

25. 1-2; (2) The Pāṇḍavas in their journey northwards in the company of Lomaśa were to enter it and proceed to inaccessible mountains 3. 140. 1, 4, 8; it was agreed that the Pāṇḍavas were to meet Arjuna, who had left for heavenly missiles, on the Śveta mountain at the end of the fifth year of Arjuna's student-ship 3. 155. 3-5; after killing Jaṭāsura, the Pāṇḍavas entered Śveta from Nārāyaṇaśrama (3. 155. 1) on the fourth day (*parvatam vivīṣuḥ śvetam caturthe 'hani pāṇḍavāḥ*) 3. 155. 27; (3) Seen by Arjuna during the night on his way to the north to propitiate Śiva for his Pāśupata 7. 57. 23. G. Past and mythological events : (1) When Nahuṣa became the king of heaven he enjoyed at many places, one of them being the Śveta mountain 5. 11. 9; (2) The sage Mārkaṇḍeya saw Śveta among other mountains in the belly of the Bāla (3. 186. 83 = Nārāyaṇa 3. 187. 3) 3. 186. 102; (3) When Dakṣa's daughter Svāhā, in the form of Śivā, the wife of Aṅgiras, held the seed of Agni she took the form of a Suparṇī Garuḍī and flew away; when she saw Śveta she poured the seed in a golden pot on the top of the mountain; this she did six times on each *pratipad* day; Kumāra (Skanda) with six heads was born; the child played on the top of the mountain 3. 213. 52; 3. 214. 1, 7, 9-10, 15, 17, 26; the Kṛttikās gathered (?) the seed of Pāvaka (Agni) on the mountain Śveta (*pāvakasyendriyaṃ śvete kṛttikābhūḥ kṛtāṃ nage*) 3. 218. 27; the child Kumāra sitting on the top of the mountain saw all directions by his different heads; he drew his bow and shot arrows at Śveta and pierced the Krauñca mountain, the son of Himavant; he then hurled a *śakti* which by its impact broke the summit of Śveta; the mountain,

afraid, deserted the earth and flew up in the sky with other mountains; later Śveta returned to the earth 3. 214. 27, 30-31, 34-35, 37; Skanda, surrounded by hosts of Piśācas and gods, shone on the golden mountain Śveta; the whole world, including Indra, looked at the delighted Skanda and was not tired of looking at him; there were also the rest of gods and all great sages to look at Skanda; there one heard the sounds of musical instruments, of the dancing heavenly Gandharvas and Apsarases and of the delighted beings 3. 220. 21, 25-27; (4) Rāmāyaṇa events : (i) Avindhya, an old learned Rākṣasa, saw in a dream that while Kumbhakarna and other demons, wearing red garlands, were being dragged to the south, Vibhīṣaṇa and his four counsellors alone, with white parasole and head-gear, all wearing white garlands, mounted on top of the Śveta mountain 3. 264. 65-67; (ii) a Guhyaka, with marvellous water sent by Kubera, arrived from Śveta mountain to Rāma and Lakṣmaṇa 3. 273. 9. H. Similes : (1) Duṣṣaha, who had put on a lustrous armour and a golden garland looked like the Śveta mountain engulfed by fire (*agnineva giriḥ śvetatḥ*) 11. 19. 21; (2) Balarāma holding the plough in his raised hand looked like the big Śveta mountain (*tato lāṅgalam udyamya ... tasyordhvabāhoḥ sadṛśaṃ rūpam āsīt mahātmanaḥ ... śvetasyeva mahāgireḥ* ||) 9. 59. 7-8; (3) The serpent Śeṣa with different ornaments on his person had the appearance of Śveta mountain (*śvetoccayanibhākāraḥ*) 5. 101. 3; (4) Gāndhārī and other Kaurava women came out of houses which looked like the Śveta mountain (*śvetaparvatarūpebhyo gṛhebhyah*) 11. 9. 11; (5) The tree called Mahāśaṅkha at the Śaṅkhatīrtha was like Śveta mountain (*mahāśaṅkham ... śveta-*