

the sage asked Kṛṣṇa to cook some pudding and it was got ready. Then the sage asked Kṛṣṇa to smear his (Kṛṣṇa) body with pudding. Kṛṣṇa did so except on his feet. After that Durvāsas got down the chariot and making Kṛṣṇa and Rukmiṇī serve as horses himself got into it and drove away in great speed into the forest. On the way he thrashed the 'horses' one after the other. Neither Kṛṣṇa nor Rukmiṇī felt sorry about this action of the sage. On reaching the forest he halted the chariot and blessed Śrī Kṛṣṇa that arrows would not hit the parts of Kṛṣṇa's body which were smeared with the pāyasa. The spot at which the sage blessed Kṛṣṇa became famous as Varadānatīrtha in after years. It may be noted that Kṛṣṇa died by an arrow hitting his foot which was not smeared with the pāyasa. (M.B. Anuśāsana Parva, Chapter 160).

5) *Conducted yajña for Śvetakī.* There once was a King called Śvetakī equal to Indra. He conducted a yajña of a hundred years' duration. Innumerable brahmins were engaged in the successful conduct of the yajña. Some years after the yajña began the brahmins went their own way leaving it unfinished as the clouds of fume all the twentyfour hours in the yajñāśālā irked and affected their eyes. When Śvetakī requested them to further cooperate to complete the yajña they insultingly asked him to invite Śūdras for it. Then the King went to the Himālayas and did tapas for Śiva, who at last deputed Durvāsas to complete the yajña, and under the maharṣi's aegis it was completed within twelve years. On account of the constant offerings of havis in Agni (fire) during the period Agni fell a prey to indigestion, which was cured only after it ate up the Khāṇḍava forest. (See Khāṇḍava dahana). (M.B. Ādi Parva, Chapter 235).

6) *Mudgala granted salvation.* Once Durvāsas went to sage Mudgala who was doing tapas in Kurukṣetra taking food only rarely and demanded some food with the object of testing his dharmavṛtti (righteousness). The sage gave Durvāsas all the food he had with him, himself starving, and Durvāsas left the āśrama after eating a part of the food and smearing his body with the rest of it. This process was repeated by Durvāsas for six days, but Mudgala never felt or showed any offence. Greatly pleased at the firm righteousness of the King, Durvāsas blessed him to bodily ascend to heaven. Immediately a vimāna (aeroplane) descended from Viṣṇuloka and carried Mudgala in it to heaven. (M.B. Vana Parva, Chapter 260).

7) *Other information.* (1) Durvāsas ran away in fear of the Pāṇḍavas. (See under Duryodhana, Para 12).

(2) He suffered at the hands of Haṁsa and Dībhaka. (See under Dībhaka).

(3) He advised Śaivapañcākṣara to the woman called Kalāvati. (See under Kalāvati).

(4) Durvāsas and Kṣīrābdi-mathanam. (See under Amṛtam).

(5) Durvāsas and Dakṣayajña. (See under Dakṣa).

(6) Terrified Durvāsas ran helter-skelter in the three worlds. (See under Ambarīṣa, Para 3).

(7) He was responsible for the death of Lakṣmaṇa. (See Lakṣmaṇa).

(8) He cursed Śakuntalā. (See Śakuntalā).

(9) He spent his time in Indra's assembly. (M.B. Sabhā Parva, Chapter 11, Verse 23: For another story see under Pitṛrtha).

DURVIBHĀGA. A particular area in ancient India. The Kṣatriya kings of the area presented a lot of money and foodgrains to Yudhiṣṭhira at the Rājasūya yajña. (Sabhā Parva, Chapter 52, Verse 11).

DURVIGĀHA (DURVIŚAHA). One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (M.B. Śalya Parva, Chapter 26, Verse 20).

DURVIMOCANA. One of the hundred sons of Dhṛtarāṣṭra killed by Bhīmasena. (Droṇa Parva, Chapter 127, Verse 62).

DURVIROCANA. One of the hundred sons of Dhṛtarāṣṭra killed by Bhīmasena (Droṇa Parva, Chapter 127, Verse 62).

DURVIŚAHA (DURVIGĀHA). One of the 100 sons or Dhṛtarāṣṭra. He attended the svayamvara of Pāncālī, On the occasion of the procession of Duryodhana and others, Durviśaha was put in prison. (Vana Parva, Chapter 242, Verse 12). He was killed by Bhīmasena in the great war. (Śalya Parva, Chapter 26, Verse 20).

DURYODHANA I. Villain in the Mahābhārata story; the eldest and greatest of the Kauravas.

(1) *Genealogy.* See under Kauravas.

(2) *Birth.* Dhṛtarāṣṭra born blind married Gāndhārī. Hungry and thirsty, Vyāsa once came to Dhṛtarāṣṭra's palace where Gāndhārī treated him sumptuously, and he blessed her to have hundred sons by her husband. Ere long Gāndhārī conceived, but even after two years she did not deliver. Grief-stricken at this she got herself aborted in secret as the result of which she 'delivered' a mass of flesh, and hearing about it Vyāsa visited her. As instructed by him hundred pots were filled with ghee, and the mass of flesh was sprayed with cold water as a result of which it got divided into hundred pieces, each the size of a thumb. Also a smaller piece of flesh remained. Those pieces of flesh were deposited in the pots filled with ghee and the pots kept in a secret place. Vyāsa departed for the Himālayas for tapas.

In course of time the pots burst open one by one and from each pot emerged a boy. From the 101st pot a girl was born. Eldest among the boys was named Duryodhana, and the girl called Duśśalā. (For other names see under Kauravas).

Duryodhana, at the time of his birth cried in the voice of an ass on hearing which the asses kept in their shed also cried. Also, such evil omens as the jackal howling, birds like crows, vultures etc. crying and storms breaking out were witnessed on the occasion. Alarmed by such evil omens Dhṛtarāṣṭra sent for the brahmins and his other friends and well-wishers like Bhīṣma and Vidura and enquired of them whether, after the death of Dharmaputra, Duryodhana would be able to become King. As soon as Dhṛtarāṣṭra had asked the question, evil omens like the world becoming dim, jackals howling etc. were witnessed again. Scholars like Vidura did their best to divine what the future of Duryodhana would be, and after mature consideration Vidura and the brahmin pandits opined that because of Duryodhana's birth the country and people would be ruined, and they, therefore advised that he should be cast away and forsaken. But, paternal affection did not permit Dhṛtarāṣṭra to accept the advice.

During this period Gāndhārī was laid up for a few days with stomach trouble, and a vaiśya woman was engaged