

do penance. Chāyā disguised as Samjñā served Sūrya for a very long period. Sūrya begot of her two children, Śanaścara and Tapatī. Besides these, Sūrya had another daughter named Sāvitrī also. (Chapter 47, Bhaviṣya Purāṇa).

3) *Marriage*. There was a mighty king in the Lunar race called Rkṣa in the beginning of Kṛtayuga. He had a son named Samvaraṇa. He was made king of his country by his father even while he was a boy. He was a pious and righteous man. Vasiṣṭha was his Guru and he taught Samvaraṇa the Vedas along with the Aṅgas.

Once Samvaraṇa entrusting the administration of the state to Vasiṣṭha went to do penance in the forests. On his way he followed a deer for a long distance on horse-back and reached a deep forest named Vaibhrāja alone. There he saw a lotus pond full of blossomed lotuses and Kalhāra flowers. Celestial maidens were playing there without interruption. Among them he saw a very beautiful maiden. She was Tapatī daughter of Sūrya. Even at first sight they became lovers. The king looking at her lost his balance and fell from the horse. At once great and charming Gandharvas approached the king and sprinkling water on his face brought him back from swoon. Tapatī was also upset and the other nymphs took her to her father's house and consoled her.

Samvaraṇa returned on horse-back to his residence the city of Pratiṣṭhā. But the king neither slept nor ate any food. The sage Vasiṣṭha knew that all the ailments of the king were due to his love for Tapatī, daughter of Sūrya. So he flew up by his yogic powers and met Sūrya sitting in his chariot in all splendour. The sage described to Sūrya the love affair between Samvaraṇa and Tapatī and pleaded on behalf of the king for giving Tapatī to Samvaraṇa. Sūrya was pleased to hear that and sent Tapatī along with Vasiṣṭha to Samvaraṇa. Before long the marriage of Tapatī with Samvaraṇa was celebrated solemnly at Pratiṣṭhānagara. The celebrated emperor Kuru was the son born to Tapatī of Samvaraṇa. (Chapter 21, Vāyu Purāṇa).

4). *How she got that name*. Because she was the daughter of Sūrya who makes the sky hot (tapa) by his brilliance, she was called Tapatī. (Śloka 6, Chapter 171, Ādi Parva).

5). *Tapatī becomes river Narmadā*. Sūrya, father of Tapatī, blessed her and said she would thereafter flow west from the Vindhya as a river named Narmadā. The present holy river Narmadā is but Tapatidevī transformed. (Chapter 47, Bhaviṣya Purāṇa).

TĀPATYA. Kuru was the son born to king Samvaraṇa of his wife Tapatī. All the descendants of Kuru were known as Kauravas and because they were of the generation of Tapatī, they were known as Tāpatyas also. The young Gandharva, Citraratha, who fought against Arjuna on the banks of the river, Gaṅgā addressed Arjuna as Tāpatya. (Śloka 79, Chapter 169, Ādi Parva).

TĀPOLOKA. The place of abode of Vairājas who could not be burnt by fire. This is above Dhruvapada by eleven crores of yojanas. (Chapter 7, Arīa 2, Viṣṇu Purāṇa).

TAPTAKUMBHA. A hell. There are twentyeight hells according to Viṣṇu Purāṇa including Taptakumbha.

TAPTAMŪRTI. A hell. (See the section Naraka under Kāla).

TĀRA. A monkey who was a devotee of Śrī Rāma. This big monkey was the son of Bṛhaspati. Bṛhaspati made this monkey greater in size and intellect than all other monkeys. This Tāra was the minister of Bāli. (Śloka 10, Sarga 17, Bāla Kāṇḍa, Vālmiki Rāmāyaṇa and Uttara Rāmāyaṇa). In the Rāma-Rāvaṇa battle this monkey fought against the demon Nikharvaṭa. (Śloka 9, Chapter 285, Vana Parva).

TĀRĀ I. Wife of Bāli, best of Vānaras (monkeys). There are two stories different from each other regarding the birth of Tārā. One version is that Tārā was born during the churning of the Milk-Ocean. Airāvata, Uccaiśravas, Kalpavṛkṣa, Cintāmaṇi, Kaustubha, Candra, Apsarases, Mahālakṣmī Tārā and Rumā rose from the sea of Milk. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa). The second version is that Tārā was the daughter of Suśeṇa. Bāli at the time of his death is said to have spoken thus of his wife Tārā "Tārā, daughter of Suśeṇa, is well learned and is capable of assessing a situation and suggesting the correct thing to be done at that time. If she says a thing is good, it is never otherwise." (Chapter 22, Kiṣkindhā Kāṇḍa, Vālmiki Rāmāyaṇa). From this it can be understood that Tārā was the daughter of Suśeṇa and we get an idea of the character of Tārā also from this. (See under Bāli).

TĀRĀ II. Wife of Bṛhaspati. She was extremely beautiful. Once she fell in love with Candra (Moon) and leaving her husband started living with him. Candra was the disciple of Bṛhaspati. The devas were angry when they found the wife of their preceptor staying with a disciple of his. Bṛhaspati sent word to her to return home but she did not heed. At last the Devas decided to fight against Candra. Then they came to a compromise and Tārā was sent back to Bṛhaspati. In due course Tārā delivered a son. He was Budha, father of Purūravas. There arose then a dispute between Candra and Bṛhaspati regarding the fatherhood of the child. Then the Devas called Tārā and asked her to name the child's father. Tārā said that the child was of Candra and so Budha was looked after at the house of Candra. (9th Skandha, Bhāgavata).

TĀRĀDATTĀ. Wife of Kaliṅgadatta, King of Takṣaśilā situated on the shores of the river Vitastā. Once a celestial maiden named Surabhidattā came to be born as the daughter of Tārādattā due to a curse of Indra. She was then called Kaliṅgasenā. (See under Dharmadatta).

TĀRAKA (TĀRAKĀSURA) I. An asura chief (demon). This demon even while he was very young did penance to propitiate Śiva and got a boon to the effect that none other than a son born to Śiva should be able to kill him. He became arrogant with the power of this boon and soon became a terror to the world. Then to kill Tārakāsura Subrahmaṇya was born as the son of Śiva. In the great battle between the devas and the asuras Tāraka was killed by Subrahmaṇya.

Tārakāsura was the father of Tārākṣa, Kamalākṣa and Vidyunmālika. (See under Subrahmaṇya). (Śloka 5, Chapter 33, Karṇa Parva).