundubhi went about challenging whomsoever he met for a fight. But none dared to accept the challenge. Then he went to the sea-shore and challenged Varuṇa, who, appearing on the crest of the waves said: "I am not strong and powerful enough to fight with you. Only Himavān can do that. So, please go north."

Accordingly Dundubhi went north to Himavān and challenged him in great rage. Himavān clad in his neat and white apparel appeared and spoke in humble tones: "Oh mighty Dānava: I am not accustomed to fighting war. My job is only to arrange necessary convenience to saints and sages. But, there is in southern India a very powerful monkey called Bāli, who is the King of Kiṣkindhā, and Bāli alone can combat with you.

And, Dundubhi accordingly went southward to Kiṣkindhā and challenged Bāli. Terrible as the dark clouds in the sky the dānava who possessed the body and horns of the buffalo—began roaring like hell at the tower gates of Kiṣkindhā, uprooting trees with his horn and tearing the earth with his hoofs. Disturbed by the noise Bāli along with his wife Tārā came out of the palace, and said to Dundubhi: "Look here, please, I am only a King of the monkeys. Why should you, who are so very strong smash my tower?" but, these soft words of Bāli only kindled Dundubhi's anger all the more and his challenges became the fiercer. Then did Bāli, wearing the golden chain given by Indra, rush forth to engage Dundubhi in mortal duel in which the former began gaining more and more strength while the latter got weaker and weaker. Dundubhi took to flight in the skies to save his life. But, the moon dawned then and in the moonlight Bāli and his brother Sugrīva followed Dundubhi, who entered a terrible cave covered by something like a forest of grass. After stationing Sugrīva at the opening of the cave Bāli followed Dundubhi into the cave. Sugrīva waited there one year for the return of Bāli from the cave when one day he witnessed foaming blood flow out of the mouth of the cave, and mistakenly believing that Bāli was dead he closed the mouth of the cave with a huge stone and returned home. But, Bāli, who had by then killed Dundubhi kicked off the stone