

Paraçurāma (q.v.) (§§ 394–8) — § 399: *Mahendrācala-gamana* (q.v.) — § 400: (On their journey to the *tirthas* they bathed in a holy stream, and thence reached to *Godāvari* and to the sea (in the *Draviḍa* country); then to *Agastyatirtha* and the *Nārtīrthas*, where they heard of and praised the deed of *Arjuna*, and gave away thousands of cows, and by and by they reached *Çarpāraka* (C. *Sūrp*°), where they saw the altar of *Reṭka*'s son surrounded by crowds of ascetics, and the shrines of the *Vasus*, of the hosts of the *Maruts*, of the *Açvins*, *Vaivasvata*, *Aditya*, *Dhanecvara*, *Indra*, *Vishṇu*, *Savitṛ*, *Bhava*, *Candra*, *Divākara*; and of the lord of waters, and of the host of *Sādhyas*, of *Dhātṛ*, of the *Pitṛs*, of *Rudra* with his host, of *Sarasvatī*, of the host of *Siddhas*, etc., and then returned to *Çarpāraka*, and from this *tirtha* at the sea they came to *Prabhāsa*, where they offered libations to the *Pitṛs* and gods, and where *Yudhishtira* practised austerities for twelve days, subsisting upon air and water, and performing ablutions day and night, surrounded by fires kindled on all sides. There came to them *Balarāma*, *Kṛṣṇa*, *Çamba*, etc., *Kāṛṣṇi*, the grandson of *Çini*, and other *Vṛṣṇis*, and heard what had happened to them, and wept when they saw the *Pāṇḍavas* so exceedingly lean (III, 118). — § 401: *Bala-Rāma* (q.v.) — § 402: *Sātyaki*, citing *Çaibya*, etc., who did the work for *Yayāti*, recommended that *Rāma*, *Kṛṣṇa*, *Pradyumna*, *Çamba* (b), himself, *Aniruddha*, *Gada*, *Ulmuka*, *Bāhuka*, *Bhānu*, *Niṭha*, the young hero *Niçatha*, *Sārāṇa*, and *Cārudesṇa* should lead the united army of the *Vṛṣṇis*, *Bhojas*, *Andhakas*, *Sāttvatas*, and *Çūras* (C. *Sū*°) against the *Dhārtarāṣṭras* and kill them in battle, and that *Abhimanyu* should rule the earth until *Yudhishtira* had fulfilled his vow. *Kṛṣṇa* said that the *Pāṇḍavas* would never accept the sovereignty unless it were won by their own prowess, and *Yudhishtira* assented to the words of *Kṛṣṇa*, saying, that as *Kṛṣṇa* alone knew him, so he alone knew *Kṛṣṇa*, who would perceive when the time had come for bravery, and he and *Sātyaki* would then defeat *Suyodhana*. Then the *Yadus* returned home, and the *Pāṇḍavas* continued their journey accompanied by *Lomaça*, and came to the river *Payoshnī* (c). — § 403: *Lomaça* spoke of sacrifices that had formerly been performed at the *Payoshnī* (b); he who bathed in the *Payoshnī* would obtain the same *lokas* as *Gaya*. — § 404: Having bathed in the *Payoshnī* they went to *Vaidūryaparvata* and *Narmadā*, where they, according to the exposition of *Lomaça*, visited all the *tirthas* and shrines, giving gifts to the brahmins by thousands. *Lomaça* said that this was the junction between the *Tretā* and *Dvāpara* age, where a person is freed of all his sins, and that here was performed the sacrifice of *Çaryāti* (b). *Yudhishtira* wished to hear more about it (III, 121). — § 405: *Sukanyopākhyāna* (q.v.) — § 406: *Lomaça* recommended to *Yudhishtira* to visit the above-named lake, and *Sikatāksha*, and the *Saindhava* wood, and *Pushkara* (reciting the hymns of *Sthānu*, this being the junction of the *Dvāpara* and *Tretā*, etc.), and *Arōṅkaparvata* (b). Here the ṛshis eat rice boiled in milk. Here (?) is the *Yamunā*, where *Kṛṣṇa* performed austerities; there is the holy spring of *Indra*, where *Dhātṛ*, *Vidhātṛ*, and *Varuṇa* rose upwards. In the *Yamunā Māndhātṛ* and *Somaka Sāhadevi* performed sacrifices (III, 125). — § 407: *Māndhātṛupākhyāna* (q.v.) — § 408: *Jantupākhyāna* (q.v.) — §§ 409–10: *Plakshāvatarāna-gamana* (q.v.) — § 411: *Çyenaikapotiya* (q.v.) — § 412: When they arrived at the hermitage of *Çvetaketu* (b) (who, with his sister's son *Ashṭāvakra*, was the best in that *yuga* of those conversant with the sacred lore (*brahmakṛtām*),

where *Çvetaketu* beheld the goddess *Sarasvatī* in her human shape and spoke unto her, "may I be endowed with the gift of speech," *Lomaça* related: *Ashṭāvakra* (q.v.) — § 413: *Lomaça* pointed out to *Yudhishtira Samāṅga* [or] *Madhuvilā*, where *Indra*, after the slaughter of *Vṛtra*, became purified from all sins, *Kardamila*, *Maināka* (cf. *Aditi*), the *Kanakhala* mountains, *Gāṅgā*, the lake *Punya*, the mountain *Bhrgutūṅga*, *Ushnigāṅga* (PCR. *Tu*°), the hermitage of *Sthūlaçiras*, and that of *Raibhya* (b). — § 414: Questioned by *Yudhishtira*, *Lomaça* related the *Yavakṛitopākhyāna* (q.v.) — § 418: They had soon passed the mountains *Uçtrābija*, *Maināka*, *Çveta*, and *Kālaçaila*, and saw the seven-fold *Gāṅgā* (b). Here was the playground of the gods marked with their footprints (*carāṇāṅkitam*). Now they should proceed to the mountains *Kālaçaila*, *Çveta*, and *Mandara* (c); protected by *Kubera*, etc., and by *Yātudhānas*, these mountains are difficult to ascend. There are also other followers of *Kubera*, cruel and friendly (*raudrā maitrāç ca*) *Rākshasas*. Description of *Kailāsa* (d). *Lomaça* asked *Varuṇa*, *Yama*, *Gāṅgā* ("the daughter of the mountain", v. 10836), *Yamunā*, the mountain, the *Maruts*, the *Açvins*, the rivers to vouchsafe *Yudhishtira* safety from gods, *Asuras*, and *Vasus*, and the mountains. *Yudhishtira* recommended them all to practise here the utmost cleanliness, and asked *Bhīma* to protect *Kṛṣṇa*, who, in times of danger, even if *Arjuna* were present, ever sought protection from *Bhīma* (III, 139). — §§ 419–23: *Gandhamādāna-praveça* (q.v.) — § 424: *Bhīma-kadalī-khaṇḍa-praveça* (q.v.) — §§ 425–6: *Hanūmad-Bhīma-saṃvāda* (q.v.) — § 427: *Tretā-yuga* (q.v.) — § 428: *Dvāpara-yuga* (q.v.) — § 429: *Kalī-yuga* (q.v.) — § 430: *Hanūmad-Bhīma-saṃvāda* (q.v.) — §§ 431–4: *Saugandhikāharāṇa* (q.v.).

Tishya¹, name of a nakshatra (v. Su. Si.) = Pusnya. § 460c (Kalkin): III, 190, 13099 (*yadā Sūryaç ca Candraç ca tathā T°-Bṛhaspati ekarāçau sameśhyanti pravartayati tadā Kṛtam*).

Tishya², name of the fourth yuga = Kali (q.v.) § 574 (Jambūkh.): VI, 10_r, 387 (enumeration of the four yugas), 388, 391 (°e 'emin), 398, 399 (description of the T. age). — § 668b (Puñocçikhavākya): XII, 218, 7919 (*yathā*). — § 717b (Nārāyaṇiya): XII, 341, 13092 (*tatas T°e 'tha samprāpte yuge Kalipuraskṛte / ekapādasthito dharmo yatra tatra bhavishyati*, i.e. only a quarter will remain); 350, 13680 (*punas T°e ca samprāpte*, then the Bhāratas named Kurus will be born from Vyāsa and dissensions will break out among them).

Tittibha, an Asura. § 268 (Varuṇasabhāv.): II, 9, 367 (in the palace of Varuṇa).

Tittira, pl. (°āḥ), a people. § 578 (Bhīshmadhāp.): VI, 50_r, 2084 (in the army of *Yudhishtira*). — § 585 (do.): VI, 90_r, 3975 (°jāḥ, so. açvāḥ).

Tittiri¹, a certain breed of horses: II, 1043, 1056, 1824, 2083; III, 4015; VII, 958 (C. has *Tittira*); XII, 4560 (cf. prec. and V, 2228).

Tittiri², a serpent. § 47 (Sarpanāmak.): I, 35, 1560 (enumeration). — § 564 (Mātalyop.): V, 103_r, 3629 (do.).

Tittiri³, a brahman, brother of *Vaiçampāyana*. § 264 (Sabhākriyāp.): II, 4a, 107 (waited upon *Yudhishtira*). — § 717c (Uparicara): XII, 337_e, 12760 (*Vaiçampāyana-pūrvajāḥ*, among the *sadasyas* at the sacrifice of *Vasu Uparicara*).

Tomara, pl. (°āḥ), a people. § 574 (Jambūkh.): VI, 9_o, 377.

Torana = Çiva (1000 names²).

Toranasphāṭikā, name of a sabhā. § 298 (Dyūtap.): II,