

my dreams no other person than my husband has entered my thoughts, let me reach the other shore safe." So saying Sītā entered the water and the goddess of Earth placed her in her lap and took her to the other shore. Sītā did not get even wet. All the sages called her 'Mahāsādhvī' meaning supremely chaste woman. (Taraṅga 1, Alaṅkāravatīlambaka, Kathāsaritsāgara).

TITTIRA. A place of habitation in ancient Bhārata. (Śloka 51, Chapter 50, Bhīṣma Parva).

TITTIRI I. A kind of bird. To know about the origin of this bird see under the head Trisīras.

TITTIRI II. A celebrated serpent born to the sage Kaśyapa of Kadrū, his wife. (Śloka 15, Chapter 35, Ādi Parva).

TITTIRI III. A sage who was a member of the council of Yudhiṣṭhira. (Śloka 12, Chapter 4, Sabhā Parva).

TITTIRI IV. A special breed of horses. Arjuna got this breed from Gandharvanagara during his victory campaign. (Śloka 6, Chapter 28, Sabhā Parva).

TOLA. A great satirical poet of the Malayālam Literature. A great humorist, Sanskrit scholar and actor, he was minister to Bhāskara Ravi Varmā who was ruler of Kerala during the period from 978 to 1027 A.D. According to Kodaṅgallur Kuṅjikkuttan Tampurān, a great Sanskrit scholar and poet, Tola was born in Kondoliññāru in the village of Airāṅikkulam near Aḍūr in Cochin in a Nambūdiri family. His original name was Nilakaṅṭha. When he was a young man, he was ostracised from his community for having had illicit connections with a low-caste servant-maid named Cakkī. He was wearing then a deerskin belt (Tol) on his body as the usual mark of Brahmācārins (bachelors) and he threw it away of his own accord earning for him the name Tola. There is another version that Tola is the decayed form of 'Atula' meaning matchless. He was mainly interested in writing funny ridicules. There are many such poems now available believed to be those of Tola.

TOMARA. A place of habitation situated on the north-east part of Bhārata. (Śloka 69, Chapter 9, Bhīṣma Parva).

TORAṆASPĪḤĪKA. Duryodhana decided to make the Pāṇḍavas beggars by defeating them in a false game of dice. Dhṛtarāṣṭra stood as an accomplice to that. To play the game Dhṛtarāṣṭra constructed a palace and that palace was called TorāṇaspĪḤĪka. That diamond-studded palace had a thousand pillars and a hundred entrances. It had crystal fortresses and golden thrones in all the chambers. This palace was called Dyūtabhavana also. (Chapter 56, Sabhā Parva).

TRAIŚĀNI. A King of the family of Turvasu. He was the father of Karandhama. (See under Varīśāvalī).

TRAIVALI (TRAIIBALI). A sage. He shone as a member in the court of Yudhiṣṭhira. (Śloka 13, Chapter 4, Sabhā Parva).

TRAIVARṆIKA (S). Brahmins, Kṣatriyas and Vaiśyas are the three castes of people called Traivarṇikas.

TRASADASYU. A King of the Ikṣvāku dynasty. He accepted sannyāsa (ascetic life) and became a Rājārṣi. 1) *Genealogy.* Descending in order from Viṣṇu-Brahmā-Marīci-Kaśyapa-Vivasvān-Vaivasvata Manu - Ikṣvāku-Vikukṣi-Śā'āda-Purañjaya (Kakutṣtha)-Anenas-Prthu-lāśva-Prasnañjit - Yuvanāśva - Māndhātā - Purukutsa-TRASADASYU.

2) *Other details.*

(i) Because he made dasyus (evil people) 'tras' (to tremble with fear) he got the name of Trasadasyu. (7th Skandha, Devī Bhāgavata).

(ii) The Aśvinīdevas once saved him from defeat in a fight. (Sūkta 112, Maṇḍala 1, Ṛgveda).

(iii) Once Agastya, Śrutarvā and Bradhnāśva, three eminent sages, came to the country of Trasadasyu. On hearing that the sages were coming, Trasadasyu abandoned all his work and went to receive the sages at the state boundary. He asked them the purpose of their visit and they said they wanted some money. The King then showed them his accounts and convinced them that he was poor. (Śloka 16, Chapter 98, Vana Parva).

(iv) Trasadasyu was one among those whose name should be remembered early in the morning. (Śloka 55, Chapter 165, Anuśāsana Parva).

TRASAREṆU. An ancient measure of weight of metals.

Jālāntarāgate bhānu
Yat sūkṣmaṁ dṛśyate rajah |
Prathamam tat pramāṇānām
Trasareṇum pracakṣate. //

(Śloka 132, Chapter 8, Manusmṛti).

Eight trasareṇus make one Īru. Three Īrus make one Maṅkaṭuku. Three maṅkaṭukus make one Venkaṭuku. Six venkaṭukus make one Madhyastrīyava. Three madhyastrīyavas make one kunnikkuru. Five kunnikkurus make one Māṣa. Sixteen māṣas make one Suvarṇa. This is the weight of two and a half varāhas. Four suvarṇas make one Pala. Ten palas make one Dharaṇa.

TRAYĪ. Veda. Formerly only three Vedas, Ṛgveda, Yajurveda and Sāmaveda were recognised and so Trayī meaning group of three was used to denote the Vedas. (See under Veda).

TRAYYĀRUṆA. A King of the Solar dynasty. He was the son of Tridhanvā and father of Triśāṅku. (Chapter 57, Brahmāṇḍa Purāṇa).

TRAYYĀRUṆI. A sage of the line of disciples of Vyāsa. (See under Guruparamparā).

TRETĀYUGA. Second of the four yugas. Kṛtayuga, Tretāyuga, Dvāparayuga, and Kaliyuga are the four yugas. There are three thousand deva-varṣas (divine years) in Tretāyuga.

Śrī Rāma was born at the end of Tretāyuga. Tretāyuga came to an end in B.C. 867100. Śrī Rāma ruled the country for eleven thousand years.

Daśa-varṣa-sahasraṇi
Daśa-varṣa-śatāni ca |
Rāmo rājyamupāsītva
Brahmalokam prayāsyati. //

(Vālmiki Rāmāyaṇa).

(After serving his land for ten thousand years and another ten hundred years (ten thousand plus thousand years) Śrī Rāma will go to Brahmāloka). When Rāma took over the reins of administration he was only forty years old. See under Manvantara and yuga. (Classical Sanskrit Literature).

TRIBHĀNU. A King born of the family of Yayāti. (9th Skandha, Bhāgavata).

TRIDASYU. The son born to Agastya of Lopāmudrā. (See under Idhmavāha).