

TRIŚRŅGA. A mountain. This stands to the north of Mahāmeru. Mahāmeru spreads over an area of eighteen thousand square miles and is two thousand miles high. It is surrounded by eight other small mountains two on each side. To the east is Jāthara and Devakūṭa. Pavamāna and Pāriyātra stand to the west while to the south are Kailāsa and Karavīra. On the north are Trīrṅga and Makaragiri. (8th Skandha, Devī Bhāgavata).

TRISROTASI. A sacred river. This river lives in the court of Varuṇa worshipping him. (Śloka 23, Chapter 9, Sabhā Parva).

TRISTHĀNA. A holy place. If one lives and fasts here for one month, one would be able to see God. (Śloka 15, Chapter 25, Anuśāsana Parva).

TRIṢṬUP. One of the seven horses tied to the chariot of Sūrya. The seven horses are; Gāyatrī, Br̥hatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. (Chapter 8, Ar̥ṣa 2, Viṣṇu Purāṇa).

TRIṢŪLA. A weapon of Śiva with the Vaiṣṇava tejas (brilliance of Viṣṇu) obtained by churning Sūrya. Viśvakarmā made the following: Cakrāyudha (Disc weapon) of Viṣṇu, Triṣūla (three-forked spike) of Śiva, Puṣpaka Vimāna (Aerial chariot) of Kubera and the weapon Śakti of Subrahmaṇya. (Chapter 2, Ar̥ṣa 3, Viṣṇu Purāṇa). (See under Viśvakarmā for more details).

TRIṢŪLAKHĀTA. A sacred place. If a man bathes at this place and worships the devas and the manes, he would attain a place equal to that of Gaṇapati. (Chapter 84, Vana Parva).

TRITA.

1) *General information.* A son of the sage Gautama. He had two brothers called Ekata and Dvita. (See under Ekata).

2) *Other details.*

(i) Ekata, Dvita and Trita were born to clean the hands of the devas when they become smeared with the sacrificial butter during the yāgas. Of these Trita once fell into a well while drawing water and the asuras closed the well. But Trita escaped opening the top. (Sūkta 52, Anuvāka 10, Maṇḍala 1, Ṛgveda).

(ii) Once Ekata, Dvita and Trita were stranded in a desert and desperately needed water to quench an increasing thirst. At last they found a well and Trita after getting down and quenching his thirst brought water to his brothers. The cruel brothers, after drinking the water pushed Trita into the well and covered the well with the wheel of a bullock-cart. Trita prayed to the Aśvinidevas for help and they appeared before him and rescued him from the well. (Sūkta 105, Maṇḍala 1, Ṛgveda).

TRIVARGAS (TRIVARCAKA). A sage who was the son of Aṅgiras. He joined with four other sages and did penance and produced a son named Pāñcājanya equal to the god Agni in splendour. The other four sages were Kaśyapa, Prāṇa, Cyavana and Agni. (Ślokas 1 to 5, Chapter 220, Vana Parva).

TRIVAKRĀ. A hunchback of a woman who was engaged in the work of making scented cosmetics for Kāṁsa. This woman saw Śrī Kṛṣṇa on his way to the palace of his uncle Kāṁsa in Mathurāpurī. Even at the first sight she felt a great respect and devotion towards Kṛṣṇa and she gave him the scented cosmetics she was carrying to Kāṁsa. Kṛṣṇa placed a foot of

his on hers and holding her chin by both the hands raised it up and lo! she stood straight without her hunch. She requested Kṛṣṇa to stay with her that night but Kṛṣṇa left her saying he would stay with her on another day which he did the next day itself. (10th Skandha, Bhāgavata).

TRIVIKRAMA. Another name for Vāmana.

TRIVIKRAMASENA. A mighty king.

TRIVIṢṬAPA. A sacred place inside Kurukṣetra. If one bathes in the holy tank there and worships Śiva one would go to heaven. (Chapter 83, Vana Parva).

TRṆABINDU I. A lake in the forest of Kāmyaka. The Pāṇḍavas once during their exile went to Trṇabindusaras from Dvaitavana. (Śloka 13, Chapter 258, Vana Parva).

TRṆABINDU II. A sage. This sage sat and did penance at a place called Rṣitūrtha. (Chapter 20, Padma Purāṇa).

1) *Grandfather of Viśravas.* Viśravas, father of Rāvaṇa was the son of Māninī, daughter of Trṇabindu. There is a story about him in Uttara Rāmāyaṇa.

Once the sage Pulastya was doing penance in a secluded place in the Himālayas when a few Deva Gandharva women came to that place and disturbed his penance by their dances and noise. The angered sage gave a curse to that place saying that any woman coming to that place would become pregnant. Māninī, daughter of Trṇabindu went to this place unaware of the curse and got pregnant. She came weeping to her father and Trṇabindu immediately took his daughter to Pulastya and asked him to marry Māninī. Pulastya married Māninī and Viśravas was born to her.

2) *How he cursed Hanūmān.* Once Hanūmān caught hold of a lion and elephant in fight and tied them each to a post on the two sides of the āśrama of Trṇabindu. When the sage stepped out from the hermitage, he was for a moment frightened by the sight of two mighty animals on the sides of his āśrama and knew by his divine powers that the perpetrator of that deed was Hanūmān and so he cursed him saying that he would lose all his divine powers forthwith. Hanūmān begged for relief and the sage said that he would regain his powers at the time of his going in search of Sitā when another member of his species would remind him of his lost divine powers. Hanūmān remained oblivious of his powers till the time when the monkeys were trying to leap to Laṅkā from the Mahendra mountain on the shores of Bhārata. Jāmbavān, a mighty monkey chief called Hanūmān to his side and made him understand the great powers latent in him. From that moment onwards Hanūmān regained his lost powers and became his old self. (See under Hanūmān).

TRŅAKA. A saintly King. He sat in the court of Yama and worshipped him. (Śloka 17, Chapter 8, Sabhā Parva).

TRŅAPA. A Deva Gandharva. He partook in the Janmotsava of Arjuna. (Śloka 56, Chapter 122, Ādi Parva).

TRŅASOMĀNGIRAS. A sage who lived in the south of Bhārata. (Śloka 34, Chapter 150, Anuśāsana Parva).

TRŅĀVARTA. A demon who was the son of Tārakāsura. This demon was living serving Kāṁsa. Kāṁsa once sent Trṇāvarta to kill Kṛṣṇa growing up in Ambāḍi. Trṇāvarta, in magic disguise went to the