

Parāśara to end his sacrifice of the Rākṣasas (*rākṣasasatra*); he stopped it; the fire that was collected by him for the sacrifice was thrown by him in the great forest on the northern side of Himavant (*uttare himavatpārśve utsasarja mahāvane*); the fire is seen there even today consuming the Rakṣases, forests and rocks on every *parvan* day (*sa tatrādyāpi rakṣāṃsi vrkṣān aśmāna(?) eva ca / bhakṣayan drśyate vahniḥ sadā parvaṇi parvaṇi //*) 1. 172. 15-17; (8) Leaving behind his daughter Srucāvātī in the *āśrama*, Bhāradvāja repaired to the forest on Himavant (*jagāma himavadvanam*) 9. 47. 60; (9) The great sage Bhṛgu approached Himavant and asked for his daughter; Himavant told Bhṛgu that the desired bridegroom was Rudra (*tam abravīd dhimavān abhilaṣito varo rudra iti*); since Bhṛgu's request was rejected by Himavant the former uttered a curse that the mountain would not be a source of jewels; that word of the sage is true even today (*na ratnānām bhavān bhājanaṁ bhaviṣyatīti / adya-prabhṛty etad avasthitam ṛṣivacanam*) 12. 329. 49 (2-5); (10) Vādānya told Aṣṭāvakra to cross the place of Kubera, the mountain Himavant, and the place of Rudra to see the direction Uttarā; accordingly Aṣṭāvakra went to Himavant and visited the holy river Bābudā; he then roamed on mountains Kailāsa, Mandara and Haima (*kailāsaṁ mandaraṁ haimaṁ sarvān anucacāra ha*); he crossed them and went to the Kairāta-sthāna 13. 19. 16; 13. 20. 2-3, 28-29; (11) Sage Mārkaṇḍeya saw Himavant in the belly of the Bāla (13. 186. 83 = Nārāyaṇa 13. 187. 3) 3. 186. 101; (12) The Vālakhilyas, when appeased by Kaśyapa, left the branch of the Rohiṇa tree (1. 25. 31) on

which they were hanging and went to Himavant to practise austerities 1. 26. 14; (13) When the descendants of Kṛtavīrya destroyed the Bhṛgu, even those who were still in the womb, the women of the Bhṛgu family fled and took resort on Himavant (*himavantaṁ prapedire*) 1. 169. 19; (14) Leaving Arundhatī behind at the Badarapācana tīrtha the seven sages went to Himavant; while they obtained their livelihood in a forest on Himavant, there occurred a severe drought lasting for twelve years; Mahādeva told the seven sages that the merit which they had acquired by their austerities on Himavant (*himavat-prṣṭhe*) was not equal to the merit of Arundhatī's austerities 9. 47. 28, 30, 41; (15) Vyāsa resorted to the east of Himavant and there, in a solitary place, taught Vedas to his pupils Sumantu, Vaiśampāyana, Jaiminī, and Paila (*aindrīm tu diśam āsthāya śailarājasya dhimataḥ / vivikte parvata-tate ... vedān adhyāpayām āsa vyāsaḥ*) 12. 314. 23-24; Vyāsa lived on Himavant (*himavatprṣṭhe*) teaching (Vedas) to his pupils and his son 12. 314. 30; once his pupils expressed their wish to leave the mountain and go to the plains to propagate the Vedas at different places, if that pleased Vyāsa (*śailād asmān mahīm gantum kāṅkṣitaṁ no mahāmune / vedān anekadhā kartum yadi te rucitaṁ vibho*) 12. 315. 4; (16) Nārada once visited Himavant 12. 314. 3; he saw Vyāsa all alone and silent in his *āśrama* on Himavant; the sage told Vyāsa that the mountain, without the sound of the Vedas, was not delightful as before (*brahma-ghoṣair virahitaḥ parvato 'yaṁ na śobhate / ... na bhrājate yathāpūrvam ... vedadhvani-nirākṛtaḥ*) 12. 315. 11-14; (17) Śuka, son of Vyāsa, after he was instructed by