

He who can meditate upon God, with concentration of mind even for a moment or two can attain heaven. The fruits he attains are far greater than the fruits attained by performing great sacrifices and offerings. For meditation, there are four factors : Dhyātā (the meditator), Dhyāna (the act of meditation) Dhyeya (the object meditated upon) and Dhyānaprayojana (the attainment by meditation). He who indulges in meditation is the meditator. The act done by him is meditation. That which is meditated upon is the object of meditation. What the meditator obtains as a result of his meditation is the attainment. A meditator should be wise and virtuous, should have attention and patience, devoted to Viṣṇu and always energetic.

We can meditate upon God, walking, standing, sleeping and awake. God should be consecrated in the centre of the lotus chair of the heart and be worshipped with devotional meditation. It is to give practice in fixing the mind firmly on a particular object, that the sages say that some visible material object should be given to meditate upon, in the early stage of meditation. When concentration of mind is obtained by meditating upon a visible object, it will be possible for us to meditate upon an object which is not amenable to our senses. When engaged in meditation we should be thinking "Ahaṁ Brahmā jyotirātmā vāsudevo vimukta Om". (I am Brahmā, the light, the Spirit, Vāsudeva, and Vimukta (having no connection with anything), OM). (Agni Purāṇa, Chapter 374).

DIBHAKA. A prince who, puffed up by the power of boons and blessings from the gods, tried to harm sage Durvāsas. Balabhadrarāma killed him. The following account occurs in the Bhaviṣya Purāṇa.

Brahmadatta, King of Sālva, had two wives. No children were born to them for several years. Brahmadata's minister, Mitrasaha, also had no children. Mitrasaha was a brahmin and a scholar. On his advice, Brahmadata, with his wives, went to Kailāsa and performed tapas to please Śiva to get children. As a result of ten years' rigorous tapas Śiva was pleased and blessed him that two sons would be born to him. Later his wives gave birth to two sons. The son of the eldest queen was named Haṁsa and that of the second queen was named Dibhaka. At this time a son was also born to Mitrasaha, the minister by the blessing of Viṣṇu. That child was named Janārdana.

Haṁsa and Dibhaka were spoilt, but Janārdana was a bhakta of Viṣṇu. Haṁsa and Dibhaka performed tapas in their childhood to please Śiva and got invincible power and arrows. After that they became loka-kaṅṭakas (torturers) and went round the world. Once they went to Kaśyapa's āśrama and destroyed the place of worship. After that they went to the āśrama of Durvāsas. There they tortured the sages and made the sages naked who were wearing only loin cloth. Then they returned.

Enraged by these, sage Durvāsas went to Dvārakā taking the destroyed loin-cloth and other articles. Śrī Kṛṣṇa and his courtiers stood up and saluted him when they saw Durvāsas coming like saṁhārarudra. On hearing the news, Śrī Kṛṣṇa assured him that he would kill Haṁsa and Dibhaka and sent him back pacified.

Haṁsa and Dibhaka began a rājasūya. They sent Janārdana to Śrī Kṛṣṇa with the message that he should

either fight with them or give them tribute (in the form of money). Janārdana went to Dvārakā, just as Akrūra, a devotee of Viṣṇu, went to Ambāḍī with the message of Kaṁsa. Immediately Kṛṣṇa and Balabhadra with the chief Ministers like Sātyaki went to Sālva. In the war that followed Śrī Kṛṣṇa killed Haṁsa and Bala. Bhadrarāma killed Dibhaka. (M.B. Bhaviṣya Parva, Chapter 103-129).

DIGVIJAYAPARVA. A sub-division of the Sabhā Parva of Mahābhārata. It comprises of Chapters 25 to 32 of Sabhā Parva.

DIK. A river. The Mahābhārata, (Bhīṣma Parva, Chapter 9, Verse 18) states that the water of this river was used for drinking by the people in India.

DIKṢĀ. Dikṣā is the vrata that expels sin and increases Jñāna (wisdom). Those who are to be blessed fall into three categories. The person who belongs to the first category is called Vijñānakala; the second is Pralayakala; and the third is Sakala. Vijñānakala is free from sin alone. Pralayakala is free from sins and Karmans. Sakala has everything from Kalā to the earth. The Dikṣās to be practised by the three classes of persons are of different kinds. Dikṣā is classified into two: "Nirādhāra and Sādhāra.

Nirādhāra Dikṣā is performed for the sake of Vijñānakala and Pralayakala. Sādhāra Dikṣā is prescribed for the third class of people, the Sakalas.

DILĪPA I. (Khaṭvāṅga). A mighty king of the Ikṣvāku dynasty.

(1) *Genealogy.* See Daśaratha's Genealogy.

2) *Reign and Birth of Son.* Dilīpa is counted as one of the noblest kings. His reign was extremely popular. But even after a long period of married life, he had no issue. His queen was Sudakṣiṇā, the princess of Magadha. In order to get Vasiṣṭha's advice, Dilīpa and Sudakṣiṇā went to the sage's āśrama. After hearing about their grievance, Vasiṣṭha meditated for a little while and described why the royal couple were not blessed with children:—"Long ago, Dilīpa had paid a visit to Indra. While returning after the visit, he passed by Kāmadhenu who was lying under the shade of Kalpavṛkṣa. He paid no heed to her, as he did not see her. The divine cow (Kāmadhenu) took this as a personal slight to her and cursed the King that he would not have children until he served and propitiated her daughter, Nandinī. Neither the King nor his charioteer was aware of the curse. Kāmadhenu has now gone to Pātāla (underworld) to attend a sacrifice of Varuṇa. Therefore Dilīpa and his queen should attend on and propitiate her daughter, Nandinī."

From the next morning the King and queen began to offer their services to Nandinī. The King followed her as her shadow. After twentyone days, one morning Nandinī went to graze in a dense forest. As usual, the King also followed her. As they reached the middle of the woods, the King was enchanted for a moment by the charm of the Sylvan scenery. Just then, on turning round he saw a lion springing towards Nandinī to prey upon her. Suddenly he took up his bow and aimed an arrow at the lion, but to his great amazement, his hands were paralysed. The lion spoke to him as follows:—"O King, you need not exert yourself in vain. I am the servant of Lord Śiva. This holy deodar