

Skānda (XIII, 2013), v. Skanda¹.

[**Skanda-Çakra-samāgama(h)**] ("meeting of Skanda with Indra").—§ 499 (cf. Skandotp.). The planets (*grahāḥ*) and *upagrahas* (see BR.), *Mātṛs* and the *ganās* of the *parishads* preceded by Fire and other terrible gods waited on *Skanda*. *Indra*, with the hosts of the gods approached, mounted on *Airāvata*, in order to kill him. But *Skanda* defeated them by flames, and when *Indra* pierced his right side with his thunderbolt, thence sprung forth an armed youth *Viçākha* (*vajra-viçanād jāto*, v. 14384), and *Indra* and the gods sought and obtained the protection of *Skanda* (III, 227).

Skandadhara = Vishnu (1000 names).

Skandamātr ("the mother of Skanda") = *Durgā* (*Umā*) VI, 803.

Skandāpasmara, name of a demon. § 502 (*Manushya* *grahak.*): III, 230, 14479.

Skandarāja = *Skanda*: XII, 12327 (C. has *Skandha*^o).

Skandaviçākha = *Çiva*: XIII, 907 (C. has *Skandha*^o).

[**Skandayuddha(m)**] ("the combat of Skanda"). § 503 (cf. *Manushyagr.*). Then *Svāhā*, the daughter of *Dakṣha*, who had in vain loved *Agni* from her childhood, prevailed upon *Skanda* that she should live for ever with *Agni*, in so far as offerings with *mantras* to the gods and *pitṛs* (*havyam kavyañ ca*) should always be coupled with the name of *Svāhā*.—§ 504. Then *Skanda* was sent by *Brahmān* to his father *Rudra*; for *Rudra* and *Umā* had entered *Agni* and *Svāhā*, and from this combination *Skanda* had sprung; *Rudra's* semen had been thrown back upon the hill, whence sprang forth *Miñjika* and *Miñjika*, and portions of it fell into the Blood Sea, into the rays of the sun, upon the earth, and upon the trees, whence sprang forth the various troops of his *parishadas*, living on flesh. These five classes of spirits should be honoured with sun-flowers (*arkapushpaiḥ*: *Calotropis gigantea*) for the sake of wealth and healing of diseases; *Miñjika* and *Miñjika* must be honoured for the welfare of children; the females, named *Vṛddhikās*, who were produced in the trees and live on human flesh, must be worshipped by persons who desire to have children. These are the innumerable *ganās* of *Piçācas*.—§ 505. *Airāvata* had two bells named *Vaijayanti*; *Indra* gave one of them to *Viçākha* and the other one to *Skanda*; the standards of *Skanda* and *Viçākha* were red. *Skanda*, surrounded by troops of *Piçācas* and gods, sat on the golden mountain with the toys that had been given to him by the gods. Description of the *Çeta* mountain.—§ 506. Then *Çiva*, with *Pārvatī*, rode in their shining chariot, yoked with 1,000 lions and managed by *Kāla*, to *Bhadravata*; they were preceded by *Kubera* (riding in *Pushpaka*) with the *Guhyakas*, and followed by *Indra* (riding on *Airāvata*) and the gods; in the right wing of his army was the great *Yakṣa Amogha*, with the *Jymbhakas*, *Yakṣas*, *Rakṣasas*, *Vasus*, *Rudras*, etc.; there was also *Yama*, with *Mṛtyu*, surrounded by hundreds of terrible diseases; behind *Yama* the trident of *Çiva*, named *Vijaya*, surrounded by *Varuṇa*, with various aquatic animals; the *pañña* of *Rudra* surrounded by clubs, etc., and followed by the umbrella of *Rudra*, and after this the water-vessel, worshipped by the troops and maharshis, and on the right side of this the sceptre (*danḍāḥ*), with *Bṛghus*, *Āngirases*, and gods. Behind these rode *Rudra* in his white chariot, followed by rivers, etc.; *Apsarases*, *nakṣatras*, planets, the children of the gods, etc., and *Parjanya*. *Soma* held a white umbrella over his head, and *Agni* and *Vāyu* held the two fans. Behind him came *Indra* and the *rājarshis*, and *Gaurī*, *Vidyā*, etc., and the

sciences (*vidyagāṇāḥ*). In the front the *Rakṣasa graha* advanced, holding the standard. The foremost of *Yakṣas*, *Piṅgala*, the friend of *Rudra*, who is always busy in places where corpses are burned, at one time was ahead of the army and at another behind it. *Rudra* is worshipped by mortals with virtuous actions in various forms. At the request of *Çiva*, *Skanda* took the command of the seventh army corps (*skandhaśya*) and was advised always to look up to *Çiva*, then he should attain great welfare.—§ 507. Omens frightened *Çiva*, *Pārvatī*, the gods, and the *Dānavas* (*Asuras*, *Daityas*); *Indra* encouraged the gods when about to flee; the *Dānava Mahisha* crushed 10,000 of the gods with a mountain, put *Indra* and the gods to flight, and seized the pole of *Rudra's* chariot, while heaven and earth groaned, etc., and the *maharshis* lost their senses, but (as *Rudra* did not choose to kill him himself) *Skanda* killed him, cutting off his head that barred the entrance of sixteen *yojanas* [to the *Uttara-Kurus*, *Nil.*], though the *Uttara-Kurus* at present pass easily by that gate. The *Dānavas* fell in large numbers from the lance and arrows of *Skanda*; the lance always returned to his hand again after killing thousands of enemies; the *parishadas* of *Skanda* devoured them and drank their blood. When the *Dānavas* were defeated, *Skanda* went to *Çiva* and was embraced and praised by *Indra*. Then *Indra*, with the gods, took leave from *Çiva* and left the place, and *Rudra* returned to *Bhadravata*, after having recommended to the gods to render allegiance to *Skanda* just as to himself. In one day *Skanda* had killed the *Dānavas* and conquered the three worlds* (ch. 231).

Skandāksha, a warrior of *Skanda*. § 615u (*Skanda*): IX, 45η, 2562.

Skandha, a serpent. § 67 (*Sarpasattra*): I, 57, 2160 (only B., C. has *Maniskandhaḥ* instead of *Maniḥ Skandhaḥ*).

Skandharāja, v. *Skandarāju*.

Skandhaviçākha, v. *Skandaviçākha*.

[**Skandopākhyāna(m)**] ("episode of Skanda").—§ 500 (cf. *Skanda-Çakra-samāg.*). The *Parishadas* of *Skanda*: When *Skanda* was struck with the thunderbolt, a number of male children were produced, who steal little children, whether born or in the womb, as also a number of female children. They adopted *Viçākha* as their father. *Bhadrāçākha* (form of *Skanda*, cf. v. 14400), with a face like that of a goat, in the battle protected his sons and daughters, in the presence of the mothers. Therefore they call *Skanda Kumārapitr* (so B., C. has *Kumāraṇ pitarāṇ*), and those who desire to have sons worship *Rudra* as *Agni*, and *Umā* as *Svāhā* (so C., B. has *Agnimukhāṇ* instead of *Agnim Umāṇ*). The daughters of the *Tapa* fire obtained from *Skanda* that they became the mothers of the whole world; some of them should be good (*çivāḥ*) and some evil (*açivāḥ*). Having adopted *Skanda* as their son, the host of the mothers departed. *Kākī*, *Halimā*, etc. (in all seven) (*a*) had, by the grace of *Skanda*, a terrible son *Çiçu*, who is named *vīraśṭaka* (i.e. consisting of eight men) or, when the goat's head is included, *naraka* (i.e. consisting of nine). The sixth face of *Skanda* is that of a goat, the best of the six, honoured by the mothers, that by which *Bhadrāçākha* created the divine energy (*Ṣaktiṇ yonāṣṭad divyāṇ*). This happened on the fifth day of the bright half of the month, and on the sixth a terrific battle took place (III, 228).—§ 501. Description of *Skanda*. *Çrī*, embodied and looking like a lotus, rendered her allegiance to him. The *brahmans* and *maharshis* praised him, saying: "*Hiranyagarbha!* thou who wast born only six nights ago,