

bhayogini śaktis. In the third were the eight Rahasya-yogini śaktis. In the second were her favourites three in number. Where this was, there was Geyaratha and where the latter was, there was *kiricakra*. These three looked like the three worlds or like the three mountains namely the Meru, Mandara and the Vindhya. Lalitā was cakrarāja. There were six charioteers. Ten yojanas in length, covered by an umbrella of that height as indication of Lalitā's sām-rājyam. In the other two, rather ordinary umbrellas were seen. Viṣaṅga came from rear in disguise, protected by Kāmeśvari, the Nityas, Aṇimas and other deities in its ninth *parva*. Kutilākṣa attacked in front. The Nityas killed all the 15 commanders of Viṣaṅga who fled for life. This was directed towards the Mahendra hill, itself in the middle; on its left and right sides the chariots of Daṇḍiṇi and Śyāmala, rear Sarupadevi and front Hayāsana: at the gate were stationed 20 akṣauhiṇis with Stambhini alias Vighnadevi; one hundred akṣauhiṇis to guard the chariot; all the nine *parva* deities shook with fear seeing the great army following Bhaṇḍa; on its front was *geyacakra* and behind was *kiricakra*; there were other śaktis riding on different animals—lion, camel, deer, elephant, etc. at the entrance was Jvālāmālinika; the fight began on the fourth day and ended in complete success; in the neighbourhood of Cintāmaṇigraha.

Br. IV. 19. (whole); 25. 54 to 104; 26. 4 and 37; 28. 17; 29. 35. 145; 31. 3; 36. 7.

*Cakravartins*—came into being in Treta and partook the *amśa* of Hari to protect Dharma. Their seven *ratnas*—*cakra*, *ratha*, *maṇi*, sword, *carma*, Ketu, and *nidhi* (some include wife, horse and elephant and leave out sword and Ketu) and seven creatures: wife, *purohita*, *senāni*, *rathakrit*, *mantri*, *aśva* and *kalabha*; had the attributes of Viṣṇu; they enjoyed *trivarga*, fame and success, *aiśvarya* like Aṇima and Prabhu śakti; learned and pure; entertained with their prowess sages, gods, devils, men, etc.; bodily characte-