

Virādha attacked them. That demon was none other than Tumburu. Once when Tumburu was living in the city of Kubera he committed a sin and Kubera cursed him and made him into a demon. Kubera had then told him that he would get relief from the curse when he was slain by Rāma, son of Daśaratha. Śrī Rāma killed Virādha and the latter regaining the form of Tumburu left for Gandharvaloka. (See under Virādha).
4) *How he cursed Purūravas.* It is found in Kathāsaritsāgara that the temporary separation which Purūravas had from Urvaśī was due to a curse by the Gandharva Tumburu.

After marrying Urvaśī Purūravas once went to Deva-loka at the invitation of Indra. He was invited to help Indra in his fight against the asuras. Indra celebrated the day on which one of the best of the demons, Māyādhara was killed. Rambhā was dancing before ācārya Tumburu on the occasion and Purūravas finding fault with her dance mocked at her. Rambhā felt insulted and asked the King thus : "Fool of a King, what do you know of the divine dances of Devaloka?" Purūravas retorted that he had learnt more of dancing from Urvaśī than what her preceptor Tumburu knew. Tumburu got angry and cursed Purūravas that he would live separated from Urvaśī till he did penance to please Mahāviṣṇu. The Gandharvas then carried away Urvaśī from Purūravas. (See under Purūravas).

5) *Other details.*

(i) Tumburu was a member of the court of Indra. (Śloka 14, Chapter 7, Sabhā Parva).

(ii) Tumburu was a member of the court of Kubera. (Śloka 26, Chapter 10, Sabhā Parva).

(iii) The songs of Tumburu who was a worshipper of Kubera used to be heard from the mountain of Gandhamādana on the full-moon day. (Śloka 29, Chapter 159, Vana Parva).

TUMBURU II. A sage.

Some details.

(i) This sage was one among the many sages who came from the north to visit Śrī Rāma on his return to Ayodhyā after the exile. Those who came from the north were—Kaśyapa, Vasiṣṭha, Atri, Viśvāmitra, Gautama, Jamadagni, Bharadvāja, Sanakādis, Śara-bhaṅga, Durvāsa, Mataṅga, Vibhāṇḍaka and Tumburu. (Uttara Rāmāyaṇa).

(ii) Tumburu was one among the ṛṣis who visited Bhīṣma lying on his bed of arrows. (Chapter 47, Śānti Parva).

TUNḌA I. A King. The Pāṇḍavas invited this King to take part in the great Mahābhārata battle. (Śloka 21, Chapter 4, Udyoga Parva).

TUNḌA II. A demon. This demon who was one among the army of Rāvaṇa fought against the monkey leader, Nala, in the Rāma-Rāvaṇa battle. (Śloka 9, Chapter 285, Vana Parva).

TUNḌIKERA. An ancient place of Bhārata. The people of this place took part in the great Mahābhārata battle. (Śloka 20, Chapter 17, Droṇa Parva).

TUṆGAKĀRANYA. A holy place. The sage Sārasvata did Devatādhyaṇa on behalf of other sages at this place. (Śloka 46, Chapter 85, Vana Parva).

TUṆGAVEṆĀ. An ancient holy river of Bhārata. People of Bhārata came pure by drinking the water of this river. (Śloka 27, Chapter 6, Bhīṣma Parva).

TURIYA. A state of existence of Man. (See under Jāgrat).

TURVAŚA. A King extolled in the Ṛgveda. Narya, Turvaśa and Turvīti were contemporaries. (Sūkta 54, Maṇḍala 1, Ṛgveda).

TURVASU. A son born to Yayāti of his wife Devayānī. Yayāti had two wives Śarmiṣṭhā and Devayānī. Of Śarmiṣṭhā, Yayāti had three sons named Druliyu, Anudruhyu and Pūru and of Devayānī, two sons named Yadu and Turvasu.

Once Yayāti called all his five sons to his side and asked them if any one of them would be willing to exchange his youth with his father's old age. All the four refused but Pūru agreed to accede to his father's request. Yayāti then cursed Turvasu and all the other three. (See under Yayāti).

TURVAYANA, A King extolled in the Ṛgveda. (Maṇḍala 1, Ṛgveda).

TURVĪTI I. A King extolled in the Ṛgveda.

TURVĪTI II. A King. But since in some places he is mentioned as a sage, it must be presumed that he must have been a King who had become a sannyāsin during the latter part of his life. Once this sage was drowned and Indra came in time and rescued him. (Sūkta 61, Maṇḍala 1, Ṛgveda).

TUŚĀRA. A place of habitation of ancient Bhārata. Scholars are of opinion that the present Tukhārīstan was the ancient Tuśāra. The people of this place used to be called Tuśāras and their King Tuśāra. The King of Tuśāra was the store-keeper during the Rājasūyayajña of Yudhiṣṭhira, (Chapter 51, Vana Parva). The Pāṇḍavas during their exile crossed this country of Tuśāra on their way to Dvāitavana from the mountain of Gandhamādana. During the great battle, the Tuśāras arrayed themselves on the right side of the Krauñca Vyūha (an army formation in the shape of a stork) constructed by Bhīṣma. (Śloka 21, Chapter 75, Bhīṣma Parva). There is a statement in Chapter 65 of Śānti Parva that a barbarous tribe called Tuśāras lived in the country of Māndhātā.

TUṢITAS. There were twelve good devas called Tuṣitas in the Cākṣuṣa Manvantara. When the Cākṣuṣa Manvantara ended and the Vaivasvata Manvantara commenced all the twelve were born as sons of Kaśyapa of his wife Aditi. Because they were born of Aditi they were called Dvādaśādityas. They were Viṣṇu etc. Thus the Tuṣitas of the Cākṣuṣa Manvantara were the Dvādaśādityas of Vaivasvata Manvantara. (Viṣṇu Purāṇa, Amṣa 1, Chapter 15).

TUṢṬI. A daughter of Dakṣa. She became the wife of Dharmadeva. Dharmadeva accepted as wives the thirteen daughters of Dakṣa including Tuṣṭi. Their younger sister Khyāti etc were married to Marici etc. (Chapter 7, Amṣa 1, Viṣṇu Purāṇa).

TUṢṬIMĀN. A King of the Yayāti dynasty. (9th Skandha, Bhāgavata).

TVASṬĀ I. A Prajāpati. This Prajāpati was an asura also. (Sūkta 94, Anuvāka 14, Maṇḍala 1, Ṛgveda).

1) *Birth.* There are contradictory statements in the Purāṇas regarding the birth of Tvaṣṭā.

(a) Viśvakarmā got four sons named Ahirbudhnya, Tvaṣṭā Ajaikapāt and Rudra. The great ascetic Viśvarūpa was the son of Tvaṣṭā. (Chapter 15, Amṣa 1, Viṣṇu Purāṇa).