

of Puṇḍarika and Devānika the son of Kṣemadhanvā. In the navama skandha of Bhāgavata it is said that Devānika was the grandfather of Pāriyātra and father of Rkṣa.

**DEVĀNTAKA.** A Rākṣasa, the son of Rudraketu. When the people of the three worlds could no longer stand his depredations Gaṇapati incarnated in Kaśyapa's house and killed Devāntaka. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

**DEVĀPA.** A king born in the Yayāti dynasty. (Bhāgavata, Navama Skandha).

**DEVAPATHA (M).** A holy centre. To stay there bathing in the holy waters is as productive of results as conducting a Devasattra (Yajña). (Vana Parva, Chapter 85, Verse 45).

**DEVĀPI I.** A king born in the lunar dynasty.

*Genealogy.* Descended from Viṣṇu thus :—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Pūru—Janame jaya—Prācinvaṇ—Pravira—Namasyu—Vītabhaya—Śuṇḍu—Bahuvīdha—Samyāti—Rahovādi—Raudrāsva—Matināra—Santurodha—Duṣyanta—Bharata—Subotra—Suhotā—Gala—Garda—Suketu—Bṛhatkṣetra—Hasti—Ajamiḍha—Rkṣa—Samvarana—Kuru—Jahnu—Suratha—Viḍūratha—Śarvabhāuma—Jayatsena—Avyaya—Bhāvuka—Cakroddhata—Devātithi—Rkṣa—Bhīma—Pratīca—Pratīpa—Devāpi. Pratīpa had three sons named Devāpi, Śantanu and Bālhika. Śantanu succeeded Pratīpa as king as his elder brother had taken to sannyāsa as a boy. (Ādi Parva, Chapter 94, Verse 61).

2) *Devāpi resorted to the forest.* Devāpi was the best loved by his father and was the apple of the eyes of his subjects. But he was suffering from skin disease. So, when Pratīpa wanted to crown him king the people objected. Their argument was that God would not be pleased if a man with skin disease became king. The king yielded to their wishes and crowned Śantanu as his successor. The youngest brother Bālhika went and stayed in his mother's house. Devāpi who was disappointed that he was denied the crown, left for the forest and spent the rest of his life in penance. (Udyoga Parva, Chapter 149).

*His end.* Devāpi did tapas at the Pṛthūdaka tīrtha in the interior of Kurukṣetra and ultimately attained salvation. (Śalya Parva, Chapter 39, Verse 37).

**DEVĀPI II.** A warrior who fought on the Pāṇḍava side in the great war. He hailed from Cedi. Karṇa killed him. (Karna Parva, Chapter 56, Verse 48).

**DEVAPRĀSTHAM.** A city in the northern borders of ancient India. King Senābindu had his capital there. (Sabhā Parva, Chapter 27, Verse 13)

**DEVAPRATHA.** A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

**DEVAPRATIṢṬHĀ.** The sacred rite of installation of Devas (idols) in temples for which definite rules have been laid down by great ācāryas. According to the rules Vāsudevamūrti is to be installed in the centre of the pañcāyatanas. (the Śrī kovil—the sanctum sanctorium and the four paths used for the procession of the deity, around it). The mūrtis Vāmana, Narasiṃha, Hayagrīva and Varāha are to be installed in the zones

(corners) dominated by Agni, Nirṛti, Vāyu and Iśāna respectively. Nārāyaṇamūrti should be installed at the centre of the prāsāda. Ambikā should be installed in Agni's corner, Āditya in Nirṛti's corner, Brahmā in Vāyu's corner and Śivaliṅga in the Iśāna corner. Liṅga in the form of Rudra should also be installed in the Iśāna corner; or it may be installed in all the nine corners or zones. In that case Vāsudevamūrti should be installed at the centre. All the Devas bearing the name Rāma must be installed to the east of the Prāsāda. Lokapālakas like Indra should be installed at the eight places starting with the east. In Pañcāyatana pratiṣṭhā Puruṣottama should be installed at the centre. Mahālakṣmī and Vaiśravaṇa are to be installed to the east of the Prāsāda, and the Mātṛs in the south. Subrahmaṇya, Gaṇapati, Iśāna and the planets (grahaṣ) like Sun should be installed in the west. Daśāvatāramūrtis (ten incarnations of Viṣṇu) should be installed in the North. Caṇḍikā should be installed in Agni's zone, Sarasvatī in Vāyu's zone, Ambikā in Nirṛti's zone and Śrī Bhagavatī in Iśāna zone. In temples with thirteen Ālayas Viṣṇu should be installed at the centre. Mūrtis like Keśava should be in the east.

Devapratimās (idols) are of seven varieties like those made of earth, of wood, of metals, of gems, of sandal wood, of stone and of flowers. Of the above, idols made of earth, sandalwood and of flowers are meant only for temporary use, but they also grant all the desires of the devotees.

Stone for idols should be got from mountains. Pāṇḍura (white), Aruṇa (red), Pīta (yellow) and Kṛṣṇa (black)-rocks having any one of these four colours may be selected. If no such stone is available any other stone may be used, but by doing homa and reciting Narasiṃha mantra the attributes of any of the specified varṇas should be transferred to it. It is best to have white markings on the stone selected for the idol. There are the three genders, masculine, feminine and neuter with reference to stones. Stone which produces the sound of bell metal on being hit and gives out sparks of fire on being cut is of the masculine gender. Stone which possesses these attributes to a lesser degree is of the feminine gender. Stone with no shape is of neuter gender. Beside these three varieties there are the sagarbha (pregnant) stones also, viz. stones with round markings on them, and they should not be used for making idols. Once it is decided to make an idol, Vanayajña should be performed first. To worship the forest from which the stone for the idol was to be obtained is vanayajña. A specified place in the forest should be dug up, the pit treated with cow-dung and a small platform raised and Viṣṇu worshipped thereon. After sacrificial offerings etc. instruments for the construction of the idol like taṅka (chisel) should be worshipped. To sprinkle on the stone śālitoya (water in which paddy grains are put) purified with the chanting of astramantra is the next step. After that bhūtabali (offerings to the spirits of the stone) should be performed upon which the bhūtas residing inside the stone will quit. Then the ācārya should go to sleep repeating the svapna mantra.<sup>1</sup>

1. *Svapnamantra:*

Om namaḥ sakalalokāya Viṣṇave prabhaviṣṇave /  
Viśvāya viśvarūpāya svapnādhipataye namaḥ //  
Ācakṣva devadeveṣa prasuptosmi tavāntīkam /  
Svapne sarvāni kāryāni hr̥distāni tu yāni me //  
Om Om hum phaṭ viṣṇave svāhā.