

at the hands of Yama³²⁷ is in store for us. It is impossible to bear as it generates much misery.

47. On seeing an enemy of Śiva, Yama gnashes his teeth. He puts him in cauldrons of oil and not otherwise.

48. Actually I was preparing to leave after an open declaration. Still I did not leave immediately by the contagious sin of this wicked person.

49. Even if we flee from this place, Virabhadra the devotee of Śiva, will drag and pull us by means of his weapons.

50. Whether it is heaven or earth, Pātāla or any where else, it is not difficult for the weapons of Virabhadra to gain access there.

51. Such is the power of everyone of the attendants of the trident-bearing Rudra.

52. Formerly at Kāśī, Kālabhairava had plucked off the fifth head of Brahmā playfully with the tip of his nail.

53. After saying this, Viṣṇu resumed his seat, his lotus-face showing signs of great fear. At the same time Virabhadra too reached the sacrificial platform.

54. While Viṣṇu was saying this, the gods and others saw the vast ocean of the army led by Virabhadra already come there.

CHAPTER THIRTYSIX

(The dialogue between Viṣṇu and Virabhadra)

Brahmā said :—

1. Indra mocked at Viṣṇu who was engrossed in his own arguments. He, the bearer of the thunderbolt, was desirous of fighting Virabhadra along with the other devas.

2. Then Indra rode on his elephant, the fire-god rode on a goat, Yama rode on his buffalo and Nirṛti rode on a ghost.

327. Yama : In Paurāṇic Mythology, Yama is the God who presides over the manes and rules the spirits of the dead. He is always represented as a terrible deity inflicting tortures, called yātana, on departed sinful spirits.