

beyond the residence (*sadana*) of Brahman on the Meru shines the highest place (*param sthānam*) of Nārāyaṇa 3. 160. 17-18; (7) There god Paśupati (Śiva) himself sports with Umā and other divine beings (*divyair bhūtair samāvṛtaḥ*) wearing a garland of Karkikāra flowers reaching down up to his feet and illuminating the surroundings on the mountain with his three eyes; the Siddhas there can see him 6. 7. 23-24; (8) The seven high-souled sages and Kāśyapa Prajāpati visit the mountain on every *parvan* day 6. 7. 19; (9) On the top of Meru, Uśanas Kāvya sports with the Daityas (*tasyaiva mūrdhany uśanāḥ kāvyo dai-tyaḥ ...*) 6. 7. 20 (Nī. on Bom. Ed. 6. 6. 22 : *ramata iti śeṣaḥ*); (10) The gods have their gardens there (*yatra devodyānāni*) 3. 247. 8; there the hosts of gods, the Gandharvas, the Asuras and the Rākṣasas always sport in the company of the Apsarasas 6. 7. 16; (11) There Brahman, Rudra and Śakra, the king of gods, come together and offer various sacrifices giving many *dakṣiṇās* (*sametya vividhair yajñair yajante nekadakṣiṇaiḥ*) 6. 7. 17; (12) All the jewels and the six jewelled mountains (*ṣaḍ ete ratnaparvatāḥ* 6. 7. 2) belong to Meru (*tasya himāni ratnāni tasyeme ratnaparvatāḥ*) 6. 7. 20 (Nī., however, on Bom. Ed. 6. 6. 22 : *tasya kāvyasya*); from it Kubera gets one fourth share and from what he has obtained he gives to men a portion of its sixteenth part (*tasmāt kubero bhagavānś caturtham bhāgam aśnute / tataḥ kalāmśam vittasya manuṣyebhyaḥ prayacchati //*) 6. 7. 21 (Nī. on Bom. Ed. 6. 6. 23 : *kalāmśam ṣoḍaśabhāgasyāpi leśam*); (13) Tumburu, Nārada, Viśvāvasu, Haba, Huhū and the foremost among gods gather together and praise (mount Meru)

with praises 6. 7. 18; (14) The sun (*āditya*) drags behind him all the luminaries and going round Meru, keeping it to the right, he dispels darkness (*etaṁ jyotiṃṣi sarvāni prakarṣan bhagavān api / kurute vitamaskarmā ādityo 'bhipradakṣiṇam*) 3. 160. 24; the sun goes to the Asta mountain and, passing the twilight there (*samdhyaṁ atikramya*) he goes to the north; again continuing his journey along Meru (*sa merum anuvṛttaḥ san*) the sun goes eastwards 3. 160. 25-26; 3. 102. 2-3; this path of the sun is unhindered (*mārgam etad asambādham ādityaḥ parivartate*) 3. 160. 29; this route of the sun round Meru was ordained by the Creator of the world (*eṣa mārgaḥ pradīṣṭo me yenedaṁ nirmitaṁ jagat*) 3. 102. 4; similarly the moon, along with the *nakṣatras*, moves round Meru dividing the duration of the month into *parvans* and returns to Mandara (*sa māsaṁ vibhajan kālāṁ bahudhā parvasamdhīṣu / tathaiva bhagavān somo nakṣatraiḥ saha gacchati //*) 3. 160. 27-28; besides the sun, the moon and the *nakṣatras*, Vāyu also moves round Meru keeping it to the right (*anuparyeti ... vāyus caiva pradakṣiṇam*) 6. 7. 14; (15) The seven divine sages (*deva-rṣayaḥ*), chief among whom is Vasiṣṭha, also set on this mountain and again rise there (*atraiva pratitiṣṭhanti punar atrodhayanti ca*) 3. 160. 15; (16) All birds on mount Meru are golden (*sauvarṇān prekṣya vāyasān*) 6. 7. 12; seeing them the bird Sumukha, son of Suparṇa, thought of leaving mount Meru since it made no distinction between the best, the intermediate, and the lowest (*merur uttamamadhyānām adhamānām ca pakṣiṇām / aviśeṣakaro yasmāt tasmād enaṁ tyajāmy aham //*) 6. 7. 13; (17) There is a large, good-looking (*sudarśana* 13. 105, 20)