

where Kumāra (Skanda) in his childhood threw his śakti on earth; he challenged any one to uproot or shake the śakti (*himavantam iyād draṣṭum .../ yatraiva ca kumāreṇa ... śaktir nyastā kṣīṭale*) 12. 314. 3, 7-10; Prahlāda in his effort to draw out the śakti fainted on the summit of the mountain (*mūrccito girimūrdhani*) 12. 314. 16-17; gods, led by Brahman, took Kumāra to the best mountain (Himavant), to Sarasvatī of Himavant for his coronation (*abhiṣekārtham ājagmuḥ śailendram .../ himavatīm ... sarasvatīm*) 9. 43. 50-51; Himavant present at the time of the coronation 9. 44. 13; he gave for coronation an excellent, divine seat decorated with excellent gems and heavenly jewels (*himavatā datte ... niṣaṇṇaḥ paramāsane*) 9. 44. 2; after the coronation, Himavant gave to Kumāra as his attendants (*anucarau*) Suvarcas and Ativarcas 9. 44. 42; Skanda, while shooting arrows at Śveta mountain, pierced Krauñca mountain, the son of Himavant (*bibheda sa śaraiḥ śailam krauñcam himavataḥ sutam*); through the hole created by him swans and vultures go to Meru 3. 214. 31; (23) Śiva went from Kailāsa to Himavant (*himavantam upāgamat*) to hold Gaṅgā on his head when the river descended from the sky (*mahādevaḥ śirasā yām adhārayat*) 3. 108. 3; (*himavati gaṅgāyāḥ .../ mūrdhnā dhārām mahādevaḥ śirasā yām adhārayat*) 13. 106. 26; (24) Rudra desired Umā, daughter of Himavant (*himavato girer duhitaram umām rudraś cakame*) 12. 329. 49(1); Umā practised on a spot on Himavant severe austerities for Śiva and hence it is said that the spot was liked by both of them (*tatra* (i. e. *iṣṭam kila girau sthānam*) *devyā tapas taptam śaṅkarārtham .../ atas*

*tad iṣṭam devisya tathomāyā iti śrutiḥ*) 13. 19. 20; (25) Śiva always went to the northern side of Himavant (*yatrottaram diśam gatvā śailarājasya pārśvataḥ*) to practise austerities 12. 314. 18; when Śiva practised austerities on Himavant (*giritate* 13. 127. 17), the mountain shone due to Śiva's austerities (*sa giris tapasā tasya bhūteśasya vyarocata*) 13. 127. 2, 10; Umā also resorted to that place on Himavant (*sevanti himavatpārśvam*) and approached Śiva 13. 127. 25; when she closed the eyes of Śiva with her hands a big flame issued from his forehead; the mountain was afflicted by Śiva's third eye which looked like the sun (*yenāsau mathito giriḥ*) 13. 127. 29-30, 45, (*mathitam śailam*) 36; the flame burnt the whole forest on Himavant; hence the animals came to Śiva's abode for shelter; the entire mountain Himavant, with its peaks full of minerals and herbs in its forests, was burnt in a moment (*kṣaṇena tena dagdhaḥ sa himavān abhavan nagaḥ / sadhātusiḥkharābhogo dīnadagdha-vanausadhiḥ* //); when Śiva noticed that Umā was unhappy due to the wretched condition of her father, he looked with affection at the mountain and it returned to its former original condition, beautiful to look at (*śarvaḥ ... prītyāpaśyat tato girim / tato 'bhavat punaḥ sarvaḥ prakṛtisthaḥ sudarśanaḥ*) 13. 127. 32-39, 42, 45; (26) The marriage of Rudra with Rudrāṅī took place on Himavant (*girau himavati śreṣṭhe*) 13. 83. 40; (27) Viṣṇu practised austerities on Himavant to get a son (*viṣṇunā yatra putrārthe tapas taptam mahātmānā*) 12. 314. 7; Kṛṣṇa went to Himavant to practise austerities to beget a son on Jāmbavatī; Tārksya took Kṛṣṇa to Himavant (*aham tārksyam acintayam / so 'vahaḥ dhimavantam mām*)