

the animate and inanimate objects of the devaloka arrayed at different parts of the chariot. On the wheels stood the Aśvinīdevas and Cakrapāṇi stayed on the axle. Gandharvas took places on the spokes. Indra stayed on the bow and Vaiśravaṇa on the arrow. Yama took his place on the right hand and the dreadful Kāla on the left hand. Brahmā acted as the charioteer. Equipped thus, Śiva stayed in the godly chariot for a thousand years. When the three cities joined together in the sky Śiva split the cities by his three-forked spike. Then he sent an arrow to the cities. Bad omens began to appear in Tripura. People became lifeless in the cities. Soon an arrow from Śiva burnt the cities and the Tripuras were burnt to death. (7th Skandha, Bhāgavata; Chapters 31 to 34, Padma Purāṇa; Chapters 33 and 34, Kārṇa Parva).

TRIPURI. An ancient country of South India, Sahadeva during his victory march conquered this country. (Śloka 60, Chapter 31, Sabhā Parva).

TRIRATHIKA (S). (*Three charioteers*). Aśvatthāmā, Kṛpa and Sātyaki, the three eminent bow-men who took part in the Bhārata battle were called Trirathikas meaning three great charioteers. (See under Aśvatthāmā).

TRIRĀVA. One of the children of Garuḍa. (Śloka 11, Chapter 101, Udyoga Parva).

TRIŚAṆKU I. (SATYAVRATA, MATAṆGA). A celebrated King of the Solar dynasty.

1) *Genealogy*. Descending in order from Brahmā — Marīci — Kaśyapa — Vivasvān — Vaivasvata Manu — Ikṣvāku — Vikukṣi — Śaśāda — Purañjaya (Kakutstha) — Anēnas — Prthulāśva — Prasenajit, Yuvanaśva — Māndhātā — Purukutsa — Trasadasya — Anaraṇya — Haryaśva Vasumanas — Sudhanvā — Trayyāruṇa — Satyavrata (Triśaṅku).

2) *Father discards him*. When Satyavrata grew up he became a lewd, lustful imprudent man. One day while he was leading such a contemptuous life, a marriage was being conducted in a brahmin house. Guests had assembled, the bridegroom had come and the ceremony was about to start when Satyavrata entered the marriage hall and carried away by force the bride to the shock of all those present there. Some of the Brahmin guests immediately went to Trayyāruṇa and told him what a shameful crime his son had committed. The enraged father at once sent Satyavrata out from the palace. Satyavrata left the country altogether and went and stayed in a colony of harijans. Though he lived with those low-caste people he did not adopt their mode of living. He went out daily to the forests with his bow and arrow and made his food. He never felt any animosity towards his father who had thus sent him out from his country. He thought thus "Of course, my father got terribly angry when he heard the complaints of the Brahmins and in that mood punished me thus, though the punishment was a bit too much. But our family preceptor Vasiṣṭha, who knows everything, who is a moralist and a righteous man, who has the knowledge and authority to prescribe atonement for all sins, did severe punishment. That was very hard." As he thought more about it in this vein, he felt a great hatred towards Vasiṣṭha.

3) *Satyavrata and Viśvāmitra's family*. When his only son Satyavrata was turned out from the family, King Trayyāruṇa was greatly distressed. He went to the

forests to do penance to get another son. At that time the country did not have rains for twelve successive years as a punishment for the King for sending out his son. The people suffered much. Among the people who were suffering were the wife and children of Viśvāmitra. Viśvāmitra at that time had gone to the shores of river Kauṣiki for doing penance. Viśvāmitra's family consisting of his wife and three sons during that famine lived in hunger. At last the mother decided to sell the middle son and buy food with the money received by the sale. She put a rope made of darbha grass round the neck of the boy and took him to the market. On the way Satyavrata saw them and on hearing their sad story told them not to sell the child. He assured them that he would take care of them till the return of Viśvāmitra. He removed the darbha rope from the child's neck and the child got the name of Gālava from that time onwards. (Gala = neck). He promised them he would daily place enough meat at the foot of a tree near the āśrama. True to his promise, he hunted in the forests and brought to the foot of the tree fresh flesh of deer or hare or boar and also fresh fruits. The family lived happily because of him.

4) *Curse of Vasiṣṭha and the name of Triśaṅku*. When Trayyāruṇa went to the forests to do penance, it was Vasiṣṭha who was managing the affairs of the palace. The heir-apparent Satyavrata lived in the hut of a caṇḍāla. Every minute Satyavrata's hatred towards Vasiṣṭha increased in strength. One day Satyavrata did not get any game even after a day's hunting and at dusk he happened to reach the āśrama of Vasiṣṭha where he saw Nandini, the beloved cow of the sage, grazing by the side of the āśrama. Anger, desire and hunger made him imprudent and without thinking of the consequences Satyavrata killed Nandini and after eating enough to appease his hunger took the rest to feed the family of Viśvāmitra. The wife of Viśvāmitra little knowing that it was cow's flesh cooked it and ate it.

That night when Vasiṣṭha came to the āśrama he found Nandini missing and he went in search of it. After some time the sage knew that Satyavrata had killed and eaten it. The enraged sage called Satyavrata to his side and cursed him thus "You will from today become a caṇḍāla. Three śaṅkus (sins) namely wrath of a father, abduction of another man's wife and consumption of cow's flesh will give you life-long trouble and thus you will earn a name, Triśaṅku (Three śaṅkus). Instantly Satyavrata became a caṇḍāla and started roaming about in the streets.

5) *Triśaṅku becomes King*. Triśaṅku, distressed at heart by a father's wrath and a Guru's curse walked about aimlessly in the forests. He expressed his desire to the ṛṣis and Brahmins to do a yāga and get himself absolved of all his sins. But nobody was willing to help a wretched man cursed and abandoned by both his father and his Guru. Feeling desperate, he decided to commit suicide. He made a great fire-pit and prepared himself to jump into it. Before doing that he prayed to the goddess and when the goddess knew that his devotee would jump into the fire and become ashes, she appeared before him in person and said thus: "Son, why do you try to jump into the fire? Your father has become old and day after tomorrow he will crown you as King