

(5) Divodāsa once plundered the accessories of his enemies. Agnihotra vanished after it. (M.B. Śānti Parva, Chapter 96, Verse 21).

(6) It was at the behest of Indra that Divodāsa built the city of Vāraṇasī (M.B. Anuśāsana Parva, Chapter 30, Verse 16).

(7) Once Divodāsa fought with the King of Hehaya for one thousand days. After having lost his army he went to the sage Bharadvāja and performed Putrakāmeṣṭi sacrifice. As a result of it a son Pratardana was born to him. (M.B. Anuśāsana Parva, Chapter 30).

(8) Other names for Divodāsa used in the Mahābhārata are—Bhaimaseni, Kāśīśa, Saudeva, Sudevatanaya etc.

**DIVYĀDEVĪ.** Daughter of Divodāsa, King of Plakṣadvīpa. There is a story about this princess in Padma Purāna, Bhūmikhaṇḍa, Chapters 85, 88.

Divodāsa decided to give his daughter Divyā in marriage to Citrasena, King of Rūpadeśa. But just before the day fixed for the marriage Citrasena died prematurely. So, as advised by the Brāhmaṇas who had come there she was married to Rūpasena. He also died soon after. She was subsequently married to 21 persons in turn, and all of them died one by one.

Everyone took pity on her for her ill-fate. At last, at the suggestion of the ministers, preparations were made for her svayamvara. Here also ill-luck pursued her. All the princes who arrived to take part in the svayamvara killed each other in mutual fight. Depressed and embittered by all this, Divyā decided to renounce all worldly pleasures and proceeded to the forest.

Once Śuka named Ujjvala came to Plakṣadvīpa. Moved to pity at the grief-stricken Divyā he taught her "Aśūnyaśayana" vrata. When she practised this vrata with devotion for about four years, Mahāviṣṇu appeared before her and took her with him to Viṣṇuloka.

**DIVYAKAṬAM.** A city situated in Western India in ancient times. According to Mahābhārata this city was conquered by Nakula.—Sabhā Parva, Chapter 32.

**DIVYAKARMAKRT.** A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 35).

**DIVYASĀNU.** A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 30).

**DIVYAVARṢA (M).** 365 days make one year for human beings. One year for human beings is one day for the gods. 365 such days of the gods make one year for the gods. This means that 365 years for human beings are equal to one year for the gods. The year for the gods is known as "Divyavarṣa" or "Divyavatsara". Kṛtayuga is made up of 4,800 Divyavatsaras. Tretāyuga has 3,600 Divyavatsaras. 2,400 Divyavatsaras make up one Dvāparayuga. Kaliyuga has 1,200 Divyavatsaras. 12,000 Divyavarṣas of this kind make up one "caturyuga". 71 Caturyugas are the period of one Manu. After the end of the period of one Manu, the gods complete their term of existence. The total period of 14 Manus is called a Kalpa. At the end of every Kalpa there is a deluge. One Kalpa is one day time for Brahmā. After the deluge, until the time of one Kalpa, is Brahmā's night. There is no universe at that time. At the end of that Kalpa, the next Kalpa begins and Brahmā starts his work of creation. In this way when 360 days and nights of Brahmā are completed, it is one Brahmā Varṣa. One Brahmā life-span is 120 such years. After that there is nothing

for a Brahmā's life-span. Then Brahmā is re-born and resumes creation. (Bhāgavata, Daśama Skandha).

**DRAUPADĪ.** Pāncālī, the wife of the Pāṇḍavas. (See under Pāncālī).

**DRAUPADĪHARAṆA PARVA.** A sub section of Vana Parva in the Mahābhārata. This covers Chapters 262 to 271 of Vana Parva.

**DRAUPADĪSATYABHĀMĀSAMVĀDA PARVA.** A sub section of Vana Parva, in the Mahābhārata. This comprises Chapters 233 to 235 of Vana Parva.

**DRAVIḌA I.** A King of the family of Priyavrata who was the son of Manu. (Bhāgavata, Skandha 5).

**DRAVIḌA II.** A gandharva who was the father of Kāmsa. (See under Kāmsa) Anīśumati was the daughter of this gandharva. (See under Anīśumati).

**DRAVIḌA (M).** (DRĀVIḌA). In ancient days the whole of South India was known by the name Tamilaka, as Tamil was the language used throughout South India. Strictly speaking, all the languages used in South India were given the name Tamil. The word 'Tamil' underwent changes in the language of North India and took the form 'Drāvida'. Etymologists are of opinion that the changes that took place in the word Tamil were as follows :- Tamil — Damil — Damiḍ — Dramiḍ — Draviḍ — Drāviḍ. Reference to the Drāviḍa country occurs in most of the Purānas. Mahābhārata states that Sahadeva, one of the Pāṇḍavas, sent a note for collecting taxes from the people of Drāviḍa. Sabhā Parva, Chapter 31, Stanza 71.

"There are other countries also in the southern Bhārata such as Dravida, Kerala, Prācyā, Mūṣika, Vanavāsika, Karṇāṭaka, Mahiṣaka, Vikalpa and Mūṣaka." This statement (M.B. Bhīṣma Parva, Chapter 9) throws light on the various countries which existed in South India at the time of Mahābhārata. In Bhāgavata, Skandha 10, it is mentioned that Kāmsa, the uncle of Śrī Kṛṣṇa, was the son of Dramila, a gandharva. (See under Kāmsa).

**DRĀVIDAS.** It is stated in Mahābhārata (Anuśāsana Parva, Chapter 33, Stanza 22) that the drāvidas were originally Kṣatriyas and that they became Śūdras by the curse of Brāhmaṇas.

**DRĀVIḌA BHĀṢĀ.** (Dravidian Language). Linguists have classified the languages of the world under certain groups. Important among them are the Indo-European group, the semitic group, the Hamitic group, the Ural Altaic group, the South East Asiatic group, the Dravidian group, Austric group, the Bantu group and the Chinese group.

Almost all the languages in South India belong to the Dravidian group. The languages of this group are Tamil, Telugu, Kannaḍa, Malayālam, Tulu, Kuṭaku, Toṭa, Koṭa, Baḍaka, Kuruk and Brāhūī. Of these Brāhūī alone is used in the mountain regions of Baluchistan. Linguists like Smimud and others have stated that there is a close relation between the Australian and Dravidian languages. The Āryan language has influenced the Dravidian languages to a great extent. But Tamil has not been so much influenced as Telugu, Kannaḍa and Malayālam. It is because Tamil had a great wealth of literature of its own from ancient times.

The Dravidian group is again divided into four sections: Eastern, Western, Northern and Southern. Brāhūī is the only language in the Northern section. Its Ety-