

4) *Death of Duśśāsana.* In the fierce fight between Bhīma and Duśśāsana at Kurukṣetra Bhīma felled him with his club and sat on his chest asking him with which hand of his he pulled Draupadī by hair, Raising his right hand Duśśāsana cried out, "This is the hand you seek for". At this reply of his Bhīma pulled out Duśśāsana's right hand and thrashed him with it. He cut asunder Duśśāsana's chest and drank the blood which gushed out of it (Karna Parva, Chapter 83, Verse 8).

5) *After his death.* (1) After Duśśāsana's death Arjuna occupied his palace. (Śānti Parva, Chapter 44, Verse 8).

(2) Vyāsa evoked the souls of the heroes who died in war and sprinkled Gaṅges water on them. Duśśāsana was one among those thus treated. (Āśramavāsika Parva, Chapter 32, Verse 9).

(3) After death he attained heaven. (Svargārohaṇa Parva, Chapter 5, Verse 21)

6) *Synonyms of Duśśāsana.* Bharata, Bharataśreṣṭha, Bharatāpasada, Dhṛtarāṣṭraja, Kaurava, Kauravya, Kuruśārdūla etc.

DUŚŚĀSANA II. Another Duśśāsana, servant of the son of King Khaḍgabāhu of Saurāṣṭra is also mentioned in the Purāṇas.

Khaḍgabāhu had a famous elephant, which one night broke its chains and escaped, and all the mahouts could not chain it again. People in terror of the elephant ran helter-skelter. Now, a brahmin was going that way chanting verses of the 16th Chapter of the Gītā, and even though the mahouts warned him he did not change his path. Instead he saluted the elephant by touching its cheeks and proceeded on his way unhurt by the animal. The King felt great respect for the brahmin when he was told that he owed his miraculous powers to the 16th chapter of the Gītā, and he took the brahmin with him to his palace. The King gave him 100,000 golden coins and received from him the Gītā mantra. He began reciting daily certain verses in the 16th Chapter of the Bhagavadgītā.

Some time afterwards the King one day went to an open ground near his palace accompanied by soldiers and set the elephant free from its chain. Then, unheeding the entreaties of the frightened people he approached the elephant, saluted it by touching its cheeks and came away unhurt. He could act in this fashion because of his firm faith in the efficacy of the Bhagavadgītā. And afterwards he placed his son, on the throne and himself led a life of recluse repeating the Bhagavadgītā.

Some Purāṇas have another version of this episode. Duśśāsana was a servant of Khaḍgabāhu's son and he attempted to catch the elephant but was killed by it. He attained salvation by hearing the 17th Chapter of the Bhagavadgītā.

Duśśāsana, an idiot, betting a huge sum of money with the junior mahouts of the elephant and unheeding the warnings of several people once mounted the elephant. Children agitated the animal and Duśśāsana fell down from its back. The angry animal stamped the fool to

death, and its rage having not yet subsided it threw around his bones. Duśśāsana, who ended his life thus was reborn as an elephant and was owned by King Jayadeva of Ceylon for a long time. A great friend of King Khaḍgabāhu, Jayadeva presented the elephant to him. At the sight of its brothers and other relations memory about its previous birth dawned on the elephant. And, it lived in great grief. After some days the King presented the animal to a poet pleased at his samasyāpūraṇa (filling the three lines of a stanza in tune with the fourth line given). The poet sold the elephant to the King of Mālava as it got ill with fever. In spite of the best treatment administered to it the elephant seemed to be nearing its end. Without either eating or drinking or sleeping the animal stood motionless shedding tears day and night. One day, the Mālava King visited the elephant when, to the surprise of all assembled there, the elephant spoke to the King thus: "Oh, King: if a brahmin recites the 17th Chapter of the Bhagavadgītā I will be completely cured of my illness."

Accordingly a brahmin was brought. As soon as he chanted the Gītā and sprinkled water on its head it got rid of its animalhood, ascended the divine aeroplane and shone forth like Indra. The Mālava King also began daily reciting the Bhagavadgītā and within a short time afterwards attained salvation. (Padma Purāṇa, Chapter 8).

DUŚŚĪLĀ. A harlot who lived in Pratiṣṭhāna. One Devadāsa was her husband. When Devadāsa had once gone to the palace on some business Duśśīlā hid her paramour, with the object of doing away with her husband, on top of the ceiling of her room. He killed Devadāsa while the latter was sleeping in the night. Next day when people gathered at her house she gave out the story that her husband was murdered by thieves. But the people got the true story about the death of Devadāsa from his four-year-old son and beat Duśśīlā to death. (Kathāsaritsāgara, Śaktiyaśolambaka, Taraṅga 2).

DUṢṬABUDDHI. See Mitrabheda.

DUŚYANTA I. A reputed King of the Lunar dynasty.

2) *Genealogy.* Descended from Viṣṇu thus:—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Puru—Janamejaya—Pracinvaṇ—Namasyu—Vītabhaya—Śuṇḍu—Bahugava—Saṁyāti—Rahovādī Raudrāśva—Matināra—Santurodha—Duśyanta. Matināra had two sons: Santurodha and Pratiratha, and Santurodha had three sons: Duśyanta¹ Pravīra and Sumanta. Pratiratha begot Kaṇva and he, Medhātithi.

His reign. Within a short period of time Duśyanta became the emperor of India. (Ādi Parva, Chapter 68, Verse 3). His empire extended up to the sea, and he became an object of envy for other rulers. Under his rule the four castes flourished in affluence. None was threatened with illness or by thieves. The seasons marched in due order, the clouds raining at the proper time etc. "Like the ocean not getting agitated, and putting up with everything with unique patience like the earth, Duśyanta ruled the country" (Ādi Parva, Chapter 68).

1. The genealogy given above has been taken jointly from Agnipurāṇa, Bhāgavata and Viṣṇupurāṇa. But the Mahābhārata (Ādi Parva, Chapter 94, Verse 17) gives Ilin as the name of Duśyanta's father and Rathantī as that of his mother. It may be surmised that Santurodha and Ilin were one and the same individual.