

and came out of the cave and followed Sugrīva in a rage. From that day onwards Śugrīva lived at the R̥ṣyamūka mountain where Bāli had no admission. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Cantos 9, 11, 46).

5) *Curse on Bāli due to the blood of Dundubhi.* During Bāli's duel with Dundubhi blood from the body of the latter spurted out to the skies, and it also fell in the hermitage of Mataṅga at R̥ṣyamūka where the sage Mataṅga was performing tapas. Angered at this the sage cursed him whoever he might be, who was responsible for blood falling in his āśrama, with death by his head getting broken if he mounted R̥ṣyamūka. Sugrīva took shelter there because of this curse on Bāli. (Vālmiki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 11)

**DUNDUBHI II.** See under Mantharā.

**DUNDUBHINIHRĀDA.** A powerful Rākṣasa, who was the son of Diti and the uncle of Prahlāda. When, in the fierce fight between the devas and the asuras the latter got absolutely defeated this Rākṣasa ascribed the reason for the failure to the brahmins and began killing them. He captured the Kāśī temple and many other temples like it. In the circumstances Śiva gave refuge to the brahmins of Kāśī, and the Rākṣasa was destroyed by Śivaśakti. (Śivarudrasamhitā, Yuddha Kāṇḍa, Chapter 58).

**DUNDUBHISVANA (M).** A particular Place in Kuśa island. (M.B. Bhīṣma Parva, Chapter 12, Verse 13).

**DURĀDHA (DURĀDHĀRA, DURDHARA).** One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma. (M.B. Droṇa Parva, Chapter 135, Verse 36).

**DURĀDHĀRA.** See under Durādha.

**DURĀSADA.** A son of Bhasmāsura. He learned Pañcākṣarī vidyā from Śiva and used to repeat it. Pleased at this Śiva gave him all the boons he wanted with the result that he lost his head and began troubling everybody. When thus unrest and injustices increased in the world Dhurmdhi, the son of Śakti killed him. (Gaṇeśa Purāṇa, Chapter 38, 42).

**DURDAMA.** Son of a Gandharva called Viśvāvasu. The following story about him is told in the Skanda Purāṇa. Chapters 1, 3 and 4).

While maharṣis like Vasiṣṭha and Atri were once engaged in the worship of Lord Śiva at Mount Kailāsa, Durdama, with his thousands of wives came there. In the Hālāsya-tīrtha near-by they got engaged in water sports with their bodies stark naked. On seeing their naked sports Vasiṣṭha cursed Durdama to be turned into a Rākṣasa. When his wives begged of Vasiṣṭha for redemption from the curse he told them that seventeen years thence Durdama would regain his old form. Durdama thus turned Rākṣasa tried once to devour sage Gālava when the Sudarśana Cakra of Viṣṇu killed him. He regained his old form and returned to Gandharvaloka.

**DURDHARṢAṆA.** (Durmada). One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma. (Droṇa Parva, Chapter 155, Verse 40).

**DURGĀ I.** The goddess of the universe, Durgā possesses different forms and aspects. Pārvatī, spouse of Śiva is a form of Durgā. According to the prayer of devotees this Devī assumes diverse forms. She is worshipped in 64 forms as Āryadurgā, Vedagarbhā, Ambikā, Bhadrakālī, Bhadrā, Kṣemākṣemakārī, Naikabāhu, Devī etc. In south India she is worshipped more in her fierce and terrible forms. Devī in her gentle

aspects and moods assumes the forms of Kanyā, Kāmākṣī and Mūkāmbā. In Kerala the Devī is called Bhagavatī also, in Andhra Jokulāmbikā and in Tamilnadu Kaṇṇakī. Worship of the Devī is supposed to be more than 4000 years old in India. In religious literature from Vedic times up to date Devī occupies an important place. In modern India Śrī Rāmākṣṣṇa Paramahansa, guru of Svāmī Vivekānanda, was a great devotee of Durgā.

In the Mahābhārata there are various references to the Devī. When the Pāṇḍavas entered the capital of Virāṭa for their life incognito they worshiped Durgā, who appeared to them and granted them certain boons. (Virāṭa Parva, Chapter 6). At the commencement of the great war Arjuna, at the instance of Kṛṣṇa prayed to Durgā, who appeared in the sky and granted him boons, for victory in War. (Bhīṣma Parva, Chapter 23). See Pañcādevīs and Prakṛti).

**DURGĀ II.** A river famous in ancient India. The Pāṇḍavas drank water from this river. (Bhīṣma Parva, Chapter 9, Verse 33).

**DURGA (M).** Fort. There are six kinds of forts, viz. Marudurgam, Jaladurgam, Pṛthvidurgam Vanadurgam, Parvatadurgam, and Manuṣya adurgam. Among the above six Manuṣya durga is the most important (M.B. Śānti Parva, Chapter 56, 35).

**DURGAJAM.** A city in ancient India. (Bhīṣma Parva, Chapter 9, Verse 52).

**DURGAMA.** An asura chief born in the dynasty of Hiranyākṣa and son of Taru, Durgama was an enemy of the Devas from his very birth. He argued to himself thus: "the very strength and power of the Devas depend on the Vedas; if there is no Veda there is no yajña, if there is no yajña the Devas do not get their share of the havis, if they do not get the havis they will lose all their strength and prowess, and, therefore, the best means to teach the Devas a lesson is to destroy the Vedas." Durgama decided that the surest means to achieve that was to perform penance. Accordingly he went to the Himālayas and began doing penance abstaining from food and drink. After a thousand years Brahmā appeared to him and asked him what boon he wanted. Durgama said "I must get the Vedas; I should get all the mantras known to brahmins and Devas in the three worlds, and all the presiding deities of those mantras should come and stand before me and be subject to my control; I must also get the strength to defeat all the Devas." Brahmā granted Durgama all the boons. And, thenceforth the brahmins could not recollect the Vedas or the mantras. No bathing, no homas, no daily rites, no rites for the dead, no yajñas, no japa (repeating divine names) and no tapas. Symptoms of old age caught the Devas in its grips. Durgama drove them out of Devaloka and they hid in mountain caves. Within a hundred years the world reached the rock bottom of destruction. Water disappeared from the world. Alarmed beyond measure at these developments the brahmins went to the Himālayas and prayed to Jagadambikā (mother of the universe). Ambikā appeared to them, and their lamentations brought tears to the eyes of Ambikā, and thus water scarcity came to an end. Ambikā gave them Śāka (a vegetable) fruits and roots to eat. Because she protected her devotees by supplying Śāka to them she came to be known as Śākambharī, thenceforward. Also