

Janaka in Mithilā, journeyed to the north through air to reach Himavant (*prāyād udamukhaḥ / śaiśiram girim uddīśya sadharmā mātariśvanaḥ*) 12. 314. 2; Śuka saw his father surrounded by pupils in his āśrama; Vyāsa saw his son arriving, lustrous like the sun; Śuka told his father all about his conversation with Janaka 12. 314. 25-29; when Śuka got the consent of Nārada to leave this world he went to meet his father; after a *pradakṣiṇā* of him, Śuka, intent on achieving liberation (*mokṣa*), took leave of his father 12. 318. 60-61, 63; Śuka went up to the summit of Himavant and sat there on a desolate table-land (*giripṛṣṭhaṁ samāruhya ... same deśe vivikte ca ... upāviśat*); taking recourse to Yoga he went beyond the sky to reach the path of liberation (*sa punar yogam āsthāya mokṣamārgopalabdhye / mahāyogīśvaro bhūtvā so 'tyakrāmad vihāyasam* //) 12. 319. 1, 6; when Śuka attained perfection (*siddhi*) and was established in *brahman* (*brahmaṇi pratyatiṣṭhat saḥ*) some unexpected things happened; one of them was that it appeared due to loud thunders that Himavant was being torn asunder (*nirghātaśabdaś ca girir himavān dīryatīva ha*) 12. 320. 5; he then saw before him towards the north two heavenly summits closely attached to each other, one of Himavant, white and silvery, and the other of Meru, yellow and golden; the two peaks were a hundred *yojanas* in height and width (*śṛṅge...himavanmerusaṁbhava / saṁśliṣṭe śvetapīte dve rukmarūpyamaye śubhe // śatayojanavistāre tiryag ūrdhvaṁ ca bhārata / udicīm diśam āśritya*) 12. 320. 8-9; undeterred Śuka continued to fly upwards: then a wonderful thing happened — the two peaks suddenly got separated and Śuka swiftly

passed through them; the excellent mountain (Himavant ? Meru ?) could not check Śuka's gait; those who lived in heaven and on the mountain uttered a loud cry (*tataḥ parvataśṛṅge dve sahasaiva dvidhākṛte / adṛśyātām mahārāja tad adbhutam ivābhavat // tataḥ parvataśṛṅgābhyām sahasaiva viniḥsṛtaḥ / na ca pratijaghānāsya sa gatim parvatottamaḥ* //) 12. 320. 10-12; Vyāsa who followed Śuka saw his son pass through the mountain peak rent into two (*dvidhā kṛtvā parvatāgram*) 12. 320. 21; Vyāsa then sat down on the summit of the mountain (*giri-prasṭhe*) thinking continuously of his son (*putram evānucintayan*) 12. 320. 27; (18) A certain Brāhmaṇa, son of Pippalāda and of Kuśika gotra, lived at the foot of Himavant engaged in Vedic studies (*brāhmaṇo jāpakaḥ kaccit ... paippalādīḥ sa kauśikaḥ / ... himavatpādasamśrayaḥ*) 12. 192. 4-5 (Nī. on Bom. Ed. 12. 199. 4 : *jāpakaḥ mantrādhyayanaparaḥ*); (19) A certain Śūdra approached the head of an āśrama of the Brāhmaṇas on Himavant (*brahmāśramapade vṛttaṁ pārśve himavataḥ śubhe*) 13. 10. 5, 10 (the āśrama described 13. 10. 6-9); (20) An owl named Prākārakaṇḍa lived on Himavant; Indradyumna became a horse and carried Mārkaṇḍeya to the owl on the distant Himavant (*prakṛṣṭe cādhvani himavān*) 3. 191. 4-5; (21) A lotus pond on Himavant (*himavataḥ ... kamalākaraḥ*) waited in person (*sākṣāt*) on the brahmanical sage Jīmūta 5. 109. 21; (22) Gaṅgā, unable to bear the seed (emitted lustre of Mahēśvara *tejo māheśvaraṁ skannam* 9. 43. 6) placed in her by Agni, released it on Himavant (*utsasarja girau ramye himavati*); there it grew and was seen by the Kṛttikās in a cluster of reeds 9. 43. 9-11; Nārada went to see Himavant