

Brāhmaṇas), *Brahmaṇya* (one friendly to Brāhmaṇas), *Brahma-deva* (Lord of Brahmā), *Brahmada* (bestower of the Vedas), *Brahmasaṅgraha* (epitome of the Vedas),

126. *Param̐ Paramaṁ Tejas* (the supreme and the greatest refulgence), *Maṅgalānām ca Maṅgalam̐* (auspiciousness in the auspicious things), *Aprameyaguṇa* (one of immeasurable good qualities). You are *Mantrāṇām Mantraga* (i.e. you are present in the Mantras).

127. O Lord, you are *Sāvitrīmaya* (identical with the Sāvitrī Mantra). You are *Aparājita* (unvanquished) everywhere. You are the Mantra identical with Lord Śarva. You are the most excellent one among those deities of six syllables.

128. You are *Mālī* (having a garland), *Maulī* (wearer of a crown), *Patākī* (having a banner), *Jaṭī* (having matted hair) *Muṇḍī* (having a shaven head), *Śikhaṇḍī* (having a tuft), *Kuṇḍalī* (decorated with ear-rings), *Lāṅgalī* (having a ploughshare), *Bāla* (boy), *Kumāra* (infant), *Pravara* (perfect one), *Vara* (the most excellent one).

129. You are *Gavāṁputra* (son of Gaus i.e. cows or rays etc.), *Surārighna* (destroyer of the enemy of the Suras), *Sambhava* (birth), *Bhavabhāvana* (sanctifier of worldly existence), *Pinākin* (holding the Pināka bow), *Śatruhan* (slayer of foes), *Śveta* (white one), *Gūḍha* (hidden one), *Skanda*, *Karāgraṇī* (leader of makers and creators),

130. *Dvādaśa* (twelfth one), *Bhū*, *Bhuva*, *Bhāvī* (one who will be born), *Bhuvah̐ Putra* (son of Bhū), *Namaṣkṛtaḥ* (one who is saluted or bowed to), *Nāgarāja* (identical with the king of serpents), *Sudharmātmā* (excessively righteous-souled), *Nākapṛṣṭha* (vault of the Heaven), *Sanātana* (the eternal one).

131. You are *Bhartr̐* (lord, the supporter), *Sarvabhūtātmā* (the immanent soul of living beings); you are *Trātā* (saviour); you are *Sukhāvaha* (conducive to happiness); you are *Śaradakṣa* (clever in discharging arrow), *Śikḥī* (having tresses) *Jetā* (conqueror), *Ṣaḍvaktṛa* (six-faced), *Bhayanāśana* (destroyer of fear),

132. *Hemagarbha* (golden-wombed one), *Mahāgarbha* (large-wombed), *Jaya* (victory), *Vijayeśvara* (lord of victory). You are the *Kartā* (maker). You are *Vidhātā* (creator), *Nitya* (permanent one), *Nityārimardana* (ever-suppressor of foes),

133. *Mahāsena* (having a great army), *Mahātejas* (having dazzling refulgence), *Virasena* (having heroic army), *Bhūpati* (king), *Siddhāsana* (i. one occupying the posture called *siddha* or ii. one who has perfected the postures), *Surādhyakṣa* (presiding deity of Suras), *Bhīmasena* (one who has a terrible army), *Nirāmaya* (devoid of ailments),

134. *Śauri* (identical with Kṛṣṇa), *Yadu* (identical with Yadu), *Mahātejas* (one who has excessive brilliance), *Vīryavān* (endowed with heroism), *Satyavikrama* (of truthful exploit), *Tejogarbha* (having refulgence within), *Asuraripu* (enemy of Asuras), *Suramūrti* (having the form of Suras), *Surorjita* (having the prowess of Suras),

135. *Kṛtajña* (? grateful or one who is conversant with what is done), *Varada* (bestower of boons), *Satya* (truthful), *Śaraṇya* (one worthy of being a refuge), *Sādhuvatsala* (one who is affectionate to good men), *Suvrata* (one of good holy rites), *Sūryasaṅkāśa* (resembling the sun), *Vahnigarbha* (having fire within), *Bhuvahkaṇa* (identical with even a bit of earth),

136. *Pippalī* (Prob. a *Sāman* of that name, acc to MW 628, bestower of sensual enjoyments), *Śighraga* (one who goes quickly), *Raudri* (terrible one), *Gāṅgeya* (son of Gaṅgā), *Ripudāraṇa* (terror of enemies), *Kārttikeya* (son of the *Kṛttikās*), *Prabhu* (lord), *Kṣānta* (one who forgives), *Niladamaṣṭra* (one with blue curved teeth), *Mahāmānas* (lofty-minded),

137. *Nigraha* (one who curbs), *Nigrahāṇām Netā* (leader of those who curb and restrain). You are *Suranandana* (delighter of Suras), *Pragraha* (hospitable), *Paramānanda* (having supreme bliss), *Krodhaghna* (destroyer of anger), *Tāra* (one with a high tone), *Ucchrita* (lofty one),

138. *Kukkuṭi* (having cock as emblem), *Bahulī* (identical with pleiades), *Divya* (divine), *Kāmada* (bestower of desired objects), *Bhūrivardhana* (of the abundant increase), *Amogha* (infallible) *Amṛtada* (the bestower of nectar), *Agni* (identical with Fire-god), *Śatrughna* (slayer of enemies), *Sarvamodana* (delighter of all),

139. *Avyaya* (immutable), *Amara* (immortal), *Śrīmān* (endowed with glory), *Unnata* (lofty one), *Agnisambhava* (born of Agni), *Piśācarāja* (king of ghosts), *Sūryābha* (having the lustre

of the sun), *Sivātmā* (identical with Śiva), *Śivanandana* (son or delighter of Śiva),

140. *Apārapāra* (one like the boundless vast expanse), *Durjñeya* (incomprehensible), *Sarvabhūtahiterata* (one who is engaged in the welfare of all living beings), *Agrāhya* (one who cannot be comprehended), *Kāraṇam* (cause), *Kartā* (agent, doer), *Parameṣṭhi* (stationed in the supreme excellence), *Parampada* (the highest region),

141-142. *Acintya* (one who cannot be thought of), *Sarvabhūtāmā* (the immanent soul in all living beings), *Sarvātmā* (one who is the soul of all). You are eternal.

Thus that Lord of all living beings was eulogized by Viśvāmitra, the great sage, by enumerating these one hundred and eight names. The Lord was delighted and appeared in front of him. He spoke thus to the leading sage: "Let (the boon) be chosen.

143. O excellent Brāhmaṇa, my eulogy has been composed by you (well). This will be conducive to the achievement of the desires of living beings on the earth.

144-147. Fortune will flourish in the family of that person who reads this regularly. Neither Rākṣasas nor Piśācas, neither goblins nor mishaps cause obstacles in that house where they eulogize me thus. He will not have evil dreams. The person who is bound will be liberated from bondage. By the power of this hymn (prayer) the man will attain a divine status. It behoves you to consecrate me by means of those consecratory rites mentioned in the Vedas, since a life without consecratory rites is said to be like that of a brute. You too, by the boon granted by me, will become a *Brahmarṣi*."

148. Then the sage performed his post-natal holy rites. Further at the bidding of Lord Skanda, he took up the work of his priest.

149-152. Thereupon, Vahni came there and saw his son Guha who had six heads, ears twice as many and twelve eyes, arms and feet. He had only one neck and one body. He looked at Kumāra who was a mere lump of flesh on the first day. On the second day it had the form of an individual. On the third day he became an infant. On the fourth day he became a complete (i.e. full grown) one. He was consecrated on the fifth day. He saw

Fire-god. Thereupon, O son of Pṛthā, Pāvaka (Fire-god) embraced him and kissed him. He addressed him as "O son" and granted him the *Śakti* missile himself.

153-157. He received the *Śakti* and bowed down to Fire-god. He then climbed on to Śvetaśṛṅga, seeing and surveying all the ten directions with his faces. He shouted terribly striking terror into the whole universe including the Asuras. Then, with his *Śakti* he split the peak of Śveta mountain that extended to a hundred *Yojanas* and that was surrounded by ten thousand billions of Rākṣasas. With a single stroke it fell down on the earth in smithereens. Those Rākṣasas who were the perpetual enemies of *Dharma* (virtue, piety) were smashed. Then the ground all round was agitated (i.e. quaked heavily) and was shattered completely. All the mountains became frightened. Everyone cried aloud as though at the time of ultimate deluge. All the living beings shouted loudly, "Save, save (us)."

158-163. On hearing this, Devas spoke to Indra collectively: "He by whom the three worlds have been agitated by means of a single blow, O Vāsava, will instantaneously destroy the entire universe if infuriated. But we have been created by Brahmā for the purpose of protection. That task of protection should be carried on always even if (our) vital airs be on the point of departure. If the universe is being agitated even as we watch and observe, fie upon the birth of heroes (like us)! Indeed, immediate death is more praiseworthy. Therefore, O Vāsava, it behoves you to resist him along with us." On being told thus Śakra said "So be it", and went to him along with Devas in order to make his vigour more impetuous. That fierce, impetuous and unsailable army of Devas began to bellow and roar. On seeing it Guha roared like ocean.

164. On account of that loud sound, the army of Devas ran here and there irrationally, resembling the ocean excited and thrown up.

165. On seeing Devas arrived (there) desirous of killing him, the son of Fire-god discharged from his mouth increasing flames of fire.

166-167. He burned the armies of Devas rolling on the ground. With their heads and bodies blazing, with their weapons and vehicles burning brilliantly, they appeared like the clusters

of stars dropping down suddenly from the firmament. While being burned thus, they sought refuge in the son of Fire-god.

168. Devas said to the wielder of the thunderbolt, "O Śatakratu, discharge the thunderbolt." Śakra who was told thus by Devas, hurled the thunderbolt against Skanda.

169-173. (The thunderbolt) discharged by him, O excellent one among the descendants of Kuru, hit the right side of Skanda. On account of the blow from the thunderbolt the right side of the noble-souled Skanda split and another person was born. He was youthful. He had golden armour and other equipments. He held a *Śakti*. He had divine ear-rings. He became well-known as Śakha. He too roared in a mysteriously wonderful manner. Then once again the infuriated Indra pierced (i.e. wounded) the chest of Skanda. There also a person like him was born. He became well-known as Naigameya. The four persons beginning with Skanda roared and rushed at him. Thereupon Indra abandoned the thunderbolt. With palms joined in reverence, he sought refuge in him. Skanda, the most excellent one, granted freedom from fear to him as well as to his army.

174. Thereupon the delighted gods played upon the musical instruments. On account of the blow from the thunderbolt, excessively powerful daughters (girls) were also born to him.

175-179. These terrible ones carry away the infants still in the wombs or immediately after being born. These *Śiśumātr̥s* ('Infant Mothers') are seven, viz. Kākī, Hilimā, Rudrā, Vṛṣabhā, Āyā, Palālā and Mitrā. The infant (Lord Kumara) enriched by the vigour and vitality of these (mothers) became excessively terrific. The son born as a result of the blessings of Skanda was the fearful Lohitākṣa. Thus the mysterious group of Skanda-mātr̥s (named) Virāṣṭaka ('eight heroic ones') has been recounted. This group has to be devoutly worshipped always. It bestows peace and calmness after subduing all types of *Apasmāras* ('epileptic fits'). Śrī ('glory and prosperity') assumed a body and approached and served Skanda who had golden armour and necklace, who was clad in red robes and had youthful lustre, the most excellent one in all the three worlds. Śrī resorted to him herself and bowed down to him.

180-181. All the Devas bowed down to him when Śrī conjoined him and said, "O Lord of golden complexion, be the