

called Kubera. (See Kubera).

DEVAVATĪ I. Daughter of the Gandharva called Maṇimaya. Sukeśa, the Rākṣasa married Devavati, and three sons Mālyavān, Sumāli and Māli were born to them who lived as dependants of Rāvaṇa. (Uttara Rāmāyaṇa).

DEVAVATĪ II. Sītā, wife of Rāma was Devavati in her previous birth. (See Sītā for information for Devavati's death in fire and rebirth as Sītā).

DEVAVATĪ III. Daughter of the daitya called Mandāramālī. (See Viśvakarman, Para 2).

DEVAVĪTI. Daughter-in-law of king Agnidhra. Pūrvacitti, the apsara woman was the king's wife and they had nine sons called Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramuka, Hirañjaya, Kuru, Bhadrāśva and Ketumāla, and these sons married the following daughters of Meru, viz. Merudevī, Pratiṛupā, Ugradamṣṭrī, Latā, Ramyā, Syāmā, Nārī, Bhadrā and Devavīti. Thus Devavīti became the wife of Ketumāla. (Bhāgavata, Pañcama Skandha).

DEVAVRATA I. Bhīṣma (See Bhīṣma for details).

DEVAVRATA II. A brahmin who believed in yajñas. He once received without due regard and with indifference the tīrtha water given to him by a devotee of Kṛṣṇa after worship of the Lord, as a result of which, in the next birth, he was born as a bamboo stem. And, as he did, consciously or otherwise some good deeds Śrī Kṛṣṇa made a flute out of that bamboo stem, and Devavrata thus attained redemption. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 73).

DEVĀVRDHA I. A warrior, who fought against the Pāṇḍavas in the Kurukṣetra war (Karna Parva, Chapter 85, Verse 3).

DEVĀVRDHA II. A king who, along with his subjects attained heaven as he had made a gift of a golden umbrella. (Śānti Parva, Chapter 234, Verse 21).

DEVAYAJANAM. The place called Prayāga which is considered to be the yājñic centre of the Devas. Ambā, daughter of the King of Kāśī did rigorous tapas here. (Udyoga Parva, Chapter 186, Verse 27).

DEVAYĀJĪ. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 7).

DEVAYĀNĪ. Śukrācārya's daughter.

1) *Birth.* Svāyambhuvamanu, son of Brahmā had two sons: Priyavrata and Uttānapāda. Priyavrata wedded Surūpā and Barhiṣmatī, two very beautiful daughters of Viśvakarmaprajāpati, and he had by Surūpā ten sons called Agnidhra, Idhmajihvā, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vitihotra and Kavi as also a daughter called Ūrjasvatī who was the youngest of the whole lot. Of the above ten sons Kavi, Savana and Mahāvīra were spiritual giants and great sages. Uttama, Tāpasa and Raivata, the three sons of Priyavrata by his second wife Barhiṣmatī turned out to be manvantarādhipatis. Ūrjasvatī, the only daughter of Priyavrata was married to Śukrācārya, preceptor of the asuras. Devayānī was Śukrācārya's daughter by Ūrjasvatī. (Devibhāgavata, Aṣṭama Skandha).

2) *Curse by Kaca.* Kaca, son of Bṛhaspati became Śukrācārya's disciple to learn Mṛtasañjivānī vidyā (the science to ward off death for ever). Devayānī fell madly in love with Kaca. But, after his studies under her father were over Kaca returned to devaloka without marrying Devayānī, who cursed that Kaca's

learning should prove useless. And, Kaca cursed her in return that nobody from devaloka should marry her. (For details see Kaca).

3) *Devayānī in a neglected well.* Once Vṛṣaparvan was the king of the asuras, and Śukrācārya lived in his palace. Śarmiṣṭhā, the daughter of the king and Devayānī, the daughter of Śukrācārya became thick friends. While one day these two friends with their companions were engaged in water sports Indra came that way. Very much interested in seeing the deva damsels thus engaged in water sports Indra assumed the form of air and blew off the dresses of the damsels from the shore while they were playing in the river. The damsels hurriedly got out of water, ran after the fleeing garments and put on whatever came to their hands. In the confusion what Śarmiṣṭhā got and wore was Devayānī's clothes. Devayānī ran after Śarmiṣṭhā and caught hold of the clothes, but the latter did not yield them to her. Both of them indulged in hot words against each other, Śarmiṣṭhā calling Śukrācārya a beggar living in her father's palace for his food. Not only that, she pushed Devayānī into a neglected well and went her way.

At that time prince Yayāti, son of Nahuṣa, was hunting in that forest. Feeling very thirsty he came to the well for a drink and therein saw Devayānī in tears. He brought her out from the well and leaving her there went on his way.

Śukrācārya and his wife actually got anxious and upset that their daughter had not returned even after the lapse of so much time and deputed their servant Gurṇikā to seek for Devayānī. She found her out in the forest. But, Devayānī refused to return home as she did not want to continue as the daughter of one who lived on the charity of Śarmiṣṭhā and her father. Gurṇikā carried back this news to Śukrācārya, who then went himself to the forest and met his daughter. He felt deeply wounded to hear about the insults heaped on his daughter by Śarmiṣṭhā, and sent word to Vṛṣaparvan that they were not returning to the palace. Vṛṣaparvan realised that if Śukrācārya quarrelled with him the whole asura world also would become divided. He, therefore, tried his best to pacify the ācārya and his daughter. At last Devayānī agreed to return to the palace in case Śarmiṣṭhā went to her with one thousand of her maids to serve as her (Devayānī's) maids. Vṛṣaparvan acted accordingly and Devayānī was satisfied and returned to the palace with her father. (Ādi Parva, Chapter 78 onwards.)

4) *Wedding of Devayānī.* Some time afterwards when Devayānī was sporting in the forest with Śarmiṣṭhā and others, King Yayāti happened to pass that way. They recognised each other and Devayānī requested Yayāti to marry her as she had mentally chosen him as her husband on the very same day on which he had saved her from the well.

Yayāti realised only too well that it was really dangerous to marry the daughter of Śukrācārya in the forest secretly and he, therefore, rejected Devayānī's request. But, she got down her father there and with his permission Yayāti married her. He also got much wealth by way of dowry. Śarmiṣṭhā and her maids accompanied Devayānī but Śukrācārya warned Yayāti that on no account should he touch Śarmiṣṭhā.

With his wife and her attendants Yayāti returned to his palace; but he put Śarmiṣṭhā and her maids in