

*thāno dakṣiṇāpatham /... eṣa vindhyo mahā-śailaḥ*) 3. 58. 20-22; (*eṣa panthā vidarbhanām*) 3. 58. 22; (2) Mārkaṇḍeya saw Vindhya, among other mountains, in the belly of the Bāla (3. 186. 83 = Nārāyaṇa 3. 187. 3) 3. 186. 104; (3) The demons Sunda and Upasunda took *dikṣā* and went to Vindhya to practise austerities; the mountain was heated for a long time by their *tapas*, so it started issuing smoke; that was a miracle (*tuyos tapaḥprabhāveṇa dīrghakālam pratāpitaḥ dhūmam pramumuce vindhyas tad adbhutam ivābhavat*) 1. 201. 5-9; the two demons once went to the top of Vindhya where there was level land (*vindhyasya pṛṣṭhe samaśilātale*; Nī., Bom. Ed. 1. 212. 6, reads *prasthe* which he explains as *śikhare*); Tilottamā approached the two demons there; in the duel that followed between the two over Tilottamā, both were killed on the mountain 1. 204. 6, 10, 19; (4) The mountain Vindhya, angry with the sun, began to grow upwards, but, at the instance of the sage Agastya, stopped growing (*vacas tavānatikrāman vindhyaḥ śailo na vardhate*) 3. 101. 15; Yudhiṣṭhira asked Lomaśa why Vindhya suddenly started to grow 3. 102. 1; Vindhya asked the sun to make a *pradakṣiṇā* round him as it did round Meru; the sun told the mountain that he did not do it at his own will, but that was the course laid down by the Creator; when the sun did not oblige, Vindhya, angered, began to grow and obstructed the path of the sun and the moon; the gods tried to stop him from growing but Vindhya did not stop; the gods then approached Agastya and told him that Vindhya, under the influence of anger, was covering the path of the luminaries; they added that no one else except the sage was able to dissuade the mountain; hearing that

Agastya, in the company of his wife, approached Vindhya and told him that he wanted to go to the south on some purpose; he asked the mountain to wait for his return and grow again as desired after he returned; Agastya made this contract with Vindhya but never returned from the south; Vindhya was thus made to stop growing due to the power of Agastya (*evam sa samayaṁ kṛtvā vindhyenāmitrakarṣana / adyāpi dakṣiṇād deśād vāruṇir na nivartate || etat te sarvaṁ ākhyātāṁ yathā vindhyo na vardhate / agastyasya prabhāvena (sic)*) 3. 102. 3-14; (5) Vindhya, along with other mountains, arrived for the *abhiṣeka* of Kumāra (Skanda) 9. 44. 13, 16; Vindhya presented his two companions Uchchrita and Atiśṛṅga, who fought with big rocks, to Skanda (*mahāpāśāṇayodhinau / pradadāv agniputrāya vindhyaḥ pāriśadāv ubhau*) 9. 44. 45. G. Similes : (1) Yudhiṣṭhira compared his four fallen brothers with the mountains Himavant, Pāriyātra, Vindhya and Malaya (*catvāraḥ parvatāḥ kena pātītāḥ*) 3. 297. 14; (2) The *gadā* hurled by Śrūtāyudha at Kṛṣṇa did not shake him as wind does not shake Vindhya (*vindhyam girtm ivānilaḥ*) 7. 67. 52; (3) Hanūmant assumed a form wonderful and very frightful, like that of Vindhya or Mandara (*tad adbhutam mahāraudraṁ vindhyamandarasaṁ nibham*) 3. 149. 10; (4) Ghaṭotkaca, afraid of Karṇa's *śakti*, ran away after assuming a form like that of the foot of Vindhya (*kṛtvātmānam vindhyapādapramāṇam*) 7. 154. 55; (5) Yudhiṣṭhira, accompanied by the Devadūta, went along the path that was covered with corpses which were comparable to the Vindhya mountain (*pretair vindhyaśailopamair vṛtam*) 18. 2. 20; (6) Prati-vindhya, Yudhiṣṭhira's son, was to be another