

the system by which the wealth of parents is received by the heirs. The system of inheritance as described by Manu is as follows :—

- 1) After the death of the parents, all the children should divide their wealth among themselves. When either the father or the mother is alive, the sons should not take their wealth.
- 2) If the wealth is not divided, the eldest brother should keep the whole of it in his custody and maintain his brothers and sisters like a father.
- 3) Of the entire wealth, the eldest brother may take one-twentieth part, the second brother, one-fortieth part and the third brother, one-eighth part and the balance is to be divided equally among all of them.
- 4) If there are more than three sons, the eldest and the youngest may take one-twentieth and one-eighth (of the entire wealth) respectively, and each of the other brothers may take one-fortieth. The rest of the property must be divided equally among all of them.
- 5) After dividing like this, if there are unmarried sisters, each of the brothers should give one-fourth of his share for their marriage.
- 6) The ornaments which the mother had received by way of her dowry etc. may be taken after her death by her unmarried daughters.
- 7) If, after his marriage, one of the brothers dies, the brother who keeps his movable and immovable properties, must beget children by the brother's wife and hand over the above properties to her issue. (See under Manusmṛti).

DAYĀNĀKṢETRA. A famous temple of Goddess Diana in Ephesus. In Greek mythology Diana (Dayānā) is the goddess of hunting. She is also identified with the Moon Goddess. Being a virgin goddess, she came to be worshipped by virgins who regarded her as their patron. Dayānā (Diana) is one of the beautiful daughters of the supreme God, Zeus. Her idol was worshipped in many places in Greece. There was a famous temple of this goddess in the town of Ephesus. This temple was destroyed in the 3rd Century B.C. by enemies.

DEVA (S). Gods or deities.

1) *General information.* From time immemorial belief in Devas has existed in every country and all religions have lauded their superior nature and power. It was the Hindus and the Buddhists who first applied the term 'Deva' to certain very subtle beings recognised in all religions. The Pārsi religion (Zaratuṣtra) has spoken about seven Devarājans and their attendants. 'Ameṣ pentas' is the actual term used for the Devarāja. The Christian religion refers to nine sects of Devas like Srāfi, Kherubi, Dominion, Angel etc. Islam refers to four chief Devas viz. Gabriel, the presiding Deva over revelations, Mikhayel of protection, Asriyal of death and Israfin of resurrection. An important section of the R̥gveda is Sūktas about Devās like Indra, Mitra, Varuṇa, Agni etc. In Yajñas etc. Devas occupy a very important place. The Kenopaniṣad states that the conceited and haughty Devas were taught a lesson by God. The subject matter of the Kaṭhopeniṣad is the advice given by Yama to Naciketās. The Muṇḍakopeniṣad says that the Devas, man and birds originated from God.¹ There are references about Deva worship in the Smṛtis. The Purāṇas and Upapū-

rāṇas contain scientific discussions, about the origin, work or functions, classes, etc. of Devas. The Mantra-śāstra and Tantraśāstra deal also about the various sects and class of Devas, their nature, and the worship to be offered to them etc.

2) *Christian Devas, Satan and devils.* Christian religious books commonly use the term Mālākhas for Devas. Greek mythology contains a story about the Mālākhas, who did not obey the orders of Jehovah and how He cursed them, turned them into devils and flung them into hell. And, in hell they organised a revolutionary party to fight Jehovah. Many leaders talked on the subject of how to take vengeance on Jehovah. It was nearabout this period that Jehovah created with the dust on earth Adam as his beloved son and settled him in the garden of Eden. God created from the ribs of Adam the woman called Eve, and they lived in Eden quite happily.

Satan and other leaders in hell decided that the greatest revenge that could be taken upon Jehovah was to create troubles for his dear son, Adam in Eden. Accordingly Satan went to Eden and made Adam and Eve eat the forbidden fruit with the result that Jehovah cursed and turned them into human beings and turned them out of Eden. Milton in his reputed poem Paradise Lost has told the above story in inimitable language.

3) *Indian Devas.* Most of the Indian Devas are the sons of Kaśyapa Prajāpati by Aditi, daughter of Dakṣa Prajāpati. The total number of Devas is 33 crores. The Devas are divided into many classes or sections like Ādityas, Viśvadevatas, Vasus, Tuṣitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, Rudras, Vidyādhara, Pitṛdevas etc. There are further divisions like Apsaras, Virūpākṣas, Bhadras, Gandharvas, Kumbhāṇḍas, Rākṣasas, Nāgas, Aśvinīs, Kinnaras, Kimpuruṣas, Piśācas, Guhyakas, Siddhas, Cāraṇas, Matṛs, Kūsmāṇḍas, Bhūtas, Vetālas, etc. Yet another division is into Lokapālas, Lipikas etc. The Devas are classified with special reference to bhūtagaṇas like Pṛthvī etc. and are, therefore, referred to as Bhūdevatās, Agnidevatās, Vāyudevatās, etc. The presiding spirit of Bhūdevatās is Kubera, that of the Jaladevatās is Varuṇa, that of the Agnidevatās, Vāyubhagavān and that of the Ākāśadevatas, Indra. And, under them there are various sets of Devas in charge of different departments. Sādhyas, Vasus, Ādityas, Apsaras etc. are Ākāśadevas, Maruttas and Gandharvas, Vāyudevas. Yakṣas and Yakṣīs are servants of Kubera. Virūpākṣa, Bhadra etc. are Bhūdevas. Virūpākṣa supports the earth according to the Vālmiki Purāṇa. Those who protect nidhis (treasures) may also be considered Bhūmidevas.

There are 33 bosses or presiding spirits for the 33 crores of Devas. Dvādaśādityas (12) Ekādaśarudras (11) Aṣṭavasus (8) and Aśvinidevas (2) are the 33 chiefs of Devas. Indra is the chief of all of them.

4) *The term Deva.* The word Deva means light and also play. Devas shine forth, they are also playful. Thus the name is quite apt for them. (See Grāmadevatā).

DEVABHĀGA. A king of the Yayāti dynasty. (Bhāgavata Navama Skandha).

DEVABHĀGAŚRAUTĀRṢA. A ṛṣi, the son of Śruta and learned in yajñas. He had accurate knowledge as to