

a brahmin called Devaśarman with his wife Yajñasenā. When his wife got pregnant Devaśarman told her that a good and lucky son would be born to them to which she replied as follows :—"On no account build castles in the air and brood over things. I shall tell you a story about a danger which happened to one who built castles in the air. A brahmācārī was carrying home in a pot on his head some rice flour. On the way he thought thus : "I will purchase a she-goat with the money I get out of the sale of this rice powder, and it will deliver two kids every year. I will sell all the kids and with the sale proceeds purchase a cow and when it multiplies I will have the wherewithals for cultivation and then I will do cultivation in a good field and produce much paddy. And when I have thus money in hand I will renovate my house and marry. We will then have a good son whom I will name Somaśarman, and if my wife, without caring for the boy, goes to milk the cow I will go to the cow shed and give her a good beating. "When his imagination reached this point the pot on his head received, without his knowing, a blow with the stick in his hand and it fell down on the ground and was broken to pieces."

Five or six days after telling the above story to her husband Yajñasenā gave birth to a child. One day she went to the river to take her bath leaving the child to the care of her husband. Soon after a messenger came from the palace to invite Devaśarman for food, the day being Amāvāsī when Brahmins were fed well and also given dakṣiṇā, (presents of money). He could not wait till his wife arrived; the child became a problem to him.

The brahmin had a beloved Mongoose. After entrusting the child to the care of it the Brahmin went to the palace. Within a short time a serpent was seen crawling towards the child and the Mongoose attacked it and bit it into pieces. Naturally the Mongoose got itself smeared all over with the blood of the serpent, and the brahmin on returning home finding the Mongoose bathed in blood thought it might have eaten the child and in a rage he killed the poor Mongoose. But, when he entered the room and found pieces of the killed serpent strayed all over there truth and light dawned on him. Yajñasenā, who had returned after bath by now also found fault with him.

*The second story.* Once there was a Brahmin in very indigent circumstances. He was an orphan from his very childhood. One day while he was asleep quite weary and tired as he had no food that day some one appeared and told him in a dream that three sannyāsins would come to his house that noon and that if beaten to death they would turn into three pot-fulls of treasure with which he could live comfortably well.

His dream came true, and he locked up the treasure in his room after sending away a barber who had witnessed the incident with a piece of gold. The barber returned home cherishing in his mind the false belief that sannyāsins beaten to death would turn into pot-fulls of treasure. And, one day some sannyāsins came to his house and he began beating them and they ran out crying aloud. Their cries attracted the attention of the servants of the King. The barber's limbs were cut off and he was killed on Śūla (a three-pronged weapon).

DEVAŚARMĀ V. A Brahmin, who used to perform rites for the dead at the confluence of the sea every fortnight.

On every such occasion souls of the departed used to appear and bless him. Once Devaśarman went to Pitṛloka with his pitṛs, and he got restless and sorry to find other pitṛs living there in greater comfort than the pitṛs of his parents. When he was told that the better fate of the other pitṛs was due to their sons performing Śrāddha at Mahiśāgarasaṅgama he returned to earth and with the help of other people did Śrāddha at the saṅgama and thus raised the condition of his pitṛs. (Skandha Purāṇa. Skandhas 1, 2 and 3).

DEVAŚARMĀ VI. A Brahmin who lived on the northern side of river Kāverī. The following story about him is told in chapters 2, 4 and 12 of the Skanda Purāṇa.

One day in the month of Kārttika he asked his son to bathe. The son refused to obey his father, who got angry at the disobedience of the son and cursed him to be turned into a rat. But, when the son begged his pardon he said that the boy would resume his old form when he heard about the greatness of Kārttika.

While the Brahmin, thus turned into rat, was roaming about in the forest it saw Viśvāmitra maharṣi seated under a tree with his disciples. The maharṣi was telling the disciples about the greatness of Kārttika. The Brahmin boy—turned cat—heard the story and reverted to its old form as the Brahmin boy.

DEVAŚARMĀ VII. See Māyā Śiva.

DEVASATTRA (M). A yajña. (See Vana Parva, Chapter 84, Verse 68).

DEVASENA I. A very intelligent king who ruled his country with Śrāvastī as his capital. (See Unmādinī).

DEVASENA. II. Husband of Kīrtisenā. (See Kīrtisenā).

DEVASENĀ. Dakṣa's daughter and wife of Subrahmaṇya and a woman of rare beauty and purity. Daityāsenā and Devāsenā, daughters of Dakṣa, used to enjoy themselves at Mānasa saras. One day Keśī, the asura saw them and craved for their love. Daityāsenā agreed to become his wife, but Devāsenā refused, and she prayed for the help of Indra, who happened to come there at the moment. Indra and Keśī fought with each other. Keśī used the club against Indra, who broke it into two with his vajrāyudha. Then Keśī hurled a mountain at Indra, who cut it also. Frightened to death Keśī then ran away with Daityāsenā to safety, and Devāsenā expressed her desire to Indra to have one who could defeat the Devas, Dānavas and Yakṣas as her husband. But, Indra could not find such a one in the whole universe. Indra told Brahmā about it. The Devas put their heads together and brought forth Subrahmaṇya from Śiva to be her husband. In the war between the Devas and the asuras Devāsenā helped Subrahmaṇya, and the asuras were completely destroyed. (Vana Parva, Chapters 223, 224).

DEVAŚĪLĀ. See Gayātirītha.

DEVASMITĀ. A Gem of a woman who was much devoted to her husband. The story of Devāsmītā has been so often quoted in ancient Indian literature. She was the daughter of a Vaiśya called Dharmagupta and was married to Guhasena, son of a Vaiśya called Dhana-datta, who belonged to Tāmraliptinagara.

After the death of his father Guhasena decided to go to Kaṭāhadvīpa for trade, and Devāsmītā, a very suspicious wife, objected to it. When his other relations began pressing him to go to the dvīpa for trade and his wife not to go, Guhasena could not take a decision on the