

3) *Marriage and birth of son.* Once Dušyanta set out to a forest to hunt. Seated in his chariot, which moved with the speed of Garuḍa he came to a beautiful forest. Wary with hunger and thirst the King, leaving the attendants behind walked into the hermitage of the sage Kaṇva. Proceeding along the sand on the banks of Mālinī river and drinking with his eyes the beauties of the hermitage he reached Kaṇva's āśrama. 'Who is there in the āśrama?' queried the King, whereupon Śakuntalā, the foster daughter of Kaṇva came out, and in the absence of her father welcomed the guest. Enchanted by the beauty of Śakuntalā, the King questioned her about her lineage and she told him the story about Viśvāmitra's love for Menakā, and Kaṇva bringing up their daughter. Dušyanta felt deep love for her, and in accordance with rules prescribed in Dharma śāstras married her in the Gāndharva way. He also accepted her stipulation that the son born to her should become the next monarch. Śakuntalā got pregnant, and after promising that she would duly be conducted to the palace Dušyanta returned.

No sooner had Dušyanta left the āśrama than Kaṇva, who had been out returned to the āśrama. With his divine eyes he understood what had happened in his absence. Kaṇva blessed Śakuntalā that she would have an excellent son, who would become an excellent ruler of the world surrounded by the sea.

In due course of time Śakuntalā delivered a son. Kaṇva did the rites pertaining to the birth of the child, and named the child Sarvadamana. The child grew up to become six years old, and Kaṇva realising that the further stay of Śakuntalā and her son at the āśrama would stand in the way of the child's welfare and progress sent the mother and the child to Hastināpura, the capital of Dušyanta, attended by his disciples. When they reached Dušyanta's palace and sent word to him about their arrival he, pleading ignorance about his marriage with Śakuntalā, refused to receive her and the child. Dušyanta and Śakuntalā hotly argued the question. At last, when Śakuntalā, with swelling emotions was about to leave the palace, a celestial voice announced that Dušyanta had, in fact, married Śakuntalā, that Sarvadamana was his son and that he (Sarvadamana) would become a great ruler under the name Bharata. (Ādi Parva, Chapters 69-74).

4) *Other information.* (1) Dušyanta did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 64).

(2) After his death Dušyanta stayed in Yama's assembly worshipping him. (Sabhā Parva, Chapter 8, Verse 15).

DUŠYANTA II. A son born to King Ajamiḍha of the Pūru dynasty by his wife called Nīlī. He had a brother called Parameṣṭhī. (Ādi Parva, Chapter 94, Verse 33). Both the Kings, Dušyanta and Parameṣṭhī are referred to as Pāñcālas also. (Ādi Parva, Chapter 94, Verse 33).

DŪTALAKṢAṆA (M). The word 'dūta' has a special meaning in Viśavidyā. If a man is bitten by a snake, the man who goes to the Viśavaidya to speak to him about it and bring him if necessary is called 'dūta'. From the external signs and symbols of the dūta and from words spoken by him the viśavaidya understands whether the person bitten by the snake would die or survive. These signs and words of the 'dūta' are called

lakṣaṇas. The following are some of the important dūtalakṣaṇas.

(1) The caste of the person bitten by the snake and the caste of the dūta.

(2) The first word uttered by the dūta. If it is the name of the patient, it has a special significance.

(3) If the dūta makes an incomplete sentence, it is a significant lakṣaṇa.

(4) The things carried by the dūta such as stick, rope, knife.

(5) The colour of the clothes worn by the dūta.

(6) The tone in which the dūta speaks. These are the lakṣaṇas from which the doctor knows whether the patient can be cured. (Bhaviṣya Purāṇa, Brahma Parva, Chapter 35, Verses 19,20).

DVĀDAŚABHUJA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 57).

DVĀDAŚĀDITYA (S). The twelve sons born to Kaśyapa by his wife Aditi are called Dvādaśādityas (Twelve Ādityas) The word Āditya means 'born of Aditi'. As it occurs in Agni Purāṇa (Ch. 51) a table, showing the names of the twelve Ādityas and the sign of the Zodiac over which each Āditya predominates and the colour of it, is given below.

<i>Dvādaśādityas.</i>	<i>Sign of the Zodiac.</i>	<i>Colour</i>
1 Varuṇa.	Meṣa (Aries)	Black.
2 Sūrya (Sun)	Ṛṣabha (Taurus)	Blood-colour.
3 Sahasrāṁśu	Mithuna (Gemini)	Slightly redcolour.
4 Dhātā	Karkaṭaka (Cancer)	Yellow.
5 Tapanā	Siṁha (Leo)	White.
6 Savitā	Kanyā (Virgo)	Pure white.
7 Gabhastī	Tulā (Libra)	tawny colour.
8 Ravi	Vṛścika (Scorpio)	Yellow.
9 Parjanya	Dhanu (Sagittarius)	Parrot-colour.
10 Tvaṣṭā	Makara (Capricorn)	Snow-white.
11 Mitra	Kumbha (Aquarius)	Smoky hue.
12 Viṣṇu ²	Mīna (Pisces)	Blue.

DVĀDAŚĀKṢA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 88).

DVĀDAŚĪVRATA. A fast ordained in accordance with the Hindu religion to make an end of the sorrow and misery in life. There is a history behind this fast or vow which is performed in the bright lunar fortnight in the month of Phālguna (Mina). It is given below.

Once King Mahābali, with a vast army of Asuras, went to the realm of the gods and drove them out of heaven. Aditi was much grieved at the misfortune that befell her sons. Kaśyapa her husband asked her the cause of her grief. She told him about the fall of gods, and asked him for a remedy. Kaśyapa told her to observe Dvādaśīvrata. Aditi took Dvādaśīvrata and Mahābali was pushed down to Pātāla by Mahāviṣṇu who incarnated as Vāmana. From that day onwards Dvādaśīvrata is considered to be holy fast. (Bhāgavata, Skandha 8).

DVAIDHĪBHĀVA. One of the six qualities, others being Sandhi, Vighraha, Yāna, Āsana, and Samāraya. Sandhi is to make peace with the enemy. Vighraha is war. The journey to battle is Yāna. Āsana is, not going for war. Dvaidhībhāva is dividing his army into two, i.e. if the

1. This version of the episode is found in Mahābhārata. The poet Kālidāsa has made variations, suitable to his work, the Abhi-jūna-Śakuntala. Some deviations from the Mahābhārata story may be noticed in the works of some other poets also.

2. Different names of Ādityas occur in different Purāṇas. The names given here are based on the Agni Purāṇa.