

do thou become *Indra*," and at his request they explained to him the offices of *Indra* (b). Even *Indra* besought him to become the lord of the gods. But, at the request of *Skanda*, *Indra* retained his sovereignty, and, with all the gods, anointed *Skanda* as the leader of the celestial forces, and fastened the celestial wreath of gold, of *Viçvakarman's* manufacture, round his neck. *Rudra* came with *Pārvatī* and honoured him. *Skanda* is called the son of *Rudra* because *Agni* is called *Rudra* by *brahmans*, and because he was produced by *Rudra* entering Fire, and because he was honoured by *Rudra* before all the gods, and because the *Çveta* mountain, where he was reared by the *Kṛttikās*, was formed of *Rudra's* semen virile. The red cock, given him by *Agni*, formed the ensign of *Skanda*, perched on the top of his chariot. The power (*çakti*) which conduces to the victory of the gods, advanced before him. An innate armour entered into his body, and always manifests itself on the battle-field. Under the recitation of holy texts he was honoured by D., G., Aps., Pç., etc. Then he married *Devasenā* (names v. 14451), *Bṛh.* performing the necessary prayers and oblations. Then *Lakṣmī* began to serve him. Therefore the fifth lunar day is called *Çrī-pañcamī*, and the sixth "a great tithi" (*mahātithih*) (III, 229).

[**Skandotpatti(h)**] ("origin of Skanda").—§ 495 (Märk.). *Mārkaṇḍeya* promised to tell the story of *Kārttikeya*, the son of *Adbhuta*, begotten of the wives of the *Brahmarshis*. Formerly, when the *Asuras* always defeated the gods, *Indra*, anxious to find out a leader for the celestial host, repaired to the *Mānasa* mountain, and, hearing a woman crying for protection, rescued her from the *Asura Keçin*, whom he wounded and put to flight (III, 223). She told *Indra* that she was *Devasenā*, daughter of *Prajāpati*, and that her sister *Dailyasenā* had let herself be taken away by *Keçin* from the *Mānasa* mountain, where they used to sport with their female friends with the permission of *Prajāpati*. *Indra* said that she was a sister's daughter of his mother *Dakṣāyānī*. She asked *Indra* to select a husband for her, who was able to conquer the gods, *Dānavas*, *Yakshas*, *Kinnaras*, *Urugas*, *Rakshas*, and *Daiṭyas*. *Indra* was grieved, thinking there was no such husband for her.—§ 496. Then *Indra* perceived the Sun rising from the *Udaya* hill, and *Soma* (the Moon) entering the Sun on the *amāvasyā* (new-moon day) at the *Raudra nuhārta*, and the gods and *Asuras* fighting on the *Udaya* mountain, the morning twilight tinged with red clouds, the Sea blood-red; *Bhṛgu* and *Angirases* offered oblations, and *Agni* took the oblations and entered the Sun, whilst the Sun was entering the twenty-fourth *parvan*, and *Sindhu* was flowing with a current of fresh blood, etc. *Indra* thought that, if now *Soma* or *Agni* gave birth to a son, this son might become the husband of *Devasenā*. Then he repaired with *Devasenā* to the world of *Brahmān*, who promised that it should be as *Indra* had thought. Then *Indra*, with *Devasenā*, repaired to the place where the *devarshis Vasishtha*, etc. lived, and the gods also came thither to drink *soma* and receive their shares of offerings, and the *Adbhuta* fire came from the solar disc to the *āhavanīya* and made over the offerings to the gods. He, (*Adbhuta*), then saw the wives of the *ṛshis* sleeping in their *āçramas* and fell in love. In order to look at them daily, he entered the *gārhapatya* fire, and dwelt there for a long time, and at last, from despair, repaired to a forest in order to do away with himself. *Scāhā*, daughter of *Dakṣa*, who had in vain loved *Adbhuta*, now resolved upon assuming the guise of the wives of the seven *ṛshis* (III, 224). *Scāhā* first gratified

her desire in the guise of *Çivā*, the wife of *Angiras*, and then, lest somebody should unduly suspect the *brāhmaṇa* ladies, she went out of the forest in the guise of a bird (*garuḍī*, *suparṇī*), and on the *Çveta* mountain, that was covered with clumps of reeds and guarded with seven-headed poisonous serpents, *rākshasas*, *Piçācas*, etc., she threw the semen, which she held in her hand, into a golden basin. Then, assuming successively the form of five of the others, she did the same on the first lunar day (*pratipadi*). Only the form of *Arundhatī* she was unable to assume because of her ascetic merit and devotion to her husband. The semen produced a child, whom the *ṛshis* called *Skanda* (etymology v. 14315), with six heads, etc. On the second day it first assumed a form, on the 3rd it looked like a little child, on the fourth the limbs were developed. Seizing the bow used by the destroyer of *Tripura*, *Skanda* uttered a terrible roar, so that the great *nāgas Citra* and *Airāvata* sprang up. But *Skanda* seized them with two of his hands, and holding a dart in one hand, a cock in another, etc., and blowing a conch-shell, he terrified the creatures with his roars. The persons of various orders, who then sought the protection of *Skanda*, are called his followers by the *brahmans* (*pāriśadān brāhmaṇān*, read *brāhmaṇāh*). Discharging his arrows in the direction of the *Çveta* mountain, he rent asunder the mountain *Krauñca*, the son of *Himavat*; therefore the swans and vultures go to the mountain *Meru*. The other mountains also screamed aloud. Then, with his lance, he rent in twain one of the peaks of the *Çveta* mountain. Mount *Çveta* and the other mountains left the Earth and fled; the Earth was torn asunder on all sides; she went to *Skanda* and regained her power; the mountains bowed down to *Skanda* and came back to the Earth, and all creatures worshipped *Skanda* on the fifth day of the lunar-month (III, 225).—§ 497. Terrific prodigies were seen everywhere. The *ṛshis* tried to restore tranquillity to the universe. The inhabitants of the *Çaitra-ratha* forest accused the wives of the six *ṛshis*, other ones the fowl (*garuḍī*) of being the cause thereof; but nobody suspected *Scāhā*. The seven *ṛshis* divorced their wives with the exception of *Arundhatī*, though *Scāhā* claimed the child as hers. *Viçvāmītra*, having concluded the sacrifice of the seven *ṛshis*, had secretly followed the god of fire, and knew everything as it had happened. He sought the protection of *Skanda*, and performed for him the thirteen auspicious rites of childhood (*maṅgalāni kaumārāṇi*): the *jālakarman*, etc., etc. Though *Viçvāmītra* informed the seven *ṛshis* of the innocence of their wives, yet they abandoned them unconditionally.—§ 498. The gods asked *Indra* to kill *Skanda*, but he dared not attack him, saying that *Skanda* was able to destroy even the Creator of the world. Then they let the Mothers of the world approach in order to kill *Skanda*, but they adopted him as their son and let him suck their breasts, especially the daughter of *Krodha* with a spike in her hand, and the daughter of the Red Sea, who lived on blood; and his father *Agni* came and, transformed into *Naigameya* (see BR.) with a goat's mouth, gratified him with toys (III, 226).

\***Smara** = *Kāma*: VII, †8410.

**Smṛti** ("tradition," personif.). § 615u (*Skanda*): IX, 46x, 2682.

**Snehana** = *Çiva* (1000 names<sup>2</sup>).

**Sodha**, pl. (°āḥ), a people. § 574 (*Jambūkh.*): VI, 9μ, 349 (only C., B. has *Godhāh*).

\***Soma**<sup>1</sup>, originally the soma juice, generally identified with the Moon. § 28 (*Amṛtamanthana*): I, 18, 1145 (*Çatasahas-*