

When Trijaṭā repeated her dream to her companions all were frightened to death. After the Rāma-Rāvaṇa, battle, it is stated in Vālmīki Rāmāyaṇa, that Śrī Rāma gave presents to Trijaṭā. (Śloka 41, Chapter 291, Vana Parva).

TRIKAKUBDHĀMĀ. A synonym of Mahāviṣṇu. (Śloka 20, Chapter 140, Anuśāsana Parva).

TRIKŪṬA. A mountain. There are twenty mountains on the four sides of Mahāmeru including Trikūṭa. Purāṇas say that the city of Laṅkā, the abode of Rāvaṇa, was at the top of Trikūṭa. Mahāmeru is at the north of Bhārata. Laṅkā is to the south of Bhārata. Then how is it possible for Laṅkā to be on the top of Trikūṭa?

There is a story to substantiate this belief. Once there arose a quarrel between Vāsuki and Vāyubhagavān and they decided to find out who between the two was more powerful. Vāsuki went and lay wound round Mahāmeru so tightly that even Vāyu (air) could not enter it. Vāyu got enraged and broke into a cyclone shaking the whole world. Even Mahāmeru began to shake but Vāsuki lay unaffected. The Cyclone began to increase in vigour and the devas were frightened and they went to Mahāviṣṇu accompanied by Śiva and Brahmā. After hearing their story Viṣṇu called Vāsuki and Vāyu to his side and commanded them to stop the quarrel. Vāsuki then unwound a part of his winding and that was from Trikūṭa. At once Vāyu entered there and separating Trikūṭa from other parts carried it away and dropped it in the southern sea. It fell to the south of the southern end of Bhārata. Laṅkā is the city built on it by the celebrated architect, Viśvakarman.

TRILOKĪTILAKA. A Yogeśvari mantra. If one mutters this mantra (a sacred prayer addressed to a deity) one hundred and one times daily, one will become omniscient. Not only that, he would be able to move about to any place he wants. The mantra is this: "Hrīm Gaurī, Rudramayī te yogeśvari hum phaṭ Svāhā" (6th Skandha, Devī Bhāgavata).

TRINETRA. A minister of Mahiṣāsura. The cabinet of Mahiṣāsura was extremely strong and brilliant. Cikṣura, virile and an expert in military science, was the Defence minister. The great economist, Tāmra, was the minister for finance. Udarka was the Commander-in-Chief and the three advisory members were Bāṣkala, Trinetra and Kālabandhaka. Śukrācārya was the minister for education. (5th Skandha, Devī Bhāgavata).

TRIPĀDA. A demon. In the battle between the demons and the devas Subrahmaṇya slew this demon. (Śloka 75, Chapter 46, Śalya Parva).

TRIPURA. A phantom city built by Maya.

1) *Origin.* Kaśyapa Maharṣi son of Marici and grandson of Brahmā had many wives. Of them Aditi got the first place and Diti the second place. Both of them were daughters of Dakṣa. Devas were born of Aditi and the asuras were born of Diti. Armies of asuras under the leadership of Śūrapadma, Śimhvaktra, Tārakāsura, Gomukha, Hiranyākṣa, and Hiranyakaśipu gave immense trouble to the devas. The devas joined together under the leadership of Indra and fought the asuras. The nectar received from the ocean of Milk always made the devas the conquerors. When Subrahmaṇya slew Tārakāsura the asuras became very weak,

At this stage Kamalākṣa, Tārakākṣa and Vidyumālī, sons of Tārakāsura, did severe penance and made Brahmā appear before them. They demanded a boon that they would never be killed by anybody in any of the three worlds. Brahmā told them to ask any boon other than that. Then they said: "Great Lord, we must live in three cities and then roam about freely in the three worlds by your grace. Every thousand years all the three of us should join together at a place with our cities. After that meeting, we should separate and roam about freely for another thousand years. If at all there is death for us, it should occur only when we three are together and that also by one arrow." Brahmā granted the boon and disappeared.

The asuras then approached Maya and asked him to construct three separate cities for them. Maya built three wonderful cities. One was with gold, another with silver and the third with iron. Tārakākṣa took the golden one, Kamalākṣa took the silver one and Vidyumālī took the iron one. The asuras started living in these cities. The three puras were respectively in Svarga, Ākāśa and the Earth. But each city had the power to travel to any other place at will. The power of controlling these cities was given to Bāna. Hiranyakaśipu's son was Prahlāda. Prahlāda's son was Virocana. Mahābali was Virocana's son and Bāna was Mahābali's son (Chapter 14, Padma Purāṇa). All these three cities together were named Tripura.

2) *Mytasañjivani Vāpi.* (The life giving tank). Even with the existence of Tripura the asuras began to die in numbers and the Tripuras thought of a way to escape from this calamity. Hari, son of Tārakāsura, did penance and made Brahmā appear before him in person. According to a request from Hari Brahmā made Maya build a tank wonderful in nature. Brahmā filled the tank with nectar. If any asura died, it was enough if he was dipped in the tank and the dead asura would soon come to life with added strength and vigour. Asuras became immortal since this and the Tripuras started teasing the devas and men with increased ferocity.

3) *Consultation with Śiva.* The aggrieved devas approached Brahmā and finding him incapable of helping took him to Śiva. Śiva heard everything and assured them that he would kill them when they next met together at the end of a thousand years.

4) *Śiva makes preparations.* As a first step to the slaughter of the Tripuras, Śiva sent Nārada to Tripura. Nārada by his unusual spiritual powers made the asura women feel more and more attached to the devas. Śiva at that time thinking about the convenience for a fight with the Tripuras came and settled down on the shores of the river Narmadā. That was how Narmadā became a holy river. (Chapter 13, Padma Purāṇa).

Śiva had to make grand preparations for a fight with the Tripuras. He invoked half the strength of the devas to himself to make Śivaśakti (Javelin of Śiva) greater than Asuraśakti. The devas made Viśvakarmā construct a special chariot for Śiva. On the banks of the river Narmadā at a place which became renowned as Maheśvara Śiva stayed for a thousand years thinking about the fight with the Tripuras. He made the mountain of Mandara his bow, Vāsuki, the string and Viṣṇu his arrow. He installed Agni at the tip and Vāyu at the bottom of the arrow. Four devas stood as horses to his chariot. The earth itself was the chariot and all