

and without the least suspicion went and embraced the solitary figure sitting in the temple. The prince did not show any surprise and responded fully. The princess then understood all details of her lover and took him to his father the next morning. Somadatta (that was the prince's name) then told Vikramasena all his mishaps and Vikramasena got back all the lost kingdom of Somadatta and also gave his daughter in marriage to him. (Taraṅga 4, Madana Mañcukālambaka, Kathāsaritśāgara).

TEJASVATĪ II. The queen of Ādityasena a king of Ujjayinī.

TEJASVĪ. One of the five Indras. (See under Pāñcālī).

TEJEYU. A prince born to Mīśrakeśī of Raudrāśva, son of Pūru. (Śloka 11, Chapter 94, Ādi Parva).

TEJOVATĪ. The capital city of Agni. This is situated on the south-east corner of Mahāmeru. In the centre is Manovati, capital city of Brahmā. To the east of it is Amarāvati, capital city of Indra. In the south-east corner is Tejovati. In the south is Saṁyamanī, city of Yama. In the south-west is Kṛṣṇāñjanī of Nirṛti. In the west is Śraddhāvati of Varuṇa. In the north west is Gandhavati of Vāyu. In the north is Mahodayā of Kubera. In the north east corner is Yaśovati of Īśāna. (8th Skandha, Devī Bhāgavata).

THA (थ) This letter means taking food. (Chapter 348, Agni Purāṇa).

THA (ठ) This letter means Candramaṇḍala (moon-disc), emptiness and Śiva. (Agni Purāṇa, Chapter 348).

THINṬHĀKARĀLA. A prodigal person who lived in Ujjayinī. He used to defeat all in the game of dice. With the money so received from defeated persons he would buy wheat and go to the burial ground and after making bread with it would eat it dipped in ghee sitting before an oil light placed before an idol of Mahākāla (lord of the burial ground). He would then lie there itself and sleep.

One night he saw the idols in the Mahākāla temple twinkling. He jumped up and challenged the idols for a game of dice. The idols stood mute and Thinṭhākarāla taking their silence to be consent according to the rules of gambling fixed a wager and played. He won and then he said addressing the idols "I have defeated you. Give me the money due to me." The idols stood silent and he, therefore, wrestled with them. Still the idols stood dumb. Then Thinṭhākarāla took his sword. Instantly the devas gave him the money due to him. Early morning he went away from there and spent the money lavishly. At night he came back again and challenged the idols for gambling as before. This became a daily routine and the devas felt themselves harassed. They, therefore, approached the goddess Cāmuṇḍī and she advised them to refrain from playing as there was no loss of honour if one refused to take a challenge to gamble.

That night also as usual Thinṭhākarāla came and challenged the idols for a game of dice. Then the idols said "We are not prepared to play." Then he challenged Mahākāla himself to play. Mahākāla also refused to play. Then suddenly the mind of Thinṭhākarāla changed and he did penance to please Mahākāla. Mahākāla was pleased with him, appeared before him and blessed him.

Once a few nymphs came to bathe in the Mahākālī pond and as per the instructions of Mahākāla, Thinṭhā-

karāla took away their robes while they were bathing. He demanded a nymph named Kalāvati in return for their robes and finding no other way they gave him Kalāvati.

Kalāvati thus became the wife of a Man due to a curse of Indra. Once she praised sexual enjoyment with men on earth and decried the same with Devas. Indra heard it and he cursed her "Then let her become the wife of a man on earth and enjoy the pleasures there." All this story Thinṭhākarāla learned from Kalāvati. She added she wanted to go to Devaloka the next day for a dance with Rambhā. Thinṭhākarāla consented and he also went to Devaloka and saw the dance, sitting along with the Devas.

When Rambhā's dance was over, there was the dance of a goat. Seeing that Thinṭhākarāla said to himself: "Why, this is a goat I used to see daily in Ujjayinī. How did it come here to dance?" When the dances were over and the people dispersed, Kalāvati took Thinṭhākarāla to the Mahākālī temple. Next day he met the same goat in Ujjayinī and then he enquired "Hi, do that dance which you did yesterday before Indra in devaloka. Let me see" The goat stood dumb thinking of how this man on earth came to know of the dances in Devaloka. Thinṭhākarāla once again compelled the goat to show its dance but when the goat still refused to dance, he thrashed it with a stick on its head and the goat immediately went to Devaloka and informed Indra about the incident. Indra felt sad when he saw blood oozing from the wound on its head. Indra by his divine powers then understood that Kalāvati was at the bottom of all this trouble and cursed her to remain as a doll on a pillar in the temple belonging to King Narasimha of Nāgapura. Alambuṣā, mother of Kalāvati, who heard the curse begged for relief and Indra said she would get freed from the curse when the king himself demolished the temple and razed the place to the ground.

True to the curse, Kalāvati after giving all her ornaments to Thinṭhākarāla bid him good bye and went and remained as a doll on the temple-pillar at Nāgapura. Deeply distressed at this mishap of his wife, Thinṭhākarāla dressed himself as an ascetic and went to Nāgapura. There he purchased five earthen pots and filled them with the ornaments of Kalāvati. He buried four of the pots in the forests and the fifth in the bazaar near the temple. Then he built a hermitage on the shores of a near-by river and started living there. News soon spread that a great yogī had come to the city and the King went to see him. They talked for a while on religious and spiritual matters and the King was about to leave when they heard the howl of a jackal. The yogī smiled and the King asked him why he smiled. He refused to answer but the King insisted and then the yogī said "Oh King, the jackal says that in a forest to the east of the city under a silver plant is a treasure." The King immediately ordered his men to go and dig at the place and when they did they got the treasure. The King offered the treasure to the yogī but he refused to accept it. Thinṭhākarāla then on three different occasions pointed out to the King the three other pots in the forests and the King got great confidence in the powers of the yogī. One day he went to the temple with the King and while they were walking around a crow crew and the yogī smiled. The King again asked him the reason and the yogī said that