

Yojanas to the ten quarters.

तत्पुरं गोवृषाङ्कस्य तेजसा व्याप्य तिष्ठति।
भावेन मानसो भूमिर्विन्यस्ता कनकामयी॥२३७॥

That city is pervaded by the lustre of the bull-bannered lord and so it stands (firm). By the idea of mind, that land stands established as made of gold.

रत्नवालुकया तत्र विन्यस्ता शुशुभेऽधिकम्।
शारदेन्दुप्रकाशानि बालसूर्यानिभानि च॥२३८॥
अर्धश्चेतार्धरक्तानि सौवर्णानि तथैव च।
रथचक्रप्रमाणानि नालैर्मरकतप्रभैः॥२३९॥
सौकुमारेण रूपेण गन्धिनाऽप्रतिमेन च।
तत्र दिव्यानि पद्मानि वनेषूपवनेषु च॥२४०॥

By sand of jewels, that city shines forth abundantly. In the gardens and parks therein, there are divine lotuses having light of the autumnal Moon, which are similar to the rising Sun, which are half white and half ruddy-hued and which are golden ones. Their stalks have the lustre of emerald gem and their size equal to the extent of the wheels of chariots. They are unparalleled-scented ones.

भृङ्गपत्रनिकाशानि तपनीयानि यानि च।
अर्धकृष्णार्धरक्तानि सुकुमारान्तराणि च॥२४१॥
आतपत्रप्रमाणानि पङ्कजैः संवृतानि च।
भूयः सप्त महानद्यास्तासां नामानि बोधत॥२४२॥

Bearing semblance of the Bhr̥ṅga-patra or bees and sprouts that are golden ones, half dark and half red, having softer interstices, the lotuses cover up the whole place and seem to be so many umbrellas. There are seven great rivers there. You may know their names.

वरा वरेण्या वरदा वरार्हा वरवर्णिनी।
वरमा वरभद्रा च रम्यास्तस्मिन्पुरोत्तमे॥२४३॥

Varā, Vareṇyā, Varadā, Varāhā, Varavarṇinī, Varamā and Varabhadrā— these are the fascinating rivers of excellent form.

पद्मात्पलदलोन्मिश्रं फेनाद्यावर्तविग्रहम्।
जलं मणिदलप्रख्यमावहन्ति सरिद्वराः॥२४४॥

The excellent rivers are suffused with petals of lotuses and lilies, having framework of whirlpools and foam water known as *Maṇidala*.

न तु ब्रह्मर्षयो देवा नासुराः पितरस्तथा।
न खल्वन्येऽप्रमेयस्य विदुरीशस्य तत्पुरम्॥२४५॥

Neither Brahmar̥ṣis nor Devas, nor Asuras nor Manes nor others knew that immeasurable city of the Īśa (lord).

तत्र ये ध्यानमव्यग्राः सुयुक्ता विजितेन्द्रियाः।
पश्यन्तीह महात्मानः पुरं तद्गोवृषात्मनः॥२४६॥

All those great-souled ones, concentrated in mediation, nicely united or engaged, having senses well-control, take to observation that city of the bull-bannered one.

मध्ये पुरवरेन्द्रस्य तस्याममिततेजसा।
सुमहान्मेरुसकांशो दिव्यो भद्रश्रिया वृतः॥२४७॥

सहस्रपादः प्रासादस्तपनीयमयः शुभः।
अनुपमेयै रत्नैश्च सर्वतः स विभूषितः॥२४८॥

In the centre of that excellent city of lord, there is a mansion of unparalleled radiance, a great one or a lofty one similar to Meru, a divine one surrounded by Bhadrāśrī (sandal tree), a thousand-footed one, a golden one and the auspicious one. That is decorated all over by the gems of unparalleled norm.

स्फटिकैश्चन्द्रसंकाशैर्वैदूर्यैः सोमप्रसंभैः।
बालसूर्यप्रभैश्चैव सौवर्णैश्चाग्निसंप्रभैः॥२४९॥

राजतैश्चापि शुशुभे इन्द्रनीलमयैः शुभैः।
दृढैर्वज्रमयैश्चैव इत्येवं सुसमाहितैः॥२५०॥

It is crystalline, lunar-normed with turquoise gems having radiance like that of Soma (Moon), even bearing semblance of the light of fresh Sun, golden ones, having refulgence like that of Agni, even silvery-normed ones, shining forth by sapphire-normed ones, auspicious ones, stronger ones, adamantine— this way were those nicely carved-out ones.

जलैश्च विविधाकारैर्दीप्यद्विरधिवसितम्।
चन्द्ररश्मिप्रकाशाभिः पताकाभिरलंकृतम्॥२५१॥

रुक्मघण्टनिनादैश्च नित्यप्रमुदितोत्सवः।

किन्नराणामधीवासैः संध्याभ्राकारराजितैः॥२५२॥

Having waters of many varieties, shining ones, equipped or scented as such (*Adhivāsita*), decorated by buntings, having shine of the light of Moon, having tinkling of the bells of gold or iron, having a perennial festal melee, its refulgence is heightened by the residential abodes of Kinnaras, shining in the shape of clouds of twilight.

परिवारसमन्तात्तु हेमपुष्पोदकप्रभैः।

यथा हि मेरुशैलेन्द्रो हेमशृङ्गैर्विराजते॥२५३॥

The way the mountain Lord Meru shines with golden peaks, in the same manner the mansion shines with shining water currents all round abounding in golden flowers.

(चामीकरमयीभिस्तु पताकाभिस्तथा पुरम्।

एवं प्रसादराजोऽसौ भूमिकाभिर्विराजते॥२५४॥

The whole city shines with golden flags and banners. *Prāsāda-rāja* (the lordly mansion) shines forth with its storeys.

वसन्तप्रीतमा यत्र त्र्यम्बकस्य निवेशने।

लक्ष्मीः श्रीश्च वपुर्माया कीर्तिः शोभा सरस्वती॥२५५॥

देव्या वै सहिता ह्येता रूपगन्धसमविन्ताः।

नित्या ह्यपरिसंख्याताः परस्परगुणाश्रयाः॥२५६॥

भूषणं सर्वरत्नानां योऽन्यः कान्तिविलासयोः॥२५६॥

कोटीशतं महाभाग विभज्याऽऽत्मानमात्मना।

भगवन्तं महात्मानं प्रतिमोदन्त्यतन्द्रिताः॥२५७॥

In this abode of Tryambaka (i.e. Śiva), there is a statue of Vasanta. Lakṣmī, Śrī, Kīrti, Śobhā and Sarasvatī— these female deities united as such, endowed with form and scent, perennial and innumerable, depending on their mutual qualities, ornament among all the gems, the breeding spot of transformation and grace, dividing themselves into hundred crores, the highly fortunate ones, the adorable ones, the great-souled ones, are present there in physical bodies, free from lassitude.

तासां सहस्रशश्चान्याः पृष्ठतः परिचारिकाः।

रूपिण्यश्च श्रिया युक्ताः सर्वाः कमललोचनाः॥२५८॥

They have thousandfold other maid-servants behind them, assuming superimposed forms, endowed with glory, all being lotus-eyed ones.

लीलाविलाससंयुक्तैर्भावैरतिमनोहरैः।

गणैस्ताः सह मोदन्ते शैलाभैः पावकोपमैः॥२५९॥

By highly fascinating emotions or ideas, endowed with grace, they sport along and gloat along with the Gaṇas, bearing gleam of mountains and resembling fire.

कुब्जा वामनिकाश्चैव वरगात्रा हयाननाः।

पुण्ड्राश्च विकटाश्चैव करालाश्चिपिटाननाः॥२६०॥

लम्बोदरा ह्रस्वभुजा विनेत्रा ह्रस्वपादिकाः।

मृगेन्द्रवदनश्चान्या गजवक्त्रोदरास्तथा॥२६१॥

Some are hunch-backed; some are dwarfish; some are having beautiful bodies; some are wanton-normed ones; a few are slender like the red variety of sugarcane; some are hideous and terrible with flat faces; some are hanging-bellied ones; some are short-armed ones; some are without eyes; some are small-footed; a few have the faces of the lord of beasts.

गजाननास्तथैवान्याः सिंहव्याघ्राननास्तथा।

लोहिताक्षा महास्तन्यः सुभगाश्चारुलोचनाः॥२६२॥

Some others have faces and bellies like those of tusker; others are elephant-faced; a few are lion-faced and tiger-faced; some have red eyes; some beauties have huge breasts and charming eyes.

ह्रस्वकुञ्चितकेशाश्च सुन्दर्यश्चारुलोचनाः।

अन्याश्च कामरूपिण्यो नानावेषधराः स्त्रियः॥२६३॥

Some having curls shorter and curly ones; some are beautiful ones having lovely eyes and some others of wanton forms; some are superimposing ones. They wear different costumes.

अभ्यन्तरपरिस्कन्धा देवावासगृहेचिताः।

रराम भगवांस्तत्र दशबाहुर्महेश्वरः॥२६४॥

They are worthy of the abode of the lord. They move about everywhere within the palace. The ten-armed lord Maheśvara sports therein.

नन्दिना च गणैः सार्धं विश्वरूपैर्महात्मभिः।

तथा रुद्रगणैश्चापि तुल्यौदार्यपराक्रमैः॥२६५॥

He lives along with Nandin and the great-souled Gaṇas of universal forms and likewise with Rudra-gaṇas having similar liberal-mindedness and prowess.

पावकात्मजसंकाशैर्यूपदंष्ट्रोत्कटाननैः।

वन्द्यमानो विमानश्च (स्थैः) पूज्यमानश्च तत्परैः॥२६६॥

They bear semblance of Pāvakātmaja (an epithet of Kārtikeya)¹, having faces hideous, having curved jaws of sacrificial posts norm. He is being offered obeisance to by those staying in the Vimānas (aerial chariots) and being adored by those engaged as such.

सर्वर्तुकुसुमां मालां जिघ्रमाणोरसि स्थिताम्।

नीलोत्पलदलश्यामं पृथुताप्रायतेक्षणम्॥२६७॥

He wears all-seasoned floral garland on his chest and inhales their fragrance. He is azure-hued one like the dark lotus. His eyes are elongated and boldly ruddy-glowed ones.

ईषत्कराललम्बोष्ठं तीक्ष्णदंष्ट्रागणाञ्चितम्।

षडूर्ध्वनेत्रं दुष्ट्रेक्ष्यं रुचिरं चीरवाससम्॥२६८॥

He is slightly terrific with hanging lips. He is equipped with group of sharp jaws. His lofty eyes are turned upwards. He is difficult of being visioned. He is lovely and nicely-costumed one.

आहवेष्वपरिक्लिष्टं देवानामरिनाशनम्।

बाहुना बाहुमावेश्य पाश्वेऽन्तरे स्थितम्॥२६९॥

राज पट्टिशं तस्य वामाग्रकरगोचरम्।

महाभैरवनिर्घोषं बलेनाप्रतिमौजसम्॥

दशवर्णधनुश्चैव विचित्रं शोभतेऽधिकम्॥२७०॥

He is absolutely unscathed in battles, a destroyer of the enemies of gods, having incorporated arms within arm. On his left side is

stationed the shining weapon Paṭṭīśa (a spear with a sharp edge). In strength, he is highly extraordinary-normed force. He has ten-coloured bow, variegated one, shining admirably and the twanging sound of which is very terrible.

त्रिशूलं विद्युताभासममोघं शत्रुनाशनम्।

जाज्वल्यमानं वपुषा परमं तत्त्विषा युतम्॥२७१॥

His trident have the gleam of lightning. It is unfailing one and destroyer of enemies. It is endowed with the excellent splendour and it blazes brilliantly.

असिश्चैवौजसां श्रेष्ठः शीतरश्मिः शशी तथा।

तेजसा वपुषा कान्त्या देवेशस्य महात्मनः॥

शुशुभेऽभ्यधिकं तत्र वेद्यामग्निशिखा इव॥२७२॥

The sword of the excellent one among the forceful ones shines forth extremely therein like the fire flame in a sacrificial altar. It is similar to a cool-rayed Moon that shines with its engleamed body and radiance of Deveśa.

स्थितः पुरस्ताद्देवस्य शातकौम्भमयो महान्।

शुशुभे रुचिरः श्रीमान्सोदकः सः कमण्डलुः॥२७३॥

In front of Deva (lord) is the great golden stupendous Kamaṇḍalu (water-pot). It shines forth illustriously and is well-equipped with water.

असिमावेश्य चाङ्गेषु पाण्डुराम्बरधारिणी।

उरश्छेदेन महता मौक्तिकेन विराजिता॥

चतुर्भुजा महाभगा विजया लोकसंमता॥२७४॥

देव्या आद्यप्रतीहारी श्रीरिवाप्रतिमा परा।

विभ्राजन्ती स्थिता चैव कृत्वा देवस्य चाञ्जलिम्॥

Having inserted sword in limbs, the one wearing white clothes, shining with a pearl gem or pearl (wreath), huge-normed one, chest perforating one, four-armed one, highly fortunate one, the first female doorkeeper is Vijayā that stands there well-known in the universe. That Devī is the foremost female usher like Śrī, unparalleled, a different one,

shining forth, stationed as such with folded hands unto Deva.

तस्याः पृष्ठानुगाश्चान्याः स्त्रियोऽप्सरोगणान्विताः।

ताः खल्वभिनवैः कान्तैरुपतिष्ठन्ति शंकरम्॥२७६॥

Following her, there are other ladies. They are endowed with the bevy of nymphs. These ones with new consorts¹, wait upon or adore Śankara.

सर्वलक्षणसंपन्ना वादित्रैरुपबृंहिताः।

उपगायन्ति देवेशं गणा गन्धर्वयोनयः॥२७७॥

The Gaṇas or attendants of the breed of Gandharvas, endowed with all the distinctive marks and invigorated by the musical instruments, do (eulogise) by musical notes the lord of Devas.

अभ्युन्नतो महोरस्कः शरन्मेघसमद्युतिः।

शोभते नन्दमानश्च गोपतिस्तस्य वेश्मनि॥२७८॥

Highly lofty or tall, robust-chested one, having complexion like that of autumnal cloud, the lord of bulls, shines forth getting exultant in his house.

स्कन्दश्च सपरीवारः पुत्रोऽस्यामितवीर्यवान्।

रक्ताम्बरधरः श्रीमान्वराम्बुजदलेक्षणः॥२७९॥

Then there is Skanda, his son, the highly chivalrous one, wearing ruddy costumes, the illustrious one and having eyes like the excellent lotuses. He stays there with his followers.

तस्य शाखो विशाखश्च नैगमेयश्च चाष्टवान्।

व्यपेतव्यसनाः क्रूराः प्रजानां पालने रताः॥२८०॥

He has four followers, viz. Śākha, Viśākha, Naigameya² and Aṣṭavān (these are incarnations of Skanda)³. They are devoid of vicious indulgence, uncruel ones and engaged in protection of progenies or subjects.

1. ताः खल्वभिनवैः कान्तैरुपतिष्ठन्ति शंकरम्।

2. Ibid., p. 283 and 39. An Anucara as well as a 3rd brother of Kumāra.

3. Ibid.

तैः सार्धं स महावीर्यः शोभते शिखिवाहनः।

व्यालक्रीडनकैस्तत्र क्रीडते विश्वतोमुखः॥२८१॥

Along with them shines forth the deity with Śikhivāhana (having peacock for his vehicle, i.e. Skanda). He has great prowess. There, the lord having faces all round sports with big serpents as his toys.

ये नृपा विबुधेन्द्राणां काञ्चनस्य प्रदायिनः।

ये च स्वायतना विप्रा गुहस्था ब्रह्मवादिनः॥२८२॥

गूढस्वाध्यायतपसस्तथा चैवोज्ज्वल्यतः।

एते सभासदस्तस्य देवेशस्य च संमताः॥२८३॥

Those kings who are bestowers of gold unto leading scholars, those Brāhmaṇas who had their own abodes and are Brahmavādins, those who perform austerities in secret or esoteric self-study and those who maintain themselves by gleanings— all these are the counters of that Deveśa, well-honoured as such.

मन्वन्तराण्यनेकानि व्यवर्तन्त पुनः पुनः।

श्रूयतां देवदेवस्य भविष्याश्चर्यमुत्तमम्॥२८४॥

Many Manvantaras staged a come back time and again. Now listen to the excellent future marvel of Bhava, the lord of Devas.

व्याघ्राश्चैवानुगास्तत्र काञ्चनाभास्तरस्विनः।

स्वच्छन्दचारिणः सर्वे स्वयं देवेन निर्मिताः॥२८५॥

Tigers are his followers. They are golden-coloured and forceful ones. They are created by the lord himself and they move about as they please.

मृत्योर्मृत्युसमास्ते तु यमदर्पापहारिणः।

विभूतिमप्यसंख्येयां को न खल्वभिधास्यते॥२८६॥

They are like Death unto god of Death. They subdue the pride of Yama. Who, verily, will describe the innumerable superhuman faculties and excellences (of the Lord)?

अतः परमिदं भूयो भवेनाद्भुतमुत्तमम्।

भूतानामनुकम्पार्थं यत्कृतं तन्नबोधत॥२८७॥

After this, I shall illustrate again the excellent and wonderful activities of Bhava

(Śiva), pursued sympathetically for the sake of blessing of all the beings. You may know that.

मन्दाराद्रिप्रकाशानां बलेनाप्रतिभौजसाम्।
 हारकुन्देन्दुवर्णानां विद्युद्घननिनादिनाम्॥२८८॥
 चूडामणिधराणां वै मेघसंनिभवाससाम्।
 श्रीवत्साङ्कितवज्राणामङ्गुलीशूलपाणिनाम्॥२८९॥
 एवं दिशानां देवानां रूपेणोत्तमशालिनाम्।
 तस्य प्रासादमुख्यस्य स्तम्भेषूत्तमशोभिषु॥२९०॥
 संयताग्निमयीभिस्तु शृङ्खलाभिः पृथक्पृथक्।
 मायासहस्रं सिंहानां सुखं तत्र निवासिनाम्॥२९१॥
 स्तम्भेऽप्यपासृताषष्ठं (?) त्र्यम्बकस्य निवेशने।
 अथ तत्रप्रतिसंपूज्य वायोर्वाक्यं सुविस्मिताः॥
 ऋषयः प्रत्यभाषन्त नैमिषेयास्तपस्विनः॥२९२॥

Having manifestations or gleam like the Mandāra mountain, in strength of indubitable physical powers, having colours of pearl necklace, Kunda flower and the Moon, having reverberation like the rumbling cloud lightning, the bearers of the crest jewels, having costumes of cloud colour, having adamant marked by Śrīvatsa (Viṣṇu), having hands occupied by cubit-normed tridents— these are the attributes possessed by those who are a thousand living beings created through Māyā and fettered to eight pillars in that abode of the three-eyed lord. They have the excellent features of the lords of the quarters. To the excellent shining columns of that illustrious mansion, they are severally tied by means of fiery fetters. Thus they live there very happily. Then having honoured the word of Vāyu, the highly amazed sages, the denizens of Naimiṣa forest, the great ascetics, replied.

भगवन्सर्वभूतानां प्राण सर्वत्रग प्रभो।

के ते सिंहमहाभूताः क्व ते जाताः किमात्मकाः॥

“O adorable one! O you life breath of all beings! O omnipresent Lord! Who are those great beings in the forms of lions? Where are they born and of what forms are they?

सिंहाः केनापराधेन भूतानां प्रभविष्णुना।

वैश्वानरमयैः पाशैः संरुद्धास्तु पृथक्पृथक्॥२९४॥

What is their guilt for which those lions have been severally bound by means of Vaiśvānara (fiery) fetters by the lord of all living beings?”

तेषां तद्वचनं श्रुत्वा वायुर्वाक्यं जगाद ह।

यद्वै सहस्रं सिंहानामीश्वरेण महात्मा॥

व्यपनीय स्वकाहेहात्क्रोधास्ते सिंहविग्रहाः॥२९५॥

Having heard that talk of those ones, Vāyu spoke the sentence— “Those thousand lions are the embodied forms of the Furies of the lord and created by the noble-souled Īśvara after straying away from his own body. They are given the wrath-embodied forms of lions.

भूतानामभयं दत्त्वा पुरा बद्धाग्निबन्धने।

यज्ञभागनिमित्तं च ईश्वरस्याऽऽज्ञया तदा॥२९६॥

तेषां विधानमुक्तेन सिंहेनैकेन लीलया।

देव्या मन्युं कृतं ज्ञात्वा हतो दक्षस्य स ऋतुः॥२९७॥

After offering peace to all living beings, they had been fettered formerly by means of the fiery bonds. The *Kratu* (sacrifice) of Dakṣa was completely demolished sportfully by a single lion that had been released from bondage at the behest of Īśvara after knowing that the wrath of the goddess has been incurred (by him).

निःसृता च महादेव्या महाकाली महेश्वरी।

आत्मनः कर्मसाक्षिण्या भूतैः सार्धं तदाऽनुगैः॥२९८॥

At that time, the great goddess emanated out as Mahākālī of Maheśvarī (goddess Umā), the one bearing witness to her personal actions, along with all beings or Bhūtas.

स एष भगवान्क्रोधो रुद्रावासकृतालयः।

वीरभद्रोऽप्रमेयात्मा देव्या मन्युप्रमार्जनः॥२९९॥

That fury is the holy lord Vīrabhadra who permanently resides in Rudra’s abode. He is of incomprehensible form and is the eradicator of the grief of Devī.