

house of Nandagopa. Even when he entered the place bad omens were visible. Yaśodā was breast-feeding baby Kṛṣṇa keeping the babe in her lap. Soon Yaśodā felt the babe gaining weight and very soon she felt the weight unbearable and rose up to place the child on a mat on the ground. But even before that Yaśodā was fixed to the ground by the weight of the babe. But somehow she placed the babe on a mat on the ground and went out to wash her hands and face. When she came back she could not find the babe on the mat. Tṛṇāvarta had come in the form of whirl-wind and had already carried away the child. But after some time the weight of the babe increased so much that Tṛṇāvarta, unable to carry the weight, wanted to drop the child to the ground. But the child stuck on to his neck and breast tightly and Tṛṇāvarta finding no escape from the tight hold which suffocated him, fell to the ground dead on a hard rock. (10th Skandha, Bhāgavata).

TRṬIYĀ. A river. This river sat in the court of Varuṇa worshipping him. (Śloka 21, Chapter 9, Sabhā Parva).

TRUṬI I. Thirty alpakālas make one Truṭi. (See under Kālamāna).

TRUṬI II. A female attendant of Subrahmaṇya. (Śloka 17, Chapter 46, Śalya Parva).

TRYAKṢA. An ancient place of habitation. When the King of this place went to see Dharmaputra with gifts the gate-keepers did not allow him to enter the palace premises. (Śloka 17, Chapter 51, Sabhā Parva).

TRYAMBAKA. One of the Ekādaśa Rudras (eleven Rudras). See under Ekādaśarudra).

TUGRA. A King extolled in the R̥gveda. This King sent his son Bhujyu with a large army by sea to conquer his enemies in dvīpāntara. When they were a long distance away from the shore the boats carrying them capsized in a storm and the prince and army were drowned in the sea. The prince then prayed to the A vinidevas and they saved him and his army from the sea and sent them back to the palace. Those boats could travel both in the sea and the air. (Sūkta 116, Maṇḍala 1, R̥gveda, Anuvāka 17).

TUHARA. A soldier of Subrahmaṇya. (Chapter 45, Śalya Parva).

TUHUNḌA. A demon. This demon was born to Kaśyapa of his wife Danu. (Chapter 65, Ādi Parva). Accompanied by Tārakāsura this demon once attacked Subrahmaṇya. Tuhunḍa threw an iron mace against Gaṇapati who blocked his chariot. By a single stone of Gaṇapati, the diamond-studded mace of the demon broke into six pieces. When he found his mace gone the demon caught hold of Gaṇapati and beat him with a spiked club on his forehead. Gaṇapati cut him with his weapon (Axe) 'Veṇmazhu'. The demon fell to the ground in two pieces but still his hold on Gaṇapati was not released. Gaṇapati tried his best but could not loosen the hold. Then Kuṇḍodara, a leader of the attendants of Gaṇapati smashed the hands of Tuhunḍa with an iron mace. Tuhunḍa was killed thus. (Chapter 65, Vāyu Purāna).

This Tuhunḍa was born in his next life in the world as a King called Senābindu. (Śloka 19, Chapter 67, Ādi Parva).

TULĀDHĀRA. A charitable and righteous Vaiśya who lived in Kāśī. He gave the sage Jājali dharmopadeśa and both of them entered heaven. (See under Jājali).

TULĀPURUṢADĀNA. See under Merudāna.

TULASĪ. (Holy Basil plant.)

1) *General information.* Tulasī is a plant held most sacred by the Hindus. There is a Purāṇic background for Tulasī attaining this spiritualistic importance. In fact it is Mahālakṣmī, wife of Viṣṇu, who had herself taken the form of Tulasī. There is a story about it in Devi Bhāgavata.

2) *The curse of Sarasvatī.* Sarasvatī, Gaṅgā and Lakṣmī were all, in the beginning, wives of Mahāviṣṇu. The Lord loved all the three equally. One day all the four were sitting together when Gaṅgā sent lustful glances at Viṣṇu which was immediately noticed by both Sarasvatī and Lakṣmī. Sarasvatī got angry and rising up caught hold of the hair of Gaṅgā and dragged her to the ground. Lakṣmī then caught hold of Sarasvatī to prevent further assault but Sarasvatī then poured all her rage on Lakṣmī and cursed her to be born as a plant on earth. Gaṅgādevī could not bear this and she cursed Sarasvatī to be born as a river on earth. Sarasvatī retorted with a curse that Gaṅgā also would be born as a river. When the whole tumult was over Viṣṇu called Lakṣmī to his side and said—"Oh Devī, do not worry. Things have happened as predestined. You go and be born as the daughter of Dharmadhvaṇya and grow up there. From there by divine grace you will be transformed into a plant sacred enough to make all the three worlds pure. That plant will be named Tulasī. When you will be thus living as Tulasī, a demon named Śaṅkhacūḍa with part of my virile strength will be born and he will marry you. Then you can come back to me. The holy river Padmāvatī will also be another form of your spirit."

3) *The story of Dharmadhvaṇya.* Who was this Dharmadhvaṇya to whom was born Mahālakṣmī as a daughter? In times of old there was a Manu called Dakṣasāvārṇi who was extremely virtuous and a part of Viṣṇu. Descending from Dakṣasāvārṇi were Brahmāsāvārṇi-Dharmasāvārṇi-Rudrasāvārṇi-Devasāvārṇi-Indrasāvārṇi-Vṛṣadhvaṇya. This last named was a great devotee of Śiva and because of his great affection for this devotee Śiva lived a whole period of a devayuga in the āśrama of Vṛṣadhvaṇya. King Vṛṣadhvaṇya by an edict prohibited the worship of any other deity than Śiva in his country. Even the worship of Mahālakṣmī ordained by the Vedas during the month of Bhādra (September) became extinct. All Yāgas and worship of Viṣṇu came to a stop. Sūrya (Sun-god) got angry at this belittling of other gods than Śiva and cursed the King Vṛṣadhvaṇya that he would cease to be prosperous. Śiva did not like it and he went to punish Sūrya holding his trident in his hand. Sūrya was frightened and he approached his father Kaśyapa. Kaśyapa and Sūrya went to Brahmā and acquainted him with all details. Brahmā also was helpless in the matter and so all the three of them went to Mahāviṣṇu. They prostrated before Viṣṇu and told him all. At that time Śiva also came there. Addressing all of them Viṣṇu said "Oh, Devas, within this half an hour twentyone yugas have passed by on the earth. He about whom you have come to speak to me is dead and gone. Even his son Rathadhvaṇya is dead. The latter has two sons named Dharmadhvaṇya and Kuśadhvaṇya. They are dull and splendourless now because of the curse of Sūrya and are now worshipping Lakṣmī." Saying thus Viṣṇu disappeared.