

If he dreams good dreams everything is quite right; if bad dreams are dreamt, the next morning narasimha-homa should be performed, the stone given offerings with chanting of astramantra. The edge of the instruments used for sculpturing the idol should be firstly smeared with ghee, honey etc. The architect should be one who has gained mastery over the senses. He should first cut the stone into a square, and then it should be placed on a chariot, covered with cloth and taken to his house. Then after performing a pūjā the work on the idol should be started. (Agni Purāṇa, Chapter 43).

DEVAPUŠKARINĪ. A very ancient tīrtha in India a dip in which is as efficacious as performing an Āsvamedha yajña. (Vana Parva, Chapter 85, Verse 45).

DEVARĀJA I. A king in ancient India who spent his days in the assembly of Yama worshipping him. (Sabhā Parva, Chapter 4, Verse 26).

DEVARĀJA II. An immoral brahmin who had been a trader in Kirātānagara. Once he met a whore at the bathing pool and got so inextricably tied up with her that he killed his parents and wife for her sake. Then one day he had to go to Pratiṣṭhānagara on business where he heard sacred stories being read. He had also a glimpse of the divine. A month after that he died. Though an evil fellow, because of his having worshipped Śiva for a month he had the good fortune to go to Mount Kailāsa after his death. (Śiva Purāṇa Māhātmyam).

DEVARAKṢITĀ. Sister of Devakī, mother of Śrī Kṛṣṇa. (See Devakī).

DEVĀRĀNYA (M). A holy centre. It was here where Ambā, daughter of the Kāśī king did tapas. (Udyoga Parva, Chapter 186, Verse 27).

DEVARĀTA I. A king who flourished in Dharmaputra's assembly. (Sabhā Parva, Chapter 4, Verse 26).

DEVARĀTA II. (Śunaśśepha).

*General.* A king of Mithilā. The kings of Mithilā were commonly called Janaka. Devarāta was called Devarāta Janaka. (See Janaka).

2) *Genealogy.* From Viṣṇu descended thus:—Brahmā,—Bṛghu—Cyavana—Ūrva—Rcika—Devarāta (Śunaśśepha). (For details see Śunaśśepha).

DEVARĀTA III. A house-holder whose daughter Kalā was married by Śoṇa. Kalā was killed by Mārīca. Devarāta and Śoṇa along with Viśvāmitra went to Śivaloka in search of Kalā. As Kalā had, at the time of her death, uttered the word 'Hara' (Śiva) she had gone to Mount Kailāsa and was spending her days in the service of Pārvatī who, after making Kalā and Śoṇa participate in Somavāravata sent them back to earth. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 112).

DEVASAMAM. A mountain. Here lived Agastya in his āśrama for some time. (M.B. Chapter 88, Verse 17).

DEVAŚARMĀ I. A very reputed muni. He had a wife called Ruci and a disciple called Vipula. (See Vipula III).

DEVAŚARMĀ II. A Brahmin, an erudite scholar in the Vedas. His story was once told to Pārvatī by Śiva as follows:—

Devaśarman, the very erudite brahmin scholar in the Vedas came to be much respected by the people of the four varnas (Castes) because of his constant and unflinching performance of the various religious duties and rites like the Agnihotra etc. He had sons, relations and cows in abundance. But, he did not observe the śukla-pañcamī in Proṣṭhapada (Bhādrapada) which is one of

the dvādaśacāndra māśas (the 12 solar months). That day was his father's death anniversary (Śrāddha day) for which he would invite Brahmins on the previous evening. And, in the morning he would get cooked rice by his wife in 18 different ways for the gratification of the departed soul. Then will he feed the Brāhmins. On one such day he duly treated a Brāhmin versed in the Vedas. In the evening when he was washing his feet with water brought by his wife he heard the following conversation between a dog and an ox.

*Dog*:—Please attend to my words about what my daughter-in-law did. One day, as fate would have it, I went to my son's house, where a snake was drinking milk, and I drank the whole of the milk which was left over by it. My daughter-in-law saw me drinking it and I was absolutely crest-fallen. I don't feel any yearning even for food.

*Ox*:—Now dog, please attend to my sorrow and grief. Today my son feasted the Brahmins, but he did not even think of me. Nobody gave me even a blade of grass or a drop of water. I have not tasted anything today. Moreover I am a captive also. All this must be the result of some sin committed by me in my past life; no doubt about it."

The very learned and intelligent brahmin inferred from the above talk that the dog and ox were his mother and his father respectively. He thought to himself: they have been born as animals in my house. What remedy shall I find out therefor?

On account of such painful thoughts the Brahmin could not sleep in the night. Early in the morning he went to sage Vasiṣṭha and unburdened his heart to him and requested him to find a solution to the low and mean birth which had become his parents' fate. After meditating for some time the great sage told the brahmin as follows:—

"Look here, the ox was, in its previous birth, a great brahmin in Kuṇḍīnānagara. He did not observe the Śukla-pañcamī in the month of Proṣṭhapada, the day being the death anniversary of his father. His wife had menstruation on the same day, but she herself feasted the Brahmins. A woman is impure during the four days of menstruation. Because of having feasted the Brahmins on the first day of her monthly period the Brahmin's wife was born as a dog. As for the husband, he was born an ox as he not only did not observe the Śukla-pañcamī day, but also shared the sin of his wife. Further questioned by the brahmin as to what he should do for the salvation of his parents, Vasiṣṭha advised him to observe the Ṛṣi pañcamī in the month of Proṣṭhapada (Bhādrapada). He did so and his parents blessed him and attained salvation. (Padma Purāṇa, Chapter 78).

DEVAŚARMĀ III. (See Mitrabhedha).

DEVAŚARMĀ IV. The hero of a story told by Viṣṇu-śarman.

Viṣṇuśarman, the intelligent preceptor, told five stories based on five tactics to educate the five dull sons of emperor Sudarśana. The fifth tactics is called asaṃprekṣyakāritva. He told two important stories to illustrate the dangers, which would happen to those who act in haste and in anger, without patiently attempting to find out the truth. Devaśarman is the hero of one of the stories.

*Story one.* Once upon a time there lived in Gauḍadeśa