The Skandapurāṇa Volume IIb

Adhyāyas 31–52. The Vāhana and Naraka Cycles

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The Skandapurāṇa

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The Skandapurāṇa

VOLUME II B *Adhyāyas 31-52*

The Vāhana and Naraka Cycles

Critical Edition

with an Introduction

&

Annotated English Synopsis

by

Hans T. Bakker, Peter C. Bisschop, Yuko Yokochi

in cooperation with Nina Mirnig and Judit Törzsök

BRILL

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Preface

After the publication of SP II A in 2004 and SP III in 2013, we are pleased to add another volume to the critical edition of the *Skandapurāṇa*. With the publication of the present volume, which covers the *adhyāyas* 31–52, approximately one third of the text has been made available in a critical edition. Sixteen years have passed since the publication of the first volume and we do consider the point reached to be something of a milestone. The substantial portion of the *Skandapurāṇa* that is now available allows for a better understanding and appreciation of the text as a whole. We hope that our readers will explore this treasure trove and use it in their research. Our own admiration for the text has certainly not diminished over the years. More than ever we are convinced of its significance for the study of the religious and cultural history of India, as well as for the understanding of the composition and transmission of Purāṇa literature.

With the present volume we return to the format of presentation of SP I. The previous volume, SP II A, was limited to a smaller portion of the text and included a cultural history of Vārāṇasī along with an extensive philological commentary, thus allowing for a detailed positioning of the text's *Vārāṇasīmāhātmya* in time and place. For the present volume we have edited a larger portion of text along the lines of SP I and SP III; the philological commentary is restricted to the footnotes to the synopses.

In the introduction we touch upon some of the major themes that are the subject of the myth cycles of SP 31–52, but we have had to refrain from providing an in depth cultural and historical study of the rich materials in these chapters. The chapters on the Narakas, in particular, would merit further investigation in relation to other Brahmanical and non-Brahmanical sources of the Indian conception of hell.

Work on the present volume formally started in 2008 as part of the NWO project *A Historical Enquiry Concerning the Composition and Transmission of the Skandapurāṇa*. The team of editors at that time consisted of Hans Bakker (Groningen), Peter Bisschop (then Edinburgh, now Leiden) and Yuko Yokochi (Kyoto). We were joined in 2010 by Nina Mirnig (Groningen) and Judit Törzsök (Lille). They have both attended our joint

sessions held in Groningen and Leiden since then. Nina Mirning prepared a draft edition of *adhyāya* 37, and Judit Törzsök of *adhyāya* 52, editions that were finalized by Yuko Yokochi. The remainder of the text edition was prepared by Peter Bisschop and Yuko Yokochi, while the synopsis and annotation were drafted by Hans Bakker. The introduction was written jointly by Peter Bisschop, Hans Bakker and Yuko Yokochi. The end product is very much the work of a team; all parts of this volume have been extensively discussed in our research sessions—discussions that were continued through an intensive email exchange. We are convinced—and we think the outcome proves it—that the study and edition of texts like the *Skandapurāṇa* benefit greatly from such a teamwork approach.

Alongside the critical edition itself, the study of other aspects relating to the cultural and historical setting of the *Skandapurāṇa* has been continued in the framework of the above-mentioned NWO project. Nina Mirnig was appointed in 2010 to a postdoctoral project on the history of early Saivism in Nepal, and Natasja Bosma studied forms of early Saivism in Dakṣiṇa Kosala (Chhatisgarh). Nina Mirnig and Natasja Bosma jointly organized a symposium *Epigraphical Evidence for the Formation and Rise of Early Śaivism* held at the University of Groningen in the summer of 2012; the proceedings of this symposium have appeared as a double issue of *Indo-Iranian Journal* in 2013 (IIJ 56.3–4). In addition, Hans Bakker wrote a volume that synthesizes our Purāṇa research: *The World of the Skandapurāṇa. Northern India in the Sixth and Seventh Centuries.* In it he investigates the culture and religion embedded in the *Skandapurāṇa* against the backdrop of the political history and geographical reality of Northern India at the time of the composition of the text. Like the present volume, that book will be published by Brill (Leiden) in 2014 as a Supplement to the *Groningen Oriental Studies.* The results of all these studies have filtered into our interpretation of the text.

The publication of this volume and our research on the *Skandapurāṇa* would not have been possible without the generous financial support of the Netherlands Organisation for Scientific Research (NWO), which also supported our research of the text in previous years. We gratefully acknowledge this support.

As always, we are indebted to the various libraries that have allowed us to make use of the manuscripts in their collections and to the many people involved in the ever-expanding collection of electronic Sanskrit texts, on which so much of our research depends these days.

We thank Julia Harvey for correcting our English and Kengo Harimoto for technical assistance with the final typesetting of this volume. Above all we would like to reserve a special place here for Egbert Forsten, who

has been our publisher from day one. This volume is the first one to be published by Brill Publishers alone, but Egbert Forsten has still overseen the production process of this book. For this and for his continuing support over the many years we are truly grateful. We dedicate this book to him as a token of our appreciation.

November 2013,

Hans Bakker, Groningen
Peter Bisschop, Leiden
Yuko Yokochi, Kyoto

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Introduction

The Myth Cycles of Skandapurāṇa 31–52

The myths that form the subject of the present volume may, at first sight, seem to bear little relation to one another. On closer inspection, though, an overall framework which holds the various stories together and reveals a design can be detected. We have given the present volume the subtitle *The Vāhana and Naraka Cycles* in order to indicate the two main narratives it contains, but these cycles by no means fully cover all the subject matter of SP 31–52.

It should be noted at the outset that none of the myths narrated in this volume are referred to in the Anukramaṇikā contained in the second *adhyāya* of the *Skandapurāṇa*.[1] This is all the more remarkable since some of the myths in this part of the text are of central importance to early Śaivism, in particular the stories about the destruction of Dakṣa's sacrifice[2] and Śiva acquiring the Bull for his vehicle.

The relationship between the Anukramaṇikā and the actual content of the Purāṇa text remains to be studied in more detail, but for the time being we presume that the Anukramaṇikā was conceived as a sort of blueprint that served as a guiding principle on topics that were to be dealt with in the course of the Purāṇa. The listing in SP 2 is far from being an exact description of the actual contents.[3] We can distinguish four ways in which the Anukramaṇikā relates to the Purāṇa as it exists today. 1 Subjects and their narrative order mentioned in the Anukramaṇikā conform to the actual Purāṇa.[4] 2 Topics mentioned in the Anukramaṇikā are indeed found in the actual narrative, but their place in the Anu-

1 In the synopsis of SP I it was tentatively suggested that *kṛtaghnākhyāna* 'The Story of the Ungrateful' (SP 2.28b) may refer to SP 49, but this now seems to us unlikely. While it is true that SP 49 is concerned with ungrateful persons (*kṛtaghna*), it is not a story (*ākhyāna*) proper, but forms an intrinsic part of the text's extensive description of Narakas. SP 49.10–28 presents a list of evil people, in particular various ungrateful ones, who have to go through all the hells.

2 SP 2.7 mentions *dakṣaśāpa* 'Dakṣa's Curse,' a topic taken up in SP 10.26–38, but no mention is made of the destruction of Dakṣa's sacrifice in the Anukramaṇikā.

3 See also the discussion in SP I, Prolegomena, 43–44.

4 This is mainly the case in the first part of our text, contained in Volumes I and III.

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kramaṇikā does not correspond to the place where they are found in our text. This is frequently the case and applies, for instance, to the Skanda and the Andhaka Cycles. 3 Stories that are included in the Purāṇa, but are completely missing from the Anukramaṇikā. 4 Subjects that are mentioned in the Anukramaṇikā, but are not found in the extant text.[5]

As noted above, the contents of the present volume seems to fall into category 3 almost in its entirety. To this can be added that the Vārāṇasī Cycle (SP 26–31.14), which is concluded in the present volume in SP 31.14, is placed in the Anukramaṇikā before the Nandin Cycle, i.e. SP 20–25 (an instance of category 2). In this case it thus seems as if the insertion of two extensive narrative cycles, those of the Vāhana and Naraka, elicited a rearrangement of the preceding narrative. Traces of this rearrangement can still be detected.

It has been observed by Martine Kropman in an unpublished essay entitled *Consecration of Kumāra* that SP 31.15 would more naturally follow SP 25.57, in which Śiva is travelling together with Devī (instead of Harikeśa) to his *sthānam avyayam* (SP 25.57d), i.e. Mount Mandara. In that case the object of *dṛṣṭvā* in SP 31.15a would be Mount Mandara, whose *tapas* causes Śiva's desire to approach it and grant a boon (SP 31.16; see below n. 59 on p. 32). Kropman's observation opens up the possibility that the *Vārāṇasīmāhātmya* was inserted in its present place at a stage of the redaction of the *Skandapurāṇa*, when it was decided to add the Vāhana and Naraka Cycles to the text. The redactor may have smoothed out the new transition by inserting Devī's wish to accompany Śiva out of Vārāṇasī (SP 31.19–21).

For reasons unknown, the Anukramaṇikā was never adapted to the actual Purāṇa contents, but was preserved in its preliminary form in the final first redaction of the text, as well as in the second redaction that created the hyparchetype of the RA recension. Some of the items mentioned in it, however, were included in this second redaction of the text, for instance the myths that explain the origins of ashes and Śiva's crescent.[6]

Conclusion of the Vārāṇasī Cycle

The present volume of our edition thus opens with the conclusion of the Vārāṇasī Cycle (SP 31.1–14). These fourteen verses had already been

5 This category can be divided into two: subjects not found in any of our manuscripts, and stories that are missing in the Nepalese manuscripts but are found in R and A.

6 SP 2.23a (*bhasmasomodbhava*), which is found in RA: A_3 ff. 157v–158v, A_5 ff. 271v–273v, A_7 ff. 228r–229v, Rff. 240v–241v. As has been observed in the Prolegomena (SP I, 44), this does not necessarily imply that these added stories were composed later than the text as preserved in the S manuscripts.

included in SP II A as part of the *Vārāṇasīmāhātmya*, but we have incorporated them here again for the sake of completeness and to show the transition to the next myth cycle. After Deva and Devī have gone to the *tapas*-practising Yakṣa Harikeśa and made him the Kṣetrapāla of Vārāṇasī, the pair proceed to the Mandara mountain, which is also practising *tapas*, and offer a boon. The idea of the inherent value of asceticism (*tapas*) and the intrinsically related theme of complete submission to and worship of Mahādeva is a feature that runs throughout the *Skandapurāṇa*, and it is the central topic that connects the myths in this volume. The boon asked for by Mandara is that Devadeva, together with Umā and the Gaṇas, may live on Mount Mandara. Deva creates a residence on the mountain called Vṛṣan, which may have been thought to be a worthy equivalent of Śiva's Vārāṇasī residence, and whose name, though not identical to Vṛṣabha, appears to have prompted Vyāsa's next question, since he asks Deva how it came to pass that he had abandoned his earlier vehicle, viz., the cloud, in favour of the Bull. Herewith the Vāhana Cycle begins (SP 31.36–33.136).

The Vāhana Cycle

The first myth in the Vāhana Cycle serves to explain that the cloud, which used to be Śiva's vehicle, is in fact the (Vedic) sacrifice (Yajña). A long time ago, Yajña was doing *tapas* to make the world thrive and was granted a boon by Deva so that he could make people thrive by becoming a cloud (SP 31.43). Yajña wishes to become Deva's vehicle and to carry him in the form of a rain cloud. Sanatkumāra remarks that Sacrifice was removed from the office of being Deva's vehicle when, on the occasion of the destruction of Dakṣa's sacrifice, Yajña's head was cut offby an arrow (SP 31.46). With this the well-known Dakṣa myth, which forms the subject of SP 32, is introduced.

First, however, Sanatkumāra answers Vyāsa's question about the immediate cause of the destruction by narrating the story of the enmity between Kṣupa and Dadhīca (SP 31.49–115). The episode revolves around a dispute about the superiority of *brahman* over *kṣatra* and of Śiva over Viṣṇu. Dadhīca's victory proves the superiority of *brahman* and Śiva. After practising severe *tapas*, Dadhīca requests that Mahādeva vanquish all the gods including Viṣṇu, to which Śiva assents (SP 31.101–102). The episode of Kṣupa and Dadhīca provides the *kāraṇa* of the destruction of Dakṣa's sacrifice, by which all the gods are humbled. The story concludes with a Māhātmya of Sthāneśvara, the place (*sthāna*) where the fight between Kṣupa and Dadhīca took place and was halted.[7]

7 The insertion of (short) Māhātmyas in the mythological narratives is a conspicuous feature of the *Skandapurāṇa*. The significance of Sthāneśvara in the context of the

The next chapter (SP 32) is devoted entirely to the narration of the story of the destruction of Dakṣa's sacrifice. This story, which has many parallels in epic and Puranic sources,[8] is one of the key myths establishing the superiority of Śaivism over the earlier Vedic religion and its gods. Some noteworthy features of the *Skandapurāṇa*'s version of the story may be pointed out here.

First of all, as mentioned above, the composers of the *Skandapurāṇa* integrated it into the Vāhana myth cycle by presenting it as the prelude to the transition of the vehicle of Śiva from the cloud, identified here with Yajña, to Vṛṣabha. This position of the Dakṣa myth is unique to the *Skandapurāṇa*. In marked contrast to some of the other relations of the myth, Śiva himself is not engaged in the destruction of Dakṣa's sacrifice; he leaves it to a proxy (Haribhadra), who is specifically created for the purpose. Haribhadra himself is assisted by a proxy of Devī (Bhadrakālī) and the army of Gaṇas. This configuration is in line with a general tendency of the authors of the text to keep Śiva aloof from the action itself.[9] Indeed, Deva and Devī are said to watch the spectacle from a distance near a place called Raibhya's Hermitage (SP 32.23).

Another unique feature of the *Skandapurāṇa*'s version of the story is the exchange between the Vedic Mantras and the gods, in which the Mantras speak up for Maheśvara, arguing that he deserves the first share in the sacrifice (SP 32.30–36). Also absent in all other versions of the Dakṣa story, but prominent in the *Skandapurāṇa*, is a lengthy episode in which the gods are made to enter Śiva's body (SP 32.65–112). Inside they travel through the seven *loka*s and arrive at a higher, eighth *loka*, to which they are brought by a Gaṇapa named Pañcākṣa. Proceeding further, they are made to enter a hermetic city, in which they are scared out of their wits by a fearsome lion, a (supernatural) manifestation of Śiva's anger. It causes the gods to take refuge with Pañcākṣa. The Gaṇapa then shows them Deva and Devī in their natural states again, with which the epiphany ends.

The gods' ordeal is not yet over though, for they are next frightened by Kālakarṇī, a (natural) manifestation of Devī's fury. The gods take shelter in a heap of ashes at Deva's side, whereupon Devī requests Kālakarṇī to stop harrassing them, for by entering into the heap (*rāśi*) of ashes they have become Pāśupatas. The episode is a powerful mythical etiology of Pāśupata initation, culminating in the defining moment of bathing in ashes.[10] It thus underlines the Pāśupata background of the text.

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composition of our text is dealt with in Bakker 2007b and 2014, 77–80, 153–70.

8 For an overview and analysis of the different versions of the Dakṣa myth, see Mertens 1998. The version in the *Skandapurāṇa* is, however, left out of that study.

9 See Granoff2004, 112 and Granoff2006. For the case of Devī, see SP III, 31f.

10 See Bakker 2007b, 5.

After they have taken refuge in Devī, with a rich and remarkable hymn composed in the Daṇḍaka metre (SP 32.113–117), the gods regain their natural states and realize Deveśa's might (SP 32.118–134). A Māhātmya of the place where this event took place follows. This place is called Bhadreśvara. Some other important sites nearby receive a Māhātmya as well, including Kubjāmraka, Brahmāvarta and Kanakhala (SP 32.134–193). The chapter comes to an (early) end with Kālakarṇī being made the daughter of Brahmā, identified with Death (Mṛtyu).

The Vāhana Cycle culminates in SP 33, in which it is explained how Śiva came to acquire Vṛṣabha as his vehicle. It consists of two parts. (1) An opening myth in which Dharma and Yajña worship Śiva as the Lord in the Middle (Madhyameśvara), ending in Śiva's promise that they will become (part of) his vehicle (SP 33.1–27).[11] (2) The myth about the birth of Vṛṣabha, his fight with the Saṃvartaka Fire after he had threatened to drink up the Ocean, Śiva's creation of a Rudra and the Rudra's capture and release of the Saṃvartaka Fire, and the empowerment of Vṛṣabha as Śiva's vehicle through the Rudra Prabhākara (SP 33.29–134). The latter episode ties the two seemingly disjointed parts together, for Dharma and Yajña are the first to take up residence in the Bull, followed by all the other gods. Dharma takes up the front part and Yajña the hinder part, a state of affairs which may be explained by the fact that Yajña had earlier lost his head at the destruction of Dakṣa's sacrifice.[12] The Vāhana Cycle is concluded with the empowerment of the Bull.

Introduction of the Vindhyavāsinī Cycle and the story of Upamanyu

SP 34 introduces the extensive Vindhyavāsinī Cycle (SP 34.1–61; SP 53–69). This cycle forms the subject of SP III, edited by Yokochi. For the sake of continuity we reprint SP 34.1–61 here. As has been shown by Yokochi, the Vindhyavāsinī Cycle consists of three narrative layers, the first of which has as its main subject 'Pārvatī's change of complexion from dark to fair and the consequent birth of Kauśikī from her sloughed-offdark skin' (SP III, 5).[13]

The first half of chapter 34 (SP 34.1–61) begins with Vyāsa's question as to how Devī, who originally had a dark complexion, obtained a fair one. Sanatkumāra relates that, once as they were enjoying themselves on Mount Mandara, Śiva called Umā 'Dark Lady' (*kṛṣṇā*) in jest. In order

11 This includes a Māhātmya of the place Madhyama: SP 33.22–27.

12 Dharma and Yajña are in this way accommodated in Saivism. For the identity of Dharma and the Bull, see *Synopsis*, n. 210 on p. 65.

13 Yokochi distinguishes the following three layers in the Vindhyavāsinī Cycle:
Layer A (SP 34.1–61; SP 53–55; SP 58–59; SP 69): Pārvatī's Myth.
Layer B (SP 60.14–21; SP 60.72–132; SP 61–68): the Kauśikī-Vindhyavāsinī Myth.
Layer C (SP 56–57; SP 60.1–13; SP 60.22–71): Other Episodes.

to make up for hurting her feelings, Deva offers Devī boons. She asks him to give her a beautiful fair complexion and to let her have a son. Deva instantly grants these boons, but Devī insists on practising *tapas* first to deserve them. With Śiva's permission, Devī proceeds to the Himavat, where she settles on a golden peak to begin her *tapas*.[14] The introduction of the Vindhyavāsinī Cycle ends with the appearance of a tiger, who sits by her side and is favoured by her.[15]

Although the immediate cause of Pārvatī's *tapas* is her desire for a fair complexion, the second boon is crucial within the overall scheme of the text in that it articulates the plot of the Purāṇa, viz. the birth of Skanda. The introduction of the Vindhyavāsinī Cycle thus serves two purposes: it introduces the myth of Kauśikī Vindhyavāsinī, the dark goddess who is created from Pārvatī's sloughed-offdark skin, and it articulates the plot relating to Skanda, which organizes the composition of the text.[16]

The second half of chapter 34 (SP 34.62–122) is devoted to the myth of the sage Upamanyu, whose life story is also known from the *Anuśāsanaparvan* of the *Mahābhārata* (MBh 13.14.75–196). It is a sort of interlude between the Vindhyavāsinī and Naraka Cycles, connected to these two by its central theme of *tapas*.

In the *Mahābhārata* it is Upamanyu who tells Kṛṣṇa his own life story, in the *Skandapurāṇa* the story is told from a third-person perspective by Sanatkumāra. The myth is accommodated to the Vindhyavāsinī Cycle through the answer it provides to Vyāsa's question concerning what Deva did while Pārvatī was practising *tapas*. The two events are thus happening simultaneously. It is worthy of note that both highlight the power of asceticism: in Pārvatī's case it eventually gives her a son; in Upamanyu's case it provides him with unlimited access to milk. The theme of *tapas* and its extraordinary power is at the heart of the Naraka Cycle as well.

The Naraka Cycle

At the end of chapter 34 Sanatkumāra announces that Śiva, after he has favoured Upamanyu and has been hymned by him, goes to Sukeśa. The next chapter (SP 35) opens the Naraka Cycle, which continues up to SP 52.1–25. Although it could also be called the Sukeśa Cycle, the name used by Yokochi in SP III,[17] we have opted here for the name Naraka Cycle to articulate the core of this cycle: the extensive description of the thirteen great hells (Narakas).

The overall framework of the Naraka Cycle is the story of Sukeśa (SP

14 The peak is later identified as Gaurīśikhara (SP 69.40).
15 The tiger is named Somanandin and becomes a Gaṇeśvara of Devī (SP 55.23).
16 Cf. SP III, 24.
17 SP III 4f., n. 7.

35–51); it includes a description of the hells by his biological father, Suśarman (SP 37–50). Added to the story of Sukeśa is a sort of appendix, in which Sanatkumāra gives an account of those who do not go to hell (SP 52.1–25). Like that of Upamanyu, the story of Sukeśa illustrates the power of *tapas* combined with Śiva devotion. The events of this story likewise take place during the time that Pārvatī is practising her own asceticism.

The story of Sukeśa is first of all concerned with the duties of a son towards his ancestors (*pitṛ*). It tells of a pious brahmin who finds his ancestors clinging to a clump of grass. The episode was related earlier by Kaśyapa to Himavat in SP 11.5–17, but it is narrated here in more detail. The ancestors tell Sukeśa that they can only be saved from hell if he produces offspring. Sukeśa, who has taken a vow of celibacy, promises to save them from hell by doing *tapas* instead, and resorts to Śiva. In the end Śiva appears to him and grants that he become his Gaṇa Sukeśa. His ancestors will be released due to his piety (SP 35). When he has thus saved them and they are all sitting comfortably on Mount Trikūṭa, which has been given to him by Śiva, a debate ensues on the inversion of roles between fathers and sons.

The ancestors tell Sukeśa a story about the sons of Brahmā and their sons again, a story that illustrates this inversion. Like the sons of Brahmā, they too, his ancestors, have become 'sons' (of their own son), since they have been saved by him. This story has a parallel in the *Pitṛkalpa* of the *Harivaṃśa* (HV 12.21–41).[18] Following the narration of this intricate story, Sukeśa asks his ancestors to tell him all about the hells from their own experience (SP 36).

SP 37–50 contains the extensive description of the hells as told by Suśarman, Sukeśa's father. There are thirteen great Narakas in total. The first seven hells (Yamalācala, Śālmala, Kālasūtraka, Kumbhīpāka, Asipatravana, Vaitaraṇī, Ayoghana) are named individually, the last six are essentially three related pairs, as their names indicate (Padma, Mahāpadma, Raurava, Mahāraurava, Tamas, Tamastamatara). The number 13 is not shared by other Brahmanical or non-Brahmanical sources on hells. Each of the hells has a series of 'elevations' (*ucchraya*), where the sinner finds temporary relief before being tortured once more. This concept of 'elevations' is not known from other Brahmanical literature on hells, but it may be related to that of the *utsada*s referred to in Buddhist literature on hells. These *utsada*s, supplementary hells belonging to a major hell, start to appear in Buddhist literature from around the beginning of the

18 Yokochi (SP III, 17) draws attention to other parallels within the *Pitṛkalpa* in her discussion of the close relationship between the story of Sukeśa and the story of the seven brahmins in SP 56.1–57.47.

Common Era.[19] The presence of this unique concept may reflect Buddhist influence on this part of the text.

These chapters on hells do not seem to stem from the Pāśupata environment to which we believe the composers of the *Skandapurāṇa* themselves belonged. Their origin may rather be sought in a more orthodox, Smārta milieu. As support for this supposition we may mention in particular SP 46.10b, which lists one who is attached to the cremation ground among those who go to the Raurava hell. It seems hard to imagine that an author with a Pāśupata affiliation would have written this, in particular in the light of the positive references to cremation ground asceticism in other parts of the text.[20] In general it is non-orthodox behaviour and knowledge that is condemned in these chapters, while there is comparatively little that reflects distinct Śaiva values. Why, one might be tempted to ask, does one not go to hell for acts like desecrating a liṅga or the like? The style of the Sanskrit text is also markedly different, with its lack of the *Skandapurāṇa*'s characteristic humour and spirit.[21]

Following a general introduction on the hells and their workings, Suśarman describes the individual hells chapter by chapter, beginning with the Yamalācala Naraka and ending with the Tamastamatara. SP 50 describes the series of rebirths of those who are finally released from hell. There is much of interest to the historian of religion in these chapters on hells. We have pointed out some parallels in the notes to the synopsis, in particular in the *Śivadharma* corpus, but a more comprehensive study of the literature on Narakas than we can do in the present context will no doubt be rewarding, also with respect to the influence of Buddhist sources on the Brahmanical literature on hells.

SP 51 finds Sukeśa in a sad state after he has heard this account. He wants to find a way of saving all beings who live in hell and goes to the ocean to practise *tapas*. Śiva appears and grants Sukeśa that all those sinners are saved. The chapter ends with a moralistic message about the merit of saving people from pain and sharing merit with other people for the sake of happiness. It may again reflect some Buddhist influence.

SP 52.1–25 continues the theme of hell, telling of men who do not go there, even though they are engaged in evil. While, as noted above, the extensive description of the hells by Suśarman expresses markedly orthodox, Smārta ideals, with this section we are back again in the distinct Śaiva milieu of the text. Thus, an exception is made for the devotees of Śiva, those who mutter 'Rudra,' those who worship the liṅga, and so on.

19 Van Put 2007, 205. See *Synopsis*, n. 280 on p. 81.

20 See *Synopsis*, n. 343 on p. 95.

21 There are also elements that we do not find in other parts of the text, a noteworthy case being the reference to Buddhists, Jainas and Ājīvakas in SP 45.11 (see *Synopsis*, n. 334 on p. 93).

The transition from this last part of the Naraka Cycle to the following story of Kāṣṭhakūṭa is somewhat abrupt. In fact that story would have its more natural place immediately after SP 51. As such, SP 52.1–25 makes a secondary impression.[22]

The story of Kāṣṭhakūṭa and Śiva's return to Mandara

The Naraka Cycle is followed by the moving story of a brahmin boy called Kāṣṭhakūṭa and his parents (SP 52.26–131). Born thanks to the *tapas* and dedication of his father Bhūmanyu, Kāṣṭhakūṭa tries, when his parents die, to bring them back to life. Śiva appears and explains to him that this is impossible, since the cremation has already taken place. The story is somewhat forcefully connected to the immediately preceding Naraka Cycle, by having Śiva tell Kāṣṭhakūṭa that his parents are in hell (SP 52.112).[23] Kāṣṭhakūṭa offers his body and then Śiva makes him and his parents immortal Gaṇapas, living in a heavenly residence (Mount Śveta) of their own. The chapter centres again on the theme of the son's devotion to his parents/ancestors (*pitṛ*) and gives a prominent place to *tapas*. Kāṣṭhakūṭa refers twice to the doctrine of the rebirth of the self (*ātman*) of the father in the son (SP 52.115, SP 52.118), a doctrine which is also central to Sukeśa's discussion with his ancestors in SP 36.18, thus linking the Kāṣṭhakūṭa story to the concerns of the preceding Naraka Cycle and providing unity to these chapters. The style of this episode is literary and contrasts markedly with the rather dull description of the hells, which reaches rock bottom in SP 50. The dialogue between the aged parents and their dutiful son is true to life and moving.

At the end of the chapter, Śiva returns to Mount Mandara (SP 52.127). All the events narrated are said to have taken place in the time that Devī was practising *tapas* (SP 52.128). This remark concludes the Naraka Cycle and takes us back to the cycle of Vindhyavāsinī, which is resumed in SP 53 and forms the subject of SP III. The theme of Pārvatī's *tapas* thus serves as a narrative device to introduce three additional stories about Śiva's devotees and their asceticism. The outcome of their *tapas* is remarkably similar. Both Sukeśa and Kāṣṭhakūṭa acquire the status of Gaṇeśvaras and are provided with a magical mountain that can move at will (*kāmaga*). Their family members join them on this abode: Sukeśa acquires the Trikūṭa mountain for himself and his ancestors, Kāṣṭhakūṭa is joined by his parents on the heavenly Śveta mountain. Upamanyu's end result is also comparable. He receives a continent (*dvīpa*) for himself and

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22 Yokochi (SP III, 17f.) emphasizes the supplementary nature of the passage and its close relationship with SP 56–57.

23 It is not immediately obvious what the two have done wrong to deserve such a fate, but see *Synopsis*, n. 395 on p. 110.

his family, which is surrounded by an ocean of milk (Kṣīroda) and can move at will.[24]

Metrics

In the section below some of the rarer metres encountered in the text being studied here will be discussed. Typically these occur at the end of individual chapters, the only exception being the Daṇḍaka metre, which appears in the middle of SP 32.

The Daṇḍaka metre

The Daṇḍaka metre is a sort of rhythmic prose. It usually consists of four pādas of equal length. The *Skandapurāṇa* text as it has come down to us has five such pādas of unequal length in SP 32.113–117. Whether this is original or not cannot be determined. The metre lends itself easily to expansion, since the lengths of the pādas are not fixed. The fifth pāda (SP 32.117) is of a different nature, however; in it the Goddess is asked to be benevolent, whereas in the first four pādas her powers are extolled. We may therefore consider SP 32.113–116 as one verse proper, a *stotra* in Daṇḍaka metre; SP 32.117 is a loose pāda in the same metre, which concludes the hymn.

The prosody is as follows: The first six syllables are *laghu* (two *na gaṇas*): ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ . The third *gaṇa* is repeated till the end of the pāda. In SP 32.113–117 this is a *ra gaṇa*: – ⏑ – .

Metres of the Vaitālīya group

The metres of Sanskrit literature are classified into three main divisions: (1) the Akṣaracchandas (*vṛtta*), (2) the Mātrāchandas, and (3) the Gaṇacchandas (e.g. Āryā). The Vaitālīya group is one of the representatives of the Mātrāchandas, which consists of an opening of the *jāti* type (6 *mātrās* for the odd pādas and 8 *mātrās* for the even pādas) and a cadence of the *vṛtta* type. The Vaitālīya and Aupacchandasaka (or Aupacchandasika) of this group are popular in Sanskrit and Prakrit literature. Some metres that originated from this group, but have shifted completely to the Akṣaracchandas by fixing the order of light and heavy syllables in the opening, are also well known in classical Sanskrit literature, for example, Aparavaktra

24 Earlier Śiva had granted a Kṣīroda *dvīpa* to Nandin (SP 22.7). Prabhākara also gets a moveable *dvīpa* of his own, called Manoramaṇa (SP 33.100–101), while Haribhadra gets the Ghṛtoda *dvīpa* (SP 32.193).

and Viyoginī from the Vaitālīya, and Puṣpitāgrā and Mālabhāriṇī from the Aupacchandasaka. In this volume of the *Skandapurāṇa*, however, not only these common metres but also rare variations of this group appear.

The Vaitālīya group is classified into three according to the three variations in its cadence: (1) Vaitālīya proper (– ⏑ – ⏑ ⏓), (2) Aupacchandasaka (– ⏑ – ⏑ – ⏓), and (3) Āpātalikā (– ⏑ ⏑ – ⏓). These three variations are further classified according to the four species of their opening: (1) default, (2) Udīcyavṛtti, (3) Prācyavṛtti, and (4) Pravṛttaka. The default opening of six or eight *mātrā*s consists of the combination of either ⏑⏑ or – (⏕ ⏕ ⏕ for the odd pādas and ⏕ ⏕ ⏕ ⏕ for the even pādas), except for a prohibition on a series of more than six light syllables in the even pādas. Udīcyavṛtti has syncopation (⏑–⏑) in the first four *mātrā*s of the odd pādas (⏑–⏑ ⏕). Prācyavṛtti has syncopation in the third to the sixth *mātrā*s of the even pādas (⏕ ⏑–⏑ ⏕). The other parts both follow the default. Pravṛttaka is a combination of these two, having an Udīcyavṛtti opening in the odd pādas and a Prācyavṛtti opening in the even pādas. Consequently, there are twelve variations of the Vaitālīya group—three species in cadence and four species in opening. The authors of the traditional metrics, Piṅgala, Jayadeva, Jayakīrti, Kedāra (Kedārabhaṭṭa or Bhaṭṭa Kedāra) and Hemacandra, agree in principle up to this point.[25]

There are two more variations of the Vaitālīya group, but the opinions of the authors of metrics differ regarding these variations. When the opening has six *mātrā*s in all four pādas it is called Cāruhāsinī. This has three species according to cadence: Vaitālīya Cāruhāsinī, Aupacchandasaka Cāruhāsinī, and Āpātalikā Cāruhāsinī. Regarding the Cāruhāsinī opening, Piṅgala, Jayadeva, Kedāra and Jayakīrti allow only the rhythm of Udīcyavṛtti, but Hemacandra admits a default opening (⏕ ⏕ ⏕) too. Jayakīrti gives a different name to the latter variety, adding *sama-* to the names that accord to the relevant cadences: Samavaitālīya, Samaupacchandasaka, and Samāpātalikā. For example, for the four authors mentioned above, excluding Hemacandra, Vaitālīya Cāruhāsinī represents a metre of Udīcyavṛtti in opening position and Vaitālīya in cadence in each

25 Piṅgala's *Chandaḥśāstra* 4.32–39; Jayadeva's *Jayadevachandas* 4.15–20; Jayakīrti's *Chandonuśāsana* 6.1–4, 11–13 (Pravṛttaka is called Pravartaka), *Chandonuśāsana* 6.16–18, 21–23; Kedāra's *Vṛttaratnākara* 2.12–14, 16–18; Hemacandra's *Chandonuśāsana* 3.53–58. The authors are mentioned here in their chronological order, according to Velankar (see Introduction of Velankar 1949). Kedāra (*Vṛttaratnākara* 2.15) and Hemacandra (*Chandonuśāsana* 3.61) mention another variation called Dakṣiṇāntikā for the opening, which has syncopation in the first to the fourth *mātrā*s in all four pādas (⏑–⏑ ⏕ for the odd pādas and ⏑–⏑ ⏕ ⏕ for even pādas). Hemacandra (*Chandonuśāsana* 3.62–64) and Jayakīrti (*Chandonuśāsana* 6.26) refer to another variety called Māgadhī (and two species deriving from it called Paścimāntikā and Upahāsinī by Hemacandra) in the description of the Vaitālīya group.

pāda (⏑–⏑ ⏕, – ⏑ – ⏑ ⏓). For Hemacandra, the same name represents a metre of default opening and Vaitālīya cadence (⏕ ⏕ ⏕, – ⏑ – ⏑ ⏓); the metre of Udīcyavṛtti opening is called Vaitālīya Udīcyavṛtti Cāruhāsinī.[26] When the opening has eight *mātrās* in all four pādas, it is called Aparāntikā. There are three species according to cadence: Vaitālīya Aparāntikā, Aupacchandasaka Aparāntikā, and Āpātalikā Aparāntikā. In this case too, the four authors, except for Hemacandra, allow only the rhythm of Prācyavṛtti in the opening, but Hemacandra admits the default opening (⏕ ⏕ ⏕ ⏕). Jayakīrti names the species of the default opening by adding *viṣama-* to their usual names: Viṣamavaitālīya, Viṣamaupacchandasaka, and Viṣamāpātalikā.[27]

In this volume of the *Skandapurāṇa*, the last, *śrutiphala* verses of chapters 34, 36–48 and 52 are composed in the metres of the Vaitālīya group, including the Cāruhāsinī, Aparāntikā, and other exceptional variations. In the list below Hemacandra's nomenclature is used, because it is the most systematic.

SP 34.122: Aupacchandasaka Aparāntikā
SP 36.62: Mālabhāriṇī (Aupacchandasaka)
SP 37.59: Aupacchandasaka Cāruhāsinī[28]
SP 38.21: Mālabhāriṇī (Aupacchandasaka) in odd pādas and Viyoginī (Vaitālīya) in even pādas.
SP 39.10: Aupacchandasaka Cāruhāsinī
SP 40.10: Mālabhāriṇī (Aupacchandasaka) in pādas acd, but pāda b has only six mātrās in the opening, namely Cāruhāsinī.[29]
SP 41.19: Mālabhāriṇī (Aupacchandasaka)
SP 42.17: Viyoginī (Vaitālīya)
SP 43.12: Mālabhāriṇī (Aupacchandasaka) in even pādas; in odd pādas, the cadence has seven syllables (– ⏑ – ⏑ – ⏑ ⏓) and the opening is of odd pādas of Mālabhāriṇī.
SP 44.11: Mālabhāriṇī (Aupacchandasaka)
SP 45.15: Mālabhāriṇī (Aupacchandasaka)
SP 46.11: Viyoginī (Vaitālīya)
SP 47.16: Viyoginī (Vaitālīya)

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26 Piṅgala's *Chandaḥśāstra* 4.40; Jayadeva's *Jayadevachandas* 4.22; Jayakīrti's *Chandonuśāsana* 6.5, 7, 9, 15, 20, 25; Kedāra's *Vṛttaratnākara* 2.20; Hemacandra's *Chandonuśāsana* 3.60.

27 Piṅgala's *Chandaḥśāstra* 4.41; Jayadeva's *Jayadevachandas* 4.21; Jayakīrti's *Chandonuśāsana* 6.6, 8, 10, 14, 19, 24; Kedāra's *Vṛttaratnākara* 2.19; Hemacandra's *Chandonuśāsana* 3.59. We would like to express our gratitude to Dr Junko Goto-Sakamoto, who kindly helped us to clarify this complicated subject. Cf. Sakamoto 1978.

28 Bhaṭṭarāī revises the verse into that of the common Mālabhāriṇī metre.

29 The variant reading of pāda d in S_1 is composed in Cāruhāsinī, so that the metre is Aupacchandasaka Cāruhāsinī in S_1.

SP 48.11: Viyoginī (Vaitālīya)
SP 52.131: Viyoginī (Vaitālīya)

The list indicates the diversity of metres of the Vaitālīya group used in the *Skandapurāṇa*, which includes metres that are not recorded in traditional metrics (e.g. 43.12). The discussion above, as well as this list, may give the impression that the redactors manipulated complicated metres here. However, if we look at the pāda rather than the verse, the actual usage of metres in the listed verses is in fact quite simple. The opening has only two variations: ⏑⏑ – ⏑⏑ for six *mātrā*s or ⏑⏑ – – ⏑⏑ for eight *mātra*s. Furthermore, there are only three variations in the cadence: Vaitālīya cadence (– ⏑ – ⏑ ⏓), Aupacchandasaka (– ⏑ – ⏑ – ⏓), and an extension of Aupacchandasaka with the addition of one more akṣara (– ⏑ – ⏑ – ⏑ ⏓). Each pāda consists of one of the two variations of the opening and one of the three in the cadence. Finally, the fact that the rhythm of the opening is fixed, both for six *mātrā*s and eight *mātra*s, suggests that the Vaitālīya group of the *Skandapurāṇa* has already shifted from the Mātrāchandas to the Akṣaracchandas. In this respect these metres are closer to the metrics of classical Sanskrit than that of Middle Indo-Aryan (Prakrit).

The verses also display stylistic similarity in the repetition of a word inside a verse: *manyum* in 34.122, *yogam* in 36.62, *vegam/yogam* in 37.59, *sūtram* in 39.10, *sadmam/padmam* in 44.11, *rauravam* in 46.11 and 47.16, and *tamomayam* in 48.11.[30] Because of this repetition the precise meaning of the verses is sometimes obscure. Together with the usage of rare varieties of the Vaitālīya group, this stylistic similarity suggests that all or most of these *śrutiphala* verses were composed by one and the same author. At first sight this does not seem to sit well with the idea discussed above that the hell chapters stem from a different source, because the list above includes also verses outside the hell chapters: 34.122, 36.62, and possibly 52.131.[31] It is conceivable, however, that the *śrutiphala* verses of the hell chapters were added during the final redaction, even though this does not yet explain why the verses of peculiar style and metrics are clustered in this part.[32] Further research on the metrics of the early Puranic literature, including the *Skandapurāṇa*, would be required to draw

30 S_1 has the repetition of *pākam* at the end of all four pādas in 40.10. We have considered it to be a secondary modification attempting to imitate the style found in 39.10.

31 Concerning 52.131, Viyoginī is one of the common classical metres and the verse does not share the stylistic feature mentioned above, so that the use of Viyoginī, a species of the Vaitālīya group, would be merely coincidental.

32 An unusual metre is also used in the *śrutiphala* verse of the story of seven brahmins (SP 57.107). This story found in SP 56 and 57 is likely to have originally supplemented the hell chapters (SP III, 15–22) and may have been redacted by the same hand.

any substantial conclusion.[33]

Edition

The aims and methods of the critical edition of the *Skandapurāṇa* have been set out in SP I and SP II A. Since these have not changed, the readers should refer to the prolegomena and introduction of those volumes for reference.[34] Considerable progress, however, has been made in the overall understanding of the relationship and transmission of the manuscripts of the three recensions of the text: the 'Nepalese' (S) recension, the *Revākhaṇḍa* (R) recension, and the *Ambikākhaṇḍa* (A) recension. This topic has been discussed most extensively by Yokochi in the introduction to SP III.[35] It is worth summarizing the main conclusions here because they also have a bearing on some of the editorial decisions in the present volume.

The transmission of the S recension

The S recension is the oldest recension and is represented by four Nepalese palm-leaf manuscripts.[36] Two of them (S_3 and S_4) actually belong to a single codex, but they are distinguished because they have been separated in time and are now preserved in different libraries. The oldest manuscripts of the S recension are S_1 and S_2. They are roughly contemporaneous. S_1 is the only manuscript of the S recension that bears a date (the 12th *tithi* of the bright half of the month of Caitra in the year 234), which, assuming that the era is that of Mānadeva (= Aṃśuvarman), corresponds to 10 March 810/811 AD.[37] The codex of S_3 and S_4 is later than S_1 and S_2, but probably not later than 1000 AD.

It had already been observed by the editors of SP I that S_1 frequently has readings different from S_2 and S_3/S_4. In such cases S_2 and S_3/S_4 tend

33 There is an obvious tendency in the manuscript transmission for a verse of rare metre to be revised to a common metre. For the metrics of early Puranic literature, research based on old manuscripts would therefore be indispensible, and future research may show that the metres dealt with here are not so peculiar as they appear at present. The Jaina Puranic literature, for example, even in the works composed in Sanskrit, often uses metres that are not found in classical Sanskrit literature. There may have been some influence from such literature. For a survey of metres in Puranic literature, see Hohenberger 1956.

34 See in particular SP I, 38–54, and SP II A, 9–14.

35 See SP III, 33–66.

36 For the description of the manuscripts, see SP I, Prolegemona, 31–34, 36; cf. also SP III, 51 Fig. 2.

37 See SP III, 3 n. 1, for details about the precise dating.

to receive support from the R and A recensions. In a number of cases these readings of S_1 are clearly secondary, but Yokochi has also shown that 'there are several instances in which S_1 alone retains an earlier text or traces of one when all the other manuscripts roughly share a secondary reading' (SP III, 48). To complicate matters, there are also occasionally cases in which S_1 agrees with R, while S_2S_3/S_4 agrees with A, and vice versa. All of this has important implications for the transmission of the text, for it indicates 'that the divergence of the S recension into the two versions, one descending to S_1 and the other to S_2S_3/S_4, took place in North India rather than Nepal' (SP III, 49). We should be wary, therefore, of refering to the S recension as the 'Nepalese' recension, as has been done in SP I and SP II A. Another outcome of Yokochi's research is that it has clearly shown that the readings of S_1 have to be assessed on a case by case basis, since 'S_1 sometimes retains an older reading on its own and sometimes has an unique corruption and/or reformulation along with unique accretion' (SP III, 50). Finally, these observations have implications for the dating of the composition and transmission of the text. For quick reference, we reproduce here the schematical presentation of this historical process as conceived in SP III, 57f.:[38]

550–650 The first redaction of the *Skandapurāṇa*

600–700 Origin of the hyparchetype of the S recension; bifurcation of this recension into two versions and transmission of version α to Nepal

600–810/11 Evolution of version α in Nepal

810/11 Copying of S_1 from version α

600–850 Evolution of version β in North India

700–850 Transmission of version β to Nepal

800–850 Copying of S_2 from version β

900–1000 Copying of S_3/S_4 from version β

A few examples from the present volume may illustrate the unique position of S_1 in the textual transmission and our editorial policy towards it. In those cases where S_1 has a unique variant, we have often, but not always, given preference to the readings shared by most of the other manuscripts, if we can assume that S_1 is being sloppy or inventive. An example of such inventiveness is SP 31.35ab (*na tādṛk sarvvalokeṣu ramaṇīyam bhavet kvacit*

38 Bakker 2014 integrates this chronological framework into the history of early-medieval North India.

for *na tādṛk brahmaṇo 'py asti kim utānyasya kasyacit*). The reading of S_1 makes a secondary impression and it is in fact conceivable that the exemplar of S_1 was damaged at this point, because two verses further on (SP 31.37) S_1 also shows secondary readings. SP 34.88b is an example where S_1 introduces a common formulaic expression (*yadi deyo varaś ca naḥ* for a vocative *sadāsuragaṇārcita*). SP 35.8a (*sarvve tavāsma pitarā* for *tava smaḥ pitaraḥ sarve*) and SP 35.52d (*dagdhā tasya te* for *tasya te dagdhāḥ*) are examples of loose variation, a common feature of the scribe of S_1.

However, these are not rules one can follow blindly, as is shown by the examples of SP 32.79a, SP 38.15c and SP 49.9cd, where it seems likely to us that S_1 transmits an original reading against the evidence of all other manuscripts. In the first example (SP 32.79a: *kṣutpipāsāvinirmuktā*), S_1 transmits a more idiomatic compound ending, where all the other manuscripts add a seemingly secondary particle *hi*. In the second example (SP 38.15c: *yotsṛjate śukraṃ*), S_1 alone retains the double sandhi and shows the present form of the verb as opposed to the optative, in line with other, closely related passages. In the third example (SP 49.9cd: *sa yāti narakaṃ ghoraṃ dustaraṃ taṃ tamomayam*), S_1 alone has a singular accusative, which is expected from the context, as opposed to the plural accusative found in all the other manuscripts, which may have resulted from a misunderstanding of the passage.[39] As these examples show, each case has to be considered on its own merits and there is no mechanical rule which can justify the choice.

In total there are ten instances in this volume where S_1 alone adds material.[40] In SP 35.25, S_1 inserts 2 pādas that make the story run more smoothly, but they may have been added precisely for this reason and we consider them secondary. In SP 35.29, S_1 inserts 2 pādas that contain two more adjectives referring to the nominative subject. They are bland in form and partly repetitive. In SP 37.16, S_1 inserts 2 pādas that make a secondary impression. After SP 46.9, S_1 adds 2 pādas mentioning more sinners who go to the Raurava hell. After SP 46.15, S_1 adds 2 pādas summing up that all people mentioned go to the Raurava hell. In SP 48.10, S_1 adds 2 pādas in which it is mentioned, *inter alia*, that one who reviles a brahmin goes to the Tamas hell. After SP 50.39, S_1 adds 10 pādas that mention the rebirth of people who are hostile towards brahmanical values. After SP 52.6, S_1 adds 4 pādas in which the one who sustains a poor, but pious, brahmin is praised. Two verses later, however, we have

39 This verse is the conclusion of a description of the last of the thirteen hells, called Tamastamatara. This may have caused the misunderstanding that it was the conclusion of all thirteen hells and therefore required the plural *narakān*.

40 S_2 and S_3/S_4 do not have such unique interpolations.

excised 2 pādas found in all manuscripts except S_1 on the assumption that they may have originated as a marginal gloss.[41] After SP 52.13, S_1 adds 4 pādas in praise of brahmins. The last mentioned interpolations are in line with a general tendency of S_1 to include extra material that praises liberality to brahmins or related topics.[42] In SP 52.26, finally, S_1 inserts 2, partly lost pādas that introduce Deva as the subject of the verse.

A more complex case is the addition of two pādas added in the margin by a later scribe in S_1 after SP 32.48. Intriguingly, these two pādas are shared with R, A_3 and A_5. They seem to have been added to what we assume to be an early interpolation in the text and may point to the influence of the R and A recensions on a later scribe in Nepal (see *Synopsis*, n. 104 on p. 44).

Three passages in this volume merit particular attention in view of our understanding of the early transmission of the text. In SP 32.77 we have assumed that part of the text has been transposed, presumably at a very early stage, since the transposition is shared by all the manuscripts. The order of the verses looks disturbed in this part of the text. We have read the verse after SP 32.76, instead of after SP 32.85, where it is found in all manuscripts. Another critical case is the end of SP 32, which as it stands is incomplete in all manuscripts. A substantial portion of the text may be missing, as a parallel story in the *Mahābhārata* about the goddess Mṛtyu being charged by Brahmā with the office of death shows. The loss of text in an early stage of transmission of the text probably led to the corruption of SP 32.199cd.[43] Another case of possible loss of a portion of text, though less obvious, is the conclusion of the story about Śiva acquiring the Bull for his vehicle in SP 33. Śiva creates a Gaṇeśa called Prabhākara and commands him to contain the impetuousity of the Bull (SP 33.114). The transition to the next part, where all the gods enter the body of the Bull, is unclear since there is no mention of Prabhākara actually following up Śiva's command. Bearing in mind the above scheme of the composition and transmission of the text, the transposition and loss of the three mentioned passages must have taken place by 600–700, since all three recensions transmit the same form of the text.

Manuscripts of the R and A recensions

The R and A recensions represent a later phase in the transmission of the text. The *Revākhaṇḍa* (R) recension is the oldest of the two and is represented by a single manuscript copied in 1682 AD. This paper manuscript is written in an early form of Bengali script, which can be difficult to read.

41 See *Synopsis*, n. 376 on p. 104.
42 Cf. SP II A: 202, 210 (commentary *ad* SP 27.42, SP 28.60).
43 See *Synopsis*, n. 183 on p. 58.

For the *Ambikākhaṇḍa* (A) recension we currently have access to seven paper manuscripts.[44] As has been shown by Yokochi in the introduction to SP III, 58–62, the manuscripts of the A recension all derive from one hyparchetype and can be divided into three subgroups:

Group 1: A_7
Group 2: A_4, A_5 (apograph of A_4)
Group 3: A_3, A_2, A_6, A_1 (apograph of A_2)

One manuscript has been used for each of these groups: A_7 for the first, A_5 for the second, and A_3 for the third. Of these manuscripts, A_7 is the most significant. It is the oldest of the A manuscripts, written in a form of old Bengali script somewhat similar to R, and often can be found to transmit a more original reading, where all the other A manuscripts are corrupt.[45] Although A_5 is in all probability an apograph of A_4, A_5 has been used here as a representative of the second group because we have no access to the relevant folios of A_4 for the text edited in the present volume. A_3, the representative of the third group, is occasionally substituted by A_2, when A_3 omits text that is available in the other two manuscripts of this subgroup. The siglum **A** in the apparatus refers to the three representatives of the subgroups of A manuscripts.

The R and A recensions are closely related and ultimately derive from one proto-recension. Sometime before 1100 AD a major revision of the *Skandapurāṇa* must have taken place leading to the production of this proto-recension. We refer to this as the RA recension. *Skandapurāṇa* quotations by Dharmanibandha authors from the 12th century attest to the existence of versions of the text related to this recension.[46] There are good reasons to assume that the revision took place somewhere in North-East India, also in the light of the fact that the surviving manuscripts of the RA recension stem from the North-East. Yokochi gives the following sketch of this redaction: 'At the time of the major revision, the group of redactors probably consulted not one manuscript but several manuscripts they were able to collect. Then readings from different versions would have been mixed up in the newly revised text, and some of them may have found their way into the hyparchetype of the R and A recensions.' (SP III, 53). The revision is particularly striking after chapter 162, where it is doubtful whether we can still speak about the same text because the text of the RA recension departs radically from that transmitted by the S recension.[47] For the present volume the situation is different, and

44 For the description of the manuscripts R and A_1–A_4, see SP I, Prolegomena, 34–38; for A_5–A_7, see SP IIA, Prolegomena, 10–12.

45 See also Bisschop 2006, 53f. n. 151 and SP III, 62f.

46 Cf. Bisschop 2002.

47 See Bisschop 2006, which contains two separate editions of chapter 167: one based

overall the three recensions transmit one and the same text.[48] There are, however, some short interpolations, the longest one being the three verses (12 pādas in R, 10 in A) inserted before SP 37.4.[49] The A recension is particularly prone to (accidental) loss of text.

Presentation of the critical apparatus

The presentation of the critical apparatus follows the model of SP I and SP II A.[50] We have, however, adhered to Yokochi's extended list of orthographical variants not reported in the apparatus.[51] This saves considerable space in the apparatus and makes the identification of substantial variants easier for the reader.

Grammatical anomalies

The present volume does not contain a detailed philological and historical commentary along the lines of SP II A. Individual passages, however, are discussed in the footnotes to the synopsis. As in the text of the previous volumes there are a number of cases of Epic or Puranic Sanskrit in the text edited here as well. Below are some examples of grammatical anomalies in the text. The list is by no means meant to be comprehensive and should be compared with the features of the text already noted in SP I: 27–29, SP III: 67–73, and the individual cases discussed in the commentaries in SP II A and Bisschop 2006.

1 *taddhita* formation without *vṛddhi* of the first syllable.

This formation has been noted in SP III: 67f., and it occurs in the present volume too. Examples include *jambūnadamayam* for *jāmbūnadamayam* 31.34b, *parameśvarāt* for *pārameśvarāt* 31.94b, *ghaṇṭikas* for *ghāṇṭikas* 38.17c, and *kapilas* for *kāpilas* 48.10a.

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on the S recension (191 verses in a single chapter), and one based on the RA recension (411 verses divided over five sub-chapters).

48 The same applies *mutatis mutandis* to SP II A and SP III, but SP I contains a number of additional episodes, for which see the Appendix to SP I.

49 See *Synopsis*, n. 278 on p. 80. Other interpolations in the RA recension: after 31.28d (4 pādas); after 31.36d (8 pādas); before 32.11a (2 pādas, only in A); after 32.30d (2 pādas); after 32.48d (2 pādas, shared with S_1 in margin in later hand!); after 32.86d (2 pādas, only in A); after 33.99d (4 pādas, only in R); after 34.12f (4 pādas); after 34.21b (4 pādas, only in R); after 34.45d (2 pādas); after 34.64d (4 pādas, only in R); before 35.23a (4 pādas); before 52.54e (2 pādas, only in R); after 52.63d (2 pādas). It is noteworthy that nothing has been added in the descriptions of the Narakas (SP 37–50). Many of these interpolations, including those added in S_1 discussed above, are included in the *editio princeps* of Bhaṭṭarāī, resulting in a conflated text.

50 See SP I, Prolegomena, 46–54, for a description of the principal conventions.

51 See SP III, 73–76.

2 neuter for masculine accusative: *tat* 31.72d and *anyat* 31.104c referring to *varam*; *mahat* for *mahāntam* 32.174a; *idam* for *imam* 35.27a (the opposite also happens: *imam* for *idam* 33.130a).

3 nominative for accusative: *gāvas* for *gās* 33.34c; *pitaras* for *pitṝn* 36.10c, 36.46c; *āpas* for *apas* 42.14a.

4 feminine *as*-stem treated as *ā*-stem: *mahāyaśe* for *mahāyaśas* 32.181b.

5 pronominal *ye* with feminine plural 36.12c.

6 stem *enasa* for *enas* 38.20b.

7 *i*- for *in*-stem: *sukṛti* 38.21b; *duṣkṛti* 40.3a.

8 compound stem *pitri* for *pitṛ* 52.113c.

9 Double and irregular sandhi.

Double sandhi is very common in the text. Some cases of irregular sandhi are *svake 'srame* for *svake+āśrame* 31.98b (cf. GES 1.2.6), *śreya avāpsyatha* for *śreyas+avāpsyatha* (cf. GES 1.2.2) 36.33b and *yo apatyaṃ* for *yas+apatyaṃ* (cf. GES 1.1.5.2) 47.12ab. Absence of sandhi also occurs, e.g. *dadarśa ṛṣi°* 34.18c (cf. GES 1.1.2.3).

10 Irregular verbal forms and flexions.

- second person for third person: *arhasi* with *bhavat* 31.72d, 33.45d; *icchasi* with *bhavat* 36.55d (cf. GES 10.2.3c).
- third person for second person: *syāt* with *tvam* 36.7d (cf. GES 10.2.3b).
- third person for first person: *āpur* with *vayam* 36.5d (cf. GES 10.2.3a).
- singular aorist with plural subject: *avamaṃsthās* 36.10b, 51.9d (cf. GES 10.2.2d).
- *parasmaipada* for *ātmanepada*: *rematur* for *remāte* 34.3c, *lambāmas* for *lambāmahe* 35.8c; *vartati* for *vartamāne* 35.19b; *manyantu* for *manyantām* 36.20a; *mriyet* for *mriyeta* 47.8f; *manyadhvam* for *manyadhve* 51.20a; *adhīyan* for *adhīyāna* 53.130a.
- passive with *parasmaipada* ending: *pīyati* for *pīyamāne* 33.39a; *chidyanti* for *chidyante* 39.8c; *dahyantas* for *dahyamānās* 42.7c (cf. GES 8.7).
- secondary ending for primary ending: *sva* 32.166b; *prapaśyāma* 36.6c; *kathayiṣyāma* 36.56b; *tapyāma* 51.14d.
- first class for ninth class: *vikrīṇati* for *vikrīṇāti* 41.11d.
- first class for seventh class: *abhyayuñjata* for *abhyayuṅkta* 31.38d.

- irregular periphrastic future: *bhavitṛ* 31.106c, 33.25b; *bhavitā* with *tvam* 34.15c.
- augmentless imperfect: *vahat* for *avahat* 32.2d; *saṃmohayat* for *samamohayat* 32.44d; *utthāpayat* for *udasthāpayat* 32.178d; *dadat* for *adadat* 33.100b (cf. GES 6.4.1).
- √*ṛ* with full grade present: *archasi* 31.39b and *archati* 51.8a (cf. GES 7.6.1).
- irregular optative *atisaṃdhayet* of √*dhā* 43.10b.
- irregular causative *dhāmya-* for *dhmāpya-*: *dhāmyamānās* 44.2f and *dhāmyante* 45.3d.
- absolutive *sāntvya* for *sāntvayitvā* 31.97a; *adhītvā* for *adhītya* 52.97c.
- *puṣpante* for *puṣpyante* 34.33c.

Synopsis

Structure of the Contents of Chapters 31 to 52

1 SP 31.1–14: Conclusion of the Māhātmya of Vārāṇasī (end of the VĀRĀṆASĪ CYCLE).

2 SP 31.15–35: Intermezzo: From Vārāṇasī Śiva goes on his Bull to the *tapas*-practising Mandara. He grants Mt Mandara to be the locus of Śiva's residence Vṛṣan.

3 SP 31.36–33.136: The VĀHANA CYCLE.

3.1 SP 31.36–32.199: The abrogation of Śiva's vehicle Yajña (Sacrifice).

- ∗ SP 31.36–47: The question arises why, after having first made sacrifice (Yajña) in the form of a cloud his vehicle, he has exchanged him for Vṛṣabha, the Bull.
- ∗ SP 31.48–115: Myth of Dadhīca and Kṣupa.
  - · SP 31.48–97: The rivalry of Dadhīca and Kṣupa.
  - · SP 31.98–102: Victory boon given by Śiva to Dadhīca: He (i.e. Śiva) will triumph over all the gods. (*kāraṇa* of the destruction of Dakṣa's sacrifice *yajña*).
  - · SP 31.103–115: Māhātmya of Sthāneśvara (Thanesar), the place founded by Dadhīca (where his fight took place).
- ∗ SP 32.1–200: Dakṣayajñapramathana (Dakṣa's sacrifice destroyed).
  - · SP 32.1–45: Creation of Haribhadra and Bhadrakālī. The battle.
  - · SP 32.46–48: Sacrifice (Yajña) is decapitated.
  - · SP 32.49–133: Śiva's epiphany. Hymn to the Goddess.
  - · SP 32.134–200: Māhātmyas of Bhadreśvara (where the epiphany took place), and Kanakhala (where Dakṣa's sacrifice took place).

3.2 SP 33.1–134: The Bull becomes Śiva's *vāhana*.

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- * SP 33.1–28: Śiva grants Dharma and Yajña that they will become (components of) his (new) carrier. The Māhātmya of Madhyama.
- * SP 33.29–134: Vṛṣabha.
  - · SP 33.29–36: The birth of Vṛṣabha.
  - · SP 33.37–70: Vṛṣabha's fight with the Saṃvartaka Fire.
  - · SP 33.71–101: Rudra captures the Saṃvartaka Fire and sets him free again.
  - · SP 33.101–134: The empowerment of Vṛṣabha as *vāhana* through Prabhākara. Yajña and Dharma, along with other cosmic divinities, take up residence in the Bull.

4 SP 34.1–61: Introduction of the VINDHYAVĀSINĪ CYCLE.

After being called 'dark lady' Devī resorts to the Golden Peak (Gaurīśikhara) in the Himālaya to practise *tapas* in order to obtain a fair complexion. A tiger (Somanandin) makes his appearance and stands transfixed.

The cycle is continued in SP 53–69.

5 SP 34.62–122: The myth of Upamanyu and his appetite for milk porridge.

- – SP 34.62–72: Upamanyu practises *tapas* in order to obtain real milk, which his mother cannot offer him.
- – SP 34.73–105: Śiva appears in various forms.
  - * SP 34.73–84: Śiva appears as Indra and is dismissed.
  - * SP 34.85–92: Śiva appears as Rudra and tells Upamanyu that his wish is unrealistic, but the latter perseveres.
  - * SP 34.93–105: Śiva appears as Brahmā, but to no avail.
- – SP 34.106–122: Śiva appears in his own form and grants Upamanyu his wish. He gives him a continent in the ocean of milk (Kṣīroda).

6 SP 35.1–52.25: The NARAKA CYCLE.

6.1 SP 35.1–51.43: The story of Sukeśa.

- * SP 35.1–36.62: Sukeśa and his ancestors.
  - · SP 35.1–24: A brahmin (Sukeśa) finds his ancestors clinging to a clump of grass. He practises *tapas* to save them from falling into hell.

- · SP 35.25–37: Śiva accepts this brahmin as his Gaṇapa Sukeśa, gives him the mountain Trikūṭa, and promises him that his ancestors will be saved from hell, thanks to his conduct as a 'good son' (*suputra*).
- · SP 35.38–42: Sukeśa, once settled on Mt Trikūṭa, asks his ancestors about the hells (which will be answered in SP 37-49).
- · SP 36.1–26: The inversion of roles. The *pitṛs* acknowledge that they are 'sons' of Sukeśa, because he has taught them how their rescue was accomplished by themselves, through the medium of him as their 'good son.'
  - – SP 36.27–49: To illustrate this role-inversion, the *pitṛs* tell the story of the sons of Brahmā, who are instructed by their own sons about the penances that they have to do.
- · SP 36.50–62: The fathers venerate their son Sukeśa as their (spiritual) 'father' and ask him how they, as his 'sons' can serve him. Sukeśa asks them to inform him about the hells.

∗ SP 37–50: Suśarman describes the Narakas.

- · SP 37.1–38: Suśarman, Sukeśa's biological father, begins with an outline of the thirteen hells and adjoining 'elevations' (*ucchraya*). Brief description of how these hells work and how one comes there.
- · SP 37.39–49.9: Description of the individual hells:

1	SP 37.39–59: The Yamalācala hell.
2	SP 38.1–21: The Kūṭaśālmali hell.
3	SP 39.1–10: The Kālasūtraka hell.
4	SP 40.1–10: The Kumbhīpāka hell.
5	SP 41.1–19: The Asipatravana hell.
6	SP 42.1–17: The hell of the Vaitaraṇī River.
7	SP 43.1–12: The Ayoghana hell.
8	SP 44.1–11: The Padma hell.
9	SP 45.1–15: The Mahāpadma hell.
10	SP 46.1–11: The Raurava hell.
11	SP 47.1–16: The Mahāraurava hell.
12	SP 48.1–11: The Tamas hell.
13	SP 49.1–9: The Tamastamatara hell.

- · SP 49.10–28: Listing of those evil people who have to

go through all the hells, in particular the 'ungrateful ones' (*kṛtaghna*).

- · SP 50.1–43: Suśarman concludes by describing the series of rebirths after having been released from the hells.

∗ SP 51.1–43: Sukeśa goes to the ocean to practise *tapas*. Śiva grants his wish that all inhabitants of hell will be saved.

6.2 SP 52.1–25: Sanatkumāra specifies which men and women will not go to hell. Final blessing of Sukeśa.

7 SP 52.26–131: The story of Kāṣṭhakūṭa.

7.1 SP 52.26–70: The story of the birth of Kāṣṭhakūṭa and the dialogue between him and his parents Bhūmanyu and Yaśā.

∗ SP 52.26–49: Bhūmanyu's vain attempts to produce a son. Śiva intervenes and promises him a son.

∗ SP 52.50–70: Kāṣṭhakūṭa is born and obtains permission from his parents to study abroad.

7.2 SP 52.71–131: Kāṣṭhakūṭa's attempt to restore his parents to life and Śiva's intervention.

∗ SP 52.71–95: Bhūmanyu dies. Moving dialogue between Kāṣṭhakūṭa and Yaśā, who dies of grief.

∗ SP 52.96–107: Kāṣṭhakūṭa attempts to restore his parents to life through *tapas*.

∗ SP 52.108–131: Śiva tells Kāṣṭhakūṭa that the soul cannot be restored to a body that has been cremated. He grants Kāṣṭhakūṭa to become his Gaṇapa, and gives him Mount Śveta to live together with his parents.

31

Deva and Devī go to the *tapas*-practising Yakṣa Harikeśa. He is made the Kṣetrapāla of Vārāṇasī. Deva and Devī go to the Mandara mountain and offer a boon. The mountain palace named Vṛṣan will be their residence.

Begin of the Vāhana Cycle. In the beginning Sacrifice (Yajña) was Śiva's *vāhana* in the form of a cloud. The Dakṣa myth, in which Yajña (sacrifice) will be decapitated, is announced in order to explain the change of *vāhana*. This myth is initiated by the story of the fight/rivalry between Dadhīca and Kṣupa. Dadhīca's victory proves the superiority of Śiva over Viṣṇu and of *brahman* over *kṣatra*. The place (*sthāna*) where the fight took place is Sthāneśvara, near the Sthāṇutīrtha and the Sthāṇuvaṭa. Māhātmya of Sthāneśvara (Thanesar). (☞ p. 117)

1 Sanatkumāra tells. Deva invites Devī to go to reward the Yakṣa (i.e. Harikeśa) for his devotion.[52] They go to the emaciated Yakṣa,[53] and give him divine sight. The Yakṣa sees Deva in the company of his Gaṇas, riding His bull. Devadeva gives him strength, the ability to see past, present and future, and physical similarity (to Śiva).[54]

7 Having received (that) boon, the Yakṣa, his body (restored and) unharmed, bows to His feet, making an *añjali*. Then he begins to speak. He wishes that his devotion to Him may be unswerving, that he may be a giver of food to the people, that he may be a Gaṇapati for ever, and

52 SP 31.1–14 corresponds to verses in MtP 180.80–99. These verses conclude the myth of the Yakṣa Piṅgala, who, under the name of Harikeśa, through his devotion and asceticism (told in Chapter 5 of SP Vol II A), wins Śiva's favour and is rewarded with the office of Kṣetrapāla, Protector of the holy field of Avimukta. The Māhātmya emphasizes that this Yakṣa is worshipped by all, because he bestows boons and food on the people, both of which may be authentic features of the original Yakṣa cult. With the appointment of the Kṣetrapāla and his installation in Avimukta, the Vārāṇasī Cycle comes to a close.

53 Hereafter (SP 31.3d) the *Matsyapurāṇa* inserts 5 verses (MtP 180.83–87), which the editors of the Ānandāśrama report to be absent in two of the MSS they consulted, in which Devī sees the extremely emaciated condition of the Yakṣa and expresses her surprise that one has to resort to such severe *tapas* in a holy field like this. Deva should quickly grant the Yakṣa a boon. After this MtP 180.88 repeats MtP 180.82 (=SP 31.3); this highly suspicious repetition is, according to the apparatus, absent in the two MSS which lack the insertion.

54 SP 31.6d reoccurs as SP 34.86b (where Śiva is addressing Upamanyu).

that he may reside in His abode in Avimukta, so that he may always see (Him).[55]

10 Devadeva grants that he will be a Gaṇādhyakṣa, free from old age, death and sorrow, who will be worshipped by all and bestow food on the people.[56] Possessed of the mastership that ensues from yoga, he will be unconquerable, and he shall be the Guardian-of-the-field (Kṣetrapāla). He shall be very strong and dear to Him, three-eyed and having a stick in his hand (Daṇḍapāṇi).[57] Two Gaṇas, Udbhrama and Saṃbhrama, will be his servants; they will agitate and confuse people at his command. After he has thus made that Yakṣa a Gaṇeśvara, Deveśa returns to His residence together with him (i.e. Harikeśa).[58]

15 Thereupon, Devadeva addresses Devī for the sake of bestowing a boon on the Mandara mountain, who is practising *tapas*.[59] Due to this *tapas* of five-thousand divine years, this most excellent mountain, together with his wife, son, and friends, has become submitted to Him (*prasanna*).[60] Devī wants to come with Him, but Deva laughs and asks her how she could go without leaving Avimukta.

21 Devī responds that she will live in Avimukta and at the same time leave for Mount Mandara, so that Avimukta indeed will not be left (*avimukta*).

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55 The Yakṣa probably obtains his place, i.e. his shrine, in or at the gate of the compound of Avimukteśvara, being its guard. This also seems implied in SP 31.14cd.

56 The verses SP 31.10–13 correspond with MtP 180.95–98, which are again quoted by Lakṣmīdhara (TVK 110f.) directly after a quote from the RA recension of SP dealing with the Cremation Ground (SP$_{\text{RA}}$ 167.4.5–7 = TVK 110).

57 *daṇḍapāṇi* is a qualification of Harikeśa (Piṅgala) after his installation as Kṣetrapāla (cf. SP$_{\text{S}}$ 167.142c, 144a). The Kāśīkhaṇḍa makes Daṇḍapāṇi the name of the Kṣetrapāla (SkP *Kāśīkhaṇḍa* 1.32.152). The translators of this Khaṇḍa give the following note (*Ancient Indian Tradition & Mythology* Vol. 58, p. 336): 'Today, the small shrine of Daṇḍapāṇi is in the Viśvanātha lane to the west of Jñānavāpī Mosque. His Daṇḍa (club) is a pillar-fragment from the Mahāsmaśāna pillar at Lāṭabhairava in a small shrine near Kālabhairava.' For a more elaborate treatment of Daṇḍapāṇi see Sherring 1868, 61–65, Eck 1982, 198–201, Gutschow 2006, 401.

58 The return of Śiva to his own residence (*dhāman*), taking the newly appointed Kṣetrapāla with him, marks the end of the *Vārāṇasīmāhātmya* in the original *Skandapurāṇa*. However, the SP deals with Avimukta and its Kṣetrapāla again in its description of a series of Śaiva *āyatanas* in SP 167 (Bisschop 2006).

59 The question is what the object is of *dṛṣṭvā* in SP 31.15a. On the face of it this is *devīṃ*, but the accusative can be construed with *abravīt* in SP 31.15d. As discussed in the *Introduction* (p. 3 f.), this may point to a rearrangement of the text in which the original object of *dṛṣṭvā* was Mount Mandara. Part of this new arrangement may have been the idea, that the period of Mandara's *tapas* (five thousand divine years) corresponds to the period covered by the events told in the *Vārāṇasīmāhātmya*, that is to the period that Śiva was away from Mandara. His absence initiated Mandara's asceticism.

60 See below n. 167 on p. 55.

Deva agrees, because, due to their sovereignty, they are both omnipresent. Thereupon Hara mounts His bull, which is also omnipresent, and leaves for Mandara together with Umā, Nandin, and His Gaṇas. When Bhuvaneśāna sees Mandara practising *tapas*, he allows him to ask for whatever boon he likes.

26 Thus addressed by Śarva, the mountain sees the Lord-of-the-Universe (Tribhuvaneśvara) riding on his bull (Vṛṣavāhana) and makes an obeisance to Him, and he also bows to Umā, Nandin and the Gaṇas, looking at them again and again. When Hara sees his bewilderment, He once more pleases him by allowing to make a wish. Mandara wishes that Devadeva together with Umā and the Gaṇas may live on the mountain and that it may be hallowed by the touch of His and (their) feet. The boon-granting Lord grants this wish: Nandin, Devī, and He Himself will live on Mandara, which will be the best of all mountains, free of old age and death, invulnerable to the thunderbolt (*vajra*), enjoyed by all beings, adorned by gold and precious stones, crowded with Apsarases and frequented by gods and Siddhas.

34 Sanatkumāra continues by telling that He creates by His mind an extraordinary residence on that (mountain), made of gold, which is not even equalled by Brahmā's (palace), on account of its brilliance, height (*varṣman*) and beauty. It is called Vṛṣan ('the Mighty').[61]

36 Vyāsa remarks that he has not yet had enough of Sanatkumāra's telling of Devadeva's exploits. Earlier Rudra's favourite vehicle used to be the Cloud; how could He abandon it and set His mind on the Bull (Vṛṣabha)? Sanatkumāra explains. A long time ago (the) Veda was born, the first wonderful son of Brahmā. As a second (son) Sacrifice (Yajña) was born and he (i.e. Brahmā) put him to the world. He was charged by Brahmā himself to make the world thrive, since he wished his progeny to increase, but it did not increase at all.[62]

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61 The mythological mountain Mandara, which is used as a dasher in the churning of the Milk Ocean (MBh 1.16), is named as the residence of Śiva (Śaṃkarasthāna) for the first time in MBh 7.69.55-6, in which context Maheśvara is called 'the source of *tapas*,' 'destroyer of Dakṣa's sacrifice,' 'wielder of the Pināka bow,' 'lord of all beings,' 'the one who gouges out Bhaga's eyes,' qualifications which are all very familiar to the *Skandapurāṇa*. However, the name of the palace Vṛṣan is not known from other sources. Indra is called Vṛṣan in PPL 199 vs. 57 (= BḍP 2.3.5.68). The palace (*rudragṛha*) of Śiva on Mandara is again described in SP 54.1–7, but not given a specific name. SP 54.19 suggests that Mt Mandara is thought to be beyond the Jambūdvīpa and the Śākadvīpa (cf. SP 62.73–74 for the seven continents (*dvīpas*)).

62 Cf. SP 4.1. A dispute between Yajña and Veda about primogeniture is related in SP 5.27–36. Yajña's false claim to being the first-born is the cause of his eventual beheading (SP 5.64).

40 When the imperishable Yajña sees that he himself is not powerful enough yet, he begins practising *tapas*. Deva is satisfied with Yajña and grants him a boon. Yajña solicits the Boon-giver for a boon,[63] saying: 'Lord, I have been charged by Svayambhū (i.e. Brahmā) to make people prosper, but I lack the strength for that. You should give it to me.' Deva answers: 'Be a cloud and you will succeed; you shall make people thrive by means of the ambrosial waters of it.'[64] Yajña answers: 'If I will be a cloud to make people prosper, then I may carry you on my back, as an abode of lightning (i.e. a monsoon cloud): I carry you in my quality of sacrifice, and likewise I may carry (you) in my quality of rain cloud.'

46 Sanatkumāra continues. The Lord grants this wish and embodies Yajña in a cloud, in such a way that it becomes (His) vehicle. But when, at the occassion of Dakṣa's sacrificing, the head of Yajña is cut offby an arrow, then He removes that headless Yajña from the office of being vehicle.[65]

48 Vyāsa asks how it came about that the Lord struck the holy sacrifice of Dakṣa and what caused the Almighty one (*prabhu*) to destroy it. Sanatkumāra says that earlier the curse has been told;[66] (to hear) the cause,[67] he should listen to this ancient story.[68] A long time ago, a very strong, broad-breasted man with the shine of gold was emitted from the mouth of Brahmā when he was sneezing (*kṣuvat*).[69] This man was armed with

63 We assume that the S recension lost some text here in an early stage of its transmission, in which the idea of a cloud, being the means through which Yajña may make mankind thrive, is introduced. The sacrifice (and the billowing smoke rising from it) is homologized with the life-bringing rain clouds (cf. for instance the Pañcāgnividyā doctrine, BAU 6.2.10). In both qualities he, sacrifice, will be beneficial to mankind, thanks to Śiva, which is expressed figuratively by his being Śiva's vehicle. Śiva/Rudra's association with the life-bringing rain clouds is, no doubt, borrowed from Indra/Parjanya. We give the missing text as it is preserved in three verses in A after SP 31.39 and in R after SP 31.41. The small letter font indicates that it is by no means certain that this is the wording that was once used in the original redaction.

64 The homology of the waters and ambrosia (*amṛta*) is found for the first time in ṚV 1.23.19.

65 See SP 32.46–48. Cf. SP 33.27, where Yajña is offered a second chance after his decapitation.

66 The cursing of Dakṣa is told in SP 10.26–28.

67 The *kāraṇa*, immediate cause, viz. that Śiva promises to vanguish all the gods, is given in SP 31.101–02.

68 The story of Dadhīca and Kṣupa ending in the Māhātmya of Sthāneśvara is told in SP 31.49–115. This story is also found in LiP 1.35–36 and ŚiP *Rudrasaṃhitā* 2.38–39 (both have partly parallel passages).

69 In MBh 12.122, in the *Rājadharmaparvan*, it is told how Kṣupa, who issued from Brahmā when he sneezed (*kṣuvat*), is a Prajāpati who first becomes a sacrificial priest (MBh 12.122.16–17). When Brahmā performed the sacrifice with Kṣupa as his priest, the rod (*daṇḍa*) disappeared and disorder resulted. Brahmā pays his respect to Viṣṇu, but asks Mahādeva, the god who carries the lance and has matted

arrows, a quiver, and a bow, and was provided with leather chaps to protect arm and fingers; he carried a sword and was ornamented with a diadem, earrings and cuirass. Brahmā named him Kṣupa. Indra chooses him to be a king on earth to protect the world. He says (to Indra): ‘If you provide me with the *vajra* weapon, then I shall be king on earth, otherwise I don’t like it.’ Indra answers: ‘The *vajra* shall come into your hand when you think of it, not otherwise. Let it so be good to you; be a king, beneficent to (your) subjects.’

Sanatkumāra continues. Kṣupa becomes king and Dadhīca, son of Cyavana, becomes his friend.[70] He (Kṣupa) comes to see him (Dadhīca) and,

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hair (*śūlajaṭādhara*), to solve the chaos. The latter issues forth the rod (*daṇḍa*) of the Dharma and from that he creates Sarasvatī, i.e. Daṇḍanīti, ‘the policy of power’ (MBh 12.122.24–25). Then Mahādeva places one leader at the head of each separate group, and so he appoints Kṣupa as the lord of the subjects, the foremost of all supporters of the Dharma (MBh 12.122.35). He bestows the rod (*daṇḍa*) of the Dharma on Kṣupa through Viṣṇu, Aṅgiras, Indra, Marīci, Bhṛgu, the Ṛṣis, and the Lokapālas. King Kṣupa passes it on to Manu.

Thus we find elements of the *Skandapurāṇa* story in this chapter of the *Mahābhārata*, the *nirukti*: Kṣupa’s being born from Brahmā when he sneezes (*kṣuvat*), and his association with the *daṇḍa* (*kṣupa* means ‘brushwood’) and kingship. On the other hand, when Kṣupa acts as a priest, the world falls into disorder and it needs the Daṇḍa and Sarasvatī, creations of Śiva, to repair it, a process in which Viṣṇu is relegated to a subordinate role. The thematic seeds of the rivalry between Śiva and Viṣṇu, the incompatibility of priestly and regal power, the supremacy of either principle—a contest that, as we will see, takes place on the banks of the Sarasvatī—are, it would seem, all latently present in the *Mahābhārata* story.

70 As far as is known, the *Skandapurāṇa* is the first text in which Kṣupa and Dadhīca are united in one myth. It combines elements of older lore regarding both figures, and it combines them with the theme of the kṣatriya–brāhmaṇa dispute about priority, which is enacted by the seers Vasiṣṭha and Viśvāmitra (also on the banks of the Sarasvatī) in earlier literature (see e.g. ṚV 3.53.21–24 (see annotation Geldner *ad loc.*), MBh 1.164–65). The myth in the *Skandapurāṇa* transforms these elements into a myth in which the superiority of Śiva over Viṣṇu is proven.

The story of the sage Dadhīca is told in MBh 3.98–99. Dadhīca is prepared to die in order to allow the gods to take his bones. The quality of his bones is such that Indra’s *vajra* can be made of them (MBh 3.98.20–24). In MBh 9.50.30 it is said that other divine weapons, such as the *cakra* and *gadā*, are also made of them. Thanks to the thunderbolt Indra is able to kill Vṛtra.

MBh 9.50.5–33 tells us that Dadhīca practised *tapas* in his hermitage at the Sarasvatī and spills his seed in that river at the sight of the Apsaras Alambusā, from which his son Sārasvata is born. Dadhīca himself is here said to have been born of Bhṛgu, and Indra is said to be always intimidated by his extraordinary body (*atikāya*) (MBh 9.50.31–32). In some accounts of the Dakṣa myth Dadhīca warns Dakṣa not to exclude Śiva from the sacrifice (see below n. 99 on p. 43).

The first attestation of the Dadhīca/Dadhīci/Dadhyac (‘he who is turned towards milk’) myth is found in ṚV 1.84.13–15 (see also Geldner’s annotation at these verses). ṚV 6.16.114 calls the seer Dadhyac the son of Atharvan. Our text seems to be among the earliest in which Dadhīca is said to be the son of Cyavana (*cyāvani*). MBh 1.8.1 mentions Pramati and PPL 549 vs. 95 names Sudāsa and PPL 550

once comfortably installed, he loves to entertain by telling stories. And then they become excited over birth (*jāti*), arguing: '*kṣatra* is supreme, no! *brahman* is supreme, no!'[71] Kṣupa defends *kṣatra*, Dadhīca *brahman*, and both give their reasons, neither gives in.[72] Then, caused by his hot temperament, the excess of his *tapas*, his brahmin superiority, and by fate, the infuriated Dadhīca slaps (Kṣupa) on the head with his left hand; and he hits back with the *vajra*. Split into two by the *vajra*, the imperishable (Dadhīca) invokes Śakra. The latter says: 'Your yoga is great, you can pull yourself together.'[73] Hearing this, Dadhīca reassembles his own body through the magic of his yoga and takes refuge with Śarva.

63 After he (Dadhīca) has worshipped Sureśvara and obtained from Him invulnerability, bones hard like a diamond (*vajra*),[74] indestructibility, freedom of old age,[75] and after he has become endeared to everyone and a great yogin, he goes to see Kṣupa again and they become friends again. The same excitement over birth arises again. He (Dadhīca) kicks Kṣupa with his left foot and then the latter, having taken the *vajra*, strikes him (Dadhīca) again. That *vajra* causes neither injury nor pain to him.

66 After Kṣupa has discovered the invulnerability of that great man, he approaches Nārāyaṇa and worships him to obtain a boon. And impelled by Viṣṇu, who is ready to grant him a boon, he bows and speaks to Viṣṇu the following.

68 There is an invulnerable brahmin seer named Dadhīca. He is my friend, O Hṛṣīkeśa, and he always tells me this: 'I am not afraid of the power of a god, Rākṣasa etc., or human being.' You should make him say 'I am afraid.' Thus addressed by the king, Viṣṇu goes to the hermitage of Dadhīca. Dadhīca receives him properly and he (Viṣṇu) addresses him respectfully: 'O lord, best of the brahmins, whose majesty equals that of

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v. 105 names Kṛta(yajña) as sons of Cyavana, but not Dadhīca. Bāṇa's *Harṣacarita* p. 41, however, agrees with the *Skandapurāṇa* in this respect: *śrūyatām – ayaṃ khalu bhūṣaṇaṃ bhārgavavaṃśasya bhagavato bhūrbhuvaḥsvastritayatilakasya, adabhraprabhāvastambhitajambhāribhujastambhasya, surāsuramukuṭamaṇiśilāśayanadurlalitapādapaṅkeruhasya, nijatejaḥprasaraplusṭapulomnaś cyavanasya bahirvṛtti jīvitaṃ dadhīco nāma tanayaḥ* (cf. MBh 3.124.17 where Cyavana is also said to immobilize the arm of Indra). For Bāṇa's dealings with Dadhīca and his family tree see Bakker 2007b, 8f.; Bakker 2014, 77–80, 156–59.

71 In SP 31.58b we interpret *veti* as *vai iti* (double sandhi).

72 The tension between both principles which govern Indian law and policy has been analysed, *inter alios*, by Lingat 1967, 240–47.

73 In LiP 1.35.13–14 and ŚiP *Rudrasaṃhitā* 2.38.18–19, it is Śukra (Bhārgava), not Śakra (Indra), whom Dadhīca invokes to restore his body (S_1^{pc} reads *śukra* instead of *śakra*). Then, Śukra puts the split halves of his body together and recommends him to propitiate Śiva.

74 See above n. 70 on p. 35.

75 Cf. LiP 1.35.27–28.

Pitāmaha, grant me the boon that I solicit from you. Pleased by Kṣupa, I allowed him to make a wish. He wished that you may say "I am afraid." You (Dadhīca) should say it, to do me a favour.[76] No doubt a brahmin has no fear of anyone, and you are invulnerable and possess the strength of great yoga, yet, although you are fearless, now you should say it for my sake, O mighty one.'

75 Thus addressed gently by Viṣṇu, Dadhīca says to Janārdana again and again: 'I am not afraid. I will not, I did not, and I do not say "I am afraid".' Cakrapāṇi (Viṣṇu) becomes enraged and, threatening him with his raised *cakra*, says to the son of Cyavana: 'Those who are (actually) stronger, but speak to weak people lovingly, as if they were not their master, they are bound to be treated exactly like this (viz. in the way Dadhīca has treated Viṣṇu). If you will not say "I am afraid," this *cakra* will cut offyour head and drop it on the earth.' Dadhīca retorts: 'O Viṣṇu, save yourself the bother, I am unassailable to your *cakra* thanks to Tryambaka's grace. However, out of curiosity I shall (first) seek sanctuary with the world guardians (Lokapālas) and then, when I have experienced their ineffectiveness, I shall call Śaṃkara to mind.'[77]

81 The son of Cyavana (Dadhīca) runs to Varuṇa and he, asked for shelter, promises him safety. A terrible, fearful fight ensues between Viṣṇu and Varuṇa for many years. When the latter is overpowered, the son of Cyavana goes to Yama; he too promises him safety, but is (finally) subdued in battle by Viṣṇu. Thereupon he goes to Agni, but he too is vanquished by him (Viṣṇu). Then, having taken a fistful of kuśa grass and gone to his own hermitage, Cyavana's son says: 'Stop, stop![78] Out of curiosity I have gone for shelter to the world guardians, but they are all powerless; a superior power lies within myself. Today I shall annul whatever pride, arrogance and strength you have; stop now, O Janārdana!'

87 Thereupon a tumultuous, hair-raising fight ensues between Nārāyaṇa and Cyavana's son. Whatever missiles and arrows are launched from Nārāyaṇa's hand, Dadhīca makes all of them disappear into his fist with kuśa grass, by means of (his) yoga. Thereupon, through the might of his yoga, deities ready for battle spring from Viṣṇu's limbs and they fight alongside Viṣṇu. And he (Dadhīca), being very angry, let (all of) them except Viṣṇu

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76 For the SP 31.72 construction of *bhavat* with the second person of the finite verb (*arhasi*) see Oberlies 2003, 303f. LiP 1.36.34d and ŚiP *Rudrasaṃhitā* 2.39.3d read *arhati.*

77 The four Lokapālas given, e.g. in MBh 3.52.4, are Indra, Yama, Varuṇa, and Agni (for variants see Hopkins 1915, 149–51). They are described below, minus Indra. Indra may have been thought to have been represented by Kṣupa (SP 31.54, 61).

78 SP 31.84cd *tiṣṭha tiṣṭha* prefigures the *nirukti* given of the new place *sthāna* that arises at Dadhīca's Āśrama on the Sarasvatī; see SP 31.105.

disappear also into his fist with kuśa grass, including their weapens and chariots.

91 Thereupon, on account of the fact that all deities had been absorbed by Dadhīca into his fist with kuśa grass by means of his yoga and power (*tejas*), Viṣṇu is in a terrified state and perplexed, since he is overcome by rage; at that moment Brahmā himself arrives and speaks to him, saying: 'What use is there for you, Govinda, to exert yourself fruitlessly with (this) good brahmin; after all, Dadhīca has received a boon from Śarva. Don't you know that, thanks to Parameśvara's grace, he has obtained from the Lord Himself invulnerability, the state of being a good yogin, mastery over the (eight) qualities,[79] and bone hard like diamond (*vajra*)? Beings like you, O god, do not act in a hostile way towards brahmins; therefore you should stop immediately and you should pardon this excellent brahmin.'

96 After Viṣṇu, benefactor of the world, has heard this and, through yoga, has realized that his strength (is limited) and that Dadhīca's (strength) derives from Śaṃkara, he pardons the brahmin and goes to his own abode. And after conciliating and revering that seer, Brahmā too, together with all the gods, disappears.

98 And the powerful Dadhīca begins practising severe *tapas* in his own hermitage,[80] for the sake of Mahādeva's grace. When he is shining like the sun thanks to his *tapas*, the three-eyed Lord is pleased with him and says: 'Son of Cyavana, I am pleased with you; tell me, whatever you wish I shall do.' Dadhīca answers: 'Lord, if you are pleased with me, make that all the gods along with Viṣṇu are vanquished by you.' Then the Giver-of-Boons laughs to Dadhīca, and He, Hara, the one who absolves the pain of those who stoop before Him, tells him that it will be done.[81]

103 After this boon is given by Tryambaka, the seer (i.e. Dadhīca) considers the enmity with Kṣupa stopped. When Lord Govṛṣadhvaja sees him thinking this, He grants him another boon. Dadhīca wishes: 'Because this enmity has stopped (*sthita*) thanks to Your offering a boon (*vara*), O Almighty One, let therefore Your place (*sthāna*) here (*iha*) be with this (appropriate) name, O Unborn One.' Deva speaks: 'This excellent place

79 See *ad* SP 27.13d.

80 SP 31.98b *svake 'śrame* is irregular sandhi (m.c.) of *svake āśrame* (*svaka āśrame*); cf. SP$_{RA}$ 167.3.98a, 101c. See Oberlies 2003, 27f.
In MBh 3.98.12–13, this hermitage is said to be situated on the banks of the Sarasvatī. MBh 3.81.163–64 locates Dadhīca's *āśrama* in Kurukṣetra, where the Sthāṇuvaṭa is also said to be (MBh 3.81.54). See below n. 84 on p. 39.

81 This will be implemented when Dakṣa's sacrifice is destroyed in SP 32. The reason behind Dadhīca's grudge against the gods is not told in our text, but the composers (and their audiences) may have thought of the dialogue betwee Dadhīca and Dakṣa, in which the latter brushes aside the former's warnings (see n. 99 on p. 43).

(*sthāna*), shall be called by (that) name, viz. "Sthāneśvara";[82] it will have a circumference of (one) *krośa*,[83] and be full of all sorts of flowers (*puṣpa*) and creepers. The man who, after having taken a bath in the river, worships me there, while he is steeped in strict discipline and is keeping a three-days fast, and (then) feeds a rice porridge (*caru*) to a brahmin, he will reach the Rudraloka.'

109 'And your own (i.e. Dadhīca's) (place) Sthāṇutīrtha shall destroy sins; one who has bathed there obtains the rich reward of an Aśvamedha sacrifice. And also this venerable fig tree here, on the spot where I am standing to bestow a boon, shall be great and called Sthāṇuvaṭa after me.[84] Hear from me the reward it (bestows). One who stands here a day and a night, silently and fasting, by him a year-long Sthāṇuvrata is accomplished. He shall be my Gaṇapa called Akampana ('Unshakable'). The man who gives up his life (here), while practising special or general discipline, his gain

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82 Besides a spurious terracotta sealing reportedly found at a site called Daulatpur, about 15 kilometres from Thanesar, reading *sthāṇeśvarasya* (sic) in 4th–5th century AD characters (see Bakker 2007b, 8 n. 33), this may be the first textual attestation of a city called Sthāneśvara. Also in SP$_{\text{S}}$ 167.81: *dadhīcena mahad divyam puṇyam āyatanaṃ kṛtam | sthāneśvaram iti khyātaṃ lokeṣu triṣu viśrutam || 81* ||. Compare the version in SP$_{\text{RA}}$ 167.4.10, 20: *tapaḥkṣetre kurukṣetre dharmakṣetre sanātane | dadhīcena mahad divyaṃ puṇyam āyatanaṃ kṛtam | dadhīcasyālayaḥ khyātaḥ sarvapāpaharaḥ paraḥ || 10* || [...] *dadhīcena yatas tatra kṛtam āyatanaṃ śubham | sthāneśvaram iti khyātaṃ tena lokeṣu triṣv api || 20* ||. Other early attestations of this name are found in the Bhāskara I (AD 629) commentary on the *Āryabhaṭīya* p. 95, l. 24, MtP 13.31 and LiP 1.92.136. Bāṇa, and his audience, may have been aware of this founding myth of the home town of King Harṣavardhana, although he does not refer to it explicitly. At least, this might explain why he gave Dadhīca such a prominent role in *Harṣacarita* Chapter 1 and why he linked his own descent to this sage (Bakker 2007b, 8f.; Bakker 2014, 157). Bāṇa refers to this city by the name of Sthāṇvīśvara and observes that it is completely devoted to Maheśvara (*Harṣacarita* p. 164: *gṛhe gṛhe bhagavān apūjyata khaṇḍaparaśuḥ*).

83 That means, according to the standard used in the SP, that the circumference is about 3.2 km (see SP II A, 46), which seems to be realistic. The circumference of the grounds excavated in Thanesar, known as the Harṣa kā Ṭīlā, is about 2km, but the entire old town site has not yet been cleared. According to Hsiuen-tsang, the circumference of the city he visited was 20 li, c. 6 km. For an archaeological and historical appraisal of the city of Sthāneśvara (Thanesar) see Bakker 2014, 77–80, 156–70.

84 As observed above (n. 70 on p. 35), the fight between Dadhīca and Kṣupa is grafted onto the myth of the rivalry between Vasiṣṭha and Visvāmitra, whose *āśramas* are also said to be in Sthāṇutīrtha (MBh 9.41.4). Sthāṇutīrtha was thought to have been established by Lord Sthāṇu and is the place credited in the *Mahābhārata* with the birth of Skanda and his consecration (*abhiṣeka*) as *senāpati* (MBh 9.41.3–7). MBh 9.43.51 situates this place on the Sarasvatī in Samantapañcaka (= Kurukṣetra). See also Bisschop 2006, 197f. Today the Sthāṇuvaṭa is indeed an old and big fig tree under worship, next to a temple complex considered to be Sthāṇutīrtha, to the west of the Harṣa kā Ṭīlā, not far from an (old) river bed believed to be that of the Sarasvatī.

of merit is great: freed from all sins, liberated from all bonds, he shall be a Gaṇeśvara, omnipresent, comparable to Nandin. One who stays for one night in Sthāneśvara and abstains from all food, he shall be my most fearful Gaṇeśvara.'

32

King Prācetasa Dakṣa is performing an Aśvamedha sacrifice. The oblations are not brought to Śiva. When Devī remarks on this, Deva and Devī decide to destroy the sacrifice. Devī creates Bhadrakālī, Śiva creates Hari(bhadra) together with thousands of Gaṇeśas. They are sent to destroy Dakṣa's sacrifice. The Gaṇapa army destroys the sacrifice. The latter assumes the form of a deer and flees to the sky, where he is decapitated by Haribhadra. The gods surrender and go to Śiva to ask for mercy.

Deva shows them the universe inside his own body. After the gods have transversed the seven *lokas*, they are thrown into an eighth world by a Gaṇapa Pañcākṣa. In this world are seven paradisical, concentric cities. The gods pass through them and arrive at the eighth, innermost city, which has no entrance. Pañcākṣa creates an entrance with the lance and the gods enter. They are struck by great fear when they are met by huge ferocious lions, the embodiments of Śiva's anger. The epiphany ends and Pañcākṣa shows them Śiva and Umā in their exoteric appearance. Śiva explains that he is not angry with the gods, but that the Goddess is.

Devī releases her fury in the form of Kālakarṇī and the gods dive into a heap of ashes to seek shelter. By this act they become initiated Pāśupatas and Devī's fury subsides. The gods start praising the Goddess. Deva Nīlalohita puts the gods into their natural state and restores the sacrifice to them, including a mantra to provide it with a head. He shows that all gods emerge from his body. This happens in Bhadreśvara, of which the Māhātmya follows. Dakṣa asks Brahmā what he should do. Brahmā advises him to turn to Śiva. Dakṣa erects a liṅga in Kanakhala and worships it. Deva and Devī are ready to bestow boons upon him. Dakṣa praises Śiva. The tears falling from his eyes form the Arjunā river. Nirukti and Māhātmya of Kanakhala. Śiva gives Bhadrakālī to Haribhadra as his wife. Kālakarṇī is made the daughter of Brahmā on the latter's request. She is appointed to the office of Death (Mṛtyu). (☞ p. 139)

1 Sanatkumāra continues. At this time there is Dakṣa Prajāpati. Being a king, son of the (ten) Pracetases,[85] he is performing an Aśvamedha sacrifice.[86] Impelled by mantras, Agni, carrier of the oblations, brings the sacrificial portions to the heavenly congregations. When Devī sees him doing this, she remembers his, i.e. Dakṣa's, (earlier) hostility and the cause of the curse,[87] and speaks to Him (i.e. Deva) coaxingly, reminding

85 See SP 10.26–28.

86 SP 32.1–22 has a parallel in SkP *Āvantyakhaṇḍa* 2.82.7cd–27cd, partly verbatim.

87 The curse, namely, that Śiva will impose upon him a hindrance to lawfulness (*dharma*), which was caused by Satī's suicide, which again was provoked by Dakṣa's

(Him) of the past and the cause (of the curse). 'You, O God, Guardian-of-all-gods, are aim and refuge of all deities; how can the sacrifice take place without you? Agni here, O Bhava, brings the portions to the gods, but not to you, Maheśāna. Why is that so, O You of immense lustre? Voluntarily, without force, this foolish, arrogant king, son of the Pracetases, who is remembering the old hostility, shall not offer (to You), (as long as) he is not ordered (to do so). Now is the time that the boon given by You to Dadhīca should come into effect.'

9 Laughingly, the Lord answers Devī: 'The son of Prajāpati was your father in (your) former birth, O sweet smiling lady. You express my feeling, O Devī, (and not your own), since no-one indeed wishes (his or her own) father to suffer, O Beauty.'[88] Frowning her eyebrows, Devī rubs her nose in anger and, while she is doing that, there comes into being a very radiant woman, with frowning countenance, four fangs, three eyes, provided with arm and finger protection, wearing a belt tied to a cuirass, carrying sword, bow, quiver, and banner, with twelve faces, ten arms, slender waist, dark lustre, firm breasts, broad hips, thighs like an elephant's trunk, and imperishable. Devī calls that goddess Bhadrakālī.

15 Thereupon she says: 'O Lord, this (woman) was created by me; you should create a similar Gaṇa.' Deva looks at his shoulder; from it springs into being a divine man who looks as if he is going to destroy the universe, wearing a cuirass etc., having three eyes and four arms, youthful and hard like a diamond (*vajra*). Once born, this Gaṇeśvara named Hari (= Haribhadra) bows, makes an *añjali* and says to Devadeva and Umā: 'Tell me Lord-of-the-gods, what is there for me to do.' Thereupon the Lord says to that Gaṇanāyaka Hari: 'Go and destroy together with Bhadrakālī this sacrifice of the son of the Pracetases.'[89]

20 Then the Lord [...] touches his arm;[90] and on that spot, at that very moment are born from the mighty one very strong (Gaṇeśas), a thousand-nine-hundred-million (in number). Then the Lord says to all of them: 'You should destroy the sacrifice, O blameless ones!' Sanatkumāra continues. Thereupon these two, surrounded by this big army, get going with the

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disrespectful attitude towards her and her husband. See SP 10.13–28.

88 This son of Prajāpati (Brahmā), Dakṣa, is himself one of the eight Prajāpatis, and was the father of Satī. Devī is her incarnation. The Dakṣa of the present Manu Vaivasvata period, Prācetasa Dakṣa, is, as SP 32.1 seems to indicate, regarded to be the same Dakṣa in another capacity, namely that of king (SP 10.28: *kṣatriya*). Hurting him can therefore be seen as causing suffering to Devī's (earlier) father. But, as the following action proves, Devī evidently ignores this. Śiva's feeling is also hers.

89 Cf. ŚiP *Vāyavīyasaṃhitā* 1.19.39.

90 We conjecture the loss of two pādas, viz. SP 32.20cd, which say that the touching of the arm is done in order to provide Haribhadra with a retinue of Gaṇeśas.

pandemonium of a clap of thunder amid clouds roaring like the ocean. Deva and Pārvatī, after having taken position near Raibhya's hermitage (Raibhyāśrama), see the Gaṇeśas effecting the destruction of his (i.e. Dakṣa's) sacrifice.[91]

24 Sanatkumāra describes. Near Gaṅgādvāra[92] and the mountain Suvarṇaśṛṅga,[93] are the trees called Kanakhala.[94] In that region Dakṣa's sacrifice took place.[95] The army of Gaṇeśvaras led by Kālī (= Bhadrakālī) arrives and addresses the sacrificer (i.e. Dakṣa), the priests (*ṛtvij*s), the sages and the gods.

26 'We are the helpers of Śarva and have come here to claim our share.[96] You deserve a share in the sacrifice on account of (your) *tapas*, force, discipline, sovereignty and yoga; we deserve a share too, since whatever is present to you, all that is indeed also in us. If you say that the gods are lords (*svāmin*), on account of which they deserve (their) share, then indeed is force or *tapas* the cause of that lordship; and these two we possess (to a

91 For Raibhyāśrama, cf. MBh 3.135.9, MBh 3.137.1; Dey s.v. identifies it with 'Kubjāmra, at a short distance to the north of Hardwar.' Cf. KūP 2.34.34. See further below n. 156 on p. 52.

92 This corresponds with the modern holy place of Viṣṇu's Footprints, Hari-kī-paiḍī in Haridvāra (Hardwar). Cf. e.g. MBh 3.88.18, MBh 12.274.20, MBh 12 App. 1 No. 28 ll. 6–9. See Bisschop 2006, 188f., *Tīrthāṅk* 62f.

93 See SP 9.23–24, where it is identified with Svarṇākṣa and connected to the Maināka mountain (cf. also MBh 3.82.16–17ab). MBh 3.88.19–20 mentions the Puru Mountain and the Bhṛgutuṅga in this context, and the LiP 1.100.6–7 the Hemaśṛṅga.

94 SP_S 167.58. See Bisschop 2006, 188ff. Cf. MBh 3.82.16, MBh 3.88.19, and MBh 13.26.12. MBh 3.135.5 refers to the Kanakhala (literally meaning: 'little threshing floor' (SP 32.188; see below n. 178 on p. 57)) as the 'seers' favourite trees' (*nagāḥ*), wrongly taken in its meaning 'mountain' by Van Buitenen in his translation.

95 See Bisschop 2006, 189f. Cf. e.g. ŚiP *Vāyavīyasaṃhitā* 1.19.41–42ab; LiP 1.100.7; KūP 2.36.10. The myth of Dakṣa's sacrifice is ubiquitous in Sanskrit literature. The basic texts are MBh 12.274 and MBh 12 App. 1 No. 28. For the development of the Dakṣa myth see Mertens 1998. Klostermaier 1991, 111–14 argues that the Dakṣa myth reflects the historical occupation of the holy site of Kanakhala by the Pāśupatas in their drive against the Vaiṣṇava rivals.

96 SP 32.26–41, 46–47 ≈ ŚiP *Vāyavīyasaṃhitā* 1.20.16–26, 21.19–20, 28, 33, 37 (cf. ŚiP *Rudrasaṃhitā* 2.32–37). Bisschop 2006, 189f. takes issue with Mertens' (1998) reconstruction: 'According to her the versions in ŚiP *Vāyavīyasaṃhitā* and ŚiP *Rudrasaṃhitā* are earlier than the one told in the LiP 1.100. [...] However, a comparison with SP 32 shows that the adoption is in fact the other way round. The LiP version is much closer, both in wording and in contents to SP 32 than the two versions told in the ŚiP, in which the text has been much expanded upon.' This correspondence refers to LiP 1.100.14–17ab (≈ SP 32.38–41). We find the same passage in KūP 1.14.58–61 (not mentioned by Bisschop), and, different from the LiP, the KūP has also the preceding passage in common with the *Skandapurāṇa*, viz. KūP 1.14.50–57 (≈ SP 32.26, 29–32, 35). On the other hand, the verses SP 32.42, 46–47 (≈ LiP 1.100.29cd–30ab, 33cd–35ab) are not found in the KūP version.

greater extent), so that our lordship is superior.[97] And if you act upon the order of someone else, to the effect that the share should be given to you and not to us, then tell us so; say who gave the order, so that we may kill him.'

30 The gods etc. being thus addressed answer: 'The Mantras (i.e. Vedic Hymns) are authoritive regarding the share.' But the Mantras speak to the gods: 'Your minds are clouded so you do not offer the first share to Maheśvara, as He deserves.'[98] When the gods persist in their refusal, the Mantras leave for the Brahmaloka.[99] Thereupon the gods led by Indra tell the Gaṇeśvaras that they will beat them all in battle. Laughing, Hari says: 'Priding yourself on your might, you have not followed the authority of the Mantras; I shall therefore destroy your pride today, by force. I am ready to strike and shall destroy all those from whom your strength derives, including the priests (*ṛtvij*s), the sacrifice (Yajña) and the shares (therein).'

37 When the mighty Haribhadra has spoken thus, he and Bhadrakālī charge at the gods. The infuriated Gaṇeśvaras upset the sacrificial poles and, seizing the horse, the Hotṛ and the assistant priest (*prasthātṛ*),[100] they throw them all in the Gaṅgā. They chain and convey the sacrificer (i.e. Dakṣa); some discard the altar grass, others destroy the sacrificial implements, and others again set the sacrifical shed on fire. And before the eyes of the other celestians, a radiant Haribhadra immobilizes the hand

97 It is noticeable that this argument is left out of all other versions of the Dakṣa myth (cf. especially KūP 1.14.50–51 and ŚiP *Vāyavīyasaṃhitā* 1.20.16–17).

98 The fore-portion of the sacrifice (*prāśitra*) is due to Rudra/Paśupati according to ŚBr 1.7.4. Rudra replaces Savitṛ and Indra in this function (see Bakker 1996a, 7f.).

99 The theme of Śiva's exclusion from the sacrifice goes back to the Vedic period and is found in TaiSa 2.6.8.3, ŚBr 1.6.1.1–8, MBh 12.274.25–26, MBh 12.330.42 etc. (cf. Bakker 1996a, 9). In MBh 12 App. 1 No. 28 ll. 23–48 (cf. VāP 1.30.103–107, partly in the same words) the sage Dadhīci warns Dakṣa and his sacrificers: *tān dṛṣṭvā manyunāviṣṭo dadhīcir vākyam abravīt| nāyaṃ yajño na vā dharmo yatra rudro na ijyate||* (MBh 12 App. 1 No. 28 ll. 23–24), but to no avail. Regarding this dialogue Klostermaier 1991, 122 remarks: 'The one element which shows most agreement in all the puranic accounts of the Dakṣa episode is the dialogue between Dadhīci and Dakṣa. Identical verses are found in several accounts. It can be assumed that it formed an original and important part of the Dakṣa saga. It seems to identify the core of the conflict.' It is all the more surprising that this dialogue is missing in our *Skandapurāṇa*. Instead our text relates the victory of Dadhīca over Kṣupa, after which Śiva promises him to teach the gods a lesson (see above p. 38f.).

100 KūP 1.14.51a and LiP 1.100.14c, instead of *prasthātrā*, both read *prastotrā*, no doubt the *lectio facilior*. The (well-attested) Prastotṛ is the assistant of the Udgātṛ priest, who sings the Prastāva. The Prasthātṛ (not in the *Vedic Word-Concordance*) may be the same as the (well-attested) Pratiprasthātṛ, the assistant of the Adhvaryu priest.

of Indra, who is about to strike, gouges out Bhaga's eyes, and knocks out Pūṣan's teeth with the tip of his bow; and he checks the terrifying discus of Viṣṇu, so that it rests motionless in his hand.[101] He hits the zealously fighting Tuṣita gods with a missile and knocks them down;[102] and that irreproachable god (Haribhadra) bewilders all the other gods who join the fight with the bewildering power of his (mantra)-weapon. And by his powerful weapon, he forces all the kings who had come there as spectators to go home.

46 When Sacrifice (Yajña) sees that the pots are destroyed, the sacrificial poles and the entrance gate are broken, and the great sacrificial shed has been set ablaze, he flees. When he is fleeing to the sky in the form of a deer, Hari shoots offhis head with an arrow. [103] Taking another arrow, Vīrabhadra (= Haribhadra) pursues that Yajña who is fleeing in the form of a deer.[104]

49 Sanatkumāra continues. Being thus humiliated by the Gaṇas, Kālī and Hari, they all surrender. Hari and Kālī say to the suppliant sages and gods: 'Go to Deveśa and propitiate Him; then you will be at peace.' Distressed they go to propitiate Deva. Then, not too far away, they see the Lord together with Ambā and his Gaṇas.[105] Having invited Brahmā to be their precentor, they bow and begin praising Him with evocative voices.

54 The gods pay obeisance to Him as the one who kills the enemies of the gods and who initiates the gods' sacrifice; who is the great sacrifice, who

101 Cf. SP 13.33–38. For this theme see Bakker 1996a, 7ff., 16, 26.

102 Cf. SP 21.19. The group of Tuṣita gods is mentioned only once in the *Mahābhārata* (MBh 13.18.50), but features more frequently in the *Purāṇapañcalakṣaṇa* (PPL 163f. etc.). MBh 12.325.4 knows Tuṣita and Mahātuṣita as names of Viṣṇu.

103 The theme of Sacrifice fleeing in the form of an antelope is already found in the *Aitareya Brāhmaṇa* (AitBr 3.33.5). See also MBh 12.274.34-35. Cf. Bakker 1996a, 9. The beheading of Yajña is mentioned in MBh 12 App. 1 No. 28 l. 111. It is predicted in SP 5.59, 64, where it is said that Nīlalohita will do this (cf. SP 31.47).

104 SP 32.48 seems to represent a (two-stage) interpolation. These four pādas plus the two in S_1 (relegated to the apparatus) are not found in any of the parallel versions. They instead duplicate SP 32.47, using the name Vīrabhadra, whereas in the rest of the SP version of this myth Śiva's factotum is called Haribhadra or briefly Hari (although the name Vīrabhadra also occurs in the hymn below: SP 32.61b). The original aim of the interpolation may have been to make a connection with astrology. The first stage of the interpolation is very early, since the first four pādas (SP 32.48abcd) are found in all S mss. The second stage is detectable from a gloss by a later hand in the margin of S_1, which two pādas are missing in S_2 and S_3, but which are also found in the mss R, A_3, A_5; they make the astrological connotation more explicit: Yajña becomes the asterism Capricorn and Haribhadra/Vīrabhadra, who follows him, becomes Sagittarius. This may have been suggested by SP 32.123.

105 This must be in Raibhyāśrama, see SP 32.23.

is lauded a hunderd(fold) (*Śata*) in the great sacrifices,[106] and who is the destroyer of the sacrifice; the one who makes Viṣṇu's head bald,[107] who attacks Narasiṃha,[108] who wears the skin of the tiger and of the black antelope, who is the father of Nara,[109] and the begetter of Viṣṇu,[110] etc. He should not be angry and show mercy.

64 *śrutiphala*

65 Deva laughs and says to the gods: 'I am not angry with you, for if I were, you would not live for a second.'[111] Thereupon Deva lets all gods enter his body through the magic of his yoga in order to make them wonder at His power.[112]

68 Once entered, the gods see an amazing universe (*jagat*) with seven worlds (*lokas*). After they have fearfully wandered through all these *lokas*, they see the Gaṇapa Pañcākṣa.[113] They are thrown by him upwards, where they enter into another world (*loka*).[114] There they see a city (*nagara*)

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106 This refers to the litany of the *Śatarudriya* which is addressed to the hundred forms and powers of Rudra in the YV *Vājasaneyisaṃhitā* (VS 16).

107 The surprising fate of Viṣṇu is actually modelled on a Vedic reference, as in the case of Bhaga and Pūṣan, though in this case the reference is a much more dubious one. It appears that one interpretation of the obscure Vedic epithet Śipiviṣṭa—applied to Viṣṇu in ṚV 7.99.7 and especially ṚV 7.100.5–7—understands the word as meaning 'bald.' There are and were certainly other interpretations as well (see e.g. Śrīdhara *ad Bhāgavatapurāṇa* (BhāgP 4.13.35); Grassmann s.v.; Geldner *ad loc.*; Gonda 1969, 106); but that the interpretation taking the word to mean 'bald' was followed by the SP author is shown by SP 13.36.

108 SP$_{\mathrm{Bh}}$ 71.49–53. Cf. Granoff2004, 122ff.

109 SP 6.10–13.

110 In SP 32.129 all the gods are declared to spring from Śiva's body, and this presumably includes Viṣṇu. The fact that Viṣṇu is singled out here may be because of the mention of Nara just above, with whom Nārāyaṇa (Viṣṇu) is inextricably bound up. SP$_{\mathrm{Bh}}$ 180.33–36 conceives of Viṣṇu and Brahmā as *prakṛtis* issued from Īśvara (cf. SP$_{\mathrm{Bh}}$ 182.2, SP$_{\mathrm{Bh}}$ 183.13).

111 Cf. MBh 5.15.17.

112 The following epiphany is not found in other sources. It would seem that it is a graphic representation of the Pāśupata path towards liberation. The first stage is the universe (*jagat*) of the seven *lokas*, which may stand for the traditional seven *bhuvanas/lokas* of the Cosmic Egg. The higher, eighth *loka* (cf. SP$_{\mathrm{Bh}}$ 183.10–11), in which the gods are brought by a Gaṇapa named Pañcākṣa, contains seven increasingly paradisiacal cities, where endless happiness reigns, equivalent to the concept of the Śivapura.

113 This Gaṇapa is well known to the *Skandapurāṇa*, (see e.g. SP 23.59, SP$_{\mathrm{Bh}}$ 138.17 etc.).

114 This eighth *loka* may be equivalent to the Śivapura, the paradise where the laymen Śaivas (*laukikas*) go, situated at the top of the Brahmāṇḍa, although it should be noted that the name Śivapura is not used in this passage. For the *Skandapurāṇa*'s description of the Śivapura (SP$_{\mathrm{Bh}}$ 183.1–40) and its parallel in the *Vāyupurāṇa* (VāP 2.39.209–255) see Bisschop 2007. In that description there is only one *pura*, in the middle of which is a *mahīmaṇḍalasaṃsthāna* which is encircled by a wall

that is encircled by an extremely long crystal wall, furnished with all kinds of shining pinnacles (1). In the middle of that city they see another city of seventy million *yojanas* which is encircled by a silver wall (2). In the middle thereof is another, lofty city extending over sixty million (*yojanas*), which is encircled by a golden wall (3). In the middle thereof is again another (city) measuring fifty million (*yojanas*), which is encircled by a wall of sapphire stones (4). In the middle thereof the gods see a (city) of forty million *yojanas* in diameter,[115] encircled by a wall of beryl (5). And in the middle thereof is a city of thirty million *yojanas*, which is encircled by a wall made of all sorts of jewels (6). In the middle of that (city) is another city extending over twenty million *yojanas*, encircled by a wall made of rubies (7).[116]

78 Within these (cities), people live who are free from all sorrow, forever young, with spotless families. They are free of hunger, thirst and diseases, immortal, and always cheerful.[117] (These cities),[118] are embellished with ponds, lakes and all sorts of trees. Some trees produce food, some ornaments, some clothes, some all kinds of flowers, fruits and substances, some pure honey,[119] other trees give forth continuously streams of milk.[120] The ground is entirely made of jewels, its sand is of gold,[121] and there are water springs and mountain streams.[122] Sins like anger, greed etc. do not

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made of gold with four entrances (SP_{Bh} 183.20cd–22ab). Another early description of the Śivapura is found in the *Guhyasūtra* of the *Niśvāsatattvasaṃhitā* (NiTS *Guhyasūtra* 7.69–80).

115 *vistārāyāmataḥ samam*; this implies, since we are concerned with concentric cities, that all measurements given, although expressed in various ways, refer to the diameters of circular cities.

116 The order of the verses seems to be disturbed. The text becomes coherent if we read SP 32.77 after SP 32.76, instead of after SP 32.85, where it is found in all MSS.

117 Cf. SP_{Bh} 183.23, VāP 2.39.235.

118 We read with Bhaṭṭarāī *alaṃkṛtāḥ*, and take as its subject the *janapadāḥ* of SP 32.78a, in its meaning of 'countries,' here equivalent to divine cities, and we take it as refering to all seven cities (cf. SP 32.85a: *teṣu*, which refers to the *janapadāḥ*, has the same ambiguity, as it may be taken to refer to the 'inhabitants' and/or the 'cities'). The description (SP 32.80cd–84ab) runs parallel with the description of Kuruvarṣa within Jambūdvīpa in Kirfel 1954, second chapter of the second textual group (WG 104–06 vss. 68a–71b, 73–74, based on VāP 1.45.12–18, BḍP 1.15.72–78, MtP 113.70–75). This again seems to derive from the description of Uttarakuru in MBh 6.8.3–6. For a similar description see SP 34.32–37.

119 This honey is called *amākṣika*, not coming from bees.

120 SP 32.83, cf. MBh 6.8.4: *apare kṣīriṇo nāma vṛkṣās tatra narādhipa | ye kṣaranti sadā kṣīraṃ ṣaḍrasaṃ hy amṛtopamam ||*. Also BḍP 1.15.74 (= VāP 1.45.14).

121 Compare SP 32.84ab with SP 34.37ab, SP_{Bh} 183.25, VāP 2.39.237cd–238; NiTS *Guhyasūtra* 6.62ab: *teṣāṃ maṇimayī bhūmiḥ sūkṣmā kāñcanavālukā |*. Also MBh 6.8.6ab, MBh 13.8.19ab, BḍP 1.15.75ab (= VāP 1.45.15ab).

122 SP 32.84cd cf. BḍP 1.18.74c (= VāP 1.47.72a), BḍP 1.19.123cd.

occur in those (cities).

86 Then, after the gods have passed all those cities, they see a great city which resembles the doomsday fire, being encircled by fire all around; it extends over ten million *yojanas* and is without gates, divine and infinite (8). The gods are astonished and become afraid. Pañcākṣa speaks to the trembling gods: 'You need not to be afraid, O gods! Have a look at this great terrifying city encircled by terrifying fire; it is the reason why you noble ones have come here.'[123]

90 Having thus spoken, the powerful Pañcākṣa creates a gate with a fiery lance, while the host of gods looks on. When the gods along with Pañcākṣa have entered, they see that that great city is full of extremely vicious lions as big as mounts Meru and Mandara. Thereupon one of those lions breaks its chains and comes running towards them furiously, with flying manes. Because of the lion's roar, the gods, their faces dejected, take refuge with Pañcākṣa.

95 Pañcākṣa tells the gods that they should not fear; he shall show them Deva. Immediately the gods see Śarva and Umā and no longer that city, nor the lions, nor anything else.[124] Then the trembling gods seek refuge with the Lord. Welcoming all those celestials, who are tormented by fear, Deveśa affords them shelter and speaks to them laughingly: 'You have seen my angers in the form of fearsome lions and by one of them you have all been completely overwhelmed. If I were to release all of them in anger, all you gods would instantly cease to exist! But Devī here, the daughter of the mountain, she is angry with you. You should placate her; I am not angry with you.'

100 Sanatkumāra continues. After the Lord has spoken thus, an excited, red-eyed Devī releases from her mouth a terrifying goddess, possessed of fearsome tusks, many feet, hands and fingers/toes, carrying various weapons, capable of assuming all forms and with the brilliance of a thousand flaming suns. Her body is said to measure tens of thousands of *yojanas*. The gods, overwhelmed and about to be killed, could not stand firm, resembling a troop of deer in front of a tiger. Thereupon the gods, being shaken by fear of Kālakarṇī, enter a heap (*rāśi*) of ashes (*bhasman*) at Deva's side.[125]

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123 Although this city seems to have no name, our text refers to it repeatedly as 'that city,' 'that great city,' 'that terrifying great city' (SP 32.87b, 89a, 91d, 95e).

124 Here ends the epiphany within Śiva's body that began in SP 32.67.

125 Kālakarṇī probably means 'the lady who wields a helm (*karṇa*) of Death (*kāla*), the lady pilot to Death,' in other words, 'the lady who leads the people to Death.' This interpretation is more appropriate to her function as Mṛtyu in the episode at issue than the one given in Monier-Williams' dictionary ('misfortune (predicted as the consequence of having black ears),' s.v. *kālakarṇikā* and *kālakarṇī*). VDhP 1.226.20 knows one of the mother goddesses created by Śiva to drink Andhaka's

105 When Devī sees that the gods have taken shelter in the heap of ashes and are (consequently) smeared with ashes, she withholds (that) goddess and says: ‘O Kālakarṇī, stop! Don’t kill the gods; they have become Pāśupatas, since they are smeared with ashes. In the past this Pāśupata observance has been proclaimed by Paśupati,[126] for a bath in purifying ashes is the best of all baths.[127] Do not destroy them! Because these gods have entered ashes, they will certainly be pardonned by the Lord. For these souls (*paśu*) are now dedicated to Rudra (*raudra*), since they have entered ashes, and have all become Gaṇapas.[128] With their minds fixed on Śaṃkara, death will not have power over them. I myself have earlier practised this observance, which fulfills all wishes.’[129] Kālakarṇī of terrifying (*bhairava*) form, thus addressed by Devī, turns away from the gods and abandons her fury. Then, when the gods see that Kālakarṇī has turned away and that the great danger has subsided, they begin praising the Daughter of Himavat, saying:[130]

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blood as Kālakarṇī. She becomes Brahmā’s daughter in SP 32.197–98 and will be Death (Mṛtyu) personified. See also Zin 2003 for Kālakarṇī in Buddhist and Vedic literature.

This episode is related once again in SP$_{\mathrm{Bh}}$ 180.1–4, although there it is said that the gods were frightened by Vīrabhadra. This is a key Pāśupata myth, which illustrates the power of the practice of bathing in ashes. It may also be an etiological myth accounting for the practice of giving initiation names ending in *rāśi*, which seems to have been adopted by one of the Pāśupata lineages, possibly the one that stemmed from Kanyakubja (Bakker 2007b, 4ff.). We have not found this myth in other sources.

126 Cf. MBh 12 App. 1 No. 28 ll. 407–08: *mayā pāśupataṃ dakṣa yogam utpāditaṃ purā | tasya cīrṇasya tat samyak phalaṃ bhavati puṣkalam ||*. According to *Pāśupatasūtra* (PS 4.10), Indra was the first practitioner of the observance. Cf. Kauṇḍinya’s *Pañcārthabhāṣya* 1.1, *Pañcārthabhāṣya* 4.10 etc. SP$_{\mathrm{Bh}}$ 122.71–74 tells us that Viṣṇu and all the other gods were instructed in the Pāśupatavrata by Devadeva on Mount Śailendra.

127 Cf. SP$_{\mathrm{Bh}}$ 122.79–80.

128 Because of entering, i.e. by the contact with ashes, they have become *raudra-paśu*s, that is they have been initiated in the Pāśupatavrata. See SP$_{\mathrm{Bh}}$ 180.2cd–4ab: *yadā bhasma praviṣṭās te tejaḥ śāṃkaram uttamam || 2 || abhavaṃs te tadā raudrāḥ paśavo dīkṣitā iva | bhasmābhāsitagātrāṇāṃ śaṃkaravratacāriṇām || 3 || svaṃ yogaṃ pradadau teṣāṃ tadā deva umāpatiḥ |*. Cf. MBh 7.173.55ab (= MBh 13.145.26cd): *rudra raudrā bhaviṣyanti paśavaḥ sarvakarmasu |*. Here this seems to mean that within all sacrifices (including the slaying of the Asuras), the victims will become dedicated to Rudra.

129 We have not found parallels for this extraordinary statement by Devī, who, as a woman, would normally not have the *adhikāra* to be initiated in the Pāśupata *vrata*. Our text may refer, however, to the perfection in Pāśupata yoga, which Pārvatī attained on the Śrīparvata after great *tapas* (SP$_{\mathrm{Bh}}$ 70.51–54). This perfection was granted by Śiva and made her omniscient (*parārthajña*) and equal to the accomplished yogis (*yogasiddhas*) living on that mountain (SP$_{\mathrm{Bh}}$ 70.54).

130 The hymn that follows is in the Daṇḍaka metre, a sort of rhythmic prose. For the metrics see the *Introduction* (p. 12). Because of the uniqueness of this hymn,

113 'I take refuge (with you), one and only Mother in heaven, (you) who are the foremost spouse (*mahiṣī*) of Hara, Tryambaka's beloved Ambikā, one-syllabic sound (i.e. *om*?), you who bring about the dissolution of the world, whose terrifying fangs are white like jasmin, who are victorious in battle, difficult to behold, and whose sight is terrifying beyond imagination; (with you,) the wide-eyed one who is dressed in silk, who carries lance, bell, flag and banner; (with you,) lover of divine perfumes, whose hands hold the rod of death, a sword, and a hide, whose beauty box is filled with fat, blood, entrails and marrow; (with you,) who are the southern region, whose turban is fixed with a golden clasp, whose eyes shine like doomsday fire, who bursts out in loud laughter, and who acts as you like, unassailable to the weapons of love (Anaṅga); (with you,) who are the famous River of Śūrasenā (i.e. the Yamunā),[131] and who is always abiding on (Mount) Mandara.[132]

114 I always resort to the unique one, the one who tears the buffalo demon (Mahiṣa) asunder,[133] who rips up Dundubhi, is the foe of Sumbha and means death to Nisumbha;[134] the one who, emitting splendour, is the brilliance in the light of fire, sun and moon, the one without sorrows, who takes away suffering, the killer of Death (Antaka), the one who is the vigour of sage Jāmadagnya (i.e. Paraśurāma),[135] who reads the minds of kings and queens, the dreadful one (Karālā), modesty (Hrī), justice etc., Kālarātrī, Aparṇā,[136] who loves to dwell on the mountain, who resides in the milky stream and ocean, beautiful tintinnabulum (Kiṅkinīkā), whose hair stands erect and is dishevelled, etc., whose blush resembles a cloud at twilight and a shining fire, the painless one (Viśalyā), who is born from the beam issuing from Anaṅgāri's (i.e. Śiva's) (third) eye,[137] the illustrious and glorious one, whose beautiful banner is adorned with feathers of the peacock, and who is a bringer of peace.

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our synoptic rendering is more detailed than usual, making omissions all the more arbitrary. However, we have ensured that significant qualifications and what may considered to be proper names have been included. It goes without saying that the line between epithet and proper name is blurred, here more than anywhere else.

131 Mathurā on the Yamunā River is known after its eponymous ruler Śūrasena as Śūrasenā (HV 44.53–60, PPL 335.86$_2$). Why the river goddess Yamunā is singled out for mention here remains unclear.

132 See SP 31.32–33.

133 The Mahiṣāsuramardana myth is related in SP 68.12–23.

134 SP 66 tells the story of the destruction by the Goddess (Kauśikī) of the army of the Asuras (which includes Dundubhi, SP 60.83) that is led by Sumbha and Nisumbha.

135 For the Rāma Jāmadagnya myth cycle in the *Skandapurāṇa* see SP$_{\text{Bh}}$ 121.23–124.18.

136 Cf. SP 11.24–28.

137 Cf. SP 9.17–19.

115 O Devī, I resort to (you) who are the primordial supreme Pārvatī, born from the beam (*ulkā*),[138] tutelary deity of all sciences and (final) goal, the one whose bracelet consists of a hundred snakes, who is intoxicated with the breaths-of-life of the Dānavas, whose hair and body are smeared with ashes from the funeral pyre, who has a pendulous belly and protruding knees, the one to whom belongs an earring, half of the hands and feet, half of the face, and a part of the (third) eye of the one whose sacrificial cord is a snake,[139] who is fond of dance and the frightening music of the cloud drums and of singing, laughing, talking and rejoicing, to whom muttering (*japya*), fire sacrifices, fasting, and living in permanent residences are extremely dear,[140] whose terrifying and compliant nature and essence is understood through yoga, who causes the loud noise of the clouds, thunderbolt and ocean, who is the initiation of the initiates, the wife of Virūpākṣa, (you) who reside in one half of Hara's body.

116 O Ambā, I resort to (you), Umā, the Mother (Mātṛ), who is the essence of discipline, rules and ordinances, the beautiful daughter of the ancestors and the king of the mountains (i.e. Himavat),[141] the destroyer of Dakṣa's sacrifice, who inhabits half of Bhava's body and who knocks out the teeth of Āditya,[142] etc., who tears out the hair of Viṣṇu,[143] whose superior vehicle is drawn by big lions,[144] who is not terrified by Mahābhairava,[145] who is the mother of Skandacandra[146] and Hastivaktra,[147] who gives life to Viśākha, Nandin and Naigameśa,[148] and who is the fons et origo, the Mother of the whole world; (I resort to you) Yoginī,[149] the object

138 SP 9.17–19.

139 A paraphrase of the Goddess as part of Śiva's Ardhanārīśvara form.

140 These refer to the devotional activities of the Goddess's votaries.

141 Devī/Pārvatī/Umā is the daughter of Himavat and Menā and granddaughter of the ancestors. Kālidāsa's *Kumārasambhava* 1.18 calls her mother, Menā, the daughter (*kanyā*) of the *pitṛs*.

142 The reference is to the Āditya Pūṣan, whose teeth are knocked out by Śiva (SP 13.37).

143 Cf. SP 13.36, SP 32.55 and annotation *ad loc.*

144 Cf. SP 58.22.

145 Cf. SP_{RA} 167.3.16–22 where the Goddess, contrary to what is said here, shrieked loudly and covered her face on seeing Mahābhairava.

146 We take Skandacandra as an honorific name of Skanda, like Rāmacandra. Devī is not known as the mother of Candra, the moon.

147 This is the first and only reference in the S recension of our text to the elephant-headed god as the son of the Goddess. Though Gaṇeśas are ubiquitous in the *Skandapurāṇa*, a Gaṇa named Gajanāśana features in SP 23.59, and Vināyaka is said to have an elephant head (*gajavaktra*) in SP_{Bh} 148.35, the figure of the elephant god Gaṇeśa as a member of Śiva's family only occurs in the RA recension. The significance of this fact has been discussed by Törzsök 2004.

148 Viśākha, Śākha and Naigameṣa are usually seen as the offspring of Devī's son Skanda (e.g. MBh 1.60.23). For Nandin as Devī's son see SP 22.20–21.

149 SP 10.6 calls Devī the supreme Yoginī.

of meditation of the yogins, who are inaccessible for gods and brahmins by yoga and reasoning, the preferred dwelling place of the learned, you who are prosperity (Lakṣmī) and boat (to the other shore) (Tarī), creating the various worlds, maker of the senses, *ahaṃkāra* and *tanmātras*, who are the activity in *tamas*, *sattva* and *rāga*, the principle of activity, the power (*śakti*) of Maheśa,[150] consciousness and object of all thought.

117 Hence, if you are well satisfied, show us happiness, (you) holy spouse of Mahādeva, upon whom we continuously meditate; and all the harsh things that were made by you, let them disappear for us, like snow in the sun, O Ambā; and likewise all the evil, which in thousands of former lives has been committed by us, which we shall commit and which we commit now (make that disappear as well); give us material prosperity (*artha*) and love (*kāma*), (such as) health, vigour, wealth, knowledge etc., concentration etc., an honourable existence and rebirth in heaven, moral perseverance and whatever other virtues there are. May you be pleased with us today; obeisance to you, O Devī.'

118 When Devī is praised by the gods in this way—and because Tryambaka is well-disposed[151]—she speaks to them: 'I am satisfied with you, calm down; let our anger not ruin you again.'

120 Sanatkumāra continues. Thereupon Deva Nīlalohita laughs, places all gods back into their natural state (*prakṛti*), and says to them: 'You should be without frenzy; whenever you need a sacrifice (Yajña), it should be available, complete with its head (*śiras*), as it is united (with its head) by this *mantra*, O sons of Aditi.' Thereupon Deva gives a hymn (*stotra*) and sacred formula (*mantra*), pertaining to the *Atharvan*, that affects the union,[152] and says: 'Yajña should be identical with the asterism and

150 This is, as far as we have been able to check, the only occurrence in the *Skandapurāṇa* in which the Goddess is called the Śakti of Śiva.

151 See SP 32.66 and SP 32.99.

152 The reference may be to the *Atharvaśiras Upaniṣad*. This contains a Stotra (*Atharvaśiras Upaniṣad* 2) and Mantras, i.e. verses from the *Atharvavedasaṃhitā* (AV 10.2.26–27 quoted in the *Atharvaśiras Upaniṣad* 6):
mūrdhānam asya saṃsīvyā $_{a}$*tharvā hṛdayaṃ ca yat*|
mastiṣkād ūrdhvaḥ prairayat pavamāno 'dhi śīrṣataḥ|| *26*||
tad vā atharvaṇaḥ śiro devakośaḥ samubjitaḥ|
tat prāṇo $_{a}$*bhi rakṣati śiro* $_{a}$*nnamayo manaḥ*|| *27* ||
'Atharvan, having sewed together his head, and also (*yát*) his heart—aloft from the brain the purifying one sent [them] forth, out of the head.
Verily that head of Atharvan [is] a god-vessel, pressed together; breath defends that, the head, food, also mind.' (translation W.D. Whitney).
Compare also the end of the Upaniṣad: *atharvaśiraḥ sakṛj japtvaiva śuciḥ sa pūtaḥ karmaṇyo bhavati*| *dvitīyaṃ japtvā gaṇādhipatyam avāpnoti*| *tṛtīyaṃ japtvaivam evānupraviśati*|. 'Having recited the *Atharvaśiras* once, a virtuous man becomes purified, fit for the sacrificial rites. Having recited it twice, he obtains lordship over

this Hari here, the god who pursues the deer, should also be part of it.[153] Bhadrakālī, Hari, and these strong Gaṇas, they all shall be always gracious (*bhadra*) to you, O immortals.'

125 Sanatkumāra continues. The gods, including Brahmā, being thus addressed, bow their heads and say to Śarva: 'First of all, this foremost of all sacrifices (i.e. the Aśvamedha) accrues to you. O Deva. O Surapati, Śarva is worshipped in/by the *Śata* (i.e. *Śatarudriya*); in all sacrifices we bestow all portions on you.'[154] Being thus addressed by the gods, Sureśvara assumes a supreme body that encompasses all gods.

128 Then the gods see themselves within Maheśvara and they see all the great sages too, situated within his head, arms, body, feet, flanks, hands, belly, etc. Śaṃkara then says to the gods: 'You all are originating from my body and you should see your bodies as being encompassed by me.' Thereupon these deities, to their great amazement, see that the whole world is Rudra, just as they themselves are. Having thus shown them his might, Deveśa speaks to the gods: 'You have witnessed these divine manifestations: when someone worships an image/manifestation with devotion, then it is me, by being present in that image/manifestation, who receives the worship, O gods.[155] I do not need allotments, I may allot all portions to you; therefore be quiet now.'

134 The gods say: 'This highest mystery (*guhya*) is revealed to us by You, O God. The mortal who knows it attains to imperishable worlds. This place shall be famous as Bhadreśvara; it is the best place on earth, as it is the most beneficial of (all holy) places.[156] It is an eternal holy field of Rudra

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the Gaṇas. Having recited it thrice, he enters (the state of) being so (as Him).'

153 Cf. SP 32.48 and Crit. App. See also above n. 104 on p. 44.

154 Cf. SP 32.54.

155 Cf. MBh 6.31.23–24 (= BhG 9.23-24).

156 If we follow the narrative of SP 32, this place must be the spot where Śiva and Pārvatī were hiding in order to watch the destruction of Dakṣa's sacrifice, said in SP 32.23 to be Raibhya's hermitage (Raibhyāśrama), near Kanakhala where the sacrifice took place (cf. VarP 126.7, where Kubjāmraka is associated with Raibhya, but not with Bhadreśvara; see below n. 161 on p. 54). That this hermitage is not far (*nātidūre*) from Kanakhala seems also to follow from SP 32.50–52. After Śiva's epiphany and their journey through the cosmos, the gods return to their natural state and see Śiva and Pārvatī again, who are probably still thought to be in the same place. This is the place where the gods are initiated as Pāśupatas by diving into a heap of ashes (SP 32.104). It would thus follow that Raibhyāśrama and Bhadreśvara are either identical, or that the sacred complex of the latter includes the former. Further on in the text it is said that there is, 1) a liṅga installed by Brahmā (SP 32.153), 2) the Bhadrakarṇahrada (SP 32.138), 3) a holy place called Haribhadra (SP 32.140). In its neighbourhood is 1) the holy field of Viṣṇu, called Kubjāmraka (SP 32.148), and 2) a place called Brahmāvarta (SP 32.151). Bhadreśvara is mentioned again in SP$_{\mathrm{S}}$ 167.182 (see also Bisschop 2006, p. 221f. *ad loc.*), and SP 29.83d and SP$_{\mathrm{Bh}}$ 183.49c. It is evident that Bhadreśvara was

(Rudrakṣetra) measuring one *yojana* in circumference.[157] When one dies here one shall become a Gaṇapa and favourite of Yours. A man who, after waking up in the morning, sings the praises of this (place) or recites them to the brahmins, he will be free of all sins. And a person who, after having bathed here in the Bhadrakarṇahrada,[158] worships Hara, and, after having prepared a rice porridge, feeds it to a brahmin, this person, wherever he may die, shall rejoice amidst Apsarases in heaven. The (place) where You stood while speaking, O God, shall be a holy place known as Haribhadra, thanks to Your grace.[159] The merit which results from the Aśvamedha sacrifice, that accrues to a man who worships here. Whoever gives up his life here, he will be the very strong Gaṇapa of Haribhadra.'

143 Śarva says, 'May it be so,' and leaves for Mount Mandara, together with Umā and surrounded by hundreds of Gaṇas. The gods and king (Dakṣa), on the other hand, stay at that place, to their pleasure. Brahmā and Viṣṇu follow Deva. The Lord, after having gone a small distance with these two, speaks not far from there [i.e. from Bhadreśvara]: 'Stop, O mighty Viṣṇu.' Puruṣottama bows to the feet of Hara and stands still, holding (a branch) of a mango tree; that (tree) becomes crooked (*kubja*). Because Hari stood at that site holding a mango tree (*āmra*) while staring at Deveśa, that place is known as Kubjāmraka: a wealthy *kṣetra* of Viṣṇu, holy,

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an important Pāśupata holy place in the vicinity of Hardwar (Kanakhala) at the time that our text was composed. It is all the more curious that this *tīrtha* has fallen into oblivion. Lakṣmīdhara quoting a *Vāmanapurāṇa* (not identified), refers to Bhadreśvara in the land of Pāñcāla and says that 'it is protected/concealed by Gaṇas': *bhadreśvaraṃ gaṇair guptam* (TVK 267). Cf. KūP 2.39.4, MtP 22.25,32, LiP 1.92.136. For early attestations of 'Bhadreśvara' in SE Asia see Bisschop 2006, 36 n. 96.

157 The Bhadreśvara complex may be identified with an excavation site in Rishikesh, at the confluence of the Rambhā and Gaṅgā, situated 20 km north-east upstream of the Dakṣeśvara Temple, i.e. Kanakhala, in Hardwar. Excavations here revealed an extensive site that was occupied continuously 'from *circa* the second century A.D. to *circa* eighth century' (IAR 1973–74, 28). Two temples have been found, VBA-I and VBA-II. Structure 1 belongs 'to the early level of the middle phase,' that is the Gupta period (4th to 5th centuries) and remained in use during the rest of the period. In it a 'Siva-linga resting on a *bhadra-pitha*,' 'octagonal at the base,' has been found (IAR 1974–75, 41). Another structure (2), 'about 20 m south of structure 1,' 'was added to Structure 1' (IAR 1973–74, 30). For a detailed description of this site see Bakker 2014, 176–79.

158 MBh 3.82.35 knows a Bhadrakarṇeśvara. Lakṣmīdhara, quoting a *Matsyapurāṇa* (not identified), mentions a Bhadrakarṇa (TVK 241). Further see e.g. KūP 1.29.45–46, KūP 1.33.15, BrP 25.50. Bhadrakarṇa features in the *pañcāṣṭaka*, the five ogdoads of the early Āgama literature, which list Śaiva sanctuaries; see Bisschop 2006, 32.

159 This place is not known from other sources. It may have been the name of one of the two temples/liṅgas found at the excavation sites VBA-I or VBA-II.

measuring eight *nivartanas*,[160] and yielding the results of a (donation) of a thousand cows.[161]

149 Deva, having gone a little further, says to Brahmā 'Stop' (*nivarta*) and enters into the sky. Brahmā, his hands folded and head turned upwards, makes a circumambulation, bows and then proceeds. That land is known as Brahmāvarta,[162] because he (i.e. Brahmā), by performing the holy act of circumambulating Hara, has made his own body turn around (*āvarta*) there. One receives the reward of an Aśvamedha by bathing there, and one reaches the world of Brahmā by dying there, after preparing a porridge and having fed it to a brahmin.[163]

153 Thereupon Brahmā, along with Viṣṇu, goes back to Bhadreśvara and establishes Paśupati's glory there together with the gods. He installs a liṅga,[164] performs a splendid *pūjā*, takes a bath in the Bhadrakarṇahrada and goes to heaven together with the gods.

155 When Brahmā is about to go, Dakṣa addresses him and asks what he should do. Pitāmaha tells him to propitiate the terrific Śarva, the one with the great bow (Maheṣvāsa) and knotted hair (Kapardin); then he will obtain the accomplishment of his sacrifice and reach the eternal abodes.

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160 A *nivartana* is an area measure, equal to 20 *daṇḍas* (rods), c. 36 m^2.

161 MBh 3.82.36, KūP 1.29.46, KūP 2.34.33–35, NsP 65.11 (TVK 252), ViS 85.11. The site of Kubjāmraka can be identified with the Hṛṣikeśa Nārāyaṇa Śrī Bharata Mandir, situated 5 km to the north of VBA (Bhadreśvara), at the confluence of the Candrabhāgā and Gaṅgā rivers in Rishikesh. For a further description see Bakker 2014, 179–81. According to local knowledge, this site/temple is associated with Raibhya's hermitage. This tradition is found in the so-called *Kedārakhaṇḍa* (KeKh), a work ascribed to the *Skandapurāṇa*, but which is later and more extensive than the *Kedārakhaṇḍa* that is published by the Venkateshvara press. In chapter 116 it relates the story of Saint Raibhya, who, on seeing Viṣṇu, became crooked (*kubja*), after he had taken refuge at a mango tree (*āmra*). This corresponds (partly *verbatim*) with the Māhātmya of Kubjāmraka told in VarP 126, which is quoted by Lakṣmīdhara (TVK 206–08). It is called Kubjāmraka because Raibhya became crooked (*kubja*) on seeing Varāha (VarP 126.14). Elements of the *Skandapurāṇa* myth are evidently rearranged into this new Vaiṣṇava myth.

162 MaS 2.17: *sarasvatīdṛṣadvatyor devanadyor yad antaram| taṃ devanirmitaṃ deśaṃ brahmāvartaṃ pracakṣate||*. Manu clearly defines Brahmāvarta as a region, partly or wholly coinciding with Kurukṣetra, and so the term is usually used (cf. Kālidāsa *Meghadūta* 48: *brahmāvartaṃ janapadam*). SP 32.151–52, though it specifies it as *deśa*, seems to describe a particular holy spot where one can take a bath. This is in keeping with MBh 3.81.43, MBh 3.82.38; cf. MtP 22.69 (v.l. *brahmatīrtha*), BrP 25.39.

163 There is a possibility that this holy place corresponds with the early historical mound at Shyampur Garhi (Rishikesh), c. 6 km west of VBA (Bhadreśvara) on the Golapani (Goila Nala), a small tributary to the Ganges. This site was first explored in 1974-75 (IAR 1974–75, 41). For further discussion see Bakker 2014, 181–83.

164 This may refer to one of the two liṅgas found at site VBA (above n. 157 on p. 53).

Thereupon he (Dakṣa) erects a liṅga in Kanakhala and begins worshipping Rudra.[165]

158 When a hundred divine years for that Prajāpati has passed,[166] on the top of Mount (Mandara) Mahādeva says laughingly to the daughter of the mountain (Adrijā): 'The son of the Pracetases is steeped in asceticism; behold, O Īśā (Devī), he is completely concentrated upon me!' Then Mahādevī sees that he is living upon air, standing at the liṅga, worshipping Maheśvara. She says to Deva, her husband, the Lord of all gods: 'He is mean, evil-minded and arrogant. Thank heaven that you have taught him a lesson and that he has turned to you! Therefore you should forgive this evil-natured person, now he has become submitted, O Maheśvara;[167] I beg you on his behalf.' Deva answers that Devī may bestow boons on him, if she so wishes; she has his permission; she should point out to him (that he may sollicit for) a boon.[168]

165 Thereupon the two supreme deities[169] go together and say: 'O Dakṣa, see through a divine eye that we both are satisfied. Prācetasa, we both are

165 Cf. MBh 12 App. 1 No. 28 ll. 123ff., where Dakṣa begins worshipping Śiva, praises Him by his Thousand-and-Eight Names, and finally is initiated in the Pāśupatavrata (MBh 12 App. 1 No. 28 ll. 407–09), which eventually leads him to union (*yoga*) with Śiva (Bakker 2004b, 132–34). The *Skandapurāṇa* does not explicitly say that Dakṣa is initiated in this observance. The reward of his devotion is his appointment as Śiva's Gaṇeśa (SP 32.185). The site where this all is said to have taken place is Kanakhala (SP 32.187), but the liṅga as such does not receive a specific name in the *Skandapurāṇa*, whereas the *Mahābhārata* does not mention a liṅga in this context. However, a liṅga with the name of 'Dakṣeśvara' is mentioned in *Saurapurāṇa* 7.3–5 (following the MBh story): *ārādhya devadeveśaṃ bahūny abdaśatāni vai | tasya prasanno bhagavān devadevaḥ sahomayā || 3 || dadau māheśvaraṃ yogaṃ tasmai dakṣāya dhīmate | labdhvā taṃ paramaṃ yogaṃ tasmiṃl liṅge layaṃ gataḥ || 4 || tato prabhṛti tal liṅgaṃ yogibhiḥ sevyate dvijāḥ | yogaṃ dadāti sarveṣāṃ devo dakṣeśvaraḥ śivaḥ || 5 ||*

166 For a similar construction (number of years with genitive) see e.g. MBh 3.126.25.

167 We have accepted the reading of S_1: *prasannasya*, against S_2, S_3 and A, *prapannasya* (supported by R's *prayatnasya*). A difficult choice; the word *prasanna* is used in the meaning of 'submitted' or 'dedicated,' for instance at SP 29.145b (see annotation *ad loc.*), SP 31.17 and SP 32.178. In Buddhist texts such as the *Lalitavistara*, *prasāda* is commonly used in the meaning of devotee's devotion/faith rather than the deity's (or Buddha's) grace. It is not unlikely that the original meaning of *pra-sad* included both connotations in the religious context and the SP still retains it, but the general tendency is to replace it by *pra-pad*, if it refers to the devotee.

168 This is exactly what Devī does in SP 32.169. The boons bestowed on Dakṣa in SP 32.166cd–68 should be understood (on the basis of SP 32.166b) as being given by both gods, though Śiva is the speaker (subject of *dadmi* in SP 32.166d). This is appropriate because only Śiva himself can lift his own curse.

169 The dual *devadeveśau* should be interpreted as the dual of a Tatpuruṣa (*deva*° and °*deveśa*), rather than of a Dvandva compound of Devadeva and Īśā, although Devī is addressed as Īśā in SP 32.159c.

willing to give a boon.[170] I bestow on you this boon in order that the curse is lifted,[171] namely that you may reap the fruits of the sacrifice that was destroyed by the Gaṇas; be my Gaṇeśa. You shall be eternal, without suffering, and in my vicinity.' Devī says: 'Make a wish,[172] what else should Maheśvara give? For, he will bestow a boon, even if it is a difficult one, if asked by you.' Sanatkumāra continues. When Dakṣa is thus addressed by the daughter of Himavat, he speaks (the following hymn of praise).[173]

171 The one who creates and destroys the universe, whom fools do not know as the single and only one, the wielder of the Pināka bow who takes away misfortune from his devotees, to that god and his spouse we resort; to the god who was not worshipped by us out of ignorance etc. and who cursed me;[174] to the god who made the gods, Gaṇas and Rākṣasas etc.; to the god who, out of anger, created Hari, the lord of the lions and the Gaṇeśvaras, and his wife,[175] possessed of extraordinary qualities and might; to the god who defeated the gods, such as Varuṇa, the guardian of wealth (Vittagopa, i.e. Kubera), Brahmā, Śatamakha (i.e. Indra), Viṣṇu, Vāyu, the sages and (all) their weapons. May Śarva and his spouse forgive today all that I have done wrong out of ignorance etc., on account of His generosity.

177 Sanatkumāra continues. After his hymn of praise Dakṣa prostrates with all his body, his eyes filled with tears. Thereupon Deva and Devī make him stand up. Dakṣa's tears fall to the ground, and these drops immediately become a river. Mahādeva speaks to that beautiful river: 'Because you have risen from bright (*arjuna*) tear drops, you will be known by the name of Arjunā and you will stream in manifold beds.[176] A man who bathes

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170 We read *sva* in SP 32.166b instead of the more correct *svas*, conjectured by Bhaṭṭarāī. The secondary instead of the primary ending is common in Epic-Puranic Sanskrit as it is in our text. *sva* is supported by *su-* in the A MSS. Other less likely possibilities are: *varado 'smi* (Śiva speaking) or *varadāsmi* (Devī speaking).

171 Cf. SP 10.28, SP 32.3. See *ad loc.* and above n. 87 on p. 40.

172 We read S_1 *vṛṇuṣva*, instead of *śṛṇuṣva* (other MSS). *śṛṇuṣva* without an object is not common and seems somewhat out of place here (we cannot suppose that Dakṣa had stopped paying attention!). Usually our text conjugates $\sqrt{}$*vṛ-* ('to choose') according to the 9th class, but sometimes conflation with $\sqrt{}$*vṛ-* ('to cover') of the 5th class occurs, for instance in SP 67.18c, where S_2 and S_3 read *vṛṇu*, against *śṛṇu* in S_1, R and A, but where it is obvious that *vṛṇu*, 'make a wish,' is the word required.

173 The Stotra in SP 32.171–176 is in the Praharṣiṇī metre (4×13).

174 In SP 10.28.

175 The wife of Haribhadra is Bhadrakālī; see SP 32.192.

176 Lakṣmīdhara quotes a list of most holy rivers in TVK 249f., apparently from Devala's Dharmasūtra, in which figures an Arjunīyā river. A river of that name flowing in the neighbourhood of Kanakhala is not known from other sources. SP_{Bh} 74.2 and SP_{Bh} 127.58 mention a river called Hairaṇvatī flowing in Kanakhala. Cf. MBh 6.9.5 where a Hairaṇvata *varṣa* is decribed (cf. Kirfel 1954, II.2.62; Bisschop

within you attains the reward of an Aśvamedha. When one dies on your bank, through austere discipline or otherwise, one will not be born again as a human being or obtain a bad rebirth. A man who has bathed in you should, after he has kept a three-day fast, made a rice porridge and has offered it,[177] feed it to a brahmin: that man will attain the Paradise-of-cows and not fall from it.'

184 Having thus created a river and bestowed His grace upon it, the Lord comforts Dakṣa and speaks to the king: 'Abandon your fear, be my Gaṇeśa; which wish of you may I fulfill?' Dakṣa, being repeatedly comforted, asks that the spot here may be a holy place of Śiva. Deva answers that, because these two blessed girls, daughters of a sage, after having practised asceticism, prepared food with grains (*kaṇa*) and a threshing-floor (*khala*) after a full year had passed,[178] and because Dakṣa was present (*sthita*) there, therefore this here shall be His place (*sthāna*): Kanakhala, an important holy site, like the mouth of the Gaṅgā (Gaṅgāsāgara).[179] Sinners, cheaters etc. will never succeed in reaching it and living there. A man dying there will not be born again. Having reached there, taken a bath, and prepared a rice porridge, one will enjoy Indra's paradise, freed of sins.

192 Thereupon He appoints Haribhadra to the place and gives him Kālī as his wife. He presents (him) with rich gifts and with the continent of the ghee-ocean (Ghṛtoda); He bestows also many boons upon the Gaṇas that had sprung from the arm.[180]

194 Sanatkumāra concludes that the destruction of Dakṣa's sacrifice by Śambhu and the decapitation of Sacrifice (Yajña) took place as he has told. Vyāsa asks after that terrifying goddess who had issued from Devī's mouth.[181] Sanatkumāra answers that after Ambikā had been honoured

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2006, 188).
It is not clear what exactly is meant by the expression *parva parva samāsādya* in SP 32.181a. It may refer to the complicated hydrology of the area in which the present Dakṣeśvara temple is found. Once having passed the Gaṅgādvāra, the Ganges River fans out in shifting riverbeds.

177 The rice porridge is first to be ritually offered (*nivedya*) to a god (probably a temple idol or liṅga), before it is given to a brahmin.

178 The idea seems to be that they broke their fasts after a year. These two girls, however, come out of the blue. They form part of the *nirukti*, which may derive from another story unknown to us. Raibhya is a sage (*muni*) whose hermitage was near Kanakhala (see above n. 156 on p. 52), but we have no information about any possible daughters.

179 This refers, no doubt, to the site occupied today by the modern temple of Dakṣeśvara in Kankhal on the Ganges, a village 5.3 km south-west of Gaṅgādvāra (*Tīrthāṅk* 62ff.). The comparison with Gaṅgāsāgara (SP$_S$ 167.172) comes somewhat as a surprise, unless one thinks of Kanakhala/Gaṅgādvāra as the beginning and Gaṅgāsāgara as the end of the Gaṅgā Valley in North India.

180 See SP 32.21.

181 This concerns Kālakarṇī, see SP 32.100.

by the gods, the goddess born from her mouth (Āsyajā, i.e. Kālakarṇī) says to her: 'Tell me, what shall I do?' Then Brahmā bows respectfully to Mahādevī and asks: 'May she be my daughter.' Umā agrees and gives that goddess away as daughter.[182] And after he has told her: 'You are Death (Mṛtyu),' he appoints this goddess to a dreadful office, viz. robbing all living beings of their lives. And she, appointed to execute that job by Brahmā himself, [...] [183]

201 *śrutiphala.*[184]

33

A long time ago, Dharma and Yajña practised *tapas* in the Himālaya. Deva appeared with his Gaṇas, all looking like Maheśvara. Dharma and Yajña took the one in the middle to be the real Maheśvara. They hymned Him. Maheśvara granted them to become his carrier in their next birth. The Māhātmya of the location where this happened: Madhyama.

In the present Manu period Surabhī worships Rudra. He grants her an extraordinary son. She gives birth to Vṛṣabha. Vṛṣabha roams around and goes to the ocean to drink. The Daityas attack him. The Bull drinks up all the Daityas along with the water of the ocean. The ocean takes refuge with the Saṃvartaka Fire at the Vaḍavāmukha.

182 Cf. MBh 12.249.14–20 where Mṛtyu is born of Brahmā as the embodiment of his anger.

183 SP 32.199cd is corrupt, a corruption that may be connected with a loss of text in a very early stage of the transmission. The following conjectural reading of SP 32.199cd is based on S_2 and S_3: *udbāṣpāha ca deveśam adyodyuktā tvayāmaye* |, 'And choked by tears she says to the lord of the gods (i.e. Brahmā): "Today I have been charged by you with the task of decay".' Our conjecture takes its cue from the story as told in MBh 12.249.21–22. We propose to read *ca deveśam* (*deveśa* being Brahmā, cf. SP 34.104a), but S_2 and S_3 suggest *sadeveśam* or *sadeveśā*, the first would be referring to Brahmā accompanied by Deveśā (i.e. Devī), an unusual couple but possible here, the second to Kālakarṇī together with Deveśā (i.e. Devī), which seems inappropriate here. A third unlikely possibility is to read *sadeveśāṃ*, which would make Devī and Deveśa (Brahmā) the addressees. The story ends abruptly and there can be little doubt that a substantial portion of the text has been omitted. We may form an idea of the content of this missing text by looking at the story of Mṛtyu as it is continued in the *Mahābhārata* (MBh 12.248–50). The goddess of death (Mṛtyu) asks to be discharged from this office, since she fears *adharma* (MBh 12.250.3). When her prayer is not heard, Mṛtyu practises *tapas* for a long time. Brahmā promises that there will be no *adharma* for her, since men will come to her because of diseases, not because of an offence on her side: *na tvā doṣeṇa yāsyanti vyādhisaṃpīḍitāḥ prajāḥ* (MBh 12.250.29cd). The story of Mṛtyu (MBh 12.248–50) has a parallel in MBh 7 App. 1 No. 8 ll. 23–248.

184 The metre of SP 32.203 is a Mālinī.

The Bull threatens to drink the ocean, but he is beaten by the Fire, the custodian of the ocean, and then he turns to Rudra for help. Śiva sends a Rudra to the Saṃvartaka fire in order to bring him in. After a fight the Fire is brought before Śiva, who asks the Bull what to do with him. The Bull asks Śiva to let him go. Then the gods come to Śiva complaining about the Bull's uncontrolled behaviour. Śiva creates a Gaṇapa called Prabhākara whom he lends the power to contain the bull. Then all the gods take up residence in the bull and Śiva becomes *vṛṣavān*. (☞ p. 183)

1 Sanatkumāra speaks. He tells Vyāsa that he will explain how it has come about that Vṛṣabha carries Deva. A long time ago, Dharma and his friend Yajña went to the Himavat to practise *tapas*. They subsist on air for ten thousand years and then another twelve thousand years on vegetables alone. Then Deva comes along with his Gaṇas, all of similar appearance, and shows himself to them. When they see many Maheśvaras who look the same, the two consult with one another about which of them might be Īśvara. After much deliberation they think that the treasure of light (*tejas*) in the middle will be Maheśvara. The two ascetics of immeasurable power bow their heads in great respect to the Deva who is the being (*bhava*/Bhava) in the middle (*madhye*) and begin praising him.

8 Obeisance to the Lord of the Universe, the immortal principle who is clad in space;[185] who is attached to crossroads, the three-eyed Being (Bhava) who has four appearances,[186] four heads, and is moving in the waters; the one who bestowed grace on Indra and Brahmā; whose penis is erect, who inspires passion/confusion, but who is without passion/confusion (himself). Obeisance to the one of golden colour, whose eye is the sun, whose hair purifies and whose tongue is long; to the one with many feet, one eye, a thousand bells and a thousand eyes, carrier of the banner and the Pināka bow, with a thousand heads; obeisance to doomsday fire (Saṃvarta),[187] to the laudable one, killer of the enemy, to him who is (Bhava), comes about, and brings about. Obeisance to the eminent one (*vara*) and giver of boons (*varada*), to the cow-eared one (Gokarṇa), lord almighty,

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185 Cf. SP 66.22. This refers to two qualities of Śiva: he goes naked, space is his garment, and he is omnipresent in space (*vibhu*).

186 Cf. VāP 1.5.31 (PPL 57 vs. 27), where Maheśvara in his function as Creator (Brahmā) is described as: *tridhā yad vartate loke tasmāt triguṇa ucyate* | *caturdhā pravibhaktatvāc caturvyūhaḥ prakīrtitaḥ* ‖*31*‖. The 'four appearances' may refer to four functions (cf. ŚiP *Vāyavīyasaṃhitā* 1.10.28–29). LiP 1.28.23f. speaks of the four ways (*mārga*) in which he may be considered (clearly inspired by the Buddha's Four Noble Truths): *saṃsārahetuḥ saṃsāro mokṣahetuś ca nirvṛtiḥ* |. For another, probably secondary explanation of the epithet *caturvyūha* see KūP 1.11.26–27: *catasraḥ śaktayo devyāḥ svarūpatvena saṃsthitāḥ* | *adhiṣṭhānavaśāt tasyāḥ śṛṇudhvaṃ munipuṅgavāḥ* ‖*26*‖ *śāntir vidyā pratiṣṭhā ca nivṛttiś ceti tāḥ smṛtāḥ* | *caturvyūhas tato devaḥ procyate parameśvaraḥ* ‖*27*‖.

187 Note the not so glorious role this Saṃvarta plays in the subsequent story: SP 33.67ff.

to Viṣvaksena,[188] the splendid one (Prabhāsa), and bestower of food and life. Obeisance to the mover, the one with the lotus garland, the roaring and terrifying one (Bhairava). Obeisance to the four-headed, Mahādeva, to Brahman and the Pole Star (Dhruva). Obeisance to the one who has the form of a woman, to the middle one (Madhyama). You are the mover of all beings, the one who consents and permits, fulfil our wishes, Bhuvaneśvara!

21 *śrutiphala*

22 Sanatkumāra continues. Deva restores all Gaṇas, Nandin and Devī to their natural shapes and assumes himself his permanent form. He promises the two (Dharma and Yajña) the boon they desire. These two gods wish that, in their next birth, they may carry him and that this secret place may be transformed by their asceticism and become holy thanks to his grace. Devadeva promises that this will be an extremely secret place, measuring five arrow-shots; he who dies here will become a Gaṇapa. Because he has been worshipped by them in the belief that He was the being (Bhava) in the middle (*madhye*), it shall be known as Madhyama.[189] In their next birth they will be very strong, become (his) vehicle (*vāhana*) and sustain the worlds/people.[190] Deva returns to Mount Mandara with his Gaṇas.

29 A long time after this, in the present Manu period, Surabhī worships Rudra. After a thousand years of asceticism, Bhava is propitiated, appears and offers a boon. She asks for an extraordinary son, in addition to many other sons who are qualified to sacrifice, and for daughters who will sustain the world. Deva gives it all and disappears.

33 Surabhī gives birth to a first-born, powerful son Vṛṣabha, followed by eleven Rudras and seven maidens, viz. the cows that sustain the world.[191] Vṛṣabha, after having performed his morning rituals and having saluted his father, mother and grandfather,[192] goes to a forest that is visited by the elephants guarding the four quarters, the abode of Siddhas, where

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188 Cf. SP 23.48 and SP 34.119. It seems that *viśvak* is used in our text as an orthographical variant of *viṣvak*.

189 For the holy place Madhyama, probably identical to Madhyameśvara, see Bisschop 2006, 182f. The site may be identified with Madhyameshwar 22 km south-east of Kedārnāth.

190 Yajña had been Śiva's vehicle in the form of a raincloud (SP 31.40–46), before he was decapitated in the destruction of Dakṣa's sacrifice (SP 32.46–48, cf. SP 5.64). Now Śiva offers Yajña a second chance. Yajña and Dharma will become Śiva's vehicle when they take up their residence in the bull (Vṛṣa), which will then become Śiva's *vāhana*. This is told in SP 33.116-117ab.

191 Cf. PPL 162 vs. 47 (HV 3.41, 58*) where Surabhī is said to give birth to eleven Rudras, sons of Kaśyapa.

192 Probably Kaśyapa, Surabhī and Brahmā are meant.

that divine dūrvā grass grows that has risen from the elixer (*amṛta*) and shoots forth again after having been cut or burnt.

37 One day that son of Surabhī, king of the bulls, when he was wandering around in that forest and became thirsty, went to the ocean to drink. Having plunged into the middle of the ocean, his mouth wide open, he gulps down the water of the sea filled with large fishes; yet he becomes not satisfied. While that (water) is being drunk,[193] the leaders of the Daityas, fourteen thousand, all of them well equipped, with swords, arrows, and bows in their hands, these great sons of Maya,[194] resembling Śakra and doomsday fire, fall upon him with great speed.

41 Along with the water of the ocean, the very strong (Bull) drinks up (all) those Daityas. The ocean inhabitants tremble and shout when they see that these have been drunk and are being drunk. Thereupon, while he is being swallowed up, the venerable ocean arrives at the Mare's Mouth (Vaḍavāmukha), and takes refuge with Saṃvartaka.[195] And that mighty Fire (of dissolution), greatly enraged, gives him shelter and goes to the Bull and speaks to him respectfully.

45 Saṃvarta says that this (ocean) is a refuge to all beings and a residence of demons (Daityas). It should not be emptied of its waters. The Bull answers that it was not his intention to empty the ocean altogether, but, now that he has suggested it, he will do it right away. The lord of the oblation, i.e. Fire (Havyeśa), may show his pride, arrogance, force and courage, he will drink this ocean in front of him! Having spoken thus to (the Fire) that resides in the Vaḍavāmukha, the lord of the bulls, excited as he is, begins to drink up the ocean completely. The Fire says that he, i.e. the Bull, is not a well-matched adversary, and he wants no conflict with him (the Bull), but nevertheless, the duty he has taken upon him he will do. The Bull shall not drink the ocean; he (the Fire) will protect it, (as long as) it is in his care. He will ward offthe boasting son of Surabhī.

51 Sanatkumāra continues. Thereupon Vahni goes to him, takes him by the neck; (the Bull) cannot move any more, (but) vomits all the water he has drunk, without the Dānavas (though), for these are all burnt in his digestive fire. Thereupon the Saṃvartaka fire sets free the humped Bull and says: 'Go, I shall not kill you, though I could burn you; you cannot

193 *pīyat-i* passive participle with active form; cf. SP 29.9c.

194 SP_{Bh} 76.31 calls Maya the foremost son of Danu. The latter is the sister of another daughter of Dakṣa, Diti, whose offspring are the Daityas. The sons of Danu are the Dānavas. The sons of Maya are called Daityas, like their great-uncles. Evidently they all fall into the same category of demons or Daityas.

195 Saṃvarta(ka), or the fire of dissolution, which resides in the ocean and is equated with the Mare's Mouth fire situated in the underworld (PPL 134 vs. 78f., WG 135 vs. 78).

beat me. Yet, I will not bellow/boast; what is bellowing to those who are superior in strength?'

55 After having released the Bull, the Fire goes to his own abode. And the Bull goes too, tormented by pain and grief. That mighty Bull, son of Surabhī, becomes downcast by shame and pain and thinks: 'I am powerless; Vahni is powerful; I have been so humiliated by him: he has become master of (my) life, but I am not bereft of my vital airs by him. My power is futile and so is my bawling: it is like a raincloud in autumn which has shed its water. Today I shall give up my life, swearing that he shall not again break my pride. For a weakling who has fallen into the hands of wicked enemies, I think dying is superior to living. What is life to him?'

61 Then the Bull hears a voice from the sky: 'Son of Surabhī, don't despair, do what I say! Turn to Rudra, who is stronger than anyone; then you shall conquer Fire. O Bull, he, the creator of all beings, he shall drive away your pain.' Sanatkumāra continues. Having heard this from a noble Sādhya,[196] he goes to the Himavat mountain and practises severe *tapas*. After having been fixed on Him for a thousand years, the Lord of all beings, in the company of Ambā and the Gaṇas, addresses him: 'O blessed son of Surabhī, I am pleased with you, son; make your wishes, I will fulfil them, no matter how many.'

67 Sanatkumāra continues. After he has seen the Lord together with Ambā and the Gaṇas, he bows to His feet, looks up and bows again, repeating this several times; then he says: 'May there be no decay of (my) *tapas*, this is my wish, O Lord of the World (Jagatpati), and unsurpassed strength, and everlasting mastership in yoga; I (wish to be) your vehicle (*vāhana*); and as I am being slighted (*vimānitaḥ*) by Agni,[197] I wish to see the Saṃvartaka fire in the Mare's Mouth (Vaḍavāmukha) captured by you.'

71 After having granted these boons, (the Lord) rubs his left side and creates a very strong Rudra, who is crowned by a diadem, three-eyed, ornamented, his broad chest protected by a cuirass, provided with leather chaps to protect arm and fingers, and carrying a bow, sword, and divine weapons.[198] Rudra (i.e. Śiva) tells that Rudra to fetch the Saṃvartaka fire at the Vaḍavāmukha and to bring him in. The Gaṇanāyaka bows to His feet and goes to the ocean, where he sees (that) Fire (Hutāśana). After heavy fighting he captures the Saṃvartaka fire and brings him to Deva.

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196 Sādhyas are a rather indeterminate group of gods (see Hopkins 1915, 175). In SP_{Bh} 116.66 Viṣṇu in his Vāmana form passes himself offas a Sādhya, son of Dharma, to King Bali.

197 We had expected a *nirukti* here that would explain the wish to become Śiva's vehicle, but the text uses the word *vāhana* instead of *vimāna*. As it stands, the bull having been dishonoured (*vimānita*) explains his wish for vengeance.

198 Cf. SP 31.50–51.

76 Vyāsa wishes to know more about the fight of the diadem-crowned one and the Fire. Sanatkumāra tells that, when the angry Gaṇapa had gone to the Saṃvartaka fire, he speaks to him as follows. 'Deva, who is Lord of the world and wears the crescent, orders you, O Vahni, to appease Vṛṣa as follows. You and your friend should say to Vṛṣabha: "I pay obeisance." Obey his order and do what you have to do.' Hearing Devadeva's order, Fire is not too pleased and says: 'I and my companion are directed by Devadeva and by Him alone; having appointed me here (in my present office), He shall not appoint me elsewhere, ever.[199] Go and tell Him. But if He should order me again, then I shall act accordingly.'

83 The Gaṇeśvara answers that the childish and the foolish, who are without force and intelligence, would leave, if they were addressed in such a way. An order given by mighty ones and those who wield authority is given only once, and, that messenger is the best, who accomplishes his task. He, for one, has been sent here by that mighty creator of the universe as (His) envoy to accomplish his task completely. If he (the Fire) does not do as he is told, he will capture him and bring him today, trembling, before Dyubhṛt.[200]

87 Sanatkumāra continues. After he is addressed in this way, the glowing (Fire) is furious and runs at the Gaṇapa, shouting 'stop, stop.' He (the Gaṇapa) hits the assaillant forcefully with the rain-cloud weapon, but the impetuous (Fire) flames up. Thereupon he strikes him with the mighty thunderbolt in his breast, the flaming one, which is swollen with rage. Hit by (that) weapon, the mighty lord of fire, though full of energy, is stupified, halts for a moment in confusion, and is smokeless. At that moment the Gaṇapa, swollen with anger, handcuffs the trembling Fire with Rudra's noose.

92 When they see him fettered and fallen down, his sons and friends come running toward the Gaṇapa, by the thousands, with weapons in their hands. After the Gaṇapa has conquered them as well, he leads the Fire quickly to Hara, as a sacrificial animal to the sacrifice. When Mahādeva sees that governor of the ocean brought in, He says to Vṛṣabha: 'Tell me, what is to be done with him?' When the bull sees him so pitiful and sad, he bows to (Hara's) feet and speaks.

96 'O God, Sadasatpati,[201] this glorious power of yours has been shown.

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199 The argument is that Fire has been installed by Śiva at the Mare's Mouth in his office of protecting the ocean. He has not been released from this office by the only one who could do that, viz. Śiva himself, so he will stick to his guns.

200 This name of Śiva, 'Carrier of Heaven/Light' seems to be a hapax, but the evidence of S_2 and S_3 is quite certain, while the R and A recensions may have replaced it by Indubhṛt, which is equally rare, but expresses a more common idea.

201 See below n. 237 on p. 71.

This wretch is pitiful and without power, O powerful one; let him go, he is beaten. All his sons and friends have been beaten. I wish that you do not kill him, but set him free.' Maheśa, having heard the words spoken by Vṛṣabha, is pleased and releases Fire laughingly. After making that Rudra into a lord of the Gaṇeśvaras, free of rebirth and its sorrows, the Lord is presenting him with the prosperous Manoramaṇa continent (*dvīpa*),[202] which is movable and adorned with golden palaces that fulfil all wishes.

102 At that time the gods approach Devadeva and speak to Him. 'This mighty Bull, governed by you, has earlier filled the universe with his arrogant bellowing and has disturbed its balance: He traversed the sky impetuously, making all quarters and celestial vehicles spin helplessly by his bellowing. And now that he has received a favour,[203] a means should be provided, O Deva, so that he will not do the same to us again. You are our refuge, Deveśa, and the saviour of all beings who are overcome by fear.' Deva answers that he shall arrange that their fear will stop and all worlds will return to their natural state.

108 Thereupon, to fulfil their wish, the Lord creates a Gaṇeśa, with lovely earrings, very mighty, with a huge body, his mouth widely open up to his ears, hard like the thunderbolt, with mighty fangs, broad-chested, having a mighty sword, bow and splendid cuirass, and possessed of three eyes, carrying two ever-filled quivers,[204] and clad in a skin—he is wielding the bow in one and an arrow in the other hand—and, just as Mount Meru, he is brightening the sky, which is (adorned) with lightning, the sun and twinkling planets and stars, by way of his upper garment.[205] The Lord addresses him as Prabhākara and speaks to him in the presence of all the gods: 'By my decree you, Prabhākara, are a repository of the qualities of the gods and, provided with supremacy, you must contain the Bull's impetuousity.[206] I will give you that celestial Indradvīpa to live,[207] Jyotsnā

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202 The Dvīpa is not known from other sources.

203 See SP 33.69–71.

204 For SP 33.111ab *akṣayau … iṣudhī* compare SP_{Bh} 78.32a and Rām. 7.25.12a. The idea is that these quivers are automatically replenished. The reading in SP 33.111a *'tyartham* is uncertain. For the irregular sandhi compare SP 54.32c (*asau 'nu°*) and SP 63.28d (*asau 'sureśvaraḥ*) and see SP III, 70 (cf. GES 1.7).

205 The idea expressed in this simile is that the Gaṇapa has the shining sky as his upper garment, just as the sky is the garment of Mount Meru. This implies that, notwithstanding his animal skin and weaponry, the Gaṇapa is naked.

206 It should be understood that this decree is implemented by the entering of all divinities into the bull (below SP 33.116–129), since nowhere it is said that Prabhākara undertakes any action. Alternatively, one would have to assume that some text has been lost, but of this there is no trace in any of the MSS.

207 See Kirfel 1967, 61 and WG 16, 110, 133.

shall be your wife,[208] and, by decree, you will be my immortal Mahāgaṇapati.'

116 Thereupon, after bowing to Him, all gods take up their own abodes [in him] and Deva appears as the owner of the Bull (Vṛṣa).[209] Dharma is said to be Vṛṣa in the front part,[210] Yajña attaches himself to the hinder part; Sun and Moon attach themselves to the eyes,[211] Brahmā to the head, Varuṇa to the tongue, and Vāyu lives inside; Viṣṇu, Bhaga, Pūṣan, and Śakra are established in the (four) feet and the other Ādityas resort to the shanks and thighs, the Rudras to the ears, nose, neck, lips and jaw, the weapons to his hoofs, the *cakra* and *vajra* to the two horns, Mitra to the anus, and the (Vedic) metres to the tail; the mountains are the bones, Śrī the faeces,[212] his urine is the elixer of life, the Ṛṣis are his hairs,[213] the stars and planets his joints; the oblations, Vedic sacrifices, Hymns, Stotras and (sacrificial) rewards become his flesh, the rivers and oceans his blood, the universe his mouth, the rays of light his teeth,[214] and the (medical) herbs the marrow; cattle are the entrails, plants, creepers, trees, shrubs and the

208 In SP_{RA} 167.4.47 (*Āmrātakeśvaramāhātmya*) the Gaṇapa Prabhākara is the husband of Jyotsnā.

209 SP 33.116d *vṛṣavān*, either from *vṛṣavat-*, or from *vṛṣa-vah/uh-*, similar to the stem *anaḍ-uh-*, (irregular) nominative *anaḍvān.*

210 See above SP 33.27. Yajña cannot be the front part, since he has lost his head. Together Dharma and Yajña constitute the body of the Bull, i.e. of Śiva's vehicle. The idea that Dharma is embodied in or personified by a bull is old (see e.g. MaS 1.81: *catuṣpāt sakalo dharmaḥ*, and MaS 8.16: *vṛṣo hi bhagavān dharmas* (cf. VDhP 3.48.18)). Making the bull Śiva's vehicle, implies that Śiva has become the supreme lord of the Dharma, or that the Dharma has been accommodated in Saivism.

211 Cf. SP_{Bh} 78.64d and Rām. 6.105.7d.

212 Cf. SP_{Bh} 98.2a, MBh 5.129.11 *494, SP_{Bh} 111.76b (*sarve 'sthīni ca parvatāḥ*), and SP_{Bh} 111.78a (*purīṣaṃ śrīr abhūt tasyāḥ*).

213 Cf. SP_{Bh} 98.20c (*romāntareṣu ṛṣayaḥ*), VmP 65.28d, VDh 77.55d (*romāṇi ca maharṣayaḥ*).

214 All MSS support the reading *hastā* (plural) in SP 33.124c. We suspect an early corruption here. If the original reading was *hastau*, dual, a comparison with the (anthropomorphic) boar may be considered. SP_{Bh} 98.9b speaks of the *hastau* of Varāha. Like the bull here, the (cosmic) boar (Yajña-)varāha had earlier been said to correlate to all sorts of divinities in the *Harivaṃśa* (HV 31.21–30; cf. MtP 148.67–77, SP_{Bh} 97.39). This idea goes back to the (Vedic) cosmic boar (*emūṣa*), being a form of Prajāpati in ŚBr 14.1.2.11, and TaiSa 7.1.5.1 (Gonda 1969, 138f.). However, the comparison with Varāha is less plausible because, unlike Varāha, the bull is never represented in anthropomorphic form, so that two legs/hands (*hastau*) or three or more forelegs (*hastā(s)*) would both seem inappropiate. Their equation with the 'rays of light' also seems out of place. We conjecture the original reading may have been *dantā*, teeth, which fits the 'rays of light' and is in the proper place, after the 'mouth' has been described in SP 33.124ab (conjecture proposed by Prof. Diwakar Acharya).

like (his) excrement and sinews;[215] Nāgas become his vessels,[216] the Vasus his seed, the Aśvins his stomach and abdomen, the clouds wreathed by lightning his skin; Piśācas, Rākṣasas, Yakṣas, Gandharvas and Apsarases become his nerves, veins, lust and arrogance, and humans, Mātṛs, and other living beings are the pores of the skin of this Bull. In this way that Son of Surabhī, provided with supremacy, becomes the great god who embodies all gods.

130 *śrutiphala.*[217]

34

Enjoying themselves on Mount Mandara, Śiva calls Umā 'Dark Lady' (Kṛṣṇā) in jest. Devī is offended and insists on practising asceticism in order to earn the boons of having a fair complexion and a son. She resorts to a golden peak in the Himālayas made for her by Śiva and begins her *tapas.* She puts down her jewellery, which creates the stream Alaṃkāradhārā. A tiger appears, which sits by her side. She decides to be gracious to it.

In the time Devī practises asceticism, Śiva goes to Upamanyu. When his mother is unable to offer him milk, the sage turns to Śiva and starts practising *tapas.* Śiva appears to him in the form of Indra. Upamanyu refuses to accept a boon from Indra. Rudra appears to him in his own form and offers him anything he wishes. Upamanyu asks for milk porridge without depending on a specific source of it (*anāśraya*), such as a cow. Śiva says that this is impossible and disappears. He approaches him again in the form of Brahmā. Upamanyu also rejects Brahmā's boon. Then Śiva appears in his own form. He gives him the continent surrounded by the milk-ocean (Kṣīroda). He and his family can always have milk. Upamanyu praises Śiva in a hymn. Śiva is satisfied and goes to Sukeśa. (☞ p. 206)

1 Sanatkumāra says that the story about how Devapa (i.e. Śiva) came to ride a bull instead of a cloud is now concluded. Vyāsa asks Sanatkumāra another question: how did Devī who originally had a dark complexion, obtain a fair complexion?[218]

3 Sanatkumāra speaks to Vyāsa. Umā and the Destroyer of Kāma's body (Kāmāṅganāśana, i.e. Śiva) are enjoying themselves with the Pramathas on Mt Mandara. One day Deva infuriates her by playfully calling her 'Dark

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215 We take *sakṛt* in SP 33.125b as an orthographical variant of *śakṛt.*

216 Cf. SP$_{\mathrm{Bh}}$ 98.2b (*nadyo nāḍyaś ca tasya tu*).

217 The metre of SP 33.134 is an Upajāti.

218 For this part of the story of Kauśikī compare VmP 28.6–29, ŚiP *Vāyavīyasaṃhitā* 1.24–27, and *Haracaritacintāmaṇi* (HCC 22). See also Yokochi's *Introduction* in SP III, 5.

Lady' (Kṛṣṇā) in the course of their conversation. Mahādeva embraces her and tries to appease her, telling her repeatedly that he had just been teasing her and that he will never do it again. The Wielder of the Pināka bow (Pinākadhṛk, i.e. Śiva) begs her to stop being angry. When she hears his words, the Daughter-of-the Foremost-of-the mountains (i.e. Umā) is pleased and says that He is her Lord, worthy of veneration.[219]

10 Pleased by her flattering words, Pinākadhṛk gratifies her with the offer of boons. She humbly asks him to give her a beautiful fair complexion, since it breaks her heart to hear him call her 'Dark Lady.' She then goes on to ask him to let her have a son.[220] She also asks for permission to practise *tapas* in order to earn these boons.

14 Hara responds with a laugh, saying that there is no need for *tapas* because he will grant her whatever she wishes at once. However, the Daughter-of-the-Mountain insists that he must grant all her wishes only after she has finished practising *tapas*. On hearing this, he who knows all matters to be done gives her permission. After Satī has walked around him three times clockwise and bowed down at his feet, the Daughter-of-the-Foremost-of-the mountains flies up into the air and sets out for the Mountain (i.e. Himavat).

18 Soon Devī reaches Himavat and sees that the hermitages of great sages adorn its slopes. Passing the Mānasa lake, the Bindu lake (Bindusaras), the Pāṇḍu rock (Pāṇḍuśilā), the Source of the Gaṅgā (Gaṅgāprabhava), Mahālaya, the Devadāru forest (Devadāruvana), and other renowned forests, Satī turns to the northern side of that mountain and finds a beautiful and divine, golden peak, standing solitary, where herbs grow in abundance.[221]

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219 The context seems to require at least two more pādas after this.

220 The text of SP 34.12c–f is problematic. See Yokochi's *Introduction* in SP III, n. 40 on p. 23.

221 The route to and location of this mountain peak, which is called Gaurīśikhara in SP 69.40cd and SPS 167.49–51, is problematic and has been discussed extensively by Bisschop 2006, 177–79 and Yokochi in the *Introduction* of SP III, n. 9 pp. 5f. and in the latter's annotation of this passage in SP III, 80. Here we follow a slightly different approach.
The problematic nature is not only due to the mixture of mythic and geographic realities, but is also partly caused by uncertainties in the Sanskrit text. SP 34.19bcd is based on R and A alone, whereas for SP 34.20–21, apart from A (missing SP 34.20ab) and R, only S_4 is available (from the 5th syllable of SP 34.20a onwards). Bhaṭṭarāī conjectures one hemistich lost after SP 34.19. R adds two pādas after SP 34.21b. The expression *tasyottareṇa śailasya* in SP 34.21a is, as it stands, ambiguous, since it is not clear which rock/mountain is meant. If it is thought to refer to the Pāṇḍuśilā in SP 34.19c, the positioning of Mahālaya and Devadāruvana in SP 34.20ab is awkward. If, which seems more likely, it refers to *himavantam* in SP 34.18b, it would imply that Devī goes to the northern side of the Himālaya after

22 The peak is covered with trees made of precious stones, with leaves made of dark-green gems. Here and there, red and yellow minerals, heaps of black minerals, rock crystal, nuggets of gold and many-coloured gems can be seen. There are many different kinds of trees,[222] including golden ones. Cascades and mountain streams make the place delightful.[223] It resounds with the sweet calls of many different sorts of birds and is home to a large variety of wild animals. The peak, which resembles Mount Meru and Mount Mandara and abounds in all sorts of flowers and fruits, is like

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an unavailing journey along the southern slopes.

Devī comes to the Himavat from Mt Mandara, which belongs to the realm of mythological mountains. Other toponyms mentioned in this itinerary may refer to places on earth in the Western Himālaya. The Mānasasaras (Mansarovar) is commonly identified with the big lake at the foot of the Kailāsa mountain in southern Tibet. The Bindusaras may be the sacred lake that Dey s.v. situates 'on the Rudra-Himâlaya, two miles south of Gaṅgotri.' It is connected with the myth of the Gaṅgāvatāra in SP$_{\mathrm{Bh}}$ 128.44–46 (cf. MBh 2.3.9, MBh 6.7.41, Rām. 1.42.6–7. WG 129 vss. 23–24, 131 vss. 40–41). Bhagīratha is said to have performed *tapas* here in order to make the Ganges descend. The Bindusaras is the result of this and seven streams, including the Ganges, are said to flow from this lake. The location of the Pāṇḍuśilā is unknown (SP$_{\mathrm{RA}}$ 167.1.5 mentions a *śilāpaṭṭa* in the vicinity of Mt Mandara, described as a rock resembling a white lotus (*pāṇḍūkamalasaṃsthite* = *pāṇḍukamalasaṃnibhe*?), on which Śiva and Pārvatī sit, but this can hardly be the Pāṇḍu Rock mentioned here). The Gaṅgāprabhava may be Gangotri; Mahālaya (SP$_{\mathrm{S}}$ 167.30–31 locates Śiva's footprints here (see Bisschop 2006, 179)) and Devadāruvana (MBh 13.26.25, SP$_{\mathrm{S}}$ 167.72, VāP 1.23.183–86) seem to refer to locations south of Kedāra (Kedārnāth) (Bisschop 2006, 177f., 180, 195). It might be doubted whether the composer had a specific geographic mountain in mind (see in particular SP 34.31 and 39 and SP$_{\mathrm{Bh}}$ 109.50, where Varāha (Viṣṇu) goes to a Gaurīśikhara in order to liberate his son Vṛka from Skanda).

Devī, it can be argued, may have been thought of as flying from one mythic mountain to another, on her way passing a few sites in the Himālaya that the composers and we know to be real places of pilgrimage, in order to give the myth some ponderability. It might be futile to extract the Gaurīśikhara from its mythic context. Against this observation, on the other hand, is the fact that SP 69.37–77 gives a description (Māhātmya) of this mountain and its surroundings, for which see below n. 223 on p. 68. It is interesting to compare this itinerary with the opposite route followed by the cloud in the *Meghadūta*. The cloud goes from Kanakhala on the Gaṅgā to Gaṅgāprabhava, (Devadāruvana), Śiva's footprints, Krauñcarandhra (probably the Niti Pass), Kailāsa/Mānasa (*Meghadūta* 50, 52, 53, 57, 58, 62).

222 SP 34.24ab ≈ MBh 3.155.46ab and MtP 118.3ab; SP 34.24cd ≈ MBh 3.155.46cd and MtP 118.8cd; SP 34.27c ≈ MtP 118.26c.

223 Cf. the Māhātmya of the Gaurīśikhara in SP 69.37–77 and Agrāraṇya (SP 69.40, cf. SP$_{\mathrm{S}}$ 167.50), in which it said to be the source of a river named Niścīrā (SP 69.68, cf. MBh 3.82.119–132). Here are also the two Stanakuṇḍas (SP 69.58), the Alaṃkāradhārā stream (SP 34.50, SP 69.60), and the Nīlakuṇḍa (SP 69.62). Although some of these names are known from other sources (e.g. MBh 3.82.131), none have been identified with any measure of certainty (see the discussion in Yokochi's *Introduction* in SP III, n. 9 on pp. 5f. and Bisschop 2006, 184f.). As it stands, this Māhātmya, cannot solve the hermeneutic problems discussed above (n. 221 on p. 67).

a paradise where no evildoer can enter, a well laid-out garden, the abode of Śrī (i.e. riches).

32 There are trees that grant wishes, trees that give milk, and trees that bear all sorts of fruits and flowers. There are also golden trees; some trees provide food for both gods and men, with all the six flavours, some clothing and jewellery, some bedding, some honey, and some various other delightful things. Some trees produce women and others men. On this peak the ground is made of precious stones and a gentle and fragrant breeze blows.[224]

38 Rudra created the peak to please Devī before she came there. He made sure it was not accessible to any god or creature. On that peak Devī practises severe *tapas*, wearing two garments made of bark and living only on fruits, leaves, water or wind. Sometimes she stands on one leg, gazing at the sun and holding all her senses in check. Wishing to have a son, she worships and meditates solely on Mahādeva.

44 To protect her, Mahādeva had already appointed invisible chiefs of the Gaṇas (Gaṇādhyakṣas):[225] Ajaikapād, Rudra, Diṇḍimuṇḍeśvara, Kāpālin, Bhārabhūti, Aṣāḍhi,[226] Nikumbha, Śatamanyu, Bhūtamohana, Kāladaṇḍadhara, Mṛtyudaṇḍadhara, Brahmadaṇḍadhara and Ghoracakradhara. Facing in every direction, the Gaṇeśvaras guard the peak on all sides so that not [even] a divine being can approach.

49 When she put down her jewellery on a rock, a stream of holy water flowed from the jewels. This stream, called Alaṃkāradhārā, which never dries up and which destroys sin, can still be seen there.[227]

51 On the day that the Daughter-of-the-Mountain starts her *tapas* a big tiger appears, terrifying all the other creatures with its claws and teeth. Emerging from a cave, it yawns, spewing out sparks of fire. Then it sees her and approaches, intending to devour her. But, finding itself paralysed by the power of her *tapas*, it ponders: 'The power of the *tapas* of this woman, whom I have seen before by the side of Śarva, is so great that I think that she is not human. Or is this the Daughter-of-Himavat, who is always faithful to Maheśvara and amuses herself on Mt Mandara in his

224 Compare SP 34.32–37 with SP 32.82–84, MBh 6.8.3–6 and other texts (see above n. 118 on p. 46).

225 For Ajaikapād and the following Gaṇas see Yokochi's annotation *ad* SP 34.44 (SP III).

226 Diṇḍimuṇḍa, Bhārabhūti and Aṣāḍhi (or Āṣāḍhi) feature in SP_S 167.115–116 as the names of Śiva's descents in the Tretā, Kṛta and Dvāpara *yugas* respectively. Diṇḍimuṇḍeśvara may be identical with Diṇḍicaṇḍeśvara, which occurs in SP_{Bh} 159.9d as an epithet of Śiva. For Diṇḍin/Diṇḍika/*diṇḍika* see Bakker 2014, 207 n. 607.

227 See SP 69.53, 60–61.

company? But if this is the case, she has no need of *tapas*. Therefore, this must be another beautiful woman.' Realizing that it is paralysed and is unable to kill her, the tiger resolves to stay with her until her death and then to devour her at will, as a hungry sage eats a fruit. With these thoughts, the tiger sits by her side, keeping its eyes, ears and tail still and gazing at her. Devī sees the tiger looking up at her intently and decides to be gracious to it.[228]

62 At Vyāsa's request, Sanatkumāra tells what Deva did during the time that Devī, intent on getting a fair complexion, was practising *tapas* for the sake of obtaining a son.[229] The Lord, whose emblem is the bull (Govṛṣadhvaja), goes to Upamanyu to bestow His grace on him.[230]

65 This sage had once drunk the most delicious milk that remained of a fire oblation in the house of his maternal uncle. He asks from his mother the same milk,[231] but she gives him a mixture of water and flour. The sage tells his mother that this is not milk,[232] but his mother answers: 'From where could we get milk or food? Go worship Mahādeva and he will give it to you.'[233]

69 Disappointed the sage takes refuge with Śaṃkara.[234] While looking in the sun, standing on one leg, he meditates on Hara, while eating only fruits during the first thousand divine years, fallen leaves in the second, and only water in the third. In the fourth period of a thousand years he feeds on the wind, completely fixed on Mahādeva. Then Śarva is satisfied and

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228 This tiger will be called Somanandin and become Devī's Gaṇeśvara (SP 55.21–23). Cf. VmP 28.14–21 and ŚiP *Vāyavīyasaṃhitā* 1.25.8–17, 26.1–23, 27.28–35. In HCC 22 two lions appear instead of a tiger. A lion emerges from Umā's mouth at the end of her asceticism in MtP 157.4–6. The story of Devī and Somanandin is resumed in SP 53ff. For Somanandin see Yokochi's *Introduction* in SP III, 16–22.

229 These deeds of Śiva are told in SP 34.62–52.127. See SP 52.128.

230 The story of Upamanyu is found in MBh 13.14.75–196, where Upamanyu, son of Vyāghrapada and the elder brother of Dhaumya, tells Kṛṣṇa his own story. The same story is found in the *Haracaritacintāmaṇi* (HCC 19–20). See also LiP 1.107–08 and ŚiP *Vāyavīyasaṃhitā* 1.35. In the versions of MBh 13, HCC (very similar to that of MBh 13), and LiP, Śiva takes only Indra's form, not Brahmā's. For the Upamanyu story see further Sutton 2005 and Barois 2009.

231 Cf. LiP 1.107.4–6ab: *kadācit kṣīram alpaṃ ca pītavān mātulāśrame | īrṣyayā mātulasuto hy apibat kṣīram uttamam || 4 || pītvā sthitaṃ yathākāmaṃ dṛṣṭvā provāca mātaram | mātar mātar mahābhāge mama dehi tapasvini || 5 || gavyaṃ kṣīram atisvādu nālpam uṣṇaṃ namāmy aham |*.

232 For SP 34.66cd–67ab compare MBh 13.14.78: *tataḥ piṣṭaṃ samāloḍya toyena saha mādhava | āvayoḥ kṣīram ity eva pānārtham upanīyate || 78 ||*. Cf. also LiP 1.107.6cd–9. SP 34.67cd ≈ LiP 1.107.10cd.

233 Cf. MBh 13.14.82–84 and LiP 1.107.12–15ab. SP 34.68a ≈ LiP 1.107.15a.

234 SP 34.69d = MBh 13.14.84b. Cf. LiP 1.107.16cd–19. SP 34.70d = SP 20.69d, SP 21.5b, SP 31.102d.

appears to him in the form of Śakra.[235]

74 Śakra says that he is satisfied and wants to give a boon.[236] Upamanyu welcomes the king of the gods politely. He says that he thinks that the *tapas* he practised is indeed great and without stain, that he is now able to see Indra, the lord of the cosmos. He offers him water for his feet etc. and then asks the lord of being and non-being (Sadasatpati):[237] 'What can I do for you? If it is not too difficult, it will be done immediately!' Śakra replies that he once was the best friend of his father. Because of that friendship he has come when he saw him suffering in his *tapas*. He offers the boon again. Upamanyu replies that he is devoted to Mahādeva, and only from Him does he wish a boon.[238] Śakra tells Upamanyu that Mahādeva, the Sadasatpati, will not be seen by anybody. Because of his friendship with Upamanyu's father, he (Upamanyu) is a true (*dharmatas*) son (*suta*) to him. He offers the boon once again. Upamanyu tells him to leave. 'We have exchanged the proper courtesies; you may go; I will ask a boon only from Rudra; obeisance to you!' Maheśvara in the disguise of Indra tells him that he will repent; what will Rudra do for him? He (Indra) will go and wishes him well in his efforts directed towards Rudra, but he (Upamanyu) may remember him.

85 When he is gone, Rudra assumes his own form, appears before him quietly and speaks: 'Tell me as soon as you have thought it over,[239] I shall give the boon.' When he sees Deveśa, Upamanyu bows and asks the Lord, if He

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235 Cf. MBh 13.14.86–88; LiP 1.107.24cd–25ab.

236 SP 34.74cd ≈ LiP 1.107.32ab. Cf. MBh 13.14.92.

237 Cf. SP 25.1, SP 33.96, and SP 34.80, where this epithet is used for Śiva (also in MBh 13.17.63). In MBh 14 App. 1 No. 4 l. 1537 the epithet (*sadasaspati*) is used for Viṣṇu. Minoru Hara conjectures *sadasatpatim* (for *sadasaspatim*) in the introductory *praśaṃsā* (1) of Kauṇḍinya's *Pañcārthabhāṣya* 1.1. In the present context the use of this epithet by Upamanyu to address a lower god like Indra may be part of his condescending tone towards Indra.

238 Cf. MBh 13.14.94.

239 *niścintya* (SP 34.86c), not given in the dictionaries, is attested several times in the *Skandapurāṇa* (SP 9.12c (*suniścintya*), SP 16.13c (*pariniścintya*), SP 57.19a (*viniścintya*), and SP 62.59c (*suniścintya*)). *niścintya* is always supported by the S MSS, and R and A usually read *niścitya* instead. *niścitya*, if understood to derive from √*cit-* may be considered nearly synonymous with *niścintya*, meaning 'thinking over,' 'reflecting.' It might well be that, in the manuscript transmission of the *Mahābhārata*, original *niścintya* has often been rewritten as *niścitya* (just as R and A do in the transmission of our text). If original, *niścitya/viniścitya* may be better understood as being derived from √*ci-*, 'to decide,' 'to determine.'
In our edition of SP 12.52d (SP I p. 186) we read *aniścitya*. The required meaning here is unequivocally 'without consideration,' (not 'without deciding/determining'). Another check of the MSS S_2 and S_3 (S_1 is missing) shows that the S reading is actually *aniścintya* and that our edition should be emended accordingly.

is truly satisfied with him, to grant him what he asks: 'I wish to eat milk porridge without being dependent on any material source of it (*anāśritya*), either human or divine.'[240] Deva answers that being (completely) independent of anything is impossible. He should name a source (*āśraya*), even grass (if he likes), and formulate (his wish) accordingly. Upamanyu answers that the aim of his effort is to be independent of anything thanks to His grace; He should bestow that. Deva repeats that there will be no milk porridge for him without depending on something. He disappears.

93 Then Pinākadhṛk assumes the form of Brahmā in order to test him and again speaks to him. Brahmā says that he is impressed by his asceticism and that he is prepared to bestow a boon. Upamanyu says: 'O lord, creator of the cosmos, my *tapas* is indeed great that I may see you, but I am devoted to Maheśvara; He is my highest aim and wish. Therefore I do not ask a boon from you.' Brahmā answers that Rudra did not grant him an easy-to-get milk porridge; why should He now bestow a superior boon? Brahmā offers him to become Prajāpati, Indra, Viṣṇu, etc.; he should become the protector of the world worshipped by everybody. He should give up Maheśvara. That Īśāna will not give him even a single blade of grass!

100 Upamanyu says that nothing is withheld from him by that Great Noble One (Mahātman). The Lord of all beings is sovereign. He acts as he wishes: 'If He gives, I profit, if not, just as well. No use to waste words on it, I love what He gives me, whether hell, or human bondage (*paśutva*), or whatever else. I don't wish that you grant me to become Viṣṇu, or Śakra, O Brahmā. Go, you can save yourself the trouble.'[241]

104 Sanatkumāra continues that, being thus addressed by that *brahmarṣi*, the lord of the gods (Brahmā) spoke to him again for the purpose of a boon, but Upamanyu, his thoughts fixed on Īśāna, remained silent, whereupon the god (Brahmā) disappeared. When the three-eyed Lord, wielder of the Pināka bow, sees his state of devotion (*bhāvanā*), He shows Himself in His own form:[242] with three eyes, matted hair, girded by a snake, clad in a tiger-skin, covered by the skin of a black antelope, holding a *kamaṇḍalu*, a stick, and a lance and loudly laughing, surrounded by many Gaṇapas. He says: 'Son, son, I am satisfied with your *tapas*.'

110 'Through my grace you shall be immortal, without aging and suffering,[243] capable of assuming every form at will, and illustrious. Accept this conti-

240 Cf. MBh 13.14.189ab.

241 Cf. MBh 13.14.94–98.

242 Śiva appears here without his wife, who usually accompanies him. She is obviously not present because she is practicing *tapas* on a Himālaya peak.

243 Cf. MBh 13.14.191ab. A similar formula is found e.g. in SP 22.5ab, SP 35.26ab, SP 69.39ab, and SP_{Bh} 162.50ab.

nent (*dvīpa*) surrounded by an ocean of milk (Kṣīroda) that is created by me and can move at will.[244] Furnished with great yogic power, eat your milk porridge, my boy, together with your family.[245] I bless this whole family of yours as well as the seven earlier generations of it. Whoever are family of yours, they will always be noble persons (*mahāsattva*), and live at the Milk-ocean.'[246]

115 After having accepted that boon, Upamanyu praises Bhava.[247] He offers obeisance to Viśveśa, the Lord of all immortals, etc., to the one who kills the enemies of the gods, whose course is impetuous (*caṇḍavega*), who is the Lord of ancestors and gods, and who kills the buffalo. He pays obeisance to Him as the one who has the form of a woman, to Skanda, Viśākha and Viśvaksraṣṭṛ.[248] He pays obeisance to the one who is the bond (*pāśa*), the unfathomable one, the one who is the aim and summum bonum (*śreyas*), the one who is the heart.

121 Sanatkumāra continues. After He has sniffed his head, put him at rest and dismissed him, the almighty Lord goes to Sukeśa. Upamanyu was thus freed by Hara from his rage (*manyu*) (for milk) by a boon.[249]

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244 Living on a continent surrounded by milk will mean that Upamanyu is no longer dependent on any specific source for his favourite dish. Cf. MBh 13.14.192ab–193ab and LiP 1.107.55–56.

245 Cf. MBh 13.14.189ab.

246 Cf. MBh 13.14.193cd–194, LiP 1.107.54ab. All MSS support *kṣīrodavāsinaḥ* in SP 34.114d. This family lives on a continent surrounded by the milk ocean, not in the Milk Ocean. The text is somewhat elliptical, which explains Bhaṭṭarāī's conjecture: *kṣīraudanāśanāḥ*, which may be equivalent to *kṣīrodanāśinaḥ*, 'eating milk porridge.' It furnishes them with unlimited access to milk, so that they are no longer dependent on a specific source, such as a cow or Kalpavṛkṣa, which is the import of the story. Throughout this story of Upamanyu, with its cheeky and dazzling dialogues, the composer speaks tongue in cheek. This is the main difference with the same story as told in the *Mahābhārata* and *Liṅgapurāṇa*.

247 The Stotra that follows seems a brief version of Upamanyu's hymn of praise in MBh 13.14.150–166. Textual parallels are found in a part of the Stotra (after MBh 13.14.153), which the editors have relegated to the Appendix I No. 6, in particular MBh 13 App. 1 No. 6 ll. 38, 42–45, 49, 52.

248 Viśvaksraṣṭṛ is to be considered an orthographic variant of Viṣvaksraṣṭṛ, 'the ubiquitous creator.' Cf. Viṣvaksena at SP 23.48c and SP 33.16a, where S_2 and S_3 read *viśvaksena*.

249 The metre of the four 12-syllabic pādas of the concluding verse SP 34.122 is: ⏑ ⏑ – – ⏑ ⏑ – ⏑ – ⏑ – – . This is not a common metre in classical Sanskrit literature, although the scansion of this pāda, *sa bha ra ya*, is identical with the even quarters of the Mālabhāriṇī, which is a specific form of the Aupacchandasaka. For this metre see the *Introduction* (p. 12).

35

A pious brahmin finds his ancestors clinging to a clump of grass. They tell him he is that clump and only when he produces offspring can they be saved from falling into hell. He tells them that he has taken a vow of celibacy, but that he will save them all the same. He resorts to Śiva. After long *tapas*, Śiva appears in the guise of Viṣṇu, but the brahmin refuses to accept boons from anyone but Śiva. Then Śiva himself appears and grants that he be his Gaṇapa Sukeśa. He gives him the mountain Trikūṭa as a residence and promises that his ancestors will become released due to his piety. They will join him as Gaṇapas. Vyāsa asks Sanatkumāra how Sukeśa came to request his ancestors to tell him about these hells. (☞ p. 227)

1 Sanatkumāra announces that the Lord made a brahmin into the Gaṇeśa Sukeśa. Vyāsa wants to know how this happened and how his *tapas* pleased the Lord so much that he granted him Gaṇeśa-hood.[250]

3 A pious brahmin born in the lineage of Vasiṣṭha, who was dedicated to pilgrimage, once, being in a foreign country, saw in a forest a ferocious tiger. The brahmin quickly leaves the road and enters a terrifying wood that is empty of living beings. There he sees men holding on to a clump of grass with their heads down, crying piteously.[251] He asks them who they are. They answer that they are his ancestors. Due to his fault they are hanging upside down, in this Naraka, clinging to grass, that is clinging to him.[252] Men desire sons, thinking that they can save them from hell,[253] but he lets them fall into it.

10 The brahmin speaks. 'You should lift yourself out of this pit with the help of all the meritorious deeds that I have performed since my birth,[254] and the *tapas* that I have collected by going on pilgrimage.' The ancestors answer: 'We are not able to escape from this pit by means of (your) *tapas*, nor by sacrifice, nor in any other way. Do as we tell you: produce good offspring! Then we may escape from this pit.'

13 The brahmin answers that he has taken a vow of chastity. He will not take a wife, but he will save his ancestors. He leaves them with pain in his heart and takes refuge with Rudra. When the ancestors have disappeared, he remains living on air alone under the open sky, immobile like a stick, his

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250 This story of Sukeśa was briefly told by Kaśyapa to Himavat in SP 11.5–17. For the motif of the rescue of ancestors hanging upside down above hell see SP I, 80f. n. 61.

251 Cf. MBh 1.41.3–5. For SP 35.6–7 see also SP 11.9–10. SP 35.6b = MBh 1.41.4b, 22b.

252 Cf. SP 11.12 and MBh 3.94.13d where, in a similar context, Agastya finds his *pitṛs* hanging in a *garta*.

253 Cf. SP 57.26ab. For attestations in Sanskrit literature of this belief see Kane II, 561.

254 SP 35.10cd, cf. SP 12.50ab, MaS 8.90, VDhP 3.327.28ab.

breathing suspended,[255] meditating on Rudra, and muttering '*rudras*.'[256] After a month a terrible thunderstorm arises, but he does not experience any pain or breakdown. Then, in the seventh month, Deva speaks to him in the form of Viṣṇu.

20 Viṣṇu offers him a boon, but when Sukeśa sees that it is Nārāyaṇa who has come, he tells him that he will only accept a boon from Śaṃkara.[257] Viṣṇu tells him to shut up. Even gods are not able to see Hara. Sukeśa answers: 'O Cakreśa, whether holy or unholy, I desire a boon only from Śaṃkara and not from you or anybody else. Because all gods, including you, ought to worship that God (Deva), therefore he is called the foremost.'

25 When Hara sees that he is steadfast, he is satisfied and says to him:[258] 'Be forever my Gaṇapa.' He offers him freedom of old age and suffering, sovereignty, and the status of being his favourite. And also he gives him a divine mountain named Trikūṭa, made by himself, which can move at will and is furnished with golden palaces.[259] Those for whose sake he has propitiated Him, those ancestors will be saved from hell by him, acting as a good son (*suputra*), and they will become Gaṇeśas. These Gaṇeśvaras will be his servants, following his will, and they will forever be without suffering.[260] And he himself will be celebrated as Sukeśa, who will be possessed of the eightfold mastery.[261]

31 Sanatkumāra continues. After he (i.e. Sukeśa) has seen that his fathers were saved from hell and raised to the status of Gaṇeśvaras, he is happy and speaks to Maheśvara: 'Lord, Gaṇeśa-hood and sovereignty have been reached, just as immortality and freedom of old age; these fathers of mine have been saved and made Gaṇapas, and I have obtained a mountain that moves freely at will thanks to your grace. I wish that you, Mahādeva, along with Umā and the Pravareśvaras,[262] be always well-disposed and

255 SP 35.15, cf. Rām. 7.35.62cd. For SP 35.15c compare SP 52.104c.

256 For the *japa* of '*rudras*' see also SP 20.65, SP 21.2, and SP 51.12.

257 There is a slight inconsistency in that the brahmin is called Sukeśa here, before that name is given to him in SP 35.30 (cf. SP 11.17). In SP 34.74–109 Upamanyu passes a similar test, when Śiva appears to him in the guise of Indra and Brahmā.

258 S_1 inserts two pādas after SP 35.25ab, saying that Śiva gives up his form as Viṣṇu.

259 From the context it is clear that in the present case a mythological mountain is meant. For other Trikūṭas in Sanskrit literature and their possible locations see Kane IV, 813.

260 The inversion of roles is worked out in SP 36.50–51. For the concept of *suputra* (= *satputra*) see below n. 374 on p. 104.

261 See *ad* SP 27.13d (SP II A, 198f.).

262 'Pravareśvara' used here apparently as a synonym of Gaṇeśvara (cf. SP 54.29d and SP_{Bh} 158.89d), but in SP 35.37b and SP 36.50d the term *pravara* is used in the sense of 'ancestor.' 'Pravareśvara' may therefore in the present context connote 'ancestors' who have the status of Gaṇeśvaras. In SP 36.55 and SP 38.2b the Gaṇapa Sukeśa is called Pravareśvara, 'Lord of the ancestors.'

open to access.' This is all granted by the Lord. He incites him to pursue his own destination, after having settled on this mountain together with his ancestors, and to protect the gods and brahmins.

38 Mahādeva sends him forth and disappears, but Sukeśa, (settled) on that mountain in that city which is like heaven, asks his ancestors about the nature of the hells. Vyāsa asks why the Gaṇapa (i.e. Sukeśa) questions his ancestors and what the latter tell. He wants to hear this, either in full or in brief, but truthfully, (since) it brings happiness to all. The one spoken to, the son of the creator of the gods (i.e. Sanatkumāra), the mighty one who moves freely, he sung thus the old story that connects to the world of the gods and wipes out evil.[263]

36

Sukeśa on Mount Trikūṭa thanks his ancestors for having made him happy again. The ancestors tell him that it is only his power that has saved them from hell, not their own doing. Sukeśa disagrees and tells his ancesors that it is their good deeds that has enabled him to save them. He only replicates his fathers. Thus they have saved themselves. His ancestors come to share this insight and declare themselves to be his 'sons.' They tell a story that illustrates this inversion. The sons of Brahmā, who had been cursed by him to become bereft of their senses, are told by him to do penance and to ask their own sons how they should do it. These sons instruct them and thus become their (spiritual) 'fathers,' while the fathers, having become pupils, are their 'sons.' The sons turned 'fathers' ask for a boon, viz. that offerings to the *pitṛs* precede the ones to the *devas*. Sukeśa's ancestors ask him how they, as his 'sons,' can serve him and he asks them to tell him all about the hells. (☞ p. 235)

1 Sanatkumāra continues. (Sukeśa) sits in a golden palace (*vimāna*) on that Trikūṭa mountain, in a city, full of womanfolk, created by Deva.[264] After he has convoked all the ancestors and sees that they are comfortably seated, he says to them: 'Thanks to your *tejas*, I experience such a power. By you has been done that, by which I have now been made enjoying happiness.' The ancestors answer their son that he is wrong; his power is not due to their grace. They were being tormented in a terrifying hell, but because of his prowess they have reached happiness. He, as 'a good son' (*suputra*),[265] has saved them from hell; they do not see anyone else like him. They are fortunate in having a son like this. If he had not been

263 The metre of SP 35.42 is Vaṃśastha.

264 See SP 35.27, 39.

265 For the concept of the 'good son' (*satputra*/*suputra*) see below n. 374 on p. 104.

there as their relative, they, wicked ones, would be cooking at that very moment in a hell for many thousands of years. Many living beings are tortured there, owing to their very bad conduct. For them there is no *tapas*.

9 Sukeśa answers his ancestors that he is not speaking falsely, nor has he earlier done so, namely that, at the time, his power was due to their influence. They should listen and not repudiate the word that he speaks truthfully. 'O fathers, I do not repudiate the gods; who would repudiate (them)?'[266] He continues by saying that the fathers perform deeds that are approved of by the wise and consequently they always pray that their descendants may be numerous, descendants who, being lawful, grateful, and virtuous, will rescue them from hell forever. The *dharma*, caused by unfaltering (adherence) to their own duties (*svadharma*) and the performance of that duty, when properly complied to, produces good offspring, which is lawful, virtuous, affectionate, and dedicated to saving them.

15 Produced by them in accordance with the Dharma and in great concentration, he is furnished with their *tapas*, and (as such), after worshipping Deva, he was able to rescue the fathers from hell. The *tapas* and good conduct, this is their influence; what is his (part) in this? Is this spoken falsely? And this is the holy revelation of the Veda, if they should need a proof of (his earlier words) 'by you yourselves has been done':[267] 'From each limb are you born, from the heart have you come into being, you are the self by the name of "son"; being such, may you live a thousand autumns!'[268] Born from their limbs and from their hearts, he has rescued them, that is, he thus rescued himself. Therefore they should all agree that they have been saved from that hell by their own *karman*. One does not pass across a bad destination through the *karman* of someone else, for it is ordained that fruition takes place in accordance with one's own *karman*.

22 Sanatkumāra says that the fathers, thus addressed, are in tears and speak: 'Is one who speaks like you not approved of by the Lord? Your words befit

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266 SP 36.10cd *pitaro* vocative plural, or anomalous accusative plural (instead of *pitṝn*; cf. GES 2.12, 13); SP 36.10d *devatān* instead of *devatās*. For *pitaro devatāḥ*, the godlike status of the ancestors, see *Āpastamba-Dharmasūtra* (ĀpDhS 2.7.16.3), MBh 13.30.5cd, MBh 13.34.10cd.

267 This refers to what Sukeśa said in SP 36.3: *bhavadbhis tat kṛtaṃ*.

268 See Bloomfield 1906 (*A Vedic Concordance*) s.v. *aṅgād-aṅgāt saṃbhavasi* and s.v. *ātmā vai putranāmāsi*. Pādas SP 36.18ab and cd separately in ŚBr 14.9.4.8, ŚBr 14.9.4.26 and BAU 6.4.8, BAU 6.4.26. The first time that these two hemistiches are combined in one verse is in KauṣU 2.11. This verse (SP 36.18) is found with minor variants throughout Sanskrit literature; it is, for instance, quoted by Kauṇḍinya in *Pañcārthabhāṣya* 5.25. It is to be receited either at the return from a journey or at the birth of a son. Cf. Kane V, 772 n. 1247.

a great, virtuous being. O son, could the Supreme Being, Govṛṣadhvaja, fulfil the wishes of someone who is not so (great) in the way that He has fulfilled yours? You are a creator, you are our kinsman, you are a genitor, you are a "father," for we are your "sons." As regards this, we shall tell you what once happened in the past. May you recall to our minds that which has been sung in the *śruti* and *smṛti*.'[269]

27 The fathers tell that, when Brahmā had procured sons, he tells them to worship him. Thereupon they (only) worship themselves.[270] Brahmā becomes cross with them and tells them that they will be bereft of their intellect. Cursed thus, all these celestials become depressed and begin praising that god Brahmā. When they see that he is propitiated, they tell him: 'Our intellect has been destroyed; therefore give it back to us, O Lord, and forgive what we have done out of ignorance.' Brahmā tells the humble gods tenderly that they should do penance (*prāyaścitta*); then they will leave all evil that they have committed behind them. The gods respond that they lack the intelligence by which they could know those penances. Brahmā answers that they should ask their own sons; then they will obtain bliss and, having regained intelligence, they will become knowers of the Dharma. They should not act otherwise.

34 The ancestors continue. The gods ask their sons about the penances, as well as about the Dharma, Veda, and auxiliary books. These good sons tell them everything in accordance with the truth. Thereupon they regain intelligence and obtain their wishes; pleased, they say to their own sons: 'You are not our sons, but we, O sons, are your "sons," you who have restored lasting knowledge to us!'[271] When they have thus spoken, Brahmā arrives and tells that the gods speak the truth: all their sons are rightly called 'fathers.' Therefore their sons will be 'fathers' for always and they will be 'sons.' For secret doctrines are not told to someone who is not a pupil; son and pupil are synonymous, from which it follows that these (gods) are 'sons.' Fathers are safe thanks to sons, and they save their sons. When they have (thus) saved (their sons), they attain to the state of father, thanks to that (good) work. The fathers (in this case) have been saved by their sons from ignorance as well as from hell and therefore these (sons) are 'fathers,' while these (fathers) are 'sons.'[272] A

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269 The following story of the inversion of 'father' and 'son' (SP 36.27–49) corresponds, though not verbatim, to HV 12.21–41.

270 For this theme see Saindon 1998, 200 n. 42.

271 Cf. HV 12.27cd in which the gods are called 'sons' by their sons, whereas in SP 36.37ab the gods declare themselves to be 'sons.'

272 This is the general rule: due to the ritual activity of their (biological) sons, fathers pass across hell and reach to the world of the ancestors, and the sons are performing this ritual duty, after their (biological) fathers have saved them from ignorance, that is, have taught them. Here the sons have saved their (biological) fathers from

father (*pitā*) is someone who protects (*pāti*), and a father generates. Their sons are 'fathers' in both these meanings.[273]

45 After having heard the words spoken by Brahmā, these (gods) consider their sons as 'fathers' and they become 'sons.' After they have reached the state of 'son,' they are happy and full of force, and they gratify those 'fathers' with boons. The wish of these 'fathers' is that they should be offered first: one who sacrifices to the gods without offering to them first, he will not reap the fruits of (his sacrifice) but goes to hell.[274] After the gods have granted this wish of their 'fathers,' they and Brahmā go from where they had come.

50 The ancestors continue by saying: 'O son (i.e. Sukeśa), we, bereft of reason, have been saved from hell by you; having come to reason, we are made ancestors (*pravara*).[275] Therefore we venerate you as a "father," you who protect us for great danger. Tell us, how can we, your "sons," serve you?'

52 Sanatkumāra continues by telling that Sukeśa, thus addressed, speaks to the ancestors that he agrees with what they have told, for mutual fatherhood has been proclaimed by all (authorities). His wish is that his question may be answered. The ancestors answer that there is nothing that he does not know and that he asks (merely) to be told (something)

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ignorance and they are therefore called 'fathers,' i.e. these sons are the spiritual fathers of their biological fathers (cf. SP 49.23). The inversion of roles thus plays on the exchange of biological and spiritual fatherhood.

273 The sons have protected their fathers from hell and they have generated them as knowers of the Dharma, that is they have made them 'twice borns' (*dvija*), normally a task of the biological father who acts as a teacher. See *ad* SP 49.23. Cf. Saindon 1998, 202 n. 56.

274 The intention of SP 36.47cd is twofold: general and specific. In general, all sacrificers should perfom the *śrāddha* ritual, in addition to sacrifices to the gods. But there seems to be a specific rule that, in the new moon ritual, a *piṇḍapitṛyajña* should be performed before the *homa* sacrifice to the gods, but on this opinion differs. Heesterman 1997 refers to a ritualistic compromise struck in the context of the myth of Indra's killing of Vṛtra and observes (p. 249): 'The fathers could have their sacrificial feast on the eve of the new moon before the gods have theirs on the next day.' (This is based on TaiBr 1.3.10.1–2). However, Manu seems to prescribe the reverse in MaS 3.203–04, but adds in MaS 3.205 that the *śrāddha* should begin and end with a sacrifice to the gods (*daivādyantaṃ tad īheta pitrādyantaṃ na tad bhavet| pitrādyantaṃ tv īhamānaḥ kṣipraṃ naśyati sānvayaḥ||*). It would seem that this myth as told in the *Harivaṃśa* is meant to settle the issue in favour of the priority of the *śrāddha*, i.e. the *pitṛs*, when it says (HV 12.35): *yo 'niṣṭvā ca pitṝñ śrāddhaiḥ kriyāḥ kāścit kariṣyati| rākṣasā dānavā nāgāḥ phalaṃ prāpsyanti tasya tat||*, which is directly against MaS 3.204: *teṣām ārakṣabhūtaṃ tu pūrvaṃ daivaṃ niyojayet|raksāṃsi hi vilumpanti śrāddham ārakṣavarjitam||*.

275 The fathers have come to reason in the sense that they now see that they could be saved, not by the procreation of Sukeśa (SP 35.11), but by his *tapas* and devotion to Śiva. Like the fathers in the Brahmā story, they have thus been saved from ignorance by their son.

for the sake of authority. What they know, have heard or experienced, that they are prepared to tell him according to their ability.

57 Sukeśa remarks that they have been tormented in a terrible hell. Therefore they know of the procedures in all hells. He wants to hear about their nature, arrangement, the length of stay (in them), and their order. They should tell him how many of those hells there are, and who and what sort of beings there are who are tortured in them, and how they suffer. How does a human being fall into it, how is he tormented, and after how much time is he set free? And once set free, how does he pass on? They should tell all of this, and so they do.[276]

37

Suśarman describes to his son Sukeśa the realm of the hells. He sums up 13 great Narakas. Each of these hells has a series of 'elevations' (*ucchraya*) attached to it, places where the sinner finds some temporary relief. He describes how these hells in general work. The path to these hells is just as gruesome. Once arrived at the residence of Yama, the sinner is judged and sentenced and then thrown into a particular hell. He does not see the end of it till the moment of his release, when a door in the perimeter suddenly shows up. Then Suśarman begins his description of individual hells with the Yamalācala Naraka. (☞ p. 246)

1 Sanatkumāra speaks. Thereupon those ancestors introduce one named 'Suśarman' to the latter's own son (viz. Sukeśa), being the foundation of his (i.e. Suśarman's) (lineage).[277] The ancestors say: 'This one here, O son, the world-famous Suśarman, he is your father. He shall tell you all that you have asked.' Thereupon Suśarman addresses him and speaks about this to Sukeśa, the foremost of the Gaṇas.[278]

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276 The concluding verse SP 36.62 is an Aupacchandasaka (Mālabhāriṇī). For this metre see the *Introduction* (p. 12).

277 The *Mahābhārata* (MBh 1.69.17) calls the son the *pratiṣṭhā* of the family lineage: *kulavaṃśapratiṣṭhāṃ hi pitaraḥ putram abruvan | uttamaṃ sarvadharmāṇāṃ tasmāt putraṃ na saṃtyajet* || (cf. MBh 1.89.27ab).

278 The composer of the RA recension of the SP must have wondered how Suśarman could have known all that which follows, since he, though on the brink of falling into hell, is as yet saved from it by his son. To account for this apparent inconsistency the RA composer inserted 14 pādas (reduced to 10 in A) after SP 37.3, in which Suśarman explains to his son that he has not experienced the atrocities himself, but has heard about them from people who were raised out of hell after their evil had been consumed (see crit. app. *ad* SP 37.4a).

4 O lord of the Gaṇeśvaras, listen, these are the well-known hells (Narakas), which strike terror in all beings and are dangerous to approach and hard to cross: Yamalācala, Śālmala, Kālasūtraka, Kumbhīpāka, Asipatravana, Vaitaraṇī, Ayoghana, Padma, Mahāpadma, Raurava, Mahāraurava, Tamas and Tamastamatara. These are the great hells (Narakas).[279] Further, there are 'elevations' (*ucchraya*).[280]

9 Each of these (hells) has eight elevations, and they are also called Narakas. In the elevations the torture is interrupted, but in the other (Narakas) it is not interrupted; this is the difference. There is incessant pain for those people (who have fallen into hell) due to their evil *karman*, and there is an interruption due to the exhaustion of the evil; the order thereof is explained, but the extent is not simply told. Owing to the fact that one's *karman* is pervasive, one perceives the end only when the evil has been consumed. The hell is very extensive and one does not see the end of it. When one's evil is destroyed, (only then) does one see (the end). Hear how this comes about.

13 An evildoer who has fallen into hell due to his *karman* proceeds in a certain direction, while he is being tormented extremely gruesomely. When one has gone along a path of many *yojanas* and, after many years, (still) does not see the end of it, one turns around. Then, turned back, one goes in another direction, senselessly, while one is tortured anew, and (eventually) one turns around again. Thus going in all directions without reaching an end, the wretches are gruesomely tortured there. At the end of their evil, they see that (the hell) is circumscribed and has a doorway; through that they are released. All Narakas are like this: without end, everlasting, and their finiteness cannot be measured in *yojanas*.

19 Listen, I will tell you how and for how long a human being falls (into hell).[281] When a wicked one has committed evil deeds, at the very end he abandons his body, struck down by painful disease. He is fettered by Yama's messengers and conducted along a rough path propelled by pain, his body contorted. Offand on he is pierced by iron pikes and tormented by hairs, excrements, bones and dirt. Stumbling through rugged holes, he is

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279 None of the lists of hells presented by Kirfel 1967, 147–173 matches the present list of 13 Narakas. A common number of hells is 21 (e.g. MaS 4.88–90) or 28 (e.g. VāP 2.39.146–49). The Śaiva Siddhānta works with the concept of 32 basic hells (Sanderson 2003–04, 422; Goodall 2004, 282f. n. 490).

280 The concept of the 'elevations' (*ucchraya*), which the text explains below, seems to be unknown in other Śaiva literature on hells. The concept is similar to that of the *utsada* (Pāli: *ussada*) found in (later) Buddhist literature on hells, being a sort of supplementary hell belonging to a major hell (*mahānaraka*). See Edgerton's BHSD s.v.; Kirfel 1967, 201f.; Van Put 2007, 205ff.

281 Chapter 7 of the *Śivadharmottara* contains a description of Yama's city, the way to it, a description of hells, and the meeting with Citragupta (cf. Hazra 1956, 40).

broken and every now and then he is scattered by a hail of stones.[282] He is dragged along by Yama's messengers, his ligaments, arms, feet, knees and head injured; he is sawn down along with thorny trees, split and bound together with creepers.[283] In this way, he is brought over excruciating paths of all sorts to the residence of Yama, his will broken by pain.

26 Then, without reaching Yama (in person), but commanded by him from a distance, he arrives at Citragupta, where his deeds are read out. The witnesses of mankind, viz. Soma, Agni, Varuṇa, Vāyu, and Sūrya, report what he has done. Addressed, judged and sentenced by Citragupta, he falls into a hell upside down.

29 Assaulted by sharp lances, arrows, hatchets etc. day and night, and crying out loudly, he reaches a hell after one thousand years. After having been tortured there incessantly for a hundred thousand years, he reaches hell's end.

33 Set free from this great hell, he takes refuge in an elevation, where he is touched by a cool breeze and finds relief. When, after having obtained such a rest, his tortures are forgotten and he (finally) falls asleep for a moment, a Rākṣasa jolts him awake. Afflicted by pain again, he moans woefully and remains in that condition. Then the Rākṣasa drags him away to be tortured again, with some interruptions and at full consciousness. After having been tortured there for a thousand years, he is tortured anew for the same period in another dreadful elevation. After he has gone through eight elevations in this way, he is reborn as a worm, a moth or something similar, in accordance with the evil he has committed.

39 I will tell you succinctly, O son, who are the wretched people that go to that dreadful Naraka.[284] The first hell mentioned is the Yamalācala.[285]

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282 SP 37.23–28ab is taken over in the *Śivadharmasaṃgraha* 4.17–22.

283 We read *pāṭyate* in SP 37.24e. For the combination of *pāṭyate* and *bhidyate* in the context of hellish tortures see MBh 13.117.29, MBh 13 App. 1 No. 15 l. 2670. The meaning 'to saw' for *pāṭyate* is suggested by MkP 14.11 and VmP 12.6.

284 SP 37.39 seems to be be out of place and would fit better after SP 37.44.

285 This hell is known in Śaiva sources by various names. It is similar to the Saṃghāta hell of Buddhist literature (see Kirfel 1967, 202f.) The name Yamalācala itself seems to be specific to the *Skandapurāṇa*. The *Guhyasūtra* of the *Niśvāsatattvasaṃhitā* knows a Giriyāmala hell (NiTS *Guhyasūtra* 4.46, 111; see Sanderson 2003–04, 423, n. 270), and the *Parākhyatantra* seems to refer to it as the Yugmaparvata (*Parākhyatantra* 5.14, *Parākhyatantra* 5.26: Yugmāśma); cf. *Tantrasadbhāva* 10.88. Yamalādri in *Svacchandatantra* 10.46b. Yugmaparvata (dual) in SkP *Revākhaṇḍa* 155.98 and in the *Angkor Vat Inscription*, K. 299 (NIC II–III, 56–163; see Sanderson 2003–04, 422, n. 269). Yugmagiri in *Brahmayāmala* 31.103, *Brahmayāmala* 32.42; Yamalaparvata occurs in the list of Mahānarakas in the (Vietnamese) Hoà Lai stele inscription published by Griffiths & Southworth 2011, 280, 283 (this part of the inscription should date to Śaka 700, AD 777/78), in the *Śivadharmasaṃgraha* 4.69, 74 and *Śivadharmottara* 7.765. Also

There are two mountains full of lions, tigers and other animals, as well as men with raised weapons and trees without leaves but with adamant thorns. In between there is a plain covered with adamant, unbreakable needles, which is surrounded by dreadful men with swords in their hands. The (two mountains) are encircled by an iron fence and covered by a net.

45 Here men are punished who have intercourse with a woman against her will or with one who is the wife of another,[286] as well as those men who violate virgins. And those men will go to the Yamalācala who appropriate deposits, meat and alcohol, harm other people, offend the senses, wear false insignes, who kill wild animals, eat meat that is left over (from a funerary ceremony) (*pṛṣṭhamāṃsa*), who eat food that is not consecrated (*vṛthāmāṃsa*), and those who poison food.[287] To that (hell) also goes the unclean man who does not atone for the birth of a twin (*yamala*).[288]

50 The one who has arrived there and is assaulted by those men mentioned above and is cut by their swords, he flees to that mountain. There he is mauled by tigers etc. Mauled by them, he climbs a tree, where he is lacerated by sharp thorns and birds. If he then wishes to go to a cave or hiding place, he is scorched by fire; afflicted by pains he turns back. If he then reaches the intermediate space between those two (mountains), his

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in, what according to Neuss is the 'real' *Revākhaṇḍa* of the *Skandapurāṇa*: once in the singular (52.119), once in the dual (108.22); both in lists of hells (`http://gretil.sub.uni-goettingen.de/gretil/1_sanskr/3_purana/skprevku.htm`). A Yugmācala features in another Āgama list of hells: *Mataṅgaparameśvara Vidyāpāda* 23.79.

286 In SP 37.45c we have accepted *parākyāṃ metri causa* (instead of *pārakyāṃ*).

287 MBh 12.186.13: *yajuṣāsaṃskṛtaṃ māṃsaṃ nivṛtto māṃsabhakṣaṇāt* | *na bhakṣayed vṛthāmāṃsaṃ pṛṣṭhamāṃsaṃ ca varjayet* || (cf. BrP 228.26). *pṛṣṭhamāṃsa* according to Nīlakaṇṭha's commentary (*ad loc.* = MBh Bombay ed. 12.193.13) is *caramamāṃsa*, meat that is left over from a funerary ceremony (*śrāddhaśeṣa*), which seems to imply that it is eaten outside the ritual context (cf. MaS 5.31–32, which declares that the eating of meat in a sacrificial context, including ancestor rites, is allowed). Nīlakaṇṭha adduces the authority of Maheśvara's *Viśva*(*prakāśa*): *pṛṣṭhaṃ caramamātre syāt iti viśvaḥ* |. Alternatively, though less likely in our view, one may understand *pṛṣṭhamāṃsa* to be the meat of a pack, riding, or draught animal. *Ad* MBh 13.96.16 (Bombay ed. 13.94.16) Nīlakaṇṭha glosses: *'pṛṣṭhamāṃsāni' pṛṣṭhavāhānāṃ hayavṛṣabhoṣṭrādīnāṃ māṃsāni.* According to Nīlakaṇṭha *ad* MBh 12.186.13, *vṛthāmāṃsa* is meat that has not been consecrated at all (*asaṃskṛtamāṃsa*), i.e. that does not serve any purpose (*vṛthā*). Cf. MaS 5.34: *na tādṛśaṃ bhavaty eno mṛgahantur dhanārthinaḥ* | *yādṛśaṃ bhavati pretya vṛthāmāṃsāni khādataḥ* ||. We would like to thank James Fitzgerald, who drew our attention to Nīlakaṇṭha's interpretation.

288 This categorisation is, no doubt, suggested by the name of the hell, Yamalācala. For the inauspiciousness of twins and the various (Vedic) rites of atonement at their birth see Gonda 1980, 133. More in general, Meyer 1937 II, 165f. n. 3. Cf. *Umāmaheśvarasaṃvāda* 15.80 *yamalau yatra jāyeta tadgṛhaṃ hy aśucir bhavet* | *na tatra pitṛdevāś ca homamantrakriyāpi ca* ||.

feet are pierced by needles. The two mountains, when they see him being broken and unable to get away, quickly roll towards him and squeeze him. He undergoes that torture while crying pitifully, being squeezed by the mountains as sugarcane in a press. Once he is mauled, broken, lacerated and scorched, he receives another body. Tortured in this way for many years he becomes extremely miserable. After he has reached the door he goes forth and is thrown into the elevations.[289]

59 *śrutiphala.*[290]

38

Suśarman describes the hell Kūṭaśālmali (Śālmala). (☞ p. 257)

1 Suśarman announces that he will speak about the Naraka of the śālmalī trees, where men with very bad *karman* go.[291] There are thousands of śālmalī trees, many yojanas high, having large thorns, O Pravareśvara.[292] They are fenced in by an iron wall and covered by a big net above. Men with furious faces, armed with thunderbolts, hatchets and stones and wielding swords and cudgels, are present there. These cruel men, whose hands hold all sorts of weapons, torture their victims gruesomely. Cut by Rākṣasas there, a man flees in every direction, suffering terribly, but wherever he goes he is beaten up. When he falls into a hole, very strong Rākṣasas get him and hew him down mercilessly, while they abuse the villain, wherever he has fallen, and pronounce the evil he has committed in the past. Then, when he stands up, broken, he goes to another region set with needles and thorns, while being pursued by Rākṣasas.

289 The description pattern of this Yamalācala hell differs somewhat from that of the hells following in the next chapters. From the latter it becomes clear that the duration of each successive hell is increased by one hundred thousand years (see SP 42.11). The second hell, Kūṭaśālmali, lasts two hundred thousand years. We may infer from this that a stay in the Yamalācala is believed to last one hundred thousand years, which number is indeed mentioned in SP 37.32.

290 SP 37.59 is a Aupacchandasaka–Cāruhāsinī. For this metre see the *Introduction* (p. 12).

291 This is the Śālmala hell mentioned in SP 37.5, also named Kūṭaśālmali in SP 38.18 (also in MBh 13.112.81; MBh 18.2.25, NiTS *Niśvāsamukha* 4.99). MaS 4.90: *śālmalīṃ nadīm.* For *Parākhyatantra* 5.27 see Goodall *ad loc.* (2004, p. 286 n. 506). Cf. Kirfel 1967, 153.

292 Sukeśa addressed as Pravareśvara (see above n. 262 on p. 75).

10 There, tormented again by sharp needles and iron thorns, he falls down, screaming of pain. And there too, Rākṣasas with weapons in their hands attack him. If he flees into a tree, he is pierced by thorns and mutilated by all sorts of instruments and iron-beaked birds. His ears, eyes, nose and lips cut off, he falls onto the earth and his whole body is pierced by cruel needles. Those wicked men who undergo these painful tortures, hear them being proclaimed.

15 An arsonist, one who serves poisened (food), a sodomite, one who ejaculates within a man; a poisoner, one who is selling meat,[293] one who travels over sea,[294] a wicked one who keeps sweets to himself,[295] one who does not revere a guest, or one who breaks his promises; a brahmin who neglects the Veda, goes naked into the water (to bathe), a bard,[296] one who conducts ceremonies for unworthy people,[297] and teaches Śūdras; and a usurer, a miser, or one who sells Vedic knowledge. All these wicked men go to the hell known as the Kūṭaśālmali.

19 After two hundred thousand years they are released and thrown upon an elevation, where they find some relief for a brief period. They are thrown into that hell until their evil has been consumed, just as is the case in the other hells.

21 *śrutiphala.*[298]

39

Suśarman describes the hell Kālasūtraka. (☞ p. 262)

293 Cf. *Śivadharmasaṃgraha* 4.43ab: *agnidāhakarāś caiva viṣadā viṣabhakṣakāḥ* |. We take *garadātṛ* as synonymous with *viṣabhakṣakāḥ*. SP 38.15d may express two evildoers, but could also be taken as referring to one, viz. he who sells tainted meat.

294 See Arp 2000 (reviewed by von Hinüber in IIJ 50 (2007), 61f.).

295 Cf. ViS 45.27: *mṛṣṭāśy ekākī vātagulmī*, saying that such a person who eats sweets without sharing, after staying in hell, will, when he eventually has obtained a human birth again, suffer from a disease caused by a wind disorder (see Meulenbeld 1999–2002 IIa, 51).

296 A *ghāṇṭika* in ViS 45.25 is said to be reborn eventually, after hell, as a thief. The *ghaṇṭika*/*ghāṇṭika* is a strolling ballad-singer or bard who carries a bell (AK 2.8.97). He is classified among people with very low social status (cf. MBh 13 App. 1 No. 14 l. 215).

297 Cf. MaS 4.205–06.

298 The metre of the odd pādas of SP 38.21 is a Mālabhāriṇī and of the even pādas Viyoginī (Vaitālīya). For these metres see the *Introduction* (p. 12).

1 Suśarman continues with the third Naraka, the Kālasūtraka, which is also encircled by a high wall and covered by an iron net.[299] All Narakas are similarly covered and provided with elevations; no need to repeat it. Wreched men who cause grief and fear are tortured there, as well as those who traffic in women and cattle,[300] abuse their own Dharma and brahmins, and the one who stealthly snatches away the learned books from (his) teachers; the one who reviles his teacher, father, mother, father-in-law,[301] elder brother or other respectable persons, who scolds them and despises them, who violates hermitages and secrets, who takes what is not given—he will go to that (hell).

7 Those wicked men who have fallen into this terrible hell are tortured by order of Mṛtyu for the full three hundred thousand years, while they are crying senselessly. The (extent of the) evil committed is measured again and again with a black thread (*kālasūtra*) by those servants of Yama (Kiṃkaras), and (proportionate parts of) their bodies are cut off, by blunt weapons, day and night, without pause.[302] When the time is over, a man moves on to the elevations. After some interruption, that man is thrown in hell again, until all the evil committed by him is completely consumed.

10 *śrutiphala.*[303]

40

Suśarman describes the hell named Kumbhīpāka. (☞ p. 265)

1 Suśarman continues with the description of the dreadful hell called 'the Marmite,' Kumbhīpāka.[304] There are many iron pots (*kumbhī*), resembling mountains of lamp-black, which are filled with oil and are heated above

299 For the Kālasūtra(ka) hell see e.g. MBh 14 App. 1 No. 4 l. 932, MaS 4.88, AK 1.11.2, *Parākhyatantra* 5.20; Kirfel 1967, 153.

300 Cf. BrP 150.9.

301 Cf. *Śivadharmasaṃgraha* 4.72cd (in the description of the Yamalaparvata hell): *ākrośayed yaḥ pitaraṃ mātaraṃ śvaśuraṃ gurum* |.

302 See Goodall 2004, 284f. n. 500.

303 The metre of SP 39.10 is Aupacchandasaka–Cāruhāsinī. For this metre see the *Introduction* (p. 12).

304 MBh 13.117.30. The Kumbhīpāka hell is not mentioned in the list of twenty-one, but features in the list of 140 given in ŚiP *Umāsaṃhitā* 8.29 and several Āgamas (Goodall 2004, 282f. n. 490); *Parākhyatantra* 5.16 (Kumbhapāka). Cf. Kirfel 1967, 155f.

fires. Dreadful Rākṣasas are busy striking terror into evildoers by pressing them into those boiling pots again and again; they shriek horribly! He will tell which people are boiled there for four hundred thousand years.

5 He who causes the ruin of one who prepares roasted or boiled food, he who sets fire to houses, to woods, threshing floors or cow-pens, he who spoils the cooking of food, hinders the eating (thereof), and who destroys or sets fire to the sacrifice; the swindler and the false witness; he who builds a fire altar, performs a fire sacrifice, or offers food with false motives, and he who disgraces the Vedas; the villain who steals the implements of the artisan;[305] all these people are tortured there. After they have obtained some rest in an elevation, they fall once more into hell, until the consumption (of their evil) is complete.

10 *śrutiphala.*[306]

41

Suśarman describes the hell named Asipatravana. (☞ p. 268)

1 Suśarman continues with the description of the Naraka Asipatravana, which inspires all beings with dread.[307] The trees there are called Asipatra; they are high, thick and have big branches. Their sharp leaves (*patra*) resemble swords (*asi*), but, since they are not made of iron, they surpass iron (swords). They exceed in cutting power on account of their sharpness. These trees are full of those leaves and they have thorns as well.

5 The people there, fettered by evil *karman*, are struck down by Rakṣases with swords, clubs etc., and they are burnt by fire. They seek refuge in those trees, but when the leaves see them coming, they fall and cut them to pieces. Their heads and necks cut (off), they go away from that place, (but) they are confronted with the Rākṣasas and the trees time and again.

305 Cf. *Śivadharmasaṃgraha* 4.55cd–56 (speaking of the Kumbhī-/Lohī-pāka hell): *haret kṛṣṇāyasaṃ yas tu karmakopaskaraṃ naraḥ | śilpināṃś caiva sarveṣāṃ karmayogopajīvinām | ye harantīha bhāṇḍāni lohīpāke narādhamāḥ ||*.

306 SP 40.10's metre is Mālabhāriṇī (except pāda b which is a Cāruhāsinī). For this metre see the *Introduction* (p. 12).

307 For the Asipatravana hell see e.g. MBh 13.112.81, MBh 18.2.23 (seen by Yudhiṣṭhira); MaS 4.90; Kirfel 1967, 152. For Buddhist sources see Van Put 2007, 220.

They are tortured there for five hundred thousand years; then they reach the elevations. After a rest, they are pushed from the elevation into hell again, helpless and stupefied, till their evil has been consumed.

10 The following people will go to that hell. The wicked one who cuts a tree that is an adopted son,[308] either in a garden or village, and sells (its wood); the man who causes a fully-grown tree to perish, wherever it stands, in a hermitage, along the road or pond, in a garden or in a temple compound, around a house, watering place, riverbank, or crossroads; the fool who destroys trees, creepers, bushes, or grasses, for the sake of their shade-giving (leaves), flowers or fruits, or to promote his own business; the fool who picks their flowers and fruits for his own gain out of desire, not for the sake of the gods or ancestors; the one who blocks offrivers and fills in wells, the one who cuts a tree because of its foliage and bark, or makes it perish; the one who expels people who are seated in the shade, or the one who scares them offor hinders them in their own place. All these people go to that great hell and its elevations; they return as impure beings to the circle of rebirth after their release.

19 *śrutiphala.*[309]

42

Suśarman describes the hell named Vaitaraṇī River. (☞ p. 272)

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308 A *kṛtaka* is an adopted son. See MBh 13.49.18: *kaścic ca kṛtakaḥ putraḥ saṃgrahād eva lakṣyate | na tatra retaḥ kṣetraṃ vā pramāṇaṃ syād yudhiṣṭhira ||*. According to the *Śivadharmasaṃgraha* 4.9–10, the one who destroys a *putrakṛta*-tree is said to go to the Śālmalītaruvana (cf. SP 38). The equivalence between a well-maintained tree and a son is expressed in VDhP 3.297.13–15: *eko 'pi ropito vṛkṣaḥ putrakāryakaro bhavet | devān prasūnaiḥ prīṇāti chāyayā cātithīṃs tathā || phalair manuṣyān prīṇāti nārakyaṃ nāsti pādape | api puṣpaphalair hīne drume pānthasya viśramaḥ || chāyāyāṃ stokakālena bahupuṇyaṃ prayacchati | deve varṣati yad vṛkṣāt patrebhyaḥ sravate jalam ||*. Cf. VarP 172.40, MtP 154.512. Trees are comparable to sons (*putravat*), ViS 91.4: *vṛkṣāropayitur vṛkṣāḥ paraloke putrā bhavanti* (cf. Das 1988, 68). Childless women (or couples) are recommended to embrace a tree, in particular the aśvattha and udumbara (MBh 3.115.23), and girls to kick one (the aśoka tree) in order to make it flower (the *dohada* motif). See SP 12.3 and annotation *ad loc.* In SP_{Bh} 158–62 Devī adopts an aśoka tree as her son. Tree worship is basically a fertility cult (Viennot 1954, 119f.; Meyer 1937 II, 133ff.).

309 The metre of SP 41.19 is a Mālabhāriṇī. For this metre see the *Introduction* (p. 12).

1 Suśarman continues with the next (hell), the River Vaitaraṇī, which destroys evil and conveys fear to those with bad *karman*. The unholy Vaitaraṇī river, whose banks are cut by chisels, is full of hair, bones, blood, and caustic fluids.[310] It is populated by all sorts of horrendous animals like alligators and makaras. It is bordered by the asipatra trees and it is overgrown by duckweed. On its banks is a terrifying forest, full of creatures like śarabhas, bears, tigers, and men. Those who have commited evil deeds are injured by these tigers etc., and are thrown into that river. Stuck in the duckweed, they are eaten by those aquatic monsters, while they are burnt by the acrid waters and scream with pain.

8 They are tortured for (six) hundred thousand years.[311] Then they are thrown upon the elevations. After a rest, they are pushed from the elevation into hell again, helpless and stupefied, till their evil has been consumed.[312] They return to the circle of rebirth and, having passed the threshold of death,[313] they (fall) in these Narakas, over and over again.

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310 In addition to a river in the Kurukṣetra area (the place Triviṣṭapa is situated on its banks, MBh 3.81.70) and another one in Kaliṅga (where one finds the Viraja Tīrtha, MBh 3.83.6)—the Pāṇḍavas took a bath here and made an offering to the ancestors (MBh 3.114.13)—the *Mahābhārata* identifies the Vaitaraṇī with the River Gaṅgā insofar as the latter flows in the realm of the ancestors (MBh 1.158.18–19). It protects this realm from evildoers, who are said not to be able to cross it. To this idea funerary rites are connected that are meant to enable the dying or the dead to cross this river to reach that realm safely. This usually takes the form of a *godāna*, a gift of a cow, sometimes also called Vaitaraṇī. The dying man, or his son after death, donates a cow or calf to a brahmin while holding it by its tail, symbolizing the crossing of this dreadful river (e.g. Kane IV, 133, 545). In modern days this is still one of the most common rites performed by pilgrims in *tīrthas*. Usually the cow or calf is provided by the *paṇḍā* or river priest himself. The *yajamāna* holds this cow by its tail, while mantras are uttered by the priest, and then he pays the priest a fixed amount, in lieu of the cow, plus a *dakṣiṇā* (Bakker 1986 I, 156f.).
The Vaitaraṇī as a river in hell is found also in the *Mahābhārata*. In his descent into hell Yudhiṣṭhira, before he arrives in the Asipatravana hell, *dadarśoṣṇodakaiḥ pūrṇāṃ nadīṃ cāpi sudurgamām*, which may be no other than the Vaitaraṇī river (cf. AK 1.11.2: *pretā vaitaraṇī sindhu*). The Vaitaraṇī as hell is found in the VāP 1.39.148, 169 and BḍP 3.2.149, 171 (WG 191 ff . vss. 4, 26), and*Parākhyatantra* 5.29 (Kirfel 1967, 148, 151). For Buddhist sources see Van Put 2007, 221 (= Kṣārodakā Nadī or 'Caustic River').

311 SP 42.8b is out of context (cf. SP 42.9d). This pāda may have been lost or corrupted at a very early stage of the transmission and was subsequently filled in with the present formulaic phrase. Based on this assumption we adopted the reading of S_2 and S_3 in pāda a, since the variant reading of pāda a in S_1 forms a complete sentence, giving the impression of a secondary emendation. The original pāda b may have included the words *ṣaṭ* and *yātyante/yātitās* similar to the wordings in SP 40.4ab, SP 41.8ab and SP 43.5ab.

312 SP 42.9 is identical to SP 41.9.

313 SP 42.10c *tīrṇo 'ntam* literally 'one who has crossed death,' i.e. 'after death' (*pātyate* is to be supplied). The expression is not known from other texts.

The duration of the stay in each successive hell increases with one hundred thousand years, and in the successive elevations with a thousand.[314]

12 Here follows a list of the beings who go to that terrible hell. He who curses a river or treats it with contempt, enters it nakedly, has intercourse with a woman there, spits in it, or passes urine or defecates therein;[315] he who withholds water meant for public fields, gardens, or for drinking, who breaks up a dam, a tank, or spoils a lotus-pond; and he who violates a woman, whether she is chaste or not; he who steals a lotus or destroys one, and one who threatens his trade companions, either on their journey or at home. All these wicked men go to that dreadful hell.

17 *śrutiphala.*[316]

43

Suśarman describes the hell named Ayoghana. (☞ p. 276)

1 Suśarman announces that he will speak of another Naraka, named the 'Sledgehammer' (Ayoghana).[317] Here live those frightful, very powerful men who resemble Yama, his servants (Kiṃkaras), who are all masters of yoga (*yogeśvara*). Like blacksmiths grasp a ball of iron that is heated in the fire with tongs, place it on an iron anvil and strike it with other (iron) hammers, so are people there crushed by intimidating Rākṣasas. They are tortured in this way for seven hundred thousand years, owing to their own *karman*, and similarly they suffer torture on the elevations.

6 The following wretched people will go to that hell and its elevations. He who kicks his father, mother or a respectable person with his foot, or another man or woman with his hand or a whip, as well as he who disrespects

314 SP 42.10–11 seem to belong to a general description of the hells (note the unspecified *eṣu narakeṣu* in SP 42.10cd), rather than to this specific hell Vaitaraṇī. Verses SP 42.8–11 as a whole may replace an original reading that had been lost right at the start.

315 NiTS *Guhyasūtra* 4.119: *krimayaś caiva bhakṣyante bhūmihartāro mānavāḥ | mūtroccāraṃ tu toyeṣu kṛtvā vaitaraṇīṃ patet ||*. Cf. *Śivadharmasaṃgraha* 4.81–82ab.

316 The metre of SP 41.17 is Viyoginī (Vaitālīya). For this metre see the *Introduction* (p. 12).

317 No other textual attestations have been found of this Ayoghana Naraka. Iron pellets (*ayoguḍa*) are important implements of torture in Buddhist hells (Van Put 2007, 209ff.).

a mendicant or the (sacrificial) fire; he who let die a child, woman, man, a eunuch or other for profit; the wicked one who deceives his brothers for some gain, or his father, mother or sister; a husband who deceives his wife and sons,[318] or the wife who wrongs her husband and sons—the destination of (all) of them is this (hell). This is also proclaimed for those who defile temple images, holy places, knowledge, and holy sciences.

12 *śrutiphala.*[319]

44

Suśarman describes the hell named Padma. (☞ p. 279)

1 Suśarman announces that he will speak of another (hell) named Padma, which strikes terror into evildoers.[320] In it is a fire, which is called 'the scorching one;' it burns like a furnace. Again and again, men are grilled there, while they glow like fire and wither like the petals of a lotus (*padma*).[321] In the middle stands an iron pillar, which they embrace; it is even worse than fire.[322] The following people go straight to that (hell) and are incessently tortured in this way, also on the elevations.

5 He who commits adultery with his teacher's wife or steals his property; the one who constantly consumes and destroys matters that belong to the gods, or one who steals property belonging to brahmins,[323] or children,

318 *atisaṃ-dhayet* in SP 43.10b is an irregular form of $\sqrt{}$ *dhā* (3), probably caused by confusion with $\sqrt{}$ *dhe* (1), 'to suck, drink, absorb.'

319 The metre of SP 43.12b and d is Mālabhāriṇī (Aupacchandasaka); SP 43.12a and c add an extra *akṣara* in the Aupacchandasaka cadence (– ⏑ – ⏑ – ⏑ –). For this metre see the *Introduction* (p. 12).

320 The Padma hell is mentioned in *Śivadharmottara* 7.752, *Parākhyatantra* 5.12 and in the list of 140 hells presented in Kirfel 1967, 154f. According to Sanderson (2003–04, 422 n. 270), this hell is also mentioned in the NiTS *Niśvāsamukha* (f. 17v6–18r1). It figures among the 32 hells that are depicted in the bas-relief on the wall of the eastern section of the southern gallery of the great temple of Angkor Vat (Sanderson 2003-04, 422 n. 269). The Buddhist tradition also knows a hell under this name (Van Put 2007, 224). The *Abhidharmakośabhāṣya* 3.59cd, for instance, refers to the Padma hell as being cold.

321 *dhāmyamāna* in SP 44.2f is the causative passive of $\sqrt{}$ *dham*, instead of the more common *dhmāpyamāna*, derived from the alternative $\sqrt{}$ *dhmā* (to blow, to fan; caus.: to melt, to consume by fire (MW)); cf. SP 45.3d.

322 The iron pilar is mentioned as a separate hell in *Parākhyatantra* 5.15.

323 In MBh 13.104 a *caṇḍāla* speaks of the consequences of stealing cows from brahmins. See below n. 328 on p. 92.

or women (*strīdhana*), or has it appropriated by force; one who deserts the timorous, or kills a refugee,[324] or desires his property, or steals temple property;[325] one who eats everything,[326] sells water,[327] or *soma*,[328] destroys (sacrificial) fires; one who wields arson or poison or, in battle, kills a man who has lost his weapon, who begs (for his life), who has sunken down (*upaviṣṭa*), who is fleeing, or who is negotiating.[329] All these deranged minds go to that (hell).

11 *śrutiphala.*[330]

45

Suśarman describes the hell named Mahāpadma. (☞ p. 282)

1 Suśarman announces that he will speak of Mahāpadma, another hell, in which live these horrific servants of Yama.[331] They cut up evildoers with blunt swords, without mercy, and confer their flesh on them.[332] After

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324 For SP 44.7b compare MBh 12.145.8f. and MBh 13.98.11d.

325 It may concern 'those who steal flowers, who pluck flowers from the garden of a Śiva [temple],' as this is specified in the inscription that is connected to the depiction of the Padma hell on the great Angkor Vat temple (Sanderson 2003–04, 423).

326 Eating everything (i.e. especially non-vegetarian) is a feature of the Śūdra in MBh 12.182.7c and of the Mleccha in MBh 3.188.52ab. In MBh 3.186.27c the fact that some Brāhmaṇas are *sarvabhakṣa* is seen as a symptom of the Kaliyuga (cf. MBh 12.279.24a). Cf. SP_{Bh} 111.16cd–19cd.

327 The idea may be that water should be offered to a guest or anyone who is in need of it, and not sold.

328 The Somavikrayin is included among the evil doers going to the Padma hell in NiTS *Guhyasūtra* 4.74c. The idea may be that *soma* that remains from the sacrificial ceremony cannot be sold. In MBh 13.104.5–6 a *caṇḍāla* tells that once impurity from cows that had been stolen from a brahmin had spoiled *soma*. Those who drank from that *soma* went straight to hell (MBh 13.104.5–6). Therefore *soma* should not be sold. Those who purchase or sell *soma* go to the Raurava hell (MBh 13.104.12–13). The seller of Soma also occurs in SP_{Bh} 158.33a, in a passage that explains how ancestors in hell may be released.

329 For the rules of war see *Arthaśāstra* 13.4.52; cf. Bakker 2007a, 31ff.

330 The metre of SP 44.11 is Mālabhāriṇī (Aupacchandasaka). For this metre see the *Introduction* (p. 12).

331 The Mahāpadma hell is mentioned in the NiTS *Niśvāsamukha* 4.103 (= f. 17v6–18r1, Sanderson 2003-04, 422 n. 270), *Śivadharmottara* 7.754, and *Parākhyatantra* 5.12. It features in Buddhist sources (Van Put 2007, 224), and this hell is among the 32 hells that are depicted in Angkor Vat (Sanderson 2003-04, 422 n. 269).

332 The *Śivadharmottara* 7.848 also refers to Yama's servants cutting the flesh of inhabitants of hell and feeding it to them (cf. *Śivadharmasaṃgraha* 7.68).

having been fed their own flesh, they become like lotus (*padma*) petals and wither in the fire, day and night. The horrific servants of Yama open their mouths and pour melted iron into them. Women infused with iron and men glowing like fire meet and embrace: they melt, again and again. There are many trees there to which these unhappy ones take refuge, but even these pour down fire. And there are many rocks, which, when they embrace them, are like fire and burn them terribly. Such is the Mahāpadma hell.

8 A thief of gold, the man who has intercourse with his mother, or a mother who has it with her son, the one who spreads falsehoods regarding the Veda, the selfish one, and the one who pays respect to mendicants;[333] the man of low birth who hears or propounds the *śruti*, and the fool who harasses or disdains brahmins; and the one who, though he is not entitled to it, hears from brahmins and proclaims secret doctrines that belong to the hermitage; and the heretic mendicants, Nirgranthas and Ājīvakas—as well as the brahmin who supports them: to hell they go.[334]

12 The wicked one who reviles yoga, the ancestors, the masters of yoga and the Yoga doctrine, and the fool who loves to ridicule those who are experts of the Veda and of the system of social rank and station; the rationalist (Hetuka) and the atheist (Nāstivādin)—all go to that (hell).[335] This is the truth. They who have been tortured there in the way described as the result of their own actions, they will be born again as worms etc., due to what remains of their (bad) karma.

15 *śrutiphala.*[336]

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333 For *śravaṇa* (SP 45.8f) see below *ad* SP 45.11.

334 The word *śravaṇa* in SP 45.8f and SP 45.11a may be used synonymously with *śramaṇa* (cf. the reading of S_2^{pc} in SP 45.8f). This probably refers to Buddhist mendicants as distinguished from the Nirgranthas, used mostly to denote the Jainas, and the Ājīvakas. SP 45.11ab thus seems to refer to the three major heterodox religions of India of the time. Nowhere else in the *Skandapurāṇa* are these religions alluded to again, but SP 48.10 refers to the followers of the false doctrine of Kapila, i.e. the Sāṃkhyas. It goes against the style of the SP, which tends to ignore all historical reality as much as possible, in particular if it contradicts the timeless Śaiva universe that is presented. The fact that this reference occurs here may point to the fact that these chapters dealing with hells have a background different from the main portion of the text (see also below n. 343 on p. 95 and n. 362 on p. 99, SP 46.10, SP 49.21).

335 Cf. SP 48.10e which refers to the Nāstikas.

336 The metre of SP 45.15 is Mālabhāriṇī (Aupacchandasaka). For this metre see the *Introduction* (p. 12). For *daivavidhi* (SP 45.15b) compare MBh 12.139.13, where it seems to mean something like ‘natural/fateful course of events.’

46

Suśarman describes the hell named Raurava. (☞ p. 286)

1 Suśarman describes the hell named Raurava.[337] This hell is named *raurava* because of the frightening sound of *ru* which is heard there again and again.[338] It is filled with blazing dung and in its centre is a red-hot iron pillar.[339] A man, plunged into this (hell), burns terribly while he is sinking in (the dung), shouting of pain, fainting and collapsing, again and again. After he has raised himself with great pains, he reaches another spot, only to sink again in the same way. When he has struggled out and taken refuge at the pillar, he is burnt by that as well. When he breaks away from it, he goes down again. In this way he is tortured for many years; eventually he reaches the elevations.

8 The men who go there are teachers of the law who are given to drinking,[340] killers of father, mother, brother or guru; the wicked one who slaughters a cow or oppresses people, a throat-cutter, a cheater and a sorcerer;[341] an unmarried man whose younger brother is married, a married man whose elder brother is unmarried,[342] and one who is attached to the cremation

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337 The Raurava hell belongs to the oldest group of hells and is mentioned in nearly all sources in which hells are described or enumerated (MaS 4.88, AK 1.11.1, NiTS *Niśvāsamukha* 4.104, *Parākhyatantra* 5.12, *Śivadharmasaṃgraha* 4.49–60; Kirfel 1967, 147ff.; Sanderson 2003–04, 422). MBh 13.104.12–13 tells us that those who purchase or sell *soma* go to the Raurava hell (see above n. 328 on p. 92). It is one of the eight 'hot hells' that develop out of the single Mahāniraya hell in Buddhist cosmology (Van Put 2007, 209f.).

338 The etymology (*nirukti*) refers to the √*ru*, 'to roar,' and the nominal root stem *ru*- and vowel stem *rava*-, meaning 'sound/roar (of fear).' Cf. Liṅgayasūrin's commentary *ad* AK 1.11.1: *ruḥ duḥkhaṃ, tasya ravo 'treti rauravaḥ*; the *Parākhyatantra* 5.16cd refers to √*rud* ('to weep'): *rudantaḥ prāṇino yatra nikṣipyante sa rauravaḥ*.

339 Cf. *Śivadharmasaṃgraha* 4.51.

340 An alternative interpretation of SP 46.8b takes *surāpādharmadeśakāḥ* as referring to two categories of wicked men. Either as a case of double sandhi: *surāpāḥ adharmadeśakāḥ*, or as a dvanda compound of *surāpa* and *adharmadeśakāḥ*: 'drinkers of liquor and teachers of unlawful practices.'

341 SP 46.9cd *galakarttṛ* seems not to be attested elsewhere. It may have a figurative meaning (such as 'bloodhound'); *kūṭamānin* must be someone who makes a living by measuring fraudulently (*kūṭamāna*; cf. MBh 3.186.46), i.e. a cheat. According to the *Śivadharmasaṃgraha* 4.75 a *kūṭamānopajīvin* goes to the Kūṭaśālmali hell. *karmaṇa* may be synonymous with *kārmaṇa*, 'magic.'

342 For *parivitti* and *parivettṛ* see AK 7.55–56 (cf. MBh 12.35.4). According to MaS 3.172 both go to hell. Kane II, 546: 'When a male got married before his elder brother or where a person married a younger girl before her elder sister was married, this act was called *parivedana* and was severely condemned as a serious encroachment on the rights of seniority and a sin.'

ground;[343] one who has (social) intercourse with the son of a remarried woman,[344] and one in whose house a paramour (of his wife) resides; all these go to the Raurava hell.

11 *śrutiphala.*[345]

47

Suśarman describes the hell named Mahāraurava. (☞ p. 289)

1 Suśarman describes the hell named Mahāraurava.[346] Here are springs, ponds, dung glowing like gold, and streams brimming with fire; and there are many iron pillars, thorny trees and all sorts of Rākṣasas with sharp weapons. In this hell a man who has committed a great evil falls, defigured and crying incessently.

3 After his skull is cracked by Rākṣasas, a man is roasted here in the blazing dung. Then, in order to cool down, he dives into a pond, in which his pain is doubled by caustic liquid. After he has emerged hastily, he climbs a tree or a pillar, where he is pierced by sharp thorns and iron needles. He then falls in a stream of fire, crying pitifully. Tortured in this way and tormented by thirst, he resorts to a spring to drink, but this too pours forth red-hot, molten iron. Stupified he dies. When his torture is completed, he is released from this fearful (hell), but is subsequently tortured terribly on the elevations.

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343 This is another indication that these chapters on the hells come from another, non-Pāśupata background (see also below *ad* SP 49.21, n. 362 on p. 99). SP 9.8, SP 14.13, and SP_{Bh} 72.95 call Śiva *śmaśānarati.* Cf. HV App. 1 No. 31 l. 1085, VāP 1.24.137. Kauśika is initiated in the cremation ground of Ujjain (SP_{S} 167.126–28). See also above n. 334 on p. 93 and below n. 352 on p. 97.

344 Cf. MaS 3.155. *punarbhūsuta* is *paunarbhava*, son of a remarried woman (for the varieties see Kane II, 608ff.).

345 The metre of SP 46.11 is Viyoginī (Vaitālīya). For this metre see the *Introduction* (p. 12).

346 The Mahāraurava belongs, together with the Raurava hell, with which it is often mentioned in one compound, to the oldest group of hells and is mentioned in nearly all sources in which hells are described or enumerated (MaS 4.88, AK 1.11.1, NiTS *Niśvāsamukha* 4.104, *Parākhyatantra* 5.16; *Śivadharmasaṃgraha* 4.88–97. Kirfel 1967, 149ff.; Sanderson 2003–04, 422). MBh 13 App. 1 No. 15 ll. 2699f. tells us that the suffering in this hell is twice as great as in the Raurava hell. Buddhist sources also group the Mahāraurava with the Raurava hell (Van Put 2007, 2009).

10 To this hell go: the regicide, the one who behaves disrespectfully towards the queen, the one who gives false hope, who spoils a holy place, a thief, a traitor, a pimp, and one who obstructs an offering to a brahmin, cow, or sacrificial fire; he who sells his wife or children, he who steals sacrificial implements or something belonging to yogins; the perpetrator of frauds and his mates, the (corrupt) brahmin and the (corrupt) administrator,[347] and the brahmin who does not maintain the sacrificial fires but keeps a brown cow,[348] the sanctimonious sacrificer and the one who does not give food in regular rituals; the one who carries offa prince and the one who plans a famine or harm against a country, woman or property, and the one who always seeks to inflame a country.

16 *śrutiphala.*[349]

48

Suśarman describes the hell named Tamas. (☞ p. 293)

1 Suśarman describes the hell named Tamas.[350] When a man is falling into it, he is cut up by very cruel Rākṣasas with all sorts of weapons like swords etc., so that he senselessly, engulfed by darkness, arrives in that hell. His body broken and his figure paralysed, he undergoes terrible torture. That hell is called Tamas, because a man undergoes the most horrific torture there without respite, while he is engulfed by darkness (*tamas*). The fool undergoes there all tortures known, as a consequence of his own evil. When he has suffered the torture in requital for his deeds, he undergoes further torment on the elevations.

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347 *coragrāha* (SP 47.13a) may be equivalent to *cauryagrāha*, someone who seizes through theft or fraud. *brāhmaṇādhikṛta* and *dharmādhikṛta* seem to refer to officials. Sircar 1966 (*Indian Epigraphical Glossary*) s.v. *dharmādhikārin* gives: 'an officer in charge of civil and criminal justice.'

348 The idea seems to be that a brahmin is only entitled to have a cow, if he uses the milk for sacrificial purposes.

349 The metre of SP 47.16 is Viyoginī (Vaitālīya). For this metre see the *Introduction* (p. 12).

350 The Tamas hell belongs to Kirfel's 'erste Gruppe' (Kirfel 1967, 149). Manu knows only the Tāmisra hell (MaS 4.88). *Parākhyatantra* 5.12, 17 describes the Tamas hell. The NiTS *Niśvāsamukha* 4.104 (f. 17v6–18r1) knows the hells named Śītatamas and Andhatamas. The Angkor Vat inscription seems to read Śīta and Sāndratamas (Sanderson 2003–04, 422 n. 269f.); cf. *Parākhyatantra* 5.15: Andhatāmasa.

8 A brahmin killer, an abortionist, a brahmin who drinks liquor, the wretch who prevents thirsty cattle from drinking and the blind one who, when an appeal is made to him, does not give an emaciated brahmin (his share),[351] or the one who turns down the needy; the one who destroys the sciences, the man—as said in the (orthodox) tradition (*smṛta*)—who kills a cow, or follows the false doctrine of Kapila,[352] or who abuses the Vedic, lawful and material order, as well as the bad atheists (Nāstika)—these (all) go to that (hell).

11 *śrutiphala.*[353]

49

Suśarman describes the hell named Tamastamatara followed by a listing of evil doers who have to go through all hells. (☞ p. 296)

1 Suśarman describes the hell named Tamastamatara ('darker than dark'), where light does not exist. When a vicious man falls into it, he is bereft of his senses by Rākṣasas, and therefore that (hell) is also called 'dark' (*tamas*).[354] That fool is burnt by fire. When he has died and is quickly

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351 Cf. MBh 13.25.5.

352 As is pointed out above (p. 21) and by Yokochi in her *Introduction* in *Skandapurāṇa* Vol. III, 67ff., our text regularly uses *taddhita* formation without *vṛddhi* of the first syllable. The manuscript evidence of SP 48.10a strongly suggests that *kapilaś* here is a case in point. The followers of Kapila, the Kāpilas, are those who adhere to the Sāṃkhya system (see e.g. MBh 12.211.9–11). This is another instance of historicity that seems specific to these chapters on the hells (see above n. 334 on p. 93). Moreover, although the Pāśupatas look down on the Sāṃkhyas as inferior, they usually do not condemn them, since their philosophy is partly acknowledged (see Hara 1973 in: Hara 2002, 17–31). SP_{Bh} 172.59–66 tells that the Daitya Prahlāda turns to Āsuri, the pupil of Kapila, and thus becomes the Sāṃkhya *ācārya* Pañcaśikha, who, thanks to the Sāṃkhyasiddhānta, transcends the threefold suffering and reaches *brahman* (cf. SP_{Bh} 175.30–34). The declaration of the Sāṃkhya as a false doctrine here seems to be one more indication that these hell chapters have a non-Pāśupata background (see above n. 343 on p. 95).

353 The metre of SP 48.11 is Viyoginī (Vaitālīya). For this metre see the *Introduction* (p. 12).

354 The Tamastamatara hell is not known from other sources. The *nirukti* given is not that of *tamastamatara*, but of *tamas*. The Tamastamatara hell, however, is listed as a separate (13th) hell in SP 37.8 (cf. SP 50.33, where a Tamas hell is distinguished from an earlier Tamas hell in SP 50.30a). As in the case of the Padma and the Mahāpadma, and the Raurava and Mahāraurava, the Tamas and Tamastamatara hells are to be considered as a pair. These three pairs are added

restored to life, being bereft of his eyesight and senses, he is cleft and cut into pieces by Rākṣasas. Tormented like this he resorts to another place, but there he is captured again by those (Rākṣasas) and slaughtered like cattle. Then he is thrown into pits, where he drowns in fiery dung and loses consciousness; groaning,[355] he resuscitates. After having thus experienced many pains, he reaches the end of (this) hell and is thrown upon the elevations.

7 The abortionist, the servant who desires the kingdom (thinking) that the incumbent king is undeserving and wants to kill him; the one who, while not being a learned master, acts like one, the one who acts destructively in respect of the sciences, spells, herbs, along with the remedies for diseases, or whoever praises the Dānavas; the teacher who does not give instruction because of enmity—such a man goes to that terrible dark hell.[356]

10 After having got hold of an ungrateful person (*kṛtaghna*), all those Narakas and servants of Yama bow to Yama and say: 'O Lord, we are unable to annihilate this evil; design another means.' Yama asks the foremost of the seers how there could be a requital for the evil deed of the wicked, ungrateful one, in view of the dreadfulness thereof. Then the clairvoyant[357] seers tell Yama that requital of the brahmin killer, liquor drinker, thief, and breaker of vows is ordained by holy men, but for the ungrateful one there is no requital.

16 Then this son of the sun (Mārtaṇḍatanaya)[358] orders the Narakas: 'All of you (together) should cleanse this man; there is not a single destination for him.' Thereupon the Narakas torture this evildoer in all hells in succession, most gruesomely.[359]

18 The person who withholds the *piṇḍa* offerings from the husband or from the ancestors,[360] and the one who gains (magic) knowledge from (a brah-

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to the seven hells that open the series given in SP 37.5–8. The idea of seven hells conforms to the concept of the Cosmic Egg with its seven *lokas*, *pātālas*, etc. The three additional pairs of hells seem to be an accretion or afterthought.

355 SP 49.5d *niṣkūjan* (√*kūj*) in the meaning of 'groaning' on the battlefield in Rām. 6.22.28.

356 Here ends the description of the last of the thirteen hells, the Tamastamatara. The rest of this chapter deals with the hells in general and the ungrateful ones, who go to all of them.

357 For *dīrgheṇa cakṣuṣā* in SP 49.14b see Rām. 3.31.9.

358 Mārtaṇḍa, the Sun, is not as such named again in the *Skandapurāṇa*, nor is Yama again called his son.

359 In the following specification of the ungrateful ones (SP 49.18–21) we may recognize, broadly speaking, those who do not redeem the three debts, viz., to the ancestors (SP 49.18ab), the sages (SP 49.18cd) and the gods (SP 49.21ab) (cf. Kane II, 560f.), to which the debt to society as a whole (SP 49.19–20) may be added.

360 Cf. BrP 215.128cd–129ab.

min) but does not provide (him) with a sacrificial fee; a man who, though having been nurtured by them, does not attend on his kinsmen or ruins them, who speaks ill of a benefaction or does not fulfil a wish (of the benefactor), who does not remember a benefaction, and one who violates the social conditions; the one who does not sustain (his) bearers, dependants, benefactors, devoted servants, and those who are doing services (for him), who is witty at his wife's and workmen's expense, and the one who says: 'No gift, no offering whatsoever to him'[361]—all of them Manu and the seers call 'ungrateful.'[362] The ungrateful person, the rogue, the atheist (Nāstika) whose doubts are not cut through, all go to these (hells) that have been described.

23 The generator, the preceptor, the one who bestows knowledge, the one who rescues from danger and the one who gives food, these are traditionally known as 'the five fathers';[363] he who slanders them, is indignant to them, who harms or forsakes them; the one who injures a friend or spreads his defects, he who is not kind to one who has rendered a service—all these evil men devoted to sin arrive at the hells due to their evil deeds. All those that have been described go to the great hells; the other sinners go to the elevations only.

28 *śrutiphala*.

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361 SP 49.21b *amuṣmin*, an anonymous. *hutaṃ* ($\sqrt{}$*hu*, 'to pour an oblation (into the fire)') suggests that a deity is meant.

362 This seems to be a reference to the legendary author of the (Mānava) Sūtra literature belonging to the Maitrāyaṇīya branch of the *Black Yajurveda* and the Dharma literature (the *Manusmṛti*), viz., Manu Svāyambhuva (cf. MBh 1.111.31). It is exceptional that authority is given to an alleged source that is outside the Śaiva or Puranic domain. It may again indicate that these chapters on hells do not come from the Pāśupata environment of the composers of the *Skandapurāṇa*, but stem from an orthodox Smārta milieu (cf. above n. 343 on p. 95). In the *Manusmṛti* the ungrateful person is ranked among the great sinners (MaS 4.214, MaS 8.89, MaS 11.191), but he or his punishment is not further specified, as our text suggests.

363 For SP 49.23 see Sternbach's *Cāṇakya-nīti-text-tradition* (Hosiarpur 1963–70), Vol. II.2, No. 381: *janitā copanetā ca yas tu vidyāṃ prayacchati* | *annadātā bhayatrātā pañcaite pitaraḥ smṛtāḥ* || Cf. Vallabha *ad Raghuvaṃśa* 1.24: *yata uktam* | *annadātā bhayatrātetyādi*, discussed by Goodall and Isaacson 2003, 272. A similar verse in MBh 13 App. 1 No. 15 ll. 3032f.: *jyeṣṭho bhrātā narendraś ca mātulaḥ śvaśuras tathā* | *bhayatrātā ca bhartā ca guravas te prakīrtitāḥ* ||. The conjunction of *annada* and *bhayatrātṛ* is also found in MBh 5 App. 1 No. 4 ll. 15–16.

50

Suśarman describes the series of rebirths of those who are released from the hells. (☞ p. 302)

1 Suśarman continues. He will tell about the wandering through the cycle of rebirth of those who have escaped from Naraka. Those wretches who were in the first hell, they will be born as worms, due to what remains of their *karman*. After a hundred thousand (births) as worms, they become monkeys and then hyenas. When, after having repeatedly been reborn there, they are eventually born as cows and stay at that station for a hundred births; then they become human beings of vile births. If they do not commit an offence again, they attain to an auspicious social status (*jāti*) and will not relapse into awful rebirths.

6 Those who are released from the second (hell) are born again as maggots during six hundred thousand (births). Then, after a million births, they are born as fishes for the same period. Then they become tigers, bears and cows. Next they are born as human beings, but vile ones on account of their *karman*.

9 Those who are released from the third (hell) are freed from that (bad) *karman*, but enveloped by the remainder (of it), they are born again as maggots in six hundred thousand births and then, after again another million (births), they become birds for the same period, before they become lions, snakes, cows and human beings. From the fourth (hell) they all become maggots in eight hundred thousand (births), and then again for another one million and six hundred thousand births. Then they become wild animals. After wild animals they become donkeys, then goats, gayals, cows, after which they finally reach the station of human beings. From the fifth (hell) they all become maggots in a hundred thousand (births), then elephants, camels, horses, cows and (finally) human beings. Freed from the sixth (hell), they become first maggots in two hundred thousand (births), and then a louse, a fish, and a pig; after having been a buffalo, from the cattle station one becomes a human being. When human, one is born vile and depraved.

18 Released from the seventh (hell) one first becomes a maggot during three hundred thousand (births) and then, after having reached the station of trees for a similar period, one becomes a creeper, a bush, after which one is born as an elephant; after having been a cow, one becomes a human being. From the eighth (hell) one becomes a maggot in four hundred thousand (births); then, after having been born as a herb, plant and grass, and having been a cow, one is born as a vile man. Released from the ninth

(hell), one is born as a maggot in five hundred thousand (rebirths), then as a bird, a fish, reptile, dog, (all) for the same period; then one becomes a Kiṃnara,[364] from Kiṃnara a cow, and thereafter a human being. Released from the tenth (hell) one becomes a maggot in six hundred thousand (births) and then one becomes a monkey; from monkey a wild cock, a crow, a pheasant, a tree-splitter (?),[365] cat, ant, cow—each for the same long period—and then a human being.

28 Released from the Mahāraurava hell, there are first seven hunded thousand births as a maggot, then one attains a birth as a fish; then dog, ass, *bhaināśin*,[366] parrot, cow, before one becomes a hermaphrodite. Released from the Tamas hell one will go through eight hundred thousand births as a worm in excrement; then one is born as a dog, and a cakravāka bird, again and again; after having become a frog, one is reborn as a bird or wild animal; and then one is born as a Kiṃnara, leopard, śarabha, cow, and finally one attains the status of a human being. Released from the Tamas hell,[367] one is born as a maggot in nine hundred thousand births. Then one becomes a crow, a bird of prey, a vulture and an owl. Then again one becomes a tree, a shrub, a deer, a cow, and human being. Having been born in that womb and died (there?) a hundred thousand times, one is reborn as a depraved and reviled man.[368]

37 When one is born here (on earth) after having been in all these hells, then one will pass through the entire cycle of rebirth. When he attains to the status of a human being in the course of time, he will again and again be born in a vile position. Due to his own *karman*, this bad fellow will be born as a being who is unwanted, miserable, depraved and misshapen.[369]

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364 In view of its position between dog and cow, we should think here of a Kiṃnara as a being that is half horse, half human. Vallabhadeva *ad Kumārasambhava* 1.11 identifies the *aśvamukhyas* (in 11d) as Kiṃnarīs. Of Kiṃnaras he says that they are of two types: *kiṃnarāṇāṃ hi dve rūpe: kecid aśvamukhāḥ puruṣaśarīrāḥ kecid manuṣyamukhā aśvaśarīrā iti*|.

365 SP 50.27a *vṛkṣadāraka* literally means a 'tree-splitter.' Probably a woodpecker is meant, synonymous with *vṛkṣakuṭṭaka* (Dave 1985, 119ff.).

366 SP 50.29b *bhaināśin* meaning unclear, probably a kind of parakeet. SuŚ *Sūtrasthāna* 46.67–71 lists the species belonging to the *pratuda* group of animals/birds. In the list *bhedāśin* is mentioned immediately before *śuka* (parrot). Meulenbeld 1999–2002, Vol. Ib, 343 n. 554: 'The same as the putraśuka according to Ḍalhaṇa, but some regard it as the bhekāśin. P. Rāy et al. (1980): *Palaornis torquatus*, the small parakeet. [...] K.N. Dave (1985: 144) regards bhedāśin and putraśuka as names for the Indian loriquet.'

367 The Tamastamatara hell may be meant; see above n. 354 on p. 97.

368 The meaning of SP 50.35d–36 is not completely clear. It is possible to interpret *tatra garbhe sa vai mṛtaḥ* as refering to stillborn children.

369 Hereafter S_1 inserts two verses (10 pādas) (accepted in Bhaṭṭarāī's edition), in which the rebirth is mentioned of people who are hostile towards the brahminical values.

Suśarman concludes the exposition to his son of the true nature of the Narakas, their succession, interruption, and respective conditions.

41 *śrutiphala.*[370]

51

Sukeśa thinks of Rudra as the only possible saviour of those beings who live in hell. He goes to the ocean to practise the *japa* of '*rudras.*' Worried by the heating up of the world, Brahmā and the gods ask Śiva to grant Sukeśa his wishes. Śiva does so and all inhabitants of hell are saved. Śiva returns to Mount Mandara. (☞ p. 309)

1 Sanatkumāra relates that Sukeśa becomes very sad, when he reflects on that destination (of hell) for (all those) people as told by his father. When he, thus engulfed by anxiety, is not able to devise a means of liberating them and remains silent, the ancestors speak to him as follows. 'Why are you so concerned, while the Lord is present? This is not your fate.' Sukeśa answers that he is pondering upon a means of liberating those people from the pain that is caused by their *karman.* The ancestors answer that there is no liberation for them but through 'destruction' of the *karman* committed here on earth by oneself, that the 'destruction' is (only) through 'consumption,' and that for them 'consumption' is inevitably ordained (to take place) in hell. Those hells cannot be overcome without the destruction of *karman.* A wise man does not embark upon matters that cannot be done, just like crossing the ocean leads toward death.[371]

9 Full of love, (Sukeśa) answers his ancestors: 'You should not underestimate me, (your) son. What power do I have to rescue those people by way of force, O "sons"? I shall save them with the help of Mahādeva's grace! All those desperate people who stay in hell shall be brought to safety in the same way as you have been saved.'

12 Having thus addressed them, the Gaṇanāyaka enters the ocean and, standing in its waters, he begins the *japa* of '*rudras,*' pure at heart, immovable and well concentrated.[372] Due to the *tapas* practised by him, the entire universe is heated up. The gods ask Brahmā how it is possible that they

370 The metre of SP 50.43 is a Vaṃśastha (Jagatī).
371 Crossing an ocean cannot be done without putting oneself at great risk. For the orthodox abhorrence of seafaring see Arp 2000.
372 See *ad* SP 35.16.

become heated involuntarily. Whose prowess and yoga is it; who is practising such a terrible *tapas*? He (i.e. Brahmā) should make him realize his intention before he (actually) burns and boils with rage. Brahmā answers that they need not worry, since it is not an unauthorized person, but this Gaṇanāyaka of Rudra who has entered the ocean to practise the *japa* of '*rudras*.' He has no bad intentions regarding the world, but he wants to lift the inhabitants out of hell. If you please, we shall go to Rudra and make an appeal so that He fulfils his wish.

21 They consent, and all the gods together with Brahmā go to Mount Mandara. Introduced by Nandin, they see Deva, praise him, and say the following: 'Your Gaṇanāyaka, Sukeśa, practises *tapas* out of pity with the living beings; please fulfil his wishes.' Devadeva, having heard their request, goes to Sukeśa together with Brahmā and the rest. The ocean and all the sages welcome Śaṃkara and bow to him. Devadeva friendly addresses that foremost of the Gaṇapas: 'Stand up, Sukeśa, and ask what you wish; I will grant it; I consider you equal to Nandin!' Sukeśa stands up and makes his wish: 'My mind is haunted by those people staying in hell. Please make that they all are released, O Jagatpati. Today I would like to plead for their deliverance.'

31 Deva grants his wish and says: 'The people staying in hell will be released. Thanks to your devotion and compassion you are dear to me. Stay determined and powerful!' Thereupon all the inhabitants of hell board celestial vehicles, go to Devadeva and Sukeśa, and bow to them. Deva says to Sukeśa that everyone who saves people from whatever disaster gains immeasurable merit and will not return to the cycle of rebirth. One who continuously wishes mentally to liberate people from pain, he too is released from all suffering. And one who, having obtained merit for himself, shares it with (other) people for the sake of happiness, he will also be freed from all suffering. With his yoga and power, he (i.e. Sukeśa) is so much intent upon saving people. Is there one equal to him on earth? Sukeśa answers that it is all due to His grace. He does not wish to do anything else. He is His servant and slave; no wonder that he is such.

40 Sanatkumāra concludes by saying that Deva allows leave to the Gaṇanāyaka and goes to Mandara surrounded by all immortals. And the gods, when they look at the inhabitants of hell in their vehicles and see that the suffering of the world has been abated, return to where they came from.

42 *śrutiphala.*[373]

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373 The metre of SP 51.43 is a Śārdūlavikrīḍita.

52

Sanatkumāra specifies the men who will not go to hell, even if they are engaged in evil. These are those who stick to the *dharma* and have a 'good son' (*satputra*). Women may avoid hell by being wholly devoted to their husbands and by considering them their god. End of the Naraka Cycle.

The story of Kāṣṭhakūṭa, son of Bhūmanyu. Despite the latter's old age, but thanks to his propitiation of Śiva through severe asceticism, his wife Yaśā bears a son named Kāṣṭhakūṭa. The dialogue between Kāṣṭhakūṭa and his parents about his study elsewhere. When Kāṣṭhakūṭa returns, his father has died and his mother dies of grief soon thereafter. Kāṣṭhakūṭa practises asceticism to restore them to life. Śiva denies this possibility, but he grants that he and his parents become Gaṇapas residing on Mount Śveta. (☞ p. 317)

1 Vyāsa asks who are the beings that do not go to Naraka; those of good conduct, though they are engaged in evil? And what is the best rebirth for women, obtained by which behaviour?

3 Sanatkumāra answers that he will specify which men will not go to Naraka, although they are engaged in evil. Neither the one who builds a fire altar will go to hell, nor the one who has a good son (*satputra*),[374] who keeps the cow observance,[375] who offers an Aśvamedha, who gives a thousand cows, who studies the Veda, who mutters (*japa*) 'Rudra,' nor the man who saves a brahmin from deadly danger, and, committed to the law (*dharma*), serves him appropriately, (also) when he is ill, miserable or disabled. Neither will he go there, who takes care of a cow that has collapsed. And the devotee who worships Maheśa with great zeal will not go there either.[376]

9 Brahmins who abide by their *dharma*, follow the Vedic lore and are engaged in their six duties,[377] they will not (go to hell). The twice-borns

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374 SP$_{\mathrm{Bh}}$ 158.10 seems to express a slightly different view: *pitṝṃs tathāśubhair ghorair veṣṭitān rākṣasārditān | satputras trāyate devi netaraḥ pāpaniścayaḥ || 10 ||*. This makes the 'good son' the only rescue for ancestors who are caught up in evil. The added qualification, 'not one who is intent on evil' implies that the *Skandapurāṇa* takes *satputra* to mean chiefly 'a virtuous son.' In the Dharmaśāstra literature this quality is seen as being directly related to the sort of wedlock in which the son is born: a *satputra* is a son from an approved marriage, an *asatputra* from a marriage considered less favourable, such as sons from a Brahmin father and Śūdra mother (MaS 9.154, MaS 3.37–42; cf. Kane II, 524).

375 For the ancient ascetic practice of imitating the behaviour of a cow, the *govrata*, see Acharya 2013.

376 All MSS apart from S$_1$ contain what might be an inserted marginal gloss, specifying that for others there is the cycle of rebirth. We feel that the reference to *saṃsāra* is spurious in this context.

377 The six duties of a Brahmin are: *adhyāpanam adhyayanaṃ yajanaṃ yājanaṃ tathā | dānaṃ pratigrahaṃ caiva brāhmaṇānām akalpayat ||*: Teaching, studying, sacrificing, performing sacrifices (for others), giving and accepting (gifts) (MaS

who are devoted to the Lord (Īśa), and those who are dedicated to asceticism, purity, have compassion, keep their observances, and are indifferent to property, as well as the kṣatriyas who are committed to protecting their subjects and die within battle, they (all) do not go to Naraka. Vaiśyas engaged in business, who stick to proper conduct,[378] worship the gods and brahmins, they will not see hell but go to heaven. Śūdras who are free of arrogance and who venerate the upper three classes (*varṇa*), the brahmins in particular, they will not see a hell but will have a good rebirth. And in all four classes there are men who are dedicated to Śiva, performing rituals in veneration of Śarva—they will not go to hell, but reach the highest station.

15 Those who build a temple and worship Devadeva and other (gods), they will save their ancestors from Naraka, and likewise do those who sink lotus ponds and plant trees. And those who always help twice-borns and others who are suffering, they will not go there either. Those who are without anger, who venerate gods and brahmins and always offer gifts, they will not fall down. Those who are committed to their own *dharma*, who love the truth and avoid evil undertakings, they do not see Naraka. The one who worships liṅgas is free of all that (scil. hell), and he who meditates, or the holy man who mutters (*japa*), and the yogin, even if they commit all sorts of evil, they will not be tainted.[379]

21 For women her husband is the highest god; all those who consider the *dharma* do not see it otherwise. A woman who has left her husband does not reap any fruit, whatever she gives or offers, either in words, or in her mind or in deeds. A woman who is obedient to her husband in these three ways and who, even if he has died, does not think of another man, and who transfers whatever merit she earns to her husband, that woman will not go to any Naraka and she will not return to the dreadful circle of rebirth. But for the other (women) there is no doubt regarding Naraka.[380]

26 Sanatkumāra continues. Having blessed Sukeśa in this way, (Deva) goes to the Kāṣṭhakūṭāśrama to bless that ascetic Kāṣṭhakūṭa.[381] Vyāsa wants to hear more of the asceticism of this brahmin, how long it took before he received a boon from Maheśvara, and who he is.[382] Sanatkumāra answers.

1.88).

378 Cf. SP_{Bh} 126.39 where all sons of Sagara who have abandoned proper conduct are burnt (*nyāyadharmabahiṣkṛta*).

379 Cf. PS 5.20: *siddhayogī na lipyate karmaṇā pātakena vā.*

380 Here ends the Naraka Cycle.

381 The transition to a new subject is abrupt and the transmission of the text is problematic. SP 52.26 lacks an explicit subject. S_1 seems to remedy the problem through two additional pādas (one illegible).

382 The following story of Kāṣṭhakūṭa is not known from other sources. Kāṣṭhakūṭa as a Gaṇapa is known to MBh 2 App. 1 No. 3 l. 21 and LiP 1.103.27.

29 There was a brahmin named Kṛṣṇa in the lineage of Gautama. His son was Bhūmanyu, who was married to Yaśā, belonging to the Atri lineage.[383] When he does not get a son and reaches old age, he sadly says to his wife: through a son men strive to attain to (higher) worlds and to become without obligation; afflicted by old age, I have no son. With my permission you should go to another man of the same *gotra* (i.e. a Gautama) for the sake of a son; I ask you this in all humility.[384]

33 Yaśā answers that she cannot accept what he says. A woman like her cannot consider such a thing. Born in the lineage of Atri, she has come to the Gautama lineage. How could she possibly do this? Through asceticism one pursues wealth, happy ways of living, sons, a lineage and (higher) worlds; he should practise *tapas*! By *tapas* Śakti begot Parāśara,[385] Cyavana begot Aurva,[386] Vasiṣṭha begot Indrapramati by Kapiñjalī,[387] and Śilāda begot his son Nandin.[388] Like them he should practise *tapas*; he will get a perfect son. When he saw her in the past, Brahmā's own son Atri told her that she would become the mother of a good son (*satputra*).[389] That shall not prove wrong! Provided with all the *tapas* in him and that which has accumulated in her thanks to him, he should worship Rudra.

383 There might be an intended ambiguity here. In addition to the primary meaning, 'descendant of Atri' (cf. SP 52.34), an *ātreyī* is a woman immediately after her menses, which are usually considered to last three days. After the third day a bath is prescribed and she becomes free from the various restrictions during the menses. It is believed that she may easily conceive in that period (see Jamison 1991, 213–23).

384 The type of wedlock proposed is that of the levirate (*niyoga*); see MaS 9.59–63, Kane II, 599–607.

385 See SP 16.14.

386 MBh 1.60.43–45.

387 Indrapramati is mentioned in SP_{Bh} 128.20 as one of the *ṛṣis*. The birth of Indrapramiti is given in an enigmatic passage in LiP 1.63.89–90: *ata ūrdhvaṃ nibodhadhvam indrapramitisambhavam | vasiṣṭhasya kapiñjalyo ghṛtācyām udapadyata || trimūrtir yaḥ samākhyāta indrapramitir ucyate | pṛthoḥ sutāyāṃ saṃbhūto bhadras tasyābhavad vasuḥ ||*. The commentary by Gaṇeśa Nātu explains that Kapiñjalya is the son of Vasiṣṭha and the Apsaras Ghṛtācī and is silent on LiP 1.63.90. However, we may read *kapiñjalyā* instead of *kapiñjalyo* (LiP 1.63.89c), which could mean that Ghṛtācī was the surrogate mother of Indrapramiti while his actual parents were Vasiṣṭha and Kapiñjalī, on account of which he is also called *trimūrti*, born from three parents (?).

388 See SP 20.22–33.

389 The fact that she has been promised a *satputra* (SP 52.40) adds to her argument above, to the effect that a woman of her standing cannot accept a son born in levirate wedlock (*niyoga*), since this is frowned upon by the orthodox, to which she reckons her family (see e.g. MaS 9.64–68, Kane II, 602). Such a son may therefore not be considered a *satputra*, i.e. not as Bhūmanyu's son (see above n. 374 on p. 104). This view is expressed in MaS 9.181: *ya ete 'bhihitāḥ putrāḥ saṅgād anyabījajāḥ | yasya te bījato jātās tasya te netarasya tu ||* (cf. Kane II, 605).

41 Being thus addressed he is ashamed. He consents and goes to Rudra for refuge. He hastens toward the Narmadā and, aiming at Him, he settles on its bank, living by air alone for years. By that, however, he does not reach his aim. He becomes very unhappy and restricts his breathing (*prāṇāyāma*) for one year.[390] Thereupon Deva speaks to him. 'Why are you exhausting yourself? There will be no son for you. This exercise is counterproductive; you will not have a son.' Thus addressed he becomes depressed and loses hope for the birth of a son. He thinks of suicide and he does not want to go home.

46 Tormented as he is, he prepares a pyre (*kāṣṭhakūṭa*), lights a fire and under loud cries is about to burn himself. When Rudra notices his most arduous resolve, he says to him while remaining invisible: 'Son, son! Go, you will have a son, don't act overhastily. That son will be called Kāṣṭhakūṭa.' Happy, the great ascetic goes to his wife and begets a son, the great sage Kāṣṭhakūṭa. When the latter reaches the age of discretion, he thinks that his father is too old to teach him and for that reason he wants to go elsewhere for Veda study.

51 He goes to his father and mother, bows and tells them: 'I am born as your son for the sake of the Dharma, not out of passion. I have been wanted by you as a son, because you considered that, as such, I would save you as well as the grandfathers, that the lineage would not be interrupted, that you both would reach heaven due to "a good son" (*suputra*), and (finally) that you would be free of debt regarding the ancestors.[391] Since I am not initiated into the revealed and traditional lore (*śruti* & *smṛti*) and not proficient in matters of the Dharma, I would, in my ignorance, act in such a way that the ancestors will be unhappy and you will sink into hell and live there for a long time like a sinner. Because of age and also because of your paternal love you are not able to educate me properly. And mother here too, always thinking 'he is our only son,' stands in the way of a strict teaching by you. The thought occurs to me that I must go to another teacher, who is always austere and without tenderness, but competent, yet I shall not make a resolve to that effect, because I realise that there would be no-one to serve you. And this should also not remain unsaid: I consider you two my supreme authority regarding whatever, good or bad.'

60 Thus addressed the parents embrace him, their eyes full of tears. Bhūmanyu says that obedience of a noble son to the fathers is of two kinds: a son's physical obedience belonging to the terrestrial world, and the spiritual (*dharmada*) one, which pertains to yonder world and by which the

390 Cf. SP 52.103.

391 The Sanskrit word *pitṛ* is used for both 'father' and 'ancestor,' an ambiguity that connects the subject of the Kāṣṭhakūṭa myth with the overall theme of the Naraka Cycle which is concerned with the ancestors.

fathers pass over and reach forever their desired station (i.e. the world of the ancestors). They wish the spiritual (duties) performed rather than the terrestrial ones. Therefore he should perform the rituals that pertain to yonder world. He should go and study the *śruti* and *smṛti*.

64 His mother tells him to do as his father says, so that Bhava may be gracious toward him. After a grievous pregnancy he was obtained at great pains in order to accomplish all that is needed. He was obtained thanks to Mahādeva, after his father too had gone through terrible *tapas* and had given up breathing. He should behave appropriately and act in such a way that both may still be alive when they meet again and be pleased with him.

68 Sanatkumāra continues. After he has (thus) received permission to leave from both parents, he makes a reverential circumambulation and departs. Discharged by both of them, he goes to Cyavana, just as the oblation comes to Varuṇa, when sent up by the *Ṛc* and the *Yajus* (Vedas). After having studied under him to the latter's satisfaction, he is given the final blessing (*saphala*), just as the one who is dedicated to the Veda (is rewarded) by the gods, when they have obtained their due.

71 Then, after his son has left, the father dies. After completing his study, Kāṣṭhakūṭa returns and sees his mother, distressed, like (royal) fortune (Śrī) without instruction. When Kāṣṭhakūṭa sees her crying and engulfed by sorrow, he speaks to her, like Jayanta to Paulomī after Śakra had vanished:[392] 'I performed a water offering (to the deceased) when I learnt about the (sad news). Don't drown your mind in sorrow, this is the eternal law, for gods, seers and yogins, how much more for mortals, O mother; don't cry. I am the self (*ātman*) brought forth by that self (*ātman*) of him, by his very own power (*tejas*).[393] Look at me, one who has accomplished his duties, like Gāyatrī at her own son. I have studied thoroughly the Vedas and their auxiliaries (Aṅgas and Upāṅgas), the appended works (Upaveda) and those that concern the self. Whatever a man can learn, all that has been learnt, what is to be heard has been heard, and homage has been done to yogins. This perfection should cheer you up; cherish me as Gāyatrī does the sacrifice!'

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392 This might refer to the battle between the gods led by Indra and his son Jayanta with the Rākṣasas, led by the son of Rāvaṇa, Rāvaṇi (Indrajit), as told in Rām. 7.28–29. Jayanta is rescued from the battlefield by his maternal grandfather Puloman (Rām. 7.28.18) and Indra is captured by Rāvaṇi (Rām. 7.29.28–29). The particular dialogue between Jayanta and his mother that may be referred to here is not known, but the simile 'like Jayanta to Paulomī' (cf. MBh 1.106.4, MBh 1.213.58, MBh 1 App. 1 No. 48 l. 42) may be a variant of what Hopkins (1915, 141) calls 'a stereotyped phrase,' viz. 'like Indra with Paulomī' (MBh 10.11.24, MBh 3.154.61 786∗ l. 8, Rām. 7.12.6).

393 See SP 36.18.

80 Sanatkumāra continues that his mother Yaśā, her pain increased by hearing these words, speaks weepingly to her son: ‘This is not what I am sad about. That he has died is accepted. All mortals are ordained to die. And he was an accomplished man, steeped in asceticism. There is nothing that we should grieve at in regard to him. My son, I weep for myself, because I have been left behind. I have not followed him in death, since I was longing for your arrival. For women the presence of wealth, food, kinsmen, sons and relatives is not what the presence of a husband is: if a husband is there, then everything is; without husband, there is nothing, for everything is painful to women whose husband is no more. Moreover, it causes me pain that I cannot welcome you together with him today, like Śrī welcomes happiness together with Viṣṇu. He often said to me: “When Kāṣṭhakūṭa shall come back as a learned man, then I will choose a lovely bride for him: the virtuous daughter of Kāśyapa Udala; she will be devoted to Kāṣṭhakūṭa. Once I shall see my son with a jewel of a wife, I shall hand over the sacrificial fires. Once I have the pleasure of being saluted (*pādagrahaṇa*) by the wife of my son, I shall bestow blessings, in words and in my heart.” It was not to be, not for him as a father with dreams, who loved his son. This is what torments me, O son. I have earlier said to you in his presence, when you were about to go: “May we both still be alive when we see you again.”[394] It was not to happen. Since it is not broken, my heart must be hard like a diamond today, O son, I who am not a good wife (*a-satī*), as I see you here, O son, while he is no longer there.’

94 Thereupon she falls to the ground, bewailing the loss of her husband like an osprey. Kāṣṭhakūṭa sees that she has died, performs the cremation ceremony, and mourns. ‘Ah father of mine, to me who am confused and no (longer) know the *dharma*, you and your wife do no more speak; where have you gone? Surely you have told me to go and study; so I have studied and come back today, but why do you not speak to me? Surely you have got me as your son due to your *tapas*, great concentration, and thanks to Devadeva Rudra; why do you not speak? Ah father, what have I done wrong, that you and mother are no longer there to welcome me. Ah, you have died because of me alone, a bad son; this I find unlawful, that no-one kills me who has killed a father!’

101 Mourning in this way and heartened by many seers, the great ascetic pours out a (funerary) libation and makes this vow, which is difficult to observe: ‘From today on I shall no longer breathe and the breaths in my body will circulate no longer. I shall stand on one leg, with raised arms, unblinking, petrified like a piece of wood (*kāṣṭha*). My vow will last till I shall see

394 SP 52.67.

Rudra and my father and his wife.'

106 Sanatkumāra continues. There the great ascetic stands, meditating on Maheśvara, while being watched by those seers. On the eighth day Śaṃkara himself, pleased with his trust in God and by his devotion to his father, speaks: 'Kāṣṭhakūṭa, I shall give you divine sight. See me without fear, me who is invisible even for yogins. Tell me, O son, which wish you have, I shall give it to you. Think of it and put it forward.' Thereupon he sees Deveśa. He falls at His feet and speaks loud and clear: 'I wish that both, my father and mother, who have died, may live.' Deva answers that his parents have fallen into hell and that they cannot be restored to life.[395] He should ask something else. Kāṣṭhakūṭa says: 'I have no other wish. This (vow) has been undertaken for the sake of the father. Put it forth, obeisance to you.'

114 Deva declares that, once the body of someone who died has been cremated, it is not possible to unite that with life again. Neither of his parents any longer has a body. With regard to the body, just as his father (conferred one) on him, so should he do.[396] He should confer (on him) his body, then both shall live. Kāṣṭhakūṭa answers that nothing is impossible for Him to do, if He wants to do it. Moreover, one can see the polar star appear without a body. Without his parents, he feels no attachment to his body. Therefore He may take it, if He pleases. This body (*aṅga*) of his has risen from his (father's) body (*aṅga*); therefore Deveśa should confer it (on his father), since for him it is useless.

119 Sanatkumāra continues. The Lord laughs and kindly answers the excellent seer, since he wishes to do him good: 'You have passed this test. I am truly satisfied with your devotion to your father. Listen to me. You will be my Gaṇapa named Kāṣṭhakūṭa, immortal, without becoming older, furnished with sovereignty and yogic powers, and you shall live in a celestial palace (*vimāna*) that can move at will, made by myself. All these seers of this hermitage will likewise become Gaṇeśvaras and attend upon you. And your father Bhūmanyu and his wife will become your companions and be like you. And I shall give you the divine Śveta Mountain to reside on,[397] which can move at will and is full of palaces.'

395 This may come as a surprise, since it seemed such a virtuous and pious elderly couple, but to understand it we should keep in mind that this chapter, like the preceding ones, is concerned with *pitṛ* (father/ancestor), and, as a corollary, it continues the theme of hell. Like Sukeśa, Kāṣṭhakūṭa has no offspring of his own, though this is not thematized in the present context.

396 SP 52.115 refers to the doctrine mentioned in SP 36.18. See also SP 52.118b *aṅgād aṅgam*.

397 The Śveta(parvata), see MBh 2.24.27, MBh 3.220.24, MBh 3.264.66, etc. WG 7 vs. 6 etc. Cf. Kirfel 1967, 101.

127 The Lord, having blessed him and endowed him with strength, goes back to Mandara. And that (seer) goes to the desired land. All these things that have been told, Deva did while Devī was engaged in asceticism on a mountaintop of her father (i.e. the Himavat).[398]

129 *śrutiphala.*[399]

398 For this mountaintop see SP 34.21 and annotation *ad loc.* The Vindhyavāsinī Cycle will continue in SP 53–69 (SP III).

399 The metre of SP 52.131 is Viyoginī (Vaitālīya), see *Introduction*, p. 12.

Skandapurāṇa

Adhyāyas 31–52

Symbols and Abbreviations in the Apparatus

⟨ ⟩ In the layer of apparatus recording lacunae, these brackets enclose references (by *pāda* letter and raised syllable number) to illegible or lost syllables in the Nepalese manuscripts.
In the registers with variants, they enclose syllables of a manuscript reading that have been cancelled.

( ) In the layer of apparatus recording lacunae, these parentheses enclose references (by *pāda* letter and raised syllable number) to poorly legible syllables in the Nepalese manuscripts.
In the registers with variants, they are used in reporting a manuscript reading to enclose syllables that are uncertain. They are also used after a siglum to enclose comments in English.
In the main, lowest register, only when a lemma is long, they are used to enclose siglum of a manuscript that supports the lemma except for minor differences. The minor differences in the manuscript reading are recorded separately in a layer of apparatus devoted to the readings of the recension to which it belongs.

← → Used within the layer of apparatus recording lacunae to indicate that a lacuna extends beyond the verse-boundary.

+ + These plus-signs enclose syllables of a manuscript reading that have been added (usually in the margin, occasionally between lines).

{ } Enclose variants of individual manuscripts reported within a larger variant of the group to save space (cf. SP I, 52).

• Used to separate different lemmas within the same *pāda*.

⊔ Represents a gap left open by a scribe.

. . . Used to represent illegible or lost syllables in a manuscript reading when the illegible or lost portion extends beyond the lemma.

± Used only in the layer of apparatus devoted to the readings of the *Ambikākhaṇḍa* recension, to indicate that trivial individual variants within a larger variant have been suppressed.

⏑ ‒ ⏓ Used to represent illegible or lost syllables that should be assumed to be metrically light, heavy, or indifferent.

∗ After siglum denotes the second occurrence of a line that is repeated.

conj.	conjecture	em.	emendation
ac	before correction	pc	after correction
f.	folio	col.	colophon
r	recto	v	verso
om.	omit(s)	i.m.	in the margin
sec.	second	m.c.	metri causa

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Sigla of the Manuscripts and the Edition Used

S_1 National Archives, Kathmandu, MS 2–229. Rotographs preserved in the Bodleian Library, Oxford, as MS Max Müller, Rotogr. 34. Described in Shastri 1905, 141–146; Gambier Parry 1930, 22–25 (No. 22); *Bṛhatsūcīpatram* vol. 8, 278; Bhaṭṭarāī 1988, *prastāvanā* p. 37. Microfilmed by the NGMPP on reel No. B 11/4. Palm-leaf, early Nepalese 'Licchavi' script. Bhaṭṭṭarāī's siglum *kha*. This manuscript is dated 234 (AD 810/811). For further description see SP I, 32.

S_2 National Archives, Kathmandu, MS 1–831. Described in *Bṛhatsūcīpatram* vol. 8, 292; Bhaṭṭarāī 1988, *prastāvanā* p. 36. Microfilmed by the NGMPP on reel B 12/3. Palm-leaf, early Nepalese 'Licchavi' script. Bhaṭṭarāī's siglum *ka*. Undated. For further description see SP I, 33.

S_3 Bodleian Library, Oxford, MS Sansk. a. 14 (R). Palm-leaf, early Nepalese 'Licchavi' script. This manuscript was acquired by the Bodleian Library in 1992; it is not listed in any printed catalogue, and was not used by Bhaṭṭarāī. Undated. For further description see SP I, 33f.

S_4 National Archives, Kathmandu, MS 4-2260. Described in *Bṛhatsūcīpatram* vol. 8, 292; Bhaṭṭarāī 1988, *prastāvanā* p. 37. Microfilmed by the NGMPP on reel B 12/2. Palm-leaf, early Nepalese 'Licchavi' script. Bhaṭṭarāī's siglum *ga*. Undated. This manuscript forms part of the same codex as S_3. For further description see SP I, 34.

R Asiatic Society, Calcutta, MS G–3909. Paper, an early Bengali script. Described in Shastri 1928, 568–572. Dated Śaka 1604 (AD 1682). Not used by Bhaṭṭarāī. For further description see SP I, 34f.

A_2 India Office Library MS 662–663. Described in Eggeling 1899, 1321b–1323a. Paper, Devanāgarī script. Not used by Bhaṭṭarāī. See SP I, 35.

A_3 Asiatic Society, Calcutta, MS G–972. Described in Mitra 1882, 117–121; Shastri 1928, 579 (see also the Preface p. clxxviii); Bhaṭṭarāī 1988, *prastāvanā* p. 37. Paper, Devanāgarī script. This is the only A manuscript used (or mentioned) by Bhaṭṭarāī (his siglum *gha*). See SP I, 35.

A_5 Maharaja Mansingh Pustak Prakash Library, Jodhupur, MS 1053. Paper, Devanāgarī script. Described in Vyas & Kshirsagar 1986, 122f. Not used by Bhaṭṭarāī. See SP II A, 10.

A_7 Dhakka University Library, MS 3376. Paper, an early Bengali script. Mentioned in the *New Catalogus Catalogorum* I, 362. Not used by Bhaṭṭarāī. See SP II A, 10f.

A We use this siglum to denote the above-mentioned *Ambikākhaṇḍa* manuscripts as a group, or a reading unanimously shared by them all. See SP III, 62f.

Bh The edition by Kṛṣṇaprasāda Bhaṭṭarāī. See *Skandapurāṇa* in References.

एकत्रिंशत्तमो ऽध्यायः।

सनत्कुमार उवाच।
एतस्मिन्नन्तरे देवो देवीं प्राह गिरीन्द्रजाम्।
प्रयाम दातुं यक्षाय वरं भक्ताय भाविनि॥ १॥
भक्तो मम वरारोहे तपसा हतकिल्बिषः।
अर्हो वरमसौ लब्धमस्मत्तो भुवनेश्वरि॥ २॥
एवमुक्त्वा तदा देवः सह देव्या जगत्पतिः।
जगाम यक्षो यत्रास्ते कृशो धमनिसंततः॥ ३॥
तं दृष्ट्वा प्रणतं भक्त्या हरिकेशं वृषध्वजः।
दिव्यं चक्षुरदात्तस्मै येनापश्यत्स शंकरम्॥ ४॥
सनत्कुमार उवाच।
अथ यक्षस्तदा व्यास शनैरुन्मील्य लोचने।
अपश्यत्सगणं देवं वृषं चैव-म्-उपाश्रितम्॥ ५॥

1c प्रयाम] जगाम R **2b** हत°] (हु)त° R **2c** अर्हो] अहो R • लब्ध°] लब्धु° R **3a** तदा देवः] ततो देवो R **3d** °सन्ततः] °शन्ततः R **4b** वृषध्वजः] व्रषध्वज R^{pc}, व्र – ⊔ R^{ac} (unmetrical) **4cd**] शङ्कर R (there is an insertion mark, but no insertion) **5d** वृषं चैव-म्-उपाश्रितम्] वृषं श्वेतमुपागतं R

1b देवीं प्राह] देवीमाह A_3A_5, देवीन्त्वाह A_7 • गिरीन्द्र°] A_3A_5, गिरिन्द्र° A_7 **1c** प्रयाम] व्रजाम **A** **2b** हत°] दग्ध° **A** **2c** अर्हो] अहो **A** **3a** तदा] ततो **A** **4ab**] om. **A** **4c** °दात्तस्मै] A_3A_5, °दा तस्मै A_7 **4d** °त्स] A_3A_7, °त्सं° A_5 (unmetrical) **5b** लोचने] A_3A_5, चक्षुषे A_7 **5d** चैव-म्-उपाश्रितम्] स्वेतमुपाश्रितं A_5, श्वेतमपाश्रितं A_3A_7

Manuscripts available for this chapter: S_1 (from **21 a**[4]; f. 49 lost) photos 1.18b (f. 50^r), 1.19a (f. 50^v), 1.20b (f. 51^r), 1.21a (f. 51^v), 8.28a (f. 52^r) and 8.27a (f. 52^v) (one third of f. 52 lost); S_2 (from **11 c**[1]) exposures 37–40a (f. 44^r–46^v); S_3 f. 46^v–50^r; R f. 62^v–66^r (f. 65^v faded out and largely retraced); A_3 f. 36^v–39^r; A_5 f. 64^r–69^v; A_7 f. 51^v–54^v.

1b देवीं प्राह] R, देवी प्राह S_3, देवीमाह Bh • गिरीन्द्र°] RA_3A_5Bh, गिरिन्द्र° S_3 **1c** प्रयाम] S_3, व्रजाम Bh • दातुं] R**A**Bh, दातु S_3 **2b** हत°] S_3, दग्ध° Bh **2c** अर्हो] em. Bh, अहो S_3 • °मसौ] R**A**Bh, °मसै S_3 **2cd** लब्धम°] **A**, लब्धंम° S_3, लब्धुम° Bh (em.) **3a** °मुक्त्वा] R**A**Bh, °मुक्तो S_3 • तदा] S_3, ततो Bh **3b** जगत्पतिः] S_3^{pc}R**A**Bh, जत्पतिः S_3^{ac} (unmetrical) **3d** धमनि°] R**A**Bh, धन्मनि° S_3 **4ab**] S_3(R), om. Bh **4c** °दात्तस्मै] A_3A_5, °दा तस्मै S_3, °दाच्चैव Bh (conj.) **4d** °त्स शंकरम्] A_3A_7Bh, °त्संकरं S_3 (unmetrical) **5d** वृषं चैव-म्-उपाश्रितम्] conj., वृषश्चेवमपाश्रितं S_3, वृषकेतुमुपाश्रितम् Bh (conj.)

देव उवाच।
बलं ददानि ते पूर्वं त्रैकाल्यं दर्शनं तथा।
सावर्ण्यं च शरीरस्य पश्य मां विगतज्वरः॥ ६॥
सनत्कुमार उवाच।
ततः स लब्ध्वा तु वरं शरीरेणाक्षतेन च।
पादयोः प्रणतस्तस्थौ कृत्वा शिरसि चाञ्जलिम्॥ ७॥
उवाच स तदा यक्षो वरदोऽस्मीति चोदितः।
भगवन्भक्तिमग्र्यां तु त्वय्यनन्यां विधत्स्व मे॥ ८॥
अन्नदत्वं च लोकानां गाणपत्यं तथाक्षयम्।
अविमुक्ते च ते स्थाने पश्येयं सर्वदा यथा।
एतदिच्छामि देवेश दत्तं वरमनुत्तमम्॥ ९॥
देव उवाच।
जरामरणसंत्यक्तः सर्वशोकविवर्जितः।
भविष्यसि गणाध्यक्षो वरदः सर्वपूजितः॥ १०॥

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6 देव] देवदेव R **6a** बलं] वरन् R **6b** त्रैकाल्यं दर्शनं] त्रैलोक{◦क्य◦ R[ac]}+दुष्कृतं+ R (unmetrical) **6c** सावर्ण्यं च] नावल्यञ्च R **7a** लब्ध्वा] लब्धा R **8a** उवाच स तदा यक्षो] ततस्तु भ+ग+वा{◦व◦ R[ac]}न् प्राह R **8c** भक्तिमग्र्यां तु] मुक्तिमव्यक्तां R **8d** त्वय्यनन्यां] त्वय्यनन्तां R **9b** गाणपत्यं] गानपत्यं R **9c** अविमुक्ते च] अविमुक्तञ्च R **10** देव] देवदेव R **10b** ◦शोक◦] ◦लोक◦ R

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6 देव] देवदेव **A** **6a** बलं] वरं **A** **6b** त्रैकाल्यं] त्रैलोक्ये A_3A_5, त्रैलोक्य◦ A_7 (unmetrical) **6c** सावर्ण्यं] सारत्वं **A** **7a** लब्ध्वा] A_3, लब्धा A_5, लब्धं A_7 **7b** ◦रेणाक्षतेन] ◦रेणेक्षतेन A_3 A_5, ◦रो लक्षतेन A_7 **7c** पादयोः] A_3A_5, पादयो A_7 **8a** स तदा यक्षो] स तदा तेन A_5, तदा तेन A_3^{ac} (unmetrical), त तदा तेन $A_3^{pc}A_7$ **8c** भगवन्] A_5A_7, भगवान् A_3 • ◦मग्र्यां तु] ◦मव्यग्रां A_5A_7, ◦मव्यग्र A_3 **8d** त्वय्यनन्यां] त्वयि ना{न◦ A_7}न्यं **A** **9a** अन्नदत्वं] अनुदत्तं **A** **9b** गाणपत्यं] सोनपत्यं A_3A_5, लोकञ्चापि A_7 **10** देव] देवदेव **A** **10a** ◦संत्यक्तः] ◦संत्यक्त◦ **A** **10b** ◦शोक◦] ◦लोक◦ **A** **10cd**] om. A_5

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6 देव] em., देवदेव S_3Bh **6a** बलं] S_3, वरं Bh • ददानि] S_3R**A**, ददामि Bh (em.) • पूर्वं] R**A**Bh, पूर्व S_3 **6b** त्रैकाल्यं] S_3, त्रैलोक्ये Bh • दर्शनं त◦] **A**Bh[pc], दर्शनंन्त◦ S_3, नर्शनं त◦ Bh[ac] (typo) **6c** सावर्ण्यं च] conj. (cf. MtP 180.91c), स्ववर्णाश्च S_3, सारत्वं च Bh **7a** ततः] R**A**Bh, तत S_3 (unmetrical) • लब्ध्वा] A_3Bh, लब्धा S_3 **7c** पादयोः] RA_3A_5Bh, पादयो S_3 **8a** स तदा यक्षो] S_3, च तदेशेन Bh (conj.?) **8c** भगवन्] S_3RA_5A_7Bh (em.?) • ◦मग्र्यां तु] S_3, ◦मव्यग्रां Bh (em.?) **8d** त्वय्यनन्यां] conj. Bh, त्वय्यनन्त्या S_3 • विधत्स्व] R**A**Bh, विधस्व S_3 **9a** अन्नदत्वं] RBh (conj.?), अन्नदत्तं S_3 **9b** गाणपत्यं] conj. Bh, गाणापत्यं S_3 **9d** पश्येयं] S_3R**A**, वसेयं Bh (conj.) **9e** एतदिच्छामि] S_3R**A**, एतमिच्छामि Bh (conj.) **9f** दत्तं] R**A**Bh, दत्त S_3 (unmetrical) **10** देव] em., देवदेव S_3Bh **10a** ◦संत्यक्तः] RBh (em.?), ◦सन्त्यक्त◦ S_3 **10b** ◦शोक◦] S_3Bh (conj.) • ◦वर्जितः] S_3^{pc}R**A**Bh, ◦वर्जित S_3^{ac} **10d** वरदः] R**A**Bh, वरद S_3 (unmetrical)

अजय्यश्चापि सर्वेषां योगैश्वर्यसमन्वितः।
अन्नदश्चापि लोकेभ्यः क्षेत्रपालो भविष्यसि॥ ११॥
महाबलो महासत्त्वो ब्रह्मण्यो ऽथ मम प्रियः।
त्र्यक्षश्च दण्डपाणिश्च महायोगी तथैव च॥ १२॥
उद्भ्रमः संभ्रमश्चैव गणौ ते परिचारकौ।
तवाज्ञया करिष्येते लोकस्योद्भ्रमसंभ्रमौ॥ १३॥
सनत्कुमार उवाच।
एवं स भगवान्व्यास यक्षं कृत्वा गणेश्वरम्।
जगाम धाम देवेशः सह तेन सुरेश्वरः॥ १४॥
अथ दृष्ट्वा ततो देवीं देवदेवो वृषध्वजः।
तप्यतो मन्दरस्याशु वरदानार्थमब्रवीत्॥ १५॥
देव उवाच।
देवि फुल्लारविन्दाक्षि गमिष्यामि सुमध्यमे।
मन्दरं पर्वतश्रेष्ठमनुग्रहवरेप्सया॥ १६॥
सभार्यः ससुतश्चैव स हि मां ससुहृज्जनः।
प्रसन्नस्तपसा श्रेष्ठो मन्दरः पर्वतोत्तमः॥ १७॥

11a अजय्य°] अयज्य° R **12b** ऽथ मम] मम च R **14a** स भगवान्] संभगवन् R **14c** धाम] वाम° R **15c** तप्यतो] यास्यावो R **16** देव] देवदेव R **16a** °रविन्दाक्षि] °रवृन्दाक्षि R **17b** °हृज्जनः] °हृज्जनान् R **17c** प्रसन्नस्तपसा] अयनत्तपसा R **17d** मन्दरः पर्वतोत्तमः] मद्भक्तः पुरुषोत्तमः R

11c अन्नद°] अर्थद° **A** **12b** ऽथ मम] मम च **A** **13a** उद्भ्रमः संभ्रम°] तद्भ्रमः सं{स° A_3A_7}भ्र-म° **A** **14c** धाम] वाम° **A** **14d** सुरेश्वरः] नरेश्वरः **A** **15c** °स्याशु] A_3, °स्याश A_5, °स्यान्त A_7 **16** देव] देवदेव **A** **16a** फुल्ला°] पूर्णा° A_5A_7, पूर्णो° A_3 **16c** पर्वत°] A_5, पूर्वतः A_3, पूवतः A_7 **16cd** °श्रेष्ठम°] A_3A_7, °श्रेष्टं अ° A_5 **17c** प्रसन्नस्तपसा] प्रपन्नस्त{°त° A_7}पसां **A** **17d** मन्दरः] मद्भक्तः **A**

11⟨←a^1–b^8⟩(c^1–c^2) S_2

11a सर्वेषां] RABh, सर्वेषा S_3 **13a** उद्भ्रमः] RBh (em.?), उद्ध्रमस् S_2, उद्भ्रम° S_3 (or द्ध्र, unmetrical) **13c** करिष्येते] RABh, करिष्येति S_2S_3 **13d** °संभ्रमौ] S_2RABh, °सभ्रमौ S_3 **14c** धाम] S_2^{pc}Bh, वाम° $S_2^{ac}S_3$ • देवेशः] $S_2^{pc}S_3^{pc}$RABh, देवेश $S_2^{ac}S_3^{ac}$ **14d** सह] $S_2^{pc}S_3$RABh, हस S_2^{ac} • सुरेश्वरः] S_2RBh, स्वरेश्वरः S_3 **15a** देवीं] S_2RABh, देवी S_3 **16** देव] em., देवदेव S_2S_3Bh **16a** फुल्ला°] S_2RBh, फुला° S_3 (unmetrical) **16c** मन्दरं] S_2RABh, मन्दर° S_3 (unmetrical) • पर्वत°] RA_5Bh (em.?), पर्वतः $S_2^{ac}S_3$, पर्वतां S_2^{pc} • °श्रेष्ठ°] S_2RA_3A_7Bh, श्रेष्ट° S_3 **17a** सभार्यः] S_2RABh, सभार्य° S_3 **17b** °सुहृज्जनः] S_2ABh, °सुहृजतः S_3 (unmetrical) **17c** प्रसन्न°] S_2S_3, प्रपन्न° Bh • °स्तपसा] em. (cf. R), °स्तपसो S_2S_3, °स्तापस° Bh (conj.?; in a note Bh suggests तपतां) • श्रेष्ठो] S_2RABh, श्रेष्टो S_3 **17d** मन्दरः] S_2Bh, मन्दर° S_3 (unmetrical)

अद्य वर्षसहस्राणि पञ्च दिव्यानि पार्वति।
तप्यते तपसा श्रेष्ठो मयि सर्वात्मभावितः॥ १८॥
देव्युवाच।
नय मामपि देवेश मन्दरं चारुकन्दरम्।
न रंस्ये ऽहं विना देव त्वया सर्वजगत्पते॥ १९॥
ततो देवः प्रहस्यैनामुवाच परमेश्वरः।
अविमुक्तं न मोक्तव्यं कथं त्वं यातुमिच्छसि॥ २०॥
देव्युवाच।
इह चैव निवत्स्यामि गमिष्यामि च मन्दरम्।
अविमुक्तमिदं स्थानं ततो देव भविष्यति॥ २१॥
देव उवाच।
एवमेतद्वरारोहे यथा वदसि पार्वति।
ऐश्वर्यात्सर्वगा हि त्वं यथाहं देवि सर्वगः॥ २२॥
सनत्कुमार उवाच।
ततः स भगवान्देवो वृषमारुह्य सर्वगम्।
सोमः सनन्दिः सगणो मन्दरं प्रययौ हरः॥ २३॥

18a ॰सहस्राणि] ॰सहश्राणि R **18d** सर्वात्म॰] सर्वार्थ॰ R **20c** अविमुक्तं] विप्रमुक्तं R **20d** ॰मिच्छसि] ॰मर्हसि R **21d** ततो] (कु)तो R • भविष्यति] भविष्यसि R **22** देव] देवदेव R **22c** ॰गा हि] ॰गासि R **22d** सर्वगः] R^{pc}, सर्व ⏑̲ः R^{ac} **23b** सर्वगम्] सर्वगः R **23cd**] सोमः स+नन्दिसगणो मन्दर प्रययौ हरः+ R

18c तपसा] तपसां A_5A_7, तपतां A_3 **19** देव्युवाच] om. **A** **19c** रंस्ये] A_7, वत्स्ये A_3A_5 **19d–21c**] om. A_7 **20d** त्वं यातुमिच्छसि] भूयात्त{॰त॰ A_5}मर्हसि A_3A_5 **21** देव्युवाच] A_3, देव्यवाच A_5 **21a** नि॰] न A_3A_5 **21cd**] अविमूक्तं ततो देव भविष्यति न संशयः A_3A_5, भविष्यति न संशयः A_7 (cf. 19c) **22** देव उ॰] A_5, देवदेव उ॰ A_3, देव्यु॰ A_7 **22c** ऐश्वर्यात्सर्वगा हि त्वं] ऐश्वर्य्यसर्व्वगा ह्येत्वं A_7, ऐ{ए॰ A_5}श्वर्यं सर्वगं ह्येतत् A_3A_5 **22d** यथाहं देवि सर्वगः] यथा त्वं देवि सर्वशः **A** **23** speaker indication–**b**] om. **A** **23c** सनन्दिः] सनन्दी **A**

21⟨←speaker indication–a³⟩(a⁴, b¹, c⁸–d³)⟨d⁴–d⁵⟩(d⁶–d⁸) S_1 **22**⟨speaker indication syll. 1–2⟩(3)⟨a¹⟩(a²) S_1, (b⁴) S_3 **23**(b⁶) S_1

18c तप्यते] S_2R**A**Bh, तप्यतो S_3 • तपसा] S_2S_3R, तपतां Bh • श्रेष्ठो] R**A**Bh, श्रेष्ठौ S_2, श्रेष्टौ S_3 **18d** ॰भावितः] S_2S_3R**A**, ॰भावतः Bh (em.?) **19c** रंस्ये] S_2RA_7Bh, रस्ये S_3 **20a** देवः] S_2^{pc}RA_3A_5Bh, देव $S_2^{ac}S_3$ • ॰हस्यैना॰] S_2RA_3A_5Bh, ॰हस्यैता॰ S_3 **21** देव्युवाच] S_2RA_3Bh, देव्य S_3 **21c** स्थानं] S_1S_2RBh, स्थान S_3 **21d** भविष्यति] S_2Bh, ⏑(वि) ⏑(सि) S_1 (third akṣara has subscript य्), भविष्यसि S_3 **22** देव उवाच] A_5, ⏑̲ ⏑̲(उ) S_1, देवदेव उ S_2S_3, देवदेव उवाच Bh **22c** ऐश्वर्यात्सर्व॰] $S_2^{ac}S_3$RBh, ऐश्व⟨(रा)⟩+र्य्य+त्सर्व्व॰ S_1, ऐश्वर्यात्सर्वं॰ S_2^{pc} **22d** सर्वगः] $S_1S_3R^{pc}$, सर्वशः S_2Bh **23a** ततः] S_1S_2RBh, तत S_3 (unmetrical) **23c** सोमः सनन्दिः] S_2, ससोमनन्दि॰ S_1, सोमः सनन्दि॰ S_3, सोमः सनन्दी Bh • सगणो] $S_1S_2R^{pc}$**A**Bh, सगणे S_3 **23d** ॰रं प्रययौ] S_2^{pc}**A**Bh, ॰र प्रययो S_1 (tops lost), ॰रं प्रययो $S_2^{ac}S_3$

स गत्वा भुवनेशानस्तप्यमानं परं तपः।
अपश्यन्मन्दरं तत्र दृष्ट्वा चैनमुवाच ह॥ २४॥
वरदो ऽस्मि गिरीशाद्य तपसानेन ते भृशम्।
वरं वृणु यथेष्टं त्वं सर्वं तत्प्रददानि ते॥ २५॥
सनत्कुमार उवाच।
स एवमुक्तः शर्वेण दृष्ट्वा त्रिभुवनेश्वरम्।
सोमं सनन्दिनं चैव प्रणम्य वृषवाहनम्॥ २६॥
पुनः पुनर्हरं दृष्ट्वा देवीं चैव पुनः पुनः।
पुनः पुनर्गणांश्चैव नन्दिनं च ननाम सः॥ २७॥
तं तथा व्याकुलं दृष्ट्वा हर्षजास्राविलेक्षणम्।
वरेण च्छन्दयामास भूय एव हरो गिरिम्॥ २८॥

24b °मानं] °मानः R **24c** °न्मन्दरं] °न्मन्दिरन् R **25a** गिरीशाद्य] शिरे राजन् R **25d** °ददानि] °ददामि R **26a** शर्वेण] सर्व्वेण R **27a** °र्हरं] °र्हरिं R **27d** ननाम] रराम R **28d** After this R adds 4 pādas with speaker indication reading देवदेव उवाच। वरं वृणीष्व भद्रन्ते वरदो हं तवानघ। यथेष्टं दातुमिच्छामि वरं वरय भूधर।

24a स गत्वा] गत्वा तु **A** **24d** चैनमु°] A_3A_5, चैवमु° A_7 **25ab**] वरदो स्मीति गिरि{°री° A_7 (unmetrical)}शो तस्येद्य{तस्योघ A_5, य⊔ A_7 (unmetrical)} तपसा दृशं **A** **25c** यथेष्टं त्वं] यथेष्टस्त्वं A_3A_5, यथेष्टन्स्त्वं A_7 **25d** सर्वं तत्] तत्सर्वं A_3A_5, तं सर्व्वं A_7 • °ददानि] A_3A_5, °ददामि A_7 **26a–28b**] om. **A** **28c** च्छन्दया°] A_3, च्छंन्नया° A_5, च्छन्नया° A_7 **28d** After this **A** adds 4 pādas with speaker indication reading देवदेव उवाच। वरं वृणीष्व भद्रं ते वरदो हं तवा{°दा° A_5A_7}चल। यथेष्टं दातुमिच्छामि वरं वरय भूधर। ±

24⟨b^1–b^2⟩ S_1 **27**⟨c^6–c^8⟩ S_1

24ab भुवनेशानस्त°] RABh, भुवनेशान ⏑̲ S_1, भुवनेशान+:+न्त° S_2, तु वनेशानं त° S_3 **24d** दृष्ट्वा] S_1S_2RABh, दृष्टो S_3 • चैनमु°] RA_3A_5Bh, चैनंमु° S_1, चैवमु° S_2S_3 **25a** गिरीशाद्य] S_1, गि⟨शा⟩रिशान S_2^{ac} (unmetrical), गिरीशान S_2^{pc}Bh, गिरिशान S_3 (unmetrical) **25b** तपसा-नेन ते] S_1S_2R, तपसो नेन ते S_3, तुष्टस्ते तपसा Bh (conj.; in a note Bh conjectures तुष्टोद्य from A_3) **25c** वरं] S_2S_3RABh, वरां S_1 • वृणु] S_3RABh, शृणु S_1S_2 • यथेष्टं] S_2^{pc}RBh, यथेष्ट $S_1S_2^{ac}S_3$ **25d** °ददानि] $S_1S_2S_3A_3A_5$, °ददामि Bh (conj.) **26a** °मुक्तः] S_1S_2RBh, °मुक्त S_3 **26b** त्रि°] S_2S_3RBh, तृ° S_1 **27a** पुनर्] S_2S_3RBh, पुन S_1 **27b** देवीं] S_1S_2RBh, देवी S_3 **27cd**] (S_2)(R)Bh, पुणग्गर्गाणांनां ⏑̲ ⏑̲ ⏑̲ नन्दिनञ्च गणेश्वरान् S_1, पुनर्गणांश्चैव नंदिनञ्च ननाम स तन्तथा S_3 (unmetrical, cf. 28a) **27d** सः] RBh (em.?), स S_2 **28a** तं तथा] S_1S_2RBh, +तं सः+ S_3 (i.m. in Bengali script, unmetrical) • व्याकुलं] S_2S_3RBh, व्यास तान् S_1 **28b** °लेक्षणम्] S_2R, °लेक्षणें S_1, °लेखणं S_3, °लेक्षणः Bh (conj.) **28c** वरेण] $S_1S_2^{pc}S_3$RABh, ⟨(च्छन्दयामास)⟩ वरेण S_2 **28d** After this Bh adds 4 pādas with speaker indication reading देवदेव उवाच। वरं वृणीष्व भद्रं ते वरदोहं तवाचल। यथेष्टं दातुमिच्छामि वरं वरय भूधर॥ २८॥

मन्दर उवाच।
भगवन्यदि तुष्टो ऽसि देवदेव जगत्पते।
मयि ते वासमिच्छामि सोमस्य सगणस्य च॥ २९॥
इच्छामि देवदेवेश पादस्पर्शेन ते सदा।
पवित्रीकृतमात्मानं सोमेन सगणेन च॥ ३०॥
नान्यं वरमिहेच्छामि त्वत्तो देव जगद्गुरो।
एष एव वरो मह्यं दीयतां भुवनेश्वर।
एवमस्त्विति तं प्राह मन्दरं वरदस्तदा॥ ३१॥
भगवानुवाच।
सनन्दी सह देव्या च निवत्स्यामि सदा त्वयि।
त्वं चापि भूभृतां श्रेष्ठो जरामरणवर्जितः।
अभेद्यश्चैव वज्रेण मत्प्रसादाद्भविष्यसि॥ ३२॥
रम्यश्च सर्वभूतानां हेमरत्नविभूषितः।
अप्सरोगणसंकीर्णः सुरसिद्धनिषेवितः॥ ३३॥

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29 मन्दर] सनत्कुमार R **31a** वरमि°] पुरमि° R **31b** जगद्गुरो] +गणा+द्गुरो R **31c** वरो] वतो R **31d** भुवणेश्वर] R^{pc}, भु⊔ R^{ac} (unmetrical) **31e** Before this R adds श्रीभगवानुवाच (cf. 32) **31f** °दस्तदा] °दः शिवः R **32** भगवानुवाच] om. R (cf. app. on 31e) **32a** सनन्दी] सनन्दिः R

29a भगवन्] A_3A_5, भगवान् A_7 **30b** °स्पर्शेन ते सदा] °स्प{°शर्प° A_7}र्शनतेजसा **A** **31a** नान्यं वर°] नान्यन्वर° A_7, माल्यन्नर° A_3, मात्मानं र° A_5 **31b** त्वत्तो] त्राता **A** • जगद्गुरो] A_3A_5, जगद्गुरोः A_7 **31e** Before this A_5 and A_7 add भगवानुवाच and A_3 श्रीभगवानुवाच (cf. 32) • तं] A_7, तत् A_3A_5 **31f** °दस्तदा] °दस्तथा **A** **32** भगवानुवाच] om. **A** (cf. app. on 31e) **32a³–33a**] om. A_5 **32a** देव्या] A_7, देव्यां A_3 **32b** त्वयि] A_3, °श्रयि A_7 **32c** श्रेष्ठो] A_7, श्रेष्टो A_3 **32e** वज्रेण] A_7, राजान A_3 **33d** °निषेवितः] °निसेवितः A_3A_7, निशेषितः A_5

30⟨d⁴–d⁵⟩(d⁶) S_1, (b⁶) S_2 **31**(e⁴, e⁶–f¹, f⁵–f⁷)⟨f⁸⟩ S_2 **33**⟨a¹–a⁴⟩ S_1

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29 मन्दर] S_2S_3**A**Bh, मन्द S_1^{pc}, मन्य S_1^{ac} **29a** °वन्यदि] $S_2S_3RA_3A_5Bh$, °वंन्यदि S_1 **29c** ते वासमि°] $S_2S_3^{pc}$R**A**, देवासमि° S_1, ते वागमि° S_3^{ac}, ते वासि° Bh (typo, unmetrical) **30b** ते सदा] $S_1S_2S_3^{pc}RBh$, तेज(सा) S_3^{ac} **31a** नान्यं वरमिहे°] S_2S_3Bh, न चान्यं वरमि° S_1 **31b** त्वत्तो] S_1RBh, त्वन्नो S_2, त्वं नो S_3 • जगद्गुरो] $S_2S_3A_3A_5Bh$, जगद्गुरोः S_1 **31c** मह्यं] S_1^{pc} S_2R**A**Bh, मह्य $S_1^{ac}S_3$ **31d** °नेश्वर] $S_2^{pc}R^{pc}$**A**Bh, °नेश्वरम् S_1, °नेश्वरः $S_2^{ac}S_3$ **31e** Before this S_1 adds सन उ, S_2 भगवानुवाच, S_3 भगु उ and Bh सनत्कुमार उवाच (cf. 32) **31f** वरदस्तदा] S_3Bh (conj.?), चारुकन्दरं S_1 (cf. 19b), व(रदस्त)⏓ S_2 **32** भगवानुवाच] conj., om. $S_1S_2S_3Bh$ (cf. app. on 31e) **32c** श्रेष्ठो] S_2RA_7Bh, श्रेष्ठं S_1, श्रेष्टो S_3 **32d** °वर्जितः] $S_1^{pc}S_2RA_3A_7Bh$, °वजितः S_1^{ac} (unmetrical), °वर्जित S_3 **33a** रम्यश्च सर्वभूतानां] $S_2S_3RA_3A_7Bh$, ⏓⏓⏓⏓मणीयश्च S_1 **33b** हेमरत्न°] S_1S_2R**A**Bh, हेमनत्न° S_3 **33c** °संकीर्णः] $S_1S_2^{pc}$R**A**Bh, °संकीर्ण्ण $S_2^{ac}S_3$ **33d** सुरसिद्धनिषेवितः] S_2RBh, सिद्धचारणसेवितः S_1, सुरसिद्धिनिसेवितः S_3

सनत्कुमार उवाच।
सद्म-म्-एवासृजत्तत्र जम्बूनदमयं महत्।
मनसातिगुणं व्यास न तेनास्ति समं क्वचित्॥ ३४॥
न तादृग्ब्रह्मणो ऽप्यस्ति किमुतान्यस्य कस्यचित्।
तेजसा वर्ष्मणा कान्त्या वृष नाम्नेति विश्रुतम्॥ ३५॥
व्यास उवाच।
भगवन्ब्रह्मणः सूनो सर्वयोगेश्वरेश्वर।
न मे तृप्तिस्त्वयाख्याते देवदेवस्य चेष्टिते॥ ३६॥
अभवज्जलदः पूर्वं वाहनं रुद्रवल्लभम्।
तत्कथं संपरित्यज्य वृषभे मतिमादधे॥ ३७॥

34a सद्म-म्-एवासृजत्] ततो सृजद्गृहं R **34b** जम्बूनद°] जाम्बूनद° R **34c** मनसाति°] मनसाद्वि° R **35ab**] om. R **35c** वर्ष्मणा] ब्रह्मणा R **35d** After this R adds 8 pādas reading तत्रस्थो भगवान्देवः कालीन्देवीमभाषत। सा क्रुद्धा वर्ण्णहेतोश्च अपत्यार्थञ्च कालि(जा)। तपस्तताप लोके च सोमनन्दिनमेव च। कौशिकीञ्चैव वरदां सिंहञ्च रथमेव च। **36a** °न्ब्रह्मणः सूनो] °न्देवताश्रेष्ठ R **36c** °ख्याते] °ख्यातो R **36d** After this R adds 8 pādas reading स वृषो दयितश्चैव वाहनत्वम्महाबलः। केनागमन्महासत्वो महेशस्य महात्मनः। कस्य पुत्रः कस्य नप्ता कथं य{ज° R^{ac}}ज्ञे तथैव च। किन्तपः किं बलञ्चास्य एतदिच्छामि वेदितुं। **37a** अभवज्जलदः] जलदश्चाभवत् R **37b** °नं रुद्रवल्लभम्] °नन्तव वल्लभः R **37c** संपरित्यज्य] त्वं परित्यक्ता R

34a सद्म-म्-एवासृजत्] ततो सृजद्गृहं **A** **34b** जम्बू°] जांबू° A_3, जाम्बु° A_5A_7 (unmetrical) **34c–35d**] om. **A**, instead of this **A** has 2 pādas reading कौशिकीं{°की A_3A_7} चैव वरदां सैत्यं{°त्व A_5, °त्वं A_7} च रथमेव च। **36b** योगेश्वरेश्वर] योगेश्वरेश्वरः A_3A_7, योगेश्वर A_5 (unmetrical) **36d** After this **A** adds 8 pādas reading स वृषो दयितश्चैव वारन{धारण° A_3A_5}त्वं महाबलः{°ल A_3A_7}। केनागमन्महासद्धो{°सिद्धो A_5, °शब्दो A_3} महेशस्य महात्मनः। कस्य पुत्रः कस्य नप्ता कथं यज्ञे तथैव च। किं तपः किं फलं चा{त° A_3A_5} स्य एतदिच्छामि वेदितुं। ± **37c** तत्कथं संपरि°] A_3, तत्कथं स परि° A_5, ततः कथं परि° A_7 **37d** वृषभे मतिमादधे] वृषवाहनमादधे{°दे A_7} **A**

34$(b^3)\langle b^4\rangle(b^5)$ S_1, $\langle b^1\rangle(b^2)$ S_2 **36**$\langle a^1–a^3\rangle(a^4)$ S_1 **37**$(b^7)\langle b^8\rangle$ S_1, $(c^1–c^6)$ S_2

34a सद्म-म्-एवासृजत्तत्र] conj., स्वयमेव सृजत्सद्मं S_1, सद्म चाप्यसृजत्तत्र S_2S_3, ततोसृजद् गृहं तत्र Bh **34b** °मयं] S_1S_3R**A**Bh, °मय S_2 (tops lost, unmetrical) **34c** °गुणं व्यास] S_2S_3RBh, °गुणैर्युक्तन् S_1 **34d** तेनास्ति] S_2S_3RBh, तत्तेन S_1 • समं] S_1S_2RBh, सम S_3 **35ab**] $(S_2)S_3$Bh, न तादृक्सर्व्वलोकेषु रमणीयम्भवेत्क्वचित् S_1 **35a** °ग्ब्रह्मणो] S_3Bh (em.?), °ग्ब्रह्माणो S_2 **35c** वर्ष्मणा] $S_1^{pc}S_2$Bh, वर्षणा S_1^{ac}, वर्ष्मण S_3 **35d** वृष नाम्नेति विश्रुतम्] $S_2S_3^{pc}$R, ऋद्ध्या दिव्यगुणादपि S_1, वृष नाम्नो तिविश्रुतम् S_3^{ac}, वृषनाम्नातिविश्रुतम् Bh (conj.?) **36a** °वन्ब्रह्मणः] S_2^{pc}**A**Bh, ⏑(ब्र)ह्मणः S_1, °वान्ब्रह्मणस् S_2^{ac}, °वन्ब्रह्मणे S_3 **36b** °योगेश्वरेश्वर] S_2^{pc}RBh, °भूतभवेश्वरः S_1, °योगेश्वरेश्वरः $S_2^{ac}S_3$ **36c** तृप्ति°] $S_1^{pc}S_2S_3$R**A**Bh, मूर्ध्नि S_1^{ac} • °ख्याते] S_2S_3**A**Bh, °ख्यातं S_1 **36d** चेष्टिते] R**A**Bh, सांप्रतं S_1, चेष्टितं S_2S_3 • After this Bh adds 8 pādas reading स वृषो दयितश्चैव वाहनत्त्वं(typo) महाबलः। केनागमन्महाशब्दो महेशस्य महात्मनः॥ कस्य पुत्रः कस्य नप्ता कथं जज्ञे तथैव च। किं तपः किं फलं तस्य एतदिच्छामि वेदितुम्॥ (conj.) **37a** अभवज्ज°] $S_1^{pc}S_2$**A**Bh, अभव ज° $S_1^{ac}S_3$ (unmetrical) **37b** रुद्र°] S_2S_3**A**Bh, हर° S_1 • °वल्लभम्] S_2**A**Bh, °व(ल्ल)⏑ S_1, °वलभं S_3 (unmetrical) **37c** तत्कथं संपरि°] $S_2S_3A_3$, तत्कथं स परि° S_1, स कथं तत् परि° Bh (conj.?) **37d** वृषभे मतिमादधे] S_2RBh, वाहनं वृषभं भवेत् S_1, वृषभे मतिमाधवे S_3

सनत्कुमार उवाच।
पुरा वेदः सुतो जज्ञे ब्रह्मणः प्रथमो ऽद्भुतः।
द्वितीयश्चैव यज्ञो ऽभूत्तं च लोके ऽभ्ययुञ्जत॥ ३८॥
स लोकाप्यायनकरः प्रयुक्तो ब्रह्मणा स्वयम्।
प्रजा विवर्धयिषता नावर्धयदशेषतः॥ ३९॥
आत्मानमथ स ज्ञात्वा नातितेजसमच्युतः।
ततापं सुमहद्व्यास तपो यज्ञः सुदुश्चरम्॥ ४०॥
अथ तुष्टस्तदा देवः शर्वो यज्ञस्य सुव्रत।
उवाच वरदो ऽस्मीति स वव्रे वरदं वरम्॥ ४१॥
यज्ञ उवाच।
भगवँल्लोकसिद्ध्यर्थं प्रयुक्तो ऽहं स्वयम्भुवा।
न च मे ऽस्ति तथावीर्यं तन्मे यच्छ नमस्तव॥ ४२॥

38a जज्ञे] यज्ञे R **38b** प्रथमो ऽद्भुतः] परमाद्भुतः R **38d** लोके ऽभ्य॰] लोके न्य॰ R **39c** ॰वर्धयिषता] ॰वर्द्धयिसता R **40a** स ज्ञात्वा] संज्ञात्वा R **40b** ॰मच्युतः] ॰माच्युत R **41a** ॰स्तदा] ॰स्ततो R **41b** शर्वो] सर्व्वो R **41d** वरदं] विपुलं R **42c** ऽस्ति] तत् R **42d** यच्छ] यच्च R

38a वेदः सुतो जज्ञे] देवसुतो यज्ञे{॰ज्ञो A_7} **A** **38b** प्रथमो ऽद्भुतः] परमाद्भुतः **A** **38d** लोके ऽभ्ययुञ्जत] लोको ह्य{थ A_7}पूजयत्{॰येत् A_3A_7} **A** **39a** ॰प्यायनकरः] A_3, ॰य्यायनकरः A_5, ॰नरक॰ A_7 (unmetrical) **39cd** प्रजा विवर्धयिषता ना॰] प्रजां विवर्धयिता ना॰{॰तां नां A_5, ॰त नो A_7} **A** (unmetrical) **39d** After this **A** has 42–44. **40a** ॰मथ स] ॰मर्थ सं॰ A_3, ॰मर्थं स A_5A_7 **40b** ॰मच्युतः] A_5, ॰मच्युत A_3A_7 **40d** तपो यज्ञः सुदुश्चरम्] ततो यज्ञः{॰ज्ञ॰ A_7} सु{स A_5A_7}दुस्तरं **A** **41a** देवः] देव **A** **41b** शर्वो] सर्वो A_3, सर्व॰ A_5A_7 • सुव्रत] A_3A_7, सुव्रत् A_5 (unmetrical) **41d** वव्रे] A_3A_5, वव्रै A_7 • वरदं] विपुलं **A** **42–44**] **A** has this after 39. **42b** ऽहं] A_7, यं A_3A_5 **42d** तन्मे यच्छ नमस्तव] अन्यमुषु{॰मृत्यु॰ A_7}नम{॰नममलो॰ A_5}स्तवः **A** (A_3A_5 unmetrical)

39⟨b^1–b^2⟩(b^3) S_1 **40**⟨c^4⟩(c^5–c^6) S_1, (c^6) S_2^{pc}

38a वेदः] S_2^{pc}RBh, देव॰ S_1, वेद॰ $S_2^{ac}S_3$ • जज्ञे] S_2Bh, ज्ञज्ञो S_1, यज्ञे S_3 (or ॰ज्ञो) **38c** यज्ञो] S_1R**A**Bh, यज्ञे S_2S_3 **38d** लोके ऽभ्य॰] $S_1S_2S_3$, लोके न्य॰ Bh (conj.?) • ॰युञ्जत] S_2^{pc}RBh, ॰युंजतः S_1S_3, युञ्जतः S_2^{ac} **39a** ॰करः] $S_1RA_3A_5$Bh, ॰कर॰ S_2S_3 **39b** ब्रह्मणा] S_1 S_2R**A**Bh^{pc}, ब्रह्मण S_3, ब्रह्महणा Bh^{ac} (typo) **39c** ॰वर्धयिषता] S_1S_3Bh, ॰वर्द्धयिष्येता S_2 **39d** After this Bh conjectures loss of 4 pādas, has 42–44 and conjectures loss of 4 pādas. **40b** ॰मच्युतः] S_1A_5Bh, ॰मभ्युतः $S_2^{pc}S_3$, ॰मत्युतः S_2^{ac} **40c** सुमहद्] $S_2^{pc}S_3$R**A**Bh, ⏑̲(मह) S_1, सु-मद् S_2^{ac} (unmetrical) **40d** यज्ञः] $S_2S_3RA_3A_5$Bh, यश्च S_1 **41a** देवः] $S_1S_2^{pc}$RBh, देव $S_2^{ac}S_3$ **41b** शर्वो] S_1Bh, सवो S_2S_3 • सुव्रत] RA_3A_7Bh, तत्सुतः S_1, सुव्रतः S_2S_3 **41d** वव्रे] S_1S_2 $S_3^{pc}RA_3A_5$Bh, ववे S_3^{ac} • वरदं वरम्] S_2S_3Bh, वरमुत्तमं S_1 **42–44**] (R), om. $S_1S_2S_3$, Bh has this after 39 (cf. app. on 39d). **42b** ऽहं] RA_7Bh (conj.) **42c** ऽस्ति] **A**Bh **42cd** ॰र्यं तन्मे यच्छ] conj. (cf. R), ॰र्यमन्यमिच्छ Bh (conj.) • ॰स्तव] RBh (em.?)

देव उवाच।
जीमूतो भव लोकानां तव सिद्धिर्भविष्यति।
ततो ऽमृताभिरद्भिस्त्वं लोकान्संवर्धयिष्यसि॥ ४३॥
यज्ञ उवाच।
जीमूतत्वं यदि मम लोकसिद्धिकरं शुभम्।
तस्माद्भवन्तं पृष्ठेन वहेयं विद्युतालयः॥ ४४॥
यथाहं यज्ञभावे ऽपि वहामि त्वां महाप्रभम्।
तथैव जलदत्वे ऽपि वहेयमहमव्ययम्॥ ४५॥
सनत्कुमार उवाच।
एवमस्त्विति संप्रोच्य वाहनत्वे व्यकल्पयत्।
जीमूतं व्यास भगवान्यज्ञमूर्तिमतिप्रभम्॥ ४६॥
यदा तु यजतो व्यास दक्षस्य सुमहात्मनः।
शिरश्छिन्नं शरेणाशु यज्ञस्यामिततेजसः।
तदाशिरस्कं तं यज्ञं वाहनत्वादपानुदत्॥ ४७॥

43d ॰न्संवर्ध॰] ॰न्स वर्द्ध॰ R (unmetrical) **45a** ॰भावे ऽपि] ॰भावो पि R **47a** यदा तु] मन्मूर्त्तिं R **47b** दक्षस्य सु॰] स दक्षस्य R **47c** शरेणाशु] (घ)रेणाशु R **47f** ॰त्वादपा॰] ॰त्वानपा॰ R

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43 देव] देवदेव **A** **43b** ॰र्भविष्यति] A_7, ॰र्भविष्यसि A_3A_5 **43c** ॰रद्भिस्त्वं] ॰रतिस्त्वं **A** (unmetrical) **44a** जीमूतत्वं] जीमूतस्त्वं A_3A_7, जीवमूतस्त्वं A_5 (unmetrical) **44c** तस्माद्] अस्मद् **A** • पृष्ठेन] A_7, पृष्टेन A_3A_5 **44d** ॰तालयः] A_5, ॰तालय A_3, ॰तानयः A_7 **45c** जलदत्वे ऽपि] वरमिच्छामि A_3, वरमिप्सामि A_5A_7 **45d** वहेयमहम॰] वहेमं मइमं A_7, वहेयं भइम॰ A_5, वहेयं भद्रम॰ A_3 **46a** संप्रोच्य] तं प्रोच्य **A** **46b** वाहनत्वे व्य॰] वाहनंत्वे ति॰{पि A_7} **A** **47a** यजतो] +य+जते A_7, जपते A_3, जये A_5 (unmetrical) **47c** शिरश्छिन्नं] A_3A_5, शिरच्छिन्नं A_7 • ॰णाशु] A_3A_7, ॰णाषु A_5 **47e** ॰शिरस्कं तं] ॰शिर{॰षः A_3A_5}क्षतं **A** **47f** वाहनत्वादपानुदत्] वाहनं दुपा{यदुया॰ A_5}न्वदत् **A** (A_3A_7 unmetrical)

45⟨c^3–c^4⟩ S_1

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43 देव] R, देवदेव Bh **43b** ॰र्भविष्यति] RA_7Bh (em.?) **43c** ॰रद्भिस्त्वं] RBh (conj.?) **43d** ॰न्संवर्ध॰] **A**Bh **44a** जीमूतत्वं] RBh (conj.?) **44c** तस्माद्] R, अस्मद् Bh • पृष्ठेन] RA_7Bh (em.?) **44d** ॰तालयः] RA_5, ॰तालय(?) Bh **45a** यथाहं] S_2S_3R**A**Bh, यदाहं S_1 • ॰भावे ऽपि] S_2^{pc}**A**, ॰भावेति $S_1S_2^{ac}S_3$, ॰भावेन Bh (conj.) **45b** ॰प्रभम्] S_2S_3R**A**, ॰प्रभाम् S_1, ॰प्रभ Bh (conj.) **45d** वहेयमहम॰] S_2S_3R, वहेम त्वायम॰ S_1, वहेयं त्वाहम॰ Bh (conj.?) • ॰व्ययम्] $S_1S_2S_3R$**A**, ॰व्यम् Bh (typo, unmetrical) **46a** संप्रोच्य] S_2RBh, स प्रोच्य S_1S_3 **46b** वाहनत्वे] S_2S_3RBh, वाहनं तद् S_1 **46c** जीमूतं] $S_2^{pc}S_3^{pc}$R**A**Bh, जीवितं S_1, जीमूत $S_2^{ac}S_3^{ac}$ **47a** यदा] S_1S_3**A**Bh, यजा S_2^{ac}, यज्ञं S_2^{pc} **47c** शिरश्छिन्नं] $S_2RA_3A_5Bh$, शिरच्छिंनं S_1, शिरश्छिनं S_3 • ॰णाशु] $S_1S_2^{ac}S_3RA_3A_7Bh$, ॰णाशुर् S_2^{pc} **47e** तदा॰] S_2S_3R**A**Bh, यदा॰ S_1 **47f** ॰त्वादपानुदत्] S_2S_3Bh, ॰त्वा+न+नुदङ्गृशम् S_1 (S_1^{pc} unmetrical)

व्यास उवाच।
कथं यज्ञं स दक्षस्य भगवानाहनच्छुभम्।
कारणं चात्र किं विप्र येन तं हतवान्प्रभुः॥ ४८॥
सनत्कुमार उवाच।
शापः पूर्वं समाख्यातः कारणं मुनिसत्तम।
इदं च शृणु मे भूयो विस्तरेण पुरातनम्॥ ४९॥
पुरा हि ब्रह्मणो वक्त्रात्क्षुवतो ऽभिविनिःसृतः।
बद्धगोधाङ्गुलित्रश्च शरी तूणी शरासनी॥ ५०॥
खड्गी किरीटमाली च कुण्डली कवची तथा।
महोरस्को महोत्साहः पुरुषः काञ्चनप्रभः॥ ५१॥
क्षुप इत्येव नाम्ना तं ब्रह्मा स्वयमभाषत।
तमिन्द्रो वरयामास राजानं भुवि लोकपम्॥ ५२॥

48b °नाहनच्छुभम्] °न् भवत्सुतम् R (unmetrical) **48d** तं] त्वं R **49a** शापः] पापः R • समा°] मया° R **49c** इदं च शृणु मे भूयो] इदम्मे शृणु भूयो पि R **50ab** वक्त्रात्क्षुवतो] व्यास क्षपतो R **50d** तूणी शरासनी] तूली शराशनी R **51c** महोरस्को] महोरक्षो R **52a** नाम्ना तं] तं नाम्ना R **52d** भुवि] भूमि° R

48b °नाहनच्छुभम्] °न् हनतः सुतं A_3, °न् हनतस्सृतं A_7, °नत् सुतं A_5 (unmetrical) **48c** विप्र] क्षिप्रं A_3A_7, क्षितंप्रं A_5 (unmetrical) **49** सनत्कुमार उवाच] om. **A** **49a** शापः] A_3 A_5, शत्या A_7 **49b** °सत्तम] A_3A_5, °सत्तमः A_7 **49c** Before this **A** adds सनत्कुमार उवाच। **50ab** वक्त्रात्क्षुवतो] वक्ता क्षुवतो A_7, वह्ना क्षुरतो A_3A_5 **50b** ऽभिविनिःसृतः] भुवि निः{नि° A_5A_7 (unmetrical)}सृतः **A** **50c** °गोधाङ्गुलित्रश्च] A_3, °गोलांगुलित्रश्च A_5, गोधाङ्गुलित्रश्य A_7 **50d** शरी तूणी शरासनी] शरी तूनी सनासनः A_7, शरीरनिसनाशनः A_3A_5 **51c** महोरस्को] महार{°व° A_3}क्षो **A** **52d** भुवि] A_3A_5, भूवि A_7 • लोकपम्] A_3A_7, लोकयं A_5

48⟨speaker indication syll. 1⟩(2)⟨b^4–b^6⟩ S_1 **50**⟨d^6–d^7⟩ S_1 **51**(a^2, c^1)⟨c^2–c^7⟩(c^8–d^4) S_1

48b °वानाहनच्छु°] S_2Bh, °वा⟨नन्तकृ⟩च्छु° S_1 (akṣaras i.m. below mostly lost), °वानाहनुच्छु° S_3 **48d** तं] $S_1S_2^{pc}S_3$**A**Bh, तां S_2^{ac} • °वान्प्रभुः] S_1S_2R**A**Bh, °वा प्रभुः S_3 **49a** शापः] $S_1S_2^{pc}S_3A_3A_5$Bh, शाप S_2^{ac} • °ख्यातः] S_2R**A**Bh, °ख्यात S_1, °ख्यातङ् S_3 **49b** °सत्तम] R A_3A_5Bh, °सत्तमः $S_1S_2S_3$ **50ab** वक्त्रात्] S_1Bh, वक्त्रा S_2S_3 **50b** °निःसृतः] RA_3Bh, °निर्ग्गतः S_1, °निसृतः S_2S_3 (unmetrical) **50c** °गोधाङ्गुलित्रश्च] S_2RA_3, °गोधाङ्गुलिश्चैव S_1, °गोधाङ्गुलिस्त्रश्च S_3, °गोध्वांगुलित्रश्च Bh (typo) **50d** शरी] S_1S_3R**A**Bh, सरी S_2 • तूणी] S_2S_3Bh, तूर्ण्णी S_1 • शरासनी] S_3Bh (em.?), श – ˘नी S_1, शराशनी S_2 **51a** खड्गी] R**A**Bh, ख(ड्गी) S_1, शृङ्गी S_2, शृंगी S_3 • किरीट°] $S_1S_2^{pc}S_3$R**A**Bh, किरीटि° S_2^{ac} **51b** कुण्डली कवची] S_2S_3R**A**Bh, कवची कुण्डली S_1 **51c** °त्साहः] R**A**Bh, ⏓(हः) S_1, °त्साहो S_2S_3 **52a** °त्येव नाम्ना] S_2S_3**A**Bh, °त्येतनान्म्ना S_1 **52b** °भाषत] S_2^{ac}R**A**Bh, °भाषतः $S_1S_2^{pc}S_3$ **52d** भुवि] $S_1A_3A_5$Bh, भूमि° $S_2^{ac}S_3$, भूवि S_2^{pc} • लोकपम्] S_1S_3RA_3A_7Bh, °लोकम् S_2 (unmetrical)

सो ऽब्रवीद्यदि मे वज्रमायुधं त्वं प्रयच्छसि।
ततः स्यां भुवि राजाहं नान्यथा रोचते मम॥ ५३॥
इन्द्र उवाच।
चिन्तितं करमेतत्ते वज्रमेष्यति नान्यथा।
एवं भवतु भद्रं ते भव राजा प्रजाहितः॥ ५४॥
सनत्कुमार उवाच।
स एवमुक्तस्तेजस्वी राजा भुवि बभूव ह।
च्यावनिश्च दधीचो ऽस्य सखा समभवत्तदा॥ ५५॥
स तेन सह संगम्य सुखासीनो वरासने।
चक्रे कथा विचित्रार्थाः प्रीयमाणः पुनः पुनः॥ ५६॥
अथाभवत्तयोर्व्यास रागो जातिकृतः प्रभुः।
क्षत्रं श्रेष्ठं न वा श्रेष्ठं ब्रह्म श्रेष्ठं न वेत्ति च॥ ५७॥

53ab वज्रमायुधं त्वं प्रयच्छसि] वज्रं{°ज्र° R^{ac}} मां त्वं श्रयसि देवप R **53c** ततः] ततो R **54a** करमे°] कर्म्म ए° R **54b** °ज्रमेष्यति] °ज्रं यास्यति R **54c** एवं भवतु] एतच्चवकु R **54d** भव] तव R **55c** च्यावनिश्च दधीचो ऽस्य] च्यावलिश्च दधीतिश्च R **55d** °त्तदा] °त्तथा R **56b** वरासने] वरानने R **57a** °त्तयोर्] °त्तथा R **57b** रागो जातिकृतः प्रभुः] नाशो यातिकृतः पुनः R **57c** क्षत्रं] क्षेत्र° R • न वा] नव° R **57d** श्रेष्ठं] श्रेष्ठ R

53ab वज्रमायुधं] देव वज्रमायुध A_7 (unmetrical), देव वदुमांवधं A_3 (unmetrical), देव वद मां A_5 **53b** त्वं प्रयच्छसि] स्वं प्रयच्छति **A** **53c** ततः स्यां] ततो स्य **A** **53d** रोचते मम] मम रोचते **A** **54a** करमे°] तवमे° A_3A_5, एवमे° A_7 **54b** वज्रमेष्यति] वरं दास्यति **A** **54d** प्रजाहितः] A_3A_7, हितः A_5 (unmetrical) **55c** च्यावनिश्च दधीचो ऽस्य] च्याव{व्याव° A_3, व्यास° A_5}मी च दधीचस्य **A** **56a** संगम्य] संगत्य **A** **56c** °चित्रार्थाः] °चित्रार्था **A** **56d** प्रीयमाणः] A_3A_5, प्रियमानः A_7 **57b** प्रभुः] पुनः **A** **57c** क्षत्रं] क्षेत्रं **A** • श्रेष्ठं न वा श्रेष्ठं] श्रेष्ठमवश्रेष्ठं A_7, श्रेष्टमरं श्रेष्टं A_3, श्रेष्ठं ब्रह्मर श्रेष्ठं A_5 (unmetrical) **57d** श्रेष्ठं] A_7, श्रेष्ठ A_5, श्रेष्टं A_3 • वेत्ति] चेति **A**

54⟨a[1]⟩(a[2]–a[3]) S_1, (d[1]) S_2 **57**(b[4]) S_2

53b °युधं त्वं] S_1S_2, °युधत्वं S_3, °युधं स्वं Bh **53c** स्यां] S_2S_3RBh, स्याद् S_1 **54** इन्द्र उवाच] $S_1^{pc}S_2S_3$R**A**Bh, om. S_1^{ac} **54a** चिन्तितं] S_2R**A**Bh, ⏓(न्तत) S_1 (tops lost, unmetrical), चिन्तित° S_3 (unmetrical) • °मेतत्ते] $S_1^{pc}S_2S_3$**A**Bh, °मेन्तत्ते S_1^{ac} **54b** °ज्रमेष्यति] S_1Bh, °ज्रं यास्यति S_2S_3 **54d** भव] S_2S_3**A**Bh, तव S_1 • राजा] S_1S_2R**A**Bh, राज S_3 • प्रजा-हितः] $S_2S_3RA_3A_7$Bh, हि न⟨ः⟩ प्रजाः S_1 **55a** बभूव] S_2S_3R**A**Bh, मभूव S_1 **55c** च्यावनि°] S_2S_3Bh, व्यासनि° S_1 **56a** संगम्य] R, संगस्य S_1, संगत्य S_2S_3Bh **56b** वरासने] S_3**A**Bh, वरानने S_1, वराशने S_2 **56c** °चित्रार्थाः] S_2RBh, °चित्रात्र्थी S_1, °चित्रार्था S_3 **56d** प्रीयमाणः] $S_2RA_3A_5$Bh, प्रीयमानः S_1S_3 **57a** °योर्व्यास] **A**Bh, °यो व्यास S_1, °योद्व्यास S_2S_3 **57b** प्रभुः] S_1^{pc}, प्रभु S_1^{ac}, पुनः S_2S_3Bh **57c** क्षत्रं] S_2^{pc}Bh, क्षत्र S_1, क्षेत्रं $S_2^{ac}S_3$ • श्रेष्ठं] S_2RA_5Bh, श्रेष्ठ S_1, श्रेष्टं S_3 • श्रेष्ठं] $S_1RA_5A_7$Bh, श्रेष्ठ S_2, श्रेष्ट S_3 **57d** श्रेष्ठं] $S_1S_2A_7$Bh, श्रेष्टन् S_3 • वेत्ति] $S_1S_2S_3^{ac}$RBh, वेत्त्ति S_3^{pc}

क्षुपो ऽब्रवीत्क्षत्रमिति दधीचो ब्रह्म वेति च।
अब्रूतां कारणे चोभे न व्यवर्तत कश्चन॥ ५८॥
अथ तीक्ष्णतया चैव तपोधिकतया तथा।
ब्राह्मणत्वस्य चाग्यत्वात्तथा दैवकृतेन च॥ ५९॥
क्रुद्धो दधीचस्तं व्यास वामहस्तेन मूर्धनि।
आजघान महातेजा वज्रेणाताडयत्स च॥ ६०॥
वज्रेण स द्विधा छिन्नः शक्रमाह्वयदव्ययः।
सो ऽवदत्त्वं महायोगः शक्तः संधातुमात्मना॥ ६१॥
स्वदेहं स तथा श्रुत्वा दधीचो योगमायया।
संधयामास शर्वं च शरणं समपद्यत॥ ६२॥

58c अब्रूतां] ब्रह्मतां R **58d** न व्यवर्तत] नावदत्तत्र R **59a** °तया चैव] °तपाश्चै{चै° R^{ac}}व R **59c** चाग्यत्वात्] चाग्रित्वा+त्+ R **60a** दधीचस्तं] दधीचित्तं R **61c** °त्त्वं महायोगः] °त्तं महायोगं R **61d** संधातुमात्मना] संत्रातुमात्मनः R **62ab** तथा श्रुत्वा दधीचो] तपाकृत्वा देरीशो R **62cd**] शान्त्वयामास पूर्व्वस्य कारणं समपद्यत R

58a °त्क्षत्र°] °त्क्षेत्र° **A** **58b** वेति] चेति **A** **58c** अब्रूतां कारणे] अव्रती{°ति A_5 (unmetrical)} कारणं **A** **58d** व्यवर्तत] प्रवर्तत **A** • कश्चन] A_3, कच्चन A_5, कश्चनः A_7 **59**] om. A_7 **59b** तपोधिकतया तथा] A_3, पोधिकतया A_5 (unmetrical) **59c** °त्वस्य चाग्यत्वात्] °त्वन्यचार्यत्वा **A** **60d** °णाताडयत्स च] °णाताडयत्तदा A_3, °ण ताडयं तदा A_5, °ण ताडयत्सदा A_7 **61a** द्विधा] A_3, विधा A_5, द्धिधा A_7 • छिन्नः] छिन्नं A_3, छिन्न A_5A_7 **61b** °माह्वयद°] A_3, °माहायद° A_5, °माह्वायद° A_7 **61c** सो ऽवदत्त्वं महायोगः] योमदत्तं महायोगं **A**± **61d** शक्तः संधातु°] शक्रः शक्रान्त° A_3A_7, शक्रांत° A_5 (unmetrical) **62a** स्व°] स° **A** **62cd**] सान्त्वयामास सर्वं च शरण्यं समपद्यत **A**±

60(b^8) S_1, (a^4)⟨b^7⟩(b^8, c^3) S_3 **61**(b^1) S_2

58a ऽब्रवीत्क्षत्र°] S_3RBh, प्रवी क्षत्तृ° S_1, ब्रवी क्षेत्र° S_2^{ac}, ब्रवी क्षत्र° S_2^{pc} **58b** वेति च] R, चेति च S_1, वेति ह S_2S_3, चेति ह Bh **58c** चोभे] S_2S_3R**A**, चोभौ S_1Bh **58d** व्यवर्तत] em., व्यवर्त्तन S_1, व्यकर्त्तत S_2S_3, न्यवर्तत Bh (conj.) • कश्चन] $S_1S_2^{pc}$RA_3Bh, कश्चनः $S_2^{ac}S_3$ **59b** तपो°] S_1S_3RA_3Bh, तयो° S_2^{ac}, वयो° S_2^{pc} **59c** चाग्यत्वात्] $S_1S_2^{pc}$Bh, चाग्यत्वा $S_2^{ac}S_3$ **60a** क्रुद्धो] $S_1S_2S_3$R**A**Bh^{pc}, कुद्धो Bh^{ac} (typo) • दधीचस्तं] S_2^{pc}**A**Bh, दधीच तं S_1, दधीच⏑̲ S_2^{ac}, द(धा)चस्त S_3 (tops lost) **60c** महातेजा] S_1S_2R**A**Bh, महातेज S_3 **60d** °ताडयत्] $S_1S_2S_3$RA_3 A_7, °तडयत् Bh (typo) **61a** वज्रेण] S_1S_2R**A**Bh, वज्रेणा S_3 **61b** शक्र°] $S_1^{ac}S_2S_3$R**A**Bh, शुक्र° S_1^{pc} • °माह्वयद°] S_2S_3RA_3Bh, °माह्वायद° S_1 • °व्ययः] $S_1S_2^{pc}$R**A**Bh, °व्यय $S_2^{ac}S_3$ **61c** °योगः] S_2S_3Bh, °योग S_1 **61d** शक्तः संधा°] S_1Bh, शक्तस्सर्वा° S_2, शक्तसर्वा° S_3 • °मात्मना] S_1**A**Bh, °मात्मनः S_2S_3 **62a** स्व°] S_1R, स्वन् S_2, स्वं S_3Bh • श्रुत्वा] S_1^{pc}**A**, – ⏑̲ S_1^{ac}, त्यक्त्वा S_2S_3, °भूतं Bh (conj., Bh reads भूत्वा in S_1) **62c** संधया°] S_2S_3Bh, संन्धया° S_1 **62d** °पद्यत] $S_1^{pc}S_2S_3$R**A**Bh, °पद्यतः S_1^{ac}

स सुरेश्वरमाराध्य प्राप्यावध्यत्वमुत्तमम्।
वज्रास्थित्वमभेद्यत्वमजरत्वं च शंकरात्।
सर्वभूतानुकम्पित्वं महायोगित्वमेव च॥ ६३॥
पुनरागात्क्षुपं द्रष्टुं पुनः सख्यमभूत्तयोः।
रागो जातिकृतो यश्च पूर्ववत्स बभूव ह॥ ६४॥
वामपादेन चाप्येनं क्षुपं स समताडयत्।
पुनश्च वज्रमादाय स चैनमहनत्तदा।
न चार्तिं न व्यथां तस्य तद्वज्रमकरोन्मुने॥ ६५॥
अवध्यत्वमथो ज्ञात्वा क्षुपस्तस्य महात्मनः।
नारायणं समासाद्य वरार्थं समराधयत्॥ ६६॥
वरदो ऽस्मीति तुष्टेन विष्णुना स च चोदितः।
प्रोवाच प्रणतो विष्णुमिदं व्यास महामनाः॥ ६७॥
क्षुप उवाच।
दधीचो नाम विप्रर्षिरवध्यो ऽक्षय एव च।
सखा मम हृषीकेश स च मामाह नित्यदा॥ ६८॥

63ab ◦माराध्य प्राप्यावध्यत्व◦] ◦मासाध्य प्राप तम्वर◦ R **63c** वज्रास्थि◦] यज्ञास्ति◦ R **64a** ◦रागात्] ◦रागा R • द्रष्टुं] दुष्टं R **64c** यश्च] यस्य R **64d** ◦त्स बभूव] ◦त्सम्बभूव R **65b** स सम◦] समर◦ R **65e** चार्तिं] चार्त्तिर् R **65f** ◦द्वज्रम◦] ◦द्वज्रञ्चा◦ R **66d** ◦राधयत्] ◦धारयत् R **68b** ऽक्षय] क्षुप R

63a स सुरे◦] A_7, तं वरे◦ A_3A_5 **63ab** ◦राध्य प्राप्यावध्यत्व◦] ◦राध्यं संप्राप्य वर◦ A_3A_7, ◦राध्य संशयवर◦ A_5 (unmetrical) **63c** ◦स्थित्वम◦] A_7, ◦स्थिमम◦ A_3A_5 **63f** महायोगि◦] मोहयोगि◦ **A** **64a** द्रष्टुं] द्रष्टं A_3, दृष्टं A_5, दृष्णुं A_7 **64c** यश्च] A_3A_7, पश्च A_5 **65a** चाप्येनं] A_3A_7, चाप्यनं A_5 (unmetrical) **65b** स] A_7, तं A_3, om. A_5 (unmetrical) **65e** चार्तिं] A_3, चार्ति A_5, चार्त्तिर् A_7 **65f** तद्वज्रम◦] तद्वज्रं चा◦ A_3, न वज्रं चा◦ A_5, त वज्रं चा◦ A_7 **66d** ◦राधयत्] ◦वारयत् **A** **67b** च] तु **A** **67d** महामनाः] महातपाः **A** **68d** मामाह नित्यदा] नामहनत्सदा **A**

64(a[7]) S_2 **65**(b[8]) S_1 **67**⟨a[1]⟩ S_2

63a स] $S_1^{pc}S_2S_3RA_7Bh$, स्व◦ S_1^{ac} **64b** पुनः] S_1S_2R**A**Bh, पुन S_3 • ◦मभूत्] $S_2S_3^{pc}R$**A** Bh, ◦मभू $S_1S_3^{ac}$ **64c** यश्च] $S_2S_3A_3A_7Bh$, यच्च S_1 **64d** ◦त्स बभूव] $S_2S_3^{ac}$**A**Bh, ◦त्संबभूव $S_1S_3^{pc}$ **65a** चाप्येनं] $S_1S_2S_3^{pc}RA_3A_7Bh$ (नं retraced in S_1), चाप्येवं S_3^{ac} **65b** स सम◦] S_3A_7Bh (em.?), समभि◦ S_1, श सम◦ S_2 • ◦ताडयत्] $S_2^{pc}R$**A**Bh, ◦ता{◦चा◦ S_1^{ac}}ड(यं) S_1, (◦डा)डयत् S_2^{ac}, ◦ताडयेत् S_3^{pc}, ◦डाडयेत् S_3^{ac} **65e** चार्तिं] S_2A_3Bh, चात्तिन् S_1, चार्त्ति S_3 • ◦थां तस्य] S_2S_3R**A**Bh, ◦थाञ्चास्य S_1 **65f** ◦रोन्मुने] S_2R**A**Bh (or ◦र्मु◦ in S_2), ◦रोर्मुने S_1S_3 **66a** ◦मथो] S_2S_3R**A**Bh, ◦मथ S_1 **66d** ◦र्थं समराधयत्] S_2Bh, ◦र्थमतपत्तमः S_1, ◦र्थ समराधयत् S_3 **67a** तुष्टेन] S_2S_3R**A**Bh, तुष्टो स्मि S_1 **67b** विष्णुना] $S_1S_2S_3R$**A**, विणुना Bh (typo) • स च] S_2S_3RBh, सम◦ S_1 **67d** महामनाः] $S_2^{pc}RBh$, महात्मना $S_1S_2^{ac}S_3$ **68b** ◦रवध्यो] S_2S_3R**A**Bh, ◦रवद्ध्या◦ S_1 • ऽक्षय एव] S_1**A**Bh, क्षयमेव S_2S_3 **68c** सखा] S_1S_3R**A**Bh, शखा S_2 • हृषीकेश] S_2S_3R**A**Bh, हृषीकेष S_1

बिभेम्यहं न देवस्य राक्षसस्यासुरस्य वा।
पिशाचस्याथ यक्षस्य वयसो मानुषस्य वा।
बिभेमीति यथा ब्रूयात्तथा त्वं कर्तुमर्हसि॥ ६९॥
एवमुक्तो नरेशेन स विष्णुर्लोकभावनः।
तथास्त्विति च तं प्रोच्य दधीचस्याश्रमं ययौ॥ ७०॥
स प्रविश्याश्रमं व्यास दधीचेनाभिपूजितः।
अभिवाद्याञ्जलिं कृत्वा दधीचमिदमब्रवीत्॥ ७१॥
भगवन्ब्राह्मणश्रेष्ठ पितामहसमद्युते।
वरमेकं वृणे त्वत्तस्तद्भवान्दातुमर्हसि॥ ७२॥
प्रसादितो ऽहं विप्रेन्द्र क्षुपेण शुभकर्मणा।
वरदो ऽस्मीति चाप्युक्तो वरं वव्रे महामुने।
प्रोक्तं त्वया बिभेमीति ब्रूहि तन्मदनुग्रहात्॥ ७३॥
अभयं सर्वभूतेभ्यो ब्राह्मणस्य न संशयः।
अवध्यश्चापि सर्वेषां महायोगबलान्वितः।
अभीतस्त्वं तथाप्यद्य मदर्थं वद तत्प्रभो॥ ७४॥

69b वा] च R **69d** वा] R^{pc}, (च) R^{ac} **69f** त्वं कर्तु°] कर्त्तुं त्व° R **70b** °भावनः] °भावतः R **71b** दधीचेना°] दधीचस्या° R **72a** °श्रेष्ठ] °श्रेष्ठे R **72b** °समद्युते] °महाद्युते R **73ab** विप्रेन्द्र क्षुपेण] क्षुपते तेनैव R **73e** प्रोक्तं] प्रेक्तें R **73f** तन्] त्वं R **74b** ब्राह्मणस्य] ब्रह्मेणस्य R **74e** अभीतस्त्वं] अभित(स्थु)स् R

69b °स्यासुर°] A_3, °स्य सुर° A_5A_7 **69c** यक्षस्य] A_3A_7, यस्य A_5 (unmetrical) **69d** मानुषस्य वा] मा{या° A_7}युषस्य च **A** **69ef** ब्रूयात्तथा त्वं] ब्रू{ब्रु° A_7 (unmetrical)}यात् तत्तथा **A** **70a** नरेशेन] नरेन्द्रेण **A** **70c–75f**] om. **A**

69⟨e^4–e^5⟩ S_2 **71**(c^5–c^6) S_1 **72**(c^7–c^8) S_2 **74**(b^8) S_1, ⟨d^1–d^5⟩(d^6–d^7) S_2

69a °म्यहं] S_1S_2R**A**Bh, °म्यह S_3 • देवस्य] S_2S_3R**A**Bh, देवस्या S_1 **69b** राक्षस°] S_1R**A**Bh, राक्षसे° S_2S_3 **69c** पिशाच°] $S_1S_2^{pc}S_3$R**A**Bh, पिशाचा° S_2^{ac} • °स्याथ यक्षस्य] S_2S_3RA_3A_7Bh, °यक्षराजस्य S_1 **69e** ब्रूयात्] S_2S_3RA_3A_5Bh, ब्रूया S_1 **70a** नरेशेन] S_1S_2RBh, नरशेन S_3 (unmetrical) **70b** विष्णुर्] S_2R**A**Bh, विष्णु S_1S_3 (unmetrical) • °भावनः] S_2S_3**A**Bh, °भावनं S_1 **70d** °स्याश्रमं] S_1S_2RBh, °स्याश्रम S_3 (unmetrical) **71b** दधीचे°] S_2S_3Bh, मधीचे° S_1 **71c** °वाद्याञ्जलिं] $S_1S_2^{pc}S_3$RBh, °वाद्यञ्जलिं S_2^{ac} **71d** °मिदम°] $S_1^{pc}S_2S_3$RBh, °मदम° S_1^{ac} **72a** °वन्ब्राह्मण°] $S_1S_2S_3$RBh^{pc}, °वन् ब्रह्मण° Bh^{ac} (typo) • °श्रेष्ठ] S_1S_2Bh, °श्रेष्ट S_3 **72c** वृणे] S_1S_2RBh, वृणो° S_3 **72cd** त्वत्तस्तद्] R, त्वत्तः स S_1, (त्वत) तद् S_2^{ac} (unmetrical), (हं तं) तद् S_2^{pc}, °त्त्वत्तत्तद् S_3, हं यं तं Bh (conj.) **72d** °मर्हसि] $S_1S_2S_3$R, °मर्हति Bh (em.) **73b** क्षुपेण] S_1Bh, क्षुपेन S_2S_3 **73d** वव्रे] S_1^{pc}RBh, व(धो) S_1^{ac} (unmetrical), वध्रे S_2, विप्रे S_3 **73e** प्रोक्तं] S_1S_2Bh, प्रोक्त S_3 • बिभेमीति] S_2S_3RBh, मिभे{°भै° S_1^{ac}}ति वा S_1 (unmetrical) **73f** ब्रूहि तन्मद°] S_3Bh (em.?), वाक्यन्तं मद° S_1, ब्रूहि तन्मेद° S_2 **74a** अभयं] S_1S_2RBh, अभय S_3 (unmetrical) • °भूतेभ्यो] S_2S_3RBh, °भूतानां S_1 **74c** सर्वेषां] S_1RBh, सर्वेषा S_2S_3 **74d** °लान्वितः] S_2S_3RBh, °लान्वितं S_1^{pc}, °लांन्वितं S_1^{ac} **74e** अभीतस्त्वं] conj. Bh (in a note Bh reads °तश्च in S_2), अभीतो पि S_1, अभीतस्त्व S_2S_3 (tops lost in S_2) • तथाप्यद्य] $S_1^{pc}S_2S_3$RBh, तथापद्य S_1^{ac} **74f** मदर्थं] S_1S_2RBh, मदर्थ S_3 • वद तत्] S_2S_3RBh, त्वं वद S_1

दधीचस्त्वेवमुक्तो वै विष्णुना मधुरं तदा।
उवाच न बिभेमीति भूयो भूयो जनार्दनम्।
नाहं वक्ष्ये बिभेमीति नोक्तं नाप्युच्यते मया॥ ७५॥
सनत्कुमार उवाच।
एवमुक्तश्चक्रपाणिश्च्यावनिं क्रोधमूर्छितः।
उवाच चक्रमुद्यम्य भयमस्य विदर्शयन्॥ ७६॥
एवमेव हि कर्तव्या ये भूत्वा बलवत्तराः।
अस्वामिन इव प्रेम्णा ब्रुवते दुर्बलं जनम्॥ ७७॥
न चेद्वक्ष्यसि भीतो ऽस्मीत्येतच्चक्रं ततस्तव।
सुनसं मुखमादाय महीं संप्रापयिष्यति॥ ७८॥
च्यावनिरुवाच।
किं वृथा चक्रमुद्यम्य त्वं विष्णो क्लेशमर्छसि।
नाहं चक्रस्य ते गम्यः प्रसादात् त्र्यम्बकस्य तु॥ ७९॥

75de] om. R **75f** नाप्यु॰] चाप्यु॰ R **76a–79** speaker indication] om. R **79b** त्वं विष्णो क्लेशमर्छसि] विष्णोर्भृशं समर्हसि R **79c** गम्यः] वध्य R

76ab ॰णिश्च्यावनिं] ॰णिर्दधीचं A_5, ॰णिर्दधीच॰ A_3, ॰निदधीचं A_7 **77b** भूत्वा] भूता **A** **77c** प्रेम्णा] A_3A_7, प्रेम्ना A_5 **77d** ब्रुवते] ब्रुते A_7 (unmetrical), विब्रूते A_3A_5 • जनं] बलं **A** **78a** चेद्वक्ष्यसि] च वक्ष्या{॰क्षा॰ A_5}मि **A** **78b** ॰त्येतच्च॰] A_3A_7, ॰त्येत च॰ A_5 **78c** सुनसं मुख-मा॰] नृशंसशिवया॰ A_3A_5, मृशंशशिर आ॰ A_7 **78d** संप्राप॰] A_7, स प्राप॰ A_3, स शप॰ A_5 **79** च्यावनिरु॰] ध्यासनिरु॰ A_3A_5, व्यास उ॰ A_7 **79b** त्वं विष्णो क्लेशमर्छसि] विष्णोश्च क्रेसमर्च्छसि A_7, विष्णोश्चक्रं समर्चसि A_3A_5 **79c** गम्यः] मन्यः A_3A_5, वध्यः A_7

75(f^1) S_3 **76**$\langle b^7–d^5\rangle$ S_2 **79**$(d^3–d^7)\langle d^8\rangle$ S_2

75a ॰स्त्वेवमु॰] $S_1S_2^{pc}$R, ॰स्त्वैवमु॰ $S_2^{ac}S_3$, ॰श्चैवमु॰ Bh (conj.?) • वै] $S_1S_2S_3$R, पि Bh (conj.?) **75d** भूयो भूयो] S_2S_3Bh, भूयो भूय S_1 • जनार्दनम्] S_2^{pc}Bh, जर्नार्दनं S_1 (unmetrical), जनार्द्दनः $S_2^{ac}S_3$ **75e** वक्ष्ये] S_2S_3Bh, वक्ष्येद् S_1 **76ab** ॰णिश्च्यावनिं] S_3^{pc}Bh (em.?), ॰णि च्यावनिङ् S_1, ॰णिश्च्यावनि $S_2S_3^{ac}$ (unmetrical, tops lost in S_2) **76c** चक्रमु॰] $S_1^{pc}S_3$**A**Bh, क्रमु॰ S_1^{ac} (unmetrical) **76d** ॰दर्शयन्] S_2S_3**A**Bh, ॰दर्शयम् S_1 **77b** ॰वत्तराः] $S_1^{pc}S_2^{pc}$**A**Bh, ॰वर्त्तरा S_1^{ac}, ॰वत्तरा $S_2^{ac}S_3$ **77c** प्रेम्णा] $S_2A_3A_7$Bh, प्रेम्ना S_1S_3 **78a** चेद्वक्ष्यसि] S_2S_3, चे वक्षसि S_1, चेद् द्रक्ष्यसि Bh (conj.?) • भीतो] $S_1S_2S_3$**A**, भीती॰ Bh (typo) **78b** ॰त्येतच्च॰] $S_2A_3A_7$Bh, ॰त्येवं च॰ S_1, ॰त्येत च॰ S_3 **78c** सुनसं मुखमादाय] S_2S_3, सनसं सुमुखं ते द्य S_1, सुनसं शिर आदाय Bh (conj.) **78d** महीं संप्रापयिष्यति] S_3A_7Bh (em.?), महीन्त्वं संश्रयि-ष्यसि{॰ति S_1^{ac}} S_1, महीन्सम्प्राप्ययिष्यति S_2 **79** च्यावनिरुवाच] em., दधीचि उवाच S_1, च्यावन उ S_2S_3, दधीचिरुवाच Bh (em.?) **79b** त्वं विष्णो] S_1S_3, त्वं विष्णोः S_2, विष्णो त्वं Bh (conj.?) • क्लेशमर्छसि] em., क्लिश्यसे नघे S_1, क्लेशमच्छसि S_2S_3, क्लेशमिच्छसि Bh (conj.?) **79c** नाहं] S_1S_2R**A**Bh, नाह S_3 • गम्यः] em. Bh (silently), गम्य $S_1S_2S_3$ **79d** ॰त् त्र्यम्बकस्य तु] S_1S_3R**A**Bh, +त्+ (त्र्यम्ब+क+स्य) ⏑̲ S_2 (upper parts lost)

किं तु जिज्ञासया यामि लोकपालशरण्यताम्।
तेषां निष्क्रियतां ज्ञात्वा ततो ध्यास्यामि शंकरम्॥ ८०॥
एवमुक्त्वा च्यावनिस्तु प्राद्रवद्वरुणं प्रति।
शरणं तं प्रपन्नश्च स ददावभयं प्रभुः॥ ८१॥
तत्र विष्णोश्च देवस्य वरुणस्य च धीमतः।
युद्धं समभवद्घोरं बहूनब्दान्विभीषणम्॥ ८२॥
निगृहीते तु वरुणे च्यावनिर्यममभ्यगात्।
स चास्याभयदस्तस्मै विष्णुना निर्जितो युधि।
ततो ऽग्निमभ्यगाद्व्यास सो ऽपि तेनाभिनिर्जितः॥ ८३॥
ततः स मुष्टिमादाय कुशानां च्यावनिः शुभम्।
स्वमाश्रममुपागम्य तिष्ठ तिष्ठेत्यभाषत॥ ८४॥
जिज्ञासार्थं लोकपालानहं शरणमेयिवान्।
अबलास्ते च सर्वे ऽपि मय्येव बलमुत्तमम्॥ ८५॥

80a यामि] ◦मास R **80c** निष्क्रिय◦] नक्रिय◦ R **80d** ध्यास्यामि] यास्यामि R **81a** च्यावनि◦] च्यावलि◦ R **81c** तं प्रपन्नश्च] ते प्रपन्नस्य R **81d** ददाव◦] ददौ चा◦ R **82d** ◦नब्दान्वि◦] ◦नब्दाति◦ R **83a** निगृहीते तु वरुणे] जिते तु वरुणे तत्र R **83b** च्यावनि◦] च्यावलि◦ R **83c** स] न R • ◦दस्तस्मै] ◦दः सो पि R **83f** तेनाभि◦] तेनाति◦ R **84ab**] कुशमुष्टिंमदादाय दधीचो थ शिवं सुवन् R **85ab** ◦सार्थं लोकपालानहं] ◦सां लोकपा+ला+नां कुर्वन् R **85b** ◦मेयिवान्] ◦मीजिवान् R

80a जिज्ञासया यामि] जिज्ञास{◦श◦ A_7}यामास **A** **80c** निष्क्रिय◦] A_3A_7, तिष्क्रिय◦ A_5 **81–83**] om. **A** **84b** कुशानां च्यावनिः शुभम्] कुशान्यां च्या{व्या◦ A_3A_5}वने स्थितः **A**± **84d** तिष्ठ तिष्ठेत्य] A_3, तिष्ट तिष्टेत्य◦ A_5, तिष्ठ इत्य◦ A_7 (unmetrical) **85ab** ◦पालानहं] ◦पाला अहं A_5, ◦पालानां अहं A_3A_7 (unmetrical) **85b** ◦मेयिवान्] ◦मीयिवान् **A** **85c–88d**] om. **A**

80(a[1]) S_2 **83**(a[4]) S_2 **85**(d[6]–d[7]) S_1

80a जिज्ञासया] S_1S_3RA_3A_5Bh, जिज्ञाशया S_2 **80b** लोकपाल◦] S_2S_3R**A**Bh, लोकपालं S_1 • ◦शरण्यताम्] $S_1S_2^{pc}$R**A**Bh, ◦शरण्यता $S_2^{ac}S_3$ **80c** ◦षां निष्क्रियतां] A_3A_7Bh, ◦षां निष्क्रियता S_1, ◦षान्निष्क्रयतां S_2, ◦षां निष्क्रमतां S_3 **80d** ध्यास्यामि] S_2S_3**A**, ध्यायामि S_1, यास्यामि Bh (conj.) **81a** च्यावनि◦] S_1Bh, ◦श्चावनि◦ S_2S_3 **81b** ◦द्वरुणं] S_1S_2RBh, ◦द्वऋणं S_3 • प्रति] S_2S_3RBh, प्रतिः S_1 **81c** शरणं] $S_1S_2^{pc}S_3$RBh, ⟨ति⟩शरणं S_2 **81d** स ददाव◦] S_1, प्रसादाद◦ S_2S_3, संप्रादाद◦ Bh (conj.) **82a** तत्र] S_2S_3RBh, ततु S_1 **82c** युद्धं] S_1S_2RBh, युद्ध S_3 (unmetrical) **82d** ◦नब्दान्वि◦] S_1S_2Bh, ◦नब्धां वि◦ S_3 • ◦भीषणम्] $S_1S_2S_3$R, ◦भिषणम् Bh (typo, unmetrical) **83a** तु] S_1, थ S_2S_3Bh • वरुणे] $S_1^{pc}S_2S_3$Bh, विरुणे S_1^{ac} **83b** ◦मभ्यगात्] R, ◦मभ्यगां S_1, ◦मभ्ययात् S_2S_3Bh **83c** चास्या◦] S_2S_3R, चास्मा◦ S_1, चाप्य◦ Bh (conj.) **83d** निर्जितो] $S_1^{pc}S_2S_3$RBh, निजितो S_1^{ac} **83e** ◦मभ्यगाद्] S_1R, ◦मभ्ययाद् S_2S_3Bh **83f** ऽपि] S_2S_3RBh, हि S_1 • ◦निर्जितः] $S_1S_2^{pc}$RBh, ◦निर्जिता $S_2^{ac}S_3^{pc}$, ◦निर्जितो S_3^{ac} **84a** ततः] S_1S_2**A**Bh, तत S_3 (unmetrical) **84b** ◦निः शुभम्] em., ◦निस्तदा S_1Bh, ◦निश्शुभः S_2, ◦निस्तुभः S_3 **84c** स्वमा◦] S_2S_3R**A**Bh, समा◦ S_1 **84d** तिष्ठ] S_1S_2RA_3A_7Bh, तिष्ट S_3 • ◦भाषत] S_2S_3R**A**Bh, ◦भाषतः S_1 **85ab** ◦पालानहं] S_1Bh, ◦पालांनहं S_2, ◦पालां नाहं S_3 **85b** ◦मेयिवान्] S_1S_3Bh, ◦मेयिवात् S_2

अद्य गर्वं च दर्पं च बलं यच्च तवाद्भुतम् ।
तत्सर्वं नाशयिष्यामि तिष्ठेदानीं जनार्दन ॥ ८६ ॥
ततो युद्धं समभवत्तुमुलं लोमहर्षणम् ।
नारायणस्य च व्यास च्यावनेश्च महात्मनः ॥ ८७ ॥
यान्यस्त्राणि शरा ये च नारायणकरच्युताः ।
योगेन तान्दधीचो ऽसौ कुशमुष्टौ न्यवेशयत् ॥ ८८ ॥
ततो विष्णोर्योगबलाद्गात्रेभ्यः संप्रजज्ञिरे ।
देवा युयुधिरे सर्वे विष्णुना सह दंशिताः ॥ ८९ ॥
तानप्यशेषतः सर्वान्सायुधान्सह वाहनैः ।
कुशमुष्टौ सुसंक्रुद्धो विष्णुवर्जं न्यवेशयत् ॥ ९० ॥
ततः सर्वामरैर्व्यास कुशमुष्टिं प्रवेशितैः ।
योगेन तेजसा चैव दधीचेन महात्मना ॥ ९१ ॥

86a अद्य गर्वं] अभ्याचलञ् R **86b** यच्च तवा°] यच्छ{°च्च R^{ac}}त चा° R **86c** °त्सर्वं] °त्स-र्व्वं R **86d** जनार्दन] जनार्दन् R (unmetrical) **87c** °स्य च] °स्याथ R **88a** शरा] शतधा R (unmetrical) **88b** °कर°] °करा° R **88cd**] R^{pc}, यो ⏓⊔ R^{ac} **90c** कुशमुष्टौ सुसं°] ⟨⏓⏓⟩+कुश+पुष्पैः समं R **90d** विष्णुवर्जं न्यवेशयत्] विष्णुर्व्वह्मण्यवेशयेत् R **91a** सर्वामरैर्] सर्व्वासरै R **91b** °मुष्टिं] °मुष्टि° R

89b संप्रज°] A_5A_7, संप्राज° A_3 (unmetrical) **89c** सर्वे] तत्र A_3A_5, चक्रं A_7 **89d** दंशिताः] A_3A_5, दंशिता A_7 **90b** °युधान्] A_3A_7, °युधा A_5 **90b** वाहनैः] A_3A_7, वाहनेः A_5 **90c** °मुष्टौ] °मुष्टिं **A** **90d** °वर्जं] °चक्रं **A** • °वेशयत्] A_3A_5, °वेशयेत् A_7 **91ab**] om. A_7 **91b** कुशमुष्टिं प्रवेशितैः] नित् छेदानीं जनार्द्दनः A_3, नितछेदां जनर्दनः A_5 (cf. 86d)

86(b^3) S_3 **88**$\langle c^1–c^3\rangle(c^4–c^8)$ S_1 **90**$\langle c^1–d^8\rightarrow\rangle$ S_1 **91**$\langle\leftarrow a^1–c^6\rangle$ S_1, $(b^4–b^5)$ S_3

86a गर्वं] $S_1S_2^{pc}S_3$Bh, ⏓⏓ञ् S_2^{ac} **86b** °लं यच्च] R^{ac}Bh (conj.?), °लं यत्ते S_1, °लञ्चच्च S_2, °लं यश्च S_3^{pc}, °लं चश्च S_3^{ac} • तवाद्भुतम्] S_2S_3Bh, तदाद्भुतं S_1 (subscript भु corrected) **86d** तिष्ठे°] S_1S_2RBh, तिष्टे° S_3 • °नार्दन] $S_1S_2^{pc}$Bh, °नार्द्दनः $S_2^{ac}S_3$ **87a** Before this Bh adds सनत्कुमार उवाच । **87ab** °वत्तुमुलं] S_2RBh, °वं तुमुलं S_1, °वत्तुमुषलं S_3 (unmetrical) **87cd** व्यास च्या°] S_1S_2RBh, व्यासश्च्या° S_3 **87d** महात्मनः] $S_1^{pc}S_2S_3$RBh, महात्मन S_1^{ac} **88a** च] $S_2S_2S_3^{pc}$RBh, चे S_3^{ac} **88b** °च्युताः] $S_1^{pc}S_2^{pc}$RBh, °च्युता $S_1^{ac}S_2^{ac}S_3$ **88d** °मुष्टौ] $S_1S_2R^{pc}$Bh, °मुष्टै S_3 • °वेशयत्] $S_1S_2S_3R^{pc}$, °येशयत् Bh (typo) **89a** ततो वि°] S_2S_3R**A**Bh, ततोद्वि° S_1 **89ab** °लाद्गात्रेभ्यः] S_2^{pc}R**A**Bh, °लाङ्गात्त्रेभ्यः S_1, °ला गात्रेभ्यस् S_2^{ac}, °लाग्रेभ्य S_3 (unmetrical) **89b** संप्रज°] $S_2RA_5A_7$Bh, संप्रय° S_1, सप्रज° S_3 **89d** दंशिताः] $S_1^{pc}RA_3A_5$Bh, दंशिता $S_1^{ac}S_2^{ac}S_3$, दर्पिताः S_2^{pc} **90b** °युधान्] $S_2S_3RA_3A_7$Bh, °युधा S_1 **90b** वाहनैः] $S_2^{pc}S_3RA_3A_7$Bh, वाहनै $S_1S_2^{ac}$ (visarga possibly lost in S_1) **90c** सु°] S_2S_3**A**, स Bh (conj.) **90d** विष्णुवर्जं] em. Bh (silently), विष्णुवर्ज S_2^{ac}, विष्णुं वर्ज S_2^{pc}, विष्णुवज S_3 (unmetrical) • °वेशयत्] $S_3A_3A_5$Bh, °वेशयेत् S_2 **91a** ततः सर्वामरैर्] $S_2A_3A_5$Bh, तत सर्वामरै S_3 **91b** °मुष्टिं] S_2S_3, °मुष्टौ Bh (conj.) **91c** °सा चैव] S_2S_3R**A**Bh, ···देव S_1 (tops lost)

विष्णुं संविग्नरूपं तु कोपावेशात्प्रमोहितम्।
तत्रागम्य स्वयं ब्रह्मा तदा वचनमब्रवीत्॥ ९२॥
किं तवानेन गोविन्द वृथा यत्नेन सद्द्विजे।
कृतेनास्य दधीचस्य शर्वाल्लब्धवरस्य तु॥ ९३॥
किं न वेत्सि यथा ह्येष प्रसादात्परमेश्वरात्।
अवध्यत्वं सुयोगित्वं गुणैश्वर्यत्वमेव च।
वज्रास्थिसारतां चैव लब्धवान्स्वयमीश्वरात्॥ ९४॥
न चैवं त्वद्विधा देव ब्राह्मणेषु विकुर्वते।
तस्मादाशु निवर्तस्व क्षमयैनं द्विजोत्तमम्॥ ९५॥
ततो ब्रह्मवचः श्रुत्वा स विष्णुर्लोकभावनः।
योगेन तद्बलं ज्ञात्वा दधीचस्य च शंकरात्।
क्षमयामास विप्रेन्द्रं स्वं चावासमथाभ्यगात्॥ ९६॥
ब्रह्मापि तमृषिं सान्त्व्य पूजयित्वा च लोकपः।
जगामादर्शनं व्यास सह सर्वामरैस्तदा॥ ९७॥

92b ॰मोहितम्] ॰मोदितं R **92c** ॰गम्य] ॰गत्य R **93b** यत्नेन] यज्ञेन R **93d** शर्वा॰] सर्व्वा॰ R **94e** वज्रास्थि॰] व⟨प्रास्ति⟩+लास्थि॰+ R **94f** ॰न्स्वयमी॰] ॰न् वरमी॰ R **95d** क्षमयैनं] क्षमैनञ्च R **96b** ॰र्लोक॰] ॰र्नोक॰ R **96e** क्षमया॰] क्षामया॰ R^{pc}, क्ष्यमया॰ R^{ac} **96f** स्वं चावासमथा॰] स्वयञ्च ⟨⏓⟩(व्या)सम॰ R **97a** सान्त्व्य] शान्त्वा R

92a संविग्न॰] सविघ्न॰{॰ध्न॰ A_5} **A** • तु] A_3, तुं A_5A_7 **92b** कोपावेशात्] केशावेशात्{॰शत् A_7} **A** **92c** ॰गम्य] ॰गत्य **A** **93b** यत्नेन] A_5A_7, जत्नेन A_3 **93c–95b**] om. **A** **95c** निवर्तस्व] A_3, निवर्तस्म A_5A_7 **95d** क्षमयैनं] सखेदेन A_5, मा रवेदैनं A_3 (unmetrical), मा स्वेदै A_7 (unmetrical) **96a** ॰वचः] A_3A_5, ॰वचं A_7 **96cd**] repeated in A_5. **96d** च शंकरात्] महात्मनः $A_3A_5A_5^*$, महात्मना A_7 **96f** चावास॰] च वास॰ **A** **97a** सान्त्व्य] शांत्वा A_3A_5, शान्त्य A_7 **97b** च] A_3A_5, तु A_7 **97c** जगामा॰] जगाम **A**

92(b^8) S_2 **93**⟨c^8–d^8→⟩ S_1 **94**⟨←a^1–e^2⟩ S_1, (a^8–a^9, b^8, c^6, f^2) S_3 **96**⟨c^2–f^8→⟩ S_1 **97**⟨←a^1–a^8⟩ S_1

92a विष्णुं] S_2^{pc}RABh, विष्णु $S_1S_2^{ac}S_3$ • संविग्न॰] S_2S_3RBh, संविघ्न॰ S_1 • ॰रूपं तु] S_1S_2RA_3Bh, ॰रूपन्त्र S_3 (न्त्र retraced) **92b** कोपावेशात्] S_2S_3RBh, कोपाद्वेषात् S_1 **92c** ॰गम्य] $S_1S_2^{pc}S_3$Bh, ॰गम्या S_2^{ac} **92d** तदा] $S_1S_2^{ac}S_3$RABh, ⏓स S_2^{pc} ? (an illegible or erased ak.sara and स in Bengali script below तदा, unmetrical) **93b** यत्नेन] $S_2S_3A_5A_7$Bh, क्लेशेन S_1 • सद्विजे] S_1RABh, सद्विजः S_2S_3 **93c** ॰नास्य] S_1S_3R, ॰नाथ S_2Bh **93d** शर्वाल्] S_2Bh, शर्वा S_3 **94a** ह्येष] S_2RBh, ह्येहेष S_3^{ac} (unmetrical), ह्ये(तदा) S_3^{pc} (unmetrical) **94b** ॰त्परमेश्वरात्] S_2S_3R, ॰त्पारमेश्वरात् Bh (em.?) **94e** ॰सारतां] $S_1S_2S_3^{ac}$RBh, ॰मजरता S_3^{pc}(i.m. in Bengali script, unmetrical) **94f** ॰वान्स्वय॰] S_2S_3Bh, ॰वांस्त्वय॰ S_1 **95a** चैवं त्वद्विधा] S_2RBh, चैन त्वं विद्वो S_1, चैव त्वद्विधा S_3 **95c** ॰दाशु] S_2S_3RABh, ॰देवं S_1 **95d** क्षमयैनं द्वि॰] S_1^{pc}Bh, क्षमयेन(द्व)॰ S_1^{ac}, क्षामयैनं द्वि॰ S_2S_3 **96a** ततो ब्रह्मवचः] S_2S_3RA_3A_5Bh, ब्रह्मणो वचनं S_1 **96b** विष्णुर्] S_2S_3RABh, विष्णु॰ S_1 (unmetrical) **96c** योगेन] S_3RABh, यो··· S_1, योसेन S_2 **96d** च शंकरात्] S_2S_3R, महात्मनः Bh **96e** क्षमया॰] **A**, क्षामया॰ S_2S_3Bh **96f** चावास॰] S_2Bh, चाचास॰ S_3 **97a** तमृषिं] $S_2^{pc}S_3$RABh, तृमृषिं S_2^{ac} • सान्त्व्य] S_2Bh, सात्व्या S_3 **97b** पूजयित्वा च लोकपः] RA_3A_5, पूजितश्चापि कोकजः S_1, पूजयित्वा +त्रि+लोकपः S_2, पूज्ययित्वा च लोकपः S_3, पूजयित्वा त्रिलोकपः Bh **97c** जगामा॰] $S_1S_2^{pc}$RBh, जगाम $S_2^{ac}S_3$

दधीचो ऽपि महातेजास्तपस्तेपे स्वके ऽश्रमे।
महादेवप्रसादार्थमुग्रं वाय्वम्बुभोजनः॥ ९८॥
अथास्य युक्तस्य तदा तपसा भास्करद्युतेः।
तुतोष भगवांस्त्र्यक्षस्तुष्टश्चैवाब्रवीदिदम्॥ ९९॥
देव उवाच।
च्यावने तपसानेन तव तुष्टो ऽस्मि सुव्रत।
ब्रूहि यत्ते ऽभिलषितं कृतमेव हि तन्मया॥ १००॥
दधीच उवाच।
भगवन्यदि तुष्टो ऽसि यदि देयो वरश्च मे।
इच्छामि विष्णुना सार्धं सर्वान्देवांस्त्वया जितान्॥ १०१॥
सनत्कुमार उवाच।
ततः प्रहस्य वरदो दधीचमृषिसत्तमम्।
एवमस्त्विति तं प्राह प्रणतार्तिहरो हरः॥ १०२॥

98b स्वके] स्वमा॰ R **98d** ॰मुग्रं] ॰मुग्र॰ R **99a** अथास्य युक्तस्य तदा] तपोयुक्तस्य तस्याथ R **99b** ॰द्युतेः] ॰द्युतिः R **99c** ॰वांस्त्र्यक्ष॰] ॰वान् देव॰ R **100d** कृतमेव हि तन्] कृतञ्च (मो)दितम् R (unmetrical) **101** दधीच उ॰] दधिचिरु॰ R **101d** सर्वान्] सर्व्वं॰ R **102** सनत्कुमार उवाच] om. R

98a महातेजास्] महातेजा **A** **98b** स्वके] स्वका॰ A_3A_5, षुका॰ A_7 **98cd** ॰र्थमुग्रं वाय्वम्बु॰] ॰र्थसुभ्रसम्वायु॰ A_7, ॰र्थे सुभृशं वायु॰ A_3, ॰र्थे भूभ्रशं वायुः A_5 (unmetrical) **99a** अथास्य युक्तस्य तदा] अग्मास्य युक्तस्य A_7 (unmetrical), अश्वास्य मुक्तस्य A_3 (unmetrical), अश्वाशपस्य मुक्तस्य A_5 **99b** ॰द्युतेः] ॰द्युतिः **A** **99c** ॰वांस्त्र्यक्षस्] A_5, ॰वान् त्र्यक्षंस् A_3, ॰वान् त्रक्ष A_7 **100** देव] देवदेव **A** **100a** च्यावने] A_7, व्यावने A_5, व्यावमे A_3 **100c** ॰लषितं] A_3A_7, ॰लसितं A_5 **100d** तन्मया] A_3A_7, तन्प्रया A_5 **101** दधीच] A_3A_7, दधीचो दधीच A_5 **101d** सर्वान्देवांस्त्वया जितान्] सर्वे देवास्त्वया जिताः **A**

98(b³–b⁴) S_1 **99**(b³)⟨b⁴–d⁸→⟩ S_1 **100**⟨←speaker indication–b⁸⟩ S_1 **102**⟨a⁴–d⁸→⟩ S_1

98a महातेजास्] S_2^{pc}RBh, महातेजा $S_1S_2^{ac}S_3$ **98b** स्वके] S_1S_3, स्व॰ S_2 (unmetrical; an insertion mark after स्व, akṣara i.m. possibly lost), स्वका॰ Bh **98cd** ॰दार्थमु॰] S_1S_3R Bh, ॰दार्थंमु॰ S_2 **98d** वाय्वम्बु॰] S_2S_3RBh, वायुम्बु॰ S_1 • ॰भोजनः] S_1R**A**Bh, ॰भोजनं S_2S_3 **99b** ॰द्युतेः] $S_2S_3^{pc}$Bh, ॰द्युते S_3^{ac} **99c** तुतोष] S_3R**A**Bh, स्तुतोष S_2 • ॰वांस्त्र्यक्ष॰] S_2A_5Bh, ॰वांन्त्र्यक्ष॰ S_3 **100** देव] R, देवदेव S_2S_3Bh **100a** ॰सानेन] S_2R**A**Bh, ॰सा तेन S_3 **100b** सुव्रत] S_2^{pc}R**A**Bh, सुव्रतः $S_2^{ac}S_3$ **100c** ऽभिलषितं] $S_2^{pc}S_3$RA_3A_7Bh, भिलेषितं S_1 (unmetrical), तिल(शि)तं S_2^{ac} **100d** कृतमे॰] $S_1S_2^{pc}S_3$**A**Bh, कृमे॰ S_2^{ac} (unmetrical) • तन्मया] $S_2S_3A_3A_7$Bh, तम्मया S_1 **101** दधीच उवाच] $S_3A_3A_7$, दधीचि उवाच S_1, दधी उ S_2, दधीचिरुवाच Bh (em.?) **101a** ॰वन्यदि] S_2S_3R**A**Bh, ॰वंन्यदि S_1 **101b** मे] S_2S_3R**A**Bh, नः S_1 **101c** सार्धं] S_1S_2R**A**Bh, सार्द्धं S_3 **101d** सर्वान्] S_2S_3Bh, मया S_1 **102a** ततः] $S_1S_2S_3$R**A**, तत Bh (typo) **102b** ॰सत्तमम्] S_2^{pc}R**A**Bh, ॰सत्तमः $S_2^{ac}S_3$

तस्मिन्दत्ते तदा तेन त्र्यम्बकेन वरे शुभे ।
अमन्यत स्थितं वैरं क्षुपेण सह वै ऋषिः॥ १०३॥
ध्यायन्तं तं तथा दृष्ट्वा भगवान्गोवृषध्वजः ।
उवाच वरमन्यच्च ब्रूहि विप्र ददानि ते॥ १०४॥
दधीच उवाच ।
यस्मात्स्थितमिदं वैरं वरदानात्तव प्रभो ।
इह तस्मात्तव स्थानं नाम्नैतेन भवत्वज॥ १०५॥
देव उवाच ।
स्थानेश्वरमिति ख्यातं नाम्नैतत्स्थानमुत्तमम् ।
भवितृ क्रोशपर्यन्तं नानापुष्पलताकुलम्॥ १०६॥
अत्र यो ऽभ्यर्चयेन्मां तु परं नियममास्थितः ।
त्रिरात्रोपोषितः सम्यक्स्नात्वा नद्यां तु मानवः॥ १०७॥

103b वरे शुभे] वरान् शुभान् R **103c** स्थितं] स्थिरं R **103d** क्षुपेण] क्षुपेन R • ऋषिः] ऋषे+ः+ R **104a** दृष्ट्वा] ज्ञात्वा R **104d** विप्र ददानि] विप ददामि R (unmetrical) **105** दधीच उ॰] दधीचिरु॰ R **105a** ॰दं वैरं] ॰दम्वैर R **105d** भवत्वज] भवन्नज R **106** देव] देवदेव R **106ab** स्थानेश्वरमिति ख्यातं नाम्नैतत्] देवस्थानेपु{॰श्व॰ R^{ac}}र इति नाम्नैव R **106c** भवितृ क्रोश॰] भवचक्रेण R **107a** अत्र] तत्र R **107b** परं नि॰] परमन्नि॰ R (unmetrical) **107c** त्रिरात्रोपोषितः] स त्रिरात्रोषितः R

103a ॰न्दत्ते] ॰न्नुक्ते A_3A_5, ॰नुक्त A_7 **103c** स्थितं वैरं] स्थिरं वैरं{॰रत् A_7} A_3A_7, स्थितमिदं A_5 **104a** ध्यायन्तं तं] ध्यानतस्तं{॰स्त A_7} **A** • तथा दृष्ट्वा] A_3A_7, तदा रष्ट्वा A_5 **104b** ॰ध्वजः] A_3A_7, A_5 inserts 33.120b[1]–130b[5] between ध्व and जः **104c** ॰मन्यच्च] A_3A_5, ॰मन्यश्च A_7 **104d** ददानि] A_3A_7, ददामि A_5 **105** दधीच] A_5A_7, दधा⊔ A_3 **105a** ॰त्स्थित॰] ॰त् स्थि-र॰ **A** • वैरं] A_3A_7, om. A_5 (unmetrical) **105b** ॰त्तव] ॰त् भुवि **A** **105c** स्थानं] A_5, स्थान॰ A_3A_7 **105d** नाम्नै॰] नाम्ना A_3, नाम्न A_5, नाम्नि A_7 • भवत्वज] भवद्विज A_3, भवद्विजः A_5, तवाद्विज A_7 **106** देव] देवदेव **A** **106ab** स्थानेश्वरमिति ख्यातं नाम्नैतत्] देवस्थानेश्वरमिति नाम्नैव **A** **106c** भवितृ क्रोशपर्यन्तं] भवतु क्रोधपश्यन्तं **A** **107a** अत्र] तत्र **A** • ऽभ्यर्चयेन्] A_3, भ्यच्चयेन् A_5, भ्यच्चर्येयेन् A_7 **107b** परं] सदा **A**

103⟨←a[1]–b[8]⟩ S_1 **105**⟨b[6]–d[8]→⟩ S_1 **106**⟨←speaker indication–b[8]⟩ S_1

103b त्र्यम्बकेन] S_2S_3R**A**, त्र्यम्बकेण Bh (em.?) **103c** स्थितं] S_1Bh, स्थिरं S_2, स्थिर॰ S_3 (unmetrical) **103d** ऋषिः] $S_1^{pc}S_2^{pc}$**A**Bh, ऋषि $S_1^{ac}S_2^{ac}S_3$ **104a** दृष्ट्वा] $S_1^{pc}S_2S_3A_3A_7$Bh, (द्व)ष्ट्वा S_1^{ac} **104b** ॰वान्गोवृष॰] $S_1^{pc}S_2S_3$R**A**Bh, ॰वां (शो)वृष॰ S_1^{ac} **104c** ॰मन्यच्च] S_1S_2RA_3 A_5, ॰मन्य च S_3 (unmetrical), ॰मन्यं च Bh (em.) **104d** विप्र] S_1**A**Bh, विप्रन् S_2, विप्रं S_3 • ददानि] $S_1S_2S_3A_3A_7$, ददामि Bh (Bh reads ॰मि in S_2) **105** दधीच उवाच] $S_2S_3A_5A_7$ (दधी उ in S_2), दधीचि उवाच S_1, दधीचिरुवाच Bh (em.?) **105a** वैरं] $S_2S_3A_3A_7$Bh, देवं S_1 **105b** ॰दा-नात्त॰] S_2S_3RBh, ॰दानां त॰ S_1 **105d** ॰त्वज] em. Bh (silently), ॰त्वजः S_2S_3 **106** देव] em., देवदे S_2, देवदेव S_3Bh **106c** भवितृ क्रोश॰] conj. Bh (silently), भवे चक्रेष॰ S_1, भवितृ कोश॰ S_2S_3 (unmetrical) **106cd** ॰न्तं नाना॰] S_2S_3R**A**Bh, ॰न्तंन्नाना॰ S_1 **106d** ॰लता॰] S_1S_3R**A**Bh, ॰तला॰ S_2 **107a** ऽभ्यर्चयेन्] $S_1S_3^{pc}$RA_3Bh, भ्यर्च्चये S_2, भ्यर्चये S_3^{ac} **107c** त्रि॰] S_2S_3**A**Bh, तृ॰ S_1 • ॰पोषितः] S_1**A**Bh, ॰पोषितो S_2S_3

ब्राह्मणं भोजयित्वा च चरुं धर्मेण संयुतः।
सर्वपापविनिर्मुक्तो रुद्रलोकमवाप्नुयात्॥ १०८॥
स्थाणुतीर्थं च भवितृ तवैव पापनाशनम्।
अश्वमेधफलं ह्यत्र स्नातः प्राप्नोति पुष्कलम्॥ १०९॥
अयं चापि वटः श्रीमान्स्थितो ऽहं यत्र साम्प्रतम्।
वरं दातुं मदाख्यातो नाम्ना स्थाणुवटो महान्।
भविष्यति न संदेहः फलं चास्यापि मे शृणु॥ ११०॥
यो ऽत्र तिष्ठेदहोरात्रं वाग्यतो नियताशनः।
चीर्णं वर्षं भवेत्तेन स्थाणुव्रतमनुत्तमम्॥ १११॥
सर्वपापविनिर्मुक्तो गणपः स भवेन्मम।
अकम्पनो नाम महान्महायोगबलान्वितः॥ ११२॥
यश्च प्राणान्नियमवान्यमवानथवा पुनः।
परित्यजेत मनुजस्तस्य पुण्यफलं महत्॥ ११३॥

108a च] तु R **108b** संयुतः] संयुतं R **108c** ∘पाप∘] R^{ac}, ∘शाप∘ R^{pc} **109ab** ∘तीर्थं च भवितृ तवैव] ∘तीर्थन्तु यो भ्येत्य तवैतत् R **109cd** ∘लं ह्यत्र स्नातः] ∘लन्तत्र स्नातं R **110c** मदाख्यातो] समायातो R **110f** ∘स्यापि] ∘स्याशि R (शि retraced) **112c** अकम्पनो] प्रकम्पनो R **113b** ∘न्यमवानथवा] ∘न् यत्नवान् सर्व्वथा R **113cd** ∘जेत मनुजस्तस्य] ∘जेत् मनुदस्तस्य तस्य R (unmetrical)

108a ब्राह्मणं] ब्राह्मणान् A_3A_7, ब्राह्मणानन् A_5 (unmetrical) **108b** चरुं] वर∘ **A** • संयुतः] संयुतं **A** **108d** रुद्र∘] मम **A** **109a** स्थाणुतीर्थं च भवितृ] स्थानुश्च{∘नं च A_3A_5} तीर्थं यो द्येत{द्ये A_3(unmetrical), द्यै A_7(unmetrical)} **A** **109b** तवैव पापनाशनम्] तथैतत् पापनाशनात् A_3A_7, तथैव तत्पापनात् A_5 (unmetrical) **109c** ह्यत्र] यत्र **A** **110**] om. **A** **111b** वाग्यतो] A_3A_5, वाग्यता A_7 • ∘ताशनः] ∘तासनः **A** **111cd**] om. **A** **112c** अकम्पनो] A_3A_5, अकल्पनो A_7 **113b** ∘न्यमवानथवा] ∘न् यत्नवान् सर्वथा **A**± **113cd**] om. **A**

108⟨c^3–d^8→⟩ S_1 **109**⟨←a^1–c^8⟩ S_1 **111**(a^6–a^7)⟨a^8–d^8→⟩ S_1, (b^4–b^5, c^4–c^5) S_2 **112**⟨←a^1–b^2⟩ S_1 **113**⟨c^3–c^4⟩(c^5–c^6)⟨c^7–d^6⟩ S_2

108a ब्राह्मणं] $S_1S_2S_3^{ac}$RBh, ब्राह्मणां S_3^{pc} **108b** चरुं] S_1RBh, चरु S_2S_3 • संयुतः] S_1Bh, संयुतं S_2S_3 **108c** सर्वपापवि∘] R^{ac}**A**Bh, सर्व्व··· S_1, स सर्वपाप∘ S_2, स स+र्व्व+पाप∘ S_3 **108d** रुद्र∘] S_2S_3R, मम Bh • ∘वाप्नुयात्] S_2S_3R**A**, ∘वाप्नुयात Bh (typo, unmetrical) **109a** स्थाणु∘] S_2^{pc}RBh, स्थानु∘ $S_2^{ac}S_3$ **109b** तवैव] S_2S_3, तथैतत् Bh **109c** ह्यत्र] $S_2^{pc}S_3^{pc}$Bh, ह्यत्रं $S_2^{ac}S_3^{ac}$ **110a** चापि] $S_1S_2S_3^{pc}$RBh, चापी S_3^{ac} **110c** वरं दातुं] RBh (em.?), वरन्दातु S_1, वरन्दातुन् S_2, वर⟨न्द⟩दातुन् S_3 • ∘दाख्यातो] $S_1S_2S_3$, ∘दाख्यानो Bh (typo?) **110d** स्थाणु∘] S_1S_2RBh, स्थानु∘ S_3 • महान्] S_2S_3RBh, भवत् S_1 **110e** संदेहः] RBh (em.?), संदेह S_1S_3, सन्देह S_2^{pc}, स(दे)हो S_2^{ac} **110f** चास्यापि] S_2, चाप्यस्य S_1Bh, चा⏓ ⏑ S_3^{ac}, चाख्यामि S_3^{pc} **111a** तिष्ठेद∘] $S_1^{pc}S_2S_3$R**A**Bh, निष्ठेद∘ S_1^{ac} **111b** वाग्यतो] S_2S_3RA_3A_5, संयतो Bh (conj.?) • ∘ताशनः] $S_2^{pc}S_3$RBh, ∘ताशनिः S_2^{ac} **111c** वर्षं] S_2S_3R, स्वयं Bh (conj.?) **112a** ∘विनिर्मुक्तो] S_2R**A**Bh, ∘निर्मुक्तो S_3 (unmetrical) **112b** गणपः स] S_2R**A**Bh, ···पः सं∘ S_1, गणप स S_3 (unmetrical) • ∘न्मम] S_2S_3R**A**Bh, ∘न्ममः S_1 **112c** अकम्पनो] $S_2S_3A_3A_5$Bh, अकम्पणो S_1 • महान्] S_2S_3R**A**Bh, ⟨म⟩गणो S_1 **113c** मनुजस्] S_3Bh (em.?), मनुजं S_1, (म)⏓ ⏓ S_2 **113d** पुण्य∘] $S_1S_3^{pc}$RBh, पुण्या∘ S_3^{ac}

सर्वपापविनिर्मुक्तः सर्वबन्धविवर्जितः ।
गणेश्वरो नन्दिसमः स मे भवति सर्वगः ॥ ११४ ॥
स्थानेश्वरे यस्त्विदमेकरात्रं स्थित्वा क्षपेत्सर्वमशेषतो हि ।
स सर्वपापप्रविमुक्तचेता गणेश्वरो मे भवितातिभीमः ॥ ११५ ॥

स्कन्दपुराण एकत्रिंशत्तमो ऽध्यायः ॥ ३१ ॥

114b ∘बन्धवि∘] ∘बन्धन∘ R **114c** गणेश्वरो] महेश्वरो R **114d** सर्वगः] सर्व्वशः R **115b** क्षपेत्] पठेत् R **115c** ∘पापप्र∘] ∘पापाच्च R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे दधीचिमाहात्म्यन्नाम एकत्रिंशत्तमो ध्यायः ॥ (औं) R

114b ∘बन्धवि∘] ∘बन्धन∘ **A** **114c** गणेश्वरो] महेश्वरो **A** **114d** सर्वगः] नित्यशः **A** **115a** ∘रात्रं] A_3A_7, ∘रात्रे A_5 **115b** क्षपेत्] पठेत् **A** **115c**] सर्वपापविनिर्मुक्ता च A_3A_7 (unmetrical), ते सर्वपापाणि भवंति मुक्तो A_5 **115d** भवितातिं∘] भवितेति **A** **Col.** इति श्री{इति A_7}स्कन्दपुराणे एकाशीतिसाहस्रयां संहितायामम्बिकाखण्डे दधीचमाहात्म्ये एक{∘त्म्ये A_3, ∘त्म्यैक∘ A_7}त्रिंशत्तमो ध्यायः **A**± (A_3 adds ३०, A_5 ३१ and A_7 ओं)

114(a^6)⟨a^7–d^8→⟩ S_1, (c^8, d^2) S_2 **115**⟨←a^1–b^3⟩(b^4–b^7) S_1

114a ∘पापवि∘] S_1R**A**Bh, ∘पातक∘ S_2S_3 • ∘र्मुक्तः] S_2^{pc}R**A**Bh, ∘र्मुक्त $S_2^{ac}S_3$ **114b** ∘वर्जितः] $S_2^{pc}S_3$R**A**Bh, ∘वर्जिताः S_2^{ac} **114c** गणेश्वरो] S_2S_3, गणोश्वरो Bh (typo) **114cd** ∘समः स] R**A**Bh, ∘स(मो) स S_2, ∘समो ग S_3 **115a** ∘स्त्विदमेक∘] S_2S_3R**A**, ∘स्त्विह चैक∘ Bh (conj.?) • ∘रात्रं] S_2RA_3A_7Bh, ∘रात्र S_3 **115c** ∘चेता] S_2S_3RBh, ∘देहो S_1 **115d** ∘तातिभीमः] R Bh (em.?), ∘ता स तेनेति S_1 (इति part of col.), ∘तातिभीमेति S_2S_3 (इति part of col.) **Col.** ११७ (in letter numerals)॥ स्कन्दपुराणे क्षुपदधीचविवादो नामः॥ ⊙ S_1, स्कन्दपुराणे मेक(त्रिङ्शतिमो ध्याय)··· S_2, ⊙॥ स्कन्दपुराणे मेकत्रिङ्शतिमो ध्याय+ः+॥ ⊙ S_3, इति स्कन्दपुराणे क्षुपदधीचविवादो नाम एकत्रिंशत्तमोध्यायः Bh

द्वात्रिंशो ऽध्यायः।

सनत्कुमार उवाच।
एतस्मिन्नेव काले तु व्यास दक्षः प्रजापतिः।
अयजत्सो ऽश्वमेधेन राजा प्राचेतसात्मजः॥ १॥
तत्र देवनिकायानां भागधेयानि सर्वशः।
हव्यवाहस्तदा तत्र वहन्मन्त्रैः समीरितः॥ २॥
वहन्तं तमपश्यच्च देवी गिरिवरात्मजा।
अनुस्मरन्ती तद्वैरं शापकारणमेव च॥ ३॥
उवाच चैनं गिरिजा बोधयन्ती पुरातनम्।
श्लक्ष्णं मधुरया वाचा कारणेन समन्वितम्॥ ४॥
त्वं देव सर्वदेवानां गतिश्च शरणं तथा।
त्वया विना कथं यज्ञो वर्तते सर्वदेवप॥ ५॥
देवानां भागधेयानि वहत्यग्निरयं भव।
नायं तव महेशान किं कारणमतिद्युते॥ ६॥

2d–3a] om. R **3c** तद्वैरं] तत्रैव R **5a** त्वं देव] R^{pc}, त्वद्धेव R^{ac} **5b** शरणं तथा] शरणार्थिनां R **6b** ॰ग्निरयं भव] ॰ग्निरयन्तव R **6d** किं कारण॰] किङ्करेण R

1c अयजत्सो ऽश्वमेधेन] A_3, आयत्सो श्वमेधेन A_5 (unmetrical), अजयत् शाश्वमेधेन A_7 **1d** प्राचेत॰] प्रचेत॰ **A** (unmetrical) **2a** ॰निकायानां] ॰निकायां च **A** **2d** समीरितः] समाहितः **A** **3a** वहन्तं तमपश्यच्च] तं वहन्तमपश्यन्ती **A** **3cd**] om. **A** **4c** श्लक्ष्णं] A_3A_5, श्रक्ष्णं A_7 **5a** त्वं देव] A_3A_5, त्वन्त्वेव A_7 **5b** गतिश्च शरणं तथा] गतिं च शरणार्थिनां A_3A_5, गतिंश्च शरणात्मिकां A_7 **5d** ॰देवप] A_3, ॰देवपः A_5A_7 **6b** ॰ग्निरयं भव] ॰ग्निरयं तव A_3A_5, ॰ग्नित्यग्निवहन्तवः A_7 (unmetrical) **6cd**] om. **A**

Manuscripts available for this chapter: S_1 photos 8.27a (f. 52^v), 1.13a (f. 53^r, one third of left part broken off), 1.12b (f. 53^v), 1.24b (f. 54^r), 1.25a (f. 54^v), 1.5a (f. 55^r), 1.4b (f. 55^v), 1.14b (f. 56^r), 1.15a (f. 56^v, mostly effaced and retraced), 6.18a (f. 57^r, mostly effaced and partly retraced), 6.17b (f. 57^v, mostly effaced), 1.31b (f. 58^r), 1.32a (f. 58^v), 6.17a (f. 59^r) and 6.16b (f. 59^v); S_2 exposures 40a–45b (f. 46^v–52^r); S_3 f. 50^r–56^v; R f. 66^r–72^v; A_3 f. 39^r–43^r; A_5 f. 69^v–78^v (f. 73 and 74 are reversed); A_7 f. 54^v–60^v.

1⟨a^4–d^8→⟩ S_1, ⟨speaker indication⟩ S_2 **2**⟨←a^1–d^8→⟩ S_1 **3**⟨←a^1–b^6⟩ S_1, ⟨d^1–d^3⟩ S_2 **5**(b^6–c^2)⟨c^3–d^8→⟩ S_1 **6**⟨←a^1–d^4⟩ S_1

1a काले] $S_2^{pc}S_3$R**A**Bh, का S_2^{ac} (unmetrical) **1b** दक्षः] $S_2^{pc}S_3^{pc}$R**A**Bh, दक्ष $S_2^{ac}S_3^{ac}$ • प्रजापतिः] $S_2S_3^{pc}$R**A**Bh, प्रजापति S_3^{ac} **2cd** तत्र वह॰] $S_2^{ac}S_3$R**A**, तत्रावह॰ S_2^{pc}Bh **2d** ॰न्मन्त्रैः] S_2**A**Bh, ॰न्मन्त्रै S_3 • समीरितः] em. Bh, समीरितम् S_2S_3 **3a** वहन्तं] S_2^{pc}Bh, वहन्तस् $S_2^{ac}S_3$ • ॰पश्यच्च] $S_2S_3^{pc}$Bh, ॰पश्य च S_3^{ac} (unmetrical) **3c** तद्वैरं] S_1S_2Bh, तद्वैर S_3 **4c** श्लक्ष्णं] S_1RA_3A_5, श्लिष्टं S_3Bh, श्लिष्टम् S_2 **5a** देव] $S_1S_3R^{pc}A_3A_5$, देवस् S_2, देवः Bh **5b** गतिश्च] S_2S_3RBh, त्व गतिः S_1 **5c** यज्ञो] S_3R**A**Bh, यज्ञे S_2^{pc}, जज्ञे S_2^{ac} **6d** ॰मतिद्युते] S_2S_3RBh, ॰महाद्युते S_1

साम्ना सर्वसुराध्यक्ष विक्रमेण विना विभो।
अयं मूढो ऽवलिप्तश्च राजा प्राचेतसात्मजः।
अनुस्मरन्पूर्ववैरं नैव दास्यत्यशासितः॥ ७॥
दधीचस्य वरश्चापि त्वया दत्तस्तदा प्रभो।
तस्यायमागतः कालस्तदर्थेन विधीयताम्॥ ८॥
सनत्कुमार उवाच।
एवमुक्तस्तदा व्यास भगवान्वृषभध्वजः।
उवाच प्रहसन्देवीं पिता तव शुचिस्मिते।
पूर्वजन्मनि सुश्रोणि प्रजापतिसुतः शुभे॥ ९॥
मम त्वं भावविज्ञानं कुर्वती देवि भाषसे।
न हि दुःखं पितुर्लोके कश्चिदिच्छति भामिनि॥ १०॥
ललाटे भृकुटीं कृत्वा ततो देव्यायतेक्षणा।
क्रोधात्करेण नासाग्रं संममर्द शुचिस्मिता॥ ११॥

7a साम्ना सर्वसुराध्यक्ष] न साम्ना सिध्यते कार्य्यं R **7c** मूढो] मृत्यो R **7f** °शासितः] °पासितः R **8ab** वरश्चापि त्वया दत्तस्तदा] त्वया दत्ता वरास्ते तस्तदा R **8d** °स्तदर्थेन] °स्तदा(स्वे)न R **9a** व्यास] देव्या R **9b** भगवान्वृषभध्वजः] भगवन्गोवृषध्वजः R **9f** शुभे] शुभः R **10b** देवि] देव R **10d** भामिनि] भाविनि R **11a** भृकुटीं] भ्रुकुटी R **11c** °त्करेण नासाग्रं] °त्करालनासाग्रं R **11d** संममर्द] स्वं ममर्द्द R

7a साम्ना सर्वसुराध्यक्ष] न सत्वों सिध्यते कार्यं A_3, न सत्वो सिध्यते कार्यं A_5, न सान्ना सिद्धते कार्य्यं A_7 **7b** विभो] प्रभो **A** **7c** मूढो ऽवलिप्तश्च] मूढोपलिप्तश्च **A** **7d** प्राचेतसात्मजः] प्रचेतसात्मजः **A** (unmetrical) **7e** °वैरं] A_3A_7, °वैर A_5 **7f** °शासितः] °शस्थितः A_3, °शायिनः A_5, °शास्थिता A_7 **8b** त्वया] तया **A** **8cd** कालस्तदर्थेन विधीयताम्] कालस्तदा तेन विधीयते **A** **9c** प्रहसन्देवीं] A_7, प्रहन्देवीं A_3 (unmetrical), प्रहसन्देवी A_5 **9ef**] om. **A** **10b** कुर्वती] A_3A_5, कुर्व्वतीं A_7 • देवि] A_3A_7, देव A_5 **10d** भामिनि] भाविनि **A** **11a** Before this **A** adds 2 pādas reading एवमुक्ता तदा देवी देवेन विमलात्मना। ± • ललाटे भृकुटीं] नाना वै भ्रुकुटीं A_3, नाना चैव भ्रुवो कुटीं A_5 (unmetrical), नाना चैव भ्रुकुटिं A_7 (unmetrical) **11c** क्रोधात्करेण नासाग्रं] क्रुद्धाकारेण नाशाय A_3A_5, क्रुद्धा भीषणनासा सा A_7 **11d** संममर्द] तन्ममर्द **A**

8⟨c^4–d^8→⟩ S_1, (d^3) S_2 **9**⟨←speaker indication–c^3⟩ S_1, (e^1–e^4) S_3 **11**⟨b^3–d^8→⟩ S_1

7a साम्ना सर्वसुराध्यक्ष] em., साम्ना सर्व्वसुराध्यक्षा S_1, नाम्ना सर्वसुराध्यक्ष S_2S_3, न साम्ना सिध्यते कार्यं Bh (conj.) **7b** विभो] $S_1S_2S_3R$, प्रभो Bh **7c** अयं] S_1S_2R**A**Bh, अय S_3 **7d** प्राचेतसात्मजः] S_2S_3RBh, प्राचेतसात्मज S_1 **7ef** °वैरं नैव] $S_1S_2RA_3A_7$Bh, °वैरन्यैव S_3 **7f** °शासितः] S_1RBh, °शाशितः $S_2S_3^{pc}$, °शाशिनः S_3^{ac} **8a** दधीचस्य] S_2S_3R**A**Bh, दधीचश्च S_1 **8b** दत्तस्तदा] S_2S_3**A**Bh, दत्त स्वयं S_1 **8d** °स्तदर्थेन] S_2^{pc}Bh, °स्तद(र्वे)न S_2^{ac}, °स्तदत्वेन S_3^{pc}, °स्तदन्वेन S_3^{ac} **9c** प्रहसन्देवीं] S_1RA_7Bh, प्रहसन्देवी S_2, प्रहसं देवी S_3 **9e** °जन्मनि] S_1S_2RBh, (°जन्मा)नि S_3 • सुश्रोणि] S_2S_3RBh, स्त्वाश्रोणि S_1 **9f** °सुतः] S_1S_2RBh, °सुत S_3 **10a** त्वं भाव°] S_1R**A**Bh, त्वभाव° S_2S_3 **10b** कुर्वती] $S_2S_3RA_3A_5$Bh, कुर्व्वन्ती S_1 **10c** दुःखं] S_1S_2R**A**Bh, दुखं S_3 (unmetrical) **10d** °दिच्छति] S_2S_3R**A**Bh, °दिच्छन्ति S_1 **11a** Before this Bh adds 2 pādas reading एवमुक्ता तदा व्यास देवेन विमलात्मना। • भृकुटीं] $S_2^{ac}S_3$Bh, भृकुटिं S_1, भ्रुकुटीङ् S_2^{pc} **11b** देव्यायतेक्षणा] S_2R**A**Bh, देव्यातेक्षणा S_3 (unmetrical) **11c** नासाग्रं] S_2RBh, नासाग्र्यं S_3 **11d** संममर्द] conj. Bh (silently), सम्मयर्द्द S_2^{ac}, स ममर्द S_2^{pc}, सम्मदर्य S_3^{ac}, सम्मर्द्दर्य S_3^{pc}

तस्यां संमृद्यमानायां नासिकायामतिप्रभा।
जज्ञे स्त्री भृकुटीवक्त्रा चतुर्दंष्ट्रा त्रिलोचना।
बद्धगोधाङ्गुलित्रा च कवचाबद्धमेखला॥ १२॥
सखड्गा सधनुष्का च सतूणीरा पताकिनी।
द्वादशास्या दशभुजा तनुमध्या तमोनिभा॥ १३॥
घनस्तनी पृथुकटी नागनासोरुरव्यया।
भद्रकालीति तां प्राह देवीं देवी शुभानना॥ १४॥
ततो ऽब्रवीत्तदा देवमेषा सृष्टा मया प्रभो।
त्वमप्यन्यं सृज गणमनुरूपं नमो ऽस्तु ते॥ १५॥
ततो देवस्तदा स्कन्धं स्वमैक्षत सुभास्वरम्।
तस्माज्जज्ञे पुमान्दिव्यस्त्रैलोक्यं संहरन्निव॥ १६॥

12a संमृद्यमानायां] स मृत्युमानायां R **12b** ॰प्रभा] ॰श्रुता R **12c** भृकुटीवक्त्रा] भ्रुकुटीवक्त्राच् R **12e–14d**] om. R **15b** सृष्टा मया] पुष्पमया R **15c** त्वम॰] तम॰ R **16a** स्कन्धं] स्कन्दं R **16c** तस्माज्जज्ञे] तस्माद्यज्ञे R

12a–d] om. **A** **12f** कवचाबद्ध॰] कवरी बद्ध॰ A_3A_5, कवची बन्ध॰ A_7 **13a** सधनुष्का] च सवाहा A_3A_5, च सन्वाहा A_7 (unmetrical) **13b** सतूणीरा] सतूली च A_3, सशूली च A_5, सतूणी च A_7 **13c** द्वादशास्या] A_3A_5, द्वाद+सा+श्या A_7 **13d** तनुमध्या तमोनिभा] A_3A_7, प्रभोनिभा A_5 (unmetrical) **14a** घनस्तनी] तुङ्गस्तनी **A** **14b** नागनासोरुरव्यया] नागपाशवरायुधा A_3, नाग-पाशधरायुधा A_5, नागपा वरायुधा A_7 (unmetrical) **14d** देवी] देवः A_3, देवा A_5, देवो A_7 • शुभानना] शुभाननां A_3A_7, शुभाननं A_5 **15ab** देवमेषा] A_3A_7, देवमया A_5 **15b** सृष्टा] A_3, स्रष्टा A_5, दृष्ट्वा A_7 **15c** त्वम॰] A_3A_5, तम॰ A_7 **16a** स्कन्धं] स्कन्दं **A** **16b** स्वमैक्षत सुभा-स्वरम्] त्ववयैक्षत्प्रभां वरं A_3A_5, त्वरयेक्षैक्षत भास्वरं A_7 (unmetrical) **16c** तस्माज्जज्ञे पुमान्दिव्यस्] तस्माद्यज्ञे महादेवी A_3A_5, तस्माद्यद्धि महद्देवी A_7 **16d** संहरन्निव] प्रदहन्निव **A**

12$\langle \leftarrow a^1–b^2 \rangle$ S_1, $\langle b^7–b^8 \rangle (c^1–c^3, c^8) \langle d^1 \rangle (d^2, d^6)$ S_3 **13**(a^3) S_1 **14**$\langle a^1–d^8 \rightarrow \rangle$ S_1 **15**$\langle a^1–a^2 \rangle (b^5)$ S_1

12a संमृद्यमानायां] S_3Bh, समृद्यमानायां S_2 **12b** नासिकायामतिप्रभा] S_2Bh, ···काग्रान्मतिप्रभाः S_1, नासिकायामति ˘ ⏓ S_3 **12c** जज्ञे] S_1S_2RBh, (यज्ञे) S_3 • भृकुटी॰] S_1S_3Bh, भ्रुकुटी॰ S_2 **12d** चतुर्दंष्ट्रा] RBh (em.?), चतुर्द्रंष्ट्रा S_1, चतुर्द्दष्ट्रा S_2, ⏓(तु)द्रंष्टा S_3 **13a** सखड्गा] S_3**A**, सख(र्गा) S_1, सखद्ग S_2, सखङ्गा Bh (typo?) • सधनुष्का] S_2S_3Bh, सधनुस्का S_1 **13b** सतूणीरा] S_2S_3Bh, सतूनीरा S_1 **13c** द्वादशास्या] $S_1S_2^{pc}S_3A_3A_5$Bh, द्वादश्यास्या S_2^{ac} **13d** तमोनिभा] S_2S_3 A_3A_7Bh, ॰तिमोह्निनी S_1 **14d** देवीं देवी] $S_2S_3^{ac}$Bh, देवांन्देवी S_3^{pc} ? **15a** ॰त्तदा] S_2S_3R**A**Bh, ततो S_1 **15ab** देवमेषा] $S_1S_2^{pc}$RA_3A_7Bh, देविमेषा $S_2^{ac}S_3$ **15c** ॰प्यन्यं] S_1S_2R**A**Bh, ॰प्यन्य S_3 (unmetrical) **16a** ततो] S_2S_3R**A**Bh, स्तदा S_1 **16b** स्वमैक्षत सुभास्वरम्] R, स्तमैक्षत सुभास्वरं S_1, स्वमैक्षत सुभासुरम् S_2S_3, स्वमवैक्षत भास्वरम् Bh (conj.) **16c** तस्माज्जज्ञे] $S_1^{pc}S_2^{pc}$ Bh, तस्मा जज्ञे $S_1^{ac}S_2^{ac}$, तस्मा यज्ञे S_3 **16cd** पुमान्दिव्यस्त्रैलोक्यं] S_2^{pc}RBh, पुमां दिव्यत्रैलोक्यं S_1, पुमान्दिव्यत्रैलोक्यं $S_2^{ac}S_3$ **16d** संहरन्निव] $S_1S_2S_3$R, प्रदहन्निव Bh

भृकुटीभूषितास्यश्च बद्धगोधाङ्गुलित्रवान्।
कवची बद्धतूणीरः शरी खड्गी शरासनी।
त्र्यक्षश्चतुर्भुजश्चैव वज्रसंहननो युवा॥ १७॥
स सृष्टः प्रणतो भूत्वा हरिर्नाम्ना गणेश्वरः।
उवाच प्राञ्जलिर्भूत्वा देवदेवं सहोमया।
आज्ञापय सुरेशान यत्कर्तव्यं मया विभो॥ १८॥
ततः स भगवानाह हरिं तं गणनायकम्।
प्राचेतसात्मजस्येमं यज्ञं गच्छ विनाशय।
भद्रकाल्या सहाशु त्वमेतत्कृत्यं गणेश्वर॥ १९॥
ततो ऽस्य भगवान्देवो गणेशान्कामरूपिणः ।
– – – – – – – – – – – – – – – – – – – ॥ २०॥

17a भृकुटी°] भ्रुकुटी° R **17c** °तूणीरः] °तूणी च R^{pc}, °तूली च R^{ac} **18a** स सृष्टः] स दृष्टः R **18e** आज्ञापय] प्रज्ञापय R **19b** हरिं तं] हरितं R **19e** भद्रकाल्या] तत्र काल्या R **19f** गणेश्वर] भवेश्वर R^{pc}, भवेश्वरा R^{ac} **20a** ततो ऽस्य] ततः स R **20cd**] स्वगात्रेभ्यो सृजद्धीमान्नानारूपधरांस्ततः R

17a भृकुटी°] भ्रुकुटी° A_3A_5, भ्रकुटी° A_7 **17b** °त्रवान्] A_3, °द्रवान् A_5A_7 **17c** °तूणीरः] °तूणी च A_3, °तूणीर A_5, °तूनीर A_7 **17e** चतुर्भुज°] A_3A_5, चण्डभुज° A_7 **17f** वज्रसंहननो] रद्रुसंहजनो A_3, दद्रुसंहजनो A_5, वद्रुसंहननो A_7 **18a** स सृष्टः] संतुष्टा A_3, संतुष्टः A_5, सन्तुष्ट A_7 **18b** हरिर्नाम्ना गणेश्वरः] हरिर्नाम गणेश्वरः A_3, हरिर्नाम गणेश्वरैः A_5A_7 **18e** सुरेशान] स्वर्गवशान् A_3, °त्स्वर्गवशात् A_5, सुदरशान A_7 (unmetrical) **18f** विभो] प्रभो **A** **19ab** हरिं तं] A_3A_7, हरितं A_5 **19c** प्राचेतसात्मजस्येमं] प्रचेतससुता तस्य A_3, प्रचेतसः सुता तस्य A_5, प्राचेतससुतस्य यं A_7 **19d** यज्ञं] A_7, मंग A_3, मंगं A_5 **19ef**] om. **A** **20a** ततो ऽस्य] ततः स **A** **20b** गणेशान्] गणेशः A_3, गणेशन् A_5, गणेशं A_7 **20cd**] स्वगात्रेभ्यो सृजङ्गीमानाम्ना रूपधरान् गणान् A_3, सगात्रेभ्यो सृजं तङ्गनारूपधरान् गणान् A_5 (unmetrical), स्वगात्रेभ्यो सृजङ्गीमानाम्ना व्यपधरान् गणान् A_7

17⟨a^7–e^7⟩ S_1, (a^1–a^3) S_2 **19**⟨b^3–f^3⟩ S_1, (b^8–c^1)⟨c^2–c^6⟩ S_2

17a भृकुटी°] S_1S_3Bh, भ्रुकुटी° S_2 • °भूषितास्यश्च] S_2S_3R**A**Bh, °दूशिता··· S_1 **17c** °तूणीरः] S_2^{pc}Bh, °तूणीर $S_2^{ac}S_3$ **17d** खड्गी] S_3R**A**, खद्गी S_2, खड्गी Bh (typo?) • शरासनी] S_3R**A**Bh, सराशनी S_2 **17e** त्र्यक्षश्चतुर्भुज°] RA_3A_5Bh, त्र्यक्षश्च सुभुज° S_2, दक्षिणश्च सहुज° S_3 **17f** °संहननो] $S_1^{pc}S_2S_3$RA_7Bh, संहनो S_1^{ac} (unmetrical) **18b** हरिर्नाम्ना] S_2RBh, हरिनाम्ना S_1, हरिन्नाम्ना S_3 **18c** प्राञ्जलिर्भूत्वा] S_1S_2R**A**Bh, प्राञ्जलि भूत्वा S_3 (unmetrical) **18e** सुरेशान] $S_1^{pc}S_2S_3$RBh, सुरेषान S_1^{ac} **18f** यत्कर्तव्यं] S_2S_3R**A**Bh, य कर्त्तव्यं S_1 **19a** भगवानाह] S_2S_3R**A**Bh, भगवां देव S_1 **19c** प्राचेतसात्मजस्येमं] R, (प्रा) ⏓ ⏓ ⏓ ⏑ –स्येमं S_2, प्राचेतसात्मजस्यैमं S_3, प्राचेतससुतस्यास्य Bh (conj.) **19f** °तत्कृत्यं] S_2RBh, ···त्यं S_1, °तत्कृत्य S_3 • गणेश्वर] S_2^{pc}Bh, नवेश्वरः S_1, गणेश्वरः $S_2^{ac}S_3$ **20a** ततो ऽस्य] $S_1S_2S_3$, ततः स Bh • भगवान्देवो] $S_1S_2^{pc}$R**A**Bh, भगवान्देव $S_2^{ac}S_3$ **20b** गणेशान्कामरूपिणः] RBh (conj.), गणेशं कामरूपिणं S_1, गणेशा+:+ कामरूपिण+:+ S_2, गणेशान्कामरूपिण S_3 **20cd**] Loss of 2 pādas conjectured, om. $S_1S_2S_3$, स्वगात्रेभ्यो सृजद्धीमान्नानारूपधरान्गणान् Bh (conj.)

पस्पर्श बाहुं सम्यक्तु तस्मिञ्जाता महाबलाः।
कोट्यस्ता नवतिश्चैव शतं चैव तदा प्रभोः।
सर्वांश्चोवाच भगवान्यज्ञं प्रमथतानघाः॥ २१॥
सनत्कुमार उवाच।
ततस्तौ तेन सैन्येन महताभिसमावृतौ।
जग्मतुः सागरोन्नादमेघाशनिविनादितौ॥ २२॥
देवो ऽपि सह पार्वत्या रैभ्याश्रमसमीपतः।
स्थित्वापश्यद्गणेशानां कर्म तद्यज्ञनाशनम्॥ २३॥
सनत्कुमार उवाच।
वृक्षाः कनखला यत्र गङ्गाद्वारसमीपगाः।
सुवर्णशृङ्गश्च गिरिर्मेरुपर्वतसंनिभः।
तस्मिन्प्रदेशे दक्षस्य यज्ञो ऽयमभवत्तदा॥ २४॥

21a–d] om. R **21e** सर्वांश्चोवाच] R^{pc}, सर्वाश्चोवाच R^{ac} **21f** प्रमथतानघाः] प्रमथतोनघः R **22a** सैन्येन] सौम्येन R **22b** महताभि°] महताति° R **22c** सागरोन्नाद°] सागरोन्नादैर् R **23b** रैभ्याश्रम°] +तस्या+श्रम° R **24a** कनखला यत्र] कनखले ये तु R **24f** ऽयमभवत्] सावभवत् R

21a पस्पर्श बाहुं सम्यक्तु] स्पर्श बाहुनसम्यक् A_3A_7 (unmetrical), स्पर्श वाहनसम्यक A_5 **21b** महाबलाः] महात्मना **A** **21d** शतं चैव तदा प्रभोः] नतास्तेषां भवेत्प्रभो A_3, नतास्तेषां भवत्प्रभो A_5, नतास्ते प्यभवन् प्रभो A_7 **21e** सर्वांश्चोवाच] स तांश्चोवाच A_3A_7, स ताश्चोवाच A_5 **21f** प्रमथता°] A_7, प्रमथं ता° A_3, प्रमता° A_5 (unmetrical) **22a** सैन्येन] सौम्येन A_3A_5, शौम्येन A_7 **22b** महताभि°] महताति° A_3A_7, महतोति° A_5 **22c** सागरोन्नाद°] सागरैर्नादैर् A_3A_7, सागरैःर्ना° A_5 (unmetrical) **22d** °विनादितौ] °निनादितैः A_3A_7, °नादितैः A_5 (unmetrical) **23b** रैभ्याश्रमसमीपतः] A_3A_5, वैश्वानरसमप्रभाः A_7 **23c** स्थित्वापश्य°] समपश्य° A_3A_7, समप° A_5 (unmetrical) **23d** तद्यज्ञ°] A_3A_5, तन्यज्ञ° A_7 **24a** वृक्षाः कनखला यत्र] वृक्षाश्च काननेयास्तु A_3, वृक्षाश्च कारननेयास्तु A_5 (unmetrical), जिह्वाश्च कालसे यास्तु A_7 **24b** °समीपगाः] A_5, °समीपगा A_3A_7 **24c** सुवर्ण°] A_7, स्वरंती° A_3, स्वरेती° A_5 • °शृङ्गश्च] °गृह्नाश्च A_3, °गृहाश्च A_5, °शृङ्गाश्च A_7 • गिरिर्] A_7, गिरेर् A_3A_5 **24d** °संनिभः] A_7, °सन्निभाः A_3, °सन्निभा A_5 **24e** तस्मिन्] तस्य **A** **24f** ऽयमभवत्] सावभवत् A_3A_7, सारभवत् A_5

21(a^3–a^4, c^2–c^3)⟨c^4–c^5⟩(c^6–c^7)⟨c^8–d^1⟩(d^2–d^7)⟨d^8⟩(e^1–e^8)⟨f^1⟩(f^2)⟨f^3–f^8→⟩ S_1 **22**⟨←a^1–d^4⟩ S_1 **23**(b^3–b^8, c^4–c^6, d^2, d^7–d^8) S_1 **24**(a^1–a^8)⟨b^1–b^5⟩(b^6–c^1)⟨c^2⟩(c^3–c^4, d^6–d^8)⟨e^1–f^8→⟩ S_1

21a पस्पर्श] S_2S_3Bh, संस्प(शा) S_1 • बाहुं] S_1S_2Bh, बाहु S_3 • सम्यक्तु] S_1S_3, सम्यक्त S_2^{pc}, सम्यज्ञ S_2^{ac}, सम्यक् च Bh (conj.) **21b** तस्मिञ्जाता] S_1**A**, तस्मिन्जता S_2, तस्मि जाता S_3, तस्माज्जाता Bh (conj.) • महाबलाः] S_1Bh, महात्मनः S_2^{pc}, महात्मना $S_2^{ac}S_3$ **21c** कोट्यस्ता नवतिश्चैव] **A**Bh, को(टस्ते)⏑̱ ⏑ ि – – ̄ ⏑̱ S_1, कोट्यास्ता नवतिश्चैव S_2^{pc}, कोट्यास्ता नवतिश्चैव $S_2^{ac}S_3$ **21d** प्रभोः] conj. Bh, (प)⏑̱ S_1, प्रभो S_2S_3 **21e** सर्वांश्चोवाच भगवान्] S_2R^{pc}, (सर्वाश्चोवाच भगवां) S_1, सर्वाश्चोवाच भगवा S_3 **22c** जग्मतुः] S_2R**A**Bh, जग्मतु S_3 (unmetrical) **22d** °विनादितौ] $S_1^{ac}S_2S_3$R, °विनादिनौ S_1^{pc}, °निनादितैः Bh **23c** °द्गणेशानां] S_1^{pc}R**A**, °(द्गणे)षानां S_1^{ac}, °द्गणेशाना S_2S_3 **24a** कनखला यत्र] conj. (cf. Bh 74.2c), (कनखलेयास्तु) S_1, कनखलेयास्तु S_2S_3Bh **24d** °र्मेरु°] S_2R**A**Bh, °म्मेरु° S_1, °मेरु° S_3 • °पर्वतसंनिभः] $S_2S_3RA_7$Bh, °पव्वत(सन्निभ) S_1 **24e** तस्मिन्] S_2RBh, तस्मि S_3 **24f** यज्ञो] R**A**Bh, यज्ञे S_2S_3 • ऽयमभवत्] S_2S_3, सावभवत् Bh

गणेश्वरबलं चागाद्भीमं कालीपुरोगमम्।
ते संप्राप्य महाभागाः सर्वे दीप्तानलप्रभाः।
ऊचुस्तं यजमानं च ऋत्विजो ऽथ मुनीन्सुरान्॥ २५॥
वयं ह्यनुचराः सर्वे शर्वस्य परमात्मनः।
इहाभिलिप्सवः प्राप्ता भागान्यच्छध्वमीप्सितान्॥ २६॥
तपसा यज्ञभागार्हा बलेन नियमेन वा।
ऐश्वर्येणाथ योगेन येन तेन पुरो हि वः।
सर्वं चास्मास्वपि हि तद्द्वयमप्यंशभागिनः॥ २७॥
अथ चेत्स्वामिनो देवास्तेन भागार्हतां गताः।
स्वामित्वे च बलं हेतुस्तपो वा नात्र संशयः।
अस्मास्वेवोभयं तच्च स्वामित्वं तेन नो वरम्॥ २८॥
अथ चेत्कस्यचिदियमाज्ञा मुनिसुरोत्तमाः।
भागो भवद्भ्यो देयस्तु नास्मभ्यमिति कथ्यताम्।
तं ब्रूत यो ज्ञापयति वेत्स्यामो हि वयं ततः॥ २९॥

25f ऋत्विजो ऽथ] द्विजानथ R^{pc}, द्विजा(थ) R^{ac} (unmetrical) **26c** इहाभिलिप्सवः] इहाविलिप्सवः R **26d** °न्यच्छध्वमीप्सितान्] °न्यच्छथ मत्स्थितान् R **27b** वा] च R **27d** पुरो हि वः] वयं सुराः R **27ef**] सर्व्वं चास्मासु विद्येत तद्वयं ह्यग्र{श्र R^{ac}}भागिनः R **28e** अस्मास्वेवोभयं तच्च] अस्मासु चोभयन्तत्र R **29d** नास्मभ्यमिति] नास्मस्वगति R

25c ते संप्राप्य महाभागाः] ते प्राप्य महतो{स इतो A_3} भागान्{त् A_7} **A** **25d–26a**] om. **A** **26b** शर्वस्य] सर्वे वै A_3A_7, सर्वे व A_5 **26c** °लिप्सवः] °लिप्सव **A** **26d** °न्यच्छध्व°] °न्यध्वर° **A** **27b** बलेन] बलेना **A** • वा] च **A** **27c** ऐश्वर्येणाथ] ऐश्वर्य्येनाभि° **A** **27d** पुरो हि वः] वयं सुराः **A** **27e** चास्मास्वपि] चास्मासु पि A_3A_7, चास्मासु प A_5 **27ef** हि तद्द्वयमप्यंश°] हितं तत्व{त्स्व A_7}यं ह्यंश° **A** **27f** °भागिनः] A_3A_7, °भावनः A_5 **28a** चेत्स्वामिनो] वक्ष्यामि नो A_3, वक्षामि नो A_5A_7 **28ab** देवास्तेन] देवा तेन **A** **28b** °र्हतां गताः] A_5, °र्हतां गता A_3, °र्हतं गता A_7 **28cd**] om. **A** **28e** अस्मास्वेवोभयं तच्च] अस्मासु चो{यो A_7}भयं यच्च **A** **29b** मुनि°] देवा° A_3A_7, om. A_5 (unmetrical) **29c** देयस्तु] देयास्तु **A** **29f** वयं ततः] वयं मताः A_3, च यं मताः A_5, वयमतः A_7 (unmetrical)

25⟨←a^1–c^2⟩ S_1 **27**⟨a^5–e^5⟩ S_1 **29**⟨a^8–e^7⟩ S_1, (d^2–d^3)⟨d^4–f^3⟩ S_3

25c °भागाः] $S_1S_2^{pc}$RBh, °भागा $S_2^{ac}S_3$ **25d** °प्रभाः] $S_1S_2^{pc}$RBh, °प्रभा $S_2^{ac}S_3$ **26a** ह्यनु-चराः] $S_1S_2S_3^{pc}$RBh, ह्यनुचरा S_3^{ac} **26b** परमात्मनः] $S_1S_2^{pc}S_3$R**A**Bh, परमात्मनाम् S_2^{ac} **26c** °लिप्सवः] S_2S_3RBh, °लिप्सव S_1 **26d** °मीप्सितान्] S_2S_3**A**Bh, °मीप्सितम् S_1 **27d** तेन] S_2R**A**Bh, ते +वै+ S_3 **27e** चास्मास्वपि] $S_2^{pc}S_3$Bh, ···स्वपि S_1, चास्मस्वपि S_2^{ac} **27ef** हि त-द्द्वयम्] em. Bh (silently), तद्वयम् S_1 (unmetrical), हितःद्वयम् S_2S_3 **28ab** देवास्तेन] S_2S_3RBh, देवा तेन S_1 **28c** बलं] S_2S_3RBh, बलां S_1 **28e** अस्मास्वेवो°] S_2S_3Bh, अस्मास्वैवो° S_1 • °भयं तच्च] S_1S_3Bh, °भयन्तश्च S_2 **29a** °चिदियम्] S_2S_3R**A**Bh, °चिद··· S_1 **29d** नास्मभ्य°] S_1**A**Bh, नास्मद्भ्य° S_2, ना(स्मव्य°) S_3

एवमुक्तास्तु हरिणा सर्वे देवपुरःसराः ।
ऊचुर्मन्त्राः प्रमाणं वो भागं प्रति गणेश्वराः ॥ ३० ॥
मन्त्राप्यूचुः सुरान्यूयं तमोपहतचेतसः ।
येन प्रथमभागार्हं न यजध्वं महेश्वरम् ॥ ३१ ॥
मन्त्रैस्ते प्रोच्यमानापि नैव भागान्ददुर्यदा ।
तदा यातास्ततो मन्त्रा ब्रह्मलोकं सनातनम् ॥ ३२ ॥
ततः शक्रादयो देवाः सर्वानूचुर्गणेश्वरान् ।
युष्मान्निहन्मो विक्रम्य सर्वानेवागतान्युधि ॥ ३३ ॥
तेषां सगर्वं तद्वाक्यं श्रुत्वा हरिरमित्रजित् ।
उवाच प्रहसन्सर्वानिदं वचनमूर्जितम् ॥ ३४ ॥
मन्त्राः प्रमाणं न कृता युष्माभिर्बलगर्वितैः ।
यस्मात्प्रसह्य तस्माद्वो नाशयाम्यद्य गर्वितम् ॥ ३५ ॥

30c °र्मन्त्राः] °र्म्मन्त्रा° R **30d** After this R adds 2 pādas and speaker indication, reading तैस्तथा ते पृच्छ्यमाना{नो R^{ac}} मन्त्रानूचुर्गणेश्वराः । मन्त्रा ऊचुः । **31a** मन्त्राप्यूचुः सुरान्यूयं] सुरान्त्वपांस्तान् भागार्हास् R **31b** °चेतसः] °चेतसा R **32a** °स्ते प्रोच्यमानापि] °स्तु प्रोच्यमाना वै R **32b** भागान्] भागं R **32c** तदा यातास्ततो] देवांस्त्यक्त्वागता R **33b** सर्वानूचु°] सर्व्वं ऊचु° R • °र्गणेश्वरान्] °र्गणेश्वराः R

30a °मुक्तास्तु] °मुत्का तु A_3, °मुक्ता तु A_5, °मुक्तान्तु A_7 **30b** देव°] देवाः A_3A_7, देवा A_5 • °सराः] A_3A_5, °सुराः A_7 **30c** °र्मन्त्राः] °र्मंत्रा° A_3, °र्मंत्रं A_5, °र्म्मन्त्रा° A_7 • वो] ते **A** **30d**] After this A_3 and A_7 add 2 pādas reading तैस्तथाप्युच्यमानास्ते मन्त्रानूचु यथाक्रमं ।, A_5 adds 4 pādas reading तैस्तथाप्युच्यमाणांसु ते भागं प्रति गणेश्वरः । तैस्तथाप्युच्यमानांस्ते मंत्रानूचुर्यथाक्रमं । **31a** मन्त्राप्यूचुः सुरान्यूयं] अब्रुवन्स्त्रिय भा⟨र्⟩गार्हास् A_3, अब्रुवन्स्त्रिय भामगार्हास् A_5 (unmetrical), अवरन्मयं भागार्हास् A_7 (unmetrical) **31b** °चेतसः] A_3A_7, °चेतसाः A_5 **31cd** प्रथमभागार्हं न] प्रमथभागार्हान् न A_3A_7, प्रथभागार्हाननन् A_5 (unmetrical) **32**] om. **A** **33b** सर्वानूचु°] सर्वे ऊचु° **A** **33c** युष्मान्निहन्मो] यस्मान्निहत्य **A** **33d** °गतान्युधि] °गता युधि A_3A_7, °गतो युधिः A_5 **34a** सगर्वं] सर्वत्र **A** **34c** उवाच] A_3A_5, तान्वो A_7 (unmetrical) • प्रहसन्] A_5A_7, प्रहन् A_3 (unmetrical) **34d** °मूर्जितम्] °मब्रवीत् **A** **35bc** °र्बलगर्वितैः । यस्मात्प्रसह्य] °र्बलगर्वितैः । यस्मात्प्रलभ्य A_3A_7, बलभ्य A_5 (unmetrical) **35d** गर्वितम्] गर्जितं A_3A_7, गवर्जितं A_5 (unmetrical)

30(d^6) S_1 **31**⟨d^4–d^8→⟩ S_1 **32**⟨←a^1–d^4⟩ S_1 **35**⟨a^4–d^8→⟩ S_1, (c^4–c^5)⟨c^6–c^8⟩(d^1–d^8) S_2

30a °मुक्तास्तु] S_2S_3RBh, °मुत्कास्तु S_1 **30b** °पुरःसराः] S_1S_2RA_3A_5Bh, °पुरसराः S_3 (unmetrical) **30c** °र्मन्त्राः] S_2Bh, °र्मन्त्रा° S_1, मन्त्रा° S_3 • प्रमाणं वो] S_2S_3RBh, प्रमाणस्ते S_1 **31a** °प्यूचुः] S_2Bh, °प्यूचु S_1S_3 **31c** प्रथम°] S_2S_3RBh, प्रमथ° S_1 **31d** न यजध्वं] S_2S_3RA_3A_7, न यज··· S_1, नायजध्वं Bh (conj.?) **32a** °स्ते] conj. Bh (silently), °स्तेः S_2, °स्तैः S_3 **33a** ततः] $S_1S_2S_3^{pc}$R**A**Bh, तत S_3^{ac} • देवाः] $S_1S_2S_3^{pc}$R**A**Bh, देवा S_3^{ac} **33b** सर्वानूचुर्] S_2S_3, सर्व्वभूचु S_1, सर्वे ऊचुर् Bh • After this Bh conjectures loss of 2 pādas, starting त्यक्त्वा **33c** °न्निहन्मो] RBh (conj.?), °न्निहन्मि S_1, °निहद S_2S_3 **33d** सर्वानेवागतान्युधि] S_2S_3RBh, सर्व्वेनेवागताद्युधि S_1 **34a** सगर्वं] S_1S_3RBh, सवर्गं S_2 **34c** प्रहसन्] $S_1S_2S_3^{pc}$RA_5A_7Bh, प्रहस S_3^{ac} (unmetrical) **34d** °मूर्जितम्] $S_1S_2S_3$RBh^{pc}, °सूर्जितम् Bh^{ac} (typo) **35a** मन्त्राः] S_2S_3R**A**Bh, मन्त्रा S_1 **35b** °गर्वितैः] Bh suggests °दर्पितैः in a note. **35c** °त्प्रसह्य] S_2^{pc}RBh, °त्प्र⟨स⟩(सह्य) S_2, °त्प्रससह्य S_3 (unmetrical) **35d** गर्वितम्] R, (गर्जिता)+न्+ S_2, गर्जितान् S_3Bh (in a note Bh suggests गर्वितान्)

ऋत्विग्भिर्भागधेयैश्च सह यज्ञेन चोद्यतः।
येषां च बलवत्ता वस्तान्सर्वान्नाशयाम्यहम्॥ ३६॥
एवमुक्त्वा स तेजस्वी हरिभद्रः प्रतापवान्।
भद्रकाली च संक्रुद्धावभिदुद्रुवतुः सुरान्॥ ३७॥
गणेश्वराश्च संक्रुद्धा यूपानुत्पाट्य चिक्षिपुः।
प्रस्थात्रा सह होतारमश्वं चैव गणेश्वराः।
गृहीत्वा कुपिताः सर्वे गङ्गास्रोतसि चिक्षिपुः॥ ३८॥
यजमानं च पाशेन बद्ध्वा निन्युर्यथासुखम्।
वेदीमध्ये कुशानन्ये स्रुचो ऽन्ये चमसानपि।
व्यनाशयंश्चिक्षिपुश्च शालाश्चान्ये ऽभ्यदीपयन्॥ ३९॥
हरिभद्रो ऽपि दीप्तात्मा शक्रस्योद्यच्छतः करम्।
व्यष्टम्भयददीनात्मा तथान्येषां दिवौकसाम्॥ ४०॥

36b चोद्यतः] चोदितः R **36cd** येषां च बलवत्ता वस्तान्सर्वान्] यद्बलं यत्तपो वापि तत्सर्व्वन् R **37b** °भद्रः] °रुद्रः R **38c** प्रस्थात्रा] पृच्छ्यस्व R^{ac}, आगत्य R^{pc} (i.m.) **38cd** होतारमश्वं चैव] होत्रा च मथञ्चैव R **39a** पाशेन] योगेन R **39d** स्रुचो] श्रुचो R **39e** व्यनाशयंश्] व्यनामयन् R **39f** शालाश्चा°] मालाश्चा° R **40a** °भद्रो] °रुद्रो R **40c** व्यष्टम्भयद°] व्यस्तम्भयद° R **40d** तथा°] यथा° R

36a ऋत्विग्भिर्] ऋद्धिं ते **A** **36b** चोद्यतः] चोदितः A_3A_7, योदितः A_5 **36cd** येषां च बलवत्ता वस्तान्सर्वान्] यद्बलं यत्तपो वापि तत्सर्वं **A**± **37a** तेजस्वी] A_3A_7, तेजस्व A_5 **37b** हरिभद्रः] हरीरुद्र A_3, हरीरुद्रः A_5, हरिरुद्र A_7 **37cd** संक्रुद्धावभि°] A_7, संक्रुद्धा अभि° A_3, संद्धारभि° A_5 (unmetrical) **37d** °दुद्रुवतुः] A_3, °दुदुवतः A_5, °द्रुद्रुवतुः A_7 **38b** °नुत्पाट्य] °नुत्पाद्य A_3A_5, °म्मुत्पाट्य A_7 **38c** प्रस्थात्रा] प्रस्थता A_3, प्रस्थिता A_5, प्रस्तता A_7 **38cd** होतारमश्वं चैव] होत्रा च मखं चैव A_3, होरात्रा च मंखं चेव A_5 (unmetrical), होत्रा च मथञ्चैव A_7 **39a** यजमानं च] रत्नमाणं च A_3A_5, बद्धमानाञ्च A_7 **39c** वेदीमध्ये कुशानन्ये] तेषामन्ये कुशानान्ये{न्य A_7} **A** **39d** स्रुचो ऽन्ये चमसानपि] A_3, श्रुचो न्ये चमसामपि A_5, श्रुचो ऽन्योन्योमसामपि A_7 **39f** शालाश्चान्ये] A_3A_7, शालिन्ये A_5 (unmetrical) **40a** हरिभद्रो] हरीरुद्रो A_3, हरिरुद्रो A_5A_7 • दीप्तात्मा] A_3, दीप्तात्मात्र A_5 (unmetrical), दीप्ताद्वा A_7 **40b** शक्रस्योद्यच्छतः] शक्रस्यामुंचतः A_3A_5, शक्रस्योद्यञ्चतं A_7 **40c** व्यष्टम्भयद°] A_3, व्यकृंतयद° A_5, व्यष्टन्तयद° A_7 **40d** तथान्येषां] A_3, तथान्येषा A_5, थोन्येषां A_7 (unmetrical)

36⟨←a^1–a^3⟩ S_1, (a^1–a^5)⟨a^7–a^8⟩(b^1) S_2 **38**⟨a^5–e^6⟩ S_1 **40**(a^6–a^8)⟨b^1–c^7⟩(c^8–d^8) S_1

36b सह] S_1R**A**Bh, (स) S_2 (unmetrical), स S_3 (unmetrical) **36c** बलवत्ता] $S_1S_2S_3Bh^{pc}$, लवत्ता Bh^{ac} (typo, unmetrical) **36cd** वस्तान्सर्वान्] em. Bh (silently), वो तां सर्व्वां S_1, वो तान्सर्वान् S_2, वो तां सर्वा S_3 **37b** °भद्रः] S_2^{pc}Bh, °भद्र $S_1S_2^{ac}S_3$ **37cd** संक्रुद्धावभि°] S_1R A_7, संक्रुद्धा अभि° S_2Bh, सक्रुद्धा अभि° S_3 **37d** °दुद्रुवतुः] S_2RA_3Bh, °दुद्रावतुः S_1, °दुद्रवतुः S_3 **38a** गणेश्वराश्च] S_2S_3R**A**Bh, गणैश्वरा··· S_1 **38b** °नुत्पाट्य] $S_2S_3^{pc}$RBh, °नुत्पाट्या S_3^{ac} (unmetrical) **38d** गणेश्वराः] S_2^{pc}R**A**Bh, गणेश्वरान् $S_2^{ac}S_3$ **39a** यजमानं] S_1S_2RBh, यजमानां S_3 **39b** निन्युर्] S_2S_3R**A**Bh, निन्दार् S_1 **39c** °मध्ये] S_1R, °मन्ये S_2S_3Bh • कुशानन्ये] S_1RBh, कुशामन्ये S_2S_3 **39d** स्रुचो] S_1A_3Bh, स्रवो S_2S_3 • चमसानपि] S_3RA_3, चमसापरे S_1, चमशानपि S_2, चमसान्परे Bh (conj.) **39f** शालाश्चान्ये] $S_2S_3A_3A_7$Bh, शाला चान्ये S_1 • ऽभ्यदीपयन्] S_1S_2R**A**Bh, भ्यदीपयत् S_3 **40a** दीप्तात्मा] S_2S_3RA_3Bh, (दीप्तार्चिः) S_1 **40c** व्यष्टम्भयद°] S_2A_3Bh, व्यष्टभयद° S_3

भगस्य नेत्रे पूष्णश्च दशनान्नुषिताननः ।
धनुष्कोट्या समाहत्य मिषतां स न्यपातयत् ॥ ४१ ॥
विष्णोश्चक्रं च तद्घोरं युगान्तादित्यवर्चसम् ।
व्यष्टम्भयददीनात्मा करस्थं न चचाल ह ॥ ४२ ॥
तुषितांश्च तथा देवानुद्युक्तान्युद्धलालसान् ।
वायव्यास्त्रेण संहत्य पृथिव्यां तान्न्यपातयत् ॥ ४३ ॥
अन्यांश्च देवान्देवो ऽसौ सर्वान्युद्धाय संस्थितान् ।
मोहनेनास्त्रवीर्येण संमोहयदनिन्दितः ॥ ४४ ॥
राजानश्चापि ये केचित्तत्रायाता दिदृक्षवः ।
तान्सर्वानस्त्रवीर्येण स्वगृहानानयद्बलात् ॥ ४५ ॥
तत्प्रविध्वस्तकलशं भग्नयूपं सतोरणम् ।
प्रदीपितमहाशालं दृष्ट्वा यज्ञो ऽभिदुद्रुवे ॥ ४६ ॥

41a पूष्णश्च] प्रश्नस्य R^{ac}, प्रणस्य R^{pc} (i.m.) **41b** दशनान्नुषिताननः] दर्शनात्कुपिताननः R **41d** मिषतां] मिषतः R **42c** व्यष्टम्भयद°] अ⟨⏑̱⟩+स्त+म्भयद° R **43ab** तथा देवानुद्युक्तान्युद्ध°] ततो देवानप्युक्तान्युद्ध° R **44a** देवो ऽसौ] देवेश R **45b** तत्रायाता] तत्र याता R **46a** तत्प्रविध्वस्तकलशं] तत्प्रतिध्वस्तकलुषं R **46c** प्रदीपित°] तं प्रदीप्त° R

41b दशनान्नुषिताननः] दर्शनात्कुपिताननः **A** **41cd** समाहत्य मिषतां] महासत्वमिथस्तां A_3, महासत्वमितथस्तां A_5 (unmetrical), महासतमिहस्तां A_7 **41d** न्यपातयत्] न्यवारयत् **A** **43a** तुषितांश्च] A_7, तुषिताश्च A_3A_5 • तथा] ततो **A** **43ab** देवानुद्युक्तान्युद्ध°] देवास्तानूचुस्तर्द्द° A_3, देवास्तानूचुस्त्यर्ण° A_5, देवानृग्वज्जम्पर्द्ध° A_7 **43c** वायव्यास्त्रेण] A_7, वायव्याद्बुस्त्रेण A_3 (unmetrical), वायव्यात्रेन A_5 **43d** पृथिव्यां तान्] पृथिव्यांस्तु A_3A_5, प्रथिव्यां तु A_7 **44a** देवान्देवो ऽसौ] A_3, देवो सौ A_5 (unmetrical), देवान्देवेशौ A_7 **44b** सर्वान्युद्धाय] यज्ञकौश{ष A_7}ल्य° **A** **44c** मोहनेनास्त्र°] तान्मोहनास्त्र° A_3A_5, मोहानास्त्र° A_7 (unmetrical) **44d** संमोहयद°] A_3A_7, संमोहनायद° A_5 (unmetrical) **45b** तत्रायाता दिदृक्षवः] तत्र तत्र समागतान् A_3, तत्र समागतान् A_5 (unmetrical), तत्र यात्रासमागृहान् A_7 **46a** तत्प्रविध्वस्त°] तद्व विध्वांत° A_3A_5, यज्ञं विध्वान्त° A_7 **46c** °शालं] A_7, °शानं A_3A_5

42(a⁵) S_3 **43**⟨c¹–c⁴⟩(c⁵) S_1 **44**(c⁵–c⁷) S_3 **46**⟨d¹–d²⟩(d³) S_1

41b °न्नुषिताननः] S_2S_3Bh, °द्रुषिताननः S_1 **41d** मिषतां] S_1S_2Bh, मिषता S_3 • स न्यपातयत्] $S_1S_2S_3$R, संन्यपातयत् Bh (conj.) **42b** °वर्चसम्] S_1R**A**Bh, °सन्निभं S_2, °संनिभं S_3 **43a** तुषितांश्च] S_2S_3RA_7Bh, तुषिताश्च S_1 (anusvāra possibly lost) **43b** °नुद्युक्तान्युद्ध°] S_2Bh, °नुद्युक्താद्युद्ध° S_1, °नुद्युद्युद्ध° S_3 (unmetrical) • °लालसान्] S_1S_3R**A**Bh, °लालशान् S_2 **43c** संहत्य] S_1S_3R**A**Bh, संहन्य S_2 **43d** पृथिव्यां तान्] RBh (conj.?), पृथिव्यास्ते S_1, पृथिव्यान्ते S_2S_3 • °पातयत्] S_1S_2R**A**Bh, °थावयत् S_3 **44a** अन्यांश्च] S_1S_2R**A**Bh, अन्याश्च S_3 • देवान्देवो] $S_1S_2A_3$Bh, देवादेवो S_3 **44b** सर्वान्युद्धाय संस्थितान्] S_2S_3RBh, स तांन्युद्धसमुत्थितान् S_1 **44c** °वीर्येण] $S_1S_2S_3$R**A**, °वर्येण Bh (conj.) **44d** संमोहय°] S_1S_2RA_3A_7Bh, स मोहय° S_3 (anusvāra possibly lost) **45a** ये] $S_1^{pc}S_2S_3$R**A**Bh, om. S_1^{ac} (unmetrical) **45b** तत्रायाता] $S_1S_2^{pc}S_3$Bh, तत्राया S_2^{ac} (unmetrical) **45d** स्वगृहाननयद्] S_2S_3R**A**Bh, स्वगृहान्नयनं S_1 **46a** °कलशं] S_1S_3**A**Bh, °कलश S_2 (anusvāra possibly lost) **46b** °यूपं] S_1R**A**, °यूप° S_2S_3Bh **46c** प्रदीपित°] S_1**A**Bh, प्रदीपिता° S_2S_3 • °शालं] S_1RA_7Bh, °सालं S_2, °साल S_3 **46d** ऽभिदुद्रुवे] S_2S_3R**A**Bh, भिदुद्रुवुः S_1

तं तदा मृगरूपेण धावन्तं गगनं प्रति।
हरिः शरं समाधाय विशिरस्कमथाकरोत्॥ ४७॥
शरं चापरमादाय वीरभद्रः प्रतापवान्।
पलायमानं तं यज्ञं ससार मृगरूपिणम्॥ ४८॥
सनत्कुमार उवाच।
एवं ते निकृता व्यास गणैः काल्या तथैव च।
हरिणा चैव देवेन सर्वे शरणमागताः॥ ४९॥
तान्प्रपन्नांस्तदा सर्वान्देवान्समुनिलोकपान्।
हरिः काल्या सहैवाह गच्छध्वं सोममव्ययम्।
प्रसादयध्वं देवेशं ततो वो भविता शमः॥ ५०॥

47b गगनं] +न+ग⟨ग⟩रं R **47c** शरं] परं R **48a** शरं चापरमादाय] सशरश्चापमादाय R **48d** ससार] स(म)रं R^{ac}, सगरं R^{pc} • After this R adds 2 pādas reading नक्षत्रसमतां यातं हरिर्द्धन्वी तमन्वगात्। **49a** निकृता] विकृता R **49b** काल्या] काल्यास् R **49d** सर्वे शरणमागताः] तं देवाः परमं ययुः R **50a** °न्प्रपन्नांस्तदा] °न् प्रयत्तांस्तदा R^{pc}, °न् प्रय(ते)स्तदा R^{ac} **50f** शमः] समः R

47a तं] A_3A_5, तान् A_7 **47b** धावन्तं] A_3, धावतं A_5, धावयन्तं A_7 (unmetrical) **47c** हरिः शरं] A_7, हरिः सवत् A_3, हरिवत् A_5 (unmetrical) **48a** शरं चापरमादाय] सशरं चापमादाय **A** **48b** °भद्रः] A_3, °भद्र A_5, °भद्रं A_7 **48c** पलायमानं] पलायमानस्तु{न्तु A_7} **A** (unmetrical) **48d** ससार] संवरं **A** • After this A_3 and A_5 add 2 pādas reading नक्षत्रसमतां यातं द्वाबद्धं वीतमभ्यगात्। **49** सनत्कुमार उवाच] om. **A** **49a** निकृता] निर्गता A_3A_7, विनिर्गता A_5 (unmetrical) **49b** गणैः काल्या तथैव च] सर्वे वै त्रिदिवौकसः A_3, सर्वे त्रिदिवौकसः A_5 (unmetrical), सर्व्वे वै त्रिदिवौकसाः A_7 **49c** चैव] वैरं **A** **49d** सर्वे शरणमागताः] तं सर्वे शरणं गताः **A** **50a** °पन्नांस्तदा] °प{°श° A_7}न्नान्ततः **A** **50b** °न्देवान्समुनि°] A_3A_7, °न्ततः सर्वान् देवास्सुमनि° A_5 (unmetrical) **50c** काल्या सहैवाह] A_3, कल्या सहैवाह A_5, सम्प्रजयन्नाह A_7 **50f** शमः] समः **A**

50⟨a^1–a^3⟩ S_1

47b धावन्तं] $S_2S_3RA_3Bh$, धावन्त S_1 **47c** हरिः] $S_2RA_3A_7$, हरि S_1S_3 (unmetrical) • समाधाय] $S_1S_2S_3R$**A**, स सन्धाय Bh (conj.) **47d** विशिरस्क°] S_2S_3R**A**Bh, विशिरस्कर° S_1 (unmetrical) **48a** शरं चापरमादाय] S_2S_3Bh, शरं चापं समादाय S_1 **48b** °भद्रः] $S_1^{pc}RA_3$ Bh, °भद्र° $S_1^{ac}S_2$, °भद्रं S_3 **48d** ससार] S_1S_2Bh, संसार° S_3 • After this S_1 adds 2 pādas i.m. by sec. hand, reading नक्षत्रसमतां यातं हरिर्द्धन्वी तमन्वयात्।, while Bh adds नक्षत्रसमतां यातुं द्वाबद्धं वीतमभ्यगात्। (cf. 32.123) **49b** गणैः काल्या] conj. Bh, गणै काल्यास् S_1, गणै भद्रास् S_2S_3 **49d** °गताः] S_2S_3**A**Bh, °गता S_1 **50a** °पन्नांस्तदा] S_2Bh, ···नान्तदा S_1, °पन्नास्तदा S_3 **50b** सर्वान्देवान्समुनि°] RA_3A_7Bh, सर्व्वान्देवां सर्व्वाश्च S_1, सर्वान्समुनि° S_2 (unmetrical), सर्वां देवा समुनि° S_3 **50c** हरिः] S_2R**A**Bh, हरि° S_1S_3 **50d** गच्छध्वं] S_2S_3R**A**Bh, गच्छध्वां S_1 **50f** शमः] S_1Bh, मम S_2S_3

सनत्कुमार उवाच।
त एवमुक्ता हरिणा जग्मुर्देवं प्रमन्यवः।
प्रसादयितुमव्यग्रा दुःखशोकसमन्विताः॥ ५१॥
ततस्ते नातिदूरे तु साम्बं सगणमीश्वरम्।
अपश्यन्त महात्मानं सर्वे तद्गतमानसाः॥ ५२॥
ते तं दृष्ट्वा प्रणम्योच्चैस्तुष्टुवुर्दीप्ततेजसम्।
वाग्भिरावाहनीयाभिः कृत्वा ब्रह्माणमग्रतः॥ ५३॥
देवा ऊचुः।
नमस्ते सुरशत्रुघ्न सुरयज्ञप्रवर्तक।
महायज्ञ महासत्त्व महाक्रतुशतस्तुत॥ ५४॥
नमो यज्ञविनाशाय वेदसर्वस्वदाय च।
शिपिविष्टकृते विष्णोर्नरसिंहाभिघातिने॥ ५५॥
मन्दराद्रिनिवासाय शुभसर्वस्वदाय च।
महाविमानयानाय क्रतुविघ्नकराय च॥ ५६॥

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51 सनत्कुमार उवाच] om. R **51a** त एवमुक्ता] एवमुक्तास्तु R **51b** प्रमन्यवः] समन्यवः R **52b** साम्बं] सोमं R **52c** अपश्यन्त] अपश्यन्तं R **55b** वेद°] देव° R **55c** शिपिविष्टकृते विष्णोर्] गिरिपिष्टहृते विष्णो R **56a** मन्दराद्रि°] मन्दरेन्द्र° R

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51 सनत्कुमार उवाच] om. **A** **51a** त एवमुक्ता] एवमुक्तास्तु A_3, एषमुक्ता A_5 (unmetrical), एवमुक्तान्तु A_7 **51b** After this A_3 and A_5 add सनत्कुमार उवाच। **51c** °मव्यग्रा] A_3A_5, °मव्यग्रो A_7 **51d** °समन्विताः] A_3A_7, °समन्वितः A_5 **52a** नातिदूरे तु] दुरारोहं A_3A_5, वरारोहं A_7 **52b** साम्बं सगणमीश्वरम्] सोमं शरणमीश्वरं A_3A_5, सोमं शरनमब्रवीत् A_7 **52c** अपश्यन्त] अपश्यन्तं **A** **53a** प्रणम्योच्चैस्तु°] प्रणम्योचुस्तु° A_3A_7, प्रणम्येचुः तु° A_5 **53c** वाग्भिरावाहनीयाभिः] वाग्भिरादरणीयाभिः A_3, वाङ्गिवाहबलीयाभिः A_5, वाङ्गिरादरनीयाभिः A_7 **54d** महाक्रतुशतस्तुत] महाक्रतुसतस्तुसः A_3A_5, महादेव नमो स्तु ते A_7 **55b** वेदसर्व°] देवसर्व° A_3, देवासुर्व° A_5, देवः सर्व्व° A_7 **55cd**] om. A_5A_7 • °कृते विष्णोर्नर°] °कृतो विष्टो नार° A_3 **56a** मन्दराद्रिनिवासाय] मन्दरेन्द्रविना{°णा° A_7}शाय **A** **56b** शुभ°] सुभ° A_3A_7, स्तुभय° A_5 (unmetrical) **56cd**] om. **A**

51(c^6–c^8) S_2 **52**⟨c^4–c^6⟩ S_1 **55**⟨c^4–d^1⟩ S_1

51a एवमुक्ता] S_2S_3Bh, एवमुत्का S_1 **51b** जग्मुर्देवं] RABh, जग्मु देवं S_1S_3, जग्मु द्देवं S_2 **51c** °मव्यग्रा] $S_1S_2RA_3A_5$Bh, °मन्यग्रा S_3 **51d** °समन्विताः] $S_1S_2^{pc}RA_3A_7$Bh, °समन्विता $S_2^{ac}S_3$ **52a** तु] $S_1S_2^{ac}S_3R$, न S_2^{pc} **52c** महात्मानं] S_2S_3RA, ···त्मानं S_1, महात्मानः Bh (conj.) **52d** तद्गत°] $S_1S_2^{pc}$RABh, तद्ग S_2^{ac} (unmetrical), तं गत° S_3 **53ab** प्रणम्योच्चैस्तुष्टुवुर्] S_2RBh, प्रणम्योच्चैस्तुष्टुवु S_1, प्रणम्योचै तुष्टुवन् S_3 **53c** वाग्भिरावाहनीयाभिः] S_2^{pc}R, वाग्भिः संस्कृतयुक्ताभिः S_1, वाग्भिरावाहनीयाभि $S_2^{ac}S_3$, वाग्भिराहवनीयाभिः Bh (conj.) **54a** °घ्न] S_1S_3RABh, °घ्ने S_2 **54b** °प्रवर्तक] RA, °प्रमर्द्दकः S_1Bh, °प्रवर्त्तकः S_2S_3 **54d** °स्तुत] RBh (conj.?), °स्तुह S_1, °स्तुतः S_2S_3 **55c** शिपिविष्ट°] A_3Bh, शिपिपि··· S_1, शिविविष्ट° S_2S_3 **55cd** विष्णोर्नर°] em. Bh (silently), ···र° S_1, विष्णो ⟨न्न⟩+न+र° S_2, विष्णो नर° S_3 **56a** मन्दराद्रि°] S_1Bh, मन्दरेन्द्र° S_2S_3 • °निवासाय] S_1S_3RBh, °विनाशाय S_2 **56d** क्रतु°] $S_1S_2S_3$R, कृतु° Bh (typo?) • च] S_1S_3RBh, च य S_2 (unmetrical)

मन्त्रान्तःकरणायैव मन्त्रव्रतकराय च।
पूष्णो दन्तविनाशाय भगनेत्रहराय च॥ ५७॥
विष्टम्भनाय शक्रस्य विष्णोश्चक्रस्य चैव हि।
नमो यज्ञप्रणेत्रे च यज्ञोत्पत्तिकराय च॥ ५८॥
वरदानाधिगम्याय ब्रह्मणो जनकाय च।
व्याघ्रचर्मभृते तुभ्यं कृष्णचर्माम्बराय च॥ ५९॥
नमः स्रग्वरमालाय नरपित्रे तथैव च।
उत्पादकाय विष्णोश्च जयाय विजयाय च॥ ६०॥
नमो मन्युविनाशाय वीरभद्रप्रजाय च।
नमो हर्षाय कोपाय गणेश्वरसृजे नमः॥ ६१॥
नमो देवानुतापाय मृगबाणार्पणाय च।
नमस्ते भगवन्देव नमस्ते भगवञ्छिव॥ ६२॥
नमस्ते सर्वलोकेश नमस्ते लोकभावन।
त्वया सृष्टमिदं विश्वं यज्ञो देवाश्च यज्ञहन्।
प्रसीद मा क्रुधो ऽस्माकं मा नः कृत्वा विनाशय॥ ६३॥

57ab] om. R **57c** पूष्णो] पूष्णोर् R **59a** °दानाधि°] °दानाभि° R **59c** °भृते] °वृते R **59d** कृष्ण°] गज° R **60a** स्रग्वर°] स्रग्धर° R **61a** मन्यु°] मृत्यु° R **61b** °भद्र°] R^{pc}, °बद्र° R^{ac} **62d** भगवञ्छिव] भगवांश्छिव R **63b** लोक°] विश्व° R **63d** यज्ञो देवाश्च यज्ञहन्] देवा यज्ञस्तथैव च R

57a मन्त्रान्तः°] मन्त्रान्त° **A** **57b** °व्रत°] A_3A_5, °ध्रत° A_7 **57c** पूष्णो दन्तविनाशाय] A_3 A_7, पुष्पहंतविणाशाय A_5 **57d** °नेत्रहराय] °नेत्राभवाय A_3A_5, °नेत्रभवाय A_7 **58**] om. A_3 (A_2 (ff. 85^v–86^r) used for A_3) **58b** विष्णोश्चक्रस्य चैव हि] विष्णुबाहुस्तथैव हि A_2A_5, विष्णुबाहुस्तथैव च A_7 **58c** °प्रणेत्रे च] °प्रणेतुश्च **A** **59a** °दानाधि°] °दानादि° **A** **59b** ब्रह्मणो] A_3, ब्रह्मणे A_5A_7 **59c–60b**] om. **A** **61ab**] om. **A** **62ab**] om. **A** **62d** भगवञ्छिव] भगवान् शिव A_3A_5, भवान् शिव A_7 (unmetrical) **63b** लोक°] सर्व° **A** **63c** विश्वं] सर्वं A_3A_7, सर्व A_5

57(d^7) S_1 **58**(c^5–c^6)⟨c^7–d^6⟩ S_1 **61**(b^1–b^4) S_1 **62**⟨a^3–a^5⟩ S_1, (c^3)⟨c^4–d^8→⟩ S_3 **63**⟨←a^1–a^4⟩ S_3

57a मन्त्रान्तः°] S_2Bh, मन्त्रार्क° S_1, मन्त्रान्त° S_3 • °करणायैव] $S_1S_2S_3$**A**, °करणयैव Bh (typo, unmetrical) **57c** पूष्णो] $S_3A_3A_7$Bh, पूष्णोर् S_1S_2 **58c** °प्रणेत्रे च] RBh (conj.), (प्रणे)· · · S_1, °प्रणेतुश्च S_2S_3 **59ab**] S_1(R)(**A**)Bh, om. S_2S_3 **59c** तुभ्यं] S_3RBh, चैव S_1, तुभ्यां S_2 **60d** च] S_1S_3R**A**Bh, om. S_2 (unmetrical) **62b** °बाणार्पणाय] RBh (em.), °माणार्पणाय S_1, °बाणार्पयाय S_2, °बाणर्पपाय S_3 **62c** भगवन्] R**A**Bh, भगवां S_1, भगवान् S_2 **62d** भगवञ्छिव] em. Bh (silently), भगवांच्छिवः S_1, भगवां शिवः S_2 **63b** °भावन] R**A**Bh, °भावनः $S_1S_2S_3$ **63c** सृष्ट°] S_2S_3R**A**Bh, सृष्टि° S_1 **63d** यज्ञो देवाश्च यज्ञहन्] S_1S_3**A**Bh, यज्ञ देवाश्च यज्ञह S_2

सनत्कुमार उवाच।
य इमं पठते नित्यं नियतः प्रातरुत्थितः।
न तस्य विघ्नरूपाणि कदाचित्संभवन्त्युत॥ ६४॥
सनत्कुमार उवाच।
स एवमुक्तो देवेशस्तदा तान्स्तुवतः स्थितान्।
उवाच प्रहसन्वाक्यं सर्वान्देवान्समागतान्॥ ६५॥
देव उवाच।
नाहं क्रुद्धो भवन्तो मे नित्यमेवातिवल्लभाः।
क्रुद्धे हि मयि युष्माकं न स्याज्जीवं क्षणान्तरे॥ ६६॥
एवमुक्त्वा तदा देवः सुराणां हितकाम्यया।
प्रावेशयत्सुरान्सर्वांस्ततस्तान्योगमायया।
स्वे शरीरे महादेवो विस्मापयितुमोजसा॥ ६७॥

64a इमं] इदं R **65a** ॰मुक्तो] R^{pc}, ॰मुक्ते R^{ac} • देवेशस्] देवेश R **65b** तान्स्तुवतः स्थि-तान्] ता+न्+दूरतस्थितान् R **66** देव] देवदेव R **66b** ॰मेवाति॰] ॰मेवाभि॰ R **66d** क्षणा-न्तरे] क्षणान्तरेत् R **67a** एवमुक्त्वा] एवमुक्तो R

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64 speaker indication**–d**] om. **A** **65ab** देवेशस्तदा] देवेशः सदा A_3, देवेश सदास् A_5, देवे(ष) सदा A_7 **65b** तान्स्तुवतः] A_3, तान्स्तुवताः A_5, तान्स्तुवतुः A_7 **65c** प्रहसन्वाक्यं] च महादेव A_3A_7, महादेवः A_5 (unmetrical) **65d** सर्वान्देवान्समागतान्] सर्वात्मा सर्वभावनः **A** **66** देव] देवदेव **A** **66b** ॰वल्लभाः] A_3A_5, ॰वल्लभा A_7 **66c** क्रुद्धे] A_7, क्रुद्धो A_3A_5 **66d** न स्याज्जी-वं] न्रंस्याजीव्यं A_3, भ्रसंस्याजीव्यं A_5 (unmetrical), शंस्याजीव्यं A_7 **67a** एवमुक्त्वा] A_3, एवमुक्ता A_5A_7 **67cd**] om. **A** **67ef**] मे{मेस्वे A_7(unmetrical)} शरीरे महावाहो विश्वापयितुमोजसा **A** • After this **A** adds 2 pādas reading प्रवेशयामास तदा योगेनातिबलीयसा।

64⟨c^7–c^8⟩ S_1 **65**(b^2–b^8)⟨c^1–c^8⟩(d^1–d^2) S_3 **67**⟨d^2–d^3⟩ S_1

64b नियतः] $S_1^{pc}S_2S_3$R, निय S_1^{ac} (unmetrical), प्रयतः Bh (conj.) • ॰रुत्थितः] S_1RBh, ॰स-त्थितः S_2, ॰संस्थितः S_3 **64c** ॰रूपाणि] S_2RBh, ॰रू – ⏑̱ S_1, ॰रूप्याणि S_3 **64d** ॰भवन्त्युत] RBh (em.?), ॰भवन्त्युतः S_1S_2, ॰भवंत्युतः S_3 **65** सनत्कुमार उवाच] S_2S_3R**A**Bh, om. S_1 **65ab** देवेशस्तदा तान्] em. Bh (silently), देवेशो देवतां S_1, देवेश तदा तां S_2, देवेश त(दा ता) S_3 (anusvāra possibly lost) **65b** स्थितान्] S_1R**A**Bh, स्थिताम् S_2, (स्थिताम्) S_3 **65d** सर्वान्देवान्समागतान्] S_1R, सर्वान्देवां समागताम् S_2, (सर्वा) देवा देवसमागतां S_3 (unmetrical), सर्वात्मा सर्वभावनः Bh **66** देव उवाच] conj., om. S_1, देवदेव उ S_2, देवदे उ S_3, देवदेव उवाच Bh **66a** नाहं] S_1S_3R**A**Bh, नाह S_2 **66b** ॰मेवाति॰] S_2S_3**A**Bh, ॰मेव हि S_1 • ॰वल्लभाः] $S_1S_2^{pc}$RA_3A_5, ॰वल्लभा S_2^{ac}, ॰वलभा S_3 (unmetrical), ॰बल्लभाः Bh (typo) **66c** क्रुद्धे] S_2S_3RA_7Bh, क्रुद्धो S_1 **66d** स्याज्जीवं] S_2RBh, स्याजीवं S_1S_3 **67a** Before this Bh adds सनत्कुमार उवाच। • एवमुक्त्वा] S_2A_3Bh, एवमुक्त्वास् S_1, एवमुक्ता S_3 • देवः] $S_1S_2^{pc}$R**A**Bh, देव $S_2^{ac}S_3$ **67c** प्रावेशयत्सुरान्स-र्वांस्] RBh (em.), प्रावेशयं सुरान्सर्व्वान् S_1, प्रावेशयत्सुरान्सर्वा S_2, प्रावेशय सुरा सर्वा S_3 **67e** स्वे] S_1RBh, श्वे S_2S_3

ते प्रविष्टास्तदा देहमीश्वरस्य महात्मनः।
सप्तलोकसमायुक्तमपश्यञ्जगदद्भुतम्॥ ६८॥
ते परिभ्रम्य ताँल्लोकान्कृत्स्नान्सर्वे भयान्विताः।
पञ्चाक्षं गणपं वीरं तत्रापश्यन्समागताः॥ ६९॥
तेन ते सुरशार्दूलाः सर्वे ह्यूर्ध्वमतन्द्रिताः।
आक्षिप्तास्तन्मुहूर्तेन लोकमन्यमुपागताः॥ ७०॥
अपश्यंस्ते महाभागा नगरं सूर्यसंनिभम्।
स्फाटिकेनातिमहता प्राकारेणाभिसंवृतम्।
शृङ्गैश्च विविधैश्चित्रैर्मणिहेमोज्ज्वलैः शुभैः॥ ७१॥
ततो ऽपरमपश्यंस्ते तन्मध्ये सुरसत्तमाः।
सप्तयोजनकोटीकं समन्तान्नगरं शुभम्।
राजतेनावृतं दिव्यं प्राकारेणेन्दुवर्चसा॥ ७२॥

68d ०पश्यञ्जगदद्भुतम्] ०पश्यंश्च जगत्ततः R **69a** ते परिभ्रम्य ताँल्लोकान्] ते (प्र) ⏑̲ ⏑̲ ⏑तान्लोकात् R^{ac}, ते प्रविश्य तान्लोकान् R^{pc} (unmetrical, sec. hand) **69b** कृत्स्नान्] कृस्नान् R **69d** ०पश्यन्समागताः] ०पश्यत् समागतं R **70b** ह्यूर्ध्वमतन्द्रिताः] युद्धसमन्विताः R **70d** ०मन्यमुपा०] ०पालमुपा० R **71d** प्राकारेणा०] आकारेणा० R **71e–74d**] om. R

68a ते] A_3A_5, तं A_7 **68b** ०मीश्वरस्य] ०मुमेश{र A_7}स्य **A** **68d** ०पश्यञ्जगदद्भुतम्] ०पश्यंश्च जगत्ततः **A** **69b** भयान्विताः] A_3, भयान्वितः A_5A_7 **69c** पञ्चाक्षं गणपं वीरं] यक्षान्{यक्षं A_7} गणपवीरं तं **A** **69d** ०गताः] ०गतं **A** **70a** ०शार्दूलाः] A_3, ०शार्दूल A_5, ०शार्दूला A_7 **70b** ह्यूर्ध्वमतन्द्रिताः] वै सूर्यवर्चसः **A** **70d** ०मन्यमुपा०] A_3, ०मन्युमुपा० A_5A_7 **71a** अपश्यंस्ते] अपश्यंस्तैर् A_3A_5, अपश्यं वै A_7 **71b** नगरं] A_3A_7, नरं A_5 (unmetrical) **71c** स्फाटिकेनातिमहता] केनापि{ति A_7} महता व्यास **A** **71d** ०भिसंवृतम्] ०तिसद्युतं A_3A_7, ०तिसंयुतः A_5 **71ef** ०श्चित्रैर्मणिहेमोज्ज्वलैः शुभैः] ०श्चित्रैः सुशोभितमनोहरं **A**± **72a** ०पश्यंस्ते] ०पश्यन्तं **A** **72c** ०कोटीकं] ०कोट्या वै A_3, ०कोट्या च, ०कोट्यानं A_7 **72f** प्राकारेणेन्दुवर्चसा] A_3, प्राकारणे दुर्वसा A_5 (unmetrical), प्राकारेन्दुवर्च्चसां A_7

68$(c^7–c^8, d^6)\langle d^7\rangle(d^8)$ S_2 **71**$\langle a^1–a^3\rangle$ S_1, $(a^4, b^4, b^7–b^8)\langle c^1–d^8\rangle(e^1–e^2)$ S_2 **72**(f^5) S_2

68a प्रविष्टास्] S_2^{pc}R**A**Bh, प्रविष्टा $S_1S_2^{ac}S_3$ **68d** ०पश्यञ्जगदद्भुतम्] conj. Bh, ०पश्यज्जगतंस्ततः S_1, ०पश्य+न्+जग(द) ⏑̲(तः) S_2, ०पश्यजगदद्भुतः S_3 **69a** परिभ्रम्य] S_2S_3**A**Bh, परिभ्राम्य S_1 **69b** कृत्स्नान्] S_2**A**Bh, +कृ+त्स्ना S_1, कृष्णां S_3 • भयान्विताः] $S_2S_3RA_3$Bh, भयार्दितां S_1 **69cd**] om. S_1 **70a** सुरशार्दूलाः] S_2RA_3Bh, गणशा⟨ल⟩र्दूला S_1, सुरशार्दूला S_3 **70b** ह्यूर्ध्व०] S_2S_3Bh, दूर्ध्व० S_1 • ०तन्द्रिताः] S_2Bh, ०तन्दिताः S_1, ०तन्द्रिता S_3 **70c** ०स्तन्मुहूर्तेन] S_2R**A**Bh, ०स्ते मुहूत्तेन S_1, ०स्तन्मुर्त्तेन S_3 (unmetrical) **70d** ०गताः] $S_1S_2^{pc}$R**A**Bh, ०गता $S_2^{ac}S_3$ **71a** अपश्यंस्ते] S_3RBh, ⏑̲ ⏑̲ ⏑̲न्ते S_1, अपश्य(स्ते) S_2 **71b** नगरं] $S_1S_2RA_3A_7$Bh, नगर० S_3 **71ef** ०श्चित्रैर्मणिहे०] em. Bh (silently), ०श्चित्तै मणिहे० S_1, ०श्चित्रैर्मणिर्हे० S_2, ०श्चित्रै मणिहे० S_3 **72d** समन्तान्नगरं] $S_1S_2^{pc}$**A**Bh, समन्तानगरं $S_2^{ac}S_3$ **72f** प्राकारेणेन्दु०] S_1A_3Bh, प्राकारेणा(न्दु)० S_2, प्राकारेण दु० S_3

तस्य मध्ये ऽपरं चोच्चं षड्कोटीविस्तृतं पुरम्।
जाम्बूनदमयेनैव प्राकारेणाभिसंवृतम्॥ ७३॥
तस्य मध्ये पुनश्चान्यत्पञ्चकोटीप्रमाणतः।
इन्द्रनीलोपलेनैव प्राकारेण समावृतम्॥ ७४॥
तस्य मध्ये ह्यपश्यंस्ते विबुधा मुनिसत्तम।
चतुर्योजनकोटीकं विस्तारायामतः समम्।
वैडूर्योपलयुक्तेन प्राकारेणाभिसंवृतम्॥ ७५॥
नगरं तस्य मध्ये च त्रिकोटीयोजनं शुभम्।
सर्वरत्नविचित्रेण प्राकारेणाभिसंवृतम्॥ ७६॥
तस्य मध्ये ऽपरं चान्यद्द्विकोटीविस्तृतं शुभम्।
पद्मरागमयेनैव प्राकारेण परिष्कृतम्॥ ७७॥
तेषां मध्ये जनपदाः सर्वदुःखविवर्जिताः।
शुक्लाभिजनसंपन्नाः सर्वे च स्थिरयौवनाः॥ ७८॥

75a ह्यपश्यंस्ते] ह्यपश्यन्त R **75e** वैडूर्योपल°] वैदूर्योत्पल° R **75f** प्राकारेणाभिसंवृतम्] प्राकारेनार्कसन्निभं R **77**] R has this after 85. **78c** शुक्लाभिजन°] शुद्धाभि+जन+ R

73a चोच्चं] चान्यं **A** **73c** जाम्बू°] A_3A_7, जांबु° A_5 **73d** प्राकारेणाभि°] प्राकारेणाति° **A** **74a** तस्य मध्ये पुनश्चान्यत्] तस्योद्धतश्चास्यां A_3 (unmetrical), तस्योर्ध्वलतस्ततश्चास्या A_5 (unmetrical), तस्योर्द्धतस्ततश्चान्यत् A_7 **74b** °कोटी°] °कोट्याः A_3, °कोट्यः A_5, °कोट्यैः A_7 **74c** °नीलोपलेनैव] °नीलोत्पलेनैव A_3A_7, °नीलोत्पलेन च A_5 **75a** ह्यपश्यंस्ते] ह्यपश्यंत A_3, ह्यपश्यंतं A_5, अपश्यन्तं A_7 **75b** विबुधा मुनिसत्तम] विविधान्मुनिसत्तमान् **A** **75c** °कोटीकम्] A_3A_5, °कोटीणां A_7 **75d** °रायामतः] A_3, °रं यामतः A_5, °रमायतः A_7 **75e** वैडूर्यो°] A_5, वैदूर्यो° A_3A_7 **76**] om. **A** **77**] **A** has this after 85. **77ab** ऽपरं चान्यद्द्वि°] च पञ्चाशद्द्वि° **A**± **78c** शुक्लाभि°] शुक्राभि° A_3, शुक्ताभि° A_5, शुक्लभि° A_7 • °संपन्नाः] A_3A_5, °सम्पन्ना A_7

73⟨a^5–c^1⟩ S_1, (a^6–b^2)⟨b^3⟩(b^8–c^3)⟨c^4–d^8→⟩ S_2 **74**⟨←a^1–a^4⟩ S_2 **75**⟨e^1⟩ S_1 **76**⟨c^7⟩(c^8–d^3) S_2

73a चोच्चं] em., (चोच्च) S_2, चोचं S_3, चोर्ध्वं Bh (conj.) **73b** षड्कोटीविस्तृतं] **A**, (षड्को)⌣विस्त्रितम् S_2, षड्कोटीस्त्रितं S_3 (unmetrical), षड्कोट्या विस्तृतं Bh (conj.) **73c** जाम्बू°] $S_2A_3A_7$Bh, ⌣म्बव° S_1, जाबू° S_3 **73d** प्राकारेणाभि°] S_3, प्राकारेणैव S_1, प्राकारेण सु° Bh (conj.) **74a** पुनश्चान्यत्] conj., पुनश्चास्य S_1, ततश्चान्यत् S_2Bh, ततश्चान्य S_3 **74b** °कोटी°] S_1Bh, °कोट्या S_2S_3 **74c** °नीलोपलेनैव] S_2S_3Bh, °नीलोत्पलेनैव S_1 **75a** °पश्यंस्ते] S_2Bh, °पश्यस्ते S_1, °पश्यन्ते S_3 **75b** विबुधा] RBh (em.?), विबुद्धा $S_1S_2S_3$ • °सत्तम] RBh (em.?), °सत्तमः $S_1S_2S_3$ **75d** °रायामतः] $S_1S_2RA_3$Bh, °रायामत S_3 (unmetrical) **75e** वैडूर्यो°] $S_2S_3A_5$, ⌣डूर्य्यो° S_1, वैदूर्यो° Bh **76b** त्रिकोटी°] S_2S_3RBh, तृकोटिं S_1 **77**] The insertion of this after 76 conjectured; S_1, S_2, S_3 and Bh have this after 85. **77a** ऽपरं] S_2S_3R, पुरं S_1Bh **77ab** चान्यद्द्वि°] S_2S_3RBh, चान्यं द्वि° S_1 **77b** °विस्तृतं] S_2S_3R**A**, °विस्त्रितं S_1 **78a** °पदाः] $S_1S_2^{pc}S_3$R**A**Bh, °पदा S_2^{ac} **78b** °विवर्जिताः] S_1R**A**Bh, °विवर्जिता S_2S_3 **78c** शुक्लाभि°] S_2S_3Bh, शुक्लाभिः S_1^{pc}, शुक्लभिः S_1^{ac} • °संपन्नाः] RA_3A_5Bh, °संपन्नो S_1, °सम्पन्ना S_2S_3

क्षुत्पिपासाविनिर्मुक्ता रोगशोकविवर्जिताः ।
अमरा जरया त्यक्ता नित्यं मुदितमानसाः ॥ ७९ ॥
दीर्घिकाभिर्विचित्राभिर्वापीभिश्चाप्यलंकृताः ।
वृक्षैर्नानाविधैश्चित्रैः सदापुष्पफलोपगैः ॥ ८० ॥
सर्वभक्षान्प्रसूयन्ते वृक्षास्तत्रापरे शुभाः ।
अपरे चाप्यलंकारान्सर्ववासांसि चापरे ॥ ८१ ॥
अपरे सर्वपुष्पाणि सर्वाण्येव फलानि च ।
सर्वभावांस्तथा चान्ये मधु चामाक्षिकं शुभम् ॥ ८२ ॥
अपरे क्षीरिणस्तत्र वृक्षा व्यास महाप्रभाः ।
क्षीरं क्षरन्ति ते नित्यं सर्वगव्यसमन्वितम् ॥ ८३ ॥
सर्वा मणिमयी भूमिः शुभा काञ्चनवालुका ।
उद्भिदान्युदकान्यत्र गिरिप्रस्रवणानि च ॥ ८४ ॥

79a °विनिर्मुक्ता] °विभक्ता हि R **80b** °कृताः] °कृतं R **81a** °भक्षान्प्रसूयन्ते] °भक्षा⟨ ⏑̄ ⟩+न्वि+सृजन्ते R **82b** सर्वाण्येव] सर्व्वाण्येक° R **82d** मधु चामाक्षिकं] मधूनामाक्षिकं R **83d** सर्वगव्य°] दिव्यं रस° R^{ac}, दिव्यरस° R^{pc} (unmetrical) **84b** शुभा काञ्चनवालुका] शुद्धकाञ्चनवाचकाः R **84c** उद्भिदा°] औद्भिदा° R

79a क्षुत्पिपासा°] A_5, क्षुत्पिपाशा° A_3A_7 • °विनिर्मुक्ता] °विमुक्ता हि A_3A_7, °विमुक्तो हि A_5 **79b** रोगशोक°] रागलोभ° **A** **79c** अमरा] अजरा **A** • जरया] A_3, जरय A_5, मरया A_7 **80a** दीर्घिकाभिर्] A_3A_7, दीष्विकाभिर् A_5 **80b** °कृताः] °कृतं **A** **80d** °फलोपगैः] A_3A_5, °फलोपमैः A_7 **81a** °भक्षान्] A_3A_5, °भक्षा A_7 **81c** अपरे] A_3A_7, अपरैश् A_5 • °कारान्] °कारं **A** **81d** सर्व°] ददुर् **A** **82b** सर्वाण्येव] A_3A_7, सर्वान्येक° A_5 **82c** सर्वभावांस्] सर्वाण्येव A_3A_7, सर्वान्यव A_5 **82d** मधु चामाक्षिकं] मधुरैर्माक्षिकैः{°कं A_7} **A** • शुभम्] A_3A_7, om. A_5 (unmetrical) **83a** अपरे क्षीरिणस्] अपरे क्षीरेण A_3A_7, अपरेण A_5 (unmetrical) **83b** °प्रभाः] A_3A_5, °प्रभा A_7 **83c** ते] भो **A** **83d** सर्वगव्य°] सर्वदिव्य° A_3A_5, ससर्व्वदिव्य° A_7 (unmetrical) **84b** शुभा काञ्चनवालुका] A_3, शुक्राभाः कांचनवालुकाः A_5 (unmetrical), शुभाः काञ्चनवात्मकाः A_7 **84c** उद्भिदा°] तद्भिदा° **A** **84d** गिरि°] गिरेः A_3A_7, गिरः A_5 • प्रस्रवणानि] A_3A_5, प्रश्रवणानि A_7

79a क्षुत्पिपासा°] $S_1S_2S_3RA_5$, क्षुत्पिसा° Bh (typo) • °विनिर्मुक्ता] S_1Bh, °विमुक्ता हि S_2S_3 **79b** °विवर्जिताः] S_1R**A**Bh, °विवर्जिता S_2S_3 **79c** अमरा जरया] S_2S_3RBh, अजरा अमरा S_1 **80a** दीर्घिकाभिर्विचित्राभिर्] $S_2RA_3A_7$Bh, दीर्घिकाभि विचित्त्राभिर् S_1, दीर्घिकाभिर्विचित्राभि S_3 **80b** °कृताः] conj. Bh (silently), °कृतां S_1, °कृता S_2S_3 **80c** वृक्षैर्] S_1S_2R**A**Bh, वृक्षै S_3 **81a** °भक्षान्प्रसूयन्ते] $S_2A_3A_5$Bh, °भक्षानि पूर्य्यन्ते S_1, °भक्षा प्रसूयन्ते S_3 **81b** शुभाः] $S_1S_2^{pc}R$**A**Bh, शुभा $S_2^{ac}S_3$ **81cd**] om. S_1 **81c** °कारान्] S_3RBh, °कारं S_2 **82b** सर्वाण्येव] $S_1A_3A_7$Bh, सवाण्यैव S_2S_3 **82c** °भावांस्तथा] S_1RBh, °भावास्तथा S_2S_3 **82d** चामाक्षिकं] S_2S_3Bh, चामक्षिकं S_1 **83b** महाप्रभाः] $S_2^{pc}RA_3A_5$Bh, समाप्रभाः S_1, महाप्रभा $S_2^{ac}S_3$ **83d** सर्वगव्य°] conj., सर्व्वं दिव्य° S_1, सर्वे दिव्य° S_2S_3, सर्वे गव्यं Bh (conj.) • °समन्वितम्] S_2S_3R**A**, °मन्विताः S_1 (unmetrical), °समन्विताः Bh (conj.) **84a** सर्वा] S_2S_3R**A**Bh, सर्व्वं° S_1 • भूमिः] R**A**Bh, भूमि $S_1S_2S_3$ **84b** शुभा] $S_2S_3A_3$Bh, शुभाः S_1 • °वालुका] A_3Bh, °वालुकाः S_1, °चुल्लिका S_2, °चुलिका S_3 (unmetrical) **84c** उद्भिदान्युदका°] S_1S_2Bh, उद्भिदान्यदका° S_3 **84d** °प्रस्रवणानि] $S_2S_3RA_3A_5$Bh, प्रसनानि S_1 (unmetrical)

न तेषु क्रोधो लोभो वा युद्धं द्वेषो ऽथ मत्सरः ।
न मानो नैव च स्तम्भो न दोषास्तत्र चापरे॥ ८५ ॥
ईदृशानि पुराणि स्म व्यतिक्रम्य सुरास्ततः ।
कोटीयोजनविस्तीर्णं समन्ताद्वह्निनावृतम्॥ ८६ ॥
संवर्तकानलाकारं दुर्निरीक्ष्यं पुरं महत् ।
अद्वारं ददृशुर्दिव्यमनन्तं ते सुरोत्तमाः ।
दृष्ट्वा जग्मुः परं चैव विस्मयं भयमेव च॥ ८७ ॥
तान्भीतवदनान्व्यास वेपमानान्सुरेश्वरान् ।
पञ्चाक्षो गणपः प्राह मा भीर्भवतु वः सुराः॥ ८८ ॥
इदं तत्सुमहद्घोरं पुरं घोरानलावृतम् ।
द्रष्टव्यं वो महात्मानो यत्कृतेनागतास्त्विह॥ ८९ ॥

85b युद्धं] युद्ध° R • ऽथ] न R **85d** After this R has 77. **86ab** स्म व्यतिक्रम्य] या व्यतिक्रम्य R^{ac}, यान्यतिक्रम्य R^{pc} **86c** कोटी°] कोटि° R **87b** दुर्निरीक्ष्यं] दुर्न्निरीक्षं R **89b** घोरानला°] घोरानना° R **89c** द्रष्टव्यं वो महात्मानो] द्रष्टव्यो वो महात्मा वै R **89d** यत्कृतेना°] यज्ञे तेना° R

85b युद्धं] A_3A_7, युंयुद्धे A_5 **85c** मानो] A_3A_5, मामो A_7 **85d** दोषास्] A_3A_5, दोषोस् A_7 • After this **A** has 77. **86c** कोटी°] A_7, कोटि° A_3A_5 **86d** °द्वह्निनावृतम्] °दुद्धमावृतं A_3, °दुर्द्धमावृतं A_5, °दूर्द्धमागतं A_7 • After this **A** adds 89cd and the following speaker indication. **87a** °कानलाकारं] °काननाकारं A_3A_5, °कालनाकानं A_7 **87b** दुर्निरीक्ष्यं] दुर्निरीक्षं A_3A_5, दुन्निरीक्षं A_7 **87cd** °र्दिव्यमनन्तं ते] A_7, °र्द्व्यमनंतं A_3 (unmetrical), °र्द्व्यंमनन्तं ते A_5 **87e** जग्मुः परं चैव] A_3A_5, जग्मु पुरश्चैव A_7 **88ab**] om. **A** **88c** पञ्चाक्षो] पद्माक्षो **A** • गणपः] A_7, गणप A_3A_5 **88d** भीर्भवतु] भी भवंत्तवः A_3, भिभवत्तवः A_5, भी भवन्तवः A_7 • सुराः] A_5, सुरा A_3A_7 **89ab** °महद्घोरं पुरं] A_3A_7, °महाद्वारे घोरं A_5 **89b** घोरानला°] घोरानना° **A** **89c–90** speaker indication] **A** has this after 86cd and repeats it here. **89c** द्रष्टव्यं वो महात्मानो] द्र{द्वे° A_5A_7}ष्टव्यो यो महात्मा वै **AA***± **89d** यत्कृतेनागता°] $A_3A_3^*A_5$, यत्कृतेन गता° A_5^*, सद्गतेनागता° A_7, यत्कृतेन्यगत° A_7^*

87⟨e³⟩ S_1

85a क्रोधो] S_1R**A**Bh, क्रोध° S_2S_3 **85b** युद्धं] $S_2S_3A_3A_7$Bh, युद्ध° S_1 **85c** मानो] $S_1RA_3A_5$, मोहो S_2S_3Bh **85d** दोषास्] $S_1S_2RA_3A_5$Bh, दोषा S_3 **85d** After this S_1, S_2, S_3 and Bh have 77 (see ad loc.). **86b** व्यतिक्रम्य] $S_1S_2R^{ac}$**A**Bh, व्यक्रम्य S_3 (unmetrical) **87a** संवर्त°] S_1S_2R**A**Bh, सवर्त्त° S_3 **87b** दुर्निरीक्ष्यं] S_2Bh, दुनिरीक्ष्यम् S_1, दुर्न्निरी{(न्दी) S_3^{ac}}क्षं S_3 **87c** अद्वारं ददृशुर्] S_1S_2R**A**Bh, अद्वार ददृशु S_3 **87d** °मनन्तं] S_1S_2R**A**Bh, °मनन्त S_3 (unmetrical) **87e** जग्मुः] $S_2RA_3A_5$Bh, ⏑ग्मुः S_1, जग्मु S_3 **87f** विस्मयं] S_1S_2R**A**Bh, विस्मय° S_3 (unmetrical) **88a** तान्भीतवदनान्] S_2RBh, तम्भीतवदना S_1, ता भीतवदनां S_3 **88b** वेपमानान्] S_2S_3RBh, वेपमाना S_1 **88c** गणपः] $S_2^{pc}RA_7$Bh, गणप $S_1S_2^{ac}S_3$ **88d** सुराः] S_1RA_5Bh, सुरा S_2S_3 **89a** तत्] R**A**Bh, तं $S_1S_2S_3$ **89c** द्रष्टव्यं] S_1S_2, द्रष्टव्य S_3, द्रष्ट्वचं Bh (typo, unmetrical) • महात्मानो] $S_1S_2S_3$, महात्मनो Bh (typo, unmetrical) **89d** यत्कृतेनागता°] $S_1S_2S_3A_3A_3^*A_5$, यत्कृते चागता° Bh (conj.)

सनत्कुमार उवाच।
एवमुक्त्वा स पञ्चाक्षः शूलेनानलवर्चसा।
पश्यतां सुरसंघानां द्वारं चक्रे महाबलः॥ ९०॥
ते प्रविष्टा महात्मानः पञ्चाक्षसहिताः सुराः।
दिव्यं ददृशिरे पूर्णं सिंहानां तत्पुरं महत्॥ ९१॥
मेरुमन्दरकल्पानां नखदंष्ट्रावतां तथा।
घोराणामग्निवर्णानां क्रुद्धानामतितेजसाम्॥ ९२॥
तेषामेकस्तदा सिंहश्छित्त्वा बन्धनमूर्जितः।
अन्वधावत संक्रुद्धः प्रलम्बितमहासटः॥ ९३॥
तस्य सिंहस्य नादेन भैरवेण दिवौकसः।
विषण्णवदनाः सर्वे पञ्चाक्षं शरणं ययुः॥ ९४॥

90a एवमुक्त्वा] एवमुक्तो R **90d** चक्रे] भीमं R **92b** नख°] खर° R **92d** °मतितेजसाम्] °मपि तेजसां R **93ab** सिंहश्छित्त्वा] सिंह स्थित्वा R **93b** बन्धन°] +(द्रू)+ल्वल° R **93d** °सटः] °पटः R **94b** भैरवेण] भैरवेन R

90a एवमुक्त्वा] A_3A_7, एवमुक्ता A_5 • पञ्चाक्षः] A_5A_7, पंचास्यः A_3 **90b** शूलेनानलवर्चसा] शूलेन नील{लीन° A_5}वर्च्चसा **A** **90d** °बलः] °नदः **A** **91b** पञ्चाक्ष°] पँचास्य° A_3, पञ्चाक्षः A_5A_7 • °सहिताः] A_3A_7, °प्रहिता A_5 **91d** तत्पुरं महत्] A_3, तत् A_5 (unmetrical), तत्परं महत् A_7 **92a** °मन्दर°] °कन्दर° **A** **93ab** सिंहश्छित्त्वा] A_3A_7, सिंह स्थित्वा A_5 **93c** अन्वधावत संक्रुद्धः] अन्वधावत् सुसंक्रुद्धः A_3A_5, अन्धधावत् सुक्रुद्ध A_7 (unmetrical) **93d** °सटः] A_3, °षटः A_5A_7 **94a** नादेन] A_3A_5, नानेन A_7 **94b** भैरवेण] A_3A_5, भैरवेन A_7 **94c** विषण्ण°] विषण° A_3 (unmetrical), विषसाह° A_5 (unmetrical), विषद्ु° A_7 (unmetrical) **94d** पञ्चाक्षं] A_3A_5, पञ्चाख्यं A_7

90$(b^1–b^4)\langle b^5–b^6\rangle(b^7–b^8)$ S_1 **91**$\langle a^1–a^8\rangle(b^1–b^4)\langle b^5\rangle(b^6–b^8, c^8–d^1, d^5–d^6)\langle d^7–d^8\rightarrow\rangle$ S_2^{pc} **92**$\langle\leftarrow a^1–a^2\rangle(a^8–b^3, c^1–d^2)$ S_2^{pc} **93**$(a^1–b^5)\langle b^6–d^8\rangle$ S_2^{pc} **94**$(b^1–b^4)$ S_2

90a एवमुक्त्वा] $S_1S_2^{pc}A_3A_7$Bh, एवमुक्ता $S_2^{ac}S_3$ • पञ्चाक्षः] S_1RA_5A_7Bh, पञ्चाक्ष S_2S_3 **90b** After this S_1 adds 93a–94b. **90c** पश्यतां] S_1S_2R**A**Bh, पश्यता S_3 **90d** °बलः] S_1S_3RBh, °बल S_2 **91a–93d**] om. S_2^{ac}, S_2^{pc} has this i.m. by sec. hand (tops of most of these akṣaras lost) **91a** महात्मानः] S_1R**A**Bh, महात्मान S_3 **91b** °सहिताः] $S_1S_3^{pc}$RA_3A_7Bh, °(स)⏓(ता) S_2^{pc}, °सिहिता S_3^{ac} • सुराः] $S_1S_2^{pc}$R**A**Bh, सुरा S_3 **91c** पूर्णं] S_3R**A**Bh, पूर्व्वं S_1 (anusvāra possibly lost), पू(ण्ण) S_2^{pc} **91d** तत्पुरं] S_1RA_3Bh, त(त्पर) S_2^{pc}, तत्परम् S_3 **92d** °मतितेजसाम्] $S_2^{pc}S_3$**A**Bh, °मिततेजसाम् S_1 **93a–94b**] S_1 has this after 90b and repeats it here. **93ab** सिंहश्छित्त्वा] em. Bh (silently), सिंहच्छित्वा $S_1S_1^{*}S_3$, (सिहच्छित्वा) S_2^{pc} (upper parts lost) **93b** °मूर्जितः] S_3R**A**Bh, °मूर्जितं S_1, °मूजितं S_1^{*} **93c** अन्वधावत] S_1^{*}RBh, अन्ववावन्त S_1, अन्वाधावत S_3 • संक्रुद्धः] $S_1S_1^{*}$RA_3A_5Bh, सक्रुद्धः S_3 **94a** सिंहस्य] $S_1S_1^{*}S_2$R**A**Bh, सिंहास्य S_3 **94b** भैरवेण] $S_2S_3A_3A_5$Bh, भैरवेन $S_1S_1^{*}$ **94c** विषण्ण°] S_1S_2RBh, विषर्ण्ण° S_3 • °वदनाः] S_1S_2R**A**Bh, °वदना S_3 • सर्वे] S_2S_3R**A**Bh, om. S_1 (unmetrical)

पञ्चाक्ष उवाच।
न भेतव्यं सुरा देवं दर्शयाम्यधुना हि वः।
इत्युक्ता ददृशुः शर्वं सहसा ते सहोमया।
न चैव तत्पुरं व्यास न सिंहान्नापि किंचन॥ ९५॥
वेपमाना भयेनेशं शरणं पर्युपागताः।
ताञ्छरण्यः स भगवानुवाच प्रहसंस्तदा।
आमन्त्र्य सर्वान्देवेशो भयार्तांस्तान्दिवौकसः॥ ९६॥
दृष्टा हि वो मम क्रोधाः सिंहरूपा भयानकाः।
एकेन तेषां रौद्रेण सर्वे यूयं विनिर्जिताः॥ ९७॥
यदि सर्वानहं क्रोधाद्विसृजेयं कथंचन।
न भवेयुरसंदेहात्सर्वे यूयं क्षणात्सुराः॥ ९८॥
इयं तु देवी युष्माकं कुपिता पर्वतात्मजा।
एतां प्रसादयत वै नाहं कुप्यामि वः सुराः॥ ९९॥

95c शर्वं] सर्व्वं R **95e** तत्पुरं] तान्+सुरा+ R **96c** ताञ्छरण्यः] तान् शरण्य+ः+ R **96f** °स्तान्] °स्त्रि° R **97a** क्रोधाः] क्रोधा R **97b** भयानकाः] भयावहा R

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95 speaker indication–**b**] om. **A** **95c** इत्युक्ता] इत्युत्का A_3A_7, इत्युत्का A_5 • शर्वं] सर्वे **A** **95f** सिंहान्नापि] सिंहो नापि **A** **96c** ताञ्छरण्यः] A_3, तान् शरण्य A_5A_7 **96f** भयार्तांस्] A_3, भयार्त्तस् A_5A_7 **97**] om. **A** **98a** क्रोधाद्] क्रुद्धो **A** **98c** भवेयुरसंदेहात्] भवे{°व° A_5}त्सुरसंदोहः **A** **98d** क्षणात्सुराः] क्षिणायुधाः A_3A_5, क्षिणायुधा A_7 **99b** पर्वतात्मजा] A_3A_5, पर्व्वताग्रजा A_7

96$(c^5)\langle c^6–d^8\rangle$ S_2, $(e^3, e^6–e^7)\langle e^8–f^4\rangle(f^5–f^6)\langle f^7–f^8\rightarrow\rangle$ S_3 **97**$\langle\leftarrow a^1–a^2\rangle(a^3)$ S_3 **99**$(c^7–d^1)\langle d^2\rangle$ S_2, $(d^6–d^8)$ S_3

95a भेतव्यं] S_1S_2RBh, भेतव्य S_3 • देवं] S_1S_2RBh, देव S_3 **95b** °म्यधुना] S_1S_2RBh, °म्य-धु S_3 (unmetrical) • After this Bh adds सनत्कुमार उवाच। **95c** इत्युक्ता] RBh (conj.), इत्युत्का $S_1S_2S_3$ • ददृशुः] S_1S_2R**A**Bh, ददृशु S_3 (unmetrical) • शर्वं] conj. Bh, सर्वे $S_1S_2S_3$ **95d** ते सहोमया] S_1R**A**Bh, तैस्समोहया S_2, तै समोहया S_3 **95f** सिंहान्नापि] R, सिंहा नापि S_1S_3, सिंहं नापि S_2Bh • किंचन] R**A**Bh, किञ्चनः $S_1S_2S_3$ **96a** भयेनेशं] S_1R**A**Bh, भयैनैशं S_2, भयेनैशं S_3 **96c** ताञ्छरण्यः] $S_2R^{pc}A_3$Bh, तां भयार्त्ता S_1, ता शरण्य S_3 (unmetrical) **96e** आमन्त्र्य] S_1S_3R**A**Bh, आमन्त्र्यस् S_2 • सर्वान्] S_2R**A**Bh, सर्व्वन् S_1, सर्वा S_3 **96f** भयार्तांस्तान्] A_3, भयार्त्तांस्तन् S_1, भयात्रस्ता S_2, भयत्रस्तान् Bh (conj.) **97a** दृष्टा] RBh (conj.), दृष्टं S_1, दृष्ट्वा S_2 • क्रोधाः] S_1Bh, क्रोधा S_2S_3 **97b** सिंह°] S_1S_2RBh, सिंहा° S_3 • भयानकाः] S_1Bh, भयान-का S_2S_3 **97c** एकेन] S_1S_2RBh, एकेण S_3 **97d** सर्वे यूयं] $S_1S_2S_3$R, यूयं सर्वे Bh (conj.) • विनिर्जिताः] S_2R, विवर्ज्जिताः S_1, विनिर्जिता S_3, पि तर्जिताः Bh (conj.) **98a** क्रोधाद्] S_2S_3RBh (in a note Bh suggests क्रोधान्.), क्रोधा S_1 **98b** कथंचन] S_2^{pc}R**A**, कथञ्चनः $S_1S_2^{ac}S_3$, कदाचन Bh (conj.) **98c** भवेयुर°] $S_1S_2S_3$R, भवेत न Bh (conj.) • °संदेहात्] R, °संदेहो S_1S_3, °सन्देहो S_2, सन्देहः Bh **98d** क्षणात्सुराः] R, क्षणान्तरे S_1Bh, क्षणाच्छुभा+ः+ S_2, क्षणच्छुभा S_3 **99d** नाहं कुप्यामि वः सुराः] S_1R**A**Bh, (ना)⏓कुर्यामि वा सुरा⟨ः⟩ S_2, नार्हः कुर्यामि (वा सुरा) S_3

सनत्कुमार उवाच।
एवमुक्तवति स्वामिन्युद्धता ताम्रलोचना।
देवी देवीं मुखाद्घोरां ससृजे भयवर्धनीम्॥ १०० ॥
दंष्ट्राकरालवदनां बहुपादकराङ्गुलिम्।
धनुःपरशुखड्गेषुचक्रशूलासिधारिणीम्॥ १०१ ॥
ज्वलदर्कसहस्रांशुतेजसा विश्वरूपिणीम्।
दशयोजनसाहस्रस्तस्या देहः प्रकीर्तितः॥ १०२ ॥
भयाभिभूतास्ते देवा वध्यमानाश्च सर्वशः।
न शेकुः पुरतः स्थातुं व्याघ्रान्मृगगणा इव॥ १०३ ॥
ततो व्यथितचित्तास्ते कालकर्ण्या भयात्सुराः।
भस्मराशिं स्थितं पार्श्वे देवस्य विविशुर्भयात्॥ १०४ ॥

100c देवी देवीं] देवीन्देवं R **100d** भयवर्धनीम्] +बल+वर्द्धिनीं R **101b** ◦कराङ्गुलिम्] ◦कराङ्गुलीम् R **101c** ◦खड्गेषु◦] ◦खड्गोथ R **102b** विश्वरूपिणीम्] विप्रकाशिणीं R **102c** ◦साहस्रस्] ◦साहस्रं R **103a** भया◦] तया◦ R **103c** स्थातुं] तत्र R **103d** व्याघ्रान्] व्याघ्रे R **104c** ◦राशिं] ◦राशि R **104d** देवस्य] देवास्ते R

100a ◦वति] A_7, ◦रति A_3A_5 **100b** ◦न्युद्धता ताम्र◦] ◦नुद्धतस्ताम्र◦ A_3, ◦नुद्धतस्ताम◦ A_5, ◦न्युद्धतासोम्र◦ A_7 • ◦लोचना] ◦लोचनां A_3A_5, ◦लोचनं A_7 **100cd**] om. **A** **101b** ◦कराङ्गुलिम्] A_7, ◦करांगतिं A_3, ◦कर्षंगतिं A_5 **101c** धनुःपरशु◦] A_3A_5, धनुपरसु◦ A_7 (unmetrical) **102b** ◦रूपिणीम्] A_3, ◦रूपणीं A_5, ◦रूपिणी A_7 **102c** ◦योजन◦] A_3A_7, ◦याजन◦ A_5 **102cd** ◦साहस्रस्तस्या देहः प्रकीर्तितः] ◦साहस्रस्विस्तीर्णा ददृशुस्ततः A_3, ◦साहस्रस्तस्या देव प्रकीर्तिताः A_5, ◦विस्तीण्णं साहश्रं ददृशुस्ततः A_7 **103a** भया◦] तया◦ **A** • देवा] A_3A_5, देवो A_7 **103b** वध्यमानाश्च] वर्द्धमानाश्च **A** **103c** न शेकुः] तत्यजुः A_3A_7, तत्युजुः A_5 • स्थातुं] स्थानं **A** **103d** व्याघ्रान्] A_3, व्याघ्रा A_5, व्याघ्रे A_7 **104b** ◦कर्ण्या] ◦कल्प◦ **A** • ◦भयात्सुराः] ◦भयात्पुरा A_3A_5, ◦भयःपुराः A_7 **104c** ◦राशिं] A_3A_5, ◦राश्मिं A_7 **104d** देवस्य] देवास्ते **A**

100⟨speaker indication–b^8⟩(c^5–c^6) S_3 **102**⟨c^1–c^4⟩ S_1, ⟨d^7–d^8⟩ S_2 **104**(b^6–b^7) S_1

100b ◦न्युद्धता] RA_7Bh, ◦न्युद्धवा S_1S_2 • ताम्र◦] S_1RBh, ताम्ब्र◦ S_2 **100c** देवीं] $S_2^{pc}Bh$, देवी $S_1S_2^{ac}S_3$ • मुखाद्] S_2RBh, मुखां S_1, (मुखा) S_3 **100d** ससृजे] S_2S_3RBh, ससृजेद् S_1 **101a** दंष्ट्रा◦] S_1S_2R**A**Bh, द्रंष्टा◦ S_3 • ◦वदनां] R**A**Bh, ◦दशनां S_1, ◦वदना S_2S_3 **101c** धनुः◦] $S_2RA_3A_5Bh$, धनुं◦ S_1, धनु◦ S_3 (unmetrical) • ◦खड्गेषु◦] **A**, ◦खड्गेग्राज् S_1, ◦खड्गेग्र◦ S_2, ◦खड्गेग्र◦ S_3^{ac}, ◦खड्गोग्र◦ S_3^{pc}, ◦खड्गोग्र◦ Bh (conj.) **101d** ◦शूलासि◦] $S_1S_2S_3R$**A**, ◦शूलेषु◦ Bh (conj.) **102a** ◦दर्क◦] S_1R**A**Bh, ◦दक्क◦ S_2S_3 **102b** ◦तेजसा] S_1S_3R**A**, ◦तेजसां S_2^{ac}, ◦तेजसं $S_2^{pc}Bh$ **102cd** ◦साहस्रस्तस्या] $S_2^{pc}S_3A_5Bh$, ◦साहस्र तस्य S_1, ◦साहस्रंस्तस्या S_2^{ac} **102d** देहः] $S_2^{pc}RBh$, देह $S_1S_2^{ac}S_3$ • प्रकीर्तितः] R, प्रमाणतः S_1Bh, प्रकी ˘ ⏓ S_2, प्रकीर्तिताः S_3 **103a** भया◦] S_2S_3, स्तया◦ S_1, तया◦ Bh • देवा] $S_1S_2^{pc}RA_3A_5Bh$, देव $S_2^{ac}S_3$ **103c** शेकुः] S_2S_3RBh, शेकु S_1 • स्थातुं] S_2Bh, स्थातु S_1S_3 **103d** व्याघ्रान्मृग◦] S_2A_3Bh, व्याघ्रा मृग◦ S_1, व्याघ्रर्मृग◦ S_3 **104a** व्यथित◦] S_2S_3R**A**Bh, व्यथितश् S_1 (unmetrical) **104b** ◦कर्ण्या] S_1R, ◦कर्ण्ण◦ S_2S_3, ◦कर्णी◦ Bh (conj.) • ◦त्सुराः] $S_1S_2^{pc}RBh$, ◦त्सुरा $S_2^{ac}S_3$ **104c** ◦राशिं] A_3A_5Bh, ◦राशि $S_1S_2S_3$ • स्थितं] S_1R**A**Bh, स्थितां S_2S_3

तान्दृष्ट्वा भस्मकूटं तु प्रविष्टाञ्छरणार्थिनः।
सुरान्भस्मविलिप्ताङ्गान्देवीं देवी न्यषेधयत्॥ १०५॥
देव्युवाच।
कालकर्णि निवर्तस्व मा वधीः सुरसत्तमान्।
एते पाशुपतीभूता भस्मना दिग्धमूर्तयः॥ १०६॥
एतत्पशुपतिप्रोक्तं व्रतं पाशुपतं पुरा।
यद्भस्मना पवित्रेण स्नानं स्नानेभ्य उत्तमम्॥ १०७॥
एते भगवतो ऽवश्यमनुग्राह्याः सुरोत्तमाः।
भस्म येन प्रविष्टास्तु तस्मान्मैतान्विनाशय॥ १०८॥
रौद्राः पशव एते हि प्रवेशाद्भस्मनो ऽधुना।
जाताश्च गणपाः सर्वे हन्तव्या न त्वयेश्वरि॥ १०९॥

105a ॰कूटं] ॰कूटैस् R **106c** पाशुपती॰] पाशुपता R^{pc}, पशुपता R^{ac} • ॰भूता] भूत्वा R **106d** भस्मना दिग्ध॰] भस्म+ना+ दिव्य॰ R **107a** ॰पति॰] ॰पतिः R **107b** व्रतं] प्रोक्तं R **107d** स्नानं स्नानेभ्य] स्थानं स्थानेभ्य R **108a** भगवतो] भगवता॰ R **108c** भस्म येन प्रविष्टास्तु] भस्मन्येव प्रविष्टाशु R **108d** तस्मान्मैतान्] तस्मान्नेतान् R **109b** भस्मनो ऽधुना] भस्मराशिषु R

105c ॰विलिप्ताङ्गान्] A_5, ॰विलिप्तां तान् A_3, ॰विनिष्टाङ्गा A_7 **105d** देवीं देवी] सवान् देवी A_3, सर्वान्देवी A_5A_7 • न्यषेधयत्] A_3, न्यषेययत् A_5, न्यशेधयत् A_7 **106a** निवर्तस्व] A_3, विवर्त्त A_5 (unmetrical), विवर्त्तस्व A_7 **106b** वधीः] धाव A_3, धारं A_5, धवे A_7 **106c** पाशुपती॰] पाशुपता॰ **A** **106d** भस्मना दिग्ध॰] भस्मनिर्दिग्ध॰ A_3, भस्मनिर्दग्ध॰ A_5A_7 **107a** ॰त्पशुपति॰] ॰त्पाशुपतिः A_3A_5, ॰त्पशुपतिः A_7 **107d** स्नानं स्नानेभ्य] स्थानं स्थानेभ्य **A** **108ab**] om. **A** **108c** भस्म येन] भस्मान्येवं A_3, भस्मान्येव A_5A_7 • प्रविष्टास्तु] A_5, प्रविष्टांस्तु A_3A_7 **108d** तस्मान्मैतान्विनाशय] तस्मान्नेतान्निशामय A_3A_5, तस्मान्नेतान्न शंशयः A_7 **109b** भस्मनो ऽधुना] भस्मराशिषु **A** **109c** जाताश्च] जाताः सु॰ A_3, जाता सु A_5A_7 **109d** त्वयेश्वरि] A_7, द्वयेश्वरि A_3A_5

105⟨c^1–c^3⟩ S_1 **107**(c^7) S_1 **108**(c^3) S_1 **109**⟨b^6⟩ S_2

105a तान्] S_1S_2RABh, ता S_3 **105b** प्रविष्टाञ्] $S_1S_2^{pc}$RABh, प्रविष्टा $S_1^{ac}S_3$ **105c** सुरान्] S_2RABh, सुरा S_3 • ॰विलिप्ताङ्गान्] S_2S_3RA_5Bh, ॰विलिप्तांगा S_1 **105d** देवीं देवी] S_1R, देवो देवीं S_2, देवो देवी S_3, देवी देवीं Bh (conj.) **106a** ॰कर्णि] S_1RABh, ॰कर्ण्णी S_2S_3 **106b** वधीः] S_1RBh, वधीत् S_2, वधी S_3 **106c** पाशुपती॰] S_1Bh, पाशुपता S_2S_3 **106d** ॰सत्तमान्] S_1RABh, ॰सत्तमाम् S_2S_3 **107a** ॰पति॰] S_1S_3Bh, ॰पतिः S_2 **108a** ऽवश्य॰] S_1RBh, वश्या॰ S_2S_3 **108b** ॰ग्राह्याः] RBh (em.), ॰गृह्या S_1, ॰ग्राह्या S_2S_3 **108c** भस्म येन] S_2S_3Bh, भस्म(न्ये)न S_1 • प्रविष्टास्तु] S_1A_5Bh, प्रविष्टास्ते S_2S_3 **108d** तस्मान्मैतान्] S_2Bh, तस्मानेतान् S_1, तस्मान्मैता S_3 **109a** रौद्राः] S_2^{pc}RABh, रौद्रा $S_1S_2^{ac}S_3$ **109b** भस्मनो ऽधुना] conj., भस्मसाधुना S_1S_3, भस्म ⏑धुना S_2, भस्मसोधुना Bh (conj.) **109c** गणपाः] S_1S_2RABh, गणपा S_3 **109d** हन्तव्या] S_1RABh, हर्त्तव्या S_2S_3

नैषां मृत्युः प्रभवति शंकरार्पितचेतसाम्।
मया ह्येतद्धृतं पूर्वं चरितं सार्वकामिकम्॥ ११० ॥
इत्युक्ता कालकर्णी तु देव्या भैरवरूपिणी।
न्यवर्तत सुरेभ्यस्तु कोपं तत्याज चोत्थितम्॥ १११ ॥
कालकर्णीं निवृत्तां तु दृष्ट्वा ते ऽपि सुरास्ततः।
शान्तं च भयमत्युग्रं तुष्टुवुर्हिमवत्सुताम्॥ ११२ ॥
देवा ऊचुः।
[1]हरवरमहि[2]षीं महादेवप[3]त्नीं प्रियां त्र्यम्बक[4]स्याम्बिकां वाचमे[5]काक्षरां लो-
कसं[6]हारकर्त्रीमुमां [7]देवदेवस्य प[8]त्नीं शुभां शङ्खकु[9]न्देन्दुहाराम्बुगौ[10]रोग्रदंष्ट्रां

110a नैषां] नैषा R **110b** शंकरार्पितचेतसाम्] स्वाकारात् परमेश्वरात् R **110c** मया ह्येतद्] म-याप्येतद् R **111a** तु] च R **111b** देव्या] देवीं R • °रूपिणी] °रूपिणीं R **111c** न्यवर्तत] न्यवर्त्तय+त्+ R **112c** भय°] R^{pc}, भव° R^{ac} **113.4–5** वाचमेकाक्षरां] वामामेका+म्ब+⟨व⟩रां R (unmetrical) **113.6** °कर्त्रीमुमां] °कर्त्तीमुत्तमाम्। R (unmetrical) **113.9** °हाराम्बु°] om. R

110c मया ह्येतद्] ममाप्येतद् A_3, ममाप्यत् A_5 (unmetrical), समाप्येतद् A_7 **110d** °कामिकम्] A_3A_5, °कामिकां A_7 **111a** इत्युक्ता] A_7, इत्युत्का A_3, इत्युत्का A_5 • °कर्णी] A_3, °कर्णि A_5, कर्ण्णीन् A_7 **111b** देव्या] देवी **A** • °रूपिणी] °रूपितं A_3A_5, °रूपिनं A_7 **111c** सुरेभ्यस्तु] सुरेभ्यश्च A_3A_7, शुरेभ्यश्च A_5 **112b** ऽपि] तु **A** • °स्ततः] °स्तदा **A** **112c** °मत्युग्रं] A_5A_7, °मत्यग्रं A_3 **113.1** हरवर°] A_7, हरार° A_3 (unmetrical), हररवर° A_5 (unmetrical) **113.1–2** °महिषीं] A_3A_5, °महिषिं A_7 **113.2–3** °पत्नीं] A_3A_7, °पत्नि A_5 **113.4** °स्याम्बिकां] A_7, °स्याव्निकां A_3, °स्यांघ्रिकां A_5 **113.4** वाचमे°] त्रिच{°क A_5}रणामे° **A** (unmetrical) **113.6** °कर्त्रीमुमां] A_3, °कर्त्रिमुमां A_5 (unmetrical), °कर्त्रीषुमां A_7 **113.7–8** देवदेवस्य पत्नीं] देवस्य प-त्नीं{°त्निं A_5} **A** (unmetrical) **113.8–9** °कुन्देन्दु°] A_3A_7, °कुदेदु° A_5 (unmetrical) **113.10** °दंष्ट्रां] A_3A_7, °दंष्टा A_5

110(d^5) S_2 **111**⟨c^5–c^7⟩ S_1 **112**⟨b^7, c^2–d^3⟩(d^4–d^8) S_2
113 After 112 follow a verse of the daṇḍaka metre, of which each pāda has different length, and an additional pāda of the same metre; each of these 5 pādas is numbered independently. Within each pāda a set of 2 gaṇas (6 akṣaras) is numbered by an arabic figure placed at the beginning of the set. In the lacuna register an akṣara concerned is indicated by the number of set containing it and its place within the set; e.g. 2.2 means the second akṣara of the second set of 2 gaṇas.
113⟨10.3–4⟩ S_1, ⟨speaker indication–1.5⟩(1.6–2.1)⟨2.2–6⟩(3.1–2)⟨3.3–4.1⟩(4.2, 4, 5.2) S_2

110a नैषां] S_1S_2**A**Bh, नैषा S_3 • मृत्युः] S_1R**A**Bh, मृत्यु S_2S_3 **110c** पूर्वं] $S_1S_2S_3$R**A**, शर्वं Bh (typo?) **110d** चरितं] S_1S_2R**A**Bh, चरित S_3 (unmetrical) • सार्व°] S_1R**A**Bh, स(व)° S_2, सर्व° S_3 **111a** इत्युक्ता] RA_7Bh, इत्युत्का $S_1S_2S_3$ **111b** °रूपिणी] S_2S_3Bh, °रूपिणीं S_1 **111c** न्यवर्तत] S_2S_3**A**Bh, निवर्त्तत S_1 **111d** तत्याज चोत्थितम्] R**A**Bh, तत्याज्यश्चोत्थिता S_1, त्यत्का जवोत्थितम् S_2, त्यत्का जवोस्थितम् S_3 **112a** °कर्णीं] S_2R**A**Bh, °कर्ण्णि° S_1, °कर्णी° S_3 • निवृत्तां] R**A**Bh, निवर्त्तान् S_1S_2, निवर्त्ता S_3 **112b** सुरास्ततः] S_1RBh, सुरा⏑तः S_2, सुरात्ततः S_3 **112c** शान्तं च भयमत्युग्रं] $S_1R^{pc}A_5A_7$Bh, शा··· S_2, शान्तव भयत्युग्रं S_3 (unmetrical) **112d** तुष्टुवुर्] S_3R**A**Bh, तुष्टुवु S_1 (unmetrical) **113** देवा ऊचुः] S_3R**A**Bh, देव उ S_1 **113.1–2** °म-हिषीं] $S_1S_3^{pc}RA_3A_5$Bh, ˘ि˘ –ीं S_2, °महिषी S_3^{ac} **113.2–3** °पत्नीं प्रियां] $S_1RA_3A_7$Bh, – –ी ि˘ – S_2, पनी प्रियान् S_3^{ac} (unmetrical), पत्नीं प्रियां।न् S_3^{pc} **113.4** वाचमे°] S_1S_2Bh, वाचामे° S_3 (unmetrical) **113.6** °कर्त्रीमुमां] S_2A_3Bh, °कत्त्रीमुमा S_1, °कत्री⟨॥⟩मुमां S_3 **113.7–8** पत्नीं] $S_1S_2S_3RA_3A_7$, पात्नीं Bh (typo) **113.8–9** °कुन्देन्दु°] $S_1S_2RA_3A_7$Bh, °कुन्दे° S_3 (unmetrical) **113.10** °दंष्ट्रां] $S_2RA_3A_7$Bh, – –ञ् S_1, °द्रष्ट्रां S_3 (unmetrical)

जया[11]माहवे दुर्निरी[12]क्ष्यामचिन्त्योग्रदृ[13]ष्टिं विशालेक्षणां [14]पीतकौशेयव[15]स्त्रां महाशूलघ[16]ण्टापताकाध्वजां [17]दिव्यगन्धाज्यधू[18]पप्रियां कालद[19]ण्डासिचर्माग्रह[20]स्तां वपाशोणिता[21]न्त्रावसापूर्णभा[22]ण्डां दिशां दक्षिणां [23]चारुचामीकरा[24]बद्धपट्टां युगा[25]न्तानलाभेक्षणा[26]मट्टहासान्सृज[27]न्तीं यथाकामक[28]र्त्रींमनङ्गायुधा[29]विक्षतां शूरसे[30]नानदीं विश्रुतां [31]मन्दरावासनि[32]त्यां दिविष्टां प्रप[33]द्ये ऽहमेकानसीम्॥ ११३॥

113.10 जया॰] जयाजया॰ R (unmetrical) **113.12–13** ॰मचिन्त्योग्रदृष्टिं] ॰मनिन्द्योग्रभूमिं R **113.15** महा॰] om. R (unmetrical) **113.18–19** ॰दण्डासि॰] ॰दण्डांसि॰ R **113.20–21** वपाशोणितान्त्रावसा॰] त्वचाशोणिताद्र्रां वशा॰ R **113.22** दिशां] om. R (unmetrical) **113.24–25** ॰बद्धपट्टां युगान्ता॰] ॰वज्रघण्टां प्रशान्ता॰ R **113.26** ॰णामट्ट॰] ॰णांमट्ट॰ R **113.27–28** ॰कर्त्रीं॰] ॰कर्त्तां॰ R **113.28–29** ॰युधाविक्षतां] ॰युधां वीक्षितां R (unmetrical) **113.29–30** ॰सेनानदीं विश्रुतां] ॰सेनां नदीं विस्रुतां R **113.32** दिविष्टां] दिति त्वां R^{pc}, मिति त्वां R^{ac} **113.33** ऽहमेकानसीम्] हमेकंसतीं R

113.10–12 जयामाहवे दुर्निरीक्ष्यामचिन्त्योग्र॰] जायामाहवे{॰रे A_3A_5} दुर्निरीक्षां अग्निभ्योग्र॰ A± (unmetrical) **113.14–15** ॰कौशेयवस्त्रां] A_5, ॰कौशेय{॰ष॰ A_7}वस्त्रा॰ A_3A_7 **113.15–16** महाशूलघण्टापताकाध्वजां] महातूलपताकव्रजां A± (unmetrical) **113.17** ॰गन्धाज्य॰] A_3, ॰गन्धाध्य॰ A_7, ॰गंधाडय॰ A_5 (unmetrical) **113.18** ॰प्रियां] A_3A_7, ॰प्रीयां A_5 (unmetrical) **113.18–19** ॰दण्डासि॰] A_7, ॰दत्तासि॰ A_3A_5 **113.20–21** वपाशोणितान्त्रावसा॰] त्वचा{॰या॰ A_5}शोणितान्तरसा॰ A_3A_5 (unmetrical), चत्वाशोनितान्तवशा॰ A_7 (unmetrical) **113.21–22** ॰भाण्डां] A_3A_7, ॰भाडां A_5 **113.22** दक्षिणां चारु॰] दक्षिणाभि॰ A (unmetrical) **113.24** ॰पट्टां] ॰कत्यां A_7, ॰रूढां A_3, रुद्रा A_5 **113.26–27** ॰हासान्सृजन्तीं] A_3, ॰हासा सृजन्तीं A_7, हासां सृजतीर् A_5 (unmetrical) **113.27–28** ॰कर्त्रीं॰] A_3, ॰कत्री॰ A_7, ॰त्री॰ A_5 (unmetrical) **113.28–29** ॰मनङ्गायुधाविक्षतां] ॰मनङ्गा{॰ङ्गा॰ A_3A_5}युधारि{॰नि॰ A_7}क्षती{॰ति A_5(unmetrical)} A **113.29–30** शूरसेनानदीं] श्वरसेनां न{ना॰ A_7(unmetrical)}दं A_3A_7, श्वरसेनादं A_5 (unmetrical) **113.32** ॰त्यां दिविष्टां] ॰त्यां दितिं A_3A_7 (unmetrical), ॰त्यादिति A_5 (unmetrical) **113.33** ऽहमेकानसीम्] A_3A_5, हामेकान॰ A_7 (unmetrical) **113.33.6–114.10.6**] om. A_7 (unmetrical)

113⟨26.5–6⟩ S_1, (12.4–13.2)⟨14.3–16.4⟩(16.5, 17.5–21.2, 22.2–5)⟨31.2–32.5⟩ S_2, ⟨20.4⟩(20.5) S_3

113.11–12 दुर्निरीक्ष्या॰] $S_1S_2S_3^{pc}$RBh, दुर्निरीक्ष्य॰ S_3^{ac} (unmetrical) **113.12–13** ॰मचिन्त्योग्रदृष्टिं] S_2(lower parts lost) S_3Bh, ॰मतिं योगदृंष्टि S_1 (unmetrical) **113.14** ॰कौशेय॰] $S_1S_3RA_3A_5$, ॰कोशेय॰ Bh (typo) **113.16** ॰पताकाध्वजां] S_3RBh, ॰पताकर्ध्वजान् S_1, ⏑ – – ⏑ जा S_2 (upper parts lost, fourth akṣara has subscript व्) **113.17–18** ॰धूपप्रियां] $S_1RA_3A_7$Bh, –(पाप्रिया) S_2 (upper parts lost, first akṣara has subscript ऊ), ॰धूपप्रिया S_3 **113.20–21** ॰तान्त्रा॰] S_2S_3 (upper parts lost in S_2), ॰तास्त्रा॰ S_1, ॰तान्त्र॰ Bh (unmetrical) **113.21–22** ॰पूर्णभाण्डां] $S_1RA_3A_7$Bh, ॰पूर्ण्णभण्डान् S_2 (tops lost), ॰पूर्ण्णाभाण्डा S_3 (unmetrical) **113.24** ॰बद्ध॰] S_1S_3**A**Bh, ॰बद्धबद्ध॰ S_2 (unmetrical) **113.25–26** ॰णामट्ट॰] S_1S_2**A**Bh, ॰णामब्ज॰ S_3 **113.26–27** ॰हासान्सृजन्तीं] RA_3Bh, ॰हासां ⏑ –न्तीन् S_1, ॰हासा सृजन्तीं S_2, ॰हासा सृजन्ती S_3 **113.27–28** ॰कर्त्रींम॰] A_3Bh, ॰हन्त्रीम॰ S_1, ॰कर्त्रींम॰ S_2, ॰कन्तीम॰ S_3 **113.29** ॰विक्षतां] S_1S_3Bh, ॰विक्षता S_2 (tops lost) **113.29–30** ॰सेनानदीं] S_2S_3, ॰सेनानदी॰ S_1, ॰सेनां नदीं Bh (em.?) **113.32** ॰त्यां दिविष्टां] conj. Bh, ॰त्यान्दिविन्त्वाम् S_1, ॰त्यां दिति॥ त्वां S_3 **113.32–114.1** ॰पद्ये ऽहमेकानसीम्॥ अ॰] A_3A_5, ॰पद्यामहे कानसां{॰सीं S_1^{pc}} अ॰ S_1, ॰पद्येमहे (कान)सीम॰ S_2^{ac}, ॰पद्यामहे॥ सानसी॥ म॰ S_2^{pc}, ॰पद्येमहे कानसीम॰ S_3^{ac}, ॰पद्योमहे कान(भी)मा॰ S_3^{pc} (unmetrical), ॰पद्यामहे कानसी(ष्टि)म॰ Bh (ष्टि conj. and unmetrical)

[1]असुरमहिष[2]दारणीं दारणीं [3]दुन्दुभेः सुम्भमा[4]रीं निसुम्भस्य मृ[5]त्युं वि-
भां सोमसू[6]र्याग्निभासां सृज[7]त्कान्तिमिष्टप्रदां [8]शोकदुःखार्तिह[9]र्त्रीं विशोकां
सुघो[10]रां वरामन्तक[11]स्यान्तकर्त्रीं मुने[12]र्जामदग्न्यस्य चो[13]र्जां तथा राज-
रा[14]ज्ञीमनोज्ञां करा[15]लां ह्रियं दण्डनी[16]तिं स्थितिं सिद्धिमि[17]ष्टां शुभां का-
लरा[18]त्रीमपर्णां समा[19]धिं शरण्यां नगे[20]न्द्राधिवासप्रियां [21]क्षीरनद्यब्धिवा[22]सां

114.2–3 दारणीं दुन्दुभेः] दुन्दुभेर्म्मारणीं R **114.3–5** सुम्भमारीं निसुम्भस्य] शुम्भनिशुम्भसारनीं R (unmetrical) **114.4–6** मृत्युं विभां सोमसूर्याग्निभासां] मृत्युनिभां सां R (unmetrical) **114.7** °मिष्टप्रदां] °मीष(त्प्र)सादां R (unmetrical) **114.8–9** °हर्त्रीं] °हन्त्रीं R **114.9–10** सुघोरां] सुघोणां R **114.11** °कर्त्रीं] °यातं R **114.12–13** °र्जामदग्न्यस्य चोर्जां] °र्यामदग्न्यसुतो⟨ज्ञां⟩+र्जां+ R (unmetrical) **114.13–14** राजराज्ञीमनोज्ञां] राजराज्ञीं R **114.15** करालां ह्रियं] करासाङ्गायां R (unmetrical) **114.15–16** °नीतिं स्थितिं] °नीतिस्थितां R **114.18–19** समाधिं] समाधि° R (unmetrical) **114.19–20** नगेन्द्राधिवास°] नगेन्द्र° R **114.21–22** क्षीरनद्यब्धिवासां] क्षीरोदधिस्थां R (unmetrical)

114.2–3 दारणीं दुन्दुभेः] दुंदुभैर्मारणीं A_3, दंदुभैरर्माराणीं A_5 (unmetrical) **114.3–5** सुम्भमारीं निसुम्भस्य मृत्युं विभां] शुंभमावां निशुंभस्य मृत्युतां A_3A_5 (unmetrical) **114.5–6** सोमसूर्याग्नि°] सूर्यसोमस्य A_3A_5 **114.6–7** °भासां सृजत्कान्ति°] सां सृजंतकांता° A_3 (unmetrical), भासा सृजंतं काता° A_5 (unmetrical) **114.7** °प्रदां] °प्रजां A_3A_5 **114.8–9** °खार्तिहर्त्रीं] °खार्त्तिहंत्रीं A_3, °खार्त्तहंत्रिन A_5 (unmetrical) **114.9–10** °शोकां सुघोरां] °शोकां{°काद्य A_5} अघोराणां A_3A_5 (unmetrical) **114.10–11** °मन्तकस्यान्तकर्त्रीं] °मंतस्यांतकर्त्रीं{°त्री A_5} A_3A_5 (unmetrical), °स्यान्तकर्त्रीं A_7 (cf. app. on 113.33) **114.11–13** मुनेर्जामदग्न्यस्य चोर्जां] मु{मू° A_5(unmetrical)}ले जीमदग्र{°ग्रा° A_5}स्य चोर्यां A_3A_5, om. A_7 (unmetrical) **114.13–14** राजराज्ञी°] A_7, जराज्ञीं राजराजी° A_3 (unmetrical), जराज्ञी A_5 (unmetrical) **114.14** °मनोज्ञां] मथाज्ञी A_3, मथाङ्गी A_7, om. A_5 **114.15** करालां ह्रियं] करालीयां **A** (unmetrical) **114.15–16** °नीतिं स्थितिं] A_3, °नीतिं स्थितीं A_7, °नीति° A_5 (unmetrical) **114.16–17** सिद्धिमिष्टां] सिद्धिनिष्ठां A_7, सिद्धिनिष्टां A_3A_5 **114.17.4–20.6**] om. **A** **114.21–22** क्षीरनद्यब्धिवासां] क्षीरोदधिस्थां **A** (unmetrical)

114(5.6–6.1)⟨9.5–6⟩(14.3) S_1, (16.3–4)⟨17.1–2⟩ S_2, (1.4) S_3

114.1 °सुरमहिष°] $S_1S_2S_3^{ac}RA_3A_5$Bh, °सुरम् +(न)+हिषा° S_3^{pc} (unmetrical) **114.2–3** °दारणीं दारणीं दुन्दुभेः] em. Bh (silently), °दारणीन्दारणीन्दुंदुभे S_1, °दारणीं{°णी S_2^{ac}} दुन्दुभे S_2, °दारणीं दारणी दुंदुभे S_3 **114.3–4** सुम्भमारीं] S_1, सुन्दमारीं S_2^{pc}Bh, सुन्दमारी S_2^{ac}, सुंदमारी S_3 **114.4** निसुम्भस्य] $S_1S_2S_3$, निशुम्भस्य Bh **114.5** मृत्युं] $S_1S_2^{pc}S_3$Bh, मृत्यं S_2^{ac} **114.5** विभां] S_1Bh, विभा S_2S_3 **114.5–6** °सूर्याग्नि°] $S_1S_3^{pc}$Bh, °यूर्याग्नि° $S_2^{ac}S_3^{ac}$, °षूर्याग्नि° S_2^{pc} **114.6–7** सृजत्कान्ति°] S_2S_3RBh, सृजाङ्कान्ति° S_1 **114.7** °मिष्टप्रदां] S_1Bh, °ष्टप्रदा S_2^{ac} (unmetrical), °मिष्टप्रदा $S_2^{pc}S_3$ **114.8** शोकदुःखार्ति°] $S_2S_3RA_3$Bh, दुःखशोकप्र° S_1 **114.8–9** °हर्त्रीं] S_2Bh, °हर्तॄ S_1, °हत्रीम् S_3 **114.9–10** °शोकां सुघोरां वरा°] conj., °शोकां ⏑ –णां ऽम्वरा° S_1 (retraced after णां), °शोका अघोरोधना° S_2, °शोकान्सुघोरोध{(व) S_3^{pc}}ना° S_3, °शेकामघोरां घना° Bh (typo, conj.?) **114.11** °कर्त्रीं] $S_2^{pc}A_7$Bh, °कर्त्त्रीं S_1 (retraced), °त्रींम् S_2^{ac} (unmetrical), °कर्तीं S_3^{pc}, °कती S_3^{ac} (unmetrical) **114.11–12** मुनेर्] S_1(retraced)S_2RBh, मुने S_3 **114.12–13** चोर्जां] $S_1S_2^{pc}$Bh, चोर्जा S_2^{ac}, चोजा S_3^{ac}, तोजा S_3^{pc} **114.13–14** राजराज्ञी°] S_1(retraced)A_7, राजर{°रा° S_2^{ac}}रेज्ञी° S_2^{pc} (unmetrical), राजरथज्ञी° S_3 (unmetrical), राजराज्ञीं Bh **114.14** °मनोज्ञां] S_1^{pc}(i.m.) Bh, om. S_1^{ac}, °मिवाज्ञां S_2S_3 (मिव retraced in S_2) **114.15** °लां ह्रियं] conj., °लां क्षपान् S_1 (retraced), °लाङ्हृय{°प° S_2^{ac}}न् S_2, °लां हृय{°द° S_3^{ac}}न् S_3, °लां क्षपां Bh **114.15–16** °नीतिं] $S_2S_3A_3A_7$Bh, °नीति S_1(retraced) **114.17–18** °रात्रीम°] S_1^{pc}(retraced)S_2S_3RBh, °रात्रींम° S_1^{ac} **114.18** °पर्णां] $S_2S_3^{pc}$RBh, °पर्ण्णा S_1 (retraced), °पर्ण्ण S_3^{ac} (unmetrical) **114.19** शरण्यां] S_1(retraced)S_2RBh, शरण्यं S_3 **114.20** °धिवास°] S_1(retraced)Bh, °धिवासां S_2S_3 **114.21–22** क्षीरनद्यब्धिवासां] conj., क्षीर{°रो° S_1^{ac}(unmetrical)}नद्याधिवासां S_1 (retraced), क्षीरोदनित्यां S_2Bh (unmetrical), क्षीरोदनित्या S_3 (unmetrical)

शुभां किङ्किणी[23]कां प्रकीर्णोर्ध्वके[24]शीं प्रदीप्ताग्निस[25]न्ध्याभ्ररागत्विषां [26]बद्ध-गोधाङ्गुलि[27]त्रां त्रिनेत्रां जटा[28]केशरक्ताम्बुजा[29]बद्धमालां विश[30]ल्यामनङ्गारि-ने[31]त्रोल्कजां हेममा[32]लापिनद्धस्रजां [33]दीर्घवेणीं यशः[34]कीर्तियुक्तां मयू[35]राङ्ग-जाबद्धचि[36]त्रध्वजां शान्तिक[37]र्त्रीं प्रपद्ये ऽहमे[38]कां सदा॥ ११४ ॥

[1]भुजगशतकृ[2]ताङ्गदां दानव[3]प्राणशौण्डां चिता[4]भस्मरूक्षाङ्गके[5]शीं महाजानु-

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114.22–23 किङ्किणीकां] महाकिङ्किणीकां R (unmetrical) **114.23–24** ∘कीर्णोर्ध्वकेशीं] ∘कीर्णार्द्धके-शां R **114.25** ∘त्विषां] ∘त्विषं R **114.27** त्रिनेत्रां] om. R **114.28** ∘रक्ताम्बुजा∘] ∘वक्राम्बु-जा∘ R **114.29–31** विशल्यामनङ्गारिनेत्रोल्कजां] विशालामलग्नाग्निनेत्रोज्वलां R **114.32** ∘स्रजां] ∘स्रजं R **114.36** ∘ध्वजां] ∘स्रजां R **114.38** सदा] R^{ac}, सदा तां R^{pc} (unmetrical) **115.4** ∘रूक्षाङ्ग∘] ∘रुक्षाङ्ग∘ R

114.22–23 किङ्किणीकां] A_3A_7, किकिनिकां A_5 (unmetrical) **114.23** ∘कीर्णोर्ध्व∘] ∘कीर्णोर्द्ध∘ A_3A_7, ∘कीर्णेर्द्ध∘ A_5 **114.24–25** ∘दीप्ताग्निसन्ध्याभ्र∘] ∘दीप्ताग्निं सन्ध्याभ∘ A_3A_7 (unmetrical), ∘दीप्तानिमध्यांभ∘ A_5 (unmetrical) **114.25** ∘त्विषां] ∘त्वेषी A_7, ∘द्वेषी A_3A_5 **114.26–27** बद्धगो-धाङ्गुलित्रां] A_3A_5, नद्धागोधागुनित्रां A_7 (unmetrical) **114.27** त्रिनेत्रां] om. **A** **114.28** ∘केश∘] ∘केशा∘ **A** (unmetrical) **114.30–31** ∘मनङ्गारिनेत्रोल्कजां] ∘मङ्गलाङ्गां त्रिनेत्रोज्वलां **A** **114.31–32** ∘मालापिनद्धस्रजां] ∘मालां विवर्द्धप्रजां **A** **114.33** दीर्घवेणीं] दीर्घावलीं{∘लिं A_3A_5} **A** (unmetrical) **114.34** ∘कीर्तियुक्तां] ∘कीर्त्तिर्युक्ता A_7 (unmetrical), ∘कीर्त्ति{∘र्त∘ A_5}मुक्ता A_3A_5 **114.35** ∘रा-ङ्गजा∘] A_5A_7, ∘रांगंजा∘ A_3 (unmetrical) **114.35–36** ∘चित्रध्वजां] A_3A_7, ∘चित्राद्वजां A_5 **114.36–37** ∘कर्त्रीं] ∘कर्त्री A_5, ∘कर्त्रां A_3A_7 **115.1.1–3.4**] om. A_7 (unmetrical) **115.1–3** ∘शतकृताङ्गदां] शताङ्गदां A_3A_5 (unmetrical) **115.2–3** दानवप्राणशौण्डां] महनववाणशौण्डां A_3 (unmetrical), महनवाबाणशौडां A_5 (unmetrical) **115.3** चिता∘] A_3A_5, चित्तां A_7 (unmetrical) **115.4** ∘रूक्षाङ्ग∘] ∘रुक्कांग∘ A_3A_5, ∘कक्काङ्ग∘ A_7 **115.4–5** ∘केशीं] A_3A_7, ∘केशी A_5

114(23.6–24.2, 26.5–27.2)⟨27.6–28.1⟩ S_1, (33.6) S_2

114.22–23 किङ्किणीकां] S_1(retraced)A_3A_7, महाकङ्कणीकां S_2 (unmetrical), महाकि{∘का∘ S_3^{ac}}ङ्क-णीकां S_3 (unmetrical), महाकिंकिणीकां Bh (em.?, unmetrical) **114.23** ∘कीर्णोर्ध्व∘] S_3^{pc}Bh, ∘कीर्ण्णोर्द्ध∘ S_1 (retraced), ∘कर्ण्णोर्ध्व∘ $S_2S_3^{ac}$ **114.23–24** ∘केशीं] $S_2S_3^{pc}$**A**Bh, (के) –ी(म्) S_1 (retraced), ∘केशी S_3^{ac} **114.24–25** ∘सन्ध्याभ्रराग∘] S_1(retraced)RBh, ∘सन्ध्यानुरागा∘ S_2, ∘संध्यानुराग∘ S_3 **114.25** ∘त्विषां] S_1(retraced)S_2S_3, ∘त्विषं Bh (em.?) **114.26–27** ∘गोधाङ्गु-लित्रां] S_2RA_3A_5Bh, ∘गोधा(गुत्रा) S_1 (tops lost, unmetrical, retraced), ∘गोधांगुलित्रा S_3 **114.27** त्रिनेत्रां] em. Bh (silently), (त्रि)नेत्रा S_1 (retraced), त्रिणेत्राञ् S_2, तिणे{∘णो∘ S_3^{ac}}त्रां S_3 **114.28** ∘रक्ताम्बुजा∘] S_1(retraced)**A**Bh, ∘वक्रां भुजा∘ S_2S_3 **114.29–30** ∘शल्यामनङ्गारि∘] S_2S_3Bh, ∘श-ल्यांमनंगात्रि∘ S_1 (retraced) **114.32** ∘पिनद्ध∘] R, ∘विनद्ध∘ S_1 (retraced), ∘निबद्ध∘ S_2S_3Bh • ∘स्रजां] S_1S_2Bh, ∘ग्रजां S_3 **114.33** ∘वेणीं] S_1(retraced)R, ∘वेणीं सुवेणीं S_2Bh, ∘वेणी सुवेणी S_3 **114.35** ∘राङ्गजा∘] S_1(retraced)RA_5A_7Bh, ∘राङ्गदा∘ S_2S_3 **114.36** ∘ध्वजां] $S_2A_3A_7$Bh, ∘द्धजां S_1 (retraced), ∘ध्वजा S_3 **114.36** शान्ति∘] S_1(retraced)R**A**, राजशान्तिश्च S_2S_3, राजसां शान्ति∘ Bh (conj.?) **114.36–37** ∘कर्त्रीं] S_2^{pc}RBh, ∘हर्त्त्रीम् S_1 (retraced), कर्त्रिं S_2^{ac}, कर्तीं S_3 **115.1** भुजग∘] $S_1S_2S_3$RA_3A_5, भुजङ्ग∘ Bh (em.?, unmetrical) **115.2** ∘दां दानव∘] S_1^{ac} S_2S_3R, ∘दाम्महादानव∘ S_1^{pc} (unmetrical), ∘दां महादानव∘ Bh (unmetrical) **115.3** ∘शौण्डां] S_1(retraced)S_2RA_3Bh, ∘शौण्डा S_3 • चिता∘] S_1RA_3A_5Bh, सिता∘ S_2S_3 **115.4–5** ∘केशीं] S_1S_2RA_3A_7Bh, ∘केशी S_3

ल[6]म्बोदरां सर्पय[7]ज्ञोपवीतार्धव[8]क्त्रोद्धूताक्षार्धपा[9]दार्धहस्तावतं[10]सां महामेखला[11]दामलम्बद्विचि[12]त्रस्रजां मेघतू[13]र्योग्रवादित्रनृ[14]त्यप्रियां गीतहा[15]स्यप्रलापप्रमो[16]दप्रियां जप्यहो[17]मोपवासाप्रवा[18]साधिवासातिर[19]क्तां महायोगवि[20]ज्ञातसारानुसा[21]रोग्रसारां धृतिं [22]ज्यानुघण्टावब[23]द्धोग्रशब्दां महा[24]मेघवज्रप्रपा[25]तोदधिप्रख्यघो[26]षक्रियां दीक्षिता[27]नां च दीक्षां विरू[28]पाक्षभार्यां

115.7–8 °वीतार्द्धवक्त्रोद्धूता°] °वीतार्द्रवक्त्रोद्भूता° R **115.8–9** °पादार्ध°] om. R **115.10** °मेखला°] °मेषला° R **115.11** °लम्बद्वि°] °वि° R (unmetrical) **115.12** °स्रजां] °स्रजं R • मेघ°] महामेघ° R (unmetrical) **115.13–14** °नृत्य°] °नित्य° R **115.14–15** °हास्यप्रलाप°] °हास° R **115.16–18** °होमोपवासाप्रवासाधिवासाति°] °होमोद्वासोद्वासप्रभासाभि° R (unmetrical) **115.19–21** °विज्ञातसारानुसारो°] °विज्ञानसारासुसरो° R (unmetrical) **115.22** ज्यानु°] जम्ब° R^{ac}, जनु° R^{pc} (unmetrical) **115.22–23** °वबद्धो°] °बद्धो° R (unmetrical) **115.25–26** °प्रख्यघोषक्रियां] °पुण्यघोषप्रियां R

115.5–6 °लम्बोदरां] °न्यं आदरां{°व्यां A_7} **A** (unmetrical) **115.7** °वीतार्ध°] °वीतितांत्र° A_3A_5 (unmetrical), °वितीतीत्र° A_7 (unmetrical) **115.7–8** °वक्त्रोद्धूताक्षार्ध°] °वह्रोद्धूताक्षार्घ° A_3, °वह्वोद्धूताक्षा{°क्षो° A_5}र्च्च° A_5A_7 **115.8–10** °पादार्धहस्तावतंसां] °पादपात्रहस्तावतांशाः **A** (unmetrical) **115.11** °लम्बद्वि°] A_3A_5, °नम्बद्वि° A_7 **115.12** मेघ°] महामेघ° **A** (unmetrical) **115.12.6–24.2**] om. A_7 **115.12–14** °तूर्योग्रवादित्रनृत्य°] °तूर्या{°र्य्यां A_3}प्रचारित्रनृ{°नू° A_5}त्य° A_3A_5 **115.14–15** °हास्य°] °हास° A_3, °महास° A_5 (unmetrical) **115.15–16** °प्रमोदप्रियां] °प्रमोदितव्रयां A_3A_5 (unmetrical) **115.16** जप्य°] जप्या° A_3 (unmetrical), जय्या° A_5 (unmetrical) **115.17–19** °वासाप्रवासाधिवासातिरक्तां] °वासीपुरासाधिवासाभिरुक्तां A_3A_5 **115.19–20** °विज्ञातसारानु°] °विज्ञानसारार्थ° A_3A_5 **115.21–22** धृतिं ज्यानु°] वृति{°त्ति° A_5(unmetrical)}जानु° A_3A_5 (unmetrical) **115.24–26** °प्रपातोदधिप्रख्यघोष°] °प्रतापदधिप्रख्य{°क्ष° A_7}घोषण° **A** (unmetrical) **115.28** °भार्यां] A_3A_7, °भार्या A_5

115⟨8.2⟩(8.3, 22.1)⟨26.2⟩(26.3) S_1, (15.1) S_2

115.5–6 °लम्बोदरां] S_1(retraced)S_2RBh, °लंबोदरा S_3 **115.7** °वीतार्ध°] S_1(retraced), °वीतार्द्र° S_2S_3, °वीतर्द्ध° Bh (typo?) **115.8** °ताक्षार्द्ध°] S_2S_3RBh, –ा क्ष्मार्द्ध° S_1 (retraced) **115.8–9** °पादार्ध°] S_2, °पादार्द्र° S_1(retraced)S_3Bh **115.9–10** °हस्तावतंसां] S_1(retraced)R Bh, °हस्तां S_2S_3 **115.10–11** °मेखलादाम°] S_1(retraced)S_3**A**Bh, °मेखलान्दाम° S_2 **115.11–12** °लम्बद्विचित्र°] $S_2^{ac}A_3A_5$Bh, °लंबाविचित्र° S_1 (retraced), °लम्बद्विचित्रां S_2^{pc}, °लम्बविचित्र° S_3 (unmetrical) **115.12** मेघ°] S_1^{ac}, म(हामे)घ° S_1^{pc} (unmetrical), माह{°हा° S_3^{pc}(unmetrical)}मेघम्महामेघ° S_2S_3, महामेघ° Bh (unmetrical) **115.12–13** °तूर्योग्र°] S_2S_3RBh, °तूय्योग्र° S_1 (retraced) **115.13–14** °नृत्य°] S_1(retraced)A_3Bh, °नृत्त° S_2S_3 **115.16** °यां जप्य°] S_1^{ac}? S_2S_3R (or जा° in S_3), °याज्ञाप्य° S_1^{pc}? Bh **115.17–18** °वासाप्रवासाधि°] conj., °वासां धि° S_1 (an insertion mark before धि, some akṣaras in top margin possibly lost), °वासादवासाप्रवासाधि° S_2Bh, °वासादवासप्रवासाधि° S_3 **115.18–19** °रक्तां] S_1R, °रक्तं S_2S_3, °रिक्तं Bh (typo?) **115.19–20** °विज्ञात°] $S_1^{pc}S_2S_3$Bh, °विज्ञान° S_1^{ac} **115.20–21** °सारोग्रसारां] $S_2S_3A_3A_5$Bh, °सारा S_1 **115.21–22** °तिं ज्यानुघण्टा°] conj. Bh (silently), °तिज्ञा{(°ज्ञा°) S_1^{ac}}नुघंटा° S_1, °तिं जानुघण्णा° S_2, °तिं। जानुघण्टा° S_3 **115.23** °शब्दां] $S_1S_2RA_3A_5$Bh, °शब्दा S_3 **115.25–26** °प्रख्यघोष°] conj., °प्रख्यतीव्रोग्रघोष°{°षा° S_1^{ac}} S_1, °प्रख्यघोषां S_2S_3, °प्रख्यतीव्रोग्रघोषां Bh (conj.?) **115.27** दीक्षां] S_1^{pc}(retraced)S_2^{pc}R**A**Bh, दिक्षां S_1^{ac}, दीक्षा $S_2^{ac}S_3$ **115.27–28** विरूपाक्षभार्यां] S_1(retraced)$S_2RA_3A_7$Bh, विरूपा+क्ष+भार्या S_3

हर[29]स्यार्धदेहाधिवा[30]सां प्रपद्ये मुखो[31]ल्कोद्भवां देवि-म्-आ[32]द्यां परां पार्वतीं [33]सर्वविद्याधिदे[34]वां गतिं ॥ ११५ ॥

[1]यमनियमद[2]मात्मभूतां पितॄ[3]णां च कन्यां शुभां [4]पर्वतेन्द्रात्मजां [5]दक्षयज्ञा-
न्तका[6]रीं भवस्यार्धदे[7]हाश्रितादित्यद[8]न्तावपातां सुरे[9]न्द्राग्रहस्तप्रति[10]स्तम्भ-
नीं विष्णुके[11]शापहर्त्रीं महा[12]सिंहयुक्तातिवा[13]हां महाभैरवा[14]भीषितां स्कन्द-
च[15]न्द्रारणीं मातरं [16]हस्तिवक्त्रस्य चा[17]ग्र्यां विशाखस्य ज[18]न्मारणीं नन्दिनो
[19]नैगमेषस्य चो[20]त्पादनीं सर्वलो[21]कस्य चाद्यारणीं [22]मातरं योगिनां [23]योगि-

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115.30–31 मुखोल्कोद्भवां] गिरीशोद्भवां R **115.31–32** देवि-म्-आद्यां] देवीमाद्यां R (unmetrical) **116.3** शुभां] शुद्धां R (unmetrical) **116.7** °देहाश्रितादित्य°] °देहप्रियां दिव्य° R **116.8** °व-पातां] R^{ac}, °वदातां R^{pc} **116.11** °केशापहर्त्रीं] °केशायहन्त्रीं R **116.14** °भीषितां] °भाषितां R **116.14–15** °चन्द्रारणीं] °चन्द्रातपीं R **116.16–17** चाग्र्यां] चोग्रां R **116.18.4–34.1**] om. R (unmetrical)

115.28–29 हरस्यार्ध°] हरस्य देहार्ध° **A** (unmetrical) **115.30–31** मुखोल्कोद्भवां] मु{सु° A_5 A_7}खोद्भवां **A** (unmetrical) **115.31–32** देवि-म्-आद्यां] देवीमाया{°मयो A_7} **A** (unmetrical) **115.33–34** °देवां गतिं] °दैवगति **A** (unmetrical) **116.1** यमनियम°] जलनियम° A_3, ज-लस्य नियम° A_5 (unmetrical), यम° A_7 (unmetrical) **116.1–2** °दमात्म°] °दमानु° **A** **116.3** च] om. **A** (unmetrical) **116.4** पर्वतेन्द्रा°] पर्वता° **A** (unmetrical) **116.7** °श्रिता-दित्य°] °श्रि{°र्च्चि° A_7}तां दिव्य° **A** **116.8** °वपातां] A_3A_7, °वयातां A_5 **116.10** °स्तम्भ-नीं] °स्तम्भस्तनीं A_7 (unmetrical), °स्तंभंतनां A_3 (unmetrical), om. A_5 (unmetrical) **116.11** °हर्त्रीं] °हन्त्री **A** **116.12–13** °युक्तातिवाहां] °प्रयु{°मु° A_3A_5} क्तातिवाही **A** (unmetrical) **116.13–14** °वाभीषितां] °वातिषितां **A** (unmetrical) **116.14–15** स्कन्दचन्द्रारणीं] सुन्दचन्द्रा-र{°वे° A_3A_5(unmetrical)}लां **A** **116.16–17** हस्तिवक्त्रस्य चाग्र्यां] वक्रस्य चाग्रां{°ग्रीं A_7} **A** (unmetrical) **116.17–18** जन्मारणीं] A_7, जन्मावलीं A_3A_5 **116.18–19** नन्दिनो नैग°] न-न्दिनैग° A_3A_7 (unmetrical), नन्दिनंग° A_5 (unmetrical) **116.21–22** चाद्यारणीं] पूजां{°जा° A_5} विद्यारणीं{°वनीं A_3, °वर्णीं A_5} **A** (unmetrical) **116.22** मातरं योगिनां] मातर° **A** (unmetrical)

115(29.2–3) S_1, (33.5–34.1) S_3 **116**(3.5)⟨9.5–10.1⟩(14.1) S_1, ⟨13.5–6⟩(14.1–4) S_2, (15.1–3)⟨15.4–5⟩(15.6)⟨16.1–17.6⟩(18.1) S_3

115.31 °ल्कोद्भवां] S_1(retraced)S_2Bh, °ल्कोद्भवा S_3 **115.31–32** देवि-म्-आद्यां] S_1(retraced) S_2, देविमाद्या S_3, देवीमाद्यां Bh (unmetrical) **115.33–34** °देवां] S_2R, °दैवां S_1 (retraced), (°देवा) S_3, °देवीं Bh (conj.?) **116.3** कन्यां] S_1S_2R**A**Bh, कन्या S_3 **116.5–6** °कारीं] S_2R**A**, °कर्त्रीम् S_1, °कारी S_3, °कर्त्रीं Bh (em.?) **116.7** °श्रितादित्य°] $S_2^{pc}S_3^{ac}$Bh (Bh suggests °श्रिता-मादित्य° (unmetrical) in a note), °श्रितान्दैत्य° S_1^{ac}, °श्रितान्दिव्य° S_1^{pc}, °श्रितान्दित्य° S_2^{ac}, °श्रितां दित्य° S_3^{pc} **116.8** °पातां] $S_1S_2R^{ac}A_3A_7$Bh, °पाता S_3 **116.9** °हस्त°] S_1(retraced)S_2RA Bh, °हस्ता° S_3 **116.10** °स्तम्भनीं] S_2RBh, –भिनी S_1 (retraced), °स्तम्भनी S_3 **116.11** °हर्त्रीं] em. Bh (silently), °हत्रीं S_1 (retraced), °हर्त्री S_2, °हर्ती S_3 **116.12–13** °वाहां] S_1(retraced)$S_2S_3^{pc}$RBh, °वाहा S_3^{ac} **116.13–14** °वाभीषितां] S_3^{pc}, °वां(म्भी)षितां S_1 (retraced), – –ी(षितां) S_2, °वाभीषिता S_3^{ac}, °वां भीषितां Bh (em.?) **116.17–18** जन्मारणीं] S_2RA_7Bh, ज-न्मारणी S_1, –(र्मा)रणी S_3 **116.19–20** चोत्पादनीं] S_1S_3**A**Bh, चोत्पदनीं S_2 (unmetrical) **116.21** चाद्यारणीं] S_2, चोद्धारणीम् S_1, चाद्यारणी S_3, चाद्यारणीं पूज्यां Bh (conj.?, unmetrical)

नीं ध्यायमा[24]नां धृतिं देववि[25]प्रैर्महायोगत[26]र्कैरगम्यां विशि[27]ष्टेष्टशिष्टाधि-वा[28]सां च लक्ष्मीं तरीं [29]भूर्भुवःस्वर्जनः[30]सत्यवैराजमा[31]हात्म्यलोकारणी[32]मि-न्द्रियाणामहं[33]कारतन्मात्रक[34]र्त्रीं तमःसत्त्वरा[35]गप्रवृत्तिं परां [36]च प्रवृत्तिं म-हे[37]शस्य शक्तिं तथा [38]चेतनां सर्ववि[39]ज्ञानचिन्त्यां प्रप[40]द्ये ऽम्ब देवीमुमां [41]मातरम्॥ ११६॥

[1]दिश तु सुखम[2]तः सुतुष्टा महा[3]देवपत्नीं शुभां [4]यां वयं चिन्तया[5]मैकबुद्ध्या

116.34–35 ◦रागप्रवृत्तिं परां च प्रवृत्तिं] ◦रागःप्रवृत्तेः पराञ्चाप्रवृत्तिर्{◦त्तेर् R^{ac}} R **116.39–40** प्रपद्ये ऽम्ब] चिन्त्यप्रदां R (unmetrical) **117.1–2** सुखमतः सु◦] सुखं। ततः सं◦ R (unmetrical) **117.4** यां वयं] याञ्च वरं R (unmetrical) **117.4–5** ◦यामैक◦] ◦यामो ह्येक◦ R (unmetrical)

116.24–25 ◦विप्रैर्] A_3, ◦विप्रर् A_5, ◦विप्रै A_7 **116.25–26** ◦तर्कैर◦] ◦तकैर◦ A_7 (unmetrical), ◦तकेव◦ A_3A_5 (unmetrical) **116.27** ◦शिष्टाधि◦] ◦शिष्टावि◦{◦रि◦ A_3A_5} **A** **116.28** लक्ष्मीं त-रीं] लक्ष्मी **A** (unmetrical) **116.29–30** ◦स्वर्जनःसत्यवैराज◦] ◦स्वर्जन{◦ल◦ A_3}ममवैराग्य◦ A_3A_7 (unmetrical), ◦स्वजलमभैरवौयराग्य◦ A_5 (unmetrical) **116.30–31** ◦माहात्म्यलोकारणी◦] ◦मा-हात्मकरिणी◦ A_3A_5 (unmetrical), ◦महात्मकारिणी◦ A_7 (unmetrical) **116.32** ◦मिन्द्रियाणामहं◦] ◦मिन्द्रिया अहं◦ **A** (unmetrical) **116.33–34** ◦कर्त्रीं तमः◦] ◦करीं{◦री A_5, ◦यीं A_7} नमः◦ **A** (unmetrical) **116.35–36** ◦प्रवृत्तिं परां च प्रवृत्तिं] ◦प्रवृत्तिपरांश्च{◦राश्च A_3, ◦रां च A_7} प्रवृत्तेर् **A**± (unmetrical) **116.37** शक्तिं] शक्तिस् **A** **116.38** चेतनां] चेतनानां **A** (unmetrical) **116.39–40** प्रपद्ये ऽम्ब] अन्त्यप्रदां **A** (unmetrical) **116.40–41** देवीमुमां मातरं] देवीमुमातरां A_7 (unmetrical), देवीं{◦वी◦ A_5}स्वमातरं A_3A_5 (unmetrical) **117.1–2** दिश तु सुखमतः] द{दे◦ A_5}शचतुर्मुखमतः सा **A** (unmetrical) **117.3–4** शुभां यां] सुभार्य्यां A_7, स्वभार्यां A_3A_5 **117.4.2–16.2**] om. **A** (unmetrical)

116⟨26.3–5⟩(27.1–2, 38.2) S_1, (28.2)⟨28.3⟩(28.4)⟨28.5⟩(28.6) S_2, (32.6–33.1)⟨33.2⟩(33.3)⟨33.4–36.5⟩ S_3 **117**⟨1.1–1.6⟩(2.1–2, 3.1) S_1

116.23 योगिनीं ध्या◦] S_1**A**Bh, योगिनीद्धा◦ S_2, योगिनीध्या◦ S_3 **116.23–24** ◦मानां धृतिं देव◦] **A**Bh, ◦मानाद्धृतिन्देवदेव◦ S_1 (unmetrical), मानान्धृतिर्द्देव◦ S_2, ◦माना धृतिदेव◦ S_3 (unmetrical) **116.24–25** ◦विप्रैर्महा◦] S_2A_3Bh, ◦प्रियां यैर्म{◦र्मा◦ S_1^{ac}(unmetrical)}हा◦ S_1, ◦विप्रै महा◦ S_3 **116.25–26** ◦तर्कैर◦] S_1(retraced)$S_2S_3^{pc}$Bh, ◦तर्कैर◦ S_3^{ac} **116.28** लक्ष्मीं तरीं] conj., लक्ष्मीन्नरीं S_1 (retraced), –र्ि– ˘ –ी S_2, लक्षिन्नरी S_3, लक्ष्मीं नारी (?) Bh (unmetrical) **116.29** भूर्भु◦] S_1(retraced)S_2**A**Bh, भुभु◦ S_3 (unmetrical) **116.29–30** ◦र्जनःसत्यवैराज◦] S_2Bh, ◦र्ज्जनां सद्य-वैराज◦ S_1^{ac} (retraced), ◦र्ज्जनां (सत्यवैराग)⩡ S_1^{pc} (unmetrical), ◦र्जनसत्यवैराज◦ S_3 (unmetrical) **116.30–31** ◦माहात्म्य◦] S_1(retraced)S_3Bh, ◦महात्म्य◦ S_2 (unmetrical) **116.31–32** ◦णीमि-न्द्रिया◦] S_2S_3**A**, ◦णींमिन्द्रिया◦ S_1 (retraced), ◦णीं कारणीमिन्द्रिया◦ Bh (conj.?) **116.32–33** ◦णामहंकार◦] S_1(retraced)S_2Bh, ◦णां{◦णं◦ S_3^{ac}}म(हङ्का) ˘ S_3 **116.33–34** ◦कर्त्रीं तमः◦] conj. Bh (cf. R has तमः◦), ◦कर्तृम्मनः◦ S_1 (retraced), ◦कर्त्रीन्नमस्◦ S_2 **116.36–37** प्रवृत्तिं महेश-स्य] S_1^{pc}Bh, प्रवृत्तिम्महेश◦ S_1^{ac} (unmetrical), प्रवृत्तेर्महेशस्य S_2, · · ·हेशस्य S_3 **116.39–40** प्रपद्ये ऽम्ब देवीमुमां] conj., प्रपद्यें सदाहमुमा{◦हंमुमां S_1^{ac}} देवदेवीमहम् S_1 (S_1^{pc} unmetrical; retraced from सदा), प्रपद्याम देवीमुमां{◦माम् S_2} S_2S_3Bh **117.1** दिश तु] S_2S_3R, दिश त्वं Bh (unmetrical) **117.1–2** सुखमतः सु◦] conj., ˘ ˘ ˘(तः सा) सु◦ S_1 (retraced, unmetrical), सुखमतस्सा सु◦ S_2 (unmetrical), सुखमत सा सु◦ S_3 (unmetrical), सुखं मातरस्मासु Bh (conj.?, unmetrical) **117.3** ◦देवपत्नीं] S_2R**A**Bh, (◦दे)वत्नी S_1 (retraced, unmetrical), ◦देवपंनी S_3 **117.3–4** शुभां यां] S_2S_3RBh, सुभान्या S_1 (retraced) **117.4–5** ◦यामैकबुद्ध्या तथा◦] conj., ◦यामो क्षबुद्ध्या तथा◦ S_1 (retraced), ◦यामैकया सम्विदा S_2S_3Bh

तथा[6]ध्यायमानाः सदा [7]दारुणं चापि स[8]र्वं कृतं यत्त्वया [9]तच्च नो नाश-
या[10]म्बाद्य तुष्टा यथा [11]वै तुषारं महा[12]सूर्यदेहोद्भवा [13]यच्च नो जातिको[14]टी-
सहस्रेषु पू[15]र्वं कृतं यत्करि[16]ष्याम यत्कुर्म त[17]त्सर्वमेवं च द[18]द्याश्च नः सर्वम[19]र्थं
सकामं तथा[20]रोग्यमूर्जां श्रियं [21]ज्ञानविज्ञानमे[22]धास्तथा धारणीं [23]तर्कमूहा-
मपो[24]हां धृतिं चार्यभा[25]वं गतिं चैव दि[26]व्यां तथा धर्मनि[27]त्यत्वमेतांश्च ये
[28]चाप्यतो ऽन्ये गुणा[29]स्तांश्च सर्वाञ्जुष[30]स्वाद्य नो देवि तु[31]भ्यं नमः॥ ११७॥

117.6 °ध्यायमानाः] °ध्यायमानां R **117.7–8** चापि सर्वं] वापि सर्व्वैः R **117.9** नो] om. R (unmetrical) **117.9–10** नाशयाम्बाद्य] नाशयार्य्ये +सु°+ R (R^{ac} unmetrical) **117.12** °दे-होद्भवा] °देहोद्भवा सुप्रभा R **117.13** जाति°] याति° R **117.14–15** पूर्वं] पूर्व्वै R **117.16** यत्कुर्म] यत्कर्म्म R **117.17–18** दद्याश्च] दद्याच्च R **117.20** °मूर्जां] °मूर्ज्जं° R **117.21–22** °मेधास्] °मेधां R **117.23–24** °मपोहां] °ममोहां R **117.26–27** °नित्यत्व°] °नित्यात्व° R^{pc} ?, °नित्यत्वे R^{ac} ? (unmetrical) **117.27–28** °मेतांश्च ये चाप्यतो ऽन्ये] °मेतां प्रयच्छाप्यतान्येव R (unmetrical) **117.28–29** गुणास्तांश्च] गुणांस्तांश्च R **117.29–30** °ञ्जुषस्वा°] °न्ददस्वा° R

117.16 यत्कुर्म] यत्कर्म **A** **117.17** °मेवं] °कतरं A_3A_7 (unmetrical), °कमातरं A_5 (unmetrical) **117.17–18** दद्याश्च] देव्याच्च{°घ° A_3A_5} **A** **117.20** °मूर्जां] °माप्त° A_3, °माप्ति° A_5, °मात्र° A_7 **117.21–22** ज्ञानविज्ञानमेधास्] ज्ञानं विज्ञान{°नं A_7}मेधा A_3A_7 (unmetrical), ज्ञानमेघा A_5 **117.23–24** °मूहामपोहां] °मूहापोहां A_3 (unmetrical), °महापोहा A_7 (unmetrical), °महा° A_5 (unmetrical) **117.24** धृतिं] A_3A_7, °घृतिं A_5 **117.25** गतिं] A_3A_7, गितं A_5 **117. 27–28** °तांश्च ये चाप्यतो] °तांश्वाय वाप्यतो A_7 (unmetrical), °तांश्च य वाप्य ततो A_3A_5 (unmetrical) **117.28–30** गुणास्तांश्च सर्वाञ्जुषस्वाद्य नो] गुणांस्तां **A** (unmetrical)

117(18.5–19.1)⟨19.2–4⟩ S_1, (13.2–3) S_3

117.7 दारुणं] S_1(retraced)S_2RBh, दारुण S_3^{ac} (unmetrical), दारुणा S_3^{pc} **117.7–8** सर्वं कृ-तं] S_1(retraced)Bh, सर्वकृतं $S_2^{pc}S_3^{ac}$ (unmetrical), सर्वकृतां S_2^{ac} (unmetrical), सर्वैः कृतं S_3^{pc} **117.8** यत्त्वया] S_1(retraced)$S_2S_3^{ac}$RBh, यद्यया S_3^{pc} **117.9** तच्च] S_1(retraced)S_2RBh, त च S_3^{ac} (unmetrical), तं च S_3^{pc} **117.9–10** नाशयाम्बाद्य] S_1(retraced)Bh, नाशयस्त्वाद्य $S_2S_3^{ac}$, नाशयस्त्वद्य S_3^{pc} **117.13** यच्च] S_1(retraced)S_2S_3R, तच्च Bh (conj.?) **117.14–15** पूर्वं] em. Bh (silently), पूर्वः S_1 (retraced), सर्वे S_2S_3 **117.16** यत्कुर्म] S_1(retraced)S_2Bh, यं कुर्म S_3 **117.17** च] S_2S_3R**A**Bh, वरं S_1 (retraced, unmetrical) **117.17–18** दद्याश्च नः] em. Bh (silently), दद्यार्थिने S_1 (retraced), दद्याच्च नो S_2, दद्या च नो S_3 **117.19** सकामं] $S_2^{pc}S_3^{pc}$R**A** Bh, स⟨(म)⟩+का+मं S_2, सकाम S_3^{ac} (unmetrical) **117.20** °मूर्जां] S_2Bh, °माशु S_1 (retraced), °मूर्जा° S_3 **117.21–22** °मेधास्त°] S_2S_3Bh, °माशुस्त° S_1 (retraced) **117.22** धारणीं] $S_2S_3^{pc}$ R**A**, धारिणी S_1 (retraced), धारणी S_3^{ac}, धारणां Bh (conj.?) **117.23** °मूहा°] S_2S_3RA_3Bh, °मोहा° S_1 (retraced) **117.23–24** °मपोहां] S_1 (retraced), °मपोहं S_2S_3Bh **117.24** धृतिं] S_1(retraced)RA_3A_7Bh, धृतं S_2S_3 **117.24–25** चार्यभावं] S_2S_3R**A**Bh, वार्यता वै S_1 (retraced) **117.25** गतिं चैव] S_1(retraced)S_2RA_3A_7Bh, गतिञ्चेव S_3 **117.25–26** दिव्यां] S_1(retraced)$S_2S_3^{pc}$ R**A**Bh, विद्यां S_3^{ac} **117.26–27** °नित्यत्व°] S_2S_3**A**Bh, °नित्यत्वनित्यत्व° S_1 (retraced) **117.27** °मेतांश्च] S_1(retraced)$S_2S_3^{ac}A_3A_5$Bh, °मैतांश्च S_3^{pc} **117.28–29** गुणास्तांश्च] em. Bh (silently), गुणांस्तांश्च S_1(retraced)S_2S_3 **117.29–30** °र्वाञ्जुषस्वाद्य] S_2Bh, °र्व्वान् जु(स्वा)द्य S_1^{ac} (unmetrical), °र्व्वान् जुसांसुप्रभाचोद्य S_1^{pc} (unmetrical), °र्वां जुषास्वाद्य S_3 **117.30** नो] S_1(retraced)S_2S_3R, om. Bh (unmetrical)

सनत्कुमार उवाच ।
एवं सा संस्तुता देवी देवैर्दिव्येन चेतसा ।
त्र्यम्बकानुग्रहाच्चैव देवांस्तुष्टाब्रवीदिदम् ॥ ११८ ॥
देव्युवाच ।
गच्छध्वं विज्वराः सर्वे तुष्टाहं वो न संशयः ।
कोपेन नः पुनर्देवा मा विनाशो हि वो भवेत् ॥ ११९ ॥
सनत्कुमार उवाच ।
ततः स देवः प्रहसन्कपर्दी नीललोहितः ।
प्रकृतिस्थान्सुरान्सर्वांश्चकार सुरशत्रुहा ॥ १२० ॥
उवाच चैतान्देवेशो गच्छध्वं विगतज्वराः ।
यज्ञैश्चैव यदा कृत्यं तदायं भविता हि वः ।
सशिरस्को ऽदितेः पुत्रा मन्त्रेणानेन संधितः ॥ १२१ ॥
ततः स्तोत्रं च मन्त्रं च संधानकरमव्ययम् ।
ददावाथर्वणं देवः प्रोवाचेदं च सुस्वरम् ॥ १२२ ॥

118a एवं सा] एवन्तु R **118b** चेतसा] चक्षुषा R **119** देव्युवाच] श्रीदेव्युवाच R **119c** नः] न R **119d** वो] मे R **121e** पुत्रा] पुत्रो R **121f** संधितः] मन्त्रितः R **122d** च सुस्वरम्] सुरेश्वरम् R

118a एवं सा] एवं तु A_3A_5, एवंस्तु A_7 **118b** चेतसा] चक्षुषा **A** **119b** तुष्टाहं वो न] तुष्टा वो हं न A_3A_7, तुष्टा वो हं A_5 (unmetrical) **119c** कोपेन नः] कोषेन न A_7, कोपेन तु A_3A_5 **119d** मा विनाशो हि वो] मा विनाशेति वा A_3A_5, नाविणाशोति वाद् A_7 **120a** ततः स] A_3, ततः A_5 (unmetrical), तत सा A_7 **121**] om. **A** **122c⁷–d**] om. A_5 **122d** सुस्वरम्] सत्त्वरम् A_3, सत्वरं A_7

120$(b^1–b^2)\langle b^3\rangle$ S_1 **121**$(a^4–a^5)\langle a^6–d^3\rangle(d^4, e^2–e^7, f^5)\langle f^6\rangle$ S_1, $\langle c^1\rangle$ S_2 **122**$\langle a^1\rangle(a^2–a^3, d^5–d^8)$ S_1

118a संस्तुता] S_1(retraced)R**A**Bh, संस्तुतो S_2S_3 • देवी] S_1(retraced)$S_2^{pc}S_3$R**A**Bh, देवि S_2^{ac} **118b** देवैर्दिव्येन] S_1(retraced)R**A**, देवां हृष्टेन S_2S_3, देवैर्हृष्टेन Bh **118d** देवांस्तुष्टा°] S_1(retraced) R**A**Bh, देवंस्तुष्टा° S_2S_3 **119a** गच्छध्वं] S_1(retraced)S_2R**A**Bh, गच्छध्व S_3 **119c** कोपेन नः] conj., कोपेन न S_1 (retraced), मैवं कार्ष्ट $S_2S_3^{pc}$Bh, मैवं कार्ष्टा S_3^{ac} **120a** ततः] $S_1S_2RA_3A_5$Bh, तत S_3 (unmetrical) • देवः] $S_1S_2^{pc}$R**A**Bh, देव $S_2^{ac}S_3$ **120c** °स्थान्सुरान्] S_2R**A**Bh, °स्थां सुरा S_1, °स्थां पुरा S_3 **121a** चैतान्] RBh (conj.?), (चैता)··· S_1, चैतन् S_2, चैतं S_3 **121c** यज्ञैश्चैव] R, ⌣ज्ञश्चैव S_2, यज्ञश्चैव S_3Bh • कृत्यं] $S_2^{ac}S_3$RBh, कृत्यं+ः+ S_2 **121d** हि वः] S_2S_3RBh, हितः S_1 **121f** मन्त्रेणानेन] S_1S_3RBh, मन्त्रेणातेन S_2 **122b** °करम°] S_2R**A**Bh, °मकरो S_1, °रकम° S_3 **122c** देवः] $S_1RA_3A_7$Bh, देव S_2S_3

देव उवाच।
नक्षत्रसमतां यातु यज्ञो ऽयं सुरसत्तमाः।
मृगानुसारी देवो ऽपि हरिरस्य भवत्वयम्॥ १२३॥
भद्रकाली हरिश्चैव गणाश्चेमे महाबलाः।
सर्वे भद्रा भविष्यन्ति युष्माकममराः सदा॥ १२४॥
सनत्कुमार उवाच।
एवमुक्ता भगवता देवास्ते ब्रह्मणा सह।
शिरोभिः प्रणताः सर्वे शर्वमूचुरिदं वचः॥ १२५॥
एष तावत्क्रतुश्रेष्ठस्तवैव भवतु प्रभो।
शर्वः सुरपते देव शतमभ्यर्च्यते ऽव्यय।
भागानां सर्वयज्ञेषु तुभ्यं सर्वं ददामहे॥ १२६॥
एवमुक्तो ऽथ देवेशः सुरैः सर्वैः सुरेश्वरः।
चकार रूपं परमं सर्वदेवमयं शुभम्॥ १२७॥

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123 देव] देवदेव R **123d** हरिरस्य भवत्वयम्] हरस्य भवनं त्वयं R **124b** गणा°] गण° R **124c** भद्रा] रुद्रा R **125d** शर्व°] सर्व्व° R **126d** शतमभ्यर्च्यते ऽव्यय] शतमन्यु सभाषत R **126e** भागानां] भाग+मग्रं+ R (unmetrical) **127a** ऽथ] पि R **127b** सर्वैः] सह R

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123 देव] देवदेव **A** **123a** °समतां] A_3A_7, °समता A_5 **123cd**] om. **A** **124a** हरिश्चैव] हरश्चैव **A** **124b** °बलाः] A_3A_7, °बलः A_5 **124c** भद्रा] रुद्रा **A** **124d** सदा] A_3A_5, सदाः A_7 **125cd**] om. **A** **126a**^{4}**–127d**] om. A_5 **126c** शर्वः] सर्व° A_3A_7 (unmetrical) **126d** शतमभ्यर्च्यते] शतमन्वच्चते A_3, सतमन्यच्च ते A_7 • ऽव्यय] A_3, व्ययः A_7 **126e** भागानां] भागाग्रा A_3, भागाग्रान् A_7 **126f** °महे] A_3, °महै A_7 **127a** ऽथ] ग्र A_3A_7

123(a^1)⟨a^2⟩(b^3, c^1–d^5)⟨d^6–d^8⟩ S_1 **124**(a^1–b^1)⟨b^2⟩(b^3–b^4, d^5–d^6)⟨d^7⟩(d^8) S_1, ⟨a^4–a^5⟩(a^6–a^7) S_2 **125**(a^1)⟨a^2⟩(a^3, d^4, d^6–d^8) S_1 **126**⟨a^1⟩(a^2–b^1, c^1–d^4)⟨d^5–f^7⟩(f^8) S_1, (e^5–e^6) S_2, (e^7)⟨e^8⟩(f^1–f^2, f^4) S_3 **127**(b^3–b^4)⟨b^5–b^6⟩(b^7–c^5)⟨c^6⟩(c^7–d^3)⟨d^4–d^8⟩ S_1

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123 देव] S_1S_2, देवदेव S_3Bh **123a** °समतां यातु] $S_1RA_3A_7$Bh, °समतायान्तु S_2, °समतायां तु S_3 **123b** °सत्तमाः] $S_1S_2^{pc}$R**A**Bh, °सत्तम $S_2^{ac}S_3$ **123c** मृगानु°] $S_1S_2S_3$R, सृगानु° Bh (typo) **123d** भवत्वयं] S_3Bh, (भ) – ⏑ ⏓ S_1, भवत्त्वयं S_2 **124a** °काली हरिश्चैव] S_1R Bh, °का ⏓ ⏑ (रिश्चै)व S_2, °काहिश्चैव S_3 (unmetrical) **124b** °श्चेमे] S_1R**A**Bh, °श्चैमे S_2S_3 • °बलाः] $S_2S_3RA_3A_7$Bh, °बला S_1 **124d** °मराः सदा] RA_3A_5Bh, (°मरा) ⏑ (दा) S_1, °पर सादा S_2 (unmetrical), °पर सदा S_3 (unmetrical) **125b** ब्रह्मणा] $S_1S_2S_3$R**A**, ब्रह्माणा Bh (typo, unmetrical) **125d** शर्व°] S_1Bh, सर्व° S_2S_3 • °रिदं वचः] S_2RBh, °रि(दम्वच) S_1, °रिदम्वच S_3 **126a** °त्क्रतुश्रेष्ठ°] $S_1RA_3A_7$Bh, °त्क्रतुः श्रेष्ठ° S_2, °त्क्रतुः श्रेष्ट° S_3 **126b** °स्तवैव] $S_2S_3RA_3A_7$Bh, (त)वैव S_1 • प्रभो] $S_2S_3RA_3A_7$Bh, प्रभोः S_1 **126c** शर्वः] R, (सर्व्व°) S_1 (unmetrical), सर्वस् S_2, सर्व° S_3 (unmetrical), सर्वः Bh **126d** ऽव्यय] A_3Bh, व्ययः S_2S_3 **126f** सर्वं] RA_3A_7Bh, सर्व S_2S_3 (anusvāra possibly lost in S_3) **127a** देवेशः] RA_3A_7Bh, देवेश $S_1S_2S_3$ **127b** सुरैः सर्वैः] $S_1S_2A_3A_7$Bh, सुरै सर्वै S_3 • सुरेश्वरः] $S_2S_3RA_3A_7$Bh, ⏑ –(श्वरैः) S_1 **127c** चकार] $S_1S_2^{ac}$? $S_3RA_3A_7$Bh, चचार S_2^{pc} ?

स्वात्मानं ते तदा देवा ह्यपश्यन्त महेश्वरे ।
शिरोबाहूरुपादेषु पार्श्वहस्तोदरादिषु ।
अवस्थितान्महात्मानो मुनींश्चैव तपोधनान् ॥ १२८ ॥
स तद्रूपं तदा कृत्वा देवान्प्रोवाच शंकरः ।
सर्वे यूयं महात्मानो मच्छरीरसमुद्भवाः ।
युष्माकं च शरीराणि मन्मयानि प्रपश्यत ॥ १२९ ॥
ततस्ते देवता व्यास सर्वं रुद्रात्मकं जगत् ।
आत्मनश्चाप्यपश्यन्त विस्मयापन्नचेतसः ॥ १३० ॥
एवं स तेषां देवेशो दर्शयित्वात्मनो बलम् ।
उवाच सुरशार्दूलान्दृष्टा ह्येता विभूतयः ॥ १३१ ॥
यो यां पूजयते मूर्तिं भक्त्या परमया युतः ।
तस्य तां मूर्तिमास्थाय पूजां गृह्णाम्यहं सुराः ॥ १३२ ॥
न भागधेयैः कृत्यं मे भागधेयानि वः सुराः ।
सर्वाण्येव ददान्यद्य यात सर्वे गतज्वराः ॥ १३३ ॥

128a स्वात्मानं] आत्मानं R **128e** अवस्थितान्महात्मानो] देवानवस्थितात्मानो R **129a** तदा] तथा R **129f** मन्मयानि प्र°] यन्मया विप्र R **130a** ततस्ते] ततस्ता R **131d** दृष्टा ह्येता वि°] दृष्ट्वा ह्येतान्वि° R **132a** यां] मां R **132b** परमया युतः] परमयान्वितः R **133c** ददान्यद्य] ददाम्यहं R **133d** यात] जाताः R • सर्वे] R^{pc}, सर्व्वे° R^{ac}

128ab] om. **A** **128c–f**] om. A_5 **128c** °बाहूरु°] A_3, °बाहूरू° A_7 **128d** पार्श्व°] पाश° A_3, पायु° A_7 **128e** अवस्थितान्महात्मानो] देवानवस्थितात्मानो A_3A_7 **129e–130b**] om. **A** **130c** आत्मनश्चाप्य°] आत्मानं चाप्य° **A** **131a** स तेषां] तेषां स **A** **131c** °शार्दूलान्] °शार्दूल A_3A_5, °सार्दूलान् A_7 **131d** दृष्टा] दृष्ट्वा A_3A_7, दृष्टो A_5 **132a** यां] मां **A** • पूजयते] A_3A_5, पूजयेन् A_7 (unmetrical) • मूर्तिं] A_3A_7, मूर्त्ति A_5 **132c** तां] A_3A_7, तो A_5 **133b** वः] यः A_3A_7, ये A_5 **133cd**] om. **A**

128(a^5, b^6–c^4)⟨c^5–c^7⟩(c^8–d^5, e^1–e^5, e^7)⟨f^3–f^8→⟩ S_1, (c^3)⟨c^4–e^2⟩(e^3–e^6, f^2) S_2 **129**⟨←a^1–a^8⟩(b^1–b^2)⟨b^3⟩(b^4–b^5, c^2)⟨c^4–c^7⟩(c^8, e^2)⟨e^3–e^4⟩(e^5–e^8)⟨f^1–f^2⟩(f^3–f^8) S_1 **130**(a^1–a^2, b^5–c^2, c^5) S_1, (c^7–c^8)⟨d^1–d^8→⟩ S_2 **131**⟨←a^1–d^8→⟩ S_1, ⟨←a^1–a^2⟩(a^3) S_2 **132**⟨←a^1–a^2⟩(a^3, b^1–b^3, b^7–c^6)⟨c^7–d^8→⟩ S_1 **133**⟨←a^1–d^8→⟩ S_1

128a स्वात्मानं ते तदा] S_2S_3Bh, स्वयमन्य(न्द)दौ S_1 **128b** ह्यपश्यन्त] S_2S_3RBh, ह्यापश्यन्त S_1 • महेश्वरे] $S_2^{pc}S_3$RBh, म(हेश्वर) S_1, महेश्वरः S_2^{ac} **128c** °बाहूरु°] S_3^{pc}RA_3Bh, (°बाहु)··· S_1, (°बा)··· S_2, °बाहरु° S_3^{ac} **128d** पार्श्व°] S_3R, (पाश्व°) S_1, वस्ति° Bh (conj.?) **128f** °धनान्] S_3RA_3A_7Bh, °धनाम् S_2 **129b** देवान्] S_2^{pc}R**A**Bh, (देवा) S_1, देवा $S_2^{ac}S_3$ **129f** प्रपश्यत] $S_1S_2^{pc}$RBh, प्रपश्यतः $S_2^{ac}S_3$ **130a** ततस्ते] S_1S_2Bh, ततस् S_3 (unmetrical) • देवता] S_1RBh, तेजसा S_2S_3 **130b** सर्वं] RBh (conj.?), सर्व्व S_1, सर्व° S_2S_3 • रुद्रात्मकं जगत्] S_2S_3RBh, रुद्रा(त्मज्ञगत्) S_1 (unmetrical) **130c** आत्मनश्चाप्य°] S_2S_3R, (आत्म)नैश्च (प°) S_1, आत्मानं चाप्य° Bh **131b** दर्शयित्वात्मनो] R**A**Bh, दर्शित्वात्मनो S_2 (unmetrical), दर्शयित्वा मनो S_3 **131c** °शार्दूलान्] RBh, °शार्दूलं S_2S_3 **131d** दृष्टा] conj. Bh, दृष्ट्वा S_2S_3 • ह्येता वि°] **A**Bh, ह्येताम्वि° S_2, हेतास्वि° S_3 **132a** यां] conj. Bh (silently), यम् S_2, य S_3 • मूर्तिं] S_2RA_3A_7Bh, मूर्त्ति S_1 (anusvāra possibly lost), मूर्त्ति S_3 **132c** तां] S_1S_2RA_3A_7Bh, ता S_3 **133a** °धेयैः] $S_2^{pc}S_3$R**A**Bh, °धेयै S_2^{ac} **133b** वः] S_2RBh, व S_3 (unmetrical) **133c** ददान्यद्य] S_2S_3, ददाम्यद्य Bh (conj.) **133d** यात] S_3Bh, यातास् S_2^{pc}, यातस् S_2^{ac}

देवा ऊचुः।
गुह्यमेतत्परं देव त्वयास्माकं निदर्शितम्।
एवं यो वेत्स्यते मर्त्यः स लोकान्प्राप्स्यते ऽव्ययान्॥ १३४॥
इदं च भगवन्स्थानं भद्रेश्वरमिति श्रुतम्।
भविष्यति जगच्छ्रेष्ठं स्थानेभ्यः पुण्यकृत्तमम्॥ १३५॥
समन्ताद्योजनं चैव रुद्रक्षेत्रं सनातनम्।
मृतो ऽत्र गणपो देव वल्लभस्ते भविष्यति॥ १३६॥
यश्चेमं कीर्तयेन्नित्यं कल्यमुत्थाय यन्नहन्।
श्रावयेच्चापि द्विजेभ्यः सर्वपापैः प्रमुच्यते॥ १३७॥
भद्रकर्णह्रदे चास्मिन्स्नात्वा यो ऽभ्यर्चयेद्धरम्।
साधयित्वा चरुं चैव भोजयेद्ब्राह्मणं शुचिः॥ १३८॥
सर्वपापविनिर्मुक्तो यत्र तत्र मृतो नरः।
मोदते ऽप्सरसां मध्ये दिवि देव इवापरः॥ १३९॥

135d स्थानेभ्यः पुण्यकृत्तमम्] पुण्येभ्यः पुण्यमुत्तमं R **136c** मृतो ऽत्र] शूद्रो पि R **137a** कीर्तये°] वर्त्तये° R **137c** श्रावयेच्चापि द्विजेभ्यः] स्वयम्वा मानवः सम्यक् R **138b** यो] ये R **139d** दिवि देव इवापरः] देवदेवश्च चा⟨⏓⟩परः R

134cd] om. **A** **135a** भगवन्] A_3, भगवान् A_5A_7 **135b** श्रुतम्] स्मृतं **A** **135d** स्थानेभ्यः पुण्यकृत्तमम्] पुण्येभ्यः पुण्यमुत्तमं **A** **136cd**] om. **A** **137a** कीर्तयेन्नित्यं] A_3A_7, कीर्त्तये नित्यं A_5 **137b** कल्यमुत्थाय] कल्पमुत्थाय A_3, काल्पमुत्थाय A_5, कल्यमुत्थ्याय A_7 **137c** श्रावयेच्चापि द्विजेभ्यः] स्वयं वा मानवः सम्यक् **A** **138ab**] om. **A** **138d** शुचिः] A_3A_5, शुचि A_7 **139c** ऽप्सरसां] चाप्सरसां **A** (unmetrical) **139d** दिवि] देवि **A** • इवापरः] इवामरः A_3A_5, इवासनः A_7

134⟨←speaker indication–d^{8}→⟩ S_1, ⟨speaker indication–a^{1}⟩(b^{7}–b^{8}) S_2 **135**⟨←a^{1}–b^{1}⟩(d^{2}–d^{8}) S_1 **136**⟨a^{1}–b^{8}⟩(c^{1}–c^{8})⟨d^{1}⟩(d^{2}–d^{6}) S_1 **137**(a^{1}–a^{3})⟨a^{4}–a^{5}⟩(a^{6}–a^{8})⟨b^{1}–b^{2}⟩(b^{3}–b^{6})⟨b^{7}–b^{8}⟩(c^{1}–c^{7})⟨c^{8}–d^{8}→⟩ S_1 **138**⟨←a^{1}–a^{6}⟩(a^{7}–b^{8}) S_1 **139**(a^{1}–a^{6})⟨a^{7}–a^{8}⟩(b^{1}–c^{4}, d^{5}–d^{6}) S_1

134a गुह्य°] R**A**Bh, ···ह्य° S_2, मह्य° S_3 • देव] R**A**Bh, देवं S_2S_3 **134c** मर्त्यः] S_2RBh, मर्त्य S_3 **135a** भगवन्] S_2RA_3Bh, भवं S_3 (unmetrical) **135b** श्रुतम्] S_1S_3RBh, श्रुतन् S_2 **135d** स्थानेभ्यः] S_1, पुण्येभ्यः S_2S_3Bh • °कृत्तमम्] S_2S_3, (°कृत्तम) S_1, °वत्तमम् Bh (conj.) **136c** गणपो] S_1S_3RBh, गणयो S_2 **137a** यश्चेमं] S_1S_3R**A**, यश्चेम S_2 (anusvāra possibly lost), यश्चेदं Bh (conj.) • कीर्तयेन्नित्यं] A_3A_7Bh, ⏓ ⏑ (येन्नित्यं) S_1, कीर्त्तये नित्यं S_2, कीर्तये नित्य S_3 **137b** कल्यमुत्थाय] S_2S_3R, ⏓⏓(मुत्थाय) S_1, कल्य उत्थाय Bh (conj.) • यन्नहन्] R**A**Bh, (य) ⏑ ⏓ S_1, यन्नहम् S_2S_3 **137c** श्रावयेच्चापि द्विजेभ्यः] conj., (श्रावयेच्चापि द्विजे) ⏓ S_1, उषो{पो S_2^{ac}}प्य मानवस्सम्यक् S_2, उपोप्य मानव सम्यक् S_3, श्रावयेच्चापि विप्रेभ्यः Bh (Bh possibly read thus in S_1.) **138b** ऽभ्यर्चयेद्धरम्] $S_2^{pc}S_3$RBh, हरमर्चते S_1, भ्यर्च्चयेद्धरः S_2^{ac} **138d** °द्ब्राह्मणं] S_1R**A**, °द्ब्रह्मणां S_2, °द्ब्राह्मणां S_3, °द्ब्राह्मणान् Bh (em.) • शुचिः] S_2RA_3A_5Bh, शुभं S_1, शुचि S_3 **139a** सर्वपापविनिर्मुक्तो] R**A**, (सर्व्वपापविनि) – ⏓ S_1, स सर्वपापनिर्मुक्तो S_2S_3Bh **139d** इवापरः] S_1Bh, इवामरः S_2S_3

यत्र चोक्तं त्वया देव स्थितेन भगवन्प्रभो।
हरिभद्रेति पुण्यो ऽयं त्वत्प्रसादाद्भवत्वज॥ १४०॥
अश्वमेधस्य यत्पुण्यं सम्यगिष्टस्य यज्ञहन्।
तदत्र देव भवतु नरस्याभ्यर्च्य सर्वदा॥ १४१॥
परित्यक्ष्यति यश्चात्र कश्चित्प्राणान्नरोत्तमः।
हरिभद्रस्य स गणो भविष्यति महाबलः॥ १४२॥
एवमस्त्विति स प्रोच्य मन्दरं चारुकन्दरम्।
जगाम भगवाञ्छर्वः सोमो गणशतैर्वृतः॥ १४३॥
देवापि राज्ञा सहितास्तस्मिन्स्थाने यथासुखम्।
तस्थुर्ब्रह्मा च विष्णुश्च जग्मतुर्देवपृष्ठतः॥ १४४॥
स गत्वा स्तोकमध्वानमुभाभ्यां सहितः प्रभुः।
नातिदूरे ततः प्राह तिष्ठ विष्णो महाबल॥ १४५॥
स प्रणम्य ततः पादौ हरस्य पुरुषोत्तमः।
तस्थावाम्रं समालम्ब्य स कुब्जः समपद्यत॥ १४६॥

141d सर्वदा] शङ्करम् R **142a** परित्यक्ष्यति] परित्यजति R **143a** स] R^{pc}, सा R^{ac} **143d** °शतैर्] °पतैर् R **144a** देवापि] देवा हि R **144b** °सुखम्] स्वयं R **145a** स्तोक°] देव° R **146c** °वाम्रं] °वास्त्रं R **146d–147a**] om. R

140b स्थितेन भगवन्] तिष्ठते भगवान् **A** **140cd**] om. **A** **141cd**] om. **A** **142a** परित्यक्ष्यति] परित्यजति A_3A_7, परित्यज्यति A_5 **144a** राज्ञा] यज्ञ° **A** **144ab** सहितास्तस्मिन्] A_3A_5, °सहितामस्मिन् A_7 **144ab** सहितास्तस्मिन्] A_3A_5, सहितामस्मिन् A_7 **144b** °सुखम्] A_3A_5, °शुखं A_7 **145d** °बल] A_3A_5, °बलः A_7 **146c** तस्थावाम्रं] तस्थानामन **A** (unmetrical) **146d** कुब्जः समपद्यत] कुर्वत्परमं तप A_3, कुर्वन्परमं तपः A_5, कुर्वंस्वापरन्तपः A_7

140⟨c^8⟩(d^1–d^8) S_1 **141**(a^1–a^6)⟨a^7–b^8⟩(c^1–c^2) S_1 **142**(a^4–b^4)⟨b^5⟩(b^6–b^7) S_1 **143**(c^1–c^2) S_1, (c^4–c^7)⟨c^8–d^8→⟩ S_3 **144**(a^4–a^5, b^6–b^7)⟨b^8–d^2⟩(d^3–d^4) S_1, ⟨←a^1–a^6⟩(a^7) S_3 **145**(b^1–b^8)⟨c^1⟩(c^2)⟨c^3⟩(c^4–c^8) S_1 **146**(d^6)⟨d^7–d^8→⟩ S_3

140a चोक्तं] S_1S_2R**A**Bh, चोक्त S_3 **140b** °न्प्रभो] $S_1S_2^{pc}$R**A**Bh, °न्प्रभोः $S_2^{ac}S_3$ **140c** हरिभद्रेति] R, हरभद्रेति $S_1S_2S_3$Bh, • पुण्यो ऽयं] RBh, (पुण्यो)⏓ S_1, पुण्येयं S_2S_3 **140d** °त्वज] RBh(conj.?), (त्वजः) S_1, °त्वजः S_2S_3 **141b** °गिष्टस्य] S_3R**A**Bh, °गिष्ठस्य S_2 • यज्ञहन्] R**A**Bh, यज्ञहं S_2S_3 **141d** °भ्यर्च्य सर्वदा] S_3, °भ्यच्चनः सदा S_1, °भ्यर्च्चं सर्वदा S_2, °भ्यर्चतः सदा Bh (conj.) **142a** परित्यक्ष्यति] em. Bh (silently), परित्य(क्षति) S_1, परित्यक्षति S_2S_3 **143a** Before this Bh adds सनत्कुमार उवाच। **143c** भगवाञ्छर्वः] S_1S_2R**A**Bh, (भगवा श)··· S_3 **143d** °शतैर्] S_2**A**Bh, °शतै S_1 **144ab** सहितास्तस्मिन्] S_2^{pc}RA_3A_5Bh, सहिता तस्मिं S_1, सहितस्तस्मिं S_2^{ac}, ···ि ˘ तस्तस्मि S_3 **144b** °सुखम्] A_3A_5Bh, (°सु)⏓ S_1, °सुखः S_2S_3 **144c** तस्थुर्ब्रह्मा] S_2R**A**Bh, तस्थु ब्रह्मा S_3 • विष्णुश्च] S_2R**A**Bh, विष्णु च S_3 (unmetrical) **144d** जग्मतुर्] S_2^{pc}R**A**Bh, ···(तुर्) S_1, जग्मते S_2^{ac}, जग्मतु S_3 • °पृष्ठतः] S_1S_2R**A**Bh, °पृष्टतः S_3 **145b** सहितः] S_1S_2R**A**Bh, सहितं S_3 **145d** विष्णो] S_1S_3R**A**Bh, विष्णोर् S_2 • °बल] $S_1S_2^{pc}$RA_3A_5Bh, °बलः $S_2^{ac}S_3$ **146c** तस्थावाम्रं] S_1S_2Bh, तस्थवाम्रं S_3 **146d** कुब्जः] S_1S_2Bh, कुब्ज S_3 • समपद्यत] S_2^{pc}Bh, समुपद्यत S_1, समपद्यतः S_2^{ac}, सम(प)··· S_3

यस्मादाम्रं समालम्ब्य तस्मिन्देशे स्थितो हरिः।
निरीक्षमाणो देवेशं देशस्तस्मादभूदसौ॥ १४७॥
कुब्जाम्रक इति ख्यातो विष्णोः क्षेत्रं समृद्धिमत्।
पुण्यं निवर्तनान्यष्टौ गोसहस्रफलप्रदम्॥ १४८॥
नातिदूरं ततो गत्वा भूयो देवः पितामहम्।
निवर्तेत्यब्रवीद्व्यास गगनं च समाविशत्॥ १४९॥
तस्मिन्वियद्गते देवे ब्रह्मा प्राञ्जलिरुन्मुखः।
प्रदक्षिणं समावृत्य प्रणम्य प्रययौ ततः॥ १५०॥
यस्मात्तत्र हरं तेन कुर्वता वै प्रदक्षिणम्।
आवर्तः स्वशरीरस्य प्रकृतः पुण्यकर्मणा।
तस्मात्स देशो विख्यातो ब्रह्मावर्तेति शोभनः॥ १५१॥
अश्वमेधफलं तत्र स्नातः प्राप्नोति मानवः।
साधयित्वा चरुं चात्र भोजयित्वा तथा द्विजम्।
प्राणान्परित्यज्य ततो ब्रह्मलोकमवाप्नुयात्॥ १५२॥

147c निरीक्षमाणो] निरीक्ष्यमानो R **147d** देशस्तस्मादभूदसौ] ततस्तस्मिन्नभूदकौ R **148a** कुब्जाम्रक इति ख्यातो] कुब्जास्व इति विख्यातं R **148b** विष्णोः] विष्णो+:+ R **148c** निवर्तनान्यष्टौ] निवर्त्तनाद्विष्णोर् R **148d** °फलप्रदम्] °फलं लभेत् R **149c** निवर्तेत्य°] निवर्त्येत्य° R **149d** गगनं च] गगणञ्च R **151a** यस्मात्] तस्मात् R **152e** प्राणान्परित्यज्य ततो] प्राणं परित्यजेद्यस्तु R

147ab] om. **A** **147cd** देवेशं देशस्तस्मादभूदसौ] देवेशं तन्मातुर्भूतलं भवेत् A_3A_5, देवेशमुवाच परमं वचः A_7 **148ab**] om. **A** **148c** पुण्यं निवर्तनान्यष्टौ] पुण्यनिवर्त्तनाद्विष्णोर् **A**± (unmetrical) **149a** °दूरं] A_3A_7, °दूरे A_5 **149ab** गत्वा भूयो देवः] भूयो देवदेवः{°व A_7} **A** **149c** निवर्तेत्य°] निवर्त्तस्वा° **A** **149d** गगनं च] गगनाच्च A_3, सगणच्च A_5, गगणाच्च A_7 **150ab**] om. **A** **151ab**] om. **A** **151c** आवर्तः स्व°] आवर्त्ततां A_3A_5, आवर्त्तनां A_7 **151d** प्रकृतः] प्रकृतेः **A** **151e** देशो] A_7, देवो A_3A_5 **151f** शोभनः] A_3A_7, शोभने A_5 **152d** द्विजम्] द्विजः **A** **152e** प्राणान्परित्यज्य ततो] प्राणं परित्यजेद्यस्तु **A**

147$\langle b^4\rangle(b^5)\langle b^6–d^3\rangle(d^4–d^8)$ S_1, $\langle\leftarrow a^1–c^2\rangle$ S_3 **148**$(a^1–a^8)\langle c^1–d^1\rangle(d^2–d^8)$ S_1 **149**(c^4) S_1, $(b^5–b^6)$ S_2 **150**$(a^1, a^8)\langle b^1–d^8\rightarrow\rangle$ S_1, $(c^4–c^5)\langle c^6–c^7\rangle(c^8)$ S_3 **151**$\langle\leftarrow a^1–a^6\rangle(a^7–b^4)\langle b^5–b^8\rangle(c^1–c^3)\langle c^4–f^8\rightarrow\rangle$ S_1 **152**$\langle\leftarrow a^1–e^6\rangle$ S_1

147a समालम्ब्य] S_2Bh, समालक्ष्य S_1 **147c** निरीक्षमाणो] **A**Bh, निरीक्ष्यमाणो S_2, ···क्षमाणो S_3 **147cd** देवेशं देशस्] S_2Bh, देवेशस् S_3 (unmetrical) **148a** कुब्जाम्रक] $S_1S_2^{pc}S_3$Bh, कुब्जम्रक S_2^{ac} **148b** विष्णोः] $S_1S_2R^{pc}$Bh, विष्णो S_3 **148c** निवर्तनान्यष्टौ] S_2S_3, निवर्तनाद्विष्णोर् Bh **149a** °दूरं] $S_2S_3RA_3A_7$Bh, °दूरे S_1 **149b** देवः] $S_2S_3RA_3A_5$Bh, देव S_1 **151c** आवर्तः] S_2RBh, (आवृत्य) S_1, आवर्त्य S_3 **151f** शोभनः] RA_3A_7Bh, शोभना S_2S_3 **152a** स्नातः] S_2^{pc}R**A**Bh, स्नात S_2^{ac}, स्नान S_3 **152d** द्विजम्] S_2S_3R, द्विजान् Bh (conj.?) **152e** ततो] S_1Bh, तथा S_2S_3

ततो ऽभ्येत्य सुरैः सार्धं ब्रह्मा विष्णुपुरःसरम्।
भद्रेश्वरे पशुपतेर्महिमानमथाकरोत्॥ १५३॥
स लिङ्गं तत्र संस्थाप्य पूजां कृत्वातिभास्वराम्।
भद्रकर्णह्रदे स्नात्वा सह देवैर्दिवं ययौ॥ १५४॥
तं प्रयान्तं तदा दक्षो ब्रह्माणमिदमूचिवान्।
कर्तव्यं किं मया देव मम तद्ब्रूहि पृच्छतः॥ १५५॥
पितामह उवाच।
प्रसादय महेष्वासं शर्वमुग्रं कपर्दिनम्।
ततो यज्ञसमाप्तिं च लोकांश्च प्राप्स्यसे ऽक्षयान्॥ १५६॥
स एवमुक्तो देवेन ब्रह्मणा व्यास तत्त्वतः।
लिङ्गं कनखले कृत्वा रुद्रमभ्यर्चयत्तदा॥ १५७॥
तस्य संवत्सरशते पूर्णे दिव्ये प्रजापतेः।
महादेवो ऽद्रिजां प्राह प्रहसन्गिरिमूर्धनि॥ १५८॥
प्राचेतसात्मजो देवि स्थितस्तपसि संयतः।
पश्यैनं मद्गतेनेशे चेतसा समवस्थितम्॥ १५९॥

153b °सरम्] °सरः R **153c** भद्रेश्वरे] भद्रेश्वरः R **153d** °मानमथा°] °मानं यथा° R **154b** °तिभास्वराम्] तु भास्वराम् R **155a** प्रयान्तं] प्रयातन् R **155b** °मूचिवान्] °मब्रवीत् R **156b** शर्व°] सर्व्व° R **157b** तत्त्वतः] तत्कृतः R **158a** संवत्सरशते] संवत्सरञ्चैव R **159c** मद्गतेनेशे] मद्गतेनेति R

153a सार्धं] A_3A_7, सार्द्धं A_5 **153b** विष्णु°] A_5A_7, विष्णुः A_3 • °पुरःसरम्] सुरेश्वरः A_3, °पुरःसरः A_5A_7 **153cd**] om. **A** **154b** °भास्वराम्] A_3, °भास्वरं A_5A_7 **154cd**] om. **A** **155a** तं प्रयान्तं] तं प्रयातं A_3A_7, om. A_5 (unmetrical) **155c** किं मया] A_3A_5, किमया A_7 **156a** महेष्वासं] A_3, महेश्वासं A_5, महेशानं A_7 **156b** शर्व°] सर्व° **A** **156d** लोकांश्च] A_3A_5, लोकानां A_7 • प्राप्स्यसे] प्राप्यते **A** **157d** °र्चयत्तदा] A_3, °र्चयेत्तदा A_5A_7 **158a–159b**] om. **A** **159c** पश्यैनं मद्गतेनेशे] तदस्य दुष्टभावस्य **A** (cf. 163a)

154(d[1]–d[6]) S_1 **155**⟨a[1]⟩(a[2]–a[8])⟨c[1]–d[4]⟩ S_1 **159**(c[6]) S_2

153a ऽभ्येत्य] S_1R**A**Bh, न्येभ्यस् S_2, न्येभ्य S_3 • सुरैः सार्धं] S_1S_2RA_3A_5Bh, सुरै सार्द्धं S_3 **153b** °पुरःसरम्] S_1, °परस्परं S_2S_3, °पुरःसरैः Bh (conj.) **153c** °पतेर्] S_2^{pc}RBh, °पते $S_1S_2^{ac}S_3$ **153c** भद्रेश्वरे] S_2S_3Bh, भद्रेश्वर° S_1 **154a** लिङ्गं] S_1S_2R**A**Bh, लिङ्गान् S_3 **154c** °ह्रदे] S_1S_2RBh, °हदे S_3 **154d** देवैर्दिवं] S_2RBh, (देव दिव) S_1 (unmetr., tops lost), देवै दिवं S_3 **155a** प्रयान्तं] em. Bh, (प्रयान्त) S_1 (tops lost), प्रयातं $S_2^{pc}S_3$, प्रयातां S_2^{ac} • तदा] $S_1S_2^{pc}S_3$R**A**Bh, त⟨था⟩दा S_2 **155c** किं मया] S_2RA_3A_5Bh, किमया S_3 **156a** महेष्वासं] S_2RA_3Bh, महेशानं S_1, महेष्वास S_3 **156b** शर्व°] S_2S_3Bh, सर्व्व° S_1 • °मुग्रं] S_1S_2R**A**Bh, °मुग्र° S_3 **156d** लोकांश्च प्राप्स्यसे] S_2S_3RBh, लोकां चावाप्स्यसे S_1 • ऽक्षयान्] S_1R**A**Bh, क्ष-यात् S_2S_3 **157a** Before this Bh adds सनत्कुमार उवाच। **157b** ब्रह्मणा] S_1S_2R**A**Bh, ब्राह्मण S_3 **157d** °र्चयत्तदा] S_2S_3RA_3Bh, °र्च्चयतदा S_1 (unmetrical) **158c** ऽद्रिजां] S_2RBh, द्विजां S_1, द्रिजा S_3 **159b** स्थितस्] S_2S_3RBh, स्थितं S_1 **159c** पश्यैनं मद्गते°] S_2RBh, पश्येन्नम्मद्गते° S_1, पश्यैनम्मगते° S_3

ततो दृष्ट्वा महादेवी वायुभक्षमवस्थितम्।
लिङ्गं परमया भक्त्या पूजयन्तं महेश्वरम्॥ १६०॥
उवाच हृषिता देवी देवं सर्वसुरार्चितम्।
कृताञ्जलिपुटा व्यास सर्वदेवपतिं पतिम्॥ १६१॥
देव्युवाच।
क्षुद्रो ऽयं दुष्टचेताश्च स्तब्धो मानी च दुर्मतिः।
दिष्ट्या त्वया विनिकृतस्त्वामेव शरणं गतः॥ १६२॥
तदस्य दुष्टभावस्य प्रसन्नस्य महेश्वर।
क्षन्तुमर्हसि भक्तस्य त्वामस्यार्थे प्रसादये॥ १६३॥
देव उवाच।
त्वमेव देवि यच्छास्मै वरानिष्टान्यथासुखम्।
अनुज्ञाता मया सुभ्रु त्वमेवास्य वरं दिश॥ १६४॥
सनत्कुमार उवाच।
ततस्तौ देवदेवेशौ संगतौ सगणैर्वृतौ।
ऊचतुः पश्य दक्षावां तुष्टौ दिव्येन चक्षुषा॥ १६५॥

160b ॰भक्ष॰] ॰भक्ष्य॰ R **161d** सर्वदेव॰] देवदेव॰ R **162** देव्युवाच] श्रीदेव्युवाच R **162b** स्तब्धो] स्तध्वो R • मानी च] मानीव R **162c** त्वया] चायं R **162cd** ॰कृतस्त्वा॰] R^{pc}, ॰कृत⟨ः⟩स्त्वा॰ R **163a** दुष्ट॰] पृष्ठ॰ R **163b** प्रसन्नस्य] प्रयत्नस्य R • महेश्वर] महेश्वरि R **164** देव] देवदेव R **164a** देवि यच्छास्मै] दिवि यच्चास्मै R **164b** वरानिष्टान्] व{वा R^{ac}}रा-निष्टान् R **165cd** दक्षावां तुष्टौ] देवो वां पुष्पैर् R

160a महादेवी] वायुभुक्तं A_3A_7, वायुभक्तं A_5 **160b** वायुभक्षमव॰] द्विजं देवीमव॰ A_3A_7, द्विजं दे-वीम॰ A_5 (unmetrical) **161a** हृषिता] A_7, कृषिता A_3, हृषि A_5 (unmetrical) **161cd**] om. **A** **162a** क्षुद्रो] क्षत्रो **A** **162b** मानी] A_7, मौनी A_3, मान A_5 **162c** त्वया विनिकृतस्] चायं विनिहितः **A** **163a** तदस्य] A_7, तत्तस्य A_3A_5 • दुष्टभावस्य] त्वं स्वभावस्य A_3A_7, त्वभा-वस्य A_5 (unmetrical) **163b** प्रसन्नस्य] प्रपन्नस्य **A** **163c** क्षन्तुमर्हसि भक्तस्य] शरणं देहि{॰रि A_5} देवेश{देवस्य A_7} **A** **163d** त्वामस्यार्थे प्रसादये] नान्यव्रतरतस्य च **A** **164** देव] देवदेव **A** **164a** यच्छास्मै] यच्चास्मै **A** **164b** ॰सुखम्] ॰सुखान् **A** **164c** सुभ्रु] A_5A_7, सुभ्र A_3 **164d** दिश] A_3A_5, दिशं A_7 **165a** ॰देवेशौ] A_3, ॰देवेश A_5A_7 **165b** सगणैर्] A_7, स्वगणैर् A_3, स्वगणै A_5 **165cd**] om. **A**

160(a^1) S_1 **162**(c^1–c^2) S_3 **165**(b^5–b^6) S_2

160b ॰भक्षमवस्थितम्] S_2S_3Bh, ॰भक्षः समास्थितां S_1 **160c** लिङ्गं] S_1R**A**, लिङ्गे S_2Bh, लिंगे S_3 **160d** पूजयन्तं] S_1S_2R**A**Bh, पूजयन्त S_3 **161c** ॰पुटा] S_1RBh, ॰पुटो S_2S_3 • व्यास] S_2S_3RBh, देवी S_1 **161d** ॰पतिं] S_1S_2RBh, ॰पति॰ S_3 (unmetrical) **162** देव्युवाच] S_2S_3 **A**Bh, देव उ S_1 **162a** ॰चेताश्च] S_2S_3R**A**Bh, ॰चेता च S_1 **162cd** ॰कृतस्त्वा॰] S_1R^{pc}Bh, ॰कृतः स्त्वा॰ S_2S_3 **162d** गतः] S_2S_3R**A**Bh, गतम् S_1 **163b** प्रसन्नस्य] S_1, प्रपन्नस्य S_2S_3Bh, • महेश्वर] **A**Bh, महेश्वरं S_1, महेश्वरि S_2, महेश्वरिः S_3 **163c** क्षन्तु॰] S_2S_3RBh, क्षातु॰ S_1^{pc}, क्षान्त॰ S_1^{ac} **163d** त्वामस्यार्थे] RBh, ममस्यार्थे S_1, त्वामस्यार्थम् S_2, त्वामस्याच्छें S_3 • प्रसाद-ये] RBh (conj.?), प्रसादयेत् $S_1S_2S_3$ **164** देव] S_1, देवदेव S_2Bh, देवदे S_3 **164b** वरानिष्टान्] S_1S_3**A**Bh, वरान्यष्टान् S_2 **164c** सुभ्रु] RA_5A_7Bh, सुभ्रू $S_1^{pc}S_3$, सुङ्भ्रू S_1^{ac}, सुभ्रून् S_2 **164d** दिश] $S_2S_3RA_3A_5$Bh, दिशः S_1 **165a** ॰देवेशौ] S_2RA_3Bh, ॰देवेखौ S_1, ॰देवो सौ S_3 **165b** सगणैर्] S_2RA_7, सगणै S_1S_3, स्वगणैर् Bh **165d** तुष्टौ] S_2S_3Bh, तुष्टो S_1

प्राचेतस महाभाग वरदौ स्व महातपः ।
शापशान्त्यर्थमेतत्ते वरं दद्मि तवेप्सितम् ॥ १६६ ॥
यस्ते यज्ञो गणैर्ध्वस्तः फलं तस्य त्वमाप्नुहि ।
कामरूपधरः श्रीमान्गणेशश्च भवस्व मे ॥ १६७ ॥
अक्षयश्चाव्ययश्चैव दुःखशोकविवर्जितः ।
भविष्यसि महाभाग मम चैव समीपगः ॥ १६८ ॥
देव्युवाच ।
वृणुष्व भूयः किं चान्यत्प्रयच्छतु महेश्वरः ।
सुदुष्करमपि ह्येष वरं दद्यात्त्वयार्थितः ॥ १६९ ॥
सनत्कुमार उवाच ।
एवमुक्तस्तदा दक्षो हिमवत्सुतया तया ।
प्राञ्जलिः प्रणतो भूत्वा इदमाह महाद्युतिः ॥ १७० ॥

166a प्राचेतस] प्राचेत R (unmetrical) • °भाग] R^{pc}, °भागा R^{ac} **166b** °तपः] °तपाः R **166d** दद्मि तवेप्सितम्] दद्यां यथेप्सितं R **167a** यस्ते यज्ञो गणैर्ध्वस्तः] यज्ञे यज्ञ गणैर्ध्वस्त R **168a** °श्चाव्ययश्चैव] °श्चामरैः सर्व्वैर् R **168d** मम चैव] आवयोर्व्वै R **169** देव्युवाच] श्रीदेव्युवाच R **169a** वृणुष्व] शृणुष्व R **169b** किं चान्यत्] किञ्चा+द्य+ R **169c** सुदुष्करमपि] सुदुस्करमति R **169d** दद्यात्त्वयार्थितः] दिश त्वयार्च्चितः R

166a प्राचेतस] A_5A_7, प्राचेतसं A_3 **166b** स्व] सु° **A** **166c** शाप°] तपः° **A** **166d** दद्मि] A_7, देवि A_3A_5 • तवेप्सितम्] यथेप्सितं **A** **167b** त्वमाप्नुहि] तमाप्नुहि **A** **167d** गणेशश्च] A_3A_7, गणेशस्य A_5 • भवस्व] A_3A_5, भवश्च A_7 **169a** वृणुष्व] शृणुष्व **A** **169ab** किं चान्यत्प्रयच्छतु] किं चास्य प्रयच्छतु A_3A_5, किञ्चास्यात्प्रयच्छसि A_7 **169b** महेश्वरः] A_5, महेश्वर A_3, महाभुजः A_7 **169c** सुदुष्करमपि ह्येष] अहक्षमपि ह्येष A_3 (unmetrical), अहक्षमपि ह्येषलं A_5 (unmetrical), अक्षयश्चापि वरं A_7 (unmetrical) **169d** त्वयार्थितः] स{श A_7}दाशिवः **A** **170b** तया] तथा **A** **170c** प्रणतो] प्रयतो **A**

166(b^4) S_1 **168**(a^1–a^5) S_1, (a^5–a^7)⟨a^8–b^6⟩(b^7) S_2 **169**(b^6) S_2

166b वरदौ] R**A**Bh, वरदो $S_1S_2S_3$ • स्व] S_1R, स्मि S_2S_3, स्वो Bh (conj.) • °तपः] S_2S_3**A**Bh, °तप S_1 • After this Bh conjectures loss of 2 pādas **166c** °मेतत्ते] S_2S_3R**A**, °मेत्तत्ते S_1, °मेत् ते Bh (typo) **166d** वरं दद्मि] $S_1S_2A_7$Bh, वरदग्मि S_3 **167a** यस्ते] S_2S_3**A**Bh, यत्ते S_1 • °ध्र्वस्तः] S_1**A**Bh, °ध्र्वस्तं S_2S_3 **167d** भवस्व] $S_1S_3RA_3A_5$Bh, भवश्च S_2 **168a** °श्चाव्यय°] S_1**A**, °श्चा(मर)° S_2, °श्चामर° S_3Bh **169** देव्युवाच] S_2S_3**A**Bh, om. S_1 **169a** वृणुष्व] S_1, शृणुष्व S_2S_3Bh • भूयः] S_2S_3R**A**Bh, भूय S_1 • किं चान्यत्] S_2S_3Bh, किञ्चान्य S_1 **169b** महेश्वरः] S_1RA_5Bh, म(हे)श्वरम् S_2, महेश्वरं S_3 **169c** सुदुष्कर°] S_1Bh, सुदुःकर° S_2, सुदुकर° S_3 (unmetrical) • ह्येष] $S_2S_3RA_3$Bh, ह्येषो S_1 **169d** त्वयार्थितः] S_2S_3Bh, तवार्थितः S_1 **170b** तया] S_2S_3RBh, तदा S_1 **170c** प्राञ्जलिः] S_1S_2R**A**Bh, प्राञ्जलि S_3 **170d** °द्युतिः] S_2R**A**, °मतिः S_1Bh, °द्युति S_3

दक्ष उवाच ।
यो देवस्त्रिभुवनजन्मनाशकर्ता यं मूढा न विदुरनुक्तमेकमेव ।
भक्तानामशुभहरं पिनाकपाणिं तं देवं शरणगता वयं सभार्यम् ॥ १७१ ॥
यो ऽज्ञानादसुरतयातिमानमोहान्नास्माभिः सह खलु पूजितो ऽद्रिपुत्र्या ।
यः शापं मम रुषितो ददौ सुरेशस्तं देवं शरणगता वयं सभार्यम् ॥ १७२ ॥
यः स्रष्टा सुरगणयक्षराक्षसानां नागानां दितिसुतदानवेन्द्रनॄणाम् ।
भूतानां पशुमृगपक्षिपन्नगानां तं देवं शरणगता वयं सभार्यम् ॥ १७३ ॥
यः क्रोधान्महदसृजद्गणेश्वरेशं सिंहेन्द्रं हरिममितप्रभावरूपम् ।
पत्नीं चाप्यमितगुणप्रभावयुक्तां तं देवं शरणगता वयं सभार्यम् ॥ १७४ ॥
यो देवान्सहवरुणान्सवित्तगोपान्सब्रह्मान्सशतमखान्सविष्णुवायून् ।
इन्द्राग्न्यान्समुनिमहायुधान्विजिग्ये तं देवं शरणगता वयं सभार्यम् ॥ १७५ ॥

171a ॰नाश॰] ॰नांस॰ R **171b** ॰रनुक्तमेकमेव] ॰रनन्तमेव R (unmetrical) **171d** देवं] देव R (unmetrical) • शरणगता] शरणङ्गता R (unmetrical) **172a** ॰यातिमान॰] ॰याभिमान॰ R **172ab** ॰मोहान्नास्माभिः] ॰मोहितास्माभिः R **172d** शरणगता] शरणङ्गता R (unmetrical) **173b** ॰नॄणाम्] ॰नृणाम् R **174a** क्रोधान्मह॰] क्रोधा॰ R (unmetrical) **174c** ॰गुण॰] ॰बल॰ R **175a** ॰न्सवित्तगोपान्] ॰न्सहवित्तगो R (unmetrical) **175b** सब्रह्मान्सशत॰] ब्रह्मा सतत॰ R (unmetrical) **175c** इन्द्राग्न्यान्समुनि॰] सेन्द्राग्नीन्समिति॰ R

171b यं] A_3A_5, य A_7 • ॰रनुक्त॰] ॰र्व्यक्त॰ **A** (unmetrical) **171c** ॰हरं] A_3A_7, ॰हर A_5 (unmetrical) • ॰पाणिं] A_3A_7, ॰पाणि A_5 **171d** देवं] A_3A_7, देवे A_5 • शरण॰] शरणं A_3A_7 (unmetrical), शरणा॰ A_5 (unmetrical) • वयं] A_5A_7, om. A_3 (unmetrical) • ॰भार्यम्] A_3A_5, ॰भार्य्यां A_7 **172–173**] om. **A** (an insertion mark after 171d in A_7) **174ab**] om. A_7 **174a** यः] om. A_3A_5 (unmetrical) • ॰दसृजद्गणेश्वरेशं] ॰दसृग्दनिश्वरेशं A_3 (unmetrical), ॰दसृग्धनिश्वरेशं A_5 (unmetrical) **174c–176d**] om. **A**

171(speaker indication)⟨a^1–a^{10}⟩ S_2 **173**(a^{12}–a^{13})⟨b^1–b^5, c^1⟩(c^2) S_2

171a देवस्त्रि॰] S_3^{pc}RABh, देव तृ॰ S_1, देविस्त्रि॰ S_3^{ac} **171b** यं मूढा] $S_2S_3RA_3A_5$Bh, यन्मूढा S_1 • ॰रनुक्त॰] $S_2S_3^{pc}$Bh, ॰रभक्त॰ S_1, ॰⟨र⟩रनुक्त॰ S_3 **171c** ॰पाणिं] $S_2S_3RA_3A_7$Bh, ॰पाणिंस् S_1 **171d** तं] S_1S_2RABh, त S_3 (unmetrical) • ॰गता] S_2S_3RABh, ॰गतो S_1 • वयं] S_1S_2R A_5A_7Bh, वय S_3 (unmetrical) • ॰भार्यम्] $S_2S_3^{ac}RA_3A_5$Bh, ॰नार्य्यां S_1, ॰भार्याम् S_3^{pc} **172b** सह] S_1S_3RBh, स S_2 (unmetrical) **172b** ॰न्नास्माभिः] S_2Bh, ॰न्न स्माभिस् S_1, ॰न्नास्मभि S_3 (unmetrical) **172c** यः शापं] S_2RBh, य शापं S_1 (unmetrical), यश्काप S_3 (unmetrical) • रुषितो] S_2S_3RBh, रुषितौ S_1 **172d** देवं] S_1S_2RBh, देव S_3 (unmetrical) • शरण॰] S_1S_2 Bh, शरणं S_3 (unmetrical) • वयं] S_1S_2RBh, वय S_3 • ॰भार्यम्] S_2RBh, ॰भार्य्यः S_1, ॰भार्यः S_3 **173b** नागानां] R, नागाना S_1, सिद्धानां S_3Bh • ॰दानवेन्द्रनॄणाम्] S_2S_3Bh, ॰दानवा{व S_1^{ac}}न्नराणाम् S_1 (retraced) **173c–174d**] om. S_3 **173c** ॰पन्नगानां] S_1S_2R, ॰पत्तगानां Bh (typo) **173d** ॰भार्यम्] S_2RBh, ॰भार्य्यः S_1 **174a** क्रोधान्मह॰] $S_1^{pc}S_2A_3A_5$, क्रोधान्म+ह+ S_1, कोधान्मह॰ Bh (typo) • ॰दसृजद्] S_2RBh, ॰दसृजं S_1 • गणेश्वरेशं] S_1RBh, गणेश्वरेश S_2 **174c** पत्नीं] S_2RBh, पत्नी S_1 • ॰ममित॰] S_2R, ॰ममृत॰ S_1, ॰मभित॰ Bh (typo) **174d** देवं] $S_1S_2^{pc}$RBh, देवा S_2^{ac} **175a** यो देवान्सहवरुणान्सवित्त॰] S_2S_3Bh, देवानां स{म S_1^{ac}}हवरणां सत्ति॰ S_1 • ॰गोपान्] S_1S_2Bh, ॰गोपा S_3 **175b** ॰न्सशत॰] S_2S_3Bh, ॰न्कुलिश॰ S_1 • ॰मखान्] RBh (conj.), ॰पतीन् S_1, ॰क्रतून् S_2S_3 (unmetrical) **175c** इन्द्राग्न्यान्] S_2Bh, इन्द्राग्न्यान् S_1, इन्द्राग्न्या S_3 • ॰युधान्] S_1S_2RBh, ॰युधा S_3 **175d** देवं शरण॰] S_1S_2RBh, देव शरणं S_3 (unmetrical)

यत्किंचिन्मयि कलुषं कृतं च दुष्टं ह्यज्ञानादपि च हि रागदोषमोहात्।
तत्सर्वं मम सह भार्ययाद्य शर्वो विश्वात्मा क्षमतु महानुभावभावात्॥ १७६॥
सनत्कुमार उवाच।
तत एवं स देवेशं स्तुत्वा सास्राविलेक्षणः।
प्रसार्य बाहू सर्वेण शरीरेणापतद्भुवि॥ १७७॥
तं प्रपन्नं तदा देवो दक्षं सास्राविलेक्षणम्।
सह देव्या महाभाग स्वयमुत्थापयद्बली॥ १७८॥
तस्यास्रूण्यपतन्भूमौ बिन्दुभूतानि तत्र वै।
तानि सम्प्रति विप्रेन्द्र नदी तु समपद्यत॥ १७९॥
तामुवाच महादेवो नदीं वै पुण्यलक्षणाम्।
अर्जुनादस्रुबिन्दोस्त्वं यस्मादेव विनिःसृता।
तस्मात्ख्याता भवित्री त्वमर्जुना नामतः शुभा॥ १८०॥

176a यत्] तत् R **176ab** दुष्टं ह्यज्ञा°] दुष्टमज्ञा° R **176b** च] व R **176c** सह भार्ययाद्य शर्वो] सभार्य्यया सह सर्व्वो R (unmetrical) **176d** विश्वात्मा क्षमतु] विश्वात्मना क्षमतु R (unmetrical) • °भावात्] °चित्तः R **177b** सास्रा°] साश्रा° R **177c** सर्वेण] शर्व्वेण R **178a** प्रपन्नं] प्रयत्नं R **178b** सास्रा°] साश्रा° R **178c** सह देव्या] हसन्देव्या R **178d** स्वयमुत्थापयद्बली] स्वयं पु⟨ण्यावयव⟩+(त्या)नय+द्बली R (R^{ac} unmetrical) **179a** °स्यास्रूण्य°] °स्याश्रू{°श्रु° R^{ac}}ण्य° R **179b** बिन्दु°] विष्णु° R^{pc}, om. R^{ac} (unmetrical) **179c** सम्प्रति] संहत्य R **180c** °दस्रु°] °दश्रु° R **180d** °देव] °देवं R

177b सास्राविलेक्षणः] °सौ आविले{णे A_7}क्षणैः **A** **177cd**] om. **A** **178a** प्रपन्नं] प्रपन्नस् **A** **178b** सास्राविलेक्षणम्] स{सा A_7} आविलेपनं **A** **178c** °भाग] °भागं **A** **178d** °पयद्बली] A_3, °पयध्वली A_5, °पयेद्बली A_7 **179a** तस्यास्रूण्यपतन्] तस्याश्रु निपतद् A_3A_5, तस्य श्रेणि न्यपेतद् A_7 (unmetrical) **179b** बिन्दु°] विष्णु° **A** **179c** सम्प्रति] संहत्य A_3A_7, स हत्य A_5 (unmetrical) **180a** तामु°] A_3A_7, तमु° A_5 **180c** अर्जुनादस्रु°] युंजनादोश्रु° A_3, त्युंजनादोश्रु° A_5, मुञ्चनादश्रु° A_7 **180d** विनिःसृता] विनिसृता **A** (unmetrical) **180ef** त्वमर्जुना] त्वं भुंजना A_3, त्वमुंज A_5 (unmetrical), त्वं युञ्जना A_7 **180f** शुभा] A_3A_5, शुभाः A_7

176(b[13]) S_2, ⟨c[9]–c[10]⟩ S_3 **177**(d[1]) S_1 **178**(c[8])⟨d[1]–d[8]→⟩ S_3 **179**⟨←a[1]–b[4]⟩ S_3

176a °न्मयि] S_1S_2R, मयि S_3 (unmetrical), °त्त्वयि Bh (conj.) • °षं कृतं च] S_1RBh, °षञ्च कृतं च S_2 (unmetrical), °षं च कृत्यं च S_3 (unmetrical) **176b** °मोहात्] S_2S_3RBh, °मोहान् S_1 **176c** मम सह] Bh (conj.), सह मम $S_1S_2S_3$ • शर्वो] S_1Bh, सर्वो S_2S_3 **176d** °भावात्] S_2S_3Bh, om. S_1^{ac}, °चित्तः S_1^{pc} (i.m. sec. hand; Bh reads this as °युक्तिः) **177c** प्रसार्य] $S_1S_2S_3$R, प्रर्सार्य Bh (typo) • सर्वेण] S_2S_3Bh, शर्व्वेण S_1 **177d** °पतद्भुवि] S_2S_3RBh, °पतं भुविः S_1 **178c** सह देव्या] S_2S_3**A**, देव्या सह S_1Bh **178d** °मुत्थापयद्] S_2A_3Bh, °मुत्थापयं S_1 **179a** °स्यास्रूण्य°] em., °स्यास्रून्य° S_1, °स्याशून्य° S_2, °स्याश्रूण्य° Bh (em.?) **179b** °भूतानि तत्र] S_1S_2R**A**Bh, · · ·ता तत्र S_3 (unmetrical) **179c** तानि] S_1R**A**Bh, नाति $S_2^{pc}S_3$, –ाति S_2^{ac} **179d** °पद्यत] S_3R**A**Bh, °पद्यतः S_1S_2 **180a** तामु°] $S_1S_2RA_3A_7$Bh, तमु° S_3 • महा°] S_2S_3R**A**, ततो S_1Bh • नदीं] $S_1S_2^{pc}$R**A**Bh, नदी $S_2^{ac}S_3$ **180b** °लक्षणाम्] $S_1S_2^{pc}$R**A**, °लक्षणम् $S_2^{ac}S_3$ **180c** °दस्रु°] S_2, चास्रु° S_1, °दस्र° S_3, °दश्रु° Bh (em.?) **180d** °देव] $S_2S_3^{pc}$**A**, देवि $S_1S_3^{ac}$, °द्देवि Bh (conj.) • विनिःसृता] RBh (conj.?), विनिसृता $S_1S_2S_3$ (unmetrical) **180f** नामतः] S_1S_2R**A**Bh, नामत S_3 (unmetrical) • शुभा] $S_2S_3RA_3A_5$Bh, शुभाः S_1

पर्व पर्व समासाद्य वहिष्यसि महायशे।
अश्वमेधफलं चापि त्वयि स्नातो ह्यवाप्स्यति॥ १८१॥
मृतश्च तव तीरे ऽस्मिन्नियमेनेतरेण वा।
न पुनर्जन्म मानुष्ये दुर्गतिं चोपलप्स्यते॥ १८२॥
त्रिरात्रोपोषितो यश्च चरुं कृत्वा निवेद्य च।
ब्राह्मणं भोजयेत्स्नातस्त्वयि सो ऽपि गमिष्यति।
गवां लोकं महातेजा न च तस्मात्पतिष्यति॥ १८३॥
एवं स सृष्ट्वा सरितं कृत्वा चैवाप्यनुग्रहम्।
तमाश्वास्य सुरेशस्तु दक्षं प्राह नृपं तदा॥ १८४॥
गतं तस्माद्भयं ते ऽस्तु गणेशो मे भव प्रियः।
ब्रूहि किं ते पुनः साधो ददानि वरमीप्सितम्॥ १८५॥
सनत्कुमार उवाच।
अथ दक्षस्तदोवाच प्रणम्य शुभया गिरा।
भूयो भूयः समाश्वास्य निरीक्ष्य च पुनः पुनः॥ १८६॥

181a पर्व पर्व] पर्व्वं पर्व्वं R **181d** स्नातो ह्यवाप्स्यति] स्नात्वा ह्यवाप्स्यत R **182c** न पुनर्] पुनस्तु R **182d** दुर्गतिं चोप°] दुर्गतिन्नापि R^{pc}, दुर्गतिर्न्नाप° R^{ac} **183c** स्नातस्त्वयि] स्नात्वा त्वयि R **183e** लोकं] लोको R **184c** सुरेशस्तु] सुरेशानो R **185a** गतं तस्मा°] गतमेत° R • ते ऽस्तु] दक्ष R

181a पर्व पर्व] A_3A_5, सर्व्व पर्व्व A_7 **181b** वहिष्यसि महायशे] भविष्यसि महायशाः{सा A_7} **A** **182c** मानुष्ये] °माराध्य **A** **182d** दुर्गतिं] त्वद्गतिर् A_3A_5, र्दुर्ग्गतिर् A_7 **183ef**] om. **A** **184a** स सृष्ट्वा] सृष्ट्वा च **A** • सरितं] A_7, सवितं A_3A_5 **184b** °नुग्रहम्] °नूतनम् A_3A_5, °नुत्तमं A_7 **184c** तमाश्वास्य सुरेशस्तु] तदाश्वा{स्वा A_3}स्य सुरेशानो **A** **185a** तस्माद्भयं ते ऽस्तु] ते म{मे A_5} भयं दक्ष **A** **185c** पुनः] मनः **A** **185d** ददानि] ददामि **A** **186c** समाश्वास्य] A_7, समास्वास्य A_3A_5

181$(b^8)\langle c^1–d^8\rightarrow\rangle$ S_3 **182**$\langle\leftarrow a^1–a^6\rangle(a^7)$ S_3 **184**$(c^5, c^6–d^3)$ S_1, $(b^6–c^4)\langle c^5–c^7\rangle(c^8–d^4)$ S_3

181a पर्व पर्व] $S_1^{pc}S_2S_3A_3A_5$Bh, पर्व्वन्पर्व्व S_1^{ac} • °साद्य] S_2S_3R**A**Bh, °साद्यं S_1 **182a** ऽस्मिन्] S_1R**A**Bh, स्मि S_2S_3 **182c** पुनर्जन्म] S_2**A**Bh, पुर्नजन्म S_1, पुन जन्म S_3 (unmetrical) **182d** दुर्गतिं] S_1R^{pc}Bh, न दुर्गञ् S_2S_3 **183cd** °त्स्नातस्त्वयि] S_1S_2**A**Bh, °त्स्नात त्वयि S_3 **183e** लोकं] S_2S_3Bh, लोका S_1 **183f** °त्पतिष्यति] S_2S_3RBh, व्य{वि S_1^{ac}}विष्यति S_1 **184a** Before this S_1 adds सन उ।, while Bh adds सनत्कुमार उवाच। **184a** सृष्ट्वा] S_1S_2RBh, सृष्टा S_3 • सरितं] $S_2S_3RA_7$Bh, सरितां S_1 **184c** सुरेशस्तु] S_2Bh, (सु)रे(शा तु) S_1, ⏑ – – (तु) S_3 **184d** दक्षं] S_2R**A**Bh, (दक्ष) S_1S_3 **185a** Before this S_1 adds देवि उ।, while Bh adds देवदेव उवाच। **185a** °द्भयं ते] S_2S_3Bh, °द्व्यन्ते S_1 **185b** भव] S_2S_3R**A**Bh, तत S_1 **185c** पुनः] S_1RBh, भवस् S_2, भव S_3 **185d** ददानि] S_2S_3RBh, ददाति S_1 • °मीप्सितम्] S_2S_3R**A**Bh, °मुत्तमं S_1 **186a** °स्तदोवाच] S_2R**A**Bh, °स्ततोवाच S_1S_3 **186b** प्रणम्य] S_2S_3R**A**Bh, प्रणंम्य S_1 **186c** भूयः समाश्वास्य] S_2RA_7, प्रणम्य निश्वस्य S_1, भूय समाश्वास्य S_3, भूयः समाश्वस्य Bh (conj.) **186d** पुनः पुनः] S_1S_2R**A**Bh, पुनपुनः S_3 (unmetrical)

दक्ष उवाच।
यदि तुष्टो ऽसि मे देव भवत्वत्र तवाव्यय।
स्थानं पुण्यं पवित्रं च वर एषो ऽस्तु मे शिव॥ १८७॥
देव उवाच।
एते च मुनिकन्ये द्वे तप आस्थाय दुष्करम्।
कणैः संवत्सरे पूर्णे खलेन च यतो ऽशनम्।
कृतवत्यौ महाभागे त्वं च दक्ष यतः स्थितः॥ १८८॥
इदं कनखलं तस्मान्मम स्थानं भविष्यति।
तीर्थं चैव महत्पुण्यं गङ्गासागरसंमितम्॥ १८९॥
नात्र पापा न च शठा नास्तिका न च मानिनः।
लप्स्यन्ते वै सदागन्तुं न च वस्तुं कथंचन।
मृतो ऽत्र न पुनर्जन्म लप्स्यते मम तेजसा॥ १९०॥
अत्राभिगम्य स्नात्वा च चरुं कृत्वा तथैव व।
सर्वपापविनिर्मुक्तः शक्रलोके महीयते॥ १९१॥
ततो गणपतिं तत्र हरिभद्रमयोजयत्।
कालीं चास्मै ददौ प्रीतो भार्यां सर्वगुणोदिताम्॥ १९२॥

187b भवत्वत्र तवाव्यय] भवत्वेतत्तदाव्ययम् R **187c** स्थानं] स्नानं R **187d** वर एषो ऽस्तु मे शिव] भवत्वेत यदक्षरम् R **188** speaker indication–**b**] om. R **188d** यतो ऽशनम्] ततो गणं R **188f** यतः] पते R **190a** नात्र] नात्म° R **190b** च मानिनः] वसानिव R **190c** लप्स्यन्ते] लप्स्यते R • सदा] तदा R **190d** कथंचन] कदाचन R **190e** ऽत्र न] पुनः R **192c** कालीं] काली R • ददौ प्रीतो] प्रीता वै दाद् R^{pc}, प्रीतां वै R^{ac} (unmetrical)

187b भवत्वत्र तवाव्यय] भवत्वेतु तदाव्ययं A_5A_7, भवत्वेतत्तदाव्ययं A_3 **188** देव] देवदेव **A** **188c** कणैः] कालः **A** • संवत्सरे] A_3A_7, संवत्सर° A_5 (unmetrical) • पूर्णे] A_3A_5, पुण्ये A_7 **188d** यतो ऽशनम्] ततो श{स A_3}नं **A** **188e** °वत्यौ] °वाद्या **A** **188f** यतः] ततः **A** **189a–197b**] om. **A**

188⟨c¹⟩(c²) S_2

187a मे देव] $S_1S_2^{pc}S_3$R**A**Bh, (देव भ) S_2^{ac} (unmetrical) **187b** भवत्वत्र तवा°] S_2, भवत्व तु तवा° S_1, भव त्वं तत्र वा° S_3, भवत्वेतत्तवा° Bh (conj.) • °व्यय] conj. Bh, °व्ययः $S_1S_2S_3$ **187c** पुण्यं पवित्रं च] S_2S_3R**A**, पवित्रं पुण्यञ्च S_1, पवित्रं पुण्यं च Bh **188** देव] S_1, देवदेव S_2S_3Bh **188c** कणैः] S_1RBh, ⏑(णै)स् S_2, कणै S_3 • संवत्सरे] S_2^{pc}RA_3A_7Bh, संवत्सरैः S_1, सम्वरे S_2^{ac} (unmetrical), साम्वत्सरे S_3 **188d** यतो ऽशनम्] S_2S_3Bh, यतोषणम् S_1 **188e** °वत्यौ] S_2S_3RBh, °कृत्यौ S_1 **189c** तीर्थं] S_1S_3RBh, तीथञ् S_2 **189d** °संमितम्] S_1^{pc}R, °संमतं S_1^{ac}, °सन्निभम् S_2S_3Bh **190a** नात्र] $S_2^{pc}S_3$Bh, न च S_1, ना⏑ S_2^{ac} **190c** गन्तुं] S_1S_2RBh, गन्तु S_3 **190d** वस्तुं] S_2RBh, वक्तुं S_1, वस्तु S_3 • कथंचन] em. Bh (silently), कथञ्चनः $S_1S_2S_3$ **190e** ऽत्र] S_2S_3Bh, न्त S_1 • पुनर्जन्म] S_1S_2RBh, पुनजर्म्म S_3 (unmetrical) **190f** लप्स्यते] S_2S_3RBh, लप्स्यन्ते S_1 **191a** अत्रा°] S_2S_3RBh, तत्त्रा° S_1 **191b** चरुं] S_1S_2RBh, चरु S_3 **191c** °विनिर्मुक्तः] S_1R, °विमुक्तात्मा S_2S_3Bh **192b** °योजयत्] $S_1^{pc}S_2S_3$R**A**Bh, °याजयत् S_1^{ac} **192c** कालीं] S_2S_3Bh, काली S_1 • प्रीतो] em., प्रीतौ S_1, प्रीत्या S_2^{pc}Bh, प्रीत्य $S_2^{ac}S_3$ **192d** भार्यां] RBh (em.?), भार्य्या S_1, भार्या S_2S_3

वरांश्च विपुलान्दिव्यान्द्वीपं चापि घृतोदकम्।
बाहुजेभ्यश्च सुबहून्गणेभ्यः प्रददौ वरान्॥ १९३॥
सनत्कुमार उवाच।
एवं स दक्षयज्ञो वै विध्वस्तो व्यास शम्भुना।
यज्ञस्य च शिरश्छिन्नं यथैतत्कथितं तव॥ १९४॥
व्यास उवाच।
सा देवीमुखजा दिव्या घोरा देवभयंकरी।
क्व वा गता कथं वापि ह्येतदिच्छामि वेदितुम्॥ १९५॥
सनत्कुमार उवाच।
स्तुता यदा भगवती प्रणतैः सुरसत्तमैः।
तदास्यजाम्बिकां प्राह ब्रूहि किं करवाण्यहम्॥ १९६॥
ततो ब्रह्मा महादेवीं प्रणम्य बहुमानतः।
उवाच दुहितृत्वे मे भवत्वेषा सुरेश्वरि॥ १९७॥
एवमस्त्वित्युमा प्रोच्य तां देवीं प्रददौ सुताम्।
मृत्युस्त्वमिति सो ऽप्युक्त्वा घोरे कर्मण्ययोजयत्।
सर्वप्राणभृतां देवीं प्राणापहरणे शुभाम्॥ १९८॥

193b द्वीपं चापि] दीपश्चापि R **194c** शिरश्छिन्नं] शिरच्छिन्नं R **194d** यथैतत्] यथैतं R **195a** °मुखजा] सुखदा R **195b** घोरा देव°] घोराराव° R **196c** °जाम्बिकां] साम्बिका R **196d** °वाण्यहम्] °वान्यहम् R **197c** दुहितृत्वे मे] मे दुहितृत्वे R (unmetrical) **198e** सर्वप्राण°] सर्व्वं प्रान°R **198f** प्राणाप°] प्राणाय R

197c दुहितृत्वे मे] मे दुहितृत्वे **A** (unmetrical) **197d** सुरेश्वरि] A_3, सुरेश्वरी A_5, श्वरेश्वरि A_7 **198a** °मस्त्वित्युमा प्रोच्य] A_3A_5, °मास्त्वित्युमां प्रेच्य A_7 **198c** सो ऽप्युक्त्वा] A_3A_7, सोप्युत्का A_5 **198e** °प्राण°] °पाप° **A** • °भृतां] A_7, °भृता A_3A_5 • देवीं] A_3, देवी A_5A_7 **198f** शुभाम्] शुभा **A**

193a वरांश्च] $S_1S_2^{pc}$RBh, वराश्च $S_2^{ac}S_3$ **193b** द्वीपं चापि] $S_1S_2^{pc}S_3$Bh, द्वीपाश्चापि S_2^{ac} • घृतो-दकम्] $S_1^{pc}S_2S_3$RBh, घृतोदनं S_1^{ac} **194c** शिरश्छिन्नं] $S_1^{pc}S_2^{pc}$Bh, चिरच्छिन्नं S_1^{ac}, शिर+:+च्छिन्नं S_2, शिरश्छिनं S_3 (unmetrical) **195a** °मुखजा] S_1S_2Bh, सुखदा S_3 **195ab** दिव्या घोरा] S_2S_3R, घोरा दिव्या S_1Bh **195b** °भयंकरी] $S_1S_2^{pc}$RBh, °भयङ्करि S_2^{ac}, °भयाङ्करि S_3 **195c** क्व] S_2S_3RBh, क्ष S_1 **195d** °तदिच्छामि] S_1RBh, °तमिच्छामि S_2, °तम्मिच्छामि S_3 **196a** यदा] S_2S_3RBh, हि सा S_1 • भगवती] $S_1S_2S_3^{pc}$RBh, भगवति S_3^{ac} **196b** प्रणतैः] S_2RBh, प्रणम्य S_1, प्रणतै S_3 **196c** °जाम्बिकां] conj., सांबिका S_1, साम्बिकाम् S_2, साम्बिकां S_3, साम्बिका Bh **197a** °देवीं] $S_1S_2^{pc}$RBh, °देवी $S_2^{ac}S_3$ **198a** Before this S_1 adds सन उ। , while Bh adds सनत्कुमार उवाच। **198a** °मस्त्वित्युमा प्रोच्य] RA_3A_5Bh, °मस्तिति प्रोवाच्य S_1, °मस्त्वित्युमा देवी S_2S_3 **198b** तां देवीं] S_1R**A**Bh, प्रोवाच्य S_2, प्रोच्य S_3 (unmetrical) **198c** °मिति] S_2S_3R**A**Bh, °मसि S_1 • सो ऽप्युक्त्वा] RA_3A_7Bh, साप्युक्ता $S_1S_2S_3$ **198d** कर्मण्य°] S_1^{pc}R**A**Bh, कम्मण्य° S_1^{ac}, कर्माण्य° S_2S_3 • °योजयत्] S_2S_3R**A**Bh, °योजयेत् S_1 **198e** °भृतां] S_1S_2RA_7Bh, °भृता S_3 • देवीं] S_2S_3RA_3Bh, देवी S_1 **198f** प्राणाप°] S_2**A**Bh, प्राणाप्र° S_1, प्राणा° S_3 (unmetrical)

सापि तत्कार्यकरणे नियुक्ता ब्रह्मणा स्वयम्।
† उद्ववाह सदेवेशा सदोद्युक्ता त्वया मया †॥ १९९॥
– ।
– ॥ २००॥
य इमं दक्षयज्ञस्य विध्वंसनमनुत्तमम्।
भद्रेश्वरप्रतिष्ठां च दक्षानुग्रहमेव च॥ २०१॥
पठेत शृणुयाद्वापि श्रावयीत द्विजानपि।
सर्वपापविनिर्मुक्तः स्वर्गलोके महीयते॥ २०२॥
भगनयननिपातं दक्षयज्ञे दवाग्निं
   मदनपुरहुताशं चन्द्रलेखोज्ज्वलाङ्गम्।
सुरगुरुमुखकालं सप्तलोकाधिपालं
   शरणमुपगतो ऽहं शंकरं शर्महेतोः॥ २०३॥

इति स्कन्दपुराणे द्वात्रिंशो ऽध्यायः॥ ३२॥

199cd] उद्वाहः क्रियतां काल त्वयास्माद्{त्वयास्य R^{ac}} दुहितुर्मम R **200**] om. R **201a** इमं] इदं R **202a** पठेत शृणुया°] यः पठेच्छृणुया° R **203c** सुरगुरुमुख°] दनुजदितिज° R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे दक्षयज्ञनाशो नाम द्वात्रिंशत्तमो ऽध्यायः R

199a °करणे] °कारणे **A** **199cd**] उद्वाहः क्रि{क्री A_5}यतां काल त्वयास्यात् दुहितुर्मम **A** **200**] om. **A** **201a** इमं] इदं **A** **202a** पठेत] पठेद्वा **A** **203**] om. **A** **Col.** इति श्रीस्कंदपुराणे एकाशीतिसाहस्रयां संहितायामंविकाखंडे दक्षयज्ञनाशो नाम द्वात्रिंशत्तमो ऽध्यायः॥ ३२॥ **A**± (A_7 omits number)

199c उद्ववाह सदेवेशा] S_2, उद्वाहन्तु सदेवोशो S_1, उद्वावाह सदेवेशा S_3, ऊर्ध्वबाहुः सदेवेशा Bh (conj.) **199d** सदोद्युक्ता] S_2S_3Bh, सद्योद्युक्ता S_1 **200**] Loss of four or more pādas conjectured, om. $S_1S_2S_3$Bh **201a** इमं] S_1S_2, इमान् S_3, इदं Bh • दक्षयज्ञस्य] S_1S_2R**A**Bh, दक्षस्य S_3 (unmetrical) **202a** पठेत] $S_1S_2S_3$, पठेद्वा Bh **202c** सर्वपापविनिर्मुक्तः] S_1R**A**, स सर्वपापनिर्मुक्तो S_2S_3, स सर्वपापविर्मुक्तः Bh (typo) **202d** °लोके] S_1S_2R**A**Bh, °लोक S_3 **203a** °निपातं] S_1RBh, °निपाती S_2S_3 • °यज्ञे दवाग्निम्] S_2RBh, °यज्ञान्तकर्त्ता S_1, °यज्ञे दवाग्नि S_3 **203b** °लेखो°] S_1RBh, °रेखो° S_2, °लेखे S_3 **203c** °गुरु°] S_2S_3Bh, °गुरुं S_1 (unmetrical) • °मुख°] S_2^{ac} ?, °सुख° $S_1S_2^{pc}S_3$, °मख° Bh (conj.) • °पालम्] S_2S_3RBh, °वासं S_1 **203d** °हेतोः] S_2S_3RBh, °हेतोरिति S_1 (इति part of col.) **Col.** ॥ २२९ (in letter numerals)॥ स्कन्दपुराणे दक्षयज्ञप्रमथने॥ आदितः प्रभृति सर्व्वैकत्वेन श्लोक २०५४॥ ⊙ S_1, स्कन्दपुराणे द्वात्रिङ्शतिमोध्यायः॥ ⊙ S_2S_3, इति स्कन्दपुराणे दक्षयज्ञप्रमथने द्वात्रिंशोध्यायः Bh

त्रयस्त्रिंशो ऽध्यायः ।

सनत्कुमार उवाच ।
यथा तु वृषभो देवमवहन्मुनिपुङ्गव ।
तत्ते ऽहं संप्रवक्ष्यामि नमस्कृत्वा वृषध्वजम् ॥ १ ॥
पूर्वमेव महासत्त्वो धर्मो यज्ञसहायवान् ।
ततापं विपुलं व्यास तपः परमदुश्चरम् ॥ २ ॥
हिमवन्तं गिरिं प्राप्य वाय्वाहारौ बभूवतुः ।
वर्षाणां तु सहस्राणि दश द्वादश चैव हि ।
मानुषाणि ततो भूयः शाकाहारौ बभूवतुः ॥ ३ ॥
ततश्चिरात्तयोर्देवो गणैः सह महाद्युतिः ।
सर्वैः समानरूपैस्तैर्दर्शनं प्रददौ हरः ॥ ४ ॥

1d नमस्कृत्वा] नमः कृत्वा R **3c** सहस्राणि] सहश्राणि R **3d** हि] ह R **4a** ०श्चिरात्तयोर्देवो] ०श्च भगवान्देवो R **4cd** ०रूपैस्तै०] ०रूपस्थै० R

1b ०पुङ्गव] A_3A_5, ०पुङ्गवः A_7 **1c** तत्ते] A_3A_5, तत्वे A_7 • संप्र०] A_3A_5, स प्र० A_7 **1d** वृषध्वजम्] महेश्वरं **A** **2b** धर्मो यज्ञ०] धीमान्यज्ञः **A** **3ab**] om. **A** **3f** बभूवतुः] A_3A_5, बभूवतु A_7 **4a** ०श्चिरात्तयोर्देवो] ०श्च भगवान्देवो **A** **4c** सर्वैः] A_3A_5, सव्वैः A_7

Manuscripts available for this chapter: S_1 (up to **122 b**[8]; f. 63 lost) photos 6.16b (f. 59[v]), 7.3a (f. 60[r]), 7.2b (f. 60[v]), 6.16a (f. 61[r]), 6.15b (f. 61[v]), 1.18a (f. 62[r]) and 1.17b (f. 62[v]); S_2 exposures 45b–49 (f. 52[r]–55[v]); S_3 f. 56[v]–60[v]; R f. 72[v]–76[v]; A_3 f. 43[r]–45[r]; A_5 f. 78[v]–83[r]; A_7 f. 60[v]–63[v].
4(c[4]) S_1

1a यथा] $S_1^{pc}S_2S_3$R**A**Bh, (अ)थ S_1^{ac} • वृषभो देव०] $S_1^{pc}S_2S_3$R**A**Bh, वृषयोद्देव S_1^{ac} **1b** ०मवहन्मुनि०] $S_1^{pc}S_2S_3$R**A**Bh, ०मवहुं मुनि० S_1^{ac} • ०पुङ्गव] $S_1S_2^{pc}$RA_3A_5Bh, ०पुङ्गवः $S_2^{ac}S_3$ **1c** तत्ते] S_2S_3RA_3A_5Bh, ततो S_1 • संप्र०] S_1S_2RA_3A_5, सप्रं० S_3 (unmetrical) **1d** नमस्कृत्वा] $S_1S_2S_3$**A**, नमस्कृत्य Bh (conj.) • वृषध्वजम्] S_2S_3RBh, वृषध्वं+जं+ S_1 (unmetrical) **2b** यज्ञसहायवान्] S_3RBh, यज्ञसखायवान् S_1, यज्ञस्सहायवान् S_2 **2c** ततापं] $S_1^{pc}S_2S_3$R**A**Bh, तदोप S_1^{ac} • विपुलं] $S_1S_2^{pc}S_3$R**A**, विपुलाम् S_2^{ac} • व्यास] $S_1S_2S_3$R**A**, न्यास० Bh (typo?) **2d** तपः] S_1S_2R**A**Bh, तपं S_3 **3a** हिमवन्तं] S_2S_3RBh, हिमवन्त० S_1 • प्राप्य] $S_1S_2^{pc}S_3$RBh, प्रा(प्त) S_2^{ac} **3b** ०हारौ] S_2S_3RBh, ०हारो S_1 • बभूवतुः] S_2S_3RBh, बभूवतु S_1 **3c** वर्षाणां] S_2S_3R**A**Bh, वर्षणाम् S_1 **3d** द्वादश] $S_1S_2S_3^{pc}$R**A**Bh, द्वा(श)श S_3^{ac} • हि] S_2S_3**A**, तु S_1, तौ Bh (conj.) **3e** भूयः] S_2S_3R**A**Bh, भूय S_1 **3f** ०हारौ बभूवतुः] S_2S_3RA_3A_5Bh, ०हारो बभूवतु S_1 **4a** ततश्चिरा०] S_2S_3, ततो चिरा० S_1Bh • ०र्देवो] $S_1S_2^{pc}$Bh, ०र्द्देवौ S_2^{ac}, ०र्देवौ S_3 **4b** गणैः] S_1S_2R**A**Bh, गणै S_3 • महाद्युतिः] S_2R**A**Bh, माहाद्युति S_1, महाद्युति S_3 **4c** सर्वैः] S_2RA_3A_5Bh, सर्व्वैं S_1, सर्वैं S_3 • समान०] S_2S_3R**A**Bh, स(म)+न+ S_1 (right side of म lost) **4cd** ०रूपैस्तैर्दर्शनं प्र०] S_2**A**Bh, ०रूपैस्तै दशनाम्प० S_1, ०रूपेस्तै दर्शनं प्र० S_3

तांस्तौ महेश्वरान्दृष्ट्वा बहून्वै सदृशप्रभान्।
परस्परममन्येतां को न्वेषामीश्वरो भवेत्॥ ५॥
तौ तदा वीक्ष्य संमन्त्र्य स्मृत्वा चैव पुनः पुनः।
मध्ये महेश्वरं तेषां मेनाते तेजसां निधिम्॥ ६॥
तौ तं मध्ये भवं देवं प्रणम्य बहुमानतः।
शिरसोरञ्जलिं कृत्वा तुष्टुवाते ऽमितौजसौ॥ ७॥
नमस्त्रैलोक्यनाथाय दिग्वासायामृतात्मने।
चतुष्पथनिवासाय चतुष्पथरताय च॥ ८॥
चतुर्व्यूहाय देवाय त्रिनेत्राय भवाय च।
चतुर्मुखाय शुद्धाय जलान्तरविचारिणे॥ ९॥
इन्द्रानुग्रहकर्त्रे च ब्रह्मानुग्रहकारिणे।
ऊर्ध्वलिङ्गाय देवाय मदनायामदाय च॥ १०॥
नमो हिरण्यवर्णाय सूर्याक्षाय तथैव च।
नमः पवित्रकेशाय दीर्घजिह्वाय चैव हि॥ ११॥
नमस्ते नैकपादाय एकाक्षाय नमो नमः।
नमः सहस्रघण्टाय सहस्राक्षाय वै नमः॥ १२॥

5d न्वेषामी°] वै स्वामी° R **6d** मेनाते] मन्येते R **7a** तं] तु R **7c** शिरसोरञ्जलिं कृत्वा] शिरस्यञ्जलिमाधाय R **7d** ऽमितौजसौ] मितौजसम् R **8d** चतुष्पथ°] चतुस्पथ° R **9a** °र्व्यू-हाय] °र्व्वेहाय R **9b** भवाय च] नमो नमः R **9c–12b**] om. R

5b बहून्वै सदृश°] बहून्विसहस° A_3A_5, बहुन्विषदृश° A_7 **5c** °मन्येतां] °मन्येत **A** **5d** न्वेषा-मी°] वैषामी° **A** **6a–8b**] om. **A** **8d** °रताय] °रथाय **A** **9a** देवाय] After this A_5 has तथैव च नमः। सह (unmetrical) **9b** भवाय] वृषाय **A** **9cd**] om. **A** **10a** इन्द्रानुग्रहकर्त्रे च] चन्द्रनिग्रहकर्त्रे च A_3A_7, चंद्रनिग्रहस्ताक्षाय वै नमः। सहस्राक्षाय वै नमः। A_5 (unmetrical) **10b** ब्रह्मानुग्रहकारिणे] A_3A_7, नमः सहस्रकर्त्रे च ब्रह्मानुग्रहस्रकारिणे A_5 (unmetrical) **10d** मदनायामदाय च] देवदेवाय वै नमः A_3A_7, ममो नमः। दनाय रदाचय च। A_5 (unmetrical) **11c–12b**] om. **A**

5(d^7– d^8) S_2, (a^8)⟨b^5–b^7⟩ S_3 **6**(a^1, a^4, a^6, c^5)⟨c^6–c^7⟩(c^8–d^5)⟨d^6–d^8⟩ S_2 **7**⟨a^1–a^2⟩(a^3–a^7) S_1, (c^6)⟨c^7–d^8→⟩ S_3 **8**⟨←a^1–b^1⟩(b^2) S_3 **9**(d^5–d^6) S_1 **10**(a^1–a^5)⟨a^6⟩(a^7)⟨a^8–b^2⟩ S_1, (d^4)⟨d^5–d^8→⟩ S_3 **11**⟨←a^1–c^1⟩(c^2) S_3

5b बहून्वै] $S_1S_2^{pc}$RBh, बहूर्वै S_2^{ac}, बहू वै S_3 **5c** °मन्येतां] RBh (em.?), °मन्येता S_1, °मन्यैतां S_2S_3 **5d** को न्वेषामी°] S_2S_3Bh, कान्वैशामी° S_1 **6c** तेषां] S_3^{pc}RBh, तेषा $S_1S_3^{ac}$, – ⏓ा S_2 (anusvāra possibly lost) **6d** तेजसां निधिम्] RBh (em.?), तेजसांन्निधिम् S_1, (तेज) – ⏑ ⏓ S_2, तेजसन्निधिः S_3 **7a** तौ तं मध्ये भवं] S_2Bh, ⏓ ⏓ ⏓ (भगवा) S_1 (tops lost, third akṣara has subscript य्), तौ त मध्ये भवन् S_3 **7c** °रञ्जलिं] S_1, °रञ्जली S_2Bh, °रञ्ज(ली) S_3 **7d** तुष्टुवाते] RBh (em.), तुष्टावाते $S_1S_2^{ac}$, तुष्टावातो S_2^{pc} **8a** Before this Bh adds धर्मयज्ञावूचतुः। **9a** देवाय] $S_1S_2^{pc}S_3$R**A**Bh, द्वेवाय S_2^{ac} **9b** त्रिनेत्राय] S_1R**A**Bh, त्रिणेत्राय S_2S_3 • भवाय] S_1Bh, °तताय S_2S_3 **9d** जलान्तर°] $S_1S_2S_3$, जालान्तर° Bh (conj.) • °विचारिणे] S_2S_3Bh, (°चारा)रिणे S_1 (unmetrical, tops lost, Bh reports °शरीरिणे) **10c** ऊर्ध्व°] S_1S_2**A**Bh, ऊर्द्ध° S_3 **10d** °या-मदाय] S_1Bh, °य मदाय S_2, (°य)··· S_3 **11c** पवित्र°] $S_1^{ac}S_2S_3$Bh, पवित्त्रे S_1^{pc} **11d** हि] $S_2^{ac}S_3$Bh, ह $S_1S_2^{pc}$? **12c** नमः] S_1S_2R**A**Bh, नम S_3 (unmetrical) • °घण्टाय] S_2R**A**Bh, °घंट्टाय S_1S_3

नमः पिनाकिने चैव ध्वजिने च नमो नमः।
नमः सहस्रशीर्षाय संवर्ताय नमो नमः॥ १३॥
नमः स्तव्याय वै नित्यं शत्रुघ्नाय नमो नमः।
नमो भवाय भव्याय भावनाय नमो नमः॥ १४॥
नमो वराय वै नित्यं वरदाय तथैव च।
गोकर्णाय नमो नित्यमैश्वर्यपतये नमः॥ १५॥
नमो ऽस्तु विष्वक्सेनाय प्रभासाय नमस्तथा।
नमो ऽस्तु ते ऽन्नदायैव प्राणदाय नमो ऽस्तु ते॥ १६॥
नमः प्रवर्तकायैव पद्ममालाय वै नमः।
नमो महारवायैव भैरवाय नमो नमः॥ १७॥
नमश्चतुर्मुखायैव महादेवाय वै नमः।
नमो ऽस्तु ब्रह्मणे चैव ध्रुवायैवाचलाय च॥ १८॥
नमो ऽस्तु नारीरूपाय सुभगाय नमो नमः।
मध्यमाय नमस्ते ऽस्तु नमस्ते सर्वतस्तथा॥ १९॥
नमो ऽनुमन्ता मन्ता त्वं सर्वभूतप्रवर्तकः।
आवयोरीप्सितान्कामान्विधत्स्व भुवनेश्वर॥ २०॥

14a नमः स्तव्याय वै] नमस्ते ध्यायते R **14cd**] om. R **15a** वराय] चराय R **16a** विष्वक्सेनाय] विश्वसेनाय R **16d–17a**] om. R **17c** महारवायैव] महेशरवायैव R^{ac} (unmetrical), महेश्वरायैव R^{pc} **17d** भैरवाय नमो नमः] भैरवायै+व ते+ नमः R **20d** भुवनेश्वर] परमेश्वर R

13ab] om. **A** **14ab**] om. **A** **15c–17d**] om. **A** **18c–24d**] om. **A**

14(a^5–b^4)⟨b^5–b^7⟩(b^8) S_3

13c नमः] S_1S_2R**A**Bh, नम S_3 (unmetrical) **14a** नमः स्तव्याय] S_2S_3Bh, नमव्याय S_1 (unmetrical) **14b** शत्रुघ्नाय] S_2S_3RBh, शत्रुघ्नय S_1 **15cd** नित्यमैश्वर्य°] S_2S_3RBh, नित्यंमैश्वर्य° S_1 **16a** विष्वक्सेनाय] em. Bh (silently), विश्वसेनाय S_1, विश्वक्सेनाय S_2S_3 **16b** नमस्तथा] S_2S_3R, नमो नमः S_1Bh **16c** ऽन्नदायैव] S_2S_3RBh, नदायैव S_1 **16d** प्राणदाय] S_2S_3Bh, प्रणदाय S_1 **17a** प्रवर्तकायैव] S_2S_3Bh, प्रमर्त्तकायैव S_1 **17c** महारवायैव] S_1, महारथायैव S_2S_3Bh **18d** °वाचलाय] S_2S_3R, °व चलाय S_1Bh **19c** मध्यमाय] S_1S_3RBh, पध्यमाय S_2 • ऽस्तु] S_2S_3RBh, तु S_1 **20a** ऽनुमन्ता] S_2S_3RBh, स्तु मन्ता S_1 **20b** °प्रवर्तकः] S_1RBh, °प्रवर्त्तकम् S_2S_3 **20c** °रीप्सितान्] RBh (em.), °रीप्सितन् S_1, °रीप्सितं S_2S_3 **20d** °धत्स्व] S_2S_3RBh, °धस्व S_1 • भुवनेश्वर] em. Bh (silently), भवनेश्वरः S_1, भुवनेश्वरः S_2S_3 • After this S_1 adds two pādas reading सर्व्वलोकपतिः श्रेष्ठ ददासि भक्तये सदा।

सनत्कुमार उवाच।
यो ऽनेन स्तौति वै नित्यं नियमेन समन्वितः।
सर्वकामैः स संपन्नो यथेष्टां गतिमाप्नुयात्॥ २१॥
सनत्कुमार उवाच।
अथ देवस्तु तान्सर्वाननयत्प्रकृतिं गणान्।
नन्दिनं चैव देवीं च स्वयं चात्मानमच्युतम्।
उवाच चैतौ तुष्टो ऽस्मि गृह्यतामीप्सितो वरः॥ २२॥
देवावूचतुः।
यदि तुष्टो ऽसि देवेश यदि देयो वरश्च नौ।
जात्यन्तरगतौ नित्यं वहेव त्वां सुरेश्वर॥ २३॥
इदं च गुह्यं स्थानं नौ तपसातीव भावितम्।
तव चैव प्रसादेन भवेत्पुण्यं सुरेश्वर॥ २४॥
देव उवाच।
इदं मे परमं गुह्यं भवितृ स्थानमुत्तमम्।
पञ्चेषुक्षेपमात्रं वै मृतो ऽत्र गणपो भवेत्॥ २५॥

21c स संपन्नो] सुसम्पन्नो R **21d** यथेष्टां गति°] यथेष्टङ्गति° R **22b** °त्प्रकृतिं गणान्] °त्प्र-कृतिपुङ्ग⟨वा⟩+मा+न् R (unmetrical) **22d** °मच्युतम्] °मव्ययम् R **22f** गृह्यतामीप्सितो] मृग्य-तामीप्सिता R **23** देवावूचतुः] तावूचतुः R^{pc}, तामूचतुः R^{ac} **23c** जात्यन्तर°] गत्यन्तर° R **25** देव] देवदेव R **25a** मे] वां R

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25 देव] देवदेव **A** **25a** मे] वै **A** **25b** भवितृ] A_3A_5, भवित्व A_7 **25c** °क्षेप°] A_7, °क्षप° A_3, °क्षय° A_5 • वै] A_3A_7, च A_5 **25d** ऽत्र] A_3A_7, न्न A_5

24⟨d^3–d^8→⟩ S_1 **25**⟨←speaker indication–a^3⟩(a^4–b^3, b^6–b^8) S_1

21c सर्व°] S_2S_3RBh, सर्व्वैं S_1 • °कामैः स संपन्नो] S_2^{pc}Bh, कामैश्च सम्पन्नो{°न्ना S_1^{ac}} S_1, कामै-स्सम्पन्नो S_2^{pc} (unmetrical), कामै स पन्नो S_3 (unmetrical) **22** सनत्कुमार उवाच] S_2S_3RBh, om. S_1 **22a** देवस्तु] $S_1S_2^{pc}S_3$RBh, देवास्तु S_2^{ac} **22ab** तान्सर्वाननय°] RBh (em.?), तान्सर्व्वें नुनुय° S_1, तां सर्वां ननय° S_2S_3 **22b** गणान्] S_2S_3Bh, गणात् S_1 **22d** °मच्युतम्] conj., °मुच्यतं S_1, °मच्युतः S_2^{pc}, °मुच्यत $S_2^{ac}S_3$, °मप्युत Bh (conj.) **22e** चैतौ] S_2^{pc}RBh, चैतो $S_1S_2^{ac}S_3$ **22f** गृह्यता°] S_2S_3Bh, मृग्यता° S_1 • °मीप्सितो वरः] S_1Bh, °मीप्सितम्वरन् S_2, °मीप्सितं वरं S_3 **23** देवावूचतुः] conj., देव्यु ऊचु S_1^{ac}, देव्यु उवच S_1^{pc}, देवा उ S_2S_3, देवौ ऊचतुः Bh (conj.?) **23b** नौ] S_2^{pc}RBh, नः S_1, नो $S_2^{ac}S_3$ **23d** वहेव] RBh (em.), वत्तेम S_1, वहेयन् S_2, वहेय S_3 • सुरेश्वर] S_2^{pc}RBh, सुरेश्वरः $S_1S_2^{ac}S_3$ **24a** गुह्यं] S_1S_2RBh, गुह्य° S_3 • स्थानं नौ] S_2S_3RBh, स्थानन्ते S_1 **24d** सुरेश्वर] S_2^{pc}RBh, सुरेश्वरः $S_2^{ac}S_3$ **25** देव] em., देवदेव S_2S_3Bh **25a** मे परमं] conj., ⏓(परमं) S_1, मम परं S_2S_3Bh • गुह्यं] S_1S_2R**A**Bh, गुह्य S_3 **25b** भवितृ] S_2S_3RA_3A_5Bh, (भवित्वं) S_1 **25d** ऽत्र] S_1^{pc}RA_3A_7Bh, तु $S_1^{ac}S_2S_3$

यस्मान्मध्ये भवो ऽस्मीति युवयोरर्चितः स्थितः।
तस्मान्नाम्ना तु विख्यातमिदं भवतु मध्यमम्॥ २६॥
युवां जात्यन्तरं प्राप्य पूजितौ बलवत्तरौ।
वाहनत्वं समासाद्य लोकान्संधारयिष्यथः॥ २७॥
सनत्कुमार उवाच।
तत एवं तदा देवस्तावुक्त्वा देवसत्तमौ।
जगाम गणपैः सार्धं मन्दरं हेमकन्दरम्॥ २८॥
गते ऽथ देवे सगणे कालेन बहुना ततः।
मन्वन्तरे ऽस्मिन्सुरभी रुद्रमाराधयच्छुभा॥ २९॥
तया वर्षसहस्रेण तपसा तोषितो भवः।
जगाम दर्शनं व्यास वरदो ऽस्मीति चाब्रवीत्॥ ३०॥
सा वव्रे पुत्रमतुलं सर्वप्राणभृतां वरम्।
पुत्रांश्चान्यान्महासत्त्वान्याज्ञियान्सुरसत्तमान्॥ ३१॥

26a भवो] तवो R^{ac}, तवा॰ R^{pc} **26d** भवतु] भवति R **27a** जात्यन्तरं] R^{pc}, यात्यन्तरं R^{ac} **27d** लोकान्संधारयिष्यथः] लोकानां धारयिष्यथ R **28b** ॰स्तावुक्त्वा] R^{pc}, ॰स्ता बुद्धा R^{ac} **29a** सगणे] R^{ac}, सगणेश R^{pc} (unmetrical) **29b** बहुना ततः] बहुमानतः R **31d** ॰न्याज्ञियान्] ॰नन्यांश्च R

26c तु] A_3A_7, त A_5 **26d** भवतु मध्यमम्] भवतुमव्ययं A_3A_5, मध्ये तु संज्ञित A_7 **27a** युवां] A_3A_7, युंवां A_5 • जात्यन्तरं] A_3A_5, यात्यन्तरं A_7 **27c** वाहनत्वं] A_3A_7, वाहहनत्वं A_5 (unmetrical) **27d** लोकान्संधारयिष्यथ] लोकान्वै विचरिष्यथ **A** **28ab** देवस्तावुक्त्वा] देव ता बुद्धा A_3A_7, देव तां बुध्वा A_5 **28c** गणपैः] A_3A_5, गणपै A_7 **28d** हेमकन्दरम्] A_3, om. A_5 (unmetrical), देवकन्दरं A_7 **29a** गते ऽथ देवे सगणे] गगनं देवेशगणेः A_3, सगणं देवेशगणैः A_5, गगणं देवदेवेशगणैः A_7 (unmetrical) **29b** बहुना ततः] बहुमानतः **A** **29c** मन्वन्तरे ऽस्मिन्] मन्वन्तरेण **A** **29d** ॰माराधय॰] A_7, सारथिय॰ A_3A_5 **31b** ॰प्राण॰] A_3A_5, ॰प्रा॰ A_7 (unmetrical) **31d** ॰न्याज्ञियान्] ॰न् श्रेष्ठांश्च **A**

26(c⁶–c⁸, d²–d⁴)⟨d⁵–d⁸→⟩ S_1 **27**⟨←a¹– c²⟩(c³–c⁸)⟨d¹–d²⟩(d³–d⁸) S_1 **28**(a⁴) S_1

26c तस्मान्नाम्ना] S_2R**A**Bh, तस्मा नाम्ना S_1S_3 • तु] $S_1S_2RA_3A_7$Bh, om. S_3 (unmetrical) **26cd** ॰ख्यातमिदं] R**A**Bh, ॰(ख्यात)मि(द) S_1 (unmetrical, tops lost), ॰ख्यातंमिदम् S_2, ॰ख्यातंमिद S_3 (unmetrical) **27a** युवां] $S_2^{pc}S_3RA_3A_7$Bh, युवं S_2^{ac} **27c** वाहनत्वं] $S_3RA_3A_7$Bh, ···(नत्व) S_1 (anusvāra possibly lost), वाहनन्त्वं S_2 • समासाद्य] $S_1S_2S_3$R**A**, ममासाद्य Bh (conj.) **27d** ॰यिष्यथः] S_2^{pc}Bh, (॰यिष्यथ) S_1, ॰यिष्यथ $S_2^{ac}S_3$ **28ab** देवस्तावुक्त्वा] $S_2^{pc}R^{pc}$Bh, देव{॰वि S_1^{ac}} तांमुक्त्वा S_1, देव तावुक्त्वा S_2^{ac}, देव तावुक्ता S_3 **28c** गणपैः] $S_1S_2RA_3A_5$Bh, गणपै S_3 **29a** देवे] $S_1S_2^{pc}S_3RA_3A_5$Bh, देवै S_2^{ac} **29c** ऽस्मिन्सुरभी] $S_1S_2^{pc}$RBh, स्मिं सुरभि S_2^{ac}, स्मि सुरभी S_3 **29d** रुद्र॰] S_2S_3R**A**Bh, रुद्रा॰ S_1 **30d** ऽस्मीति चा॰] S_2S_3R**A**Bh, स्मीत्यथा॰ S_1 **31a** वव्रे] R**A**Bh, वत्रे S_1, वध्रे S_2, वधे S_3 **31b** ॰प्राण॰] $S_1^{pc}S_2S_3RA_3A_5$Bh, ॰प्राणि॰ S_1^{ac} • ॰तां वरम्] S_1R**A**Bh, ॰ताम्वरः $S_2^{ac}S_3$, ॰ताम्वर S_2^{pc} **31c** पुत्रांश्चा॰] S_1S_2R**A**Bh, पुत्राश्चा॰ S_3 **31cd** ॰न्यान्महासत्त्वान्याज्ञियान्] em., ॰न्यांम्महासत्त्वांन्याज्ञि{॰जि॰ S_1^{ac}}यान् S_1, ॰न्यां महासत्वान्याज्ञिया $S_2^{ac}S_3$, ॰न्यां महासत्वान्याज्ञिकान् S_2^{pc}, ॰न्यान्महासत्वान्यज्ञियान् Bh (conj.) **31d** ॰सत्तमान्] R**A**Bh, ॰सत्तमाम् $S_1S_2S_3$

तथा दुहितरश्चान्या जगद्धात्र्यः सुशोभनाः ।
ततः सर्वं ददौ देवो ह्यदृश्यत्वं जगाम च ॥ ३२ ॥
तस्मिन्गते महादेवे सुरभी दीप्ततेजसम् ।
सर्वभूताग्रजं पुत्रं वृषभं समसूयत ॥ ३३ ॥
एकादश तथा रुद्रान्वृषभस्यानुजाञ्छुभान् ।
सप्त कन्याश्च ता गावो जगद्धात्र्यः प्रसूयत ॥ ३४ ॥
वृषभः स तु संगत्य नित्यं प्रातः कृताह्निकः ।
पितरं मातरं चैव तथैव च पितामहम् ।
अभिवाद्य ययौ शुभ्रश्चतुर्दिग्गजसेवितम् ॥ ३५ ॥
वनं सिद्धगणावासं यत्र सा ह्यमृतोद्भवा ।
दूर्वामृतरसा दिव्या छिन्नदग्धप्ररोहिणी ॥ ३६ ॥

34a एकादश तथा रुद्रान्] रुद्रानेकादशांश्चान्यान् R^{pc}, रुद्रानेकादशांश्चान्यांश्च R^{ac} (unmetrical) **34c** सप्त] संगृह्य R (unmetrical) **34d** °द्धात्र्यः] °द्धात्री R **35b** कृताह्निकः] सधार्म्मिकः R **35e** ययौ] ददौ R • शुभ्र°] सुभ्रु° R^{pc}, सुध्रु° R^{ac} **36c** दूर्वा°] दूरा° R **36d** छिन्नदग्ध°] च्छिन्नदश्च R

32a °श्चान्या] °श्चान्यान् A **32b** °द्धात्र्यः] A_3A_5, °द्धात्र A_7 • सुशोभनाः] शुशोभनाः A_3, शुशोभनः A_5, शुशोभनान् A_7 **32c** ततः सर्वं ददौ] A_7, तत्सर्वं प्रददौ A_3A_5 **33c** पुत्रं] पुण्यं A **34a** एकादश तथा रुद्रान्] रुद्रानेकादशान्यांश्च A **34b** °नुजाञ्छुभान्] A_3A_7, °नुजान् A_5 (unmetrical) **34c** ता गावो] सुभगा A_3A_5, सभागा A_7 (unmetrical) **34d** °द्धात्र्यः] °द्धात्री A **35a** संगत्य] संगम्य A_3, संगस्य A_5, सङ्गस्य A_7 **35b** नित्यं प्रातः] प्रातर्न्नित्यं A **35e** °वाद्य ययौ] °गम्य ययौ A_3A_5, °वाह्य मयौ A_7 • शुभ्रश्] शुभ्रं A_3A_5, शुभ्रौ A_7 **35f** °र्दिग्गज°] A_7, °र्द्दिगाज° A_3 (unmetrical), °र्दिग॥ज° A_5 **36a** वनं] A_3, बलिं A_5, बलं A_7 **36c** दूर्वामृतरसा] दुर्वामृतवसा A_3A_5, दुर्व्वामृतारसा A_7 **36d** छिन्नदग्ध°] भिन्नदग्ध° A_3A_5, भिन्नमेघ° A_7

32a तथा] S_1RABh, तदा S_2S_3 • दुहितरश्चान्या] S_2S_3R, दुहितरश्चान्यां S_1, दुहितॄश्चान्याश्च Bh (conj.) **32b** °द्धात्र्यः] $S_1S_3RA_3A_5$, °द्धात्र्यास् S_2, °द्धात्रीः Bh (conj.) • °शोभनाः] $S_1^{pc}S_2^{pc}$ RA_3Bh, °शोभना $S_1^{ac}S_2^{ac}S_3$ **32c** ततः] $S_1S_2RA_7$Bh, तत S_3 • देवो] $S_1S_2^{pc}S_3$RABh, दोवो S_2^{ac} **32d** ह्यदृश्यत्वं] $S_1S_2^{pc}$RABh, ददृश्यत्वं S_2^{ac}, ददृशत्वं S_3 **33b** °तेजसम्] S_2RABh, °तेजसां S_1S_3 **33c** °ताग्रजं] S_1S_2RABh, °ताग्रज्जं S_3 (unmetrical) **33d** °सूयत] S_2S_3RABh, °सूयतः S_1 **34a** एकादश तथा रुद्रान्] S_2Bh, एकादशैते रुद्राणां S_1, एकादश तथा रुद्रं S_3 **34b** वृषभस्यानुजाञ्छुभान्] $S_2S_3RA_3A_7$Bh, व्यास तस्याम्प्रजां शुभां S_1 **34c** कन्याश्च] S_1S_3RABh, कन्यांश्च S_2 • ता गावो] $S_1S_2S_3$R, ता गा वै Bh (conj.) **34d** °द्धात्र्यः] $S_1^{pc}S_2^{pc}$, °द्धात्र्याः S_1^{ac}, °द्धात्र्य $S_2^{pc}S_3$, °द्धात्री Bh • प्रसूयत] S_2S_3RABh, प्रसूयते S_1 **35a** वृषभः] $S_1S_2^{pc}$RABh, वृषभं $S_2^{ac}S_3$ **35b** नित्यं] $S_1S_2^{pc}S_3$RBh, नित्यां S_2^{ac} • प्रातः] S_2S_3RBh, प्रात S_1 **35c** पितरं] S_2 S_3RABh, पितं+र+ S_1 **35d** पितामहम्] S_2S_3RABh, पितामहान् S_1 **35e** °वाद्य ययौ] $S_1S_2S_3$, °वाद्यायते Bh (conj.) • शुभ्रश्] em. Bh (silently), शुभ्र S_1, सुभ्रश् S_2S_3 **35f** °र्दिग्गज°] $S_1S_2RA_7$Bh, °र्दिगज° S_3 **36a** °वासं] S_2S_3RABh, °कीर्ण्णं S_1 **36b** °तोद्भवा] S_2S_3RABh, °तोद्भवाः S_1 **36c** दूर्वा°] S_1^{pc}(i.m.)Bh, ऊर्ध्व° S_1^{ac}, पूर्वा° S_2S_3 **36d** °रोहिणी] S_2S_3RA, °रोहिणीं S_1, °सेहणी Bh (conj.)

स कदाचिद्वने तस्मिंश्चरंस्तप्तस्तृषार्दितः ।
जगाम सागरं पातुं वृषराट् सुरभीसुतः॥ ३७॥
सो ऽवगाह्य महाग्रासः सागरस्य तदा महत्।
मध्यं व्यादाय वदनं सझषं सतिमिंगिलम्।
अपिबत्सागरजलं न च तृप्तिमुपागमत्॥ ३८॥
तस्मिन्पीयति दैत्येन्द्राः संनद्धाः सासिमार्गणाः।
सधनुष्पाणयः सर्वे सहस्राणि चतुर्दश॥ ३९॥
निष्पेतुः शक्रसंकाशा यमकालानलोपमाः।
मयपुत्रा महासत्त्वा वृषभं प्रति वेगिताः॥ ४०॥
तांस्तथा रुषितान्दैत्यान्सासिमुद्गरतोमरान्।
सहैव सागराम्भोभिरपिबत्स महाबलः॥ ४१॥
तान्पीतान्पीयमानांश्च दृष्ट्वा ह्यर्णववासिनः।
वित्रेसुः सहसा सर्वे विनेदुश्चापि दुःखिताः॥ ४२॥

37b °स्तप्तस्तृषार्दितः] °स्तृषार्द्दितो वृषः R **38a** °ग्रासः] °गाह्यं R^{ac}, °गाढ्यं R^{pc} **38b** सागरस्य तदा महत्] सागरं स तदाविशत् R **38c** मध्यं] मध्ये R **38d** सझषं सतिमिंगिलम्] सामर्षं इव पुष्करं R **38f** °मुपागमत्] °मुपागतः R **39a** °न्पीयति] °न् पिबति R **39c** °धनुष्पाणयः] °धनुःपाणयः R **40a** निष्पेतुः] निःपेतुः R **40b** यम°] महा° R **40c** मय°] मम R **40d** वेगिताः] वेशिताः R^{ac} ?, वेशताः R^{pc} ? **41b** °मुद्गरतोमरान्] °तोमरमुद्गरान् R **41c** सागराम्भोभि°] सागराक्षोभि° R **42b** ह्यर्णववासिनः] ते ह्यर्ण्णवासिनः R

37a–38d] om. **A** **39a** °न्पीयति] °न् पिबति **A** • दैत्येन्द्राः] A_3A_7, विप्रेंद्राः A_5 **39b** संनद्धाः सासि°] सुसन्नद्धा द्वि° **A** **39c** सधनुष्पाणयः सर्वे] सागरस्था महासत्वा{त्वाः A_7} **A** **40a** निष्पेतुः] A_3A_7, निष्पेतु A_5 **40b** यम°] महा° **A** **40c** मय°] यम° A_3A_5, मयं A_7 **41c** सहैव] सदैव **A** **42a–44ab**] om. **A**

40⟨d^6⟩(d^7–d^8) S_1, ⟨a^7–b^2⟩(b^3) S_3 **42**(d^1–d^6) S_2, (c^4)⟨c^5–d^8→⟩ S_3

37a कदाचि°] $S_1S_2S_3$R, कद्राचि° Bh (typo) **37ab** तस्मिंश्चरंस्तप्तस्तृषार्दितः] conj., तस्मिञ्चरन्तंन्तृषयार्द्धित S_1, तस्मिंश्चर⟨न्स्तृ⟩प्तस्तृड{°डा° S_2^{ac}}र्द्दितः S_2 (unmetrical, an akṣara i.m. possibly lost), तस्मिंश्चरन्स्तृप्तस्तृडार्द्दितः S_3, तस्मिंश्चरन् तृप्तस्तृडर्द्दितः Bh **37c** सागरं] S_1S_2RBh, सागर S_3 (unmetrical) • पातुं] S_2S_3RBh, प्रातुं S_1 **37d** °सुतः] $S_1^{pc}S_2S_3$RBh, °सुत S_1^{ac} **38a** ऽवगाह्य] $S_1^{pc}S_2S_3$RBh, वग्राह्य S_1^{ac} • महाग्रासः] S_2^{pc}Bh, महङ्ग्रासं S_1, महाग्रास $S_2^{ac}S_3$ **38b** तदा महत्] S_1S_3Bh, ददामि मत् S_2^{pc}, तदा मत् S_2^{ac} (unmetrical) **38c** व्यादाय] $S_1S_2^{pc}S_3$RBh, व्यादय S_2^{ac} (unmetrical) **38d** सझषं] S_2^{pc}Bh, सराषं S_1, स(रु)षं S_2^{ac}, सरुषं S_3 • °तिमिंगिलम्] S_1 S_2^{pc}Bh, °तिपिंगलं $S_2^{ac}S_3$ **38e** अपिबत्] S_1S_2R**A**Bh, अविवत् S_3 **38f** °मुपागमत्] S_2S_3**A**Bh, °मुपागमं S_1 **39a** तस्मिन्पीयति] $S_1S_2^{ac}S_3$, तस्मिं पीबति S_2^{pc}, तस्मिन्पिबति Bh • दैत्येन्द्राः] S_2RA_3A_7Bh, दैत्यैन्द्राः S_1, दैत्येन्द्र S_3 **39b** संनद्धाः] S_1S_2RBh, सनद्धाः S_3 • सासि°] $S_1^{pc}S_3$R Bh, सापि S_1^{ac}, साशि° S_2 **39c** °ष्पाणयः] S_1S_2Bh, °ष्पाणय S_3 (unmetrical) **39d** चतुर्दश] R**A**Bh, चतुर्द्दशः S_1S_2, चतुर्दशः S_3 **40a** निष्पेतुः] $S_1S_2A_3A_7$Bh, निष्पेतु S_3 **40c** मय°] conj. Bh (silently), यम° $S_1S_2S_3$ **40d** वृषभं] S_2S_3R**A**Bh, वृषभ S_1 • वेगिताः] S_2^{pc}**A**Bh, –(गिता)ः S_1, वेगिता $S_2^{ac}S_3$ **41a** तांस्तथा] S_1S_2R**A**Bh, तास्तथा S_3 • रुषितान्दैत्यान्] S_1S_3R**A**Bh, रु{ऋ° S_2^{ac}}षितान्द्यैत्यां S_2 **41b** °मुद्गरतोमरान्] S_1^{pc}**A**Bh, °⟨द्वि⟩मुद्गरतोमरान् S_1, °मुद्गरवामरान् S_2, °मुद्गारमरान् S_3 (unmetrical) **42a** तान्पीतान्पीयमानांश्च] S_2RBh, तां सर्व्वां पीयमानानि S_1, तां पीतां पीयमानाश्च S_3 **42b** ह्यर्णव°] S_1^{pc}Bh, ह्यार्णव° S_1^{ac}, ह्यार्ण्णव° S_2S_3 • °वासिनः] S_1RBh, °वासिनाम् S_2S_3 **42c** वित्रेसुः] S_2S_3RBh, वित्त्रेषु S_1

ततः समुद्रो भगवान्पीयमानः सुदुःखितः।
वडवामुखमागत्य संवर्तं शरणं ययौ॥ ४३॥
स चानलः सुसंरब्धो दत्त्वा तस्मै महाबलः।
अभयं वृषमागत्य प्रोवाचेदं कृताञ्जलिः॥ ४४॥
संवर्त उवाच।
सर्वभूतशरण्यो ऽयं दैत्यानां चालयः शुभः।
नैनं हीनं भवानद्भिः कर्तुमर्हसि वीर्यवान्॥ ४५॥
वृष उवाच।
न मे मतिरभूदग्ने निःशेषं कर्तुमम्बुधिम्।
भवांस्त्वस्य यतो मन्ता करिष्ये ऽहं ततो ऽद्य वै॥ ४६॥
यस्ते दर्पश्च गर्वश्च यद्बलं यच्च पौरुषम्।
तन्मे दर्शय हव्येश पिबाम्येनं तवाग्रतः॥ ४७॥
एवमुक्त्वा वृषेन्द्रस्तु वडवामुखवासिनम्।
संरब्धः सागरं पातुं निःशेषमुपचक्रमे॥ ४८॥

43ab] om. R **45** संवर्त] सनत्कुमार R **45d** °मर्हसि] °मर्हति R **46** वृष] वृषभ R **46ab** °दग्ने निः°] °दग्नेर्न्निः° R **46c** मन्ता] R^{pc}, रन्ता R^{ac} **48c** संरब्धः] संरध्वः R

45a °शरण्यो ऽयं] A_3A_7, °शरण्याय A_5 **45d** °मर्हसि] °मर्हति A_3A_5, °मर्हाति A_7 **46a** मे मतिर°] मतिवत्य° A_3A_7, भवतिवत्य° A_5 (unmetrical) • °दग्ने] °दग्ने **A** **46b** °मम्बुधिम्] °मंबुभिः **A** **46c** भवांस्त्वस्य] भवांश्चास्य **A** **47a** यस्ते दर्पश्च] यच्च दर्पं च **A** • गर्वश्च] A_3, गर्वंश्च A_5A_7 **47c** तन्मे] ततो **A** • हव्येश] A_3A_7, हव्येस A_5 **48a** °मुक्त्वा] A_3, °मुक्ता A_5A_7 **48c** संरब्धः] A_3A_7, संरद्धः A_5

43(b^8) S_1, (a^4, b^5)⟨b^6–b^7⟩(b^8)⟨c^8⟩ S_2, ⟨←a^1–a^7⟩(a^8) S_3 **45**(d^2)⟨d^3–d^7⟩(d^8) S_2, (c^8)⟨d^1–d^8→⟩ S_3 **46**(a^1–a^2)⟨a^3⟩(a^4)⟨a^5–a^8⟩(b^1) S_1, ⟨←speaker indication–b^2⟩(b^3) S_3 **47**(d^1) S_1

43b पीयमानः] S_2Bh, पीयमान S_1, पीयमाना S_3 • °दुःखितः] S_1Bh, – ˘ (ता) S_2^{ac}, – ˘ (तः) S_2^{pc}, °दुःखिता S_3 **43c** वडवा°] $S_1S_2^{pc}S_3$RBh, वडावा° S_2^{ac} • °मागत्य] S_3RBh, °मासाद्य S_1, °मागऍ S_2 **43d** संवर्तं] S_1RBh, संवर्त्त° S_2S_3 (anusvāra possibly lost in S_2) **44a** चानलः] S_2RBh, चानल S_1S_3 **44b** तस्मै] $S_1S_2S_3$R, तस्य Bh (conj.) **44d** °चेदं] S_1S_2R**A**Bh, °चेद S_3 **45** संवर्त] **A**Bh, सन $S_1S_2S_3$ **45a** °शरण्यो ऽयं] RA_3A_7Bh, शरंण्येवान् S_1^{ac}, शरंण्यो यन् S_1^{pc}, °शरण्यो य S_2S_3 (anusvāra possibly lost in S_2) **45b** चालयः] $S_2S_3^{pc}$R**A**Bh, च लयः S_1, चालय S_3^{ac} (unmetrical) • शुभः] S_2S_3R**A**Bh, शुभं S_1 **45c** भवानद्भिः] S_2R**A**Bh, भवां शोषं S_1, भवान(द्भि) S_3 (visarga possibly lost) **45d** °मर्हसि] S_1, °मर्हति Bh **46** वृष] S_1S_2**A**, वृषभ Bh (conj.?) **46a** मति°] S_2^{pc}RBh, रति° S_2^{ac}, ऍि ˘ S_1 **46c** भवांस्त्वस्य] S_1RBh, भवान्तस्य S_2S_3 • मन्ता] $S_2S_3R^{pc}$**A**Bh, सक्ता S_1 **46d** ऽहं] S_2S_3R**A**Bh, ह S_1 **47b** यच्च] S_1S_2R**A**Bh, यश्च S_3 • पौरुषम्] S_1S_3R**A**Bh, पौरुषन् S_2 **47c** हव्येश] $S_2S_3RA_3A_7$Bh, हव्येष S_1 **47d** पिबाम्ये°] S_2S_3R**A**Bh, (पि)बामे° S_1 **48a** Before this S_1 adds सन उ।, while Bh adds सनत्कुमार उवाच। • °मुक्त्वा] $S_1S_2RA_3$Bh, °मुक्ता S_3 **48c** संरब्धः] $S_2A_3A_7$, संरंभां S_1^{ac}, संरंभा S_1^{pc}, संरब्ध S_3, संरम्भात् Bh (conj.) **48d** निःशेष°] S_1S_2R**A**Bh, निशेष° S_3

अनल उवाच।
न मे त्वं प्रतिमः शत्रुर्न च वैरं त्वया हि मे।
यत्तु कृत्यं समारब्धस्तत्करिष्ये तथा ह्यहम्॥ ४९॥
न त्वं पास्यसि रक्षिष्ये सागरं मम संनिधौ।
अहं त्वां वारयिष्यामि सुरभीसुत कत्थन॥ ५०॥
सनत्कुमार उवाच।
ततस्तं भगवान्वह्निरुपसृत्य महाद्युतिः।
गले जग्राह बलवान्न चचाल ततः स च॥ ५१॥
यत्पीतं छर्दयामास तत्तोयं दानवैर्विना।
औदरेणाग्निना तस्य ते दग्धाः सर्व एव हि॥ ५२॥
सनत्कुमार उवाच।
ततः संवर्तको वह्निर्निगृहीतं ककुद्मिनम्।
विसृज्योवाच गच्छेति न त्वां हन्मि वृषेश्वर॥ ५३॥

49ab मे त्वं प्रतिमः शत्रुर्न] ⟨⏑̲⟩+त्वं+प्रतिमतः शक्रन्न R **49cd** समारब्धस्] समारब्धं R^{pc}, सारध्वं R^{ac} (unmetrical) **49d** तथा ह्यहम्] तवाप्यहं R **50a** पास्यसि] पश्यसि R **50c** वारयिष्यामि] धारयिष्यामि R **50d** °सुत कत्थन] °सुतं प्रीयतां R **51** सनत्कुमार उवाच] om. R **51b** °रुपसृत्य महाद्युतिः] °न्निगृहीतं ककुद्मिनं R (cf. 53b) **51c** गले] जले R • बलवा°] भगव° R **51d** स च] सुरः R **52a** यत्पीतं] तत्पीतं R **52b** तत्तोयं] ततो यं R **53c** विसृज्यो°] विगृह्यो° R^{pc}, विपृह्यो° R^{ac}

49a शत्रुर्न] शक्र न A_3A_5, शक्रु न A_7 **49cd**] om. **A** **50a** त्वं पास्यसि] हि यास्यसि **A** **50cd**] om. **A** **51b** °रुपसृत्य] °रुपप्लुत्य A_3A_7, °रुपंप्लुत्य A_5 **52a** छर्दयामास] निर्दयामास **A** **52b** तत्तोयं] A_3A_5, तं तोयं A_7 **52c** औदरेणा°] औदरेना° **A** **52cd** दग्धाः] दग्धा **A** **53ab** वह्निर्नि°] A_3A_7, वह्नी नि° A_5 **53b** ककुद्मिनम्] ककुर्दिनं **A** **53c** विसृज्यो°] A_3A_5, विसृह्यो° A_7 **53d** वृषेश्वर] A_3A_5, वृषेश्वरः A_7

49(a^3–a^4) S_1, (a^3–a^6)⟨a^7–b^2⟩(b^3–b^5) S_3 **52**(a^8, b^3, b^6) S_1

49ab शत्रुर्न च वैरं त्वया हि मे] conj., शत्रुर्विद्यते हि ममाद्य वै S_1, शक्त न च वैरं त्वया हि मे S_2, –⏑̲⏑̲⏑̲(वरत्व)या हि मे S_3 (upper parts of वरत्व lost), शक्तौ न च वैरं त्वया हि मे Bh (conj.) **49c** यत्तु कृत्यं समारब्धस्] conj., यत्तु कर्तुसमारब्धो S_1, यत्र कृत्यं समारब्धो S_2, ययत्र कृत्यं समारब्धो S_3 (unmetrical), यत्र कृत्येहमाबद्धस् Bh (conj.) **50a** पास्यसि] $S_1^{pc}S_3$Bh, प्रास्यसि S_1^{ac}, पाश्यसि S_2 **50b** सागरं] S_1S_2R**A**Bh, सागम् S_3 (unmetrical) **50c** वारयिष्यामि] S_1S_2Bh, वाचयिष्यामि S_3 **50d** कत्थन] S_2^{pc}Bh, कत्थनः $S_1S_2^{ac}S_3$ **51a** ततस्तं] S_2S_3R**A**Bh, ततस्त्वं S_1 **51b** °रुपसृत्य] $S_1S_2S_3$, °रुपप्लुत्य Bh • °द्युतिः] S_1S_2**A**Bh, °द्युति S_3 **51c** बलवा°] $S_1S_2^{pc}S_3$**A**Bh, बलावा° S_2^{ac} (unmetrical) **51d** ततः] S_1S_2R**A**Bh, तत S_3 (unmetrical) **52b** दानवैर्विना] $S_1S_2^{pc}S_3$R**A**Bh, दान⟨(विना)⟩+वैर्वि+ना S_2 **52c** औदरेणा°] S_2S_3RBh, उदरेणा° S_1 **52cd** तस्य ते दग्धाः] RBh (em.?), दग्धा तस्य ते S_1, तस्य ते दग्धा S_2S_3 **53** सनत्कुमार उवाच] S_2S_3R**A**Bh, om. S_1 **53a** ततः] S_1S_2R**A**Bh, तत S_3 **53ab** वह्निर्नि°] S_2RA_3A_7Bh, वह्नि नि° S_1S_3 **53b** ककुद्मिनम्] S_1S_2RBh, भकुद्मिनं S_3 **53d** त्वां] S_1R**A**Bh, ते S_2S_3 • वृषेश्वर] RA_3A_5Bh, वृषेश्वरः S_1, वृषेश्वरं S_2S_3

शक्तस्तवाहं दहने ह्यशक्तो मे भवान्वधे।
तथाप्यहं न गर्जामि गर्जितैः किं बलीयसाम्॥ ५४॥
सनत्कुमार उवाच।
विसृज्य वृषभं वह्निराशु यातः स्वमालयम्।
वृषभो ऽपि जगामैव दुःखशोकाभिसंवृतः॥ ५५॥
सो ऽवमानेन तेजस्वी महोक्षः सुरभीसुतः।
दुःखेन चातिसन्नात्मा जगामैवं विचिन्तयन्॥ ५६॥
अबलो ऽहं बली वह्निर्येनास्मि निकृतस्तथा।
जीवितेशेन भूत्वा च नाहं प्राणैर्वियोजितः॥ ५७॥
मोघं मम बलं सर्वं तथा चैवाभिगर्जितम्।
शरज्जलधरस्येव विहीनस्याद्भिरम्बरे॥ ५८॥
अद्य प्राणानहं त्यक्ष्ये नियतो व्रतमास्थितः।
यथा न पुनरेवं मे मानभङ्गो भविष्यति॥ ५९॥

54a दहने] हनने R **54b** भवान्वधे] भवान् मृधे R **56b** महोक्षः] महाङ्गः R **56c** चातिसन्नात्मा] च विघूर्णात्मा R **57a** अबलो] अबनो R **57b** निकृत°] विकृत° R **58a** मम] तव R **58b** चैवाभि°] चैवाति° R **59a** त्यक्ष्ये] त्यज्य R **59b** नियतो] नियम° R

54ab] om. **A** **54c** °प्यहं न] °द्यहन्न A_3A_5, °द्यहम्य A_7 • गर्जामि] गच्छामि **A** **54d** बलीयसाम्] बलीयसा **A** **55a** विसृज्य] विभज्य A_3A_5, विभह्य A_7 **55c** जगामैव] जगादै{दे A_7}वं **A** **55d** °शोकाभि°] °शोकाति° **A** **56a** सो ऽवमानेन] A_5, शोचमानेन A_3, मोचमानेन A_7 **56c** चातिसन्नात्मा] च विषण्मात्मा A_3, च विषणात्मा A_5 (unmetrical), च विषमात्मा A_7 (unmetrical) **57b** °नास्मि निकृत°] A_3, °नास्मिन्निकृत° A_5A_7 **57c** जीवितेशेन] जीवितेन A_3 A_7 (unmetrical), जीवितेन स A_5 **57d** प्राणै°] पानै° A_3A_7, यानै° A_5 **58a** मोघं मम बलं] मेद्यम्मबलं A_3 (unmetrical), मेघम्मबलं A_5 (unmetrical), मेघमरणं A_7 (unmetrical) **58b** चैवाभि°] A_3A_5, चैवाति° A_7 **58c** °धरस्येव] °धरस्यैव **A** **59a** त्यक्ष्ये] A_3, त्यक्षे A_5A_7 **59b** नियतो] नियम° **A** **59cd**] om. **A**

54a शक्तस्त°] $S_1^{pc}S_2^{pc}S_3$RBh, अशक्तस्त° S_1^{ac} (unmetrical), शक्तन्त° S_2^{ac} • दहने] S_2S_3Bh, दुहितुं S_1 **54c** °प्यहं] S_1RBh, ह्यहं S_2S_3 **54d** बलीयसाम्] S_1RBh, बलीयसा S_2S_3 **55a** वृषभं] $S_1^{pc}S_2S_3$R**A**Bh, विषभं S_1^{ac} **55c** जगामैव] S_1RBh, जगामैवन् S_2, जगामैवं S_3 **55d** °संवृतः] $S_1S_2^{ac}$R**A**Bh, °संवृतं $S_2^{pc}S_3$ **56a** सो ऽवमानेन] S_2S_3RA_5Bh, सेवमानेन S_1 • तेजस्वी] S_2S_3R**A**Bh, तेजस्मी S_1 **56b** महोक्षः] **A**Bh, महोक्षा S_1^{pc}, महाक्षा S_1^{ac}, महोक्षान् S_2 S_3 **56c** चातिसन्नात्मा] S_1, चाभिसन्नात्मा S_2S_3Bh **56d** विचिन्तयन्] S_2S_3R**A**Bh, विचिंयन् S_1 (unmetrical) **57a** बली] S_2S_3R**A**Bh, बलो S_1 **57b** °नास्मि निकृतस्तथा] A_3, °नास्मिन्निकृतं ततः S_1, °नाहं निकृतस्तथा S_2S_3Bh **57c** जीवितेशेन भूत्वा च] S_2S_3RBh, जीवित्वं शेषकालेति S_1 **57d** प्राणैर्] S_1S_2RBh, प्राणै S_3 • °योजितः] S_1R**A**Bh, °योजितं S_2S_3 **58a** मोघं] S_1S_2RBh, मोघ S_3 (unmetrical) **58b** चैवाभि°] $S_2S_3A_3A_5$Bh, चैवाति° S_1 **58c** शरज्जल°] S_1R**A**Bh, शरजल° S_3 (unmetrical), सरज्जल° S_2 • °धरस्येव] RBh (em.), °धरस्यैव S_1S_2 S_3 **58d** °रम्बरे] $S_1S_2^{pc}$R**A**Bh, °रम्बुरे $S_2^{ac}S_3$ **59a** अद्य प्रा°] S_2S_3R**A**Bh, अद्यत्प्रा° S_1 • °नहं] S_1S_2R**A**Bh, °नह S_3 • त्यक्ष्ये] $S_1S_3A_3$Bh, त्यक्षे S_2^{pc}, त्र्यक्षे S_2^{ac} **59b** नियतो] S_2S_3 Bh, नियतं S_1 • °मास्थितः] $S_1S_2^{pc}S_3$R**A**Bh, °मासितः S_2^{ac} **59d** °भङ्गो] S_1S_2RBh, भगो S_3 (unmetrical)

शत्रूणां निगृहीतस्य दुर्बलस्य दुरात्मनाम्।
जीवितान्मरणं मन्ये विशिष्टं जीवितेन किम्॥ ६०॥
स एवं चिन्तयन्नुक्षा वाचं शुश्राव खाच्छुभाम्।
सौरभेय न भेतव्यं यद्ब्रवीमि कुरुष्व तत्॥ ६१॥
रुद्रं सर्वसुरेशानं सर्वेभ्यो बलवत्तरम्।
तं प्रपद्यस्व देवेशं ततो जेष्यसि पावकम्॥ ६२॥
स स्रष्टा सर्वभूतानां ब्रह्मादीनां न संशयः।
स ते दुःखमिदं सर्वं व्यपनेष्यति गोवृष॥ ६३॥
सनत्कुमार उवाच।
एतच्छ्रुत्वा महातेजाः साध्यस्य सुमहात्मनः।
हिमवन्तं गिरिं प्राप्य तताप विपुलं तपः॥ ६४॥
तस्य वर्षसहस्रेण तत्परस्य तदाशिषः।
भगवान्सर्वभूतेशः साम्बः सगण ऊचिवान्॥ ६५॥

60a शत्रूणाम्] शत्रुणां R **60b** दुरात्मनाम्] महात्मनः R **60c** जीवितान्] जीवितं R **61a** °न्नुक्षा] °न् व्यास R^{pc}, °न् ⊔ R^{ac} **61b** खाच्छुभाम्] खात्पुनः R **61c** सौरभेय] न भेतव्यं R **62a** सर्वसुरेशानं] सर्व्वं महेशानं R **62c** प्रपद्यस्व देवेशं] प्रपद्य सुरेशानं R **63c** स ते] पर्व्वो R **63d** व्यपनेष्यति गो°] व्ययन्नेष्यति ते R **64a** °तेजाः] °तेजा R **64b** साध्यस्य] सा⏑̱ ⏑̱ R^{ac}, सम्मोह° R^{pc} • सुमहात्मनः] °सहितानलः R **65c** भगवान्] भगवन् R

60a शत्रूणां नि°] शक्रूना नि° A_3, शत्रुणा नि° A_5, शक्रुना नि° A_7 **60b** दुरात्मनाम्] महात्मनः **A** **61ab**] एतस्मिन्नंतरे प्राह साध्यः सु{स A_5}मधुरं वचः **A** **61c** भेतव्यं] A_3A_5, ते द्रव्यं A_7 **62d** जेष्यसि] A_3A_7, जेष्यति A_5 **63a** स्रष्टा] A_3A_5, श्रष्टा A_7 **63cd**] om. **A** **64a** °तेजाः] A_3^{pc}, °तेजा $A_3^{ac}A_5A_7$ **65b** तदाशिषः] तदा शिवः **A** **65c** भगवान्] भगवन् **A** • °भूतेशः] A_3, °धर्मूतेशः A_5 (unmetrical), °भूतेश A_7

60(d^1–d^3) S_2 **63**(d^6) S_2

60a शत्रूणां नि°] $S_2^{ac}S_3$, शत्रुभि न्नि° S_1, शत्रुणा नि° S_2^{pc}Bh **60b** दुर्बलस्य दुरात्मनाम्] conj., दुःर्ब्बलो बलवर्त्तरैः S_1, दुर्बलस्य दुरात्मना S_2S_3, दुर्बलस्य दुरात्मनः Bh (conj.) **61a** Before this S_1 adds सन उ।, while Bh adds सनत्कुमार उवाच। • °न्नुक्षा] S_2Bh, °न्नुत्का S_1, °न्नुक्ष्या S_3 **61b** खाच्छुभाम्] conj. Bh, यच्छुभां S_1, खाच्छुभं S_2S_3 **61c** सौरभेय] S_1S_2R**A**Bh, सौरभेय सौरभेय S_3 (unmetrical) **61d** तत्] S_2S_3R**A**Bh, तं S_1 **62a** °सुरेशानं] S_2S_3**A**Bh, °सुरेशानां S_1 **62b** °वत्तरम्] S_1S_3R**A**Bh, °वत्तरन् S_2 **62d** जेष्यसि] $S_2S_3RA_3A_7$Bh, ज्येष्यसि S_1 **63a** स] S_2S_3 R**A**Bh, सः S_1 • स्रष्टा] $S_1S_2RA_3A_5$Bh, सष्टा S_3 **63c** सर्वं] S_2S_3RBh, सर्व्वे S_1 **63d** गोवृष] S_1, (सो)वृषः S_2, गोवृषः S_3, भो वृष Bh (conj.?) **64a** °तेजाः] A_3^{pc}Bh, °तेजा S_1S_2, °तेज S_3 **64b** साध्यस्य] $S_1^{pc}S_2S_3$R**A**Bh, सेध्यस्य S_1^{ac} **64c** गिरिं] S_1S_2R**A**Bh, गिरि S_3 **65a** वर्ष°] S_2S_3R**A**Bh, ववर्ष° S_1 (unmetrical) **65c** °भूतेशः] $S_2^{pc}RA_3$Bh, °भूतेष S_1, °भूतेश $S_2^{ac}S_3$ **65d** ऊचिवान्] S_1R**A**Bh, रूचिवान् S_2S_3 **65d** साम्बः] S_2R**A**Bh, सांब S_1 (unmetrical), साम्ब S_3 (unmetrical)

देव उवाच ।
सौरभेय महाभाग तुष्टो ऽस्मि तव पुत्रक ।
इष्टान्ब्रूहि वरान्वत्स दास्ये तान्सुबहूनपि ॥ ६६ ॥
सनत्कुमार उवाच ।
ततः स देवं संदृश्य साम्बं सगणमीश्वरम् ।
प्रणम्य शिरसा पादौ प्राञ्जलिः सुसमाहितः ॥ ६७ ॥
भूयो भूयो निरीक्ष्यैनं प्रणम्य च पुनः पुनः ।
उवाच तपसो ऽक्षय्यमिच्छेयं वै जगत्पते ॥ ६८ ॥
बलं चानुत्तमं देव योगैश्वर्यं तथाक्षयम् ।
त्वदीयो वाहनश्चाहमग्निनैवं विमानितः ॥ ६९ ॥
संवर्तकानलं चैव वडवामुखवासिनम् ।
द्रष्टुमिच्छामि देवेश निगृहीतं त्वयाव्यय ॥ ७० ॥

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66 देव] देवदेव R **66d** दास्ये तान्सुबहूनपि] दास्यते सुमहानपि R **67** सनत्कुमार उवाच] om. R **67a** देवं संदृश्य] देव संप्राप्य R **68d** वै जगत्पते] विजयं पते R **69b** योगैश्वर्यं तथाक्षयम्] योगैश्वर्य्यसमाकुलं R **69cd** °श्चाहमग्निनैवं विमानितः] °श्चास्मि अग्निनैनं विमानतः R **70cd**] R repeats this after 83d. **70c** द्रष्टुमि°] R, द्रष्टुं ने° R^* • देवेश] RR^{*pc}, देवेशं R^{*ac} **70d** °तं त्वयाव्यय] R, °तस्त्वयाधुना R^*

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66 देव] देवदेव **A** **66c** इष्टान्] इष्टं **A** • वरान्वत्स] वरं त्वं च A_3A_5, वर त्वञ्च A_7 **66d** तान्सुबहूनपि] हं चानुकूलतः **A** **69a** देव] A_3A_5, चैव A_7 **69b** योगैश्वर्यं] A_3A_7, योगैश्वर्य A_5 **69c** त्वदीयो वाहनश्चा°] त्वदीयं वाहनं चा° A_3, त्वदीयवाहनं चा° A_5, त्वदीयवाहनत्रा° A_7 **69d** °मग्निनैवं वि°] °मिच्छामि त्वद्वि° **A** • °मानितः] °जानितः A_3, °यानतः A_5, °माणतः A_7 **70a** °कानलं] A_7, °काननं A_3, °काचननं A_5 (unmetrical) **70cd**] **A** repeats this instead of 83cd. **70c** द्रष्टु°] $A_3A_3^*$, दृष्टु° $A_5A_5^*A_7^*$, दृष्णु° A_7 • °मिच्छामि] $A_5A_7A_7^*$, °मि A_3 (unmetrical), °मिच्छति $A_3^*A_5^*$ • देवेश] **A**, देवेशो **A*** **70d** निगृहीतं] $A_3A_3^*A_5A_5^*$, निग्रहीतं $A_7A_7^*$ • त्वयाव्यय] त्वयाव्ययं **A**, वृष त्वया A_3^*, वृषं त्वया A_5^*, वृषं तया A_7^*

66⟨b^6⟩ S_1 **70**(b^8) S_1

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66 देव] S_1, देवदेव S_2S_3Bh **66b** ऽस्मि तव] S_1R**A**Bh, स्मिन्तव S_2S_3 • पुत्रक] S_2^{pc}R**A**Bh, +⏑+त्रकः S_1, पुत्रकः $S_2^{ac}S_3$ **66c** वरान्वत्स] S_2RBh, वरां सत्वां S_1, वरा वत्स S_3 **66d** तान्] S_1 S_2Bh, ता S_3 • °बहूनपि] S_2S_3Bh, °बहून्यपि S_1 **67a** ततः] S_1S_2R**A**Bh, तत S_3 (unmetrical) • देवं] S_1S_2**A**Bh, देव S_3 **67b** साम्बं] $S_1S_2^{pc}S_3$R**A**Bh, साम्बां S_2^{ac} **67d** प्राञ्जलिः] S_1S_2R**A**Bh, प्राञ्जलि S_3 **68a** निरीक्ष्यैनं] S_2S_3R**A**Bh, निरीक्ष्येनं S_1 **68b** पुनः पुनः] S_1S_2R**A**Bh, पुनपुनः S_3 (unmetrical) **69a** चानुत्तमं] S_1S_2R**A**Bh, चानुत्तम S_3 (unmetrical) **69b** योगैश्वर्यं] $S_2S_3A_3A_7$Bh, योगेश्वय्यं S_1 **69cd** °श्चाहमग्नि°] $S_1S_2^{pc}$Bh, °श्चाहंमग्नि° $S_2^{ac}S_3$ **69d** °नैवं] S_2S_3Bh, °नेवं S_1 • विमानितः] $S_1^{pc}S_2^{pc}$Bh, विमानतः S_1^{ac}, विमानिनः $S_2^{ac}S_3$ **70a** °कानलं चैव] S_2S_3RA_7Bh, °कानलश्चैव S_1 **70c** देवेश] S_1RR^{*pc}**A**Bh, देवेशं S_2S_3 **70d** निगृहीतं] S_2S_3R$A_3A_3^*A_5A_5^*$Bh, निगृह्य S_1 • °याव्यय] S_2S_3RBh, °याव्ययम् S_1

सनत्कुमार उवाच ।
एवमुक्तस्तु तान्दत्त्वा वरान्सत्यवतीसुत ।
वामपार्श्वे तदामृज्य रुद्रमेकं ससर्ज ह ॥ ७१ ॥
किरीटमालिनं त्र्यक्षं कुण्डलाङ्गदभूषणम् ।
महोरस्कं कवचिनं धनुर्हस्तं महाबलम् ।
बद्धगोधाङ्गुलित्रं च खड्गदिव्यास्त्रधारिणम् ॥ ७२ ॥
तमाह रुद्रो गच्छेति वडवामुखवासिनम् ।
संवर्तकानलं बद्ध्वा विस्फुरन्तमिहानय ॥ ७३ ॥
वन्दित्वा चरणौ तस्य सोमस्य गणनायकः ।
जगाम सागरं वेगाद्ददर्श च हुताशनम् ॥ ७४ ॥
स युद्धं बलवान्कृत्वा सुघोरं रोमहर्षणम् ।
संवर्तकानलं बद्ध्वा देवपार्श्वमुपानयत् ॥ ७५ ॥

71a तान्दत्त्वा] तान्दृष्ट्वा R **72f** ◦दिव्यास्त्र◦] ◦निस्त्रिंश◦ R **73a** रुद्रो] रुद्रा R

71a ◦स्तु तान्दत्त्वा] A_7, ◦स्तु तं दत्त्वा A_3, ◦स्ततो दत्त्वा A_5 **71b** ◦सुत] A_3A_5, ◦सुतः A_7 **71c–72b**] om. **A** **72c** महोरस्कं] अहोरक्षं A_3A_5, महोरक्षं A_7 **72ef**] om. **A** **73c** ◦नलं बद्ध्वा] A_3, ◦नलंध्वा A_5 (unmetrical), ◦ननं बद्ध्वा A_7 **75b** सुघोरं] A_7, अघोरं A_3A_5 • रोम◦] लोम◦ **A** **75d** ◦मुपानयत्] ◦मुपागमत् **A**

75$(a^8)\langle b^1\rangle(b^2–b^5)\langle b^6\rangle(b^7)\langle b^8–c^2\rangle(c^3)\langle c^4–c^5\rangle$ S_3

71a तान्] $S_1S_2^{ac}S_3RA_7$Bh, तन् S_2^{pc} **71b** वरान्] S_1S_2R**A**Bh, वरा S_3 • ◦सुत] $S_2^{pc}RA_3$ A_5Bh, ◦सुतः $S_1S_2^{ac}S_3$ **71c** वामपार्श्वे तदा] R, वामपाश्वं तदा◦ S_1, वामम्पार्श्वन्तथा◦ S_2, वामपार्श्वन्तथा◦ S_3, वामं पार्श्वं तथा◦ Bh **71d** रुद्रमेकं] $S_1^{pc}S_2S_3R$Bh, रुद्रारुद्रामेकं S_1^{ac} (unmetrical) **72b** ◦भूषणम्] S_2S_3RBh, ◦भूषितम् S_1 **72cd** महोरस्कं कवचिनं धनुर्हस्तं] S_2RBh, महोदरस्कङ्कवविनद्धनुर्हस्त◦ S_1 (unmetrical), महोरस्ककवचिनं धनुहस्तम् S_3 **72f** खड्ग◦] S_2S_3R, ख+ड्ग+◦ S_1^{pc}, खड्ग◦ Bh **73a** रुद्रो] S_1**A**, रुद्रं S_2Bh, रुद्र S_3 **73c** ◦नलं बद्ध्वा] $S_1S_2RA_3$Bh, ◦नल बुद्ध्वा S_3 **73d** विस्फुरन्तमि◦] $S_1^{pc}S_2S_3R$**A**Bh, विस्फुरन्तंमि◦ S_1^{ac} • ◦हानय] $S_1^{pc}S_2S_3R$**A**Bh, ◦हानलं S_1^{ac} **74a** Before this S_1 adds सन उ। , while Bh adds सनत्कुमार उवाच। **74b** ◦नायकः] $S_1S_2S_3^{pc}R$ **A**Bh, ◦नायक S_3^{ac} **74c** वेगाद्] S_2S_3R**A**Bh, वेता S_1 **75a** युद्धं] S_1S_2R**A**Bh, युद्ध S_3 • बलवान्कृत्वा] R**A**, महतः कृत्वा S_1, बलवत्कृत्वा S_2Bh, बलव कृ(त्वा) S_3 **75b** रोम◦] S_1R, लोम◦ S_2, (लोम◦) S_3 **75c** बद्ध्वा] S_2S_3R**A**Bh, ध्वद्धा S_1^{ac}, बद्ध्वा S_1^{pc} **75d** देवपार्श्वमुपानयत्] RBh (conj., in a note Bh suggests ◦मथानयत्), पार्श्वन्देवस्य तत्क्षणात् S_1, देवपार्श्वमिहानयत् S_2S_3

व्यास उवाच।
कीदृक्तद्युद्धमभवत्किरीटेः पावकस्य च।
एतदिच्छामि विज्ञातुं वद त्वं वदतां वर॥ ७६॥
सनत्कुमार उवाच।
स गत्वा गणपः क्रुद्धः संवर्तकमथानलम्।
उवाच क्रोधरक्ताक्षस्तदा वचनमर्थवत्॥ ७७॥
स्वामी सर्वस्य जगतो देवश्चन्द्रार्धभूषणः।
आज्ञापयति वह्ने त्वं वृषमेवं प्रसादय॥ ७८॥
प्रणतो ऽस्मीति तं ब्रूहि वृषभं ससुहृज्जनः।
निदेशे तिष्ठ चैवास्य यत्कर्तव्यं च तत्कुरु॥ ७९॥
एवमुक्तो ऽनलः श्रुत्वा देवदेवस्य तद्वचः।
उवाच नातिसंहृष्ट इदं वचनमर्थवत्॥ ८०॥
नियोज्यो देवदेवस्य तस्यैवाहं सहानुगः।
न च मां स नियुक्तेह योक्ष्यते ऽन्यत्र कर्हिचित्॥ ८१॥

76a कीदृक्तद्युद्धम°] कीदृक् युद्धं सम° R **76b** °त्किरीटेः] °त्किरीटैः R **77c** °रक्ता°] R^{pc}, °रक्तो° R^{ac} **78c** आज्ञापयति] प्रह्वापयति R • त्वं] त्वां R **78d** °मेवं] °मेनं R **80cd** °हृष्ट इदं] °हृष्टस्त्विदं R **81b** सहानुगः] महानुगः R **81c** स नियुक्तेह] सुनियुक्तो हि R

76a कीदृक्तद्युद्धम°] कीदृग्युद्धं सम° **A** **76b** °त्किरीटेः] °त्किरीटी **A** **76c** विज्ञातुं] A_3A_5, विज्ञातु A_7 **76d** वद त्वं] A_3A_7, om. A_5 (unmetrical) • वर] A_3A_5, वरः A_7 **77b** °कमथानलम्] °कमथाननं A_3A_7, °कथाननं A_5 (unmetrical) **78a** Before this **A** adds गणप उवाच। **78c** त्वं] त्वां **A** **78d** °मेवं] °मेनं **A** • प्रसादय] A_3A_5, प्रशादय A_7 **79cd**] om. **A** **80a** Before this **A** adds सनत्कुमार उवाच। **80cd** °हृष्ट इदं] °हृष्टस्त्व{मि A_7}दं **A** **80d** °मर्थवत्] °मब्रवीत् **A** **81a** Before this **A** adds अनल उवाच। • नियोज्यो] नियोज्य A_3A_5, निवेश्य A_7 **81b** सहानुगः] सदानुगः **A** **81cd**] om. **A**

77$(c^4)\langle c^5–d^8\rightarrow\rangle$ S_3 **78**$\langle\leftarrow a^1–b^1\rangle$ S_3 **81**$(a^3)\langle a^4–d^4\rangle(d^5)$ S_3

76a कीदृक्तद्युद्ध°] S_1S_2Bh, कीदृक्त युद्ध° S_3 **76ab** °भवत्किरीटेः] conj., °भवः किरीटे S_1^{pc} (किरीटे i.m. sec. hand), °भवः क्षिपते S_1^{ac}, °भवद्विट्पतेः S_2S_3Bh **76c** विज्ञातुं] $S_1S_2RA_3A_5$Bh, विज्ञातु S_3 **76d** वद] $S_1^{pc}S_2S_3RA_3A_7$Bh, व⟨र⟩द S_1 • °तां वर] RA_3A_5Bh, °तां वरः S_1, °ताम्वरः S_2S_3 **77a** क्रुद्धः] S_2^{pc}RABh, क्रुंद्धः S_1^{ac}, क्रद्धः S_1^{pc}, क्रुद्धास् S_2^{ac}, क्रुद्ध S_3 **77cd** °रक्ताक्षस्तदा] S_2RABh, °रक्ताक्ष तदा S_1^{pc}, °वक्ताक्ष तदा S_1^{ac} **78a** Before this Bh adds गणप उवाच। **78b** देवश्चन्द्रार्ध°] S_1RABh, देवश्चन्द्रवि° S_2^{pc}, देवश्चन्द्राव° S_2^{ac}, ···व चन्द्राव° S_3 **78c** त्वं] $S_1S_2S_3$, त्वां Bh **78d** °मेवं] $S_1S_2S_3$, °मेनं Bh • प्रसादय] $S_2S_3RA_3A_5$Bh, प्रसाधय S_1 **79a** तं ब्रूहि] S_2^{pc}RABh, तद्ब्रूहि S_1, नम्ब्रूहि S_2, नं ब्रूहि S_3 **79b** °हृज्जनः] S_2S_3RABh, °हृर्ज्जनः S_1 **79c** चैवास्य] S_2S_3RBh, चैवस्य S_1 **79d** तत्कुरु] S_2^{pc}RBh, तत्कुरुः $S_1S_2^{ac}S_3$ **80a** Before this Bh adds सनत्कुमार उवाच। **80b** तद्वचः] $S_1S_2^{pc}$RABh, तद्वच $S_2^{ac}S_3$ **80cd** °हृष्ट इदं] S_1, °हृष्टस्त्विदम् S_2S_3, °हृष्टस्त्विदं Bh **81a** Before this Bh adds अनल उवाच। • नियोज्यो] S_1S_2RBh, नियो(ज्य) S_3 **81b** सहानुगः] S_1S_2, सदानुगः Bh **81c** नियुक्तेह] S_2Bh, नियुक्तोह S_1 **81d** कर्हिचित्] S_1RBh, कर्हचित् S_2S_3

गच्छ मद्वचनाद्ब्रूहि भगवन्तं त्रिलोचनम्।
यदि मां वक्ष्यति पुनः करिष्ये ऽहं ततस्तथा॥ ८२॥
गणेश्वर उवाच।
बालिशा बत ये ऽप्राज्ञा बलज्ञानबहिष्कृताः।
त एवमुक्ता गच्छन्ति यथा मां त्वं प्रभाषसे॥ ८३॥
सकृदाज्ञा बलवतां सकृत्प्रभवतामपि।
दूतश्चापि स वै श्रेष्ठो यो भवेदर्थसाधकः॥ ८४॥
सो ऽहं बलवता तेन लोककर्त्रा पिनाकिना।
दूतः सर्वार्थसिद्ध्यर्थं प्रहितो बलवानिह॥ ८५॥
न चेद्वचो मे कर्तासि बद्ध्वा त्वाहं ततो ऽद्य वै।
विस्फुरन्तं महापाशैर्नेष्यामि द्युभृतो ऽन्तिकम्॥ ८६॥
सनत्कुमार उवाच।
स एवमुक्तस्तेजस्वी क्रोधदीप्तानलेक्षणः।
गणपं प्रति दुद्राव तिष्ठ तिष्ठेति चाब्रवीत्॥ ८७॥

82a मद्वचनाद्] सद्वचना R **82c** वक्ष्यति] वक्षति R **83** R has 87ab after the speaker indication. **83ab**] बालिशा ये तपोहीना प्रज्ञाबलपरिस्कृताः R **83c** °मुक्ता] °मुत्का R **83d** त्वं प्र°] सुप्र° R • After this R repeats 70cd (see ad.loc.). **85a** बलवता तेन] बलवतान्तेन R **85d** बलवा°] धनवा° R **86c** महापाशै°] महापापै° R **86d** °मि द्यु°] °मीन्दु° R **87ab**] R has this before 83a and repeats it here. **87a** स एवमुक्तस्तेजस्वी] R, एवमुक्तस्तेजस्वी R^{*ac} (unmetrical), एवमुक्तः स तेजस्वी R^{*pc} **87c** गणपं] स गणं R

82a मद्वचनाद्ब्रूहि] A_7, नद्वचनाद्ब्रूहि A_3, मद्वचना वहि A_5 (unmetrical) **82c** वक्ष्यति] रक्षति **A** **82d** ततस्तथा] शुभं तथा **A** **83ab**] वानिसात्पतितो विप्र ज्ञानलज्जोबहिष्कृतः A_3A_5, बालिशात्पतितो विप्र ज्ञानविप्रो महिष्कृतः A_7 **83cd**] Instead of this **A** repeats 70cd (see ad.loc.). **84a** °दाज्ञा बलवतां] °दाङ्गारलवतां A_3, °दाङ्गरलवतां A_5, °दाज्ञा बलभतां A_7 **84cd**] om. **A** **85a** बलवता] A_3A_7, बलवतां A_5 **85b** °कर्त्रा] A_5, °कर्त्ता A_3A_7 **85cd**] om. **A** **86a** चेद्वचो] तद्वचो **A** **86b** बद्ध्वा त्वाहं] बद्ध्वाहं त्वां A_3A_5, द्धाहं त्वां A_7 (unmetrical) **86c** विस्फुरन्तं] A_3 A_5, विष्फुरन्तं A_7 **86d** °र्नेष्यामि द्युभृतो ऽन्तिकम्] °र्ने{र्ले A_7}ष्यामीन्दुभृतो न्तिकं A_3A_7, °र्नैष्यामि दुतोतिकं A_5 (unmetrical) **87a** स एवमुक्त°] A_3A_5, एवमुक्त° A_7 (unmetrical) **87c** गणपं] स गणं A_3A_5, स्यानं A_7 (unmetrical)

84(c^6) S_2, (c^6–c^8)⟨d^1–d^8→⟩ S_3 **85**(a^1–a^2) S_1, ⟨←a^1–a^3⟩(a^4–a^6, c^8) S_3 **86**⟨b^5⟩(b^6–b^8, c^2–d^3) S_1 **87**(c^4–c^5)⟨c^6–c^7⟩(c^8–d^3)⟨d^4–d^5⟩ S_1, (a^8–c^2)⟨c^3⟩(c^4)⟨c^5⟩ S_2

82a मद्वचनाद्] A_7Bh (em.?), मद्वचनां S_1, मद्व+च+नाम् S_2, तवचना S_3 (unmetrical) **82b** °न्तं त्रिलोचनम्] R**A**Bh, °न्तं तृलोचनं S_1, °न्तन्तृलोचनम् S_2S_3 **82d** ऽहं] S_1S_2R**A**Bh, ह S_3 **83b** °बहिष्कृताः] $S_1^{pc}S_2^{pc}$Bh, °बहिकृताः S_1^{ac} (unmetrical), °बहिष्कृता $S_2^{ac}S_3$ **83c** °मुक्ता] S_2S_3Bh, °मुत्का S_1 **84c** वै] S_2RBh, चै S_1, (व) S_3 (tops lost) • श्रेष्ठो] S_1S_2RBh, (श्रष्ट) S_3 (upper parts lost) **85a** बलवता तेन] $S_1A_3A_7$Bh, बलवतानेन S_2, ⏑(लवता)नेन S_3 **85b** °कर्त्रा] S_2RA_5Bh, °कर्त्ता S_1S_3 (bottoms lost in S_1) **85c** दूतः] $S_1S_2^{pc}$RBh, दूत $S_2^{ac}S_3$ **86a** चेद्वचो मे] S_2S_3RBh, चेद्वचोषे S_1 **86c** विस्फुरन्तं महा°] RA_3A_5Bh, वि(स्फरन्तं महत्°) S_1 (lower parts lost), विस्फुरन्तः महा° S_2, विस्फुरन्तर्महा° S_3 **86d** °र्नेष्यामि द्युभृतो] S_2S_3Bh, (°र्नष्ये)⏑ाहं हरो S_1 **87a** स एवमु°] $S_1^{pc}S_2S_3$RA_3A_5Bh, स एम° S_1^{ac} (unmetrical) **87b** °लेक्षणः] S_2^{pc}RR***A** Bh, °तेक्षण S_1, (°लेक्षण) S_2^{ac} (tops lost), °लेक्षणं S_3

तमापतन्तं वेगेन पर्जन्यास्त्रेण सो बली।
ताडयामास बलवान्स प्रजज्वाल वेगवान्॥ ८८॥
ज्वलन्तं तं तदाभ्यासमागतं क्रोधमूर्छितम्।
अशन्यस्त्रेण महता स जघान स्तनान्तरे॥ ८९॥
अभ्याहतस्ततो ऽस्त्रेण तेजोवानपि मूर्छितः।
तस्थौ मुहूर्तं संविग्नो विधूमो दहनेश्वरः॥ ९०॥
ततस्तं रुद्रपाशेन बबन्ध करयोस्तदा।
विस्फुरन्तं महावह्निं गणपः क्रोधमूर्छितः॥ ९१॥
तं बद्धं पाशवर्येण पतितं वीक्ष्य चैव हि।
तस्य पुत्रसुहृद्वर्गा विविधायुधपाणयः।
दुद्रुवुर्गणपं क्रुद्धाः शतशो ऽथ सहस्रशः॥ ९२॥
तानप्यसौ विनिर्जित्य गणपस्तं हुताशनम्।
उपनिन्ये हरायाशु पशुं मेध्यमिवाध्वरे॥ ९३॥
तमानीतं महादेवः संप्रेक्ष्यार्णवभोजनम्।
उवाच वृषभं ब्रूहि किमस्य क्रियतामिति॥ ९४॥

88d प्रजज्वाल°] प्रजं बल° R **89a** ज्वलन्तं तं] प्रलम्बन्तं R **89b** °मूर्छितम्] °मूज्जितम् R **89c** अशन्यस्त्रेण] अशन्यद्रोण R **90b** तेजोवानपि] तेजोषामपि R^{ac}, तेजषामपि R^{pc} • मूर्छि-तः] मूर्ज्जितः R **90c** मुहूर्तं संविग्नो] मूहुर्त्तमुद्विघ्नो R^{pc}, मूर्त्तं सम्विद्यो R^{ac} (unmetrical) **91a** °पाशेन] °शापेन R **91b** °स्तदा] °स्तथा R **91d** °मूर्छितः] R^{pc}, °मू(र्ज्जि)तः R^{ac} **92c** पुत्र°] पुत्राः R **93a** तानप्यसौ] तान् पश्य+न् स+ R **94b** °भोजनम्] °तोजनं R^{ac}, °तो जलं R^{pc}

88b पर्जन्यास्त्रेण सो ऽबली] पतिन्यास्त्वेन सो बली A_3A_5, दुर्न्निरीक्षं सहायणी A_7 **89a** ज्वलन्तं तं] प्रज्वलंतं A_3A_5, प्रज्वलन् A_7 (unmetrical) • तदाभ्यास°] A_5A_7, तदाभ्याश° A_3 **90a** अभ्याह-तस्] शस्त्राहतस् A_3, स आहतस् A_5A_7 **90b** तेजोवा°] तेजवा° **A** • मूर्छितः] A_3A_5, मूर्च्चितः A_7 **90c–91b**] om. **A** **91d** °मूर्छितः] A_3A_5, °मूर्च्चितः A_7 **92ab**] om. **A** **92c** °द्वर्गा] °ड्गाता A_3A_5, °भ्राता A_7 **92d** °पाणयः] A_5A_7, °पाणय A_3 **92e** क्रुद्धाः] A_3A_7, क्रुद्धा A_5 **93a** तानप्यसौ] अनेकशो **A** **93c–94b**] om. **A**

88(b^7–b^8, d^8) S_1 **89**(a^3–a^5, a^7)⟨a^8–d^4⟩(d^5) S_1 **92**⟨c^3-c^4⟩(c^5–d^4) S_1

88a वेगेन] S_1S_2R**A**Bh, वेगेण S_3 **88b** पर्जन्या°] S_2S_3RBh, तर्जन्या° S_1 • बली] S_2S_3R A_3A_5, (प्रणी) S_1, स्त्रवित् Bh (conj.) **88d** स प्र°] S_1R**A**Bh, सः प्र° S_2, सम्प्र° S_3 **89a** तदाभ्यास°] $S_2S_3^{pc}$RA_5A_7Bh, (त)दा(भ्य)··· S_1, त⟨था⟩दाभ्यास° S_3 **89b** °मागतं] S_2R**A**Bh, °मागत S_3 **90a** ऽस्त्रेण] S_1S_2R**A**Bh, स्तेण S_3 **90b** तेजोवानपि] S_2S_3, तेजोवामपि S_1, वेग-वानपि Bh (conj.?) • मूर्छितः] $S_1S_2A_3A_5$Bh, मूच्छितः S_3 **90c** मुहूर्तं] S_2Bh, मुहूर्त्त° S_1S_3 **90d** दहनेश्वरः] S_2S_3RBh, ज्वलनेश्वरः S_1 **91a** रुद्र°] $S_1S_2^{ac}S_3$RBh, रुद्रः S_2^{pc} **91c** महावह्निं] S_2S_3R**A**Bh, महानग्निङ् S_1 **91d** °मूर्छितः] $S_1S_2R^{pc}A_3A_5$Bh, °मूच्छितः S_3 **92a** बद्धं] S_2S_3R Bh, बद्ध° S_1 **92d** °पाणयः] S_2S_3RA_5A_7Bh, °पाणय S_1 **92e** दुद्रुवु°] S_1R**A**Bh, दुद्रुर्वु° S_2S_3 • क्रुद्धाः] $S_1S_2^{pc}$RA_3A_7Bh, क्रुद्धा $S_2^{ac}S_3$ **93b** गणपस्तं] S_2S_3R**A**Bh, गणस्तं स S_1 **93c** उपनि-न्ये] S_2S_3RBh, उपरिव्ये S_1 • हरायाशु] S_2^{pc}RBh, हरायाशुः S_1, हरायांशु $S_2^{ac}S_3$ **93d** पशुं] S_1RBh, पशु S_2S_3 **94a** तमानीतं] S_2RBh, तमाहैनं S_1, तमानीत S_3 • महादेवः] S_2^{pc}RBh, महादेवं $S_1S_2^{ac}S_3$ **94b** संप्रेक्ष्या°] $S_1S_2^{pc}$RBh, सम्प्रेक्षा° S_2^{ac}, संप्रेक्षा° S_3

स तं कृपणमालक्ष्य महोक्षा दीनचेतसम् ।
प्रणम्य शिरसा पादाविदमाह कृताञ्जलिः ॥ ९५ ॥
भगवन्देवदेवेश सर्वलोकमहेश्वर ।
दृष्टमेतत्तव विभो माहात्म्यं सदसत्पते ॥ ९६ ॥
दीनो ऽयं कृपणश्चापि ह्यबलश्च महाबल ।
विसृज्यतां सुरश्रेष्ठ हत एष न संशयः ॥ ९७ ॥
पुत्रा ह्यस्य हताः सर्वे सुहृदश्चैव सर्वशः ।
दीनस्यास्य न मे देव वध इष्टो विमुच्यताम् ॥ ९८ ॥
एतद्वचो महेशो वै वृषभस्याभिभाषितम् ।
श्रुत्वा तुष्टः प्रहस्यैनं दहनं व्यसृजत्तदा ॥ ९९ ॥
रुद्रं तं च जराशोकजन्ममृत्युविवर्जितम् ।
गणेश्वरपतिं कृत्वा द्वीपमस्मै ददत्प्रभुः ।
मनोरमणमित्येव नाम्ना ख्यातं महर्द्धिमत् ॥ १०० ॥

97a °श्चापि] °श्चास्मि R **97b** महाबल] महाबलः R **98d** वध इष्टो] वधश्चेष्टो R **99a** महेशो वै] महेश्वासो R **99d** After this R adds 4 pādas reading किरीटिने ददौ सर्व्वं वामे पार्श्वे सदा स्थितिम् । गणानामाधिपत्यञ्च तल्लभत्वं तथात्मनः । **100ab** रुद्रं तं च जराशोकजन्म°] रुद्रो वृषञ्च तं साक्षाज्जन्म° R **100c** °पतिं] °पति+ः+ R **100e** °मित्येव] °मित्येवं R

95a कृपण°] गणप° **A** **95b** महोक्षा] महोल्का **A** **96a** भगवन्देवदेवेश] भगवा{व A_7}न्देवताविघ्न **A** **96b** °महेश्वर] A_3, °महेश्वरे A_5, °महेश्वरः A_7 **96cd**] om. **A** **97b** ह्यबलश्च] ह्यनलश्च A_3A_7, ह्यनलस्य A_5 **97cd**] om. **A** **98a** पुत्रा ह्यस्य] पुत्रास्तस्य **A** **98cd**] om. **A** **99a** महेशो वै] महेष्वासो A_3, महेश्वासो A_5A_7 **99b** वृषभस्याभि°] A_3A_7, वृषभस्यामि° A_5 **99d** व्यसृजत्तदा] विसृजत्तदा **A** **100a** रुद्रं] रुद्रस् **A** **100cd**] om. **A** **100e** मनोरमण°] मालाचमन° **A**

98⟨a^4–a^5⟩(a^6–b^4) S_3 **100**(d^8–e^1) S_1

95b महोक्षा] S_2S_3RBh, महोक्षो S_1 **95d** कृताञ्जलिः] $S_1S_2S_3^{pc}$R**A**Bh, कृताञ्जलि S_3^{ac} **96b** °महेश्वर] $S_1S_2^{pc}$RA_3Bh, °महेश्वरम् $S_2^{ac}S_3$ **96d** माहात्म्यं सदसत्पते] R, माहात्म्यन्ते जगत्पते S_1, महात्म्यस्सदशत्पते S_2, महात्म्य सदसत्पते S_3, माहात्म्यं सदसस्पते Bh (conj.?) **97a** दीनो ऽयं] S_1R**A**, दृष्ट्वायं $S_2^{pc}S_3$, दृष्ट्वायां S_2^{ac}, दृष्टो यं Bh (conj.?) • °श्चापि] S_2S_3**A**Bh, °श्चैव S_1 **97b** महाबल] S_1**A**Bh, महात्मनः S_2S_3 **97c** °श्रेष्ठ] S_1S_2RBh, °श्रेष्ट S_3 **97d** एष] S_1S_2RBh, एव S_3 **99a** महेशो] S_2S_3Bh, महेषो S_1 **99b** वृषभस्याभि°] S_2S_3RA_3A_7, वृषभस्यापि S_1, वृषभस्यामि Bh (typo) **99c** तुष्टः] S_2^{pc}R**A**Bh, तुष्ट $S_1S_2^{ac}S_3$ • प्रहस्यैनं] S_2S_3R**A**Bh, प्रहस्येनन् S_1 **99d** दहनं] S_1S_2R**A**Bh, दहन S_3 • व्यसृजत्तदा] S_2S_3RBh, व्यसृजं तथा S_1 **100a** रुद्रं] S_2S_3Bh, रुद्रस् S_1 **100b** °जन्म°] S_1S_2**A**Bh, °जर्म्म° S_3 **100d** °मस्मै] S_2S_3RBh, °मस्यै S_1 **100e** मनोरमण°] S_3RBh, (म)तो{(वो) S_1^{ac}}रमण° S_1^{pc}, मनोमरण° S_2 • °मित्येव] S_1S_3**A**Bh, °मित्येवं S_2 **100f** महर्द्धिमत्] S_2S_3R**A**Bh, महद्धिमं S_1

दिव्यं कामगमं व्यास भवनैरुपशोभितम् ।
जाम्बूनदमयैः शुभ्रैः सर्वकामसमन्वितैः ॥ १०१ ॥
तस्मिन्काले तदा देवाः सर्वे ब्रह्मपुरःसराः ।
देवदेवं समागम्य वाक्यमूचुर्यथार्थवत् ॥ १०२ ॥
भगवन्देवतारिघ्न वृषो ऽयं देवसत्तम ।
त्वया ह्यध्यासितः पूर्वं नादेनापूरयद्बली ।
त्रैलोक्यमखिलं दर्पादस्वस्थं कृतवान्प्रभो ॥ १०३ ॥
वेगेन च दिशः सर्वा विमानैः सह भूतप ।
भ्रामयन्विवशं नादाद्गगने संचचार ह ॥ १०४ ॥
अधुना वरलब्धश्च अस्मान्भूयस्तथैव ह ।
यथा न कुरुते देव उपायः संविधीयताम् ॥ १०५ ॥
त्वं नो गतिश्च देवेश शरणं चैव भूतप ।
सदा भयाभिभूतानां त्वं त्राता सर्वशः प्रभो ॥ १०६ ॥

101a दिव्यं] द्विपं R • व्यास] प्राप R **101c** जाम्बूनद°] R^{pc}, जम्बूनद° R^{ac} **101d** °समन्वितैः] °समन्विताः R **104c** भ्रामयन्विवशं] ⟨(भ्राम)⟩+त्रास+यन्त्रिदशान् R **104d** °द्गगने संचचार] °द्गगणेशञ्चचार R **105b** भूयस्तथैव ह] भूयो विशेषतः R **105c** कुरुते] बाधते R **105d** संविधीयताम्] परिधीयतां R **106d** सर्वशः] सर्व्वतः R

101a दिव्यं कामगमं] दिव्यकामपदं **A** **101b** भवनैरुप°] भगवान्नृप° **A** **102a** देवाः] व्यास **A** **102b** सर्वे ब्रह्मपुरःसराः] गणपैरुपशोभितं **A** **103ab**] om. **A** **103c** ह्यध्यासितः] नासादितः A_3A_5, आत्मासितं A_7 **103e** दर्पा°] A_3A_7, दर्या A_5 **103f** °दस्वस्थं] °दम्भः सं° A_3A_5, °दम्भशः A_7 • °न्प्रभो] A_3A_5, °न्प्रभोः A_7 **104**] om. **A** **105b** अस्मान्] कृत्स्नान् A_3A_5, कृश्नान् A_7 • ह] च **A** **106a** देवेश] ते देव A_3A_7, देव A_5 (unmetrical) **106d** त्वं त्राता] रक्षिता A_3, om. A_5A_7 (unmetrical) • सर्वशः] सर्वतः **A**

102(b^2–b^5) S_1 **103**(c^4) S_1 **104**(d^7–d^8) S_1

101a दिव्यं काम°] S_2S_3Bh, दिव्यंङ्काम° S_1 **101b** °रुप°] S_1RBh, रुद्र° S_2S_3 **101c** जाम्बूनदमयैः] S_3R^{pc}**A**Bh, जाम्बूनदमयै S_1, जम्बूनदमयैः S_2 • शुभ्रैः] $S_1^{pc}S_2S_3$R**A**Bh, शुभैः S_1^{ac} **102a** देवाः] $S_1S_2^{pc}$RBh, देवा $S_2^{ac}S_3$ **102b** °पुरःसराः] S_1RBh, (°प)रस्सरा+:+ S_2 (bottoms lost), °पुरसरा S_3 (unmetrical) **102c** देवदेवं] S_1S_2R**A**Bh, देवदेव S_3 **102d** °थार्थवत्] S_2S_3R**A**Bh, °थात्थवत् S_1 **103a** भगवन्] $S_1S_2^{pc}S_3$RBh, भगवान् S_2^{ac} • °तारिघ्न] S_1RBh, °तारिग्न S_2S_3 **103b** ऽयं] S_1S_2RBh, य S_3 (unmetrical) • देव°] $S_1^{pc}S_2S_3$RBh, दैव° S_1^{ac} **103c** ह्यध्यासितः] S_2S_3RBh, ह्य(द्ध्य)सितः S_1^{pc}, ह्य(द्ध्य)सितः S_1^{ac} **103d** °पूरयद्] S_2S_3R**A**Bh, °पूरयं S_1 **103e** °मखिलं] $S_1S_2^{pc}$R**A**Bh, °मखिल $S_2^{ac}S_3$ (unmetrical) • दर्पा°] S_2S_3RA_3A_7Bh, दर्प° S_1 **103f** °दस्वस्थं] $S_1S_2^{pc}$RBh, °दस्वस्थ $S_2^{ac}S_3$ (tops lost in S_3) • °वान्प्रभो] S_2RA_3A_5Bh, °वां प्रभोः S_1, °व्यान्प्रभो S_3 **104a** दिशः] S_1S_2RBh, दिश S_3 (unmetrical) **104b** विमानैः] S_1S_2RBh, विमानै S_3 • भूतप] S_2S_3RBh, भूतपः S_1 **104c** °यन्विवशं ना°] conj., °यद्विवशान्ना° S_1S_3, °यद्विवशन्ना° S_2, °यन्त्रिदशान्ना° Bh (conj.) **104cd** °दाद्गगने] S_1Bh, °दा गमने S_2S_3 **104d** संचचार] S_1S_2Bh, स चार S_3 (unmetrical) **105b** अस्मान्] RBh (em.?), अस्माद् $S_1S_2S_3$ • ह] $S_1S_2S_3$, च Bh **105d** उपायः] S_1S_2R**A**Bh, उपाय S_3 • संविधीयताम्] S_1**A**, स विधीयताम् S_2Bh (tops lost in S_2), सा विधीयतां S_3 **106b** भूतप] $S_2^{pc}S_3$R**A**Bh, भूतपः $S_1^{pc}S_2^{ac}$, भूतयः S_1^{ac} **106d** त्राता] S_1S_3RBh, भ्राता S_2 • सर्वशः] S_1S_2Bh, सर्वसं S_3

देव उवाच।
यथा भयं न भवति यथा स्वस्थाश्च नित्यशः।
लोका भवन्ति सर्वे वै तथा हि विदधामि वः॥ १०७॥
ततः स भगवान्व्यास देवदेवो महाद्युतिः।
असृजद्द्वारदानार्थं गणेशं चारुकुण्डलम्॥ १०८॥
आ कर्णाद्दारितास्यं च महाकायं महाबलम्।
महापरिघबाहुं च वज्रसंहननं दृढम्॥ १०९॥
महादंष्ट्रं महोरस्कं महाखड्गधनुर्धरम्।
दीप्ताङ्गारकनेत्रं च त्रिनेत्रं कवचोज्ज्वलम्॥ ११०॥
बिभ्रन्तमक्षयौ ऽत्यर्थमिषुधी चर्मवाससम्।
शरमेकेन हस्तेन धनुरेकेन चोद्वहन्॥ १११॥
ग्रहनक्षत्रचित्रेण तडित्सूर्यवता तथा।
उत्तरीयेण वियता भास्वन्तं मेरुकूटवत्॥ ११२॥

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107 देव] देवदेव R **107a** भयं न] वयन्नु R **107b** स्वस्थाश्च] सुस्थाश्च R **107d** तथा हि] त-थाहं R **108c** असृजद्] अपूजद् R **110a** °दंष्ट्रं] °दष्ट्रं R **110c** दीप्ताङ्गारकनेत्रं च] दीप्ताङ्गारञ्च +नेत्रञ्च+ R **111a** बिभ्रन्तमक्षयौ] बिभ्रत्समक्षम° R **112c** उत्तरीयेण] उत्तरायणेन R (unmetrical) **112d** भास्वन्तं] भाषन्त R

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107 देव] देवदेव **A** **107cd**] तथा करिष्ये वृषभं गच्छ त्वं च यथासुखं **A** **108ab**] om. **A** **108c** °दानार्थं] °दानेन **A** **109a** आ कर्णाद्दारितास्यं च] A_3, आकर्णादरितास्यं च A_5, आ कण्णाद्दरितस्यञ्च A_7 **109d** वज्र°] रज° A_3A_5, तमः° A_7 • °संहननं] A_3A_5, °संहरनं A_7 **110a** °दंष्ट्रं] A_3, °दंष्ट्र° A_5A_7 • महोरस्कं] महावक्षं A_3, °महोरक्षं A_5A_7 **110b** °खड्ग°] A_3A_7, °खर्ङ्ग° A_5 **110d** त्रिनेत्रं कवचोज्ज्वलम्] वपुस्तस्य च पिंगलं **A** **111ab** °क्षयौ ऽत्यर्थमिषुधी] °क्षमत्यर्थमेकधा{था A_5} **A** **111c** शरमेकेन] सरामेकेन A_3, शरानेकेन A_5, शरामेकेन A_7 **112cd**] om. A_7 **112c** उत्तरीयेण वियता] उत्तरं येन ब्रुवता A_3A_5 **112d** भास्वन्तं] A_3, भास्वं A_5 (unmetrical)

107(c^1–d^5) S_1 **112**(c^6)⟨c^7–d^1⟩(d^2–d^3) S_3

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107 देव] S_1, देवदेव S_2S_3Bh **107d** तथा हि] S_2S_3, (तथाह) S_1 (tops lost), तथाहं Bh (conj.?) • वः] S_1RBh, च S_2S_3 **108** Before this Bh adds सनत्कुमार उवाच। **108a** ततः] S_1S_2R Bh, तत S_3 (unmetrical) **108b** °द्युतिः] S_1S_2RBh, °द्युतिं S_3 **108c** °दानार्थं] R, °दानञ्च S_1, °दानाश्च S_2S_3, °दानाच्च Bh (conj.) **109a** आ कर्णाद्दारितास्यं च] RA_3Bh, आकर्णदारिता-स्यश्च S_1, आ कण्णाद्दारिता{°त° S_2^{ac}}स्यञ्च S_2, आकर्ण्णदारितस्यञ्च S_3 **109b** °कायं] S_2R**A**Bh, °कालं S_1, °काय° S_3 **109d** °संहननं] S_2S_3RA_3A_5Bh, °संहनं S_1 (unmetrical) **110a** °दंष्ट्रं] $S_1S_2A_3$Bh, °दष्टं S_3 **110b** °खड्ग°] S_2S_3RA_3A_7Bh, °खद्ग° S_1 **110c** दीप्ताङ्गारक°] S_2S_3**A** Bh, दीप्ताङ्गाकर° S_1 **110d** त्रिनेत्रं] RBh (em.), तृनेत्र° S_1, त्रिणेत्रं S_2S_3 **111a** बिभ्रन्तमक्षयौ] conj., बिभ्रन्तमक्षया° S_1, बिभ्रन्तमक्षयो S_2, बिभ्रान्तमक्षयो S_3, बिभ्रत्तं चाक्षये° Bh (conj.?) **111b** °मिषुधी] S_2^{pc}RBh, °मिषुधीञ् $S_1S_2^{ac}S_3$ • °वाससम्] S_2S_3R**A**Bh, चासि च S_1 **111a** शरमे°] S_1S_3RBh, सरमे° S_2 **111d** चोद्वहन्] $S_1S_2S_3$R**A**, बिभ्रतम् Bh (conj.) **112b** °त्सूर्यवता तथा] S_2R**A**, °त्सूर्याविभासिना S_1, °सूर्यवता तथा S_3, °त्सूर्याविभासिता Bh (typo?) **112c** उत्तरीयेण] $S_2^{pc}S_3$Bh, उत्तरीयेन $S_1S_2^{ac}$ **112d** भास्वन्तं] S_2A_3Bh, भास्वन्ते S_1, ⏑̱(स्वन्त) S_3

प्रभाकरेति सुव्यक्तमामन्त्र्य भगवानिदम्।
अब्रवीत्सर्वदेवानां समक्षं तं प्रभाकरम्॥ ११३॥
प्रभाकर मयाज्ञाप्तस्त्वं देवानां गुणाकर।
परमैश्वर्यसंयुक्तो वृषवेगं निवारय॥ ११४॥
निवासार्थं च दिव्यं तमिन्द्रद्वीपं ददामि ते।
ज्योत्स्ना भवित्री पत्नी ते तथा चैवाजरामरः।
भविष्यसि मयाज्ञाप्तो महागणपतिर्मम॥ ११५॥
सनत्कुमार उवाच।
ततस्तं देवताः सर्वाः प्रणम्य ब्रह्मणा सह।
जग्मुः स्वानि क्षयानि स्म देवो ऽपि वृषवान्बभौ॥ ११६॥
मुखतो ऽर्ध्वं वृषो धर्मो जघनं यज्ञ उच्यते।
चक्षुषी चन्द्रसूर्यौ च ब्रह्मा मूर्धानमाश्रितः॥ ११७॥
जिह्वायां तस्य वरुणो वायुरन्तश्चरः स्वयम्।
पादा विष्णुर्भगश्चैव पूषा शक्रश्च संस्थिताः॥ ११८॥

114a मयाज्ञाप्तस्] °मपक्षय्यं R **114b** गुणाकर] गुणाकरं R **115ab** दिव्यं तमि°] द्वीपान्ते इ° R **115c** भवित्री] सवित्री R **115e** °ज्ञाप्तो] °ज्ञप्तो R **116a** देवताः] R^{pc}, देवतान् R^{ac} • सर्वाः] सर्व्वे R **116b** ब्रह्मणा] मुनिभिः R **116c** स्वानि क्षयानि] स्थानि क्षपानि R **116d** वृ-षवान्] वृषभान् R **118b** स्वयम्] सुखम् R **118c** पादा] पादौ R **118d** संस्थिताः] कीर्त्तितः R

113a प्रभाकरेति] A_3, प्रभाकारेति A_5, प्रभाकरोति A_7 • सुव्यक्त°] A_7, स्वव्यक्त° A_3A_5 **113d** समक्षं तं] समक्षं तु **A** **114a–117b**] om. **A** **117d** मूर्धान°] A_3A_5, मूद्धान° A_7 **118cd**] om. **A**

115⟨b^2–d^7⟩(d^8) S_3 **118**⟨b^5–b^6⟩(b^7–b^8) S_1, (a^4)⟨a^5–d^8→⟩ S_3

113a प्रभाकरेति] $S_2S_3RA_3Bh$, प्रकरेति⊔ S_1 • सुव्यक्त°] $S_1^{pc}S_2S_3RA_7Bh$, सु⟨(वि)⟩+व्य+क्त° S_1 **113d** समक्षं तं] S_2S_3RBh, स समक्षं S_1 **114ab** °ज्ञाप्तस्त्वं] S_1, °ज्ञातन्स्त्वन् S_2, °ज्ञातस्त्वन् S_3, °ज्ञप्तस्त्वं Bh (em.) **114b** गुणाकर] S_2S_3Bh, गुणाकरः S_1 **114c** परमैश्वर्य°] S_2S_3RBh, परमेश्वर्य° S_1 **114d** निवारय] $S_1S_2^{pc}RBh$, निवारयत् $S_2^{ac}S_3$ **115a** निवासार्थं च] S_1S_2RBh, निवासाथञ्च S_3 **115ab** तमिन्द्र°] S_2S_3Bh, +च+मिन्द्र° S_1 **115b** °द्वीपं ददामि] RBh (em.?), °द्वीपं ददानि S_1, °द्वीपन्त ददामि S_2^{pc} (unmetrical), °द्वीपन्तादामि S_2^{ac} (unmetrical) **115c** ज्यो-त्स्ना] S_2RBh, जात्स्ना S_1 **115d** °रामरः] S_2RBh, °रामरा S_1, ···(र): S_3 **115e** °ज्ञाप्तो] S_2, °ज्ञाप्तम् S_1, °ज्ञप्तो S_3Bh (em.) **115f** °पतिर्मम] S_2S_3RBh, °पतिं मम S_1 **116a** देव-ताः] $S_1S_2R^{pc}Bh$, देवता S_3 • सर्वाः] S_2Bh, सर्व्वा S_1, सर्वा S_3 **116d** वृषवान्बभौ] S_2S_3Bh, वृषलाञ्छन S_1 **117a** ऽर्ध्वं] S_1RBh, र्ध्वम् S_2S_3 **117b** जघनं] S_1S_2RBh, जघन S_3 **117c** चक्षुषी चन्द्र°] S_1R**A**Bh, चक्षुषीश्चन्द्र° S_2, चक्षुसी चन्द्र° S_3 • °सूर्यौ च] S_2S_3R**A**Bh, °सूर्ये तु S_1 **117d** मूर्धान°] $S_2S_3RA_3A_5Bh$, मूद्धर्नान° S_1 • °माश्रितः] S_2S_3R**A**Bh, °माश्रिताः S_1 **118a** वरुणो] S_1R**A**Bh, वरुणे S_2 **118c** पादा] conj., पादाद् S_1, पादान् S_2Bh • °र्भगश्चैव] S_2RBh, °र्भवश्चैव S_1 **118d** संस्थिताः] em. Bh, संस्थिता S_1, संस्थितौ S_2

जङ्घाः शेषास्तथादित्या ऊरूंश्चैव समाश्रिताः ।
रुद्राः कर्णौ च नासां च ग्रीवोष्ठौ हनुमेव च ॥ ११९ ॥
आयुधानि खुरास्तस्य चक्रवज्रे च शृङ्गयोः ।
अपाने च स्वयं मित्रः पुच्छं छन्दांसि सर्वशः ॥ १२० ॥
अस्थीनि पर्वताः सर्वे पुरीषं श्रीरभूच्छुभा ।
मूत्रं चास्याभवद्दिव्यममृतं व्यास पावनम् ॥ १२१ ॥
रोमाणि ऋषयः सर्वे नक्षत्राणि च सर्वशः ।
ग्रहास्तस्याभवन्व्यास सन्धयः शुभदर्शनाः ॥ १२२ ॥
इष्टयो वेदयज्ञाश्च मन्त्राः स्तोत्राः फलानि च ।
अभवंस्तस्य मांसानि रुधिरं सरिदर्णवाः ॥ १२३ ॥
सप्तलोकं मुखं ह्यासीत्तस्याप्रतिमतेजसः ।
दन्ता मरीचयश्चैव मज्जा औषध्य एव च ॥ १२४ ॥

119ab] जंघा शेषस्तथादित्यौ उरुश्चैव समाश्रितः R **119c** नासां] नासा R **120c** स्वयं मित्रः] स्वयमिन्द्रः R **122a** रोमाणि] रोमानि R **122c** °स्याभवन्] °स्याभवद् R **123b** स्तोत्राः] स्वाहा R **123c** अभवंस्तस्य] प्रभवस्तस्य R **124a** सप्तलोकं] सह्यलोकाः R **124c** दन्ता] हस्ता R **124d** मज्जा औषध्य] मज्जा⟨ ⏓ ⟩+न्यो+षध्य R

119a जङ्घाः] जंघा **A** • °स्तथादित्या] °स्तथा दिव्या **A** **119b** ऊरूंश्चैव] उरुश्चैव **A** • °श्रिताः] A_3A_7, °श्रितः A_5 **120a** खुरास्तस्य] क्षुरप्रस्य A_3A_7, क्षुरप्रत्यस्य A_5 (unmetrical) **$120b^4$–$130b^5$**] A_5 inserts this between 31.104$b^7$and b^8; variants in that insertion are not reported. **120c** मित्रः] मित्रं **A** **121c** चास्याभव°] चाभव° A_3 (unmetrical), च भव° A_5 (unmetrical), चो भव° A_7 (unmetrical) **122a–124b**] om. **A** **124c** दन्ता] हस्ता **A**

119⟨←a^1–a^7⟩ S_3 **120**(c^1–c^3) S_1 **121**(a^8)⟨b^1–d^4⟩ S_1, (d^7) S_2, (d^3–d^4)⟨d^5–d^8→⟩ S_3 **122**⟨c^1–d^8→⟩ S_1 (one folio lost after this) , ⟨←a^1–c^7⟩ S_3 **124**(c^8)⟨d^1–d^4⟩(d^5–d^6) S_2

119a जङ्घाः] em. Bh (silently), जघा S_1, जंघा S_2 • °स्तथादित्या] $S_1^{pc}S_2$Bh, °स्तथा दिव्या S_1^{ac} **119b** ऊरूंश्चैव] em., ऊरूश्चैव S_1Bh, ऊरू चैवा° S_2^{ac}, ऊरू चैव $S_2^{pc}S_3$ • °श्रिताः] $S_2^{pc}A_3A_7$Bh, °शृता S_1, °श्रिता $S_2^{ac}S_3$ **119c** रुद्राः] R**A**Bh, रूद्रा S_1, रुद्रा S_2S_3 • कर्णौ] S_2R**A**Bh, कर्ण्णौ S_1, कण्णौ S_3 **119d** ग्रीवोष्ठौ] S_2R**A**Bh, ग्रीवोष्ठो S_1, ग्रीवोष्टौ S_3 • हनुमेव] S_2S_3R**A**Bh, हनुरेव S_1 **120a** खुरा°] S_2S_3RBh, क्षुरा° S_1 **120b** चक्रवज्रे] $S_2^{ac}S_3^{pc}$R**A**, चक्रे वज्रे S_1, चक्रवज्रै S_2^{pc} (or °ज्रौ), ⟨वज्र⟩चक्रवज्रे S_3 (or °ज्रो), चक्रवज्रौ Bh (Bh possibly read thus in S_2) • शृङ्गयोः] $S_1^{pc}S_2S_3^{pc}$R**A**Bh, शृङ्गयो $S_1^{ac}S_3^{ac}$ **120c** स्वयं मित्रः] em. Bh, स्वयं मित्र S_1, स्वयम्मित्र S_2, स्वय मित्र S_3 (unmetrical) **120d** पुच्छं छन्दांसि] R**A**, पुञ्छान्नद्या S_1 (unmetrical), पुञ्छन्दानानि S_2, पुंच्छदानादि S_3, पुच्छं दानानि Bh **121a** पर्वताः] S_1S_2R**A**Bh, पर्वता S_3 **121b** पुरीषं] R**A**Bh, पुरीशं S_2, पुरीष S_3 **121c** चास्याभवद्] RBh (em.?), चास्य भवन् $S_2^{ac}S_3$, चास्याभवन् S_2^{pc} **121cd** °व्यममृतं] S_3(tops lost)R**A**Bh, °व्यंममृतम् S_2 **122c** °स्तस्याभव°] S_2^{pc}RBh, °स्तस्य भव° S_2^{ac} **123d** °दर्णवाः] RBh (em.?), °दार्ण्णवाः S_2S_3 **124a** °लोकं] em. Bh (silently), °लोक° S_2S_3 • मुखं] S_2RBh, °मुख S_3 **124b** °तेजसः] S_2RBh, °तेजसाः S_3 **124c** दन्ता] conj., हस्ता S_2Bh, हस्त S_3 **124d** मज्जा औषध्य एव] **A**Bh, ⏓ ⏓ ⏓ ⏓ ⏑ (मे)व S_2 (fifth akṣara has subscript य्), मज्जाप्योषध्यमेव S_3

अन्त्रभूताश्च पशवः सकृत्स्नायुश्च वीरुधः।
वल्ल्यो ऽथ वृक्षगुल्माश्च तथैवान्ये नगाः शुभाः॥ १२५॥
नागास्तस्याभवन्नाड्यो वसवः शुक्रसंचयः।
आमपक्काशयौ तस्य तौ देवावश्विनौ स्मृतौ।
मेघास्तस्याभवंस्त्वक्च तडिन्मालाविभूषिताः॥ १२६॥
पिशाचा राक्षसा यक्षा गन्धर्वाप्सरसस्तथा।
शिरा धमन्यो ऽथ मदो दर्पश्चैवाभिजज्ञिरे॥ १२७॥
मानुषा मातरश्चैव भूतानि विविधानि च।
रोमकूपाणि तस्यासन्वृषस्य सुमहात्मनः॥ १२८॥
एवं स भगवान्देवः परमैश्वर्यसंयुतः।
सौरभेयो महादेवः सर्वदेवमयो ऽभवत्॥ १२९॥
य इमं सौरभेयस्य जन्म कर्म च तत्त्वतः।
माहात्म्यमखिलं चैव शृणुयाद्वा पठेत वा॥ १३०॥
नित्यं शुचिरदीनात्मा सर्वपापैः प्रमुच्यते।
मृतश्च काले काले वा रुद्रलोकमवाप्नुयात्॥ १३१॥

125a अन्त्र°] मन्त्र° R **125b** °त्स्नायुश्च] °त्स्नानश्च R **125cd** वल्ल्यो ऽथ वृक्षगुल्माश्च तथैवान्ये] व⟨ल्यो⟩+स्थ्यो+ वृक्षाश्च गुल्माश्च तथा चान्ये R **126a** नागा°] नखा° R • °न्नाड्यो] °न्नद्यो R **126b** °संचयः] एव च R **126c** °पक्काशयौ] °+प+क्षाशयौ R **126d** देवावश्विनौ स्मृतौ] देवौ चाश्विनौ सुतौ R **126e** °भवंस्त्वक्च] °भवन्वक्षः R **127c** ऽथ मदो] वेदो थ R **128c** °कूपाणि] °कूपानि R **129d** ऽभवत्] भवेत् R **130a** इमं] इदं R

125a अन्त्र°] मंत्र° A_3A_5, मन्त्रं A_7 **125b** °त्स्नायुश्च] °त्स्नानं च **A** **125c** वल्ल्यो ऽथ वृक्ष°] वाल्याथ वृक्षा A_3, मानुषा वाल्याथ वृक्षा A_5 (unmetrical), वान्याथ वृक्षा A_7 **125d** तथैवान्ये] तथा चान्ये **A** **126a** नागा°] गाव° A_3A_5, नगा° A_7 • °न्नाड्यो] °त्सद्यो **A** **126b** वसवः शुक्र°] वसवः ⊔ A_3, पशवो च सु° A_5, वसवश्चाभि° A_7 **126d** °वश्विनौ स्मृतौ] °वश्वि{°स्वि° A_5}नीसुतौ **A** **126e–127d**] om. **A** **128cd** तस्यासन्वृषस्य सु°] तस्याथ वृषभस्य **A** **129a** °न्देवः] A_3, °न्देव A_5A_7 **130a** इमं] इदं **A** **130cd**] om. **A**

125(b^4) S_2 **126**(e^2–e^4, f^2–f^5)⟨f^6–f^7⟩(f^8) S_2 **127**⟨a^1–a^6⟩ S_2 **130**(a^7–a^8)⟨b^1⟩ S_2

125a अन्त्र°] conj., मन्त्र° S_2S_3Bh • पशवः] R**A**Bh, पशवा S_2^{ac}, पशव $S_2^{pc}S_3$ **125b** °त्स्नायुश्च] conj. Bh, °त्स्ना(य)श्च S_2^{pc}, °त्स्नानश्च $S_2^{ac}S_3$ **125c** वल्ल्यो] em. Bh (silently), वल्यो S_2S_3 **125d** शुभाः] R**A**Bh, शुभा S_2S_3 **126a** °भवन्ना°] S_2Bh, °भव ना° S_3 **126c** °क्काशयौ] S_3**A**Bh, °क्कासयौ S_2 **126d** स्मृतौ] S_3Bh (em.?), स्मृतो S_2 **126f** तडिन्माला°] S_2RBh, डडिमाला° S_3 • °विभूषिताः] R, (°वि) – ⏑ (ता) S_2, °विभूषिता S_3, – – – – Bh **127a** पिशाचा राक्षसा] S_3R, – – – – – – Bh **127d** दर्प°] S_2S_3R, दर्पा° Bh (conj.?) **128d** °न्वृषस्य सु°] S_2S_3R, °न्वृषभस्य Bh **129a** एवं] S_2R**A**Bh, एव S_3 (unmetrical) • °वान्देवः] S_2^{pc}RA_3Bh, °वान्देव S_2^{ac}, °वां देव S_3 **129b** °संयुतः] S_2^{pc}R**A**Bh, °संयुतम् $S_2^{ac}S_3$ **129c** महादेवः] S_2^{pc}R**A**Bh, महादेव S_2^{ac}, महादेवं S_3 **129d** ऽभवत्] **A**Bh, महत् S_2S_3 **130a** इमं] S_2S_3, इदं Bh **130c** माहात्म्य°] S_2S_3R, महात्म्य° Bh (typo) **131b** °पापैः] S_2R**A**Bh, °पापै S_3 **131d** °मवाप्नुयात्] S_2R**A**Bh, °मवानुयात् S_3

नेदं शठाय दातव्यं श्राव्यं वापि कथंचन।
न नास्तिकाय दुष्टाय तथा वा पापकर्मिणे॥ १३२॥
इदं पुत्राय शिष्याय धार्मिकाय महात्मने।
देयं श्राव्यं च शुचये गुह्यमेतत्सनातनम्॥ १३३॥
यो लोकदेवप्रभवेन तेन सर्वार्थसिद्धेन महाबलेन।
यात्यम्बुदाम्भोनिधिगर्जितेन स वो ऽस्तु नित्यं सुमना महेशः॥ १३४॥

इति स्कन्दपुराणे त्रयस्त्रिंशो ऽध्यायः॥ ३३॥

132b श्राव्यं वापि] श्राव्यञ्चापि R **132c** दुष्टाय] दृष्टाय R **132d** वा पापकर्मिणे] चापायकारिणे R **134a** यो] +स+ R • °देव°] °वेद° R **134c** यात्यम्बु°] जात्यम्बु° R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे वृषोत्पत्तिमाहात्म्यं नाम त्रयस्त्रिंशत्तमोध्यायः R

132] om. **A** **134**] om. **A** **Col.** इति श्रीस्कंदपुराणे एकाशीतिसाहस्रयां संहितायामंबिकाखण्डे वृषोत्पत्तिमाहात्म्यं नाम त्रयस्त्रिंशत्तमोध्यायः॥ ३३॥ **A**± (A_7 omits number)

132a दातव्यं] S_2RBh, दातव्य S_3 **132b** कथंचन] S_2^{pc}RBh, कथञ्चनः $S_2^{ac}S_3$ **132d** °कर्मिणे] S_2S_3, °कर्मणे Bh (conj.) **133b** धार्मिकाय] S_2R**A**Bh, धर्मिकाय S_3 **134a** °देव°] S_2S_3, °वेद° Bh (conj.) **134d** महेशः] RBh (em.?), महेशेति S_2S_3 (इति part of col.) **Col.** स्कन्दपुराणे त्रयत्रिङ्शतिमोध्यायः॥ ⊙ S_2, ⊙॥ स्कन्दपुराणे ध्याय⟨३० (in letter numerals)⟩ः॥ ⌣३ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे वृषोत्पत्तिमाहात्म्यं नाम त्रयस्त्रिंशोध्यायः Bh

चतुस्त्रिंशो ऽध्यायः ।

सनत्कुमार उवाच ।
एवं स भगवान्व्यास मेघमुत्सृज्य देवपः ।
वृषवाहः समभवद्यथा ते कथितं मया ॥ १ ॥
व्यास उवाच ।
कथं भगवती देवी कृष्णा गौरत्वमागता ।
कारणं तत्र किं चापि एतदिच्छामि वेदितुम् ॥ २ ॥
सनत्कुमार उवाच ।
आसीनौ मन्दरप्रस्थे उमाकामाङ्गनाशनौ ।
रेमतुः प्रमथैः सार्धं नानारूपधरैस्तदा ॥ ३ ॥
अथ देवेन तत्रस्था क्रीडता सा कथान्तरे ।
कृष्णेत्युक्ता भगवती सा चुकोप मनस्विनी ॥ ४ ॥
कुपितां तां महादेवः परिष्वज्य महाद्युतिः ।
उवाचासकृदव्यग्रः सान्त्वयन्मधुरं वचः ॥ ५ ॥

2d एतदि॰] ह्येतदि॰ R **3b** ॰कामाङ्ग॰] कामङ्ग॰ R **3c** रेमतुः] रेमाते R^{pc}, रेमिरे R^{ac} **3d** ॰रैस्तदा] ॰रैः सदा R **5b** परिष्वज्य] परिहास्य R **5c** ॰चासकृद॰] ॰च सकृद॰ R **5d** सान्त्वयन्] शान्त्वयन् R

1b मेघमुत्सृज्य देवपः] जीमूत्वत्{जीमुत्वं A_3, ॰मिदं च A_5(unmetrical)} सृज्य दैवपः{॰तः A_7} **A**± **1c** समभवद्] स भगवान् **A** **2a** कथं] केयं A_3A_5, को यं A_7 **2b** ॰मागता] A_3, ॰मागताः A_5A_7 **2c** चापि] वापि **A** **2d** एतदि॰] ह्येतदि॰ **A** **3b** ॰नाशनौ] A_3, ॰नासनौ A_5A_7 **3c** प्रमथैः] A_3A_7, प्रथथैः A_5 **3d** ॰रैस्तदा] ॰रैः{॰रै A_5} सदा **A** **4c** कृष्णेत्युक्ता] कृष्णा इत्युक्ता **A** (unmetrical) **5a** महादेवः] A_3A_5, महादेव A_7 **5b** महाद्युतिः] महामतिः **A** **5c** ॰दव्यग्रः] ॰दव्यग्रं **A** **5d** सान्त्वयन्] A_3A_7, शान्त्वयं A_5

Manuscripts available for this chapter: S_1 (from **22 a**[1]; f. 63 lost) photos 6.15a (f. 64^r), 6.14b (f. 64^v), 1.29b (f. 65^r), 1.30a (f. 65^v), 7.10b (f. 66^r) and 7.11a (f. 66^v); S_2 (up to **9 b**[8] and from **85 c**[2]; f. 56 and 57 lost) exposures 49 (f. 55^v) and 50–51b (f. 58^r–59^r); S_3 (up to **19 a**[4] and from **118 b**[6]) f. $60^v$and f. 64^r (f. 64^r effaced and partly retraced, one third lost); S_4 (from **20 a**[5] up to **116 d**[8]) exposures 14a (f. 61^r), 13b (f. 61^v), 6b (f. 62^r), 5b (f. 62^v), 4b (f. 63^r) and 3b (f. 63^v) (one third of f. 62 and 63 lost); R f. 76^v–80^v; A_3 f. 45^r–47^v; A_5 f. 83^r–88^r; A_7 f. 63^r–66^v.

1a स] $S_2^{pc}S_3$R**A**Bh, सं S_2^{ac} **1b** देवपः] S_2^{pc}RBh, देवप $S_2^{ac}S_3$ **1c** ॰हः समभवद्] RBh (conj.), ॰हस्स भगवान् S_2, ॰ह स भगवान् S_3 (unmetrical) **2d** एतदि॰] conj., ह्येतदि॰ S_2S_3Bh • वेदितुम्] S_2R**A**Bh, वेदितु S_3 **3a** आसीनौ] S_2^{pc}R**A**Bh, आसीनो $S_2^{ac}S_3$ **3c** रेमतुः] S_2S_3**A**, रेमाते Bh (conj.) • प्रमथैः सार्द्धं] S_2RA_3A_7Bh, प्रमथै सार्द्ध S_3 **4d** मनस्विनी] $S_2S_3^{pc}$R**A**Bh, मनस्वनी S_3^{ac} **5a** महादेवः] S_2^{pc}RA_3A_5Bh, महादेव $S_2^{ac}S_3$ **5b** महाद्युतिः] S_2RBh, महाद्युति S_3 **5c** ॰दव्यग्रः] S_2^{pc}RBh, ॰दव्यग्र $S_2^{ac}S_3$ **5d** सान्त्वयन्म॰] $S_2A_3A_7$Bh, सान्त्वय म॰ S_3 (unmetrical) • ॰रं वचः] S_2^{pc}R**A**Bh, ॰रम्वच S_2^{ac}, ॰रस्तच S_3

देव उवाच।
देवि मा क्रोधमनघे कृथा विश्वसृगव्यये।
हास्यं प्रकृतमेतन्मे कृष्णेति समुदाहृतम्॥ ६॥
अद्यप्रभृति नानेन वचसाहं शुभानने।
वक्ष्यामि त्वां त्यज क्रोधं तामुवाच पिनाकधृक्॥ ७॥
सनत्कुमार उवाच।
तमेवंवादिनं देवं श्रुत्वा गिरिवरात्मजा।
अगमत्परमां तुष्टिमिदं चोवाच सुस्वरम्॥ ८॥
देव्युवाच।
त्वं गुरुः सर्वलोकस्य पूज्यो भर्ता ममैव च।
– – – – – – – – – – – – – – – – – – ॥ ९॥
इति तेनेष्टवचसा तुष्टो देव्याः पिनाकधृक्।
वरेण च्छन्दयामास तयैषो ऽभ्यर्थितो वरः॥ १०॥
यदा यदा वदसि मां कृष्णेति वदतां वर।
तदा तदा मे हृदयं विदीर्यत इव प्रभो॥ ११॥

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6 देव उवाच] om. R **6b** °गव्यये] °गव्ययः R **6c** हास्यं प्रकृतमे°] यस्य प्रकृतिमे° R **6d** कृष्णेति] कृत्स्नेति R **8d** सुस्वरम्] सुम्वरं R^{pc}, मुम्वरं R^{ac} **9** देव्युवाच] om. R **9cd**] om. R **10a** °वचसा] °मनसा R **10d** तयैषो ऽभ्यर्थितो वरः] स तया प्रार्थितो वरं R **11d** इव] इति R

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6 देव उवाच] देवदेव उवाच **A** **6c–9d**] om. **A** **10a** तेनेष्ट°] A_7, तेनष्ट° A_3A_5 **10b** देव्याः] देव्या **A** **10d** तयैषो ऽभ्यर्थितो] तयैषो{°सो A_7} भ्यर्चि{°भ्रि° A_3A_5}तो **A** **11a** वदसि] A_5, वदमि A_3, वचसि A_7 **11b** वर] A_3, वरः A_5A_7

9⟨c^1–d^8→⟩ S_2 (after this two folios lost)

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6 देव उवाच] em., देवदेव उ S_2S_3, देवदेव उवाच Bh **6b** कृथा] RABh, वृथा S_2S_3 **7c** त्वां त्यज क्रोधं] S_2RBh, त्वा त्यज क्रोधां S_3 **7d** तामुवाच पिनाकधृक्] S_2S_3R, – – – – – – – – Bh (conj.) **8a** °मेवंवादिनं] $S_2^{pc}S_3$RBh, °मेवांवादिनन् S_2^{ac}, °मेवंवदिनं Bh (typo) • देवं] S_2R Bh, देव S_3 **8c** °त्परमां] S_2RBh, °त्परमा° S_3 **9a** गुरुः] S_2RBh, गुरु S_3 (unmetrical) **9b** पूज्यो] S_2RBh, पूजो S_3 **9cd**] Loss of 2 pādas conjectured, om. S_3, Bh conjectures loss of 6 pādas. **10a** Before this Bh adds सनत्कुमार उवाच। • तेनेष्ट°] S_3RA_7Bh (em.) **10b** देव्याः] RBh (em.?), देव्या S_3 **10d** तयैषो ऽभ्यर्थितो] conj. Bh (silently), त एषाभ्यत्थितो S_3 **11a** Before this Bh adds देव्युवाच। • वदसि] S_3RA_5Bh (conj.?) **11b** °तां वर] RA_3Bh, °ताम्वरः S_3

एतदर्थमहं पादौ प्रणम्य तव शंकर।
विज्ञापयामि सर्वेश गौरवर्णमनुत्तमम्।
विज्ञापयामि पुत्रश्च यथा मम भवेदिति॥ १२॥
यदि तुष्टो ऽसि मे देव यदि देयो वरश्च मे।
तपश्चरितुमिच्छामि तदनुज्ञातुमर्हसि॥ १३॥
ततो हरः प्रहस्यैनामुवाच तपसा हि किम्।
तपसा काङ्क्षितं यत्ते तदद्यैव ददानि ते॥ १४॥
इत्युक्ता गिरिजा प्राह तप्ते तपसि पुष्कले।
त्वमेव दाता भगवन्वरान्मह्यं यथेप्सितान्॥ १५॥
तदा विज्ञापितेनैवं सर्वकार्यार्थदर्शिना।
अनुज्ञाता सती भक्त्या चकार त्रिः प्रदक्षिणम्॥ १६॥
चरणौ च नमस्कृत्य शिरसामिततेजसः।
प्रस्थिता वियदुत्पत्य गिरिं गिरिवरात्मजा॥ १७॥
सा क्षणादागता देवी हिमवन्तं नगोत्तमम्।
ददर्श ऋषिमुख्यानामाश्रमैरुपशोभितम्॥ १८॥

12ef] तत्कुर्य्यात्प्रणमे देव पुत्रोपि भविता ह्यहं R • After this R adds 4 pādas reading जगद्भर्त्ता सुरेशान त्वया तुल्यपराक्रमः। अग्रणीः सर्व्वदेवानां पूजितः सर्व्वदैवतैः। **13a** मे देव] R^{pc}, देवेश R^{ac} **14c** यत्ते] यत्तु R **14d** °दद्यैव ददानि] °दत्यैव ददामि R **15b** तप्ते] तपे R **15cd** °वन्वरान्मह्यं] °वान् मह्यन्देहि R **16d** प्रदक्षिणम्] R^{ac}, प्रदक्षिण R^{pc} **17a** चरणौ] चरणे R **17c** वियदुत्पत्य] वियदुत्प्लुत्य R

12ab] om. **A** **12d** °वर्णम°] A_7, °वंतम° A_3A_5 **12ef**] Instead of this **A** has 4 pādas reading जगद्भर्त्ता सुरे{°वे° A_3}शान आत्मतुल्यपराक्रमः। अग्रणीः सर्वदेवानां सर्वदेवनिसूदनः। ± **13b** वरश्च] A_3, वरस्य A_5A_7 **14a** हरः] A_7, वरः A_3A_5 **14c** काङ्क्षितं] A_3A_7, कंक्षितं A_5 • यत्ते] या{पा° A_5}तु **A** **14d** °दद्यैव] A_7, °दत्यैव A_3, °दस्यैव A_5 • ददानि] ददामि **A** **15d** °न्वरान्मह्यं] A_3A_7, °न् मह्य देहि A_5 **16ab**] om. A_5 **16a** °तेनैवं] °तेनैव A_3A_7 **16cd**] om. **A** **17ab**] चरणौ च नमस्कृत्य शिवस्यामिततेजसः A_3A_7, स्यामितेजसः A_5 (unmetrical) **17cd**] om. **A**

16(b^2–b^8)⟨c^1–c^4⟩(c^5–d^5)⟨d^6⟩(d^7)⟨d^8⟩ S_3

12ab] (S_3)R, Bh conjectures loss of 2 pādas **12a** एतदर्थमहं] R, एतर्थमह S_3 (unmetrical) **12b** शंकर] R, शङ्करः S_3 **12cd**] R(A_3)(A_5)A_7Bh (conj.), om. S_3 **12ef**] S_3, Bh conjectures loss of 6 pādas, has 4 pādas reading जगद्भर्ता सुरेशान आत्मतुल्यपराक्रमः। अग्रणीः सर्वदेवानां सर्वदैत्यनिषूदनः। (conj.) and conjectures loss of 2 pādas **14a** Before this Bh adds सनत्कुमार उवाच। • हरः] RA_7, हर S_3, भवः Bh (conj.) **14c** काङ्क्षितं] RA_3A_7Bh, °ङ्क्षितं S_3 (unmetrical) • यत्ते] S_3, यत्तु Bh (em.?) **14d** °दद्यैव] A_7Bh (em.?), °दद्येव S_3 • ददानि] S_3, ददामि Bh **15cd** °वन्वरान्] A_3A_7Bh, °वं वरा S_3 **15d** यथेप्सितान्] R**A**Bh, यथेप्सितं S_3 • After this Bh conjectures loss of 2 pādas. **16a** °तेनैवं] S_3RBh (em.) **16cd**] R^{ac}, ⏓ ⏓ ⏓ ⏓(सती भ)⏓ा(च)⏓ा(र) ि⏓(प)–ि ⏑ ⏓ S_3 (lower parts lost), Bh conjectures loss of 2 pādas. **17b** शिरसा°] S_3R, शिवस्या° Bh **17cd**] (S_3)(R), om. Bh **17c** वियदुत्पत्य] conj., वियतोत्पत्य S_3 **18b** °वन्तं नगो°] S_3^{ac}R**A**Bh, °वन्तन्वगो° S_3^{pc} **18c** ऋषि°] R**A**Bh, रिषि° S_3 **18cd** °मुख्यानामा°] R**A**Bh, °मुख्यानांमा° S_3

सरो मानससमासाद्य तथा बिन्दुसरश्च तत्।
दिव्यां पाण्डुशिलां चैव गङ्गाप्रभवमेव च॥ १९॥
ततो महालयं प्राप्य देवदारुवनं तथा।
अन्यानि च ततो ऽग्र्याणि वनान्यासाद्य सा सती॥ २०॥
तस्योत्तरेण शैलस्य गत्वा सातिमनोहरम्।
अपश्यच्छिखरं दिव्यमेकमेकान्तमाश्रितम्।
चामीकरमयं दिव्यं सर्वौषधिसमन्वितम्॥ २१॥
इन्द्रनीलमहानीलनीलोपलतलैः शुभैः।
वृक्षैर्मणिमयैश्चित्रैः सर्वतः परिसंवृतम्॥ २२॥
क्वचिन्मनःशिलाशृङ्गं हरितालोपलं क्वचित्।
क्वचिदञ्जनपुञ्जाभं स्फटिकोपलमेव च।
क्वचिद्धेमोपलं दिव्यं क्वचिच्चित्रोपलं पुनः॥ २३॥
सालतालतमालैश्च प्रियालाम्रातकैस्तथा।
अशोकैश्चम्पकैर्लोध्रैः कदम्बाम्रातिमुक्तकैः॥ २४॥

20c ततो ऽग्र्याणि] तपोग्राणि R **21b** गत्वा साति°] तासा+म+ति° R • After this R adds 4 pādas reading रम्यं मुनिगणाकीर्णं दिव्यप्रष्पसमाकुलं। स्थानं मनोरमं शुभ्रं संप्राप्ता पुरवर्द्धिता॥ **22ab**] वज्रवैदूर्य्यसहितं मणिविद्रुमशोभितं R **23a** °न्मनःशिला°] R^{pc}, °न्मनशिला° R^{ac} **23b** °लोपलं] °लोपमं R **23c** °पुञ्जाभं] °प्रख्याभं R **23d** स्फटिकोपल°] स्पटिको⟨त्⟩पल° R **23e** °मोपलं दिव्यं] °मो⟨त्⟩पलञ्चैव R **23f** °त्रोपलं] R^{pc}, °त्रोत्पलं R^{ac} **24a** सालतालतमालैश्च] शाल⟨ता-ल⟩तमालतालैश्च R (unmetrical) **24b** प्रियाला°] पियाला° R **24d** °म्रातिमुक्तकैः] °म्रातमुक्तकैः R

19d गङ्गा°] गदां **A** **20ab**] om. **A** **20c** ततो ऽग्र्याणि] तपोग्रा{°ग्ग्या° A_7}णां **A** **20d** वनान्यासाद्य सा सती] वलान्यासाश्च शाश्वती A_3, वलांन्यासांश्च शाप्वती A_5, वणान्यासाश्च साप्तुती A_7 **21a** शैलस्य] सैलस्य A_7, शैवस्य A_3A_5 **21d** °माश्रितम्] °माश्रिता{°ताः A_5} **A** **22b** °नीलोपलतलैः शुभैः] °नीलोत्पलमयं शुभं **A** **22d** °संवृतम्] °वारितं **A** **23a–24b**] om. **A** **24c** °कैर्लोध्रैः] °कैश्चैव A_3A_7, °कैव A_5 (unmetrical) **24d** °म्रातिमुक्तकैः] °म्रातयुक्तकैः **A**

19(a^4)⟨a^5–d^8→⟩ S_3 **20**⟨←a^1–a^4⟩ S_3 (f. 61^r of S_4 starts from a^5) **21**(f^2–f^3)⟨f^4–f^8→⟩ S_4 **22**(a^1–a^2, b^7–b^8) S_1, ⟨←a^1–c^2⟩ S_4 **23**(c^3)⟨c^4–f^8⟩ S_1 **24**(b^6–b^8) S_1, ⟨a^8–d^8→⟩ S_4

19d गङ्गा°] RBh (conj.) • After this Bh conjectures loss of 2 pādas **20a** ततो महा°] RBh (conj.?) **20c** ततो ऽग्र्याणि] conj. Bh, ततो ग्र्याणां S_4 **21b** साति°] S_4**A**, चाति° Bh (conj.?) **21cd** दिव्यमेक°] R**A**Bh, दिव्यंमेक° S_4 **21f** °समन्वितम्] R**A**, °समावृतम् Bh (conj.) **22b** °नीलोपलतलैः शुभैः] conj. Bh, °नीलोत्पलतल(शुभ) S_1 (tops lost, unmetrical) **22c** वृक्षैर्म°] R**A**Bh, वृक्षम्म° S_1 (tops lost), ⏑ ⏑म° S_4 • °श्चित्रैः] S_1R**A**Bh, °श्चित्रै S_4 **22d** °संवृतम्] RBh (em.?), °संवृतः S_1, °संस्थितं S_4 **23ab**] S_1 and Bh have these 2 pādas after 23ef. **23a** °न्मनःशिला°] R^{pc}Bh (em.), °न्मनच्छिला° S_1, °न्मणिच्छिलां S_4 **23b** °लोपलं] conj., °लोपमं S_1S_4Bh **23d** °कोपल°] R^{pc}Bh (em.), °कोत्पल° S_4 **23e** क्वचिद्धे°] RBh (em.?), क्वचि हे° S_4 **23f** क्वचिच्] RBh (em.?), क्वचि S_4 **24a** सालतालत°] S_1S_4, शालैस्तालैस्त° Bh (conj.) **24b** °कैस्तथा] S_1R, °कैरपि Bh (conj.?) **24c** °कैर्लोध्रैः] RBh (em.?), °कै लोध्रै S_1 **24d** °म्रातिमुक्तकैः] conj. Bh, °म्रातमुक्तकैः S_1

नागपुन्नागतिलकैः सुरभीचन्दनैरपि।
धातकीकेतकीभिश्च तथैवोद्दालकैरपि॥ २५॥
कदलीभिश्च चित्राभिः खर्जूरैः पनसैरपि।
बकुलैर्नालिकेरैश्च पद्मषण्डैश्च शोभितम्॥ २६॥
कपित्थैः खदिरैश्चैव भव्यैः पारावतैरपि।
मृद्वीकामण्डपैश्चैव तथाङ्कोठैः समावृतम्॥ २७॥
सदापुष्पफलोपेतैश्चारुचामीकरप्रभैः।
तथा प्रस्रवणैश्चैव नदीभिश्चोपशोभितम्॥ २८॥
पक्षिभिर्मधुरालापैः समन्ताच्चाभिनादितम्।
मयूरचातकोपेतं हंसचक्राह्वसंकुलम्।
सारसैः खञ्जरीटैश्च हारीतैश्चाभिनादितम्॥ २९॥
जीवंजीवसमाकीर्णं महिषर्क्षसमाकुलम्।
सिंहशार्दूलचरितं शरभेभसमाकुलम्॥ ३०॥

25b ∘चन्दनै∘] ∘बकुलै∘ R **26c** ∘र्नालि∘] ∘न्नारि∘ R **27c** ∘मण्डपै∘] ∘मूलकै∘ R **27d** तथाङ्कोठैः] तथाङ्गोनैः R **28c** प्रस्रवणै∘] प्रस्रवनै∘ R **28d** ∘श्चोप∘] ∘श्चैव R **29b** ∘च्चाभि∘] ∘च्चानु∘ R **29cdef**] om. R **30c** ∘चरितं] ∘रचितं R **30d** शरभेभ∘] शरभैश्च R

25a ∘तिलकैः] A_5A_7, ∘तिलकै A_3 **25b** सुरभी∘] सुरभि∘ A_5 (unmetrical), सुरभिश् A_3, सु-रभैश् A_7 **25c–26d**] om. **A** **27b** भव्यैः] भवैः **A** **27cd**] om. **A** **28a** सदा∘] मञ्जु∘ **A** **28cd**] om. **A** **29b** ∘च्चाभि∘] ∘च्चाति∘ A_3, ∘च्चार्त्त∘ A_7, ∘च्चो∘ A_5 (unmetrical) **29f** हारीतै∘] A_3, हारितै∘ A_7, हरितै∘ A_5 • ∘श्चाभि∘] ∘श्चापि **A** **30a** ∘समाकीर्णं] ∘कसंकीर्णं **A** **30cd**] om. **A**

25(c⁵)⟨c⁶–d⁸→⟩ S_1, ⟨←a¹–a⁶⟩ S_4 **26**⟨←a¹–b³⟩ S_1 **27**(a⁸)⟨b¹–d⁸→⟩ S_4 **28**(d²)⟨d³–d⁸→⟩ S_1, ⟨←a¹–a⁶⟩ S_4 **29**⟨←a¹–b²⟩(b³) S_1, (f⁵–f⁶)⟨f⁷–f⁸→⟩ S_4 **30**⟨←a¹–c⁶⟩ S_4

25a ∘तिलकैः] $S_1RA_5A_7$Bh, ⌣लकै S_4 **25d** ∘वोद्दाल∘] RBh (em.?), ∘वोदाल∘ S_4 **26b** खर्जूरैः] RBh (em.?), खजूरै S_4 **26c** बकुलैर्ना∘] RBh (em.?), बकुलै ना∘ S_1, बकुलैरा∘ S_4^{ac}, बकुलै न्ना∘ S_4^{pc} **26d** ∘षण्डैश्च] S_4RBh, ∘शंण्डैश्च S_1 • शोभितम्] S_4RBh, (शे)भितं S_1^{ac}, रोचि-तं S_1^{pc} **27a** कपित्थैः] S_1R**A**Bh, कपिथैः S_4 **28c** प्रस्रवणै∘] S_4Bh, प्रसवनै∘ S_1 (स retraced) **29a** ∘रालापैः] R**A**Bh, ∘राभाषै S_4 **29b** ∘च्चाभि∘] em. Bh (silently), ∘श्चाभि∘ S_1, चानु∘ S_4 **29c** मयूरचा∘] S_1**A**Bh, मयूरश्चा∘ S_4 **29d** ∘चक्राह्व∘] $S_1^{pc}S_4$**A**Bh, ∘क्राह्व∘ S_1^{ac} (unmetrical) • ∘संकुलम्] S_1**A**Bh, ∘सःकुलं S_4^{ac}, ∘संःकुलं S_4^{pc} **29e** सारसैः] S_4**A**Bh, सारसै S_1 **29f** हारीतैश्चा∘] S_1A_3Bh, हारितेश्चा∘ S_4 (tops lost) **30b** महिषर्क्ष∘] R**A**Bh, महिषक्ष∘ S_1 **30d** शरभेभ∘] S_1Bh, शरकेभ∘ S_4

मेरुमन्दरसंकाशं सर्वपुष्पफलप्रदम्।
रम्यं स्वर्गमिवागम्यं पापानां क्रूरकर्मिणाम्।
श्रियाः स्वलंकृतावासमुद्यानमिव सत्कृतम्॥ ३१॥
तत्र केचिन्मधुफला वृक्षाः सर्वत्र कामदाः।
अपरे क्षीरिणो नाम वृक्षास्तत्र मनोरमाः॥ ३२॥
अपरे सर्वपुष्पाणि फलानि च महीरुहाः।
पुष्पन्ते च फलन्ते च काञ्चनाश्चापरे द्रुमाः॥ ३३॥
फलन्ति भक्ष्याण्यपरे भोजनानि च सर्वदा।
मानुषाण्यथ दिव्यानि षड्रसानि महाद्रुमाः॥ ३४॥
वस्त्राण्यन्ये प्रसूयन्ते फलेष्वाभरणानि च।
तथा बहुविधा अन्ये शय्याः स्वास्तरणा द्रुमाः॥ ३५॥

31d क्रूरकर्मिणाम्] कूरकर्म्मणाम् R **31e** श्रिया स्वलंकृता°] श्रियालङ्कृतमा° R **34a** फलन्ति भ-क्ष्याण्य°] फलन्ते भक्ष्यान्य° R **34d** षड्रसानि] सहस्राणि R **35a** वस्त्राण्यन्ये प्रसूयन्ते] वस्त्राण्यानि प्रसृजन्ते R (unmetrical) **35c** °विधा अन्ये] °विधाश्चान्ये R **35d** शय्याः स्वास्तरणा] शय्यास्त-रणका R

31d °कर्मिणाम्] °कर्मणां **A** **31e** श्रिया स्वलंकृता°] श्रियालंकृतमा° **A**± **31f** सत्कृतम्] संकृतं A_3A_7, संस्कृतं A_5 **32ab** °फला वृक्षाः सर्वत्र कामदाः] °वृक्षाः{°क्षा A_5A_7} सर्वत्र कामदाः शुभाः **A**± **32c** अपरे] A_5, अपार A_7, अपारे A_3 **33b** फलानि] पुण्यानि **A** **33c** पुष्पन्ते] पु-ष्यंते **A** **34a** भक्ष्याण्य°] भक्ष्यान्य° A_7, वृक्षान्य° A_3A_5 **34b** भोजनानि] भाजनानि **A** **34c** मानुषाण्यथ] मानुषान्य{°प्य° A_3A_5}थ **A** **35**] om. **A**

31$(b^7–b^8)$ S_1 **32**$\langle b^7–d^8\rightarrow\rangle$ S_4 **33**$\langle\leftarrow a^1–a^7\rangle$ S_4 **35**$\langle c^4–d^8\rightarrow\rangle$ S_4

31b °पुष्प°] S_1S_4R**A**, °पुण्य° Bh (conj.) **31c** °वागम्यं] S_1R**A**Bh, °वागम्य S_4 **31d** पापानां] R**A**Bh, पापीनां S_1, पापाना S_4 • °कर्मिणाम्] S_1S_4, °कर्मणाम् Bh **31ef** श्रियाः स्व-लंकृतावासमु°] conj., श्रिया स्वलंकृता साक्षा उ° S_1, श्रिया स्वकृतमावासमु° S_4, श्रिया स्वलंकृतं साक्षादु° Bh (em.) **32a** केचिन्] S_4R**A**Bh, केचि S_1 **32b** वृक्षाः] RBh, वृक्षा S_1S_4 • सर्वत्र] S_1R, सर्वर्तु° S_4Bh • कामदाः] RBh (Bh reads thus in S_1), कामदा S_1, का ˘ ⏓ S_4 **32d** मनोरमाः] R**A**Bh, मनोरमा S_1 **33b** महीरुहाः] R**A**Bh, महीरुहा S_1S_4 **33c** पुष्पन्ते] S_1R, पुष्प्यन्ते S_4Bh **33d** द्रुमाः] S_1R**A**Bh, द्रुमान् S_4 **34a** भक्ष्याण्य°] em. Bh (silently), भक्त्याण्य° S_1, भक्षाण्य° S_4 **34b** सर्वदा] $S_1S_4^{pc}$R**A**, सर्व(श) S_4^{ac}, सर्वशः Bh **34c** मानुषाण्यथ] S_4R, मानुष्यान्यथ S_1, मानुष्याण्यथ Bh (em.?) **34d** महाद्रुमाः] $S_1^{pc}S_4$R**A**Bh, महाद्रुमा S_1^{ac} **35a** वस्त्राण्यन्ये] S_4Bh, वस्त्रान्यन्ये S_1 **35b** फलेष्वा°] S_1RBh, फलेष्टा° S_4 **35c** °विधा अन्ये] em., °विधान्ये S_1 (unmetrical), °विधामन्ये Bh (conj.?) **35d** शय्याः स्वास्तरणा] conj., शय्यां वाभरणा S_1, शय्यां चाभरण° Bh (conj.?, Bh adds a question mark)

अमाक्षिकं मध्वपरे अमृतप्रतिमं नगाः ।
भोगांश्च विविधानन्ये तथैवाभरणानि च ।
अन्ये स्त्रीः संप्रसूयन्ते मनुष्यांश्च तथापरे॥ ३६ ॥
सर्वा मणिमयी भूमिर्दिव्ये तस्मिञ्छिलोच्चये ।
सुगन्धः पवनो वाति नात्यर्थं चोष्णशीतलः॥ ३७ ॥
यावदेव महादेवी तं गिरिं नाभ्यगच्छत ।
प्रीत्यर्थं तावदेवासौ देव्या रुद्रेण निर्मितः॥ ३८ ॥
तस्यैव च प्रसादेन नासौ गम्यः शिलोच्चयः ।
सर्वदेवनिकायानां भूतानां चैव सर्वशः॥ ३९ ॥
तस्मिन्गिरिवरे देवी तपस्तेपे सुदुश्चरम् ।
वार्क्षे दधाना रुचिरे वाससी धर्मसाधने॥ ४० ॥
कदाचित्सा फलाहारा कदाचित्पर्णभोजना ।
कदाचिदम्बुभक्षाभूत्कदाचिदनिलाशना॥ ४१ ॥

36a मध्वपरे] मधुं त्वन्ये R **36b** अमृतप्रतिमं नगाः] चामृतप्रस्रवानघाः R **36cd** °धानन्ये तथैवाभरणानि च] °धान्येव धूपानन्ये विलेपनं R **36e** स्त्रीः संप्र°] च स्त्री प्र° R **37b** °र्दिव्ये] °र्दिव्या R **38b** नाभ्य°] R^{pc}, नाद्य R^{ac} **38d** रुद्रेण निर्मितः] भद्रेण निर्म्मितं R **40a** Before this R adds सनत्कुमार उवाच। **40c** रुचिरे] रुधिरे R **41d** °लाशना] °लाशिना R^{ac}, °लाशिनी R^{pc}

36a °कं मध्वपरे] °कमधु त्वन्ये **A** **36b** अमृतप्रतिमं] चामृतप्रसवा **A**± **36c** भोगांश्च] A_3A_5, भोगाश्च A_7 • °धानन्ये] °धां{°धा° A_7}श्चान्ये **A** **36e** अन्ये स्त्रीः संप्र°] धूपानन्ये प्र° **A** **37b** °र्दिव्ये] °र्दिव्या A_3, °र्दिव्यास् A_7, दिव्यास् A_5 **37c** सुगन्धः] सुगन्ध° **A** **37d** चोष्ण°] च सु°{शु° A_7} **A** **38a** यावदेव] सा च देवं **A** **38b** तं गिरिं नाभ्य°] गिरिजा नभ्य° A_3A_5, गिरिजाभ्य° A_7 (unmetrical) **38c–40d**] om. **A**

36$\langle\leftarrow a^1–b^5\rangle$ S_4 **37**$\langle d^6–d^8\rangle$ S_1 **38**$(a^1–a^2)$ S_1, $(d^6–d^7)$ S_1^*, $(a^7)\langle a^8–d^8\rangle$ S_4 **39**$(b^3–b^7)$ S_1^* **40**$\langle a^1–a^2\rangle(a^3–a^4)$ S_1, $(a^1)\langle a^2–d^2\rangle(d^3–d^4)$ S_1^* **41**$(c^5, c^8–d^5)$ $\langle d^6–d^8\rangle$ S_1^*, $\langle a^4–d^8\rightarrow\rangle$ S_4

36a अमाक्षिकं] RBh, अमाक्षीकम् S_1 **36b** अमृत°] conj., चामृत° S_1Bh • नगाः] S_4**A** Bh, नगः S_1 **36c** भोगांश्च] RA_3A_5Bh, भोगाश्च S_1S_4 **36e** अन्ये] S_4RBh, अन्या S_1 • स्त्रीः] em. Bh (silently), स्त्री S_1S_4 • संप्रसूयन्ते] S_1^{pc}Bh, संप्र⟨दा⟩सूयन्ते S_1, सप्रसूयन्ते S_4 **37ab** भूमिर्दिव्ये] em. Bh, भूमिः दिव्या+स्+ S_1, भूमि द्दिव्ये S_4 **37b** °स्मिञ्छिलोच्चये] S_1R**A**Bh, °स्मिङ्छिलोचये S_4 **37c** सुगन्धः] S_4R, सुगन्ध° S_1, सुगन्धिः Bh (conj.) • वाति] S_4R**A**Bh, वापि S_1 **37d** नात्यर्थं] S_1R**A**Bh, नात्यर्थ S_4 (unmetrical) • °शीतलः] R**A**Bh, °शीतता S_4 **38a** यावदेव] S_4RBh (Bh suggests यावद्देवं in a note), (याव)देवी S_1 • महादेवी] R**A**Bh, महादेवो S_1, महा(दे)⏑̲ S_4 **38b** गिरिं नाभ्यगच्छत] R^{pc}, गि+रिं+ नान्यगच्छति S_1, गिरिं नाभिगच्छति Bh (conj.) **38c–47d**] S_1 repeats this after 57d. **38c** प्रीत्यर्थं] S_1^*RBh, पीत्यर्त्थं S_1 **38d** निर्मितः] S_1Bh, ि–(र्म्मि)ता{°तः S_1^{*pc} ?} S_1^* **39b** गम्यः] RBh (em.?), गम्य° S_1S_4, (गम्य°) S_1^* • शिलोच्चयः] S_1RBh, (शिलोच)ये S_1^*, शिलोचयः S_4 **39d** भूतानां] $S_1S_1^{*ac}S_4$RBh, भृतानां S_1^{*pc} **40a** Before this S_4 adds सन उ। and Bh सनत्कुमार उवाच। • तस्मिन्गिरि°] S_4RBh, ⏑̲⏑̲(गिरि°) S_1, (च)··· S_1^* **40b** °दुश्चरम्] S_1RBh, °दुश्चरन् S_4 **40c** वार्क्षे] RBh (em.?), वार्क्ष्ये S_1, वाक्षे S_4 **40cd** रुचिरे वाससी] S_4, वसनो रुचिरे S_1, ···ी S_1^*, वसने रुचिरे Bh (em.?) **40d** °साधने] $S_1S_1^*$RBh, °सधने S_4 (unmetrical) **41a** °चित्सा] S_1^*R**A**Bh, °चित्स्या S_1, (°चि)⏑̲ S_4 **41b** कदाचित्] S_1R**A**Bh, कदाचि S_1^* **41c** °क्षाभूत्] S_1^*R**A**Bh, °क्षाभू S_1

कदाचिदेकपादेन सूर्यस्याभिमुखी स्थिता।
निगृहीतेन्द्रियग्रामा सा बभूव वरानना॥ ४२॥
महादेवनमस्कारा महादेवपरायणा।
महादेवप्रिया देवी पुत्रार्थं च वरार्थिनी॥ ४३॥
अजैकपादं रुद्रं च दिण्डिमुण्डेश्वरं तथा।
कापालिनं भारभूतिमषाढिं चैव सानुगम्।
निकुम्भं शतमन्युं च भूतमोहनमेव च॥ ४४॥
कालदण्डधरं चैव मृत्युदण्डधरं तथा।
ब्रह्मदण्डधरं चैव घोरचक्रधरं तथा॥ ४५॥
एतान्गुह्यान्गणाध्यक्षानदृश्यान्सर्वतोमुखान्।
प्रागेव तस्या रक्षार्थं महादेवो नियुक्तवान्॥ ४६॥
उपरिष्टादधस्ताच्च तं गिरिं ते गणेश्वराः।
अदृश्याः सर्वतश्चैव ररक्षुरमितौजसः॥ ४७॥

42d वरानना] वरासना R **43d** च वरार्थिनी] वर्ण्णहेतवे R **44a** °पादं] °पाद° R **44b** दिण्डिमुण्डे°] दण्डिश्चण्डे° R **44c** कापालिनं] कपालिनं R **44cd** °तिमषाढिं चैव] °तिं मायाविनञ्च R **45d** After this R adds 2 pādas reading अन्तरीक्षचरान् रुद्रान्दिशासु विदिशासु च। **47b** तं गिरिं ते] अन्तरीक्षे R

42b सूर्यस्याभि°] सूर्य{°र्य्या° A_7}माभि° **A** **42c** निगृहीतेन्द्रिय°] A_3, निग्रहीतेन्द्रि{°तेद्रि° A_5}य° A_5A_7 **42d** वरानना] A_3A_5, वराणना A_7 **43d** पुत्रार्थं] A_3A_5, पुण्यार्थं A_7 • च वरार्थिनी] वर्णहेतवे A_7, वस्तुहेतवे A_3A_5 **44a** °पादं] A_3A_7, °पांदं A_5 **44b** दिण्डिमुण्डे°] दितिश्चण्डे° A_7, दतिंचण्डे° A_3, दंतिचंडे° A_5 **44c** कापालिनं] कपालिनं **A** **44d** °मषाढिं] °माषाचिं A_3A_7, °माषा A_5 (unmetrical) **44e** शतमन्युं] A_7, शतमन्यं A_3A_5 **45b** मृत्युदण्ड°] घोरचक्र° **A** **45d** घोरचक्र°] घोर{°रं A_5}वज्र° **A** • After this **A** adds 2 pādas reading अन्तरी{°रि° A_3}क्षचरान् रुद्रान् दिशासु विदिशासु च। ± **46c** तस्या रक्षार्थं] A_3, तस्य रक्षार्थं A_7, तस्य क्षार्थं A_5 (unmetrical) **47a** उपरिष्टा°] A_7, उपविष्टा° A_3A_5 **47b** तं गिरिं ते] गिरि ते च A_3, गिरिं ते ग° A_5A_7 **47d** ररक्षुरमितौजसः] A_3A_7, रक्षुरभितौससः A_5 (unmetrical)

42⟨←a^1–a^4⟩ S_4 **43**(c^5–c^8)⟨d^1–d^8→⟩ S_1^* **44**(b^3) S_1, ⟨←a^1–f^5⟩(f^6) S_1^*, (b^2)⟨b^3–e^8⟩ S_4 **45**(a^6, b^3)⟨b^4–b^8⟩ S_1^* **46**⟨d^3–d^8→⟩ S_1^*, ⟨d^5–d^8→⟩ S_4 **47**⟨←a^1–d^3⟩S_1^*, ⟨←a^1–c^4⟩ S_4

42b स्थिता] $S_1^*S_4$R**A**Bh, भवेत् S_1 **42c** °तेन्द्रिय°] $S_1^*S_4RA_3A_7$Bh (न्द्रि corrected in S_1^*), °तेन्द्रय° S_1^{pc}, °ते(त्र)य° S_1^{ac} • °ग्रामा] S_4R**A**Bh, °ग्रामं $S_1S_1^*$ **42d** वरानना] $S_1^*S_4A_3A_5$Bh, नरानना S_1 **43ab**] om. S_1^* **43b** °परायणा] S_1R**A**Bh, °परायणः S_4 **43d** पुत्रार्थं] $S_1^{pc}S_4$R A_3A_5Bh, पत्रार्त्थञ् S_1^{ac} • वरार्थिनी] S_1Bh (Bh suggests तपस्विनी in a note), वरार्थिनीं S_4 **44a** °पादं] $S_1A_3A_7$Bh, °पाद° S_4 **44b** दिण्डिमुण्डे°] S_1, डि⏑ ⏑ ⏑ S_4, डिण्डिमुण्डे° Bh (conj.?) **44d** °मषाढिं] S_1, °माषाढिञ् Bh (em.?) **44e** शतमन्युं च] RA_7, गतमन्युश्च S_1, गतमन्युं च Bh (em.?) **45c** ब्रह्मदण्ड°] $S_1S_1^*$R**A**Bh, ब्रह्मादण्डा° S_4 **45d** घोर°] $S_1RA_3A_7$Bh, घोरं $S_1^*S_4$ • तथा] $S_1^*S_4$R**A**Bh, तदा S_1 • After this Bh adds 2 pādas reading अन्तरिक्षचरान् घोरान् दिशासु विदिशासु च। **46b** °नदृश्यान्] $S_1S_1^*$R**A**Bh, °नादृश्य S_4 • °तोमुखान्] S_1R**A**Bh, °तस्तथा S_1^*, °तोमुखम् S_4 **46c** प्रागेव] $S_1S_1^*S_4^{pc}$R**A**Bh, प्रागिव S_4^{ac} • तस्या] $S_1S_4RA_3$Bh, चास्या S_1^* • रक्षार्थं] $S_1S_1^*RA_3A_7$Bh, रक्षार्थ° S_4 **47c** अदृश्याः सर्वतश्चैव] R**A**Bh, अदृश्या सर्व्वगश्चैनां S_1, ···र्वतश्चैव S_4 **47d** °मितौजसः] $S_4RA_3A_7$Bh, °मितौजसेत् S_1, °मितोजसः S_1^* (tops lost)

न तस्य गिरिशृङ्गस्य रक्षमाणस्य तैस्तदा।
देवदानवगन्धर्वाः शेकुर्गन्तुमुपान्तिकम्॥ ४८॥
प्रागेव स्थापितवती यानि चारुशिलातले।
भूषणानि नदी तेभ्यो जज्ञे पुण्यजलाश्रया॥ ४९॥
तामलंकारधारेति विश्रुतां पापनाशनीम्।
अद्यापि पश्यन्ति जनाः सर्वकालजलां शुभाम्॥ ५०॥
यस्मिन्नेव दिने देवी सा तथातिष्ठदद्रिजा।
तस्मिन्नेव दिने व्यास शार्दूलो ऽपि जगाम ताम्॥ ५१॥
महाकायमुखो भीमः पिङ्गलानललोचनः।
नखदंष्ट्रायुधो भीमस्त्रासनः सर्वदेहिनाम्॥ ५२॥
गुहामुखाद्विनिःसृत्य व्यजृम्भत महाबलः।
जृम्भतस्तस्य वदनान्निष्पेतुरनलार्चिषः॥ ५३॥
ततः स देवीमालोक्य भक्षार्थमुपचक्रमे।
तपसा स्तम्भितस्तस्या एतदेवान्वचिन्तयत्॥ ५४॥

48a न] ते R **48b** रक्षमाणस्य तैस्तदा] रक्षमानस्य वै तदा R **48cd** ॰र्वाः शेकुर्गन्तुमुपान्तिकम्] ॰र्व्वा न शेकुर्ग्गन्तुमन्तिकम् R **49b** यानि] लिङ्गं R **49c** तेभ्यो] चैव R **49d** ॰लाश्रया] ॰ला सदा R **50a** ॰धारेति] ॰चारेति R **50b** ॰नाशनीम्] ॰नाशिनीम् R **50d** ॰कालजलां शुभाम्] ॰कालं शुभां परां R **51b** तथा॰] तदा॰ R • ॰दद्रिजा] ॰दजद्रिजा R (unmetrical) **51d** ऽपि जगाम] भिजगाम R **53b** व्यजृम्भत] व्यजंभय+न्+ R **54cd** ॰स्तस्या एतदेवान्व॰] ॰स्तस्य ह्येतदेवाभ्य॰ R

48a न] स A_3A_7, om. A_5 (unmetrical) **48b** रक्षमाणस्य तैस्तदा] रक्षमाण{॰णै॰ A_3A_5}श्च तैस्तथा **A** **48cd** ॰र्वाः शेकुर्गन्तुमुपान्तिकम्] ॰र्वा न शेकुर्ग्गन्तु{॰र्गण॰ A_3, ॰र्वण॰ A_5}मन्तिकं **A** **49**] om. **A** **50a** ॰धारेति] ॰धावे{॰र॰ A_7 (unmetrical)}ति **A** **50b** विश्रुतां] विश्वतां A_7, विश्वता A_5, विश्वातां A_3 • ॰नाशनीम्] ॰नाशिनीं **A** **50d** ॰कालजलां शुभाम्] ॰कालं शुभां परां **A**± **51b** ॰दद्रिजा] ॰दम्बिका **A** **51d** ऽपि जगाम] भिजगाम **A** **52b** ॰लानल॰] A_7, ॰लानन॰ A_3A_5 **52c–55b**] om. **A**

49⟨d^1–d^8→⟩ S_4 **50**(c^1–c^2) S_1, ⟨←a^1–d^8⟩ S_4 **53**⟨c^1–d^6⟩(d^7–d^8) S_1, ⟨a^7–d^8→⟩ S_4 **54**⟨←a^1–b^3⟩ S_4

48a ॰शृङ्गस्य] S_1R**A**Bh, ॰शृगास्य S_4 **48b** रक्षमाणस्य] S_4, रक्षमानस्य S_1, रक्ष्यमाणस्य Bh (em.?) • तैस्तदा] em., तौस्तदा S_1, तैस्तथा S_4Bh **48cd** ॰गन्धर्वाः शेकुर्] S_1Bh, ॰गान्धर्वा शेकु S_4 **48d** ॰मुपान्तिकम्] S_4Bh, ॰मुमान्तिकम् S_1 **49c** नदी] S_1RBh, नदा S_4 (tops lost) • तेभ्यो] S_4Bh, तस्या S_1 **49d** ॰लाश्रया] em. Bh (silently), ॰लाश्रये S_1 **50a** तामलं॰] R**A**Bh, तमालं॰ S_1 **50b** ॰नाशनीम्] S_1, ॰नाशिनीम् Bh **50c** अद्यापि पश्यन्ति जनाः] R**A**, (अद्य) पश्यन्ति च जनो S_1, पश्यन्त्यद्यापि च जनाः Bh (conj.) **51a** यस्मिन्नेव] S_4R**A**Bh, यस्मिन्दे-व S_1 **51b** ॰दद्रिजा] S_4Bh, ॰दद्रिजाम् S_1 **51c** व्यास] S_4R**A**Bh, व्यासः S_1 **52a** महा॰] S_1S_4R**A**, मह॰ Bh (typo) • भीमः] R**A**Bh, भीम॰ S_1S_4 **52b** ॰लानल॰] RA_7, ॰लामल॰ S_1S_4Bh **52c** ॰दंष्ट्रा॰] S_1RBh, ॰द्रंष्टा॰ S_4 **52d** ॰स्त्रासनः] S_1RBh, ॰स्त्रासन S_4 (unmetrical) **53a** ॰द्विनिःसृत्य] RBh (em.?), ॰दिनिसृत्य S_1 (unmetrical), ॰द्विनि ⏑̲ ⏑̲ S_4 **53b** व्यजृम्भत] S_1^{pc}Bh, व्य(ज)म्भत S_1^{ac} **53cd**] R, ···(र्चिषः) S_1, Bh conjectures loss of 2 pādas **54d** एतदे॰] conj., ह्येतदे॰ S_1S_4Bh • ॰वान्वचिन्तयत्] S_1Bh, ॰वानुचिन्तयन् S_4

नार्येषा दृष्टपूर्वा मे शर्वपार्श्वे सुशोभना।
यादृशं तपसश्चास्या वीर्यं मन्ये न मानुषी॥ ५५॥
अथवा नित्यमेवासौ महेश्वरमनुव्रता।
मन्दरे सह देवेन रमते हिमवत्सुता॥ ५६॥
तपसा किं तदा वास्या यस्या भर्ता पिनाकधृक्।
तद्रूपिणीयं काप्यन्या तपोनियममास्थिता॥ ५७॥
महता तेजसा युक्ता नेयं शक्या मया शुभा।
हन्तुं भक्षार्थमद्येह ययाहं स्तम्भितः स्थितः॥ ५८॥
तस्मादेनामुपासिष्ये यावत्कालस्य पर्ययः।
स्वयमेतां मृतां पश्चाद्यथेष्टमबलामहम्।
भक्षयिष्ये बुभुक्षार्तो मुनिः फलमिवाश्रमे॥ ५९॥
विचिन्त्यैवं स शार्दूलो देव्यादूरे समास्थितः।
स्तब्धदृक्कर्णलाङ्गूल उपविष्टो निरीक्ष्य ताम्॥ ६०॥
सापि देव्यूर्ध्वदृष्टिं तं दृष्ट्वा स्थितमसङ्गिनम्।
अनुग्रहकरीं बुद्धिं चक्रे तस्मिन्सदैव हि॥ ६१॥

55b शर्वपार्श्वे सु°] सर्व्वपार्श्वेषु R **55d** मानुषी] मानुषम् R **57b** यस्या] R^{pc}, om. R^{ac} (unmetrical) **57c** काप्यन्या] काप्यन्यां R^{ac}, काप्यन्यं R^{pc} **58b** शक्या] पश्या R **58d** ययाहं] यथाहं R **59a** °मुपासिष्ये] °मुपाशि{°पि° R^{ac}}ष्ये R (स? written above शि) **59d** °मबला°] °मचला° R **60d** निरीक्ष्य ताम्] निरैक्षत R **61a** देव्यूर्ध्व°] देव्यर्द्ध° R **61b** °सङ्गिनम्] °सङ्गिणम् R

55d मन्ये न] मन्यं न A_5, मन्यंत A_3, तादृक् न A_7 **56c** मन्दरे] मन्दरं **A** **56d** रमते] रमती **A** **57a** वास्या] चास्या **A** **57b** यस्या] A_3A_7, य A_5 (unmetrical) **57c** तद्रूपिणीयं काप्यन्या] तद्रूपनीयं{°य° A_3A_5} काप्यस्या **A** **58b** शक्या] A_7, शक्य A_3A_5 **58d** ययाहं] तयाहं **A** **59a** °मुपासिष्ये] A_3A_5, °मुपाशिष्ये A_7 **59c** पश्चाद्] A_3A_5, पश्च A_7 **59d** °मबला°] A_3A_5, °मचला° A_7 **59e** बुभुक्षार्तो] A_3A_5, नु भक्षार्थे A_7 **60c** स्तब्ध°] A_7, शुद्ध° A_3A_5 **60d** निरीक्ष्य ताम्] न्यवी{°मी° A_3A_5}क्षत **A** **61a** देव्यूर्ध्वदृष्टिं तं] तत्रोर्द्धदृष्टिं तत् **A** **61b** °सङ्गिनम्] A_3A_5, °सग्गिनं A_7

56$\langle b^7–d^8\rightarrow\rangle$ S_1, $\langle c^6–d^8\rightarrow\rangle$ S_4 **57**$\langle\leftarrow a^1–a^8\rangle$ S_1, $\langle\leftarrow a^1–c^7\rangle$ S_4 **58**$\langle b^5\rangle(d^4)\langle d^5–d^8\rangle$ S_1 **59**$\langle f^1–f^8\rightarrow\rangle$ S_1, $(d^6–d^8)\langle e^1–f^8\rightarrow\rangle$ S_4 **60**$\langle\leftarrow a^1–b^8\rangle(c^1)$ S_1, $\langle\leftarrow a^1–b^4\rangle(b^6)$ S_4 **61**$\langle c^7–d^2\rangle$ S_1

55a नार्येषा] S_1RBh, नार्येषी S_4 **55d** वीर्यं मन्ये] S_1^{pc}RBh, वीर्यम्मने S_1^{ac} (unmetrical), वीर्यमन्ये S_4 **56d** रमते] RBh (em.) **57a** वास्या] R, चास्या Bh **57b** यस्या] $R^{pc}A_3A_7$Bh, यस्य S_1 **57d** °नियम°] S_4RABh, नियत° S_1 • After this S_1 repeats 38c–47d. **58a** Before this S_4 adds सन उ। • महता तेजसा] S_4RABh, महादेवेन ते S_1 **58b** नेयं] S_4RABh, नायं S_1 • शक्या] S_4A_7Bh, शत्तया S_1 **58d** ययाहं] S_1Bh, मयाहं S_4 **59a** °मुपासिष्ये] $S_4A_3A_5$Bh, °मुपासिव्ये S_1 **59c** °मेतां] S_1RABh, °मेता S_4 • पश्चाद्] $S_4RA_3A_5$Bh, पश्चा S_1 **59d** °मबला°] $S_1A_3A_5$Bh, °मच(ला°) S_4 **59e** बुभुक्षा°] RA_3A_5Bh, मुभुक्षा° S_1 **60c** °लाङ्गूल] S_1S_4RA, °लाङ्गुल Bh (typo, unmetrical) **60d** निरीक्ष्य ताम्] S_1Bh, निरीक्षत S_4 **61a** देव्यूर्ध्व°] S_1Bh, देव्यूर्थ° S_4 • °दृष्टिं तं] S_4RBh, °दृष्टिञ्च S_1 **61b** °सङ्गिनम्] A_3A_5, °संगिनीम् S_1, °सङ्गिरं S_4, °सङ्गिनी Bh (em.?) **61c** अनुग्रह°] S_4RABh, अनुग्राह° S_1 • बुद्धिं] RABh, बुद्धि S_4

व्यास उवाच ।
तपश्चरणसक्तायां देव्यां देवस्त्रिलोचनः ।
किमकुर्वत्सुरेशान एतदिच्छामि वेदितुम् ॥ ६२ ॥
सनत्कुमार उवाच ।
देव्यामदीनात्मतपोरतायां वर्णप्रसादं प्रति भावितायाम् ।
पुत्रार्थमासक्तमनोरथायां देवो ऽकरोद्यत्तदिदं शृणुष्व ॥ ६३ ॥
देव्यां तपसि सक्तायां भगवान्गोवृषध्वजः ।
जगामानुग्रहं कर्तुमुपमन्योर्महात्मनः ॥ ६४ ॥
स ऋषिर्मातुलगृहे कदाचित्क्षीरमुत्तमम् ।
होमशेषमतिस्वादु पीतवानग्निहोत्रगः ॥ ६५ ॥
तत्स्मृत्वा मातरं प्राह देहि मातः पयो मम ।
तस्मै पिष्टं ददौ माता तोयेनालोड्य दुःखिता ॥ ६६ ॥

62a ॰सक्तायां] ॰शक्तायां R **63c** ॰मासक्त॰] ॰माशक्त॰ R **63d** ॰द्यत्तदिदं] ॰द्युक्तमिदं R **64a** सक्तायां] शक्तायां R **64d** After this R adds 4 pādas with speaker indications reading व्यास उवाच । उपमन्युः कथं तीव्रं तद्भवान् विपुलन्तपः । कियन्तश्चैव कालञ्च कथन्तुष्टो वृषध्वजः । सनत्कुमार उवाच । **65a** ऋषिर्] राम्ये R **65d** पीतवानग्नि॰] पी{(नी) R^{ac}}तवान् ग्नि॰ R (unmetrical) **66a** तत्] तं R

62ab ॰सक्तायां देव्यां] ॰स{॰श॰ A_5A_7}क्ताया देव्या **A** **62c** ॰त्सुरेशान] A_3A_5, ॰त्सुरेशान् A_7 (unmetrical) **63–64**] om. **A** **65a** ऋषिर्मातुल॰] चान्ये मातुल॰ A_3A_5, नैकादातुल॰ A_7 **65d** पीतवानग्नि] पीतवान् ग्नि॰ A_7 (unmetrical), नी{णी॰ A_5}तवानग्नि॰ A_3A_5 • ॰होत्रगः] ॰गोत्रयोः **A** **66d** तोयेनालोड्य] ततो येनाद्य A_5, पुत्रेणै{॰नै॰ A_7}वाति॰ A_3A_7

62⟨c^7–d^8→⟩ S_4 **63**(speaker indication syll. 2)⟨3–b^5⟩(b^6–b^7) S_1, ⟨←speaker indication–b^4⟩(b^5–b^6) S_4 **64**(b^5)⟨b^6–b^8⟩ S_1 **65**(d^7)⟨d^8⟩ S_1, ⟨c^1–d^8→⟩ S_4 **66**(a^1–a^2, c^3)⟨c^4–c^8⟩ S_1, ⟨←a^1–b^7⟩(b^8, c^2) S_4

62a तपश्च॰] S_4R**A**Bh, स्तपश्च॰ S_1 • ॰सक्तायां] S_4Bh, ॰सक्ताया S_1 **62b** ॰लोचनः] S_4R**A**Bh, ॰लोचन S_1 **62c** ॰मकुर्वत्] R**A** (॰त RA_5A_7) ॰मकुर्वं S_1S_4, ॰मकार्षीत् Bh (conj.?) • ॰रेशान] RA_3A_5Bh, ॰रेषान S_1, ॰रे – ⏓ S_4 **63ab** देव्यामदीनात्मतपोरतायां वर्णप्रसादं] R, · · · – S_4, – – – – – – – – – – – Bh **63b** प्रति] RBh (conj.?), ⏑ (त) S_1 (upper parts lost; first akṣara has subscript र्), (प)ति S_4 (lower parts lost) **63d** शृणुष्व] S_4RBh, शृणुश्व S_1 **64a** सक्तायां] S_1Bh, युक्तायां S_4 **64c** जगामा॰] S_1S_4R, जागामा॰ Bh (typo) **64d** ॰मुपमन्योर्] S_4RBh, ॰मुपमन्यो S_1 • After this Bh conjectures loss of 2 pādas. **65a** ऋषिर्मातुल॰] S_4Bh, ऋषि मातरा॰ S_1 (unmetrical) **65b** ॰चित्] S_4R**A**Bh, ॰चि S_1 **65c** होम॰] R**A**Bh, होम्य॰ S_1 • ॰स्वादु] R**A**Bh, ॰स्वादुं S_1 **65d** ॰वानग्नि॰] A_3A_5Bh, ॰वांनग्नि॰ S_1 • ॰होत्रगः] R, ॰हो(त्र) ⏓ S_1, ॰होत्रिणः Bh (conj.?) **66a** तत्स्मृत्वा] **A**Bh, (तस्मृ)त्वा S_1 (तस्मृ upper parts lost) **66b** मातः] R**A**Bh, मात S_1 • मम] R**A**Bh, ममः S_1, ⏑ (म) S_4

क्षीरमित्युपनीतं तं दृष्ट्वा पिष्टं तदा मुनिः ।
नैतत्क्षीरमिति प्राह मातरं सा ततो ऽब्रवीत् ॥ ६७ ॥
वत्स क्षीरं कुतो ऽस्माकं कुतश्चान्नं तपस्विनाम् ।
आराधय महादेवं स ते सर्वं प्रदास्यति ॥ ६८ ॥
इत्युक्तः स तदा मात्रा दुःखशोकपरिप्लुतः ।
जगाम शरणं देवं सर्वभावेन शंकरम् ॥ ६९ ॥
आदित्याभिमुखो भूत्वा पादेनैकेन संयतः ।
मनसा चिन्तयन्नित्यं प्रणतार्तिहरं हरम् ॥ ७० ॥
सहस्रमेकं वर्षाणां तस्थौ दिव्यं फलाशनः ।
द्वितीयं शीर्णपर्णाशी तृतीयं चाम्बुभोजनः ॥ ७१ ॥
महादेवपरो भूत्वा चतुर्थं वै जितेन्द्रियः ।
तस्थौ सहस्रं वर्षाणामनिलाशन एव सः ॥ ७२ ॥
यदा चतुर्थं तत्पूर्णं सहस्रं शरदां मुने ।
तुष्टस्तदा ददौ शर्वः शक्ररूपेण दर्शनम् ॥ ७३ ॥

67d मातरं] माता तं R **68a** वत्स] बाल R **69a** तदा] ततो R **70d** ॰तार्तिहरं] ॰तार्त्तिर्हरं R **71c** ॰पर्णाशी] ॰पर्ण्णासी R **72d** ॰मनिलाशन] ॰मनिलाशय R **73a** तत्पूर्णं] संपूर्णं R **73b** शरदां] वत्सरं R **73c** शर्वः] सर्व्वः R

67a ॰मित्युप॰] A_7, ॰मृत्युप॰ A_3A_5 • तं] तु **A** **67b** तदा मुनिः] तदात्मनि **A** **67d** मातरं सा] माता तदा **A** **68a** कुतो] गतो A_7, गता॰ A_3A_5 **68b** कुतश्चान्नं] कुतश्चार्थं A_3A_7, कु॰ A_5 (unmetrical) • तपस्विनां] तपस्विनी **A** **69a** तदा] ततो **A** **69b** ॰परिप्लुतः] ॰प्रपीडितः **A** **70b** संयतः] शंकरं **A** **70d** ॰हरं हरं] A_3A_7, ॰हरं A_5 (unmetrical) **71b** दिव्यं] A_7, दिव्य॰ A_3A_5 • फलाशनः] फलाशनं **A** **71c** ॰पर्णाशी] ॰पत्राशी{॰सी A_7} **A** **71d** चाम्बु॰] A_7, चामु॰ A_5, वायु॰ A_3 • ॰भोजनः] ॰भोजनं **A** **72b** वै] यो **A** **72c** सहस्रं] सहस्र॰{॰स्रं॰ A_7} **A** **72cd** ॰णामनिला॰] ॰णां मणिना॰ **A** • सः] A_3A_5, च A_7 **73a** तत्पूर्णं] गतवान् **A** **73c** शर्वः] A_3A_5, सर्व्वः A_7

67⟨c^6–d^2⟩(d^3) S_1 **68**(d^3)⟨d^4–d^8→⟩ S_4 **69**(d^4)⟨d^5–d^8→⟩ S_1, ⟨←a^1–c^8⟩(d^1) S_4 **70** ⟨←a^1⟩(a^2)⟨d^7–d^8→⟩ S_1 **71**⟨←a^1–a^4⟩(a^5)⟨a^6⟩(a^7) S_1 **72**⟨a^2–d^4⟩ S_4 **73**⟨a^1–a^3⟩(a^4–a^8) S_1

67a ॰मित्युपनीतं तं] RS_4^{pc}, ॰बिन्दूपरीतञ्च S_1, ॰मित्युपनीतंन्तं S_4^{ac}, ॰मित्युपनीतं तद् Bh (em.?) **67b** मुनिः] S_1^{pc}RBh, मुनि $S_1^{ac}S_4^{pc}$, मुनिं S_4^{ac} **67d** सा] S_1RBh, स S_4 • ततो] S_4R**A**Bh, तदा॰ S_1 **68a** क्षीरं] S_1R**A**Bh, क्षीर S_4 **68b** ॰श्चान्नं] S_4RBh, ॰श्चानन् S_1 **68d** स ते] S_4R**A**Bh, सर्व्वे S_1 **70b** संयतः] S_4RBh, संयुतः S_1 **70d** ॰हरं हरं] $S_4A_3A_7$Bh, ॰हरो ⏑ ⏓ S_1 **71b** दिव्यं] S_4RA_7Bh, दिव्य॰ S_1 • फलाशनः] S_4RBh, फलाशनं S_1 **71d** ॰भोजनः] RBh (em.?), ॰भोजनं S_1S_4 **72b** वै] S_1R, यो Bh • जितेन्द्रियः] S_1^{pc}R**A**Bh, जितेन्द्रिय S_1^{ac} **72d** ॰मनिला॰] RBh (em.?), ॰मणिला॰ S_1 • सः] RA_3A_5, च S_1Bh, स S_4 **73a** चतुर्थं तत्पूर्णं] em., ⏓(तुत्थन्त)–(र्ण्णं) S_1 (upper parts lost; last but one akṣara has subscript ऊ), चतुर्थं तं पूर्ण्णं S_4, चतुर्थं संपूर्णं Bh (conj.?) **73b** शरदां] **A**Bh, शरदा S_1S_4 • मुने] S_1S_4R**A**, मुनेः Bh (conj.) **73c** तुष्टस्त॰] S_1R**A**Bh, तुष्टास्त॰ S_4 • शर्वः] $S_1A_3A_5$Bh, शर्व S_4

शक्र उवाच।
उपमन्यो महाभाग तपस्ते बहु संचितम्।
तुष्टो ऽस्मि ते वरं ब्रूहि यद्यदिच्छसि पुत्रक॥ ७४॥
उपमन्युरुवाच।
स्वागतं देवराजस्य त्रैलोक्याधिपतेरिह।
अद्य निष्कल्मषं मन्ये तपश्चीर्णं मया महत्।
यो ऽहं त्रैलोक्यदेवेशमिन्द्रं पश्यामि दिक्पतिम्॥ ७५॥
इदं पाद्यमिदं चार्घ्यमिदमासनविष्टरम्।
अयं च मधुपर्कस्ते गृह्यतां सदसत्पते॥ ७६॥
किं करोमि तदाख्याहि प्रार्थयस्व महाबल।
कृतमेव हि तद्विद्धि यदि स्यात्सुकरं मया॥ ७७॥
शक्र उवाच।
भवतो मे पिता विप्र सखाभूत्परमः पुरा।
तेन स्नेहेन दृष्ट्वाहं भवन्तं तपसि स्थितम्।
क्लिश्यमानमिहायातो ब्रूहि किं ते ददाम्यहम्॥ ७८॥

74d यद्यदि°] यं यमि° R **75c** अद्य निष्कल्मषं] यदि निःकल्मषं R **76ab** °मिदं चार्घ्यमि°] °मयमर्घ्य इ° R (unmetrical) **77b** प्रार्थयस्व] अद्य यत्सु° R **78** शक्र] इन्द्र R **78c** क्लिश्यमान°] (क्लृ)श्यमान° R

74b बहु संचितम्] वनु{°न° A_5}सां कृतं A_3A_5, अतिदुश्चरं A_7 **75** उपमन्युरुवाच] A_3A_7, उपमन्युवाच A_5 **75c** निष्कल्मषं] A_3, निष्कल्मष A_5 (unmetrical), निस्कल्मयन् A_7 **75d** °श्चीर्णं] A_3, °श्चिर्णं A_5A_7 **76ab** °दं चार्घ्यमि°] °दं अर्घ्यमि° A_7, °दं अर्घ्यमि° A_3A_5 **76b** °विष्टरम्] °विस्तरं **A** **76d** गृह्यतां सदसत्पते] गृहानै{°ने° A_3, °णे° A_7}तान् सदर्पति **A** **77c** °मेव] °मेवं **A** **78** शक्र] इन्द्र **A** **78a** °त्परमः] °त्परमं **A** **78c–f**] Instead of this **A** has 2 pādas reading वरं ब्रूहि महाभाग यत्ते मनसि वाञ्छितं। ±

75⟨speaker indication syll. 5–6?⟩(d^8–e^1) S_1, (speaker indication syll. 2–3)⟨4–d^4⟩(d^5) S_4 **77** (b^8)⟨c^1–d^8→⟩ S_4 **78**⟨b^8⟩ S_1, ⟨←speaker indication–b^5⟩ S_4

74a महाभाग] S_1R**A**Bh, महाभागस् S_4 **74b** संचितम्] S_4RBh, सञ्चयं S_1 **74c** ऽस्मि ते] S_1R**A**Bh, स्मिन्ते S_4 **74d** पुत्रक] S_4R**A**Bh, पुत्रकः S_1 **75** उपमन्युरुवाच] RA_3A_7Bh, उपमन्यु··· S_1 (one akṣara or two lost), उ(पम)··· S_4 **75d** °श्चीर्णं] RA_3Bh, °श्चीर्ण्णा S_1 **75e** ऽहं] S_4R**A**Bh, ह S_1 **75f** पश्यामि] $S_1S_4^{pc}$R**A**Bh, पश्याति S_4^{ac} **76ab** °दं चार्घ्यमि°] S_1, °दञ्चार्घ इ° S_4, °दं चार्ध्यमि° Bh (typo) **76c** अयं च] S_4R**A**Bh, अयाञ्च S_1 **76d** सदसत्पते] S_1R, सदत्पते S_4 (unmetrical), सदसस्पते Bh (conj.?) **77a** किं करोमि] S_1R**A**Bh, किङ्कभोमि S_4 **77b** महाबल] R**A**Bh, महाबलः S_1, महाबल(ः) S_4 **77c** °मेव] RBh (em.), °मेवं S_1 **77d** मया] S_1^{pc}R**A**Bh, मयात् S_1^{ac} **78a** °भूत्परमः] RBh (em.), परमतः S_1, ···मः S_4 **78d** भवन्तं] S_1RBh, भवन्त S_4 **78f** ददाम्य°] S_1R, ददान्य° S_4Bh

उपमन्युरुवाच ।
देवराज्यमपि त्वत्तो नाहं कांक्षे सुरोत्तम ।
महादेवमहं भक्तस्तस्मादिच्छाम्यहं वरम् ॥ ७९ ॥
शक्र उवाच ।
महादेवं न पश्यन्ति सुरापि सदसत्पतिम् ।
न तं द्रक्ष्यसि विप्रेन्द्र ब्रूहि यत्ते मनोगतम् ॥ ८० ॥
अहं पितुस्ते स्नेहेन इहायातो महाव्रत ।
धर्मतो हि सुतो मे त्वं ब्रूहि तस्माद्वरं वरम् ॥ ८१ ॥
उपमन्युरुवाच ।
कृतं स्वजनकृत्यं ते पूजितो ऽस्मि त्वया प्रभो ।
गच्छ नाहमृते रुद्राद्वरं याचे नमस्तव ॥ ८२ ॥
सनत्कुमार उवाच ।
एवमुक्तः स तेजस्वी शक्ररूपी महेश्वरः ।
उवाच तप्स्यसे पश्चात्किं ते रुद्रः करिष्यति ॥ ८३ ॥

79c ॰देवमहं] ॰देवे{॰व॰ R^{ac}} त्वहं R **79d** ॰दिच्छाम्य॰] R^{pc}, ॰च्छिष्याम्य॰ R^{ac} **80** शक्र] इन्द्र R **80a** महादेवं] महेश्वरं R **80b** सुरापि] पुरापि R **80c** तं] त्वं R **81a** अहं पितुस्ते स्नेहेन] पितुस्ते स्नेहभावेन R **81b** महाव्रत] स्मि पुत्रक R **81d** वरम्] वर R^{pc}, व(रां) R^{ac} **83** सनत्कुमार उवाच] om. R

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79 उपमन्युरुवाच] A_3, उपमन्युवाच A_5, उपमन्युरूवाच A_7 **79a** देवराज्य॰] देवराध्य॰ **A** **79cd** भक्तस्त॰] A_7, भक्त त॰ A_3, भक्तं त॰ A_5 **80** शक्र] इन्द्र **A** **80a** महादेवं] महेश्वरं **A** **80cd**] om. **A** **81d** वरम्] परं **A** **82c** नाहमृते] चाहमृते **A** **82d** नमस्तव] न संभवं **A** **83a** तेजस्वी] A_3A_7, तजस्वी A_5 (unmetrical) **83c** तप्स्यसे] तप्यसे A_3A_7, त॰ A_5 (unmetrical) **83d** करिष्यति] प्रदास्यति **A**

79$(a^4–a^7)\langle b^1–b^2\rangle(b^3)\langle b^4\rangle(b^5–b^7)$ S_1, $\langle d^1–d^8\rightarrow\rangle$ S_4 **80**(a^1) S_1, $\langle\leftarrow$speaker indication–$c^7\rangle(c^8)$ S_4 **82**$\langle c^7–d^8\rightarrow\rangle$ S_1, $(b^5–b^7)\langle b^8–d^8\rightarrow\rangle$ S_4 **83**$\langle\leftarrow$speaker indication–$a^7\rangle(a^8–b^2)$ S_1, $\langle\leftarrow$speaker indication–$b^8\rangle$ S_4

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79 उपमन्युरुवाच] RA_3Bh, उपमन्युवाच S_1, उपमन्यू उ S_4 **79a** देवराज्य॰] RBh (em.?), देराज्य॰ S_1 (unmetrical), देवराज॰ S_4 • त्वत्तो] S_1R**A**Bh, त्वन्नो S_4 **79b** ॰क्षे सुरोत्तम] R**A**Bh, –(सुरोत्त)मः S_1, ॰क्षो सुरोत्तमः S_4 **79c–80** speaker indication] om. S_1 **79cd** भक्तस्त॰] R A_7Bh (em.?), भक्त ⏓ S_4 **79d** ॰स्मादिच्छाम्यहं वरम्] R^{pc}**A**Bh **80** शक्र उवाच] conj. Bh (silently) **80b** सदसत्पतिम्] S_1R**A**, सदसस्पतिम् Bh (conj.?) **80c** द्रक्ष्यसि] RBh (em.?), द्रक्षसि S_1 • विप्रेन्द्र] S_1R, ···(न्द्र) S_4, विपेन्द्र Bh (typo) **80d** मनोगतं] S_1RBh, मनोगन्तं S_4 (unmetrical) **81ab** ॰न इहा॰] S_4R**A**Bh, ॰नमिहा॰ S_1 **81b** महाव्रत] S_1**A**Bh (visarga possibly lost in S_1), महाव्रतः S_4 **81c** त्वं] S_4R**A**Bh, त्व S_1 (retraced) **81d** तस्माद्वरं वरम्] S_4, तस्मा ददाम्यहं S_1 (retraced), तस्माद् ददाम्यहम् Bh (em.?) **82** उपमन्युरुवाच] R**A**Bh, उपमं उ S_1, उपमन्यू S_4 **82a** कृतं] S_1R**A**Bh, कृत॰ S_4 **82b** ऽस्मि त्वया] S_1R**A**Bh, स्मि(न्त्वया) S_4 **82c** ॰हमृते] S_1^{pc}R**A**Bh, ॰हंमृते S_1^{ac} **82cd** रुद्राद्वरं याचे] R**A**Bh **82d** नमस्तव] R, न्यसंभवम् Bh (conj.?) **83** सनत्कुमार उवाच] **A**Bh **83a** एवमुक्तः स तेजस्वी] RA_3A_7Bh, ···⏓ी S_1 **83c** तप्स्यसे पश्चात्] S_4RBh, तप्यतो रुद्रात् S_1

गच्छामि स्वस्ति ते चास्तु निर्विघ्नस्ते भवत्वयम्।
रुद्रं प्रति समारम्भः स्मरेथास्त्वं हि मां विभो॥ ८४॥
गते तस्मिंस्तदा हीन्द्रे रुद्रः स्वं रूपमास्थितः।
तस्यादर्शयदव्यग्र इदं चोवाच सुस्वरम्॥ ८५॥
रुद्र उवाच।
उपमन्यो महाभाग पश्य मां विगतज्वरः।
ब्रूहि निश्चिन्त्य मनसा वरं यावद्ददामि ते॥ ८६॥
सनत्कुमार उवाच।
ततः स दृष्ट्वा देवेशं शिरसाभिप्रणम्य च।
उवाच प्रणतो वाक्यं मनसा संप्रधारयन्॥ ८७॥
भगवन्यदि तुष्टो ऽसि सदासुरगणार्चित।
यद्ब्रवीमि तदीशान मह्यं यच्छ नमो ऽस्तु ते॥ ८८॥
द्रव्यं किंचिदनाश्रित्य मानुषं दिव्यमेव वा।
क्षीरोदनं समश्नीयामयाचितमुपस्थितम्॥ ८९॥

84a चास्तु] वास्तु R **84b** भवत्वयम्] भवेत्वयं R **84d** स्मरेथास्त्वं हि मां विभो] स्मरन् यास्यसि मामिह R **85a** हीन्द्रे] इन्द्रे R **85cd** °दव्यग्र इ°] °दव्यग्रमि° R **86c** निश्चिन्त्य] निश्चित्य R **87d** संप्रधारयन्] संप्रबोधयन् R **89a** द्रव्यं] स त्वं R **89cd** समश्नीयामयाचित°] समश्नी+यां+चिरकाल° R

84a ते चास्तु] चैवास्तु **A** **84b** निर्विघ्न°] A_3A_7, निविघ्न° A_5 • भवत्वयम्] A_3A_5, भवन्वयं A_7 **84cd**] रुद्रं समारंभस्म{°स्मं A_5}वनस्थाचा हि मां प्रभो A_3A_5 (unmetrical), om. A_7 **85a** हीन्द्रे] इन्द्रे A_7, इंद्र A_5, रुद्रो A_3 **85c** °दव्यग्र] A_3A_7, °दाव्यग्र A_5 **85d** सुस्वरम्] A_7, सस्वरं A_3A_5 **86c** निश्चिन्त्य] निश्चित्य A_3A_7, निश्चत्य A_5 **86d** यावद्ददामि] A_7, मावर्गदामि A_3A_5 **87c** वाक्यं] वाच्यं **A** **88b** °णार्चित] A_7, °णार्चितः A_3A_5 **88c** यद्] A_7, om. A_3A_5 (unmetrical) • तदीशान] A_7, तदीशानं A_3, दीशान A_5 (unmetrical) **88d** यच्छ नमो] यच्छन्नमो **A** **89a** द्रव्यं] त्वां च **A** **89b** वा] च **A** **89cd**] om. **A**

84(c^1) S_1 **85**⟨d^3–d^8→⟩ S_1, ⟨←a^1–c^1⟩(c^2) S_2, ⟨b^3–d^8→⟩ S_4 **86**⟨←speaker indication–c^1⟩ S_1, ⟨←speaker indication–c^7⟩ S_4 **87**(a^5, c^4) S_1, ⟨d^3–d^8→⟩ S_2 **88**(d^3–d^4)⟨d^5–d^8→⟩ S_1, ⟨←a^1–a^2⟩(a^3–a^7)⟨a^8–b^2⟩ S_2, ⟨b^2–d^8→⟩ S_4 **89**⟨←a^1–d^1⟩(d^2) S_1, ⟨←a^1–c^8⟩ S_4

84b निर्विघ्न°] $S_4RA_3A_7Bh$, निर्विघ्ने° S_1 • °त्वयम्] RA_3A_5Bh, °त्वय S_1 (म् possibly lost), °त्वयन् S_4 **84c** समारम्भः] RBh (em.?), समारंभं S_1S_4 **84d** मां] S_4**A**Bh, मा S_1 **85a** Before this Bh adds सनत्कुमार उवाच। (conj.?) **85c** °स्यादर्शयद°] RA_3A_7Bh, °स्य दर्शनम° S_1, (स्या)दशयद° S_2 (tops lost) **86c** निश्चिन्त्य] S_2, निश्चिन्ते S_1, निश्चित्य Bh **86d** वरं] $S_1S_2^{pc}S_4R$**A**Bh, वर S_2^{ac} • यावद्ददामि] S_2RA_7Bh, यावदन्दानि S_1^{pc} ?, यावदद्दानि S_1^{ac} ?, याव ददामि S_4 **87a** ततः] S_2R**A**Bh, तत S_1S_4 (unmetrical) **87b** °साभिप्रणम्य] S_2S_4R**A**Bh, °सा प्रणिपत्य S_1 **87c** वाक्यं] S_1S_4RBh, वाक्य S_2 (tops lost) **87d** संप्रधारयन्] **A**Bh, यं प्रवारयत् S_1, संप्रधारयण् S_4 **88a** भगवन्य°] S_4R**A**Bh, भगवंन्य° S_1, ⏓⏓(वन्य°) S_2 **88b** सदासुरगणार्चित] RA_7Bh (em.?), यदि देयो वरश्च नः S_1, ⏓⏓⟨(सगण)⟩सुरगणार्च्चित⟨:⟩ S_2, स··· S_4 **88c** तदीशान] RA_7Bh (em.?), तमीशान S_1, तदीशानं S_2 **88d** मह्यं] S_2R**A**Bh, मह्यां S_1 **89cd** समश्नीयाम°] conj. Bh (cf. R^{pc}), समश्नीयाद° S_2, ···द° S_4

देव उवाच।
अनाश्रित्येह नैवास्ति कस्यचिद्द्विजसत्तम।
तृणमप्याश्रयं कृत्वा तस्माद्वद महामुने॥ ९०॥
उपमन्युरुवाच।
नैवाहमाश्रये किंचित्प्रसादाद्भगवंस्तव।
तदर्थश्चायमारम्भस्तत्प्रयच्छ यथार्थितम्॥ ९१॥
देव उवाच।
मुने किंचिदनाश्रित्य नास्ति क्षीरोदनं तव।
इत्युक्त्वा तं महादेवस्तत्रैवान्तरधीयत॥ ९२॥
अन्तर्धानं ततो गत्वा जिज्ञासार्थं पिनाकधृक्।
ब्रह्मणो रूपमास्थाय भूय एनं ततो ऽब्रवीत्॥ ९३॥

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90 देव] देवदेव R **90b** कस्यचिद्द्वि°] किञ्चिद्वि° R^{pc} (unmetrical), कच्चिद्वि° R^{ac} (unmetrical) **91a** °माश्रये] °माश्रित्य R **91c** तदर्थ°] यदर्थ° R **91d** यथार्थितम्] सुरेश्वर R^{pc}, ⊔ R^{ac} **92** देव] देवदेव R **92c** महादेवस्] महादेव R **93a** Before this R adds सनत्कुमार उवाच। **93a** °मास्थाय] °माधाय R

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90 देव] देवदेव **A** **90ab**] om. **A** **90d** महामुने] A_7, महात्मने A_3A_5 **91** उपमन्युरुवाच] A_3A_5, उपमन्युवाच A_7 **91a** °माश्रये] A_5, °माश्रमाश्रये A_3 (unmetrical), °माश्वये A_7 **91b** °त्प्रसादा°] A_3A_5, °त् प्रशादा° A_7 • °द्भगवंस्त°] A_7, °द्भगवांस्त° A_3A_5 **91c** तदर्थश्चा°] यदर्थं चा° **A** • °मारम्भस्] °मारब्धं A_7, °मापमारब्धं A_3 (unmetrical), °मारद्धं A_5 **91d** यथार्थितम्] °स्व प्रार्थितं A_3A_5, °स्व पार्थिवं A_7 **92** देव] देवदेव **A** **92a–d**] repeated in A_3. **92c** इत्युक्त्वा] $A_3A_3^*A_7$, इत्युत्का A_5 • महादेवस्] महादेवं **A** **93a** Before this **A** adds सनत्कुमार उवाच।, and after this A_3 repeats 92a–d and सनत्कुमार उचाच। • गत्वा] A_7, दत्वा A_3A_5 **93a** ब्रह्मणो रूपमा°] ब्रह्मरू{°रु° A_7(unmetrical)}पं समा° **A** **93d** एनं] A_3A_5, येनन् A_7

90⟨a^8⟩(b^1)⟨c^7–c^8⟩(d^1–d^2) S_1, (c^5–c^6) S_2 **91**(a^2, b^1, b^7–b^8, c^6)⟨c^7–d^8→⟩ S_1, ⟨a^1–d^8→⟩ S_4 **92**⟨←speaker indication–d^8→⟩ S_1, ⟨←speaker indication–b^2⟩ S_4 **93**⟨←a^1–a^7⟩(a^8–b^7)⟨b^8⟩(c^1–c^2) S_1, ⟨d^8→⟩ S_4

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90 देव] em., देह S_1, देवदे S_2, देवदेव S_4Bh **90a** नैवास्ति] $S_2^{pc}S_4^{pc}$RBh, नैवा ⏑̲ S_1, नैवासि $S_2^{ac}S_4^{ac}$ **90b** °चिद्द्विज°] S_1S_2Bh, °चिद्दिज° S_4^{pc}, °चिदिज° S_4^{ac} (unmetrical) • °सत्तम] S_2^{pc}RBh, °सोत्तम⟨:⟩ S_1, °सत्तमः $S_2^{ac}S_4$ **91** उपमन्युरुवाच] RA_3A_5Bh, उपमं उ S_1, उपमन्यू S_2S_4 **91a** °माश्रये] $S_2A_3A_5$Bh, °माश्रयै S_1 **91b** °त्प्रसादा°] $S_1S_2^{pc}RA_3A_5$Bh, °त्प्रंसादा° S_2^{ac} **91c** तदर्थ°] S_2Bh, स्तदर्थ° S_1 **91cd** °रम्भस्तत्] RBh (em.?), °रम्भो तत् S_2 **91d** यथार्थितम्] conj. Bh, यथास्थितं S_2 **92** देव] em., देवदे S_2, देवदेव Bh **92c** इत्युक्त्वा] $S_2RA_3A_3^*A_7$Bh, इत्यत्क्वा S_4 • महादेवस्] S_2^{pc}Bh, महादेव $S_2^{ac}S_4$ **93c** ब्रह्मणो] S_2RBh, ⏑̲(ह्म)ण S_1 (upper parts lost; first akṣara has subscript र्), ब्रह्मणे S_4 • रूप°] S_2S_4RBh, रुप° S_1 **93d** एनं] $S_4RA_3A_5$Bh, एवं S_1, एवन् S_2

ब्रह्मोवाच।
उपमन्यो महाप्रज्ञ सुचीर्णं ते तपः शुभम्।
तुष्टो ऽस्मि ते ब्रूहि वरं प्रयच्छामि तवानघ॥ ९४॥
उपमन्युरुवाच।
भगवन्सर्वलोकेश नमस्ते सर्वसृक्प्रभो।
सुचीर्णं मे तपो देव यस्त्वां पश्यामि लोकप॥ ९५॥
महेश्वरमहं भक्तस्तदाशीस्तत्परायणः।
तस्माद्वरं वृणे देव त्वत्तो नाहमसंशयम्॥ ९६॥
ब्रह्मोवाच।
रुद्रस्ते नाददद्विप्र क्षीरोदनमदुर्लभम्।
स ते ऽन्यत्कुत एवेह दास्यते वरमुत्तमम्॥ ९७॥
प्राजापत्यं सुरत्वं वा अमरत्वमथापि वा।
इन्द्रत्वमथ सोमत्वं विष्णुत्वं वा ददामि ते।
लोकपालो भवानस्तु सर्वलोकाभिपूजितः॥ ९८॥

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94 ब्रह्मोवाच] om. R **94a** महाप्रज्ञ] महाभाग R **94b** सुचीर्णं] संचीर्णं R **94c** ब्रूहि वरं] वरं ब्रूहि R **95d** लोकप] लोकपम् R **96a** महेश्वरमहं] महेश्वरा(ह्य)हम् R **96b** °दाशीस्त°] °दासीस्त° R **96d** °संशयम्] °संशयः R **97** ब्रह्मो°] पितामह उ° R **97a** °द्विप्र] °त्किञ्चित् R **97b** क्षीरोदनम°] क्षीरार्थं सुष्ठु R^{pc} ?, ⊔ R^{ac} ? **97c** ऽन्यत्कुत] न्यं कुत R **98d** °त्वं वा] °त्वञ्च R

94a महाप्रज्ञ] महाप्राज्ञ **A**± **94b** सुचीर्णं ते] संचीर्णं तु **A** **94c** ब्रूहि वरं] वरं ब्रूहि **A**± **95** उ-पमन्युरुवाच] A_3A_5, उपमन्युवाच A_7 **95cd**] om. **A** **96b** °दाशीस्त°] °दासीत्त° **A** **96c** वृणे] A_3A_7, वृणो A_5 **96d** नाहम°] A_3, नाहस° A_5A_7 **97** ब्रह्मो°] पितामह उ° **A** **97b** °नमदुर्लभम्] °नं{°न A_5} सुदुर्ल्लभं **A** **98c** सोमत्वं] A_3A_7, सामत्वं A_5 **98d** विष्णुत्वं वा] विष्णुत्वं च A_5A_7, विष्णुं च A_3 (unmetrical) • ददामि] ददानि **A**

94⟨←speaker indication–d[8]→⟩ S_4 **95**⟨←speaker indication–a[3]⟩(a[4]) S_4 **96**⟨c[5]–d[8]→⟩ S_4 **97**⟨←speaker indication–d[8]→⟩ S_4 **98**⟨←a[1]–a[3]⟩(a[4]–a[7], b[8], c[1]) S_4

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94 ब्रह्मोवाच] **A**Bh, ब्रह्म उ S_1S_2 **94a** महाप्रज्ञ] S_1, महाप्राज्ञ S_2Bh **94b** शुभम्] S_2R**A**Bh, शुभ S_1 **94c** ऽस्मि ते] S_1R**A**Bh, स्मिन्ते S_2 • ब्रूहि वरं] S_1S_2, वरं ब्रूहि Bh **94d** प्रयच्छामि तवानघ] S_1R**A**, तत्प्रयच्छ यथास्थितम् S_2 (cf. 91d), प्रयच्छामि यथेप्सितम् Bh (conj.) **95** उपमन्युरुवाच] RA_3A_5Bh, उपमन्युवाच S_1, उपमन्यू S_2 **95c** सुचीर्णं] S_2S_4RBh, सुचीर्ण्णं S_1 **95d** यस्त्वां] S_2R, यत्वां S_1, यस्त्वा S_4, यत्त्वां Bh • लोकप] S_2^{pc}Bh, लोकश S_1, लोकपः $S_2^{ac}S_4$ **96a** °हं भक्त°] S_1S_2R**A**Bh, °हम्भक्ता° S_4 **96b** °दाशीस्त°] $S_2^{pc}S_4$Bh, °दाशी त° $S_1S_2^{ac}$ **96c** °द्वरं] S_1S_2R**A**Bh, °द्वर S_4 • वृणे] S_1RA_3A_7Bh, वृणो S_2 **96d** त्वत्तो] S_2R**A**Bh, त्वत्वो S_1 • °संशयम्] S_2**A**Bh, °संशयः S_1 **97** ब्रह्मोवाच] em. Bh (silently), ब्रह्म उ S_1S_2 **97a** °स्ते नादद°] S_2R**A**Bh, °स्त्वेकं ददा° S_1 **97b** क्षीरोदन°] $S_1S_2A_5$, क्षीरौदन° Bh (em.) **97c** ऽन्यत्कुत] S_2**A**Bh, न्यङ्कुत S_1 **97d** वरमु°] S_2R**A**Bh, वचमु° S_1 **98ab** वा अ°] $S_1^{pc}S_2S_4$R**A**, वाम° S_1^{ac}, वाप्य° Bh (conj.?) **98c** सोमत्वं] S_2S_4RA_3A_7Bh, सोमत्व S_1 **98d** विष्णुत्वं वा] S_2S_4Bh, स विष्णुत्वं S_1 • ददामि] S_1R, ददानि S_2S_4Bh **98f** °पूजितः] S_1S_2R**A**Bh, °पूजित S_4 (visarga possibly lost)

ब्रूहि किं ते ददान्यद्य विसृजस्व महेश्वरम्।
नासौ दाता तवेशानस्तृणमप्येकमक्षतम्॥ ९९॥
उपमन्युरुवाच।
न गृहीतं प्रभो तेन मम किंचिन्महात्मना।
ईश्वरः सर्वभूतानां न स्वामी तस्य कश्चन॥ १००॥
इच्छया कुरुते देवः सर्वकार्याणि कार्यिणाम्।
ददाति यदि लाभो मे न ददाति तथापि च॥ १०१॥
बहुना किं प्रलप्तेन तेन दत्तमहं वृणे।
नरकं वा पशुत्वं वा किं पुनर्यदतो ऽन्यथा॥ १०२॥
त्वत्तो नेच्छामि विष्णुत्वं न शक्रत्वं पितामह।
गच्छ सर्वसुरेशान मा वृथा क्लेशमाचर॥ १०३॥
सनत्कुमार उवाच।
स एवमुक्तो देवेशस्तेन ब्रह्मर्षिणा तदा।
तस्य तत्र पुनर्वाक्यं वरार्थमवदत्प्रभुः॥ १०४॥
उपमन्युरपीशाने मनः संधाय निश्चलम्।
तूष्णीं बभूव देवो ऽपि तत्रैवान्तरधीयत॥ १०५॥

99a ददान्य°] ददाम्य° R **99d** °मक्षतं] °मक्षयं R **101a** देवः] देव R **101b** कार्यिणाम्] कर्म्मिणाम् R **101c** लाभो] रुद्रो R **101d** च] सः R **102a** बहुना] बहूनां R • प्रलप्तेन] प्रलापेन R **102c** नरकं] नरत्वम् R **103b** न शक्रत्वं] शक्रत्वम्वा R **103c** सर्व°] शर्व्वं R **104b** तदा] तथा R **104d** °मवदत्] °मददत् R **105a** °रपीशाने] °रसीशाने R

99a ददान्य°] ददाम्य° **A** **100a** प्रभो] पुरा **A** **100d** न स्वामी] A_5, नास्वामी A_3A_7 • कश्चन] A_3A_5, कश्चनः A_7 **101a** देवः] देव **A** **101b** कार्यिणाम्] A_3A_5, कर्य्यिनां A_7 **101c–102d**] om. **A** **103a** त्वत्तो] A_3, त्वर्ते A_5, तत्ते A_7 **103b** न शक्रत्वं] ब्रह्मत्वं वा **A** **103d** क्लेशमा°] A_3A_5, क्रेशमा° A_7 **104b** ब्रह्मर्षिणा] A_3A_7, ब्रह्मर्षिणां A_5 • तदा] तथा **A** **104cd**] om. **A** **105b** संधाय] A_3A_5, शन्धाय A_7 **105cd**] om. **A**

99⟨a^1–d^8→⟩ S_4 **100**⟨←speaker indication–b^6⟩(b^7–b^8, c^8, d^3)⟨d^4–d^5⟩(d^7) S_4 **102**⟨a^2–d^8→⟩ S_4 **103**⟨←a^1–c^8⟩ S_4 **105**⟨b^2–d^8→⟩ S_4

99a °न्यद्य] S_2Bh, °न्यस्य S_1 **99b** विसृजस्व] S_2R**A**Bh, व्यसृजश्व S_1 **99c** तवेशानस्] S_2R**A**Bh, तवेशान S_1 **99d** °मक्षतम्] S_2**A**, °मेव च S_1, °मल्पकम् Bh (conj.) **100** उपमन्युरुवाच] S_1R**A**Bh (उपम उवाच in S_1), उपमन्यू S_2 **100a** प्रभो तेन] S_2RBh, ममस्तेन S_1 **100c** ईश्वरः] S_1S_2R**A**Bh, ईश्वर S_4 (unmetrical) **100d** कश्चन] $S_1S_2^{pc}$RA_3A_5Bh, कश्चनः S_2^{ac}, क(श्च)नः S_4 **101a** देवः] S_1Bh, देव S_2S_4 **101b** कार्यिणाम्] $S_2S_4A_3A_5$Bh, कार्य्यणां S_1 **101d** तथापि] S_2S_4RBh, तदापि S_1 **102a** प्रलप्तेन] $S_1S_2^{ac}$Bh, प्रलाप्तेन S_2^{pc} **102d** किं पुनर्] S_2RBh, किम्पुन S_1 (unmetrical) **103a** त्वत्तो] S_2RA_3Bh, ततो S_1 **103c** सर्व°] S_2**A**Bh, त्वं हि S_1 • °सुरेशान] S_2^{pc}R**A**Bh, सुरेषान $S_1S_2^{ac}$ **103d** क्लेशमाचर] S_2S_4RA_3A_5Bh, क्लेषमाचरेत् S_1 **104b** ब्रह्मर्षिणा] S_2S_4RA_3A_7Bh, ब्रह्मर्षिर्णा S_1 **104c** °र्वाक्यं] S_1S_2RBh, °र्वाक्य S_4 **105a** °मन्युरपी°] $S_1^{pc}S_4$**A**Bh, °मन्युरमी° S_1^{ac}, °मन्यूरपी° S_2 **105b** मनः संधा°] RA_3A_5, मन्नः संधा° S_1, मन त्वाधा° S_2^{ac}, मनस्त्वाधा° S_2^{pc}, म··· S_4, मन आधा° Bh (conj.) **105c** बभूव देवो] S_2RBh, बभूवु द्देवो S_1 **105d** °रधीयत] S_2^{pc}RBh, °रधीयतः S_1, °रधीयताम् S_2^{ac}

तस्य तां भावनां ज्ञात्वा पिनाकी स त्रिलोचनः ।
स्वमेव रूपमास्थाय दर्शयामास तत्क्षणात् ॥ १०६ ॥
त्र्यक्षो जटी विशालाक्षः कुण्डली दीप्तलोचनः ।
ज्वालामालाधरः श्रीमान्भुजगाबद्धमेखलः ॥ १०७ ॥
सर्पयज्ञोपवीती च व्याघ्रचर्माम्बरच्छदः ।
कृष्णाजिनोत्तरीयश्च कमण्डलुधरस्तथा ॥ १०८ ॥
दण्डी शूली महाहासो गणपैर्बहुभिर्वृतः ।
उवाच पुत्र पुत्रेति तुष्टो ऽस्मि तपसा तव ॥ १०९ ॥
अमरो जरया त्यक्तः सर्वदुःखविवर्जितः ।
कामरूपधरः श्रीमान्मत्प्रसादाद्भविष्यसि ॥ ११० ॥
द्वीपं चेमं गृहाण त्वं मया सृष्टं हि कामगम् ।
क्षीरोदेन समुद्रेण सर्वतः परिवारितम् ॥ १११ ॥
महायोगबलो भूत्वा सर्वज्ञः प्रियदर्शनः ।
भुङ्क्ष्व क्षीरोदनं वत्स बन्धुभिः सहितः सदा ॥ ११२ ॥
सप्त पूर्वाणि सर्वाणि कुलानि तव तापस ।
इदं चैव कुलं सर्वमनुगृह्णामि सुव्रत ॥ ११३ ॥

107d °मेखलः] °मेषणः R **109a** महाहासो] महानागो R **111b** कामगम्] कामग R **113b** कुलानि] दुनाति R

106b °की स] A_3, °कीश A_5, °कि स A_7 (unmetrical) **108**] om. **A** **109a** महाहासो] महाभागो **A** **109c** पुत्र पुत्रेति] A_7, पुत्र पुत्र पुत्रेति A_3 (unmetrical), पुत्रेति A_5 (unmetrical) **109d** ऽस्मि] A_3A_7, सि A_5 **110d** °द्भविष्यसि] °भ्दविष्यसि A_5, °द्भविष्यति A_3A_7 **111a** द्वीपं] A_5, द्विपं A_3A_7 • चेमं] चैव A_3A_5, चैवं A_7 **111cd**] om. **A** **112b** सर्वज्ञः] A_3A_7, सचेतः A_5 **112c** भुङ्क्ष्व] A_3, भुंक्ष्व A_5, भुङ्क्ष A_7 • क्षीरोदनं] A_7, क्षीरौदनं A_3A_5 **112d** बन्धुभिः] बहुभिः **A** **113b** तव तापस] A_3A_5, तपतापसा A_7

106⟨←a[1]–c[7]⟩(d[8]) S_4 **108**⟨b[2]–d[8]→⟩ S_4 **109**⟨←a[1]–d[1]⟩(d[2]) S_4 **111**(a[1]–a[3]) S_1, ⟨b[4]–d[8]→⟩ S_4 **112**⟨←a[1]–c[8]⟩ S_4

106b °की स त्रि°] RA_3, °की संस्तृ° S_1, °कीसस्त्रि° S_2, °कीशस्त्रि° Bh (em.?) **106d** दर्शया°] S_2S_4R**A**Bh, दर्षया° S_1 **107a** विशालाक्षः] $S_1S_2^{pc}$R**A**Bh, विशालाक्ष $S_2^{ac}S_4$ **107b** कुण्डली] $S_1S_2^{pc}S_4$R**A**Bh, कुण्ड S_2^{ac} (unmetrical) **107c** °माला°] S_2S_4R**A**Bh, °माल° S_1 • श्रीमान्] S_1S_2R**A**Bh, श्रीमा S_4 **108b** °र्माम्बरच्छदः] S_1RBh, °र्माम्बर{°रे° S_2^{ac}}च्छदुः S_2 **109d** ऽस्मि त°] S_1RA_3A_7Bh, स्मिन्त° S_2S_4 **110a** त्यक्तः] $S_1S_2^{pc}$R**A**Bh, त्यक्त $S_2^{ac}S_4$ **110c** श्रीमान्] S_2R**A**Bh, श्रीमांन् S_1, श्रीमा S_4 **111a** द्वीपं चेमं] $S_2^{pc}S_4$RBh, (द्विपञ्च)म S_1 (upper parts lost), द्वीपञ्चेमां S_2^{ac} • त्वं] S_2R**A**Bh, त्व S_1S_4 **111c** क्षिरोदेन] S_1R, क्षीरोदन° S_2, क्षीरौदन° Bh (em.?) **111d** °वारितम्] S_1RBh, °वारितः S_2 **112c** क्षीरोदनं] S_1S_2RA_7, क्षीरौदनं Bh **112d** बन्धुभिः] S_1S_2RBh, बन्धुभि S_4 (unmetrical) • °तः सदा] S_2R**A**Bh, °तस्तदा S_1, °त सदा S_4 (unmetrical) **113b** तव तापस] S_2S_4RA_3A_5Bh, तपसा तव S_1 **113d** सुव्रत] S_2^{pc}R**A**Bh, सुव्रतः $S_1S_2^{ac}S_4$

सर्वे भवन्तु विप्रर्षे य इमे तव बान्धवाः ।
मत्प्रसादान्महासत्त्वा नित्यं क्षीरोदवासिनः ॥ ११४ ॥
सनत्कुमार उवाच ।
स तु तं वरमादाय प्रणम्य शिरसा भवम् ।
शिरस्यञ्जलिमाधाय अस्तौषीत्प्रयतात्मवान् ॥ ११५ ॥
उपमन्युरुवाच ।
नमः सर्वामरेशाय विश्वेशाय नमो नमः ।
नमः सर्वार्तिहर्त्रे च नमः शोकहराय च ॥ ११६ ॥
नमः पवनवेगाय नमः पवनरूपिणे ।
नमः काञ्चनमालाय पद्ममालाय वै नमः ॥ ११७ ॥
नमः सुररिपुघ्नाय चण्डवेगाय वै नमः ।
नमः पितृसुरेशाय महिषघ्नाय वै नमः ॥ ११८ ॥
स्त्रीरूपाय नमस्तुभ्यं सर्वरूपधराय च ।
नमः स्कन्दविशाखाय विश्वक्स्रष्ट्रे नमो नमः ॥ ११९ ॥

114a भवन्तु] भवन्ति R **115a** तु तं वरमा°] तं वच+न+मा° R **116c** °हर्त्रे] हन्त्रे R **116d** शोकहराय] शोकापहाय R **119c** °विशाखाय] °विशालाक्ष R **119d** विश्वक्स्रष्ट्रे] विश्वसृष्टे R

114ab] om. **A** **115a** तु तं] तु तां A_3, ततां A_5, तातं A_7 **115b** प्रणम्य] यत्प्राप्य **A** **115c** °माधाय] A_5, °मादाय A_3A_7 **115d** अस्तौषीत्] A_3, अष्टोषित् A_5, तस्तौसीत् A_7 **116a** नमः] A_3A_7, मनः A_5 **116cd**] om. **A** **117b** पवन°] A_3, परम° A_7, पररूम° A_5 (unmetrical) **117c–118d**] om. **A** **119c** नमः स्कन्दविशाखाय] नमः कन्द{नमस्कंद° A_5}र्पनाशाय A_3A_5, नम-स्कन्दर्पविणाशाय A_7 (unmetrical) **119d** विश्वक्स्रष्ट्रे] विष्वक्स्रष्टे A_3, विश्वक्सृष्टे A_5A_7

114(c^7) S_1, ⟨b^6–d^8→⟩ S_4 **115**⟨←speaker indication–c^4⟩ S_4 **116**(c^7) S_4 **117**⟨a^1–d^8→⟩ S_4 **118**(b^7–b^8)⟨c^4⟩(c^5–d^4) S_3 (S_3 starts from b^6), ⟨←a^1–b^5⟩ S_4 **119**(a^2–a^8, d^3) S_3

114a भवन्तु] S_1S_2Bh, भवतु S_4 • विप्रर्षे] S_2S_4RBh, विप्रेन्द्र S_1 **114b** बान्धवाः] S_2RBh, बान्धवा S_1 **114c** °त्प्रसादान्] S_2R**A**Bh, °त्प्रसादा S_1 **114d** क्षीरोदवासिनः] S_1S_2R**A**, क्षीरौ-दनाशनाः Bh (conj.) **115c** °स्यञ्जलि°] S_1R**A**Bh, °स्याञ्जलि° S_2, ···लि° S_4 • °माधाय] $S_1^{pc}S_2S_4$RA_5Bh, °मा⟨धा⟩धाय S_1 **115d** अस्तौषीत्] S_2S_4RA_3Bh, अस्तौषी S_1 **116** उपमन्यु-रुवाच] S_4R**A**Bh (उपमन्यु उ in S_4), om. S_1, उपमन्यू S_2 **116a** नमः] $S_1S_2A_3A_7$Bh, नम S_4 • °मरेशाय] S_2S_4R**A**Bh, °मरेषाय S_1 **116b** विश्वेशाय] S_2S_3R**A**Bh, विश्वेषाय S_1 **116c** स-र्वार्तिहर्त्रे] S_2S_4Bh, सर्व्वत्रि{°ति° S_1^{ac}}हर्त्ते S_1 **116d** नमः] S_1S_2RBh, नम S_4 **118c** पितृ°] S_1RBh, पित्रि° S_2, पि⏑̲ S_3 • °सुरेशाय] S_2S_3RBh, °सुरेषाय S_1 **118d** महिषघ्नाय] S_2S_3R, मुखघ्नाय च S_1, मखघ्नाय च Bh (conj.) **119a** नमस्तुभ्यं] S_2R**A**Bh, नमःस्तुभ्यं S_1, (नमस्तुभ्य) S_3 **119c** नमः स्कन्दविशाखाय] S_2S_3, नमस्कन्दविखाखे च S_1, नमः कन्दर्पनाशाय Bh **119d** विश्वक्स्रष्ट्रे] em., विश्वक्स्रष्टे S_1, विशक्स्रष्ट्रे S_2, विश्व(क्स्र)ष्टे S_3, विश्वस्रष्ट्रे Bh (conj.)

नमो विश्वाय पाशाय नमो ऽचिन्त्याय चैव ह ।
त्वं नो गतिश्च श्रेयश्च त्वमेव हृदयं सदा ॥ १२० ॥
सनत्कुमार उवाच ।
ततस्तं मूर्ध्न्युपाघ्राय समाश्वास्य विसृज्य च ।
जगाम भगवान्व्यास सुकेशं प्रति स प्रभुः ॥ १२१ ॥
उपमन्युं ज्वलितानलप्रकाशं शतमन्युं तपसा जिगीषमाणम् ।
स चकारावनतं हरोग्रमन्युं वरदानेन तदा व्यपेतमन्युम् ॥ १२२ ॥

स्कन्दपुराणे चतुस्त्रिंशत्तमो ऽध्यायः ॥ ३४ ॥

120b ह] हि R **120c** °श्च श्रेयश्च] °श्चाश्रयश्च R **120d** °मेव] °मेच R **122d** मन्युम्] मन्युमिति R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे उपमन्युवरप्रदानो नाम चतुस्त्रिंशत्तमो ध्यायः R

120ab] om. **A** **121a** मूर्ध्न्युपा°] मूद्धर्नि चा° A_3A_5, चुद्धि चा° A_7 **121b** समाश्वास्य] A_5 A_7, समास्वास्य A_3 **121d** सुकेशं प्रति स] सुरेशप्रतिम° A_3, सुरेशप्रतिपः A_5, सुरेश्माप्रतिमं A_7 **122a** उपमन्युं] A_3, उपमन्यु A_5A_7 • °तानल°] °तानन° **A** **122b** शतमन्युं] A_3, सतमन्युं A_7, तमन्यं A_5 (unmetrical) **122c** °रावनतं] A_3A_5, °रान् नतं A_7 (unmetrical) **Col.** इ-ति श्री{इति A_7}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे उपमन्युवरप्रदानो{°वरदानो A_5}नाम चतुस्त्रिंशत्तमो ऽध्यायः **A**± (A_3 and A_5 add ३४)

120$(a^5–a^6)\langle c^4–c^5\rangle(c^6–c^8)$ S_2, $(b^3–b^4)\langle b^5–d^8\rightarrow\rangle$ S_3 **121**$\langle\leftarrow$speaker indication–$c^4\rangle$ S_3 **122** $(c^4)\langle c^5–c^{11}\rangle(c^{12})\langle d^1–d^{10}\rangle$ S_2

120b ह] S_1, हि S_2Bh **121a** मूर्ध्न्युपा°] RBh (em.?), मूद्ध्युपा° S_1, मूर्ध्निमा° S_2^{ac}, मूर्ध्नि चा° S_2^{pc} • °घ्राय] $S_1S_2^{pc}$R**A**Bh, °घ्राय्य S_2^{ac} **121b** समाश्वास्य] S_2RA_5A_7Bh, समाश्वस्य S_1 **121c** भ-गवान्] S_1S_2R**A**Bh, ⏑गवा S_3 (retraced) **121d** प्रभुः] S_1S_2R**A**Bh, प्रभुं S_3 (retraced) **122a** ज्वलिता°] S_2S_3(retraced)R**A**Bh, जलिंता° S_1 (unmetrical) **122b** शतमन्युं तपसा] RA_3Bh, श-तमुन्युन्तमसा S_1, गतमन्युं तपसा वि° S_2 (unmetrical), गतमन्यु तपसा वि° S_3 (retraced, unmetrical) **122c** °रावनतं] S_1S_3(retraced)RA_3A_5, (°रा)··· S_2, °र नतं Bh (conj., unmetrical) **122d** °मन्युम्] S_2S_3(retraced)**A**Bh, °मन्युरिति S_1 (इति part of col.) **Col.** १३६ (in letter numerals) ॥ स्कन्दपुराणे उपमन्युवरप्रदानः ॥ ⊙ S_1, स्कन्दपुराणे चतुर्त्रिङ्शतिमो ध्यायः ॥ ⊙ S_2, ⊙॥ स्क(न्द)··· S_3, इति स्कन्दपुराणे उपमन्युवरप्रदानं नाम चतुस्त्रिंशोध्यायः Bh

पञ्चत्रिंशो ऽध्यायः।

सनत्कुमार उवाच।
ततः स भगवान्देवः सुकेशं गणपं पुनः।
चकार ब्राह्मणं व्यास तपःसत्यपरायणम्॥ १॥
व्यास उवाच।
कथं स ब्राह्मणः पूर्वं गणेशत्वमुपागतः।
केनास्य तपसा तुष्टो गणपत्वं ददौ प्रभुः॥ २॥
सनत्कुमार उवाच।
आसीद्वसिष्ठकुलजो ब्राह्मणः सत्यवाक्शुचिः।
तीर्थयात्रास्वभिरत उपवासपरायणः॥ ३॥
स कदाचिद्विदेशस्थो वने ऽपश्यत्पथि स्थितम्।
व्याघ्रं व्यात्ताननं घोरं नखदंष्ट्रायुधं वरम्॥ ४॥
दृष्ट्वा तं स तदा विप्रस्त्यक्त्वा पन्थानमाशुगः।
विवेश महतीं घोरामटवीं प्राणिवर्जिताम्॥ ५॥

1a ॰न्देवः] ॰न्देव R **4d** ॰ष्ट्रायुधं वरम्] ॰ष्ट्राक्षिभीषणम् R **5b** ॰माशुगः] ॰म(स्रु)तः R

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1 speaker indication–**2d**] om. **A** **3a** ॰कुलजो] ॰कुलतो **A** **3c** ॰यात्रास्वभिरत] ॰यात्रासु निरत **A**± **4b** ऽपश्यत्पथि] पंचपथि A_3A_5, पाञ्यत्पथि A_7 **4c** व्यात्ताननं] व्यक्तोमलं A_3, व्यक्तामलं A_5, भयानकं A_7 • घोरं] A_7, घोरे A_3A_5 **4d** ॰दंष्ट्रा॰] A_3A_5, ॰दष्क्रा॰ A_7 • वरम्] ॰धरं **A** **5a** तं स] च तं A_3, तं च A_5, तं तु A_7 • तदा] A_7, सदा A_3A_5 **5b** ॰माशुगः] ॰माशु वै A_3A_5, ॰माशु वैः A_7 **5cd** महतीं घोराम॰] A_3A_7, महती घोरांम॰ A_5 **5d** प्राणि॰] A_3A_5, प्राण॰ A_7

Manuscripts available for this chapter: S_1 photos 7.11a (f. 66^v), 6.14a (f. 67^r) and 6.13b (f. 67^v); S_2 exposures 51b–52b (f. 59^r–60^r); S_3 (up to **29 d**[4]) f. 64^r–64^v (f. 64^r effaced and partly retraced; one third lost to the right); S_4 (from **30 d**[7]) exposure 15a (f. 65^r); R f. 80^v–81^v; A_3 f. 47^v–48^r; A_5 f. 88^r–89^v; A_7 f. 66^v–67^v

1⟨speaker indication–b^8⟩ S_3 **2**(a^3) S_2 **3**(a^1) S_1, (a^2)⟨a^3–d^8⟩ S_3 **4**(a^1–a^3, a^6–b^1, b^7, c^1–c^3, c^8–d^1) S_3 **5**(a^4–a^6) S_3

1b सुकेशं] S_2RBh, सकेशं S_1 **1c** ब्राह्मणं] S_1S_2RBh, ब्राह्मण S_3 (retraced) • व्यास] S_1S_2RBh, व्याष S_3 (retraced) **1d** तपःसत्यपरायणम्] S_1S_2RBh, तपसत्यपरायण S_3 (retraced) **2a** ब्राह्मणः] RBh (em.?), ब्राह्मण S_1, ब्राह्मणं S_2S_3 (retraced) • पूर्वं] S_1S_2RBh, पूर्व्वं S_3 (retraced) **2c** तपसा] S_1S_2RBh, जपसा S_3 (retraced) **2d** गणपत्वं] S_1R, गणेशत्वं S_2Bh, गणेषत्वं S_3 (retraced) • ददौ] S_1S_2RBh, ददो S_3 (retraced) **3b** सत्यवाक्शुचिः] RABh, सत्यवां च्छुचिः S_1, सत्यवाक्षु{॰त्थु॰ S_2^{ac}}चिः S_2 **3d** उपवासपरायणः] S_2RABh, उप{॰ष॰ S_1^{ac}}वासाप{॰म॰ S_1^{ac}}रायण S_1 **4b** ऽपश्यत्पथि] S_1R, पश्यम्पथि S_2, पश्यं पथि S_3, पश्यन्पथि Bh (typo?) **4d** ॰दंष्ट्रा॰] $S_1S_2RA_3A_5$Bh, ॰द्रंष्टा॰ S_3 • ॰धं वरम्] S_2S_3, ॰धन्तदा S_1, ॰धं तदा Bh **5ab**] S_2Bh, शार्दूलं विपिने दृष्ट्वा मार्गमुत्क्रम्यमाशुतः S_1, (स तदा) विप्र त्यक्त्वा पन्थानमाशुगः S_3 (unmetrical) **5c** विवेश महतीं] $S_2S_3RA_3A_7$Bh, विवेशान्यद्वनं S_1 **5cd** घोरामटवीं प्राणि॰] RA_3Bh, घोरं सर्व्वप्राणिभि S_1, घोरांमटवीम्प्राणि॰ S_2, घोरांमटवीं प्राणि॰ S_3

तत्रापश्यत्स पुरतो वीरणस्तम्बमाश्रितान्।
पुरुषाँल्लम्बमानांश्च क्रन्दमानान्सुदुःखितान्॥ ६॥
तानवाक्शिरसो दृष्ट्वा लम्बमानांस्तदा द्विजान्।
के यूयमिति पप्रच्छ ते चैवमिदमूचिरे॥ ७॥
तव स्मः पितरः सर्वे नरके ऽस्मिन्नधोमुखाः।
वीरणे त्वयि लम्बामस्तव दोषेण दुर्मते॥ ८॥
पुत्रानिच्छन्ति मनुजास्तारयिष्यन्ति नस्त्विमे।
नरकादिति स त्वं नः पातयिष्यसि दुःखितान्॥ ९॥
विप्र उवाच।
मया तीर्थाभिगमनात्तपो यत्समुपार्जितम्।
जन्मप्रभृति यच्चापि मया किंचित्कृतं शुभम्।
तेन यूयमितो गर्तादुद्धरध्वं पितामहाः॥ १०॥

6a ॰त्स पुरतो] ॰त्पुराभावी R **6d** क्रन्दमानान्सु॰] क्रन्दमानांश्च R **7a** तानवाक्शिरसो] तानधःशिरसान् R **7c** पप्रच्छ] पप्रच्छुस् R **7d** चैवमि॰] चैनमि॰ R **8a** तव स्मः] R^{pc}, तवास्मित् R^{ac} **10a** मया] माया R

6ab] om. A_7 **6a** पुरतो] पुरतं A_3A_5 **6b** ॰स्तम्ब॰] ॰स्तंभ॰ A_3A_5 **6cd**] om. **A** **7a** तानवा॰] A_3A_5, तालवा॰ A_7 **7b** ॰मानांस्तदा] A_3, ॰मानास्तदा A_5, ॰मालांस्तदा A_7 **7c** पप्रच्छ] A_3, प्रपच्छ A_5, पपृच्छ A_7 **7d** ते चैवमि॰] तमेवमि॰ **A** **8ab**] om. **A** **9c** ॰दिति स त्वं नः] ॰दतिसम्पन्न{॰न्नः A_7} **A** **9d** पातयिष्यसि] पातयिष्ये च A_3A_5, पातानष्ये च A_7 **10ab** ॰नात्तपो यत्] ॰नाद्यत्तपः A_3A_7, ॰नाय तपः A_5 **10e** गर्ता॰] A_3A_5, गत्वा॰ A_7

6(b^1) S_1, ⟨a^1–d^5⟩(d^6–d^8) S_3 **7**(a^1–a^3, a^7–b^2, b^5, b^7–b^8, c^2, d^3–d^6) S_3 **8**⟨d^5–d^8→⟩ S_3 **9**(b^8) S_1, ⟨←a^1–d^8⟩ S_3 **10**(speaker indication syll.1)⟨2–3⟩(a^1–b^2)⟨b^3–b^5⟩(b^6–c^3) S_3

6a तत्रा॰] $S_1^{pc}S_2RA_3A_5Bh$, (प)श्त्रा॰ S_1^{ac} **6b** वीरणस्तम्बमाश्रितान्] S_2RBh, (वी)रिणस्तम्भमाश्रिता S_1 **6cd** पुरुषाँल्लम्बमानांश्च क्रन्द॰] S_2RBh, पुरुषा लंम्बमानानास्कन्द॰ S_1 **7a** तानवाक्शिरसो] A_3A_5Bh, तांनवाशिरसो S_1 (tops lost of वा), तानर्वांशिरसो S_2^{pc}, तानधांशिरसो S_2^{ac}, (तानधो)शिरसो S_3 **7b** ॰नांस्तदा द्विजान्] S_2RA_3Bh, ॰नांस्तदां द्विजं S_1^{pc}, ॰नांस्तदांवि(तां) S_1^{ac}, ॰माना(स्त)दा (द्विजां) S_3 **7c** के यूय॰] S_2S_3RABh, के यूक॰ S_1 • पप्रच्छ] S_2A_3Bh, यप्रच्छस् S_1, प्रपच्छ S_3 **7d** चैवमि॰] $S_1S_2S_3$, चैनमि॰ Bh (conj.?) **8a** Before this Bh adds पितर ऊचुः। (conj.?) • तव स्मः पितरः सर्वे] $R^{pc}Bh$ (conj.?), सर्व्वे तवास्म पितरा S_1, तवास्म{॰स्मा॰ S_2^{pc}}त्पितरस्सर्वे S_2, तवास्मत्पितर सर्वे S_3 **8b** ऽस्मिन्नधोमुखाः] $S_1S_2^{pc}RBh$, स्मिन्नधोमुखा S_2^{ac}, स्मिं अधोमुखा S_3 **8c** वीरणे] S_2S_3RABh, वीरिणे S_1 **9a** पुत्रानिच्छन्ति] S_2RABh, पुत्राणिच्छन्ति S_1 • मनुजास्] RABh, मनुजा $S_1S_2^{ac}$, मनुजान् S_2^{pc} **9c** नरकादिति] S_2RBh, नरकोदिति S_1 • त्वं नः] S_2RBh, त्वन्न S_1 **9d** दुःखितान्] S_1RABh, दुःखिताम् S_2 **10ab** ॰नात्तपो] $S_1^{pc}S_2^{pc}S_3RBh$, ॰नात्तयो S_1^{ac}, ॰ना तपो S_2^{ac} **10c** यच्चापि] S_2RABh, यश्चापि S_1, यचापि S_3 (unmetrical) **10d** किंचित्] S_2S_3RABh, किञ्चि S_1 **10e** यूयमितो] S_2S_3RABh, यूयंनितः S_1 **10ef** गर्तादुद्धरध्वं] $S_2^{pc}S_3RA_3A_5Bh$, सर्व्वानुध्वरध्वं S_1, ग(त्वा)दुद्धरध्वं S_2^{ac}

पितर ऊचुः ।
न वयं तपसा शक्या न यज्ञेनाप्यतो ऽन्यथा ।
गर्तादस्मात्समुद्धर्तुं यद्ब्रूमस्तत्कुरुष्व नः ॥ ११ ॥
अपत्यं गुणसंयुक्तमुत्पादय तपोयुतम् ।
ततो वयमितो गर्तान्मुच्येम यदि मन्यसे ॥ १२ ॥
विप्र उवाच ।
ऊर्ध्वरेताहमित्येतन्मया व्रतमुदाहृतम् ।
न दारानाहरिष्यामि तारयिष्ये च वै पितॄन् ॥ १३ ॥
ततः स तांस्तदोत्सृज्य दुःखेन महता वृतः ।
जगाम रुद्रं शरणं पितरो ऽन्तर्हितास्ततः ॥ १४ ॥
पितृष्वन्तर्हितेष्वेवं वायुभक्षस्तदा द्विजः ।
काष्ठलोष्टोपलीभूतो निरुच्छ्वासो ऽवतिष्ठत ॥ १५ ॥
संधाय स मनो रुद्रे निश्चलं सुसमाहितः ।
हृदयेन जपन्रुद्रानाकाशे समतिष्ठत ॥ १६ ॥

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11 पितर] पितामहा R **11b** यज्ञेना°] यज्ञैर्न्ना° R **13a** ऊर्ध्व°] ऊर्द्ध° R **13d** च वै] वचः R **15a** पितृष्वन्तर्हिते°] पितॄस्व+न्त+र्हिते° R

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11 पितर ऊचुः] पितामहा ऊचुः A_3A_5, पितामह उवाच A_7 **11a** शक्या] A_5A_7, शक्त्या A_3 **11b** न यज्ञेनाप्यतो ऽन्यथा] त्वया ज्ञात्वाप्यतो न्यथा A_3A_5, त्वया ज्ञानेन चैव हि A_7 **11d** यद्ब्रूम°] A_3, यत् ब्रुस° A_5 (unmetrical), यत् ब्रुम° A_7 (unmetrical) **12a** अपत्यं गुण°] तपश्चरण° A_3A_7, नपस्तंभन° A_5 **12b** तपोयुतम्] A_5, सुतोत्तमं A_3A_7 **12cd**] om. **A** **13ab**] ऊर्ध्वरे{उर्द्धर° A_5(unmetrical)}तानमित्येतन्मया व्रतमनुत्तमं A_3A_5, उर्द्धरेताहमित्याहमित्येतस्माद्व्रतमुत्तमं A_7 (unmetrical) **14a** ततः स तांस्तदोत्सृज्य] स तान् ततोत्सृज्य{°ह्य A_7} A_3A_7 (unmetrical), ततोपिमुत्सृज्य A_5 (unmetrical) **14d** °स्ततः] ह्यतः **A** **15b** °भक्षस्तदा] °भक्षं तथा **A** • द्विजः] A_3, द्विजं A_5, द्विज A_7 **15cd**] om. **A** **16a** संधाय स मनो रुद्रे] स ध्यायमानो{°ना A_3, °णो A_7} रुद्रेति **A**± **16c–17d**] om. **A**

11⟨a⁶–d⁸→⟩ S_3 **12**⟨←a¹–b⁴⟩(b⁵–b⁸) S_3 **14**⟨b⁵–d⁸→⟩ S_3 **15**⟨←a¹–b⁸⟩ S_3 **16**⟨c⁵⟩(c⁶–c⁷) S_2

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11 पितर ऊचुः] em. Bh (silently), पितर ऊचु S_1, पितरा ऊ S_2, पितरा उ S_3 **11a** वयं] S_2S_3R**A**Bh, युष्मत्° S_1 • शक्या] S_2RA_5A_7Bh, शक्त्या S_1 **11b** यज्ञेनाप्यतो] S_2^{pc}, यज्ञो नाप्यतो S_1, यज्ञेनापितो S_2^{ac}, यज्ञैर्नाप्यतो Bh (conj.) **12ab** °संयुक्तमु°] $S_1S_2^{pc}$R**A**Bh, °संयुक्तंमु° S_2^{ac} **12d** °न्मुच्येम] S_2S_3RBh, °न्युच्येम S_1 **13a** ऊर्ध्व°] $S_1S_3A_3$Bh, ऊध्व° S_2 **13b** °मुदाहृतम्] S_2S_3R, °मुपाहृतं S_1, °मुपाकृतं Bh (conj.?, in a note Bh suggests °मुपावृतं) **14a** ततः स तांस्तदोत्सृज्य] R, ततः सस्तान्ततोत्सृज्य S_1, ततस्स तान्ततो सृज्य S_2, तत स तां ततो सृज्य S_3 (unmetrical), ततस्स तान् तथोत्सृज्य Bh (conj.) **14cd** शरणं पि°] S_2R**A**Bh, शरणंम्पि° S_1 **15c** काष्ठ°] S_1S_2RBh, काष्ट° S_3 • °लोष्टो°] S_1S_3R, °लोष्ठो° S_2Bh • °भूतो] S_2S_3RBh, °भूत S_1 **15d** ऽवतिष्ठत] $S_1^{pc}S_2^{pc}$RBh, वतिष्ठति S_1^{ac}, वतिष्ठतः $S_2^{ac}S_3$ **16a** संधाय स मनो] R, ध्यायमान{°नो S_1^{ac}}स्ततो S_1, सन्धाय मनसो S_2S_3, सन्धाय मानसं Bh (conj.) • रुद्रे] S_2S_3RBh, रुद्र S_1^{pc}, रु(द्ध) S_1^{ac} **16b** निश्चलं] S_1R**A**, निश्चलस् S_2, निश्चल S_3 (unmetrical), निश्चलः Bh • °समाहितः] S_2S_3R**A**Bh, °समास्थितः S_1 **16c** जपन्रुद्रा°] S_1RBh, ⏑(पन्रु)द्रा° S_2, जपरुद्रा° S_3 (unmetrical) **16d** °तिष्ठत] S_2^{pc}RBh, °तिष्ठतः $S_1S_2^{ac}S_3$

तस्य पूर्णे तदा मासि वातवर्षमभून्महत् ।
सर्वसत्त्वप्रमथनं दुःसहं भीमशब्दवत् ॥ १७ ॥
तेन वर्षेण महता नैव तस्याभवत्तदा ।
दुःखं वाप्यथवा भङ्गः सम्यगेवावतस्थिवान् ॥ १८ ॥
अथ तं भगवान्देवो मासे वर्तति सप्तमे ।
विष्णुरूपधरो भूत्वा प्रोवाच द्विजसत्तमम् ॥ १९ ॥
तुष्टो ऽस्मि तव भद्रं ते तपसानेन सुव्रत ।
वरं वरय विप्रर्षे यस्ते मनसि वर्तते ॥ २० ॥
सुकेशस्तु ततो दृष्ट्वा नारायणमुपागतम् ।
अब्रवीच्छंकरादिच्छे वरं न भवतो ह्यहम् ॥ २१ ॥
विष्णुरुवाच ।
अलमेतेन विप्रर्षे निर्बन्धेन हरं प्रति ।
देवैरपि न शक्यो ऽसौ द्रष्टुं किमुत मानुषैः ॥ २२ ॥

17a तदा] तथा R **18c** वाप्यथवा भङ्गः] चाप्यथ चातङ्कः R **18d** °तस्थिवान्] R^{pc}, °स्थितवान् R^{ac} (unmetrical) **19c** °रूपधरो] R^{ac}, °रूपंधरो R^{pc} **20c** वरं] R^{ac}, वराम् R^{pc} **20d** यस्ते] यत्ते R **21c** °च्छंकरादिच्छे] °त्तं हरादिच्छे+त्+ R **21d** वरं न] R^{ac}, वरान्न R^{pc} **22d** किमुत मानुषैः] किं मानुषैः पुनः R

18a वर्षेण] मासेन **A** **18b** तस्याभवत्] तस्य भवेत् **A** **18c** भङ्गः] भङ्गं **A** **18d** °वावतस्थिवान्] A_3A_7, °वाव्रतस्थितान् A_5 **20d–22a**] repeated in A_5. **20d** यस्ते] $A_5A_5^*A_7$, यत्ते A_3 **21c** °च्छंकरादिच्छे] °त्तं हरादिच्छे{°च्छेत् A_7} **A** **22** विष्णुरुवाच] देवदेव उवाच **A** **22a** अलमेतेन] A_3, अलभतेन $A_5A_5^*$, अनमेतेन A_7 **22c** शक्यो] A_3, शक्ये A_5, सक्यो A_7 **22d** द्रष्टुं] A_3, दृष्टु A_5, दृष्णुं A_7 • किमुत मानुषैः] किं पुनर्मानुषैः A_3 (unmetrical), किं पुन वाशुभं A_5, किं पुनर्मानसैः A_7 (unmetrical)

17⟨c^6–d^8→⟩ S_3 **18**⟨←a^1–c^8⟩ S_3 **19**(b^3–b^5)⟨b^6–c^5⟩(c^6–c^8) S_2 **21**⟨a^1–d^8→⟩ S_3 **22**(b^5)⟨b^6–c^4⟩ S_2, ⟨←speaker indication⟩ S_3

17a पूर्णे] $S_1^{pc}S_2$RBh, पू(र्वे) S_1^{ac}, पूण्णों S_3 **17b** वात°] $S_1S_2S_3^{pc}$RBh, ताव° S_3^{ac} **18b** नैव] R**A**Bh, नैवं S_1, नेव S_2 • °त्तदा] S_1R**A**Bh, °त्तदाम् S_2 **18c** भङ्गः] S_1Bh, भंगो S_2 **18d** °गेवाव°] S_2S_3RA_3A_7Bh, °गेवा{°गा° S_1^{ac}}वाव° S_1 (unmetrical) **19a** अथ तं] S_2R**A**Bh, अथवा S_1, अथ त S_3 (unmetrical) **19b** मासे] $S_1^{pc}S_2S_3$R**A**Bh, मांस S_1^{ac} **20a** तुष्टो] $S_1^{pc}S_2S_3$R**A**Bh, तुष्ठो S_1^{ac} • ऽस्मि] S_1R**A**Bh, स्मिन् S_2S_3 **20b** सुव्रत] $S_1^{pc}S_2^{pc}$R**A**Bh, सुव्रतः $S_1^{ac}S_2^{ac}S_3$ **21a** सुकेशस्तु] $S_1^{pc}S_2$R**A**Bh, सुरेशस्तु S_1^{ac} **21c** अब्रवी°] S_2R**A**Bh, आम्ववी° S_1 • °दिच्छे] $S_2R^{ac}A_3A_5A_5^*$Bh, °दिच्छेद् S_1 **22** विष्णुरुवाच] S_2RBh, विष्णु उवाच S_1 **22a** अलमेतेन] S_2S_3RA_3Bh, अलयेते S_1 (unmetrical) **22b** निर्बन्धेन] S_1S_2R**A**Bh, निबन्धेन S_3 **22c** शक्यो] S_2S_3RA_3Bh, शक्या° S_1

सुकेश उवाच।
शंकरादेव चक्रेश शुभं वा यदि वाशुभम्।
वरं कांक्षे न च त्वत्तो न चान्यस्मात्कथंचन॥ २३॥
भवन्तो ऽपि हि तं देवं यस्मात्सर्वे समाहिताः।
अर्चयध्वं स्तुवध्वं च तस्माच्छ्रेष्ठः स उच्यते॥ २४॥
तस्य तं निश्चयं ज्ञात्वा तुतोष भगवान्हरः।
उवाच चैनं विप्रेन्द्र गणपो मे भवाक्षयः॥ २५॥
अमरो जरया त्यक्तः सर्वदुःखविवर्जितः।
ऐश्वर्येण च संयुक्तः प्रियो मम पुरःसरः॥ २६॥
इदं च मत्कृतं दिव्यं त्रिकूटं नाम पर्वतम्।
भवनैः काञ्चनैर्युक्तं कामगं ते ददाम्यहम्॥ २७॥

23a Before this R adds 4 pādas reading द्रष्टुं शक्यो न चाशक्यः किमेभिर्व्रो विचारितैः। कुग्रहः सुग्रहो वायं तथापीशे मनो मम। • शंकरादेव चक्रेश] तस्मादेव वरं (द्दे){के R^{ac}}श R **24c** स्तुवध्वं च] फलार्थाय R **24d** तस्माच्छ्रेष्ठः स उच्यते] तस्मात्फलप्रदो हि सः R **25a** निश्चयं] निश्चितं R **26d** पुरःसरः] पुरेश्वरः R **27a** इदं च] इमञ्च R

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23 speaker indication–**ab**] om. A_5 **23a** Before this A_3 adds 4 pādas reading द्रष्टुं शक्यो न वा शक्यः किमेभिर्व्रो विचारितैः। कुग्रहः सुग्रहो वाहं तथापीशे मनो मम।, and A_7 adds दृष्णुं सक्यो न वा सक्यः किमेभिर्व्रो विचारितः। कुग्रहसुग्रहो वाहं तथपीशे मनो मम। (unmetrical) **23c** न च त्वत्तो] ह शत्रुघ्न **A** **24a** ऽपि हि तं] हि हितं A_3A_5, हि तं A_7 (unmetrical) **24b** °त्सर्वे] °त्सर्वं **A** • समाहिताः] A_3A_5, समाहितः A_7 **24c** स्तुवध्वं] सुरेशं **A** **25b** तुतोष] A_3A_7, ततोष A_5 **25c** उवाच चैनं] उवाचैनं स A_3A_7, उवाचैनं A_5 (unmetrical) • विप्रेन्द्र] A_5, विप्रेन्द्रं A_3A_7 **25d** गणपो] A_3A_7, गणयो A_5 **26d** पुरःसरः] A_3A_7, पुरः A_5 (unmetrical) **27a** मत्कृतं] सकृतं A_3, सत्कृ A_5 (unmetrical), सत्कृतं A_7 **27c** भवनैः] A_3A_7, भवनै A_5 **27d** कामगं] समगं **A**

24⟨a^3–d^8→⟩ S_3 **25**(c^3) S_2, ⟨←a^1–a^8⟩ S_3 **27**⟨b^2–d^8→⟩ S_3

23a Before this Bh adds 4 pādas reading द्रष्टुं शक्यो न वा शक्यः किमेभिर्वो विचारितैः। कुग्रहः सुग्रहो वाहं तथापीशे मनो मम। **23c** कांक्षे न] S_2S_3RBh, कांक्षेन्न S_1 • त्वत्तो] $S_1S_2S_3^{pc}$RBh, त्वनो S_3^{ac} **23d** °त्कथंचन] S_2^{pc}R**A**Bh, °त्कथंचनः S_1, °त्कथञ्चनः $S_2^{ac}S_3$ **24a** भवन्तो] S_2R**A**Bh, भवन्ते S_1, भव ⏑ S_3 **24b** समाहिताः] $S_1S_2^{pc}RA_3A_5$Bh, समाहिता S_2^{ac} **24c** अर्चयध्वं] S_1S_2R **A**, अर्चयध्वे Bh (conj.) • स्तुवध्वं] S_1, स्तवध्वं S_2, स्तुवध्वे Bh (conj.) **25a** Before this Bh adds सनत्कुमार उवाच। (conj.?) **25b** तुतोष] $S_1S_2RA_3A_7$, तुतोय S_3, संतुष्टो Bh (conj.) • After this S_1 and Bh add two pādas reading विष्णुरूपं परित्यज्य स्वं रूपं प्रत्यपद्यत{°तः S_1^{ac}}। **25c** विप्रेन्द्र] S_1RA_5Bh, विप्रेन्द्रं S_2S_3 **25d** गणपो मे] $S_2S_3RA_3A_7$Bh, गणपस्त्वम् S_1 **26c** संयुक्तः] $S_1S_2^{pc}$R**A**Bh, संयुक्त $S_2^{ac}S_3$ **26d** पुरःसरः] $S_1S_2A_3A_7$Bh, पुरसरः S_3 (unmetrical) **27a** इदं] $S_1S_2S_3$**A**, इमं Bh (conj.) **27c** भवनैः काञ्चनैर्युक्तं] $S_2RA_3A_7$Bh, भवनै काञ्चनै य्युक्तं S_1 **27d** ददाम्यहम्] S_1R**A**Bh, ददान्यहं S_2

येषां कृते च त्वं पुत्र मां तोषयितुमुद्यतः।
ते चेमे पितरः सर्वे सुपुत्रेण त्वयानघ।
तारिता नरकाद्घोराद्गणेशत्वमुपस्थिताः॥ २८॥
किंकरास्ते भविष्यन्ति नित्यं दुःखविवर्जिताः।
गणेश्वरास्तवैवेमे भविष्यन्ति वशानुगाः॥ २९॥
सुकेश इति नाम्ना च प्रथितस्त्वं भविष्यसि।
सदा चाष्टगुणैश्वर्यसमायुक्तश्चरिष्यसि॥ ३०॥
सनत्कुमार उवाच।
ततः स दृष्ट्वाथ पितॄन्नरकात्ससुहृज्जनान्।
तीर्णान्गणेश्वरत्वेन पुनः पूज्येन संयुतान्॥ ३१॥
महेश्वरं हृष्टमनाः शिरसा प्राञ्जलिर्नतः।
उवाच हर्षमाणास्यस्तदा वचनकोविदः॥ ३२॥

28a कृते च त्वं] तारयितुं R **29c** °स्तवैवेमे] °स्तु ते सर्व्वे R **29d** वशानुगाः] तवानुगा+ः+ R **30b** प्रथित°] प्रसिद्ध° R **30cd**] om. R **31a** ततः स दृष्ट्वाथ पितॄन्] ततो दृष्ट्वा पितॄन्सो थ R **31b** °त्ससुहृ°] °त्सुसुहृ° R **32c** हर्षमाणास्यस्] हर्षमानास्यस् R^{pc}, हर्षमान␣स् R^{ac}

28a कृते च त्वं] तरयितुं A_3, तारयितुं A_5A_7 **28b** °मुद्यतः] A_7, °मुद्यताः A_3A_5 **28c** ते चेमे पितरः सर्वे] त इमे पितरः सर्वे A_3A_5, इमे पितर सर्व्वेषु A_7 **28d** त्वयानघ] A_3A_5, त्वयानघे A_7 **28e** °ता नरकाद्घोराद्] °ता नरकात् A_3 (unmetrical), °ता नरकात् घोराकात् A_5 (unmetrical), °ता-न्नरकान् घोरान् A_7 **28f** °स्थिताः] A_3A_7, °स्थितः A_5 **29c** °स्तवैवेमे] °स्तवेमे व A_3, °स्तवैव A_5 (unmetrical), °स्तवैव मे A_7 **29d** वशानुगाः] सदानुगाः A_3A_7, समुगाः A_5 (unmetrical) **30b** भविष्यसि] A_3, भविष्यति A_5A_7 **30c–32d**] om. **A**

28⟨←a[1]–b[6]⟩ S_3 **29**(d[1]–d[4])⟨d[5]–d[8]→⟩ S_3 **30**⟨←a[1]–d[6]⟩ S_3 (S_4 starts from d[7]) **32**(b[4], b[7]–c[3])⟨c[4]–d[8]→⟩ S_4

28a येषां कृते च त्वं पुत्र] conj., येषां कृते न ⟨ये⟩ मे पुत्र S_1, येषाञ्च त्वं कृते पुत्र S_2, येषां कृते च पुत्र त्वं Bh (conj.?) **28c** पितरः] $S_1S_2RA_3A_5$Bh, पितर S_3 (unmetrical) **28d** त्वयानघ] $S_1^{pc}S_2^{pc}RA_3A_5$Bh, मयानघ S_1^{ac}, त्वयानघः $S_2^{ac}S_3$ **28e** नरकाद्घोराद्] S_2^{pc}RBh, नरकाद्घोरा $S_1S_2^{ac}$, नरका घोरा S_3 **28f** गणेशत्व°] $S_1S_2^{pc}$R**A**, गणेशन्त्वा° S_2^{ac}, गणेश त्वा° S_3, गणेशं त्वा° Bh • °स्थिताः] $S_1RA_3A_7$Bh, °स्थितः S_2S_3 **29b** °वर्जिताः] S_1S_2R**A**Bh, °वर्जिता S_3 • After this S_1 adds two pādas reading तृकूटवासिनश्चैव जन्ममृत्युविवर्जिताः। **29c** गणेश्वरा°] S_2S_3R**A**Bh, गणैश्वरा° S_1 • °स्तवैवेमे] S_2S_3Bh, °स्तमैवेते S_1 **30b** प्रथितस्त्वं] S_1**A**Bh, प्रथितंस्त्वं S_2 • भविष्यसि] $S_1^{pc}S_2^{pc}RA_3$Bh, भविष्यति S_1^{ac}, भविष्यस S_2^{ac} **30c** सदा चाष्टगुणैश्वर्य°] S_2Bh, नित्ये-ष्टगुणमैश्वर्य° S_1 **31a** ततः स] S_1S_2Bh, तत स S_4 (unmetrical) **31b** °हृज्जनान्] S_1RBh, °हृज्जनाः S_2^{pc}, °हृज्जनः S_2^{ac}, °हृजनः S_4 (unmetrical) **31c** तीर्णान्] RBh (em.?), तीर्ण्ण S_1, तीर्ण्णा S_2, तीर्ण्णो S_4 **31d** संयुतान्] $S_2^{ac}S_4$RBh, संयुतः S_1, संयुताः S_2^{pc} **32a** हृष्टमनाः] RBh (em.?), हृष्टमना S_1S_4, दृष्टमना S_2^{ac}, दृष्टुमना S_2^{pc} **32c** हर्षमाणास्यस्] S_2^{pc}, हर्षमानश्च S_1, हर्षमाणास्यास् S_2^{ac}, हृष्यमाणास्यस् Bh (conj.) **32d** वचन°] $S_1^{pc}S_2$RBh, वच° S_1^{ac} (unmetrical)

सुकेश उवाच ।
भगवन्गाणपत्यं च लब्धमैश्वर्यमेव च ।
अमरत्वं तथाक्षय्यं तथैवाजरता वरा ॥ ३३ ॥
पितरस्तारिताश्चेमे गणपाश्चैव मे कृताः ।
नगश्च कामगो ह्येष लब्धो मे त्वत्प्रसादतः ॥ ३४ ॥
इच्छामि त्वां महादेव सोमं सप्रवरेश्वरम् ।
सदा सुमुखमत्यर्थं सुदृश्यं चैव कामद ॥ ३५ ॥
सनत्कुमार उवाच ।
स एवमुक्तो भगवान्सुकेशेन महात्मना ।
उवाचैवमिदं सर्वं भविष्यति गणेश्वर ॥ ३६ ॥
इमं गिरिं समाश्रित्य सहैभिः प्रवरैर्वरैः ।
गच्छ स्वेष्टां गतिं वत्स देवान्विप्रांश्च पालय ॥ ३७ ॥
विसृज्य तं महादेवः सुकेशं गणनायकम् ।
जगामादर्शनं सोमः सर्वेषामेव पश्यताम् ॥ ३८ ॥

33c अमरत्वं तथा°] अमरन्त+त+था° R **33d** °ता वरा] °तामराः R **35b** सप्रवरेश्वरम्] सह-गणेश्वरम् R **35d** कामद] कामदं R **36d** गणेश्वर] R^{pc}, गणेश्वरः R^{ac} **37b** °र्वरैः] °र्भृशम् R

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33 सुकेश उवाच] सनत्कुमार उवाच **A** **33cd**] om. **A** **34a** °श्चेमे] A_3A_5, °स्ते मे A_7 **34b** कृताः] A_3A_7, कृतः A_5 **35b** सप्रवरेश्वरम्] सहगणेश्वरम् A_3A_7, गणेश्वरम् A_5 (unmetrical) **35c** सदा] A_7, तदा A_3A_5 • सुमुखमत्यर्थं] स्वसुखमत्यर्थं A_3A_5, दृष्णुं महादेव A_7 **35d** सुदृश्यं] स्व-दृशं A_3, सदृशं A_5, सुदृशञ् A_7 • कामद] कामगं **A** **36d** गणेश्वर] A_3, गणेश्वरः A_5A_7 **37b** सहैभिः प्रवरैर्वरैः] सगणप्रवरैर्भृशं A_3A_7, सगणः प्रवरं भृशं A_5 **37c** स्वेष्टां] श्रेष्ठां A_3A_7, श्रेष्टां A_5 **38a** विसृज्य] A_3, विसृह्यं A_5, विसृह्य A_7 **38b** गण°] कुल° **A** **38c** सोमः] देवः **A**

33⟨←speaker indication–d⁸→⟩ S_4 **34**⟨←a¹–a⁵⟩ S_4 **35**⟨d⁶–d⁸→⟩ S_4 **36**⟨←speaker indication–d⁸→⟩ S_4 **37**⟨←a¹–b⁵⟩ S_4

33cd °क्षय्यं तथैवाजरता वरा] S_2Bh, °क्षय्य अजरत्वमवाप्य च S_1 **34a** °श्चेमे] S_2S_4RA_3A_5Bh, °श्चैव S_1 **34b** कृताः] $S_1S_2^{pc}$RA_3A_7Bh, कृता $S_2^{ac}S_4$ **34c** कामगो] S_2S_4R**A**Bh, कामतो S_1 **34d** त्वत्प्रसादतः] S_1^{pc}R**A**Bh, तत्प्रसादतः S_1^{ac}, त्वत्प्रसादजः S_2S_4 **35a** त्वां] $S_2^{pc}S_4$R**A**Bh, त्वा S_1, त्वम् S_2^{ac} **35b** सप्रवरेश्वरम्] $S_1S_2S_4^{pc}$Bh, सप्रशरेश्वरं S_4^{ac} **35c** सुमुख°] S_2S_4RBh, सुसुख° S_1 • °मत्यर्थं] S_1S_2RA_3A_5Bh, °मुत्यर्थ S_4 **35d** सुदृश्यं चैव कामद] em. Bh, निकामन्धर्शनं तव S_1, सुदृश्यञ्चैव कामदं S_2, सुदृश्यं चैव··· S_4 **36b** महात्मना] S_2R**A**Bh, महात्मनां S_1 **36c** सर्वं] S_2R**A**Bh, सर्व्वं S_1 **36d** गणेश्वर] $S_1S_2^{pc}R^{pc}A_3$Bh, गणेश्वरं S_2^{ac} **37a** समाश्रित्य] S_2^{pc}R**A**Bh, समाशृत्य S_1, साश्रित्य S_2^{ac} **37b** प्रवरैर्वरैः] S_1S_2Bh, ··· रै वरैः S_4 **37c** गतिं] $S_1^{pc}S_2S_4$R**A**Bh, गविं S_1^{ac} **37d** देवान्विप्रांश्च] S_1S_2R**A**Bh, देवं विप्राश्च S_4 **38a** तं महादेवः] S_2^{pc}R**A**, तन्महादेव S_1, ताम्महादेव S_2^{ac}, तम्महादेव S_4, तं ततो देवः Bh (conj.) **38c** जगामादर्शनं] $S_1S_2^{pc}$R**A**Bh, ज-गाम दर्शनं $S_2^{ac}S_4$ • सोमः] $S_1S_2^{pc}$RBh, सोमं S_2^{ac}, सोम S_4 **38d** पश्यताम्] S_2R**A**Bh, वश्यतां S_1, पश्यता S_4

सुकेशो ऽपि गिरौ तस्मिन्नगरे स्वर्गसंनिभे।
नरकाणां स तत्त्वार्थं पितॄन्पप्रच्छ यत्नतः॥ ३९॥
व्यास उवाच।
किमर्थं गणपो ब्रह्मंस्तान्पितॄन्पर्यपृच्छत।
कथं च पितरस्तत्र आचख्युस्तस्य धीमतः॥ ४०॥
एतद्विस्तरशस्तात संक्षेपाद्वा यथातथम्।
त्वत्तो ऽहं श्रोतुमिच्छामि हितं सर्वसुखावहम्॥ ४१॥
स एवमुक्तः सुरसृक्सुतः प्रभुर्विमानकर्ता विगतप्रयोजनः।
जगाद वाक्यं सुरलोकबन्धनं पुराकृतं दुष्कृतसर्वनाशनम्॥ ४२॥

इति स्कन्दपुराणे पञ्चत्रिंशो ऽध्यायः॥ ३५॥

39c नरकाणां] नरकानां R **40ab** ब्रह्मंस्तान्] ब्रह्मन् स्वान् R **40d** आचख्युस्] R^{pc}, आच⏑स् R^{ac} **41a** °द्विस्तरशस्] °द्विस्तरतस् R **42b** °विमान°] °व्विधान° R **42c** सुरलोकबन्धनं] मुनिदेववन्दितः R **42d** दुष्कृत°] दुःकृत° R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे सुकेशवरदानो नाम पञ्चत्रिंशत्तमो ध्यायः R

39c नरकाणां] नरकानां A_3A_7, नरकांनां A_5 • तत्त्वार्थं] मुक्त्यर्थं A_3A_5, मुत्यर्थं A_7 **39d** पितॄन्पप्रच्छ] A_3, पितृच्छ A_5 (unmetrical), पितृन् पपृच्छ A_7 **40ab** ब्रह्मंस्तान्पितॄन्पर्य°] वृक्षान् पितृन् पर्यप° A_3, वृक्षान् तान् पितृन् पर्य° A_5, ब्रह्म तान् पितॄन् पर्य्य° A_7 **40c** °स्तत्र] A_5A_7, °स्त⊔ A_3 **40d** आचख्युस्] आचक्षुस् **A** • धीमतः] A_7, वामतः A_3A_5 **41**] om. **A** **42ab** सुरसृक्सुतः प्रभुर्विमान°] परमादरेण विधान° A_3A_7, स्वरसृक् युतप्रभुर्विधान° A_5 **42c** सुरलोकबन्धनं] मुनिदेववल्लभं **A** **Col.** इति श्रीस्कंदपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे सुकेशवरप्रदानो नाम पंचत्रिंशत्तमो ऽध्यायः॥ ३५॥ **A**± (A_7 omits number)

39(a^1) S_2, (b^5)⟨c^1–d^8→⟩ S_4 **40**⟨←speaker indication–b^8⟩ S_4 **42**⟨c^3–d^{12}→⟩ S_4

39c नरकाणां] em. Bh (silently), नरकानां S_1S_2 **39d** पितॄन्] S_1RA_3Bh, पितृन् S_2 **40b** °पृच्छत] S_2^{pc}R**A**Bh, °पृच्छतः $S_1S_2^{ac}$ **40c** °स्तत्र] $S_2S_4RA_5A_7$Bh, °स्ते च S_1 **40d** आचख्युस्] S_2R^{pc}Bh, आचख्य S_1, आचख्यु S_4 **41a** °द्विस्तर°] $S_1S_2^{pc}S_4$RBh, °द्विर° S_2^{ac} **41c** त्वत्तो] S_2S_4RBh, ततो S_1 **42a** Before this S_1 adds सूत उ। and Bh adds सूत उवाच। • °मुक्तः] S_1S_2R**A**Bh, °मुक्त S_4 (unmetrical) • °सृक्सुतः] RBh (em.?), °सृत्सुतः S_1, °सृक्सुत S_2, °सृक्सत S_4 **42b** °कर्ता] S_2S_4R**A**Bh, °मग्रे S_1 **42c** °बन्धनं] S_2, °बन्धुः S_1, °वर्धनः Bh (conj., in a note Bh suggests °बान्धव) **42d** °नाशनम्] S_2R**A**Bh, °नाशनमिति S_1 (इति part of col.) **Col.** ३९ (in letter numerals)॥ स्कन्दपुराणे सुकेशवरप्रदान॥ ⊙ S_1, स्कन्दपुराणे पञ्चत्रिङ्शतिमो ध्यायः॥ ⊙ S_2, ··· मो ध्यायः॥ ⊙ S_4, इति स्कन्दपुराणे सुकेशवरप्रदानं नाम पंचत्रिंशो ध्यायः Bh

षट्त्रिंशो ऽध्यायः ।

सनत्कुमार उवाच ।
त्रिकूटशिखरे तस्मिन्नगरे देवनिर्मिते ।
आसीनः काञ्चने दिव्ये विमाने स्त्रीजनाकुले ॥ १ ॥
पितॄन्सर्वान्समाहूय संपूज्य विधिवत्तदा ।
सुखोपविष्टांस्तान्दृष्ट्वा इदं वचनमब्रवीत् ॥ २ ॥
युष्माकं तेजसा सर्वमिदमैश्वर्यमीदृशम् ।
भवद्भिस्तत्कृतं देवा येनास्मि सुखभाक्कृतः ॥ ३ ॥
पितर ऊचुः ।
मैवं वदानृतं पुत्र माधर्मस्ते भवेदिह ।
नास्मत्प्रसादादैश्वर्यं तव पुत्र कदाचन ॥ ४ ॥

1d ॰जनाकुले] ॰समाकुले R **2c** सुखोपविष्टांस्तान्] उपविष्टान्मुखं R

1c आसीनः] आसने **A** **1d** विमाने स्त्रीजनाकुले] विमानश्रीसमाकुले **A** **2a** पितॄन्सर्वान्] पितॄन्{॰तृन् A_5} स्वांश्च **A** **2b** संपूज्य] A_3A_5, सम्पूह्य A_7 • ॰त्तदा] ॰त्तथा **A** **2cd** सुखोपविष्टांस्तान्दृष्ट्वा] उपविष्टानासनस्थान् **A**± **3ab**] om. **A** **4a** वदानृतं] मुदा{पुरा A_3} कृतं **A** **4b** मा॰] यो **A** **4c** नास्मत्प्र॰] A_3A_5, नास्मात्प्र॰ A_7

Manuscripts available for this chapter: S_1 photos 6.13b (f. 67^{v}), 1.30b (f. 68^{r}), 1.31a (f. 68^{v}), 8.26b (f. 69^{r}, more than one third lost) and 8.25b (f. 69^{v}); S_2 (up to **33 b**^{2}) exposures 52b (f. 60^{r}) and 53 (f. 60^{v}); S_4 exposures 15a (f. 65^{r}), 14b (f. 65^{v}), 19b (f. 66^{r}), 20a (f. 66^{v}) and 17a (f. 67^{r}) (more than one third of f. 65–67 lost); R f. 81^{v}–83^{v}; A_3 f. 48^{r}–49^{r}; A_5 f. 89^{v}–92^{r}; A_7 f. 67^{v}–69^{r}.
2⟨d^{6}–d^{8}→⟩ S_4 **3**(d^{7}) S_1, ⟨←a^{1}–c^{7}⟩(c^{8}) S_4

1a त्रिकूट॰] S_2S_4R**A**Bh, तृकूट॰ S_1 **1c** आसीनः] S_2^{pc}RBh, आसीन $S_1S_2^{ac}S_4$ • काञ्चने] $S_1^{pc}S_2S_4$R**A**Bh, काञ्चन॰ S_1^{ac} **1d** ॰जनाकुले] $S_1S_2S_4$, ॰समाकुले Bh **2a** पितॄन्] S_1S_2RA_3A_7 Bh, पितॄ S_4 • ॰माहूय] S_1S_2R**A**Bh, ॰मूहाय S_4 **2b** संपूज्य] S_2S_4RA_3A_5Bh, सम्प्रज्य S_1^{pc}, म्पूज्य S_1^{ac} (unmetrical) **2c** सुखोपविष्टांस्तान्दृष्ट्वा] em. Bh (silently), सुखोपविष्टा तां दृष्ट्वा S_1, उपविष्टान्सुखन्दृष्ट्वा S_2, उपविष्टा सुखदृष्टा S_4 (unmetrical) **3a** Before this Bh adds सुकेश उवाच । **3c** भवद्भिस्त॰] S_2R**A**Bh, भवद्भि त॰ S_1 • देवा] S_2R**A**Bh, देवो S_1, ⏑̲(वा) S_4 **3d** ॰नास्मि] S_1R**A**Bh, ॰नास्मिन् S_2S_4 • ॰भाक्कृतः] $S_1^{pc}S_2^{pc}$R**A**Bh, ॰भा⟨(ग)⟩(क्कृ)तः S_1, ॰भात्कृतः $S_2^{ac}S_4$ **4** ऊचुः] $S_1S_2^{pc}$R**A**Bh, उ $S_2^{ac}S_4$ **4a** वदा॰] S_2S_4RBh, वोचा॰ S_1 **4b** भवेदिह] S_2S_4R**A**Bh, व्यनीनश⟨म्⟩त् S_1 **4c** नास्मत्प्र॰] S_1S_4RA_3A_5Bh, ॰नास्मम्व्र॰ S_2 **4d** कदाचन] S_2^{pc}R**A**Bh, कदाचनः $S_1S_2^{ac}S_4$

वयं तु निरये घोरे यात्यमानाः सुदारुणे।
तव देवस्य वीर्येण सुखमापुः सुदुर्लभम्॥ ५ ॥
त्वया वयं सुपुत्रेण तारिता निरयाद्यथा।
तथा नान्यं प्रपश्याम धन्यानां त्वं सुतो हि नः॥ ६ ॥
अद्य वर्षसहस्राणि बहूनि निरये वयम्।
पच्येम घोरे दुर्वृत्ता बन्धुः स्यात्त्वं न नो यदि॥ ७ ॥
बहवः प्राणिनः पुत्र यात्यन्ते तत्र संयताः।
अतिघोरे सुदुर्वृत्तास्तपस्तेषां न विद्यते॥ ८ ॥
सुकेश उवाच।
पितरो नोक्तपूर्वं मे मृषा न च वदामि वै।
यथा प्रभावाद्युष्माकमैश्वर्यं मम तत्तदा॥ ९ ॥

5b यात्यमानाः सुदारुणे] पात्यमानाः सुदारुणाः R **5c** तव देवस्य] देवदेवस्य R **5d** °मापुः] °माप्ताः R **6c** °पश्याम] °पश्यामो R **7a** °सहस्राणि] °सहश्राणि R **7c** पच्येम] पश्येम R **7d** स्यात्त्वं] स्यास्त्वं R • नो यदि] नोपरि R **8b** यात्यन्ते] पात्यन्ते R **9c** °द्युष्मा°] °द्युस्मा° R **9d** तत्तदा] तत्तथा R

5ab] om. **A** **5c** तव देवस्य] देवदेवस्य **A** **5d** °मापुः] °माप्ताः A_3, °माप्ता A_5A_7 **6a** सु°] A_5A_7, स्व° A_3 **6b** निरयाद्] A_5, निरया A_7, निव A_3 (unmetrical) **6cd**] om. **A** **7a** °सहस्राणि] A_3A_5, °सहश्राणि A_7 **7b** बहूनि] A_3A_7, om. A_5 (unmetrical) • निरये] A_5, मिवये A_3A_7 **7cd**] om. **A** **8b** यात्यन्ते] पात्यन्ते **A** **8c** घोरे सु°] घोरेषु **A** • °दुर्वृत्तास्] A_3, दुवृतास् A_5, दुवृर्त्ता A_7 **9ab**] om. **A** **9c** °भावाद्युष्माक°] °भावमस्माक° **A** **9d** °मैश्वर्यं] A_5, °मैश्वर्य A_3A_7 • तत्तदा] तत्तथा A_7, त्तथा A_3A_5 (unmetrical)

5(b²) S_1, ⟨c²–d⁸→⟩ S_4 **6**⟨a¹–a⁴⟩(a⁵, d³) S_1, ⟨←a¹–b⁵⟩(b⁶–b⁸) S_4 **7**(b³) S_1 **8**(b⁶, c⁵, d⁴–d⁷)⟨d⁸→⟩ S_1, ⟨c⁵–d⁸→⟩ S_4 **9**⟨←speaker indication⟩ S_1, ⟨←speaker indication–c⁴⟩ S_4

5b यात्यमानाः] S_2^{pc}Bh, यात्यमाना $S_1S_2^{ac}S_4$ • °दारुणे] $S_1S_2^{pc}S_4$Bh, °दारुणा S_2^{ac} **5c** तव देवस्य] S_2, तपसा तव S_1Bh, त··· S_4 **5d** °मापुः] conj., °मायुः S_1, °मायुस् S_2, °माप्म Bh (conj.) **6b** °द्यथा] S_2S_4RA_5Bh, °द्वयं S_1 **6c** तथा] S_2S_4RBh, तस्मा S_1 • नान्यं] S_1S_2RBh, नान्य S_4 (tops lost) • °पश्याम] $S_1^{pc}S_2^{pc}S_4$, °पश्यामि S_1^{ac}, °⟨श⟩पश्याम S_2, °पश्यामो Bh (conj.) **6d** धन्यानां] S_1R, धन्यो हि S_2S_4Bh **7c** पच्येम] S_2S_4Bh, पच्यामि S_1 • घोरे] S_1RBh, घोर° S_2S_4 • दुर्वृत्ता] RBh (em.?), दुर्ध्वन्ता S_1, °दुद्वृत्ता S_2, °दुद्वृता S_4 (unmetrical) **7d** बन्धुः] $S_1S_2^{pc}$RBh, बन्ध $S_2^{ac}S_4$ • स्यात्त्वं] $S_1S_2S_4$ (स्या+त्+त्वं in S_4), स्यास्त्वं Bh (em.?) **8a** बहवः] S_1S_2R**A**Bh, बहव S_4 • प्राणिनः] $S_1S_2^{pc}S_4$R**A**Bh, प्राणिन S_2^{ac} (unmetrical) **8b** तत्र] S_2S_4R**A**Bh, यत्त् S_1 • संयताः] $S_1S_2^{pc}$R**A**Bh, संयता $S_2^{ac}S_4$ **8c** घोरे सु°] RBh (em.?), घोरे(षु) S_1, घोरेषु S_2, घोरे ˘ S_4 • °दुर्वृत्तास्] RA_3Bh, दुवृत्तास् S_1 (unmetrical), दुद्वृत्ता+ः+ S_2 **8d** °पस्तेषां] $S_1S_2^{pc}$R**A**, °पस्तेनान् S_2^{ac}, °पो येषां Bh (conj.) **9a** °पूर्वं मे] S_1RBh, °पूर्वस्मि⟨(स्)⟩न् S_2 **9b** न च वदामि वै] S_2RBh, °वादं कदाचनः S_1 **9cd** °कमैश्वर्यं] RA_5Bh (em.?), °कमैश्वर्य S_1, °कंमैश्वर्यम् S_2S_4 • तत्त°] S_2S_4RA_7Bh, तं त° S_1

शृणुध्वं वदतः सम्यङ्मावमंस्था वचो मम।
न चावमन्ये पितरो देवतान्को ऽवमन्यते॥ १० ॥
पितरः कर्म कुर्वन्ति सतां यत्संमतं भुवि।
नित्यं चाशासते तेन प्रजा नः सन्तु पुष्कलाः॥ ११ ॥
धार्मिकाश्च कृतज्ञाश्च सत्कर्मरतयस्तथा।
ये नो नरकगर्तस्थांस्तारयिष्यन्ति नित्यशः॥ १२ ॥
तेषां तत्कार्यकरणात्स्वधर्माच्यवनेन च।
स धर्मो ऽनुष्ठितः सम्यक्प्रजा जनयते शुभाः॥ १३ ॥
धार्मिकाश्च वदन्याश्च कृतज्ञाः सत्पथि स्थिताः।
पितृभक्ताश्च सर्वत्र पितॄणां तारणे रताः॥ १४ ॥

10b °ङ्मावमंस्था] °क् समवेता R **10d** देवतान्] देवतां R **11b** °त्संमतं] °त्सम्मितं R **11c** नित्यं चाशासते तेन] नित्यञ्च शोषते ते च R **13b** °च्यवनेन] °च्यवलेन R **13c** स धर्मो] स्वधर्म्मो R **13d** जनयते] जनयतः R **14a** वदन्याश्च] वदान्याश्च R **14b** सत्पथि] सत्पथ° R

10b °वमंस्था] मंस्थाश्च A_3, मंस्थास्य A_5, संस्थास्य A_7 **10c** न चाव°] न वाच° A_3A_5, नरं च A_7 • पितरो] पितरं **A** **10d** देवतान्] देवतां **A** **11ab**] om. **A** **11c** °शासते] A_3, °शाशते A_5, °सासते A_7 **11cd** तेन प्रजा नः सन्तु] ते च पूजा नः सन्ति **A** **12c** नो] ये A_3A_5, येन A_7 (unmetrical) • °गर्त°] °मर्त्य° **A** **12cd** °स्थांस्ता°] A_3, °स्था ता° A_5, °स्थास्ता° A_7 **13a** °करणात्] A_3A_5, °कारणात् A_7 **13b** °धर्माच्यवनेन च] °धर्मं{°र्म्म A_7} कुरुते नरः **A** **13c** स धर्मो] स धर्मा° A_3A_5, सर्व्वधर्म A_7 (unmetrical) **13d** शुभाः] A_7, शुभा A_3A_5 **14ab**] om. **A** **14d** पितॄणां] A_7, पितृणां A_3A_5

11⟨d^6–d^8→⟩ S_4 **12**(a^6) S_1, ⟨←a^1–d^7⟩ S_4 **13**(c^8) S_2^{pc}

10a शृणुध्वं वद°] S_2S_4R**A**Bh, शृणुध्व वेद° S_1 **10ab** °तः सम्यङ्मा°] S_2^{pc}**A**Bh, °तः सम्य मा° $S_1S_4^{pc}$, °तस्सम्य+क्+ मा° S_2, °त सम्य मा° S_4^{ac} (unmetrical) **10b** °वमंस्था] $S_1^{pc}S_2^{ac}S_4$, °व(वं)स्था S_1^{ac}, °वमंध्वं S_2^{pc}, °वमध्वं Bh (conj., Bh reads S_2^{ac} in S_2) • मम] $S_1^{pc}S_2S_4$R**A**Bh, यम S_1^{ac} **10c** पितरो] S_2S_4RBh, पितरां S_1 **10d** देवतान्] S_1 (°तां), दैवता $S_2^{ac}S_4$, दैवताः S_2^{pc}, देवताः Bh (em.?) **11b** यत्संमतं] $S_2S_4^{pc}$Bh, यत्समतं $S_1S_4^{ac}$ **11c** °शासते] $S_1S_4A_3$Bh, °शाशते S_2 • तेन] S_1^{pc}, ते च $S_1^{ac}S_2^{ac}$, चैव S_2^{pc}Bh, न S_4 (unmetrical) **11d** प्रजा] S_2S_4RBh, प्रजान् S_1 **12c** ये] S_1R**A**Bh, यो S_2 **12cd** नरकगर्तस्थांस्ता°] S_2RBh, निरयघोरस्था ता° S_1 **13a** °करणात्] S_2S_4RA_3A_5Bh, °करणा S_1 **13b** °धर्माच्यवनेन] S_2S_4Bh, °धर्म्मव्यवतेन S_1 **13c** °तः सम्यक्] $S_1^{pc}S_2^{pc}$R**A**Bh, °तः सम्य S_1^{ac}, °तस्सम्य S_2^{ac}, °त सम्य S_4 (unmetrical) **13d** प्रजा] S_2S_4R**A**Bh, प्रजां S_1 • जनयते] S_2S_4**A**Bh, जानयते S_1 • शुभाः] $S_1S_2^{pc}$RA_7Bh, शुभा $S_2^{ac}S_4$ **14a** वदन्याश्च] $S_1S_2S_4$, वदान्याश्च Bh (em.) **14b** कृतज्ञाः] S_1S_2RBh, कृतज्ञा S_4 • सत्पथि] $S_1S_2S_4$, सत्पथे Bh (em.) • स्थिताः] S_1RBh, स्थिता S_2S_4 **14d** रताः] S_2^{pc}R**A**Bh, सदा S_1, रता $S_2^{ac}S_4$

सो ऽहं भवद्भिर्धर्मेण परेण च समाधिना।
जनितस्तपसा युक्तो भवतामेव सर्वशः।
देवमाराध्य नरकात्पितॄंस्तारितवान्पुनः॥ १५॥
एष प्रभावो युष्माकं तपः सुचरितं च ह।
ममात्र किं महाप्रज्ञा अनृतं वात्र किं वचः॥ १६॥
इयं च वैदिकी शुभ्रा श्रुतिर्वेदविदां वराः।
प्रमाणं यदि मन्यध्वमात्मना कृतमित्युत॥ १७॥
अङ्गादङ्गात्संभवसि हृदयादधिजायसे।
आत्मा वै पुत्रनामासि स जीव शरदः शतम्॥ १८॥
अङ्गेभ्यो ऽहं समुत्पन्नो युष्माकं हृदयाच्च ह।
आत्मनाहं तथात्मानं युष्मांस्तारितवांस्तथा॥ १९॥
तस्माद्भवन्तो मन्यन्तु सर्व एव समाधिना।
तस्माद्धि घोरनरकात्तारिताः स्वेन कर्मणा॥ २०॥

15d °तामेव] °ताञ्चैव R **15f** °त्पितॄंस्ता°] °त् पितृंस्ता° R • °न्पुनः] °निह R **16cd**] ममता किं महाप्राज्ञ प्रसूतश्चात्र किञ्चन् R (unmetrical) **17a** वैदिकी शुभ्रा] देवी शुभ्राशु R **17b** श्रुतिर्] श्रुति° R • °दां वराः] °दाम्वरा R **18b** °दधि°] °दभि° R **18d** स जीव] संजीव R **19a** अङ्गेभ्यो ऽहं समुत्पन्नो] अङ्गा⟨द्या⟩+ज्जा+तमनुप्राप्तो R **19c** आत्मनाहं] आत्मनो हं R

15a सो ऽहं भवद्भिर्] सौहं भवति A_7, नैवं भवति A_3A_5 **15c** जनितस्त°] A_3, जनितः स्त° A_7, जनित° A_5 (unmetrical) • युक्तो] A_3A_7, युक्ते A_5 **15d** °तामेव] °तां चैव A_3A_5, °ताञ्चै A_7 (unmetrical) **15f** °त्पितॄंस्ता°] A_3A_7, °त् पितृस्ता° A_5 • °न्पुनः] °नहं **A** **16ab**] om. **A** **16cd**] मयात्र किं प्रतिज्ञातममृतं चात्र किमु{°मू° A_7}त **A** (unmetrical) **17b** वराः] A_7, वर A_3A_5 **17cd** °ध्वमात्मना] °ध्वं प्रार्थिना **A** **18a** अङ्गादङ्गात्] A_3, अङ्गादङ्गां A_7, अंगात् A_5 (unmetrical) **18c** °नामासि] A_3, °नमासि A_5, °नामसि A_7 **18d** जीव] A_3, जीवः A_5A_7 **19b** हृदयाच्च] A_3A_5, हृदयाश्च A_7 **19c** आत्मनाहं] आत्माना{°नां A_5}हं **A** **20**] om. **A**

15(b^6, e^5) S_2, (a^3)⟨a^4–e^7⟩S_4 **17**(d^3, d^8) S_2, ⟨d^4–d^8→⟩ S_4 **18**⟨←a^1–d^7⟩ S_4 **20**(c^4)⟨c^5–d^1⟩(d^2)⟨d^3–d^8→⟩ S_4

15a भवद्भिर्] RBh (em.?), भवद्भि S_1S_2, (भ)··· S_4 **15c** युक्तो] $S_1^{ac}S_2RA_3A_7$Bh, युक्तैर् S_1^{pc} **15d** °मेव] S_1Bh, °मैव S_2 • सर्वशः] S_2R**A**Bh, नान्यथा S_1 **15f** °त्पितॄंस्ता°] $S_1S_2A_3A_7$Bh, °त्पितृस्ता° S_4 • °वान्पुनः] S_1S_2Bh, °वा पुनः S_4 **16b** तपः] S_1S_2RBh, तप S_4 (unmetrical) **16c** °प्रज्ञा] S_1S_4Bh, °प्राज्ञा S_2 **16d** °तं वात्र किं वचः] S_2^{pc}Bh, °तन्न वदाम्यहं S_1, °तम्वात्र किम्वच S_2^{ac}, °तं वात्र किम्वच S_3 **17a** इयं] $S_1S_2^{pc}S_4$R**A**Bh, ␣यञ् S_2^{ac} **17b** श्रुतिर्] S_1S_2**A**Bh, श्रुति° S_4 **17c** यदि] S_2S_4R**A**Bh, यद S_1 **17cd** मन्यध्वमा°] R, मन्यर्द्धमा° S_1, मन्यध्वंमा° S_2S_4, °मन्यध्व आ° Bh (em.) **17d** °त्युत] S_2R**A**Bh, °त्युतः S_1 **18b** हृदया°] S_2R**A**Bh, हदया° S_1 • °दधि°] S_1**A**Bh, °दभि° S_2 **18d** जीव] RA_3Bh, जीवः S_1S_2 • शरदः शतम्] S_1R**A**, शर+दा+ श्रुतः S_2, ···तः S_4, शरदां शतम् Bh (em.?) **19a** अङ्गेभ्यो] $S_1^{pc}S_4^{pc}$**A**Bh, अं⟨गो⟩गेभ्यो S_1, अङ्गेभ्या S_2, अङ्गोभ्यो S_4^{ac} • समुत्पन्नो] S_2S_4**A**Bh, समु+प+न्नो S_1 (unmetrical) **19b** हृदयाच्च] $S_1S_2S_4^{pc}RA_3A_5$Bh, हृदया च S_4^{ac} **19c** °नाहं त°] $S_2S_4A_3A_7$Bh, °ना तत्त° S_1 **19d** युष्मांस्ता°] S_2R**A**Bh, युष्मन्स्ता° S_1, युष्मा ता° S_4 • °वांस्ततः] S_1S_2R**A**Bh, °वास्ततः S_4 **20a** मन्यन्तु] S_1R, मन्यस्तु $S_2^{ac}S_4$, मन्यास्तु S_2^{pc}, मन्यन्तां Bh (conj.?) **20c** तस्माद्धि] S_2S_4RBh, अस्माद्धि S_1 • घोरान्नरकात्] S_2RBh, घोरा नरका S_1, (घो)··· S_4

न चान्यकर्मणा कश्चिदन्यस्तरति दुर्गतिम्।
स्वकर्मणा हि जन्तूनां फलपाको विधीयते॥ २१॥
सनत्कुमार उवाच।
ततस्त एवं पितरस्तेन प्रोक्ता महात्मना।
हर्षेण सास्रुनयना इदमूचुस्तदा वचः॥ २२॥
पितर ऊचुः।
त्वदन्यः को वदेदेवं यो न स्यादीशसंमतः।
युक्तमेतत्तव वचो धार्मिकस्य महात्मनः॥ २३॥
यो न स्यादीदृशः पुत्र कथं तं सर्वदेवपः।
इष्टैस्तु योजयेत्सम्यग्यथा त्वां गोवृषध्वजः॥ २४॥
त्वं धाता त्वं हि नो बन्धुस्त्वं जनेता महामते।
पिता त्वमेव पुत्रा हि वयं तव न संशयः॥ २५॥
अत्र ते वर्तयिष्यामः पुरावृत्तं महामते।
श्रुतौ स्मृतौ च यद्गीतं तन्नः संस्मर्तुमर्हसि॥ २६॥

22c सास्रु°] साश्रु° R **24b** कथं तं] तं कथं R **25a** त्वं धाता] त्वन्दाता R **26b** महामते] महात्मने R **26d** तन्नः संस्मर्तु°] तत्सर्व्वं श्रोतु° R

21a चान्य°] A_5, चान्यत् A_3A_7 **21b** दुर्गतिम्] सद्गतिं A_3A_5, सङ्गतिं A_7 **21c** जन्तूनां] A_3, जंतुनां A_5, यन्नुनां A_7 **21d** विधीयते] A_3A_7, विविधायते A_5 (unmetrical) **22a** एवं] A_5, एव A_3A_7 **22c** सास्रु°] साश्रु° **A** **23a** त्वदन्यः को वदेदेवं] तदन्यत्को देवदेवं **A** **23b** °दीशसंमतः] °दीशसम्र्मतः A_7, °दीसशर्मतः A_5, °दीप्तसर्मतः A_3 **23c** °मेतत्तव वचो] °मेतद्भव विभो **A** **24a** स्यादी°] A_5, म्यादि° A_3A_7 • पुत्र] पुत्रः **A** **24c–25d**] om. **A** **26a** वर्तयिष्यामः] A_7, वर्त्तयिष्याम A_3, सर्वर्तयिष्यामिः A_5 (unmetrical) **26b** महामते] महात्मने **A** **26d** तन्नः सं°] ततः सं°{स A_5} **A**

21⟨←a^1–d^8→⟩ S_4 **22**⟨←speaker indication⟩ S_4 **23**(b^7–b^8)⟨c^1–d^8→⟩ S_4 **24**(a^7) S_1, ⟨←a^1–d^8⟩ S_4 **26**(c^4, c^6–c^8)⟨d^1⟩(d^2)⟨d^3⟩(d^4–d^8) S_1, (d^4–d^5)⟨d^6–d^8→⟩ S_4

21a चान्यकर्मणा] $S_2^{pc}RA_5Bh$, चान्यत्क+र्म्म+णा S_1, चान्य⟨र्म⟩कर्मणा ⟨कर्मणा⟩ S_2 **21b** दुर्गतिम्] S_1S_2R, दुर्मतिः Bh (conj.?) **21c** हि जन्तूनां] RA_3Bh, द्विजं तूर्णाम् S_1, हि जन्त्रानां S_2 **21d** °पाको] S_2RABh, °पाकौ S_1 • विधीयते] $S_1S_2^{pc}RA_3A_7Bh$, विधीयतो S_2^{ac} **22b** महात्म°] $S_1^{pc}S_2S_4RABh$, (दिव्येयेन) S_1^{ac} (unmetrical) **22c** सास्रु°] S_2S_4, सास्रू° S_1, साश्रु° Bh **22d** वचः] $S_2^{pc}RABh$, वच $S_1S_2^{ac}S_4$ **23** ऊचुः] $S_1S_2^{pc}RABh$, उ $S_2^{ac}S_4$ **23a** त्वदन्यः] RBh (em.?), त्वदन्य S_1, स्त्वदन्य+ः+ S_2, स्त्वदन्यः S_4 **23b** न] $S_1^{pc}S_2S_4RABh$, om. S_1^{ac} (unmetrical) **23c** °मेतत्] S_2RBh, °मेत S_1 **24a** न स्यादी°] $S_1^{ac}S_2RA_5Bh$, न+⏑̲+स्यादी° S_1 (an illegible akṣara i.m., स्या possibly cancelled) • पुत्र] S_1RBh, पुत्रं+ः+ S_2 **24c** °स्तु योजयेत्] RBh (conj.), °स्त्वयोजयत् S_1^{ac} ? S_2, °स्त्वयोजनात् S_1^{pc} ? **24d** त्वां] $S_2^{pc}RBh$, त्वङ् S_1, (तं) S_2^{ac} **25a** हि नो] S_1RBh, हितो S_2S_4 **25c** पिता त्व°] $S_1S_2^{pc}S_4RBh$, पितास्त्व° S_2^{ac} **26a** वर्तयिष्यामः] S_1RA_7Bh, वर्त्तयिष्याम $S_2^{pc}S_4$, वर्त्तयिष्यामि S_2^{ac} **26b** पुरावृत्तं] S_2RABh, पुरावृत्त S_1, पुरवृत्तं S_4 **26d** तन्नः संस्मर्तु°] conj., ⏑̲ ⏑̲ ⏑̲(स्मतु°) S_1 (upper parts lost, second akṣara has subscript तु), तन्नस्समन्तु° S_2, तन्न स(मतु°) S_4 (upper parts lost), तन्नस्त्वं मन्तु° Bh (conj.?)

पितर ऊचुः ।
पुत्रा हि ब्रह्मणा सृष्टा देवा यजत मामिति ।
ते ऽयजन्त तदात्मानं तेषां ब्रह्मा चुकोप ह ।
उवाच चैनान्संरब्धो नष्टसंज्ञा भविष्यथ ॥ २७ ॥
ते शप्तास्तं तदा देवं सर्व एव दिवौकसः ।
दुःखशोकसमायुक्ता ब्रह्माणं तुष्टुवुस्तदा ॥ २८ ॥
प्रसन्नं तं समालक्ष्य त ऊचुः शिरसा नताः ।
नष्टसंज्ञा वयं देव तन्नो यच्छ पुनः प्रभो ।
तत्क्षमस्व च देवेश अज्ञानाद्यत्कृतं हि नः ॥ २९ ॥
अथैवमुक्तो देवैस्तैर्ब्रह्मा लोकपितामहः ।
उवाच प्रणतान्देवान्सानुक्रोशमिदं वचः ॥ ३० ॥
प्रायश्चित्तं महासत्त्वाश्चरध्वं नियमेन ह ।
व्यभिचारकृतं सर्वं ततः पापं प्रहास्यथ ॥ ३१ ॥

27e चैनान्] चैतान् R **28a** शप्ता°] R^{pc}, सप्ता° R^{ac} **29a** प्रसन्नं] प्रशस्तं R • °लक्ष्य] °लम्ब्य R **29d** तन्नो] तम्मे R **29f** °द्यत्] °त्तत् R **30a** अथैवमु°] अथेदमु° R • °स्तैर्] °स्तु R

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27 ऊचुः] A_3A_7, ऊवाचुः A_5 **27a** ब्रह्मणा] A_3A_7, ब्रह्मण A_5 • सृष्टा] A_3, स्रष्टा A_5, श्रष्टा A_7 **27c–f**] om. **A** **28a** शप्ता°] A_5, सप्ता° A_3A_7 • देवं] A_3A_7, देव A_5 **28d** तुष्टुवु°] A_3A_5, तुष्णुवु° A_7 **29b** त ऊचुः] तमूचुः **A** **29d** प्रभो] A_3A_5, प्रभोः A_7 **29e** तत्क्षमस्व च] ततः क्षमस्व **A** **29f** °नाद्यत्] °नात्स्व° A_3, °ना स्व° A_5, °नाम्वं A_7 **30a** अथैवमुक्तो] अथेदमुक्तो{°युक्तो A_3, °युक्ता A_5} **A** • °स्तैर्] A_3A_7, °स्तै A_5 **30d** °क्रोश°] A_3A_5, °क्रोशा° A_7 **31a** °सत्त्वा°] A_3A_5, °सन्ना° A_7 **31c** व्यभिचार°] कृते चार°{°व° A_3A_5} **A**

27(speaker indication–a⁵)⟨a⁶–c³⟩(c⁴–c⁶)⟨c⁷⟩(c⁸–d⁴) S_1, ⟨←speaker indication–f⁶⟩ S_4 **29** (d²)⟨d³⟩(d⁴)⟨d⁵–f⁸→⟩ S_4 **30**⟨←a¹–d⁶⟩ S_4

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27 ऊचुः] $S_1S_2^{pc}RA_3A_7Bh$, उ S_2^{ac} **27a** ब्रह्मणा] $S_2^{pc}RA_3A_7Bh$, (ब्रह्म)– S_1, ब्रह्मण S_2^{ac} **27c** ऽयजन्त] RBh (conj., Bh reads जयन्त in S_1S_2), ⏓⏓(न्त) S_1, यजन्तस् S_2^{pc}, जयन्तस् S_2^{ac} • °दात्मानं] S_2RBh, (दा)–⏓ S_1 (last akṣara has subscript उ or ण) **27d** तेषां] RBh (em.?), (तषा) S_1 (upper parts lost), तेषाद् S_2 **27e** चैनान्संरब्धो] conj. Bh, चैनं सरब्दो{°बो S_1^{ac}} S_1, चैनं संरब्धो S_2 **28ab** शप्तास्तं तदा देवं सर्व एव] R^{pc}, सप्ता ब्रह्मणा सर्व्वे समेत्य{°ता S_1^{ac}} च S_1, सप्तास्तदा देवं सर्व एव S_2^{pc} (unmetrical), सप्तान्तदा देवं सर्व एव $S_2^{ac}S_4$ (or शप्ता° in S_4, unmetrical), शप्ता ब्रह्मणा सर्वे समेत्य च Bh (em.?) **28c** दुःख°] S_2S_4R**A**Bh, दुख° S_1 **28d** ब्रह्माणं तु°] S_1R**A**, ब्रह्माणंस्तु° S_2, ब्राह्मणंस्तु° S_4, दीनास्तं तु° Bh (conj.?) • °ष्टुवुस्तदा] $S_1RA_3A_5Bh$, °ष्टुवुस्सदा S_2, °ष्टवु सदा S_4 (unmetrical) **29b** त ऊचुः] S_2RBh, °स्तदूचुः S_1, त ऊचु S_4 • नताः] S_2S_4R**A**Bh, नता S_1 **29c** °संज्ञा] S_1S_2R**A**Bh, °सज्ञा S_4 **29d** तन्नो] $S_1S_2S_4$**A**, तान्नो Bh (conj.) • प्रभो] $S_1RA_3A_5Bh$, प्रभोः S_2 **29e** तत्क्षमस्व] S_2RBh, त क्षम स S_1 (unmetrical) **29f** °द्यत्] S_2Bh, °द्यं S_1 **30a** °मुक्तो] S_2RA_7Bh, °मुक्तौ S_1 • देवैस्तैर्] $S_2A_3A_7Bh$, देवस्तैर् S_1^{pc}, देवस्ते S_1^{ac} **30d** °क्रोश°] $S_2RA_3A_5Bh$, °कोश° S_1 • °दं वचः] $S_2^{pc}R$**A**Bh, °दं वच S_1, °दाम्वच S_2, –वच S_4 **31a** Before this Bh adds ब्रह्मोवाच । **31ab** महासत्त्वाश्चरध्वं नियमेन ह] $S_2S_4RA_3A_5Bh$, कुरुध्वं चो युष्माञ्चीर्ण्णे ददाम्यहम् S_1 **31cd** सर्वं ततः] S_2S_4R**A**Bh, सर्वन्तेतः S_1

देवा ऊचुः ।
सैव संज्ञा न नो देव विद्यते सर्वसृक्प्रभो ।
यया ज्ञास्यामहे तानि प्रायश्चित्तानि लोकप ॥ ३२ ॥
ब्रह्मोवाच ।
स्वान्पुत्रान्परिपृच्छध्वं ततः श्रेय अवाप्स्यथ ।
पुनः संज्ञां च धर्मज्ञा मा कुरुध्वमतो ऽन्यथा ॥ ३३ ॥
पितर ऊचुः ।
ततस्ते सुरशार्दूलाः पप्रच्छुः स्वान्सुतांस्तदा ।
प्रायश्चित्तानि धर्मांश्च वेदान्साङ्गान्सुविस्तरान् ॥ ३४ ॥
ते च तेभ्यस्तदा पुत्रा आचख्युः प्रयताः शुभाः ।
याथातथ्येन तत्सर्वं परमेण समाधिना ॥ ३५ ॥
अथ ते लब्धसंज्ञाश्च लब्धकामास्तथैव च ।
स्वान्पुत्रानभ्यभाषन्त प्रीयमाना मुदा युताः ॥ ३६ ॥

32d °श्चित्तानि] °श्चितानि R (unmetrical) **33** ब्रह्मोवाच] पितामहा (ऊ)चुः R **33a** °न्पुत्रान्] °न् मुग्धान् R • °पृच्छध्वं] °पृच्छ त्वं R **33b** श्रेय अवाप्स्यथ] श्रेयो प्यवाप्स्यसि R **33c** संज्ञां च] संज्ञाम° R **34** पितर ऊचुः] om. R **34b** °तांस्तदा] °तांस्तथा R **34c** धर्मांश्च] धर्म्मांश्च R **35c** याथातथ्येन] यथातथ्येन R **35d** परमेण] परमेश° R

32a सैव] A_7, शैव° A_3A_5 • नो] मे **A** **32d** लोकप] A_7, लोकपः A_3A_5 **33** ब्रह्मोवाच] पितामह उवाच **A** **33b** श्रेय अ°] श्रेयो प्य° **A** **33c** संज्ञां] A_3A_5, सज्ञाज् A_7 **34** पितर ऊचुः] om. **A** **34a** °शार्दूलाः] °शार्दूलः A_3, °शार्दूला A_5, °सार्दूला A_7 **34b** पप्रच्छुः] पप्रच्छ A_3, पपृच्छ A_5A_7 • °न्सुतांस्तदा] °न् सुतांस्तव A_3A_5, °न् सतांस्तथा A_7 **34d** वेदान्साङ्गान्] वेदाङ्गाश्च A_7, वेदाङ्गांश्च A_3A_5 **35b** आचख्युः] आचक्षुः **A** **35c** याथातथ्येन तत्] यथातथ्यमेतत् **A** **35d** परमेण] A_3, परमेश° A_5A_7 **36a–38b**] om. **A**

32⟨c^7–d^8→⟩ S_4 **33**⟨b^3–d^8→⟩ S_2 (f. 61 from b^3 lost), ⟨←speaker indication–d^8⟩ S_4 **36**⟨a^1–d^8→⟩ S_4

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32 देवा ऊचुः] S_2R**A**Bh, देव उ S_1, देवा उ S_4 **32a** सैव] S_4RA_7Bh, सेव S_1, शैव° S_2 **32b** विद्यते] S_2S_4R**A**Bh, प्रनश्येत् S_1 **32d** लोकप] S_2RA_7Bh, लोकपः S_1 **33** ब्रह्मोवाच] em. Bh (silently), ब्रह्म उ S_1, पिता उ S_2^{pc}, पिता ऊ S_2^{ac} **33a** स्वान्पुत्रान्] S_1**A**Bh, स्वां पुत्राम् S_2 **33b** श्रेय अ°] conj., श्रेयम° S_1Bh **33c** संज्ञां] A_3A_5Bh, संज्ञा S_1 **34** पितर ऊचुः] em. Bh (silently), पितर उवाच S_1, पितर उ S_4 **34a** °शार्दूलाः] S_1RBh, °शार्दूला S_4 **34b** पप्रच्छुः] S_4RBh, प्रप्रच्छुः S_1 • स्वान्सुतांस्त°] S_1RA_3A_5Bh, स्वां सुतास्त° S_4 **34c** प्रायश्चित्तानि] S_1R**A**Bh, प्रायचित्तानि S_4 • धर्मांश्च] **A**Bh, धर्म्मांश्च S_1S_4 **34d** °दान्साङ्गान्सु°] R, °दां सांगां स° S_1, °दान्साङ्गं सु° S_4, °दान् साङ्गान् स° Bh **35b** आचख्युः] R, आचक्षुः S_1, आचख्यु S_4, आचुख्युः Bh (typo) • प्रयताः शुभाः] R**A**Bh, प्रयता शुभाः S_1, प्रयता सुभा S_4 **35c** याथातथ्येन] S_1Bh, यथातथेन S_4 • °त्सर्वं] S_1R**A**Bh, °त्सर्व S_4 **35d** परमेण] S_1A_3Bh, परमेन S_4 **36c** °भाषन्त] RBh (em.?), °भाषन्तः S_1

देवा ऊचुः ।
पुत्रा न यूयमस्माकं वयं पुत्रा हि वः सुताः ।
यैर्ज्ञानं नष्टसंज्ञानां कृतमस्माकमव्ययम् ॥ ३७ ॥
तैरेवमुक्ते तत्रागाद्ब्रह्मा लोकपितामहः ।
उवाच चेदं तान्देवान्सर्वानेव महायशाः ॥ ३८ ॥
ब्रह्मोवाच ।
वदन्ति नानृतं देवाः सत्यं देवेषु वर्तते ।
सुताश्चोक्ता हि वः सर्वे पितरो नानृतं हि तत् ॥ ३९ ॥
तस्मात्पितृत्वं युष्माकं पुत्राणां नित्यमव्ययम् ।
भविष्यति न संदेहो यूयं पुत्राश्च सर्वशः ॥ ४० ॥
न ह्यशिष्याय कथ्यन्ते रहस्यानि कथंचन ।
एकार्थौ पुत्रशिष्यौ च तस्मात्पुत्राः स्थ सर्वशः ॥ ४१ ॥
तरन्ति पुत्रैः पितरः पुत्रांस्तांस्तारयन्ति च ।
तारयित्वा पितृत्वं च कर्मणा तेन यान्ति ते ॥ ४२ ॥
यूयं च तारिताः पुत्रैरज्ञानान्नरकात्तथा ।
तस्मादिमे हि पितरो यूयं पुत्राश्च सर्वशः ॥ ४३ ॥

38a ॰मुक्ते] ॰मुक्तस् R **38c** चेदं] देवस् R **39** ब्रह्मोवाच] पितामहा ऊचुः R **39b** वर्तते] नानृतम् R **40a** तस्मात्] अस्मात् R **41a** ह्यशिष्याय] ह्यपिस्यायङ् R **41d** ॰त्पुत्राः स्थ] ॰त्पुत्राश्च R **43b** ॰रज्ञानान्] ॰र्ज्ञानेन R **43c** ॰दिमे हि] ॰त्ते पीह R

38c चेदं तान्देवान्] देवतान्दे{॰तां दे॰ A_3A_5}वो **A** **39** ब्रह्मोवाच] पितामह उवाच **A** **39a** नानृतं] A_5, नानृतान् A_7, तानृतान् A_3 **39b** वर्तते] नानृतं **A** **40a** तस्मात्] अस्मत् **A** **40b** पुत्राणां] पितॄणां A_3A_7, पितृणा A_5 **41b** कथंचन] A_3A_7, कथंचनः A_5 **41c** एकार्थौ] A_3, एकार्थो A_5A_7 **41d** ॰त्पुत्राः स्थ] ॰त्पुत्रास्तु **A** **42b** पुत्रांस्तांस्ता॰] पुत्रास्तांस्ता॰{॰स्तां ता A_5} **A** **42c** तारयित्वा पितृत्वं च] तारयेत्वा{॰त्वां A_5, ॰द्वा A_7} पितॄन्{॰तृन् A_5} पुत्राः **A** **43ab**] om. **A** **43c** ॰दिमे हि] ॰त्ते पीह A_3, ॰त्ते पीहर A_5 (unmetrical), ॰त्ते पिह A_7 (unmetrical)

37⟨←speaker indication⟩ S_4 **38**(d^7–d^8) S_4 **39**⟨speaker indication syll. 3–d^8→⟩ S_4 **40**⟨←a^1⟩ S_4 **41**⟨d^6–d^8→⟩ S_4 **42**⟨a^1–a^4⟩(a^5) S_1, ⟨←a^1–d^8→⟩ S_4 **43**⟨←a^1–a^4⟩(c^6–c^7) S_4

37ab ॰मस्माकं वयं पुत्रा हि वः सुताः] RBh (conj.?), ॰मस्माकं वयं पुत्रा हितः सुताः S_1, ॰मष्माकं पुत्राणा नित्यमव्ययं S_4 (cf. 40ab) **37c** यैर्] S_1^{pc}RBh, ये S_1^{ac}, यै S_4 • ॰संज्ञानां] S_1RBh, ॰सज्ञाना S_4 **38a** ॰मुक्ते] S_1Bh, ॰मुक्तैस् S_4 • ॰त्रागाद्] S_4RBh, ॰त्रागां S_1 **38b** ॰पितामहः] RBh (em.?), ॰पितामह S_1S_4 **38c** ॰न्देवान्] S_1RBh, ॰न्देवा S_4 **38d** महायशाः] S_1R**A**Bh, महा(यशा) S_4 **39** ब्रह्मोवाच] em. Bh (silently), ब्रह्म उवाच S_1, पित··· S_4 **39c** सुता॰] R**A**Bh, सुत॰ S_1 **39d** तत्] R**A**Bh, तं S_1 **40b** पुत्राणां] S_4RBh, पुत्राणा S_1 **41a** ह्य॰] S_4R**A**Bh, हि S_1 **41b** कथंचन] S_1RA_3A_7Bh, कथञ्चनः S_4 **41c** एकार्थौ] RA_3Bh, एकात्र्थो S_1, एकाथौ S_4 **41d** ॰त्पुत्राः स्थ] S_4Bh, ॰त्पुत्रार्थ S_1 **42b** पुत्रांस्तांस्ता॰] RBh (em.?), पुत्रास्तां ता॰ S_1 **43a** तारिताः] RBh (em.?), तारिता S_1, ⏑रिताः S_4 **43b** ॰रज्ञानान्न॰] em. Bh (silently), ॰रज्ञाने न॰ S_1, ॰रज्ञान्नान॰ S_4 **43c** पितरो] S_4R**A**Bh, पितरौ S_1

पाति यस्मात्पिता तस्माज्जनयत्यपि वा पिता।
पुत्रेषु चैतदुभयं पितरस्तेन वो मताः॥ ४४॥
ततस्ते ब्रह्मणः श्रुत्वा याथातथ्येन तद्वचः।
पितॄंस्तु तान्सुतान्मत्वा पुत्रत्वमुपपेदिरे॥ ४५॥
ते पुत्रभावमासाद्य प्रीतात्मानो महाबलाः।
पितरस्तान्वरैरिष्टैश्छन्दयामासुरव्यथाः॥ ४६॥
पितरश्च ततो वव्रुरग्रे यजनमात्मनः।
यो नो ऽनिष्ट्वा यजेद्देवान्न तत्फलमवाप्नुयात्॥ ४७॥
एनसा चाभिसंयुक्तो महानिरयभाग्भवेत्।
†अबुद्धा † तेन देवाश्च तं हन्युः पापचेतसम्॥ ४८॥
एवमस्त्विति तानुक्त्वा देवास्ते ऽतिगुणोदिताः।
यथागतं ततो जग्मुर्ब्रह्मणा सह सर्वशः॥ ४९॥
पितर ऊचुः।
तथा वयं त्वया पुत्र नरकान्नष्टचेतसः।
तारिताश्चेतनावन्तः पुनश्च प्रवरीकृताः॥ ५०॥
पिता ततो भवान्पूज्यो यो नु पासि महाभयात्।
पुत्रा वयं तवेशान ब्रूहि किं करवाम ते॥ ५१॥

44a पाति] याति R **44c** चैतदु॰] वै तदु॰ R **45d** ॰त्वमुप॰] ॰त्वेनोप॰ R **46d** ॰रव्यथाः] ॰रव्ययाः R **47c** ऽनिष्ट्वा] निष्ठा R **48a** चाभि॰] वाभि॰ R **49b** देवास्ते] R^{pc}, देवा ते R^{ac} • ॰गुणोदिताः] R^{pc}, ॰गुणादिताः R^{ac} **49d** सह सर्वशः] सहिताः सुराः R **50a** तथा] यथा R **50c** ॰श्चेतनावन्तः] ॰श्चैव तावन्तः R **51b** यो नु पासि] येन पासि R

44b जनयत्य॰] जनयंश्चा॰ A_3A_5, जलयश्चा॰ A_7 • ॰पि वा पिता] A_3A_7, ॰पिता A_5 (unmetrical)
44c–53b] om. **A**

44$(d^4–d^6)\langle d^7–d^8\rightarrow\rangle$ S_1 **45**$\langle\leftarrow a^1–d^8\rightarrow\rangle$ S_1, $\langle a^6–d^8\rightarrow\rangle$ S_4 **46**$\langle\leftarrow a^1–d^4\rangle$ S_1, $\langle\leftarrow a^1–b^6\rangle$ S_4 **47**$\langle a^4–a^8\rangle(b^1)\langle b^4\rangle$ S_1 **48**$\langle a^1–d^8\rightarrow\rangle$ S_1, $(b^2)\langle b^3–b^4, b^7–d^8\rightarrow\rangle$ S_4 **49**$\langle\leftarrow a^1–d^8\rangle$ S_1, $\langle\leftarrow a^1–b^8\rangle$ S_4 **51**$\langle a^5–d^8\rightarrow\rangle$ S_1, $\langle b^7–d^8\rightarrow\rangle$ S_4

44a ॰ता तस्माज्] RABh, ॰ता तस्मा S_1, ॰तास्तस्माज् S_4 **44b** वा पिता] $S_1RA_3A_7Bh$, तां पिताः S_4 **44c** चैतदु॰] S_1Bh, चैवदु॰ S_4 **45ab**] R, ततस्ते ब्रह्म··· S_4Bh **45cd**] (R), Bh conjectures loss of two pādas. **45d** ॰त्वमुप॰] conj. **46ab**] R, ···बलाः S_4Bh **46d** ॰रव्यथाः] em. Bh (silently), ॰रव्यथा S_1S_4 **47c** ऽनिष्ट्वा] S_1Bh, निष्टा S_4 **47cd** यजेद्देवान्] RBh (em.?), यजन्देवा S_1, यजे देवान् S_4 **47d** तत्फलमवा॰] S_1R, स तत्फलमा॰ S_4Bh **48b** महानिरयभाग्भवेत्] R, म(ह) ⏓ ⏓यभा ⏑ ⏓ S_4 (right side of ह lost), मह··· Bh **48cd**] R, Bh conjectures loss of two pādas. **49ab**] R^{pc}, Bh conjectures loss of two pādas. **49c** जग्मुर्] RBh (em.?), जग्मु S_4 **50** ऊचुः] RBh (em.?), उवाच S_1, उ S_4 **50a** तथा] S_1, यथा S_4Bh • वयं] S_1RBh, वय S_4 • त्वया] $S_1^{pc}S_4RBh$, तथा S_1^{ac} **50c** ॰वन्तः] S_1RBh, ॰वन्त S_4 **50d** प्रवरी॰] RBh (conj.), प्रचरी॰ S_1S_4 • ॰कृताः] S_1RBh, ॰कृता S_4 **51b** नु पासि] S_4 (or यासि), नुयासि Bh • ॰भयात्] R, – – Bh **51cd**] R, Bh conjectures loss of two pādas.

सनत्कुमार उवाच ।
स एवमुक्तस्तेजस्वी सुकेशो गणसत्तमः ।
प्रणतः प्राञ्जलिर्भूत्वा पितॄन्वचनमब्रवीत् ॥ ५२ ॥
एवमेतद्यथोक्तं वो नानृतं वो वचः शुभम् ।
परस्परपितृत्वं हि सर्वेषां समुदाहृतम् ॥ ५३ ॥
वरं भूय इमं मह्यं प्रयच्छत गणेश्वराः ।
एतेन प्रश्नमिच्छामि कथितं द्विजसत्तमाः ॥ ५४ ॥
पितर ऊचुः ।
नास्ति किंचिदविदितं भवतः प्रवरेश्वर ।
भवानस्मत्प्रमाणार्थं व्याख्यातत्वमिहेच्छसि ॥ ५५ ॥
ब्रूहि यद्विदितं नो ऽस्ति कथयिष्याम तद्धि ते ।
श्रुतं यदनुभूतं वा यथाशक्ति यथाबलम् ॥ ५६ ॥
सुकेश उवाच ।
भवन्तो नरके घोरे परिक्लिष्टाः सुदारुणे ।
अतो गतिज्ञाः सर्वेषां नरकानां न संशयः ॥ ५७ ॥

52b °सत्तमः] °नायकः R **53c** परस्पर°] परस्परं R **53d** सर्वेषां] आवयोः R **54a** मह्यं] गुह्यं R **55d** °ख्यातत्वमिहेच्छसि] °ख्यातुं यदि पृच्छसि R **56a** नो ऽस्ति] नास्ति R **56b** कथयिष्याम] कथयिष्यामि R **57b** °क्लिष्टाः] °कृष्टाः R

53c परस्पर°] परस्परं **A** **54a** मह्यं] A_3A_5, मज्यं A_7 **54c** °मिच्छामि] °मिष्टं हि A_3A_7, °मिदंष्टं हि A_5 (unmetrical) **54d** °सत्तमाः] °सत्तम A_3A_5, °सत्तमः A_7 **55b** प्रवरेश्वर] A_3A_5, प्रवरेश्वरः A_7 **55cd**] om. **A** **56a** °द्विदितं] °द्विहितं A_7, °द्विकृतं A_3A_5 • नो ऽस्ति] ते स्ति A_3, तेनास्ति A_5 (unmetrical), तेन A_7 **56b** कथयिष्याम तद्धि ते] कथयिष्यामि तद्विभो **A** **56c** यदनु°] तदनु° **A** **56d** °शक्ति] A_3A_5, °सक्ति A_7 **57b** °क्लिष्टाः] A_3A_5, क्रिष्टा A_7 **57c** अतो गतिज्ञाः] अतः{°त A_7} श्रुतिज्ञा **A** **57d** °नां न संशयः] °नामसंशयं A_3A_5, °नामशंशयः A_7

52⟨←speaker indication–d^3⟩(d^4) S_1, ⟨←speaker indication–b^5⟩ S_4 **54**⟨a^6–d^8→⟩ S_1, (a^1–a^2)⟨a^3–a^5⟩(a^6)⟨a^7–d^8→⟩ S_4 **55**⟨←speaker indication–b^2⟩(b^3–b^4)⟨b^5–d^1⟩(d^2–d^3) S_1, ⟨←speaker indication–b^4⟩ S_4 **56**⟨d^7–d^8→⟩ S_4 **57**⟨a^1–d^8→⟩ S_1, ⟨←speaker indication–d^8→⟩ S_4

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52 सनत्कुमार उवाच] R, om. Bh **52ab** स एवमुक्तस्तेजस्वी सुकेशो गण°] R, ··· Bh **52b** °सत्तमः] S_4Bh **52c** प्राञ्जलिर्] RBh (em.?), प्राञ्जलि S_4 **52d** पितॄन्] RBh (em.?), पितॄ S_4 **53a** °मेतद्य°] $S_1^{pc}S_4$RBh, °मेवद्य° S_1^{ac} • वो] S_4RBh, वा S_1 **53d** समुदा°] $S_1^{pc}S_4$R**A**Bh, समुपा° S_1^{ac} **54a** वरं भूय इमं] R**A**Bh, वरन्तु दत्त⏓ S_1, (व)⏓ ⏓ ⏓ ⏓ ⏓ S_4 • मह्यं] A_3A_5 Bh **54b** प्रयच्छत गणेश्वराः] R**A**Bh • After this Bh conjectures loss of two pādas. **54c** °मिच्छामि] R, °मिष्टं हि Bh **54d** °सत्तमाः] R, °सत्तम Bh (Bh adds (?)) **55b** प्रवरेश्वर] RA_3A_5Bh, ⏓चरेश्वरः S_4 **55d** व्याख्यातत्व°] conj., ⏓ ⏓(त)त° S_1 (upper parts lost, second akṣara has subscript य्), व्याख्यातं त्व° S_4, व्याख्यातत्त्व° Bh (conj.?) **56a** नो ऽस्ति] S_4Bh, नास्ति S_1 **56c** यदनु°] S_4R, वा अनु° S_1, वाप्यनु° Bh (conj.) **56d** यथाशक्ति] $S_4RA_3A_5$Bh, दृष्टं{(°तुं) S_1^{ac}} वापि S_1 • यथाबलम्] R**A**, यथातथं S_1, यथा ⏑ ⏓ S_4, यथातथम् Bh • After this Bh conjectures loss of two pādas. **57b** °क्लिष्टाः] A_3A_5Bh **57c** अतो गतिज्ञाः] R, अतः श्रुतिज्ञाः Bh (em.?) **57d** °नां न संशयः] R, °नामसंशयम् Bh

तेषां सतत्त्वं योगं च कालभेदं तथा क्रमम्।
तत्सर्वं श्रोतुमिच्छामि परं कौतूहलं हि मे॥ ५८॥
कियन्तो नरकास्ते च किम्प्रमाणाः किमाश्रयाः।
किंरूपाः के च यात्यन्ते कथं चैव सुदुःखिताः॥ ५९॥
कथं च पतते जन्तुर्यात्यते च कथं तथा।
कियता चैव कालेन नरकात्स विमुच्यते।
मुक्तश्चोत्तिष्ठते केन कथं संतरते पुनः॥ ६०॥
एतत्सर्वमशेषेण विस्तरेण यथातथम्।
कथयध्वं महाप्रज्ञाः परं कौतूहलं हि मे॥ ६१॥
तमुपेन्द्रपितामहेश्वरेशप्रवरेशं विदितार्थतत्त्वकोशम्।
दुरिताङ्कितपापयुक्तयोगं प्रतियोगं त्विदमाहुरग्रयोगम्॥ ६२॥

स्कन्दपुराणे षट्त्रिंशत्तमो ऽध्यायः॥ ३६॥

59c यात्यन्ते] पात्यन्ते R **60ab** जन्तुर्यात्यते] जन्तुः पात्यन्ते R **61c** °प्रज्ञाः] °प्राज्ञाः R **61d** कौतूहलं] कौगूहलं R **62a** °मुपेन्द्र°] °मुपेक्षो R • °हेश्वरेश°] °हेश्वरेण R **62b** °कोशम्] °कोपं R **62c** °पाप°] °माय° R **62d** प्रतियोगं] om. R (unmetrical) • त्विदमाहुरग्रयोगम्] द्विदमाहुरुग्रयोगमिति R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे पितृप्रश्नो नाम षट्त्रिंशतमो ध्यायः R

58a योगं च] A_7, योगत्व A_3, योगत्वं A_5 **59a** कियन्तो] कित्यन्तो A_7, कीर्त्यंते A_3A_5 **59b** किम्प्रमाणाः किमा°] A_3A_7, किंप्रमा° A_5 (unmetrical) **59c** यात्यन्ते] पात्यन्ते A_3A_7, पात्यं A_5 (unmetrical) **59d** °दुःखिताः] A_3, °दुःखितः A_5A_7 **60a** पतते] तप्यते A_3, तय्यते A_5, तस्यते A_7 **60b** °र्यात्यते] °र्वाच्यते **A** **60ef**] om. **A** **61cd** °प्रज्ञाः परं कौतूहलं हि मे] °प्रज्ञास्त{°प्राज्ञा त° A_5, °प्रज्ञा त° A_7}त्सर्वं विस्तरेण तु **A** **62ab** तमुपेन्द्रपितामहेश्वरेशप्रवरेशं] मयैति{मयै A_5, (म)पैति A_7^{ac}, नैपैति A_7^{pc}} पितरो महेश्वरेस° **A**± (unmetrical) **62b** °कोशम्] °कोयं **A** **62c**] त्वरितं किंचिदवाप योगनक्ता A_3 (unmetrical), त्वरितं किंचिदपवाप योगन्नक्ता A_5 A_7 (unmetrical) **62d** त्विदमाहुरग्रयोगम्] द्विदमान्थरव्यग्रयोगमिति **A** (unmetrical) **Col.** इति श्री{इति A_7}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे पितृप्रश्नो नाम षट्त्रिंशत्तमो ऽध्यायः **A**± (A_3 and A_5 add ३६)

58$\langle\leftarrow a^1–b^2\rangle(b^3, c^7)\langle c^8\rangle(d^1–d^2)$ S_1, $\langle\leftarrow a^1–a^7\rangle$ S_4 **59**$(d^2)\langle d^3–d^8\rightarrow\rangle$ S_4 **60**$\langle a^1–b^2\rangle(f^2)$ S_1, $\langle\leftarrow a^1–f^4\rangle$ S_4 **61**$(b^7–b^8)\langle c^1–d^8\rightarrow\rangle$ S_1 **62**$\langle\leftarrow a^1–c^7\rangle(c^8)$ S_1, $\langle c^6–d^{10}\rangle(d^{11}–d^{13})$ S_4

58c तत्सर्वं] S_4R**A**Bh, तत्सर्व्वं S_1 (tops lost) **58d** कौतूहलं] $S_1^{pc}S_4$R**A**Bh, कौतू⟨ल⟩हलं S_1 **59b** किम्प्रमाणाः] RA_3A_7Bh, +कि+म्प्रमाणा S_1, किप्रमाणाः S_4 • °माश्रयाः] RA_3A_7Bh, °माश्रयात् S_1, °माश्रया S_4 **59c** °रूपाः] R**A**Bh, °रूपा S_1S_4 • यात्यन्ते] S_4Bh, याझ्यन्ते S_1 (झ्य retraced or corrected) **59d** °दुःखिताः] RA_3Bh, °दुःखिता S_1 (visarga possibly lost) • After this Bh conjectures loss of 4 pādas. **60a** पतते] R, तप्यते Bh **60b** °र्यात्यते] conj., ··· न्ते S_1, °र्वाच्यते Bh (Bh adds (?)) **60c** कियता] R**A**Bh, कियताज् S_1 **60f** संतरते] S_1R, ···रते S_4, संसरते Bh (conj.) **61c** °प्रज्ञाः] em. Bh (silently), °प्रज्ञा S_4 **62b** °प्रवरेशं] RBh (em.?), °प्रचरेशं S_4 **62c** °पाप°] conj., – – Bh • °युक्त°] S_1R (or °मुक्त° in R), °मुक्त° Bh (Bh possibly reads thus in S_1) **62d** °हुरग्र°] S_1^{pc}Bh, °हुग्र° S_1^{ac} (unmetrical) • °योगम्] Bh, योगमिति S_1 (इति part of col.), –(गमिति) S_4 (इति part of col.), **Col.** ६४ (in letter numerals)॥ स्कन्दपुराणे सुकेश्यमहा⟨(प्रसा)⟩भाग्ये॥ ⊙ S_1, ⊙॥ ··· S_4, इति स्कन्दपुराणे सुकेशमहाभाग्यं नाम षट्त्रिंशोध्यायः Bh

सप्तत्रिंशो ऽध्यायः।

सनत्कुमार उवाच।
ततस्ते पितरस्तस्य प्रतिष्ठां स्वसुतं प्रति।
सुशर्माणमिति ख्यातं कथयामासुरव्ययाः॥ १॥
पितर ऊचुः।
अयं ते जनकः पुत्र सुशर्मा लोकविश्रुतः।
कथयिष्यति तत्त्वेन यत्त्वया समुदाहृतम्॥ २॥
सनत्कुमार उवाच।
ततः सुशर्मा विप्रर्षे तमामन्त्र्य महामनाः।
उवाचेदं महासत्त्वं सुकेशं गणसत्तमम्॥ ३॥

1b प्रतिष्ठां स्वसुतं प्रति] पितरं सुमहाप्रभम् R **3a** विप्रर्षे] विप्रर्षेस् R **3b** °मामन्त्र्य] °मामन्त्य R

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1 सनत्कुमार उवाच] A_3, om. A_5A_7 **1b** प्रतिष्ठां स्वसुतं प्रति] पितरं सुमहाप्रभं **A** **2a** अयं ते] अयन्नो **A** • पुत्र] A_3A_5, पुत्रः A_7 **3b** तमामन्त्र्य] तमोहन्ता **A** • महामनाः] A_7, महाबलाः A_3A_5

Manuscripts available for this chapter: S_1 photos 8.25b (f. 69^v), 1.26a (f. 70^r, large piece of the middle section broken off), 1.25b (f. 70^v) and 6.13a (f. 71^r); S_2 (from **9 e**[1]) exposures 54–55b (f. 62^r–63^r); S_4 exposures 17a (f. 67^r), 16b (f. 67^v), 16a (f. 68^r) and 15b (f. 68^v) (one third of f. 67 and 68 lost); R f. 83^v–85^v; A_3 f. 49^r–50^r; A_5 f. 92^r–94^r; A_7 f. 69^r–70^v.
1⟨c^6–d^8→⟩ S_1, ⟨←speaker indication–b^8⟩ S_4 **2**⟨←a^1–d^8→⟩ S_1 **3**⟨←speaker indication–syll. 2?⟩ S_1, (a^4–a^7)⟨a^8–b^7, c^6–d^8→⟩ S_4

1b प्रतिष्ठां] Bh (conj.), प्रतिष्ठा S_1 **1d** °रव्ययाः] R**A**Bh, °रव्यया S_4 **2a** पुत्र] S_4^{pc}RA_3 A_5Bh, पुत्रः S_4^{ac} **2b** सुशर्मा] R**A**Bh, सुसर्गमा S_4 (unmetrical) **2c** कथयिष्यति] S_4R**A**, कथायिष्यति Bh (typo) **3a** ततः] R**A**Bh, तत S_1S_4 (unmetrical) **3b** °मामन्त्र्य] em. Bh (silently), °माम{°मं° S_1^{ac}}न्त्र्ये S_1 • महामनाः] RA_7Bh, महात्मना S_1, ···ना S_4 **3c** °चेदं] S_1R**A**Bh, °चेद S_4 **3c** °सत्त्वं] R**A**Bh, °सत्व S_1

सुशर्मोवाच।
गणेश्वरेश शृणुया नरका ये प्रकीर्तिताः।
दुरासदा महादुर्गाः सर्वप्राणिभयंकराः॥ ४॥
प्रथमो नरकस्तत्र विश्रुतो यमलाचलः।
द्वितीयः शाल्मलो नाम तृतीयः कालसूत्रकः॥ ५॥
कुम्भीपाकश्चतुर्थश्च असिपत्रवनो ऽपरः।
तथा वैतरणी षष्ठः सप्तमश्चाप्ययोघनः॥ ६॥
अष्टमः पद्म इत्येव महापद्मस्तथापरः।
रौरवो दशमश्चैव महारौरव एव च॥ ७॥
द्वादशश्च तमो नाम तमस्तमतरस्तथा।
एते महान्तो नरका उच्छ्रयाश्च तथापरे॥ ८॥

4a] Before this R adds 14 pādas reading सुकेश न वयं साक्षात्पतिता नरकार्णवे। त्वय्यालम्बितचित्तास्तु पतिष्यामस्त्वया विना। किन्तु तद्यातनाभीताश्चिन्तयामस्त्वहर्न्निशम्। कीदृशास्ते महाघोरा नरकाः श्रुतिदारुणाः। ततस्तेभ्यः समुत्तीर्णाः पुरुषाः पापसंक्षयाः। तान् दृष्ट्वा तत्त्वतः पृष्ट्वा श्रुतं नरकमण्डलम्। अतस्ते कथयिष्यामि यथाप्रज्ञां यथाश्रुतं। • गणेश्वरेश शृणुया] गणेश्वारेण शृणु मे R **4c** °दुर्गाः] °दुःखाः R **8b** °तरस्तथा] °परस्तपः R **8d** उच्छ्रयाश्च] उच्छ्रायाश्च R

4a] Before this **A** adds 10 pādas reading सुकेश न वयं साक्षात्पतिता नरकार्णवे। त्वय्यालम्बित-चित्तास्तु पतिष्यामस्त्वया विना। किं तु तद्यातनाभीताश्चिन्तयामस्त्वहर्निशम्। कीदृशास्ते महाघोरा नरकाः श्रु{°कास्त्व° A_7^{pc}}तिदारुणाः। ततस्ते कथयिष्याम यथाप्रज्ञं यथाश्रुतम्। ± • गणेश्वरेश शृणुया] गणे-श्वर त्वं शृणु{°नु A_7} मे **A** **4c** °दुर्गाः] A_5A_7, °दुर्गा A_3 **4d** सर्व°] A_5A_7, सर्वे A_3 **5b** यमलाचलः] यमलोचनः{°न A_3} **A** **5c** शाल्मलो] A_3, शाल्मलोक A_5 (unmetrical), सान्मलो A_7 **6a** °श्चतुर्थ°] A_3A_7, om. A_5 (unmetrical) **6b** °वनो ऽपरः] °स्ततः परः A_3A_7, °स्ततः A_5 (unmetrical) **6d** °प्ययोघनः] °प्ययोयमः $A_3A_5A_7^{ac}$, °प्ययोमयः A_7^{pc} **7a** अष्टमः] A_3A_7, अष्टम A_5 (unmetrical) **8a** द्वादशश्च] A_3A_5, द्वादश्च A_7 (unmetrical) **8b** तमस्तमतरस्तथा] तत{तव° A_5, तर° A_7}स्तमपरस्तमः **A** **8d** उच्छ्रयाश्च] A_7, तत्रयाच्च A_3A_5

4$(c^4–c^6)\langle c^7–d^8\rightarrow\rangle$ S_1, $\langle\leftarrow$speaker indication–$b^6\rangle$ S_4 **5**$\langle\leftarrow a^1–d^8\rightarrow\rangle$ S_1 **6**$\langle\leftarrow a^1, a^4–a^6\rangle(a^7)\langle a^8–c^2\rangle$ S_1, $\langle d^1–d^8\rightarrow\rangle$ S_4 **7**$\langle\leftarrow a^1–c^4\rangle$ S_4 **8**$\langle a^1–d^8\rightarrow\rangle$ S_1

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4 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1 **4a**] Before this Bh adds 10 pādas reading सुकेश न वयं साक्षात् पतिता नरकार्णवे। त्वय्यालम्बितचित्तास्तु पतिष्यामस्त्वया विना॥ किन्तु तद्यातनाभीताश्चिंतयामस्त्व-र्हनिशम्। कीदृशास्ते महाघोरा नरकाः श्रुतिदारुणाः॥ ततस्ते कथयिष्याम यथाप्रज्ञं यथाश्रुतम्। • शृणुया] S_1, शृणु मे Bh **4b** नरका] R**A**Bh, नरको S_1 • ये प्रकीर्तिताः] R**A**Bh, येत्प्रकीर्त्तिता S_1, ···र्त्तिता S_4 **4c** °दुर्गाः] A_5A_7Bh (em.?), °दुर्गा S_4 **5b** यमलाचलः] RBh (conj.), यमहाब-लः S_4 **5c** नाम] R**A**Bh, नामः S_4 **6c** षष्ठः] S_1R**A**Bh, षष्ठ S_4 **7a** अष्टमः] RA_3A_7Bh, अष्टम S_1 (unmetrical) **8a** द्वादशश्च] RA_3A_5Bh, द्वादश्च S_4 (unmetrical) **8ab** नाम तमस्तम°] RBh (conj.), नामस्तमोत्तम° S_4 **8d** उच्छ्रयाश्च] S_4A_7, उच्छ्रायाश्च Bh (typo?)

एकैकस्योच्छ्रया ह्यष्टौ नरकास्ते ऽपि कीर्तिताः ।
उच्छ्रयेषु सविश्रामा यातना भवतीश्वर ।
इतरेषु त्वविश्रामा विशेषो ह्येष कीर्तितः ॥ ९ ॥
तेषां सततदुःखं तु नृणां पापेन कर्मणा ।
भेदः क्षयाच्च पापस्य क्रमस्तेषां प्रवक्ष्यते ॥ १० ॥
प्रमाणं तु गणेशेश न शक्यं वक्तुमेकशः ।
विभुत्वात्कर्मणस्तस्य क्षयादन्तं प्रपश्यति ॥ ११ ॥
नरको ऽतिततः सर्वो नान्तं तस्य प्रपश्यति ।
क्षीणपापाः प्रपश्यन्ति यथा तच्छृणु मे ऽव्यय ॥ १२ ॥
पतितो नरके घोरे दुष्कृती स्वेन कर्मणा ।
यात्यमानो ऽतिकरुणं दिशमेकां प्रपद्यते ॥ १३ ॥
स गत्वा शीघ्रमध्वानं बहुयोजनविस्तृतम् ।
बहूनब्दाननासाद्य तस्यान्तं विनिवर्तते ॥ १४ ॥

9a °स्योच्छ्रया] °स्योच्छ्राया R **9c** उच्छ्रयेषु] उच्छ्रायेषु R **9e** त्वविश्रामा] न विश्रामो R **10b** नृणां] नृणां R **10c** भेदः] भोग° R **10d** क्रमस्तेषां प्रवक्ष्यते] क्रमाद्येषां प्रवर्त्तते R **11c** विभुत्वात्] विशुद्धात् R **12a** नरको ऽतिततः] नरके हि ततः R **12c** प्रपश्यन्ति] प्रणश्यन्ति R **12d** यथा तच्छृणु] याता तच्छ्रनु R **13a** नरके] नरको R **13b** दुष्कृती] दुःकृती R **13c** यात्यमानो] पात्यमानो R **13d** प्रपद्यते] प्रपश्यत R **14cd** °नब्दाननासाद्य तस्यान्तं वि°] °नब्दान् स गत्वा तु अलब्धाम्भो R

9] om. **A** **10b** नृणां पापेन कर्मणा] नृणां तु पापाकर्मणां A_3A_7, पापकर्मणां A_5 (unmetrical) **10c** भेदः क्षयाच्च] A_3A_7, भेभेदः क्षःयाच्च A_5 (unmetrical) **10d** प्रवक्ष्यते] प्रवर्त्तते **A** **11a** गणेशेश] गणेशे वै $A_3A_5A_7^{ac}$, गणेशेन A_7^{pc} **11b** न शक्यं] शक्यते **A** (unmetrical) **11c** विभुत्वात्] A_3A_7, विभुत्वत् A_5 **11d** क्षया°] A_7^{pc}, क्षमा° $A_3A_5A_7^{ac}$ **12**] om. **A** **13a** पतितो] पतते A_3, पतिते A_5A_7 **13b** दुष्कृती स्वेन] दुष्कृतित्वेन A_3, दुष्कृतीत्वेन A_5, दुष्कृतीत्वै{°स्वै° A_7^{ac} ?}न A_7 **13c** यात्यमानो तिकरुणं] पात्यमानो तिकरणं **A** **14c–15b**] om. **A**

9⟨←a^1–d^5⟩(d^6) S_1, ⟨←a^1–d^8⟩ S_2, ⟨e^4–f^8→⟩ S_4 **10**⟨d^1–d^8→⟩ S_1, ⟨←a^1–c^7⟩ S_4 **11**⟨←a^1–d^8→⟩ S_1 **12**⟨←a^1–c^7⟩ S_1 **13**⟨a^1–d^8→⟩ S_4 **14**⟨a^1–d^8→⟩ S_1, ⟨←a^1–a^3⟩ S_4

9b कीर्तिताः] RBh (em.?), कीर्त्तिता S_4 **9d** भवतीश्वर] RBh (em.?), ···⏑ीश्वर S_1, भवतीश्वरः S_4 **9e** त्वविश्रामा] S_2, त्वविश्रामो S_1Bh **9f** ह्येष] S_2RBh, ह्यत्र S_1 • कीर्तितः] S_1RBh, कीर्त्तिता S_2 **10c** भेदः] $S_2^{pc}A_3A_7$Bh, भेद° $S_1S_2^{ac}$ • क्षयाच्च] $S_2RA_3A_7$Bh, °क्षयश्च S_1 **11a** गणेशेश] R, गणेशेन S_2S_4, गणेशेह Bh (conj.?) **11c** विभुत्वात्] $S_2^{pc}A_3A_7$Bh, विभुत्वा $S_2^{ac}S_4$ **12a** नरको] conj., नरके S_2S_4Bh • ऽतिततः] S_2, तितत S_4 (unmetrical), पतितः Bh (conj.) **12b** प्रपश्यति] S_2^{pc}RBh, प्रशश्यति $S_2^{ac}S_4$ **12c** °पापाः] S_2^{pc}RBh, °पापा $S_2^{ac}S_4$ **12d** मे ऽव्यय] $S_2^{pc}S_4$RBh, ते व्ययः S_1, मे व्यया S_2^{ac} **13a** पतितो] S_2RBh, पातितो S_1 **13c** ऽतिकरुणं] RBh (em.?), पि करुणन् S_1, तिकरुणां S_2 **14b** °योजन°] $S_2^{pc}S_4$RABh, °योज° S_2^{ac} (unmetrical) **14c** °नब्दान°] conj. (cf. R), °नध्यान° $S_2S_4^{pc}$, °न⏑न° S_4^{ac}, °नन्यान° Bh (conj.)

विनिवृत्य ततो भूयो यात्यमानो विचेतनः ।
अन्यां दिशं पुनर्गत्वा तथैव विनिवर्तते ॥ १५ ॥
एवं सर्वा दिशो गत्वा ह्यन्तमप्राप्य दुःखिताः ।
यात्यन्ते करुणं तत्र पापस्यान्ते ततः पुनः ॥ १६ ॥
प्रपश्यन्ते परिमितं परिच्छिन्नं च सर्वशः ।
द्वारेण महता युक्तं ततस्तस्माद्विमुच्यते ॥ १७ ॥
एवं हि नरकाः सर्वे ह्यनन्ताश्चाक्षयाव्ययाः ।
न तेषां परिसंख्यानं योजनैः संविधीयते ॥ १८ ॥
येन कालेन तु पुनर्जन्तुः पतति दुःखितः ।
यथा चैतच्छृणु विभो कथ्यमानं मयानघ ॥ १९ ॥
कृत्वा पापानि कर्माणि क्षयान्ते दुष्टचेतनः ।
व्याध्याधियुक्तः क्लेशेन त्यजति स्वां तनुं ततः ॥ २० ॥

15ab भूयो यात्यमानो] भूयः पीड्यमानो R **16a** सर्वा] सर्व्वं॰ R **16b** दुःखिताः] दुःखितः R **16c** यात्यन्ते] पात्यन्ते R **17a** प्रपश्यन्ते परिमितं] अपश्यन्तो{॰न्ते R^{ac}} परमितं R **19ab** का-लेन तु पुनर्जन्तुः] केन पुनर्जन्तुर्न्नित्यं R **19cd**] यथा पतति घोरे स्मिंस्तच्छृणुष्व परम्विभो R **20c** व्याध्याधि॰] सव्याधि॰ R

15c दिशं] A_3A_7, दिश A_5 • ॰र्गत्वा] A_7, ॰र्दत्त्वा A_3A_5 **17a** प्रपश्यन्ते परिमितं] पश्यन्ते यमि{मयि॰ A_7}तं तत्र **A** **17b** परिच्छिन्नं] परिचित्वं A_3A_5, परिचिन्नञ् A_7 **19ab**] om. **A** **$19c^3$–$21c^6$**] repeated in A_5. **19cd**] त{य॰ A_7}था पतन्ति घोरे स्मिंस्तत् शृणु ह्य{॰ष्व A_7}परं विभो **A**± **20b** क्षयान्ते] क्षमन्ते **A** • ॰चेतनः] ॰चेतसा **A** **20cd**] om. **A**

15⟨←a^1–b^2⟩(d^3) S_1 **16**⟨b^7–d^8→⟩ S_4 **17**(a^8) ⟨b^1–d^8→⟩ S_1, ⟨←a^1–b^8⟩ S_4 **18**⟨←a^1–a^5⟩(a^6) S_1 **19**(b^6) S_1, (d^8) S_2, ⟨d^3–d^8→⟩ S_4 **20**(c^2)⟨c^3–d^8→⟩ S_1, ⟨←a^1– d^5⟩ S_4

15b यात्यमानो] S_4Bh, ···मानो S_1, पात्यमानो S_2 **15c** अन्यां दिशं] S_1^{pc}RA_3A_7Bh, अन्यन्दिशं S_1^{ac}, अन्यान्दिशाम् S_2, अन्यां दिशां S_4 • पुनर्गत्वा] S_1S_2RA_7Bh, पुन ग्गत्वा S_4 **16a** सर्वा] S_2 S_4**A**Bh, सर्व्वं॰ S_1 **16b** दुःखिताः] S_2**A**, दुःखितः S_1Bh, दुः··· S_4 **16c** यात्यन्ते] S_1**A**, यात्यते S_2Bh • After this S_1 adds 2 pādas reading न कश्चिदिह+(वि)+द्यते । यातनान्ते तु करुणं, Bh adds 2 pādas reading न कश्चिदिह विद्यते ॥ यातनान्ते त्वकरुणं (conj.) **17a** प्रपश्यन्ते] S_1S_2, प्रपश्यते Bh (conj.) **17c** महता] S_2R**A**Bh, महाता S_4 (unmetrical) **18a** नरकाः] S_2R**A**Bh, ···–ाः S_1, नरका S_4 **18b** ह्यनन्ताश्चा॰] S_2S_4R**A**Bh, ह्यनन्तांग्वा॰ S_1 • ॰व्ययाः] $S_1^{pc}S_2^{pc}$R**A**Bh, ॰व्ययः S_1^{ac}, ॰व्यया $S_2^{ac}S_4$ **18c** ॰संख्यानं] S_2S_4R**A**Bh, ॰संख्यानां S_1 **18d** योजनैः] $S_1^{pc}S_2$R**A**Bh, यजनै $S_1^{ac}S_4$ **19ab** कालेन तु पुनर्जन्तुः पतति] S_2S_4Bh, काले पुनः जन्तुः पथिभिः पथि S_1 **19c** चैतच्छृ॰] S_2S_4Bh, वै तच्छृ॰ S_1 **19d** मयानघ] S_2Bh, तयानघः S_1 **20a** पापानि] S_2R**A**Bh, पापाणि S_1 **20b** ॰चेतनः] S_2RBh, ॰चेतसः S_1 **20c** ॰युक्तः] RBh (em.?), ॰युक्त S_2 **20d** स्वां तनुं] S_2R, ···नुन् S_4, स्वान्तनून् Bh (conj.?)

यमदूतैर्महापाशैर्बद्धा दुःखसमीरितः ।
विषमेण पथा देव नीयते विकृताकृतिः ॥ २१ ॥
अयोमयैः कण्टकैश्च विध्यमानस्ततस्ततः ।
केशामेध्यास्थिपङ्कैश्च दह्यमानः समन्ततः ॥ २२ ॥
विषमेषु च गर्तेषु प्रपतन्भिद्यते पुनः ।
क्वचिच्चोपलवर्षेण महता संनिकीर्यते ॥ २३ ॥
तत्र भिन्नशिरोजानुपादबाहूरुबन्धनः ।
कृष्यते यमदूतैश्च पुनः कण्टकिभिर्द्रुमैः ।
पात्यते भिद्यते चैव वल्लीभिश्चावबध्यते ॥ २४ ॥
एवं बहुविधाकारैर्दुःखदैः पथिभिः प्रभो ।
नीयमानो ऽवशः क्लेशात्प्राप्नोति यमसादनम् ॥ २५ ॥

21a °र्महापाशैर्] °र्महापापैर् R **21b** °समीरितः] °समीपतः R **21c** विषमेण] विषमेन R **21d** विकृताकृतिः] विकृतात्मभिः R **22c** °पङ्कैश्च] °+सं+कीर्णे R **23b** प्रपतन्भिद्यते] प्रयातं विध्यते R **24a** °जानु°] °जानुः R **24f** वल्लीभिश्चाव°] बलिभिश्चानु° R **25b** पथिभिः] पतितैः R **25c** क्लेशात्] क्लेशान् R

21a °दूतैर्] $A_3A_5^*A_7$, °दूपैर् A_5 **21b** °र्बद्धा] °र्बाहो{°द्धो A_3^{ac} ?} $A_3A_5^*$, °र्बाह्वो A_5, °र्बद्धो A_7 **21c** विषमेण] $A_3A_5A_5^*$, विषमेन A_7 • पथा] $A_3A_7^{pc}$, यथा $A_5A_5^*A_7^{ac}$ **22b** °स्ततस्ततः] A_3A_7, °स्ततः A_5 (unmetrical) **22c** °मेध्यास्थि°] °मेध्याश्च A_3A_5, °मध्यश्च A_7^{ac}, °मेध्यैश्च A_7^{pc} • °पङ्कैश्च] संहैश्च A_3A_7, संदेहैश्च A_5 (unmetrical) **23b** प्रपतन्भिद्यते पुनः] प्रतापाविष्टचेतनः{°सः A_7} A_3A_7, प्रतायें विद्यते पुनः A_5 **23cd**] om. **A** **24ab** °पादबाहूरु°] °पादपा उरु° A_3A_5, °पादपायूरु° A_7 **24d** °भिर्द्रुमैः] °भिर्वृतः A_3A_7, °भि वृतैः A_5 **24e** पात्यते] A_7, पाद्यते A_3A_5 **24f** वल्लीभिश्चाव°] बलिभिश्चापि **A** **25ab**] om. **A** **25c** °नो ऽवशः] °नः स वै **A** • क्लेशात्] A_3, क्लेशान् A_5A_7 **25d** °सादनम्] A_3A_5, °साधनं A_7

21⟨←a¹–b⁴⟩(b⁵) S_1 **22**⟨d¹⟩(d²) S_1 **23**(d³) S_1, ⟨a¹–d⁸→⟩ S_4 **24**(a¹–a⁸)⟨b¹–c⁶⟩(c⁷) S_1, ⟨←a¹–a²⟩ S_4 **25**(b⁵–b⁶)⟨c³–c⁴⟩ S_1, ⟨d¹–d⁸→⟩ S_4

21a °दूतैर्] $S_2RA_3A_5^*A_7Bh$, °दूतै S_4 • °पाशैर्] S_2**A**Bh, °पाशै S_4 **21c** विषमेण] $A_3A_5A_5^*Bh$, विशयेन S_1^{ac}, विशमेन $S_1^{pc}S_2S_4$ **21d** विकृताकृतिः] **A**Bh, विकृताकृति S_1, विकृताकृतिम् S_2, विकृताकृतिं S_4 **22a** अयोमयैः] S_2S_4R**A**Bh, अयोमयै S_1 **22b** विध्यमान°] S_2S_4R**A**Bh, विध्यमाना° S_1 **22c** केशामेध्यास्थि°] S_2S_4R, केशमद्यास्थि° S_1, केशमज्जास्थि° Bh (conj.) **22d** दह्यमानः] $S_2^{pc}R$**A**, ⏑(ह्य)मान S_1, दह्यमान $S_2^{ac}S_4$, दिह्यमानः Bh (conj.) **23a** गर्तेषु] $S_1^{pc}S_2R$**A** Bh, (व)र्तेषु S_1^{ac} **23b** प्रपतन्] S_1Bh, प्रपतद् S_2 **23c** °च्चोपल°] S_2RBh, °च्चोत्पल° S_1 **24d** कण्टकिभिर्] $S_1S_2RA_3A_7Bh$, कण्टकिभि S_4 **24e** पात्यते] RA_7, पात्यते S_1, पाड्यते S_2S_4, यात्यते, Bh (conj.?) **24f** वल्लीभि°] S_1S_2Bh, वलीभि° S_4 **25a** एवं] S_1S_2RBh, एव S_4 (unmetrical) **25ab** °कारैर्दुःखदैः पथिभिः] S_2RBh, °कारैर्दुःखदैः पं(थिभि)ः S_1^{pc}, °कारे दुःखदाः प(थिभि)ः S_1^{ac}, °कारै दुःखै पथिभि S_4 (unmetrical) **25b** प्रभो] $S_2S_4^{ac}R$Bh, प्रभोः $S_1S_4^{pc}$ **25c** ऽवशः] RBh (em.?), वश S_1S_4, वशं S_2 • क्लेशात्] A_3, क्लेशा S_1, क्लेशान् S_2Bh, क्लेशां S_4 **25d** यमसादनम्] $S_2RA_3A_5Bh$, मयसाधनं S_1

स ततो यममप्राप्य दूरादेव यमाज्ञया।
चित्रगुप्तमुपागम्य श्राव्यते कर्म यत्कृतम्॥ २६॥
सोमो ऽग्निर्वरुणो वायुः सूर्यश्चेति तदा नरम्।
साक्षिणः सर्वजन्तूनां ब्रुवते कर्म यत्कृतम्॥ २७॥
उक्तो विभावितश्चैव चित्रगुप्तेन चोदितः।
नरके निपतत्यार्त्त ऊर्ध्वपादो ह्यधःशिराः॥ २८॥
तोमरैश्चातितीक्ष्णाग्रैः शरैश्चाथ परश्वधैः।
भिन्दिपालैर्मुद्गरैश्च असिभिर्दीर्घवेधनैः॥ २९॥
परिघैः करपत्रैश्च वज्रैष्टङ्कैर्हुलोपलैः।
कीलैश्च मुसलैश्चैव क्षारपिष्टेन चैव हि॥ ३०॥

26a ततो] तते R **27b** नरम्] ॰ननं R **28a** ॰श्चैव] ॰श्चैवो R **28c** निपतत्या॰] +प+तती-त्या॰ R **29c** ॰र्मुद्गरैश्च] R^{ac}, ॰र्मुद्गुरैश्च R^{pc} **30b** वज्रैष्टङ्कैर्हुलोपलैः] वज्रैः कङ्कैर्हलोपलैः R **30c** मुसलै॰] मशलै॰ R **30d** ॰पिष्टेन] ॰पृष्टिल R^{ac}, ॰वृषेन R^{pc}

26ab] om. **A** **27a** सोमो ऽग्निर्] A_7, सोमाग्निर् A_3A_5 **27b** नरम्] ॰ननं A_3A_5, नरः A_7 **27c** ॰जन्तूनां] A_3A_5, ॰यन्तूनां A_7 **27d** ब्रुवते] A_3A_7, ब्रुवंते A_5 **28cd** ॰त्यार्त ऊर्ध्वपा-दो] ॰त्याशु ह्यूर्द्धपादो **A** **28d** ह्यधःशिराः] ह्यधोमुखः **A** **29a** तोमरै॰] तैरेतै॰ A_3A_7, रेवे॰ A_5 (unmetrical) • ॰तीक्ष्णाग्रैः] A_7, ॰तीक्ष्णागैः A_3, ॰तीक्ष्णग्रैः A_5 **29d** असिभिर्दीर्घवेधनैः] ऋष्टिभि दीर्घभेदनैः A_3A_7, ऋषिभि दीप्तभेदनैः A_5 **30a** परिघैः] A_5A_7, परिद्यैः A_3 **30b** ॰ष्टङ्कैर्हुलोपलैः] ॰श्चैव क्र{॰श्चैकहू॰ A_7}दोत्पलैः **A** **30c–31b**] om. **A**

26(b^7–b^8, d^1) S_1, ⟨←a^1–c^8⟩ S_4 **27**(a^8–b^4)⟨b^5–b^6⟩(b^7–b^8) S_1, ⟨←a^1–a^8⟩ S_4 **28**⟨d^2–d^8→⟩ S_4 **29**⟨a^1–a^3⟩(a^4) S_1, (c^5–c^7)⟨c^8⟩ S_2, ⟨←a^1–d^2⟩ S_4 **30**(d^4, d^6) S_2

26a ततो] S_2Bh, तततो S_1 (unmetrical) **26d** श्राव्यते] $S_1^{pc}S_2S_4$R**A**Bh, ⟨(भू)⟩श्राव्यते S_1 **27a** ऽग्निर्वरुणो] S_2R**A**Bh, ग्निवरुणो S_1 (tops of व lost), ग्निवरुणै S_4 • वायुः] S_2^{pc}R**A**Bh, वा(यू) S_1, वायु॰ $S_2^{ac}S_4$ **27b** नरम्] S_1S_4Bh, नरन् S_2 **27c** ॰णः सर्व॰] S_2R**A**, ॰णस्तत्र S_1Bh, ॰ण सर्व॰ S_4 (unmetrical) • ॰जन्तूनां] $S_1S_2RA_3A_5$Bh, ॰जन्तूना S_4 **27d** ब्रुवते] $S_2S_4RA_3A_7$Bh, ब्रुवन्ते S_1 • कर्म यत्कृतम्] S_2S_4R**A**, यत्कृताकृतं S_1Bh **28c** निपतत्यार्त्त] S_2S_4, निपात्यते आर्त्य S_1 (unmetrical), पात्यते आर्त्त Bh (conj.) **28d** ऊर्ध्वपादो] S_1RBh, ऊध्वपादो S_2, ऊ··· S_4 • ह्यधःशिराः] S_1RBh, प्यधःशिरा+ः+ S_2 **29b** ॰श्चाथ] S_2R**A**Bh, ॰श्चाप॰ S_1 • परश्वधैः] S_2R**A**Bh, ॰पराश्वधैः S_1 **29c** ॰पालै॰] S_2R**A**Bh, ॰मालै॰ S_1 **29d** ॰भिर्दीर्घवेधनैः] S_2RBh, ॰भि दीघवेचनैः S_1, ॰भि दीर्घवेधनैः S_4 **30a** परिघैः] $S_2S_4RA_5A_7$Bh, परिघै S_1 **30ab** ॰पत्रैश्च वज्रैष्टङ्कै॰] S_2^{pc}Bh, पत्रैश्च वज्रैः ष्टङ्कै॰ S_1, ॰पत्रैर्वज्रैष्टंकै॰ S_2^{ac} (unmetrical), ॰पत्रैश्च पज्रैष्टकै S_4 **30b** ॰र्हुलोपलैः] S_1, ॰र्ज्वलोपमैः S_2, ज्वलोपमैः S_4, ॰र्हलोपलैः Bh (conj.?) **30c** मुसलै॰] $S_1S_2S_4$, मुशलै॰ Bh (em.?)

प्रदीप्तैश्चायुधैर्घोरैरग्निवर्षेण चाप्युत।
हन्यमानो दिवारात्रं विनदन्करुणं बहु।
वर्षाणां तु सहस्रेण नरकं प्राप्नुते ऽशुभम्॥ ३१॥
स तत्र पतितो भूयो यात्यमानः सुदुःखितः।
वर्षकोटीमविश्राम्य निरयान्तं प्रपद्यते॥ ३२॥
महानरकमुक्तश्च उच्छ्रयान्तरमाश्रितः।
शीतेन वायुना स्पृष्टः सुखं तत्र स विन्दति॥ ३३॥
स तं विश्राममासाद्य विस्मृतो यातनां तदा।
मुहूर्तमाहृते स्वप्ने राक्षसेनापकृष्यते॥ ३४॥
स तेन कृष्यमाणश्च भूयो दुःखेन चार्दितः।
करुणं बहुधातीव प्रविलप्यावतिष्ठते॥ ३५॥
ततो भूयः समाकृष्य यातनायां स राक्षसः।
यातयत्येव तं जन्तुं सविश्रामं सचेतनम्॥ ३६॥

31d विनदन्] विनदत् R **31e** वर्षाणां तु] वर्षाणाञ्च R **32b** यात्यमानः] पात्यमानः R **32c** °कोटीमविश्राम्य] °कोटिमविश्रान्त R **33a** °मुक्तश्च] °मुक्तञ्च R **33b** उच्छ्रया°] उच्छ्राया° R **34a** विश्राममासाद्य] विश्रामयामास R **34b** °नां तदा] °नान्तथा R **34c** °माहृते] °माकृते R **35c** °धातीव] °धात्रैव R **36c** यातयत्येव] पातयत्येव R **36cd** जन्तुं सविश्रामं सचेतनं] जन्तुमविश्रान्तमचेतसं R

31c °रात्रं] °रात्रिं **A** **31d** विनदन्करुणं] विलपं धकरणं A_3 (unmetrical), विलपं करुणां A_5, विलपन्क⟨क⟩रुणं A_7 • बहु] A_3A_7, बहुं A_5 **31e** नरकं] नरके **A** **32a** तत्र पतितो] तत्रापतितो **A** **32b** यात्यमानः] या{य° A_5}प्यमानः **A** **32c** °कोटीम°] °कोटिं{°टि A_5} स **A** **32d** निरयान्तं] A_7, निवयांतं A_3, निवयातं A_5 **33a** °मुक्तश्च] °युक्तश्च A_3A_5, °मुक्तस्य A_7 **33b** उच्छ्रयान्तर°] A_7, उव्र{उद° A_5}यांतर° A_3A_5 **33c** स्पृष्टः] A_5A_7, स्पृष्ट A_3 **33d** स] A_3A_7, om. A_5 (unmetrical) **34a** विश्राममासाद्य] विश्रमयामास **A** **34c** मुहूर्तमाहृते] मुहूर्ते प्रग{°ण° A_7}ते **A** **34d** °कृष्यते] °हृष्यते **A** **35b** दुःखेन चा°] दुःखशुचा° A_3A_5, दुःखेषु चा° A_7 **35c** करुणं] A_7, करुणां A_3A_5 **36a** समाकृष्य] A_3A_5, समाहृष्य A_7 **36c–37b**] om. **A**

31(c^4, f^3–f^8) S_2, (b^4–b^5)⟨b^6– c^3⟩(c^4)⟨d^1–f^8→⟩ S_4 **32**(a^1–a^4)⟨b^2⟩ S_2, ⟨←a^1–a^7⟩ S_4 **33**(c^7)⟨c^8–d^8→⟩ S_4 **34**(b^6) S_1, ⟨←a^1⟩(a^2–a^3)⟨a^4–d^8→⟩ S_4 **35**⟨a^1–a^4⟩(a^5–b^4) S_1, ⟨←a^1–a^4⟩ S_4 **36**⟨d^6–d^8→⟩ S_4

31a प्रदीप्तैश्चायुधैर्घो°] S_1RBh, प्रदीप्तेश्चायुधैर्घो° S_2 (tops lost), प्रदीप्तैश्चायुधै घो° S_4 **31b** °प्युत] RBh (em.?), °प्युतः S_1S_2 **31d** °णं बहु] RA_3A_7Bh, °णम्बहुः S_1S_2 **32b** यात्यमानः] S_1Bh, या⏑त्यमानस् S_2, यात्यमान S_4 **32c** °कोटीम°] $S_1S_2S_4$, °कोटिम° Bh • °विश्राम्य] **A**, °विश्रा⟨न्त⟩मन् S_1, °विश्रम्य S_2S_4, °विश्रान्तं Bh (conj.?) **33b** °माश्रितः] S_2S_4R**A**Bh, °माशृतः S_1 **33c** स्पृष्टः] S_1S_2RA_5A_7Bh, (प)⏑ S_4 (bottoms lost) **33d** सुखं] S_1R**A**Bh, दुःखन् S_2 • स] $S_1^{ac}S_2$RA_3A_7Bh, न S_1^{pc} **35c** करुणं] S_2S_4RA_7Bh, करुण S_1 (unmetrical) • °धातीव] **A**Bh, °वातीव S_1, °धाश्चैव S_2S_4 **35d** प्रविलप्या°] S_1R**A**Bh, विप्रलप्या° S_2S_4 **36a** भूयः] S_2S_4R**A**Bh, भूय S_1 **36c** तं] $S_1^{pc}S_2S_4$RBh, (व) S_1^{ac} • जन्तुं] S_2Bh, जंतु S_1, जन्तु S_4 **36d** सचेतनम्] S_1Bh, सचेतसम् S_2, स··· S_4

तत्र वर्षसहस्रं वै याततः पुनरेव सः।
अन्यस्मिन्नुच्छ्रये घोरे यात्यते तावदेव हि॥ ३७॥
एवं स उच्छ्रयान्प्राप्य अष्टौ पापेन कर्मणा।
संसारं कृमिकीटादि जन्तुः संप्रतिपद्यते॥ ३८॥
ये तु गच्छन्ति तं घोरं नरकं पुरुषाधमाः।
तानहं संप्रवक्ष्यामि तव पुत्र समासतः॥ ३९॥
प्रथमो यो मया प्रोक्तो नरको यमलाचलः।
यात्यन्ते तत्र पुरुषा महानिरयगामिनः॥ ४०॥
पर्वतौ द्वौ महासत्त्व सिंहव्याघ्रसमाकुलौ।
शरभेभसमाकीर्णौ बहुसर्पसमाकुलौ॥ ४१॥
पक्षिभिर्विविधाकारैः पुरुषैश्चोद्यतायुधैः।
वृक्षैरपर्णैः संयुक्तौ सूचिभिर्वज्रकण्टकैः॥ ४२॥

37b याततः] पातितः R **37d** यात्यते] पात्यते R **38a** उच्छ्रयान्] उच्छ्रायान् R **38b** अ-ष्टौ] नष्टः R **38c** संसारं] संसारी R **40c** यात्यन्ते] पात्यन्ते R **41c** शरभेभ°] शरभैश्च R **42c** संयुक्तौ] संयुक्तः R

37c °न्नुच्छ्रये] °न्नप्रमे **A** **37d** यात्यते] पात्यते **A** **38ab**] om. **A** **38c** संसारं] A_3A_7, सासारं A_5 **39a** गच्छन्ति तं] A_3, गच्छति पद्यते। ये तु गच्छति ते A_5 (unmetrical), गच्छति तं A_7 **40ab**] om. **A** **40c** यात्यन्ते] A_5, पात्यन्ते A_3A_7 **41a** पर्वतौ द्वौ] A_3A_7, पर्वतादो A_5 • महासत्त्व] A_3A_5, सहासत्व A_7 **41cd**] om. **A** **42cd** °रपर्णैः संयुक्तौ सूचिभिर्वज्र°] °रपर्णैः{°णै A_5} संयुक्तैः पूतिभिर्बहु° **A**

37⟨←a^1–a^8⟩(b^1)⟨b^7–d^8→⟩ S_4 **38**⟨b^6–b^7⟩(b^8) S_1, ⟨←a^1–b^7⟩ S_4 **40**⟨c^6–d^8→⟩ S_4 **41**(a^6–a^7)⟨c^7⟩(c^8) S_1, ⟨←a^1–c^6⟩ S_4 **42**(c^1) S_1

37b सः] S_1RBh, स S_2 **37c** अन्यस्मिन्नु°] S_1RBh, अन्यस्मिनु° S_2 **38a** एवं स उ°] S_2RBh, स एवमु° S_1 **38c** संसारं] $S_2A_3A_7$, संसार S_1S_4, संसारे Bh (conj.) • कृमि°] R**A**Bh, क्रिमि° $S_1S_2S_4$ • °कीटादि] S_2S_4R**A**Bh, °कीटादी S_1 **38d** जन्तुः] R**A**Bh, जन्तु $S_1S_2S_4$ **39ab** तं घोरं नरकं] $S_2S_4RA_3A_7$, तं घोरेन्नरक⟨न्न⟩ S_1 (unmetrical), तान् घोरान् नरकान् Bh (conj.) **40a** प्रोक्तो] S_2S_4RBh, प्रोक्तं S_1 **40b** नरको] S_2S_4RBh, नरके नरको S_1 (unmetrical) • यमलाचलः] S_2^{pc}RBh, यमडाचलः S_1, यमलाचल $S_2^{ac}S_4$ **41a** पर्वतौ] $S_2RA_3A_7$Bh, पर्व्वतो S_1 • महासत्त्व] $S_2RA_3A_5$Bh, स(हास)त्वं S_1 **41d** °समाकुलौ] S_1S_2RBh, °समाकुलैः S_4 **42a** पक्षिभिर्विविधाका-रैः] S_1R**A**Bh, पक्षिभिः विविधाकारै S_2, पक्षिभि विविधाकारै S_4 **42b** पुरुषै°] S_2S_4R**A**Bh, पुरुष्षै° S_1 **42cd** °रपर्णैः संयुक्तौ सूचिभिर्] S_2, °रपण्णैस्संयुक्तोत्सूचिभिर् S_1, °रपर्ण्णै संयुक्तो सूचिभि S_4, °रपर्णैः संयुक्तौ सूचीभिर् Bh (conj.?)

तयोरन्तरमेकं वै समं सूचिभिरावृतम्।
ऊर्ध्वाभिर्वज्रतुण्डाभिरभेद्याभिस्तथैव च।
अन्यतः पुरुषैर्घोरैः शस्त्रपाणिभिरावृतम्॥ ४३॥
प्राकारेण च लोहेन समन्तात्परिवारितौ।
आकाशे चापि लोहेन तौ जालेन समावृतौ॥ ४४॥
यात्यन्ते तत्र पुरुषा ये वै स्त्रियमनिच्छतीम्।
आक्रमन्ति पराक्यां वै कन्यादूषक एव च॥ ४५॥
न्यासापहारकश्चैव तथा मांसापहारकः।
रसापहारकश्चैव यश्चापि परदूषकः॥ ४६॥
इन्द्रियग्रामघाती च मिथ्यालिङ्गी तथैव च।
मृगश्वापदहन्ता च पृष्ठमांसाशिनश्च ये॥ ४७॥
वृथामांसाशिनो ये च विषं ये च प्रकुर्वते।
एते नराधमाः पुत्र गच्छन्ति यमलाचलम्॥ ४८॥

43b समं] सम R **44a** लोहेन] लौहेन R **44bc**] om. R **45a** यात्यन्ते] पात्यन्ते R **45c** आक्रमन्ति] आक्रामन्ति R **45d** कन्यादूषक एव च] कन्याया दूषकाश्च ये R **46a** °हारक°] °हारका° R **46b** मांसापहारकः] पाशोपहारकाः R **46c** °हारक°] °हारका° R **46d** यश्चापि] ये चापि R • °दूषकः] °दूषकाः R **47b** मिथ्या°] मृषा° R **47c** °श्वापद°] °स्वापद° R **47d** पृष्ट°] पिष्ट° R

43b समं] यम° A_3A_5, यमं A_7 • सूचिभि°] A_3A_5, शुचिभि° A_7 • °रावृतं] A_3A_5, °रावृतैः A_7 **43cd**] om. **A** **43e** °घोरैः] A_3, °घोरः A_5, °घोरै A_7 **43f** °रावृतम्] A_3A_5, °रावृतैः A_7 **44a** प्राकारेण] A_3, प्रकारेणै A_5, प्राकारेन A_7 • च लोहेन] तु लौहेन **A** **44c** लोहेन] A_5, लौहेन A_3A_7 **44d** तौ जालेन] योनेन च A_3A_5, जालेन च A_7 **45**] om. **A** **46a** °हारक°] °हारका° **A** **46b** मांसापहारकः] मां{मा° A_5}सापहारकाः **A** **46c** °हारकश्चैव] °हारकाश्चैव A_3 A_7, °हारकाः। रसापहारकाश्चैव A_5 (unmetrical) **46d** यश्चापि] ये चापि A_3A_7, स ये चापि A_5 (unmetrical) • °दूषकः] °दूषकाः **A** **47b** °लिङ्गी तथैव] °लापिन एव **A** **47cd**] om. **A** **48b** विषं ये च प्रकुर्वते] विषयेभ्यः प्रवर्त्तते **A** **48d** यमलाचलम्] यमलोचनं **A**

43(b^7) S_1, ⟨d^2–f^8→⟩ S_4 **44**⟨b^5–b^6⟩ S_1, ⟨←a^1–b^1⟩ S_4 **45**(b^6, c^7–d^2)⟨d^3–d^8→⟩ S_1 **46**⟨←a^1–b^1⟩ S_1, ⟨b^4–d^8→⟩ S_4 **47**⟨←a^1–b^2⟩ S_4 **48**(d^5)⟨d^6–d^8→⟩ S_1

43a °रन्तर°] $S_1^{pc}S_2S_4$R**A**Bh, °रन्नर° S_1^{ac} **43b** सूचिभि°] $S_1S_2S_4$RA_3A_5, सूचीभि° Bh (conj.?) **43c** ऊर्ध्वाभिर्] S_1S_2RBh, ऊर्ध्वाभि S_4 • °तुण्डाभि°] S_2S_4RBh, °तुंण्डाभि° S_1 **43f** °रावृतम्] S_1^{ac}RA_3A_5, °रावृतौ S_1^{pc}Bh, °रावृतैः S_2 **44a** लोहेन] S_1S_2, लौहेन Bh **44c** लोहेन] $S_1S_2S_4A_5$, लौहेन Bh **44d** तौ] S_2S_4RBh, तो S_1 **45a** तत्र] $S_1^{pc}S_2S_4$RBh, (य)त्र S_1^{ac} **45b** ये] S_1RBh, यै S_2S_4 • °मनिच्छतीम्] $S_2^{pc}S_4$RBh, °म(नि)च्छती S_1, °मनिच्छितीम् S_2^{ac} **45c** पराक्यां] S_2R, परा(कां) S_1 (lower part lost), पाराक्यम् S_4 (unmetrical), परक्यां Bh (conj.?) **46b** मांसाप°] $S_2A_3A_7$Bh, मांसाप्र° S_1, मा··· S_4 **46c** °हारकश्चैव] S_2Bh, °हारकश्चैव S_1 **47a** इन्द्रिय°] $S_1S_2^{pc}$R**A**Bh, इन्द्रिया° S_2^{ac} **47b** °लिङ्गी] S_2S_4RBh, °लिङ्ग S_1 **47d** पृष्ठ°] S_1S_2Bh, पृष्ट° S_4 **48b** विषं] R, विंश S_1, वृषं S_2S_4, हिंसां Bh (conj.) **48c** नराधमाः] $S_1^{pc}S_2$R**A**Bh, नराधमा $S_1^{ac}S_4$

यमलेषु च जातेषु यो न कुर्यान्नराधमः।
प्रायश्चित्तमशुद्धात्मा स च तं प्रतिपद्यते॥ ४९॥
स प्रपन्नो यथोक्तैस्तैः पुरुषैः समभिद्रुतः।
आयुधैश्छिद्यमानश्च पर्वतं तं प्रपद्यते॥ ५०॥
तत्र व्याघ्रैश्च सिंहैश्च शरभैः स तरक्षुभिः।
सर्पैर्विडालैः पतगैरयस्तुण्डैश्च भक्ष्यते॥ ५१॥
तैर्भक्ष्यमाणो यदि च वृक्षं समधिरोहते।
तत्र तैः कण्टकैस्तीक्ष्णैर्भिद्यते पक्षिभिश्च ह॥ ५२॥
अथ चेत्कन्दरांस्तस्य गुहां वा यातुमिच्छति।
तत्रापि ह्यग्निना दग्धो दुःखार्तो विनिवर्तते॥ ५३॥
अथ चेदन्तरं घोरं तयोः संप्रतिपद्यते।
तत्र सूचीभिरुग्राभिः पादयोर्भिद्यते नरः॥ ५४॥
भिन्नं च तं समालक्ष्य अशक्तमपसर्पणे।
समागम्याचलौ क्षिप्रं पीडयेतामतीव हि॥ ५५॥

49a जातेषु] यातेषु R **49b** न] नु R **49c** प्रायश्चित्तम॰] प्रायोग्नितु R^{ac} (unmetrical), प्रायो हितम॰ R^{pc} **49d** स च तं] सततं R **50a** प्रपन्नो] प्रमत्तो R • ॰स्तैः] ॰स्तुः R **50c** ॰श्छि-द्यमानश्च] ॰श्छिद्यमानैश्च R **50d** तं प्रपद्यते] प्रतिपद्यते R **52b** ॰रोहते] ॰रोहति R **52c** तत्र] ततस् R **54c** सूचीभि॰] सूचिभि॰ R **55a** भिन्नं च] च्छिन्नश्च R **55a** समालक्ष्य] समालम्ब्य R **55b** अशक्त॰] प्रसक्त॰ R **55c** क्षिप्रं] विप्र R

49a यमलेषु च] अपराधेषु A_3A_5, अपराधेषु च A_7 (hypermetrical) • जातेषु] A_7, यातेषु A_3A_5 **50–54**] om. **A** **55a** समालक्ष्य] समालोक्य **A** **55b** अशक्त॰] ह्यशक्त॰ A_3, ह्यसक्त॰ A_5A_7 • ॰मपसर्पणे] ॰मसर्पणे A_3 (unmetrical), ॰मपसर्पण A_5, ॰मपसर्पने A_7, **55c** ॰गम्याचलौ] ॰ग-म्यावने A_3, ॰गम्य वने A_5, ॰गम्यावलो A_7 • क्षिप्रं] A_3A_7, क्षिप्र A_5 **55d** पीडयेतामतीव हि] पीडयेत्त{॰त॰ A_5}मतीव हि A_3A_5, पीडां प्राप्नोति दुःसहां A_7

49⟨←a¹–c⁶⟩(c⁷) S_1, (a⁸)⟨b¹–d⁸→⟩ S_4 **50**⟨←a¹–b²⟩(c⁶–c⁷) S_4 **51**(c²–c³)⟨c⁴–d⁸→⟩ S_1 **52**⟨←a¹–b⁴⟩(b⁵) S_1, ⟨a⁵–d⁸→⟩ S_4 **53**⟨←a¹–a⁸⟩(c⁴) S_4 **54**(a⁶, b², b⁷–b⁸, c⁷) S_4 **55**(a⁶)⟨a⁷–d⁸→⟩ S_4

50a प्रपन्नो] conj., प्रसन्नो S_2Bh, प्रसंनो S_1 **50b** पुरुषैः] S_1RBh, पुरुषै S_2, ···षै S_4 **50c** ॰धैश्छिद्यमानश्च] em. Bh, ॰धै च्छिद्यते तत्र S_1, ॰धैश्छिद्यमानाश्च S_2, ॰धै च्छिद्य(माना)श्च S_4 **50d** पर्वतं तं प्रपद्यते] S_2S_4Bh, स च तं प्रतिपद्यते S_1 **51a** व्याघ्रैश्च सिंहैश्च] S_2S_4R, सिंहैश्च शार्दूलैः S_1, व्याघ्रैश्च कुपितैः Bh (conj.?) **51b** शरभैः स] $S_1^{pc}S_4$R, शरभै स S_1^{ac}, शरभैः श S_2, शरभैश्च Bh (conj.?) **51c** सर्पैर्वि॰] S_2RBh, स+र्+(पै)र्ि⏑̲ S_1, सपै वि॰ S_4 **52a** तैर्] S_2RBh, तै S_4 **52b** ॰रोहते] S_1S_2, ॰रोहति Bh (em.?) **52cd** ॰क्ष्णैर्भिद्यते] S_2RBh, ॰क्ष्णै भक्ष्यते S_1 **53a** ॰त्कन्दरांस्त॰] S_1S_2R (॰रान्त॰ in S_1S_2), ॰त् कन्दरां त॰ Bh **53b** गुहां] S_1S_2RBh, गुहा S_4 (tops lost) **53c** दग्धो] $S_1S_2S_4^{pc}$RBh, दग्धे S_4^{ac} **54ab** घोरं तयोः] S_2S_4RBh, घोरंन्तयोत् S_1 **54c** सूचीभिरुग्राभिः] S_1S_2Bh, सूचिभिरुग्राभि S_4 **54d** पादयोर्] S_1S_2RBh, पादयो S_4 **55a** भिन्नं च] S_2**A**Bh, भिन्नवे S_1, भिनञ्च S_4 **55b** अशक्त॰] S_1S_2, ह्यशक्त॰ Bh **55c** समागम्या॰] $S_1S_2RA_3A_7$, समागमम्या॰ Bh (typo, unmetrical) **55cd** क्षिप्रं पी॰] $S_1^{pc}S_2A_3A_7$Bh, क्षिप्रम्प्री॰ S_1^{ac}

पीड्यमानो ऽचलाभ्यां च यन्त्रेणेक्षुवदातुरः ।
करुणं क्रन्दमानस्तु यातनां तां समश्नुते ॥ ५६ ॥
भक्षितस्याथ भिन्नस्य विलुप्तस्य च पक्षिभिः ।
दग्धस्य च नवं भूयः शरीरमभिजायते ॥ ५७ ॥
एवं स यात्यमानो वै बहूनब्दान्सुदुःखितः ।
द्वारं लब्ध्वा विनिःसृत्य उच्छ्रयेषु निपात्यते ॥ ५८ ॥
यमलाचलमेतमुग्रवेगं बहुपापसमेतकर्मयोगम् ।
शृणुयाद्य अभीक्ष्णशो ऽतिवेगं स न याति तमुग्रपापयोगम् ॥ ५९ ॥

स्कन्दपुराणे सप्तत्रिंशो ऽध्यायः ॥

56a ऽचलाभ्यां च] बलाभ्याञ्च R **56b** यन्त्रेणेक्षु°] यन्त्रेणेषु° R **57b** विलुप्तस्य] चित्तस्तस्य R **57c** च नवं] वचनं R **58a** यात्यमानो] पात्यमानो R **58c** लब्ध्वा] लब्ध R **59a** °मेतमुग्रवेगं] °मेतन्नु{°नु° R^{ac}}दग्रवीर्य्यं R (unmetrical) **59c** °याद्य अ°] °याद्यो R (unmetrical) • ऽतिवेगं] भिवेगं R **59c** °योगम्] °गमिति R (unmetrical) **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे यमलाचलनरककथनो नाम सप्तत्रिंशतमो ध्यायः R

56a ऽचलाभ्यां च] वलाभ्यां च A_3A_5, बलाभ्या स A_7 **56b** यन्त्रेणेक्षु°] A_3, यंत्रेणोक्षु° A_5, यन्त्रेनेक्षु° A_7 **56c** करुणं] A_7^{pc}, कर्तृणं A_3, कतृणं $A_5A_7^{ac}$ **57a** भक्षितस्याथ] A_3A_5, भक्षितास्याऽभि° A_7 **57c** नवं] नचा A_3A_7, नाचा A_5 • भूयः] A_7^{pc}, भूय $A_3A_5A_7^{ac}$ **57d** °मभिजायते] A_7, °मतिजायते A_3A_5 **58a** यात्यमानो] पात्यमानो **A** **58b** बहूनब्दान्] बहुलब्धान् A_3, बहुलंघ्धा A_5, बहुलब्धा A_7 **58c** लब्ध्वा] A_3, लव्वा A_5, लब्धा A_7 • विनिःसृत्य] A_3A_7, विविसृत्य A_5 (unmetrical) **58d** उच्छ्रयेषु] A_7, उव्रयेषु A_3, उजएषु A_5 **59a**] मनाच{मनाचम° A_3}नमेतस्मश्रावयं A_3A_5 (unmetrical), यमलो{°ला° A_7^{ac}}चनमे⟨त्सुद्धी⟩+तदुग्र+वयं A_7 (unmetrical) **59b** बहुपाप°] वद्युपाप° $A_3A_7^{ac}$ (unmetrical), वद्यपा° A_5 (unmetrical), पाप° A_7^{pc} (unmetrical) • °योगम्] °वाचा **A** **59c**] शृणु{शृंण° A_5, शृनु° A_7}याम्बुमति{°भि° A_7}वेगं **A** (unmetrical) **59d** स न याति] A_7^{pc}, शरजाति{°तिं A_5(unmetrical)} $A_3A_5A_7^{ac}$ • °पापयोगम्] °पापं A_3A_5 (unmetrical), °हपापं A_7 (unmetrical) **Col.** इति श्रीस्कन्दपुराणे सप्तत्रिंशत्तमोध्यायः॥ ३७ A_3, इति श्री{इति A_7}स्कन्दपुराणे एकाशीतिसाहस्रया{°स्रयां संहिता° A_7}याम‌म्बिकाखण्डे सप्तत्रिंशत्तमो ध्यायः A_5A_7

56⟨←a^1–b^2⟩ S_4 **58**(c^2–c^5)⟨c^6–d^8→⟩ S_4 **59**⟨←a^1–c^4⟩ S_4

56a च] $S_1S_2RA_3A_5$, स Bh (conj.) **56b** यन्त्रेणेक्षु°] S_1A_3Bh, यन्त्रेनेक्षु° S_2, ···णेक्षु° S_4 **56c** करुणं] $S_1S_2RA_7^{pc}$Bh, करुण S_4 • क्रन्दमान°] S_1S_2R**A**Bh, कन्दमान° S_4 **56d** यातनां] S_2^{pc}R**A**Bh, यातना $S_1S_2^{ac}S_4$ **57c** भूयः] $S_1RA_7^{pc}$Bh, भूय S_2S_4 **58b** °दुःखितः] S_1S_2R**A**Bh, °दुःखिताः S_4 **58c** लब्ध्वा वि°] S_1A_3Bh, लब्धाद्वि° S_2, (लब्ध)ि⏑̲ S_4 (last akṣara has subscript व्) • °निःसृत्य] A_3A_7R, °निसृत्य S_1S_2 (unmetrical), °निर्यात Bh (conj.) **58d** उच्छ्रयेषु] $S_1S_2RA_7$, उच्छ्रायेषु Bh (typo) **59b**] S_2R, बहुपापस्य सहेतु कर्मयोगं S_1^{pc}, बहु(धा त)स्य सहेतु कर्मयोगं S_1^{ac}, बहुधापापसमेतकर्मयोगम् Bh (conj.) **59c** शृणु°] S_1RA_3Bh, गृणु° S_2 • °याद्य अ°] S_2Bh, °याद्यद° S_1, ···अ° S_4 • °भीक्ष्णशो] S_1S_4RBh, °भीक्ष्णसो S_2 **59d** याति] $S_1S_2S_4RA_7^{pc}$, यात्येव Bh (conj.) • तमुग्र°] S_2S_4R**A**Bh, तंमुग्र° S_1 (unmetrical) • °योगम्] Bh, °योगमिति $S_1S_2S_4$ (इति part of col.) **Col.** ६९ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णेने यमलडाचलः॥ ⊙ S_1, स्कन्दपुराणे सप्तत्रि{°त्ति° S_2}ङ्शतिमो ध्यायः॥ ⊙ S_2S_3, स्कन्दपुराणे नरकवर्णने यमलाचलकथनं नाम सप्तत्रिंशोध्यायः Bh

अष्टत्रिंशो ऽध्यायः ।

सुशर्मोवाच ।
अतः परं प्रवक्ष्यामि शाल्मलीनरकं पुनः ।
यात्यन्ते तत्र पुरुषाः सुभृशं पापकर्मिणः ॥ १ ॥
शाल्मलीनां सहस्राणि बहूनि प्रवरेश्वर ।
उच्चाः सर्वाश्च ता घोरा बहुयोजनविस्तृताः ।
महाशाखा महापत्रा महाकण्टकसंयुताः ॥ २ ॥
लोहेन महता चैव प्राकारेणाभिसंवृताः ।
जालेन महता सर्वा उपरिष्टात्समावृताः ॥ ३ ॥
पुरुषास्तत्र तिष्ठन्ति बहवो रुषिताननाः ।
वज्रटङ्कोपलधरा असिमुद्गरधारिणः ॥ ४ ॥

1c यात्यन्ते] पात्यन्ते R **1d** °कर्मिणः] °कर्म्मणः R **2a** सहस्राणि] सहश्राणि R **2c** उच्चाः] उक्ताः R **2e** महाशाखा] यत्र शाखा R **3a** लोहेन] लौहेन R **3b** प्राकारेणा°] आकाशेना° R **3cd** सर्वा उ°] बह्वा उ° R^{pc}, ब⊔ R^{ac} **4b** बहवो] बहुशो R

1b नरकं] नगरं **A** **1c** यात्यन्ते] पतन्ति **A** **1d** सुभृशं] स्वदृशं A_3, सदृशं A_5A_7 **2b** बहूनि प्रवरेश्वर] बहुविप्रवरेश्वर{°रः A_5} **A** **2e** °शाखा] A_5, °साखा A_7, °शास्त्रा A_3 • °पत्रा] A_7, °पात्रा A_3, °यंत्रा A_5 **3a** लोहेन] लौहेन A_3A_7, लोहैन A_5 **3b** °रेणाभि°] °रेणाति° **A** **3c** जालेन] जानेन A_3A_7, यानेन A_5 **3cd** सर्वा उ°] सर्वमु° **A** **3d** °परिष्टात्] A_3A_7, °पविष्टत् A_5 **4**] om. **A**

Manuscripts available for this chapter: S_1 photos 6.13a (f. 71[r]) and 6.12b (f. 71[v]); S_2 exposures 55b (f. 63[r]) and 56a (f. 63[v]); S_3 (from **11 b**[3]) f. 69[r]; S_4 (up to **11 a**[5]) exposure 15b (f. 68[v]; one third lost); R f. 85[v]–86[r]; A_3 f. 50[r]–50[v]; A_5 f. 94[r]–95[r]; A_7 f. 70[v]–71[r].
1⟨a^6–d^8→⟩ S_4 **2**(b^8) S_1, ⟨←a^1–c^7⟩S_4 **4**⟨c^1–d^8→⟩ S_4

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2S_4 **1c** पुरुषाः] S_1R**A**Bh, पुरुषा S_2 **1d** सुभृशं] RBh (em.?), सुभृषं S_1S_2 **2b** प्रवरेश्वर] S_2^{pc}RA_3A_7Bh, प्रचरेश्वर S_1, प्रवरेश्वरः S_2^{ac} **2c** उच्चाः सर्वा°] S_2**A**Bh, उच्चा सर्व्व° S_1 **2f** °कण्टकसंयुताः] S_2S_4R**A**Bh, °कंटकिभिर्द्रुमाः S_1 **3a** लोहेन] $S_1S_2S_4$, लौहेन Bh **3b** °संवृताः] S_2R**A**Bh, °संवृता S_1S_4 **3cd**] om. S_2S_4 **3c** महता] R**A**Bh, महतास् S_1 **3d** °परिष्टात्] RA_3A_7, °परिष्टा S_1, उपरिष्ठान् Bh (typo?) **4a** पुरुषास्] S_1S_2RBh, पुरुषा S_4 **4b** °ताननाः] S_2S_4RBh, °ताननना S_1 **4c** वज्रटङ्को°] S_1^{pc}R, वजटङ्को° S_1^{ac}, वज्रदण्डो° S_2Bh **4d** °धारिणः] S_2RBh, °धारिणाः S_1

अन्यैश्च विविधाकारैरायुधैर्वृतपाणयः ।
यातयन्ति भृशं जन्तूनवशांस्ते सुदारुणाः ॥ ५ ॥
छिद्यमानश्च तत्रापि राक्षसैः क्रूरकर्मभिः ।
दिशः प्रपद्यते सर्वा वेदनार्तः सुदुःखितः ।
व्रजते यत्र यत्रासौ तत्र तत्राभिहन्यते ॥ ६ ॥
गर्तेषु पतितं चैव राक्षसाः प्राप्य सर्वशः ।
शस्त्रैर्नानाविधाकारैर्निकृन्तन्त्यतिदारुणाः ॥ ७ ॥
श्रावयन्तः पुरानेन कृतं पापं महाबलाः ।
भर्त्सयन्तश्च दुर्वृत्तं पतितं क्वचिदेव हि ॥ ८ ॥
तत उत्थाय भिन्नाङ्गः सो ऽनुबद्धश्च राक्षसैः ।
सूचीकण्टकसंयुक्तं देशमन्यं प्रपद्यते ॥ ९ ॥

5b ◦वृत◦] ◦द्धृत◦ R **5c** यातयन्ति] पातयन्ति R **5d** ◦नवशांस्ते] R^{ac}, ◦न् वशांस्ते R^{pc} (unmetrical) **6a** ◦मानश्च] ◦मानाश्च R **6b** क्रूर◦] कूर◦ R **6ef** यत्रासौ तत्र तत्रा◦] तत्रासौ यत्र यत्रा◦ R **7c** शस्त्रैर्नानाविधा◦] अस्त्रैर्न्नानावृता◦ R **7d** ◦कृन्तन्त्यति◦] ◦कृन्तन्ति सु◦ R **8c** ◦यन्तश्च दुर्वृत्तं] ◦यन्तः सदुर्वृत्ताः R **9c** ◦कण्टक◦] ◦कङ्कट◦ R

5b ◦वृत◦] ◦धृत◦ A_7, ◦धूत◦ A_3, ◦धूप◦ A_5 **5c** यातयन्ति] घातयन्ति **A** **5cd** जन्तूनवशांस्ते] जन्तु ह्यषवास्ते A_7, यंतु मुखरास्ते A_3A_5 **5d** सुदारुणाः] सदावशाः{◦साः A_7} **A** **6–7**] om. **A** **8a** पुरानेन] पुराणानि **A** **8b** कृतं पापं] A_7, निकृतं पापं A_3 (unmetrical), om. A_5 (unmetrical) **8c** ◦यन्तश्च दुर्वृत्तं] ◦यन्तः सुवृत्तं च **A**± **9ab**] om. **A** **9c** सूची◦] शुच्या◦ A_7, शूप◦ A_3, शुप◦ A_5

5⟨←a¹–c³⟩S_4 **6**(b⁵, c⁵, d⁸, e³–e⁵) S_2^{pc} **7**(b⁶–b⁸) S_2^{pc}, ⟨a³–d⁸→⟩ S_4 **8**⟨←a¹–a²⟩(a⁶) S_4 **9**(d³–d⁸) S_4

5a–7b] S_2^{pc} has this i.m. by sec. hand and inserts before 5a, interpreting 5a of S_2^{ac} as 7c. **5a** अन्यैश्च] $S_1^{pc}S_2^{ac}S_2^{pc}$R**A**Bh, अ(यैं)श्च S_1^{ac} • ◦कारै◦] $S_2^{ac}S_2^{pc}$R**A**Bh, ◦कारौ◦ S_1 **5b–7c**] om. S_2^{ac} (eyeskip) **5b** ◦रायुधैर्व्ट◦] em. Bh (silently), ◦रायुधै वृत◦ S_1, ◦रायुधैर्द्धृत◦ S_2^{pc} **5c** यातयन्ति] conj. Bh, पातयंन्ति S_1, पातयन्ति S_2^{pc}, ···न्ति S_4 • भृशं जन्तू◦] S_1RBh, भृशं जन्तु◦ S_2^{pc}, भृश जन्तु◦ S_4 (unmetrical) **5d** ◦वशांस्ते] R, ◦वशास्ते S_1Bh, ◦वशांस्तैस् S_2^{pc}, ◦वशास्तै S_4 **6a** ◦मानश्च] S_2^{pc}, ◦⟨ना⟩मानाश्च S_1, ◦मानाश्च S_4Bh • तत्रापि] $S_2^{pc}S_4$RBh, तेनापि S_1 **6b** राक्षसैः] $S_1S_2^{pc}$RBh, राक्षसै S_4 • क्रूर◦] S_1Bh, क्रुर◦ S_2^{pc}, कूर◦ S_4 **6c** दिशः] $S_1S_2^{pc}$RBh, दिश S_4 • सर्वा] $S_2^{pc}S_4$RBh, सर्व्वं S_1 **6d** वेदनार्तः] $S_2^{pc}S_4$RBh, वेदनार्त्तैः S_1 **6e** यत्रासौ] S_1S_4Bh, यत्रसौ S_2^{pc} (unmetrical) **6f** तत्र] S_1S_4Bh, om. S_2^{pc} (unmetrical) • ◦हन्यते] $S_2^{pc}S_4$RBh, ◦हन्यने S_1 **7a** पतितं] RBh (em.?), परिता S_1, प्रतितज् S_2^{pc} **7b** राक्षसाः] S_2^{pc}RBh, राक्षसा S_1 **7c** ◦र्नानाविधा◦] S_1, ◦श्च विविधा◦ Bh (cf. 5a) **7d** ◦र्निकृन्तन्त्यति◦] S_2Bh, ◦र्नि{◦र्वि◦ S_1^{ac}}कृन्त्यन्ते ति◦ S_1 • ◦दारुणाः] RBh, ◦दारुणैः S_1, ◦दारुणः S_2 **8a** श्रावयन्तः] S_2^{pc}R**A**Bh, श्रावयन्ते S_1, श्रावयन्त S_2^{ac}, ···यन्त S_4 • पुरानेन] S_2S_4RBh, पुरा तेन S_1 **8b** महाबलाः] $S_4S_2^{pc}$R**A**, दुरात्मना S_1Bh, महाबल S_2^{ac} **8c** ◦यन्तश्च] S_2S_4Bh, ◦यन्त्येव S_1 • दुर्वृत्तं] S_1Bh, दुर्द्धृत्तं S_2S_4 **9a** उत्थाय] $S_1^{pc}S_2S_4$RBh, उच्छाय S_1^{ac} • भिन्नाङ्गः] RBh (em.?), भिन्नांग S_1, भिन्नाङ्गं S_2, भिन्नाङ्ग S_4

तत्र सूचीभिरुग्राभिः कण्टकैश्चायसैः पुनः।
भिद्यमानो नदन्दुःखान्निपतत्यतिदुःखितः॥ १०॥
तत्राप्येनं समासाद्य विविधायुधपाणयः।
राक्षसाभिद्रवन्त्येव वैरिणो वैरिणं यथा॥ ११॥
तस्मादुत्थाय वेगेन वृक्षं यद्यधिरोहति।
तत्र तैः कण्टकैस्तीक्ष्णैर्भिद्यते छिद्यते ऽपि च।
यन्त्रैश्च विविधाकारैरयस्तुण्डैश्च पक्षिभिः॥ १२॥
हृतकर्णाक्षिनासोष्ठः पतितो धरणीतले।
तत्र सूचीभिरुग्राभिः सर्वाङ्गेषु विभिद्यते॥ १३॥
एवं बहुविधाकारा यातनास्तत्र दुःखिताः।
प्राप्नुवन्ति दुराचारा ये तान्निगदतः शृणु॥ १४॥
अग्निदो गरदाता च अयोनौ यश्च गच्छति।
पुंसि योत्सृजते शुक्रं विषदो मांसविक्रयी॥ १५॥

10a सूचीभि°] सूचिभि° R **10b** कण्टकै°] कण्ठकै° R **10c** नदन्] द⊔ R^{ac}, ⟨द⟩र्ग° R^{pc} (द cancelled with an insertion mark, but no akṣara i.m.) **10d** °त्यति°] °त्यभि° R **11c** °भिद्र-वन्त्येव] विद्रवन्त्येवं R **12a** °दुत्थाय] °दुच्छ्राय R **12b** यद्यधि°] यद्यव° R **12f** °रयस्तु°] °र्व(क्र)तु° R^{ac}, °र्दीर्घतु° R^{pc} **13a** °नासोष्ठः] °नासौष्ठः R **13c** सूचीभि°] शूचीभि° R **13d** विभिद्यते] विभज्यते R **15c** योत्सृजते शुक्रं] यो विन्यसेच्छक्रं R

10a सूचीभि°] शूचीभि° A_7^{pc}, शूरीभि° $A_3A_5A_7^{ac}$ **10b** °श्चायसैः] A_7, °श्चापसैः A_3A_5 **10c** नदन्] रुदन् **A** **10d** °पतत्य°] A_7, °पत्य° A_3A_5 (unmetrical) **11ab**] om. **A** **11c** °द्र-वन्त्येव] °भवन्त्येवं{°नं A_5} **A** **11d** वैरिणो वैरिणं] वैरिणं वैरिणो A_3A_7, वैरिणो A_5 (unmetrical) **12–13**] om. **A** **14d** ये तान्निगदतः] ये तान्निगदितान् A_7^{pc}, ये तान्नितांदिता A_7^{ac}, मे तान्नितादितान् A_3, नेतादितान् A_5 (unmetrical) **15b** अयोनौ] A_3A_7, अयोनो A_5 **15c** योत्सृजते शुक्रं] यो विन्यसेत् गर्भं **A**±

10(d^7–d^8) S_1, (d^7)⟨d^8⟩ S_2, (a^1–a^3)⟨b^4–d^8→⟩ S_4 **11**(b^5–b^7) S_3 (S_3 starts from b^3), ⟨←a^1–b^2⟩ S_4 **13**(a^5–a^6)⟨a^7–b^1⟩ S_2 **15**(d^8) S_1

10a सूचीभि°] S_1Bh, सूचिभि° S_2, (सू)चिभि° S_4 • °रुग्राभिः] S_1R**A**Bh, °रुग्राभि S_2S_4 **10c** नदन्दुःखान्] em. Bh, नदद्दुःखा S_1, नदद्दुःखन् S_2 **11c** °द्रवन्त्येव] S_2S_3Bh, °द्रवत्येव S_1 **12a** तस्मादु°] S_2S_3RBh, अस्मादु° S_1 **12b** यद्यधि°] S_1, यद्यभि° S_2S_3Bh **12c** तत्र] S_1RBh, अत्र S_2S_3 • तैः कण्टकैस्तीक्ष्णैर्] RBh (em.?), तैः कण्टकै तीक्ष्णै S_1, तैः कटकैस्तीक्ष्णैर् S_2, तै कंट्टकैस्तीक्ष्णै S_3 **12d** च] S_2S_3RBh, वा S_1 **12e** यन्त्रैश्च] $S_1S_2S_3$R, पत्रैश्च Bh (conj.) **13a** हृतकर्णाक्षि°] $S_2S_3^{pc}$RBh, हृतकर्ण्णाक्ष° S_1, हृकर्णाक्षि° S_3^{ac} (unmetrical) • °नासोष्ठः] em. Bh (silently), °नासोष्ठ S_1, (ना)–⏑̱ S_2, °नासोष्ट S_3 **13b** पतितो] S_1RBh, ⏑̱तितौ S_2, पतितौ S_3 **13c** सूचीभि°] S_1S_3Bh, सूचूभि° S_2 • °रुग्राभिः] S_1RBh, °रुग्राभि S_2S_3 **14b** यात-नास्] S_1S_2R**A**Bh, यातना S_3 • दुःखिताः] $S_1^{pc}S_2^{pc}$R**A**Bh, दुःखिता $S_1^{ac}S_2^{ac}S_3$ **14d** निगदतः] $S_1S_2^{pc}$RBh, निगदित S_2^{ac}, निगदतं S_3 • शृणु] $S_1^{ac}S_2S_3$R**A**Bh, शृणुः S_1^{pc} **15a** अग्निदो गर-दाता] S_2S_3R**A**Bh, अग्नि+गर+दाता S_1 (unmetrical) **15b** अयोनौ] S_2S_3RA_3A_7, वियोनौ S_1Bh **15c** योत्सृजते शुक्रं] em., योच्छृजते शुक्र S_1, यो विन्यसच्छुक्रं S_2, यो विन्यसेच्छु{°च° S_3^{ac}}क्र S_3, यो वोच्छृजेच्छुक्रं Bh (conj.) **15c** विषदो] S_2S_3R**A**Bh, विशदो S_1

समुद्रयायी दुष्टात्मा यश्चैको मृष्टमश्नुते।
अतिथिं नार्चयेद्यस्तु यस्तु मिथ्याव्रती भवेत्॥ १६॥
ब्रह्मोज्झश्च विवासाश्च यो ऽपः प्रविशते द्विजः।
घण्टिको ग्रामयाजी च शूद्राध्यापक एव च॥ १७॥
तथा वार्धुषिको लुब्धो विक्रेता ब्रह्मणश्च यः।
एते गच्छन्ति दुर्वृत्ताः कूटशाल्मलिसंज्ञकम्॥ १८॥
कोटीद्वयेन तूत्तीर्णा वर्षाणां वै पुनश्च ते।
उच्छ्रये पातिताः स्तोकं कालं विश्राम्य वै पुनः॥ १९॥
पात्यन्ते नरके तस्मिन्यावत्क्षीणं तदेनसम्।
एषैव विधिरन्येषां नरकाणां मुने स्मृता॥ २०॥

16a °यायी दुष्टात्मा] °षायी दुःष्टात्मा R **16b** मृष्ट°] मिष्ट° R **16c** अतिथिं ना°] अतिथिन्नों° R **17a** ब्रह्मोज्झ°] ब्रह्मघ्न° R **17b** यो ऽपः] आपः R **17c** घण्टिको] +घाण्ठी+को R **17d** शूद्राध्यापक एव च] देवद्रव्यापहारकः R **19a** °द्वयेन तूत्तीर्णा] °तुयेन उत्तीर्णा R **19c** उच्छ्रये] उच्छ्राय° R • पातिताः स्तोकं] R^{pc}, °पातितो श्लोकं R^{ac} **20b** °न्यावत्क्षीणं] °न् यदक्षीणं R **20d** नरकाणां] नरकानां R • स्मृता] स्मृतः R

16a समुद्रयायी] समुद्रायाय{°थ A_7} **A** • दुष्टात्मा] A_3, दुष्टात्या A_5, दुष्णात्मा A_7 **16b** मृष्ट°] मिष्ट° A_3, शिष्ट° A_5A_7 **16c** अतिथिं] अतिथीन् **A** **16d** यस्तु मिथ्याव्रती भवेत्] द्यस्तु मिथ्याकथा ˘तः A_7, मिथ्यायताकथायुतः A_3A_5 **17a** ब्रह्मोज्झ°] ब्रह्महा° **A** **17b** यो ऽपः] यो ग्रः A_3A_7, यो ग्राः A_5 • प्रविशते] प्रविशति A_7, परिसति A_3A_5 **17c** घण्टिको ग्रामयाजी च] घंटौका ग्रामयाजी च A_3A_5, घण्टाग्रोमयजीर्णश्च A_7 **17d** शूद्राध्यापक एव च] देवद्रव्यापहारकः **A** **18a** °को लुब्धो] °कान्नाब्धा A_5, °कान्नाध्वा A_3, °कान्ना⟨(°ब्धो)⟩+शी+ A_7 **18b** ब्रह्मणश्च] ब्रह्मणस्तु **A** **18c** गच्छन्ति दुर्वृत्ताः] A_7, गच्छति दुर्वत्ताः A_3, नच्छंति दुर्वृत्ता A_5 **18d** °संज्ञकम्] A_7, °संगकं A_3A_5 **19a** कोटीद्वयेन तूत्तीर्णा] कोटी{°टि° A_3A_5}द्वयं तु तत्तीर्णा **A** **19c** उच्छ्रये पातिताः] उत्थाय पतिता **A** **20a** पात्यन्ते] आद्यन्ते **A** • तस्मिन्] A_3A_7, तस्मिन्न A_5 (unmetrical) **20d** नरकाणां मुने स्मृता] नरकानामुपस्मृतः **A**

16a दुष्टात्मा] $S_1^{pc}S_2S_3A_3$Bh, ष्टात्मा S_1^{ac} (unmetrical) **16b** मृष्ट°] $S_1S_2S_3$, मिष्ट° Bh **16c** अतिथिं नार्च°] em. Bh (silently), अतिर्थिन्नच्च° S_1, अतिथिन्नोर्च° S_2, अतिथि नार्च° S_3 **16cd** °द्यस्तु यस्तु मिथ्याव्रती भवेत्] R, °द्यस्तु मिथ्याचरति यो व्रती S_1, °द्यश्च यश्च मिथ्याब्रवीड्भवेत् S_2S_3, °द्यश्च यश्च मिथ्याव्रती भवेत् Bh **17a** ब्रह्मोज्झ°] S_2S_3Bh, ब्रह्मोङ्स्य° S_1 • विवासाश्च] RABh, विवस्त्रश्च S_1, विवासा च S_2S_3 **17b** यो ऽपः] S_2S_3Bh, यो प S_1 • द्विजः] S_2S_3RABh, नरः S_1 **17d** शूद्राध्यापक] S_1S_2Bh, शूद्राव्यापक S_3 **18ab** लुब्धो विक्रेता ब्रह्मणश्च यः] R, लब्धस्तथा वै ब्रह्मविक्रयी S_1, लुब्धो विक्रेता ब्राह्मणश्च यः S_2S_3, लुब्धो ब्रह्मणश्चैव विक्रयी Bh (conj.) **18c** एते] $S_1^{pc}S_2S_3$RABh, एतै S_1^{ac} • दुर्वृत्ताः] S_1RA_7Bh, दुर्द्धृत्ता $S_2^{ac}S_3$, दुर्द्धृत्ताः S_2^{pc} **18d** कूट°] $S_1^{pc}S_2$RABh, कुट° S_1^{ac} • °संज्ञकम्] S_2S_3RA_7Bh, °संज्ञके S_1 **19a** °द्वयेन तूत्तीर्णा] S_2S_3Bh, °द्वयं तु संयात्य S_1 **19b** पुनश्च] S_2S_3RABh, पुरश्च S_1 **19cd**] om. S_1 **20a** तस्मिन्] $S_1^{pc}S_2S_3$RA_3A_7Bh, तस्मिंन् S_1^{ac} **20b** °देनसम्] $S_1^{pc}S_2S_3$RABh, °देनसः S_1^{ac} **20cd** °रन्येषां नरकाणां] S_3Bh, °रण्येषान्नरकानां S_1, °रन्येषान्नरकानाम् S_2 **20d** स्मृता] $S_1^{ac}S_2S_3$, स्मृताः S_1^{pc}, स्मृतः Bh

य इमं भृशदुःखितोपलम्भं सुकृतीनामतिदुर्गमाचलम्।
शृणुयात्प्रयतः कुतूहलात्मा न स गच्छेन्निरयं हि शाल्मलम्॥ २१॥

स्कन्दपुराणे ऽष्टत्रिंशत्तमो ऽध्यायः॥ ३८॥

21a ◦तोपलम्भं] ◦तोपलभ्यं R **21b** ◦मति◦] ◦मभि◦ R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे शाल्मलीनरकाख्यानो नामाष्टत्रिंशतमो ध्यायः R

21a इमं] A_7^{pc}, इमां $A_3A_7^{ac}$, इमामि A_5 (unmetrical) • भृशदुःखितोपलम्भं] दृश{◦शं A_5(unmetrical)}दुःखतोपलभ्यं A_3A_5, भृशं दुःखं लोपलभ्यं A_7 (unmetrical) **21b** ◦नामति◦] A_3, ◦नांमति◦ A_7, ◦ना A_5 (unmetrical) **21c** ◦यतः कुतूहलात्मा] ◦यतस्तत्कुतु{◦त्कूतू◦ A_7, ◦तः कुतु◦ A_5}हलात्मा **A** (unmetrical) **21d** न स] न **A** (unmetrical) • ◦यं हि शाल्मलम्] ◦यमिति साम्प्रतं **A** (unmetrical) **Col.** इति श्रीस्कंदपुराणे ऽम्बिकाखण्डे ऽष्टत्रिंशत्तमो ध्यायः॥ ३८ A_3A_5±, इति स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे ऽष्टत्रिंशत्तमो ऽध्यायः A_7

21a इमं] $S_2RA_7^{pc}Bh$, इदं S_1, इम S_3 (unmetrical) • ◦तोपलम्भं] S_2Bh, ◦तापलंभ S_1, ◦तोपलम्भ S_3 **21b** ◦माचलम्] S_1S_2RABh, ◦माचल S_3 **21c**] RBh (conj.?), ⟨ि⏑̆(य)⏑̆⟩+शृणुया+ समाधियुक्तो S_1 (unmetrical), शृणुयात्प्रयतस्त्वकाहलात्मा S_2S_3 **21d** गच्छेन्] $S_2^{pc}RABh$, गच्छे S_1 $S_2^{ac}S_3$ • शाल्मलम्] RBh (em.?), शाल्मलिमिति S_1 (इति part of col.), शाल्मलंमिति S_2S_3 (इति part of col.) **Col.** २२ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णनकूटशाल्मलिः॥ ⊙ S_1, स्कन्दपुराणे अष्टत्रिंशतिमो ध्यायः॥ ⊙ S_2, ⊙ ॥ स्कन्दपुराणे अष्टात्रिंशतिमो ध्यायः॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने कूटशाल्मलिकथनं नाम अष्टत्रिंशोध्यायः Bh

एकोनचत्वारिंशो ऽध्यायः ।

सुशर्मोवाच ।
अतः परं तृतीयस्तु नरकः कालसूत्रकः ।
समन्तान्महतोच्चेन प्राकारेण सुसंवृतः ।
लोहजालेन च तथा आकाशे ऽप्यभिसंवृतः ॥ १ ॥
यथैकश्च तथा सर्वे नरका अभिसंवृताः ।
सोच्छ्रयाश्चैव विज्ञेया न वक्ष्ये तदहं पुनः ॥ २ ॥
शोकद्रोहजनास्तत्र यात्यन्ते पुरुषाधमाः ।
ये हरन्ति स्त्रियं वाजिविक्रेता यस्तथा गवाम् ॥ ३ ॥
धर्मस्य चात्मनश्चैव ब्राह्मणानां च निन्दकाः ।
छद्मना यश्च शास्त्राणि गुरुभ्यो ऽपहरेत्पुनः ॥ ४ ॥

1a °यस्तु] °यश्च R **1c** समन्तान्म°] समन्ताम्म° R • °तोच्चेन] °तोच्छ्रेण R **1ef**] om. R **2b** नरका अभि°] नरका स्वभि° R **2c** सोच्छ्रया°] सोच्छ्वासा° R **2cd** °ज्ञेया न] °ज्ञेयास्तान् R **3a** °जनास्त°] °करास्त° R **3b** यात्यन्ते] पात्यन्ते R **3c** वाजि°] साध्वीं R **3d** यस्तथा] ⟨°स्त⟩तपसा R **4b** निन्दकाः] निन्दकः R

1ab तृतीयस्तु नरकः कालसूत्रकः] प्रवक्ष्या{°क्ष° A_5}मि नरकं कालसूत्रकं **A** **1d** °संवृतः] °संवृतं **A** **1ef**] om. **A** **2a** °श्च तथा] °पापिनः **A** **2b** नरका अभिसंवृताः] नरकान् प्रतिसंवृताः{°तः A_5} **A** **2cd**] om. **A** **3a** °जनास्त°] °करास्त° **A** **3b** यात्यन्ते] पात्यन्ते **A** **3c** स्त्रियं वाजि°] श्रियं चाश्वं{°ग्रं A_7} **A** **3d** °विक्रेता य°] विक्रे{°क्ते° A_5}तार° **A** **4b** निन्दकाः] निन्दकः **A** **4c** छद्मना यश्च शास्त्राणि] दत्वा चैव महद्{°हं A_3, °हा° A_5}द्रव्यं **A**

Manuscripts available for this chapter: S_1 photos 6.12b (f. 71^v) and 6.12a (f. 72^r); S_2 exposures 56a (f. 63^v) and 56b (f. 64^r); S_3 f. 69^r–69^v; R f. 86^r–86^v; A_3 f. 50^v; A_5 f. 95^r–95^v; A_7 f. 71^r–71^v.
1(c^4, c^8–d^1) S_3 **3**⟨d^6⟩ S_3 **4**(a^7, b^5–b^8)⟨c^1–c^3⟩ S_1, (d^7) S_3

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उ S_1, सुशर्म उ S_2S_3 **1a** परं] S_1R**A**Bh, परस् S_2, पर S_3 • तृतीयस्तु] S_2, तृतीयं तु S_1, त्रितीयस्तु S_3, प्रवक्ष्यामि Bh **1b** नरकः कालसूत्रकः] S_2S_3R, नरकं कालसूत्रकं S_1Bh **1c** समन्तान्महः°] $S_2^{pc}S_3$**A**Bh, समन्ता मह° S_1, समन्तान्मर्ह° S_2^{ac} • °तोच्चेन] S_1S_2**A**Bh, °तोचेन S_3 **1d** °संवृतः] S_1R, संवृतम् S_2S_3Bh **2b** नरका अभि°] S_2^{pc}Bh, नरकाश्चाति° S_1, नरकादभि° $S_2^{ac}S_3$ • °संवृताः] $S_1S_2^{pc}$RA_3A_7Bh, °सम्वृता S_2^{ac}, °सवृता S_3 (unmetrical) **2cd** °याश्चैव विज्ञेया न] S_1Bh, °याश्चैव विज्ञेया+:+ तम् S_2, °या चैव विज्ञेया तं S_3 **2d** तदहं] $S_1S_2S_3$R, तानहं Bh (conj.?) **3a** शोकद्रोह°] S_2S_3R**A**, शोकद्रोहं S_1, लोकद्रुहो Bh (conj.) • °जनास्त°] S_1S_2Bh, °जना त° S_3 **3b** यात्यन्ते] $S_1^{pc}S_2S_3$Bh (or पा° in S_2S_3), पात्यन्ते S_1^{ac} **3c** वाजि°] $S_1S_2S_3$, वापि° Bh (conj.) **3d** °स्तथा] S_2**A**Bh, °स्तत S_1 (unmetrical), °स्त– S_3 • गवाम्] S_1R**A**Bh, गवान् S_2S_3 **4a** धर्मस्य चा°] S_1R**A**Bh, धर्मस्यश्चा° S_2, धर्म्मस्यश्चा° S_3 **4b** निन्दकाः] $S_1S_2S_3$, निन्दकः Bh **4d** ऽपहरेत्पुनः] S_2S_3R**A**, शीक्ष्य निह्नवेत् S_1, पह्नवेत् पुनः Bh (conj.?)

गुरुं निन्दति यश्चापि पितरं मातरं तथा।
श्वशुरं भ्रातरं ज्येष्ठं तथा चान्यान्गरीयसः।
आक्रोशते च यस्तान्वै तथा चाप्यवमन्यते॥ ५॥
आश्रमाणां तथा भेत्ता रहस्यानां च सर्वशः।
अदत्तं यः समादद्यात्स गच्छेद्द्विज तत्र वै॥ ६॥
ते तत्र पतिता घोरे नरके पापचेतसः।
तिस्रः कोट्यस्तु संपूर्णा वर्षाणां तु नराधमाः।
यात्यन्ते मृत्युवचनात्क्रन्दमाना विचेतसः॥ ७॥
कालसूत्रेण महता मित्वा मित्वा तु दुष्कृतम्।
छिद्यन्त्यङ्गानि जन्तूनां कुण्ठाग्रैरायुधैर्भृशम्।
किंकरैस्तैरविश्रान्तं दिवारात्रिमतन्द्रितम्॥ ८॥
पूर्णे काले ततो जन्तुरुच्छ्रयान्प्रतिपद्यते।
विश्राम्य स तदा जन्तुः पात्यते नरके पुनः।
यावदस्य कृतं पापं क्षीणं सर्वमशेषतः॥ ९॥

5d तथा चान्यान्गरीयसः] वर्षाणान्तु नराधमाः R (cf. 7d) **5e** च यस्ता°] वयं ता° R **6c** अदत्तं] आदत्तं R **7c** कोट्यस्तु संपूर्णा] कोटी समापूर्ण्णा R **7e** यात्यन्ते] पात्यन्ते R **8d** दुष्कृतम्] दुःकृतम् R **8a** छिद्यन्त्य°] च्छिद्यन्ते R **8b** कुण्ठाग्रै°] कुठारै° R **8d** °रात्रिमतन्द्रितम्] °रात्रमतन्द्रितैः R **9b** °रुच्छ्रयान्] °रुच्छ्रयात् R **9c** जन्तुः] जन्तु R **9f** क्षीणं] क्षालं R

5b मातरं] A_3A_7, om. A_5 **5c** ज्येष्ठं] श्रेष्ठं A_3A_7, श्रेष्ट A_5 **5d** °न्गारीयसः] A_3A_7, °न् गरीय A_5 (unmetrical) **5e** आक्रोशते च] आक्रो{°को° A_5}शयति **A** • °न्वै] A_3A_7, °न्वैस् A_5 **6a** आश्रमाणां] A_3A_7, आश्रयमाणास् A_5 (unmetrical) **6c** समा°] सदा° **A** **7b–9c**] om. **A** **8d** °तन्द्रितम्] °तन्द्रितः A_3, °तन्द्रितैः A_7, °तंत्रितै A_5 **9a** पूर्णे] गते **A** **9ab** जन्तुरुच्छ्रयान्] जन्तुराश्रमं A_7, यंतुराश्रयं A_3, यं A_5 (unmetrical) **9cd** जन्तुः पात्यते] जन्तुर्जायते A_3A_7, यंतुर्यायंते A_5

5(f[3])⟨f[4]–f[6]⟩(f[7]–f[8]) S_3 **7**⟨a[8]⟩ S_1, (a[1]–a[2]) S_2 **8**(a[6]) S_3 **9**(b[8]) S_1

5a गुरुं निन्दति यश्चापि] RABh, शास्त्रं गृह्य गुरुं निन्दे S_1, गुरुन्निन्दय+त+श्चापि S_2, गुरु निन्दति यश्चापि S_3 **5b** पितरं] S_1S_2RABh, पितर S_3 (unmetrical) **5c** ज्येष्ठं] S_1S_2RBh, जेष्ट S_3 **5d** °न्गारीयसः] $S_1S_3A_3A_7$Bh, °ङ्गरीयशः S_2 **5e** आक्रोशते च] S_2S_3, आक्रोषते च S_1, आक्रोशयति Bh • यस्तान्वै] $S_1S_2^{pc}A_3A_7$Bh, यस्ता वै S_2^{ac}, यस्त्वान्वै S_3 **6a** आश्रमाणां] $S_2S_3RA_3A_7$Bh, आश्रमानान् S_1 **6d** °द्द्विज तत्र वै] S_2S_3RABh, °त्कालसूत्रकं S_1 **7a** पतिता] S_1RABh, पातिता S_2 (tops lost), पातिता S_3 **7c** कोट्यस्तु संपूर्णा] S_1, कोट्या+ः+ समापूर्ण्णा S_2, कोट्या समापूर्ण्णा ⟨तु⟩ S_3, कोटीस्तु संपूर्णा Bh (conj.?) **7e** °वचनात्] S_2^{pc}RBh, °वदना S_1, °वचना $S_2^{ac}S_3$ **7f** विचेतसः] S_1^{pc}RBh, विचेतस S_1^{ac}, विचेतसा $S_2^{ac}S_3$, विचेतसाः S_2^{pc} **8a** छिद्यन्त्यङ्गानि] S_1^{pc}, च्छिद्यन्त्यंशानि S_1^{ac}, छिन्दन्त्यङ्गानि S_2S_3Bh **8b** कुण्ठाग्रै°] S_2S_3Bh, कठाग्र° S_1 • °रायुधैर्] S_1S_2RBh, °रायुधै S_3 **8c** किंकरैस्] S_2S_3RBh, किङ्करै S_1 • °विश्रान्तं] S_2S_3RBh, °विश्रान्तै S_1 **8d** °रात्रिम°] S_2S_3**A**, °रात्रावि° S_1, °रात्रम° Bh (conj.?) • °तन्द्रितम्] conj., °तन्द्रिताः S_1, °तन्द्रितः S_2S_3, तन्द्रितैः Bh (conj.) **9ab** जन्तुरुच्छ्रयान्] S_2S_3Bh, जंतु उच्छ्रया S_1 **9c** जन्तुः] S_1Bh, जन्तु S_2S_3

य इमं बहुपापकर्तृसूत्रं शृणुयात्सुरलोककर्मसूत्रम् ।
न स याति तमुग्रदुःखसूत्रं नरकं यमलोककालसूत्रम् ॥ १० ॥

स्कन्दपुराण एकोनचत्वारिंशत्तमो ऽध्यायः ॥ ३९ ॥

10b ॰त्सुर॰] ॰त्पर॰ R **10d** नरकं] नरक॰ R (unmetrical) **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे कालसूत्रनरकाख्यानम् R

10a ॰पापकर्तृसूत्रं] ॰पापं **A** (unmetrical) **10b** ॰त्सुर॰] ॰च्च सुर॰ **A** (unmetrical) **10c** याति] A_3A_7, जाति A_5 **Col.** इति श्रीस्कंदपुराणे अंबिकाखण्डे कालसूत्रनरको नाम $A_3A_5\pm$, इति स्कन्दपुराणे एकाशीतिसाहस्त्र्यां संहितायामम्बिकाखण्डे कालसूत्रनरको नाम ॥ ३९ A_7

10(d^3) S_1

10a ॰कर्तृसूत्रं] S_1S_2RBh, ॰कतृसूत्र S_3 (unmetrical) **10b** शृणुयात्सुर॰] S_3, श्रूयंन्ते सुर॰ S_1, शृणुयात्⟨सु⟩+दुः+कर॰ S_2 (S_2^{ac} unmetrical), शृणुयाद् दुष्कर॰ Bh (em.?) • ॰लोक॰] S_2S_3R**A**Bh, ॰लोकमार्ग॰ S_1 (unmetrical) **10c** याति तमुग्र॰] $S_2S_3^{pc}$RA_3A_7, गच्छति घोरसूत्र॰ S_1 (unmetrical), याति तमुख॰ S_3^{ac} (unmetrical), याति तदुग्र॰ Bh (conj.?) **10d** नरकं] $S_1S_2S_3$**A**, नरकं तद् Bh (conj.?) • ॰लोक॰] $S_1S_2^{pc}$R**A**Bh, ॰लोका॰ $S_2^{ac}S_3$ (unmetrical) • ॰सूत्रम्] R**A**Bh, ॰सूत्रमिति S_2S_3 (इति part of col.), ॰सूत्रंमिति S_1 (इति part of col.) **Col.** १३ (in letter numerals) ॥ स्कन्दपुराणे नरकवर्ण्णनो कालसूत्तृकंन्नामः ॥ ⊙ S_1, स्कन्दपुराणे नवत्रिङ्शतिमो ध्यायः ॥ ⊙ S_2, ⊙ ॥ स्कन्दपुराणे ध्यायः ३९ (in letter numerals) ॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने कालसूत्रं नाम ऊनचत्वारिशत्तमोध्यायः Bh

चत्वारिंशो ऽध्यायः ।

सुशर्मोवाच ।
अतः परं प्रवक्ष्यामि कुम्भीपाकं महाभयम् ।
श्रोतॄणामपि तत्कालं भयदं ह्यकृतात्मनाम् ॥ १ ॥
आयस्यस्तत्र बह्व्यश्च अञ्जनाचलसंनिभाः ।
कुम्भ्यस्तैलेन संपूर्णा वह्नितप्ताः सुदुःसहाः ॥ २ ॥
दुष्कृतींस्तासु तप्तासु बद्धा बद्धा भयावहाः ।
चरन्ति राक्षसा घोराः क्रन्दमानान्सुभैरवम् ॥ ३ ॥
वर्षकोटीश्चतस्रश्च पच्यन्ते तत्र जन्तवः ।
ये तानिमान्निबोध त्वमुच्यमानान्मया विभो ॥ ४ ॥

2c कुम्भ्यस्तैलेन] कुम्भास्तैलस्य R **2d** ◦तप्ताः] ◦वर्ण्णाः R **3ab** दुष्कृतींस्तासु तप्तासु बद्धा बद्धा] दुःकृतीनां सुतप्तानां बभ्रुनेत्र◦ R **3d** क्रन्दमानान्] क्रन्दमानाः R **4a** ◦कोटीश्चतस्रश्च] ◦कोटीः सहस्र(च्च) R **4b** तत्र] यत्र R **4cd** ◦न्निबोध त्वमु◦] ◦न् बोधयन्तु मु◦ R

1c श्रोतॄणा◦] A_3A_7, श्रोतुणा◦ A_5 **2a** बह्व्यश्च] A_7, वक्षश्च A_3A_5 **2c** कुम्भ्यस्तैलेन] कुम्भाश्चैलास्य A_7, कुम्भश्चैनास्य A_3A_5 **2d** वह्नितप्ताः] वहिवन्तः A_7, वह्निरंतः A_3, वह्निरंतः A_5 • ◦सुःसहाः] A_3A_5, ◦दुःस्वहा A_7 **3a** दुष्कृतीन्तासु तप्तासु] दुष्कृतीनां सुतप्तानां **A**± **3b** बद्धा बद्धा] तत्र नेत्र◦ A_3, तत्र नेत्रा◦ A_7, तत्रा◦ A_5 (unmetrical) **3d** क्रन्दमानान्] क्रन्दमानाः **A** **4a** ◦कोटीश्चतस्रश्च] ◦कोटिसहस्रं तु **A** ± **4c** ये तानिमान्नि◦] A_5, ये तानिमा नि◦ A_7, एतानिमन्नि◦ A_3 **4cd** ◦बोध त्वमुच्यमानान्] बोधस्व उच्यमाना **A**

Manuscripts available for this chapter: S_1 photo 6.12a (f. 72r); S_2 exposure 56b (f. 64r); S_3 f. 69v–70r; R f. 86v–87r; A_3 f. 50v–51r; A_5 f. 95v–96r; A_7 f. 71v.
1(b^7) S_1 **2**(a^4) S_2 **3**(d^8) S_1

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2S_3 **1c** श्रोतॄणामपि] $S_3RA_3A_7$Bh, श्रोतृणामपि S_2, श्रोतॄणांमपि S_1 • तत्कालं] S_2S_3R**A**Bh, यं श्रुत्वा S_1 **2a** आयस्यस्त◦] $S_1S_2^{pc}S_3$R**A**Bh, आयस्य (ता◦) S_2^{ac} • बह्व्यश्च] $S_1S_2RA_7$Bh, बह्वश्च S_3 **2c** कुम्भ्यस्तैलेन] S_1Bh, कुम्भ्य{◦म्भ◦ S_2^{ac}}स्तैलस्य S_2, कुम्भतैलस्य S_3 **2d** ◦तप्ताः सु◦] S_1Bh, ◦वर्ण्णस्य $S_2^{pc}S_3$, ◦वर्ण्णास्य S_2^{ac} • ◦दुःसहाः] $S_2^{pc}RA_3A_5$Bh, ◦दुःसहा S_1, दुस्सहा S_2^{ac}, दुसहा S_3 (unmetrical) **3a** दुष्कृतींस्तासु] conj. Bh (silently), कृष्णन्तींस्तासु S_1, दुष्कृती तासु S_2S_3 • तप्तासु] S_1S_3Bh, नप्तासु S_2^{pc}, नप्ताश्च S_2^{ac} **3b** बद्धा बद्धा] S_1Bh, बध्वाश्च S_2 (unmetrical), बध्वा S_3 (unmetrical) • भयावहाः] S_2S_3R**A**, महाबलैः S_1, महाबलाः Bh (em.) **3c** चरन्ति] S_2S_3R**A**, क्षिप्यन्ते S_1, क्षिपन्ति Bh (conj.?) • राक्षसा घोराः] R**A**Bh, राक्षसैर्घोरैः S_1, राक्षसा घोरा S_2S_3 **3d** ◦मानान्सु◦] $S_2^{ac}S_3$, ◦माना सु◦ S_1, ◦मानसु◦ S_2^{pc}, ◦मानाः सु◦ Bh • ◦भैरवम्] S_2S_3R**A**Bh, ◦भैर⏑̲ S_1 (last akṣara has vowel ए or ऐ) **4a** ◦कोटीश्चतस्रश्च] S_2S_3Bh, ◦कोटींश्च चत्वारः S_1 **4c** ये तानिमान्नि◦] S_2A_5Bh, यानि तानि नि◦ S_1, ये तानिमा S_3 **4cd** ◦बोध त्वमु◦] em. Bh (silently), ◦रोध त्वमु◦ S_1, ◦बोधध्वंमु◦ $S_2S_3^{pc}$, ◦बोध(स्वं)मु◦ S_3^{ac} **4d** ◦च्यमानान्] S_2S_3RBh, ◦च्यमाना S_1

इष्टकापाककारी च कुम्भपाचक एव च।
तौ विनाशयते यश्च अग्निदो यो गृहेषु च॥ ५॥
वने खले ऽथ गोष्ठे वा अन्नपाकविनाशकः।
भोजने विघ्नकारी च यज्ञहा यज्ञदाहकः॥ ६॥
कूटकर्मकरो यश्च कूटसाक्षी तथैव च।
मिथ्याग्निचयनी चैव मिथ्याग्न्याहरणी तथा॥ ७॥
मिथ्यापाकप्रदाता च वेदानां यश्च दूषकः।
हर्तोपकरणानां च शिल्पिनां यो नराधमः॥ ८॥
एवं ते यातितास्तत्र विश्रामं पुनरुच्छ्रये।
संप्राप्य नरके भूयो निपतन्ति क्षयान्तिकम्॥ ९॥

5b कुम्भपाचक] कुम्भकागार R **5d** अग्निदो यो] अग्निदोषो R **6a** ऽथ गोष्ठे वा] च गोष्ठे च R **7d** ◦हरणी] ◦हरनी R **9a** यातिता◦] पातिता◦ R **9b** ◦रुच्छ्रये] ◦रु(च्छ्र)ये R

5a ◦पाककारी] ◦पापकारी A_3, ◦पहारी A_5 (unmetrical), ◦चापकारी A_7 **5d** अग्निदो यो] अग्निदोषो A_3A_5, अग्निदाहो A_7 **6a–7b**] repeated in A_5. **6a** ऽथ] च **A** **6b** ◦नाशकः] ◦नाशकाः **A** **6a** भोजने] A_7^{pc}, भोजना◦ $A_3A_5A_5^{*}A_7^{ac}$ **6d** ◦दाहकः] $A_3A_5A_7$, ◦दाहकाः A_5^{*} **7cd**] om. A_7 **7c** मिथ्याग्निचयनी] मिथ्याग्नावयवी A_3, मिथ्याग्राचपवी A_5 **7d** ◦हरणी] ◦हरणं A_3A_5 **8c** ◦करणानां] ◦कारकानां{◦णाञ् A_7} **A** **8d** शिल्पिनां यो] शिल्पनीयो **A**± • नराधमः] A_3A_7, नराधमाः A_5 **9a** ते यातितास्] ते याचि{◦चिं◦ A_5}तास् A_3A_5, प्रयान्ति ते A_7^{pc}, प्रयातितेस् A_7^{ac} **9b** ◦रुच्छ्रये] A_7, ◦रुव्रये A_3, ◦रुव्रजे A_5

5(c^8) S_1, (a^5) S_2 **7**(c^4–c^6, d^1–d^3) S_3 **9**(b^4)⟨b^5⟩ S_1, (c^7) S_3

5a ◦पाककारी] $S_1S_2^{pc}$RBh, ◦पापकारी S_2^{ac}, ◦पाकभेदी S_3 **5bc** ◦पाचक एव च। तौ] S_3**A**, ◦पाककरस्तथा। तौ S_1Bh, ◦पाचक एव तौ। S_2 (unmetrical, an insertion mark after एव, an akṣara i.m. possibly lost) **5c** यश्च] $S_1^{pc}S_2S_3$R**A**Bh, यच्च S_1^{ac} **5d** अग्निदो यो] S_2S_3Bh, अग्निदाता S_1 **6a** वा] S_2S_3**A**Bh, थ S_1 **6b** अन्नपाक◦] S_2R**A**, अन्नपान◦ S_1Bh, अनपाक◦ S_3 • ◦नाशकः] S_2S_3RBh, ◦नाशकाः S_1 **6d** ◦दाहकः] $S_1S_2^{pc}$R$A_3A_5A_7$Bh, ◦दाहक $S_2^{ac}S_3$ **7–8**] om. S_1 **7b** ◦साक्षी] S_3R**A**Bh, ◦साक्षीस् S_2 **8d** नराधमः] $S_2^{pc}S_3$RA_3A_7Bh, नराधमाः S_2^{ac} **9a** एवं ते यातितास्] S_2S_3Bh, एतानि यान्ति ते S_1

य इमं बहुदुष्कृतान्तपाकं शृणुयान्मनुजो हि कर्मवासम् ।
न स गच्छति तं दुरात्मतापं नरकं कुम्भिसमाख्यमुज्झिताघः ॥ १० ॥

स्कन्दपुराणे चत्वारिंशो ऽध्यायः ॥ ४० ॥

10a ॰दुष्कृतान्त॰] ॰दुःकृतान्त॰ R **10b** ॰वासम्] ॰पाशम् R **10c** न स] स न R • ॰तापं] ॰वानपि R (unmetrical) **10d** कुम्भि॰] कुम्भीपाक॰ R (unmetrical) **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे कुम्भीपाकनरकाख्यापनो नाम R

10] om. **A** **Col.** इति{इति श्रीस्कंदपु A_5} कुम्भीपाकनरकाख्यो नाम **A**± (A_7 adds ओं)

10(c^7–c^8) S_3

10a ॰दुष्कृतान्त॰] em. Bh (silently), ॰दुष्कृताङ्क॰ S_2S_3, ॰ष्कृतान्त॰ S_1 (unmetrical) • ॰पाकं] S_1S_2RBh, ॰पाक S_3 **10b** ॰न्मनुजो] S_1R, ॰न्मनुजै S_2S_3, ॰द्वा मनुजो Bh (conj.?) • ॰वासम्] S_2S_3, ॰पाकं S_1, ॰पाकम् Bh **10c** तं दुरात्म॰] RBh (conj.?), शुद्धकर्म्म॰ S_1, दुरात्म॰ S_2 (unmetrical), (दरा)त्म॰ S_3 (unmetrical, lower parts lost) • ॰तापं] S_2S_3, ॰पाकं S_1Bh **10d**] conj. (cf. R), नरकं कुम्भिसमाख्यमुज्झिताम्भ इति S_2S_3 (इति part of col.), यमसाधनदुःखकुंम्भपाकमिति S_1 (इति part of col.), नरकं साधनदुःखकुम्भिपाकम् Bh (conj.?) **Col.** ८ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णने कुम्भीपाकं नामः॥ ⊙ S_1, स्कन्दपुराणे चत्वारिङ्शतिमो ध्यायः॥ ⊙ S_2, ⊙॥ स्कन्दपुराणे ध्यायः। ४० (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने कुम्भीपाको नाम चत्वारिंशोध्यायः Bh

एकचत्वारिंशो ऽध्यायः।

सुशर्मोवाच।
अतः परं प्रवक्ष्यामि असिपत्रवनं पुनः।
नरकं पापकृद्दुःखं सर्वसत्त्वभयंकरम्॥ १॥
असिपत्र इति ख्याता वृक्षास्तत्र दुरासदाः।
बहवः सुमहाशाखा घनाश्चोच्चाश्च ते भृशम्॥ २॥
तेषां पत्राणि घोराणि तीक्ष्णान्यसिनिभानि च।
आयसेभ्यो विशिष्टानि न च तान्यायसानि हि॥ ३॥
तैक्ष्ण्यात्तानि विशिष्टानि छेदने च महामते।
तैः पत्रैराचिताश्चैव तथा कण्टकिनश्च ते॥ ४॥

1b पुनः] महत् R **2a** ख्याता] ख्यातो R **2b** दुरासदाः] पुरातनाः R **3b** तीक्ष्णान्यसिनिभा-नि] तीक्ष्णानि निशितानि R **3d** हि] च R **4a** तैक्ष्ण्यात्तानि] तीक्ष्णे तु सु॰ R **4b** महामते] महामुने R **4c** ॰राचिता॰] रचिता॰ R **4d** ॰किनश्च ते] ॰किताश्च ये R

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1 सुशर्मो॰] A_3A_7, सुशार्मो॰ A_5 **2a** ॰पत्र] ॰पत्रा A_3A_7, ॰पत्राता इति पत्रा A_5 (unmetrical) **2d** घनाश्चोच्चाश्च ते] मनोदुःखक{॰का॰ A_3A_5(unmetrical)}रा **A** **3b** ॰न्यसिनिभानि] ॰न्यमिलितानि **A** **3c** आयसेभ्यो] A_7, आपदेभ्यो A_3A_5 **3c–6b**] **A** has this in a different order: 3c, 4d, 5, 6a, 4b, 4c, 3d, 4a and 6b. **4a** तैक्ष्ण्यात्तानि] तैः कृत्ता{॰ता॰ A_7}नि **A** **4b** महामते] महामुने **A** **4c** ॰राचिता॰] रचिता॰ **A** **4d** ॰किनश्च ते] ॰किताश्च ये A_3A_7, ॰कताश्रये A_5

Manuscripts available for this chapter: S_1 photos 6.12a (f. 72^r) and 6.11b (f. 72^v); S_2 exposures 56b (f. 64^r) and 57a (f. 64^v); S_3 f. 70^r–70^v; R f. 87^r–87^v; A_3 f. 51^r; A_5 f. 96^r–96^v; A_7 f. 71^v–72^r.
1⟨b^5–b^6⟩ S_1, (d^8) S_3 **2**(a^7–b^4) S_2 **3**(c^6–d^4) S_1, (a^1–a^4) S_3 **4**(c^7)⟨c^8⟩ S_1, (d^7) S_2

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1 सुशर्मोवाच] RA_3A_7Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2S_3 **1a** अतः परं] S_1S_2R**A**Bh, अत+ः+पर S_3 **1b** ॰नं पुनः] S_2S_3**A**Bh, –न्ततः S_1 **1c** पापकृद्॰] S_2R**A**Bh, पापिनां S_1, पापकृ॰ S_3 **1d** सर्व॰] R**A**Bh, सत्व॰ S_1, सर्वे S_2S_3 **2a** ॰पत्र] S_2RBh, ॰पत्रं व S_1 (unmetrical), ॰पत्रा S_3 • ख्याता] **A**Bh, ख्यातं S_1S_3, (ख्यातं) S_2 **2b** ॰स्तत्र] S_2S_3R**A**Bh, ॰स्तद्र S_1 • दुरासदाः] $S_1S_2^{pc}$**A**Bh, दुरासदा $S_2^{ac}S_3$ **2d** ॰श्चोच्चाश्च] S_1S_2RBh, ॰श्चोचाश्च S_3 **3a** तेषां] S_1 S_2R**A**Bh, (ते)⌣ा S_3 **3b** तीक्ष्णान्य॰] S_2S_3**A**Bh, तीक्षाणि S_1^{ac}, तीक्षाण्य॰ S_1^{pc} • ॰निभानि च] S_2^{pc}Bh, ⟨॰भा⟩नाभानि च S_1 (tops lost, unmetrical), ॰निभानिभ $S_2^{ac}S_3$ **3d** ॰न्यायसानि] S_2S_3R**A**Bh, ॰न्यायतानि S_1 • हि] S_2S_3**A**Bh, च S_1 **4a** तैक्ष्ण्यात्] S_2Bh, तेक्ष्णात् S_1 (tops lost), तैक्ष्णात् S_3 **4c** ॰राचिता॰] S_2S_3Bh, ॰रार्च्चिता॰ S_1 **4d** ॰किनश्च ते] $S_1S_2^{pc}S_3$Bh, ॰किन ते S_2^{ac} (unmetrical)

जन्तवस्तत्र रक्षोभिः पापकर्मनिबन्धनाः ।
वध्यमानासिमुसलैस्तथैवान्यैर्महायुधैः ।
अग्निना दह्यमानाश्च वृक्षांस्तान्संश्रयन्ति ते ॥ ५ ॥
तानागतान्समीक्ष्यैव पर्णानि स्म पतन्त्युत ।
महागुरूणि तीक्ष्णानि विनिकृन्तन्ति तांश्च ह ॥ ६ ॥
ते निकृत्तशिरोग्रीवा देशात्तस्मात्प्रयान्ति वै ।
ते गता राक्षसैर्भूयो भूयो वृक्षैर्दुरासदैः ॥ ७ ॥
यात्यन्ते वर्षकोटीस्तु तत्र पञ्च सुदुःखिताः ।
ततो विमुक्तास्तेभ्यस्ते उच्छ्रयान्संविशन्ति ह ॥ ८ ॥
विश्रान्तास्तत्र ते गत्वा उच्छ्रयान्नरकं पुनः ।
पात्यन्ते विवशा मूढा यावत्पापं क्षयं गतम् ॥ ९ ॥

5a जन्तव॰] तन्तव॰ R **5c** ॰नासिमुसलै॰] ॰नापि मुषनै॰ R **5d** ॰स्तथैवान्यैर्महायुधैः] ॰स्तथा चान्यैर्म्महासुरैः R **6b** स्म पतन्त्युत] स्मापदन्त्युत R **6c** महागुरूणि] महारूपानि R **6d** विनिकृन्तन्ति] विनिःकृन्तन्ति R **8a** यात्यन्ते] पात्यन्ते R • ॰कोटीस्तु] ॰कोटीस्ते R **8c** ॰स्तेभ्यस्ते] ॰स्ते सर्व्वे R **8d** उच्छ्रयान्] उच्छ्रायं R **9b** उच्छ्रयान्नरकं] उच्छ्रये नरके R

5cd ॰नासिमुसलैस्तथैवान्यैर्महायुधैः] ॰नास्त्रिमुषलैः पाद्यन्ते च महायसि A_3A_7, ॰नास्त्रिषु मुषलै पाद्यंते च महायसैः A_5 (unmetrical) **5f** ॰श्रयन्ति] ॰प्रयान्ति **A** **6a** ॰मीक्ष्यैव] ॰मीक्ष्यैवं $A_3A_7^{pc}$, ॰मिक्ष्यैवं $A_5A_7^{ac}$ **6b** स्म] A_3A_7, मस्म A_5 (unmetrical) **6c** महागुरूणि] A_3, महागुरुणि A_5, महास्तकाल॰ A_7 • तीक्ष्णानि] A_3A_7, तीक्ष्णनि A_5 **6d** ॰कृन्तन्ति] ॰कृन्तति A_3A_7, ॰कृत्तति A_5 **7a** निकृत्त॰] A_3A_7, निकृत्ता॰ A_5 **7c** गता] गत्वा A_3A_7, गतत्वा A_5 (unmetrical) **7d** वृक्षैर्दु॰] वृक्षदु॰ **A** **8a** यात्यन्ते] A_7, पात्यंते A_3A_5 • ॰कोटीस्तु] ॰कोतींस्तु A_3A_7, ॰कोटिस्तु A_5 **8c** ॰स्तेभ्यस्ते] ॰स्तेभ्यश्च **A** **8d** उच्छ्रयान्] उच्छ्रयात् A_7, उव्र{॰ब्र॰ A_3}यात् A_3A_5 • ह] हि **A** **9a** ते गत्वा] ते सत्वा A_3A_7, गते गत्वा A_5 (unmetrical) **9b** उच्छ्रयान्नरकं] उच्छ्रयं नरके A_7, उव्रयं नरकी A_3, उव्रवंयं नरकी A_5 (unmetrical) **9c** पात्यन्ते] A_5, पाल्यंते A_3, यात्यन्ते A_7 • विवशा] A_3, विवसा A_7, रिवसा A_5 **9d** ॰वत्पापं] A_3, ॰वत् पाप॰ A_5, ॰वं पाप॰ A_7

5(b^2) S_2 **8**(a^1) S_1

5b पापकर्म॰] S_2S_3R**A**Bh, कर्म्मपाक॰ S_1 • ॰निबन्धनाः] $S_1S_2^{pc}$R**A**Bh, ॰निबन्धना S_2^{ac}, ॰णिबन्धना S_3 **5c** वध्यमा॰] S_2S_3R**A**Bh, मध्यमा॰ S_1 • ॰मुसलै॰] S_2S_3, ॰मुसला॰ S_1, ॰मुशलै॰ Bh (em.?) **5f** वृक्षांस्तान्सं॰] S_2S_3R**A**Bh, वृक्षास्तां स S_1 • ॰श्रयन्ति] $S_1S_2S_3$R, ॰प्रयान्ति Bh **6a** ॰तान्समीक्ष्यैव] RBh (em.?), ॰तान्समीक्ष्यैच S_1, ॰तां सुमीक्ष्येवं S_2S_3 **6b** स्म] $S_1^{pc}S_2S_3A_3A_7$, स्य S_1^{ac}, प्र॰ Bh (conj.?) • पतन्त्युत] **A**Bh, पतन्ति तं S_1, पतन्त्युतः S_2S_3 **6c** तीक्ष्णानि] S_1S_2RA_3A_7Bh, तीक्ष्णाणि S_3 **6d** ॰कृन्तन्ति] $S_2S_3^{pc}$RBh, ॰वृत्तानि S_1, ॰कृन्तति S_3^{ac} **7a** निकृत्त॰] $S_1^{pc}S_2S_3$RA_3A_7Bh, नि(वृ)त्त॰ S_1^{ac} **7b** देशात्तस्मात्] S_2S_3R**A**Bh, देतात्तस्मा S_1 • वै] $S_1S_2S_3^{ac}$R**A**Bh, वैः S_3^{pc} **7c** राक्षसैर्] S_1S_2R**A**Bh, राक्षसै S_3 **7d** वृक्षैर्] S_2RBh, वृक्षे S_1, वृक्षै S_3 **8a** ॰कोटीस्तु] S_2S_3Bh, ॰केटींस्तु S_1 **8b** ॰दुःखिताः] S_1^{ac}R**A**Bh, ॰दुःखिता $S_1^{pc}S_2S_3$ **8c** ॰स्तेभ्यस्ते] S_2S_3Bh, ॰स्तेन्यस्ते S_1 **8d** ह] $S_1S_2S_3$R, हि Bh **9a** विश्रान्ता॰] S_2S_3R**A**Bh, विश्रान्त॰ S_1 • गत्वा] S_1RA_5, सर्वा S_2S_3, सर्वे Bh (conj.?) **9b** उच्छ्रयान्नरकं] S_1, उच्छ्रये नरके S_2S_3 (cf. app. on 42.9ab), उच्छ्रयान्नरके Bh (conj.?) **9d** गतम्] S_2S_3R**A**Bh, गतः S_1

ये तु तं नरकं घोरं नरा गच्छन्ति पापिनः।
तांस्ते ऽहं संप्रवक्ष्यामि शृणुष्वावहितो द्विज॥ १०॥
वृक्षं यः पुत्रकृतकं विनाशयति दुर्मतिः।
आरामे वाथ ग्रामे वा विक्रीणति च दुर्मतिः॥ ११॥
निष्पादितं तथा वृक्षमाश्रमे पथि वा पुनः।
तडागे वा तथोद्याने देवतायतनेषु वा॥ १२॥
गृहे प्रपायामथ वा नद्यास्तीरे चतुष्पथे।
यत्र वा तत्र वा जातं यो नाशयति दुर्मतिः॥ १३॥
पादपान्गुल्मवल्लीर्वा क्षुपानथ तृणान्यपि।
छायापुष्पफलार्थं हि स्वकार्यकरणाय वा।
विनाशयति यो मूढः स च तं प्रतिपद्यते॥ १४॥
यश्चापहरते मूढः पुष्पाणि च फलानि च।
आत्मार्थं कामसंमत्तो न देवपितृकारणात्॥ १५॥

10a तु तं] त्वेतं R **10d** शृणुष्वा°] शृनुष्वा° R **11c** आरामे वाथ ग्रामे वा] आरामेष्वथ वा ग्रामे R **11d** °क्रीणति] °क्रीणाति R **12a** निष्पादितं तथा] निःपादितं तदा R **12d** वा] च R **14a** °न्गुल्मवल्लीर्वा] °न् व⟨द⟩+न्तु+वल्लीम्वा R **14b** तृणान्यपि] तृणानपि R **15c** आत्मार्थं] आत्मथं R

10a तु तं] A_7, तत्तन् A_3A_5 **10d** शृणुष्वाव°] A_3, शृणुष्वा° A_5 (unmetrical), शृनुस्वाव° A_7 • द्विज] द्विजः **A** **11a** यः पुत्रकृतकं] यः पुत्रक्षेत्र{°त्रै° A_3}कं A_3A_5, य(च्च क्षे{यु° A_7^{ac}})त्रकं⊔ A_7^{ac} (unmetrical), य (स्वं) एकं पुत्रं A_7^{pc} **11cd**] om. **A** **12a** तथा] तदा **A** **12b** पथि वा] पार्थिवा{°वाः A_3} **A** **12d** वा] च **A** **13b** नद्यास्तीरे] A_3A_7, नद्यारती A_5 **13c** तत्र वा जातं] तत्र वा जाते A_3A_7, ते A_5 (unmetrical) **13d** दुर्मतिः] A_5A_7, दुर्मति A_3 **14a** पादपान्गुल्मवल्लीर्वा] पादपं गुल्मसंयुक्तं **A** **14b** क्षुपा°] $A_3A_5A_7^{ac}$, क्षुद्रा° A_7^{pc} **14c** °फलार्थं हि] °फलैर्युक्तं **A**± **14d** वा] च **A** **15a** यश्चाप°] यो स्याप° **A** **15b** पुष्पाणि] A_3, पुष्पानि A_5A_7 **15c** °संमत्तो] °सम्पन्नो **A** **15d** °कारणात्] °कारणं **A**

10a ये तु तं] S_1A_7Bh, ये न्ये तु S_2S_3 • घोरं] S_1S_2R**A**Bh, घोर S_3 **10b** गच्छन्ति] S_1S_2R**A**Bh, गच्छति S_3 **10d** °ष्वावहितो] S_2^{pc}RA_3Bh, °ष्ववहितो S_1, °ष्ववहिता $S_2^{ac}S_3$ • द्विज] RBh (em.?), द्विजः $S_1S_2S_3$ **11a** यः] $S_1S_2^{pc}$RA_3A_5Bh, य $S_2^{ac}S_3$ • °कृतकं] $S_1S_2S_3^{pc}$RBh, °कृतंकं S_3^{ac} **11b** दुर्मतिः] $S_1S_2S_3^{pc}$R**A**Bh, दुर्मति S_3^{ac} **11d** °क्रीणति] S_1, °क्रीणत S_2S_3, °क्रीणाति Bh (em.?) • दुर्मतिः] $S_1S_2^{pc}$RBh, दुर्मति $S_2^{ac}S_3$ **12ab**] om. S_1 • वृक्षमा°] R**A**Bh, वृक्षम्मा° S_2, वृक्षंमा° S_3 **13a** प्रपायाम°] $S_1^{pc}S_2$R**A**Bh, प्रपाया⟨(प्र)⟩म° S_1, प्रपाम° S_3 (unmetrical) **13b** नद्यास्] S_2RA_3A_7Bh, नद्य° S_1, नद्या S_3 **13c** जातं] S_2S_3RBh, जातां S_1 **13d** दुर्मतिः] S_2^{pc}RA_5A_7Bh, दुर्म्मति S_1, दुर्मति $S_2^{ac}S_3$ **14a** पादपान्] $S_1S_2^{pc}S_3$RBh, पादाङ् S_2^{ac} (unmetrical) • °वल्लीर्वा] S_2Bh, °वल्लीन्वा S_1, °वलीर्वा S_3 **14b** क्षुपान°] S_2S_3RA_3A_5Bh, क्षुपान्य° S_1 **14c** °फलार्थं] S_1S_2RBh, °फलार्थ S_3 (unmetrical) **14e** विनाशयति] S_1S_2R**A**Bh, विशायति S_3 (unmetrical) • मूढः] $S_1S_2^{pc}$R**A**Bh, मूढं $S_2^{ac}S_3$ **14f** स च तं] S_2^{pc}R**A**Bh, स चेतं S_1, सततं $S_2^{ac}S_3$ **15a** यश्चाप°] S_2S_3RBh, यश्चापि S_1 • मूढः] $S_1S_2^{pc}$R**A**, मूढ $S_2^{ac}S_3$, मूलं Bh (conj.) **15b** पुष्पाणि च] $S_1^{pc}S_2S_3$RA_3Bh, पुष्पाणि S_1^{ac} (unmetrical) **15c** °संमत्तो] S_1^{pc}R, °संपत्तौ S_1^{ac}Bh, °सन्मत्तो $S_2S_3^{ac}$, °सत्मत्तो S_3^{pc} **15d** °पितृ°] S_2S_3R**A**Bh, °द्विज° S_1

नदीर्यश्चावरुध्नीयात्कूपान्यश्च प्रपूरयेत् ।
यश्च पर्णत्वचामर्थे वृक्षं छिन्द्यान्नराधमः ।
विनाशयेद्वा तं वृक्षं स च तं प्रतिपद्यते ॥ १६ ॥
यश्च छायां समासन्नाञ्जन्तून्वै संप्रबाधते ।
स्वस्थानं च समासीनांस्त्रासयेद्वारयेदपि ॥ १७ ॥
सर्वे ते तं प्रपद्यन्ते सोच्छ्रयं नरकं महत् ।
उत्तीर्णाश्च ततो भूयः संसारं यान्ति ते ऽशुभाः ॥ १८ ॥
य इमं शृणुयादतन्द्रितात्मा नरकं पापकृतामशर्मभूतम् ।
न स तं समुपैति पुण्यकर्मा विदितात्मा ह्यसिपत्रनामधेयम् ॥ १९ ॥

स्कन्दपुराण एकचत्वारिंशो ऽध्यायः ॥ ४१ ॥

16a नदीर्यश्चावरुध्नीयात्] नदीं यश्चापि बध्नीयात् R **16b** °न्यश्च] R^{ac}, °न्यथ R^{pc} **16c** पर्णत्वचामर्थे] पल्लवकामार्थं R **16d** छिन्द्यान्] च्छिन्देन् R **16f** च] तु R **17a** छायां समासन्नान्] च्छायासमासन्ना R **17cd** °सीनांस्त्रा°] °सीना त्रा° R **17d** °द्वारये°] °द्धारये° R **18a** तं प्रपद्यन्ते] संप्रयुज्यन्ते R **18b** सोच्छ्रयं] सोच्छ्रायं R **18c** उत्तीर्णाश्च] उत्तीर्णश्च R **19a** शृणुयादतन्द्रितात्मा] शृनुयादतीन्द्रियात्मा R **19b** °कृताम°] °कृतान° R **19d** °पत्र°] °पुत्र° R • °धेयम्] °धेयमिति R **Col.** इति श्रीस्कन्दपुराणे असिपत्रनरकाख्यानो नाम R

16a नदीर्यश्चावरुध्नीयात्] नदी{°दीं A_7} यस्य विवंधी{°वधी° A_5, °नंन्धी° A_7}यात् **A** **16b** °पूरयेत्] A_7, °पूजयेत् A_3A_5 **16c–18b**] om. **A** **18d** ऽशुभाः] A_7^{pc}, शुभः $A_3A_7^{ac}$, शुभं A_5 **19a** शृणुयादतन्द्रितात्मा] शृणुयाद्यतीं{°द्यंते° A_5 (unmetrical)}द्रियात्मा A_3A_5, शृनुयाज्जाते ऽतीन्द्रियात्मा A_7 (unmetrical) **19b** °कृताम°] °कृतां A_3A_5 (unmetrical), °कृतात् A_7 (unmetrical) **19c**] न समुपैतिमु{सु° A_7^{ac}, सू° A_7^{pc}}ग्रकर्मणा **A** (unmetrical) **19d** विदितात्मा] विदितात्मना **A** (unmetrical) • °पत्र°] A_3A_5, °पुत्र° A_7 **Col.** इत्यसिप{°पु° A_7}त्रनरकाख्यो नाम **A** (A_7 adds ४१)

18(a^8)⟨b^1–b^2⟩(b^3–b^7, c^3, d^2–d^3) S_3 **19**(b^2) S_1, (b^4, b^8–b^9, c^4, d^2) S_3

16a नदीर्यश्चा°] em., नदीन्यंश्चा° S_1, नदी यश्चा° S_2^{pc}, नदी यश्चश्चा° $S_2^{ac}S_3$ (unmetrical), नदीं यश्चा° Bh (em.?) **16c** °त्वचामर्थे] S_2S_3Bh, °त्वचार्त्थिन S_1 (right side lost) **16d** छिन्द्यान्नराधमः] S_1S_2Bh, छिन्द्या नराधमाः S_3 **17a** छायां] $S_1S_2S_3$, छाया° Bh (em.?) • समासन्नान्] $S_1S_2^{pc}S_3$Bh, समा⟨(न्नां)⟩सन्नां S_2 **17b** जन्तून्] S_2RBh, जन्तू S_1S_3 **17cd** °सीनांस्त्रा°] S_2S_3, °सीना त्रा° S_1, °सन्नान् त्रा° Bh (conj.?) **18a** ते तं प्र°] S_2S_3Bh, तं प्रति° S_1 **18c** उत्तीर्णाश्च] S_3**A** Bh, उत्तीर्ण्णश्च S_1S_2 • भूयः] $S_1S_2^{pc}$R**A**Bh, भूय $S_2^{ac}S_3$ **18d** ते ऽशुभाः] S_1^{pc}RA_7^{pc}Bh, ⟨(च)⟩ते शुभाः S_1, ते शुभा S_2S_3 **19a** य इमं] S_2R**A**Bh, इयमं S_1, यम इमं S_3 (tops of यम lost, unmetrical) • °तन्द्रितात्मा] S_2S_3Bh, °तन्द्रृतात्मा S_1 **19b** °कृताम°] S_2S_3Bh, °कृतात्म° S_1 **19cd** °कर्मा विदितात्मा] $S_2^{pc}S_3$RBh, °कर्म्मा विदिदितात्मा S_1 (unmetrical), °कर्मा⟨णि⟩+वि+दितात्मा S_2 **19d** °धेयम्] **A**Bh, धेयमिति $S_1S_2S_3$ (इति part of col.) **Col.** २० (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णने असिपत्रं नाम॥ ⊙ S_1, स्कन्दपुराणेमेकचत्वारिङ्शतिमो ध्यायः॥ ⊙ S_2, ⊙॥ स्कन्दपुराणे ध्यायः ४१ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने असिपत्रवनं नाम एकचत्वारिंशोध्यायः Bh

द्वाचत्वारिंशो ऽध्यायः।

सुशर्मोवाच।
अतः परं वैतरणीं नदीं पापप्रणाशनीम्।
शृणु मे ऽवहितः पुत्र पापकर्मभयावहाम्॥ १॥
नदी वैतरणी पुत्र टङ्कच्छिन्नतटाशुभा।
केशास्थिरुधिरापूर्णा महाक्षाररसा तथा॥ २॥
उल्लुम्पकैर्गर्दभकैर्मकरैः कच्छपैरपि।
शिशुमारैश्च नक्रैश्च तन्तुकै राक्षसैरपि।
महादंष्ट्रैर्महाकायैः पिशिताशैः समाकुला॥ ३॥
असिपत्रैश्च तैर्वृक्षैस्तीरजातैः समावृता।
शैवलेन च दीर्घेण वितानेनाभिसंवृता॥ ४॥

1b ◦णाशनीम्] ◦णाशिनीम् R **1c** ऽवहितः] चेद्धितः R **1d** ◦भयावहाम्] ◦भयापहाम् R **2a** नदी वैतरणी] नदीं वैतरणीं R **2b** ◦शुभा] ◦शुभाम् R **2c** केशास्थि◦] केशास्ति◦ R • ◦पूर्णा] ◦पूर्णां R **2d** ◦रसा] ◦रसां R **3a** उल्लुम्पकै◦] उद्दम्यकै◦ R **3d** तन्तुकै] तर्ण्णकै R **3e** महादंष्ट्रैर्महाकायैः] महातीक्ष्णैर्म्महादंष्ट्रैः R **3f** समाकुला] समाकुलां R **4a** ◦श्च तैर्] ◦स्तथा R **4b** समावृता] समाकुलां R

1a वैतरणीं] A_3A_7, वैतरणी A_5 **1b** पाप◦] सर्वपाप◦ A_5A_7 (unmetrical), सर्व◦ A_3 • ◦णाशनीम्] A_3, ◦णाशनी A_5, ◦णासनिं A_7 **1c** ऽवहितः] अवहितः A_3^{ac} (unmetrical), सावहितः $A_3^{pc}A_7$ (unmetrical), साहितः A_5 **1d** ◦भयावहाम्] ◦भयावहं **A** **2d** ◦क्षाररसा] ◦क्षारेण सा **A** **3ab** उल्लुम्पकैर्गर्दभकैर्मकरैः] उच्चपक्षैः{◦क्षै A_5} गर्दभकैर्मकरैः A_3A_5, उच्चपक्षै+र्दर्दुरकै+⟨र्दहकरै⟩र्मर्करैः A_7 **3cd**] om. **A** **3f** समाकुला] A_3A_5, समाकुलाः A_7 **4a** ◦श्च तैर्] ◦स्तथा **A** **4b** ◦स्तीरजातैः] A_7, ◦स्तीब्रजातैः A_3, ◦स्तीव्रजातै A_5 • समावृता] A_3, समावृताः A_5A_7 **4d** ◦नेनाभि◦] ◦नेनाति◦ A_3, ◦नेति◦ A_5 (unmetrical), ◦ननाति◦ A_7 (unmetrical) • ◦संवृता] A_3, ◦संवृताः A_5A_7

Manuscripts available for this chapter: S_1 photos 6.11b (f. 72^{v}) and 6.11a (f 73^{r}); S_2 exposures 57a (f. 64^{v}) and 57b (f. 65^{r}); S_3 (upto **15b**[4]) f. 70^{v}; S_4 (from **15b**[5]) exposure 2a (f. 71^{r}); R f. 87^{v}–88^{r}; A_3 f. 51^{r}–51^{v}; A_5 f. 96^{v}–97^{v}; A_7 f. 72^{r}–72^{v}.
1(c^1) S_2, ⟨c^4⟩(c^5, c^7) S_3 **2**(a^2)⟨a^3⟩ S_1 **3**(c^5–d^2) S_1 **4**(c^7) S_1, ⟨a^2–a^3⟩ S_2

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2S_3 **1a** वैतरणीं] $S_1S_2RA_3A_7$Bh, वैतरणी S_3 **1b** पाप◦] S_1S_2RBh, पापं S_3 • ◦प्रणाशनीम्] $S_2S_3A_3$Bh, ◦प्रनाशनीम् S_1 **1c** मे ऽवहितः] em., ◦ष्व{◦श्व S_1^{ac}} वहितः S_1, मे वहितम् S_2, मे ⏑(हि)तं S_3, ◦ष्वावहितः Bh (em.?) • पुत्र] S_2S_3R**A**Bh, पुत्रा S_1 **1d** ◦भयावहाम्] S_2^{pc}Bh, ◦भयावहं S_1S_3, ◦भयावहम् S_2^{ac} **2d** ◦रसा] em. Bh, ◦रसास् $S_1S_2S_3$ **3a** उल्लुम्प◦] S_1S_2Bh, उलुंप◦ S_3 **3ab** ◦कैर्मकरैः कच्छपै◦] $S_2RA_3A_5$Bh, ◦कैर्म्मकरै कच्छपै◦ S_1, ◦कै मकरै कछपै◦ S_3 **3e** ◦दंष्ट्रैर्] S_1**A**Bh, ◦दष्ट्रैर् S_2, ◦द्रष्ट्रै S_3 • ◦कायैः] S_2^{pc}**A**Bh, ◦का⟨या⟩यै S_1, ◦कायै $S_2^{ac}S_3$ **3f** पिशिताशैः] S_2R**A**Bh, पिशिताशी S_1, पिशिताशै S_3 • समाकुला] $S_2S_3A_3A_5$Bh, समाकुलं S_1 **4a** तैर्वृक्षैस्] S_2Bh, तै वृक्षैस् S_1, तै वृक्षै S_3 **4b** ◦जातैः] $S_2RA_3A_7$Bh, ◦जैश्च S_1, ◦जातै S_3 • समावृता] $S_2S_3A_3$Bh, समावृताः S_1 **4d** ◦नेनाभि◦] S_2S_3R, ◦नेनेव S_1Bh

तस्यास्तीरे वनं घोरं शरभर्क्षसमाकुलम् ।
व्याघ्रद्वीपिसमाकीर्णं सिंहेभनरसंकुलम् ॥ ५ ॥
तत्र दुष्कृतकर्माणस्तैर्व्याघ्रादिभिरर्दिताः ।
तां नदीं सुमहाघोरां पात्यन्ते दुःखितास्ततः ॥ ६ ॥
तत्र ते पतिता वत्स तन्तुकैः शैवलेन च ।
वितानेन च संबद्धा भक्ष्यन्ते तैर्झषादिभिः ।
क्षारोदकेन दह्यन्तो नादयन्तश्च दुःखिताः ॥ ७ ॥
वर्षकोटीर्भृशं तद्वै †यावत्पापस्य संक्षयः † ।
ततो मुक्तास्तूच्छ्रयेषु पात्यन्ते वै पुनः पुनः ॥ ८ ॥
विश्रान्तास्तत्र ते गत्वा उच्छ्रयान्नरकं पुनः ।
पात्यन्ते विवशा मूढा यावत्पापं क्षयं गतम् ॥ ९ ॥

6a दुष्कृत°] दुःकृत° R **6d** दुःखिता°] दुष्कृता° R **7c** वितानेन च] वितान{°ने° R^{ac}}चय° R **7d** भक्ष्यन्ते] भक्षन्ते R **7e** दह्यन्तो] दह्यन्ते R **8a** तद्वै] यद्वै R **9a** विश्रान्ता°] विश्रा(थ्य°) R **9ab** गत्वा उच्छ्रयान्नरकं] सत्वा उच्छ्रये नरके R **9d** °त्पापं क्षयं गतम्] °त्पापस्य संक्षयं R

5b शरभर्क्ष°] शरभक्षं **A** **5c** °द्वीपि°] A_7, °द्वीप° A_3A_5 **5d** सिंहेभनरसंकुलं] सिंहेनरभसंकुलं A_3A_5, सिंहस्य रभसा कुलं A_7 **6a** तत्र] तस्य **A** **6b** °व्यार्घ्राादिभिरर्दिताः] A_3A_5, °व्यार्घ्र्यादिभिरर्दिता A_7 **6c** नदीं] A_3A_7, नदी A_5 **6d** पात्यन्ते] A_5, यात्यन्ते A_3A_7 **7b** तन्तुकैः] A_7, उल्वकैः A_3A_5 **7c** संबद्धा] सन्नद्धा **A** **7d** भक्ष्यन्ते तैर्झषादिभिः] भक्षयन्तैः{°न्तै A_5A_7} शशादिभिः **A** **7e** दह्यन्तो] दह्यन्ते **A** **7f** नादयन्तश्च] A_7, नादयंते च{न A_5} A_3A_5 **8a** °कोटीर्] °कोटीं A_3A_7, °कोटी A_5 • तद्वै] तावत् A_3A_5, यावत् A_7 **8b** यावत्] A_3, तावत् A_7, om. A_5 (unmetrical) **8c** मुक्तास्तूच्छ्रयेषु] मुक्ताद्युच्छ्र{°व्र° A_3A_5}येषु **A** **8d** पात्यन्ते] A_3A_5, यात्यन्ते A_7 **9a** विश्रान्ता°] विश्रस्ता° **A** • ते] A_7, च A_3 (unmetrical), चे A_5 • गत्वा] सत्वा **A** **9b** उच्छ्रयान्नरकं पुनः] भक्षयन्तैः{°न्तै A_5A_7} शशादिभिः **A** (cf. 7d) **9c** पात्यन्ते] यात्यन्ते A_7, यातंते A_3, पानंते A_5 • विवशा] A_3, विवसा A_7, रिवसा A_5 **9d** °त्पापं] A_5, °त्पाप° A_3A_7

5(d[2]) S_2 **7**(b[1], c[3]) S_3

5a तस्यास्] S_1S_2R**A**Bh, तस्या S_3 • घोरं] S_2S_3R**A**Bh, घोर S_1 **5b** शरभर्क्ष°] S_2RBh, शरभक्ष° S_1S_3 **5c** °समाकीर्णं] S_1S_2R**A**Bh, °समाकीर्ण्णं° S_3 **5d** सिंहेभ°] $S_1^{pc}S_2S_3$RBh, सिंहोभ° S_1^{ac} • °नर°] $S_1S_2S_3$R, °खर° Bh (conj.) **6ab** °कर्माणस्तैर्] S_2R**A**Bh, °कर्म्माण तै S_1, °कर्म्माणस्तै S_3 **6b** °घ्रादिभि°] S_1S_3RA_3A_5Bh, °घ्राभि° S_2 (unmetrical) • °रार्दिताः] $S_1S_2^{pc}$RA_3A_5Bh, °रर्द्दिता S_2^{ac}, °रर्दिता S_3 **6c** तां नदीं] S_2RA_3A_7Bh, तानन्दी S_1, तां नदी S_3 **6d** °स्ततः] S_1R**A**Bh, °स्तथा S_2S_3 **7b** तन्तुकैः] $S_1S_2S_3^{pc}$RA_7Bh, (व)न्तुकैः S_3^{ac} **7c** वितानेन च] $S_1S_2S_3^{pc}$**A**Bh, om. S_3^{ac} (unmetrical) • संबद्धा] $S_1S_2S_3$R, संनद्धा Bh **7d** भक्ष्यन्ते] S_2S_3Bh, भक्षन्ते S_1 • तैर्झषादिभिः] S_1^{ac}RBh, तैर्ज्झषादिभि S_1^{pc}, तै ज्झषादिभिः $S_2S_3^{pc}$, तै जषादिभिः S_3^{ac} **7e** दह्यन्तो] S_2^{ac}Bh, दह्यन्ते $S_1S_2^{pc}S_3$ **7f** नादयन्तश्च] S_2S_3RA_7Bh, रावयन्ति सु° S_1 • दुःखिताः] S_1R**A**Bh, दुःखिता S_2S_3 **8a** वर्षकोटीर्भृशं तद्वै] em., षट् वर्षकोटी पाच्यन्ते S_1, वर्षकोटी भृशन्तद्वै S_2S_3, षड् वर्षकोटीः यात्यन्ते Bh (conj., Bh suggests पात्यन्ते in a note) **8b** संक्षयः] S_2S_3R**A**Bh, संक्षयं S_1 **8c** मुक्तास्तूच्छ्र°] S_2RBh, मुत्कास्तुच्छ्र° S_1, मुत्कास्तूच्छ्र° S_3 **8d** पात्यन्ते] S_2S_3RA_3A_5Bh (or या° in S_3), यात्यन्ते S_1 **9a** विश्रान्तास्] $S_1^{pc}S_2S_3$Bh, विश्रान्ता S_1^{ac} **9ab** गत्वा उच्छ्रयान्नरकं] em., गत्वा उच्छ्रयांन्नरकं S_1, सर्वा उच्छ्रये नरके{°कम् S_2^{ac}} S_2, सर्वा उच्छ्रये नरकं S_3, सर्वे उच्छ्रयान् नरके Bh (conj.) **9d** °त्पापं] $S_2S_3A_5$Bh, °त्पाप° S_1 • गतम्] S_2S_3**A**Bh, गतः S_1

उत्तीर्णः सोच्छ्रयानेतान्संसारं प्रतिपद्यते ।
तीर्णो ऽन्तमेषु च पुनर्नरकेषु पृथक्पृथक् ॥ १० ॥
कोटिरेका तु कालस्य वर्धते ह्युत्तरोत्तरम् ।
उच्छ्रयाणां तु सर्वेषामेकैकस्य पृथक्पृथक् ।
सहस्रं वर्धते पुत्र वर्षाणां वै समासतः ॥ ११ ॥
ये तु गच्छन्ति तं घोरं नरकं दुष्टचेतसः ।
शृणुष्व तानिमान्सम्यगुच्यमानान्मयानघ ॥ १२ ॥
सरितं यो ऽभिशपते यश्चैनामवमन्यते ।
यश्च नग्नः प्रविशति स्त्रियं यश्चात्र गच्छति ।
निष्ठीवेदथ मूत्रं वा पुरीषं वाप्यथोत्सृजेत् ॥ १३ ॥
आपश्च हरते यस्तु क्षेत्रारामजनोपगाः ।
अपां सेतुहरश्चैव तडागस्य च भेदकः ॥ १४ ॥
तथा पुष्करिणीनां च दूषको यश्च मानवः ।
दुष्टामदुष्टामथवा यश्च नारीं प्रदूषयेत् ॥ १५ ॥

10c तीर्णो ऽन्तमेषु] तीर्ण्णोत्तरेषु R **11c** उच्छ्रयाणां] उच्छ्रायानान् R **11e** सहस्रं वर्धते] सहश्रं वर्षते R **12c** शृणुष्व] शृणुष्वे R **12cd** °म्यगुच्य°] °म्यगूच्य° R **13a** °शपते] °पतते R **14a** यस्तु] यश्च R **14b** °जनोपगाः] °जलोपमाः R **15a** पुष्करिणीनां] पुष्करणीनाञ् R

10a उत्तीर्णः] A_3A_7, उत्तीर्ण A_5 • सोच्छ्रया°] A_7, सोव्रया° A_3A_5 **10b** संसारं] संसारान् **A** **10c** तीर्णो ऽन्तमेषु] तीव्रो{°ब्रो° A_3, °प्रो° A_7}त्तमेषु **A** **11a** °रेका तु] A_7, °रेकांत° A_3A_5 **11b** ह्यु°] प्यु° **A** **11c** उच्छ्रयाणां] उच्छ्रयानान् A_7, उव्रयानां A_3, उव्रायांनां A_5 **11e** पुत्र] A_5, पुत्रं A_3A_7 **12c** शृणुष्व] A_3A_5, शृनुष्व A_7 **12cd** °मान्सम्यगुच्यमानान्] °मानस्य उच्यमानं **A** **13ab**] om. A_7 **13a** सरितं] सरंतं A_3A_5 • °शपते] °सरते A_3A_5 **13b** °मवमन्यते] A_3, °मवन्यते A_5 (unmetrical) **13d** °श्चात्र] °श्चानु° **A** **13e** मूत्रं] A_3A_7, सूत्रं A_5 **13f** पुरीषं] A_3A_7, पुरींषं A_5 **14b** क्षेत्राराम°] क्षेत्राणा{°ण° A_5, °ना° A_7}म° **A** • °जनोप°] A_3A_5, °जलोप° A_7 **15b** यश्च] यस्तु **A** **15c** दुष्टामदुष्टाम°] A_7^{pc}, दुष्टमदुष्टम° $A_3A_5A_7^{ac}$

10(a^7) S_2 **11**(f^7) S_1 **12**(d^1–d^3, d^6–d^8) S_3 **14**(b^4) S_3

10a उत्तीर्णः] RA_3A_7Bh, उत्तीर्ण्ण $S_1S_2S_3$ • °यानेतान्] S_1**RA**Bh, °यातेता S_2^{ac}, °या(ने)ता S_2^{pc}, °यानेता S_3 **10b** संसारं] S_1S_2RBh, संसार S_3 **10c** तीर्णो] RBh (em.?), तीर्थो S_1, तीर्ण्णी S_2, तीर्ण्णा° S_3 • पुनर्] S_1S_2**RA**Bh, पुन S_3 **10d** पृथक्पृथक्] S_2S_3**RA**Bh, पृथ् पृथक् S_1 (unmetrical) **11a** °रेका तु] S_1RA_7Bh, °रेकन्तु S_2, °रेकान्तु S_3 **11cd** °षामेकैकस्य] S_1**RA** Bh, °षांमेकैक{°ह° S_2^{ac}}स्य S_2S_3 **11e** सहस्रं] S_1**A**Bh, सहस्र S_2S_3 **12c** शृणुष्व] A_3A_5Bh, शृणुश्वे S_1, शृणुष्वे S_2S_3 **12cd** °म्यगुच्य°] $S_2^{pc}S_3Bh$, °म्यशुच्य° S_1, °स्यगुच्य° S_2^{ac} **12d** °यानघ] S_2S_3**RA**Bh, °यानघा+ः+ S_1 **13a** सरितं] $S_2^{pc}RBh$, सरितां S_1, सरित $S_2^{ac}S_3$ (unmetrical) **13b** °श्चैनाम°] S_2^{pc}**RA**Bh, °श्चैनान° $S_1S_2^{ac}S_3$ **13c** नग्नः] S_1**RA**Bh, नग्न S_2S_3 **13d** °श्चात्र] S_1RBh, °श्चानु° S_2S_3 **13e** मूत्रं] $S_1S_3RA_3A_7Bh$, सूत्रम् S_2 **13f** पुरीषं] $S_2S_3RA_3A_7Bh$, पुरीशं S_1 **14a** आपश्च] $S_1S_2^{ac}S_3$**RA**, अपश्च $S_2^{pc}Bh$ • हरते] $S_1S_2^{pc}S_3$**RA**Bh, ह(त)ते S_2^{ac} **14b** °नोपगाः] $S_2^{pc}A_3A_5Bh$, °नोपगात् S_1, °नोपगा $S_2^{ac}S_3$ **14c** सेतु°] $S_1S_2^{pc}S_3$**RA**Bh, षेतु° S_2^{ac} **14d** च] S_2S_3**RA**Bh, तु S_1 **15a** पुष्करिणीनां] S_1S_3**A**Bh, पुष्किरिणीनाञ् S_2 **15b** दूषको] S_2S_3**RA**Bh, दूषयो S_1 **15c** दुष्टाम°] $S_2S_4RA_7^{pc}Bh$, दुषाम° S_1

पद्मिनीं यश्च हरति नाशयेद्वापि दुर्मतिः ।
पथिस्थो वा गृहे वापि सार्थानां वा भयंकरः ।
ते सर्वे नरकं घोरं प्रपद्यन्ते नराधमाः ॥ १६ ॥
य इमामशुभप्रणाशनीं शृणुयान्नित्यमशुद्धबाधनीम् ।
प्रयतः स न याति भावनीं सरितं वैतरणीमसङ्गिनीम् ॥ १७ ॥

स्कन्दपुराणे द्वाचत्वारिंशो ऽध्यायः ॥ ४२ ॥

16cd] सार्थस्य{सार्त्तेश्च R^{ac}} वाथ जन्तोर्व्वा यो जन्तुर्भयमावहेत् R **17a** ◦णाशनीं] ◦णाशिनीम् R **17b** ◦बाधनीम्] ◦वाहिनीं R **17c** भावनीं] भाविनीं R **17d** ◦सङ्गिनीम्] ◦सङ्गिणीमिति R **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे वैतरणीकथनन्नाम R

16a पद्मिनीं] A_3A_5, पक्षिणां A_7^{pc}, पद्मिणां A_7^{ac} **16cd**] साम्ववाहे{◦हो A_5} थ जन्तोर्वा यो जन्तुर्भयमावहेत् **A**± **17a** ◦णाशनीं] A_3A_5, ◦नाशनीं A_7 **17b** शृणुयान्] A_3A_5, शृनुयान् A_7 • ◦बाधनीम्] ◦वाहिनीं **A** **17c** याति भावनीं] याभिभाविनीं{◦णीं A_7} **A** **17d** सरितं] सरितां A_3 A_7, सरिता A_5 • ◦णीमसङ्गिनीम्] ◦णीं विमर्दि{◦र्द्दे◦ A_7}नीं **A** **Col.** इति वैतरणीनरकं{◦क◦ A_5}कथनं **A**± (A_7 adds 42)

16(a^8) S_1 **17**(b^5)⟨b^6–d^8⟩ S_4

16a पद्मिनीं] $S_2S_4RA_3A_5Bh$, पद्मनीं S_1 • यश्च] S_2S_4R**A**Bh, यस्तु S_1 **16b** ◦द्वापि] S_2S_4R**A**Bh, ◦द्वाथ S_1 **16cd**] conj., पथिस्थां वा गृहे वापि सात्र्थानां वा भयङ्करः S_1, सार्थस्य वाथ जन्तोर्वा{जन्तो वा S_4} यो जन्तुर्भयमावहेत् S_2S_4Bh **16f** नराधमाः] $S_1^{pc}S_2S_4R$**A**Bh, नराधमा S_1^{ac} **17a** इमामशुभ◦] S_2S_4R**A**Bh, इमंमशुभं S_1 • ◦णाशनीं] $S_2A_3A_5$Bh, ◦णाशनी S_1S_4 **17b** शृणुयान्] $S_1S_2RA_3A_5$Bh, शृणुया S_4 • ◦मशुद्ध◦] S_2R**A**Bh, ◦मधर्म्म◦ S_1 • ◦बाधनीम्] S_1, ◦बाधबाधनीं S_2 (unmetrical), ◦वाधनीं Bh **17c** भावनीं] S_2Bh, भावनी S_1 **17d** सरितं] S_1 S_2^{pc}RBh, सरितां S_2^{ac} • ◦सङ्गिनीम्] Bh, ◦संगिनीमिति S_1 (इति part of col.), ◦सङ्गिनीमिति S_2S_4 (इति part of col.) **Col.** २० (in letter numerals)॥ स्कन्दपुराणे नरकार्ण्णने वैतरणीन्नाम॥ ⊙ S_1, स्कन्दपुराणे द्वयचत्वारिङ्शतिमो ध्यायः॥ ⊙ S_2, ⊙ ॥ स्कन्दपुराणे ध्याय ४२ (in letter numerals)॥ ⊙ S_4, इति स्कन्दपुराणे नरकवर्णने वैतरणीनाम द्विचत्वारिंशोध्यायः Bh

त्रयश्चत्वारिंशो ऽध्यायः।

सुशर्मोवाच।
अतः परं प्रवक्ष्यामि नरकं पापनाशनम्।
अयोघनमिति ख्यातं सर्वप्राणिभयंकरम्॥ १॥
यत्र ते पुरुषा घोरा यमाभा यमकिंकराः।
महाबला महासत्त्वाः सर्वे योगेश्वरास्तथा॥ २॥
अयस्कारा यथा पिण्डमयसो ऽग्निप्रतापितम्।
संदंशेनापि संगृह्य स्थापयित्वायसे घने॥ ३॥
अभिघ्नन्ति घनैरन्यैस्तथा तत्रापि जन्तवः।
हन्यन्ते राक्षसैर्घोरैस्तर्जयद्भिः सुदारुणम्॥ ४॥
वर्षकोटीस्तथा सप्त यातिताः स्वेन कर्मणा।
उच्छ्रयेषु तथा घोरां यातनां प्राप्नुवन्ति ते॥ ५॥

2b यमाभा यम°] यमराजस्य R **2d** सर्वे] सर्व्वे° R **3a** अयस्कारा] अयस्कारो R **3b** °मयसो ऽग्नि°] °मयेसो पि R **3c** संदंशेनापि] संदंसेनाति° R **4a** अभिघ्नन्ति घनै°] अविघ्नंतिक्ष्णनै° R **5ab** °कोटीस्तथा सप्त यातिताः] °कोटीः समा सप्तः पातिता R **5cd** घोरां यातनां] घोरे यातनाः R

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1 सुशर्मोवाच] om. **A** **1b** पापनाशनम्] चातिदारुणं **A** **1c** अयोघनमिति] A_7, अयोसन इति A_3A_5 **1d** °प्राणि°] °पापि° **A** **2b**^{5}–**3b**^{5}] om. A_3, A_2 (f. 113v) is used for A_3. **2b** यमाभा यम°] यमराजस्य **A** **2c** महासत्त्वाः] A_2, महासत्वा A_7, सत्वा A_5 (unmetrical) **3a** अयस्कारा] अपक्षारा A_2A_5, अयुक्षारा A_7 **3b** °मयसो ऽग्निप्र°] °मय{°प° A_5}सो ह्यग्नि° **A** **3c** संदंशेनापि] संशनाभिश्च **A** **3d** घने] A_3A_7, घनैः A_5 **4a** अभिघ्नन्ति] आविघ्नन्ति **A** • °रन्यैस्त°] A_7, °र्वल्यैस्त° A_3A_5 **4d** °स्तर्जयद्भिः] °स्तर्जयन्ति **A** **5ab** °कोटीस्तथा सप्त यातिताः] °कोटिसमाः सप्त{°प्ता A_3A_5} जायन्ते **A** **5c** उच्छ्रयेषु] जातेषु च **A** **5c** घोरां] A_7, घोरं A_3A_5

Manuscripts available for this chapter: S_1 photos 6.11a (f 73^r) and 6.10b (f. 73^v); S_2 exposures 57b (f. 65^r) and 58a (f. 65^v); S_4 exposures 2a (f. 71^r) and 1a (f. 71^v); R f. 88^r–88^v; A_3 f. 51^v–52^r; A_5 f. 97^v–98^v; A_7 f. 72^v–73^r.
1(c^3) S_4 **2**⟨d^4⟩(d^5–d^8) S_1, (c^8) S_2^{pc}, (d^2)⟨d^3–d^8→⟩ S_4 **3**(a^1) S_1, ⟨←a^1–b^8⟩ S_4 **5**(d^5–d^8) S_1, ⟨c^6–d^8→⟩ S_4

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1 सुशर्मोवाच] R, सुशर्म्मं उ S_1, सुशर्म उ S_2S_4, om. Bh **1c** अयोघन°] $S_1S_2^{pc}S_4^{pc}RA_7Bh$, अयोजन° $S_2^{ac}S_4^{ac}$ **2a** यत्र ते] $S_2^{pc}S_4R$**A**Bh, यत्रा तत् S_1, य⟨ते⟩त्र ते S_2 **2b** °किंकराः] S_1 $S_2^{pc}R$**A**Bh, °किङ्करा S_2^{ac}, °किंकरा S_4 **2c** महाबला] S_1S_2R**A**Bh, महाबल° S_4 • महासत्त्वाः] $S_2^{pc}RA_2Bh$, महासत्वा S_1S_4, महा S_2^{ac} (unmetrical) **3a** पिण्ड°] S_1R**A**Bh, पिण्डा° S_2 **3b** °मयसो] A_2A_7Bh (em.?), °मायसो S_1S_2 **3c** संदंशेनापि] S_1S_2, सदंशेनापि S_4, संदंशेनाभि° Bh (conj.?) **3d** घने] $S_1^{pc}S_2S_4RA_3A_7Bh$, घनै S_1^{ac} **4c** राक्षसैर्] S_2R**A**Bh, राक्षसै S_1S_4 **4cd** °रैस्तर्जयद्भिः] $S_2^{pc}RBh$, °रैः स्तर्जयन्ति S_1, °रैस्तर्जयद्भि $S_2^{ac}S_4$ **5a** °कोटीस्तथा] S_1Bh, °कोटीसमा S_2S_4 **5c** घोरां] A_7Bh (em.?), घोरा S_1S_2

एते ये यान्ति पुरुषाः सोच्छ्रयं नरकं महत्।
तानहं संप्रवक्ष्यामि अनिर्देश्यान्नराधमान्॥ ६॥
पादेन हन्यात्पितरं मातरं पूज्यमेव वा।
अन्यं कंचित्स्त्रियं वापि हस्तेनाथ कशादिभिः।
तथा प्रव्रजितं चैव अग्निं वाप्यथ लङ्घयेत्॥ ७॥
बालमर्थकृते यश्च मृत्युना योजयेत्तथा।
स्त्रियं वाथ पुमांसं वा क्लीबं वान्यं नराधमः॥ ८॥
भ्रातॄन्यश्चातिसंधत्ते द्रव्ये कस्मिंश्चिदेव हि।
पितरं वाथ दुर्बुद्धिर्मातरं भगिनीमपि॥ ९॥
पतिर्यश्चैव भार्यां स्वां पुत्रांश्चैवातिसंधयेत्।
भार्या पतिं वा पुत्रं वा तेषां सा गतिरुच्यते॥ १०॥

6a एते] एवं R **7b** वा] च R **7c** अन्यं कंचित्] अन्यां काञ्चित् R **7d** कशादि°] कसादि° R **8a** °मर्थकृते] °मन्दकृते R **8d** क्लीबं वान्यं] क्षीवं चान्यं R **9a** °न्यश्चाति°] °न् यश्चाभि° R **9c** दुर्बुद्धिर्] दुर्वृत्तिर् R **10b** पुत्रांश्चैवातिसंधयेत्] पुत्राश्चैवाभिसन्दधेत् R **10c** पुत्रं वा] पुत्रञ्च R

6a एते ये] एवं ते **A** **6b** सोच्छ्रयं नरकं महत्] ये तत्र नरकं परं **A** **6d** अ°] सु° **A** **7a** पादेन] पानेन A_3A_5, पाणेन A_7 **7b** वा] च **A** **7c** कंचित्स्त्रियं वापि] किंचित् प्रियं चापि **A** **7d** कशादिभिः] कषादिभिः A_5A_7, कषादिः A_3 (unmetrical) **7e** प्रव्रजितं] A_5A_7, प्रजितं A_3 (unmetrical) **7ef** °व अग्निं] °व नाग्निं A_3A_5, °वा+ऽ+ग्निं A_7 (unmetrical) **7f** वाप्यथ] A_3A_7, वाप्य A_5 (unmetrical) **8ab**] om. A_7 **8a** °मर्थकृते] °मनुकृते A_3A_5 **8d** वाथ पुमांसं वा] वाप्यन्यपुरुषं **A** **8d** वान्यं नराधमः] चान्यन्न{°न° A_5}राधिपं{°धिप A_7^{pc}, °धम A_7^{ac}} **A** **9a** °न्यश्चातिसंधत्ते] °न् यश्चापि संवृत्ते{°त्तो A_5} **A** **9c** वाथ] चैव **A** • दुर्बुद्धिर्] A_3A_7, दुर्बुद्धिं A_5 **10a** पतिर्यश्चैव] A_3, पति यश्चैव A_5, प्रहन्याच्चैव A_7 • भार्यां] A_3A_7, भार्या A_5 **10b** पुत्रांश्चै°] A_5A_7, पुत्राश्चै° A_3 • °वाति°] A_7, °वाभि° A_3A_5 **10c** भार्या] A_7, भार्यां A_3A_5 • वा पुत्रं] स्वपुत्रं **A**

6(a^1–a^3) S_1, ⟨←a^1–b^6⟩(b^7) S_4 **8**⟨b^1–d^8⟩ S_4 **9**(a^1–a^2) S_4 **10**(a^5) S_4

6a एते ये] S_2, (एतय) S_1 (unmetrical), एतद् ये Bh (conj.) • पुरुषाः] R**A**Bh, पुरुषा S_1S_2 **6c** °वक्ष्यामि] S_1S_2R**A**Bh, °वक्ष्या S_4 (unmetrical) **6d** अनिर्देश्यान्] S_2RBh, अन्निर्द्देश्या S_1, अनिर्द्देश्या S_4 • °राधमान्] S_2S_4R**A**Bh, °राधमा+ः+ S_1 **7a** हन्यात्] $S_1^{pc}S_2S_4$R**A**Bh, ⟨(र)⟩हन्यात् S_1 **7b** मातरं] S_1S_2R**A**Bh, मातर S_4 (unmetrical) **7c** अन्यं कंचित्] S_2S_4, अन्यां किञ्चि S_1, अन्यां काञ्चित् Bh (conj.?) **7d** कशादि°] $S_1^{ac}S_4$Bh, केशादि° S_1^{pc}, कसादि° S_2 **7e** प्रव्रजितं] S_2S_4RA_5A_7, प्रव्रजितां S_1, प्रवजितं Bh (typo) **7f** अग्निं] S_2S_4RBh, अग्नि S_1 • °प्यथ] S_1S_4RA_3A_7Bh, °प्य+व°+ S_2 **8a** यश्च] S_2S_4RA_3A_5Bh, यच्च S_1 **8b** °येत्तथा] S_2RA_3A_5Bh, °येत्वथ S_1 **8c** पुमांसं वा] S_2RBh, पुमान्वाथ S_1 **8d** वान्यं] S_2Bh, वाद्यन् S_1 **9a** भ्रातॄन्यश्चाति°] conj., भ्रातृभ्यां{(न्य) S_1^{ac}} वाति° S_1, भ्रातॄन्यश्चापि S_2, (भातृ)न्यश्चापि S_4 (bottoms lost), भ्रातॄन् यश्चाभि° Bh (conj.) • °संधत्ते] S_1RBh, सर्वन्ते S_2S_4 **9b** °श्चिदेव] $S_2^{ac}S_4$R**A**Bh, °श्च देव S_1, °श्चिद्देव S_2^{pc} **9c** दुर्बुद्धिर्] $S_1S_2^{pc}A_3A_7$Bh, दुर्बुद्धि S_2^{ac}, दुबुर्द्धि S_4 **10a** भार्यां] $S_1S_2^{pc}$RA_3A_7Bh, भार्या $S_2^{ac}S_4$ • स्वां] S_2S_4R**A**Bh, स्वं S_1 **10b** पुत्रांश्चै°] $S_1S_4A_5A_7$Bh, पुत्रंश्चै° S_2 • °वाति°] $S_2S_4A_7$, °वाभि° S_1Bh **10c** पुत्रं] S_1R**A**, पुत्रान् S_2S_4Bh

कीलयेद्यश्च देवार्चास्तीर्थानि च दुरात्मवान्।
विद्याः शास्त्राणि दिव्यानि तेषां सा गतिरुच्यते॥ ११॥
य इमं बहुपापयोगकारणं शृणुयान्नित्यमसौख्यसर्वदानम्।
प्रणतः स न याति तं भयानकं नरकं दुर्गमयोघनावतानम्॥ १२॥

स्कन्दपुराणे त्रयश्चत्वारिंशो ऽध्यायः॥ ४३॥

11a देवार्चास्] देवार्च्चां R **11c** विद्याः] वेदाः R **12a** ॰कारणं] ॰करणं R (unmetrical) **12b** ॰दानम्] ॰दान R **12d**] वर्ग्गमयोघनवेतारम् R (unmetrical) **Col.** इति श्रीस्कन्दपुराणे रेवाखण्डे अयोघननरकन्नाम R

11a देवार्चास्] देवार्च्चान् A_7, देवाश्वान् A_3A_5 **11c** विद्याः] विद्या **A** • दिव्यानि] A_3A_5, दिव्याणि A_7 **11d** सा] A_7, का A_3A_5 **12a** कारणं] ॰करणं $A_3A_5^{ac}A_7$ (unmetrical), ॰कर A_5^{pc} (unmetrical) **12b** शृणुया॰] A_3A_5, शृनुया॰ A_7 • ॰त्यमसौख्यसर्वदानम्] ॰त्यं ससौख्यसर्वदालयं **A** (unmetrical) **12c** स न याति तं] A_7^{pc}, समयाचि{॰ची॰ A_3(unmetrical), ॰णी॰ A_7^{ac}(unmetrical)}तं $A_3A_5A_7^{ac}$ **12d**] दुर्गमयान{॰न्न॰ A_3}घोरावतारं A_3A_7 (unmetrical), घोरावतारं A_5 (unmetrical) **Col.** इत्यमो{॰यो॰ A_7^{pc}}घननरकं नाम **A**± (A_7 possibly adds ओं)

11⟨b^3–d^8→⟩ S_4 **12**(a^{11})⟨a^{12}⟩ S_2^{pc}, ⟨←a^1–a^3⟩(a^4–a^5, a^7–a^8)⟨a^9⟩(a^{10}) S_4

11a कीलयेद्यश्च देवार्चास्] S_2S_4Bh, देवां कीलयते यश्च S_1 **11c** विद्याः] em. Bh (silently), विद्या॰ S_1S_2 • दिव्यानि] S_2RA_3A_5Bh, दिव्याणि S_1 **12a** य इमं] $S_1^{pc}S_2$R**A**Bh, ⟨इम⟩य इमं S_1 • ॰पाप॰] S_2S_4R**A**Bh, ॰पापं S_1 (unmetrical) • ॰कारणं] $S_1S_2^{ac}$Bh, ॰ना(श)⏑̱ S_2^{pc} (sec. hand), –रणं S_4 **12b** शृणुयान्] S_1S_2RA_3A_5Bh, शृणुया S_4 • ॰सर्वदानम्] S_2S_4, ॰सर्व्वदा S_1, ॰सर्वदारणम् Bh (conj.?) **12c** प्रणतः] S_2R**A**, प्रयतः S_1, प्रणत S_4 (unmetrical), प्रयतस् Bh • याति तं] $S_2S_4^{pc}$RA_7^{pc}Bh, याति S_1 (unmetrical), यात तम् S_4^{ac} **12d** नरकं] S_1Bh, om. S_2S_4 (unmetrical) • ॰मयोघनावतानम्] em., ॰मयोघनावतानकमिति S_1 (इति part of col.), ॰मयोनावतानमिति S_2S_4 (unmetrical, इति part of col.), ॰मयोघनावतानकम् Bh **Col.** १६ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णने अयोघन{॰ना॰ S_1^{ac}}न्नामः॥ ⊙ S_1, स्कन्दपुराणे त्रयचत्वारिङ्शतिमो ध्यायः॥ ⊙ S_2, ⊙ ॥ स्कन्दपुराणे नामो ध्यायः ४३ (in letter numerals)॥ ⊙ S_4, इति स्कन्दपुराणे नरकवर्णने अयोघनं नाम त्रिचत्वारिंशोध्यायः Bh

चतुश्चत्वारिंशो ऽध्यायः।

सुशर्मोवाच।
अतः परं पद्ममहं प्रवक्ष्यामि सुदुर्गमम्।
सुकृतीनामलभ्यं च दुष्कृतीनां भयावहम्॥ १॥
तत्राग्निस्तापनो नाम धम्यमान इव ज्वलन्।
जन्तवस्तत्र ताप्यन्ते वह्निवर्णा भवन्ति च।
पद्मपत्रनिभाः सर्वे धाम्यमानास्ततस्ततः॥ २॥
तस्य मध्ये महास्तम्भो लोहः समवतिष्ठते।
तं ते गत्वा प्रगृह्णन्ति सो ऽप्यग्निमति दारुणः॥ ३॥
एवं तत्रानिशं घोरं यातितास्तूच्छ्रयेष्वपि।
नरास्तं यान्ति निःसङ्गं ये तान्मे त्वं निशामय॥ ४॥

1a परं पद्ममहं] परमहं पुत्र R **1d** दुष्कृतीनां] दुःकृतीनां R **2a** ॰स्तापनो] ॰स्थापनो R **2b** धम्यमान] वध्यमान R **2c** ताप्यन्ते] जप्यन्ति R **2d** ॰वर्णा] ॰वर्ण्ण R • च] ते R **2f** धाम्यमानास्ततस्ततः] धम्यमाना पुनः पुनः R **3c** प्र॰] तु R **3d** ऽप्यग्निमति दारुणः] प्यग्निरतिदारुणाः R **4b** यातितास्तू॰] पतिता ह्यु॰ R **4d** तान्मे त्वं] तानेतान् R

1a परं पद्ममहं] पद्म{॰द्य॰ A_5}महन्नाम **A** **1bc** ॰दुर्गमं। सुकृतीनामलभ्यं] A_3A_7, ॰दुर्लभ्यं A_5 (unmetrical) **2b** धम्यमान] ध्माप्यमान A_7, धूपमान A_3A_5 **2c** ताप्यन्ते] पात्यन्ते **A** **2d** च] ते **A** **2f** धाम्यमानास्ततस्ततः] धास्य{ध्माप्य॰ A_7}मानाः समन्ततः **A** **3a** महा॰] महान् A_3, महन् A_5A_7 **3b** लोहः] लौहः A_5A_7, लौह A_3 (unmetrical) **3c** प्र॰] तु **A** **3d** ऽप्यग्निमति] प्यग्निरति॰ **A** **4a** ॰त्रानिशं] A_3, ॰त्रणिसं A_5, ॰त्रानिसं A_7 **4b** यातितास्तूच्छ्रये॰] याचिता सुश्रये॰ A_3A_5, यापितेस्वाश्रये॰ A_7 **4c** निःसङ्गं] निःशङ्का **A** **4d** तान्मे त्वं] पापात्तान् A_3, पापा तन् A_5, पापास्तुन् A_7

Manuscripts available for this chapter: S_1 photos 6.10b (f. 73^v) and 6.10a (f. 74^r); S_2 exposures 58a (f. 65^v) and 58b (f. 66^r); S_4 exposure 1a (f. 71^v); R f. 88^v; A_3 f. 52^r; A_5 f. 98^v–99^r; A_7 f. 73^r–73^v.
1(b^6–b^8)⟨c^1–d^8→⟩ S_4 **2**⟨←a^1–b^4⟩ S_4 **4**⟨a^1–d^3⟩ S_4

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उ S_1, सुशर्म उ S_2S_4 **1b** ॰दुर्गमम्] $S_2RA_3A_7Bh$, ॰दुर्गम S_1, (॰दुगम) S_4 (upper parts lost, unmetrical) **2a** तत्रा॰] S_2R**A**Bh, स्तंत्रा॰ S_1 **2b** धम्यमान] S_2Bh, धाम्यमान S_1 • ज्वलन्] R**A**Bh, ज्वल्नं S_1, ज्वलत् S_2S_4 **2d** ॰वर्णा] S_4**A**Bh, ॰वर्म्म S_1, ॰वण्णा S_2 • भवन्ति] S_1S_2R**A**Bh, वभन्ति S_4 **2e** ॰निभाः] S_2R**A**Bh, ॰निभा S_1S_4 **2f** धाम्यमा॰] S_1S_2Bh, धम्यमा॰ S_4 **3a** तस्य] S_2S_4R**A**Bh, स्तस्य S_1 **3b** लोहः] S_1S_2R, लोह S_4 (unmetrical), लौहः Bh (em.?) • ॰तिष्ठते] R**A**Bh, ॰तिष्ठतः S_1, ॰तिष्ठत S_2S_4 **3c** तं ते गत्वा प्रगृह्णन्ति] S_2S_4, ते गत्वा प्रतिगृह्णन्ति S_1, तं ते गत्वा प्रगृहन्ति Bh (conj.) **3d** ऽप्यग्निमति] conj., प्यग्निरति॰ $S_1S_2S_4$Bh **4a** ॰त्रानिशं] S_1RA_3Bh, ॰त्रानिसं S_2 • घोरं] $S_1S_2^{pc}$R**A**Bh, घोरां S_2^{ac} **4b** यातितास्तू॰] S_2Bh, यातितस्यो॰ S_1 • ॰च्छ्रयेष्वपि] S_1RBh, ॰च्छ्रष्वपि S_2 (unmetrical) **4c** ॰स्तं] $S_1S_2^{pc}$R**A**Bh, ॰स्तां S_2^{ac} • निःसङ्गं] $S_1S_2^{pc}$RBh, नि⟨नि⟩स्सङ्गं S_2 **4d** तान्मे त्वं] S_2Bh, तमेतं S_1, · · ·त्वं S_4 • ॰शामय] $S_1^{pc}S_2S_4$R**A**Bh, ॰शामयः S_1^{ac}

गुरुभार्यां च यो गच्छेद्गुरुस्वं वा हरेत यः।
देवद्रव्यं भक्षयेच्च नाशयेद्वाप्यभीक्ष्णशः॥ ५॥
ब्राह्मणस्वं हरेद्यश्च बलाद्धारयते ऽपि वा।
बालद्रव्यापहारी च स्त्रीधनस्य तथैव च॥ ६॥
क्लीवांश्च त्यजते यश्च यो हन्याच्छरणागतम्।
धनं चास्याभिमन्येत देवद्रव्यहरश्च यः॥ ७॥
सर्वभक्षश्च यः स्याद्वै यश्च पानीयविक्रयी।
सोमविक्रयिकश्चैव अग्न्युत्सादक एव च॥ ८॥
अग्निप्रहरणो यश्च विषप्रहरणश्च यः।
अशस्त्रं यश्च संग्रामे हन्याच्छस्त्रेण मानवम्।
याचमानं तथा चैव उपविष्टमथापि वा॥ ९॥

5a गुरुभार्यां] गुरुर्भार्य्यांञ् R **5b** ॰स्वं वा] ॰स्वञ्च R **5d** ॰भीक्ष्णशः] ॰भीक्ष्णतः R **6a** ब्राह्मण॰] ब्राह्मणः R • ॰द्यश्च] ॰द्यस्तु R **7a** यश्च] यस्तु R **7c** धनं चास्याभि॰] धन⏑स्यामि R^{ac}, धनन्नाश्यामि R^{pc} **8a** यः स्याद्वै] यस्याम्वै R **8b** ॰विक्रयी] ॰विक्रयम् R **8c** ॰विक्रयिक॰] ॰विक्रयिण॰ R **8d** अग्न्युत्सादक] अग्न्युच्छादक R **9a** ॰णो यश्च] ॰णश्चैव R

5a ॰भार्यां] A_3A_7, ॰भांर्यां A_5 **5b** गुरुस्वं वा] गुरुः श्वश्रुं A_3, गुरुश्वशृं A_5, गुरुद्रव्यं A_7 • हरेत] हरेत्त A_3, हरेत्तु A_5A_7 **5d** ॰येद्वाप्यभी॰] ॰येन्नाप्यती॰ A_3A_5, ॰येद्याप्यभी॰ A_7 **6a** ब्राह्मणस्वं] A_7^{pc}, ब्राह्मणत्वं A_3A_5, ब्राह्मत्वं A_7^{ac} (unmetrical) • ॰द्यश्च] ॰द्यस्तु **A** **6b** ॰द्धारयते ऽपि] A_5, ॰द्धारयते तु A_3, ॰द्धा हरते पि A_7 **6d** तथैव] A_3A_7, om. A_5 (unmetrical) **7a** क्लीवांश्च त्यजते यश्च] क्रीडांश्च त्यजते यश्च A_3A_5, मत्तो भवति यश्चैव A_7 **7b** ॰णागतम्] ॰णागतान् **A** **7c** चास्याभि॰] वाप्यभि॰ **A** **7d** देव॰] पर॰ **A** • ॰द्रव्यहरश्च] A_3, ॰दव्यहरश्च A_5, ॰द्रव्यं हरेच्च A_7 **8ab**] om. A_7 **8a** ॰श्च यः] ॰त्यजः A_3A_5 **8b** यश्च पानीय॰] यत्र वा{पा॰ A_5}पीय॰ A_3A_5 **8d** अग्न्युत्सादक] A_3, अग्न्युच्छादक A_5A_7 **9a^3–b^2**] om. A_5 (unmetrical) **9a** ॰णो यश्च] ॰णश्चैव A_3A_7 **9d** मानवम्] वा पुनः **A** **9e** याचमानं] याचमानस् A_3A_7, याचमास् A_5 (unmetrical)

7⟨a^1⟩(a^2–a^5) S_2, ⟨a^4–d^6⟩(d^7) S_4 **8**(a^1–a^4) S_1 **9**(b^4) S_1, ⟨d^7–d^8⟩ S_2, (f^6)⟨f^7–f^8→⟩ S_4

5a ॰भार्यां] $S_2S_4A_3A_7$Bh, ॰भार्यञ् S_1 **5b** ॰द्गुरुस्वं वा] S_2S_4Bh, ॰द्गुरोर्व्वित्तं S_1 **5c** भक्षयेच्च] S_2R**A**, भक्षयच्च S_1, भक्षये च S_4, भक्षयेद्यो Bh (conj.) **5d** ॰येद्वाप्य॰] S_2S_4RBh, ॰येच्चाप्य॰ S_1 • ॰भीक्ष्णशः] $S_1S_4A_7$Bh, ॰भीक्ष्णसः S_2 **6d** स्त्रीधनस्य तथैव] $S_1S_2RA_3A_7$, स्त्रीधनस्यस्तथैव S_4, हर्ता वा स्त्रीधनस्य Bh (conj.) **7a** क्लीवांश्च] S_4RBh, क्लीवाश्च S_1, ⏓(वाश्च) S_2 (upper parts lost) • त्यजते] $S_1^{ac}S_2RA_3A_5$Bh, त्यजतै S_1^{pc} **7b** यो हन्याच्छरणा॰] S_2R**A**Bh, हन्याच्छरणमा॰ S_1 **7c** धनं चास्याभि॰] S_2Bh, धर्म्मिष्ठां चाव॰ S_1 **7d** देव॰] $S_1^{pc}S_2$RBh, देवा॰ S_1^{ac} • ॰हरश्च यः] $S_2RA_3A_5$Bh, ॰हराश्च ये S_1, ···(श्च) यः S_4 **8a** ॰भक्षश्च] S_2S_4R, (॰भक्षा)श्च S_1, ॰भक्ष Bh (typo, unmetrical) **8b** पानीय॰] S_2S_4RBh, पाणीय॰ S_1 **8d** अग्न्युत्सादक एव च] $S_2S_4A_3$, अग्न्युत्सादी च यो द्विजः S_1, अग्नयुत्सादक एव च Bh (typo, unmetrical) **9a** अग्निप्रहरणो यश्च] em. Bh (silently), अग्निं प्रहरते यच्च S_1, अग्निप्रहरणा यश्च S_2S_4 **9b** विषप्रहरणश्च यः] RA_3A_7 Bh, विप्रंश्च (प्र)हरेत च S_1, विषप्रहरणाश्च यः S_2S_4 **9d** ॰न्याच्छस्त्रेण] S_2R**A**Bh, ॰न्या शस्त्रेण S_1, ॰न्याच्छत्रेण S_4 • मानवम्] S_1R, मा ⏑ ⏓ S_2, मानवः S_4Bh **9ef**] om. S_2^{ac}, S_2^{pc} has this i.m. by sec. hand. **9e** याचमानं] $S_1S_2^{pc}$RBh, याचमनं S_4 (unmetrical)

पराङ्मुखं च संसक्तमन्येन सहवादिनम्।
एते सर्वे नरास्तत्र गच्छन्त्यकृतबुद्धयः॥ १०॥
य इमं शृणुयात्कृतान्तसद्मं प्रयतो नित्यमनेकदुःखसद्मम्।
स न याति तमुग्रशोकपद्मं नरकं मृत्युमिवाति कालसद्मम्॥ ११॥

स्कन्दपुराणे चतुश्चत्वारिंशो ऽध्यायः॥ ४४॥

11a °सद्मं] °सद्म R **11b**] om. R **11d**] नरकलोकभयकरञ्च मृत्युरिवादिकालमस्वरिति R (unmetrical) **Col.** इति श्रीस्कन्दपुराणे पद्ममहानरककथनं R

10a पराङ्मुखं च संसक्त°] A_3A_7, परांमुखं च संशस्तु° A_5 **11a** य इमं शृणुयात्] य इदं शृणु{°नु° A_7}यात् A_3A_7, इदं शृणु यावत् A_5 (unmetrical) • °त्कृतान्तसद्मं] °त्कृत्वानुसङ्ग° **A** (unmetrical) **11b**] om. **A** **11cd**] मनया अग्रं नरकं{अग्नं नाकं A_5} हि पद्मं। नरकं लोकभक्षकारणं च स्मृत्यविवादिकालसद्म{°संच A_3A_5} **A** (unmetrical) **Col.** इति महापद्मनरककथनं **A**± (A_7 adds ४४)

10⟨←a^1–c^2⟩(c^5) S_4 **11**(a^8, d^7)⟨d^8–d^{11}⟩(d^{12}) S_1

10a पराङ्मुखं च] S_2RA_3A_7Bh, परान्मुखंञ्च S_1 **10b** °मन्येन] S_2R**A**Bh, °मन्यैश्च S_1 **10d** °कृतबु°] S_2S_4R**A**Bh, °कृतद्धु° S_1 **11a** इमं] $S_1S_2^{pc}S_4$R, इमां S_2^{ac}, इदं Bh • °यात्कृतान्त°] S_2S_4RA_3Bh, °या कृ(ता){°पा° S_1^{ac}}न्त° S_1 • °सद्मं] S_1S_2, °सद्म S_4Bh **11b** °दुःखसद्मम्] S_1^{ac}, °दुःखपद्मं S_1^{pc}, °दुःखं सद्मं S_2, °दुःखसद्म S_4Bh **11c** °पद्मं] S_2R**A**Bh, °पद्म $S_1^{pc}S_4$, °सद्म S_1^{ac} **11d** नरकं] S_1S_2**A**Bh, नरक S_4 (unmetrical) • मृत्युमि°] S_2^{pc}Bh, मृत्युरि° $S_1S_2^{ac}S_4$ • °वाति] S_2Bh, (°व) ˇ S_1 (व or वा), °वादि° S_4 • °सद्मम्] S_2S_4, – ⏑̲मिति S_1 (इति part of col.), °सद्म Bh (em.?) **Col.** १२ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णने पद्मो नामः॥ ⊙ S_1, स्कन्दपुराणे चतुर्चत्वारिङ्शतिमो ध्यायः॥ ⊙ S_2, ⊙॥ स्कन्दपुराणे नामाध्यायः ४४ (in letter numerals)॥ ··· S_4

पञ्चचत्वारिंशो ऽध्यायः ।

सुशर्मोवाच ।
महापद्मस्ततश्चान्यो निरयो रोमहर्षणः ।
यत्र ते किंकरा घोरा यमस्य यमसंनिभाः ॥ १ ॥
जन्तूनामायुधैः कुण्ठैर्निर्घृणाः पापकर्मिणाम् ।
उत्कृत्योत्कृत्य मांसानि तेभ्यो यच्छन्ति वै पुनः ॥ २ ॥
ते भक्षयित्वा मांसानि स्वानि दुष्कृतकारिणः ।
पद्मपत्रनिभा जाता धाम्यन्ते ऽग्नौ दिवानिशम् ॥ ३ ॥
अनलेन च घोरेण द्रवीकृतमयः पुनः ।
मुखे ऽपावृत्य यच्छन्ति दारुणा यमकिंकराः ॥ ४ ॥
अयोमय्यस्तथा नार्यो नराश्चाग्निसमप्रभाः ।
समाश्लिष्यन्ति संगत्य द्रवमाणास्ततस्ततः ॥ ५ ॥

1a ◦पद्मस्ततश्] ◦पद्मन्तथा R **2a** ◦युधैः कुण्ठैर्] ◦युधै+ः खड्गै+र् R **2b** ◦कर्मिणाम्] ◦कर्म्मणाम् R **2d** यच्छन्ति] यच्छति R **3a** ते भक्षयित्वा] भक्षयित्वा तु R **3d** धाम्यन्ते] धाम्यते R **4c** मुखे ऽपावृत्य यच्छन्ति] मुखेषु पात्य गच्छन्ति R **5a** ◦मय्यस्त◦] ◦मयस्त◦ R **5d** ◦माणास्त◦] ◦मानास्त◦ R

1a ◦स्ततश्चान्यो] ◦स्तथा चान्तो **A** **1b** ◦हर्षणः] A_3A_5, ◦हर्षनं A_7 **1d** ◦संनिभाः] ◦वेगिताः A_3A_7, ◦वेगिनः A_5 **2ab** ◦युधैः कुण्ठैर्निर्घृणाः] ◦युधैर्दण्डैर्नि{नि◦ A_5}घृणा **A** **2b** ◦कर्मिणाम्] ◦कर्मणां **A** **3b** स्वानि] निःस्वा **A** • दुष्कृत◦] A_3, दुकृत◦ A_5, ◦नुकृत◦ A_7 **3d** धाम्यन्ते] धास्यंते A_3A_5, ध्माप्यन्ते A_7 **4a** अनलेन च घोरेण] अनमेन स्व{◦ख◦ A_5}घोरेण A_3A_5, आयसे नरके घोरेण A_7^{ac} (unmetrical), आयसे नरसुघोरे A_7^{pc} **4b** द्रवीकृत◦] दूरीकृता◦ A_3 (unmetrical), दुरीकृत्ता◦ A_5, दुरीकृता◦ A_7 (unmetrical) **4cd**] om. **A** **5a** ◦मय्यस्त◦] ◦मयास्त◦ **A** **5c** ◦श्लिष्यन्ति] ◦क्लिष्यन्ति A_7, ◦क्लिश्यन्ति A_3A_5 **5d** द्रवमाणास्ततस्त◦] A_3A_7, इव माणास्त◦ A_5 (unmetrical)

Manuscripts available for this chapter: S_1 photos 6.10a (f. 74^r) and 6.9b (f. 74^v); S_2 exposures 58b (f. 66^r) and 59a (f. 66^v); S_3 (from **1a**^{8}) f. 72^r; S_4 (upto **1a**^{7}) exposure 1a (f. 71^v); R f. 88^v–89^r; A_3 f. 52^r–52^v; A_5 f. 99^r–99^v; A_7 f. 73^v–74^r.
1⟨speaker indication–a^7⟩ S_4 **3**(a^2)⟨a^3–a^5⟩ S_1

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2 **1ab** ◦न्यो निरयो] S_2S_3RBh, ◦न्य निरयं S_1 **1b** रोमहर्षणः] $S_2S_3RA_3A_5$Bh, लोमहर्षणं S_1 **1c** यत्र] S_2S_3R**A**Bh, तत्र S_1 • घोरा] S_2S_3R**A**Bh, रौद्रा S_1 **1d** ◦संनिभाः] $S_1S_2^{pc}$RBh, ◦सन्निभा S_2^{ac}, ◦संनिभा S_3 **2a** ◦मायुधैः] $S_1S_2R^{pc}$Bh, ◦मायुधेः S_3 **2ab** कुण्ठैर्निर्घृणाः] em., कुण्ठै निर्घृणा S_1, कुण्ठैर्न्निघृणाम् S_2, कुण्डै न्निघृणां S_3, कुण्ठैर्निघृणाः Bh (em.?) **3c** ◦निभा] S_1S_2R**A**Bh, ◦निभ◦ S_3 (unmetrical) **4c** ऽपावृत्य] S_2Bh, प्रावृत्य S_1S_3 **5a** ◦मय्यस्त◦] S_2S_3, ◦मयी त◦ S_1, ◦मयास्त◦ Bh • नार्यो] S_2S_3R**A**Bh, नार्य S_1 **5b** नरा◦] $S_1S_2^{pc}$R**A**Bh, नर◦ $S_2^{ac}S_3$ • ◦प्रभाः] S_2^{pc}R**A**Bh, ◦प्रभां S_1, ◦प्रभा $S_2^{ac}S_3$ **5d** ◦माणास्त◦] S_1**A**Bh, ◦माणांस्त◦ S_2S_3

वृक्षाश्च तत्र बहवः सुपुष्पफलपत्रिणः ।
तानाश्रयन्ति दुःखार्ता अग्निं वर्षन्ति ते ऽपि च॥ ६॥
शिलाश्च बह्वयस्तत्रान्यास्ताः श्लिष्यन्ति यदा च ते।
तदा ताश्चाग्निवर्णाभा दहन्ते तान्भृशं नरान्।
एवमेष महापद्मो नरकः संप्रकीर्तितः॥ ७॥
सुवर्णहारी यश्चैव मातृयायी च यो नरः।
माता पुत्रं च यो ऽभ्येति वेददोषावकीर्तकः॥ ८॥
मत्सरी यश्च दुर्वृत्तः श्रवणानां च पूजकः।
वृषलो यः श्रुतिं ब्रूयाच्छृणुयादपि वा पुनः।
गृह्णीयाद्वापि दुर्बुद्धिर्ब्राह्मणान्वावमन्यते॥ ९॥
ब्राह्मणेभ्यो रहस्यानि आश्रमान्तरजानि च।
यस्मिन्नाधिकृतो यः स्याच्छृणुयाद्वा पठेत वा॥ १०॥

6b सु॰] स॰ R **6d** वर्षन्ति] वर्त्तन्ति R **8c** यो ऽभ्येति] याभ्येति R **8d** ॰कीर्तकः] ॰कीर्त्तनम् R **9f** ॰णान्वाव॰] ॰णानव॰ R **10c** ॰न्नाधिकृतो यः स्या॰] ॰न्नविकृतो यस्मा॰ R **10d** ॰याद्वा] ॰यात्तत् R

6a वृक्षाश्च] A_7^{pc}, वक्षाश्च A_3, व्रक्षाश्च A_5, ब्रह्माश्च A_7^{ac} • तत्र बहवः] बहवः पुत्र **A** **6b** सुपुष्प॰] शोभनाः A_5, शोभना A_3, सोभनाः A_7 • ॰फलपत्रिणः] A_3, फलत्रिणः A_5 (unmetrical), कुलपुत्रिणः A_7^{ac}, फलपुष्पिनः A_7^{pc} **6c** ॰श्रयन्ति] A_3A_7, ॰श्रयंत A_5 **6d** अग्निं वर्षन्ति ते] अग्निना मुह्यते **A** • ऽपि च] A_5, पुनः A_3A_7 **7a** बह्वय॰] A_7, बह्य॰ A_3, बभ्य॰ A_5 **7ab** ॰त्रान्यास्ताः श्लिष्यन्ति] ॰त्रान्याश्चाश्लिष्यंति A_3, ॰त्रान्यश्चालिष्यंति A_5, ॰त्रान्या चाश्लिष्यन्ति A_7 **7c** ताश्चा॰] ते चा॰ $A_3A_7^{pc}$, तेश्चा॰ $A_5A_7^{ac}$ **7c** तान्भृशं] A_7, तादृशान् A_3A_5 **8a³–9b⁸**] A_5 repeats this after 9d². **8b** मातृयायी] मातृगामी **A** **8c** पुत्रं] पुत्रीं **A** **8d** ॰दोषावकीर्तकः] ॰दोषा{॰षो A_7}नुकीर्त्तनः **A** **9a** दुर्वृत्तः] A_7, दुर्वृत्त A_3, दुर्वृतः $A_5A_5^{*}$ (unmetrical) **9b** श्रवणानां च] गुरू{॰रु॰ A_5^{*}}णां चाप्य॰ **A** **9c** वृषलो यः] वृषलाय A_3, वृषय A_5 (unmetrical), वृषले यः A_7 **9d**] A_5 repeats 8a³–9b⁸ between d² and d³. **9e** गृह्णीया॰] A_3A_7, गृन्हिया॰ A_5 **9f** ॰णान्वाव॰] ॰णानव॰ **A** **10b** ॰मान्तरजानि] ॰मांतरयानि A_3A_5, ॰मानि रुजन्ति A_7 **10cd** यस्मिन्नाधिकृतो यः स्याच्छृ॰] यस्मांवुधिकृतो यस्मात् शृ॰ A_5, तस्यैव दोषान् प्रब्रूते शृ॰ A_3A_7 **10d** ॰याद्वा] ॰यात्तत् A_3A_7, ॰यातत् A_5

6(a⁸)⟨b¹–b³⟩ S_1 **7**(e⁶) S_1 **8**⟨d³–d⁵⟩ S_1

6a तत्र बहवः] $S_1S_2^{pc}$R, तत्र बहव $S_2^{ac}S_3$, बहवस्तत्र Bh (conj.) **6b** ॰पुष्प॰] S_2S_3R, ॰पुष्याः Bh (conj.) **6c** ॰श्रयन्ति] $S_2S_3RA_3A_7$Bh, ॰शयन्ति S_1 **6d** अग्निं] S_1S_2RBh, अग्नि S_3 **7a** बह्वय॰] RA_7Bh, बह्व॰ S_1^{pc}, बह॰ S_1^{ac}, बह्वया॰ S_2S_3 **7ab** ॰स्तत्रान्यास्ताः] S_2^{pc}RBh, ॰तस्तान्याना॰ S_1, ॰स्तत्रान्यास्ता $S_2^{ac}S_3$ **7b** यदा च] S_1R**A**Bh, तदापि S_2^{pc}, तदाचि॰ $S_2^{ac}S_3$ **7d** तान्] $S_1S_2RA_7$Bh, ता S_3 • ॰शं नरान्] $S_2^{pc}RA_7$Bh, ॰शन्नरा S_1, ॰शन्नराः $S_2^{ac}S_3$ **7f** ॰कीर्तितः] $S_1S_2^{pc}$R**A**Bh, ॰कीर्तिताः $S_2^{ac}S_3$ **8c** यो ऽभ्येति] S_2S_3**A**Bh, मभ्येत्य S_1 **8d** ॰दोषाव॰] S_2S_3R, ॰दूष्यव॰ Bh (conj.) • ॰कीर्तकः] S_1, ॰कीर्त्तिकः S_2^{pc}, ॰कीर्त्तितः S_2^{ac}, ॰कीर्त्तिताः S_3, ॰कीर्णिकः Bh (conj., in a note Bh records both ॰कर्णिकः(sic.) and ॰कीर्त्तिकः as variants in S_2) **9a** दुर्वृत्तः] S_1RA_7Bh, दुद्वृत्त S_2S_3 **9b** श्रवणानां] $S_1S_2^{ac}S_3$R, श्रमणानाञ् S_2^{pc}Bh **9e** गृह्णीया॰] $S_1S_2S_3$R A_3A_7, गृहणीया॰ Bh (typo, unmetrical) • दुर्बुद्धिर्] S_2R**A**Bh, दुर्बुद्धि S_1S_3 **9f** ॰णान्वाव॰] S_3Bh, ॰णान्वाप॰ S_1^{pc}, ॰णा (वा)प॰ S_1^{ac}, ॰णाम्वाव॰ S_2 **10c** यस्मिन्नाधि॰] conj., यस्मिन्नधि॰ S_1S_2Bh, यस्मिंनधि॰ S_3 **10cd** यः स्याच्छृ॰] S_3, न स्याच्छृ॰ S_1Bh, य+:+ स्याश्छृ॰ S_2 **10d** ॰याद्वा] S_2S_3Bh, ॰याच्च S_1

दुष्टश्रवणनिर्ग्रन्थास्तथैवाजीवकाश्च ये।
भक्तस्तेभ्यो द्विजो यश्च नरकं संप्रपद्यते॥ ११॥
योगं परिवदेद्यश्च पितॄनथ पितामहान्।
योगेश्वरांश्च दुर्वृत्तो योगधर्ममथापि च।
वेदवर्णाश्रमज्ञांश्च तन्निन्दाभिरतः शठः॥ १२॥
हेतुको नास्तिवादी च सर्वस्तं प्रतिपद्यते।
तथ्यमुक्तं मया सर्वमेवमेतन्न संशयः॥ १३॥
एवं ते यातितास्तत्र स्वकर्मफलबन्धनाः।
ततः शेषेण संबद्धा जायन्ते कीटकादिषु॥ १४॥

11ab ॰निर्ग्रन्थास्त॰] ॰निर्ग्गण्डस्ते R **11c** द्विजो यश्च] द्विजेभ्यश्च R **11d** संप्रपद्यते] समपद्यत R **12a** योगं] योगां R • ॰द्यश्च] ॰द्यस्तु R **12c** योगेश्वरांश्च] योगेश्वराश्च R **12d** ॰धर्ममथापि] ॰धर्म्मस्तथैव R **12e** वेदवर्णाश्रमज्ञांश्च] देवधर्माश्रमज्ञाश्च R **13c** तथ्यमुक्तं] यथा प्रोक्तं R **14a** एवं ते यातिता॰] तदन्ते पातिता॰ R

11a ॰श्रवण॰] A_3A_5, ॰प्रवच॰ A_7 • ॰निर्ग्रन्थास्] ॰निर्ग्रन्थान् A_7, ॰निग्रंथान् A_3A_5 **11b** ॰वाजीवका॰] ॰व जीवका॰ **A** **11c** भक्त॰] भक्ता॰ **A** • द्विजो यश्च] द्विजा ये च **A** **11d** संप्रपद्यते] प्रतिपद्यते{॰त A_5} **A** **12a** योगं] गुरून् A_3A_7, गुरुन् A_5 • ॰द्यश्च] ॰द्यस्तु **A** **12c** दुर्वृत्तो] A_3A_7, दुवृत्तो A_5 (unmetrical) **12d** ॰धर्मम॰] ॰धर्मास्त॰ **A** **12e** वेदवर्णाश्रमज्ञांश्च] देवधर्माश्रमज्ञांश्च A_3A_5, देवधर्माश्वमग्राश्च A_7^{ac}, देवधर्मप्रसङ्गांश्च A_7^{pc} **12f** तन्निन्दाभिरतः] तान्निंदाभिरतः A_3A_5, तान्निन्दति{॰न्दाभि॰ A_7^{ac} ?} वृथा A_7^{pc} ? **13b** सर्वस्तं] सर्वतस्तं **A** (unmetrical) **13c** तथ्यमुक्तं] तथाप्युक्तं **A** **13d** ॰मेतन्न] ॰मेव न **A** **14a** यातिता॰] यापता॰ A_3, यातना॰ A_5, यापिता॰ A_7 **14c** संबद्धा] सम्बन्धा **A** **14d** जायन्ते] A_3A_7, यंते A_5 (unmetrical) • कीटकादिषु] A_7, कीचकादिषु A_3A_5

11⟨a^8–b^2⟩ S_1 **12**(c^5, d^6, e^1) S_1, (e^7–e^8) S_2 **13**⟨b^2–b^5⟩ S_1 **14**(c^3) S_2

11a ॰श्रवण॰] $S_1S_2S_3RA_3A_5$, ॰श्रमण॰ Bh (conj.) • ॰निर्ग्रन्थास्] S_2^{pc}, ॰निर्ग्र⏑̲ S_1, ॰निर्ग्रन्था S_2^{ac}Bh (typo?), ॰निग्रन्था S_3 **11b** ॰जीवका॰] S_1S_3R**A**Bh, ॰जीविका॰ S_2 • ये] S_2S_3R**A**Bh, येत् S_1 **11c** द्विजो यश्च] S_2S_3Bh, द्विजां हित्वा S_1 **11d** संप्रपद्यते] S_1, सः प्रपद्यते S_2S_3, स प्रपद्यते Bh (em.?) **12a** योगं] S_2S_3Bh, योगान् S_1 **12b** ॰नथ] S_2S_3R**A**Bh, ॰न्नथ S_1 **12c** योगेश्वरांश्च] S_2S_3**A**Bh, योगैश्वरा(श्च) S_1 • दुर्वृत्तो] RA_3A_7Bh, निन्देन्ते S_1, दुद्वृत्ता S_2, दुद्वृता S_3 (unmetrical) **12d** च] $S_1S_2S_3R$**A**, वा Bh (conj.?) **12e** ॰श्रमज्ञांश्च] A_3A_5, ॰श्रमां यज्ञश्च S_1 (unmetrical), ॰श्रम(ज्ञाश्च) S_2 (lower parts effaced), ॰श्रमज्ञाश्च S_3, ॰श्रमा यज्ञास् Bh (conj.?) **12f** शठः] S_2S_3R**A**Bh, शठा S_1 **13a** हेतुको नास्ति॰] S_2R**A**, नास्तिको हेतु॰ S_1Bh, हैतुको नास्ति॰ S_3 **13b** सर्वस्तं] S_2RBh, स··· S_1, सर्व तं S_3 **13c** तथ्य॰] S_1S_2Bh, तच्छ्य॰ S_3 • मया] S_2S_3R**A**Bh, महा S_1 **13d** ॰मेतन्न] S_2RBh, ॰मेत न S_1S_3 **14a** यातिता॰] S_2S_3Bh, यान्तिता॰ S_1 **14b** ॰बन्धनाः] $S_2^{pc}R$**A**Bh, ॰बन्धनात् S_1, ॰बन्धना $S_2^{ac}S_3$ **14c** ततः] $S_1^{pc}S_2S_3R$**A**Bh, तत S_1^{ac} • संबद्धा] S_2S_3RBh, संबन्धा S_1 **14d** जायन्ते] $S_1RA_3A_7$Bh, जायन्त S_2S_3 (unmetrical) • कीटकादिषु] $S_2S_3RA_7$, कीटयोनिषु S_1Bh

शृणुयाद्य इमं विजित्य दोषान्मतिमान्नित्यमलोभमोहशोकः ।
स तु दैवविधिप्रवेरितात्मा दिवमेवैति न याति तं कदाचित्॥ १५ ॥

स्कन्दपुराणे पञ्चचत्वारिंशो ऽध्यायः॥ ४५ ॥

15c दैव॰] देव॰ R • ॰वेरिता॰] ॰चोदिता॰ R **15d** दिवमेवैति न याति] दिवसे चेति न पाति R • कदाचित्] कदाचिदिति R **Col.** इति श्रीस्कन्दपुराणे महापद्मकथनं R

15b ॰मलोभ॰] ॰मनोभव॰ **A** (unmetrical) **15c** तु दैवविधिप्रवेरि॰] देवविप्रप्रेरि॰ **A** (unmetrical) **15d** ॰मेवैति] A_7, ॰मेवेति A_3A_5 • याति तं] यातु A_3 (unmetrical), यात् A_5 (unmetrical), यात्तं A_7 (unmetrical) **Col.** इति महापद्मनरककथनं **A** (A_3A_5 add ४४, and A_7 adds ४५)

15(a^{12}, b^{9}, b^{12}) S_1, ⟨a^{2}⟩(a^{4})⟨a^{10}⟩(a^{11}–b^{1}, b^{4}, b^{8}) S_2

15a शृणुयाद्य] $S_1^{pc}S_3$R**A**Bh, शृणुयाद्या S_1^{ac}, शृ+ ˘ +या(द्य) S_2 • विजित्य] R**A**, विजयत्य S_1 (unmetrical), विचित्य S_2 (tops lost), विचिन्त्य S_3Bh (conj.?) • दोषान्] S_1S_3R**A**, –(षान्) S_2, धीमान् Bh (conj.?) **15b** ॰शोकः] $S_1S_2^{pc}$R**A**Bh, ॰शोका $S_2^{ac}S_3$ **15c** ॰वेरिता॰] S_1, ॰वैरिता॰ S_2S_3, ॰चोदिता॰ Bh (conj.) **15d** ॰मेवैति] $S_2^{pc}S_3A_7$Bh, ॰मेवेति S_1, ॰मेवै(रि॰) S_2^{ac} • तं] S_2S_3RBh, तत् S_1 • कदाचित्] **A**, कदाचिदिति S_2S_3 (इति part of col.), कदाचिदपीति S_1 (इति part of col., unmetrical), कदाचिद् Bh (typo) **Col.** ··· स्कन्दपुराणे नरकवर्ण्णने महापद्मं नामः॥ ⊙ S_1, स्कन्दपुराणे पञ्चचत्वारिंशतिमो ध्यायः॥ ⊙ S_2, स्कन्दपुराणे नामाध्यायः। ४५ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने महापद्मो नाम पंचचत्वारिंशोध्यायः Bh

षट्चत्वारिंशो ऽध्यायः ।

सुशर्मोवाच ।
अतः परं प्रवक्ष्यामि रौरवं नरकं पुनः ।
यत्र ते विवशा बद्धाः कर्मणा स्वेन जन्तवः ।
यात्यन्ते दुःखशोकार्ता महानिरयगामिनः ॥ १ ॥
रु इति प्रोच्यते शब्दस्तत्रासौ श्रूयते यतः ।
पुनः पुनर्वा भीमो हि रौरवस्तेन कीर्त्यते ॥ २ ॥
पूर्णस्तु सर्वः कारीष्या ज्वलत्या सो ऽतिदारुणः ।
मध्ये स्तम्भो ऽस्य लोहो वै तप्तकाञ्चनसप्रभः ॥ ३ ॥
तत्र जन्तुर्भृशं मग्नः प्रविशन्दह्यते भृशम् ।
आर्तनादान्प्रकुर्वाणो मूर्छितः पतितः पुनः ॥ ४ ॥

1c विवशा] विवशी R **1d** कर्मणा स्वेन] कर्म्मपातेन R **1e** यात्यन्ते] पात्यन्ते R **2a** रु इति] कण्ठेति R^{ac}, कण्ठति R^{pc} **2ab** शब्दस्तत्रा°] शब्दो रवो R **3ab** सर्वः कारीष्या ज्वलत्या सो] सर्वकारीस्या ज्वलन्त्याद° R **3c** मध्ये] मध्य° R • लोहो] लौहो R **4a** जन्तुर्भृशं मग्नः] जन्तुः सुसम्मग्नः R **4b** प्रविशन्दह्यते] प्रवृष्टो रुदते R **4c** °नादान्] °नादं R

1c विवशा] विवसा A_7, रिवशा A_3A_5 **1d** स्वेन] तेन **A** **1e** यात्यन्ते] पात्यंते A_3, पात्यंत A_5, जात्यन्ते A_7 **2a** रु इति] र इति A_7, व इतु A_3A_5 **2ab** शब्दस्तत्रा°] शब्दो वारा° A_3, शब्दो नरवारा° A_5 (unmetrical), शब्दो रवो{रावा A_7^{ac}} A_7 **2b** श्रूयते] A_3, श्रुयते A_5A_7 **2c** भीमो हि] °भिमोही A_3A_5, भीमो पि A_7 **2d** कीर्त्यते] कथ्यते **A** **3ab** सर्वः कारीष्या ज्वलत्या सो] सर्वकारी{°रि° A_3A_5}स्यात् ज्वलत् पाशो **A** **3c** स्तम्भो ऽस्य] A_3A_5, स्तम्भस्य A_7 • लोहो] लौहो **A** **4a** जन्तुर्] A_3A_7, जंतु A_5 **4b** प्रविशन्दह्यते] प्रविष्टो रुदते **A** **4c** °नादान्] A_3A_7, °नादात् A_5

Manuscripts available for this chapter: S_1 photo 6.9b (f. 74^v); S_2 exposure 59a (f. 66^v); S_3 f. 72^r–72^v; R f. 89^r–89^v; A_3 f. 52^v–53^r; A_5 f. 99^v–100^v; A_7 f. 74^r–74^v.
1⟨f^6⟩(f^7–f^8) S_3 **2**(a^5, d^7)⟨d^8⟩ S_1 **4**(d^4) S_1

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1 सुशर्मोवाच] S_1R**A**, सुशर्म उ S_2S_3, om. Bh **1c** बद्धाः] R**A**Bh, बद्धा $S_1S_2S_3$ **1d** जन्तवः] $S_1^{pc}S_2S_3$R**A**Bh, जन्तव S_1^{ac} **1e** दुःख°] $S_1^{pc}S_2S_3$R**A**Bh, दु+ः+⟨श⟩ख° S_1 **1f** °गामिनः] $S_1^{pc}S_2$R**A**Bh, °गामिन S_1^{ac}, –(मिन): S_3 **2a** रु इति] S_2S_3Bh, उ इति S_1 **2ab** शब्दस्तत्रा°] em. Bh (silently), शब्द तत्रा° S_1, शब्दस्तथा° S_2S_3 **2c** पुनः] S_1R**A**Bh, पुन S_2S_3 (unmetrical) • °र्वा] S_2S_3R**A**Bh, °र्व्व S_1 • हि] S_2S_3RBh, पि S_1 **2d** °वस्तेन] S_1S_2R**A**Bh, °वन्येन S_3 • कीर्त्यते] S_2S_3R, की(र्त्त्य)⏑̱ S_1^{pc}, की(र्त्ति)⏑̱ S_1^{ac}, कथ्यते Bh **3a** सर्वः] em. Bh (silently), सर्व° $S_1S_2S_3$ • कारीष्या] S_2S_3, कारीस्या S_1, कारीष्याज् Bh (typo) **3b** ज्वलत्या सो] conj., ज्वलत्यासौ S_1, ज्वलते सो S_2S_3, ज्ज्वलते सो Bh • ऽतिदारुणः] S_3R**A**Bh, सुदारुणां S_1, भिदारुणः S_2 **3c** स्तम्भो ऽस्य] S_2S_3RA_3A_5Bh, स्तम्भस्य S_1^{pc}, स्तम्बस्य S_1^{ac} • लोहो] S_2S_3, लोहे S_1, लौहो Bh **4a** जन्तुर्] $S_2^{pc}A_3A_7$Bh, जन्तु $S_1S_2^{ac}S_3$ • °शं मग्नः] $S_1S_2^{pc}$**A**Bh, °शम्मग्न $S_2^{ac}S_3$ **4b** °शन्दह्यते] S_2S_3Bh, °शं दृश्यते S_1 • भृशम्] S_1^{pc}R**A**, भृषं S_1^{ac}, वशः S_2S_3Bh **4c** आर्त°] S_1S_2R**A**Bh, आत्त° S_3 • °नादान्] $S_2S_3A_3A_7$Bh, °नादम् S_1 **4d** मूर्छितः] S_2S_3R**A**Bh, मूर्च्छितं S_1

ततः क्लेशेन महता उद्धृत्यात्मानमात्मना।
भूयो ऽन्यं देशमासाद्य तथैव प्रविशन्स हि॥ ५॥
ततस्तस्मादुपोत्पत्य स्तम्भमाश्रयते यदि।
तेनापि दह्यते भूयो विसृज्य प्रविशेत्पुनः॥ ६॥
एवं स यात्यते तत्र बहूनब्दान्सुदुःखितः।
ततो विसृष्टो भूयश्च उच्छ्रयान्प्रतिपद्यते॥ ७॥
तं हि गच्छन्ति पुरुषाः सुरापा धर्मदेशकाः।
पितृहा मातृहा चैव भ्रातृहा गुरुहा तथा॥ ८॥
गोघ्नो ऽथ दमकश्चैव जन्तूनां भृशदारुणः।
गलकर्त्ता कूटमानी कर्मणांश्च करोति यः॥ ९॥

5a ततः] अतः R **5c** ऽन्यं] R^{ac}, न्य(त्) R^{pc} **5d** प्रविशन्स हि] प्राविश⟨म्मयिं⟩+न्नयं+ R **6a** °दुपोत्पत्य] °त्तदुत्पत्य R **7a** यात्यते] पात्यते R **7d** उच्छ्रयान्] उच्छ्रायात् R **8a** हि गच्छन्ति] गच्छन्ति +च+ R **8b** °देशकाः] °दूषकाः R **9a** दमक°] दशम° R **9c** गल°] कुल° R • °मानी] °माली R **9d** कर्मणांश्च करोति यः] कूटकर्म्मकरो हि सः R

5a क्लेशेन] A_3A_7, क्लेशोन A_5 **5b** उद्धृत्या°] A_7^{pc}, तत् वृत्या° A_3, त् वृत्या° A_5 (unmetrical), तद्वत्या° A_7^{ac} • °मात्मना] A_3A_7, °मात्मनः A_5 **5c** ऽन्यं देश°] न्यासेन° A_3A_5, न्यसेद⟨न⟩° A_7 **5d** प्रविशन्स हि] प्राविशन्महीं **A** **6a** °दुपोत्पत्य] °त्पतत्ये{°त्यै° A_5}व A_3A_5, °दुत्पतत्यैव A_7 (unmetrical) **6b** °माश्रयते यदि] °माश्र{°श्रु° A_7^{ac}}यते यदा A_7, °माश्रुयते A_5 (unmetrical), °माश्वते यदा A_3 (unmetrical) **6d** विसृज्य प्र°] विशत्य वि° A_3, विशत्य+प्य+ A_7, om. A_5 (unmetrical) **7a** यात्यते] A_7, पात्यते A_3A_5 **7b** बहूनब्दान्] बहूनब्धान् A_7, बहुलब्ध्वान् A_3, बहुलध्वान् A_5 **7d** उच्छ्रयान्] उव्रयात् A_3A_5, उ(श्र)यात् A_7 **8a** पुरुषाः] A_3A_7, पुरुषा A_5 **8b** °पाधर्मदेशकाः] °पानरता{°त° A_3A_5}श्च ये **A** **8d** भ्रातृहा] A_5A_7, भर्तृहा A_3 **9b** °दारुणः] A_5A_7, °दारुण A_3 **9c** गलकर्त्ता] छलकर्त्ता{°र्ता A_5} **A** • °मानी] A_7^{pc}, °माली $A_3A_5A_7^{ac}$ **9d** कर्मणंश्च] कर्मणाति° A_3A_5, कर्म्मणा A_7^{ac} (unmetrical), कर्म्मनाशं A_7^{pc}

5(b^4) S_3 **6**⟨a^2–a^4⟩ S_1 **7**(d^5) S_1 **9**(b^2) S_3

5a ततः] $S_1S_2^{pc}S_3$**A**Bh, तत S_2^{ac} • क्लेशेन] $S_2S_3RA_3A_7$Bh, शोकेन S_1 **5b** उद्धृत्यात्मान°] $S_1S_2RA_7^{pc}$, उद्धृत्यान° S_3 (unmetrical), उध्दृत्यात्मान° Bh (typo) • °मात्मना] $S_1RA_3A_7$Bh, °मात्मनः S_2S_3 **5c** ऽन्यं] $S_2S_3R^{ac}$Bh, न्यद् S_1 **5d** प्रविशन्स हि] conj., प्रविशन्ति च S_1, प्राविशत्स हि S_2S_3, प्रविशेच्च सः Bh (conj.?) **6a** °दुपोत्पत्य] S_2S_3Bh, दुतोत्पत्य S_1 **6b** स्तम्भ°] $S_1^{pc}S_2S_3R$**A**Bh, स्तम्ब° S_1^{ac} **6c** भूयो] S_2S_3R**A**Bh, भूय S_1 **6d** °ज्य प्रविशेत्] S_2S_3RBh, °ज्योपविशत् S_1 **7b** °नब्दान्] S_2S_3RBh, °नाब्दान् S_1 **8a** तं हि] S_2S_3**A**Bh, ये ते S_1 • पुरुषाः] $S_2^{pc}RA_3A_7$Bh, पुरुषा $S_1S_2^{ac}S_3$ **8b** °देशकाः] $S_1^{pc}S_2S_3$Bh, °दे(ष)काः S_1^{ac} **8d** °हा तथा] S_1S_2R**A**Bh, °हास्तथा S_3 • After this S_1 adds 2 pādas reading ··· वादे भिरतास्तेषामेव च निन्दकाः।, Bh adds 2 pādas reading – – – वादेभिरतास्तेषामेव च निन्दकाः॥ **9a** गोघ्नो] S_1S_3R**A**Bh, गोघ्ना° S_2 **9b** °दारुणः] $S_2S_3RA_5A_7$Bh, °दारुणाः S_1 **9c** °कर्त्ता] RA_3A_7, °गर्त्त S_1, °कर्त्तः S_2S_3, °कर्ता Bh (em.?) **9d** कर्मणांश्च] em., कर्म्मणां तु S_1, कर्मणाञ्च S_2S_3, कर्मणानु° Bh (conj.?)

परिवित्तिः परिवेत्ता श्मशानरतिरेव च।
पुनर्भूसुतसंयोगी यस्य चोपपतिर्गृहे।
एते सर्वे ऽभिगच्छन्ति नरकं रौरवं नराः॥ १०॥
य इमं शृणुयाच्च रौरवं नरकं पापकृतां सुरौरवम्।
नियतं प्रयतो ऽतिरौरवं न स गच्छेन्मनसापि रौरवम्॥ ११॥

स्कन्दपुराणे षट्चत्वारिंशो ऽध्यायः॥ ४६॥

10a परिवित्तिः] परिवृत्तिः R **10e** ऽभि°] ति° R **11b** °कृतां] °कृतं R **11c** ऽति°] भि° R **11d** न स] स न R • रौरवम्] रौरवमिति R **Col.** इति श्रीस्कन्दपुराणे रौरवकथनं R

10b °रति°] °पति° **A** **10c** पुनर्भूसुत°] पु{मु° A_3}नर्भूरथ A_3A_7, पुनर्भूनरथभ° A_5 (unmetrical) **10d** यस्य] A_3A_7, यस्या A_5 • °पतिर्] A_5A_7, °पति° A_3 (unmetrical) **10e** ऽभि°] A_7, पि A_3A_5 **11a** इमं] A_5, इदं A_7, श्मं A_3 (unmetrical) • °याच्च] A_3A_7, °या च A_5 **11b** सुरौरवम्] A_3A_7, सुरैः A_5 (unmetrical) **11c** प्रयतो ऽति°] प्रयांतीति A_3 (unmetrical), प्रयातिते A_5 (unmetrical), प्रयाति हि{ति A_7^{ac}} A_7 (unmetrical) • °रौरवं] A_3A_7, गौरवं A_5 **11d** स] $A_3A_7^{pc}$, om. $A_5A_7^{ac}$ (unmetrical) • रौरवम्] A_3A_7, गौरवं A_5 **Col.** इति{इति श्री° A_3} रौरवनरककथनं **A** (A_7 adds ४६)

10(f[8]) S_1 **11**⟨a[1]–a[2]⟩ S_1

10a परिवेत्ता] S_1R**A**Bh (unmetrical), परिवेत्तो S_2S_3 (unmetrical) **10b** °रति°] $S_1S_2^{pc}$RBh, °निरति° $S_2^{ac}S_3$ (unmetrical) **10c** पुनर्भू°] $S_1RA_5A_7$Bh, पुनभू° S_2S_3 **10d** यस्य] $S_1S_2S_3R$ A_3A_7, यस्या Bh (conj.?) • °पतिर्] $S_1S_2RA_5A_7$Bh, °पति° S_3 (unmetrical) **10f** °वं नराः] S_2S_3R**A**Bh, °वंन्न(रा) S_1 (visarga possibly lost) **11a** इमं] S_3RA_5Bh (conj.?), ⏑मं S_1, मं S_2 (unmetrical) • °याच्च रौरवं] $S_1RA_3A_7$Bh, °यादरौरवो S_2S_3 **11b** °कृतां] $S_1S_2^{ac}S_3$**A**Bh, °कृतं S_2^{pc} • सुरौरवम्] $S_2^{pc}RA_3A_7$Bh, सुरोखं S_1 (unmetrical), सुरौरव $S_2^{ac}S_3$ **11c** °तं प्रयतो ऽति°] S_2S_3Bh, °तम्पठते च S_1 • °रौरवं] $S_1S_2RA_3A_7$Bh, °रौरव S_3 **11d** °न्मनसापि] RA Bh, °न्यससापि S_1, °न्मनसाति° S_2S_3 • रौरवम्] A_3A_7Bh, रौरवमिति $S_1S_2S_3$ (इति part of col.) **Col.** १२ (in letter numerals)॥ रौरवं नामः नरकवर्ण्णने ध्यायः॥ ⊙ S_1, स्कन्दपुराणे षट्चत्वारिंशतिमो ध्यायः॥ ⊙ S_2, ⊙॥ स्कन्दपुराणे नामाध्यायः ४६ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने रौरवं नाम षट्चत्वारिंशोध्यायः Bh

सप्तचत्वारिंशो ऽध्यायः ।

सुशर्मोवाच ।
महारौरवमन्यच्च शृणु मे दुष्टयातनम् ।
यत्र धाराश्च तोयस्य तडागानि च पुत्रक ।
कारीषी कनकाभा च कुल्याश्चाग्निप्रपूरिताः ॥ १ ॥
आयसा बहवः स्तम्भा वृक्षाश्च बहुकण्टकाः ।
राक्षसा विविधाकारास्तीक्ष्णशस्त्रास्त्रधारिणः ॥ २ ॥
तत्र पापेन बहुना जन्तुः समभिपाशितः ।
निपतेद्विकृताकारः क्रन्दमानो मुहुर्मुहुः ॥ ३ ॥
स तत्र पतितः क्षिप्रं राक्षसैर्भिन्नमस्तकः ।
कारीष्यामग्निवर्णायां पच्यते भृशदारुणम् ॥ ४ ॥

1e कारीषी कनकाभा च] करीषाः कनकाभाश्च R **2d** °शस्त्रास्त्रधारिणः] °दंष्ट्रास्त्रयोधिनः R **3a** पापेन] पाशेन R **3b** °पाशितः] °पातितः R **3c** निपतेद्वि°] निपतद्वि° R **4a** पतितः] पातितः R **4c** कारीष्यामग्नि°] कारीष्याग्नि° R (unmetrical)

1b शृणु मे] शृणुष्व **A** • दुष्ट°] A_7, हृष्ट° A_3A_5 **1c** तोयस्य] तोयाश्च A_7, तोषाश्च A_3A_5 **1d** पुत्रक] A_3A_7, पुत्रकः A_5 **1e** कारीषी कनकाभा च] कार्यस्य नरकाभास्तु **A** **1f** कुल्या°] A_7, कुल्पा° A_3, कुल्माल्या° A_5 (unmetrical) • °पूरिताः] A_3A_5, °पूरिता A_7 **2a** आयसा] A_3A_7, आपसा A_5 **2d** °शस्त्रा°] A_3A_7, °शास्त्रा° A_5 **3–4**] om. **A**

Manuscripts available for this chapter: S_1 photos 6.9b (f. 74^v), 6.9a (f. 75^r) and 6.8b (f. 75^v); S_2 exposures 59a (f. 66^v) and 59b (f. 67^r); S_3 f. 72^v–73^r; R f. 89^v–90^r; A_3 f. 53^r; A_5 f. 100^v–101^r; A_7 f. 74^v.
1⟨b^4–b^8⟩ S_1, ⟨c^3–c^4⟩(c^5–c^6) S_2 **2**(b^8–c^2) S_1 **3**(d^5) S_2

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2S_3 **1a** °मन्यच्च] S_1S_2R**A**Bh, °मन्य च S_3 (unmetrical) **1b** मे] S_2S_3RBh, यो S_1 **1c** तोयस्य] S_2S_3R, तोयश्च S_1, तोयं च Bh (em.?) **1d** पुत्रक] S_2^{pc}RA_3A_7Bh, पुत्रकः $S_1S_2^{ac}S_3$ **1e** कनकाभा च] $S_1S_2S_3$, कनकाभाश्च Bh (em.?) **1f** °पूरिताः] S_1RA_3A_5Bh, °पूरिता S_2S_3 **2a** आयसा] S_2S_3RA_3A_7Bh, आशसा S_1 **2d** °स्तीक्ष्ण°] S_2S_3R**A**Bh, °स्तीक्ष्णः S_1 • °शस्त्रा°] $S_1S_2^{pc}S_3A_3A_7$Bh, °शास्त्रा° S_2^{ac} **3a** तत्र] S_1^{pc}RBh, तत S_1^{ac}, अत्र S_2S_3 **3b** जन्तुः] S_2RBh, जंतु S_1^{ac}, जंतू S_1^{pc}, जन्तु S_3 • °पाशितः] S_1Bh, °पाशिता S_2S_3 **3c** °कारः] $S_1S_2^{pc}$RBh, °कारा $S_2^{ac}S_3$ **4a** तत्र] S_2S_3RBh, पत्र° S_1 **4b** राक्षसैर्] S_1S_2RBh, राक्षसै S_3 • °मस्तकः] S_1S_2RBh, °मुस्तकः S_3 **4c** कारीष्या°] S_2S_3RBh, कारीप्य° S_1 • °वर्णायां] S_2RBh, °वर्ण्णो याम् S_1, °वर्णाया S_3 **4d** भृश°] $S_1^{pc}S_2S_3$RBh, भृष° S_1^{ac}

ततः स तेन दाहेन दुःखितः परमार्तिमान् ।
दाहप्रशमनार्थाय तडागे ऽभिनिमज्जते ॥ ५ ॥
तत्र क्षारेण कष्टेन द्विगुणं वेदनार्दितः ।
वेगेनोत्थाय वृक्षं वा स्तम्भं वाप्यभिरोहति ॥ ६ ॥
तत्र तैः कण्टकैस्तीक्ष्णैरायसैश्चावतक्षितः ।
पतते ह्यग्निकुल्यायां करुणं बहुधा नदन् ॥ ७ ॥
एवं स यात्यमानस्तु तृषार्तो विलपन्बहु ।
धारामाश्रयते पातुं सापि तस्यायसं तदा ।
अग्निवर्णं वहत्यम्भस्ततो मूर्छार्दितो म्रियेत् ॥ ८ ॥
संपूर्णयातनश्चापि मुक्तस्तस्माद्भयावहात् ।
उच्छ्रयेषु तदा जन्तुर्यात्यते भृशदारुणम् ॥ ९ ॥

5d ऽभि°] वि° R **6a** कष्टेन] कोष्णेन R **6d** °प्यभि°] °प्याधि° R **7d** नदन्] वदन् R **8a** स यात्य°] सा +पा+त्य° R **8b** विलपन्बहु] विलिपन्मुहुः R **8c** पातुं] यान्तु R **8d** °स्यायसं] °स्यायसा R **9cd** जन्तुर्यात्यते] जन्तुः पात्यते R

5b °मार्तिमान्] °मार्त्तवान् **A** **5d** ऽभि°] वि° **A** **6a** कष्टेन] कोष्टेन A_3A_5, कोष्ठेन A_7 **6b** °नार्दितः] A_7^{pc}, °नान्वितः A_3, °नार्चितः $A_5A_7^{ac}$ **6c** वेगेनोत्थाय] रोगानाथाय A_3A_5, दुःखनाशाय A_7 **6d** °प्यभि°] °प्यव° **A** **7b** °रायसैश्चाव°] °रायसैरिव A_7^{pc}, °राहरै इव A_7^{ac}, °राहार इव A_3A_5 • °तक्षितः] भेदितः **A** **7c** °कुल्यायां] °तुल्यायां **A** **8a** स यात्य°] तृषार्त्त° **A** **8b** तृषार्तो] हर्षार्त्ता A_3, हर्षा° A_5 (unmetrical), दुःखार्त्तो A_7 • विलपन्] A_7, विमलं A_3, विमल° A_5 (unmetrical) **8c** पातुं] पातु A_5, यातु A_7, जातु A_3 **8d** °स्यायसं तदा] °स्यायसी तथा **A** **8e** °वर्णं] A_3A_7, °वर्ण्णं A_5 **8f** मूर्च्छार्दितो म्रियेत्] मूर्च्छा{मुच्छा° A_3}दितो म्रियेत् A_3A_5, ततो मूर्च्छादितो म्रियते A_7^{pc} (unmetrical), मुच्छेत वायसैः A_7^{ac} **9a** °यातनश्चापि] °यातनां प्राप्य **A** **9b** °द्भयावहात्] °द्भयावहः{°ह A_7} **A** **9c** उच्छ्रयेषु] A_7, उब्रयेषु A_3, उव्ररोषु A_5 **9cd** जन्तुर्यात्यते] A_3A_7, °र्जंतु पात्यते A_5 **9d** °दारुणम्] A_3A_7, °दारुणे A_5

6(d[5]) S_2

5a ततः] S_1S_2R**A**Bh, तत S_3 (unmetrical) **5c** °प्रशमना°] $S_1S_2^{pc}S_3$R**A**Bh, °प्रशमाना° S_2^{ac} **5d** ऽभि°] S_1, ति° S_2S_3, वि° Bh **6a** कष्टेन] S_2S_3, तप्तेन S_1Bh **6b** द्विगुणं] $S_2^{pc}S_3$R**A**Bh, द्विगुण° S_1 (unmetrical), द्विगुणां S_2^{ac} **6c** वेगेनो°] $S_1^{pc}S_2S_3$RBh, वेगोनो° S_1^{ac} **6d** °प्यभि°] S_2S_3, °प्यथ S_1, °प्यधि° Bh (conj.) **7c** °कुल्यायां] S_2S_3RBh, °कुल्यायात् S_1^{pc}, °कुल्या(जा)त् S_1^{ac} **7d** नदन्] **A**Bh, नदम् S_1, नदत् S_2S_3 **8a** स] S_2S_3Bh, सां° S_1^{pc}, सं° S_1^{ac} **8b** तृषार्तो] RBh (em.?), तृशार्त्ते S_1, स्तृषार्त्तो S_2S_3 • °पन्बहु] S_1A_7Bh, °पन्बहून् S_2S_3 **8c** धारामा°] S_1S_3R**A**Bh, धारमा° S_2 • पातुं] S_2S_3Bh, पातु S_1 **8d** तस्या°] S_2S_3R**A**Bh, तत्त्रा° S_1 **8e** °वर्णं] S_1S_2RA_3A_7Bh, °वण्णं S_3 • °हत्यम्भस्] $S_2S_3^{pc}$R**A**Bh, °हत्यंभे S_1, °हभ्यम्भस् S_3^{ac} **8f** मूर्छार्दितो] $S_1^{pc}S_2$RBh, मूर्च्छर्दिता S_1^{ac}, मूर्च्छदितो S_3 • म्रियेत्] RA_3A_5Bh, मृयेत् $S_1S_2S_3$ **9a** °यातन°] S_2S_3RBh, °यातना° S_1 **9b** °द्भयावहात्] R, °न्महाभयात् S_1Bh, °द्भयावहान् S_2S_3 **9c** जन्तुर्] $S_2S_3A_3A_7$Bh, जन्तु S_1 **9d** भृश°] $S_1^{pc}S_2S_3$R**A**Bh, भृष° S_1^{ac} • °दारुणम्] $S_1S_2^{pc}S_3$RA_3A_7Bh, °दारुणः S_2^{ac}

तत्र गच्छन्ति राजघ्नो राजभार्यावमन्यकः।
आशां दत्त्वा न दद्याद्यो यश्च तीर्थविदूषकः॥ १०॥
मोषकः सूचकश्चैव स्त्रीभृतो यश्च पापकृत्।
अग्नौ गवि च यो दानं ब्राह्मणे वापि वारयेत्॥ ११॥
विक्रीणीयात्स्वभार्यां यो अपत्यं वा नराधमः।
हरते चाग्निभाण्डानि योगिनां चैव किंचन॥ १२॥
चोरग्राहश्च दुर्बुद्धिर्मनुष्यास्तस्य ये च ह।
ब्राह्मणाधिकृतश्चैव धर्माधिकृत एव च॥ १३॥
कपिला यस्य गौः स्याच्च अनग्नेर्ब्राह्मणस्य ह।
मिथ्याग्निहोत्री यश्चैव नैत्यके ऽपरिवेषकः॥ १४॥

10b ॰वमन्यकः] चमन्त्यकः R^{ac}, चमन्ति ये R^{pc} **10c** आशां दत्त्वा न] गां दत्वा न +च+ R **10d** तीर्था॰] तीथा॰ R **11ab**] om. R **11c** अग्नौ गवि च यो दानं] अग्नियोगवचश्चैवं R^{pc}, अग्निह्वो गवि च +श्चैलं+ R^{ac} **11d** वारयेत्] संहरेत् R **12ab** ॰त्स्वभार्यां यो अपत्यं] ॰त्स्वकां भार्य्यां योजयेद् R **13a** चोर॰] चौर॰ R **13b** ह] हि R **13c** ब्राह्मणाधिकृत॰] ब्रह्मेणाविकृता॰ R **14b** अनग्नेर्] अनग्निर् R • ह] च R **14d** नैत्यके परिवेषकः] +नि+त्यं कोपनिषेवकः R

10a गच्छन्ति] A_5A_7, गच्छति A_3 **10b** ॰मन्यकः] ॰मानकः **A** **10c** आशां दत्त्वा न दद्याद्यो] A_7^{pc}, आसान्न दद्यार्थं A_7^{ac} (unmetrical), आसां न दद्यार्थो A_5 (unmetrical), आशान दद्यान्न दद्यार्थं A_3 (unmetrical) **10d** ॰दूषकः] A_7^{pc} ?, ॰भूषकः $A_3A_5A_7^{ac}$? **11ab**] om. **A** **11c** यो दानं] यज्ञानां A_3, यज्ञानं A_5A_7 **11d** वारयेत्] यो हरेत् **A** **12ab**] om. **A** **12cd**] A_3A_5 have this after 15d, om. A_7 **13–14**] om. **A**

14(c[7]) S_2^{pc}

10a तत्र] S_1R**A**Bh, अत्र S_2S_3 • गच्छन्ति] $S_1S_3RA_5A_7$, गच्छति S_2Bh **10b** ॰भार्याव॰] S_2S_3**A**Bh, ॰भार्य्यव॰ S_1 • ॰मन्यकः] S_2^{pc}, ॰मन्यकाः S_1, ॰मन्यक $S_2^{ac}S_3$, ॰मानकः Bh **10c** आशां] $S_1S_3A_7^{pc}$Bh, आंशान् S_2 **11a** मोषकः] S_2Bh, मोसकः S_1^{pc}, मेशकः S_1^{ac}, माषक S_3 (unmetrical) • सूचकश्चै॰] S_2S_3Bh, सूकरी चै॰ S_1 **11b** स्त्रीभृतो] $S_1^{pc}S_2S_3$Bh, स्त्रीभृता S_1^{ac} **11cd**] (S_2)S_3(Bh), गवां विप्रांस्तथाग्नीनान्दी{॰ह्वी॰ S_1^{ac}}यमानन्तु वारु{॰र॰ S_1^{ac}}येत् S_1 **11d** वापि] S_3R**A**, चापि S_2Bh **12ab**] S_2S_3(Bh), संकीर्ण्णं परनार्य्यन्धा तास्वपत्यान्यजीजनत् S_1 **12ab** यो अपत्यं] S_2S_3, यो ह्यपत्यं Bh (em.?) **12c** चाग्नि॰] $S_2S_3RA_3A_5$Bh, काग्नि॰ S_1 • ॰भाण्डानि] $S_1S_2^{pc}S_3RA_3A_5$Bh, ॰भण्डानि S_2^{ac} **12d** योगिनां] $S_2S_3RA_3A_5$Bh, यो ग्निनाञ् S_1 • किंचन] S_2^{pc}R**A**Bh, किञ्चनः $S_1S_2^{ac}S_3$ **13a** चोरग्राहश्च दुर्बुद्धिर्] S_2^{pc}, चोरान्धाननुगृह्णाति S_1, चोरग्राहश्च दुर्बुद्धि $S_2^{ac}S_3$, चोरान् वा योनुगृह्णाति Bh (conj.?) **14ab**] S_2(S_3)(R)Bh, अनग्निहोत्री ये चान्यत्कपिलाक्षीरपायकः S_1 **14a** स्याच्च] S_2RBh, स्या च S_3 **14b** अनग्नेर्] S_2Bh, अनग्ने S_3 **14c** यश्चैव] S_1RBh, य+(श्च)+व S_2 (unmetrical), यव S_3 (unmetrical) **14d** ॰वेषकः] em. Bh (silently), ॰लोपकः S_1, ॰वेषक S_2S_3

राजपुत्रहरश्चैव दुर्भिक्षं यश्च चिन्तयेत् ।
राष्ट्रलोपं दारलोपं धनलोपं च यो नरः ।
देशस्य डामरं चैव सततं य इहेच्छति ॥ १५ ॥
य इमं शृणुयादभीक्ष्णशो नियतं धर्ममतिश्च तिष्ठति ।
न स गच्छति तं भयावहं नरकं रौरवमुग्ररौरवम् ॥ १६ ॥

स्कन्दपुराणे सप्तचत्वारिंशो ऽध्यायः ॥ ४७ ॥

15e डामरं] दमनञ् R **15f** य इहे॰] पशुहे॰ R **16a** ॰दभीक्ष्णशो] ॰दभीष्टशो R **16c** न स] स न R **16d** रौरवम्] रौरवमिति R **Col.** इति स्कन्दपुराणे महारौरवाख्यानं R

15a ॰हरश्चै॰] ॰वधश्चै॰ A_3A_7, ॰वधंश्चै॰ A_5 **15cd**] राष्ट्रा{॰ष्ट्र॰ A_5}लापदारालापी धनालापं यो नरः A_3A_5, om. A_7 (an insertion mark after pāda b, but no insertion) • After this A_3A_5 have 12cd. **15ef–16**] om. **A** **Col.** इति षट्त्रिंशो ध्यायः $A_3A_5A_7^{ac}$ (A_3 adds ३६), इति सप्तचत्वारिंशो ध्यायः A_7^{pc}

16(d^4–d^7) S_1

15a ॰हरश्चै॰] S_2S_3R, ॰हनश्चै॰ S_1, ॰वधं चै॰ Bh (em.?) **15b** दुर्भिक्षं यश्च चिन्तयेत्] S_2S_3R**A**, दुङ्खिक्षस्य च कारकः S_1, दुभिक्षं यच्च चिन्तयेत् Bh (typo?) **15d** ॰लोपं च] S_1S_2RBh, ॰लोपश्च S_3 **15ef**] S_2S_3, देशविद्रवणञ्चैव य कुर्याड्डमरानि वा S_1, देशविद्रवणं चैव यः कुर्याड्डामराणि वा Bh (em.?, Bh suggests ॰विद्रावणं) • After this S_1 adds 2 pādas reading सर्व्वे ते नरकं यान्ति महारौरवसंज्ञकं ।, Bh adds 2 pādas reading सर्वे ते नरकं यान्ति महारौरवसंज्ञकम् ॥ **16b** धर्ममति॰] $S_1S_2^{pc}$RBh, धर्म-ममति॰ $S_2^{ac}S_3$ (unmetrical) **16d** रौरवम्] Bh, रौरवमिति $S_1S_2S_3$ (इति part of col.) **Col.** १८ (in letter numerals) ॥ स्कन्दपुराणे नरकवर्ण्णने महारौरवं नामः ॥ ⊙ S_1, स्कन्दपुराणे सप्तचत्वारिङ्शतिमो ध्यायः ॥ ⊙ S_2, स्कन्दपुराणे नामाध्यायः ४७ (in letter numerals) ॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने महारौरवं नाम सप्तचत्वारिंशो ध्यायः Bh

अष्टचत्वारिंशो ऽध्यायः।

सुशर्मोवाच।
तमो नामापरो घोरो नरको ऽतिभयंकरः।
तत्र सो ऽभिपतन्नेव राक्षसैरभिहन्यते॥ १॥
असिमुद्गरशक्त्यग्रैर्गदामुसलपट्टसैः।
भयदैः परिघैष्टङ्कैर्वज्रैरसिपरश्वधैः॥ २॥
अन्यैश्च विविधाकारैर्हतः क्रुद्धैः सुनिर्दयैः।
मूर्छितस्तमसा ग्रस्तो नरकं तं प्रपद्यते॥ ३॥
स देहेन विनष्टेन तमसा मूर्छिताकृतिः।
दुःखसंततिसंबद्धो यातनामश्नुते भृशम्॥ ४॥
यस्मात्स तमसा ग्रस्त अनाश्वस्तो ऽतिदारुणम्।
यातनामश्नुते जन्तुस्तमस्तस्मात्स उच्यते॥ ५॥

1d °रभि°] °र्बृहु R **2a** °शक्त्यग्रैर्] +शस्त्र्यु+ग्रैर् R **2b** °मुसलपट्टसैः] °मुषलपट्टिशैः R **2c** °ष्टङ्कैर्] °र्घोरैर् R **2d** °रसि°] °रथ R **3b** क्रुद्धैः] क्रुद्धः R **4c** °संबद्धो] °सम्बन्धो R **5a** °त्स] °त्तु R **5ab** ग्रस्त अनाश्वस्तो] ग्रस्तो ऽनाप्तस्तौ R (unmetrical) **5d** °स्तमस्तस्मात्] °स्तस्मात्तमः R

1a नामा°] A_3A_5, नाम A_7 **1c** ऽभि°] पि **A** • °न्नेव] A_3, °न्नैव A_5A_7 **2a** °शक्त्य-ग्रैर्] °शक्त्युग्रैर् **A** **2b** °मुसलपट्टसैः] °मुषलप{°य° A_5}ट्टिशैः **A** **2c** परिघै°] A_3A_5, परिघ° A_7 **2cd** °ष्टङ्कैर्वज्रै°] A_7, °ष्टंकैर्वजै° A_3, °ष्टंकै वज्रै° A_5 **3b** °र्हतः] °र्हत° **A** • °निर्दयैः] °दुर्जयैः{°यः A_5} **A** **4**] om. **A** **5ab** ग्रस्त अनाश्वस्तो] ग्रस्तो अनाग्रस्तो A_3A_7, ग्रस्तो A_5 (unmetrical) **5b** °दारुणम्] °दारुणः **A** **5c** जन्तु°] A_3A_5, यन्तु° A_7

Manuscripts available for this chapter: S_1 photo 6.8b (f. 75^v); S_2 exposures 59b (f. 67^r) and 60a (f. 67^v); S_3 f. 73^r–73^v; R f. 90^r–90^v; A_3 f. 53^r; A_5 f. 101^r–101^v; A_7 f. 74^v–75^r.
2(b^8) S_3

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उवाच S_1, सुशर्म उ S_2S_3 **1a** नामापरो] $S_2RA_3A_5$Bh, नामो प-रे S_1, तामापरो S_3 **1ab** घोरो नरको] S_1S_2R**A**Bh, घोरा नरके S_3 **1c** ऽभि°] S_1RBh, हि S_2S_3 **2a** °मुद्गर°] S_1S_3R**A**Bh, °मुद्ग° S_2 (unmetrical) • °शक्त्यग्रैर्] em., °शक्त्यग्रै S_1 (क्त्य corrected), °शंङ्कग्रैर् S_2S_3Bh **2b** °मुसल°] $S_1^{pc}S_2S_3$, °मुषल° S_1^{ac}, °मुशल° Bh (em.?) • °पट्टसैः] $S_1^{pc}S_2$, °प(ङ्क)सैः S_1^{ac}, °पटसैः S_3 (unmetrical), °पट्टिशैः Bh **2c** परिघै°] $S_1S_2RA_3A_5$ Bh, परिघे° S_3 **2cd** °ष्टङ्कैर्वज्रै°] $S_2S_3A_7$Bh, °ष्टङ्कै वज्रे° S_1 **2d** °रसि°] $S_1S_2S_3$**A**, °र्ऋष्टि° Bh (conj.?) • °परश्वधैः] S_2S_3R**A**Bh, °पराश्वधैः S_1 **3c** °स्तमसा] S_2S_3R**A**Bh, °स्तपरा S_1 **4b** तमसा मूर्छिताकृतिः] S_2S_3RBh, तपसा मूच्छितामपि S_1 **4c** °संबद्धो] S_1S_2, °सम्बन्धो S_3, °संनद्धो Bh (conj.) **5b** अनाश्वस्तो] S_1Bh, आनाशस्तो S_2^{ac}, आनाशती S_2^{pc} (unmetrical), अनाशस्तो S_3 • ऽतिदारुणम्] S_1^{pc}R, तिस्तिदारुणं S_1^{ac} (unmetrical), निदारुणः S_2, तिदारुणः S_3, तिदारुणाम् Bh (conj.?) **5c** °मश्नुते] S_1S_3R**A**Bh, °मस्तुते S_2 **5cd** जन्तुस्तम°] $S_2S_3^{pc}A_3A_5$Bh, जन्तु त{तं S_1^{ac}}म° S_1, जन्तुस्तंम° S_3^{ac}

सर्वा बहुविधाकारा यातना याः प्रकीर्तिताः।
तास्तत्र समवाप्नोति स्वेन पापेन दुर्मतिः॥ ६॥
समाप्तयातनश्चापि संतीर्णः स्वेन कर्मणा।
उच्छ्रयेषु पुनर्जन्तुर्यात्यते कर्मबन्धनः॥ ७॥
ब्रह्महा भ्रूणहा चैव सुरापो ब्राह्मणश्च यः।
गवां निपाने यश्चैव पिपासूनां नराधमः॥ ८॥
विघ्नं करोति मोहान्ध आहूय च कृशं तथा।
ब्राह्मणं न ददात्यस्य अर्थिनं यश्च दूषयेत्॥ ९॥
शास्त्राणि हरते यश्च गोघ्नो यश्च नरः स्मृतः।
कपिलश्च वृथादृष्टिर्वेदधर्मार्थदूषकः।
नास्तिकाश्च दुरात्मान इत्येते तं प्रयान्ति वै॥ १०॥

6d पापेन] शापेन R **7b** संतीर्णः] स तीर्ण्णः R **7c** उच्छ्रयेषु] उच्छ्रायेषु R **7cd** °र्जन्तुर्यात्यते] °र्जन्तुः पात्यते R **7d** °बन्धनः] °बन्धनैः R **8c** निपाने] निपाले R **8d** पिपासूनां] पिपासानां R **9ab** मोहान्ध आहूय च कृशं तथा] मोहाच्च स तत्र पतते ध्रुवम् R **9c** ब्राह्मणं] ब्राह्मणे R • °त्यस्य] °त्यर्थं R **10c** वृथा°] तथा° R **10d** °धर्मार्थ°] °धर्म्मानु° R **10e** नास्तिकाश्च दुरात्मान] नास्तिकश्च दुरात्मानो R **10f** इत्येते] इत्येव R

6] **A** repeats these 4 pādas after 49.10ab. **6b** याः] A_7^{*pc}, या **A**$A_3^*A_7^{*ac}$, यां A_5^* **6d** पापेन] A_7**A***, शापेन A_3A_5 **7b** संतीर्णः] संतीशुः A_3A_5, स(न्भी)तः A_7^{pc}, सन्तीम्भः A_7^{ac} **7c** उच्छ्रयेषु] उच्छ्रायेषु A_7, तत्रायेषु A_3, तत्रायेषु A_5 **7d** °र्यात्यते] °र्यात्यन्ते **A** • °बन्धनः] °बन्धनैः{°नेः A_5} **A** **8b** भ्रूणहा] A_3, भ्रुणहा A_7, भूषणहा A_5 (unmetrical) **8c** निपाने] A_5A_7, निपाते A_3 **8d** पिपासूनां नराधमः] पिपासुंती नराधमः A_5, पिपासुं विनिवारयेत् A_3A_7 **9ab** विघ्नं करोति मोहान्ध आहूय च] विघ्नकरो विमोहा{°ह° A_3}श्च आहू{°ह° A_5}यश्च **A** (unmetrical) **9b**^{5}–**10e**^{4}] om. A_5 (unmetrical) **9b** कृशं] भृशं A_3, तृशन् A_7 **9c** ब्राह्मणं] ब्राह्मणे A_3A_7 • °त्यस्य] °त्यर्थं A_3A_7 **10c** कपिलश्च वृथादृष्टिर्] कापिलश्च तथाधृष्णिर्{°ष्णि° A_3} A_3A_7 **10e** नास्तिका°] नास्तिक° A_3A_7

6(b^5–b^6, b^8, c^2)⟨c^3⟩ S_2 **8**(c^4) S_3 **9**(a^8–b^5)⟨b^6⟩(b^7)⟨b^8⟩(c^1–c^6) S_2

6a सर्वा बहु°] S_1S_2R**A**A*Bh, सर्वबाहु° S_3 • °विधाकारा] $S_1S_2^{pc}S_3$R**A**A*Bh, (°पि)धाकारौ S_2^{ac} **6b** याः] S_1RA_7^{*pc}Bh, या S_2S_3 • °कीर्तिताः] S_1S_2R**A**A*Bh, °कीर्त्तिता S_3 **6d** दुर्मतिः] S_2S_3R**A**A*Bh, दुर्म्मति S_1 **7a** °यातन°] S_2R**A**Bh, °यातना° S_1S_3 **7cd** पुनर्जन्तुर्यात्यते] em. Bh (silently), तु जंतूनां यात्यन्ते S_1, पु+र्+न जन्तुर्यात्यते S_2 (unmetrical), पुन जंतुर्यात्यते S_3 (unmetrical) **8a** ब्रह्महा] $S_1S_2^{pc}S_3$R**A**Bh, ब्रह्म⟨(भ्रू)⟩+हा+ S_2 **8b** ब्राह्मणश्च] S_1S_2R**A**Bh, ब्राह्मणाश्च S_3 **8c** गवां नि°] S_1S_2R**A**Bh, गवानि° S_3 (tops lost) • °पाने यश्चैव] $S_2S_3A_5A_7$Bh, °पातनस्थाने वै S_1 (unmetrical) **9a** विघ्नं] S_1S_2RBh, विघ्न S_3 (unmetrical) **9b** च कृशं तथा] S_1S_3, (च कृ) – (न्त) ⏓ S_2, भर्त्सयेत्तु यः Bh (conj.?) **9c** ब्राह्मणं न ददात्यस्य] S_1S_3, ⏓ा(ह्मणन्न दादा)त्यस्य S_2, ब्राह्मणान् द्वेष्टि नित्यं य Bh (conj.?) **9d** अर्थिनं] S_1RA_3A_7Bh, अत्थिनं S_2, अस्थिनं S_3 **10b** नरः स्मृतः] S_2S_3RA_3A_7Bh, +न+रस्तथा S_1 **10c** कपिलश्च] S_3R, कपिलांश्च S_1, कापिलश्च S_2Bh • °दृष्टिर्] S_2^{pc}RBh, दुह्य S_1, °दृष्टि $S_2^{ac}S_3$ • After this S_1 adds 2 pādas reading आत्मार्त्थं यश्च कुर्व्वति। ब्राह्मणाक्रोशकश्चैव **10d** °धर्मार्थ°] $S_1S_2A_3A_7$Bh, °धर्म्मार्थ° S_3 • After this Bh adds 2 pādas reading ब्राह्मणाक्रोशकश्चैव वेदधर्मार्थदूषकः। (cf. S_1) **10e** नास्तिका°] S_1S_2Bh, नास्तिक° S_3 **10f** इत्येते तं प्रयान्ति वै] S_2S_3**A**Bh, यान्ति ते तमसंन्नरा+ः+ S_1

य इमं शृणुयात्तमोमयं तमसा नित्यमतन्द्रितेन्द्रियः ।
न स याति तमोमयं सदा नरकं दारुणजन्तुशोकदम् ॥ ११ ॥

स्कन्दपुराणे ऽष्टचत्वारिंशो ऽध्यायः ॥ ४८ ॥

11b ॰मतन्द्रिते॰] ॰मसंयते॰ R **11c** न स] स न R **11d** ॰शोकदम्] ॰लोकदमिति R **Col.** इति स्कन्दपुराणे रेवाखण्डे तमोनरककथनं पञ्चचत्वारिंशत्तमो ध्यायः R

11b ॰मतन्द्रिते] ॰मसंयते॰ **A** **11c** सदा] सदामयं A_7 (unmetrical), दंशम{॰मे॰ A_5}यं A_3A_5 (unmetrical) **11d** दारुणजन्तुशोकदम्] जंतुमोदकम् A_3A_5 (unmetrical), यन्तु⟨मयं⟩+मोदकं+ A_7 (unmetrical) **Col.** इति नरककथनमष्टचत्वारिंशो ध्यायः **A**± (A_3 adds ४८)

11(d^8) S_2

11a ॰यात्तमो॰] S_2^{pc}R**A**Bh, ॰या तमो॰ S_1, ॰त्तमो॰ $S_2^{ac}S_3$ (unmetrical) **11b** ॰मतन्द्रिते॰] S_2S_3Bh, ॰मतेन्द्रिते॰ S_1 **11c** न स] S_2S_3**A**Bh, स न S_1 **11d** नरकं] $S_1^{pc}S_2S_3$R**A**Bh, नकं S_1^{ac} (unmetrical) • दारुणजन्तुशोकदम्] conj. Bh (cf. R), दारुणशोककारकमिति S_1 (इति part of col.), दारुणज्ञन्तुशोकमिति S_2 (इति part of col., unmetrical), दारुणजन्तुशोकमिति S_3 (इति part of col., unmetrical) **Col.** १२ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णने तमो नामः॥ ⊙ S_1, स्कन्दपुराणेमष्टचत्वारिङ्शतिमो ध्यायः॥ ⊙ S_2, स्कन्दपुराणे नामाध्यायः ४८ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने तमो नाम अष्टचत्वारिंशोध्यायः Bh

एकोनपञ्चाशत्तमो ऽध्यायः।

सुशर्मोवाच।
तमस्तमतरं घोरं नरकं शृणु मे पुनः।
प्रकाशो यत्र नैवास्ति नैव दृष्टिः प्रवर्तते॥ १॥
पतन्नेव नरस्तत्र विसंज्ञः क्रियते ऽशुभः।
राक्षसैर्विकृताकारैस्तमस्तेन स चोच्यते॥ २॥
तत्रासौ पतितो मूढो वह्निना दह्यते भृशम्।
मृतो वेगादुत्थितश्च दृष्टिहीनो विचेतनः।
छिद्यते भिद्यते चैव राक्षसैः क्रूरकर्मभिः॥ ३॥
तस्मादपि तथैवार्तः सो ऽन्यं देशं प्रपद्यते।
तत्रापि निगृहीतस्तैः पशुमारेण वध्यते॥ ४॥
ततो भूयश्च कूपेषु क्षिप्तो दुर्गेष्वचेतनः।
निमग्नश्चाग्निकारीष्यां निष्कूजन्सो ऽभिजायते॥ ५॥

2a पतन्नेव] पतते च R **2b** विसंज्ञः] विसङ्गः R **2cd** °र्विकृताकारैस्तमस्तेन स चो°] °र्विविधाकारैश्च तमस्तमतरो° R (unmetrical) **3a** मूढो] भूतो R **3c** मृतो] भूतो R • °दुत्थितश्च] °दुच्छ्रितश्च R **3f** क्रूर°] कूर° R **4b** ऽन्यं] ल्पं R **4d** After this R has 7cd. **5b** दुर्गेष्व°] दुग्र्गेषु R **5cd** °कारीष्यां निष्कूजन्] °कारीष्यन्निष्कृतः R

1a °स्तमतरं] °स्तमस्ततो A_3A_7, °स्ततो A_5 (unmetrical) **1b** शृणु मे पुनः] शृणु एव च A_3A_5, ⟨गृडु⟩+गृह्य+मेवच A_7 **1c** नैवास्ति] वै नास्ति **A** **2a–3d**] om. **A** **4a** °वार्तः] A_3A_5, °वार्त्त A_7 **4b** सो ऽन्यं] सोम्य° A_7, सौम्य° A_3A_5 • प्रपद्यते] A_5, प्रवर्त्तते A_3A_7 **5b** °चेतनः] A_3A_5, °चेतसः A_7 **5cd**] om. **A**

Manuscripts available for this chapter: S_1 photos 6.8b (f. 75^v), 6.7a (f. 76^r) and 6.6b (f. 76^v); S_2 exposures 60a (f. 67^v) and 60b (f. 68^r); S_3 f. 73^v–74^v; R f. 90^v–91^v; A_3 f. 53^r–53^v; A_5 f. 101^v–102^v; A_7 f. 75^r–76^r.
2⟨d^6⟩ S_1 **5**⟨c^1, d^7–d^8→⟩ S_1

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1 सुशर्मोवाच] R**A**Bh, सुशर्म्म उ S_1, सुशर्म उ S_2S_3 **1a** तमस्तमतरं] $S_2S_3^{pc}$RBh, तमस्तमतरो S_1, ततस्तमतरं S_3^{ac} **1b** शृणु मे पुनः] S_2S_3R, शृण्वतः परं S_1, शृण्वतः परम् Bh **1d** दृष्टिः] S_2^{pc}R**A**Bh, दृष्टि $S_1S_2^{ac}S_3$ **2a** पतन्नेव नरस्तत्र] S_2S_3Bh, स पतंनेव नरके S_1 **2b** विसंज्ञः क्रियते] S_1S_2Bh, विसञ्ज्ञः कियते S_3 • ऽशुभः] S_2S_3R, तदा S_1Bh **2c** राक्षसैर्] S_1S_2RBh, राक्षसै S_3 **3a** तत्रा°] S_1RBh, यत्रा° S_2S_3 **3c** मृतो] $S_1S_2S_3$, ततो Bh (conj.) • वेगादुत्थितश्च] S_2S_3, पि वेगादुत्थाप्य S_1, पि वेगादुत्थाय Bh (conj.?) **3d** विचेतनः] $S_2S_3^{pc}$RBh, पि चतनः S_1, विचेतसः S_3^{ac} **3e** चैव] S_1R**A**Bh, चापि S_2, वापि S_3 **3f** राक्षसैः] $S_1^{pc}S_2^{pc}$R**A**Bh, राक्षसै S_1^{ac}, राक्षसे S_2^{ac}, राक्षसाः S_3 **4a** °वार्तः] S_2RA_3A_5Bh, °वार्त्त $S_1S_3^{pc}$, °वार्त्र S_3^{ac} **4b** ऽन्यं देशं] S_1S_2Bh, न्यदेश S_3 **4c** °स्तैः] S_2S_3R**A**Bh, °स्तेः S_1 **4d** वध्यते] $S_1S_2S_3$R**A**, मार्यते Bh (conj.?) **5c** °मग्नश्चा°] S_1RBh, °मग्नञ्चा° S_2S_3 • °कारीष्यां] em. Bh (silently), °कारीष्य S_1, °कारीष्या S_2S_3 **5d** निष्कूजन्सो] conj. Bh, निष्कूटश्चा° S_1, निष्कुञ्जन्सो S_2S_3 • ऽभिजायते] S_2S_3RBh, °भिह··· S_1

एवं स यातना बह्वीस्त्वनुभूय सुदुःखितः।
नरकान्तमनुप्राप्य उच्छ्रयेष्वभिपात्यते॥ ६॥
गर्भपातनकारश्च राज्यकामश्च यो भवेत्।
इहैवानर्हमानो ऽसौ भृत्यो राजवधे रतः॥ ७॥
अनाचार्यश्च यः कर्म आचार्याणां प्रपद्यते।
शास्त्रविद्यौषधीनां च गदानामगदैः सह।
यो विनाशयिता कश्चिद्यः प्रशंसति दानवान्॥ ८॥
उपदेशं च यो द्वेषादाचार्यो न प्रयच्छति।
स याति नरकं घोरं दुस्तरं तं तमोमयम्॥ ९॥
कृतघ्नं तु समादाय नरकाः सर्व एव ते।
यमं प्रणम्य ब्रुवते सह तैर्यमकिंकरैः॥ १०॥

6d उच्छ्रये°] उच्छ्राये° R **7a** °पातनकारश्च] °यातनकामश्च R **7cd**] R reads this after 4 and repeats it here. **7d** भृत्यो] भूयो RR* **8c** शास्त्र°] प्राप्त° R **9a** उपदेशं] उपद्वेषञ् R **9cd** नरकं घोरं दुस्तरं तं तमोमयम्] नरकान् घोरान् दुस्तरांस्तु तमोमयान् R

6a यातना बह्वी°] यातनां वह्नि° **A** **6b** °भूय] A_7^{pc}, °भूयः $A_3A_5A_7^{ac}$ **6d** उच्छ्रये°] उच्छ्राये° A_7, उव्राये° A_3, उव्राय° A_5 • ष्वभिपात्यते] °ष्वे{°ष्व° A_5}व यत्यते **A** **7a** गर्भपातनकारश्च] नरयातनकारांश्च **A** **7cd**] om. **A** **8a** यः] A_3A_7, यं A_5 **8b** आचार्याणां] A_3A_5, आचार्यानां A_7 **8d** सह] सकृत् **A** **8ef**] om. **A** **9a** उपदेशं] A_3A_7, युपदेशं A_5 **9b** °दाचार्यो न] °दाचार्ये न A_7^{pc}, °दाचार्येण $A_3A_5A_7^{ac}$ **9c** नरकं घोरं] नरकान् घोरान् **A** **9d** दुस्तरं तं तमोमयं] दुस्तरांस्तमसो{°तमसे° A_5}मनः A_3A_5, सुदुस्तरांस्तमोमयान् A_7 **10b** After this **A** repeats 48.6. **10c** यमं प्रणम्य ब्रुवते] य इमं प्रातरुत्थाय $A_3A_7^{ac}$ (cf. 21.55a), य इदंमं शतरुस्याय A_5 (unmetrical), om. A_7^{pc} (unmetrical) **10d** सह तैर्] यातना **A**

6⟨←a¹–d¹⟩(d²–d⁶) S_1 **7**(d¹) S_1 **8**(c⁴)⟨c⁵–d¹⟩(f⁶–f⁸) S_1 **9**⟨a¹⟩(a²–a⁴, a⁸–b¹) S_1

6b °भूय] $S_3RA_7^{pc}Bh$, °भूयस् S_2 **6c** °प्राप्य] $S_2^{pc}S_3R$**A**Bh, °प्रा S_2^{ac} (unmetrical) **6d** उच्छ्रये°] em. Bh (silently), ⏓(च्छ्रये°) S_1 (upper parts lost), उच्छये° S_2S_3 **7b** राज्य°] S_1S_2R**A**Bh, राज° S_3 **7c** इहैवानर्ह°] $S_2S_3RR^*Bh$, इहैव नश्न° S_1 **7d** राज°] $S_1S_3RR^*Bh$, राजा° S_2 **8ab**] $S_2S_3RA_3(A_5)(A_7)Bh$, अनार्य्यस्य च यत्कर्म्ममार्य्याणां प्रतिपादिनः{(°तः) S_1^{ac}} S_1 **8c** शास्त्र°] $S_2S_3^{pc}$**A**Bh, शस्त्र° S_1, शा° S_3^{ac} (unmetrical) • °विद्यौषधी°] S_2R**A**Bh, °वि⏓ा ⏑ – S_1 (the second akṣara has subscript य्), विद्योषधी° S_3 **8d** °मगदैः] S_2R**A**Bh, °मगदै $S_1^{pc}S_3$, °मगदौ S_1^{ac} • सह] $S_1^{ac}S_2S_3RBh$, सहः S_1^{pc} **8e** °नाशयिता] S_2S_3RBh, °नाशयते S_1 **9a** उपदेशं च] $S_2S_3A_3A_7Bh$, ⏓(स्त्रापद)श S_1 (upper parts lost, anusvāra of श possibly lost) **9c** नरकं घोरं] S_1Bh, नरकां घोरां $S_2^{pc}S_3$, नरकं घोरां S_2^{ac} **9d** दुस्तरं तं तमोमयम्] em. Bh (silently), दुस्तरन्तां तमोमयं S_1, दुस्तरान्स्तान्तमोमयान् S_2S_3 **10b** नरकाः] $S_2^{pc}R$**A**, नरका S_1, नरकां $S_2^{ac}S_3$, नारकाः Bh (conj.) • एव] $S_1S_2^{pc}S_3R$**A**Bh, ⟨ते⟩एव S_2 **10c** यमं प्रणम्य ब्रुवते] S_2S_3RBh, यमम्प्रा{°म्प्र° S_1^{ac}}म्य प्रुवते S_1 (unmetrical) **10d** सह तैर्] S_2S_3RBh, सहितो S_1

भगवन्न वयं शक्ताः पापस्यास्य विनाशने।
उपायमन्यं पश्यस्व प्रसादं कुरु नः प्रभो॥ ११॥
स एवमुक्तो भगवान्यमः प्रेताधिपस्तदा।
सर्वधर्मार्थकुशलान्पृच्छते ऋषिसत्तमान्॥ १२॥
भगवन्तः कथं त्वस्य कृतघ्नस्य दुरात्मनः।
निष्कृतिः सुमहाघोराद्भवेत्पापस्य कर्मणः॥ १३॥
ततस्ते ऋषयः सर्वे दृष्ट्वा दीर्घेण चक्षुषा।
यमं धर्मभृतां श्रेष्ठमिदं वै ब्रुवते वचः॥ १४॥
ब्रह्मघ्ने च सुरापे च चोरे भग्नव्रते तथा।
निष्कृतिर्विहिता सद्भिः कृतघ्ने नास्ति निष्कृतिः॥ १५॥
ततः स भगवान्देवो मार्तण्डतनयो वरः।
नरकेभ्यो ददात्याज्ञां सर्वे यूयमिमं नरम्।
शोधयिष्यथ गच्छध्वं नैका ह्यस्य गतिः स्मृता॥ १६॥

11b पापस्यास्य] पाप+स्य+स्य R **11c** पश्यस्व] पश्यन्तं R **13a** त्वस्य] तस्य R **13c** °घोराद्] °घोरा R **14b** दीर्घेण] दीर्घेन R **15b** चोरे] चौरे R **16ef**] धारयिष्यथ स कथं नैवास्य निष्कृतिः स्मृता R (unmetrical)

11ab] om. **A** **11c** °मन्यं पश्यस्व] °मस्य पश्यस्व A_7, °मस्यस्व A_3 (unmetrical), °मररुप A_5 (unmetrical) **11d** नः] ते A_3A_5, तं A_7 **12cd**] om. **A** **13a** भगवन्तः कथं त्वस्य] भगवतः A_3A_7 (unmetrical; an insertion mark before this in A_7, but no insertion), मङ्गक्तश्च भगवंतः A_5 (unmetrical) **13c** निष्कृतिः सुमहाघोराद्] निष्कृ{°कृ° A_3}तिश्च सुमहासोरा{°वा A_3} A_3A_7 (unmetrical), निष्कृतिश्च महासोवा A_5 **14cd** श्रेष्ठमिदं वै] श्रेष्ठो{°ष्टो A_5} मदर्थे **A** **15ab**] om. **A** **15c** निष्कृतिर्विहिता] निकृतिः विहिता A_5, निकृ{°ष्कृ° A_7^{pc}}तिः विदिता A_3A_7 **16c** नरकेभ्यो] महादेवो A_3A_5, महान् देवो A_7 • °त्याज्ञां] $A_3A_7^{pc}$, °त्यज्ञां $A_5A_7^{ac}$ **16d** °यमिमं] A_3A_7, °यंमिमं A_5 **16ef**] वा{व्रा° A_5}धयिष्यति तं चैव{चै A_5(unmetrical)} देवस्य निकृतिः सदा A_3A_5, वरयिष्यथ पीडाञ्च न कुरुत कुतो न्यथा A_7 (unmetrical)

11⟨b^6–c^1⟩ S_1 **13**(d^6–d^8) S_2 **14**⟨c^7⟩ S_1 **15**(c^8) S_1

11a वयं शक्ताः] S_2S_3RBh, मया शक्यं S_1 **11c** पश्यस्व] $S_1S_2S_3A_7$, पश्येह Bh (conj.) **11d** नः] S_2S_3RBh, न S_1 **12ab** °वान्यमः] S_2R**A**Bh, °वांन्यमः S_1, °वान्यम S_3 **12b** प्रेता°] $S_1^{pc}S_2S_3$R**A**Bh, प्रोता° S_1^{ac} • °स्तदा] S_2S_3R**A**Bh, °स्तथा S_1 **12d** पृच्छते ऋषि°] $S_1S_2S_3$R, पृच्छति स्मर्षि° Bh (conj.) **13c** निष्कृतिः] S_1S_2RBh, निष्कृति S_3 (unmetrical) • °महाघोरा°] S_2S_3RBh, °महद्घोरा° S_1 **13d** °द्भवेत्] $S_1S_2^{pc}S_3$Bh, °द्भवे S_2^{ac} • कर्मणः] S_1S_3R**A**Bh, (कर्मण) S_2 (visarga possibly lost) **14a** ऋषयः] S_1S_2R**A**Bh, ऋषय S_3 (unmetrical) **14c** श्रेष्ठ°] S_2RBh, –ष्ठ° S_1, श्रेष्ट° S_3 **14d** वै] $S_1^{pc}S_2S_3$RBh, ववै S_1^{ac} (unmetrical) • वचः] $S_1S_2^{pc}$R**A**Bh, वच $S_2^{ac}S_3$ **15c** °र्विहिता] $S_1^{pc}S_3$RA_5Bh, °र्विता S_1^{ac} (unmetrical), °र्विहितास् S_2 • सद्भिः] S_2S_3R**A**Bh, स(द्भि) S_1 **15d** निष्कृतिः] $S_1^{pc}S_2S_3$R**A**Bh, नार्˘तिः S_1^{ac} **16a** ततः] $S_1^{ac}S_2^{pc}S_3$R**A**Bh, तत S_1^{pc} (unmetrical), ⟨सभ⟩+तत+ः S_2 • स] S_1S_2R**A**Bh, om. S_3 (unmetrical) **16c** नरकेभ्यो] $S_1S_2S_3$R, नारकेभ्यो Bh (conj.) • °त्याज्ञां] S_1S_2R$A_3A_7^{pc}$Bh, °त्याज्ञा S_3 **16d** °यमिमं नरम्] RA_3A_7Bh, °यंमिमं नरं S_1, °यमिदन्नरं S_2^{pc}, °यमिदन्नरः S_2^{ac}, °यमिदं नरः S_3 **16f** नैका] $S_1S_2^{pc}$Bh, नेका $S_2^{ac}S_3$ • °तिः स्मृता] S_2S_3RBh, °तिस्सदा S_1

ततस्ते तस्य वचनान्नरकाः पापकर्मिणम्।
सर्वेष्वेवानुपूर्वेण यातयन्त्यतिदारुणम्॥ १७॥
भर्तृपिण्डापहर्ता च पितृपिण्डापहारकः।
तस्माद्गृहीत्वा विद्यां च दक्षिणां यो न यच्छति॥ १८॥
पुष्टश्च यः स्वं नान्वेति यश्च तं घातयेन्नरः।
कृतस्य दोषं वदति सकामं न करोति च।
न स्मरेच्च कृतं यस्तु आश्रमान्यश्च दूषयेत्॥ १९॥
न पुष्णाति तथा वाहानाश्रितांश्चोपकारिणः।
भृत्यांश्च कर्मनिरतांस्तथैव हितकारिणः।
भार्याकर्मकरीणां च नर्माणि वदते च यः॥ २०॥
न दत्तं न हुतं किं चिदमुष्मिन्निति यो वदेत्।
सर्वांस्तानृषिभिः सार्धं कृतघ्नानब्रवीन्मनुः॥ २१॥

17b ◦कर्मिणम्] R^{pc}, ◦कर्म्मणं R^{ac} **17cd** ◦ष्वेवानुपूर्वेण यातय◦] ◦ष्वैवानुरूपेण याचय◦ R **18c** तस्माद्] यस्माद् R **18d** दक्षिणां] दक्षेणा R **19a** पुष्टश्च यः स्वं] मुष्टश्च यस्तं R **19b** घातयेन्] पातयेन् R **19c** कृतस्य] कृतस्या◦ R **19f** आश्रमान्यश्च] आश्रमं यस्य R **20f** नर्माणि वदते च] न कर्म्माणि वदेत R **21a** हुतं] कृतं R **21c** सर्वांस्ता◦] सर्वा+स्ता+ R

17b ◦न्नरकाः] ◦न्नरकान् A_3A_7, ◦न्नरकात् A_5 • ◦कर्मिणम्] ◦कर्म्मणां **A** **17c** ◦पूर्वेण] ◦रूपेण **A** **17d** यातयन्त्य◦] A_3A_7, पातयंत्य◦ A_5 **18–19**] om. **A** **20a** वाहा◦] चार्हा◦ A_3A_7, चान्यार्हा◦ A_5 (unmetrical) **20b** ◦नाश्रितांश्चो◦] A_5, ◦नाश्वितांश्चो◦ A_3, ◦नाग्नितांश्चो◦ A_7 **20e** ◦करीणां च] ◦कराणां तु A_3A_5, ◦करानान्तु A_7 **20f** नर्माणि] कर्म्माणि **A** • च] न **A** **21a** हुतं] हितं **A** **21b** ◦दमुष्मिन्निति] ◦त् अतिथिं{अतिर्थिं A_5} नास्ति **A** **21c** ◦स्तानृ◦] A_3A_5, ◦स्तामृ◦ A_7

17⟨b^8–c^1⟩(c^2) S_1 **18**(d^6) S_2^{pc}

17ab ◦नान्नरकाः] R, ◦नान्नारकाः S_1Bh, ◦नान्नरकाम् S_2, ◦नां नरका S_3 **17b** ◦कर्मिणम्] $S_2^{pc}R^{pc}$Bh, ◦कर्म्मि⏓ S_1, ◦कर्मिणां $S_2^{ac}S_3$ **17c** सर्वेष्वे◦] S_2**A**Bh, ⏓(र्व्वे)ष्वे◦ S_1, सर्वेस्वे◦ S_3 • ◦पूर्वेण] $S_1S_2S_3$, ◦पूर्व्येण Bh (conj.) **17d** यातयन्त्य◦] $S_1S_2^{pc}A_3A_7$Bh, यावयन्त्य◦ S_2^{ac}, यात्य-यन्त्य◦ S_3 • ◦दारुणम्] S_2S_3R**A**, ◦दारुणा⟨ः⟩ S_1, ◦दारुणाः Bh **18a** भर्तृ◦] S_1S_2RBh, भतृ◦ S_3 **18b** ◦पिण्डाप◦] S_1S_2RBh, ◦पिण्डप◦ S_3 • After this Bh conjectures the loss of 2 pādas. **18c** विद्यां] S_2S_3RBh, विद्यज् S_1 **18d** दक्षिणां यो न] S_2Bh, दक्षिणान्न प्र◦ S_1, दक्षिणा यो न S_3 • यच्छति] $S_1S_2^{pc}S_3$RBh, च्छति S_2^{ac} (unmetrical) **19a** यः स्वं] S_2, यश्च S_1, यस्त्वं S_3, यस्तं Bh (conj.?) **19b** तं] $S_1S_2^{pc}S_3$RBh, तां S_2^{ac} • ◦येन्नरः] $S_1S_2S_3^{pc}$RBh, ◦ये नरः S_3^{ac} **19d** सकामं] S_2S_3RBh, स्वकर्म्मन् S_1 **19e** स्मरेच्च] S_2RBh, स्मरे च S_1S_3 **19f** आश्रमान्] S_3Bh (em.?), आश्रमाद् S_1, आमान् S_2 (unmetrical) • दूषयेत्] $S_1^{pc}S_2S_3$RBh, दूशयेत् S_1^{ac} **20b** ◦नाश्रितांश्चो◦] S_2RA_5Bh, ◦नाशृतां चो◦ S_1, ◦नाश्रिताश्चो◦ S_3 • ◦कारिणः] S_1R**A**Bh, ◦कारिणं S_2, ◦कारिणां S_3 • After this S_1 has 20ef. **20c** भृत्यांश्च] S_2S_3R**A**Bh, भृत्याश्च S_1^{pc}, भत्याश्च S_1^{ac} **20cd** ◦निरतांस्त◦] S_1R**A**Bh, ◦निरतास्त◦ S_2S_3 **20e** भार्या◦] $S_1S_2S_3$R**A**, भार्यां Bh (conj.?) • ◦करीणां च] S_2S_3R, ◦करीणांन्तु S_1, ◦कराणां च Bh **21a** दत्तं न हुतं] $S_1S_2^{pc}$Bh, दत्तम्बहुतां S_2^{ac}, दत्तम्बहुत S_3 **21b** ◦न्निति] $S_1S_2S_3^{pc}$RBh, ◦तिति S_3^{ac} **21c** सर्वांस्ता◦] **A**Bh, सर्वास्ता◦ $S_1S_2S_3$ • ◦नृषिभिः] S_1S_2RA_3A_5Bh, ◦नृषिभि S_3

कृतघ्नश्च शठश्चैव नास्तिको ऽच्छिन्नसंशयः।
एतान्सर्वे ऽभिगच्छन्ति य एते कीर्तिता मया॥ २२॥
उत्पादकोपनेता च यश्च विद्यां प्रयच्छति।
भयत्रातान्नदाता च पञ्चैते पितरः स्मृताः॥ २३॥
यस्तेषां दोषवक्ता च अभ्यसूयक एव च।
तथा द्रोहप्रवृत्तश्च संत्यजेत्तान्नराधमः॥ २४॥
मित्रध्रुग्यश्च दुष्टात्मा तस्य रन्ध्रावकीर्तकः।
कृतोपकारिणे पूर्वं न करोति प्रियं च यः॥ २५॥
एते सर्वे नरा दुष्टाः सर्व एवाशुभे रताः।
नरकान्संप्रपद्यन्ते बद्धाः पापेन कर्मणा॥ २६॥
एते सर्वे मया प्रोक्ता महानिरयगामिनः।
उच्छ्र्यानेव गच्छन्ति ये ऽन्ये पापकृतो जनाः॥ २७॥

23a °पनेता] °पलेता R **23b** यश्च] यस्तु R **23c** °त्रातान्न°] R^{pc}, °त्राता(न्न°) R^{ac} **24d** °त्तान्नराधमान्] °त्तं नराधमं R **25a** °ध्रुग्यश्च] R^{pc}, °ध्रु(गे)श्च R^{ac} **25d** °यं च यः] °यम्वचः R **27c** उच्छ्र्या°] उच्छ्राया° R

22a शठश्चैव] स एवा{°वां° A_5}शु **A** **22c** एतान्सर्वे] तान् सर्वान° A_5A_7, तान्सर्बान् A_3 (unmetrical) **22d** य एते] A_7, यत्र ते A_3A_5 **23b** यश्च] यस्तु **A** **23c** भयत्रातान्न°] A_3A_7, भयात्राथ A_5 (unmetrical) **24b** अभ्य°] यस्त्व° **A** **24c** °प्रवृत्तश्च] A_3A_5, °प्रवर्त्तश्च A_7 **24d** संत्यजेत्तान्नराधमः] तान्निंदति नराधमः A_3A_5, तान्निन्दन्ति नराधमाः{°मः A_7^{ac}} A_7 **25a** °ध्रुग्यश्च] A_5A_7, °धुक् यश्च A_3 **25b** रन्ध्रावकीर्तकः] वर्णा{°र्न्ना° A_7}वकीर्त्तितः **A** **25c** °कारिणे] °कारेण A_5A_7, °करणे A_3 **25d** न करोति] A_3A_7, नरोति A_5 (unmetrical) • च यः] °वदः **A** **26a** दुष्टाः] A_3A_7, दुष्टा A_5 **26c** °न्संप्र°] A_3A_5, °न् स प्र° A_7 **26d** बद्धाः] सर्वे A_3, सर्व A_5, स्वेन A_7^{pc}, द्वै A_7^{ac} (unmetrical) **27c** उच्छ्र्यानेव] उच्छ्र{°व्र° A_3A_5}यान्नैव **A** **27d** ये ऽन्ये] A_7, ये न्य° A_3, यो न्य° A_5

22(a^4, a^7–b^2)⟨b^3–b^6⟩(b^7–b^8) S_1 **25**(b^4–b^8)⟨c^1–c^2⟩(c^3) S_1

22b °संशयः] S_3R**A**Bh, –(शय): S_1, °सशयः S_2 (unmetrical) **22c** एतान्] RBh (conj.?), एते S_1, एतास् S_2, एता S_3 **22d** एते] $S_1S_2^{pc}S_3RA_7$Bh, एता S_2^{ac} **23a** उत्पादको°] $S_1S_2S_3$R **A**, जनेता चो° Bh (conj., in a note Bh suggests जनकश्चचो° (typo of जनकश्चो°)) **23b** विद्यां] S_1S_2R**A**Bh, विद्या S_3 **23c** °त्रातान्न°] $R^{pc}A_3A_7$Bh, °त्राता च S_1S_2, °त्राता S_3 (unmetrical) **23d** स्मृताः] $S_2S_3^{pc}$R**A**Bh, स्मृता S_1, स्मिताः S_3^{ac} **24c** द्रोहप्रवृत्तश्च] $S_1S_2RA_3A_5$Bh, दोहप्रवृत्तंश्च S_3 **24d** संत्यजेत्तान्] em. Bh (silently), सन्त्यजेत S_1, सन्त्यजे तान् S_2S_3 • °राधमः] $A_3A_5A_7^{ac}$, °राधमाः S_1, °राधमान् S_2S_3Bh **25a** °ध्रुग्यश्च] $R^{pc}A_5A_7$, °द्रुहश्च S_1^{ac}, °द्रोहश्च S_1^{pc}, °द्रुह्यश्च S_2, °द्रुष्टश्च S_3, °धुग् यश्च Bh **25b** °कीर्तकः] S_1R, °कीर्त्तनः S_2, °कीर्त्ततः S_3, °कीर्तनः Bh **25c** पूर्वं] S_2S_3R**A**Bh, पूर्व्वं S_1 **25d** न करोति] $S_1^{pc}S_2S_3RA_3A_7$Bh, न(रको)ति S_1^{ac} • च यः] S_2S_3Bh, वच S_1 **26a** नरा दुष्टाः] $S_2S_3RA_3A_7$Bh, सु{°षु S_1^{ac}}दुष्टात्मा S_1 **26b** रताः] $S_1^{pc}S_2S_3$R**A**Bh, रता S_1^{ac} **26c** नरकान्संप्र°] $S_2S_3RA_3A_5$Bh, नरका प्रति° S_1 **27c** उच्छ्र्या°] $S_1S_3A_7$Bh, उच्छ्र्यो S_2 **27d** ये ऽन्ये पापकृतो] $S_2S_3RA_7$Bh, यो न्येषा प्राकृतो S_1^{pc}, यो न्ये पापाकृतो S_1^{ac}

य इमं तामसं घोरं शृणुयाद्वा पठेत वा।
अधर्माच्च निवर्तेत स गच्छेद्ब्रह्मणः पदम्॥ २८॥

स्कन्दपुराण एकोनपञ्चाशत्तमो ऽध्यायः॥ ४९॥

28c अधर्माच्च] सो धर्म्मार्थं R **Col.** इति स्कन्दपुराणे रेवाखण्डे यमगीता ऊनपञ्चाशत्तमो ध्यायः R

28c अधर्माच्च] सो धर्म्माच्च **A** **Col.** इति स्कन्दपुराणे यमगीता नाम ऊनपंचाशत्तमो ध्यायः॥ ४९ A_3, इति यमगीता नाम उनपञ्चाशत्तमो ध्यायः A_5A_7

28⟨d¹⟩ S_1

28b पठेत] $S_1S_2^{pc}S_3$RABh, पठेते S_2^{ac} (unmetrical) **28c** अधर्माच्च] S_1^{pc}, अ⟨र्थ⟩धर्माच्च S_1, अधर्मश्च S_2Bh, अधर्म्मश्च S_3 **28d** °द्ब्रह्मणः] S_2S_3RABh, °द्ब्रह्मण S_1 (unmetrical) • पदम्] S_2S_3 RABh, पदमिति S_1 (इति part of col.) **Col.** ३१ (in letter numerals)॥ स्कन्दपुराणे नरकवर्ण्णने तमोतिमं नामः॥ ⊙ S_1, स्कन्दपुराणे ऊनपञ्चाशतिमो ध्यायः॥ ⊙ S_2, ⊙॥ स्कन्दपुराणे नामाध्यायः ४९ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे नरकवर्णने तमोतितमं नाम ऊनपञ्चाशत्तमोध्यायः Bh

पञ्चाशो ऽध्यायः।

सुशर्मोवाच।
अतः परं प्रवक्ष्यामि संसारपरिवर्तनम्।
यथा वै नरकात्तीर्णाः संसरन्ति समासतः॥ १॥
प्रथमे नरके प्रोक्ता ये मया पापकर्मिणः।
शेषेण कर्मणा ते तु जायन्ते कृमियोनिषु॥ २॥
कृमियोनौ परावृत्ताः सहस्राणां शतं यदा।
ततः पुनर्मर्कटास्ते जायन्ते ऽथ तरक्षवः॥ ३॥
तत्र तावत्परावृत्ता जायन्ते गोषु ते यदा।
तदा तत्र शतेनैव जन्मनां शेषतस्ततः।
मानुषेषूपजायन्ते कुत्सितास्वेव योनिषु॥ ४॥
तत्र ते कुर्वते भूयो यदि किंचिन्न किल्बिषम्।
ततो विशुद्धां जातिं ते पुनरेव लभन्त्युत।
न च भूयो ऽपि ते घोरं संसारं प्राप्नुवन्ति वै॥ ५॥

3a परा॰] पुरा R **3b** यदा] तथा R **3d** ऽथ] च R **4b** यदा] सदा R **5c** जातिं ते] ते जातिं R

1c यथा वै नरकात्तीर्णाः] ये{ए A_5, यो A_7} वै नरकसंप्राप्ताः{॰प्ता A_7} **A** **1d** समासतः] समन्ततः **A** **2a** नरके] नरकाः A_3, नरका A_5A_7 **2b** ॰कर्मिणः] ॰कर्म्मणः **A** **3–4**] om. **A** **5c** ॰द्धां जातिं ते] A_3A_5, ॰द्धाञ्चातिन्ते A_7 **5d** लभन्त्युत] चरन्त्युत **A** **5e** न च] महद् A_3A_5, सह A_7 **5f** वै] A_3A_5, वैः A_7

Manuscripts available for this chapter: S_1 photos 6.6b (f. 76^v), 1.35b (f. 77^r) and 2.2 (f. 77^v); S_2 exposures 60b–62a (f. 68^r–69^v); S_3 f. 74^v–76^r; R f. 91^v–93^r; A_3 f. 53^v–54^v; A_5 f. 102^v–103^v; A_7 f. 76^r–76^v.
1(a^7) S_2 **3**⟨a^4⟩ S_1 **4**(a^5–a^8) S_2 **5**(c^4)⟨d^3–d^4⟩(f^8) S_1

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1 सुशर्मोवाच] R**A**, सुशर्म्म उ S_1, सुशर्म उ S_2S_3, om. Bh (typo?) **1c** यथा] S_2S_3RBh, अथा S_1 • ॰कात्तीर्णाः] S_2RBh, ॰का तीर्ण्ण S_1, ॰कात्तीर्ण्णा S_3 **2b** ये] S_2S_3R**A**Bh, या S_1 • ॰कर्मिणः] S_1S_2RBh, ॰कर्म्मिणः S_3 **2cd** कर्मणा ते तु जायन्ते] R**A**Bh, ते तु जायन्ते सततं S_1, कर्मणस्ते तु{त S_2^{ac}} जायन्ते S_2S_3 **2d** कृमि॰] S_2S_3R**A**Bh, क्रिमि॰ S_1 **3a** कृमि॰] S_2S_3RBh, क्रिमि॰ S_1 • ॰वृत्ताः] RBh (em.?), ॰वृत्ता $S_1S_2S_3$ **3b** सहस्राणां] S_2S_3RBh, सहस्राणि S_1 • यदा] $S_1S_2S_3$, समाः Bh (conj.?) **3c** पुनर्मर्कटास्ते] S_2RBh, पुनर्म्मर्कटश्च S_1, पुन⟨क⟩मर्क्कटास्ते S_3 (unmetrical) **4a** तावत्] S_2S_3RBh, तेषु S_1 **4b** जायन्ते गोषु ते यदा] S_2S_3Bh, गोषु जायन्ति वै तदा S_1 **4c** तदा] S_2S_3RBh, तथा S_1 • शतेनैव] S_1S_3RBh, सतेनैव S_2 **4d** जन्मनां] S_2S_3RBh, जन्मना S_1 **4f** कुत्सितास्वेव योनिषु] R, कुप्सितानाञ्च योनिषु S_1, तावदेव न संशयः S_2S_3Bh (cf. 7d) **5a** भूयो] $S_1^{pc}S_2S_3$R**A**Bh, भू(तो) S_1^{ac} **5b** ॰न्न किल्बिषम्] S_2S_3R**A**Bh, ॰दकिल्बिषं S_1 **5c** विशुद्धां जातिं ते] $S_1^{pc}S_2^{pc}S_3A_3A_5$Bh, विद्धां जातिन्ते S_1^{ac} (unmetrical), विशुद्धाञ्जा(य)न्ते S_2^{ac} **5d** पुनरेव लभन्त्युत] R, पुन⏓ ⏓लभन्त्युतः S_1, पुनरेव लभन्त्यु{॰न्ति S_2^{ac}}तः S_2, पुनरेव लभन्त्युतः S_3, लभन्ते पुनरेव तु Bh (conj.) **5f** वै] S_2RA_3A_5Bh, ⏓ S_1 (akṣara has superscript ऐ), तै S_3

द्वितीये ये मया प्रोक्तास्ते मुक्ताः शेषकर्मणा।
कृमिकीटेषु जायन्ते सहस्राणां शतानि षट्॥ ६॥
तथा शतसहस्रं च शतानां ते पुनर्गताः।
मत्सयोनौ प्रसूयन्ते तावदेव न संशयः॥ ७॥
ततो व्याघ्राश्च ऋक्षाश्च ततो गोत्वमवाप्यते।
मानुषेषूपपद्यन्ते कुत्सिताः स्वेन कर्मणा॥ ८॥
तृतीये त्वथ ये प्रोक्ता मया दुष्कृतकारिणः।
ते मुक्ताः कर्मणस्तस्माच्छेषेण समवेष्टिताः।
कृमिकीटेषु जायन्ते सहस्राणां शतानि षट्॥ ९॥
तथैव दश चान्यानि पक्षिणस्तावदेव च।
ततः सिंहाश्च सर्पाश्च गावः पश्चाच्च मानुषाः॥ १०॥
चतुर्थे त्वथ ये प्रोक्ता मया दुष्कृतकारिणः।
ते सर्वे शेषवन्तस्तु जायन्ते कृमियोनिषु॥ ११॥
सहस्राणां शतान्यष्टौ तथा चान्यानि षोडश।
योनीनां हि ततो भूयो जायन्ते ते ततो मृगाः॥ १२॥

6b मुक्ताः] शक्ताः R **6d** सहस्राणां] सहस्राणि R **7c** मत्स॰] मत्स्य॰ R **9b** दुष्कृत॰] R^{ac}, दुष्कृति॰ R^{pc} **9d** समवेष्टिताः] समधिष्ठिताः R **9f** सहस्राणां] सहश्राणां R **11c** ॰स्तु] ॰श्च R **12a** सहस्राणां] सहश्राणां R **12b** तथा चान्यानि] तथान्यानि च R **12d** ते] च R

6ab प्रोक्तास्ते मुक्ताः] प्रोक्ता नरके **A** **6c** कृमि॰] A_3A_7, क्रिमि॰ A_5 **6d** सहस्राणां] सहस्राणि A_3A_5, शहश्राणि A_7 • षट्] वै **A** **7ab**] Instead of this **A** has 10ab. **7c** मत्स॰] मत्स्य॰ **A** **8a** ऋक्षाश्च] A_5A_7, हृक्षाश्च A_3 **8c** ॰षूपपद्यन्ते] ॰षु पपद्यन्ते A_7, ॰षु प्रपद्यंते A_3A_5 **8d–11a**] om. **A** (except for 10ab at the place of 7ab) **11b** मया] ये ते **A** **11c** ॰वन्तस्तु] ॰वर्णाश्च **A** **12a** सहस्राणां] A_3A_5, शहश्राणां A_7 **12b** तथा चान्यानि] तथा नान्यानि A_3A_5, तथान्यानि A_7 (unmetrical) • षोडश] A_3A_5, शोडश A_7 **12c** योनीनां] योनिनां **A** **12d** ते] च **A**

6(a^1–a^2)⟨a^3–a^6⟩(a^7–b^3) S_1 **8**⟨b^4–b^5(c^7–c^8)⟨d^1–d^8→⟩ S_1 **9**⟨←a^1–b^7⟩(b^8, c^2) S_1 **10**(d^1)⟨d^2–d^8⟩ S_1 **11**(a^1–a^3) S_1 **12**⟨a^1⟩ S_1

6b मुक्ताः] em. Bh (silently), (मका) S_1 (lower parts lost), मुक्ता S_2S_3 **6c** कृमिकीटेषु] $S_2RA_3A_7Bh$, क्रिमिटीटेषु S_1, कृमिकीटेसु S_3 **6d** सहस्राणां] S_2S_3Bh, सहस्राणि S_1 • षट्] S_1S_2RBh, शट् S_3 **7a** शतसहस्रं च] S_1S_2RBh, स⟨(त)⟩हस्राणां S_3^{ac} (unmetrical), सहस्रञ्च S_3^{pc} (unmetrical) **7b** ॰र्गताः] S_2S_3RBh, ॰र्गता S_1 **7c** मत्स॰] $S_1S_2S_3$, मत्स्य॰ Bh **8a** व्याघ्राश्च] S_2S_3R**A**Bh, व्याघ्रश्च S_1 • ऋक्षाश्च] $S_1^{pc}S_2S_3RA_5A_7Bh$, रिक्षाश्च S_1^{ac} **8c** मानुषेषू॰] S_1RBh, मानुषैषू॰ S_2S_3 **9cd** ते मुक्ताः कर्मणस्तस्माच्छेषेण] $S_2^{pc}S_3RBh$, स्ते (मु)क्तो कर्म्मणस्तस्माच्छेषेण S_1, ते सर्वे शेषवन्तस्तु जायन्ते कृमि S_2^{ac} (cf. 11cd) **9d** ॰वेष्टिताः] S_2S_3Bh, ॰वेष्टिता S_1 **9e** कृमि॰] S_2S_3RBh, क्रि-मि॰ S_1 **9f** षट्] S_1S_2RBh, षट्ट S_3 (unmetrical) **10c** ततः सिंहाश्च] $S_1^{pc}RBh$, तत सिंहाश्च $S_1^{ac}S_3$, ततस्सिङ्हश्च S_2 • सर्पाश्च] S_2S_3RBh, दर्प्पाश्च S_1 **10d** गावः] $S_2^{pc}RBh$, (गा)⏑̱ S_1, गाव $S_2^{ac}S_3$ • पश्चाच्च] S_2RBh, पश्चा च S_3 **11a** ये प्रोक्ता] S_2S_3RBh, येत्प्रोक्ता S_1 **11d** कृमि॰] S_2S_3R**A**Bh, क्रिमि॰ S_1 **12a** सहस्राणां] $S_3A_3A_5Bh$, ⏑̱हस्राणां S_1, सहस्राणा S_2 **12b** चान्यानि] $S_1^{pc}S_2S_3Bh$, चान्योनि S_1^{ac} • षोडश] RA_3A_5Bh, षोडशः $S_1^{pc}S_3$, शोडशः S_1^{ac}, षोडषः S_2 **12c** ततो] $S_1S_2S_3R$**A**, तथा Bh (conj.?) **12d** मृगाः] S_2S_3R**A**Bh, मृगा S_1

मृगभावाद्विनिर्मुक्ता जायन्ते च पुनः खराः।
ततो ऽजा गवयाश्चापि गावो मानुष्यतान्ततः॥ १३॥
पञ्चमे ये मया प्रोक्तास्ते ऽपि शेषेण कर्मणा।
कृमिकीटेषु जायन्ते जन्मनां कोटिमेव हि॥ १४॥
हस्तियोनौ च तावद्धि उष्ट्रेष्वश्वेषु चैव हि।
ततो गोत्वं समासाद्य मानुष्यं प्राप्नुवन्ति ते॥ १५॥
षष्ठाच्चैव विनिर्मुक्तास्ततः शेषेण कर्मणा।
जायन्ते कृमिकीटेषु जन्मनां द्विगुणेन हि॥ १६॥
कोटिमेकां ततो यूका ततो मत्सो ऽथ सूकरः।
महिषत्वं ततः प्राप्य गोत्वाज्जायेत मानुषः।
मानुषत्वे कुत्सितश्च व्याधितश्चैव जायते॥ १७॥
सप्तमाच्च विनिर्मुक्तः कृमिकीटेषु जायते।
कोटित्रयं तावदेव वृक्षत्वमधिगम्य च॥ १८॥

13c गवया°] वायस° R **13d** गावो मानुष्यतान्ततः] ततो मानुषतां ततः R **15b** °ष्वश्वेषु चैव हि] °षु श्वेषु वै पुनः R **16a** षष्ठाच्चै°] षष्ठश्चै° R^{ac}, षष्ठाश्चै° R^{pc} **16d** जन्मनां] जन्मना R **17b** मत्सो] मत्स्यो R • सूकरः] शूकरः R

13a °भावाद्विनि°] A_3A_5, °भावान्विणि° A_7 **13b** खराः] खगाः **A** **13c** गवया°] गवय° **A** **13d** मानुष्यतान्ततः] मानुषतां गताः **A** **14a** ये] A_3A_5, या A_7 **15a** च तावद्धि] A_7, तथा-वद्धि A_3, तथाविद्धि A_5 **15b** °ष्वश्वेषु चैव हि] °षु चैव हि A_3 (unmetrical), °षु गोषु चैन हि A_5 (unmetrical), °षु तावदेव हि A_7 (unmetrical) **16a** षष्ठाच्चै°] तेभ्यश्चै° **A** • °र्मुक्तास्] A_3A_5, °र्मुक्ता A_7 **16d** जन्मनां] जन्मना **A** **17ab** यूका त°] A_7, यूकास्त° A_3, युकांस्त° A_5 (unmetrical) **17b** मत्सो ऽथ] मत्स्याश्च **A** • सूकरः] सू{शू° A_5}कराः **A** **18b** °कीटेषु जायते] °कोटिषु जन्मनां **A** (cf. 33d) **18c–33d**] om. **A**

13(c[1], c[3]–c[5], d[2]–d[4])⟨d[5]–d[8]→⟩ S_1 **14**⟨←a[1]⟩(a[2]) S_1 **16**(d[8]) S_1 **17**(a[1]–a[2]) S_1 **18**(b[1]) S_2^{pc}

13a °भावाद्] $S_2S_3RA_3A_5Bh$, °भावा S_1 • °र्मुक्ता] $S_1S_2^{pc}S_3RABh$, °र्मुक्तो S_2^{ac} **13c** ऽजा] S_1S_2RABh, ज S_3 • गवया°] em. Bh (silently), (गव)य° S_1, गवय° S_2S_3 **13d** मानुष्यता-न्ततः] S_2S_3, (मानु)··· S_1, मानुषतां ततः Bh **14a** ये] $S_2S_3RA_3A_5Bh$, यो S_1 **14ab** प्रोक्तास्ते] S_1S_3RABh, प्रोक्तस्ते S_2 **14b** ऽपि शेषेण] S_2S_3RABh, विशेषेण S_1 • कर्मणा] $S_1^{pc}S_2S_3RABh$, कर्मणाः S_1^{ac} **14c** कृमिकीटेषु] S_2S_3RABh, क्रिमिटीटेषु S_1 **14d** जन्मनां] S_1S_2RABh, जर्म्मणा S_3 **15a** °योनौ] S_1S_2RABh, °योनै S_3 • च] S_1RA_7Bh, वच $S_2^{ac}S_3$ (unmetrical), बत S_2^{pc} (unmetrical) **15b** उष्ट्रेष्वश्वेषु] S_1Bh, उष्ट्रेश्वेषु S_2S_3 (unmetrical) **16a** षष्ठाच्चैव] $S_2^{pc}Bh$, षष्ठेन तु S_1, षष्ठा चैव $S_2^{ac}S_3$ **16ab** °र्मुक्तास्ततः] RA_3A_5Bh, °र्मुक्तास्तव S_1, °र्मुक्तो ततः S_2S_3 **16c** कृमि°] RABh, क्रिमि° $S_1S_2S_3$ **16d** जन्मनां] S_2Bh, जन्मना S_1, जन्मणा S_3 **17a** °मेकां] S_2S_3RABh, °मेकं S_1 **17b** ततो] $S_2S_3RA_7Bh$, तता S_1 • मत्सो] $S_2^{pc}S_3$, मत्स्यो $S_1^{pc}Bh$, म(स्यो) S_1^{ac}, मात्सो S_2^{ac} **17c** ततः] S_2S_3RABh, तत S_1 **17d** गोत्वाज्जायेत मानुषः] S_2RABh, ततो गो मानुषस्ततः S_1, गोत्वा जायेत मानुषः S_3 **17e** मानुषत्वे कुत्सितश्च] RABh, कुप्सितम्मानुषे जन्म S_1, मानुषत्वे कुप्सितश्च S_2S_3 **18a** सप्तमाच्च] S_2RABh, सप्तमाद्य S_1, सप्तमा च S_3 • °निर्मुक्तः] S_1RABh, °निर्मुक्त S_2S_3 **18b** कृमि°] $S_2^{pc}S_3RABh$, क्रिमि° S_1, मि° S_2^{ac} **18c** कोटि°] S_1R, कोटी° S_2S_3Bh **18d** °मधिगम्य च] S_2S_3R, °मधिगच्छति S_1Bh

ततो लता ततो गुल्मस्ततो हस्ती च जायते।
गोत्वं च समनुप्राप्य जायते मानुषस्ततः॥ १९॥
अष्टमाच्च विनिर्मुक्तो बद्धः शेषेण कर्मणा।
जायते कृमिकीटेषु द्वे कोटी द्विगुणे च सः॥ २०॥
ततश्चौषधिभावेन वीरुत्सु च कुशेषु च।
ततो गोत्वाद्विनिर्मुक्तो जायते कुत्सितो नरः॥ २१॥
नवमादपि चोत्तीर्णो बद्धः शेषेण कर्मणा।
जायते कृमिकीटेषु पञ्चकोटीस्ततः खगः॥ २२॥
ततो मत्सश्च तावद्वै तावदेव सरीसृपः।
श्वा ततस्तावदेवाथ ततो भवति किंनरः॥ २३॥
किंनरत्वाद्विनिर्मुक्तस्ततो गोषूपजायते।
ततो गोयोनिनिर्मुक्तो मानुषेषूपजायते॥ २४॥
दशमादपि चोत्तीर्णः षट्कोटीर्जन्मनां कृमिः।
शेषेण कर्मणा जातस्ततो भवति वानरः॥ २५॥
वानरस्तावदेवेह तावदेव च कुक्कुटः।
तावदेव च काकस्तु जीवंजीवक एव च॥ २६॥

19a गुल्मस्] R^{pc}, गुल्म R^{ac} **20ab** °निर्मुक्तो बद्धः] °निर्मुक्ता बद्धाः R **20c** जायते] जायन्ते R **20d** कोटी] कोट्यौ R • सः] R^{pc}, स R^{ac} **21b** °त्सु च कुशेषु] °त्स्वेव कुशेन R **22d** खगः] खरः R **23a** मत्सश्च तावद्वै] मत्स्यस्व{°श्च R^{ac}}भावाद्वै R **24c** गोयोनि°] गोत्ववि° R **25a** चोत्तीर्णः] चोत्तीर्ण्णाः R **25b** षट्कोटीर्] शतकोटी R (unmetrical) **25d** वानरः] R^{pc}, मानवः R^{ac} **26a** °देवेह] °देवाथ R **26b** च] तु R **26c** च] तु R

19(a[7]) S_1 **22**(b[5]–b[6]) S_1 **23**⟨a[5]⟩ S_3

19a लता] S_2S_3RBh, लतस् S_1 • गुल्मस्] $S_2^{pc}R^{pc}$, (गु)ल्म S_1, गुल्म $S_2^{ac}S_3$ **19b** च जायते] $S_1S_2S_3$R, प्रजायते Bh (conj.) **19c** गोत्वं] S_1S_2RBh, गोत्व S_3 (unmetrical) **20a** अष्टमाच्च] S_1S_2RBh, अष्टामात्व S_3 **20b** बद्धः] $S_2^{pc}S_3$Bh, बद्ध S_1, बद्धाः S_2^{ac} • शेषेण] $S_1^{pc}S_2S_3$RBh, षेषेण S_1^{ac} **20c** कृमि°] RBh (em.?), क्रिमि° $S_1S_2S_3$ **20d** कोटी] S_1, कोट्यौ S_2Bh, को-टि S_3 • द्विगुणे] S_2S_3RBh, द्विगुणं S_1 • च सः] R^{pc}Bh (em.?), ततः S_1, च श S_2, च स S_3 **21a** °श्चौषधि°] S_1R, °श्चोषधि° S_2S_3Bh • °भावेन] S_2RBh, °भावेषु S_1, °भावे S_3 (unmetrical) **21b** °त्सु च] $S_1S_2^{pc}$Bh, °त्सुर° $S_2^{ac}S_3$ **21c** गोत्वाद्विनिर्मुक्तो] S_2S_3RBh, गोभा-वनि{°द्वि° S_1^{ac} ?}र्म्मक्तः S_1 **21d** जायते कुत्सितो] S_2RBh, कुप्सितो जायते S_1, जायन्ते कु+त्+सितो S_3 **22a** चोत्तीर्णो] S_2RBh, चोत्तीण्णो S_1, चोतीर्ण्णो S_3 **22b** बद्धः] S_2S_3RBh, बद्ध S_1 **22c** कृमिकीटेषु] S_2RBh, क्रिमिकीटेषु S_1, कृमिकीकेषु S_3 **22d** °कोटीस्] RBh (em.?), °कोटी $S_1S_2S_3$ • खगः] S_1S_3Bh, खशः S_1 **23a** मत्सश्च] S_2, मत्स्यच्च S_1, मत्स ˘ S_3, मत्स्यश्च Bh • °द्वै] S_2S_3RBh, °द्वे S_1 **23c** °वाथ] $S_1^{pc}S_2S_3$RBh, °वा(र्थ) S_1^{ac} **24a** °त्वाद्वि°] S_2RBh, °त्वा वि° S_1S_3 • °निर्मुक्तस्] S_2S_3RBh, °निर्मुक्त S_1 **24b** गोषूपजायते] S_2S_3R, जायन्ति गोषु ते S_1, गो-षूपजाते Bh (typo, unmetrical) **24c** ततो गोयोनि°] S_2S_3Bh, गवां योनिवि° S_1 **25a** चोत्तीर्णः] S_2^{pc}Bh, चोतीर्ण्णः S_1, चोत्तीर्ण्ण $S_2^{ac}S_3$ **25b** °टीर्जन्मनां] em. Bh (silently), °टी जन्मतां S_1, °टी जन्मनां S_2, °टी जर्मनां S_3 • कृमिः] S_2S_3RBh, क्रिमिः S_1 **25c** जातस्] S_2S_3RBh, जात S_1 **26a** वानर°] S_1S_2RBh, वाणर° S_3 • °देवेह] S_2S_3Bh, °देवेहस् S_1 **26b** च] S_2S_3Bh, तु S_1 • कुक्कुटः] S_2RBh, कुर्कुटः S_1, कुत्तुटः S_3 **26c** काकस्तु] S_2S_3RBh, काकं तु S_1

वृक्षदारकमार्जारपिपिलीका च जायते ।
ततो गोषु प्रजातो ऽसौ मानुषेषूपजायते ॥ २७ ॥
महारौरवनिर्मुक्तः सप्तकोटीः सुदुःखितः ।
जन्मनां कृमिकीटेषु ततो मत्सत्वमश्नुते ॥ २८ ॥
ततः श्वा गर्दभश्चैव भैनाशी शुक एव च ।
ततो भवति गौश्चापि ततः षण्ढः प्रजायते ॥ २९ ॥
तमोनरकनिर्मुक्तस्त्वष्टकोटीः सुदुःखितः ।
जन्मनां प्राप्नुते जन्तुर्विष्ठायां कृमियोनिषु ॥ ३० ॥
ततः श्वा जायते भूयश्चक्राह्वश्च पुनः पुनः ।
ततो मण्डूकतां प्राप्य जायते मृगपक्षिषु ॥ ३१ ॥
जायते किंनरश्चापि द्वीपी शरभ एव च ।
ततो गोत्वं समासाद्य मानुषत्वमवाप्नुते ॥ ३२ ॥
तमोनरकनिर्मुक्तः शेषेणैव हि कर्मणा ।
जायते कृमिकीटेषु नवकोटीः स जन्मनाम् ॥ ३३ ॥

27a ◦मार्जार◦] ◦माजीर◦ R **27b** ◦पिपिलीका] ◦पिपीलिका R^{pc} (unmetrical), ◦पिप्पिलिका R^{ac} (unmetrical) **27d** मानुषेषू◦] मानुष्येषू◦ R **28a** ◦निर्मुक्तः] ◦विनिर्मुक्तः R (unmetrical) **28c** जन्मनां] जन्मना R **29b** भैनाशी] वैमाली R **30a** तमो◦] ततो R **30ab** ◦निर्मुक्तस्त्वष्ट◦] ◦निष्प्रज्ञः षष्टि◦ R **31ab** भूयश्चक्राह्वश्च] भूयः नक्रश्चैव R **33a** तमो◦] ततो R **33d** ◦कोटीः स] ◦कोटीस्तु R

28(a^7) S_1, ⟨d^4–d^5⟩ S_3 **29**(b^6) S_1, (d^4) S_2^{pc} **30**(c^5–c^6) S_1 **31**(c^4, c^8) S_1 **32**(a^3–a^6)⟨a^7–b^6, c^1–c^2⟩(c^3) S_1 **33**(c^8–d^1) S_1

27a ◦मार्जार◦] $S_1^{pc}S_3$Bh, ⟨(◦र्ज)⟩मार्जर◦ S_1^{ac}, ◦माजार◦ S_2 **27b** ◦पिपिलीका च जायते] conj., ◦पिप्रिता जायते तः S_1 (unmetrical), ◦पिरिलीका च जायते S_2S_3, ◦पिपिलीकाश्च जायते Bh (conj.) **27c** प्रजातो ऽसौ] $S_2S_3^{pc}$RBh, प्रजायेत S_1, प्रजातौ सौ S_3^{ac} **27d** ◦षूपजायते] S_2S_3RBh, ◦षु ततः परं S_1 **28a** ◦निर्मुक्तः] $S_1S_2^{pc}$RBh, ◦निर्मुक्तो S_2^{ac}, ◦निर्मुक्त S_3 **28b** ◦कोटीः] RBh (em.?), ◦कोटी $S_1S_2S_3$ **28c** जन्मनां] S_2Bh, जन्मानि S_1, जर्मनां S_3 • कृमिकीटेषु] S_2S_3RBh, क्रिमि-कीटेषु S_1^{pc}, क्रिमिटीटेषु S_1^{ac} **28d** ततो] S_1R, जातो S_2S_3Bh • ◦मश्नुते] S_2S_3RBh, ◦मेष्यति S_1 **29a** ततः] S_1RBh, तत्र S_2S_3 **29b** भैनाशी] S_2S_3Bh (Bh adds (?)), तैलाकी S_1 • शुक एव] S_2S_3RBh, शुक(मे)व S_1 **29c** गौश्चा◦] RBh (em.?), गोश्चा◦ $S_1S_2S_3$ **29d** षण्ढः प्रजायते] S_2^{pc}R, षण्ढत्व मानुषे S_1, षण्य प्रजायते S_2^{ac}, षण्ढ प्रजायते S_3, षण्ढश्च मानुषे Bh (conj.) **30ab** ◦निर्मुक्तस्त्व◦] S_1Bh, ◦निर्मुक्तो स्त्व◦ S_2S_3 **30b** ◦कोटीः] RBh (em.?), ◦कोटी $S_1S_2S_3$ **30c** जन्मनां] S_1S_2RBh, जन्मणां S_3 **30cd** जन्तुर्विष्ठायां] S_2^{pc}RBh, जन्तु विष्टायां S_1, जन्तु विष्ठायां S_2^{ac}, जन्तु विष्टाया S_3 **30d** कृमि◦] S_2S_3RBh, क्रिमि◦ S_1 **31ab** भूयश्चक्राह्वश्च पुनः] S_2Bh, तत्त्र चक्राह्वो जायते S_1, भूयश्चक्राह्वाश्च पुनः S_3 **31c** मण्डूकतां] S_1S_2RBh, मण्डूकता S_3 **31d** ◦पक्षिषु] S_2S_3RBh, ◦योनिषु S_1 **32a** जायते किंनरश्चापि] S_3RBh, ततः (किनर) –̇ – ⏓ S_1 (lower parts lost), जायते किंन्न{(र) S_2^{ac}}रश्चापि S_2 **32b** द्वीपी] RBh (em.?), द्वीपिः S_2, द्वीपि S_3 (unmetrical) **32d** मानुषत्व◦] $S_2^{pc}S_3$RBh, मानुष्यत्व◦ S_1, मानुत्व◦ S_2^{ac} (unmetrical) • ◦मवाप्नुते] S_2S_3RBh, ◦मवाप्यते S_1 **33a** ◦निर्मुक्तः] S_1RBh, ◦निर्मुक्त S_2, ◦निर्मुक्तो S_3 **33b** कर्मणा] $S_2^{pc}S_3$RBh, कर्मणात् S_1, कर्मणि S_2^{ac} **33c** कृमिकीटेषु] S_2S_3RBh, क्रिमिटीटे(षु) S_1 **33d** नव◦] S_2S_3RBh, (न)र◦ S_1 • ◦कोटीः स] em., ◦कोटीनि S_1, ◦कोटी स S_2S_3, ◦कोटिः स Bh (typo?) • जन्मनाम्] RBh (em.?), जन्मना S_1 (anusvāra possibly lost), जन्मनान् S_2, जर्मनां S_3

ततो भवति काकश्च भासश्चैव स जायते।
वान्ताशी च ततः पक्षी उलूकश्च ततः पुनः॥ ३४॥
पुनर्वृक्षश्च गुल्मश्च ततो भवति वै मृगः।
ततो गौर्मनुजश्चापि तत्र गर्भे स वै मृतः॥ ३५॥
पुनः पुनर्जायमानः सहस्राणां शतं स तु।
व्याधितः कुत्सितश्चैव जायते स नरः पुनः॥ ३६॥
यस्तु सर्वानिमान्प्राप्य नरकानिह जायते।
स योनिषु समस्तासु सर्वसंसारमश्नुते॥ ३७॥
यदि मानुष्यतां याति कदाचित्कालपर्ययात्।
तत्रापि कुत्सितां योनिं भूयो भूयः प्रपद्यते॥ ३८॥
अनिष्टः सर्वभूतानां दुःखितो व्याधितस्तथा।
विकृतं रूपमाप्नोति कर्मणा स्वेन दूषितः॥ ३९॥

34c वान्ताशी] वातासी R **35b** ततो] कोटीर् R **35c** ॰र्मनुजश्चापि] ॰र्म्मनुजाश्चैव R **36b** स तु] R^{pc}, सता R^{ac} **36d** स] च R **38a** मानुष्य॰] मानुष॰ R **39c** विकृतं] विकृतिं R **39d** ॰णा स्वेन] ॰णार्थेन R

34b भास॰] त्रास॰ **A** **34c** वान्ताशी] नीतासा A_3A_5, नीभासा A_7 • ततः] नभः **A** **35b** ततो] कीटो **A** **35c** गौर्] A_3A_7, गौ A_5 **35d** गर्भे] गर्भः **A** **36b** शतं स तु] A_3A_5, सतं श तु A_7 **37a** यस्तु सर्वानिमान्] यत्र सर्वानि{॰र्वाणि A_3, ॰र्वमि॰ A_5^{pc}}मां A_3A_5, यस्त्वनान्तां समानिमां A_7 (unmetrical) **37b** नरकानिह] नरकानि तु **A** **38a** मानुष्य॰] मानुष॰ **A** **38c** योनिं] A_5A_7, योनि A_3

34⟨d¹⟩(d⁴–d⁶) S_1 **35**(a⁷)⟨a⁸–c³⟩(c⁴–c⁵) S_1 **37**(c⁵–d¹) S_1 **38**(c¹–c⁵)⟨c⁶⟩(c⁷) S_1

34a ततो] S_2S_3RABh, तमो S_1 **34b** स जायते] S_2S_3RA, ततः पर S_1 (tops lost), ततः परम् Bh **34d** ॰कश्च ततः पुनः] S_2S_3RABh, ॰को (जायते) ततः S_1 **35c** गौर्] $S_2RA_3A_7Bh$, गौ S_3 **35d** तत्र गर्भे स वै मृतः] S_2R, गर्भस्थ स विपद्यते S_1, तत्र गभे स वै मृतः S_3 (unmetrical), गर्भस्थः स विपद्यते Bh (em.?) **36a** पुनर्] S_1S_2RABh, पुन S_3 • ॰यमानः] $S_2^{pc}RABh$, ॰यमान $S_1S_2^{ac}S_3$ **36b** शतं] $S_1S_2RA_3A_5Bh$, शत S_3 (unmetrical) • स तु] $S_2S_3R^{pc}A_3A_5$, समाः S_1Bh **36c** व्याधितः कुत्सितश्चैव] S_2RABh, व्याधिना सततग्रस्तो S_1, व्याधितः कुत्सश्चैव S_3 (unmetrical) **36d** स नरः] S_2S_3A, च पुनः S_1Bh **37ab**] S_2S_3RBh, यस्तु सर्व्वणि यैः प्राप्त नरकानि हि दुष्कृती S_1 **37d** ॰संसार॰] S_1S_2RABh, ॰ससार॰ S_3 (unmetrical) **38a** मानुष्य॰] $S_1S_2S_3$, मानुष॰ Bh **38b** ॰पर्ययात्] $S_1^{ac}S_2S_3RABh$, ॰पर्यया S_1^{pc} **38c** कुत्सितां योनिं] $S_2RA_5A_7Bh$, ⏓ि ⏑ –(यो)नौ S_1 (first akṣara has subscript उ), कुत्सिता योनि S_3 **38d** भूयः] S_2S_3RABh, भूय S_1 **39a** अनिष्टः] S_2RABh, विद्विष्टस् S_1, अनिष्ट॰ S_3 **39b** ॰स्तथा] S_2S_3RABh, ॰स्तदा S_1 **39c** विकृतं] $S_1S_2^{pc}S_3ABh$, विकृतां S_2^{ac} **39d** After this S_1 adds 10 pādas reading देवब्राह्मणवि{(॰द्वि॰) S_1^{ac}}द्वेष्टा सर्व्वव्रत+ब+हिष्कृतः। सर्व्वधर्म्मविनिर्मुक्तः साध्वाचारविवर्जितः। निर्नमस्कारदुःशीलः कि{क्रि(मि॰) S_1^{pc}(unmetrical)}म्भक्षो ब्रह्मनिन्दकः। न तीर्थदेवा{(॰वेदा॰) S_1^{ac}}यतनं स्वधास्व{(॰स्त॰) S_1^{ac}}स्तिविवर्जितः। अकीर्त्तनीयो लोकानां जायते स्वेन कर्म्मणा।, Bh adds 10 pādas reading देवब्राह्मणविद्वेष्टा सर्वव्रतवहिष्कृतः। सर्वधर्मविनिर्मुक्तः साध्वाचारविवर्जितः॥ निर्नमस्कारदुश्शीलः किम्भक्षो ब्रह्मनिन्दकः। न तीर्थदेवायतनः स्वधास्वस्तिविवर्जितः। अकीर्तनीयो लोकानां जायते स्वेन कर्मणा॥ (em.?)

सुशर्मोवाच।
एतत्ते कथितं सर्वं समासात्पुत्र सर्वशः।
नरकाणां सतत्त्वं च क्रमभेदौ यथागति॥ ४०॥
सनत्कुमार उवाच।
य इमं शृणुयाद्युक्तः सदा पर्वसु पर्वसु।
श्रावयेद्वा द्विजान्सम्यक्सर्वपापैः प्रमुच्यते॥ ४१॥
धर्म्यं यशस्यमायुष्यं स्वर्ग्यं सर्वार्थसाधकम्।
श्राव्यं च पठितव्यं च सततं भूतिमिच्छता॥ ४२॥
इदं तु सर्वार्थसुखावहं ध्रुवं महानुभावं सुगतिप्रदं शुभम्।
सदैव विप्रेण समाहितात्मना अधीत्य धार्यं श्रुतिसंमितं ध्रुवं ॥ ४३॥

स्कन्दपुराणे पञ्चाशो ऽध्यायः॥ ५०॥

40c नरकाणां] R^{pc}, नरकानां R^{ac} • सतत्त्वं] शतत्वञ् R **40d** क्रमभेदौ यथागति] क्रमते देव या गतिः R **41a** °द्युक्तः] °न्मुक्तिः R **42b** स्वर्ग्यं सर्वार्थसाधकम्] स्वग्ग्र्य{°ग्र्ग° R^{ac}}मर्थस्य साधनं R **42c** श्राव्यं] पुण्यञ् R **43a** ध्रुवम्] श्रुतं R **43c** समाहितात्मना] समाधिना+(त्म)+ना R **43d** °संमितं] °सम्मतं R **Col.** इति स्कन्दपुराणे रेवाखण्डे नरककीर्त्तनं नाम समाप्तं R

40a एतत्ते] A_3A_7, एतते A_5 **40c** नरकाणां] नरकानां **A** • सतत्त्वं] A_7, शतत्वं A_3A_5 **40d** क्रमभेदौ यथागति] कृमिभेदे च या गतिः **A** **41a** °द्युक्तः] °ञ्जक्तः **A** **42a** धर्म्यं] A_3, धर्मं A_5A_7 • यशस्य°] A_3A_5, यसस्य° A_7 • °मायुष्यं] A_3A_7, °मायुष्य A_5 **42b** स्वर्ग्यं] A_3, स्वर्गं A_5A_7 • सर्वार्धसाधकम्] तथा सुसाधनं **A** **43a** °सुखावहं ध्रुवम्] °दुःखावहं श्रुतं A_7 (unmetrical), °दुःखा-पहं कृतं A_3A_5 (unmetrical) **43b** सुगति°] सुयति° A_5, सुमति° A_3A_7 **43c** विप्रेण] विप्रेन A_7, विप्रेंद्र° A_3A_5 **43d** धार्यं] वीर्यं **A** **Col.** इति श्री{इति A_7}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे नरककीर्त्तनं समाप्तं॥ ५० A±

41(d^7) S_1

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40 सुशर्मोवाच] R**A**Bh, om. S_1, सुशर्म उ S_2, सुशर्म्म उ S_3 **40a** एतत्ते] $S_2S_3RA_3A_7Bh$, एत्तते S_1 **40b** °त्पुत्र सर्वशः] S_2S_3R**A**Bh, °त्तव पुत्तक⟨:⟩ S_1 **40c** नरकाणां] R^{pc}Bh (em.?), नरकानां S_1S_2, नरकाना S_3 **40d** °भेदौ] conj., °भेदो $S_1S_2S_3$Bh, • यथागति] S_1^{pc}, यथागि(र) S_1^{ac}, यथागतिः S_2, थ या गति S_3, यथामति Bh (conj.?) **41a** °द्युक्तः] $S_1S_2^{pc}$Bh, °द्युक्त $S_2^{ac}S_3$ **41d** °पापैः प्र°] S_2R**A**Bh, °पापैर्व्वि° S_1, °पापै प्र° S_3 **42a** धर्म्यं] RA_3, धर्म्यै S_1, धन्यं S_2S_3Bh • यशस्य°] $S_1^{pc}S_2S_3RA_3A_5Bh$, यस्य° S_1^{ac} (unmetrical) • °मायुष्यं] $S_1RA_3A_7Bh$, °मायुष्मं S_2^{pc}, °मायुष्म S_2^{ac}, °मायुस्य S_3 **42b** स्वर्ग्यं] A_3Bh, स्वंग्र्य S_1, स्वर्गं S_2, स्वर्ग° S_3 **42c** श्राव्यं] $S_1S_2S_3$**A**, श्रव्यं Bh (conj.) **42d** भूति°] S_2^{pc}R**A**Bh, स्वर्ग° S_1, भूत° $S_2^{ac}S_3$ **43a** इदं तु] R**A**Bh, इमन्तु $S_1^{pc}S_2$, इम (तु) S_1^{ac} (unmetrical), इयन्तु S_3 • सर्वार्थ°] $S_1^{pc}S_2S_3$R**A**Bh, सर्वर्थ° S_1^{ac} **43b** °भावं] S_1R**A**Bh, °भाव° S_2S_3 (unmetrical) **43cd**] $(S_2)(S_3)$Bh, अधीयते नित्यमतन्द्रितो द्विजा न दुर्ग्गतिङ्गच्छति प्रत्यसः सुखीतिः S_1 (इतिः part of col., d: unmetrical) **43c** सदैव] R**A**Bh, सदेव S_2S_3 **43d** धार्यं] $S_2^{pc}S_3$RBh, धार्य S_2^{ac} **Col.** ४५ (in letter numerals)॥ स्कन्दपुराणे संसारगतिवर्ण्णनं नामः॥ ⊙ S_1, स्कन्दपुराणे पञ्चाशो ध्यायः॥ S_2, ⊙॥ स्कन्दपुराणे नामाध्यायः ५० (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे संसारगतिवर्णनं नाम पञ्चाशोध्यायः Bh

एकपञ्चाशो ऽध्यायः ।

सनत्कुमार उवाच ।
सुकेशस्तु ततो व्यास पितुः श्रुत्वा सुदीनवान् ।
दीनवच्चिन्तयामास जन्तूनां तां गतिं तदा॥ १॥
चिन्तयाभिपरीतात्मा दुःखेन च समाहतः ।
जन्तूनां मोक्षणोपायं मूढचेता न जज्ञिवान्॥ २॥
चिन्तापन्नः स तु यदा पितॄंस्तान्नाभ्यभाषत ।
तदा ते पितरः सर्वे सुकेशमिदमूचिरे॥ ३॥
पितर ऊचुः ।
अतीव किं चिन्तयसि कुतश्चिन्ता तवानघ ।
ईश्वरस्य सतः पुत्र नेदं तव विधीयते॥ ४॥

1b सुदीनवान्] वचः शुभं R **1d** तदा] शुभाम् R **2b** समाहतः] समाहितः R **2d** जज्ञिवान्] जिज्ञिवान् R **3b** ◦स्तान्नाभ्य◦] ◦स्तानभ्य◦ R **4ab** चिन्तयसि कुतश्] पराधेयं क्कचिच् R

1b सु◦] स **A** **1d** जन्तूनां] A_3A_5, जन्तूणां A_7 **2a** चिन्तयाभि◦] चिन्तयाते **A** **2b** समाहतः] समाहितः **A** **2c** जन्तूनां] A_3, जंतूना A_5, जन्तूणां A_7 **2d** मूढचेता न जज्ञिवान्] मूढाचना न तस्मिवान् A_5, चिन्तयामास वै तदा A_3A_7 **3a** चिन्तापन्नः] चिन्तयानः **A** **3b** पितॄंस्तान्नाभ्यभाषत] पितॄ{◦तृं◦ A_5}श्चागत्य भाषते **A** **4a** किं चिन्तयसि] किन्नराधे{◦घू◦ A_3, ◦यू◦ A_5}यं **A** **4b** ◦श्चिन्ता तवा◦] ◦श्चिन्तातुरा◦ **A** **4cd**] om. **A**

Manuscripts available for this chapter: S_1 photos 2.2 (f. 77^{v}), 6.8a (f. 78^{r}) and 6.7b (f. 78^{v}); S_2 exposures 62a–63a (f. 69^{v}–70^{v}); S_3 (up to **32 c**^{3}; f. 77 lost) f. 76^{r}–76^{v}; R f. 93^{r}–94^{r}; A_3 f. 54^{v}–55^{r}; A_5 f. 103^{v}–105^{r}; A_7 f. 76^{v}–78^{r}.
1(speaker indication syll. 1, b^5) S_1 **2**(d^1) S_2^{pc} **3**(d^6–d^7) S_1 **4**⟨b^1–b^4⟩(b^5) S_1

1b ◦दीनवान्] S_1S_3**A**, ◦दीनवाक् S_2, ◦दीनवत् Bh (conj.) **1c** दीनवच्] S_2R**A**, दुःखितश् S_1Bh, दीनव S_3 (unmetrical) **1d** ◦नां तां गतिं तदा] $S_2^{pc}A_3A_5$Bh, ◦नां गतिचिन्तकः S_1, ◦नान्तां गिन्तदा S_2^{ac} (unmetrical), ◦नाङ्गत्तिन्तदा S_3 (unmetrical) **2b** दुःखेन च समाहतः] S_2S_3Bh, सर्व्वेषाङ्करुणात्मवां{◦तां S_1^{ac}} S_1 **2c** जन्तूनां] S_1S_2RA_3Bh, जन्तूना S_3 **2d** मूढचेता न] S_2^{pc}RBh (conj., Bh reads गूढ◦ in S_2), कथं स्यादिति S_1, गूढचेता न $S_2^{ac}S_3$ • जज्ञिवान्] S_3Bh (em.?), निश्चयं S_1, +जि+ज्ञिवान् S_2 **3a** ◦पन्नः] S_2S_3RBh, ◦पन्न S_1 (unmetrical) • यदा] S_2S_3R**A**Bh, तदा S_1 **3b** पितॄंस्तान्नाभ्यभाषत] conj. Bh, तान्युवाच पितृन्स तु S_1, पितॄन्स्तानभ्यभाषत S_2^{pc}, पितॄन्स्तानभ्यभाषतः $S_2^{ac}S_3$ **3c** पितरः] S_1S_2R**A**Bh, पितर S_3 (unmetrical) **3d** ◦मूचिरे] $S_1^{ac}S_2S_3$R**A**Bh, (मूनु)रे S_1^{pc} **4** पितर ऊचुः] $S_1S_2^{pc}S_3$R**A**Bh, पितर उ S_2^{ac} **4b** ◦नघ] S_2^{pc}R**A**Bh, ◦नघः S_1 $S_2^{ac}S_3$ **4cd** ईश्वरस्य सतः पुत्र नेदं] $S_2S_3^{pc}$RBh, महादेवप्रसादाद्धि नेदृन् S_1, ईश्वरस्य सतः प्रत्र नेदन् S_3^{ac}

सुकेश उवाच।
जन्तूनां कर्मजं क्लेशं श्रुत्वा युष्माभिरीरितम्।
चिन्तयामि कथं तेषां मोक्षोपायो भवेदिति॥ ५॥
पितर ऊचुः।
अनादृत्य क्षयं पुत्र मोक्षस्तेषां न विद्यते।
कर्मणः स्वकृतस्येह स च भोगात्क्षयो मतः॥ ६॥
भोगश्च नरके ऽवश्यं जन्तूनां स विधीयते।
न च ते नरकाः शक्या हर्तुं कर्मक्षयं विना॥ ७॥
अशक्याः खलु ये ह्यर्था न तान्प्राज्ञः समारभेत्।
अर्णवस्य प्रतरणं यथा तन्मृत्युमर्छति॥ ८॥
सनत्कुमार उवाच।
एवमुक्तः स तेजस्वी पितॄंस्तान्हृच्छयावृतः।
उवाच प्रणतो भूत्वा मावमंस्थाः सुतं हि माम्॥ ९॥

5a क्लेशं] कोपं R **6a** अनादृत्य क्षयं] अनादृश्य ह्ययं R **6b** मोक्षस्] मोक्षं R **6cd** स्वकृतस्येह स च भोगात्क्षयो] प्राकृतस्यैव तस्य भोगक्षयो R **7a–9b**] om. R

5a जन्तूनां] A_3A_5, जन्तूणां A_7 **5d** मोक्षोपायो] A_3A_5, मोक्षोपाया A_7 **6a** अनादृत्य] अनाहृत्य **A** **6b** मोक्षस्] मोक्षं **A** **6c** स्वकृतस्येह] पूर्वकृतस्य **A** (unmetrical) **6d** भोगात्क्षयो] भोगक्षयो **A** **7a** भोगश्च नरके] भोगं च नरका॰ A_3A_5, भोगं नरका॰ A_7 (unmetrical) **7b** स] तु A_5A_7, तू A_3 **7c** नरकाः] A_3A_7, नरका A_5 • शक्या] A_3A_5, सक्या A_7 **7d** हर्तुं] हंतुं A_3A_5, हन्तुः A_7 **8a** अशक्याः] A_3, अशक्या A_5A_7 **8c** अर्णवस्य] अन्तरस्य **A** **8d** तन्मृत्युमर्छति] मृत्युं नमृच्छति A_3, मृत्युर्नमृच्छति A_5, मृत्युतमुच्छति A_7 **9b** ॰न्हृच्छया] ॰न् कृच्छ्रया॰ A_7, ॰न् कृपया॰ A_3A_5 **9d** मावमंस्थाः] नावमंस्था **A**

5(a^4) S_1 **6**(b^4, c^4–c^7)⟨c^8–d^2⟩ S_1

5a ॰नां कर्मजं] S_2RA_3A_5Bh, ॰नां(ङ्क)र्म्मजं S_1, ॰नां कर्म्मज॰ S_3 **5b** युष्माभि॰] S_2S_3R**A**Bh, युष्मद्भि॰ S_1 **5c** कथं तेषां] S_2R**A**Bh, कथां तेषां S_1, कथन्तेषा S_3 **5d** मोक्षोपायो] S_2S_3RA_3 A_5Bh, मोक्षोपायं S_1 **6** पितर ऊचुः] S_2^{pc}R**A**Bh, पितरा ऊ S_1, पितर उ $S_2^{ac}S_3$ **6a** अनादृत्य क्षयं] S_2S_3Bh, पापक्षयं विना S_1 **6b** ॰स्तेषां न] S_2S_3Bh, ॰स्ते॒न्न S_1 **6d** भोगात्] S_2^{pc}Bh, भोगा $S_1S_2^{ac}S_3$ • मतः] S_2S_3R**A**Bh, मत S_1 **7a** ऽवश्यं] $S_1S_2^{pc}$**A**Bh, व(जं) S_2^{ac}, वश्य S_3 **7b** जन्तूनां] S_2**A**Bh, जतूनां S_1, जन्तूना S_3 • स विधी॰] $S_1S_2S_3$, संविधी॰ Bh (conj.) **7c** नरकाः] $S_2S_3A_3A_7$, नारकाः S_1Bh • शक्या] $S_2S_3A_3A_5$Bh, शक्त्या S_1 **7d** हर्तुं] S_2Bh, हर्तु S_1S_3 **8a** अशक्याः] A_3Bh, अशक्त्या S_1, अशक्या S_2S_3 **8b** तान्प्राज्ञः] S_2**A**Bh, तां प्राज्ञ S_1, ता प्राज्ञ S_3 **8c** अर्णवस्य प्र॰] conj. Bh (silently), आर्ण्णवस्य प्र॰ S_2S_3, आर्णवस्येव S_1^{ac}, आर्ण्णवस्यैव S_1^{pc} **8d** यथा तन्मृत्युमर्छति] S_3 (तं for तन्), तीरमत्प्राप्य नश्यति S_1, यथा त्वम्मृत्युमर्च्छति S_2, यथा त्वां मृत्युमृच्छति Bh (conj.?) **9** सनत्कुमार उवाच] S_1**A**Bh, om. S_2S_3 **9a** स] S_2S_3**A**Bh, स्व॰ S_1 **9b** ॰स्तान्हृच्छया॰] S_2S_3Bh, ॰स्ता हृच्छया॰ S_1^{ac}, ॰स्ता हृदया॰ S_1^{pc} **9d** मावमंस्थाः] R, मावमंस्था $S_1S_2S_3$, मावमध्वं Bh (conj.) • सुतं] S_2S_3R**A**Bh, सुतो S_1

का शक्तिर्मम ताञ्जन्तून्बलात्तारयितुं सुताः।
महादेवप्रसादात्तांस्तारयिष्यामि दुर्गतिम्॥ १०॥
यूयं यथैव तीर्णाः स्थ नरकस्था विचेतसः।
तथा ते जन्तवः सर्वे तरिष्यन्ति न संशयः॥ ११॥
सनत्कुमार उवाच।
ततस्तान्स तदामन्त्र्य महात्मा गणनायकः।
संप्रविश्य समुद्राम्भो अन्तर्जलगतस्तदा।
जजाप रुद्राञ्छुद्धात्मा निश्चलः सुसमाहितः॥ १२॥
जपतस्तस्य योगेन युक्तस्य च महात्मनः।
त्रैलोक्यमखिलं सर्वं तपसाभूत्प्रतापितम्॥ १३॥
ततो देवास्तदा सर्वे पितामहमथाब्रुवन्।
किमिदं भगवन्सर्वे तप्याम विवशा वयम्॥ १४॥
कस्येदं तपसो वीर्यं कस्य योगो ऽयमीदृशः।
क एष सुरशार्दूल तपस्तप्यति दारुणम्॥ १५॥

10b सुताः] पितुः R **10cd** °प्रसादात्तांस्ता°] R^{pc}, °प्रसादास्ता° R^{ac} (unmetrical) **10d** दुर्गतिम्] दुर्ग्गतः R **11ab** तीर्णाः स्थ नरकस्था वेचेतसः] तीर्ण्णास्तु भाविनीन्नरयातनाम् R **11d** तरिष्यन्ति] भविष्यन्ति R **12c** संप्रविश्य] स +प्र+विश्य R **12d** अन्तर्जलगतस्तदा] ह्यन्तर्ज्जनशतस्तथा R **12f** निश्चलः] निःस्वनः R **13c** सर्वं] R^{ac}, व्यास R^{pc} **14d** तप्याम विवशा] तप्यसे वैवशा R **15c** क] स R

10b बलात्] A_7, बला A_3A_5 • सुताः] पितः **A** **10cd** °त्तांस्तारयिष्यामि] °त्तां नाशयिष्यामि **A**± **11a** यथैव] A_7, तथैव A_3A_5 • तीर्णाः स्थ] तां{ता A_5} तीर्णा **A** **11b** विचेतसः] A_3A_5, विचेतनः A_7 **11d** तरिष्यन्ति] भविष्यन्ति **A** **12a** °स्तान्] A_3A_5, °स्ताल् A_7 **12c** संप्रविश्य] स प्रविश्य **A** • समुद्राम्भो] समुद्रांते A_3, समुद्रांतो A_5, समुद्रान्तोभो A_7 (unmetrical) **13**] om. **A** **14cd**] om. **A** **15b** कस्य योगो ऽयमीदृशः] योगो यमीदृशः पुनः **A** **15c–16d**] om. **A**

12(a^6, d^4) S_2^{pc} **13**(a^8) S_1 **14**(b^8) S_3

10a शक्तिर्] S_2R**A**Bh, गतिर् S_1, शक्ति S_3 • ताञ्जन्तून्] S_2^{pc}R**A**Bh, ताञ्जंतू S_1, तां जंतु S_2^{ac}, ता जन्तु S_3 **10b** बलात्तारयितुं] $S_2S_3RA_7$Bh, नोत्तार्य निरये S_1 • सुताः] conj., स्थितां S_1, शुभाः S_2^{ac}, शुभाम् S_2^{pc}, शुभां S_3, शुभान् Bh (em.?) **10cd**] conj. (cf. R), रुद्रमाराधयिष्यामि तपसा नियमादृढम् S_1, महादेवप्रसादास्ता{°त्ता° S_2^{pc}(sec. hand)}न्तारयिष्याति दुर्गती{°ति° S_2^{ac}}म् S_2, महादेवप्रसादास्तां तारयिष्याति दुर्गतीं S_3, महादेवप्रसादस्तान् तारयिष्यति दुर्गतीन् Bh (conj.) **11a** °यं यथैव] S_1RA_7Bh, °यन्तथैव S_2S_3 **11ab** स्थ नरकस्था] $S_2^{pc}S_3$Bh, स्थान्नरकास्था S_1, स्थ नरस्था S_2^{ac} (unmetrical) **11b** विचेतसः] $S_2S_3A_3A_5$Bh, पितामहा+ः+ S_1 **11c** तथा ते जन्तवः] S_2S_3R**A**Bh, तथैव जन्तवन् S_1 **12a** °स्तान्स तदा°] $S_2^{pc}S_3RA_3A_5$Bh, °स्तान्पितरा° S_1, °स्तां स ता° S_2^{ac} (unmetrical) **12c** समुद्राम्भो] S_2S_3RBh, समुद्राम्भा S_1 **12cd** अन्तर्जल°] **A**, ह्यन्तर्जल° S_1S_3Bh, ह्यन्तज+(ल°)+ S_2 (unmetrical) **12d** °गतस्तदा] S_1**A**Bh, °गतन्तथा S_2S_3 **12f** निश्चलः] $S_1S_2^{pc}$**A**Bh, ⟨श्च⟩+नि+श्चलः S_2, निश्चल° S_3 (unmetrical) **13c** सर्वं] $S_1S_2S_3R^{ac}$, व्यास Bh (conj.?) **13d** तपसाभूत्प्रतापितम्] S_2S_3RBh, प्रधूपित इवाभवम् S_1 **14b** °ब्रुवन्] S_1R**A**Bh, °ध्रुवन् S_2, °ध्रुव(त्) S_3 **15b** ऽयमीदृशः] RBh (cf. **A**), ममीदृशं S_1, यमीदृशम् S_2, यमीदृशं S_3 **15c** एष] S_2S_3RBh, एश S_1 **15cd** °शार्दूल त°] S_1RBh, °शार्दूलस्त° $S_2^{pc}S_3$, °शार्दूलश्च S_2^{ac} **15d** °पस्तप्यति] S_2S_3RBh, °पस्यति सु° S_1

यावदेवं न दहति यावच्चैव न कुप्यते।
तावत्सर्वानभिप्रायांस्तस्य संपादय प्रभो॥ १६॥
स एवमुक्तो देवैस्तैर्भगवान्देवसत्तमः।
उवाच मा भयं वो ऽस्तु नायं कश्चिदसंमतः॥ १७॥
एष रुद्रस्य देवस्य महात्मा गणनायकः।
समुद्रान्तर्जलासीनो रुद्राञ्जपति योगवान्॥ १८॥
न चास्य दुष्टाभिप्रायो लोकान्प्रति महाबलाः।
नारकानेष नरकादुद्धर्तुमभिमन्यते॥ १९॥
ते यूयं यदि मन्यध्वं गत्वा रुद्रं प्रणम्य च।
अर्थयामो ऽस्य देवस्य क्रियतामीप्सितो वरः॥ २०॥
एवमस्त्विति ते सर्वे ब्रह्मणा सह संगताः।
गता मन्दरमव्यग्रा नन्दिना संप्रवेशिताः।
ते दृष्ट्वा देवमीशानं स्तुत्वेदमब्रुवन्विभुम्॥ २१॥

16a °देवं] °देव R (unmetrical) **17a** स एवमुक्तो] एवमुक्तः स R **17c** मा भयं] पितरं R **18a** रुद्रस्य देवस्य] देवस्य रुद्रस्य R **19a** चास्य दुष्ट°] चातिदुष्टो R **19b** लोकान्] लोकं R **19c** °नेष] °नेव R **19d** °मन्यते] °वाञ्छति R **20d** क्रियता°] दीयता° R **21f** स्तुत्वे°] तथे° R • °वन्विभुम्] °वंश्विरम् R

17a स एवमुक्तो] एवमुक्तः{°क्त A_7} स A_3A_7, एवं युक्तः स A_5 • देवैस्तैर्] A_3A_5, देवस्तैर् A_7 **17b** °सत्तमः] A_5A_7, °सत्तम A_3 **18a** रुद्रस्य देवस्य] देवस्य रुद्रस्य **A** **18cd** समुद्रान्तर्जलासीनो रुद्रान्] समुद्रान्ते जलासी{°लाशी° A_5, °नाशि° A_7(unmetrical)}नो रुद्रं **A** **19**] om. **A** **20a** ते] तं **A** **20c** अर्थयामो] प्रार्थयामो **A** **20d** क्रियता°] दीयता° **A** **21c** मन्दरम°] मनुरम° A_3A_5, °स्तहमहा° A_7 (unmetrical) **21ef** °नं स्तुत्वेद°] °नं स्तुत्वैव° A_3A_5, °नांस्तत्रैव° A_7 **21f** °वन्विभुम्] °वंश्विरं **A**

16a °देवं] S_1S_3Bh, °द्देवन् S_2 • दहति] S_1RBh, देहति S_2S_3 (unmetrical) **16b** यावच्] S_2RBh, याव S_1S_3 **16cd** °प्रायांस्त°] S_2S_3RBh, °प्राया त° S_1 **16d** °य प्रभो] S_1RBh, °यत्प्रभो S_2S_3 (or °न्प्र°) **17a** देवैस्तैर्] RA_3A_5Bh, देवैस्तै S_1S_2, देवेस्तै S_3 **17b** °वान्देवसत्तमः] S_2S_3RA_5A_7Bh, °वां कमलासनः S_1 **18a** एष रुद्रस्य देवस्य] S_2S_3, स एव देवदेवस्य S_1, स एष देवदेवस्य Bh (conj.?) **18a** महात्मा] S_2S_3R**A**Bh, सुकेशो S_1 **18c** समुद्रान्तर्ज°] S_1S_2RBh, समुद्रान्तज° S_3 **18cd** °लासीनो रुद्राञ्] S_3RBh, °ले सम्यग्रु{°ग्रू° S_1^{ac}}द्रां S_1, °लासीतो रुद्राञ् S_2 **19a** दुष्टाभिप्रायो] S_2S_3, परिपूर्णर्थः S_1, दुष्टोभिप्रायो Bh (conj.?) **19b** लोकान्प्रति महाबलाः] S_2^{pc}Bh, सर्वेषा क{(धै) S_1^{ac}}रुणात्मकः S_1, लोकाम्प्रति महाबला S_2^{ac}, लोका प्रति महाबला S_3 **19c** नारकानेष नरका°] S_2^{pc}Bh, नारकान्नरकस्थाना° S_1, नरकानेष नरका° S_2^{ac}, नरकानेष नका° S_3 (unmetrical) **19d** °दुद्धर्तु°] S_2S_3RBh, °दुर्द्धतु° S_1 **20a** ते यूयं यदि] S_2R, तद्यूयमभि° S_1, ते यूय यदि S_3, तद् यूयं यदि Bh • मन्यध्वं] $S_1S_2^{pc}$R**A**, मम्वध्वं $S_2^{ac}S_3$, मन्यध्वे Bh (conj.) **20d** °तामीप्सितो] S_2R**A**Bh, °ताप्सितो S_1 (unmetrical), °तानीप्सितो S_3 • वरः] S_1^{ac} ? S_2S_3R**A**Bh, मर S_1^{pc} ? **21b** संगताः] $S_1S_2^{pc}$R**A**Bh, संगता $S_2^{ac}S_3$ **21c** मन्दर°] S_1RBh, मन्दिर° S_2S_3 **21d** °वेशिताः] $S_1S_2^{pc}$R**A**Bh, °वेशिता $S_2^{ac}S_3$ **21e** दृष्ट्वा] S_1S_2R**A**Bh, दृष्टा S_3 **21f** °दमब्रुवन्विभुम्] S_2S_3Bh, °दपिद⟨म⟩मब्रुवं S_1

सुकेशो भगवंस्तुभ्यं वल्लभो गणनायकः।
कारुण्यं प्राणिनां कृत्वा तपस्तप्यति दुश्चरम्।
तस्य कामं सकामं त्वं कुरुष्व भुवनेश्वर॥ २२॥
तेषां विज्ञप्तिमाकर्ण्य देवदेवस्तदा भवः।
ब्रह्माद्यैः सहितो ऽभ्यागात्सुकेशस्य तदान्तिकम्॥ २३॥
समुद्रस्तत्र ये चान्ये मुनयः संशितव्रताः।
अर्घ्यमादाय शतशो नेमुः शंकरमागतम्॥ २४॥
तमसौ गणपश्रेष्ठं देवदेव इदं वचः।
प्रोवाच मधुरं व्यास मनःश्रोत्रसुखावहम्॥ २५॥
वत्सोत्तिष्ठ सुकेश त्वं प्रार्थयस्व यथेप्सितम्।
सर्वं तत्संप्रदास्यामि त्वं हि नन्दिसमो मम॥ २६॥
ततः सुकेश उत्थाय स्तुत्वा तं वृषभध्वजम्।
प्रणिपत्य पुनर्वव्रे कामं पूर्वसमीहितम्॥ २७॥

22e सकामं त्वं] सकामत्वं R **22f** भुवनेश्वर] भुवनेषु वा R **23c** सहितो] स तदा° R **24a** समुद्रस्त°] स ययुस्त° R **24b** °व्रताः] °व्रतम् R **25a** गणप°] गणपः R **26a** वत्सो°] वत्स्यो° R **26b** प्रार्थयस्व] अ+द्ययत्स्व+ R **26c** सर्वं तत्संप्र°] तत्सर्वं ते प्र° R **27d** पूर्वसमीहितम्] पूर्व्वं समाहितम् R

22b वल्लभो] A_7, रन्वभो A_3A_5 **22c** कारुण्यं] A_3A_5, कारुण्यां A_7 • प्राणिनां] A_5A_7, प्राणिना A_3 **22d** °स्तप्यति] °श्चरति **A** **22e** सकामं त्वं] सकामत्वं **A** **22f** कुरुष्व] A_3, कुरुस्व A_7, कुरूच्छ A_5 • °नेश्वर] A_3, °नेश्वरः A_5A_7 **23b** °स्तदा] °स्ततो A_3A_5, ह्यदो A_7 • भवः] A_3, भव A_5A_7 **23c** ब्रह्माद्यैः] A_5A_7, ब्रह्माद्यै A_3 • सहितो ऽभ्यागात्] स तदा चागां **A** **24a** समुद्रस्त°] समुद्रास्त° **A** **24b** संशित°] A_3A_5, संशितः A_7 **24c** अर्घ्यमा°] A_3A_7, अर्घ्यंमा° A_5 **24d** नेमुः] मुनिः **A** **25a** गणप°] A_7, गणय° A_3A_5 **25b** वचः] A_5A_7, वच A_3 **26a** °त्तिष्ठ] A_7, °त्तिष्ट A_3A_5 **26c** सर्वं तत्संप्र°] तत्सर्वं ते प्र° **A** **27b** वृषभ°] च वृष°{°ष्ट° A_5(unmetrical)} **A**

24(c^5) S_1, (a^3) S_2^{pc}

22a °वंस्तुभ्यं] S_1S_2R**A**Bh, °वन्तुभ्य S_3 **22b** वल्लभो] $S_1S_2S_3^{pc}$RA_7, वलभो S_3^{ac}, बल्लवो Bh **22c** कारुण्यं] S_2S_3RA_3A_5Bh, करुणं S_1 • प्राणिनां] S_1S_2RA_5A_7Bh, प्राणिना S_3 **22cd** कृत्वा त°] S_2S_3R**A**Bh, कृत्वास्त° S_1 **22e** सकामं त्वं] conj. Bh, प्रकामेन S_1, सकामत्वं S_2S_3 **22f** कुरुष्व] S_2S_3RA_3Bh, कुरुश्व S_1 • °नेश्वर] $S_1S_2^{pc}A_3$Bh, °नेश्वरः $S_2^{ac}S_3$ **23a** विज्ञप्ति°] S_2S_3R**A**Bh, विज्ञाप्ति° S_1 **23b** °स्तदा] $S_1S_2S_3$R, °स्ततो Bh **23c** ब्रह्माद्यैः] S_2S_3RA_5A_7Bh, ब्रह्माद्या S_1 • ऽभ्यागात्] S_2S_3RBh, ह्यागात् S_1 **23d** °केशस्य तदान्तिकम्] S_1R**A**Bh, °केशस्तु महात्मनः $S_2^{ac}S_3$, °केशस्तु महात्मनाः S_2^{pc} **24ab** समुद्रस्तत्र ये चान्ये मुनयः] conj. Bh, समुद्रो मुनिभिः सार्द्ध तत्तृ ये S_1, समुद्रास्तत्र ये चान्ये मुनयः $S_2^{ac}S_3$, समु(द्रो) स्तत्र ये चान्ये मुनयः S_2^{pc} **24b** संशित°] S_1S_2RA_3A_5, सशित° S_3, शंसित° Bh (conj.?) **24c** अर्घ्यमा°] RA_3A_7Bh, आर्घ्यमा° S_1, अर्घमा° S_2S_3 • शतशो] S_1R**A**Bh, सततं S_2S_3 **25a** °श्रेष्ठं] S_1R**A**Bh, °श्रेष्ठ S_2, °श्रेष्ट S_3 **25b** °दं वचः] S_2^{pc}RA_5A_7Bh, °दं वच S_1, °दम्वच $S_2^{ac}S_3$ **25d** मनःश्रोत्र°] S_2R**A**Bh, मनःश्रोतु° S_1, मनशोत्र° S_3 **26a** वत्सोत्तिष्ठ] $S_1S_2A_7$Bh, वत्सोतिष्ट S_3 **26c** सर्वं तत्संप्र°] S_2Bh, सर्व्वं हि त्वत्प्र°{°त्प° S_1^{ac}} S_1, सर्वन्तत्सप्र° S_3 **26d** त्वं हि] S_2S_3R**A**Bh, त्वन्तु S_1 • नन्दि°] R**A**Bh, नन्दी° $S_1S_2S_3$ • मम] S_2S_3R**A**Bh, ममः S_1 **27a** ततः] S_2R**A**Bh, तत S_1S_3 (unmetrical) **27b** तं] S_2R**A**, च S_1Bh, त S_3 **27c** °र्वव्रे] S_1S_2R**A**Bh, °र्वव्रें S_3 **27d** कामं पूर्वसमीहितम्] S_1**A**Bh, तरिष्यन्ति न संशयः $S_2^{pc}S_3$ (cf. 11d), रतिष्यन्ति न संशयः S_2^{ac}

नरकेषु नरा देव यात्यन्ते पापकर्मिणः ।
तेषामुपरि चेतो मे दुःखेनार्दितमीश्वर॥ २८॥
ते यथा प्रतिमुच्यन्ते सर्व एव जगत्पते ।
तथा कुरु ममाद्यैव वर एषो मयार्थितः॥ २९॥
ये चाधुना नरा देव यात्यन्ते नरकेषु वै ।
तेषां तु प्रतिमोक्षार्थं याचयेयं सुरेश्वर॥ ३०॥
ततस्तदर्थितं देवः प्रयच्छन्निदमब्रवीत् ।
एवं भवतु ते वत्स मुक्ता नारकिणो नराः॥ ३१॥
अनयापि च भक्त्या त्वं कारुण्येन च वल्लभः ।
सुतरां भव निर्व्यग्रः परमैश्वर्यसंयुतः॥ ३२॥
ततस्ते नारकाः सर्वे विमानानि समाश्रिताः ।
देवदेवं ततो ऽभ्येत्य सुकेशं च प्रणेमिरे॥ ३३॥

28b यात्यन्ते पापकर्मिणः] पात्यन्ते पापकारिणः R **28c** °मुपरि चेतो मे] °मर्थे मनो मे द्य R **29d** °यार्थितः] °या वृतः R **30a** नरा] मया R **30b** यात्यन्ते] पात्यन्ते R **30d** याचयेयं] पारयेयं R **31a** °दर्थितं] °दर्थिनं R **31c** °वं भवतु] °वम्भवति R **31d** नारकिणो] नारकिनो R **32a** अनयापि] R^{ac}, अनेनापि R^{pc} • भक्त्या] भोक्ता R **32b** कारुण्येन] कारुणेन R **33b** समाश्रिताः] समुच्छ्रिताः R

28b यात्यन्ते] A_3A_7, om. A_5 (unmetrical) **28c** °मुपरि चेतो मे] °मर्थे मनो मे द्य **A** **29c** कुरु ममाद्यैव] ममाद्यैव कुरु **A** **29d** °यार्थितः] °या वृतः **A** **30a** चाधुना नरा] चाधुना मया A_5, चाधुना महा° A_7, चामयाधुना A_3 **30b** यात्यन्ते] A_3A_7, पात्यंते A_5 **31a** °दर्थितं देवः] °दर्थिनं देव A_3A_5, °दथिनं देवः A_7 **31d** नारकिणो] नारकिनो A_7, नावकिलो A_3, नादकिनो A_5 **32a** अनयापि च भक्त्या त्वं] अनपायि च भक्त्यर्थं **A** **32c** सुतरां] A_5A_7, सुतवां A_3 **32d** °संयुतः] °संवृतः **A** **33a** सर्वे] सत्वा **A** **33c** ऽभ्येत्य] A_7, भ्यत्य A_3A_5

32⟨c^4–d^8→⟩ S_3 (f. 77 lost)

28b पापकर्मिणः] S_3**A**, स्वेण कर्म्मणा S_1, पापकारिणः S_2Bh **28c** चेतो मे] S_2S_3Bh, मे चिन्ता S_1 **28d** दुःखेनार्दितमीश्वर] S_2^{pc}R**A**Bh, कपया परमेश्वरः S_1, दुःखेनार्द्दितमीश्वरः S_2^{ac}, दुःखेनार्दितमीश्वरः S_3 **29b** जगत्पते] S_2S_3R**A**, सुदुःखिताः S_1, जगत्प्रभो Bh (conj.?) **29c** °माद्यैव] RBh (cf. **A**), °माद्येव $S_1S_2S_3$ **29d** °यार्थितः] S_2S_3Bh, °यार्थितं S_1 **30b** नरकेषु] S_2S_3R**A**Bh, नरकेशु S_1 **30c** °मोक्षार्थं] S_1S_2R**A**Bh, °मोक्षार्थ S_3 **30d** याचयेयं सुरेश्वर] S_2^{pc}**A**, याचेयन्त्वत्सकाशतः S_1, याचयेयं सुरेश्वराः $S_2^{ac}S_3$, याचेहं त्वां सुरेश्वर Bh (conj.) **31a** °स्तदर्थितं देवः] em. Bh (silently), °स्तुष्ट+स्त+दा देव S_1, °स्तदर्थितन्देव S_2S_3 **31b** °यच्छन्नि°] $S_1S_2S_3^{pc}$R**A**Bh, °यच्छनि° S_3^{ac} **31c** °वं भवतु] S_1**A**Bh, °वम्भवन्तु S_2, °वम्भवंतु S_3 **31d** मुक्ता] S_1R**A**Bh (or यु° in R), युक्ता S_2S_3 • नारकिणो] em. Bh (silently), नारकिनो $S_1S_2S_3$ • नराः] $S_1S_2^{pc}$R**A**Bh, नरा $S_2^{ac}S_3$ **32a** च] $S_1^{pc}S_2S_3$R**A**Bh, भ S_1^{ac} **32b** कारुण्येन च वल्लभः] S_2**A**, सत्वानां करुणाय च S_1, कारुण्येन च वलभः S_3 (unmetrical), काणुयेन च वल्लभः Bh (typo) **32c** सुतरां] S_1S_2RA_5A_7Bh, सुतरा S_3 • निर्व्यग्रः] S_2R**A**Bh, निव्य⟨भ्र⟩ग्र S_1 **32d** परमैश्वर्य°] S_2R**A**Bh, परमेश्वर्य° S_1 **33a** सर्वे] S_2RBh, सत्वा S_1 **33b** विमानानि समाश्रिताः] S_2^{pc}**A**Bh, मुत्का यातनसंस्थिताः S_1, विमानानि समाश्रिता S_2^{ac}

तमुवाच पुनर्देवः सुकेशं गणनायकम्।
यो हि तारयते जन्तूनापदं किंचिदेव हि।
तस्य धर्मो ऽमितो भूत्वा संसारं न प्रयच्छति॥ ३४॥
मनसापि हि यः प्राणी क्लेशाज्जन्तून्सदेच्छति।
विमोक्तुं सो ऽपि धर्मात्मा सर्वदुःखैः प्रमुच्यते॥ ३५॥
यश्चोपार्ज्य स्वयं धर्मं जन्तुभ्यः संप्रयच्छति।
सुखार्थं सो ऽपि सर्वेभ्यो दुःखेभ्यः संप्रमुच्यते॥ ३६॥
स त्वं परेण योगेन ऐश्वर्येण च संयुतः।
जन्तूनां तारणे युक्तस्त्वयान्यः कः समो भुवि॥ ३७॥
सुकेश उवाच।
भगवंस्त्वत्प्रसादान्मे सर्वमेतद्भविष्यति।
शक्तिर्मम कुतो देव त्वयैवैतत्कृतं विभो॥ ३८॥
न चान्यदस्ति कर्तव्यं कृत्यं यन्मे मनोगतम्।
तवास्मि किंकरो दासो नाश्चर्यं यन्ममेदृशम्॥ ३९॥

34d किंचिदे°] कश्चिदे° R **34e** धर्मो ऽमितो भूत्वा] धर्म्मः सुहृद्भूत्वा R **35a** प्राणी] प्राणीन् R **35b** °न्सदेच्छति] °न्समुद्धरेत् R **35c** विमोक्तुं] वि(मु)क्तं R **35d** सर्व°] सो पि R **36a** °श्चोपार्ज्य] °श्चोत्पाद्य R **36d** संप्रमुच्यते] प्रतिमुच्यते R **37a** स त्वं] यस्त्वं R **37d** भुवि] विभुः R **39d** यन्ममेदृशम्] मम ईदृशम् R

34d °नापदं] A_5A_7, °नापादं A_3 **34e** धर्मो ऽमितो भूत्वा] धर्मसहृद्भूत्वा A_3, धर्मसुवृ(द्भू)त्वात् A_5, धर्म्मसुकृद्वर्त्ता A_7 **35b** क्लेशाज्जन्तून्सदेच्छति] क्लेशात्{°न् A_5A_7} जन्तून्{जंतुं A_5} समुद्धरेत् **A** **35c** विमोक्तुं] विमुक्तः **A** **35d** °दुःखैः] A_3A_5, °दुःखै A_7 **36a** °श्चोपार्ज्य] °श्चोपर्य्य A_3A_5, °श्चोपर्य्या A_7 • धर्मं] A_3A_5, धर्म्म A_7 **36d** °भ्यः संप्रमुच्यते] °भ्यो न प्रयुज्यते A_3A_5, °भ्यो न प्रज्यह्यते A_7 **37c** तारणे] A_3A_5, तारणेन् A_7 **37d** भुवि] भवेत् **A** **38cd**] om. **A** **39b** कृत्यं] हृद्यं **A** **39cd**] om. **A**

34c यो हि] S_1R**A**Bh, ये पि S_2 **34d** °नापदं] RA_5A_7, °नापदा S_1, °न्नापदं S_2, °नापदः Bh (conj.) • किंचिदे°] S_2**A**, कंचिदे° S_1, कांश्चिदे° Bh (conj.?) • हि] S_2R**A**, तु S_1Bh **34e** तस्य] S_1S_2R**A**, तेषां Bh (conj.?) • धर्मो ऽमितो] conj., धर्म्ममितो S_1, धर्मे मितो S_2, धर्मपिता Bh (conj.) • भूत्वा] $S_1S_2^{pc}$Bh, भू(भू) S_2^{ac} **34f** प्रयच्छति] S_2R**A**, प्रपश्यति S_1, स पश्यति Bh (conj.) **35ab** प्राणी क्ले°] S_2**A**Bh, प्राणीङ्क्ले° S_1^{pc}, प्राणी(ङ्कि°) S_1^{ac} **35d** °दुःखैः] S_1RA_3A_5Bh, दुःखै S_2 **36a** °श्चोपार्ज्य] em. Bh (silently), °श्चोपाज्य S_1, °श्चोपार्ज्यं S_2 • °यं धर्मं] S_1RA_3A_5Bh, °यन्धर्म S_2 **36b** जन्तुभ्यः] $S_1^{pc}S_2$R**A**Bh, जंतूभ्यः S_1^{ac} **36cd** सर्वेभ्यो दुःखेभ्यः संप्रमुच्यते] conj. Bh (silently), धर्म्मात्मा सर्व्वदुःखैः प्रमुच्यते S_1 (cf. 35cd), सर्वेभ्यो दुःखेभ्यः सम्प्रयच्छति S_2 (cf. 35b) **37a** स त्वं] $S_1^{pc}S_2$**A**Bh, स(र्व्व) S_1^{ac} **37c** °नां तारणे] S_1RA_3A_5Bh, °नान्तरणे S_2 **37d** भुवि] S_2Bh, नरः S_1 **38a** भगवंस्त्व°] S_1R**A**Bh, भगवान्त्व° S_2^{pc}, भगवा (त°) S_2^{ac} • °सादान्मे] S_2^{pc}R**A**Bh, °सादम्मे S_1, °सान्मे S_2^{ac} (unmetrical) **39a** न] S_1S_2R**A**, द Bh (typo) • कर्तव्यं] S_2R**A**Bh, कर्त्तारं S_1 **39b** कृत्यं] S_2RBh, कृतं S_1 **39c** तवास्मि] RBh (em.?), तवा⟨स्मिं⟩स्मिङ् S_1, तावास्मिन् S_2 **39d** नाश्चर्यं यन्] S_2Bh, नाश्चर्ययं S_1^{ac} (unmetrical), नाश्चर्याय S_1^{pc}

सनत्कुमार उवाच।
ततः स भगवान्देवो विसृज्य गणनायकम्।
अभ्यगान्मन्दरं व्यास वृतः सर्वामरैस्तदा॥ ४०॥
देवा अपि विमानस्थान्नारकान्वीक्ष्य सर्वशः।
शान्तं च जगतो दुःखं दृष्ट्वा जग्मुर्यथागतम्॥ ४१॥
य इमं नारकोत्तारं शृणुयाद्वा पठेत वा।
स दुःखं समनुप्राप्य नावसीदति कर्हिचित्॥ ४२॥
एतद्योगविधानसर्वसमयं श्रुत्वा नरो नित्यशः
पापात्मापि सुनिर्घृणं प्रतिभयं नाभ्येति पापाश्रयम्।
किं न्वेतं य इहाभ्युपेत्य सततं शौचान्वितः श्रावयेत्
देवब्राह्मणवैद्यसंसदि दृढं भक्तः सदा शंकरम्॥ ४३॥

स्कन्दपुराण एकपञ्चाशो ऽध्यायः॥ ५१॥

41a विमानस्थान्] विमानस्था R **41d** दृष्ट्वा] दृष्टं R^{ac}, दृष्टुं R^{pc} **42a** नारको°] नरको° R **43a** °सर्व°] °सत्य° R **43b** °निर्घृणं] °निर्घृणः R **43c** किं न्वेतं य] किन्त्वेतद्व R **Col.** इति स्कन्दपुराणे रेवाखण्डे सुकेशमाहात्म्यं R

40a ततः] A_3A_7, तत्ः A_5 (unmetrical) **40c** °न्मन्दरं] °न्मन्दिरं **A** **41a** विमानस्थान्] A_7, विमानस्था A_3A_5 **41b** °न्वीक्ष्य] A_3A_5, °न् वीक्ष A_7 **42a** इमं नारकोत्तारं] इमान्नारकोत्तारं A_7, इमान्नारकीत्ता{°न्ता° A_3}रं A_3A_5 **42c** समनु°] महद° A_3A_5, सहद° A_7 **43**] om. **A** **Col.** इति सुकेशमाहात्म्यं नाम॥ ५१ A_3A_5, ओं॥ इति सुकेशमाहात्म्यो नाम॥ ओं॥ ५१ A_7

42(a[7])⟨a[8]⟩ S_1

40a ततः] $S_2RA_3A_7Bh$, तत S_1 (unmetrical) **40c** अभ्यगान्] S_2R**A**Bh, अभ्यगा S_1 **41a** देवा अ°] $S_1^{pc}S_2R$**A**Bh, देवाथ S_1^{ac} **41ab** °स्थान्नार°] A_7Bh (em.?), °स्था नार° S_1, °स्थान्नर° S_2 **41b** °कान्वीक्ष्य] $S_2RA_3A_5Bh$, °कां वीक्ष S_1 **41c** शान्तं च] R**A**Bh, शान्तिं च S_1, शान्ताञ्च S_2 • जगतो] S_2R**A**Bh, जपतो S_1 **41d** जग्मुर्यथागतम्] S_2R**A**Bh, जग्मु य्यर्थागतान् S_1 **42a** इमं] $S_1S_2^{pc}RBh$, इमान् S_2^{ac} **42d** कर्हिचित्] S_1R**A**Bh, कर्हचित् S_2 **43a** °समयं] S_2RBh, °मभयं S_1 **43b** °निर्घृणं] S_1Bh, °निघृणं S_2 (unmetrical) **43c** किं न्वेतं] conj., किं त्वेदं S_1, किन्त्वे{°न्न्वे° S_2^{ac} ?}दं S_2, किन्त्वेतद् Bh (conj.?) • सततं] S_2RBh, सततः S_1 • शौचा°] S_2RBh, ⟨श्रो⟩शोचा° S_1 **43d** °ब्राह्मण°] S_1S_2R, °ब्रह्मण° Bh (typo) • भक्तः] S_2R Bh, भक्त S_1 (unmetrical) • शंकरम्] RBh, शङ्करमिति S_2 (इति part of col.), शंकरेति S_1 (इति part of col.) **Col.** ४३ (in letter numerals)॥ स्कन्दपुराणे नारकीयमोक्षणे॥ ⊙ S_1, स्कन्दपुराणे मेकपञ्चाशो ध्यायः॥ ⊔ S_2, इति स्कन्दपुराणे नारकीयमोक्षणे एकपंचाशोध्यायः Bh

द्विपञ्चाशो ऽध्यायः।

व्यास उवाच।
के पुनस्तं न गच्छन्ति नरकं शुभकर्मिणः।
पापेष्वभिरता देव एतदिच्छामि वेदितुम्॥ १॥
तथा स्त्रीणां च का युक्ता गतिः परमिका शुभा।
केन कर्मविपाकेन एतदिच्छामि वेदितुम्॥ २॥
सनत्कुमार उवाच।
न गच्छन्ति नरा ये तु नरकं तं सुदुःखिताः।
पापकर्मण्यभिरतास्तानिमाञ्छृणु मानद॥ ३॥
नाग्निचिन्नरकं याति न सत्पुत्री न गोव्रती।
नाश्वमेधेन यो यष्टा गोसहस्रप्रदो न च॥ ४॥

1b शुभकर्मिणः] मर्त्त्यचारिणः R **1cd** देव एत॰] ब्रह्मन्नेत॰R **2ab** युक्ता गतिः] प्रोक्ता श्रुतिः R **3a** नरा ये तु] तु भूतानि R **3b** सुदुःखिताः] तु दुःखदं R **4b** गोव्रती] गोप्रदी R **4d** न च] नरः R

1a पुनस्तं] A_3, युनस्तं A_5, पुनस्त्वं A_7 **1b** ॰कर्मिणः] ॰कर्मणः A_3, ॰कर्मण A_5, ॰कर्म्मनः A_7 **1c** पापेष्वभिरता] पापेषु निरता **A** **1cd** देव एत॰] ब्रह्मन्{॰ण् A_7} एत॰**A** **2ab**] om. **A** **2c–3d**] om. A_7 **3a** नरा ये तु] तु भूतानि A_3A_5 **3b** ॰दुःखिताः] ॰दुःखितम् A_3A_5 **3cd** ॰ण्यभिरतास्तानिमाञ्छृणु मानद] ॰ण्यविरतानिमान् शृणु महामते A_3A_5 **4b** गोव्रती] गोप्रदी **A** **4c** नाश्व॰] A_3A_5, नास्व॰ A_7 • यष्टा] A_7, यष्ट A_3A_5 **4d** गोसहस्रप्रदो न च] गोसहस्रप्रदो A_5 (unmetrical), गोपालनरतश्च यः A_3A_7

Manuscripts available for this chapter: S_1 photos 6.7b (f. 78^v), 6.21a (f. 79^r), 6.20b (f. 79^v), 1.24a (f. 80^r), 1.23b (f. 80^v), 1.26b (f. 81^r), 1.27a (f. 81^v), 7.12a (f. 82^r) and 7.11b (f. 82^v); S_2 exposures 63a–67a (f. 70^v–74^v); S_3 (from **14** $\mathbf{f}^8$; f. 77 lost) f. 78^r–81^r; R f. 94^r–98^v; A_3 f. 55^r–57^r; A_5 f. 105^r–$108r^r$; A_7 f. 78^r–81^r.
2⟨←a^1–c^5⟩(c^6–d^2) S_1, ⟨a^1⟩(a^2) S_2

1a के पुनस्तं न] $S_1S_2^{pc}RA_3Bh$, के न पुस्तन्न S_2^{ac} **1c** पापेष्वभिरता] S_2R, पापेश्वभिरता S_1, पापेष्वपि रता Bh (conj.) • देव एत॰] $S_1^{ac}S_2$, चैव एत॰ S_1^{pc}, ब्रह्मन्नेत॰ Bh **2a** तथा] S_2R**A**Bh, स्तथा S_1 • शुभा] S_2RBh, शुभाः S_1 **3a** ये तु] conj., ये न S_1S_2Bh **3b** ॰दुःखिताः] em. Bh (silently), ॰दुःखितः S_1, ॰दुःखिदं S_2^{ac}, ॰दुःखदं S_2^{pc} **3c** ॰ण्यभि॰] S_1R, ॰ण्यपि S_2Bh **3cd** ॰रतास्तानिमाञ्छृ॰] RBh (em.?), ॰रता तानिमां शृ॰ S_1, ॰रता तानिमा शृ॰ S_2 **4a** नाग्निचिन्न॰] S_2R**A**Bh, नाग्निभिंन्न॰ S_1 **4b** न सत्पुत्री] R**A**, +न+नत्पुत्री S_2, न सपुत्रो S_1, न त्रिसूत्री Bh (conj.?) • गोव्रती] S_2Bh, गोव्रतीत् S_1 **4c** नाश्वमेधेन यो यष्टा] S_2RBh, येन यष्ट्वे श्वमेधेन S_1

न च स्वाध्यायनित्यो यो रुद्रजापी च यो नरः।
ब्राह्मणं तारयेद्यश्च आपदो मरणान्तिकात्॥ ५॥
तमेव व्याधितं दीनमकर्मण्यं तथैव च।
शुश्रूषेद्यावदर्थेन युक्तो धर्मेण मानवः॥ ६॥
तथा गां चैव संभग्नां पतितां शक्तिवर्जिताम्।
संरक्षति सुयुक्तात्मा स च तं नैव गच्छति॥ ७॥
महेशं यश्च भावेन परेण च समाधिना।
भक्तः समर्चयेन्नित्यं स च तं नैव गच्छति॥ ८॥
ब्राह्मणास्तं न गच्छन्ति वेदवेदाङ्गपारगाः।
षट्कर्मनिरता व्यास आत्मधर्मव्यवस्थिताः॥ ९॥

5a न च स्वाध्यायनित्यो यो] नरः स्व{स्वा° R^{ac}}ध्यायनिरतो R **6a** व्याधितं] व्याधिनं R **6c** शुश्रूषेद्यावदर्थेन] शुश्रूषेत्याचरद्रोगं R **7a** चैव संभग्नां] पङ्कलग्नां च R **7d** स च तं] सततं R **8a** महेशं] सर्व्वेशं R **8b** परेण च] परमेण R **8d** After this R adds 2 pādas reading इतरेषान्तु संसारो भवत्येव न संशयः।

5ab] om. **A** **5cd** ब्राह्मणं तारयेद्यश्च आपदो] om. A_5 (unmetrical) **5c** °द्यश्च] °द्यस्तु A_3A_7 **6a** तमेव व्याधितं] तमेवंवादिनं **A** **6c** °द्यावदर्थेन] °द्यावद्योगिञ्च A_7, °द्गावयोगिं च A_3, °द्गवयोगिं च A_5 **7a** गां चैव] A_7, गाश्चैव A_3A_5 • °भग्नां] °मग्नान् A_3A_5, °लग्नान् A_7 **7b** पतितां] पतितान् A_3A_7, यतितान् A_5 • °वर्जिताम्] A_7, °वर्जितान् A_3A_5 **7c** सुयुक्तात्मा] स मुक्तात्मा A_3A_5, संयुक्तात्मा A_7 **7d** तं नैव] तान्नैव A_7, तान्वैर A_3A_5 **8b** परेण च] परमेण A_3A_5, परमेन A_7 **8c** भक्तः समर्चयेन्नि°] A_3A_7, भक्त समर्च्चयंन्नि° A_5 (unmetrical) **8d** स च तं] सर्व्वान्ता A_7, सर्पांता A_3, सर्यांता A_5 • After this **A** adds 2 pādas reading इतरेषां तु संसारो भवत्येव न संशयः।
±

5(a[8]) S_1

5a न च स्वाध्यायनित्यो यो] S_2Bh, नित्यस्वाद्धयिनं वि(प्र) S_1 **5b** नरः] S_2R, द्विजः S_1Bh **5c** ब्राह्मणं] $S_2RA_3A_7$, ब्राह्मणान् S_1Bh **5d** आपदो] $S_2RA_3A_7$Bh, आपदान् S_1 • °णान्तिकात्] S_2R**A**Bh, °णान्तिका S_1 **6a** तमेव] S_2R, ब्राह्मण S_1, ब्राह्मणं Bh (em.?) **6ab** °नमकर्मण्यं तथैव च] R**A**, °नंमकर्मण्यन्तथैव च S_2, °नमनाथं दुःखपीडितम् S_1Bh **6c** शुश्रूषेद्यावदर्थेन] conj., शुश्रूषयावद्दत्थाय S_1, शुश्रूषेद्यावदेतेन S_2Bh **6d** After this S_1 adds 4 pādas reading ब्राह्मणं स्थापयेद्यस्तु गृहवासपरिच्छद्दैः। निस्वं स्वाध्यायसंपन्नं नरकं न स पश्यति।, and Bh adds ब्राह्मणं वासयेद्यस्तु गृहवासपरिच्छदैः। निःस्वं स्वाध्यायसंपन्नं नरकं न स पश्यति॥ (conj.?) **7a** संभग्नां] S_1, संभग्ना S_2, संमग्नां Bh (em.?) **7c** °रक्षति] S_1R**A**Bh, °रक्षन्ति S_2 • सु°] S_1R, श्व° S_2, च Bh (conj.?) **7d** स च] S_2**A**Bh, सोपि S_1 **8a** यश्च] S_2R**A**Bh, यच्च S_1 **8b** परेण च] S_1S_2, परमेण Bh **8c** भक्तः] $S_2RA_3A_7$, भक्त्या S_1Bh • समर्चयेन्नि°] $S_2^{pc}RA_3A_7$Bh, समर्च्चये नि° S_1 S_2^{ac} **8d** After this S_2 and Bh add 2 pādas reading इतरेषां तु संसारो भवत्येव न संशयः। **9b** °पारगाः] $S_1S_2^{pc}$R**A**Bh, °पारगा S_2^{ac} **9d** आत्मधर्मव्यवस्थिताः] S_2^{pc}R**A**Bh, आत्मधर्मव्यवस्थिता S_2^{ac}, क्षान्तदान्तं{°न्तिं S_1^{ac}} जितेन्द्रियात् S_1

तपःशौचसमायुक्ता दयावन्तो दृढव्रताः।
प्रतिग्रहनिवृत्ताश्च ईशभक्ताश्च ये द्विजाः॥ १०॥
क्षत्रिया ये च रक्षार्थं प्रजानां नित्यमुद्यताः।
त्यजन्ति समरे प्राणान्न ते नरकगामिनः॥ ११॥
वैश्या वार्तासमायुक्ता न्यायधर्मव्यवस्थिताः।
येषां वृत्तिरविच्छिन्ना देवब्राह्मणपूजने।
नरकं ते न पश्यन्ति स्वर्गगास्ते प्रकीर्तिताः॥ १२॥
भक्ता वर्णत्रयं ये च शूद्रा दर्पविवर्जिताः।
ब्राह्मणांश्च विशेषेण ये नित्यं समुपासते।
न ते पश्यन्ति नरकान्सुगतिं च मृता ययुः॥ १३॥
चतुर्ष्वपि च वर्णेषु मनुजा भावतः शिवम्।
शर्वार्पितक्रियावस्था भक्ता नित्यमनुव्रताः।
न ते प्रयान्ति नरकान्प्राप्नुवन्ति परां गतिम्॥ १४॥

10d ईश॰] ईशे R **12a** वैश्या वार्तासमायुक्ता] वैश्याश्च वृत्तिसंयुक्ता R **13a** ॰त्रयं] ॰त्रये R **14a** चतुर्ष्वपि] चतुर्श्वेपि R **14b** भावतः शिवम्] +ये+ च निर्म्मलाः R **14c** ॰क्रियावस्था] ॰क्रियाव⟨स्तो⟩+न्तो+ R

10ab] om. **A** **10c–12b**] om. A_7 **11b** प्रजानां] प्रजाया A_3A_5 • ॰मुद्यताः] A_5, ॰मुद्यत A_3 **12a** वार्तासमायुक्ता] स्ववृत्ति{॰ति॰ A_5}संयुक्ता A_3A_5 **12c** वृत्तिर॰] A_3A_7, वृतिर॰ A_5 **13ab**] om. **A** **13c** ब्राह्मणांश्च] A_3, ब्राह्मणाश्च A_5, ब्राह्मणानांश्च A_7 (unmetrical) **13d** ये नित्यं समुपासते] यो नित्यमुपसेव{॰वि॰ A_7}ते **A** **13f** ॰न्सुगतिं] A_7, ॰न् स्वर्गतिं A_3A_5 **14a** च वर्णेषु] चरंतेषु A_5A_7, चरंत्येषु A_3 **14b** भावतः शिवम्] भावनिर्मलाः{॰ला A_7} **A** **14c** शर्वार्पित॰] सर्वार्पित॰ **A**

10⟨b[8]⟩ S_1 **12**⟨f[8]⟩ S_1 **14**⟨←a[1]–f[7]⟩ S_3

10b दृढव्रताः] S_2RBh, ह्यलोलु⏑̲ S_1 **10d** ये द्विजाः] $S_2RA_3A_5$Bh, यै द्विजा S_1 **11a** क्षत्रिया] $S_2RA_3A_5$Bh, क्षत्रियो S_1 **11b** प्रजानां] S_1RBh, प्रजाया S_2 • ॰मुद्यताः] $S_2^{pc}RA_5$Bh, ॰मुच्यता S_1, ॰मुद्यता S_2^{ac} **11d** ते] S_2R**A**Bh, त S_1 (unmetrical) **12b** ॰स्थिताः] $S_1S_2^{pc}$R**A**Bh, ॰स्थिता S_2^{ac} **12c** येषां वृत्तिरविच्छिन्ना] $S_2RA_3A_7$Bh, सततं न व्यवच्छिन्ना S_1 **12d** ॰पूजने] S_2R**A**, ॰पूजकाः S_1Bh **12f** स्वर्गगास्ते प्रकीर्तिताः] S_2R**A**Bh, गोप्ता गोब्राह्मणस्य ⏑̲ S_1 **13a** वर्ण॰] $S_1^{pc}S_2$RBh, व⟨त⟩र्ण्ण॰ S_1 • ॰त्रयं ये] S_2Bh, ॰त्रये यै S_1 **13b** ॰वर्जिताः] S_1RBh, ॰वर्जिता S_2 **13c** ब्राह्मणांश्च] $S_1S_2^{pc}RA_3$Bh, ब्रह्मणांश्च S_2^{ac} **13d** ये नित्यं समुपासते] R, ये नित्यमुपसेवते S_2, नित्यं ये चमुपासते S_1, नित्यं ये समुपासते Bh (conj.?) **13e** न ते] S_1R**A**, ते न S_2Bh • नरकान्] S_2R**A**, नरकं S_1Bh **13f** After this S_1 adds 4 pādas reading तृसंध्यं सततं भक्त्या इति मे व्रतमास्थितम्। ब्राह्मणां ये न पश्यन्ति नरकं न स गच्छति। **14a** चतुर्ष्वपि] **A**Bh, चतुष्वपि S_1, चतुष्टेपि S_2 **14b** भावतः] S_2Bh, तावतः S_1 **14c** शर्वार्पित॰] S_2RBh, सर्व्वापित॰ S_1 • ॰यावस्था] $S_1^{pc}S_2$**A**Bh, ॰यावास्था S_1^{ac} **14e** नरकान्] S_2R**A**, नरकं S_1Bh

प्रासादं ये च वै कृत्वा देवदेवमुपासते ।
अन्यानपि पितॄंस्ते तु नरकादुद्धरन्त्युत ॥ १५ ॥
खानिताः पुष्करिण्यश्च तडागानि ह्रदानि च ।
रोपितानि च षण्डानि ते ऽपि तानि न यान्ति हि ॥ १६ ॥
परित्राणां द्विजातीनामन्येषां चैव दुःखिनाम् ।
नित्यं प्रकुर्वते ये च ते ऽपि तान्न व्रजन्ति हि ॥ १७ ॥
अक्रोधनाश्च ये नित्यं देवब्राह्मणपूजकाः ।
नित्यं दानरताश्चैव न ते गच्छन्त्यधोगतिम् ॥ १८ ॥
सत्याभिधानसंयुक्ता दुष्कृतारम्भवर्जिताः ।
स्वधर्मकरणे सक्ताः पश्यन्ति नरकान्न ते ॥ १९ ॥

15a प्रासादं] प्रसादं R **15c** तु] वै R **16a** खानिताः पुष्करिण्यश्च] खानिता यैः पुष्करिण्यस् R **16c** षण्डानि] R^{pc}, वृक्षानि R^{ac} **16d** यान्ति] यन्ति R **17d** व्रजन्ति] प्रयान्ति R **18c** दानरताश्चैव] सुदारसंतुष्टा R **19b** °वर्जिताः] °विवर्जिताः R (unmetrical) **19c** स्वधर्म°] सद्धर्म्म° R • सक्ताः] शक्ताः R

15a प्रासादं] A_3A_5, प्रसादं A_7 • ये च वै] A_7, चैव वै A_3A_5 **15c** अन्यानपि पितॄंस्ते तु] अन्यां पितॄं{°तृं° A_3}स्ते वै A_3A_7 (unmetrical), अनन्यांश्च पितृंस्ते वै A_5 **15d** °दुद्धरन्त्युत] A_3, °दुर्द्धरंत्युत A_5, °दुन्धरन्त्युत A_7 **16a** खानिताः पुष्करिण्यश्च] खानिता ये पुष्करिण्यस् A_5A_7, खानिता येन पष्करिण्यस् A_3 (unmetrical) **16c** षण्डानि] पुष्पाणि A_3A_5, पुष्पानि A_7 **16d** तानि न यान्ति हि] तानि न यान्ति वै A_7, तान्न व्रजन्ति वै A_3A_5 **17a** परित्राणां] A_7, परित्राणं A_3A_5 **17a** दुख़िनाम्] A_3A_5, दुःखितां A_7 **17c** प्रकुर्वते] A_3A_7, प्रकुर्वर्तते A_5 (unmetrical) **18c** °रताश्चैव] °रता ये च **A** **19b** दुष्कृतारम्भवर्जिताः] ये नरा धर्मशीलिनः **A**± **19c** स्वधर्म°] सत् धर्म्म° **A** • सक्ताः] A_7, शक्ताः A_3A_5 **19d** नरकान्न] नरकं न **A**

18(d[7]–d[8]) S_1

15a ये च वै] $S_1S_2S_3R$, चैव ये Bh (conj.?) **15d** °दुद्धरन्त्युत] RA_3Bh, °दुद्धरन्त्युतः S_2S_3, °दु+द्+भ्ररन्त्युतः S_1 **16a** खानिताः] em. Bh (silently), खानिता S_2S_3, खनन्ति S_1 • पुष्करिण्यश्च] S_3, पुष्किरिण्यश्च S_1S_2, पुष्करिण्यो यैस् Bh (conj.?) **16c** रोपितानि च] S_2S_3R**A**, रोपिता वृक्ष° S_1Bh • षण्डानि] $S_1S_2S_3R^{pc}$, °षण्डाश्च Bh (conj.?) **16d** तानि] $S_2S_3RA_7$, तत्तृ S_1, तान्न Bh • न यान्ति] $S_1S_2S_3A_7$, प्रयान्ति Bh (conj.) **17a** परित्राणां] $S_1S_2S_3RA_7$, परित्राणं Bh **17ab** °जातीनाम°] R**A**Bh, °जातीनांम° $S_1S_2S_3$ **17b** दुःखिनाम्] RA_3A_5Bh, दुःखिताम् S_1, दुःखितां S_2S_3 **17c** नित्यं] S_1R**A**Bh, नित्य S_2S_3 • प्रकुर्वते] $S_2S_3RA_3A_7$Bh, प्रकुरुते S_1 **17d** तान्न] S_2R**A**Bh, तं न S_1, ता न S_3 **18b** °पूजकाः] $S_1S_2^{pc}$R**A**Bh, °पूजकः $S_2^{ac}S_3$ **18c** °रताश्चैव] S_2S_3Bh, °रता चैव S_1 **18d** गच्छन्त्य°] $S_2S_3^{pc}$R**A**Bh, गच्छत्य° S_1, गच्छन्ति S_3^{ac} **19b** दुष्कृतारम्भवर्जिताः] S_2^{pc}, दुष्कृतारम्भवर्जिता $S_2^{ac}S_3$, दु{र° S_1^{ac}}ष्टारंभविवर्जिता S_1, दुष्टारम्भविवर्जिताः Bh (em.?) **19c** स्व°] S_2S_3Bh, ये S_1^{pc}, ⏑̱ S_1^{ac} • °धर्मकरणे] S_2S_3R**A**, °धर्माचारसं° S_1Bh • सक्ताः] A_7, °युक्ता S_1, शक्ता+ः+ S_2, सक्ता S_3, °युक्ताः Bh (em.?) **19d** नरकान्न] $S_2^{pc}S_3$R, नरकं न S_1Bh, नरकन्न S_2^{ac}

लिङ्गार्चनरतस्तस्मात्सर्वस्मात्परिमुच्यते।
ध्यानी तु सर्वदा यो वै गणाञ्जपति वा शुचिः।
योगी तु सर्वपापानि कुर्वन्नपि न लिप्यते॥ २०॥
स्त्रीणां तु परमो देवः पतिर्भवति सर्वदा।
तस्मान्नान्यत्प्रपश्यन्ति ये केचिद्धर्मचिन्तकाः॥ २१॥
कर्मणा मनसा वाचा यद्ददाति जुहोति वा।
परित्यज्य पतिं नारी न तस्य फलमश्नुते॥ २२॥
पतिशुश्रूषणे रक्ता त्रिविधेनापि कर्मणा।
पतौ मृते ऽपि मनसा नान्यमिच्छति या नरम्॥ २३॥
करोति पुण्यं यच्चापि पत्युः सर्वं प्रयच्छति।
सा नारी नरकान्सर्वान्मनसापि न गच्छति॥ २४॥
संसारं नैव सा घोरं सर्वं संप्रतिपद्यते।
अन्यासां तु न संदेहो नरकं प्रति सुव्रत॥ २५॥

20a ◦रतस्त◦] ◦रतास्त◦ R **20b** ◦त्सर्वस्मात्परिमुच्यते] ◦त्सर्वशापैर्विमुच्यते R **20d** वा] वै R **20f** लिप्यते] लप्यते R **21a** स्त्रीणां तु] स्त्रीणाञ्च R **21c** ◦न्नान्यत्] ◦न्नान्यं R **21d** ये केचि◦] याः काश्चि◦ R^{pc}, याः कश्चि◦ R^{ac} **22b** यद्] यं R • वा] च R **22c** ◦मश्नुते] R^{pc}, ◦मुच्यते R^{ac} **23b** त्रिविधेनापि] ◦विरुद्धेनापि R **25a** संसारं] संसारान् R **25b** सर्वं संप्रति◦] सर्व्वथा नाभि◦ R

20c ध्यानी तु] ध्यानात्तु{तु A_5} **A** **20d** ◦ञ्जपति] A_5, ◦ञ्जयति A_3A_7 • वा] A_7, वां A_3A_5 **21c** ◦न्नान्यत्] ◦न्नान्यं **A** • ◦पश्यन्ति] A_5A_7, ◦पश्यति A_3 **21d** ये केचि◦] याः काश्चि◦ A_7, याः कश्चि◦ A_3A_5 **22b** जुहोति] करोति **A** **23a** रक्ता] युक्ता **A** **23b** ◦नापि] A_3A_7, ◦नाति A_5 **23c–25b**] om. **A** **25c** अन्यासां तु] अन्यान्सा तु A_3A_5, अन्यान्सापि A_7 **25d** नरकं प्रति सुव्रतः] नरकान्प्रतिपद्यते **A**

21⟨b[3]⟩(b[4]) S_2 **24**(a[5], b[3]–b[5], b[8]) S_2

20a लिङ्गार्चनरतस्तस्मात्] S_2**A**Bh, लिङ्गार्चनरतस्तस्मा S_3, नित्यं लिङ्गार्चनरता S_1 **20c** ध्यानी तु] $S_1S_2S_3R$, ध्यानी त Bh (typo) **20d** गणाञ्] S_1S_2R**A**Bh, गणा S_3 • शुचिः] $S_2^{pc}S_3R$**A**Bh, शुचि $S_1S_2^{ac}$ **20e** योगी तु] S_2S_3R**A**Bh, योगज्ञः S_1 • ◦पापानि] S_2S_3R**A**Bh, ◦पापाणि S_1 **21a** देवः] R**A**Bh, देव $S_1S_2S_3$ **21b** पतिर्भवति] S_1R**A**Bh, पति भवति S_3 (unmetrical), पतिः ⏑(व)ति S_2 **21c** तस्मान्नान्यत्] S_2S_3, तस्मा नान्यं S_1, तस्मान्नान्यं Bh • ◦पश्यन्ति] $S_1S_2RA_5A_7$Bh, ◦श्यन्ति S_3 (unmetrical) **21d** ये केचिद्धर्म◦] S_2S_3, ये केचिर्धर्म्म◦ S_1, याः काश्चिद्धर्म◦ Bh (em.?) • ◦चिन्तकाः] $S_1S_2S_3R$**A**, ◦चिन्तिकाः Bh (em.) **22b** यद्] S_2**A**Bh, य S_1S_3 **22c** पतिं नारी] $S_2S_3^{pc}R$**A**Bh, पतिर्नारी S_1, पतिनारी S_3^{ac} **23b** त्रिविधेनापि कर्मणा] $S_2S_3A_3A_7$, मनोवाकर्म्मसंयता S_1, मनोवाङ्कायकर्मभिः Bh (conj.?) **23c** मृते] S_1S_3RBh, मृतो S_2 **23d** नान्यमिच्छति या नरम्] $S_2^{pc}S_3R$Bh, न चान्यं सेवते पतिम् S_1, न्यमिच्छति या नरं S_2^{ac} (unmetrical) **24a** करोति पुण्यं] S_2S_3RBh, कृत्वा पुण्यानि S_1 • यच्चापि] S_2RBh, यचापि S_3, सर्व्वाणि S_1 **24b** पत्युः सर्वं] S_2S_3RBh, फलं पत्युः S_1 • ◦यच्छति] S_2S_3RBh, ◦यच्छती S_1 **24d** गच्छति] S_2S_3RBh, पश्यति S_1 **25a** संसारं] S_2S_3Bh, संसारां S_1 • घोरं] S_2S_3RBh, घोरान् S_1 **25b** संप्रति◦] S_2Bh, स प्रति◦ S_3, न प्रति◦ S_1 **25c** अन्यासां तु] S_2S_3RBh, अन्यां सा तु S_1 **25d** सुव्रत] $S_2^{pc}R$Bh, सुव्रतः $S_1S_2^{ac}S_3$

सनत्कुमार उवाच ।
सुकेशं त्वनुगृह्यैवं काष्ठकूटाश्रमं गतः ।
अनुजग्राह तं विप्रं काष्ठकूटं तपोधनम् ॥ २६ ॥
व्यास उवाच ।
किं तपस्तस्य भगवन्ब्राह्मणस्य महात्मनः ।
कियता चैव कालेन वरं लेभे महेश्वरात् ॥ २७ ॥
कस्य पुत्रः कस्य नप्ता किंनामा स च सत्तमः ।
एतदिच्छामि कथितं भगवन्विस्तराच्छुभम् ॥ २८ ॥
सनत्कुमार उवाच ।
गौतमस्यान्वये विप्रो नाम्ना कृष्ण इति प्रभुः ।
तस्य पुत्रो ऽभवत्ख्यातो भूमन्युरिति नामतः ।
तस्य पत्न्यभवत्सुभ्रूरात्रेयी नामतो यशा ॥ २९ ॥

26a त्वनुगृह्यैवं] तु सुगृह्याथ R **26b** °कूटाश्रमं] °कूटः स्वयं R **26c** °जग्राह] °गृहीतुं R **26d** °कूटं त°] °कूटस्त° R **28b** किंनामा स च सत्तमः] काष्ठकूटाभिधः कथं R **28c** °दिच्छामि] °दि-हापि R **28d** °न्विस्तराच्छुभम्] °न् विस्तरं मया R **29a** विप्रो] विप्र R **29d** भूमन्युरिति] भूमन्यु इति R **29ef** °त्सुभ्रूरा°] °त्सु⟨(क)⟩+भ्रु+रा° R **29f** यशा] जया R

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26 सनत्कुमार उवाच] om. **A** **26a** सुकेशं] सुकेश **A** • °गृह्यैवं] °गृह्येष A_3, °गुह्येष A_5, °ग्रह्येस A_7 **26b** काष्ठ°] A_7, काष्ट° A_3A_5 • °कूटाश्रमं गतः] °कूटाप्रसतः A_3 (unmetrical), °कूटाप्रसंगतः A_5, °कूटाग्रसंयुतः A_7 **26c** °जग्राह] °ग्रहीतं A_5A_7, °गृहीतं A_3 • विप्रं] विप्र **A** **26d** काष्ठ°] A_7, काष्ट° A_3A_5 **28b** °नामा स] °नामासि{°शि A_7} **A** **28d** °न्विस्तराच्छुभम्] °न्वि{°न्नि° A_3}स्तृतावृतं **A** **29a** °स्यान्वये] °स्यान्वयो A_7, °स्यानुजो A_3A_5 **29b** प्रभुः] प्रभो **A** **29c–43b**] om. **A**

26(b[1])⟨b[2]–b[5]⟩(b[6]–b[8])⟨c[5]⟩ S_1^{pc} **27**⟨d[5]–d[6]⟩(d[7]) S_1^{pc} **28**(d[5]–d[8]) S_1^{pc}, ⟨a[1]⟩(a[2]) S_3

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26 सनत्कुमार उवाच] S_1RBh, om. S_2S_3 **26a** सुकेशं] S_1S_2RBh, सुकेश S_3 • °गृह्यैवं] S_1S_2Bh, °गृह्यैव S_3 • After this S_1 adds one pāda reading देवो ऽपि वृषवाहनं, and inserts an illegible pāda and 26b–28d i.m. by sec. hand; Bh adds देवो ऽपि वृषवाहनः and conjectures loss of one pāda. **26b–28d**] om. S_1^{ac} **26b** काष्ठ°] S_2^{pc}RA_7Bh, (का)⏓ S_1^{pc}, कष्ठ° $S_2^{ac}S_3$ • °कूटाश्रमं गतः] S_2Bh, ⏓⏓⏑(मततः) S_1^{pc} (unmetrical), °कूटाशमं गतः S_3 **26c** अनुजग्राह] S_2S_3Bh, अनुजग्र+⏓+ S_1^{pc} • विप्रं] $S_1^{pc}S_2^{pc}S_3$RBh, विप्रां S_2^{ac} **26d** °धनम्] S_2S_3R**A**Bh, °वनं S_1^{pc} **27a** तपस्त-स्य] S_2S_3R**A**Bh, तप तस्य S_1^{pc} • भगवन्] S_2R**A**Bh, भगवां $S_1^{pc}S_3$ **27c** कियता] S_2S_3R**A**Bh, कियतं S_1^{pc} **27d** लेभे] $S_1^{pc}S_2^{pc}S_3$R**A**Bh, लोभे S_2^{ac} **28a** नप्ता] $S_1^{pc}S_2$R**A**Bh, तप्ता S_3 **28c** कथितं] R**A**Bh, कथितुं S_1^{pc}, कथितुम् S_2S_3 **28d** भगवन्विस्तराच्छुभम्] S_2Bh, भगव विस्तराच्छुभं S_3, विस्त+रे+न (यससभः) S_1^{pc} (bottoms lost, unmetrical) **29c** ऽभवत्ख्या°] R**A**Bh, भव ख्या° S_1, भवङ्ख्या° S_2S_3 **29d** भूमन्यु°] S_2^{pc}RBh, भुमन्यु° $S_1S_2^{ac}S_3$ • नामतः] $S_1S_2^{pc}$RBh, कामतः $S_2^{ac}S_3$ **29ef** पत्न्यभवत्सुभ्रूरा°] S_2S_3Bh, पन्युम्भवत्सुभ्रू आ° S_1 **29f** नामतो यशा] S_2S_3, नाम नामतः S_1, नामतो यशाः Bh (em.?)

स कदाचित्कृतोद्वाहो भूमन्युर्नाम गौतमः।
नाविन्दत सुतं तस्या जरया चाभिसंवृतः॥ ३०॥
स भार्यामाह दुःखार्त इदं वचनकोविदः।
पुत्रेणेच्छन्ति लोकांश्च अनृणाश्च भवन्त्युत।
जरापरिणतश्चाहं न च मे दृश्यते सुतः॥ ३१॥
सा त्वं कंचित्सगोत्रं मे अनुज्ञाता मया शुभे।
अभिपद्यस्व पुत्रार्थं याचे त्वां प्राञ्जलिर्नतः॥ ३२॥
यशोवाच।
न मया श्रुतमेतत्ते तथा नोक्तं त्वयानघ।
मादृशी कथमेतद्धि मनसाप्यभिचिन्तयेत्॥ ३३॥
अत्रीणां तु कुले जाता गौतमं कुलमागता।
मद्विधा कथमेतद्धि कुर्यात्सद्भिर्विगर्हितम्॥ ३४॥
तपसा धनमन्विच्छेज्जीवितानि सुखानि च।
पुत्रान्कुलं च लोकांश्च तपः कुरु महामुने॥ ३५॥

30c नाविन्दत] न विन्दत R • तस्या] तस्यां R **30d** चाभि°] चाति° R **32a** कंचित्] किञ्चित् R **32b** शुभे] सती R **32c** °पद्यस्व] °मन्यस्व R **33** यशोवाच] जयोवाच R **33d** मनसाप्यभि°] मनसा+प्यभ्य+ R **34c** मद्विधा] मद्विधाः R **34d** कुर्यात्] कुर्य्युः R **35a** तपसा] तपःसा R • °मन्विच्छेज्] °मन्विष्येज् R **35d** तपः कुरु महामुने] तपस्त्वं कुरु सुव्रत R

30(c¹)⟨c²–d¹⟩(d²) S_3 **33**⟨a⁴–a⁸⟩(b¹)⟨c⁶⟩ S_3 **34**(c¹–d¹)⟨d²–d⁸→⟩ S_1 **35**⟨←a¹–d⁸→⟩ S_1

30b भूमन्यु°] S_2^{pc}RBh, भुमन्यु° $S_1S_2^{ac}$, भुम° S_3 (unmetrical) **30c** नाविन्दत] S_2Bh, न विन्दत S_1, ना··· S_3 • सुतं तस्या] S_2, सुतस्तस्या S_1, सुतं तस्यां Bh (em.?) **31a** स] S_2S_3RBh, सो S_1 • दुःखार्त] $S_1S_2^{pc}S_3$RBh, दुःखार्त्ता S_2^{ac} **31b** वचन°] S_1S_3RBh, वच° S_2 (unmetrical) **31c** पुत्रेणे°] S_2S_3RBh, पुत्रेने° S_1 • लोकांश्च] S_2S_3RBh, लोकाश्च S_1 **31d** अनृणाश्च] S_2S_3RBh, अनृणांश्च S_1 • भवन्त्युत] RBh (em.?), भवन्त्युतः $S_1S_2S_3$ **31e** जरापरिणतश्चाहं] S_2S_3R, जरापरिणतःश्चाह S_1, जरां परिगतश्चाहं Bh (conj.?) **32a** सा त्वं] S_2S_3RBh, सात्त्वं S_1 • कंचित्] conj. Bh (silently), कश्चि S_1, किञ्चित् S_2S_3 • °गोत्रं] S_1S_2RBh, °ग्रोत्र S_3 **32c** °पद्यस्व] S_1Bh, °मन्यस्व S_2S_3 • पुत्रार्थं] S_2RBh, पुत्रार्थ S_1S_3 **32d** याचे] $S_1S_2^{pc}S_3$RBh, येचे S_2^{ac} • त्वां] $S_1S_2^{pc}S_3$RBh, त्वं S_2^{ac} • प्राञ्जलिर्नतः] RBh (em.?), प्राञ्जलिन्नतः S_1S_2, प्राञ्जलिन्नरः S_3 **33** यशोवाच] S_2, यश उ S_3, आत्रेयी उ S_1, सुयशोवाच Bh (conj.) **33b** नोक्तं त्वया°] S_2RBh, नोक्त त्वया° S_3 (tops lost), वोक्तंन्त्व{(°त्व°) S_1^{ac}}या° S_1 • °नघ] S_1RBh, °नघः S_2S_3 **33d** मनसाप्यभि°] S_2S_3Bh, मनंसाप्यसि S_1 **34a** अत्रीणां] S_2S_3RBh, अस्त्रीणां S_1 **34c** कथमेतद्धि] S_2S_3RBh, (का हि तद्विद्धि) S_1 (upper parts lost) **34d** सद्भिर्] S_2RBh, सद्भि S_3 **35a** °मन्विच्छेज्] S_2Bh, °मन्विच्छे S_3 **35c** लोकांश्च] RBh (em.?), लोकाश्च S_2S_3

तपसा हि सुतो लब्धः शक्तिना स पराशरः।
और्वश्च तपसा स्वेन च्यवनेन महामुनिः॥ ३६॥
वसिष्ठेन कपिञ्जल्यामिन्द्रप्रमतिरेव च।
शिलादो ऽजनयच्चैव तपसा नन्दिनं सुतम्॥ ३७॥
तथा भवानपि तपः करोतु सुसमाधिना।
लप्स्यसे त्वं सुतं श्रेष्ठं महायोगबलान्वितम्॥ ३८॥
मां हि दृष्ट्वा पुरा प्राह अत्रिर्ब्रह्मसुतः स्वयम्।
सत्पुत्रिणी भवित्रीयं न मिथ्या तद्भविष्यति॥ ३९॥
तपो ऽस्ति मयि यत्किंचित्त्वत्प्रसादात्समार्जितम्।
तेन स्वेन च संयुक्तो रुद्रमाराधय प्रभो॥ ४०॥
सनत्कुमार उवाच।
एवमुक्तः स तेजस्वी ह्रिया परमया युतः।
तथैव समनुज्ञातो रुद्रं शरणमेयिवान्॥ ४१॥
त्वरितं स समागम्य नर्मदां हर्षसंयुतः।
तस्यास्तीरे तमुद्दिश्य तस्थौ वाय्वशनः समाः॥ ४२॥

36a तपसा हि] तपसापि R **36b** शक्तिना स] शक्तिनाम R **36d** च्यवनेन] च्यवलेन R **37c** °च्चैव] °च्चापि R **39a** मां] तं R **39b** अत्रिर्ब्रह्म°] अत्रिब्रह्म° R **39c** सत्पुत्रिणी] सत्पुत्रि-णा R **40b** °दात्समार्जितम्] °दादुपाज्र्जितम् R **41b** ह्रिया परमया युतः] क्रिया+चार+समन्वितः R **41d** °मेयिवान्] °मीयिवान् R **42b** हर्षसंयुतः] चिन्तयाकुलः R **42c** तस्यास्तीरे तमु°] तस्यास्तं सममु° R **42d** वाय्वशनः] वामाशनः R

36⟨←a¹–a⁸⟩ S_1, (c¹–c²)⟨c⁵–c⁷⟩(c⁸) S_3 **39**(b⁶–b⁷)⟨b⁸⟩ S_1 **42**(c³)⟨c⁴–c⁵⟩ S_1

36a तपसा] RBh (conj.), तपसो S_2S_3 • सुतो] S_2^{ac}RBh, सुती S_2^{pc}, सुता S_3 • लब्धः] S_2^{pc}RBh, लब्ध $S_2^{ac}S_3$ **36b** शक्तिना] RBh (em.?), शक्त्रिणा $S_1S_2^{ac}$, शक्तिणा S_2^{pc}, सत्क्रिणा S_3 • स] S_1Bh, श⟨:⟩ S_2, सः S_3 **36c** और्वश्च] RBh (em.?), और्ध्वश्च S_1, उवश्च S_2^{ac}, औवश्च S_2^{pc}, (उव)श्च S_3 (upper parts lost) **36d** °मुनिः] S_3RBh, °मुनि S_1S_2 **37a** कपिञ्जल्या°] $S_1^{pc}S_2S_3$RBh, कपिञ्जिल्या°S_1^{ac} **37c** शिलादो] S_2S_3RBh, सिलादो S_1 • ऽजनयच्चैव] em. Bh (silently), जनयश्चैव $S_1S_2S_3$ **38a** तथा भवा°] S_2S_3RBh, तधा तवा° S_1 • तपः] S_1S_2RBh, तप S_3 **38c** श्रेष्ठं] S_1S_2RBh, श्रेष्टं S_3 **38d** °योगबला°] S_2S_3RBh, योगला° S_1 (unmetrical) **39a** मां] S_2S_3Bh, मा S_1 (tops lost) **39b** अत्रिर्ब्रह्म°] S_2^{pc}Bh, अत्रिब्रह्म° S_1(tops lost)$S_2^{ac}S_3$ **39c** सत्पुत्रिणी] em. Bh (silently), सपुत्रिणी S_1, सत्पुतृणी S_2S_3 **39d** तद्भविष्यति] S_1S_3RBh, त+द्भ+द्विष्यति S_2 **40b** °त्प्रसादात्] $S_2^{pc}S_3$Bh, °त्प्रसादा $S_1S_2^{ac}$ • °मार्जितम्] $S_1S_2^{pc}S_3$, °मा-र्जितः S_2^{ac}, °मर्जितम् Bh (em.) **40d** °राधय प्रभो] S_1RBh, °राधयन्प्रभो S_2S_3 **41a** °मुक्तः स] S_2RBh, °मुक्त स S_3, °मुक्तस्व S_1 **41b** ह्रिया] S_2^{pc}Bh, ह्र्या $S_2^{ac}S_3$, क्रिया S_1 • °या युतः] S_1Bh, °यान्वितः S_2S_3 **41c** तथैव] $S_1S_2S_3$R, तयैवं Bh (conj.) **41d** °मेयिवान्] $S_1S_2^{ac}S_3$, °मीयिवान् S_2^{pc}Bh **42a** स] S_2S_3RBh, तु S_1 **42b** नर्मदां] S_1S_2RBh, नर्मदा S_3 **42c** तस्यास्ती°] S_2Bh, तस्या ती° S_3, तस्या (ती°) S_1 • तमुद्दिश्य] conj., समुद्दिश्य S_1S_2, समुदिश्य S_3 (unmetrical), समुद्बिश्य Bh (conj.) **42d** समाः] $S_1S_2^{pc}$RBh, समा $S_2^{ac}S_3$ **42d** वाय्वशनः] S_1, वाय्वाशनः S_2Bh, वाय्वाशन S_3

स तु नैवाभवद्विप्रः कृतार्थस्तेन कर्मणा।
ततः स दुःखितो भूयः प्राणायामेन तस्थिवान्॥ ४३॥
वर्षमेकं ततो देवस्तमुवाच तदा विभुः।
किमेवं क्लिश्यसे विप्र न तवास्ति सुतः क्वचित्।
व्यर्थस्ते ऽयं श्रमस्तावन्नास्ति पुत्रस्तवानघ॥ ४४॥
स एवमुक्तो निर्विण्णो निराशः पुत्रजन्मनि।
चिन्तयामास मरणं न गन्तुं स्वं गृहं प्रति॥ ४५॥
स काष्ठकूटं संभृत्य गृहीत्वाग्निं च दुःखितः।
विलप्य बहु दुःखार्त आत्मानं दग्धुमैच्छत॥ ४६॥
तस्य रुद्रः समालक्ष्य व्यवसायं सुदुष्करम्।
पुत्र पुत्रेति गम्भीरमदृश्य इदमब्रवीत्॥ ४७॥
पुत्रस्ते भविता गच्छ मा च त्वं साहसं कृथाः।
काष्ठकूटेति नाम्ना च भविष्यति स ते सुतः॥ ४८॥

43c स] सु° R **44c** क्लिश्यसे] कृष्यसे R **44e** श्रमस्तावन्] प्रसो भद्र R **46a** संभृत्य] संभिद्य R **46d** °मैच्छत] °मुद्यतः R **48c** °कूटेति] °कूटेषु R

43c स दुःखितो] स्वदुःखतो **A** • भूयः] A_5A_7, भूय A_3 **44a** °मेकं ततो] °मेक{°कः A_7}स्ततो **A** **44ab** देवस्त°] A_3A_5, भूयः त° A_7 **44d** क्वचित्] A_3A_5, कचित् A_7 **44e** व्यर्थस्ते ऽयं श्रम°] A_3A_5, व्यथस्तेषां प्रम° A_7 **45a** निर्विण्णो] विप्रर्षिर् A_3A_5, विप्रर्षि A_7 **45b** निराशः] A_3A_5, निरासः A_7 • °जन्मनि] A_5A_7, °जन्मनिः A_3 **45d** गन्तुं] A_3A_5, गन्तं A_7 • स्वं] स्व° **A** **46a** स काष्ठकूटं] स किंचित्कूट A_3, सत्किंचित्कूट A_5, स कश्चित्कूटं A_7 **46b** गृहीत्वा°] A_3, गहीत्वा° A_5, ग्रहीत्वा° A_7 **46cd** दुःखार्त आ°] A_3, दुःखार्त्तश्चा° A_5, दुःखार्त्ता आ° A_7 **46d** °मैच्छत] °मिच्छति **A** **47a** रुद्रः] वज्रः **A** **47b** व्यवसायं सुदुष्करम्] A_3A_5, व्यवसाय सुसुष्करं A_7 **47cd** गम्भीरमदृश्य इद°] चाभाष्य वचनं चेद° **A** **48c** काष्ठ°] A_5A_7, काष्ट° A_3 • च] वै **A** **48d** सुतः] A_3, युतः A_5A_7

45⟨a^8 ⟩ S_1 **46**(b^4) S_2^{pc} **48**⟨c^1–c^2⟩(c^3, d^7–d^8) S_1

43a नैवा°] $S_1S_2^{pc}$RBh, चैवा° $S_2^{ac}S_3$ • °द्विप्रः] S_1RBh, °द्विप्र S_2S_3 **43c** ततः] S_1S_2R**A**Bh, तत S_3 (unmetrical) • भूयः] $S_1RA_5A_7$Bh, भूय S_2S_3 **43d** तस्थिवान्] $S_1S_2^{pc}S_3$R**A**Bh, स्थिवान् S_2^{ac} (unmetrical) **44a** वर्षमे°] S_1S_2R**A**Bh, वषमे° S_3 **44b** °वाच तदा] S_2S_3R**A**Bh, °वाचस्तदा S_1 **44d** क्वचित्] $S_1^{pc}S_2S_3RA_3A_5$Bh, क्विचत् S_1^{ac} **44e** °स्ते ऽयं] $S_1S_2RA_3A_5$Bh, °स्ते य S_3 • श्रम°] $S_1S_2S_3A_3A_5$, श्वम° Bh (typo) • °स्तावन्] **A**Bh, °स्ताव $S_1S_2S_3$ **44f** पुत्रस्त°] S_2S_3R**A**Bh, पुत्र⟨त°⟩ S_1 (unmetrical, an akṣara i.m. possibly lost) **45a** निर्विण्णो] RBh (conj.?), निर्व्वि⏑̲ S_1, निर्वित्तो S_2S_3 **45b** निराशः] $S_2S_3RA_3A_5$Bh, निराश S_1 (unmetrical) • °जन्मनि] $S_2S_3RA_5A_7$Bh, °मात्मनः S_1 **45d** गन्तुं] $S_1S_2RA_3A_5$Bh, गन्तु S_3 • स्वं] RBh (em.?), स्वा S_1, स्वां S_2S_3 **46a** काष्ठकूटं] S_1S_2RBh, काष्टकूट S_3 **46b** °त्वाग्निं] $S_1S_2^{pc}S_3$R**A**Bh, °त्वानिं S_2^{ac} • च] $S_1S_2S_3$R**A**, सु° Bh (conj.) **46c** दुःखार्त] $S_1^{pc}RA_3A_5$Bh, दुखार्त्त S_1 (unmetrical), ⟨द⟩दुःखार्त्ता S_2, दुःखार्त्ता S_3 **46d** दग्धु°] S_2R**A**Bh, दग्ध° S_1S_3 • °मैच्छत] S_2^{pc}Bh, °मैच्छतः $S_1S_2^{ac}S_3$ **47a** रुद्रः समा°] R, रुद्र समा° S_1, रुद्रस्तमा° S_2S_3Bh **47b** व्यवसायं] $S_1S_2RA_3A_5$Bh, व्यवसाय S_3 • °दुष्करम्] $S_1S_3RA_3A_5$Bh, °दुष्करन् S_2 **47c** गम्भीर°] S_2S_3RBh, गाम्भीर° S_1 **47d** °दृश्य इद°] S_2S_3RBh, °दृश्यमिद° S_1 **48a** पुत्रस्ते] S_1S_2R**A**Bh, पुत्र ते S_3 **48b** मा च त्वं] S_2S_3R**A**, मैवन्त्वं S_1, मा चैवं Bh (conj.) • साहसं] S_2S_3R**A**Bh, साहसः S_1 • कृथाः] R**A**Bh, कृथा $S_1S_2S_3$ **48c** काष्ठ°] $S_2RA_5A_7$Bh, काष्ट° S_3

अथ हृष्टमना विप्रो गत्वा पत्न्यां महातपाः ।
उत्पादयामास सुतं काष्ठकूटं महामुनिम् ॥ ४९ ॥
संस्कृतस्य तु कालेन तस्य बुद्धिरभूत्ततः ।
अशक्तो ऽयं वृद्धभावान्मामध्यापयितुं पिता ।
तस्माद्यास्यामि चामन्त्र्य पितरं वेदकारणात् ॥ ५० ॥
स गत्वा मातरं विप्रः पितरं च महायशाः ।
प्रणम्य शिरसा पादौ इदं वचनमब्रवीत् ॥ ५१ ॥
सुतो युवाभ्यां जातो ऽहं धर्महेतोर्न कामतः ।
आवां तारयिता चायं तथैव च पितामहान् ।
संततिश्चाप्यविच्छिन्ना भविष्यति न संशयः ॥ ५२ ॥
इष्टांश्च लोकान्प्राप्स्याव सुपुत्रेणेति सर्वथा ।
पितॄणां चानृणौ स्याव इत्यभीष्टो ऽस्मि वां सुतः ॥ ५३ ॥

50d °न्मामध्याप°] °+त्त+मध्याप°R **50e** °द्यास्यामि चा°] °त् स्वाम्यमा° R (unmetrical) **51cd** पादौ इ°] सम्यगि° R **52a** °भ्यां जातो ऽहं] °भ्याञ्ज्ञाते हि R **53a** इष्टांश्च] इष्टांस्तु R • °न्प्राप्स्याव] °न् प्राप्स्यावः R **53b** सुपुत्रेणेति] सुपुत्रेणेव R **53d** इत्यभीष्टो] इत्यभीष्टौ R

49b पत्न्यां] पत्नीं **A** **49c** सुतं] पुत्रं **A** **50b** °त्ततः] °त् परा **A** **50cd** भावान्मामध्यापयितुं] भावो न{ना A_7} ममाध्याप{°यि° A_5, °पये° A_7(unmetrical)}तुः **A** **50e** तस्माद्यास्यामि चा°] त{अ° A_7}स्मात् यास्ये तमा° **A**± • °मन्त्र्य] A_3A_7, °मंत्र A_5 **51a** विप्रः] विप्र **A** **51b** °यशाः] A_3A_5, °यसाः A_7 **51cd** पादौ इदं] सम्यगिदं A_3A_7, सम्यक् दं A_5 (unmetrical) **52ab** जातो ऽहं धर्महेतोर्न] तातो यं प्रार्थितश्चैव **A**± **52c** आवां] युवां A_3A_5, सुवान् A_7 • चायं] चाहं **A** **53a** इष्टांश्च लोकान्प्राप्स्याव] इमान् लोकांश्चाप्स्याथः{°प्साथ A_7} **A** (unmetrical) **53b** सुपुत्रेणेति] सुपुत्रेणैव **A** **53cd**] om. **A**

49⟨a^8–b^5⟩(b^6–b^7) S_1 **51**⟨a^8–b^1⟩(b^2–b^6) S_1 **52**⟨f^8→⟩ S_1 **53**⟨←a^1⟩(a^2–a^4, b^4–b^5)⟨b^6–b^8⟩(c^1–c^4)⟨c^5–d^8→⟩ S_1

49b °तपाः] S_2^{pc}R**A**Bh, °तपा $S_2^{ac}S_3$, (°त)पा S_1 **49c** सुतं] S_2S_3RBh, सुतः S_1 **49d** काष्ठ°] S_1S_2R**A**Bh, काष्ट° S_3 **50a** कालेन] S_1S_2R**A**Bh, काले S_3 (unmetrical) **50b** °भूत्ततः] S_2S_3RBh, °भूततः S_1 **50d** °न्मामध्याप°] S_1Bh, °न्ममाध्याप° S_2S_3 **50e** °मन्त्र्य] S_1S_2RA_3A_7Bh, °मन्त्र्या S_3 **51a** विप्रः] RBh (em.?), विप्र S_2S_3, वि ⏑̲ S_1 **51b** °यशाः] S_2^{pc}RA_3A_5Bh, °यशा $S_1S_2^{ac}S_3$ **51cd** पादौ इ°] S_1, सम्यगि° S_2S_3Bh **52b** °हेतोर्न] S_2RBh, °हेतो न S_1, °हेतो न्न S_3 **52c** आवां] $S_1S_2^{pc}$RBh (अवतारयिता i.m. by sec. hand in S_2), आव $S_2^{ac}S_3$ • चायं] $S_1S_2^{pc}$RBh, चाय S_3, याच S_2^{ac} **52d** पितामहान्] S_1S_2R**A**Bh, पितामहात् S_3 **52e** संततिश्चा°] S_1S_2R**A**Bh, संतति चा° S_3 (unmetrical) **53c** पितॄणां चा°] S_3RBh (em.?), (पितॄणा चा°) S_1 (upper parts lost), पितॄ+ना+श्चा° S_2 • °नृणौ] S_2^{pc}RBh, °नृणो $S_2^{ac}S_3$ **53d** वां] S_2RBh, वा S_3

सो ऽहं धर्मेष्वकुशलः श्रुतिस्मृतिबहिष्कृतः ।
कर्ताज्ञानेन तत्कर्म पितरो येन दुःखिताः ।
भवांश्च निरये मग्नश्चिरं वत्स्यति दुष्टवत् ॥ ५४ ॥
भवान्नाध्यापने शक्तः स्थविरत्वाद्दिने दिने ।
पुत्रस्नेहाच्च कार्यं च न सम्यग्धारयिष्यति ॥ ५५ ॥
इयं च जननी नित्यमेकपुत्रो ऽयमित्युत ।
त्वया सम्यक्प्रशास्यन्तं नैव मामनुमंस्यते ॥ ५६ ॥
सो ऽहमन्यं तपोनित्यं निरनुक्रोशमेव च ।
आचार्यं मतिसंपन्नं संश्रयामीति मे मतिः ॥ ५७ ॥
न चापि तद्भवस्यामि युवयोर्नास्ति कश्चन ।
कुर्याद्यः पादयोर्नित्यं शुश्रूषामिति चिन्तयन् ॥ ५८ ॥

54a °ष्वकुशलः] °षु कुशलः R **54c** कर्ताज्ञानेन] कर्त्तुं जानेन R **54d** After this R adds 2 pādas reading दुःखहीना भविष्यन्ति मया पुत्रेण तारिताः • मग्न°] मग्ना° R **54f** दुष्टवत्] दुःखितः R **55a** शक्तः] सक्तः R **55c** °स्नेहाच्च कार्यं च] °स्नेहात्थकार्याच्च R **55d** °ग्धारयिष्यति] °ग्वारयिष्यति R **56ab** °त्यमेकपुत्रो] °त्यं एकः पुत्रो R **56d** °मनुमंस्यते] °मनुलप्स्यते R **57ab**] सो हमन्यङ्गमिष्यामि विद्याहेतोस्तपोधनं R **57c** आचार्यं मति°] आचार्य्यमभि° R **58d** शुश्रूषा°] शुश्रुषा° R

54a °ष्वकुशलः] °षु कुशलः **A** **54b** श्रुतिस्मृति°] A_3, स्मृतिश्रुति° A_5A_7 **54c** कर्ताज्ञानेन] कर्त्तुं जा{ना° A_5}नेन **A** **54d** दुःखिताः] A_3, दुः A_5 (unmetrical), दुःखितः A_7 **54ef**] om. **A** **55a** भवान्नाध्यापने] भवानध्याप{°य° A_5}ने **A** **55b** स्थविरत्वाद्] A_3A_5, स्थविरत्वा A_7 **55c** °स्नेहाच्च कार्यं च] °स्नेहा{°हो° A_7^{pc}}र्द्धकामार्थं **A** **55d** °ग्धारयिष्यति] °क् वारयिष्यति{°सि A_3A_5} **A** **56ab** °त्यमेकपुत्रो ऽयमि°] °त्यं ममैकः पुत्र इ° **A** **56c** °क्प्रशास्यन्तं] °क् प्रयास्यन्तं **A** **57ab**] om. **A** **57c** आचार्यं मति°] आचार्य्यमभि° **A** **58a** तद्भवस्यामि] तद्ध{°द्य° A_5}पश्यामि A_3A_5, त एव स्यामि A_7 (unmetrical) **58b** कश्चन] A_3, कश्चनः A_5A_7 **58c** पादयोर्नि°] A_3A_5, पादयो न्नि° A_7 **58d** शुश्रूषा°] A_3A_5, शुश्रुषा° A_7 • चिन्तयन्] मे मतिः{°ति A_5A_7} **A**

54⟨←a[1]–a[4]⟩(a[5]–b[2]) S_1 **55**⟨a[8]–b[2]⟩ S_1 **58**⟨c[2]–c[3]⟩ S_1

54c कर्ताज्ञानेन तत्कर्म] S_2S_3Bh, सर्व्वज्ञानैर्व्विरहितः S_1 **54d** पितरो] S_2S_3RABh, पतरो S_1 • दुःखिताः] S_2^{pc}RA$_3$Bh, दुःखिता $S_1S_2^{ac}S_3$ **54ef**] repeated in S_1. **54e** भवांश्च] $S_1S_1^{*}S_2$RBh, भवाश्च S_3 • निरये] $S_1S_1^{*}S_2^{pc}S_3$RBh, निरयो S_2^{ac} **54ef** मग्नश्चि°] S_2^{pc}Bh, °मग्नि चि° S_2^{ac}, मग्न चि° S_3, दुःखं चि° $S_1S_1^{*}$ **54f** °रं वत्स्यति] S_2Bh, °रं वत्स्याम S_1, °रं वष्यामु S_1^{*}, °रस्वस्यति S_3 • दुष्टवत्] $S_1^{*}S_2S_3$Bh, दुष्कृतत् S_1^{pc}, दुष्टकृतत् S_1^{ac} (unmetrical) **55a** भवान्नाध्या°] S_2S_3RBh, भवानांध्या° S_1 **55b** स्थविरत्वाद्] S_2RA$_3$A$_5$Bh, स्थविरत्वा S_3, ⏓⏓राश्च S_1 **55c** °स्नेहाच्च] S_2Bh, °स्नेहाच S_3, °स्नेहद° S_1 • कार्यं च] conj., °कार्यश्च S_1, कार्याच्च S_2Bh, कार्याच S_3 **55d** न सम्य°] S_2S_3RABh, न्न संम्य° S_1 • °ग्धारयिष्यति] S_1, °ग्धारयिष्यसि S_2S_3, °ग्धारयिष्यासि Bh (typo) **56a** इयं] S_2^{pc}RABh, इदं S_1, इदञ् $S_2^{ac}S_3$ **56b** °त्युत] RABh, °त्युतः $S_1S_2S_3$ **56c** °क्प्रशास्यन्तं] S_2S_3RBh, °क्प्रशाल्यन्त S_1 **56d** मामनु°] S_2S_3RABh, मांमनु° S_1 **57a** °नित्यं] S_2S_3Bh, °नित्य° S_1 **57c** आचार्यं मति°] S_1Bh, आचार्यमति° S_2, आच्यर्यमति° S_3 • °संपन्नं] $S_1S_2^{pc}S_3$RABh, सम्पन्न S_2^{ac} **57d** मतिः] $S_1S_2^{pc}$RABh, मति $S_2^{ac}S_3$ **58a** तद्] S_1RA$_3$A$_5$Bh, तम् S_2, तं S_3 • °वस्यामि] $S_1^{pc}S_2^{pc}S_3$RBh, °वष्यामि S_1^{ac}, °वस्यापि S_2^{ac} **58b** युवयोर्ना°] RABh, युवयो ना° S_1S_3, युवयो न्ना° S_2 • कश्चन] S_2^{pc}RA$_3$Bh, कश्चनः $S_1S_2^{ac}S_3$ **58c** पादयोर्] S_2RA$_3$A$_5$Bh, पादयो S_1S_3 **58d** शुश्रूषामिति] S_2S_3A$_3$A$_5$Bh, शुश्रूषामीति S_1

न च नाख्येयमेतद्वां मया चिन्ता कृता शुभम्।
अशुभं वापि यत्किंचिद्युवां मम गतिः परा॥ ५९॥
एवमुक्तौ तु पितरौ पुत्रेण सुमहात्मना।
साश्रुपूर्णेक्षणौ स्थित्वा मुहूर्तमिदमूचतुः।
आघ्रायालिङ्ग्य संमार्ज्य स्नेहात्प्रियसुतं तदा॥ ६०॥
भूमन्युरुवाच।
शुश्रूषा द्विविधा पुत्र पितॄणां धर्मसंहिता।
या कर्तव्या प्रयत्नेन सुतेन सुमहात्मना॥ ६१॥
ऐहिकी चाङ्गशुश्रूषा परत्रे या च धर्मदा।
यया तरन्ति पितरः कामांश्चाप्नुवते ऽक्षयान्।
तत्रैहिकं न नो ह्रीष्टं यथा ह्यामुष्मिकं कृतम्॥ ६२॥
तस्मादामुष्मिकं कर्म यद्भवेत्तत्समाचर।
गच्छाधीष्व श्रुतिं चैव स्मृतिं चैव सुकर्मणाम्॥ ६३॥

59a च नाख्येय°] चानाख्येय° R • °मेतद्वां] °मेतत्वां R **59b** चिन्ता कृता] चित्ते कृतं R **60c** साश्रुपूर्णेक्षणौ] अश्रायन्तेक्षणै R **60d** °मिदमूचतुः] °मिवमूचतुः R **60e** आघ्राया°] अख्याया° R • संमार्ज्य] सम्मीर्षुः R **61b** °संहिता] °संस्थिता R **62a** °शुश्रूषा] °शुश्रूषः R **62d** °श्चाप्नुवते] °श्चाप्नुवन्त्य° R (unmetrical) **62e** न नो ह्रीष्टं] मनोभीष्टं R **62f** यथा ह्या°] तथा चा° R **63c** °धीष्व श्रुतिं चैव] °धीस्व श्रुतिः सम्यक् R **63d** स्मृतिं चैव सुकर्मणाम्] स्मृतिम्वापि सुकर्म्मणा R • After this R adds 2 pādas reading तथा कुरु यथा नित्यं येन नो दुःखमाप्नुयात्।

59a न च नाख्येयमेतद्वां] वचनाख्येयमेतत्वां **A** **59b** चिन्ता] A_3A_7, om. A_5 (unmetrical) • कृता] कृतं A_3A_7, कृते A_5 **59c** वापि] चापि A_3A_5, चाति A_7 **59cd** °चिद्युवां] °चि सुरी A_3, °चित् सुरा A_5, °चित् सुरी A_7 **59d** गतिः] गतिं **A** • परा] A_5, पुरा A_3A_7 **60c** साश्रु°] अश्रु° **A** • स्थित्वा] दीनौ **A** **60d** °मिदमूचतुः] °मिवमू{°म्व° A_7}चतुः **A** **60e–63d**] om. **A**, instead of this **A** has 2 pādas reading तथा कुरु यशो नित्यं येन नौ दुःखमाप्तवान्।

61⟨a^3–a^4⟩ S_1 **63**⟨d^4–d^6⟩ S_1, ⟨b^8⟩ S_3

59b कृता] S_2S_3Bh, कथं S_1 • शुभम्] S_1R**A**Bh, शुभाम् S_2, शुभां S_3 **59d** गतिः] S_2S_3R Bh, गति S_1 (unmetrical) **60c** साश्रु°] $S_1S_2S_3$, अश्रु° Bh **60d** मुहूर्तमिद°] S_2S_3Bh, मुहूर्त्ते पिद° S_1 • °मूचतुः] S_2RA_3A_5Bh, °मूचतु S_1S_3 **60e** आघ्राया°] conj. Bh, आप्याय्या° S_1, आ{अ° S_2^{ac}}घ्राप्या° S_2S_3 • °लिङ्ग्य] S_2S_3RBh, °लिंग S_1 • संमार्ज्य] S_2S_3, सम्मार्ज्य S_1, संमृज्य Bh (conj.) **60f** °सुतं] S_1R, °सुतो S_2S_3, °सुतौ Bh (em.?) • तदा] S_2S_3RBh, तदं S_1 **61** भूमन्युरुवाच] S_2^{pc}RBh, उपमन्युवाच S_1, भुमन्यू $S_2^{ac}S_3$ **61a** पुत्र] $S_1^{pc}S_2S_3$RBh, ⟨पि⟩पुत्र S_1 **61b** °संहिता] $S_1S_2^{pc}$, °संहितां $S_2^{ac}S_3$, °संमिता Bh (conj.) **61c** कर्तव्या] $S_1S_2^{pc}S_3$RBh, कर्त्तव्य S_2^{ac} • प्रयत्नेन] S_1S_2RBh, प्रयंनेन S_3 **62a** चाङ्ग°] S_1RBh, या च S_2S_3 • °शुश्रूषा] S_2S_3Bh, °सुश्रूशा S_1 **62b** परत्रे या च] S_2S_3R, परत्रे याव S_1, या परत्र च Bh (conj.?) • धर्मदा] S_2S_3RBh, धर्मता S_1 **62d** कामांश्चाप्नुवते] S_2Bh, कामाश्चाप्नुवते S_3, सकामां चाप्नुते S_1 • ऽक्षयान्] S_1S_2RBh, ऽक्षयात् S_3 **62e** न नो] S_2S_3Bh, नरो S_1 • ह्रीष्टं] S_1S_2Bh, ह्रीष्ट S_3 **62f** °मुष्मिकं] S_1S_2RBh, °मुष्मिक S_3 • कृतं] S_1R, हितम् S_2S_3Bh **63a** °मुष्मिकं] S_1S_2R Bh, °मुष्मिक S_3 (unmetrical) **63ab** कर्म यद्] S_2S_3RBh, कर्मन्यं S_1 • °त्समाचर] RBh (em.?), °त्समाचरः S_1, °त्समाचरेत् S_2, °त्समाच⏑̲ S_3 **63c** गच्छाधीष्व] S_1S_2Bh, गच्छधीष्व S_3 **63d** सुकर्मणाम्] conj. Bh (silently), सुकर्मणा S_2S_3, ⏑ –र्म्मणा S_1

मातोवाच।
यथा ते ऽयं पिता पुत्र ब्रवीति विदितात्मवान्।
तथा कुरु यथा देवो वरदस्ते भवेद्भवः॥ ६४॥
उदरेण मया दुःखं धारितस्त्वं महामते।
तथा च बहुभिः क्लेशैर्लब्धः सर्वार्थसिद्धये॥ ६५॥
पित्रा च तपसोग्रेण प्राणांस्त्यक्त्वातिदुस्त्यजान्।
महादेवाद्भवाँल्लब्धस्तस्य युक्तं समाचर॥ ६६॥
यथा तुष्टौ त्वया पुत्र जीवौ जीवेन संगतौ।
आवामुभावपि स्याव तथा सम्यक्त्वमाचर॥ ६७॥
सनत्कुमार उवाच।
ततस्ताभ्यामनुज्ञात आघ्रातश्चैव मूर्धनि।
प्रदक्षिणमुपावृत्य जगाम सुकृतात्मवान्॥ ६८॥

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64 मातोवाच] माता उवाच R **64d** भवेद्भवः] भवेद्धरः R **65b** महामते] महामुने R **65c** बहुभिः क्लेशै°] बहुभिर्देशै° R **66a** पित्रा] पिता R **66b** °स्त्यक्त्वाति°] °स्त्यक्त्वा⟨चद्व⟩+(तु)+ R **66d** °स्तस्य] °स्तस्मा R • समाचर] समाचरः R **67a** तुष्टौ] तुष्टो R **67c** आवामुभावपि स्याव] आवां स्वभावयिष्याव R **67d** सम्यक्त्वमा°] सम्यक् समा° R **68d** सुकृतात्मवान्] सकृदा-त्मवान् R

64a यथा] अथ **A** **64b** विदितात्मवान्] विदितार्थवान् **A** **64d** वरदस्ते भवेद्भवः] वदतेव भवौद्भवः A_5, वदते करुणात्मवान् A_3A_7 **65a** उदरेण] सुदारुणं **A** • दुःखं] दुःखाद् A_3, दुःखा A_5, दुःख° A_7 **65b** महामते] महामुने A_3, महामुनै A_5, महात्मने A_7 **65d** °र्लब्धः] A_3, °र्लब्ध A_5A_7 **66a** च तपसो°] न तपसो° A_3A_5, मत्तपसो° A_7 **66b** °स्त्यक्त्वा°] A_3A_5, °स्त्यक्ता° A_7 **66c** °देवाद्भवाँल्ल°] A_3, °देवाभ्दवांल्ल° A_5, °देवाद्भुवां ल° A_7 **66cd** °ब्धस्तस्य यु°] °ब्धस्तस्माद्यु° A_3A_5, °ब्ध तस्मात् यु° A_7 **67b** जीवौ] A_3, जीवो A_5, जीवै A_7 **67c** आवामुभावपि स्या-व] आवां नैव मरिष्यावस् A_3A_7, आवां स्ववान्नरिष्यावस् A_5 **67d** सम्यक्त्वमा°] सम्यक् समा°A_3A_7, सम्यकुसमा° A_5 (unmetrical) **68d** सुकृतात्मवान्] स कृतार्थवान् **A**

65(d²) S_2^{pc}, ⟨c⁷–c⁸⟩(d¹–d²) S_3 **66**⟨d⁵–d⁸⟩ S_1

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64 मातोवाच] **A**, मात उ S_1, यश उ S_2S_3, सुयशोवाच Bh (conj.?) **64d** भवेद्भवः] conj. Bh, भवोद्भवः S_1, यमुक्तवान् S_2S_3 **65a** दुःखं] $S_1^{pc}S_2S_3$R Bh, दुखन् S_1^{ac} (unmetrical) **65b** °तस्त्वं] S_2R**A**Bh, °तस्ते S_1, त त्वम् S_3 **65d** °र्लब्धः] $S_1S_2^{pc}$RA_3Bh, °र्ल्लन्ध S_2^{ac}, (लब्ध) S_3 • °सिद्धये] S_2S_3R**A**Bh, °सिद्धयेत् S_1 **66a** पित्रा] S_1**A**Bh, पिता S_2S_3 **66b** प्राणांस्त्यक्त्वाति°] $S_2A_3A_5$Bh, प्राणांस्त्यजत S_1, न्त्यक्त्वाति° S_3 (unmetrical) • °दुस्त्यजान्] S_1S_3R**A**Bh, °दुस्त्य-जम् S_2^{ac}, °दुस्त्यजाम् S_2^{pc} **66c** महादेवाद्भ°] S_2^{pc}RA_3Bh, महादेवां भ° S_1, महादोभवाद्भ° S_2^{ac} (unmetrical), महादेवोद्भ° S_3 **66cd** °वाँल्लब्धस्त°] S_1RA_3A_5Bh, °वां लब्धास्त° S_2, °वां ल-ब्धोस्त° S_3 **66d** युक्तं] S_1R**A**Bh, युक्तः S_2S_3 **67a** तुष्टौ] S_1S_2**A**Bh, तुष्टो S_3 **67b** जीवौ] S_1S_2RA_3Bh, जीवो S_3 **67c** स्याव] S_1Bh, स्याता S_2, स्यातां S_3 **67d** सम्यक्त्व°] S_2^{pc}Bh, संम्यक्त्व° S_1, सम्यक्त्वा° S_2^{ac}, सम्यक्क° S_3 • °माचर] S_2S_3R**A**Bh, °माचरे S_1 **68** सनत्कुमार उवाच] S_1S_3R**A**Bh, om. S_2 **68b** आघ्रातश्चैव] S_1R**A**Bh, आघ्रतश्चैव S_2S_3 • मूर्धनि] S_2S_3R**A** Bh, मूर्द्धनि S_1^{ac}, मूर्द्धर्ननि S_1^{pc} **68d** सु°] $S_1S_2S_3$, स Bh

स जगाम तदा ताभ्यां विसृष्टश्च्यवनं प्रति।
ऋग्यजुर्भ्यामिवोत्सृष्टा स्वाहुतिर्वरुणं प्रति॥ ६९॥
स तमासाद्य तुष्टेन तेनासौ सफलः कृतः।
भागधेयमिव प्राप्य देवैर्मन्त्रपुरःसरः॥ ७०॥
अथ पुत्रे गते तस्मिन्पिता दिष्टान्तमेयिवान्।
काष्ठकूटस्ततो ऽभ्येत्य कृतविद्यः सुधार्मिकः।
अपश्यन्मातरं दीनामतोयामिव पद्मिनीम्॥ ७१॥
सोमहीनामिव निशामाज्ञाहीनामिव श्रियम्।
रुदन्तीं सास्रुपूर्णाक्षीं विलपन्तीं सुदुःखिताम्॥ ७२॥
काष्ठकूटस्तु तां दृष्ट्वा दुःखेन समभिप्लुताम्।
जयन्त इव पौलोमीं शक्रे नष्टे ऽब्रवीदिदम्॥ ७३॥

69a स जगाम तदा] जगाम च ततस् R **69b** °श्च्यवनं] °श्च वलं R **69cd** °त्सृष्टा स्वाहुति°] °त्सृष्टश्चाहुति° R **70b** सफलः] सकली° R **70d** देवैर्मन्त्रपुरःसरः] वेदैर्म्मन्त्रपुरःसरं R **71b** दिष्टान्तमेयिवान्] कालेन संयुतः R **71ef**] अपश्यत् मातरा दीनां निस्तोयामिव यामिनीम् R **72c** रुदन्तीं सास्रु°] रुदन्ती साश्रु° R **73c** जयन्त] जयन्त्य R **73d** नष्टे] लष्टे R

69b विसृष्टश्च्यवनं] विशिष्टश्चार्चनं A_3A_5, विस्तृष्टश्चाचनं A_7 **69c** ऋग्यजुर्भ्यामि°] ऋग्ययुर्भ्यामि° A_3, ऋग्यजुर्भ्यामि° A_5, ऋग्यज्ञभ्यामि° A_7 **69c** °त्सृष्टा] A_7, °त्सृष्ट° A_3A_5 **69d** स्वाहुति°] बाहुभि° **A** **70d** °पुरःसरः] °पुरःसरैः **A** **71b** दिष्टान्तमेयिवान्] कालेन संमृतः **A** **71c** ऽभ्येत्य] A_3A_7, भ्यत्य A_5 **71d** °विद्यः] A_3, °विद्याः A_5, °विद्य A_7 **71e** अपश्यन्] A_5A_7, अवश्यन् A_3 **71ef** °नामतोयामिव पद्मिनीम्] °नां निस्तोयामिव पक्षिणीं **A**± **72ab** °शामाज्ञाहीनामिव श्रियम्] °शां{°शाय A_7(unmetrical)} यज्ञो{°ज्ञ° A_5}हीनामिवाश्रमं **A** **72c** रुदन्तीं] रुदतीं A_3A_7, रुदंति A_5 • सास्रु°] साश्रु° **A** **72d** विलपन्तीं] A_3, विलपंतिं A_5, विलपतीं A_7 **73b** समभिप्लुताम्] समभिप्लुतः A_3, समितिप्लुतः A_5, समितिप्नुतः A_7

69$(d^5–d^6)\langle d^7–d^8\rangle$ S_1 **70**$(c^3, c^7–c^8, d^4–d^5)$ S_1 **71**$(a^3–a^4, b^3–b^5, b^8–d^8)\langle e^1–e^2\rangle(e^3, e^6–e^7)$ S_1 **72**$\langle d^3–d^4\rangle(d^5, d^8)$ S_1, (a^1) S_2 **73**$(c^1–c^2)\langle c^3\rangle$ S_2^{pc}

69c ऋग्यजुर्भ्या°] S_2RBh, ऋग्यजुर्स्या° S_1, ऋग्यजुभ्या° S_3 **69d** स्वाहुति°] $S_1S_2^{pc}S_3$Bh, ⟨आ⟩स्वाति° S_2^{ac} (unmetrical) **70b** सफलः] S_2S_3**A**Bh, फलदः S_1 **70d** देवैर्मन्त्र°] S_2**A**, देवैम(न्त्र°) S_1, देवैमन्त्र° S_3, देवैर्मन्त्रः Bh (conj.) • °पुरःसरः] $S_1S_2^{pc}$Bh, °पुरस्सर S_2^{ac}, °पुरसर S_3 (unmetrical) **71b** दिष्टान्तमेयिवान्] conj., (दष्टान्त)मेयिवान् S_1 (lower parts of दष्टान्त lost), कालेन संयुतः S_2S_3, दिष्टान्तमीयिवान् Bh (em.) **71c** काष्ठकूट°] S_1S_2R**A**Bh, काष्टकूट° S_3 • ऽभ्येत्य] $S_1S_2^{pc}S_3$RA_3A_7Bh, भ्येत S_2^{ac} **71d** कृतविद्यः] S_1RA_3Bh, कृतर्विद्यः S_2S_3 **71e** अपश्यन्मा°] S_2S_3RA_5A_7Bh, ⏑̲ ⏑̲(श्य) मा° S_1 (tops lost) **71ef** °नामतोयामिव] S_1, °नां वितोयामिव S_2S_3Bh **72a** सोम°] S_2S_3R**A**Bh, चन्द्र° S_1 **72b** °माज्ञा°] $S_1^{pc}S_2S_3$RBh, °माज्ञ° S_1^{ac} • श्रियम्] S_2S_3RBh, श्रियां S_1 **72c** रुदन्तीं सास्रु°] em., रुदन्ती सास्रु° S_1, रुदतीं सास्रु° S_2, रुदती सास्रु° S_3, रुदतीमस्रु° Bh (conj.) • °पूर्णाक्षीं] S_2S_3R**A**Bh, °पूर्ण्णाक्षी S_1 **72d** विलपन्तीं] S_2RA_3Bh, विलपन्ती S_3, विल⏑̲ ⏑̲ S_1 **73a** काष्ठकूट°] S_1S_2R**A**Bh, काष्टकूट° S_3 **73c** जयन्त] S_1S_3**A**Bh, यजन्त S_2^{ac}, (जयः)⏑̲ S_2^{pc} (a few more illegible akṣaras possibly i.m.) • पौलोमीं] R**A**Bh, पौलोमी $S_1S_2S_3$ **73d** नष्टे] $S_2^{pc}S_3$**A**Bh, नष्ट S_1, नष्टि S_2^{ac} • ऽब्रवीदिदम्] $S_1^{pc}S_2S_3$R**A**Bh, ब्रवीमिदं S_1^{ac}

काष्ठकूट उवाच ।
श्रुतं मयेदं प्रागेव कृता चैवोदकक्रिया ।
मा शोके मन आधत्स्व एष धर्मः सनातनः ॥ ७४ ॥
देवानां च ऋषीणां च योगिनां च महात्मनाम् ।
मर्त्यानां किं पुनर्मातर्मा रुदस्त्वं तपोधने ॥ ७५ ॥
अहं तेनात्मनात्मा वै सृष्टः स्वेनैव तेजसा ।
पश्य मां कृतकृत्यं त्वं गायत्रीवात्मनः सुतम् ॥ ७६ ॥
वेदाः सर्वे मयाधीताः साङ्गोपाङ्गाः सविस्तराः ।
तथोपवेदाः सर्वे च अध्यात्मं चैव कृत्स्नशः ॥ ७७ ॥
यत्किंचित्पुरुषैर्ज्ञेयं तत्सर्वं ज्ञातमेव च ।
श्रोतव्यं च श्रुतं सर्वमुपास्ताश्चापि योगिनः ॥ ७८ ॥
अनेन हि प्रकर्षेण हृष्यमाणा मुदान्विता ।
मां पालय महासत्त्वे गायत्रीव सदा ऋतुम् ॥ ७९ ॥

74a श्रुतं मयेदं] श्रुतस्मदेयं R **74b** चैवोदक°] वै चोदक° R **75c** पुनर्मातर्] पुनर्यातर् R **75d** रुदस्त्वं] रोदीस्त्वं R **76a** °नात्मा वै] °नात्मानः R **76c** पश्य मां] R^{ac}, पश्येमां R^{pc} • °कृत्यं त्वं] °कृत्यत्वं R **76d** गायत्रीवा°] गायत्री चा° R **77d** अध्यात्मं] आध्यात्मञ् R **78cd** सर्वमुपास्ता°] सर्व्वं उपाया° R **79b** हृष्यमाणा] कृष्यमाणा R **79d** गायत्रीव] गायत्री च R

74b आधत्स्व] A_3A_5, श्राञ्चस्व A_7 **74d** धर्मः] A_3A_5, धर्म्म A_7 **75a** ऋषीणां] A_3A_7, ऋ-षिणां A_5 **75c** मर्त्यानां] A_7, सत्यानां A_3A_5 **75d** रुदस्त्वं तपोधने] रोदी{°दि° A_5}स्तं तपोधनं **A** **76a** °नात्मा वै] °ना{°नो A_7} भावः **A** **76c** त्वं] A_3, तं A_5, तां A_7 **76d** गायत्री-वा°] A_3A_7, गायत्रीरा° A_5 • सुतम्] A_3A_5, सूतं A_7 (unmetrical) **77b** साङ्गोपाङ्गाः] A_3A_5, साङ्गोपाङ्गा A_7 **77c** सर्वे च] सर्वेषु **A** **77d** कृत्स्नशः] सर्वशः **A** **78a–79d**] om. **A**

74⟨b^8⟩S_1 **78**(d^4) S_1

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74 काष्ठकूट] S_1S_2R**A**Bh, काष्टकूट S_3 **74a** श्रुतं] $S_1^{pc}S_2S_3$**A**Bh, श्रुवं S_1^{ac} **74b** कृता चैवोक-दक्रिया] S_2S_3**A**, कृताश्चैवोदकक्रि ⏑̱ S_1, कृतं चैवोर्ध्वदेहिकम् Bh (conj.) **74c** आधत्स्व] $S_1S_2^{pc}S_3$R A_3A_5Bh, आषत्स्व S_2^{ac} **74d** धर्मः] S_2S_3RA_3A_5Bh, धर्म्म S_1 **75a** ऋषीणां] S_2S_3RA_3A_7Bh, रिषीणाञ् S_1 **75c** किं पुनर्मातर्] **A**Bh, किमुतर्म्मात S_1, किम्पुर्नर्मात S_2, किं पुन मात S_3 (unmetrical) **75d** रुदस्त्वं त°] S_2, शुचस्त्वं त° S_1, रुतस्त्वन्त° S_3^{pc}, रुतस्त्वत्व° S_3^{ac}, शुचस्तं त° Bh (em.?) • °धने] S_2S_3R, °धनम् S_1Bh **76ab** °नात्मा वै सृष्टः स्वेनैव] $S_2^{pc}S_3$Bh, °नात्मा वै सृष्टश्चेनैव S_2^{ac}, °ना सृष्टः स्वेन तेनैव S_1 **76c** मां] S_1S_3R**A**Bh, मा S_2 • °कृत्यं] S_2**A**Bh, °कृत्य° S_1S_3 • त्वं] S_1S_2RA_3Bh, °त्व S_3 **76d** गायत्रीवा°] $S_1S_2^{pc}S_3A_3A_7$Bh, गायत्री चा° S_2^{ac} • सुतम्] $S_1S_2^{pc}S_3$RA_3A_5Bh, सुता S_2^{ac} **77a** वेदाः] S_2S_3R**A**Bh, वेदा S_1 • सर्वे] $S_1S_2^{pc}S_3$R**A**Bh, सर्वो S_2^{ac} • °याधीताः] S_2S_3R**A**Bh, °याधीता S_1 **77b** साङ्गोपाङ्गाः] S_2RA_3A_5Bh, साङ्गोपाङ्गा S_1, साङ्गोपाङ्ग S_3 **77c** °पवेदाः] S_2R**A**Bh, °पवेदा S_1S_3 • च] S_2S_3RBh, तु S_1 **77d** अध्यात्मं] S_2S_3**A**Bh, आध्यात्मं S_1 **78a** यत्किंचित्] S_2S_3RBh, यत्किंचि S_1 • °रुषैर्ज्ञेयं] S_2RBh, °रुषै ज्ञेय S_1S_3 **78b** ज्ञातमेव] S_2S_3R, ज्ञानमेव S_1Bh **78cd** सर्वमु°] S_2S_3RBh, सर्वंमु° S_1 **78d** °श्चापि] S_2S_3RBh, °श्चेव S_1 (tops lost) **79a** अनेन हि] S_1R, अनेनापि S_2S_3Bh • प्रकर्षेण] S_1RBh, प्रहर्षेण S_2S_3 **79d** ऋतुम्] S_2S_3RBh, ऋतुः S_1

सनत्कुमार उवाच।
श्रुत्वा तस्य वचस्तद्वै माता तथ्यं महात्मनः।
भूयस्तरेण दुःखेन रुदन्ती तमुवाच ह॥ ८०॥
यशोवाच।
पुत्र नैतद्धि दुःखं मे मृतः स इति संमतः।
सर्वेषां प्राणिनामेतद्विहितं मर्त्यधर्मिणाम्॥ ८१॥
स चापि कृतकृत्यश्च महात्मा तपसान्वितः।
न तस्य शोच्यमस्माभिरिह किंचिद्धि विद्यते॥ ८२॥
आत्मानं पुत्र शोचामि याहं तेन विना कृता।
तमेवानुमृता नास्मि तवागमनकांक्षिणी॥ ८३॥
नार्था न भोगस्वजना न पुत्रा नैव बान्धवाः।
योषितां तत्र तिष्ठन्ति पतिर्यत्रावतिष्ठते॥ ८४॥
पतिर्यदि ततः सर्वं नास्ति किंचित्पतिं विना।
सर्वं हि दुःखदं तासां यासां नास्ति पतिः सुत॥ ८५॥

80c भूयस्तरेण] भूयन्तरेण R **80d** रुदन्ती तमु°] रुदतीवमु° R **81** यशोवाच] जयोवाच R **81a** नैतद्धि] मे तद्धि R **81b** इति संमतः] श्रुतिसागर R **81d** °धर्मिणाम्] °धारिणाम् R **83c** °वानुमृता] °वानमृता R **84a** नार्था न भोगस्वजना] नात्मनः सुखसम्भोगा R **84c** योषितां त°] योषितस्त° R **85a** पतिर्यदि] पतिर्यत्र R **85d** सुत] सुतः R

80a वचस्तद्वै] ततस्तद्वै **A** **80b** माता तथ्यं] या{य° A_7}थातथ्यं **A** **80c** भूयस्तरेण] A_3A_5, भू-यः स्मरेण A_7 **80d** रुदन्ती] रुदती **A** **81a** पुत्र] A_3A_5, पुत्रं A_7 **81b** इति संमतः] श्रु{श्रू° A_5}तिसागरः **A** **81c** °नामेत°] A_3A_7, °नांमेत° A_5 **81d** °धर्मिणाम्] A_3A_5, °धार्म्मिकां A_7 **82c** तस्य] तस्या° **A** **82d** किंचिद्धि] किंचिन्न **A** **83c** तमेवानु°] त्वमेवार्था° **A** **84ab**] न ममाद्या{°द्य A_5A_7}खिला भोगाः स्वजनाः पुत्रबान्धवाः **A**± • After this A_3 and A_5 add 2 pādas reading नाखिलान् भोगान् स्वजना पुत्राने{सुत्राणे° A_3}नैव बांधवाः। **84c** योषितां त°] योजितास्त° **A** **85a** पतिर्यदि ततः सर्वं] पतिर्यत्र गतिः सर्वा{°र्वान् A_7} **A** **85b** °त्पतिं विना] °त् पतिव्रता A_3A_5, °त् पतिर्व्रता A_7 **85d** सुत] A_3A_5, सुतः A_7

85(d^2–d^3) S_3

80a श्रुत्वा तस्य] S_1R**A**Bh, श्रुत्वास्तस्य S_2S_3 • वचस्तद्वै] S_2S_3R, वचः सर्व्वे S_1, वचस्तस्तद्वै Bh (typo, unmetrical) **80c** भूयस्तरेण दुःखेन] $S_2S_3A_3A_5$Bh, भूयस्तारेण दुःखार्त्ता S_1 **80d** रुदन्ती तमु°] S_1, रुदती तमु° $S_2^{pc}S_3$Bh, रुदती(व)मु° S_2^{ac} **81** यशोवाच] **A**, यशा उ S_1, सुयशो S_2S_3, सुयशोवाच Bh **81a** पुत्र] $S_1S_3^{pc}$RA_3A_5Bh, पुत्रे $S_2S_3^{ac}$ • दुःखं] S_2S_3R**A**Bh, दुःखाम् S_1 **81b** मृतः स इति] S_2Bh, मृत इत्येव S_1, मृत स इति S_3 (unmetrical) • संमतः] $S_1S_2^{pc}$Bh, सम्मत $S_2^{ac}S_3$ **81cd** °नामेतद्वि°] S_2S_3RA_3A_7Bh, °नांमेत{°व° S_1^{ac}}द्वि° S_1 **81d** मर्त्य°] S_1S_2R**A**Bh, मत्य° S_3 **83c** °मृता] S_2R**A**Bh, °मता S_1, °मा S_3 (unmetrical) **84a** नार्था] S_1S_2Bh, नाथा S_3 • भोगस्व°] S_2S_3Bh, भोत्स्व° S_1 (unmetrical) **84b** न पुत्रा] S_1S_3Bh, नापुत्रा S_2 • बान्धवाः] $S_1^{pc}S_2^{pc}$R**A**Bh, बन्धवा S_2^{ac}, बान्धवा $S_1^{ac}S_3$ **84c** योषितां त°] S_2S_3Bh, योषितास्त° S_1 **85a** ततः सर्वं] S_2RBh, तत सर्वं S_3 (unmetrical), न तत्सर्व्वन् S_1 **85b** किंचित्पतिं] S_1RBh, कित्पतिम् S_2 (unmetrical), किंचित्प्रतिम् S_3 **85c** सर्वं] S_1S_2R**A**Bh, सर्व S_3 (unmetrical) • दुःखदं तासां] R**A**Bh, दुःखमेतासां S_1, दुःखदस्तासां S_2S_3 **85d** पतिः] S_1S_2R**A**Bh, पति S_3 (unmetrical) • सुत] $S_3A_3A_5$Bh, सुतः S_1S_2

इदं च मे पुनर्दुःखं यत्त्वां तेन सहाद्य वै।
नाभिनन्दामि संहृष्टा सुखं श्रीरिव विष्णुना॥ ८६॥
बहुशः स हि मामाह काष्ठकूट इहेष्यति।
कृतविद्यस्ततस्तस्य वरयिष्ये स्नुषां शुभाम्॥ ८७॥
काश्यपस्योदलस्येयं सुता गुणवती भृशम्।
तामहं वरयिष्यामि काष्ठकूटस्य सुव्रताम्॥ ८८॥
कदा द्रक्ष्यामि तं पुत्रं सपत्नीकं दृढव्रतम्।
अग्निं चैवाहरिष्यामि पत्नीरत्नं समीक्ष्य ह॥ ८९॥
पत्न्या कदाहं पुत्रस्य पादग्रहणतोषितः।
शुभानि मनसा वाचा विधास्यामि बहून्यपि॥ ९०॥
एवं मनोरथवतस्तस्य पुत्रवतस्तथा।
प्रियपुत्रस्य नैवाभूदेतद्दहति मां सुत॥ ९१॥

86b सहाद्य] सहात्य R **86c** संहृष्टा] तं कृष्टा R **86d** सुखं] कामं R **87c** °स्ततस्तस्य] °स्त-स्य तदा R **87d** स्नुषां] स्नुषां R **88a** °पस्योदलस्येयं] °पश्यात् कुलस्येयं R **88b** गुणवती] स्तनवती R **88d** सुव्रताम्] सुव्रती R **89a** पुत्रं] पुत्र R **89c** अग्निं चै°] अग्नि⌣ R **90d** बहून्यपि] चकृत्यपि **91ab**] एवम्मनोरथस्तस्य पुत्रे तव पितुस्तथा R **91d** सुत] सुतः R

86b यत्त्वां] A_3A_7, पत्वां A_5 **86c** °नन्दामि संहृष्टा] A_3, °नंदासि संहृष्टा A_5, °नंदासमं कृष्णा A_7 **86d** सुखं] कामं **A** **87a** मामाह] A_5, तामाह A_3, सामाह A_7 **87b** इहेष्यति] A_5A_7, इहैष्यति A_3 **87c–90d**] om. **A** **91ab**] एवं मनोरथस्तस्य पुत्र{°त्रः A_5} तव पितुस्तथा **A** (A_3A_7 unmetrical) **91c** प्रियपुत्रस्य] A_7, प्रियश्च तस्य A_3A_5 **91d** °देतद्दहति] A_3A_5, °त् एतदहति A_7 (unmetrical) • सुत] A_5A_3, शुताः A_7

86a इदं च] S_1R**A**Bh, ततश्च S_2^{pc}, तदञ्च $S_2^{ac}S_3$ • पुनर्] S_1S_2R**A**Bh, पुन S_3 (unmetrical) **86ab** °खं यत्त्वां तेन] RA_3A_7Bh, °खन्त्वयानेन S_1, °खं यत्वां नेन S_2^{ac}, °खं यत्वानेन $S_2^{pc}S_3$ **86d** सुखं] $S_1S_2S_3$, सुतं Bh (conj.) **87a** बहुशः स] S_1R**A**Bh, बहुषस्स S_2, बहुष स S_3 • मामाह] S_2S_3RA_5Bh, मान्माह S_1 **87b** काष्ठकूट] S_1S_2R**A**Bh, काष्टकूट S_3 • इहेष्यति] $S_1S_2S_3$RA_5A_7, इहैष्यति Bh **87d** स्नुषां] S_1S_2Bh, स्नुषा S_3^{pc}, स्नुशा S_3^{ac} **88a** °स्योदलस्येयं] S_1S_3Bh, °स्योद-लस्योदलस्येयं S_2 (unmetrical) **88b** सुता] S_2S_3RBh, शुभा S_1^{pc}, शुभो S_1^{ac} • गुणवती भृशम्] S_2S_3Bh, गुणवतीरिह S_1 **88d** काष्ठकूटस्य] S_1RBh, काष्ठकूस्य S_2 (unmetrical), काष्टकूटस्य S_3 • सुव्रताम्] S_1S_3Bh, सुव्रतान् S_2 **89a** कदा] R, कट S_1, तदा S_2S_3Bh • तं पुत्रं] S_2S_3Bh, तत्पुत्तं S_1 **89b** सपत्नीकं] S_1S_2RBh, सपंनीकं S_3 **89c** अग्निं चै°] S_1, अ⟨ग्नि⟩ग्नींश्चै° S_2, अग्नीश्चै° S_3, अग्नींश्चै° Bh **89d** पत्नीरत्नं] $S_1S_2S_3$R, पत्नीवन्तं Bh (conj.) • ह] S_1S_3R, °थ+:+ S_2, वै Bh (em., Bh reads वे in S_2.) **90a** पत्न्या] $S_1S_2S_3$R, पत्न्याः Bh (em.) **90b** पाद°] $S_1S_2S_3$R, पाणि° Bh (conj.?) • °तोषितः] $S_1S_2^{pc}$RBh, °तोषितं $S_2^{ac}S_3$ **91ab** °रथवतस्तस्य] S_1S_2Bh, °रथवतःस्तस्य S_3 **91c** °पुत्रस्य नैवाभू°] S_2S_3RA_7Bh, °पुत्र न चैवाभू° S_1 **91d** °देतद्दहति] S_2RA_3A_5Bh, °द्देतद्दहति S_1, °देतदहति S_3^{pc} (unmetrical), °देव दहति S_3^{ac} (unmetrical) • सुत] $S_1S_2^{pc}A_3A_5$Bh, सुतः $S_2^{ac}S_3$

मया त्वमुक्तः पूर्वं च गच्छन्वै तस्य सन्निधौ।
जीवौ यथा त्वां पश्यावस्तन्न चैवाभवत्तथा॥ ९२॥
वज्रसारमयं मे ऽद्य हृदयं यन्न दीर्यते।
या त्वां पश्यामि पुत्रेह विना तेनासती पुनः॥ ९३॥
सनत्कुमार उवाच।
ततः सा कुररी यद्वद्विना पत्या महायशा।
विलप्य बहुदुःखार्ता पपात धरणीतले॥ ९४॥
तां काष्ठकूटो दुःखार्तां पतितां गतजीविताम्।
विसंज्ञामग्निना दग्ध्वा विललाप सुदुःखितः॥ ९५॥
हा तात मम दुर्बुद्धेरधर्मज्ञस्य चैव हि।
क्व गतो ऽसि न मे ऽद्य त्वं सभार्यः संप्रभाषसे॥ ९६॥
ननु त्वयाहं निर्दिष्टो गच्छाधीष्वेति हृष्टवत्।
सो ऽहमद्यागतो ऽधीत्वा कस्मान्मां नाभिभाषसे॥ ९७॥

92a ॰मुक्तः] ॰मुक्त R **92d** ॰स्तन्न] ॰स्तत्र R • ॰त्तथा] ॰त्तदा R **93a** मे ऽद्य] सत्यं R **93d** तेनासती पुनः] तेन सती सती R **94b** ॰यशा] ॰यशाः R **95c** विसंज्ञामग्निना दग्ध्वा] विज्ञाय विगतासुं तां R **96cd**] क्व गतो विलमेत्यद्य त्वं सभार्य्यः प्रभाषसे R **97a** ॰हं निर्दिष्टो] ॰हमादिष्टो R **97b** ॰धीष्वेति] ॰धीस्वेति R **97c** ॰मद्यागतो ऽधीत्वा] ॰मभ्यागतो धीत्य R

92a त्वमुक्तः] A_7, त्वयुक्त॰ A_3A_5 • पूर्वं] पुत्रं **A** **92b** ॰न्वै तस्य] A_7, ॰न्नैतस्य A_3A_5 **92c** जीवौ] शिवौ **A** • यथा त्वां] यथावां A_3A_5, यथावा A_7 **92d** ॰स्तन्न चैवाभवत्तथा] ॰स्तत्र नै{शै॰ A_7}वाभवत्तदा **A**± **93a** मे ऽद्य] पुत्र **A** **93c** त्वां] A_3A_7, त्वा A_5 **93d** ॰नासती] ॰नासतां A_3, ॰नाशतां A_5A_7 **94** speaker indication–**b**] om. **A** **94d–95a**] om. **A** **95b** पतितां] पतिता **A** • ॰जीविताम्] A_7, ॰जीविता A_3A_5 **95c** विसंज्ञा॰] A_3, विशज्ञा॰ A_5, विषज्ञा॰ A_7 • दग्ध्वा] दग्धा A_3A_5, दग्ध A_7 **95d** सुदुःखितः] A_3A_7, सदुःखिता A_5 **96a** हा तात] A_7, हतोत A_3, हतो न A_5 **96b** ॰धर्मज्ञस्य चैव] ॰धर्मस्य तवैव A_3A_5, ॰धर्मस्य च चैव A_7 **97**] om. **A**

92(b^7) S_1 (c^1, c^4)⟨c^5⟩(c^6–c^8) S_2 **95**(a^8–b^6, c^2–c^5) S_2

92a ॰मुक्तः पूर्वं च] em., ॰मुक्त पूर्व्वञ्च S_1, ॰मुक्तस्सर्वञ्च S_2, ॰मुक्त सर्वञ्च S_3, ॰मुक्तपूर्वश्च Bh (em.?) **92b** ॰न्वै तस्य] S_1S_2RA_7Bh, ॰न्नैतस्य S_3 **92c** जीवौ] S_1S_2RBh, जीवो S_3 **92d** ॰स्तन्न चैवा॰] S_3, ॰स्तनं चैवा॰ S_1, ॰स्तन्न वै वा॰ S_2, ॰स्तच्च नैवा॰ Bh (conj.?) **93a** ॰मयं] S_1S_2R**A**Bh, ॰मय S_3 (unmetrical) **93b** यन्न] S_2S_3R**A**, न हि S_1Bh **93c** त्वां] RA_3A_7Bh, त्वं S_1S_2, त्वा S_3 • पुत्रेह] S_2S_3R**A**Bh, पुत्रो थ S_1 **93d** विना तेना॰] S_1S_3**A**Bh, वितानेना॰ S_2^{ac}, विता तेना॰ S_2^{pc} **94a** ततः] S_1S_2RBh, तत S_3 **94c** ॰दुःखार्ता] S_2S_3R**A**Bh, ॰दुखार्त्ता S_1 (unmetrical) **94d** धरणी॰] S_1S_2RBh, धरनी॰ S_3 **95a** काष्ठकूटो] S_1S_2RBh, काष्टकूटो S_3 **95b** ॰जीविताम्] S_1RA_7Bh, (॰जी)विना S_2 (tops lost), ॰जीविनां S_3 **95c** दग्ध्वा] S_2Bh, दग्धा S_1S_3 **95d** विललाप] S_2S_3R**A**Bh, विललापः S_1 • सुदुःखितः] $S_2^{pc}S_3$RA_3A_7Bh, सुदुःखिताः $S_1S_2^{ac}$ **96b** हि] $S_1S_2^{ac}$R**A**Bh, ह $S_2^{pc}S_3$ • After this Bh conjectures loss of two pādas. **96d** सभार्यः] S_1^{ac} S_2S_3R**A**Bh, सभार्य्यं S_1^{pc} • संप्रभाषसे] S_1S_2**A**Bh, स प्रभाषसे S_3 **97a** ॰हं निर्दिष्टो] S_1Bh, ॰हमुद्दिष्टो S_2, ॰हमुदिष्टो S_3 (unmetrical) **97b** हृष्टवत्] RBh (em.?), हृष्टव S_1, हृष्टवान् S_2S_3 **97c** ऽधीत्वा] $S_1S_2S_3$, धीत्य Bh (conj.)

ननु ते तपसा लब्धः परेण च समाधिना।
पुत्रो ऽहं देवदेवाद्वै रुद्रात्किं नाभिभाषसे॥ ९८॥
किं मयापकृतं तात सहभार्यस्य ते ऽनघ।
यन्मां सहाम्बयागत्वा दृढं नैवाभिनन्दसि॥ ९९॥
हा हतो ऽसि मयैकेन दुष्पुत्रेण दुरात्मना।
अराजकमिदं मन्ये पितृघ्नं मां न हन्ति यत्॥ १००॥
एवं स विलपन्व्यास ऋषिभिर्बहुभिस्तथा।
संस्थापितः समाश्वस्त अकरोदुदकक्रियाम्॥ १०१॥
इमां प्रतिज्ञां चक्रे स ऋषिमध्ये महातपाः।
दुष्करां सर्वभूतानामुपस्पृश्य कृताञ्जलिः॥ १०२॥
अद्यप्रभृति नोच्छ्वासं करिष्यामि कथंचन।
वायवो मे शरीरस्था न चरिष्यन्ति कर्हिचित्॥ १०३॥
निमेषोन्मेषरहित एकपादोर्ध्वबाहुमान्।
काष्ठलोष्टोपलीभूतो भविष्यामि न संशयः॥ १०४॥
रुद्रं द्रष्टास्मि यावच्च यावच्च पितरं तथा।
सभार्यं संप्रपश्यामि तावद्व्रतमिदं मम॥ १०५॥

98a ननु] स नु R **99a** मयापकृतं] मया न कृतं R **99c** सहाम्बयागत्वा] महालयागत्य R **99d** नैवा॰] नेवा॰ R **100b** दुरात्मना] महामते R **100c** ॰मिदं] ॰महम् R **100d** मां] मा R **101b** ॰भिस्तथा] ॰भिस्तदा R **101cd** ॰श्वस्त अकरो॰] ॰श्वस्तो नाकरो॰ R **102a** स] म R **103c** शरीरस्था] शरीरस्ता R **103d** चरिष्यन्ति] नश्यन्ति हि R **104b** ॰पादोर्ध्व॰] ॰पादोर्द्ध॰ R **104c** ॰लोष्टोपली॰] ॰लोष्टपली॰ R

98a ननु ते] अंब ते A_3, लम्बते A_5A_7 **98b** परेण च] परेणैव **A** **99a** मयापकृतं] मया न कृतं **A** **99b** सह॰] A_3A_7, स॰ A_5 (unmetrical) • ते ऽनघ] तेन वै **A** **99c–108d**] om. **A**, instead of this A_3 and A_5 add 2 pādas reading एतस्मिन्नंतरे तत्र देवो रुद्रः समभ्यगात्।

99⟨c⁶–c⁷⟩(c⁸) S_3

98a लब्धः] S_2^{pc}R**A**Bh, लब्ध $S_1S_2^{ac}S_3$ **98c** ऽहं] S_1S_2R**A**Bh, ह S_3 **98d** रुद्रात्] S_2S_3R**A**Bh, रुद्रा S_1 **99b** सहभार्यस्य] S_2S_3RA_3A_7Bh, सभार्यस्य स S_1 **99c** सहाम्बया॰] S_1S_3Bh, सहांबयां S_2^{ac}, सहांयवां S_2^{pc} ? • ॰गत्वा] $S_1S_2S_3$, ॰गत्य Bh (conj.) **99d** ॰भिनन्दसि] S_2S_3RBh, ॰भिन्नन्दसे S_1 (unmetrical) **100b** दुष्पुत्रेण] S_1RBh, दुःपुत्रेण S_2S_3 **101cd** संस्थापितः] S_2S_3RBh, संस्थापित S_1 • ॰श्वस्त अकरो॰] conj., ॰श्वस्तो नाकरो॰ S_2S_3, ॰श्वस्तन्नकरो॰ S_1, ॰श्वस्ते नाकरो॰ Bh (typo) **102a** इमां] S_1S_2RBh, इमा S_3 • स] S_1, च S_2S_3Bh **102b** ॰मध्ये] $S_1S_2^{pc}$RBh, ॰मद्ध्य $S_2^{ac}S_3$ • ॰तपाः] S_2^{pc}RBh, ॰तपा $S_1S_2^{ac}S_3$ **102c** दुष्करां सर्व॰] S_2S_3RBh, पुष्करान्सर्व्वं॰ S_1 **102cd** ॰भूतानामु॰] S_1S_2RBh, ॰भूतानांमु॰ S_3 **102d** ॰स्पृश्य] $S_1S_2^{pc}S_3$RBh, ॰स्मृश्य S_2^{ac} • कृताञ्जलिः] S_1RBh, कृताञ्जलिम् S_2, कृतांजलि S_3 **103b** कथंचन] $S_1S_2^{pc}$RBh, कथञ्चनः S_2^{ac}, कथङ्चनः S_3 **103d** चरिष्यन्ति] S_2S_3Bh, करिष्यन्ति S_1 • कर्हिचित्] S_1RBh, कर्हचित् S_2S_3 **104a** निमेषोन्मेषरहित] S_2S_3RBh, निमेषोत्येषरहिता S_1 **104b** एकपादोर्ध्व॰] S_1 S_3Bh, एकादोर्ध्व॰ S_2^{ac} (unmetrical), एकदो+पा+र्ध्व॰ S_2^{pc} • ॰बाहुमान्] S_2S_3RBh, ॰बाहुना S_1 **104c** काष्ठलोष्टो॰] S_2, काष्ठलोष्टा॰ S_1, कष्टलोष्टो॰ S_3, काष्ठलोष्ठो॰ Bh (typo) **105a** द्रष्टास्मि] S_1R, द्रक्ष्यामि S_3Bh (conj.?), वक्ष्यामि S_2 **105c** सभार्यं सं॰] S_1RBh, सभार्यञ्च S_2S_3 **105d** मम] $S_1^{pc}S_2S_3$RBh, ममः S_1^{ac}

सनत्कुमार उवाच।
ततः स ऋषिभिस्तैस्तु दृश्यमानो महातपाः।
महेश्वरं सदा ध्यायंस्तत्रैव समतिष्ठत॥ १०६॥
तस्य देवस्थितस्यैवं पितृभक्त्या तयापि च।
तुष्टो दिने ऽष्टमे व्यास स्वयमेवाह शंकरः॥ १०७॥
देव उवाच।
काष्ठकूट प्रयच्छामि दिव्यं चक्षुस्तवानघ।
पश्य मां त्वं सुविश्रब्धमदृश्यं योगिनामपि॥ १०८॥
ब्रूहि पुत्र वरं चापि यस्ते हृदि समाहितः।
प्रदास्यामि न संदेहः सुनिश्चिन्त्याभिधत्स्व तत्॥ १०९॥
सनत्कुमार उवाच।
ततः स दृष्ट्वा देवेशमुद्यन्तमिव भास्करम्।
पपात पादयोर्हृष्ट इदं चोवाच सुस्वरम्॥ ११०॥
काष्ठकूट उवाच।
भगवन्मृत्युना माता पिता च मम योजितौ।
जीवेतां तावुभौ देव एतदिच्छाम्यहं वरम्॥ १११॥

106a °भिस्तैस्तु दृ°] °भिस्तै+स्ते+र्दृ°R **106b** °तपाः] °भयाः R **106d** °स्तत्रैव] °स्तथैव R **107a** देवस्थित°] देवः स्थित° R **108** देव] देवदेव R **108c** सुविश्रब्ध°] सुविश्रब्ध्व° R **109b** यस्ते] यत्ते R • समाहितः] समाहितं R **109d** सुनिश्चिन्त्या°] सुनिश्चित्य R **111c** जीवेतां] जीवितां R

109b हृदि] A_5A_7, हृ A_3 (unmetrical) • समाहितः] समाकृतम् **A** **109cd** संदेहः सुनिश्चि-न्त्या°] संदेहः अचिरेणा° A_3A_5, संदेह अचिरेण A_7 **110c** पादयोर्] A_3A_7, पादयो A_5 **110d** सुस्वरम्] A_7, सत्वरं A_3, सस्वरं A_5 **111c** जीवेतां] जीविता **A** **111d** °म्यहं वरम्] °मि वेदितुम् **A**

106(a^4–a^6) S_3 **107**(a^2) S_1

106a ततः] S_1S_2RBh, तत S_3 (unmetrical) • स ऋषिभि°] S_2RBh, महर्षिभि° S_1, स (रिषि-भि°) S_3 **106b** °तपाः] S_2^{pc}Bh, °तपा $S_1S_2^{ac}S_3$ **106c** महेश्वरं] S_1S_2RBh, महेश्वर S_3 **106cd** सदा ध्यायंस्त°] S_2S_3RBh, सदाद्ध्यात्म त° S_1 **106d** समतिष्ठत] S_2S_3RBh, समतिष्ठतः S_1^{pc}, स-मधिष्ठति S_1^{ac} **107a** तस्य] S_1S_2RBh, ततस्य S_3 (unmetrical) • देवस्थितस्यैवं] $S_1^{pc}S_2^{pc}$, दे-वस्थि⟨तो⟩तस्यैवं S_1, देवे स्थितस्यैवं S_2^{ac}, देवे स्थितंस्यैव S_3, देवः स्थितस्यैवं Bh (conj., Bh reads ह्यव° in S_1 and देवे in S_2.) **107b** °भक्त्या तयापि] $S_2^{ac}S_3$R, °भक्तितयापि S_2^{pc}, °भक्ततयापि S_1, °भक्त्या तथापि Bh (typo?) **107d** शंकरः] $S_1S_2^{pc}$RBh, शङ्करम् S_2^{ac}, शंकरम् S_3 **108** देव] S_1, देवदेव S_2Bh, देवदे S_3 **108a** काष्ठकूट] S_2RBh, काष्ठकूटं S_1, काष्टकूट S_3 **108c** पश्य मां] $S_1S_2^{pc}S_3$RBh, पश्यामं S_2^{ac} • त्वं] S_1S_2RBh, त्व S_3 **109b** हृदि] $S_1S_2^{pc}S_3RA_5A_7$Bh, हृहि S_2^{ac} • समाहितः] S_1S_2Bh, समाहित S_3 **109c** संदेहः] RA_3A_5Bh, सन्देह S_1S_3, सन्देहं S_2 **109d** सुनिश्चिन्त्या°] $S_1S_2S_3$, सुनिश्चित्या° Bh (em.?) • तत्] S_2^{pc}**RA**, त $S_2^{ac}S_3$, माम् S_1 Bh **110a** दृष्ट्वा] S_1S_2R**A**Bh, दृष्टा S_3 **110c** पपात] $S_1^{pc}S_2S_3$R**A**Bh, पपाद S_1^{ac} • पादयोर्] $S_2^{pc}RA_3A_7$Bh, पादयो $S_1S_2^{ac}S_3$

देव उवाच।
तौ मृतौ नरकं घोरं प्रपन्नौ मृत्युनार्दितौ।
न तौ शक्यौ पुनर्जीवौ कर्तुमन्यद्वृणीष्व मे॥ ११२॥
काष्ठकूट उवाच।
नाहमन्यं वरं देव कथंचिदपि कामये।
पित्र्यर्थो ऽयं समारम्भस्तद्विधत्स्व नमस्तव॥ ११३॥
देव उवाच।
शरीरं चेन्मृतस्यास्ति तच्छक्यं जीवितेन हि।
संयोजयितुमन्येन दग्धस्यैतन्न विद्यते।
तयोर्न चास्ति वै देहो न चान्यत्कारणं तथा॥ ११४॥
यादृक्च स पिता तुभ्यं भवांस्तादृक्शरीरतः।
शरीरमेतत्त्वं यच्छ ततो जीवौ भविष्यतः॥ ११५॥

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112 देव] देवदेव R **112d** °मन्यद्] °मन्यं R **113a** वरं] वृणे R **113c** पित्र्यर्थो] पित्रर्थो R **113cd** °रम्भस्त°] °रम्भ त° R **114** देव उवाच] om. R **114e** °र्न चास्ति] °र्न्नास्तीति R **115d** जीवौ] जीवो R

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112 देव उवाच] om. **A** **112a** मृतौ] A_3A_7, मृतो A_5 **112b** प्रपन्नौ] प्रयातौ A_3A_7, प्रियातौ A_5 **112cd** पुनर्जीवौ कर्तुमन्यद्वृणीष्व मे] प्रणेतारौ मया दुष्कृतकर्मणा **A**± **113** speaker indication–**b**] om. **A** **113c** पित्र्यर्थो] पित्रार्थो **A** **113cd** °रम्भस्तद्विधत्स्व] °रंभः संनिधत्स्व{°त्सु A_5} A_3A_5, °रम्भः संधत्सु A_7 (unmetrical) • नमस्तव] A_7, मनस्तव A_3A_5 **114** देव] देवदेव **A** **114a** °रं चेन्मृत°] A_3A_5, °रञ्चे मृत° A_7 **114b** तच्छक्यं] न शक्यं **A** **114e** चास्ति वै देहो] चास्ति देहो वै A_7, चाग्निदेहो वै A_3A_5 **115b** °क्छरीरतः] °क् समीरितः **A** **115c** °मेतत्त्वं] °मेतं त्वं **A** **115d** जीवौ भविष्यतः] जीवो भविष्यति **A**

112(a¹)⟨a²⟩(a³) S_1 **113**(b⁷–b⁸)⟨c¹–c⁶⟩S_1 **114**(d²–d³) S_1

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112 देव] S_1, देवदेव S_2Bh, देवदे S_3 **112a** तौ मृतौ] S_2S_3RA_3A_7, ⏑̄ ⏑̱(तं) S_1, तावुभौ Bh (conj.?) **112b** प्रपन्नौ] S_2S_3RBh, प्रपन्नो S_1 **112c** पुनर्] S_1S_2RBh, पुन S_3 (unmetrical) **112d** शक्यौ] S_1S_3R**A**Bh, शक्त्यौ S_2^{ac}, शक्तौ S_2^{pc} **113a** नाहम°] S_2S_3RBh, नाहंम° S_1 **113b** कामये] RBh, का(मयेत्) S_1, कामयेत् $S_2^{pc}S_3$, कामयत् S_2^{ac} **113c** पित्र्यर्थो] $S_2^{pc}S_3$, पित्यर्थो S_2^{ac}, पित्रर्थो Bh (em.?) **113cd** °रम्भस्त°] S_1Bh, °रम्भो त° S_2S_3 **113d** °द्विधत्स्व] S_2S_3RBh, °र्प्पितस्व S_1 • °स्तव] $S_1^{pc}S_2S_3$R**A**Bh, (°स्तु ह) S_1^{ac} **114** देव] S_1, देवदेव S_2Bh, देवदे S_3 **114a** शरीरं] S_1R**A**Bh, शरीर S_2(tops lost)S_3 • चेन्मृतस्यास्ति] S_2S_3RA_3A_5Bh, वै मृतस्यात्त् S_1 **114b** तच्छक्यं] $S_1^{pc}S_2$RBh, तच्छ⟨जी⟩क्यं S_1, तच्छक्य S_3 **114c** संयोजयि°] S_2S_3R**A**Bh, यं यो-जयि° S_1 • °मन्येन] S_1R**A**, °मद्यैव S_2S_3Bh **114d** दग्ध°] S_1R**A**Bh, तग्ध° S_2S_3 **114e** तयोर्न] S_2**A**Bh, तयो न S_1S_3 • देहो] S_2S_3R**A**Bh, देहौ S_1 **114f** चान्यत्कारणं] S_1S_3R**A**, चान्यं कारणन् S_2, चान्यत्करणं Bh (conj.) **115a** स पिता] $S_1^{pc}S_2S_3$R**A**Bh, समि(धा) S_1^{ac} • तुभ्यं] S_2S_3R**A**Bh, तुभ्य S_1 **115b** °दृक्छरीरतः] $S_2^{pc}S_3$RBh, °दृच्छरीरतः S_1, °दृक्छरीरितः S_2^{ac} **115d** जीवौ] S_2Bh, जीवो S_1(tops lost)S_3 • भविष्यतः] RBh (conj.?), भविष्यथ S_1(tops lost)S_2S_3

काष्ठकूट उवाच।
तुभ्यं वै नास्त्यकर्तव्यं कर्तव्यं चेन्मतं भवेत्।
शरीरं च विना दृष्टमुत्थानं वै ध्रुवस्य तु॥ ११६॥
न चापि मे शरीरेण विना ताभ्यां रतिः प्रभो।
तस्माद्गृहाण देवेश शरीरं यदि मन्यसे॥ ११७॥
तस्यैवेदं महादेव अङ्गादङ्गं समुत्थितम्।
तस्माद्गच्छस्व देवेश न मे कार्यमनेन हि॥ ११८॥
सनत्कुमार उवाच।
ततः स भगवान्देवः प्रहस्य ऋषिसत्तमम्।
प्रीतात्मा प्रत्युवाचेदं युयुक्षुस्तं शुभेन हि॥ ११९॥
देव उवाच।
परीक्षेयं कृता पुत्र तव धर्मभृतां वर।
पितृभक्त्यानया सम्यक्तुष्टो ऽस्मि शृणु मे वचः॥ १२०॥

116ab] अशक्यं नास्ति ते देव कर्त्तव्यं प्रति यन्नहन् R **116cd** दृष्टमु°] सृष्टं उ° R **117c** तस्माद्गृहाण देवेश] तथापि गृह्णमेतन्मे R **118a** तस्यैवेदं] तस्थौ वेदं R **118b** अङ्गादङ्गं] अङ्गादङ्ग R **120** देव] देवदेव R **120c** पितृभक्त्यानया] देवभक्त्या मया R

116a नास्त्यकर्तव्यं] नास्ति कर्तव्यं **A** **116b** कर्तव्यं] A_5A_7, om. A_3 (unmetrical) **116cd** दृष्टमुत्थानं वै] कृष्टद्यथानं चा° A_3A_5, देवमुत्थान् ञ्चा° A_7 (unmetrical) **116d** तु] च **A** **117b** विना ताभ्यां रतिः] विजानाभ्यां रतिः A_3A_5, जीवाननरति A_7 **118a** तस्यैवेदं] A_3A_5, तस्मै देवं A_7 **119b** प्रहस्य] A_7, प्रहृष्ट A_3, प्रऋष्य A_5 **119d** युयुक्षुस्तं] मुमुक्षुम° A_3A_5, युयुभ्यंम° A_7 **120** देव] देवदेव **A** **120a** परीक्षेयं] A_5, परिक्षेयं A_7, परीक्षं यं A_3 **120b** धर्मभृतां] पुत्रवतां A_3, पुत्रवृतां A_5A_7 **120c** °भक्त्यानया] A_3A_5, °भक्त्यालया A_7 **120d** ऽस्मि] A_3A_7, मि A_5 • वचः] A_5A_7, वच A_7

116⟨a[1]–a[4]⟩S_1 **119**⟨b[1]–b[4]⟩S_1 **120**(c[7]) S_1

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116 काष्ठकूट] S_1S_2R**A**Bh, काष्ट S_3 **116a** तुभ्यं] **A**, नान्यं S_2S_3, ताभ्यां Bh (conj.) **116b** कर्तव्यं चे°] $S_1S_2^{pc}S_3A_5A_7$Bh, कर्त्तञ्चे° S_2^{ac} (unmetrical) **116d** ध्रुवस्य] $S_2S_3^{pc}$R**A**Bh, ध्वुवस्य S_1, श्रुवस्य S_3^{ac} **117a** शरीरेण] S_2S_3R**A**Bh, शीरेण S_1 (unmetrical) **117b** रतिः] S_2^{pc}RA_3A_5Bh, रति $S_1S_2^{ac}S_3$ **117c** तस्माद्गृहाण] $S_1^{pc}S_2S_3$**A**Bh, तस्मा गृहाण S_1^{ac} **118a** महादेव] $S_1S_2S_3$R**A**, तहादेव Bh (typo) **118b** अङ्गादङ्गं] S_2**A**Bh, ⟨अं⟩गादंगादङ्ग S_1 (unmetrical), अङ्गादङ्ग S_3 **118c** देवेश] $S_1S_2^{pc}$R**A**Bh, देवेशं $S_2^{ac}S_3$ • कार्य°] $S_1^{pc}S_2S_3$R**A**Bh, कार्य्ये S_1^{ac} **119a** ततः] S_1S_2R**A**Bh, तत S_3 (unmetrical) • °वान्देवः] R**A**Bh, °वां देव S_1, °वान्देव S_2S_3 **119b** °सत्तमम्] S_1R**A**, °सत्तम S_2^{pc}Bh, °सत्तमः $S_2^{ac}S_3$ **119cd**] om. S_1 **120** देव] S_1, देवदेव S_2Bh, देवदे S_3 **120a** कृता] $S_1^{pc}S_2S_3$R**A**Bh, कृता कृ S_1^{ac} (unmetrical) **120b** °भृतां वर] S_2^{pc}R, °भृतां वरः S_1, °भृताम्वरः $S_2^{ac}S_3$, °वृतां वर Bh (typo) **120c** °भक्त्यानया] A_3A_5Bh, °भक्त्यानय S_1, °भक्तितया S_2^{pc}, °भक्त्याचया $S_2^{ac}S_3$ **120d** ऽस्मि शृणु] S_1RA_3A_7Bh, स्मिन्छृणु S_2, स्मिच्छृणु S_3 • वचः] S_2^{pc}RA_3A_5Bh, वच $S_1S_2^{ac}S_3$

अक्षयश्चाव्ययश्चापि अजरो मृत्युवर्जितः ।
ऐश्वर्येण च संयुक्तः प्रियो मे गणपो भवान्॥ १२१॥
काष्ठकूट इति ख्यातः सर्वयोगबलान्वितः ।
कामगेन विमानेन मत्कृतेन चरिष्यसि॥ १२२॥
इमे च ऋषयः सर्वे आश्रमे ऽस्मिंस्तपस्विनः ।
तवैवानुचरा भूत्वा भविष्यन्ति गणेश्वराः॥ १२३॥
अक्षयाश्चाव्ययाश्चैव महायोगबलान्विताः ।
ऐश्वर्येण च तुल्यास्ते भविष्यन्ति न संशयः॥ १२४॥
अयं च ते पिता पुत्र भूमन्युः सह भार्यया ।
तवैवानुचरो भूत्वा त्वत्समः समुपस्थितः॥ १२५॥
श्वेतं च पर्वतं दिव्यं विमानैरुपशोभितम् ।
कामगं संप्रयच्छामि निवासं स्वर्गसंनिभम्॥ १२६॥
सनत्कुमार उवाच ।
ततः स भगवान्देव अनुगृह्य तमूर्जितम् ।
जगाम मन्दरं भूयः सो ऽपीष्टं देशमाव्रजत्॥ १२७॥

121a अक्षयश्चाव्ययश्चापि] अग्रयश्चाश्रगश्चापि R **121d** भवान्] भवेत् R **123c** तवैवानुचरा] तथैवानुचरो R **125c** तवैवा°] तथैवा° R **125d** समुपस्थितः] समनुस्थितः R **126d** स्वर्ग°] दुग्ध° R **127ab** °न्देव अनु°] °न्देवस्तनु° R

121a °श्चापि] A_7, °श्चासि A_3A_5 **121d** भवान्] भव **A** **122c–124d**] om. **A** **125b** भूमन्युः] त्वमन्यः A_3A_7, त्वंममः A_5 **125c** तवैवा°] तथैवा° **A** **125d** त्वत्समः] A_3, त्समः A_5 (unmetrical), तत्समः A_7 • समुपस्थितः] A_3A_5, समुपतिष्ठतः A_7 (unmetrical) **126b** °नैरुप°] A_5, °नै रूप° A_3, °णै रूप° A_7 • °शोभितम्] A_3, °शेभितं A_5, °सोभितं A_7 **127a** °न्देव] °न्देवो **A** **127b** तमूर्जितम्] तमूर्छितः **A** **127cd**] om. **A**

122⟨d^8→⟩ S_1 **123**⟨←a^1–a^2⟩ S_1 **126**⟨a^7–b^2⟩ S_1

121a °श्चाव्यय°] $S_1S_2^{pc}S_3$**A**Bh, °श्चापि य° S_2^{ac} **121b** अजरो मृत्युवर्जितः] S_2S_3R**A**, जरामृत्युविवर्जितः S_1Bh **121c** संयुक्तः] $S_1S_2^{pc}$R**A**Bh, संयुक्त $S_2^{ac}S_3$ **122a** काष्ठकूट] S_1S_2R**A**Bh, काष्टकूट S_3 • ख्यातः] $S_1S_2^{pc}$R**A**Bh, ख्यात $S_2^{ac}S_3$ **122b** °बलान्वितः] S_2S_3R**A**Bh, °बलांन्वितः S_1 **123c** °वानुचरा] $S_2S_3^{pc}$Bh, °वानुचरो $S_1S_3^{ac}$ **123d** गणेश्वराः] $S_1^{ac}S_2S_3$RBh, गणेश्वरा S_1^{pc} **124a** अक्षयाश्चा°] RBh (em.), अक्षयश्चा° $S_1S_2S_3$ • °व्ययाश्चैव] S_3RBh (em.), °व्ययश्चैव S_1 S_2^{pc}, °व्ययश्चाव S_2^{ac} **124b** महा°] S_2S_3RBh, मम S_1 • °बलान्विताः] S_1S_3RBh, °बलान्वितः S_2 **124d** संशयः] S_1S_2RBh, सशयः S_3 (unmetrical) **125b** भूमन्युः] S_1RBh, भूमन्यु S_2^{pc}, भुमन्यु $S_2^{ac}S_3$ **125c** °वानुचरो] S_2S_3R**A**Bh, °वानुचरा S_1 **125d** त्वत्समः] S_1S_3RA_3Bh, त्वत्सम S_2 (unmetrical) **126c** कामगं सं°] S_2S_3R**A**Bh, कामगन्तं S_1 **126d** °संनिभम्] $S_1^{pc}S_2$R**A**Bh, °सं(नपं) S_1^{ac}, °सनिभम् S_3 (unmetrical) **127a** ततः] S_2S_3R**A**Bh, तत S_1 (unmetrical) **127c** मन्दरं] S_2S_3RBh, मन्दारं S_1 • भूयः] RBh (em.?), भूय $S_1S_2S_3$ **127d** सो] $S_1S_2^{pc}S_3$RBh, सा° S_2^{ac} • °माव्रजत्] S_2S_3RBh, °माव्रजं S_1

यावद्देवी तपोयुक्ता पितुः शिखरमाश्रिता।
तावद्देव इदं सर्वं चकार कथितं हि यत्॥ १२८॥
य इमं देवदेवस्य चेष्टितं शृणुयान्नरः।
श्रावयीत द्विजान्वापि न स दुर्गतिमाप्नुयात्॥ १२९॥
नित्यमेतदधीयंश्च शुचिः प्रयतमानसः।
देहभेदं समासाद्य रुद्रलोकं स गच्छति॥ १३०॥
य इमं बहुपापनाशनं परमं रुद्रसमीपयोजनम्।
पठते ऽतिगुणप्रसाधनं स मृतो याति न दीनसंभवम्॥ १३१॥

इति स्कन्दपुराणे द्विपञ्चाशो ऽध्यायः॥ ५२॥

128a यावद्देवी] यावद्देवा R **128b** पितुः] गिरेः R **128c** तावद्देव] तावदेव R **128d** हि] च R **130a** °मेतदधीयंश्च] °मेव दधीयांश्च R **131c** ऽतिगुणप्रसाधनं] द्विगुणप्रसादनं R **131d** स] +न+ R • °संभवम्] °संभवति R (unmetrical) **Col.** इति स्कन्दपुराणे रेवाखण्डे कालकूटवरो नामाध्यायः R

128b पितुः] गिरेः **A** • °माश्रिता] A_3A_5, °माश्रिताः A_7 **128c** तावद्देव] तावदेव **A** **128d** हि] च **A** **129a** देवदेवस्य] A_3A_7, देवस्य A_5 (unmetrical) **129c** °न्वापि] °न् पापान् A_3A_5, °न् पापी A_7 **129d** न स दुर्गतिमाप्नुयात्] स सद्गतिमवाप्नुयात् A_3, स मद्गत्तिमवाप्नुयात् A_5, न स सद्गतिमाप्नुयात् A_7 **130a–131d**] om. **A** **Col.** इति काष्ठ{काल° A_3}कूटवरो नाम॥ ५२ **A**±

128⟨c^6⟩ S_3 **131**⟨d^1–d^4⟩ S_1, (a^1–b^3) S_2, ⟨d^8⟩ S_2^{pc}

128a यावद्देवी] S_2**A**Bh, यावदेवी S_1S_3 **128b** °माश्रिता] $S_2S_3RA_3A_5$, °मास्थिता S_1^{ac}Bh, °मास्थिताः S_1^{pc} **128c** तावद्देव] Bh (conj.), तावदेव $S_1S_2S_3$ **128d** °कार] S_2S_3R**A**Bh, °कारः S_1 **129a** इमं] $S_1S_2S_3$R**A**, इदं Bh (em.) **129b** शृणुया°] $S_1^{pc}S_2S_3$R**A**Bh, शृनुया° S_1^{ac} **129d** स दुर्गतिमाप्नुयात्] S_2S_3RBh, दुर्गतिमवाप्नुयात् S_1 **130ab**] om. S_1 **130a** °मेतदधीयंश्च] S_2^{pc}, °मेव दधीयंश्च $S_2^{ac}S_3$, °मेतदधीयानः Bh (conj.) **130c** °भेदं] S_1S_2RBh, °भेद S_3 **131b** °समीपयोजनम्] S_3RBh, °समीपयोजनात् S_1, °समी+ ˘ +योजन S_2 (anusvāra and an akṣara i.m. possibly lost) **131c** पठते] S_2S_3RBh, पठेत S_1 (unmetrical) • ऽतिगुण°] S_2S_3, ⟨(गु) ˘⟩+च गु+ण° S_1, च गुण° Bh • °प्रसाधनं] S_3Bh, °प्रसादनं S_1, °प्रसाधन S_2 (anusvāra possibly lost) **131d** °संभवम्] Bh, सम्भवमिति S_2S_3 (इति part of col.), °संभवति S_1 (unmetrical) **Col.** १४० (in letter numerals)॥ स्कन्दपुराणे काष्ठकूटमहाभाग्यन्नामः॥ ⊙ S_1, स्कन्दपुराणे द्विपञ्चाशो ध्यायः॥ ⊙ S_2, ⊙ ॥ स्कन्दपुराणे नामो ध्यायः ५२ (in letter numerals)॥ ⊙ S_3, इति स्कन्दपुराणे काष्ठकूटमहाभाग्यं नाम द्विपञ्चाशो ऽध्यायः Bh

Bibliography

&

Indexes

Abbreviations

AitBr	*Aitareya-Brāhmaṇa*
AK	*Amarakośa*, see Amarasiṃha
ĀpDhS	*Āpastambadharmasūtra*
AV	*Atharvaveda*
BAU	*Bṛhadāraṇyaka-Upaniṣad*, see Limaye & Vadekar (eds.)
BḍP	*Brahmāṇḍapurāṇa*
BhāgP	*Bhāgavatapurāṇa*
BhG	*Bhagavadgītā*
BrP	*Brahmapurāṇa*
CII	*Corpus Inscriptionum Indicarum*
EI	*Epigraphia Indica*
GES	*A Grammar of Epic Sanskrit*, see Oberlies 2003.
HCC	*Haracaritacintāmaṇi*, see Jayadratha
HCI	*The History and Culture of the Indian People*, see R.C. Majumdar
HV	*Harivaṃśa*, Critical Edition
IAR	*Indian Archaeology – A Review*
IIJ	*Indo-Iranian Journal*
Kane I to V	Kane 1930–62
KauṣU	*Kauṣītaki-Upaniṣad*, see Limaye & Vadekar (eds.)
KeKh	*Kedārakhaṇḍa*
KūP	*Kūrmapurāṇa*
LiP	*Liṅgapurāṇa*
MaS	*Manusmṛti*
MBh	*Mahābhārata*, Critical Edition
MBhB	*Mahābhārata*, Bombay Edition
MkP	*Mārkaṇḍeyapurāṇa*
MtP	*Matsyapurāṇa*
NCC	*New Catalogus Catalogorum*
NIC	*Nouvelles inscriptions du Cambodge* (I, IIIII) (Pou 1989, 2001)
NiTS	*Niśvāsatattvasaṃhitā*
NsP	*Narasiṃhapurāṇa*
P	Pāṇini
PPL	*Das Purāṇa Pañcalakṣaṇa*, see Kirfel 1927
PS	*Pāśupatasūtra*
Rām.	*Rāmāyaṇa*, Critical Edition
ṚV	*Ṛgveda*
ŚBr	*Śatapatha-Brāhmaṇa*
ŚiP	*Śivapurāṇa*
SkP	*Skandapurāṇa*, Venkatesvara Press
SP	*Skandapurāṇa*, our edition

SP I	*Skandapurāṇa*, our edition Vol. I
SP II A	*Skandapurāṇa*, our edition Vol. II A
SP III	*Skandapurāṇa*, our edition Vol. III
SP_{Bh}	*Skandapurāṇa*, edit. by K. Bhaṭṭarāī
SP_{RA}	*Skandapurāṇa*, RA recension
SP_{S}	*Skandapurāṇa*, S recension (≈ SP)
ŚBr	*Śatapatha-Brāhmaṇa*
SuŚ	*Suśrutasaṃhitā*
SvT	*Svacchandatantra*
TaiBr	*Taittirīya-Brāhmaṇa*
TaiSa	*Taittirīya-Saṃhitā*
TVK	*Tīrthavivecanakāṇḍa*, see Lakṣmīdhara
VāP	*Vāyupurāṇa* (Venkatesvara ed.)
VarP	*Varāhapurāṇa*
VDh	*Viṣṇudharma*, see Grünendahl 1983–89
VDhP	*Viṣṇudharmottarapurāṇa*
ViP	*Viṣṇupurāṇa*
ViS	*Viṣṇusmṛti*
VmP	*Vāmanapurāṇa*
VS	*Vājasaneyi-Saṃhitā*
WG	*Weltgebäude*, see Kirfel 1954
YV	*Yajurveda*

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