

was an educational and cultural centre. From the descriptions of the Chinese traveller Huen Tsang it is found that Nalandā and Takṣaśilā were two great universities before Christ. The famous Sarpasatra of Janamejaya was conducted at this place situated on the banks of the river Vitastā. The story of Mahābhārata was first told at this place and at the end of the narration Brahmins were given gifts. (Chapters 3 and 5, Ādi Parva).

TĀLA. A hell. There are many hells under water including Tāla. (Chapter 6, Aṁśa 2, Viṣṇu Purāṇa).

TĀLACARA. A place of human habitation in ancient Bhārata. (Śloka 26, Chapter 140, Udyoga Parva).

TĀLADHVAJA. The phantom husband of Nārada. Once Nārada became a woman and a king called Tāladhvaja married her (Devī Purāṇa). It was to show how the mind is covered with illusion that Mahāviṣṇu made Nārada into a woman.

Once Nārada went to Mahāviṣṇu and asked him about the secret of life. Mahāviṣṇu said that there was nothing called life and life exists because of Māyā the illusion of the mind. Nārada insisted that he should see 'Māyā' (illusion) and so Viṣṇu started from Vaikuṅṭha with Nārada on the back of Garuḍa.

Crossing forests, rivers, cities, lakes, villages and mountains they reached Kanyākubja. There they saw a beautiful lake. Garuḍa landed and Viṣṇu and Nārada got down. They walked along the shore of the lake for some time and then they sat beneath a tree for some time. After some time Mahāviṣṇu asked Nārada to take a bath in the lake. Pleased at this command Nārada placed his violin and deer-hide on the shore and after first washing his face and feet and doing 'ācamana' with Kuśa grass in his hand stepped into the water for his bath. Mahāviṣṇu stood near the violin and deer-hide of Nārada and Nārada dipped himself in the water. What a surprise! Nārada was changed into a woman of great beauty. She had no memory of her previous birth and getting herself on to the shore she stood there watching the surroundings there. Then a king called Tāladhvaja came on horse-back that way. He addressed the beautiful woman as Saubhāgyasundarī and started talking with her. Within hours they got married and Tāladhvaja took her to his palace and spent the honey-moon there happily. Twelve years went by and Saubhāgyasundarī became pregnant. In due course she got a son named Viravarmā. After another two years she got another son named Sudharmā. Thus she delivered a son every two years for twentyfour years becoming the mother of twelve sons. After some time she bore eight more sons also. When all the twenty sons came of age they were married according to the custom and in due course those sons also got sons. Thus Tāladhvaja and Saubhāgyasundarī became the heads of a large family of children and grand-children and lived happily. One day a king from a far-off place with a great army suddenly came and surrounded Kanyākubja. In the fight that ensued most of the sons and grand-sons of Saubhāgyasundarī were killed. The king fled from the battlefield and came to the palace. Saubhāgyasundarī was in great distress and when the enemies left the battlefield she secretly went there to have a last look at her sons and grandsons lying dead. The sight terrified her. They lay there without heads, hands or legs, eyes protruded, stomach cut open, intestines lying out and blood oozing out from everywhere. She fell to the ground

and wept bitterly. Then Mahāviṣṇu came there disguised as an old brahmin and talked to her. He gave her instructions on some truths about life. Saubhāgyasundarī then called Tāladhvaja and they both went to the old lake and as instructed by the old brahmin Saubhāgyasundarī took a dip in the water. Lo! she became the old Nārada.

When Nārada got up from the lake Mahāviṣṇu was still standing near his violin and deer-skin smiling at him. The sight of Viṣṇu gave him knowledge of all that had happened. He stood there recounting in his memory how he had requested Viṣṇu to show him Māyā and how he had taken a bath in that lake and how he had spent a long period of married life ending in misery and how Viṣṇu had come to her in the form of an old brahmin when she had cried to him in agony and how the old brahmin had taken her and Tāladhvaja to the lake again and how he had become his old self again. He stood there still pondering over these when Viṣṇu called him and said "Come on Nārada, how slow you are. Finish your bath and come soon. What are you thinking about?" Tāladhvaja, however, was unmoved by any of these. He was puzzled to find a bearded Sannyāsī rising up from the place where his beautiful wife had dipped herself for a bath. He went to Nārada and asked "Oh best of sages, where is my wife who has just dipped herself in this same place? From where do you come?" Even before waiting to hear a reply from him the King began to make a hue and cry about the loss of his wife. Then Mahāviṣṇu went to him and consoled him by saying with illustrations that 'human ties are only ephemeral' and asked him to take a bath in the lake. Tāladhvaja after his bath became disgusted with life and after doing penance in the forests attained mokṣa. (8th Skandha, Devī Bhāgavata).

TĀLADHVAJA II. See under Simhadhvaja.

TĀLAJAṄGHA. Jayadhvaja, fifth son of Kārttavīrya, got a son named Tālajaṅgha. The sons of this valiant man are called Tālajaṅghas. There was once a great fight between Vithotra, the eldest of these sons, and Paraśurāma. (Chapter 88, Brahmāṇḍa Purāṇa).

TĀLĀKATA. An ancient place of habitation of Dakṣiṇa Bhārata. (Śloka 60, Chapter 31, Sabhā Parva).

TĀLAKETU. A demon. Śrī Kṛṣṇa captured this demon from the Mahendra mountain in the Irāvati river and killed him at Hamsanemipatha. (Śloka 3 4, Chapter 12, Vana Parva).

TĀLAKKULATTU BHATTATIRI. He was a great writer and celebrated astrologer of Kerala. He was born in A.D. 1537 in a village called Ālattūr in a place called Talakkulam, two miles to the south of Tirur in South Malabar. He lived upto A.D. 1595. His great work is 'Daśādhyāyī' a book on astrology.

TĀLAVANA I. An ancient place of Dakṣiṇa Bhārata. This place was conquered by Sahadeva. (Śloka 61, Chapter 31, Sabhā Parva).

TĀLAVANA II. A garden on the side of the mountain of Lataveṣṭa near Dvārakā. (Chapter 38, Sabhā Parva).

TAMA. A King who was the son of Śravā of the race of King Gṛtsamada. (Śloka 63, Chapter 30, Anuśāsana Parva).

TAMAS I. A hell.

TAMAS II. One of the three qualities of the soul. Sattva, Rajas and Tamas are the three qualities. It is through