

Brahman walks (*tvat* (i. e. Brahman) *pāda-sevita*) 12. 338. 17. C. Characteristic : God Brahman abandons his own residence (12. 338. 19-20) and takes his resort on this mountain to meditate with great concentration on Virāj Puruṣa (*vaijayanto girivaraḥ sata-tam sevyate mayā / atraikāgreṇa manasā puruṣaḥ cintyate virāt*) 12. 338. 21. D. Mythological event : On this mountain god Brahman, sitting all alone in his residence, meditates constantly on the nature of the Supreme Soul (*tatrādhyātmagatim devaḥ ekāki pravincintayan / vairājasadane nityam vaijayantam niṣevate //*) 12. 338. 10; once, while he was sitting on the mountain, Śiva, his son born to him from his forehead, happened to go there travelling through space; a dialogue between the two took place on this mountain on the nature of the great, eternal Puruṣa 12. 338. 11-25; 12. 339. 1-21.

Vaidūryaparyata, Vaidūryaśikhara m. :
Name of a mountain.

A. Location : In the south (*dakṣiṇa-syām* 3. 86. 1) 3. 86. 15, and in the west, in the Avanti country (*avantiṣu pratīcyām vai ... diśi*) 3. 87. 1; the river Narmadā flows by it 3. 121. 15; the mountain can be reached from the river Payoṣṇī 3. 121. 15. B. Description : Holy (*punya*) 3. 87. 4, 6; auspicious (*śiva*) 3. 86. 15; 3. 87. 4; excellent mountain (*girivara*) 3. 87. 4; illustrious (*śrīmanta*) 3. 86. 15; full of jewels (*maṇi-maya*) 3. 86. 15; heavenly (*divya*), comparable with heaven (*svargopama*) 3. 87. 6; always resorted to by gods and sages (*nityam devarsisevitaḥ*) 3. 87. 6; meeting place of the river Narmadā and the Vaidūrya mountain is described as the meeting place of the Tretā and the Dvāpara Yugas (*sandhir eṣa nara-*

śreṣṭha tretāyā dvāparasya ca) 3. 121. 18-19. C. Characteristic : (1) On the peak of this mountain is a lake of Dhīmant (?) (*tasya śailasya śikhare saras tatra ca dhī-mataḥ*) which has full blown lotuses and which is visited by gods and Gandharvas 3. 87. 5; (2) Trees on this mountain have heavenly flowers and fruits and they are always green (*divyapuṣpaphalās tatra pādapā hari-tacchadāḥ*) 3. 87. 4; (3) There are many wonderful things on this mountain (*bahv-āścaryaṃ mahārāja dṛśyate tatra parvate*) 3. 87. 6. D. Holiness : By seeing (*dṛṣtvā*) the Vaidūrya mountain one goes to the world of gods and (righteous) kings (*devānām eti kaunteya tathā rājñām salokatām*) 3. 121. 18; by visiting the meeting place of Vaidūrya and Narmadā one is freed of all sins 3. 121. 19. E. Epic event : Yudhiṣṭhira and his brothers reached the mountain after bathing in Payoṣṇī 3. 121. 15.

Vaitaraṇī¹ f. : Name of a river.

A. Location : Listed by Saṃjaya among the rivers of the Bhāratavarṣa; people used its water for drinking 6. 10. 33, 13; in the Kalinga country (*ete kalingāḥ kaunteya yatra vaitaraṇī nadī*) 3. 114. 4; flowing near the *tīrtha* Triviṣṭapa 3. 81. 70 and the *tīrtha* Viraja 3. 83. 6. B. Description : Holy (*punya*) 3. 81. 70; releasing from sins (*pāpaprāmocanī*) 3. 81. 70; 3. 83. 6; the northern bank of Vaitaraṇī is described as adorned by a mountain; this bank is fit for performing sacrifices, is thronged by sages and is always visited by Brāhmaṇas (*ṛṣibhiḥ samupāyuktaṃ yajñyaṃ giriśobhitam / uttaram tīram etad dhi sata-tam dvijasevitam //*) 3. 114. 5; all the rivers listed by Saṃjaya are described as mothers of the universe and very strong 6. 10. 35