

went round it thrice bowing down his head; he then became a person of cleansed soul; from there he again proceeded northwards (*pradakṣiṇam tutaś cakre prayataḥ śirasā naman / dharaṇīm avatīryātha pūtātmasau tadābhavat || sa taṁ pradakṣiṇam kṛtvā triḥ śailam cottarāmukhaḥ / ... yayau*) 13. 20. 28-30.

**Kailāsa m.** : Name of a mountain, once identified with Hemakūṭa ( 6. 7. 39 ).

**A.** Situation : Situated in the north 3. 145. 15; part of Himavant 13. 20. 2, 6; 5. 109. 1, 8; 2. 48. 6; beyond the Uttara Kurus 3. 145. 15; mountain Maināka lay to its north 2. 3. 2, 8; 6. 7. 40. **B.** Extent : It is six hundred *yojanas* in extent (*kailāsaḥ parvato rājan saṁ yojanaśatāny uta*) 3. 140. 10. **C.** Description : Very big (*sumahant*) 6. 7. 40; (*mahāgiri*) 14. 76. 16; (*mahāśaila*) 13. 20. 29; excellent, best mountain (*parvataśreṣṭha*) 3. 108. 15; (*parvatottama*) 3. 145. 15; has splendid forests (*śubhakānana*) 3. 151. 1; shining with clouds (*vāridharaprakāśa*) 3. 174. 2; loved by Kubera (*kuberakānta*) 3. 174. 2; of unimaginable form (*acintyarūpa*) 3. 174. 6; having various wonders (*vividhāścarya*) 3. 145. 15; having many caves (*bahukandara*) 3. 141. 15; its peaks are lovely (*ramya*) 3. 151. 1; 13. 82. 27; visited by gods and Gandharvas (*devagandharvasevita*) 13. 82. 27; most in accessible (*durgatama*) 3. 140. 15; (*durgama*) 3. 140. 8, 10; (*durgeṣu viṣameṣu*) 3. 141. 11; one cannot reach there driving in chariots (*aśakyo rathair gantum*) 3. 141. 15; there were invisible and strong Bhūtas and Rākṣasas and hence one could reach there with the help of fire (by worshipping fire?) and by practising austerities (*antarhitāni bhūtāni rakṣāṁsi balavanti ca / agninā*

*tapasā caiva śakyaṁ gantum vṛkodara*) 3. 141. 1; house of powerful herbs 2. 48. 6 (see D (1) (ii) below); Kailāsa and other mountains described 3. 140. 4-11; 3. 141. 11. **D.** Events : (1) Epic : (i) Since the mountain was not easy to reach, Yudhiṣṭhira suggested that all, except himself, Lomaśa and Nakula, might return to Gaṅgādvāra and wait there 3. 141. 1-7; however, they all proceeded with the help of Ghaṭotkaca and his Rākṣasas; the Pāṇḍavas were delighted to see the Kailāsa on their way to the Śveta and the Gandhamādana 3. 145. 15, and again on their return 3. 174. 2; they saw the Kailāsa along with the Maināka, the Meru, and the slopes of the Gandhamādana 3. 155. 14; while returning from the Kailāsa the Pāṇḍavas went to the āśrama of Vṛṣaparvan 3. 174. 6; the Krodhavaśa Rākṣasas who were guarding the Pond of Kubera, when routed by Bhīma, fled through the sky towards the peaks of Kailāsa 3. 152. 20; while on the Kailāsa, Bhīma had challenged the friend of Maheśvara (i. e. Kubera) with his mace 9. 10. 48; (ii) Powerful herbs from the Kailāsa in the north were brought as tribute by the Pārvatīyas when they came to attend the Rājasūya of Yudhiṣṭhira (*uttarād api kailāsād oṣadhīḥ sumahābalāḥ*) 2. 48. 6; (2) Past and Mythological : (i) King Sagara, with his two wives, resorted to the Kailāsa for practising austerities since he desired to have a son 3. 104. 9; (ii) Bhagīratha went to the Kailāsa and propitiated Śiva 3. 107. 24; (iii) Śiva went to the Kailāsa after holding Gaṅgā on his head 3. 108. 15; (iv) Vasiṣṭha brought Gaṅgā, flowing towards the Kailāsa, to the (Mānasa 13. 140. 16) lake; the banks of the lake were shattered by Gaṅgā; 13. 140. 23;