

my friends as well as by Rati. All those became futile in regard to Śiva.

9. O Brahmā, listen to the different kinds of efforts undertaken by us in trying to enchant Him and the manner we did them I shall explain, O sage.

10-11. When Śiva was in the state of trance with full control of senses, I tried to agitate him—the three-eyed lord Śiva, through the fragrant cool breeze that blew with force and that usually thrilled everyone.

12. I lifted up my bow and fitted my reputed five arrows. Going round him I tried to enchant him.

13. Even as I entered the zone, the living beings fell into my power but lord Śiva and his Gaṇas were not moved at all.

14. O Brahmā, when Śiva went to the Himālayan ridge, Rati, Spring and I reached the place.

15. Wherever He went whether on Meru²⁴⁷ Nāgakeśara²⁴⁸ or Kailāsa, I too went there immediately.

16. Whenever Śiva was out of Samādhi I used to place a pair of Cakravāka birds in front of Him.

17. O Brahmā, those birds exhibited diverse gestures of amorous dalliance with brows and other limbs.

18. Many pairs of deer and birds, playing about in front of the great lord Śiva, indeed exhibited many gestures of love to excite Him.

19. Pairs of peacocks exhibited various gestures of pleasing eagerness with their gambolling tricks at His sides and in front of Him.

20. Never did my arrow find any vulnerable point in him. O lord of the worlds, I tell you the truth. I am incompetent to enthrall Him.

247. Meru is situated in the centre of the earth. It is described in the Purāṇas as the four-armed Svastika, evolving in four directions each with seven constituent members. It can be identified with the highland of Tartary, north of the Himālayas. It is variously called Su-meru, Hemādri (the Golden Mountain) Ratnasānu (jewel peak), Karṇikācala (lotus mountain), Amarādri, Deva-parvata, 'mountain of the Gods'. On its extent and identification with the Great Pamir knot of Asia, see the Geography of the Purāṇas Ch. III. PP. 47-52.

248. Nāga-Kēśara, the Nāga mountain which can be identified with the Farghana Valley on the basis of the produce of this region, the account of which is given by Huen-Tsang. Ibid. Ch. V. PP. 80-81.