

(engaged in buying and selling) was not worthy of saying such words. R. wished to see *Tulādhāra*; Ra. raised him from the sea and showed him the road. Arrived at *Vārāṇasī*, he met *Tulādhāra* and spoke to him thus (!). Asked by *Yudhishthira*, *Bhishma* described those difficult feats that *Jājali* had performed before; while he stood as a wooden post rapt in *yoga*, a pair of *kulīṅga* birds (*caṭakān*, v. 9317) built their nest on his head, laid their eggs there, their young ones came out, and only when the latter did not come back, even after a month, *Jājali* left that spot. Then he began to slap his armpits and proclaim loudly: "I have won great merit." Then an invisible voice in the sky said: "Thou art not equal to the wise *Tulādhāra* at *Vārāṇasī*; even he is not fit to say what thou sayest." *Jājali*, filled with wrath and desirous of meeting with *Tulādhāra*, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him. After a considerable time he reached *Vārāṇasī* and saw *Tulādhāra* engaged in selling miscellaneous articles (*panyāni*). *Tulādhāra* stood up and saluted him, mentioning his dealings with the birds, etc. (XII, 262). Asked by *Jājali*, the *vaiṣya* *Tulādhāra* discoursed to him upon the ways of morality; "in every creature that is endowed with the five senses live all the deities, *Sūrya*, etc. (a); the goat is *Agni*; the sheep is *Varuṇa*; the horse is *Sūrya*; Earth is *Vīrāj*; the cow and the calf are *Soma*; the man that sells these can never obtain success . . . In days of yore many R. (and *Yatis*) rebuked *Nahusha* for having slain a cow (which is declared in the scriptures to be like unto one's mother) and a bull (which is declared to be like to the Creator himself); in order to purify *Nahusha*; however, they divided that sin in 101 parts, and converting the fragments into diseases, threw them among all creatures, but declared that they should not be able to pour libations in his sacrifice" (XIII, 263). *Jājali* said that *Tulādhāra*'s doctrines smacked of atheism, which the latter denied, discoursing on sacrifice, saying that brahmins, having given up the sacrifice ordained for them (i.e. *Yoga*), had betaken themselves to the performance of sacrifices that are for *kshatriyas* (i.e. all other sacrifices). "Instead of all animals the rice-ball is a worthy offering in sacrifices; all rivers are as sacred as the *Sarasvatī*, and all mountains are sacred; the soul is itself a *īrītha*; do not wander about on the earth to visit sacred places" (XII, 264). *Tulādhāra* caused *Jājali* to summon the birds that had been reared by the latter; they made answer agreeably to the religion of *ahimsā* (Nil.). "Faith is the daughter of *Sūrya*, etc.," quoting a verse sung by *Brahmān*, exalting Faith; "the food of a liberal usurer is acceptable, but not the food of a miser; . . . want of faith is a high sin; faith is a cleanser of sins." After a short while, *Tulādhāra* and *Jājali* both ascended to heaven. Many truths of this kind were spoken of by *Tulādhāra*; *Jājali*, having heard his words, betook himself to tranquillity (XII, 265).

Tumbavīṇa = *Ḍiva* (1000 names').

Tumbivīṇāpriya = *Ḍiva* (1000 names').

Tumbuma, pl. (°āḥ), a people. § 578 (*Bhishmavadhap.*): VI, 50π, 2084 (only C., B. has *Udḥasāḥ*, in the army of *Yudhishthira*).

Tumburu, a Gandharva. § 103 (*Aṃḍavat.*): I, 65, 2559 (son of *Prādhā*, C. here *Tumbaru*).—§ 191 (*Arjuna*): I, 123, 4810 (*Gandharvaiḥ sahīṭāḥ*, sung at the birth of *Arjuna*).—§ 264 (*Sabhākriyāp.*): II, 4, 130 (*Dhanañjayasakhā* ?), 132.—§ 266 (*Ḍakrasabhāv.*): II, 7, 296 (in the palace of *Indra*).

—§ 269 (*Vaiḍṛavanasabhāv.*): II, 10, 406 (among the *Gandharva* chiefs in the palace of *Kubera*).—§ 295 (*Dyūtap.*): II, 52, 1881 (*Gandharvaiḥ*, had given 100 horses to *Yudhishthira*).—§ 336 (*Indralokābhigamanap.*): III, 43, 1769, 1783 (*Gandharvāḥ T°greshthāḥ*).—§ 436 (*Yakshayuddhap.*): III, 159, 11656 (entertains *Kubera* during the parvans).—§ 552 (*Golharanap.*): IV, 56ξ, 1771 (*Gandharvasya*, came on a *vimāna* to see the encounter).—§ 565 (*Gālavac.*): V, 117, 3975 (*remo . . . yathā . . . T°c caiva Rāmbhayā*).—§ 574 (*Jambūkh.*): VI, 6, 214 (on *Meru*).—§ 592 (*Samḥaptakavadhap.*): VII, 23o, 969 (*dattās T°pā*, sc. horses, only B.).—§ 593b (*Gandharvāstra*): VII, 45, 1824 (*Gandharvebhyaḥ . . . T°pramukhebhyaḥ*).—§ 608 (*Karnap.*): VIII, 87χ, 4423 (*°pramukhāḥ . . . Gandharvāḥ*).—§ 637 (*Rājadh.*): XII, 47η, 1595 (? among the *ṛshis* who surrounded *Bhishma*).—§ 695b (*Dakshayajñavināḥa*): XII, 285, 10278 (*°r Nāradaśatā*).—§ 712 (*Ḍukotpatti*): XII, 325, 12201 (*°Nāradaś*).—§ 775 (*Ānuḍāsanik.*): XIII, 166α, 7640.—§ 785 (*Ānugītāp.*): XIV, 88ψ, 2641 (present at the *aḥvamedha* of *Yudhishthira*).—§ 789 (*Putradarcanap.*): XV, 29α, 774. Cf. *Gandharva*.

Tuṇḍā¹, a *Rākshasa*. § 537 (*Rāma-Rāvaṇayuddha*): III, 285β, 16372 (fought with the monkey *Nala*).

Tuṇḍā², a prince. § 554 (*Sainyodyogap.*): V, 4γ, 84 (only B., C. has *Paundrah*).

Tuṇḍikera¹, pl. (°āḥ), a people. § 604 (*Karnap.*): VIII, 5ξ, 138 (slain by *Arjuna* in the great battle).

Tuṇḍikera², sg. ("the king of the *Tuṇḍikeras*"). § 591 (*Samḥaptakavadhap.*): VII, 17β, 691 (among the *Samḥaptakas*).

Tuṅgaka, a sacred forest. § 371 (cf. *Tīrthayātrāp.*). In days of old, when the *Vedas* had been lost, the *ṛshi Sārasvata* of the *Angiras*' race seated at ease on the upper garments of the *ṛshis* in the forest of *T.* made the *ṛshis* recollect all that they had learned before, only by distinctly pronouncing the syllable *om*. There the *ṛshis* and the gods, *Varuṇa*, *Agni*, *Prajāpati*, *Hari Nārāyaṇa*, *Mahādeva*, and *Pitāmaha*, appointed *Bhṛgu* to officiate at a sacrifice, and *Bhṛgu* once more performed the *agnyādḥāna* for all these *ṛshis*, gratifying *Agni* with a portion of clarified butter according to the ordinance. A visit here destroys all sins, and dwelling there for a month with subdued senses, etc., leads to the *Brahmaloka* and delivers one's race: III, 85, 8195 (*aranyam*).

Tuṅgakāraṇya = *Tuṅgaka*: III, 8188

Tuṅgavenā, a river. § 494 (*Āngirasa*): III, 222, 14233 (among the rivers who are mothers of fires).—§ 574 (*Jambūkh.*): VI, 9λ, 335.

***turaga**, pl. (°āḥ) ("horses"). § 123 (*Aṃḍavat.*): I, 66, 2615 (*vyomacāriṇāḥ*, the spiritual sons of *Lakshmi*).

Turvasu, son of *Yayāti* and *Devayāni*. § 143 (*Nahusha*): I, 75, 3159 (enumeration of the sons of *Yayāti*).—§ 144 (*Yayāti*): I, 75, 3162 (all. to § 148).—§ 147 (*Devayāni*): I, 83, 3432 (second son of *Devayāni* by *Yayāti*).—§ 148 (*Yayāti*): I, 84, 3475, (3477) (would not take over the decrepitude of *Yayāti* and was therefore cursed), 3478 (d: the race of *Turvasu* should become extinct, he should become king of such whose practices are impure and who are non-aryan), 3481; 85, 3520, 3525, 3533 (d: the *Yavanas* are the descendants of *T.*).—§ 156 (*Pūruvamḥ.*): I, 95, †3762 (enumeration of the sons of *Yayāti*).

Tushāra, pl. (°āḥ), a people. § 295 (*Dyūtap.*): II, 51, 1850 (only B., C. has *Tukhā*, brought tribute to *Yudhishthira*).—§ 342 (*Indralokābhigamanap.*): III, 51, 1991