

its tail, lightning the whetting stone, *Meru* the standard. Adored by gods and r̥shis he adopted a posture called after his own name, and stood immovable for 1000 years. When, however, the three cities came together in the firmament he shot that terrible shaft of three knots, inspired with the *Yuga* fire and composed of *Vishnu* and *Soma*. While the triple city began to burn, *Parvati* repaired thither to behold the sight; she had on her lap a child having a bald head with five tufts of hair on it; *Indra* endeavoured to strike the child with the thunderbolt, but *Mahādeva* (i.e. the child) paralysed his arm. *Indra*, with the gods, repaired to *Brahmān*, who, understanding that it was *Çiva*, came with them and recited a hymn (90). *Mahādeva* became gratified, and the arm of *Indra* reassumed its natural state: VII, 202, 95 (°*syā vadhūrīhāya*).—§ 606 (Tripurākhyāna): VIII, 33, 1415, 1416; 34, 1551, 1562, 1566, 1567, 1569 (the destruction of *T.* by *Çiva* is anew related, cf. § 603d).—§ 730g (Upamanyu): XIII, 140, 798 (*vindaço . . . T°syā*), (p) 855 (*yona tat T°m dagdhōv*, sc. by *Çiva*). Cf. XIII, 7482 foll.

**Tripurā**, a city. § 515 (Karnadigvijaya): III, 254, 15246 (conquered by *Karna* on his digvijaya).

**Tripuraghna**, **Tripuraghātin**, **Tripuraharta** = *Çiva*, q.v.

[**Tripurākhyāna(m)**] ("the episode relating to Tripura").

§ 606 (Karnap.). The first combat between the gods and the *Asuras* was about *Tāraka* (*Tārakāmayaḥ*). The *Daityas* were defeated. Then the three sons of *Tāraka* (*Tārakāksha*, *Kamalāksha*, and *Vidyumālīn*), by practising austerities, obtained boons from *Pitāmaha* (who refused to give them immunity from death): "residing in three cities, we will rove over the earth; after 1000 years we will come together, and our three cities also will become united into one; that foremost one amongst the gods who will, with one shaft, pierce those three cities united into one will be the cause of our destruction." The great *Asura* *Maya* (*Viçvakarmānam ajaraṃ Daitya-Dānava-pūjitaṃ*) constructed the three cities: *Tārakāksha's* of gold in heaven, *Kamalāksha's* of silver in the welkin, and *Vidyumālīn's* of iron on the earth; all in such a way as to revolve in a circle; each 100 *yojanas* in breadth and 100 in length (description). Those three *Daitya* kings (*Dānavas*) soon assailed the three worlds, and millions upon millions of flesh-eating *Dānavas*, who had before been defeated by the gods, came to them and settled in the three cities; *Maya* supplied them with everything by his illusive power. *Tārakāksha's* heroic son *Hari*, by penances, obtained from *Brahmān* a boon: a lake in his city capable of reviving the dead when thrown into it. They then exterminated all cities and towns, drove the gods from all places, and roamed over celestial forests, etc., and the asylums of *R.* *Indra*, with the *Maruts*, having tried in vain to pierce the three cities, repaired with the gods (*Ādityas*) to *Brahmān*, complaining of the *Asuras*. *Brahmān* said that no one else, save *Sihāṇu* (*Īçāna*, *Jishnu*, i.e. *Çiva*), could pierce the three cities with one shaft. They all, with *Brahmān* and *R.* (devoted to penances and uttering the eternal words of the *Vedas*), sought *Bhava* (*Çaṅkara*, i.e. *Çiva*), who had perfect knowledge of the Soul, beholding in him those diverse forms that each had individually conceived in his own heart, and praised him (a) (VIII, 33). After the fears of *P.*, *D.*, and *R.* had been dispelled, *Brahmān* explained the matter to him. He said that they should fight united and with half his energy; as they said that they could not bear half his energy, he

promised to slay the foes endued with half of their united energy. From that time *Çaṅkara* came to be called *Mahādeva*. Gathering portions from all forms in the three worlds they let *Viçvakarman* construct him a chariot; they made *Vishnu* the point, *Soma* the head, and *Agni* the staff of the arrow; Earth the chariot; *Mandara* its axle; *Gangā* its jaṅghā; the points of the compass its ornaments; the constellations its shaft; the *Kṛta*-age its yoke; *Vāsuki* its kabara; *Himavat* and *Vindhya* its apaskara and adhishthāna; the *Udaya* and *Asta* mountains its wheels; the Ocean (the abode of the *Dānavas*) its other axle; the seven *R.'s* its parishkara; *Day* and *Night*, etc., its anukarsha; the planets and the stars its wooden fence; *dharmā*, *artha*, and *kāma* its trivenu; the herbs and the creepers, etc., its bells; the sun and moon were made its [other] wheels; *Day* and *Night* its wings; the ten foremost of Snakes *Dhrtarāshṭra*, etc., its [other] shaft; the sky its [other] yoke; the clouds *Sanvartaka* and *Balāhaka* the leathern strings of the yoke; the twilight, *Dhṛti*, *Modhā*, *Sihiti*, *Sannati*, and the firmament with planets and stars its covering-skins; the regents of the world (*Indra*, *Varuṇa*, *Yama*, and *Kubera*) its steeds; the cardinal and subsidiary directions its reins; *Vashaḥkara* the goad; *Çāyatri* the string attached to the goad; the four auspicious days (v. the note of PCR., p. 112) the traces of its steeds; the *P.* (*Rohakāḥ*) presiding over them the pins; Action and Truth and Penance and Profit its chords; Mind the ground; Speech the track; it was resplendent with lightning and *Indra's* bow; that space of time, which, on a former occasion, had, in the sacrifice of *Īçāna*, been fixed as a year, the bow; the goddess *Savitri* the bowstring; a celestial coat of mail was made, sprung from the wheel of Time; the golden mountain *Meru* was made its flagstaff; the clouds with flashes of lightning its banners. *Çaṅkara* placed upon it his own celestial weapons. Making the sky its flagstaff; he placed upon it his bull; *Brahmadanda*, *Kaladanda*, *Rudradanda*, and *Fever* became the protectors of the sides of the chariot; *Atharvan* and *Āngiras* the protectors of the wheels; the *Ryveda*, the *Sāmaveda*, and the *Purānas* stood in front of the chariot; the *itihāsa* and the *Yajurveda* were the protectors of the rear; all sacred Speeches and Sciences stood around it, and all hymns and *Vashaḥkara*; om in the van. Having made the year with the six seasons his bow, he made his own shadow (i.e. the Death-night, *Raudri kalarātri*, *Rudra* being *Kāla*) the bowstring; *Vishnu*, *Agni*, and *Soma* the arrow (v. supra); the universe is said to consist of *Agni* and *Soma*, and similarly to consist of *Vishnu*, who is the soul of *Bhava*. *Çaṅkara* placed on that bow his wrath, the unbearable fire of anger, born of the wrath of *Bhṛgu* and *Āngiras*. The Wind (*Çvasana*) was caused to breathe fragrance. The great *R.*, *G.*, *D.*, *Aps.* praised *Mahādeva* when he was about to ascend the chariot. He asked to get as his driver him who was superior to himself; the gods prevailed upon *Brahmān* to become his driver. The great *R.*, *G.*, *D.*, *Aps.* praised *Mahādeva* after he had ascended the chariot. His bull uttered tremendous roars, so that many descendants and followers of *Tāraka* breathed their last. Frightful portents appeared. In consequence of the weight of *Soma*, etc. ( $\beta$ ), the chariot seemed to sink. Then *Nārāyaṇa*, issuing out of the point of the arrow, assumed the form of a bull and raised the chariot. *Rudra*, standing on the head of his bull and the back of his steeds, beholding the *Dānava* city, cut off the teats of the horses and clove the hoofs of the bull; from that date the hoof of the bovine species came to be clevan and the horses to be without teats. He had united