

and then go to the forests to do penance. Look, there comes your father's minister to take you to the palace." When the goddess disappeared Satyavrata returned to his āśrama in a pensive mood. Nārada went and informed the king of everything that happened in the forest and the king immediately sent his ministers to fetch Satyavrata to the palace. When Satyavrata came the king crowned him as king and then went to the forests for penance.

6) *Satyavrata becomes Caṇḍāla again.* Satyavrata ruled the country for a long time. He was a pious ruler, devoted to god and soon he developed a desire to go to heaven with his mortal body. He approached Vasiṣṭha first for this purpose. But the family preceptor told him there was nothing in the śāstras about any yāga which could help one to go bodily to heaven. Disappointed he approached the sons of Vasiṣṭha who ridiculed him when he told them of his queer desire. Triśaṅku got angry and left them saying "Let me see whether there are others in this country who could send me bodily to heaven." Those arrogant words annoyed Vasiṣṭha and his sons and they cursed him and made him a caṇḍāla again. Triśaṅku thereafter did not return to the palace, but went to the forests to live there. He knew if he returned to the palace as a caṇḍāla he would not be recognised by his wife and children.

Hariścandra, son of Triśaṅku, heard about the curse on his father and sent the ministers to fetch his father to the palace. But Triśaṅku did not come back and so the ministers made Hariścandra the king of Ayodhyā.

7) *Viśvāmitra meets Triśaṅku.* When Hariścandra became king, Triśaṅku was living in Ambāvana (forest of Ambā) as a great devotee of the goddess. It was at that time that Viśvāmitra returned home after his penance. Viśvāmitra enquired of his wife how they managed to live during the great famine. Then Satyavatī, wife of Viśvāmitra, told him the whole story of how Satyavrata helped them, why he killed Nandinī, Vasiṣṭha's cow, and how they ate cow's flesh, how Satyavrata was cursed to be a caṇḍāla, how he was called back as king and how he was at that time living in Ambāvana. The eyes of Viśvāmitra became wet when he heard the sorrowful story and he decided to end the caṇḍālatva (state of being a caṇḍāla) of Satyavrata. He went straight to Ambāvana and met Triśaṅku there.

8) *Triśaṅku Svarga (Heaven of Triśaṅku).* Viśvāmitra promised Triśaṅku that he would send him to heaven bodily and made preparations for a yāga. No other sage partook in the yāga because of instructions from Vasiṣṭha. But undaunted, Viśvāmitra conducted the yāga alone and, as the power of his performances increased, Triśaṅku started rising bodily from earth slowly and soon rose up to heaven. When the devas found a Caṇḍāla standing with his physical body before the gates of heaven, they ran to Indra and told him. Indra got angry and pushed him out from heaven and Triśaṅku came falling down with his head turned downwards to the earth. Triśaṅku cried loudly calling Viśvāmitra by name. When Viśvāmitra, hearing the noise, looked up he saw poor Triśaṅku descending fast from heaven with his head turned upside down. Viśvāmitra's anger knew no bounds and he roared aloud "Let Triśaṅku stay where he is now." Triśaṅku stopped in mid-air. Indra did not allow Triśaṅku to come up and Viśvāmitra did not allow him to come down. Indra then made

a separate heaven for Triśaṅku below the original heaven. Then Viśvāmitra started to create another Indra and devas for the new heaven. The devas were frightened and Indra then approached Viśvāmitra and requested him to desist from his attempt to make duplicate devas promising him that he would give Triśaṅku a seat in his heaven itself. Viśvāmitra agreed to it. At once Indra brought a golden Vimāna and took him bodily to heaven. (Sargas 57 to 59, Bālakāṇḍa, Vālmiki Rāmāyaṇa 7th Skandha, Devī Bhāgavata; 9th Skandha, Bhāgavata; Chapter 13, Harivaṁśa; Sundara Kāṇḍa, Kamba Rāmāyaṇa; Chapter 71, Ādi Parva; Chapter 12, Sabhā Parva).

TRIŠAŅKU II. A philosopher. He is mentioned in several places in Taittiriyaopaniṣad.

TRIŠAṆA. A sage. When he went to Hastināpura as a messenger of peace, he met Śrī Kṛṣṇa on the way. (Chapter 83, Udyoga Parva).

TRIŠIRAS I. A demon who was a friend of Rāvaṇa. The Khara-Dūṣaṇa-Triśiras combination led the attack on Śrī Rāma in the forest of Daṇḍaka when Lakṣmaṇa cut off the nose and breasts of the demoness Śūrpaṇakhā. Rāma and Lakṣmaṇa killed all the three. Triśiras was a powerful fighter and Śrī Rāma's forehead was wounded by an arrow from Triśiras. The latter came and fought in a chariot drawn by four horses. He was killed by an arrow from Rāma. (Sarga 26, Araṇya Kāṇḍa, Vālmiki Rāmāyaṇa).

TRIŠIRAS II (VIŠVARŪPA). Once there was a celebrated Prajāpati of name Tvaṣṭā. Though he was of a pious nature interested in the welfare of Brahmins, he hated Indra. He thought of destroying Indra somehow. With that purpose in view he produced by his wife Recanā, a powerful son and named him Viśvarūpa. The boy had three heads and so he was called Triśiras (Tri=Three Śiras=head) also. He could use his three heads for three different purposes at a time. He would drink wine with one head and mutter the Veda-mantras by another head and see the world by the third.

Even from boyhood he disliked worldly pleasures and, abandoning even food, started to do penance. During the hot season he would sit amidst fire and during the cold season he would sit in water to do penance. He would stand with his head down and do penance. The penance of Triśiras was so severe that Indra began to get frightened. He sent celestial maidens to stop the penance but all the attempts proved futile before that great ascetic. Then Indra himself riding on Airāvata went and killed the sage by his Vajrāyudha. Indra feared whether Triśiras would come to life again and wreak vengeance on him. So he ordered a carpenter standing nearby to bring to him the three heads separated from the body. The carpenter cut off the heads from the body and as each head fell to the ground several kinds of birds were found escaping from it. From the head which used to mutter Vedic mantras rose the Kapiñjala birds; from the head used for drinking wine rose Kalapiṅga birds and from the third rose the Tittiri birds. When the birds thus rose to the air Indra was convinced that Triśiras was dead and he went away. See under Viśvarūpa. (6th Skandha, Devī Bhāgavata).

TRIŠOKA. A sage who was the son of Kaṇva. The Aśvinī-devas once redeemed the cows belonging to this sage. (Sūkta 112, Anuvāka 16, Maṇḍala 1, Ṛgveda).