

is honoured in heaven (*na durgatim avāpnoti svargaloke ca pūjyate*) 3. 80. 62.

*Taṇḍer āśramah m. : The āśrama of Taṇḍi.

After receiving a boon from god Śiva, Taṇḍi returned to his āśrama and narrated one thousand and eight names of Śarva (Śiva) to Upamanyu 13. 16. 12, 71-72; 13. 17. 29.

Tṛṇasomāgner āśramah m. : An āśrama established by Tṛṇasomāgni.

Tṛṇasomāgni was the pupil of Agastya (*āśramo 'gastyāśiṣyasya*) 3. 86. 14; situated in the south (3. 86. 1); on the mountain Devasabha; it was near the Vaiḍūrya mountain and the āśrama of Agastya 3. 86. 14-15; described as holy (*punya*) and full of fruits and roots (*sainpānaphalamūlavant*) 3. 86. 14.

Tripura nt. : Name of the three cities of the three Asuras.

A. Creation : Created by Asura Maya for the three sons of Tāraka, viz. Tārākṣa (or Tārakākṣa), Kamalākṣa and Vidyumālīn; the cities were obtained by them as a boon from Pitāmaha; one of the three cities was made of gold, the other of silver, and the third of iron; they moved in them respectively in heaven, in mid region, and with the third, stationed on wheels, on the earth; (*kāñcanam divi tatrāśīd antarikṣe ca rājatam | āyasam cābhavad bhūmau cakrastham pṛthivīpate ||*) 8. 24. 4, 10, 13-15 (Nī. on Bom. Ed. 8. 33. 18, however, *cakrastham ājñāvaśam yatheṣṭasamcārity arthaḥ*); (according to 13. 145. 24, however, all the three cities were in heaven (*asurāṇām purāṇy āsam trīṇi vīryavatām divi | āyasam rājatam caiva sauvarṇam aparaṁ tathā ||*)). B. Des-

cription : Inaccessible (*durga*) 8. 24. 20; guarded by Daityas and Dānavas (*daitya-dānavarakṣita*) 8. 24. 114. C. Characteristics : (1) The three cities were supposed to come together and be united at the end of one thousand years; if some prominent god were then to strike the cities with a single arrow, the god would be death for them (*samāgatāni caitāni yo hanyād bhagavaṁs tadā | ekeṣuṇā devavaraḥ sa no mṛtyur bhaviṣyoti ||*) 8. 24. 11-12; (2) Whatever was desired by a person who had taken shelter in the Tripuras (*tripurasamśrayaḥ*) was procured for him by Maya with the help of his *māyā* (*tasmāi kāmāni mayas tam tam vidadhe māyayā tadā*) 8. 24. 22; (3) Hari, the son of Tārakākṣa, obtained as a boon from Pitāmaha, a well in their *pura* (*vāpī bhavatu naḥ pure*); if any demon, wounded by weapons, was thrown into this well, he arose from it stronger; if a dead demon was thrown into it, he came back alive (*mṛtānām jīvanīm*); fortified with this well the denizens of the Tripuras oppressed all the three worlds 8. 24. 23-27. D. Mythological event : Since Indra was unable to shatter the Tripuras, although he used all his weapons against them, gods approached Rudra and requested him to destroy the demons and their cities; Śiva then burnt the three *puras* together with the demons, using gods as chariot (*devān rathavaram kṛtvā*), god Viṣṇu as arrow, Agni as tip of the arrow (*śalya*), Yama as hind part of the arrow (*puṅkha*); Śiva's arrow had three joints and three heads (to correspond to the three *puras*?) (*triparvaṇā triśalyena ... śareṇa*) 13. 145. 24-29; Śiva's chariot was driven in the direction of the Tripuras