

(4) He killed Arjuna's charioteer. (Bhīṣma Parva, Chapter 47, Verse 12).

(5) He defeated Śrutakarman. (Bhīṣma Parva, Chapter 79, Verse 35).

(6) He was defeated by Abhimanyu. (Bhīṣma Parva, Chapter 84, Verse 42).

(7) A duel was fought between Durmukha and Ghaṭotkaca. (Bhīṣma Parva, Chapter 110, Verse 13).

(8) Ducl fought between Durmukha and Dhr̥ṣṭadyumna: (Droṇa Parva, Chapter 20, Verse 26).

(9) He fought with Purujit. (Droṇa Parva, Chapter 106, Verse 13).

(10) He was defeated in fight with Sahadeva. (Droṇa Parva, Chapter 107, Verse 25).

(11) Bhīmasena killed him in war. (Droṇa Parva, Chapter 134, Verse 20).

(12) After the war his beautiful palace was occupied by Sahadeva. (Śānti Parva, Chapter 44, Verse 12).

DURMUKHA III. A King who flourished in the assembly of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 21).

DURMUKHA IV. A Rākṣasa, who was a member in Rāvaṇa's assembly. (Sabhā Parva, Chapter, 9, Verse 13). According to the Uttararāmāyaṇa he was the son of a Rākṣasa called Mālyavān by his wife Sundarī, and he had Vajramuṣṭi, Virūpākṣa, Suptaghna, Yajñakośa, Matta and Unmatta as brothers and Naḷā and Ketumatī as sisters.

DURMUKHA V. A serpent. It was also present among the serpents, which had come to Prabhāśakṣetra to receive Balarāma who, after death, went to Pātāloka. (Mausala Parva, Chapter, 4, Verse 16).

DURMUKHA VI. An asura on the side of Mahiṣāsura. Tāmra, finance minister of Mahiṣāsura sent Durmukha with Bāṣkala to fight against Devī, who killed him. (Devībhāgavata, Skandhas 5, 13). In his previous life he was one of the Paulastyas. (Ādi Parva, Chapter 61).

DURMUKHĪ. A companion of the Rākṣasa woman called Ajamukhī. See Ajamukhī.

DURVĀRA. Son of King Suratha of Kuṇḍalanagara. When Suratha captured the yajñāśva (sacrificial horse) of Śrī Rāma Śātrughna clashed with him. Durvāra also was present on the occasion. (Padma Purāṇa, Pātāla khaṇḍa, Chapter 49).

DURVĀRAṆA I. An army chieftain of the King of Kamboja. He was killed in the great war by Sātyaki. (M.B. Droṇa Parva, Chapter 112, Verse 42).

DURVĀRAṆA II. A messenger of the very powerful Jalandhara. When the Devas and the Asuras churned Kṣīrābdhi (ocean of milk), many excellent things emerged out of it. When those things were divided among them all, Devendra took possession of 14 gems in an unauthorised manner. When Jalandhara, through his messenger Durvāraṇa, demanded Devendra to return the gems, not only did he not return them but he also declared war against Jalandhara. When war broke out Jalandhara hesitated as to whether he should fight with Viṣṇu or with Śiva. Durvāraṇa advised him first to fight with Śiva. (Padma Purāṇa, Uttarakhaṇḍa, Chapter 16).

DURVĀSAS

1) *Genealogy.* A sage, who used to lose his temper very easily. He is believed to have been born from an amśa (part, aspect) of Śiva.

2) *Birth.* Three different stories are told in the Purāṇas relating to his birth.

(1) Once a quarrel, arose between Brahmā and Śiva which developed into fighting. At the sight of Śiva scething with rage the Devas ran off frightened, and Pārvatī also got frightened. She told him 'Durvāsam bhavati me'. (It has become impossible for me to live happily with you). Realising that it was his momentary anger which made life miserable for Pārvatī Śiva decided to transfer that trait of his character to someone else.

The incident took place during the life period of Śilavatī, who was very much reputed for her chastity. While Śilavatī was carrying her husband Ugraśravas (who though a leper yet desired to visit brothels) to the house of a prostitute the muni Aṇumāṇḍavya cursed Ugraśravas to die before sunrise the next day with his head broken. (See under Aṇumāṇḍavya). Śilavatī made the counter curse, let not the sun rise the next day, to the muni's curse. Accordingly the sun did not rise the next day, and confusion prevailed everywhere, whereupon the Trimūrtis and the Devas, through Anasūyā, the wife of Atrimaharṣi, got the curse of Śilavatī withdrawn. Pleased at this the Trimūrtis asked Anasūyā to choose any boon she desired, and she prayed that Brahmā, Viṣṇu and Maheśvara take their partial incarnations through her. Accordingly Brahmā as Candra and Mahāviṣṇu as Dattātreyā were born as sons of Anasūyā. And, Śiva deposited his anger, which had caused unhappiness to Pārvatī, in Anasūyā. The child born out of that aspect of Śiva to Anasūyā was Durvāsas. The name Durvāsas was very apt as the child was born out of the anger of Śiva which had made life miserable (durvāsa) for Pārvatī. (Brahmāṇḍa Purāṇa, Chapter 44).

(2) Once defeated in his fight with Brahmā Śiva took refuge with the Naranārāyaṇas who were doing penance in the plains of the Himālayas. Śiva told sage Nārāyaṇa everything about his plight and he asked the former to pierce his left hand with the Śūla. Śiva did so and three streams of blood flowed out of the wound made on the hand of the Ṛṣi, one stream towards the sphere of the stars, another into the skull in Śiva's hand and from the third stream Durvāsas was born. Brahmā, who witnessed this miracle withdrew from war and returned to his abode. (Vāmana Purāṇa, Chapter 2).

(3) In the fierce fight with the Tripuras Śiva, in great rage, ultimately shot an arrow against them, and that arrow, after killing the Tripuras, assumed the form of a child and returned to the lap of Śiva, and the child was named Durvāsas. (M.B. Anuśāsana Parva, Chapter 160, Verses 14, 15).

3) *Kuntī granted boon.* Once while Kuntī was living in the palace of Kuntibhoja Durvāsas came there, and pleased with Kuntī, he granted her five mantras. It was with the aid of those mantras that Kuntī became mother of Karṇa and others. (For details see under Kuntī Para 2).

4) *Śrī Kṛṣṇa bathed in pāyasa (pudding).* Once Durvāsas came to Dvārakā where Kṛṣṇa and Rukmiṇī looked after him to his heart's content. Though, at times he took only meagre food, at other times he destroyed everything he saw and created trouble. Kṛṣṇa and Rukmiṇī served him according to schedule. One day