

would consume the worlds, prevailed upon him to withdraw his vital seed (whence he is called *Ūrāhvaretas*); *Umā* cursed the gods, saying that they should become sonless; but *Agni* was not present. A small quantity of *Rudra's* seed, however, leaped into fire and began to develop; meanwhile, the gods, with *Indra*, were scorched by *As. Tāraka*; *Ā., V., R., M., A.,* and *Sā.* all became afflicted; all the regions of the deities, etc., and the retreats of *R.* were snatched away by *As.*; *D.* and *R.* repaired to *Brahmān* (XIII, 84), who had granted *Tāraka* the boon that he should not be killed by *D., As.,* or *Rā.,* and *Umā* had cursed *D.*; *Brahmān* said that *Agni* was not there; therefore his offspring, transcending *D., Dā., Rā.,* even *G., N.,* and birds, will with his dart destroy *Tāraka*; *Kāma* is eternal, and in order to slay the enemies of the gods *Agni* will throw *Rudra's* seed into the *Gāṅgā.* The gods failed to find out *Agni*; a frog, having been scorched by the energy of *Agni*, appeared on the surface of the water, and said to the gods that *Agni* was now under the water; *Agni*, leaving the spot, cursed the frogs, saying that they should be without taste; the gods granted them boons (enumeration). An elephant revealed to the gods that *Agni* was now residing within a certain *aśvattha* tree; *Agni*, entering the heart of the *śamī* tree, cursed all the elephants, saying that their tongues should be bent back; the gods granted that they should be able to eat everything and utter indistinct cries. *Agni* was then revealed by a parrot, and cursed the parrots, saying that they should be deprived of the power of speech; the gods granted them to speak the letter *k,* and made *śamī*-wood a sacred resting-place of fire. The waters in the nethermost regions had come into contact with *Agni*, and those heated waters are vomited forth by the mountain springs. The gods asked *Agni* to rescue *D., Prajāpatī,* and *R.* from *Tāraka* by begetting a heroic son. *Agni* united himself spiritually with *Gāṅgā*; an *Asura* uttered a frightful roar; *Gāṅgā* became agitated and unable to bear the seed, and threw it off on *Meru*; the foetus had the complexion of gold, etc.; therefore *R.* and *D.* called *Agni* by the name of *Hiraṇyaretas* ("having gold for his vital seed"), and the earth *Vasumatī* ("endued with wealth"). That foetus, having fallen in a thicket of reeds, assumed a wonderful form; the *Kṛttikāḥ* reared it as their son, whence it came to be called *Kārttikeya*; he was also called *Skanda* and *Guha* (etymology). It was in this way that gold came into existence as the offspring of *Agni* (*Jālavedas*), and hence gold was called *jātarūpa*; gold is truly the illustrious *Agni*, the lord of all things, and the foremost of all *Prajāpatī*; the most sacred of all sacred things is gold; it has for its essence *Agni* and *Somā.*—*Vasiṣṭha* continued: This tale (*Brahmadarśana*) was also heard by me in days of yore about *Brahmān Pavamātman* ("the Supreme Soul"): In days of yore (*lokādau*, v. 4163), *Rudra*, who is *Brahmān*, etc. (*ḍ*), having assumed the form of *Varuṇa* (cf. v. 4133, *Varuṇaḥ Pāvanātmakaḥ*), performed a sacrifice, to which came the *munis* and all the deities with *Agni*, etc. (*e*); *Çiva* (i.e. *Rudra*) then himself poured libations into his own self. At the sight of the celestial damsels the seed (endued with *satva, rajas,* and *tamas*) of *Brahmān* fell upon the Earth; *Pūshan* took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence *Brahmān* caused the orders of beings to spring into existence; further *Bhṛgu*, etc. (*ḥ*); for this reason *Agni* is said to be all the deities. *Bhṛgu* was reckoned the offspring of *Varuṇa*, *Āngiras* that of *Agni*, *Kavi* that of *Brahmān*; *Bhṛgu*, *Āngiras*, and *Kavi* were all of them *prajānaṃ patayaḥ*; their

offspring (v. 4144–4152) (*Bhṛgu's*: *ḥ*; *Āngiras's*: *ḥ*; *Kavi's*: *i*) are called *Varuṇaḥ*, and *Kavi* and *Bhṛgu Varuṇau.* *Agni* is *Brahmān*, *Paçupati*, etc. (*x*); gold is the offspring of *Agni* (v. 4146); when fire is not obtainable gold is used as a substitute, oh *Jāmadagnya!* (*B.* and *C.* wrongly read *Jāmadagnyaḥ*, which PCR. translates "one that knows the identity of gold with fire") by one who is conversant with the vedic authorities (v. 4165), etc. (v. 4166–7); *Agni* sprang from *Brahmān*, and from *Agni* sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to residence with (*śalokyam*) *Brahmān*, *Vāyu*, *Agni*, and *Somā* (v. 4173), and to the regions of *Indra* (v. 4174), etc.; he has never to fall down from the regions to which he attains (v. 4176). After a long time *Kārttikeya* grew up, and was chosen as generalissimo by all the gods with *Indra*; he slew *Dai. Tāraka* and many other *Asuras.* *Bhīṣma* continued: "Thus addressed by *Vasiṣṭhā* [*Rāma*] *Jāmadagnya* made gifts of gold to the brahmins and became cleansed of his sins" (XIII, 85). [For continuation v. *Tārakavadhopākhyāna* (§ 748).]

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

**Suvāsas** = *Çiva*: VII, 9535.

**Suvāstu** (*Suvastrā*, *B.*), a river. § 574 (*Jambūkh.*): VI, 9λ, 333.

**Suvāstuka**, a prince. § 554 (*Sainyodyogap.*): V, 4γ, 76.

**Suveça**, a god (*B.* probably more correctly *Sureça*). § 492 (*Āngirasa*): III, 220, 14168 (among the 15 *yajñamūḥaḥ*).

**Suvenā**, a river. § 459 (*Mārkaṇḍeyas.*): III, 188a, 12909 (seen by *Mārkaṇḍeya* in the stomach of *Nārāyaṇa*).

**Suviçālā**, a matr. § 615u (*Skanda*): IX, 46θ, 2646.

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

**Suvira**, pl. (*°āḥ*), a people. § 522 (*Draupadiharanap.*): III, 271, 15724 (*°āṇḍam . . . çatam*, followers of *Jayadratha*).—§ 562 (*Bhagavadyaṇap.*): V, 74γ, 2730 (*Ājabinduḥ S°āṇḍam*). Cf. *Sauvira* pl.

**Suvira**<sup>1</sup> ("king of the *Suviras*"?), a prince. § 130 (*Aṃçāvat.*): I, 67, 2696 (among the incarnations from the *Krodhavaça gana*).

**Suvira**<sup>2</sup> (do.) = *Jayadratha*: III, †15641. Cf. *Suvira*, etc.

**Suvira**<sup>3</sup>, a prince. § 720b (*Sudarçanop.*): XIII, 2, 93 (son of *Dyutimat*), 94 (father of *Sudurjaya*).

**Suvira**<sup>4</sup> = *Skanda*: III, 14637.—Do.<sup>5</sup> = *Vishṇu* (1000 names).

**Suvirarāshtrapa**<sup>1</sup> ("king of the *Suviras*") = *Jayadratha*: III, †15639.—Do.<sup>2</sup> = *Çatruñjaya*<sup>1</sup>: XII, †5318

**Suvrata**<sup>1</sup>, name of two warriors of *Skanda*. § 615u (*Skanda*): IX, 45γ, 2543, 2544.

**Suvrata**<sup>2</sup> = *Skanda*: III, 14634.—Do.<sup>3</sup> = *Çiva*: VII, 9535.—Do.<sup>4</sup> = *Vishṇu* (1000 names).

**Suyaçā**, a princess. § 156 (*Pūruvaṃç.*): I, 95, ††3795 (*Bāhudam*, wife of the elder *Parikshit*).

**Suyajñā**, a princess, daughter of *Prasenajit*. § 156 (*Pūruvaṃç.*): I, 95, ††3773 (*Prasenajitīm*, wife of *Mahābhauma*).

**Suyajus**, son of *Bhumanyu*. § 152 (*Pūruvaṃç.*): I, 94, 3714.

**Suyāma**, pl. (*°āḥ*), a class of gods. § 730 (*Ānuçāsanik.*): XIII, 18λλ, †1371.

**Suyāmuna** = *Vishṇu* (1000 names).

**Suyodhana** = *Duryodhana*; q.v.

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

**Svābhāvya** = *Vishṇu* (1000 names).

**\*svadhā**<sup>1</sup>, the food offered to the pitrs: I, 923, 4964; III,