

SKANDAPURĀNA

VOLUME
III

The Skandapurāṇa

SUPPLEMENT
TO
GRONINGEN ORIENTAL STUDIES

Published under the auspices of the J. Gonda Foundation
Royal Netherlands Academy of Arts and Sciences

Editor

H. T. Bakker, *Groningen*

Editorial Board

P. C. Bisschop • D. D. S. Goodall

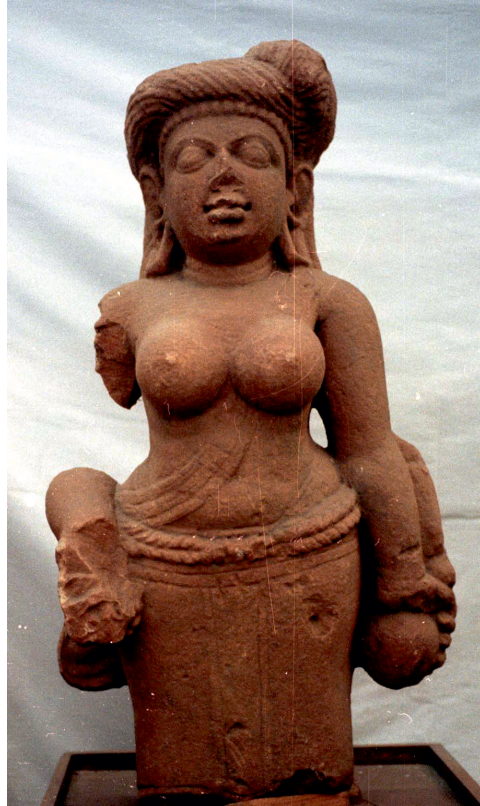
H. Isaacson • G. J. Meulenbeld

Advisory Board

R. F. Gombrich, *Oxford* • J. Heesterman, *Leiden*

D. Shulman, *Jerusalem* • J. Williams, *Berkeley*

To
my first Sanskrit teachers
Hara Minoru & Kamimura Katsuhiko



Pārvatī practising tapas

Image found in Mandhal, Maharashtra
Museum of the Department of Archaeology
University of Nagpur

The Skandapurāṇa

VOLUME III Adhyāyas 34.1-61, 53-69

The Vindhyavāsini Cycle

Critical Edition

with an Introduction

&

Annotated English Synopsis

by

Yuko Yokochi

BRILL • LEIDEN & EGBERT FORSTEN • GRONINGEN

2013



This is an open access title distributed under the terms of the CC BY-NC-ND 4.0 license, which permits any non-commercial use, distribution, and reproduction in any medium, provided no alterations are made and the original author(s) and source are credited. Further information and the complete license text can be found at <https://creativecommons.org/licenses/by-nc-nd/4.0/>

The terms of the cc license apply only to the original material. The use of material from other sources (indicated by a reference) such as diagrams, illustrations, photos and text samples may require further permission from the respective copyright holder.

This book was produced with financial support from the

J. Gonda Foundation

the Japan Society for the Promotion of Science (JSPS)

the Netherlands Organisation of scientific Research (NWO)

ISBN 978-90-04-25072-7



This book meets the requirements of ISO 9706:1994

Information and documentation

Paper for documents-requirements for permanence

Copyright 2013 The Author. Published by Koninklijke Brill NV, Leiden, The Netherlands.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior written permission of the publisher.

Preface

The figure of Vindhya \bar{v} asinī, the dark ferocious virgin goddess of the Vindhya mountains, had stuck in my mind when writing my MA thesis on the *Devīmāhātmya* at the University of Tokyo. For my PhD research I decided to study her more closely, but my plan was frustrated because of the lack of suitable material. It is hard to find the words to express my delight at the discovery of the myth cycle of this goddess in the *editio princeps* of the *Skandapurāṇa*, when I came to Groningen for the first time in August 1995.

I am no less delighted to present here the entire myth cycle of Vindhya \bar{v} asinī as the third volume of the Groningen edition of the *Skandapurāṇa*. Two-thirds of the cycle were included in my PhD thesis submitted to the University of Groningen in December 2004, but those parts have been thoroughly revised in this volume. The English synopsis has also been revised and annotated. In addition to the edition and synopsis, my thesis incorporated the study of the early history of the Warrior Goddess. Of that study, only the chapter providing an overall view of the Vindhya \bar{v} asinī Cycle was included after revision in the Introduction to this volume. I am planning to publish the other chapters as a separate monograph, hopefully in the near future. The second half of the Introduction was written especially for this volume.

Although this volume is attributed to me alone, it is a product of the Skandapurāṇa project and nearly all the pages were discussed during many meetings of the Skandapurāṇa team. I benefited greatly from this way of working and would like to express my deepest gratitude to all the participants in the project: Prof. Hans T. Bakker, the late Rob Adriaansen, Prof. Harunaga Isaacson, Prof. Peter Bisschop, Dr Judit Törzök, Dr Kengo Harimoto, Dr Nina Mirnig and Ms Natasja Bosma. Several other colleagues also helped me to create the final form of this volume. Dr Julia Harvey was always available for checking and correcting the English; Dr Werner Knobl read an early draft of the Synopsis and made useful corrections and comments; the thorough proofreading of the Introduction by Prof. Arlo Griffiths was invaluable in protecting me from many errors and shortcomings; Ms Akane Saito drew all the figures in the Introduction. And last

but not least, the computer skills of Dr Kengo Harimoto, who is also a member of the project, were indispensable in indexing, typesetting and solving many other technical problems. I am grateful to them all.

The fieldwork in Vindhyācal and various other places in search of archaeological evidence relevant to the *Skandapurāṇa* would have been impossible without the help of many friends and colleagues in India. I cannot mention all of the names here, but I warmly thank them all. My special thanks go to Dr Rāṇā P.B. Singh in Varanasi, Dr D.P. Dubey in Allahabad, and Prof. Chandrasekhar Gupta in Nagpur; they kindly accompanied me in several rounds of my fieldwork and provided valuable information. I am also grateful to the directors and staff of the Archaeological Survey of India and various museums who provided facilities and information for my research. Concerning the iconographical studies, I am greatly indebted to the American Institute of Indian Studies, which kindly reproduced a number of useful photos.

The *Skandapurāṇa* project remains indebted to all the libraries that have allowed us to use the originals or copies of the manuscripts in their collections. In addition to those mentioned in Volumes I and IIA, the National Archives, Kathmandu, and the Nepal German Cataloguing Project recently provided us with new sets of colour photos of three manuscripts (S₁, S₂ and S₄) through my colleague, Prof. Diwakar Acharya, which I have found invaluable for improving this edition. Recent studies, especially editing the Sanskrit texts, would be unthinkable without being able to consult the large body of electronic texts that have generously been made available either personally or via free access by the internet. I am grateful to all the colleagues who allowed me to make use of the material they had produced.

The completion of this volume was made possible by financial support from both the Dutch and Japanese sides: the Netherlands Organisation for Scientific Research (NWO) and the Grant-in-Aid for Scientific Research of the Japan Society for the Promotion of Science (JSPS). I duly acknowledge them.

Lastly, I would like to thank my two Sanskrit teachers, Emeritus Prof. Minoru Hara and the late Prof. Katsuhiko Kamimura. Hara first recommended that I study the *Devīmāhātmya* and then continue my research into goddess worship in Groningen; without him, therefore, I would never have had a chance to edit the Vindhyavāsini Cycle for this volume. I greatly regret that I cannot show this book to Kamimura, whose warm encouragement and personal support made it possible for me to continue my studies in Sanskrit literature.

Kyoto, June 2013

Yuko Yokochi

Contents

PREFACE	vii
CONTENTS	ix
INTRODUCTION	1
The Myth Cycle of Kauṣīkī-Vindhyavāsīnī	3
The Structure of the Vindhyavāsīnī Cycle	4
The Function of the Vindhyavāsīnī Cycle	11
Pārvatī and the Hierarchy of Goddesses	25
Editing the Vindhyavāsīnī Cycle	33
The relationship of the manuscripts of the S recension and some text-critical remarks	33
The transmission of the S recension and its implication for the date of the <i>Skandapurāṇa</i>	48
The relationship of the manuscripts of the A recension	58
Some remarks on grammar, metre and vocabulary	66
Presentation of the Critical Apparatus	73
SYNOPSIS	77
Chapter 34	79
Chapter 53	82
Chapter 54	84
Chapter 55	86
Chapter 56	88
Chapter 57	94
Chapter 58	100
Chapter 59	103
Chapter 60	104
Chapter 61	111
Chapter 62	113
Chapter 63	121
Chapter 64	124
Chapter 65	127
Chapter 66	130

Chapter 67	131
Chapter 68	135
Chapter 69	137
SKANDAPURĀṆA 34.1–61, 53–69	141
Symbols and Abbreviations in the Critical Apparatus . . .	143
Sigla of the Manuscripts Used	144
<i>Adhyāya</i> 34	145
<i>Adhyāya</i> 53	155
<i>Adhyāya</i> 54	164
<i>Adhyāya</i> 55	172
<i>Adhyāya</i> 56	180
<i>Adhyāya</i> 57	199
<i>Adhyāya</i> 58	219
<i>Adhyāya</i> 59	225
<i>Adhyāya</i> 60	228
<i>Adhyāya</i> 61	249
<i>Adhyāya</i> 62	259
<i>Adhyāya</i> 63	279
<i>Adhyāya</i> 64	290
<i>Adhyāya</i> 65	300
<i>Adhyāya</i> 66	318
<i>Adhyāya</i> 67	326
<i>Adhyāya</i> 68	339
<i>Adhyāya</i> 69	344
BIBLIOGRAPHY	359
INDEXES	377
Index to the Introduction	379
Index to the Synopsis	383
Index to Text Passages	389

Introduction

The Myth Cycle of Kauśikī-Vindhyavāsini

This volume III of the Groningen edition of the *Skandapurāṇa* contains the text of the entire myth cycle of Kauśikī-Vindhyavāsini. Before embarking upon a discussion of the content of this Cycle, a brief account of the recensions and manuscripts of the *Skandapurāṇa* may be useful for readers. A detailed description of them can be found in the Prolegomena of SP I (pp. 31–38 and 41–45) and, for some manuscripts acquired later, in the Introduction to SP IIA (p. 10f).

The currently available manuscripts are classified into three recensions. The oldest, a Nepalese recension, designated by siglum S, is represented by four (actually three) manuscripts. Of them, S₁ and S₂ are roughly contemporaneous; S₁, the only manuscript of this recension that contains an internal date, is dated 810/11 AD,¹ the only dated manuscript of the S recension. S₃ and S₄, which form one codex but are differentiated because they are transmitted in different conditions and preserved in different libraries, are later than S₁ and S₂ but probably not later than AD 1000. S₂ and S₃/S₄ form a group opposed to S₁; the relationship between them will be dealt with later in this Introduction.

The other two recensions have been preserved in Bengal. The older Revā recension, designated by siglum R, is represented by only one manuscript copied in 1682 AD and written in an old form of Bengali script. The Ambikā recension, designated by siglum A, comprises seven manuscripts,

-
- 1 The colophon of S₁ records as the date of completion the 12th *tithi* of the bright half of the month of Caitra in year 234. As established by previous scholarship (Witzel 1986, 256; Adriaensen et al. 1994, 326), the era is that of the Mānadeva-/Aṃśuvarman and the date corresponds to 10 March 810 AD, if the year is current, and 811 AD, if it has expired (cf. Harimoto 2012). According to Malla (2005), this era that began to be used by Aṃśuvarman is none other than Kārttikādi current Śaka era to be computed from Thursday 18 October 76 AD, and it was usually recorded by omitting 500.

The last six folios, five of which are extant and the last of which contains the colophon with the above-mentioned date, are written by a hand different from the other folios, and the akṣaras used there appear to be less old than those in the other folios. Note that a new form of the akṣara *ṇa* that appears in S₃/S₄ but not in the other folios of S₁, nor in S₂, is used in these last folios. This might depend on the different style of each scribe, but the fact that an old form of *ṇa* is also used in the manuscript of *Suśrutasaṃhitā* (NGMPP Reel Nr. C 80/7), securely dated to 878 AD (Harimoto *ibid.*), suggests that, due to accidental damage to the last few folios, the last six folios were remade and added to the codex later (but earlier than the date of S₃/S₄ because all the akṣaras except *ṇa* are closer to those in S₂ and the other part of S₁ than those in S₃/S₄). On palaeographic grounds, the date given in the colophon refers to the date of completion of the original S₁ in all probability, not the date when the last folios were remade.

all of which derive from one hyparchetype.² Of them, A₇, written in an old form of Bengali script similar to that of R, appears to be considerably older than the others,³ although younger than R.

These two recensions, Revā and Ambikā, probably derived from one proto-recension, which we refer to as the RA recension. This common ancestor of the R and A recensions came into being through a major revision earlier than AD 1100.⁴ The R and A recensions largely diverge from the S recension after chapter 162, although they occasionally have additional episodes before that chapter as shown in the Appendix of SPI. In the Vindhyavāsini Cycle, however, these three recensions basically preserve the same text.⁵

The Structure of the Vindhyavāsini Cycle

The myth cycle of Kauśikī-Vindhyavāsini⁶ in the *Skandapurāṇa* covers many chapters, the first half of chapter 34 (34.1–61)⁷ and chapters 53 to

-
- 2 For the relationship of the seven A manuscripts and the usage of the boldface siglum **A**, see p. 61 and and Figure 3 on p. 63.
 - 3 Of the other six, A₁ is written in the modern Bengali script and the others in the modern Devanāgarī script.
 - 4 Bisschop 2002, in which he shows that a passage quoted by Lakṣmīdhara, who flourished in the first half of the twelfth century, from a ‘*Skandapurāṇa*’ is found in the additional material in the R and A recensions of the *Skandapurāṇa*. Bisschop 2006, 7–12 and 51–55, discusses extensively the character of the ancestor of the R and A recensions, and demonstrates that both recensions derive from a common ancestor that ‘is secondary and has gone through a process of conscious revision in comparison to the S recension’ (p. 8). Articles by Törzsök, Harimoto, Bisschop, and Yokochi (all in Bakker, ed., 2004), respectively, and another by Harimoto (2007), also deal with the RA recension from various angles.
 - 5 Although the dropping of many verses in the R and, especially, A recensions frequently occurs, this appears to be accidental in most cases. The A recension drops the part from SP 66.19b to 67.12d, which is probably due to the loss of a folio in a hyparchetypal manuscript of this recension. The interpolation of a passage consisting of less than four pādas is not rare in either the R or the A recension, but there is no additional material longer than that.
 - 6 In the myth cycle the epithet Kauśikī is usually used for the main goddess as a sort of personal name. The etymology of the epithet is explained within the myth. The cycle, however, is named after Vindhyavāsini because the goddess is known better under the name Vindhyavāsini in the history of Hinduism and also because the epithet Kauśikī can be applied to any woman/goddess who belongs to the Kuśika lineage.
 - 7 The whole chapter 34 is to be contained in SPIIB that covers chapters 31–52. This first half of the chapter is also included in this volume because it is an integral part of the Vindhyavāsini Cycle.
The second half of chapter 34 (SP 34.62–122) contains the episode in which Śiva fulfills the wishes of his devotee Upamanyu. The episode starts with Vyāsa’s question about what Śiva did while Pārvatī was practising *tapas* (SP 34.62). Then

69, and is very rich in content. It can be classified into the following three narrative layers.

Layer A (34.1–61; 53–55; 58–59; 69): Pārvatī’s myth

This layer is embedded into the myths of Śiva and Pārvatī from her previous births as Svarṇākṣī and Satī to the birth of Skanda, which is the main story of the *Skandapurāṇa*. The main subject of this layer is Pārvatī’s change of complexion from dark to fair and the consequent birth of Kauśikī from her sloughed-off dark skin. Then, Pārvatī assigns Mt. Vindhya to Kauśikī to be her abode.⁸ The narrative of this layer can also be interpreted as a Māhātmya of Gaurīśikhara, ‘the peak of Gaurī’, where Pārvatī practised *tapas* and became Gaurī, ‘Fair Lady’.⁹

another episode of Śiva’s boon-giving to his devotee Sukeśa, which is said to have occurred successively (SP 35.1), is related in chapter 35, with the Sukeśa cycle continuing until the end of chapter 51 (the cycle contains the description of hells and the rebirths of the people after the hells in chapters 37–50). In chapter 52 the third episode of Śiva’s boon-giving, the one to Kāṣṭhakūṭa, is told after a brief didactic fragment (SP 52.1–25) related to the account of hells in the Sukeśa cycle. The episode of Kāṣṭhakūṭa is also said to have taken place immediately after Śiva fulfilled Sukeśa’s wish (SP 52.26). Hence, these three episodes, the stories of Upamanyu, Sukeśa and Kāṣṭhakūṭa, are supposed to have happened parallel to Pārvatī’s *tapas* related in Layer A and cannot be incorporated into the Vindhya-vāsīnī Cycle.

- 8 Another version of this episode is found in the *Matsyapurāṇa* with parallel passages in the *Padmapurāṇa Sṛṣṭikhaṇḍa* and the *Skandapurāṇa Māheśvarakhaṇḍa*. MtP 154.583–155.24 (PdP *Sṛṣṭikhaṇḍa* 40.531cd–41.25ab, partly parallel in SkP *Māheśvarakhaṇḍa* 2.27.58–28.1ab) relates that Śiva jokes about Pārvatī’s dark complexion and causes a row with her, while MtP 157.4–19 (PdP *Sṛṣṭikhaṇḍa* 41.78–92, SkP *Māheśvarakhaṇḍa* 2.29.36–53ab) relates that Brahmā grants a golden complexion to Pārvatī as a result of her *tapas* and that Kauśikī is born from Pārvatī’s dark slough. In this version, the story is preceded by a passage that explains this episode as a part of Brahmā’s long-term plan for the destruction of the demon Tāraka (MtP 154.56–95; PdP *Sṛṣṭikhaṇḍa* 40.55–94ab; SkP *Māheśvarakhaṇḍa* 2.22.32–68). The episode is also found in VmP 22.1–22, 28.6–29; ŚiP *Vāyaviyasaṃhitā* 1.24–27; HCC 22. The complexions of the two goddesses are reversed in a version of Kauśikī’s birth from Pārvatī found in DM 5.37–41 (cf. Yokochi 1989).
- 9 SP 69.36–77, especially, is composed in Māhātmya style listing several sacred spots on the Gaurīśikhara: a pair of Stanakuṇḍas, Nīlakuṇḍa, Alamkārādhārā, Nīścīrā, Agrāranya, a golden rock, and a black antelope hide. Gaurīśikhara is contained in the list of Śiva’s sacred places in chapter 167 (SP_S 167.49–51, see n. 19; cf. SP_{RA} 167.2.11–16). There a pair of ponds formed by two streams of milk from her breasts (SP 69.52), called ‘Breast Ponds’ (Stanakuṇḍa, 69.58), is also mentioned under the synonym Kucakuṇḍa (SP_S 167.50cd).

A reference to the Gaurīśikhara has already appeared in descriptions of pilgrimages to sacred places in the *Mahābhārata*. MBh 3.82.131–132 runs:

śikharaṃ vai mahādevyā gauryās trailokyaviśrutam |
samāruhya naraḥ śrāddhaḥ stanakuṇḍeṣu samviśet ||
tatrābhiṣekaṃ kurvāṇaḥ pitṛdevārcane rataḥ |

Layer B (60.14–21, 60.72–132; 61–68): the Kauśikī-Vindhyavāsini myth with a prologue and a supplement

This layer is devoted to the myth of Kauśikī-Vindhyavāsini, interrupting the main story of the *Skandapurāṇa*. The main subject in this layer is her slaying of the demon brothers Sumbha and Nisumbha and her consecration by the gods with Indra at their head.¹⁰ It also con-

hayamedham avāpnoti śakralokaṃ ca gacchati ||.

Here Stanakuṇḍas are also mentioned, though in the plural form rather than the dual as in the *Skandapurāṇa*. A river called Niścīrā, into which Śiva is said to have transformed Pārvatī's bark garments on the Gaurīśikhara in SP 69.66–70, is mentioned in MBh 3.82.119–120. According to Dey (1984, s.v. Gaurīśikhara), Gaurīśikhara is the same as Gaurīśaṃkara, which is identified as a peak near Mount Everest on current maps (for example, see Bartholomew's map of the Indian Subcontinent). SP 57.104 refers to an Agrāraṇya as the place where a tiger that accompanied Pārvatī during her *tapas* became her Gaṇapati thanks to her, which means that this Agrāraṇya is the same place on the Gaurīśikhara that is said to have been so named in SP 69.71. The same verse, 57.104, also mentions that that tiger frequented Viśvāmītra's hermitage. This seems to suggest that a hermitage of the sage Viśvāmītra was located either in Agrāraṇya or in its vicinity. The sage Viśvāmītra, alias Kauśika, was often associated with the river Kauśikī (the present Kośī) in the *Mahābhārata* (1.65.30, 13.3.10, etc.) and his hermitage is said to have been situated on the river in MBh 3.110.1. Furthermore, MBh 3.82.123–124, which is located between the references to Niścīrā and Gaurīśikhara, refers to a pond named after him on the river Kauśikī. Consequently, in both MBh and SP, Viśvāmītra's hermitage seems to have been considered as being situated on the Gaurīśikhara or in its vicinity and, therefore, the river Kauśikī as flowing near the Gaurīśikhara. This idea fits with Dey's identification of Gaurīśikhara with Gaurīśaṃkara. For the location of the sacred spots around the Gaurīśikhara recounted in MBh 3.82, see Bharadwaj 1973, 44, 51f., 66. He takes the location of Gaurīśikhara as given, probably following Dey's identification. Bisschop (2006, 184f) expresses doubt whether the Gaurīśikhara in the *Skandapurāṇa* can be located in the eastern Himālaya as it was probably in the *Mahābhārata*, because locating it somewhere in the western Himālaya fits in the sequence of sacred places listed in SP_s 167. In SP 34.18–21, when Pārvatī comes to the Himālaya mountains to look for a place to practise her *tapas*, she first approaches the Mānasa lake and visits some famous places for practising *tapas*, such as the source of the Gaṅgā (Gaṅgāprabhava) and Mahālaya, to the southwest (34.18–20); then, not finding any suitable place, she seems to turn to the north, and go to the northern side of the Himālaya, where she finds a peak later called Gaurīśikhara (34.21). This itinerary also suggests that Gaurīśikhara in the *Skandapurāṇa* is located somewhere in the western Himālaya, to the north of the Gaṅgāprabhava and Mahālaya. This contradictory location of the Gaurīśikhara between MBh and SP, as well as the statement that Śiva created the peak for Pārvatī's *tapas* and that no one had access to it, may suggest that the redactors of the *Skandapurāṇa* did not know or were not concerned with any precise location of the place in the Himālaya range, while they were acquainted with its geographical relation to the river Niścīrā and Viśvāmītra's hermitage as shown in MBh 3.82. In addition, Bisschop's n. 201 (*ibid.*) provides several references to the Gaurīśikhara in the later Māhātmyas of Nepal.

10 The earliest references to this motif are found in the *Harivaṃśa* (47.46–49 and 65.51–52). For the analysis of these passages together with the myth of Kṛṣṇa's

tains Sumbha's courtship of her and the battle between the demon army and the animal- and bird-faced goddesses who spring forth from Kauśikī. These goddesses are distributed over various locations by Kauśikī after her consecration. The story of Sumbha and Nisumbha is preceded by the episode with their fathers, Sunda and Nisunda, in which Tilottamā causes these demon brothers' death. Their death through lust for Tilottamā gives birth to Sumbha and Nisumbha. Kauśikī's slaying of the demon Mahiṣa, Sumbha's son, supplements the narrative of this layer.

Layer C (56–57; 60.1–13, 60.22–71): Other episodes

While each of the narratives of Layers A and B is formed by a sequence of events, the episodes that cannot be accommodated in either sequence are relegated to this layer. There are four of these episodes, which are somehow connected with the stories in the upper two layers or, in one case, another episode in Layer C. The story of the transmigration of seven Brahmins related in chapter 56 and the first half of chapter 57 appears to be linked with the account of hells and transmigration found in chapters 37–50. But the second half of 57, which contains the episode of chaste wives, associates one of the seven Brahmins with a Gaṇa of Pārvatī called Somanandin, who figures in Layer A. In SP 60.1–5, Pārvatī's assignment of Kauśikī to Mt. Vindhya, related in SP 58, is questioned and explained as due to an event in the past when Pārvatī granted Mt. Vindhya's wish as a reward for his *tapas*. Subsequently, SP 60.6–13 tells the popular myth that the Vindhya mountain once obstructed the path of the sun, which is occasioned by the usage of Vindhya's epithet, Ādityarodhana 'the blockage of the Sun', in SP 60.4b. In the episode concerning Tilottamā in Layer B, the demon brothers Sunda and Nisunda practise *tapas* at Gokarṇa, which triggers a Māhātmya of the northern Gokarṇa, as well as the southern one, related in SP 60.22–71.¹¹

These three layers are arranged in the following way in the Vindhyavāsini Cycle.

A 34.1–61: In reply to Vyāsa's question of how Pārvatī obtained a fair complexion, Sanatkumāra starts relating the story. Śiva jokes with

birth, in which they are embedded, see Yokochi 2001 and 2004b, 57–78. Most famous is the version found in the *Devīmāhātmya* (5–12), the main source of which is probably the Vindhyavāsini Cycle at issue (the subject was discussed in my paper at the 13th World Sanskrit Conference at Edinburgh, 2006). The version in the *Devīmāhātmya* was made a model in several later Purāṇas; for instance, VmP 28–30, ŚiP *Umāsaṃhitā* 47–48, and DBhP 5.21–31. HCC 23 also contains this episode. SkP *Prabhāsakhaṇḍa* 3.24 narrates an episode in which Kātyāyanī kills the demon Śumbha on Mt. Arbuda.

11 For the two Gokarṇas, see n. 246 on p. 109.

Pārvatī about her dark complexion. Pārvatī wishes to obtain a fair complexion and a son by means of *tapas*. With Śiva's permission, she goes to the Himālaya mountains and starts practising *tapas* on a peak there.

A 53–54: Sanatkumāra answers Vyāsa's question about Pārvatī's *tapas* and the boons she obtained. With Śiva's permission, Brahmā goes to Pārvatī in order to stop her from practising *tapas*.

A 55: Brahmā bestows the status of Gaṇeśvara on a tiger, who is named Somanandin, and grants a fair complexion and a son to Pārvatī.

C 56–57: Vyāsa asks Sanatkumāra how Brahmins who have committed evil deeds can attain happiness. In reply, Sanatkumāra tells Vyāsa the story of the transmigration of seven Brahmins, one of whom became the tiger who had become Somanandin in chapter 55.

A 58: Sanatkumāra answers Vyāsa's question concerning what Pārvatī did after obtaining the boons. Pārvatī sloughs off her dark skin and becomes golden-skinned. Her dark slough is transformed into a goddess named Kauśikī. At Pārvatī's command, Kauśikī goes to the Vindhya mountains and makes her abode there.

A 59: After bestowing boons on the peak, which is to be named Gaurīśikhara after her, and on other beings dwelling there, Pārvatī leaves the peak to go home.

C 60.1–5: Sanatkumāra answers Vyāsa's question about why Kauśikī was sent to Mt. Vindhya.

C 60.6–13: Sanatkumāra answers Vyāsa's question about why Mt. Vindhya became called 'the blockage of the Sun'.

B 60.14–21: In reply to Vyāsa's question about the demons whom Kauśikī killed, Sanatkumāra embarks on the story of Sunda and Nisunda. The demon brothers Sunda and Nisunda go to Gokarṇa to practise *tapas*.

C 60.22–71: In reply to Vyāsa's question about the origin of Gokarṇa, Sanatkumāra tells him the story of the installation of *liṅgas* at the northern and southern Gokarṇas.

B 60.72–132: Sanatkumāra resumes the story of Sunda and Nisunda. Sunda and Nisunda practise *tapas* at the northern Gokarṇa and obtain a boon from Brahmā. They consult the chiefs of the demons about the war with the gods.

- B 61: The war between the demons and the gods commences. The demons defeat the gods and settle themselves in the Vindhya mountains.
- B 62: Brahmā creates Tilottamā, and Śiva in the form of a *caturmukhalīṅga* gives her amorous power. Enticed by her charm, Sunda and Nisunda fight with each other to the death. At the moment of their death, Sumbha and Nisumbha are born from their souls and are brought up by Mt. Vindhya and his wife. When they have grown up, they head the demons and defeat the gods in the war.
- B 63: Sumbha courts Kauśikī through the messenger Mūka and is challenged to defeat her in battle to gain her as his wife. After consulting other demons Sumbha decides to fight.
- B 64: The demons begin marching against Kauśikī. Animal- and bird-faced goddesses spring forth from Kauśikī's body.
- B 65: The war between the goddesses and the demons commences.
- B 66: The war between the elephant troops of both sides takes place. Kauśikī fights with Nisumbha and then Sumbha, and kills them.
- B 67: Śiva and Pārvatī appear in front of their daughter Kauśikī, bless her and give their permission for her consecration. The gods, headed by Indra, consecrate her. Indra adopts her as his sister.
- B 68.1–9: Kauśikī assigns the goddesses who sprang out of her body to various countries and towns.
- B 68.10–23: Some time later, Kauśikī is attacked by the demon Mahiṣa, Sumbha's son, and kills him.
- A 69: Sanatkumāra answers Vyāsa's question about what else Pārvatī did after obtaining the boons. Pārvatī returns home and tells Śiva what she did. Then, she takes Śiva to the peak where she practised *tapas* and became golden-coloured. Śiva grants boons to the peak and names it Gaurīśikhara. Pārvatī shows him various spots related to her *tapas*. Śiva gives them names and connects them with benefits.

As is clear from the above outline, all the stories in the Vindhyavāsini Cycle are narrated by Sanatkumāra to Vyāsa. This framework, in which Vyāsa asks Sanatkumāra several questions, fulfills either of two functions:

(1) it introduces a new subject (34.1–2; 56.1–4; 60.1–2, 6–7, 14–16, 22–23), or (2) it resumes a former subject after a long interruption (53.1–2; 58.1; 69.1–6).¹² Because a new subject is always introduced by Vyāsa's question, which layer each story unit belongs to does not depend on the speaker of the unit but rather its content, viz. the unit fits in either the sequence of events of Layer A, that of Layer B, or neither of them. When a narrative consists of several layers of frames, who is the speaker of a unit and which frames the speaker belongs to is generally important for the structural analysis of the narrative. This frame-story structure is used in the Vindhya-vāsīnī Cycle, too. As mentioned above, the scene in which Sanatkumāra has a conversation with Vyāsa is the outer frame that envelops all the stories. Within the stories narrated by Sanatkumāra are situated two brief stories, each of which is narrated by a figure appearing in Sanatkumāra's narrative: SP 56.64–82 and SP 57.84–98. The first story, a past birth of the hunters' father, is told by the father to his sons; the second, an episode concerning Bhalandala and his chaste wife Ṛc, is told by the ascetic Hāla to his wife. However, both of these stories are brief and included in the episode (SP 56–57) that belongs to Layer C. Hence, in the case of the Vindhya-vāsīnī Cycle, a structural analysis based on the content of story units, as proposed above, is far more useful than one based on the respective speakers.

Before examining the Vindhya-vāsīnī Cycle further, a brief comment may be required on the names of the demon brothers, Kauśīkī's chief antagonists. Although they are usually known as Śumbha and Niśumbha, S₁ and S₂, the two oldest manuscripts of the SP, consistently read Sumbha and Nisumbha.¹³ In addition, the oldest dated manuscript of the *Devīmāhātmya*, preserved in Nepal, dated Nepal Saṃvat 229 (AD 1109),¹⁴ as well as another manuscript ascribed to the twelfth century on palaeographical grounds,¹⁵ also reads Sumbha and Nisumbha. Therefore, it is

12 In SP 60.72, when Sanatkumāra resumes the story of Sunda and Nisunda after the interruption by the Gokaṇṇa-Māhātmya, he does so without being questioned by Vyāsa, probably because the interruption is so brief that the audience/readers do not need to be reminded of the resumed subject.

13 In S₃, the akṣaras of *su* and *śu* are usually indistinguishable. The manuscripts belonging to the R and A recensions always read Śumbha and Niśumbha. The critical edition of the *Harivaṃśa* reads Sumbha and Nisumbha once (HV 47.49a) and Śumbha and Niśumbha once (HV 65.51c) when it refers to Kauśīkī-Vindhya-vāsīnī's slaying of these demons. However, it should be noted that the oldest manuscript used for the critical edition is ascribed to around AD 1100 by the editor (p. XVIII of Introduction), which is later than all manuscripts of the S recension of the *Skandapurāṇa*.

14 NGMPP Reel No. A1157/11 (MS.No. 1077, *jha* of Shastri's Catalogue of the Durbar Library, Nepal).

15 This manuscript is in the possession of Sam Fogg (London). I used the photographs of it that Prof. H. Isaacson took and kindly provided to me. Another manuscript

likely that the names of the demon brothers were originally Sumbha and Nisumbha, rather than Śumbha and Nisumbha. Furthermore, SP 62.52, where the demon brothers declare their names at birth, seems to imply an etymological significance to their names. There, one says ‘I am *sumbha* towards my enemies, [hence I am Sumbha]’, and the other says ‘I am also *sumbha*, the second one (*ni-*) [hence I am Nisumbha]’ (*ekas tatrābravīd bālaḥ sumbho ’haṃ dviṣatām iti | nisumbho ’py aham anyas tu bālas tatrāvadat tadā* ||). Mayrhofer enters a verb-root *sobh* into his *Etymologisches Wörterbuch des Altindoarischen* and states that it probably means ‘schlagen’, although he adds ‘Nicht klar’ at the end of the entry. A perfect form of *sobh* is probably used in SP 61.3c (*susubhuḥ kṣatriyān anye* ‘Others (i.e. other demons) beat the Kṣatriyas to death’). The reading *susubhuḥ* has been conjectured, based on the variants in S₁ (*śuśubhu*) and S₂S₃ (*śuśumbhu*). Thus the confusion between the two verb roots *sobh* and *śobh* seems to have already taken place in ninth-century Nepal.¹⁶

The Function of the Vindhyavāsīnī Cycle

In his review of SP I, J. C. Wright points to the possibility that ‘much *Devīmāhātmya* material’ is an interpolation, based on passages in the *Anukramaṇikā* (‘table of topics’) in SP 2.¹⁷ Since this is an understandable suspicion, we should first discuss the question of whether the Vindhyavāsīnī Cycle is an integral part of the *Skandapurāṇa* or not. Only once we have determined that it is, shall we investigate how it is integrated into

preserved in Nepal, dated NS 518 (AD 1398), reads Sumbha and Nisumbha more often than Śumbha and Nisumbha (NGMPP Reel No. A1157/12, MS. No. 1534, *ca* of Shastri’s Catalogue, though Shastri misreads the date as NS 118). See Yokochi 1999a, notes 1 and 11. A Malayalam manuscript of the *Devīmāhātmya*, which I was able to consult by chance, consistently reads Sumbha and Nisumbha.

- 16 According to Prof. H. Isaacson (e-mail dated 25 November 2004), the verb forms derived from this verb-root, such as imperatives *sumbha* and *nisumbha*, and a finite form *nisumbhayati*, occasionally occur in Buddhist tantric texts, and the root is explained as meaning to destroy or kill. For example, in the sentence *om sumbha nisumbha* in the *Guhyasamājatantra* Paṭala 14 (p. 86 in Gaekwad Ed.), *sumbha* is explained as a vocative meaning *nisūdaka* (‘destroyer’ or ‘slayer’), and *nisumbha* is glossed as *niḥśeṣa māraḥ* (‘destroy totally’) in a commentary on this text, the *Pradīpoddyotanāṭikāsaṭkoṭivākyā* (p. 153 in Cakravarti’s Ed.). For other instances in Buddhist literature, see Einoo 2006, 26, n. 43.
- 17 Wright 2000, 302f. He says that ‘Taking a hint from the editors’ own conjecture (p. 62, line 2), one might suspect that a rubric *kathanam apy aśeṣataḥ* in the Anukr., has been so interpreted as to provide for the interpolation of much *Devīmāhātmya* material. In the Anukr., this material intervenes between *gaṇānām darśanam caiva kathanam apy aśeṣataḥ* and a virtually duplicate rubric *gaṇānām āgamaś caiva saṃkhyānaśravaṇam tathā*; but the actual text seems to introduce it only after completing its treatment of the Gaṇas.’

the Śaiva myths of the *Skandapurāṇa*.

Concerning Layer A, the fact that Brahmā granted Pārvatī's wish to have a son by Śiva, namely Skanda, related in SP 55, is referred to later in SP_{Bh} 72.17.¹⁸ Moreover, in the list of Śiva's sacred places in chapter 167, Gaurīśikhara is mentioned as the place where Pārvatī practised her *tapas* in order to obtain a fair complexion (*gauravarṇa*) and the place was named so after this event, viz. Pārvatī became Gaurī 'Fair Lady',¹⁹ which corresponds to the story of Layer A. In Layer B, it is said that a number of terrifying goddesses sprang forth from Kauśikī's body and fought the demons. In SP_{Bh} 164, when the gods inaugurated Skanda as the commander of their army and presented him with a part of their retinues, Kauśikī is said to have presented him with these goddesses, called the Mothers there, who had emerged out of her body (SP_{Bh} 164.142). At the end of their description, in 164.178ab, it is again related that Kauśikī gave them to Skanda.²⁰ Although the description of the goddesses in chapter 164 has parallel passages in a version of Skanda's inauguration found in the *Śalyaparvan* of the *Mahābhārata* (SP_{Bh} 164.143–177 ≈ MBh 9.45.3–34ab and 38–39), SP_{Bh} 164.142 and 178ab have no corresponding passage in the MBh version. From comparison of the two versions, it is clear that the SP borrowed the passages from the MBh and revised the narrative;²¹ thus the addition of 142 and 178ab respectively at the beginning and the end of the description is also a revision on the SP side in order to connect Skanda's inaugural ceremony with the episode in Layer B at issue. For these reasons, Layers A and B can safely be considered to be an integral part of the *Skandapurāṇa*.

As far as Layer C is concerned, the situation is less clear. There are four episodes contained in Layer C. SP 60.1–5 tells that, in order to grant Mt. Vindhya's wish for her eternally to reside on him, Pārvatī divided her-

18 See n. 43.

19 SP_S 167.49–50ab. The passage relevant for Gaurīśikhara in the list, SP_S 167.49–51, runs as follows:

mahad dhimavatas tv anyat kūṭaṃ siddhanīṣevitam |
yatra devī tapas tepe gauravarṇasamīpsayā || 49 ||
gaurīśikharam ity eva triṣu lokeṣu viśrutam |
kucakuṇḍa ity khyāte tīrthe yatromayā kṛte || 50 ||
tad gaurīśikharam puṇyam ye 'bhigacchanti mānavāḥ |
aśvamedhaphalaṃ prāpya te yānti paramām gatim || 51 ||.

The Peak of Gaurī is also referred to in SP_{Bh} 109.3c, 43cd and 50d (Gaurīkūṭa in 3c and Gaurīśikhara in 50d). For the location of Gaurīśikhara, see n. 9.

20 SP_{Bh} 164.142:

mātṛś ca pradadau tasmai kauśikī dehasambhavāḥ |
mahābalā mahāsattvāḥ samareṣv aparājitāḥ ||;

SP_{Bh} 164.178ab:

etāś cānyāś ca samhr̥ṣṭā dadau skandāya kauśikī |.

21 For a more detailed comparison, see Yokochi 2004b, 100f.

self into two and sent one half, namely Kauśikī, to the mountain. Kauśikī had already been an epithet of Vindhyavāsīnī in the *Harivaṃśa*,²² so that this episode explaining why Kauśikī resides in the Vindhya mountains is clearly a later invention; however, this does not mean that it is later than the main body of the *Skandapurāṇa*. Also, in this episode Kauśikī's birth from Pārvatī is described in a manner different from that given in SP 58 in Layer A; however, this can be due to the difference in the aims and length of both accounts and does not need to be regarded as a contradiction. The next episode, SP 60.6–13, is a version of the myth in which Mt. Vindhya makes himself higher in order to obstruct the sun's course and the sage Agastya stops him. This version seems to have condensed a myth found also in MBh 3.102.1–13 and does not bear any peculiarities, such as traces of Śaiva adaptation. Thus, concerning the content, there is no indication to determine whether these episodes originally constituted the *Skandapurāṇa* or were interpolated later. Here SP 2.13 in the *Anukramaṇikā* may provide a clue, reading *gauryaś ca nīlayo vindhye vindhyasūryasamā-gamaḥ | agastyasya ca mātmyaṃ vadhaḥ sundanisundayoḥ ||*. This verse must be authentic since pāda d refers to an account contained in Layer B, and pādas b and c clearly refer to the second episode in SP 60.6–13. This evidence underlines the originality of the second episode. Pāda a alludes to either the first episode in SP 60.1–5, or Kauśikī's abiding on a peak of the Vindhya mountain mentioned in SP 58.23–30. Even if it refers to the latter, the originality of the second episode supports that of the first episode because the second episode is occasioned by the use of Vindhya's epithet Ādityarodhana²³ in the preceding one, without which the second episode cannot be embedded into the context.

The next episode is a Māhātmya of the northern and southern Gokarṇas, related in SP 60.22–71. The primary aim of this account is to tell how these two places became sacred as a result of the installation of a *līṅga* in each place. The origin of Śaiva sacred places ensuing from the installation of *līṅgas* is a favourite theme in the *Skandapurāṇa*. In this regard, this Gokarṇa-Māhātmya narrates a unique myth: Śiva appears in the form of a one-eyed, one-legged unicorn; when Viṣṇu, Brahmā and

22 HV 47.47–48:

*tatraiva tvam bhaginyarthe grahīṣyati sa vāsavaḥ |
kuśīkasya tu gotreṇa kauśikī tvam bhaviṣyasi ||
sa te vindhye nagaśreṣṭhe sthānaṃ dāsyati śāśvatam |
tataḥ sthānasahasraḥ tvam pṛthivīm śobhayiṣyasi ||*
See also Yokochi 2004b, 93f.

23 SP_S 167.7 refers to a peak of Vindhya called Ādityabandhana as a place where the sun installed a *līṅga*, in the list of Śiva's sanctuaries. The verse runs as follows:
*ādityabandhanaṃ nāma kūtaṃ vindhyagireḥ śubham |
sthāpitaṃ tatra līṅgaṃ tu tapanena mahāprabham |
tad drṣṭvā manuḥ vyāsa janma prati na śocati ||*

Indra grasp its horn, the unicorn disappears, leaving one-third of its horn in the hand of each god; Viṣṇu takes his third home; Brahmā installs his third as a *liṅga* at that site, which becomes the northern Gokarṇa; the last third, carried by Indra and then by Rāvaṇa, is installed by itself at a certain place on the southern coast, which becomes the southern Gokarṇa. The other aim of this account is to give a Śaiva retelling of the popular myth of Indra killing Vṛtra. There are several versions of this myth found in the Epics,²⁴ among which the version related in MBh 5.9.1–10.41 is most similar to the one incorporated into this account and may have been its model, recast here for the Śaiva faith.²⁵ Śaiva adaptations of popular myths are another favourite compositional strategy in the *Skandapurāṇa*.²⁶ Hence, this account fits the general tendency of the

24 MBh 3.98–99; 5.9–10; 7.69.49–65; 12.272.1–273.9; 14.11; Rām. 7.75–77.

25 SP 60.64, in which Śiva invisibly foretells the gods how Indra will kill Vṛtra, echoes this version:

*vaiṣṇavaṃ paramaṃ tejaḥ phenam āveksyate surāḥ |
śiraś chetsyati vṛtrasya tad ādāya śatakratuḥ ||.*

“Viṣṇu’s supreme *tejas* will enter into [a mass of] foam, O Gods.

Śatakratu (i.e. Indra) will cut off Vṛtra’s head with it.”

In the Vindhyaśāsinī Cycle this unique manner of killing Vṛtra does not appear to have any connection with the preceding story, in which Brahmā, Viṣṇu and Indra each grasps a third of the horn of the unicorn-shaped Śiva. In the MBh 5 version, Viṣṇu promises the gods to enter the *vajra*, Indra’s weapon, invisibly, when Indra kills Vṛtra (5.10.12cd: *adrśyaś ca praveksyāmi vajram asyāyudhottamam*). Following Viṣṇu’s advice, Indra proposes a peace treaty to Vṛtra, who agrees to it on condition that the gods will not kill him by anything dry or wet, by stone or wood, by a weapon or the *vajra*, either in the daytime or at night (5.10.29–30a). Afterwards, Indra, by chance, sees Vṛtra on the coast towards evening and calls to mind Viṣṇu’s promise, thinking that the evening (*saṃdhyā*) is neither daytime nor night (5.10.33–35). Then he finds a huge mass of foam in the sea and decides to kill Vṛtra with it because this does not break any condition of their peace treaty (5.10.36–37). He casts the foam with his *vajra* hidden inside onto Vṛtra; Viṣṇu enters the foam and kills Vṛtra (5.10.38: *savajram atha phenam taṃ kṣipram vṛtre nisṛṣṭavān | praviśya phenam taṃ viṣṇur atha vṛtram vyanāśayat ||*). From this it is clear that Śiva’s prediction in SP 60.64 presupposes a version of the Vṛtra myth similar to that found in MBh 5. In the SP version, a part of the unicorn’s horn, which is in Indra’s hand in this scene, may have been thought of as a substitute for the *vajra*, although this is not stated explicitly. The recasting of the Vṛtra myth ends with this verse and Indra’s actual killing of Vṛtra is not related, as if the redactors of this Gokarṇa account changed the original plan of telling a Śaiva adaptation of the Vṛtra myth. It seems that the redactors were unable to dismiss the association of Gokarṇa with Rāvaṇa, which was probably well known at the time of its redaction (see n. 27). In addition, the MBh 5 version of the Vṛtra myth itself is a recasting of the Namuci myth (Indra’s slaying of Namuci) found in the Vedic literature (cf. Bloomfield 1893).

26 For instance, the Śaiva adaptation of the Tilottamā myth in the Vindhyaśāsinī Cycle has been discussed in Yokochi 2004b, 86–88, comparing it with the two accounts of this myth in the MBh. There are many other examples in the *Skandapurāṇa*.

text. The northern and southern Gokarṇas are also mentioned in SP_S 167.101–106 in the list of Śiva's sanctuaries. This passage does not have any reference to this account and, instead, relates different episodes, such as that Rāvaṇa attained sovereignty in the triple world after practising *tapas* and propitiating Śiva in the northern Gokarṇa; and that Rāvaṇa's brother, Vibhīṣaṇa, continued enjoying kingship in reward for his worship of Śiva in the southern Gokarṇa.²⁷ This might appear to suggest that the account in SP 60 is a secondary interpolation. However, there is no definite contradiction between the passage in SP_S 167 and the account in SP 60 because the former does not mention any origin for the two Gokarṇas. Therefore, on the grounds of the appropriateness of its themes for the text, the Gokarṇa-Māhātmya in SP 60 can be regarded as part of the original composition of the *Skandapurāṇa*.

The last, longest episode, covering two chapters, SP 56 and 57, is the most problematic. This episode consists of two parts: the first part, SP 56.1–57.47 and possibly SP 57.105–107,²⁸ is the story of the transmigration of seven Brahmins, and the second, SP 57.48–104, is an episode linking the story of the seven Brahmins with the narrative of Layer B, in which one of the seven Brahmins, called Brahmadhanvan in his latest birth, is said to have been cursed to become a tiger. That this tiger/Brahmadhanvan lived in Agrārāṇya—the place where Pārvatī had practised her

27 SP_S 167.101–106 is as follows:

tataś cottaragokarṇaṃ haraliṅgāṅkitāśrayam |
taptaṃ yatra tapas tīvraṃ rākṣasaḥ piśitāśanaḥ |
rāvaṇādyair mahābhāḡair labdhaś ca vara ṛpsitaḥ || 101 ||
purā yatra tapaḥ kṛtvā prasādyā ca pinākinam |
trailokye cakravartitvaṃ rāvaṇaḥ samavāptavān || 102 ||
aśvamedhaṃ daśaguṇaṃ taṃ dṛṣṭvā labhate naraḥ |
mṛtaś ca rudrasāyujyaṃ gacchate nātra saṃśayaḥ || 103 ||
tato dakṣiṇagokarṇaṃ sthānaṃ puṇyaṃ pinākinaḥ |
sprkkayā jātayā yatra laṅkāmalayasānuṣu |
arcyate bhagavān devaḥ sarvāmaravareśvaraḥ || 104 ||
eko rākṣasaśārdūlo yatrādyāpi vibhīṣaṇaḥ |
sambharyāyāmareśānaṃ bhūṅkte rājyaṃ aśaṅkitam || 105 ||
mānavā ye bhīgacchanti gokarṇāyatanāśramam |
daśānām aśvamedhānāṃ prāpṇuvanti phalaṃ śubham || 106 ||

A similar episode in which Rāvaṇa and his brothers, Vibhīṣaṇa and Kumbhakarṇa, practise severe *tapas* in Gokarṇa and obtain several boons from Brahmā—not from Śiva—is found in Rām. 7.9.37–7.10.42. See also Bisschop's commentaries on the verses quoted above (2006, 202). The two Gokarṇas are also listed among Śaiva sacred places in SP 29.83b and SP_{Bh} 183.49b, and a Gokarṇa is mentioned in SP 68.3b as the place to which Kauśikī assigned Revati.

28 To which part the three concluding verses (SP 57.105–107) mentioning a *śruti-phala*—benefits from listening to and reciting a story unit, which are usually mentioned when one subject has ended—of the two chapters belong is open to question and will be discussed below (p. 18).

tapas is named so by Śiva in SP 69.71—and that Pārvatī made him her Gaṇapati there is stated in 57.104. Hence, the identification of the tiger-/Brahmadhanvan with the tiger figuring in the Layer B narrative, who attended Pārvatī during her *tapas* and was transformed in reward into her Gaṇa called Somanandin,²⁹ is beyond doubt. Brahmadhanvan's *tapas* in order to propitiate Pārvatī and obtain boons, described in 57.48–50, corresponds to Pārvatī's statement in 55.13a that the tiger had once been her ardent devotee. Moreover, one of Brahmadhanvan's wishes granted by Pārvatī, viz. that she would save him if he fell into serious trouble (57.50ab), foreshadows the future event related in Layer B (55.8–24), viz. that Pārvatī persuaded Brahmā into lifting the curse of his being a tiger and granting him the state of her Gaṇa. Therefore, it seems to be evident that in SP 56–57, which interrupt the Layer A narrative, the redactors intended to tell the story of the past life of the tiger/Somanandin figuring in SP 55 in Layer A.

However, Vyāsa's introductory question to Sanatkumāra at the beginning of SP 56 does not have any reference to the tiger/Somanandin. Instead, Vyāsa first tells Sanatkumāra that he has taught in the description of hells that the people who have committed evil deeds go to hell and those who have performed good deeds enjoy happiness in heaven (SP 56.1). Then, Vyāsa asks him how Brahmins who have committed evil deeds can attain happiness (SP 56.2–3), and Sanatkumāra tells him the story of the seven Brahmins, in which worship of ancestry and services to one's father are emphasized. 'The description of hells (*narakavarṇana*)' in SP 56.1b refers to the description of thirteen hells in chapters 37–49 embedded into the Sukeśa cycle. In the Sukeśa cycle found in SP 35–51,³⁰ Sukeśa, an ardent devotee of Śiva, liberates his ancestors from their fate of falling into hell thanks to Śiva (SP 35); his ancestors appreciate Sukeśa's help (SP 36), and his father Suśarman among them at his request describes thirteen hells one by one (SP 37–49) and the rebirths after the hells (SP 50); then Sukeśa practises *tapas* again in order to liberate all the people who are tormented in the hells, and Śiva fulfills his wish (SP 51). Thus, not only the reference to the description of hells but also the significance

29 SP 34.51–61; 55.8–24; 69.25–28, 29cd–30ab (cf. SP_{RA} 167.2.13). This tiger is also mentioned in VmP 28.14–21 and ŚiP *Vāyavīyasamhitā* 1.25.8–17, 26.1–23, 27.28–35. In HCC 22.15–16 and 29–34ab, two lions instead of a tiger approach Pārvatī during her practice of *tapas* and, leaving their lion bodies, become Gaṇas called Diṇḍi and Mahodara thanks to her giving them a glance of grace. Then, in 22.42–43, Pārvatī orders Vindhyaśinī, who is usually called Durgā-Kātyāyanī in this text, to take the two lion bodies in service as her vehicles and names them Somanandi and Upanandi.

30 The beginning of the Sukeśa cycle is recounted in SP 11.5–18. The story of Sukeśa related in SP 11.5–18 and SP 35 is probably a Śaiva adaptation of the story of Jaratkāru found in MBh 1.13.9–42 and MBh 1.41–42. See SP I, p. 80 n. 61.

of services to one's father and ancestors associates the seven-Brahmins story with the Sukeśa cycle. A similar story of seven Brahmins is found in HV 14–19, where HV 16–19 chiefly corresponds to the SP version. In the *Harivaṃśa*, this story forms the second half of the *Pitṛkalpa* (HV 11–19) dealing with the worship of divine ancestry, as an illustration that proves the efficiency of ancestor worship.³¹ There is also an indication of some influence of the *Pitṛkalpa* of the *Harivaṃśa* in the Sukeśa cycle; a past event that Sukeśa's ancestors told him about in SP 36.27–49 is similar to that found in HV 12.21–41. This also underscores the close relationship between the Sukeśa cycle and the story of the seven Brahmins in SP 56.1–57.47.

Thus, it might be supposed that the story of the seven Brahmins was originally a part of the Sukeśa cycle. However, this is unlikely because the seven-Brahmins story is introduced by an independent question by Vyāsa and cannot be in the sequence of events in the Sukeśa cycle. The function of this story may be comparable to SP 52.1–25. It is said in SP 52.26 that Śīva, after giving a favour for Sukeśa, goes to Kāṣṭhakūṭa's hermitage and grants boons to him; the rest of chapter 52 gives an account of Śīva's boon-giving to Kāṣṭhakūṭa. SP 52.1–25, situated between the two boon-giving stories, one to Sukeśa and the other to Kāṣṭhakūṭa, contains two subjects: what types of men do not fall into the hells even if they have committed evil deeds, and what is the best way of life for women that will not lead them to the hells definitely. These two are introduced together by Vyāsa's question and answered successively by Sanatkumāra. Thus, the contents of this section are related to the account of the hells in the Sukeśa cycle, but they are independent of the sequence of Śīva's boon-giving activities; the section SP 52.1–25 is a sort of supplement to the Sukeśa cycle. The seven-Brahmins story, associated with the Sukeśa cycle but independent of it, can also be a sort of supplement to this cycle.

Furthermore, the seven-Brahmins story may be considered to be an illustration of the first of the two subjects of SP 52.1–25. The seven Brahmins do not fall to the hells, even though they have committed sins worthy of the hells—they have killed and eaten their preceptor's cow and lied to him about it—; instead, they suffer transmigration through low births (hunters, deer and ruddy sheldrakes) and finally reach the ultimate perfection. In this regard, attention may be drawn to a brief episode embedded in the linking story in the second half of chapter 57 (SP 57.48–104), an episode about a chaste wife Ṛc (SP 57.84–98). The episode is

31 Another version of this story, which is much more faithful to the HV version than the SP one is, is contained in MtP 20–21 under the name of *Pitṛmāhātmya* in the *Śrāddhakalpa*. HV 14–19 has been studied in the light of the SP version in Yokochi 2000. For the *Pitṛkalpa* of the HV, see de Vries 1928; Saindon 1998 (see also a review by Brinkhaus 2003), 1999.

told by the ascetic Hāla to his wife in order to show her that a chaste wife is inviolable even by gods. On the second of the two subjects in SP 52.1–25, namely, what is the best way of life for women so that they certainly do not go to hell, Sanat Kumāra’s answer is, in a word, chastity to their husbands. The episode of Ṛc that demonstrates the power of chastity may therefore be regarded as an illustration of the second subject.

To sum up, it seems that there are three independent fragments related to the account of hells in the Sukeśa cycle: a teaching about men and women who do not fall to the hells, the story of the seven Brahmins and the story of the chaste wife Ṛc; the latter two serve as illustrations of the first one. Of the three, the first brief fragment was placed immediately after the Sukeśa cycle as a supplement. The latter two might originally have been located successively after the first fragment, but it may be more likely that, due to the length of the seven-Brahmins story, their interpolation after the first fragment was suspended for a while. Whatever the case may have been, they were later utilised at the current place to provide the story of the past life of the tiger/Somanandin figuring in SP 55.

We will now turn to the concluding verses of these two chapters, 57.105–107. In 57.105a, the demonstrative pronoun *tasya* naturally refers to the tiger/Brahmadhanvan, who is the subject of the preceding verse. However, although the fact that he finally became Pārvatī’s Gaṇapati is mentioned in 104d, the preceding story is devoted to the description of his crime and consequent degradation into a tiger; hence, the expression ‘this tale of his greatness’ (*imaṃ tasya mātmyam*) in 105a, which probably refers to the entire story in SP 56–57, sounds strange. Furthermore, in 57.105 and 106, mastery of *yoga* (*yogaiśvaryam* in 105; *yogeśvaratvam* in 106) is emphasized as the fruit of learning by heart and reciting ‘this tale of his greatness’. This calls to mind the seven-Brahmins story contained in the first part, in which mastery of *yoga* is a recurrent theme.³² Therefore, it may be assumed that 57.105–107 was originally the end of the seven-Brahmins story, the first part of SP 56–57, rather than of both parts combined. If that were the case, *tasya* in 57.105a may originally have referred to Brahmadata, the legendary king of Kampilya (the cap-

32 The original preceptor of the seven Brahmins, Kauśika Suparvan, foretells, when they are reborn as hunters, that they will transmigrate through several births, retaining memory of their previous births and practising *yoga*, and finally reach the world of Brahmā (SP 56.40–42). Four of the seven become Yogeśvaras in their last birth (57.21–22, 24–25, 28cd, 32). Of the other three (Brahmadatta, Pañcāla and Brahmadhanvan), King Brahmadata attains heaven through his power of *yoga* (57.46). In the HV version of the seven-Brahmins story, too, practice of *yogadharmā*, along with ancestor worship, is considered to be the primary method to attain final happiness.

ital of the Pañcāla country) and main character in the seven-Brahmins story.³³

On the other hand, the last verse of the first part (57.47) mentions the final fate of Pañcāla, Brahmadata's royal priest and one of his two companions during his last birth as king, so that 57.105 cannot follow 57.47 directly. Also, there must have been at least one verse that told what happened to Brahmadhanvan, Brahmadata's minister and the other companion during his last birth, in the original version. Thus it could be supposed that the original version of the first part had a few more verses after 57.47 and before the concluding verses (viz. the current 57.105–107) and that, when the first part was located at the current place, the second part—the linking episode of Brahmadhanvan via the tiger with Somanandin—was substituted for the verses following 57.47.

As pointed out above (p. 15), the linking episode in the second part shows that the redactors made an effort to connect the new episode with the account in SP 55. However, one inconsistency remains: SP 55.22cd says that the tiger was a Yakṣa and chamberlain (*pratihāra*) of Pañcāla,³⁴ while, in SP 57, the former self of the tiger is Brahmadhanvan, Brahmadata's minister. In the same chapter, furthermore, Pañcāla is the name of another of the seven Brahmins, Brahmadata's royal priest, in his latest birth, who is said to have become a Yakṣa after fasting to death (57.47).³⁵

33 Compare these verses to the *śrutiphala* of the MtP version of the same story (21.39cd–40):

*ya idaṃ pīṭmāhātmyaṃ brahmadattasya ca dvijāḥ ||
dvijebhyaḥ śrāvayed yo vā śṛṇoty atha paṭhet tu vā |
kalpakoṭīśataṃ sāgraṃ brahmaloke mahūyate ||.*

34 Pañcāla here probably denotes a Yakṣa king rather than the Pañcāla country, because the noun *pañcāla* is used in the singular; the plural is usually used for the name of a country. In MtP 157.18, it is said that Brahmā gave Kauśikī-Vindhyavāsīnī a Yakṣa called Pañcāla as her servant, when she was born from Pārvatī's dark slough:

*pañcālo nāma yakṣo 'yaṃ yakṣalakṣapadānugaḥ |
dattas te kiṃkaro devi mayā māyāśatair yutaḥ ||.*

No animal attending Pārvatī during her *tapas* is mentioned in the *Matsyapurāṇa*. A chief of the Yakṣas (*yakṣendra*) called Pañcāla also figures as a servant of Vindhyavāsīnī (Durgā-Kātyāyanī) in HCC 23.21:

*pañcālanāmā yakṣendro durgāyās tatra kiṃkaraḥ |
sthāpito balavān tatra dānavāsahyavikramaḥ ||.*

He is referred to in HCC 23.93c, too. In this text he is clearly distinguished from the two lions which correspond to the tiger in the Vindhyavāsīnī Cycle (see n. 29). According to Coomaraswamy (1993, 39), a Yakṣa king in Gandhāra called Pañcāla is known as the father of Pañcika, husband of Hārīti, in the *Samyuktavastu* 31.

35 In the HV version of this story, Pañcāla, a learned Brahmin of the Bābhavya lineage and minister of Brahmadata, is said in 19.29 to have become a promulgator of *krama* and *śikṣā* and attained the state of Yogācārya:

*kramaṃ praṇīya pañcālaḥ śikṣām utpādya kevalām |
yogācāryagatiṃ prāpa yaśas cāgryaṃ mahātapāḥ ||.*

kevalām in pāda b can be emended to *gālavaḥ*, which is found in some southern manuscripts including M₁₋₃ (representative manuscripts of the southern recension), on the grounds of similarity between pādas ab and MBh 12.330.38cd (*kramaṃ praṇīya śikṣāṃ ca praṇayitvā sa gālavaḥ*).

krama (or *kramapāṭha*) is ‘a recitation of the words of a hemistich (*ardharca*) taken two at time, as a general rule, in a chainlike manner, concluded with *parigraha* (a technical term meaning “a repetition of a word with *iti* interposed”) of the last word’ (Devasthali 1978, 573f.). Thus the *Kramapāṭha* combines the features of the *Samhitāpāṭha*, in which all the words are presented in euphonic combination (*sandhi*), and the *Padapāṭha*, in which all the words are in phonetic isolation from each other. Deshpande explains the distinctive value of the *Kramapāṭha* as follows: ‘while the *Padapāṭha* is thus extremely valuable as an ancient analytical statement, the *Kramapāṭha* gives a deeper recognition of the euphonic process and the linear causalities built into the word order’ (Deshpande 2002, xiv). Chapters 10 and 11 of the *Ṛgvedapraṭīśākhya* are allotted to the description of the *Kramapāṭha*. In 11.65 Bābhravya is mentioned as the propounder of the *krama* (*iti pra bābhavya uvāca ca kramaṃ | kramapravaktā prathamam śaśaṃsa ca ||* ‘Thus Bābhravya, the propounder of the *krama*, first propounded and praised the *krama*’) and he is called Pāñcāla in Uvvaṭa’s commentary *ad loc* (*bābhavyo babhruptro bhagavān pāñcālaḥ*). That Pāñcāla, also called Bābhravya Gālava, obtained the learning of *krama* from the horse head (*hayaśīras*) of Viṣṇu is alluded to in MBh 12.330.36–38 and 12.335.71 (Yokochi 2000, 543). A similar reference to this Pāñcāla is also found in HV 15.12abcd, probably part of a later interpolation, in which he is called Gālava (*ibid.*, 541–545).

Comparing the SP version with this material, a confusion between Pāñcāla (or Pāñcāla) Bābhravya Gālava associated with the *Kramapāṭha* in the Vedas, and a Yakṣa Pāñcāla/Pāñcāla (see the previous note) seems to have taken place in our text. In HV 16.30a, the figure corresponding to Pāñcāla is called Pāñcika (*pañcamah pañcikas tatra*), which may be a corruption of *pāñcālaḥ pañcamas tatra*, the reading of HV 18.17c (*ibid.*, 542 n. 43). In any case, the substitution of Pāñcika, one of the most famous Yakṣas and, according to a tradition, a son of Yakṣa Pāñcāla, for Pāñcāla Bābhravya points to the confusion mentioned above. As discussed in detail in my 2000 paper, however, it is likely that this pāda is part of a later addition that occurred not much earlier than AD 1100, the approximate date of the oldest manuscript of the HV (*ibid.*, 541–545, 548f).

In the MtP version of the seven-Brahmins story, Pāñcāla Bābhravya is said to be a promulgator of *Kāmasāstra* in 21.30:

*kāmasāstrapraṇetā ca bābhavyas tu subālakaḥ |
pāñcāla iti lokeṣu viśrutaḥ sarvasāstravit ||*

In Vātsyāyana’s *Kāmasūtra*, Pāñcāla Bābhravya is alluded to in the transmission of *kāmasūtra* leading to the extant work by Vātsyāyana. Concerning Prajāpati’s teaching about the triple goal of living beings (*trivarga*, viz. *dharma*, *artha* and *kāma*) (1.1.5), Nandin composed the work teaching *kāma* (*kāmasūtra*) separately (1.1.8); Auddālaka Śvetaketu condensed it (1.1.9); then, Pāñcāla Bābhravya condensed it further and composed the work consisting of a hundred and fifty chapters divided into seven topics (1.1.10: *tad eva tu punar adhyardhenādhyāśatena sādharāṇasāmprayogikakanyāsamprayuktakabhāryādihikārikapāradārikavaiśikaupaniṣadikaiḥ saptabhir adhikaraṇair bābhavyaḥ pāñcālaḥ samcikṣepa ||*). After him, each of the seven topics was taught separately until Vātsyāyana composed the extant, abridged work covering all seven topics (1.1.11–12). This third legend of Pāñcāla, who may or may not be the same per-

This inconsistency suggests that the redactors of SP 55 did not bear in mind the details of the linking episode, the second part of SP 56–57.

However, this does not necessarily mean that the location of the first part of these two chapters and its revision by adding the second part are secondary to the original composition of the *Skandapurāṇa*. SP 2.19cd in the *Anukramaṇikā* mentions two topics: the story of a chaste wife and the story of services to preceptors/elders (*pativratāyāś cākhyānaṃ guruśuśrūṣaṇasya ca*), which seem to refer to the story of the seven Brahmins—the seven Brahmins’ services to not only the ancestors and their own father but also to their preceptor are significant elements in the story—and that of the chaste wife Ṛc. The nature of this *Anukramaṇikā* in the *Skandapurāṇa* is open to question,³⁶ but the most plausible interpretation is that this table of topics is, as it were, a blue print for the contents of this work at the inception of its redaction. If that is indeed the correct interpretation, the two stories would have been selected to be components of the work from the outset, though where and how they were incorporated into the work may not have been determined yet.³⁷ The two stories were probably first edited, for example by adding Vyāsa’s introductory question to the seven-Brahmins story, along with SP 52.1–25 in conformity with the account of the hells found in the Sukeśa cycle, but their actual incorporation into the work may have been suspended due to the length of the seven-Brahmins story (p. 18). Later, while composing chapter 55, the redactors may have got the idea that the story of the seven Brahmins was appropriate to an episode of the tiger’s former self; the Yakṣa king Pañcāla in 55.22cd, whose chamberlain the tiger used to be, may have recalled to the redactors another Pañcāla who became a Yakṣa in the seven-Brahmins story. Thus they may have incorporated the story at its current place after chapter 55, and revised it, replacing a few verses before the three concluding verses with the newly composed, linking episode. The other component, the story of the chaste wife Ṛc, was embedded into the new linking episode; or rather, the linking episode was newly composed in order to embed the episode of Ṛc into it, so that the linking story also became a story of a chaste wife: Brahmadhanvan attempts to rape the

son as the propounder of the Kramapāṭha, may also have been related to the aforementioned confusion, because a mastery of the art of love is often attributed to Yakṣas. Concerning MtP 21.39 quoted above, on the other hand, it is not impossible that *kāma*° in pāda a has been corrupted from *krama*°, probably due to the confusion of different legends, on the grounds of considerable resemblance between the HV and MtP versions of the seven-Brahmins story. In pāda b, *tu subālakaḥ* might be emended to *triṣu gālavaḥ*.

36 SPI, Prolegomena, 55f. See also Törzsök 2004, 26–28.

37 According to the order of the topics in the *Anukramaṇikā*, SP 2.19cd is placed close to the war between Andhaka and Gaṇas (SP 2.21–22ab), which is told much later, after chapter 130, in the extant composition.

chaste wife of the sage Bhalandala and is cursed to be transformed into a tiger. Although the redactors failed to make the new episode tally with the statement in SP 55.22cd,³⁸ they left the inconsistency as it was and continued, rather than going back to 55.22cd and altering it in accordance with the new episode.³⁹

To conclude, Layers A and B, each of which is formed by a regular sequence of related events concerning Pārvatī and Kauśikī respectively, were originally integral parts of the *Skandapurāṇa*. Of the four episodes in Layer C, the two brief episodes associated with Mt. Vindhya and the Gokarṇa-Māhātmya are likely to have been original. The other episode in SP 56–57 was probably affected by a revision: the secondary location of the seven-Brahmins story and the episode of Ṛc, and the addition of the new episode that links the seven-Brahmins story to the main narrative of Layer B and that embeds the episode of Ṛc into it, which is accompanied by a partial alteration of the seven-Brahmins story. However, this condition of the episode probably reflects the redaction process of the *Skandapurāṇa* rather than a later modification. Therefore, it would be plausible to consider that all three layers of the Vindhya-vāsīnī Cycle are integral to the *Skandapurāṇa* in its first redaction.

Next, in order to examine how this cycle is integrated into the Śaiva myths of the *Skandapurāṇa*, attention should be drawn to Layer A, because Layer A links Layer B with the main plot of the *Skandapurāṇa*. Pārvatī's practice of *tapas* described in Layer A is said to have been performed to obtain not only a fair complexion but also a son, namely Skanda. In SP 34.11–12cd, Pārvatī tells Śiva that her heart is broken whenever he calls her 'Dark Lady' (Kṛṣṇā) and asks him to grant her an excellent fair complexion. Subsequently, in 34.12ef, she expresses the wish that she may bear a son, which sounds abrupt on the surface since there is nothing fore-

38 As shown in n. 34 and n. 35, the name Pañcāla/Pāñcāla as Brahmadata's companion was associated with several legends. By contrast, the other companion of Brahmadata in his last birth, who is called Kaṇḍarīka in the HV version and Brahmadhanvan in the SP one, appears to have remained more anonymous. So the redactors may have felt that it was less problematic to identify Brahmadhanvan, rather than Pañcāla, with Somanandin.

39 Between SP 55.22ab and cd, the R and the A recensions interpolate four almost identical pādas referring to the linking episode. The reading of the four pādas in the hyparchetype of the R and A recensions can be reconstructed as follows:

jānāmi brahmadhanvānaṃ brahmadattasya mantriṇam |
tvayi bhaktiḥ purāpy asya śāpād vyāghragatiṃ gataḥ ||.

This interpolation, as well as the omission of 22cd in R, shows a secondary improvement to make the plot consistent. See also Bakker 2004a, 10f (with the note *ad* SP 30.18 in SP IIA), for an instance of awkwardness of the plot that may have resulted from an early addition of a passage (SP 30.19–75) to the original form. Here 'an early addition' means an addition made during the first redaction of the *Skandapurāṇa*.

shadowing this wish.⁴⁰ In SP 55, Brahmā comes to see Pārvatī and offers to fulfil her wishes as a reward for her severe *tapas*. Pārvatī asks Brahmā first to grant a boon to the tiger that had stood by her side during her *tapas* (55.8–10). When he fulfills this wish after a discussion about its propriety and offers her another boon (55.11–25), she wishes for a golden complexion and Brahmā agrees (55.26–27ab). Then, being offered a further boon by him (55.27cd–28), she wishes for a son and Brahmā assures her that her wish will be fulfilled (55.29–33). Here, her last wish corresponds to SP 34.12ef, which suggests that 34.12ef is not a later addition.

Elsewhere, obtaining a son is mentioned twice as the object of her *tapas*, although obtaining a fair complexion is never mentioned again.⁴¹ Furthermore, while Pārvatī was happily reflecting upon her wishes that had just been fulfilled by Brahmā, her happiness is said to have been caused exclusively by (the boon of) having a son (*putralambhakṛtaṃ harṣam*) in 58.4a. These allusions indicate that the primary object of her *tapas* is to obtain a son. In the beginning of chapter 72, where the main story resumes after the end of the Vindhyavāsini Cycle, it is told that Pārvatī asked Śiva to realize her wish to bear a son comparable to him⁴² and that Śiva consented to this, referring to the fact that she had

40 A part of SP 34, including this passage, is lacking in S₁ and S₂ due to the loss of some folios. The passage is preserved in S₃, R and all the manuscripts of the A recension except A₄ (the relevant folios are lost in A₄). Given this situation, reconstructing the text of SP 34.12 is problematic. It may have run:

etadartham ahaṃ pādau praṇamya tava śaṃkara |
viññāpayāmi sarveśa gauravarṇam anuttamam |
viññāpayāmi putraś ca yathā mama bhaved iti ||

The text of pādas ab is safe as it is preserved in S₃ and R without any important variant; although it is omitted in A, this could be an accidental loss, which occurs very frequently in A. Pādas cd are omitted in S₃, but something similar is definitely required from the context. The reading of pādas ef, on the other hand, is supported only by S₃. R reads for ef *tat kuryyāt praṇame deva putro pi bhavitā hy ahaṃ*, which may be reconstructed as *putro 'pi bhavitā deva tat kuryāḥ praṇame hy ahaṃ*. This reading is probably secondary, because *praṇame hy ahaṃ* is a repetition of the meaning of ab. The A recension omits ef, an omission which is certainly accidental since this recension, as well as R, adds four pādas describing the future son. The main problem is the repetition of *viññāpayāmi* in pādas c and e in the reconstructed text, which actually does not occur in any manuscripts; the first *viññāpayāmi* in pāda c is preserved in the R and A recensions and the second in pāda e in S₃. An eyeskip from *viññāpayāmi* in pāda c to another *viññāpayāmi* in pāda e (or a similar word possibly ending in °*yāmi*), may have taken place in the transmission leading to S₃. The repetition of the same word in the successive lines is doubtful, but a similar repetition in sequence occurs also in SP 55.8–9, where 9a is identical with 8a and 9ab is omitted in S₁ possibly in order to avoid the repetition.

41 SP 34.43d: *putrārthaṃ ca varārthinī*; SP 34.63c: *putrārtham āsaktamanorathāyām (... devyām)*.

42 SP_{Bh} 72.12cd–13cd:
yathā me dehajaḥ putro bhavitā govṛśadhvaḥ ||

once wished for a son before going to practise *tapas* (72.17), precisely as related in 34.12ef.⁴³ Hereafter, Śiva and Pārvatī embark on a project to give birth to Skanda, which starts the myth cycle of Skanda.

The following conclusion can be drawn from these considerations: the account of Pārvatī's *tapas*, as well as her acquisition of boons from Brahmā, given in Layer A, is intended to serve two purposes. One is to introduce the myth of Kauśikī-Vindhyavāsini, which is connected with her wish for a fair complexion,⁴⁴ and the second is to introduce the Skanda cycle as a result of her second wish, for a son. The first purpose is primary relevant on a small scale, namely that of the Vindhyavāsini Cycle, in linking Layer A with Layer B. But the second purpose is significant on the scale of the main story of the *Skandapurāṇa*, in linking Layer A with the subsequent Skanda cycle. Thus, by means of the two aims of Pārvatī's *tapas*, the Vindhyavāsini Cycle, into which Layers A and B are integrated, is furthermore united with the Skanda cycle by foreshadowing the coming birth of Skanda. It can therefore be concluded that the Vindhyavāsini Cycle functions as a prelude to the Skanda cycle in the whole composition of the *Skandapurāṇa*.⁴⁵

*tvadvīryas tvatprabhāvaś ca sarvadevanamaskṛtaḥ |
tathā kuru mahādeva yadi te priyatā mayi ||.*

43 SP_{Bh} 72.15–17:

*evaṃ bhavatu deveśe vijñaptim saphalām imām |
kariṣyāmi taveśāni putras te sa bhaved yathā ||
śreṣṭhaḥ sarvasureśānām mahāyogabalānvitaḥ |
kṛtsnam jagad idaṃ yasya vaśe sthāsyati bhāmini ||
gacchantyā tat tapaḥ kartum varaḥ pūrvam api tvayā |
prārthito hy eṣa putrārthaṃ tenāvaśyaṃ dadāmi te ||.*

There is some correspondence in wording: *putras ca yathā mama bhaved iti* in 34.12ef and *putras te bhavitā devi mahāyogabalānvitaḥ* in 55.30ab.

44 The episode of Pārvatī's change of complexion may have been invented in the *Skandapurāṇa*, firstly in order to integrate Kauśikī-Vindhyavāsini into Pārvatī as a secondary manifestation of this goddess, and secondly in order to incorporate the myth of Kauśikī-Vindhyavāsini into the main story of the *Skandapurāṇa*. See Yokochi 2004b, 79–83.

45 A perceived parallelism between the myth of Kauśikī-Vindhyavāsini and that of Skanda might have been a further motive for this association between the two myth cycles. For instance, the following parallel characteristics come to mind: their main feature is to be a slayer of demons; they are both closely related with the Grahas ('seizers') in origin; they are both virgins; they are both consecrated by the gods; see n. 303, for a brief comparison of Kauśikī's consecration ritual with that of Skanda. Concerning the myth of Kauśikī-Vindhyavāsini, these characteristics have been studied in chapter four of the Study Part of my dissertation (Yokochi 2004b, 79–125). For a historical study of various characteristics of Skanda, see Mann 2001, 2007 and 2012. There are, however, significant differences. According to Mann, the rise of Skanda in mainstream Hinduism as the god of war and Śiva's son caused the decline of Skanda's cult. In the case of Vindhyavāsini, on the other hand, her evolution into the Warrior Goddess (Yokochi *ibid.*) was the key factor

Pārvatī and the Hierarchy of Goddesses

Finally, this section will investigate the ideology concerning the goddesses in the Vindhyavāsīnī Cycle, taking into account the other parts of the *Skandapurāṇa*, as far as the current state of research on the text will allow.

The goddesses featuring in the Vindhyavāsīnī Cycle can be ranked into three groups. First, there is no doubt that Pārvatī occupies the highest rank as Śiva's Consort and would-be mother of Skanda. Pārvatī is called 'the Mother of the world' several times throughout the *Skandapurāṇa* (*jaganmātr* SP 11.37c, 55.27a, SP_{Bh} 180.46a; *jagaddhātrī* SP 59.11d, 60.53c, SP_{Bh} 130.18c, 173.8a; *jagato mātaram* SP_{Bh} 130.10a; *viśvasya mātaram* SP_{Bh} 112.107b). Her motherly aspect is indicated by the episode of her adopting an Aśoka tree as her son (SP_{Bh} 158–162) and by her ardent wish for a son, discussed earlier. She is regarded as the mother of Kauśikī (SP 69.19–20) and also adopts the demon Andhaka (SP_{Bh} 157). In the gods' lengthy eulogy to her in chapter 32, she is called mother of Skanda, Elephant-face (Hastivaktra, i.e. Vināyaka), Viśākha, Nandin, and Naigameṣa, and lastly the primordial mother of the whole world.⁴⁶ Likewise, Apsarases called Pañcacūḍās address her as mother of spirits

in her establishment in mainstream Hinduism. The decline of Skanda's cult in this respect may have been caused by the rise of the Warrior Goddess, by whom Skanda was replaced in the function of war god. For the relationship with Śiva, Vindhyavāsīnī has come to be regarded as a daughter of Śiva and Pārvatī in the *Skandapurāṇa* (SP 67.19–20), as Skanda has become their son in Śaiva mythology. But it seems that this attribution of Vindhyavāsīnī was not widespread; instead, the idea that she was a manifestation of Pārvatī, found also in the SP, or that she was a bellicose aspect of Pārvatī, found in the *Caṇḍīśataka*, became more popular. Furthermore, the Warrior Goddess, into whom Vindhyavāsīnī evolved and into whom she was integrated, was a much more comprehensive and flexible deity than a goddess called Vindhyavāsīnī; the worship of the Warrior Goddess was therefore not contained only in Śaivism but incorporated into other religious groups such as Vaiṣṇavism and Buddhism.

46 SP 32.116.14–21: *skandacandrāraṇīm mātaram hastivaktrasya cāgryām viśākhasya janmāraṇīm nandino naigameṣasya cotpādanīm sarvalokasya cādyāraṇīm*. The eulogy consists of a verse in the Daṇḍaka metre and an extra pāda in the same metre. Bhaṭṭarāī fails to notice the metre and gives this eulogy the verse numbers 123–144 lumped together at the end. In SP IIB each pāda is numbered as a verse (113–117) because of the length of a pāda and the existence of the fifth pāda. In the first compound of the above quotation the question is whether *skandacandra*^o is a Karmadhāraya ('Skanda like the moon') or a Dvandva ('Skanda and the moon'). I prefer the former since there is no myth in which Pārvatī is regarded as mother of the moon, although I have not come across the Karmadhāraya compound *skandacandra* elsewhere. As for the last words, S₂ and S₃ read approximately *cādyāraṇīm*, while S₁ reads approximately *coddhāraṇīm*, which with *sarvalokasya* means 'the saviour of the whole world'. I follow Bhaṭṭarāī's choice of *cādyāraṇīm* because it is partly supported by R (*vidyāraṇīm*).

(*bhūta*), Skanda, Viśākha, Śākha and Naigameṣa in their eulogy in SP 29.⁴⁷ Two of her epithets, Ambā and Ambikā, which are generally used to address a motherly woman, may also represent this character. That she is the ideal wife is evident from her chastity and devotion to Śiva, not only in her birth as Pārvatī but also in her previous two births as Svarṇākṣī and Satī (SP 10). In SP_{Bh} 111–112, furthermore, after giving the Mothers of the world (Lokamātr̥s), a group of Brahmanical goddesses,⁴⁸ the instructions regarding the *vratas* (*dāna*, *upavāsa* and *kr̥cchra*), she lays emphasis upon obeisance to their husbands, saying that all the *vratas* will be fruitless, unless they perform them with their husbands' permission (SP_{Bh} 112.69–74). Her ascetic character is emphasized by her frequent practice of *tapas* to fulfil her wishes. Thus it would be plausible to say that, in the *Skandapurāṇa*, Pārvatī is the Mother of the world, paired with Śiva, the Father of the world; she represents a Brahmanical ideal of the woman as a chaste wife and affectionate mother. From her dark slough was born Kauśikī-Vindhyaśinī, a dark-skinned virgin and royal warrior, who is second in rank. The goddesses who emerged from Kauśikī's body, animal- and bird-headed, terrifying goddesses called 'the Mothers', are lowest.⁴⁹

This hierarchical system of goddesses is not a simple ranking of three classes; rather, the goddesses in the lower two ranks, Kauśikī and the Mothers, form one group in contradistinction to Pārvatī at the top. The

47 SP 29.199cd–200ab:

namo 'stu bhūtamātre ca skandasya ca namo namaḥ |
viśākhaśākhayoś caiva naigameṣasya caiva hi |.

48 The expression 'Mothers of the world' is frequently used in the *Skandapurāṇa* and, in all cases but one (SP_{Bh} 171.134d), denotes a group of Brahmanical goddesses, which is a completely different group from the Mothers who are said to have emerged from Kauśikī. In the episode at issue, they are listed as follows (SP_{Bh} 111.2–6):

gate divaṃ mahādeva devīṃ girivarātmaṃ |
upatasthur mahābhāgā devyo lokasya mātaraḥ || 2 ||
bharatasya sutāgnes tu mālinīty abhiviśrutā |
śucāvātī ca devasya parjanyaśya sutāvyaṃ || 3 ||
sāvitrī vedamātā ca gāyatrī durgayā saha |
śrīḥ kīrtiś caiva lakṣmīś ca dhṛtiḥ prajñā tathāiva ca || 4 ||
khyātīr ditir danuś caiva aditiḥ siṃhikā khaśā |
rākā kuhūḥ sinīvālī tathāivānumatiḥ śubhā || 5 ||
gaṅgā sarasvatī caiva tathānyāḥ saritaḥ śubhāḥ |
ṛṣīṇāṃ caiva yāḥ patnyo devānāṃ yakṣarakṣasām |
uragāṇāṃ khagānāṃ ca gandharvāṇāṃ tathāiva ca || 6 ||.

In SP 11.31, the same expression (*lokamātaraḥ*) denotes Pārvatī and her two sisters before her marriage to Śiva, which agrees with Pārvatī's Brahmanical characterization.

49 The characters of Kauśikī and the Mothers in the Vindhyaśinī Cycle have been studied in Yokochi 2004b, 96–125.

figure of Kauśikī-Vindhyavāsini may have originated, historically, from anonymous goddesses locally worshipped in the Vindhya mountains, goddesses who can be included in the class of local or folk goddesses often lumped together under the name Mothers. Pārvatī, on the other hand, had already been firmly established as Śiva's Consort in the Śaiva mythology by the time Kauśikī-Vindhyavāsini's mythology began to take shape, around the early centuries of our era.⁵⁰ Thus at the inception of the development of the Vindhyavāsini myth, Pārvatī was not yet associated with the goddesses in the lower ranks of the hierarchy. Later, when the need was felt to incorporate the local and folk-origin goddesses into the Śaiva fold, that hierarchy was formulated in a manner such that Pārvatī was placed at its summit. In other words, the final set of three levels of goddesses is the result of two processes that took place in different circumstances and were largely independent of each other.

In the Vindhyavāsini Cycle, the hierarchical system of goddesses is presented as a series of emissions, the lower being produced out of the higher. Pārvatī emits Kauśikī-Vindhyavāsini, who in turn emits the Mothers. It may be helpful to compare this with the myth of the destruction of Dakṣa's sacrifice as related in SP 32. There two goddesses are said to have emerged from Pārvatī. When Pārvatī rubs her nose in anger at Dakṣa's disregard for Śiva, Bhadrakālī springs from her nose, described as fully panoplied, dark-skinned and well-proportioned with four tusks, twelve faces, three eyes (per face) and ten arms.⁵¹ Accompanied by the Gaṇa Haribhadra and his retinue, she destroys Dakṣa's sacrifice. Although Bhadrakālī's appearance differs in detail from that of Kauśikī, their natures are similar: both are young maidens and well-armed, formidable warriors.⁵² When Dakṣa's sacrifice has completely been destroyed and the gods turn to Śiva

50 The earliest reference to the Vindhyavāsini myth is found in the *Harivaṃśa*, where Vindhyavāsini intrudes herself into the main story of Kṛṣṇa's birth. See Yokochi 2001 and 2004b, 57–78.

51 SP 32.11–14:

lalāte bhṛkūṭiṃ kṛtvā tato devy āyatekṣaṇā |
krodhāt kareṇa nāsāgraṃ sammamarda śucismitā || 11 ||
tasyāṃ samṃṛdyamānāyāṃ nāsikāyāṃ atiprabhā |
ajāne strī bhṛkūṭivaktrā caturdaṃṣṭrā trilocanā |
baddhagodhāṅgulitrā ca kavacābaddhamekhalā || 12 ||
sakhaḍgā sadhanuṣkā ca satūṅrā patākinī |
dvādaśāsya daśabhujā tanumadhyā tamonibhā || 13 ||
ghanastanī pṛthukaṭī nāganāsuror avyayā |
bhadrakālīti tāṃ prāha devīṃ devī śubhānanā || 14 ||.

52 Bhadrakālī is one of the epithets used for warrior-type goddesses (e.g. *Caṇḍīśataka* 22, 76 and 89). In the prescription of the Navarātri ritual in VDhP 2.158.1–8, the main goddess to whom the ritual is dedicated is called Bhadrakālī (Einoo 1999, 43). For some connections between Bhadrakālī and Kauśikī-Vindhyavāsini, see Yokochi 2004b, 119f, n. 102.

to beg forgiveness, Pārvatī emits from her mouth a terrifying and gigantic goddess with gaping mouth and protruding teeth, with many toes and fingers, and equipped with weapons (SP 32.100–102),⁵³ who is called Kālakarṇī (SP 32.104b, 106a, 111a, 112a). Later, Pārvatī gives her to Brahmā as his daughter, and Brahmā, naming her Death (Mṛtyu), assigns to her the office of taking the life of all beings (SP 32.197–199).⁵⁴

Kālakarṇī here looks like a Cāmuṇḍā-type goddess, a dreadful goddess who could be classed with ‘the Mothers’. Thus there are three goddesses in SP 32, but they are divided into two classes rather than three, because both Bhadrakālī and Kālakarṇī/Mṛtyu emerge directly from Pārvatī. In the Vindhyavāsini Cycle, on the other hand, the Mothers (corresponding to Kālakarṇī) emerge from Kauśikī (corresponding to Bhadrakālī) rather than Pārvatī herself. This therefore establishes a ranking among the goddesses subordinate to Pārvatī, with Kauśikī as the representative of warrior-type goddesses being given priority and higher status than ‘the Mothers’. The Vindhyavāsini Cycle’s process of mythological emission and consequent theological hierarchy thus has two steps: first, the orig-

53 SP 32.100–102:

*evam uktavati svāmīny uddhatā tāmralocanā |
devī devīṃ mukhād ghorāṃ sasrje bhayavardhanīm || 100 ||
daṃṣṭrākarālavadanām bahupādakarāṅgulim |
dhanuḥparaśukhadgeṣucakraśūlāsīdhārīṇīm || 101 ||
jvaladarkasahasrāṃśutejasā viśvarūpiṇīm |
daśayojanasāhasras tasyā dehaḥ prakīrtitaḥ || 102 ||.*

In 32.111b, she is described as appearing frightful (*bhairavarūpiṇī*).

54 SP 32.197–199:

*tato brahmā mahādevīṃ praṇamya bahumānataḥ |
wāca duhitṛtve me bhavatu eṣā sureśvari || 197 ||
evam astv ity umā procyā tām devīṃ pradadau sūtām |
mṛtyus tvam iti so ’py uktvā ghore karmaṇy ayojayat |
sarvaprāṇabhṛtām devīṃ prāṇāpaharaṇe śubhām || 198 ||
sāpi tatkāryakaraṇe niyuktā brahmaṇā svayam |
udvavāha sadeveśā sadodyuktā tvayā mayā || 199 ||.*

All manuscripts of the Nepalese recension are irreparably corrupt in the last two pādas; the accepted reading merely follows S₂ because repairing the text with any certainty is difficult. The R and A recensions have an approximately identical reading (*udvāhaḥ kriyatām kālā tvayāsyā duhitur mama*), which does not fit well in the context. That Brahmā created the goddess of death, Mṛtyu, in order to bring death to all living beings, and persuaded her to take the office in spite of her persistent refusal to take charge of the awful task, is told in MBh 12.248–250. Compared to this MBh version, it is certain that some verses were lost after 199 at an early stage in the *Skandapurāṇa*.

Kālakarṇī probably means ‘the lady who wields the helm (*karṇa*) of Death (*kāla*), the lady pilot to Death’, in other words, ‘the lady who leads the people to Death’. This interpretation is much 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*). See also Zin 2003 for Kālakarṇī in Buddhist and Vedic literature.

inal unity, Pārvatī, is divided into Pārvatī and Kauśikī-Vindhyavāsinī; then, Kauśikī-Vindhyavāsinī, herself a unity of goddesses, divides further into Kauśikī-Vindhyavāsinī and the Mothers.

Of these two steps, the first, the divergence of Kauśikī-Vindhyavāsinī and Pārvatī, will now be examined in brief, because it may clarify how the hierarchical system of goddesses in the Vindhyavāsinī Cycle serves the Śaiva Brahmanical ideology of the *Skandapurāṇa*.⁵⁵

When Kauśikī had just emerged from her dark slough, Pārvatī called her ‘a locus for my (partial) embodiment (*mūrtisthānaṃ mama*)’ (SP 58.16d).⁵⁶ Here Kauśikī is considered to have become separated from the original unity of Pārvatī and live independently. The idea that Kauśikī is a daughter of Śiva and Pārvatī, which is indicated in SP 67.19–20 in that she calls Śiva and Pārvatī her parents, is also in a similar vein. In both cases, it is clear that Kauśikī is regarded as subordinate to Pārvatī, after they became independent from each other. In another passage that mentions Kauśikī’s emergence from Pārvatī in a different manner, the relationship between Kauśikī and Pārvatī seems to be one of equality rather than of subordination. In SP 60.3–5, Sanatkumāra answers Vyāsa’s question as to why Kauśikī was sent to Mt. Vindhya: Vindhya practised *tapas* to propitiate Pārvatī, who, satisfied, offered to grant him a boon (3); he wished that she would stay on him forever, to which she agreed (4); she, splitting herself in two, sent one half of herself—namely Kauśikī—away to annihilate demons (5). In this passage, Pārvatī is one half and Kauśikī the other half of the original unity of Pārvatī. The demarcation between Pārvatī and Kauśikī is also manifest in the contrast between their characters: Pārvatī is a faithful wife and affectionate mother, while Kauśikī is a bellicose virgin.

On the other hand, the unity of Kauśikī with Pārvatī remains after their separation. SP 62.60 states that Sumbha and Nisumbha wished to be invincible and invulnerable to everyone but the maiden who is Mother of the world.⁵⁷ This wish works as a prediction of their coming death at the

55 For the second step, see Yokochi 2004b, 121–125.

56 The compound *mūrtisthānam*, supported by all the manuscripts of the S recension, is peculiar. I have not come across any other occurrence of it. For this word, R reads *mūrtiś cāsi* and the A recension *mūrtisthāsi*, of which the former is probably a corruption of the latter, and the latter looks like a secondary clarification of the reading of the S recension. The expression *mūrtistha* occurs once in SP 29.70cd: *nīllohītamūrtisthaṃ punaś cakre vapuḥ śubham* ‘he (i.e. Śiva) resumed the form standing for the (partial) embodiment as Nīllohita (one of the forms of Śiva).’ Other viable alternative readings include *mūrtisthāne*, which seems better from the viewpoint of sentence construction, and the vocative *mūrtisthāna*. None of the alternative readings affects the meaning.

57 SP 62.60:

jaganmātaiva yā kanyā vinā tasyāḥ pitāmaha|

hand of ‘the maiden who is Mother of the world’, who in the course of the story turns out to be Kauśikī. In this phrase ‘a maiden’ (*kanyā*) points to Kauśikī because she is considered to be a virgin⁵⁸ and ‘the Mother of the world’ (*jaganmātr*) is a usual epithet of Pārvatī, so that this expression implies that Kauśikī is Pārvatī herself.⁵⁹ Furthermore, Pārvatī is, in a eulogy dedicated to her by the gods (SP 32.113–117), called ‘the one who tears the demon Mahiṣa’ (*asuramaḥiṣadāraṇīm*), ‘the slayer of Sumbha’ (*sumbhamārīm*) and ‘death onto Nisumbha’ (*nisumbhasya mṛtyum*).⁶⁰ She is also described as ‘riding an excellent vehicle to which big lions are yoked’ (*mahāsiṃhayuktātivāhām*);⁶¹ riding on a chariot drawn by lions is one of Kauśikī’s distinguishing features in the Vindhyavāsini Cycle (SP 58.22 and 64.37–40). When the Pañcācūḍās praise Pārvatī with a number of epithets, one of these epithets is ‘the slayer of Mahiṣa, Sumbha and Nisumbha’; subsequently, they attribute to her a lion chariot, equipment of various weapons and armour, and a standard made of the tail feathers of peacocks.⁶² These epithets, in which the deeds and attributes

mā bhūtām āvayor deva sadā mṛtyuparājayau ||

The reading *jaganmātaiva* is supported only by R, whereas S₂, S₃, and the A recension read *jaganmāteva*. However, the meaning of the latter, constructed with *kanyā*, that is ‘the maiden who resembles the mother of the world’, is insufficiently strong to qualify as the condition for death. S₁ reads *jagatpateś ca*, which means together with *kanyā* ‘the daughter (*kanyā*) of the Lord of the world (i.e. Śiva)’. But this reading does not fit in the context, because Sumbha and Nisumbha set this condition for their deaths, thinking it impossible to satisfy.

58 Kauśikī’s virginity has been discussed in Yokochi 2004b, 91f.

59 While the gods praise Kauśikī for her saving them from the demons, they say that she is the Mother of the worlds (SP 67.18ab), but here she may be called so in a figurative sense, in the sense that she protects all the beings in the worlds as a mother protects her children.

60 SP 32.114.1–5. See n. 46 for this eulogy.

61 SP 32.116.11–13. The eulogy uses several other epithets that describe Pārvatī as a warlike goddess in full arms and with a panoply of killing demons.

62 SP 29.196cd–199ab:

namo mahiṣaghātīnyai tathā sumbhanisumbhayoḥ || 196 ||

namaḥ siṃharathīnyai ca śūlīnyai ca namo namaḥ |

namo mudgaradhārīnyai kavacīnyai namo namaḥ || 197 ||

namas tūṅṅradhārīnyai dhārīnyai jagato namaḥ |

namo dhanurdharāyāi ca khaḍgīnyai ca namo namaḥ || 198 ||

namaḥ piñcchadhvajīnyai ca dhārīnyai paṭṭisasya ca |

‘The lady who rides a lion chariot’ (*siṃharathīnī*) in 197a can either mean that she rides a chariot drawn by lions or that she has a lion as her vehicle. Pārvatī is described as riding on a lion in a eulogy dedicated to her by Viṣṇu in the Gokarṇa-Māhātmya in the Kauśikī cycle (SP 60.49). Concerning the epithet ‘the lady who makes peacocks’ tail feathers her standard’ (*piñcchadhvajīnī*) in 199a, Nidrā-Vindhyavāsini is described as adorned with a soaring standard made of peacocks’ tail feathers at her side in HV 47.44ab (*dhvajena śikhībarhāṇām ucchṛitena samīpataḥ*). A similar epithet (*mayūrapakṣadhvajīnī*) also occurs in a hymn to her interpolated after HV 47.54 (App. I, No. 8, l. 10). In the Vindhyavāsini Cycle,

of Kauśikī-Vindhyavāsini are ascribed to Pārvatī, indicate that Pārvatī incorporates Kauśikī as part of her personality, which means that she retains the original unity of goddesses even after emitting Kauśikī, as with other goddesses, such as Bhadrakālī and Kālakarṇī in SP 32, who were emitted by her.⁶³ In this case, what is significant is that Pārvatī is inclusive of Kauśikī and not vice versa. Although Kauśikī is equated with Pārvatī in SP 62.60, the expression can be regarded as exceptional because it serves the special aim of setting an impossible condition of mortality based on the common idea that virginity and motherhood are incompatible.

To conclude, Pārvatī and Kauśikī-Vindhyavāsini are demarcated as independent personalities, with Kauśikī-Vindhyavāsini subordinate to Pārvatī. At the same time, Pārvatī retains the original unity, being inclusive of Kauśikī, even after their separation. Kauśikī herself, as mentioned earlier, is not a single personality but a unity inclusive of ‘the Mothers’ as her subordinates. It should be noted that my words ‘the original unity’ do not imply a historical primordality. From a historical viewpoint, as mentioned earlier, Pārvatī was already a mythical figure in the Śaiva mythology, being independent of Kauśikī-Vindhyavāsini and the Mothers, in the early centuries of our era. ‘The original unity’ of Pārvatī developed later as a result of an attempt to integrate local and folk-origin goddesses into the Śaiva fold. In other words, the figure of Pārvatī, in the *Skandapurāṇa*, had evolved from the mythical figure of Śiva’s consort into a unity of goddesses⁶⁴ by extending her personality the characters of warlike goddesses and terrifying Mothers. At the same time, by isolating the warlike and terrifying goddesses from this theological

Kauśikī’s chariot is depicted as shining with a soaring golden pole with a dancing peacock on top (SP 64.39). In addition, Pārvatī is addressed as Kauśikī and Kātyāyanī in the Pañcacūḍās’ eulogy at issue (SP 29.193cd). In Viṣṇu’s eulogy to Pārvatī in the Gokarṇa-Māhātmya, she is addressed as Kauśikī-Vindhyavāsini (SP 60.40d), as well as Bhadrakālī (60.40c) and Durgā (60.41a), although many other goddesses are also identified with Pārvatī here, as in the Pañcacūḍās’ eulogy. It is also said that the human beings worship her with the offering of buffalo heads (60.45). In Nandin’s eulogy in SP 69.11–14, she is also addressed as Kauśikī (13a), Vindhyavāsini (13d) and Kātyāyanī (14a).

63 The eulogy to Pārvatī by the gods, mentioned above, also contains descriptions of her that refer to a dreadful nature and ugly appearance, which shows that Cāmuṇḍā-type goddesses were also absorbed into Pārvatī. For instance, ‘one whose beauty case is filled with fat, blood, entrails and marrow’ (*vapāṣṇitāntrāvasā-pūrṇabhāṇḍām* in 32.113.20–22) and ‘one who has big knees and a sagging belly’ (*mahājānulambodarām* in 32.115.5–6).

64 In the history of the worship of the Goddess we can identify a variety of levels and ideological rationales for the absorption of independent goddesses into ‘the Goddess’. In order to avoid confusion, the present author has proposed to distinguish at least three types of ‘the Goddess’: the Warrior Goddess, the Consort Goddess and the Supreme Goddess. Pārvatī as a unity of goddesses corresponds to the Consort Goddess. See Yokochi 2004b, 12; 2011.

unity as independent personalities when it is required (e.g. when they use violence), she stands aloof from these goddesses, consolidating her distinct, Brahmanical character as the ideal wife and mother.

Editing the Vindhyavāsini Cycle

The aims and methods of editing the *Skandapurāṇa* in SPI and SP IIA are followed in this volume. For the readers' convenience I will quote a recapitulation from the Introduction of SP IIA (p. 9).

To recapitulate briefly: using manuscripts that represent three quite clearly defined recensions, we attempt to establish a readable text primarily on the basis of the Nepalese palm-leaf manuscripts which are the witnesses for the earliest of those recensions. Not only are these manuscripts far older than all the other ones, their readings can often be demonstrated to be primary by comparison with the readings of the later manuscripts. Those later manuscripts, of the R and A recensions, are sometimes of use, however, in correcting what we judge to be transmissional (scribal) errors of the Nepalese manuscripts and in filling occasional lacunae resulting from damage to those manuscripts. We have also made use of conjectural emendation to repair such errors and lacunae. Separate layers of apparatus report the substantive differences of readings in R and A, thus providing the student of Puranic literature with a very rich body of data for the investigation of the process of redaction and transmission.

One difference between SPI and SPIIA is that one of the newly acquired three manuscripts of the A recension (A₇) was used for the edition in IIA. Because one of the four used in SPI (A₄) is unavailable for the chapters of IIA, the total number of the manuscripts of the A recension used was the same. In this volume, however, only three of the available manuscripts—seven manuscripts in all—of the A recension have been selected after examining the relationship between them.

Another significant difference found in SP IIA is the incorporation of a detailed commentary from philological and historical viewpoints. In this regard the present volume follows the model of SPI, offering an English synopsis with light annotations; in addition, some problematic passages will be discussed below in the process of evaluating the relationship between the manuscripts in the S recension.

The relationship of the manuscripts of the S recension and some text-critical remarks

It is stated in the Prolegomena of SPI that the three manuscripts of the Nepalese (S) recension, S₁, S₂ and S₃/S₄ (S₃ and S₄ are different parts

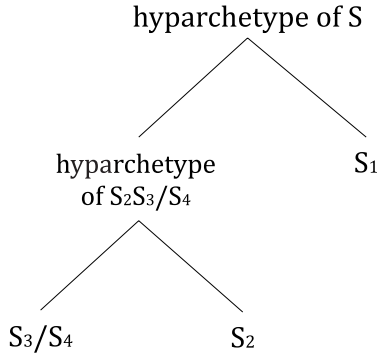


Figure 1 Stemma Codicum of the S recension

of one codex), are divided into two groups: S_1 and S_2S_3/S_4 ; the latter group of S_2S_3/S_4 must share a common hyparchetype. Thus the stemmatic relationship between the manuscripts of the S recension is shown in Figure 1. Subsequently, the editors of SPI say (p. 36):

In cases, which seem to occur not infrequently, where S_1 on the one hand and S_2 and S_3/S_4 on the other differ, without one reading being clearly superior, we have in the main given greater weight to S_1 . Though many of its readings are simply slips by a not particularly careful scribe, others have the appearance of being odd perhaps, but precisely because of a certain lack of smoothness quite possibly original. However, in such differences, S_2 and S_3/S_4 seem to have more frequent support from the *Revākhaṇḍa* and *Ambikākhaṇḍa* recensions, which is a point in their favour, if the three recensions prove to be relatively independent and unconfated. There are some interesting cases where the evidence of the other two recensions differs; in e.g. SP 25.50c R agrees with S_1 , against S_2 , S_3 and **A**.

It is exactly this point that will be discussed in the following. There are many passages where S_1 and S_2S_3/S_4 differ considerably on a scale longer than a pāda, and in many of these cases the R and A recensions support the reading in S_2S_3/S_4 .⁶⁵ In the above quotation the editors state that in

65 There are also instances where S_2S_3/S_4 differ from all the other manuscripts, but in both number and scale they are not comparable to those where only S_1 differs. In figures, the instances of the latter are roughly three times the former, and in scale, in most of the instances of the former the difference does not cover more than a word, usually one or two syllables.

these cases, ‘without one reading being clearly superior, we have in the main given greater weight to S_1 ’. This choice is due to the fact that S_1 is considered to be ‘the oldest’ manuscript and S_2 is ‘comparable in its antiquity to S_1 , though it is perhaps a little less old’ (p. 33, Prolegomena of SP I). Which of S_1 and S_2 is the oldest, however, is very difficult to determine on palaeographical grounds. S_1 looks older than S_2 on some points (e.g. the akṣaras *sa* and *śa* are more distinctive in S_1 than S_2), but less old on others (e.g. the special signs for *jihvāmūlīya* and *upadhmanīya*⁶⁶ for usual *visarga* are much more frequently used in S_2 than S_1).⁶⁷ Thus the antiquity of the manuscripts cannot be a criterion for decision. In order to approach the original text as far as possible, therefore, the transmission features of both manuscripts should be examined in detail.

First, there are some passages that are repeated in S_1 , 34.38c–47d, 55.1cd, 56.36cd, 56.95a–105d and 57.7cd (the second occurrence is indicated by the siglum S_1^*), which serve as a good test of the reliability or carefulness of the transmission leading to S_1 . The repetition is not intentional but merely one of the usual scribal errors, e.g. when a scribe resumes his work after rest, he starts from a place which has already been copied. The exemplar for the repeated passages is one and the same, so that the texts at the first and second occurrences ought to be identical, but this sometimes does not turn out to be the case. Even ignoring such trivial errors as addition or omission of *anusvāra*, *visarga*, *r* and *t* before another consonant, there are still many instances in which the readings in the first and second occurrences differ, sometimes considerably. For example, 34.43ab is omitted only in S_1^* due to eyeskip; S_1 reads *bhavet* against *sthītā* in $S_1^*S_4RA$ at 34.41a; S_1^* reads *sarvatatathā* against *sarvatomukhān* approximately supported by S_1S_4RA at 56.98d; S_1^* reads *bhava rājā ca* against *bhavatā rājā°* in S_1S_2RA at 56.97a; S_1^* reads *sacivaḥ sacivastava* against *sacivaḥ syāṃ tava prabhoḥ* approximately supported by S_1RA at 56.98d; S_1^* reads *suśrūṣe pitaraṃ tasya* against *suśrūṣemaś ca na pitṛiṃ* in S_1 at 56.104c; S_1 reads *tato vayaṃ punaḥ śreyāṃ puna brūmastu śṛṇvataḥ* and S_1^* *tato vayaṃ puna śreyastave suśurūṣaṇe rataḥ* for the adopted text *tato vayaṃ punaḥ śreyas tava brūmaḥ śṛṇuṣva naḥ* supported by S_2S_3 at 56.105cd.⁶⁸

66 In older Northern scripts *jihvāmūlīya* and *upadhmanīya* are represented by different signs, but in S_1 and S_2 a common sign appears to be used for both.

67 *jihvāmūlīya* before *k* and *kh* occurs six times in S_2 in the text included in this volume and *upadhmanīya* before *p* and *ph* thirteen times, though both of them are represented by the usual *visarga* sign in the critical apparatus. There is no occurrence of them in S_1 in the part of text included in this volume; they are used in S_1 , though rarely, in the other parts of our text.

68 The comparison of the first and second occurrences also shows that *ri/ṛ* and *śa/ṣa* are used alternately, and that *tathā*, *tadā* and *tatas* are easily exchanged.

A pattern of corruption can be discerned from these instances. In the instance at 56.97a, *tā* in *bhavatā* is dropped in S_1^* and *ca* is inserted to fill the metrical gap after *rājā*. A similar process seems to have occurred in the instance at 56.104c: *maś ca na* is skipped in S_1^* , which may have triggered the reformulation of the following text. On the other hand, *sacivas* is repeated by mistake for *syāṃ* in S_1^* at 56.98d and as a result the last word *prabhoh* is cut off to adjust the text to the metre. That skipping or adding one or more syllables triggers further corruption seems to be true for many other instances outside the repeated passages in which only S_1 differs from all the other manuscripts.⁶⁹

The instance at 34.40cd may also suggest another pattern. Although only the subscript \bar{i} of the last akṣara is therein legible in S_1^* , it is likely that S_1^* read *rucire vāsaṣī* as in S_4 and approximately in R instead of *vasano rucire* in S_1 . If that were the case, a scribe in the transmission leading to S_1 would have skipped *rucire* by mistake, written *vasano* for *vāsaṣī*—*vāsaṣī* is unmetrical in that place—and, being aware of a mistake, written *rucire* after *vasano*. A change of word order as such, not shared by any other manuscript, can be found here and there in S_1 , sometimes accompanied by further changes to fit in the metre in a new place as in the above instance.⁷⁰ On a larger scale, change of line order may also follow this pattern, which seems to have occurred by dropping one line due to eyeskip and adding it later in the wrong place (34.24ab after 24ef and 62.102cd after 103cd). There are also some passages omitted only in S_1 (54.9ab; 61.37ab; 62.52cd; 65.7cd, 48b; 66.15c; 68.3c–5b), while no passage is omitted in the group of S_2 and S_3/S_4 .

There are two more conspicuous features outside the repeated passages. First, unique variants found in S_1 sometimes look unrelated to the variants found in all the other manuscripts. At 56.23d the accepted reading is *gatiḥ kaṣṭā bhaviṣyati*, which is more or less supported by S_2S_3RA . For this S_1 has *saṃsārāt pratipadyate*, where *saṃsārāt* may be corrupt from either *saṃsārān* or *saṃsāraṃ*. In the context, in which a preceptor put a curse upon his disciples so they would be reborn in low status—they are reborn as hunters due to the curse—the variant of S_1 is too ambiguous and sounds secondary, though it is not out of context. If the reading supported by all the other manuscripts is here primary, however, it cannot be explained why and how that reading became corrupted to the variant found in S_1 since there is no resemblance between the two readings. A similar phenomenon can be discerned at 57.76b and 64.33d. At 57.76b the accepted reading supported by S_2S_3R (lost in **A**) is *manvānas tāṃ hateti ca*, while S_1 has *priyāṃ patnīm acintayat*. At 64.33d the accepted

69 E.g. 54.17cd; 56.20b, 22d, 44a, 56cd; 62.86c; 64.22ab; 66.6d; 69.16c.

70 E.g. 56.45c, 85b; 63.9b; 69.3d, 11b.

reading is *sahitau daityadānavaiḥ*, supported by all the manuscripts but S₁, while S₁ reads *śaśisūrya ivā ~ bhau* (possibly deriving from *śaśisūryāv ivābabhau*).⁷¹ In these instances it can be suspected that the relevant parts had been illegible due to some damage in a manuscript anterior to S₁, and the scribe who made a copy from it invented new passages according to the context. The instances as such are limited in this volume—I have noticed only the three instances mentioned above—, but there are more instances in other parts of the text.⁷²

The other, probably most significant feature of S₁ is accretion of some passages that are not found in any other manuscript. This happens very rarely and there is no instance in this volume; in SP IIA, however, it occurs three times: 8 pādas after 27.41d, 2 pādas after 27.42d and 4 pādas after 28.60a. In all places the texts run smoothly without these passages. Furthermore, the additional passages have a common character in their content; they usually lay stress upon the importance of Brahmins, recommending that they be fed and given gifts. Thus the passages are very likely to be secondary.

These observations and the instances listed above reveal that the transmission leading to S₁⁷³ is not only very sloppy but also inventive; furthermore, the accuracy in wording is less important than the observation of metre. This might suggest that all the unique readings found in S₁ are the result of the sloppiness and inventiveness of a scribe/scribes, and that they are less close to the original than the other variants supported by all the other manuscripts. However, this conclusion is perhaps too radical. There are some instances in which it is evident or likely that the readings in S₁ are superior to the others.

In a few cases this is more or less evident from the context. At 64.23b S₁ reads *prabhā vṛtāḥ* against *samāvṛtā* in S₂S₃R (om. **A**). The last *visarga* in S₁ is a mere error but, as a name of a goddess is required in this pāda, the reading in S₁ is in principle superior to the others, and the variant in S₂S₃R seems to be due to scribal sloppiness as the word *samāvṛtā* occurs at 64.20b. Another instance is found at 63.63b, where S₁ reads *kṛtyā* against *kanyā* shared by all the other manuscripts including **A**. *kanyā* is not impossible grammatically or contextually, but *kṛtyā* ('a magical cre-

71 One more dubious instance is 60.75d. S₁ reads *ravirākāra* ··· against the accepted reading *tejo dinakṛtām ivā* supported by S₂S₃R and probably A₃A₄ (om. in A₇).

72 There are several similar cases in SP 52.1–25.

73 A large part of the sloppiness and inventiveness may have been caused by the scribe of S₁ himself. But some of the repeated passages give the impression that the errors were already present in the exemplar of S₁ and that the scribe of S₁ has copied them faithfully. Moreover, the variants unrelated to the other readings and the intentional addition of some passages cannot have been the work of the scribe of S₁ because they are often quite corrupt in this codex.

ation') makes much better sense in the context—the demons' suspicion that a beautiful maiden found in the Vindhya mountains may be a trap created by the gods is expressed—and the term is used in the next verse (63.64a) to denote the same maiden, supported there by all the manuscripts. At 57.88, which runs *na śakyate ca s̄a prāptuṃ na dūtībhir na karmaṇā | na dānena na sammānair na balān na ca sevayā*||, *prāptuṃ* in pāda a is Bhaṭṭarāi's emendation based on S₁'s reading *prāpnun*; instead of this S₂S₃A have *bhūtair* and R has *dūtair*. The sentence requires the infinitive *prāptuṃ*, and *bhūtair* in S₂S₃A may be derived from the corruption of the character *prā* to *bhū*; *dūtair* in R is likely to be a secondary improvement from *bhūtair*. This proves that there are at least a few instances where sloppy errors that happened in the transmission leading to S₂S₃/S₄ are shared by R and A.

More significant are the instances where the readings in S₁ contain some sort of grammatical anomaly, such as irregular *sandhi* and hypermetre, and those found in all the other manuscripts raise the suspicion of secondary improvement in order to avoid such anomalies. For example, at 54.32c (*tvām apy asau 'nugrṇāti*) S₁ reads *tvāmapyasau nu°*, while S₂ has *tvāmapyeṣo nu°*, S₃ *āgameṣo nu°*, R *tvāmapyeṣenne* and A₇ *tvāṃmapeṣo nu°* (A₃ and A₄ are further corrupt). Although S₃, R and A are all corrupt, it is clear that all of these variants derived from the variant in S₂, where the irregular *sandhi* *-au* ' from *-au a-*, found in S₁, was avoided by changing *asau* to *eṣas*. This irregular *sandhi* occurs also at 63.28d, and here it is supported by all the S and A manuscripts.⁷⁴ *avabodhayāma* at 57.23c is an instance of hypermetre; the first two short syllables are considered to be equal to one long syllable, which is the usual type of hypermeter found in Pāli, Vedic and Epic literature. While S₁ reads thus, *avabodhema* is found in S₂S₃, *sambodhayāmas* in R and *ārādhayāmas* in A. In this case all the manuscripts but S₁ have made an attempt to avoid the hypermetre independently.

Another feature of S₁ is its occasional usage of *m* and *r* to avoid hiatus either without *sandhi* or as a result of *sandhi*,⁷⁵ which also appears to be an old custom in the transmission of our text. At 57.101d S₁ reads *śreyamavāpsyati* (*śreya-m-avāpsyati*), against *śreyo hyavāpsyati* shared by S₂S₃RA₃ (*śreyo bhya°* in A₄A₇); in S₁ *m* is inserted to avoid hiatus caused by an irregular *sandhi* (*śreya a°* ← *śreyaḥ+a°*). At 66.7d S₁ reads °*deśerabhī°* (°*deše-r-abhī°*) against °*dešeṣvabhī°* in S₂S₃R.⁷⁶ Here *r* in S₁

74 In R the text was changed so that this irregular *sandhi* could be avoided. Cf. GES, 1.7 (p. 34).

75 In addition to the instances discussed, *m* is used at 54.16c, 56.53d, 57.107c and 69.59b, and *r* at 65.51d.

76 In the A recension, °*deše śrubhī°* is in A₇ and °*deše vrati°* in A₃A₄. Both of them appear to have been corrupted from °*dešeṣvabhī°*.

seems to be a hiatus-breaker in the place where the usual *sandhi* is not applied; although the plural locative *deśeṣv* in S₂S₃R makes good sense in the sentence, it may be secondary. There is an instance in which the insertion of *m* as a hiatus-breaker may have triggered the reformulation of the sentence. Nandin makes a wish to Devī (i.e. Pārvatī) at 69.16ab, for which S₁, S₂, R and A run as follows, respectively:⁷⁷

- S₁ *prasannā nityam eva tvam eto stu varam uttamaṃ;*
 S₂ *prasannā nityam eva tvām icchāmi varam uttamaṃ;*
 R *prasannām nityam eva tvām icchāmi varam uttamam;*
 A₃ *prasannā nityam eva tvam prayaccha varam uttamaṃ.*

At first sight it appears that the text of S₁ does not make sense, so that Bhaṭṭarā's decision to follow S₂ with a small emendation of *prasannā* to *prasannām*, which makes the text identical to R, is correct. However, the syntax of taking *varam* as an apposition of *tvām*—‘I wish as the best boon that you may always be pleased’—is not very smooth; furthermore, there are several occurrences in our text of phraseology similar to pāda b in S₁: *vara eṣo 'stu me vibho* (29.168d, SP_{Bh} 70.35b and 72.78d) and *vara eṣo 'stu me śiva* (32.187d). Comparing these with the reading in S₁, the original text can be conjectured as follows:

prasannā nityam eva tvam eṣo 'stu vara(-m-)uttamaḥ

The insertion of *m* after *vara* as a hiatus-breaker probably caused a wrong interpretation of *varam* as an accusative, which resulted in *uttamam* in S₁, and this interpretation would have triggered a further reformulation of the pādas that lead to the variants in S₂ and R. The nominative *tvam* in the A recension partly supports the above conjecture based on S₁.

These consonants and single syllable particles such as *hi* and *tu*, used only to avoid the hiatus resulting from *sandhi*, may not have been used in the original composition. Nor may the consonants and particles as such used to block *sandhi* between vowels, because the lack of *sandhi* is found in our text not only at the end of odd pādas but also within pādas.⁷⁸ A possibility would be to wipe all these hiatus-breakers from

77 S₂ represents the version in S₂S₃. In the A recension A₃ is used as representative here, but a variant in A₇, *prayacchāmi prayaccha*, is interesting for its relationship with S₂ and R.

78 Some instances of the lack of *sandhi* within a pāda are 13.34e (*vṛtte udvāhakāle*), 34.18b (*dadarśa ṛṣi*; this may be not a case of lack of *sandhi* but *ṛ* is treated as *ri*), 53.36d (*saha iṣṭibhiḥ* in S₁), 56.84b (*te ūrdhva*^o; *hy* inserted in S₁S₂S₃, but not in RA), 56.85a (*asādhayanta ātmānam*), 57.20a (*saptame ahni* (em.); *ca* inserted in S₁A, *tv* in S₂S₃ and *saptame hni* in R), 69.53e (*tayā hīdam*, in which *hi* is retained in this edition; S₁RA reads *hīdam* against *cedam* in S₂S₃).

the edition, assuming that they are later additions, but this would be too bold a decision. As their authenticity is uncertain, many of them have been retained in the edition of this volume unless there is a clue that they are secondary (e.g. if the manuscripts have different particles as hiatus-breakers at the same place, which may indicate that they are all secondary). Using consonants such as *m* and *r* as hiatus-breakers seems to be an older custom than inserting particles and, as demonstrated above, they sometimes trigger later reformulation or corruption. Therefore, these consonants are mostly retained in this edition, even though they may be secondary additions.

The name of the lake where seven Brahmins were born as ruddy shel-drakes (*cakravākas*) in the process of their transmigration told in chapters 56 and 57 is another instance where S_1 probably retains an older reading against all the other manuscripts. At 56.89d, 90a and 57.39c the lake is called Saridvīpa (56.89d and 57.39c) or Sarīdvīpa (56.90a) in S_1 , Saradvīpa in S_2S_3 and possibly **A**,⁷⁹ and Śaradvīpa in R. In this case the antiquity of the name found in S_1 is attested in a version of the same story found in the critical edition of the *Harivaṃśa*. Two of the three manuscript groups used as the critical standard for the edition— \acute{S}_1 , the oldest manuscript of the western recension, and M_{1-3} , the oldest manuscript group of the southern recension—support this name (literally Sariddvīpa in the text), although the remaining group— \tilde{N}_1 , the oldest Nepalese manuscript representing the eastern recension—has the name Śaradvīpa. The comparison of the story found in both texts, the parallel passages including this name, and the meaning of the name have been discussed elsewhere.⁸⁰ The conclusion drawn there is that Sari- or Sarī-dvīpa meaning ‘[the lake] which has floating isles’ would have been changed later to the more usual expression of the same meaning, Saradvīpa or its orthographical variant Saradvīpa.⁸¹

One more instance is provided by the two pādas after 55.32, transmitted in all the manuscripts but S_1 , which run approximately: *ṣaṇmukho dvādaśabhujāḥ śaktipāṇis tathaiiva ca*. The passage is found in Brahmā’s speech about one of the boons given to Devī (i.e. Pārvatī), namely the future birth of Skanda as her son. The statement that the would-be son has six heads, twelve arms and a spear at hand conforms with Skanda’s de-

79 **A** has *saradvīpa* at 56.90a, but at 56.89cd and 57.39cd, the relevant lines including the term, are lost in **A**.

80 Yokochi 2000; for this name, see n. 28 of this paper and n. 205 on p. 94 in Synopsis.

81 Śaradvīpa in R and \tilde{N}_1 is very likely to derive from Saradvīpa found in S_2S_3 **A**. This seems to suggest that the variant Saradvīpa was established as the name of the lake in the story at issue in the eastern part of North India at a certain point, after an early transmission of an ancestor of S_1 from North India to Nepal (see the next section about the transmission of the S recension to Nepal).

scription found in later chapters in the *Skandapurāṇa*, so these two pādas could be another instance of a passage being omitted only in S_1 due to carelessness. The iconographical description in the pādas, however, does not fit the immediate context. 55.32 lays stress upon the point that the son would be the protector of the gods, brahmīns and *dharma* in general, and 55.33ab describes the son in the same line and is connected with 32 smoothly without these two pādas. In addition, an iconographical description sounds somewhat awkward in the prediction of his birth, rather than after his birth. Therefore, it seems to be more likely that these two pādas are a later insertion and S_1 alone retains an earlier form of the text.

From the observations so far, we can retain some features of the transmission leading to S_1 and to S_2S_3/S_4 . The transmission leading to S_1 is very sloppy and inventive but occasionally retains an older text. In contrast, the transmission leading to S_2 and S_3/S_4 is less careless,⁸² but has a tendency to standardize the text with regard to grammar, metre and vocabulary. Moreover, both transmissions have intentional accretion independently, though very rarely.

Here is one instance, 62.114, where the reformulation in S_2S_3/S_4 is more or less evident. The variants in the R and A recensions of this verse will be quoted and discussed later (p. 65f.). The accepted text is based on S_1 and runs:

*tadanu jayati dīrghaḥ pīnabāhūrūpādaḥ
pṛthurucīrasuvakṣā unnatāṃsaḥ sunetraḥ |
mṛgapatisamagāmī toyadadhvānanādī
amaravaravijetā daityanātho nisumbhaḥ ||*

“Following him (Sumbha), Nisumbha, the lord of the demons, the conqueror of the chiefs of gods, is victorious; he who is tall, has stout arms, thighs and legs, and has broad and charming breast, swollen shoulders and beautiful eyes; who strides like a lion and thunders like rain clouds.”

The preceding verse 62.113 and this are a pair of verses praising the brother kings of demons, Sumbha and Nisumbha, respectively and both have Mālinī meter in S_1 ; but S_2S_3 have a variant in Puṣpītāgrā metre for this verse:

82 This statement concerns larger scale changes covering more than a few syllables. On a smaller scale, S_3 is the most careless of the manuscripts of the S recension and S_2 is the most careful. But it should be noted that a second hand in S_2 has contributed much to the accuracy of S_2 ; this hand often adds or cancels *anusvāra* and *visarga* usually in a grammatically proper manner, and also corrects corrupt akṣaras. Readers who take a look at the critical apparatus will find many instances where S_2^c and S_3 share trivial errors. It is uncertain whether this second hand consulted another manuscript or not.

tadanu jayati dīrghapīnabāhuprthurucironnatasamhatoruvakṣā |
mṛgapatigamano 'mbuvāhanādaḥ samaravare vijayī nisumbhaḥ ||.⁸³

In this instance the R and A recensions, having the verse in Mālinī metre, give support to S₁, so that it is almost certain that S₁ more or less retains an earlier text. We can also gain a glimpse of the process of reformulation in S₂S₃. In pāda a S₁ has *dīrghaḥ* ('tall') qualifying Nisumbha. In S₂S₃, on the other hand, *dīrgha* is compounded with the following *pīnabāhu*^o ('with long and stout arms'), probably because the idea of 'long arms' as an attribute of someone great is quite common. It seems that this compounding in S₂S₃⁸⁴ triggered the change of metre from Mālinī to Puṣpitāgrā and caused the further reformulation of the text in accordance with the latter metre. There is one problem in the accepted text: in pāda c *toyadadhvānanādī* emended from S₁'s reading does not have any parallel expression in the other manuscripts. The same idea is represented by *'mbuvāhanādaḥ* in S₂S₃ and *ambuvāhorunādaḥ* in RA, both of which appear to have been derived from the common source, and also have parallel expression in 62.113d as *vārivāhorunādaḥ*. Thus it may well be that *toyadadhvānanādī* is an invention in the transmission leading to S₁ and that *ambuvāhorunādaḥ* (or ^o*nādī*) with hiatus after ^o*gāmī* in the middle of the pāda is closer to the original. On the other hand, the reverse direction of change from the reading in S₁ to the one preserved in the other manuscripts under the influence of 113d is also not unlikely. Here I have retained S₁'s reading because S₁ transmits an earlier text in all the other parts of this verse, as discussed above.

This is a rare instance where the R and A recensions support S₁ rather than S₂S₃/S₄. In most of the cases where S₁ and S₂S₃/S₄ differ considerably, the R and A recensions corroborate the readings in S₂S₃/S₄, as already observed by the editors of SPI. This pattern of corroboration is the same even if S₁ seems to retain an older text, so that the support of a variant in the R and A recensions cannot be regarded as a definite argument for its closeness to the original. Therefore, each case should be examined carefully, taking into consideration the style of the text, as well as grammatical peculiarities and formulaic expressions, though uncertainty nevertheless often remains.

Taking into account the features of transmission leading to S₁ and S₂S₃/S₄ respectively, let us take a closer look at a few ambiguous cases.

83 This is the text of the hyparchetype of S₂ and S₃ reconstructed by emending the trivial errors in both manuscripts, though pāda d is unmetrical and irreparable. Bhaṭṭarāi adopts this reading and, to perfect the metre, conjectures *samaravarajayī nisumbhasimhaḥ* for pāda d, modelled on *sumbasimho* in 62.113c.

84 Both S₂ and S₃ read *dīrghampīna*^o unmetrically for *dīrghapīna*^o; *m* before *pī*, which may have been corrupt from the *upadhmanīya* sign clustered with *pī* and retained carelessly, seems to be a trace of the text as it was before the reformulation.

The first is 57.97, where S₁ has a unique reading considerably different in wording from that shared more or less by all the other manuscripts; the purport of the verse in which the sage Bhalandala expresses the wish to the gods that women may always be pure through menstruation does not differ in either version.⁸⁵ The accepted reading is based on S₁ with emendation of errors:

*sovāca*⁸⁶ *rajasā strīṇām śuddhiḥ syān madanugrahāt |*
manovākkarmanirmuktā vyavahāryā bhavantu ca |
pavitrah sarvataḥ śuddhā aduṣṭāḥ striya eva hi ||

‘He (Bhalandala) said, “The purity of women shall be realized through menstruation thanks to my grace. Women shall be released from [any residue] of mental, verbal and physical action and become adequate for everyday activity; [they shall be] pure, stainless in every aspect and faultless.”’

The version transmitted in S₂ and S₃, which is very close to those in the R and A manuscripts, is:

sovāca rajasā nāryaḥ śudhyantu madanugrahāt |
karmaṇā ca vimucyantām vyavahāryā bhavantu ca |
sarvaśaucā bhavyeśu ca aduṣṭāḥ sarvakarmasu ||

‘He (Bhalandala) said, “Women shall be purified through menstruation thanks to my grace. They shall be released from [any residue of] action and become adequate for everyday activity. They shall be pure in every respect and faultless in all their deeds.”’

Both texts make sense and are reasonably smooth; it is very difficult to decide which of them is closer to the original. Let us consider which direction of reformulation, either from S₁ to S₂S₃ or from S₂S₃ to S₁, is more likely to have taken place. In the version of S₂S₃, all the speech

85 Verses of similar purport are found in BS 73.9 and MBh 12.36.25cd–27cd.

BS 73.9:

striyaḥ pavitram atulaṃ naitā duṣyanti karhicit |
māsi māsi rajo hy āsām duṣṛtāny apakarṣati ||.

MBh 12.36.25cd–27cd:

na tu striyā bhaved doṣo na tu sā tena lipyate ||
bhājane hy ṛtunā śuddhaṃ cāturmāsyaṃ vidhīyate |
striyas tena viśuddhyanti iti dharmavidō viduḥ ||
striyas tv āśaṅkitāḥ pāpāir nopagamyā hi jānatā |
rajasā tā viśuddhyante bhasmanā bhājanaṃ yathā ||.

The precise meaning of the latter passage is unclear here and there, but the point that women are purified by menstruation is understandable. Parts of the text of the latter may be corrupt.

86 The speaker is the sage Bhalandala and *sovāca* is a result of double *sandhi* from *sa uvāca*.

by Bhalandala has the same subject ‘women’ (*nāryaḥ*), while the subject changes from pāda c in S₁. Thus, from the viewpoint of sentence structure, S₂S₃ is simpler than S₁. Another point is the compound *manovākkarma* in pāda c of S₁, the meaning of which is slightly ambiguous as it must be used in the meaning of *manovākkāyakarma*, ‘action (or residue of action) by mind, speech and body’. The compound occurs four times in the *Mahābhārata*, three of which are in the eulogies to Śiva;⁸⁷ the agreement with phrasing found in the *Mahābhārata* conforms well to the general tendency of our text.⁸⁸ In the S₂S₃ version pāda c may have been reformulated so as to avoid the ambiguity. On the basis of these considerations, we may suppose that the version in S₁ is closer to the original.

The second instance is 54.31cd, where Gaṇeśvaras deny Brahmā entrance to the place where Pārvatī is practising *tapas*, saying that she does not need him to fulfill her wish. Here, along with pādas ab, the variants of pādas cd in S₁, S₂ and R are quoted as representatives of three versions (the A recension has the same reading as R):

31ab: *devyā dātā svayaṃ devo varān iṣṭān mahāmanāḥ |*

31cd:

S₁ *varaṃ hi devī yuṣmatto manasāpi na cintayet ||*

S₂ *na caiva devī tv anyasmān manasāpi na cintayet ||*

R *na caiva devī tvadvidhān manasāpi hi cintayet ||*

First, the occurrence of the negative particle *na* twice in S₂ does not make much sense; R is in that it reads *hi* instead of the second *na* more smooth than S₂. In pāda d, however, the agreement between S₁ and S₂ is strong evidence for an earlier text and therefore the shared reading should be adopted; *hi* in R is probably a secondary improvement to the variant found in S₂. Thus *na* in pāda c in S₂ must be the result of corruption. In S₁, on the other hand, pādas cd make perfect sense and it might appear that this is another instance where only S₁ retains an earlier text. On

87 MBh 10.7.42:

manovākkarmabhīr bhaktair nityam ārādhitaś ca yaīḥ |
manovākkarmabhīr bhaktān pāti putrān ivaurasān ||

MBh 8.24.51:

namo 'stu te sasainyāya tryambakāyogratejase |
manovākkarmabhīr deva tvāṃ prapannān bhajasva naḥ ||

The other occurrences in the MBh are 12.297.11a, 813* line 1 after 12.323.42ab, and 13 App. 15 line 3736.

88 In this regard the reverse argument is also possible: a scribe in the transmission leading to S₁ may have reformulated the text under the influence of the MBh passages. In this case, however, the fact that the relevant phrasing is found in the Śaiva context in the *Mahābhārata* rather strongly indicates its authenticity in the *Skandapurāna*.

closer examination, however, the use of the second person plural pronoun *yuṣmat* as a term of respect is contrary to the usual style of conversation in the *Skandapurāṇa*, used here in particular by Gaṇeśvaras to address Brahmā. Thus *yuṣmatto* in S₁ must be secondary, derived from a minor corruption of *tvanyasmān* in S₂ (e.g. the loss of syllable *tva*),⁸⁹ or the misunderstanding that it contains *tvat* as we see in R. Thus I have adopted *tv anyasmān* from S₂. The first three syllables are more difficult to determine. I have conjectured *tān eva* as a possible source from which *na caiva* could have come into being through corruption; however, *varam hi* in S₁ is also possible, though the repetition of the noun *varam* in pādas b and c is not very smooth.⁹⁰ From these considerations I have come to the following, very conjectural text of the verse:

devyā datā svayaṃ devo varān iṣṭān mahāmanāḥ |
tān eva devī tv anyasmān manasāpi na cintayet ||

“The noble-minded Deva (i.e. Śiva) himself will grant to Devī (i.e. Pārvatī) whatever boons she likes. Devī will not think of obtaining them from others, even only in her mind.”

Thirdly, I will examine a case in which all the manuscripts are considerably corrupt. 65.8ab occurs in the middle of the depiction of the battle between the goddesses and the demons. For the readers’ convenience, the accepted text of verse 8 is quoted below before examining the variant readings of pādas ab.

chinnāmś ca khaṇḍaśaḥ kāścīd dhetīm utsrjya vegitāḥ |
nijaghnur devatāḥ kruddhāḥ muṣṭibhir vajrasaṃhataiḥ ||

“Some goddesses,⁹¹ after throwing away [their] weapons that had been broken into pieces, hit in rage [the demons] impetuously with fists solid like diamond.”

The variants of the first half in S₁, S₂, R and A₃ are as follows:⁹²

S₁: *cchinnās ca khaṇḍaśaḥ kācit svīm utthāya savegitā |*

89 *tv* of *tvanyasmān* is a hiatus-breaker that obstructs the usual *sandhi*, so that the original wording may have been *devī anyasmān* with a hiatus within a pāda. Then the *a* of *anyasmān* could easily be dropped as the result of an irregular *sandhi*. The irregular *sandhi* as such occurs at 66.27b: *mahatī ’bhiseratuḥ* from *mahatī+abhiseraṭuḥ*.

90 Bhaṭṭarāi has *varam hi devī tv anyasmān*. The juxtaposition of *hi* and *tu* in one sentence is strange, but *tu* here can be regarded as a mere hiatus-breaker (see the previous footnote). On the same grounds, *tān caiva* is another alternative.

91 For the translation of *devatāḥ* as ‘goddesses’ rather than ‘deities’, see p. 68.

92 S₃ is almost identical with S₂. In the A recension A₃ is used as representative since it appears less corrupt than the other manuscripts in these pādas.

S₂: *chinnās ca khaṇḍaśaḥ kecic chetrīn ucchāya vegitāḥ* |

R: *cchitvā ca khaṇḍaśaḥ kāmścic chakren utthāya vegitāḥ* |

A₃: *chinnāṃś ca khaṇḍaśaḥ kāmścic chakrapravaraveśitāḥ* |

As is clear from this list no manuscript provides a satisfactory text. From the immediate context—the preceding verses 65.6 and 7 describe various manners of battle by goddesses with the subject *kāścit* ‘some’ in 6 and *kāścit...devyaḥ* ‘some goddesses’ in 7, and this verse continues the depiction—, *kāścit* along with *devatāḥ* in pāda c meaning ‘some goddesses’ must be the subject of the sentence. And, from pāda a together with the faithfully preserved second half, it is clear that the purport of the verse is that some goddesses hit some demons with fists after their weapons had been broken into pieces. Thus the reading of pāda a *chinnāṃś ca khaṇḍaśaḥ kāścit* is almost certain even if this is not precisely supported by any of the manuscripts.⁹³ The last word *vegitāḥ* in pāda b is also certain, more or less supported by all the manuscripts (the akṣaras *śa* and *ga* are often confused). The remaining part of pāda b is problematic. For the first two syllables a word meaning ‘weapon’ or something similar is required to complete the purport of the sentence, and S₁ and S₂ suggest that the word probably ends in *īn* as the case ending of the masculine plural accusative. Bhaṭṭarāi has proposed the seemingly excellent conjecture *hetīn*, which meets the stated condition. The first akṣara *ddhe* resulting from *sandhi* with *t* is somewhat similar to *cche* in S₂, though not very close.

The following word *utthāya* is supported by S₁R and possibly S₂ as the akṣaras *thā* and *cchā* are very similar, but does not fit in the sentence; a gerund that takes *hetīn* as an object and means ‘to discard, abandon’ is expected. One of the words appropriate for the context is *utsrjya*.⁹⁴ The akṣaras of this word appear to be too far removed from *utthāya/ucchāya* found in the manuscripts. In SP 38.15c, however, *yotsrjate*—a result of double *sandhi* from *yas+utsrjate*⁹⁵—has become corrupted to *yocchrjate* in S₁ due to the confusion between the dental and palatal sibilants (*t+s* becomes *cch*). It is thus not unlikely that *utsrjya* became *ucchrjya* here as

93 It is also possible to adopt the nominative *chinnāś* supported by S₁S₂. Then the sentence means that some goddesses who have been cut into pieces stood up and hit the demons with fists, but this sounds absurd.

94 Another candidate is *uddhāya*, the gerund of the verb *ud-√hā*. A meaning ‘to discard, abandon’ for *ud-√hā* can be postulated from the meaning of the verb *√hā* and prefix *ut*, but this meaning for *ud-√hā* is not recorded in the dictionaries. Furthermore, there is no occurrence of the gerund *uddhāya* in the SP or the Epics. In the meaning of ‘abandoning’ another verb *√ujjh*, which probably derives from the contracted form of *ud-√hā* (*ujjihīte* in present 3rd sg.), is used, but the gerund of this verb *ujjhītvā* is too far away from *utthāya/ucchāya* found in the manuscripts.

95 Bhaṭṭarāi conjectures *yo vocchrjec* to avoid double *sandhi*, while retaining *cchr*.

a result of the same corruption, which further corrupted to *ucchāya* and then the meaningful *utthāya*.

The last case is 57.107, the final verse of chapter 57 stating the *śruti-phala*. This may be the most problematic verse: not only does S₁ have a unique reading again in the second half, but also both versions in S₁ and S₂, the latter of which is partly shared by R and A, are poorly structured, much more poorly than the usual style of our text. In addition the metre of this verse is uncertain. The variants in S₁, S₂, R and A are as follows:⁹⁶

S₁: ...*kamanā manu | jas sa jahāti m adharmmakṛtaṃ sa surendrapuram vrajate(ti)*...⁹⁷

S₂: *śṛṇuyād ya imaṃ satataṃ prayataḥ śucir ekamanā manujaḥ*⁹⁸
priyavat sa hi śakrasamānavapuḥ sukṛtena kṛtena pumān iti ||

R: *śṛṇuyād ya imaṃ satataṃ prayataḥ śucir ekamanā manujaḥ | priyavat sa hi gacchati śakrasamānavapuḥ\|sukṛtena kṛtena samas tridivam iti ||*

A: *śṛṇuyād ya imaṃ satataṃ śucir ekamanā manujaḥ | priyavat sa hi gacchati śakrasamānavapuḥ ||*⁹⁹

All the variants consist of the repetition of *sa gaṇa* (√ √ –) metrically, but the number of *gaṇas* varies in each variant. In S₁ the number is unclear since the first part is lost; if the first half ends with *manujas*, the number of *gaṇas* in the second half would be six, so that the verse may have consisted of the metre of three *sa gaṇas* in each quarter, called Saumyā.¹⁰⁰ In S₂ each half verse consists of seven *sa gaṇas*. The variant in R has four *sa gaṇas* in each quarter, which is the metre called Toṭaka, a common metre in classical Sanskrit literature. In A the first half has six *sa gaṇas* and the second half five *sa gaṇas*.

The first part of the text up to *manujaḥ* is supported by S₂RA except for *prayataḥ*, and the remaining syllables in S₁ (*kamanā manujas*) also agree with this. Hence this part seems to be almost certain except for *prayataḥ*; if the first half of S₁ has six *gaṇas* as in the second half, *prayataḥ* cannot be maintained. The second half of S₂ is partly corroborated by R

96 *daṇḍas* are recorded as they are in the manuscripts.

97 The last °*teti* probably contains the beginning of the colophon, *iti*, and *vrajateti* results from the double *sandhi* of *vrajate* and *iti*. *iti* at the end of the readings in S₂ and R is also a part of the colophon.

98 *manujapriyaḥ* is emended to *manujaḥ* as the repetition of *priya* is obviously a mere scribal error.

99 This text in the A recension is based on A₇ with a minor emendation. The verb *gacchanti* preserved in all the A manuscripts is emended to *gacchati*.

100 Hemacandra's *Chandaḥsūtra* 2.99. In Piṅgala's *Chandaḥsūtra* 4.51, Saumyā is the name of a different metre.

and **A**, but it looks like an incomplete sentence without any main verb. R has a better sentence, but this is very likely to be a secondary improvement to adjust the verse to the common metre *Toṭaka*, which is indicated by the misplacement of the two *danḍas*, the second one of which is cancelled. The variant in **A** seems to have been corrupted from the text similar to R; however, the verb *gacchati* shared by **RA**, not found in S_2 , may be an older element because the same idea is expressed in S_1 with a different verb *vrajate*. S_1 has a quite different reading. It makes sense as it is but is structured in a poor, very simple style, compared with the other parts of the SP. In this difficult situation I have tentatively adopted the reading of S_1 because of the incompleteness in the variant of S_2 . The simplicity of the verse, along with the reference to Indra, not Śiva, may point to the verse being derived from an extraneous source.¹⁰¹ It is also possible, however, that the unique reading in S_1 is another instance of inventiveness in transmission and that the one in S_2 is closer to the original, though some parts may have been lost or corrupted; the ‘verse’ may originally have been part of a longer passage of prosodic prose, consisting of repeated *sa gaṇa*.

The transmission of the S recension and its implication for the date
of the *Skandapurāṇa*

The above argument has, I hope, demonstrated that, even if S_1 tends to have secondary readings due to sloppiness and inventiveness, 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. The number of these instances amounts to about twenty in this volume; or to about thirty, if instances omitted in **A** are counted too.¹⁰² The agreement of secondary or corrupt readings in S_2S_3/S_4 with those in R and **A** is meaningful in regard to the transmission of the manuscripts. In some cases the agreement as such may be coincidental, but coincidental agreement is highly unlikely in some of the cases discussed above.

There is another sort of agreement of secondary or corrupt readings. In the passage quoted on p. 34 from the Prolegomena of SP I, the editors of SP I noticed that ‘There are some interesting cases where the evidence of the other two recensions [R and A, Y.Y.] differs; in e.g. SP 25.50c R agrees with S_1 , against S_2 , S_3 and **A**’. This situation, where S_1 agrees with R, while S_2S_3/S_4 agrees with **A**, also occurs in this volume, and

101 See p. 15ff. for the argument on the character of SP 56.1–57.47 and 57.105–107.

102 Including the instances discussed above, these are found at 34.31e; 53.13cd, insertion after 32d; 54.16d, 32a; 56.80b, 89d (also 56.90a and 57.39c about the name of lake); 57.78d, 82d, 88a, 93b, 97, 101d, 107cd; 60.57d; 62.113a; 63.41c, 63b; 64.23b; 65.41b, 43c, 69a; 66.7d, 11a, 12a, 12d, 35d; 67.20c; 68.7b; 69.1b, 16ab, 34d.

about sixteen instances can be counted.¹⁰³ The reverse situation, where S_1 agrees with **A**, while S_2S_3/S_4 agrees with **R**, also occurs about thirty times, almost twice as many as the instances of the former situation.¹⁰⁴ There is no manifest tendency towards superiority for either variant. In both situations a reading in one pair can be regarded as better than that in the other pair in about half of their occurrences. The agreement of secondary readings in both situations may be coincidental in some instances, but it would be very unlikely that all arise by coincidence.

What this implies is that the divergence of the **S** recension into two branches, one descending to S_1 and the other to S_2S_3/S_4 , took place in North India rather than Nepal. Given the close contact between Nepal and the eastern part of North India, such as Mithilā and Bengal, manuscripts preserved in Nepal may occasionally have exerted some influence upon the transmission of manuscripts in that region of North India, where the **R** and **A** recensions were transmitted. However, a common direction of influence is from India to Nepal, and the phenomenon mentioned above, the agreement of the secondary readings in S_2S_3/S_4 with those in the **R** and **A** recensions, is not exceptional but occurs regularly, though not very frequently, in our text. Furthermore, the agreement of the secondary readings in S_1 with those in the **R** or **A** recension also occurs. Therefore it is more reasonable to suppose that the **S** recension diverged into two branches in North India, and that subsequently both versions, but especially the version descending to the hyparchetype of S_2S_3/S_4 , continued to exert influence on the transmission of our text there.

This supposition allows us to understand the uniqueness of the text preserved in S_1 . When the **S** recension diverged into two branches, the distance between them may have been quite small. I call them ‘versions’ hesitantly as this does not mean any intentional redaction. It is very likely that the distance was caused merely by accidental loss or corruption followed by various attempts at restoration/improvement. After the bifurcation, at least one manuscript of one version may have been brought to Nepal at an early stage, and the transmission deriving from this manuscript will have evolved further there, without being influenced by developments in the text, such as standardization and reformulation, in North India. During the transmission a few passages were added, and many passages were reformulated, probably triggered by sloppy scribal errors and accidental damage/loss of parts of manuscripts. Gradually this transmission evolved into a distinct version. S_1 is the single extant manuscript that preserves

103 These are found at 54.30b; 55.20b; 56.18d, 79f, 94c; 57.9a; 61.96c; 63.4b, 21b, 66b; 65.12a, 33b, 51c, 53b; 67.49a; 68.8c.

104 These are found at 53.5d, 48d; 54.32d; 55.21f; 56.12c, 38b, 55d, 79c; 57.3c, 6d, 45e, 58e; 58.16c; 60.33c, 62c, 94d; 61.19b, 39b; 62.54d, 70a; 63.3d, 31b; 65.2a, 28d, 46b; 66.1c, 12d; 67.38d, 44d, 68a; 69.40d, 39d, 54d.

this line of transmission. As a result S_1 sometimes retains an older reading on its own and sometimes has unique corruption and/or reformulation along with unique accretion.

In North India, on the other hand, the other branch evolved, to some extent standardizing the text with regard to grammar, metre and vocabulary, and reformulating it, and gradually became a distinct version. At a certain stage at least one manuscript of this version was taken to Nepal, which became the ancestor of S_2S_3/S_4 . This later transmission of the text from North India to Nepal is possibly about a century or more later than the earlier. As is demonstrated in the instances discussed above (see also n. 73), the reformulated or invented passages both in S_1 and S_2S_3/S_4 are sometimes quite corrupt. From this we can assume that both versions were copied at least a few times after their divergence, before reaching the extant S_1 and the hyparchetype of S_2 and S_3/S_4 , the time for which can be estimated very roughly at one century.

To conclude, it may reasonably be supposed that the two versions of the S recension, i.e. an ancestor of S_1 and an ancestor of the hyparchetype of S_2 and S_3/S_4 , came into being in North India rather than in Nepal. This means that the hyparchetype of the S recension was located in North India. In our research of this text so far, the S recension has been called the ‘Nepalese’ recension; but this may be a misnomer, or somewhat misleading, inasmuch as the origin of this recension may lie in North India, not in Nepal. Considerable distance between S_1 and S_2S_3/S_4 could be due to the difference between the points of time when each version was transmitted from North India to Nepal.

Figure 2 on p. 51 shows the stemmatic relationship of the manuscripts of the S recension that depicts the two separate processes of its transmission. The version α was transferred to Nepal at an early stage and evolved there; S_1 is a descendant of this line. In North India, on the other hand, the S recension evolved into version β and was subsequently transferred to Nepal; the hyparchetype of S_2 and S_3/S_4 is a descendant of this line.

There is a piece of evidence that might contradict this hypothesis. In chapter 167, the description of Śiva’s holy places, SP_S 167.163–187 are found only in S_1 and S_2 (lost in S_3), and not in R and A. Although the RA recension of this chapter has a quite different and much longer text than the S recension, there are occasional parallel passages and the order of the sacred places mentioned therein more or less agrees; nevertheless, there is no passage corresponding to these verses in content in the RA recension. Bisschop maintains that the passage was not a part of the original composition but incorporated later into the S recension from another source, based on three reasons: (1) the style of this passage—listing names without any mythological account—is different from the other parts of the

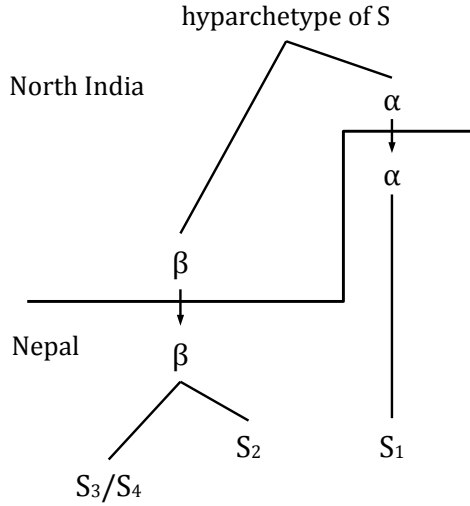


Figure 2 Revised Stemma Codicum of the S recension

chapter; (2) the clockwise order (roughly from around the source of the Gaṅgā, via the central part of North India, the southeast, the southwest, the west to Vārāṇasī) in listing the sacred places ends at 167.162 with the last place being Vārāṇasī; and (3) the last verse of the S recension (167.191) in the chapter seems to allude to Vārāṇasī. Furthermore, because the passage refers at the end to a Paśupati in Nepal (167.186), as well as to an uncertain place Naikatunḡādhipeśvara in the Himālaya (167.187), he concludes that the passage may have been inserted in Nepal.¹⁰⁵ If that were the case, the hyparchetype of the S recension, to which the passage was added, would have been written in Nepal.

This is not necessarily the case. While Bisschop's argument that the passage has been added to the S recension sounds convincing, the assumption that the accretion must have been made in Nepal is based on the single fact that Paśupati in Nepāla and another place called Naikatunḡādhipeśvara in the Himālaya are mentioned at the end of the additional list. The list actually contains a number of sacred places in northern,

105 Bisschop 2006, 15–17, 222f. SP_S 167.186–187:
nepāleṣu ca deveśaṃ dṛṣṭvā paśupatiṃ prabhum |
daśāśvamedhān āpnoti rudralokaṃ ca gacchati |
dehabhedaṃ ca samprāpya paśutvād vipramucyate ||
anyad dhimagirau sthānaṃ naikatunḡādhipeśvaram |
taṃ dṛṣṭvā na punar martyo jāyate munisattama |
bhaktānāṃ praṇatānāṃ ca sarvakāmapradaṃ smṛtam ||.

western, and eastern India. Outstanding among them are the eight places associated with Lakuliṣa in Magadha (SP_S 167.169).¹⁰⁶ Bisschop comments upon these places that ‘These eight sanctuaries in Magadhā where Lakuliṣa (*laguḍīśvara*) is supposed to have wandered with his pupils are not known from other sources. It looks like an attempt to connect Magadhā to the Pāśupata tradition and suggests that the list of sanctuaries starting from SP_S 167.163 which has no parallel in SP_{RA} comes from a north-eastern source.’ Although a few places in the list are unidentified, most of the places therein are well known from other sources. In contrast, the reference to the eight sanctuaries in Magadha, as Bisschop states, seems to be based on the information limited to the local Pāśupata group; hence the ‘north-eastern source’ in his argument may have been located in Magadha rather than in Nepal.¹⁰⁷ Thus it is not unlikely that the passage in question was added to an early text of the S recension in Northeastern India before it bifurcated and came to be transmitted to Nepal.

In that case, however, it might appear slightly awkward that there is no trace of the passage in the R and A recensions, taking into account the fact that the two versions of the S recension continued to be influential in North India. As discussed below (p. 53), there must have been at least one more version different from the S recension for the earlier form of our text at the time of the major revision, which brought into being the ancestor of the RA recension. Hence the redactors of the major revision would have known both versions of the text with and without this additional list. So, is it then probable that they decided not to include it in their redaction? There are at least two reasons that may rise to an affirmative answer. First, Bisschop summarizes the features of the R and A recensions of chapter 167 as follows: ‘What unifies the additional material in SP_{RA} is its mythological character, with a tendency to add hyperbolic imagery, suggesting that the sanctuaries belong to a mythical sphere. By contrast, the descriptions in the Nepalese recension appear much more “down-to-earth” and exhibit real topographical knowledge’ (Bisschop 2006, 12). The list in question mentions the names of places with merits obtained there without any mythological account, which is against the tendencies of the RA recension. Second, as mentioned above, the reference to the eight sanctuaries in Magadha closely connected with Lakuliṣa points to the sectarian, Pāśupata character of the source of the list. There is a

106 SP_S 167.169:

magadhāsu smṛtāny aṣṭau sthānāni śaśimaulinah |
śiṣyaīḥ parivṛto yāni babhrāma laguḍīśvarah |
tāni dṛṣṭvā bhavet sadyaḥ pumān pāpavivarjitaḥ ||

107 In addition to the eight sanctuaries in Magadha, the list refers to Gṛdhrakūṭeśvara in Gayā (167.166–167) and Prahāsīteśvara in Pāṭaliputra (167.168) as Śaiva sacred places in Magadha.

general tendency that passages of strong sectarian character found in the S recension were changed so as to be less sectarian in the RA recension.¹⁰⁸ In this regard, too, the list may not have been incorporated consciously into the newly revised text. All the same, the manuscript evidence discussed so far points to the origin of the hyparchetype of the S recension in North India rather than Nepal.

In relation to this, two more points that can be noticed in the manuscript evidence should be mentioned. First, in addition to the S recension, we can suppose that there was at least one more version of the earlier form of the *Skandapurāṇa* before the major revision, because there are some, although not many, instances where good readings are preserved in R and **A** (or only in R when omitted in **A**) while all the S manuscripts are corrupt.¹⁰⁹ The additional list discussed above would also belong to this category. All of them, about ten in this volume, may be secondary improvements in line with the immediate context. On the other hand, it would be very natural to think that more than two versions, possibly many versions, of the *Skandapurāṇa* once existed in North India before the major revision. 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.

In this respect SP 31.42–44 is interesting. The passage is omitted in all the S manuscripts but found in R and **A**. In R, it is properly placed as 42–44, while it comes after SP 31.39 in **A**, which is out of context.¹¹⁰ In the S recension some lines have evidently been lost between 31.41 and 45, and something like this passage is required from the context. The passage may have been interpolated into the RA recension in order to make the story line smooth, or the RA recension may retain a passage from an older text that was lost in the S recension.¹¹¹ At the very least, the passage as a whole does not sound strange stylistically, compared to the other parts of the text preserved in the S recension.¹¹²

108 Bisschop 2006, 293 (note *ad* SP_{RA} 167.5.87c).

109 These are found at 57.82d; 60.108d; 62.58c; 65.42c, 58d; 66.32c; 67.16b, 56b; 69.35a.

110 Bhaṭṭarāi follows A₃, the single A manuscript he used, and conjectures the loss of one verse respectively before and after the passage. He does not record that the passage does not exist in S₁ and S₂, the S manuscripts he used for this chapter.

111 The misplacement of the passage in the A manuscripts might suggest that it was inserted later in the A recension. But contamination with a manuscript where the passage was lost can also be a cause of misplacement; the passage may have been written in the margin first and then inserted in the wrong place.

112 Cf. SP I, p. 43f; for additional material found only in the R and A recensions, but referred to in the *Anukramaṇikā* ('list of topics') in chapter 2 preserved also in S₂,

Second, we have mentioned earlier the two situations where the allegiance of the R and A recensions to S_1 and S_2S_3/S_4 differ: S_1R against S_2S_3/S_4A and S_1A against S_2S_3/S_4R . In both situations the share of secondary or corrupt readings suggests another point in the transmission of the manuscripts: the contamination between manuscripts of the text-form more or less preserved in the S recension—the text-form before the major revision that brought into being the ancestor of the RA recension—and manuscripts of the text-form after the major revision, transmitted in the R and A recensions. When the major revision with much additional material was conducted on the *Skandapurāna*, the people who were most interested in this new version were probably the Śaiva brahmins who were already acquainted with the text. They may have made a copy of the revised composition by adding new, additional material, based on a manuscript of an older version at hand, sometimes writing in margins and sometimes adding new folios. Or, they may have made a completely new copy, comparing a manuscript of the revised text with a manuscript of a version of the older text at hand. Whichever was the case, it would have resulted in the appearance of various versions of the new text conflated to various degrees with various versions of the older text. Some of these versions may well have been influential in Northeast India after the RA recension diverged into the R and A recensions, and have been contaminated with each of them.¹¹³

Does this argument about the relationship between the manuscripts of the S recension and its transmission to Nepal have any effect on the dating of the *Skandapurāna*? To answer this question, I will present in a list what happened from the first redaction to the time when the oldest two manuscripts S_1 and S_2 came into being— S_1 dated to 810/11 AD and S_2 with uncertain date but which may be comparable.

- 1 The first redaction of the *Skandapurāna* brought into being the early form of the text. The redaction was in all probability made not by

the editors of SPI say that ‘It is thus not the case that passages found only in the late *Revākhaṇḍa* and *Ambikākhaṇḍa* recensions must necessarily be very recent in origin; at least some of this extra material existed in the twelfth century, and some may even be as old as anything else in the SP’ (p. 44).

- 113 There are two interesting cases where the affiliations of the A manuscripts differ. At 34.59d $S_1A_3A_5$ read *abalā* against *acalā* shared in S_4RA_7 (lost in S_2). At 63.56a *tadā* is shared by $S_1RA_3A_4$ against *sadā* in $S_2S_3A_7$. If these instances are considered seriously, they suggest that the contamination between some versions of the earlier text and the R and A recensions continued taking place after the divergence of the A recension into A_7 and the hyparchetype of the other A manuscripts (see the next section about the relationship of the manuscripts of the A recension). Two occurrences, however, are too few to allow drawing any conclusions; the differences between the readings are trivial so coincidental agreement cannot be excluded.

one person but by a group of Śaiva brahmins associated with the Pāśupata tradition.¹¹⁴ As I have discussed elsewhere,¹¹⁵ the text consists of different narrative layers and at the same time an attempt is detectable to make a coherent composition. This indicates that the work of composing the text had an editorial character. Parts of the material gathered and edited into this text would have been composed by members of the editorial group separately. If that were the case, a single archetypal manuscript may not have existed, because it would be practically very difficult for all the members of the editorial group to work on one and the same manuscript; instead, there may already have been several manuscripts with a number of slight differences at the time of the first redaction. An alternative process is that the members of the editorial group may have composed a single archetypal manuscript at the final stage with each member reciting the part of the text for which he was in charge. In this case, too, multiple copies of this manuscript must have been made immediately for the members, and these copies must have included a number of small variants/errors. The total period of the first redaction from the planning to the final editorial work would have taken one or two generations, but not longer than that because of the coherence of the work. Subsequently, the transmission of this text further diverged into several branches. Some passages were lost at this early stage.¹¹⁶

2 The hyparchetype of the S recension came into being. Some more passages were probably lost therein,¹¹⁷ and the list of SP_s 167.163–187 was added to the text, possibly around Magadha in a Pāśupata environment.

3 The S recension diverged into at least two branches, an ancestor of S₁

114 The editors of SPI noticed slightly different styles in our text, such as a lively conversational tone sometimes with touches of humour, and a more ornate, though not very skilful, descriptive style. On the other hand, there is also definite consistency in its style, such as grammatical anomalies and formulaic expression, as well as its religious affiliation.

115 The subject was dealt with in my paper 'How to incorporate Vaiṣṇava myths into the Śaiva mythology?', Studies in the *Skandapurāṇa*', read at the 14th World Sanskrit Conference held in Kyoto in 2009.

116 From the context the loss of some passages, restored here as 34.9cd, 56.38d–39a, 56.71de, 57.55ab and 67.35cd, is conjectured in this volume. The loss is shared by all the available manuscripts at each place. The loss of some lines is evident in the last two instances. In addition, the loss of a passage after SP 32.199 is also beyond doubt in comparison with a parallel story told in MBh 12.248–250 (cf. n. 54).

117 As discussed above, some of the passages preserved only in the R and A recensions may have been lost from the S recension at this stage.

(α in Figure 2) and an ancestor of the hyparchetype of S_2 and S_3/S_4 (β in Figure 2), respectively. At this point the distance between the two versions was probably relatively small, primarily consisting of accidental variants here and there. At least one manuscript of the former version was brought to Nepal at an early stage. During the transmission of this version in Nepal it was modified in a number of ways (e.g. accretion of some passages, loss of some others, corruption and invention-in-transmission) and evolved into a quite distinct version. S_1 copied in 810/11 AD in Nepal is the single extant witness of this version.

- 4 In North India, on the other hand, the other branch was modified differently: a number of grammatical and other anomalies were normalized and the text was reformulated accordingly; a few passages were added and some were lost. As a result this branch evolved into a distinct version with considerable distance from the version preserved in S_1 . At a certain time, at least one of the manuscripts of this line of transmission was brought to Nepal. S_2 was copied from this manuscript or a descendant of it sometime in the ninth century, possibly in its early decades. Later, in the tenth century, S_3/S_4 was copied probably from the same exemplar.¹¹⁸

We cannot say anything certain about how long the process took, but a very rough calculation may be of some use for dating the first redaction. After discussing the transmission of the S recension in two separate branches, I remarked on p. 50 that ‘From this we can assume that both versions were copied at least a few times after their divergence, before reaching the extant S_1 and the hyparchetype of S_2 and S_3/S_4 , the time for which can be estimated very roughly at one century.’ Since S_1 was copied in 810/11 AD, this means that the bifurcation of the S recension can be placed before 700 AD. We can situate two stages of evolution in the period between the first redaction and this bifurcation of the S recension: firstly, some passages were lost at an early stage before the hyparchetype of the S recension came into being (no. 1); and secondly, more passages were lost and at least one passage was interpolated in the hyparchetype of the S recension (no. 2). This process from the first redaction up to the divergence of the S recension into the two branches would have taken at least half a century. The completion of the first redaction of the text can therefore be ascribed to a date before 650 AD. Composition of the text

118 The editors of SP I say ‘it seems quite probable that they were both copied from the same exemplar’ (SP I, p. 36), based on the observation that very trivial errors are frequently shared by S_2 and S_3/S_4 (see also n. 144, *ibid.*).

itself would have started even earlier and would have been the work of one or two generations.

As for the *terminus post quem*, a comparative study of the iconographical information culled from the account of Kauśīkī's slaying of Mahiṣa in chapter 68 with the extant Mahiṣāsūramardīnī images of the Gupta icon allows us to fix the upper limit to about 550 AD.¹¹⁹ From these considerations, it would be most plausible to ascribe the first redaction of the *Skandapurāṇa* to roughly 550–650 AD.¹²⁰

The upper and lower limits of the periods during which the above-mentioned processes must have taken place may be schematically represented as follows.

550–650 The first redaction of the *Skandapurāṇa*

600–700 Origin of the hyparchetype of the S recension;¹²¹ bifurcation of

119 Kauśīkī-Vindhyavāsīnī's slaying of Mahiṣa depicted in SP 68.22 corresponds precisely to a subtype, which I have called the 'Vindhya subtype', of the Gupta icon of Mahiṣāsūramardīnī. The earliest specimen of the Vindhya subtype found at Nachna (Rāmavān Museum No. 83) is ascribed to around 500 AD. Considering some time gap for the dissemination of a specific icon, 550 AD would be plausible as a safe upper limit for this description. See Yokochi 1999 and 2004b, 137–152.

120 Bisschop proposes a sixth-century dating, based on his research of three toponyms, Puṣpabhadra, Citraratha and Prahāsītēvara, and the comparison of the Śaiva *āyatana* list in SP 167 with *pañcāṣṭaka* lists in various early Śaiva Tantras (Bisschop 2006, 14, 33 and 37). From the study of the early religious history of Vārāṇasī, the editors of SP IIA claim that 'the original *Skandapurāṇa* was probably composed in the 6th or, maybe, first half of the 7th century' (SP IIA, 52, see also n. 174), which is supported by Bisschop in his note on the archaeological evidence of Karvan (Bisschop 2006, n. 266 on p. 205). For the historical background of the redaction of the *Skandapurāṇa* and its transmission to Nepal, see Bakker 2007 and *forthc.* b.

121 The interpolation of SP_S 167.163–187 most significantly marks the divergence of the S recension from the earlier text. The allusion to Paśupati in Nepal in the passage (see p. 51) provides some clue to the dating of this interpolation. According to a provisional draft of Dr Nina Mirnig's research on early Śaivism in Nepal, the first epigraphical reference to Paśupati is found on one of the *liṅgas* installed by Dhruva-saṅgha in Paśupatikṣetra in 533 AD; however, it is only under Aṃśuvarman that this deity gained prominence on the level of being the sacred source of authority in state religion (cf. Mirnig *forthc.*). Dealing with this crucial period she observes, 'Aṃśuvarman was a powerful *mahāsāmanta* under Śivadēva (590–604 CE), acting as the de-facto ruler throughout his reign. After some years in this position, Aṃśuvarman's influence and power grew so strong that he practically usurped Śivadēva's throne and thus issued inscriptions under his own name from 605–621 CE. It was this king Aṃśuvarman who was the first to declare his allegiance to Paśupati in each of his inscriptions, once he took up exclusive rule.' See also Bisschop 2006, p. 222 (note *ad* SP_S 167.186a). This religio-political development in Nepal strongly suggests that the passage at issue, which near the end refers to Paśupati in Nepal, is unlikely to have been composed and added to the SP before 600 AD. The origin of the hyparchetype of the S recension would therefore most plausibly fall after 600 AD.

this recension into two versions and transmission of version α to Nepal¹²²

600–810/11 Evolution of version α in Nepal¹²³

810/11 Copying of S_1 from version α

600–850 Evolution of version β in North India¹²⁴

700–850 Transmission of version β to Nepal¹²⁵

800–850 Copying of S_2 from version β

900–1000 Copying of S_3/S_4 from version β

The relationship of the manuscripts of the A recension

Seven manuscripts of the A recension are available at present. Four of them, represented by the sigla A_1 , A_2 , A_3 and A_4 , were used in SPI and described in its Prolegomena (p. 35). The three additional manuscripts, assigned the sigla A_5 , A_6 and A_7 , were acquired later and described in the Introduction to SP IIA (p. 10f), but the relationship between the seven manuscripts has not yet been studied sufficiently. My collation of all seven manuscripts in a few chapters has revealed that these can be further classified into three subgroups: the first group consists of only one manuscript, A_7 ; the second group comprises A_4 and A_5 ; and the remaining four make up the third group. This subdivision is based on the fact that each group of manuscripts has independent omissions of passages longer than a pāda that are not shared by the other two.¹²⁶ From each of the

122 The upper limit depends on when the first redaction was completed. The origin of the hyparchetype of the S recension would be at least few decades later than the completion of the first redaction, due to the loss of several passages shared by all the available manuscripts. The bifurcation of the S recension may have taken place successively, or may have been at some later point within the period 600–700.

123 The upper limit is determined by the date of the bifurcation of the S recension and transmission of version α to Nepal.

124 The upper limit is determined by the date of the bifurcation of the S recension and the lower limit by the date of the transmission of version β to Nepal.

125 The upper limit depends on the date of the bifurcation of the S recension. This later transmission would have been more than a century later than the bifurcation (p. 50). The manuscript of this version transmitted to Nepal may have been the hyparchetype of S_2 S_3/S_4 itself, or an ancestor of it.

126 The first group, A_7 , has many independent omissions: 54.13ab; 56.12, 16a–c⁶, 33bc, 74cd; 58.5ab; 59.8ab; 60.75, 90ab; 61.15c–16d, 46d; 62.22b–24a, 45cd; 63.36cd; and 65.5–6. The independent omissions in the second group are 60.15d–16c, 65.36 and 65.51a⁶–52a⁵; those in the third group are 55.27d–29a, 57.2cd and 60.7. There

three groups one manuscript that represents the group has been chosen; hence three A manuscripts in total have been used for this edition.

A₇ is the sole representative of the first group. In the second group, A₅ is in all probability an apograph of A₄. The editors of SP IIA (p. 10) report as a result of Dr Kengo Harimoto's preliminary studies that A₅ is closely related to A₄; this observation has been confirmed by further collation for this volume. There are three passages omitted only in A₄ and A₅ (see n. 126) in the Vindhyavāsinī Cycle, and there is no passage omitted in A₄ but found in A₅. There are a number of trivial errors shared only by these two manuscripts, and A₅ adds more trivial errors independently. The most revealing evidence comes from the passages where A₄ inserts some akṣaras written in the margin that are not found in any other manuscript but A₅; in A₅ these akṣaras are incorporated into the text proper without any sign of being additional. The insertions are very likely to have been made in A₄ itself since it has a tendency to attempt to make a corrupt verse metrically correct, sometimes with no consideration of meaning.¹²⁷ Thus A₄ is used as the representative of this group and, where the folios of A₄ are lost in the photocopy at our disposal (34.1–61 and 53.1–37a⁶ in this volume), A₅ is used.

In the third group, A₁ is probably an apograph of A₂. This may appear surprising because this means that A₁, written in the modern Bengali script, was copied from a manuscript written in the Devanāgarī script (A₂ itself or a descendent), while an ancestor of A₂ must have been written in

are also a few omissions shared by two groups: the omissions shared by A₇ and the second group are only one, 60.12ab; those shared by the second and third groups are 55.35c–36d (eyeskip), 62.114c⁹–d⁸ and 63.19d–20a (eyeskip). There is no instance of omission shared by A₇ and the third group.

127 For *yogavidagragāminā* at 53.48b, A₂A₃A₇ have the unmetrical *yogavit gāminā*, while A₄ reads *yogavi(dgā)+t tena+gāminā* and A₅ *yogavittena gāminā*. A₄'s reading is unmetrical, but it corrects the number of syllables in the pāda, which must be twelve for the Jagatī metre. At 57.107cd, A₇ reads *gacchanti śakrasamānavapuḥ*, which is closest to R, and A₁A₂A₃ *gacchanti śakramān puraḥ*, while A₄ reads *+taṃ yadi+ gacchaṃti +te+ śakramānā puraḥ* and A₅ has the same reading, incorporating the inserted akṣaras into the main text. In this case all the variants in the A recension are unmetrical, though the metre of this verse is problematic (see p. 47). One more instance is in 66.7cd: for °*gauraiḥ śambūka*°, A₁A₂A₃A₇ have an unmetrical reading °*gauraika*°, while A₄ reads °*gaurai+gaurai+ka*° which is metrically correct; A₅ follows A₄. There are other similar instances, amounting to a total of twelve in this volume (54.3ab, 13b, 19b; 58.5ab, 9d; 65.12c, 35cd, 62c, 82d; 66.7ab, 15d, 10cd). On the other hand, there is one instance where the insertion in A₄ is not found in the reading of A₅. At 61.46d, A₄ has a metrically correct reading *piṃjaro +caiva+ baṃdhanam* against the unmetrical *piṃjarovadhanam* in A₂A₃A₆ (om. in A₇), and *piṃjarobaṃdhanam* in A₅. However, one instance cannot weigh heavily against the fifteen mentioned above. The insertion in A₄ may have been made by a second hand after A₅ or its predecessor was copied, or the copyist of A₅ may have overlooked it.

an old form of Bengali script as we also see in A₇.¹²⁸ Moreover, there are several places where A₁ has a better reading than the other A manuscripts, corroborated by the R, S, or both recensions. Therefore the hypothesis that A₁ is an apograph of A₂ should be examined carefully.

First, there are some passages omitted only by A₁ and A₂ in SPI and this volume (15.9a⁴-b³, 20.3d²-4d², 56.36c³-37a⁴ and 63.16d⁴-18d¹), and A₁ independently omits a few more (24.31cd, 25.35d-39a and 56.80a⁶-81b).¹²⁹ In SPI, IIA and this volume, on the other hand, there are about thirty instances where more than two syllables are omitted only in A₂, while they are found in A₁, which appears to indicate that A₁ cannot be an apograph of A₂. However, these instances do not disprove the above hypothesis but rather strengthen it. Here are a few examples: for *kr̥ttikānām* at 1.25f, *kr̥ttikāñām* A₃A₄, om. A₂, and *śarajanmā* A₁; for *tānaḥaṃ* at 11.6c, *tamaḥaṃ* A₃A₅, om. A₂, and *tathā tat* A₁; for *puṇyā* at 29.37e, om. A₂A₃A₇ and *khyātaṃ* A₁; for °*piñjaropāntarodhasam* at 61.46d, *piñjarovadhanaṃ* A₂A₃A₆, om. A₇, and *piñjarobandhanaṃ tathā* A₁ (see n. 127 for the variants in A₄ and A₅); for *yogeśvareśvarī* at 60.41d, approximately the same in A₃A₄A₆A₇, *yogeśvarī* A₂, and *yogeśvarī tathā* A₁.¹³⁰ In all of these cases but one¹³¹ the additional syllables in A₁ are not corroborated by any of the other manuscripts and were evidently invented in A₁ in most cases in order to fill the required number of syllables of the metre.

The situation differs when A₁ adds or reduces one syllable, compared to the reading of A₂. In this case the variant found in A₁ occasionally conforms to the accepted reading or the variant in one of the other A manuscripts. In addition, there are many instances where A₁ has a reading that is identical or close to the accepted text, while A₂ is corrupt. Readers who take a look at the A register of the critical apparatus in SPI or IIA will easily see this phenomenon. In most of these cases, however, the emendation of errors was made in one syllable; it sometimes ranges over two syllables and very exceptionally three, but never more than that. Furthermore, a survey of all such corrections gives the impression that all

128 Not only A₂ but also all the manuscripts of the second and third groups must derive from a manuscript written in an old form of Bengali script because there are a number of errors that can best be explained as misunderstandings of such a script. Cf. SPI, p. 37f; Bisschop 2002, 233f (n. 13).

129 The passages in question are found in A₃ and A₄ in chapter 15, A₃ and A₅ (A₄ lost) in chapters 20, 24 and 25, and A₃, A₄, A₆ and A₇ in chapters 56 and 63. The other manuscripts of the A recension have not yet been collated.

130 The other instances are found at 6.5c, 9cd; 8.20c; 12.52a, 59c; 13.17d, 95ab, 96c, 18.4ef, 20.13b, 21d; 23.26b, 26ef; 24.14e, 65b; 26.35b, 67cd; 27.1c, 3b; 28.31ab, 67d, 72c; 29.89c; 34.15b; and 56.97d.

131 One exception is found at 56.97d: A₂A₃ read *rathaḥ*, while A₁A₄ *manorathaḥ*, the accepted reading more or less supported by all the S manuscripts and R.

of them could have been secondary improvements.¹³² It might be supposed that the scribe of A_1 consulted another manuscript in addition to A_2 ; if that were the case, however, the omissions shared by A_1 and A_2 and the invention of some syllables for the lost parts discussed above cannot be explained. There are also a number of trivial errors that are shared only by A_1 and A_2 . One of them may provide further proof of my hypothesis: for *mūko* at 63.3b, A_1A_2 read *mṛkoko* against *mṛko* found in $A_3A_4A_7$. In A_2 the folio 154 ends after the first *ko* and the new folio starts at the second *ko*; repeating the same akṣara at the end of a folio and the beginning of the next folio is a common mistake, so that this error is likely to have taken place in A_2 and been transmitted into A_1 . Taking into account all the evidence, it is reasonable to conclude that A_1 is an apograph of A_2 , although it is not a faithful apograph but one whose copyist attempted to improve the exemplar, above all with regard to metrical problems, and—this cannot be ignored—introduced many more errors.

Leaving aside A_1 , the interdependency of the other three manuscripts of the third group (A_2 , A_3 and A_6) is difficult to determine. Each of them has an independent omission of passages longer than a pāda¹³³ and each has a number of independent errors. Suffice it to say at present that they derive, probably independently, from a hyperachetype of this group. Of the three, A_3 has been chosen for this volume,¹³⁴ firstly because this is one of the manuscripts used by Bhaṭṭarāi in his *editio princeps*, and secondly because it is slightly less corrupt than the other two. In the rather rare cases where A_3 omits some syllables that are preserved in the other two manuscripts, A_2 has been substituted for A_3 .

Thus these three manuscripts, A_7 , A_4 (sometimes substituted by A_5), and A_3 (sometimes substituted by A_2), have been chosen for editing the Vindhyavāsinī Cycle as representatives of the three subgroups respectively.¹³⁵ To summarize the above argument,

132 A few of the improvements are excellent though they can still be understood as secondary. For example, *yanmattakāśini* against *yannamakāśini* in A_2A_3 at 28.17b; *pañcacūḍā samā°* against *pañcayugānamā°* in A_2A_3 at 29.182c; *kvacicca kāraṇḍava°* against *kvacit kārabhu°* in A_2A_3 at 30.26c. All of the readings in A_1 thus agree with those accepted. It may be worth pointing out that the scribe of A_1 had some advantage from his usage of the Bengali script because many of the errors that occur in the Devanāgarī manuscripts of the A recension appear to be due to a misunderstanding of old Bengali script, such as the confusion between *va* and *ra*.

133 The passages omitted only in A_2 (and A_1) are 56.36c⁶–37a⁴ and 63.16d³–c⁴; those only in A_3 are 64.32b⁶–d¹ and 69.59b³–c⁴. For A_6 thorough collation has been done only in chapters 60 and 61, where an independent omission occurs in 61.42a⁴–43a⁸.

134 For the sake of clarity and not to burden the A register with minor errors, I have decided to choose one manuscript from these three, but if one wanted to edit a part of text preserved only in the R and A recensions it may be a good idea to use all three.

135 To simplify the description, the sigla A_7 , A_4 and A_3 are used in the following

- Group 1: A₇;
 Group 2: A₄, A₅ (apograph of A₄);
 Group 3: A₃, A₂, A₆, A₁ (apograph of A₂).

The manuscript listed first in each group is the representative of the group. In most parts of this volume the expression ‘all the A manuscripts’ and the siglum **A** indicate these three manuscripts.

Of the three manuscripts, it is evident that A₇ is the oldest and the most important. The significance of this manuscript, far greater than the other A manuscripts, has already been noticed by Bisschop (first in his doctoral thesis, 2004, and its publication in 2006, p. 53f, n. 151) and by the editors of SP IIA (p. 11f). My collation for this volume has resulted in the same observation: first, A₇ has readings identical or close to those in the S, R or both recensions in many places where the variants in the other A manuscripts are corrupt; second, in these places the other A manuscripts frequently share erroneous readings; and third, A₇ has many errors and omissions of its own (see n. 126), i.e. not shared by any other manuscript. In this volume the places where A₇ does not share the errors that are shared by the other A manuscripts amount to about fifty.¹³⁶ Some of the errors shared by the other A manuscripts may have occurred independently, especially those errors that derive from misunderstanding an old form of the Bengali script, and the agreements may hence be coincidental. However, fifty instances are too many for all of them to be coincidental, and there are several errors that evidently cannot be coincidental: for example, for *sasthāṇu°* at 53.8b, *saṁsthāṇu°* A₇ against *sthāvara°* A₃A₅; for *saptānāṁ* at 56.4c, thus in A₇ against *martyānāṁ* A₃A₄; for *praphulla°* at 58.11b, thus in A₇ against *prasanna°* A₃A₄; for *padma°* at 62.90d, *yadma°* A₇ against *prati°* A₃A₄; for *yiyāsatāṁ* at 64.12b, thus in A₇ against *jighāṁsatāṁ* A₃A₄.¹³⁷

argument in order to indicate the three representatives, implying that A₅ and A₂ are occasional substitutes for A₄ and A₃ respectively. In large portions of SPI, where A₄ was unavailable due to the loss of its folios 3–17 and 30–82 in the photocopy at our disposal, the A register of the critical apparatus represents only the third group of the A recension; and for the portions where A₄ was collated it represents the second and third groups. The A register of SPIIA represents the first and third groups due to the same loss of A₄ (A₅ was not collated). This does not affect the main text of the edition in any significant manner because it is based principally on the S recension, but caution is needed for those readers who are interested in investigating the later development of the SP.

136 Trivial errors that could have been made at any time by careless scribes (e.g. addition and omission of *anusvāra* and *visarga*; no scribe of the available A manuscripts can be called ‘careful’) are not counted.

137 The other instances where the variants in A₃ and A₄/A₅ agree are found at 34.34a, 60c; 55.11d, 31a; 56.1e, 73b; 57.11c, 12b; 58.10a, 12a; 60.17d, 70d, 85b, 90d, 98a, 131b, 131d, 132a; 61.21a, 44a; 62.3a, 4d, 28d, 40d, 91c, 92c, 95b, 114cd; 63.56a,

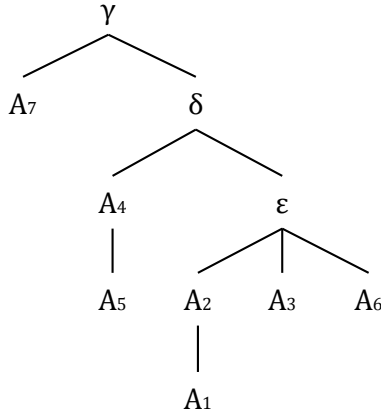


Figure 3 Stemma Codicum of the A recension

The observation of these features led Bisschop and the editors of SP IIA to the following assumption: ‘There must therefore have been a sub-hyparchetype of all the manuscripts of this recension from which the first four A manuscripts descend (possibly as direct apographs), and that sub-hyparchetype must share an ancestor, the hyparchetype of all the manuscripts of this recension, with A_7 ’ (SP IIA, p. 11). When this assumption is combined with the classification of all the seven manuscripts into the three groups, discussed so far, the stemmatic relationship of the A manuscripts can be drawn as is in Figure 3.

The second and third groups share a common sub-hyparchetype (δ), and this sub-hyparchetype and the first group, namely A_7 , share a common hyparchetype (γ), the hyparchetype of the A recension. The relationship between A_7 and all the other A manuscripts, in other words, the hypothesis of a sub-hyparchetype δ , should be re-examined here because some instances that it cannot explain have been discovered during the collation for this volume.

First of all, the omission of 60.12ab is shared by A_4 and A_7 , but not by A_3 (see n. 126). This might appear to be sufficient proof against the assumption of a sub-hyparchetype (δ) for the second and third groups. In this case, however, the wording in A_3 differs from all of the manuscripts of the R and S recensions, although the purport of the pādas—Agastya

60c; 64.3a, 17c, 21d, 25d; 65.11c, 12c, 12d, 23d, 33a, 67a, 78b; 67.55c, 57b; 68.3c; and 69.74d. Similar instances from the RA recension of chapter 167 are listed in Bisschop 2006, n. 151 on p. 53f.

spoke to the Vindhya mountain the following words—is the same.¹³⁸ As Agastya's speech starts from 60.12c, it is clear that a sentence indicating the speaker is required. Although the fact that Agastya is the speaker is not explicit in the A recension due to the loss of 60.10a–11d, there would have been no difficulty in guessing it since the myth of his lowering the Vindhya mountain, which is the immediate context, is well known. Therefore, the possibility that 60.12ab in A₃ was added later as secondary improvement cannot be dismissed and therefore the omission of 60.12ab shared by A₇ and A₄, but not by A₃, cannot disprove the assumption of δ mentioned above.

As mentioned earlier (p.62), there are many instances where only A₇ has a good reading that is corroborated by the S, R or both recensions. There are also many instances, though less than half of the number counted for the case of A₇, where A₃ has a better reading than the other two manuscripts (A₇ and A₄), corroborated by the other two recensions; the same also applies to A₄. What is conspicuous in the cases where either A₃ or A₄ is better than the other two (A₇ and A₄ in the former, and A₇ and A₃ in the latter) is that the corrupt readings in the other two manuscripts frequently agree. These instances are twenty in number in the case where A₃ has the better reading, and sixteen in the case where A₄ is superior.¹³⁹ As in the cases where A₇ does not share the errors shared by the other two, some of the errors in the two manuscripts may be mere coincidence, having occurred independently in the process of transmission. In some instances a better reading in either A₃ or A₄ may have resulted from secondary improvement and the agreement or closeness of this to the S or R recension may be coincidental. However, there are several instances where corrupt variants shared by the two manuscripts (A₇ and either A₄ or A₃) differ considerably from better readings found in the third (A₃ or A₄), and therefore coincidental agreement through either corruption or improvement is quite unlikely. To cite some instances for A₄ (or A₅) against A₃ and A₇: for *suvarcaleva* at 53.5a, *āvaccanena* A₅ against *śanaiḥ śanaiḥ* A₃A₇; for *mā vo dhakṣyāmi gacchata* at 56.26d, *mā vo rakṣāma vāṃcchatu* A₄ against *vyādhatvaṃ samavāpsyatha* A₃A₇; for *nāma caiva* at 59.4a, *nāsvaciraṃ* A₄ against *aśubhaṃ yat* A₃A₇; for *°ttalatribhiḥ* at 61.9b, *°danatribhiḥ* A₄ against *°dapiḍāyan* A₃ and *°dapiḍāyan* A₇.¹⁴⁰ For the case of A₃ against A₄ and A₇, I may cite the following instances: for *manastvaṃ* at 55.11f,

138 The reconstructed text at 60.12ab based on S₂S₃R (S₁ is lost in this part) is: *tam agastyo giriṃ gatvā provācethaṃ mahātapāḥ*, while A₃ reads *agastyah sumahātejās tatrāgatyābravīd vacah*.

139 These figures are not meant to be exhaustive. The errors regarded as trivial have not been counted, and some may have been overlooked.

140 The other instances are found at 53.2b; 55.25a; 56.85d, 86d, 101c; 57.15a; 60.34d; 61.9c, 32b, 48d, 55a; 62.49c; and 64.21c.

thus in A_3 against *manaduṣṭvayi* A_4A_7 ; for *nāmāni* at 56.87a, thus in A_3 against *māsāni* A_4A_7 ; for *kā te 'vajñā mayi* at 60.8d, *kālenājñāmapi* A_3 against *kālena yāhi me* A_4A_7 .¹⁴¹ In order to explain these instances it must be supposed that there was a contamination of A_7 with the second (A_4) and the third (A_3) group respectively.

In this regard 62.114 is revealing. The verses 62.113 and 114 are spoken by the demons after their victory over the gods to praise their brother kings, Sumbha in 113 and Nisumbha in 114. Both are in the Mālinī meter. Verse 114 takes quite a different shape in S_1 and S_2S_3 , as has been discussed earlier (p. 41f.). In the A recension, the text of this verse in A_7 comprises five pādas, which run:¹⁴²

danukulabhayahantā daityanātho surendras
tadanu jayati dhīmān pīnabāhūruvakṣāḥ
mṛgapatigatinīlo dīrghanetro viśālah
prathurucilalāṭo mbuvāhorunādaḥ
samaravaravijetā daityanātho niśumbhaḥ

Of the five pādas, the four pādas from the second to the fifth correspond well to the same verse in R except for a few words,¹⁴³ and the verse begins with *tadanu jayati* also in the S manuscripts, so that it is certain that the first pāda in A_7 is a later addition. In A_3 and A_4 the same verse reads approximately as follows:

danukulabhayahantā daityanātho surendras
tadanu jayati dhīmān pīnabāhūruvakṣāḥ
mṛgapatigatīlīno dīrghanetro viśālah
prthuruciralalāṭo daityanātho niśumbhaḥ

Comparing these two versions and taking into account that the second to the fifth pādas in A_7 are corroborated by R, the hyparchetype (γ in Figure 3) of A_7 and A_3A_4 can be reconstructed as follows:

tadanu jayati dhīmān pīnabāhūruvakṣāḥ
mṛgapatigatīlīlo dīrghanetro viśālah |
*prthuruciralalāṭaḥ ambuvāhorunādaḥ*¹⁴⁴
samaravaravijetā daityanātho niśumbhaḥ ||

141 The other instances are found at 55.21a, 22c; 57.31c; 60.14a, 101d, 128d; 62.9c, 51b, 62a, 100b, 113d; 64.42d; 65.27d; 68.8d, 13b, 15d.

142 Trivial errors in the text are not emended, and the fourth pāda is unmetrical.

143 R reads:

tadanu jayati śrīmān pīnabāhūruvakṣo
mṛgapatigatīgāmī dīrghanetro viśālah |
prthuruciralalāṭo hy ambuvāhorunādaḥ
samarasatavijetā daityanātho niśumbhaḥ ||.

144 The lack of *sandhi* in °*lalāṭaḥ ambu°* is conjectured. An alternative is °*lalāṭo hy ambu°* as in R.

In the version preserved in A₃A₄, the third and fourth pādas are reduced to one pāda, omitting the text of one pāda length, which probably triggered the addition of one new pāda at the beginning. When this text in A₃A₄ became conflated with the hyparchetypal version, the odd version consisting of the five pādas found in A₇ would have resulted. This example clearly shows that some degree of conflation between the different groups of manuscripts in the A recension had already taken place in A₇, the oldest manuscript of this recension.

This example, on the other hand, supports the assumption of the sub-hyparchetype δ for the second and third groups. As observed above, the instances where A₇ does not share the errors shared by A₃ and A₄ are more than twice as numerous as those displaying the other two patterns: A₃ does not share the errors shared by A₇ and A₄, and A₄ does not share the errors shared by A₇ and A₃. This indicates that A₇ is positioned on an higher level than A₃ and A₄ in the transmission of the A recension. Moreover, no case of more substantial difference, that is, an omission of text longer than one pāda, is shared by A₇ and either A₃ or A₄ except for the dubious instance of 60.12ab discussed above. These two points also corroborate the assumption of a sub-hyparchetype δ for the second and third groups.

From all these considerations, it can be concluded that the stemmatic relationship among the A manuscripts drawn in Figure 3 gives a reliable general impression of the relationship between the A manuscripts. Figure 4 is a stemma of the A recension recapitulated including its relationship with the R recension. The hyparchetype of the R and A recensions at the top of the stemma descended from an ancestor that took shape as a result of a major revision.

I should caution readers that this stemmatic relationship is nothing more than a basic overview. Evidently, as discussed above, considerable contamination of A₇ with the second and third groups respectively and with their common sub-hyparchetype δ took place. Furthermore, as discussed in the preceding section (p. 54), it may well be that both the R and the A recension and another version outside this stemma (e.g. a version of the text-form before the major revision) were contaminated with each other. Therefore the situation of each manuscript is considerably more complicated than this stemma can show.

Some remarks on grammar, metre and vocabulary

General features of the grammatical anomalies, i.e. features of Epic and Purāṇic Sanskrit, found in the *Skandapurāṇa* have been mentioned in SP I (p. 27f). All of these also occur in the chapters edited in this volume. Fur-

hyparchetype of RA

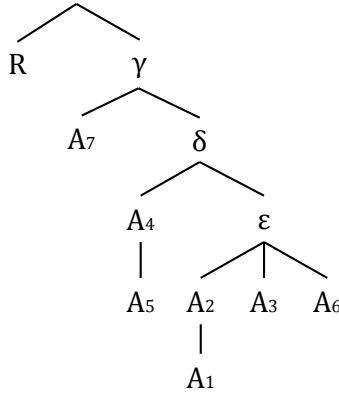


Figure 4 Stemma Codicum of the RA recension

thermore, here and there in the philological commentaries contained in SP IIA and Bisschop 2006, specific instances of these and newly found features such as the future imperative have been mentioned and sometimes discussed. In the following a few peculiar features will be discussed that have not been mentioned before. In addition, some specific instances of anomalies will be listed, though the list is not intended to be comprehensive.

1 *taddhita* formation without *vṛddhi* of the first syllable¹⁴⁵

This irregular formation occurs regularly. For example, *ekamatya* for *aikamatya* at 56.61d and *ūrdhvadehika* for *aurdhvadehika* at 56.84b. In the first case (*vākyam ekamatyena* at 56.61cd), the graphic difference between °mekā° and °maika° is so small¹⁴⁶ that °mekā° might have been due to a mere scribal error. In the second case, however, *ū* and *au* are very different palaeographically.¹⁴⁷ Also, *saṃgrāmika* for *sāṃgrāmika* is often found in

145 *vṛddhi* of the first syllable in the *taddhita* formation is described at AA 7.2.117 (*taddhiteṣv acām ādeḥ*) and 7.2.118 (*kiti ca*). Deviations from Pāṇini's grammar have been admitted in several Paribhāṣā rules such as *saṃjñāpūrvako vidhir anityaḥ* (*Laghuparibhāṣāvṛtti* 83, *Bṛhatparibhāṣāvṛtti* 71), *samāsānto vidhir anityaḥ* (*Laghuparibhāṣāvṛtti* 82, *Bṛhatparibhāṣāvṛtti* 63), and *anityam āgamaśāsanam* (*Laghuparibhāṣāvṛtti* 84). I thank Prof. Diwakar Acharya for providing these references.

146 °mekā° is supported by S₁S₂S₃A₄A₇ and °maika° is by R (A₃ has °mida°). Bhaṭṭarāi emends °mekā° to °maika°.

147 The adopted text, *te ūrdhvadehikam* (without *sandhi* between *te* and *ū*; proper *sandhi* would require the unmetrical *ta ūrdhvadehikam*) is an emendation based

the S manuscripts, though the latter also occurs.¹⁴⁸

When the *taddhita* suffix AṆ is added to make a derivative, the derived word has the same form as the original word when the first syllable is not changed to *vr̥ddha*, but its gender sometimes differs from the original, depending on the gender of the noun qualified by the derivative word. In 60.126ab (*saṃvidhāyāśu durgāṇi parvatāny udakāni ca*), *parvatāni* and *udakāni* are used for *pārvatāni* and *audakāni* as adjectives of *durgāṇi*. The adopted reading without *vr̥ddhi* follows S₂S₃ (missing in S₁), while R and A read approximately *pārvatāni* and *audakāni*, and they are followed by Bhaṭṭarāi. *parameśvara* in *niyogāt parameśvarāt* at 55.25d seems to be another instance of this formation; a similar usage of *parameśvara* occurs also at 1.22b and 31.94b in the phrase *prasādāt parameśvarāt*. At 1.22b and 55.25d the manuscript evidence differs and it is difficult to determine which of *parameśvarāt* or *pārameśvarāt* is original,¹⁴⁹ but all the available manuscripts (S₂S₃R; omitted in A) read *parameśvarāt* at SP 31.94b.¹⁵⁰

In addition, the masculine *devata* in the meaning of ‘a god’ frequently occurs in our text. The word may have been used for *daivata*, a derivative noun from *deva-tā* with the *taddhita* suffix AṆ, without *vr̥ddhi* of the first syllable. In the case of this word, however, it seems to be more likely that the masculine *devata* meaning ‘a male god’ has been invented to contrast with the feminine noun *devatā*, which often means ‘a goddess’ rather than ‘a deity’ in our text (e.g. SP 65.8 discussed on p. 45).

-
- on S₁S₂S₃A₄A₇. The variant readings in the manuscripts are *te hy ūrdhvadehikaṃ* S₁, *te hy ūrdhvadaihikam* S₂S₃, *ta au+rdhha+dehikaṃ* R^{ac} (*tu* for *ta* in R^{pc}, both unmetrical), *te ūrdhdadehikaṃ* A₄, *te urddhadehikaṃ* A₇, and *te aurddhvadehikaṃ* A₃. In the S manuscripts, *hy*, a particle that prevents *sandhi*, is regarded as secondary since it does not exist in the variants of R and A. Bhaṭṭarāi emends it to *te hy aurdhvadehikam*. From these variants, it is clear that *aurdhva*^o is a secondary improvement of *ūrdhva*^o. R usually corrects the grammatical anomalies in accordance with Pāṇinian grammar. The variant found in S₂S₃, *ūrdhvadaihika* with *vr̥ddhi* of the first syllable in the second member of the compound, could be original, but is probably another sort of secondary ‘improvement’ because *dehika* is supported by S₁RA, although the akṣaras *de* and *dai* are very close. In the occurrences of *aurdhvadehika* and *aurdhvadaihika* in the MBh, *ūrdhva*^o is sometimes recorded as a variant found in some manuscripts.
- 148 At 61.30d *saṃ*^o is found in S₂S₃ against *sāṃ*^o in S₁; at 61.47a *saṃ*^o in S₂^{ac} and *sāṃ*^o in S₂^{pc}S₃ (missing in S₁); at 64.30b *sāṃ*^o in all S manuscripts; at 66.3a *saṃ*^o in S₁S₂^{ac}, *sa*^o in S₃ and *sāṃ*^o in S₂^{pc}; at SP_{Bh} 165.5b *saṃ*^o in S₁^{ac}S₂^{ac} and *sāṃ*^o in S₁^{pc}S₂^{pc} (missing in S₃). Although both forms are used, there seems to be a tendency to correct *saṃgrāmika* to *sāṃgrāmika*.
- 149 At 55.25d S₁RA read the short *pa* against the long *pā* in S₂S₃. At 1.22b *paramaiśvarāt* is found in S₁, *pārameśvarāt* in S₂ and *parameśvarāt* in A (missing in S₃/S₄ and R).
- 150 *parameśvarāt* in all three instances can be interpreted as an ablative noun meaning the source of *niyoga/prasāda*, but the interpretation as an adjective of *niyoga/prasāda* seems more natural.

candrasaura at 65.28d is an instance of *vṛddhi* of the first syllable in the second member of the compound.

2 The masculine singular accusative of demonstrative pronouns (*tam* and *imam*) for the neuter, singular accusative (*tat* and *idam*)

SP 53.26–33 in principle forms one sentence and states that Brahmā rode in an aerial palace (*vimāna*), with the *vimāna* as accusative, the object of the verb \sqrt{ruh} ; the description of the *vimāna*, however, is changed from the accusative to the nominative construction in the middle, possibly from 53.29c, and then it is recapitulated in the accusative at 53.33. Then, after depicting in 53.34–46 that various deities took seats in the *vimāna*, it is said that Brahmā drove it (53.47) and that, driven by him, it set forth (53.48). In this passage of 53.26–48, *tam*, a masculine singular accusative demonstrative pronoun, is used in agreement with *vimāna* at 33a (*vimānaṃ taṃ* as an object of *āruroha*) and 47a (*vimānaṃ taṃ* as an object of *samārūḍheṣu* and *samanucodayat*).¹⁵¹ As the noun *vimāna* is usually neuter, this appears to be an instance of change of usual gender that is well known as a feature of Epic and Purāṇic Sanskrit (cf. GES XXXVIII–XL). At 53.29c, 30a, 31d and 48a in this passage, however, *tat* denotes *vimāna*, probably as a nominative. It sounds strange that the same word is considered to be masculine in one place and neuter in another in an uninterrupted description. Thus the most feasible explanation of this situation would be that the masculine accusative *tam* is used for the neuter accusative *tat*. Because the nominative and accusative singular forms of the neuter pronoun *tat* are identical, it would be understandable that *tam* was substituted for *tat* in order to make the accusative case clearer.¹⁵²

The frequent use of *imam* in *śrutiphala* sentences in the SP, sometimes in agreement with a neuter noun and often without any related noun, can also be explained in this manner: *imam* is substituted for the neuter accusative *idam*.¹⁵³

151 A similar expression *vimānaṃ taṃ samāruhya* also occurs at SP 55.34c.

152 Alternatively *taṃ vimānam* can be interpreted as an instance of lack of agreement between adjective and substantive (GES 10.2.1, I). However, the demonstrative pronoun and adjective have a different value in relation to their qualifying substantive and this interpretation cannot be applied to the case of *imam* that occurs independently of any noun, discussed below.

153 See the note on *imam ad* 29.176a in SP IIA (p. 244). In 29.176 *imam* is used in agreement with the neuter noun *varadānam* (*ya imaṃ tu kuberasya varadānam aśeṣataḥ | śṛṅguyāc chrāvayad vāpi nityaṃ viprān samāhitah ||*). For this usage of *imam* the editors of SP IIA assumed ‘that either *dāna* is here treated as if masculine (cf., e.g., *ad* SP 29.28b and *ad* SP 29.61b above), or, more probably perhaps, that we must understand a substantive such as *vṛttāntam* or the like to be supplied’. Subsequently they note the fact that *ya imam* together with a verb (a form of

3 Irregular *sandhis*

asau 'nu' S₁ from *asau+anu'* 54.32c (cf. GES 1.7); *asau 'sureśvaraḥ* S₁S₂S₃ from *asau+asureśvaraḥ* 63.28d.

mahatī 'bhi' S₁S₂S₃ from *mahatī+abhi'* 66.27b.

-a a- from -as+a- between two pādas 55.21ab, 56.53ab and 57.37ab.

-a a- from -as+a- within a pāda 57.101d (*śreya avāpsyati* is conjectured; *śreya-m-avāpsyati* S₁ and *śreya hyavāpsyati* in all the other manuscripts).¹⁵⁴

4 Irregular verbal forms

singular imperfect for plural subject: *abhyasarpata* (m.c.) 62.99d and *abhyadravata* (not m.c.) 62.106c, cf. GES 10.2.3 (d).

singular perfect for plural subject: *jajñe* 57.1d (m.c.), cf. GES 10.2.3 (d).

ījyase/-te for *ijyase/-te* 60.45d, 47c and 67.8b.

irregular placement of augment: *vyaniṣkramat* 69.54d, cf. GES, p. 183f.

parasmaipada future for *ātmanepada* in the passive meaning: *vimokṣyanti* 69.41c.

transfer from an athematic to a thematic present class: *anugṛhṇat* 69.38d (IX → I, cf. GES 7.9.2); *astuvat* 69.10d (II → VI, cf. GES 6.6.2.3); *ajahat* 58.7a and 60.132c (III → I, cf. GES 6.6.3.1); *juhvanti* S₁ 67.7b (III → I, cf. GES 6.6.3.1).¹⁵⁵

either $\sqrt{śru}$ or \sqrt{path}) is a formulaic expression in *śrutiphalas* in the SP and that it occurs frequently with no noun agreeing with *imam*; for this case they suggest interpreting it 'as a kind of apposition to the understood *vṛttāntam*'. Because there is no instance of the phrase *imam vṛttāntam* in the SP (actually there is no occurrence of the word *vṛttāntam* in Bhaṭṭarāṅ's editon), however, it would be more reasonable to assume that *imam* is merely substituted for *idam* in the accusative case and means 'that which is told before', as does the neuter *idam*.

154 A similar distribution of variants occurs in 36.33b: *śreya-m-avāpsyatha* S₁ and *śreya pyavāpsyatha* in R and A (missing in S₂S₄). In 37.59c °*dya a*° from °*dya*+*a*° is supported by S₂, while S₁ has °*dya-d-a*°.

155 In 67.7b only S₁ reads the irregular *juhvanti*, while S₂S₃ have *juhvati* (supported also by R's *juhati*). In SP_{Bh} 173.13a S₂ reads *juhvanti* (illegible in S₁ and missing in S₃).

irregular perfect: *nirmime* (3rd person sing. of *nir-√mā*) 67.50a¹⁵⁶; *cakarṣur* (3rd person plural of *√krṣ*) 61.45a (conj.; cf. GES 8.1.3.3).

irregular perfect of *√sr*: *apaseruḥ* for *apasaruḥ* 65.20b, *abhiseruḥ* for *abhisaruḥ* 66.8b and *abhiseratuḥ* for *abhisaratuḥ* 66.27b, but regular *abhisaruḥ* 65.23b; cf. GES p. 222.

avaihi for *avehi* 63.31d¹⁵⁷

smayan (singular masculine nominative of present participle of *√smi*) for feminine subject 63.35b and 67.19b (both are in the phrase *smayan iva*, which is probably used for any gender as a stock phrase).

5 Irregular usage and formation of nouns and adjectives

laghvīyaso for *laghvīyaso* 65.31b (*laghvīyaso* S₂S₃ and *lakṣmīyuso* S₁).

rugma for *rukma* in S₁ 65.32b, 60b and 66.29c (S₁ reads always *rugma* and S₃ also has *rugma* at 65.32b).

havis as a feminine noun 69.55c (*havirbhir mantrayuktābhir*).

sragmin for *sragvin* 54.10c, which also occurs at 14.7d, 23.6d, and SP_{Bh} 75.25c (in the last instance S₁ reads *sragmina* and S₂S₃ *sragmināḥ* for *sragvināḥ* in Bhaṭṭarāī's edition). Against common *sragvin* cited in dictionaries, *sragmin* is preferred in all the S manuscripts.

6 The singular nominative *strī-* and *lakṣmī-*

According to classical Sanskrit grammar, the singular nominative forms of these two words are both exceptional: *strī* without the final *s* and *lakṣmī* with the final *s*. In the S manuscripts of the SP, *lakṣmī* occurs more frequently than *lakṣmīḥ* or *lakṣmīr* before a consonant (58.10d, 60.41d, 62.7a, 64.28a, 65.24a, 40a, 45a, and 67.63a in the text of this volume) and, on the other hand, *lakṣmīr* is always used before a vowel (SP 64.28a, SP_{Bh} 95.10d, 113.27c and 163.66a). This appears to indicate that the dropping of *visarga* or *r* before a consonant is due to mere scribal error. With regard to *strī*, however, a similar phenomenon occurs: the nominative *strīr*

156 This irregular perfect form occurs at SP 26.65d (S₁S₂S₃) and SP_{Bh} 132.50d (S₁S₂; missing in S₃/S₄), too, and appears to be normal in the S recension. See note *ad* 26.65d in SP IIA (p. 194).

157 *avaihi* occurs at MBh 12.282.5, 12.303.16 and 14.9.26. Also, it occurs several times in Cantos 1–6 of the *Raghuvamśa* and is regarded as authentic by the editors of Vallabhadeva's *Raghupañcikā*, the oldest commentary on the *Raghuvamśa* (Goodall and Isaacson 2003, note *ad* *Raghuvamśa* 1.70b).

is always used before a vowel (SP_{Bh} 144.17d and 150.41c; *strī-r-iva* in both). In this case the final *r* before a vowel can be regarded as an intervocalic consonant that prevents hiatus because the nominative *strī* occurs constantly before a consonant in all the available manuscripts (SP 28.19c, 29.213b, 32.12c and 57.85d). If that is indeed the correct interpretation, the *r* of *lakṣmīr* before a vowel could also be an intervocalic consonant that prevents hiatus, and the nominative form that is the norm in the text could be *lakṣmī* without the final *s*. It is difficult to decide which analysis is to be preferred; at present I suppose that both nominative forms of *lakṣmī*- with and without the final *s* were alternately used in the text. Hence, which of both variants is adopted in the edition solely depends on the manuscript evidence in each occurrence.

7 Metrical anomalies

uncertain metre: the repetition of *sa gaṇa* at 57.107. The transmission of this verse is very problematic and the original reading is difficult to determine, but all the variants transmit a certain number of repetitions of *sa gaṇa*. See p. 47 for my text-critical argument on this verse.

hypermetre: *avabodhayāma* S₁ 57.23c, where the first two short syllables are counted as one long syllable. See p. 38.

sa vipulā: *koṭīvarṣe bahumāṃsāṇi* 68.7c. *sa vipulā* is not one of the usual four *vipulās*, but occasionally occurs in the Epic.¹⁵⁸ In the case of 68.7c the need to contain two proper nouns, a toponym Koṭīvarṣa and the name of the goddess Bahumāṃsā, in one pāda must have made this exceptional metre unavoidable. Strictly speaking, this metre is not ‘unmetrical’ but, in the critical apparatus of the edition in this volume, it is labelled as such, following usage in SPI and IIA. The label ‘unmetrical’ must hence be understood as intended to draw attention to metrical anomalies, not only those prohibited by Sanskrit metrics but also those that are not commonly accepted, such as *sa vipulā*.

8 The usage of \sqrt{pru} and \sqrt{plu}

There is here no anomaly as such, but it seems noteworthy that the usage of the two verbs differs between S₁ and S₂S₃/S₄. \sqrt{pru} meaning ‘to jump, spring’ and \sqrt{plu} meaning ‘to float, glide’ are originally different verb roots, but the confusion of the two verbs can already be observed

¹⁵⁸ According to Tokunaga 1995, *sa vipulā* (the siglum mni in the statistical tables in the paper) is very rare in the *Mahābhārata*, statistically nearly zero percent, but there are some instances (49 instances in all the MBh).

occasionally in the Vedic literature.¹⁵⁹ Later, in classical Sanskrit, \sqrt{plu} absorbed the meaning of \sqrt{pru} , and \sqrt{pru} and its derivatives became rare. Of the manuscripts of the SP, S₂S₃/S₄ distinguish the two verbs in accordance to their meaning in most of their occurrences, while all the other manuscripts use only the verb \sqrt{plu} and its derivatives in both meanings. In the chapters contained in this volume, S₂S₃ have derivatives of \sqrt{pru} at 65.36c (*āprutya*), 65.64a (*°pruta°* twice), 65.65a (*utprutya*), and 65.75b (*āprutya*) against the derivatives of \sqrt{plu} found in all the other manuscripts. I follow S₂S₃, assuming that they have preserved an early stage of classical Sanskrit where there was still distinction between the two verbs.

Presentation of the Critical Apparatus

For the presentation of the critical apparatus, this volume follows the usage of SP I and IIA (see SP I, Prolegomena, pp. 46–54), but a minor change has been made. In the Prolegomena of SP I (p. 49f), the editors discuss the category of orthographical variants in manuscripts that remain unreported, except in cases where the precise reading of the manuscript is quoted in the apparatus. In this volume this category has been enlarged to save space and make the apparatus clearer. In the following the items subsumed under this category in this volume will be listed together with those that were already mentioned in SP I. These are considered to belong to scribal customs and not to constitute substantive variants. However, as also mentioned in SP I (Prolegomena, p. 50), ‘in a very small number of cases where the variant could be interpreted as substantively different and suggest an alternative interpretation, we have reported even variants of this type’.

- 1 lack of *sandhi* in all manuscripts. This often happens especially between the pādas, but sometimes within a pāda, too.
- 2 gemination of a consonant (plosives, nasals, semivowels) after *r*.
- 3 gemination of a consonant (only plosives?) before semivowels: e.g. *ddhya* for *dhya*, *ttra* for *tra*, *tthya* for *thya*.
- 4 degemination of a consonant (only plosive?) before semivowels: e.g. *tva* for *ttva*, *jva* for *jjva*, *tra* for *ttra*, *dvi* for *ddvi*, *dhvā* for *ddhvā*.
- 5 dropping of *visarga* before a sibilant (*ś*, *ṣ*, *s*) followed by a consonant (plosives, nasals, semivowels).¹⁶⁰

159 EWA, s.v. *PLAV*; Gotō 1987, 210–213 (s.v. *prav-a-te*).

160 Cf. Wackernagel 1957, 342f (§287 b, c).

The *visarga* is first assimilated to the following sibilant and then the double sibilant becomes single (degemination of a sibilant before consonants). This often happens in the S manuscripts, but not always, and it sometimes happens in R and A: e.g. for *vakṣaḥstha*[°], *vakṣastha*[°] S₁S₂S₃R^{ac} 60.102d and S₁S₂RA₇ 67.28d; for *°bhiḥ sprśa*[°], *°bhi sprśa*[°] S₁S₂S₃ 65.63b.

6 interchange of *anusvāra* and homorganic nasal.

7 *anusvāra* instead of *n*, being indifferent to the following consonant and also at the end of a pāda.

E.g. *bhāgavaṃ* for *bhagavan* is very frequent in the S manuscripts, irrespective of the euphonic context.

Instances before *ka-varga*, *pa-varga* and *v* are included in the following item, irregular *sandhi* concerning *n*.

8 irregular *sandhi* concerning *n*.

homorganic nasal (*ñ*) or *anusvāra* before *ka-varga*: e.g. for *sampūrṇān ga*[°], *sampūrṇāṅga*[°] S₂S₃ 61.15c; for *vyāghrān ga*[°], *vyāghrāṅga*[°] S₂S₃ 56.31c; for *brāhmaṇān ke*, *brāhmaṇam ke* S₁S₂A₃A₄ 61.3a.

homorganic nasal (*ñ*) or *anusvāra* before *c*, *ch*: e.g. for *sitān+ca*[°] (*sitāṃśca*[°]), *sitāñca*[°] S₁ 61.16c; for *bāṇān+ca*[°] (*bāṇāṃśca*[°]), *bāṇāñca*[°] S₁S₂ and *bāṇāṃ ca*[°] S₃ 65.61ab; for *°vān+cā*[°] (*°vāṃścā*[°]), *°vāñcā*[°] S₂ and *°vāṃ cā*[°] S₁ 63.46d.

homorganic nasal (*n*) or *anusvāra* before *t*, *th*: e.g. for *°marān+tatra* (*°marāṃstatra*), *marāntatra* S₂^{pc}S₃ 60.63a; for *rājan+tvaṃ* (*rājaṃstvaṃ*), *rājaṃ tvaṃ* S₁S₃ 63.50cd; for *sarvān+ta*[°] (*sarvāṃsta*[°]), *sarvāṃ ta*[°] S₂ 67.42a; for *°pitān+tu*[°] (*°pitāṃstu*), *°pitāntu*[°] A₇ and *°pitāṃ tu*[°] A₃A₄ 61.23d.

homorganic nasal (*m*) or *anusvāra* before *pa-varga* and *v*: e.g. for *tān punaḥ*, *tāmpunaḥ* S₂ and *tāṃ punaḥ* S₁ 57.31d; for *°puṅkhān marma*[°], *°puṅkhāmmarma*[°] S₂ and *°puṅkhāṃ marma*[°] S₃ 65.27ab; for *mṛgān vyāsa*, *mṛgāṃvyāsa* S₁ and *mṛgāṃ vyāsa* S₂S₃ 57.57c; for *dhīmān vyā*[°], *dhīmāṃ vyā*[°] S₂S₃ 60.2ab; for *°naśān me* (*°naśat+me*), *°naśamme* S₁ and *°naśāṃ me* S₂^{ac}S₃ 56.76e.

9 *n* for any homorganic nasal or *anusvāra* (the reverse of nos. 7 and 8). This occurs only occasionally.

n for homorganic nasal (\tilde{n}) before *c*, *ch*: e.g. for *tasmiñchi*^o (*tasmin*+*śi*^o), *tasminchi*^o S₂S₃ 58.1b; for ^o*cāñchita*^o (^o*cān*+*śita*^o), ^o*cāñchita*^o S₂ 61.22ab.

n for homorganic nasal (*ñ*) or *anusvāra* before *k*: e.g. for *kr̥ṣṇām ko*^o, *kr̥ṣṇānko*^o S₂S₃ 58.7d.

- 10 nasals for *anusvāra* before sibilants and *h*, frequently used in S₂ and S₃/S₄.

Usually a velar nasal is used before palatal and retroflex sibilants (*ś* and *ṣ*) and *h*, and a dental nasal before *s*, but different combinations occasionally occur. E.g. for *jyotīṃṣi*, *jyotīṅṣi* S₂S₃ 53.9c; for *dhanūṃṣi*, *dhanūṅṣi* S₂ 66.20d, but *dhanūṅṣi*(!) S₂ 65.13a; for *vaṃśa*, *vaṅśa* S₂ 66.2d; for *aśvāṃśca*, *aśvāṅśca* S₂ 65.36a; for *siṃha*, *siṅha* S₁ 65.18c, S₂S₃ 66.20c and S₂ 56.31c; for *haṃsāṃśa*^o, *haṅsāṅśa*^o S₂S₃ 61.19d; for ^o*rāmstadā*, ^o*rāṅstadā* S₂S₃ 65.1b; for *jīghāṃsuh*, *jīghāṅsuh*(!) S₂ 65.68b; for *manāṃsy*, *manāṅsy*(!) S₂ 67.42c. In one instance *n* becomes *ñ* before *ś*, probably via *anusvāra*: for *tasmin*+*śikhara*^o (*tasmiñśikhara*^o or *tasmiñchikhara*^o), *tasmiñśikhara*^o S₂ 69.38b.

- 11 *va* and *ba* are not distinguished in Nepalese manuscripts and those in the Bengali script (RA₇A₁). In the recent Devanāgarī script in A₂A₃A₄A₅A₆ the distinct *ba* is used, but not consistently. Therefore we read either *ba* and *va* according to the context in all the manuscripts.

- 12 akṣaras indistinguishable or difficult to distinguish in S₃/S₄, where we read an akṣara based on the context.

sa and *śa* (distinct later *śa* used occasionally); *ja* and *jā* (distinct *ja* used sometimes); *ṅa* and *ṅā* (distinct *ṅa* used sometimes); *ṭa* and *ṭā* (distinct *ṭa* used sometimes); *i* and *ī* (distinct *i* used sometimes); *tta* and *nta* (also in S₁S₂); *tya* and *nya*; *t* and *n* before other consonants (not always, sometimes difficult to distinguish in S₁S₂); *ya* and *rya*; *dga*, *dbha* and *ṅga* (*dgā* and *ṅga* in S₂); *śca* and *śva* (sometimes in S₂); *ya* and *pa* (sometimes difficult to distinguish).

- 13 indistinguishable akṣaras or those that are not distinguished in R and A₇: *ra* and *ba/va*; *yu/yvu* and *mu/mva* (and sometimes *dya/dma*); subscripts *u* and *v*; *ku*, *dda*, *rgga* and *dga*; *rṇṇa* and *ntu*; *tta* and *tu*; *nna* and *nva*; subscripts *n* and *ṇ*; *hva* and *ddha*; *jṅṅa* and *ṅga* (sometimes difficult to distinguish); *bu/vu* and *cu*; *gra* and *bhra* (sometimes, especially in A₇); *i* and *ī* (only in R); *ṛ* and *jha*.

- 14 *cha* and *ccha*. The akṣara *ccha* in the S manuscripts, R and A₇ is sometimes kept as *ccha* in the recent A manuscripts and sometimes used for *cha*. In the latter case another *c* is added for *ccha*. Hence we read either *cha* or *ccha* as needed in that position. In the S manuscripts, R and A₇, *ccha* is sometimes used for *cha* when it is not preceded by any consonant or preceded by the homorganic nasal *ñ*, which is not recorded as a variant.
- 15 superscript *r* is sometimes added to *rgga* and *rṅṅa* in R and A₇. These are read as *rgga* and *rṅṅa*, not as *rrgga* and *rrṅṅa*.
- 16 dropping of *virāma*. This frequently occurs in R and A₇, but only occasionally in the other manuscripts. When it is clearly a mere error, it is not recorded in all the manuscripts.

Synopsis

- 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 (i.e. Umā), who originally had a dark complexion, obtain a fair complexion?¹⁶¹
- 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 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 Lord of all the world and Her husband worthy of veneration.¹⁶²
- 10 Pleased by Her flattering words, Pinākadhṛk gratifies Her with the offer to grant 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.¹⁶³ 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 (i.e. Umā) 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 walking around Him three times clockwise and bowing 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 the mountain and finds a beautiful and divine golden peak, standing solitary, where herbs grow in

161 For the other texts that narrate Umā's aquisition of a fair complexion, see Introduction, n. 8 on p. 5.

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

163 The text of SP 34.12c–f is problematic. For the argument concerning this textual problem, see Introduction, n. 40 on p. 23.

abundance.¹⁶⁴

- 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,¹⁶⁵ including golden ones. Cascades and mountain streams make the place delightful. 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 a paradise where no evil-doer can enter, a garden where Śrī (the goddess of Beauty) abides.
- 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.¹⁶⁶

164 This peak is later named Gaurīśikhara by Śiva (SP 69.40cd; cf. SP_S 167.49cd–50ab). For the location of Gaurīśikhara, see Introduction, n. 9 on p. 5.

The Mānasa lake 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 (1984, s.v.) situates ‘on the Rudra-Himalaya, two miles south of Gaṅgotri’. It is connected with the myth of the Gaṅgāvātaraṇa in SP_{Bh} 128.44–48 (cf. MBh 2.3.2–9, 6.7.41, Rām. 1.42.6–7, WG 23–24, 40–41). Bhagīratha is said to have performed *tapas* there in order to make the Gaṅgā descend. The Bindusaras is the result of this, and seven streams, including the Gaṅgā, are said to flow from this lake. The location of the Pāṇḍuśilā is unknown. Pāṇḍuśilā is cited in VāP 112.44–48, but the passage is contained in the *Gayāmāhātmya* (Pāṇḍuśilātīrtha is mentioned in VāP 77.99 in the *Śrāddhakalpa*, which may be identical with Pāṇḍuśilā in *Gayā*). The Source of the Gaṅgā (Gaṅgāprabhava) is probably Gangotri. Mahālaya is mentioned in SP 29.53–55 and SP_S 167.28–35 next to Kedāra. For the location of Mahālaya, see Bisschop 2006, 177–179 (note *ad* SP_S 167.28–35). Dey (1984, s.v.) situates Devadāruvana near Kedāra (cf. SP_S 167.72, MBh 13.26.25, VāP 23.183–86 and BḍP 1.27.6c, 57d; Bisschop 2006, 195.)

165 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. MBh 3.155.46 is found in the description of a forest on Mt. Gandhamādana. MBh 3.155.79–82 depicts various coloured minerals on the same mountain in a similar manner as SP 34.23.

166 The description of the peak in SP 34.32–37 is partly parallel to MBh 6.8.3–6 and WG 68a–71b, 73–74 (pp. 104–106), which is the text shared by *Brahmāṇḍa*-, *Vāyu*- and *Matsya-purāṇas*. The passages in the MBh and the WG are parts of the description of Uttara Kuru (Kuru in the latter), so that both seem to derive from one and the same tradition. This description of an ideal country is herein used for an ideal peak in the Himālaya. A similar expression is also found in SP 32.82–84 to describe Śiva’s city in His world.

- 38 Rudra (i.e. Śīva) created the peak to please Devī (i.e. Umā) 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 (i.e. Śīva).
- 44 To protect Her, Mahādeva had already appointed invisible chiefs of the Gaṇas (Gaṇādhyakṣas): Ajaikapād, Rudra, Diṇḍimuṇḍeśvara, Kāpālin, Bhārabhūti, Aṣāḍhi, Nikumbha, Śatamanyu, Bhūtamohana, Kāladaṇḍadhara, Mr̥tyudaṇḍadhara, Brahmaḍaṇḍadhara, and Ghoracakradhara.¹⁶⁷ 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.¹⁶⁸
- 51 On the day that the Daughter-of-the-Mountain (i.e. Umā) 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*

167 Ajaikapād is mentioned as one of the chiefs of Gaṇas in SP 23.33–36, SP_{Bh} 84.13a, 87.26a, and 87.34c. The term occurs as an epithet of a deity several times in the Vedic literature and becomes associated with Śīva after the Epic. In MBh 1.60.2c, 1.114.57c and HV 3.42a, it is one of the names of eleven Rudras (other occurrences are MBh 5.112.4a, 12.201.18c and 13.17.100c). A terracotta image with a goat’s head, one elephantine foot and two arms is found in Rang Mahal, Rajasthan, attributed to the fourth century (Agrawala 1960). Later images of one-footed Bhairava or Śīva, called Ekapād Bhairava or Ekapādamūrti, are especially popular in Orissa (Donaldson, 1982; Williams 1984). Donaldson associates the popularity of the icon from the eighth century in the early mediaeval Orissa with the Pāśupatas, saying that ‘Since most of these early temples contain images of Lakuliṣa, it is probable that the popularity of the Ekapāda form of Śīva was due to the predominance of the Pāśupata sect at Bhuvaneswar. (*ibid.*, 158f).’

Diṇḍimuṇḍa, Bhārabhūti and Aṣāḍhi (or Āṣāḍhi) appear in SP_S 167.115–116 as the names of Śīva’s descents in other yugas (*treta*, *kṛta* and *dvāpara* respectively). Diṇḍimuṇḍeśvara herein may be identical with Diṇḍicaṇḍeśvara, which occurs at SP_{Bh} 159.9d as an epithet of Śīva.

Kāladaṇḍa, Mr̥tyudaṇḍa and Brahmaḍaṇḍa are probably the names of Śīva’s weapons. According to MBh 8.24.79, Brahmaḍaṇḍa, Kāladaṇḍa, Rudradaṇḍa and Jvara are placed around Śīva’s chariot (*brahmaḍaṇḍaḥ kāladaṇḍo rudradaṇḍas tathā jvaraḥ | pariskandā rathasyāśya sarvatodiśam udyatāḥ ||*), when Śīva goes to destroy Tripura. They seem to be regarded as his weapons personified. In SP_{Bh} 98.10cd–11ab it is said that Yamadaṇḍa, Kāladaṇḍa, Mr̥tyudaṇḍa and Rudradaṇḍa constitute the two arms and legs of Varāha (*yamadaṇḍaḥ kāladaṇḍo mr̥tyudaṇḍas tathaiva ca || rudradaṇḍas catvāro bāhupādāḥ kṛtāḥ prabhoḥ ||*).

168 See SP 69.53, 60–61.

of this woman, whom I have seen before by the side of Śarva (i.e. Śiva), is so great that I think that she is not human. Or is this the Daughter-of-Himavat (i.e. Umā), who is always faithful to Maheśvara (i.e. Śiva) and amuses Herself on Mt. Mandara in His 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.¹⁶⁹

53

- 1 Vyāsa asks Sanatkumāra how long Devī Bhagavatī (i.e. Umā) practised *tapas* and how She obtained boons.
- 3 Sanatkumāra speaks to Vyāsa. Even after a long time has passed, Devī continues to practise severe *tapas*. Folding Her hands, concentrating Her mind, fixing Her eyes and mind on the sun, She stands without blinking, like a wooden image. She keeps Her face turned towards the sun like Suvarcalā¹⁷⁰ and remains standing on one leg with Her arms raised, without exhaling. She stands still for a thousand divine years, with the tiger by Her side, without ever being exhausted or enfeebled.
- 8 As a result of the power of Her *tapas*, the whole of creation is afflicted. The sun, the moon and the stars cease to shine. Heavenly garlands fade and aerial vehicles fall from the sky. There is no happiness, even in the heavens. The earth is covered with smoke in every direction and weapons blaze. Bands of predatory animals and their prey roam around together.¹⁷¹
- 13 Then the gods assemble¹⁷² and, agreeing that there must be some cause

169 For a tiger accompanying Umā’s *tapas*, see Introduction, n. 29 on p. 16.

170 Suvarcalā is the name of the sun’s wife, but the word also means a sort of plant. In SP 24.37 it is used as the name of a herb. Here it may denote a heliotropic plant like the sunflower. In *Bṛhatkathāślokaśaṅgraha* 19.36, *suvarcalā* is used in this meaning:

*sthānāc cācalitaiivāsau dṛṣṭyā māṃ dūram anvagāt |
mālayeva palāśānām aṃśumantaṃ suvarcalā ||.*

‘She, not taking any step from her place, followed me with her glance in a distance, as Suvarcalā follows the sun with a garland of its petals.’

171 Similar passages that describe the afflicted state of the world are found in SP_{Bh} 74.12–14, 78.5–10 and 127.49–51. The affliction described in the first passage resulted from Andhaka’s *tapas* and the other two are parts of the evil omen. SP 53.9b = MBh 12.196.16b and Rām. 3.15.13d.

172 SP 53.13a = MBh 9.34.60a, 49.62a and 3.1239* line 1.

for these adversities that happened suddenly in the three worlds, decide to consult Brahmā. They go to his abode¹⁷³ and, after he has given them a fitting welcome and inquired as to the reason for their visit, they ask him, who perceives and knows everything in the world, what has caused the adversities. He replies gently¹⁷⁴ that Devī, the Wife of Rudra (Rudrāṇī) and Daughter of Himavat (Haimavatī), has been practising *tapas*, in a constant state of *yoga*,¹⁷⁵ for a thousand and three hundred divine years, and that the power of Her *tapas* has caused the misfortunes of the worlds. The gods implore him to stop Her for the sake of the worlds, before Vibhāvārī (i.e. Umā) consumes them completely. He promises them he will stop Her by fulfilling Her wishes.

- 26 When they have left, Brahmā, the Forefather-of-the-world (Loka-pitāmaha),¹⁷⁶ creates a golden aerial palace (*vimāna*) with a hundred platforms. The palace is covered with nets of jingling bells and strings of pearl and furnished with columns, lattices, bells and little topes. It sparkles with many kinds of gems. He makes it out of all the world: it is made out of the five elements (earth, water, fire, wind, and air), is in perfect condition (*prakṛtistha*), and is endowed with the [five sorts of] objects of the sense organs (sound, touch, smell, taste, and visible form), such as the sound of bells [comparable to] uvulae (the organ for sound). It is furnished with eight strings of pearls, sixteen strings of jingling bells, twenty platforms, gems with fifty divine features and a number of seats representing divisions of the world.¹⁷⁷

173 The expression *bṛhaspatipurogamāḥ* in SP 53.15b occurs at SP_{Bh} 72.36b; it also occurs six times in the MBh and twice in the supplements of the MBh.

174 SP 53.18c = SP 29.142c and 60.105c (*provāca* for *wāca*). *vacas* occurs at the end of the following even pāda in all three cases. *gambhīravat* in 18d is a strange expression as *gambhīra* is usually an adjective. Here it may be used as a noun in the meaning of *gāmbhīrya*; it can also be interpreted as an abridged form of *gambhīraśabdavat*, which occurs at SP_{Bh} 123.3d and 127.83d.

175 The phrase *yogam āsthāya* (SP 53.19d) occurs at SP 63.18d, SP_{Bh} 73.49c and SP_{RA} 167.3.49e. It is frequently used in the MBh, but there is no instance in the Rām.

176 The phrase *brahmā lokapitāmahaḥ* is a stock in the SP (18 times) and the Epics.

177 For the sentence structure in SP 53.26–33 that describes Brahmā's aerial palace and the usage of *tat* and *tam* related with the noun *vimāna*, see Introduction, p. 69.

The aerial palace symbolizes the universe with various numbers—8, 16, 20 and 50—in its depiction. Eight can symbolize various things, such as 8 *prakṛtis* in the Sāṃkhya system, 8 directions, 8 manifestations of Śiva. Sixteen may indicate 16 *vikṛtis* and fifty may be the number of *pratyayas* in the Sāṃkhya. Twenty is difficult but, if this number is also associated with the Sāṃkhya system, the total number of physical principles (*tattva*)—the five sense organs, five action organs, five *tanmātras* and five elements—amounts to twenty. The Sāṃkhya doctrine from the standpoint of the Pāśupatas is expounded in SP_{Bh} 175, in which 8 *prakṛtis*, 16 *vikāras*, 50 *pratyayas* and various numbers connected with other categories are mentioned.

- 33 Brahmā gets into the vehicle, accompanied by his sages, the Vedas, and all the Mantras. He sits on a golden lotus at the centre, with Sāvitrī and Gāyatrī on either side and the four Vedas facing in the four directions. Several members of his retinue take their seats in the vehicle: expiatory rituals, *dharmas*, austerities, various donations, rituals, the ritual utterances, worlds, mountains, rivers, the Mothers of the world, the Guardians-of-the-quarters (Lokapālas), sages, ancestral spirits, gods, all the other offspring of Brahmā, the five elements, oceans, and directions. Vidyās and the Makers of *dharma* (Dharmakāras) sit in front of him; his paraphernalia, such as a stick, a golden vase, and a water-pot, are by his side, etc.¹⁷⁸ Then all the gods and the beings who live in the world of Brahmā (Brahmaloka) take their seats in the vehicle.
- 47 When all of them have taken their seats and settled themselves comfortably, Brahmā orders the vehicle to set forth. Urged by the Creator of all beings (Sarvasṛj, i.e. Brahmā) it sets in motion as if the mind by the Cause (*hetu*) that creates everything (i.e. Śiva).¹⁷⁹

54

- 1 Then the Creator-of-all-beings (Sarvasṛj) sets off for Mt. Mandara in the aerial palace. When he sees the mountain from a distance, he tells his companions that this is the abode of Rudra, which cannot be seen even by virtuous people or gods. He explains that gods who enter it will be given prosperity brought by sacrifices, victory in battles, and *dharma*, that it is created by Rudra himself by imagining it, that it is unrivalled in the universe, and that any righteous man who enters it will no longer suffer pain and rebirth. He adds that nobody, not even Yogins, can describe it fully.
- 8 He then sees that the abode, struck by the wind caused by his vehicle, has swollen up with rage and Devadeva's (i.e. Śiva's) *tejas* and has stood in the vehicle's path. He also sees that the rain cloud Jīvana with a thunderbolt in hand is approaching him, filling the sky with darkness and thunder. Brahmā stops the vehicle and praises Deva (i.e. Śiva), who is also called

178 In SP 53.43c we have retained the neuter nominative *yogam* because this form may be authorial, influenced by the preceding and following neuter nouns.

179 Śiva is called the absolute cause (*kāraṇa*) of the universe in the Pāśupata doctrine, one of the five categories. In this verse, although the term *hetu* is used instead of *kāraṇa*, the Cause that creates everything (*hetu-sarvasṛj*; *sarvasṛj* is interpreted twice, first as an epithet of Brahmā and second as an adjective of *hetu*) is likely to denote the lord Śiva. The metre of the last verse, SP 53.48, is Upajāti (Jagatī).

Śarva, Ugra, and Kapardin. All the sages in the vehicle also praise Him. The rain cloud recedes and the sky becomes clear again in all directions.

- 14 Aware of Brahmā's prayers, He-who-bears-the-crest-of-the-bull (Govṛṣadhvaja, i.e. Śiva) orders His doorkeeper Nandin to tell Brahmā that He knows the purpose of his visit and that he (i.e. Brahmā) should carry out his plan quickly as the time is right. Nandin conveys this message to Brahmā. After bowing down to Śambhu (i.e. Śiva) in his mind, Brahmā departs.¹⁸⁰
- 19 Passing over Mt. Mandara and the Śāka continent, he goes to the Jambū continent.¹⁸¹ Approaching Himavat, he points out to his companions a soaring peak in the distance, glittering like the sun at the end of a world-cycle. He tells them that it is there that the Daughter-of-the-Mountain (i.e. Umā), the Mother of the world, is practising *tapas*, protecting the whole world like a mother protecting a legitimate son. Knowing that the Destroyer-of-Kāma (Kāmahan, i.e. Śiva) will grant boons to this peak for Her sake, he is filled with admiration for it. He is also amazed at the power of Her *tapas*, saying that after seeing the peak he and his companions will no longer see Yama (the Death).¹⁸²
- 25 Meanwhile, the Four-faced One (Caturmukha, i.e. Brahmā) reaches the entrance [to Umā's abode] on the peak, accompanied by all the sages. There Rudra's retinue (Rudrasacivas) rush towards him, raising their weapons to threaten him. In order to pacify them, he praises them with flattering words, saying that they all possess *aiśvarya* and the power of *yoga*, that they are invulnerable, immortal, and so on. He then asks their permission to enter, because he has come to grant boons to Devī at Devadeva's command.
- 31 They (i.e. Gaṇeśvaras) express doubts, saying that Deva Himself will grant boons to Devī, because She is not interested in a boon from anyone else and

180 SP 54.18c = SP 56.44c, 52.68c, SP_{Bh} 108.22c, 113.57c.

181 The seven names of the concentric continents found in SP 62.73–74 agree with the second group of the Purāṇas classified by Kirfel (1967, 57; the second group consists of BhaviṣyaP (I), MtP and VarP) and with Varāhamihira's *Pañcasiddhāntika* (*ibid.*, 173f). Although the order of the seven is partly different, Śākadvīpa is located immediately outside Jambūdvīpa in all these passages. Furthermore, according to the second group, Mt. Mandara is one of the seven mountains on the Kuśadvīpa, which is immediately outside Śākadvīpa. Brahmā's route described here suggests that the SP conforms to the second group in regard with the order of the inner three continents (Jambū, Śāka, and Kuśa) and the location of Mt. Mandara on the third, Kuśa continent.

182 In SP 54.24d the verb *paśyāmi* requires an object and therefore *vayam* supported by all the S and R must be corrupt. Bhaṭṭarāi's conjecture *punarbhavam* for *punar vayam* makes sense but, in the SP, this word does not occur and *bhava* is mostly used as an epithet of Śiva. I have conjectured *yamam* because *na paśyati* takes *yamam* as an object at SP 28.5d, SP_{Bh} 112.18d, SP_{RA} 167.2.9cd and 65a.

because He, the Lord-of-the-World (Jagatpati), is able to grant favours to anyone in the world, including him (i.e. Brahmā), and certainly to Devī. Brahmā explains that while it is true that Mahādeva is not unable to give boons, Pārvatī does not wish to receive them from Him, so that Śiva has sent him here.

- 35 Then the Īśvaras perceive Maheśvara (i.e. Śiva) in meditation and confirm his statement. Resuming their office, the Gaṇeśvaras allow him to enter as he wishes, in order to give boons to Pārvatī. Pitāmaha (i.e. Brahmā) alights from the aerial vehicle and steps onto the peak.¹⁸³

55

- 1 The Daughter-of-the-Mountain (i.e. Umā) sees the Four-faced One (Caturvaktra) approaching her, accompanied by the sages. Rudrāṅgī (i.e. Umā) welcomes him respectfully, with the appropriate rituals. He appeals to Her not to consume the world with Her *tapas* but to nourish it as the Mother of the world, since Rudra created both the world and himself from Her. Saying that all the creatures of the earth are being scorched by Her *tapas* like a lotus plucked out of the water at midday in the summer, he offers to grant Her, Śarvāṅgī, whatever boon she wishes, no matter how difficult.
- 8 She says that, if he is able to grant boons to Her, She wants him first to grant a boon to the tiger, of which She is so fond and which has been so devoted to Her, sitting still in front of Her for a thousand years, concentrated without blinking. He (i.e. Brahmā) objects, saying that this is just an animal and cruel, and that this one which first approached Her to devour Her has no pure heart and no friendly thoughts towards Her.
- 12 On hearing this, Rudrāṅgī turns Her divine sight towards the tiger and perceives that it had formerly been Her ardent devotee, though it became

183 The idea in SP 54.38–39 is that, when Brahmā alights on the peak, the Himālaya becomes comparable to the Eastern mountain because Brahmā illuminates the mountain with his majesty as the rising sun does the Eastern mountain. Conforming to this idea, I have followed Bhaṭṭrāī's emendation of *udayācalaḥ* from *udayākaraḥ*, although the latter is supported by all the manuscripts. Also, his conjecture that there should be a finite verb at the place of *sa giriv* seems to be plausible. However, the verb he has conjectured, *didive*, is inappropriate because no perfect form of \sqrt{div} occurs in the SP and the Epics, and because no instance of the verb *div* is used in the meaning of 'to shine' in the SP. Either *sa babhau* or *śuśubhe* is the most conventional idiom in a similar context in this text. The metre of the last verse, SP 54.39, is Viyoginī (Vaitāliya).

depraved due to its mean birth [as an animal].¹⁸⁴ Then, the Daughter-of-Himavat argues that whereas no animal can keep its ears and eyes still and fast even for a single divine day, this one which has sat still by her side for a thousand divine years is not just an animal. She asks him again to grant a boon to the tiger, because it has earned Her favour, whether it is wicked or not.

- 17 Pitāmaha responds that it is advantageous to stay close to noble people, since even villains are able to attain perfection by virtue of their acquaintance with such people, just as this tiger, though in itself a cruel animal, will. And, agreeing that, even though it is wicked, it has earned Her favour, he asks Her what boon She, Deveśā, wishes for the tiger. She asks for the tiger to be Her beloved Gaṇeśvara, immortal, ageless,¹⁸⁵ and endowed with *yoga* and *aiśvarya*.
- 22 He gives his assent. After referring to its former birth as a Yakṣa and chamberlain of Pañcāla (a Yakṣa king),¹⁸⁶ he says that the tiger will be known as Somanandin because She and he (*soma*) have brought it this joy (*nandi*),¹⁸⁷ and that anyone who praises it in moments of danger will not be harmed by any tiger, lion or leopard.
- 25 He then asks Her what She wishes, saying that he has been ordered by Parameśvara (i.e. Śiva) to grant whatever She wants. She wishes to have a divine complexion with the lustre of gold and to become known as the Fair Lady (Gaurī). He consents to this, addressing her as the Mother-of-the-world (Jaganmātr), and then offers another boon, since a single boon

184 SP 57.48–50 states that he performed *tapas* and obtained his wishes from Pārvatī. But the birth as an animal is therein not the cause of his deprivation but its result, which is caused by misusing a supernatural power given by Pārvatī. For the inconsistency between the statement in this chapter and the story in chapter 57, see also n. 186.

185 SP 55.21a (‘immortal and ageless’) is a stock phrase frequently used in this text. For the other occurrences, see n. 315.

186 Pañcāla here probably denotes a Yakṣa king rather than the Pañcāla country because the word is used in the singular; the plural is usually used for the name of a country. In SP 57.47 Pañcāla, the royal priest of the king Brahmadaṭṭa, is said to have become a Yakṣa, but the former birth of this tiger is not Pañcāla but Brahmadhanvan, Brahmadaṭṭa’s minister. Here is some inconsistency between this passage and the story in chapter 57, which is also noticed in SP 55.13. For this inconsistency, see Introduction, p. 19ff. The name Pañcāla/Pāñcāla is associated with various personae and there seems to be a confusion among them. See Introduction, n. 34 on p. 19 and n. 35 on p. 21.

187 *soma* (*sa-uma*) means ‘the one with Umā’ and usually indicates the couple of Śiva and Umā. Here, however, the word *soma* as part of the name Somanandin is interpreted as the pair of Brahmā and Umā. Although this etymology suggests that his name is Somanandi rather than Somanandin, *somanandīti* in 55.23d and other references to him in the SP (e.g. the genitive *somanandinah* in 69.50b) make it clear that his name is Somanandin.

is not sufficient reward for Her great *tapas*.¹⁸⁸

- 29 She wishes for a son who is possessed of great strength and fortitude and worshipped by all the beings in the world. Brahmā tells Her that She will have a son who is endowed with great powers of *yoga* and the eight sorts of *aiśvarya*;¹⁸⁹ who is a conqueror but himself invincible and invulnerable; who is both a slayer and a commander; who has eternal youth and omniscience; who is learned in *dharma* and loves it; who is a protector of the gods and Brāhmaṇas and kills the enemies of the gods; who is not born from a womb and who gives joy to all the worlds.¹⁹⁰
- 34 After granting these boons and walking around Her clockwise,¹⁹¹ the Lord-of-the-gods (Deveśa, i.e. Brahmā) gets into his vehicle and sets off for his own world. Rudrāṇī, hovering in the air with Somanandin, looks like Rohiṇī (a lunar mansion, the chief wife of the moon) with the planet Mercury, etc.
- 37 Somanandin will ensure the safety of anyone who recites this story at dawn, and Hara (i.e. Śiva), Umā and Nandin will be gracious to him.¹⁹²

56

- 1 Vyāsa recalls that previously, when describing the hells, Sanatkumāra had said that the evil go to hell and the good go to heaven.¹⁹³ Then he asks

188 SP 55.27c ≈ SP 6.8c and SP_{Bh} 110.26c (*varam* for *anyam* in both).

189 *aṣṭaiśvaryaḡuṇa* in SP 55.30d is the same as *aṣṭaḡuṇaiśvarya*, with the word order changed for metrical reasons. The eight kinds of supernatural power in the SP are a set of eight beginning with *aṇiman* (e.g. *aṇimādiguṇair* in SP_{Bh} 155.48c), which are usually *aṇiman*, *mahiman*, *laghiman*, *gariman*, *prāpti*, *prākāmya*, *iśitva* and *vaśitva* (see commentaries *ad* AK 1.1.37ab; *Yogasūtrabhāṣya ad* *Yogasūtra* 3.45 which has *kāmāvasāyitva* for *gariman*). Cf. SP IIA, note *ad* 27.13d (p. 198f).

190 Vandyaghaṭṭiya Sarvānanda, in his *Ṭikāsarvasva ad* AK 1.1.40 (p. 51), quotes SP 55.30ab and 32ab as one śloka. He may have quoted them from a version of the SP closer to the RA recension, because the R and A recensions omit 55.30cd, although it retains the whole of 55.31 between 30ab and 32ab. See SPI, Prolegomena, p. 16. After 55.32 all the manuscripts but S₁ read almost identical two pādas, which is regarded as a later interpolation (see Introduction, p. 40f).

191 The phrase in SP 55.34b and its variant found in S₁ (*cāpi* for *cābhi*^o) occurs frequently in the Epics, and also in the SP (SP_{Bh} 99.16b and 123.51b).

192 The metre of SP 55.37 is Mālabhāriṇī (Aupacchandāsaka).

193 This statement probably refers to the description of hells and sinners who fall into the hells in SP 37–49, as well as the account of the people who do not fall into the hells in SP 52.1–25. Because of this reference, and because the following story of the transmigration of seven Brahmins lays emphasis on the devotion to ancestors and father, this and the following chapters seem to be related closely to the chapters dealing with the hells mentioned above. For a detailed argument of

him how Brāhmaṇas who have committed evil deeds and have fallen into misery can attain heavenly happiness, in other words, how they attain an auspicious fate after passing through many births as various species of beings. Sanatkumāra begins to tell the story of the seven disciples of a Brāhmaṇa in Daśārṇa.¹⁹⁴

- 5 There is a learned Brāhmaṇa called Kauśika Suparvan. He has seven disciples, who although not intelligent are devoted servants. Their names are Ātreya Kaṇḍara, Upamanyu Dāmana, Śaṇḍilya Hāla, Gārgya Vidala, Gautama Śaiśira, Kāśyapa Daṇḍakīla, and Hārīta Vidarbha. One day their preceptor orders them to go to the city of Māhiṣmatī to fetch a cow [to use its milk] for oblations to fire. They obey his order and fetch a cow from Māhiṣmatī.¹⁹⁵ On their way up to Mṛttikāvati (i.e. Mṛttikāvati),¹⁹⁶ they pass through a region where there is a famine caused by drought and they suffer from hunger.
- 12 After they have spent seven days without any food, they talk about eating the cow. Ātreya Kaṇḍara is opposed to the idea, saying that death by starvation is preferable to eating their preceptor's cow, thereby provoking him to lethal fury. When the others do not listen to him because they are so hungry, he makes another suggestion: if they are determined to eat the cow, they should sacrifice it to the Fathers (i.e. ancestors). They consent to this and sacrifice the cow to the Fathers. They purify the meat in the proper fashion, offer it [to the Fathers], make oblations to fire, and then each of them eats of it. Then they bring their preceptor her single calf.
- 20 The preceptor sees the calf and asks them about the cow. They answer that a tiger has killed it on the way. Doubting their words, he perceives

this point, see Introduction, p. 15ff.

194 The following story of the seven Brahmins is probably based on the version told in HV 16–19 as a part of the *Pitrkalpa* in HV 11–19. Other versions of the same story are found in MtP 20–21 (parallel to PdP *Śṛṣṭikhaṇḍa* 10.48–127) and ŚiP *Umāsaṃhitā* 41.9–42.23. For the comparison of these versions including the SP one, see Yokochi 2000, 526–33. Yokochi discusses the process of modification of the story in the HV from its archetype to the vulgate version, compared mainly with the SP version. The *Pitrkalpa* in the HV, including the story, is studied by De Vries (1928) and Saindon (1998 and 1999). In the Buddhist and Jain literature, a similar story of the transmigration is found in the legend of Citta and Sambhūta, which may be the source of the seven Brahmins story found in the Hindu literature mentioned above. For that material, see Leumann 1891 and 1892, Hara 1983, and Oberlies 1996.

Daśārṇa is the eastern Malwa on the river Daśārṇā. According to *Meghadūta* 23–24, Vidiśā is the capital of Daśārṇa country.

195 Māhiṣmatī, currently called Maheshwar, is situated on the north bank of the Narmadā, about forty miles to the south of Indore (cf. Dey 1984, s.v.).

196 There seem to have been several towns and countries called Mṛttikāvati. One of them is the 'capital of the Daśārṇa *janapada* according to the Jain *Prajñāpanā* 37' (Bhattacharya 1991, s.v.), which must be the town mentioned here.

with his divine sight that they have eaten the cow. Furious with them and pitying the calf, he puts a curse on them: because of eating the cow and lying to him they will obtain a wretched rebirth. When they appease him he takes pity on them and says that although his curse cannot be lifted, the beings to whom they sacrificed will bring them good fortune. He orders them to leave him lest he kill them, enraged at the sight of the pitiful calf. They all fall unconscious and, pondering their preceptor's words, die.¹⁹⁷

- 28 In the forest on the bank of the river Daśārṇā lives a hunter named Kṣupaka. His wife Citakā bears the seven disciples as his sons, who are called Caitakas. They all become hunters and live by hunting wild animals. Their names as hunters are as follows: Kāṇḍara is named Arjunaka, Dāmana Siṃhaka, Hāla Vyāghraka, Vidala Śarabha, Śaiśira Himavat, Daṇḍakīlaka Hastika, and Vidarbha Vajraka. Having thus become of lowly birth, they all roam the forest together, killing animals and eating meat.
- 35 One day, while they are hunting, they arrive at the hermitage of their former preceptor. The Brāhmaṇa notices that all the animals are frightened and then sees the hunters approaching. He perceives in meditation that the hunters are his former disciples and tells them that, since they had tended him with care in their former life, — — — —,¹⁹⁸ and that they have become hunters as a result of his curse, which they had provoked by killing his cow. However, since they had sacrificed the cow to the Fathers before eating it, from now on they will retain the memories of their births. They will be born as deer on Mt. Kālañjara, as cakravākas ('ruddy sheldrakes') in a lake, and then again as human beings, retaining their memories throughout each birth and practising *yoga*, and finally they will reach the world of Brahmā (Brahmaloka), free from all sin.¹⁹⁹ On hearing this, they remember their previous birth and also that this is their former preceptor. They circumambulate him and go back towards the Daśārṇā river, feeling aversion to what they did in their former life and to what they have been doing in the present one.
- 45 By the bank of the Daśārṇā they discuss what to do and decide that the best course is to commit suicide. One of them, Arjunaka, who had been Kāṇḍara in his former life, tells the others that by ignoring his advice before, they had fallen into their present state, and urges them to follow

197 SP 56.27c = HV 16.14c.

198 The loss of two pādas are conjectured. The hunters' encounter with their former preceptor was probably mentioned in the lost part.

199 Bhaṭṭarā's addition of two pādas in SP 56.41 is related to the expansion of the story in the HV by adding one more birth of haṃsa to the transmigration of the seven Brahmins. See Yokochi 2000, 534ff. and n. 212 below.

his advice now if they wish to be released from their present lives without losing their memories. He says that parents desire sons so that the sons support them in life and save them from going to hell after death. Their parents have gone to the trouble of bringing them up [in expectation of these things], and therefore they should not commit suicide without taking leave of the parents. If their parents give them permission,²⁰⁰ they would reach happiness [by committing suicide], otherwise they should attend to their parents' needs until the parents die and then, being free from obligation, attain a better rebirth. All of them agree with him and they go home.

- 55 Their parents are glad to see them, saying that they have been anxious because they have been away from home so long. Citakā tells her sons that their father has been waiting for them without eating meat or drinking liquor. Feeling an aversion to their lowly birth, they tell the parents to take a meal themselves, but that they will not eat until the next day. Then the parents have a meal. When they see that they are satisfied, they ask their parents' permission to kill themselves, because they are now disgusted with their present life. On hearing this, their father embraces them with tears in his eyes and begins to tell his story.²⁰¹
- 64 In former times, I was a Brāhmaṇa and a friend of the sage-king Divodāsa. One day when he was practising archery in a forest, I criticized his skill in archery. He replied that Brāhmaṇas ought to be learned in Vedic recitation

200 SP 56.51a = SP 51.20a, SP_{Bh} 103.6a, 119.89a, MBh 7.159.24a.

201 The following story about the former life of the hunters' father has some similarity with the former life of a righteous hunter found in MBh 3.205.21–206.8, which is embedded in the discourse between the hunter and a Brāhmaṇa about *dharma* (MBh 3.198–206). This hunter was a Brāhmaṇa in his former life and skilled in archery through his friendship with a king. Once he joined the king's hunt and shot a sage by mistaking him for a deer. Under his curse he was born as a hunter but, to his mercy, he retained his former memory and was predicted to attain accomplishment by serving his parents. Thus, in the present life, he has become 'a righteous hunter' (*dharmavyādha*; although he is called a hunter (*vyādha*), he seems to be actually a meat-dealer rather than a hunter since he says that he does not kill any animal) and bestows his knowledge about *dharma* on a Brāhmaṇa. In the teaching by the hunter, the servitude to the parents is regarded as the most important *dharma*, which is common to the following story of the hunters' father and also the seven Brahmins story in which this story is incorporated. Furthermore, MBh 3.197 contains a teaching to the same Brāhmaṇa by a chaste wife, who recommends him to see the hunter for further knowledge of *dharma*. The power of marital chastity is the subject of the second half of the next chapter in the SP immediately following the seven Brahmins story (cf. Introduction, p. 17f.). MBh 3.196, which introduces the following two discourses (between a chaste wife and a Brāhmaṇa, and between a hunter and the same Brāhmaṇa), also lays stress on the wife's chastity to her husband and servitude to one's parents. It seems not unlikely that these chapters in the MBh were taken into account when SP 56–57 was redacted, mainly based on the seven Brahmins story found in HV 16–19.

(*mantra*); they are good at getting invitations and meals, and are skillful in handling words. I laughed and offered to show my own skills. He gave me his bow and an arrow, and I shot at the mark he had pointed out. My arrow pierced a Brāhmaṇa who practised the manner of a deer (Mṛgacārin), and killed him. When I saw he was dead, I went to my father and asked him what might happen, dreading punishment for the grave sin of killing a Brāhmaṇa. My father told me not to fear, because there was no cause of that sin, and explained that it had been taught by Svayambhū (i.e. Brahmā) that, after passing through hundreds of births, — — — — .²⁰² Then for many years I devoted myself to serving my father and after his death remained with my present wife. A long time after this I was killed by a bull. My wife followed me in the cremation fire. As a result of killing a Mṛgacārin and being killed by a bull I lost Brāhmaṇa-hood and descended to the life of a hunter.

- 76 Even though I passed through a thousand births, my memory was not lost and I have [supernatural] knowledge because of this devotion to my father. I know that you were deprived of Brāhmaṇa-hood because of killing a cow and that because of your preceptor's curse you lost your memories and have only just recovered them. Your mother also knows this. Please do as I tell you; it will bring you happiness and prevent you from losing your memories. This is my last life as a human being. When I die I will go to the world of Brahmā (Brahmasadas). Therefore, wait for a while and, when I die, do your virtuous deed (i.e. commit suicide). The most important *dharma* is that children who have been brought up with tender care should obey their parents.
- 83 Surprised by his story and satisfied, the sons take care of their parents until they die. After their death they cremate them and then commit suicide by fasting themselves to death on the bank of the Daśārṇā. Then the seven hunters are reborn as seven deer on Mt. Kālāñjara.²⁰³ Their

202 The loss of two pādas is conjectured. The missing passage could have mentioned something to the effect that one would be free of all sin by being devoted to one's own father, and possibly to the ancestors.

203 Kālāñjara, present-day Kalinjar, is a famous hill-fort and archaeological site in the northern spurs of the Vindhya in Bundelkhand near Khajuraho. It is mentioned in MBh 3.83.54–55, 3.85.15, and 13.26.34 as one of the *tīrthas*; MBh 3.83.55 in particular says that the one who commits suicide at the place shall reach the heaven. SP_S 167.87 and SP_{RA} 167.5.1–7 refer to the place in the list of Śiva's *āyatanas* (for other references to the site, see Bisschop 2006, 199). During recent fieldwork at Kalinjar conducted by the Skandapurāṇa team, a relief of seven deer was discovered at a place called Mṛgadhārā ('Deer-spring') on the southern edge of the fort, and reported by Hans Bakker on the occasion of the conference of the Association of the South Asian Archaeology, held in July, 2012 in Paris. Bakker says about this relief that 'the original foundation stone of the spring, within the building, shows a depiction of seven deer. Iconographically or art-historically,

names as deer are Dīrghajīva, Anādhṛṣṭa, Vāyuvega, Atikampana, Śrī-pārśva, Śaṅkhapad, and Somalakṣya. They retain their memories of their previous births and commit suicide, throwing themselves off a cliff.²⁰⁴ They are reborn in the Sarīdvīpa as seven birds.

- 90 There is a beautiful lake called Sarīdvīpa (Sarīdvīpa) in the city of Kampilya.²⁰⁵ There they are born as a brood of seven cakravākas. They

these fine images of seven deer will be difficult to date with any precision, but combined with the adjacent 5th-century graffiti, a Gupta date may seem plausible. Obviously, the site was seen as the place where the deer threw themselves off the cliff.' Moreover, another relief of ten deer with captions in a post-12th-century script was also found immediately to the east of the Mṛgadhārā. The captions of seven of the ten deer are legible and correspond to the names given to the deer in the HV version of the seven Brahmins story (HV 16.23), which are different from those given in the SP. How to interpret the additional three deer has not yet been solved. Cf. Bakker *forthcoming* b.

- 204 SP 56.86 appears to be out of place and its content overlaps with 56.88. It is difficult to decide whether this is a later insertion or 56.87–88 is an enlargement; the redundancy may also be original. Hence I retain both as is in all the MSS.

The word *marutprapatana* in SP 56.86b and 88d is not attested in the dictionaries. Monier-Williams' Dictionary records *maruprapatana* meaning 'the act of throwing one's self from a rock' and cites only one example at MārKP 40.3 with a note saying that it is printed *marutprapatana*. At MārKP 40.3cd this word occurs together with *jalāgnyāveśanam*, so probably the passage intends to list three elements, air (or wind), water and fire, as means of religious suicide. Also, in the *Dhūrtaviṭa-saṃvāda marutprapāta* and *agnipraveśana* occur side by side in a compound in the prose after verse 67, p. 115 (p. 406 of Clay Ed.). Therefore, *marut-* is not a misprint for *maru-*, and *marutprapatana* or *marutprapāta* means 'falling into the air (from a high place such as a cliff)' as a means of religious suicide. There may have been some confusion between this word and *maruprapāta* meaning a rocky precipice. In the HV version of the story, the seven deer commit suicide by starving to death (HV 16.25c: *maruṣ sādhyā jahuḥ prāṇān*).

- 205 There is a slight difference in the name of this lake between the HV and the SP; it is Sariddvīpa in the HV and Sarīdvīpa/Sarīdvīpa in the SP. As *dv* is usually not distinguished from *ddv* in old manuscripts, however, this difference is arguably only one of orthography. In the SP this word occurs three times at 56.88d, 89a and 57.39c. S₁ *sari-* or *sarīd-* twice and *sarī-* once, while S₂ and S₃ read *sara-* or *sarad-*, and R has *śara-*. In the two occurrences in the HV (16.28a and 19.18c), though Ñ₁, as well as most of the manuscripts, reads *śara-*, Vaidya's choice of *sarīd-* or *sari-*, following Ś₁ and M₁₋₃, is supported by the evidence of S₁. Further, Kṣemendra evidently read *sarīd-* or *sari-* in the manuscript(s) he consulted, since he presumably interpreted the name as Sariddvīpa ('an island in the river') and paraphrased it as *nadīdvīpa* in *Bhāratamañjarī Harivaṃśa* 173c. From the description in the HV, this place appears to be centred on a lake surrounded by forest. In that case, Sariddvīpa meaning 'an island in the river' sounds strange, because there is no mention of a river. Here, in the SP, Sarīdvīpa or Sarīdvīpa is the name of a lake (*saras*) and may be interpreted as '(the lake) which has floating isles (or a floating isle)'. The meaning 'floating' of *sari* is not recorded in the dictionaries, but seems plausible, taking *sari* as derived from the verb \sqrt{sr} . The alternative of *sari-* or *sarī-* is understandable by analogy with *sarīman* or *sarīman*, and also *parī-* or *parī-* in compounds. Further, *sarad-*, the present participle of \sqrt{sr} , which may be intended

are called Maruddeva, Śikhaṇḍin, Rathanemisvara, Śikhin, Jīva, Vṛkṣa, and Dhvaja. One day Aṇuha, the king of Kampilya, comes to the lake and amuses himself with his harem. When Maruddeva sees his sport, he conceives the desire for sensual pleasures. He wishes to be the king's son and to possess the kingdom so that he can enjoy sensual pleasures. Aware of his thoughts, the second cakravāka Śikhaṇḍin tells him that he wishes to be his family priest. Knowing their wishes, Rathanemisvara thinks he would like to be his minister.

- 99 Then the other cakravākas become angry with these three. Reproaching them with their desire for sensual pleasures, they put a curse on them: in their next life the three will be granted their wishes. When they see how depressed the other three are, they take pity on them and speak comforting words to Maruddeva. After expressing their gratitude for his astute advice in the past, they tell him that he with his companions will cling to worldly pleasures until he listens to their true word, and that he will then regain his knowledge of *yoga* and attain a blessed fate.
- 107 Then all of them in the state of *yoga* abandon their life as birds and obtain another birth. They are born into the human world again, as Yogeśvaras ('Masters of *yoga*'). The three are born into the houses of the king and his court.²⁰⁶

57

- 1 The four birds who put a curse on the other three are reborn as the sons of a Yāyāvāra Brāhmaṇa,²⁰⁷ who brings them up with tenderest care. They learn all the Vedas and their supplements, and practise *yoga*.²⁰⁸ The other three are born as they had wished: one as the son of Aṇuha, the second as the son of the king's family priest, and the third as the son

in S₂S₃, has the same meaning, and also it can be explained as a later correction, since the meaning is more explicit in the case of *sarad* than *sari-* or *sarī-*.

Kampilya is the capital of south Pañcāla and identified with modern Kampil (Dey 1984, s.v.).

206 The metre of SP 56.108 is Indravajrā (Triṣṭubh).

207 According to the *Baudhāyana Dharmasūtra*, Yāyāvāra is a householder who observes a special mode of living and is often mentioned together with Śālīna. It is defined as *vṛtṭyā varayā yātīti yāyāvaratvam* in 3.1.4. The mode of living of a Yāyāvāra, along with Śālīna and Cakracara, is described in 3.1.6–3.2.19. For the historical change of the character of Yāyāvāra, see Heesterman 1982.

208 SP 57.3d = SP 30.5d, SP_{Bh} 166.44b (both in a singular nominative), MBh 6.27.17b, 13.27.77b (in a singular nominative).

of his minister. They grow up together like the three sacred fires, three worlds [of the seven], and three oceans [of the seven].

- 7 When they have reached maturity, their fathers hand over their positions to them: Aṇuha abdicates, leaving the throne to [his son] Brahmadata and retreats to the forest with [his wife] Kīrtimatī;²⁰⁹ his family priest Dhṛtarāta resigns and leaves his position to his son Pañcāla; his minister Sudhanvan gives his son Brahmadhanvan his position and also retreats with his wife. Brahmadata rules his kingdom with the assistance of Pañcāla and Brahmadhanvan, devoting himself to affairs of state for many years.
- 13 In the course of time the king devotes himself to a life of pleasure with his wife and friends in his palace. One day, being familiar with the speech of all creatures,²¹⁰ he hears a male ant flattering a female ant, realizes that even insects behave in a similar manner [as human beings], and bursts into laughter. When she sees him laugh, his wife becomes angry, thinking that he is laughing at her. He tries to appease her, but to no avail. When all his efforts are in vain, he drives to the Sāla forest (Sālavana) by chariot, accompanied by Pañcāla and Brahmadhanvan, and propitiates Viṣṇu in order to appease his wife. On the seventh day he is dismissed by Viṣṇu and returns to his city Kampilya.
- 21 At that time, the four Brāhmaṇas, who have great powers of *yoga*, realize that they no longer need to remain in the human world, and resolve to go back to where they originally came from, that is *brahman* (*brahmayoni*), and attain final liberation. They also decide to bring their three former comrades, who have sunk down [into the worldly life], to their senses. Then they tell their father that they are Yogeśvaras and wish to go back to the womb formed of *brahman* (*yonim brahmanirmitām*), and ask his permission to leave. The father objects, saying that parents want sons so

209 The name Kīrtimatī abruptly appears here. It seems that the authors assume that the audience/readers more or less know the story. In the HV version the name of Brahmadata's wife is Saṃnati, while the name of his mother is Kṛtvī, who is once qualified by an adjective of *kīrtimatī* in HV 15.7d. In many of the southern manuscripts, furthermore, Kīrti and Kīrtimatī are regarded as names of his mother, not just a qualification. Cf. Yokochi 2000, 547.

210 Brahmadata is a famous hero in various legends, one of which is the seven Brahmins story at issue. His ability to understand the speech of all creatures is one of his distinguishing features in his legends, for example in the legend contained in the *Maṇipaticarita* (*Maṇipaticarita* (anonymous) 531 and *Maṇipaticarita* of Hari-bhadra 163; cf. Hara 1983, 235; Oberlies 1996, 286f.). In the HV version of the seven Brahmins story, this ability is foretold to the cakravāka who will become King Brahmadata in the next life (HV 17.9ab: *sarvasattvarutajñāś ca svatanthro 'yam bhaviṣyati*). In the SP, however, the ability is abruptly mentioned here. It seems that the authors presume the audience's acquaintance with the story or the Brahmadata legends.

that the sons deliver them from dangers in this world and after death, and that they should not leave him without paying their debts [by doing their duty as his sons].

- 28 They promise him that they will help him to reach the world that is free from pain and ultimately the state of *brahman* after his death, and also that they will make him prosperous in this world. Then they give him a letter and tell him to show it to Brahmadata, saying that when the king (i.e. Brahmadata) has read it out, he will take care of all his needs. Their father, aware of their superhuman powers, accepts that what they say is true and gives his consent. Then they set off in the state of *yoga*, while their father sees them become brilliant.²¹¹
- 33 Taking the letter with him, he (i.e. their father) goes to Kampilya to see the king. When the king has just entered the city after returning from the Sāla forest (Sālavana), the Brāhmaṇa shows him the letter from a distance. Noticing auspicious signs, the king orders [his attendants] to bring him the letter and stops the chariot. At the gate of the city, while Brahmadhanvan holds his parasol and Pañcāla fans him, he receives the letter and reads it out. It consists of two ślokas: ‘Those who were tormented by their preceptor’s curse, which had been imposed because of their sin of killing a cow, were all born [again and again]; however, as a reward for their devotion to the Fathers, they retained the memories of their previous deeds and grew more and more virtuous in successive births. The seven were hunters in Daśārṇa, deer on Mt. Kālāñjara, and cakravākas in Saridvīpa. Of those [seven], you [three] have sunk down [into your present worldly lives].’²¹² After hearing the two ślokas and falling

211 A method of yogic suicide called *utkrānti* in the Pāśupatayoga is described in SP_{Bh} 182, in which the Pāśupata yogins are said to reach the final union with Niṣkala-Īśvara (‘the unfragmented Lord’) with this method. What the four Yogeśvaras perform here seems to be this method, though no element of the Pāśupatas or Śaivas is found in this story; the *utkrānti* method of yogic suicide may have been cultivated in various groups of yogic practitioners, not limited to any specific religious circle. A method of dying is described with the verb *ut-√kram* in MBh 12.305.1–7 in Yājñavalkya’s discourse about Yoga and Sāṃkhya. For *utkrānti* of the Śaiva Yoga in the Mantramārga tradition, see Vasudeva 2004, 437–445; see also Sanderson 2009, 183–185, especially note 445, for the Śaiva textual source and its incorporation in the Buddhist Tantric scriptures.

212 SP 57.39 is a key stanza of the story and is expanded from one śloka into two ślokas later by adding one more birth as haṃsas in the Mānasa lake, as is found in R. The older stanza consisting of one śloka is found only in HV 19.18, based on the two oldest manuscript groups, \tilde{N}_1 (the representative of the northern recension) and M_{1-3} (the representative group of the southern recension), and here in the SP, based on the oldest, S recension. The expanded version with two ślokas seems to have been well circulated, and is found not only in most of the manuscripts of the HV (19.18 and 311*) and R in the SP, but also in AgniP 117.54–55, BhaviṣyaP Brāhmaparvan 40.27–28, GaP Sāroddhāra 13.118–119 and, with the first six pādas,

into a faint, the three recover their [original] memories and enter the city.

- 41 In the palace, after considering various matters, they resolve to retreat to the forest. Then the queen approaches the king and tells him and his friends the truth. She says that, although she knows that he can understand the speech of all creatures and also that he has been a bird, she pretended to be angry in order to awaken him, since even though he had been a Yogeśvara, he had now become attached to worldly pleasures. She advises him to give a fortune to the father of the four, to leave his throne to his son and to retreat with her to the forest the next day. The king does everything [she has advised] and leaves for the forest with his wife. Finally he goes to heaven through *yoga*. Pañcāla also practises severe *tapas*, fasts himself [to death], and becomes a Yakṣa.²¹³
- 48 Brahmadhanvan practises *tapas* and sees Devī, the Daughter-of-Himavat (i.e. Umā). She grants his wishes: the ability to assume any shape he likes, eternal devotion to her, and that she will save him when he gets into trouble. Though he was virtuous before, Brahmadhanvan becomes obsessed by passions. He lusts after maidens and sages' wives and assumes their husbands' shapes [to have sexual intercourse with them]. Nobody is aware that he is doing this.
- 53 There is an ascetic called Hāla who practises the manner of a deer (Mṛga-cārin). He has a beautiful wife named Sudharmā. The gods, as well as the Siddhas and Cāraṇas, talk of her extraordinary beauty. — — — — —,²¹⁴ but he (Indra?) cannot find an opportunity of her becoming separate from her husband. Brahmadhanvan hears about this beautiful and chaste woman. Desiring her separation from her husband, he assumes the shape of a fierce tiger and frightens the herd of deer [with which she and her husband live]. When the herd takes flight and Hāla also flees for his life along with the deer, Sudharmā, a frail woman, falls down in fear of the tiger and is unable to run after the herd.

Vajrasūci 3–4. The fact that the stanza is mentioned separately from the story in the context of illustrating the efficacy of the ancestry worship in the *śrāddha* ritual in the AgniP and GaP *Sāroddhāra* shows that it was circulated independently. See Yokochi 2000, 534–39. Bhaṭṭarāi, although he did not consult R for his edition, interpolates, probably from memory, four pādas, which exactly agree with the stanza found in the BhaviṣyaP.

213 For the figure called Pañcāla associated with this story and his possible attribute as a Yakṣa, see Introduction, n. 35 on p. 21. In SP 55.22cd a former life of the tiger attending on Pārvatī's *tapas*, into which Brahmadhanvan has been transfigured due to his mischief, is said to be a Yakṣa, a chamberlain of Pañcāla, probably a Yakṣa king. See n. 186.

214 Here one line or more has probably been lost. The missing passage may have related that Indra tried to approach her, because in SP 57.63a–d this chaste wife mentions that Indra always tries to violate her and looks for an opportunity (*antaraiṣivān*).

- 60 Seeing her alone, Brahmadhanvan discards his tiger shape and comforts her sweetly, pretending to be her husband. She recovers her spirit and sees a man who looks just like her husband. Wondering how her husband can have come back since she saw him running away with the deer, she suspects that the King-of-the-gods (i.e. Indra), who is always out to violate her, has come to make love to her [taking the shape of her husband]. She decides to unmask him with her divine sight. At that moment, Brahmadhanvan takes her hand, asking why she does not embrace him, her dear husband, who has narrowly escaped death. Then he kisses her on the cheek, embraces her lustfully, loosens the knot of her undergarment and sucks forcefully at her lower lip. From his behaviour she knows he is a villain and tells him that she is sure he is Śakra (i.e. Indra), not her husband, because his manner of making love to her is so very different.
- 69 Addressed thus and rejected by her, he falls down to the ground and reveals his natural shape. Staring angrily at his face, she condemns his violation of many sages' wives and tells him that she will punish him for his deeds. She puts a curse on him: he will wander about for many years in the shape which he took in order to frighten the deer, he will be incapable of killing any human being, and he will be able to catch an animal only once in every six meal times (i.e. every three days). Then she goes to the herd of deer and finds her husband.
- 76 He is also worried about her, fearing that she may have been killed. When he sees her, he embraces her, overjoyed that she has escaped death and amazed that she has not been caught by the tiger. Sudharmā tells him that it was not a tiger, but a villain who is able to assume any shape he likes, that he had come to her out of lust, that she had burned him like a moth [flying into fire], and that as a result of her curse he has now become a tiger, just as king Saudāsa was transformed into a Rakṣas as a result of Śakti's curse. On hearing this, Hāla perceives Brahmadhanvan with his divine sight and scolds his chaste wife Ātreī for wasting so much of her *tapas*.²¹⁵ He points out that virtuous women cannot be defiled, and that no man can violate her, armed as she is with virtue, just as nobody can eat poisoned food. Then he tells the story of an event in the past, a deed done by a chaste wife.²¹⁶
- 84 There was a sage called Bhalandala, who was virtuous, learned, compassionate and composed. He had a wife of the Vasiṣṭha lineage (Vāsiṣṭhī), called Ṛc, whose beauty was unrivalled. She was virtuous and faithful to

215 The name Ātreī was probably intended to remind the audience of Atri's wife Anasūyā, who is famous for her power of chastity to her husband.

216 The following story may have a source which has not yet been identified. In the SP, marital chastity as the greatest virtue of women is instructed several times (SP 52.21–25, SP_{Bh} 80.80–87, 112.69–74).

her husband, regarding him as her only god on earth. One day the gods saw her and became infatuated with her beauty. However, they were unable to get their hands on her; they tried everything—messengers, direct contact, gifts, respect, severity, even force—but to no avail. Then the Fire caught her in a shed of the sacred fire (*agniyagāra*), but she remained silent and impassive, thinking only of her husband. As a result of approaching her with the thought that she must want him and finding her inviolable, the Fire lost his body and became bodiless. The Sun, the Wind, Varuṇa (the god of the ocean) and the Moon followed in his footsteps. All of them became bodiless and entreated her [to restore their bodies]. She remained silent, distrustful because of their male nature, and told her husband all that had happened. He told the gods that his wife was not angry with them; neither was he, since he knew how chaste she was, and that he would let them recover their bodies. When they were re-embodied, the gods praised Bhalandala and offered to grant him a wish. His wish was that through menstruation women should be pure; they are liberated from the impurities of their mental, verbal, and bodily actions and fit for social intercourse.²¹⁷ Then the gods departed, after bowing to him and his wife.

- 99 He (i.e. Hāla) continues: ‘You too are always faithful to your husband, so that not even a god can violate you, let alone a human being. Women who are worthy of respect cannot be defiled by any means. Also, no curse should have been put on him (i.e. Brahmadhanvan), since he once assumed my shape.’ Then he resolves to grant him a boon so that he may attain happiness. He says that he [in the shape of a tiger] will always retain his

217 For the editorial problem in SP 57.97, see Introduction, p. 43f. Those verses comparable in content are found in BS 73.9 and MBh 12.36.25cd–27cd, which are quoted in n. 85 of the Introduction. The statement that women are purified by their menstruation from any defect may sound surprising in light of the usual Indian notion that women during menstruation are stained. However, these two ideas are compatible because women become pure after, not during, the period of menstruation due to its purifying function. The purifying function of menstruation for women is known in the Smṛti literature (VāsiṣṭhaDhS 3.58, 5.5, 28.1–4; MaS 5.108c, YājS 1.72a). In this regard, Leslie, after quoting a verse to the same effect from Tryambaka’s *Strīdharmapaddhati*, says: ‘In fact, this is the standard argument not for the purity of women *per se*, but for the proper treatment of the wife who has been raped or abducted, or who has temporarily left her husband. When the next menstrual period demonstrates that she is not carrying another man’s child, she may once more be accepted into the marital home. For some writers on *dharmasāstra*, menstruation purifies a woman of ‘mental adultery’ such as impure thoughts but not of ‘physical adultery’; for others, the issue is whether or not she conceives’ (1996, 103 n. 56). In the SP, it is not explicitly conditioned in a manner such as adultery or sexual violation, but a similar restriction appears to have been presupposed because the story of the chaste wife Ṛc, in which this verse is immediately embedded, and a framing story of another chaste wife are both associated with attempts, though failed, of sexual violation.

memory and do his duty correctly, and that the being who gave him the ability to take any shape he liked, an ability which caused him to lose his senses, will bring him happiness again.

- 104 Sanatkumāra says that it is this villain who once lived in the hermitage of Viśvāmitra and whom Devī (i.e. Umā) made her Gaṇapati at Agrāraṇya.²¹⁸
- 105 Whoever learns and recites this great story (Māhātmya) about him (Brahmadatta?) will acquire mastery of *yoga* (*yogaiśvarya*). Anyone who listens to this story attentively will be freed from sin and go to the city of the King-of-the-gods (i.e. Indra).²¹⁹

58

- 1 Vyāsa asks Sanatkumāra to tell him what Rudrāṇī (i.e. Umā) did after receiving the boons on the mountain peak.
- 2 Sanatkumāra speaks to Vyāsa. After Svayambhū (i.e. Brahmā) has gone away, Devī (i.e. Umā) stops Her *tapas*. Pleased at receiving the boons, She looks around in all directions, wondering aloud whether there is anyone else She can tell about the boons since Deva (i.e. Śiva) is not at hand. While She is reflecting on Her happiness caused by [the boon of] having a son, drops of cool and fragrant water (tears) fall from Her [eyes]. Through the power of Her *tejas*, the pure water swells to become a pond, as the knowledge passed on to a disciple by his teacher increases due to his intelligence. Plunging into the pond, She is as brilliant as the midday sun, She sloughs off Her dark skin (*kṛṣṇāṃ kośīm*), and when She is free of it, She gleams like a digit of the moon in autumn. Out of the dark sloughed skin, Kauśikī is born, as Rātri (the goddess Night) was born from the body of the Creator-of-the-world (Dhātṛ, i.e. Brahmā).²²⁰

218 The hermitage of the sage Viśvāmitra is said to be situated on the river Kauśikī in MBh 3.110.1, though there are many other possibilities about its location. The spot where Pārvatī practiced *tapas* on Mt. Gaurīśikhara is named Agrāraṇya in SP 69.71.

219 SP 57.105–107 may originally have been the ending of the seven Brahmins story, following 57.47 and a few lost verses that were replaced by Brahmadhanvan's story in 57.48–104. In that case, 'him' (*tasya*) in 'this great story about him' in 57.105a may have denoted Brahmadatta, rather than Brahmadhanvan. See Introduction, p. 18f. The editorial problem on SP 57.107, including the metrical problem, is discussed on p. 47f. of the Introduction.

220 The pond in which Pārvatī sloughs off her dark skin is probably identical to the one mentioned in SP 69.54, although it is said there to have been brought into

- 9 She (i.e. Kauśikī) has red lips, sharp white teeth, a face like the bright moon, long black hair, a faint line of hair on the abdomen, well-proportioned feet, a hollow navel winding clockwise, neatly concealed knees, bones and veins [of her legs], and fine ankles.²²¹ All in all, she looks like Lakṣmī (the goddess of Beauty), but without her lotus. Her breasts freshly protrude, her eyes are like flowering blue lotuses, and her waist is slim.²²² Adorned with armlets, shining bracelets and ornaments studded with diamonds, and dressed in two yellow garments, she, Aparājitā ('Invincible Lady'),²²³ has eight arms holding weapons.

being from her sloughed dark skin. This pond is named later Nilakuṇḍa in SP 69.62–63.

The expression in SP 58.8ab, 'Kauśikī was born out of the sloughed skin (*kośī*, literally 'sheath'),' connotes that the name Kauśikī derives from *kośī*. In the HV, on the other hand, Kauśikī is said to be called so after the lineage name Kuśika, probably of Indra, because Indra, one of whose epithet is Kauśika, adopts her as a sister (HV 47.47: *tatraiva tvām bhagīnyarthe grahīṣyati sa vāsavaḥ | kuśikasya tu gotreṇa kauśikī tvam bhaviṣyasi ||*). This demonstrates that the episode of Kauśikī's birth from Pārvatī's sloughed skin in the SP was invented from the name Kauśikī by interpreting it as a derivative of *kośī/kośa*, which further indicates that the episode of Pārvatī's complexion change, which is inseparably connected with Kauśikī's birth, may also have been invented in order to incorporate Kauśikī-Vindhyaśinī in the Śaiva mythology (cf. Yokochi 2004b, 79–83). With regard to the etymology of the name Kauśikī, the DM follows the SP, using the term *kośa* for *kośī*, although Pārvatī does not slough her skin off in the DM. DM 5.40 runs:

*śarīrakośād yat tasyāḥ pārvatya nīhṣṭāmbikā |
kauśikīti samasteṣu tato lokeṣu gīyate ||*

'Because Ambikā had slipped out of *śarīrakośa* (either 'the sheath of the body, i.e. the skin' or 'the body as sheath') of her, Pārvatī, therefore she is called Kauśikī in all the worlds.'

A remarkable difference between the SP and the DM is that the complexion of both goddesses, Pārvatī and Kauśikī, is exchanged; in the DM, Kauśikī is golden-hued and Pārvatī becomes dark-coloured (*kṛṣṇā*, DM 5.41) after Kauśikī's emergence (cf. Yokochi 1989; 1999a, 83f.). The myth of Kauśikī's slaying of Sumbha and Nisumbha, told in VmP 28–30, is in principle modelled on DM 5–11, but the episode of Kauśikī's birth from Pārvatī in VmP 28.6–29 is based on the SP version. Rātri's birth from Brahmā's body has not yet been traced back to any source. In a version of Kauśikī's birth from Pārvatī related in the *Matsyapurāṇa*, Rātri is reborn as Kauśikī from the dark slough of Pārvatī (MṭP 157.13–19 = PdP *Śṣṭīkhaṇḍa* 41.87–92; cf. Yokochi 1999a, 83).

- 221 In SP 58.9b the present editor conjectures °*sitosra*° based on the partly damaged reading in S₁ (*sīte* or *sīto* for the first two akṣaras) and a hint in R (*gra* may be corrupted from *sra/śra*). *usra* may be rare vocabulary in classical Sanskrit literature, but it is used in the meaning of 'light' in SP 5.44b. °*sitāgra*° and °*sitogra*° are other possibilities, but the meaning of *agra* overlaps with *tikṣṇa* and *ugra* does not fit in the context of describing the goddess as a young, beautiful maiden. Since the reading in S₁ is partly supported by R and A, *cāru* in S₂S₃ must be secondary.
- 222 The metre of SP 58.9–10 is Triṣṭubh (Upajāti in 9 and Upendravajra in 10), and that of 58.11 is Jagatī (Vamśasthāvila).
- 223 A goddess called Aparājitā is found in VDhP_{Sh} 3.66, which describes the icono-

She has protectors on her arms and fingers, an impenetrable breast-plate, and a bow and two quivers.

- 15 Kneeling and placing her hands together on her head, Devī (i.e. Kauśikī) asks Her (i.e. Umā) what she should do. Bhavānī (i.e. Umā), sniffing her head and embracing her,²²⁴ speaks to her with joy, saying: ‘Standing for an embodied manifestation of Me (*mūrtisthānaṃ mama*),²²⁵ you will be immortal, eternally young, free from sorrow and pain, and invincible (*aparājitā*) in battle. You will become known by the name of Kauśikī, as well as several other names. Anyone who thinks of you devoutly in times of need will be safe from all danger. Sages will praise you, giving you names such as Vareṇyā (‘Excellent Lady’), Varadā (‘Wish-granting Lady’), Varā (‘Excellent Lady’),²²⁶ Durgā and Sarvārthasādhanī (‘the Lady who fulfills

graphy of Tumburu accompanied by two pairs of Mothers, one on either side: Jayā and Vijayā on his right and Jayantī and Aparājītā on his left (3.66.5). Because, except for Aparājītā, the three goddesses are included among the goddesses who emerged from Kauśikī (SP 64.22ab and 25ab), it is not unlikely that Aparājītā is identified with Kauśikī here. The iconography of Aparājītā described in VDhP_{Sh} 3.66.6–12ab is that she is two-armed and four-faced, bears a skull in her left hand and a *bhīṇḍipālā* (a sling or javelin) in her right, rides on a cloud, and is dark-coloured (*kṛṣṇavarṇā*). Although most of the features of her icon are different from Kauśikī’s appearance, her dark complexion, which is distinguished from the white, red and yellow complexions of the other three respectively, is common with Kauśikī’s. As for the cult of Tumburu and these four goddesses—Jayantī is sometimes called Ajitā—as his companions, see Goudriaan 1973 and the Introduction to his edition of the *Vīṇāśikhatantra*, a Śaiva Tantra devoted to the cult of Tumburu. Another early and detailed reference to Tumburu and the four goddesses is found in the *Mañjuśrīmūlakalpa*, an early work of Tantric Buddhism (Goudriaan 1973, 76–87). Concerning the date of this cult, Sanderson states that ‘Indirect evidence that this cult was already well established in India at least as early as the beginning of the eighth century is provided by the incorporation of Tumburu and his sisters in the Esoteric Buddhism that reached China in the middle of that century’ (Sanderson 2001, 8 n. 5).

In the section dealing with the layout of the fortified city in Kauṭīliya’s *Arthasāstra*, it is taught that shrines of Aparājīta (or Aparājītā), Apratihata, Jayanta and Vaijayanta should be built in the centre of the city along with temples of Śiva, Vaiśravaṇa (i.e. Kubera), Aśvin, Śrī and Madirā (2.4.17: *aparājītāpratihatajayantavaijayantakoṣṭhān śivavaiśravaṇāśviśrīmadirāgṛhāṇi ca puramadhye kārayet*). The first member of the first compound in the sentence can be taken as either a female deity, Aparājītā, or a male deity, Aparājīta. According to Kangle (*Arthasāstra*, part 2, 70 n. 17), two commentators take it as Aparājītā and identify her with Durgā, while one takes it as Aparājīta and identifies him with Viṣṇu. As Kangle says, ‘the feminine form of the first name appears questionable’ since the other three names in the same compound are clearly of male deities. As for the four deities, he also states that ‘As all the four names signify invincibility in some form or the other, they appear to be spirits of victory’.

224 SP 58.16b = SP_{Bh} 162.130b, MBh 2.2.18b, 5.141.7b, 8.50.29b.

225 For this expression, see Introduction, n. 56 on p. 29.

226 Phrases similar to SP 58.20a, in which the words related to the word *vara/vr̥* are

all of [her devotees'] aspirations'), and all creatures on earth will worship you.' Then She creates a divine chariot, radiant as the sun, complete with lions, and adorned with flags and jingling bells. And She assigns Mount Vindhya as her abode.

- 23 Bowing to the Mistress-of-the-world (Bhuvaneśvarī, i.e. Umā), Devī (i.e. Kauśikī) mounts the divine golden chariot and flies swiftly to Mt. Vindhya. The mountain pays homage to her, welcoming her with birdsong and offering her the water of its torrents with flowers as oblations.
- 27 When she examines the beautiful mountain, home to many wild animals,²²⁷ a mountain peak, with wide foothills and soaring summits, wins her heart. On this peak, birds sing and bees hum around the flowering trees, the grass is lush and green, watered by mountain streams, the wind is scented with the fragrance of flowers and trees, and the water is cooled by snow. Devī takes up her abode on the peak.²²⁸
- 31 Whoever recites or listens to this story of the birth of Kauśikī will reach the highest state.

59

- 1 After taking leave of Kauśikī the Daughter-of-Himavat (i.e. Umā) ends Her severe *tapas* and performs fitting ablutions, wearing two white garments, a garland and ointment. She offers to grant a boon to the mountain peak, which assumes a human form and stands by Her side. The peak wishes for Her continued presence, and furthermore that its name, associated with Hers, might become famous all over the world.²²⁹ The sacrificial fire wishes that She may not rage against it. The trees wish to bear fruit and flowers perpetually. All Her attendants wish for Her to be pleased with them and for themselves to be devoted to Her. The Daughter-of-the-King-of-the-mountains, attended by a number of deities, shines like the sun, brighter than any other radiant being.
- 8 She misses Her husband (i.e. Śiva), though She is in His heart and He in Hers. She, the Bestower of Boons, makes ready to go to see Him, the Lord-

repeated, are found in SP_{Bh} 155.51a (*vareṇyaṃ varadaṃ devaṃ*), 157.23ab (*varā vareṇyā varadā varanāṅī vacoraṅīḥ*) and 180.30ab (*varadā ca vareṇyā ca varesā varavarṇinī*).

227 The metre of SP 58.27 is Mālinī.

228 The metre of SP 58.30 is Mālinī.

229 This sentence implies that the peak will be named Gaurīśikhara ('Peak of Gaurī'), which is mentioned later in SP 69.40.

of-all-the-world (Sarvajagatpati) and Bestower of Boons. After receiving respectful salutes from the goddesses of the forest, walking around the sacrificial fire clockwise and exchanging farewells with the sages and their families,²³⁰ She, the Mother-of-the-world (Jagaddhātṛī), jumps up into the air, accompanied by Somanandin, the Gaṇas and her attendants.²³¹ Scattering rain clouds with Her radiance and fanned by the wind, cooled by snowflakes, She hastens to meet Her husband, thinking only of Him.²³²

60

- 1 Vyāsa asks the son of Brahmā (i.e. Sanatkumāra) why Devī (i.e. Umā) sent Kauśikī to Mt. Vindhya. The son of Brahmā tells him the whole story. Vindhya practised *tapas* to propitiate Devī. Pārvatī, satisfied, offered to grant him a boon. Ādityarodhana (‘Obstacle to the Sun’, i.e. Mt. Vindhya) wished that She would stay on him forever. She agreed to his wish and, splitting Herself in two, sent one half of Herself—namely Kauśikī—away to annihilate demons.
- 6 The foremost of sages (i.e. Vyāsa) asks the son of Brahmā how Mt. Vindhya became Ādityarodhana. Sanatkumāra explains. Once Vindhya reproached the sun for scorning him by not circumambulating him as it did Mt. Meru. When the sun refused, Mt. Vindhya started to swell up and blocked the path of the sun. This is why he is called Ādityarodhana. The world was then deprived of light. The gods went to Agastya and implored him to stop Vindhya. Agastya went to the mountain and requested a free passage towards the south and that the passage be kept free until his return. Since then the sage (i.e. Agastya) has never returned.²³³
- 14 Vyāsa asks the son of Pitāmaha (i.e. Sanatkumāra) to answer the following questions briefly: Kauśikī was sent to Mt. Vindhya in order to kill demons. Who were these demons? Why did she kill them? The son of Pitāmaha sets out to answer these questions.
- 17 After a war between the gods and the demons, Sunda and Nisunda are

230 The metre of SP 59.10 is Upendravajrā (Triṣṭubh).

231 The comparison used in SP 59.11c, ‘as if she [is accompanied] by a lion’ (*siṃheneva*), seems to suggest that an icon of a goddess accompanied by a lion was well known (cf. SP 60.49). In the iconography of Maḥiṣāsūramardīnī, the images of the goddess accompanied by a lion began to be produced from the late Kuṣāṇa or the early Gupta onwards (Yokochi 2004b, 115f. n. 92).

232 The metre of SP 59.12 is Mālinī.

233 This myth of Agastya subjugating Mt. Vindhya is very well known. The story told here seems to be condensed from a version in MBh 3.102.1–13.

born as the sons of Nisumbha (Nikumbha?).²³⁴ Hearing that all their relatives have been killed by the gods, they are furious with the gods. Since their allies have all been destroyed, they are unable to fight with the gods. They go to Gokarṇa, intending to practise *tapas* in order to propitiate Brahmā.

- 22 Vyāsa asks Sanatkumāra where, why and by whom Gokarṇa was founded. The son of Brahmā (i.e. Sanatkumāra) starts to tell the story of Gokarṇa's sacred origin.²³⁵
- 24 When Vajrin (i.e. Indra) has killed his elder son, Triśiras, Tvaṣṭṛ creates another son, Vṛtra.²³⁶ He is well-built with long arms and so on, and unconquerable, capable of conquering all the gods in war. After he has conquered all the gods and swallowed Indra, Jṛmbhikā ('Lady Yawn'), who has been created by the sages, enters into his body. While Vṛtra is

234 The following story of the demon brothers Sunda and Nisunda, who cause their own death through lust for Tilottamā, can be traced back to the story of the demon brothers Sunda and Upasunda related in the *Ādiparvan* of the MBh (1.200.18–204.26). See Yokochi 2004b, 86–88 for the comparison of the two versions. In the latter version, their father is called Nikumbha (MBh 1.201.2c). Since Nisumbha is the name of Nisunda's son, Nisumbha as their father's name here sounds slightly strange and may have been corrupt from Nikumbha. A Khotanese 'Lyrical poem' (manuscript E, verse 29cd) refers to a version of the same story with the name Tilottamā replaced by Umā and those of the demon brothers by Sena and Upasena (Kumamoto 2000). For the figure of Tilottamā as a symbol of women to be attracted and subjugated in Buddhist Tantric literature, see Nihom 1995.

235 To answer Vyāsa's question, the foundation of the two Gokarṇas, the northern and the southern, is told in SP 60.24–71. It is not explicitly stated at which of the two Gokarṇas the demon brothers practise *tapas*, but it is probably the northern Gokarṇa, since the northern one is the main locus of the following Māhātmya of the two Gokarṇas. We have not yet traced back to any source the peculiar story of this Māhātmya, but similar stories are found in various versions of the Nepāla Māhātmya as the foundation myth of Gokarṇeśvara in the Kathmandu valley (VarP 211–214, VMP 15–21, NM 1.6–49). As these versions of the Nepāla Māhātmya are much later works than the SP, it seems that the foundation myth of Gokarṇeśvara in these works was redacted under the influence, either direct or indirect, of the SP (cf. Brinkhaus 2009, 305). The passages of the *Vāgmatīmāhātmyaprasāṃsā*, alias 'Paśupati-purāṇa', quoted in the following footnotes are based on the provisional edition prepared and kindly provided by the late Rob Adriaensen (see Adriaensen and Bisschop, 2009). Whether the northern Gokarṇa in the SP can be identified with the extant Gokarṇeśvara in the Kathmandu valley has not yet been solved. For the location of the two Gokarṇas, see n. 246 below.

The following story incorporates the popular myth of Indra killing Vṛtra. There are several versions of this myth in the Epics (MBh 3.98–99, 5.9–10, 7.69.49–65, 12.272.1–273.9, 14.11, Rām. 7.75–77), of which the version related in MBh 5.9.1–10.41 is the closest to the one incorporated into this story and may have been the model, recast here for the Śaiva faith. See also Introduction, n. 25 on p. 14.

236 For SP 60.24ab, cf. MBh 5.90.40ab: *tvaṣṭā prajāpatiḥ śrutvā śakreṇātha hataṃ sutam*, for which the southern recension has a text closer to the SP: *tvaṣṭā tu nihate putre sahasrākṣeṇa vajrinā*.

yawning, Śatakratu (i.e. Indra) casts himself out through his mouth with his magical power of *yoga* (*yogamāyā*).²³⁷

- 29 Seeing his (i.e. Vṛtra 's) power of *yoga* and his prowess in battle, the terrified gods seek refuge with Brahmā. Pitāmaha (i.e. Brahmā) tells them that he is aware that they have been defeated by Vṛtra, but cannot find any way of conquering him in battle. He suggests they should go together to see Deva, the Husband-of-Umā (Umāpati), who is the Lord-of-the-world (Viśveśvara) and has compassion for His devotees. When they have propitiated Him, Śambhu (i.e. Śiva), the great Yogin (Mahāyogin), will free them from danger.
- 34 The gods wander all over the earth seeking Devadeva (i.e. Śiva), but in vain. Then Viṣṇu, the great Yogin (Mahāyogin), finds the Daughter-of-Himavat (i.e. Umā) in the form of a girl sitting smeared with dust, who looks like the crescent moon, the sunlight at dawn, or the thin flame of a sacrificial fire. Through his *yoga*, he perceives that the girl is Pārvatī, the Mistress of the gods (Sureśvarī), and eulogizes Her.²³⁸
- 38 You are the creator and the destroyer of all beings, the Mother of the world, and the eternal *prakṛti*. You are light, night, fame, satisfaction, Umā, intellect, wisdom, remembrance, beauty, and so on. You are the Mistress (Īśā) of the gods, the Mother-of-the-Gaṇas (Gaṇamātṛ, Gaṇāmbikā), Bhadrakālī, Mahāgaurī and Kauśikī-Vindhyavasini ('Lady who abides on Mt. Vindhya'). You are Durgā, Mahāvidyā, Gāyatrī, Sarasvatī, Mahāmāyā, Lakṣmī, the Mistress-of-all-the-masters-of-*yoga* (Yogeśvareśvarī), and so on. You are Satī, the Daughter-of-the-Mountain and the Daughter-of-Menā (Himavat's wife), a chaste woman (*brahmacārīṇī*), an ascetic, Revatī, Ṣaṣṭhī, and so on.
- 43 Your teeth are a match for jasmine flowers, Your brow for a bow, Your eyes for those of deer, etc. Your gait surpasses that of a rutting elephant, Your eyes are fairer than a lotus in flower, and You are more beautiful than the full moon. You are like the flowering vine of a wish-fulfilling tree, Your voice is as sweet as a cuckoo's, etc.²³⁹ On earth human beings sacrifice heads of buffaloes to You. You resemble a wish-fulfilling creeper in full blossom.²⁴⁰ In heaven goddesses pay homage to You. On mountaintops sages make oblations to You. Siddhas and Gandharvas worship You, who

237 For SP 60.28, cf. MBh 5.90.48.

238 For the depiction of Pārvatī as a girl or a maiden playing with the sands, see VarP 213.19 and VMP 16.13cd-14 (*vilasantīm viśuddhābhīr bālukābhīḥ śubhānanām || nīlābjapatranayanām tanvaṅgīm supayodharām | bhrājantīm vana-khaṇḍasya lakṣmīm mūrtimatīm iva ||*).

239 A poetical technique called *yathāsāmṅkhyā* is used in SP 60.43-44.

240 The metre of SP 60.46 is Upajāti (Jagatī).

is in the air,²⁴¹ with incense and flowers and praise You. Riding on a lion with its tawny mane, You shine like the blaze of the sun on the peak of Mt. Meru. Standing on the battlefield, ready to kill demons with Your arrows, You are like the sun scattering the darkness with its rays. In the war between the gods and the demons You lift up Your sharp battle-axe as if to split heaven and earth.

- 52 Then, abandoning Her child form, She takes a different form appearing like a great mass of *tejases*. She is dazzling, but pleasant to look at; sensuous, but composed; though a young girl, She is the Mother-of-the-world (Jagaddhātrī); She is both slim and well-built. Pleased by his praise, She offers to grant Viṣṇu a boon. His wish is that She might always be pleased with him and that She might inform him of Deveśa (i.e. Śiva), who is the Eternal, Sthāṇu, the Lord-of-all-the-masters-of-*yoga* (Sarva-yogeśvareśvara), and so on.
- 57 She agrees to his request and shows Śaṃkara (i.e. Śiva) playing in a flock of deer in the form of a deer with one horn, a stout neck, one eye, one leg, and a pale tawny belly.²⁴² Viṣṇu rushes at Him and grasps His horn. Brahmā and Indra do likewise. When the luminescent deer moves away, the horn divides into three, so that a third part of it is left in the hand of each god.
- 61 Then the invisible Śarva (i.e. Śiva) asks them the reason for their visit. Brahmā wishes that Puram̐dara (i.e. Indra) may kill Vṛtra and recover his kingship. The One-who-bears-the-crest-of-the-bull (Vṛṣaketu, i.e. Śiva)

241 *prāpti* in SP 60.48d is one of the eight supernatural powers (see n. 189). According to *Yogasūtrabhāṣya ad Yogasūtra* 3.45 it is the power of reaching everything, however far it is (*prāptir aṅgulyagreṇāpi spr̥ṣati candramasam*). but it seems to be the power of flying in this verse, in which Pārvatī is said to be in the air (literally ‘having reached the path of wind’ *sadāgatipathaprāptā*) by the power of *prāpti*.

242 This peculiar form of Śiva as a deer is described in VarP 213.22–25, NM 1.17–18 and VMP 16.22–24. The last text runs as follows:

tato mṛgagīrer mūrdhni vistūrṇe mṛduśādvale |
śilātale sukhāsīmaṃ praṇamyābhyadhikaṃ śubham || 22 ||
ekaśṛṅgaṃ trinayanaṃ daṃṣṭrāṅkuravibhūṣaṇam |
mṛgair asaṃkhyair vividhaiḥ paritaḥ parivāritam || 23 ||
kulaparvatamadhyastham iva kāñcanaparvatam |
dadr̥śuḥ sahasā devā haraṃ harīṇarūṇam || 24 ||.

In the *Vāgmatīmāhātmyaprasāmsā* and the *Nepālamāhātmya*, the deer is not one-eyed, but three-eyed. VMP 15.24 and 16.31 also refer to Śiva’s deer form, in the prediction by Śiva in the former instance and in Brahmā’s eulogy to Śiva in the latter. The shape with one horn and one leg reminds us of an image of a *liṅga* and, in the following story, the three fragments of its broken horn were installed as *liṅgas*. Thus the appearance of the deer-shaped Śiva in this Gokarṇa Māhātmya may be considered as a peculiar variant of the myth of the emergence of the primordial *liṅga*. Śiva’s manifestation as a one-legged deer may also be associated with the icon of Ajaiakapād, or Ekapād Bhairava (cf. n. 167).

tells the gods that the supreme *tejas* of Viṣṇu will enter into [a mass of] foam [in which Indra has wrapped his third of the horn] and that Indra will cut off Vṛtra's head with it.²⁴³

- 65 Then Hṛṣīkeśa (i.e. Viṣṇu) takes his third of the horn home. The One-who-was-born-from-the-lotus (i.e. Brahmā) installs [his part of the horn] at the place [where he got the horn].²⁴⁴ While Ākhaṇḍala (i.e. Indra) is carrying his third, the Ten-headed One (Daśānana, i.e. Rāvaṇa), king of Rākṣasas, seizes it and performs the Sandhyā ritual on the southern coast, placing the horn there. When he has completed the ritual, Rāvaṇa cannot move the horn.²⁴⁵

- 243 SP 60.64 echoes MBh 5.10.36–38 in a version of Indra's killing of Vṛtra found in MBh 5.9.1–10.41. Without presuming knowledge of the story of this version, the verse is difficult to understand. MBh 5.10.36–38 runs as follows:

evaṃ saṃcintyann eva śakro viṣṇum anusmaran |
atha phenam tadāpaśyat samudre parvatopamam || 36 ||
nāyam śuśko na cārdo 'yam na ca śastram idaṃ tathā |
enam kṣepsyāmi vṛtrasya kṣaṇād eva naśiṣyati || 37 ||
savajram atha phenam tam kṣipram vṛtre niṣṣṭavān |
praviśya phenam tam viṣṇur atha vṛtram vyanāśayat || 38 ||.

Vajra, Indra's usual weapon, in this version is replaced in the SP by one-third of the horn of the deer-shaped Śiva. See Introduction, n.25 on p.14.

- 244 Cf. VarP 214.3–5, NM 1.43–48, VMP 18.7–9, 11 and 19.2–4. The relevant passages in the Vāgmatīmāhātmyaprasāmsā run as follows:

vatkarastham idaṃ śṛṅgam hāriṇam mama madhyamam |
atraiva sthāpyatām brahman nirmale nimnagātaḥ || 18.7 ||
gokarṇeśvara ityeva pṛthivyām khyātim eśyati |
daśagrīvādayo vīrāḥ sādhaṃśyanti tatra mām || 8 ||
vatkarastham idaṃ viṣṇo śṛṅgamūlam suśobhanam |
nītvā rasātale ramye sthāpanīyam prayatnataḥ || 9 ||
śṛṅgāgram hāriṇam puṇyam māmakaṃ tridaśeśvara |
nītvā surālaye ramye sthāpanīyam mamājñayā || 11 ||
tato gṛhītvā śṛṅgāgram hāriṇam lokapūjitam |
amarāvatiṃ purīṃ ramyaṃ niryayau tridaśeśvaraḥ || 19.2 ||
śṛṅgamūlam tu tan nītvā pātāle ratnadīpīte |
sthāpayāmāsa sahasā bhagavān madhusūdanaḥ || 3 ||
madhyamaṃ hāriṇam śṛṅgam candrabhāgāsarittate |
sthāpayāmāsa tatraiva bhagavān kamalodbhavaḥ || 4 ||.

- 245 Rāvaṇa's intervention in carrying one-third of the horn sounds abrupt and awkward. From Śiva's prediction in SP 60.64 and the story of Indra slaying Vṛtra in MBh 5.9.1–10.41 (see n.243 above), the audience anticipates that Indra will kill Vṛtra by the part of the horn in his hand, somewhere on the coast, and install it as a *liṅga* at that site; but the story does not meet their expectations. In Rām. 7.9.37, Gokarṇa is mentioned as a place where Rāvaṇa and his brothers, Kumbhakarṇa and Vibhīṣaṇa, performed *tapas*, and Rām. 3.30.591* after 17b, preserved in most of the northern manuscripts, refers to Gokarṇa as the place of Rāvaṇa's practising *tapas*. The close relationship between Gokarṇa and the Rāvaṇa brothers is also well known in the SP. In SP_s 167.101–106, where the northern and the southern Gokarṇas are described in the list of Śiva's sanctuaries, it is related that Rāvaṇa practised *tapas* and fulfilled his wishes in the northern Gokarṇa and his brother

- 68 The One-who-takes-the-lotus-seat (i.e. Brahmā) names the place [where he installed his part of the horn], which is sacred to Devadeva (i.e. Śiva), Gokarṇa. Whoever worships Maheśvara (i.e. Śiva) there receives the benefits resulting from a horse sacrifice and sets himself free from all sin. The northern Gokarṇa was installed by the One-who-was-born-from-the-lotus (i.e. Brahmā) and the other one was installed by itself on the southern coast.²⁴⁶ Anyone who listens to the story of the divine origin of the Gokarṇas will be purified from all sin and will reach the highest state.
- 72 The two demons go to Gokarṇa and practise *tapas*, living only on water and wind. After some time, Brahmā notices their severe *tapas* and comes to them. They see Brahmā standing in front of them dressed in white and shining with dazzling brightness. When Pitāmaha (i.e. Brahmā) invites them to make a wish, they wish for immortality. Brahmā says that they are destined to die in one way or another, since immortality is impossible for anyone except the gods. They ask not to die unless they kill each other. Pitāmaha grants their request and goes away to his own abode. The two demons stop their severe *tapas* and go home.
- 81 Knowing that they have obtained this boon, Keśi, Mura, Maya, Śambhu

Vibhīṣaṇa in the southern one (see Introduction, n. 27 on p. 15). An abrupt turn may have been given to the story-line in order to incorporate this association into the foundation story.

- 246 The northern and the southern Gokarṇas are mentioned side by side for the first time in the SP, not only here but also in SP_S 167.101–106 (see the previous footnote; cf. SP_{RA} 167.5.25–32). In addition, SP 29.83b and SP_{Bh} 183.49b refer to the Gokarṇas with the dual noun. In the later Purāṇic literature the northern and southern Gokarṇas are mentioned together in KūP 2.34.29–32 and ŚiP *Koṭirudrasaṃhitā* 8.4–10.51, 11.4–9, as well as the various versions of the Nepāla Māhātmya already mentioned in the previous footnotes. A single Gokarṇa is already mentioned in the Epics many times. The references to Gokarṇa earlier than the SP show that there were at least three holy sites called Gokarṇa: one somewhere in the northern mountains, one on the southern coast and the one on Mt. Mahendra in Kaliṅga. The one on the southern coast (MBh 1.209.24, 3.83.22–25, 3.86.12, 14.84.12c, *Raghuvamśa* 8.33), which corresponds to the southern Gokarṇa in the SP, can be identified with Gokarṇa on the southwest coast in the north Kanara district, centred on a *liṅga* called Mahābaleśvara (cf. ŚiP *Koṭirudrasaṃhitā* 8.4–28). Whether the one on the northern mountain in the early source (MBh 1.32.3c, 6.7.48d, Rām. 1.41.12b, 7.9.37f) is identical with Gokarṇeśvara in the Kathmandu valley is difficult to determine. Rām. 1.41.12b points to the source of the Gaṅgā as the location of this Gokarṇa, while Rām. 7.9.37f indicates a place in or near the forest Śleṣmāṭaka, which is, according to the Nepāla Māhātmya, the region where Gokarṇeśvara is situated. The one on Mt. Mahendra is mentioned in the text shared by the *Vāyu-* and *Brahmāṇḍapurāṇas* (VāP 77.19–22, BḍP 2.(3).13.19–22) and Śiva, called Gokarṇasvāmin there, was the object of worship by the kings of the Gaṅga dynasties (cf. Kulke 1978, 130). Whether the northern Gokarṇa in the SP is identical with the one in the northern mountains or the one on Mt. Mahendra in Kaliṅga remains a mystery. See also Bisschop 2006, 202 (notes *ad* SP_S 167.101–106).

and other demons,²⁴⁷ all brave and armed, come to them rejoicing. They tell them that the two of them are boats that help them, who are immersed in sorrow, to cross the ocean of sorrow. Then the demon chiefs go to the hall called Kāntā in the city of Apratibhaya. In that hall, Sunda sits down on a beautiful golden throne. Nisunda sits down on another throne, made of gold and gems, and Maya sits on a seat made of gold. The others also take their seats. They illuminate the hall as rain clouds with lightning illuminate the sky at the end of a world-cycle.

- 90 Raising his head, Sunda proclaims that he will defeat Indra and the gods in war. He tells the demons to prepare themselves for departure; they will set out to conquer the three worlds. Hearing this, Prabhu proposes that they should first destroy the social order (*varṇāśramas*) on earth, since it strengthens the gods by means of oblations and so on. Only after this should they attempt to conquer the gods. The demon chiefs express their approval of this plan.
- 96 Objecting against it that the people are sinless and merely obedient to their lords, Dhundhu urges them to recover their kingdom from the gods by defeating them in battle.²⁴⁸ Mura objects, saying that they, the survivors, are too limited in number to defeat the gods and that they should resort to a plan that is more appropriate to the time and place in order to fulfil their aim.
- 105 Aṁśumālīn proposes a ‘peace treaty by the weaker side’ (*hīnasandhi*) with the gods, explaining why none of the four methods of foreign policy—conciliation, gifts, dissension (dividing the gods into rival parties) and war—is feasible.²⁴⁹
- 111 Aṁśumat opposes this suggestion. He appeals to the demons’ pride, insisting that they should either conquer the gods and regain their kingdom or be killed by them and attain a higher state.

247 Lists of demons’ names are also found in SP 62.65ab, SP_{Bh} 76.21–38, 81.16–24, 83.2–11, 90.10–23, 102.20–28, 112.110–116, 138.2–11, and 143.11–15.

248 SP 60.97ab is understood as a rhetorical question.

249 The four methods (*upāya*) of foreign policy discussed here—conciliation (*sāman*; 60.106), gifts (*dāna*; 60.107), dissension (*bheda*; 60.108) and war or force (though the usual technical term for this method is *daṇḍa*, 60.109 uses the word *yuddha*)—are mentioned in *Arthaśāstra* 7.16.4 and explained more concretely in *Arthaśāstra* 7.16.5–8 (cf. MaS 7.159, *Nītisāra* 18.3–52). For the three-fold power of the king mentioned in SP 60.109ab and 60.119c—*mantra*, *prabhāva* (*prabhu*) and *utsāha*—, see *Arthaśāstra* 6.2.33. The term *hīnasandhi* (‘a peace treaty by the weaker side’) in SP 60.110b is mentioned in *Arthaśāstra* 1.1.9 and 7.3.36, and explained in detail in 7.3.22–36 (cf. *Nītisāra* 9.1–23). The three states of the kingdom—advancement (*vr̥ddhi*), stability (*sthāna*) and decline (*kṣaya*)—mentioned in SP 60.110cd are defined in *Arthaśāstra* 6.2.5 and their relationship with the six measures of foreign policy are taught in 7.1.20–38 (cf. MBh 12.69.67).

- 115 Mahiṣa remonstrates against this reckless proposal and agrees with the idea of making peace [by the weaker side] with the stronger gods, arguing that they cannot expect to assemble forces and march (*sambhūyayāna*) with Rākṣasas and Yakṣas because the Rākṣasas are afraid of the gods and the Yakṣas are dependent on them. He also says that dual policy [of peace and war] is impossible because the gods have no rivals.²⁵⁰
- 124 In response to Mahiṣa's view, Druma expresses serious doubts as to whether the gods, being victorious and powerful, will be prepared to make peace with them, the losers. He advocates building forts in the mountains and water and waiting [for the gods to be weakened], making [limited] war (*viṅṛhyāsana*).²⁵¹ Then he reiterates the idea that they should start by destroying the social order (*varṇāśramas*) and religious observances and then attack the gods when they are weakened by the obstruction of the path of right conduct.
- 129 All of them agree with this opinion and they rise up to prepare the destruction of the world. Sunda springs up from his seat, followed by his younger brother Nisunda.²⁵²

61

- 1 The army of the demons, with throngs of elephants, chariots and horses marches out to destroy the world, spreading across all the quarters.²⁵³

250 Five of the six measures of foreign policy (*śāḍguṇya*; cf. Kangle 1965 (part 3), 252–55) listed in *Arthaśāstra* 7.1.2 are examined one by one by Mahiṣa: peace treaty (*sandhi*) in SP 60.117, war (*vigraha*) in 60.118, marching (*yāna*) in 60.119–120, seeking shelter (*saṃśraya*) probably in 60.121–122 (as a strategy adopted by Yakṣas and Rakṣases), and dual policy (*dvaiddhābhāva*) in 60.123. The sixth measure, staying quiet (*āsana*), is proposed below in 60.126 by Druma (see the following footnote). These six measures are defined in *Arthaśāstra* 7.1.6–12 and discussed throughout the seventh Adhikaraṇa (cf. MaS 7.160–168, *Nītisāra* 9–11). For SP 60.119ab, see the definition of marching in *Arthaśāstra* 7.1.9 (*abhyuccayo yānam*). Assembling forces and marching (*sambhūya-yāna*) in 60.120 is the topic in *Arthaśāstra* 7.4.19–21 as a variety of marching and also referred to in 9.7.12 (cf. *Nītisāra* 11.7).

251 Staying quiet after commencing war (*viṅṛhya-āsana*) is a variety of *āsana* and demonstrated with various cases in *Arthaśāstra* 7.4.5–12 (the term is mentioned in 1.1.9 and 7.4.4; cf. MBh 12.69.65–66, Rām. 4.53.12). The strategy proposed by Druma is not just waiting quietly for the decline of the enemy's strength, but to make the enemy decline aggressively by building forts in their territory and making sorties from them.

252 The metre of SP 60.131 is Mālinī and that of 60.132 is Puṣpitāgrā (*Aupa-chandasaka*).

253 SP 61.2c = 61.36c.

Some of the demons beat Brāhmaṇas, others smash Vaiśyas, some slay Kṣatriyas and others devour Śūdras. They eat the food offered to the gods, lick up the oblations to ritual fire and break sacrificial posts.²⁵⁴ Some devastate hermitages where recitations of the Vedas can be heard and sages are engaged in their rituals.²⁵⁵ Some manhandle the sages and their wives.

- 10 Then, knowing that they are gaining strength, they summon the army that had scattered and set out to march against the gods. On an auspicious day and at an auspicious time they beat their battle drums and prepare for a triumphant war. They bring war-elephants, honour them in the proper way and have them clad in armour. Then they put weapons, such as arrow-throwing catapults filled with iron arrows and bamboo pipes full of javelins, beside the seats on the elephants' backs. Mahouts tie goads on the chains round the elephants' necks [at their handle] and on the middle between the two temple protuberances [at their hook], and put garlands of golden crescent ornaments on their temples. The demons hoist colourful flags and banners for the elephant troops and fasten bells and chowries to the elephants. They put four female elephants in front of each war-elephant to ward off the elephants of the enemy. Young boys riding on well-trained colts with coats of mail go before the elephant troops. In front of them are archers and foot soldiers in coats of mail with swords. Then some of the demon warriors, armed with swords, mount the horses. Some harness swift young horses to chariots and others take their seats in the golden chariots.
- 26 Hearing that the army is ready, Sunda sets out, after receiving a blessing. He is well armed and is seated in a beautiful golden chariot with colourful decorations, equipped with banners and standards, and swift horses. Bards and panegyrists shower praise on him. Nisunda also sets off, riding on a war-elephant in rut. Then the other demons set off in chariots, on horseback or riding elephants.
- 32 Tārakākṣa is posted in the vanguard of the army, Mahiṣa in the rear guard, Meghasvana and Mahāsvana on either wing. In the middle, Sunda, Nisunda, Maya, Śambhu, Khara and Mura are ready for battle. In this battle array, the demon chiefs set out for heaven, looking like rain clouds tossed by the wind at the end of a world-cycle.
- 37 Knowing that they are on their way, Śatakratu (i.e. Indra) and the other gods quickly retreat from heaven and go to Janasthāna.²⁵⁶ All the demons

254 SP 61.4 is another instance of a poetic technique called *yathāsāṃkhyā* (cf. note ad SP 60.43–44).

255 The metre of SP 61.5–6 is Vamśasthavila (Jagatī).

256 It is uncertain whether Janasthāna designates a specific region or a general meaning

climb up the peak of Mt. Meru and set up camp in Nandana (Indra's garden). After stationing guards on every side, the demon chiefs set up camp, spreading themselves throughout the army. Then all the demons are allowed to disarm. The soldiers mounted on the female elephants take off their armour and those mounted on the war-elephants remove their weapons, equipment and armour. After loosening the elephants' girths and refreshing them, some of the soldiers tie their elephants to wish-fulfilling trees. Some of the elephants break the wish-fulfilling trees and others rub their temples against them. Some dive into the river Mandākinī. The horsemen take care of their horses and tie them up.²⁵⁷ Some of the soldiers gather fine clothing, garlands, fruits and honey from the wish-fulfilling trees, and others dive into the river Mandākinī and damage the golden lotuses, etc.

- 51 After spending one night in this place, the demons depart for Amarāvati (Indra's city in heaven), beating their war drums. It is as if Amarāvati were shaken by the clamour of the army. Seeing that the city is empty, the demon chiefs congratulate Sunda and Nisunda with shouts of victory.²⁵⁸

62

- 1 After conquering heaven, the demon brothers and the other demons go to Mt. Vindhya. Then the brothers respectfully dismiss the other demons and enjoy themselves at the foot of the mountain.
- 3 Realizing that the demon brothers have defeated the gods, Brahmā reflects on a way to kill them. He collects choice pieces (*tila*) of various gems and uses them to create an attractive woman with a sweet voice. Pitāmaha (i.e. Brahmā) names her Tilottamā.²⁵⁹ She is the point of com-

of 'the place where human beings abide,' namely the earth. The latter seems to be more likely from the context. According to Dey (1984, s.v.), the region called Janasthāna is 'Aurangabad and the country between the Godāvarī and the Kṛṣṇā.' He also refers to Pargiter's opinion that 'According to Mr. Pargiter, it is the region on both banks of the Godāvarī, probably the country around the junction of that river with the Pranhita or Waingāṅgā (JRAS 1984, p. 247).'

257 The metre of SP 61.47 is Upendravajrā (Triṣṭubh).

258 The metre of SP 61.54–55 is Mālinī.

259 As mentioned before (n. 234), this story is probably based on the account found in MBh 1.200.18–204.26. In MBh 13.127.46–47 and 128.1–6, Śiva, in reply to Umā's question concerning how he obtained four faces, tells her about Tilottamā and her circumambulation around him. For SP 62.4ab and 5ab, cf. MBh 1.203.7 (*tilaṃ tilaṃ samānīya ratnānāṃ yad vinīrmitā | tilottamety atas tasyā nāma cakre pitāmahaḥ*||; many southern manuscripts (D₁, T, G except G₁G₂) have *samādāya* for *samānīya*) and 13.28.1 (*tilottamā nāma purā brahmaṇā yoṣid uttamā | tilaṃ*

parison for celestial women: her face is [fairer] than the full moon, her eyes more [beautiful] than blue lotuses, her voice [sweeter] than the cry of wild geese (*haṃsa*) and her [swinging] gait surpasses that of a rutting elephant. Seeing her, Lakṣmī hides her face in shame behind a lotus, and when the goddesses in the heavenly garden see her figure they are ashamed of their own.

- 8 After making this woman, the Creator (Dhātṛ, i.e. Brahmā) tells Pākāśāsana (i.e. Indra) that all the gods must go to Pinākin (i.e. Śiva) and propitiate Him, so that He will be willing to revive Madana ('sexual desire', the god Love), whom Śambhu (i.e. Śiva) has burned with the fire from His [third] eye. Brahmā and the gods go to a peak of Mt. Vindhya where Hara (i.e. Śiva) dwells. However, they cannot find Śarva (i.e. Śiva) there, so they meditate upon Him, uttering the *praṇava* (i.e. the sacred syllable *oṃ*).
- 12 Then a *liṅga* like a mass of *tejases* appears in the midst of the gods, and a loud voice arises from it. It tells them that for their sake the wicked one (i.e. Madana), whom He has burned, will be restored to life and help them. He orders them to have the woman circumambulate Him (the *liṅga*), and she does so, her hands joined and raised to her head.²⁶⁰
- 16 When she bows to the eastern side (*mūrti*) [of the *liṅga*], a beautiful, tranquil face with three eyes appears on it. *Tejas* springs from that face of Pinākin and enters into the woman. When she bows to the side facing south, the radiant face of Suraguru ('the Preceptor of the gods', i.e. Śiva)²⁶¹ suddenly emerges, with the complexion of rain clouds, a thun-

tilaṃ samuddhṛtya ratnānām nirmītā śubhā ||).

260 For the following passage concerning the emergence of four faces, cf. MBh 1.203.20–24 and 13.127.46–47a, 128.5–6. The depiction of each of four faces in the SP and the *Anuśāsanaparvan* version of the MBh (the passage in the *Ādiparvan* version does not refer to the features of each face) conforms more or less to the iconography of four faces facing four directions, of the five-faced Śiva described in VDhP_{SH} 3.48.1–5 and of the early images of four-faced *liṅga* (cf. Kreisel 1986, 65–73). A peculiar point in the SP is that it is explicitly stated as being a *liṅga*, while Śiva himself is considered to have four faces in the two accounts in the MBh. For the relationship of these accounts to the icons of four and five-faced Śiva or *liṅga*, see Bakker 2001b, and also his review (1999) of Srinivasan's 1997 monograph, in which he expresses strong doubts about her underrating of the relevant accounts in the Tilottamā myth (Srinivasan 1997, 13) in her investigation of the development of the iconography of the multi-faced Śiva.

261 In the iconography of the four and five-faced Śiva or *liṅga*, the southern face is usually described as terrifying (as *raudra* and *bhīmasaṃkāśa* in MBh 13.127.47a and 128.6cd and, in VDhP_{SH} 3.48.4ab, described as *raudra* and called Bhairava), which can also be found in the description of it in SP 62.19. On the other hand, another icon of Śiva called Dakṣiṇāmūrti represents him as the preceptor of the gods. The name Suraguru given on the southern face here shows the influence of this icon. See Bakker 2001a and 2004b.

dering voice, fangs and flaming eyes. *Tejas* brighter than that of the sun springs from this southern face and enters into her.

- 21 When she bows to the western side, a three-eyed, moon-like face appears. *Tejas* springs from that face of the Enemy-of-Madana (Madana-dviṣ, i.e. Śiva) and enters into her. When she approaches the northern side and bows to it, a benevolent face appears. *Tejas* springs from the face and enters into her. The four faces of Devadeva (i.e. Śiva) have emerged from the four sides, not because He was captivated by her beauty, but in order that the gods' aim might be achieved.²⁶² Deveśa (i.e. Śiva) has given her the *tejas* that had been stored in Him ever since He burnt Madana.
- 27 Śiva tells the gods that, because she, as well as the gods, has circumambulated Him in a circle (*maṇḍala*),²⁶³ this place on Mt. Vindhya, which is sacred to Him, will be called Maṇḍaleśvara, and He will always be present here. Anyone who sees Īśāna (i.e. Śiva) called Maṇḍaleśvara (the four-faced *līṅga* at this place) will receive the benefits that result from a horse sacrifice and will reach His world. The place will be dear to Him, frequented by the gods, the Siddhas, the Kinnaras and Snake deities.²⁶⁴

262 SP 62.25d may be a rare instance that explicitly refers to an early version of the same myth—the *Ādiparvan* version in the MBh, in which Śiva becomes four-faced because of his desire to see the charming Tilotamā, when she circumambulates him—and denies that explanation. The same reason is also assumed in the *Anuśāsanaparvan* version, but an intention to demonstrate his power of *yoga* is added (MBh 13.128.4cd: *caturmukhaś ca saṅvṛtto darśayan yogam ātmanāḥ*).

263 It is uncertain whether the gods following Tilotamā circumambulate Śiva or Tilotamā circumambulates Śiva and the gods. The latter is the case in the *Ādiparvan* version of the MBh (see n. 234); in the present context, however, the former seems to be more likely because there is no statement concerning Tilotamā's circumambulation of the gods and because *yūyam* in SP 62.27c is supported by all the available manuscripts (the relevant folio in S₁ is lost) but S₂^c; the correction in S₂^c here appears to be a secondary improvement by a later hand. Then the subject would be plural, but the singular form of the corresponding verb, *cakre* in SP 62.28a supported by S₂S₃, is probably original, which is grammatically allowed by interpreting *yūyaṃ ca* as an additive. As for the following word, on the other hand, the plural accusative *sarvān* in S₂ (*sarvā* in S₃) would become impossible, and would have been corrupt from the accepted *sarve* because the juxtaposition of the singular verb with the plural nominative *sarve* sounds awkward.

264 Maṇḍaleśvara may be identified with the Muṇḍeśvarī Temple built on top of a hill situated close to the village of Ramgarh to the southwest of Bhabua, District Kaimur, Bihar. In the vicinity of the temple were found two halves of a stone slab bearing an inscription (edited by Banerji in 1907–08 and re-edited by Majumdar 1920, Gai 1985, Neuss 2003 and Bakker *forthc.* a), which records that, in the reign of Udayasena, given the titles Mahāsāmanta, Mahāpratīhāra and Mahārāja, Gomibhaṭa in the office of *daṇḍanāyaka* founded a Maṭha contiguous to the Vinīteśvara Maṭha. Subsequently, it says that Gomibhaṭa arranged to supply provisions and requisites for a Nārāyaṇa temple (*śrīnārāyaṇadevakula*) from the treasury of the Lord Maṇḍaleśvara (*śrīmaṇḍaleśvarasvāmīpādīyakoṣṭhikā*) and contributed to the temple committee (*devanīkāya*) requisites for the temple ritual

of the Lord Maṇḍaleśvara (there are various readings and interpretations of the inscription proposed by the previous scholarship; my reading and interpretation here follows that proposed by Bakker *forthc. a*). The relationship between the two Maṭhas, the Nārāyaṇa temple and the Lord Maṇḍaleśvara is not very clear from the inscription, but it is almost certain that the Lord Maṇḍaleśvara is the main deity of the temple complex. It bears a date of the thirtieth year of an unspecified era. If this era is the Harṣa era, the date would correspond to 636 AD (Banerji 1907–08, Majumdar (1920, 24–27) argues in favour of the Gupta era, which is impossible on palaeographical grounds). Gai (1985), however, assigns the inscription to the first half or middle of the sixth century on palaeographical grounds, though he does not try to specify the era; Neuss (2003) proposes the date of 570–590 AD, comparing it with the palaeography of other contemporaneous inscriptions in the region. Although it is difficult to date the inscription precisely as Neuss does merely on palaeographical grounds, his dating is by and large plausible and the inscription can be ascribed roughly to around the second half of the sixth century. This means that a temple of Maṇḍaleśvara had existed before that period. The present Muṇḍeśvarī Temple is ascribed to the early seventh century on stylistic grounds (Williams 1982, 166–168; Meister 1981, 77; for the bibliography about this temple, see the latter paper, notes 1 and 5; in addition, Deva 1985 and 1990; Śrīvāstava & Pāṭhaka (eds.) 1994). The main object of current worship, the goddess Muṇḍeśvarī, is evidently not a part of the original temple, and the main image installed at the centre of the sanctum is a *caturmukhaliṅga*. The present *caturmukhaliṅga* with four uniform faces is a later replacement, dated to later than the twelfth century by Deva (1990, 160). However, there is an old *caturmukhaliṅga* in the courtyard, which may have been the original main image (Deva 1990, 161; Neuss 2003, Plate 8). The *liṅga* is severely abraded but, when the Skandapurāṇa project team conducted field research there in January 2012, we were able to discern that each of the four faces has a different icon. There is a high possibility, therefore, that this *caturmukhaliṅga* was the original image of the sanctum and called the Lord Maṇḍaleśvara. The unique octagonal plan of the temple enshrining a *caturmukhaliṅga* at the centre of the sanctum also looks appropriate for that naming (see Meister 1981 for a thorough study of this temple plan). As Neuss argues (2003, 543f), the currently accepted dating of the extant temple to the early seventh century is not based on any firm grounds. Even if the dating is correct, it may have been built in order to enshrine a *caturmukhaliṅga* that had already been worshipped at the site. Thus the date of the extant temple, even if it is slightly later than the composition of the SP, cannot exclude the possibility that a *caturmukhaliṅga* called Maṇḍaleśvara was worshipped at the site at the time of the composition of the *Skandapurāṇa*. In addition, this site is situated on the northern side of the Kaimur Hills, which may be considered to be outside the Vindhya mountain range according to current geographical nomenclature. However, one of Anantavarma's inscriptions engraved in a cave of the Nagarjuni Hill in the Gaya District, Bihar, ascribed to the sixth century, calls the inscribed cave a cave in the Vindhya mountains (*adbhutavindhyabhūdharaḡuhā*) (CII 3, no. 50, Plate XXXIB), so the site of the Muṇḍeśvarī temple is very likely to have been regarded as a part of the Vindhya mountain range around the time of the composition of the SP. Furthermore, it is said in the SP account of the Tilottamā story that she, after obtaining amorous power from Śiva-Maṇḍaleśvara, 'departed for the south, where the two demons (i.e. Sunda and Nisunda) dwell' (SP 62.41cd). Because the two demons are said to have settled themselves in the foothills of the Vindhya mountains (*vindhyapādeṣu* in SP 62.2c and 42a), Maṇḍaleśvara may

He also predicts that the woman, Tilottamā, will accomplish her task; the demon brothers will become infatuated with desire for her and will kill each other. She will be the foremost of all the Apsarases and will be worshipped at this place forever. Pleased with His words, the gods send the woman to the demons in order to bring about their death. The One-who-takes-the-lotus-seat (i.e. Brahmā) gives her a number of allies: anger, arrogance, all the seasons, sexual desire, death, delusion, and depression.

36 After sending Tilottamā to the demons, all the gods huddle together. They see Parameśvara (i.e. Śiva) in their midst, [in the form of another *liṅga*]. Because He appeared in the midst of the gods while they were huddling together (*piṇḍyamāna*), He (the *liṅga*) was called Piṇḍāreśvara there. Anyone who sees Īsāna called Piṇḍāreśvara will be freed from all misfortune and upon his death will become a Gaṇa.²⁶⁵ After bowing down to Parameśāna (i.e. Śiva), all the gods return to their abodes.²⁶⁶ The seductive woman (i.e. Tilottamā) sets off for the south, where the two demons dwell.

42 While roaming around the lovely foothills of Mt. Vindhya, the two demon kings see the woman, wearing a silken garment, holding on to a branch

well have been located in the northern part of the Vindhya mountains, which fits with the location of the Muṇḍeśvarī hill. Maṇḍaleśvara is not included in the list of Śiva's sacred places in SP 167 (Bisschop 2006, 19). On the other hand, it is included in the *pañcāṣṭaka* list found in many Śaiva scriptures (*ibid.*, 32). Thus it seems that Maṇḍaleśvara as Śiva's sacred place became into vogue not long before the composition of the SP. A number of architectural fragments and several *liṅgas* are scattered on the Muṇḍeśvarī hill around the extant temple and also on the hillside (Neuss 2003). There are also many epigraphs, probably pilgrims' records, of Brahmī and shell scripts, in which Brahmī epigraphs can be dated to the middle of the seventh century onwards (Salomon 1976 and 1983; Neuss 2003, 542f). Together with the inscription mentioned above, this condition of the hill suggests that there was a big temple complex on it in the sixth century, which had come to attract pilgrims by the middle of the seventh century. In this regard, too, Maṇḍaleśvara in the SP and the Śaiva scriptures conforms to the Maṇḍaleśvara on the Muṇḍeśvarī hill.

265 This Piṇḍāreśvara should be located in the vicinity of Maṇḍaleśvara. If Maṇḍaleśvara can be identified with the *caturmukhaliṅga* in the current Muṇḍeśvarī temple on the Muṇḍeśvarī hill (see n.264), Piṇḍāreśvara must be a *liṅga* on the same hill. On the eastern hillside called 'Site A' by Neuss (2003, Figure 2) was found an old *ekamukhaliṅga* (*ibid.*, 546f, Plates 9–12; one more *ekamukhaliṅga* from the hill in Plate 13), which is now preserved in the main temple. Several plain *liṅgas* were also found around the site during our fieldwork (e.g. *ibid.*, Plate 37). One of those *liṅgas* may have been Piṇḍāreśvara.

266 All the available manuscripts (the relevant folio of S₁ is lost) have an additional verse of four pādas after SP 62.40b, which is regarded as a later interpolation because it is out of place in the context. Furthermore, the second pāda in S₂S₃ is unmetrical, and R and A appear to have attempted to improve it independently. Pādas ab are similar to SP 29.81cd: *ṛthivyāṃ yāni puṇyāni mahyam āyatanāni ca.*

of a flowering Aśoka tree with one hand, and with the other hand on her jewelled girdle.²⁶⁷ She is singing a sweet song with great skill in a high, middle and low voice.²⁶⁸ She is like an embodiment of beauty, sexual passion, loveliness of the moon, and the perfection of *tapas*. Eager to claim her, both the demons grasp her hand simultaneously. Then, overcome with arrogance, lust, anger and jealousy, they fly into a rage against each other. Grabbing their clubs, into which death has just entered, they strike each

267 The pose of Tilottamā here is reminiscent of the icon called Śālabhañjikā.

268 Many words used in the description of Tilottamā's singing in SP 62.44 are technical terms related to a song. *madhura*, *sama*, *rakta*, *svara* and *alaṃkṛta* occur in the definition of song in Bharata's *Nāṭyaśāstra*. The text of the definition (NŚ_{GOS} 32.435 and NŚ_{KM} 32.441) has variant readings depending on the editions. The following is the text quoted by Nijenhuis from the *Kāvyaṃālā* edition and her translation of it (Nijenhuis 1974, 32):

*pūrṇasvaraṃ vādyavicitravarṇa-
trishānagaṃ trilayaṃ trimārgagaṃ |
raktaṃ samaślakṣṇam alaṃkṛtaṃ ca
mukhaṃ praśastaṃ madhuraṃ ca gānam ||.*

'That is a song, which uses all the notes, is accompanied by instruments (*vādyā*), has variegated melodic lines (*varṇa*), three registers (*sthāna*), three speeds (*laya*), three styles (*mārga*, depending on the division of the main unit of time into smaller time units), [sounds] beautiful (*rakta*, due to the combination of flute (*veṇu*) and harp (*vīṇā*)), is balanced (*sama*, the different beats being indicated by the positions of the hands), smooth (*ślakṣṇa*, due to its graceful rhythm), contains ornamentation (*alaṃkṛta*, i.e. adorned with grace notes, *alaṃkāras*), is praiseworthy, excellent and sweet (*madhura*, on account of its graceful words).'

The text in the *Kāvyaṃālā* edition quoted above, however, is unmetrical and appears to be corrupt; the following text in the Gaekward edition may be close to the original:

*pūrṇasvaraṃ cātha vicitravarṇaṃ
trishānaśobhī trilayaṃ trimārgam |
raktaṃ samaṃ ślakṣṇam alaṃkṛtaṃ ca
sukhaṃ praśastaṃ madhuraṃ ca gānam ||.*

For *sama*, *madhura* and *rakta*, Abhinavagupta explains in his commentary on the verse: *samaṃ tālayuktaṃ; madhuraṃ śrotrayoh; raktaṃ tu nāṭyoparañjakam*. See also Nijenhuis 1970, 174f., in which she explains these terms according to the definition in the *Nāradyā Śikṣā*.

Three terms, *tāra*, *mandra*, and *atitāra*, qualifying *svaras* ('[seven] notes'), indicate three octaves related to three registers (*sthāna*). NŚ_{GOS} 29.39 states:

*yas tu kaṅṭhe svaro 'tha syāt sa tu tāraḥ prakīrtitaḥ |
urogatas tathā mandro mūrdhni tārataras tathā ||
('dhaḥ in Gaekward ed. for 'tha in Kāvyaṃālā ed.).*

Thus *mandra* is a note of low octave in the breast, *tāra* a note of middle octave in the throat, and *tāratara* a note of high octave in the head. Later, from the *Dattilam* onwards, *mandra*, *madhya* and *tāra* have become the standard terms for these three octaves (cf. Nijenhuis 1970, 72f.; VDhP 3.18.2 also refers to *mandra*, *madhya* and *tāra* in the section on the definition of song: *tasya trīṇi sthānāni—uraḥ kaṅṭhaḥ śiraś ca, tebhyo mandramadhyatārotpattih*). The terms used in SP 62.44c, *mandra*, *tāra* and *atitāra*, are closer to those in the *Nāṭyaśāstra*, which points to a date before these musicological terms were standardized.

other, fall down onto the earth and lose their consciousness, under the curse of Śiva.

- 50 Overcome by lust, their souls (*ātman*, *jīva*) leave their bodies together with their semen and become two powerful and charming boys. One of the boys declares that he is Sumbha ('Slayer') towards his enemies, and the other says that he is Nisumbha ('the second Slayer').²⁶⁹ Vindhya, taking charge of the two boys, orders his wife to protect them.
- 54 When the two sons of the demon kings grow up, they find out about their demonic birth and start to perform severe *tapas*. Pleased with their *tapas*, Prabhu (i.e. Brahmā) appears and offers to grant them a boon. They wish to become invincible and invulnerable forever. Pitāmaha (i.e. Brahmā) tells them that they are destined to die in one way or another, because nobody can be immortal except the gods. After careful consideration, they wish to be invincible and invulnerable to everyone but the maiden (*kanyā*) who is Mother-of-the-world (Jaganmātrī).²⁷⁰ The Creator of the world (i.e. Brahmā) grants their wish and disappears. Ceasing their severe *tapas* and adorning themselves, they dwell on the plateau of Mt. Vindhya.
- 64 When they hear that Sumbha and Nisumbha have obtained a boon from Pitāmaha, all the demons who have survived [the wars against the gods], Śambhu, Maya, and so on, rejoice and come to see them. They gather on the plateau of Mt. Vindhya, holding their bows and swords. Maya urges the brothers to attempt to defeat all the gods and recover the three worlds which their fathers had once possessed, and promises them that the demons who were allies of their fathers will assist them in the war. On hearing these words, Sumbha looks at Nisumbha, and proclaims that they should divide the whole earth among the demons and then wage war on the gods and conquer them.
- 73 Sumbha takes the Jambū continent for himself and gives the Śāka continent to his younger brother Nisumbha. He assigns the Śālmali and the Gomeda continents to the demons who are descended from Danu and the Krauñca and the Kuśa continents to those descended from Diti, and gives the Puṣkara continent to Bhārgava (i.e. Śukra).²⁷¹ After dividing the whole earth between them, the demons rob the gods of all [the fruits

269 SP 62.52 provides an etymological explanation for the names of the demon brothers. See Introduction, p. 10f.

270 For the reading *jaganmātaiva* in SP 62.60a, see Introduction, n. 57. The exploit concerning Kauśikī-Vindhyaśinī's slaying of Sumbha/Śumbha and Nisumbha/-Niśumbha is alluded to for the first time in the *Harivaṃśa* in two places: HV 47.49 (*tataḥ sumbhaniśumbhau ca dānavau nagacāriṇau | tau ca kṛtvā manasi māṅṅ sāvugau nāśayīṣyasi ||*) and 65.51 (*sā tu kanyā yaśodāyā vindhye parvatasattame | hatvā śumbhaniśumbhau dvau dānavau nagacāriṇau ||*).

271 For this list of the seven continents, see n. 181.

of] rituals and virtuous conduct. When they destroy Kaśyapa's sacrifice and order him to make offerings to them, since they are the rulers of the whole earth, Mārīca Kaśyapa tells them they should take their shares of the sacrifices only after they have defeated the gods and gained possession of the three worlds. After hearing this, the demon chiefs prepare for war and set forth on a day and at an hour that are auspicious, eager to gain victory over the gods.

- 83 Knowing that the demons are on the march, Pākaśāsana (i.e. Indra) fortifies his city. At auspicious moments he worships the sages, bows to Pinākin (i.e. Śiva), and sets off, leading all the other gods. He rides the elephant Airāvata. A large and splendid parasol is held over him and he is fanned with spotless chowries. Sages encourage him with blessings and shouts of victory, while bards and panegyrists shower praise on him.
- 90 Bṛhaspati places the gods on flat and open spaces in the form of a lotus (*padmavyūha*).²⁷² Śatakratu (i.e. Indra) and the Maruts are placed at the pericarp of the lotus; the Vasus, the Rudras and the Ādityas at its petals; Yama, Kāla, Kubera and Varuṇa at its filaments; Ananta with [other] Snake deities at its stalk. He arranges the other gods, accompanied by the armies of Rakṣases and Gandharvas, around the lotus. Hearing the sound of the demons' drums, the gods beat drums and shout battle cries. Hearing their clamour, the demon chiefs prepare to fight.
- 96 Seeing the gods' lotus formation, the demons ask Bhārgava how they can break it. He gives them instructions to disperse and attack it, and they quickly do so. Then the battle between the armies of the gods and the demons commences. Horsemen fight with horsemen, elephants with elephants, chariots with chariots, and foot soldiers with foot soldiers. The battlefield is sullied with fat and blood and covered with armour and dead horses and elephants.
- 105 The gods, overpowered by the demons, take refuge in Śakra (i.e. Indra), the serpents in Ananta, and the Yakṣas and Rākṣasas in Kubera. The demons, overjoyed at having broken the gods' formation, make an assault on Pākaśāsana. In fury, Śakra smashes the demons' army with his Vajra²⁷³ and completely consumes it. Then Sumbha appears and challenges him to a battle.
- 110 At that moment Brahmā arrives. He advises the gods not to fight with the demons, since they are invincible to the gods. Following his advice, the

272 The lotus formation (*padmavyūha*) is mentioned in a list of various battle formations in MaS 7.188, though it is not found in a similar list in *Arthaśāstra* 10.6.

273 SP 62.107b = SP 19.28b, SP_{Bh} 84.17b, 129.18b, 140.3d; Rām. 1.45.18b, 3.67.10b; BhāgP 6.12.25d, 8.11.6b. Among the formulaic expressions in the SP, this is a rare instance shared by the *Rāmāyaṇa* and not by the *Mahābhārata*.

gods abandon the battle and immediately disappear. The demons shout for joy and congratulate Sumbha and Nisumbha on their triumph.²⁷⁴

63

- 1 After conquering the gods in war, the demons go to Mt. Vindhya. The two (i.e. Sumbha and Nisumbha) dismiss the other demons and then enjoy themselves there. One day their guard, Mūka, sees Devī (i.e. Kauśikī) on the peak, blazing with *tejas*.²⁷⁵ With auspicious marks all over her body and adorned with heavenly ornaments, she is like an embodiment of the perfection of virtues.²⁷⁶
- 5 Seeing her, Mūka is astonished. He thinks that since Sumbha is as pre-eminent among men as she is among women, they would make a good pair. With this in mind, he asks her who she is, who her parents are, and why she lives on this mountain which is inhabited by demons. Knowing that the end of Sumbha and Nisumbha is near at hand, the Mistress-of-the-gods (Sureśvarī, i.e. Kauśikī) replies with a smile: ‘I am human and I dwell on this mountain. My father, an Ātreya and a Cakracara,²⁷⁷ has gone to heaven. My mother followed her husband, leaving me when I was

274 For the text critical problems of the last verse, see Introduction, p. 41f. and p. 65f. The metre of SP 62.113–114 is Mālinī.

275 SP 63.3d = MBh 3.277.27b and 5.92.31b. There are many instances of a phrase reading *jvalantam* for *jvalantīm* in the Epic, such as MBh 3.197.19b, 7.160.24b, 7.161.23b, 12.278.33b, 13.20.11d, HV 55.45b.

276 This chapter is probably a source of DM 5.42–76, in which the demons Caṇḍa and Muṇḍa report the beauty of Kauśikī to Sumbha and Nisumbha, and the demon Sugrīva is sent to her to conduct Sumbha’s courtship. The same motif of courtship of Kauśikī by the demon king Sumbha is found in several later versions of the *devīmāhātmya* (e.g. VmP 29.29–39, DBhP 5.23.11–24.30ab; cf. Introduction, n. 10 on p. 7).

277 According to the *Baudhāyana Dharmasūtra*, Cakracara is a householder who observes a special mode of living and listed together with Śālīna and Yāyāvara in 3.1.1. The name is explained in 3.1.5 as *anukrameṇa caraṇāc cakracaratvam* (cf. Heesterman 1982, 265 n. 23). The mode of living of these three types of householder and the nine means of their livelihood are described in 3.1.6–3.2.19. In the Epic, however, it denotes a class of superhuman beings (possibly the beings who move about freely in the world) and is frequently used in a plural form. For example, MBh 3.83.67c (plural with *siddhāḥ*), 3.87.73e (plural with *devāḥ*), 12.235.24ab (*sa cakracaralokānāṃ sadṛśīm prāpnuyād gatim*), 13.129.43c (plural with *somalokacarāḥ*), 13.129.47a (plural with *devalokacaraiḥ*), Rām. 5.45.38a (plural with *maharṣibhiḥ* etc.), Rām. 5.46.21a (plural with *maharṣayaḥ* and *siddhāḥ*). In SP_{Bh} 159.20a, it is used in this meaning in the nominative plural with *siddhāḥ*; but the Cakracara here is clearly a brahmin. Whether he is a brahmin who has the power of the superhuman Cakracaras, or who observes the special mode of life described in the *Baudhāyana Dharmasūtra*, cannot be determined.

very young. At her death she gave me weapons and told me to live on Mt. Vindhya and practise martial exercises. Obeying her instructions, I live on this mountain inhabited by wild animals.’ Mūka is happy to hear her words and hurries to see Sumbha.

- 16 When he comes to Sumbha, his facial expression tells of the treasure he has discovered. His eyes are wide open in wonder. Sumbha asks him why he is so delighted. Mūka tells him that he has seen a peerless woman on a peak of the mountain; never has he seen such a beautiful woman, among human beings, gods, Rākṣasas, Yakṣas, Gandharvas, Snake deities, Siddhas, nor in the mansions of the kings of demons. He goes on to say that in reply to his questions she has told him that she is the daughter of an Ātreya and that it is on her mother’s instructions that she lives on the peak of Mt. Vindhya.
- 23 While Mūka is telling his story, passionate love takes root in Sumbha’s mind, a love which will lead the demons to ruin. Overcome by desire, the king of demons (i.e. Sumbha) orders Mūka to go and make her eager for him. The demon (i.e. Mūka) hurries to the place where he first saw her.
- 26 When she sees him approaching her respectfully, Devī (i.e. Kauśikī) asks Mūka the object of his visit. He says he has come to deliver a message from Sumbha and she asks him what this message is. He answers that the king of demons (i.e. Sumbha), who has conquered Śakra (i.e. Indra) in war, intends to marry her and wants her to be the foremost of all his wives. The Mistress-of-the-gods (Amareśvarī, i.e. Kauśikī) laughs out loud. Looking at her own arms, she tells him that he must know that as a nuptial present she requires her suitor to fight with her (*yuddhaśulkā*). She goes on to explain that if the demon (i.e. Sumbha) defeats her, he may have her as his bride, but that otherwise he himself will be slain. Mūka objects, saying that it is ridiculous for her to want to fight with the king of demons, whom not even the Slaughterer-of-Vala-and-Vṛtra (Vala-vṛtrahan, i.e. Indra) dares face in battle. Devī replies that to her all the kings of demons are just straws in battle, and then she orders him to go and convey her message to Sumbha; since he is acting as a messenger, she will not kill him.
- 37 Mūka bows down to her and then goes to the demon (i.e. Sumbha). When he is given permission to speak, he reports²⁷⁸ that when he proposed

Ātreyaī, a woman of Ātreya lineage, can designate a woman who has just finished her ablutions after the three days of menstrual period, and she is considered to be the most appropriate for pregnancy. This connotation may be the reason why Kauśikī is made to pretend to be a daughter of an Ātreya in this context. For Ātreyaī, see Jamison 1991, 213–223. A chaste wife of a Mṛgacārīn Hāla is called Ātreyaī in SP 57.81a.

278 SP 63.37d = SP 30.21d, 60.2d, 63.54d and SP_{Bh} 166.5b, while SP 60.16d reads

marriage to the maiden on behalf of Sumbha, she had said that as a nuptial present she required her suitor to fight with her (*yuddhaśulkā*) and that he should take her as his bride only after defeating her. She had also said arrogantly that in battle with her all the demons are just straws. When he hears this message, Sumbha cannot bear it because of wrath, pride and sexual desire. The demon king then goes to the splendid hall with crystal turrets on columns and jewelled arches; he takes his seat on the royal golden throne in it as Varuṇa does in [his hall] Sukhā. Nisumbha also takes his seat. Other powerful demons join them in that hall.

- 45 When the demon chiefs are settled, Sumbha tells them that his guard, Mūka, has seen a beautiful maiden on a peak of Mt. Vindhya. He passes on what he has heard from Mūka and goes on to say that he intends to take the arrogant maiden by force in a fight. When Śambhu hears this, he advises the demon king to try instead to win her over by persistent coaxing and cajoling, as all beautiful women are perverse by nature.
- 51 Then Maya asks what she looks like, how she behaves, and what objects she always has at hand. Urged by the king of demons, Mūka answers Maya's questions. He says that she is well-proportioned²⁷⁹ and has three eyes, a mouth with sharp teeth, and eight arms; she is as dark as a rain cloud with a fine nose and a sweet voice. She has all sorts of weapons, armour and ornaments always at hand. Her body surpasses the sun [in energy] and her beauty that of the moon. When he has finished his account, Maya heaves a deep sigh and warns Sumbha to have nothing to do with her, because she must be a magical creation (*krtyā*) of the gods, who has come to Mt. Vindhya in order to destroy the demons. Instead, he advises him to take his pleasure at will with any of the charming maidens in the houses of the demons.
- 62 Laughing away Maya's warning, Sumbha says that if she has been created magically by the gods in order to destroy the demons, she will try to kill the demons anyway, so that the best course of action is to gain control of her before she attacks them. Impelled by Death, all the demon chiefs agree with him. After speaking these words to the assembly of demons,

vyākhyātum for *ākhyātum*, probably in order to avoid a hiatus with the preceding *samāsenā*.

279 The first two akṣaras in SP 63.55a seem to be corrupted in all the variants (*māmā* in S₁, *sadā* in S₂S₃, and *sama*^o in R). Of them, *sadā* is proper as one word, but the combination with *sadā susaṃsthītā*, meaning either 'always well-proportioned' or 'always standing firm,' does not make good sense in the context. The present editor has conjectured *asau* because a denominative pronoun is desirable in the sentence. Furthermore, the first *a* in *asau* may have been dropped as a result of *sandhi* with the preceding *upacakrame* by mistake, which could have triggered various variants.

the conqueror of the king of the gods (i.e. Sumbha) springs to his feet.²⁸⁰

64

- 1 Beating battle drums, the demons begin to prepare chariots, elephants and horses for the battle. Some of the demons bring rutting elephants and give them feed and aromatic smoke to make them even more excited. Mahouts saddle the elephants, put chains round their necks and attach goads to them, and mount female elephants. They fasten armour, javelins and quivers [to the war elephants] and place various weapons on either side of the three seats on their backs. Then flags and banners are hoisted. Some of the demons, wearing coats of mail and carrying swords, ride on armoured horses. Some take their seats in chariots.
- 8 Sumbha and Nisumbha, the demon brother kings, take their places in the golden war chariots with their swift horses, weapons and banners. After receiving blessings for victory, they set forth, while bards and panegyrists go before them, showering praise on them. The demons begin marching in troops to the mountain where Kausīkī dwells.
- 12 Various evil omens are observed: flagpoles fall down; jackals howl inauspiciously; dust rains down from the sky; vultures and crows circle over the army; a dusty wind blows against it; a harsh sound is heard in the sky; the earth quakes.²⁸¹ But in spite of these portents of their defeat, the demons continue marching, as if dragged on by Death. The king of the demons (i.e. Sumbha) commands his guard Mūka to go and tell the maiden to accept the nuptial present [she has demanded]. When he (i.e. Mūka) gives Kausīkī this message, she agrees to accept the present. After dismissing him, she expands herself by means of *yoga*.
- 19 A host of terrifying women spring from her limbs. They are wielding weapons and wearing protectors on their arms and fingers. Each of them leads a troop of women with the heads of birds or animals. Vāyasī leads a crore of women with the heads of crows; Upakā the same number of women with the heads of owls; Pracaṇḍā women with the heads of lions;

280 The metre of SP 63.66 is Mālinī.

281 SP 64.12–14 describes inauspicious portents, of which two verses (64.13–14) are quoted in the *Abhūtasāgara* by Ballālasena, each in a different place (cf. SPI, Prolegomena, p. 8f.). The fact that the description of omens, irrelevant for the Śaiva mythology, is quoted suggests that Ballālasena was well acquainted with the details of our text. For the portent where jackals howl in the direction of the glow, see MBh 4.37.6ab and 5.136.23cd (cf. 5.153.30cd, 7.153.34ab).

Ugrā women with the heads of tigers; Jayā women with the heads of elephants; Jayantī women with the heads of peahens; Jayamānā women with the heads of horses; Prabhā women with the heads of wild geese (*haṃsa*); Prabhāvatī women with the heads of ruddy sheldrakes (*cakrāhva*); Śivā women with the heads of jackals; Saramā women with the heads of dogs; Vijayā women with the heads of hawks (*śyena*); Mṛtyu women with the heads of herons (*kaṅka*); Niyati women with the heads of diver birds (*madgu*); Aśani women with the heads of hens. Revatī, Vṛṣadaṃśā, Pūtanā, Kaṭapūtanā, Ālambā, Kiṃnarī, Śaṣṭhī, Śakuni, Mukhamaṇḍikā, Alakṣmī, Adhṛti, Lakṣmī, Potakī, Vānarī, Sprhā, and others also spring from Kauśikī, leading troops of armed women.²⁸²

282 The goddesses listed here are also mentioned in SP 68.2–8 with some additional names, where Kauśikī distributes them to various countries and cities. A list of names of the Mothers who emerged from Kauśikī's body is also found in SP_{Bh} 164.142–178, which contains more than two hundred names, including some of the names listed here. Kauśikī therein gives them to Skanda as a gift for his inauguration as commander of the gods' army. SP_{Bh} 164.143–177 is parallel to MBh 9.45.3–39 except for 34cd–37. For the analysis of the names and descriptions of the Mothers in MBh 9.45, see Tiwari 1985, 124f. A version of the Skanda myth found in MBh 3.213–221 contains an instruction about Grahas ('Seizers'), in which some of the goddesses listed here are incorporated (MBh 3.219.26–29 and 32–33): Pūtanā, who is a Rākṣasī; Revatī, who is Aditi (Mother of the gods); Mukhamaṇḍikā, who is Diti (Mother of the demons); Śakuni, also called Vinatā (Mother of the birds); Saramā, who is the Mother of the dogs; and Śitapūtanā, who is a Piśācī and, according to the *Kāśyapasaṃhitā* (Meulenbeld 2000, Vol. IIA, 33.), also called Kaṭapūtanā. Jayā, Vijayā and Jayamānā (sometimes Jayantī) are the names of three of the four sisters of Tumburu, and the fourth, Aparājitā, is assimilated with Kauśikī in the SP (see n. 223). Śaṣṭhī is often associated with Skanda and represented with a six-headed image (see Tiwari 1985, 8f.; Couture and Schmid 2001, 187f.). For a more detailed discussion of the Mothers in the *Skandapurāṇa*, see Yokochi 2004b, 99–113.

Archaeological evidence has revealed that animal and bird-faced goddesses were popular in the Kuṣāṇa period. Joshi lists thirteen features of iconographic importance in his 1987 paper about images of the Mothers in the Kuṣāṇa period from Mathurā, based on a total of one hundred and seven pieces, most of them containing more than one Mother statue. One of their common features, he says, is that 'Many of them have human faces, but some have the faces of birds like eagles and parrots, and others of animals such as lion, tiger, bull, etc.' (1987, 159). According to Joshi's classification into thirteen types, at least Types ii and vii include representations of the Mothers with animal and bird faces (1987, Figs. 4, 6). According to Harper (1989, 58–70, Figs. 4, 9, 10, 14), the first (single goddess with a human, animal or bird head) and the fifth (groups of goddesses with human, animal or bird heads) of her five categories include images of the Mothers of this type. In his 1987 paper, Joshi's figures are the same as Harper's Figs. 10 and 14, which were also in Agrawala 1971 (81f, Figs. 7, 8). Bautze published two more panels of a group of the Mothers with human, animal, and bird heads from the Russek Collection (1987, Figs. 1–4 for Russek Collection, Nos. 571 and 683). See also Pannikar 1997, 31–53. In the early mediaeval period, animal and bird-faced goddesses are incorporated into the Yoginī images in several Yoginī temples (Dehejia, 1986).

- 30 Kauṣikī quickly creates golden war chariots, equipped with swift horses, weapons and standards. She also creates horses complete with harness, rutting elephants,²⁸³ and a variety of weapons, armour and drums. Then she addresses the goddesses, saying: ‘The brothers, Sumbha and Nisumbha, and the other demons have come to conquer me in battle and to capture me. I shall kill the brothers, and you must kill the other demons. You will be ageless and immortal.’²⁸⁴ Giving them this boon and command, Devī (i.e. Kauṣikī) herself prepares to fight.
- 36 Her chariot, once given to her by the Daughter-of-the-King-of-the-mountains (i.e. Umā), appears as soon as she thinks of it. This golden aerial chariot, drawn by powerful lions, glows like a blazing fire, dazzling with jewellery, furnished with various weapons and armour, and resplendent with a soaring golden pole with a dancing peacock on top of it. Vijayā holds a parasol, Siṃhī takes the reins, and Jayantī and Jayā hold her chowries. Given blessings and armed, she takes her place in the divine chariot, with the parasol stretched out above her and the chowries fanning her.²⁸⁵
- 43 Then, beating drums and shouting battle-cries, the well-armed goddesses go before Devī. Their battle-cries disconcert the demons and terrify the elephants and horses in their army into discharging excreta. They seem to make the earth quake, the oceans tremble and mountains shudder, and to split the roof of the sky. Looking like a mass of clouds in the rainy season, adorned with banners and standards,²⁸⁶ the army of goddesses

283 The phrase *mattonmatta* in the meaning of ‘very excited or intoxicated’ occurs at MBh 14.91.39a (*mattonmattapramuditam pragitayuvatijanam*), although it means ‘the drunken and the insane,’ in the other occurrences in the Epic (MBh 5.33.96c, 10.6.22a, HV App. I, No. 24, line 101).

284 SP 64.34c ≈ 29.115a (in the nominative singular).

285 SP 64.36cd–39 may form one sentence without any finite verb, in which an absolutive *samavekṣya* in 37c plays the role of a finite verb. A more plausible interpretation, however, is to consider 64.36cd–42 to be one sentence, with *āruroha* in 41c being the finite verb, into which 64.40 is inserted as an independent sentence. A sentence construction of this sort with an independent sentence inserted is not unusual in Epic and Purāṇic Sanskrit (e.g. 53.26–33, which is discussed on p. 69 of the Introduction, and 67.22–32 discussed in n. 301 below). The fact that Pārvatī gave a chariot drawn by lions to Kauṣikī is stated in SP 58.22. The metre of SP 64.36–38 is Vaitālīya (Viyoginī except for 38d), and that of 64.39 and 42 is Upajāti of Triṣṭubh.

286 Concerning *śitanistriṃśasaṃkulam* in SP 64.46d, a variant *sita*^o (‘white’) in S₂ and **A** might appear better than *śita*^o (‘sharp’) in S₁ and R (*s* and *ś* are indistinguishable in S₃) because the swords are compared with a cluster of lightning flashes in the rain cloud in this sentence. In SP 66.33d and 34a, however, the blue sky is compared to the colour of a sword (*vyoma śitāsiniḷam* at 33d and *nabhasi vimeghe dhautanistriṃśanūle* at 34a). In this sentence, therefore, what is compared

rapidly approaches the demons.²⁸⁷ The demons see the menacing army approaching them.²⁸⁸

65

- 1 The goddesses meet the vanguard of the demon army, and the two armies charge at each other. The four sections of the demon army—infantry, cavalry, elephants, and chariots—assail their counterparts in the goddesses' army; horses and elephants assail chariots, and charioteers horses and elephants; cavalry assails infantry and infantry cavalry. The goddesses attack the demons with various weapons. Some of the goddesses trample the demons underfoot, others smash their heads with their fists, and others rip open their chests and drink their blood until they die.²⁸⁹ Elephants whose mahouts have been killed attack the goddesses and the demons indiscriminately. Some of the rutting elephants smell others in rut and suddenly attack them despite the mahouts attempting to hold them back.²⁹⁰
- 13 Demon warriors twang their bows shrilly, and Mt. Vindhya appears to shake with the clamour of the battle.²⁹¹ In turn, the goddesses and the demons shout cries of victory; the two armies repeatedly advance and retreat in alternation, like forests swayed by the wind. The severed heads of the vanguard of the demon army, scattered across the battlefield, are like lotus flowers cut from their stalks. The demon army seems to swing back and forth, continually retreating and then returning to the battle. Each time it advances, it is counterattacked by the goddesses and then rapidly retreats again, just as rivers flow backwards, when they flow into the sea at high tide.
- 22 The demon chiefs in their chariots call out their names and emerge

to lightning would be not the colour of the swords but the flashing of their sharp edges.

287 In SP 64.48d a variant *diśo daśa* is a much more usual expression than the adopted *diśo diśah*, but the latter occurs at SP 61.2b and SP_{Bh} 89.29b, too.

288 The metre of SP 64.49 is Aparavaktra (Vaitālīya).

289 The conjectural reconstruction of SP 65.8ab is discussed on p.45 of the Introduction.

290 SP 65.12–81 is composed in the metre of Triṣṭubh, except for 65.41 and 54 in the Jagatī metre and for 65.47 in a mixture of both (Upajāti).

291 In SP 65.13d, the accusative *vyoma* is supported not only by all the S manuscripts but also by a variant in R (*vyāsa*), although the verb *vi-√ras* does not usually take an object and therefore the locative *vyomni* conjectured by Bhaṭṭarāi is more appropriate in the sentence. The verb *vi-√ras* may have a causative meaning here; or the accusative *vyoma* is used to denote a continuity of space (cf. Speyer 1886, § 54).

from the midst of their troops. The goddesses in their chariots come to meet them: Śaṣṭhī advances against Meghasvana, Mr̥tyu against Kārtasvara; Lakṣmī fights with Druma, Kānti with Maya, Saramā with Mura, Caṇḍā with Ghana, Niyati with Khara; and Prabhāvatī advances against Dhundhu. The demons, eager to fight, bear down upon the goddesses and shoot at them, their arrows glittering with golden feathers. The goddesses also shoot sharp arrows at the approaching demons. The arrows exchanged between the two parties shine like the rays of the sun and the moon in the evening of a day at full moon. The arms of demons, holding weapons, fall, cut off by the goddesses, looking like great snakes with their tongues projecting.

- 30 Śaṣṭhī shoots several arrows at Meghasvana, who intercepts all of them with his own. When he shoots his arrows at her, she fends them off and then pierces the demon with her own arrows. His charioteer carries the injured demon away from the battlefield.
- 34 Mr̥tyu parries the arrows shot by Kārtasvara with her own, shooting him in the chest and shooting the horses [yoked to his chariot]. Leaving the chariot with the dead horses, the demon jumps up²⁹² in the air and hurls himself at Mr̥tyu, wielding his sword and shield.²⁹³ Breaking his shield, she shoots him in the vitals with her arrows, killing him at once.
- 40 Lakṣmī showers arrows upon Druma, so that he looks like a great tree (*mahādruma*) on which a flock of birds has perched. Attacking her with showers of arrows and counterattacked by her,²⁹⁴ the demon slashes the standard of her chariot and shoots her horses and charioteer with his arrows. With her arrows Lakṣmī kills his charioteer, injures his horses and splits his standard. The horses carry the chariot away from the battlefield.
- 47 Kānti and Maya compete with each other in archery.²⁹⁵ Neither can find

292 For the problem of \sqrt{pru}/\sqrt{plu} , see p. 72 in the Introduction.

293 In SP 65.38c, all the S manuscripts read °*mabhūta*° (or °*mabhūnta*°; *ta* and *nta* are indistinguishable in the S manuscripts in this case), but this does not make sense because it results in two verbs, *abhyadravan* and *abhūt*, in one sentence. The adjective *ṛbhū* in the meaning of ‘skillful, powerful’ may be archaic, which is common in the Vedic literature, but seems to be rare in classical Sanskrit. However it fits in the sentence here both in meaning and in form as a sing. fem. accusative *ṛbhūm* that requires minimal emendation from *ma* to *mṛ*.

294 *acintayitvā* (SP 65.43a) occurs at SP 65.59a, 66.29b, SP_{Bh} 135.3c, and 136.36b. Although Bhaṭṭarāi’s conjecture *acintayantī* is equally good, the word *acintayitvā* seems to be more usual in this text.

295 SP 65.48ab refers to various movements in archery: *ādāna* ‘grasping a bow and arrows’, *saṃdhāna* ‘fixing an arrow to the bow-string’, *vikarṣaṇa* ‘drawing a bow’, *sthāna*, *krama*, *pragraha* and *tejana*. The movements indicated by the last four terms are unclear. Of them *sthāna* and *krama* probably mean ‘shooting arrows, standing still’ and ‘shooting arrows, moving’ respectively. Like these two, *pragraha* and *tejana* may well be contrasting movements; for instance, *pragraha* may mean

any weak point in their opponent, but they pour showers of arrows on each other, and each other's horses, charioteers and standards. Finally, after his charioteer and horses have been killed by Kānti's arrows, Maya recognizes her victory and flees from the battle, into the sky.

- 54 Saramā and Mura shoot arrows at each other. When his bow is broken by her arrows, Mura takes another bow and kills her horses with his arrows. Enraged, Saramā springs up high and kills his horses and charioteer with her sword. When Mura also jumps up high and pierces her breast with his arrows, she slashes his bow, taking no notice of his arrows. Mura disappears into the sky.
- 60 Caṇḍā pierces Ghana ('a rain cloud') with arrows and gives him a look of rain cloud with moonbeams. While Ghana pours arrows upon her in turn, Caṇḍā shoots his horses with her arrows. The demon repays her by slashing her standard and killing her horses. Leaving their chariots, they move light-footedly in a circle, face to face, with the tips of their fingers touching the earth, and practise various arts of wrestling (*mārgas*),²⁹⁶ each looking in vain for a chance to strike. Then Caṇḍā leaps impetuously at the demon and cuts off his head. Ghana falls down to the ground and dies. Smearred with blood, he looks like a rain cloud at twilight.
- 67 Niyati plants her arrows in Khara's chest and cuts down his standard. He throws his club at her, and it smashes her chariot, charioteer and standard into pieces. Leaping swiftly from the chariot, Niyati falls on the demon

'holding a shot in check with a bow fully bent' and *tejana* 'shooting in quick succession'.

- 296 SP 65.64 refers to various arts of wrestling; all the words in the accusative plural in the verse are in apposition to *mārgān* in 65.63c. It is unclear what sort of move precisely is denoted by each term, though some of them can be inferred from the term itself. Some wrestling moves, which Viṣṇu in the form of Varāha performs when he fights with the demons, are described in SP_{Bh} 103.25–28 and called *mārgas*:

sa viddhas tais tadā vyāsa śaraiḥ sannataparvabhīḥ |
bhidyamānaś ca bahudhā maṇḍalāni cacāra ha ||25 ||
kaḍācit siṃhavac cāpi plavate nardate 'pi ca |
śārdūlavat kaḍācic ca bhūmāv ātmānam āhave || 26 ||
vitatya sa mahāvīryas tiṣṭhate sāyakān sahan |
pādena tata utthāya avakīrya vṛṣo yathā || 27 ||
paśyivat sa tadākāśe maṇḍalāni mṛgeśvaraḥ |
bhramitvā niścalas tasthau varāhaḥ parvato yathā || 28 ||
evaṃ bahuvīdhān mārgān vicarītvā mahābalaḥ |
vegenaiva karābhyāṃ sa rathau jagrāha nādayan || 29 ||.

MBh 7.164.147–148 refers to twenty-one sorts of moves (147ab: *so 'carad vivīdhān mārgān prakārān ekaviṃśatim*), listing some of them: *bhrānta*, *udbhrānta*, *āviddha*, *āpluta*, *prasṛta*, *sṛta*, *parivṛtta*, *nivṛtta*, *sampāta*, and *samudīrṇa*. A similar list is also found in MBh 6.50.45, 7.117.941* lines 1–2 after 35ab, 8.18.142* lines 1–2 after 29, and HV App. I, 42B, lines 1378–80.

and splits his head in two with her sword. He falls to the earth, blood streaming from his body.

- 72 Prabhāvatī strikes Dhundhu on the chest with her arrows, kills his horses and charioteer, and cuts down his standard. Dhundhu throws a club at her, which she cuts into pieces. He grabs a battle-axe, leaps from the chariot, and runs at her, taking no notice of the arrows she pours on him. Whirling his battle-axe, he swings it down on her chariot. It shatters the chariot and its horses, the charioteer, and the standard. The goddess quickly runs away. The demon runs after the fleeing goddess; then she springs up and destroys his battle-axe with her arrows. He also jumps up in the air with his fist raised. She strikes him in the vitals with her arrows. He is wounded and disappears.
- 82 After the demons' chief warriors have abandoned the battle and rejoined their army, the demons make the elephants ready for an attack.²⁹⁷

66

- 1 The goddesses also ride on rutting war elephants, which have huge bodies, fine tusks, bulging temples, etc.; they are young, swift, well trained, etc.; they are equipped with armour, weapons, bells, and towering standards and banners.²⁹⁸ The troop of elephants looks like a number of forests gathered into one. The demons mounted on the elephants look like rain clouds resting on the mountains, their bows making thunder. Mahouts goad the elephants into attacking their opponents. Some elephants strike their opponents on the temples with their copper-coated tusks. Others rush at them out of the control of mahouts, following the odour of ichor in rut.
- 9 Parasols, banners and standards are ripped to pieces by arrows and fall down from the elephants. Warriors struck in their vitals by the goddesses' arrows tumble off them, vomiting blood. The demons' Abhipadma elephants²⁹⁹ sink down, wounded by arrows. Some elephants stand around the dead ones, trumpeting and bowing down their heads. Heads and arms of the demon warriors fall down from the elephants, severed by the

297 The metre of SP 65.82 is Puṣpitāgrā (Aupacchandāsaka). Pādas ab provide a good instance of the instrumental absolute.

298 SP 66.1–33 is composed in the metre of Triṣṭubh except for 66.24, 25, and 27 in the Jagatī metre.

299 Abhipadma is probably the name of an excellent sort of elephant, and the term occurs at MBh 1.178.9b, 4.65.2c and 1.190.16a (*abhipadma* as an adjective of an elephant).

goddesses' arrows. Bows twang, demons cry out, bow-strings quiver, and elephants with arrows planted in them sink to the ground, etc. The ground becomes impassable because of the fallen elephants.

- 18 When they see that their army is losing the battle, Sumbha and Nisumbha, the demon kings, come out on to the battlefield in their chariots, leading groups of demon warriors and preceded by a vanguard of foot soldiers, horses and elephants. Prepared for battle, they twang their bows. Knowing they are approaching, Devī (i.e. Kauśikī) spurs on the lions yoked to her chariot and twangs her bows. The sound of her bows slows down horses, cools down excited elephants and dismays demons. The demons make a great effort to shoot arrows at her, but these arrows fall to the ground before reaching her. Devī fills the demons' army with her arrows as the sun fills the whole world with its rays. Struck by her arrows, horses fall, elephants stagger, and demon warriors tremble. Kauśikī consumes the demons' army with streams of arrows as fire consumes dry grass with its flames. She decimates the army of the enemies.
- 27 Challenging her, the demon kings cover Kauśikī with their sharp arrows and plant some of them on her bows, charioteer, horses and standards. She takes no notice of their showers of arrows and pierces the demons with her own arrows. Ignoring her arrows, the demons grasp their clubs, whirl them about, and fling them at her. With her arrows she tears them into pieces and rips up their coats of mail. Then she kills their horses and charioteers, cuts down their standards and shoots arrows into their vitals. Wielding their swords, Sumbha and Nisumbha spring up from their chariots into the air. In the blue sky Devī leaps at them, catches them by their necks and immediately crushes them. Vomiting blood and foam, all their joints crushed, they fall to the ground, robbed of their lives.³⁰⁰

67

- 1 All the inhabitants of the heavens come to see Kauśikī. They include gods, sages, Apsarases, Yakṣas, Gandharvas, Siddhas, Snake deities, the Upavedas, Rituals, the Vedas, Vidyās, Sarasvatī, Oceans, Rivers, Mountains, Sacred places (*tīrthas*), Mothers, the Guardians-of-the-quarters (*Loka-pālas*), the Lunar mansions, the Polestar and the Planets.
- 5 The gods, rejoicing, speak to Devī (i.e. Kauśikī), who is also full of joy: 'You have killed two powerful demon kings and plucked out the thorn from

300 The metre of SP 66.34 and 35 is Mālinī.

the worlds. Now sages and Brāhmaṇas can go about their duties without disturbance, hermits can remain untroubled in their hermitages, and righteous people can live free from fear. The path of right conduct, which had been interrupted, now continues and the Guardians-of-the-quarters (Lokapālas) have recovered their self-respect. The natural world has been restored to its normal conditions: the wind blows gently, the water of rivers is cool and clear, the oceans have become calm, etc. The divine beings lead their lives in peace: the amorous Apsarases wander about in the clear sky, the women of Siddhas enjoy sandal trees in bloom in the mountains, the drunken Yakṣas roam about on Mt. Gandhamādana, and Śeṣa bears the earth on his hood at ease. O Mother, you have ensured the safety of all the worlds. Please tell us what you wish and let us consecrate you.'

- 19 Hearing this, Devī (i.e. Kauśikī) tells the gods that she wishes to see her father, the One-with-a-crescent-moon-on-his-head (Asamagrendumaulin, i.e. Śiva), and her mother, the Daughter-of-the-Mountain (i.e. Umā), and asks them to consecrate her when her parents have given permission. The gods concentrate their minds in meditation upon Mahādeva (i.e. Śiva) and His wife (i.e. Umā).
- 22 Then they see Devadeva (i.e. Śiva) standing in front of them,³⁰¹ like a great mass of all *tejas*es. His hair is a mass of matted locks like a flaming fire and, covered with holy ashes, looks like a mighty silver mountain. His *tejas* outshines that of all the other gods, just as the midday sun dims all other lights. On His head He wears a crescent moon with a halo, and on His body hangs a lion skin with curved claws, covered with grey ashes. A huge snake with a dazzling gem on its hood is wound around His chest.
- 29 Then they also see Bhavānī (i.e. Umā) by His side shining with Her own *tejas*. She is dressed in a red silk garment and has a garland of Mandāra flowers on Her head. She is wearing jewellery of gold and splendid gems, made by heavenly artisans, and has a beautiful string of pearls around Her neck. All the gods and Kauśikī stand up and throw themselves at Their feet.
- 34 When He sees Kauśikī, Mahādeva (i.e. Śiva) tells her that she will be invincible to every creature in the world, that she will be able to go anywhere in all the worlds without hindrance, that thanks to her all the gods [will

301 SP 67.22–32 forms one sentence with the main verb *dadṛśur* in 22a, except for SP 67.25. In this passage, 22b–24 and 26–28 (28 consists of instrumentals meaning attributes, cf. AA 2.3.21: *itthambhūtalakṣaṇe*) qualify an accusative *devadevam*, an object of *dadṛśur*, in 22b; and 25 is inserted between them, describing Śiva in the nominative. The verses 29–32 qualify the accusative *bhavānīm* in 29a. Cf. n. 285.

be released from all danger],³⁰² that human beings will worship her devoutly and make offerings to her, and that she will always fulfil the wishes of her devotees. Then He bids her to be consecrated by the gods and protect all the earth. Embracing Kauśikī and sniffing her head, Śarvāṇī (i.e. Umā) tells her that she will enjoy glory because of Her, that the gods, the sages, and all the divine beings will adore her as they do Herself, and that she will be worshipped and praised everywhere by her devotees. After blessing her in this way, the Daughter-of-the-Mountain (i.e. Umā) and the One-who-bears-the-crest-of-the-bull (Vṛṣabhadhvaja, i.e. Śiva) disappear.

- 41 Then Indra orders Viśvakarman to create a divine hall equal to Sudharmā (the assembly hall of the gods).³⁰³ He also gives several other orders: all the seasons must adorn the earth with a variety of flowers; the wind must blow gently and fragrantly; rain clouds must shower the Vindhya plateau and peacocks must make their shrill calls; Apsarases must dance and Gandharvas sing³⁰⁴ and play their lutes; divine drums must be beaten; a shower of flowers must rain on this spot; banners and standards must rise of their own accord.
- 50 Viśvakarman quickly creates the golden hall. It is furnished with columns, altars, turrets, and steps, all made of precious stones, and decorated with strings of pearls, banners, standards and bells. All in all, it is like an embodiment of the success of *tapas*, religious observance and sacrifice.

302 Two pādas are probably lost here; the lost passage may well state something like that which is supplied between brackets.

303 The following description of consecration can be compared to the consecration of Nandin as leader of all the Gaṇas in SP 24 and that of Skanda as commander of the gods' army in SP_{Bh} 164; especially the latter is similar to Kauśikī's. In the assembly of all divine beings, the chief priest, who is Brahmā for Nandin, Bṛhaspati for Skanda, and unspecified in the case of Kauśikī, offers an oblation to the sacred fire, and the person to be consecrated takes a throne (*siṃhāsana* for Skanda and Kauśikī). Then, each participant takes a pot (*kalāśa*) filled with holy water and consecrates the person by sprinkling water upon him/her. Indra holds a parasol above him/her. The Lokapālas, 'the Guardians of the quarters', fan Skanda and Kauśikī with chowries, whereas Vāyu 'the Wind' fans Nandin. Similar wording, albeit in general descriptions, can also be found in Skanda's consecration and Kauśikī's. For example, the dancing of Apsarases in SP_{Bh} 164.33 (cf. SP 67.45):
nanṛtur āyatalolavilocanā vividhabhāvavilāsarasānvitāḥ |
paramayauwanarūpaḡaṇānvitāḥ pramuditāḥ parito 'psaraso 'lasāḥ ||;
 the music played by Gandharvas in 164.37 (cf. 67.46):
maṅgalāni jagus tasya gandharvā nāradaś ca yaḥ |
pratisārya tadā vīṇāṃ tāraṃ raktam anākulam ||;
 and the pots brought for the consecration in 164.9 (cf. 67.56):
ratnair oṣadhībhīr gandhaiḥ pūrṇān puṇyais ca vāriḥḥ |
ādāya kalāśān haimān phullāmburūhamāliṇaḥ ||.

For parallel features between the myth of Kauśikī-Vindhyaśinī and that of Skanda, see Introduction, n. 45 on p. 25.

304 For the musical terms of *laya*, *tāla* and *sama* in SP 67.46, see n. 268.

The gods see flowers of different seasons blossoming simultaneously, and a fragrant and pleasant wind blows, making the bells tinkle. The gods and Gandharvas sing, Apsarases dance, and the sages praise Kauśikī.

- 56 Pots (*kalaśas*) made of gold and precious stones are brought, full of all sorts of gems, herbs, perfumes and holy water. Viśvakarman makes a splendid seat for Devī (i.e. Kauśikī), which is carried by four lions made of rubis and diamonds and haloed by the sparkling of jewellery. When an oblation is poured into the sacrificial fire, Kauśikī, the Daughter-of-Devadeva (Devadevasutā), takes her royal seat, hearing praise and shouts of victory from the gods and sages, and is blessed by the Brāhmaṇas. She is dressed in two white garments and wears a necklace of pearls, a white garland and white ointment.
- 62 Each participant takes a pot and consecrates Kauśikī [by sprinkling water from it upon her]. There are the Seven Sages, gods such as Viṣṇu, various groups of deities, the Earth, the Moon, Mountains, Oceans, Rivers such as Gaṅgā, goddesses such as Lakṣmī and Sarasvatī, and the kings of the snakes and birds. Śatakratu (i.e. Indra) holds a parasol resembling the full moon above her and the Guardians-of-the-quarters (Lokapālas) fan her with chowries resembling moonlight. Then Pākaśāsana (i.e. Indra) adopts her as his sister and orders her to protect all the earth, favour her devotees, kill demons, and wander about all the worlds at will.³⁰⁵ After saying these words, the King-of-the-gods (i.e. Indra) flies away from Mt. Vindhya, accompanied by all the gods.³⁰⁶

305 The consecration and the subsequent adoption as sister of Kauśikī-Vindhyaśinī by Indra has already been mentioned in HV 47.46–47 in Viṣṇu's prediction:

tatra tvām śatadr̥k śakro matpradiṣṭena karmanā |
abhīṣekeṇa divyena daivataiḥ saha yokṣyate ||
tatraiva tvām bhaginyarthe grahīṣyati sa vāsavaḥ |
kuśikasya tu gotreṇa kauśikī tvam bhaviṣyasi ||.

In both HV and SP, her ties with Indra as such are superfluous, because she is associated with Viṣṇu-Kṛṣṇa in the HV and with Śiva and Pārvatī in the SP. The fact that they are nevertheless stated in both versions therefore indicates their critical importance in the proto-myth of Vindhyaśinī. There is a difference between the two versions, however. In the HV, Viṣṇu says subsequently that Indra would assign her an abode in the Vindhya mountains (47.48: *sa te vindhye nagaśreṣṭhe sthānam dāsyati śāśvatam | tataḥ sthānasahasrais tvam pṛthivīm śobhayiṣyasi*)), which means that Indra justifies her status as the deity presiding over the Vindhya mountains. In the SP, on the other hand, Indra orders her 'to protect all the earth' (67.67c). Thus her status as the protectress not only of the Vindhya mountains, but also of all the earth is authorized. Thus we can recognize here the rise of her status from the presiding deity of the Vindhya region to that of all the earth, which occurred in the period between the composition of the HV and that of the SP. See Yokochi 2001; 2004b, 92–96, 122–125.

306 The metre of SP 67.69 is Mālinī.

- 70 Whoever listens to this story or recites it will live happily in this world and reach the highest state after death.

68

- 1 Kauśikī places the goddesses who are born from her body in various countries and cities. She places Bahuputrā and Pralambā in Laṅkā; Lambauṣṭhī, Vṛṣadamśā and Kimnarī in Siṃhala; Revatī in Gokarṇa; Mukhamaṇḍikā in Pāṇḍya; Śivā in Ābhīra; Śānti in Varaṇātaṭa; Prabhā in Vatsagulma; Lakṣmī on Mt. Kola; Upakā in Pāraśika; Vāyasī in Yavana; Pracaṇḍā in Tukhāra; Lambikā in Kausala; Jayā and Vijayā in their own city (*svapura*);³⁰⁷ Prabhāvatī in Kaliṅga; Jayantī in Nāgasāhva (i.e. Hastināpura); Ṣaṣṭhī in Kaśmīra; Saramā in Malaya; Pūtanā in Suvīra; Mṛtyu in Piṣṭapura; Bahumāmsā in Koṭivarṣa; Kaṭapūtanā in Pauṇḍra; Asprṣṭā in Madhyadeśa; Kimnarī in Barbara; Nirāyāsā and Citraghaṇṭā in Vārāṇasī;³⁰⁸ Mahākālī in Mahākāla; Vānarī in Śabara. Kauśikī places all the other goddesses in various other villages, cities and towns or on mountains.³⁰⁹

307 What is meant by *svapure* in SP 68.5d is not clear. It may be a city called something like Jayapura or Vijayapura. It is also uncertain whether the two goddesses are assigned to one city or each of them to her own city.

308 SP 68.8cd, which refers to Nirāyāsā and Citraghaṇṭā in Vārāṇasī, is problematic. First, Nirāyāsā sounds strange as a name of a goddess, and the reading *nirāyāsām* is supported only by S₁ and partly by R (*nirāsāyāñ*). Bhaṭṭarā's alternative reading, *nirāyāsāyām*, which is silently emended from the reading of S₂ and S₃, *nirāyāsāyā*, and partly supported by the A recension reading *nivāyāsāyām*, might be original. In that case, the word could be an adjective of Vārāṇasī in such a meaning as 'Vārāṇasī, where one does not make any effort [in order to attain heaven]'. However, *nirāyāsāyām* would be the proper form in this usage and, moreover, there is no other placename qualified by an adjective in the list. Therefore, whatever the second word may originally have been, it would be more likely to have been an accusative feminine noun signifying the name of a goddess. Second, all the manuscripts but S₃ read the accusative *kauśikīm* as being the last word. However, this is odd as the subject who places the goddesses in their various places is Kauśikī. On the other hand, the nominative *kauśikī*, which is read in S₃, is also problematic as it is an unnecessary repetition of the subject; but this is less problematic than the accusative *kauśikīm* since the sentence (SP 68.1–8) is very long. Bhaṭṭarā reads the accusative in the main text and seems to propose emending it to the nominative, though misprinted as *kauśikīm*, in his note. Either *kauśikīm* or *kauśikī* might have resulted from an early corruption of an accusative feminine noun designating another goddess placed in Vārāṇasī.

309 The emergence of these goddesses from Kauśikī's body is described in SP 64.19–29, and Kauśikī gives them to Skanda at the time of his inaugural ceremony in SP_{Bh} 164.142–178, in which more than two hundred names of goddesses are mentioned. See n. 282. Kauśikī's distribution of the goddesses, who are her secondary man-

- 10 Some time later, an illustrious sage named Śaradvat Gautama is living in Svarṇākṣa, a place where Viṣṇu, after propitiating Śaṃkara (i.e. Śiva), once received a number of boons such as the discus Sudarśana.³¹⁰ Invited by him, Devī (i.e. Kauśikī) sets out to attend his sacrifice. Having learnt of her imminent arrival, a demon named Mahiṣa, the son of Sumbha, goes quickly to that place.
- 13 The demon is thickset and has a broad chest, a stout neck, a fine tail, curved horns, wide hooves and a big head. Full of revengeful thoughts, cruel, courageous, and difficult to conquer, he bellows harshly. Eager to fight and arrogant in his strength, he stands blocking Devī's path, like a black mountain. Aware of his coming, Vindhyaśinī hastens to the place where the wicked demon awaits her.
- 17 When the demon sees her, he attacks her fiercely. Erecting his tail, pointing his sharp horns, puffing up his chest and pricking up his stiff ears, he flings himself upon Devī. When she sees Mahiṣa rushing at her furiously, Kauśikī becomes angry, and stands firmly on the ground. Approaching her, the son of the king of demons (i.e. Mahiṣa) strikes her bosom, which is adorned with a dangling pearl necklace, with his hard horn.

ifestations, to various countries and cities is probably modelled on the Sāmānta system of the Indian kingship, in which Kauśikī corresponds to the overlord and the other goddesses to her vassals (cf. Yokochi 2004b, 124). Some of the goddesses, such as Jayā and Vijayā, can be regarded as Kauśikī's direct subordinates; for others their relationship with the places is known, such as Lakṣmī with Kolā, Bahumāṃsā with Koṭivarṣa, and Citraghaṇṭā with Vārāṇasī. In the latter case, the statement that Kauśikī distributes them to the relevant places aims to justify their status as the presiding deities of these places. The goddess Lakṣmī or Mahālakṣmī as the main deity of the Kolhapur district seems to have a long tradition (Ritti & Karvirkar 2000, lx–lxii). Bahumāṃsā is regarded as the main deity in the Māhātmya of Koṭivarṣa narrated in SP_{Bh} 171.78–137 (cf. Yokochi *forthcoming*). The Sarnath Inscription of Mahīpāla, dated AD 1026, states that Mahīpāla, King of Gauḍa, caused to be made hundreds of 'jewels of fame', such as Īśāna, Citraghaṇṭā (temples) (*īśānacitraghaṇṭādīkīrtiratnaśatāni*; the translation of this compound follows that given in SP IIA, p. 60), in Kāśī (i.e. Vārāṇasī) (Hultzsch 1885; SP IIA, p. 60f, n. 156).

- 310 SP 68.10cdef ≈ MBh 3.82.16–17ab:

*tato gacchet svarṇākṣam triṣu lokeṣu viśrutam |
yatra viṣṇuḥ prasādārtham rudram ārādhayat purā ||
varāṇś ca subahūṅl lebhe daivateṣu sudurlabhān |.*

Svarṇākṣa as an orthographical variant of Svarṇākṣa is also used in the SP_S 167.180a in the list of Śiva's sacred places (cf. Bisschop 2006, 221 note *ad* 180a). According to the pilgrimage route, in which the passage quoted above is embedded, Svarṇākṣa can be located somewhere in the neighbourhood of present Hardwar. In SP 9.23–29, which relates the origin of Svarṇākṣa as a sacred place of Śiva in the Maināka mountains, the place is also called Svarṇaśṛṅga (23b); and it is located in SP 32.24 in the vicinity of Gaṅgādvāra (present Hardwar) under the name Svarṇaśṛṅga, an orthographical variant of Svarṇaśṛṅga.

- 21 After withstanding his blow, she seizes Mahiṣa's horn with her hand, whirls him aloft and hurls him down onto the earth. Lifting up the tail of Indra's enemy (Indraśatru, i.e. Mahiṣa) and putting her foot on his head with force, she pierces his back with a trident and robs him of his life.³¹¹ Having killed him, Kauśikī goes back to her mountain abode (i.e. Mt. Vindhya), showered with various sorts of flowers.³¹²

69

- 1 Vyāsa asks Sanatkumāra what else Devī (i.e. Umā) did after obtaining Her fair complexion and the other boons from Brahmā in reward for Her *tapas* and what boon the tiger Somanandin was granted. After devoutly paying obeisance to Mahādeva, the One-with-three-eyes (Trilocana), the supreme *brahman*, whom the adherents of the Sāṃkhya (Sāṃkhyas) call the twenty-fifth *puruṣa*, and the Yogins and the gods the twenty-sixth, Sanatkumāra tells how Gaurī (i.e. Umā) rejoined Śaṃkara (i.e. Śiva).³¹³

311 The metre of SP 68.18–22 is Triṣṭubh. The scene in which Kauśikī finally kills Mahiṣa, depicted in SP 68.22, conforms to the Vindhya subtype of the Gupta type of the Mahiṣasuramardīnī icon (Yokochi 1999b and 2005; for the relationship of the Gupta iconic type with Vindhyavāsīnī, see Yokochi 2004b, 141–151), and suggests that the authors were acquainted with the icon of this specific subtype. The earliest specimen of the Vindhya subtype, though only the lower part remains, comes from Nachna on the Vindhya plateau, now preserved in the Rāmvan Museum (Rāmvan Museum, No. 83; Yokochi 1999b, Fig. 9). This statue can be ascribed to around AD 500. According to Dr H.S. Caturvedi, Director of the Rāmvan Museum, this image was found in the vicinity of the Śiva temple known as Pārvatī Temple at Nachna. Pārvatī Temple is assigned to AD 480–500 by Williams, and other monuments and miscellaneous sculptures scattered about it show the continuation of the activity of temple construction at Nachna during the early sixth century (Williams 1982, 105–114). The style of the image, including the voluminous and relatively realistic representation of the buffalo, also points to an early date. This evidence provides the *terminus post quem* of the composition of the *Skandapurāṇa*.

312 The metre of SP 68.23 is Mālinī.

313 SP_{Bh} 174.9cd–13ab has similar wording in the reference to the difference between the Sāṃkhyas and Yogins:

namaskṛtya mahesānaṃ puruṣaṃ bhūtabhāvanam || 9 ||
prakṛteḥ paramaṃ guhyaṃ pudgalaṃ parameṣṭhīnam |
yaṃ sāmṅkhyāḥ puruṣaṃ prāhuḥ pañcaviṃśam ajaṃ vibhum || 10 ||
yogāś cāpi hi ṣaḍviṃśaṃ vyāpinaṃ triḡuṇātmakam |
yo 'srjat sṛṣṭikāle tu devau sarvajaṅgatsrjau || 11 ||
prajāpati mahātmānau dhyātvā viṣṇupitāmahau |
taṃ praṇamya mahādevaṃ tryakṣaṃ varadam īśvaram || 12 ||
pravakṣyāmi mataṃ tasya yogasiddhāntaniścayam |.

The statement that Śiva is the 26th *tattva* is found many times in the SP, especially in the Pāśupata-Yogavidhi section of the last ten chapters (SP_{Bh} 174–183). In

- 7 Having practised severe *tapas* on the peak of Himavat and having obtained a fair complexion shining with the lustre of pure gold, Śarvāṇī (i.e. Umā) turns Her mind to meeting Śaṃkara. Returning to Mt. Mandara with Somanandin, She sees Gaṇapa Nandin holding a halberd and guarding the door of Her husband's abode, and rejoices to see him again after such a long time. Seeing Her fair complexion, Nandin throws himself down at Her feet with joy and praises Her.
- 11 Bowing to Her, he addresses Her as Mahādevī, perfection, action and cause, *prakṛti* and liberation (*mukti*), beauty, fate, death, day, night, the earth, Kauśikī, Śrī, the Mother-of-the-Gaṇas (Gaṇamāṭṛ), Aditi, Vindhya-vāsinī, Dark Lady (Kṛṣṇā), Kātyāyanī, Fair Lady (Gaurī), the Mother-of-the-Bhūtas (Bhūtamāṭṛ), Īśvarī, and so on, and asks Her to be pleased with him.
- 15 Seeing Nandin prostrated at Her feet, Devī offers to grant him a boon. His wish is that She might always be pleased.³¹⁴ Consenting to grant his wish, She enters the abode, preceded by Nandin and followed by Somanandin. Devadeva (i.e. Śiva) sees Her from a distance, and comes quickly to meet Her. Devī throws Herself down at His feet.
- 19 After gazing at Her for a long time, Deva congratulates Her on Her fruitful *tapas* and on Her fair complexion, and expresses his delight at Her return after fulfilling Her vow. Then He asks Her where Her tiger has come from. Devī tells Him everything that She has done.
- 23 She says: 'When You called me Dark Lady, I was enraged. Desiring to obtain a fair complexion, I went to the peak of Himavat and undertook severe *tapas*, standing on one leg and meditating on You constantly. On the day when I started my *tapas* this tiger, Somanandin, came and stood in front of me with devotion. Even though I continued my *tapas* for a thousand divine years, he kept still by my side, gazing at me and fasting. When Brahmā finally came to grant boons to me, I first asked for a boon for the tiger and, as a result, he became my immortal attendant and Yogin. Then Pitāmaha (i.e. Brahmā) gave me this complexion at Your command.'
- 29 Deva tells Her to ask for whatever boon She wishes because He is pleased with Her. He grants that Somanandin will be for Her what Nandīśa (i.e. Nandin) is for Him. Then He asks if there is anything else She wants. Devī says that She would like to visit the place where She practised *tapas*

addition to this section, there are three more occurrences in SP 1.2c, 29.66a and SP_{Bh} 168.42b. Cf. MBh 12.296.7–20, 12.306.53, 12.306.68–79 and 13.14.181 (the 26th is definitely Śiva in the last instance in the Upamanyu story).

314 The conjectural reading in SP 69.16ab is discussed on p. 39 in the Introduction.

again, in His company. Parameśvara (i.e. Śiva) replies that He wants to go to the beautiful peak of Himavat where She did *tapas*.

- 33 Summoning Nandin and thousands of Gaṇapas, He goes to Himavat in Her company. Praised by the gods and others, Deva, riding on the bull and amusing himself with the Gaṇeśvaras, arrives at Himavat. When He has reached the beautiful peak, He is happy and enjoys Himself with the Gaṇeśvaras there.
- 37 The peak, assuming a human form, attends Mahādeva respectfully, offering Him water in the form of a pond. The Bearer-of-the-Pināka-bow (Pinākadhṛk, i.e. Śiva) grants the peak several boons: it will be immortal, ever-young, impenetrable, even to Vajra (Indra's weapon),³¹⁵ and holy, and it will become known by the name of Gaurīśikhara ('the Peak of Gaurī').³¹⁶ He also gives various other blessings to the peak: whoever sees it from a distance will be released from all sin; whoever fasts there for three nights, sees Gaurī (i.e. Umā), worships Her, and gratifies a Brāhmaṇa, will go to the world of Gaurī; whoever dies there in meditation will attain the state of Gaṇapati (*gaṇapatya*) and live with Him; Gaurī will be constantly present on the peak. Then Devadeva and Pārvatī walk all around the peak together.
- 45 He sees a golden rock and points it out to Devī. She tells Deveśa (i.e. Śiva) that this is the very place where She did *tapas* and that the place is dear to Her and Somanandin. Bhava (i.e. Śiva) bestows a number of blessings on the rock: whoever fasts there for three nights will receive the rewards of practising *tapas* and go to Her world; whoever stands there on one leg for one day, gazing at the sun with devotion to Her, will go to Her world and become Her Gaṇapa; whoever dies there will go to the world of Brahmā (Brahmaloka); whoever visits the place where Somanandin sat [and spends] a day and night will become equal to Nandin.
- 51 Then Deva sees the ponds and asks Pārvatī how they came into being. Devī replies: 'When I came here to practise *tapas*, two streams flowed from my breasts and formed this pair of ponds full of white water. When I took off my jewellery in order to practise *tapas*, a stream flowing from them fell [to the earth] and formed this second big pond. When I received my fair complexion from Brahmā, my dark skin slipped off my body and

315 SP 69.39ab = SP 22.5ab (*nityam* for *sarva*°), 34.110ab, 35.26ab, and SP_{Bh} 162.50ab. In addition, 39a = SP 9.22a (plural), 19.35c (dual), 32.79c (plural), 55.21a and SP_{Bh} 157.35a; 39b = SP 32.78b (plural) and SP_{Bh} 76.20b. In the Epics there is no occurrence of the same phrase, but a similar expression is found in MBh 13.14.191ab (*ajaraś cāmaraś caiva bhava duḥkhavivarjitaḥ*) when Śiva grants boons to Upamanyu, his adamant devotee. SP 69.39cd = SP 31.32ef.

316 The peak is named Gaurīśikhara, conforming to its wish mentioned in SP 59.4ab. For Gaurīśikhara and several sacred spots on it, see n. 9 in the Introduction.

this third pond sprang from it. On this spot I offered oblations to the fire, worshipping You. These are the bark garments I left in the trees. This is the black antelope hide I left.'

- 57 After hearing this, Mahādeva responds to Devī: 'The pair of ponds full of water from Your breast will become famous as Stanakuṇḍas and, if anyone bathes here after fasting, worships the deities, and offers water to the Fathers and food to Brāhmaṇas, his offerings will become imperishable and he will be a Gaṇa. The stream which flowed out of your jewellery will become known as Alaṃkāradhārā³¹⁷ and if anyone bathes here and offers water to the Fathers, that offering will become imperishable and he will obtain the fruit of a horse sacrifice. The pond of blue-black water will become known as Nīlakuṇḍa and if anyone bathes here and offers water to the Fathers and the gods, all his offerings will be imperishable, he will be released from all sin, and furthermore, wherever and however he dies, he will become a Gaṇapati of Kauśikī Vindhyaśinī. A Brāhmaṇa who offers oblations to the fire after bathing here will receive the rewards due to one offering such oblations for a period of twelve years.'
- 66 Then Mahādeva stands up and casts the bark garments down, ordering them to become a river. They are transformed into a river of pure water, with water birds and trees on its banks. He says to the river: 'You will be called Nīścīrā, because you flowed out of the bark garments (*cīras*). Anyone who bathes in you will be released from all sin, offerings of your water to the Fathers will be imperishable and anyone who gives a brown cow to a Brāhmaṇa here will receive the reward due to one who gives a thousand cows.'
- 71 [He then addresses Devī:] 'Since You practised *tapas* here on this summit (*agra*), the place will be known as Agrāraṇya. Gaurīśikhara, which extends over five *yojanas*, will be holy and bring good fortune to everything.³¹⁸ Whoever bathes here (i.e. Agrāraṇya?) after fasting will ride in an aerial vehicle when he dies. Any Brāhmaṇa who sees Your black antelope hide will reach heaven and receive a reward equal to that received in Naimiśāraṇya and Puṣkara. I will always abide here (i.e. Gaurīśikhara) with You, and whoever worships Us here will be Our Gaṇapa.'
- 77 After blessing the peak in this way, Śarva (i.e. Śiva) returns to Mt. Mandara in the company of the Daughter-of-the-King-of-the-mountains (i.e. Umā).³¹⁹

317 The emergence of a stream called Alaṃkāradhārā from her jewellery is mentioned in SP 34.49–50.

318 SP 69.72 is out of place; it may originally have been placed after 69.75.

319 The metre of SP 69.77 is Upajāti (Triṣṭubh).

Skandapurāṇa 34.1–61, 53–69

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

Sigla of the Manuscripts and the Edition Used

- S₁ National Archives, Kathmandu, MS 2–229. Rotographs preserved in the Bodleian Library, Oxford, as MS Max Müller 22. Described in Shastri 1905, 141–146; Gambier Parry 1930, 22–25; *Bṛhatsūcīpatram* vol. 8, 278; Bhaṭṭarāi 1988, *prastāvanā* p.37. Microfilmed by the NGMPP on reel No. B 11/4. Palm-leaf, early Nepalese ‘Licchavi’ script. Bhaṭṭarāi’s siglum *kha*. This manuscript is dated 234 (AD 810/811). For further description see SP I, 32.
- S₂ National Archives, Kathmandu, MS 1–831. Described in *Bṛhatsūcīpatram* vol. 8, 292; Bhaṭṭarāi 1988, *prastāvanā* p.36. Microfilmed by the NGMPP on reel B 12/3. Palm-leaf, early Nepalese ‘Licchavi’ script. Bhaṭṭarāi’s siglum *ka*. Undated. For further description see SP I, 33.
- S₃ 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 Bhaṭṭarāi. Undated. For further description see SP I, 33f.
- S₄ National Archives, Kathmandu, MS 4-2260. Described in *Bṛhatsūcīpatram* vol. 8, 292; Bhaṭṭarāi 1988, *prastāvanā* p. 37. Microfilmed by the NGMPP on reel B 12/2. Palm-leaf, early Nepalese ‘Licchavi’ script. Bhaṭṭarāi’s siglum *ga*. Undated. This manuscript forms part of the same codex as S₃. 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 Bhaṭṭarāi. For further description see SP I, 34f.
- A₂ India Office Library MS 662–663. Described in Eggeling 1899, 1321b–1323a. Paper, Devanāgarī script. Not used by Bhaṭṭarāi. See SP I, 35.
- A₃ Asiatic Society, Calcutta, MS G–972. Described in Mitra 1882, 117–121; Shastri 1928, 579 (see also the Preface p. clxxviii); Bhaṭṭarāi 1988, *prastāvanā* p.37. Paper, Devanāgarī script. This is the only A manuscript used (or mentioned) by Bhaṭṭarāi (his siglum *gha*). See SP I, 35.
- A₄ Sanskrit College, Varanasi, MS 14311. Paper, Devanāgarī script. Described in *The Pandit* vol. 4, supplement (February 1, 1870), p.1; Catalogue of the Sanskrit College Library n.d., 237; 1957, 10. Not used by Bhaṭṭarāi. See SP I, 35.
- A₅ Maharaja Mansingh Pustak Prakash Library, Jodhpur, MS 1053. Paper, Devanāgarī script. Described in Vyas & Kshirsagar 1986, 122f. Not used by Bhaṭṭarāi. See SP IIA, 10.
- A₇ Dhakka University Library, MS 3376. Paper, an early Bengali script. Mentioned in the *New Catalogus Catalogorum* I, 362. Not used by Bhaṭṭarāi. See SP IIA, 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 p.61 of the Introduction.
- Bh The edition by Kṛṣṇaprasāda Bhaṭṭarāi. See *Skandapurāṇa* in References.

Skandapurāṇa 34.1-61, 53-69

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 एतदि०] ह्येतदि० R 3b °कामाङ्ग०] कामङ्ग० R 3c रेमतुः] रेमाते R^{PC}, रेमिरे R^{AC} 3d °रैस्तदा] °रैः सदा R 5b परिष्वज्य] परिहास्य R 5c °चासकृद०] °च सकृद० R 5d सान्त्वयन्] शान्त्वयन् R

1b मेघमुत्सृज्य देवपः] जीमूत्वत्{जीमूत्वं A₃, °मिदं च A₅(unmetrical)} सृज्य देवपः{°तः A₇} A_± 1c समभवद्] स भगवान् A 2a कथं] केयं A₃A₅, को यं A₇ 2b °मागता] A₃, °मागताः A₅A₇ 2c चापि] वापि A 2d एतदि०] ह्येतदि० A 3b °नाशनौ] A₃, °नासनौ A₅A₇ 3c प्रमथैः] A₃A₇, प्रथैः A₅ 3d °रैस्तदा] °रैः{°रै A₅} सदा A 4c कृष्णेत्युक्ता] कृष्णा इत्युक्ता A (unmetrical) 5a महादेवः] A₃A₅, महादेव A₇ 5b महाद्युतिः] महामतिः A 5c °दव्यग्रः] °दव्यग्रं A 5d सान्त्वयन्] A₃A₇, शान्त्वयं A₅

Manuscripts available for this chapter: S₁ (from 22a¹; f.63 lost) photos 6.15a (f.64^f), 6.14b (f.64^v) and 1.29b (f.65^f); S₂ (up to 9b⁸; f.56 and 57 lost) exposure 49 (f.55^v); S₃ (up to 19a⁴) f.60^v; S₄ (from 20a⁵) exposures 14a (f.61^f), 13b (f.61^v) and 6b (f.62^f); R f.76^v-78^v; A₃ f.45^f-46^f; A₅ f.83^f-85^v; A₇ f.63^f-65^f.

1a स] S₂^{PC}S₃RABh, सं S₂^{AC} 1b देवपः] S₂^{PC}RBh, देवप S₂^{AC}S₃ 1c °हः समभवद्] R Bh(conj.), °हस्स भगवान् S₂, °ह स भगवान् S₃ (unmetrical) 2d एतदि०] conj., ह्येतदि० S₂S₃Bh • वेदितुम्] S₂RABh, वेदितु S₃ 3a आसीनौ] S₂^{PC}RABh, आसीनौ S₂^{AC}S₃ 3c रेमतुः] S₂S₃A, रेमाते Bh (conj.) • प्रमथैः सार्द्धं] S₂RA₃A₇Bh, प्रमथै सार्द्धं S₃ 4d मनस्विनी] S₂S₃^{PC}RABh, मनस्विनी S₃^{AC} 5a महादेवः] S₂^{PC}RA₃A₇Bh, महादेव S₂^{AC}S₃ 5b महाद्युतिः] S₂RBh, महाद्युति S₃ 5c °दव्यग्रः] S₂^{PC}RBh, °दव्यग्र S₂^{AC}S₃ 5d सान्त्वयन्म्] S₂A₃A₇Bh, सान्त्वय म० S₃ (unmetrical) • °रं वचः] S₂^{PC}RABh, °रम्बच S₂^{AC}, °रस्तच S₃

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 ॥

6 देव उवाच] om. R 6b °गव्यये] °गव्ययः R 6c हास्यं प्रकृतमे°] यस्य प्रकृतमे° R 6d कृष्णेति] कृत्स्नेति R 8d सुस्वरम्] सुम्वरं R^{bc}, 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

6 देव उवाच] देवदेव उवाच A 6c-9d] om. A 10a तेनेष्ट°] A₇, तेनष्ट° A₃A₅ 10b देव्याः] देव्या A 10d तयैषो ऽभ्यर्थितो] तयैषो{°सो A₇} भ्यर्थिंc{°म्नि° A₃A₅}तो A 11a वदसि] A₅, वदमि A₃, वचसि A₇ 11b वर] A₃, वरः A₅A₇

9(c¹-d⁸→) S₂ (after this two folios lost)

6 देव उवाच] em., देवदेव उ S₂S₃, देवदेव उवाच Bh 6b कृथा] RABh, वृथा S₂S₃ 7c त्वां त्यज क्रोधं] S₂RBh, त्वा त्यज क्रोधं S₃ 7d तामुवाच पिनाकधृक्] S₂S₃R, ----- Bh (conj.) 8a °मेवंवादिनं] S₂^cS₃RBh, °मेवांवादिनन् S₂^{ac}, °मेवंवादिनं Bh (typo) • देवं] S₂R Bh, देव S₃ 8c °त्परमां] S₂RBh, °त्परमा° S₃ 9a गुरुः] S₂RBh, गुरु S₃ (unmetrical) 9b पूज्यो] S₂RBh, पूजो S₃ 9cd] Loss of 2 pādas conjectured, om. S₃, Bh conjectures loss of 6 pādas. 10a Before this Bh adds सनत्कुमार उवाच। • तेनेष्ट°] S₂RA₇Bh(em.) 10b देव्याः] RBh(em.?), देव्या S₃ 10d तयैषो ऽभ्यर्थितो] conj. Bh (silently), त एषाभ्यर्त्यतो S₃ 11a Before this Bh adds देव्युवाच। • वदसि] S₃RA₃Bh(conj.?) 11b °तां वर] RA₃Bh, °ताम्वरः S₃

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 ॥
 इत्युक्त्वा 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 ऋषिमुख्यानामाम्रमैरुपशोभितम् ॥ १८ ॥

12ef] तत्कुर्यात्प्रणमे देव पुत्रोपि भविता ह्यहं R • After this R adds 4 pādas reading जगद्धर्ता सुरेशान त्वया तुल्यपराक्रमः । अग्रणीः सर्वदेवानां पूजितः सर्वदेवतैः । **13a** मे देव] R^{PC}, देवेश R^{AC}
14c यत्ते] यत्तु R **14d** °दद्यैव ददानि] °दत्यैव ददामि R **15b** तप्ते] तपे R **15cd** °वन्व-
 रान्मह्यं] °वान् मह्यन्देहि R **16d** प्रदक्षिणम्] R^{AC}, प्रदक्षिण R^{PC} **17a** चरणौ] चरणे R **17c**
 वियदुत्पत्य] वियदुत्सुत्य R

12ab] om. A **12d** °वर्णम°] A₇, °वंतम° A₃A₅ **12ef**] Instead of this A has 4 pādas
 reading जगद्धर्ता सुरे{°वे° A₃}शान आत्मतुल्यपराक्रमः । अग्रणीः सर्वदेवानां सर्वदेविनिषूदनः । ± **13b**
 वरश्च] A₃, वरस्य A₅A₇ **14a** हरः] A₇, वरः A₃A₅ **14c** काङ्क्षितं] A₃A₇, कंक्षितं A₅ •
 यत्ते] या{पा° A₅}तु A **14d** °दद्यैव] A₇, °दत्यैव A₃, °दस्यैव A₅ • ददानि] ददामि A **15d**
 °वन्वरान्मह्यं] A₃A₇, °न् मह्यं देहि A₅ **16ab**] om. A₅ **16a** °तेनैवं] °तेनैव A₃A₇ **16cd**
] om. A **17ab**] चरणौ च नमस्कृत्य शिवस्यामिततेजसः A₃A₇, स्यामिततेजसः A₅ (unmetrical)
17cd] om. A

16(b²-b⁸)(c¹-c⁴)(c⁵-d⁵)(d⁶)(d⁷)(d⁸) S₃

12ab] (S₃)R, Bh conjectures loss of 2 pādas **12a** एतदर्थमहं] R, एतर्धमहं S₃ (unmetrical)
12b शंकर] R, शङ्करः S₃ **12cd**] R(A₃)(A₅)A₇Bh(conj.), om. S₃ **12ef**] S₃, Bh
 conjectures loss of 6 pādas, has 4 pādas reading जगद्धर्ता सुरेशान आत्मतुल्यपराक्रमः । अग्रणीः
 सर्वदेवानां सर्वदेविनिषूदनः । (conj.), and conjectures loss of 2 pādas **14a** Before this Bh adds
 सनत्कुमार उवाच । • हरः] RA₇, हर S₃, भवः Bh (conj.) **14c** काङ्क्षितं] RA₃A₇Bh, °ङ्क्षितं
 S₃ (unmetrical) • यत्ते] S₃, यत्तु Bh (em.?) **14d** °दद्यैव] A₇Bh(em.?), °दद्यैव S₃ •
 ददानि] S₃, ददामि Bh **15cd** °वन्वरान्] A₃A₇Bh, °वं वरा S₃ **15d** यथेप्सितान्] RABh,
 यथेप्सितं S₃ • After this Bh conjectures loss of 2 pādas **16a** °तेनैवं] S₃RBh(em.) **16cd**
] R^{AC}, ± ± ± ± (सती भ) ±(च) ±(र) f ±(प) -f ° ± S₃ (lower parts lost), Bh conjectures loss of
 2 pādas **17b** शिरसा°] S₃R, शिवस्या° Bh **17cd**] (S₃)(R), om. Bh **17c** वियदुत्पत्य]
 conj., वियतोत्पत्य S₃ **18b** °वन्तं नगो°] S₃^{AC}RABh, °वन्तन्वगो° S₃^{PC} **18c** ऋषि°] RABh,
 रिषि° S₃ **18cd** °मुख्यानामा°] RABh, °मुख्यानांमा° S₃

सरो मानसमासाद्य तथा बिन्दुसरश्च तत् ।
 दिव्यां पाण्डुशिलां चैव गङ्गाप्रभवमेव च ॥ १९ ॥
 ततो महालयं प्राप्य देवदारुवनं तथा ।
 अन्यानि च ततोऽग्याणि 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 ।
 अशोकैश्चम्पकैर्लोभ्रैः कदम्बाम्रातिमुक्तकैः ॥ २४ ॥

20c ततोऽग्याणि] 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] वज्रवेद्व्यसहितं 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°] गदा° A 20ab] om. A 20c ततोऽग्याणि] तपोग्रा{°ग्या° A₇}णां A 20d वनान्यासाद्य सा सती] वलान्यासाद्य शाश्वती A₃, वलान्यासाद्य शाश्वती A₅, वनान्यासाद्य सासुती A₇ 21a शैलस्य] सैलस्य A₇, शैवस्य A₃A₅ 21d °माश्रितम्] °माश्रिता{°ताः A₅} A 22b °नीलोपलतलैः शुभैः] °नीलोत्पलमयं शुभं A 22d °संवृतम्] °वारितं A 23a-24b] om. A 24c °कैर्लोभ्रैः] °कैश्चैव A₃A₇, °कैव A₅ (unmetrical) 24d °म्रातिमुक्तकैः] °म्रातयुक्तकैः A

19(a⁴)(a⁵-d⁸->) S₃ 20(←a¹-a⁴) S₃ (f. 61^f of S₄ starts from a⁵) 21(f²-f³)(f⁴-f⁸->) S₄ 22(a¹-a², b⁷-b⁸) S₁, (←a¹-c²) S₄ 23(c³)(c⁴-f⁸) S₁ 24(b⁶-b⁸) S₁, (a⁸-d⁸->) S₄

19d गङ्गा°] RBh(conj.) • After this Bh conjectures loss of 2 pādas 20a ततो महा°] RBh(conj.?) 20c ततोऽग्याणि] conj. Bh, ततो ग्याणां S₄ 21b साति°] S₄A, चाति° Bh (conj.?) 21cd दिव्यमेक°] RABh, दिव्यमेक° S₄ 21f °समन्वितम्] RA, °समावृतम् Bh (conj.) 22b °नीलोपलतलैः शुभैः] conj. Bh, °नीलोत्पलतल(शुभ) S₁ (tops lost, unmetrical) 22c वृक्षैर्म°] RABh, वृक्षम्म° S₁ (tops lost), ऽ ऽ ऽ S₄ • °श्चित्रैः] S₁RABh, °श्चित्रैः S₄ 22d °संवृतम्] RBh(em.?), °संवृतः S₁, °संस्थितं S₄ 23ab] S₁ and Bh have these 2 pādas after 23ef. 23a °न्मनःशिला°] R^{Pc} Bh(em.), °न्मनच्छिला° S₁, °न्मणिच्छिला° S₄ 23b °लोपलं] conj., °लोपमं S₁S₄Bh 23d °कोपल°] R^{Pc} Bh(em.), °कोत्पल° S₄ 23e क्वचिद्धे°] RBh(em.?), क्वचि हे° S₄ 23f क्वचिच्] RBh(em.?), क्वचि S₄ 24a सालतालत°] S₁S₄, शालेस्तालेस्त° Bh (conj.) 24b °कैस्तथा] S₁R, °कैरपि Bh (conj.?) 24c °कैर्लोभ्रैः] RBh(em.?), °कै लोभ्रैः S₁ 24d °म्रातिमुक्तकैः] conj. Bh, °म्रातमुक्तकैः S₁

नागपुत्रागतिलकैः सुरभीचन्दनैरपि ।
 धातकीकेतकीभिश्च तथैवोद्दालकैरपि ॥ २५ ॥
 कदलीभिश्च चित्राभिः खजूरैः पनसैरपि ।
 बकुलैर्नालिकेरैश्च पद्मषण्डैश्च शोभितम् ॥ २६ ॥
 कपित्थैः खदिरैश्चैव भव्यैः पारावतैरपि ।
 मृद्वीकामण्डपैश्चैव तथाङ्कोटैः समावृतम् ॥ २७ ॥
 सदापुष्पफलोपेतैश्चारुचामीकरप्रभैः ।
 तथा प्रस्रवणैश्चैव नदीभिश्चोपशोभितम् ॥ २८ ॥
 पक्षिभिर्मधुरालापैः समन्ताच्चभिनादितम् ।
 मयूरचातकोपेतं हंसचक्राह्वसंकुलम् ।
 सारसैः खञ्जरीटैश्च हारीतैश्चाभिनादितम् ॥ २९ ॥
 जीवञ्जीवसमाकीर्णं महिषक्षसमाकुलम् ।
 सिंहशार्दूलचरितं शरभेभसमाकुलम् ॥ ३० ॥

25b °चन्दनै°] °बकुलै° R 26c °नालि°] °न्नारि° R 27c °मण्डपै°] °मूलकै° R 27d
 तथाङ्कोटैः] तथाङ्कोनैः R 28c प्रस्रवणै°] प्रस्रवने° R 28d °शोप°] °शैव R 29b °ञ्चाभि°]
 °ञ्चानु° R 29cdef] om. R 30c °चरितं] °रचितं R 30d शरभेभ°] शरभेश्च R

25a °तिलकैः] A₅A₇, °तिलकै A₃ 25b सुरभी°] सुरभि° A₅ (unmetrical), सुरभिश्च A₃, सु-
 रभेश्च A₇ 25c-26d] om. A 27b भव्यैः] भवैः A 27cd] om. A 28a सदा°] मञ्जु°
 A 28cd] om. A 29b °ञ्चाभि°] °ञ्चाति° A₃, °ञ्चात्तं° A₇, °ञ्चा° A₅ (unmetrical) 29f
 हारीते°] A₃, हारिते° A₇, हरिते° A₅ • °ञ्चाभि°] °ञ्चापि A 30a °समाकीर्णं] °कसंकीर्णं A
 30cd] om. A

25(c⁵)(c⁶-d⁸->) S₁, (<-a¹-a⁶) S₄ 26(<-a¹-b³) S₁ 27(a⁸)(b¹-d⁸->) S₄ 28(d²)(d³-d⁸->) S₁,
 (<-a¹-a⁶) S₄ 29(<-a¹-b²)(b³) S₁, (f⁵-f⁶)(f⁷-f⁸->) S₄ 30(<-a¹-c⁶) S₄

25a °तिलकैः] S₁RA₅A₇Bh, °लकै S₄ 25d °वोद्दाल°] RBh(em.?), °वोद्दाल° S₄ 26b
 खजूरैः] RBh(em.?), खजूरै S₄ 26c बकुलैर्ना°] RBh(em.?), बकुलै ना° S₁, बकुलैरा° S₄^{ac}, ब-
 कुलै त्रा° S₄^{pc} 26d °षण्डेश्च] S₄RBh, °शण्डेश्च S₁ • शोभितम्] S₄RBh, (शो)भित S₄^{ac}, रोचितं
 S₄^{pc} 27a कपित्थैः] S₁RABh, कपिथैः S₄ 28c प्रस्रवणै°] S₄Bh, प्रस्रवने° S₁ (स retraced)
 29a °रालापैः] RABh, °रालापै S₄ 29b °ञ्चाभि°] em. Bh (silently), °ञ्चाभि° S₁, चानु° S₄
 29c मयूरचा°] S₁ABh, मयूरचा° S₄ 29d °चक्राह्व°] S₄^{pc}S₄ABh, °क्राह्व° S₄^{ac} (unmetrical)
 • °संकुलम्] S₁ABh, °सःकुलं S₄^{ac}, °संःकुलं S₄^{pc} 29e सारसैः] S₄ABh, सारसै S₁ 29f
 हारीतेश्चा°] S₁A₃Bh, हारितेश्चा° S₄ (tops lost) 30b महिषक्ष°] RABh, महिषक्ष° S₁ 30d
 शरभेभ°] S₁Bh, शरकेभ° S₄

मेरुमन्दरसंकाशं सर्वपुष्पफलप्रदम् ।
 रम्यं स्वर्गमिवागम्यं पापानां क्रूरकर्मिणाम् ।
 श्रियाः स्वलंकृतावासमुद्धानमिव सत्कृतम् ॥ ३१ ॥
 तत्र केचिन्मधुफला वृक्षाः सर्वत्र कामदाः ।
 अपरे क्षीरिणो नाम वृक्षास्तत्र मनोरमाः ॥ ३२ ॥
 अपरे सर्वपुष्पाणि फलानि च महीरुहाः ।
 पुष्पन्ते च फलन्ते च काञ्चनाञ्चापरे 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] क्रूरकर्मणां R 31e श्रिया स्वलंकृता°] श्रियालंकृतमा° R 34a फलन्ति भ-
 क्ष्याण्य°] फलन्ते भक्ष्यान्य° R 34d षड्रसानि] सहस्राणि R 35a वस्त्राण्यन्ये प्रसूयन्ते] वस्त्राण्यानि
 प्रसृजन्ते R (unmetrical) 35c °विधा अन्ये] °विधाञ्चान्ये R 35d शय्याः स्वास्तरणा] शय्यास्त-
 रणका R

31d °कर्मिणाम्] °कर्मणां A 31e श्रिया स्वलंकृता°] श्रियालंकृतमा° A± 31f सत्कृतम्] संकृतं
 A₃A₇, संस्कृतं A₅ 32ab °फला वृक्षाः सर्वत्र कामदाः] °वृक्षाः{°क्षा A₅A₇} सर्वत्र कामदाः शुभाः
 A± 32c अपरे] A₅, अपार A₇, अपारे A₃ 33b फलानि] पुण्यानि A 33c पुष्पन्ते] पु-
 ष्यन्ते A 34a भक्ष्याण्य°] भक्ष्यान्य° A₇, वृक्षान्य° A₃A₅ 34b भोजनानि] भाजनानि A 34c
 मानुषाण्यथ] मानुषान्य{°प्य° A₃A₅}थ A 35] om. A

31(b⁷-b⁸) S₁ 32(b⁷-d⁸→) S₄ 33(←a¹-a⁷) S₄ 35(c⁴-d⁸→) S₄

31b °पुष्प°] S₁S₄RA, °पुण्य° Bh (conj.) 31c °वागम्यं] S₁RABh, °वागम्य S₄ 31d
 पापानां] RABh, पापीनां S₁, पापाना S₄ • °कर्मिणाम्] S₁S₄, °कर्मणां Bh 31ef श्रियाः स्व-
 लंकृतावासमु°] conj., श्रिया स्वलंकृता साक्षा उ° S₁, श्रिया स्वकृतमावासमु° S₄, श्रिया स्वलंकृतं साक्षाडु°
 Bh (em.) 32a केचिन्] S₂RABh, केचि S₁ 32b वृक्षाः] RBh, वृक्षा S₁S₄ • सर्वत्र] S₁R,
 सर्वर्तु° S₄Bh • कामदाः] RBh (Bh reads thus in S₁), कामदा S₁, का ~ २ S₄ 32d मनोरमाः]
 RABh, मनोरमा S₁ 33b महीरुहाः] RABh, महीरुहा S₁S₄ 33c पुष्पन्ते] S₁R, पुष्पन्ते S₄Bh
 33d द्रुमाः] S₁RABh, द्रुमान् S₄ 34a भक्ष्याण्य°] em. Bh (silently), भक्ष्याण्य° S₁, भक्ष्याण्य°
 S₄ 34b सर्वदा] S₁S₄PCRA, सर्व(श) S₄ac, सर्वशः Bh 34c मानुषाण्यथ] S₄R, मानुष्यान्यथ S₁,
 मानुष्याण्यथ Bh (em.?) 34d महाद्रुमाः] S₁PCRA, महाद्रुमा S₁ac 35a वस्त्राण्यन्ये] S₄Bh,
 वस्त्रान्यन्ये S₁ 35b फलेष्वा°] S₁RBh, फलेष्वा° S₄ 35c °विधा अन्ये] em., °विधान्ये S₁
 (unmetrical), °विधामन्ये Bh (conj.?) 35d शय्याः स्वास्तरणा] conj., शय्यां वाभरणा S₁, शय्यां
 चाभरण° Bh (conj.?, Bh adds a question mark)

अमाक्षिकं मध्वपरे अमृतप्रतिमं नगाः ।
 भोगांश्च विविधानन्ये तथैवाभरणानि च ।
 अन्ये स्त्रीः सम्प्रसूयन्ते मनुष्यांश्च तथापरे ॥ ३६ ॥
 सर्वा मणिमयी भूमिदिव्ये 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 ॥
 तस्मिन्नगिरिवरे देवी तपस्तेपे सुदुश्चरम् ।
 वार्क्षे दधाना रुचिरे वाससी धर्मसाधने ॥ ४० ॥
 कदाचित्सा फलाहारा कदाचित्पर्णभोजना ।
 कदाचिदम्बुभक्षाभूत्कदाचिदनिलाशना ॥ ४१ ॥

36a मध्वपरे] मधु त्वन्ये R 36b अमृतप्रतिमं नगाः] चामृतप्रस्रवानघाः R 36cd °धानन्ये तथै-
 वाभरणानि च] °धान्येव धूपानन्ये विलेपनं R 36e स्त्रीः सम्प्र°] च स्त्री प्र° R 37b °दिव्ये]
 °दिव्या R 38b नाभ्य°] R^{PC}, नाद्य R^{AC} 38d रुद्रेण निर्मितः] भद्रेण निर्मितं R 40a Before
 this R adds सनत्कुमार उवाच । 40c रुचिरे] रुधरे R 41d °लाशना] °लाशिना R^{AC}, °लाशिनी
 R^{PC}

36a °कं मध्वपरे] °कमधु त्वन्ये A 36b अमृतप्रतिमं] चामृतप्रसवा A± 36c भोगांश्च] A₃A₅,
 भोगाञ्च A₇ • °धानन्ये] °धां(°धा° A₇)श्चान्ये A 36e अन्ये स्त्रीः सम्प्र°] धूपानन्ये प्र° A 37b
 °दिव्ये] °दिव्या A₃, °दिव्यास् A₇, दिव्यास् A₅ 37c सुगन्धः] सुगन्ध° A 37d चोष्ण°] च
 सु°{शु° A₇} A 38a यावदेव] सा च देव° A 38b तं गिरिं नाभ्य°] गिरिजा नाभ्य° A₃A₅,
 गिरिजाभ्य° A₇ (unmetrical) 38c-40d] om. A

36(←a¹-b⁵) S₄ 37(d⁶-d⁸) S₁ 38(a¹-a²) S₁, (d⁶-d⁷) S₁^{*}, (a⁷)(a⁸-d⁸) S₄ 39(b³-b⁷) S₁^{*}
 40(a¹-a²)(a³-a⁴) S₁, (a¹)(a²-d²)(d³-d⁴) S₁^{*} 41(c⁵, c⁸-d⁵) (d⁶-d⁸) S₁^{*}, (a⁴-d⁸→) S₄

36a अमाक्षिकं] RBh, अमाक्षीकम् S₁ 36b अमृत°] conj., चामृत° S₁Bh • नगाः] S₂A
 Bh, नगः S₁ 36c भोगांश्च] RA₃A₃Bh, भोगाञ्च S₁S₄ 36e अन्ये] S₄RBh, अन्या S₁ •
 स्त्रीः] em. Bh (silently), स्त्री S₁S₄ • सम्प्रसूयन्ते] S₁^{PC}Bh, संप्र(दा)सूयन्ते S₁, संप्रसूयन्ते S₄
 37ab भूमिदिव्ये] em. Bh, भूमिः दिव्या+स्+ S₁, भूमि दिव्ये S₄ 37b °स्मिञ्छिलोच्चये] S₁RABh,
 °स्मिञ्छिलोच्चये S₄ 37c सुगन्धः] S₄R, सुगन्ध° S₁, सुगन्धिः Bh (conj.) • वाति] S₂RABh,
 वापि S₁ 37d नात्यर्थं] S₁RABh, नात्यर्थं S₄ (unmetrical) • °शीतलः] RABh, °शीतता S₄
 38a यावदेव] S₄RBh (Bh suggests यावदेवं in a note), (याव)देवी S₁ • महादेवी] RABh, महा-
 देवो S₁, महा(दे)± S₄ 38b गिरि नाभ्यगच्छत] R^{PC}, गि+रि+ नाभ्यगच्छति S₁, गिरि नाभ्यगच्छति
 Bh (conj.) 38c-47d] S₁ repeats this after 57d. 38c प्रीत्यर्थं] S₁^{*}RBh, पीत्यर्थं S₁ 38d
 निर्मितः] S₁Bh, f-(र्मिं)ता{°तः S₁^{PC}? } S₁^{*} 39b गम्यः] RBh(em.?), गम्य° S₁S₄, (गम्य°)
 S₁^{*} • शिलोच्चयः] S₁RBh, (शिलो)चये S₁^{*}, शिलोचयः S₄ 39d भूतानां] S₁S₁^{*AC}S₄RBh, भूता-
 नां S₁^{PC} 40a Before this S₄ adds सन उ । and Bh सनत्कुमार उवाच । • तस्मिन्नगिरि°] S₂RBh,
 ± ±(गिरि°) S₁, (च)° S₁ 40b °दुश्चरम्] S₁RBh, °दुश्चरन् S₄ 40c वार्क्षे] RBh(em.?),
 वाक्ष्ये S₁, वाक्षे S₄ 40cd रुचिरे वाससी] S₄, वसनो रुचिरे S₁, ... °रि S₁^{*}, वसने रुचिरे Bh
 (em.?) 40d °साधने] S₁S₁^{*}RBh, °सधने S₄ (unmetrical) 41a °चित्सा] S₁^{*}RABh, °चि-
 स्या S₁, (°चि)± S₄ 41b कदाचित्] S₁RABh, कदाचि S₁^{*} 41c °क्षामूत्] S₁^{*}RABh, °क्षामू
 S₁

कदाचिदेकपादेन सूर्यस्याभिमुखी स्थिता ।
 निगृहीतेन्द्रियग्रामा सा बभूव वरानना ॥ ४२ ॥
 महादेवनमस्कारा महादेवपरायणा ।
 महादेवप्रिया देवी पुत्रार्थं च वरार्थिनी ॥ ४३ ॥
 अजैकपादं रुद्रं च दिण्डिमूण्डेश्वरं 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] वर्णहेतवे R 44a °पाद° R 44b दि-
 ण्डिमूण्डे°] दिण्डिमूण्डे° R 44c कापालिनं] कपालिनं R 44cd °तिमषाढिं चैव°] °ति मायाविनश्च
 R 45d After this R adds 2 pādas reading अन्तरीक्षचरान् रुद्रान्दिशासु विदिशासु च । 47b तं
 गिरिं ते] अन्तरीक्षे R

42b सूर्यस्याभि°] सूर्य°{°र्या° A₇}माभि° A 42c निगृहीतेन्द्रिय°] A₃, निगृहीतेन्द्रि°{°तेन्द्रि° A₅}य°
 A₇A₇ 42d वरानना] A₃A₅, वराणना A₇ 43d पुत्रार्थं] A₃A₅, पुण्यार्थं A₇ • च वरार्थिनी]
 वर्णहेतवे A₇, वस्तुहेतवे A₃A₅ 44a °पाद°] A₃A₇, °पादं A₅ 44b दिण्डिमूण्डे°] दितिमूण्डे° A₇,
 दतिचण्डे° A₃, दतिचण्डे° A₅ 44c कापालिनं] कपालिनं A 44d °मषाढिं] °माषाढिं A₃A₇, °मा-
 षा A₅ (unmetrical) 44e शतमन्युं] A₇, शतमन्यं A₃A₅ 45b मृत्युदण्ड°] घोरचक्र° A 45d
 घोरचक्र°] घोर°{°रं A₅}वज्र° A • After this A adds 2 pādas reading अन्तरी°{°रि° A₃}क्षचरान्
 रुद्रान् दिशासु विदिशासु च । ± 46c तस्या रक्षार्थं] A₃, तस्य रक्षार्थं A₇, तस्य क्षार्थं A₅ (unmetrical)
 47a उपरिष्टा°] A₇, उपविष्टा° A₃A₅ 47b तं गिरिं ते] गिरिं ते च A₃, गिरिं ते ग° A₅A₇ 47d
 ररक्षुरमितौजसः] A₃A₇, रक्षुरमितौजसः A₅ (unmetrical)

42(←a¹-a⁴) S₄ 43(c⁵-c⁸)(d¹-d⁸→) S₁^{*} 44(b³) S₁, (←a¹-f⁵)(f⁶) S₁^{*}, (b²)(b³-e⁸) S₄ 45(a⁶,
 b³)(b⁴-b⁸) S₁^{*} 46(d³-d⁸→) S₁^{*}, (d⁵-d⁸→) S₄ 47(←a¹-d³) S₁^{*}, (←a¹-c⁴) S₄

42b स्थिता] S₁^{*}S₄RABh, भवेत् S₁ 42c °तेन्द्रिय°] S₁^{*}S₃RA₃A₇Bh (न्द्र corrected in S₁^{*}), °ते-
 न्द्रिय° S₁^{pc}, °ते(त्र)य° S₁^{cc} • °ग्रामा] S₄RABh, °ग्रामं S₁S₁^{*} 42d वरानना] S₁^{*}S₂A₃A₅Bh,
 नरानना S₁ 43ab] om. S₁^{*} 43b °परायणा] S₁RABh, °परायणः S₄ 43d पुत्रार्थं] S₁^{pc}S₁R
 A₃A₅Bh, पत्रार्थं S₁^{cc} • वरार्थिनी] S₁Bh (Bh suggests तपस्विनी in a note), वरार्थिनी S₄ 44a
 °पाद°] S₁A₃A₇Bh, °पाद° S₄ 44b दिण्डिमूण्डे°] S₁, डिण्डिमूण्डे° S₄, डिण्डिमूण्डे° Bh (conj.?)
 44d °मषाढिं] S₁, °माषाढिन् Bh (em.?) 44e शतमन्युं च] RA₇, गतमन्युश्च S₁, गतमन्युं च Bh
 (em.?) 45c ब्रह्मदण्ड°] S₁S₁^{*}RABh, ब्रह्मादण्ड° S₄ 45d घोर°] S₁RA₃A₇Bh, घोरं S₁^{*}S₄
 • तथा] S₁^{*}S₄RABh, तदा S₁ • After this Bh adds 2 pādas reading अन्तरिक्षचरान् घोरान् दिशासु
 विदिशासु च । 46b °नदृश्यान्] S₁S₁^{*}RABh, °नादृश्य S₄ • °तोमुखान्] S₁RABh, °तस्तथा
 S₁^{*}, °तोमुखम् S₄ 46c प्रागेव] S₁S₁^{*}P^cRABh, प्रागिव S₄^{cc} • तस्या] S₁S₄RA₃Bh, चास्या
 S₁^{*} • रक्षार्थं] S₁S₁^{*}RA₃A₇Bh, रक्षार्थ° S₄ 47c अदृश्याः सर्वतश्चैव] RABh, अदृश्या सर्वगणैर्नां
 S₁, ...वतश्चैव S₄ 47d °मितौजसः] S₄RA₃A₇Bh, °मितौजसेत् S₁, °मितौजसः S₁^{*} (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 पिङ्गलानुललोचनः ।
 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] रक्षमाणस्य वै तदा R 48cd °वाः शेकुर्गन्तुमुपान्तिकम्] °र्वां न शेकुर्गन्तुमन्तिकम् R 49b यानि] लिङ्गं R 49c तेभ्यो] चैव R 49d °लाश्रया] °ला सदा R 50a °धारेति] °चारेति R 50b °नाशनीम्] °नाशनीम् R 50d °कालजलां शुभाम्] °कालं शुभां परां R 51b तथा°] तदा° R • °दद्रिजा] °दद्रिजा R (unmetrical) 51d ऽपि जगाम] भिजगाम R 53b व्यजृम्भत] व्यजंभय+न्+ R 54cd °स्तस्या एतदेवान्व°] °स्तस्य ह्येतदेवाभ्य° R

48a न] स A₃A₇, om. A₅ (unmetrical) 48b रक्षमाणस्य तैस्तदा] रक्षमाण{°णै° A₃A₅}श्च तैस्तथा A 48cd °वाः शेकुर्गन्तुमुपान्तिकम्] °वां न शेकुर्गन्तु{°गण° A₃, °वण° A₅}मन्तिकं A 49] om. A 50a °धारेति] °धावे{°र° A₇ (unmetrical)}ति A 50b विश्रुतां] विश्रुतां A₇, विश्रुता A₅, विश्रुतां A₃ • °नाशनीम्] °नाशनीं A 50d °कालजलां शुभाम्] °कालं शुभां परां A± 51b °दद्रिजा] °दम्बिका A 51d ऽपि जगाम] भिजगाम A 52b °लानल°] A₇, °लानन° A₃A₅ 52c-55b] om. A

49(d¹-d⁸->) S₄ 50(c¹-c²) S₁, (<-a¹-d⁸) S₄ 53(c¹-d⁶)(d⁷-d⁸) S₁, (a⁷-d⁸->) S₄ 54(<-a¹-b³) S₄

48a °शृङ्गस्य] S₁RABh, °शृगास्य S₄ 48b रक्षमाणस्य] S₄, रक्षमाणस्य S₁, रक्षमाणस्य Bh (em.?) • तैस्तदा] em., तौस्तदा S₁, तैस्तथा S₄Bh 48cd °गन्धर्वाः शेकुर्] S₁Bh, °गान्धर्वा शेकु S₄ 48d °मुपान्तिकम्] S₄Bh, °मुमान्तिकम् S₁ 49c नदी] S₁RBh, नदी S₂ (tops lost) • तेभ्यो] S₄Bh, तस्या S₁ 49d °लाश्रया] em. Bh (silently), °लाश्रये S₁ 50a तामलं°] RABh, तमालं° S₁ 50b °नाशनीम्] S₁, °नाशनीम् Bh 50c अद्यापि पश्यन्ति जनाः] RA, (अद्य) पश्यन्ति च जनो S₁, पश्यन्त्यद्यापि च जनाः Bh (conj.) 51a यस्मिन्नेव] S₂RABh, यस्मिन्देव S₁ 51b °दद्रिजा] S₄Bh, °दद्रिजाम् S₁ 51c व्यास] S₄RABh, व्यासः S₁ 52a महा°] S₁S₄RA, मह° Bh (typo) • भीमः] RABh, भीम° S₁S₄ 52b °लानल°] RA₇, °लामल° S₁S₄Bh 52c °दंष्ट्रा°] S₁RBh, °दंष्ट्रा° S₄ 52d °स्त्रासनः] S₁RBh, °स्त्रासन S₄ (unmetrical) 53a °द्विनिःसृत्य] RBh(em.?), °द्विनिसृत्य S₁ (unmetrical), °द्विनिःसृत्य S₄ 53b व्यजृम्भत] S₁^{pc} Bh, व्य(ज)म्भत S₁^{ac} 53cd] R, ... (चिषः) S₁, Bh conjectures loss of 2 pādas 54d एतदे°] conj., ह्येतदे° S₁S₄Bh • °वान्वचिन्तयत्] S₁Bh, °वानुचिन्तयत् S₄

नार्येषा दृष्टपूर्वा मे शर्वपाश्चै 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 ।
 स्तब्धदृक्कर्णलाङ्गुल उपविष्टो निरीक्ष्य ताम् ॥ ६० ॥
 सापि देव्यूर्ध्वदृष्टिं तं दृष्ट्वा स्थितमसङ्गिनम् ।
 अनुग्रहकरीं बुद्धिं चक्रे तस्मिन्सदैव हि ॥ ६१ ॥

55b शर्वपाश्चै सु०] सव्वपाश्चेषु 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 य-
 याहं] यथाहं R 59a ०मुपासिष्ये] ०मुपाशि{०पि० R^{ac}}ष्ये R (स? written above शि) 59d
 ०मबला०] ०मचला० R 60d निरीक्ष्य ताम्] निरीक्षत R 61a देव्यूर्ध्व०] देव्यूर्ध्व० R 61b
 ०सङ्गिनम्] ०सङ्गिणम् R

55d मन्ये न] मन्यं न A₅, मन्यत A₃, तादृक् न A₇ 56c मन्दरे] मन्दरं A 56d रमते] रमती
 A 57a वास्या] चास्या A 57b यस्या] A₃A₇, य A₅ (unmetrical) 57c तद्रूपिणीयं काप्य-
 न्या] तद्रूपनीयं { ०य० A₃A₃ } काप्यस्या A 58b शक्या] A₇, शक्य A₃A₅ 58d ययाहं] तयाहं A
 59a ०मुपासिष्ये] A₃A₅, ०मुपाशिष्ये A₇ 59c पश्चाद्] A₃A₅, पश्च A₇ 59d ०मबला०] A₃A₅,
 ०मचला० A₇ 59e बुभुक्षार्तो] A₃A₅, नु भक्षार्थे A₇ 60c स्तब्ध०] A₇, शुद्ध० A₃A₅ 60d
 निरीक्ष्य ताम्] न्यवी { ०मी० A₃A₃ } क्षत A 61a देव्यूर्ध्वदृष्टिं तं] तत्रोर्ध्वदृष्टिं तत् A 61b ०सङ्गिनम्]
 A₃A₅, ०सङ्गिनं A₇

56(b⁷-d⁸→) S₁, (c⁶-d⁸→) S₄ 57(←a¹-a⁸) S₁, (←a¹-c⁷) S₄ 58(b⁵)(d⁴)(d⁵-d⁸) S₁ 59(f¹-
 f⁸→) S₁, (d⁶-d⁸)(e¹-f⁸→) S₄ 60(←a¹-b⁸)(c¹) S₁, (←a¹-b⁴)(b⁶) S₄ 61(c⁷-d²) S₁

55a नार्येषा] S₁RBh, नार्येषी S₄ 55d वीर्यं मन्ये] S₁^{PC}RBh, वीर्यम्मने S₁^{ac} (unmetrical), वीर्य-
 मन्ये S₄ 56d रमते] RBh(em.) 57a वास्या] R, चास्या Bh 57b यस्या] R^{PC}A₃A₇Bh,
 यस्य S₁ 57d ०नियम०] S₄RABh, नियत० S₁ • After this S₁ repeats 38c-47d. 58a
 Before this S₄ adds सन उ । • महता तेजसा] S₄RABh, महादेवेन ते S₁ 58b नेयं] S₄RABh,
 नायं S₁ • शक्या] S₄A₇Bh, शक्या S₁ 58d ययाहं] S₁Bh, मयाहं S₄ 59a ०मुपासिष्ये]
 S₄A₃A₅Bh, ०मुपासिष्ये S₁ 59c ०मेतां] S₁RABh, ०मेता S₄ • पश्चाद्] S₁RA₃A₅Bh, पश्चा
 S₁ 59d ०मबला०] S₁A₃A₅Bh, ०मच(ला०) S₄ 59e बुभुक्षार्तो] RA₃A₅Bh, मुमुक्षार्तो S₁ 60c
 ०लाङ्गुल] S₁S₄RA, ०लाङ्गुल Bh (typo, unmetrical) 60d निरीक्ष्य ताम्] S₁Bh, निरीक्षत S₄
 61a देव्यूर्ध्व०] S₁Bh, देव्यूर्ध्व० S₄ • ०दृष्टिं तं] S₄RBh, ०दृष्टिञ्च S₁ 61b ०सङ्गिनम्] A₃A₅,
 ०सङ्गिनीम् S₁, ०सङ्गिरं S₄, ०सङ्गिनी Bh (em.?) 61c अनुग्रह०] S₄RABh, अनुग्राह० S₁ •
 बुद्धिं] RABh, बुद्धि S₄

त्रिपञ्चाशो ऽध्यायः ।

व्यास उवाच ।

देवी भगवती सा हि हिमवत्तनयाव्यया ।

कियन्तं कालमचरत्तपः परमदुश्चरम् ॥ १ ॥

कथं लब्धवती चापि वरं वरशतारणी ।

एतदिच्छामि कथितं सर्वं वै विप्रसत्तम ॥ २ ॥

सनत्कुमार उवाच ।

शृणु काले व्यतीते हि तपो देव्याः सुदुश्चरम् ।

प्रयता प्राञ्जलिभूत्वा समाधाय मनस्तथा ॥ ३ ॥

दिवाकरे ऽभिसंधाय चक्षुश्च मन एव च ।

तस्थौ वृक्षावबद्धेव दार्वर्चानिमिषेक्षणा ॥ ४ ॥

1b °त्तनया°] °त्तलया° R 2ab चापि वरं] वापि वरे R 2b °शतारणी] R^{pc}, °शतारणि R^{ac}
2d वै विप्र°] तद्विप्र° R 3c प्रयता] प्रयतः R 4a °करे ऽभि°] °करे ति° R 4b चक्षुश्च]
चक्षुषी R 4c तस्थौ] (त)सा तस्थौ R (unmetrical) • °बद्धेव] °बद्धेच R 4d दार्वर्चा°] सा
तदा° R

1c °मचरत्] A₃, °मचर A₅A₇ 2a लब्धवती] A₅, लब्धवता A₃, लब्धवरं A₇ 2b वरशतारणी]
त्ववसतानि वै A₅, त्वन्यदुरासदं A₃A₇ 2d वै विप्रसत्तम] च विप्रसत्तम {°मः A₇} A (unmetrical)
3b देव्याः] A₃, देव्या A₅A₇ 3c प्रयता] प्रयतः A 4a °करे ऽभि°] °करे ति° A₃, °करो
ति° A₅A₇ 4b चक्षुश्च] चक्षुषी A 4c वृक्षावबद्धेव] वृक्षावबधेति A₃A₅, वृक्षे विनिष्कम्पा A₇ 4d
दार्वर्चानिमिषेक्षणा] सा तदानिमिषे {°ष° A₃}क्षणा A

Manuscripts available for this chapter: S₁ photos 7.11b (f. 82^v), 6.5a (f. 83^f) and 6.4b (f. 83^v); S₂
exposures 67a (f. 74^v), 67b (f. 75^f) and 68a (f. 75^v); S₃ f. 81^f-82^v; R f. 98^v-100^f; A₃ f. 57^f-58^f; A₄
f. 83^f (from 37a⁷); A₅ f. 108^f-109^f (used for A₄ upto 37a⁶); A₇ f. 81^f-82^f.

3(←-speaker indication syll. 1-4?) S₁

1 उवाच] S₁S₂RABh, उवा S₃ 1ab हि हिमवत्त°] S₁RABh, हिमवान्त° S₂^{ac}S₃ (unmetrical),
हि हिमवान्त° S₂^{pc} 1c कियन्तं] S₁S₂RABh, क्रियन्तं S₃ • °मचरत्] S₁S₂RA₃Bh, °मचरं S₃
1d °दुश्चरम्] RABh, °दुःश्चरं S₁, °दुश्चरन् S₂S₃ 2a लब्धवती] S₁^{pc}S₂S₃RA₃Bh, लब्धती S₁^{ac}
(unmetrical) 2b °शतारणी] S₁R^{pc}, °सतारणि S₂^{ac}, °सतारणी S₂^{pc}, °शतारणि S₃, °शतारणिः
Bh (em.?) 2d सर्वं वै] S₂Bh, सर्वं S₁, सर्वं वै S₃ • विप्र°] A, विदु° S₁, द्विज° S₂S₃Bh
• °सत्तम] S₁^{pc}RA₃A₃Bh, °सत्तमः S₁S₂^{ac}S₃ 3 सनत्कुमार उवाच] S₂S₃RABh, ...च S₁ 3a
व्यतीते] S₂S₃RABh, न्यतीते S₁ 3b देव्याः] RA₃Bh, देव्या S₁S₂S₃ • °दुश्चरम्] S₁RABh,
°दुश्चरन् S₂S₃ 3c प्रयता] em. Bh, प्रयतः S₁S₂, प्रयत S₃ • प्राञ्जलिर्] S₁RABh, प्राञ्जलि S₂S₃
(unmetrical) 4a °करे ऽभि°] S₁S₂^{pc}Bh, °करो ति° S₂^{ac}, °करो मि° S₃ 4b चक्षुश्च] S₁S₂
S₃^{pc}, चक्षु(ष) S₃^{ac} (unmetrical), चक्षुषी Bh S₃ 4d दार्वर्चा°] S₂S₃Bh, दार्वर्चो° S₁ • °मिषेक्षणा]
S₂^{pc}RA₃A₃Bh, °मिषेक्षणा S₁, °मिषेक्षणाः S₂^{ac}S₃

सुवर्चलेव सादित्यमीक्षती पर्यवर्तत ।
 एकपादोर्ध्वबाहुश्च निरुच्छ्वासा बभूव ह ॥ ५ ॥
 दिव्यं वर्षसहस्रं सा निश्चलोपलवत्स्थिता ।
 व्याघ्रद्वितीया रुद्राणी तपोयुक्ता शुभव्रता ॥ ६ ॥
 न चास्या ग्लानिरभवन्न बलक्षय एव वा ।
 पूर्ववच्च हि सा देवी तपसैवावतिष्ठति ॥ ७ ॥
 तस्यास्तपःप्रभावेन सर्वं सस्थाणुजङ्गमम् ।
 अभावोपहतं यद्वज्जगदार्तं व्यतिष्ठत ॥ ८ ॥
 नातिदीप्तो ऽभवत्सूर्यश्चन्द्रमा न प्रकाशते ।
 ज्योतीषि तिमिराण्यासन्व्योम्नि सिद्धा न यान्ति च ॥ ९ ॥
 मस्रुश्च देवमाल्यानि विमानानि च पेत्रिरे ।
 स्वर्गे ऽपि न सुखं तेषामौत्सुक्यं चापि जायते ॥ १० ॥

5a सुवर्चलेव] सुव[स्वर्व० R^{PC} ?]र्चनेव R 5b ०मीक्षती] ०मिषती R 5d निरुच्छ्वासा] निरु-
 च्छ्वासा R • ह] च R 6a ०सहस्रं सा] ०सहस्रन्तु R 6b ०वत्स्थिता] ०वत्स्थिता R 7b
 बल] चल० R 7d तपसैवावतिष्ठति] तपस्यैवावतिष्ठते R 8c अभावो०] प्रभावो० R 8d ०ज्ज-
 गदार्तं] ०ज्जगतार्तं R 9c तिमिराण्या०] तिमिरान्या० R 10a मस्रुश्च] म(स्त्र)श्च R 10b वि-
 मानानि] विमालानि R 10c स्वर्गे] स्वतो R 10d चापि] चाप्य० R

5a सुवर्चलेव] आवचनेन A₅, शनैः शनैश्च A₃A₇ 5b ०मीक्षती] A₃, ०मीक्षति A₅ (unmetrical),
 ०मिषती A₇ • ०वर्तत] A₃A₅, ०वर्ततः A₇ 5c ०पादोर्ध्व०] ०पादोर्ध्व० A₃, ०पादोर्ध्व० A₅A₇
 • ०बाहुश्च] A₃A₅, ०बाहुश्च A₇ 6a ०सहस्रं सा] ०सहस्रन्तु A₃A₅, ०सहस्रन्तु A₇ 6b ०लोपल-
 वत्स्थिता] ०लोपप[०लोयप० A₅, ०लोप० A₇ (unmetrical)}रिस्थिता A 6c-7b] om. A 7c
 ०वच्च हि] ०वच्चापि A 7d तपसैवावतिष्ठति] तपसे चावतिष्ठति{०ती A₃A₅} A 8a ०स्तपःप्रभावेन]
 A₃, ०स्तपप्रभावेण A₇, ०स्तप्रभावेण A₅ (unmetrical) 8b सर्वं] A₃A₇, र्वं A₅ (unmetrical) •
 सस्थाणु०] सस्थानु० A₇, स्थावर० A₃A₅ 8c यद्वज्ज] यत् A₃A₇ (unmetrical), चेतत् A₅ 9a
 ०भवत्सूर्यश्च] A₃, भवेत्सूर्यश्च[०र्य्यं A₇] A₃A₇ 9c तिमिराण्या०] ति{चि० A₇}मिरान्या० A 10]
 om. A

6(←a¹-a⁴) S₁ 9(a⁴-a⁸)(b¹) S₁

5a सुवर्चलेव] S₁S₂, सुवच्चलेव S₃, सुवर्चलेन Bh (typo?) 5b ०मीक्षती] S₂S₃A₃Bh, ०मीक्ष्यते
 S₁ • ०वर्तत] RA₃A₅Bh, ०वर्ततः S₁, ०वर्तते S₂S₃ 5c ०बाहुश्च] S₁S₃RA₃A₅Bh, ०हु+वा+श्च
 S₂ (unmetrical) 5d ह] S₁ABh, च S₂S₃ 6a ०सहस्रं सा] S₂^{PC}S₃Bh, ०सहस्रां सा S₁, स-
 हस्राणा S₂^{AC} 6b ०वत्स्थिता] S₁Bh, ०तत्स्थिता S₂, ०त्स्थिता S₂, ०त्स्थिता S₂, ०द्वितीय]
 S₁RBh, ०द्वितीयो S₂S₃ 6d तपो०] S₂^{PC}S₃RBh, तेन S₁, तयो० S₂^{AC} 7ab ०भवन्न] S₁S₂^{PC}R
 Bh, ०भव न S₂^{AC}S₃ 7c पूर्ववच्च] S₁S₂^{PC}RBh, पूर्वच्च S₂^{AC} (unmetrical), पूर्वव च S₃ (unmetrical)
 7d तपसैवा०] S₁S₂S₃, तपसो वा० Bh (conj.) • ०तिष्ठति] S₁A₇, ०तिष्ठत S₂S₃Bh 8a ०स्त-
 पःप्र०] S₂^{PC}RA₃Bh, तपप्र० S₁, ०स्तपप्र० S₂^{AC}S₃ • ०भावेन] S₁S₂S₃RA₃, ०भावेण Bh (em.?)
 8b सर्वं] S₂RA₃A₇Bh, सर्वं S₁, सर्वं S₃ • सस्थाणु०] S₁^{PC}RBh, शस्थाणु० S₁^{PC}, सस्थाणु० S₂
 S₃ • ०जङ्गमम्] S₂S₃RABh, ०जङ्गमाः S₁ 8c अभावो०] S₂S₃ABh, अभवो० S₁ • ०हतं
 यद्वज्ज] S₁S₂RBh, ०हत यद्व S₃ (unmetrical) 8d ०दार्तं व्य०] S₁A, ०दार्तव० S₂S₃, ०दार्तम०
 Bh (conj.?) • ०तिष्ठत] S₁S₂S₃^{AC}RABh, ०तिष्ठतः S₂^{PC} 9ab ०यश्चन्द्रमा न प्रकाशते] S₂^{PC}S₃RA₃
 A₅Bh, ०(का)न्तिहीनश्च चन्द्रमा S₁, ०यश्चन्द्रमा न प्रकाश(त)त् S₂^{AC} 9c तिमिराण्यासन्] em. Bh,
 तिमिराण्यासन् S₁, तिमिराण्यासद् S₂S₃ 10a मस्रुश्च] S₂Bh, मस्रश्च S₁, मस्त्रश्च S₃ 10b च
 पेत्रिरे] S₂^{PC}RBh, निपेत्रिरे S₁, च पेत्रिरे S₂^{AC}S₃ 10cd सुखं तेषामौ०] S₂RBh, सुखन्तेषामौ० S₁,
 सुखन्तेषामौ० S₃ 10d ०क्यं चापि] S₂S₃Bh, ०क्यञ्चोप० S₁ • जायते] S₁S₂RBh, जायत S₃

भगवँल्लोकतत्त्वज्ञ सर्वप्रत्यक्षदृग्विभो ।
 लोको ऽयं विपरीतो ऽद्य किमर्थं शंस नः प्रभो ॥ १७ ॥
 तेषां तद्वचनं श्रुत्वा भीतानां सर्वयोगवित् ।
 उवाच मधुरं श्लक्ष्णमिदं गम्भीरवद्वचः ॥ १८ ॥
 एषा हैमवती देवी रुद्राणी लोकधारणी ।
 तपश्चरति युक्तात्मा योगमास्थाय निश्चलम् ॥ १९ ॥
 अद्य वर्षसहस्रं हि दिव्यं तस्याः समाधिना ।
 वर्षाणां द्वे शते चैव तथान्यच्छ्रदां शतम् ॥ २० ॥
 तपश्चरत्या योगेन तस्यैष तपसः सुराः ।
 प्रभावो येन लोकानां विपरीतत्वमागतम् ॥ २१ ॥
 देवा ऊचुः ।
 यदि तस्याः प्रभावेन महोत्पातभयं त्विदम् ।
 अतो भूयो दहेल्लोकांस्तस्मात्तां संनिवारय ॥ २२ ॥
 सा हि देवी तपोयुक्ता अतो भूयो विभावरी ।
 लोकानिमान्सहास्माभिर्दहेदपि न संशयः ॥ २३ ॥

17a भवगन्लोक°] भवगल्लोक° R 17b °दृग्विभो] °दृक् प्रभो R 19b °धारणी] °धारिणी R
 20a °सहस्रं] °सहस्रं R 21a °श्चरत्या] °श्चरन्त्या R 21d °तत्वमा°] °तार्थमा° R 22a
 यदि] यदे° R 22c अतो] भूयो R 23a तपो°] सदा R

17a °तत्त्वज्ञ] A₃A₅, तन्नज्ञ A₇ 17b °दृग्विभो] °दृक् प्रभो{°भो: A₇} A 17cd] किमेत{किं
 त° A₃ (unmetrical), किं च त° A₅}त्कारणं ब्रूहि येन सर्वे विमोहिता: A± 18d °वद्वचः] °मद्वचः
 A₃A₇, °मद्वचः A₅ 19b रुद्राणी लोकधारणी] रुद्राणां लोकधारिणी A 20c द्वे शते] द्वे षते A₇,
 द्विशते A₃, द्विषते A₅ 20d तथान्यच्छ्रदां शतम्] त{°य° A₇}थावत्सरदात्श{°त्स A₃A₅}त° A 21a
 °श्चरत्या] °श्चरन्त्या A 21b तस्यैष] A₃A₅, तस्येस A₇ 22b महोत्पातभयं त्विदम्] महत्त्वं पातकं
 भवेत् A 22cd °ल्लोकांस्त°] A₇, °ल्लोकांस्त° A₅, °ल्लोकं त° A₃ 22d °वारय] A₃A₅, °धारय
 A₇ 23] om. A

19(c¹-c⁸)(d¹-d²) S₁ 20(d³) S₁

17a °तत्त्वज्ञ] S₁S₃RA₃A₅, °तत्वज्ञ S₂, °तत्त्वं च Bh (em.) 17b सर्व°] S₁RA, सर्वम् S₂, सर्वं
 S₃Bh • °दृग्विभो] S₁, °वद्विभो S₂S₃, °वद् विभो: Bh (em.) 17d किमर्थं शंस] S₁S₂RBh,
 किमर्थं शम S₃ 18a °द्वचनं] S₁S₂^{pc}S₃RABh, °द्वचनं S₂^{ac} (unmetrical) 18d °द्वचः] S₂^{pc}RA₃A₇
 Bh, °द्वच S₁S₂^{ac}S₃ 19a एषा] RABh, एषां S₁, एहा S₂S₃ • हैमवती] S₁RABh, हैमवन्ती
 S₂S₃ (unmetrical) 20b °व्यं तस्याः] RABh, °व्यं तस्या S₁, °व्यन्तस्या S₂S₃ 20c द्वे शते]
 S₂^{pc}S₃RBh, तु शतं S₁, द्वे शते S₂^{ac} 20d तथान्य°] S₂S₃RBh, तथा (त°) S₁ (त lower part lost)
 21a °श्चरत्या] S₂S₃, °श्चरभ्या S₁, °श्चरन्त्या Bh 21b तस्यैष तपसः] S₂S₃RA₃A₅Bh, तस्यैव हि
 तपः S₁ • सुराः] S₁S₂^{pc}RABh, सुरा S₂S₃ 22 देवा ऊचुः] RABh, देव उ S₁, देवदेव उ S₂,
 देवा उ S₃ 22a तस्याः] RABh, तस्या S₁S₂^{pc}S₃, तस्य S₂^{ac} • प्रभावेन] S₁S₂S₃RA, प्रभावेण
 Bh 22b °भयं] S₁S₂RBh, °भय S₃ 22c दहेल्] S₁RABh, दहे S₂S₃ 22cd °कांस्तस्मात्]
 S₂S₃RA₃Bh, °का तस्मा S₁ 22d °वारय] RA₃A₅Bh, °वारयः S₁, °वारयेत् S₂S₃ 23cd
 °भिर्दहे°] S₂^{pc}RBh, °भि दहे° S₁, °भि दहे° S₂^{ac}S₃ 23d संशयः] S₂S₃RBh, संशयं S₁

तस्माल्लोकहितार्थाय अस्माकं वचनादपि ।
 तथा कुरु यथा साध्वी विनिवर्तति शोभना ॥ २४ ॥
 ब्रह्मोवाच ।
 एवं भवतु गच्छध्वं निर्वृता भवतानघाः ।
 वरप्रदानेनेष्टेन रुद्राणीं स्थापयाम्यहम् ॥ २५ ॥
 गतेष्वथ तु देवेषु ब्रह्मा लोकपितामहः ।
 विमानं काञ्चनं शुभ्रं वेदिकाशतसंकुलम् ॥ २६ ॥
 किङ्किणीजालसंनद्धं मुक्तादामावभासितम् ।
 इन्द्रनीलमयैः स्तम्भैर्जालैर्जाम्बूनदैस्तथा ॥ २७ ॥
 घण्टाभिर्विश्वरूपाभिः समन्तात्परिवारितम् ।
 वज्रनीलेन्द्रवैडूर्यमहानीलादिभासितम् ॥ २८ ॥
 स्तूपिकाभिश्च योग्याभिः स्फटिकाङ्गाभिरावृतम् ।
 सर्वलोकमयं तद्वै स्वयं देवेन निर्मितम् ॥ २९ ॥

24d °वर्तति] °वर्त्त R 25 ब्रह्मोवाच] पितामह उवाच R 25b निर्वृता] निर्वृता R 25d रु-
 द्राणीं] R^{ac}?, रुद्राणां R^{Pc} 27b °दामावभासितम्] °दामविभावितं R 27c °नील°] °लील° R
 28a °भिविश्व°] °भिश्व सु° R 28c वज्रनीलेन्द्रवैडूर्य°] रुद्रेन्द्रनीलवैडूर्य° R 28d °भासितम्]
 °भाषितं R 29a स्तूपिका] स्तूपिका° R 29b स्फटिका°] स्फाटिका° R

24c साध्वी] सा हि A 24d °वर्तति] A₃A₇, °वर्त्वि A₅ 25 ब्रह्मोवाच] पितामह उवाच A
 25b निर्वृता] निर्वृता A₃, निर्वृतो A₅, निर्वृतो A₇ • °तानघाः] °तान{°ल° A₇}घा A 25cd
 °प्रदानेनेष्टेन रुद्राणीं] °दानेन हस्तेन रुद्राणां A₃A₅, °दानेन नष्टेन रुद्राणां वै A₇ (unmetrical) 26a
 गतेष्वथ तु] गतेषु तेषु A 26b ब्रह्मा] A₃A₇, ब्रह्म° A₅ • °पितामहः] A₃A₅, °पितामह A₇
 27b °भासितं] A₃, °भाषितं A₅A₇ 27cd] om. A 28a °विश्वरूपाभिः] °विश्वरूपाभिः A₃A₅,
 °विश्वरूपाभिः A₇ (unmetrical) 28c वज्रनीलेन्द्र°] A₃, वज्रनीलेन्द्र° A₅, वज्रननिन्द्र° A₇ • °वै-
 डूर्य°] A₅, °वैडूर्य° A₃, °वैडुूर्य° A₇ 28d °भासितम्] A₃, °भाषितं A₅A₇ 29ab] om.
 A

24a तस्माल्] S₂RABh, तस्मा S₁S₃ 24d °वर्तति] S₁S₂S₃A₃A₇, °वर्त्त Bh (conj.) 25 ब्र-
 ह्मोवाच] em., ब्रह्म उवाच S₁, पिता उ S₂S₃, पितामह उवाच Bh 25a गच्छध्वं] S₂S₃RABh,
 गच्छन्ति S₁ 25b निर्वृता] S₂S₃Bh, निर्वृता S₁ • °तानघाः] RBh(em.?), °तानघा S₁, °था-
 नघाः S₂^{Pc}, °थानघ S₂^{Ac}S₃ 25c °नेष्टेन] S₁S₂RBh, °नेष्टेन S₃ 25d रुद्राणीं] R^{ac}? Bh(em.),
 रुद्राणी S₁S₂, रुद्रणी S₃ 26a गतेष्वथ] S₂S₃RBh, गतेष्वर्थं S₁ 26b ब्रह्मा] S₁S₂RA₃A₇Bh,
 ब्रह्म° S₃ • °पितामहः] S₂^{Pc}RA₃A₇Bh, °पितामहं S₁, °पितामह S₂^{Ac}S₃ 27b °भासितम्] S₁S₂
 A₃Bh, °भाषितं S₃ 27cd °मयैः स्तम्भैर्जालैर्जाम्बूनदै°] S₂RBh, °मयैर्जालैर्जाम्बूनदमयै° S₁, °मयै
 स्तम्भै जालै जाम्बूनदै° S₃ 28a °भिविश्व°] S₂Bh, °भिविश्य° S₁, °भि विश्व° S₃ • °रूपाभिः]
 S₁S₂^{Pc}RA₃A₇Bh, °रूपाभि S₂^{Ac}S₃ 28b °त्परिवारितम्] S₂S₃RABh, परिनादितं S₁ 28c वज्रनी-
 लेन्द्र°] S₁S₂S₃A₃, वज्रेन्द्रनील° Bh (conj.) • °वैडूर्य°] S₂S₃A₅, °वैडूर्य S₁, °वैदूर्य° Bh 29b
 स्फटिका°] S₁S₃, स्फाटिका° S₂Bh • °रावृतम्] S₁RBh, °रावृतः S₂S₃ 29c °लोक°] S₁S₂
 S₃RA, °लोह° Bh (conj.?) 29d स्वयं] S₁S₂RABh, स्वय S₃ • निर्मितम्] S₁S₂^{Pc}S₃RABh,
 निर्मितं S₂^{Ac}

पञ्चभूतमयं तद्धि प्रकृतिस्थमथापि च ।
 शब्दादिजालसम्बद्धं घण्टेन्द्रियसुशब्दवत् ॥ ३० ॥
 मुक्तादामाष्टकैर्युक्तं किङ्किणीषोडशावृतम् ।
 विंशतिर्वेदिकाश्चात्र विमानं तन्महाप्रभम् ॥ ३१ ॥
 शतार्धलक्षणैर्दिव्यैर्मणिजातैस्तथाचितम् ।
 आसनैर्बहुभिर्युक्तं लोकस्थानैः समन्ततः ॥ ३२ ॥
 आरुरोह विमानं तं ब्रह्मा स मुनिभिः सह ।
 वेदैः सह तथा चापि मन्त्रैः सर्वैस्तथैव च ॥ ३३ ॥
 मध्ये तस्यासनं दिव्यं स्वर्णपद्मोपगं दृढम् ।
 उपोपविष्टस्तत्रासौ ब्रह्मा लोकपितामहः ॥ ३४ ॥
 तस्य पार्श्वे तु सावित्री गायत्री चैव सुप्रभा ।
 ऋग्वेदो दक्षिणेनास्य यजुर्वेदश्च पश्चिमे ।
 उत्तरे सामवेदस्तु अग्रतो ऽथर्वणस्तथा ॥ ३५ ॥

30a पञ्च] यथा R 30b च] वा R 31a °माष्टकैर्] °माष्टकैर् R 31c °काश्चात्र] °का चात्र R 31d तन्महा] तं महा R 32b °जातेस्त] °र(८)+नै+स्त R 33a विमानं] वि+धि+ना R (unmetrical) 33b स] वै R 33cd चापि मन्त्रैः सर्वै] मन्त्रैः सर्वैः शास्त्रै R 34b °पद्मोपगं] °पर्णोपगं R 34c उपोप] सखोप R 35b सुप्रभा] सुव्रता R 35c दक्षिणेना] दक्षिणे चा R 35ef °वेदस्तु अं] °वेदः स्याद R

30a °भूत] °चूड A 30c शब्दादि] A₃A₅, सव्दादि A₇ • °जाल] A₇, °जान A₃A₅ • °सम्बद्ध] °सम्बन्ध A 30d °सुशब्दवत्] °सुसब्दवत् A₇, °स्वशब्दवत् A₃A₅ (unmetrical) 31] om. A 32a शतार्धलक्षणैर्] शत{शते A₇}कुम्भमयैर् A 32b °जातेस्त] °भूरिस्त A 33b ब्रह्मा स मुनिभिः सह] A₃A₅, ब्रह्मणो मुनिसत्तमः A₇ 33c वेदैः सह] वेदेरिह A 33cd चापि मन्त्रैः सर्वै] मन्त्रैः सर्वैः{सवैः A₇, सर्व A₃} शास्त्रै A 34b °पद्मोपगं] °पद्मोपम A 34c उपोप] सुखोप A₃A₅, सुखो A₇ (unmetrical) 34d ब्रह्मा] A₃A₇, ब्रह्मा A₅ • °पितामहः] A₃A₅, °पितामह A₇ 35ab] om. A

30c शब्दादिजाल] R, शब्दादिजाल S₁, शब्दाभिजाल S₂S₃Bh • सम्बद्ध] S₁S₃RBh, सम्बद्ध S₂ 30d °शब्दवत्] RA₃A₅Bh, °शवमं S₁^{ac} (unmetrical), °शवमं S₁^{pc}, °शब्दवं S₂, °शब्दवम् S₃ 31a °कैर्युक्तं] S₂S₃RBh, °के युक्तं S₁ 31b किङ्किणी] S₁S₂RBh, किङ्किनी S₃ 31c विंशतिर्] S₂S₃RBh, विंशन्ति S₁ 31d विमानं तन्म] em. Bh, विफायं तन्म S₁, किमानन्तं म S₂, विमानन्तं म S₃ 32a °दिव्यैर्] S₂RABh, °दिव्ये S₁, दिव्ये S₃ 32b °जातेस्त] conj., °भूतेस्त S₁S₂S₃, °भूमिस्त Bh (conj.) 32c °बहुभि] S₁^{pc}S₂S₃RABh, °बहु S₁^{ac} (unmetrical) 32d °स्थानैः] S₁RABh, °स्थाने S₂S₃ • समन्ततः] S₂S₃RABh, सुसम्मितम् S₁ 33a विमानं तं] S₁R, विमानन्तद् S₂, विमानन्त S₃, विमानं तद् Bh 33b स] S₁S₂S₃A₅, स्व Bh (conj.) • °भिः सह] S₂RA₃A₅Bh, °भिः सह S₁, °भि सह S₃ (unmetrical) 33c वेदैः] S₂RBh, देवै S₁, वेदै S₃ 33cd तथा चापि मन्त्रैः] S₂, महाभागैर्मन्त्रै S₁, तथा चापि मन्त्रै S₃, तथा मन्त्रैः शास्त्रैः Bh (conj.) 34b स्वर्ण] S₂S₃RABh, हैम S₁ • °पद्मोपगं] S₂S₃Bh, °पद्मोपरि S₁ • दृढम्] S₂^{pc}S₃RABh, प्रभुः S₁, दृढः S₂^{ac} 34c उपोपविष्ट] em., उपोपविष्ट S₁S₂, उपोपविष्ट S₃, सुखोपविष्ट Bh 34d ब्रह्मा] S₁S₂RA₃A₅Bh, ब्रह्मा S₃ • °पितामहः] S₁S₂^{pc}RA₃A₅Bh, °पितामह S₂^{ac}S₃ 35d °वेदश्च] S₂S₃RABh, °वेदस्य S₁

प्रायश्चित्तानि धर्माश्च तपांसि विविधानि च ।
 दानानि च विचित्राणि क्रतवः सेष्टयस्तथा ॥ ३६ ॥
 तथा व्याहृतयः पुण्यास्तथा लोकाश्च सर्वशः ।
 पर्वताश्चैव नद्यश्च तथा लोकस्य मातरः ॥ ३७ ॥
 लोकपालाः प्रजाध्यक्षा दक्षो धर्मस्तथैव च ।
 भृगुरत्रिर्वसिष्ठश्च पुलस्त्यः पुलहः क्रतुः ॥ ३८ ॥
 मरीचिरङ्गिराश्चैव रुचिश्चैव महायशाः ।
 ऋभुः सनातनश्चैव विराजश्च महातपाः ॥ ३९ ॥
 पितरश्चैव देवाश्च ब्रह्मणो ये प्रसूतयः ।
 पृथिवी वायुराकाशमापो ज्योतिस्तथैव च ॥ ४० ॥
 एते चैव यथोद्दिष्टाः सागरा दिश एव च ।
 विद्याश्च धर्मकाराश्च अग्रतस्ते ऽवतस्थिरे ॥ ४१ ॥

36c दानानि] दालालि R 36d °वः सेष्टय°] °वश्चेष्टय° R 37a तथा व्याहृतयः] तस्याच्चाकृतयः
 R 38a लोकपालाः प्रजा°] लोकपाश्च जना° R 39b रुचिश्चैव महायशाः] अलभुश्च महामनाः R
 39c ऋभुः] ऋतुः R 40a देवाश्च] वेदाश्च R 40b प्रसूतयः] प्रसूनयः R 41a °द्दिष्टाः] °द्दिष्टा
 R 41c °काराश्च] °कामाश्च R 41d अग्रतस्ते] ये अग्रतश्चा° R

36d °वः सेष्टय°] °वस्तपस° A 37a तथा व्याहृतयः] सर्वव्याहृ{°हृ° A₅}तयः A 37c पर्वता-
 श्चैव नद्यश्च] सर्वतश्चि{°प्ये A₇}व नद्यं{}°भ्य° A₃A₄}श्च A± 38a-39b] om. A 39c ऋभुः] ऋतुः
 A 40b ये] पि A • प्रसूतयः] A₃A₄, प्रसूयतः A₇

39(b¹-b³) S₂, (b⁵) S₃

36b तपांसि विविधानि] S₂S₃RA, नियमानि तपांसि S₁, नियमाश्च तपांसि Bh (conj.?) 36d क्र-
 तवः] S^{pc}S₂S₃Bh, क्र(च)तः S^{ac} • सेष्टयस्तथा] S₂S₃Bh, सह इष्टिभिः S₁ 37a तथा] S₁S₃,
 स्तथा S₂, सप्त° Bh (conj.) • व्याहृतयः] S₁S₂^{pc}A₃A₇Bh, व्याहृतयः S₂^{ac}S₃ • पुण्या°] S₂S₃
 RABh, पुण्य° S₁ 37d लोकस्य] S^{pc}S₂RABh, लोस्य S¹ (unmetrical), लोकश्च S₂ 38a
 लोकपालाः] em. Bh (silently), लोकपाला S₁S₃, लोकपाल S₂ 38b °स्तथैव] S₁S₃RBh, °स्तथेव
 S₂ 38c भृगुरत्रिर्वसिष्ठश्च] S₁RBh, भृगुवसिष्ठ अत्रिश्च S₂S₃ 38d पुलस्त्यः पुलहः] RBh(em.?),
 पुलस्त्यपुलह° S₁S₂S₃ 39a °रङ्गिराश्चैव] S₃RBh(em.?), °रंगिरा चैव S₁, °मङ्गिराश्चैव S₂ (tops
 lost) 39b रुचिश्चैव] S₁Bh, (रुचिश्चैव) S₂ (tops lost), रुचिरश्चैव S₃ (unmetrical) • महायशाः]
 S₂Bh, महायशा S₁S₃ 39c ऋभुः] S₁S₂Bh, ऋभु° S₃ (unmetrical) 39d महातपाः] S₁S₂^{pc}
 RABh, महातपा S₂^{ac}S₃ 40b ब्रह्मणो] S^{pc}S₂S₃RABh, ब्रह्मणे S¹ • ये] S₁S₂S₃R, याः Bh
 (conj.) • प्रसूतयः] S₂S₃^{pc}A₃A₄Bh, च सृष्टयः S₁, प्रसू(य)तयः S₃ 40d °स्तथैव च] S₂RABh,
 °श्च पञ्चमः S₁, °स्त{(त°) S₂^{ac}}थैव S₂ (unmetrical) 41a यथोद्दिष्टाः] ABh, यथोद्दिष्टा S₁S₂^{ac}S₃,
 यथोद्दिष्टा S₂^{pc} 41b दिश] S₁S₃RABh, दिस S₂ 41d अग्रतस्ते ऽवत°] S₂S₃ABh, अग्रतस्ते
 वतः S₁

ब्रह्मदण्डश्च दण्डश्च कलशः काञ्चनस्तथा ।
 कमण्डलुश्च तस्यासीत्पार्श्वयोरुभयोरपि ॥ ४२ ॥
 यज्ञोपवीतं श्रीमच्च ओंकारश्च तथाग्रतः ।
 अक्षसूत्रं च योगं च जप्यं चैवाग्रतः स्थिताः ।
 स्वाहा स्वधा वषट्चैव अग्निश्चैतानि पार्श्वतः ॥ ४३ ॥
 यमाश्च नियमाश्चैव साधनानि बहूनि च ।
 धर्मस्यैतानि सर्वाणि पार्श्वस्थान्यभवंस्ततः ॥ ४४ ॥
 दया कृपाथ दानं च श्रद्धा चैव ह्रिया सह ।
 ऋषीणां पार्श्वगाः सर्वा दक्षिणा यज्ञपार्श्वतः ॥ ४५ ॥
 ततो देवाश्च ये केचिद्ब्रह्मलोकनिवासिनः ।
 सर्वे समधिरुह्याशु समन्तादवतस्थिरे ॥ ४६ ॥
 एवं तेषु विमानं तं समारूढेषु सर्वशः ।
 सुखासीनेषु सर्वेषु ब्रह्मा समनुचोदयत् ॥ ४७ ॥

42b कलशः] R^{ac}, कालशः R^{pc} 43d जप्यं चै०] जप्यश्चै० R • स्थिताः] स्थितं R 43e
 स्वाहा] स्वहा R • वषट्चैव] R^{pc}, वषट्चैव R^{ac} 44c ऽस्यैतानि] ऽस्यैतानि R 45a कृपाथ]
 क्षमाथ R 45b श्रद्धा] श्रुत्वा R • ह्रिया] क्रिया R 46c समधिरुह्याशु] समाधिराज्याश्च R
 46d ऽतस्थिरे] ऽतस्तिरे R

42a-43b] om. A 43c अक्ष०] ब्रह्म० A • योगं च] योगश्च A 43d स्थिताः] स्थितं A₃A₄,
 स्थितां A₇ 43e वषट्चैव] वषट्कार{०रः A₇} A 44a यमाश्च] A₃, यमश्च A₄A₇ 44c ऽस्यैतानि
 सर्वाणि] ऽस्ये{०स्ये० A₄A₇}तानि मार्गाणि A 44d ऽस्थान्यभवंस्ततः] ऽस्थानि समन्ततः A 45ab
] दया क्षमाथ दीक्षा च{०च्च A₇} श्रुत्वा चैव जया{यया A₃, यपौ A₄} सह A 46d समन्तादव०]
 समस्तादव A

42(c²) S₃ 44(d⁸) S₂

42a दण्डश्च] S₁S₂RBh, दण्डाश्च S₃ 42c तस्यासीत्] S₁S₂^{pc}RBh, तस्यासी S₂^{ac}S₃ 43a ऽपवीतं]
 S₁S₂RBh, ऽपवीत S₃ • श्रीमच्च] S₂RBh, श्रीमच्च S₁, श्रीम च S₃ (unmetrical) 43c योगं च]
 S₁S₂S₃R, योगश्च Bh 43d स्थिताः] S₁^{pc}S₂S₃Bh, स्थितः S₁^{ac} 43e वषट्चैव] S₃R^{pc}, वषट्चैव
 S₁, वषट्चैव S₂, वषट् वौषट् Bh (conj.) 43f ऽश्चैतानि] S₂S₃RABh, ऽश्चैताव S₁ 44b साध-
 नानि] S₂S₃RABh, साधनानि S₁ 44c धर्मस्यै०] S₁A₃Bh, धर्मस्यै० S₂^{pc}S₃, धर्मस्यै० S₂^{ac} 44d
 ऽवंस्ततः] S₂^{pc}S₃RBh, ऽवंस्तथा S₁, ऽवन्त(थ): S₂^{ac} 45b श्रद्धा] S₁^{pc}S₂S₃Bh, (ब्रह्मा) S₁^{ac} •
 ह्रिया] conj. Bh (silently), क्रिया S₁, ह्रिया S₂S₃ 45c ऋषीणां] S₂S₃RABh, रिषीणां S₁ •
 पार्श्वगाः] S₁^{pc}S₂RABh, पार्श्वगा S₁^{ac}, पार्श्वगाः S₃ 45d ऽपार्श्वतः] S₁^{ac}S₃RA, ऽपार्श्वगः S₁^{pc}S₂S₃^{pc},
 ऽपार्श्वगा Bh (em.?) 46a केचिद्] S₂RABh, केचि S₁S₃ 46c ऽरुह्याशु] S₁S₃ABh, ऽरुह्याशुस्
 S₂ 47a विमानं तं] S₁S₂S₃RA, विमानं तद् Bh (em.) 47b ऽरूढेषु] S₂S₃RABh, ऽरूढास्यु S₁
 • सर्वशः] S₁^{pc}S₂S₃RABh, सर्वतः S₁^{ac} 47c सर्वेषु] S₁S₂RABh, सर्वेषु S₃

तच्चोदितं योगविदग्रगामिना महाविमानोत्तमसर्वगामिना ।
ययौ प्रभावेन मनोनुगामिना यथा मनः सर्वसृजेव हेतुना ॥ ४८ ॥

इति स्कन्दपुराणे त्रिपञ्चाशो ऽध्यायः ॥ ५३ ॥

48a °गामिना] °मूर्त्तिना R 48b °विमानोत्तमसर्वगामिना] °विमानं वृषपद्वृगामिला R Col. इ-
ति स्कन्दपुराणे रेवाखण्डे ब्रह्मप्रयाणं { °णो R^{ac} } नाम R

48a योगविदग्रगामिना] योगवित् { +तेन+ A₄ } गामिना A (unmetrical) 48b °विमानोत्तम°] °वि-
मानं वृष° A 48c मनो°] A₃A₄, मणो° A₇ 48d °सृजेव] °सृजेन A Col. इति ब्रह्मप्रयाणो
नाम A± (A₇ adds ५३)

48a तच्चो°] S₁S₂RABh, त चो° S₃ • °विदग्रगामिना] S₁Bh, °विद+ग्रिगा+(मा)मिना S₂, °वि-
दग्रगामिना S₃ 48b °नोत्तम°] S₂S₃Bh, °नोत्तमः S₁ (unmetrical) 48c प्रभावेन] S₁S₂S₃RA,
प्रभावेण Bh (em.?) • मनो°] S₂S₃RA₃A₇Bh, मनो° S₁ 48d °सृजेव] S₂S₃RBh, °सृजेन S₁
Col. ५० (in letter numerals) ॥ स्कन्दपुराणे देवीवरप्रदाने ब्रह्मागम(नं) नामः ॥ ⊙ S₁, स्कन्दपुराणे त्रयप-
ञ्चाशो ध्यायः ॥ ⊙ S₂, ⊙ ॥ स्कन्दपुराणे नामाध्यायः ५३ (in letter numerals) ॥ ⊙ S₃, इति स्कन्दपुराणे
देवीवरप्रदाने ब्रह्मणः प्रयाणं नाम त्रिपञ्चाशत्तमो ध्यायः Bh

चतुष्पञ्चाशो ऽध्यायः ।

सनत्कुमार उवाच ।

ततस्तेन विमानेन सर्वसृक्स चतुर्मुखः ।

जगाम मन्दरं धीमान्विचित्रोपलकन्दरम् ॥ १ ॥

स तमासाद्य विस्तीर्णमनौपम्यमतिप्रभम् ।

दूराद्दृष्टिसुखं दृष्ट्वा सभास्थानिदमब्रवीत् ॥ २ ॥

इदं रुद्रगृहं शुभ्रमदृश्यं सुकृतामपि ।

देवानामपि पश्यध्वं भास्कराकारवर्चसम् ॥ ३ ॥

इदं प्रविश्य देवानां यज्ञश्रीर्नापसर्पति ।

जयश्च नित्यं युद्धेषु धर्मश्च सुमहानपि ॥ ४ ॥

एतत्सृष्टं स्वयं तेन मनसानुपमद्युति ।

न ह्यस्य सदृशं किञ्चिदण्डे ऽस्मिन्विद्यते गृहम् ॥ ५ ॥

2b °मनौपम्य°] °मलौपम्य° R 2c °दृष्टिसुखं] °दृष्टिसुखं R 2d सभास्थानि°] सर्वां+भा+नि°
R 3a इदं रुद्रगृहं] इन्द्ररुद्रमहं R 3b सुकृतामपि] सुहृदामपि R 3c देवानामपि] भो देवाः किन्न
R 4a देवानां] भो देवी R 4c युद्धेषु] बुद्धेषु R 5b °द्युति] °द्युतिः R 5d °दण्डे] °दण्डे
R

1 सनत्कुमार] सनत्कुमारो A 1b °सृक्स] °सृक्ष्म° A₃A₄, °सृक्ष्म° A₇ 1c मन्दरं] मंतरं A₄,
मन्नरं A₇, मक्षरं A₃ 1d °न्विचित्रोपल°] °न् शोभितोप{°त्प° A₃A₄}ल° A 2b °मति°] °मि-
ति A 2c दूराद्] दूरा A₃, दूरा A₄A₇ • °सुखं] °सुखं A 2d सभास्थानि°] सद्यस्तानि° A
3ab शुभ्रमदृश्यं] सम्यगदृश्यं A₇, सम्यग् दृश्यं+ते+ A₄, सम्यक् सदृश्यं A₃ 3cd] om. A 4a
प्रविश्य देवानां] प्रवि{विप° A₄}श्यतां देव A 4b यज्ञश्रीर्नाप°] यज्ञी{°ङ्गि° A₄}तो नाप°{°म A₃}
A 4cd] om. A 5a °त्सृष्टं स्वयं तेन] °त्सृ{°त्स्त्र° A₄}ष्टं दु{व° A₇}रारोहं A 5b °द्युति]
A₄, °द्युतिः A₃, °न्युभिः A₇ 5d °दण्डे ऽस्मिन्] °द{°त् द° A₇}न्यस्मिन् A

Manuscripts available for this chapter: S₁ photos 6.4b (f. 83^v), 6.4a (f. 84^r) and 6.3b (f. 84^v); S₂
exposures 68a (f. 75^v), 68b (f. 76^r) and 69a (f. 76^v); S₃ f. 82^v-83^v; R f. 100^r-101^r; A₃ f. 58^r-58^v;
A₄ f. 83^r-84^r; A₇ f. 82^r-83^r.

3(c⁷)(c⁸) S₁

1 सनत्कुमार] S₂S₃RBh, सनत्कुमार S₁ 1b °सृक्स चतुर्मुखः] S₂RBh, °सृक्चतुराननः S₁, °सृक्च-
तुर्मुखः S₃ (unmetrical) 1d °चित्रोपल°] S₂S₃RBh, °चित्रोपल° S₁ • °कन्दरम्] S₁S₂RABh,
°कन्दरन् S₂ 2c दूराद्] S₂RBh, दूरा S₁S₃ • °सुखं] S₁S₂Bh, °सुख S₃ (unmetrical) 3ab
शुभ्रम्°] RBh, शुभ्रम्° S₁S₂S₃ 3b °दृश्यं सुकृतामपि] ABh, °दृश्यमकृतात्मभिः S₁, °दृश्यं सुकृता-
नपि S₂S₃ 3c पश्यध्वं] S₂RBh, प(श्य)न्म् S₁, पश्यध्व S₃ 3d भास्करा°] S₁S₂RBh, भास्कारा°
S₃ 4a इदं] S₁S₂RABh, इद S₃ • प्रविश्य] S₂S₃RA₃A₇Bh, प्रविष्य S₁ • देवानां] S₁Bh,
देवांश्च S₂, देवाश्च S₃ 4b °श्रीर्नाप°] RBh(em.?), °श्री नोप° S₁, °श्रीन्नाप° S₂^{pc}, °श्रीन्नाम S₂^{ac}S₃
4d सु°] S₂S₃RBh, स S₁ 5a एतत्सृष्टं] S₁RA₃A₇Bh, एत(दृष्टं) S₂ (an illegible akṣara possibly
written below दृष्टं), एत दृष्टं S₃ • स्वयं तेन] S₂S₃RBh, स्वयन्तेन S₁ 5b °द्युति] S₂^{pc}A₄Bh,
°द्युतिः S₁S₂^{ac}S₃ 5c ह्यस्य स°] S₂RABh, दृष्टं स° S₁, ह्यस्यस्य S₃ 5d °दण्डे ऽस्मिन्] S₂S₃Bh,
°दण्डो स्मि S₁ (anusvāra possibly lost) • गृहम्] S₁S₂RABh, om. S₃ (unmetrical)

इदं प्रविश्य धर्मात्मा दुःखं भूयो न विन्दते ।
 न चापि जन्म प्राप्नोति नित्यमैश्वर्यगो हि सः ॥ ६ ॥
 अनिर्देश्यमिदं योगाद्योगिनामपि नित्यशः ।
 अन्यस्तु कुत एवेदं वर्णयित महानपि ॥ ७ ॥
 एतदस्मद्विमानस्य वायुनाभ्याहतं रुषा ।
 वर्धते गिरिणा सार्धं विन्ध्यस्य शिखरं यथा ॥ ८ ॥
 एतदस्मद्विमानस्य मार्गमावृत्य विष्टितम् ।
 ऊर्ध्वं तिर्यगधस्ताच्च देवदेवस्य तेजसा ॥ ९ ॥
 एतदन्धं तमः कृत्वा मेघो ऽसौ जीवनः स्वयम् ।
 वज्रोद्यतकरः स्रग्मी प्रत्युद्यात्यभिनादयन् ॥ १० ॥
 सनत्कुमार उवाच ।
 ततः स भगवान्देवो ब्रह्मा लोकपितामहः ।
 विष्टभ्य तं विमानाग्न्यमवतस्थे कृताञ्जलिः ॥ ११ ॥
 तुष्टाव च तदा देवं शर्वमुग्रं कपर्दिनम् ।
 ते चैव ऋषयः सर्वे विमानस्थाः सुसंयताः ॥ १२ ॥

6b दुःखं भूयो न विन्दते] नलयोर्विन्दते शुभं R 7d वर्णयित] वर्त्तयित R 8b °नाभ्याहतं रुषा] °ना आहतं यथा R 8c वर्धते] वर्द्धतो R 9a एतदस्मद्विमानस्य] नूनं मम विरोधार्थं R 9b विष्टितम्] तिष्ठति R 9c ऊर्ध्वं] ऊर्द्ध R 10a °दन्धं] °दर्थे R 10b मेघो] मेरो R 10c स्रग्मी] स्रग्वी R 10d °द्यात्यभि°] °द्याते ति° R 11c विष्टभ्य तद्विमानाग्न्य°] विष्टञ्च तं विनासाग्र° R 12b शर्वमु°] R^{PC}, श(र्म)मु° R^{ac}

6a-10d] om. A 11b °पितामहः] A₃A₄, °पितामह A₇ 11c तं] A₇, तत् A₃A₄ 11cd °ग्न्यमव°] °ग्रं अव° A 12a तुष्टाव] A₇, द्वष्टाव A₃A₄ • तदा] सदा A 12b शर्वमु°] सर्व-मु° A 12d °संयताः] A₃A₄, °संगताः A₇ • After this A adds 2 pādas reading प्रकाशं चक्रिरे सर्वं जगत्स्था{°स्था° A₇}वरजंगमं ।

6a प्रविश्य] S₂S₃RBh, प्रविष्य S₁ 6b दुःखं भूयो न विन्दते] conj., दुःखं भूयो न विद्यते S₁, भूयो विन्देन्न दुःखवान् S₂, भूयो विन्दे न दुःखवान् S₃, भूयो दुःखं न विन्दति Bh (conj.) 6c जन्म प्राप्नोति] S₂S₃RBh, जायते भूयो S₁ 6d सः] S₁RBh, स S₂S₃ 7a योगाद्] RBh(em.?), योगा S₁, योग्याद् S₂, योग्यद् S₃ 8a °दस्मद्वि°] S₁RBh, °दस्यद्वि° S₂, °दस्यद्वि° S₃ 8b °भ्याहतं] S₁S₂Bh, °भ्यातं S₃ (unmetrical) 8d विन्ध्यस्य] S^{PC}S₂S₃RBh, विन्ध्य(सि)स्य S₁ 9ab] S₂S₃(Bh), om. S₁ 9b विष्टितम्] S₂S₃, विष्टितम् Bh (typo?) 9c ऊर्ध्वं] S₂Bh, ऊर्ध्व° S₁S₃ • °धस्ताच्च] S₂RBh, °धस्ताच्च S₁, °धस्ता च S₃ 10a °दन्धं तमः] S₂Bh, °दन्ततमः S₁, °दन्धं तम S₃ (unmetrical) 10b मेघो] S₁S₂S₃, मेघो Bh (typo) • After this Bh adds a question mark. 10c स्रग्मी] S₁S₂S₃, स्रग्वी Bh (em.?) 10d °नादयन्] S₁S₃RBh, °दाशयत् S₂^{PC}, °दाययत् S₂^{ac} 11a ततः] S₁S₂RABh, तत S₃ (unmetrical) 11b ब्रह्मा] S₁S₂RABh, ब्रह्म° S₃ • °पितामहः] S₂^{PC}RA₃A₄Bh, °पितामह S₁S₂^{ac}S₃ 11c तं] S₁S₂S₃RA₇, तत् Bh 11cd °ग्न्यमव°] S₂S₃Bh, °ग्न्यमव° S₁ 11d कृताञ्जलिः] S^{PC}S₂S₃RABh, कृताञ्जलिः S₁^{ac} 12a तदा देवं] S₂S₃RBh, त देवं हि S₁ 12b शर्वमु°] S₃R^{PC}Bh(em.?), सर्वमु° S₁S₂ 12c ऋषयः] S^{PC}S₃RABh, रषयः S₂, ऋषसः S₂ (retraced) 12d °स्थाः सुसंयताः] S₂(retraced)RA₃A₄Bh, °स्था सुसंयता S₁S₃ • After this Bh adds 2 pādas reading प्रकाशं चक्रिरे सर्वं जगत्स्थावरजंगमं ।

ततः स मेघः स्वं स्थानमगमद्वृष्टिसर्जनः ।
 दिशश्च विमलाः सर्वाः प्रकाशश्चाभवद्भृशम् ॥ १३ ॥
 तं जपन्तं विदित्वा च भगवान्गोवृषध्वजः ।
 नन्दिनं द्वारदेशस्थमिदमाह सुरेश्वरः ॥ १४ ॥
 एष ब्रह्मा विमानेन मामिह द्रष्टुमागतः ।
 ब्रूहि येनागतो ऽसीह कार्येण विदितो ऽसि मे ।
 कुरु तद्गच्छ शीघ्रं त्वं कालस्तस्यायमागतः ॥ १५ ॥
 सनत्कुमार उवाच ।
 स एवमुक्तो रुद्रेण नन्दी प्रमथनायकः ।
 द्वाःस्थ-म्-एव विमानस्थं ब्रह्माणमिदमब्रवीत् ॥ १६ ॥
 नन्द्युवाच ।
 यूयं ज्ञाता भगवता येन कार्येण चागताः ।
 कुरुध्वं किल तच्छीघ्रं कालो ऽयं तस्य वर्तते ॥ १७ ॥

13a स्वं] स्व° R 13b °मगमद्वृष्टिसर्जनः] °मगच्छद्वृष्टिगज्जनः R 13c विमलाः] विमानाः R^{ac} (unmetrical), विमनाः R^{pc} 13d °भवद्भृशम्] °भवन्दृशम् R 15b द्रष्टु°] दृष्टु° R 15c ऽसीह] सीति R 15e तद्गच्छ शीघ्रं त्वं] तच्छीघ्रमेवं त्वं R 16b प्रमथ°] प्रथम° R 16c द्वाःस्थ-म्-एव] अयमेव R 16cd °स्थं ब्रह्माणमिदम°] °स्थमिदं ब्रह्माणम° R

13ab] om. A₇ 13a मेघः स्वं] मे स्वयं A₃A₄ 13b °मगमद्वृष्टिसर्जनः] °मद्वृष्टिमर्जन A₃ (unmetrical), °मद्वृष्टि+(क्ष)र+मर्जन A₄ 13c विमलाः] विमनाः A₃A₄, विमानाः A₇ (unmetrical) 13d प्रकाश°] प्रकार° A • °दृशम्] °त् दृशं A 14a च] तु A 15d ऽसि मे] दृशं A 15ef] om. A 16c द्वाःस्थ-म्-एव] स्वयमेव A 16cd °स्थं ब्रह्माणमिदम°] °स्थमिदं ब्रह्माणम° A 17c किल] A₇, कि न A₃A₄

13a ततः स] S₂S₃RA₃A₄Bh, तत स्व° S₁ 13b °मगमद्वृष्टि°] S₂^{pc}Bh, °मगम वृष्टि° S₁ (unmetrical), °म(सं)मद्वृष्टि° S₂^{ac}, °मगमद्वृष्टि° S₃ (unmetrical) 13c दिशश्च] S₂S₃RABh, दिशः सु° S₁ • विमलाः] em. Bh (silently), °विमला S₁S₂S₃ • सर्वाः] S₁RABh, सर्वा S₂S₃ 13d प्रकाश°] S₂S₃RBh, प्रकाशा° S₁^{pc}, प्रकासा° S₁^{ac} • °श्चाभवद्] S₁S₃ABh, °श्चाभवद् S₂ 14a तं जपन्तं] S₁S₂RABh, त जपतं S₃ (unmetrical) 14b °वान्गोवृष°] S₁S₂RABh, °वां भो वृष° S₃ 14c नन्दिनं] S₂S₃RABh, नन्दिन S₁ • °देशस्थ°] S₁^{pc}S₂S₃RABh, °देशस्तु S₁^{ac} 14d सुरेश्वरः] S₂S₃RABh, महेश्वरः S₁ 15e कुरु तद्गच्छ] S₁Bh, कुरु तद्गच्छतु{°ति S₂^{ac}} मे S₂ (unmetrical), कुरु गच्छ S₃ (unmetrical) • शीघ्रं त्वं] em., शीघ्रत्वं S₁, शीघ्रन्तु S₂S₃, शीघ्रं तु Bh 15f कालस्तस्याय°] S₂^{pc}RBh, कालस्तस्याय° S₁, कालस्तय° S₂^{ac}S₃ (unmetrical) 16b प्रमथ°] S₁S₃ABh, प्रथम° S₂ 16c द्वाःस्थ-म्-एव] S₁S₂, द्वास्थ(वे)व S₃^{ac}, द्वास्थतेव S₃^{pc}, द्वाःस्थ एव Bh (em.) 16cd °स्थं ब्रह्माणमिदम°] S₁Bh, °स्थमिदं ब्रह्माणम° S₂, °स्थमिदं ब्रह्माणम° S₃ 17 नन्द्युवाच] S₂S₃RABh, नन्दि उ S₁ 17b चागताः] S₂S₃RABh, चागता S₁ 17cd] S₂(S₃)RA₇Bh (partly retraced in S₂), किल त(ं) S₁^{ac}}च्छीघ्रं कालो यं तपसस्तस्य वर्तते S₁ 17c तच्छीघ्रं] S₂RABh, तच्छीघ्र S₃

ततः स कृत्वा मनसा नमस्कारं हि शम्भवे ।
 प्रदक्षिणमुपावृत्य मन्दरं प्रजगाम ह ॥ १८ ॥
 स मन्दरगिरिं सर्वं परिहृत्य महामनाः ।
 शाकद्वीपस्य मध्येन जम्बूद्वीपमथागमत् ॥ १९ ॥
 स दृश्यमानो देवैश्च मुनिभिश्च यतव्रतैः ।
 हिमवन्तं गिरिश्रेष्ठमुपागम्येदमब्रवीत् ॥ २० ॥
 एतद्धिमवतः शृङ्गमुच्छ्रितं कान्तिमत्स्थितम् ।
 युगान्तादित्यसंकाशं दूरात्समभिलक्ष्यते ॥ २१ ॥
 अत्र सा जगतो धात्री धात्री पुत्रमिवोरसम् ।
 पालयन्ती जगत्सर्वं तपस्तप्यति शैलजा ॥ २२ ॥
 अहो नु शिखरं पुण्यं भाग्यवच्चापि सर्वथा ।
 यदेनं गिरिपुत्र्यर्थे वरैर्योक्ष्यति कामहा ॥ २३ ॥

18c °वृत्य] °गम्य R 19ab सर्वं परिहृत्य महामनाः] वन्द्यं { - ऽ R^{ac} } प्रकृत्य +च+ शिवाज्ञया R
 20a दृश्य°] पश्य° R 20c गिरि°] गिरि R 21ab शृङ्गमुच्छ्रितं कान्ति°] शृङ्गं मुच्छ्रितं कीर्त्ति°
 R 21c °न्तादित्य°] °न्तादित° R 22ab जगतो धात्री धात्री] जगतान्धात्री बालं R 23a अहो
 नु] महान्तं R 23c °पुत्र्यर्थे] °पुत्रस्यं R

18b शम्भवे] A₃A₄, सम्भवे A₇ 19a मन्दरगिरिं] A₃, मन्दरं गिरिं A₄A₇ • सर्वं] A₃A₄, सर्वं
 A₇ 19b परिहृत्य] परिकृत्य A₃A₄, परिस्कृत्य A₇ • महामनाः] A₇, मनाः A₃ (unmetrical),
 +पिता+त्मनाः A₄ 19cd] om. A 20cd] om. A 21ab शृङ्गमुच्छ्रितं] शृङ्गं [शृंगः A₃, शृंगैः
 A₄]मूचितं A 21b °मुच्छ्रितं] °मूचितं A 22ab] यत्र सा जगतो धात्री कालं पुत्रमिवोरसं A
 23a अहो नु] महान्तं A 23c-24b] om. A

19(c⁶)(c⁷-d²) S₁ 22(d⁶)(d⁷-d⁸) S₁ 23(d⁴) S₂

18a Before this Bh adds सनत्कुमार उवाच । 18b शम्भवे] S₁S₂RA₃A₄Bh, सम्भवे S₂ 18c °मु-
 पावृत्य] S₂ABh, °मुपाशृत्य S₁, °मुपवृत्य S₃ (unmetrical) 18d ह] S₁RABh, हत् S₂S₃ 19a
 मन्दरगिरिं] S₂RA₃Bh, मन्दरं गिरिं S₁, मन्दरगिरिं S₃ (unmetrical) • सर्वं] S^{pc}A₃A₄Bh, सर्वस्
 S^{ac}, सर्वं S₂S₃ 19b महामनाः] S₃A₇Bh(em.?), महात्मनः S₁, महात्मनाः S₂ 19c शाक°]
 S₂S₃RBh, साक° S₁ • मध्येन] S₁S₂RBh, मद्भेन S₃ 19d जम्बू°] S₂S₃^{pc}RBh, (जम्बू°) S₁
 (bottoms lost), जम्बू° S₃^{ac} • °मथागमत्] S₂S₃R, °मुपागमं S₁, °मुपागमत् Bh (em.?) 20a
 देवैश्च] S₂S₃RABh, देवैश्च S₁ 20c हिमवन्तं गिरि°] S₁S₂Bh, हिमवन्तं गिरिं S₃ 20cd °श्रेष्ठमु-
 पा°] S₂RBh, °श्रेष्ठमुपा° S^{ac}, °श्रेष्ठमुपा° S^{pc}, °श्रेष्ठमुपा° S₃ 21a एतद्धि°] S₁S₂RABh, एतद्धि°
 S₃ 21b °मुच्छ्रितं कान्तिमत्] S₂Bh, °मुच्छ्रितं कान्तिम S₁, °मुच्छ्रितकान्तिम S₃ (unmetrical)
 21d दूरात्] S₁S₂RABh, दूरा S₃ 22b पुत्रमि°] S^{pc}S₂S₃RABh, प्रतिमि° S^{ac} 22d °स्तप्य-
 ति] S₁(retraced)RABh, °स्तप्यति S₂S₃ 23b °वच्चापि] S₁S₂RABh, °व चापि S₃ (unmetrical)
 23cd] (S₁)S₂S₃^{pc}Bh, (यदेनं गिरिं) यदेनं गिरिपुत्र्यर्थे वरे(॥)योक्ष्यति कामहा+।+ S₃ 23c यदेनं]
 Bh suggests यदेतद् in a note. 23d वरैर्] S₂S₃^{pc}RBh, वरै S₁

पश्यध्वं तपसो वीर्यं देव्याः सुचरितस्य वै ।
 यदेतच्छिखरं दृष्ट्वा न पश्याम पुनर्यमम् ॥ २४ ॥
 स एवं कथयन्नेव विमानेन चतुर्मुखः ।
 ऋषिभिः सहितः सर्वैः शिखरद्वारमागतः ॥ २५ ॥
 तत्रैनं रुद्रसचिवा आयुधोद्यतपाणयः ।
 भर्त्सयन्तोऽभ्यवर्तन्त तिष्ठ तिष्ठेतिवादिनः ॥ २६ ॥
 तान्ब्रह्मा श्लक्ष्णया वाचा सान्त्वपूर्वमुवाच ह ।
 प्रशंसमानस्तान्सर्वान्प्राञ्जलिर्युक्तमानसः ॥ २७ ॥
 ब्रह्मोवाच ।
 यूयं सर्वे महात्मान ऐश्वर्येण समन्विताः ।
 अक्षया ह्यमराश्चैव तथाप्रतिहताश्च ह ॥ २८ ॥
 महायोगबलोपेता अजय्या युधि केनचित् ।
 को युष्मानभिवर्तेत शक्रोऽपि प्रवरेश्वराः ॥ २९ ॥

24d पश्याम पुनर्यमम्] पश्याम+:: पुनर्द्वयम् R 25a एवं] एव R • °नेव] °नेवं R 26a तत्रैनं] तत्र ते R 26c °वर्तन्त] °वर्ण R^{acc} (unmetrical), °वत्त(न्तं) R^{pc} 27a Before this R adds ब्रह्मोवाच । 27b सान्त्व°] शान्त्व° R 27c प्रशंस°] आसंस° R 28 ब्रह्मोवाच] om. R 29b अजय्या] □ R^{acc}, अयज्या R^{pc}

24c यदेतच्छि°] यदेनं शि° A 24d न पश्याम पुनर्यमम्] पश्यामः पार्वती पुनः A 25a एवं] त ए A₃A₄, तत्र A₇ • °नेव] °नेवं A 25b विमानेन] A₃A₄, विमाणेन A₇ 25c सर्वैः] A₃A₄, सर्वे A₇ 26a तत्रैनं] तत्र ते A 26c भर्त्सयन्तोऽभ्य°] भर्त्समानाद्य A₃, भत्समाद्य A₇ (unmetrical), भर्त्समानाद्य A₄ 27-28] om. A 29b अजय्या] अजया A₃A₇, अजेया A₄ 29c युष्मानभि°] युष्माकं नि° A 29d शक्रो] A₇, चक्रो A₃A₄ • प्रवरेश्वराः] प्रवरैः श्वराः A₇, प्रवरेश्वराः A₃, प्रवरैः श्वराः A₄

24(d⁶) S₂, (b¹)(b²) S₃ 27(d²) S₃

24a वीर्यं] S₂S₃RBh, वीर्यं S₁ 24b देव्याः] RBh(em.?), देव्या S₁S₂, (द) - S₃ (tops and bottoms lost) 24c °च्छिखरं] S₁S₂RBh, °च्छिखरं S₃^{acc}, °च्छिखरं S₃^{pc} 24d °र्यमम्] conj., °द्वयम् S₁, °वयं S₂S₃, °भवम् Bh (conj.) 25b विमानेन] S₁S₂^{pc}RA₃A₄Bh, विमानेव S₂^{acc}S₃ • चतुर्मुखः] S₁S₂^{pc}RABh, चतुर्मुखं S₃^{acc}S₃^{pc}, चतुर्मुखं S₃^{acc} (unmetrical) 25c ऋषिभिः] S₁S₂RABh, ऋषिभि S₃ (unmetrical) • °तः सर्वैः] RA₃A₄Bh, °तः सर्वैः S₁, °तस्सर्वै S₂, °त सर्वै S₃ (unmetrical) 26a तत्रैनं] S₁S₂Bh, तत्रैन S₃ 26b आयुधोद्यत°] S₁S₂S₃RA, उद्यतायुध° Bh (conj.; in a note Bh also suggests उक्षतायुध°) 26c भर्त्सयन्तोऽभ्य°] S₂S₃RBh, भत्सयन्तो द्य S₁ (retraced) • °वर्तन्त] S₂ABh, °वत्त S₁ (retraced), °वन्तत्त S₃ 27a ब्रह्मा] S₁S₂RBh, ब्रह्म S₃ • श्लक्ष्णया] S₁S₂S₃R, श्लक्ष्णया Bh (typo) 27b सान्त्वपूर्वम्°] S₁S₂Bh, सान्त्वपूर्वम् S₃ 27c °मानस्तान्सर्वान्] S₂^{pc}RBh, °माना तां सर्वान् S₁, °मानस्तां सर्वा S₂^{acc}, °मानस्तां सर्वे S₃ 27d °लिर्युक्त°] S₁S₂RBh, °लियुक्त° S₃ (unmetrical) 28 ब्रह्मोवाच] em. Bh (silently), ब्रह्म उ S₁S₂S₃ 28ab महात्मान ऐश्वर्येण] S₁S₂S₃R, महात्मानान ऐश्वर्येण Bh (typo, unmetrical) 28b समन्विताः] S₁S₂RBh, समन्विता S₃ 28c अक्षया] S₂S₃RBh, अक्षरा S₁ 29a महायोगबलोपेता] S₂S₃RABh, अहो योगबलोपेत S₁ 29c युष्मानभि°] S₁S₂^{acc}R, युष्मानभि° S₃^{acc}, युष्माननि° S₃, युष्मानति° Bh (conj.?) 29d शक्रो] Bh suggests शक्रो in a note. • प्रवरेश्वराः] RBh(em.?), प्रवरेश्वरा S₁, प्रवरेश्वरः S₂S₃

देवदेवाज्ञया सो ऽहमायातो मन्दरादिह ।
 देव्या वरप्रदानार्थमनुज्ञा क्रियतां मम ॥ ३० ॥
 गणेश्वरा ऊचुः ।
 देव्या दाता स्वयं देवो वरानिष्टान्महामनाः ।
 तानेव देवी त्वन्यस्मान्मनसापि न चिन्तयेत् ॥ ३१ ॥
 शक्तो देवो ऽनुग्रहीतुं जगत्सर्वं महेश्वरः ।
 त्वामप्यसौ ऽनुगृह्णाति किमु देवीं जगत्पतिः ॥ ३२ ॥
 ब्रह्मोवाच ।
 अशक्तो न महादेवो वरं दातुं महामनाः ।
 य एवं चिन्तयेद्देवं न भवेत्स कथंचन ॥ ३३ ॥

30d °मनुज्ञा] °मनुज्ञां R 31c तानेव] न चैव R • त्वन्यस्मान्] त्वद्विधान् R (unmetrical)
 31d न] हि R 32c °प्यसौ ऽनु°] °प्येषेभ्ये R 32d किमु] किन्न R • °त्पतिः] °त्स्थिति R
 33 ब्रह्मोवाच] पितामह उवाच R

30ab] तेन देवाज्ञ{°ह° A₇}यास्ये हमागता अर्थ{°तार्थ° A₇ (unmetrical)}वादिह A 30c °दाना-
 र्थ°] °दानान्न° A 30d °तां मम] A₃A₄, °तान्मम A₇ 31 गणेश्वरा] A₃A₄, गणेश्वर A₇ 31a
 दाता] धाता A 31c तानेव] न चैव A • त्वन्यस्मान्] त्वद्विधान् A₃A₇ (unmetrical), त्वं धीमान्
 A₄ 31d न] हि A 32ab] om. A 32c त्वामप्यसौ] त्वांमपेषो A₇, त्वांमतेषो A₃, त्वमेतेपा°
 A₄ 32d किमु] किन्न A • जगत्पतिः] A₃A₇, जगत्पतेः A₄ 33 ब्रह्मोवाच] पितामह उवाच A
 33a अशक्तो] स्वशक्तो A 33b वरं] A₃, वर A₄A₇ 33c °येद्देवं] A₃A₇, °येदेवं A₄ 33d
 भवेत्स कथंचन] तावत्स{ताच्च स A₇} कदाचन{°नः A₇} A

33(d¹) S₂

30a Before this S₁ adds सन उ । 30ab सो ऽहमायातो] R, सो थमायातो S₁, यो हमागतो S₂S₃Bh
 30c वर°] S₁S₂^{pc}S₃RABh, ववर° S₂^{ac} (unmetrical) 30cd °नार्थम°] S₁S₂RBh, °नार्थ अ° S₃
 • °तां मम] S₂RA₃A₄Bh, °तामिति S₁, °ता मम S₃ 31 गणेश्वरा ऊचुः] RA₃A₄Bh, गणेश्वर उ
 S₁, गणेश उवाच S₂, गणेश उ S₃ 31b वरानिष्टान्] S₂RABh, वरानिष्टा S₁, वरानिष्टा S₃ •
 °हामनाः] RABh, °हात्मना S₁S₂^{pc}, °हामना S₂^{ac}S₃ 31c तानेव] conj., वरं हि S₁Bh, न चैव
 S₂, न चैत S₃ 31cd त्वन्यस्मान्] S₂Bh, युष्मत्तो म° S₁, त्वद्यस्मान्° S₃ 32a शक्तो देवो] S₂
 S₃RBh, शक्तो दैवो S₁ • °ग्रहीतुं] S₁S₂S₃^{pc}RBh, °गृहीतुं S₃^{ac} (unmetrical) 32b °र्वं महेश्वरः]
 S₂S₃RBh, °र्वमशेषतः S₁ (शेषतः retraced) 32c त्वामप्यसौ] S₁, त्वामप्येषो S₂Bh, आगमेषो S₃
 • ऽनुगृह्णाति] S₁S₂^{pc}S₃A, गृह्णाति S₂^{ac} (unmetrical), नुगृह्णाति Bh (typo, unmetrical) 32d किमु
 देवीं] S₂Bh, किमुतो वै S₁, किम्मन्देवी S₃ • जगत्पतिः] A₃A₇Bh, जगत्पति S₁, जगत्स्थितिम् S₂,
 जगत्स्थितिम् S₃ 33 ब्रह्मोवाच] em., ब्रह्म उ S₁, पिता उ S₂S₃, पितामह उवाच Bh 33a अशक्तो
 न] S₂S₃RBh, अशक्तेति S₁ 33b दातुं म°] S₂S₃RABh, दातुम° S₁ • °हामनाः] RABh,
 °हात्मना S₁S₂^{ac}, °हात्मनाः S₂^{pc}, °हामना S₃ 33c °येद्देवं] RA₃A₇Bh, °येदेवं S₁S₂S₃ 33d
 कथंचन] S₂^{pc}RBh, कथञ्चनः S₁S₂^{ac}S₃

न देवी भगवत्पार्श्वादिच्छते किल पार्वती ।
 वरानिष्टांस्ततो देवो मामिह प्रेषयच्छिवः ॥ ३४ ॥
 अथ तं युक्तमनसो युक्तं प्रत्यक्षमीश्वराः ।
 महेश्वरमपश्यन्त कृतानुज्ञं च लोकपम् ॥ ३५ ॥
 नियुक्ताश्च पुनः सर्वे ब्रह्माणं लोककारणम् ।
 ऊचुर्गणेश्वराः सर्वे विदितार्था महामुने ॥ ३६ ॥
 प्रेषितो देवदेवेन ज्ञातो ऽस्माभिः पितामह ।
 त्वं विशस्वाधुना देव पार्वत्या वरदित्सया ॥ ३७ ॥
 अवतीर्य विमानात्तु ततः शीघ्रं पितामहः ।
 निलिल्ये शिखरे तस्मिन्नानाधातुविचित्रिते ॥ ३८ ॥

34b °दिच्छते] °दियेष R 34c °निष्टांस्त°] °निष्टास्त° R 35a तं युक्त°] संयुक्त° R 35c °पश्यन्त] °पश्यन्तः R 35d कृतानुज्ञं च लोकपम्] कृतानुज्ञाश्च लोकप R 36a नियुक्ताश्च पुनः] निमुक्ताश्च ततः R (or °यु°) 36b लोककारणम्] सहिता गणैः R 36d विदितार्था महामुने] च-रितार्थः परस्परं R 37b पितामह] पितामहः R 37c त्वं विशस्वाधुना देव] प्रविशत्वधुना देवः R 37d °दित्सया] °मिच्छया R 38d °विचित्रिते] °विवर्जिते R

34ab] न देवीं भगवान् दद्यान्नेच्छते किल {किं न A₃A₄} पार्वती A± 35ab °मनसो युक्तं] °मनसा {°सं A₄, °स A₇} युक्ताः {°क्ता A₄A₇} A 35d °तानुज्ञं च] °तानुज्ञाश्च A • लोकपम्] A₃, लोकप A₇ (unmetrical), लोकये A₄ 36a नियुक्ताश्च पुनः] विमुक्ताश्च ततः A (or °यु° in A₇) 36d विदितार्था महामुने] विदितात्मा महामु {°त्व° A₃A₄}नि A 37b पितामह] प्रकीर्तितः A 37c त्वं विशस्वा°] तडि {°द्वि° A₇}इत्वा° A 37d °दित्सया] °दिच्छया A₇, °दृच्छया A₄, इच्छया A₃ 38a विमानात्तु] A₃A₄, विमाणात्तु A₇ 38c निलिल्ये] A₃, नितिन्यो A₄, निलिल्यो A₇

37(c¹, c⁴-c⁵, c⁷-c⁸) S₂ 38(a²-a⁴) S₂

34a °त्पार्श्वा°] S₂S₃RBh, °त्पार्श्वी° S₁ 34b °दिच्छते] S₁S₂Bh, °च्छियते S₃ 34d प्रेषय°] S₃^{ac}?RA, प्रेषये° S₁, प्रेषय° S₂S₃^{pc}, प्रेषय° Bh (em.?) • °च्छिवः] S₁S₃RABh, °च्छिव S₂ 35a Before this S₁ adds सन उ। and Bh सनत्कुमार उवाच। 35a तं] S₂S₃A, ते S₁Bh 35b युक्तं] RBh(em.?), युक्तः S₁, युक्त S₂S₃ 35c °पश्यन्त] S₂^{ac}S₃ABh, °पश्यन्तत् S₁, °पश्यन्तः S₂^{pc} 35d °तानुज्ञं] em. Bh (silently), °तानुज्ञाश्च S₁S₂, °तानुज्ञं च S₃ • लोकपम्] S₂S₃A₃Bh, लोकपः S₁ 36a नियुक्ताश्च] S₂Bh, ँ ँ कार्यं S₁^{ac}, बुद्धा कार्यं S₁^{pc}, नियुक्तश्च S₃ 36b ब्रह्माणं] S₁S₂RABh, ब्रह्माण S₃ (unmetrical) 36c ऊचुर्] S₂S₃RABh, ऊचु S₁ (unmetrical) • °श्वराः सर्वे] S₁S₂S₃RA, °श्वरांस्तत्र Bh (typo, conj.) 36d विदितार्था] S₂^{pc}Bh, विदितार्थं S₁S₂^{ac}S₃ 37a प्रेषितो] S₂S₃RABh, प्रेषितो S₁ 37b ज्ञातो ऽस्माभिः] S₂RABh, ज्ञातास्माभि S₁, ज्ञातो स्माभि S₃ 37d °दित्सया] S₂S₃Bh, °लिप्सया S₁ 38a विमानात्तु] S₂RA₃A₄Bh, विमानां तु S₁S₃ 38c निलिल्ये] S₁RA₃Bh, निलिख्य S₂S₃

अथ सोपलधातुनिर्झरो गिरिराजो ऽतिमहाशिलोच्चयः ।
विनिसृष्टदिवाकरामलः स गिरिर्दिव्य इवोदयाचलः ॥ ३९ ॥

इति स्कन्दपुराणे चतुष्पञ्चाशो ऽध्यायः ॥ ५४ ॥

39b सोपल°] सोत्पल° R **39b** °महाशिलो°] °महाच्छिलो° R **39d** °याचलः] °याकर इति R (इति part of Col., repeated) **Col.** इति स्कन्दपुराणे रेवासण्डे ब्रह्मागमनो नामाध्यायः R

39b सोपल°] सोपान° A (unmetrical) • °धातु°] °धातू° A₃, °धात्र° A₄, °धातू° A₇ (unmetrical) **39b** °राजो ऽति°] °राजति° A (unmetrical) • °शिलोच्चयः] A₃A₄, °शिनो-
च्चयः A₇ **39c** °दिवाकरामलः] दैवाकरामलः{°नः A₇} A **39d** °याचलः] °याकरः A **Col.**
इति ब्रह्मागमनो नाम A± (A₇ adds ५४)

39a °निर्झरो] S₁S₂^{ac}S₃RABh, °निर्झरे S₂^{pc} **39b** ऽतिमहाशि°] S₂^{pc}S₃ABh, तिमां शि° S₁,
तितिहाशि° S₂^{ac} • °लोच्चयः] S₁RA₃A₄Bh, °लोच्चये S₂, °लोचये S₃ **39c** °दिवाकरा°] S₁S₂
RABh, °दिवाकर° S₃ (unmetrical) **39cd** °लः स गिरिर्दिव्य] S₂^{pc}RA, °लः स गिरिर्दिव्य S₁,
°लः स गिरिर्दिव्या S₂^{ac} (unmetrical), °लः स गिरिर्दिव्य S₃ (unmetrical), °लो दिदिवे दिव्य Bh
(conj.) **39d** °याचलः] conj. Bh, °याकरेति S₁ (इति part of Col.), °याकर इति S₂S₃ (इति
part of Col.) **Col.** ४० (in letter numerals) ॥ स्कन्दपुराणे देव्या वरप्रदाने ॥ ⊙ S₁, (स्क) ५ ५ (राणे)
आध्यायः ५(४) (in letter numerals) S₂, ⊙ ॥ स्कन्दपुराणे नामाध्यायः ५४ (in letter numerals) ॥ ⊙ S₃,
इति स्कन्दपुराणे देव्या वरप्रदाने ब्रह्मागमनं नाम चतुष्पञ्चाशत्तमो ध्यायः Bh

पञ्चपञ्चाशोऽध्यायः ।

सनत्कुमार उवाच ।

अथ तं सहसायातमपश्यत्साचलात्मजा ।

ऋषिभिस्तैर्महाभागैः समन्तात्परिवारितम् ।

रश्मिभिस्तेजसां योनिं मध्याह्न इव भास्करम् ॥ १ ॥

सा तमर्च्येण पाद्येन मधुपर्केण चैव ह ।

पूजयामास रुद्राणी चतुर्वक्त्रमुपागतम् ॥ २ ॥

ब्रह्मोवाच ।

लोकस्य जननी भूत्वा धारयित्वा जगत्तथा ।

किमिदं तपसा भूयो लोकं दग्धुमिहेच्छसि ॥ ३ ॥

मा सृष्ट्वा जगदेतत्त्वं तपस्यन्ती विनाशय ।

बुद्धैवं धारयस्वेमं लोकं देवि नमस्तव ॥ ४ ॥

1e रश्मिभि°] रस्मिभि° R • योनिं] योगि R 2a पाद्येन] आज्येन R 2b ह] हि R 3c तपसा] तपसो R 4a मा सृष्ट्वा] सा दृष्ट्वा R 4c °यस्वेमं] °यस्वेनं R

1f मध्याह्न] A₃A₄, मध्याह्न A₇ 2b ह] हि A 2d °वक्त्र°] °वर्ण° A 4a मा सृष्ट्वा] सा दृष्ट्वा A 4b विनाशय] A₃, वनाशय A₄, विनाशय A₇ 4c बुद्धैवं] बुद्धैव A₃, बुध्यैव A₄, बुद्धैवं A₇ • °यस्वेमं] °यमामुं A₃ (unmetrical), °यामामुं A₄, °यममुं A₇

Manuscripts available for this chapter: S₁ photos 6.3b (f. 84^v), 6.2a (f. 85^f) and 6.1b (f. 85^v); S₂ exposures 69b (f. 77^f, badly erased), 70a (f. 77^v) and 70b (f. 78^f); S₃ f. 83^v-84^v; R f. 101^f-102^f; A₃ f. 58^v-59^v; A₄ f. 84^f-85^f; A₇ f. 83^f-84^f.

1(speaker indication syll. 1, a⁴-a⁶, d⁷) S₂ 2(c⁵-c⁷, d¹) S₂ 3(speaker indication syll. 1-3, a⁶, b¹-b⁸) S₂ 4(a⁸, c⁴-c⁵, c⁷-c⁸, d²) S₂

1a तं सहसा°] S₁S₂RABh, त सा° S₃ (unmetrical) 1b °लात्मजा] S₁S₂S₃RA, °लात्जा Bh (typo, unmetrical) 1cd] S₁ repeats this. 1c ऋषि°] S₁S₂S₃RABh, रिषि° S₁* • °भागैः] S₁*S₂RABh, °भागै S₁S₃ 1d समन्ता°] S₂RABh, समहा° S₁S₁*, सम्मन्ता° S₃ • °वारितम्] S₂S₃RABh, °वारितः S₁S₁* 1e योनिं] S₂ABh, योनिर् S₁, योनि S₃ 1f मध्याह्न] S₁S₂RA₃A₄Bh, मध्याह्न S₃^{pc}, मध्याह्न S₃^{ac} • भास्करम्] S₁^{pc}S₂S₃RABh, भास्करः S₁^{ac} 2a सा] S₂S₃RABh, स S₁ • °मर्च्येण] S₁^{pc}RA, °मर्चेण S₁Bh, °मर्च्येण S₂^{ac}S₃ • पाद्येन] S₁ABh, पाद्येन S₂S₃ 2b ह] S₁S₃, हि S₂Bh 3 ब्रह्मोवाच] RABh, ब्रह्म उ S₁S₃, (ब्रह्म उ) S₂ 3c °दं तपसा] S₁S₂ABh, °दन्तपा S₃ (unmetrical) 3d लोकं दग्धु°] S₂S₃RABh, लोकान्दग्धु° S₁ 4a सृष्ट्वा] S₂S₃Bh, सृष्ट्वा S₁ • °देतत्त्वं] RABh, °दोतत्त्वं S₁, °देव (त्वं) S₂ (व retraced), °देव त्वं S₃ 4b विनाशय] S₂S₃RA₃Bh, विनाशयः S₁ 4c बुद्धैवं] S₁RBh, बुध्यैमं S₂S₃ 4cd °स्वेमं लोकं] S₂S₃Bh, सवर्षां लोकां S₁ (unmetrical) 4d °स्तव] S₂S₃RABh, °स्तवः S₁

त्वत्तो रुद्रेण लोको ऽयमहं चैव पुरानघे ।
 सृष्टाः स्म वरदे देवि मा नः कृत्वा विनाशय ॥ ५ ॥
 तपसा तव रुद्राणि जगत्स्थावरजङ्गमम् ।
 तप्यते ग्रीष्ममध्याह्ने जलात्पद्ममिवोद्धृतम् ॥ ६ ॥
 किं वा ते हृदये देवि यद्यपि स्यात्सुदुष्करम् ।
 वरं वृणीहि शर्वाणि दातास्मि हिमवत्सुते ॥ ७ ॥
 देव्युवाच ।
 वरदो ऽसि यदीशान मम देव चतुर्मुख ।
 अयं भक्तो ऽनुरक्तश्च मम नित्यं प्रियः प्रभो ॥ ८ ॥
 व्याघ्रस्य तावद्यच्छस्व ततो दास्यसि मे वरम् ।
 अद्य वर्षसहस्रं वै स्थितस्यास्य ममाग्रतः ॥ ९ ॥
 ध्यायतो ऽनिमिषस्यैव स्तब्धकर्णस्य लोकप ।
 अस्मै द्रुत्स्व वरं देव नास्मि तावद्वरार्थिनी ॥ १० ॥

7a किं वा ते हृदये] किन्ते(छं) हृदयं R 7b यद्यपि स्यात्] पद्मपीठात् R^{PC}, पद्मपु R^{ac} 7c शर्वाणि] सर्वाणि R 9b दास्यसि] दास्यति R 9c °सहस्रं वै] °सहस्रा{°स्र° R^{ac} }चै R 10b स्तब्ध°] तच्च R 10c दत्स्व] धत्स्व R 10d तावद्वरार्थिनी] ततो वरार्थिनी R^{PC}, □ ताव °रार्थिनी R^{ac}

5a त्वत्तो] A₃A₄, तत्वो A₇ 5ab लोको ऽयमहं] लोकाय अहं A 5b °रानघे] °रानघ A 5c स्म] A₃A₇, स्मः A₄ 5d मा नः] मानं A • विनाशय] A₃A₄, विनाशय A₇ 6d जलात्] दिनात् A • °वोद्धृतम्] A₃A₇, °वोधृतं A₄ 7c शर्वाणि] A₃A₄, सर्वाणि A₇ 7d दातास्मि] A₃A₇, तादास्मि A₄ 8-10] om. A

5(a¹, b³, b⁵, b⁷-c¹, d³-d⁴)(d⁵-d⁶)(d⁸) S₂ 6(a¹, a⁴-a⁵) S₂ 8(a³, d³-d⁴)(d⁵)(d⁷-d⁸) S₂ 9(a¹-a³) S₂

5a त्वत्तो] S₂S₃RA₃A₄Bh, ततो S₁ 5b चैव] S₁S₂RABh, देव S₃ 5c सृष्टाः स्म] RA₃A₇, सृष्टास्य S₁, (सृ)ष्टा स्म S₂, सृष्टा स्म S₃, सृष्टाः स्मो Bh (em.) 5d नः] S₂S₃RBh, न S₁ • विनाशय] RA₃A₄Bh, विनाशयः S₁S₃, ~-श(य)(ः) S₂ 6a °सा तव] S₂S₃RABh, °सातीव S₁ 6b जगत्] S₁S₂RABh, जग S₃ 6d जलात्] S₁S₂RBh, जला S₃ • °वोद्धृतम्] RA₃A₇Bh, °वोधृतं S₁S₂S₃ 7c शर्वाणि] S₂S₃A₃A₄, सर्वाणि S₁, सर्वाणि Bh 7d दातास्मि] S₂S₃RA₃A₇Bh, दातास्मिं S₃ 8 देव्युवाच] S₂S₃RBh, देवि उ S₁ 8a °दो ऽसि] S₂S₃RBh, °दो स्मि S₁ 8b चतुर्मुख] S₂S₃RBh, चतुर्मुखं S₁ 8d नित्यं प्रियः] S₃^{PC}RBh, नित्यं प्रिय S₁, (नित्यं) °यः S₂, नित्यं प्रियं S₃^{ac} 9a व्याघ्रस्य] S₁S₂S₃R, व्याघ्रोस्य Bh (conj.) • तावद्] S₂S₃RBh, ताव S₁ 9b ततो] S₁S₂S₃^{PC}RBh, +तन्तो S₃ (त between the lines, probably inserted into the line above and the line below, see 12a) 10b °कर्णस्य] S₂S₃RBh, °कर्मस्य S₁, 10c अस्मै] S₂S₃RBh, अस्ये S₁ • दत्स्व] conj., धत्स्व S₁S₂Bh, धस्व S₃ 10d नास्मि] S₁RBh, नास्मिन् S₂S₃

भवत्वयं दुष्टचेता अदुष्टो वा महाबलः ।
ममानुग्राह्य इत्येवं वरो ह्यस्मै प्रदीयताम् ॥ १६ ॥
सनत्कुमार उवाच ।
ततः स भगवान्देवश्चतुर्वक्त्रः पितामहः ।
उवाच वचनं देवीमृषीणां शृण्वतां तदा ॥ १७ ॥
आर्याणां दस्यवो ऽपीह संसर्गात्सिद्धिमाप्नुयुः ।
यथायं क्रूरकर्मापि सिद्धिं यास्यत्यनुत्तमाम् ॥ १८ ॥
तस्मादार्याः सदा सेव्या नित्यं पापकृतापि हि ।
सिद्धिमेति नरः क्षिप्रमपापानां समीपगः ॥ १९ ॥
अनुग्राह्यस्तवानिन्द्यो पापो ऽयं दुष्टचेतनः ।
अतो ऽस्मै ब्रूहि देवेशे वरो यस्तव रोचते ॥ २० ॥

16b वा महाबलः] पृथ वा शिशुः R 16c °ग्राह्य इ°] °ग्राह्यामि° R 17d शृण्वतां] शृण्वतीन् R
18a दस्यवो] पश्यवो R 18b °माप्नुयुः] °माप्नुते R 18c क्रूर°] क्रूर° R 19a तस्मादा°]
ते स्यादा° R 19d समीपगः] समीपतः R 20a °ग्राह्यस्तवानिन्द्ये] °ग्राह्यन्तवानिन्द्यो R 20c
ऽस्मै] स्मि R • देवेशे] देवेशि R 20d यस्] यं R

16b महाबलः] महामनाः A 16c ममानुग्राह्य] समानुग्राह्य A₇, ममानुग्राह्य A₄, ममानुग्राह्य A₃
16d ह्यस्मै] ह्येष A 17b °वक्त्रः] A₃A₇, °वक्त्र° A₄ • पितामहः] A₃A₄, पितामह A₇ 17cd
देवीमृषी°] देव ऋषी° A 17d तदा] ततः A 18a आर्याणां दस्यवो] A₃A₄, आर्याणां दश्यवो A₇
18b संसर्गा°] A₃A₄, संज्ञा° A₇ (unmetrical) 18c क्रूरकर्मापि] कुरु कर्माणं A₇, कुरुते कर्म A₃A₄
18d यास्यत्यनु°] यास्यस्यनु° A₃A₇, यास्यसि उ° A₄ 19a °दार्याः] °दार्यः A₇, °दार्यं A₃A₄
• सेव्या] देव्या A 19b °कृतापि] °कृतो पि A 19d °पापानां] A₃A₄, °पापाणां A₇ • स-
मीपगः] समीपतः A 20a °वानिन्द्ये] °वानुण्यः A₃, °वानुत्यः A₄, °वानग्राह्य A₇ (unmetrical)
20b °चेतनः] °चेतसः A 20c ऽस्मै] मे A • देवेशे] देवेशि A₃A₄, देवेशि A₇ 20d यस्]
यं A

16(d¹-d⁸) S₂ 17(speaker indication syll. 1-a², d¹) S₂ 18(a¹-a⁴, b¹-b³, b⁷, c⁴-c⁷, d¹-d⁸) S₂

16ab °चेता अ°] S₁S₂S₃RA, °चेतास्त्व° Bh (conj.?) 16c ममानु°] S₂S₃RA₃A₄Bh, मदनु°
S₁ • इत्येवं] S₁RA, इत्येव S₂S₃Bh 16d वरो] S₁S₂RABh, वरदो S₃ (unmetrical) • ह्य-
स्मै] S₁S₂S₃R, ह्यस्य Bh (conj.?) 17a ततः] S₂S₃RABh, तत S₁ (unmetrical) 17b °वक्त्रः]
S₂S₃RA₃A₄Bh, °वक्त्र° S₁ • पितामहः] S₂RA₃A₄Bh, पितामह S₃ 17c देवी°] S₁RBh,
देवि° S₂S₃ 17d °मृषीणां] S₂RBh, °मृषीणां S₁, °मृषीणा S₃ 18a आर्याणां] S₁RA₃A₄Bh,
(अर्याणान्) S₂, अर्याणां S₃ • दस्यवो ऽपीह] S₂S₃A₃A₄Bh, दर्षणादेव S₁ 18b संसर्गात्सि°] S₂S₃
RA₃A₄Bh, संसर्गत्सि° S₁ 18c यथायं] S₁S₂S₃^PRABh, यथा(यु)यं S₃ • क्रूर°] conj. Bh, हि
कु° S₁, (क्रूर°) S₂, क्रूर° S₃ 18d यास्यत्य°] S₁S₂S₃R, प्राप्स्यत्य° Bh (conj.) 19a °दार्याः]
RBh(em.), °दार्या S₁S₂S₃ 19b °कृतापि] S₁RBh, °कृतो पि S₂S₃ 19d °पापानां] S₁S₃RA₃
A₄Bh, °पापाना S₂ (tops lost) • समीपगः] S₁S₂Bh, समीपग S₃ 20a °वानिन्द्ये] S₂Bh,
°वानिन्द्य S₁, °वानिद्य S₃ 20b °चेतनः] S₁S₂^PRBh, °चेतसः S₂^{AC}S₃ 20d वरो] S₁S₂RABh,
वरो S₃

देव्युवाच ।

अमरो जरया त्यक्त अक्षयश्चाव्ययस्तथा ।

महायोगबलोपेतो महदैश्वर्यसंयुतः ।

गणेश्वरो ममेष्टश्च भवत्वेष यदिच्छसि ॥ २१ ॥

ब्रह्मोवाच ।

एवं भवतु भद्रं ते सर्वमेतद्भविष्यति ।

पञ्चालस्य च यक्षो ऽयं प्रतीहारो ऽभवत्पुरा ॥ २२ ॥

त्वया मया च यद्यस्य कृतेयं नन्दरीदृशी ।

तस्मान्मिष्यति ख्यातिं सोमनन्दीति नामतः ॥ २३ ॥

यश्चैनं कीर्तयेद्गुणैः कान्तारेषु भयेषु च ।

शार्दूलसिंहद्वीपिभ्यो न भयं तस्य जायते ॥ २४ ॥

वद त्वमपि चेशानि यस्ते प्रियमनोरथः ।

यावद्ददानि सर्वं ते नियोगात्परमेश्वरात् ॥ २५ ॥

21ab त्यक्त अ०] त्यक्तस्त्व० R 21f यदिच्छसि] यदीच्छसि R 22 ब्रह्मोवाच] पितामह उवाच R 22b After this R adds 4 pādas reading जानासि ब्रह्मवन्धूनां ब्रह्मदत्तस्य मन्त्रिणं । त्वयि भक्तिं पुराप्या-
प्य{०प्य(स्य) R^{ac}} शापाद्वाघ्नगतिं गतं । 22cd] om. R 23b नन्दरीदृशी] नन्दनी० R 24ab]
om. R 24c ०सिंहद्वीपिभ्यो] ०द्वीपिसिंहैभ्यो R 25a चेशानि] वेशानि R

21a त्यक्त] त्यक्तो A₃, ०युक्तो A₄, मुक्तो A₇ 21d ०दैश्वर्यं] ०दाश्वर्यं० A₃, ०दाप्यंश्च A₄A₇ 21f
भवत्वेष] A₇, भवद्वेष{०षं A₄} A₃A₄ 22 ब्रह्मोवाच] पितामह उवाच A 22b After this A adds 4
pādas reading जानासि ब्रह्मवन्धूनां ब्रह्मदत्तस्य मन्त्रिणं । त्वयि भक्तिं पुराप्यस्य शापाद्वाघ्नगतिं गतः । 22c
यक्षो] A₃, पक्षो A₄A₇ 23a यद्यस्य] A₃A₇, पद्यस्य A₄ 23b ०यं नन्दरीदृशी] ०यत्नंदि{०यत्
नन्दि० A₇}रीदृशी A± 23c तस्मान्मिष्यति] यस्मान्मिष्यति A 24a कीर्तयेद्] A₃A₇, कीर्तये A₄
24b भयेषु] वनेषु A₃A₄, वणेषु A₇ 25a वद] वरं A • चेशानि] A₄, याचस्व A₃A₇ 25b
०मनोरथः] A₃A₄, मणोरथ A₇ 25c यावद्ददानि] तावद्ददामि A • सर्वं ते] सर्वेशि A₄A₇, देवेशि
A₃

21 देव्युवाच] S₂S₃RABh, देवी उ S₁ 21cd ०तो महदै०] S₂RBh, ०तमहंदै० S₁, ०ता महादै० S₃
21f ०त्वेष] S₁RA₇Bh, ०त्वैयं S₂, ०त्वैवं S₃ • यदिच्छसि] S₁A, यदीच्छसि S₂S₃Bh 22 ब्र-
ह्मोवाच] em., ब्रह्म उ S₁, पिता उ S₂, पित उ S₃, पितामह उवाच Bh 22a एवं] S₁S₂RABh,
एव S₃ (unmetrical, tops lost) 22b ०द्भविष्यति] S₁RABh, ०द्भविष्यसि S₂S₃ • After this Bh
adds 4 pādas reading जानासि ब्रह्मवन्धूनां ब्रह्मदत्तस्य मन्त्रिणम् ॥ त्वयि भक्तिं पुराप्यस्य शापाद्वाघ्नगतिं
गतः । 23a च यद्यस्य] S₂S₃RA₃A₇, वद्यद्यस्य S₁, यद्यद्यस्य Bh (conj.?) 23c ख्यातिं] S₂R
ABh, ख्याति S₁S₃ 24a यश्चैनं] S₂S₃ABh, यश्चैवं S₁ • कीर्तयेद्] A₃A₇Bh, कीर्तये S₁S₂S₃
24d जायते] S₁S₂RABh, जयते S₃ (unmetrical) 25a चेशानि] S₂S₃A₄Bh, चेशानि S₁ 25b
०मनोरथः] S₂S₃RA₃A₄Bh, ०मनोरथं S₁ 25c ०वद्ददानि] S₂R, ०व ददानि S₁S₃, ०वद्ददामि Bh
25d ०त्परमे०] S₁RA, ०त्पारमे० S₂S₃Bh

देव्युवाच ।

इच्छामि भगवन्दिव्यं वर्णं कनकसप्रभम् ।

गौरीति लोके ख्याता च भवेयं कमलोद्भव ॥ २६ ॥

ब्रह्मोवाच ।

एवमस्तु जगन्मातर्यदिच्छसि महामते ।

अन्यं वरय भद्रं ते वरं यत्प्रददानि ते ॥ २७ ॥

महद्दीदं तपस्तप्तं भवत्या लोकभावनम् ।

नानुरूपो वरस्तस्य तस्मादन्यो ऽपि मृग्यताम् ॥ २८ ॥

देव्युवाच ।

इच्छामि भगवन्पुत्रं सर्वधर्मभृतां वरम् ।

महाबलं महोत्साहं सर्वलोकनमस्कृतम् ॥ २९ ॥

ब्रह्मोवाच ।

पुत्रस्ते भविता देवि महायोगबलान्वितः ।

अजेयः सर्वभूतानामष्टैश्वर्यगुणान्वितः ॥ ३० ॥

30ab] Tīkāsarvasva on Amarakośa 1.1.40 (p. 31): पुत्रस्ते भविता देवि महायोगबलान्वितः ।

26b °सप्रभम्] °सन्निभं R **27** ब्रह्मोवाच] पितामह उवाच R **27ab** °न्मातर्] R^{PC}, °न्मातर R^{ac} **27b** महामते] महामुने R **27d** वरं यत्प्र°] वरञ्च प्र° R **28a** महद्दीदं] महदाद्यं R **28cd** °स्तस्य तस्मा°] °स्तस्मा{°स्य R^{ac}}दस्मा° R **30** ब्रह्मोवाच] पितामह उवाच R **30cd**] om. R

26a भगवन्दिव्यं] देवि दिव्यं च A **26b** कनकसप्रभम्] वै कनकप्रभं A **26c** ख्याता] ख्यातिं A **26d** °लोद्भव] A₃, °लोद्भवः A₄A₇ **27** ब्रह्मोवाच] पितामह उवाच A **27b** °दिच्छसि महामते] °दिच्छामि{°दि A₃} महाधने A **27d-29a**] om. A₃ **27d** यत्प्रददानि] च प्रददामि A₄A₇ **28a** महद्दीदं] महद्दि{°द्वि° A₇}दं A₄A₇ **28b** भवत्या] त्वरस्वा A₄, त्वरस्व A₇ • °भावनं] °भाविनी A₄, °भाविणि A₇ **28c** वरस्त°] वरन्त° A₄A₇ **28d** ऽपि मृग्यताम्] पि{धि° A₄} गम्यतां A₄ A₇ **29b** वरम्] A₄A₇, वर A₃ **29c** महोत्साहं] महात्मानं A **30** ब्रह्मोवाच] पितामह उवाच A **30a** पुत्रस्ते] पुत्रन्ते A₄A₇, पुत्र से A₃ **30cd**] om. A

26 देव्युवाच] S₂S₃RABh, देवि उ S₁ **26b** वर्णं] S₁S₂RABh, वर्ण S₃ **26c** गौरीति] S₁^{PC}RA Bh, गौरीति S₁, गौरीती S₂^{ac}S₃ • लोके] S₁S₂RABh, लोक° S₃ **26d** °लोद्भव] S₁S₂^{PC}RA₃Bh, °लोद्भवः S₂^{ac}, °लोकवः S₃ **27** ब्रह्मोवाच] em., ब्रह्म उवाच S₁, पिता उ S₂S₃, पितामह उवाच Bh **27a** °न्मातर्] R^{PC}ABh, °न्मातर S₁S₂S₃ **27b** महामते] S₁, तपोधने S₂S₃Bh **27c** अन्यं] S₁S₂RABh, अन्य S₃ (unmetrical) **27cd** वरय भद्रं ते वरं] S₂S₃RA₄A₇Bh, वरं प्रयच्छामि ब्रूहि S₁ **27d** यत्प्र°] S₂S₃, देवि S₁Bh • °ददानि] S₁S₂S₃R, ददामि Bh (conj.) **28b** °भावनम्] S₁S₂RBh, °भाव S₃ (unmetrical) **28c** नानु°] S₂S₃RA₄A₇Bh, तानु° S₁ **28d** °दन्यो] S₁S₂RA₄A₇Bh, °द्यन्यो S₃ **29** देव्युवाच] S₂S₃RA₄A₇Bh, देवि उवाच S₁ **29a** °व-न्युत्रं] S₂^{ac}S₃RA₄A₇Bh, °वं पुत्र S₁, °वत्पुत्रं S₂^{PC} **29b** °धर्म°] S₂S₃RABh, °लोक° S₁ • °तां वरम्] S₁S₂^{PC}RA₄A₇Bh, °ताम्बरः S₂^{ac}S₃ **29c** महाबलं] S₂S₃RABh, महाबल° S₁ **30** ब्रह्मोवाच] em., ब्रह्म उवाच S₁, पिता उ S₂S₃, पितामह उवाच Bh **30c** अजेयः] S₂Bh, अजैर्यः S₁, अजेय S₃ **30cd** °नामष्टै°] S₁Bh, °नामष्टौ° S₂, °नांमष्टै° S₃ • °गुणान्वितः] em. Bh (silently), °गुणान्वितम् S₁, °समन्वितः S₂S₃

जेता हन्ता तथादेष्टा अजरो ऽवध्य एव च ।
 अनावेश्यश्च सततं सर्वेषां प्राणिनां वरः ॥ ३१ ॥
 सदाबालो ऽथ सुभगो धर्मज्ञो धर्मवत्सलः ।
 देवब्राह्मणगोप्ता च विद्वान्सर्वज्ञ एव च ॥ ३२ ॥
 ब्रह्मण्यश्च शरण्यश्च देवद्विट्संघहा तथा ।
 अयोनिजो महातेजा लोकानां सुखकृच्च हि ।
 शनैरेतदुवाचासौ ततश्च विरराम ह ॥ ३३ ॥
 सनत्कुमार उवाच ।
 वरान्स दत्त्वा देवेशः कृत्वा चाभिप्रदक्षिणम् ।
 विमानं तं समारुह्य स्वं लोकमगमत्तदा ॥ ३४ ॥
 रुद्राण्यपि गते तस्मिन्सोमनन्दिपुरःसरा ।
 स्थिताकाशं समास्थाय रोहिणीव बुधानुगा ॥ ३५ ॥
 मन्त्रानुगेव गायत्री जयन्तेन शची यथा ।
 तथा सा भाति रुद्राणी सोमनन्दिपुरःसरा ॥ ३६ ॥

32ab] Ṭikāsarvasa on Amarakośa 1.1.40 (p. 31): सदाबालो ऽथ सुभगो धर्मज्ञो धर्मवत्सलः ॥

31a जेता] यन्ता R **31b** ऽवध्य] व्यय R **31c** अनावेश्य°] अनादेश° R **32d** After this R adds 2 pādas reading षण्मुखो द्वादशभुजो शक्तिपाणिस्तथैव च । **33ab** शरण्यश्च देवद्विट्संघहा तथा] सदा देवि +वेद+विद्विट्दर्पहा R **33f** ततश्च] ततः स R **34a** वरान्] वरं R • देवेशः] R^{pc}, देवेश R^{ac} **34d** स्वं] स्वर° R **35c** स्थिताकाशं समा°] प्रस्थिताकाशमा° R **36c** सा भाति] स याति R

31a जेता] A₇, तेजा A₃A₄ • °देष्टा] दष्टा A **31c** अनावेश्य°] अनादेश्य° A **32d** °न्सर्व-
 ज्ञ] A₃A₇, °न्स+ज्ञ+र्व A₄ • After this A adds 2 pādas reading षण्मुखो द्वादशभुजः शक्तिपाणिस्तथैव
 च । **33ab** शरण्यश्च देवद्विट्संघहा] सदा देवि द्वि{द्विरा° A₃}ट्सिंहदमनस्{°दमनन् A₇, °मनस् A₄}
 A (A₃A₄ unmetrical) **33c** अयोनिजो] A₃A₇, अतोिनियो A₄ **33e** °दुवाचासौ] A₇, °दुरा-
 चासौ{°तौ A₃} A₃A₄ **34a** °न्स दत्त्वा] °न्दत्वा च{हि A₇} A **34d** स्वं] स्वर° A **35b**
 °नन्दिपुरःसरा] °नन्दीपुरःसरा{°राः A₄, °दा A₇} A **35c-36d**] om. A₃A₄ **35c** °ताकाशं स-
 मा°] °ता स्वकायमा° A₇ **36a** °नुगेव] °नुगे च A₇ **36a** शची] सची A₇ **36d** सोमनन्दि°]
 सोमनन्दी° A₇

31a °देष्टा] S₁RBh, चेष्टा S₂, वेष्टा S₃ **31c** अनावेश्य°] S₁S₂S₃, अनादेश्य° Bh **31d** वरः]
 S₂S₃RABh, वरं S₁ **32b** धर्मज्ञो] S₂S₃RABh, धर्मज्ञे S₁ **32d** °द्वान्सर्वज्ञ] S₂S₃RA₃A₇Bh,
 °द्वां सर्वज्ञ S₁ • After this S₂, S₃ and Bh add 2 pādas reading षण्मु{°ट्मु° S₃}खो द्वादशभुजः{°ज
 S₂^{ac}S₃} शक्तिपाणिस्तथैव च । **33a** शरण्य°] S₁S₂S₃, शारण्य° Bh (typo) **33b** °द्विट्संघहा]
 S₁Bh, °द्विट्संहहा S₂^{pc}, °(ङ्)हहा S₂^{ac}, °वि{°नि° S₃^{ac}}ङ्गहहा S₃ **33c** अयोनिजो] S₂S₃RA₃
 A₇Bh, अयोनिजा S₁ • °तेजा] S₃RABh, °तेजो S₁S₂ **33d** सुखकृच्च] S₂RABh, सुकृच्च S₁
 (unmetrical), सुखकृ च S₃ (unmetrical) **33e** °तदुवाचासौ] S₂S₃RA₃Bh, °तंश्च दुर्वासो S₁ **34a**
 वरान्] S₁S₂ABh, वरा S₃ • देवेशः] R^{pc}ABh, देवेश S₁S₂S₃ **34b** चाभि°] S₂S₃RA, चापि
 S₁Bh • °दक्षिणम्] S₁S₂S₃RA, °दक्षिणाम् Bh (conj.) **34c** समारुह्य] S₁S₂S₃^{pc}RABh, समारुह्यं
 S₃ **34d** °कमगमत्] S₁^{pc}S₃RABh, °कमगमं S₁, °कमगमन्त् S₂^{ac} **35a** तस्मिन्] S₁S₃^{pc}RABh,
 तस्मि S₂S₃^{ac} **35c** °ताकाशं] S₁Bh, °ताकाश S₂S₃ **35d** °णीव बुधा°] S₂RA₇Bh, °णी बहु-
 धा° S₁, °णीव बुद्धा° S₃ (unmetrical) **36a** °नुगेव] S₁^{ac}S₂S₃RBh, °नुग्रेव S₁^{pc} • गायत्री]
 S₁^{pc}S₂S₃RA₇Bh, गायत्रि S₁^{ac}

य इमं पठते सदा विपश्चित्पुरुषः प्रातरतन्द्रितो हि कश्चित् ।
कुरुते नभयं हि सोमनन्दी वरदस्तस्य हरश्च सोमनन्दी ॥ ३७ ॥

इति स्कन्दपुराणे पञ्चपञ्चाशो ऽध्यायः ॥ ५५ ॥

37a सदा विपश्चित्] +वि+पश्चि+त्+ R (unmetrical) 37b °तन्द्रितो] °तन्द्रिको R 37c °नन्दी] °नन्दिर् R 37d °दस्तस्य] °दत्तस्य R • °नन्दी] °नन्दिरिति R (इति part of Col., repeated)
Col. इति स्कन्दपुराणे रेवाखण्डे उमावरदो नामाध्यायः R

37b हि कश्चित्] हि कर्हि चित् A₃A₇ (unmetrical), कर्हि चित् A₄ (unmetrical) 37c °नन्दी] °नन्दिर् A₃A₄, °नन्दीर् A₇ 37d °नन्दी] °नन्दिरिति A (unmetrical) Col. इति {इति श्री °A₃}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे दुर्गावरप्रदानो{°नं A₃}नाम चतुःपञ्चाशत्तमो ध्यायः A± (A₃ adds ५४ (corrected to ५६ in Bengali script) and A₇ ओं)

37(a¹) S₂

37a विपश्चित्] S₁S₂^{PC}S₃^{PC}ABh, विपश्चि S₂^{AC}S₃^{AC} 37b °तन्द्रितो] S₁S₂^{PC}ABh, °तन्द्रिते S₂^{AC}S₃^{AC}
37c नभयं] S₁S₂S₃^{PC}RABh, भयं S₃^{AC} (unmetrical) • °नन्दी] conj., °नन्दिन् S₁, °नन्दिः S₂
S₃^{AC}, °नन्दिर् S₃^{PC}Bh 37d °नन्दी] Bh, °नन्दीति S₁S₂S₃^{PC} (इति part of Col.), °नन्दिति S₃^{AC}
(इति part of Col., unmetrical) Col. ○ ४० (in letter numerals) ॥ आदितः प्रभृति एकत्वेन श्लोक-
सहस्रत्रयम् ॥ ○ ॥ स्कन्दपुराणे सोमनन्दिदेव्यो वरप्रदाने ॥ ○ S₁, स्कन्दपुराणे पञ्चपञ्चाशो ध्यायः ॥ ○ S₂, ○ ॥
स्कन्दपुराणे नामाध्यायः ५५ (in letter numerals) ॥ ○ S₃, इति स्कन्दपुराणे सोमनन्दिदेव्यो वरप्रदानं नाम
पंचपञ्चाशत्तमोध्यायः Bh

षट्पञ्चाशोऽध्यायः ।

व्यास उवाच ।

भगवन्त्यत्त्वयाख्यातं पूर्वं नरकवर्णने ।

दुष्कृतं कर्म कृत्वा तु नरा नरकगामिनः ।

भवन्ति सुकृताः स्वर्गे सर्वसौख्यसमायुताः ॥ १ ॥

ब्राह्मणा दुष्कृतं कृत्वा गत्वा दुर्गतिमापदम् ।

कथं भूयः समायान्ति स्वर्गसौख्यफलं महत् ॥ २ ॥

योनीर्वा कथमागम्य बह्वीः संकरजातिषु ।

भूयः सुकृतिनो भूत्वा प्राप्नुवन्ति शुभां गतिम् ॥ ३ ॥

सनत्कुमार उवाच ।

शृणु व्यास पुरावृत्तं दशार्णेषु तु यच्छुभम् ।

सप्तानां द्विजशिष्याणामशुभं शुभमेव च ॥ ४ ॥

1f स्वर्गे] सर्वे R • °समायुताः] °समायुताः R **2a** ब्राह्मणा] ब्राह्मणा R **2b** दुर्गतिमापदम्] दुर्गतिमापदं R **2d** °फलं महत्] °फलप्रदं R **3a** °मागम्य] °मागत्य R **3d** प्राप्नुवन्ति] आप्नुवन्ति R **4a** पुरावृत्तं] यथावृत्तं R **4b** तु यच्छुभम्] द्विजन्मनां R

1b °वर्णने] A₇, °वर्णनं A₃A₄ **1e** भवन्ति] A₇, तरन्ति A₃A₄ **1f** स्वर्गे] A₃A₇, सर्गे A₄ • °सौख्यं] A₇, °सुख्यं A₃A₄ • °समायुताः] A₃A₄, समाक्षताः A₇ **2b** गत्वा] यद्वा A **2c** समायान्ति] A₄A₇, समायन्ति A₃ **3a** योनीर्वा] योनिर्वा A **3ab** °मागम्य बह्वीः] °मागत्य बह्वि A₇, °मागच्छ बह्वि A₃A₄ **3c** सुकृतिनो] A₃, सुकृतिनां A₄, सुकृतीनां A₇ (unmetrical) **4a** पुरावृत्तं] यथावृत्तं A **4b** दशार्णेषु तु यच्छुभम्] दशान्तेषु द्विजन्मनां A **4c** सप्तानां] A₇, मर्त्यानां A₃A₄

Manuscripts available for this chapter: S₁ photos 5.35b (f. 85^v), 7.2a (f. 86^r), 6.36b (f. 86^v), 5.34a (f. 87^r), 5.33 (f. 87^v), 6.6a (f. 88^r), 6.5b (f. 88^v) and 7.7a (f. 89^r), **56.95–105** repeated after **57.7d** (photos 7.7a and 7.6b); S₂ exposures 70b (f. 78^r), 71a (f. 78^v), 71b (f. 79^r), 72a (f. 79^v), 72b (f. 80^r) and 73a (f. 80^v); S₃ f. 84^v–88^r; R f. 102^r–105^v; A₃ f. 59^v–61^r; A₄ f. 84^r–88^r; A₇ f. 84^r–87^r.

1(a¹) S₁ **3(a⁸–b³)(b⁴–b⁸)** S₁ **4(a⁴–a⁶)** S₁

1 व्यास उवाच] S₁S₃^{pc}RABh, +व्यास+S₂, सन उ S₃^{ac} **1a** भगवन्त्यं] S₂S₃RABh, (भ)गवंत्यं S₁ • °ख्यातं] S₂S₃RABh, °ख्यात S₁ **1c** दुष्कृतं] S₂S₃RABh, दुष्करं S₁ **1d** °गामिनः] S₂S₃RABh, °निर्भयाः S₁ **1e** सुकृताः] S₂S₃RABh, सुकृता S₁ **1f** स्वर्गे सर्वं] S₂A₃A₇, सर्वे स्वर्गं S₁, सर्वे सर्वं S₃, सर्वे स्वर्गं Bh • °समायुताः] S₁S₂^{pc}A₃A₄Bh, °समायुता S₂^{ac}S₃ **2a** ब्राह्मणा] S₁ABh, ब्राह्मणान् S₂^{pc}, ब्राह्मणन् S₂^{ac}, ब्राह्मणं S₃ **2c** समायान्ति] S₁S₂S₃RA₄A₇, समायन्ति Bh **2d** स्वर्गं] S₁RABh, स्वर्गे S₂S₃ **3a** योनीर्वा] S₂RBh, योनीन्वा S₁, योनी वा S₃ **3b** बह्वीः] S₂^{pc}RBh, (बहीः) S₁ (lower parts lost), बह्वी S₂^{ac}S₃ **4b** यच्छुभम्] S₁S₂, यं शुभं S₃, यच्छुभम् Bh (conj.)

आसीत्सुपर्वा विख्यातः कौशिको ब्राह्मणः शुचिः ।
 धार्मिकश्च वदन्यश्च विद्वान्विप्रैः सुपूजितः ॥ ५ ॥
 तस्य शिष्या बभूवुर्हि सप्त दुर्मेधसस्तु ते ।
 गुरुशुश्रूषणे रक्ता नामतस्तान्निबोध मे ॥ ६ ॥
 आत्रेयः कण्डरो नाम उपमन्युश्च दामनः ।
 शाण्डिल्यश्चैव हालो ऽभूद्भाग्यश्च विदलस्तथा ॥ ७ ॥
 शैशिरो गौतमश्चैव दण्डकीलश्च काश्यपः ।
 विदर्भश्चैव हारीत इतीमे सप्त विश्रुताः ॥ ८ ॥
 उपाध्यायो ऽथ तान्विप्रान्प्रोवाचेदं महातपाः ।
 अचिरान्नामितो गत्वा याज्यदत्तां सुरूपिणीम् ।
 गत्वानयत होमार्थे शीघ्रं माहिष्मतीं पुरीम् ॥ ९ ॥
 त एवमुक्तास्तेनैव माहिष्मत्यास्त्वतन्द्रिताः ।
 गामादाय निवर्तन्तो मृत्तिकावतिमन्ततः ॥ १० ॥

5c वदन्य°] वदान्य° R 6b दुर्मेधसस्तु ते] धर्मविचक्षणाः R 7a आत्रेयः कण्डरो] अत्रेयः का-
 ण्डरो R 7b दामनः] नामतः R 7d °द्भाग्य°] °दग्ग° R 8a शैशिरो गौतम°] शिशिरो
 गौतम° R 8cd हारीत इतीमे] हरित एते ते R 9c अचिरान्नामितो] शीघ्रं ययमितो R 9d
 याज्य°] राज्य° R 9e गत्वा°] गामा° R • होमार्थे] मोहार्थे R^{ac}, होमार्थे R^{pc}? (another
 मोहा i.m.) 9f शीघ्रं] गत्वा R 10a °स्तेनैव] °स्त्वभेद्य R 10d मृत्तिकावतिमन्ततः] सा चै।
 R^{ac}, सा वैरचेता यक्षययुः R^{pc} (unmetrical)

5c वदन्य°] वदान्य° A 5d विद्वान्] A₃A₄, विद्वा A₇ 6b °स्तु ते] °स्तथा A 6c °श्रूषणे र-
 क्ता] °श्रू{°श्रू° A₄A₇ (unmetrical)}षणरता A 7a कण्डरो] कण्डुरो A₇, कुंडुरो A₄, कुंडुरो A₃ 7b
 दामनः] नामतः A 7d °द्भाग्य°] °दृभ° A 8a शैशिरो गौतम°] शैशिरो{°वा A₃A₄} गो{गो°
 A₃A₇}तम° A 8b-c⁵] om. A 8cd हारीत इतीमे] हारी{°रि° A₄A₇}तः A 9a-d] om.
 A 9e गत्वा] गामा° A • होमार्थे] सोमार्थे A 9f माहिष्मतीं] A₃A₄, माहिष्मतीं A₇ 10a
 °स्तेनैव] °स्तेभ्यो व A 10b माहिष्मत्यास्त्वतन्द्रिताः] माहिष्मत्यां सुतत्रिताः A₃A₄, साहिस्मत्यां
 सुतन्द्रिताः A₇ 10c निवर्तन्तो] निवर्तन्ते A 10d मृत्तिकावतिमन्ततः] मृत्युकालवशं गताः A±

5a आसीत्] S₁S₂RABh, आसी S₃ • °पर्वा विख्यातः] S₂^{pc}RABh, °पर्वविख्याताः S₁, °पर्वा
 विख्यात S₂^{ac}, °पर्वविख्याता S₃ 5b ब्राह्मणः] S₂S₃RABh, ब्राह्मण S₁ 5c वदन्य°] S₁S₂S₃, व-
 दान्य° Bh 5d विद्वान्] S₁S₂RA₃A₄, विद्वा S₃, निद्वान् Bh (typo) • सु°] S₁S₂S₃RA, स Bh
 (typo) 6a बभूवुर्] S₁S₂^{pc}RABh, बभूवु S₂^{ac}S₃ (unmetrical) 6b °सस्तु ते] S₁, °सः सुते S₂S₃
 (a cancelling mark on सु in S₂), °सञ्च ते Bh (conj.?) 6c रक्ता] S₁R, भक्ता S₂, च भक्ता S₃
 (unmetrical), सक्ता Bh (conj.) 6d °स्तान्नि°] S₁S₂RABh, °स्ता नि° S₃ 7a आत्रेयः] S₂S₃
 ABh, आत्रेय° S₁ • कण्डरो] S₁S₂Bh, काण्डरो S₂ • नाम] S₁^{pc}S₂S₃RABh, (म)नाम S₁ 7b
 दामनः] conj. Bh, नामतः S₁S₂S₃ 7d °द्भाग्य°] em. Bh (silently), °द्भाग्य° S₁S₂, °द्भाग्य° S₃
 (or °द्भाग्य°) 8a गौतम°] S₁S₃A₄Bh, गौतम° S₂ 8c विदर्भ°] S₂S₃RBh, विदर्भ° S₁ 8d
 इतीमे] S₁S₂Bh, इती S₃ (unmetrical) 9a तान्विप्रान्] S₁S₂^{pc}RBh, तान्विप्रा S₂^{ac}S₃ 9b °चेदं
 महातपाः] S₁S₂^{pc}RBh, °चेदम्महातपा S₂^{ac}, °चेद महातपा S₃ 9c अचिरान्नामितो] S₂^{pc}S₃Bh, अवि-
 चरान्नामितो S₁ (unmetrical), अचिरान्नामितो S₂^{ac} • गत्वा] S₁S₂RBh, om. S₃ (unmetrical) 9f
 माहिष्मतीं] S₁S₂RA₃A₄Bh, माहिष्मती° S₃ 10a °मुक्ता°] S₂S₃RABh, °मुक्ता° S₁ 10b मा-
 हिष्मत्या°] S₂S₃RBh, माहिष्मत्या° S₁ • °तन्द्रिताः] S₂^{pc}RA₇Bh, °तन्द्रितः S₁, °तन्द्रिता S₂^{ac}S₃
 10c निवर्तन्तो] S₁S₂RBh, निवर्ततो S₃ (unmetrical) 10d °मन्ततः] S₁, °मन्ततः S₂S₃Bh

अनावृष्ट्या ततस्ते तु दुर्भिक्षे परिवर्तति ।
 क्षुधापरिगताः सर्वे किंभक्षाः सम्बभूवुरे ॥ ११ ॥
 सप्तमे ऽहनि जाते च निराहाराः सुदुःखिताः ।
 अमन्त्रयन्त गामेतां भक्षयाम किमास्यते ॥ १२ ॥
 तेषां यः कण्डरो नाम आत्रेयकुलसम्भवः ।
 स तानुवाच मा धेनुं भक्षयाम गुरोरिमाम् ॥ १३ ॥
 गुरोरर्थे हि नः श्लाघ्यो मृत्युरप्यविचक्षणाः ।
 मा गुरोः क्रोधनिर्दग्धा यास्याम निधनं वयम् ॥ १४ ॥
 ते यदा तद्वचो नैव जगृहुः क्षुत्प्रपीडिताः ।
 स तदोवाच भूयस्तानिदं वचनमर्थवत् ॥ १५ ॥
 यदि वो ऽवधृतं विप्रा भक्षणे ऽस्यास्तपोधनाः ।
 मा वृथा भक्षयामैनां पित्र्यर्थे प्रोक्षयामहे ॥ १६ ॥
 मा नो दोषद्वयेनेह लोपो भवतु शोभनाः ।
 एवं ह्यल्पेन दोषेण वयं योक्षयाम सर्वथा ॥ १७ ॥

11a °वृष्ट्या] °वृष्ट्या R 11b °वर्तति] °वर्तितं R 12d भक्षयाम] भक्षययामः R 13a यः
 कण्डरो] तु काण्डरो R 13c मा] ना R 15a यदा] तदा R • नैव] नैवं R 16a ऽवधृ-
 तं] निश्चितं R 16d पित्र्यर्थे] पितृणां R 17b लोपो] नरो R • शोभनाः] शोभनः R 17c
 ह्यल्पेन] ह्यनेन R 17d योक्षयाम] मोक्षाम R

11] om. A 12] om. A₇ 12a जाते च] याते न A₃A₄ 12b सु°] स° A 12c अम-
 न्त्रयन्त] आमन्त्रयत A₃A₄ 12d भक्षयाम] भक्षयामः A₃, भक्षयामि A₄ • किमास्यते] किमस्यते
 A₃A₄ 13-15] om. A 16a-c°] om. A₇ (unmetrical) 16a वो ऽवधृतं] वा निश्चितं A₃A₄
 16b भक्षणे ऽस्या°] भक्षणस्या° A₃A₄ • °धनाः] A₃, °धना A₄ 16d पित्र्यर्थे] पितृणां A₃A₇,
 पितृणां A₄ 17a दोषद्वयेनेह] दोषाय चैषा वै A₇, दत्रयेत्येह A₃A₄ (unmetrical) 17b लोपो]
 लोभाद् A • शोभनाः] शोभना A 17c एवं ह्यल्पेन दोषेण] त्रिवा वृष्ट्या {त्रिवा पुष्ट्या A₃A₄} ततस्ते
 तु A 17d योक्षयाम] मोक्षाम A

14(d⁷-d⁸) S₂ 15(a¹) S₁, (a¹-a⁵) S₂ 16(a⁴) S₂^{PC} 17(c³)(c⁴-c⁶, d²) S₂

11a °वृष्ट्या] S₁S₂Bh, °वृष्टा S₃ 11b °वर्तति] S₁Bh, °वर्ततः S₂^{AC}S₃, °वर्तत S₂^{PC} 11c °प-
 रिगताः] S₂S₃RBh, °परिगता S₁ 12a ऽहनि] S₂S₃RABh, मासि S₁ • जाते च] S₁S₂S₃R,
 संजाते Bh (conj.) 12b निराहाराः] S₁S₂RA₃A₄Bh, निराहारः S₃ • °दुःखिताः] S₂^{PC}RA₃A₄
 Bh, °दुःखिता S₁S₂^{AC}S₃ 12c अमन्त्रयन्त] S₂S₃RBh, आ[सा° S₁^{PC}]मन्त्रयन्तं S₁ 13a कण्डरो]
 S₁S₃Bh, काण्डरो S₂ 13c स] S₁S₂^{PC}RBh, सा S₂^{AC}S₃ 13d भक्षयाम] S₁RBh, भक्षयाम S₂S₃
 • गुरोरि°] S₂S₃RBh, गुरो इ° S₁ 14a श्लाघ्यो] S₁S₂R, श्लाघ्यो S₃, श्लाघ्या Bh (conj.?) 14b
 °रत्य°] S₂S₃RBh, °रत्य° S₁ • °चक्षणाः] S₁^{PC}RBh, °चक्षणात् S₂^{AC}S₃ 15b
 जगृहुः क्षुत्प्र°] S₁S₂RBh, जगृह्य क्षुप्र° S₃ • °पीडिताः] S₁S₂^{PC}RBh, °पीडिता S₂^{AC}S₃ 15c त-
 दो°] S₁S₂^{PC}S₃RBh, ददो° S₂^{AC} • भूयस्ता°] S₁^{PC}S₂S₃RBh, भूयस्ता° S₁^{AC} 16a ऽवधृतं] S₁Bh,
 वधृतं S₂^{AC}S₃, (न्य)भृतं S₂^{PC} 16b ऽस्यास्त°] S₂S₃RA₃A₄Bh, स्यान्त° S₁ • °धनाः] S₁^{PC}S₂^{PC}R
 A₃Bh, °धनाः S₁^{AC} (unmetrical), °धन S₂^{AC}S₃ 16c वृथा] S₂S₃RA₃A₄Bh, वृता S₁ • °मैनां]
 S₂S₃RABh, °मैना S₁ 16d पित्र्यर्थे] S₁S₂S₃, पित्र्यर्थे Bh (em.) • प्रोक्षया°] S₁^{PC}S₂S₃RBh,
 (मो)क्षया° S₁^{AC} 17b लोपो] S₁Bh, लेपो S₂S₃ • शोभनाः] S₂^{PC}Bh, शोभना S₁^{PC}S₂^{AC}S₃, भोभना
 S₁^{AC} 17c एवं] S₁S₂RBh, एव S₃ • ह्यल्पेन] S₁Bh, ऽ(ल्पेन) S₂, ह्यल्पेन S₃ 17d वयं]
 S₁S₂RABh, वय S₃ • योक्षयाम] S₁S₂S₃, योक्ष्येम Bh (em.)

त एवमुक्ताः सम्यक्तु वचस्तस्यावधार्यं च ।
 प्रोक्षयामासुरव्यग्राः पित्र्यर्थे तां पयस्विनीम् ॥ १८ ॥
 ततः संस्कृत्य विधिवन्निवेद्य च महामुने ।
 हुताग्नयस्ततो भूत्वा प्रत्येकमुपयुज्य च ।
 वत्समेकं गले बद्ध्वा आनिन्युर्गुरवे तदा ॥ १९ ॥
 अथ दृष्ट्वा स तं वत्सं धेनुं पप्रच्छ तान्द्विजः ।
 त ऊचुः पथि शार्दूलोऽवधीत्तामिति निर्घृणाः ॥ २० ॥
 अथ तेषां वचः श्रुत्वा शङ्कया च दुरात्मनाम् ।
 दिव्येन चक्षुषापश्यद्भक्षितां तैर्महातपाः ॥ २१ ॥
 ततः स रोषाद्रक्ताक्षो निर्दहन्निव तांस्तदा ।
 उवाच वत्सं दृष्ट्वा च कृपया दुःखपीडितः ॥ २२ ॥

18a °मुक्ताः सम्यक्तु] °मुक्ताः सम्य(क्ष)°+ R 18c °रव्यग्राः] °रव्यग्रा R 18d पित्र्यर्थे] पि-
 त्र्यर्थे R • पयस्विनीम्] तपस्विनीम् R 19a संस्कृत्य] सत्कृत्य R 19ab °वनिवेद्य च महामुने]
 °वदेवेभ्यो विनिवेद्य च R 19c °यस्ततो भूत्वा] °यः कृतः आद्वाः R 20b तान्द्विजः] तान्द्विजान्
 R 20c त ऊचुः] ऊचुस्तं R^{PC}, ऊचतुः R^{AC} 20d °मिति निर्घृणाः] °मतिनिर्घृणः R 21b दुरा-
 त्मनाम्] दुरा(त्मे)नाम् R (unmetrical) 21d °भक्षितां] °भक्षिता R • °र्महातपाः] °र्महाभयाः
 R 22c च] तु R 22d दुःख°] दुष्ख° R

18a °मुक्ताः] A₃A₄, °मुक्ता A₇ • सम्यक्तु] सम्यक्ते A 18b °स्यावधार्यं] °स्याधार्यं A₇
 (unmetrical), °स्य प्रधार्यं A₃A₄ 18c °रव्यग्राः] A₃A₄, °रव्यग्रा A₇ 18d पित्र्यर्थे] पित्र्यर्थे
 A 19ab विधिवन्नि°] A₇, विधि{°धि° A₃}धं नि° A₃A₄ 19b महामुने] महात्मने A 19d
 °मुपयुज्य] °मुपभुज्य A 19e गले] A₃, गणे A₇, गते A₄ • बद्ध्वा] A₄, बध्वां A₃, बद्धा A₇
 20b पप्रच्छ तान्द्विजः] A₃A₄ (तां for तान्), पपृच्छ तां द्विज A₇ 20cd] तमूचुस्तस्य वै शिष्या न
 लब्धा गौरितस्ततः A± 21b शङ्कया च] शंक{सङ्क° A₇}राय A 21d °भक्षितां तै°] °भ्र{°भ्र°
 A₄, °भं° A₇}क्षिता{°तां° A₃}स्तै° A 22a रोषाद्रक्ताक्षो] रोषात्ता{°ता° A₃}न्नाक्षो A 22b °न्निव
 तांस्त°] A₇, °न्निर तांस्त° A₃, °न्नितरांस्त° A₄ 22c च] तु A

18(a⁶) S₁ 20(d⁶) S₁, (a⁴-a⁸) (b¹-b⁴) S₂

18a °मुक्ताः] S₁A₃A₄Bh, °मुक्ता S₂S₃ 18b च] S₂S₃RABh, तु S₁ 18c °रव्यग्राः] A₃A₄,
 °रव्यग्रा S₂S₃Bh(typo?) 18d पित्र्यर्थे] S₂S₃, पित्र्यर्थे S^{PC}, पित्यर्थे S^{AC}, पित्र्यर्थे Bh • पय-
 स्विनीम्] S₂ABh, तपस्विनीम् S₁, पयस्विनी S₃ 19a संस्कृत्य] S₁S₂ABh, सत्कृत्य S₃ 19ab
 विधिवन्निवेद्य] A₇Bh(em.?), विधिव निमेद्य S₁, विधिव निवेद्य S₂S₃ 19b महामुने] conj. Bh,
 महात्मने S₂S₃ 19d °मुपयुज्य] S₁S₂S₃R, °मुपभुज्य Bh 19e °मेकं] S₂S₃RABh, °मेक S₃
 19ef बद्ध्वा आ°] Bh suggests बद्ध्वा° in a note 19f आनिन्युर्] S₁S₂RABh, आनिन्यु S₃ 20a
 स] S₂S₃RABh, च S₁ 20b पप्रच्छ तान्द्विजः] A₃A₄Bh (तां for तान् in A₃A₄), यच्छत मे द्विजाः
 S₁, ऽच्छ तान्द्विजः S₂, प्रयच्छ ता द्विजः S₃ (or द्विजाः) 20d °वधीत्ता°] S₁RBh, वधीन्ता°
 S^{PC}, वधीन्ना° S^{AC}, वधीना° S₃ • निर्घृणाः] S₁S₂Bh, निर्घृणा S₃ 21b शङ्कया] S₁S^{PC}RBh,
 शंकाया S^{AC}S₃ 21c °पश्यद्] S₂S₃RA₃Bh, °पश्य S₁ 21d °तां तैर्म°] em. Bh (silently),
 °तां तै म्म° S₁, °तास्तै म्म° S₂, °तास्तै म° S₃ • °तपाः] S^{PC}ABh, °तप S₁, °तपा S^{AC}S₃
 22a ततः] S₂S₃RA, तत S₁ (unmetrical), सतः Bh (typo) • रोषाद्र°] S₁S^{AC}S₃RBh, रोषद्र°
 S^{PC} 22b निर्दहन्निव] S₁S^{PC}RA₃Bh, निर्दहान्निव S^{AC}, निर्दहननिव S₃ (unmetrical) • तांस्तदा]
 S₂S₃RA₃A₇Bh, तेजसा S₁ 22c वत्सं] S₁S^{PC}RBh, ((दृ°)वत्सं S₂, वत्स S₃ 22d दुःखपीडितः]
 S₂S₃A, च सुदुःखितः S₁, भृशदुःखितः Bh (conj.)

युष्माभिर्भक्षिता सा हि तथ्यं न कथितं च मे ।
 कर्मणा तेन तस्माद्गो गतिः कष्टा भविष्यति ॥ २३ ॥
 प्रसादितः स तैः शिष्यैर्ब्राह्मणः सुमहाद्युतिः ।
 कृपया स च तानाह भूयः सर्वानिदं वचः ॥ २४ ॥
 यदुक्तं तन्मया तथ्यं न तन्मिथ्या भविष्यति ।
 येषां तु कृतवन्तः स्थ ते वो धास्यन्ति तच्छुभम् ॥ २५ ॥
 मत्समीपे च न स्थेयमिदानीं वः कथंचन ।
 दृष्ट्वा वत्समिमं बालं मा वो धक्ष्यामि गच्छत ॥ २६ ॥
 अथ ते सहिताः सर्वे विसंज्ञा नष्टचेतसः ।
 कालेन समयुज्यन्त चिन्तयन्तो गुरोर्वचः ॥ २७ ॥
 दशार्णा नाम सा व्यास सरित्पुण्या सदाजला ।
 तस्यास्तीरे वनं दिव्यं विश्रुतं तत्सुभास्वरम् ॥ २८ ॥

23d गतिः कष्टा] गतिर्नष्टा R 24b सु०] स० R 25b न तन्मिथ्या] तन्मिथ्या न R 25c येषां
 तु कृतवन्तः स्थ] शेषास्तु कृतवन्तो र्थ R 25d धास्यन्ति] दास्यन्ति R 26a मत्समीपे च न] समीपे
 च न च R 26c बालं] R^{ac}, बाल R^{pc} 26d धक्ष्यामि] धत्त्वानि R 28a नाम सा] मानसा
 R

23b तथ्यं] तथा A 23c तस्माद्गो] भस्मान्नो A₇, तस्मान्ते A₃, तस्मात्ते A₄ 23d गतिः कष्टा]
 गतिर्नष्टा A 24b सु०] स० A 25a यदुक्तं] यत् युक्तं A • तथ्यं] चोक्तं A₃A₄, शक्तं A₇ 25b
 तन्मिथ्या] A₃A₄, तन्मिन्यो A₇ 25c-26b] om. A 26d मा वो धक्ष्यामि गच्छत] मा वो रक्षाम
 वाञ्छतु A₄, व्याधत्वं समवाप्स्यथ A₃A₇ 27b नष्ट०] A₃, दृष्ट० A₄, दृष्ण० A₇ 27c-28b] om.
 A 28d तत्सु०] तम० A₃A₄, तमु० A₇

23b तथ्यं न] S₂S₃RBh, तथ्येन S₁ 23cd तस्माद्गो गतिः कष्टा भविष्यति] em. Bh (silently),
 तस्माद्दः संसारात्प्रतिपद्यथ S₁, तस्माद्गो गति कष्टा भविष्यति S₂S₃ 24ab शिष्यैर्ब्राह्मणः सु०] S₁Bh,
 शिष्ये ब्रा{०ब्र० S₂^{ac}}द्वाणस्स० S₂, शिष्ये ब्राह्मण सु० S₃ (unmetrical) • महाद्युतिः] S₁S₂^{pc}RABh,
 ०महाद्युति S₂^{ac}S₃ 24c तानाह] S₁RABh, तान्नाह S₂S₃ • भूयः] S₂S₃RABh, भूय S₁ 24d
 ०दं वचः] S₁S₂^{pc}RABh, ०दम्बच S₂^{ac}S₃ 25a ०क्तं तन्मया] S₁S₂S₃^{ac}RABh, ०कृन्तन्मया S₃^{pc} 25b
 तन्मिथ्या] (R)A₃A₄Bh, च मिथ्या S₁, तन्मिथ्यं S₂, तन्मिथ्यं न तन्मिथ्या S₃ (unmetrical) 25c
 ०वन्तः स्थ] em., ०वंत स्थस् S₁, ०वन्तो स्थ S₂S₃, ०वन्तः स्थस् Bh (em.?) 25d वो धास्यन्ति]
 conj., धास्यन्ति च S₁, वो द्यास्यन्ति S₂S₃, ध्यवस्यन्ति Bh (conj.?) • तच्छुभम्] S₁R, यच्छुभम्
 S₂S₃Bh 26b ०मिदानीं वः] S₂S₃RBh, ०मिदानीव S₁^{pc}, ०मिदा(वी)व S₁^{ac} • कथंचन] S₁S₂^{pc}R
 Bh, कथंचनः S₃^{ac}S₃ 26c दृष्ट्वा] S₁S₂RABh, दृष्ट्वा S₃ • वत्समिमं] S₂^{pc}S₃RABh, चसमिमं S₁,
 वत्समिमाम् S₂^{ac} 26d वो धक्ष्यामि] S₂S₃Bh, धक्ष्यामि तु S₁ • गच्छत] S₂^{ac}RBh, गच्छतः S₁
 S₂^{ac}S₃ 27a सहिताः] S₁RABh, सहिता S₂S₃ 27b विसंज्ञा नष्ट०] S₂RA₃, नष्टसंज्ञा वि० S₁Bh,
 विसंज्ञा नष्ट० S₃ 27c ०युज्यन्त] S₁S₂^{ac}S₃RBh, ०युज्यन्तः S₃^{pc} 27d ०वंचः] S₂^{ac}RBh, ०वंचं
 S₁, ०वंच S₂^{ac}, ०वंच S₃ 28a दशार्णा] S₂S₃RBh, दशार्णं S₁^{pc}, दशार्णं S₁^{ac} • सा] S₂S₃RBh,
 स S₁ 28b ०त्पुण्या] S₃R, ०त्पुण्य० S₁S₂Bh • सदाजला] S₁R, ०जला शुभा S₂S₃Bh 28d
 तत्सु०] S₂S₃RBh, तस्त्व० S₁

तत्र व्याधो ऽभवच्छरः क्षुपको नाम वीर्यवान् ।
 तस्य पुत्राभवन्स्ते वै चितकायां महाबलाः ॥ २९ ॥
 चितका सम्प्रसूता तु पुत्रांस्तान्सप्त संमतान् ।
 व्याधाः सर्वे ऽभवन्स्ते वै चैतका इति विश्रुताः ॥ ३० ॥
 चरन्ति सधनुष्कास्ते घ्नन्तो वै मृगपक्षिणः ।
 सिंहान्व्याघ्रान्गजांश्चैव वराहादींश्च सर्वशः ॥ ३१ ॥
 तेषां नामानि यानि स्म व्याधत्वे तानि मे शृणु ।
 काण्डरो ऽर्जुनको नाम दामनः सिंहको ऽभवत् ।
 हालो ऽभूद्वाघ्रकश्चैव विदलः शरभस्तथा ॥ ३२ ॥
 शैशिरो हिमवांश्चैव हस्तिको दण्डकीलकः ।
 विदर्भो वज्रकश्चैव नामान्येतानि तेषु हि ॥ ३३ ॥
 एकतस्ते ऽटवीं घोरां चरन्ति पिशिताशनाः ।
 हिंस्राः सत्त्वान्तकाः सर्वे योनिं दुष्टामुपागताः ॥ ३४ ॥

29d चितकायां] चिन्तकायां R 30a चितका सम्प्र.] चि(न्तासंवेो)+न्तका सा+ प्र० R 31b घ्नन्तो वै] निघ्नन्तो R 31c °न्याघ्रान्गजां०] °न्याघ्रगणां० R 32b व्याधत्वे] व्याधानां R 32d दामनः सिंहको ऽभवत्] दामोपमन्युको भवेत् R 32e °घ्राघ्रक०] °घ्राघ्रक० R 33a शैशिरो] शिशिरो R 33b हस्तिको] हस्तको R 33d तेषु हि] तेष्विह R 34a घोरां] गौरां R

29a °च्छरः] °त्सूरः A 29cd °भवन्स्ते वै चितकायां] °भवन्नेते चिन्तकायां A 30a चितका सम्प्रसूता] चिन्तका सं{शं० A₇}प्रसूते A 30cd] om. A 31b घ्नन्तो वै] निघ्नन्तो A 31c °न्याघ्रान्गजां०] °न्याघ्रान्गणां० A₃A₇, °न्याघ्रगणां० A₄ 31d वराहादींश्च सर्वशः] वराहांश्च सुदारुणाः A 32b व्याधत्वे] व्याधानां A • शृणु] A₃A₄, शृणु A₇ 32c-f] om. A 33a शैशिरो] शिशिरो A 33bc] om. A₇ 33b हस्तिको दण्डकीलकः] विरूपो विश्वरेतनः A₃A₄ 33c विदर्भो वज्रकश्चैव] वीरो वीरतरुवेदो A₃A₄ 33d हि] च A 34a ऽटवीं] तटी A₃, तटी A₄, कर्दी A₇ 34b चरन्ति पिशिताशनाः] च{व० A₃A₇}रन्तः पिशि{°पि० A₃A₄}तैषिणः A± 34c-35b] om. A

29a तत्र] S₁RABh, तत्र S₂S₃ • °च्छरः] S₁S₂^{pc}RBh, °च्छर S₂^{ac}S₃ 29b क्षुपको] S₂^{pc}RA Bh, क्षुपको S₂^{ac}S₃ 29c तस्य] S₂S₃RABh, ते स्य S₁ • °भवन्स्ते] S₂S₃RBh, °भवन्त्ये S₁ 29d चितकायां] S₁S₂Bh, चितकाया S₃ 30a चितका] S₂S₃Bh, चितकात् S₁ • °सूता तु] S₂S₃RBh, °सूतास्तु S₁ 30b पुत्रांस्तान्] S₂RABh, °पुत्रांस्तान् S₁, पुत्रास्ता S₃ • संमतान्] S₂S₃RABh, सम्मताम् S₁ 30c ऽभवन्स्ते] S₂RBh, भवन्त्ये S₁, भवन्ते S₃ 30d विश्रुताः] S₁S₂^{pc}RBh, विश्रुता S₂^{ac}S₃ 31b घ्नन्तो वै] em., घ्नतो वै S₁, घ्नन्ता वै S₂S₃, निघ्नन्तो Bh 31c सिंहान्] S₂S₃RABh, सिंह० S₃ • °जांश्चैव] S₁S₂Bh, °जांश्चैव S₃ 31d वराहादींश्च] S₁S₂RBh, वराहादींश्च S₃ 32a तेषां] S₂S₃RABh, तेषा S₁ 32b व्याधत्वे तानि] S₂S₃Bh, व्याधत्वेतानि S₁ • शृणु] S₁S₂RA₃A₄Bh, शृणुः S₃ 32c काण्डरो] S₁S₂S₃R, काण्डारो Bh (typo?) • ऽर्जुनको नाम] S₂S₃RBh, जनको नामः S₁ 32d दामनः] S₁, दमनः S₂Bh, दमन S₃ (unmetrical) 32e हालो ऽभूद्] S₂RBh, हालो भू S₁, हलो भू S₃ 32f विदलः] S₂S₃RBh, विशदः S₁ 33a शैशिरो] S₁Bh, शैशिरो S₂, शिशिरो S₃ 33b °कीलकः] S₁S₂^{pc}RBh, °कीलक S₂^{ac}S₃ 33c विदर्भो] RBh(conj.), विभग्नो S₁, विभर्गो S₂, विभगो S₃ • वज्रक०] S₂S₃RBh, व्रजक० S₁^{ac}, व्रजक० S₁^{pc} 34a एकतस्ते] S₂S₃RA, एकस्तेष्व० S₁, एकशस्ते Bh (conj.) • ऽटवीं घोरां] S₂Bh, °टवीद्वोरा S₁, टवी घोरां S₃ 34b °ताशनाः] S₁S₂^{pc}RBh, °ताशना S₂^{ac}S₃ 34c हिंस्राः] RBh(em.?), हिंस्रा S₁, हिन्सास् S₂, हिन्सा S₃ • सत्त्वान्तकाः] S₁S₂RBh, सत्त्वान्तका S₃ 34d योनिं] S₁S₂RBh, योनि S₃ • °मुपागताः] S₁S₂^{pc}RBh, °मुपागताम् S₂^{ac}, °मुपागतां S₃

कदाचिद्विचरन्तस्ते मृगान्घ्नन्तस्तथैव च ।
 उपाध्यायाश्रमं प्राप्ताः कर्मणा सुकृतेन ह ॥ ३५ ॥
 तत्र तेषां भयोद्विग्नाः सर्व एवाभवन्मृगाः ।
 मृगान्भीतान्समालक्ष्य स विप्रः सुमहातपाः ।
 न्यवेक्षत दिशः सर्वा व्याधांश्चापश्यदागतान् ॥ ३६ ॥
 स्वशिष्यांस्तान्परिज्ञाय ध्यानाद्वाधत्वमागतान् ।
 प्रोवाच करुणाविष्टस्तेषामेव शुभेप्सया ॥ ३७ ॥
 शुश्रूषितः पुरा विप्रैर्युष्माभिरहमादरात् ।
 कर्मणा तेन चेदानीम् ----- ॥ ३८ ॥
 ----- गोवध्याकृतशापिताः ।
 व्याधत्वमिह सम्प्राप्ताः कुत्सितं हिंस्रवृत्तिमत् ॥ ३९ ॥

35b मृगान्घ्नन्तस्ते । मृगा(घ)(घृ)र्णन्ते । R^{ac}, मृगांस्तूर्णन्ते । R^{pc} 35d सुकृतेन] R^{pc}, सुहृतेन R^{ac}
 36d °महातपाः] °महाभयाः R 36f व्याधांश्चा°] व्याघ्रान° R (unmetrical) 37d शुभेप्सया]
 शुभेच्छया R 38b °रहमा°] °रिह ना° R 38d-39a] om. R 39b गोवध्या°] गोवध्य° R
 39c सम्प्राप्ताः] संप्राप्ता R 39d °वृत्तिमत्] °वृत्तिवत् R

35c प्राप्ताः] A₃A₇, प्राप्ता A₃ 35d सुकृतेन] स्म कृतेन A 36a तत्र] तस्य A • भयोद्विग्नाः]
 भयोद्विग्ना A 36c °न्भीतान्] A₃A₄, °न्तीतान् A₇ • °लक्ष्य] °लम्ब्य A₃A₇, °लंब्यः A₄ 36e
 न्यवेक्षत] अवैक्षत A 37a स्वशिष्यांस्तान्] स मुनिस्तान् A 37b ध्यानाद्वाधत्वमागतान्] ध्यानात्मा
 समुपस्थितान् A₃A₇, ध्यानाद्वाधवर्द्धयातनं A₄ 37d शुभेप्सया] शुभं वचः A 38a शुश्रूषितः] A₃,
 शुश्रूषितः A₄A₇ 38b °रहमा°] A₄A₇, °रिदमा° A₃ 38d-39a] om. A 39b °शापिताः]
 °सापिताः A 39c सम्प्राप्ताः] A₃A₇, संप्राप्ता A₄ 39d हिंस्रवृत्तिमत्] हि सुवृत्ति{°त्ति° A₇}मत् A

36(e¹) S₂

35a °चिद्विचरन्ते°] S₂RBh, °चिच्च चरन्ते° S₁, °चि विचरन्ते° S₃ 35b मृगान्घ्नन्तस्तथैव] S₂Bh,
 समुघ्रा घ्नन्ति थैव S₁, मृगा घ्नन्तस्तथैव S₃ 35c प्राप्ताः] S₂^{pc}RA₃A₇Bh, प्राप्ता S₁, प्राप्ता S₂^{ac}S₃ 36a
 भयोद्विग्नाः] RBh(em.?), भयोविघ्ना S₁, भयोद्विग्ना S₂, भयोविग्ना S₃ 36cd] S₁ repeats this
 after 36f. 36c मृगान्भीतान्] S₁^{*}S₂RA₃A₄Bh, मृगां भीता S₁, मृगा भीतां S₃ 36d °महात-
 पाः] S₁S₁^{*}S₂^{pc}ABh, °महातपा S₂^{ac}S₃ 36e न्यवेक्षत] S₁S₂^{pc}S₃R, ऽवेक्षतः S₂^{ac} (first akṣara has
 subscript य्), न्यवेक्षत Bh (em.?) 36f व्याधांश्चा°] S₁S₂ABh, व्याधांश्चा° S₃ • °दागतान्]
 S₂^{pc}S₃RABh, °दागताः S₁, °दागता S₂^{ac} 37a स्व°] S₂S₃RBh, स S₁ • °शिष्यांस्तान्] S₁S₂
 RBh, शिष्यास्ता S₃ 37b ध्यानाद्वाध°] S₂S₃RA₃Bh, ध्यानाध्या° S₁ • °मागतान्] S₁S₂RBh,
 °मागताम् S₂ 37c करुणाविष्ट°] S₁S₂^{pc}RABh, करुणोविष्ट° S₂^{ac}, करुणाचिष्ट° S₃ 38a शुश्रूषितः]
 S₂S₃RA₃Bh, शुश्रूषितः S₁^{pc}, शुश्रूषतः S₁^{ac} • विप्रैर्] S₂RABh, विप्रै S₁S₃ 38b °रहमा°] S₁,
 A₄A₇Bh, °रिह मा° S₂S₃ • °दरात्] S₂S₃RABh, °दरा S₁ 38c चेदानीं] S₂RABh, चैतानि
 S₁, चेदानी S₃ 38d-39a] Loss of 2 pādas conjectured, om. S₁S₂S₃Bh 39b गोवध्या°]
 S₂S₃A, गावध्या° S₁, गोवध्या° Bh (typo?) • °कृत°] S₁S₂RABh, °कित° S₃ • °शापिताः]
 S₁S₂^{pc}R, °शापिता S₂^{ac}S₃, °शापतः Bh (conj.?) 39c सम्प्राप्ताः] S₂^{pc}A₃A₇Bh, संप्राप्ता S₁S₂^{ac}S₃
 39d हिंस्र°] S₃RBh(em.?), हिंस्र° S₁, हिंस्र° S₂ • °वृत्तिमत्] S₁S₂S₃A₃A₄, °वृत्ति यत् Bh
 (conj.?)

सा च गौः पितृकार्येण भक्षिता वो न हिंसया ।
 तस्माद्भूयमितो भ्रष्टा जातिस्मरणसंयुताः ॥ ४० ॥
 मृगाः कालञ्जरे भूत्वा चक्रवाकाः पुनर्हृदे ।
 भूयश्च मानुषा भूत्वा जातौ जातौ सचेतनाः ॥ ४१ ॥
 योगयुक्ता महात्मानो मत्प्रसादादतन्द्रिताः ।
 सर्वकिल्बिषनिर्मुक्ता ब्रह्मलोकमवाप्स्यथ ॥ ४२ ॥
 एतच्छ्रुत्वा ततस्तेषां पूर्वा स्मृतिरजायत ।
 उपाध्यायो ऽयमस्माकमिति बुद्धौ तदाभवत् ॥ ४३ ॥
 ततः कर्म जुगुप्सन्तः पूर्वजातिकृतं च यत् ।
 प्रदक्षिणमुपावृत्य दशार्णामभितो ययुः ॥ ४४ ॥
 दशार्णातीरमासाद्य संमन्त्र्य च परस्परम् ।
 जातिं पूर्वा स्मरन्तस्ते मृत्युमेव प्रवव्रिरे ॥ ४५ ॥

41b पुनर्हृदे] पुनर्भवे+ R 41c मानुषा] R^{Pc}, मानुषो R^{Ac} 41d स०] सु० R 43b एतच्छ्रुत्वा
 तत०] तच्छ्रुत्वा तत० R^{Ac} (unmetrical), तच्छ्रुत्वा तत्र च० R^{Pc} 43b ०वां स्मृतिर०] ०द्वांस्माभिर०
 R 45d मृत्युमेव प्रवव्रिरे] मृत्युरेव युधिष्ठिर R

40a सा च गौः] साधु गौः{गौ A₄} A 40b वो] वा A • हिंसया] A₃A₄, हिंशया A₇ 40c
 ०द्भयमितो] ०त् शापात्परि० A 41a कालञ्जरे] कालिञ्जरे A 41b चक्रवाकाः] चक्रवाका A •
 पुनर्हृदे] पुनर्हृदे A₇, पुरा हृदे A₃, ययुर्हृदे A₄ 41c मानुषा] A₃, मानुषो A₄, मानुषे A₇ 42b
 ०तन्द्रिताः] A₃, ०तंद्रिता A₄, ०तन्द्रिभाः A₇ 42c सर्वकिल्बिषनिर्मुक्ता] दशान्तां {०न्तं A₇} तीरमु {०व-
 यु० A₃A₄} क्तास्तु A 42d ०मवाप्स्यथ] A₇, ०मवा {०वा० A₃} श्यथ A₃A₄ 43ab] om. A 43c
 ०स्माकमिति] A₇, ०स्माकंमिति A₃A₄ 43d बुद्धौ तदा०] बुद्धिस्ततो A 44a जुगुप्सन्तः] जुगुप्सन्त
 A₃A₇, युगुप्सन्तः A₄ 44b ०जाति०] A₃A₇, ०जाती० A₄ • यत्] तत् A 44d दशार्णां०]
 दशान्ता० A 45a दशार्णां०] दशान्ता० A₃A₇, दशां+तां+ A₄ 45b संमन्त्र्य] A₃A₇, स मन्त्र्य A₃
 45c जातिं पूर्वा] जातिपूर्वां {०द्वां A₇} A₃A₇, यातिं पूर्वा A₄ 45d मृत्यु०] A₃A₄, मृत्यं० A₇

44(c⁷) S₁

40a गौः] RA₃A₇Bh, गौ S₁S₂S₃ 40b न] S₂S₃RABh, नु S₁ • हिंसया] S₁RA₃A₄Bh, हिंश-
 या S₂S₃ 40c ०द्भयमितो] S₂RBh, ०द्भय इतो S₁, ०द्भयमितो S₃ 40d ०संयुताः] S₁S₂^{Pc}RABh,
 ०संयुता S₂^{Ac}S₃ 41a मृगाः] S₂^{Pc}S₃^{Pc}RABh, मृगा S₁S₂^{Ac}S₃^{Ac} 41b चक्रवाकाः] RBh(em.?), च-
 क्रवाका S₁S₂S₃ • पुनर्हृदे] S₁S₃, पुनः+हृदे S₂, पुनः सरे Bh (conj.?) • After this Bh adds 2
 pādas reading द्वीपे ततः पुनर्हंसा भूत्वा वे मानसे हृदे । 41c भूयश्च] S₁S₂RABh, भूयश्चा S₃ • मानु-
 षा] S₂S₃R^{Pc}A₃Bh, मानुषो S₁ 41d ०चेतनाः] S₂^{Pc}RABh, ०चेतना S₁S₂^{Ac}S₃ 42b ०तन्द्रिताः]
 S₁S₂^{Pc}RA₃Bh, ०तन्द्रिता S₂^{Ac}S₃ 43b ०रजायत] S₂S₃RBh, ०रजायते S₁ 43c ०स्माकमिति]
 S₁RA₇Bh, ०स्माकंमिति S₂S₃ 44a ततः कर्म जुगुप्सन्तः] S₂^{Pc}RBh, जुगुप्समानस्ते पूर्वम् S₁, ततः
 कर्म जुगुप्सन्त S₂^{Ac}S₃ 44b ०जाति०] S₁RA₃A₇Bh, ०जातिं S₂S₃ 44d दशार्णां०] S₁RBh, दशा-
 र्णां० S₂S₃ 45a दशार्णां०] S₂S₃RBh, दशार्णां० S₁ 45b संमन्त्र्य] S₁S₂RA₃A₇Bh, सम्मन्त्र S₃
 45c जातिं पूर्वा] RBh, पूर्वौ जाति S₁, जातिं पूर्वं S₂, जातिं पूर्वं S₃ 45d मृत्युमेव] S₂S₃A₃A₄Bh,
 मृत्युरेव S₁ • प्रवव्रिरे] S₂S₃ABh, प्रवेव्रिरे S₁^{Pc}, प्रवे(कः) S₁^{Ac} (unmetrical)

निश्चितानां ततस्तेषां काण्डरो यो ऽभवद्विजः ।
 व्याधो ऽर्जुनकनामा स इदं वचनमब्रवीत् ॥ ४६ ॥
 भवन्तो यन्मया पूर्वमुक्तास्तन्न कृतं हि वः ।
 इदानीं समनुप्राप्तं मावमन्यत मे वचः ॥ ४७ ॥
 श्रेयो वो ऽहं प्रवक्ष्यामि शृणुध्वं कुरुतैव च ।
 जातिमेतां विमोक्ष्याम येन हास्याम न स्मृतिम् ॥ ४८ ॥
 पुत्रानिच्छन्ति पितरः पुष्ट्यर्थं तारणाय च ।
 वयं च जनितास्तेन व्याधेन सुमहात्मना ॥ ४९ ॥
 संवर्धिताश्च क्लेशेन मात्रा पित्रा तथैव च ।
 अनापृष्ट्वा कथं तौ तु मृत्युमिच्छामहे वयम् ॥ ५० ॥
 ते यूयं यदि मन्यध्वमापृष्ट्वा तौ विसर्जिताः ।
 योक्ष्यामः श्रेयसात्मानमेतद्वो हितमुत्तमम् ॥ ५१ ॥
 न चेद्विसर्जयेतां तौ ताभ्यां शुश्रूषणे रताः ।
 ततस्तावद्धि तिष्ठामो यावत्कालेन तौ मृतौ ॥ ५२ ॥

46c ऽर्जुनकनामा स] ऽर्जुनको नाम R (unmetrical) 47a भवन्तो] भवन्तौ R 47ab पूर्वमुक्ता-
 स्त°] पूर्वमुक्तन्त° R 47d माव°] नाव° R 48b कुरुतैव च] मम तद्वचः R 49c जनिता°]
 पतिता° R 50a क्लेशेन] कोपेन R 50c अनापृष्ट्वा] अनापृच्छ्या R 50d मृत्युमि°] मर्त्तुमि°
 R 51ab °ध्वमापृष्ट्वा तौ] °ध्वं तौ दृष्ट्वा तद् R 51c श्रेयसा°] श्रेयसा° R 52c °स्तावद्धि°]
 °स्तावद्धि° R

46b काण्डरो] A₇, कांदवो A₄, कांदवा A₃ 46c ऽर्जुनक°] जन{°ल° A₄}क° A 46d इदं]
 A₄A₇, इदं A₃ 47ab पूर्वमुक्ता°] A₃A₇, पूर्व युक्ता° A₄ 47d मावमन्यत मे वचः] सर्वमन्यत
 एव च A 48a-50b] om. A 50c अनापृष्ट्वा] अनापृच्छ्या A 51a यूयं] मूयं A₇, वयं A₄,
 मृत्युं A₃ 51ab °ध्वमा°] A₃A₇, °ध्वंमा° A₄ 51b °सर्जिताः] A₇, °सर्जिता A₃A₄ 51c
 योक्ष्यामः श्रेयसा°] योष्याम श्रेयसा° A 52a °सर्जयेतां] A₇, °सर्जयेतं A₃A₄ 52b शुश्रूषणे]
 सुश्रूषणे A₃A₄, शुश्रूषणे A₇ 52cd] om. A

49(b⁸) S₁ 51(c²) S₃ 52(c⁴) S₁

46a निश्चितानां] S₁S₂RABh, निश्चिन्तानान् S₂ 46c ऽर्जुनक°] S₁S₂Bh, जंनक° S₃ 46cd °ना-
 मा स इदं] S₂S₃A₄A₇Bh, °नामानमिदं S₁ 47a भवन्तो यन्] S₂S₃ABh, भवन्ते ये S₁ 47ab
 पूर्वमुक्ता°] A₃A₇Bh, पूर्वमुक्ता° S₁S₂S₃ 47b °स्तन्न] S₁S₂ABh, °स्त न S₃ 47c इदानीं] S₁,
 S₂RABh, इदानी S₃ 47d मे वचः] RBh(em.?), मे वच S₁S₃, एव च S₂ 48b कुरुतैव च]
 S₂S₃Bh, कुरुते वचः S₁ 48c °मोक्ष्याम] S₂S₃RBh, °मोक्ष्यामो S₁^{ac}, °मोक्ष्यामि S₁^{pc} (°मि further
 corrected to °मत्) 49b पुष्ट्यर्थ°] S₁S₂RBh, पुष्ट्यर्थान् S₃ 49d सुमहात्मना] S₂S₃RBh, सुसमा-
 त्मनो S₁ 50a संवर्धिताश्च] S₂RBh, संवर्धिताश्च S₁, सम्बन्धिताश्च S₃ 50b मात्रा] S₁S₂RBh,
 माता S₃ 50c अनापृष्ट्वा] S₂, अनापृष्ट्वा S₁S₃, अनापृच्छ्या Bh 51a ते] S₂S₃RABh, तद् S₁
 • °यं यदि] S₁RA₇A₇Bh, °यमिद S₂, °यमिदं S₃ (unmetrical) 51ab °ध्वमापृष्ट्वा तौ] S₁A₃
 A₇, °ध्वंमापृष्ट्वा तौ S₂S₃, °ध्वं तावापृच्छ्या Bh (conj.) 51b °सर्जिताः] S₂RA₇Bh, °वर्जिताः S₁,
 °सर्जिता S₃ 51c योक्ष्यामः] S₁S₂R (°म in S₁S₂), यो ऽम S₃, योक्ष्याम Bh • श्रेयसात्मान°]
 S₂S₃Bh, श्रेयसे मान° S₁ 52a चेद्] S₁RABh, ते S₂S₃ • °येतां तौ] S₁S₂^{pc}RA₇Bh, °येतास्तौ
 S₂^{ac}S₃ 52b ताभ्यां] S₁S₂S₃RA, तयोः Bh (conj.) • रताः] S₁S₂^{pc}RABh, रता S₂^{ac}S₃ 52c
 तिष्ठामो] S₁S₂RBh, तिष्ठामो S₃

ततो वयं कृतात्मान अनृणाः सर्वथापि च ।
 गमिष्यामो गतिं पुण्यामेतन्नः श्रेय उत्तमम् ॥ ५३ ॥
 एवमस्त्विति ते सर्वे गृहीत्वा तस्य तद्वचः ।
 चिन्तयन्तः पुराजन्म गृहानेवाभिजग्मिरे ॥ ५४ ॥
 तानागतान्पिता दृष्ट्वा माता च चितका तदा ।
 तुष्ट्या परमया युक्ता इदं तानूचतुर्वचः ॥ ५५ ॥
 पुत्रकाः सुचिरादद्य यूयमभ्यागता गृहान् ।
 अद्यावां सुदृढं मूढौ किं चिरं कृतमित्युत ॥ ५६ ॥
 चितकोवाच ।
 क्षुधाविष्टः पिता वो ऽद्य पुत्रस्नेहेन पुत्रकाः ।
 नात्ति मांसमिमं पक्कं सुरां च न पिबत्ययम् ॥ ५७ ॥

53a वयं] बहु० R 53ab °न अनृणाः] °न आनृणाः R 53d श्रेय उत्तमम्] श्रेयमुत्तमं R 54d गृहाने०] गृहमे० R 55b चितका तदा] चिन्तका तथा R 55cd युक्ता इदं तानू०] युक्ताविदन्ता-
 व्० R 56b गृहान्] गृहं R 56c सुदृढं मूढौ] सुदृढौ +मूढौ+ R 56d किं चिरं] किञ्च वि०
 R^{pc}, किञ्चिरिं R^{ac} 57 चितकोवाच] चिन्तकोवाच R 57c नात्ति] नास्ति R • °मिमं] °मिदं
 R 57d पिबत्ययम्] पिब+अम्यहं+ R

53ab °न अनृणाः] °नो ह्यनृणाः A 53c गमिष्यामो] गमिष्यामि A 54c चिन्तयन्तः] A₃A₄,
 चिन्तयन्त A₇ 54d गृहानेवा०] गृहाण्येवा० A₇, गृहान्यैर० A₃A₄ 55ab] om. A 55c तु-
 ष्ठा] A₃A₇, तुष्ट्या A₄ 55d तानूच०] A₃A₇, तानूच० A₄ 56a सुचिरा०] A₇, शुचिरा० A₃A₄
 56b गृहान्] गृहं A 56c अद्यावां] A₃A₇, अद्यावां A₄ • सुदृढं] A₇, सुदृढां A₃, सुदृढं A₄
 • मूढौ] A₄A₇, भूमौ A₃ 56d किं चिरं] किञ्चैरं A₇, किञ्चैव A₃, किञ्चैव A₄^{ac}, किञ्चैव A₄^{pc} •
 कृतमित्युत] कृत्यमित्युत { °तः A₄, °च A₇ } A 57 चितकोवाच] चिन्तकोवाच A 57a वो ऽद्य]
 चाद्य A 57cd] om. A

53(c⁴) S₁ 57(a⁷) S₂, (d¹) S₃

53a वयं] S₁S₂ABh, वय S₃ 53ab °न अनृणाः सर्वथा०] em., °नः कृपात्सर्वमथा० S₁, °न
 अनृणा सर्वथा० S₂S₃, °नो ह्यनृणाः सर्वथा० Bh 53c गमिष्यामो] S₁^{pc}RBh, गतिष्या(मो) S₁^{ac}, गमि-
 ष्यामि S₂S₃ 53cd पुण्यामे०] RABh, पुन्यमे० S₁, पुण्याम्मे० S₂, पुण्यमे० S₃ 53d श्रेय उत्तमम्]
 S₂S₃ABh, श्रेयमुत्तमां S₁ 54b °द्वचः] S₁S₂^{pc}RABh, °द्वच S₃^{ac}S₃ 54c चिन्तयन्तः] RA₃A₄Bh,
 चिन्तयन्त S₁, चिन्तयन्तत् S₂, चिन्तय S₃ (tops lost, unmetrical) • पुराजन्म] S₂RA, पुरो जन्म
 S₁Bh, पुराजर्म S₂ (tops lost of पुरा) 54d गृहानेवा०] S₂S₃Bh, गृहानेवा० S₁ • °जग्मिरे] S₂
 S₃RABh, °जग्मिरे S₁ 55a °गतान्पिता] RBh(em.?), °गता पितां S₁, °गतां पितान् S₂, °गतां
 पितां S₃ 55b चितका] S₂S₃Bh, वितका S₁ 55c तुष्ट्या] S₁RA₃A₇Bh, तुष्ट्या S₂, तुष्ट्या S₃ 55d
 इदं तानू०] S₁A₃A₇Bh, इदन्तावू० S₂S₃ • °चतुर्वचः] S₁S₂^{pc}RABh, °चतुर्वच S₂^{ac} (unmetrical),
 °चतुर्वच S₃ 56a पुत्रकाः] S₂S₃RABh, °भ्यागतो S₁ • °दद्या] S₂S₃RABh, °दन्य S₁ 56b
 °भ्यागता] S₂S₃RABh, °भ्यागता S₁ • गृहान्] S₂S₃, नृणां S₁, गृहम् Bh 56c अद्यावां] S₂S₃
 RA₃A₇Bh, अद्य वो S₁ • सुदृढं] S₁A₇Bh, सुदृढाम् S₂S₃ 56cd मूढौ किं चिरं कृतमि०] S₂S₃Bh,
 किञ्चि चिरादाग{ °त० S₁^{ac} }म्यते० S₁ 56d °त्युत] RA₃Bh, °त्युतः S₁S₂S₃ 57 चितकोवाच] em.
 Bh (silently), चितक उ S₁S₂S₃ 57a °विष्टः] S₁S₂RABh, °विष्ट S₃ 57c नात्ति] S₂S₃Bh,
 नास्ति S₁ • मांसमिमं] S₁S₂^{pc}, मांसमिमामां S₂^{ac} (unmetrical), मांसमिमं S₃, मांसमिदं Bh (em.)
 • पक्कं] S₁S₂RBh, पक्क S₃

ते ऽपि जातिं जुगुप्सन्तः सर्वे वै पापयोनयः ।
 इदमूचुः क्षुपं चैव चितकां च शुभं वचः ॥ ५८ ॥
 भवन्तो ऽन्नन्त्वविद्येन पुष्टये शान्तये ऽपि च ।
 नास्मीम वयमद्याहः श्वो भोक्ष्यामो न संशयः ॥ ५९ ॥
 ततस्तौ वृद्धभावेन नबुभुक्षासहौ तदा ।
 आहारयेतामाहारं सुतुष्टौ च बभूवतुः ॥ ६० ॥
 तौ तु तुष्टौ समालक्ष्य सर्वे ऽथ शिरसा नताः ।
 ऊचुः प्रमनसो वाक्यमेकमत्येन ते तदा ॥ ६१ ॥
 पितरौ परिनिर्विण्णा वयमेतेन जन्मना ।
 इच्छामस्तं परित्यक्तुं तन्नः संमन्तुमर्हथः ॥ ६२ ॥
 तेषां तद्वचनं श्रुत्वा पिता तानिदमब्रवीत् ।
 परिष्वज्य सुतान्सर्वान्बाष्पपर्याकुलेक्षणः ॥ ६३ ॥

58d चितकां] चित्तकाञ् R 59a ऽन्नन्त्ववि०] ग्रन्थवि० R 59b शान्तये] श्रान्तये R 59c नास्मीम वयमद्याहः] वयमित्यु{०त्ये० R^{ac}}ह नास्मीमः R 60b नबुभुक्षासहौ तदा] बुभुक्षामसहौ तथा R 60c ०येतामा०] ०येतां चा० R 60d सुतुष्टौ] सन्तुष्टौ R • बभूवतुः] R^{pc}; बभूवतुः R^{ac} 61a समालक्ष्य] समालोच्य R 61d ०मेकमत्येन] ०मैकमत्येन R 62a ०निर्विण्णा] ०निर्विण्णा R 62c इच्छामस्तं परित्यक्तुं] तदिदं त्यक्तुमिच्छामस् R 62d ०मर्हथः] ०मर्हथ R 63d ०न्वाष्प०] ०न्नाश्रु० R

58a जातिं जु०] तातं जु०{ज० A₇} A 58c ०मूचुः] A₃A₇, ०मुचुः A₄ (unmetrical) 58d चितकां] चितकां A₃A₄, किन्तकञ् A₇ 59ab] om. A 59cd] वयमद्य न भुञ्जाना भक्षा{०क्ष्या० A₇}त्मानो न सं{शं० A₇}शयः A 60b नबुभुक्षासहौ] बुभुक्षा असहौ A 60c-61b] om. A 61d ०मेकमत्येन] ०मेकमद्येन A₄A₇, ०मिदमद्येन A₃ 62a परिनिर्विण्णा] A₇, परिनिर्विण्णा A₃ (unmetrical), परिनिर्विण्णा A₄ (unmetrical) 62c इच्छामस्तं] इदं तु सं० A 62d तन्नः] तनुं A • संमन्तुमर्हथः] संशि{शंसि० A₃}तुमर्हथ A 63b तानिद०] A₃A₄, तानिद० A₇ 63c परिष्वज्य] A₃, परिष्वज्य A₄, परिष्वज्य A₇ • सुतान्] स तान् A

59(a³-a⁵) S₂

58a Before this S₁ adds सन उ । and Bh सनत्कुमार उवाच । • जुगुप्सन्तः] S₁RA₃A₄Bh, जुगुप्सन्तं S₂, जुगुप्सन्तं S₃ 58c इदमूचुः] S₂RA₃A₇Bh, इदमूचु S₁, इदमूचु S₃ 58d ०भं वचः] S₂^{pc}RA Bh, ०भं वच S₁, ०भम्वच S₂^{ac}S₃ 59a ऽन्नन्त्ववि०] S₂^{pc}Bh, ञ्णश्च वि० S₁, (अध्व) वि० S₂^{ac}, अध्व वि० S₃ 59c नास्मीम वय०] S₂S₃, नास्मीयाम{०मि० S₁^{ac}}मिद० S₁ (unmetrical), नास्मीमो वय० Bh (em.) • ०मद्याहः] S₁ (०ह for ०हः), ०मद्याहं S₂S₃, ०मद्येह Bh (conj.) 59d भोक्ष्यामो] S₂S₃RBh, भोक्ष्याम S₁ • संशयः] S₂S₁^{pc}RA₃A₄Bh, संशयं S₁, संशय S₃^{ac} 60b नबुभुक्षासहौ] em. Bh (silently), बुभुक्षासहसा S₁, नबु+बु+क्षास{०सा० S₂^{ac}}हौ S₂, नबुभुक्षासहौ S₃ 60c ०येतामा०] S₂S₃Bh, ०येते आ० S₁ 61a ०लक्ष्य] S₁^{pc}S₂S₃Bh, ०लक्ष्या S₁^{ac} 61b नताः] S₁S₂^{pc}RBh, नता S₂^{ac}S₃ 61c प्रमनसो] S₁RA, प्रमननो S₂^{ac}, प्रयननो S₂^{pc}, प्रमनतो S₃, प्रयत्नतो Bh (conj.), Bh reads प्रयततो in S₂ 61d ०मेकमत्येन] S₁S₂, ०मेकमन्येन S₃, ०मैकमत्येन Bh (em.) 62a ०निर्विण्णा] S₂^{pc}A₇Bh, ०निर्विण्णा S₁, ०नि(र्वृ)ण्णा S₂^{ac}, ०निवृण्णा S₃ 62b जन्मना] S₂S₃RABh, जन्यना S₁ 62c ०स्तं] S₁, ०स्त्वां S₂S₃, ०स्तत् Bh (em.) 62d संमन्तु०] S₁^{pc}RBh, सम्मन्तु० S₁^{ac}, समन्तु० S₂ (unmetrical), समतु० S₃ • ०मर्हथः] S₁Bh, ०मर्हथ S₂S₃ 63b तानिदमब्रवीत्] S₂S₃RA₃A₄Bh, माता समब्रवी S₁ 63c परिष्वज्य] S₂RA₃, परिष्वज्य S₁S₃ • सुतान्] S₁S₂RBh, सुता S₃ 63d ०लेक्षणः] S₂^{pc}RABh, ०लेक्षणौ S₁, ०लेक्षण S₂^{ac}, ०लेक्षणा S₃

अहमासं पुरा पुत्रा ब्राह्मणः संशितव्रतः ।
दिवोदासस्य राजर्षेः सखा परमसंमतः ॥ ६४ ॥
स कदाचिद्वने रम्ये धनुषा कुरुते भृशम् ।
योग्यां तमहमाहेदं न त्वं वेत्सि धनुर्नृप ।
अजानन्किमिदं क्लेशं व्यर्थमेव करोषि च ॥ ६५ ॥
प्रोवाच राजा विप्राणां मन्त्रज्ञानं विधीयते ।
आमन्त्रणे भोजने च वाचा च कुशलाः सदा ॥ ६६ ॥
स मया हसता प्रोक्त आनयस्व धनुर्मम ।
यावत्क्षिपामि लक्षाय शरं यत्र ब्रवीषि माम् ॥ ६७ ॥
स तथोक्तस्तदा मह्यं सशरं धनुरर्पयत् ।
तेनोक्तं लक्षमुद्दिश्य शरः क्षितो मया ततः ॥ ६८ ॥
तत्राभवत्स्थितो विप्रो मृगचारी वृढव्रतः ।
स तेन विद्वस्तेजस्वी ममार सहसैव च ॥ ६९ ॥

64b संशित°] R^{ac}, शंसित° R^{Pc} 65c योग्यां तमहमाहेदं] योग्यन्तव मया देहं R 65d °नृप] °नृपम् R 66ab °णां मन्त्र°] °णामनु° R 66d वाचा च कुशलाः सदा] +वाचा च+ कुशलास्पदा R 67a हसता] हसभा R 68a तथोक्त°] तदोक्त° R 68c लक्ष°] लक्ष्य° R

64a °मासं] A₃, °मास A₇, °मासत् A₄ 64b संशितव्रतः] A₃A₄, संशितः व्रताः A₇ 65c योग्यां तमहमाहेदं] योऽध्यातु मृग{योऽध्यते मृग° A₇, योऽध्यते स्वर्ग° A₄}कामेदं A 65e अजानन्] न जानन् A 65f व्यर्थमेव] व्यर्थकर्म A 66ab] om. A 66d कुशलाः] कुशलः A 67c °त्क्षिपामि] A₄A₇, °त्क्षपामि A₃ 67d यत्र ब्रवीषि] यत्{यत् A₇ ब्रवीमि A (unmetrical) 68a तथोक्त°] तदोक्त° A 68c लक्ष°] लक्ष्य° A 69] om. A

67(a⁶)(a⁷-b¹)(b²) S₁

64b संशित°] S₁R^{ac}A₃A₄, संसित° S₂, संश्रित° S₃, शंसित° Bh (em.?) • °व्रतः] S₁S₂^{Pc}RA₃A₄Bh, °व्रता S₂^{ac}S₃ 64c राजर्षेः] S₂^{Pc}RABh, राजष्टे S₁^{ac}, राजषे S₁^{Pc}, राजर्षे S₂^{ac}, राजर्षे S₃ 65a °चिद्वने] S₂S₃RABh, °चि धने S₁ 65b After this Bh conjectures loss of 2 pādas. 65c योग्यां तम°] S₂S₃ (or °ग्यात्त° for °ग्यान्त°), योग्यात्तम° S₁^{Pc}Bh, यो(न्याभ)म° S₁^{ac} 65cd °दं न त्वं] S₂^{Pc}ABh, °दन्तत्वं S₁, °द न त्वं S₂^{ac}, °द न त्वं S₃ 65d °नृप] S₁ABh, °नृपः S₂S₃ 65e अजानन्] S₂^{Pc}RBh, अज्ञानं S₁, अजान S₂^{ac}S₃ 65f करोषि] S₂S₃RABh, करोमि S₁ 66d कुशलाः सदा] em., कुशले सदा S₁, कुशला तदा S₂S₃, कुशला द्विजाः Bh (conj.) • After this Bh conjectures loss of 2 pādas. 67a हसता] S₂S₃ABh, सह(त) S₁ (right side of त lost) 67c °त्क्षिपामि] S₁S₂RA₄A₇Bh, °त्क्षियामि S₃ • लक्षाय] S₁S₂^{Pc}RA, लक्षायं S₂^{ac}S₃, लक्ष्याय Bh (em.) 67d ब्रवीषि] S₂S₃RBh, ब्रवीहि S₁ 68a तथोक्त°] conj. Bh, तदोक्त° S₁S₂S₃ 68b °रर्पयत्] S₁S₂^{Pc}S₃RABh, °रर्पयत् S₂^{ac} 68c लक्ष°] S₁S₂S₃, लक्ष्य° Bh • °मुद्दिश्य] S₁S₂RA₄Bh, °मुद्दिश्य S₃ (unmetrical) 69a °भवत्] S₁S₂RBh, °भव S₃ 69b मृगचारी] S₂S₃RBh, मृगचारी S₁

सो ऽहं तं मृतमालक्ष्य राज्ञा तेन विसर्जितः ।
 ब्रह्मवध्याभयाद्द्वोरात्पितरं परिपृष्टवान् ॥ ७० ॥
 प्रोवाच न भयं ते ऽस्ति ब्रह्मवध्या कुतस्तव ।
 जात्यन्तरशतं गत्वा ----- ।
 ----- दृष्टमेतत्स्वयम्भुवा ॥ ७१ ॥
 ततो ऽहं परया भक्त्या पितृशुश्रूषणे रतः ।
 अनया भार्यया सार्धं स्थितो वै बहुलाः समाः ॥ ७२ ॥
 स कदाचित्पिता चापि मम कालेन संयुतः ।
 अवतस्थे च तत्रैव अनयैव सहानघाः ॥ ७३ ॥
 अथ कालेन महता गवाहं विनिपातितः ।
 अग्निस्थं चावरूढैषा रुदन्ती मां शुभेक्षणा ॥ ७४ ॥
 सो ऽहं गवा हतश्चेति मृगचारिवधेन च ।
 व्याधजन्मनि विप्रत्वाद्दृष्टः पापेन जज्ञिवान् ॥ ७५ ॥

70a मृतमा०] मृगमा० R 70b राज्ञा] राजा R • विसर्जितः] विवर्जितः R 70c ०वध्याभ-
 या०] R^{ac}, ०वध्याइया० R^{pc} 70d ०पृष्टवान्] ०पृष्टवान् R 71b ०वध्या] ०वध्यात् R 71c
 जात्यन्तर०] जात्यन्तरं R 71de] om. R 72c सार्धं] शाकं R 72d स्थितो] स्थितौ R 73a
 चापि] वापि R 73c तत्रैव] तत्रैवं R 74b गवाहं वि०] गवा चाहं R 74c अग्निस्थं चा०]
 अग्निस्तम्बा० R 74d रुदन्ती] रुदती R 75a गवा हत०] भगवत० R 75cd ०त्वाद्दृष्टः]
 ०त्वाद्+दृष्ट० R

70a सो ऽहं] A₃A₇, सो दं A₄ • मृतमालक्ष्य] मृगमा{०या० A₄}लोक्य A 70b विसर्जितः] वि-
 वर्जितः A₃A₄, विर्जितः A₇ (unmetrical) 70c ०वध्याभयाद्द्वोरात्] ०वध्याइयं घोरं A 71a ऽस्ति]
 स्तु A 71b ०वध्या कुतस्तव] ०वधकृतं तव A 71c ०शतं गत्वा] ०गतं ज्ञात्वा A 71de]
 om. A 71f दृष्टमेतत्स्वयम्भुवा] दृष्ट्वा स्व(स A₇)तत्स्वयम्भुवः A (unmetrical) 72c सार्धं] साकं
 A 73b संयुतः] A₇, संयुतः A₃A₄ 74b गवाहं] गत्वाहं A 74cd] om. A₇ 74cd अग्नि-
 स्थं चावरूढैषा रुदन्ती] अग्निस्तुषावरूढास्यावृ{०रूढास्या कं० A₄}दती A₃A₄ 75b मृगचारि०] A₃A₇,
 मृगचारी० A₄ 75cd] om. A

73(d⁷) S₂

70a सो ऽहं तं] S₂S₃RA₃A₇Bh, स हतं S₁^{ac}, साहतं S₁^{pc} • मृतमा०] conj. Bh, मृगमा० S₁S₂
 S₃ 70c ०वध्याभयाद्द्वोरात्] R^{ac}, ०वध्यातया घोरं S₁, ०वध्याइयाद्द्वोरात् S₂S₃, ०वध्याभयाद्द्वोरात्
 Bh (typo) 71b ०वध्या] S₁, ०वध्यात् S₂S₃, ०वध्या Bh (typo) • ०स्तव] S₂S₃RBh, ०स्ततः
 S₁ 71de] Loss of 2 pādas conjectured, om. S₁S₂S₃Bh 71f दृष्ट०] S₃RBh, दृढं S₁, दृष्टं
 S₂ 72a ऽहं] S₁S₂RABh, (य) S₃ (unmetrical) 72b रतः] S₁S₂^{pc}S₃RABh, रता S₂^{ac} 72c
 सार्धं] S₂S₃Bh, सार्धं S₁^{pc}, सा(र्ध्यं) S₁^{ac} 72d वै] S₂^{pc}RABh, हं S₁, वे S₂^{ac}S₃ • बहुलाः
 समाः] S₁S₂^{pc}RABh, बहुला समा S₂^{ac}S₃ 73d ०हानघाः] S₁RABh, ०हा+घा+ः S₂, ०हानघा S₃
 74c ०रूढैषा] S₁S₂S₃^{ac}R, ०रूढैश्चा S₃^{pc} 74d रुदन्ती] S₁Bh, रुदती S₂S₃ • ०भेक्षणा] S₁S₂S₃^{pc}
 RABh, ०भेक्षणे S₃^{ac} 75b मृगचारि०] S₂S₃RA₃A₇Bh, मृगचारि० S₁, 75c व्याध०] S₂S₃RBh,
 व्याधे S₁ • विप्रत्वाद्] S₂S₃R^{pc}Bh, विप्रत्व S₁ 75d जज्ञिवान्] S₂S₃RBh, जज्ञिवाम् S₁

ते यूयं मां प्रतीक्षध्वं किञ्चित्कालमतन्द्रिताः ।
 स्वर्गते मयि यच्छ्रेयस्तत्करिष्यथ मा शुचः ॥ ८१ ॥
 अवश्यं च सुतैर्माता पिता चैव सुखैधितैः ।
 शुश्रूषितव्यौ नान्यो ऽस्ति धर्मो ऽस्माद्बलवत्तरः ॥ ८२ ॥
 सनत्कुमार उवाच ।
 ततस्ते विस्मिता भूत्वा नष्टशोका विमत्सराः ।
 तत्कालं पर्युपासन्त यावत्तौ जहतुस्त्वसून् ॥ ८३ ॥
 तयोरतीतयोः सम्यक्कृत्वा ते ऊर्ध्वदेहिकम् ।
 दशार्णायां महानद्यां विधिनानाशकेन ह ॥ ८४ ॥
 असाधयन्त आत्मानं व्याधाः सप्तापि ते तदा ।
 कालञ्जरे गिरौ भूयो मृगाः सप्तैव जज्ञिरे ॥ ८५ ॥
 स्मरन्तस्तत्र ते जातिं मरुत्प्रपतनेन ह ।
 साधयित्वा तदात्मानं चक्रवाकाश्च जज्ञिरे ॥ ८६ ॥

82b सुखैधितैः] सुखोचितैः R **82c** शुश्रूषितव्यौ] शुश्रूषितव्यो R **83a** भूत्वा] भूता R **83c** तत्कालं] तं कालं R **83d** जहतुस्त्वसून्] जगृतुस्त्वना R^{ac}, जगृहुर्मृतिं R^{pc} (°हुः further corrected to unmetrical °हतु°) **84b** ते ऊर्ध्व°] तु{त R^{ac}} औ+(द्ध)+° R (unmetrical) **84d** °नानाशकेन ह] °नानशनेन च R **86b** ह] च R **86d** °वाकाश्च] °वाकेषु R

81a प्रतीक्ष°] A₃A₇, प्रतिक्ष° A₄ **81b** किञ्चित्कालम°] किञ्{कश्चि° A₇}त्कामम° A • °तन्द्रिताः] °तन्द्रिता A₇, °तंत्रिताः A₃A₄ **81c** यच्छ्रेयस्] यत्तेयस् A₃, यत्त+स्त+ A₄, वद्रेय A₇ **81d** शुचः] शुच A **82ab**] om. A **82c** शुश्रूषितव्यौ] शुश्रूषितव्यो A **82d** ऽस्माद्°] स्मद्° A **83a** विस्मिता] A₃, विस्मितो A₇, विश्मितो A₄ **83c** तत्कालं] तं कालं A **83d** यावत्तौ जहतु°] A₃, जावत्तौ पहतु° A₄, यावस्तेजः हत° A₇ • °स्त्वसून्] °स्तनूं A₃A₄, °स्तनुं A₇ **84b** ऊर्ध्व°] ऊर्द्ध° A₄, उर्द्ध A₇, और्ध्व° A₃ **84c** दशार्णायां] दशांतायां A₃, दशांन्तायां A₇, दर्शतायां A₄ **84d** °नानाशकेन ह] °नानश{°स° A₃A₇}नेन च A **85a** असाधयन्त] अ{आ° A₃}साधयन्तु A **85c** कालञ्जरे] A₃A₄, कालञ्जरो A₇ **85d** जज्ञिरे] A₄, जग्मिरे A₃A₇ **86ab**] om. A **86d** °वाकाश्च] °वाकेषु A • जज्ञिरे] A₄, जग्मिरे A₃A₇

81a ते यूयं] S₂S₃RABh, तद्यूयं S₁ • मां] S₁S₂RABh, मा S₃ • प्रतीक्ष°] S₁^{pc}S₂^{pc}RA₃A₇Bh, प्रतिक्ष° S₁^{ac}S₂^{ac}S₃ **81b** किञ्चित्] S₁S₂S₃RA₃A₄, कञ्चित् Bh (em.) **81c** यच्छ्रेयस्] S₂S₃RBh, यच्छ्रेय S₁ **81d** °यथ मा शुचः] S₁^{pc}RBh, °यथ मा (षु)चः S₁^{ac}, °यथ मा शुच S₂^{ac}S₃, °ष्यध्वमाशु च S₂^{pc} **82a** सुतेर] S₂RBh, सुते S₁, सुते S₃ **82b** पिता] S₁S₂^{pc}RBh, माता S₂^{ac}, om. S₃ (unmetrical) • सुखैधितैः] conj., सुखोधितैः S₁, सुदुःखितैः S₂S₃, सुदुःखितौ Bh (conj.) **82c** शुश्रूषितव्यौ] em. Bh, सुश्रूषितव्यो S₁, शुश्रू{°शू° S₂^{ac}}षितव्यो S₂S₃ **82d** ऽस्माद्बलवत्तरः] S₂S₃RBh, न्यद्बलवत्तरं S₁ **83b** °शोका] S₁S₂^{pc}S₃RABh, °शोक° S₂^{ac} • विमत्सराः] S₁S₂RA Bh, विमत्सरा S₃ **83c** तत्कालं] S₁S₂S₃, तं कालं Bh • °पासन्त] S₂S₃RABh, °पासतो S₁ **83d** यावत्तौ] S₂S₃RA₃Bh, यावत्तौ S₁ **84a** सम्यक्] S₁RABh, सद्य S₂S₃ **84b** ते] S₁ABh, तै S₂S₃ • ऊर्ध्व°] em., (हि)ह्यूर्ध्व° S₁, ह्यूर्ध्व° S₂S₃, ह्यौर्ध्व° Bh (em.) • °देहिकम्] S₁R ABh, °दैहिकम् S₂S₃^{pc}, °दैहिकम् S₃^{ac} **84c** दशार्णायां] S₁^{pc}RBh, दशात्रांयाम् S₁, दाशार्णांयाम् S₂^{ac}, दशार्णाया S₃ **84d** °नानाशकेन] S₁S₂S₃, °नानशनेन Bh (em.) **85a** °यन्त आत्मानं] S₂S₃RBh, °यन्तं आत्मानः S₁ **85b** व्याधाः सप्तापि ते तदा] S₂S₃RABh, सप्त व्याधास्तथापि ते S₁ **85c** कालञ्जरे] S₂S₃RA₃A₄Bh, कालञ्जर° S₁ **86cd** °दात्मानं] S₁^{pc}RABh, °दात्मानंश् S₁, °दात्मानां S₂^{ac}, °दात्मनं S₃ (unmetrical) **86d** °वाकाश्च] S₁, °वाकेषु S₂S₃Bh

मृगत्वे यानि नामानि तेषां तानि निबोध मे ।
दीर्घजीवी अनाधृष्टो वायुवेगो ऽतिकम्पनः ।
श्रीपार्श्वः शङ्खपाञ्चैव सोमलक्ष्यश्च सप्तमः ॥ ८७ ॥
जातिं स्मरन्तस्ते पूर्वामन्योन्यमभिमान्य च ।
सहिताः सहसा प्राणान्मरुत्प्रपतनाज्जहुः ॥ ८८ ॥
ते सप्तसंख्या व्याधेषु मृगेषु च तथा पुनः ।
जन्म प्राप्य पुनर्जाताः सरिद्वीपे खगास्ततः ॥ ८९ ॥
सरीद्वीप इति ख्यातं कम्पिल्ये वै सरः शुभम् ।
तत्रापि चक्रवाकास्ते सप्ताजायन्त सोदराः ॥ ९० ॥
मरुद्देवः शिखण्डी च रथनेमिस्वरस्तथा ।
शिखी जीवो ऽथ वृक्षश्च ध्वज इत्येव ते स्मृताः ॥ ९१ ॥
तेषां तत्रोपपन्नानां कदाचिदणुहः स्वयम् ।
कम्पिल्यको महातेजा राजा तं देशमागमत् ॥ ९२ ॥

87c दीर्घजीवी] दीर्घजीवी R 87d °कम्पनः] °कोपनः R 87e शङ्खपाच्] शङ्खपा R 87f °लक्ष्यश्च] °लक्ष्मा च R 88a पूर्वां] सद्वां ° R 88b °मान्य] °मन्य R 88c प्राणान्] प्राणा R 88d °नाज्जहुः] °ना(ञ्)भ्यन्तः R 89c प्राप्य] पापाः R 89d सरिद्वीपे] शरद्वीपे R 90a सरी°] शर° R • ख्यातं] ख्यातिं R 90b कम्पिल्ये वै सरः] कम्पिल्ये वै मरः R 91a मरुद्देवः] सतं देव R 91b °स्वर°] °स्वन° R 92b °दणुहः स्वयम्] °दनुहः स्वयः R 92c कम्पिल्यको] कम्पिल्यको R 92cd °तेजा राजा तं देशमा°] °तेजास्तन्देशं स समा° R

87a नामानि] A₃, मासानि A₂A₇ 87c दीर्घजीवी] A₇, दीर्घजीवि A₃A₄ 87d °कम्पनः] °कोपनः A 87e-89d] om. A 90a सरी°] सर° A • ख्यातं] ख्यात A₃A₇, ख्यातः A₄ 90b कम्पिल्ये] कल्पितं A • शुभम्] A₃A₇, शुभः A₃°A₄ 90d सप्ता°] सप्त A 91a मरुद्देवः] मनो°णो A₇देवः A 91b °स्वर°] °स्वन° A 92b °दणुहः] °दग्रह{°तः A₄} A 92cd] om. A

90(b⁴) S₂, (a³) S₃ 91(b⁴) S₂

87c अनाधृष्टो] S₂S₃RA, अनाधृष्टौ S₁, ह्यनाधृष्टो Bh (conj.?) 87d वायुवेगो] S₁S₂RABh, वायुवेगे S₃ • ऽतिकम्पनः] S₂°S₃, तिकोपनः S₁, भिकम्पनः S₂°Bh 87e °पार्श्वः] S₁RBh, °पार्श्व S₂, °पार्श्व S₃ • शङ्खपाच्] S₁Bh, शखपाच् S₂, शंखपाश् S₃ 87f °लक्ष्यश्च] S₁Bh, °लक्ष्याय S₂S₃ 88a जातिं] S₁S₂RBh, जाति S₃ • स्मरन्तस्ते] S₂S₃RBh, स्मरन्तं ते S₁ • पूर्वा°] S₁S₂°S₃Bh, पूर्व° S₂° 88b °मान्य] S₁°S₂S₃Bh, °मान्य S₁° 88c सहिताः] S₂S₃°RBh, सहिता S₁S₃° 88d °नाज्जहुः] S₁S₂°Bh, °ना जहुः S₂°, °ना जुहुः S₃ 89b मृगेषु] S₁°S₂S₃RBh, मृतेषु S₁° 89c जन्म] S₂RBh, जन्मम् S₁, जर्म S₃ • पुनर्जाताः] RBh(em.?), पुनर्जाताः S₁, पुनर्जाता S₂S₃ 89d सरिद्वीपे] S₁, सरद्वीपे S₂°S₃, (श)रद्वीपे S₂°, शरद्वीपे Bh (em.?) • खगा°] S₂S₃RBh, शिखा° S₁ 90a सरी°] S₁, सर° S₂S₃, शर° Bh (em.?) • °द्वीप इति] S₁S₂°S₃RA, °द्वीप ति S₂° (unmetrical), °द्वीपमिति Bh (em.) • ख्यातं] em. Bh, ख्यातः S₁°S₂°S₃, ख्याताः S₁°, ख्याता S₂°, ख्यातो S₃ 90b कम्पिल्ये वै] S₁S₂S₃, कम्पिल्येषु Bh (conj.?) • शुभम्] S₁RA₃°A₇Bh, शुभः S₂S₃ 90d सप्ताजायन्त] S₂S₃RBh, सप्त जायन्ति S₁ 91a मरुद्देवः] S₂°Bh, मरुत्तेदेव S₁ (unmetrical), मरुद्देव S₂°, मरुदेव S₃ 91b °स्वर°] S₁S₃Bh, °श्चर° S₂ 91c शिखी] S₁RABh, शिखि S₂S₃ 92b °दणुहः] conj. Bh (silently), °दण्डज S₁, °दण्डहः S₂S₃ 92c कम्पिल्यको] S₁S₂S₃, कम्पिल्यको Bh (em.?) 92d °मागमत्] S₂S₃RBh, °मागतः S₁

स तत्सरः समासाद्य स्त्रीभिः सह मुदान्वितः ।
 रेमे मन्दाकिनीं प्राप्य अप्सरोभिरिवामरः ॥ ९३ ॥
 तं क्रीडमानं संदृश्य मरुदेवस्य तत्र वै ।
 चक्रवाकस्य तस्यासीत्स्पृहा तान्विषयान्प्रति ॥ ९४ ॥
 यद्यस्याहं सुतः स्यां वै प्राप्नुयां राज्यमेव च ।
 ततो ऽहं विषयानेतान्प्राप्नुयां नात्र संशयः ॥ ९५ ॥
 तस्य तच्चिन्तितं ज्ञात्वा द्वितीयश्चक्रसाह्वयः ।
 शिखण्डीति समाख्यातः स तमाह तदा हसन् ॥ ९६ ॥
 भवता राजपुत्रत्वं राज्यं चैव विचिन्तितम् ।
 तत्राहं ते पुरोधः स्यां ममाप्येष मनोरथः ॥ ९७ ॥
 ताभ्यां तच्चिन्तितं ज्ञात्वा रथनेमिस्वरस्ततः ।
 अचिन्तयत तत्राहं सचिवः स्यां तव प्रभो ॥ ९८ ॥

94b मरुदेवस्य] मरुदेवस्य R 94c °वाकस्य तस्या°] °वाकस्तत्रा° R (unmetrical) 94d °त्सु-
 हा] °त्सुहां R 95b च] हि R 96b °श्चक्रसा°] °श्च समा° R 98a ताभ्यां] तयोस् R
 98b °स्वर°] °स्वन° R 98c अचिन्तयत] अचिन्तयन्तां R

93a तत्सरः] A₃A₄, तत्सर A₇ • °साद्य] A₃A₇, °साद्यः A₄ 93b मुदान्वितः] A₃A₇, मुदा-
 न्विताः A₄ 94b मरुदेवस्य] मनो{°णो° A₇}देवस्य A 94d तान्विषयान्] भा विषयाम् A₇, भो
 विषयं A₃A₄ 95b राज्य°] राह्य° A₇, वास° A₃A₄ 95cd] om. A 96a तच्] तं A 97b
 राज्यं चैव विचिन्तितम्] A₃A₄, राह्यश्चैव विचिन्तयतां A₇ 97c ते पुरो°] तत्पुरो° A 97d °मा-
 प्येष] A₃, °माप्येष A₇, °मान्येष A₄ • मनोरथः] A₄, म(ण्णो)रथः A₇, रथः A₃ (unmetrical)
 98a ताभ्यां तच्] तस्य तच् A₃A₇, उपस्ते A₄ 98b °नेमिस्वर°] °नेमि{°मिः A₇}स्वन° A 98d
 स्यां तव प्रभो] A₃A₄, स्यान्तवः प्रभोः A₇

95(c³) S₂ 97(d⁶-d⁷) S₁* 98(a⁸) S₁*

93a तत्सरः] S₂RA₃A₄Bh, तत्सरं S₁, त स((मास))रः S₃ 93ab °साद्य स्त्रीभिः सह मुदान्वितः]
 S₂S₃RA₃A₇Bh, °साध्यः सह स्त्रीभिर्मुदान्वितं S₁ 93c मन्दाकिनीं] S₁S₂RABh, मदाकिनी S₃ 93d
 अप्सरो°] S₂S₃RABh, रप्सरो° S₁ • °वामरः] S₁^{pc}S₂S₃RABh, °वा(ग)रः S₁^{ac} 94a क्रीडमा-
 नं] S₁S₂^{pc}S₃RABh, क्रीडमानां S₂^{ac} 94b मरुदेवस्य] S₂Bh, मरुदेवस्य S₁S₃ • वै] S₂RABh,
 वैः S₁S₃ 94c तस्यासीत्] S₂ABh, तत्सासीत् S₁, तस्यासी S₃ 94d °यान्प्रति] RBh(em.), °यं
 प्रति S₁, °यानपि S₂S₃ 95a-105d] S₁ repeats this after 57.7d. 95a यद्यस्या°] S₁S₁^{*}RABh,
 अद्यास्या° S₂^{pc}, अद्यस्या° S₂^{ac}S₃ • स्यां] S₁^{*}S₂^{ac}RABh, स्याद् S₁, स्यात् S₂^{pc}, स्या S₃ 95b
 प्राप्नुयां] S₁^{*}RABh, प्राप्नुयाद् S₁S₂^{pc}, प्राप्तयाद् S₂^{ac}S₃ 95c विषया°] S₁S₂S₃RABh, विशया° S₁^{*}
 95d संशयः] S₁S₁^{*}S₂RBh, संशयः S₃ (unmetrical) 96a तच्चिन्तितं] S₁^{*}S₂RBh, तच्चिन्तितं S₁, त
 चिन्तितं S₃ 96b °साह्वयः] S₁S₁^{*}S₂^{pc}ABh, °साह्वय S₂^{ac}S₃ 96c समाख्यातः] S₁S₁^{*}S₂^{pc}RABh,
 समाख्याता S₂^{ac}, समाख्यात S₃ 96d स] S₁S₁^{*}S₃RABh, ज्ञ S₂ 97a भवता राज°] S₁S₂RABh,
 भव राजा च S₁^{*}, भवता राज्ञ S₃ 97b राज्यं] S₁S₁^{*}S₂S₃^{pc}RA₃A₄Bh, राज्ञ् S₃^{ac} • विचिन्तितम्]
 S₁S₁^{*}RA₃A₄Bh, विचिन्तयन् S₂S₃ 97c पुरोधः] S₁^{*}S₂RABh, पुराधा S₁, पुरोध्या S₃ • स्यां]
 S₂S₃RABh, स्यान् S₁S₁^{*} 97d °माप्येष] S₁S₁^{*}S₂^{ac}?RA₃Bh, °माप्येष S₂^{pc}, °म प्येष S₃ •
 मनोरथः] S₁S₂^{pc}RA₄, म(नार)थ S₁^{*} (upper parts of ना lost), मनोरथ S₂^{ac}S₃, मरोरथः Bh (typo)
 98a ताभ्यां तच्] S₁S₁^{*}S₂Bh, ताभ्यान्त S₃ 98b रथनेमि°] S₁S₁^{*}S₂RA₃A₄Bh, रथनेमि° S₃ •
 °स्ततः] S₁S₂S₃RABh, °स्तथा S₁^{*} 98c अचिन्तयत] S₁ABh, अचिन्तयन्त S₁^{*}S₂S₃ 98d °वः
 स्यां तव प्रभो] S₃RA₃A₄Bh, °व स्यान्तवः प्रभोः S₁, °वः सचिवस्तव S₁^{*}, °व+:+ श्यान्तवः प्रभो S₂

सनत्कुमार उवाच ।

तेषां तथा चिन्तयतां त्रयाणामितरे ततः ।

चक्राह्वयास्तदा क्रुद्धा इदं तानब्रुवन्वचः ॥ ९९ ॥

अचिन्तनीयं युष्माभिश्चिन्तितं विषयार्थिभिः ।

तस्माद्यूयमितो मुक्ता अवाप्स्यथ मनोरथम् ॥ १०० ॥

ताञ्छत्वा दीनमनसः समालक्ष्य पुनश्च ते ।

येन तद्राजपुत्रत्वं चिन्तितं राज्यमेव च ॥ १०१ ॥

कृपया तमिदं वाक्यमब्रुवन्नष्टचेतसम् ।

बहुसान्त्वगुणोपेतं स्वयं दुःखितवद्यथा ॥ १०२ ॥

वयं तव प्रभावेन तीर्णाः कृच्छ्रमिदं प्रभो ।

भवान्मतिप्रदो ऽस्माकं सेतुभूतो मतो हि नः ॥ १०३ ॥

भवान्यदि हि न ब्रूयात्पितृणां गौर्निवेद्यताम् ।

शुश्रूषेमश्च न पितृन् स्म संज्ञा ततो भवेत् ॥ १०४ ॥

99b त्रयाणामितरे ततः] प्रपाणामितरेतरं R 99c °ह्वयास्त°] °ह्वयास्त° R 100cd मुक्ता अ-
वाप्स्यथ मनोरथम्] भ्रष्टा न चाप्स्यथ मनोरथान् R 101c तद्] यद् R 102b °मब्रुवन्नष्टचेतसम्]
°मभ्रुवन्नष्टचेतनं R 102c °सान्त्व°] °शा+न्त्व+° R 103b तीर्णाः कृच्छ्रमिदं प्रभो] तीर्णा एवाभ-
वत्पुरा R 103d सेतुभूतो मतो] हेतुभूतो यतो R 104a न] नो R 104cd] शुश्रूषया+म+ हि
पितृन्नष्टसंज्ञास्ततो भवन् R

99b °मितरे ततः] °मितरेतरं A 99cd] om. A 100b विषयार्थिभिः] विषयान्वितः A 100cd
] om. A 101a ताञ्छत्वा] तान्द्रुद्धा A 101b समालक्ष्य] A₇, समारक्ष्य A₃A₄ 101c येन त-
द्राज°] A₄, येनैव मम A₃A₇ 101d राज्य°] वाक्य° A 102ab] om. A 102c °सान्त्व°]
°शास्त्र° A 102d °वद्यथा] °वत्तथा A 103a वयं तव] यमन्त्व A₇, ययं तर A₃, यूयं शर° A₄
103b तीर्णाः कृच्छ्रमिदं प्रभो] तीर्णा एवा{°व A₃A₄}भवन् पुरः A 103cd] om. A 104a °न्यदि
हि न] °नपि हि नो{णो A₇} A 104b °त्पितृणां] A₃A₇, °त्पितृणां A₄ 104cd] शुश्रूष{शुश्रूषय°
A₇}ध्वमपि पितृन्नित्यमेवमतन्द्रिताः A± (unmetrical)

100(a⁶-a⁷) S₂

99ab चिन्तयतां त्र°] S₂ABh, चिन्तयतात्तु° S₁, चिन्तयता त्र° S₁*S₃ 99b °णामितरे] S₁*S₂S₃
RABh, °णामितरास् S₁ 99c °स्तदा] S₁S₁*S₂^{pc}S₃RBh, °स्तथा S₂^{ac} • क्रुद्धा] S₁*S₂S₃RBh,
क्रुद्धा S₁ 99d °वन्वचः] S₁S₁*S₂^{pc}RBh, °वन्वच S₂^{ac}S₃^{ac}, °वत्त्वच S₃^{pc} 100c °यूयमितो] S₂S₃
RBh, °यूय इतो S₁S₁* • मुक्ता] S₁S₂S₃Bh, मुक्ता S₁* 100d मनोरथम्] S₁S₁*S₂Bh, मनोरथ
S₃ 101a ताञ्छत्वा] S₁*S₂RBh, ताञ्छत्वा S₁, ताञ्छत्वा S₃ 101b ते] S₁S₁*S₃RABh, वे S₂
101c तद्] S₁*S₂S₃A₄Bh, तं S₁ 101d चिन्तितं] S₁^{pc}S₁*S₂S₃RABh, (चि)तं S₁^{ac} (unmetrical)
102a तमिदं] S₁*S₂S₃RBh, तमिदं S₁ 102ab वाक्यम्°] S₂S₃RBh, वाक्यम्° S₁, वाक्यन्° S₁*
102c °सान्त्व°] S₁S₁*S₂Bh, °सात्व° S₃ • °गुणोपेतं] S₁S₁*RABh, °गुणोपेता S₂^{ac}S₃, °गुणो-
पेताः S₂^{pc} 103a प्रभावेन] S₁S₁*S₂S₃RA, प्रभावेण Bh (em.?) 103b तीर्णाः] S₂^{pc}Bh, तीर्णा
S₁S₁*S₂^{ac}, तीष्ण S₃ • कृच्छ्रमिदं] S₁S₁*S₂Bh, कृच्छ्र{°ष्ण° S₃^{ac}}मिदं S₃ • प्रभो] S₂^{pc}Bh, प्रभोः
S₁S₁*S₂^{ac}S₃ 103c भवान्म°] S₁*S₂S₃RBh, भवान्म° S₁ 103d सेतु°] S₁S₁*^{pc}S₂S₃Bh, सेतु°
S₁*^{ac} 104b °त्पितृणां] S₁S₁*S₂RA₇Bh, °त्पितृणा S₃ • गौर्नि°] S₂^{pc}RABh, गो नि° S₁,
गौ न्नि° S₁*, गौ नि° S₂^{ac}S₃ 104c शुश्रूषेमश्च न] S₁S₂Bh, सुश्रूषे पितरं S₁*, शुश्रूषेमश्च न S₃
104cd पितृन् स्म संज्ञा] S₁Bh, तस्य नस्य संज्ञा S₁*, पितृन्नष्टसंज्ञा S₂, पितृन्नष्टसंज्ञा S₃

तव प्रभावादेतन्नो योगैश्वर्यप्रवर्तनम् ।
 ततो वयं पुनः श्रेयस्तव ब्रूमः शृणुष्व नः ॥ १०५ ॥
 तावत्त्वं सक्तहृदयो भविष्यसि नराधिपः ।
 यावदस्मद्वचस्तथ्यं न श्रोष्यसि सहायवान् ।
 योगज्ञानमवाप्यैनं प्राप्स्यसे च शुभां गतिम् ॥ १०६ ॥
 सनत्कुमार उवाच ।
 ततस्ते सहिताः सर्वे युक्तात्मानो महाखगाः ।
 खगत्वं सम्परित्यज्य योनिमन्यां प्रपेदिरे ॥ १०७ ॥
 सर्वे ततस्ते मुनिकोपदग्धा व्याधा मृगाश्चक्रसमाह्वयाश्च ।
 जाताः पुनर्मानुषविग्रहेषु योगेश्वरास्ते त्रय एव राज्ये ॥ १०८ ॥

इति स्कन्दपुराणे षट्पञ्चाशो ऽध्यायः ॥ ५६ ॥

105a तव प्रभावादेतन्नो] तस्मात्तव प्रभावान्नो R **105cd** पुनः श्रेयस्तव] पुनश्चैवन्तव R **105d** नः] तत् R **106a** तावत्त्वं सक्त°] तावत्तु{°न्त्व R^{ac}} शक्त° R **106b** नराधिपः] नराधिप R **106d** सहायवान्] महाव्रतान् R **106e** °प्यैनं] °प्यैव R Col. इति स्कन्दपुराणे रेवखण्डे सप्तव्याधोपाख्यानं R

105a तव प्रभावादेतन्नो] तस्मात्तव प्रभावान्नो{°द्वो A₇} A **105c** Before this A adds खगा ऊचुः । • ततो वयं पुनः] भूयो प्यथ वयं A **105d** ब्रूमः] A₄, ब्रूम A₃, ब्रूमः A₇ (unmetrical) • नः] तत् A **106a** सक्तहृदयो] शक्तभवने A₃A₄, सक्तभवणे A₇ **106e** °मवाप्यैनं] °मथाप्यैवं A **107b** युक्तात्मानो] A₇, मुक्तात्मानो A₃A₄ **107d** °मन्यां] A₇, °मस्यां A₃, °मप्यां A₄ **108a** ततस्ते] om. A (unmetrical) **108b** मृगाश्चक्रसमाह्वया°] A₇, मृगा शुकसमाभया° A₃A₄ **108c** जाताः] A₇, जाता A₃A₄ • °विग्रहेषु] °विग्रहे{°ह A₄} A (unmetrical) **108d** °स्ते त्रय] °स्त्रय A (unmetrical) • राज्ये] राम्ये A₇, वाच्ये A₃A₄ Col. इति सप्तव्याधोपाख्यानं A (A₃ and A₇ add ५५)

107(c⁵) S₃ **108(a⁴, b⁴)** S₁

105a तव] S₁*S₂S₃Bh, तवत् S₁ **105b** योगैश्वर्य°] S₁*S₂RA, योगैश्वर्य° S₁, योगैश्वर्यः S₃, यौ-
 गैश्वर्य° Bh (typo?) **105cd** श्रेयस्तव] S₂S₃ABh, श्रेयं पुन S₁, श्रेयस्तवे S₁* **105d** ब्रूमः शृणुष्व
 नः] em. Bh (silently), ब्रूमस्तु शृण्वतः S₁, शृणुषणे रताः S₁*, ब्रूम शृणुष्व नः S₂S₃ **106a** स-
 क्त°] S₃Bh(em.?), (श)सत्त्व° S₁, शक्त° S₂^{pc}, शक्ति° S₂^{ac} **106b** नराधिपः] S₁ABh, नराधिप
 S₂S₃ **106c** °द्वचस्तथ्यं] S₂RABh, °द्वचन्तथ्यन् S₁, °द्ववस्तच्छा S₃ **106e** °प्यैनं] S₂S₃, °प्यैनं
 S₁, °प्यैव Bh (conj.) **106f** शुभां गतिम्] S₁RA, गतिं शुभाम् S₂Bh, गतिशुभां S₃ (unmetrical)
107a सहिताः] S₁S₂RABh, सहिता S₃ **107b** युक्तात्मानो] S₁S₂RA₇Bh, युक्तात्मानो S₃ **107c**
 खगत्वं सम्परि°] S₂S₃RABh, योगज्ञत्वं परि° S₁ **107d** योनिमन्यां] S₂^{pc}S₃RABh, गतिमन्याम्
 S₁, योनिमन्यम् S₂^{ac} • °पेदिरे] S₁^{pc}S₂S₃RABh, °पेदिने S₁^{ac} **108a** ततस्ते] S₁^{pc}S₂S₃RBh,
 त+(त)+स्ते S₁ **108c** जाताः] S₂^{pc}RA₇Bh, जाता S₁S₂^{ac}S₃ • °मर्मानुष°] S₂S₃RABh, °र्मनुष°
 S₁ (unmetrical) **108d** योगेश्वरा°] S₁S₂RABh, योगेश्वरा° S₃ • त्रय] S₁RABh, तु य S₂S₃
 • राज्ये] RBh, राज्येति S₁ (इति part of Col.), राज्ये इति S₂S₃ (इति part of Col.) Col. ११५
 (in letter numerals) ॥ स्कन्दपुराणे कौशिकशापे ॥ ⊙ S₁, स्कन्दपुराणे षट्पञ्चाशो ध्यायः ॥ ⊙ S₂, ⊙ ॥
 स्कन्दपुराणे नामाध्यायः ५६ (in letter numerals) ॥ ⊙ S₃, इति स्कन्दपुराणे सप्तव्याधोपाख्यानं कौशिकशापे
 षट्पञ्चाशोध्यायः Bh

सप्तपञ्चाशोऽध्यायः ।

सनत्कुमार उवाच ।

चत्वारस्ते तु शतारः खगाः स्वच्छन्दतः पुनः ।

यायावरस्य विप्रस्य सुता जज्ञे महात्मनः ॥ १ ॥

तेषु जातेषु विप्रो ऽसावक्लेशेन महातपाः ।

वृत्तिं समानयामास तेषां भाग्यपुरःसरः ॥ २ ॥

चीर्णवेदव्रतास्ते तु वेदान्साङ्गानधीत्य च ।

योगमेवाभ्यसेवन्त तन्निष्ठास्तत्परायणाः ॥ ३ ॥

इतरे ऽपि त्रयो व्यास कर्मणा स्वेन चोदिताः ।

प्रत्यपद्यन्त तज्जन्म यत्पुरा तैर्विचिन्तितम् ॥ ४ ॥

1a शतारः] सप्तभ्यः R 1b °च्छन्दतः] च्छन्दते R 1d जज्ञे] जजुर् R 2b °वक्लेशेन] °वा-
कूशेन R 3a तु] पि R 3c °वाभ्यसेवन्त] °व न्यषेचन्तस् R 4a इतरे] अपरे R 4c
प्रत्यपद्यन्त] अभ्यपद्यन्त R 4d तैर्वि°] ते वि° R

1a शतारः] सप्तभ्यः A 1d जज्ञे] जग्मुर् A 2b °वक्लेशेन महातपाः] °वाहुसेन महात्मनां A₄,
बहुमान{°नः A₇}पुरःसरः A₃A₇ 2cd] om. A₃ 3a चीर्णवेदव्रतास्ते तु] दान्ता देवव्रतास्ते पि A
3c °सेवन्त] °सेवन्तस् A 3d °निष्ठा°] A₄A₇, °निष्ठा° A₃ 4a इतरे] अपरे A 4b चो-
दिताः] A₃A₄, चोदिता A₇ 4c °पद्यन्त] °पद्यत A 4d यत्पुरा तैर्वि°] पुरा तैर्यत्वि° A •
After this A adds 2 pādas reading प्रथमा ह्यगृहात् जज्ञे ब्रह्म{यच्चे यज्ञ° A₇}दत्त इति स्मृतः ।

Manuscripts available for this chapter: S₁ photos 7.7a (f. 89^f), 7.6b (f. 89^v), 5.36b (f. 90^f), 6.3a
(f. 90^v), 1.10a (f. 91^f), 1.9b (f. 91^v) and 8.29b (f. 92^f; two thirds lost); S₂ exposures 73a (f. 80^v),
73b (f. 81^f), 74a (f. 81^v), 74b (f. 82^f), 75a (f. 82^v), 75b (f. 83^f) and 76a (f. 83^v); S₃ f. 88^f-90^v (f. 88^f
and 89^f largely faded and retraced); R f. 105^v-109^f; A₃ f. 61^f-62^v; A₄ f. 88^f-90^f; A₇ f. 87^f-89^f.
1(c¹) S₁ 2(c²)(c³-c⁴) S₁ 4(b⁶-b⁷, c⁵, d²-d⁴) S₁

1a शतारः] S₁, शास्तारः S₂S₃Bh 1d सुता] S₂S₃RABh, सुतां S₁ • जज्ञे] S₁S₂S₃, जाता Bh
(conj.) 2a विप्रो] S₁^{pc}S₂S₃RABh, विप्रे S₁^{ac} 2ab ऽसावक्लेशेन] S₁Bh, °शो{°शा S₂^{ac}}क्लेशेन
च S₂, °साक्लेशेन च S₃ 2d तेषां] S₁S₂RA₄A₇Bh, तेषा S₃ • °पुरःसरः] S₁S₂RA₄A₇Bh, °पु-
सरः S₃^{pc} (unmetrical), पुररः S₃^{ac} (unmetrical) 3c °वाभ्यसेवन्त] em., °वाभ्यसेवन्तस् S₁, °व
न्यषेचन्तस् S₂S₃, °मेव न्यषेचन्त Bh (em.?) 3d °निष्ठास्] S₂S₃RA₄A₇Bh, °निष्ठा S₁ • °त्य-
रायणाः] S₁S₂RABh, °त्यरायणः S₃ 4b चोदिताः] S₂S₃RA₃A₇Bh, (तेज)सा S₁ 4c प्रत्य°]
S₂S₃ABh, प्रत्या° S₁ • तज्जन्म] S₂RABh, तज्जन्मं S₁, त जन्म S₃ 4d तैर्वि°] S₁^{pc}S₂Bh,
°तैर्वि(वि)° S₁, तै वि° S₃ • After this Bh adds 2 pādas reading प्रथमो ह्यणुहाज्जज्ञे ब्रह्मदत्त इति
स्मृतः ।

एको ऽणुहस्य पुत्रो ऽभूद्वितीयस्तत्पुरोधसः ।
 तृतीयः सचिवस्याथ त्रयस्ते जन्म तद्गताः ॥ ५ ॥
 त्रयो ऽग्नय इवासंस्ते लोकास्त्रय इवाथवा ।
 अवर्धन्त महात्मानस्त्रयस्ते सागरा इव ॥ ६ ॥
 तेषामवाप्तविद्यानां योग्यानां स्वे च कर्मणि ।
 पितरः स्वानि कर्माणि प्रददुर्दृष्टमानसाः ॥ ७ ॥
 अणुहः प्रददौ राज्यं ब्रह्मदत्ताय पुष्कलम् ।
 कीर्तिमत्या च सहितस्ततो वनमगाच्च सः ॥ ८ ॥
 पुरोधो धृतरातस्तु पुत्रं स्वे कर्मणि प्रभुः ।
 स्थापयित्वा जगामाथ पञ्चालं संशितव्रतः ॥ ९ ॥
 सचिवो ऽपि सुधन्वा तु ब्रह्मधन्वानमच्युतम् ।
 पुत्रं स्वे कर्मणि स्थाप्य जगाम सह भार्यया ॥ १० ॥

5a ऽणुहस्य] थ तस्य R 5b ऽतुरोधसः] ऽतुरोहितः R 5d जन्म तद्] जन्मताड् R 6a
 'संस्ते] 'संस्थे R 6b लोका°] लोको° R 6cd महात्मानस्त्रयस्ते] शिवात्मानो भूयस्ते R 7b
 स्वे च कर्मणि] स्वेन कर्मणा R 8a अणुहः] R^{PC}?, अ+(णु)+हः R 9a धृतरातस्तु] धृतराट्च R
 9d संशित°] शंसित° R 10a सुधन्वा तु] सुधन्वान R

5a एको ऽणुहस्य] को थ कस्य तु A 5ab ऽभूद्वि°] A₃A₄, त् द्वि° A₇ (unmetrical) 5c सचि-
 व°] A₇, सचीव° A₃ (unmetrical), सचव° A₄ 5d जन्म तद्] जन्मता° A 6a 'संस्ते] A₃A₇,
 'संस्थे A₄ 6b लोकास्त्रय इवा°] लोकपालास्त्रयो A 6c महात्मान°] शिवात्मान° A 7b स्वे
 च कर्मणि] स्वेन कर्मणा A 7c स्वानि कर्माणि] स्वामिकर्माणि { 'णः A₃A₄ } A 7d प्रददुर्] A₃A₄,
 प्रदनु A₇ (unmetrical) 8a अणुहः] अग्रहः A • राज्यं] A₃A₄, राह्य° A₇ 8b 'दत्ताय] A₄,
 'दत्त्वाय A₃, 'दण्डाय A₇ 8c कीर्तिमत्या] कीर्त्तिम { 'मं° A₄ } द्या A 8d वन°] वल° A •
 सः] A₃A₄, षः A₇ 9a 'धा धृतरातस्तु] 'धाः श्रुत { क्रतु° A₇ } रा { 'वा° A₃ } गस्तु A 9b स्वे]
 स्व° A 9d संशित°] A₄A₇, शंसित° A₃ 10b 'मच्युतम्] 'मच्युत A₃, 'मच्युते A₄, 'मप्युत
 A₇ 10c स्वे] स्व° A₃A₇, ह्य° A₄

5(d¹) S₁ 6(d⁵-d⁶) S₁ 7(c⁵, d⁵-d⁷) S₁, (d³) S₁*

5ab ऽभूद्वि°] S₁S₂^{PC}S₃RA₃A₄Bh, भुद्वि° S₂^{ac} 5c सचिवस्या°] S₃RA₇Bh, स्यचिवो स्या° S₁, स-
 चिवश्या° S₂ 5d जन्म] S₂S₃RABh, जन्मे S₁ (unmetrical) 6a ऽग्नय] S₁S₂^{PC}S₃RABh, मग्न
 S₂^{ac} 6b लोकास्त्रय] S₁Bh, लोका भूय S₂, लोकभूय S₃ 6cd 'नस्त्रयस्ते] S₁ABh, 'ना भूयस्ते
 S₂^{PC}, 'न भूयस्ते S₂^{ac}S₃ 7b योग्यानां] S₂RABh, योग्याणां S₁, योग्याना S₃ • स्वे च] conj.,
 सैस्व° S₁, स्वेन S₂S₃, च स्व° Bh (conj.?) 7d प्रददुर्दृष्ट°] S₁S₂^{PC}RA₃A₄Bh, प्रदद दृष्ट° S₂^{ac}
 (unmetrical), दददुर्दृष्ट° S₂^{PC} (unmetrical), प्रददुर्दृष्टा+त+ S₃ • After this S₁ repeats 56.95-105
 and 57.7cd. 8a अणुहः] R^{PC}? Bh(em.?), अनुहः S₁, अणुहं S₂^{PC} (or 'हः), अणुह S₂^{ac}S₃ •
 प्रददौ राज्यं] S₁S₃RA₃A₄Bh, प्रददो राज्य S₂ (tops lost) 8c सहितस्] RABh, सहित S₁, सहितस्
 S₂S₃ 8d 'मगाच्च] S₁S₂RABh, 'मगा च S₃ • सः] RA₃A₄Bh, यः S₁, स S₂S₃ 9a धृतरा-
 त°] S₂S₃Bh, धृतराट्° S₁ 9b पुत्रं] S₂S₃RABh, पुत्रे S₁ 9c 'माथ] S₂S₃RABh, 'मायुः S₁
 9d पञ्चालं] S₂S₃RABh, पाञ्चाल S₁ (unmetrical) • संशित°] S₁S₂A₄A₇, संश्रित° S₃, शंसित°
 Bh • व्रतः] S₂RABh, 'व्रतम् S₁, 'व्रताः S₃ 10b 'धन्वान°] S₁S₂^{PC}S₃RABh, ('द)न्वान°
 S₂^{ac} • 'मच्युतम्] S₁S₂RBh, 'मच्युतं S₃^{PC}, 'म(स्वेदं) S₃^{ac}

गतेषु तेषु स्वाँल्लोकान्ब्रह्मदत्तः प्रतापवान् ।
 पञ्चालब्रह्मधन्वाभ्यां सह राज्यं चकार ह ॥ ११ ॥
 प्रशासतस्तथा राज्यं यजतो भुञ्जतश्च ह ।
 जग्मुः सुखेन बहुलाः समाः सुकृतिनस्तथा ॥ १२ ॥
 अथ कालेन महता सभार्यः ससुहृज्जनः ।
 तस्थौ स वेश्मनि सुखं कुबेर इव पुष्पके ॥ १३ ॥
 ततः सर्वरुतं ज्ञात्वा पिपीलं कामकारणात् ।
 पिपीलिकायाश्चाटूनि कुर्वाणं सोऽनुपश्यत ॥ १४ ॥
 स तु ज्ञात्वा विनिश्चिन्त्य कृमियोनावपीदृशम् ।
 विवृतं शब्दवच्चैव हासमुत्सृजतानघः ॥ १५ ॥
 तत्तस्य हसितं दृष्ट्वा पत्नी नीलोत्पलेक्षणा ।
 चुकोप किमिदं मेऽद्य विकृतं लक्षितं त्वया ॥ १६ ॥

11a स्वाँल्लोकान्] स्वल्लोकान् R 12a प्रशासतस्तथा] अशासत(त्)तदा R 12b यजतो] यज-
 तौ R 13b सभार्यः] सभार्य्यं R 14b पिपीलं कामं] पिपीलिकमं R 14c *कायाश्चाटूनि]
 *कायाश्चाटु+नि+ R (unmetrical) 15a *निश्चिन्त्य] *निश्चित्य R 15c विवृतं] विधृतं R 16a
 तत्तस्य हसितं] तत्प्रहसितं R (unmetrical) 16cd मेऽद्य विकृतं] भेद्य विकृत्यं R

11a स्वाँल्लोकान्] स्वल्लोकान् A 11c *धन्वाभ्यां] *सधन्वाभ्यां A₇ (unmetrical), *सत्वाभ्यां A₃A₄
 12b यजतो भुञ्जतश्च ह] यजतस्ते शतैः सह A₇, जयतस्तस्य तैः सह A₃A₄ 12d समाः] A₃A₄, समः
 A₇ 13b *सुहृज्जनः] A₇, *सुहृजनः A₃A₄ (unmetrical) 13d पुष्पके] पुष्करे A 14a *रुतं]
 A₃A₄, *रुहं A₇ 14b पिपीलं कामं] पिपीलिकमं A 14cd *कायाश्चाटूनि कुर्वाणं] *कायां चा-
 शक्तं { *सक्तः A₃ } मानसं A 14d अनुपश्यत] A₃A₄, नुपद्यत A₇ 15a *निश्चिन्त्य] A₄, *निश्चित्य
 A₃A₇ 15b कृमिं] A₃A₇, कृतिं A₄ 15d *तानघः] *तानघ A 16a तत्] तं A₃A₄, त
 A₇ 16b नीलो] A₃A₄, शीलो A₇ • *लेक्षणा] A₄, *लेक्षण A₃A₇ 16c मेऽद्य] मेल्य A

11b *दत्तः] S₁S₂^{pc}RABh, *दत्त S₂^{ac}S₃ 11c *धन्वाभ्यां] S₁S₂^{pc}S₃R, (*द)न्वाभ्यां S₂^{ac}, *धन्व-
 भ्यां Bh (em.) 11d ह] S₂S₃RABh, हः S₁ 12b भुञ्जतश्च] S₁S₂RBh, भुञ्जतश्च S₃ • ह]
 S₂S₃RABh, हः S₁ 12cd बहुलाः समाः] S₁RA₃A₄Bh, बहुला समा S₂S₃ 12d *स्तथा] S₁R
 A, *स्तदा S₂S₃Bh 13a महता] S₂S₃RABh, महताः S₁ 13b सभार्यः] S₁S₂ABh, सभार्य्यं
 S₃ • *सुहृज्जनः] RA₇Bh(em.?), *सुहृज्जनाः S₁, *सुहृजनः S₂, *सुहृजनः S₃ (unmetrical)
 13c स] S₁RABh, स्वं S₂S₃ 14a *रुतं ज्ञात्वा] S₁S₂RA₃A₄, *रुतं ज्ञात्वा S₃, *रुतज्ञाता Bh
 (conj.) 14b पिपीलं] S₁S₂Bh, पिपील S₃ (unmetrical) • *कारणात्] S₁RABh, *कारिणा
 S₂S₃ 14c *कायाश्चाटूनि] S₃, *का च यातूनि S₁, *कायाश्चाटू((त्) S₂^{ac})नि S₂, *कायाश्चाटूनि Bh
 (em., Bh reads *कायाश्चाटूनि in S₁S₂) 14d अनुपश्यत] S₂S₃RA₃A₄, न्वपश्यत S₁, न्वपश्यत Bh
 15a ज्ञात्वा] S₁RA, ज्ञानाद् S₂S₃, ज्ञानाद् Bh (em.) • *निश्चिन्त्य] S₁S₂A₄Bh, *निश्चिन्त्य S₃
 (unmetrical) 15b कृमिं] S₂S₃RA₃A₇Bh, क्रिमिं S₁ • *वपीदृशम्] S₂S₃RABh, *वमीदृशं
 S₁ 15c विवृतं] S₂S₃ABh, निमित्तं S₁ • शब्दवच्] S₁S₂RABh, शब्दव S₃ (unmetrical) 15d
 *जतानघः] S₁RBh, *जतानघः(ः) S₂^{ac}, *जतानघ S₃^{pc}, *जतानघ S₃ 16a तत्] S₂S₃RBh, तं S₁
 • *स्य हसितं] S₁S₂^{ac}ABh, (*स्य) सहितं S₂^{ac}, *स्य सहितन् S₃ 16b नीलोत्पले] S₁S₂RA₃A₄Bh,
 नीलोत्पले S₃ 16c चुकोप] S₂S₃RABh, चुकोप S₁ • *मिदं मे] S₂S₃ABh, *मिदंमे S₁ 16d
 लक्षितं] S₁S₂RABh, लक्षित S₃

तां स राजा समाविग्नः प्रियां प्राणैर्गरीयसीम् ।
 प्रसादयन्न चैवास्य प्रसीदत शुभानना ॥ १७ ॥
 सा यदा बहु तथ्यं च उच्यमाना न तुष्यति ।
 तदा तस्याः प्रसादार्थं स विष्णुं सम्प्रसादयत् ॥ १८ ॥
 देवं सालवनं गत्वा पञ्चालेन सहैव सः ।
 ब्रह्मधन्वपुरोवाहो रथेन महता महान् ॥ १९ ॥
 तत्रासौ सप्तमे अह्नि विष्णुनाभिविसर्जितः ।
 जगाम नरशार्दूलः कम्पिल्यं स्वं पुरोत्तमम् ॥ २० ॥
 एतस्मिन्नेव काले तु चत्वारो ब्राह्मणाः शुभाः ।
 योगेन महता युक्ता इदमूचुः परस्परम् ॥ २१ ॥

17b प्राणैर्ग°] प्राणग° R 17d प्रसीदत] प्रसीदति R 19a देवं साल°] देवशाल° R 19b पञ्चालेन] पाञ्चालेन R 19c ब्रह्मधन्वपुरोवाहो] ब्रह्मधन्वा पुरोगञ्च R 19d महान्] तदा R 20a अह्नि] ह्नि R (unmetrical) 20b °नाभि°] °नापि R 20d कम्पिल्यं स्वं पुरोत्तमम्] काम्पिल्यं नगरं प्रति R

17a समाविग्नः] समाञ्चा{स्वा° A₄}स्य A 17c प्रसादयन्] प्रसादयेन्{°ये A₄} A 17d प्रसीद-
 त] प्रसीदति A 18a बहु तथ्यं च] बहुधा तेन A 18c °दार्थे] °दार्थे A 18d सम्प्रसादयत्]
 सप्रसादयत् A₇, प्रसादयत् A₃A₄ 19a सालवनं] सप्तनदं A₃A₄, शरणदं A₇ 19c ब्रह्मधन्वपुरो-
 वाहो] ब्रह्मधन्वा{°धनुः A₇} पुरोवाहो{°हो A₄, °शो A₇} A 19d रथेन] A₃A₄, रथेण A₇ •
 महान्] तथा A₄A₇, तदा A₃ 20a अह्नि] चाह्नि A 20c °शार्दूलः] A₃A₄, °शार्दूल A₇ 20d
 कम्पिल्यं] कांपिल्यं A₃, काम्पिल्यं A₄, कम्पि{°म्पि°} A₇ }न्नं A₇ 21d °मूचुः] A₃, °मुचुः A₄A₇
 (unmetrical)

17(c³-c⁴) S₁, (c⁵-c⁶) S₂, (b³-b⁸, d⁵) S₃ 18(b⁴, c⁶) S₁, (a²) S₂ 20(c⁵-d³) S₃ 21(c¹, c⁸) S₁

17a स राजा समाविग्नः] S₂^{PC}RBh, राजा न समाविग्नाम् S₁, स{सा S₃} राजामाविग्नः S₂^{AC}S₃
 (unmetrical) 17b प्रियां प्राणैर्ग°] S₁S₂^{PC}RABh, प्रियां प्राणैर्ग° S₂^{AC}, प्रिया(घाणै ग) S₃ (lower
 parts of घाणैग lost) • °रीयसी] S₁S₃RABh, °रीयशी S₂ 18a सा यदा] S₂^{PC}RABh, स
 यदा S₁, सामदा S₂^{AC}S₃ 18c तस्याः] RABh, तस्य S₁, तस्या S₂S₃ 18d स विष्णुं] S₂S₃RABh,
 सन्विष्णु S₁ (unmetrical) • सम्प्रसादयत्] RBh(em.?), संप्रसादयन् S₁, संप्र{°प्रा° S₂^{AC}}सादयन् S₂,
 सप्रसादयन् S₃ 19a देव] S₁ABh, देव° S₂S₃ 19b सः] S₁RABh, स S₂S₃ 19c ब्रह्मधन्व°]
 S₂S₃Bh, ब्रह्मधन्वं S₁ 19d रथेन] S₁S₂^{PC}RA₃A₄Bh, रथेन S₂^{AC}S₃ • महान्] S₁S₃Bh, महात्
 S₃ 20a अह्नि] em., चाहि S₁, त्वह्नि S₂S₃Bh 20c °शार्दूलः] S₁S₂^{PC}RA₃A₄Bh, °शार्दूल
 S₂^{AC}, (°शार्दूल) S₃ (upper parts lost, retraced) 20d कम्पिल्यं] S₁S₂S₃(retraced), काम्पिल्यं Bh
 • स्वं] S₁ABh, स्व° S₂S₃(retraced) 21a एतस्मिन्नेव] S₁S₂RABh, एतस्मिं नैव S₃ (retraced)
 21b ब्राह्मणाः] RABh, ब्राह्मणः S₁, ब्राह्मणा S₂, ब्राह्मण S₃ (retraced) • शुभाः] S₁S₂^{PC}RABh,
 शुभा S₂, सुता S₃ (retraced) 21c महता] S₁S₂RABh, महाता S₃ (unmetrical) 21d °मूचुः]
 S₂S₃RA₃Bh, °मूचु S₁

वयं कृतार्थाः किंकार्यमिह तिष्ठाम मानुषे ।
 गच्छाम ब्रह्मयोनिं स्वां मुच्यामो ऽस्मान्महाभयात् ॥ २२ ॥
 अवसीदन्ति ते चैव त्रयो ऽस्माकं सहव्रताः ।
 अवबोधयाम तांश्चैव यथा नेयुः पराभवम् ॥ २३ ॥
 ततस्ते पितरं सर्वे प्रणम्योचुर्द्विजातयः ।
 वयं योगेश्वरास्तात सिद्धा वै स्वेन कर्मणा ॥ २४ ॥
 आपृच्छामो गमिष्यामः स्वां योनिं ब्रह्मनिर्मिताम् ।
 त्यक्त्वेमान्मानुषान्देहान्विसर्जय नमस्तव ॥ २५ ॥
 पितोवाच ।
 पुत्रानिच्छन्ति पितरस्तारयिष्यन्ति नो भयात् ।
 भयं तच्चैहिकं पुत्राः परत्र च दुरासदम् ॥ २६ ॥
 ते यूयमृणसंयुक्ता अमुक्त्वा स्वं निबन्धनम् ।
 कथं गच्छथ भद्रं वो नाधर्मं परिपश्यत ॥ २७ ॥

22c ब्रह्मयोनिं] ब्रह्मनिष्ठां R 23ab ते चैव त्रयो ऽस्माकं] चैवात्र ये स्माकञ्च R 23c अवबोधया-
 म] सम्बोधयामस् R 23d नेयुः] नेयः R 24a पितरं] पितरः R 25a आपृच्छामो गमिं]
 अपृच्छामो गमयिं R (unmetrical) 25b ऽनिर्मिताम्] ऽनिर्मितां R 25cd त्यक्त्वेमान्मानुषान्देहा-
 न्विसर्जय] येन माम्मानुषाद्देहाद्विसृजस्व R 26 पितोवाच] पित्रोवाच R 26c भयं तच्चैः] भयञ्चैवैः
 R 27c गच्छथ] गच्छत R 27d परिपश्यत] परिशुच्यत R

22c गच्छाम ब्रह्मयोनिं] गच्छामो गतिमिष्ठां A 22d मुच्यामो ऽस्मान्] विमुच्यामो A 23ab ते
 चैव त्रयो ऽस्माकं] चैवात्र ये स्माकं च A 23c अवबोधयाम] आराधयामस् A 23d नेयुः परा-
 भवम्] नेयुः {मियु A₇} पुराभयं A 24a पितरं] पितरः A 24b प्रणम्योः] A₃A₇, प्रणाम्योः A₄
 24d सिद्धा वै] सिद्धाञ्च A 25] om. A 27a यूयमृणः] यूयमृगं A₇, यूयं मृगं A₃A₄ 27b
 अमुक्त्वा स्वं] अनुक्रोश {०शं A₇} A 27cd] कथं गच्छत तत्रास्वा ना {मां A₇} धर्मं परिपश्यत {०पाल्यं
 A₇} तः A

24(d³, d⁷-d⁸) S₁, (a³) S₃ 25(d⁴) S₁ 27(a²-a⁴) S₁, (d⁶-d⁷)(d⁸) S₂

22a कृतार्थाः] S₁^{pc}RABh, कितार्था S₁^{ac}, कितार्थो S₁^{pc}, कृतार्थो S₂^{ac}, कृताथ S₃ 22b तिष्ठाम] S₁S₂
 RABh, तिष्ठाम S₃ • मानुषे] S₁S₂^{pc}S₃RABh, माषे S₂^{ac} (unmetrical) 22c ऽयोनिं स्वां] S₂Bh,
 ऽयोनिं स्वां S₁, ऽयोनिष्वां S₃ 22d मुच्यामो] S₁^{pc}S₂RBh, मुच्यामो S₁^{ac}, मुच्यां S₃ (unmetrical)
 • भयात्] S₁RABh, भयान् S₂, ऽयात् S₃ (unmetrical) 23b ऽस्माकं] S₁S₂(R)(A)Bh, स्माकं
 S₃ • व्रताः] S₁S₂S₃^{pc}RABh, व्रता S₃^{ac} 23c अवबोधयाम] em. (hypermetrical), अवबोधा-
 याम S₁ (hypermetrical), अवबोधेम S₂S₃, बोधयामहे Bh (conj.) • तांश्चैव] S₁S₂RABh, ताश्चैव
 S₃ 23d नेयुः] S₁A₃A₇Bh, नेयुः S₂S₃ • पराभवम्] S₂S₂RBh, पराभवां S₁ 24b प्रणम्योचुर्]
 S₂RA₃A₇Bh, प्रणम्योचु S₁, प्रणश्याच S₃ (retraced) 24c ऽरास्तात] S₁^{pc}S₂^{pc}S₃RABh, ऽरा तात
 S₁^{ac}, ऽरा (ता)त S₂^{ac} 25a आपृच्छामो] S₁S₂^{pc}Bh, अपृच्छामो S₂^{ac}S₃ 25b योनिं] S₂S₂RBh,
 योनि S₁ 25c त्यक्त्वेः] S₁S₂Bh, त्यक्त्वे S₃ • ऽमान्मानुषान्देहान्] S₂S₃Bh, ऽमम्मानुषान्देहं S₁
 26 पितोवाच] S₂S₃ABh, पितर उवाच S₁ 26b भयात्] S₂^{pc}RABh, भयां S₁, भया S₂^{ac}S₃ 26c
 भयं तच्चैः] S₂ABh, भवन्तं चैः S₁, भयन्तं चैः S₃ • पुत्राः] S₁S₂^{pc}RABh, पुत्रा S₂^{ac}S₃ 26d
 परत्र च] S₂S₃RABh, परतृच्च S₁ 27b अमुक्त्वा स्वं] S₁S₂RBh, अमुक्त्वा स्वं S₃ (retraced) 27c
 गच्छथ] S₁S₂Bh, गच्छत S₃ • भद्रं] S₂S₃RBh, तद्रं S₁ 27d नाधर्मं] S₁S₂RBh, नाधर्म S₃
 • ऽपश्यत] S₁S₃, (०पश्य) S₂, ऽपश्यथ Bh (conj.)

सुता ऊचुः ।

वयं योगेश्वरास्तात लोकांस्तुभ्यमनामयान् ।

प्रयच्छाम न संदेहो येषु गत्वा न शोचसि ॥ २८ ॥

अस्माभिस्त्वं कथं पुत्रैर्ब्रह्मत्वं नाप्नुयाः पितः ।

इहापि लोके द्रव्यं ते विधास्यामस्तथा शृणु ॥ २९ ॥

इमं त्वं पत्रमादाय ब्रह्मदत्तस्य दर्शय ।

स वाचयन्नेव नृपो वृत्तिं ते संविधास्यति ॥ ३० ॥

सनत्कुमार उवाच ।

प्रभावज्ञस्ततस्तेषां पिता स मुनिपुंगवः ।

मेने तद्वै तथा सर्वमनुमेने च तान्पुनः ॥ ३१ ॥

अथासनानि बद्धा ते युक्त्वा जग्मुस्तपोधनाः ।

ज्योतिर्भूतानपश्यच्च पिता तेषामतिद्युतिः ॥ ३२ ॥

28b लोकांस्तुभ्यम०] लोकांस्तुभ्यम० R 29b नाप्नुयाः] नाप्नुयात् R 29c द्रव्यं] भव्यन् R 29d विधास्या०] विध{०धा० R^{ac}}त्स्या० R 30a इमं] इदं R 30b दर्शय] दर्पय R (retraced) 30c स वाचयन्नेव] स वाचन्नेव R^{ac} (unmetrical), साववोचदेव R^{pc}? (साववोचत् i.m. and a stroke above ने, unmetrical) 32c ०नपश्यच्च] ०नपश्यच्च्वं R

28b लोकांस्तुभ्यमना०] लोकांस्त्वद्य निरा० A 28c प्रयच्छाम] प्रयच्छामो A₃A₄, प्रयच्छामि A₇ 28d शोचसि] शोचति A 29] om. A 30a इमं] इदं A • पत्र०] मन्त्र० A 30c वाचय०] धारय० A 30d ते संवि०] A₃A₄, तेषां वि० A₇ 31a ०भावज्ञस्तत०] ०भावान्निर्गत० A 31c तद्वै] तच्च A • तथा] A₃, यथा A₄A₇ 31cd सर्वमनु०] A₃A₄, सर्वमनु० A₇ 31d तान्] तत् A 32a बद्धा] A₃, बद्धा A₇, बद्धास् A₄ 32b युक्त्वा जग्मु०] युक्त्वात्मान० A 32c ज्योतिर्भूतानपश्यच्च] A₃, ज्यो{ह्यो० A₇}तिर्भूत्वानपश्यच्च{०श्याम A₇} A₄A₇ 32d ०मतिद्युतिः] ०मतिष्ठति A

28(b³) S₃^{pc} 29(a⁴, a⁶, b³) S₂ 32(d⁸) S₁, (b¹-b²) S₂

28 सुता ऊचुः] S₂^{pc}RABh, सन उवाच S₁, सुता उ S₂^{ac}S₃ 28a योगेश्वरास्] S₂S₃RABh, योगेश्वरा S₁ 28b लोकांस्तुभ्यम०] S₁S₂Bh, लोकास्तु{(शु) S₃^{pc}}भ्यम० S₃ • ०नामयान्] RBh(em.?), ०नामयं S₁, ०नामयन् S₂^{pc}, ०नामयत् S₂^{ac}S₃ 28c प्रयच्छाम] S₁S₂S₃R, प्रयच्छामो Bh 28d येषु] S₂S₃RA, यत्र S₁Bh 29ab पुत्रैर्ब्रह्मत्वं] S₁S₂RBh, पुत्रै ब्रह्मत्वं S₃ (unmetrical) 29b ०याः पितः] em. Bh (silently), ०यात्पित S₁, ०यात्पितः S₂S₃ 29d विधास्यामस्] S₂Bh, विधास्याम S₁, विधास्यमस् S₂ (unmetrical) • शृणु] S₁S₂^{pc}RBh, शृणुः S₂^{ac}S₃ 30a इमं] S₂S₃, इम S₁, इदं Bh • पत्र०] S₂^{pc}S₃RBh, पत्र० S₁S₂^{ac} 30b दर्शय] S₁S₂^{pc}S₃ABh, दर्शयत् S₂^{ac} 30c स] S₁S₂S₃^{ac}RABh, सु० S₁^{pc} • ०न्नेव] S₂S₃RABh, ०न्नेव S₁ 30d संविधास्यति] S₁S₂RA₃A₄Bh, संविधास्यति S₃ (retraced) 31c तद्वै] S₂S₃(retraced)RBh, तद्वै S₁ 31cd सर्वमनु०] S₂^{pc}RA₃A₄Bh, +स+व्रंमनु० S₁, सर्वमनु० S₂^{ac}S₃(retraced) 31d तान्] S₁S₂RBh, ता S₃ (retraced) 32b युक्त्वा] S₁S₃R, ०(क्त्वा) S₂, युक्त्वा Bh (conj.?) 32c ज्योतिर्भू०] S₁RA₃A₄Bh, ज्योतिर्भू० S₂^{pc}, ज्योतिर्भू० S₂^{ac}S₃ • ०तानपश्यच्च] A₃Bh, ०ताना(म)पश्यच्च S₁, ०तान्नापश्यच्च S₂^{pc}, ०तान्न पश्यच्च S₂^{ac}, ०तान्न पश्य च S₃ (unmetrical) 32d पिता] S₁RABh, पितास् S₂S₃

स तु लेखं समादाय पुत्रान्स्वानभिचिन्तयन् ।
 कम्पित्यमगमत्तूर्णं दिदृक्षुर्नृपसत्तमम् ॥ ३३ ॥
 स च राजा सालवनादागतः प्राविशत्पुरम् ।
 ब्राह्मणो दूरतश्चास्य तं लेखं समदर्शयत् ॥ ३४ ॥
 निमित्तानि च संलक्ष्य शुभानि स नराधिपः ।
 लेखमानयतेत्युक्त्वा धारयामास तं रथम् ॥ ३५ ॥
 स पुरद्वारसंस्थस्तु रथेन महता तदा ।
 ब्रह्मधन्वधृतच्छत्रः पञ्चालावीजिताननः ॥ ३६ ॥
 गृहीत्वा लेखमव्यग्रं अवाचयत तं तदा ।
 श्लोकद्वयं चाप्यभवत्तस्मिंल्लेखे शुभप्रदम् ॥ ३७ ॥
 ये ते गुरुकृताच्छ्रापाद्गोवधेनावपीडिताः ।
 पितृभक्त्याहृतज्ञाना जाताः सर्वे शुभोदयाः ॥ ३८ ॥

33c कम्पित्य०] कम्पिल्ल० R 34a स च राजा सालवना०] राजा शालवनात्तस्मा० R 34b प्राविशत्] प्रविशत् R 34c ब्राह्मणो] ब्राह्मणो{०णा R^{ac}} R 35c लेखमा०] लेखमा० R 36a ०संस्थस्तु] ०संप्राप्त० R 36c ब्रह्मधन्व०] ब्रह्मधन्वा R 36d पञ्चाला०] पाञ्चाल० R (unmetrical) 37ab ०व्यग्रं अवाचयत] ०व्यग्रमवोचयत R 37c ०यं चाप्य०] ०यञ्चास्य R 38c ०हृतज्ञाना] ०हितज्ञानाज् R

33b पुत्रान्] A₃A₇, पुत्रा A₄ • ०नभि०] ०नप० A₇, ०न्यरि० A₃A₄ 33c कम्पित्य०] कांपित्य० A₃A₄, काम्पिल्ल० A₇ • ०मगमत्तूर्ण०] A₃, ०मगम तूर्ण० A₇ (unmetrical), ०मगमत्तूर्ण० A₄ 33d दिदृक्षुर्] A₃A₇, दिदृक्षु A₄ 34a स च राजा सालवना०] राजा शालवनात्तस्मा० A[±] 34b ०त्युरम्] ०त्युनः A 35c-42b] om. A

36(d⁸→) S₃ 37(←a¹-b³)(b⁴-b⁸) S₃

33a स] S₂S₃RABh, म S₁ 33b पुत्रान्स्वा०] S₁S₂^{pc}RA₃A₇Bh, पुत्रांश्चा० S₂^{ac}, पुत्रा स्वा० S₃ (retraced) • ०नभिचिन्तयन्] S₂^{pc}S₃(retraced)RBh, ०नतिचिन्तयन् S₁, ०नभिचिन्तयः S₂^{ac} 33c कम्पित्य०] S₁S₃(retraced), काम्पित्य० S₂, काम्पित्य० Bh • ०मगमत्तूर्णं] S₁S₂RA₃, ०मगम तूर्णं S₃ (unmetrical, तूर्णं retraced), ०मगमत्तूर्णं Bh (typo, unmetrical) 33d दिदृक्षुर्नृप०] S₁S₂RA₃A₇Bh, दिदृक्षु नृस० S₃ (retraced) • ०सत्तमम्] S₂S₃(retraced)RABh, ०सत्तम० S₁ 34b प्राविशत्] S₁ABh, प्रविशत् S₂S₃ (प्र retraced in S₃) 34c ब्राह्मणो] S₁S₃ABh, ब्राह्मणैर S₂ 35a निमित्तानि] S₂S₃(retraced)RABh, निमित्तानि S₁ 35b नराधिपः] S₁S₂^{pc}RABh, नराधिप S₂^{ac}S₃(retraced) 35c ०मानयते०] S₁RBh, ०मानयते० S₂, ०मानायते० S₃ (retraced) 35d धारयामास] S₁S₂^{pc}R Bh, धारयास S₂^{ac} (unmetrical), धारयामास S₃ (retraced) 36a ०संस्थस्तु] S₁S₂Bh, ०संप्रच्छ S₃ (retraced) 36b महता त०] S₁^{pc}S₂RBh, मता त० S₁^{ac} (unmetrical), महतान्त० S₃ (retraced) 36c ब्रह्मधन्व०] S₂S₃(retraced)Bh, पुरोधसा S₁ • ०धृतच्छत्रः] RBh(em.?), ०धृतच्छत्र S₁, ०धृतच्छत्रं S₂S₃(retraced) 36d पञ्चाला०] S₂S₃(retraced)Bh, पाञ्चाली० S₁ • ०ताननः] S₁^{pc}R Bh, ०तानरः S₁, ०तानन S₂^{ac}, ०तानन S₃ (retraced) 37a लेखम०] S₁^{pc}S₂RBh, लेम० S₁^{ac} (unmetrical) 37ab ०व्यग्रं अ०] S₂, ०व्यग्रम० S₁Bh 37c श्लोकद्वयं] S₂S₃(retraced)RBh, लोके द्वयं S₁, Bh says in a note श्लोकत्रयमित्यन्यत्र 37d ०त्तस्मिंल्लेखे] S₁^{pc}S₂RBh, ०त्तस्मिन्लोखे S₁^{ac}, ०त्तस्मिं लेख S₃ (retraced) • ०शुभप्रदम्] S₂S₃(retraced)RBh, शुभप्रदः S₁ 38a ये ते] S₁S₂RBh, स त S₃ (retraced, unmetrical) 38a ०कृताच्छ्रापाद्] S₂^{pc}RBh, ०कृताच्छ्रापां S₁, ०कृता श्रापाद् S₂^{ac}, ०कृता श्रापा S₃ (retraced) 38b ०नाव०] S₂S₃(retraced)RBh, ०नाभि० S₁ • ०पीडिताः] S₁S₂^{pc}RBh, ०पीडिता S₂^{ac}S₃(retraced) 38c ०भक्त्याहृत०] S₂, ०भक्त्या कृत० S₁Bh, ०भक्ता हृता० S₃ (retraced) 38d जाताः] RBh(em.?), जाता S₁^{pc}S₂S₃(retraced), ज्ञाता S₁^{ac} • सर्वे] S₁S₂RBh, सर्व S₃ (retraced) • ०शुभोदयाः] S₁S₂^{pc}RBh, शुभोदया S₂^{ac}S₃(retraced)

सप्त व्याधा दशार्णेषु मृगाः कालञ्जरे गिरौ ।
 चक्रवाकाः सरिद्वीपे यूयं तेभ्यो ऽवसीदथ ॥ ३९ ॥
 सनत्कुमार उवाच ।
 श्लोकद्वयं तथा श्रुत्वा त्रयस्ते विषपीतवत् ।
 मोहं तदानुसम्प्राप्य लब्धसंज्ञाविशन्पुरम् ॥ ४० ॥
 ते प्रविश्य पुरं चैव वेश्म चैवाप्यतन्द्रिताः ।
 इति चेति च संचिन्त्य वनाय दधिरे मनः ॥ ४१ ॥
 सापि पत्नी महाभागा अभिगम्य नराधिपम् ।
 इदमाह मुदा युक्ता राजानं ससुहृज्जनम् ॥ ४२ ॥
 भवान्योगेश्वरो भूत्वा सक्तो भोगेषु सर्वशः ।
 प्रबोधार्थं ततो ऽहं ते क्रोधमाहारयं तदा ॥ ४३ ॥
 जानामि त्वां रुतज्ञं च जानामि त्वां खगं तथा ।
 अतो ऽहं जानती राजन्प्रतिबोधार्थमुद्यता ॥ ४४ ॥

39c सरिद्वीपे] शरद्वीपे R • After this R adds 4 pādas reading हंसाः सरसि मानसे ॥ तेषि जाताः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः । प्रस्थिता दूरमध्वानं **39d** °सीदथ] °सीदत R **40** सनत्कुमार उवाच] om. R **40b** विषपीतवत्] भृशपीडिताः R **40d** °संज्ञाविशन्पु°] °संज्ञाविशत्पु° R **41b** वेश्म चै°] वेश्मञ्चै° R **41c** इति] R^{ac}, इती R^{pc} **43b** सक्तो] शक्तो R **43c** प्रबोधार्थं] अबोधार्थं R **44ab**] om. R

42cd] इदानीं त्वं मुदा युक्तो राजा स तु{सह° A₇} सुहृज्जनः A **43b** सक्तो] A₇, शक्तो A₃A₄ **43cd**] om. A **44a** रुतज्ञं] मृगाज्ञं A₇, मृगाज्ञा A₄, मृगांतं A₃ **44c** जानती] जानतो A₄, जानतां A₇, जावतो A₃ **44d** °बोधार्थमुद्यता] °बोधान्नमुद्यतः A

40(c¹-d⁸) S₃ **41**(b⁴-b⁶)(b⁷)(b⁸) S₁ **44**(b⁸)(c¹-d³)(d⁴-d⁵) S₁

39a दशार्णेषु] RBh(em.?), दशार्णेषु S₁, दशार्णेषु तु S₂S₃(retraced) **39b** मृगाः] S₃(retraced)R Bh, मृगा S₁S₂ • गिरौ] S₁S₂^{pc}RBh, गिरो S₂^{ac}, गिरौः S₃ (retraced) **39c** चक्रवाकाः] S₂^{pc}RBh, चक्रवाका S₁S₂^{ac}S₃(retraced) • सरिद्वीपे] S₁, सरद्वीपे S₂S₃(retraced), शरद्वीपे Bh (em.) • After this Bh adds 4 pādas reading हंसाः सरसि मानसे ॥ तेषि जाताः कुरुक्षेत्रे ब्राह्मणा वेदपारगाः । प्रस्थिता दीर्घमध्वानं **39d** तेभ्यो ऽव°] S₁S₂S₃(retraced)R, किमव° Bh • °सीदथ] S₂Bh, °सीदति S₁, °सादत् S₃ (retraced, unmetrical) **40a** श्लोकद्वयं] Bh says in a note श्लोकत्रयमित्यन्यत्र • श्रुत्वा] S₂S₃RBh, श्रुत्वा S₁ **40c** °दानुसम्प्राप्य] S₁S₂R, (°दानुसप्राप्य) S₃, °दा तु संप्राप्य Bh (em.?) **40d** °विशन्पु°] S₂S₃Bh, °विशत्पु° S₁ **41b** वेश्म चै°] S₂S₃(retraced)Bh, वेश्मञ्चै° S₁ • °तन्द्रिताः] RBh(em.?), -f ~ z S₁, °तन्द्रितः S₂S₃(retraced) **41d** वनाय] S₂^{pc}RBh, वनाय S₁, वताय S₂^{ac}, वनावे S₃ (retraced) • मनः] S₁S₂^{pc}S₃(retraced)RBh, मनः S₂^{ac} **42a** सापि] S₂S₃R, सा च S₁Bh **42b** अभिगम्य] S₂S₃RBh, अभिगम्य S₁ **42c** युक्ता] S₁S₂RBh, युक्त S₃ (retraced) **42d** ससुहृ°] S₁S₂RBh, सुसुहृ° S₃ (retraced) **43a** भवान्यो°] S₂S₃(retraced)RABh, भवान्यो° S₁ • भूत्वा] S₁S₂^{pc}S₃(retraced)RABh, (श)भूत्वा S₂ **43b** सक्तो] S₁S₃(retraced)A₇Bh, शक्तो S₂ **43d** °यं तदा] S₁S₂^{ac}S₃(retraced)RBh, °यत्तदा S₂^{pc} **44a** जानामि त्वां] S₂ABh, जानामि त्वा S₁, जानामि त्वां S₃ (retraced) • रुतज्ञं च] S₂^{pc}Bh, रुतज्ञश्च S₁, रुतज्ञश्च S₂^{ac}, रुतज्ञं च S₃ (retraced) **44b** जानामि त्वां] S₂ABh, जानामि त्वा S₁, जानामि त्वा S₃ (retraced) **44c** जानती] S₂^{pc}RBh, (ज)नती S₂^{ac}, जनती S₃ (retraced) • राजन्] S₃(retraced)RABh, राजान् S₂ **44d** °मुद्यता] S₁S₂^{pc}RBh, °मुद्यताः S₂^{ac}, °मुद्यतां S₃ (retraced)

तस्माद्विप्रमिमं चैव तेषां पितरमव्ययम् ।
 धनेन योजयस्वाद्य पुत्रं राज्ये ऽभिषिच्य च ।
 श्वो गच्छावो वनं राजन्मा कालं प्रतिपालय ॥ ४५ ॥
 राजा तत्सर्वमखिलं कृत्वा पत्न्या सहव्रतः ।
 जगाम वनमुद्दिश्य योगेन च दिवं ययौ ॥ ४६ ॥
 पञ्चालो ऽपि गते तस्मिंस्तपः कृत्वा सुदुश्चरम् ।
 चकार पारणं चैव यक्षत्वं चाप्यवाप ह ॥ ४७ ॥
 ब्रह्मधन्वा च कालेन सुमहात्मा दृढव्रतः ।
 हिमवत्तनयां देवीं तपसा समपश्यत ॥ ४८ ॥
 वरदां तां तदा दृष्ट्वा ब्रह्मधन्वाब्रवीच्छुभाम् ।
 इच्छामि कामरूपित्वं त्वद्भक्तित्वं च नित्यदा ॥ ४९ ॥

45d राज्ये] राष्ट्रे R 45e श्वो] सो R 45f °पालय] °मालय R 46b पत्न्या] पत्न्यो R
 47c पारणं] पावनं R 47d यक्षत्वं चाप्यवाप] ब्रह्मत्वञ्चाप्यवाद R 48b सु°] स R 48d तप-
 सा] मनसा R 49a वरदां तां] वरदाता R 49b °धन्वा°] R^{PC}, om. R^{AC} (unmetrical) 49c
 °रूपित्वं] °रूपित्वं R

45d ऽभिषिच्य च] मिषिच्यते A₃A₇, भ्यसिंचते A₄ 45e श्वो गच्छावो] श्वो{स्वो A₃A₇} गच्छाम
 A • वनं] A₃, वलं A₄A₇ 46b सह°] दृढ° A 47b °दुश्चरम्] °दुस्तरं A 47c पारणं]
 A₇, पावनं{°न A₃} A₃A₄ 47d यक्षत्वं चाप्यवाप] पञ्चत्वं चैवमाप A 48a कालेन] A₇, कामेन
 A₃A₄ 48b सु°] A₇, स A₃A₄ 48d सम°] ताम° A 49a दृष्ट्वा] ब्रह्मान्{°ण् A₇} A 49c
 °रूपित्वं] °रूप{°पं A₇}त्वं A 49d °भक्तित्वं च] °भक्तिं चैव A

45(a⁴) S₂ 46(a⁴)(d³) S₂ 47(a¹, b⁵-b⁷) S₂

45a °द्विप्रमि°] S₁S₂^{PC}S₃(retraced)RABh, °द्विमि° S₂^{AC} (unmetrical) 45d ऽभिषिच्य च] S₂S₃
 RBh, मिषिच्यतां S₁ 45e श्वो] S₁S₃(retraced)A₄Bh, स्वो S₂ • गच्छावो] S₂S₃(retraced)R,
 गच्छाम S₁, गच्छाव Bh (em.) • राजन्] S₁S₂^{PC}S₃(retraced)RABh, राज्यन् S₂^{AC} 45f °पालय]
 S₂S₃(retraced)ABh, °पालयः S₁ 46a तत्सर्व°] S₁S₃(retraced)RA, तत्स- S₂, तत्कृत्य° Bh
 (conj.?) 46b पत्न्या] S₁S₂ABh, पत्न्या S₃ (retraced) 46c जगाम] S₂S₃(retraced)RABh,
 जगम S₁ (unmetrical) • °मुद्दिश्य] S₁S₂RABh, °मुद्दिश्य S₃ (retraced, unmetrical) 46d
 योगेन] S₁S₂RABh, षोगेन S₃ (retraced) • दिवं] S₁^{PC}S₂S₃(retraced)RABh, मिदं S₁^{AC} 47a
 ऽपि गते] S₁S₂RABh, कृते S₃ (retraced, unmetrical) 47ab तस्मिन्तपः] S₂S₃(retraced)RABh,
 तस्मिन्तप S₁ (anusvāra possibly lost) 47b °दुश्चरम्] S₁S₂RBh, °दुश्चरः S₃ (retraced) 47c
 पारणं चै°] S₂A₇Bh, परमञ्चै° S₁, पारणञ्चै° S₃ (retraced) 47d °प्यवाप] S₁S₂Bh, °प्यवास S₃
 (retraced) 48c °यां देवीं] S₁S₂RABh, °यान्देवी S₃ 48d समपश्यत] S₂S₃RBh, स+म+पश्य
 च S₁ 49a वरदां तां] S₂^{PC}ABh, वरदान्तं S₁, वरदन्तां S₂^{AC}S₃ 49b °धन्वा°] S₂S₃(retraced)R^{PC}
 ABh, °दन्वा° S₁ 49c इच्छामि] S₁S₂^{PC}(retraced)RABh, इच्छाम S₂S₃^{AC} • °रूपित्वं] S₂Bh,
 °रूपित्वं S₁, °रूपित्रं S₃ (retraced) 49d °भक्तित्वं च] S₁S₂S₃R, °भक्तिं चैव Bh

कृच्छ्रं महच्च प्राप्तस्य त्वयैवोद्धरणं ततः ।
 एवमस्त्विति सा चोक्त्वा जगामेष्टां गतिं तदा ॥ ५० ॥
 ब्रह्मधन्वापि मत्तो ऽभून्मदनेन दुरात्मवान् ।
 स भूत्वा धार्मिकः पूर्वमधर्मेणाभिपीडितः ॥ ५१ ॥
 अभिमेने स कन्याश्च ऋषिपत्नीश्च सर्वशः ।
 भर्तृरूपेण गत्वा च कामेन स विमोहितः ।
 न च कश्चिद्विजानाति तथावर्तन्तमन्तशः ॥ ५२ ॥
 अथ हाल इति ख्यातो मृगचारी महातपाः ।
 तस्य पत्नी सुधर्माभून्नाम्ना रूपवती दृढम् ॥ ५३ ॥
 कथयन्ति हि तां देवाः सिद्धाश्च सह चारणैः ।
 असमा रूपतो ऽन्याभिस्त्रिषु लोकेषु भामिनी ॥ ५४ ॥

50a प्राप्तस्य] प्राप्तव्यं R 50d जगामेष्टां] जगामैष्टां R 51b ऽभून्मदनेन] ऽन्नादरेण R 51d ऽध-
 र्मेणाभि] ऽधर्मेनाति० R 52a अभिमेने] अभिरेमे R 52cd भर्तृरूपेण गत्वा च कामेन] स □ गत्वा
 च कामेन R^{ac} (unmetrical), स भर्तृरूपेणागत्वा चकमे R^{pc} 52f तथावर्तन्तमन्तशः] ततश्चारयमत्तमः
 R 53a अथ हाल] इतिहास R 53c सुधर्मा०] सुधन्वा० R 54a तां] मां R 54d भामिनी]
 भाविनी R

50a कृच्छ्रं महच्च प्राप्तस्य] कृच्छ्रे महति संप्राप्ते A 51a मत्तो] मत्तो A₇, मत्तो A₃A₄ 51b ऽभून्मद-
 नेन दुरात्मवान्] ऽत् म{स० A₄}दमेन दुरात्मना A 52a अभिमेने] अभिरेमे A • कन्याश्च] कल्याश्च
 A₇, कल्याश्च A₃, कल्याश्च A₄ 52c भर्तृ०] ऊद्ध० A 52cd च कामेन स] वै चकाम{०कमे A₄} तां
 A (A₃A₇ unmetrical) 52e च कश्चिद्] कश्चित् A₃A₄, कश्चि तद् A₇ 52f ऽवर्तन्तमन्तशः] ऽवृत्त-
 न्तमत्तमः A[±] 53a हाल] काल A 53b मृगचारी] मृगचारो{०र० A₇} A 53c-54b] om.
 A 54cd असमा रूपतो ऽन्याभिस्त्रिषु] अभिरेमे स तां चापि स्त्रीषु A 54d भामिनी] भाविनी{०णी
 A₇}A

50(b⁴, b⁸-c²)(c³-c⁴)(c⁵-c⁸) S₃ 51(d³) S₃ 53(d³)(d⁴) S₂, (b²-d²)(d³-d⁷)(d⁸) S₃ 54(a⁸-b¹)
 S₁, (a⁶-a⁸) S₂, (a¹-a², a⁴-a⁶, b²-b⁴) S₃

50a कृच्छ्रं] S₂S₃(retraced)RBh, कृच्छ्र० S₁ (unmetrical) • महच्च] S₁S₂RBh, मह च S₃
 (retraced, unmetrical) 50b ऽवोद्धरणं ततः] S₂RABh, ऽवोद्धरणन्ततः S₁, ऽवो(र)दतेतु(रा) S₃
 (retraced) 50c एवमस्त्विति] S₁S₂RABh, (देवा) ऽ ऽ(ति) S₃ (retraced) 50d जगामेष्टां] S₁
 S₂^{pc}ABh, जगामेष्टाश्च S₂^{ac}, जगामेष्टा S₃ (retraced) • ऽति तदा] S₂S₃(retraced)RABh, ऽतिन्तदा
 S₁ 51a ऽधन्वापि] S₂S₃(retraced)RABh, ऽधन्वापि S₁ • मत्तो] S₁S₂RBh, मत्तो S₃ (retraced,
 unmetrical) 51c धार्मिकः] S₁S₂RABh, धार्मिकः S₃ (retraced) 51cd पूर्वम०] S₁S₂^{pc}S₃RA
 Bh, पूर्वम० S₂^{ac} 51d ऽर्मेणाभि०] S₁ABh, ऽर्मेणाति० S₂, (०र्मे)णे पि S₃ (retraced) 52a अभि-
 मेने] S₂S₃Bh, अभिमाने S₁ • कन्याश्च] RBh(em.?), कामाश्च S₁, कन्याश्च S₂S₃ 52b ऽपत्नीश्च]
 S₁S₃RABh, ऽपत्नीश्च S₂ • सर्वशः] S₁^{ac}S₂S₃RABh, सर्वतः S₁^{pc} 52c गत्वा च] S₂S₃R^{ac}Bh,
 गत्वाश्च S₁ 52f ऽमन्तशः] S₂S₃Bh, +०मन्तश+ S₁ 53a हाल] S₁S₂Bh, काल S₃ (retraced)
 53b महातपाः] S₂^{pc}RABh, महातपा S₁S₂^{ac} 53c तस्य] S₂RBh, तस्या S₁ 53cd ऽभून्नाम्ना]
 S₂RBh, ऽभू नाम्ना S₁ 53d रूपवती] S₁S₃RBh, +०(ए)+वती S₂ • दृढम्] S₂RBh, शुभा S₁,
 (दृ) ऽ S₃ 54a तां देवाः] S₁RBh, (तान्देवा) S₂, (ता)न्देवा S₃ 54c असमा रूपतो] S₂RBh, रू-
 पेनासमता{०तां S₁^{pc}} S₁, असमरूपतो S₃ (retraced) 54cd ऽन्याभिस्त्रिषु] S₃(retraced)RBh(em.?),
 न्याभिस्त्रिषु S₁, ऽन्याभि त्रिषु S₂ 54d भामिनी] S₂S₃Bh, भाविनी S₁

----- ।
 न च तस्याः शुभापाङ्ग्या अन्तरं स बुबोध ह ।
 यस्मिन्काले भवेत्तस्या विरहः पतिना सह ॥ ५५ ॥
 स ब्रह्मधन्वा तां श्रुत्वा तथा रूपवतीं सतीम् ।
 पत्यास्या विरहाकांक्षी व्याघ्ररूपं चकार ह ॥ ५६ ॥
 कृत्वा च सुमहद्रूपं विकृतं भैरवं तदा ।
 अत्रासयन्मृगान्व्यास दर्शनेन सुबालिशः ॥ ५७ ॥
 तद्व्याघ्रभयसंश्रस्तं मृगयूथं तदा विभो ।
 मनोनिलवदव्यग्रमदृश्यं सम्प्रपद्यत ।
 मृगैः सह च हालो ऽपि जीवितैषी तदा गतः ॥ ५८ ॥
 सुधर्मा ब्राह्मणी सापि भयाद्व्याघ्रस्य भामिनी ।
 स्त्रीस्वभावाच्च पतिता नान्वगच्छन्मृगव्रजम् ॥ ५९ ॥

55ab] om. R **55cd** °पाङ्ग्या अन्तरं] R^{ac}, °पाङ्ग्या(म)न्तरं R^{pc} **55e** °त्तस्या] °त्तस्माद् R **56c** पत्यास्या] पत्या सा R **57d** सुबालिशः] सुबालिशः R **58b** °यूथं] °पूर्व्वं R **58c** °दव्य-
 ग्रं] °दत्यन्तं R **58e** च] व R **59a** सुधर्मा] सुधन्वा R **59b** भामिनी] भाविनी R **59d**
 नान्वं] अन्व° R

55ab] om. A **55c** तस्याः] A₃A₇, तस्या A₄ • शुभापाङ्ग्या] A₄^{ac}, शुभायांग्या A₃A₄^{pc}; शुभः
 पाङ्गा A₇ **55d** बुबोध] A₇, रुरोध A₃A₄ **55e** भवेत्] भवत् A **55f** विरहः] विवाहः { °ह A₇ }
 A **56cd**] om. A **57d** सुबालिशः] दिवानिश A **58a** तद्व्याघ्रं] तं व्याघ्रा { °घ्रं A₇ }द् A
58c °निलवद°] °नीलजव° A **58d** °दृश्यं सम्प्र°] °दृश्यं त्वप्र° A₃, °दृश्यत्वं प्र° A₄, °दृश्यं तं
 प्र° A₇ **58e** सह च हालो] सहचरः सो A **58f** जीवितैषी] A₃A₇, जीवितैषि A₄ **59a** सुधर्मा
 ब्राह्मणी सापि] सुधन्वा ब्राह्मणी { °णी A₃A₇ } चापि A **59b** भामिनी] भाविना { °णा A₇ } A **59c**
 पतिता] पतिना A **59d** नान्वगच्छन्] मागच्छत A₄A₇, साच्छत A₃ (unmetrical)

56(c¹-c³) S₃ **57**(b⁴) S₂ **59**(d⁸) S₂, (b⁷-c²) S₃

55ab] Loss of 2 pādas conjectured, om. S₁S₂S₃Bh **55c** च] S₂S₃(retraced)RABh, स
 S₁ • तस्याः] RA₃A₇, तस्या S₁S₂^{ac}S₃(retraced), तस्य S₂^{pc}Bh • शुभापाङ्ग्या] S₁R^{ac}A₄^{ac}, स-
 भार्यास्य S₂^{pc}, सभार्या(ग्य) S₂^{ac}, सुभार्याया S₃ (retraced), सभार्यस्य Bh (em.?) **55e** यस्मिन्]
 S₁RA, तस्मिन् S₂S₃(retraced), कस्मिन् Bh (conj.) • भवेत्] S₂S₃RBh, भवे S₁ **55f** सह]
 S₂^{pc}S₃(retraced)RABh, सहः S₁S₂^{ac} **56a** तां] S₁S₂RABh, ता S₃ **56b** रूपवतीं] S₂S₃RABh,
 रूपवती S₁ • सतीं] S₁S₂RABh, सती S₃ (retraced) **56c** पत्यास्या] S₂^{pc}Bh, पत्यास्य S₂S₂^{ac}
 • °कांक्षी] S₁S₂RBh, °काक्षी S₃ (tops lost) **56d** ह] S₂S₃RBh, हः S₁ **57b** विकृतं भै°]
 S₁S₃RABh, विकृतं S₂ (anusvāra possibly lost) **57c** अत्रासयन्] S₂S₃RABh, अत्रासयं S₁
58a °संश्रस्तं] S₂S₃RA, °संश्रस्त° S₁Bh **58b** °यूथं तदा विभो] S₂S₃ABh, °यूथन्तदा विभोः S₁
58c °निलवद°] S₁S₂S₃R, °निलजव° Bh **58d** °पद्यत] S₂^{pc}RABh, °पद्यतः S₁S₂^{ac}S₃ **58e**
 मृगैः] S₁S₂RABh, मृगै S₃ • सह च हालो ऽपि] S₂S₃Bh, सहचरेहालो S₁ **58f** जीवितैषी]
 S₁S₂^{pc}S₃RA₃A₇Bh, जीवितैषी S₂^{ac} **59a** सुधर्मा] S₂S₃, सुधम्मा S₁, सुधर्मा Bh (typo) • सापि]
 S₁S₂^{pc}RBh, सो पि S₂^{ac}S₃ **59b** भयाद्] S₂S₃RABh, भया S₁ **59c** °स्वभावाच्च] S₁S₂RABh,
 °भावा च S₃ (unmetrical) **59d** नान्वगच्छन्] S₃Bh, नान्वग { °त° S₁^{ac} }च्छन् S₁, नान्वं गच्छन् S₂

एकाकिनीं च तां दृष्ट्वा ब्रह्मधन्वा दुरात्मवान् ।
 व्याघ्ररूपं समुत्सृज्य तामिदं प्रत्यभाषत ।
 मृदुना सान्त्वयुक्तेन वचसा भयपीडिताम् ॥ ६० ॥
 मा भीर्भवतु ते भद्रे पतिस्ते ऽहं सुमध्यमे ।
 मृगराजो गतो ऽसौ च समाश्वस मम प्रिये ॥ ६१ ॥
 तं समाश्वस्य सापश्यत्पतिरूपं महायशा ।
 हृदा चाचिन्त्यदृष्टो मयासौ तैर्मृगैः सह ।
 जीवितैषी पलायन्वै कुतो ऽयं पुनरागतः ॥ ६२ ॥
 देवेन्द्रो मां दुराचारः सदा धर्षत्यतन्द्रितः ।
 सो ऽयं कामयितुं प्राप्तः किं न स्यादन्तरैषिवान् ।
 तस्माद्द्रक्ष्याम्यहं सम्यग्दृष्टं दिव्येन चक्षुषा ॥ ६३ ॥
 सनत्कुमार उवाच ।
 एतस्मिन्नन्तरे सो ऽथ ब्रह्मधन्वा करे ऽग्रहीत् ।
 तामिदं चोचिवान्हृष्टः किं त्वं चिन्तयसे हृदा ॥ ६४ ॥

60e सान्त्व०] शान्त्व० R 61c गतो ऽसौ च] गतश्चासौ R 61d समाश्वस मम] समाश्वस सुखं R
 62a तं] सा R • सा०] चा० R 62b महायशा] महायशाः R 62c चाचिन्त्यद्] विचिन्त्य
 R 62d मयासौ] ममासौ R 62f कुतो ऽयं पुनरा०] क्व गतो हं पु(न)रा० R 63a दुराचारः]
 दुरावारः R 63b धर्षत्य०] मृग्यस्त्व० R 63d किं न स्यादन्तरैषिवान्] कार्पण्या{०स्या० R^{acc}}दन्तरे
 पि वा R 63e तस्माद्] तस्या R 63f ०दृष्टं] ०क् दृष्टं R 64c चोचिवान्हृष्टः] चाकरोदुष्टः R

60a एकाकिनीं] A₃A₇, एकाकीनीं A₄ 60e सान्त्व०] शान्त्व० A₇, शांत० A₃A₄ 61a मा भीर्]
 A₃A₄, नाभिर् A₇ • भद्रे] A₃A₇, भद्रा A₄ 61c-87d] om. A

60(a⁸-b¹) S₁ 62(c¹-c²) S₂ 64(b¹)(b²-b⁸, c²) S₂

60b ०रात्मवान्] S₂S₃RABh, ०रात्मवां S₁ 60c ०रूपं] S₁S₃RABh, ०रूपं S₂ 60d ०भाषत]
 S₂^{pc}S₃RABh, ०भाषतः S₁, ०भा(श)त S₂^{acc} 60e सान्त्व०] S₁S₂Bh, सात्व० S₃ 60f ०पीडि-
 ताम्] S₂S₃RABh, ०पीडिता S₁ 61a भीर्] S₁RA₃A₄Bh, भी S₂S₃ • ते भद्रे] S₁RA₃A₇Bh,
 भद्रन्ते S₂S₃ 61c गतो] S₂S₃Bh, गते S₁ 61d समाश्वस] S₁S₂Bh, समाश्वस्य S₃ • प्रिये]
 S₁S₂S₃^{pc}RBh, प्रिये S₃^{acc} 62a तं] S₁S₂Bh, त S₃ • सा०] S₁Bh, सो S₂S₃ 62c हृदा चा०]
 S₂S₃Bh, हृदाव० S₁ • ०चिन्त्यदृष्टो] em. Bh (silently), ०चिन्त्यदृष्टो S₁, ०चिन्त्यदृष्टो S₂,
 ०चिन्त्यदृष्टो S₃ 62d मयासौ] S₂S₃Bh, मयासो S₁ (tops of सो lost) • तैर्मृगैः] S₂^{pc}RBh,
 तैर्मृगैस् S₁, तैर्मृगैस् S₂^{acc}, तैर्मृगैः S₃ 62ef ०न्वै कुतो] S₂S₃Bh, ०न्वे कृतो S₁ 63a मां] S₂^{pc}R
 Bh, मा S₁S₃, वै मान् S₂^{acc} (unmetrical) • दुराचारः] S₁S₂^{pc}Bh, दुराचार S₂^{acc}S₃ 63b धर्षत्य०]
 conj. Bh, धर्षत्य० S₁S₂, धर्षत्य० S₃ • ०तन्द्रितः] S₂S₃RBh, ०तन्द्रितः S₁ 63d किं न स्याद०]
 S₁Bh, किन्तस्याद् S₂, किन्तस्याद० S₃ 63e तस्माद्] em. Bh (silently), तस्मा S₁S₂S₃ 63ef
 सम्यग्दृष्टं] S₂^{pc}Bh, सम्यग्दृष्टं S₁, सम्यग्दृष्टं S₂^{acc}S₃ 64a एतस्मिन्नन्तरे] RBh(em.?), एतस्मिन्नन्तरे
 S₁, एतदस्मिन्नरे S₂, एतदस्मिन्नरे S₃ (unmetrical) 64b ०धन्वा] S₁S₂^{acc}RBh, (०ध) ५ S₂ (second
 akṣara has subscript व्), ०धत्वा S₃^{pc} • ऽग्रहीत्] S₂S₃RBh, ग्रही S₁ 64c ०मिदं] S₁S₂RBh,
 (०मि)द S₂ (tops lost) • ०वान्हृष्टः] em. Bh (silently), ०वा दृष्टा S₁, ०वान्हृष्ट S₂, ०वा हृष्ट S₃
 64d किं] S₁S₂RBh, कि S₃

न मामालिङ्गसे ऽद्य त्वं मृत्योरास्याद्विनिर्गतम् ।
 ननु ते ऽहं प्रियो भर्ता मा क्रुधो वरवर्णिनि ॥ ६५ ॥
 ततस्तां स तदा दौष्ट्यात्कपोले समजिघ्रत ।
 परिष्वज्य च दुष्टात्मा गात्रैर्गात्राण्यपीडयत् ॥ ६६ ॥
 नीवीं विघ्नंसयञ्चैव अधरं चापिबद्धलात् ।
 बुबुधे सा च तं दुष्टं कर्मणा तेन शोभना ॥ ६७ ॥
 सुधर्मोवाच ।
 न त्वं मम पतिर्मूढ शक्रस्त्वं नात्र संशयः ।
 उभयोर्मदनस्यास्ति विषमो ऽध्वा सुदुर्मते ॥ ६८ ॥
 स तथा त्वेवमुक्तस्तु अवधूतश्च सर्वशः ।
 पपात धरणीपृष्ठे स्वं च रूपं प्रपद्यत ॥ ६९ ॥
 ततः सा क्रोधताम्राक्षी धक्ष्यमाणेव चक्षुषा ।
 निरीक्ष्य वदनं सुभूरिदं वचनमब्रवीत् ॥ ७० ॥
 ऋषिपत्न्यस्त्वया बह्व्यो व्यंसिता दुष्टचेतसा ।
 न मादृशी त्वया काचिदन्या ह्यासादिता पुरा ॥ ७१ ॥

65a मामालिङ्गसे] सालिङ्गयसे R 66a स तदा] +तत् सदा+ R 66b °त्कपोले] °त्कपाले R
 66c परिष्वज्य] परिष्वह्य R 66d गात्रैर्] गात्रै R 67a नीवीं विघ्नंसयं] निरीक्ष्य व्यघ्नंसं R
 67b चापिबद्ध] चुम्बयद् R 67c दुष्टं] दुष्टं R 68 सुधर्मोवाच] सुधन्वोवाच R 68c उभयोर्]
 न भयं R 68d विषमो ऽध्वा] विषयीत्वं R 69d च रूपं] रूपञ्च R 70b धक्ष्यमाणेव] धक्षमानेन
 R 70c सुभू°] सुभू° R 71a °पत्न्यस्त्व°] °पत्युस्त्व° R 71b व्यंसिता] धषिता R 71d
 °दन्या ह्या°] °दन्याद्या° R

66(d⁸) S₂ 67(a⁴-a⁶)(a⁷-b³)(b⁶) S₂

65a न मामालिङ्गसे ऽद्य त्वं] S₂S₃Bh, सो हमालिङ्गहे भद्रे S₁ 65b °निर्गतम्] S₂S₃RBh, °निर्ग-
 तः S₁ 65c ननु ते] S₁RBh, ननुस्ते S₂S₃ 65d क्रुधो] S₂S₃RBh, क्रुद्धो S₁ 66a दौष्ट्यात्]
 RBh(em.?), दौष्ट्या S₁S₂S₃ 66b °जिघ्रत] S₂S₃RBh, °जिघ्रतः S₁ 66d गात्रैर्गात्राण्यं] em.
 Bh (silently), गात्रै शात्तान्यं S₁, गत्रैर्गात्राण्यं S₂, गत्रै गात्राण्यं S₃ • °पीडयत्] S₂^{pc}RBh,
 °पीडयत् S₁, °पीडि(य)त् S₂^{ac}, °पीडयन् S₃ 67a नीवीं] em. Bh (silently), नीवी S₁S₂S₃ (tops
 lost in S₂) • विघ्नंसयञ्चै°] em., विघ्नंसयं चै° S₁, वि(घ्नंसय)ञ् S₂ (tops lost), विघ्नंस(भ)यं चै°
 S₃, व्यघ्नंसयञ्चै° Bh (em.) 67b °रं चापिबद्ध] S₁Bh, ऽचापि (त)द् S₂, °रञ्चापि तद् S₃ 67c तं
 दुष्टं] S₂S₃Bh, तन्दुष्टं S₁ 68 सुधर्मोवाच] S₂S₃Bh, सुधर्म उ S₁ 68a पतिर्मूढ] S₁S₂^{pc}RBh,
 पतिर्मूह S₂^{ac}, पति मूह S₃ 68b शक्रस्त्वं] S₂RBh, शक्र त्वं S₁, शक्रस्त्व S₃ (unmetrical) •
 संशयः] S₁S₂RBh, संशयः S₃ (unmetrical) 68c उभयोर्] S₂S₃, (संशय उ) न भये S₁, न भूयो
 Bh (conj.) • °स्यास्ति] S₁S₂S₃R, °स्यास्मि Bh (conj.) 68d विषमो ऽध्वा] conj., विशयोर्द्वेन्
 S₁, विषमेध्वं S₂^{pc}S₃, विषमेध्वं S₂^{ac}, विषयो हं Bh (conj.) 69a तथा त्वेव°] S₁S₂S₃R, तथाप्येव°
 Bh (conj.?) 69c °पृष्ठे] S₁S₂RBh, °पृष्ठे S₃ 69d °पद्यत] S₂^{ac}RBh, °पद्यते S₁S₃^{pc}, °पद्यतः
 S₂^{pc}, °पद्यता S₃^{ac} 70a ततः सा क्रोधं] S₁RBh, ततस्सक्रो° S₂ (unmetrical, insertion mark
 after क्रो; akṣara i.m. possibly lost), तत सा क्रोधं S₃ 70b चक्षुषा] S₁S₃RBh, चिक्षुषा S₂
 70cd सुभूरि°] S₂S₃Bh, सुभू इ° S₁ 71a बह्व्यो] S₁^{pc}S₂RBh, ब(ह्य) S₁^{ac}, बाह्व्यो S₃ 71b
 व्यंसिता] S₁S₂^{ac}Bh, व्यं(सि)+षिभता S₂ (व्य and सि retraced), व्यंसिता S₃ • °चेतसा] S₁RBh,
 °चेतसः S₂^{ac}S₃, °चेतनः S₂^{pc} 71d ह्यासादिता] S₂^{pc}, ह्यासादिता S₁S₂^{ac}S₃Bh (unmetrical) •
 पुरा] S₂S₃RBh, पुराः S₁

इदानीं कर्मणस्तस्य पूर्वमाचरितस्य ते ।
फलं प्राप्तमिदं पश्य मत्सकाशाहुरासदम् ॥ ७२ ॥
यदेव रूपं कृत्वा तु मृगानत्रासयद्द्वलात् ।
विचरिष्यसि तेनैव रूपेण बहुलाः समाः ॥ ७३ ॥
अशक्तश्चापि हन्तुं त्वं भविता मानुषं क्वचित् ।
षष्ठे च काले सम्प्राप्ते मृगं भक्ष्यमवाप्स्यसि ॥ ७४ ॥
सनत्कुमार उवाच ।
अभिव्याहृत्य तत्कूरं शुभाचारा मनस्विनी ।
जगाम तान्मृगांस्तत्र ततः पतिमपश्यत ॥ ७५ ॥
सो ऽपि दुःखेन संतप्तो मन्वानस्तां हतेति च ।
विलपन्नेव तां दृष्ट्वा परिष्वज्येदमब्रवीत् ॥ ७६ ॥
दिष्ट्या त्वमसि सम्प्राप्ता मृत्योरास्याद्विनिःसृता ।
कच्चिन्न तेन दृष्टासि मृगराजेन शोभने ॥ ७७ ॥
सुधर्मोवाच ।
नासौ मृगेन्द्रो दुर्बुद्धिः को ऽप्यसौ कामरूपवान् ।
मदर्थं समनुप्राप्तो मया दग्धः पतङ्गवत् ॥ ७८ ॥

72c प्राप्त°] प्रास्य° R^{pc}, प्रासु° R^{ac} • पश्य] प्रास्य R 72d °त्सकाशाद्] °त्सकाशा R 73b °नत्रासयद्] °नत्रासयते R 74a हन्तुं] हन्त R 74c च काले] काले च R 74d मृगं] मृग° R 75a तत्कूरं] तं कूरं R 75b शुभाचारा] शुभाचार° R 75c °गांस्तत्र] °गान्सा च R 76b हतेति च] हतामिति R 76c विलपन्नेव] विलयन्नेव R 77c कच्चिन्न तेन दृष्टासि] कच्चिन्न तोन दृष्टासि R 78 सुधर्मोवाच] सुधन्वोवाच R 78a दुर्बुद्धिः] दुर्वृत्तिः R 78c मदर्थं] मदर्थ R 78cd °प्राप्तो मया] °प्राप्तस्ततो R

73(b⁷-b⁸) S₂ 76(b⁸) S₁ 77(b⁶) S₃

72b ते] S₂S₃RBh, च S₁ 72d °त्सकाशाद्] em. Bh (silently), °त्सकाशा S₁S₂S₃ • °रा-सदम्] RBh(em.), °रासद S₁, °रासदः S₂S₃ 73a °त्वा तु] S₁R, °त्वसौ S₂S₃, °त्वा त्वं Bh (conj.) 73b °नत्रासयद्द्वलात्] S₃, °नुत्त्रासयं बलां S₁, °नत्रासय(द्वलात्) S₂, °नत्रासयो बलात् Bh (em.; Bh reads °नत्रा° in S₂) 73d बहुलाः समाः] S₁S₂^{pc}RBh, बहुला समा S₂^{ac}S₃ 74a हन्तुं] S₁Bh, हन्तु S₂S₃ 74b भविता] S₁S₂RBh, गविता S₃ • मानुषं] S₁RBh, मानुषां S₂S₃ 74c काले] S₁S₂(R)Bh, काल S₃ 75a तत्] S₁, तं S₂S₃Bh 75b शुभाचारा] S₁S₂^{pc}S₃Bh, शुभाचार-र° S₂^{ac} 75c °गांस्तत्र] conj., °गान्यत् S₁, °गस्तेन S₂^{pc}S₃, °गस्त्वेन S₂^{ac}, °गांस्त्वेव Bh (em.?) 75d ततः] S₂S₃RBh, तत्तः S₁ • °पश्यत] S₂S₃RBh, °पश्यतः S₁ 76b मन्वानस्तां हतेति च] S₂Bh, प्रियां पत्नीमचिन्त(यत्) S₁, मन्वानस्ता हतेति च S₃ 76c विलपन्नेव] S₁Bh, विललाप च S₂S₃ 76d परिष्वज्ये°] S₂S₃RBh, परिष्वज्ये° S₁ 77a दिष्ट्या] S₂S₃RBh, दृष्ट्या S₁ 77b °निःसृता] RBh(em.?), °निसृता S₂S₃ (unmetrical), (°नि)सृता S₃ (unmetrical) 77c कच्चिन्न] S₁Bh, कच्चिन्न S₂, कच्चि न S₃ (unmetrical) • दृष्टासि] S₁S₂^{pc}S₃Bh, दृष्टासि S₂^{ac} 77d °राजेन] S₁S₃RBh, °राज्येन S₂ • शोभने] S₁S₂^{pc}S₃RBh, शोभनां S₂^{ac} 78 सुधर्मोवाच] S₂Bh, सुशर्म उवाच S₁, सुधर्मा S₃ 78a मृगेन्द्रो] S₁^{pc}S₂S₃RBh, मृगोन्द्रो S₁^{ac} • दुर्बुद्धिः] S₁S₂Bh, दुर्वुद्धि S₃ 78b ऽप्यसौ] S₁RBh, प्यसौ S₂, प्यसो S₃ 78c मदर्थं] S₁, मदनं S₂, म(न)दनं S₃, मदर्थ Bh (em.?) 78cd °प्राप्तो मया] S₁Bh, °प्राप्तस्ततो S₂S₃

स शापान्मम दुष्टात्मा शार्दूलप्रकृतिं गतः ।
 राजेव शक्तिशापेन सौदासो राक्षसीं तनुम् ॥ ७९ ॥
 सनत्कुमार उवाच
 तस्यास्तद्वचनं श्रुत्वा हालो धर्मार्थतत्त्ववित् ।
 दिव्येन चक्षुषापश्यद्ब्रह्मधन्वानमच्युतम् ।
 तामुवाच सतीं भार्यामिदं स करुणात्मकः ॥ ८० ॥
 कृतं दुष्टं त्वयात्रेयि सद्भिः सर्वविगर्हितम् ।
 महतस्तपसस्ते ऽद्य क्षयो ऽयं सुमहान्कृतः ॥ ८१ ॥
 न दुष्यन्ति स्त्रियः साध्वि नद्यो यद्वद्धि जन्तुभिः ।
 न चैव शक्तो धर्मेण संगुप्तां त्वां प्रधर्षितुम् ।
 यथा विषेण संछन्नमन्नं भोक्तुं हि मानवः ॥ ८२ ॥
 अत्र ते वर्तयिष्यामि पुरावृत्तं महातपे ।
 यत्पतिव्रतया पूर्वं कृतं दीप्तेन तेजसा ॥ ८३ ॥
 आसीद्भलन्दलो नाम ऋषिः परमधार्मिकः ।
 विद्वांश्चैव दयावांश्च पृथिवीवद्व्यवस्थितः ॥ ८४ ॥

80d °नमच्युतम्] °न पश्यथ R 81a त्वयात्रेयि] त्वपात्रो पि R 81b सर्वं] सर्वैर् R 82b °द्धि जन्तुभिः] °द्धिजान्तुभिः R 82d संगुप्तां] स गुप्तां R • प्रधर्षितुम्] प्रमर्दितुम् R 82ef °न्न-मन्नं भोक्तुं] °न्नं भोक्तुमन्नं R 83a वर्तयि] भर्त्तयि R 83d तेजसा] चक्षुषा R 84a °द्भलन्दलो नाम] °द्भ(ण) □ म° R^{ac}, °द्भगन्दलो नाम R^{pc} 84d पृथिवीवद्] पृथिव्यां स R

81(a¹-b⁴)(b⁵-b⁶) S₁ 82(a⁵, d²-d³) S₂ 83(d²-d⁸) S₁ 84(a¹-a³)(a⁴-a⁵) S₁

79a शापान्मम दुष्टात्मा] S₂RBh, शापा दुष्टकर्मांसो S₁, शापान्मन्म दुष्टात्मा S₃ 79c शक्ति°] S₁R Bh, शक्ति° S₂S₃ 79d राक्षसीं] S₁S₂RBh, राक्षसी° S₃ 80a तस्यास्] RBh(em.?), तस्या S₁S₂ S₃ 80b हालो] S₁S₂RBh, हलो S₃ • °तत्त्ववित्] S₁S₃RBh, °तत्त्वचित् S₂ 80c °पश्यद्] S₁^{pc}RBh, °पश्य S₁S₂^{ac}S₃ 80d °धन्वान°] S₂S₃RBh, °धन्मान° S₁ • °मच्युतम्] S₁, °म-व्ययम् S₂S₃Bh 80e सतीं] S₂RBh, सती S₁S₃ 80f °मिदं] S₁S₂RBh, °मिद S₃ (unmetrical) 81b सद्भिः] S₂RBh, ङिः S₃ (unmetrical) • सर्वं°] S₂S₃, कर्म Bh (conj.) • °विगर्हित°] S₂RBh, (°विगर्हित S₁ (tops lost), °विगर्हित° S₃ 81c ऽद्य] S₂S₃RBh, न्यः S₁ 81d °म-हान्कृतः] S₁^{pc}S₂^{pc}RBh, °महां कृतं S₁S₂^{ac}S₃^{ac} 82a स्त्रियः] S₁S₂RBh, (त्रि)यः S₂^{pc}, ि~यः S₂^{ac} 82b °द्धि जन्तुभिः] S₂S₃, °द्धि जान्तवैः S₁, °द्धिगाहनैः Bh (conj.) 82c शक्तो] S₁S₂S₃R, शक्त° Bh (conj.) 82d संगुप्तां] S₁Bh, संगुप्ता S₂S₃ • प्रधर्षितुम्] S₁, प्रमर्दितुम् S₂, प्रमर्दितुम् S₃Bh 82ef संछन्नम्] S₁S₂Bh, संछन्नम्° S₃ 82f हि] S₁^{pc}S₂S₃RBh, om. S₃^{ac} (unmetrical) • मानवः] R, मानवैः S₁S₂S₃Bh 83b °वृत्तं म°] S₂S₃RBh, °वृत्तम्° S₁ 83c यत्पति°] S₂RBh, यत्प्रति° S₁S₃ 83cd पूर्वं कृतं] S₂S₃RBh, पूढ्व कृ(त) S₁ (tops lost) 84a °द्भलन्दलो] S₂, ँ ँ ँ - S₁ (first akṣara has subscript भ्), °द्भलन्दलो S₃, °द्भलन्दनो Bh (conj.) 84b °धार्मिकः] S₁S₂RBh, °धार्मिक S₃ 84c विद्वांश्चै°] S₂S₃RBh, सिद्धश्चै° S₁ 84d °वीवद्वा°] S₂S₃Bh, °व्यामव्य° S₁

ऋग्नामा तस्य भार्याभूद्वासिष्ठी पुण्यलक्षणा ।
रूपेणाप्रतिमा साध्वी न तस्याः स्त्री समा क्वचित् ॥ ८५ ॥
पतिव्रता महाभागा सर्वधर्मविदुत्तमा ।
तस्याः पतिमृते नान्यद्वैवतं भुवि विद्यते ॥ ८६ ॥
अपश्यन्हि कदाचिद्वै देवास्तां कमलेक्षणाम् ।
तस्या रूपगुणोन्मत्ता लेभुर्न धृतिमेकशः ॥ ८७ ॥
न शक्यते च सा प्राप्तुं न दूतीभिर्न कर्मणा ।
न दानेन न संमानैर्न बलान्न च सेवया ॥ ८८ ॥
वह्निस्तामग्न्यगारस्थः प्रविष्टामग्रहीच्छुभाम् ।
न चापि साहमस्मीति न च नास्मीत्यथाब्रवीत् ॥ ८९ ॥
न क्रोधो नापि दर्पो ऽस्या न च मानो न मत्सरः ।
तस्याः प्रियमभून्नान्यत्पतिमेवाभ्यचिन्तयत् ॥ ९० ॥

85a ऋग्नामा] ऋस्कामा R 87a कदाचिद्वै] कदाचित्तु R 87c तस्या] तस्य R 87cd ंगु-
णोन्मत्ता लेभुर्न] ंगुणोपेता नैतुर्न R 88ab प्राप्तुं न] दूतैर्न R 88c संमानैर्] मानेन R 89ab
॰मग्न्यगारस्थः प्रविष्टा॰] ॰मग्न्यागारस्त प्रतिष्ठा॰ R (unmetrical) 89d च नास्मीत्यथा॰] बलास्मीति
चा॰ R 90a दर्पो ऽस्या] दर्पास्यान् R 90b च मानो न] मानो नापि R

88a प्राप्तुं] भूतैर् A 88b दूतीभिर्न] भूतिभिर्न A₇, भूतिभिर्यं A₃A₄ 88c-89d] om. A 90a
दर्पो ऽस्या] दर्पो{॰र्यः A₃, ॰र्यः A₄} स्यान् A 90b च मानो न] मानो{॰णो A₇} नापि A 90c
॰न्नान्यत्] ॰न्नान्य A₃, ॰न्नान्य A₄, ॰न्नान्यं A₇ 90d ॰चिन्तयत्] A₃A₇, ॰चिन्तयन् A₄

85(a³-a⁴) S₂

85a ऋग्नामा] S₁, ऋन्नम S₂S₃, ऋग्नाम्नी Bh (em.) 85c ंणाप्रतिमा] S₁S₃RBh, ंण प्रतिमा
S₂ • साध्वी] S₁^{pc}S₂S₃RBh, साद्र S₁^{ac} 85d तस्याः स्त्री] S₂S₃R, तस्यासीत् S₁, तस्याः स्त्रीः
Bh (em.?) 86a पति॰] S₁S₂S₃R, प्रति॰ Bh (typo) • महाभागा] S₂S₃RBh, महाभाशा S₁
86c तस्याः] RBh(em.?), तस्या S₁S₂S₃ • पतिमृते] S₁S₂RBh, परिमृते S₃ 86cd नान्यद्वैवतं]
S₂S₃RBh, नान्य देवतं S₁ 86d भुवि] S₁S₂RBh, भुवि S₃ 87a अपश्यन्हि] R, अपश्यद्भि S₁,
अपश्यन् S₂^{pc}, अप ऽ ऽ S₂^{ac}, अपत्यन्स S₃, अपश्यंत Bh (em.?) • कदाचिद्वै] S₂S₃Bh, कदाचिद्वि
S₁ 87d लेभुर्न धृतिमेकशः] S₁S₂RBh, लेभुर्न धृतिमेकशः S₃, Bh suggests लेभिरे नैव ते धृतिम् in
a note. 88ab प्राप्तुं न] em. Bh (silently), प्राप्तुन्न S₁, भूतैर्न S₂S₃ 88b दूतीभिः] S₁S₂RBh,
दूतीभिः S₂ 88c दानेन] S₁S₂^{pc}RBh, दान्येन S₂^{ac}S₃ • संमानैर्] em. Bh (silently), संमानैर्
S₁, चान्येन S₂S₃ 88d बलान्न च] S₂S₃R, बला न च S₁, बलेन न Bh (conj.?) 89a ॰मग्न्यगा-
रस्थः] em., ॰मग्रतीरस्थाम् S₁, ॰मग्न्यगारस्थो S₂^{pc}Bh, ॰मग्न्यगारस्थ S₂^{ac}S₃ 89b ॰मग्रहीच्छुभां]
S₂RBh, ॰मतनी शुभां S₁, ॰मग्रहीच्छुभा S₃ (subscript उ possibly lost) 89c चापि] S₂S₃RBh,
चाह S₁ • ॰मस्मीति] S₁S₂^{pc}RBh, ॰मस्तीति S₂^{ac}S₃ 89d नास्मीत्यथ] S₂^{pc}S₃Bh, नास्मीतथा
S₁, नास्मात्यथ S₂^{ac} 90a दर्पो] S₂S₃Bh, दर्पो S₁ (unmetrical) 90b च मानो न] S₁S₂S₃,
मानो न च Bh (em.) • मत्सरः] S₂S₃RABh, मत्सरः S₁ 90c तस्याः] S₂S₃RABh, तस्या S₁
90d ॰मेवाभ्य॰] S₂S₃RA, ॰मेवम॰ S₁, ॰मेवान्व॰ Bh (conj.?) • ॰चिन्तयत्] S₁S₂^{ac}RA₃A₇Bh,
॰चिन्तयम् S₂^{pc}, ॰चिन्तयं S₃

विभावसुरपि व्यक्तमियं मामिच्छतीति ह ।
 अभ्युपेत्य नु दुष्टेति भावेन सुरसत्तमः ।
 अथ हित्वा स्वकं देहमदेहः समपद्यत ॥ ९१ ॥
 एवं वै भास्करो वायुर्वरुणश्चन्द्र एव च ।
 सर्वे विदेहाः संवृत्तास्ततस्तां सम्प्रसादयन् ॥ ९२ ॥
 सापि तान्नावदत्किंचित्पुरुषात्माभिश्चङ्कया ।
 भर्तुश्चाकथयत्सर्वं स तानिदमुवाच ह ॥ ९३ ॥
 इयं पत्नी महाभागा मम सर्वाङ्गसुन्दरी ।
 नेयं कुप्यति युष्माकं जाने ह्यस्या व्रतं शुभम् ॥ ९४ ॥
 मत्तो ऽपि वो भयं नास्ति नाहं कुप्ये कथंचन ।
 मत्प्रसादाद्विदेहापि देहवन्तो भविष्यथ ॥ ९५ ॥

91b °मियं] R^{pc}, °मिमं R^{ac} • °मिच्छतीति ह] °मभ्यमन्यत R 91cd] ततो दुष्टेन भावेन तामसौ परिसस्वजे R 91ef देहमदेहः] देहं तां देहः R 92a भास्करो] भास्वरो R 92c संवृत्ता°] सम्भृता° R 93ab] ता ना+ऽ+वद{°दा° R^{ac}}त्सर्वा पुरुषाण्यविशङ्कया R 93d तानिद°] तामिद° R 94d जाने ह्यस्या] सत्यं हास्या R

91ab °सुरपि व्यक्तमियं मामिच्छतीति ह] °सुः परिष्व{°यु° A₇}क्तमिदं चैवानुमध्यतः A± 91cd] अथ दुष्टेन शापेण ततश्च सुरसत्तमाः A₇, अथ दुष्टेन सा पापेन तत् श सुरसत्तमाः A₃A₄ 91ef देहमदेहः] देहं विदेहं A 92c विदेहाः] A₃A₇, विदेहा A₄ • संवृत्तास्] A₃A₄, संवृत्ता A₇ 92d °सादयन्] A₃A₄, °शादयन् A₇ 93a तान्ना°] A₃A₇, ता ना° A₄ 93b °रुषात्माभि°] °रुषान्{°त् A₄} परि° A 93c °श्चा°] °श्चाप्य° A (unmetrical) 93d तानिद°] A₃A₄, तानिच° A₇ 94d जाने] सत्वं A 95a वो] च A

91(b⁸-c¹) S₁ 92(a²)(a³)(a⁴-a⁷) S₃ 95(a²) (a³-a⁷) S₃

91a °वसुरपि] S₂S₃RBh, °वसुमपि S₁ 91b °मियं] S₂S₃R^{pc}Bh, °मिय S₁ 91c अभ्युपेत्य नु] em., अभ्युपत्य नु S₁, अभ्युपेत्यन्न S₂, अभ्युपेत्यं {°ति S₃^{ac}} न S₃, अभ्युपेत्य न Bh (em.) • दुष्टेति] S₂S₃Bh, दुष्टे(न) S₁ 91d °सत्तमः] S₂S₃Bh, °सत्तम S₁ 91f °मदेहः] S₂S₃Bh, °मदेह S₁ • °पद्यत] S₁S₂^{pc}S₃RABh, °पद्यतः S₂^{ac} 92a भास्करो] S₂ABh, भास्करा S₁, ऽ(स्करा) S₃ (upper parts lost) 92a वायुर्] S₂RABh, वायु° S₁S₃ (tops lost in S₃) 92c विदेहाः] S₂S₃RA₃A₄Bh, विदेहा S₁ • संवृत्तास्] S₁A₃A₄Bh, संवृत्ता S₂S₃ 92d °सादयन्] S₂S₃RA₃A₄Bh, °सादयत् S₁ 93a तान्नावद°] S₂S₃A₃A₇Bh, तं नवद° S₁ • °त्किंचित्] S₁ABh, °त्किञ्चि S₂S₃ 93b °रुषात्माभि°] conj., °रुषात्मन° S₁, °रुषान्या(शं)भि° S₂, °रुषान्याभि° S₃, °रुषानघ° Bh (conj.) 93c °कथयत्] S₁S₂RABh, °कथयं S₃ 93d तानिद°] S₁S₂^{pc}A₃A₄Bh, तामिद° S₂^{ac}S₃ • °मुवाच] S₁S₂S₃^{pc}RABh, °मुवाचा S₃^{ac} (unmetrical) 94c °यं कुप्यति] S₂S₃RABh, °यन्नाप्य-भि S₁^{pc}, °य(द्य)पिभि S₁^{ac} 95b °हं कुप्ये] S₂S₃RABh, °हङ्कुप्येत् S₁ • कथंचन] S₁S₂^{pc}RABh, कथञ्चनः S₂^{ac}S₃

ततस्ते देहवन्तो वै तुष्टुवुस्तं भलन्दलम् ।
ऊचुर्वरं वृणीष्वद्य तुष्टाः स्मस्तव सर्वथा ॥ ९६ ॥
सोवाच रजसा स्त्रीणां शुद्धिः स्यान्मदनुग्रहात् ।
मनोवाङ्कर्मभिर्मुक्ता व्यवहार्या भवन्तु च ।
पवित्राः सर्वतः शुद्धा अदुष्टाः स्त्रिय एव हि ॥ ९७ ॥
हाल उवाच ।
ततस्ते तं नमस्कृत्य सभार्यं ब्रह्मवादिनम् ।
जग्मुर्देवाः प्रशंसन्तः सर्वे वह्निपुरोगमाः ॥ ९८ ॥
एवं त्वमपि धर्मज्ञे नित्यं पतिमनुव्रता ।
कस्त्वां समर्थो देवो ऽपि स्पृष्टुमन्यः कुतो जनः ॥ ९९ ॥
तीर्थभूताः स्त्रियश्चापि न दुष्यन्ति कथंचन ।
मद्रूपं कृतवान्यस्मात्तस्माच्छापं च नार्हति ॥ १०० ॥

96b °स्तं भलन्दलम्] °स्तम्भनन्दनं R 96d तुष्टाः स्मस्तव] तुष्ट स्म तव R 97ab सोवाच रजसा स्त्रीणां शुद्धिः स्यान्] सो प्याह तरसा नार्यः शुध्यन्तु R 97c मनोवाङ्कर्मभिर्मुक्ता] कर्मणा तु विमुच्यन्तां R 97d च] वः R 97e पवित्राः सर्वतः शुद्धा] सर्वशोभा भवेयुश्च R 97f स्त्रिय एव हि] सर्वकर्मसु R 98 हाल उवाच] om. R 99a धर्मज्ञे] धर्मज्ञो R 99b पतिमनु°] भव पति° R 99d स्पृष्टु°] स्पृष्ट° R 100a स्त्रिय°] स्त्रीय° R

96b °स्तं भलन्दलम्] °स्तत्र [°न्तु A₇, °त्र A₄] लक्षणं A 96cd] om. A 97ab रजसा स्त्रीणां शुद्धिः स्यान्] वचनं चार्यः शुद्धास्तु A± 97c मनोवाङ्कर्मभिर्मुक्ता] कर्मणा तु विमुच्यन्तां A 97d भवन्तु च] भवन्त्युत A₃A₇, भवंसुत A₄ 97e पवित्राः सर्वतः शुद्धा] सर्वसौचा {°शोचा A₃, °शुद्धा A₄} भवेयुश्च {°त्तस्य A₇} A 97f स्त्रिय एव हि] सर्वकर्मसु A 98 हाल उवाच] A₃A₄, om. A₇ 98b सभार्यं] संभाष्य A 98c °देवाः] A₃A₇, °देवा A₄ • °शंसन्तः] A₃A₄, °संशन्तः A₇ 98d वह्नि°] इन्द्र° A 99c समर्थो] कामात्मा {°त्स A₇} A 99d स्पृष्टु°] द्रष्टु° A₃, दृष्टु° A₄A₇

98(a⁵-a⁶) S₂

96b °स्तं भलन्दलम्] S₂S₃, °स्तम्भगन्दलं S₁, °स्तं भलन्दनम् Bh (conj.) 96d तुष्टाः स्मस्तव] conj. Bh (silently), तुष्टानस्तव S₁, तुष्टास्मन्तव S₂S₃ 97a रजसा] S₁^{pc}S₂S₃Bh, रज(र)सा S₁ 97ab स्त्रीणां शुद्धिः स्यान्] S₁, नार्यः शुध्यन्तु S₂S₃Bh 97c मनोवाङ्कर्मभिर्मुक्ता] em., मनोवाङ्कर्मभिर्मुक्ता S₁, कर्मणा च विमुच्यन्तां S₂S₃Bh 97e पवित्राः सर्वतः शुद्धा] em., पवित्रा सर्वतः शुद्धा S₁, सर्वशोचा भवेयुश्च S₂S₃Bh 97f अदुष्टाः] S₁RABh, अदुष्टा S₂S₃ • स्त्रिय एव हि] S₁, सर्वकर्मसु S₂S₃Bh 98 हाल उवाच] S₁A₃A₄Bh, सन उ S₂S₃ 98b °भार्या] S₁S₂^{pc}S₃RBh, °भार्या S₂^{ac} 98c जग्मुर्देवाः] S₁^{pc}RA₃A₄Bh, जग्मु देवाः S₁, जग्मुर्देवा S₂^{ac}S₃ • °शंसन्तः] S₁RA₃A₄Bh, °संशन्तो S₂, °शंसन्तो S₃ 99a धर्मज्ञे] S₁ABh, धर्मज्ञा S₂S₃ 99c समर्थो] S₂S₃RBh, समर्थो S₁ 99d स्पृष्टु°] S₂S₃Bh, पृष्टु° S₁ • °मन्यः] RA, °मन्यत् S₁S₂, °मन्यं S₃, °मन्ये Bh (em.) • जनः] S₂S₃RA, जनाः S₁Bh 100a तीर्थ°] S₁S₂RABh, तीर्थ° S₃ 100b कथंचन] S₁S₂^{pc}RABh, कथञ्चनः S₂^{ac}, कथंचनः S₃ 100c कृतवा°] S₂S₃RABh, कृवा° S₁ (unmetrical) • °न्यस्मा°] S₁S₂^{pc}S₃RABh, °न्यस्या° S₂^{ac} 100d °च्छापं च ना°] S₂S₃RA, °च्छाप {°पे° S₁^{pc}}त्र चा° S₁, °च्छापं न चा° Bh

तस्मात्करिष्ये तस्याहं दुष्टस्यापि हि शोभने ।
 अनुग्रहं धर्मयुक्तं येन श्रेय उवाप्स्यति ॥ १०१ ॥
 व्याघ्रस्यापि प्रिये तस्य स्मृतिर्नित्यं भविष्यति ।
 सर्वकार्येषु धर्मेषु धर्मेण च करिष्यति ॥ १०२ ॥
 यतो ऽस्य कामरूपित्वं येन मत्तः सदा ह्यभूत् ।
 तत एव पुनः श्रेयः प्राप्स्यते मदनुग्रहात् ॥ १०३ ॥
 सनत्कुमार उवाच ।
 स एष व्यास दुष्टात्मा विश्वामित्राश्रमे रतः ।
 अग्रारण्ये सदा ह्यासीद्व्येवा गणपतिः कृतः ॥ १०४ ॥
 य इमं तस्य माहात्म्यं धारयेच्छ्रावयीत वा ।
 सततं ब्राह्मणं व्यास योगैश्वर्यमवाप्नुयात् ॥ १०५ ॥
 योगेश्वरत्वं कांक्षद्भिरेतदध्येयमन्तशः ।
 जन्मान्तरं समासाद्य प्राप्नुवन्ति न संशयः ॥ १०६ ॥

101ab °हं दुष्टस्यापि हि] °हं अदुष्टस्यापि R **101d** श्रेय अ°] श्रेयो ह्य° R **102cd**] सर्वस्मिन् कर्मकार्येषु चरिष्यति च सर्वदा R **104a** दुष्टात्मा] ते रूपो R **104c** ह्यासीद्] ह्यसौ R **105b** धारयेच्छ्रावयीत] वाचयेच्छ्रावयेत R **105c** ब्राह्मणं] ब्राह्मणान् R **106a** कांक्षद्भि° R **106b** °दध्येयमन्तशः] °द्व्येयञ्च मानुषैः R **106c** जन्मान्तरं] जन्मातरं R

101ab °हं दुष्टस्यापि हि शोभने] °हमदुष्टं चापि शो[सौ° A₃]भने A **101d** श्रेय अ°] श्रेयो ह्य° A₃, श्रेयो भ्य° A₄, त्रियो भ्य° A₇ **102d** धर्मेण च करिष्यति] करिष्यति च तत्तथा A **103a** यतो] यातो A₇, जातो A₃A₄ **103b** मत्तः] A₃A₇, मंतः A₄ **104a** स एष व्यास] एष एव स[सु° A₄] A **104c** अग्रारण्ये] अग्रारण्ये A₃A₇, अग्न्या अरण्ये A₄ (unmetrical) **105a** माहात्म्यं] A₃A₇, माहात्म्यं A₄ **105c** ब्राह्मणं] ब्राह्मणान्{°णा A₇, °णाः A₄] A **106ab**] om. A **106c** जन्मान्तरं] A₃A₇, जन्मांतर A₄

102(a¹-d⁸→) S₁ **103**(←a¹-d⁸→) S₁ **104**(←speaker indication-a⁵)(a⁷-a⁸)(b¹)(b²-b³, c⁶, d¹-d²)(d³-d⁸→) S₁ **105**(←a¹-d⁸→) S₁, (b²-b³, b⁶) S₂ **106**(←a¹-d⁸→) S₁

101a °त्करिष्ये] S₂S₃RABh, °त्करिष्येत् S₁ **101ab** °हं दुष्टस्यापि हि] S₁, °हमदुष्टस्यापि S₂S₃, °हमदुष्टस्यापि Bh (em.?) • शोभने] S₁RA₃A₇Bh, सो भवेत् S₂S₃ **101d** श्रेय अ°] conj., श्रेयम° S₁, श्रेयो ह्य° S₂S₃Bh **102b** स्मृतिर्] S₂^{pc}RABh, स्मृति S₂^{ac}S₃ **102c** सर्व°] S₂^{pc}S₃R ABh, सर्वा° S₂^{ac} **102d** च करिष्यति] S₂, करिष्यति ॥ च तत्तथा S₃ (unmetrical), च चरिष्यति Bh (conj.) **103b** मत्तः] RA₃A₇Bh, मत् S₂S₃^{pc}, मन्त्र S₃^{ac} **103c** श्रेयः] S₂^{pc}RABh, श्रेय S₂^{ac}S₃ **104b** °मित्राश्रमे] S₁S₂^{pc}S₃RABh, °मित्रोश्रमे S₂^{ac} **104c** ह्यासी°] S₂^{pc}ABh, ह्यासा° S₁ (tops lost), ह्यसी° S₂^{ac}S₃ (unmetrical) **105a** इमं] S₂S₃RA, इदं Bh (em.) • माहात्म्यं] S₂RA₃A₇Bh, माहात्म्य S₃ **105b** वा] S₂S₃^{pc}RABh, वी(स) S₃^{ac} (unmetrical) **106a** योगेश्वरत्वं] S₂Rb, योगेश्वरत्व° S₃ • कांक्षद्भि°] S₂^{pc}S₃Bh, कांक्षभि° S₂^{ac} **106c** जन्मान्तरं] S₂^{pc}S₃A₃A₇Bh, जन्मन्तरां S₂^{ac}

शृणुयाद्य इमं सततं शुचिरेकमना मनुजः ।
स जहाति-म-अधर्मकतं स सुरेन्द्रपुरं व्रजते ॥ १०७ ॥

इति स्कन्दपुराणे सप्तपञ्चाशो ऽध्यायः ॥ ५७ ॥

107a सततं] सततं प्रयतः R **107cd**] प्रियवत्स हि गच्छति शक्रसमानवपुः (ऽ सुकृतेन कृतेन समस्त्रि-
 दिवमिति R (इति part of Col., repeated; प्रियवत् may belong to pāda b metrically) **Col.** इति
 स्कन्दपुराणे रेवाखण्डे पञ्चाशत्तमो ऽध्यायः R

107cd] प्रियञ्च स हि गच्छन्ति शक्रसमानवपुः A₇ (unmetrical), प्रियवत्स हि गच्छति शक्रमान् पुरः
 A₃ (unmetrical), प्रियवत्स हि +तां यदि+ गच्छति +ते+ शक्रमनापुरः A₄ (unmetrical) **Col.** इति
 सप्तपञ्चाशो { ०शत्तमो A₃A₄ } ऽध्यायः A± (A₃ adds ५७)

107 (←a¹-b³)(d¹⁰)(colophon) S₁, (d⁹-d¹⁰) S₂

107a इमं] S₂S₃^{pc}RABh, इमां S₃^{cc} • सततं] A, सततं प्रयतः S₂S₃Bh **107b** शुचिरेकमना]
 S₂S₃RABh, ~ ~ -कमना S₁ • मनुजः] S₁RABh (S₁ has मनु। जस्स with स in pāda c),
 मनुजप्रियः S₂S₃ (unmetrical) **107cd**] em., स जहातिमधर्मकृतं स सुरेन्द्रपुरम्ब्रजते(ति) S₁ (इति
 part of Col.), प्रियवत्स हि शक्रसमानवपुः सुकृतेन कृतेन पुमानिति {(०निति) S₂} S₂S₃ (इति part of
 Col.), प्रियवत्स हि शक्रसमानवपुः सुकृतेन कृतेन पुमान् Bh **Col.** ... S₁, स्कन्दपुराणे सप्तपञ्चाशो
 ध्यायः ॥ ० S₂, स्कन्दपुराणे ध्यायः ॥ ५७ (in letter numerals) S₃, इति स्कन्दपुराणे सप्तपञ्चाशो ध्यायः Bh

अष्टपञ्चाशो ऽध्यायः ।

व्यास उवाच ।

वरान्गृहीत्वा रुद्राणी तस्मिञ्छ्ररसत्तमे ।
 अकरोत्किमिति ब्रूहि सर्वं देव्या विचेष्टितम् ॥ १ ॥
 सनत्कुमार उवाच ।
 स्वयम्भुवि गते देवी तपसो विरराम ह ।
 सा तुष्टा वरदानेन चिन्तयन्ती तदा वरम् ।
 न्यवेक्षत दिशः सर्वाः प्रसन्नवदनेक्षणा ॥ २ ॥
 कस्यैनं कथयामीति देवं हित्वेति चाब्रवीत् ।
 शास्त्रज्ञं कंचिदुद्दिश्य यथार्थं शास्त्रचिन्तकः ॥ ३ ॥
 पुत्रलम्भकृतं हर्षं चिन्तयन्त्या मुहुर्मुहुः ।
 अपतज्जलमत्यर्थं शीतलं सुसुगन्धि च ॥ ४ ॥

2a स्वयम्भुवि] स्वयम्भुवे R 2d तदा] ततो R 2e न्यवेक्षत] सन्विदीक्ष्य R • सर्वाः] सर्वां R
 3c शास्त्रज्ञं कंचिं] शास्त्रज्ञी किञ्चिं R 3d °चिन्तकः] °चिन्तकं R 4a °लम्भं] °लाभं R
 4b चिन्तयन्त्या] चिन्तयन्त्या R

1a रुद्राणी] श्रुवाणी A₃, सर्वाणी A₄A₇ 1b तस्मिञ्छ्ररं] तस्मिन्नचारं A₃A₄ (unmetrical), त-
 स्मिन्नरं A₇ (unmetrical) 1d सर्वं देव्या] देव्याः सर्वं { °वं A₄ } A 2e न्यवेक्षत] निरीक्ष्य { °ष्य
 A₄ } च A 3c कंचिं] किञ्चिं A 3d °चिन्तकः] °चिन्तकं A 4a °लम्भं] °लाभं A •
 हर्षं] A₃A₇, हर्षं A₄ 4c अपतज्जलमत्यर्थं] अपतच्च जलं सद्यः A± 4d सुसुगन्धि] A₃A₇, च
 सुगन्धि A₄

Manuscripts available for this chapter: S₁ photos 8.29b (f. 92^r) and 8.30b (f. 92^v) (two thirds of the folio lost); S₂ exposures 76a (f. 83^v), 76b (f. 84^r) and 77a (f. 84^v); S₃ f. 90^v-91^v; R f. 109^r-110^r; A₃ f. 62^v-63^r; A₄ f. 90^r-91^r; A₇ f. 89^r-90^r

1(←speaker indication syll. 1-d⁸→) S₁ 2(←speaker indication syll. 1-b⁸)(f²)(f³-f⁸→) S₁
 3(←a¹-d⁸→) S₁ 4(←a¹-d⁸→) S₁, (d⁴-d⁵) S₃

1a वरान्] S₂RABh, वरं S₃ • रुद्राणी] RBh(em.?), रुद्राणि S₂S₃ 1b °ञ्छ्ररं] S₂S₃R,
 °ञ्छ्ररिं Bh (conj.) 2a देवी] S₂^{pc}RABh, देवि S₂^{ac}S₃ 2b तपसो] RABh, तपसौ S₂S₃
 2c °दानेन] S₁S₂S₃RA, °लाभेन Bh (conj.) 2d चिन्तयन्ती] S₁S₂RABh, चिन्तयन्ती S₃ 2e
 न्यवेक्षत] S₁, न्यरीक्षत S₂S₃, न्यवैक्षत Bh (em.) • सर्वाः] S₂^{pc}ABh, सर्वां S₁, सर्वां S₂^{ac}S₃ 3a
 कस्यैनं] S₂S₃RA, कस्यैतत् Bh (conj.) • कथयां] S₂S₃^{pc}RABh, कथ(क)यां S₃ 4a °ल-
 म्भं] S₂S₃, °लम्भं Bh (typo) • हर्षं] S₂RA₃A₇Bh, हर्षं S₃ 4d सुसुगन्धि] S₂RA₃A₇Bh,
 (सर)गन्धि S₃ (bottom of स lost)

बह्वभूत्सरसि स्वच्छं तस्यास्तत्तेजसा जलम् ।
 शिष्ये बुद्धिगुणेनेव गुरुणा ज्ञानमाहितम् ॥ ५ ॥
 विगाहमाना सा देवी तत्सरो विमलोदकम् ।
 रेजे वियन्मध्यगता दीप्तेव सवितुः प्रभा ॥ ६ ॥
 विगाहमाना व्यजहत्कृष्णां कोशीं तदानघा ।
 सा विरेजे तया मुक्ता कलेवेन्दोर्धनात्यये ॥ ७ ॥
 तस्यां कोश्यां समभवत्कौशिकी लोकविश्रुता ।
 विश्वं सिसृक्षतो धातुर्देहादिव पुरा निशा ॥ ८ ॥
 बिम्बाधरा तीक्ष्णसितोस्रदंष्ट्रा प्रसन्नताराधिपचारुवक्त्रा ।
 सुजातनीलाञ्चितदीर्घकेशी किञ्चित्समभ्युन्नतरोमराजी ॥ ९ ॥
 सुसंस्थिताभ्यां चरणाम्बुजाभ्यां प्रदक्षिणावर्तनिमग्ननाभिः ।
 विगूढजान्वस्थिशिरा सुगुल्फा विनाकृतेवाम्बुरुहेण लक्ष्मीः ॥ १० ॥

5a बह्वभूत्स°] बहुभूत्स° R 5c शिष्ये बुद्धि°] शिष्येषु यद्° R 6d प्रभा] प्रभो R 7a °ना व्यजह°] °नाप्यजह° R 7b °दानघा] °दानघ R 7cd मुक्ता कलेवेन्दोर्धनात्यये] त्यक्ता विरलेन विधोः कला R 8a कोश्यां] केश्यां R 8c सिसृक्षतो धातुर्] विसृज्य वै धात्रोर् R 9a] विद्याधरा तीक्ष्णसि(ध)+द्वा+ग्रदंष्ट्रा R (unmetrical) 9c सुजात°] सुचारु° R • °केशी] °केशा R 10b °दक्षिणावर्त°] °दक्षिणं वर्त्म° R 10c विगूढ°] निगूढ° R • °न्वस्थिशिरा सु°] °न्वस्तिशिरा सु° R 10d °वाम्बुरुहेण] °चाम्बुरुहेण R

5ab] बह्वभूत्सरमि च्छद्रस्यास्ता{च्छद्रशास्ता+सं+ A₄}तु जलं जलं A₃A₄ (A₃ unmetrical), om. A₇ 5c-7d] om. A 8a कोश्यां] कला A₃A₄, कणा A₇ 8b °कौशिकी] °त् शैलेषा A 8d निशा] A₃A₄, शिशा A₇ 9a °सितोस्रदंष्ट्रा] °शित° A₃ (unmetrical), °शीत+ः+ A₄ (unmetrical), °सीत्° A₇ (unmetrical) 9c] सु{स्व° A₃A₄}वाकनाला{°लाना° A₇}ञ्चितदीर्घकेशा A± 9d °त्समभ्युन्नत°] °त्सत्युन्नत°{°न्वता° A₃} A₃A₇ (unmetrical), °त्स+मु+त्पत्यत° A₄ 10a °संस्थिता°] A₇, °शंसिता° A₃, °संशिता° A₄ 10c विगूढ°] निगूढ° A₃A₄, निगूढ° A₇ (unmetrical) • °शिरा] °गिरा A₇, °निवा A₃A₄ 10d] चिरागते चाम्बुरुहेण{°न A₃A₄} लक्ष्मी A

5(←a¹-b²) S₁ 6(a⁴-d⁸→) S₁ 7(←a¹-d⁸→) S₁ 8(←a¹-b⁶) S₁ 9(a⁸)(a⁹-d¹¹→) S₁ 10(←a¹-d³) S₁

5b तस्यास्तत्तेज°] S₂S₃RBh, ..न्तते° S₁ 5c शिष्ये] S₁RBh, शिष्यैर् S₂S₃ • °नेव] R Bh(conj.), °नेव S₁S₂S₃ 6a विगाह°] S₂S₃RBh, विगाह्य S₁ • देवी] S₁^{pc}RBh, देवि S₂^{cc}S₃ 6d सवितुः] S₂RBh, सवितुं S₃ • प्रभा] conj. Bh (silently), प्रभो(ः) S₂ (भो retraced), प्रभोः S₃ 7a विगाह°] S₁^{pc}S₂RBh, विगा° S₂^{cc} (unmetrical) • व्यजहत्] S₁^{pc}Bh, विजहत् S₂^{cc}, व्यजह° S₃ 7b °ष्णां कोशीं] S₂RBh, °ष्णान्कोशी S₃ 7d कलेवेन्दो°] S₂Bh, कलम्बेदो° S₃ 8a तस्यां] S₂S₃RA, तस्याः Bh (conj.) • कोश्यां] S₁^{pc}, कोश्या S₂^{cc}S₃, कोश्याः Bh (conj.) 8b °विश्रुता] S₁S₂^{pc}S₃^{cc}RABh, विश्रुतः S₂^{cc}, °विश्रुताः S₁^{cc} 8cd धातुर्देहा°] ABh, धातु देहा° S₁S₃, धातुर्देवा° S₂ 8d निशा] S₁S₂^{pc}RA₃A₄Bh, निभा S₂^{cc}S₃ 9a बिम्बा°] S₁S₂^{pc}S₃ABh, विश्वा° S₂^{cc} • तीक्ष्ण°] S₂S₃ABh, तीक्ष्ण° S₁ • °सितोस्र°] conj., सिते(ति)° S₁ (right side of ते lost), °सुचारु° S₂S₃Bh • °दंष्ट्रा] S₂RBh, °दंष्ट्रा S₃ 9c °लाञ्चित°] RA₃A₄Bh, °लाञ्चित° S₂S₃ 10b °निमग्न°] S₂S₃^{pc}RABh, °तिमग्न° S₃^{cc} 10d °रुहेण] A₇Bh(em.?), °रुहेण S₁, °रुहे(व) S₂ (unmetrical, akṣara i.m. possibly lost), °रुहेव S₃ • लक्ष्मीः] S₁RBh, लक्ष्मी S₂S₃

प्रसन्नरूपा प्रथमोद्गतस्तनी प्रफुल्लनीलाम्बुजचारुलोचना ।
 सुसंस्कृतैर्वज्रमणिप्रवेकिभिर्विभूषिता चाभरणैः सुमध्यमा ॥ ११ ॥
 साङ्गदा बद्धकेयूरा कटकोद्भासितत्विषा ।
 विभर्ति सा भुजानष्टौ सायुधानपराजिता ॥ १२ ॥
 बद्धगोधाङ्गुलित्राणा कवचं विभ्रती शुभम् ।
 दुर्भेदं सहजं भास्वत्सेन्द्रैरपि सुरासुरैः ॥ १३ ॥
 निबद्धतूणीरयुगा प्रगृहीतशरासना ।
 वसाना पद्मकिञ्जल्करुचिरे वाससी तदा ॥ १४ ॥
 जानुभ्यामवनिं गत्वा शिरस्याधाय चाञ्जलिम् ।
 व्यज्ञापयत सा देवी ब्रूहि किं करवाणि ते ॥ १५ ॥
 मूर्ध्युपाग्राय तां देवीं परिष्वज्य च पीडितम् ।
 भवानी प्राह संहृष्टा मूर्तिस्थानं ममाव्यये ॥ १६ ॥
 जरामरणहीना त्वं शोकदुःखविवर्जिता ।
 भविष्यसि महायोगा संयुगेष्वपराजिता ॥ १७ ॥

11ab] om. R 11c °प्रवेकि°] °प्रवेदि° R 12b कटकोद्भासितत्विषा] तटकोद्भाषितं विदुः R 12c सा भुजा°] सभजा° R 12d सायुधान°] सा प्रधाना° R 13b कवचं] कवची R 14c वसाना] विशाला R 14cd °किञ्जल्करुचिरे] °किञ्जल्करुचिरे R 15a °मवनिं] °मवनीङ् R 15c व्यज्ञापयत] विज्ञापयत R 16a मूर्ध्युपा°] मूर्दन्यपा° R • देवी°] देवी R 16b पीडितम्] पीडिताम् R 16d °स्थानं] °स्थानि R 17d °ष्वपरा°] °षु परा° R

11a प्रथमोद्गत°] प्रमथोद्गत° { °धोकु° A₃, °धाकु° A₄ } त° A 11b प्रफुल्ल°] A₇, प्रसन्न° A₃A₄ • °लोचना] °नेत्रा A 11c °प्रवेकि°] °पुवे{ °रे° A₃A₄ } कि° A (unmetrical) 11d °भूषिता चा°] °भूषितैर्वा° { °रा° A₃A₄ } A 12a बद्ध°] A₇, वज्र° A₃A₄ 12b °द्भासितत्विषा] °द्भासि{ °षि° A₄A₃ } तत्वि{ °द्वि° A₄ } षः A 13b कवचं] A₃A₄, कवची A₇ • शुभम्] शुभा A₃A₄, शुभाः A₇ 13c दुर्भेदं] दुर्भेदं A 14a °युगा] °युग्मा A 14c-15b] om. A 15c व्यज्ञापयत सा] व्यग्याय{ व्यंगाय A₃, व्यंगाप A₄ } तरसा A 16a मूर्ध्यु°] A₄, मूर्ध्यु° A₃^{pc}, मूर्ध्वु° A₃^{ac} A₇ 16b पीडितम्] पीडिता° A 16c भवानी] A₄, भवानी A₃, भयानी A₇ • संहृष्टा] संयुक्ता A 16d °स्थानं] °स्थानि A₇, °स्थानि A₃A₄ 17b °विवर्जिता] A₃A₄, विवर्जिताः A₇

11(b⁷-b⁸)(b⁹-d¹²→) S₁ 12(←a¹-d⁸→) S₁ 13(←a¹-b²) S₁ 14(a⁶)(a⁷-d⁸→) S₁ 15(←a¹-d⁸→) S₁, (b⁴) S₂^{pc} 16(←a¹-a⁸)(b¹) S₁ 17(a²-a⁶)(a⁷-d⁸→) S₁

11a प्रसन्न°] S₂S₃ABh, प्रसह्य° S₁ 11b प्रफुल्ल°] S₁S₂A₇Bh, प्रफुल° S₃ 11c °प्रवेकिमिर्] S₂Bh, °प्रवेकिमि S₃ 11d °भूषिता चा°] RBh(conj.), °भूषितैर्वा° S₂S₃ • °भरणैः] RABh, °भरणौ S₂, °भरणौ S₃ 13b कवचं] S₂A₃A₄Bh, ऽ ऽ चं S₁, कवच S₃ 13c दुर्भेदं] S₂S₃R, दुर्भेद्यं S₁, दुर्भेद्यं Bh (em.?) • भास्वत्] S₁S₂RABh, भास्व S₃ 14a °तूणीर°] S₂S₃RABh, °तूणी(य°) S₁ 14b °शरासना] S₃RABh, °सराशना S₂ 14c वसाना] S₃Bh(em.?), वशाना S₂ • °किञ्जल्क°] S₂Bh, °किजल्क° S₃ (unmetrical) 15b °स्याधाय] S₁^{pc}RBh, °स्याध्याय S₂^{ac}S₃ 16a देवी] S₂ABh, देवी S₃ 16b च पीडितम्] S₂S₃Bh, निपीत्य च S₁ 16c संहृष्टा] S₂S₃RBh, सयुक्ता S₁ (unmetrical) 16d ममाव्यये] S₁S₂^{pc}S₃RABh, समाप्यते S₂^{ac} 17b °विवर्जिता] S₂RA₃A₄Bh, °विवर्जिता S₃

कौशिकीति च नाम्ना त्वं ख्यातिं लोके गमिष्यसि ।
 अन्यैश्च नामभिः स्नाद्यैर्गुणकर्माभिसंश्रयैः ॥ १८ ॥
 तव भक्त्या स्मरिष्यन्ति ये ऽतिदुर्गेषु संस्थिताः ।
 दुर्गाणि ते तरिष्यन्ति त्वत्प्रसादाद्वरानने ॥ १९ ॥
 वरा वरेण्या वरदा दुर्गा सर्वार्थसाधनी ।
 इत्थं त्वां नामभिर्दिव्यैः स्तोष्यन्ति मुनयः सदा ॥ २० ॥
 जप्यैः प्रणतिभिर्होमैरुपहारैः पृथग्विधैः ।
 प्राणिनः पूजयिष्यन्ति भवन्तीं भुवि सर्वदा ॥ २१ ॥
 सिंहयुक्तं महद्दिव्यं रथमादित्यवर्चसम् ।
 ससर्जं सपताकं च किङ्किणीजालमण्डितम् ।
 विन्ध्यं गिरिवरं चास्या निवासाय समादिशत् ॥ २२ ॥
 एवमुक्ता तदा देवी प्रणम्य भुवनेश्वरीम् ।
 आरुरोह रथं दिव्यं कार्तस्वनमयं शुभम् ॥ २३ ॥
 व्योमगेन रथेनाथ नानारत्नांशुमालिना ।
 जगामाशु ततो विन्ध्यं नानाद्रुमलताचितम् ॥ २४ ॥

18a कौशिकीति] कौशीकीति R **18d** °कर्माभि०] R^{ac}, °कर्मभिः R^{pc} (unmetrical) **19a** भ-
 क्त्वा] रक्ताः R **19b** °दुर्गेषु संस्थिताः] °दुग्धेषु संस्थिता R **19c** दुर्गाणि ते तरिष्यन्ति] अङ्गाणि
 ते हरिष्यन्ति R **19d** °त्प्रसादाद्] °त्प्रसीदात् R **20b** दुर्गां] दुग्धा R • °साधनी] °सा-
 धिनी R **20c** इत्थं] इदं R **22a** °युक्तं महद्दिव्यं] °युक्तां महद्दिव्यं R **22c** ससर्जं सपताकं]
 सासृजत्सपताकाञ् R **23b** भुवने०] भुवणं R **23d** °स्वनमयं शुभम्] °स्वरविभूषितम् R **24b**
 °मालिना] °भानिना R

18b ख्यातिं] A₃A₇, क्षाति A₄ **18cd**] om. A **19a** भक्त्वा] भक्ताः A₃A₇, भक्ता A₄ **21a**
 जप्यैः] A₃A₄, जप्यै A₇ • प्रणतिभिर्] प्रणामैस्तथा A (unmetrical) **21d** भवन्तीं] भवतीं A
22a महद्दिव्यं] महादिव्यं A **22c** ससर्जं स०] सासृजत्स० A₄A₇, सासृज A₃ (unmetrical) **23d**
 कार्तस्वनं] कार्तस्वरं A **24**] om. A

18(←a¹-d⁸→) S₁ **19**(←a¹-b⁷) S₁ **20**(b³)(c²-d⁸→) S₁ **21**(←a¹-d⁸→) S₁ **22**(←a¹-d⁶)
 S₁ **23**(b³)(b⁴-d⁸→) S₁ **24**(←a¹-d⁸→) S₁, (b³) S₂

18b ख्यातिं लोके] S₂S₃RA₃A₇, लोके ख्यातिं Bh (conj.?) **19a** भक्त्वा] S₂, भक्ता S₃, भक्ताः Bh
19b संस्थिताः] ABh, - °ता+ :+ S₁, संस्थिता S₂S₃ **19c** तरिष्यन्ति] S₂S₃ABh, तरिष्यन्ति
 S₁ **19d** °त्प्रसादाद्] S₂S₃ABh, °त्प्रसादा S₁ **20ab** वरा वरेण्या वरदा दुर्गां] S₂(S₃)(R)ABh,
 वरेण्या वरदा दुर्गां वरा S₁ **20a** वरदा] S₂RABh, वरया S₃ **21a** जप्यैः] RA₃A₄, जापैः S₂Bh,
 जपै+ :+ S₃ (or जा०) **21d** भवन्तीं] S₂S₃R, भवतीं Bh **22a** महद्दिव्यं] S₂S₃, ततो देवी Bh
 (conj.) **22ef** चास्या नि०] RABh, चास्य नि० S₁, चास्यान्नि० S₂S₃ **22f** समादिशत्] S₂S₃R
 ABh, समादिशत् S₁ **23a** Before this Bh adds सनत्कुमार उवाच । • एवमुक्ता] S₁S₂^{pc}S₃RA,
 एवमुक्ता S₂^{ac}, सैवमुक्ता Bh (conj.) **23b** प्रणम्य] S₂S₃^{pc}RABh, प्रणम्य (प्रण) S₃ **23d** कार्तस्वनं]
 S₂S₃, कार्तस्वरं Bh **24c** विन्ध्यं] S₂^{pc}S₃RBh, नि(त्यं) S₂^{ac} **24d** °द्रुमं] S₂S₃^{pc}RBh, °द्रु०
 S₃^{ac} (unmetrical) • °लताचितम्] S₂S₃R, °लतान्वितम् Bh (conj.?)

विहङ्गविरुतैर्विन्ध्यः स्वागतेनेव कौशिकीम् ।
 अपूजयदमेयां तां तत्र प्राप्तां तदानघाम् ॥ २५ ॥
 वारिभिर्विमलैः शीतैर्निर्झरोदकनिःसृतैः ।
 सपुष्पनिकरैः पुण्यैरर्घं चास्यै ददन्निव ॥ २६ ॥
 अथ मृगपतिनागत्रस्तपर्यन्तनागं
 चकितहरिणयूथक्षुण्णदर्भाङ्कुराग्रम् ।
 वरमहिषविषाणच्छिन्नगुल्मावतानं
 गिरिवरमभिरम्यं कौशिकी साभ्यपश्यत् ॥ २७ ॥
 व्यरोचयत सा देवी वासाय शिखरं गिरेः ।
 उत्फुल्लपादपालीनविहङ्गगणनादितम् ॥ २८ ॥
 निर्झरोदकसम्पर्कहरितोपलशाड्वलम् ।
 नानाद्रुमलतापुष्पसुरभीकृतमारुतम् ॥ २९ ॥

25b °तेनेव] °तेनेव R 25d °दानघाम्] °दा नराम् R 26b °निःसृतैः] °पादपैः R 26d °रर्घं] °वर्षर्ज्ज R • ददन्निव] ददाति च R 27a °नागं] °ना+त्र+ R • °नागम्] °नाशं R 27b °यूथं] °चूथं R^{PC}, °चूथं R^{AC} 27c वरं] वनं R • °विषाणं] °विशालं R 27d °मभिरम्यं] °मतिरम्यं R • साभ्यं] शोभ्यं R 28c °पालीनं] °पानीलं R 28d °गणं] °भृशं R 29b °शाड्वलम्] °शाद्वलं R

25a °विरुतैर्विन्ध्यः] °विकलैर्विन्ध्यं A₁, °विकलेविन्ध्यं A₃, °विकनेद्विन्ध्यं A₇ 25b स्वागतेनेव] आगतो नह A • कौशिकीम्] A₃, कौशिकी A₄A₇ 25d °दानघाम्] °दा उमां A 26a-27b] om. A 27c वरं] बलं A • °विषाणं] A₃A₄, °विशालं A₇ • °गुल्मावतानम्] °गुल्मं { °न्मं A₇ (unmetrical) } लतानां A 27d °मभिरम्यं] °मतिरम्यं A • साभ्यं] साव्यं A 28a व्यरोचयत सा] व्यरोचयतदा A 28b गिरेः] A₃A₄, गिरिः A₇ 28c उत्फुल्लं] तत्फुल्लं A 29ab] om. A

25(←a¹-d²) S₁ 26(c³-c⁴)(c⁵-d⁸→) S₁ 27(←a¹-d¹⁵→) S₁, (a¹²) S₂ 28(←a¹-b²) S₁ 29(a³-d⁸→) S₁

25a विरुतैर्] S₂RBh, विरुते S₃ 25b °तेनेव] conj. Bh, °तेनेह S₂S₃ 25d प्राप्तां तदानघां] S₂S₃Bh, प्राप्तानयानघा S₁ 26ab शीतैर्निर्झरोदकं] R, शीते निर्झरोदकं S₁, शीतैर्निर्झरोदकं S₂ S₃, शीतैर्निर्झरोदरं Bh (conj.) 26b °निःसृतैः] em. Bh (silently), °निःसृतैः S₁^{PC}, °निःसृतैः S₂S₃ (unmetrical) 26d °रर्घं] S₂Bh, °र(घ्येघै)घञ् S₃ • °स्यै] RBh(em.?), °स्मै S₂ S₃ 27a °नागं] S₂^{PC}S₃, °नागं S₂^{PC}Bh 27b °क्षुण्णं] S₂RBh, °क्षुण्णं S₃ • °दर्भाङ्कुरां] RBh(em.?), °दर्भाङ्कुरां S₂S₃ 27d °मभिरम्यं] S₂^{PC}S₃, °मविरम्यं S₂^{AC}, °मतिरम्यं Bh 28b °रं गिरेः] S₂S₃RA₃A₄Bh, °रङ्गिरौ S₁ 28c उत्फुल्लं] S₁S₂S₃^{PC}RBh, ((त))उत्फुल्लं S₃ 28d °नादितम्] S₂S₃RA₃Bh, °वादितम् S₁ 29a निर्झरो] RBh(em.?), निज्झ - S₁, निज्झरो S₂S₃ 29b °शाड्वलम्] S₂S₃, °शाद्वलम् Bh (em.?)

तुहिननिकरशीतैर्निर्झराम्बुप्रवाहैः

निचितपृथुनितम्बोत्तुङ्गपर्यन्तसानुम् ।

गिरिवरशिखरं तत्साध्युवासाथ देवी

कुसुमिततरुशाखास्त्रिष्टमत्तद्विरेफम् ॥ ३० ॥

य इमं पठते नित्यं शृणुयाद्वा समाहितः ।

कौशिक्याः सम्भवं सम्यक्स याति परमां गतिम् ॥ ३१ ॥

स्कन्दपुराणे ऽष्टपञ्चाशो ऽध्यायः ॥ ५८ ॥

30a °निकर°] °किरण° R 30b °म्बोत्तुङ्ग] °म्बोत्तुङ्ग° R • °सानुम्] °सात्व° R 30d कुसु-
मित°] कुसमित° R • °शाखास्त्रिष्ट°] °शाखाग्निष्ट° R 31c कौशिक्याः] शौशिक्याः R Col.
इति स्कन्दपुराणे रेवाखण्डे कौशिकीसम्भवो नामाष्टपञ्चाशत्तमो ध्यायः R

30ab] om. A 30d कुसुमित°] A₃, कुशुमित° A₇, कुशुमित° A₄ • °शाखा°] A₇, °शाखां
A₃A₄ • °स्त्रिष्ट°] दिष्ट° A₃A₄, °दष्ट° A₇ 31a इमं] A₇, इदं A₃A₄ 31c कौशिक्याः] A₃A₄,
कौशिक्या A₇ Col. इति {इति श्री° A₃ (° in manuscript)} कौशिकीसम्भवो नामाष्टपञ्चाशत्तमो ध्यायः
A (A₃ adds ५८)

30(←a¹-d¹⁵→) S₁ 31(←a¹-b³, Col.→) S₁, (b⁵-c²)(c³-c⁶) S₂

30a °तैर्निर्झरा°] S₃RBh(em.?), °तैः निज्झरा° S₂ 30b °पृथु°] S₂^{pc}S₃RBh, °पृथुं S₂^{ac} •
°म्बोत्तुङ्ग°] S₃Bh(em.?), °म्बोत्तुङ्ग° S₂ • °पर्यन्त°] S₂^{pc}S₃RBh, °पर्यान्त° S₂^{ac} 30c °व-
र°] S₂S₃^{pc}RABh, °वर(न्त)° S₃ • देवी] S₂^{pc}RABh, देवीम् S₂^{ac}S₃ 30d °मत्त°] S₂RABh,
°मन्त° S₃ 31a इमं] S₂RA₇, इमां S₃, इदं Bh 31c कौशिक्याः] A₃A₄Bh, कौशिक्या S₁S₃,
ऽ ऽ ऽ S₂ (last akṣara has subscript य) • सम्भवं] S₁S₃RABh, (सम्भव) S₂ (upper parts lost)
• सम्यक्] S₁RABh, सम्य S₂S₃ 31d °मां गतिम्] S₁^{pc}S₂S₃RABh, °माङ्गितिम् S₁^{ac} Col.
स्कन्दपुराणमष्टपञ्चाशो ध्यायः ॥ ○ S₂, स्कन्दपुराणे ॥ ५८ (in letter numerals) S₃, इति स्कन्दपुराणे
कौशिकीसम्भवो नाम अष्टपञ्चाशत्तमो ध्यायः Bh

एकोनषष्टितमो ऽध्यायः ।

सनत्कुमार उवाच ।

ततस्तां कौशिकीं तत्र प्रस्थाप्य हिमवत्सुता ।
 विरेमे तपसस्तीव्रात्सखौ च विधिवत्तदा ॥ १ ॥
 वसाना वाससी शुक्ले दिव्यस्रगनुलेपना ।
 पार्श्वस्थमथ संवीक्ष्य प्रोवाच वरदास्मि ते ॥ २ ॥
 एवमुक्तवतीं देवीं शिखरं मूर्तिमत्तदा ।
 प्रणिपत्य वरं वव्रे मयि सांनिध्यमस्तु ते ॥ ३ ॥
 नाम चैव मम ख्यातिं तव नाम्नाभिलक्षितम् ।
 यातु लोकेषु सर्वेषु त्वत्प्रसादान्महेश्वरि ॥ ४ ॥
 अग्निश्च वरदां वव्रे मा गाः कोपं मयीश्वरि ।
 सदापुष्पफलत्वं च वृक्षास्तां तत्र वव्रिरे ॥ ५ ॥

1b प्रस्थाप्य] संस्थाप्य R 1cd °स्तीव्रात्सखौ] °स्तीव्रा सखौ R^{ac}, °स्तीव्रां साखौ R^{pc} 2a शुक्ले] शुभ्रे R 2c °स्थमथ सं°] °स्थामचलम् R 4a मम ख्यातिं] ममाख्यातिं R 5d वृक्षास्तां त°] वृक्षांस्तांस्त° R

1b प्रस्थाप्य] संस्थाप्य A 1cd] om. A 2a शुक्ले] शुभ्रे A 2b °स्रगनु°] °गन्धानु° A 2c °मथ सं°] °मचलं A 3b शिखरं मूर्तिमत्तदा] शिखरी{°री A₇} मूर्तिमांस्तदा A 4a नाम चैव] नास्वचिरं A₃ (unmetrical), अशुभं यत् A₃A₇ • मम ख्यातिं] समाख्यातं A 5a वरदां वव्रे] वरदा{°दो A₄}स्माकं A 5b गाः] A₃A₄, गात् A₇ • मयीश्वरि] महेश्वरि A 5d वृक्षास्तां त°] A₄, वृक्षांस्तां त° A₃, वृक्षान्तान्त° A₇ • वव्रिरे] A₃A₇, वव्रिरे A₄

Manuscripts available for this chapter: S₁ (up to 3b⁷; f. 93 lost) photo 8.30b (f. 92^v); S₂ exposure 77a (f. 84^v); S₃ f. 91^v-92^f; R f. 110^f-110^v; A₃ f. 63^f-63^v; A₄ f. 91^f; A₇ f. 90^f-90^v
 1(←speaker indication syll. 1-d⁸→) S₁ 2(←a¹-d¹)(d⁴-d⁵)(d⁶)(d⁷) S₁ 3(b⁴, b⁷)(b⁸-d⁸→) S₁

2a शुक्ले] S₂^{pc}S₃Bh, शुक्ला S₂^{ac} 2b दिव्य°] S₂S₃^{pc}RABh, (द्वि)दिव्य° S₃ 2c °स्थमथ सं°] S₃, °स्थमथ स S₂ (tops lost), °स्थं पवंतं Bh (conj.) 2d वर°] S₁S₂^{pc}S₃RABh, वरां S₂^{ac} (unmetrical) 3a °वतीं देवीं] S₂S₃RABh, °वती देवी S₁ 3b शिखरं] S₁R, शिखरी S₂S₃, शिखरी Bh • °मत्तदा] S₂S₃R, °म(त्) S₁, °मान्तदा Bh 3d सांनिध्य°] RABh, सान्ने-
 छ° S₂S₃ 4b नाम्नाभि°] RA, नामाभि° S₂S₃Bh 4c यातु] RABh, सा तु+र+ S₂, सा तु S₃ 5b गाः] RA₃A₄Bh, गात् S₂S₃ • मयीश्वरि] S₂S₃^{pc}RABh, मयिश्वरि S₃^{ac} 5d वृक्षास्तां] A₄Bh(em.?), वृक्षास्ता S₂S₃ • वव्रिरे] S₂RA₃A₇Bh, वचिरे S₃ (unmetrical)

सुप्रसन्ना भवास्माकं त्वयि भक्तिश्च नो ऽस्त्विति ।
 ततस्तां वव्रिरे देवीं सर्वाश्च परिचारकाः ॥ ६ ॥
 उपास्यमाना बह्वीभिर्देवताभिर्गिरीन्द्रजा ।
 अभिभूयान्यतेजांसि भानवीव बभौ प्रभा ॥ ७ ॥
 हृदये ऽपि स्थिता पत्युः पतौ हृदयसंस्थिते ।
 सा वै गिरीन्द्रतनया विमुक्तास्मीत्यमन्यत ॥ ८ ॥
 अथ सा तेजसां धाम पतिं सर्वजगत्पतिम् ।
 वरदा वरदं द्रष्टुं गमनायोपचक्रमे ॥ ९ ॥
 नमस्कृता तद्वनदेवताभिः प्रदक्षिणीकृत्य समिद्धमग्निम् ।
 ऋषींस्ततो वन्द्यतमाभिवन्द्य जनं च तेषां प्रतिपूज्य पूज्या ॥ १० ॥
 उत्पपात ततो व्योम सा सार्धं सोमनन्दिना ।
 सिंहेनेव जगद्धात्री गणैः परिजनेन च ॥ ११ ॥

6c वव्रिरे] वव्रिरे R 6d सर्वाश्च परिचारकाः] सर्वाश्च परिचारिकाः R 7a °स्यमाना] °स्यमानो R 7c अभि°] अति° R 7d भानवीव बभौ प्रभा] भालवीच्च ददौ प्रभाम् R 8ab पत्युः पतौ] भर्तुः पत्यौ A₃A₄ 8cd] om. A 9a तेजसां धाम] तेजसा R 9c वरदं] R^{PC}; वर(ङ्ग)दं R 10a तद्वन°] सा वन° R 10cd] ऋषींस्तदा वन्द्यजनञ्च तेषां सर्वं पयाताः प्रतिपूज्य देवीम् R 11b सा] मा R 11cd] ताराभिः सोमलेखेव गणवृन्देच्च सावृता R

6c-7b] om. A 7c °भूयान्य°] °भूया{°पा° A₄}थ A 7d भानवीव बभौ प्रभा] भवानी च ददौ प्रभां A± 8ab] om. A₇ 8a हृदये ऽपि] कृतं यो{°पो A₄} पि A₃A₄ 8ab पत्युः पतौ] भर्तुः पत्यौ A₃A₄ 8cd] om. A 9a तेजसां धाम] तेजसन्नाम A₃A₄, तेजसन्नाम A₇ (unmetrical) 9c वरदं] च वरं A • द्रष्टुं] दृष्टं A₃A₄, द्रष्टुं A₇ 10a तद्वन°] सा वर° A 10b समिद्ध°] ससिद्ध° A 10cd] om. A 11b सार्धं] A₃A₇, सार्द्धं A₄ 11c सिंहेनेव] सिंहेने{°णै° A₇}व A 11d परिजनेन च] सर्वे{°वै° A₄}विभूषिता{°ताः A₇} A

6c ततस्तां वव्रिरे देवीं] S₂Bh, तत्रस्तां वव्रिरे देवी S₃ 6d °चारकाः] S₂^{PC}, °चारका S₂^{AC}S₃, °चारिकाः Bh (conj.) 7ab °भिर्देवताभिर्] S₂RBh, भि देवताभि S₃ 7b °रीन्द्रजा] RBh(em.?), °रीन्द्रजाम् S₂, °रीन्द्रजां S₃ 7d भानवीव] conj. Bh, भानवी वि° S₂S₃ 8a पत्युः] S₂Bh, पत्यु S₃ 8b पतौ] S₂S₃, पत्यौ Bh • °संस्थिते] RA₃A₄Bh, °संस्थिते S₂, °संस्थिते{°तौ S₃^{AC}} S₃ 8c सा वै] RBh(conj.?), शर्वे S₂, सर्वे S₃ • गिरीन्द्र°] S₂RBh, गिरिन्द्र° S₃ 8d विमुक्ता°] S₂S₃R (or °यु° in R), वियुक्ता° Bh (conj.) 9a तेजसां] S₂Bh, तेजसा S₃ • धाम] RBh(em.), धाम S₂S₃ 9b सर्व°] S₂RABh, सर्व° S₃ 9c वरदं] S₂^{PC}S₃R^{PC}Bh, वरं दन् S₂^{AC} • द्रष्टुं] S₂RBh, द्रष्टुं S₃ 10a °स्कृता तद्वन°] conj. Bh (silently), °स्कृताद्वन° S₂S₃ (unmetrical; an insertion mark after ता in S₂, an akṣara i.m. possibly lost) • °देवताभिः] S₂RABh, °देवताभि S₃ 10b °मगिनम्] S₂RABh, °मगिन S₃ 10c ऋषींस्त°] RBh(conj.?), ऋषिस्त° S₂S₃ • °भिवन्द्य] conj. Bh (silently), °भिनन्द्य S₂S₃ 10d पूज्या] conj., पूज्य S₂S₃, पूज्यम् Bh (em.?) 11b सार्धं] S₂RA₃A₇Bh, सार्द्धं S₃ 11c सिंहेनेव] S₂, सिंहेनेव S₃, सिंहेन च Bh (conj.)

वियति जलदवृन्दान्विक्षिपन्ती स्वधाम्ना
 हिमजलकणशीतैर्वीज्यमाना मरुद्भिः ।
 गिरिवरतनया सा पत्युरेव स्मरन्ती
 मदनदहनमूर्तेराशु पार्श्वं जगाम ॥ १२ ॥

स्कन्दपुराणे एकोनषष्टितमो ऽध्यायः ॥ ५९ ॥

12a वियति] विजयति R (unmetrical) • °न्विक्षिपन्ती] °न्निक्षिपन्ती R 12b °कण°] +किरण+ R (unmetrical) 12d पार्श्वं] पार्श्वान् R Col. इति स्कन्दपुराणे रेवाखण्डे गौरीगमनो नाम उनषष्टितमो ध्यायः R

12a] वि{र° A₃A₄}जयति जलद{जल° A₄}विन्द{°बिंदु A₃A₄} निक्षिपन्ती स्वधाम्नो A (A₃A₇ unmetrical) 12b] हिमजन{°जेन° A₃, °जेल° A₄}कलशीतै{°सीतै° A₇, °सितै° A₄}वीक्ष्य{°क्ष° A₄A₇}माणा मरुतिः{°भिदः A₃} A (unmetrical) 12c गिरिवर°] A₄A₇, हिमगिरि° A₃ 12d °मूर्तेराशु] °हर्त्तेराशु A₇, °हं° A₃}त्रेवासु A₃A₄ • पार्श्वं] पारं A₃, परं A₄A₇ Col. इति कौशिकीगमनो नाम ऊनषष्टितमो ध्यायः A± (A₃ adds ५९)

12a जलद°] S₃RA₃A₇Bh, जलुद° S₂ 12b °तैर्वीज्यमाना] RBh(em.?), °तैर्वीज्यमाना S₂, °तै वीजमाना S₃ 12c °तनया] S₃RABh, °तया S₂ (unmetrical) Col. स्कन्दपुराणे ऊनषष्टितमो ध्यायः ॥ ⊙ S₂, ⊙ ॥ स्कन्दपुरा नामाध्यायः ॥ ⊙ S₃, इति स्कन्दपुराणे ऊनषष्टितमो ध्यायः Bh

षष्ठितमो ऽध्यायः ।

अथासौ ब्रह्मणः पुत्रं व्यासः प्राह कृताञ्जलिः ।
 किमर्थं कौशिकी विन्ध्यं देव्या सम्प्रेषिता तदा ॥ १ ॥
 एवमुक्तस्तदा धीमान्व्यासेन ब्रह्मणः सुतः ।
 यथावृत्तं पुरा सर्वमाख्यातुमुपचक्रमे ॥ २ ॥
 आरिराधयिषुर्देवीं विन्ध्यस्तेपे पुरा तपः ।
 ततस्तुष्टाब्रवीद्विन्ध्यं पार्वती वरदास्मि ते ॥ ३ ॥
 मयि वासो ऽस्तु ते नित्यमेवमादित्यरोधनः ।
 वव्रे गिरीन्द्रतनयां प्राह सा च तथास्त्विति ॥ ४ ॥
 स्वतनुं सा द्विधाभूतामग्नेर्दीप्तां शिखामिव ।
 दाहाय दानवेन्द्राणां प्राहिणोत्कौशिकीमतः ॥ ५ ॥

1a Before this R adds सनत्कुमार उवाच । 3c °द्विन्ध्यं] °द्विन्ध्य R 4ab °त्यमेवमा°] °त्यं वरमा° R 4d तथा°] तदा° R 5ab द्विधाभूतामग्नेर्दीप्तां] द्विविधा कृत्वा अग्निर्दी(प्त°) R (unmetrical) 5c दानवेन्द्राणां] दानवानाञ्च R 5d °कीमतः] °कीङ्किरि R

1a Before this A adds सनत्कुमार उवाच । • ब्रह्मणः] A₃A₇, ब्राह्मणः A₄ 1c विन्ध्यं] A₃A₇, विन्ध्यं A₄ 3ab] om. A 4ab °त्यमेवमादित्यरोधनः] °त्यं वरदा दिवि बोधनं {मे यदि A₇} A 4c गिरीन्द्र°] A₃A₄, गिरिन्द्र° A₇ 5a स्वतनुं] सुतनुं A 5c दानवेन्द्राणां] दानवा {°रा° A₃}णां {°नां A₄} च A 5d प्राहिणोत्] A₃A₄, प्राहिणो A₇ • °कीमतः] °कीं ततः A

Manuscripts available for this chapter: S₁ (from 22b³ up to 104b⁸; f. 93 and 96 lost) photos 1.8a (f. 94^f), 1.7b (f. 94^v), 1.16b (f. 95^f) and 1.17a (f. 95^v); S₂ exposures 77a (f. 84^v), 77b (f. 85^f), 78a (f. 85^v), 78b (f. 86^f), 79a (f. 86^v), 79b (f. 87^f), 80a (f. 87^v) and 80b (f. 88^f); S₃ f. 92^f–95^v; R f. 110^v–114^f; A₃ f. 63^v–65^v; A₄ f. 91^f–94^f; A₇ f. 90^v–93^v.
 2(b⁷) S₂ 4(c²) S₂

1a Before this S₂ and S₃ adds व्यास उवाच ।, and Bh सूत उवाच । (conj.) • ब्रह्मणः] S₂RA₃A₇Bh, ब्राह्मण+ : S₃ • पुत्रं] S₂^{pc}RABh, पुत्रां S₂^{ac}, पुत्र S₃ 1b व्यासः] RABh, व्यास S₂S₃ • °ताञ्जलिः] RABh, °ताञ्जलि S₂S₃ 1c किमर्थं] S₂^{pc}S₃RABh, किर्थं S₂^{ac} (unmetrical) • विन्ध्यं] S₂RA₃A₇Bh, विन्ध्यं S₃ 1d सम्प्रेषिता] S₂RABh, सम्प्रेषिता S₃ 2a °मुक्तास्त°] S₂RABh, °मुक्तास्त° S₃ 2c °वृत्तं] S₂RABh, °वृत्तं S₃ 3a आरिराधयिषुर्] S₂^{pc}RBh, अरिराधयिषुर् S₂^{ac}, अरिराधयिषु S₃ (unmetrical) 3c ततस्] S₂RABh, तत S₃ 4c गिरीन्द्र°] S₂RA₃A₄Bh, गिरिन्द्र° S₃ 4d तथा°] S₂S₃^{pc}ABh, (स)तथा° S₃ 5a स्वतनुं] S₂RBh, स्वतनु S₃ (unmetrical) • द्विधा°] ABh, द्विधी° S₂S₃ 5b °मग्नेर्] S₂ABh, °मग्ने S₃ 5c दानवेन्द्राणां] S₃Bh(em.?), दानवेन्द्राणा S₂ (anusvāra possibly lost) 5d प्राहिणोत्] RA₃A₄Bh, प्राहिणो S₂S₃

अथ तं ब्रह्मणः सूनुमुवाच मुनिसत्तमः ।
 गिरिर्विन्ध्यो महाप्राज्ञ कथमादित्यरोधनः ॥ ६ ॥
 सनत्कुमारः प्रोवाच पृष्टो व्यासेन धीमता ।
 शृणु यस्माद्भूद्विन्ध्यो गिरिरादित्यरोधनः ॥ ७ ॥
 पुरा विन्ध्यो ऽब्रवीत्सूर्यं कस्मात्त्वं न करोषि माम् ।
 प्रदक्षिणं यथा मेरुं का ते ऽवज्ञा मयि प्रभो ॥ ८ ॥
 प्रत्याख्यातः स सूर्येण विन्ध्यो गिरिरवर्धत ।
 रुद्धा तस्य स्थितो मार्गं तस्मादादित्यरोधनः ॥ ९ ॥
 नष्टालोके ततो लोके देवाः संविग्नचेतसः ।
 अगस्त्यमुपसंगम्य वाक्यमूचुः समाहिताः ॥ १० ॥
 सवितुर्मार्गमावृत्य गिरिर्विन्ध्यो व्यवस्थितः ।
 तं वारय महाप्राज्ञ गतिर्नः सर्वदा भवान् ॥ ११ ॥
 तमगस्त्यो गिरिं गत्वा प्रोवाचेत्थं महातपाः ।
 यास्यामि दक्षिणामाशां पन्थानं देहि पर्वत ॥ १२ ॥

6c °प्राज्ञ] °प्राज्ञः R 9c मार्गं] मार्गं R 9d तस्मादादित्य°] R^{PC}, तस्मादादादि° R^{ac} 10a ततो] तदा R 10c अगस्त्य°] आगस्त्य° R 12a °मगस्त्यो] °मगस्त्यो R^{PC}, °मग(म्ये) R^{ac} 12b °चेत्थं] °चेदं R 12c °माशां] °मासां R

6c °प्राज्ञ] °प्राज्ञः A 7] om. A₃ 7ab] प्रोवाच प्रष्टो{प्रवोचत्पृष्टो A₄} व्यासेन सनत्कुमारो धीमता A₄A₇ (unmetrical) 7c Before this A₄ adds सनत्कुमार उवाच । • शृणु] A₄, शृणु A₇ 8a पुरा] A₃, पुर A₄, पुरा A₇ 8b कस्मात्त्वं न] किमव{किम° A₇ (unmetrical)}ज्ञां A 8c मेरुं] मेरुं A 8d का ते ऽवज्ञा मयि] कालेनाज्ञामपि A₃, कालेन याहि मे A₄A₇ (unmetrical) • After this A adds 2 pādas reading सो{प्रो° A₄}वाच च तदा विन्ध्यं मेवं कर्तुं न शक्यते । ± 9c रुद्धा तस्य स्थितो मार्गं] रुद्धा{रुद्ध° A₄, रुद्ध° A₇}स्तस्यास्थितो मार्गं A 10a-11d] om. A 12ab] अगस्त्यः सुमहातेजास्तत्रागत्याब्रवीद्वचः A₃, om. A₄A₇

10(d³) S₃

6a ब्रह्मणः] S₂RABh, ब्रह्मण S₃ 6c गिरिर्] S₂^{PC}RABh, गिरि S₂^{ac}S₃ • °प्राज्ञ] em. Bh (silently), °प्राज्ञः S₂S₃ 7a °त्कुमारः] RBh(em.?), °त्कुमार S₂, °त्कुमार उ । S₃ (unmetrical) 7c यस्माद्भूद्विन्ध्यो] S₂RA₄A₇Bh, यस्माद्भू विन्ध्यो{°न्दो S₃^{ac}} S₃ (unmetrical) 8a पुरा] S₃RA₃Bh, पूरा S₂ 8d का ते] RBh(conj.?), हा ते S₂^{ac}S₃, हा तेर् S₂^{PC} • प्रभो] S₃RABh, प्रभोः S₂ • After this Bh adds 2 pādas reading स उवाच तदा विन्ध्यं नैवं कर्तुं हि शक्यते । (conj.?) 9c रुद्धा] S₂S₃R, रुद्धा Bh (typo?) • मार्गं] em. Bh (silently), मार्गस् S₂S₃ 10d °मूचुः] S₂^{PC}RBh, °मूचु S₂^{ac} (unmetrical), (°म)च S₃ (bottoms lost, unmetrical) • समाहिताः] S₂RBh, समाहिता S₃ 11a सवितुर्] S₂RBh, सवितु S₃ (unmetrical) 11b गिरिर्] S₂^{PC}RBh, गिरि S₂^{ac}S₃ 11c वारय] S₂^{PC}S₃RBh, वारया S₂^{ac} 11d भवान्] S₃RBh(em.?), भवाम् S₂ 12a तमगस्त्यो] em. (cf. R^{PC}), तस्यागस्त्यो S₂, तस्यागत्यो S₃, ततो गस्त्यो Bh (conj.) • गिरिं] S₂RBh, गिरि S₃ (unmetrical) 12b °तपाः] RBh(em.?), °तपो+ः S₂, °तपा S₃ 12d पर्वत] S₂^{PC}RABh, पर्वतः S₂^{ac}S₃

यावत्प्रतिनिवर्तेयं तावच्च स्थातुमर्हसि ।
 ततः प्रभृति चैवेह नाभूदागमनं मुनेः ॥ १३ ॥
 अथ पप्रच्छ तं व्यासः पितामहसुतं प्रभुम् ।
 कौशिकी प्रहिता विन्ध्यं दानवानां विनाशने ॥ १४ ॥
 के ते कस्य किमर्थं वा कौशिक्या दानवा हताः ।
 एतत्सर्वं समासेन प्रश्नं मे वक्तुमर्हसि ॥ १५ ॥
 पितामहसुतो धीमान्व्यासेनैवं प्रचोदितः ।
 प्रश्नमेतं समासेन व्याख्यातुमुपचक्रमे ॥ १६ ॥
 देवासुरे पुरातीते संयुगे परमाद्भुते ।
 सुन्दो निसुन्दश्च सुतौ निसुम्भस्य बभूवतुः ॥ १७ ॥
 हतान्निशाम्य तौ बन्धून्सुरैः सर्वान्महाहवे
 देवान्प्रति सुसंकुद्धौ गर्जन्तौ गोवृषाविव ॥ १८ ॥
 सिंहाविव महासत्त्वौ हृतदंष्ट्रानखायुधौ ।
 श्वसन्तौ सविषावुग्रौ भग्नदंष्ट्राविवोरगौ ॥ १९ ॥

13d ना°] मा° R 14a अथ पप्रच्छ] अपर्य्यप्रच्छ° R 16b °नैवं] °नैव R 17d निसुम्भ°]
 निशुम्भ° R 18a हतान्निशाम्य] हतौ निशम्य R 18b °हवे] °युधि R 18c सुसंकुद्धौ] समंवद्वौ
 R 19b हृत°] कृत° R 19c °षावुग्रौ] °षाचुग्रौ R

13b तावच्च] A₄A₇, तावत्त्वं A₃ 13d मुनेः] A₃A₄, मुनेः A₇ 14a पप्रच्छ] A₃, पपृच्छ A₄
 A₇ • व्यासः] A₃A₇, व्यास A₄ 14b °सुतं प्रभुम्] A₃A₄, °पितं सुतं A₇ 15a के ते] कृते A
 15d-16c] om. A₄ 15d प्रश्नं] मुने A₃A₇ 16b °नैवं] A₃, °मैव A₇ 16c °मेतं] °मेन
 A₃A₇ 17c सुन्दो निसुन्द°] A₄A₇, सुचो निसुच° A₃ 17d निसुम्भ°] निशुम्भ° A₇, निसुन्द°
 A₃A₄ 18a °निशाम्य] °निशाम्य A₃A₄, °निलस्य A₇ • तौ बन्धून्] A₃, तान् बंधून् A₄, तौ बन्धू
 A₇ 19b हृतदंष्ट्रा°] कृतदंष्ट्रा° { °ष्क° A₇ } A 19c श्वसन्तौ] A₃A₇, श्वमतौ A₄ 19d °दंष्ट्रा°]
 A₃A₄, °दंष्का° A₇

14(b³-b⁴, b⁷-b⁸) S₃ 17(c⁶) S₂^{PC}

13b तावच्च] S₂RA₃A₇Bh, ताव च S₃ 13d मुनेः] S₂RA₃A₄Bh, मुने S₃ 14a पप्रच्छ] S₂A₃
 Bh, प्रपृच्छ S₃ • व्यासः] S₂^{PC}RA₃A₇Bh, व्यास S₂^{AC}S₃ 14b °सुतं प्रभुम्] RA₃A₄Bh, °सुतम्प्रभुः
 S₂, °सुत (प्रभु) S₃ 14d दानवानां] S₂S₃RA, दानावानां Bh (typo) 15c °त्सर्वं] S₂RABh,
 °त्सर्व S₃ 15d प्रश्नं] S₂R, प्रश्न S₃, मुने Bh 16b °नैवं] A₃Bh, °नैव S₂S₃ 16c °मेतं]
 S₂RBh, °मेत S₃ 17c निसुन्दश्च] S₂^{PC}RA₄A₇Bh, निसुन्दस्य S₂^{AC}S₃ 17d निसुम्भ°] S₂, निसु-
 न्द° S₃, निशुम्भ° Bh (em.?) 18a °तान्निशाम्य] S₂S₃^{PC}, °ता निशाम्य S₃^{AC}, °तान् निशम्य Bh
 • तौ] RA₃A₇Bh, तौ S₂, ता+न्+ S₃ • बन्धून्] S₂S₃^{PC}RA₃A₄Bh, बन्धू S₃^{AC} 18c देवान्]
 S₂^{PC}RABh, देवाः S₂^{AC}S₃ 19b °दंष्ट्रानखा°] S₂RBh, °दष्ट्रानखा° { °गा° S₃^{PC} } S₃ 19c श्वसन्तौ]
 S₃RA₃A₇Bh, स्वसन्तौ S₂ 19d °दंष्ट्रा°] S₂RA₃A₄Bh, °दंष्ट्रा° S₃

अशक्तौ तौ सुरैर्योद्धुं हतपक्षौ महासुरौ ।
 सुपर्णाविव संक्रुद्धौ छिन्नपक्षौ महाबलौ ॥ २० ॥
 तपस्याधाय तौ चेतो गोकर्ण प्रति जग्मतुः ।
 आरिराधयिषू देवं ब्रह्माणममितौजसौ ॥ २१ ॥
 अथोवाच ततो व्यासो गोकर्ण कथयस्व मे ।
 कस्मिन्देशे किमर्थं वा केन वोत्पादितं पुरा ॥ २२ ॥
 प्रोवाच ब्रह्मणः सूनुर्य्यासेनैवं प्रचोदितः ।
 शृणु वत्स समासेन पुण्यं गोकर्णसम्भवम् ॥ २३ ॥
 हते त्रिशिरसि त्वष्टा पुत्रे ज्यायसि वज्रिणा ।
 वृत्रं नाम पुनः पुत्रमसृजत्तपसां निधिः ॥ २४ ॥
 प्रलम्बबाहुं वृत्तास्यं पीनविस्तीर्णवक्षसम् ।
 सुस्त्रिष्टजानुं सुहनुं जलदध्वाननिस्वनम् ॥ २५ ॥
 सुक्षिप्तपार्श्वं सुकटिं दीर्घरक्तान्तलोचनम् ।
 समरे सर्वदेवानां जेतारमपराजितम् ॥ २६ ॥

21a चेतो] चेत R 21c °राधयिषू] °राधयिषुर् R 22d वोत्पादितं] चोत्पादितः R 24ab त्वष्टा पुत्रे] त्वष्टा पुत्र R 24cd] वृत्रं तमसृजत्पुत्रं तं दैत्यं तेजसान्निधिं R 25a प्रलम्बबाहुं] प्रलम्बबाहुं R 25d जलदध्वानं] जल(च)ध्वानं R (R^{pc} unmetrical) 26a सुक्षिप्तं] सक्षिप्तं R 26b °रक्तान्तं] °वक्रान्तं R

20ab] om. A 21a तपस्याधाय तौ चेतो] तपस्य{तपश्यं° A₄, न पश्यं° A₃}न्तौ यतौ चोभौ A 21c-28b] om. A

21(a¹-a³)(a⁴)S₂ 22(←a¹-b²)(b³, d¹-d²)(d³, d⁷)S₁ 23(c¹-c²)(c³)(c⁴)(c⁵)S₂ 24(d⁶-d⁸→)S₁ 25(←a¹-b⁸)S₁ 26(a²-a³)S₁, (a⁸)S₂

20a सुरैः] S₂RBh, सुरैः S₃ 20c सुपर्णां] S₂RABh, सुपर्णां S₃ • संक्रुद्धौ] S₂RABh, संक्रुद्धौ S₂ 21a तपस्याधाय तौ] S₂R, ऽ ऽ ऽ (धा){((°ध्या°) S₂^{ac})स तौ S₂ (bottoms lost), --- णः सुतौ Bh (conj.?) • चेतो] conj., चेतौ S₂S₃, चैतौ Bh (conj.) 21b गोकर्णं] S₂RABh, गोकर्णं S₃ • जग्मतुः] S₂S₂^{pc}RABh, जग्मतु S₂^{ac} 21c आरिराधयिषू] em. Bh (silently), आरिराधयिषुर् S₂, आरिराधयिषु S₃ (unmetrical) 22b गोकर्णं] S₂RBh, ऽ ऽ (ण) S₁ (tops lost), गोकर्णं S₃ 22c कस्मिन्] S₁S₂^{pc}S₃RBh, कस्मिन् S₂^{ac} 22d केन] S₁^{pc}S₂S₃RBh, (कान) S₁^{ac} (upper parts lost) • वोत्पादितं] S₂Bh, -त्पादितः S₁, चोत्पादितं S₃ 23a ब्रह्मणः] S₁S₂S₃R, ब्राह्मणः Bh (typo) • सूनुरं] S₂^{pc}RBh, सूत्त S₁, सूनु S₂^{ac}S₃ 23b °नैवं] S₁S₂RBh, °नैव S₃ 23d पुण्यं] S₁S₃RBh, पुण्य S₂ (tops lost) 24a त्रिं] S₂S₃RBh, त्रं S₁ 24b ज्यायसि] S₂RBh, जायसि S₁S₃ 24c वृत्रं] S₂^{pc}RBh, वृत्तं S₁, वृन्द्रं S₂^{ac}, वृ ऽ S₃^{ac}, वृत्त S₃^{pc} • पुनः] S₁, ततः S₂S₃Bh 24d °त्तपसां] em. Bh (silently), °त्तप- S₁, °त्तपसा S₂S₃ • निधिः] S₂^{ac}S₃Bh(em.), निधिं S₂^{pc} 25a वृत्तास्यं] S₂^{pc}S₃RBh, वृत्तास्यां S₂^{ac} 25b °वक्षसम्] S₂S₃R, °वक्षसन् Bh (typo) 25c °जानुं सुहनुं] S₁S₃R, °जानु सुहनु S₂ (tops lost), °जानुं सहनुं Bh (typo) 25d °दध्वानं] S₁S₃^{pc}Bh, °दग्ध्वानं S₂, °दग्ध्वानं S₃^{ac} 26a सुक्षिप्तं] S₁S₂S₃, स्वक्षं सुं Bh (conj.?) • °पार्श्वं] S₁RBh, °पार्श्व S₂ (tops lost), °पार्श्व S₃ • सुकटिं] RBh(conj.?), सुहनु S₁ (anusvāra possibly lost), सुक(टा) S₂ (tops lost), सुकटी S₃

स निर्जित्यामरान्सर्वाङ्गग्रासेन्द्रं महाद्युतिः ।
 ततो महर्षिभिः सृष्टा जृम्भिका तं समाविशत् ॥ २७ ॥
 तस्याथ जृम्भमाणस्य निर्जगाम शतक्रतुः ।
 वदनादाशु संक्षिप्य स्वां तनुं योगमायया ॥ २८ ॥
 तस्य योगबलं दृष्ट्वा वीर्यं शौर्यं च संयुगे ।
 ततो भीताः सुराः सर्वे ब्रह्माणं शरणं ययुः ॥ २९ ॥
 तान्दृष्ट्वा स तदा भीतानमरानमरद्विषः ।
 प्रोवाचासौ प्रजेशानः पद्मयोनिः पितामहः ॥ ३० ॥
 पराजितान्वो जानामि वृत्रेण रणमूर्धनि ।
 उपायं तं न पश्यामि येनासौ जीयते युधि ॥ ३१ ॥
 यास्याम सहिताः सर्वे देवं द्रष्टुमुमापतिम् ।
 विश्वेश्वरं विधातारं वरदं भक्तवत्सलम् ॥ ३२ ॥

27b जग्रासे°] जग्राहे° R 29b शौर्यं] सौव्यंञ् R 29c सर्वे] R^{ac}, सर्वैर् R^{pc} 30a भीता°] R^{pc}, om. R^{ac} (unmetrical) 30b °नमर°] °न्सुरवि° R^{ac}, °नसुरवि° R^{pc} ? (unmetrical) 30c प्रजेशानः] (प्र)जनेशानः R 31a °जितान्वो] °जिताम्बो R^{ac}, °जितान्नो R^{pc} 31c पश्यामि] जानामि R 32a यास्याम] यास्यामः R

28c वदनादाशु] वरदानात्तु A 29b शौर्यं] A₃A₄, सौव्यंञ् A₇ 29cd] om. A 30b °न-मर°] °न्सुरस° A 30c प्रजेशानः] A₃A₇, प्रजेशानं A₄ 30d पितामहः] A₃A₄, पितामह A₇ 31a °जितान्वो] °जितान्नो A₃, °जितानो A₇, °जितान्वो A₄ • जानामि] A₃A₄, जातस्य A₇ 31b वृत्रेण] A₃A₇, वृत्रेणा A₄ 31c तं न] तत्र A₃A₄, °वन्न A₇ 31d युधि] युगे A 32a यास्याम] यास्यामः A 32b द्रष्टु°] A₃, द्रष्टु° A₄, दृष्णु° A₇

28(a⁶-c⁸) S₁ 30(c³-c⁴) S₁ 31(c¹-d⁸→) S₁ 32(←a¹)(a²) S₁

27a निर्जित्या°] S₁^{pc}S₂RBh, विजित्या° S₁^{ac}, निजित्या° S₃ • °रान्सर्वाञ्] S₂S₃^{pc}RBh, °रा सर्वा S₁, °रा सर्वा S₃^{ac} 27b जग्रासे°] S₁S₂Bh, जग्राहे° S₃^{pc}, जग्रा(चे) S₃^{ac} • महाद्युतिः] S₁^{pc}S₂S₃^{ac}RBh, महाद्युति S₁^{ac}, °महाद्युतिम् S₁^{pc} 27d जृम्भिका] S₂S₃RBh, सृष्टिस्तु S₁ 28a तस्याथ] S₁S₂^{pc}S₃RBh, तस्यथ S₂^{ac} 28c °नादाशु] S₂RBh, °नादशु S₃^{ac}, °नं चाशु S₃^{pc} 28d स्वां] S₁S₂RABh, स्वा S₃ 29a °बलं दृष्ट्वा] S₁S₂RABh, °बलं { °ल° S₃^{ac} (unmetrical)} दृष्ट्वा S₃ 29b वीर्यं] S₁RABh, वीर्य° S₂S₃ • शौर्यं] S₁^{pc}S₂S₃A₃A₄Bh, शौचञ् S₁^{ac} 29c सुराः] S₁S₂^{pc}S₃^{pc}RBh, सुरा S₂^{ac}S₃^{ac} 29d ययुः] S₁S₂S₃^{pc}RBh, यय S₃^{ac} 30a तान्] S₁S₂RABh, ता S₃ 30b °रानमरद्विषः] conj., °रान्समरद्विषः S₁, °रां सु(म° S₂^{ac})रविद्विषः S₂, °रा मरविद्विषः S₃, °रान् सुरविद्विषः स्वा S₃ 30c °वाचासौ] S₁S₂RA, °वाचाशु Bh (conj.?) • प्रजेशानः] S₂^{pc}A₃A₇Bh, प्रदेशानः S₁, प्रजेशान S₂^{ac}S₃ 30d °योनिः] S₂S₃RABh, °योनि S₁ • पिता-महः] S₁^{pc}S₂^{pc}RA₃A₄Bh, पितामह S₁^{ac}S₂^{ac}S₃ 31a °जितान्वो] S₁S₃^{pc}Bh, °जितान्वो S₂S₃^{ac} • जानामि] S₁S₂^{pc}S₃^{pc}RA₃A₄Bh, जाना(पि)मि S₂, जनामि S₃^{ac} 31b वृत्रेण] S₂S₃RA₃A₇Bh, वृत्तेन S₁ 31d येनासौ] S₂S₃^{pc}RABh, येनयौ S₃^{ac} 32a सहिताः] S₂S₃RABh, सहिता S₁ 32b द्र-ष्टु°] S₁S₂RA₃Bh, द्रष्टु° S₃ 32d भक्त°] S₂S₃RABh, भक्ति° S₁ • °वत्सलम्] S₁S₂S₃^{pc}RABh, °वत्सलं S₃^{ac}

स नः प्रणामैर्भक्त्या च स्तुत्या चाराधितः प्रभुः ।
 महादेवो महायोगी शम्भुः शान्तिं विधास्यति ॥ ३३ ॥
 अथोत्तस्थुः सुराः सर्वे देवदेवं दिदृक्षुवः ।
 अपश्यन्तो विचेरुश्च महीं सोदधिपर्वताम् ॥ ३४ ॥
 अथ विष्णुर्महायोगी देवीं हिमवतः सुताम् ।
 अपश्यत्पांसुदिग्धाङ्गीमासीनां बालरूपिणीम् ॥ ३५ ॥
 लेखामिव नवामिन्दोः प्रातःसूर्यप्रभामिव ।
 हविषा हूयमानस्य तन्वीमग्नेः शिखामिव ॥ ३६ ॥
 विज्ञाय स तदा योगान्महायोगां सुरेश्वरीम् ।
 ईश्वरो जगतो विष्णुर्जिष्णुस्तुष्टाव पार्वतीम् ॥ ३७ ॥
 त्वं स्रष्टी सर्वभूतानां संहर्त्री त्वं सुरेश्वरि ।
 त्वमस्य जगतो धात्री नित्या प्रकृतिरव्यया ॥ ३८ ॥

33a स नः] स्तवैः R^{pc}, स्थवैः R^{ac} • प्रणामैः] प्राणामैः R 33c महायोगी] महायोगः R 35c
 °त्पांसुः] °त्पांसुः R 35d °रूपिणीम्] °रूपिणी R 36a नवामिः] लवामिः R 36c हूय-
 माः] (ह्र)दीप्यमाः R 37a योगान्] योगी R 37cd ईश्वरो जगतो विष्णुर्जिष्णुः] भक्त्या च जगतो
 धात्रीं विष्णुः R 38a स्रष्टी] स्रष्टा R 38b संहर्त्री] संहर्त्री R 38d नित्या] नित्यः R

33a स नः] मनः A₃A₇, नमः A₃ 34a अथोत्तः] A₃A₄, अथोत्तः A₇ 34c विचेरुश्च] विवेकाश्च
 A 34d महीं सोदधिपर्वताम्] महिमोदधिपर्वतां A₄, महि{°हिः A₇}शानं च पार्वतीं A₃A₇ 35c
 °त्पांसुः] °त्पांसुः A₃A₄, °त्पांसुः A₇ 35d बालः] स्नानः A₃A₄, स्नानः A₇ 36c-37b]
 om. A 37cd विष्णुर्जिष्णुः] धाता विष्णुः A 37d पार्वतीम्] A₃A₇, पार्वती A₄ 38a स्रष्टी]
 स्रष्टी A₃A₄, स्रष्टी A₇ 38b संहर्त्री] A₃A₇, संहर्त्री A₄ • सुरेश्वरि] A₃A₇, सुरेश्वरी A₄ 38cd
] om. A

33(c⁷)(c⁸) S₁ 34(c⁷-d⁸→) S₁ 35(←a¹-a⁶)(a⁷) S₁ 36(a⁶-a⁷) S₁ 37(d¹-d⁸→) S₁
 38(←a¹-b²)(b³) S₁

33a नः] S₂S₃A₄A₇Bh, न S₁ • °मैर्भक्त्या] RABh, °मै{°मे S₁^{ac}} भक्त्या S₁, °मैर्भक्ता S₂, °मै
 भक्ता S₃ 33c महायोगी] ABh, महा-(गी) S₁, महायोगः S₂S₃ 33d शम्भुः] S₁S₂RABh, श-
 म्भु S₃ • शान्तिं विः] S₃RABh, शान्तिं द्विः S₁ (tops lost), शातिम्बिः S₂ 34a अथोत्तस्थुः]
 S₂^{pc}RA₃A₄Bh, अथोक्तास्तु S₁, अथोत्तस्थुः S₂^{ac}S₃ • सुराः] S₁S₂^{pc}RABh, सुरा S₂^{ac}S₃ 34c विचे-
 रुश्च] S₂S₃RBh, विने-ऽ S₁ 34d महीं] RBh(em.?), मंहि S₂, मही S₃ 35b देवीं] RABh,
 देवी S₁S₃, देवीन् S₂ 35c °श्यत्पांसुः] S₂S₃, °श्यं पांसुः S₁, °श्यत् पांसुः Bh 36b °मिव]
 S₂S₃RABh, °मिवः S₁ 36c हविषा] S₁S₂RBh, हविषा S₃ 37a योगान्] S₂S₃Bh, योगा S₁
 37b °योगां] S₃RBh(em.?), °योगा S₁S₂ 37cd विष्णुर्जिः] S₂Bh, विष्णुऽ S₁, विष्णु जिः S₃
 37d पार्वतीम्] S₂^{pc}S₃RA₃A₇Bh, पार्वती S₂^{ac} 38a Before this Bh adds विष्णुरुवाच । • स्रष्टी]
 conj. Bh (silently), स्रष्टिः S₂^{ac}, स्रष्टिः S₂^{pc}S₃ 38b संहर्त्री] S₂A₃A₇Bh, ऽ-ऽ ऽ S₁ (last akṣara
 has superscript र), संहर्ती S₃ • सुरेश्वरि] S₂S₃RA₃A₇Bh, सुरेश्वरी S₁ 38c त्वमस्य जगतो
 धात्री] S₂S₃^{pc}RBh, त्वमजय्या{°स्य S₁^{ac}}स जगतो S₁, त्व(न्सु)मस्य जगतो धात्री S₃

त्वं प्रभा शर्वरी ज्योत्स्ना कीर्तिस्तुष्टिरुमा धृतिः ।
 बुद्धिर्मधा स्मृतिः प्रज्ञा सन्ध्या कान्तिः स्तुतिर्मतिः ॥ ३९ ॥
 त्वमीशा देवि देवानां गणमाता गणाम्बिका ।
 भद्रकाली महागौरी कौशिकी विन्ध्यवासिनी ॥ ४० ॥
 दुर्गा ख्यातिर्महाविद्या गायत्री त्वं सरस्वती ।
 स्वाहा स्वधा महामाया लक्ष्मी योगेश्वरेश्वरी ॥ ४१ ॥
 उल्का सती गिरेः पुत्री मैनेयी ब्रह्मचारिणी ।
 तापसी रेवती षष्ठी वरा वरसहस्रदा ॥ ४२ ॥
 कुन्दकार्मुकसारङ्गकोकिलाशोकपल्लवैः ।
 तुल्यासि दन्तभूनेत्रस्वरपाणिभिरीश्वरि ॥ ४३ ॥
 प्रमत्तोत्फुल्लसंपूर्णान्नागोत्पलनिशाकरान् ।
 विशिनक्षि सदा देवि गतिलोचनकान्तिभिः ॥ ४४ ॥

39d सन्ध्या] वन्ध्या R 40a देवि देवानां] सर्वभूतानां R 40b गणाम्बिका] गणे म्बिका R
 41a °विद्या] °दुर्गा R 41c स्वाहा स्वधा] स्वधा स्वाहा R • महामाया] R^{PC}, माया R^{AC}
 (unmetrical) 42a उल्का] उल्का R 42b मैनेयी] □ R^{AC} (unmetrical), मैनेयी R^{PC} 42d
 वरा वर°] चराचर° R 43a कुन्द°] स्कन्द° R 43d °रीश्वरि] °रीश्वरी R 44a °संपूर्णान्]
 °संफुल्ल° R 44d °लोचन°] °नील° R

39a शर्वरी] A₃A₄, सर्वरी A₇ • ज्योत्स्ना] A₃A₄, ह्योत्स्ना A₇ 39c स्मृतिः] A₃A₄, सृतिः A₇
 40ab] om. A 41ab] om. A 41d लक्ष्मी] लक्ष्मीर् A • °रेश्वरी] A₃A₄, °रेस्वरी A₇
 42ab] om. A 42d वरा वर°] चराचर° A 43ab] om. A 43c तुल्यासि] A₃A₇, तुल्या-
 सी A₄ • °भू°] A₃A₄, °भू° A₇ 43d °स्वर°] °सुरः A₇, उरुः A₄, ऊरुः A₃ • °रीश्वरि]
 A₃A₇, °रीश्वरी A₄ 44ab] om. A 44c विशिनक्षि] विलोलाक्षि{°क्षी A₃A₄} A • देवि]
 देवी A

40(d⁵-d⁸→) S₁ 41(←a¹-b⁵)(b⁶) S₁ 42(b⁵) S₁ 43(c⁵-c⁷)(c⁸-d⁸→) S₁ 44(←a¹-b⁸)(c¹-
 c⁵) S₁

39a शर्वरी] S₁S₂^{PC}RA₃A₄Bh, (भ)र्वरी S₂^{AC}, (भ)र्वरी S₃ (unmetrical) • ज्योत्स्ना] S₁S₂RA₃A₄
 Bh, जोत्स्ना S₃ 39b °स्तुष्टिरुमा] S₂S₃RABh, °तुष्टिस्तथा S₁ 39c स्मृतिः] S₁S₂^{PC}RA₃A₄Bh,
 स्मृति° S₂^{AC}S₃ 39d स्तुतिर्मतिः] S₁S₂^{PC}RABh, स्तुतिर्मति S₂^{AC}, स्तुतिर्मति S₃ (unmetrical) 40a
 देवि देवानां] S₁S₂Bh, देवदेवाना S₃ 40b गणमाता] S₁S₂RBh, गणमता S₃ (unmetrical) 41b
 सरस्वती] RBh(conj.?), ~ (र)स्वती S₁, सुरेश्वरी S₂S₃ 41d लक्ष्मी] S₁S₂S₃R, लक्ष्मीर् Bh •
 °रेश्वरी] RA₃A₄Bh, °रेश्वरा S₁S₂S₃ 42b मैनेयी] S₂S₃Bh, मैनेयी S₁ 43a °कार्मुक°] S₂S₃^{PC}R
 Bh, °कार्मुक° S₁S₃^{AC} • °सारङ्ग°] S₁S₃RBh, °शारङ्ग° S₂ 43b °पल्लवैः] S₁S₂RBh, °पल्लवैः
 S₃ (unmetrical) 43c तुल्यासि] S₁S₂^{PC}S₃RA₃A₇Bh, तुल्यास्य S₂^{AC} • दन्त°] S₁S₂^{PC}S₃^{PC}RABh,
 द(न्ध°) S₂^{AC}, द(त) S₃^{AC} • °भू°] S₁S₂^{PC}RA₃A₄Bh, °भू° S₂S₃^{AC} 43d °रीश्वरि] S₁^{PC}A₃A₇Bh,
 °रीश्वरी S₂S₃^{AC} 44a °चोत्फुल्ल°] S₂RBh, °चोत्फुल्ल° S₃ • °संपूर्णान्] conj., °पूर्णानां S₂S₃,
 °पूर्णान्तान् Bh (type of °पूर्णान्तान्?, conj.?) 44b °निशाकरान्] RBh(em.?), °निशाकराः S₂^{PC},
 °निशाकरा S₂^{AC}S₃ 44c विशिनक्षि] S₁S₂^{AC}S₃RBh, विशिषन्ति S₂^{PC}

शिरोभिर्माहिषैर्भ्रान्तरक्तपर्यन्तलोचनैः ।

नृभिः क्षितितलन्यस्तकरजानुभिरीज्यसे ॥ ४५ ॥

मत्तान्यपुष्टाकलवल्गुभाषिता द्विरेफमालासितचारुमूर्धजा ।

प्रफुल्लपुष्पस्तवकोद्गतस्तनी विराजसे कल्पलतेव पुष्पिता ॥ ४६ ॥

देवि देवीभिरनिशं भक्ताभिर्वन्द्यसे दिवि ।

ईज्यसे मुनिभिः शश्वद्गिरिजे गिरिमूर्धसु ॥ ४७ ॥

अर्च्यसे सिद्धगन्धर्वैर्गन्धपुष्पोत्करैः सदा ।

सदागतिपथप्राप्ता प्राप्त्या च स्तूयसे ऽनघे ॥ ४८ ॥

भासि सिंहं समारूढा चलत्पिङ्गलकेसरम् ।

दीप्ता प्रभेव सावित्री मेरोर्मूर्धानमास्थिता ॥ ४९ ॥

45a °माहिषैर्भ्रान्तं] °म्मानुषैर्भ्रान्तं R 45c नृभिः] त्रिभिः R 46a मत्तान्यपुष्टा°] मत्तास्यजु-
ष्टा° R • °वल्गुभाषिता] °वर्णभाषिता R 46c °कोद्गतं] °कोन्नभं° R 46d °लतेव पुष्पिता]
°नते शुचिस्मिता R 47c ईज्यसे] इज्यसे R (or ई°) 47d °मूर्धसु] °मूर्द्धनि R 48ab °वैर्ग-
न्ध°] °वैर् स्कन्द° R^{ac} (त्र corrected to न्द), °वैर् गन्ध° R^{pc} (i.m.) 48c °पथ°] °पथं R 48d
प्राप्त्या च स्तूयसे] प्रीत्या च स्व्रायसे R 49b °केसरम्] °केशरं R 49d मेरोर्] मेरो R

45ab] om. A 45c नृभिः] तिड्भिः A₃, त्विड्भि A₄, त्विभिः A₇ 45d °रीज्यसे] °रीक्षसे
A 46ab] om. A 46d विराजसे कल्पलतेव] विराजते कल्पितकर्ण° A 47a देवीभिर°] देवि
इव A₃A₄, इतिर° A₇ (unmetrical) 47b भक्ताभिर्वन्द्यसे] भक्ताभिन्नन्द्यशे{ °न्नत्यसे A₃, °लत्यसे A₄
(unmetrical)} A 47c ईज्यसे] इत्याश A₃A₄, इत्याद्यशशे A₇ (unmetrical) • °शश्वद्] त्वं च
A 47d °मूर्धसु] °मूर्द्धनि A 48a अर्च्यसे] अर्चसे A 48b °ष्पोत्करैः] A₃A₄, °ष्पोत्करै A₇
48c °पथ°] A₄A₇, °पथं A₃ 48d प्राप्त्या च] प्राप्त्याम A 49a भासि] A₃, भाषि A₄A₇ •
सिंहं] A₄A₇, सिंह° A₃ • °मारूढा] A₃, °मारुढा A₇ (unmetrical), °मारुढ A₄ 49b च-
लत्पिङ्गलकेसरम्] वसत्पिङ्गलकेशरं A 49c प्रभेव] प्रभव° A 49d मेरोर्] A₇, मेरो A₃A₄ •
°मास्थिता] °माश्रिता A₃A₄, °माश्रितः A₇

45(c¹, c³) S₁ 46(c⁷)(c⁸-d¹²->) S₁ 47(←a¹-b³) S₁ 49(d⁶)(d⁷-d⁸->) S₁, (a⁷) S₂^c

45a °माहिषैर्भ्रान्तं] conj., °माशिषैर्भेत्ता S₁, °महिषो भ्रान्त° S₂, महिषो भ्रान्त° S₃, °महिषोद्भ्रान्त°
Bh (conj.?) 45c नृभिः] S₂S₃Bh, (नृ)भि S₁ • °तलन्यस्त°] S₂^{pc}S₃RABh, °तलं न्यस्त° S₁,
°तलन्य(स्य) S₂^{ac} 45d °रीज्यसे] S₁R, °रिज्यसे S₂S₃Bh 46a मत्तान्यपुष्टा°] S₂S₃Bh, मत्तो
न्यपुष्टः S₁ • °वल्गु°] S₂S₃Bh, °वर्गु° S₁ 46b °चारु°] S₁S₂RBh, °चा° S₃ (unmetrical)
• °मूर्धजा] S₁^{ac}S₂S₃RBh, °मूर्द्धन्जा S₁^{pc} 46c प्रफुल्ल°] S₁S₂S₃^{pc}RABh, प्रफुल° S₃^{ac} (unmetrical)
47a देवि] RABh, देवी S₂S₃ • °देवीभिर°] S₂RBh, देवीर° S₃ (unmetrical) 47b भक्ताभिवं°]
R, ऽ ऽ ऽ ऽ ऽ ऽ ऽ S₁ (tops lost), भक्ताभिवं° S₂, भक्ताभिव° S₃ (unmetrical), भक्ताभिव° Bh (em.?,
unmetrical) 47c ईज्यसे] S₁S₂S₃ (or इ° in S₃), इज्यसे Bh (em.) 47cd शश्वद्गिरि°] S₁RBh,
सश्वद्गिरि° S₂, शश्वद्भिर्गिरि° S₃ (S₃^{pc} unmetrical) 47d °मूर्धसु] S₂Bh, °मूर्द्धनप S₁, °मूर्द्धनसु
S₃^{ac}, °मूर्द्धनिसु S₃^{pc} 48a अर्च्यसे] S₂RBh, अर्चसे S₁, अर्चसे S₃ • °सिद्ध°] S₁S₂S₃RA, द्वि° Bh
(typo, unmetrical) • °गन्धर्वैर्] S₂ABh, °गन्धर्वै S₁, °गन्धर्वै S₃ 48b °ष्पोत्करैः] S₁^{pc}S₂RA₃
A₄Bh, °ष्पोत्करौ S₁^{ac}, °ष्पोत्करै S₃ 48c सदागति°] S₁S₂RABh, गति+त्व+° S₃ (unmetrical)
• °पथ°] S₁A₄A₇, °मथ S₂S₃, °पथं Bh • °प्राप्ता] S₁S₂S₃^{ac}RABh, °प्राप्ताः S₃^{pc} 48d ऽनघे]
S₁S₂^{ac}S₃RABh, नघेः S₂^{pc} 49a भासि] S₂S₃RA₃Bh, भाति S₁ • सिंहं] S₂RA₃A₇Bh, सिंह°
S₁S₃ • °मारूढा] S₁S₂^{pc}S₃^{ac}RA₃Bh, °मासुढा S₂^{ac}S₃^{ac} (unmetrical) 49b चलत्पि°] S₂S₃^{pc}R
Bh, चलपि° S₁S₃^{ac} • °केसरम्] S₁S₃^{pc}Bh, °लोसरं S₂^{ac}S₃^{ac}, °लोचनं S₂^{pc} 49d मेरोर्मूर्धान°]
A₇, मेरो{°रौ S₁^{ac}} मूर्द्धनि° S₁ (tops lost), मेरुमूर्धान° S₂S₃, मेरुमूर्धान° Bh

जिघांसती रणे दैत्याञ्छरौघैर्भास्यजिह्वागैः ।
 रवेर्मूर्तिस्तमांसीव विकिरन्ती गभस्तिभिः ॥ ५० ॥
 परशुं शितमुद्गृह्य देवदानवसंयुगे ।
 भ्राजसे देवि संकुद्धा पाटयन्तीव रोदसी ॥ ५१ ॥
 अथ सा शैशवं हित्वा तनुमन्यां समाददे ।
 एकीकृतामिवाकाशे संहतिं सर्वतेजसाम् ॥ ५२ ॥
 दीप्तमपि सुखालोकां शान्तामपि सविभ्रमाम् ।
 बालामपि जगद्धात्रीं तन्वीमपि सुसंहताम् ॥ ५३ ॥
 उवाचेदं च सुप्रीता वरदास्मि तव प्रभो ।
 एवमुक्तस्तया सो ऽथ प्रोवाचाम्भोदनिस्वनः ॥ ५४ ॥
 शरण्ये देवि भक्तानां शरणागतवत्सले ।
 भवानि भव मे नित्यं सुप्रसन्ना महेश्वरि ॥ ५५ ॥
 कथयस्व च देवेशं शाश्वतं स्थाणुमव्ययम् ।
 विश्वात्मानं महादेवं सर्वयोगेश्वरेश्वरम् ॥ ५६ ॥

50a °घांसती] °घांसन्ती R 50b °घैर्भास्य°] □ R^{ac} (unmetrical), °घैर्भाषि R^{pc} 50c °स्त-
 मांसी°] °स्तमांसी° R 50d विकिरन्ती] विकरन्ती R 51a शितमुद्गृह्य] सितमुद्गत्य R 51d
 पाटयन्तीव रोदसी] छ्दायन्तीव रोदसी R 52b °माददे] °मादधे R 53a °मपि सुखालोकां] °म-
 यि सुधालोका R 53b °मपि] °मयि R 54b तव प्रभो] तवाच्युत R 55d महेश्वरि] सुरेश्वरि
 R

50a °घांसती] °घांसति A 50ab °त्याञ्छरौघैर्भास्य°] °त्यान्{°त्याः A₇} सर्वैर्घो{घो° A₄}रैर° A
 50c रवेर्] रवे A₃A₄, रवेन् A₇ • °स्तमांसी°] °स्तु मांसी° A 51a परशुं शितमुद्गृह्य] परं सु-
 षितमुचुभ्य A₃A₄, परंशुषितमुद्गृह्यः A₇ 51c संकुद्धा] A₃A₄, संकुद्धा A₇ 52b °माददे] °मादधे A
 52d संहतिं] संहती A₃A₇, हसती A₄ 53c जगद्धात्री] A₄A₇, जगद्धात्री A₃ 53d °संहताम्]
 A₃A₇, °संहतीम् A₄ 54a सु°] सा A 54b तव] भव A 54c °स्तया] °स्तदा A 55a
 शरण्ये] A₃A₄, शरण्ये A₇ 55d महेश्वरि] A₃A₇, महेश्वरी A₄ 56a °यस्व] °य त्वं A 56b
 स्थाणु°] A₃, स्थानु° A₇, स्थान° A₄

50(←a¹-b⁵) S₁, (d⁵-d⁶) S₃ 51(b⁷-b⁸) S₁, (b⁸) S₃ 53(a⁴-c³) S₁ 54(b⁶) S₃ 56(b⁴-d⁴)(d⁵)
 S₁

50ab °त्याञ्छरौघैर्] R^{pc} Bh(em.?), °त्यां च्छरोघैर् S₂, °त्या च्छरोघै S₃ 50c रवेर्] R
 Bh(em.?), रवे S₁S₂S₃ 51b °संयुगे] S₁S₂^{pc} RABh, °संयुधेः S₂^{ac}, °संयु(धे) S₃^{ac}, °संयु(ते) S₃^{pc}
 51c संकुद्धा] S₂^{pc}S₃RA₃A₄Bh, संकुद्धा S₁S₂^{ac} 51d पाटय°] S₂S₃ABh, पातय° S₁ 52c °वा-
 काशे] S₂S₃RABh, °वाकाशे S₁ 52d संहतिं] S₂S₃RBh, संहतिः S₁ 53b शान्तामपि स°]
 (R)ABh, तापयस्यति°{°त्य° S₂^{pc}} S₂S₃ 53c जगद्धात्री] RA₃A₇Bh, जगद्धात्री S₁, जगद्धात्री
 S₂S₃ 53d °संहताम्] S₁RA₃A₇Bh, °संयतां S₂S₃ 54a सु°] S₂S₃R, स° S₁, सा Bh 54b
 प्रभो] S₁^{pc}S₂S₃ABh, प्रभोः S₁^{pc} 54d °निस्वनः] S₁S₃RABh, °निस्वनः S₂ 55a शरण्ये]
 S₁S₂RA₃A₄Bh, शरण्या S₃ • भक्तानां] S₁S₂^{pc}RABh, भक्ताना S₂^{ac}S₃ 55b शरणागत°] S₁S₂^{pc}
 S₃RABh, शरणत° S₂^{ac} (unmetrical) 55d महेश्वरि] S₂S₃A₃A₇Bh, महेश्वरिः S₁ 56b शाश्वतं]
 S₁S₂RABh, शाश्वत° S₃ • स्थाणुम्°] RA₃Bh, स्थाणुर° S₂S₃

तथास्त्विति प्रतिज्ञाय कथयामास शंकरम् ।
 मृगयूथस्य मध्यस्थं क्रीडन्तं मृगरूपिणम् ॥ ५७ ॥
 एकशृङ्गं महाग्रीवमेकाक्षममितौजसम् ।
 एकपादं सुसंस्त्रिष्टमापाण्डुकपिलोदरम् ॥ ५८ ॥
 अथ विष्णुर्द्रुतं गत्वा शृङ्गे जग्राह तं प्रभुम् ।
 तस्मिन्नेव ततो ब्रह्मा जग्राहेन्द्रश्च वीर्यवान् ॥ ५९ ॥
 त्रिधा तदभवच्छृङ्गं चलिते दीप्ततेजसि ।
 त्रयाणां सुरमुख्यानां पृथक्पाणिषु संस्थितम् ॥ ६० ॥
 अथादृश्यस्तदा शर्वस्तानुवाच सुरोत्तमान् ।
 यदर्थमागता यूयं तद्भूत सुरसत्तमाः ॥ ६१ ॥
 अथोवाच ततो ब्रह्मा परमेशं वृषध्वजम् ।
 राज्यं पुनरवाप्नोतु हत्वा वृत्रं पुरंदरः ॥ ६२ ॥

57d क्रीडन्तं] क्रीडया R 58a शृङ्गं] शृङ्गं R^{Pc}, श्रीङ्गं R^{ac} 58cd ष्टमापाण्डुं] ष्टं अ-
 पाम् R 59a ऋतं] ऋतं R 59d हेन्द्रश्च] हेन्द्रैश्च R 60d पृथक्पां] यूथक्पां R 61a
 ष्टदा] ष्टथा R 61d तद्भूत] तद्भूत R^{Pc}, तद्भूत R^{ac} 62c पुनरवां] R^{Pc}, पुनरेवां R^{ac}

57ab] om. A 57c मध्यस्थं] A₃A₄, om. A₇ (unmetrical) 57d क्रीडन्तं] क्रीडया A 58c
 सुसंस्त्रिष्टं] स्वसंस्त्रिष्टं A₃, सु(स्व° A₄)संस्त्रिष्टं A₄A₇ 58d ष्टमापाण्डुं] A₃A₄, ष्टान्तुं A₇ •
 कपिलो] ऋपिणो A 59a विष्णुर्] A₃A₄, विष्णु A₇ 59d हेन्द्रश्च] ह तत्र A (unmetrical)
 60ab] om. A 60c मुख्यानां] A₃A₄, मुख्याणां A₇ 61a दृश्यस्तदा शर्वं] पश्यंस्त(त°
 A₄)था सर्वं A 61c दर्थमां] A₃A₇, दर्थमां A₄ 61d तद्भूत] A₃A₄, तत् श्रुत A₇ •
 सत्तमाः] A₄A₇, सत्तमाः A₃ 62a ततो] सुरो A 62c पुनरवाप्नोतु] च पुनराप्राप्तं A₃A₄, च
 पुनरा A₇ (unmetrical) 62d हत्वा वृत्रं] वृत्रं हत्वा A

57(c¹) S₂ 58(c⁸)(d¹) S₁ 59(c⁵-d⁸→) S₁, (c¹-c²)(c³-c⁴) S₂ 60(←a¹-a⁸)(c⁸) S₁ 62(d²-
 d⁸→) S₁, (c³) S₂

57d क्रीडन्तं] S₁Bh, क्रीडया S₂S₃ 58a शृङ्गं] S₁S₂ABh, शृगं S₃ (unmetrical) 58ab व-
 मेकां] RABh, वमेकां S₁S₂S₃ 58c ष्टमापाण्डुं] S₂S₃RABh, ष्टमापाण्डुं S₁ (anusvāra possibly lost)
 58cd ष्टमापाण्डुं] S₂A₃A₄Bh, (ष्ट) ष्टमापाण्डुं S₁ (upper parts of ष्ट lost), ष्टमापाण्डुं S₃ 59a
 विष्णुर्] RA₃A₄Bh, विष्णु S₁S₂S₃ • गत्वा] S₁RABh, गवां S₂S₃ 59b शृङ्गे] S₁S₂RABh, शृ-
 गो S₃ • तं प्रभुम्] S₂S₃RABh, सप्रभं S₁ 60a त्रिधा] RBh(em.?), त्था S₂S₃ • च्छृङ्गं]
 S₂RBh, - ष्टं S₁, च्छृङ्गं S₃ (unmetrical) 60b चलिते] S₁S₂S₃R, चलितं Bh (conj.) •
 तेजसि] S₁R, तेजसाम् S₂S₃, तेजसम् Bh (conj.) 60c त्रयाणां] S₁S₂RABh, त्रयाणा S₃ •
 सुरं] S₂S₃RABh, सुं S₁ (unmetrical) • मुख्यानां] S₁S₂RA₃A₄Bh, मुख्याना S₃ 60d
 क्पाणिषु] S^{Pc}ABh, क्पा(पस) S^{ac}, क्षाणिषु S₂S₃ 61a शर्वं] S₁S₂RBh, सर्वं S₂ 61b
 सुरोत्तमान्] S₁S₃RABh, सुरोत्तमाम् S₂ 61c दर्थमां] RA₃A₄Bh, दर्थमां S₁, दर्थं चां S₂S₃
 61d तद्भूत] S₂S₃A₃A₄Bh, तद्भूत S₁ • सत्तमाः] S₁S₂RA₄A₇Bh, सत्तमां S₃ 62a ततो] S₁
 R, तदा S₂S₃Bh 62b परमेशं] S₁S₃RABh, परमेसं S₂ 62c राज्यं पुनरवाप्नोतु] S₂R^{Pc}Bh,
 राज्यञ्च पुनरवाप्नोतु S₁, राज्य पुनरवाप्नोतु S₃ (unmetrical)

ततस्तानमरास्तत्र वृषकेतुः समागतान् ।
 स्वरेण वारिदध्वानगम्भीरेणाब्रवीत्तदा ॥ ६३ ॥
 वैष्णवं परमं तेजः फेनमावेक्ष्यते सुराः ।
 शिरश्छेत्स्यति वृत्रस्य तदादाय शतक्रतुः ॥ ६४ ॥
 हृषीकेशो ऽथ तत्खण्डमनयत्स्वं निकेतनम् ।
 न्यवेशयत तत्रैव वारिजोदरसंभवः ॥ ६५ ॥
 नीयमानं तृतीयं च खण्डमाखण्डलेन तु ।
 रक्षसामधिपः श्रीमाञ्जग्राहाथ दशाननः ॥ ६६ ॥
 चकार सन्ध्यामुदधौ दक्षिणे न्यस्य तत्तदा ।
 न विचालयितुं शक्तः सन्ध्यामास्थाय रावणः ॥ ६७ ॥
 तत्पुण्यं देवदेवस्य व्यास क्षेत्रं महाद्युतेः ।
 गोकर्णमिति नामास्य चकार कमलासनः ॥ ६८ ॥
 तत्र गत्वा नरो भक्त्या प्रणिपत्य महेश्वरम् ।
 अश्वमेधमवाप्नोति सर्वपापैः प्रमुच्यते ॥ ६९ ॥

63a °नमरास्त°] °न् परास्त° R (unmetrical) 63c वारिदध्वान°] वादिदध्वान° R 64b फे-
 नमा°] केनमा° R 65a तत्] तं R 65d °संभवः] °सन्निभं R 66a तृतीयं] द्वितीयञ् R
 67a °मुदधौ] °मदधौ R 67b दक्षिणे] दक्षिण° R • तत्] तं R 67d सन्ध्यामास्थाय] स-
 न्ध्यावन्वास्य R 68b क्षेत्रं महाद्युतेः] क्षेत्रमहाद्युतिः R

63a °नमरास्त°] °न{°भू° A₇}परां{}रा° A₄}स्त° A 63c स्वरेण] A₇, सुरेण A₃A₄ • °ध्वान-
 न°] A₃A₄, °ध्वाना° A₇ 64b फेनमावेक्ष्यते सुराः] केन वै निर्मितं{}तः A₃} पुरा A 64c
 °श्छेत्स्यति] A₃, °श्छेत्स्यति A₄, °श्चिच्छेद A₇ 65a तत्] तं A 65b °मनयत्] °मानयत् A₇,
 °मानयत् A₃, °मानय A₄ (unmetrical) 65cd] विवेशयत त्वद्वारिवारिधेरुदरे ततः A 66a तृ-
 तीयं] द्वितीयं A 66cd श्रीमाञ्ज°] A₃A₄, श्रीमान् ज° A₇ 66d दशाननः] दशाननं A 67d
 सन्ध्यामास्थाय रावणः] सत्व{सन्न° A₇}मन्विष्य{°स्य A₄} वारुणः A 68b °द्युतेः] °द्युते A 68c
 गोकर्ण°] शोकंतु° A₃A₄, लोकन्त° A₇

63(←a¹-b⁵)(b⁶-c¹, d⁵) S₁ 66(a¹-d²)(d³) S₁ 69(a⁸-d⁸→) S₁

63a °नमरास्त°] S₁^{PC}S₃Bh, °नमरन्त° S₂^{ac} 63b वृषकेतुः] S₁^{PC}RABh, वृषकेतु S₂^{ac}, नृषकेतु S₃
 63c °ध्वान°] S₁S₂^{PC}S₃A₃A₄Bh, °ध्वाना° S₂^{ac} 63d °त्तदा] S₁RA, °त्ततः S₂S₃Bh 64a °मं
 तेजः] RABh, °मं तेजंस S₁, °मन्तेजं S₂, °मन्तेजं S₃ 64b °मावेक्ष्यते] S₁S₂S₃R, °माचक्ष्यते
 Bh (conj.?) • सुराः] S₁^{PC}S₂S₃RBh, सदाः S₁^{ac} 64c शिरश्छेत्स्यति] S₂RA₃Bh, शिरश्छेत्स्यति
 S₁, शिरश्छेत्स्यति S₃ • वृत्रस्य] S₂S₃RABh, वृत्तस्य S₁ 65b °नयत्स्वं] S₁RA₃A₇Bh, °नयत्स्वं
 S₂S₃ 65c न्यवेशयत] S₁^{PC}S₂S₃RBh, नवेशयत S₁^{ac} • तत्रैव] S₁S₂RBh, त्रैव S₃^{ac}, त्रैव S₃^{PC}
 65d °संभवः] S₁S₂^{PC}Bh, °संभव S₂^{ac}, °संभव S₃ 66c श्रीमाञ्] S₂RA₃A₄Bh, श्रीमा S₃ 66d
 दशाननः] S₂S₃RBh, दशानन S₁ 67b न्यस्य तत्] S₂S₃ABh, दृश्यते S₁ 67c शक्तः] S₁S₂^{PC}R
 ABh, शक्त S₂^{ac}S₃ 67d सन्ध्या°] S₁RBh, सन्ध्य° S₂S₃ • °मास्थाय] S₁S₂^{PC}Bh, °मास्थाय
 S₂^{ac}S₃ 68b °द्युतेः] conj., °द्युते S₁S₂Bh, °द्युति S₃

गोकर्णमुत्तरं व्यास स्थापितं पद्मयोनिना ।
 उदन्वतः स्थितं तीरे स्वयमेव तु दक्षिणे ॥ ७० ॥
 यः शृणोति नरो नित्यं पुण्यं गोकर्णसम्भवम् ।
 सर्वपापविधृतात्मा स याति परमां गतिम् ॥ ७१ ॥
 अथ तौ दानवौ व्यास गोकर्णमभिजग्मतुः ।
 तत्र चेरतुरत्युग्रं तपो ऽम्बुपवनाशनौ ॥ ७२ ॥
 कस्यचित्त्वथ कालस्य विदित्वोग्रं तयोस्तपः ।
 आजगाम तयोः पार्श्वं ब्रह्मा सुरनमस्कृतः ॥ ७३ ॥
 अथ तौ विश्वधातारं चतुर्वक्त्रं पितामहम् ।
 अपश्यतां महाबाहू ब्रह्माणं पुरतः स्थितम् ॥ ७४ ॥
 शुक्लाम्बरधरं दीप्तं शुक्लस्रगनुलेपनम् ।
 एकीकृतमसम्प्रेक्ष्यं तेजो दिनकृतामिव ॥ ७५ ॥
 प्रीतो ऽस्मि युवयोः पुत्रावथोवाच पितामहः ।
 अनेन तपसोग्रेण वरं ब्रूतमभीप्सितम् ॥ ७६ ॥

70a गोकर्णमुत्तरं] गोकर्णमुत्तरे R **71a** नित्यं] भक्त्या R **71cd**] स याति परमं स्थानं यत्र गत्वा न शोचति R **72d** ऽम्बु०] ह्रु० R **73a** कस्य०] कस्या R **73b** तयोस्तपः] तपोस्तपः R^{ac}, तपस्तपः R^{pc} **73c** तयोः पार्श्वं] तयोर् R^{ac} (unmetrical), तयोस्थान R^{pc} **74a** अथ] अथा R **75c** °सम्प्रेक्ष्यं] °संप्रेक्ष्य R **76b** °वथो०] °वचो० R **76d** ब्रूतम०] ब्रूताम० R

70b पद्म०] ब्रह्म० A **70c** स्थितं] स्थितस् A **70d** स्वयमे०] A₇, स्वरमे० A₃A₄ **71cd**] स याति परमं स्थानं यत्र गत्वा न शोचते A **72c** °रत्युग्रं] A₄, °रत्यग्रं A₃, °रव्यग्रं A₇ **72d** ऽम्बु०] A₇, मु० A₄, सु० A₃ **73b** °स्तपः] A₃A₄, °स्तप A₇ **74c** अपश्यतां] अपश्येतां A • °बाहू] °बाहु० A **75**] om. A₇ **75a** शुक्लाम्बरधरं दीप्तं] अथ मेवत्व वत्राते A₃A₄ (cf. 78c) **75b** शुक्लस्रग०] शुक्लगंधा० A₃A₄ **75c** °सम्प्रेक्ष्यं] °संप्रेक्षं A₃A₄ **75d** तेजो] भूजो A₃A₄ **76d** ब्रूतम०] A₃A₄, ब्रूतम० A₇

70(←a¹-a²)(a³) S₁ **72**(c³-d⁸→) S₁ **73**(←a¹-b⁵) S₁ **75**(d⁶-d⁸→) S₁ **76**(←a¹-c⁷)(c⁸-d¹, d³) S₁

70a गोकर्णमुत्तरं व्यास] S₂ABh, ॐ ॐ(र्ण)मुत्तरं वास S₁, गोकर्णमुत्तरं व्यास S₃ **70b** स्थापितं] S₁S₂RABh, स्थापित S₃ (unmetrical) **70c** उदन्वतः] S₁S₂RABh, उदन्वत० S₃ **71b** पुण्यं] S₁S₂S₃RA, पुण्य० Bh (typo?) **71d** याति] S₁S₂Bh, याति S₃ **72a** अथ] S^{pc}S₂S₃RABh, (स)थ S^{ac} **72b** °जग्मतुः] S₂S₃RABh, °+ज+मतु S₁ **72d** तपो ऽम्बु०] S₃A₇Bh(em.?), त-योवु० S₂ **73a** °चित्त्वथ] S^{pc}S₃RABh, °चि(थ)थ S^{ac} **73b** °स्तपः] S₂S₃RA₃A₄Bh, °स्तमम् S^{ac}, °स्तपम् S^{pc} **73c** तयोः] S₁S^{pc}S₃ABh, तयो S^{ac} **73d** सुर०] S₁RABh, स्वर० S₂S₃ **74a** तौ] S₂S₃RABh, तैर् S₁ **74b** चतुर्वक्त्रं] S₁S^{pc}S^{pc}RABh, चतुर्वक्त्रं S^{ac}S^{ac} **74c** °बाहू] S₂S₃RBh, °बाहु० S₁ **75a** शुक्ला०] S₁S₂R?Bh, सुल्ता० S₃ **75b** शुक्ल०] S₁S₂R?Bh, शुल्त० S₃ • °स्रगनु०] S^{pc}S₂RBh, °स्रगनु० S^{ac}, °ग्रसगनु० S₃ (unmetrical) **75c** °सम्प्रेक्ष्यं] em. Bh (silently), °संप्रेक्ष्य S₁S₂S₃ **75d** तेजो दिनकृतामिव] S₂S₃RBh, रविराकार... S₁ **76d** ब्रूतम०] S^{pc}A₃A₄Bh, ब्रूतम० S^{ac}, ब्रूताम० S₂S₃

अमरत्वं तु वव्राते तौ प्रणम्य पितामहम् ।
 ब्रह्माहाथ विना देवानमरत्वं न विद्यते ॥ ७७ ॥
 अवश्यमेष्ट्यो युवयोर्मृत्युरेकेन केनचित् ।
 अथामरत्वं वव्राते परस्परवधं विना ॥ ७८ ॥
 एवमस्त्विति ताभ्यां तं वरं दत्त्वा पितामहः ।
 हंसयुक्तेन यानेन जगाम स्वं निकेतनम् ॥ ७९ ॥
 असुरावपि तौ तस्मात्तपसोग्राद्विरेमतुः ।
 आजग्मतुर्निकेतं स्वं वरं लब्ध्वा पितामहात् ॥ ८० ॥
 वरदानं ततो ज्ञात्वा दैत्याः पातालवासिनः ।
 आजग्मुर्दानवाश्चैव तयोः पार्श्वं मुदान्विताः ॥ ८१ ॥
 केशिर्मुरो मयः शम्भुः कार्तस्वरमहारवौ ।
 इन्द्रशत्रुः कलिर्धुन्धुरिल्वलो नमुचिर्द्रुमः ॥ ८२ ॥

77a °त्वं तु] °त्वञ्च R 77c ब्रह्माहाथ] ब्रह्मा प्राह R 77d न] स R 78a अवश्यमेष्ट्यो]
 अपश्यमेव R 78d परस्पर°] परस्पर° R 79a °भ्यां तं] °भ्यान्तु R 79c °युक्तेन या°] °यु-
 क्तविमा° R 80d लब्ध्वा] लब्धा R • पितामहात्] R^{Pc}, पितामभूत् R^{ac} 82a केशिर्मु°] केशी
 मु° R • शम्भुः] शुम्भः R 82cd °शत्रुः कलिर्धुन्धुरिल्वलो] °द्युम्नो बलिर्द्रुं { °द्रुं° R^{ac}? } न्युरिल्वनो
 R

77a तु] च A 77c ब्रह्माहाथ] ब्रह्माप्याह A 77cd देवानमर°] A₃A₄, देवान् मर° A₇
 (unmetrical) 78a अवश्यमेष्ट्यो] अवश्य{°स्य° A₇}मेव A 78d °वधं] °वरं A₇, °करं A₃
 A₄ 79c °युक्तेन या°] °युक्तविमा° A 80c °जग्मतुर्] A₃A₄, °जग्मतु A₇ 80d लब्ध्वा]
 A₃, लब्धा A₄A₇ 81] om. A 82a केशिर्मुरो] केशिरुगो A₃A₄, केशिरुगो A₇ • शम्भुः]
 शंभः A₃A₄, शङ्ख A₇ 82b °महारवौ] A₄A₇, °महारवौ A₃ 82c-84d] om. A

79(a⁸-d⁸→) S₁ 80(←a¹-a⁶)(a⁷, c⁹-d³) S₁ 82(c¹-d⁸→) S₁

77c ब्रह्माहाथ] S₁S₂S₃, ब्रह्माथाह Bh (conj.) 77cd देवानमर°] S₁RA₃A₄, देवानमर° S₁, दे-
 नमर° S₃ (unmetrical), देवानमृत° Bh (conj.?) 78a अवश्य°] S₁S₂^{Pc}A₃A₄Bh, अपश्य° S₂^{ac}S₃
 • युवयोर्] S₂S₃RABh, युवयो S₁ 79a ताभ्यां] S₂^{Pc}RABh, ताभ्यां S₁, नाभ्यन् S₂^{ac}, नाभ्यान्
 S₃ 79b वरं] S₂RABh, वर S₃ • पितामहः] S₂^{Pc}RABh, पितामहम् S₂^{ac}, पितामहं S₃ 80ab
 तस्मात्तपसोग्राद्विरेमतुः] S₂(S₃)RABh, (त)नुस्तपोदग्धाद्विरेपतु S₁ 80b °रेमतुः] S₂RABh, °रेमतु
 S₃ 80c °जग्मतुर्नि°] S₂RA₃A₄Bh, °जग्मतु नि° S₁, °जग्मतु नि° S₃ • °केतं स्वं] S₂^{Pc}R
 ABh, °केतस्व(रं) S₁ (unmetrical), °केतं स्व S₂^{ac}, °केतस्वं S₃ 80d वरं] S₁S₂^{Pc}S₃RABh, वर
 S₂^{ac} • लब्ध्वा] S₂A₃Bh, (ल)ब्धा S₁, लब्धा S₃ • पितामहात्] S₁S₂^{Pc}R^{Pc}ABh, पितामहत् S₂^{ac}
 S₃ 81a °दानं] S₁S₂RBh, °दान S₃ 81b दैत्याः] S₂S₃RBh, दैत्या S₁ 81c आजग्मुर्]
 S₁S₂RBh, आजग्मु S₃ 81d तयोः] S₂^{Pc}S₃RBh, तयो S₁S₂^{ac} • पार्श्वं मु°] RBh(em.?), पार्श्वं पु°
 S₁, पार्श्वं मु° S₂S₃ 82a केशिर्मु°] S₂, केशिर्मु° S₁S₃, केशी मु° Bh (em.?) • मयः] S₂S₃RA
 Bh, यमः S₁ • शम्भुः] S₂Bh, शम्भुङ् S₁, शम्भु S₃ 82b कार्तस्वर°] S₁S₂RABh, कर्त्तस्वर°
 S₃ • °महारवौ] S₁RA₄A₇Bh, °महारवौ S₂, °महारवौ S₃ 82c °शत्रुः] conj. Bh (silently),
 °शक्रः S₂S₃ • कलिः] S₂S₃, कति° Bh (conj.?) • °धुन्धु°] conj. Bh (silently), °न्धुन्धु°
 S₂, °न्धुन्धु° S₃ 82d °रिल्वलो] conj., °त्रिल्वलो S₂, °निल्वलो S₃, °स्त्विल्वलो Bh (conj.?)
 • नमुचिर्] S₂RBh, नमुचि° S₃

वातापी दुन्दुभिर्मेषः प्रभुरन्ये च दानवाः ।
 सर्वे कवचिनः शूरा गदापरिघपाणयः ॥ ८३ ॥
 ऊचुश्च शोकमग्नानामस्माकं शत्रुतापनौ ।
 युवां भ्रवाविवायातौ शोकसागरतारणौ ॥ ८४ ॥
 पुरे ऽप्रतिभये रम्ये कान्तां नाम ततः सभाम् ।
 आजग्मुस्तुष्टमनसो दानवेन्द्राः समागताः ॥ ८५ ॥
 तस्यां प्रयस्ते विस्तीर्णे शातकौम्भे वरासने ।
 आससाद महाबाहुः सुन्दो दानवसत्तमः ॥ ८६ ॥
 निसुन्दो ऽन्यत्ततो भेजे हेमरत्नमयं शुभम् ।
 आससाद ततो धीमान्कार्तस्वरमये मयः ॥ ८७ ॥
 अन्ये च दानवा भेजुरासनानि तदा मुने ।
 हेमरत्नविचित्राणि भास्वन्ति च महान्ति च ॥ ८८ ॥
 विरेजे सा सभा तत्र दानवेन्द्रैः समागतैः ।
 सबलाकैस्तडित्वद्भिः प्रलये द्यौरिवाम्बुदैः ॥ ८९ ॥

84ab °नामस्माकं] °नां युष्माकं R **84cd** °विवायातौ शोकः] °वि(या)तौ लोक(ऽऽऽ)म्गोत्र+° R
85b कान्तां] काण्णां R **86a** प्रयस्ते विस्तीर्णे] प्रशस्तविस्तीर्णं° R **86b** शातकौम्भे] ॥ कुम्भे
 R^{ac}, शातकुम्भे R^{pc} **87a** ऽन्यत्] न्यं R **87d** °स्वरमये] °स्वरमयं R **88b** तदा] महा° R
88c हेमरत्न°] हेमरत्ने R **89a** विरेजे] विरोज R^{ac}, रराज R^{pc}

85c आजग्मु°] A₇, आजग्मतु° A₃A₄ (unmetrical) • °स्तुष्ट°] A₄, °स्तष्ट° A₇, °स्तुष्टु° A₃
85d °वेन्द्राः] °वेन्द्र° A • °मागताः] A₇, °मागतां A₃A₄ **86a** प्रयस्ते विस्तीर्णे] प्रश^० {°स°
 A₇}स्ते विस्तीर्णे° A **86b** शातकौम्भे] शातकुम्भ° A **87a** ऽन्यत्ततो] षम्यतो A₃, षस्यतो A₄,
 दानऽन्यतो A₇ (unmetrical) • भेजे] A₃A₄, भोज A₇ **87d** °मये मयः] °मयं शुभं A **88b**
 °रासनानि] A₄A₇, °रासन्तानि A₃ **89d** प्रलये द्यौरि°] A₇, प्रलयाद्यारि° A₃A₄ • °वाम्बुदैः]
 A₃A₄, °वाम्बुदौ A₇

83(←a¹-c¹)(c²-d⁵)(d⁶-d⁸→) S₁ **84**(←a¹)(b²-b⁵) S₁ **85**(c¹-d⁸→) S₁ **86**(←a¹-d⁸→) S₁
87(←a¹-a⁵)(a⁶-a⁷) S₁ **88**(c¹-d⁸→) S₁ **89**(←a¹-b⁷)(d⁸) S₁

83a °मेषः] RBh(em.?), °मेष S₂S₃ **83b** °रन्ये] RBh(em.?), °रव्ये S₂S₃ **84a** शोकः]
 S₂S₃RBh, (शोके) S₁ **84c** भ्रवावि°] S₂S₃RBh, भ्रववि° S₁ **85b** कान्तां] ABh, कान्ता S₁S₂,
 ध्वान्ता S₃ **85c** आजग्मुस्] RA₇Bh(em.?), आजग्मु S₂, आजग्म S₃ **85d** °वेन्द्राः] S₂^{pc}RBh,
 °वेन्द्रा S₂^{ac}S₃ **86a** तस्यां प्रयस्ते] conj., तस्यान्त्रयस्ते S₂, तस्या त्रयस्ते S₃, तस्यां प्रशस्ते Bh •
 विस्तीर्णे] em. Bh (silently), विस्तीर्णे S₂S₃ **86c** महाबाहुः] S₂^{pc}RABh, महाबाहु S₂^{ac}S₃ **87a**
 ऽन्यत्ततो] S₂Bh, ऽ ~ -r S₁, न्यततो S₃ • भेजे] S₂S₃RA₃A₄Bh, (श्येज्य S₁ **87b** °रत्नमयं]
 S₁S₂RABh, °रत्नमय° S₃ (unmetrical) **87c** ततो] S₁S₃RABh, दतो S₂ • धीमान्] S₂RABh,
 धीमा S₁S₃ **87d** °स्वरमये] S₁S₂S₃, °स्वरमयं Bh • मयः] S₁S₂RBh, यमः S₃ **88a** भे-
 जु°] S₂^{pc}?S₂S₃RABh, भेजे° S₁^{ac}? **88b** °रासनानि] S₁S₂RA₄A₇Bh, °रासन्नानि S₃ • तदा]
 S₂S₃ABh, ततो S₁ (तो retraced) **89b** °मागतैः] S₂RABh, - °तैः S₁, °मागताः S₃ **89c**
 °त्वद्भिः] S₁RABh, °त्वद्भि S₂S₃ **89d** प्रलये] S₂S₃RA₇Bh, प्रलय° S₁ • द्यौरि°] S₁RA₇Bh,
 द्यौदि° S₂S₃ • °वाम्बुदैः] S₂S₃RA₃A₄Bh, °वांब(रे) S₁ (tops of रे lost)

अथोन्नाम्य शिरो रत्नमरीचिपरिवेषवत् ।
 सुन्दो वचनमाहेत्थमम्भोदरुचिरस्वनः ॥ ९० ॥
 दानवेन्द्राः करिष्यामि सर्वेषामस्रुमार्जनम् ।
 विजित्य देवतैः सार्धमिन्द्रमाहवमूर्धनि ॥ ९१ ॥
 प्रयाम दंशिताः सर्वे सज्जीभवत दानवाः ।
 त्रैलोक्यविजयं कर्तुमुद्यतायुधपाणयः ॥ ९२ ॥
 तस्य तद्वचनं श्रुत्वा प्रभुः प्राहासुरेश्वरम् ।
 यज्ञव्रततपोभिश्च नियमैश्चासुरद्विषः ॥ ९३ ॥
 आप्याययन्ति संरब्धाः शश्वद्वर्णाश्रमा भुवि ।
 तानेव प्रथमं हत्वा ततो जेष्याम देवताः ॥ ९४ ॥
 तस्य तद्वचनं श्रुत्वा प्राहुर्दानवसत्तमाः ।
 आयतिं प्रथमं हत्वा विजेष्यामस्ततो ऽमरान् ॥ ९५ ॥

90ab] अथोव{०व० R^{ac}}स्य शिरोरत्नं मरीचिः परिवेशयत् R **91b** ०मस्रु०] ०मस्रु० R **91c**
 देवतैः] देवतैः R **93b** प्रभुः] शम्भुः R • ०रेश्वरम्] ०रेश्वरः R **93d** नियमैश्चासुर०] जये-
 श्वासु+र+वि० R **94a** संरब्धाः] संरब्धाः R **94b** शश्वद्वर्णा०] शश्वद्दु{०दु० R^{ac}}ष्टा० R **95b**
 प्राहु०] आकु० R^{ac}, आ(हः)+हु+० R^{pc}

90ab] om. A₇ **90a** ०न्नाम्य] ०न्नान्य A₃, ०नान्य A₄ **90b** मरीचिपरिवेषवत्] मरीचिं {०रिचिं
 A₃} प्रविशये A₃A₄ **90c** ०माहेत्थ०] ०माहार्त्तं A₇, ०माहात्स्य० A₃, ०महात्स्य० A₄ (unmetrical)
90d ०रुचिरस्वनः] ०रुचिस्वनं (।)+पुनः+ A₇ (unmetrical), ०निस्वनं पुनः A₃A₄ **91b** ०मस्रु०] ०म-
 स्रु० A **91c** देवतैः] देवतैः A **92a** प्रयाम] प्रया{०य० A₇}मो A **92b** सज्जी०] सज्जा०
 A₃A₄, संज्जा० A₇ **93b** ०रेश्वरम्] ०रेश्वरः A **93d** नियमैश्चासुर०] यमैश्चा{०मैः स्वा० A₁}सुर-
 वि० A **94a** आप्याययन्ति] आज्ञापयन्ति A • संरब्धाः] A₃A₇, संरब्धा A₄ **94b** शश्वद्वर्णाश्रमा
 भुवि] स्वं स्वं वर्षं श्रमान्तरे A **94d** ततो] A₃A₇, तप A₄ • जेष्याम] जेष्यामि A₃A₄, येस्यन्ति
 A₇ **95c** आयतिं] A₃A₇, आपतिं A₄

90(a¹-a²) S₁ **91**(d¹-d⁸->) S₁ **92**(←a¹-c³) S₁ **95**(a¹-d²)(d³) S₁

90a अथोन्नाम्य] S₂S₃Bh, (अथ(वो))नाम्य S₁ **90b** ०वेषवत्] S₂S₃Bh, ०वेषिमत S₁ **90c** ०मा-
 हेत्थ०] S₂S₃RBh, ०मावेत्थं० S₁ **90d** ०मम्भोद०] S₁S₂S₃RA, ०मम्भोद० Bh (typo) **91a**
 ०वेन्द्राः] S₂S₃RABh, ०वेन्द्रा S₁ **91b** ०मस्रु०] S₁S₃, ०मस्रु० S₂Bh **91c** देवतैः] em., देवतैः
 S₁, देवतैस् S₂, देवतैः S₃, देवतैः Bh **91cd** सार्धमि०] S₁S₂RABh, सार्द्धमि० S₃ **92b** सज्जी०]
 S₂RBh, सज्जी० S₃ **93a** तस्य] S₁S₂RABh, तस्या S₃ • तद्] S₂S₃RABh, ते S₁ **93b**
 प्राहासु०] S₁S₂RABh, प्राह सु० S₃ **93c** यज्ञव्रततपो०] RA, यज्ञव्रतस्तपो० S₁S₂, यज्ञव्रतस्तयो०
 S₃, यज्ञैर्व्रतैस्तपो० Bh (conj.?) **93d** ०श्चासुरद्विषः] conj. Bh (silently), ०श्च सुरद्विषाः S₁, श्च
 सुरद्विषः S₂S₃ **94a** संरब्धाः] S₁A₃A₇Bh, संरब्धा S₂S₃ **94b** शश्वद्] S₁S₃^{pc}Bh, सश्वद् S₂,
 शश्वद् S₃^{ac} • भुवि] S₁RBh, भुविः S₂S₃ **94c** ०नेव] S₁S₃^{pc}S₁RABh, ०नेवा S₂^{ac} **94d** त-
 तो] S₁S₂^{pc}RA₃A₇Bh, दतो S₂^{ac}S₃ • जेष्याम] S₂S₃RBh, जेष्यामि S₁ • देवताः] S₂RABh,
 देवता S₁S₃ **95b** प्राहुर्] S₂ABh, प्राहु S₃ • ०सत्तमाः] S₂S₃^{pc}RABh, ०सत्तमा S₃^{ac} **95c**
 आयतिं] RA₃A₇Bh, आयन्ति S₂S₃ • प्रथमं] S₂RABh, प्रथम S₃ (unmetrical) **95d** ऽमरान्]
 S₂S₃RABh, मरत् S₁

अथोवाच ततो धुन्धुर्मेघदुन्दुभिनिस्वनः ।
 राजानुगामी लोको ऽयमपापो वध्यते कथम् ॥ ९६ ॥
 अस्मत्तो देवतै राज्यं लोकं हत्वा पुरा हृतम् ।
 विक्रमेणैव निर्जित्य दैत्यराज्यं सुरैर्हृतम् ॥ ९७ ॥
 तथा तेभ्यो वयमपि प्रोच्छ्रितध्वजसंकुले ।
 आनेष्यामो रणे जित्वा श्रियमाविग्नलोचनाम् ॥ ९८ ॥
 अपकारे सति समे स्वभावेन मनस्विनाम् ।
 तेजो विजृम्भते दीप्तं शक्तिमत्स्वेव सर्वदा ॥ ९९ ॥
 अथ धुन्धोर्वचः श्रुत्वा मुरो मुरजनिस्वनः ।
 उच्चैरुत्क्षिप्य मूर्धानं प्रोवाच प्रहसन्निव ॥ १०० ॥
 पुराभूवन्महात्मानो दानवेन्द्रा महाबलाः ।
 हिरण्यकशिपुर्वृत्रः प्रह्लादो नमुचिर्बलिः ॥ १०१ ॥

96cd ऽयमपापो] यं त्वया यो R 97a अस्मत्तो देवतै] अस्माकं देवतै R 97b हृतम्] कृतं R 97d 'हृतम्] 'जितं R 98d 'माविग्न'] 'मा' R^{ac}, 'मा' R^{ac} R^{pc} (an insertion mark between ऽ and वि), 'माकर्ण' R^{pc} (i.m.) 99a समे] R^{pc}, (ष)मे R^{ac} 99c दीप्तं] दीप्ता R 99d 'मत्स्वेव] 'मत्स्वव R 100a धुन्धो'] धुन्धु' R 100b मुरो] सुर R^{ac}, मुर R^{pc} 101a पुराभूवन्] पुराभवन्+ R 101c 'वृत्रः] R^{pc}, 'वृत्तः R^{ac} 101d प्रह्लादो] प्रह्लादो R

96cd 'गामी लोको ऽयम'] A₇, 'गामि को यं +च+ अ' A₄, 'गामिभिः को यं अ' A₃ 97a अस्मत्तो देवतै राज्यं] अस्मत्तो{ 'तो A₇} देवतै राह्यं A 97b हृतम्] कृतं A 97d 'हृतम्] 'रेः कृतं A 98a तथा] A₇, अथ A₃A₄ 98b प्रोच्छ्रित'] A₃, प्रोच्छ्रित' A₇, प्रोषित' A₄ 98d 'विग्नलोचनाम्] 'विघ्नलोचनी' A 99ab] अपकारे सु{ 'षु A₇}विषमे भावे नष्टे{भावनेष्ट' A₄} मनस्विनी' A 99c 'जृम्भते दीप्तं] 'जृम्भिते{ 'म्भति A₄} दीप्ति' { 'सिः A₇} A 99d 'मत्स्वेव] A₇, 'मान् स्वेव A₃A₄ 100a धुन्धो'] A₃A₄, धुद्धो' A₇ 100b मुरो मुरजनिस्वनः] पुरःसरनिजं पुनः A₃A₄, पुरसुरनिजम्बुदः A₇ 100c उच्चैरुत्क्षिप्य] रुधे{रुद्धे' A₇}व क्षिप्य A 101a पुराभूवन्महात्मानो] पुराभवन्महोत्साहो A 101c 'पुर्वृत्रः] A₃A₄, 'पुः वृत्त्य' A₇ 101d प्रह्लादो] A₃, प्रह्लादो A₄A₇

98(a⁷-d⁸) S₁ 101(b⁵-d⁸→) S₁, (d⁶) S₂

96a 'थोवाच] S₁S₂RABh, 'थोवाचा S₃ • ततो] S₁RA, तदा S₂S₃Bh • धुन्धुर्] S₁RABh, धुक्षु S₂, धुक्षु S₃ 97a अस्मत्तो] S₂S₃A₃A₄Bh, अस्मत्तो S₁ • देवतै] S₂S₃, देवतौ S₁, देवतै Bh • राज्यं] S₂RBh, राह्यं S₁, राज्यं S₃ 97b लोकं] S₁S₂RABh, लोकं S₃ • पुरा हृतम्] S₂S₃Bh, पुरातनं S₁ 97c 'मेणैव] S₂S₃RABh, 'मेणैव S₁ • निर्जित्य] S₂S₃RABh, निर्जित्यं S₁ 97d 'हृतम्] S₁Bh, 'हृतः S₂S₃ 98b प्रोच्छ्रित'] S₃RA₃, प्रोच्छ्रित' S₂, प्रोत्थित' Bh (conj.?) • 'संकुले] RABh, 'संकुलेः S₂S₃ 98d 'लोचनाम्] S₂RBh, 'लोचनं S₃ 99c तेजो] S₁S₂RABh, तेज्यो S₃ 100a धुन्धोर्] S₁S₂A₃A₄Bh, धुन्धो S₃ 100c उच्चै'] S₁S₂RBh, उच्चै' S₃ • 'रुत्क्षिप्य] S₂S₃RBh, 'रुत्क्षिप्य S₁ • मूर्धानं] S₁^{ac} S₂^{pc} S₃RABh, मूर्धानं S₁^{pc}, मूर्धानं S₂^{ac} 100d 'सन्निव] S₂S₃RABh, 'सनिव S₁ (unmetrical) 101a पुराभूवन्] S₁S₂S₃, पुराभवन् Bh 101c 'पुर्वृत्रः] S₂^{pc} R^{ac} A₃A₄Bh, 'पुर्वृत्र S₂^{ac}, 'पुर्वृत्य S₃^{ac}, 'पुर्वृत्य S₃^{pc} 101d प्रह्लादो] S₃A₃Bh, प्रह्लादो S₂

कोटिशो दानवाश्चान्ये महासत्त्वा महाबलाः ।
 यैः कृता प्रसभं लक्ष्मीः स्ववक्षःस्थलवासिनी ॥ १०२ ॥
 अल्पावशेषैरधुना युष्माभिरसुरोत्तमाः ।
 कथमानीयते राज्यं सुरान्निर्जित्य संयुगे ॥ १०३ ॥
 इष्टार्थसाधकेनाशु देशकालाविरोधिना ।
 उपायेन परीप्सध्वं राज्यमन्येन केनचित् ॥ १०४ ॥
 एतच्छ्रुत्वा तदा वाक्यमंशुमाली महासुरः ।
 प्रोवाच मधुरं श्लक्ष्णमर्थानुगमिदं वचः ॥ १०५ ॥
 सापराधा बलीयांसो बद्धवैराश्च दानवैः ।
 जयिनः श्रीमदोन्मत्ताः साम देवेष्वनर्थकम् ॥ १०६ ॥
 सुरेषु मानसी सिद्धिर्विभुता भुवनत्रये ।
 अणिमाद्यैर्गुणैर्योगस्तेषु दानमपार्थकम् ॥ १०७ ॥

102c यैः कृता] यैर्हृता R 102cd लक्ष्मीः स्ववक्षःस्थलवासिनी] लक्ष्मीर्वद्विवक्षः+स्थलस्थिता R
 103a अल्पाव°] R^{pc}, अन्या च R^{ac} 105a तदा] ततो R 105d °थानुग°] °थान्वित° R
 106c °दोन्मत्ताः] °दो॥ R^{ac}, °दोद्धृताः R^{pc} 106d देवेष्वन°] चैतेषु न° {सा° R^{pc}} R 107b
 °विभुता] °द्विभूतानां R (unmetrical) 107cd °योगस्तेषु दानमपार्थकम्] °द्वैगेस्तेषु दानवमन्दर्जं R

102cd] om. A 103a अल्पा°] स्वल्पा° A 103d सुरान्] A₃A₄, सुरा A₇ 104a इष्टार्थ°] A₄, इष्टार्थं A₃A₇ 104b °कालावि°] °कालवि° A 104c परीप्सध्वं] परीप्सध्वं A 105a तदा] ततो A 105b °माली] °मान्स A₃A₄, °मारस° A₇ (unmetrical) 105cd °क्षणमर्था°] °क्षण{°क्षण A₄}मध्वा° A 106b बद्धवैराश्च दानवैः] विदुरैरश्चिता नराः A₃A₄, विदुरैरश्चिता +नराः+ A₇ 106cd °न्मत्ताः साम देवेषु°] °न्मत्तसोमवे{°चे° A₃}ते° A 107b °विभुता] °द्विभूता A₇, °विभुता A₄, °विभूमां A₃ 107d °मपार्थकम्] °मयात्मकं A

102(←a¹-a⁶)(a⁷, c⁴) S₁ 104(c¹-d⁸→) S₁ (one folio lost after this)

102a °वाश्चान्ये] S₂S₃RABh, -(चा)न्ये S₁ 102c यैः] S₂Bh, यै S₁S₃ • प्रसभं] S₁S₂R Bh, प्रसभ S₃ • लक्ष्मीः] S₁S₂S₃Bh (लक्ष्मी in S₁S₂S₃) 102d °वासिनी] S₁Bh, °वासिनी S₂S₃ 103d सुरान्निर्जित्य संयुगे] S₁S₂^{pc}RA₃A₄Bh, सुरा निर्जित्य संयु(धे): S₂^{ac}, सुरा निजित्य संयु-गे S₃ (unmetrical) 104a °र्थसाधकेना°] S₂S₃RA₃Bh, °र्थ साधनेना° S₁ 105b °मंशुमाली] S₂RBh, °मङ्गु(ली)+मा+ली S₃ • महासुरः] S₂RABh, महासुराः S₃ 105cd °क्षणमर्था°] R Bh(em.?), °क्षणां अर्था° S₂, °क्षण अथा° S₃ 105d °दं वचः] S₂^{pc}RABh, °दम्बच S₂^{ac}S₃ 106a सापराधा] S₂RABh, सापराधो S₃ 106c °दोन्मत्ताः] em. Bh (silently), °दोन्मत्ता S₂S₃ 106d देवेष्व°] S₂^{pc}S₃Bh, वेदेष्व° S₂^{ac} 107b °द्विविभुता] em. Bh (silently), °द्विविभुता S₂S₃ 107c अणिमाद्यैर्] S₂RABh, अणिमाद्यै S₃ 107cd °योगस्ते°] S₂S₃^{pc}ABh, °योगस्ते° S₃^{ac}

एकार्थानुर्थिनः सर्वे संहताश्चासुरद्विषः ।
 न ते भेदयितुं शक्या दानवैर्दानवोत्तमाः ॥ १०८ ॥
 मन्त्रप्रभावशक्तिभ्यामुत्साहेन परेण च ।
 सम्पन्नाः सर्वथा देवा न युद्धं तैः सहेष्यते ॥ १०९ ॥
 युक्तो दानवमुख्यानां हीनसन्धिः सुरैः सह ।
 स्थानवृद्धिपरीप्सूनां क्षीणानामधुना भृशम् ॥ ११० ॥
 अथाह तेजसा स्वेन तेजांसि सुरविद्विषाम् ।
 अभिभूय सदस्युच्चैरंशुमानंशुमानिव ॥ १११ ॥
 प्रणामपूर्वः क्रियते हीनसन्धिः कुराजभिः ।
 न चक्रुर्दानवाः पूर्वं कुर्वते न च साम्प्रतम् ॥ ११२ ॥
 शिरांसि दानवेन्द्राणां कथं यास्यन्ति नम्रताम् ।
 सुमेरोरिव शृङ्गाणि भानुमन्त्युच्छ्रितानि च ॥ ११३ ॥
 आदास्यामो ऽथवा राज्यं देवान्निर्जित्य संयुगे ।
 प्राप्स्यामो वा गतिं पुण्यां निहताः समरे ऽमरैः ॥ ११४ ॥

108a °नर्थिनः] R^{ac}, °लम्बिनः R^{pc} 108b °श्चासुर°] °श्च सुर° R 109b °मुत्साहेन] °मु-
 द्वाहेण R^{pc}, °मु(ज्जा)हेण R^{ac} 109d तैः] R^{ac}, तैश्च R^{pc} (unmetrical) 110b हीन°] हीनः R
 110c °परीप्सूनां] परिप्सूनां R 111a अथाह] अथ ते R 111cd सदस्युच्चैरंशु°] सदस्यान्वै{°म्वै
 R^{ac}} सोशु° R 112d कुर्वते] कर्म ते R 113a °वेन्द्राणां] °वौघस्य R 113b नम्रताम्]
 (न)न्दितां R^{ac}, वन्दितां R^{pc} 113d भानु°] तानु° R 114a आदास्यामो ऽथवा] प्रदास्यामो पुरा
 R 114d निहताः] सहिताः R

108a °नर्थिनः] धन्विनः A 108b संहताश्चासुर°] संह{सह° A₃, संह° A₇}ता ह्य{द्वा° A₇}सुर° A
 108c शक्या] शक्ता A₃A₄, शक्तेर A₇ 109ab °शक्तिभ्यामु°] °शक्त्वा च उ° A 110b हीन°]
 हीनः A 110c °वृद्धि°] A₃, °वृद्धी° A₄, °बुद्धि° A₇ • °परीप्सूनां] A₃A₄, °परिप्सूणां A₇
 111cd सदस्युच्चैरं°] समस्याद्वै अं° A 112a °पूर्वः] °पूर्व A₃, °पूर्व A₄A₇ 112b हीनसन्धिः]
 A₃, हीनः सन्धिः A₇, हीनः संधि A₄ 112c चक्रुर्दानवाः] च{चः A₄} क्रुद्धा न च{चः A₄, चा° A₇}
 A 112d च साम्प्रतम्] समां प्रति A 113a °वेन्द्राणां] °वौघस्य A± 113d °मन्त्युच्छ्रितानि]
 °मत्युश्चितानि A₇, °मन्युजितानि A₄, °मन्युव्रतानि A₃ 114c वा] वा A 114d ऽमरैः] शरैः A

111(a⁷) S₃ 113(c⁴) S₃ 114(a²) S₃

108a °नर्थिनः] S₂R^{ac}, °नर्थिन S₃, नार्थिनः Bh (conj.?) 108b संहता°] RA₃Bh, संहता° S₂,
 सहता° S₃ • °श्चासुर°] em. Bh (silently), °श्चासुरा° S₂S₃ • °द्विषः] S₂^{pc}RABh, °द्विषाः
 S₂^{ac}, °द्विषा S₃ 108d दानवेर] RA, दानैस्ते S₂S₃Bh 109ab °शक्तिभ्यामु°] S₂RBh, °श-
 क्तिभ्यामु° S₃ 109c सम्पन्नाः] S₂^{pc}RABh, सम्पन्ना S₂^{ac}S₃ 110b °सन्धिः] S₂^{pc}RABh, °सन्धि
 S₂^{ac}S₃ • सुरैः] S₂RABh, सुरैः S₃ 110c °वृद्धि°] S₂S₃RA₃, °वृद्धि° Bh (conj.?) • °परीप्सू-
 नां] S₂^{pc}A₃A₄Bh, परीप्सूनां S₂^{ac}, परीप्सूनां S₃ 111c सदस्युच्चै°] conj. Bh (silently), सदश्योच्चै°
 S₂, सदस्योच्चै° S₃ 112a °पूर्वः] S₂RBh, °पूर्व S₃ 112b °सन्धिः] S₂RA₃A₇Bh, °सन्धि
 S₃ 112c °क्रुर्दानवाः] S₂^{pc}RBh, °क्रुर्दानवा S₂^{ac}, °क्रु दानवा S₃ 113c °मेरोरिव] S₂RABh,
 °मेरो(नि)व S₃ 113d °तानि च] RABh, °तानिव S₂S₃ 114b °वान्निर्जित्य] S₂^{pc}RABh, °वां
 निर्जिं S₂^{ac} (unmetrical), °वा निर्जित्य S₃ 114c पुण्यां] S₂RABh, पुण्या S₃ 114d निहताः]
 S₂^{pc}ABh, निहता S₂^{ac}S₃

इत्थमंशुमतः श्रुत्वा वाक्यं वाक्यार्थकोविदः ।
 गम्भीरमर्थवत्प्राह महिषो वदतां वरः ॥ ११५ ॥
 विदितं वः समस्तानां पूर्वजा भवतां यथा ।
 हता दानवशार्दूला विक्रमैकरसाः सुरैः ॥ ११६ ॥
 तदलं दानवश्रेष्ठा वृत्त्या वो ऽग्निपतङ्गयोः ।
 संधाय देवतैः सार्धं वृत्तिं कुर्मः स्वकर्मभिः ॥ ११७ ॥
 ज्यायोभिर्दानवा देवै रन्ध्रव्यसनवर्जितैः ।
 विग्रहेण कथं सिद्धिमिच्छथ स्रस्तशक्तयः ॥ ११८ ॥
 गुणातिशययुक्तानां यानमभ्युच्चये सति ।
 मन्त्रोत्साहप्रभावानामवाप्तौ देशकालयोः ॥ ११९ ॥
 अथ सम्भूययानेन मन्यध्वं सिद्धिमात्मनः ।
 दंशिताः समरे यत्ताः समेता यक्षराक्षसैः ॥ १२० ॥
 रक्षांसि हुतशेषाणि ज्वलने शक्तिसूनुना ।
 श्रितानि देवतानेव भीतान्यबलवन्ति च ॥ १२१ ॥

115a इत्थमं] इममं R 116a अंत वः] अन्नः R 117b वृत्त्या वो ऽग्निपतङ्गयोः] प्रविष्टाग्निं पतङ्गवत् R 117c देवतैः] देवतैः R 118a ज्यायोभिः] ज्योतिर्भिः {°भिः R^{ac}} R 118c विग्रहेण] निग्रहेण R 118d अथ स्रस्तः] अथं अस्तः R 119b मभ्युच्चये] मत्युच्छये R 119cd प्रभावानामं] प्रभावानाम+म+ R 120a अथ] अस्य R • यानेन] मानेन R 121a हुतः] कृतः R 121c श्रितानि देवतानेव] श्रुतानि देवतान्येव R 121d भीतान्यबलवन्ति] भूतान्येव चरन्ति R

116ab समस्तानां पूर्वजा] सहस्राणां पूर्वाणां A± 116c शार्दूला] शार्दूलं A± 117a अश्रेष्ठा] अश्रेष्ठ A₄A₇, अश्रेष्ठ A₃ 117b वृत्त्या वो ऽग्निपतङ्गयोः] वृत्त्या चा{°त्य चो A₃A₄}ग्निपतङ्गवत् A± 117c देवतैः] देवतैः A 118a ज्यायोभिः] तपो{°तो A₃}भिः A 118b रन्ध्रव्यसनवर्जितैः] रन्ध्रव्यसनवर्जितैः{°तः A₄} A± 118c विग्रहेण] A₇, विग्रहेण A₃A₄ 118d अथ स्रस्तः] अत{°तः A₇} स्वस्तः A 119b यानमभ्युच्चये सति] पान{°लं A₇}मभ्युष{°प्रं A₄, °धं A₇}ये सतं A 119c प्रभावानां] A₃A₄, प्रभावानां A₇ 120a सम्भूययानेन] संस्तूयमानेन A± 120b मन्यध्वं] मन्तव्यं A₃A₇, गन्तव्यं A₄ 120c दंशिताः] A₃A₄, दंशिता A₇ • यत्ताः] मत्ताः A 121a रक्षांसि हुतः] यक्षांसि हतः A 121c श्रितानि देवतानेव] श्रुतानि दे{दिं A₄}वतान्येव A

116a अंत वः] S₂ABh, अन्तव्य S₃ 116b भवतां] S₂RABh, भवता S₃ 116d रसाः] RA Bh, रसा S₂S₃ 117a अश्रेष्ठा] RBh(em.?), अश्रेष्ठो S₂, अश्रेष्ठो S₃ 117b वृत्त्या] em. Bh (silently), वृत्त्या S₂S₃ 117c देवतैः] S₂S₃, देवतैः Bh • सार्धं] S₂RABh, सार्द्धं S₃ 118a ज्यायोभिर्] S₂RABh, ज्यायोभि S₃ 118b वर्जितैः] S₂^{pc}RA₃A₇Bh, वर्जितैः S₂^{ac}S₃ 119a युक्तानां] S₂RABh, युक्ताना S₃ 119b अभ्युच्चये] S₂Bh, अभ्युच्चये S₃ 119c प्रभावानां] S₂S₃ A₃A₄, प्रभावानां Bh (em.?) 119d मवाप्तौ] RABh, मवाप्तो S₂S₃ 120b मन्यध्वं] S₂S₃R, मन्यध्वे Bh (em.) 120c दंशिताः] S₂RA₃A₄Bh, दंशिता S₃ • यत्ताः] RBh(em.?), यत्ता S₂S₃ 121b शक्तिः] RABh, शक्तिः S₂S₃ 121c देवतानेव] conj., देवतान्येव S₂S₃, देवतान्येव Bh

आयत्ताः सर्वदा यक्षाः कुबेरे ऽसुरसत्तमाः ।
 स चापि सुरमुख्यानां कुरुते कार्यमुद्यतः ॥ १२२ ॥
 अन्यत्र दैत्यशत्रुभ्यो भुवनेषु बलीयसः ।
 अभावादसुरश्रेष्ठा द्वैधीभावो न विद्यते ॥ १२३ ॥
 महिषे सदसि स्वस्थमित्युक्तवति दानवे ।
 विस्पष्टमर्थवद्वाक्यं द्रुमः प्राह महासुरः ॥ १२४ ॥
 समरे ऽनिर्जिताः पूर्वमस्माभिरबलैः सह ।
 जयिनः शक्तिसम्पन्नाः संधास्यन्ते कथं सुराः ॥ १२५ ॥
 संविधायाशु दुर्गाणि पर्वतान्युदकानि च ।
 विजये सततं युक्ता विगृह्यासनमास्महे ॥ १२६ ॥
 नाशयन्तः सदा यज्ञान्ब्रतानि नियमांस्तथा ।
 वर्णाश्रमांश्च लोके ऽस्मिञ्छिघांसन्तः समन्ततः ॥ १२७ ॥
 ततो लोकविनाशेन विच्छिन्ने सत्क्रियापथे ।
 विदित्वापचितान्देवानभियास्याम दंशिताः ॥ १२८ ॥
 अथ ते तस्य वचनं सर्व एवानुमेनिरे ।
 आसन्नमृत्यवो ऽपथ्यमन्नं प्राणभूतो यथा ॥ १२९ ॥

123c अभावा°] प्रभावा° R 124ab स्वस्थमित्युक्तवति] स्वसमित्युचुर्व{°त्यु व° R^{ac} (unmetrical)} र°
 R 125b सह] सदा R 126a दुर्गाणि] R^{pc}? (दु corrected to यु in a later hand and युद्वाणि
 possibly intended), दुर्गाणि R^{ac} 126b पर्वतान्युदकानि] पर्वतान्योदकानि R^{pc}, पार्वताणोदकानि
 R^{ac} 127b °मांस्तथा] °मां(°)+स्तु+ते R 128a °नाशेन] °नाशाय R 128c °त्वापचिता°]
 °त्वा यदि ता° R

122a आयत्ताः] तोयत्ता A₃A₇, तोयन्ताः A₄ • यक्षाः] A₃A₇, यक्षा A₃ 122b °रे ऽसुरसत्तमाः]
 °रेश्वरशक्तयः A 122d कुरुते कार्यमुद्यतः] पानमम्बुप्रये सते A (cf. A app. on 119b) 123a-125d
] om. A 126a संविधा°] सन्निधा° A 126b पर्वतान्युदकानि] पार्वता{°त्या° A₃A₇}न्योदकानि
 A 127a यज्ञान्] यज्ञं A 127c वर्णा°] A₇, वना° A₃, वरा° A₄ 128b विच्छिन्ने] वि-
 नष्टे{°ष्टेः A₄} A 128c विदित्वापचिता°] त्वादित्वा{°त्या A₇} यदि ता° A 128d °नभिया°]
 °न भिया° A (unmetrical) • दंशिताः] A₃, दीसिताः A₄, दीशिताः A₇ 129d °मन्नं प्राणभूतो]
 °मर्थं प्राणहरं A

122a आयत्ताः] S₂^{pc}RBh, आयत्ता S₂^{ac}S₃ • यक्षाः] S₂^{pc}RA₃A₇Bh, यक्षा S₂^{ac}S₃ 122b °रे
 ऽसुर°] RBh(conj.?), °रासुर° S₂S₃ 123c °श्रेष्ठा] S₂RBh, °श्रेष्ठा S₃ 124a स्वस्थ°] S₃
 Bh(em.?), स्वस्थ° S₂ 124b दानवे] S₂^{pc}RBh, दानवेः S₂^{ac}S₃ 124c °वद्वाक्यं] S₂RBh, वाङ्म
 S₃ (unmetrical) 124d द्रुमः] S₂^{pc}RBh, द्रुम S₂^{ac}S₃ 125a ऽनिर्जिताः] S₂R, निर्जिताः S₂, नि-
 र्जितैः Bh (conj.) 125ab पूर्वम°] S₂^{pc}RBh, पूर्वम° S₂^{ac}, पूर्वाम° S₃ 125b °रबलैः] S₂RBh,
 °रबलै S₃ 125c °सम्पन्नाः] RBh(em.?), °सम्पन्ना S₂, °संपन्ना S₃ 125d कथं] S₂RBh, कथ S₃
 (unmetrical) 126b पर्वतान्युद°] S₂S₃, पर्वतानुद° Bh (conj.) 127a यज्ञान्] S₂RBh(em.?),
 यज्ञाद् S₂ 127b °मांस्तथा] S₂ABh, °मांस्तथा S₃ 127d °घांसन्तः] RABh, °घान्सतः S₂
 S₃ (unmetrical) 128d दंशिताः] S₂^{pc}RA₃Bh, दंशिता S₂^{ac}S₃ 129c °मृत्यवो] S₂S₃^{pc}RABh,
 °मृत्यवो S₃^{ac} 129d °मन्नं] S₂RBh, °मन्न S₃

उत्तस्थुर्लोकनाशाय मतिं कृत्वामरद्विषः ।

उदन्वन्त इवोद्वेलाः प्रलये मारुताकुलाः ॥ १३० ॥

जलद इव सुनीलः पीनवृत्तोन्नताङ्गो

हिमकरकरशुभ्रां हारयष्टिं दधानः ।

उदपतदथ सुन्दः स्वासनात्स्वात्तदानीं

जलधिरिव विघूर्णन्फेनमाली युगान्ते ॥ १३१ ॥

तदनु तदनुजो ऽम्बुवाहनीलः परिघभुजः पृथुरक्तदीर्घनेत्रः ।

अजहदविमनाः स्वमासनान्तं प्रतिभयकृद्विषतां तदा निसुन्दः ॥ १३२ ॥

इति स्कन्दपुराणे षष्ठितमो अध्यायः ॥ ६० ॥

131a °द इव सु°] °दनिवह° R • °ताङ्गो] °तांशो R **131c** स्वासनात्स्वात्] स्वासनान्तात् R **131d** °धिरिव विघूर्णन्फेनमाली] °निधिरिव पूर्णः फेनमानी R **132a** ऽम्बुवाह°] म्बुवाहि° R **132b** °रक्त°] om. R (unmetrical) **132c** अजहदविमनाः] अजह्{°हा° R^{ac}(unmetrical)}त विमलाः R **132d** प्रति°] सु° R (unmetrical) **Col.** इति स्कन्दपुराणे रेवासण्डे दैत्योद्योगो नामाध्यायः R

130ab] om. A **130c** उदन्वन्त इवोद्वेलाः] तदर्थं त इवोद्वेलाः{°त्वेना A₃A₄} A **130d** मारुताकुलाः] मरुताकुलाः{°नाः A₇} A **131a** °द इव सुनीलः] °दनिवहनीलः{°हानील° A₃A₄ (unmetrical)} A • °वृत्तोन्न°] °वृत्तो न° A **131b** °करकर°] A₇, °कर° A₃A₄ (unmetrical) **131c**] तदपदथ सु{स° A₃A₄}न्दः स्वासमान् A (unmetrical) **131d** °घूर्णन्फेनमाली युगान्ते] °घूर्णन्फेन{°गण° A₃, °गण° A₄}माली{°नी A₃A₄} युगान्तं A (unmetrical) **132a** °नीलः] °नील° A₇, °लीन° A₃A₄ **132b** °भुजः] °भुज° A (unmetrical) **132c** अजहद°] अज इह A • °मासनान्तं] °मामनन्तं A **Col.** इति {इति श्री° A₃A₄}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकासण्डे दैत्योद्योगो नाम षष्टि{षट्षष्टि° A₇}तमो अध्यायः A± (A₃ add ६०)

130(d⁵-d⁷) S₃

130a उत्तस्थुर्] S₂RBh, उत्तस्थु S₃ **130b** मतिं] S₂RBh, मति S₃ **130c** उदन्वन्त] S₂RBh, उदन्वन्त S₃ • °वोद्वेलाः] RBh(em.?) , °वोद्वेला S₂^{pc}S₃, °वोद्वेला S₂^{ac} **130d** °ताकुलाः] S₂^{pc}R A₃A₄Bh, °ताकुला S₂^{ac}, (°ताकु)ला S₃ **131a** जलद इव सु°] conj. Bh (silently), जलद इव स° S₂^{pc}, जलदमिव स° S₂^{ac}, जलदमिव स° S₃ • °नीलः] RA₇Bh(em.?) , °लील° S₂S₃ (unmetrical) • °ताङ्गो] S₃ABh, °ताङ्गे S₂, °शुभ्रां] S₂RABh, °शुभ्रा S₃ **131c** सुन्दः स्वासनात्स्वात्] em., सुन्दस्वाशना स्वा{°(श्वा°) S₂^{ac}}त् S₂, सुन्दस्वासना स्वात् S₃, सुन्दस्वासनात् स्वात् Bh (conj.?) **131d** विघूर्णन्] S₂Bh, विघूर्णा S₃ **132a** तदनुजो] RABh, दनुजो S₂S₃ (unmetrical) **132ab** °नीलः प°] S₂RBh, °नीलस्प° S₃ **132b** °नेत्रः] RABh, °नेत्र S₂, °नेत्रा S₃ **132d** °कृद्विष°] S₂^{pc}RABh, °कृविष° S₂^{ac}, °कृविष° S₃ **Col.** स्कन्दपुराणे षष्ठ्यो अध्यायः ॥ ⊙ S₂, ⊙ ॥ स्कन्दपुराणे नामाध्यायः ॥ ६० (in letter numerals) ॥ ⊙ S₃, इति स्कन्दपुराणे दैत्योद्योगो नाम षष्ठितमो अध्यायः Bh

एकषष्टो अध्यायः ।

सनत्कुमार उवाच ।

अथ दानवमुख्यानां लोकनाशाय निर्ययौ ।

मत्तवारणसम्बाधं रथाश्वकलिलं बलम् ॥ १ ॥

तत्तदा दानवानीकं विससार दिशो दिशः ।

प्रलये मारुतोद्धृतमुदन्वत इवोदकम् ॥ २ ॥

निजघ्नुर्ब्राह्मणान्केचित्केचिन्निष्पिपिषुर्विशः ।

सुसुभुः क्षत्रियानन्ये शूद्रानन्ये बभक्षिरे ॥ ३ ॥

जग्रसुर्ललिहुर्नेदुर्बभञ्जुश्च समन्ततः ।

यज्ञेष्वन्नं हविर्नादान्यूपांश्चामरविद्विषः ॥ ४ ॥

1d °कलिलं बलम्] °कलिनं वनं R 2a °तदा दानवानीकं] °तथा दानवालीकं R 2b दिशः] दश R 2d °मुदन्वत] R^{PC}, °मौदन्वत R^{ac} 3b °त्केचिन्निष्पिपिषुर्विशः] °त् ङ्कचिन्व्यं R 3c सुसुभुः] ततक्षुः R 4b °बभञ्जुः] °बुभुजुः R^{PC}, (ब)भुजुः R^{ac} 4c °ष्वन्नं] °ष्वन्ये R • °नादान्] °ईमान् R 4d °श्चामरं] °श्च सुरं R

1c मत्तवारणं] A₇, मत्तरावणं A₃A₄ 1d °कलिलं] °कलिलं A₇, °कलिलं A₃A₄ 2a °तदा] °तथा A₃A₄, °तत्तदा A₇ 2b दिशः] A₄, दिश A₇, दश A₃ 2c प्रलये] प्रलयं A (unmetrical) 2d °मुदन्वत इ°] °तमोन्वतमि° A 3ab °णान्केचित्केचिन्निष्पिपिषुर्विशः] °णान्केचि°णा° A₇ (unmetrical)} चिष्पिपिषुर्विशः] °क्षिपुः A₄, °क्षुपुः A₇}श्च दिशो दिशः {दश A₃, दशः A₇} A (cf. 2b) 3c-4b] om. A 4c यज्ञेष्वन्नं] यज्ञेष्वन्ये A₃A₄, याज्ञसर्वे A₇ • °नादान्] °लोकान् A 4d यूपांश्च] A₇, पूयाश्च A₄, यूपांश्च A₃

Manuscripts available for this chapter: S₁ (from 2d³; f. 96 lost) photos 1.5b (f. 97^f), 1.6a (f. 97^v), and 8.30a (f. 98^f; two thirds of the folio lost); S₂ exposures 80b (f. 88^f), 81a (f. 88^v), 81b (f. 89^f) and 82a (f. 89^v); S₃ f. 95^v-97^f; R f. 114^f-115^v; A₃ f. 65^v-66^v; A₄ f. 94^f-95^v; A₇ f. 93^v-94^v.
2(←a¹-d²) S₁ 3(b⁶-b⁷) S₁

1a °मुख्यानां] S₂RABh, °मुख्याना S₃ 1d °कलिलं] S₃, °कलिलन् S₂, °वलितं Bh (conj.) 2d °मुदन्वत इवोदकम्] R^{PC}, ...न्वत इवोदकं S₁, °मौदन्वतमिवोदकं S₂S₃Bh 3a निजघ्नुः] S₁R ABh, निजघ्नुः S₂S₃ • °ब्राह्मणान्] S₁S₂RA₃A₄Bh(em.?), ब्राह्मण S₃ (unmetrical) 3ab °चित्केचि°] S₁^{PC}Bh, °चित्केचि° S₁^{ac}, °चित्केचि° S₂S₃ 3b °विशः] S₃RBh, (°द्वि)षं S₁, °विशः S₂ 3c सुसुभुः] conj., शुशुभुः S₁, शुशुम्भु S₂S₃, तुस्तुभुः Bh (conj.?) • °नन्ये] S₁S₂S₃^{ac}R Bh, °नन्ये S₁^{PC} 3d शूद्रां] S₂S₃RBh, शून्या° S₁ 4a जग्रसुर्लि°] S₁R, जगलसु लि° S₂S₃^{PC}, जगलसु लि° S₃^{ac} (unmetrical), जगलसुलि° Bh • °लिहुर्] S₂RBh, °लिहुर् S₁^{PC}S₃ (unmetrical), °लि° S₁^{ac} (unmetrical) 4b °बभञ्जुः] S₂Bh, °बभञ्जुः S₁, °भंजजुः S₃ 4c °ष्वन्नं] S₂Bh, हरं S₁, °ष्वन्नं S₃ • °हविर्नादान्] em. Bh, हविर्द्विनाद् S₁ (unmetrical), वहिर्नादा S₂, हविनादा S₃ (unmetrical) 4d °पांश्चामरवि°] S₂A₇Bh, °पांश्चाप्यमरं S₁, °पांश्चामरवि° S₃

स्वधीतवेदाध्ययनाभिनादितान्मुनिप्रवेकाचितगुल्मपादपान् ।
 प्रभूतचीराजिनदर्भसंचयान्निकामपर्यन्तहिमाम्बुनिर्झरान् ॥ ५ ॥
 उपान्तनीवारगवेधुकाचितान्प्रसुप्तविश्वस्तमृगक्ष्वानरान् ।
 हविर्भुजो धूमवितानसंकुलान्विसृत्य चान्ये परिजघ्णुराश्रमान् ॥ ६ ॥
 केचिन्मुनीनामसुरा जीर्णोरगसमत्विषः ।
 जटाः संगृह्य लुलुचुः क्षालितास्तीर्थवारिणा ॥ ७ ॥
 पातयित्वासुराः केचिच्चरणैः पिपिषुः क्षितौ ।
 ऋषीनात्मविनाशाय हुताशाञ्ज्वलितानिव ॥ ८ ॥
 शिरांसि मुनिपत्नीनां करैः केचित्तलत्रिभिः ।
 पूतानि वारिभिः पुण्यैः पस्पृशुर्दानवाधमाः ॥ ९ ॥
 अथ ते जगृहुर्यात्रां ज्ञात्वाभ्युदयमात्मनः ।
 विक्षिप्तं लोकनाशाय बलमाहूय सर्वशः ॥ १० ॥

5a स्वधीत°] अधीत° R 5c °चीराजिनदर्भ°] °वीराजिनपत्र° R 6a °गवेधु°] °गवेषु° R
 6d °न्विसृत्य चान्ये] °न्विमर्ज्ये वान्ये R 7b °र्णोरग°] °र्णोरण° R 7c लुलुचुः] लुलुचुः R
 (unmetrical) 8b पिपिषुः] पिपिषुः R 8c ऋषीनात्म°] ऋषीणामात्म° R (unmetrical) 8d
 °शाञ्ज्वलिता°] °शा{°श° R^{ac} } न् ज्वलिता° R 9b करैः] कवैः R • °तलत्रिभिः] °तलत्रिभिः
 R 10a °यात्रां] °यात्रा R

5a स्वधीत°] अधीत° A 5b मुनि°] A₇, मुनिः A₃A₄ • °काचित°] A₃, °काचित° A₄
 (unmetrical), °काटित° A₇ 5d °न्निकाम°] A₄, °न् नेकाम° A₃, °न् नेकान° A₇ • °हि-
 माम्बु°] °हिमाम्बु° { °द्य° A₇ } A 6-7] om. A 8a पातयि°] पाटयि{ °यी° A₇ } A 8b
 °च्चरणैः] A₃A₇, °त् चरणे A₄ 8cd] om. A 9b °तलत्रिभिः] °दनत्रिभिः A₄, °दपीडयन् A₃,
 °दपिडयन् A₇ (unmetrical) 9c पूतानि] A₇, पुतानि A₄, युतानि A₃ • पुण्यैः] A₄, कुम्भैः A₃,
 कुम्भै A₇ 10a °हुर्यात्रां] °हुर्यत्रां A₃A₄, °हद्यत्रां तां A₇ (unmetrical) 10c विक्षिप्तं] विक्षिप्त R A

5(a⁹-c¹²)(d², d⁵-d⁶) S₁ 7(c³-d⁸→) S₁ 8(←a¹-b⁶)(b⁷) S₁ 9(b⁸) S₁^{pc} 10(c⁷-d⁸→) S₁

5a स्वधीत°] S₂Bh, स्वधीत° S₁, सुधीत° S₃ • °नादितान्] S₂RABh, °नादिता S₃ 5b
 °काचित°] RA₃Bh, °कानित° S₂S₃ 5c °चीराजिन°] S₂ABh, °वीराजिन° { °त° S₃^{ac} } S₃
 5cd °चयान्नि°] RA₃Bh, °न्नि S₁, °चया नि° S₂S₃ 6a उपान्त°] S₂S₃RBh, उत्पान्त°
 S₁ • °नीवार°] S₂^{pc}RBh, °नीचार° S₁, °नीन्वार° S₂^{ac}S₃ • °काचितान्] S₁S₂^{pc}RBh, °का-
 चित्तान् S₂^{ac}S₃ 6b °मृगक्ष°] S₂RBh, °मृगक्ष° S₁S₃ 6c हविर्भुजो] S₁S₂RBh, हविर्भुजो S₃
 (unmetrical) • °वितान°] S₁RBh, °वतान° S₂S₃ 6d °न्ये परि°] S₁R, °न्ये प्रवि° S₂Bh,
 °न्येव प्रवि° S₃ (unmetrical) 7b °समत्विषः] S₂RBh, °मिव द्विषः S₁, °समत्विषुः S₃ 7c ज-
 टाः] S₂S₃RBh, जटां S₁ • संगृह्य] S₂RBh, संगृह्य S₃ • लुलुचुः] S₁^{pc}Bh, लुलुचु S₂^{ac}S₃ 8a
 पातयि°] S₂^{ac}RBh(em.?), यातयि° S₂^{pc}S₃ • °त्वासुराः] S₁S₂^{pc}RABh, °त्वासुरा S₂^{ac}S₃ 8ab
 °चिच्चरणैः] RA₃A₇Bh, °चि चरणैः+ S₂, °चि चरणो S₃ 8b पिपिषुः] ABh, पिपिषु S₂S₃ 8c
 °नात्म°] S₁S₂Bh, °नाम° S₃ 8d हुताशाञ्ज] S₁S₂R^{pc}Bh, हुताशं S₃ • °निव] RBh(conj.?),
 °नि च S₁S₂S₃ 9a °पत्नीनां] S₁S₂RABh, °पनीनां S₃ (unmetrical) 9b °तलत्रिभिः] S₂^{ac}S₃,
 °तल्लैस्तथा S₁Bh, °तल्लन्त(था) S₁^{pc} 9c पूतानि वारिभिः] S₁S₂RA₇Bh, om. S₃ (unmetrical) •
 पुण्यैः] S₂^{pc}RA₄Bh, पुण्याः S₁^{pc}, पुण्ये S₁^{ac}S₂^{ac}S₃ 9d पस्पृशुः] S₁S₂^{pc}RABh, प्रस्पृशुः S₂^{ac}S₃ •
 °दानवाधमाः] S₂RABh, °दैनवाधमा S₁, °दानवाधमा S₃ 10a °हुर्यात्रां] S₁Bh, °हुर्मात्रा S₂,
 °ह्य{ °हु S₃^{ac} ? } मात्रा S₃ 10c विक्षिप्तं] S₂S₃RBh, विक्षिप्ता S₁

प्रशस्ते ऽहनि नक्षत्रे मुहूर्ते च जयान्विते ।
 संनाहभेरीराहत्य क्रियाश्चक्रुर्जयावहाः ॥ ११ ॥
 संनाह्यान्बलिनो मत्तानानाय्य वरवारणान् ।
 सम्यगभ्यर्च्य वर्माणि बबन्धुर्विधिनासुराः ॥ १२ ॥
 यन्त्राणि धौतैर्नाराचैः पूर्णान्यासनपार्श्वयोः ।
 बबन्धुः शक्तिपूर्णांश्च वेणूस्तिर्यगवस्थितान् ॥ १३ ॥
 तोमरान्कणपाञ्चकूञ्चलचक्रपरश्वधान् ।
 आबबन्धुर्नियुक्तांश्च मध्यमासनपार्श्वयोः ॥ १४ ॥
 सज्जानि परमास्त्राणि बाणधींश्च सुसंस्कृतान् ।
 सम्पूर्णाङ्गाध्रंवासोभिर्निशिताग्रैः शिलीमुखैः ॥ १५ ॥

11b मुहूर्ते च जया°] मुहूर्तेद्विजया° R 11c भेरीरा°] भेरी चा° R 12a संनाह्यान्] सन्नह्य R
 12b °नानाय्य°] °नानाप्र° R 12d °विधिनासुराः] □ R^{ac}, रथिनस्तदा R^{pc} 13a यन्त्राणि]
 पत्राणि R 13cd] शक्तिपूर्णां स्ते □ तिर्य्यग(व) स्थितान् R^{ac} (unmetrical), शक्तिपूर्णां स्ते वेणु(ऽ)श्च
 बबन्धुर्तिर्यगवस्थितान् R^{pc} (unmetrical) 14ab °रान्कणपाञ्चकूञ्चल°] °रा कुणपान् ((श)) + शक्ति + शू-
 ल° R 15c °न्गाध्रं°] °न् साध्रं° R

11a प्रशस्ते] विशस्ते A₃A₄, परिशस्ते A₇ (hypermetrical) 11b च जया°] विजया° A 12a
 संनाह्यान्] सन्नह्य A 12b °नानाय्य वरवारणान्] नानायु{°य° A₇}धवरान् सुरान्{°न्ध च A₇}
 A 12c सम्यग°] आगत्य° A₃, आगत्या° A₄, गत्य° A₇ (unmetrical) 12d °विधिना°]
 °वि{वि° A₇}विधा° A 13a धौतै°] शते° A 13b °न्यासन°] °न्यासन्त A 13c-15b]
 om. A 15c-16d] om. A₇ 15c °न्गाध्रं°] °नगर° A₃A₄ (unmetrical) 15d °शिताग्रैः]
 A₃, °शिताग्रैः A₄

11(←a¹-c³) S₁ 12(c⁷, d²-d⁴, d⁶-d⁷) S₃ 13(b⁴)(b⁵)(b⁶-b⁷)(d³-d⁸→) S₁, (a¹-a³, a⁶-a⁷, c⁸) S₃
 14(←a¹-c⁵) S₁, (d³, d⁶) S₃ 15(a⁴, a⁶) S₁

11a नक्षत्रे] S₃RABh, नक्षत्रे S₂ 11c °भेरीरा°] ABh, °भेरीन्ना° S₁, °भेरी आ° S₂S₃ 11d
 क्रियाश्चक्रुर्] S₁S₂RABh, क्रिया चक्रु S₃ • °वहाः] S₂^{pc}RABh, °वहा S₁S₂^{ac}S₃ 12a संनाह्यान्]
 S₂Bh, सन्नाह्या S₁, सनाह्या S₃ • °नो मत्ता°] S₁RABh, °नोन्मत्ता° S₂S₃ 12b °नानाय्य°]
 S₂S₃Bh, °नानाय्या° S₁ • °वारणान्] S₁S₂^{pc}S₃RBh, °वारिणाम् S₂^{ac} 12c सम्यगभ्यर्च्य वर्माणि]
 S₂S₃RBh, संनह्य वर्मचर्ममाणि S₁ 12d बबन्धुर्वि°] S₂S₃A₃A₄Bh, पबन्धुर्वि° S₁ 13a यन्त्राणि]
 S₂ABh, यन्त्रानि S₁, (य)ऽर(णि) S₃ • धौतैर्नाराचैः] S₂^{pc}RBh, धौतनाराचैः S₁, धौतैर्नाराजैः S₂^{ac},
 धेतैऽरऽराजै S₃ 13b °न्यासन°] S₂S₃RBh, °न्या(य)° S₁ 13c बबन्धुः] S₁Bh, बबन्धु S₂,
 बबन्ध S₃ (bottoms lost) • °पूर्णा°] S₁Bh, °पूर्णा° S₂S₃ 13d वेणूस्ति°] S₂Bh, वेणू- S₁,
 वेणू ति° S₃ • °स्थितान्] S₂^{pc}RBh, °स्थिता S₂^{ac}S₃ 14ab °रान्कणपाञ्चकूञ्चल°] em. Bh
 (silently), °रां कणयां शङ्कुं शूल° S₂, °राङ्कनपा शङ्कुं शूल° S₃ 14c °न्धुर्नियुक्तांश्च] S₁R, ऽ ~ यु-
 क्ताश्च S₁, °न्धु नियुक्तांश्च S₃, °न्धुर्नियुक्ताश्च Bh 15a सज्जानि] S₁S₂RBh, सजानि S₃ 15b
 बाणधींश्च] R, बालधींश्च S₁S₂^{ac}S₃, बालधींश्च S₂^{pc}, बालधींश्च Bh 15c °र्णाङ्गाध्रं°] S₂, °र्णाङ्गातु°
 S₁, °र्णाङ्गाध्रं° S₃, °र्णां गन्ध° Bh (conj.?) 15cd °वासोभिर्नि°] S₂^{pc}RA₃A₄Bh, °वासोभि नि°
 S₁S₂^{ac}S₃ 15d °शिताग्रैः] S₁RA₃Bh, °शिताग्रैः S₂S₃

संनाह्यानङ्कुशाँल्लोहान्बालेन्दुसदृशद्युतीन् ।
 ग्रैवेयेषु सितांश्चक्रुर्मध्ये मस्तकपिण्डयोः ॥ १६ ॥
 क्षुरप्रमालाः संयस्ताः शातकुम्भमयीः शुभाः ।
 आवबन्धुश्च कुम्भेषु गजानां गजसादिनः ॥ १७ ॥
 वैजयन्तीपताकाश्च विचित्राः स्वभिलक्षिताः ।
 उच्छ्रयामासुरायत्ता दन्त्यनीकस्य दानवाः ॥ १८ ॥
 घण्टा वारणमुख्यानामाससञ्चूर्महास्वनाः ।
 चामराणि सुदीर्घाणि हंसांसरुचिराणि च ॥ १९ ॥
 एकैकस्य चतस्रश्च करेण्वश्चारुदर्शनाः ।
 स्थापिताः पुरतो दैत्यैः परवारणवारणाः ॥ २० ॥

16a संनाह्यानङ्कुशाँल्लोहान्] संनह्यानङ्कुशान् लौहान् R 16b °द्युतीन्] R^{Pc}, °क्षतीं R^{ac} 16c सि-
 तांश्च°] शितांश्च° R 17a क्षुरप्रमालाः संयस्ताः] खुरप्रणामाः संयत्ताः R 17c कुम्भेषु] कुक्षेषु R
 18c °रायत्ता] °रायस्ता R 18d °नीकस्य] °ली+कस्य+ R 19d हंसांस°] हंसास्य° R 20b
 करेण्व°] करेणु° R 20d पर°] परं R

16a संनाह्यानङ्कुशाँल्लोहान्] सन्नह्यान{°ता° A₃}कुशाँल्लौहान् A₃A₄ 16c ग्रैवेयेषु सितांश्च°] वैरेजेस्व-
 सिजांश्च° A₃A₄ 16d °पिण्डयोः] °पित्रयोः A₃A₄ 17a °मालाः संयस्ताः] °माणाः{°णा° A₄}
 संयत्ताः{°पत्ताः A₄, °यताः A₇ (unmetrical)} A 17b °मयीः] °मयीं A 18a °पताकाश्च] A₄,
 °पताकांश्च A₃A₇ 18b °त्राः स्वभिलक्षिताः] °त्राभिर्न लक्षिताः{°ता A₇} A 18c उच्छ्रया°] A₇,
 तत्रया° A₃A₄ 18cd °मासुरायत्ता दन्त्य°] °मसुर{°शुभ° A₇}व्यग्रादन्य° A 19ab °नामाससञ्चूर्म-
 हास्वनाः] °नां{°णां A₇} आससर्ज महात्मना A 19d हंसांस°] हंसाङ्ग° A₇, त्वंशांग° A₃A₄ 20b
 करेण्व°] करेणु° A 20c °दर्शनाः] A₃A₄, °दर्शना A₇ 20cd °त्यैः पर°] °त्यै{°त्या° A₇}दूर°
 A 20e °वारणाः] °चारणाः A

16(b²)(d¹-d⁸→) S₁ 17(←a¹-c⁸)(d¹) S₁ 18(b⁶-b⁷) S₁ 19(d¹-d⁸→) S₁ 20(←a¹-b⁶)(b⁷)
 S₁

16a संनाह्यानङ्कु°] S₂S₃Bh, संनह्यानङ्कु° S₁ 16b °शाँल्लोहान्] S₁, °शल्लोहां S₂, °शलोहं S₃
 (unmetrical), °शाँल्लोहान् Bh 16b °द्युतीन्] S₂S₃R^{Pc}A₃A₄Bh, °द्युतीम् S₁ 16c ग्रैवेये°] S₁
 S₂RBh, ग्रीवेये° S₃ 16d °सितांश्च°] S₁Bh, सितांश्च° S₂S₃ 16cd °क्रुर्मध्ये] S₂RA₃A₄Bh, °क्रुः
 S₁, °क्रु मध्ये S₃ 17a °मालाः संयस्ताः] em., °मालासंयस्ता S₂^{ac}S₃, °मालासंयस्ता S₂^{Pc}, °माला
 संयस्ता° Bh (em.?) 17b शातकुम्भ°] S₂^{Pc}RABh, शतकुम्भ° S₂^{ac}S₃ 17c °मयीः शुभाः] R, °मयी
 शुभा S₂^{ac}S₃, °मयीं शुभां S₂^{Pc}, °मयीं शुभाम् Bh 17d गजानां] S₂RABh, (ग)जेषु S₁, गजाना
 S₃ 18b °त्राः स्वभि°] S₂S₃RBh, °त्राश्च स्व° S₁ 18c °लक्षिताः] S₁RA₃A₄Bh, °लक्षिता S₂
 S₃ 19ab °मुख्यानामा°] S₁S₂RA₃A₄Bh, °मुख्यानामा° S₂ 19b °ससञ्चूर्] S₂S₃R, °ससञ्जुं
 S₁, °ससञ्चूर् Bh (conj.) 19c °हास्वनाः] S₃RBh, °हात्मना S₁, °हाश्चनाः S₂ 19d हंसांस°]
 S₂S₃, हंसांशु° Bh (conj.?) 19e °रुचिराणि] S₃RABh, °रुचिराणि S₂ 20b °दर्शनाः] S₂^{Pc}RA₃
 A₄Bh, -(श)नाः S₁ (tops lost), °दर्शना S₂^{ac}S₃ 20c स्थापिताः] RABh, स्थापिता S₁S₂S₃ 20d
 °वारणाः] S₁S₂^{Pc}S₃RBh, °वारणा S₂^{ac}

यूनो युवभिरारूढाञ्छिक्षितानस्त्रकोविदैः ।
 चक्रुरग्रेसरानश्चान्वर्मिणो लोहजालिनः ॥ २१ ॥
 वर्मिणो बद्धकवचाञ्छितनिस्त्रिंशधारिणः ।
 तेषां पुरःसरान्पत्तीननुयातांश्च धन्विभिः ॥ २२ ॥
 दैत्ययोधास्ततश्चान्ये वर्मिणो लोहजालिनः ।
 आरूढा बद्धनिस्त्रिंशाः स्नातपीतांस्तुरंगमान् ॥ २३ ॥
 केचिद्विनीतैर्युवभिः स्नापितैः कृतमङ्गलैः ।
 रथान्संयोजयामासुरश्चैरग्रजवैस्तदा ॥ २४ ॥
 सायुधान्सपताकांश्च किंकिणीजालनादितान् ।
 अधितस्थुस्तदा केचिद्रथान्हाटकसंस्कृतान् ॥ २५ ॥
 एवं तत्कल्पितं श्रुत्वा सैन्यं सैन्यनमस्कृतः ।
 सुन्दो दानवशार्दूलो निर्ययौ कृतमङ्गलः ॥ २६ ॥

21ab युवभिरारूढाञ्छि०] युवतिरारूढैः शि० R (unmetrical) 21c ऽसरानश्चान्] ऽगरान् घोरान् R
 22c पुरःसरान्पत्ती०] पुनः सुरान् पर्णी० R 23a ऽस्ततश्चा०] ऽस्तथा चा० R 23c-25d] om.
 R

21ab यूनो युवभिरारूढाञ्छि०] यु{घ० A₃A₄}नो युवतिवा{०मा० A₇}रूढैः शि० A 21c-22b] om.
 A 22d ऽयातांश्च] ऽजाताश्च A₃A₄, ऽयाश्च A₇ (unmetrical) 23a ऽस्ततश्चा०] ऽस्तथा चा० A
 23b वर्मिणो] A₃A₄, वार्म्मिणो A₇ • ऽजालिनः] ऽजानिलः A 23c आरूढा] A₃A₄, आरूढा
 A₇ • ऽनिस्त्रिंशाः] A₃A₄, ऽनिस्त्रिंशा सा A₇ (unmetrical) 24ab ऽद्विनीतैर्युवभिः स्नापितैः]
 ऽद्विन{०णा० A₇}तैर्युवतिस्रपितैः A 24cd ऽमासुरश्चैरग्रजवैस्तदा] ऽमासु{०शु० A₄A₇}रुग्रैरग्रजवैस्तथा
 A 25a-27b] om. A

21(d²)(d³-d⁸->) S₁ 22(←a¹-d⁸->) S₁ 23(←a¹-b⁸)(c¹-c²) S₁ 24(d⁵)(d⁶-d⁸->) S₁
 25(←a¹-d⁶)(d⁷)(d⁸->) S₁ 26(←a¹)(a²-a⁶, b⁶) S₁

21a युवभि०] S₂^{pc}S₁Bh, युवाभि० S₁, युर्थभि० S₂^{ac} 21ab ऽदाञ्छिक्षिता०] S₂^{pc}Bh, ऽदानाशिता०
 S₁, ऽदा शिक्षिता० S₂^{ac}S₃ 21c चक्रुरग्रे०] S₂RBh, चक्रुरग्रे० S₁, चक्रुरग्रे० S₃ 21cd ऽनश्चा-
 न्वर्मिणो] S₂^{pc}Bh, ऽनश्चा व(र्मिं) ऽ S₁, ऽनश्चान्वर्मिणां S₂^{ac}, ऽनन्वर्मिणो S₃ (unmetrical) 22b
 ऽञ्छित०] S₂RBh, ऽञ्छित० S₃ • ऽनिस्त्रिंश०] RBh(em.?), ऽनिस्त्रिंश० S₂S₃ • ऽधारिणः]
 S₂RBh, ऽधारिणाः S₃ 22c तेषां पुरःसरान्] ABh, तेषां पुरस्सरा S₂, तेषां पुरस्सरा S₃ 22d
 ऽयातांश्च] RBh(em.?), ऽयाताश्च S₂S₃ 23a ऽयोधास्तत०] em. Bh (silently), ऽयोधा तत० S₂,
 ऽयोधा तव० S₃ 23b वर्मिणो] S₂RA₃A₄Bh, धर्मिणो S₃ 23c आरूढा] S₁S₂A₃A₄Bh, आरूढ०
 S₃ 23cd ऽशाः स्नात०] S₁S₂^{pc}S₃^{pc}A₃A₄Bh, ऽशा ऽत० S₂^{ac}S₃^{ac} 23d ऽतांस्तुरंगमान्] ABh,
 ऽतास्तुरङ्गमाम् S₁, ऽतास्तुरङ्गमाः S₂S₃ 24a तैर्युवभिः] S₂Bh, तैर्युवति० S₁, तैर्युवभिः S₃
 24b स्नापितैः] S₁S₂S₃, स्नापितैः Bh 24c रथान्] S₂ABh, रथं S₁, रथा S₃ • ऽयामासु०]
 S₂S₃A₃Bh, ऽयामासु० S₁ 24d ऽरश्चैर०] S₁S₂Bh, ऽर० S₃ (unmetrical) 25a सायुधान्]
 S₂S₃, आयुधान् Bh (typo?) • ऽपताकांश्च] S₂^{pc}Bh, ऽपताकाश्च S₂^{ac}S₃ 25b ऽनादितान्] S₂^{pc}S₃
 Bh, ऽनादितं S₂^{ac} 25d ऽद्रथान्] S₂Bh, ऽद्रथा S₃ • ऽसंस्कृतान्] S₃Bh(em.?), - ऽ S₁
 (second akṣara has subscript ऋ), ऽसंस्कृताम् S₂ 26a एवं तत्] S₂RBh, ऽ(वतत्) S₁ (upper
 parts lost), एवन्तं S₃ 26b सैन्यं सैन्य०] S₂S₃RBh, सैन्यसेन्य० S₁ (tops lost) 26d निर्ययो]
 S₂S₃RBh, निर्ययो S₁ • ऽमङ्गलः] S₁RBh, ऽमङ्गलैः S₂S₃

स्वीषं सुकूबरं स्वक्षं शातकुम्भमयं वरम् ।
 नानामणिमयैश्चित्रैर्भक्तिपुष्पमृगद्विजैः ॥ २७ ॥
 युक्तं परमसंहृष्टैर्मनोवेगैस्तुरंगमैः ।
 आरुह्याथ रथं दिव्यं पताकाध्वजशोभितम् ॥ २८ ॥
 कवची बद्धनिस्त्रिंशो विधूतसितचामरः ।
 अभितः स्तूयमानश्च सूतमागधवन्दिभिः ॥ २९ ॥
 निसुन्दो ऽपि मदश्यामकपोलालीनषट्पदम् ।
 आरुह्य निर्जगामाशु संग्रामिकमनेकपम् ॥ ३० ॥
 अन्ये च दानवास्तत्र रथैरश्वैर्मतङ्गजैः ।
 निर्ययुः परमप्रीत्या युद्धशौण्डाः सुदंशिताः ॥ ३१ ॥
 बलस्याग्रेसरं कृत्वा तारकाक्षं महासुरम् ।
 सहितं बहुभिः शूरै रथनागाश्चपत्तिभिः ॥ ३२ ॥
 पृष्ठतः संविधायाशु बलोन्मत्तं महासुरम् ।
 बलेन चतुरङ्गेन महिषं परिरक्षणम् ॥ ३३ ॥

27a स्वीषं सुकूबरं] स्वीयं शुक्रं वरं R 27b वरम्] चरं R 29ab °शो विधूत°] °श उद्धृता°
 R 30a निसुन्दो ऽपि मद°] नीसुन्दो मदन° R 30b °लालीनषट्पदम्] °लानीलषट्पदे R 30d
 संग्रामिकमनेकपम्] सांग्रामिकमनेकदं R 31c °प्रीत्या] °प्रीता R 32a °ग्रेसरं] °ग्रेसरं R 33b
 बलोन्म°] वनोन्म° R 33c बलेन चतुरङ्गेन] रत्नेन चतुरङ्गेन R

27d °भक्तिपुष्पमृगद्विजैः] °भक्तापुष्पसुगन्धिजैः A 28b °संहृष्टैर्] A₃A₇, °संहृष्टैर् A₄ 29ab °शो
 विधूत°] °शः°[°श A₇] उद्धृत° A °सित°] A₇, °शित° A₃A₄ 30a निसुन्दो ऽपि मदश्याम°]
 निसुन्दो{°स्वन्दो A₃, °सुन्दो A₇} नीरद[निरदः A₇]श्यामः A 30b °कपोलालीन°] °कपालालीन°
 A 30d संग्रामिकमनेकपम्] सिंग्रामिकमनेकपं A₃A₄, शाशिणूलप्रतापवान् A₇ 31d °शौण्डाः] A₃,
 °शौण्डा A₄, °शौत्ताः A₇ °दंशिताः] A₄, °दंशि A₃ (unmetrical), °दंश्रताः A₇ (unmetrical)
 32a बलस्याग्रेसरं] वनस्याग्रेसरं{°वं A₃A₄} A 32b तारकाक्षं] A₄, तारकाख्यं A₃A₇ 32c-33b
] om. A 33c °रङ्गेन] A₄A₇, °रगेण A₃

27(d⁴-d⁵) S₃ 28(b¹-d⁸→) S₁ 29(←a¹-a⁶)(a⁷, b⁶, d¹) S₁ 30(d⁸) S₁, (d⁴-d⁸→) S₃ 31(c¹-
 d⁸→) S₁, (←a¹-a⁷)(a⁸, b²) S₃ 32(←a¹-b⁵)(b⁶) S₁ 33(d⁴-d⁸→) S₃

27a स्वीषं] S₁S₂Bh, स्वीयं S₃ °कूबरं] S₁Bh, °कुरवं S₂S₃ °स्वक्षं] S₂S₃RBh, मुख्यं S₁
 27b शातकुम्भ°] S₁S₃RBh, सातकुम्भ° S₂ °मयं वरम्] S₂^{PC}S₃Bh, °मयन्नवम् S₁, °यं वरम्
 S₂^{AC} (unmetrical) 27c °श्चित्रैर्] RABh, °श्चित्तु S₁, °श्चित्तु S₂S₃ 27d °मृग°] S₂S₃RBh,
 °मृगा° S₁ 28ab °हृष्टैर्म°] S₂RA₃A₇Bh, °हृष्टैर् S₁, °हृष्टैर् म° S₃ 29a °निस्त्रिंशो] S₂S₃Bh,
 -(स्त्रिंश°) S₁ 29d °मागध°] S₂S₃^{PC}RABh, °मागत° S₂^{AC}S₃ 30a निसुन्दो ऽपि] S₂S₃Bh,
 उपसुन्दो S₁ °श्याम°] S₃RBh(em.?), °श्यामं S₁, °स्याम° S₂ 30b °लालीन°] S₁S₂^{PC}
 S₃Bh, °लानील° S₂^{AC} 30c °गामाशु] S₁S₂RABh, °गाशु S₃ (unmetrical) 30d संग्रामि°]
 S₂S₃, सांग्रामि° S₁Bh °कमनेकपम्] S₂^{PC}A₃A₄Bh, °कमहद्वि(पं) S₁, °सकतीकपम् S₃^{AC} 31c
 °प्रीत्या] S₂S₃A, °प्रीता Bh (conj.) 31d युद्धशौण्डाः] S₂^{PC}RA₃Bh, युद्धशौण्डा S₂^{AC}, युशौण्ड° S₃
 (unmetrical) °दंशिताः] S₂^{PC}RA₄Bh, °दंशिता S₂^{AC}S₃ 32c बहुभिः] S₂S₃RBh, ब+ह्य+भिः
 S₁ 32d °नागाश्च°] S₁RBh, °नागाश्च S₂S₃ °पत्तिभिः] S₂S₃RBh, °पत्तिभिः S₁ 33a
 पृष्ठतः] S₂RBh, पृष्ठतः S₁S₃ 33c °रङ्गेन] S₁S₂S₃A₄A₇, °रङ्गेण Bh 33d °षं परिरक्षणम्]
 S₁RA, °षं पारिरक्षणं S₂, °ष... S₃, °षं पारिर्णरक्षणम् Bh (conj.)

पार्श्वयोरुभयोन्यस्य मेघस्वनमहास्वनौ ।
 सैन्येन महता गुप्तौ दानवावरिसूदनौ ॥ ३४ ॥
 मध्ये सुन्दो निसुन्दश्च मयः शम्भुः खरो मुरः ।
 संनद्धा बलिनः शूराः परसैन्यनिवारणाः ॥ ३५ ॥
 प्रतस्थिरे सुसंयत्ता दिवं दानवसत्तमाः ।
 प्रलये मारुतोद्धृता घनाः संवर्तका इव ॥ ३६ ॥
 तेषामागमनं ज्ञात्वा सह स्वर्लोकवासिभिः ।
 अपसृत्य जगामाशु जनस्थानं शतक्रतुः ॥ ३७ ॥
 मेरोः शिखरमारुह्य सर्वे ऽथ सहितास्तदा ।
 सेनां निवेशयामासुर्नन्दने ते सुरद्विषः ॥ ३८ ॥
 अथ सैन्यस्य दैत्येन्द्रा रक्षामाधाय सर्वतः ।
 प्रविभक्तानसम्बाधानावासाञ्जगृहस्ततः ॥ ३९ ॥

34a °न्यस्य] °यस्य R 34d °वावरि°] °वारिनि° R 35b खरो मुरः] खरेमरुः R 35d
 °निवारणाः] °विदारणाः R 36c प्रलये मारुतोद्धृता] प्रलयो मारुतोद्धृता R 37d जनस्थानं] जल-
 स्थायं R 38b सहिता°] महिता° R 39b सर्वतः] सर्वशः R 39c प्रविभक्ता°] अविमुक्ता° R
 39d °गृहस्त°] R^{ac}?, °गृहस्त° R^{pc} (हू possibly cancelled)

34c सैन्येन] A₃A₄, सौन्येन A₇ 35ab] om. A 35c संनद्धा] A₃, सन्नद्धो A₄, सन्नध्वा A₇
 • शूराः] A₃A₄, सूरः A₇ 35d °निवारणाः] °विदारणाः A 36a सुसंयत्ता] च संय{°प° A₄}त्ता
 A 36cd] om. A 37b सह स्वर्लोक°] सहस्र{°श्र° A₇}लोक° A (unmetrical) 37c जगा-
 माशु] A₃A₄, जगमण्ड° A₇ 37d जनस्थानं] जलस्थानं A 38b सहिता°] सहिता°{°त° A₇}
 A 38c सेनां] सेना A 38d ते सुर°] निर्जर° A₃A₄, निद्धर° A₇ 39a दैत्येन्द्रा] दैत्यास्ते A
 39d °नावासाञ्] °ना{°न्ना° A₇}सांस्ते A • °गृहस्त°] A₄, °गृहस्त° A₃, °गृहन्त° A₇

34(b³-b⁵)(d²-d⁸)→S₁, (←a¹-a⁶)(a⁷-b²)S₃ 35(←a¹-c⁴)(c⁵)S₁ 37(a⁴)(a⁵-a⁶)S₃ 38(b⁶-
 c⁴)(c⁵-c⁸)(d¹)(d²)S₁

34a °न्यस्य] S₂ABh, °स्तस्य S₁, -(स्य) S₃ (first akṣara has subscript य्) 34b °स्वन°]
 S₁S₂RABh, °स्वर° S₃ 34c सैन्येन] S₁^{pc}S₂S₃RA₃A₄Bh, सौन्येन S₁^{ac} • गुप्तौ] S₂RA, दृप्तो
 S₁, गुप्तै S₃, दृप्तौ Bh (em.?) 35b मुरः] conj. Bh (silently), सुरः S₂S₃ 35c शूराः] S₁
 RA₃A₄, शूरा S₂S₃Bh(typo) 35d °सैन्य°] S₂S₃RABh, °सेन्य° S₁ • °निवारणाः] S₁S₂S₃,
 °विदारणाः Bh 36a °संयत्ता] S₁S₂RA₃A₇Bh, °सयत्ता S₃ (unmetrical) 36b दिवं दानव°]
 S₂^{pc}RABh, नदन्दानव°{°भ° S₁^{ac}} S₁, दिवं दानव° S₂^{ac}S₃ 36c °तोद्धृता] S₂S₃Bh, °तोधृता S₁
 36d घनाः] S₂^{pc}RBh, घना S₂S₂^{ac}, घन° S₃ • संवर्तका] S₁S₂^{pc}S₃RBh, सम्वर्तक S₂^{ac} 37ab
] om. S₁ 37b स्वर्लोक°] S₂RBh, स्वलोक° S₃ (unmetrical) 37c जगामा°] S₂S₃RA₃A₄Bh,
 जगामा° S₁^{pc}, जरामा° S₁^{ac} 37d शतक्रतुः] S₂S₃RABh, शतक्रतु S₁ 38a मेरोः] S₂^{pc}S₃RA,
 मेरो S₁S₂^{ac}Bh(typo) 38c सेनां] R, सेना S₂S₃Bh 38cd °मासुन°] S₁^{pc}RABh, (मासु)⊥ S₁,
 °मासु न° S₂^{ac}S₃ 39b रक्षा°] S₁S₂RABh, रक्ष° S₃ • °माधाय] S₂S₃RABh, °मादाय S₁
 • सर्वतः] S₁^{pc}A, सर्व(दा) S₁^{ac}, सर्वशः S₂S₃Bh 39d °नावासाञ्] RBh(em.), °नावासञ् S₁,
 °नावासं S₂, °नावासा S₃

दत्तानुज्ञास्ततः सर्वे दानवा दानवोत्तमैः ।
 संनाह्यमपनिन्युस्ते सर्वोपकरणं तदा ॥ ४० ॥
 आरूढा गजकन्यासु वर्माणि मुमुचुः शनैः ।
 आयुधान्यपनीयाशु सैनिका मत्तदन्तिनाम् ॥ ४१ ॥
 संनाहानपनिन्युश्च मुमुचुः कवचानि च ।
 तनुत्राणि विचित्राणि तदा दानवसैनिकाः ॥ ४२ ॥
 अपेतकक्षान्मातङ्गान्स्नातपीतान्गतक्लमान् ।
 बबन्धुः कल्पवृक्षेषु केचिद्दानवसैनिकाः ॥ ४३ ॥
 केचित्कल्पद्रुमान्नागा मदसंलीनषट्पदाः ।
 बभञ्जुर्बलिनस्त्रस्तमत्तोद्भ्रान्तविहङ्गमान् ॥ ४४ ॥
 चकर्षुर्बलिनः केचिन्मदश्यामान्मतङ्गजाः ।
 कपोलान्कल्पवृक्षेषु पुष्पालीनालिपङ्क्तिषु ॥ ४५ ॥

40b °वोत्तमैः] °वोत्तमाः R 40d °णं तदा] °णस्तदा R 41ab °कन्यासु वर्माणि] °कल्या-
 सु धर्माणि R 42a °नपनि°] °नपवि° R 43a °कक्षान्मातङ्गान्] °कक्षास्तान्नाशान् R 43b
 °क्लमान्] °क्लमान् R 44c °बलिनस्त्रस्त°] °द्वींसिनस्त्र R 44d °त्तोद्भ्रान्त°] °त्तोन्मत्त° R^{pc} ,
 °त्तोद्भ्रान्त° R^{ac} 45a चकर्षुर्] जहर्षुर् R 45b °न्मदश्यामान्मतङ्गजाः] °न्मतस्यामा मातङ्गा R
 (unmetrical) 45d °लीनालि°] °नीलान° R

40a-41c] om. A 42a °नपनि°] °न् परिनि° A 42c तनुत्राणि] ते सूत्राणि A₇, ते सूत्राणि
 A₄, ते सुत्राणि A₃ 43ab] अपेतकक्षास्तान्नागान् स्त्रपितान् विगतक्क{°क्र° A₄, °कू° A₇}मान् A±
 43c बबन्धुः] A₃A₄, बबन्धु A₇ 44a °द्रुमान्ना°] A₇, °क्रमान्ना° A₃A₄ 44b °संलीन°] A₃A₄,
 °संलील° A₇ 44c बभञ्जु°] A₃A₄, बभञ्जु A₇ • °स्त्रस्त°] °स्त्र A 44d °मत्तोद्भ्रान्त°]
 मत्त्रात° A₃, मत्त्रात° A₄, नीलमत्त° A₇ 45ab] om. A 45c कपोलान्] कपोलं A₄A₇, कपोतं
 A₃ 45d पुष्पालीनालि°] पुष्पनीलालि° A₄, पुष्पनीलानि° A₇, पुष्पं नीलानि° A₃

41(a¹-a⁴)(a⁷, c³-c⁴) S₁ 42(d⁴, d⁸) S₂ 43(b²-d⁸→) S₁ 44(←a¹-d⁸→) S₁ 45(←a¹-c⁴)
 S₁, (c⁷-d⁶) S₂

40a °ज्ञास्ततः] RBh(em.?), °ज्ञा ततः S₁S₂, °ज्ञा ततः S₃ (unmetrical) • सर्वे] S₂S₃RBh, सर्वो
 S₁ 40b °वोत्तमैः] S₁^{pc}S₂S₃Bh, °वोत्तमैः S₁^{ac} 40c संनाह्य°] S₃RBh, सन्नह्य° S₁, सन्नाह्य° S₂
 40d सर्वोप°] S₂S₃RBh, सर्वे प° S₁ 41a गज°] S₃RBh(em.?), ऽज° S₁, जग° S₂ 41c
 °न्यपनीयाशु] S₂S₃RBh, (°न्यु)पनीतानि S₁ 42c विचित्राणि] S₁RABh, च चित्राणि S₂S₃ 43a
 अपेतकक्षान्मातङ्गान्] em. Bh (silently), अपेतकक्षा मातङ्गा S₁, अपेतकक्ष्या मातङ्गा S₂, अपेक्षतभक्ष्या
 मातङ्गा S₃ (unmetrical) 43b °पीतान्] S₂RBh, °पीता S₃ 43c °न्धुः कल्पवृक्षेषु] RA₃A₄Bh,
 °न्धुवृक्षकल्पेषु S₂, °न्धु वृक्षकल्पेषु S₃ 43d केचिद्दा°] S₂RABh, केचि दा° S₃ 44a °द्रुमान्ना°]
 S₂RA₇Bh, °द्रुमा ना° S₃ 44b °संलीन°] S₃RA₃A₄Bh, °संलील° S₂ • °षट्पदाः] S₂^{pc}R
 ABh, °षट्पदः S₂^{ac}S₃ 44c बभञ्जुर्] RA₃A₄Bh, बभञ्जु S₂, बभञ्ज्य S₃ • °नस्त्रस्त°] conj.
 Bh (silently), °नस्त्रस्त° S₂S₃ 44d °त्तोद्भ्रान्त°] conj. Bh (silently), °त्तोद्भ्रान्त° S₂S₃ 45a
 चकर्षुर्] conj., चक्रुशुर् S₂^{ac}, चुक्रुशुर् S₂^{pc}, चक्रुशु S₃, चुक्रुशुर् Bh (typo?) 45b °श्यामान्]
 S₃Bh(em.?), Bh suggests °श्यामान् in a note), °स्यामान् S₂ • °न्मतङ्गजाः] em. Bh (silently),
 °न्मतङ्गजा S₂S₃

नागा जगाहिरे केचिन्मत्ता मन्दाकिनीं नदीम् ।
 हैमवारिजकिञ्जल्कपिञ्जरोपान्तरोधसम् ॥ ४६ ॥
 विमुक्तसांग्रामिकवर्मजालान्प्रसन्नचित्तान्परिवृष्टकायान् ।
 निपीततोयानपनीतखेदान्बन्धुरश्चान्पृथगश्वबन्धाः ॥ ४७ ॥
 अथ सूक्ष्माणि वासांसि विचित्राः परमस्रजः ।
 आनिन्युः कल्पवृक्षेभ्यः फलानि मधु चासुराः ॥ ४८ ॥
 हैमानि केचित्पद्मानि तद्रजोरुणमूर्तयः ।
 बभञ्जुर्दानवा हृष्टा गता मन्दाकिनीं नदीम् ॥ ४९ ॥
 आनिन्युः सैनिकाः केचिन्मन्दारकुसुमोत्करान् ।
 फलान्याजहिरे केचित्स्वादूनि च बहूनि च ॥ ५० ॥
 तत्रोष्य रजनीमेकां भेरीराहत्य दानवाः ।
 तेनैव विधिना यत्ताः प्रजग्मुरमरावतीम् ॥ ५१ ॥

46a °गाहिरे] °ग्राहिरे R 46b °नीं नदीम्] °नीनदी R 46c हैम°] इम° R 47b °वृष्ट°] °मृष्ट° R 47d °न्पृथगश्वबन्धाः] °न् पृथगश्व बन्धनाः R 48c आनिन्युः] अनिष्ट° R 48d मधु चासुराः] मधुराः सुराः R 49a हैमानि] हैमालि R 49b तद्रजो°] तत्रजो R 51a तत्रोष्य] अतो स्य R • °मेकां] °मेतां R 51cd यत्ताः प्र°] यत्ता(ः) आ° R

46b °न्मत्ता] °त् मत्° A • मन्दाकिनीं] A₃A₄, °मन्दाकिनी° A₇ 46c °किञ्जल्क°] A₃A₄, °किञ्जल्क° A₇ 46d °पिञ्जरोपान्तरोधसम्] °पिंजरोवधनं A₃ (unmetrical), °पिंजरो+चैव+ बंधनं A₄, om. A₇ 47] om. A 48a सूक्ष्माणि] A₃, सूक्ष्मान् A₄A₇ (unmetrical) 48b विचित्राः परमस्रजः] चित्राश्च परमा स्रजः {स्रजाः A₄, शज A₇} A₃± 48d मधु चासुराः] मधुरासुराः A₄, मधुराणि च A₃A₇ 49b तद्रजोरुणमूर्तयः] भद्राणि रण {रन° A₄ac, नर° A₄pc, जारण° A₇ (unmetrical)} मूर्द्धनि A 49c बभञ्जु°] A₃A₄, बभञ्जु° A₇ 50c °जहिरे] A₄, °जहिरे A₃, °जहिरे A₇ 50d बहूनि] A₃, बहूनि A₄A₇ (unmetrical) 51a तत्रोष्य] A₃, तत्रास्य A₄, तत्रास्य A₇ 51c तेनैव विधिना यत्ताः] तेनैवं विविधा मत्ताः A± 51d °जग्मुर°] A₃, °जग्मुर° A₄, °जग्मुर° A₇ (unmetrical)

46(c¹-d⁸->) S₁ 47(←a¹-d⁸->) S₁ 48(←a¹-b⁶) S₁, (b³, b⁸) S₂ 49(b³-d⁸->) S₁ 50(←a¹-d⁸->) S₁ 51(←a¹-b⁶) S₁

46ab °केचिन्मत्ता] S₂S₃RbH, °केचि महा° S₁ 46b °नीं नदीम्] S₂A₃A₄Bh, °नीन्नदी S₁, °नीन-न्दी S₃ (unmetrical) 46cd °किञ्जल्कपिञ्ज°] S₂RA₃A₄Bh, °किजल्कपिज° S₃ (unmetrical) 46d °रोपान्त°] RBh(em.?), °रोत्पान्त° S₂S₃ 47a °सांग्रामिक°] S₂PC₃RBh, °सङ्ग्रामिक° S₂ac • °जालान्] S₂PC₃RBh, °जालान् S₂ac, °जाला S₃ 47b °कायान्] S₃RbH(em.?), °कायाम् S₂ 48b विचित्राः] R, विचि(त्रा) S₂, विचित्रा S₃, चित्राश्च Bh • परम°] S₂S₃R, परमाः Bh • °स्रजः] S₂RbH, स्रजः S₁, °स्रज S₃ 48c °वृक्षेभ्यः] S₁RABh, °वृक्षेभ्य S₂S₃ 48d मधु चासुराः] S₁, मधुचासुरान् S₂S₃, मधुराणि च Bh 49a केचित्] S₁PC₃S₂S₃RABh, केचि S₁ac 49b तद्रजो°] S₁PC₃S₂S₃Bh, भद्र° S₁ac 49c बभञ्जु°] S₂RA₃A₄Bh, बरुज S₃ (unmetrical) 49d °नीं नदीम्] S₁PC₃RABh, °नीन्नदीम् S₂ac, °नीनदी S₃ 50a सैनिकाः] RABh, सैनिका S₂S₃ 50c °जहिरे] RA₄Bh(em.?), °जहरे S₂S₃ 51a °मेकां] S₂ABh, °मेका S₃ 51b °राहत्य] S₂RABh, °रा-हत्य S₃ 51c यत्ताः] R^{ac}Bh(em.?), यत्ता S₁S₂S₃ 51d °जग्मुर°] S₂S₃RA₃Bh, °जग्मुर° S₁ac, °जग्मुर° S₁pc

ततस्तूर्यनिनादेन गजानां बृंहितेन च ।
 सिंहनादैश्च दैत्यानां चचालेवामरावती ॥ ५२ ॥
 अथ शून्यां समुद्रीक्ष्य पुरीं दानवसत्तमाः ।
 इत्थमूचुः सुसंहृष्टा नदन्तो भैरवस्वनुम् ॥ ५३ ॥
 जयति विबुधशत्रुः सुन्ददैत्येन्द्रसिंहः
 कठिनरुचिरबाहुः पीनविस्तीर्णवक्षाः ।
 शतमखपुरजेता चारुपृथ्वायताक्षः
 सजलघननिनादो मत्तनागेन्द्रगामी ॥ ५४ ॥
 तदनु जयति चारुप्रान्तरक्तायताक्षो
 मृगपतिगतिलीलः संयुगेष्वप्रधृष्यः ।
 त्रिदशवरविजेता दानवेन्द्रो निसुन्दः
 प्रहतमुरजनादः पीनदीर्घोरुबाहुः ॥ ५५ ॥

इति स्कन्दपुराणे एकषष्टो ऽध्यायः ॥ ६१ ॥

52a °स्तूर्यनि°] °स्तुर्बलि° R 53a शून्यां] शून्यं R 53c इत्थमू°] इदमू° R 53d °स्व-
 नम्] °स्वनान् R 54a विबुधशत्रुः] विबुधशक्रान् R • °दैत्येन्द्र°] °दैत्येन्द्र° R 54b °वक्षाः]
 °वक्ष्याः R 54c °यताक्षः] °यताक्षाः R 55a °यताक्षो] °यतक्षो R 55b °गतिलीलः] °म-
 तिनीनः R • °ष्वप्रधृष्यः] °षु प्रवृष्यः R 55d °मुरज°] °सुरज° R Col. इति स्कन्दपुराणे
 रेवास्रण्डे निसुन्दप्राणे एकषष्टितमो ऽध्यायः R

52c दैत्यानां] A₃A₇, दैत्यातां A₄ 52d °लेवामरावती] °ल चामरावती{°ती A₄A₇} A 53a
 शून्यां] A₃, सून्यां A₄A₇ • °मुद्रीक्ष्य] °मुद्विष्य A₃, °मुद्विष्य A₄, °मुन्वीक्ष A₇ 53c सुसंहृष्टा]
 प्रसंहृष्टा A₇, प्रपंहृष्टा A₄, संप्रहृष्टा A₃ 53d °स्वनम्] °स्वनाः A 54a °शत्रुः] °शक्रः A •
 °सुन्द°] A₃, सुंध° A₄, सुन्न° A₇ 54b °रुचिर°] °कवचि° A 54c °पुर°] A₇, °पर° A₃A₄
 • °पृथ्वायताक्षः] °पृष्टायताक्ष° A 55a तदनु] A₇, सदनु A₃A₄ • °चारु°] चारुः A • °रक्ता-
 यताक्षो] °वक्षान्नतांसो{°शो A₇} A± 55b °लीलः] °लीनः A₃A₄, °नीलः A₇ • °ष्वप्रधृष्यः]
 A₃, °षु प्रधृष्यः A₄, °षु प्रणृष्यः A₇ Col. इति {इति श्री° A₃A₄}स्कन्दपुराणे एकाशीतिसाहस्र्यां
 संहितायामम्बिकाखण्डे सुन्दवध एकषष्टितमो ऽध्यायः A± (A₃ adds ६१)

52(c¹-d⁸→) S₁ 53(←a¹-d⁸→) S₁ 54(←a¹-b⁷, d⁹-d¹⁵→) S₁ 55(←a¹-d¹⁵→) S₁

52b गजानां] S₁S₂RABh, गजाना S₃ 52c सिंह°] S₃RABh, सिंहा° S₂ • दैत्यानां] S₂^{PC}S₃^{PC}
 RA₃A₇Bh, ((त्य)दैत्यानाम् S₂, (त्य)दैत्यानां S₃ 52d °रावती] RA₃Bh, °रावतीम् S₂, °रावती
 S₃ 53b °सत्तमाः] RABh, °सत्तमान् S₂S₃ 53d भैरवस्वनम्] em. Bh (silently, Bh suggests
 भैरवं रवं in a note), भैरवः स्वनः S₂S₃ 54a °सिंहः] RABh, °सिङ्हतुः S₂ (unmetrical), °सिंहाः
 S₃ 54b °बाहुः] RABh, -हूः S₁, °बाहु° S₂S₃ (unmetrical) • °वक्षाः] ABh, °वक्ष्या S₁,
 °वक्षा S₃S₃ 54c °जेता] S₁S₂RABh, °जे S₃ (unmetrical) • °पृथ्वा°] S₂^{PC}S₃RABh, °पृ-
 S₁^{ac} 54d °निनादो] S₁S₂^{PC}RABh, °निदो S₂^{ac}S₃ (unmetrical) 55a जयति] S₂^{PC}S₃RABh,
 ज(यित) S₂^{ac} 55b °लीलः] S₂S₃^{PC}Bh, °लीनः S₃^{ac} • संयुगेष्वप्रधृष्यः] S₂A₃Bh, सयुगेष्वप्रधृष्य
 S₃ (unmetrical) 55d °बाहुः] RABh, °बाहुरिति S₂S₃ (इति part of Col.) Col. ... ५३ (in
 letter numerals)॥ स्कन्दपुराणे सुन्दोपसुन्दविजयनामः ॥ ⊙ S₁, ⊙॥ स्कन्दपुराणे मेकषष्ट्यो ऽध्यायः ॥ ⊙ S₂,
 ⊙॥ स्कन्दपुराणे नामाध्यायः ६१ (in letter numerals)॥ ⊙ S₃, इति स्कन्दपुराणे अमरावतीप्रवेशो नाम
 एकषष्टितमोऽध्यायः Bh

द्विषष्टो ऽध्यायः ।

सनत्कुमार उवाच ।

अथ निर्जित्य दैत्येन्द्रौ दिवं विक्रमशालिनौ ।

जग्मतुः सहितौ दैत्यैर्विन्ध्यं तुङ्गशिलोच्चयम् ॥ १ ॥

सम्पूज्य विधिवद्दैत्यान्प्रस्थाप्य भ्रातरौ तदा ।

रेमाते विन्ध्यपादेषु फुल्लपादपसानुषु ॥ २ ॥

दैत्याभ्यामथ विज्ञाय ब्रह्मा सुरपराभवम् ।

विचिन्त्यैकमनाः सम्यग्वधोपायं तयोस्तदा ॥ ३ ॥

तिलं तिलं समादाय रत्नेभ्यश्चारुदर्शनाम् ।

ससर्ज कमनीयाङ्गीमङ्गनां वल्गुनिस्वनाम् ॥ ४ ॥

तिलोत्तमेति तस्याश्च नाम चक्रे पितामहः ।

दिव्यानामपि सा स्त्रीणामुपमेव तदा बभौ ॥ ५ ॥

अतिसंपूर्णवक्त्रां तामतीन्दीवरलोचनाम् ।

अतिहंसस्वनालापामतिमत्तेभगामिनीम् ॥ ६ ॥

1c सहितौ] सहिता R 2b °न्प्रस्थाप्य] °न्प्रताप्य R 2c रेमाते] रेमेतां R 3a दैत्याभ्याम्] दैत्यामां R 4d वल्गुनिस्वनाम्] मेघनिःस्वना R 5a तिलोत्तमेति] तलोत्तमेहि R 5c दिव्यानाम्] दिव्याणां R

1b दिवं] देवान् A₃A₄, देवी A₇ 1c सहितौ दैत्यैर्] सहितेदैत्यैर्{°त्यौ A₃, °त्यौ A₄} A 2a °व-
दैत्यान्] A₃A₄, °वचैत्यान् A₇ 2b °न्प्रस्थाप्य] °न्संस्थाप्य A 2c रेमाते] A₃, रेमेतो A₇, रमतौ
A₄ 3a दैत्याभ्यामथ] A₇, दैत्यामथ A₃A₄ (unmetrical) 4d °मङ्गनां वल्गुम्] °मङ्गलीयन्त A₇,
यांत A₃ (unmetrical), +सर्वाङ्गी+यांत A₄ • °निस्वनाम्] निश्चयात् A 5c सा] A₇, शा° A₃A₄
5d °मुपमेव] °मतिरूपा A 6a °संपूर्णवक्त्रां] °सिन्दू{°न्दु° A₇}रवर्णा A 6b °मतीन्दी°] A₇,
°मार्तीदी° A₃A₄ 6d °गामिनीम्] °गामिनी A

Manuscripts available for this chapter: S₁ (up to 23b⁸ and from 46a⁷; f. 99 lost) photos 8.30a (f. 98^f), 8.29a (f. 98^v), 2.20 (f. 100^f), 2.19b (f. 100^v), 2.19a (f. 101^f) and 2.18b (f. 101^v) (two thirds of f. 98 lost); S₂ exposures 82a (f. 89^v), 82b (f. 90^f), 83a (f. 90^v), 83b (f. 91^f), 84a (f. 91^v), 84b (f. 92^f) and 85a (f. 92^v); S₃ f. 97^f–100^f; R f. 115^v–119^f; A₃ f. 66^v–69^f; A₄ f. 95^v–99^f; A₇ f. 94^v–98^f. 1(b¹–d⁸→)S₁ 2(←a¹–d⁸→)S₁ 3(←a¹–b²)S₁ 4(b³–d⁸→)S₁ 5(←a¹–d⁸→)S₁ 6(←a¹–b⁵)S₁

1b दिवं विक्रम°] RBh(em.?), दिवच्चम° S₂ (unmetrical), दिव चक्राम° S₃ 1c दैत्यैर्] S₂RBh, दैत्यै S₃ 1d °लोच्चयम्] S₂RABh, °लोचयम् S₃ 2a °वदैत्यान्] RA₃A₄Bh, °वदैत्या+:+ S₂, °व दैत्या S₃ (unmetrical) 2c रेमाते] S₂S₃^{ac}A₃Bh, रमते S₃^{pc} 2d फुल्ल°] S₂RABh, फुल° S₃ 3c °कमनाः] RABh, °कमना S₁S₂S₃ 4c ससर्ज] S₂S₃^{pc}RABh, ससर्ज S₃^{ac} 4d °मङ्ग-
नां] RBh(conj.), °मनंगाम् S₂, °मनङ्गाम् S₃ 5c स्त्रीणा°] S₂RABh, स्त्रीण° S₃ 6a अति°] S₂^{pc}RABh, अभि° S₂^{ac}S₃ • °वक्त्रां ता°] S₂RBh, °वक्त्रान्त° S₃ 6c अति°] S₁S₂^{pc}RABh, अभि° S₂^{ac}S₃ 6d °गामिनीम्] S₂S₃RBh, °गामिनी S₁

लक्ष्मी निरीक्ष्य सत्रीडा पङ्कजेनावृणोन्मुखम् ।
 वपुर्भिः स्वैश्च चार्वङ्ग्यां त्रेपुरुद्यानदेवताः ॥ ७ ॥
 तामुत्पाद्य ततो धाता पाकशासनमब्रवीत् ।
 शम्भुना मदनः पूर्वं निर्दग्धो लोचनाग्निना ॥ ८ ॥
 तस्य प्रोद्भूतये यामः सर्वे पार्श्वं पिनाकिनः ।
 तमाराध्य तथा कुर्मो यथा स्यान्मदनः पुनः ॥ ९ ॥
 अथ ते ब्रह्मणा सार्धं तया चासुरविद्विषः ।
 जग्मुर्विन्ध्यगिरेः शृङ्गं यत्रास्ते भगवान्हरः ॥ १० ॥
 तत्र शर्वमपश्यन्तो दध्युस्ते सुरसत्तमाः ।
 गृणन्तः प्रणवं सर्वे शिवसंन्यस्तचेतसः ॥ ११ ॥
 अथ लिङ्गं समुत्तस्थौ तेषां मध्ये दिवोकसाम् ।
 सुसंहतं सुसंश्लिष्टं समूहस्तेजसामिव ॥ १२ ॥

7a लक्ष्मी नि०] लक्ष्मीर्नि० R 7c वपुर्भिः] वपुभिः R 7cd चार्वङ्ग्यां त्रेपुरु०] चार्वङ्ग्या त्रेपुरो०
 R 9cd तथा कुर्मो यथा स्यान्] ततः कूर्मो यथासीन् R 11a शर्व०] सर्व० R 11d °चेतसः]
 °चेतनः R

7a लक्ष्मी नि०] A₃A₄, लक्ष्मीर्नि० A₇ 7cd वपुर्भिः स्वैश्च चार्वङ्ग्यां त्रे०] वपुर्भिश्चैव चारंगीस्ते० A₇,
 वपुर्भिर्नैश्चार्वाङ्गीस्ते० A₃A₄ (unmetrical) 8a तामुत्पाद्य ततो धाता] तां समुत्पाद्य धाता तु A 8d
 लोचनाग्निना] नेत्रवह्निना A 9a प्रोद्भूतये] प्रोद्भूतये A₃, प्रोद्भूतये A₄, प्रोक्तृतयो A₇ • यामः]
 A₃A₄, यामे A₇ 9c तथा] ततः A 9cd कुर्मो यथा स्यान्] A₃, कूर्मो यथास्या A₄A₇ 10b
 तथा चा०] A₇, तमाचा० A₃, तमाचां० A₄ 10c जग्मुर्] A₃A₇, जग्मत् A₄ (unmetrical) 11a
 शर्व०] सर्व० A 11b °सत्तमाः] °दानवाः { °वः A₄ } A 11c गृणन्तः] शृण्वन्तु A 11d शिव०]
 A₇, शिर० A₃A₄ • °चेतसः] °तेजसा A

7(b⁷-d⁸→) S₁ 8(←a¹-d⁸→) S₁ 9(←a¹-c⁵) S₁ 10(c⁷-d⁸→) S₁ 11(←a¹-d⁸→) S₁
 12(←a¹-d⁴) S₁, (c⁴)(c⁵-d¹) S₃

7a लक्ष्मी नि०] S₁S₂S₃A₃A₄, लक्ष्मीर्नि० Bh (em.?) • सत्रीडा] S₂RABh, सत्राडा S₁ (tops lost),
 सत्रीडा S₃ 7b पङ्कजे०] S₁S₂RABh, पङ्कजे० S₃ 7c वपुर्भिः स्वैश्च] S₂, वपुर्भिश्चैस्व S₃, वपुर्भि-
 श्चैव Bh (conj.) 7cd चार्वङ्ग्यां त्रे०] conj., चार्वङ्ग्यास्त्रे० S₂^{pc}, चार्वङ्ग्यास्त्रे० S₂^{ac}S₃, चार्वङ्ग्यास्त्रे० Bh
 (em.?) 7d °देवताः] S₂^{pc}RABh, °देवताम् S₂^{ac}, °देवतां S₃ 8d निर्दग्धो] S₂RABh, निर्दग्धो
 S₃ 9a प्रोद्भूतये] S₂RBh, प्रोद्भूतये S₃ • यामः] S₂RA₃A₄, याम S₂Bh(conj.) 9b पार्श्वं]
 S₂RABh, पार्श्वं S₃ 9c तथा] S₂S₃, °था S₁, ततः Bh • कुर्मो] S₂A₃Bh, कुर्याद् S₁, कुर्मो
 S₃ 10a ते ब्रह्मणा] S₂S₃RABh, सा ब्रह्मणा S₁ • सार्धं] S₂RABh, सार्द्धं S₁S₃ 10b तथा
 चासुर०] S₂S₃RA₇Bh, ससा+सु+र० S₁ (unmetrical) 10c जग्मुर्] S₁S₂RA₃A₇Bh, जग्मु S₃ •
 शृङ्गं] S₂RABh, शृङ्गं S₃ 11a शर्व०] S₂Bh(em.?), सर्व० S₂ 11b °सत्तमाः] S₂^{pc}RBh, °स-
 त्तमा S₂^{ac}S₃ 11c प्रणवं] S₂RABh, प्रणव S₃ (unmetrical) 11d °संन्यस्त०] S₂RA, °सन्त्यस्त०
 S₃Bh(typo) 12a लिङ्गं] S₂RABh, लिङ्गं S₃ 12b तेषां] RABh, तेषां S₂S₃ 12c °संहतं]
 RABh, °संघातं S₂, °संघात् (त) S₃ (tops lost, unmetrical?)

उच्चचार तदा तस्मादुच्चैर्वाग्विशदाक्षरा ।
 निर्दग्धो ऽयं मया पापस्तपस्विजनकण्टकः ॥ १३ ॥
 युष्मदर्थे विमोक्ष्यामि कार्यं वो यः करिष्यति ।
 करोतु परितश्चेयं मां प्रदक्षिणमङ्गना ॥ १४ ॥
 एवमुक्ता महेशेन सा चकार प्रदक्षिणम् ।
 संनिधायान्नलिं मूर्ध्नि रक्तेन्दीवरकोमलम् ॥ १५ ॥
 नेमे मूर्तिं तदा पूर्वां निःससार ततो मुखम् ।
 व्यक्षं प्रसन्नं बिम्बौष्ठममितद्युतिकान्तिमत् ॥ १६ ॥
 अथ तेजो विनिःसृत्य वदनेन्दोः पिनाकिनः ।
 तां विवेशाङ्गनामाशु शरद्भास्करभास्वरम् ॥ १७ ॥
 अथ सा दक्षिणां मूर्तिं प्रणेमे चारुदर्शना ।
 निर्जगाम तदा दीप्तं मुखं सुरगुरोस्ततः ॥ १८ ॥

13b °दुच्चैर्वाग्विशदाक्षरा] °दुच्चैर्+मन्त्रप+दाक्षरं R 14b कार्यं वो यः] कार्य्यञ्जायं R 15d °कोम-
 लम्] °लोचनं R 16a नेमे मूर्तिं] रेमे मूर्तिं R • पूर्वां] पृष्ट्वै R 16cd प्रसन्नं बिम्बौष्ठममित°]
 सन्नतबिम्बौष्ठं प्रसितं R 17a अथ तेजो विनिःसृत्य] □ तेजो विनिःसृत्य +तदा+ R 17b °नेन्दोः]
 °नेन्दोः R 18c तदा] ततो R 18d मुखं] सुखं R

13b °दुच्चैर्वाग्विशदाक्षरा] °दुर्वै{°दुर्वो° A₄, °त् दुर्वो° A₃}धविश{°ष° A₄A₇}दाक्षरा{°राः A₇} A
 13c निर्दग्धो] A₃A₄, निर्दन्धो A₇ 13cd पापस्तपस्वि°] A₃, पापः{°य A₄}तपस्वी° A₄A₇ 14a
 विमोक्ष्यामि] A₃, विमोक्ष्यामि A₄, विक्षानि A₇ (unmetrical) 14b वो यः] वोयं A₃, चोयं A₄A₇
 14d मां] सा A • °मङ्गना] °मङ्गला{°लाः A₇} A 15d °कोमलम्] °लोचनं A 16a ने-
 मे] रेमे A • पूर्वां] पूर्व A 16cd] om. A 17a विनिःसृत्य] भिनिसृत्य A₃ (unmetrical),
 °भिनिसृत्य A₇, °भिनिसृत्य A₄ 17c तां वि°] आवि° A 17d °भास्वरम्] °भास्वरः A₃A₇,
 °मासुरः A₄ 18a दक्षिणां मूर्तिं] दक्षिणामूर्तिं{°न्मू° A₇}तिं A 18b प्रणेमे] प्राणमे A₇, प्रणमे A₃A₄
 18c तदा] ततो A 18d मुखं] A₃A₄, सुखं A₇

13(d⁷-d⁸→) S₁, (d¹) S₂ 14(←a¹-d⁸→) S₁ 15(←a¹-d⁸→) S₁ 16(←a¹-a⁴) S₁ 17(a⁷-d⁸→)
 S₁ 18(←a¹-d⁸→) S₁, (c³) S₂

13a उच्चचार] S₁S₂RABh, उच्चचार S₃ 13b °दुच्चैर्वाग्विशदाक्षरा] em. Bh (silently), °दुच्चै वा-
 ग्भिस्तदाक्षरं S₁, °दुच्चैर्वाग्विशदाक्षरा(:) S₂, °दुच्चै वाग्विशदाक्षराः S₃ 13c निर्दग्धो] S₁S₂RA₃A₄Bh,
 निर्दग्धो S₃ • मया] S₂S₃RABh, महा° S₁ 13cd पापस्त°] S₁RA₃A₇Bh, पाप ऽ S₂, पा-
 प(स्तु) S₂^{pc}, पाप त° S₃ 14b वो यः] S₂S₃, वोयं Bh 14d मां] S₂RBh, मा S₃ • °मङ्गना]
 S₂RBh, °माङ्गना S₃ 15b प्रदक्षिणम्] S₂RA, प्रदक्षिणाम् S₃Bh(conj.) 15c °यान्नलिं] RABh,
 °यान्नलिर् S₂^{ac}, °यान्नलिर् S₂^{pc}, °यान्नलिर् S₃ 16a मूर्तिं तदा] S₂^{ac}S₃ABh, ऽ तदा S₁, मूर्तिस्तदा
 S₂^{pc} • पूर्वां] em. Bh (silently), पृष्ट्वै S₁, पूर्वां S₂S₃ 16b निःससार] S₂RABh, निस्ससार
 S₁, निस्सार S₃ 16c प्रसन्नं] em., प्रसन्न° S₁S₂S₃Bh • °बिम्बौष्ठ°] S₁, °बिम्बौष्ठ° S₂Bh,
 °बिम्बौष्ठ° S₃ 16d °ममित°] S₂S₃Bh, °मसित° S₁ • °कान्तिमत्] S₂S₃RBh, °कान्तिमं S₁
 17a विनिःसृत्य] RBh(em.?), विनि- ~ S₁, विनिसृत्य S₂S₃ (unmetrical) 17b °नेन्दोः] S₂S₃^{pc} A
 Bh, °नेन्दो S₃^{ac} 17c °वेशाङ्ग°] S₁S₂^{pc}S₃RABh, (°शे)शाङ्ग° S₂^{ac} 17d °भास्वरम्] S₂^{pc}RBh,
 °भास्करं S₂^{ac}S₃ 18a दक्षिणां मूर्तिं] S₂RBh, दक्षिणामूर्तिं S₃ 18d मुखं] S₂A₃A₄Bh, मुख S₃
 (unmetrical)

वारिभारालसाम्भोदरुचिमङ्गीमनिस्वनम् ।
करालदशनोद्भासि दीप्तरक्तान्तलोचनम् ॥ १९ ॥
अत्यादित्यं ततस्तेजो मुखान्निःसृत्य दक्षिणात् ।
दृश्यमानं सुरैः सर्वैर्विवेश प्रमदोत्तमाम् ॥ २० ॥
प्रणमे सा ततस्तस्य पश्चिमां मूर्तिमञ्जसा ।
निश्चक्राम ततस्तस्या मुखं त्र्यक्षमनुत्तमम् ॥ २१ ॥
ततस्तेजो विनिःसृत्य मुखेन्दोर्मदनद्विषः ।
दीप्यमानं विवेशाशु तामेव प्रमदोत्तमाम् ॥ २२ ॥
उत्तरां मूर्तिमागम्य प्रणमे सा कृताञ्जलिः ।
तस्या मुखं सुसंपूर्णं सुप्रसन्नं विनिर्ययौ ॥ २३ ॥
तस्मात्तेजो विनिःसृत्य सूर्यदीप्तानलप्रभम् ।
विवेश प्रमदामाशु तामेव वरवर्णिनीम् ॥ २४ ॥
मुखानि देवदेवस्य सुराणामर्थसिद्धये ।
चत्वारि निर्ययुर्दिक्षु न तस्या रूपविस्मयात् ॥ २५ ॥

19a °भारा°] °धारा° R 19b °रुचिमद्] °रुचिरं R 19c °दशनो°] °दर्शनो° R 20ab °दित्यं ततस्तेजो मुखान्] °दित्यो तथा भेजे मुखा R 20c दृश्यमानं] दृश्यमानः R 21-22] om. R 23c तस्या] तस्मान् R 25c निर्ययुर्] विनिर्ययुर् R (unmetrical)

19a °भाराल°] °धारान° A 19b °रुचिमद्] °रुचिरं A • °निस्वनम्] A₄, निःस्वनं A₃A₇ 20ab] अथादित्यं तथा तेजो मुखान्निःसृत्य{°जो विनिःस्मृत्य A₇} दक्षिणां A (unmetrical) 20c सर्वैर्] A₃, सर्वै A₄A₇ 21a प्रणमे सा] प्राणमे सा{शा A₄, षा A₇} A 21b °मञ्जसा] °मञ्जसां A 21c °स्तस्या] °स्तस्मात्{°न् A₄} A 22a विनिःसृत्य] विनि{°णि° A₇}सृत्य A (unmetrical) 22b-24a] om. A₇ 23a उत्तरां] उत्तमां A₃A₄ 23c तस्या] A₄, तास्मान् A₃ • सुसंपूर्णं] सुसंपूर्णा A₄, पूर्णं A₃ (unmetrical) 23d विनिर्ययौ] A₃, विनिर्जयो A₄ 24a विनिःसृत्य] A₄, भिनिःसृत्य A₃ 24b सूर्यदीप्तानलप्रभम्] सूर्यानलप्रभामिव A 25b °णामर्थ°] °णां सर्व° A 25d तस्या रूपविस्मयात्] तास्या रूपविस्मया A

19(←a¹-b⁴)(b⁷) S₁ 20(b⁶-d⁸→) S₁, (d³) S₂ 21(←a¹-d⁸→) S₁ 22(←a¹-c⁴) S₁ 23(c¹-d⁸→) S₁ (after this one folio lost), (d⁶) S₂

19b °निस्वनम्] S₂S₃RA₃Bh, °नी(स्व)रः S₁ 19c °लदशनो°] S₁A, °ल(हस्ता)नो° S₂^{ac}, °ल-दसनो° S₂^{pc}, °लाशनो° S₃ (unmetrical), °लदशनो° Bh (typo, unmetrical) 19d दीप्त°] S₁S₂RABh, दीप्ता° S₃ 20a °स्तेजो] S₂S₃Bh, °स्तेजम् S₁ 20b मुखान्निःसृत्य] em. Bh, मुखान्निःसृत्य S₁S₂ (unmetrical), मुखा निःसृत्य S₃ (unmetrical) • दक्षिणात्] S₂^{pc}RBh, दक्षिणां S₂^{ac}S₃ 20c दृश्यमानं] ABh, दृश्यमान S₂S₃ • सुरैः] S₂RABh, सुरै S₃ 20d °विवेश] RA₃Bh, °विवेष S₂^{pc}, °विशेष S₂^{ac}S₃ 21a सा] S₃A₃Bh, शा S₂ 22a विनिःसृत्य] em. Bh (silently), विनिःसृत्य S₂S₃ (unmetrical) 22b °र्मदनद्विषः] A₃A₄Bh, °र्वदनद्विषः S₂S₃ 22c दीप्यमानं] S₂A₃A₄Bh, दीप्यमान S₃ 23a उत्तरां] S₂RBh, उत्तमां S₁, उत्तरा° S₃ • °मागम्य] S₁S₂S₃RA₃A₄, °मागत्य Bh (typo?) 23b सा] S₁S₃RA₃A₄Bh, शा S₂ • कृताञ्जलिः] S₂^{pc}R A₃A₄Bh, कृताञ्जलि S₁S₂^{ac}S₃ 23cd °पूर्णं सुप्रसन्नं] S₂RA₃Bh, °पूर्णसुप्रसन्न S₃ 23d विनिर्ययौ] S₂^{pc}S₃RA₃Bh, विर्ययो S₂^{ac} (unmetrical) 24a विनिःसृत्य] RA₄Bh, विनिःसृत्य S₂S₃ (unmetrical) 25c निर्ययुर्] S₂ABh, निर्ययु S₃ (unmetrical)

आत्मसंस्थं पुरा तेजो दग्ध्वा यन्मदनं कृतम् ।
 अनुजग्राह देवेशस्तेन तां प्रमदोत्तमाम् ॥ २६ ॥
 अब्रवीच्च सुरान्सर्वास्तत्रेदं वचनं शिवः ।
 यस्मादियं मां यूयं च मण्डलेन प्रदक्षिणम् ॥ २७ ॥
 चक्रे सर्वे सुरश्रेष्ठाः स्थानं तस्मादिदं मम ।
 भविष्यति गिरौ विन्ध्ये मण्डलेश्वरसंज्ञितम् ।
 सान्निध्यं सर्वदा ह्यस्मिन्करिष्यामि वरप्रदम् ॥ २८ ॥
 मण्डलेश्वरमीशानं दृष्ट्वा तु प्रयतो नरः ।
 अश्वमेधफलं प्राप्य मम लोकमवाप्स्यति ॥ २९ ॥
 नैकसिद्धशताकीर्णं किंनरोरगसेवितम् ।
 युष्माभिः सर्वदा युक्तं भविष्यति मम प्रियम् ॥ ३० ॥
 एषा तिलोत्तमा चैव यदर्थं सुरसत्तमाः ।
 सृष्टा युष्माभिरव्यग्रा तद्वः कार्यं करिष्यति ॥ ३१ ॥

26a °संस्थं] °संस्तं R 26b दग्ध्वा] दग्धा R • कृतम्] कृतिः R 26c अनु°] तनु R 27b °स्तत्रेदं] °स्तास्तदा R 28a चक्रे] चक्रुः R 28b मम] महत् R 28d After this R adds 4 pādas reading प्रदक्षिणमुपावृत्य मण्डलेश्वरमीश्वरम् । प्रदक्षिणीकृता सर्वा सप्तद्वीपा मही भवेत् । 30c युष्माभिः] युष्माभिश्च R (unmetrical)

26b दग्ध्वा] दग्धा A₃A₇, दग्धा A₄ • यन्मदनं] A₃A₄, पमदनं A₇ 26cd °शस्तेन तां] A₃A₄, °शं तेनदी A₇ 27ab °वांस्तत्रेदं वचनं] °वांन् शुभे{°भ° A₃A₄}दं वचनं{°मत् A₃A₄} A 27c मां यूयं च] समां पू{सू° A₃A₄}यं A 28a चक्रे] चक्रुः A • °श्रेष्ठाः] A₃A₇, °श्रेष्ठा A₄ 28b °दिदं मम] °दिदमद्भविष्यति A₇ (unmetrical, cf. 28c), °द्भविष्यति A₃A₄ 28cd] Instead of this A has 34 with the speaker indication and adds 4 pādas reading मण्डलेश्वरमेतच्च प्रदक्षिणं {°णे A₃} करोति यः । प्रदक्षिणीकृता सर्वा सप्तद्वीपा मही भवेत् । ± (b unmetrical) 28f °न्करिष्यामि वरप्रदम्] °न् धरिष्यामि वरप्रदं A 30ab] om. A 31c सृष्टा] दृष्ट्वा A 31cd °रव्यग्रा तद्वः कार्यं] °रव्यग्रा तण्व{°ग्रां तलः A₄} कार्यं A₄A₇, °रग्रांतन् नः कार्यं न A₃

30(d⁴) S₂ 31(a⁴-a⁵) S₂

26b दग्ध्वा] S₂^{pc}Bh, दग्ध्वां S₂^{cc}, दग्धा S₃ • यन्मदनं] RA₃A₄Bh, यं मदनः S₂^{cc}, यं मदनं S₂^{pc}, यं मदनः S₃ 26d तां] S₂RA₃A₄Bh, ता S₃ 27a °वीच्च सुरान्] S₂RABh, °वी च सुरा S₃ 27ab °वांस्तत्रेदं] em. Bh (silently), °वांस्तत्रेदं S₂, °वांस्तत्रेदं S₃ 27c यूयं च] S₂^{cc}S₃R, यू(यं)+(स्मान्)+ञ्च S₂ (स्मान् i.m., sec.hand), युष्माञ्च Bh (conj.) 28a सर्वे] RA, सर्वान् S₂Bh, सर्वा S₃ • °श्रेष्ठाः] S₂RA₃A₇Bh, °श्रेष्ठा S₃ 28d °संज्ञितम्] S₂RBh, °सज्ञितं S₂ (tops lost) • After this Bh adds 4 pādas reading मंडलेश्वरमेतच्च यः करोति प्रदक्षिणम् (typo) । प्रदक्षिणीकृता तेन सप्तद्वीपा मही भवेत् ॥ (conj.?) 28e सान्निध्यं] RABh, सानिद्ध्यं S₂ (tops lost), सानिद्ध्यं S₃ 28f °प्रदम्] S₂S₃R, °प्रदः Bh (conj.) 29a °मीशानं] S₂RABh, °मीशान S₃ 30a °शताकीर्णं] R, °शताकीर्णं S₂ (anusvāra possibly lost), °शताकीर्णं S₃, °समाकीर्णं Bh (conj.?) 30b °रोगं] S₂S₃^{pc}RBh, °रोररगं S₃^{cc} (unmetrical) 30d प्रियम्] S₃RABh, प्रिय S₂ (anusvāra possibly lost)

एतामवेक्ष्य तौ दैत्यौ मोहितौ मदनादितौ ।
 अन्योन्यं यास्यतो नाशमेषा चैव भविष्यति ॥ ३२ ॥
 अजरा चामरा चैव सर्वाप्सरवरा शुभा ।
 पूज्या चेह सदा स्थाने वन्द्या चैव भविष्यति ॥ ३३ ॥
 सनत्कुमार उवाच ।
 एवमुक्ते महेशेन सुराः सुप्रीतचेतसः ।
 तां स्त्रियं प्रेषयामासुर्वधार्थं दैत्ययोस्तदा ॥ ३४ ॥
 सहायान्प्रददौ चास्यै ब्रह्मा कमलवाहनः ।
 क्रोधं दर्पमृतून्सर्वात्रागं मदनमेव च ।
 कालं मृत्युं च मोहं च विषादं चामितद्युतिः ॥ ३५ ॥
 अथ सम्प्रेषयित्वा तु देवतास्तां तिलोत्तमाम् ।
 आत्मानं पिण्डयामासुर्देवास्ते सर्व एव हि ॥ ३६ ॥
 कः कः कतम आयात इहाद्येति सुरर्षभाः ।
 ततो मध्ये स्थितं भूयस्ते ऽपश्यन्परमेश्वरम् ॥ ३७ ॥

32a °मवेक्ष्य] °मवेक्ष R 32cd नाशमेषा] नामं एषा R (मं possibly cancelled) 33b सर्वाप्सर-
 रं] सर्वाप्सरो R (unmetrical) 33cd स्थाने वन्द्या] स्थाने बुद्ध्या R 34a एवमुक्ते] एतदुक्ता R
 34c स्त्रियं] स्त्रियां R 35a चास्यै] चान्या(ः)न् R 35c दर्पमृतून्] दर्पं मृदून् R 35f विषादं]
 विषदं R 36a अथ सम्प्रे] प्रथमं प्रे R 37a कः कः] □ R 37b इहाद्येति] इहास्येति R
 37cd स्थितं भूयस्ते] हि भूयस्ते ना R

32a एतामवेक्ष्य तौ] एतावेव कृतौ A 33a चामरा] ह्यमरा A 33b सर्वाप्सरवरा शुभा] A₃A₄,
 यदर्थं सुरसत्तमाः (द्विधा युष्माभिरव्यग्रा) A₇ (cf. 31bc) 33cd] om. A 34 A inserts this verse
 after 28b and repeats the pādas ab with the speaker indication here. 34a °मुक्ते] °मुक्ता A₃A₃*
 A₇A₇*, °मुक्ता A₄A₄* 34b °चेतसः] A, °चेतसा{°साः A₇*} A* 34cd] om. A* 34c
 प्रेषया] शंसया A₃, संशया A₄, संसया A₇ 34d °वधार्थं] °वधार्थे A 35a सहायान्] A₇,
 महायां A₃, सहाया A₄ • चास्यै] A₃A₄, चास्यौ A₇ 35c दर्पमृतून्] दर्पादिकान् A 35d °त्रागं
 मदनं] °न् मात्सर्यं मदं A± 35e कालं मृत्युं] फलं {°लं A₇} मूलं A 35f विषादं] A₃A₄,
 विदञ् A₇ (unmetrical) 37a कः कः] A₃A₄, कश्च कः A₇ (unmetrical)

35(d¹) S₂

32b °नादितौ] S₂RABh, °नादितौ S₃^{ac}, °नादितौ S₃^{pc} 32c यास्यतो] RABh, पस्यतौ S₂^{ac},
 पास्यतौ S₂^{pc}, यस्य तौ S₃ 33c सदा] S₂^{pc}S₃RBh, (शुभा) S₂^{ac} 34c तां] S₂RABh, ता S₃
 • °यामासुर्] S₂RABh, °यामास S₃ 35a सहायान्] S₃RA₇Bh(em.?), सहायाम् S₂ • चास्यै]
 A₃A₄Bh, चास्यै S₂S₃ 35cd °न्सर्वात्रागं मदनं] S₂^{pc}S₃R, °न्स(रा)न्सं मदनं S₂^{ac} (unmetrical),
 °न्सर्वान् मात्सर्यं मदं Bh 35f विषादं] S₂A₃A₄Bh, विषादञ् S₃ • °द्युतिः] S₂^{pc}RABh, °द्युति
 S₂^{ac}S₃ 36c °यामासुर्] S₂RABh, °यामासु S₃ 37a कः कः] S₂^{pc}A₃A₄Bh, कः S₂^{ac}, कः
 S₃ (unmetrical) 37cd भूयस्ते ऽपश्यन्] S₂S₃A, नत्वा भूयस्ते Bh (conj.?) 37d °मेश्वरम्]
 S₂^{pc}RABh, °मेश्वरः S₂^{ac}S₃

पिण्ड्यमानेषु देवेषु यस्मान्मध्ये समास्थितः ।
 पिण्डारेश्वर इत्येव तत्रासावभवत्ततः ॥ ३८ ॥
 पिण्डारेश्वरमीशानं दृष्ट्वा भक्त्या तु मानवः ।
 सर्वांशुभविनिर्मुक्तो देहभेदे गणो भवेत् ॥ ३९ ॥
 ततस्ते देवताः सर्वे कृत्वा कार्यमतन्द्रिताः ।
 प्रणम्य परमेशानं स्वानि सन्नानि भेजिरे ॥ ४० ॥
 सापि चारुमुखापाङ्गी पीनोन्नतपयोधरा ।
 आक्षिपन्तीव चेतांसि सुराणां विभ्रमैस्तदा ।
 प्रतस्थे दक्षिणामाशामासाते यत्र दानवौ ॥ ४१ ॥
 विन्ध्यपादेषु रम्येषु विहगोद्गीतसानुषु ।
 भ्रमन्तावथ दैत्येन्द्रौ स्थितां ददृशतुस्तु ताम् ॥ ४२ ॥
 अशोकशाखामुत्फुल्लामालम्ब्योन्मत्तषट्पदाम् ।
 वसानामंशुकं चित्रमालम्ब्य मणिमेखलाम् ॥ ४३ ॥

38cd °रेश्वर इत्येव तत्रासाव°] °रेश्वर+रा+ इत्येवं तद्वासाच° R **39b** तु] च R **40b** After this R adds 4 pādas reading पृथिव्यां यानि लिङ्गानि चतुर्मुखकृतानि ते । तानि सर्वाणि दृष्ट्वानि इदं दृष्ट्वा भवन्ति हि । **40d** सन्नानि] पन्नानि R **41b** °पयोधरा] °पयोधराम् R **41c** आक्षिप°] अक्षिप° R **42b** विहगोद्गीत°] विहङ्गोद्गीत° R **42d** °तुस्तु ताम्] °तुः शुभाम् R **43b** °लम्ब्योन्मत्त°] °लम्ब्यामत्त° R **43cd** चित्रमालम्ब्य मणि°] दिव्य चित्रमालम्ब्य R

38a पिण्ड्यमा°] पिण्ड्यमा° A **38b** समास्थितः] समस्थितः A **38c** पिण्डारेश्वर इत्येव] A₃, पिण्डारेश्वर इत्येव A₇, पिण्डारेश्वर+र+ इत्येवं A₄ **38d** °ततः] °तदा A **39a** °मीशानं] A₃A₄, °मीशानां A₇ **39b** तु] च A **39c** सर्वा°] शुभा° A **40b** °तन्द्रिताः] A₇, °तंत्रिताः A₃ A₄ • After this A adds 4 pādas reading पृथिव्यां यानि लिङ्गानि चतुर्मुखानि मे{ये A₇} सुराः । तानि सर्वाणि दृष्ट्वा{°ष्ट्वा° A₄}नि इदं दृष्ट्वा भवन्ति हि । ± (b unmetrical) **40d** स्वानि सन्नानि] स्वामि{°म्बि° A₇}सचा{°ज्जा° A₃A₄}नि A **41a** °खापाङ्गी] A₃, °खापाङ्गी A₄A₇ **41c** आक्षिपन्तीव] आक्षेपन्ती{°क्षपण्णी A₇} च A **41d** विभ्रमैस्तदा] विक्रमैस्तदा A₇, विदुमैस्तथा A₃A₄ **41e** °माशा°] A₃, °मासा° A₄A₇ **42d** °स्तु ताम्] °स्ततः A **43b** °लम्ब्योन्मत्त°] °लम्ब्य मत्त° A₄ (unmetrical), °लम्ब्य मत्त° A₃A₇ **43c** वसाना°] A₃A₇, रसाना° A₄ **43cd** चित्रमालम्ब्य मणि°] चित्रं मानस्यामणि° A₃A₄, चित्रं मानपेबन्ध° A₇

43(d⁸) S₂

38c पिण्डारेश्वर] S₂A₃Bh, पिण्डारेश्वर S₃ **39a** पिण्डारेश्वर°] RABh, पिण्डारेश्वर° S₂S₃ • °मीशानं] S₂RA₃A₄Bh, °मीशान S₃ **39c** °शुभवि°] S₂RABh, °शुभव° S₃ **39d** भवेत्] S₂S₃^{PC}RA^BBh, °-त् S₃^{CC} • After this Bh adds 4 pādas reading पृथिव्यां यानि लिङ्गानि चतुर्मुखायतनानि च । तानि सर्वाणि दृष्ट्वानि इदं दृष्ट्वा भवन्ति हि । (b unmetrical, conj., cf. app. on **40b**) **40a** °स्ते देवताः सर्वे] S₂S₃RA, °स्ता देवताः सर्वाः Bh (em.?) **40b** °तन्द्रिताः] S₂^{PC}RA^BBh, °तन्द्रिता S₂^{CC}S₃ • After this S₂ and S₃ add 4 pādas reading पृथिव्यां यानि सर्वाणि चतुर्मुखायतनानि च । तानि सर्वाणि दृष्ट्वा{°ष्ट्वा° S₂}नि इदं {इ° S₃ (unmetrical)} दृष्ट्वा भवन्ति हि । (b unmetrical) **40c** प्रणम्य] S₂S₃RA, प्रणम्य Bh (typo) • °मेशानं] S₂RABh, °मेशान S₃ **41a** °खापाङ्गी] S₂RA₃Bh, °खापाङ्गी S₃ **41b** °नोन्नत°] RABh, °नोत्थित° S₂, °नोत्थित° S₃ **41c** आक्षिपन्तीव] S₂Bh, अक्षिपन्तीव S₃ **42b** °सानुषु] S₂^{PC}S₃RABh, (°मा)नुषु S₂^{CC} **43a** °शाखा°] S₂RABh, °शाका° S₂ • °मुत्फुल्ला°] S₂RABh, °मुत्फुला° S₃ (unmetrical) **43b** °लम्ब्योन्मत्त°] conj. Bh (silently), °लम्ब्यमत्त° S₂^{CC}, °लम्ब्य मत्त° S₂^{PC} (unmetrical), °लम्ब्यं मत्त° S₃ **43c** वसाना°] RA₃A₇, वसाना° S₂S₃ **43cd** चित्रमालम्ब्य] em. (cf. R), चित्रमालम्ब्य S₂S₃, चित्रमावद्ध° Bh (conj.)

गायन्तीं मधुरं रक्तं समं कलमनाकुलम् ।
 तारमन्द्रातितारैश्च स्वरैः सम्यगलंकृतम् ॥ ४४ ॥
 साक्षादिव तपःसिद्धिं श्रियं मूर्तिमतीमिव ।
 प्राप्तामिव रतिं साक्षात्कान्तिं चान्द्रमसीमिव ॥ ४५ ॥
 ममैवेयं ममैवेयमिति तौ दानवोत्तमौ ।
 अभिसृत्य शुभां देवीं पाण्योर्जगृहतुः समम् ॥ ४६ ॥
 अथ दर्पमदक्रोधमात्सर्याविष्टचेतसौ ।
 तौ चुक्रुधतुरत्यर्थमन्योन्यस्यासुरोत्तमौ ॥ ४७ ॥
 तयोर्गदे ऽन्तकः कालो मृत्युश्चाविविशुर्द्रुतम् ।
 प्रगृह्याथ गदे क्रुद्धावन्योन्यमभिजघ्नतुः ॥ ४८ ॥
 अथैकैकेन तौ तत्र प्रहारेणाभिताडितौ ।
 विषण्णस्थितसर्वाङ्गौ शिवशापविमोहितौ ।
 विसंज्ञौ पतितौ भूमौ छिन्नमूलाविव द्रुमौ ॥ ४९ ॥

44b समं कलमनाकुलम्] कामं कोमलमङ्गलाम् R 44c °मन्द्रातितारै°] °मन्द्रातिभारै° R 46ab ममैवेयमिति] मयैवेयमिति R 46c शुभां] च तां R 47d °न्यस्यासुरोत्तमौ] °न्यास्यासुरोत्तरो R 48a °गदे ऽन्तकः] °दँहे ऽन्तकः R 48b °विविशुर्] °विविशु R 48c गदे] गदेश R (unmetrical) 49a अथैके°] अथैके° R 49d शिवशापवि°] शिरसा परि° R 49e विसंज्ञौ] विसंज्ञौ R

44a गायन्तीं] A₇, गायती A₃A₄ • रक्तं] रक्ता A₇, वक्तां A₄, वक्तां A₃ 44b समं कलमनाकुलम्] समदंक {ममदङ्ग° A₇}गणकुलं A 44c तारमन्द्रातितारै°] तत्र मन्त्रातितारै° A₃, तत्र मन्त्रातिसारै° A₄, तत्रैतन्त्रातितारै° A₇ 44d °कृतम्] °कृतां A 45cd] om. A₇ 46ab ममैवेयं ममैवेयमिति तौ] ममैवैषा ममैवेति तौ तदा A 46c शुभां] च तां A 47c चुक्रुधतुर°] च चक्रुतुर° {°तु अ° A₃A₄} A 48a °गदे ऽन्तकः] °दँहे तु यः A₃A₇, °दँदेयतुः A₄ 48b °श्चाविविशुर्द्रुतम्] A₄, °श्चाविविशु द्रुतं A₇, °श्चापि विशुर्द्रुतं A₃ 49c विषण्ण°] विषण्णौ A₇, विषण्णौ A₄, विसंज्ञौ A₃ • °स्थित°] A₄, भिन्न° A₃A₇ 49d शिवशापवि°] शिवसापवि° A₇, शिरसा परि° A₃A₄ 49e विसंज्ञौ] A₃, विषण्णौ A₄A₇

45(c¹) S₃ 46(-a¹-a⁶) S₁ 47(d⁴)(d⁵)(d⁶)(d⁷-d⁸) S₃^{*} 48(a¹-a², a⁴) S₁, (a¹-a⁴) S₃^{*}

44a गायन्तीं] S₂RA₇Bh, गायन्ती S₃ 44b समं कलम°] S₂^{pc}Bh, सम(क्षस)म° S₂^{ac}, समं कम-ल° S₃ 44d °कृतम्] S₂RBh, °कृतैः S₃ 45d °क्षात्कान्तिं] RA₃A₄Bh, °क्षा कान्ति S₂^{ac}S₃, °क्षात्कान्ति S₂^{pc} • चान्द्रमसी°] RA₃A₄Bh, चान्द्रमसी° S₂, चन्द्रामसी° S₃ 46a ममैवेयं] RBh (em.?), ममैवेय S₂S₃ 46ab °यमिति तौ दानवोत्तमौ] S₂S₃(R)Bh, °यं दानवौ रूपमोहितौ S₁ 46c °सृत्य शुभां] S₂^{pc}, °सृत्यांशुभां S₁, °सृत्य सुभां S₂^{pc}, °सृत्य शुभा S₃, °सृत्य तु तौ Bh (conj.) • देवीं] S₁S₂RABh, देवी S₃ 46d पाण्योर्जगृह°] S₂S₃RABh, प्राण्यो जग्राह° S₁ • समम्] S₁R ABh, स्वयं S₂S₃ 47b °चेतसौ] S₂S₃RABh, °चेतिसौ S₁ 47c चुक्रुधतु°] S₂RBh, चुक्रुधतु° S₁, चक्रुधतु° S₃ 47cd °रत्यर्थम°] S₁RA₇Bh, °रत्यर्थम° S₂^{pc}, °रत्यर्थम° S₂^{pc}, °रत्यर्थम° S₃ 47d⁴-48d³] S₃ repeats this after 48d³ 47d °स्यासुरोत्तमौ] S₂S₃ABh, °स्यासुरोत्तमा S₁ (tops lost), ऽ ~ ~ (म) S₃^{*} (upper parts lost, second akṣara has subscript उ and fourth त) 48b °विविशुर्] A₇Bh(em.?), °विविशु S₁S₂S₃S₃^{*} 48cd क्रुद्धाव°] S₂S₃S₃^{*}RABh, °क्रुद्धाम° S₁ 48d °मभिजघ्नतुः] S₂RABh, °मभिजघ्नतु S₁, °मभिजघ्नतु+:+ S₃ 49a अथैके°] S₂S₃ABh, अथ त्वे° S₁ 49b प्रहारेणा°] S₁S₃RABh, प्रहारेणा° S₂ 49c विषण्ण°] S₁R, विषण्ण° S₁ (retraced), विषण्णा° S₃, विषण्णौ Bh (conj.) • °स्थित°] S₁S₂S₃RA₄, भिन्न° Bh

अथ निर्ययतुस्तत्र कामोपहतचेतसोः ।
 आत्मानौ सह शुक्रेण तयोर्दानवमुख्ययोः ॥ ५० ॥
 तौ तदा निर्गतौ तत्र तयोर्जीवौ दुरात्मनोः ।
 बलिनौ चारुसर्वाङ्गौ बालावाशु बभूवतुः ॥ ५१ ॥
 एकस्तत्राब्रवीद्बालः सुम्भो ऽहं द्विषतामिति ।
 निसुम्भो ऽप्यहमन्यस्तु बालस्तत्रावदत्तदा ॥ ५२ ॥
 अथ विन्ध्यः समासाद्य बालौ तावमितद्वृत्ती ।
 आदिदेशात्मनः पत्नीं पाहि त्वं बालकाविति ॥ ५३ ॥
 ववृधाते ऽथ तौ तत्र दानवेन्द्रसुतावुभौ ।
 कृष्णपक्षक्षये यद्वद्युगपच्छशिसागरौ ॥ ५४ ॥
 बुद्ध्वा तौ च तदा जन्म दानवाभ्यामरिंदमौ ।
 तपश्चरतुरत्युग्रं पर्णाम्बुपवनाशनौ ॥ ५५ ॥
 तपसाराधितस्ताभ्यां तत्रागत्याब्रवीत्प्रभुः ।
 तुष्टो ऽस्मि युवयोः पुत्रौ वरं किं वा ददाम्यहम् ॥ ५६ ॥

50a निर्ययतुस्तत्र] निषेतयत्तत्र R 50b °चेतसोः] °चेतसौ R 51a निर्गतौ] निहतौ R 51c °सर्वाङ्गौ] °सम्पन्नौ R 51d बालावाशु बभूवतुः] बलाचाशु बभूवतुः R 52a °स्तत्रा°] °स्तत्रा-
 श्च° R (unmetrical) 52b सुम्भो] शुम्भो R 52c निसुम्भो] निशुम्भो R 53a विन्ध्यः] विन्ध्यं
 R 54b °सुता°] °सता° R 54cd यद्वद्युगपच्छशिसागरौ] यद्युगच्छ+व्यश+शिसागरौ R 56b
 तत्रा°] तावा° R

50a निर्ययतु°] निर्ववृत्तु° A₃A₄, निवृत्° A₇ (unmetrical) 50b °चेतसोः] °चेतसौ A 51a
 तौ] A₇, तं A₄, तत् A₃ 51b °रात्मनोः] A₃, °रात्मनौ A₄A₇ 51cd] om. A 52b सु-
 म्भो] शुंभो A₃A₄, स्ततो A₇ 52c निसुम्भो] निशुम्भो A 53a विन्ध्यः] विन्ध्यं A₃A₄, विन्ध्यां A₇
 53b बालौ] A₃, बाणौ A₄A₇ 54a ववृधाते] A₃A₄, ववृधाते A₇ 54d °पच्छशि°] °पत्सिन्धु°
 A 55a जन्म] जग्मुर् A 55c °श्चरतुर°] °श्चरतिर° A₇, °श्चरंताव° A₃, °श्चरंतप° A₄

50a निर्ययतु°] S₂S₃Bh, निर्ययेतु° S₁ 50b °चेतसोः] conj., °चेतसः S₁, °चेतसौ S₂S₃Bh
 50c आत्मानौ] S₂S₃RABh, आत्मनौ S₁ 50d तयोर्] S₁S₂RABh, तयो S₃ 51b तयोर्जीवौ]
 S₂RABh, तयो जीवन् S₁, तयो जीवो S₃ • °रात्मनोः] RA₃Bh, °रात्मनोः S₁, °रात्मनौ S₂S₃
 51d बाला°] S₂S₃Bh, माला° S₁ (म retraced) • °शु बभूवतुः] S₂Bh, °शुर्बभूवतुः+ S₁, °शु
 भूवतुः S₃ (unmetrical) 52a एकस्त°] S₁S₂RABh, एक त° S₃ • °ब्रवीद्] S₂S₃RABh, °ब्रवी
 S₁^{ac}, °ब्रवीं S₁^{pc} 52b सुम्भो] S₃, सुतो S₁, सुभो S₃, शुम्भो Bh • द्विषता°] S₂S₃RABh,
 त्विषता° S₁ 52cd] om. S₁ 52c निसुम्भो] S₂S₃, निशुम्भो Bh 53a विन्ध्यः] S₂^{pc}Bh,
 विन्ध्यं S₁S₂^{ac}S₃ 53b बालौ] S₂S₃RA₃Bh, बालो S₁ 53c पत्नी] S₂S₃RABh, पत्नी S₁ 54a
 ववृधाते] S₂S₃RA₃A₄Bh, विवृधाते S₁ 54d °सागरौ] S₁ABh, °भास्करौ S₂S₃ 55c °त्युग्रं]
 S₁S₂RABh, °त्युग्र S₃ 56c ऽस्मि] S₁RABh, स्मिन् S₂S₃ 56d ददाम्य°] S₁S₂S₃RA, ददान्य°
 Bh (conj.)

वव्राते तौ वरं वीरावजय्यावध्यतां सदा ।
 प्रार्थनां तां तयोः श्रुत्वा प्रत्युवाच पितामहः ॥ ५७ ॥
 अवश्यं युवयोरेष्यं मरणं येन केनचित् ।
 सुरेभ्योऽन्यत्र दैत्येन्द्रावमरत्वं न विद्यते ॥ ५८ ॥
 इत्युक्तवन्तं ब्रह्माणं वव्राते दानवौ वरम् ।
 उभावपि सुनिश्चिन्त्य सम्प्रहृष्टतनूरुहौ ॥ ५९ ॥
 जगन्मातैव या कन्या विना तस्याः पितामह ।
 मा भूतामावयोर्देव सदा मृत्युपराजयौ ॥ ६० ॥
 एवमस्त्विति तौ प्रोच्य दैत्येन्द्रतनयावुभौ ।
 विश्वस्य जगतः स्रष्टा तत्रैवान्तरधीयत ॥ ६१ ॥
 अथ तौ तपसस्तीव्राद्विरम्य कृतमङ्गलौ ।
 मौलिनौ बद्धकेयूरौ हाराङ्गदविभूषितौ ॥ ६२ ॥
 हरिचन्दनदिग्धाङ्गौ पीतकौशेयवाससौ ।
 विन्ध्यप्रस्थेषु रम्येषु चेरतुर्दानवोत्तमौ ॥ ६३ ॥

57b °वजय्या°] °वयज्या° R 58a °रेष्यं] °रेव R 59c °निश्चिन्त्य] °निश्चित्य R 59d °हृष्ट°] °कृष्ट° R 62bc °मङ्गलौ । मौलिनौ बद्धकेयूरौ] °मौलिनौ । बाहुकेयू+रवा+रौ R (unmetrical)

57a वव्राते तौ] वव्रातेति A 57b °वजय्यावध्य°] °वव्रस्यावा{°रा° A₃A₄}ध्य° A 57c तां] A₃A₇, ता A₄ 57d पितामहः] A₃A₄, पितामह A₇ 58a °रेष्यं] °रेव A 59c उभावपि सुनिश्चिन्त्य] हतावपि सुनिश्चित्य A 59d °तनूरुहौ] A₄, °तनूरुहौ A₃A₇ (unmetrical) 60a जगन्मातैव] जगन्मातेव A 60b तस्याः] A₄A₇, तस्या A₃ • पितामह] A₃A₇, पितामहः A₄ 62a तौ] A₃, सौ A₄A₇ 62b °द्विरम्य] A₃A₄, °द्विरम्यं A₇ 62d हाराङ्गद°] A₃A₄, हरोङ्गद° A₇ 63d चेरतु°] चरतु° A

57b °वजय्या°] S₂S₃Bh, °वज्जेय्या° S₁ 57c प्रार्थनां तां] S₂RA₃A₇Bh, प्रार्थने तौ S₁, प्रार्थना-न्ता S₃ 57d पितामहः] S₁S₂^{pc}S₃RA₃A₇Bh, पितामह S₂^{ac} 58a अवश्यं] S₂S₃RABh, अवच्छं S₁ • युवयो°] S₁S₂S₃RA, पुवयो° Bh (typo) 59b वव्राते दानवौ] S₂S₃RABh, वव्राते नादवौ S₁ 59c °निश्चिन्त्य] S₁S₂S₃, °निश्चित्य Bh 60a जगन्मातैव] R, जगत्पतेश्च S₁, जगन्मातेव S₂S₃, जगन्मातुश्च Bh (conj.) 60b तस्याः] RA₃A₇Bh(em.?), तस्या S₁S₂S₃ • पितामह] S₁S₂^{pc}RA₃A₇Bh, पितामहः S₂^{ac}S₃ 60c मा] S₂S₃RABh, न S₁ • °मावयोर्दे°] S₂RABh, °मानयो दे° S₁^{pc}, °मा(च)यो दे° S₁^{ac}, °मावया दे° S₃ 60d °पराजयौ] S₂^{pc}S₃RABh, °पराजयौः S₁, °परजयौ S₂^{ac} (unmetrical) 61a °मस्त्विति] S₁^{pc}S₂S₃RABh, °मसिति S₁^{ac} (unmetrical) • प्रोच्य] S₂S₃RABh, प्रोच्य S₁ 61d °धीयत] S₁S₂^{pc}RABh, °धीयतः S₂^{ac}S₃ 62ab °स्तीव्राद्विरम्य] S₂RA₃A₇Bh, °स्तीव्रां विरम्य S₁, °स्तीव्राद्विरस्य S₃ 62b °मङ्गलौ] S₂S₃ABh, °मङ्गलो S₁ 62c °केयूरौ] S₁S₂S₃(R^{ac})A, °कवचौ Bh (conj.?) 62d हाराङ्गद°] S₁S₂RA₃A₇Bh, हारागाद° S₃ 63a °दिग्धाङ्गौ] S₂S₃RABh, °दिग्धाङ्गो S₁ 63b पीत°] S₁S₃RABh, पीन° S₂ 63d °तुर्दानवोत्तमौ] S₁^{pc}S₂RABh, °तुर्दानवोत्तमौ S₁^{ac}, °तु दानवोत्तमै+:+ S₃ (unmetrical)

पितामहाद्वरप्राप्तिं श्रुत्वा सुम्भनिसुम्भयोः ।
 आजग्मुर्दानवा हृष्टाः पातालतलवासिनः ॥ ६४ ॥
 शम्भुर्मयो घनः केशिनरको नमुचिर्द्रुमः ।
 अन्ये च कोटिशो दृप्ता हतशेषाः सुरद्विषः ॥ ६५ ॥
 विन्ध्यप्रस्थे निषेदुस्ते समेताः सर्वदानवाः ।
 नानाद्रुमलतागुल्मविकीर्णकुसुमोत्करे ॥ ६६ ॥
 धन्विनो बद्धनिस्त्रिंशाश्चित्राभरणभूषिताः ।
 सेन्द्रचापास्तडित्वन्तो नभसीव बलाहकाः ॥ ६७ ॥
 अथोवाच मयस्तत्र दानवो दानवोत्तमौ ।
 पितृभ्यां युवयोर्भुक्तं त्रैलोक्यमखिलं पुरा ॥ ६८ ॥
 युवाभ्यामधुना दैत्यौ कस्मान्नादीयते पुनः ।
 समेतानमरान्सर्वान्निर्जित्य रणमूर्धनि ॥ ६९ ॥
 ये सहाया हि वां पित्रोर्बभूवुः सुरविद्विषः ।
 त एवामी बलोन्मत्ताः सहाया युवयोर्युधि ॥ ७० ॥

64b सुम्भनिसुम्भ०] शुम्भनिशुम्भ० R 64c °दानवा हृष्टाः] °दानवं हृष्टः R 65a घनः केशिर्]
 +न+लः केशी R 65c दृप्ता] दृष्टा R 66a निषेदुस्ते] विनेदुस्ते R 66d °कुसुमोत्करे] □ करे
 R^{ac} ; °भुवनाकरे R^{pc} 67a धन्विनो] धनिनो R 67c °चापास्त०] °चापत० R 68c °भुक्तं]
 °भक्तं R 69a युवाभ्या०] युवां स्या० R 69c °मरान्स०] °मरात्स० R 70c त एवामी] तत्र
 चामी R

64b सुम्भनिसुम्भ०] शुम्भनिशुम्भ० A 65ab केशिनरको नमुचिर्] केचित्{°चि० A₃} नर{°व० A₃
 A₄}को नशुचिर्{°चि० A₃A₄} A 65c दृप्ता] दृष्टा A 65d शेषाः] A₃A₇, °शेषा A₄ 66c
 °गुल्म०] A₃A₄, °गुग्म० A₇ 67a °निस्त्रिंशा०] A₃A₄, °निद्विंशा० A₇ 67c °स्तडित्वन्तो]
 A₇, °स्तडिट्ठतो A₃A₄ 68c पितृभ्यां] A₃A₄, पितृभ्यां A₇ • °भुक्तं] A₃, °भुक्तं A₇, °भक्तं A₄
 69c समेतान०] समेताव० A 69cd °न्सर्वान्] A₃A₇, °न्सर्वा A₄ 70a सहाया हि वां पित्रोर्]
 सहयो{°त० A₇}हरां पुत्रौ A 70b °भूवुः सुरवि०] A₃A₇, °भूवुः सुर० A₄ 70c एवामी] ए{पि०
 A₄}वासी A 70cd °त्ताः सहाया युवयो०] °त्ता सहायाः{सहयोः A₃A₄} पुत्रयो० A

65(a¹)(a²)(a³)(a⁴-a⁷)(a⁸-b²) S₁ 67(b¹-b²)(b³-b⁴)(b⁵)(b⁶)(b⁷)(b⁸-d⁸->) S₁ 68(←a¹-b³)(b⁴-
 b⁵) S₁ 70(b⁶-d⁸->) S₁

64a °प्राप्तिं] S₁S₂RABh, °प्राप्ति S₃ 64b सुम्भनिसुम्भ०] S₁S₂S₃, शुम्भनिशुम्भ० Bh 64c आ-
 जग्मुर्] S₂RABh, आजग्म S₁ (bottom of ग्म lost), आजग्मु S₃ • हृष्टाः] S₁ABh, हृष्टा S₂
 S₃ 64d °वासिनः] S₂S₃RABh, °वासिन S₁ 65a शम्भुर्म०] S₂S₃RABh, ऽ॒॒॒(म) S₁ •
 केशिर्] S₂Bh, -f~ S₁, केशि S₃ 65b नमुचि०] S₂S₃RABh, नमचि० S₁ (bottom of म lost)
 65d °शेषाः] S₂^{pc}RA₃A₇Bh, °शेषा S₁S₂^{ac}S₃ • सुरद्विषः] S₁S₂^{pc}RABh, सुरद्विषा S₂^{ac}S₃ 66b
 समेताः] S₁S₂^{pc}RABh, समेता S₂^{ac}S₃ 66cd °गुल्मविकीर्ण०] S₂S₃RA₃A₄Bh, °कीर्णं विस्तीर्ण०
 S₁ 67a °निस्त्रिंशा०] S₁S₂RA₃A₄Bh, °निस्त्रिंशा० S₃ (unmetrical) 67c °स्तडित्वन्तो] S₂
 S₃^{pc}A₇Bh, °स्तडित्वतो S₃^{ac} (unmetrical) 68b °वोत्तमौ] S₂S₃RABh, °वोत्तमो S₁ (tops lost)
 68c पितृभ्यां] S₂S₃RA₃A₄Bh, पितृभ्यां S₁ • °भुक्तं] S₁S₂^{pc}A₃Bh, °भुक्त S₂^{ac}S₃ 69b कस्मा-
 न्ना०] S₂RABh, कस्मा ना० S₁S₃ 69cd °रान्सर्वान्] S₁S₂A₃A₇Bh, °रान्सर्वा S₃^{ac}, °रात्सर्वा S₃^{pc}
 69d °मूर्धनि] S₂S₃RABh, °मूर्ध्वनि S₁ 70a ये] S₂S₃RABh, यो S₁ 70ab पित्रोर्बभूवुः] R
 Bh(em.?), पुत्रौ बभूवुः S₁, पित्रो बभूवुः S₂S₃ 70b °विद्विषः] RA₃A₇Bh, °विद्विषाः S₂S₃ 70c
 बलोन्म०] S₂S₃^{ac}RABh, बलोत्स० S₃^{pc}

इत्युक्तवति दैत्येन्द्रे मये सुम्भो महासुरः ।
 निसुम्भस्य मुखं प्रेक्ष्य वाक्यमित्थं तदाब्रवीत् ॥ ७१ ॥
 भूर्लोकमखिलं दैत्या युष्माभिः सह साम्प्रतम् ।
 संविभज्य सुरान्सर्वाञ्जेष्यामो रणमूर्धनि ॥ ७२ ॥
 जम्बूद्वीपं स्वयं सो ऽथ जग्राहासुरसत्तमः ।
 शाकद्वीपं निसुम्भाय ददौ भ्रात्रे कनीयसे ॥ ७३ ॥
 शात्मलिद्वीपगोमेदौ दानवेभ्यो ददौ प्रभुः ।
 क्रौञ्चद्वीपकुशद्वीपौ दैत्येभ्यः प्रददौ च सः ।
 दैत्येन्द्रः पुष्करद्वीपं भार्गवाय न्यवेदयत् ॥ ७४ ॥
 एवं प्रतिविभज्याशु भूर्लोकमखिलं तदा ।
 इज्याञ्जलिनमस्कारान्यज्ञान्सर्वाश्च सत्क्रियाः ।
 आच्छिद्य देवतेभ्यस्ते जगृहुर्दैत्यदानवाः ॥ ७५ ॥

71b सुम्भो] शुम्भो R 71c निसुम्भस्य मुखं] निशुम्भश्च रथं R 71d वाक्यमि०] R^{pc}, *मि० R^{ac}
 (unmetrical) 72a दैत्या] +दैत्य+ R 73b जग्राहा०] जग्राहो R 73c निसुम्भाय] निशुम्भाय R
 74a शात्मलि०] शात्मली० R 75d *न्सर्वाश्च] *न् सर्वाश्च R 75e देवते०] देवते० R

71b सुम्भो] शुम्भो A 71c निसुम्भस्य] निशुम्भस्य A 72b युष्माभिः] A₃A₄, युष्माभिः A₇
 72d *मूर्धनि] A₃A₄, *मूर्द्धणि A₇ 73a जम्बू०] A₃A₄, जम्बु० A₇ 73c निसुम्भाय] निशुम्भाय
 A 74a शात्मलि०] शात्म{ *न्म० A₇ }ली० A 74b दानवेभ्यो] दानवाभ्यां A 74c *द्वीपौ]
 A₃A₇, *दीपौ A₄ 75a *भज्याशु] *भज्या{ *ह्या० A₇ }थ A 75c-f] om. A

71(←a¹-a⁸)S₁ 74(a⁸-b²)S₁

71b मये] RABh, मया S₁, मयं S₂, मय S₃ • सुम्भो] S₂S₃, शुम्भो S₁, शुम्भो Bh 71c
 निसुम्भस्य] S₁S₂S₃, निशुम्भस्य Bh 72a *मखिलं] S₁S₂RABh, *मखिल S₃ (unmetrical) 72b
 युष्माभिः] S₂S₃RA₃A₄Bh, युष्माभि S₁ 72c संवि०] S₂S₃RABh, तं वि० S₁ 72cd सुरान्सर्वा-
 ञ्च०] S₂RABh, सुरान्सर्वां ज्ये० S₁, सुरा सर्वां जे० S₃ 72d *मूर्धनि] S₂S₃RA₃A₄Bh, *मूर्धनि S₁
 (ध्व retraced) 73a जम्बू०] S₁S₂RA₃A₄Bh, जम्बु० S₃ 73b *सत्तमः] S₂S₃RABh, *सत्तमः
 S₁ 73c निसुम्भाय] S₁, निसुम्भो यं S₂, निसुम्भो यं S₃, निशुम्भाय Bh 73d ददौ] S₂S₃RA
 Bh, ददो S₁ (tops lost) • भ्रात्रे] S₁S₂RABh, भ्रात्रे S₃ • कनीयसे] S₂S₃RABh, कनीयसे S₁
 (retraced) 74c क्रौञ्च०] S₂RABh, क्रौञ्च० S₁S₃ • *द्वीपौ] S₂S₃RA₃A₄Bh, *द्वीपो S₁ 74d
 दैत्येभ्यः] S₂RABh, दैत्येभ्यो S₁, दैत्येभ्यं S₃ • सः] S₁RABh, स S₂S₃ 74e पुष्कर०] S₁S₂RA
 Bh, पुष्करं S₃ 74f *वाय न्यवेद०] S₂S₃RABh, *वायं निवेद० S₁ 75b भूर्लोक०] S₁S₂RABh,
 भूर्लोक० S₃ 75c इज्याञ्जलि०] S₂^{ac}? S₃RBh(em.?), ईज्याञ्जलि० S₁, इज्याजेलि० S₂^{pc} • *नम-
 स्कारान्] S₂S₃RBh, *नमस्कारा S₁ 75d *ज्ञान्सर्वाश्च] S₃Bh(em.?), *ज्ञां सर्वाश्च S₁, *ज्ञां सर्वाश्च
 S₂ • सत्क्रियाः] RBh(em.?), यत्क्रियाः S₁, शत्क्रियां S₂, सत्क्रिया S₃ 75e देवते०] S₂S₃,
 देवते० S₁Bh 75f जगृहुर्दै०] S₂RBh, जगृहुर्दै० S₁ (retraced), जगृहुर्दै० S₃ • *दानवाः]
 S₁^{pc}S₂S₃RBh, *दानवा S₁^{ac}

बभूवाथ ततो यज्ञः कश्यपस्य महात्मनः ।
 आगत्य तं तदा यज्ञं ममृद्बुः सुरशत्रवः ॥ ७६ ॥
 आधिपत्यं हि नः कृत्स्ने भूर्लोके कश्यपाधुना ।
 सर्वावस्थासु यज्ञे ऽस्मिन्नस्मांस्त्वं यष्टुमर्हसि ॥ ७७ ॥
 एवमुक्तस्ततो दैत्यैर्मारीचः कश्यपस्तदा ।
 गम्भीरमर्थवद्वाक्यमुवाचेत्थं स्मयन्निव ॥ ७८ ॥
 त्रैलोक्यमात्मनः कृत्वा जित्वा सर्वामरान्नणे ।
 यज्ञभागांस्ततो दैत्याः सर्वानादातुमर्हथ ॥ ७९ ॥
 एवमुक्तास्तदा तेन दैत्यदानवसत्तमाः ।
 बलं सर्वं समानाय्य कृत्वा संग्रामिकीः क्रियाः ॥ ८० ॥
 प्रशस्तेषु कृताचारा मुहूर्तक्षदिनेषु ते ।
 रथैर्नागैस्तुरंगैश्च निर्ययुर्दैत्यदानवाः ॥ ८१ ॥

76b कश्यपस्य] कश्यपश्य R 77a कृत्स्ने] कृत्स्नं R 77d यष्टुः] दृष्टुः R 78d °चेत्थं] °चेदं
 R 80d संग्रामिकीः] सांग्रामिकीः R 81b मुहूर्तक्षदिनेषु ते] मुहूर्त्ते ते दिने शुभे R

76a यज्ञः] यज्ञं A 76c तं] तु A 76d ममृद्बुः] संगृह्य A 77a नः] A_3A_4 , न A_7
 (unmetrical) • कृत्स्ने] कृत्स्नं A 77b कश्यपा°] कश्यपो A_3A_7 , कस्यपो A_4 77cd यज्ञे
 ऽस्मिन्नस्मांस्त्वं] तस्मात् त्वं A_7^{ac} (unmetrical), तस्मात्त्वं दानवान् $A_3A_4A_7^{pc}$ 78c °मथव°] A_3A_4 ,
 °मथव° A_7 78d °चेत्थं] A_3A_7 , °चेदं A_4 79a °मात्मनः] °मखिलं A 79b सर्वामरा°]
 A_3 , सर्वमरा° A_4A_7 79c °भागांस्त°] A_3 , °भागास्त° A_4A_7 79d °मर्हथ] °मर्हति{°न्ति A_4 }
 A 80a °मुक्तास्त°] A_3A_7 , °मुक्तास्त° A_4 80c समानाय्य] समानार्य A 80d संग्रामिकीः]
 संग्रामिकाः A_4 , संग्रामिणा A_7 , सांग्रामकाः A_3 • क्रियाः] A_3A_4 , क्रिया A_7 81ab °चारा मुहूर्त-
 क्षदिनेषु ते] °चारान्मुहूर्त्तं { °हृत्त° A_4 , °हुत्त° A_7 } क्षदिने शुभे A

78(a¹) S₂

76a यज्ञः] RBh(em.?), यज्ञं S₁, यङ्कु S₂, यंकु S₃ 76b कश्यप°] S₁RABh, काश्यप° S₂S₃
 76c यज्ञं] RABh, यज्ञं S₁S₂S₃ 76d ममृद्बुः] S₂S₃RBh, ममृद्बुः S₁ (retraced) 77a हि नः]
 S₁S₂RA₃A₄Bh, हितः S₃ • कृत्स्ने] S₂S₃Bh, कृत्स्नम् S₁ (retraced) 77b भूर्लोके] S₂RABh,
 भूर्लोकं S₁, भूर्लोके S₃ 77cd ऽस्मिन्नस्मांस्त्वं] S₂RBh, स्मिं तस्मात्त्वं S₁, स्मिन्नस्मात्त्वं S₃ 78ab
 दैत्यैर्मारीचः] S₂RABh, दैत्यौ {दै- S₁^{ac}} मारीचः++ S₁, दैत्यै मारीचः S₃ 78b कश्यप°] S₁RABh,
 काश्यप° S₂S₃ • °स्तदा] S₂S₃RABh, °स्तथा S₁ 78c °मथव°] S₁S₂RA₃A₄Bh, °मथव° S₃
 78d °चेत्थं] S₂S₃^{pc} A₃A₇Bh, °चेथं S₁, °चेच्छं S₃^{ac} 79c °भागांस्त°] S₁RA₃Bh, °भागं तं S₂S₃
 • दैत्याः] S₁S₂^{pc} RABh, दत्या S₂^{ac} S₃ 80a °मुक्तास्त°] S₂RA₃A₇Bh, °मुक्तस्त° S₁(retraced)S₃
 • °दा तेन] S₂S₃RABh, °दानेन S₁ (retraced) 80c बलं सर्वं] S₂RABh, बलान्सर्वं S₁, बलं सर्वं
 S₃ • समानाय्य] R, समानीय S₁, समानार्य S₂S₃, समादाय Bh (conj.?) 80d संग्रामिकीः]
 em., संग्रामिकी S₁, संग्रामिका S₂ (top of का lost), सांग्रामिका S₃, साङ्गामिकीः Bh (em.?) •
 क्रियाः] S₁RA₃A₄Bh, क्रिया S₂S₃ 81a कृताचारा] S₁^{pc}S₂S₃RBh, कृता(वाचा) S₁^{ac} 81b °हृ-
 तक्षं] S₃A₃Bh, °हूर्त्तं S₁, °हूर्त्तं S₂ 81c रथैर्] S₁S₂RABh, रथे S₃ 81d °युर्दैत्य°]
 S₂RABh, °यु दैत्य° S₁, °यु दैत्य° S₃ (unmetrical) • °दानवाः] S₁S₂^{pc} S₃RABh, °दानवा S₂^{ac}

पृष्ठतः पुरतः सम्यक्पाश्वर्योरुभयोरपि ।
विधाय रक्षां संयत्ता ययुर्देवाञ्जिगीषवः ॥ ८२ ॥
तेषामागमनं ज्ञात्वा द्विषतां पाकशासनः ।
संहतानां सुसंयत्तो युधा नाकं जिगीषताम् ॥ ८३ ॥
विधिं विधाय स्वपुरे समस्तं दौर्गकर्मिकम् ।
पुण्येषु तिथिनक्षत्रमुहूर्तकरणेषु सः ॥ ८४ ॥
मुनीन्विधिवदभ्यर्च्य नमस्कृत्वा पिनाकिने ।
सार्धं सुरगणैः सर्वैर्निर्ययौ कृतमङ्गलः ॥ ८५ ॥
हिमवच्छिखराकारं चतुर्दन्तमनेकपम् ।
आरुह्यैरावतं शश्वन्मदतोयौघवर्षिणम् ॥ ८६ ॥
महता हेमदण्डेन रत्नांशुपरिवेषिणा ।
उच्छ्रितेनातपत्रेण भ्रियमाणेन भास्वता ॥ ८७ ॥

82c संयत्ता] परितः R 83b द्विषतां] द्विषता R 83cd सुसंयत्तो युधा नाकं] स देवानां योधानां वि० R 84a विधिं] रक्षां R 84b समस्तं दौर्गकर्मिकम्] समस्ते दौर्गमात्मिकाः R 85c सर्वैर्] सर्वैर(र) R 86a ंराकारं] ंराकार० R 86cd शश्वन्मद०] शक्रो मह० R 87d भ्रियमा०] स्वयमा० R

82a पृष्ठतः] A₇, पृष्ठतः A₃A₄ 82c संयत्ता] A₃A₇, संपत्ता A₄ 82d ंदेवाञ्जि०] ंदेव{०वे A₄}जि० A 83cd सुसंयत्तो युधा नाकं] दानवानां यो{वो० A₇}धानां वि० A 84a स्वपुरे] समरे A 84b समस्तं दौर्गकर्मिकम्] समस्तदौर्गकात्मिकां A 84c-86d] om. A 87b ंवेषिणा] ंवे-शिना{०नः A₃A₄} A 87c उच्छ्रिते०] A₃A₇, उ(चि)ते० A₄ 87d भास्वता] मुद्धं {०द्ध० A₇}नि A

85(c²-c⁵)(c⁶-d³) S₃ 87(c⁴)(c⁵)(c⁶) S₁

82a पृष्ठतः] S₁S₂RA₇Bh, पृष्ठतः S₃ 82b ंक्पाश्वर्यो०] S₁RABh, ंक्पाश्वर्यो० S₂, ंक्पाश्वर्यो० S₃ 82c विधाय] S₁RABh, निधाय S₂S₃ • संयत्ता] S₁S₂A₃A₇Bh, संयत्ता S₃ 82d ययुर्देवाञ्जि०] S₂RBh, ययु देवाञ्जि० S₁, ययुर्देवा जि० S₃ • ंगीषवः] S₂S₃RABh, ंगीषवः S₁ 83c संहतानां] S₃RABh, संघातानां S₁, संहतानां S₂ • ंसंयत्तो] S₂Bh, ंसंयत्ता S₁S₃ 83d युधा] S₁S₃, बुध्वा S₂^{pc}, ऽधा S₂^{ac}, युद्धा Bh (conj.?) • जिगीषताम्] S₂S₃RABh, जिगीषया S₁ 84b समस्तं दौर्गकर्मिकम्] S₂S₃Bh, समन्तां दौर्गकर्मिकः S₁ 84c पुण्येषु] S₂RBh, पुण्ये च S₁, पुण्येषु S₃^{pc}, पुण्येषु S₃^{ac} 84cd ंनक्षत्रमुहूर्त०] S₂S₃RBh, ंनक्षत्रे मुहूर्त० S₁ 85a मुनीन्] S₁S₃RBh, मुनीम् S₂ 85b नमस्कृत्वा] S₂S₃RBh, नस्कृत्वापि S₁ 85c सुर०] S₂RBh, पुर० S₃ (पु retraced) 85cd सर्वैर्निर्ययौ] S₂Bh, सर्वैर्निर्ययो S₁, (सर्वैर्निर्यया) S₃ (upper parts lost) 86c आरुह्यैरावतं] S₂S₃RBh, आरुह्यैरावतं S₁ • शश्वन्] em. Bh (silently), शश्वन् S₁, सश्वन् S₂, शश्व S₃ 86d ंतोयौघ०] S₁S₃RBh, ंतोयैघ० S₃ • ंवर्षिणम्] S₂S₃RBh, ंवर्षिणं S₁ (retraced, unmetrical) 87a हेम०] S₁RA, हैम० S₂S₃Bh 87b ंवेषिणा] S₁S₂^{pc}RBh, ंवेषिणां S₂^{ac}S₃ 87c उच्छ्रिते०] S₂S₃RA₃A₇Bh, उच्छ्रिते० S₁ (subscript र possibly lost) 87d भ्रियमाणेन] S₂S₃ABh, भ्रियमानेन S₁ (subscript र possibly lost)

वीज्यमानः शरच्चन्द्रकिरणोत्करनिर्मलैः ।
 चामरै रत्नदण्डांशुसमूहखचितोदरैः ॥ ८८ ॥
 आशीभिर्जयशब्दैश्च मुनिभिः परिवर्धितः ।
 अभितः स्तूयमानश्च सूतमागधवन्दिभिः ॥ ८९ ॥
 अथावकाशे विस्तीर्णे समे पादपवर्जिते ।
 रचयामास देवानां पद्मव्यूहं बृहस्पतिः ॥ ९० ॥
 मरुद्भिः सहितं कृत्वा कर्णिकायां शतक्रतुम् ।
 पत्रेषु च वसून्नुद्गानादित्यांश्च न्यवेशयत् ॥ ९१ ॥
 केसरेषु यमं कालं कुबेरवरुणावपि ।
 अनन्तं सहितं नागैर्नाले गुरुरकल्पयत् ॥ ९२ ॥
 देवानन्यान्समेतांश्च रक्षोगन्धर्वसेनया ।
 पुरःसरान्स पद्मस्य परितः पर्यकल्पयत् ॥ ९३ ॥

88a वीज्यमानः] विज्यमानः R 89c अभितः] अभिभूतः R (unmetrical) 89d °वन्दिभिः] °वन्दिभिः R 91d न्यवेशयत्] निवेशयेत् R 92a केसरेषु] केशिकेषु R 93c पुरःसरान्] पुरस्मरान् R

88a वीज्यमानः] वीक्षमान°{°ण° A₃} A 88b °निर्मलैः] °निर्मलौ A 88c-89d] om. A 90a अथावकाशे] अथाकाशे सु°{°षु A₄A₇} A 90d पद्म°] यद्म° A₇, प्रति° A₃A₄ • बृहस्पतिः] A₃A₄, बृहस्पतिः A₇ 91b शतक्रतुम्] शतक्रतुः A 91c पत्रेषु च] A₇, परत्रेषु A₄°, परत्रे च A₄°, परत्र च A₃ 91d °वेशयत्] A₃, °वेशयेत् A₇, °वेदयत् A₄ 92a केसरेषु] केशरे{°वे° A₄}षु A • यमं] A₃A₄, मयं A₇ 92c अनन्तं सहितं] अनन्तसहितं A₇, अनन्तस्य हितं A₃A₄ 92cd °गैर्नाले गुरुर°] °गैर्नाले °गै र्ना A₃A₇]नेशमुप° A 93a °न्यान्समेतांश्च] A₃, (°न्या)न्समेतांश्च A₄, °न्यान् समेतांश्च A₇ 93cd पद्मस्य परितः पर्य°] पद्म{°न्ध° A₄}स्य व{त° A₃}तः पर्य्यति° A

88(d⁶-d⁸) S₁ 89(a¹) S₁ 92(a⁴) S₁

88a वीज्यमानः] S₂^{pc}Bh, वीज्यमान S₁, वीज्यमाना S₂^{ac}S₃ • शरच्चन्द्र°] S₂RABh, शरच्चन्द्र° S₁, शरच्चन्द्र° S₃ (unmetrical) 89a आशीभिर्] S₂RBh, (आ)शीभि S₁, आशीभि S₃ 89c °मानश्च] S₂S₃RBh, °मानस्य S₁ 89d °मागध°] S₁S₂S₃^{ac}RBh, °मागत° S₃^{pc} 90b समे] S₁^{pc}S₂S₃R ABh, समा S₃^{ac} 90d बृहस्पतिः] S₁^{pc}S₂S₃RA₃A₄, बृहस्पति S₁^{ac}, बृहस्पतिः Bh (typo) 91a मरुद्भिः] S₁^{pc}S₃^{pc}S₃RABh, मरुद्भि S₁^{ac}S₂^{ac} 91b शतक्रतुम्] S₁RBh, शतक्रतुः S₂S₃ 91c वसून्नु°] S₂S₃RABh, वसून्नु° S₁^{ac}, वसून्नु° S₁^{pc} 91d °नादित्यांश्च] S₂S₃RABh, °नादित्याय S₁ • °वेशयत्] A₃Bh, °वेदयत् S₁, °वेशयः S₂S₃ 92a केसरेषु] S₁S₃, केशरेषु S₂Bh • यमं कालं] S₁RA₃A₄Bh, मयं काल S₂, यमं काल S₃ 92c अनन्तं सहितं नागैर्] S₂RBh, अनन्तं सहितैर्नागैर् S₁, अनन्तसहितं नागै S₃ 92d °ले गुरुर°] S₁S₂^{pc}S₃RBh, °लेर्गुरुर° S₂^{ac} 93a देवानन्यान्] RA₃A₄Bh, देवान्यांश्च S₁, देवाकन्यां S₂^{ac}S₃, देवाः (ण)ण्य्यां S₃^{pc} • °मेतांश्च] S₁S₂RA₃A₇Bh, °मेताश्च S₃ 93b °सेनया] S₂S₃RABh, °सेनयः S₁ 93cd पुरःसरान्स पद्मस्य परितः] em. (cf. R), पुरन्सारास्त्रैपद्मस्स{(°स्य°) S₁^{ac}}रितः S₁ (retraced), पुरःसरान्स पद्मस्य सरितः S₂S₃, पुनः सरः स पद्मस्य परितः Bh (conj.) 93d पर्यक°] S₂S₃RBh, समक° S₁

अथ दानवतूर्याणां शब्दं श्रुत्वा दिवोकसः ।
 आजघ्नुर्मुदिता भेरीनेन्दुनादांश्च सङ्घशः ॥ ९४ ॥
 विमिश्रं तूर्यशब्देन श्रुत्वा नादं दिवोकसाम् ।
 संयत्ताः सुतरां चक्रुः प्रयत्नं दानवेश्वराः ॥ ९५ ॥
 अथ ते दानवा दृष्ट्वा पद्मव्यूहं दिवोकसाम् ।
 पप्रच्छुर्भार्गवं तत्र तद्भेदममितौजसः ॥ ९६ ॥
 स पृष्टो दानवश्रेष्ठैर्व्यूहभेदमनाकुलः ।
 विचिन्त्य भार्गवो धीमानित्थमाहासुरांस्तदा ॥ ९७ ॥
 विकीर्णाः परितः सर्वे तुषारनिकरा इव ।
 पद्मव्यूहं सुरेन्द्राणां हत सम्यक्सुरद्विषः ॥ ९८ ॥

94b श्रुत्वा] कृत्वा R 94c आजघ्नु°] आजग्मु° R 94d संघशः] सङ्घशः R 95c सुतरां] R^{pc}, सु(रतां) R^{ac} • चक्रुः] चक्रु R 96c पप्रच्छुर्भार्गवं] पप्रच्छुर्भ+ग+वन् R 96d °मितौजसः] °मितौजसं R 97a °श्रेष्ठेर्] °श्रेष्ठे R 97c विचिन्त्य] विचीन्त्य R 97d °नित्थमाहा°] °न् इदमाह R 98a विकीर्णाः] विकीर्णः R 98d हत] हतं R • °द्विषः] °द्विषा R

94a °तूर्याणां] A₃A₇, °तूर्याणा A₄ 94b शब्दं श्रुत्वा] सर्वैः{°द्वैः A₇} कृत्वा A 94c भेरीर्] A₇, भेरी A₃A₄ 94d °नादांश्च] A₇, °नादश्च A₃A₄ • संघशः] संघशः{°सः A₇} A 95b श्रुत्वा] A₇, कृत्वा A₃A₄ 95c संयत्ताः] संयत्ता A • सुतरां] A₇, सुतरां A₃A₄ 96a दानवा] A₃A₄, दानवान् A₇ 96c पप्रच्छुर्] पप्रच्छु A₃, पपृच्छु A₄A₇ 96d तद्भेदममितौजसः] भेदं तदमितौजसं A 97a स पृष्टो दानवश्रेष्ठेर्] संपृष्टे{°ष्टे A₇} दानवश्रेष्ठे{°ष्टे A₃, °ष्टो A₄} A 97b °मनाकुलः] °समाकुलः A 98a विकीर्णाः] A₃, विकीर्णा A₄A₇ 98b °निकरा] A₃A₄, °लिकरा A₇ 98d हत] हतं A • सम्यक्सुरद्विषः] A₃A₄, सैन्यं सुरद्विषम् A₇

98(a¹) S₂

94a °तूर्याणां] S₂S₃RA₃A₇Bh, °तूर्याणां S₁^{ac}, °तूर्याणां S₁^{pc} 94b दिवोकसः] S₁S₃RABh, दिवौ-कशः S₂ 94c आजघ्नुर्मुदिता] S₁S₂^{pc}S₃ABh, आजघ्नु-दिता S₂^{ac} (unmetrical) 94cd भेरीनेन्दुनादांश्च] RA₇Bh(em.?), भेरी नेन्दुनादव° S₁, भेरी नेन्दुनादांश्च S₂, भेरी नेन्दुनादंश्च S₃ 95a विमिश्रं] S₂S₃RA, विमिश्र S₁^{ac}, विमिश्र S₁^{pc}, विमिश्रान् Bh (em.?) 95b नादं] S₁RA, नादान् S₂Bh, नादा S₃ 95c संयत्ताः] RBh(em.?), संयत्तां S₁, संयत्ता S₂S₃ • सुतरां] S₁R^{pc}A₃Bh, सुरराट् S₂, सुराराट् S₃ 95d प्रयत्नं] S₁S₂RABh, प्रयत्न S₃ (unmetrical) • °वेश्वराः] S₁^{pc}S₂S₃RABh, °वैश्वराः S₁^{ac} 96a ते दानवा] S₂S₃RA₃A₄Bh, तैर्जुनवैर् S₁ • दृष्ट्वा] S₁RABh, दृष्टा S₂S₃ 96b °वोकसाम्] S₁S₂^{pc}S₃RABh, °वोकसाम् S₂^{ac} (unmetrical) 96c पप्रच्छुर्भार्गवं] S₂Bh, प्रपच्छु भगवां S₁, प्रपच्छु-भार्गवं S₃ 96d °मितौजसः] S₂S₃Bh, °मितौजसां S₁ 97a °श्रेष्ठेर्] S₂Bh, °श्रेष्ठे S₁S₃ 97b °नाकुलः] S₂S₃RBh, °नाकुलम् S₁ 97d °सुरांस्त°] S₁S₃RABh, °सुरास्त° S₃ 98a विकी-र्णाः] A₃Bh, विस्तीर्णा S₁, (वि)काणः S₂ (tops lost), विकीर्णः S₃ • परितः] S₁RABh, पततः S₂S₃ 98b तुषारनिकरा इव] S₂S₃RA₃A₄Bh, तुषारेण हिमागमे S₁ 98d हत] em. Bh, हता S₁, हताः S₂S₃

एवमुक्तास्ततो दैत्या भार्गवेण महात्मना ।
 सिंहनादं विनद्याशु परितस्ते ऽभ्यसर्पत ॥ ९९ ॥
 ततो युद्धं समभवद्देवानवसैन्ययोः ।
 आयुधैर्विविधैस्तीक्ष्णैः परस्परमभिघ्नतोः ॥ १०० ॥
 सादिनः सादिभिः सार्धं नागा नागै रथा रथैः ।
 पत्तयः पत्तिभिर्दृप्तैर्दृप्ताः संयुयुधुर्युधि ॥ १०१ ॥
 केचिद्विभिन्ना नाराचैश्छिन्नाः केचित्परश्वधैः ।
 निपेतुर्व्यसवो योधाः सेनयोरुभयोरपि ॥ १०२ ॥
 छिन्धि भिन्धि सहेदानीं तिष्ठ मूढ क्व गच्छसि ।
 इति वाचः समुत्तस्थुर्युधि योधैरुदीरिताः ॥ १०३ ॥

99b भार्गवेण] भार्गवेन R 99d परितस्ते ऽभ्यसर्पत] परितो प्युपसर्पयन् R 101a सादिनः] सा-
 दिने R • सार्धं] सज्जैर् R 101d °दृप्ताः संयुयुधुर्युधि] °दृप्ता युयुधिरे युधि R 102a केचिद्वि]
 काचिद्वि ° R 102c °व्यसवो] °बृंहवो R

99b भार्गवेण] A₃, भार्गवेन A₄, °भार्गवेन A₇, 99c °नादं] °नादान् A 99d ऽभ्यसर्पत] भ्युपे-
 त्य च A 100b °सैन्ययोः] °सैन्ययो A₃, °दैत्ययोः A₄A₇, 100c आयुधैर्] A₇, आयुधे A₃A₄
 100d °मभिः] A₄A₇, °मवि ° A₃ 101cd °भिर्दृप्तैर्दृप्ताः] °भिर्दृप्तैर्दृप्ता A₇, °भिः तृप्तैस्तृप्ता A₃,
 °भिस्तृप्तैर्दृप्ता A₄ 101d संयुयुधुर्युधि] यु{य ° A₄}युधिरे युधि{°रै युधिः A₇} A 102ab नाराचैश्छि-
 न्नाः] A₃A₄, om. A₇ (unmetrical) 102b °त्परश्वधैः] A₇, °त्परश्वधैः A₃A₄ 102c °व्यसवो]
 °बृंहवो A₃, °बृंहवो A₇, °नांहवो A₄ 103a भिन्धि] A₃A₇, भिहि A₄ 103b मूढ] A₃, मुढ
 A₄, मूल A₇ 103d °रुदीरिताः] °रुदाहताः A

99a °स्ततो] S₂S₃RABh, °स्तदा S₁, 99b भार्गवेण] S₂S₃A₃Bh, भार्गवेन S₁, • महात्मना]
 S₂^{PC}RABh, महात्मनाः S₁, महात्मनः S₂^{AC}S₃, 99d परितस्ते] S₂S₃ABh, परिशुस्ते S₁, • ऽभ्यसर्प-
 त] S₂^{PC}, न्यवर्त्ततः S₁, भ्यसर्पतः S₂^{AC}S₃, भिसर्पतन् Bh (conj.?) 100a युद्धं] S₁S₂RABh, युद्ध S₃
 (unmetrical) 100a °मभवद्] S₁^{PC}S₂S₃RABh, °मभवं S₂^{AC} 100b °सैन्ययोः] S₁^{PC}S₂S₃RBh,
 °सैन्ययो S₁^{AC} 100c आयुधैर्] S₁S₂RA₇Bh, आयुधे S₃, • °स्तीक्ष्णैः] S₁RABh, °स्तीक्ष्णै S₂S₃
 100d °मभिघ्नतोः] RA₄A₇Bh(em.?), °मभिघ्नतो S₁, °मविघ्नतैः S₂, °मभिघ्नतैः S₃ 101a सार्धं]
 S₂S₃^{PC}ABh, साद्धं S₁, साद्धं S₃^{AC} 101b नागै] S₁S₂^{PC}S₃RABh, नागौ S₂^{AC} 101cd °भिर्दृप्तैर्दृप्ताः]
 S₂, °भिर्दृष्टैर्दृप्ताः S₁ (retraced), °भि दृष्टै दृष्टाः S₃, °भिर्दृप्तैर्दृप्ता Bh (em.) 101d संयुयुधुर्युधि]
 em., संयुयजा युधिः{°धः S₁^{AC}} S₁ (partly retraced, जा or ज in a later script), संयुयुधुर्युधिः
 S₂, संयुधि सयुधिः S₃ (unmetrical), युयुधिरे युधि Bh 102a °द्विभिन्ना] S₁S₂RABh, °द्विभि-
 ना S₃ (unmetrical) 102ab °चैश्छिन्नाः] S₁RA₃A₄Bh, °चैश्छिन्ना S₂, °चैश्छिन्ना S₃ 102b
 °त्परश्वधैः] S₂S₃RA₇Bh, °त्परश्वधैः S₁ 102cd] S₁ has this after 103d. 102c °तुर्व्यसवो]
 S₂S₃Bh, °तुर्व्यसवी S₁ (retraced) • योधाः] S₁S₂^{PC}RABh, योधा S₂^{AC}S₃ 103a छिन्धि भिन्धि]
 S₂S₃RA₃A₇Bh, छिन्धि भिन्धि ° S₁ 103ab सहेदानीं तिष्ठ] S₂RABh, °रभिघ्नति ति{वि ° S₁^{AC}}ष्ट
 S₁, सहेदानीन्तिष्ठ S₃ 103b गच्छसि] S₁S₂^{PC}S₃RABh, गच्छति S₂^{AC} 103c इति वाचः] RABh,
 इति वाचं S₁, इत्युवाच S₂S₃ 103cd समुत्तस्थुर्युधि] RABh, समुत्तस्थुर्युधि S₁ (unmetrical), समु-
 त्तस्थोर्युधिर S₂, समुत्तस्थोर्युधि S₃ 103d °रुदीरिताः] S₂^{PC}RBh, °रुदीरिता S₁^{AC}, °रुदीरिता S₂^{PC},
 °रुदीरिताम् S₂^{AC}S₃

वसारुधिरसंसिक्तं तनुत्रावरणाचितम् ।
 हतनागाश्चकलिलं तद्भूव रणाजिरम् ॥ १०४ ॥
 अथ ते दानवैस्तत्र पीड्यमाना दिवोकसः ।
 सव्रणा हतभूयिष्ठाः शक्रमेवासंस्रिताः ।
 अनन्तं नागमुख्याश्च कुबेरं यक्षराक्षसाः ॥ १०५ ॥
 भिन्ने व्यूहे ऽथ देवानां प्रहृष्टा दैत्यदानवाः ।
 सिंहनादान्विनद्योच्चैस्तूर्याण्याहत्य भूयशः ।
 अभ्यद्रवत् संयत्ताः समरे पाकशासनम् ॥ १०६ ॥
 अथोत्थाप्य गजं शक्रो वज्रेण शतपर्वणा ।
 चूर्णयामास संक्रुद्धो दैत्यदानववाहिनीम् ॥ १०७ ॥
 ददाह दानवानीकं परितः पाकशासनः ।
 निदाघसमये दीप्तः शुष्ककक्षमिवानलः ॥ १०८ ॥

104a वसा०] वसां R • संसिक्तं] संयुक्तं R **104c** कलिलं] कलिनं R • After this R adds श्रीहरिः at the end of folio. **105c** सव्रणा हत०] सर्वतो मान० R **105e** मुख्याश्च] मुख्यांश्च R **106e** द्रवत्] द्रवन्त R **107c** चूर्णया०] चूर्णया० R • संक्रुद्धो] संक्रुद्धा R **108d** कक्ष०] काष्ठ० R

104ab संसिक्तं तनुत्रावरणाचितं] संछन्नं समुद्रा{द्रो A₃A₄}वरुणोचितं A **104c** कलिलं] A₃A₄, कलिनं A₇ **104d** तद्] तं A • रणाजिरम्] A₃, रणाजिरे A₄, रनाजिरे A₇ **105a** ते] तैर् A **105c** सव्रणा हत०] सर्वतो मर० A **105e** मुख्याश्च] A₃A₄, मुख्याः A₇ (unmetrical) **105f** कुबेरं] A₃A₄, कुबेर० A₇ (unmetrical) **106c** न्विनद्यो०] न्नदन्त्यु० A **106d** स्तूर्याण्या०] A₃, स्तूर्याण्या० A₄A₇ • भूयशः] भूयसः A **106e** द्रवत्] द्रवत A₃, द्रवतः A₄, द्रवन्त A₇ **106f** शासनम्] A₃A₄, शाशनं A₇ **107ab**] om. A **107d** वाहिनीम्] A₃A₇, वाहिनी A₄ **108d** कक्ष०] काष्ठ० A

106(c¹-c², c⁶-c⁸)(d¹-d²)(d³-d⁵) S₁ 108(d⁶-d⁸) S₁

104a संसिक्तं] S₁Bh, संसक्तं S₂S₃ **104c** नागाश्च०] S₂RABh, नागाश्च S₁S₃ • कलिलं] S₁S₂S₃A₃A₄, कलिलं Bh (conj.?) **104d** तद्भूव रणाजिरम्] S₂S₃RBh, तद्भूव रणाचितं S₁ (retraced) **105a** ते] S₁S₂S₃R, तैर् Bh • स्तत्र] S₁^{pc}S₂S₃RABh, स्वत् S₁^{ac} **105b** दिवोकसः] S₂S₃RABh, दिवोकसां S₁ **105c** भूयिष्ठाः] S₂^{pc}RABh, भूयिष्ठा S₁^{pc}S₂^{ac}, भूयिष्ठा S₁^{ac}, भूयिष्ठा S₃ **105d** संस्रिताः] RA, संस्रिता S₁, संस्रयुः S₂^{ac}, संस्रया S₂^{pc}S₃, शिश्रियुः Bh (conj.) **105e** अनन्तं नाग०] S₂RABh, अनन्तनाग० S₁, अनन्तनागा० S₃ • मुख्याश्च] S₁A₃A₄Bh, मुख्याश्च S₂S₃ **105f** कुबेरं] S₂S₃RA₃A₄Bh, कुबेरो S₁ • राक्षसाः] S₂S₃RABh, राक्षसा S₁ **106c** नादान्वि०] RBh, नादा वि० S₁, नादान्वि० S₂S₃ **106d** स्तूर्याण्या०] S₂RA₃Bh, स्तूर्याण्यं S₃ • भूयशः] S₁S₂^{pc}RABh, भूषशः S₂^{ac}S₃ **106e** द्रवत्] S₁S₂S₃, द्रवन्तः Bh (typo of द्रवन्त) • संयत्ताः] RABh, संयत्ता S₁S₂S₃ **106f** शासनम्] S₁S₂^{ac}S₃RA₃A₄Bh, शासनः S₂^{pc} **107a** गजं] S₁S₂RBh, गज S₃ (unmetrical) **107c** यामास] S₁^{pc}S₂S₃RABh, यास S₁^{ac} (unmetrical) **107d** वाहिनीम्] S₁RA₃A₇Bh, वाहनीं S₂S₃ **108c** समये] S₁S₂^{pc}RABh, समय० S₂^{ac}S₃ • दीप्तः] S₂^{pc}RABh, दीप्त S₁, दीप्तं S₂^{ac}S₃

अथ सुम्भः समभ्येत्य समरे शक्रमब्रवीत् ।
 दृष्टो ऽस्यद्य मया शक्र न जीवन्प्रतियास्यसि ॥ १०९ ॥
 अथागत्य तदा ब्रह्मा प्राहेत्थं सुरसत्तमान् ।
 न योद्धव्यं सुरा दैत्यैरवध्या वः सुरद्विषः ॥ ११० ॥
 अन्तर्दधुस्ततस्तस्य वाक्यं श्रुत्वा दिवोकसः ।
 विहाय समरं सर्वे क्षिप्रं सबलवाहनाः ॥ १११ ॥
 अथ दैत्याः सुसंहृष्टास्तूर्याण्याहत्य सर्वशः ।
 नेदुरुच्चैर्वचश्चेदमूचुः समरशालिनः ॥ ११२ ॥
 तुरगखुरपुटान्तक्षुण्णरेण्वन्धकारे
 द्विरदरथनिनादत्रस्तपादातवृन्दे ।
 विगतभयविषादः संयुगे सुम्भसिंहो
 जयति सुरविजेता वारिवाहोरुनादः ॥ ११३ ॥

109a सुम्भः समभ्येत्य] शुम्भः समाभ्येत्य R 109c ऽस्यद्य] स्याद्य R 110cd] Instead of this R has 4 pādas reading न योद्धव्यं न योद्धव्यं सुरा दैत्यैर्महाबलेः । पूर्वलब्धवरा ह्येते अवध्या वः सुरद्विषः । 112cd नेदुरुच्चैर्वचश्चेदमूचुः] ययुर्दृष्टाः स्वकं स्थानं सर्वे R 113a °न्तक्षुण्ण°] °न्तः क्षिप्र° R 113b °पादात°] °पाताल° R 113c सुम्भ°] शुम्भ° R 113d °वाहोरु°] °वाहोग्र° R

109a सुम्भः] शुम्भः A 109b शक्र°] A₃, शक्र° A₄A₇ 109c दृष्टो ऽस्यद्य] तृष्टो स्यद्य A 110b °सत्तमान्] °सतमं A 110cd] Instead of this A has 4 pādas reading न योद्ध{°ध° A₄ A₇}व्यं न योद्ध{°ध° A₄A₇}व्यं सुरा दैत्यैर्महाबलेः । पूर्वलब्धवरा ह्येते{°त A₇} अवध्या व{°च A₄, °श्च A₃} सुरद्विषः । 112b °र्याण्याहत्य] °र्यानाहत्य A 112cd °श्चेदमू°] A₇, °श्चेदमू° A₃, °श्चेदमू° A₄ 113ab] om. A 113c विगत°] A₃A₄, विग° A₇ (unmetrical) • °विषादः] A₃A₄, °विशादः A₇ • सुम्भ°] शुंभ° A₃A₄, स्तम्भ° A₇ (unmetrical) 113d जयति सुर°] A₃, जयतिरसुर° A₄A₇ (unmetrical)

109(a¹-a⁴)(a⁵-a⁶)(a⁷-b²) S₁

109a सुम्भः] em., ॐ(भ) S₁ (upper parts lost, first akṣara has subscript उ), सुम्भ S₂S₃, शुम्भः Bh • समभ्येत्य] S₂S₃A, ॐ -- ॐ S₁ (last two akṣaras have subscript य), समभेत्य Bh (typo) 109d न जीवन्प्रति°] S₂S₃RABh, स जीवं त्वङ्कव S₁ 110a तदा] S₂S₃RABh, तथा S₁ 110b प्राहेत्थं] S₂S₃RABh, प्रहेत्थं S₁ • °सत्तमान्] S₃RBh(em.?), °सत्तमाः S₁, °सत्तमाम् S₂ 110c योद्धव्यं] S₂S₃RA₃Bh, योदेव्यं S₁ (retraced) 110cd °त्यैरवध्या वः सुर°] S₂S₃Bh, °त्यै वद्धा वो सुरवि° S₁ (partly retraced) • After this Bh adds 4 pādas reading न योद्धव्यं न योद्धव्यं सुरा दैत्यैर्महाबलेः । पूर्वलब्धवरा ह्येते अवध्याश्च सुरद्विषः । (ह्येते अव° typo of ह्येते अव°?) 111a °दधुस्त°] S₂S₃RABh, °ददुस्त° S₁ 111c समरं] S₂S₃RABh, समरसं S₁ (unmetrical) 111d °वाहनाः] S₂S₃RABh, °वाहनः S₁ 112a दैत्याः] S₂S₃^{pc}RABh, दैत्या S₁S₃^c 112b °स्तूर्याण्या°] S₂RBh, °स्तूर्याणा° S₁, °स्तूर्याण्य° S₃ • °हत्य] S₁S₃RABh, °हन्य S₂ • सर्वशः] S₁RA, भूयसः S₂S₃, भूयशः Bh 112c °रुच्चैर्] S₁S₂ABh, °रुचै S₃ (unmetrical) 112cd °श्चेदमू°] S₁^{pc}S₂S₃A₇Bh, °श्चेदमू° S₁^c 112d °शालिनः] S₁RABh, °पालिनः S₂S₃ 113a °पुटान्त°] S₁S₂Bh, °पुटा° S₃ (unmetrical) • °क्षुण्ण°] S₁Bh, °क्षिप्र° S₂S₃ • °कारे] S₂S₃RBh, °कारणे S₁ (unmetrical) 113b °पादात°] S₁Bh, °पादाति° S₂S₃ 113c विगत°] S₁S₂RA₃A₄Bh, विभत° S₃ • °विषादः] S₂S₃RA₃A₄Bh, °विशादः S₁ • संयुगे] S₁^{pc}S₂S₃RABh, सं - S₁^c • सुम्भसिंहो] S₁S₂, सुम्भसिंहो S₃ (unmetrical), शुम्भसिंहो Bh

तदनु जयति दीर्घः पीनबाहूरुपादः

पृथुरुचिरसुवक्षा उन्नतांसः सुनेत्रः ।

मृगपतिसमगामी तोयदध्वाननादी

अमरवरविजेता दैत्यनाथो निसुम्भः ॥ ११४ ॥

इति स्कन्दपुराणे द्विषष्टो ऽध्यायः ॥ ६२ ॥

114a दीर्घः] श्रीमान् R • °पादः] °वक्षो R **114bc**] मृगपतिगतिगामी दीर्घनेत्रो विशालः । पृथुरुचिरललाटो ह्यम्बुवाहोरुनादः R **114d** अमरवर°] समरशत° R • निसुम्भः] निशुम्भः R Col. (डो)ति स्कन्दपुराणे रेवाखण्डे असुरजयो नामध्यायः R

114a Before this A adds one pāda reading दनुकुलभयहन्ता दैत्यनाथो सुरेन्द्रस् ± • दीर्घः] धीमान् A • °पादः] °वक्षाः । A **114b**] मृगपतिगतिलीनो{°नीलो A₇} दीर्घनेत्रो विशालः A± (cf. 61.55b) **114c** मृगपतिसमगामी] पृथुरुचिरललाटो A± **114cd** तोयदध्वाननादी अमरवरविजेता] म्बुवाहोरुनादः समरवरविजेता A₇ (unmetrical), om. A₃A₄ **114d** निसुम्भः] निशुम्भः A Col. इति {इति श्री° A₃}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे ऽसुरविजयो नामध्यायः A± (A₇ adds ६२)

114 Instead of this verse of Mālinī metre, S₂ and S₃ have a verse of Puṣpitaḡrā metre, though partly unmetrical, reading तदनु जयति दीर्घम्पीनबाहुपृथुरु{°थूरुः(°) S₂}चिरोन्नतसं {°स° S₃}हतोरुवक्षा । मृगपतिगमनो म्बुवाहनादः समरवरे विजयी निसुम्भेति । (abd unmetrical, इति part of Col.); Bh, based on S₂, conjectures a verse of Puṣpitaḡrā metre reading तदनु जयति दीर्घपीनथु(typo, unmetrical)बाहुः पृथुरुचिरोन्नतसंहतोरुवक्षाः । मृगपतिगमनोम्बुवाहनादः समरवरे विजयी निशुम्भसिंहः ॥ (in a note Bh suggests सुरसमरे for समरवरे) **114b** °वक्षा उन्न°] conj., °वक्षश्चोन्न° S₁ • सुनेत्रः] conj., सनेतुः S₁ **114c** °दध्वान°] conj., °दग्धान° S₁ **114d** अमरवर°] conj. (cf. S₂S₃A₇ and 61.55c), सुसमर° S₁^{cc} (unmetrical), असमर° S₁^{cc} (unmetrical) • °विजेता] RA₇, °विजेतान् S₁ • निसुम्भः] निसुम्भ इति S₁ (इति part of Col.) Col. १२० (in letter numerals) । स्कन्दपुराणे देवासुरसंग्रामे सुभनिसुभविजयः ॥ ⊙ S₁, स्कन्दपुराणे द्विषष्ट्यो ध्यायः ॥ S₂, ⊙ ॥ स्कन्दपुराणे नामध्यायः ६२ (in letter numerals) ॥ ⊙ S₃, इति स्कन्दपुराणे देवासुरसंग्रामे शुभनिशुभविजयो नाम द्विषष्टितमोध्यायः Bh

त्रिषष्टो ऽध्यायः ।

सनत्कुमार उवाच ।

अथ निर्जित्य समरे देवान्देवद्विषस्तदा ।

आजग्मुः सहिता विन्ध्यं शिखरालीनतोयदम् ॥ १ ॥

प्रस्थाप्य विधिवत्सर्वास्तौ तदा दैत्यदानवान् ।

रेमाते सहितौ विन्ध्ये किंनरोद्गीतकन्दरे ॥ २ ॥

आरक्षिकस्तयोस्तत्र मूको नाम महासुरः ।

अपश्यच्छिखरे देवीं ज्वलन्तीमिव तेजसा ॥ ३ ॥

पुण्यलक्षणसंपूर्णा दिव्याभरणभूषिताम् ।

आगतां तत्र तां सिद्धिं पुण्यानां कर्मणामिव ॥ ४ ॥

अथ मूकस्तदा देवीं विस्मयोत्फुल्ललोचनः ।

दृष्ट्वा जगाम मनसा सुम्भं दानवसत्तमम् ॥ ५ ॥

1b देवान्] देवं R 1c सहिता विन्ध्यं] शिखरा विन्ध्यं R 1d °रालीनं] °रानीलं R 2b °स्तौ तदा] °स्ततस्तौ R 5d सुम्भं] शुम्भं R

1 सनत्कुमार उवाच] om. A 1b °षस्तदा] °षः सदा A 1d शिखरालीनतोयदम्] शिखरं नील-
तोयदं A 2ab प्रस्थाप्य विधिवत्सर्वास्तौ तदा] पुनः संस्थाप्य विधिवत् सर्वांस्ते A 2c सहितौ] A₄,
संहितौ A₃A₇ 3a आरक्षिकं] अरक्षितं A₇, अवक्षितं A₃, अवक्षीतं A₄ 3b मूको] मूको A
3d °न्तीमिव] °न्तीं स्वेन A 4b दिव्यां] पुण्यां A 4c आगतां] आगतास् A 4d पुण्यानां
कर्मणां] पुण्ये{ °न्ये A₇}नाकर्मिणां A 5a मूकं] मूकं A 5d सुम्भं] शुभं A • °सत्तमम्]
A₃A₄, °सम्भवं A₇

Manuscripts available for this chapter: S₁ photos 2.18b (f. 101^v), 2.18a (f. 102^f), 2.17b (f. 102^v)
and 2.17a (f. 103^f); S₂ exposures 85a (f. 92^v), 85b (f. 93^f), 86a (f. 93^v), 86b (f. 94^f) and 87a (f. 94^v);
S₃ f. 100^f-102^f; R f. 119^f-121^f; A₃ f. 69^f-70^f; A₄ f. 99^f-100^v; A₇ f. 98^f-99^v.

3(b³) S₃

1 सनत्कुमार उवाच] S₁S₂S₃R, om. Bh 1a निर्जित्य] S₁S₃RABh, निजित्य S₂ (unmetrical)
1b देवान्देव] S₂S₃ABh, दानवेन्द्रं S₁ • °स्तदा] S₂S₃RBh, °स्तथा S₁ 1c आजग्मुः] S₂
S₃RABh, आजग्मु S₁ • विन्ध्यं] S₁S₂ABh, विन्ध्यं S₃ 1d शिखरालीनं] S₂S₃Bh, शिशिरे
नीलं S₁ • °तोयदम्] S₁S₂RABh, °तोदयं S₃ 2ab °त्सर्वास्तौ] S₂Bh, °त्सर्वेस्तेम् S₁, °त्स-
र्वास्तौ S₃ 2b °दानवान्] S₁S₂RABh, °दानवाः S₁ 2c रेमाते] S₂S₃RABh, °रमेतुः S₁ 2d
°रोद्गीतं] S₁S₂^{pc}RABh, °रोद्गतं S₂^{ac}, °रोगीतं S₃ 3a °कस्तयोस्तं] RBh(em.?), °कस्तयो-
स्तं S₁, °क{ °का S₂^{ac}}स्तयो तं S₂, °कस्तयास्तं S₃ 3c अपश्यं] S₁S₂RABh, अपश्यां S₃
• देवीं] S₁RABh, रम्ये S₂S₃ 3d °न्तीमिव] S₂S₃RBh, °न्ती स्वेन S₁ • तेजसा] S₁RABh,
तेजसां S₂S₃ 4a °पूर्णां] S₂RABh, °पूर्णां S₁, °पूर्णं S₃ 4b दिव्यां] S₁R, पुण्यां S₂S₃Bh,
• °भूषिताम्] S₁S₂RABh, °भूषणां S₃ 4c सिद्धिं] S₁S₂RABh, सिद्धि S₃ 4d पुण्यानां] S₁S₂R
Bh, पुण्याना S₃ 5a देवीं] S₂RABh, देवी S₁S₃ 5b °योत्फुल्लं] S₁S₂RABh, °योत्फुल्लं S₃
5d सुम्भं] S₂S₃, सुभं S₁, शुभं Bh • °सत्तमम्] S₁S₂^{pc}S₃RA₃A₄Bh, °सत्तमाम् S₂^{ac}

यथेयं चारुसर्वाङ्गी प्रधाना सर्वयोषिताम् ।
 तथा पुंसां प्रधानो ऽसौ सुम्भो दैत्येन्द्रचन्द्रमाः ॥ ६ ॥
 विस्तीर्णवक्षसस्तस्य विशालजघनस्थला ।
 अनुरूपा भवेत्पत्नी दीर्घाक्षस्यासितेक्षणा ॥ ७ ॥
 इति संचिन्त्य मनसा तामुवाच सुमध्यमाम् ।
 का त्वं त्रस्तसमुद्भ्रान्तमृगशावविलोचने ॥ ८ ॥
 कः पिता ते ऽनवद्याङ्गि का वा माता तवानघे ।
 किमर्थं वा वसस्यत्र गिरौ दानवसेविते ॥ ९ ॥
 एवमुक्ताथ मूकेन महायोगा सुरेश्वरी ।
 विज्ञाय मनसा कालं प्राप्तं सुम्भनिसुम्भयोः ॥ १० ॥
 स्मितपूर्वमिदं प्राह वाक्यं वाक्यविशारदा ।
 मानुषीं मां विजानीहि गिरावस्मिन्कृतालयाम् ॥ ११ ॥
 आत्रेयः स्वर्गतो विद्वान्पिता चक्रचरो मम ।
 विहाय मां पुरा बालां माताप्यनुगता पतिम् ॥ १२ ॥

6d सुम्भो] शुम्भो R 7a °सस्तस्य] °सन्नस्य R 7b °जघनस्थला] °जल्लनस्तला R (unmetrical)
 7d °स्यासिते°] °स्यामिते° R 8c त्वं त्रस्त°] त्वमत्र R 8d °विलोचने] °कलोचना R 9a
 ऽनवद्याङ्गि] नविद्याङ्गि R 9b वा] R^{pc}, om. R^{ac} (unmetrical) 9c वसस्यत्र] वसत्यत्र R 10d
 सुम्भनिसुम्भ°] शुम्भनिसुम्भ° R 11b °विशारदा] °विदां वरा R 12b चक्रचरो] चक्रधरो R
 12c बालां] °धानां R

6b °योषिताम्] A₃A₄, °योसितां A₇ 6c ऽसौ] यं A 6d सुम्भो] शुम्भो A 7a °र्णवक्षस-
 स्त°] °र्णं { °र्णः A₄ } वपुषस्त° { °षः स्त° A₇ } A 7b °स्थला] °स्तु च A₃A₄, °स्तु यः A₇ 7c
 भवेत्] A₃, भवत् A₄A₇ 8a संचिन्त्य] A₄, संचित्य A₃A₇ 8ab मनसा तामुवाच] तां वाचमिदमाह
 A± 8c त्वं त्रस्त°] त्वं { नु A₇ } मत्र A 8d °विलोचने] °कलोचना A 9b वा माता] वमेतो
 A₇, रा माता A₄, च माता A₃ 9c °र्थं वा व°] A₃A₄, °र्थव° A₇ (unmetrical) 10a मूकेन]
 A₃A₄, मूकेन A₇ 10d सुम्भनिसुम्भ°] शुम्भनिसुम्भ° A 11d गिरावस्मि°] A₃A₇, गिरभस्मी°
 A₄ 12a आत्रेयः] A₇, आत्रयः A₄, अत्रयः A₃ 12b चक्रचरो] च { व° A₄ } क्रधरो A 12c
 पुरा] पुरो A

6(a¹-a⁴)(a⁵-b¹) S₃

6a यथेयं] S₂RABh, यथायं S₁ 6b °योषिताम्] S₁S₂RA₃A₄Bh, °योषिता S₃ (tops lost) 6c
 पुंसां] S₁S₂RABh, पुन्सा S₃ • °धानो ऽसौ] S₁S₂RBh, °धानासौ S₂ 6d सुम्भो] S₁S₂^{pc}, सुम्भं
 S₂^{ac}S₃, शुम्भो Bh • °चन्द्रमाः] S₂^{pc}RABh, °चन्द्रमा S₁S₂^{ac}S₃ 7a विस्तीर्ण°] S₁S₂^{pc}S₃A₃A₇Bh,
 विस्तीर्णा° S₂^{ac} 8a संचिन्त्य] S₂S₃RA₃Bh, संचित्य S₁ 8b °मध्यमाम्] S₁S₂RABh, °मध्यमा
 S₃ 8d °मृग°] S₁S₂S₃RA, °सृग° Bh (typo) 9b का वा माता] S₂R^{pc}Bh, माता वा कस् S₁,
 का वा मा S₃ (unmetrical) 9c °र्थं वा वसस्यत्र] S₂A₃A₄Bh, °र्थमागतास्यत् S₁, °र्थम्वा वसस्यत्र
 S₃ 10a मूकेन] S₁S₂^{pc}RA₃A₄Bh, केन च S₂^{ac} (unmetrical), केन S₃ (unmetrical) 10b सुरेश्व-
 री] S₂S₃RABh, सुरेश्वरा S₁ 10c कालं] S₁S₂RABh, काल S₃ 10d सुम्भनिसुम्भयोः] S₂S₃,
 सुंभनिसुंभयोः S₁, शुंभनिसुंभयोः Bh 11c मानुषीं] S₂S₃RABh, मानुषी S₁ 11d °वस्मिन्कृ°] S₁
 S₂RA₃A₇Bh, °वस्मितकृ° S₃ (unmetrical) • °तालयाम्] RABh, °तालया S₂S₃ 12b मम]
 S₂S₃RABh, ममः S₁ 12c मां पुरा] S₂R, चापुरा S₁, मा पुरा S₃, मां पुरो Bh • बालां]
 S₂S₃ABh, बाला S₁

आज्ञाप्तास्मि तदा मात्रा प्रदायास्त्राणि दानव ।
 वस विन्ध्ये गिरौ रम्ये योग्यां च कुरु सर्वदा ॥ १३ ॥
 साहं वचनमार्यायाः पालयन्ती नगोत्तमे ।
 वसामि सिंहशार्दूलमातङ्गमृगसेविते ॥ १४ ॥
 इति देव्या वचः श्रुत्वा मूकः संहृष्टमानसः ।
 जगाम दानवश्रेष्ठं सुम्भं द्रष्टुं कृतत्वरः ॥ १५ ॥
 अथ सुम्भं समासाद्य हर्षेणोत्फुल्ललोचनः ।
 आचक्ष इवाकारैरपूर्वं रत्नदर्शनम् ॥ १६ ॥
 तं दृष्ट्वा विस्मयोत्फुल्लरक्तायतविलोचनम् ।
 मूकमाह तदा सुम्भः कस्मात्तुष्टो ऽसि दानव ॥ १७ ॥
 एवमुक्तः स सुम्भेन मूको वचनमब्रवीत् ।
 अपूर्वमद्य दृष्टं मे स्त्रीरत्नं शिखरे गिरेः ॥ १८ ॥

13a आज्ञाप्ता°] आज्ञाप्ता° R 13b प्रदाया°] प्रादया° R 13c विन्ध्ये] वन्ध्ये R 13d यो-
 ग्यां] योग्यं R 15b मूकः] मूकः R 15d सुम्भं] शुम्भं R • कृतत्वरः] कृतद्वचः R 16a
 सुम्भं] शुम्भं R 16b °लोचनः] °मानसः R 16d रत्न°] वक्र° R 17b °रक्तायतविलोचनम्]
 °रक्तान्तायतलोचनः R 17c सुम्भः] शुम्भः R 18a सुम्भेन] शुम्भेन R 18d शिखरे] शिखरो
 R

13a आज्ञाप्ता°] आज्ञाप्ता° A 13c विन्ध्ये] A₃A₄, विन्ध्यो A₇ 13d योग्यां] योग्यं A 14a
 वचनमार्यायाः] वचनमा{वचम° A₇ (unmetrical)}द्यायाः A 14c °शार्दूल°] A₃, °सार्दूल° A₄A₇
 15b मूकः] मूक A₄, मूकः A₃A₇ 15d सुम्भं] शुंभं A₃A₄, शुंभं A₇ • कृतत्वरः] A₃, कृतद्वरः
 A₄, कृतद्वचः A₇ 16a सुम्भं] शुम्भं A 16c आचक्ष] आचक्षे A 17b °रक्तायतवि°] °र-
 क्तान्तायत° A₇, रक्तांताडय° A₃A₄ 17c मूक°] मूक° A • सुम्भः] शुम्भः A 17d कस्मात्तु°]
 A₇, कस्मा तु° A₃A₄ • दानव] A₃A₄, दानवः A₇ 18a सुम्भेन] शुम्भेन A 18b मूको] मूको
 A

13a आज्ञाप्तास्मि] S₁, आज्ञाप्तास्मिन् S₂S₃, आज्ञाप्तास्मि Bh 13b दानव] S₁S₂^{PC}RABh, दानवः
 S₂^{AC}S₃ 13c विन्ध्ये] S₂S₃A₃A₄Bh, विन्ध्य° S₁ 13d योग्यां] S₂^{AC}S₃, योन्याञ् S₁, योग्यञ् S₂^{PC},
 योगं Bh (conj.) 14a °मार्यायाः] RBh(em.?), °माय्ययाः S₁^{PC}, °मायाधः S₂^{AC}, °मार्याया S₂,
 °मायाया S₃ 14c °शार्दूल°] S₁S₂RA₃Bh, °शार्दूल° S₃ 15b मूकः] S₂S₃Bh, ऋतः S₁ 15c
 दानव°] S₁RABh, दानवः S₂^{AC}, दानव° S₂^{PC}, दानवा° S₃ • श्रेष्ठ] S₁S₂RABh, °श्रेष्ठ S₃ 15d
 सुम्भं] S₁S₂S₃, शुम्भं Bh 16a सुम्भं] S₁S₂S₃, शुंभं Bh 16b °णोत्फुल्ल°] S₁S₂RABh, °णोत्फु-
 ल° S₃ 16c आचक्ष] RBh(em.?), आचक्ष्व S₁, आचक्ष्व S₂S₃ 16d °दर्शनम्] S₁S₂RABh,
 °दर्शनम् S₂ (unmetrical) 17a °योत्फुल्ल°] S₁S₂RA, °योत्फुल्ल° S₃ (unmetrical), °योत्फुल्लं Bh
 (typo?) 17b °लोचनम्] S₁A, °लोचनः S₂^{PC}Bh, °लोचन S₂^{AC}S₃ 17c सुम्भः] S₂^{PC}, सुम्भ
 S₁S₂^{AC}S₃, शुंभः Bh 17d कस्मात्तु°] S₂RA₃Bh, कस्मा तु° S₁, कस्मां तु° S₃ • दानव] S₂^{PC}R
 A₃A₄Bh, दानवः S₁S₂^{AC}S₃ 18a °मुक्तः] S₂S₃RABh, °मुक्त S₁ • सुम्भेन] S₁S₂S₃, शुंभेन Bh
 18c °मद्य] S₂S₃RABh, °मद्यं S₁ • दृष्टं] S₁S₂RABh, दृष्टेम् S₃ 18d °रत्न°] S₁S₂RABh,
 °रत्न S₃ • शिखरे] S₁S₃ABh, शिखरेः S₂^{PC}, शिखरौ S₂^{AC} • गिरेः] S₂^{PC}RABh, गिरौ S₁S₂^{AC}S₃

न तादृशा मनुष्येषु न देवेष्वस्ति सुन्दरी ।
 न रक्षःसु न यक्षेषु न गन्धर्वपुरेषु वा ॥ १९ ॥
 न नागेषु न सिद्धेषु न दैत्यपतिवेश्मसु ।
 दृष्टपूर्वा मया राजन्यादृशा सा वराङ्गना ॥ २० ॥
 का त्वं कस्य किमर्थं वा वससीह गिराविति ।
 पृष्टाब्रवीन्मया वाक्यमात्रेयदुहिता ह्यहम् ॥ २१ ॥
 वसामि चात्र विन्ध्यस्य शिखरे मातुराज्ञया ।
 इति भर्तुः समाख्याय विरेमे मूकदानवः ॥ २२ ॥
 अथ सुम्भस्य हृदये मूकस्य वचसा सह ।
 कामो ऽवकाशमकरोद्विनाशाय सुरद्विषाम् ॥ २३ ॥
 ततः प्रोवाच दैत्येन्द्रः कामाकुलितमानसः ।
 गच्छ मूक मदर्थं तां प्रलोभय सुमध्यमाम् ॥ २४ ॥
 एवमुक्तः स सुम्भेन द्रुतमुत्थाय दानवः ।
 प्रययौ यत्र सा देवी प्राग्नेनाभिलक्षिता ॥ २५ ॥

19a तादृशा] तादृशी R • मनुष्येषु] मानुषेषु R 19c रक्षःसु न] राक्षसेषु R 19d गन्धर्वपुरेषु
 वा] गन्धर्वपुरेषु वा +पुनः+ R (unmetrical) 20a न सिद्धेषु] च सिद्धेषु R 20b ०वेश्मसु] ०वेश्मनि
 R 20d ०न्यादृशा] ०न् यादृशी R 21d ०मात्रेयदुहिता] ०मात्रेयद्विहिता R^{ac}, ०मात्रा यद्विहिता
 R^{pc} 22c समाख्याय] R^{pc}, समाज्ञाय R^{ac} 23a सुम्भस्य] शुम्भस्य R 25a सुम्भेन] शुम्भेन R
 25d प्राग्नेना०] प्राकृतेना० R

19a तादृशा] तादृशा A₃, तादृशी A₄A₇ 19c रक्षःसु] राक्षसे A 19d-20a] om. A₃A₄ 19d
 वा] च A₇ 20b ०वेश्मसु] A₃, ०वेश्मसु A₄A₇ 20d ०न्यादृशा] ०न् यादृशी A 21b ०विति]
 ०वपि A 22a चात्र] चित्रे A 22c भर्तुः] A₃A₄, भर्तुः A₇ 22d मूक०] मूक० A 23a
 सुम्भस्य] शुम्भस्य A 23b मूकस्य] मूकस्य A 23d ०नाशाय] A₃A₄, ०नाशाय A₇ 24a दे-
 त्येन्द्रः] A₄A₇, दैत्येन्द्र A₃ 24b कामाकुलित०] समाकु{ ०दृ० A₃, ०दृ० A₄}लित० A 24c मूक]
 A₇, मूक A₃A₄ • मदर्थं तां] मदर्थित्वा{ ०त्वात् A₇} A 25a सुम्भेन] शुम्भेन A 25b द्रुतमु०]
 A₃A₇, द्रुतमु० A₄ 25c यत्र] A₃A₄, तत्र A₇ 25d-26a] om. A

19a तादृशा] S₂S₃, तां दृशा S₁, तादृशी Bh 19b देवेष्वस्ति] S₂S₃RA, देवेश्वपि S₁, देवेश्वपि Bh
 (em.?) 19c रक्षःसु] S^{pc}S₂Bh, रक्षेषु S₁, रक्षस्यु S^{ac}S₃ 20d ०न्यादृशा] S₁S₂S₃, ०न् यादृशी Bh
 • वराङ्गना] S^{pc}S₂S₃RABh, वराङ्गिना S^{ac} 21b ०विति] S₁RBh, ०वपि S₂S₃ 21c ०ब्रवीन्]
 S₂S₃RABh, ०ब्रवी S₁ 21cd वाक्यमा०] S₂S₃RABh, वाक्यमा० S₁ 22a वसामि] S₁S^{pc}RABh,
 एवमि S^{ac}S₃ (unmetrical) 22c भर्तुः] S^{pc}RA₃A₄Bh, भर्तुः S₁S^{ac}, भर्तुः S₃ (unmetrical) 22d
 विरेमे मूक०] S^{pc}S₂S₃R, विरेम मूक० S^{ac} (unmetrical), विरराम स Bh (conj.) 23a सुम्भस्य]
 S₁S₂S₃, शुम्भस्य Bh 23c ०मकरोद्] S₂S₃RABh, ०मकरो S₁ 23d ०नाशाय] S₁S^{pc}RA₃A₄Bh,
 ०नासाय S^{ac}, ०नागाय S₃ 24a ततः] S₂S₃RABh, तत्र S₁ • दैत्येन्द्रः] S^{pc}RA₄A₇Bh, दैत्येन्द्र
 S₁S^{ac}, दैत्ये S₃ (unmetrical) 24b कामा०] S₂S₃RBh, वामा० S₁ 24c मदर्थं तां] RBh(conj.),
 मदर्थं त्वं S₁, मदर्थेन S₂S₃ 24d ०मध्यमाम्] S₁S₂RABh, ०मध्यमान् S₃ 25a ०मुक्तः] S₂S₃R
 ABh, ०मुक्त S₁ • सुम्भेन] S₁S₂S₃, शुम्भेन Bh 25c यत्र] S₁S^{pc}RA₃A₄Bh, तत्र S^{ac}S₃ •
 देवी] S₁S₂RABh, देवि S₃

तं दृष्ट्वा दानवं देवी कृताञ्जलिमुपस्थितम् ।
 किमर्थमागतो ऽसीति मूकं पृष्टवती तदा ॥ २६ ॥
 एवं पृष्टो ऽथ कौशिक्या प्राहेत्थं मूकदानवः ।
 आर्ये दूतो ऽस्मि सुम्भस्य त्वत्समीपमुपागतः ॥ २७ ॥
 अथ देवी स्मितं कृत्वा प्रसन्नमभिवीक्ष्य तम् ।
 इत्थमाहागतं दूतं किमाहासौ ऽसुरेश्वरः ॥ २८ ॥
 इति पृष्टस्तदा देव्या प्राह मूकः कृताञ्जलिः ।
 आर्ये दैत्येश्वरः सुम्भः पत्नीत्वेन वृणोति ते ॥ २९ ॥
 तस्य दानवसिंहस्य जेतुः शक्रस्य संयुगे ।
 भवाग्न्या सर्वपत्नीनां पत्नी मृगविलोचने ॥ ३० ॥
 एवमुक्त्वा तदा तेन विहस्याहामरेश्वरी ।
 स्वबाहूनवलोक्येत्थं युद्धशुल्कामवैहि माम् ॥ ३१ ॥

26b °मुपस्थितम्] °मुपस्थिताम् R 27c दूतो ऽस्मि सुम्भस्य] शुम्भस्य दूतो हं R 28b प्रसन्नमभिवीक्ष्य तम्] प्रहसन्त्यभिवीक्षती R 28d किमाहा.] किमहा. R • ऽसुरेश्वरः] तवेश्वरः R 29c सुम्भः] शुम्भः R 30d मृग.] मूक. R^{ac}, प(स) R^{pc} 31b विहस्याहामरे.] प्रहस्याह सुरे. R 31c °बाहूनवलोक्येत्थं] °बाहुमवलोक्याथ R

26c °मर्थमा.] A₃A₇, °मर्थमा. A₄ 26d मूकं] A₇, मूकं A₃A₄ 27b मूक.] A₇, मूक. A₃A₄ 27c सुम्भस्य] शुम्भस्य A 27d °त्समीपम्.] °त्सकाशम्. A 28b °न्नमभिवीक्ष्य तम्] °न्नं त-मवेक्ष्य च A₃A₄, °न्न चमवेक्ष च A₇ 28d ऽसुरेश्वरः] तवेश्वरः A 29b मूकः] A₄A₇, मूकः A₃ 29c आर्ये] A₃, आर्यां A₄A₇ • सुम्भः] शुम्भः A 29d पत्नीत्वेन] पत्नीत्वे ते{°ति A₃A₄} A • ते] च A 30b जेतुः] तेजः A 30c भवाग्न्या] भवार्ये A 30d मृगवि.] A₃, मृगाव. A₄A₇ 31a °मुक्त्वा] A₃A₇, °मुक्त्वा A₄ 31b विहस्याहामरे.] प्रविहस्य महे. A 31c °बाहूनवलोक्येत्थं] °बाहुबलमालोक्य A 31d °शुल्का.] A₃A₄, उल्का. A₇ • °मवैहि] A₄, °मवैहि A₇, °मरेहि A₃

27(b²) S₂ 28(b⁶) S₁ 31(c⁶) S₁

26a दानवं] S₁S₂^{pc}S₃^{pc}RBh, दानवान् S₂^{ac}, दानवं S₃^{ac} 26c °र्थमागतो] S₂S₃RA₃A₇Bh, °र्थमा-गता. S₁ 26d मूकं पृ.] S₁^{ac}S₂S₃RA₃Bh, मूकस्मृ. S₁^{pc} 27a ऽथ] S₁^{pc}S₂S₃RABh, य S₁^{ac} 27c आर्ये दू.] S₁^{pc}S₂S₃ABh, आ(ऋय) S₁^{ac} • सुम्भस्य] S₂S₃, मूकस्य S₁, शुम्भस्य Bh 27d त्वत्स.] S₁S₂RABh, त्वस. S₃ 28b तम्] S₂^{pc}S₃Bh, तां S₁, ताम् S₂^{ac} 28cd दूतं किमाहासौ] S₂S₃A, किम्मा दानवो सौ S₁, दूतं किं स आहा. Bh (conj.) 29b मूकः] S₂^{pc}RA₃A₇Bh, मूक S₁S₂^{ac} S₃ 29c सुम्भः] S₂S₃, सुम्भ S₁, शुंभः Bh 29d पत्नीत्वेन] S₂S₃RBh, पत्नीत्वेन S₁^{ac}, पत्नीत्वेन S₁^{pc} 30b जेतुः शक्रस्य] S₂S₃RBh, जेतु शक्रो न S₁ 30cd °पत्नीनां पत्नी] S₁S₂RABh, °पत्नीनां पत्नी S₃ (unmetrical) 30d मृग.] S₁S₂A₃Bh, नृग. S₃ 31a °मुक्त्वा] S₁S₂S₃^{pc}RA₃A₇Bh, °मु-क्त्वा S₃^{ac} 31b °हामरेश्वरी] em. Bh, °हामरेश्वरा S₁, °हामरेश्वरा S₂S₃ 31c स्व.] S₁S₂^{pc}RABh, स्वा. S₂^{ac}S₃ • °लोक्येत्थं] em. Bh (silently), (°लो)क्येथं S₁ (रो corrected to लो?), °लोक्याह S₂S₃ 31d °शुल्का.] S₁S₂^{pc}RA₃A₄Bh, °शुल्ता. S₂^{ac}S₃ • °मवैहि] S₁S₂S₃RA₄, °मवैहि Bh (em.?) • माम्] S₁S₂RABh, मा S₃

मां विनिर्जित्य दैत्यो ऽसौ पत्नीं वै कर्तुमर्हति ।
 मया वा निहतो यातु काकगोमायुभोज्यताम् ॥ ३२ ॥
 एवमुक्तवतीं देवीमाह मूको हसन्निव ।
 पत्या दानवदैत्यानां किं ते युद्धेन भामिनि ॥ ३३ ॥
 क्रुद्धस्य तस्य समरे न शशाक निरीक्षितुम् ।
 मुखमैरावतस्कन्धगतो ऽपि वलवृत्रहा ॥ ३४ ॥
 श्रुत्वा तद्वचनं तस्य प्राह देवी स्मयन्निव ।
 तृणानि मम दैत्येन्द्राः सर्वे ऽपि रणमूर्धनि ॥ ३५ ॥
 निवेदयस्व सुम्भस्य गच्छ त्वं दानवाधम ।
 दौत्येनासि यतः प्राप्तो मयातो न विहन्यसे ॥ ३६ ॥
 अथ प्रणम्य तां मूको ययौ पार्श्वं सुरद्विषः ।
 अनुज्ञातश्च तेनासावाख्यातुमुपचक्रमे ॥ ३७ ॥
 सा मया प्रार्थिता कन्या त्वदर्थे दानवोत्तम ।
 उवाच युद्धशुल्कास्मि जित्वा मां नेतुमर्हति ॥ ३८ ॥

32b वै] स्वां R 32c मया वा] ममा च R 32d काक०] कामं R^{pc}, का ऽ R^{ac} 33d भा-
 मिनि] भाविनि R 34b न] ना० R 35b स्मयन्निव] स्वयन्निव R 35c मम] सम R 36a
 सुम्भस्य] शुम्भस्य R 37cd तेनासावा०] तेनासौ व्या० R 38d ०मर्हति] ०मर्हसि R

32a-34b] om. A 34c मुखमै०] अथ ऐ० A 34d वल०] जल० A₇, जन० A₃A₄ 35b
 स्मयन्निव] A₃A₄, स्वयन्निव A₇ 35c तृणानि] तृणा A₇ (unmetrical), त्रिणाणि A₃A₄ • दैत्ये-
 न्द्राः] A₃A₄, दैत्येन्द्रो A₇ 36a सुम्भस्य A 36b गच्छ] गत्वा A • ०वाधम] A₃,
 ०वाधमः A₄A₇ 36cd] दैत्येनापि ततः पुत्रो महाचेन प्रहस्यसे A₃A₄, om. A₇ 37a तां] तं A
 37b ययौ पार्श्वं] यमुपायं A 37cd तेनासावा०] देव्या स व्या० A 38] om. A

32a ०निर्जित्य] S₂RBh, ०निर्जित्य S₁S₃ (unmetrical) 32b पत्नीं] RBh(em.?), पत्नी S₁S₂S₃
 • कर्तुम०] S₂RBh, कर्तुम० S₁ (unmetrical), कर्तुम० S₃ 32c वा नि०] S₂^{ac}S₃Bh, विनि० S₁,
 वान्नि० S₂^{pc} 32d ०भोज्यताम्] S₁S₂S₃R, ०भक्ष्यताम् Bh (conj.) 33a एवमुक्तवतीं] S₁RBh,
 इवमुक्तवतीं S₂, इवमुक्तवती S₃ 33b हसन्निव] S₁S₂S₃^{pc}RBh, हसनिव S₃^{ac} (unmetrical) 33c
 दानव०] S₁S₂RBh, दान० S₃ (unmetrical) 34a तस्य] S₁S₂S₃R, यस्य Bh (conj.) 34b श-
 शाक] S₁S₃RBh, सशाक S₂ • निरीक्षितुम्] S₂S₃RBh, निरीक्षितु S₁ 34c मुखमै०] S₂S₃RBh,
 मुखवै० S₁ 35a तद्] S₂S₃RABh, तु S₁ 35b स्मयन्निव] S₁S₂A₃A₄Bh (Bh suggests स्मयादिव
 in a note), स्मयनिव S₃ (unmetrical) 35c तृणानि] S₂S₃RBh, तृणो हि S₁ • दैत्येन्द्राः] S₂^{pc}
 RA₃A₄Bh, दैत्येन्द्रा S₁S₂^{ac}S₃ 35d रण०] S₁^{pc}S₂S₃RABh, (व)रण० S₁ 36a सुम्भस्य] S₁S₂S₃,
 शुम्भस्य Bh 36b त्वं] S₁S₂RABh, त्व S₃ (unmetrical) • ०वाधम] S₁S₂^{pc}RA₃Bh, ०वाधमः
 S₂^{ac}S₃ 36c दौत्येना०] S₂RBh, दैत्येना० S₁, दैत्येना० S₃ 36d मयातो न] S₁S₂^{ac}?S₃RBh,
 मया त्वन्न S₂^{pc} • ०हन्यसे] S₁^{pc}S₂S₃RBh, ०हन्य(ते) S₁^{ac} 37b पार्श्वं] S₂RBh, पार्श्वं S₁, पार्श्वं S₃
 • सुरद्विषः] S₁S₂RABh, सुरद्विषः S₁ 37c अनुज्ञातश्च] S₂S₃RABh, अनुजतेश्च S₁ (unmetrical)
 37cd तेनासावा०] S₂S₃Bh, तेनासौ व्या० S₁ 38a प्रार्थिता] S₁S₂RBh, प्रार्थिता S₃ 38b त्व-
 दर्थे] S₂^{pc}S₃RBh, त्वदर्थे S₁, तदर्थे S₂^{ac} • ०वोत्तम] S₂^{pc}RBh, ०वोत्तमः S₁S₂^{ac}S₃ 38c युद्ध०]
 S₁S₂^{pc}RBh, शुद्ध० S₂^{ac}S₃ • ०शुल्कास्मिन्] S₁RBh, ०शुल्कास्मिन् S₂, ०शुल्तास्मि S₃ 38d मां
 नेतु०] S₂RBh, मा नेतु० S₁, मा नेतु० S₃ • ०मर्हति] S₁S₂S₃, ०मर्हसि Bh (em.?)

भूयश्चोक्तवती राजन्गर्वमालम्ब्य साङ्गना ।
 तृणानि मम संग्रामे दैत्या इति सविस्मया ॥ ३९ ॥
 तत्तदा वचनं तस्या मूकेनोक्तं निशाम्य सः ।
 क्रोधाद्दर्पाच्च कामाच्च ममृषे नासुरोत्तमः ॥ ४० ॥
 अथोत्थाय सभां रम्यामगच्छद्दानवाधिपः ।
 स्फाटिकस्तम्भनिर्यूहां विचित्रमणितोरणाम् ॥ ४१ ॥
 तस्यां सिंहासने हैमे स्वास्तीर्णे महति स्थिरे ।
 निषसाद महाबाहुः सुखायां वरुणो यथा ॥ ४२ ॥
 अनु तस्य निसुम्भो ऽपि निषसाद वरासने ।
 रत्नाङ्गदांशुनिवहच्छ्रितोरःस्थलस्तदा ॥ ४३ ॥

39b °मालम्ब्य] °मालक्ष्य R **39d** दैत्या] दैत्यो R **40b** निशाम्य] निशम्य R **40c** क्रोधाद्-
 पर्पाच्च] क्रोधान्मर्पाच्च R (धान्मर्षो partly retraced) **41ab** रम्याम°] रम्यां सो R **41c** स्फाटिक°]
 स्फटिक° R • °निर्यूहां] °निर्यूहं R **42a** हैमे] रम्ये R **42b** स्थिरे] स्थिते R **42d** वरुणो]
 वरुणो R^{pc}, वरुणो R^{ac} **43a** अनु] अत्र R • निसुम्भो] निकुम्भो R **43d** °च्छ्रितोरःस्थल°]
 °च्छ्रितोर्बहुल° R

39b °मालम्ब्य] A₃A₄, °मालक्ष्य A₇ **39d** °विस्मया] °विभ्र{°श्र° A₄}मा A **40b** निशाम्य]
 निशम्य A **40c** कामाच्च] मानाच्च A **40d** ममृषे ना°] A₃, म{स A₄}मृषेणा° A₃A₇ **41a**
 सभां] A₃A₄, स तां A₇ **41ab** रम्याम°] A₇, रम्यामा° A₄, रम्यांमा° A₃ **41b** °वाधिपः]
 °वाधमः A **41c** °निर्यूहां] °निर्यूहं A **41d** °मणि°] °माण° A₇, °मान° A₄, °माल° A₃
 • °तोरणाम्] A₄, °तोरणं A₃A₇ **42b** स्थिरे] स्थिते A **42c** निषसाद] निषसाद A₃A₄, निशशद
 A₇ • महाबाहुः] A₃A₄, महाबाहु A₇ **42d** सुखायां] सभायां A₃A₄, शुभायां A₇ **43a** अनु]
 A₃A₄, अत्र A₇ • निसुम्भो] निशुम्भो A **43b** निषसाद] निस{°श्र° A₄}साद A **43cd**]
 रत्नाङ्गदान्तं निवहच्छ्द{°हंच्छ्द° A₄}रताश्च{°थ A₇}नभस्थलं {°स्तलं A₃, °स्तनं A₄} A±

39(c¹-c²) S₂ **40**(a⁷-a⁸, b²) S₁, (c⁴-c⁸) S₃ **43**(c³-c⁴)(c⁵)(c⁶)(c⁷-d⁴) S₃

39a °शोक्त°] S₂S₃RABh, °शोक्त° S₁ **39b** °मालम्ब्य] S₁S₂^{pc}A₃A₄Bh, °माल्यम्ब्य S₂^{ac}S₃ **39c**
 तृणानि] S₂S₃RABh, तृणा हि S₁ **39d** इति स°] S₂S₃RABh, स्म इति S₁ **40a** तत्] S₂S₃R
 ABh, तं S₁ • तस्यां] S₂S₃RABh, (तस्मा) S₁ **40b** °नोक्तं] S₂S₃RABh, °नोक्त S₁ **40cd**
] S₂^{pc}(S₂^{ac})(S₃)Bh, क्रोधो दर्पञ्च कामश्च समं स{सु° S₁^{ac}}र्वे समुत्थितं S₁ **40c** क्रोधाद्दर्पाच्च] S₂^{pc}ABh,
 क्रोधो दर्पाच्च S₂^{ac}, क्रोधद(र्पाच्च) S₃ • कामाच्च] S₂RBh, (कामा च) S₃ **40d** ममृषे] S₂S₃^{pc}RA₃A₇
 Bh, ममृषे S₃^{ac} **41a** सभां] S₁S₂RA₃A₄Bh, सभा S₃ **41ab** रम्याम°] S₂S₃A₇Bh, रम्यांमा° S₁
41b °गच्छद्] S₂RABh, °गच्छन् S₁, °गच्छ S₃ (unmetrical) **41c** स्फाटिक°] S₁S₂ABh, स्फ-
 टिक° S₃ • °निर्यूहां] em., °निर्यूहं S₁, °निर्यूहे S₂^{pc}S₃, °नि(स्व)हे S₂^{ac}, °निर्यूहां Bh (em.?)
41d °तोरणाम्] RA₃Bh (em.?), °तोरणं S₁, °तोरणे S₂S₃ **42a** तस्यां] S₂S₃RABh, तस्मिं S₁^{pc},
 तसिं S₁^{ac} • हैमे] S₂ABh, हैमे S₁S₂ (tops lost) **42b** स्वास्तीर्णे] S₁S₃RABh, स्वास्ताण्ण S₂
 (tops lost) • महति] S₁^{pc}S₂S₃RABh, हति S₁^{ac} (unmetrical) **42c** महाबाहुः] S₂^{pc}RA₃A₄Bh,
 महाबाहु S₁S₂^{ac}S₃ **42d** सुखायां] S₂S₃RBh, भूषितो S₁ • वरुणो] S₁ABh, वरुणो S₂S₃ **43a**
 अनु तस्य] S₂S₃A₃A₄Bh, अनुस्तस्य S₁ • निसुम्भो] S₁S₂S₃, निशुंभो Bh **43d** °रःस्थलस्तदा]
 S₂^{pc}Bh, °रस्थलं तदा S₁, °रस्फुलस्तदा S₂^{ac}, (°र)स्फुलतदा S₃ (unmetrical)

तयोरनु महासत्त्वा विविशुर्दैत्यदानवाः ।
 दरीं हिमवतो रम्यां करिष्यामा इवाम्बुदाः ॥ ४४ ॥
 अथ तेषूपविष्टेषु दैत्यदानवराजसु ।
 प्रोवाच वचनं सुम्भो घनस्तनितनिस्वनः ॥ ४५ ॥
 आरक्षिको गिरौ विन्ध्ये मदीयो मूकदानवः ।
 विन्ध्यस्य शिखरे कन्यां दृष्टवाञ्चारुरूपिणीम् ॥ ४६ ॥
 युद्धशुल्काहमित्याह मदर्थे ऽनेन सा वृता ।
 तृणानि मम दैत्येन्द्रा भूयश्चोक्तवती किल ॥ ४७ ॥
 जित्वा तां प्रसभं कन्यां समरे गर्वशालिनीम् ।
 विचेष्टमानामवशामद्यैवानेतुमुत्सहे ॥ ४८ ॥
 अथ तस्य वचः श्रुत्वा शम्भुर्नाम महासुरः ।
 प्रहस्योच्चैर्माहाहुरित्थमाहासुरेश्वरम् ॥ ४९ ॥

44a °रनु महा°] °रत्र महान् R 44d °श्यामा] R^{ac}, °श्याम R^{Pc} 45c सुम्भो] शुम्भो R 46d दृष्ट°] पृष्ट° R 47b ऽनेन] तेन R 48c °नामवशा°] °नां विवशा° R 49d °माहासुरे°] °माह सुरे° R

44c दरीं] देवीं A 44d करिष्यामा इवाम्बुदाः] करिष्याम इवाम्बुदा A 45a तेषूप] A₃^{Pc}, ते-
 सु प° A₃^{ac}A₄A₇ 45c सुम्भो] शुम्भो A 45d °स्तनित°] °स्तिमित° A 46a आरक्षिको]
 अवेक्षिता A 46d दृष्ट°] पृष्ट° A₃, पृष्ट° A₄, पृष्ट° A₇ • °रूपिणीम्] A₃A₄, °रूपिणीं A₇
 (unmetrical) 47a °शुल्काह°] A₃A₄, °शुद्धाह° A₇ 47b °र्थे ऽनेन] °र्थेनेह A 48a तां]
 A₄A₇, त्वा A₃ 48cd] om. A

44(a¹-a²) S₃ 46(a⁴) S₁ 47(d⁸) S₁ 48(a¹-a⁸) S₁ 49(c⁸) S₂^{Pc}

44b विविशुर्] S₂RABh, विविशु S₁S₃ (unmetrical) • °दानवाः] S₂S₃RABh, °दानवा S₁
 44c दरीं] S₂RBh, नरी S₁, दरी S₃ • रम्यां] S₁(retraced)S₂RABh, रम्या S₃ 44d क-
 रिष्यामा] R^{ac}, सविद्युत S₁, करिष्याम S₂S₃, वारिष्यामा Bh (conj.) • °वाम्बुदाः] S₁S₂^{Pc}RBh,
 °वाम्बुदा S₂^{ac}, °वांबुदा S₃ 45c सुम्भो] S₁S₂S₃, शुम्भो Bh 45d घन°] S₁S₂^{Pc}S₃RABh, घनं
 S₂^{ac} 46a गिरौ] S₁S₂RABh, पिरौ S₃ 46c कन्यां] S₂S₃RABh, कन्या S₁ 46d दृष्टवाञ्चा°]
 S₁S₂Bh, दृष्टवा चा° S₃ • °रूपिणीम्] S₂RA₃A₄Bh, °रूपिणीं S₁, °रूपिणी S₃ (tops lost) 47a
 °शुल्काह°] S₂RA₃A₄Bh, °शौलिकक° S₁^{Pc}, (°षौ)लिकक° S₁^{ac}, °शुक्काह° S₃^{Pc}, °शुक्राह° S₃^{ac} •
 °त्याह] S₂S₃RABh, °त्याहु S₁ 47b °र्थे ऽनेन] S₂S₃Bh, °र्थेनेह S₁ • सा वृता] S₁RA, आ-
 विता S₂S₃, सार्थिता Bh (conj.) 47d किल] S₂S₃RABh, किल(लः) S₁ 48a तां] S₁S₂RA₄A₇Bh,
 ता S₃ • कन्यां] S₂RABh, (कन्यो) S₁, कन्या S₃ 48b °शालिनीम्] S₂S₃RABh, °षालिनीं
 S₁^{Pc}, °षालिनां S₁^{ac} 48c विचेष्ट°] S₁RBh, विचेष्ट° S₂, विचेष्ट° S₃^{Pc}, विचेष्ट° S₃^{ac} • °नाम-
 वशा°] S₁Bh, °नामवसा° S₂, °नावशा° S₃ (unmetrical) 48d °मद्यैवा°] S₁RBh, °मद्यैवा°
 S₂S₃ • °नेतुमु°] S₂S₃RBh, °नेतुन्मु° S₁ 49-50] om. S₂^{ac} (these 8 pādas written i.m. by
 sec. hand) 49b शम्भुर्ना°] S₁RABh, संभुन्ना° S₂^{Pc}, शंभुना° S₃ 49c °स्योच्चैर्] S₂^{Pc}RABh,
 °स्योच्चै S₁S₃ 49cd °बाहुरित्थ°] RA, °बाहु इत्थ° S₁, °बाहुरित्थ° S₂^{Pc}S₃, °बाहुरिद° Bh (conj.?)
 49d °रेश्वरम्] S₁S₃RABh, °रेस्वरम् S₂^{Pc}

वामप्रकृतयः सर्वाः स्वभावेन वराङ्गनाः ।
 परिसान्त्व्यासकृद्राजंस्त्वं तामादातुमर्हसि ॥ ५० ॥
 श्रुत्वाथ वचनं शम्भोर्मयो दानवसत्तमः ।
 प्रोवाचाभिनवोत्फुल्लनीलनीरजलोचनः ॥ ५१ ॥
 आकारः कः पुनस्तस्याः का वा चेष्टासुराधिप ।
 पार्श्वस्थानि च कान्यस्याः सदोपकरणानि वा ॥ ५२ ॥
 इत्युक्तवति दैत्येन्द्रे मये मत्तेभविक्रमे ।
 अथ दैत्यपतिर्मूकं पार्श्वस्थं समचोदयत् ॥ ५३ ॥
 यं प्रसन्नं पृष्ट्वास्तत्र मयो मतिमतां वरः ।
 मूकस्तु तं तदा सर्वमाख्यातुमुपचक्रमे ॥ ५४ ॥
 असौ सुसंस्थिता त्र्यक्षा करालदशनानना ।
 अष्टबाहुर्धनश्यामा सुनसा वल्युनिस्वना ॥ ५५ ॥

50c °सान्त्व्या°] °शान्त्या° R 51c °चाभि°] °चाथ R 52a °स्तस्याः] °स्तस्या R 54a °वास्तत्र] °मानत्र R 54c °स्तु तं] °स्तस्तु R 55a असौ सु°] समक्षं R • त्र्यक्षा] क्षुद्रा R 55b °नानना] °नोज्वला R 55c °र्धन°] °र्धन° R 55d वल्यु°] हंस° R

50a वाम°] A₇, इमे A₃A₄ 50b स्वभावेन] A₃A₄, प्रभावेण A₇ • वराङ्गनाः] वराङ्गना A 50cd परिसान्त्व्यासकृद्राजंस्त्वं ता°] प्रविसान्त्यो स°{°शंत्यो श° A₃, °शात्येकसन्तो ष° A₇ (unmetrical)}कृद्राजन् दुष्टा° A± 51cd °चाभिनवोत्फुल्लनीलनीरज°] °चाति°{°त्रि° A₇}बलो दैत्यः सरोजनील° A 52ab °स्याः का वा चेष्टासुराधिप] °स्याः{°स्या A₇} वद मू°{मू° A₃}क महामते A 52c-55b] om. A 55d सुनसा वल्युनिस्वना] सुनासा{°शा A₄} वन्व°{°ल° A₄}कीस्वना°{°ला A₃A₄} A

50(b⁷, c⁴-c⁵, c⁷, d¹, d⁶) S₂^{PC} 55(b⁴-b⁵) S₁

50b स्वभावेन] S₁S₃RA₃A₄Bh, स्वहावोन S₂^{PC} • वराङ्गनाः] RBh(em.?), वरांगना S₁, वरा(ङ्ग-ना) S₂^{PC}, वराङ्गना S₃ 50c °सान्त्व्या°] em. Bh (silently), °सान्त्या° S₁^{PC}, °सन्त्या° S₁^{AC}, °सा(त्त्या°) S₂^{PC}, °सात्त्या° S₃ 50cd °द्राजंस्त्वं ता°] S₁S₃R, (°द्र)ज (त्व)न्ता° S₂^{PC}, °द्राजन् ता° त्व° Bh (typo?) 50d °मर्हसि] S₁S₃RABh, (°म)र्हति S₂^{PC} 51ab शम्भोर्म°] RABh, शम्भो म° S₁, शर्ष्वं म° S₂^{PC}, शर्ष्वं म° S₂^{AC}, सुम्भो म° S₃ 51b °यो दानव°] S₁S₃RABh, °योदानव° S₂ 51c °वोत्फुल्ल°] S₁S₂RBh, °वोत्कुल° S₃ (unmetrical) 52a कः] S₂RABh, क S₁S₃ • °नस्तस्याः] S₂^{PC}A₃A₄Bh, °नस्या S₁ (unmetrical), °नस्तस्या S₂^{AC}S₃ 52b का] S₂S₃RBh, को S₁ • °राधिप] S₂^{PC}RBh, °राधिपः S₁S₂^{AC}S₃ 52c °न्यस्याः] S₂RBh, °न्यस्या S₁S₃ 53a दैत्येन्द्रे] S₂S₃RBh, दैत्येन्द्रो S₁ 53b मये] S₁^{AC}S₂S₃RBh, मदो S₂^{PC} • मत्तेभविक्रमे] S₂^{PC}RBh, मत्तेनधिक्रमेत् S₁, मत्तेभविक्रमेः S₂^{AC}, मत्तेभविक्रमः S₃ 53c दैत्यपतिर] S₂RBh, दैत्यपति S₁S₃ (unmetrical) 53d पार्श्वस्थं] S₂RBh, पार्श्वस्थं S₁, पार्श्वस्थं S₃ • °चोदयत्] S₂S₃RBh, °चोद-यः S₁ 54a यं] S₁S₂RBh, य S₃ • पृष्ट्वास्त°] S₁S₂Bh, पृष्ट्वास्त° S₃ 54b °तां वरः] S₁S₂^{PC}RBh, °ताम्बरम् S₂^{AC}S₃ 54c सर्व°] S₁S₂^{PC}S₃RBh, सर्वा° S₂^{AC} 54d °चक्रमे] S₂S₃RBh, °चक्रमेत् S₁ 55a असौ] conj., मामा S₁, सदा S₂S₃Bh • त्र्यक्षा] S₂^{PC}S₂Bh, वक्षा S₁^{AC}, त्यक्षा S₃ 55b °दशना°] S₂^{PC}S₂S₃Bh, °दना° S₁^{AC} 55c अष्टबाहुर्] S₁^{AC}RABh, अष्टबाहू S₂^{PC}S₂S₃ 55d सुनसा] R, सुरसा S₁, सुनासा S₂S₃Bh • °निस्वना] S₂S₃RBh, °भाषिणी S₁

पार्श्वस्थानि सदा तस्याः सर्वप्रहरणानि च ।
 तनुत्राणि च मुख्यानि चित्राण्याभरणानि च ॥ ५६ ॥
 अत्यादित्यं वपुस्तस्याः कान्तिश्चातिनिशाकरा ।
 इत्याख्याय तदा मूको विरेमे दैत्यसंसदि ॥ ५७ ॥
 अथ दीर्घं विनिःश्वस्य तदा मयमहासुरः ।
 प्रोवाच सदसि स्वन्तं वचो वचनकोविदः ॥ ५८ ॥
 नूनमुत्पादिता देवैः कृत्या युधि पराजितैः ।
 विन्ध्यं महीध्रमायाता विनाशाय सुरद्विषाम् ॥ ५९ ॥
 तदलं ते तथा राजन्सन्ति कन्याः सुमध्यमाः ।
 दीर्घाक्ष्यञ्चारुसर्वाङ्घ्रौ दैत्यदानववेश्मसु ॥ ६० ॥
 सम्यगाहृत्य ता राजन्नरूपाः कलस्वनाः ।
 यथेष्टं क्रीड सततं प्रासादोदरसंस्थितः ॥ ६१ ॥
 एवमुक्ते तदा वाक्ये मयेनासुरसंसदि ।
 प्राह वाक्यं तदा सुम्भो विहस्येत्यं महासुरः ॥ ६२ ॥

56a सदा तस्याः] तदा तस्या R 56d चित्राण्या°] विचित्रा° R 57c मूको] मुको R (unmetrical)
 58b तदा मय°] मयस्तत्र R 58c स्वन्तं] कुद्धो R 59a °त्पादिता] °त्पादितो R 59c म-
 हीध्र°] महीध्र° R 60a तदलं] तदनन् R 60c दीर्घाक्ष्यञ्चारुसर्वाङ्घ्रौ] दृश्यान्तां चारुसर्वाङ्घ्रौ R
 61ab °हृत्य ता राजन्न°] °कृत्य राजस्त्वम° R 62c सुम्भो] शुम्भो R

56a सदा] A₇, तदा A₃A₄ 56cd] om. A 57b °निशाकरा] A₃A₄, °निशाकरः A₇ 57c
 मूको] A₄A₇, मूको A₃ 58a °निःश्वस्य] A₃, °निस्वस्य A₇, °निस्वास्य A₄ 58b मय°] म-
 यो A₃A₄ (unmetrical), मायो A₇ 58c स्वन्तं] तत्र A 59a °त्पादिता] A₇, °त्पादिता A₃A₄
 59b कृत्या] कृत्वा A 59c विन्ध्यं महीध्र°] A₃A₇, विन्ध्यमहीध्र° A₄ 59d विनाशाय] A₃A₄,
 विनाशाय A₇ 60a तदलं] A₃, तदनं A₄A₇ • तथा] तदा A 60c दीर्घाक्ष्य°] A₇, दीर्घाख्या°
 A₃A₄ 61a °हृत्य ता] °कृष्य ता A 61b कलस्वनाः] कुलस्य नः A 62c सुम्भो] A₇, शुंभो
 A₃A₄ 62d °स्येत्यं] °स्येदं A₃A₄, °स्येवं A₇

56a पार्श्वस्था°] S₁S₂RA, पार्श्वस्था° S₃, सार्श्वस्था° Bh (typo) • सदा] S₂S₃A₇Bh, तदा S₁ •
 तस्याः] S₁^{pc}ABh, तस्या S₁S₂^{ac}S₃ 56d चित्राण्या°] S₂Bh, चित्रान्या° S₁, चित्राण्य° S₃ 57a
 अत्यादित्यं] S₁S₂RABh, आदित्यं S₃ (unmetrical) • °स्तस्याः] S₂S₃RABh, °स्तस्या S₁ 57b
 °निशाकरा] RA₃A₄Bh, °निशाकरं S₁S₂S₃ 58a दीर्घं] S₂RABh, दीर्घं S₁S₃ 58c सदसि] RA
 Bh, वचसि S₁S₂S₃ 58d °कोविदः] S₂S₃RABh, °कोविद S₁ 59a देवैः] S₁^{pc}RABh, देविः S₁,
 देवैः S₂^{ac}S₃ 59b युधि] S₁S₂S₃^{pc}RABh, युध° S₃^{ac} 59c विन्ध्यं] S₁S₂RA₃A₇Bh, विन्ध्यं S₃ •
 महीध्र°] S₂S₃A₃A₇Bh, महीध्र° S₁ • °मायाता] S₁^{pc}S₂S₃RABh, °माता S₁^{ac} (unmetrical) 59d
 विनाशाय] S₂S₃RA₃A₇Bh, विनागाय S₁ • सुरद्विषाम्] S₂S₃RABh, सुरद्विषं S₁ 60b सन्ति]
 S₁^{pc}S₂S₃RABh, सं S₁^{ac} (unmetrical) • कन्याः] S₁^{pc}RABh, कन्या S₁S₂^{ac}S₃ • °मध्यमाः] S₁
 S₂^{pc}RABh, °मध्यमा S₂^{ac}S₃ 60c दीर्घाक्ष्य°] S₂S₃A₇Bh, दीर्घाक्ष्य° S₁ • °सर्वाङ्घ्रौ] S₁S₂ABh,
 °सर्वाङ्घ्रौ S₃ 61ab °जन्नरूपाः कल°] S₁^{pc}Bh, °जननुरूपा कल° S₁, °ज॒रूपाकवल° S₂^{ac}, °ज-
 न्नरूपा कल° S₃ (unmetrical) 61b °स्वनाः] S₂RBh, °स्वना S₁S₃ 61c सततं] S₁S₂RABh,
 सतत S₃ 61d °संस्थितः] S₁^{pc}RABh, °संस्थितं S₁S₂^{ac}S₃ 62a °मुक्ते] S₁S₂RABh, °मुक्त S₃
 62c सुम्भो] S₁S₂S₃, शुम्भो Bh

यदि सा देवतैः सृष्टा कृत्या दानवशासने ।
 अहत्वा दानवानाशु तदा सा न विरंस्यते ॥ ६३ ॥
 यावदेव न कृत्यास्मानभियुङ्क्ते कृतोद्यमा ।
 तावदेव प्रसह्याशु तां वशे कर्तुमर्हथ ॥ ६४ ॥
 ततो ऽनुमेनिरे सर्वे दैत्यदानवसत्तमाः ।
 वचनं दैत्यराजस्य कालेनाभिप्रचोदिताः ॥ ६५ ॥
 अथ सदसि समस्तान्दैत्यसिंहांस्तदानीं
 त्रिदशपतिविजेता वाक्यमेतद्विवृत्य ।
 उदपतदवलम्बस्वच्छशुभ्रोहरारो
 नवजलभरनम्रः प्रावृषीवाम्बुवाहः ॥ ६६ ॥

इति स्कन्दपुराणे त्रिषष्टो ऽध्यायः ॥ ६३ ॥

63a देवतैः] देवतैः R 63b कृत्या] कन्या R • शासने] नाशिनी R 63c अहत्वा] अ-
 हत्वा R 64c प्रसह्यां] प्रसह्यां R 66a सिंहांस्तं] स(म्बां)स्तं R 66c उदपतदवलम्बं]
 तदपतदवलम्बे R • हारो] हारैर् R Col. इति श्रीरेवाखण्डे प्रसरोद्यमो नाम R

63a देवतैः] देवतैः A 63b कृत्या] कन्या A 63d सा न विं] सा{स A₃A₄} नाव° A 64b
 युङ्क्ते] युक्त° A₃A₇, युक्ता A₄ • कृतोद्यमा] कृतोद्यमाः A 64d तां वशे] तान्नाशं A 65cd]
 om. A 66a समस्तान्] स(म° A₃)मस्त° A (unmetrical) • सिंहांस्तं] सिंहस्त° A 66b
 विजेता] वि{विं° A₄}जेतुर् A 66c दवलम्बं] दध शुम्भः A • स्वच्छशुभ्रोहरारो] स्व-
 च्छचंद्रोहरार° A₃, स्वच्छचन्द्रेन्द्रोहरारो A₇ (unmetrical), स्व(च्छ)चंद्रेणरुहार° A₄ (unmetrical)
 66d नम्रः] न्तः A₃A₇, न्तः A₄ (unmetrical) • वाम्बुवाहः] A₃A₄, वाम्बुवाहुः A₇
 Col. इति{इति श्री° A₃A₄}स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे असुरोद्यमो नाम त्रि-
 षष्टितमो ध्यायः A± (A₃A₄ adds ६३ and A₇ औ)

66(c¹⁰-c¹¹, d¹³) S₁

63a देवतैः] S₁S₂, देवतैः S₃, देवतैः Bh 63b कृत्या] S₁Bh, कन्या S₂S₃ 63cd नाशु तं]
 S₂S₃RABh, नाशुस्त° S₁ 63d न विरंस्यते] S₃RBh, विरंस्यति S₁, न विरंस्यते S₂ (anusvāra
 possibly lost) 64a देव न] S₁RABh, देवन्न S₂, देवं न S₃ 64b युङ्क्ते] RBh(em.?),
 युक्तो S₁^{pc}, (श)क्तो S₁^{ac}, युक्ते S₂S₃ (anusvāra possibly lost in S₂) 64c देव] S₁S₂RABh,
 देव S₃ 64d तां वशे] S₂S₃RBh, ता वशे S₁^{pc}, ता वधे S₁^{ac} 65ab सर्वे दैत्य°] S₂S₃RABh,
 सर्वदैत्य° S₁ 65c नं दैत्य°] S₂S₃RBh, नन्दैत्य° S₁ 65d चोदिताः] S₂S₃RBh, चोदितं
 S₁ 66a समस्तान्] S₁S₂RBh, समस्ता S₃ • सिंहांस्तं] em. Bh (silently), सिङ्हस्त° S₁,
 सिङ्गहस्त° S₂, सिहान्त° S₃ (unmetrical) 66b त्रिदश°] S₁S₂^{pc}RABh, त्रिदश° S₂, त्रिदश° S₃
 • विजेता] S₁RBh, विजेतुर् S₂^{pc}, विजातुर् S₂^{ac}, विजतु S₃ (unmetrical) • विवृत्य] RA,
 विहृत्य S₁Bh, विधृत्य S₂S₃ 66c उदपतदवलम्बं] conj., उपावानत च विलम्ब° S₁ (unmetrical),
 उदपतत{न S₂^{ac}} विलम्ब्य S₂S₃, उदपतदवलम्बि° Bh (conj.) 66cd हारो न°] S₁Bh, हारन्न°
 S₂, हारन° S₃ 66d नम्रः] S₁RBh, नम्रा S₂S₃ • प्रावृषी°] S₁RABh, प्रावृषे° S₂S₃ •
 वाम्बुवाहः] S₂S₃RA₃A₄Bh, वा(ह)हारैरिति S₁ (इति part of Col.) Col. ६३ (in letter numerals) ॥
 ८ ८ ८ (णे मह)दरसंवादे ॥ ⊙ S₁, स्कन्दपुराणे तृषष्टयो ध्यायः ॥ ⊙ S₂, ⊙ स्कन्दपुराणे नामाध्यायः ६३
 (in letter numerals) ॥ ⊙ S₃, इति स्कन्दपुराणे (महदर?)संवादे त्रिषष्टितमोध्यायः Bh

चतुःषष्टोऽध्यायः ।

सनत्कुमार उवाच ।

आहत्य भेरीः संनाह्या दितिजा दानवाश्च ते ।

तदा संनाहयामासू रथनागतुरंगमान् ॥ १ ॥

गृहीततोयानानीय दैत्या मत्तान्मतङ्गजान् ।

मदस्फातिकरान्दत्त्वा धूपांश्च कवलानि च ॥ २ ॥

बद्धा कक्षाश्च संनाह्या ग्रैवेयांश्च सुसंस्कृतान् ।

अङ्कुशान्सर्वलोहांश्च हेमरत्नपरिष्कृतान् ।

करेणुषु समारूढाः समन्ताद्गजसादिनः ॥ ३ ॥

1a भेरीः संनाह्या] भेरीं सन्नाह्य R 1cd °मासू रथ°] °मासुरथ R 2b दैत्या म°] दैत्यान्म° R (न्म corrected) • °न्मतङ्गजान्] °न्महागजान् R 2c °स्फातिकरान्दत्त्वा] °स्त्राविकराच्छुभ्रो R 2d धूपांश्च] धूमांश्च R • कवलानि] कम्बलानि R 3a बद्धा कक्षाश्च संनाह्या] बद्धकक्षाश्च सन्नाह्य R 3b ग्रैवेयांश्च] भैवेयांश्च R^{pc}, भैरवयांश्च R^{ac} (unmetrical) 3c °लोहांश्च] °लौहांश्च R 3d परिष्कृतान्] परिष्कृतान् R 3e °रूढाः] °रूढा R

1a भेरीः] भेरी A • संनाह्या] सन्नद्धा A₇, संबद्धा A₃A₄ 1c संनाह°] A₃A₇, सन्वाह° A₄ 1cd °मासू रथ°] °मासुर्गणा° A 1d °तुरंगमान्] A₄A₇, तुरंगमान् A₃ (unmetrical) 2a °नानीय] A₄A₇, °नानीय A₃ 2b दैत्या] A₃A₄, दैत्यान् A₇ • °न्मतङ्गजान्] A₄A₇, °न्मतंगतान् A₃ 2c °स्फातिकरान्दत्त्वा] °स्त्रा{°स्ता° A₄, °स्त्रा° A₇}विकरान्{°रन् A₇} कृत्वा A 2d धूपांश्च कवलानि] मंगलान्तकवला{°कवणा° A₇, °कला° A₄ (unmetrical)}नि° A 3a बद्धा कक्षाश्च संनाह्या] बद्ध{°रथ° A₃A₄}कक्षांश्च सन्ना{°न्वा° A₃, °त्वा° A₄}ह्यान् A 3cd] om. A 3f समन्ताद्गज°] समन्तात्कु{कु° A₄A₇}ल° A

Manuscripts available for this chapter: S₁ photos 2.17a (f. 103^r), 2.16b (f. 103^v), 2.12a (f. 104^r), and 2.11b (f. 104^v); S₂ exposures 87a (f. 94^v), 87b (f. 95^r) and 88a (f. 95^v); S₃ f. 102^r–103^v; R f. 121^r–122^r; A₃ f. 70^r–71^r; A₄ f. 100^v–102^r; A₇ f. 99^v–100^v.

2(a⁴, d¹) S₁ 3(b³–b⁷)(b⁶)(b⁷)(b⁸–d⁶)(d⁷)(d⁸)(e¹–e⁴)(e⁵–e⁶)(e⁷)(e⁸–f²)(f⁴) S₁

1 सनत्कुमार उवाच] S₁RABh, om. S₂S₃ 1a आहत्य] S₁S₂RABh, आहत्य S₃ • भेरीः] S₂^{pc}Bh, भेरी S₁S₂^{ac}S₃ • संनाह्या] S₁, सन्नाह्य S₂S₃, सन्नह्य Bh (em.?) 1c संनाह°] S₂S₃R A₃A₇Bh, सन्नाह्य° S₁ 1cd °यामासू रथ°] em. Bh (silently), °मायासू रथ° S₁S₂, °मायासुरथ S₃ 1d °नाग°] S₁S₂RABh, °नागा° S₃ • °तुरंगमान्] S₁S₃RA₄A₇Bh, °तुरङ्गमाम् S₂ 2a °नानीय] S₁S₂^{pc}RA₄A₇Bh, °ननीय S₂^{ac}S₃ 2b दैत्या मत्तान्मतङ्गजान्] A₄, तोय दैत्या मतंगजान् S₁, दैत्ययाम्मतदिग्गजां S₂, दैतेया मत्तदिग्जां S₃ (unmetrical), ततो दैत्या मतङ्गजान् Bh (em.?) 2c °स्फाति°] S₂Bh, °स्फाटि° S₁, °स्थिति° S₃ 2d धूपांश्च] S₂Bh, (धू)घ्नोश्च S₁, धूपांश्च S₃ 3a बद्धा] S₁, तथा S₂S₃Bh • कक्षाश्च] S₁S₃^{ac}Bh, कक्षयाश्च S₂S₃^{pc}, • संनाह्या] S₁S₂Bh, सनाह्या S₃ (unmetrical) 3b °संस्कृतान्] S₃RABh, – ° ~ S₁ (second akṣara has subscript कृ), °संस्कृताम् S₂ 3c अङ्कुशान्] S₂RBh, अकुशान् S₃ • °लोहांश्च] em. Bh (silently), °लोहाश्च S₂S₃ 3d °परिष्कृतान्] S₃Bh (em.?), ° ~ ~ ~ S₁ (third akṣara has subscript कृ), °परिष्कृताम् S₂ 3f समन्ताद्गज°] S₁RBh, समन्ताद्गज° S₂S₃

आबबन्धुर्विचित्राणि वर्माणि विधिवत्तदा ।
 तिर्यगूर्ध्वमुखान्सम्यग्बबन्धुस्तोमरेषुधीन् ॥ ४ ॥
 आयुधानि च सर्वाणि बबन्धुरुभयोरपि ।
 पार्श्वयोरासनानां तु त्रयाणामपि भागशः ।
 वैजयन्तीपताकाश्च समुच्छ्रियिरे ततः ॥ ५ ॥
 तुरंगान्स्नातपीतांश्च वर्मिणो बद्धवालधीन् ।
 आरूढा बद्धनिस्त्रिंशा दानवा लोहजालिनः ॥ ६ ॥
 आरूढा रथिनः केचिद्रथान्युक्ततुरंगमान् ।
 सायुधान्सपताकांश्च प्रयस्तान्स्वक्षकूबरान् ॥ ७ ॥
 अथ सुम्भो निसुम्भश्च भ्रातरौ दानवेश्वरौ ।
 आरुह्य बद्धकवचौ बलोन्मत्तौ महासुरौ ॥ ८ ॥

4c °गूर्ध्वमुखान्] °गूर्ध्वमुखात् R 4d °बबन्धु°] °क्सशरा° R 5b बबन्धु°] बबन्धु° R 5f °च्छ्रियिरे ततः] °त्ससृजुरेव च R 6a तुरंगान्स्नातपीतांश्च] ततस्तुरङ्गान् स्नातांश्च R 6b °वालधीन्] °वानधीन् R 6c आरूढा] आरूढ° R 6d लोह°] लोह° R 7c सायुधान्] आयुधान् R 7d प्रयस्तान्] प्रसस्तान् R 8a सुम्भो निसुम्भ°] शुम्भो निशुम्भ° R

4a °बबन्धुर] A₃, °बबन्धु+ A₄, °बबन्धु R A₇ 4b वर्माणि] धर्माणि A 4c °गूर्ध्वमुखान्] °गूर्ध्व° A₄, °गूर्ध्व° A₇ } मुखः A 4d °स्तोमरेषुधीन्] °स्ते सुरेसु {शुरेषु A₇ }धी 5d °णामपि] A₃A₇, °णामपि A₄ • भागशः] A₄, भागसः A₃A₇ 5ef] om. A 6ab] ततस्तुंगान्स्नात° { °स्तंभान् त्र° A₄ }पितान् निर्मलोरुधरान् वरान् A₃A₄ (unmetrical), ततस्तुरङ्गसंस्थापितान्निर्मणोरुधरान् वरान् A₇ 6c आरूढा] A₄, आरूढा A₃A₇ • बद्ध°] A₃, बन्धु° A₄A₇ 7a आरूढा] A₄, आरूढा A₃A₇ 7b °द्रथान्युक्तु°] °द्र { °त् स्त° A₇ }थयु { °मु° A₄ }क्तु° A 7d प्रयस्तान्स्वक्षकूबरान्] प्रयतान् { °ता A₄ } सांख्यकू { °कु° A₄ }वरान् A 8a सुम्भो निसुम्भ°] शुम्भो निशुम्भ° A 8b दानवेश्वरौ] दानवर्षभौ A 8cd] om. A

5(f⁵-f⁸) S₁

4a °बबन्धुर] S₂RA₃Bh, °बबद्धुर S₁, °बबन्धु S₃ 4c °मुखान्सम्य°] em., °मुखा सम्य° S₁ S₃, °मुखां सम्य° S₂, °मुखान्सम्य° Bh (typo) 4d °बबन्धु°] S₁S₂^{ac}S₃ABh, °बबबन्धु° S₂^{pc} (unmetrical) • °रेषुधीन्] RBh(em.), °रेषुधीः S₁, °रेषुधीम् S₂, °रेषुधी S₃ 5c पार्श्व°] S₂S₃RABh, पार्श्व° S₁ 5d त्रयाणाम्] S₁S₂^{pc}RA₃A₇Bh, त्रयाणाम् S₂^{ac}S₃ • भागशः] S₁S₃RA₄Bh, भागसः S₂ 5f °च्छ्रियिरे] S₂Bh, °च्छ्रिय(तिरे) S₁, °च्छ्रियिरे S₃ 6a °गान्स्नातपीतांश्च] S₂Bh, °गां स्थानपीतांश्च S₁, °गा स्नातपीतांश्च S₃ 6b °वालधीन्] S₁S₂, °वालधीम् S₃, °वालधीन् Bh 6c आरूढा] S₁S₂^{pc}S₃A₄Bh, आरूढां S₂^{ac} • °निस्त्रिंशा] S₁S₂^{pc}S₃RABh, °निस्त्रिंशः S₂^{ac} 7b °द्रथान्युक्तु°] S₂S₃^{ac}RBh, °द्रथां युक्तास्तु° S₁, °द्रथात्युक्तु° S₂^{pc} 7c सायुधान्] S₁S₂ABh, सायुधा S₃ 7d °यस्तान्स्व°] S₂Bh, °यस्तां व° S₁, °यस्ता स्व° S₃ • °कूबरान्] S₂S₃RA₃A₇Bh, °कूबरान् S₁ 8a सुम्भो निसुम्भ°] S₁S₂S₃, शुम्भो निशुम्भ° Bh 8b दानवेश्वरौ] S₁RBh, देवकण्ठकौ S₂S₃ 8c °कवचौ] S₂RBh, °कवचो S₁, °कवचै S₃

संग्रामिकौ सुसंयत्तौ रथौ वल्गात्तुरंगमौ ।
 सायुधौ सपताकौ च कार्तस्वरमयौ पृथक् ॥ ९ ॥
 निर्जग्मतुर्महोरस्कौ प्रयुक्तजयमङ्गलौ ।
 मागधैर्वन्दिभिः सूतैः स्तूयमानौ पुरःसरैः ॥ १० ॥
 ततो यातुं समारब्धास्तूर्याण्याहत्य संघशः ।
 यत्रास्ते कौशिकी देवी तं शैलमभितो ऽसुराः ॥ ११ ॥
 अथ दानवसिंहानां ध्वजाः पेतुर्यियासताम् ।
 अशिवं च शिवा नेदुर्दीप्तायां दिशि संस्थिताः ॥ १२ ॥
 पपात नभसो रेणुः कपोतोदरधूसरः ।
 उपरिष्टाच्च सेनाया बभ्रमुर्गृध्रवायसाः ॥ १३ ॥
 प्रतीपं च ववौ तेषां रजोगर्भः समीरणः ।
 ररास परुषं व्योम चचाल च वसुन्धरा ॥ १४ ॥
 पराजयनिमित्तानि बुध्यमानाः सुरद्विषः ।
 अभिजग्मुः कृतान्तेन कृष्यमाणा इवावशाः ॥ १५ ॥

13ab] Adbhutasāgara p. 379: पपात नभसो रेणुः कपोतोदरधूसरः 14cd] Adbhutasāgara p. 709: ररास परुषं व्योम चचाल च वसुन्धरा

9a संग्रामि०] सांग्रामि० R 9b वल्गात्०] बद्धत्० R 10d स्तूयमानौ] स्तूयमानैः R 11a या-
 तुं] यन्तं R 12d संस्थिताः] संहिताः R 13c उपरिष्टाच्च] उपरिष्टाच्च R 14b ँगर्भः] ँमिश्रः
 R 15b बुध्यमानाः] युध्यमानाः R

9a संग्रामि०] A₃A₇, सांग्रामि० A₄ • ँसंयत्तौ] ँसंपूर्णौ A 9b वल्गात्०] वल्गात्० A 10d
 स्तूयमानौ] A₃A₄, स्तूयमाणौ A₇ 11a यातुं समारब्धास्] बाहुं समाब{०रं A₇}ध्वा A 11b ०हत्य
 संघशः] ०हन्यसहस्रशः{०त्रसः A₇} A 12b ०र्यियासताम्] A₇, ०जिघांसतां A₃A₄ 12c अशिवं च
 शिवा नेदुर्] असिवाणं चाशिवाणि{०सिवालि A₃A₄} A 13a रेणुः] A₃A₄, रेनुः A₇ 13b ०धूस-
 रः] ०धूसरा{०राः A₇} A 13c उपरिष्टाच्च] उपरिष्टाच्च A₇, उपविष्टाच्च A₃A₄ • सेनाया] सेनाया A
 13d बभ्रमुर्] A₃A₄, बभ्रमु A₇ 14a ववौ] A₇, वरौ A₃A₄ 14b ँगर्भः समीरणः] ँगर्भ{०र्ध्वं
 A₇}समीरणः A 14cd] om. A 15b बुध्यमानाः] वध्यमानाः A₃A₄, मध्यमाणाः A₇

12(a¹-a²)(a³-a⁸, b⁷-b⁸) S₃

9a संग्रामि०] S₁S₂S₃A₃A₇, सांग्रामि० Bh (em.?) • ँसंयत्तौ] S₂S₃RBh, ँसंयस्तौ S₁ 9b
 रथौ] S₁S₂RABh, रथे S₃ • वल्गात्०] em. Bh, वल्गात्० S₁, वल्गात्० S₂S₃ 9d कार्तस्वर०]
 S₁S₂RABh, कर्त्तस्वर० S₃ 10a निर्जग्मतुर्] RABh, निजग्मतुर् S₁S₂, निर्जग्मतु S₃ • ०होर-
 स्कौ] S₁S₂RABh, ०हारस्कौ S₃ 10c मागधे०] S₂S₃^{ac}?RABh, मागन्धे० S₁, मागतौ S₁^{pc}? •
 ०वन्दिभिः] S₁^{pc}S₂S₃RABh, ०व्दिन्दिभिः S₁^{ac} 10d स्तूयमानौ] S₁S₂A₃A₄Bh, स्तूयमानै S₃ 11a
 समारब्धा०] S₁S₂RBh, समारभ्य० S₃ 11b ०ण्याहत्य] S₁RBh, ०ण्याहन्य S₂, ०ण्यहन्य S₃ 11d
 ऽसुराः] S₂S₃RABh, युवा S₁ 12b ध्वजाः] S₁RABh, ध्वजः S₂^{pc}, ध्वज S₂^{ac}, द्विजा S₃ (or ०ज)
 12cd नेदुर्दीप्तायां] S₂RBh, नेदु दीप्तायां S₁, नेदु दीप्ताया S₃ 12d ०संस्थिताः] S₁S₂^{pc}ABh, ०संस्थि-
 तां S₂^{ac}S₃ 13a नभसो] S₁S₂RABh, नभसा S₃ • रेणुः] S₁S₂RA₃A₄Bh, रेणु S₂^{ac}S₃ 13c
 उपरिष्टाच्च] S₁S₂Bh, उपरिष्टा च S₃ 13d ०र्गृध्र०] S₁S₂RA₃A₄Bh, ०र्गृध्र S₃ 14a तेषां] S₁S₂
 RABh, तेषा S₃ 14b ँगर्भः] em. Bh (silently), ँगर्भे S₁S₂S₃ 15a पराजय०] S₂S₃RABh,
 मराजय० S₁ • ०निमित्तानि] S₁S₂RABh, ०निमित्तानि S₃ (unmetrical) 15b बुध्यमानाः] em.
 Bh (silently), बुध्यमाना S₁S₂S₃ 15d कृष्यमाणाः] S₂S₃RABh, कृष्यमाना S₁ • ०वशाः] S₁R
 ABh, ०वसा+:+ S₂, ०वशा S₃

आदिदेशाथ दैत्येन्द्रो मूकमारक्षिकं तदा ।
 गृहाण शुल्कमिति तां ब्रूहि गत्वा सुमध्यमाम् ॥ १६ ॥
 स गत्वा वचनात्तस्य प्रणम्योवाच कौशिकीम् ।
 शुल्कं किल गृहाणार्ये दीयमानं सुरद्विषा ॥ १७ ॥
 एवमस्त्विति सा प्रोच्य तं विसृज्य च दानवम् ।
 व्यवर्धत महायोगा योगमास्थाय कौशिकी ॥ १८ ॥
 अथ तस्याः समुत्पेदुर्गात्रेभ्यः प्रमदोत्तमाः ।
 बद्धगोधाङ्गुलित्राणाः सायुधा भीमदर्शनाः ॥ १९ ॥
 वायसी वायसास्यानां स्त्रीणां कोट्या समावृता ।
 उपका कौशिकास्याभिस्तावतीभिर्महाबला ॥ २० ॥
 प्रचण्डा सिंहवक्त्राभिर्देवीभिरभिसंवृता ।
 उग्रा व्याघ्रमुखाभिश्च परितः परिरक्षिता ॥ २१ ॥

17c °णार्ये] °णार्च्ये R 18d-19a] om. R 20a °सास्यानां] °साद्यानां R 20b कोट्या स-
 मा°] कोटिभिरा° R 20cd उपका कौशिकास्याभिस्ताव°] उपेता कौशिकीभिस्ता तव° R 20d
 °बला] °बलाः R 21c °मुखाभिश्च] °मुखीभिश्च R

16b मूकमारक्षिकं] मूकमारक्षितुं A₄, मूकधारक्षितं A₇, मूकमालक्षितुं A₃ 16c गृहाण] A₃, गृहान्
 A₄ (unmetrical), गुहान् A₇ 17ab प्रणम्यो°] A₃, प्रणस्यो° A₄A₇ 17c किल] A₇, किं न
 A₃A₄ • °णार्ये] °णाय A₃A₇, °नाय A₄ 17d दीयमानं] A₃A₄, दीयमाणं A₇ • °द्विषा]
 °द्विषां A 18a सा प्रोच्य] संप्रोच्य A 18b विसृज्य] A₃, विसृह्य A₇, विसह्य A₄ 19a स-
 मुत्पेदुर्] समुत्पन्ना A 19cd] om. A 20a °सास्यानां] °सानां च A 20b स्त्रीणां कोट्या]
 त्रिकोटिभिः A₃A₄ (unmetrical), जिकोटीभिः A₇ • समावृता] A₃A₄, समावृताः A₇ 20c उपका]
 पपात A • कौशिकास्या°] A₃A₄, कौशिक्याश्या° A₇ 20d °बला] °बलाः A 21a प्रचण्डा]
 प्रचण्ड°{°ण्डः A₄^{pc}} A 21b °रभिसंवृता] °रपि संवृता{°ताः A₇} A 21c उग्रा] उग्र° A₄, उप°
 A₃A₇ • °मुखाभिश्च] °मुखा{°खी° A₄}भिः{°भि A₇} सा A 21d °रक्षिता] °रक्षितविभावान् A₇
 (unmetrical), °वारिताः A₃A₄

20(a⁷) S₁ 21(a¹)(a²) S₁

16c शुल्कमिति तां] S₁S₂RABh, शुल्लमिति ता S₃ 17a वचनात्°] S₂S₃RABh, वचनान्त° S₁
 17c °णार्ये] S₁S₂^{ac}S₃Bh, (°ण्य)र्ये S₂^{pc} 17d दीयमानं] S₂RA₃A₄Bh, दीयमाणं S₁, दीयमान S₃
 • °द्विषा] S₂S₃RBh, °द्विषः S₁ 18ab प्रोच्य तं] S₁S₂RABh, प्रोच्यं S₃ (unmetrical) 18c
 °वर्धत] S₂S₃RABh, °वद्धत S₁ 19a तस्याः] S₂^{pc}ABh, तस्या S₂^{ac}S₃ • समुत्पेदु°] S₂S₃Bh,
 समर्पेतु° S₁ 19b °दोत्तमाः] S₂^{pc}RABh, °दोत्तमा S₁S₂^{ac}S₃ 19c °त्राणाः] S₂^{pc}RBh, °त्राणान्
 S₁, °त्राणा S₂^{ac}S₃ 19d °दर्शनाः] S₂^{pc}RBh, °दर्शना S₁, °दर्शना S₂^{ac}S₃ 20a °सास्यानां] S₁^{pc}
 S₂S₃Bh, °सा(ख्या)नां S₁^{ac} 20b स्त्रीणां] S₁S₂RBh, स्त्रीणा S₃ • कोट्या] em. Bh (silently),
 कोट्यः S₁, कोट्य S₂S₃ • समावृता] S₂S₃RA₃A₄Bh, समाश्रुता S₁ 20c कौशिकास्या°] S₁A₃A₄,
 कोकिलास्या° S₂S₃Bh 20d °स्तावतीभिर्] S₁S₂ABh, °स्तावतीभि S₃ • °बला] S₁Bh, °बलाः
 S₂S₃ 21a °वक्त्राभिर्] S₂RABh, °चक्त्राभि S₁, °वक्त्राभि S₃ 21b °संवृता] S₁^{pc}S₂S₃RA₃A₄Bh,
 °संवृताः S₁^{ac} 21d °रक्षिता] S₂S₃RBh, °रक्षिताः S₁

जया च गजवक्त्राभिर्जयन्ती च महाबला ।
 देवीभिः शिखिवक्त्राभिरमेयाभिर्वृतानघा ॥ २२ ॥
 जयमानाश्चवक्त्राभिर्हंसास्याभिः प्रभा वृता ।
 प्रभावती च चक्राह्ववदनाभिर्महाबला ॥ २३ ॥
 शिवा गोमायुवक्त्राभिरशिवा विद्विषां रणे ।
 सरमा श्चमुखीभिश्च वृता परमदुर्जया ॥ २४ ॥
 विजया श्येनवक्त्राभिः सर्वतः परिरक्षिता ।
 कङ्कास्याभिर्वृता मृत्युहन्त्रीभिः समरे रिपून् ॥ २५ ॥
 नियतिर्मद्गुवक्त्राभिर्दुर्जयाभिः परैर्युधि ।
 अशनिः कुङ्कुटास्याभिर्वह्नीभिरभिपालिता ॥ २६ ॥

22bc] om. R 23a °मानाश्च°] °मानाश्च R 23b प्रभा] समा° R 23c प्रभावती] चक्रावती R • चक्राह्व°] वक्राह्व° R 24b °रशिवा] °रशिवां R 24c सरमा श्च°] सरमाथ R 25c °भिर्वृता] °भि वृता R 26ab] om. R 26c अशनिः] असद्रिः R

22a °वक्त्राभिर्] °वक्त्रा च A 22b महाबला] A₃A₄, महाबलाः A₇ 22c-23b] om. A 23c °वती च चक्राह्व°] °वती च { °श्च° A₃A₄ } न्द्रचक्र° { °शु° A₇ } A 23d °बला] A₃A₄, °बलाः A₇ 24a गोमायुव°] A₇, गोमायुव° A₃A₄ 24b °रशिवा] °रसिभिर् A 24c सरमा] A₇, सवमा A₃A₄ 25a श्येन°] A₃, स्येन° A₄A₇ 25b °रक्षिता] A₃, °रक्षिताः A₄A₇ 25c कङ्का-स्या°] काकास्या° A • °भिर्वृता] A₃, °भि वृता A₇, °भिष्टता A₄ 25cd मृत्युहन्त्रीभिः] A₇, मृत्यु+ : + + इंद्रीभिः+ A₄, मृत्यु इंद्रीभिः A₃ 25d रिपून्] A₃A₇, रिपून्ः A₄ (unmetrical) 26a नियतिर्मद्गु°] पतद्भिर्मम A 26b °दुर्जयाभिः] A₄, °दुर्जयाभिः A₃, °दुर्जयाभि A₇ • परैर्युधि] समततः A 26c अशनिः] A₃A₄, असनिः A₇ • कुङ्कुटास्या°] A₄, कुङ्कुटस्या° A₃A₇ 26d °ह्नीभिरभिपालिता] °ह्नी { °ह्नी° A₄ } भिरपि पालिता { °ताः A₄A₇ } A

23(a⁵) S₁ 24(a¹)(a²-a³) S₁

22ab °भिर्जयन्ती च महाबला] S₁^{pc}Bh, च महाबलपराक्रमा { °मी S₁^{pc} } S₁, °भिर्जयन्ती च महाब-लाः S₂^{ac}, °भि जयन्ती च महामहाबलाः S₃ (unmetrical) 22c देवीभिः] S₁S₂Bh, देवीभि S₃ • शिखि°] S₂S₃Bh, शिख° S₁ 22d °रमेया°] S₁RBh, °रामया° S₂S₃ • °भिर्वृता°] S₂RBh, °भि वृता° S₁S₃ 23a °मानाश्च°] S₁S₂Bh, °मानाश्च S₃ 23ab °भिर्हंसास्या°] S₂RBh, °भि हंसास्या° S₁, °भिः हंसास्या° S₃ 23b °भिः प्रभा] S₁Bh, °भिस्समा° S₂, °भि समा° S₃ • वृता] S₂S₃RBh, वृताः S₁ 23c चक्राह्व°] S₂Bh, चक्राह्व° S₁, वक्राह्व° S₃ 23d °भिर्महा°] S₂RAbH, °भि महा° S₁S₃ (tops lost in S₁) • °बला] S₂^{pc}RA₃A₄Bh, °बलाः S₁S₂^{ac}S₃ 24b °रशिवा विद्विषां] S₂^{pc}S₃Bh, °रपि विद्विषा S₁, °रषिवा विद्विषां S₂^{ac} 24c सरमा] S₁S₂^{pc}S₃RA₇Bh, स(मशा) S₂^{ac} 25b °रक्षिता] S₂S₃RA₃Bh, °रक्षिताः S₁ 25c कङ्कास्या°] S₂S₃RBh, कंकस्या° S₁ • °भिर्वृता] S₁A₃Bh, °भिर्वृता S₂^{pc}, °भि(मृ)ता S₂^{ac}, °भिमृता S₃ 25cd मृत्युहन्त्रीभिः] S₁S₂^{pc}RA₇Bh, मृत्यु हन्त्रीभिस् S₂^{ac}, मृत्यु हन्त्रीभि S₃ 25d रिपून्] S₂S₃RA₃A₇Bh, ऋपून् S₁ 26a नियतिर्मद्गु°] em. Bh (silently), नियतिर्मद्गुरु° S₁ (unmetrical), नियती मद्गु° S₂S₃ 26ab °भिर्दुर्जयाभिः] A₄Bh, °भिर्दुर्जयाभि S₁, °भिः दुर्जयाति° S₂, °भि दुर्जयाति° S₃ 26b परैर्] S₁ S₂Bh, परे S₃ 26c अशनिः कुङ्कु°] S₂A₃A₄Bh, शकुनिकुङ्कु° S₁ (unmetrical), अशनि कुङ्कु° S₃ (unmetrical) 26cd °भिर्वह्नी°] S₂RA₃A₇Bh, °भि बह्ना° S₁, °भि बह्नी° S₃ 26d °पालिता] S₂S₃RA₃, °नादिता S₁Bh

रेवती वृषदंशा च पूतना कटपूतना ।
 आलम्बा किंनरी षष्ठी शकुनिर्मुखमण्डिका ॥ २७ ॥
 अलक्ष्मीरधृतिर्लक्ष्मी पोतकी वानरी स्पृहा ।
 एताश्चान्याश्च कौशिक्याः संबभूवुर्महाबलाः ॥ २८ ॥
 नानावेषधराभिश्च बह्वीभिः परितो वृताः ।
 विभ्रतीभिर्विचित्राणि कवचान्यायुधानि च ॥ २९ ॥
 ससर्ज कौशिकी तूर्णं हैमान्सांग्रामिकान्नथान् ।
 युक्तानश्चैर्मनोवेगैः सायुधानुच्छ्रितध्वजान् ॥ ३० ॥
 वाजिनः सोपकरणान्मत्तोन्मत्तान्मतङ्गजान् ।
 आयुधानि तनुत्राणि तूर्याणि विविधानि च ॥ ३१ ॥

27c आलम्बा] प्रलम्बा R 28a °रधृति°] विभ्रति° R • °लक्ष्मी] R^{PC}, °लक्ष्मी: R^{AC} 28c
 कौशिक्या:] कौशिक्या R 29a °वेष°] °वेश° R 29b बह्वीभि:] चक्राभि: R • वृता:] वृता
 R 29c °चित्राणि] °चित्राभि: R 30a तूर्ण] चासौ R 31b °न्मत्तोन्म°] °न्मदोन्म° R

27c आलम्बा] A₃A₇, आनंबा A₄ • किंनरी] A₇, किंवरी A₃A₄ 27d शकुनिर्] A₃A₄, शकु-
 लिर् A₇ 28a °रधृति°] A₇, च धृति° A₃A₄ • °लक्ष्मी] A₃A₄, °लक्ष्मी: A₇ 28b पोतकी]
 पात{पता° A₄}की A 28c एताश्चान्याश्च कौशिक्या:] A₇, एषा चान्याश{°स A₃} कौशिक्या A₃A₄
 29a °वेष°] A₃, °वेश° A₄, °वेशम° A₇ 29b बह्वीभि:] A₃, बन्धीभि A₇, बल्कीभि: A₄ 30a
 तूर्ण] चास्या A₃, वास्या A₇, स्यावा A₄ 30b हैमान्सांग्रामिकान्नथान्] हैमा सां{}सी° A₇, सि°
 A₄}ग्रामिकां त{°कान्त° A₇}था A 30c युक्ता°] A₇, मुक्ता° A₃A₄ • °नश्चैर्म°] A₄A₇, °नश्चैर्म°
 A₃ • °वेगै:] A₃A₇, °वेगै A₄ 30d °नुच्छ्रित°] A₃, °नुग्रत° A₇, °नुग्रित° A₄ 31b
 °न्मत्तोन्मत्तान्] °न्मदोन्मत्त°{°त: A₇} A

27(b¹-b²) S₁ 30(b⁸) S₁ 31(c⁴-c⁶) S₁

27a °दंशा च] S₂^{PC}RABh, °दंशाभि S₁, °दशा च S₂^{AC}S₃ (unmetrical) 27b पूतना] RABh,
 ८८ना S₁, पूतनो S₂S₃ 27c आलम्बा] S₂S₃A₃A₇Bh, अलक्ष्मी S₁ 27d शकुनिर्] S₂RA₃A₄Bh,
 शकुनी S₁, शकुनि° S₃ (unmetrical) • °मण्डिका] S₁RABh, °मण्डिता S₂S₃ 28a °रधृति°]
 S₂A₇Bh, °रधृति° S₁S₃ • °लक्ष्मी] S₁R^{PC}A₃A₄, लक्ष्मी S₂, लक्ष्मी S₃ (unmetrical), °लक्ष्मी:
 Bh (em.?) 28b वानरी] S₁S₂RABh, वारनी S₃ • स्पृहा] S₂S₃RABh, स्मृता: S₁ 28c
 कौशिक्या:] S₁^{PC}A₇Bh, कौशिक्या S₁S₂^{AC}S₃ 28d °महाबला:] S₂S₁RABh, °म्महाबला S₁ 29a
 °वेष°] S₂A₃Bh, °वेश° S₁S₃ 29b वृता:] A, वृता S₁S₂S₃Bh 29c विभ्रतीभिर्] S₁S₂RA,
 विभ्रतीभि S₃, विभ्रतीभिर् Bh (typo) • °चित्राणि] S₂S₃ABh, °चित्तानि S₁ 30a तूर्ण] S₁Bh,
 सिंहां S₂, सिंहा S₃ 30b °मान्सांग्रामिका°] S₁^{PC}S₂RBh, °मां सांग्रामिकी° S₁^{AC}, °मान्साङ्गामिका°
 S₃ • °न्नथान्] S₃RBh, °न्न ८८ S₁, °न्नथाम् S₂ 30c °नश्चैर्म°] RA₄A₇Bh(em.?), °श्चैम्म° S₁
 (unmetrical), °नश्चै म° S₁^{PC}, °नश्चै म° S₂^{AC}, °नश्चैन्म° S₃ • °वेगै:] S₂S₃RA₃A₇Bh, °वेगै S₁
 30d °नुच्छ्रित°] S₂S₃RA₃Bh, °नुच्छ्रित° S₁ • °ध्वजान्] S₁RABh, °ध्वजाम् S₂S₃ 31a वा-
 जिन:] S₂S₃RABh, वाजिन S₁ (unmetrical) 31b °न्मत्तोन्मत्तान्] S₂S₃, °न्मत्तोन्मत्ताम् S₁, °न्
 मदोन्मत्तान् Bh • °तङ्गजान्] S₁S₃RABh, °तङ्गजाम् S₂ 31d तूर्याणि] S₂S₃RABh, तूर्यानि S₁

उवाच च महायोगा ता देवीः पुरतः स्थिताः ।
 देव्यः सुम्भो निसुम्भश्च भ्रातरौ देवकण्टकौ ॥ ३२ ॥
 नेतुं मां किल संग्रामे विजित्य रणमूर्धनि ।
 आगतौ तौ बलोन्मत्तौ सहितौ दैत्यदानवैः ॥ ३३ ॥
 तावहं विनिहंस्यामि शेषान्हत सुरद्विषः ।
 अजराश्चामराश्चैव भविष्यथ महाबलाः ॥ ३४ ॥
 इति ताभ्यो वरं दत्त्वा समादिश्य च तास्तदा ।
 देवीर्देवी महायोगा युद्धाय कृतनिश्चया ॥ ३५ ॥
 अथ सा स्वरथं महारथा मनसाचिन्तयदच्युता तदा ।
 तमुपस्थितमाशु चिन्तितं प्रददौ यं गिरिराजनन्दना ॥ ३६ ॥
 ज्वलदग्निसमानवर्चसं परितो रत्नमयूखमालिनम् ।
 पुरतः समवेक्ष्य कौशिकी सुकृतं हेममयं नभश्चरम् ॥ ३७ ॥

32a च] सा R 32b ता देवीः] तां देवी R • स्थिताः] स्थिता R 32c सुम्भो निसुम्भ°] शु-
 म्भो निसुम्भ° R 32d °कण्टकौ] °कर्तृको R 33a नेतुं मां] मा नेतु R 33c आगतौ] आगतौ
 R 34b शेषान्हत] शेषा लघु R 35c देवीर्] देवी R 36d °नन्दना] °नन्दिनी R 37b
 °मयूख°] °मभूष° R^{pc}, °मभूष° R^{ac} 37c समवेक्ष्य] समभीक्ष्य R

32b⁶-d¹] om. A₃ (unmetrical), A₂ (f. 159^f) is used for A₃ 32b ता देवीः] ता देवी A₃A₄, °तां
 देवी A₇ • स्थिताः] A₂A₇, स्थिता A₄ 32c देव्यः सुम्भो निसुम्भश्च] देवी शुभनिसुम्भौ च A 33a
 नेतुं] नेतुन् A₇, नेतु A₃A₄ 33d °दानवैः] °दानवौ A 34a तावहं] तानहं A • °हंस्यामि]
 A₃, °हस्यामि A₄, °हंष्यामि A₇ 34b °न्हत] °नुत A 34c °मराश्चैव] A₃A₇, °म+र+श्चैव
 A₄ 34d महाबलाः] महारथाः A 35a वरं दत्त्वा] ब्रवीदम्बा A 35b च तास्तदा] वृत्स्तदा
 A 35c देवीर्देवी महा°] देवी देवीर्माहा° { °महा° A₄ } A 36a सा स्वरथं] सुरथं A (unmetrical)
 36c °माशु] A₇, °मासु A₄, °मा° A₃ (unmetrical) 36d °नन्दना] °नन्दिना A₄A₇, °नंदिनी A₃
 37b रत्न°] om. A (unmetrical) 37c समवेक्ष्य] समभिलक्ष्य A (unmetrical) 37d नभश्चरम्]
 नभस्मयं { °षं A₇ } A

33(d⁷) S₁ 36(a¹-a²)(a³-a⁴) S₂

32b ता देवीः] S₂^{pc} Bh, तान्देवीं S₁, ता देवी S₂^{ac} S₃ • स्थिताः] S₂^{pc} A₂A₇Bh, स्थितां S₁, स्थिता
 S₂^{ac} S₃ 32c देव्यः] S₂S₃RBh, देव्य S₁ • सुम्भो निसुम्भ°] S₁S₂S₃, शुभो निसुम्भ° Bh 33a
 नेतुं] S₂(R)Bh, नेतु S₁S₃ • मां] S₁ABh, मे S₂, मा S₃ 33d सहितौ दैत्यदानवैः] S₂S₃RBh,
 शशिसूर्य इवा °भौ S₁ 34a ताव°] S₁RBh, तान° S₂S₃ • °हं विनिहंस्यामि] S₂S₃RA₃Bh,
 °तस्यामि ते तेन S₁ 34b शेषान्] S₂S₃ABh, तेषां S₁ 34c °श्चामरा°] S₂S₃RA₃A₇Bh, °श्च
 मरा° S₁ 35b च तास्तदा] S₂S₃RBh, ततः पुनः S₁ 35c देवीर्] S₂Bh, देव्यो S₁, देवी S₃
 • °योगा] S₂S₃RA, °योशा S₁, °भागा Bh (conj.?) 35d °निश्चया] S₁S₂^{pc}RABh, °निश्चयाः
 S₂^{ac}S₃ 36a स्वरथं] RBh(em.), स्वरथं S₁, °रथ S₂ (first akṣara has subscript व्, tops lost,
 unmetrical), स्वरथ S₃ (unmetrical) • महारथा] S₁RA, महारथ S₂ (tops lost), महारथं S₃
 Bh(em.?) 36b तदा] S₂S₃^{pc}RABh (॥ तदा in S₃), तादा S₁ (unmetrical), । (य)दा S₂^{ac} 36c
 °स्थितमाशु] S₁S₂^{pc}RA₇Bh, °स्थितामा(स्र) S₂^{ac} (unmetrical), °स्थितमा(स्र) S₃ 36d प्रददौ] S₁^{pc}S₂
 S₃RABh, प्रदादौ S₁^{ac} (unmetrical) 37a °वर्चसं] S₁S₂RABh, °वर्चस S₃ 37d °यं नभश्चरम्]
 S₁S₂^{pc}RBh, °यन्नभश्चरन् S₂^{ac}, °यन्नभश्चरन् S₃

विविधायुधवर्मसंयुतं प्रचलत्पिङ्गसटाकलापिभिः ।
 समरे जयिभिर्द्विषद्वलं युक्तं केसरिभिर्महाबलैः ॥ ३८ ॥
 नृत्यन्मयूरेण विकीर्णभासा समुच्छ्रितेनातितरां दृढेन ।
 हैमेन रत्नद्युतिभास्वरेण ध्वजप्रवेकेन विराजमानम् ॥ ३९ ॥
 जग्राह विजया छत्रं सिंही सूता तदाभवत् ।
 जयन्ती च जया चास्या दधतुश्चामराण्यथ ॥ ४० ॥
 ततः सा बद्धकवचा विविधायुधधारिणी ।
 आरुरोह रथं दिव्यं कृताशीर्जयमङ्गला ॥ ४१ ॥
 संपूर्णचन्द्रद्युतिनाथ मूर्ध्नि समुच्छ्रितेनातपवारणेन ।
 संवीज्यमाना च विचित्रदण्डैः सुचामरैरिन्दुमरीचिगौरैः ॥ ४२ ॥

38b °चलत्पिङ्गसटा°] °चलापङ्गजटा° R 38d युक्तं केसरि°] युक्तां केशरि° R 39a °न्मयूरेण] °न्मदूरेण R • °भासा] °भाषा R 40c च जया] विजया R 40d °श्चामरा°] °श्चामरो° R 42c संवीज्य°] समीक्ष्य° R 42d सु°] स° R

38a °वर्म°] A₃A₇, °चर्म° A₃ 38b प्रचलत्पिङ्गसटाकलापिभिः] चलत्पिङ्गलवाजिभिः A (unmetrical) 38c समरे] समर° A (unmetrical) • °द्विषद्वलं] °द्विद्वमां A₇ (unmetrical), °विजयत्वमं A₃A₄ (unmetrical) 38d युक्तं] A₇, मुक्तं A₃A₄ • केसरि°] केशरि° A 39a °न्मयूरेण] °वन्मयूर° A (unmetrical) • °भासा] °भाषा A₇, °तासा A₃, °तासां A₄ 39b °नातितरां] °नाभि{°मि° A₄}तरां{°वां A₃A₄} A 39c रत्नद्युतिभास्वरेण] रत्नादिचित्रास्व{°चितां व° A₃A₄}रेण A (A₇ unmetrical) 39d °प्रवेकेन] A₃A₄, °पुवेकेण A₇ (unmetrical) 40b सिंही] सैही A₃A₄, सैही A₇ • सूता] सुता A (unmetrical) 40c चास्या] A₄A₇, चस्या A₃ 40d °तुश्चामराण्यथ] °तश्चामराव{°र° A₄}थ A 41b °धारिणी] °धारिणः A₃A₄, °वारिणं A₇ 41c दिव्यं] A₃A₇, दीव्यं A₄ 41d °ताशीर्ज°] A₃, °तासीज्ज° A₇, °तासिर्ज° A₄ 42a मूर्ध्नि] A₃A₄, मूर्द्धनि A₇ 42b समुच्छ्रितेनातप°] समुच्छ्रि{°च्छ्र° A₇}तेनाशुप° A • °वारणेन] A₇, °रावणेन A₃, °रावरेण A₄ 42c संवीज्यमाना] संवीह्य{°क्ष° A₃A₄}माणा A 42d °रिन्दु°] A₃, °रिन्दु° A₄A₇

39(d⁵) S₁ 41(a²) S₁ 42(a¹¹, b³-b⁷, c¹¹, d², d⁶) S₁

38a °वर्म°] S₁S₂RA₃A₇Bh, °धर्म° S₃ 38b °चलत्पिङ्ग°] S₁S₂^{PC}Bh, °चलन्विङ्ग° S₂^{AC}S₃ 38c जयिभिर्द्विषद्वलं] S₂S₃RBh, जयति । द्विषं बलं S₁ 38d युक्तं] S₂S₃A₇Bh, युक्तं S₁ (unmetrical) • केसरिभिर्] S₁S₂Bh, केसरिभि S₃ (unmetrical) 39a नृत्यन्म°] S₂S₃RBh, नृत्यम° S₁ (unmetrical) 39b समुच्छ्रि°] S₂S₃RABh, समुच्छ्रि° S₁ • °तेनातितरां] S₂RBh, °तेनाति-तरा S₁, °ते । तानितरा S₃ 39c हैमेन] S₂S₃RABh, हैमेन S₁ 39d °प्रवेकेन] S₁S₂S₃RA₃A₄, °प्रवेकेण Bh (em.?) • °राजमानम्] S₁^{PC}S₂RABh, °राज(ना)मानं S₁, °राजमान S₃ 40b सिंही] S₁S₂RBh, सिंही S₃ 40c चास्या] S₂S₃RA₄A₇Bh, चास्य S₁ 41a ततः सा] S₂S₃RABh, त(त) स S₁ (unmetrical) 41c °थं दिव्यं] S₁S₂RA₃A₇Bh, °थन्दिव्य S₃ 41d कृताशीर्ज°] RA₃Bh, कृतार्था ज° S₁, कृतासीर्ज° S₂^{PC}, कृतासीज° S₂^{AC}, कृतशीज° S₃ 42a संपूर्ण°] S₁S₂RABh, संपूर्ण° S₃ • मूर्ध्नि] S₂RA₃A₄Bh, मूर्(द्धि) S₁ (subscript न् possibly lost), मूर्द्धनि S₃ 42b समुच्छ्रि-ते°] RA₃A₄Bh, समु(च्छ्रिते°) S₁ (subscript र् possibly lost), समुच्छ्रिते° S₂S₃ • °वारणेन] S₁RA₇Bh, °धारणेन S₂S₃ 42c संवीज्य°] S₁S₂, सम्बीज° S₃, संबीज्य° Bh (typo)

ततस्तास्तूर्यमाहत्य नेदुर्नादान्पृथग्विधान् ।
 देव्या देव्यः सुसंयत्ता बभूवुश्च पुरःसराः ॥ ४३ ॥
 तेन नादेन दैत्यानां हृदयानि चकम्परे ।
 विससर्ज शकृन्मूत्रं हस्त्यश्च चासुरे बले ॥ ४४ ॥
 चकम्प इव भूर्लोकश्चुक्षुभुः सागरा इव ।
 विचेलुरिव शैलेन्द्राः पुस्फोटेव नभस्तलम् ॥ ४५ ॥
 तदा तद्देवतानीकं पताकाध्वजशोभितम् ।
 विरेजे विनदत्तूर्यं शितनिस्त्रिंशसंकुलम् ॥ ४६ ॥
 बलाकापङ्क्तिशबलं सेन्द्रचापं महास्वनम् ।
 नभस्ये मासि सतडिद्वन्दं जलमुचामिव ॥ ४७ ॥
 ततो जगाम संयत्तं दैत्येन्द्राभिमुखं तदा ।
 जवेन देवतानीकं संक्षिप्येव दिशो दिशः ॥ ४८ ॥

43c °संयत्ता] °संयत्ता R 44c शकृन्मू०] सकृन्मू० R 45a चकम्प इव भूर्लोकं] चकम्पे च तदा लोकं R 45c शैलेन्द्राः] शैलेन्द्रा R 45d पुस्फोटेव] प्रस्फु(टे)व R 46a तद्] च R 46c °नदत्तूर्यं] °नदस्तूर्यं R 47b °चाप] °चाप R 48a संयत्तं] संपश्यन् R 48d दिशः] दश R

43b पृथग्विधान्] पृथग्वि(°द्वि० A₇)धं A 43c देव्यः] A₃A₄, दिव्य A₇ • °संयत्ता] A₃A₇, °संयत्ता A₄ 44c शकृन्मू०] A₃, सकृन्मू० A₄A₇ 44d °श्च चासुरे] °श्च{°स्वं A₄}चाम्बरे A • बले] A₇, बने A₃A₄ 45ab भूर्लोकश्चुक्षुभुः] लोकश्च चुक्षुभुः{चुक्षुः A₇, बुभुःक्षु A₃} A 45c विचेलु] विने(°णे A₇)मु० A • शैलेन्द्राः] A₇, शेनेत्राः A₃A₄ 45d पुस्फोटेव] प्रस्फोट च{व A₃} A • °स्तलम्] °स्थलं A 46c विरेजे] विराज A₃A₄, विरराज A₇ (unmetrical) • विनदत्तू०] नि(नी० A₄)नदन तू० A 46d शितनिस्त्रिंशं] सितानिस्त्रिं(°स्थिं० A₇)शं A 47a °शबलं] °सवलं A₃A₄, °सवनं A₇ 47cd] नभस्येव तडिद्व(°त्तं A₇)न्तं जलैश्चन्द्रमिवामृतं A± 48a संयत्तं] संपन्नं A 48d दिशः] दश A

48(c⁴-c⁸)(d¹-d⁶) S₃

43a °स्तास्तू०] RABh, °स्ता तू० S₁S₂S₃ • °माहत्य] S₂S₃RABh, °महता S₁ 43c देव्यः] S₂S₃RA₃A₄Bh, देव्य S₁ • °संयत्ता] S₁A₃A₇, °संयुक्ता S₂S₃Bh 43d पुरःसराः] RABh, पुरःसराः S₁, पुरस्सरा S₂, पुरसरा S₃ (unmetrical) 44a दैत्यानां] S₁S₂RABh, दैत्याना S₃ 44c शकृन्मूत्रं] S₁^{pc}A₃Bh, शकृत्पुत्रं S₁^{pc}, सकृन्मूत्रं S₂, शकृन्मूत्र S₃ 44d हस्त्यश्च चा०] S₂S₃RA₃A₇Bh, हस्त्यश्चस्या० S₁ 45ab भूर्लोकश्चु०] S₂^{pc}Bh, भूर्लोकश्च० S₁, भूर्लोक+;+ चु० S₂, भूलोक चु० S₃ 45b सागरा] S₁RABh, सागरा S₂S₃ 45c शैलेन्द्राः] S₂^{pc}A₇Bh, शैलेन्द्रः S₁, शैलेन्द्रा S₂^{pc}, शैलेन्द्र S₃ 45d पुस्फोटेव] em., प्रस्फोटेव S₁, पूरितेव S₂^{pc}S₃, पूरितेव S₂^{pc}, पूरितं व Bh (conj., typo?) 46a तद्] S₁S₂ABh, त S₃ 46b पताका०] S₂S₃RABh, पताका० S₁ 46c °नदत्तूर्यं] em. Bh (silently), °नदत्तूर्यः S₁ (unmetrical), °नदं तूर्यं S₂, °नदत्तूर्यं S₃ (unmetrical) 46d शित०] S₁S₃R, सित० S₂Bh • °निस्त्रिंशं] S₁S₂RA₃A₄Bh, °निस्त्रिंशं S₃ 47a °पङ्क्तिं] S₂S₃RA Bh, °पन्ति० S₁ • °शबलं] S₁S₃RBh, °सवलं S₂ 47b सेन्द्रचापं] S₂^{pc}S₃ABh, सेन्द्रचाप० S₁, सेन्द्रचाप० S₂^{pc} 47d °तडिद्वन्दं] RBh(em.?), °तडिवृन्द S₁, °तडिवृन्द S₂S₃ 48a संयत्तं] S₁, संयच्छं S₂S₃, संयच्छद् Bh (em.?) 48d दिशो दिशः] S₂S₃, ददर्शं ह S₁, दिशो दश Bh

अथ ददृशुरनीकमागतं सुररिपवो विविधोच्छ्रितध्वजम् ।
प्रतिभयजननं महास्वनं प्रलय इवाम्बुदवृन्दमुन्नतम् ॥ ४९ ॥

इति स्कन्दपुराणे चतुःषष्टो ऽध्यायः ॥ ६४ ॥

49c प्रति०] अति० R 49d ०मुन्नतम्] ०मुन्नतमिति R (इति part of Col., repeated) Col. इति श्रीस्कन्दपुराणे रेवाखण्डे कौशिकीसत्राह्निकं नाम R

49b विविधोच्छ्रित०] विबु{वु० A₃ (unmetrical)}धोच्छ्रि{०त्रि० A₄}तं A 49c महास्वनं] A₃A₄, महासुरं A₇ 49d ०मुन्नतम्] ०मुञ्चेः A (unmetrical) Col. इति{इति श्री० A₃A₄} स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे कौशिकसत्रह्निका{०निका नामा ऽध्यायः A₃} A± (A₃ adds ६४)

49(a²-a⁴) S₃

49a ०शुरनीक०] S₃RABh, ०षुरणीक० S₁, ०शुनरीक० S₂ 49b ०रिपवो] S₃RABh, ०ऋपवो S₁, ०रिपवो S₂ • ०धोच्छ्रित०] S₂^{bc}RA₃A₇Bh, ०धोच्छ्रित० S₁, ०धोच्छ्रित० S₂^{ac}S₃ 49c महास्वनं] S₁RA₃A₄Bh, महास्वनं S₂, महास्वन S₃ 49d ०मुन्नतम्] Bh, ०मुन्नतमिति S₁S₂S₃ (इति part of Col.) Col. □ ॥ स्कन्दपुराणे सुभनिसुम्भसैन्द्रवर्णनः ॥ ⊙ S₁, स्कन्दपुराणे चतुःषष्ट्यो ध्यायः ॥ ⊙ S₂, ⊙ ॥ स्कन्दपुराणे नामाध्यायः ६४ (in letter numerals) ॥ ⊙ S₃, इति स्कन्दपुराणे शुम्भनिसुम्भयुद्धे सैन्यवर्णनं नाम चतुःषष्टितमोऽध्यायः Bh

पञ्चषष्टो ऽध्यायः ।

सनत्कुमार उवाच ।

अथ ता देवताः क्रुद्धा दैत्यानग्रेसरांस्तदा ।

निजघ्नुर्विविधैः शस्त्रैस्ते च ता विभिदुर्युधि ॥ १ ॥

दैत्या नानायुधोपेता देवीर्जघ्नुस्तदाभयाः ।

अबला बलिनो धीराः समरे ऽमरविद्विषः ॥ २ ॥

तुरंगिणस्तुरंगस्थाः पदातीञ्च पदातयः ।

रथिनो रथसंस्थाश्च गजस्था गजसादिनः ॥ ३ ॥

1b °नग्रेसरांस्त°] °नग्रे+व+रांस्त° R **1c** निजघ्नु°] निजघ्नु° R **1d** ता विभिदु°] भा विविभिदु° R (unmetrical) **2ab** °युधोपेता देवीर्जघ्नुस्तदाभया] °युधापेता विनिजघ्नुस्तदाभयात् R **2c** धीराः] वीराः R **3a** °रंगस्थाः] °रङ्गस्तान् R **3b** पदातीञ्च] पदाताञ्च R **3c** °संस्थाञ्च] °संस्थाञ्च R **3d** गजस्था] गजस्थान् R

1 सनत्कुमार उवाच] om. A **1a** देवताः] A₃, देवता A₄A₇ **1b** °नग्रेसरांस्त°] A₇, °मग्रे सु-रांस्त° A₃A₄ **1d** च ता विभिदुर्] जिता दितिजा A **2a** दैत्या नाना°] नानानाना° A₄, नानाबाणा° A₃A₇ **2b** देवीर्जघ्नुस्तदा°] निजघ्नुस्तत्{°स्त° A₇}दा° A **2c** अबला] जवला A₄A₇, जवना A₃ • धीराः] घोराः A **2d** ऽमरवि°] समर° A **3a** तुरंगिणस्] तुरंगिणं A₃A₄, तुराङ्गणं A₇ **3b** पदातीञ्च] पदाताञ्च A **3c** °संस्थाञ्च] A₄, °संस्थाञ्च A₃A₇

Manuscripts available for this chapter: S₁ photos 2.11b (f. 104^v), 2.15a (f. 105^f), 2.14b (f. 105^v), 2.14a (f. 106^f), 2.13b (f. 106^v), 2.13a (f. 107^f) and 2.12b (f. 107^v); S₂ exposures 88a (f. 95^v), 88b (f. 96^f), 89a (f. 96^v), 89b (f. 97^f), 90a (f. 97^v), 90b (f. 98^f) and 91a (f. 98^v); S₃ f. 103^v–106^f; R f. 122^f–125^f; A₃ f. 71^f–72^v; A₄ f. 102^f–104^f; A₇ f. 100^v–102^v.
3(c³–c⁵) S₁

1 सनत्कुमार उवाच] S₁RBh, om. S₂S₃ **1a** देवताः] RA₃Bh, देवता S₁S₂S₃ **1b** °नग्रेसरांस्त°] S₁A₇Bh, °नग्रेण{°श्च° S₂}रान्त° S₃, °नागेश्चरान्त° S₃ **1c** निजघ्नु°] S^{pc}S₃ABh, निजघ्नु S^{1ac}, निजघ्नु° S₂ • °विविधैः] S₂RABh, विविधैः S^{1ac}, विविधैः S^{pc}S₃ **1d** ता विभिदु°] em., ता मिमृदु° S₁, ताम्बिभिदु° S₂S₃, ता विभिदु° Bh (em., typo?) **2a** दैत्या नाना°] S₂S₃RBh, नानानागा° S₁ **2ab** °ता देवीर्ज°] em. Bh (silently), °तान्दैत्याञ्च S₁, °ता देवीं ज°{जे° S^{2ac}} S₂, °ता देवीं ज° S₃ **2b** °दाभयाः] A, °दाभया S₁, °दा रणे S₂S₃Bh **2c** धीराः] S₁S₂S₃, वीराः Bh (conj.?) **2d** समरे] S₂S₃RABh, समरा° S₁ **3a** तुरंगिणस्तु°] S₂RBh, तुरंगेन तु° S₁, तुरंगिणः स्तु° S₃ (unmetrical) • °रंगस्थाः] ABh, °रंगस्था S₁, °रङ्गस्था S₂, °रंगस्थाः S₃ **3b** पदातीञ्च] em., पदातीञ्च S₁, पादातीञ्च S₂, पादाती च S₃, पदातीञ्च Bh (em.?) • पदातयः] S^{pc}S₂RABh, पदातयः S^{1ac}, पदातयः S₃ **3d** गजस्था] ABh, गजाञ्च S₁, गजस्थाञ्च S₂S₃

रथान्नागास्तुरंगाश्च रथी नागांस्तुरंगमान् ।
 पदातीः सादिनः शूराः सादिनीश्च पदातयः ॥ ४ ॥
 देव्यो ऽपि युधि संक्रुद्धाः पत्तिसादिरथद्विपान् ।
 निजघ्नुर्दानवेन्द्राणां प्रासशक्तिपरश्वधैः ॥ ५ ॥
 पादैश्च पिपिषुः शूरान्निपात्य युधि दानवान् ।
 विभिदुर्मुष्टिभिः काश्चिच्छिरांसि सुरविद्विषाम् ॥ ६ ॥
 विदार्योरःस्थलं काश्चित्समरे दर्पशालिनाम् ।
 पपुश्च रुधिरं देव्यः प्राणैः सह सुरद्विषाम् ॥ ७ ॥
 छिन्नाश्च खण्डशः काश्चिद्धेतीनुत्सृज्य वेगिताः ।
 निजघ्नुर्देवताः क्रुद्धा मुष्टिभिर्वज्रसंहतैः ॥ ८ ॥

4ab] रथान्ना{०थना० R^{ac}}गान्मदांश्च{०दांश्चैव and ०दात्मंश्च R^{Pc}} रथनागतुरङ्गमाः R (R^{ac} unmetrical)
4c पदातीः] पदातीन् R **4d** सादिनीश्च] सादिनश्च R **6a** पादैश्च] पादैश्चा० R **6c** काश्चि०]
 काश्चि० R **7ab**] विदार्योरःस्थलं काश्चित् सर्वास्तु विकृताननाः R **8a** छिन्नाश्च] च्छित्त्वा च R **8ab**
 काश्चिद्धेतीनुत्सृज्य] काश्चिच्छक्रेनुत्थाय R **8c** ०देवताः] R^{Pc}, ०देवता R^{ac} **8d** ०सहतैः] ०सन्निभैः
 R

4ab] रथान्नागास्तु{०गस्तु० A₇}रंगांश्च{०गाश्च A₃} रथनागतु{०गास्तु० A₄, ०गस्तु० A₇}रंगमाः A **4c**
 पदातीः] पदातीन् A **4d** सादिनीश्च] सादिनश्च A **5-6**] om. A₇ **5a** युधि संक्रुद्धाः] युयुधुः
 क्रुद्धाः{०द्धा A₄} A₃A₄ **5c** ०दानवेन्द्रा०] ०दानवेन्द्रा० A₃A₄ **5d** प्रास०] A₄, प्राश० A₃ •
 ०परश्वधैः] ०परश्वधैः A₃A₄ **6a** शूरान्] शूरा A₃A₄ **6c** विभिदुर्] विभेद A₃A₄ • काश्चि०]
 A₃, काश्चि० A₄ **7ab**] विदार्योरुस्थलं का{का० A₇}श्चित्सर्वास्तान्{०वांस्ता A₄} विकृतानना A **7cd**
 देव्यः प्राणैः सह] प्राणैः सहैव तु A **8a** छिन्नाश्च] A₃, छिन्नाश्च A₄, च्छित्त्वांश्च A₇, **8ab** काश्चिद्धे-
 तीनुत्सृज्य वेगिताः] काश्चिच्छक्रेप्रवरवेगिताः A± **8c** ०देवताः] A₃A₄, ०देवता A₇

5(c³) S₁ 8(d⁸) S₁

4a रथान्] S₂S₃R^{Pc}A, रथा S₁Bh • ०गास्तुरंगाश्च] S₂^{Pc}S₃Bh, ०गातुरङ्गाश्च S₁, ०गान्स्तुरङ्गाश्च
 S₂^{ac} **4b** रथी] S₁S₂S₃, रथान् Bh • नागांस्तुरंगमान्] S₂^{Pc}Bh, नागस्तुरङ्गमात् S₁, नागतुरङ्गमान्
 S₂^{ac}S₃ **4c** पदातीः] em. Bh (silently), पदाती S₁, पादातीः S₂S₃ • शूराः] RABh, शूरा
 S₁S₂S₃ **4d** सादिनीश्च] S₂^{Pc}Bh, सादिनश्च S₁S₂^{ac}S₃ **5a** संक्रुद्धाः] S₂^{Pc}RBh, संक्रुद्धा S₁, संक्रुद्धा
 S₂^{ac}S₃ **5b** ०रथद्वि०] S₁^{Pc}RABh, ०रथ(न्वि०) S₁^{ac}, ०रथान्दि० S₂, ०रथां द्वि० S₃ **5c** निजघ्नु-
 दा०] S₁RABh, निजघ्नु दा० S₂^{ac}, निजघ्नुदा० S₂^{Pc}, निजघ्नु दा० S₃ **5d** प्रास०] S₁S₂RA₄Bh, प्राश०
 S₂ • ०परश्वधैः] S₁RBh, ०पराश्वधैः S₁, ०परश्वधेः S₂ (tops lost) **6a** पादैश्च] S₁S₂A₃A₄Bh,
 पादैश्च S₂ (tops lost) • पिपिषुः] S₂S₃RA₃A₄Bh, पिपिषुः S₁ **6b** युधि] S₁S₂S₃RA, भुवि
 Bh (conj.?) **6c** विभिदुर्] S₁S₂R, विभिदुर् S₃ (unmetrical), विभिदुर् Bh (typo?) • काश्चि०]
 S₂S₃A₄Bh, काश्चि० S₁ **7a** ०लं काश्चित्] S₂^{Pc}A₃A₄Bh, ०लंकाश्चित् S₁, ०लं काश्चि S₂^{ac}S₃ **7b**
 ०शालिनाम्] S₂S₃Bh, ०शालिनां S₁ **7cd**] om. S₁ **7c** रुधिरं] S₂^{Pc}RABh, रुधिरान् S₂^{ac}, रु-
 द्विरं S₃ **7d** प्राणैः] S₂RBh, प्राणैः S₃ **8a** छिन्नाश्च] A₃Bh, च्छिन्नाश्च S₁, च्छिन्नाश्च S₂S₃ **8ab**
 काश्चिद्धेतीनुत्सृज्य] conj., काचित्त्वीनुत्थाय स० S₁, केचिच्छेत्रीनुच्छाय S₂S₃, केचिद् हेतीनुत्थाय Bh
 (conj.?) **8b** वेगिताः] S₂^{Pc}RBh, वेगिता S₁S₂^{ac}S₃ **8c** निजघ्नु०] S₁RA, निजघ्नु० S₂Bh, नि-
 जघ्नु० S₃ • ०देवताः] S₂^{Pc}R^{Pc}A₃A₄Bh, देवता S₁S₃, ०देवता S₂^{ac} **8d** ०भिवज्र०] S₂S₃RABh,
 ०भिःवज्र० S₁ • ०सहतैः] S₁S₂ABh, ०सहतैः S₃ (unmetrical)

केचिन्मदाम्बुविष्यन्दश्यामगण्डस्थला गजाः ।
 पिपिषुः परमक्रुद्धाः समरे देवतारथान् ॥ ९ ॥
 कपोलभित्तिसंलीनमत्तषट्पदपङ्कयः ।
 हतारोहा गजाः केचिन्नजघ्नुर्देवतारथान् ॥ १० ॥
 वर्मिणः केचिदुद्भ्रान्तशितनिस्त्रिंशपाणयः ।
 चिच्छिदुर्देवतानीकं देवता दानवानपि ॥ ११ ॥
 मत्ताः प्रतिच्छन्नमुखाश्च केचिद्गन्धेन विज्ञाय गजं गजेन्द्राः ।
 घ्रात्वा तु गन्धं सहसाभिजघ्नुराधोरणैरप्यतिसंगृहीताः ॥ १२ ॥
 विस्फार्यमाणानि महाधनुषि महाबलैर्दानवयोधमुख्यैः ।
 तारं विरेसुः समराजिरेषु क्रौञ्चा इव व्योम शरन्निशान्ते ॥ १३ ॥

9a केचिन्] काञ्चिन् R • °विष्यन्द°] °निष्पत्य° R 9b °स्थला गजाः] °स्थलान् द्विजान् R
 10d °देवताः] °दानवान् R 11a वर्मिणः] वर्मिणं R • °दुद्भ्रान्त°] °दुद्भ्रान्तः R 11c चि-
 च्छिदुर्] चिच्छेदुर् R 12a मत्ताः प्रतिच्छन्न°] मत्तास्यप्रच्छिन्न° R (unmetrical) 12b °गन्धेन
 विज्ञाय गजं] °गन्धेर्विगन्नाश्च गजान् R 12c घ्रात्वा तु] घ्रात्वान् R 13a महाधनुषि] धनुषि
 केचिन् {केचिन् R^{ac}} R 13b °दानव°] °र्दालव° R 13c विरेसुः] गिरेसुः R 13d व्योम]
 व्यास R

9a केचिन्] काञ्चिन् A₃A₄, काञ्चिन् A₇ • °विष्यन्द°] °निष्पत्त° A₃A₇, निस्पत्त° A₄ 9c पि-
 पिषुः] A₃A₇, पिपिषुः A₄ 10c हतारोहा गजाः] हस्त्यावाहा गजाः {°जान् A₇} A 10d °नजि-
 घ्नुर्] A₃A₄, °नजिघ्नु A₇ (unmetrical) • °देवताः] °दानवाः A 11a °दुद्भ्रान्त°] °दुद्भ्रान्ताः A
 11b °शितनि°] सितनि° A₃, सितलै° A₇, शीतलै° A₄ 11c चिच्छिदुर्] चिच्छिदुर् A₇, चिच्छेद
 A₃A₄ 12b गजं] गजान् A 12c घ्रात्वा तु गन्धं] घ्रा {घ्रा° A₃, घ्रा° A₄} तानुगन्धाः {°न्ध A₇
 (unmetrical)} A • °भिजघ्नु°] ते जघ्नु° A₇ (unmetrical), तेंन्न° A₃ (unmetrical), +(ह)भतेंन्न°
 A₄ 12d °राधोरणै°] A₇, °राधोरणै° A₃A₄ • °रप्यति°] °रप्यभि° A • °संगृहीताः] A₃,
 °संग्रहीताः A₄A₇ 13a °माणानि] A₃, °मानानि A₄A₇ • महाधनुषि] धनुं {°नुं A₄A₇} षि केचित्
 A± 13c-15d] om. A

12(a¹-a²)(a³) S₁

9a केचिन्] S₂Bh, केचि S₁S₃ (unmetrical) • °विष्यन्द°] S₁S₂S₃, °निष्पन्द° Bh (conj.?) 9b
 °गण्डस्थला] S₂RABh, °गण्डगला S₁, °खण्डस्थला S₃ 9c पिपिषुः] S₂RA₃A₇Bh, पिपिषुः S₁,
 पिपिषु S₃ (unmetrical) 9d °क्रुद्धाः स°] S₂^{pc}RABh, °क्रुद्धाःस्स° S₁, °क्रुद्धा स° S₂^{ac}S₃ 9d
 °देवतारथान्] S₂S₃RABh, °देवतत्रथाम् S₁ 10b °मत्त°] S₂S₃RABh, °मद° S₁ 10c ग-
 जाः] S₂S₃RA₃A₄Bh, गजा S₁ 10cd °चिन्नजघ्नुर्] S₁RA₃A₇Bh, °चिन्नजघ्नुर् S₂, °चि निजघ्नुं
 S₃ (unmetrical) 10d °देवताः] S₁S₂Bh, °दैवताः S₃ 11a वर्मिणः] S₁S₂ABh, धर्मिणः S₃
 • °दुद्भ्रान्त°] S₃Bh(em.?), °दुद्भ्रान्तः S₁, °दुद्भ्रान्त° S₂ 11b °शित°] S₃RBh(conj.?), शिव°
 S₁, °सित° S₂ 11c चिच्छिदुर्] S₂Bh, विच्छिदुर् S₁, चिच्छिदु S₃ (unmetrical) 12a मत्ताः]
 S₂^{pc}ABh, मत्ता S₂^{ac}S₃ • °च्छन्न°] S₂S₃ABh, °च्छिन्न° S₁ • °मुखाश्च] S₁S₂S₃RA, °मुखाश्च
 Bh (conj.) 12ab केचिद्गन्धेन] S₁S₂^{pc}ABh, केचि गन्धेन S₂^{ac}, केचि गन्धे S₃ (unmetrical) 12b
 गजं] S₁S₂S₃, गजान् Bh 12c सहसाभि°] S₁RBh, सहसा वि° S₂S₃ 12cd °धुराधोरणै°] R
 A₇Bh(conj.?), °धुराधोरणै° S₁, °धुः रधो {°थो S₂^{ac}}रणे° S₂, °धुः रथेरणे° S₃ 12d °रप्यति°]
 R, °रस्तुति° S₁, °रप्यभि° S₂S₃Bh • °संगृहीताः] S₂^{pc}S₃^{pc}RA₃Bh, °संगृहीता S₁^{ac}S₂^{ac}, संगृहीता
 S₃ (unmetrical) 13a °माणानि] S₂S₃RA₃Bh, °मानानि S₁ • °धनुषि] S₁S₂Bh, °धनुन् S₃
 (unmetrical) 13b °बलैर्दा°] S₂ABh, °बलैः(ः) दा° S₁, °बलै दा° S₃ • °नवयोध°] S₁S₂S₃
 A, °नवयोध° Bh (typo, unmetrical) 13c विरेसुः] S₂Bh, विनेदुः S₁, विरेसु S₃ (unmetrical)
 • °राजिरेषु] S₁S₂^{pc}S₃RBh, °राजिरेषुः S₂^{ac} 13d क्रौञ्चा] RBh (Bh reads thus in S₂ in a note),
 क्रौञ्चः S₁, क्रौञ्चा S₂S₃ • इव व्योम] S₂S₃, शरद्वोम S₁, इव व्योमि Bh (conj.) • °निशान्ते]
 S₂S₃R, °निशाभे S₁, °निशासु Bh (conj.)

तूर्यस्वनैर्ज्यातलसंनिपातैर्नागाश्चनादै रथनेमिघोषैः ।
 सम्पूर्णकुञ्जोदरकन्दरो ऽसौ विन्ध्यश्चचालेव तदा समग्रः ॥ १४ ॥
 देव्यः समुत्सार्य रणे रिपूणामुच्चैर्विनेदुः प्रसभं बलानि ।
 नेदुश्च नादान्परिहृष्टचित्ताः प्रोत्सार्य देवीर्युधि दैत्ययोधाः ॥ १५ ॥
 बलानि किञ्चित्क्षतजोक्षितानि प्रचक्रिरे तत्र गतागतानि ।
 महावनानीव समीरणेन समीरितान्युद्गतपल्लवानि ॥ १६ ॥
 छिन्नानि वक्त्राणि पुरःसराणां विचित्रहेमाभरणोज्ज्वलानि ।
 देवीभिराजौ पतितानि रेजुर्निकृत्तनालानि यथाम्बुजानि ॥ १७ ॥
 प्रत्याहता विद्रुतभीतनागा सा देवताभिर्निहताश्चयोधा ।
 दैत्येन्द्रसिंहैः प्रतिसंनिवृत्तैर्दोलायमानेव चमूर्वभूव ॥ १८ ॥

14b °नागाश्चनादै] °नागाश्चनागै R 15a देव्यः] देव्याः R 16c °वनानीव] °वलानीव R 16d समीरितान्युद्गतं] समीरणो{°रिण्यु° R^{acc} }द्वत° R (unmetrical) 17a वक्त्राणि] चक्राणि R 18a °नागा] R^{acc}, °नागाः R^{pc} 18b °हताश्चयोधा] °हताश्च योधाः R 18c °संनिवृत्तै°] °सन्निवृत्तै° R 18d °मानेव] °मानेच R

16a] वनानि केचित् क्षतयोक्षितानि A± 16cd] महावलानीव समीरितानि निपेतुः{°तु ते A₄} स-
 र्वव{°त्र A₇}भूषितानि A (A₃A₇ unmetrical) 17ab] om. A 17c °राजौ] A₃, °राजो A₄,
 °राजा A₇ • रेजुर्] A₃A₄, रेज A₇ 17d °कृत्तनालानि] °कृत्तमालानि A₇, °कृत्तमानानि A₄,
 °कृत्तमानानि A₃ (unmetrical) 18b] भग्ने च ताभिर्निहताश्च{°स° A₃A₄} योधाः A± 18c दैत्येन्द्र-
 सिंहैः] दैत्ये{°त्य° A₃A₇}श्च सिंहैः{°है A₄, °ह A₃} A • °संनिवृत्तै°] °सन्निवृत्तै° A₇, °मन्निवृत्तै°
 A₃A₄ (unmetrical) 18d °मानेव चमू°] °मानेव{°णैव A₇, °नेच A₄} वसु° A

14(a⁴-a⁸)(a⁹-a¹¹)(b¹) S₁ 18(←a¹-a²)(a³-a⁴) S₂

14ab °संनिपातैर्ना°] S₂RBh, (°स) ~ - ऽ(ना°) S₁ (ना tops lost), °सनिपातै ना° S₃ (unmetrical)
 14b °गाश्चनादै] S₂Bh, °गाश्चनागै S₁, °गाश्चनादै S₃ 14c °कुञ्जोदर°] S₂^{pc}RBh, °कुभोदर° S₁,
 °कुञ्जोदर° S₂^{acc}, °कुञ्जेदर° S₃ • °कन्दरो ऽसौ] S₁RBh, °कन्दरेषु S₂S₃ 14d समग्रः] S₂S₃R
 Bh, समग्रम् S₁ 15a देव्यः] S₂S₃Bh, देव्याः S₁ • रणे] S₁S₂RBh, णे S₃ (unmetrical) 15ab
 रिपूणामु°] RBh(em.?), ऋषूणांमु° S₁, रिपूणां।मु° S₂, रिपूणांमु° S₃ 15b °च्चैर्विनेदुः] S₂RBh,
 °च्चै{°द्धे S₁^{acc}} द्विनेदुः S₁, °चै विनेदुः S₃ 15c नादान्परि°] S₂RBh, नादाः परि° S₁, नादान्परि°
 S₃ • °चित्ताः] S₁S₂^{pc}RBh, °चित्ता S₂^{acc}S₃ 15d देवीर्युधि] S₂RBh(em.?), देवी युधि S₁S₂^{pc},
 देवी(यु)धि S₂^{acc} • दैत्य°] S₁^{acc}S₂S₃RBh, दैत्य° S₁^{pc} (unmetrical) 16a किञ्चित्] S₂S₃RBh, क-
 च्छित् S₁ • °जोक्षितानि] S₂RBh(em.?), °जोत्क्षितानि S₁S₂ 16b °गतानि] S₂S₃RA₃Bh, °गता
 च S₁ 16c °वनानीव] S₂S₃Bh, °वलानीव S₁ 16d °रितान्यु°] S₁S₂^{pc}Bh, °रिताभ्यु° S₂^{acc},
 °रितांन्यु° S₃ • °पल्लवानि] S₁S₂RBh, °पल्लवानि S₃ (unmetrical) 17a पुरःसराणां] S₁S₂^{pc}R
 Bh, पुरःसराणि S₂^{acc}, पुरसराणां S₃ (unmetrical) 17b °हेमाभर°] S₁^{pc}RBh, °हेमाभिर° S₁^{acc},
 °हैमाभर° S₂S₃ 17c °राजौ] S₂RA₃Bh, °राजो S₁, °राजै S₃ • रेजुर्] S₂^{pc}RA₃A₄Bh, रेजु
 S₁S₂^{acc}S₃ 18b देवताभिर] S₁S₂RBh, देवताभि S₃ (unmetrical) • °हताश्चयोधा] S₂Bh, °हताश्च
 योधाः S₁, हताश्चयोधा S₃ 18c °सिंहैः] S₁^{pc}S₂RA₇Bh, °सिंहै S₁^{acc}, °सिंहैः S₃ (unmetrical) •
 °संनिवृत्तै°] S₁S₂A₇Bh, °सनिवृत्तै° S₃ (unmetrical) 18d चमूर्वभूव] RBh(em.?), च सा मभूवः
 S₁, चमू वभूव S₂S₃

हता निपेतुः समरे नदन्तो देवद्विषामञ्जनशैलकल्पाः ।
 देवीभिराबद्धविचित्रघण्टा मर्मातिगैर्बाणवरैर्गजेन्द्राः ॥ १९ ॥
 बलानि तेषामभिसृत्य वेगादभ्याहतान्याश्चपसेरुराजौ ।
 महोदधिं प्राप्य विवृद्धकाले प्रत्याहतानीव सरिज्जलानि ॥ २० ॥
 देव्यश्च दैत्याश्च महासमाजे विरेजिरे ऽन्योन्यविषूक्तबाणाः ।
 संसक्तभासो ऽपगमे घनानामभ्रे समूहा इव तारकाणाम् ॥ २१ ॥
 उद्बुध्य नामान्यथ दानवेन्द्रा निर्जग्मुराशु स्वबलाद्रथस्थाः ।
 क्रुद्धाः सुयत्ता रथिनां वरिष्ठा विस्फार्य चित्राणि शरासनानि ॥ २२ ॥
 देव्यो ऽपि संयत्तरा रथस्थाः क्रुद्धा जवेनाथ तदाभिसस्रुः ।
 मेघस्वनं प्रत्युदियाय षष्ठी कार्तस्वरं मृत्युरुदीर्णकोपा ॥ २३ ॥

19a निपेतुः समरे नदन्तो] नदन्तो समरे निदन्तो R 20b °द्व्याहतान्याश्चपसेरुराजौ] °द्व्याहता-
 न्याल्पसमं विरेजुः R 20c विवृद्ध°] विवृद्धि° R 21a दैत्याश्च] दैत्यश्च R 21b °विषूक्त°]
 °विविक्त° R 21cd °भासो ऽपगमे घनानामभ्रे] °भाषो पसमे घमालामुभे R 22a उद्बुध्य नामान्यथ]
 उद्गास्यमानास्त्वथ R 22b निर्जग्मु°] निज्जु° R • स्वबलाद्] स्वबला R 22c सुयत्ता] सुमत्ता
 R 23a संयत्तरा] सम्यत्तरा R 23c मेघस्वनं] मेघस्वरं R

19a नदन्तो] A₃A₄, णदन्तो A₇ 19b °द्विषामञ्जन°] °द्विषो ये ज्ञन° A± • °कल्पाः] A₃A₄,
 °कल्पा A₇ 19d मर्मातिगे°] मर्मातिगे° A 20b] °द्व्याहतान्याश्चपसेरुराजौ] °सु A₃A₄ } जयेयु{ °येव° A₄,
 °येव° A₃ }राजौ A 20d सरिज्जलानि] A₃A₄, सरिज्जलानि A₇ 21b °विषूक्त°] °विभक्त° A
 21cd] संस{ °श° A₄A₇ }क्तभाषो पममेघनील{ °घनानी+नं+ A₃ } मांसासमूहा इव तोरणानां { °णानानां A₇ }
 A (A₇, unmetrical) 22a उद्बुध्य नामान्यथ] उद्बु{ °द्° A₇, (°द्र°) A₄ }ष्यमाणा{ °ना° A₄ }न्यथ A
 22b] निज्जुगराशु{ °भ्रे A₃A₄ } सबलान् रथस्थाः{ °स्था A₇ } A (A₇, unmetrical) 22c] क्रुद्धाः सुपर्णा
 बलिनाशुरिष्ठा A± 22d शरास°] सरास° A₇, सवास° A₃A₄ 23a संयत्तरा] संभ्यत्तरा A₇,
 संभ्यत्तवा A₃A₄ 23b °भिसस्रुः] A₃, °भिसस्रुः A₄, °भिशस्रुः A₇ 23d °रुदीर्ण°] °रुदीत°
 A₃, °रुदीत° A₄, °रुदन्त° A₇ • °कोपा] °कोपाः A₇, °काया A₃A₄

19(d⁵, d⁷-d⁹)(d¹⁰-d¹¹→) S₂ 20(←-a¹-a⁷)(a⁸-a¹¹) S₂ 21(d⁹)(d¹⁰-d¹¹) S₂ 22(a¹-a³) S₂

19a निपेतुः] S₁S₂ABh, निपेतु S₃ (unmetrical) • नदन्तो] S₁S₂A₃A₄Bh, णदन्तो S₃ 19b
 °कल्पाः] S₁S₂RA₃A₄Bh, °कल्पा S₃ 19d मर्मातिगेबाण°] S₁RBh, मर्मातिगे नाम S₂^{ac}, मर्मा-
 तिगैः+(बां)ण° S₂^{pc}, मर्मातिरौबाण° S₃ • °वरैर्] S₁S₂RABh, °वरे S₃ • °जेन्द्राः] S₁^{pc}S₂R
 ABh, °जेन्द्रा S₁^{ac} 20b °हतान्या°] S₁S₂S₃^{pc}RBh, °हता(श्चा)न्या° S₃ • °श्चपसेरुरा°] em.
 Bh (silently), °श्चप्रपेतुरा° S₁ (unmetrical), °श्चपसेरुरा° S₂S₃ (unmetrical) 20c महोदधिं]
 S₁S₂RABh, महोदधि S₃ • विवृद्ध°] S₁S₂^{pc}S₃ABh, विविद्ध° S₂^{ac}, विवृद्धि° Bh (em.?) 20d
 सरिज्जलानि] S₂RA₃A₄Bh, सरिज्जलानि S₁, सरिज्जलानि S₃ (unmetrical) 21a °समाजे] S₁^{pc}S₂
 S₃RABh, °समेजे S₁^{ac} 21b °विषूक्त°] S₂S₃, °विभक्त° S₁, °विसक्त° Bh (em.) • °बाणाः]
 S₁RA, °बाला+:+ S₂ (ला retraced), °बाला S₃, °बाणाः Bh (typo) 21c घनाना°] S₁Bh,
 घनादा° S₂S₃ (दा retraced in S₂) 21d °मभ्रे] S₁S₂^{pc}Bh, °म(भ्रे) S₂^{ac}, °मभ्रे S₃ • तारकाणां]
 RBh(em.?), तारकानां S₁S₃, ता-(का)-+ S₂ 22a उद्बुध्य] S₃Bh(em.?), उद्बुध्य S₁ • नामान्य°]
 S₁S₃Bh, °मानान्य° S₂ (retraced) 22b निर्जग्मु°] S₂S₃Bh, निज्जग्मु° S₁ • °राशु] S₁S₂^{pc}RA₇
 Bh, °राशुः S₂^{ac}S₃ • °लाद्रथस्थाः] S₂^{pc}Bh, °ला रथस्थाः S₁, °लाद्रथस्था S₂^{ac}S₃ 22c क्रुद्धाः]
 S₁^{pc}RABh, क्रुद्धा S₁S₂^{ac}S₃ • सुयत्ता] S₁S₂Bh, सुयत्ता S₃ • °नां वरिष्ठा] S₁S₂RBh, °नाम्ब-
 रिष्ठा S₃ 22d विस्फार्य] S₂S₃RABh, विस्तार्य S₁ 23a रथस्थाः] S₁RABh, °द्र+य+स्था+:+
 S₂, °द्रथस्था S₃ 23b °नाथ तदा°] S₁S₂RABh, °नातथदा° S₃ • °भिसस्रुः] S₁S₂^{pc}S₃RA₃Bh,
 °भिस्रुः S₂^{ac} 23c मेघस्वनं] S₂ABh, मेघस्वन S₁S₃ 23d कार्तस्वरं] S₁S₂RABh, कर्त्तासुरं S₃
 • °कोपा] S₂S₃RBh, °वेगं S₁

द्रुमेण लक्ष्मीर्युधि संससञ्जे मयेन कान्तिः सरमा मुरेण ।
घनेन चण्डा नियतिः खरेण प्रभावती धुन्धुमयात्सरोषा ॥ २४ ॥
दैत्या युयुत्सोत्सुकमानसास्ते देवीः समायाः स्वभुजैः सशस्त्रैः ।
अभ्याययुः शीघ्रममृष्यमाणाः ख्यातावलेपाः स्वरथैः सुयत्ताः ॥ २५ ॥
ज्योतिःप्रकाशास्तपनीयपुङ्खानाकर्णपूर्णायातचापमुक्तान् ।
सम्प्रेषयामासुरदीनसत्त्वा बाणप्रवेकान्युधि देवतानाम् ॥ २६ ॥
देव्यो ऽथ तेषां निशितान्सुपुङ्खान्मर्मच्छिदो दूरगमान्सुपत्रान् ।
आगच्छतां दानवयूथपानां बाणाननन्तान्ससृजुस्तथैव ॥ २७ ॥

24a द्रुमेण] क्रमेण R 24b सरमा मुरेण] परमासुरेण R 24c घनेन] बलेन R • नियतिः]
निपतिः R 24d 'यात्सरोषा] 'या सरौषा R 25a 'त्सोत्सुक°] 'त्सोत्सक° R 25b देवीः]
देवाः R 25c अभ्याययुः शीघ्रम°] अस्या ययुः शीघ्रस° R 26a 'काशास्त°] 'काशास्त° R •
'पुङ्खान्] 'पुसा° R 26c सम्प्रेषया°] संप्रेषया° R 26d बाणप्रवेकान्] बाणान् प्रवेशान् R 27a
देव्यो] दिव्यो R • निशितान्सु°] पिशितान् स° R 27b 'न्सुपत्रान्] 'न् सुयन्तान् R 27d
बाणाननन्तान्] बाणांश्च नादान् R

24a द्रुमेण] द्रुमेन A₃A₄, द्रुमो A₇ (unmetrical) • 'युधि] A₃A₄, 'युधे A₇ • संससञ्जे] A₇,
संससंध्येत् A₃A₄ 24b सरमा मुरेण] त्वरसासुरेण A₃A₄, सूत्वरसाम्बुजेन A₇ (unmetrical) 24c
खरेण] स्वरेण A 24d 'मयात्] 'मिना A₄, 'मिणा A₇, 'मिना A₃ 25a युयुत्सोत्सुक°] य{ज्ज°
A₃A₄}युः सोत्सुक° A 25b स्वभुजैः] शुभदैः A₇, शुभदै A₃A₄ 25c अभ्याययुः] अन्याययुः A
• 'मृष्यमाणाः] 'मृष्यमाणा{ 'ना A₄A₇} A 25d] ख्याताः वलेपाः{ 'याः A₃A₄} सुरथैः सुरूपाः A
26a ज्योतिःप्रकाशास्त°] A₃A₄, ह्योतिःप्रकाशास्त° A₇ 26b 'मुक्तान्] A₇, 'युक्तान् A₃A₄ 26d
बाणप्रवेकान्] बाणान् प्रवेगान् A 27a 'न्सुपुङ्खान्] A₇, 'न् स्वपुखान् A₃A₄ 27b 'च्छिदो] A₄
A₇, 'च्छिदो A₃ • 'पत्रान्] 'पक्षान् A₇, 'पथान् A₄, 'पस्थान् A₃ 27c 'यूथपानां] A₃A₄,
'यूथपाणां A₇ 27d 'ननन्तान्] 'न्वरान्तान् A • 'स्तथैव] A₃, 'स्तथैव च A₄A₇ (unmetrical)

24(a⁸-a¹¹) S₂ 27(b⁵) S₁, (b⁵) S₃

24a 'युधि] S₁RA₃A₄, 'रथ S₂S₃Bh • संससञ्जे] RA₇, संयुजस्थे S₁, (संससज) S₂ (upper parts
lost, retraced), संससंज S₃, संयुगस्था Bh (conj.) 24b मुरेण] S₁S₂Bh, 'सुरेण S₃ 24c
घनेन] S₁S₂ABh, षणेन S₂ 24d धुन्धुम°] S₁^{PC}S₃RBh, धुन्धुमि° S₁, (द्रुन्धु)म° S₂^{AC} 25a यु-
युत्सोत्सुक°] S₁Bh, ययुः सोत्सुक° S₂S₃ 25b देवीः] ABh, देवी S₁S₂S₃ • समायाः स्व°]
R, समायास्स° S₁Bh, समायान्स° S₂S₃ • 'भुजैः] S₁S₂RBh, 'भुजै S₃ • 'शस्त्रैः] S₁S₂^{PC}
S₃RABh, 'शस्त्रै S₂^{AC} 25c 'मृष्यमाणाः] S₁S₂^{PC}RBh, 'मृष्यमाणा S₂^{AC}S₃ 25d स्वरथैः सु°]
S₁^{PC}S₂RBh, स्वर(श्च)थैः सु° S₁, स्वरथे स° S₃ • 'यत्ताः] S₁RBh, 'यत्ता S₂S₃ 26a ज्यो-
तिःप्र°] RA₃A₄Bh, ज्योतिप्र° S₁S₂S₃ • 'काशास्त°] S₂^{PC}A₃A₄Bh, 'काशास्त° S₁, 'काशन्त°
S₂^{AC}S₃ 26ab 'पुङ्खाना°] S₁^{PC}S₂ABh, 'पुंखाना° S₁^{AC}, 'पुंसाना° S₃ 26b 'पूर्णा°] S₁S₂RABh,
'पूर्ण° S₃ (unmetrical) • 'मुक्तान्] S₁S₂RA₇Bh, 'मुक्त° S₃ 26c सम्प्रेषया°] S₂S₃ABh, संप्रे-
शय° S₁ (unmetrical) 26d 'प्रवेकान्] S₂S₃Bh, 'प्रवेका S₁ 27b 'च्छिदो] S₂^{PC}S₃RA₄A₇Bh,
'च्छिदा S₁ (topals lost), 'च्छि(रो) S₂^{AC} 27c 'यूथपानां] S₁S₂RA₃A₄Bh, 'यूथपाना S₃ 27d
'न्तान्ससृजु°] S₁ABh, 'न्तां सिसृजु° S₂, 'न्ता सिसृजु° S₃ • 'स्तथैव] S₁RA₃Bh, 'स्तथैव S₂S₃

ते बाणमुख्या विविधा विरेजुरन्योन्यमुक्ता व्यतिषज्यमानाः ।
 ते पूर्णमास्यां विघने दिनान्ते भासां समूहा इव चन्द्रसौराः ॥ २८ ॥
 छिन्ना निपेतुर्युधि देवताभिर्भुजाः सशस्त्रा दितिजाधिपानाम् ।
 निरस्तभोगा निबिडा बृहन्तो निगीर्णजिह्वा इव पन्नगेन्द्राः ॥ २९ ॥
 मेघस्वनस्याथ रणे तदानीं क्रुद्धा शरौघान्विससर्ज षष्ठी ।
 आगच्छतस्तानभितः पृषत्कैश्चिच्छेद दैत्यः शतशो ऽन्तरिक्षे ॥ ३० ॥
 बाणानथोद्धीक्ष्य तदा निकृत्तोल्लघ्वीयसो ऽन्यान्विससर्ज तूर्णम् ।
 दैत्यो ऽपि तानापततः पृषत्कान्त्रातैः शराणां बहुशश्चकर्त ॥ ३१ ॥

28b व्यतिषज्यमानाः] व्यतिपत्यमासाः R 29a देवता°] दैवता° R 29cd बृहन्तो निगीर्ण°] महन्तो निशीर्ण° R 30b षष्ठी] षष्ठीः R 30d ऽन्तरिक्षे] न्तरिक्षे R 31ab °त्तोल्लघ्वीयसो] °त्तान् लघीयसो R

28b व्यतिषज्यमानाः] व्यभिसह्यमानाः { °ना A₃A₄ } A± • After this A₇ has 30ab. 28c विघने दिनान्ते] विमनादितान्ते { °तांत A₃A₄ } A 28d भासां] तेषां A • चन्द्रसौराः] A₃A₄, चन्द्रसोः A₇ (unmetrical) 29a निपेतुर्] °भिपेतुर् A₃A₄, °मि A₇ (unmetrical) 29b °भुजाः] A₃A₇, °युताः A₄ • सशस्त्रा] समस्ता A 29cd निबिडा बृहन्तो निगीर्ण°] विविधा बृहन्तो विशीर्ण° A 30ab] A₇ has this after 28b and repeats it here. 30a रणे] बले A 30b °न्विससर्ज] °न्नि [नि° A₃A₄] ससर्ज A± 30c °तस्तान°] A₄, °तास्तान° A₃, °तान° A₇ (unmetrical) • पृषत्कैश्] A₃A₄, पृष्णगै A₇ 31a °द्धीक्ष्य] A₃, °द्विष्य A₄, °द्धीक्ष A₇ 31ab निकृत्तोल्लघ्वीयसो ऽन्यान्विससर्ज] निरुह्यान् तोयादमुख्या विससर्ज A₃A₄, निरस्तान् भेयोधमुख्या विसर्ज्ज A₇ (unmetrical) 31cd °नापततः पृषत्कान्त्रातैः] °नददत्पृषत्कान् { °त्युष्णकान् A₇ } त्रा { श° A₄ } तैः A (unmetrical)

29(b⁵-b⁷)(c¹)(c³, c⁸) S₃ 30(c⁵) S₁

28b व्यतिषज्य°] S₂S₃Bh, व्यतिसज्य° S₁ 28bc °मानाः । ते] S₁A₇Bh, °मानान्ते S₂^{pc}, °वानान्ते S₂^{ac}, °वानाम् । ते S₃ 28d भासां] S₂R, तासां S₁, भासा S₃, भासः Bh (conj.?) • समूहा] S₂S₃RA, समूदा S₁Bh • चन्द्रसौराः] S₁S₂RA₃A₄, चन्द्रसारा S₃, चान्द्रसौराः Bh (em.) 29b °भुजाः] S₁S₂RA₃A₇Bh, °भुजा S₃ • °जाधिपानाम्] S₁S₂RABh, °जाधिपाना S₃ (tops lost) 29c निबिडा बृहन्तो] S₂S₃Bh, निबिडालबृहन्तो S₁^{pc} (unmetrical), निबिडालहन्तो S₁^{pc}? 29d पन्नगेन्द्राः] S₁S₂RABh, गेन्द्रा S₃ (unmetrical) 30a °स्याथ] S₁S₂^{pc}S₃RABh, °स्याथ S₂^{ac} • तदानीं] S₁S₂RABh, तदानी S₃ 30c °तस्तान°] S₂S₃RA₄Bh, °ता+(स्ता)+न° S₁ • पृषत्कै°] S₂RA₃A₄Bh, पृषत्कै° S₁, पृषत्कौ° S₃ 30d °श्चिच्छेद] S₁S₂RA₃A₄Bh, °श्चिच्छेद S₃ (unmetrical) • दैत्यः] S₁S₂^{pc}RABh, दैत्य S₂^{ac}S₃ (unmetrical) 31a °नथोद्धीक्ष्य] S₂S₃RA₃Bh, °हतोनव्य S₁ 31ab °त्तोल्लघ्वीयसो] S₂^{ac}?, °त्तां लक्ष्मीयुसो S₁, °न्नां लघ्वीयसो S₂^{pc}, °त्ता लघ्वीयसो S₃, °त्तान् लघीयसो Bh (em.?) 31b ऽन्यान्विससर्ज] S₂RBh, न्यान्विसस S₁ (unmetrical), °न्या विससर्ज S₃ • तूर्णम्] S₁S₂RABh, तूर्णाम् S₃ 31c दैत्यो ऽपि] S₁S₂RABh, दैत्यापि S₃ 31cd °त्कान्त्रातैः] S₂S₃RA₃Bh, °त्काक्त्रतैः S₁ 31d °णां बहुश°] S₁RABh, °णाम्बहुष° S₂, °णां बहुष° S₃ • °श्चकर्त] S₂^{pc}RABh, °श्चकर्तः S₁S₂^{ac}, °श्चकर्त S₃ (tops lost)

निकृत्य बाणान्दितिजः पुरस्तांश्चिक्षेप षष्ठ्या दश रुक्मपुङ्गवान् ।
तानाशु षष्टी प्रतिवार्य दैत्यं विव्याध षष्ठ्या तपनीयपुङ्गवैः ॥ ३२ ॥
स तैर्विभिन्नो रुधिराक्तमूर्तिः प्रविह्वलः किञ्चिदवाङ्बभूव ।
अपाकरोत्तं समरात्स सूतो रथेन जाम्बूनदचित्रितेन ॥ ३३ ॥
कार्तस्वरः काञ्चनचित्रपुङ्गवान्ससर्ज देव्याः समरे पृषत्कान् ।
चिच्छेद तान्मृत्युरुदारपुङ्गवैरनागतानेव शराञ्छरौघैः ॥ ३४ ॥
छित्त्वा शरांस्तस्य शरैर्विचित्रैर्विव्याध तं वक्षसि पञ्चषष्ठ्या ।
भिन्नः स तैराशु तथा विरेजे व्योम्यर्कपादैरिव वारिवाहः ॥ ३५ ॥

32a निकृत्य] निक्षिप्य R • पुरस्तां] सुरांस्तां R 33a स तैर्वि] शितैर्वि R 33b प्रविह्वलः] सविह्वलं R 33c समरात्स] समराच्च R 35a शरांस्तस्य शरैर्] शरैस्तस्य शरान् R 35c स तैराशु तथा] शरैराशु ततो R 35d व्योम्यर्कं] व्योमार्कं R

32ab] om. A 32c षष्टी] A₃A₄, षष्टी A₇ 32d विव्याध] A₃, विव्याध A₄A₇ • षष्ठ्या] षष्ठ्या A₇, षष्टी A₃, षष्ठा A₄ 33a स तैर्विभिन्नो] स तेन भिन्नो A₇, शतेन तन्नो A₃A₄ 33b प्रविह्वलः] प्रविह्वलं A • °दवाङ्ब०] °दवाग्ब० A 33c अपकरोत्तं] अर्थाकिरुत्तं A₇, अर्थाकिरुत्तं A₄, अधाभिरुक्तं A₃ • समरात्स] समरे स A 34a कार्तस्वरः] कार्तस्वरान् A 34b देव्याः] A₇, देव्या A₃A₄ • पृषत्कान्] A₃A₄, पुष्पकान् A₇ 34d °राञ्छरौघैः] A₃A₄, °राञ्छरोघौ A₇ 35a शरांस्तं] A₃, सरांस्तं A₇, मरांस्तं A₄ • शरैर्विचित्रैर्] A₃, शरैर्विचित्रे A₄, सुरैर्विचित्रैर् A₇ 35b °षष्ठ्या] A₃A₄PC?, °षष्ठ्या A₄PC? A₇ 35cd] भिन्नः{°न्नं A₃} शतैरात्त{°मं A₄}विराज रोध्या{बोष्ठ्या A₇} पादाविव स्मा{स्मा+पन+ A₄, स्मानिव A₇} वारिवाहः A (A₃ unmetrical)

34(c⁴-c⁵) S₁, (b¹-b³)(c³-d³) S₂ 35(b¹¹) S₂

32a निकृत्य] em. Bh (silently), निकृत्तं S₁, विकृत्य S₂S₃ • °णान्दितिजः] S₁PCRBh, °णा दितिजः S₁S₃, °णान्दिनजः S₂AC 32ab पुरस्तांश्चि] S₂S₃, पुरस्ताम्बि° S₁ (retraced), पुनस्तान् चि° Bh (conj.) 32b षष्ठ्या] S₁S₂RBh, षष्ठ्या S₂ • रुक्मं] S₂RBh, रुक्मं S₁S₃ • °पुङ्गवान्] S₁RBh, °पुंखाम् S₂, °पुखां S₃ (unmetrical) 32c तानाशु] S₁RABh, तान+स्य+ S₂, तानु S₃ (unmetrical) • षष्टी] S₁RA₃A₄Bh, शष्टी S₂, शष्टी S₃ • दैत्यं] S₁S₂PCRBh, दैत्या S₂AC S₃ 32d विव्याध] S₂S₃RA₃Bh, विद्याध S₁ • षष्ठ्या] S₁PC R, षष्ठ्या S₁Bh, षष्ठ्य S₂AC (unmetrical), यष्ठ्या S₃ • °पुङ्गवैः] S₁S₂RABh, °पुङ्गवोः S₃ 33a तैर्विभिन्नो] S₁RBh, तैर्विभिन्नो S₂, तै विभिन्नो S₃ (unmetrical) • रुधिरा°] S₁PC S₂S₃RABh, रूधिरा° S₁AC (unmetrical) 33b प्रविह्वलः] S₂PC S₃Bh, सुविह्वलः S₁, प्रविह्व(ल) S₂AC (unmetrical) • किञ्चि°] S₂S₃RABh, किञ्च° S₁ • °दवाङ्बभूव] R, °दवां बुभुवुः S₁, °दवाम्बभूव S₁PC, °दवाम्बभूवः S₂AC S₃, °दवाग् बभूव Bh 33c °करोत्तं] S₂RBh, °करोहां S₁, °करोत्त S₃ (unmetrical) • समरात्स] em., समरां स S₁, समरात्स्व° S₂Bh, समरा स्व° S₃ 33d °जाम्बूनद°] S₁S₂RABh, जम्बूनद° S₃ 34a कार्तस्वरः] S₁R, कार्तस्वनः S₂PC Bh, कार्तस्वना S₂AC, कर्तास्वनः S₃ • काञ्चनचित्रपुङ्गवान्] S₂RABh, कामुकपञ्चबाणः S₁, काञ्चनचित्रपुंखा S₃ 34b देव्याः] RA₇, देव्यां S₁Bh, देव्या S₂S₃ (tops lost in S₂) • पृषत्कान्] S₁S₂RA₃A₄Bh, पृथक्कां S₃ 34d °गतानेव] RABh, °शयानेव S₁, (°ग)तातेव S₂, °शतातेव S₃ • °राञ्छरौघैः] RA₃A₄Bh, °रां च्छरौघैः S₁, °रा च्छरौघैः S₂ (tops lost), °रा च्छरौघैः S₃ 35a शरांस्तं] S₂S₃A₃Bh, शरंस्तं S₁ • शरैर्विचित्रैर्] S₁A₃Bh, शरैर्विचित्रैर् S₂ (tops lost), शरैर्विचित्रे S₃ 35b °व्याध] S₂RABh, °ध्याध S₁S₃ • तं] S₁RABh, त S₂ (tops lost), ता S₃ • °षष्ठ्या] S₂S₃AC? RA₃A₄PC?, °षष्ठ्याः S₁, °षष्ठा S₁PC, °षष्ठ्या Bh (typo?) 35c भिन्नः] RA₄A₇Bh(em.?), भिन्न S₁S₂S₃ (unmetrical) • तैराशु] S₁S₃Bh, तैराशु S₂ (tops lost) 35d °म्यर्कपादै°] S₁S₂PC Bh, °म्यर्कपादै° S₂ (tops lost), °म्यर्कपादै° S₃AC • वारिवाहः] S₁S₂PC RABh, वारिवाह S₂AC S₃

अश्वाञ्च तस्याशु जघान मृत्युः पृथक्पृथक्कैस्तपनीयपुङ्खैः ।
 आप्रुत्य दैत्यो ऽथ रथाद्धताश्चात्प्रगृह्य चर्मासिवरं च धौतम् ॥ ३६ ॥
 क्रुद्धो नितान्तायतरक्तनेत्रो वेगेन देवीमभितः ससार ।
 तच्चर्मं तस्यापततः शरौघैश्चकर्त मृत्युः शतशः शिताग्रैः ॥ ३७ ॥
 स कृत्तचर्मावरणो ऽसुरेन्द्रो निस्त्रिंशमुद्यम्य निशातधारम् ।
 अभ्यद्रवन्मृत्युमुभं तदानीं खे रोहिणीं मेघ इवाभिविद्युत् ॥ ३८ ॥
 तमापतन्तं युधि कालकल्पं मृत्युः शरैरुग्रभुजंगतुल्यैः ।
 जघान मर्मस्वभिलक्षितेषु व्ययोजयच्चासुभिरेनमाशु ॥ ३९ ॥
 लक्ष्मी द्रुमं बाणवरैरजय्या समाकिरद्वारणराजलीलम् ।
 कर्णान्तमुक्तैर्निशितैरजिह्वै रणाजिरे चारुसुवर्णपुङ्खैः ॥ ४० ॥

36a अश्वाञ्च] अस्वाञ्च R • जघान] जवान R 36c आप्रुत्य] उत्सृत्य R • ऽद्धताश्चात्] ऽद्ध-
 ताश्चात् R 36d चर्मासिवरं च] वर्मासिरथश्च R 37b ंतः ससार] ंतस्सार R 37d मृत्युः]
 मृत्यु R (unmetrical) • शिताग्रैः] शिताग्रैः R 38a ंचर्मावरणो] ंचर्मस्वरणे R 38c ंमृ-
 भूं] ंमसौ R 38d इवाभिः] इवास्व R 39b मृत्युः शरैरुग्रः] मृत्युस्वरैरुग्रः R 39c मर्मास्वः]
 मर्मास्वः R 39cd ंतेषु व्ययोजयच्चासुभिरेनमाशु] ंत(स्व)द्योजयच्चाशुभिरेनमाशु R 40b ंली-
 लम्] ंनीलम् R

36] om. A₄ 36a मृत्युः] A₃, मृत्यु A₇ 36b ंक्पृथक्कैः] A₇, ंक् पृथक्कैः A₃ 36c आ-
 प्रुत्य] आसृत्य A₃A₇ • रथाद्धताश्चात्] रथोद्ध{ंक् A₃}तात्मा A₃A₇ 36d चर्मासिवरं च धौतम्]
 वर्मासिधरं चासितं A₃A₇ 37a-44b] om. A

36(a³) (d⁴-d⁷)(d⁸-d¹¹) S₁, (c⁴) S₂ 37(b⁹) (c⁶-d¹)(d²-d⁸) S₁ 38(a¹⁰-b⁶) S₁

36a अश्वाञ्च] S₂A₃A₇Bh, अन्याश्च S₁, अश्वाञ्च S₃ • मृत्युः] S₁RA₃Bh, मृत्यु S₂ (त्यु retraced),
 मृत्यु S₃ 36b ंक्पृथक्कैः] RA₃Bh(conj.?), ंक्पृथक्कैः S₁, ंक्पृथक्कैः S₂ (tops lost, क्पृथक् retraced),
 ंक् पृथक्कैः S₃ • ंस्तपनीयपुङ्खैः] S₁S₃RA₃A₇Bh, ंस्तपनायपुखैः S₂ (tops lost, unmetrical) 36c
 आप्रुत्य] S₂S₃ (प्रुत्य retraced in S₂), आसृत्य S₁, आसृत्य Bh • ऽथ] S₂S₃RA₃A₇Bh, थ S₁ •
 रथाद्धताश्चात्] S₂Bh, रथोद्धतन्वा S₁, रथाद्धताश्चा S₃ 36d ंर्मासिः] S₃RA₃A₇Bh, ंर्माशिः S₂
 37a ंयतरक्तः] S₁S₃RBh, ंयरक्तः S₂ (unmetrical, an insertion mark after य; akṣara i.m.
 possibly lost) 37b वेगेन] S₂S₃RBh, वैगेन S₁ • ंतः ससार] S₁^{Pc}S₂Bh, ंतः (स)सारः S₁^{Pc},
 ंत ससार S₃ (unmetrical) 37c तच्चर्मं तस्याः] S₂^{Pc}RBh, तमन्तकस्याः S₁, तच्चर्मं तस्याः S₂^{Pc}
 (unmetrical), त चर्म तस्याः S₃ • शरौघैः] S₃RBh(em.?), सरौघैः S₂ 37d शतशः] S₁RBh,
 शतसश S₂, शतश S₃ (unmetrical) • शिताग्रैः] S₂S₃Bh, शिताग्रैः S₁ (tops lost) 38a स कृत्तः]
 S₁RBh, सत्कृत्तः S₂^{Pc}, सत्कृत्य S₂^{Pc}S₃ • ंचर्मावरणो] S₂S₃Bh, ंवर्मावदनो S₁ 38b निस्त्रिंशः]
 S₁S₂RBh, निस्त्रिंशः S₃ (unmetrical) • निशातः] S₁RBh, निशीतः S₂S₃ • धारम्] S₁^{Pc}R
 Bh, धारां S₁, धारैः S₂^{Pc}S₃ 38c ंमृभूं तदानीं] conj., ंमभृत्तदानीं S₁S₂Bh, ंमभृत्तदानी S₃
 38d रोहिणीं] S₂RBh, रोहिणी S₁S₃ 39a ंपतन्तं] S₁S₃RBh, ंपतन्त S₃ (unmetrical) 39ab
 ंल्पं मृत्युः] S₁^{Pc}S₃Bh, ंल्पम्मृत्युः S₁, ंल्पं मृत्युः S₂^{Pc} (unmetrical) 39b ंतुल्यैः] R, ंकल्पैः
 S₁Bh, ((ंक्))तुल्यैः S₂, ंतुल्यैः S₃ 39d ंजयच्चासुभिरेनः] em. Bh (silently), ंजयच्चासुभिरेणः
 S₁, ंजच्चाशुभिरेणः S₂ (unmetrical), ंज चाशुभिरेतः S₃ (unmetrical) • ंमाशु] S₁^{Pc}S₂^{Pc}RBh,
 ंमाशुः S₁^{Pc}S₂^{Pc}S₃ 40a लक्ष्मी द्रुमं] S₁S₂R, लक्ष्मी द्रुम S₃ (unmetrical), लक्ष्मीद्रुमं Bh (em.?)
 • ंरैरजय्या] S₂S₃RBh, ंरैः रजय्य S₁ 40b ंरद्वारणः] S₂S₃RBh, ंर धारणः S₁ • ंली-
 लम्] S₁Bh, ंलीला S₂^{Pc}S₃, ंलीलो S₂^{Pc} 40c कर्णान्तः] S₂S₃RBh, कर्णान्तः S₁ • ंमुक्तैः]
 S₁S₂RBh, ंमुक्तैः S₃ 40d रणाजिरे] S₁RBh, रणाजिरे S₂S₃ • ंपुङ्खैः] S₁S₂RBh, ंपुखैः S₃

अजिह्वागास्ते विविधाः सुपत्रिता द्रुमस्य गात्रेषु निपेतुराहवे ।
 स तैर्विचित्रैः शुशुभे विषक्तैर्महाद्रुमः पक्षिगणैरिवाश्रितैः ॥ ४१ ॥
 लक्ष्मीं ततः किंपुरुषाधिपो ऽसौ विव्याध बाणैर्दशभिः सुपुङ्खैः ।
 वक्त्रे सुपूर्णेन्दुसमानवक्त्रां बाह्वोः पृथक्चाष्टशतेन धीरः ॥ ४२ ॥
 अचिन्तयित्वेषुवरान्वरास्या मुखे ऽस्य तीक्ष्णान्निचखान बाणान् ।
 अन्यानसंख्यांश्च पृथक्शरीरे सुपत्रितान्हाटकमृष्टपुङ्खान् ॥ ४३ ॥
 लक्ष्म्यास्ततो दैत्यपतिः शितेन भल्लेन चिच्छेद रथध्वजाग्रम् ।
 अश्वांश्च तस्याश्चतुरश्वतुर्भिः सूतं च विव्याध शरेण तूर्णम् ॥ ४४ ॥
 नाराचमादाय ततो ऽस्य लक्ष्मीर्जघान सूतं युधि देवशत्रोः ।
 विव्याध वाहांश्च पृथक्पृषत्कैर्ध्वजं च चिच्छेद रथस्य तूर्णम् ॥ ४५ ॥

41a सुपत्रिता] सुपर्णिता R 41c शुशुभे] R^{pc}, शुशुभे R^{ac} • विषक्तैः] पृषत्कैः R 41d ऽरि-
 वाश्रितैः] ऽविराजितैः R 42c वक्त्रे सु०] चक्रेषु R 42d पृथक्चाष्टशतेन धीरः] पृषत्कान्तगतेन धीरः
 R 43a अचिन्तयित्वेषु०] अचिन्तयन्नेव R • ऽन्वरास्या] ऽन्वरम्यो R 43b ऽस्य तीक्ष्णान्]
 ग{(सु)R^{ac}}तीक्ष्णान् R 43c अन्यान०] अनेक० R 43d सुपत्रितान्] सुयन्त्रितान् R 44a ल-
 क्ष्म्या०] लक्ष्या० R 44c अश्वांश्च] अग्रांश्च R 44d तूर्णम्] तूर्णः R 45a ततो ऽस्य] ततो थ
 R 45b ऽर्जवान्] ऽर्जवान R

44c ऽश्वतुर्भिः] A₃A₄, ऽश्वर्तुर्भिः A₇ (unmetrical) 44d सूतं] A₃, सूतं A₄A₇ 45b सूतं] A₃
 A₇, सूतं A₄ (unmetrical) 45c ऽक्पृषत्कैर्] A₄A₇, ऽक् पृषत्कैः A₃

41a अजिह्वागास्ते] S₂S₃RBh, अजिह्वा{०ह्० S^{ac}}गास्ते S₁ • विविधाः] RBh(em.?), विविधा S₁
 S₂S₃ 41ab सुपत्रिता द्रुम०] S₂S₃Bh, सुपत्तिभिर्द्रुम० S₁ 41b गात्रेषु] S₁Bh, गात्रे तु S₂S₃R
 41c तैर्वि०] S₂RBh, तै द्वि० S₁, तै वि० S₃ • शुशुभे] S₁R^{pc}Bh, शुशुभैर् S^{ac}, शुशुभैर् S^{pc}, शु-
 शुभे S₃ • ऽषक्तैः] S₂Bh, ऽषक्तैः S₁S₃ 42a लक्ष्मीं] S^{pc}S₂S₃RBh, लक्ष्मीं S^{ac} • ऽषाधिपो]
 S₁S^{pc}RBh, ऽषाधिपो S^{ac}S₃ 42b बाणैः] S^{pc}S₂S₃R, बाणा० S^{ac}, बाणैः Bh (typo) • ऽभिः
 सुपुङ्खैः] S₁S₂RBh, ऽभि सपुखैः S₃ (unmetrical) 42c वक्त्रे सु०] conj., वक्त्रे सु० S₁S₂S₃, वक्त्रे स
 Bh (conj.?) • ऽपूर्णेन्दु०] RBh(conj.?), ऽपूर्णेन S₁S₂, ऽपूर्णेन S₃ • ऽसमान०] S₂S₃RBh,
 समोन० S₁ • ऽवक्त्रां] S₁RBh, ऽवक्त्रा S₂S^{ac}, ऽवक्त्रा S^{pc} 42d बाह्वोः] RBh(em.?), बाह्वो S₁,
 बह्वः S₂S₃ • पृथक्चा०] S₁Bh, पृथक्चा० S₂S₃ • धीरः] S^{pc}S₂S₃Bh, धीरा S^{ac} 43a अचि-
 न्तयित्वेषु०] conj., अचिन्तयनेष S₁, अचिन्तय{०या० S^{ac}}नेष S₂, अचिन्तय(नेत) S^{ac} (unmetrical),
 अचिन्तयन्नेषु० S^{pc}, अचिन्तयन्तीषु० Bh (conj.?) • ऽन्वरास्या] S₁Bh, ऽन्वरास्या S₂S₃ 43b मुखे
 ऽस्य] S₁S^{pc}S₃Bh, (स) S^{ac} • तीक्ष्णान्] S₁Bh, तीक्ष्णा S₂S₃ • बाणान्] RBh(em.?), पाणों
 S₁, बाणा S₂S₃ 43c अन्यानसंख्यांश्च] S₁Bh, अनेकसंख्यांश्च S₂S₃ • ऽक्शरीरे] RBh(em.?), ऽक्
 सुवीरे S₁, ऽक्श(श)रीरे S₂ (a cancelling mark? above क्श, akṣara i.m. possibly lost), ऽक्शरीरे
 S₃ 43d ऽतान्हाटक०] S₁(retraced)S^{ac}S₃RBh, ऽतान्हावाक० S^{pc} (unmetrical) • ऽमृष्ट०] S₂S₃
 RBh, ऽमृष्ट० S₁ (retraced) 44a लक्ष्म्या०] em. Bh (silently), लक्ष्या० S₁, लक्ष्य० S^{pc}S₃, लक्ष्यं०
 S^{pc} • शितेन] S₂S₃RBh, शतेन S₁ 44b भल्लेन] S₁S^{pc}RBh, भल्ले S^{ac} (unmetrical), भलेन S₃
 • रथ०] S₁R, रथे S₂S₃Bh • ध्वजाग्रम्] S₂RBh, ऽध्वजाग्रे S₁, ऽध्वजाग्रं S₃ 44c तस्याश्च०] S₁
 RABh, ते स्याश्च० S₂S₃ • ऽश्वतुर्भिः] S₁S₃RA₃A₄Bh, ऽश्वर्भिः S₂ (unmetrical) 45a लक्ष्मीर्]
 S₂RABh, लक्ष्मी S₁S₃ 45b सूतं] S₁S₂RA₃A₄Bh, सूत्र S₃ (unmetrical) • शत्रोः] S₂S₃R
 ABh, ऽशत्रुः S₁ 45c विव्याध] S₁S^{ac}S₃RABh, विव्याथ S^{pc} • पृथक्पृषत्कैर्] S₂RA₄A₇Bh,
 पृथक्पृषत्कैः S₁, पृषक् पृथक्कैः S₃ 45d रथस्य] S₁RABh, रथे स्य S^{pc}S₃, रथस्य S^{ac} (unmetrical)
 • तूर्णम्] S₁S₂RABh, तूर्णं S₃

यन्त्रा विना तस्य रथं तदानीं ते सायकैरप्रतिमैः प्रतप्ताः ।
 संग्रामभूमेरपनिन्युराशु प्राणानिवाञ्चाः परिरक्षमाणाः ॥ ४६ ॥
 कान्तिर्मयं बाणशतैरवाकिरन्मयश्च कान्तिं निशितैः शरौघैः ।
 नीहारपातैरिव सान्धकारं तदा तयोरन्तरमास तत्र ॥ ४७ ॥
 आदानसंधानविकर्षणेषु स्थानक्रमप्रग्रहतेजनेषु ।
 शिक्षागुणैस्तावपरस्परेण विशेषयामासतुराजिमध्ये ॥ ४८ ॥
 कान्तिर्मयास्तान्निचकर्त बाणान्मयश्च कान्त्या विशिखान्विसृष्टान् ।
 छिद्रं समासेदतुरप्रधृष्यौ किञ्चिन्न तौ तत्र परस्परस्य ॥ ४९ ॥
 अश्वेषु सूते सरथे ध्वजे च सर्वेषु गात्रावयवेषु चास्य ।
 अजिह्मगान्हाटकमृष्टपुङ्खान्मयस्य कान्तिर्निचखान बाणान् ॥ ५० ॥

46a यन्त्रा] यन्त्रो R 46d ऽनिवाञ्चाः] ऽनि साञ्चाः R 47a ऽरवाकिरन्] R^{pc}, ऽरवाकिन् R^{ac}
 47b कान्तिं] कान्तिर् R 47c ऽरिव सान्धकारं] ऽदिवसान्धकारैस् R 47d ऽमास तत्र] ऽमाससाद
 R 48b ऽक्रमप्र०] ऽक्रमे(ष्व०) R^{pc}, ऽक्रमेषु R^{ac} 48c ऽगुणैस्ताव०] ऽगुणै सा च R 48d ऽरा-
 जिमध्ये] ऽराममध्ये R 49a ऽर्मयास्तान्नि०] ऽर्मयस्याशु R 49c छिद्रं] चित्रं R • ऽप्रधृष्यौ]
 ऽप्रधृष्टौ R 49d तत्र] तस्य R 50a सूते सरथे] सूतेषु रथ० R 50c ऽन्हाटक०] ऽन्मूढक० R

46a विना तस्य रथं] ऽधिनाथस्य रणे A 46b प्रतप्ताः] सुतप्ताः A 46d ऽनिवाञ्चाः] ऽनि{०णि
 A₇} चाञ्चाः{०ञ्चा A₃, ०ञ्चा A₄} A 47b शरौघैः] A₃, शरोघैः A₇, सरोघैः A₄ 47c ऽपा-
 तैरिव सान्धकारं] ऽपादैरपि सान्धकारैस् A± 47d ऽमास तत्र] ऽमासमै{०मे० A₄}व A 48b]
 स्थानग्रहप्रत्यु{०प्रहप्रप्र० A₇}हचेतनेषु A 48c ऽस्ताव०] ऽस्ताश्च A 48d विशेषया०] निवेशया०
 A₃A₇, निषेवया० A₄ 49a-50b] om. A 50c अजिह्मगान्] अजिह्म्वगान् A₇, अजियुगान् A₄
 (unmetrical), अजायुगान् A₃ • ऽमृष्ट०] ऽसृष्ट० A 50d ऽन्मयस्य] ऽन् यमस्य A₃A₇, ऽन्
 वमस्य A₄ • बाणान्] A₃A₇, बानान् A₄

50(b⁴) S₂

46a यन्त्रा] S₂S₃ABh, यन्त्रा S₁ • रथं] S₁RBh, रथे S₂S₃ 46b ऽकैरप्रति०] S₁S₃RABh,
 ऽकैः रप्रति० S₂ • ऽमैः प्रतप्ताः] S₂S₃RBh, ऽमैस्सुतप्ताः S₁ 46c संग्राम०] S₁S₂RABh, संग्राम०
 S₃ • ऽरपनिन्यु०] S₂S₃RABh, ऽरपतिनिन्यु० S₁ (unmetrical) • ऽराशु] S₁S₂S₃RA, ऽरश्वाः
 Bh (conj.) 46d ऽनिवाञ्चाम्] S₂S₃, ऽनिवाञ्चाम् S₁, ऽनिव स्वान् Bh (conj.) • ऽरक्षमाणाः]
 S₁RABh, ऽरक्षमाणा S₂S₃ 47a कान्तिर्] S₁S₂RABh, कान्ति S₃ (unmetrical) • ऽरवाकि-
 रन्] S₂R^{pc}ABh, ऽरवाकिः+रा+ S₁ (S^{pc} unmetrical), ऽरवाकिर S₃ 47b मयश्च] S₂S₃RABh,
 मयः श S₁ • कान्तिं निशितैः] S₁ABh, कान्तिन्निशितैः S₂^{pc}, कान्तिन्निशितं S₂^{ac}, कान्ति निशितं S₃
 (unmetrical) • शरौघैः] RA₃Bh, शरोघैः S₁, सरोघै+र+ S₂, शरोघे S₃ 47c सान्धकारं] em.
 Bh (silently), सान्धकारैस् S₁, सान्धकार S₂, सर्वकार S₃ 47d ऽरन्तर०] S^{pc}S₂S₃RABh, ऽरन्न-
 र० S^{ac} 48a ऽसंधानविकर्ष०] S₁S₂^{pc}RABh, ऽसं(न्धा)न(नि)कर्ष० S₂^{ac}, ऽसर्वाननिकर्ष० S₃ 48b]
 om. S₁ • ऽतेजनेषु] S₂S₃^{ac}RBh, ऽरेजनेषु S₃^{ac} 49a कान्तिर्] S₁S₂RBh, कान्ति S₃ (unmetrical)
 • ऽयास्तान्] em. Bh (silently), ऽयास्ता S₁S₃, ऽयास्तान् S₂ • बाणान्] S^{pc}RBh, बाणा S₁S₂S₃
 49b विशिखान्] S₂S₃RBh, विशिखा S₁ • ऽसृष्टान्] S₁RBh, ऽसृष्टा S₂S₃ 49c छिद्रं] S₂Bh,
 च्छिन्द्रं S₁, च्छिद्रा S₃ • ऽसेदतु०] S₂S₃RBh, ऽसेनतु० S₁ • ऽप्रधृष्यौ] S₂S₃Bh, ऽप्रधृष्यौ S₁
 49d तत्र] S₁, यत्र S^{pc}S₃Bh (or प० in S₃), पत्र S₂^{ac} 50a सूते स०] S₂Bh, सूतेषु S₁, सूत्रे स०
 S₃ 50b चास्य] RBh(em.?), चस्य S₁, चात्र S₂S₃ 50c अजिह्मगान्] S^{pc}S₂RBh, अजिह्मगां
 S^{ac}, अजिह्मां सा S₃ (unmetrical) • ऽमृष्ट०] S₂S₃RBh, ऽपृष्ट० S₁ 50d कान्तिर्नि०] RABh,
 कान्तिन्नि० S₁S₂, कान्ति नि० S₃ (unmetrical) • बाणान्] S₂RA₃A₇Bh, षाना S₁, बाणा S₃

मयश्च कान्तिं सरथां ससूतां सचारुचित्रध्वजवाजिमुख्याम् ।
 संछादयामास शितैः पृषत्कैर्वनस्थलीं मेघ इवाम्बुवर्षैः ॥ ५१ ॥
 क्रुद्धाथ कान्तिः समरे मयस्य नाराचमुख्येन सुपत्रितेन ।
 सूतं जघानाशु रिपोस्तदानीमष्टाभिरष्टौ तुरगांश्च बाणैः ॥ ५२ ॥
 हताश्चसूतो विरथो मयो ऽथ निस्त्रिंशमादाय निशातधारम् ।
 ज्ञात्वैव कान्त्याः समरे प्रभावं विहाय युद्धं वियुद्धत्पपात ॥ ५३ ॥
 विव्याध तीक्ष्णैः सरमा रणाजिरे बाणैर्मुंरं दानवदैत्ययूथपम् ।
 दैत्यो ऽपि बाणैः सरमामजिह्वगैरभ्याहनद्गृध्रमयूरपत्रिभिः ॥ ५४ ॥

51b सचारु०] सचार० R 51d °स्थलीं] °स्थलीर् R 52a मयस्य] च यस्य R 52b सुप-
 त्रितेन] स्वयं ह्रितेन R (unmetrical) 52cd °नीमष्टाभिरष्टौ] °नी रथं तथाष्टौ R 53c ज्ञात्वैव]
 ज्ञात्वाथ R 54a सरमा] सहसा R 54b °मुंरं] °वृंरं R 54c सरमाम०] समरात्र० R 54d
 °हनद्गृध्र०] °हनद्+वान+० R

51a⁶-52a⁵] om. A₄ 51a मयश्च] A₃A₄, यमश्च A₇ • कान्तिं] A₇, कान्तिः A₄ (cf. 52a),
 वातिः A₃ • सरथां ससूतां] सरथान् ससूतान् A₃A₇ 51b °मुख्याम्] °मुख्यान् A₃A₇ 51c
 संछाद०] A₇, स च्छाद० A₃ • शितैः] शरैः A₃, शरै A₇ 51d °स्थलीं] °स्थलं A₃A₇ 52a
 कान्तिः] A₃, कान्ति A₇ (unmetrical) • मयस्य] यमस्य A 52b सुपत्रितेन] सुयन्त्रितेन A
 52c सूतं] A₃A₇, सुतं A₄ 52cd °नीमष्टाभिरष्टौ] °नी रथं तथाष्टौ{°तौ A₇} A 53a °सूतो]
 A₇, °सूता A₃A₄ 53b निशातधारम्] निशीतधारम्{°रां A₇} A 53c ज्ञात्वैव] ज्ञात्वा च A •
 कान्त्याः] A₃A₇, कांत्या A₄ 53d °त्पपात] A₇, °त्यपात A₃, °त्पपात् A₄ (unmetrical) 54a
 सरमा] शरमा A 54b °णैर्मुंरं] °णैर्मुंरं A₃A₇, °णैः सुरं A₄ • °दैत्ययूथपम्] °यूथपं तदा A
 54c-55d] om. A

51(d³, d¹¹) S₂ 52(b⁴)(b⁵-b⁸)(b⁹-b¹⁰)(d³)(d⁴-d⁵) S₁, (a⁹-b⁵, c¹-c², c⁶, c⁹-c¹¹) S₂ 54(c¹-
 c²)(c³-d²)(d³) S₁

51a °श्च कान्तिं] RA₇Bh(em.?), °श्चकान्ति S₁ (unmetrical), °श्च कान्ति S₂S₃ (unmetrical) •
 सरथां] RBh(em.), स रथं S₁S₂S₃ • ससूतां] RBh(em.), ससूत S₁, ससूतं S₂, ससूत्रं S₃ 51b
 सचारु०] S₂S₃A₃A₇Bh, समारु० S₁ • °वाजि०] S₁RA₃A₇Bh, °वारि० S₂S₃ 51c शितैः]
 S₁RBh, शरैः S₂S₃ • पृषत्कैर्] S₂RA₃A₇Bh, पृथत्कैर् S₁, पृथत्कौ S₃ 51d °स्थलीं] S₁Bh,
 (°स्थ)ली S₂, °स्थली S₃ • °घ इवाम्बु०] S₂S₃RA₃A₇Bh, °घरिवांबु० S₁ • °वर्षैः] RA₃A₇Bh,
 °वर्षैः S₁ (unmetrical), °वर्षेभ्यः S₂ (retraced), °वर्षेभ्यः S₃ 52a कान्तिः] S₁S₂RA₃Bh, क्षान्तिः
 S₂ (unmetrical) 52b सुपत्रितेन] S₂Bh, ~ -f (तेन S₁, सुप्रतितेन S₃ (unmetrical) 52c
 सूतं] S₁S₂RA₃A₇Bh, सूत्रं S₃ • रिपोस्तदा०] S₂S₃RABh, ऋपोस्तादा० S₁ (unmetrical) 52d
 तुरगांश्च] S₁S₂RABh, तुरगाश्च S₃ 53a हताश्च०] S₁RABh, हताश्च० S₂S₃ • °सूतो विरथो]
 RA₇Bh(em.?), °सूतं सरथम् S₁, °सूताद्विरथो S₂S₃ 53b °मादाय निशात०] S₁RBh, °मादानि
 च शीत० S₂^{pc}, °मादाय निशीत० S₂^{pc}, °मादा निशीत० S₃ • °धारम्] S₂S₃RA₃A₇Bh, °धाराम्
 S₁ 53c ज्ञात्वैव] S₂S₃Bh, ज्ञात्वैव S₁ • कान्त्याः] S₂^{pc}RA₃A₇Bh, कान्त्या S₁S₂^{ac}S₃ 53d
 युद्धं] S₁S₂RABh, युद्धं S₃ (unmetrical) • °त्पपात] S₂S₃RA₇Bh, °त्पपातः S₁ 54a तीक्ष्णैः]
 S₁S₂RABh, तीक्ष्णै S₃ 54b °मुंरं] S₂S₃Bh, °पुंरं S₁ • °यूथपम्] S₂S₃RBh, °यूथ+प+
 S₁ 54c बाणैः] S₂RBh, बाणै S₃ • °जिह्वगै०] S₂RBh, °जिह्वकै० S₃ 54d °रभ्याहन०]
 RBh(em.?), ~ - (हं)र० S₁, °रभ्याहतां{°तं S₂^{ac}} S₂, °रभ्याहत्तं S₃ • °दृग्ध्र०] S₁Bh, गृद्ध० S₂,
 गृद्ध० S₃

क्रुद्धाथ देवी निशितेन तस्य चिच्छेद भल्लेन धनुर्विचित्रम् ।
 अन्यद्धनुः सो ऽथ तदा गृहीत्वा विव्याध देव्याश्चतुरस्तुरंगान् ॥ ५५ ॥
 ते विह्वलाः शोणितमुद्धमन्तो दैत्येन्द्रबाणाभिहतास्तुरंगाः ।
 भूमौ निपेतुः समरे श्वसन्तः प्राणाञ्जहुश्चाशु समं समस्ताः ॥ ५६ ॥
 क्रुद्धाथ देवी सरमासुरस्य निस्त्रिंशमुद्यम्य सुपीतधारम् ।
 उत्पत्य खं तस्य तदा जघान यन्तारमश्वांश्च महाप्रमाणान् ॥ ५७ ॥
 मुरो ऽथ वेगेन तदान्तरिक्षमुत्पत्य कोपान्निहताश्वसूतः ।
 विव्याध देवीं दशभिः शिताग्रैः शरैरुरस्युग्रभुजंगकल्पैः ॥ ५८ ॥
 अचिन्तयित्वा सरमा शरांस्तान्धनुर्विचिच्छेद तदा मुरस्य ।
 स कृत्तधन्वा वियतीन्द्रशत्रुरन्तर्दधे संयुगमाशु हित्वा ॥ ५९ ॥

55d °स्तुरंगान्] °स्तुरंगमान् R 56d °हुश्चाशु] °हुः साशु R 57b °मुद्यम्य सुपीत°] °मुद्धम्य सुतीक्ष्ण° R 57d °मश्वांश्च] °मघ्रांश्च R 58a मुरो ऽथ] खरोव R • °दान्तरिक्ष°] °दान्त्री-क्ष्य° R 58b कोपान्निहताश्व°] कोपाद्निहताश्व R 58c शिताग्रैः] शिताग्रैः R 58d °रुरस्युग्र°] °रुरस्युग्र° R 59a सरमा] सरमां R 59b तदा मुरस्य] सदा खरस्य R 59c] □ R

56a °मुद्धमन्तो] °मुद्धहंतो{°तौ A₄} A 56b दैत्येन्द्र°] दैत्येन A 56c निपेतुः] A₃A₄, निपेतु A₇ (unmetrical) 56d] प्राणान्मुहुश्चैव त्य{°यु° A₇}जन् समस्ताः{°स्तान् A₄} A (A₃A₄ unmetrical) 57a सरमा°] A₄A₇, सुरमा° A₃ 57b सुपीतधारम्] A₃, सपीतधारं {°रां A₇} A₄A₇ 57cd] om. A 58a मुरो] युरो A₇, सुरो A₃A₄ • °दान्तरिक्ष°] A₃, °दान्त्रीक्ष° A₄A₇ 58c शिताग्रैः] A₇, शिताग्रैः A₃A₄ 58d °रुरस्युग्र°] A₃, °रुरुस्युग्र° A₇, °रुरुस्युग्र° A₄ 59a शरांस्तान्] A₄, सरांस्तान् A₇, शरांस्ता A₃ 59b °नुर्विचि°] °नुश्च चि° A₃A₄, °नुः चि° A₇ (unmetrical) • मुरस्य] °मुरस्य A 59cd] om. A

55(a², a⁷)(a⁸-a⁹)(a¹⁰) S₃ 57(a⁹-b¹)(b²-b³)(b⁴-b⁷) S₃

55a तस्य] S₁S₂^{pc}S₃RbH, स्य S₂^{ac} (unmetrical) 55b भल्लेन] S₁S₂RbH, भलेन S₃ (unmetrical) 55c अन्यद्धनुः] S₂^{pc}RbH, अन्यधनुः S₁ (unmetrical), अन्य(ध)नुस् S₂^{ac} (unmetrical), अन्यद्धनु S₃ (unmetrical) • सो ऽथ तदा] S₂S₃RbH, शीघ्रतरं S₁ 55d देव्याश्च°] S₁S₂S₃^{pc}RbH, (देव्याथ)देव्याश्च° S₃ • °तुरस्तु°] S₁S₂^{pc}S₃Bh, °तुर तु° S₂^{ac} (unmetrical) 56a विह्वलाः] S₂S₃RbH, विह्वलाः S₁ • °मुद्धमन्तो] S^{pc}S₃RbH, °मुद्धमन्तो S^{ac}, °मुद्धमन्तो S₁, °मुद्धमन्तो S₂ 56b °बाणाभि°] S₂S₃RABh, °माणैश्च S₁ 56c निपेतुः] S₂RA₃A₄Bh, निपेतु S₁S₃ (unmetrical) 56d °हुश्चाशु] S₁Bh^{pc}, °हुश्चासु S^{ac}S₃, °हुश्चासु S₂^{pc}, °हुश्चाशु Bh^{ac} (typo, unmetrical) 57a क्रुद्धाथ] S₂S₃RABh, क्रुद्धो थ S₁ • सरमा°] S₂S₃RA₄A₇Bh, सुरमा° S₁ 57b सुपीतधारम्] S₁S₂A₃Bh, °पातधार S₃ (tops lost) 57c तदा जघान] S₂S₃RbH, वदा जघान S₁ (unmetrical) 57d °मश्वांश्च] S₂S₃Bh, °मश्वाश्च S₃ • °प्रमाणान्] S₃RbH(em.?), °प्रमाणम् S₁, °प्रमाणम् S₂ 58a तदान्तरिक्ष°] S₂S₃A₃Bh, तथान्तरिक्ष° {°क्षे S^{ac}} S₁ 58b कोपान्] S₂S₃ABh, कोपा S₁ • °हताश्व°] S₁RABh, °हताश्च S₂S₃ 58c °भिः शिताग्रैः] A₇, °भिस्तु तीक्ष्णैः S₁, °भिः शिताग्रै S₂, °भिः शिताग्रै S₃, °भिः सुतीक्ष्णैः Bh (em.?) 58d शरै°] RABh, करै° S₁S₂S₃ • °भुजंग°] S₁S₃RABh, °भुङ्ग° S₂ (unmetrical) 59a सरमा] S₃ABh, सुरमा S₁, शरमा S₂ 59ab शरांस्तान्धनु°] RA₄Bh(em.?), सरोषा धनु° S₁, सरान्स्तान्धेनु° S₂, शरास्ता धेनु° S₃ 59c कृत्त°] S₂S₃Bh, कृत्व° S₁ 59d °रन्तर्दधे] S₁S₂RbH, °रन्तर्दधे S₃ (unmetrical)

विव्याध चण्डा घनमापतन्तं शरैः शिताग्रैर्युधि रुक्मपुङ्खैः ।
 विद्धः स तैर्दैत्यपतिर्बभासे करैरिवेन्दोरसितः पयोदः ॥ ६० ॥
 अभ्यद्रवत्तानविचिन्त्य बाणांश्चण्डां घनः सायकजालवर्षी ।
 आगच्छतस्तस्य शरैः सुपत्रैर्विव्याध चण्डा रथवाजिमुख्यान् ॥ ६१ ॥
 विच्छेद दैत्यो ऽपि समुच्छ्रिताग्रं ध्वजं तुरंगांश्च जघान देव्याः ।
 हित्वा रथौ तावतीर्य भूमिं गृहीतचर्मासिवरौ प्रयत्नौ ॥ ६२ ॥
 विचेरतुर्मण्डलमाजिमध्ये भूमिं तदाग्राङ्गुलिभिः स्पृशन्तौ ।
 तांस्तांश्च मार्गाँल्लघुपादचारौ छिद्रं न चान्योन्यमवापतुस्तौ ॥ ६३ ॥

60a °मापतन्तं] °मृत्पतन्तं R 60c °दैत्यपतिर्बभासे] °दानपतिर्बभासे R 60d °रसितः] °रसि-
 मिः R 61c सुपत्रैः] सुपत्रैः R 61d रथवाजिं] रचये+वा+जिं R (R^{PC} unmetrical) 62b
 तुरंगांश्च] तुरङ्गाश्च R 62d प्रयत्नौ] प्रयत्नौ R 63b °ग्राङ्गुलिं] °ग्राङ्गुलिं R 63c तांस्तांश्च
 मार्गाँल्लघु] तांस्तांश्च अङ्गान् लघु R 63d चान्योन्यमवापतुस्तौ] चाल्पोल्पमवापतुस्तौ R

60a °मापतन्तं] °मापतद्भुतः A 60b शरैः] A₃A₄, सरैः A₇ • रुक्मं] A₃A₇, रुक्मं A₄
 60c तैर्] A₃A₄, तै A₇ • °बंभासे] °बंभासे A 61ab] om. A 61c शरैः सुं] श(सं
 A₇)रैः सं A 62c रथौ] रथा A₃A₄, रथात् A₇ • तावव°] A₃, ताव° A₇ (unmetrical),
 ताव+त+ A₄ • भूमिं] A₃, भूमिं A₄A₇ 62d गृहीत°] गृहीत° A₃A₇, गृहीत° A₄ • °व-
 रौ प्रयत्नौ] °धरौ प्रयां { °या A₇ } तौ A 63ab] om. A 63c मार्गाँल्लघु] A₄A₇, मान् ल° A₃
 (unmetrical) 63d छिद्रं न] छिन्नन्न A • °मवापतुस्तौ] °वापतुस्तौ A₃ (unmetrical), °मावा-
 पतु { °तुः A₄ } स्तौ A₄A₇ (unmetrical)

62(c⁹) S₁

60a चण्डा] S₁S₂RABh, चण्ड° S₃ (unmetrical) 60b शरैः] S₁S₂^{PC}RA₃A₄Bh, शरैः S₂^{AC}S₃
 • शिताग्रैः] S₁S₂RABh, सिताग्रैः S₂^{PC}, सिताग्रैः S₂^{AC} • रुक्मं] S₂S₃RA₃A₇Bh, रुक्मं S₁^{AC}
 (unmetrical), रुमं S₁^{PC} 60c विद्धः] S₁S₂^{PC}RABh, विद्ध S₂^{AC}S₃ (unmetrical) • स तैर्]
 RA₃A₄Bh, स तै S₁S₃, शतैर् S₂^{AC}, शितैर् S₁^{PC} • °बंभासे] S₂S₃Bh, °बंभास S₁ 60d °वे-
 न्दोर°] S₂S₃RABh, °वेदोर° S₁ 61a °तानविं] S₁RBh, °तानविं S₂^{AC}, °तानभिः S₂^{PC}S₃
 61ab बाणांश्चण्डां] S₂R, बाणांश्चण्डा S₁, बाणां चण्डा S₃, बाणांश्चण्डां Bh (typo) 61b घनः] S₂S₃R
 Bh, घनं S₁ • °वर्षीं] S₁S₂RBh, °वषी S₃ (unmetrical) 61c °तस्तस्य] S₁S₂RABh, °तस्य
 S₃ (unmetrical) • शरैः सुं] S₂RBh, शरैस्त° S₁, शरै सं S₃ • °पत्रैर्] S₁ABh, °पत्रै
 S₂S₃ 61d चण्डा रथं°] S₂S₃ABh, चण्डादथ S₁ • °मुख्यान्] RABh, °पुख्यन् S₁, °मुख्याम्
 S₂, °मुख्यम् S₃ 62a °ताग्रं] S₂S₃RABh, °ताग्रं S₁ 62b °जं तुरंगांश्च] S₂ABh, °जन्तुरगांश्च
 S₁ (unmetrical), °जं तुरङ्गांश्च S₃ • °जघान] S₁S₂S₃^{PC}RABh, घन S₃^{AC} (unmetrical) • देव्याः]
 S₂RABh, देव्या S₁S₃ 62c रथौ] S₂S₃RBh, रथौ S₁ • भूमिं] S₂S₃RA₃, भूमि S₁, भूमौ Bh
 (conj.) 62d °चर्मासिं] S₂S₃RABh, °मर्मासिं S₁ 63a विचेरतुर्] S₁^{PC}S₂RBh, विचे(त)र-
 तुर् S₁, विचेरतु S₃ (unmetrical) • °मध्ये] S₁RBh, °मध्यं S₂S₃ 63c मार्गाँल्लघु] S₂^{PC}A₄A₇Bh,
 मार्गां S₁, मातां S₂^{AC}S₃ 63d छिद्रं] S₂S₃RBh, छिद्रां S₁ • °मवापतुस्तौ] S₂S₃Bh, °मवापु
 दृष्टौ S₁

अभिप्रुतोच्चप्रुतसिंहयातान्निवृत्तकाक्रीडितकोर्ध्वबाहून् ।
 खगावलीनाभिहतापयातान्निषण्णकाविद्धशिरोभिघातान् ॥ ६४ ॥
 उत्प्रुत्य वेगेन तदाथ तस्य शिरोधरामाशु चकर्त चण्डा ।
 स कृत्तमूर्धा निपपात तस्यां संग्रामभूमावुरसाशु दैत्यः ॥ ६५ ॥
 स शोणितादिग्धवपुस्तदानीं घनः परासुः पतितो धरित्र्याम् ।
 रराज सन्ध्याच्छ्रितोरुमूर्त्तिर्वियद्गतो नील इवाम्बुवाहः ॥ ६६ ॥
 विव्याध तीक्ष्णैर्नियतिः सुपत्रैः खरं शरैर्वक्षसि हेमपुङ्खैः ।
 आयोधने संमुखमापतन्तं भल्लेन चास्य ध्वजमुच्चकर्त ॥ ६७ ॥

64a °प्रुतोच्चप्रुत°] °सुतादासुत° R • °याता°] °पाता° R 64b °कोर्ध्व°] °केर्द्ध° R 64c खगाव°] +स+गाव° R • °हतापयातान्] °हतोपपातान् R 64d °भिघातान्] °विघातान् R 65a उत्प्रुत्य] उत्पत्य R • तदाथ] तथा च R • तस्य] R^{pc}, तस्या R^{ac} 65c °मूर्धा] °मूर्ध्ना R 65d °भूमावुरसाशु] °भूमोच्चरशाशु R 66a शोणिता°] शोणितान् R 66b परासुः] परास्थः R 66c °च्छ्रितोरु°] °च्छ्रचितारा R 67a °नियतिः] °निपतिः R 67c संमुख°] संमुख° R 67d भल्लेन] भल्लेन(च)+ R • °मुच्चकर्त] °माचकर्त R

64a °प्रुतोच्चप्रुत°] °सुतादासुत° A 64ab °यातान्निवृत्त°] °नादान् निवृत्त° A 64b °कोर्ध्वबा- हून्] °को{°का A₇}र्द्धबाहुं A 64c] खला{°ना A₇}वली{°ती A₄}नाभिहतोरपातान्{°ता A₃A₄} A 64d °भिघातान्] A₇, °भिघातात् A₃A₄ 65a उत्प्रुत्य] उत्पद्य A • तदाथ] तदाति A 65b °धरामाशु] °धरं चाशु{°सु A₇} A 65c °मूर्धा] A₃A₄, °मूर्द्धना A₇ 66b घनः परासुः] गतः पराशुः A 66c °च्छ्रितोरुमूर्त्तिर्] °विगतेतिमूर्त्ति A 67a °क्ष्णैर्नियतिः सुपत्रैः] °क्ष्णैः नि- यतिः{निशिभिः A₃, निशितैः A₄} सुमत्वेः{°त्वे A₃, °न्वे A₄} A 67b खरं] A₇, स्वरं A₃A₄ • शरैर्वक्षसि हेम°] अ{स° A₄, श्व° A₇}रैराशु सुवर्ण°{°वन्न° A₇} A 67c-77d] om. A

64(c³)(c⁴) S₂ 66(d¹) S₁, (d¹⁰) S₂ 67(c¹-c⁷, d²) S₁

64a °प्रुतोच्चप्रुत°] conj., °सुतान्योन्नत° S₁, °प्रुतं च प्रुत° S₂S₃, °सुतोच्चसुत° Bh (conj.?) • °याता°] S₁S₂S₃, °पाता° Bh (conj.?) 64b °न्निवृत्त°] RBh(em.?), निवृत्त° S₁, निवृत्त° S₂, निवृत्त° S₃ • °कोर्ध्व°] S₁S₂Bh, °कोर्ध्व° S₂ • °बाहून्] S₁RBh, °बाहुः S₂S₃ 64c °वली- ना°] S₁RA₃A₇, °पयाता° S₁Bh, °नीना° S₂ • °यातान्] Bh (Bh reads thus in S₂ in a note), °याता S₁S₂S₃ 64d °शिरोभि°] S₂S₃ABh, °शताभि° S₁ 65a उत्प्रुत्य] S₂S₃, उत्प्रुत्य S₁, उत्प्रुत्य Bh (em.?) • तस्य] S₂S₃R^{pc}ABh, तस्या S₁ 65b चण्डा] S₁S₂^{pc}RABh, चण्डाः S₂^{ac}S₃ 65c °मूर्धा] S₂S₃A₃A₄Bh, °मूर्द्ध S₁^{ac}, °मूर्द्धर्न S₁^{pc} • तस्यां] S₃RABh, तस्मा S₁, तस्या S₂ 65d °भूमावुर°] S₁ABh, °भूवुरु° S₂ (unmetrical), °भूमावर° S₃ • °साशु] S₂S₃ABh, °सा स S₁ 66a °वपुस्तदानीं] S₂RABh, °वहस्तदानीङ् S₁, °वपुस्तदानी S₃ 66b परासुः] S₂S₃Bh, परासुम् S₁ • धरित्र्याम्] S₁RA, धरण्यां S₂S₃, धरण्याम् Bh 66c सन्ध्या°] S₁S₃RABh, सन्ध्यां S₂ • °तोरु°] S₂S₃Bh, °तोरि° S₁ • °मूर्त्तिर्] S₁S₂RBh, °मूर्त्ति S₃ 66d °यद्गतो नील] RABh, °यहतो नील S₁ (unmetrical, partly retraced), °यद्गतानीव S₂, °यद्गतानीवः S₃ (unmetrical) 67a °क्ष्णैर्नियतिः] S₁S₂^{pc}, °क्ष्णैर्निय(ये)ः S₂^{ac}, °क्ष्णे निपतिः S₃, °क्ष्णैर्नियतिः Bh (typo, unmetrical), • सुपत्रैः] S₁S₂RBh, सुपुत्रैः S₃ (unmetrical) 67b शरैर्] S₁S₂RA₃Bh, शरै S₃ 67c संमुख°] S₁S₂Bh, संमुख° S₃ (unmetrical) 67d भल्लेन] S₁S₂Bh, भलेन S₃ (unmetrical) • °मुच्चकर्त] S₂^{pc}Bh, °माचकर्तः S₁, °मुच्चकर्तः S₂^{ac}, °मुचकर्तः S₃ (unmetrical)

विद्धः स तैरभ्यपतत्सरोषो देवीं जिघांसुः समरे ऽरिहन्ता ।
 गुर्वीं गदां चाशु तदा गृहीत्वा चिक्षेप देव्या रुधिराक्तमूर्तिः ॥ ६८ ॥
 सा दानवाग्येण गदा प्रमुक्ता विचित्रहेमोज्ज्वलचारुघण्टा ।
 संचूर्णयामास रथं नियत्या यन्त्रीं ध्वजं चाशु समुच्छ्रिताग्रम् ॥ ६९ ॥
 उत्पत्य तूर्णं नियतिः स्ववाहात्क्रोधेन संरक्तविलोलनेत्रा ।
 अभ्येत्य तं दानवयोधमुख्यं खड्गेन मध्ये ऽस्य शिरः पफाल ॥ ७० ॥
 स दानवो विस्फुटितोत्तमाङ्गः क्षितौ विरेजे सुतरक्तधारः ।
 वज्रेण भिन्नः शिखराग्रदेशे गिरिर्यथा धातुरसप्रवाही ॥ ७१ ॥
 प्रभावती धुन्धुमजिह्वायातैः शिलीमुखैरभ्यहनत्सुपत्रैः ।
 उरस्युदारा दशभिः शिताग्रैर्घने घनव्रातसमानवर्णैः ॥ ७२ ॥
 जघान सा षोडश देवतारेस्तुरंगमान्बोडशभिः पृषत्कैः ।
 निहत्य चैकेन रथस्य सूतमेकेन चास्य ध्वजमुच्चकर्त ॥ ७३ ॥

68a स तैर०] शरैर० R • त्सरोषो] त्स रोषाद् R 68b ऽरिहन्ता] निहन्ता R 68c गुर्वीं
 गदां चाशु] गुर्वीञ्च शक्तिञ्च R 69a सा] स R • वाग्येण गदा प्र०] वाग्येण तदा वि० R 69b
 'हेमोज्ज्वल०] 'होमोज्ज्वल० R 69cd नियत्या यन्त्रीं] निपत्य यन्त्री० R 70a नियतिः] निपतिः
 R 70d खड्गेन] ख० R^{ac}, स्वरेण R^{pc} 71a विस्फुटितो०] विस्फु०रिभ्तो० R 71b सूत०] श्रुत०
 R 71d गिरिर्यथा धातुरस०] गिरिर्यथा चातुरस० R 72a 'यातैः] 'पातैः R 72b 'त्सुपत्रैः]
 'त्सुपुत्रैः R 72c 'स्युदारा] 'स्युदारे R 72d घन०] घने R • 'वर्णैः] 'वाणैः R 73cd
 सूतमे०] सूत ए० R 73d 'मुच्चकर्त] 'मुच्चकर्त R

68(a⁶-a⁷, b²-b³) S₁ 69(d⁶-d⁷) S₁ 70(a¹-a²) S₁

68a विद्धः] S₁S₂RBh, विद्ध S₃ (unmetrical) • त्सरोषो] S₁, त्सरोषा S₂S₃, त्सरोषो
 Bh (typo) 68b देवीं] S₁RBh, देवी S₂S₃ • ऽरिहन्ता] S₁S₂Bh, रिहान्ता S₂ 68c गुर्वीं]
 S₂S₃R, गुर्वी S₁Bh(typo) 68d 'राक्तमूर्तिः] S₁S₂^{pc}RBh, 'राक्तमूर्ति S₂^{ac}, 'रक्तमूर्ति S₃ 69a
 सा] em. Bh (silently), स S₁S₂S₃ • दानवाग्येण] S₂^{pc}S₃Bh, दानवाग्येण S₁, दानवाग्येण S₂^{ac} •
 गदा] S₁^{pc}Bh, (द)दां S₂^{ac}, तदा S₂S₃ 69cd 'त्या यन्त्री] em., 'त्या यन्ता S₁, 'त्या यन्त्री० S₂S₃,
 'त्याः सूतं Bh (conj.) 69d ध्वजं] S₁S₂RBh, ध्वज S₃ (unmetrical) • चाशु] S₁RBh, चारु०
 S₂S₃ • समुच्छ्रिताग्रम्] S₂RBh, समुच्छ्रिताग्र S₁, 'समुच्छ्रिताग्र S₃ 70a तूर्णं] S₁S₂RBh, तूर्णं
 S₃ (unmetrical) • स्ववाहात्] RBh(em.?), स्ववाहा S₁S₃, स्व(ता)हो S₂^{ac}, स्ववाहोः S₂^{pc} 70c
 तं] S₁S₂^{pc}RBh, तान् S₂^{ac}, त S₃ (unmetrical) • 'मुख्यं] S₂S₃RBh, 'मुख्येः S₁ 70d खड्गे-
 न] S₃Bh, खर्गेन S₁, खड्गेन S₂ • पफाल] S₂S₃RBh, पफालः S₁ 71a 'माङ्गः] RBh(em.?),
 'माङ्ग S₁, 'माङ्गा S₂S₃ 71b विरेजे] S₁^{pc}S₂S₃RBh, विरेजे S₂^{ac} • 'धारः] S₁S₂^{ac}R, 'धारा
 S₂^{pc}S₃ 71c वज्रेण] S₁S₂RBh, वज्रेणा० S₃ 72a धुन्धुम०] S₂S₃RBh, बन्धुम० S₁ • 'यातैः]
 S₁Bh, 'यातैः S₂^{ac}S₃, 'पातैः S₂^{pc} 72b 'त्सुपत्रैः] S₁S₂Bh, 'त्सुपत्रैः S₃ 72c उरस्युदारा] S₂S₃
 Bh, उरःसुधारा S₁ • शिताग्रैः] S₁^{pc}RBh, शिताग्रैः S₁, शताग्रैः S₂^{ac}S₃ 72d 'घने घनव्रात०]
 S₂S₃, 'घनेन प्रातः सु० S₁ (unmetrical), 'घनाघनव्रात० Bh (em.?) • 'वर्णैः] S₂Bh, 'वर्णः
 S₁, 'वर्णोः S₃ 73a षोडश] S₁^{pc}RBh, षोडश S₂^{ac}S₃ 73b 'मान्बोडशभिः] S₂RBh, 'मा
 षोडशभिः S₁, 'मां षोडशाः S₃ (unmetrical) • पृषत्कैः] S₂S₃RBh, पृषत्कैः S₁ 73c रथस्य]
 S₂S₃R, रथे+ः स० S₁, रथस्य Bh (conj.) 73d 'मेकेन] S₁^{pc}S₂S₃Bh, 'मकेन S₁^{ac} • 'मुच्चकर्त]
 S₁^{pc}Bh, 'मुच्चकर्तः S₁^{ac}S₂, 'मुच्चकर्तः S₃

धुन्धुर्गदां भारसहस्रगुर्वी चिक्षेप कार्तस्वरचारुघण्टाम् ।
तामापतन्तीं शतशश्वकर्त प्रभावती दैत्यपतिप्रमुक्ताम् ॥ ७४ ॥
आदाय दैत्यः परिघं महान्तमाप्रुत्य वाहादभितः ससार ।
देवीमसावञ्जनशैलनीलो रणाजिरे काल इवात्तदण्डः ॥ ७५ ॥
अभ्यापतन्तं युधि दानवेन्द्रं देवी शरैरभ्यहनत्सुपत्रैः ।
देव्या समस्तानविचिन्त्य बाणानभ्येत्य तामाहवमूर्ध्नि रोषात् ॥ ७६ ॥
उद्गाम्य वैवस्वतदण्डकल्पं लौहं प्रयस्तं परिघोरुबाहुः ।
न्यपातयत्तं परिघं रथे ऽस्या गिरेर्नितम्बे कुलिशं यथेन्द्रः ॥ ७७ ॥
अचूर्णयत्तं रथमाशु देव्याः साश्वं ससूतध्वजहेमचक्रम् ।
कालायसो ऽसौ परिघो ऽसुरास्तो वेगेन तत्रापससार देवी ॥ ७८ ॥

74a धुन्धुर्गदां] धनुर्गदान् R • °गुर्वी] °गुर्वी R 74b कार्तं] चार्तं R • °घण्टाम्] R^{ac},
(°पुण्या)म् R^{pc} 74c °पतन्तीं] °पतन्तं R 74d दैत्यपतिं] दैत्यपतिः R 75ab °न्तमाप्रुत्य]
°न्त अप्रत्य R 75d इवात्तं] इवाम्भं R 76b °त्सुपत्रैः] °त्सपत्रैः R 76c देव्या] देव्याः R
76d तामाहवमूर्ध्नि] तानाहवमू+च+ R 77b प्रयस्तं] प्रशस्तः R 77d °नितम्बे] °नितम्ब+ R
(unmetrical) 78a अचूर्णयत्तं] अपूरयन्तं R 78b साश्वं] स साश्वं R (unmetrical) 78c का-
लायसो] कलापसो R • ऽसुरास्तो] सुरास्ते R 78d वेगेन] जपेन R • °ससार देवी] °ससा
देवीम् R (unmetrical)

78a अचूर्णयत्तं] आचूर्णयन्तं A 78b साश्वं] A₇, पार्श्वं A₃A₄ • ससूतं] ससूतं A₇, ससुतं A₄
(unmetrical), स्वसूतं A₃ • °चक्रम्] °कर्म A 78cd] om. A

77(a²) S₂

74a भारं] S^{pc}S₂S₃RBh, भोरं S^{ac} 74b °क्षेप कार्तं] S₂S₃Bh, °च्छेद कर्तं S₁ 74c ता-
मां] S₂S₃RBh, तमां S₁ • °पतन्तीं] S₁S₂Bh, °पतन्ती S₃ • °श्वकर्तं] S₂RBh, °श्वकर्तः S₁,
°श्वर्क S₃ (unmetrical) 74d दैत्यं] S₂S₃RBh, दैत्यः S₁ (unmetrical) • °प्रमुक्ताम्] S₂S₃RBh,
°प्रयुक्तां S₁ 75a दैत्यः] S₁RBh, दैत्यम् S₂, दैत्य S₃ (unmetrical) • परिघं] S₂RBh, पतिघम्
S₁, परिघ S₃ (unmetrical) 75ab °न्तमाप्रुत्य] em., °न्तमाप्रुत्य S₁Bh, °न्तमासप्रु S₂, °न्तमाप्रु
S₃ (unmetrical) 75b ससार] S^{pc}RBh, ससारः S₁, ससारा S^{ac}, समार S₃ 75c देवीमसां]
RBh(conj.), देवीमसां S₁S₂S₃ • °वञ्जनं] S₁S^{pc}S₃RBh, °वाञ्जन S^{ac} • °नीलो] S₁RBh,
°नीलौ S₂S₃ 76a दानवेन्द्रं] S₁S^{pc}S₃RBh, दानवेन्द्र S^{ac} 76b °नत्सुपत्रैः] S₂Bh, °नत्सपात्रैः
S₁ (tops lost), °न सपत्रैः S₃ 76c समस्तानं] RBh(conj.?), समन्तानं S₁S₂S₃ 76d तामा-
हवं] S^{pc}S₃Bh, माहं S^{ac} (unmetrical), तामाहं S^{pc}, तामाहं S^{ac} • रोषात्] S₁RBh,
रोषान S₂S₃ 77a उद्गाम्य] S₁S^{pc}S₃RBh, उद्गाम्य S^{ac} 77b लौहं] S₁RBh, लोहं S₂S₃ •
प्रयस्तं] S₁Bh, प्रयत्ता S₂S₃ • परिघोरुं] S₂S₃RBh, परिघोरुं S₁ 77c °पातयत्तं] S₁S₂RBh,
°पातयत्त S₃ (unmetrical) • रथे] S₂S₃RBh, यथे S₁ 77d गिरेर्] S₂RBh, गिरे S₁S₃ 78a
°चूर्णयत्तं] S₁S₂Bh, °चूर्णयत्त S₃ (unmetrical) • देव्याः] S₂S₃RABh, देव्या S₁ 78b साश्वं]
S₁S₃A₇Bh, साश्वं S₂ • ससूतं] S₂S₃RBh, ससूतं S₁ • °चक्रम्] S₁S₂RBh, °चक्र S₃ 78c
°घो ऽसुरास्तो] em. Bh (silently), °घो सुरस्ता S₁, °घो सुरास्ते S₂S₃ 78d देवी] S₁Bh, देवीम्
S₂, देवी S₃

दृष्ट्वा स तां तत्र तदापयातां तमेव लौहं परिघं गृहीत्वा ।
 अभ्यद्रवद्दानवयोधमुख्यो दिवीव चित्रामसितः पयोदः ॥ ७९ ॥
 उत्पत्य सा दिव्यवरास्त्रमुक्तैः क्षुरप्रमुख्यैः परिघं चकर्त ।
 उद्यम्य मुष्टिं निविडं ततो ऽस्या भूयो ऽथ दैत्यो वियदुत्पपात ॥ ८० ॥
 तं मर्मगैर्मर्मसु बाणमुख्यैः साताडयद्दानवमाशु देवी ।
 भिन्नः स तैर्मर्मगमैः सुपुङ्खैरन्तर्दधे दानवयोधमुख्यः ॥ ८१ ॥
 अथ समरमपास्य योधमुख्यैर्विहतपराक्रमपौरुषैरुपेतैः ।
 सुरपतिरिपवो विनद्य नादान्द्विरदवरानधितस्थुरात्तशस्त्राः ॥ ८२ ॥

इति स्कन्दपुराणे पञ्चषष्टो अध्यायः ॥ ६५ ॥

79a तां तत्र] तच्चित्र R^{ac}, तच्छिद्र R^{pc} • °पयातां] प्रपातां R **79b** तमेव] (र)मेव R^{ac}, मे-
 नेव R^{pc} **79d** दिवीव] देवीव R • °मसितः] °समितः R **80b** क्षुरप्र°] खुरप्र° R **80c**
 उद्यम्य] R^{ac}, उद्गम्य R^{pc} • मुष्टिं निविडं] मुष्टिर्निविडास् R **80d** ऽथ] पि R **81a** मर्मगैर्मर्म-
 सु] मर्मभिर्मर्म+मां+सु R (unmetrical) **81b** सा°] स R **81c** स तैर्मर्मगमैः] शरैर्मर्मसुभिः R
82b °षैरुपेतैः] °षे+द्य+तास्त्रः R **82c** विनद्य नादान्] वि(णु){°न R^{ac} }द्यमानादान् R (unmetrical)
82d °नधितस्थुरात्°] °नभिज(स्यु) बाहु° R **Col.** इति स्कन्दपुराणे रेवाखण्डे ऽसुरविग्रहो नामाध्या-
 यः R

79a स तां] स तं A₇, शतं A₃A₄ **79ab** तदापयातां तं°] सदापयातां तं° A₃A₄, पयातां A₇
 (unmetrical) **79c** अभ्यद्रवद्] अभ्यद्रवन् A • °मुख्यो] °मुख्याः A **79d** दिवीव चित्रा°]
 देवी च चि{°रि° A₇}त्रा° A **80a** सा दिव्य°] सादीश्च A₇, शादीश्च A₃, शादीश्च A₄ • °मु-
 क्तैः] °वृष्ट्या A **80b** क्षुरप्रमुख्यैः] घ्युरत्प्रमोघं A₇, स्मरन्नमोघं A₄, स्मरन्नमोघं A₃ **80cd**] om.
 A **81a** तं मर्मगैर्] तन्मर्मगैर्{°गै A₄} A • बाण°] बान° A₇, रान° A₃A₄ **81b**] सा
 चाह्न ज्ञानवमाशु{°सु A₃A₄} देवी{°वी A₇} A± **81cd**] om. A **82a**] अभ्यद्रवद्दानवयोधमु-
 ख्यो{°ख्या A₄} A (unmetrical, cf. 79c) **82b** °विहत°] वि{वि° A₄}दित° A **82c** विनद्य]
 निनद्य A **82d** °वरानधितस्थुरात्°] °वरावरितस्तवास° A₃A₇, +तदा+वरितस्तव A₄ (unmetrical)
Col. इति स्वरोपगमनं नामाध्यायः A₃A₄, इति सुरोपगमननामो ध्यायः A₇

80(b⁷)(b⁸)(b⁹) S₁ **82**(c²-c⁴)(c⁵-c⁹)(c¹⁰-d¹) S₁, (d⁹) S₃

79ab °यातां तमेव] em. Bh (silently), °यातान्तामेव S₁, °याता तमेव S₂, °याता तामेव S₃ **79b**
 लौहं] S₁RABh, लोहं S₂S₃ **79c** अभ्यद्रवद्] S₂RBh, अभ्यद्रव् S₁, अभ्यद्रव S₃ **79d** चित्राम°]
 S₂S₃A₃A₄Bh, चित्राव° S₁ **80a** उत्पत्य] S₁S₂^{pc}S₃RABh, उपत्य S₂^{ac} • सा दिव्य°] S₂S₃RBh,
 साविद्ध S₁ • °मुक्तैः] S₁S₂RBh, °मुक्तै S₃ **80b** क्षुरप्र°] S₁S₂Bh, पुरप्र° S₃ • °कर्त] S₂
 S₃RABh, °कर्तः S₁ **80c** मुष्टिं नि°] S₂Bh, मुष्टिर्नि° S₁, मुष्टिं नि° S₃ (unmetrical) **80d**
 भूयो] S₂S₃RBh, °नुजे S₁ • वियदुत्पपात] S₂S₃RBh, नियदुत्पपातः S₁ **81a** तं मर्मगैर्] S₁
 Bh, तन्मर्मगैर् S₂, तत्स{°न्म S₃^{ac}}गै S₃ (unmetrical) • °मुख्यैः] S₁S₂RABh, °मुख्यै S₃ **81b**
 सा°] S₁A, स S₂S₃, सं° Bh (em.?) • °ताडयद्] S₁^{pc}RBh, °ताडयन् S₁^{ac}S₂S₃ **81c** भिन्नः
 स तैर्मर्म°] S₁S₂Bh, भिन्न स तै मर्म° S₃ (unmetrical) • °मैः सुपुङ्खै°] S₁S₂^{pc}Bh, °मैस्सुङ्खै° S₂^{ac}
 (unmetrical), °मै सुपुङ्खै° S₃ **82a** °मुख्यैर्] S₁S₂RBh, °मुख्यै S₃ **82b** °रुपेतैः] S₁S₂S₃A,
 °रुपेतैः Bh (conj.) **82d** °शस्त्राः] RABh, °शस्त्र इति S₁ (इति part of Col.), °शस्त्रा इति
 S₂S₃ (इति part of Col.) **Col.** °॥ स्कन्दपुराणे सुभनिसुभसंग्रामे देवीयुद्धनामः ॥ ° S₁, स्कन्दपुराणे
 पञ्चषष्टयो ध्यायः ॥ ° S₂, °॥ स्कन्दपुराणे नामाध्यायः ६५ (in letter numerals) ॥ ° S₃, इति स्कन्दपुराणे
 शुभनिसुभसंग्रामे देवीयुद्धं नाम पञ्चषष्टितमोऽध्यायः Bh

षट्षष्टो ऽध्यायः ।

सनत्कुमार उवाच ।

देव्यो ऽपि तेषां विदितप्रयत्ना गजोत्तमानारुहः समन्तात् ।

आविर्मदान्वर्ष्ववतः सुदन्तान्प्रशस्तगात्राम्बरहस्तपक्षान् ॥ १ ॥

सुपुष्करानुन्नतवृत्तकुम्भान्सुवालधीनञ्चितचारुकर्णान् ।

सुदन्तवेष्टान्कलविङ्कनेत्रान्सुवक्षसः स्वासनपृष्ठवंशान् ॥ २ ॥

संग्रामिकानग्रजवान्वयःस्थान्सुशिक्षितानुन्नतपूर्वकायान् ।

आबद्धवर्मायुधचित्रघण्टान्समुच्छ्रितोरुध्वजवैजयन्तीन् ॥ ३ ॥

1a प्रयत्ना] प्रयात्रा R 1b समन्तात्] सुमत्तान् R 1c] सुनिर्ममदान्वर्ष्ववतः सुदान्तान् R 1d
 °शस्त°] °सस्त° R • °हस्त°] □ R^{ac}; °पक्ष° R^{pc} 2a सुपुष्करानुन्नत°] सोपक्षरानुन्दत° R
 2b °न्सुवालधीनञ्चित°] °न् सुलीलया पीवर° R 2c] अदन्तवेशाकुलपिङ्गनेत्रा R 2d स्वासनपृ-
 ष्ट°] श्वासनपृष्ठ° R 3a संग्रामिका°] सांग्रामिका° R • °वान्वयःस्थान्] °वानुबन्धान् R 3b
 °नुन्नत°] °ना(ञ्)यत° R

1 सनत्कुमार उवाच] om. A 1a देव्यो ऽपि] A₇, देव्यापि A₃A₄ • विदितप्रयत्ना] विदिता{°ताः
 A₇} प्रयत्नाः{°त्ताः A₃A₇} A 1b गजोत्तमानारुहः] जजातुमानारुहः A • समन्तात्] A₄A₇,
 संवतात् A₃ 1cd] आविर्मदान्ता{°न्त° A₃A₇ (unmetrical)}मघनाम्दान्ता{°ता A₃A₄} सुशस्तगा-
 त्रानुर{°णुव° A₃, °णव° A₄}हस्तपक्षान् A± 2ab] अपस्करानु{°मु° A₃, °वृ° A₄}न्नतवृत्तकुम्भा
 सु{°स्व° A₃A₄}वालधीरान्न{°वान् नु° A₇}तचारुवर्णान् A± 2c-6b] om. A

Manuscripts available for this chapter: S₁ photos 2.12b (f. 107^v), 1.16a (f. 108^r), 1.15b (f. 108^v)
 and 2.11a (f. 109^r); S₂ exposures 91a (f. 98^v), 91b (f. 99^r), 92a (f. 99^v); S₃ f. 106^r-107^v; R f. 125^r-
 126^v; A₃ f. 72^v; A₄ f. 104^r-104^v; A₇ f. 102^v-103^r; A available up to 19a¹¹.

1(c⁵-c¹¹)(d¹-d⁷)(d⁸-d¹¹) S₁ 2(a⁵)(a⁶-a¹¹)(b¹) S₁, (c¹)(c²)(c³-c⁶, c⁸-c⁹)(c¹⁰-d¹) S₃

1 सनत्कुमार उवाच] S₁RBh, om. S₂S₃ 1a देव्यो ऽपि] S₁S₂RA₇Bh, देव्यापि S₃ 1b °हुः
 समन्तात्] em. (cf. A₄A₇), °हुस्समन्तान्{°म् S₂^{ac}} S₂, °हु समन्तां S₃ (unmetrical),
 °हुः सयत्नाः Bh (conj.) 1c आविर्म°] S₁A, शुचिर्म° S₂S₃, शुचीन्म° Bh (conj.) • °दा-
 न्वर्ष्ववतः] em., °दा (वष्म{°ष S₁^{pc} (unmetrical)}वतः) S₁ (upper parts lost), °दाम्बर्ष्ववतः S₂,
 °दाम्बर्ष्ववतः S₃, °दाम्बुस्रवतः Bh (conj.) 1cd °दन्तान्त्र°] S₂^{pc}Bh, (°दन्ता)± S₁, °दन्ताः प्र°
 S₂^{ac}S₃^{ac}, °दान्ताः प्र° S₁^{pc} 1d °त्राम्बर°] S₂RBh, °त्रावर° S₃ • °हस्तपक्षान्] S₃ABh, (°तः)
 (सुहस्तान्) S₁, °हस्तपक्षाम् S₂ 2a °वृत्त°] S₃RBh(em.?), °वृक्ष° S₂^{ac}, °वृत्° S₂^{pc} (unmetrical)
 2ab °कुम्भान्सु°] S₂RBh, - ±(सु) S₁, °कुम्भा सु° S₃ 2b °नञ्चित°] S₁S₃Bh, °नाञ्चित° S₂
 • °कर्णान्] S₁S₃RBh, °कर्णम् S₂ 2c °वेष्टान्क°] S₂Bh, °चेष्टान्क° S₁, (°वष्टा) क° S₃ (upper
 parts lost) • °नेत्रान्] S₂Bh, °नेत्राः S₁ 2d स्वासन°] S₃Bh(em.?), श्वासन° S₁S₂ •
 °पृष्ठ°] S₁S₂Bh, °पृष्ठ° S₃ • °वंशान्] S₂S₃RBh, °वंशा S₁ 3a संग्रामिका°] S₁S₂^{ac}, साङ्गामि-
 का° S₂^{pc}Bh, संग्रामिका° S₃ • °नग्र°] S₁RBh, °नृग्र° S₂S₃ 3c °वर्मा°] S₁RBh, °चर्मा°
 S₂S₃ • °घण्टान्] S₁S₃RBh, °घण्टा S₃ 3d °मुच्छ्रितो°] S₁S₂^{pc}S₃RBh, °मुच्छ्रितो° S₂^{ac} •
 °ध्वज°] S₁S₂RBh, °द्वज° S₃ • °वैजयन्तीन्] RBh(em.?), °वैजयन्तीम् S₁S₂, °वैजयन्ती S₃

तासां पताकाध्वजशोभितानि विचित्रनानायुधभूषणानि ।
 मातङ्गवृन्दानि तदा बभूवुर्वने वनानीव समागतानि ॥ ४ ॥
 दैत्यापि ते वारणमूर्ध्नि सन्ना विस्फारयन्तो विबभुर्धनूषि ।
 सेन्द्रायुधाः साशनिशब्दगर्भाः शैलेषु मेघा इव संनिलीनाः ॥ ५ ॥
 सैन्यानि तान्याहनने गजानामाधोरणैराश्वभिचोदितानि ।
 अन्योन्यमापेतुरभीरितानि वातेन वृन्दानि यथा घनानाम् ॥ ६ ॥
 वेगेन नागानभिसृत्य नागा मदान्मदश्याममुखान्विषाणैः ।
 लोहाभिनद्धैर्विसकाण्डगौरैः शम्बूकदेशे - र्- अभिजघ्नुराजौ ॥ ७ ॥
 प्रसार्य हस्तानभितश्च केचिद्दानानुगन्धं द्विरदाभिसेरुः ।
 आधोरणैरङ्कुशपादवाग्भिराविध्यमानापि मदाभिदृप्ताः ॥ ८ ॥

4b °भूषणानि] °शोभितानि R 5a दैत्यापि] दैत्याश्च R • सन्ना] षण्णा R 5b °यन्तो विब-
 भु°] °यन्ता विबभू° R 5d संनिलीनाः] सन्धिनीलाः R 6a °हनने] °हगतो R 6b °णैरा-
 श्वभि°] °णैश्चाभिर° R 6c °मापेतुरभीरि°] °मासेदतुर(भ्र°) R 7b मदान्म°] मत्ता म° R •
 °न्विषाणैः] °न्विषाणैः R 7c °र्विस°] °र्विष° R 7d °देशे-र्-अभि°] °देशेष्वभि° R 8a
 °नभितश्च] °नभिनश्च R 8b °गन्धं] °गन्धान् R • °भिसेरुः] °भिमेरुः R 8c °पाद°] °पा-
 त° R 8d °राविध्य°] °निर्विध्य° R • मदाभिदृप्ताः] मदापिदृष्टाः R

6c] अन्याश्चमापेतुर{°व° A₃A₄}तीव तानि A± 6d वातेन] A₇, वाहेन A₃A₄ 7a °नभिसृत्य]
 A₃, °नभिनृत्य A₄, °न् भिनृत्य A₇ (unmetrical) 7ab नागा मदान्मदश्याम°] नागान्मदान्मदश्या सु°
 A₃, गा+न्महामहा+न्मदश्या सु° A₄ (unmetrical), मागान्मदश्या □ A₇ (unmetrical) 7b °न्विषाणैः]
 °द्विसानैः A₄, °द्विमाणैः A₇, °द्विसानैः A₃ 7c लोहाभिनद्धैर्विस°] नोहा{नेहो° A₃, नेहा° A₄}भि-
 नाश्वे{°द्वे° A₇}विष° A 7cd °गौरैः शम्बूक°] °गौरैक° A₃A₇ (unmetrical), °गौरैः+गौरैः+क° A₄
 7d र्-अभिजघ्नु°] श्रुभिजघ्नु° A₇, व्रतदघ्नु° A₄ (unmetrical), व्रतदघ्नु° A₃ 8c-9d] om. A

7(c⁵) S₁

4a पताका°] S₁S₂RBh, पताक° S₃ 4b °भूषणानि°] S₁^{pc}S₂S₃Bh, °भूषिणानि S₁^{ac} 4c बभू-
 वुर्] S₁S₂RBh, बभूचु S₃ 5a सन्ना] em., घंटा S₁, षण्णा+:+ S₂, षण्णा S₃^{pc}Bh, षण्डा S₃^{ac}
 5b °यन्तो विबभु°] S₂S₃Bh, °यन्ते विबभु° S₁ 5c सेन्द्रायुधाः] S₁^{pc}RBh, सेन्द्रायुधा S₁S₂^{ac}S₃
 • °गर्भाः] S₂S₃RBh, °गर्म्भाः S₁ 5d संनिलीनाः] em. Bh (silently), सन्निलीना S₁, सन्नि-
 लीना S₂, संनिलीना S₃ (unmetrical) 6a °हनने गजाना°] S₂S₃Bh, °हहने जघाना° S₁ 6b
 °धोरणैराश्व°] S₁Bh, °धौरणे{°णै° S₂^{ac}}राश्व° S₂, °धौरणेनाश्व° S₃^{pc}, °धौरणे(राम्ब°) S₃^{ac} 6c
 °तुरभीरि°] S₁Bh, °तु समीरि° S₂^{ac}S₃, °तुः समीरि° S₂^{pc} (unmetrical) 6d यथा] S₂S₃RABh,
 घना° S₁ 7a नागान°] S₁S₂^{pc}S₃RA₃A₄Bh, नागान° S₂^{ac} • °भिसृत्य] S₁^{pc}S₂S₃RA₃Bh, °भि-
 सृत्य S₁^{ac} • °नागा] S₂S₃RBh, मानागान् S₁ (unmetrical) 7b °श्याम°] S₁S₃RBh, °स्याम°
 S₂ 7c °भिनद्धैर्] S₂RBh, °विन(द्धै)र् S₁, °भिनद्धै S₃ 7d °देशे-र्-अभि°] S₁, °देशेष्वभि°
 S₂S₃Bh • °राजौ] S₁S₂RABh, °राजै S₃ 8a प्रसार्य] S₁^{pc}RABh, प्रासार्य S₁, प्रसा(ह) S₂^{ac},
 प्रसा S₃ (unmetrical) 8ab °चिद्दानानुगन्धं] S₁S₂ABh, °चि दानानुगव° S₃ 8c आधोरणै°]
 RBh(em.?), आधोरणे° S₁, आधौरणै° S₂, आधौरणे° S₃ • °रङ्कुश°] S₂S₃RBh, °रकुश° S₁
 (unmetrical) • °पाद°] S₁S₂S₃, °पाश° Bh (conj.?) 8d °राविध्य°] S₂S₃, °रसिद्ध° S₁,
 °रविध्य° Bh (conj.) • °मानापि] S₁RBh, °मानाभि° S₂S₃ • मदाभिदृप्ताः] S₂S₃Bh, मदाव-
 दृप्ताः S₁

छिन्नानि पेतुर्निशितैः क्षुरप्रैः समुच्छितान्यातपवारणानि ।
 चित्राः पताका विविधा ध्वजाश्च परस्परेणाहनने गजेभ्यः ॥ ९ ॥
 योधा निपेतुः परिनष्टनन्तो विद्धाः शरैर्ममसु देवताभिः ।
 सफेनमास्यै रुधिरं वमन्तो धनूषि सज्जानि करैर्दधानाः ॥ १० ॥
 नागा निपेतुः परितो ऽभिपद्या मर्मातिगैर्बाणवरैर्विभिन्नाः ।
 देवीभिराजौ दितिजाधिपानां वाताभिनुन्ना इव गण्डशैलाः ॥ ११ ॥
 मातङ्गमुख्यान्पतितान्परासूत्रणाजिरे नीलगिरीन्द्रकल्पान् ।
 गन्धेन नागाः समदाः परीत्य विनम्य किञ्चिद्ददनेर्विनेदुः ॥ १२ ॥

9b °तान्यातप°] °तानातप° R 9d °हनने] °हरने R 10a °निष्टनन्तो] °निश्चन्तो R 10c °मास्यै रुधिरं व°] °मास्यै रुधिरस्व° R 10d सज्जानि] सद्धानि R 11a निपेतुः] निषेदुः R • ऽभिपद्या] भिन्ना R (unmetrical) 11d °भिनुन्ना] °भिभि{ (नि) R^{pc} }न्ना R 12a °न्यरासून्] °न् गतासून् R 12c नागाः] नापो R (पो cancelled?) 12cd परीत्य विनम्य] परित्य विनय R 12d °विनेदुः] °विरेजुः R

10a °निष्टनन्तो] °निः{ °नि° A₇ }श्चन्तो A 10b शरैर्म°] A₃A₇, सरैः मं° A₄ 10cd °स्यै रुधिरं वमन्तो धनूषि] °स्यैरुरोरसुधनुंसि A₇ (unmetrical), °स्यैरुरोवसुधनूषि A₃ (unmetrical), °स्यैरुरो च सुधनून्+धनून्+षि A₄ (unmetrical) 10d °दधानाः] °दुनाना A₇, °जुनाना{ °नां A₄ } A₃A₄ 11a निपेतुः] निषेदुः A • ऽभिपद्या] भिपद्मी A 11b मर्माति°] मर्माभि°{ °भ° A₇ } A • °वरैर् R A₃A₇, °वरै A₄ 11d °भिनुन्ना इव] °भिसुत्र{ °त्वन्ने A₄, °तन्न° A₃ }हिम° A (unmetrical) 12a °न्यरासून्] °न् सताग्रान् A 12c नागाः समदाः] नाभ्यासमदा{ °हता A₃A₄ } A 12d विनम्य] A₃A₄, विनय A • °ददनेर्विनेदुः] °ददने विरेदुः A₇, °ददनेवि{वि° A₄ }रेजुः A₃A₄ (unmetrical)

10(c⁹) S₂ 11(b¹-b²) S₂^{pc}

9a छिन्नानि पेतुर्] S₁RBh, छिन्नानि धेतुर् S₂ (धे corrected by sec. hand), छिन्नानि धेतु S₃ (unmetrical) • क्षुरप्रैः] S₁S₂RBh, क्षुरप्रै S₃ 9b समुच्छिता°] S₁S₂RBh, समुच्छिता° S₃ 9c चित्राः] RBh(em.?), चित्रा S₁, चित्रा S₂S₃ • विविधा] S₂S₃RBh, विविध° S₁ 9d गजेभ्यः] RBh(em.?), गजेभ्यो S₁, गजोश्च S₂, गजेश्च S₃ 10a °निष्टनन्तो] S₁S₂^{ac}S₃Bh, °निश्चन्तो S₂^{pc} 10b शरैर्ममसु] S₁S₂RA₃A₇Bh, शरै ममसु S₃ (unmetrical) • देवताभिः] S₂S₃RABh, देवतानि S₁^{ac} (unmetrical), देवतानि S₁^{pc} 10c °मास्यै] S₁ABh, °मान्त्वे S₂S₃^{ac}, °मात्त्वे S₃^{pc} • रुधिरं] S₂S₃Bh, रुधिरान् S₁ 10d धनूषि] S₂S₃RA₃A₄Bh, धनूषि S₁ • सज्जानि] S₁ABh, सर्जानि S₂S₃ • करैर्दधानाः] RBh(em.?), करैर्दधानः S₁, करैर्दधाना S₂, करै दधाना S₃ 11a निपेतुः] S₁Bh, निषेदुः S₂S₃ • ऽभिपद्या] S₁S₂^{ac}S₃, भिपद्याः S₂^{pc}, °भिपद्य Bh (conj.) 11b मर्माति°] S₁S₂^{pc}S₃^{pc}RBh, पद्याति° S₂^{ac}, पद्यानि° S₃^{ac} • °वरैर्विभिन्नाः] S₁RA₃A₇Bh, °वरैर्विभिन्ना S₂, °वरै विभिन्ना S₃ 11d वाता°] S₂S₃RABh, वान्ता° S₁ • इव] S₁S₂RBh, इ S₃ (unmetrical) 12a °मुख्यान्प°] S₁S₂S₃^{ac}RABh, °मुख्यात्प° S₃^{pc} • °तान्यरासून्] S₁Bh, °ताङ्गतासू S₂, °ताङ्गतासू S₃ 12b नील°] S₂S₃RABh, णील° S₁ • °कल्पान्] S₂^{pc}S₃RABh, °कल्पाः S₁, °कल्पाम् S₂^{ac} 12c नागाः] S₂S₃Bh, नागा S₁ • समदाः] RBh(em.?), समदा S₁S₃, समदां S₂ 12d विनम्य] S₂S₃A₃A₄Bh, विनय S₁ • किञ्चि°] S₁S₂S₃RA, केचि° Bh (conj.) • °ददने°] S₁S₂^{pc}S₃RA₇Bh, °दद(वे)° S₂^{ac} • °विनेदुः] S₁Bh, °द्विरेदुः S₂S₃

छिन्नानि वक्त्राणि सकण्डलानि भुजाः सशस्त्राश्च सुचन्दनाक्ताः ।
 पेतुर्गजेभ्यो ऽसुरयूथपानां देवीभिराजौ निशितैः क्षुरप्रैः ॥ १३ ॥
 चुकूजुरुच्चैः परितो धनूंषि विनेदुराहत्य सुरारिमुख्याः ।
 विपुस्फुरुज्याः परिकृष्य मुक्ताः शराभिविद्धाश्च गजा निषेदुः ॥ १४ ॥
 नागैः पतद्भिर्विशिखाभिविद्धैः समुच्छ्रितोरुध्वजचारुपृष्ठैः ।
 आस्तीर्यते भूरनिलप्रनुन्नैः सतालवृक्षैरिव शैलपादैः ॥ १५ ॥
 नागा गजानाहनने ऽभिजघ्नुर्दैत्याश्च देवीर्दितिजांश्च देव्यः ।
 दैत्या गजेन्द्रान्द्विरदाश्च दैत्यान्क्रुद्धाः सरोषानभिसृत्य तत्र ॥ १६ ॥
 शस्त्राभित्तैः पतितैः समन्तान्मातङ्गवृन्दैर्गिरिसानुकल्पैः ।
 संचारयोग्या न बभूव भूमिरायोधने देवतदानवानाम् ॥ १७ ॥

13a वक्त्राणि] वक्त्रानि R 13b सु०] स० R 14b ०राहत्य] ०रुहैर० R 14c विपुस्फुरुज्याः] विप्रस्फुरास्या R • ०कृष्य] ०दृष्य R 15c ०प्रनुन्नैः] ०प्रभिन्नैः R 15d सताल०] सतान० R 16a गजाना०] गजानां R • ऽभिजघ्नु०] निजघ्नु० R 16b ०दितिजांश्च देव्यः] ०दिति(जा)तांश्च देव्यैः R 16c] दैत्यान् गजेन्द्रा द्विरदाश्च दैत्याः R 16d ०क्रुद्धाः स०] शुद्धाः सु० R 17b ०सानु०] ०शानु० R 17d देवत०] दैवत० R

13b सुचन्दनाक्ताः] सु{स० A₃A₄}चन्दनाश्च A 13c ०गंजेभ्यो] A₃A₇, ०गंतेभ्यो A₄ • ०यूथपानां] ०पुगवानां A 14a चुकूजुरु०] A₃, चुकूजुः रु० A₄ (unmetrical), चुकूजुरु० A₇ (unmetrical) • धनूंषि] A₃A₄, धनुषि A₇ 14c विपुस्फुरुज्याः] विप्रस्यु{०स्यु० A₇}रुभ्यां A • मुक्ताः] A₇, युक्ता A 14d ०भिविद्धाश्च] ०भिभिन्ना{०त्वा० A₃A₄}श्च A 15b समुच्छ्रितो०] समुच्छ्रितो० A₃A₇, समुच्छ्रितो० A₄ (unmetrical) • ०पृष्ठैः] A₇, ०पृष्ठैः A₃A₄ 15c ०रनिलप्रनुन्नैः] ०र{०व० A₃A₄}लिनः प्रसन्नैः A 15d सतालवृक्षे०] स{श० A₃}तानुक्षे० A₃A₇ (unmetrical), +कृते+ शताक्षे० A₄ 16a गजाना०] गजानां A • ऽभिजघ्नुर्] A₃, भिजघ्नु A₄A₇ 16b देवीर्] देव्यो A₃A₄, देव्येन् A₇ • देव्यः] देव्या A₃A₄, देव्याः A₇ 16c दैत्या] A₃A₄, दैत्यान् A₇ • ०न्द्विरदाश्च] A₃A₇, ०न्द्विरदांश्च A₄ 16d ०क्रुद्धाः सरोषान०] ०न् क्रुद्धाः श{०द्धा स० A₇}रौषान० A 17a ०भित्तैः] ०भिघातैः A 17b ०सानुकल्पैः] ०जानुवृन्दैः A 17c ०योग्या न बभूव] ०योग्यान् द्र० A₃A₄ (unmetrical), ०योग्या नु द्र० A₇ (unmetrical) 17d देवत०] दैवत० A

13(c¹) S₁, (c¹) S₂^{PC} 15(d¹-d²) (d³-d¹¹->) S₁ 16(<-a¹-a²) S₁

13b भुजाः] S₂RABh, भुजः S₁, भुजा S₃ • सु०] S₁A₇Bh, स० S₂S₃ • ०चन्दनाक्ताः] S₂S₃ RBh, ०चन्दनाक्तः S₁ 13c पेतुर्गजेभ्यो] S₂^{PC}RA₃A₇Bh, (प)तु भुजेभ्यो S₁ (tops lost, unmetrical), वेतुर्गजेभ्यो S₂^{ac}, वेतु गजेभ्यां S₃ (unmetrical) 13d ०राजौ] S₁S₂RABh, ०राजै S₃ • निशितैः] RABh, निशितैः S₁, निशित० S₂S₃ • क्षुरप्रैः] S₁S₂RABh, क्षुरप्रैः S₃ 14a चुकूजुरुच्चैः] S₂RA₃Bh, चुकूजुरुच्चैः S₁, चुकूजुरुच्चैः S₃ (unmetrical) • धनूंषि] S₁S₂RA₃A₄Bh, धनुषि S₃ 14c ०ज्याः] S₂Bh(em.?), ०ज्यां S₁, ०ज्युः S₂ • ०कृष्य] S₂S₃ABh, ०कृत्स्न० S₁ 14d ०रामिविद्धा०] S₁RBh, ०रातिविद्धा० S₂S₃ 15a पतद्भिर्] S₁S₂S₃^{PC}RABh, पतद्भि S₃^{ac} (unmetrical) • ०भिविद्धैः] S₁S₂^{PC}S₃^{PC}RABh, ०भिविद्धे S₂^{ac}S₃^{ac} 15b समुच्छ्रितो०] S₂S₃RBh, समुच्छ्रितो० S₁ • ०पृष्ठैः] S₂RA₃Bh, ०पृष्ठः S₁ (tops lost), ०पृष्ठैः S₃ 15c] om. S₁ (after this S₁ has danḍas after odd pādas upto 33b.) • ०प्रनुन्नैः] em. Bh (silently), ०प्रनुन्ने S₂S₃^{PC}, ०प्रनुन्ने S₃^{ac} (unmetrical) 16ab ऽभिजघ्नुर्दौ] S₁RA₃Bh, भिजगमु दौ S₂, भिजगमु दौ S₃ 16b देवीर्] S₂RBh, देवी S₁S₃ • ०तिजांश्च] S₁ABh, ०तिजाश्च S₂S₃ 16c] A₃, दैत्या गजेन्द्रा द्विरदाश्च दैत्या S₁, दैत्याङ्गजेन्द्रान्द्विरदाश्च दैत्याः S₂, दैत्यान् गजेन्द्रा द्विरदाश्च दैत्याः S₃, दैत्यान् गजेन्द्रा द्विरदांश्च दैत्याः Bh (em.?) 16d ०क्रुद्धाः] A₃A₄Bh, क्रुद्धा S₁S₂S₃ 17a ०ततैः पतितैः] S₁S₂S₃^{PC}RBh, ०ततै पतितै S₃^{ac} 17b ०वृन्दैर्] S₁S₂RABh, ०वृन्दे S₃ 17c बभूव भूमि०] S₂S₃RBh, बभूमि० S₁ (unmetrical) 17d ०योधने] S₁S₂S₃RA, ०योधने Bh (typo) • देवत०] S₁S₂^{ac}S₃, दैवत० S₂^{PC}Bh

अभ्यर्दितानि स्वबलानि दृष्ट्वा देवीभिराजौ निहतद्विपानि ।
सुम्भो निसुम्भश्च समाजभूमिमाजग्मतुर्दैत्यपती रथस्थौ ॥ १८ ॥
अग्रेसरैः पत्तितुरंगनागैर्ब्रातैश्च देवद्विषतामुपेतौ ।
विस्फारयन्तौ धनुषी विचित्रे युद्धाय यत्तौ परिघोरुबाहू ॥ १९ ॥
ज्ञात्वा तयोरगमनं तदानीं देवी चलत्पिङ्गलकेसराद्धान् ।
संचोदयामास रथस्य सिंहान्विस्फारयन्ती समरे धनूंषि ॥ २० ॥
ज्यानिं जवस्याथ तुरंगमानां मदप्रमोषं च महाद्विपानाम् ।
चेतोविमोहं सुरविद्विषां च चापस्वनेनैव चकार देवी ॥ २१ ॥
आजौ समास्थाय परं प्रयत्नं शराः सुराणां रिपुभिः समस्ताः ।
अप्राप्य देवीं पतिताः पृथिव्यां पराजयं प्राहुरिवासुराणाम् ॥ २२ ॥
गभस्तिभिः स्थावरजङ्गमानि व्याप्नोति यद्वत्सविता दिनेषु ।
तद्वच्छरौघैर्दितिजाधिपानां रणाजिरे व्याप बलानि देवी ॥ २३ ॥

18c सुम्भो निसुम्भ०] शुम्भो निशुम्भ० R 18d रथस्थौ] रसुस्तौ R 19a अग्रेसरैः] अग्रेसरैः R
19b ०ब्रातैश्च] ०वृत्तैश्च R 19c विचित्रे] विचित्रौ R 20b ०केसराद्धान्] ०केशराद्धान् R 20c
संचोदया०] संच्छादया० R 21a ज्यानिं जवस्याथ] ज्यानिश्चनेनाथ R 23c ०च्छरौघैर्दिति०] ०त्
सरौघैर्दिति० R 23d व्याप] व्याप्य R

18b निहतद्विपानि] निहता द्विजानि{०मि A₇} A 18c सुम्भो निसुम्भ०] शुम्भो निशुम्भ० A 18cd
०मिमाजग्मतुर्] ०मि समाजग्मुर्{०मु A₇, ०म्भो A₄} A (unmetrical) 18d रथस्थौ] रसन्तौ A
19a अग्रेसरैः] A₃A₇, अग्नेः शरैः A₄ • ०नागेर्] ०नादैः A • After this A is lost up to
67.12d.

18b ०राजौ] S₁S₂RABh, ०राजै S₃ 18c सुम्भो निसुम्भ०] S₁S₂S₃, शुम्भो निशुम्भ० Bh (typo)
18cd ०भूमिमा०] S₁S₂^{pc}RBh, भूमिरा० S₂^{ac}S₃^{ac}, भूमिरा० S₃^{pc} 18d ०तुर्दैत्यपती र०] S₂S₃RBh,
०तु द्वैत्यपतिद्र० S₁ 19a अग्रेसरैः] S₃A₃A₇Bh, अग्रेसरै S₁, अग्रेसरैः S₂ 19ab ०नागैर्ब्रातै०] S₂
Bh, ०भागे वातै० S₁, ०नागे ब्रातै० S₃ 19c ०स्फारयन्तौ] S₂S₃RBh, ०स्फारयती S₁ • विचित्रे]
S₂S₃Bh, विचित्रे S₁ 19d ०बाहू] S₁S₂^{pc}S₃^{pc}RBh, ०बाहुः S₂^{ac}S₃^{ac} 20a ज्ञात्वा] S₁^{pc}S₂S₃RBh,
ज्ञात्व S₁^{ac} (unmetrical) • ०गमनं] S₁S₃RBh, ०गमन् S₂ (unmetrical) 20b ०केसराद्धान्]
em., ०केसराद्धान् S₁, ०केसराद्धान् S₂, ०केसराद्धान्+ S₃, ०केशराद्धान् Bh (em.?) 20c सिंहान्]
S₂RBh, सिंहा S₁, सिंहा S₃ 21a ज्यानिं] S₁S₂Bh, ज्यानि S₃ (unmetrical) • तुरंगमानां]
S₁S₂S₃R, तुरङ्गमाणां Bh (em.?) 21b महाद्वि०] S₁S₂RBh, महद्वि० S₃ 21c ०विमोहं] S₁S₃^{pc}
RBh, ०विमोहो S₂, ०विमोहे S₃^{ac} • सुरविद्विषां] S₁S₃RBh, सुरद्विषान् S₂ (unmetrical) 21d
०नैव] S₁RBh, ०नेव S₂S₃ 22a आजौ] S₂RBh, आज्यो S₁, आजै S₃^{pc}, अजे S₃^{ac} • समा-
स्थाय] S₁S₂S₃^{pc}RBh, समास्थाय S₃^{ac} 22b शराः सुराणां रिपुभिः] S₂S₃^{pc}RBh, शरा सुराणां ऋपुभिः
S₁, शरा सुराणा रिपुभि S₃^{ac} (unmetrical) • समस्ताः] S₂S₃RBh, समस्ता S₁ 22c देवीं प०]
S₁S₃^{pc}RBh, देवीन्प० S₂S₃^{ac} 22d पराजयं] S₁S₂RBh, पराजयां S₃ • प्राहुरि०] S₂S₃RBh, बा-
हुरि० S₁ 23a गभस्तिभिः] S₂S₃RBh, गभस्तिभि S₁ 23b व्याप्नोति] S₂S₃RBh, व्योम्नोति S₁
23c ०च्छरौघैर्] S₂Bh, ०च्छरौघे S₁, ०च्छरौघैर् S₃ 23d व्याप] S₁S₂S₃^{ac}Bh, व्याप्य S₃^{pc}

निपेतुराशु व्यसवस्तुरंगमा विचस्वलुर्मत्तगजाः क्षरन्मदाः ।
चकम्पिरे योधवराः सुरद्विषां समं समस्ताः समरे शराहताः ॥ २४ ॥
अर्चिर्भिरिद्वैर्ज्वलितो यथानलः कक्षाणि शुष्कानि दहत्यवारितः ।
दीप्तैः शरौघैः समरे ऽमरद्विषां सैन्यानि तद्वत्प्रददाह कौशिकी ॥ २५ ॥
छायां यथा स्थावरजङ्गमानां मध्यंदिने ऽल्पां कुरुते विवस्वान् ।
देवी तथा तां ध्वजिनीं रिपूणामल्पावशिष्टां समरे चकार ॥ २६ ॥
आहूय देवीमथ दानवाधिपौ विस्फार्य चापे महती ऽभिसेरतुः ।
तीक्ष्णैः सुपत्रैर्विशिष्यैश्च कौशिकीं संछादयामासतुराहवाजिरे ॥ २७ ॥
चापेषु यन्त्र्यां हरिषु ध्वजेषु महाभुजौ क्रोधपरीतचित्तौ ।
दैत्येश्वरौ संयति देवताया निचस्नतुर्बाणवरान्सुपत्रान् ॥ २८ ॥
दैत्येश्वरास्तानथ सायकौघानचिन्तयित्वा रिपुदर्पहन्त्री ।
विव्याध दैत्यौ युधि रुक्मपुङ्खैः सुपर्वभिर्बाणवरैः सुपत्रैः ॥ २९ ॥

24a °राशु व्यसवस्तुरंगमा] °रागत्य ससस्तुरङ्गा R 24b क्षरन्म°] स्फुरन्म° R 24d °रे श-
रा°] °रेणरा° R 25a अर्चिर्भिरिद्वै°] अ॒र्चिर्भिरिद्वै° R 26c तां] तं R 26d चकार] चकार
सा R (unmetrical) 27b चापे महती ऽभिसेरतुः] चापौ महतम्बिषेचतुः R 27c सुपत्रै°] सुपत्रै°
R 28a यन्त्र्यां] पत्र्यां R 28c संयति देवताया] संप्रति देवतायां R 28d बाणवरान्सुपत्रान्]
बाणव{°नघ° R^{ac}}रान् सुपत्रान् R 29a °नथ] °नघ° R

29/(c⁹-c¹¹)(d¹-d⁵)(d⁶-d⁷)(d⁸-d⁹) S₃

24a °राशु] S₁Bh, °राशुर् S₂S₃ • °स्तुरंगमा] S₁S₂S₃^{pc}Bh, °स्तुरङ्गामा S₃^{ac} (unmetrical)
24b °चस्वलुर्] S₁S₂RBh, °चस्वलु S₃ (unmetrical) • °गजाः] RBh(em.?), °गजा S₁S₂S₃
• क्षरन्म°] S₁S₂^{pc}S₃Bh, क्षरन्म° S₂^{ac} 24c योधवराः] S₁S₂^{pc}S₃^{pc}RBh, योधवरा S₂S₃^{ac} 24d
समस्ताः] S₂S₃RBh, समास्ताः S₁ • शराहताः] S₂^{ac}S₃Bh, शराहता S₁, शमाहताः S₂^{pc} 25a
अर्चिर्भिरिद्वैर्] S₂Bh, अर्चिर्भिरिद्वैर् S₁ (unmetrical), अर्चिर्भिरिद्वै S₃ (unmetrical) 25b दहत्य-
वारितः] S₂S₃RBh, दतिरवारित S₁ (unmetrical) 25c दीप्तैः] S₂S₃RBh, दीप्ते S₁ • शरौघैः]
S₂^{pc}RBh, शरैः S₁ (unmetrical), शरौघै S₂^{ac}, शरौघे S₃ • ऽमर°] S₂S₃RBh, पर° S₁ 26a
छायां] RBh(em.), छाया S₁S₂S₃ • °जङ्गमा°] S₂S₃RBh, °जगमा° S₁ (tops lost, unmetrical)
26b मध्यंदिने ऽल्पां] S₂RBh, मध्यंदिनया S₁ (tops lost, unmetrical), मध्यन्दिने त्वा S₃ • विव-
स्वान्] S₁RBh, विवस्वान् S₂ (unmetrical), विवसवान् S₃ (unmetrical) 26c तां] S₂Bh, त्वां
S₁, ता S₃ • ध्वजिनीं] RBh(em.?), त्वजिनी S₁, ध्वजिनी S₂S₃ 26cd रिपूणाम°] RBh(em.?),
ऋपूणां । म° S₁, रिपूणां° S₂, रिपूणाम्(।) म° S₃ 26d °वशिष्टां] S₁S₂RBh, °वशिष्टां S₂ •
चकार] S₂S₃RBh, चकारः S₁ 27b विस्फार्य] S₁S₂RBh, विस्फार्य S₃ • महती ऽभिसेरतुः] S₂
S₃Bh, समहती भिसेरुः S₁ (unmetrical) 27c तीक्ष्णैः सुपत्रैर्] S₁S₂RBh, तीक्ष्णै सुपत्रै S₃ •
कौशिकीं] S₂S₃RBh, कौशिकी S₁, 27d °छादया°] S₂S₃RBh, °चोदया° S₁ • °मासतु°] S₁
S₂^{pc}S₃RBh, °मासतु° S₂^{ac} 28a यन्त्र्यां हरिषु] em., यन्त्रां हरिषु S₁, यन्त्र्यावरिषु S₂S₃^{ac}, यन्त्र्यावरिषु
S₃^{pc}, यत्तौ हरिषु Bh (conj.) 28b महाभुजौ] S₁S₂S₃^{pc}RBh, महाभुजै S₃^{ac} 28c दैत्येश्वरौ] S₂S₃
RBh, दैत्येश्वरी S₁ • संयति] S₁^{ac}S₂S₃Bh, सपति S₂^{pc} 28d °वरान्सु°] S₁R^{pc}Bh, °वरान्स°
S₂^{pc}, (शरा)सि S₂^{ac}, °शरान्सि S₃ 29a दैत्येश्वरास्ता°] R, दैत्येश्वरास्ता° S₁, दैत्येश्वरास्ता° S₂,
दैत्येश्वर{(°व°) S₃^{ac}}स्ता° S₃, दैतेश्वरास्ता° Bh (typo) 29b °चिन्तयित्वा रिपु°] S₂S₃RBh, °चि-
न्तयित्वा ऋपु° S₁ • °हन्त्री] RBh(conj.), °हन्त्रीन् S₁, °हन्त्री S₂, °हन्त्री S₃ 29c दैत्यौ युधि]
S₂S₃RBh, बाणासुधि S₁ • रुक्म°] S₂RBh, रुग्म° S₁, रु ~ S₃ 29cd °पुङ्खैः सु°] S₁S₂^{pc}R,
°पुङ्खैस्स° S₂^{ac}, - ऽ(सु°{सु° S₃^{ac}}) S₃ (upper part lost), °पुष्वैस्सु° Bh (typo, unmetrical) 29d
°पर्वभि°] S₂S₃RBh, °पत्तिभि° S₁ • °पत्रैः] S₂RBh, °पत्तिः S₁ (unmetrical), °पुत्रैः S₃

दैत्यावपीषूनविचिन्त्य शूरौ गदे प्रगृह्योज्ज्वलचारुघण्टे ।
 उद्गाम्य यत्नातिशयेन देव्या रणाजिरे चिक्षिपतुर्बृहत्यौ ॥ ३० ॥
 ते व्योम्नि बाणैः शतशो निकृत्य सुपर्वभिर्हाटकचारुपुङ्खैः ।
 चिच्छेद देवी कवचे विचित्रे तयोः क्षुरप्रैरपरैः शिताग्रैः ॥ ३१ ॥
 जघान चाश्वानथ सारथी च ध्वजौ च चित्रौ रथयोश्चकर्त ।
 चखान चान्यानपि सा पृषत्कान्सुरद्विषोर्मर्मसु हेमपुङ्खान् ॥ ३२ ॥
 सुम्भो निसुम्भश्च रथावपास्य दैत्येश्वरौ बाणवराभितप्तौ ।
 आदाय निस्त्रिंशवरौ तदानीमुत्पेततुर्व्योम शितासिनीलम् ॥ ३३ ॥
 अथ नभसि विमेघे धौतनिस्त्रिंशनीले
 द्रुततरमभिसृत्य ग्रीवयोः सम्प्रगृह्य ।
 दितितनयपती तौ निष्पिपेषाशु देवी
 विगतभयविषादैः स्तूयमाना मुनीन्द्रैः ॥ ३४ ॥

30a °वपीषून°] °वपीष्टम° R **30b** °घण्टे] °घण्टे: R **30c** यत्नाति°] पत्नाभि° R **31d**
 क्षुरप्रैः] क्षुरप्रे° R **32a** सारथी च] सार(श्च) R^{ac} (unmetrical), सार(म्बयं) R^{Pc} (unmetrical)
32b च चित्रौ] विचित्रौ R **33a** सुम्भो निसुम्भ°] शुम्भो निशुम्भ° R • °वपास्य] °ववस्य
 R **33d** शितासि°] सितासि° R **34a** अथ] अद्य R (unmetrical) • विमेघे धौत°] मेघेवौ
 R (unmetrical) **34b** सम्प्रगृह्य] संपृगृह्य R

30a °वपीषून°] conj. Bh, °वपीती न° S₁, °वपीष्टन्न° S₂, °वपीष्टं न° S₃ **30b** गदे] S₂S₁R
 Bh, गदै S₁ • °ह्योज्ज्वल°] S₁S₂RBh, °ह्योज्ज्वल° S₃ • °घण्टे] S₂S₃Bh, °घण्टौ S₁ **30c**
 उद्गाम्य] S₁S₃RBh, उद्गम्य S₂ **30d** °क्षिपतुर्] S₁S₂RBh, °क्षिपतु S₃ (unmetrical) **31a** ते]
 S₂S₃RBh, ते S₁ • बाणैः] S₁S₂S₃^{Pc}RBh, बाणै S₃^{ac} • शतशो] S₁S₃RBh, शतसो S₂ **31b**
 °हाटकचारुपुङ्खैः] S₁S₂RBh, °हाटकाचारुपुखैः S₃ (unmetrical) **31c** चिच्छेद] S^{Pc}S₂S₃R, (चे)च्छे-
 द S^{ac}, विच्छेद Bh (typo) **31d** शिताग्रैः] S₁S₃RBh, सिताग्रैः S₂ **32a** चाश्वानथ] S₁S₃RBh,
 चाश्वान रथ° S₂ • सारथी च] S₁Bh, सारथीश्च S₂, साथीश्च S₃ (unmetrical) **32b** ध्वजौ च]
 S₂S₃^{Pc}RBh, ध्वजे च S₁, ध्वजेश्च S₃^{ac} • °श्चकर्त] S^{Pc}RBh, °श्चकर्ताः S₁, °श्चकर्तः S₂S₃ **32c**
 सा पृषत्कान्] R, तत्पृषत्कात् S₁, तान्पृषत्कान् S₂, ता पृषत्का S₃, सत्पृषत्कान् Bh (conj.?) **32d**
 °द्विषोर] S₁S₂S₃^{Pc}RBh, °द्विषो S₃^{ac} • °पुङ्खान्] S₁S₂S₃^{ac}RBh, °पुखाः S₃^{Pc} **33a** सुम्भो निसु-
 म्भ°] S₁S₂S₃, शुम्भो निशुम्भ° Bh (em.?) • °वपास्य] S₂Bh, °वपात्य S₁, °वपस्य S₃ **33b**
 दैत्येश्वरौ] S₁S₃RBh, दैत्यैश्चरो S₁ **33c** निस्त्रिंश°] S₁S₂RBh, निस्त्रिंश S₃ (unmetrical) **33d**
 °मुत्पेततुर्] S^{Pc}RBh, °मुत्पेततु S₁S₃, °मुपेतुतुर् S₂^{ac} • शितासि°] S₁S₃Bh, सितासि° S₂ •
 °नीलम्] S₁S₃RBh, °नीलं S₃ **34a** नभसि विमेघे] S₂S₃Bh, नभ(व)सि विमेघे S₁ **34b** ग्रीव-
 योः] S₂RBh, ग्रीवयो S₁, गीवयोः S₃ (unmetrical) **34c** °पती तौ] S₂S₃RBh, °पतिभ्यान् S₁
 • देवी] S₁S₂^{Pc}RBh, देवीम् S₂^{ac}S₃ **34d** विगत°] S₁S₂S₃^{Pc}RBh, विशत° S₃^{ac} • °विषादैः] S₂
 S₃RBh, °विषादे S₁ • स्तूयमाना] S₁S₂S₃^{ac}RBh, °स्तूर्यमाना S^{Pc} **34d-35a** मुनीन्द्रैः ॥ अ°]
 S₁RBh, मुनीन्द्रै° S₂, मुनीन्द्रै । र° S₃^{ac}, मुनीन्द्रैः ॥ र° S₃^{Pc}

असृगथ वदनाभ्यामुद्धमन्तौ सफेनं
 सपदि विहतवीर्यौ पिष्टसर्वाङ्गसन्धी ।
 असुभिरपगतैस्तौ रक्तपर्यन्तनेत्रौ
 क्षितितलमभितस्तौ पेततुर्दैत्यसिंहौ ॥ ३५ ॥

इति स्कन्दपुराणे षट्षष्टो ऽध्यायः ॥ ६६ ॥

35a असृग्मन्तौ] सुद्धमन्तौ R • सफेनं] सकेनं R 35b विहतवीर्यौ] विहितवीर्यौ R 35c असुभिरपगतैस्तौ रक्तं] अशुचिरपगतौ तौ वक्रं R 35d अभितस्तौ] अभितस्थौ R • सिंहौ] सिंहाविति R (इति part of Col., repeated) Col. इति स्कन्दपुराणे रेवासण्डे शुम्भनिशुम्भवधः समाप्तो ध्यायः R

35(b¹³) S₁

35a असृग्थ] S₂^{PC}S₃^{PC}RBh, असृगत S₁, असृग्थ S₂^{AC}S₃^{AC} • अभ्यामुद्धमन्तौ] S₂S₃Bh, अभ्यामुद्धमन्तौ S₁ (unmetrical) • सफेनं] S₂^{PC}S₃Bh, सफेनौ S₁S₂^{AC} 35b विहतं] S₁S₂^{PC}Bh, विहितं S₂^{AC}S₃ 35bc असन्धी । असुभिरं] conj. Bh (silently), असधी । असुरवं S₁ (unmetrical, anusvāra on स possibly lost), असन्धीरसुरभिरं S₂ (unmetrical), असन्धीरसुभिरं S₃ 35c पर्यन्तं] S₁S₂^{PC}RBh, पर्यन्तं S₂S₃^{AC} 35d अभितस्तौ] S₁Bh, अभितस्थौ S₂S₃ • पेततुर्] S₂^{PC}S₃^{PC}RBh, पेततु S₁^{PC}S₃^{AC} (unmetrical), पेततु S₁^{AC} (unmetrical), पेतुर् S₂^{AC} (unmetrical) • सिंहौ] S₂S₃Bh, सिंहाविति S₁ (इति part of Col.) Col. स्कन्दपुराणे सुम्भनिम्भपातञ्च ॥ ○ S₁, स्कन्दपुराणे षट्षष्ट्यो ध्यायः ॥ ○ S₂, ○ ॥ स्कन्दपुराणे नामाध्यायः ६६ (in letter numerals) ॥ ○ S₃, इति स्कन्दपुराणे शुम्भनिशुम्भनिपातनं नाम षट्षष्टितमोऽध्यायः Bh

सप्तषष्ठोऽध्यायः ।

सनत्कुमार उवाच ।

आजग्मुः कौशिकीं द्रष्टुमथ विन्ध्यं दिवौकसः ।

आदित्या वसवो रुद्रा मरुत्वान्मरुतोऽश्विनौ ॥ १ ॥

धर्माङ्गिरोशनोदक्षवसिष्ठभृगुकश्यपाः ।

पुलस्त्यपुलहागस्त्यसनकात्रिसनन्दनाः ॥ २ ॥

अप्सरोयक्षगन्धर्वाः सिद्धा नागमहोरगाः ।

उपवेदाश्च यज्ञाश्च वेदा विद्याः सरस्वती ॥ ३ ॥

समुद्राः सरितः शैलास्तीर्थानि विविधानि च ।

मातरो लोकपालाश्च नक्षत्राणि ध्रुवो ग्रहाः ॥ ४ ॥

अथोचुर्देवता देवीं द्युतिमत्यो महाद्युतिम् ।

प्रहृष्टा हृष्टमनसामासीनामसुरद्विषः ॥ ५ ॥

दानवेन्द्रौ महासत्त्वौ त्वया त्रैलोक्यकण्टकौ ।

निघ्नत्या देवि लोकानां दुःखशल्यमपाकृतम् ॥ ६ ॥

1ab द्रष्टुमथ] द्रष्टुं प्रत्य R **1cd** रुद्रा मरुत्वान्] रुद्रास्तुषिता R **2a** °रोशनोदक्ष°] °रा मनुर्द-
क्षो R **2b** °कश्यपाः] °कश्यपः R **2d** °नन्दनाः] °नन्दकाः R **3a** °गन्धर्वाः] °गन्धर्व° R
3b सिद्धा] °सिद्ध° R **3d** वेदा विद्याः] वेदविद्या R **4a** शैला°] सैल्या° R **5a** अथोचुर्]
अथोर्द्ध्व R **5b** द्युतिमत्यो] द्युतिमन्तो R **6d** दुःखशल्यमपाकृतम्] सुखशल्यं त्वया कृतम् R

Manuscripts available for this chapter: S₁ photos 2.11a (f. 109^f), 2.10b (f. 109^v), 7.5a (f. 110^f) and 7.4b (f. 110^v); S₂ exposures 92a (f. 99^v), 92b (f. 100^f), 93a (f. 100^v), 93b (f. 101^f) and 94a (f. 101^v); S₃ f. 107^v-109^v; R f. 126^v-128^v; A₃ f. 72^v-73^v; A₄ f. 104^v-106^f; A₇ f. 103^f-104^v; A available from **13a**¹.

1(a⁵, b³) (b⁴) S₁ **2**(b²-b³) S₁ **5**(b⁴-b⁵) S₁, (b⁶) (b⁷-b⁸) S₂

1 सनत्कुमार उवाच] S₁RBh, om. S₂S₃ **1a** कौशिकी] S₁RBh, कौशिकी S₂S₃ **1ab** द्रष्टुमथ] S₁Bh, द्रष्टुमथ S₂S₃ **1c** आदित्या] S₁S₂RBh, आदित्य S₃ **1d** मरुत्वान्] S₁S₂Bh, मरुत्वा S₃ **2a** °रोशनो°] S₁Bh(em., Bh reads °शना in S₁), °रोसना S₂, °रोशना S₃ **2b** °वसिष्ठ°] S₂R Bh, °व ऽ ऽ S₁, °वसिष्ठ° S₃ • °कश्यपाः] em. Bh (silently), °कश्यपा S₁, °काश्यपाः S₂S₃ **2c** °हागस्त्य°] S₁S₂RBh, °हागल्य° S₃ **2d** °कान्त्रिस°] S₁RBh, °कान्त्रिस्त्° S₂, °कान्त्रिः स° S₃ **3a** °गन्धर्वाः] em., °गन्धर्वा S₁, °गन्धर्व° S₂, °गान्धर्व° S₃, °गन्वाः Bh (typo, unmetrical) **3b** नाग°] S₁R, नागा S₂S₃Bh **3d** वेदा] S₂S₃Bh, देव° S₁ • विद्याः] conj., विद्या S₁S₂ S₃Bh **5a** °चुर्देवता देवी] S₂Bh, °चु देवदेवेन्द्र S₁, °चु देवता देवी S₃ **5b** °द्युतिम्] S₁RBh, °द्युति S₃ **5c** प्रहृष्टा] S₁S₂RBh, प्रहृष्ट S₃ • °मनसा°] Bh suggests °मनस° in a note. **5d** °सुरद्विषः] S₁^{cc}RBh(em., Bh reads °द्विषाः in S₂), °सुरद्विषम् S₁, °सुरद्विषाः S₂^{cc}S₃ **6b** °कण्टकौ] S₂S₃RBh, °कण्टकौः S₁ **6d** °मपाकृतम्] S₁S₂RBh, °मपाकृतां S₃

ऋषयः पावनं देवि हविर्जुह्वन्ति साम्प्रतम् ।
 छन्दांस्यधीयते चोच्चैराचरन्ति व्रतानि च ॥ ७ ॥
 यज्ञोऽयमधुना विप्रैरीज्यते बहुदक्षिणः ।
 उटजेषु च विश्वस्ता मुनयः शेरते सुखम् ॥ ८ ॥
 आसते निर्भया देवि सन्तः सन्मार्गमाश्रिताः ।
 आविर्भूतः पुनर्लोके विच्छिन्नः सत्क्रियापथः ॥ ९ ॥
 लोकपालाः शिरांस्युच्चैस्त्वत्प्रसादाच्च विभ्रति ।
 पृक्तः पुष्परजोभिश्च सुखो वाति समीरणः ॥ १० ॥
 जलानि देवि सरितः स्वच्छानि शिशिराणि च ।
 त्वत्प्रसादान्महायोगे वहन्ति विगतक्लमाः ॥ ११ ॥
 इदानीं च पुनर्जाता गिरयो गिरिजात्मजे ।
 विज्वराः शिशिरस्वाद्गुनिर्झरोदकवाहिनः ॥ १२ ॥
 फणांस्त्वस्तिकचक्राङ्कानुच्चैर्दधति भोगिनः ।
 उदन्वन्तश्च विश्वासादिदानीं सुखमासते ॥ १३ ॥

7b °जुह्वन्ति साम्प्रतम्] °जुहति मां प्रति R 7cd] छन्दस्यो धिपते चोच्चैर् वारयन्ति व्रतानिव R 8a यज्ञोऽयमधुना] यक्षो यं विधिना R 8b °रीज्यते बहुदक्षिणः] °रिज्यते बहुदक्षिणेः R 9a देवि] देवाः R 9b °माश्रिताः] °संस्थिताः R 9c °लोके] °लोको R 10a शिरांस्यु] शिरायु R 11a जलानि] जनानि R 12a इदानीं च] तथेदानीं R 12b गिरयो गिरिजात्मजे] शिवयोर्गिरि-
 रात्मजे R 12c विज्वराः शिशिरस्वाद्गु] निर्व्वैराः शिशिरश्चात्र R 13ab फणांस्त्वस्तिकचक्राङ्कानु°] फणाः स्वस्तिकफलाक्रान्ता उ° R

13a फणान्] फणाः A₃A₄, फलाः A₇ 13ab °चक्राङ्कानु°] °चक्राङ्ग उ° A₄A₇, °वक्राङ्ग उ° A₃
 13cd] om. A

8(b⁸) S₁ 9(c¹-c²) S₁, (a⁷) S₃

7b हविर्जुह्वन्ति] S₁, हवि जुह्वति S₂S₃, हविर्जुह्वति Bh (em.?) • साम्प्रतम्] S₁S₂Bh, साप्रतं S₃
 7c छन्दांस्यु°] S₂Bh, छन्दस्यु° S₁, छन्दस्यु° S₃ • चोच्चैरा°] S₁S₂Bh, चोच्चैरा° S₃ 8b
 °रीज्यते] S₁, °रिज्यते S₂S₃Bh • °दक्षिणः] S₂S₃^{PC}Bh, °पक्षि(णः) S₁, °दक्षिणेः S₃^{AC} 8d शे-
 रते] S₁S₃RBh, शेरते S₂ 9a आसते] S₁S₃RBh, आसाते S₂ • देवि] S₁Bh, देवी S₂, (देवी
 S₃ (tops lost) 9b °माश्रिताः] S₂S₃Bh, °माश्रिताः S₁ 9c आविर्भूतः] S₁RBh, आविर्भूत S₂,
 अविर्भूतः S₃ • पुनर्लोके] S₂Bh, पुनर्लोके S₁, पुनर्लोके S₃ 9d सत्क्रिया°] S₂S₃RBh, सत्क्रिया°
 S₁ 10a लोकपालाः] S₂S₃RBh, लोकपाला S₁ • °स्युच्चै°] S₁S₂Bh, °स्युच्चै° S₃ (unmetrical)
 10b °सादाच्च] S₁S₂^{PC}RBh, °साच्च S₃^{AC} (unmetrical), °सादा च S₃ 10c पृक्तः] S₁S₂S₃^{PC}RBh,
 पृ(क्)त्तः S₃ 10d समीरणः] S₁S₃RBh, समीरिणः S₂ 11b स्वच्छानि] S₂S₃RBh, स्वच्छायाः
 S₁ 11c °प्रसादान्] S₂RBh, °प्रसादा S₁S₃ • °योगे] S₂S₃RBh, °सत्त्वा S₁ 12b गिरयो]
 S₁S₂^{PC}S₃Bh, गिरियो S₃^{AC} • गिरिजात्मजे] S₃Bh(em.?), गिरिरात्मजे S₁, गिरिज्जत्मजे S₂ 12c
 विज्वराः] S₂S₃Bh, विज्वरा S₁ • शिशिरस्वाद्गु°] S₂S₃Bh, शिशिरः साधु° S₁ 12d °निर्झ-
 रो°] S₁S₃RBh, °निज्झरो° S₃ 13a फणान्] em. Bh, फणाः S₁, फणा S₂S₃ 13b °नुच्चैर्द°]
 S₂RABh, °नुच्चैर्द° S₁, °नुच्चैर्द° S₃ • भोगिनः] S₂S₃RABh, भिर्गिनः S₁ 13c उदन्वन्तश्च] R
 Bh(em.), उदन्वन्तश्च S₁S₂S₃ • विश्वासा°] S₂S₃RBh, विस्वासा° S₁ 13d °दिदानीं] S₁S₂RBh,
 °दिदानीं S₃

भ्रमन्त्यप्सरसो देवि त्वत्प्रसादाच्च साम्प्रतम् ।
 सचेतो विमले व्योम्नि विलासालसलोचनाः ॥ १४ ॥
 सिद्धाङ्गनाश्च सेवन्ते विश्वस्ता देवि साम्प्रतम् ।
 शिखरेषु महीध्राणामुत्फुल्लान्श्वन्दनद्रुमान् ॥ १५ ॥
 स्वभावान्मधुपानाच्च रक्तलोलविलोचनाः ।
 विचरन्त्यधुना यक्षा गन्धमादनसानुषु ॥ १६ ॥
 सुखं विभर्ति वसुधामिदानीं विगतक्रमः ।
 शेषः फणैः स्वरत्नांशुवितानपरिवेषिभिः ॥ १७ ॥
 माता त्वमसि लोकानां भीतानामभयप्रदा ।
 वृणु देवि वरानिष्टानभिषिच्यस्व चाच्युते ॥ १८ ॥
 एवमुक्ता सुरैर्देवी प्राह किञ्चित्स्मयन्निव ।
 इच्छामि पितरं द्रष्टुमसमग्रेन्दुमौलिनम् ॥ १९ ॥

14c सचेतो] खद्योत° R 15b विश्वस्ता] योगस्था R 15c महीध्रा°] महीन्द्रा° R 15d °त्फु-
 ल्लान्श्वन्दनद्रुमान्] °त्फुल्लान्श्वन्दनद्रुमाः R 17c °रत्नांशु°] °रत्नांशु° R 17d °वेषिभिः] °वेषिभिः
 R 18a माता त्वमसि] माताम्(न्व° R^{ac})मसि R 18c वृणु] शृणु R 18d चाच्युते] वार्चिते R

14a °न्त्यप्सरसो] °न्त्यप्सरसं(°सां A₇) A 14c सचेतो विमले] खद्योतविमलो A 14d विला-
 सा°] विना(°णा° A₇)सा° A 16a °पानाच्च] A₃A₄, °पाणाच्च A₇ 16c °चरन्त्यधुना] °चरन्म-
 धुना A 17a सुखं] A₇, मुखं A₃A₄ 17b विगतक्रमः] वियतद्रुमः A 17c फणैः स्व°] कर्णोस°
 A₃A₄, कलेः श° A₇ 17d °वितानपरिवेषिभिः] °शुचितान् परिसेविभिः A± 18a माता] मात A
 18c वृणु] शृणु A 18cd °निष्टान°] °निष्टास° A₇, °नुष्टान° A₄, °नुष्टान° A₃ 18d °षिच्यस्व
 चाच्युते] °षिच्या(°च्य° A₄)म सुत्रते A 19b °त्स्मयन्निव] A₄, °त्स्मयन्निव A₃, °त्वयन्निव A₇
 19cd द्रष्टुमसमग्रेन्दु°] द्रष्टु(द्रष्टु° A₄, दृणु° A₇)महमयेन्दु° A

18(c³-c⁵, d⁶) S₁, (c⁸) S₃

14a °न्त्यप्सरसो] S₁RBh, °न्त्यप्सरसा S₂S₃ • देवि] S₁S₂^{pc} S₃RABh, देवी S₂^{ac} 14b °सा-
 दाच्च] S₁S₂RABh, °सादा च S₃ 14c सचेतो] S₁S₂^{pc}S₃^{pc}, सथतो S₂^{ac}, सचेते S₃^{ac}, सचेतो° Bh
 (em.?) • विमले] S₁RBh, विमल° S₂, +वि+मल° S₃ 14d °लोचनाः] S₂^{pc}RABh, °लोच-
 ना S₁S₂^{ac}S₃ 15b साम्प्रतम्] S₁S₂RABh, साप्रतं S₃ 15cd महीध्राणामु°] ABh, महीध्राणामु°
 S₁, महीध्राणामु° S₂S₃ 15d °त्फुल्लान्श्व°] S₂ABh, °त्फुल्लान्श्व° S₁, °त्फुल्लान्श्व° S₃ • °द्रुमान्]
 S₂S₃ABh, °द्रुमाः S₁ 16a °पानाच्च] S₁S₂RA₃A₄Bh, °पाना च S₃ 16b रक्तलोलवि°] RA,
 रक्तशैलवि° S₁, रक्तसैवल° S₂S₃ (or °शै° in S₃), रक्तोत्पलवि° Bh (conj.) • °लोचनाः] S₂^{pc}
 RABh, °लोचना S₁S₂^{ac}S₃ 16c विचरन्त्य°] S₁^{pc}S₂S₃RBh, विचरन्त्य° S₁^{ac} (unmetrical) 16d
 °सानुषु] S₁S₂RABh, °सानुषु S₃ 17a विभर्ति] S₁^{pc}S₂S₃RABh, विभ(विभ)र्ति S₁ 17b °क्रमः]
 RBh(em.?) • °क्रमाः S₁, °क्रमाः S₂S₃ 17c फणैः] S₁RBh, फणैः S₂S₃ • स्व°] Bh suggests
 स्वै in a note. • °रत्नांशु°] S₁S₂ABh, °रत्नांशु° S₃ 18ab माता त्वमसि लोकानां भीताना°]
 S₁S₂^{pc}S₃Bh, f₂... S₂^{ac} 18c वृणु] S₂S₃Bh, शृणु S₁ 18cd °निष्टान°] S₁RBh, °निष्टाम°
 S₂, °नि(ष्टा)म° S₃ 19a सुरैर्देवी] S₁RABh, सुरैर्देवीम् S₂, सुरै देवी S₃ 19b प्राह किञ्चित्]
 S₂RABh, प्रह कञ्चित् S₁, प्राह किञ्चि S₃ • °यन्निव] S₁S₂RA₄A₇Bh, °यन्निवः S₃ 19cd पितरं
 द्रष्टुम°] S₁RBh, पितरन्द्द्रष्टुम° S₂, पितर द्रष्टुम° S₃ 19d °समग्रेन्दु°] S₁S₂S₃^{pc}RBh, °सम(द्र)ग्रेन्दु°
 S₃ • °मौलिनम्] S₂S₃RABh, °मौलिन S₁ (tops lost)

सुप्रसन्नं प्रसन्नां च जननीं शैलनन्दनाम् ।
 पितृभ्यां चाभ्यनुज्ञातामभिषेक्ष्यथ मां ततः ॥ २० ॥
 एवमुक्ताः सुरा दध्युरव्यग्रमनसा तदा ।
 सपत्नीकं महादेवममितद्व्युतिपौरुषम् ॥ २१ ॥
 अथ ते ददृशुर्देवा देवदेवमुमापतिम् ।
 तेजसामिव सर्वेषां संघातं पुरतः स्थितम् ॥ २२ ॥
 जटानां प्रान्तबभ्रूणां शिरसा भारमुन्नतम् ।
 विभ्राणं ज्वलितं वह्निं दीप्तानामर्चिषामिव ॥ २३ ॥
 कर्पूरभङ्गगौरेण स्नातं पुण्येन भस्मना ।
 प्रान्तहेमलताजालं रौप्यं गिरिमिवोच्छ्रितम् ॥ २४ ॥
 तेजसा स्वेन तेजांसि तिरस्कुर्वन्दिवौकसाम् ।
 मध्यंदिने प्रदीपानामर्चीषीव दिवाकरः ॥ २५ ॥

20b °नन्दनाम्] °नन्दिनी R 20c चाभ्यनु°] चाप्यनु° R 20d ततः] पुनः R 21b °मनसा] °मनस् R 22c तेजसामिव] तेजसानि च R 23c विभ्राणं ज्वलितं वह्निं] विभ्राणां ज्वलिताग्न्यक° R 24b स्नातं] स्नात° R 24c प्रान्त°] प्रास° R 25c °दीपाना°] °दीप्ताना° R 25d °मर्चीषीव दिवाकरः] °मर्चिषामिव भास्करः R

20a सुप्रसन्नं] A₃A₇, सु+प्रसन्न+ A₄ 20b शैलनन्दनाम्] शैलनन्दिनी A₂(f. 165^f)A₄A₇, om. A₃ (unmetrical) 20c चाभ्यनु°] चाप्यनु° A 20d °षेक्ष्यथ] °वीक्ष्यथ A₃, °दीक्षाथ A₄, °षिच्यथ A₇ • ततः] पुनः A 21a °मुक्ताः] A₃A₇, °मुक्ताः A₄ 21b °मनसा] °मनसम् A 21cd महादेवममित°] सदा देवमसि{°समि° A₃, °मभि° A₄}त° A 22c तेजसामिव] तेषामिव च A 22d संघातं] संहतिं A₃A₇, संहति A₄ 23a °बभ्रूणां] °वक्त्रा{°कू° A₇}णां A 23b °मुन्नतम्] °मुत्तमम् A 23c विभ्राणं ज्वलितं वह्निं] विभ्राणं{°णां A₃A₇} ज्वलिताग्न्यक° A 23d °मर्चिषा°] A₃A₄, °मर्चिषा° A₇ 24a कर्पूरभङ्ग°] कर्पूराङ्गेन A 24c °लता°] A₃, °ता° A₄^{ac}, °मत° A₄^{pc} (unmetrical), °न(भा°) A₇ 25b तिरस्कुर्वन्] A₇, तिरवंस° A₃A₄ 25c °दीपाना°] °दीप्ताना° A 25d °मर्चीषीव दिवाकरः] °मर्चिषामिव भास्करः A

20(d⁵) S₂ 22(c²) S₃ 23(a⁶) S₃ 25(b³, b⁷-b⁸) S₃

20a °प्रसन्नं] S₂^{pc}RA₃A₇Bh, °प्रसना S₁ (tops lost), °प्रस(म्प्र)न्नम् S₂, °प्रसन्ना S₃^{pc}, °प्रसन्न S₃^{ac} • प्रसन्नां च] S₂S₃RABh, प्रपन्नाना S₁ 20b जननीं] S₂RABh, जननी S₁S₃ • °नन्दनाम्] S₂S₃Bh, °नन्दना S₁ 20c °भ्यां चाभ्यनु°] S₁, °भ्याञ्चाप्यनु° S₂, °भ्यां चाप्यनु° S₃Bh (Bh suggests °भ्य° for °प्य° in a note) 21a °मुक्ताः] S₁RA₃A₇Bh, °मुक्ता S₂^{pc}S₃, °मुक्ता S₂^{ac} • सुरा] S₁S₂^{pc}S₃RABh, सुरान् S₂^{ac} 21ab दध्युर°] S₂S₃RABh, देव्या अ° S₁ 21b °मनसा तदा] S₁S₂, °मनसस्तथा S₃, °मनसस्तदा Bh 21c °पत्नीकं] S₁S₂RABh, °पनीकम् S₃ 22a ददृशुर्] S₁S₂RABh, ददृशु S₃ 22c सर्वेषां] S₁S₂RABh, सर्वेषा S₃ 22d संघातं] S₂RBh, संघातेम् S₁, संघात S₃ 23a प्रान्त°] S₁S₂S₃^{pc}RABh, प्रान्तं S₃^{ac} • °वभ्रूणां] S₂S₃^{pc}RBh, °वगूणां S₁, °भ्रूणां S₃^{ac} (unmetrical) 23b °मुन्नतम्] S₁S₂RBh, °मुन्नन्तं S₃^{ac} (unmetrical), °मुन्नन्तां S₃^{pc} (unmetrical) 23c विभ्राणं] A₄Bh(em.?), विभ्रमन्तं S₁ (unmetrical), विभ्राणा S₂, चित्राणा S₃ • °ज्वलितं] conj. Bh, °ज्वलितो S₁S₂S₃ 23cd वह्निं दी°] conj. Bh, वह्निं दी° S₁S₃^{ac}, वह्निर्दी° S₂^{pc}, वह्निं दी° S₃ 23d °मर्चिषा°] S₂S₃RA₃A₄Bh, °मर्चिषा° S₁ 24a कर्पूर°] S₁S₂RBh, कर्पूर° S₃ 24b स्नातं] ABh, स्नातः S₁S₂^{pc}, स्नात° S₂^{ac}S₃^{pc}, स्नान° S₃^{ac} 24d रौप्यं] S₂RABh, रौप्यङ्क S₁, रौप्य° S₃ • °वोच्छ्रितम्] S₂S₃RABh, °वोच्छ्रितं S₁ 25ab तेजांसि तिरस्कुर्वन्] S₃RA₇, तेजांसित्तिरस्कुर्वन् S₁, तेजांसि रितस्कुर्वन् S₂, तेजांसि तिरयन्तं Bh (conj.) 25d °मर्चीषीव] S₂Bh, °मर्चीषीव S₁, °मर्चीषीव S₃ • दिवाकरः] S₁S₂S₃, दिवाकरम् Bh (conj.)

सुधाम्बुस्यन्दिनीं तन्वीमेकतः परिवेषिणीम् ।
 दधानं मौलिना किञ्चित्कुटिलामैन्दवीं कलाम् ॥ २६ ॥
 विजिह्वानखरां गुर्वीं धूसरां भस्मरेणुना ।
 सैहीं वसानमालम्बामीषद्भ्रवती त्वचम् ॥ २७ ॥
 छुरितोपान्तकायेन फणरत्नमरीचिभिः ।
 महता भोगपतिना वक्षःस्थलविसर्पिणा ॥ २८ ॥
 भवानीं चास्य पार्श्वस्थां दीप्यमानां स्वतेजसा ।
 वसानामंशुकं रक्तं कल्पपादपसम्भवम् ॥ २९ ॥
 मन्दारमालामुत्फुल्लां मत्तालिकुलसेविताम् ।
 दधानामुत्तमाङ्गेन स्वरेणूत्करपिञ्जराम् ॥ ३० ॥

26a सुधाम्बुस्यन्दिनी] सुधाम्बुस्यन्दिनी R 26b °मेकतः] °मेषितः R • °वेषिणीम्] °वेषिणां R 27a °नखरां गुर्वीं] °नम्बरी गुर्वीं R 27d °द्भ्रवती त्वचम्] °द्भ्रन्धवती दृढं R 28a छुरितो] छुरितो R 28d °लविसर्पिणा] °लावसर्पिणा R (unmetrical) 29a चास्य] चाप्य R 29c °मंशुकं] °मंशुकं R

26a सुधाम्बुस्यन्दिनी] सु(स्व ° A₃A₄)धाम्बुस्यन्दिनी A 26b °वेषिणीं] °वेषिणीं { °णी A₃ } A 26c दधानं] दधार A 27a विजिह्वानखरां] द्विजधनखरां A₇, ऋत्विज { °ग्जे ° A₄ } नखरां A₃A₄ • गुर्वीं] A₄, गुर्वीं A₃A₇ 27b धूसरां] प्रसभां { °भा A₄ } A 27cd] सैहीवघ्राणमालंब्य { °लक्ष्य ° A₇ } मिषद्भ्र-
 न्धवती { °ती A₄ } त्वचं { °चः A₇ } A ± 28a छुरितो] चरितो ° A 28b फणं] A₃A₄, फल ° A₇ 28c महता भोगं] महाभागो गण ° A 28d °स्थलविसर्पिणा] °स्थलं { °स्थं A₃A₄ (unmetrical) } विसर्पिणां { °ने A₇ } A 29a भवानीं] A₃A₇, भवानौ A₄ • चास्य] चापि A₃A₄, चपि A₇ 29b स्वतेजसा] सुतेजसा A₇, स्वतेजसां A₃, सुतेजसां A₄ 30a °मालामुं] A₇, °मालमुं A₃A₄ 30b मत्तालिं] मत्तानि ° A₃A₄, मत्वालिं A₇ 30d °रेणूत्करं] °रेणाक्षरं ° A

27(d³-d⁶) S₁ 28(b²-b³)(b⁴-b⁵, b⁸) (c¹)(c²-c³) S₃ 29(d³) S₁, (d⁷-d⁸) S₂ 30(a¹-a³) S₂

26a सुधाम्बुं] S₂S₃A₇Bh, सुधाम्भ ° S₁ • °स्यन्दिनीं] em. Bh (in a note Bh reads °नीं in S₁ and S₂, but possibly typo for °नी), °स्यन्दिनी S₁S₂S₃ 26b तन्वीमे°] RABh, तन्वी ए° S₁, तन्वीरे° S₂S₃ • °वेषिणीम्] em. Bh, °वेषिणी S₁S₂S₃ 26c दधानं] S₁S₂^{pc}S₃RBh, दाधानाम् S₂^{ac} 26d °मैन्दवीं] S₂S₃RABh, °मैन्दवीङ् S₁ 27a विजिह्वां] S₂S₃R, विजिह्वां S₁, विजिह्वा° Bh (em.) • °नखरां] A₃A₄, उज्ज्वलां S₁, °नगराङ् S₂^{ac}, °नगराङ् S₂^{pc}, °नगरां S₃, °मुज्ज्वलां Bh (conj., Bh reads तु instead of उ° in S₁) • गुर्वीं] S₁S₂A₄Bh, गुर्वीं S₃ 27b धूसरां] S₁S₂RBh, धूसरा S₃ • °रेणुना] S₁S₂^{pc}RABh, °रेणुनां S₂^{ac}S₃ 27c सैहीं] S₂^{pc}RBh, सैही S₁, सैहं S₂^{ac}, सैही S₃ • वसानं] S₂^{pc}RBh, वसाना° S₂^{ac}S₃ • °मालम्बा°] S₁RBh, °मालम्बी° S₂^{pc}S₃, °मालम्ब° S₂^{ac} 27d °मीषद्भ्रं] S₂S₃Bh, °मीष(द्भ्रं) S₁ • °वती त्वचम्] A₃Bh, °-वती S₁ (first akṣara has subscript उ), °वतीन्त्वच S₂ (anusvāra possibly lost), °वती त्वचं S₃ 28b फणं] S₁RA₃A₄Bh, नख° S₂, न ° S₃ 28d वक्षःस्थ°] S₁S₂RA₃Bh, चक्षस्थ° S₃ 29a भवानीं] S₁RA₃A₇Bh, भवानी S₂^{pc}S₃, भावनी S₂^{ac} 29b °मानां स्व°] S₂RA₃Bh, °माना स्व° S₁, °मानाश्च S₃ 29c °मंशुकं] S₁S₃ABh, °मंशुकं S₂ (anusvāra possibly lost) 30a °मुत्फुल्लां] S₂RABh, °मुत्फुल्ला S₁, °मुत्फुल S₃ 30c दधाना°] S₁S₂RABh, दधान° S₃ 30d °पिञ्जराम्] S₁RABh, °पिञ्जरान् S₂S₃

स्वःशिल्पिघटितैस्त्रिंशत् रत्नांशुपरिवेषिभिः ।
 शातकुम्भमयैः श्लाघ्यैर्भूषितां भूषणोत्तमैः ॥ ३१ ॥
 विभ्रतीं रुचिरां शुद्धां शरच्चन्द्रांशुनिर्मलाम् ।
 शिरोधरण्या महतीमेकावलमनुत्तमाम् ॥ ३२ ॥
 अथोत्थाय सुराः सर्वे कौशिकी चानतानना ।
 तयोश्चरणपद्मेषु निपेतुस्तुष्टमानसाः ॥ ३३ ॥
 अथोद्धीक्ष्य महादेवः कौशिकीमिदमब्रवीत् ।
 अजेया सर्वभूतानां महायोगा महाद्युतिः ।
 विचरिष्यसि लोकांस्त्वं सर्वत्राप्रतिघातिनी ॥ ३४ ॥
 इमाश्च देवताः सर्वास्त्वत्प्रसादादनिन्दिते ।

----- ॥ ३५ ॥

भक्त्या बल्युपहारैश्च पूजयिष्यन्ति मानवाः ।
 वरदा चापि भक्तानां भविष्यसि सदानघे ॥ ३६ ॥

31a स्वःशिल्पि°] स्वशिल्पि° R (or सु°) **31b** °वेषिभिः] °वेषिभिः R **32a** विभ्रतीं] विभ्रती R
 R • शुद्धां] शुभां R (unmetrical) **32c** °धरण्या] °धराणां R **32d** °कावलमनु°] °कावलि-
 मनु° R **33b** चानतानना] च लताननाः R **34c** अजेया] अजयत् R **35cd**] om. R **36a**
 भक्त्या] भक्ता R

31a स्वःशिल्पि°] स्वशि{°शी° A₄}ल्प° A **31b** °वेषिभिः] °वेषिभिः A **31d** °भूषितां] °भू-
 षितां A **32a** शुद्धां] सिग्धां A₄A₇, सिग्धां A₃ **32b** °निर्मलाम्] A₃A₇, °लिर्मला A₄ **32c**
 शिरोधरण्या] शिरोधरन्यो A₇, शिवोधरण्यो A₃A₄ **32d** °कावलमनु°] °कावलिर° A₇, °कारनिम°
 A₃A₄ **33b** कौशिकी चानतानना] कौशिकी तां न{°कीस्तां ल° A₇}ताननां A **34b** °कीमिद°]
 A₃A₇, °कीमिद° A₄ **34c** अजेया] A₄, अजंया A₃A₇ **34d** महाद्युतिः] महामतिः{°ति A₄} A
34e °चरिष्यसि] °चरिष्यति A **34f** °घातिनी] °घातिनी{°नं A₃A₄} A **35a-36b**] om. A
36d भविष्यसि] भविष्यति A

32(d⁵-d⁷)(d⁸) S₁ **33**(a³, a⁸-b¹) S₁ **35**(b¹, b³) (b⁴) (b⁵) S₁ **36**(a²) S₁

31a स्वःशिल्पि°] conj. Bh, स्वशिल्पि° S₁, सुशिल्पि° S₂S₃ • °घटितै°] S₁RABh, °घण्टिकै°
 S₂S₃ **31b** रत्नांशु°] S₁S₂RABh, रत्नाशु° S₃ • °वेषिभिः] S₁Bh, °वेषितैः S₂S₃ **31c** शात-
 कुम्भमयैः] S₁RABh, सातकुम्भमयै S₂, शातकुम्भयै S₃ (unmetrical) **31cd** श्लाघ्यैर्भूषितां] S₂RBh,
 श्लाघ्ये भूषितां S₁, श्लाघ्ये भूषितां S₃ **32a** विभ्रतीं] ABh, विभ्रती S₁, विभ्रान्ती S₂, विभ्रन्ती S₃ •
 शुद्धां] S₁Bh, शुद्धा S₂S₃ **32b** शरच्चन्द्रांशु°] RA, शतचन्द्रांशु° S₁, सरच्च{°चा° S₂}न्द्राङ्शु°
 S₂, शरचन्द्राशु° S₃, शरच्चन्द्राशु° Bh (typo) • °निर्मलाम्] RA₃A₇Bh, °निर्मलं S₁, °निर्मलाः
 S₂S₃ **32c** °धरण्या] S₁S₂S₃, °धरेणा Bh (typo?) **33a** सुराः] S₁S₂RABh, सुरा S₃ **33b**
 कौशिकी] S₁S₂^{pc}RBh, कौशिकीञ् S₂^{ac}S₃ **33d** °पेतुस्तु°] S₁RABh, °पेत तु° S₂ (unmetrical),
 °पे तु° S₃ (unmetrical) • °मानसाः] S₂S₃RABh, °मानसा S₁ **34a** अथोद्धीक्ष्य] S₂S₃RABh,
 अथावीक्ष्य S₁ • महादेवः] S₂S₃RABh, महादेव S₁ **34b** °कीमिद°] S₁S₂^{pc}RA₃A₇Bh, °कीनि-
 द° S₂^{ac}S₃ **34c** अजेया] S₁S₃A₄Bh, अजेयास् S₂ • °भूतानां] S₁S₂RABh, °भूताना S₃ **34e**
 लोकांस्त्वं] S₁S₂^{pc}RABh, लोकांस्त्वां S₂^{ac}, लोकास्त्वां S₃ **34f** °घातिनी] S₁S₂S₃R, °घातिनी Bh
 (typo) **35a** देवताः सर्वास्] S₁RBh, देवता सर्वा S₂S₃ **35cd**] Loss of 2 pādas conjectured,
 om. S₁S₂S₃Bh **36a** भक्त्या] S₁S₂Bh, भक्ता S₃ **36b** पूजयिष्यन्ति] S₂S₃RBh, पूजयित्वा तु S₁
36c वरदा] S₁S₂^{pc}RABh, वरदाश् S₂^{ac}S₃ • भक्तानां] S₁S₃RABh, भक्ताना S₃

अभिषिच्यस्व च क्षिप्रं सुरैरसुरसूदन ।
 कृत्स्नं रक्ष च भूलोकं पूज्यमाना सदाव्यये ॥ ३७ ॥
 शर्वाणी च परिष्वज्य मूर्ध्नि चाघ्राय कौशिकीम् ।
 प्राह प्रीता महाभागा मत्प्रसादाद्भविष्यसि ॥ ३८ ॥
 अर्चयन्ति यथा मां च सुरा यक्षा महोरगाः ।
 गन्धर्वा मुनयः सिद्धास्तथा त्वामप्यनिन्दिते ।
 अर्चयिष्यन्ति सर्वत्र भक्ताः स्तोष्यन्ति चाव्यये ॥ ३९ ॥
 एवं तस्यै वरान्दत्त्वा गिरिजावृषभध्वजौ ।
 नमस्कृतौ तदा देवैरन्तर्दधतुरव्ययौ ॥ ४० ॥
 अथेन्द्रो विश्वकर्माणमादिदेश तदा प्रभुः ।
 सुधर्मेव सभा दिव्या क्रियतामिह साम्प्रतम् ॥ ४१ ॥
 ऋतूश्च सर्वास्तत्रेत्यमादिदेश शतक्रतुः ।
 नानापुष्पोत्करैः क्षिप्रं भूमिः सम्यग्विभूष्यताम् ॥ ४२ ॥

37a च क्षिप्रं] क्षिप्रं त्वं R 37c रक्ष च] रक्षस्व R 37d पूज्यमाना] पूज्यमाना R 38a शर्वाणी च] सर्वाणी ताः R 38d °त्प्रसादा°] °त्प्रभावा° R 39a यथा मां च] यथान्यायं R 39c °वां मुनयः] °र्द्धांप्सरसः R 39f भक्ताः] भक्त्या R 40a एवं तस्यै] एवन्तस्यै R 41c सुधर्मेव सभा] सुधर्मं रभसा R 42a ऋतूश्च सर्वास्तत्रेत्य°] ऋषीस्तु सह +देवाना+° R 42c क्षिप्रं] सार्द्धं R 42d °भूष्यताम्] °धीयताम् R

37a च क्षिप्रं] क्षिप्रं त्वं A 37b सुरैरसुरसूदन] सुरेषु नगोत्तमे A₇ (unmetrical), स्ववेसुरगणोत्तमे A₃A₄ 37cd] om. A 38a शर्वाणी च] श[स° A₇A₇]वाणी त्वां[तां A₇] A 38c महाभागा] महाभागां[°गं A₇] A 38d मत्प्र°] त्वत्प्र° A₃A₄, तत्प्र° A₇ • °द्भविष्यसि] °द्भविष्यति A 39a अर्चयन्ति] अर्चयन्ती A 39b महोरगाः] A₄A₇, महारगाः A₃ 39c सिद्धास्] सर्वे A 39d त्वामप्यनिन्दिते] त्वाम[°त्माव° A₇]रवर्णिनि A 40b गिरिजा°] शैलजा° A 40c देवै°] A₃A₄, देवौ° A₇ 40d °दधतु°] A₃A₄, °दधस्य° A₇ 42a ऋतूश्च] A₃A₇, ऋतूश्च A₄ • °स्तत्रेत्य°] °स्तत्रोत्य° A 42d भूमिः] भूमिं A

38(a¹) (a²-a⁷) (a⁸) S₁ 39(e², e⁷-e⁸) S₁ 42(d⁸) S₁

37c कृत्स्नं] S₁S₂RBh, कृत्स्न S₃ • भूलोकं] S₂RBh, भूलोकं S₁, भूलोक S₃ 38c प्राह प्रीता] S₂S₃RABh, प्राहः पिता S₁ • महाभागा] S₂S₃RBh, महाभावा S₁ (an illegible akṣara above वा) 38d °त्प्रसादा°] S₁A, °त्प्रभावा° S₂S₃Bh 39b महोरगाः] S₂S₃RA₄A₇Bh, महोरगा S₁ 39c सिद्धास्] S₁RBh, सिद्धा S₂S₃ 39f भक्ताः स्तोष्यन्ति] S₁A, भक्ता तोष्यन्ति S₂S₃, भक्ताः स्तोष्यन्ति Bh (typo) • चाव्यये] S₁S₂RABh, वाव्यये S₃ 40a वरान्] S₂^{pc}S₃RA, वरन् S₁S₂^{ac}, वरं Bh (Bh suggests वरान् in a note) 40b °ध्वजौ] S₁RABh, °ध्वजैः S₂^{ac}S₃, °ध्वजैः S₂^{pc} 40c नमस्कृतौ] S₂S₃RABh, नमस्कृत्वा S₁ • देवै°] S₂S₃RA₃A₄Bh, देवी° S₁ 40d °दधतु°] S₂RA₃A₄Bh, °र्द्धं चतु° S₁, °र्द्धं[°र्द्धं S₃^{ac}]धनु° S₃ • °रव्ययौ] S₂S₃RABh, °रव्यया S₁ 41a अथेन्द्रो] S₁S₂RABh, अथेन्द्रो S₃ 41b °दिदेश] S₁S₂^{pc}RABh, °दिदेशा S₂^{ac}S₃ 41d साम्प्रतम्] S₁S₂RABh, सांप्रन्तं S₃ (unmetrical) 42a ऋतूश्च] S₂A₃A₇Bh, रितूश्च S₁, ऋतूश्च S₃ • सर्वास्त°] S₂ABh, सर्वं त° S₁, सर्वा त° S₃ 42b शतक्रतुः] S₂S₃RABh, शतक्रतु S₁ 42d भूमिः] S₂^{pc}RBh, भूमि S₁S₂^{ac}S₃ • सम्यग्वि°] S₂S₃RABh, सम्यन्वि° S₁

क्षुपगुल्मलतावृक्षपुष्परेणुसुगन्धयः ।

आक्षिपन्तो मनांस्यत्र सुखा वान्तु समीरणाः ॥ ४३ ॥

सिञ्चन्तु वारिभिः पुण्यैर्विन्ध्यप्रस्थं पयोमुचः ।

तारं नदन्तु शिखिनः प्रहृष्टाः सर्वतोदिशः ॥ ४४ ॥

नृत्यन्तु परितस्त्रिन्ना दर्शयन्तः पृथग्विधान् ।

रसान्भावान्विलासांश्च सर्वे चाप्सरसां गणाः ॥ ४५ ॥

प्रतिसार्याशु वीणाश्च गन्धर्वा मधुरस्वराः ।

लयतालसमं गेयं गायन्तु च समन्ततः ॥ ४६ ॥

आहन्यन्तां समन्ताच्च देवदुन्दुभयो भृशम् ।

पाणिभिः कटिनैस्तूर्णं चित्ररूपा महास्वनाः ॥ ४७ ॥

43a क्षुप°] वल्लि° R 43c आक्षिपन्तो] अक्षिपन्ता R 43d सुखा वान्तु] सुखं कर्णे R 44c तारं नदन्तु शिखिनः] तान्नदन्तु सुखिनः R (unmetrical) 44d °दिशः] °दिशं R 45a नृत्यन्तु परित°] नृत्यन्तुपचित्रा° R 45c °न्विलासांश्च] °न्विञ्चिञ्च[त्य R^{ac}] R (unmetrical) 45d चाप्सरसां गणाः] चाप्सरसङ्गनाः R 46a °सार्याशु वीणाश्च] °सार्यां सूवीणाश्च R 46b °स्वराः] °स्वरां R 47a आहन्यन्तां] अहन्यन्तां R 47b °दुन्दुभयो] °दुन्दुभयोर् R

43a क्षुप°] वल्ली° A₃, वल्ली° A₄, वन्मी° A₇ 43c आक्षिपन्तो] A₇, अक्षिपन्तो A₃A₄ • °स्यत्र] °स्यस्याः A 43d सुखा वान्तु] शुखा वान्तु A₇, सुखावाण° A₃A₄ 44a सिञ्चन्तु] सिञ्चन्तु A₃A₄, शिञ्चन्तु A₇ • पुण्यैर्] A₃A₄, पुण्ये A₇ 44b पयोमुचः] A₃A₄, पयोसुच A₇ 44c तारं नदन्तु शिखिनः] तारं { °व° A₃A₄ } नदन्तः { °न्त A₇ } शिखरं A 44d प्रहृष्टाः] A₃A₇, प्रहृष्टा A₄ 45a नृत्यन्तु] नृत्यन्तः A 45c रसान्भावान्विलासांश्च] रसवन्तो विना { °णा A₇ } सांश्च A 46a °सार्याशु] °वाद्याश्च A 46b °स्वराः] °स्वनाः A 46c लय°] A₃, नय° A₄A₇ • °समं गेयं] °समायुक्तं A 46d गायन्तु] गायन्तश्च { °ञ्च A₇ } A 47a आहन्यन्तां] A₃A₇, आहन्यतां A₄

43(a¹) S₁ 46(d⁸) S₁ 47(d⁷) S₁, (c⁷-d¹)(d²) S₂

43a क्षुप°] S₁S₂^{pc}Bh, क्षुप° S₂^{ac}S₃ • °वृक्षा°] S₂S₃RABh, °वृक्षाः S₁ 43b °सुगन्धयः] S₁^{pc}RABh, सुगुंयः S₁^{ac} (unmetrical), °सुसन्धयः S₂, °कुसु(न्ध)ग्धयः S₃ 43c मनांस्य°] S₁S₂RABh, मनांस्य° S₃ 43d सुखा] S₁S₂^{ac}S₃A₃A₄Bh, सुखं S₁^{pc} • वान्तु] S₂S₃A₇Bh, वान्तु S₁ • समीरणाः] S₂S₃RABh, समीरणः S₁ 44a वारिभिः] S₁S₂RABh, वारिभि S₃ 44ab पुण्यैर्वि°] S₁^{pc}S₂RA₃A₄Bh, पुण्यैर्वि° S₁^{ac}, पुण्ये वि° S₃ 44b पयोमुचः] S₁S₂^{pc}RA₃A₄Bh, पयोसुच S₂^{ac}S₃ 44d प्रहृष्टाः] S₂S₃RA₃A₇Bh, प्रहृष्टा S₃ • °दिशः] S₁A, °दिशं S₂S₃, °दिशम् Bh 45a नृत्यन्तु] S₁^{pc}S₂^{pc}Bh, नित्यन्तु S₁^{ac}S₂^{ac}S₃ • °तस्त्रिन्ना] S₁S₂A, °त चित्रा S₃, °तस्त्रिन्नां Bh (conj.) 45b दर्शयन्तः] S₁RABh, दर्शयन्तम् S₂, दर्शयन्त S₃ • °ग्विधान्] S₂S₃RABh, °ग्विधां S₁ 45c रसान्भावान्वि°] S₂^{ac}S₃RBh, रसतां सवि° S₁, रसान्भावान्वि° S₂^{pc} • °लासांश्च] em. Bh (silently), °लासाश्च S₁S₂S₃ 45d सर्वे चा°] S₁RA, सर्वेच्चा° S₂S₃, सर्वेप्य° Bh (conj.) • °सां गणाः] S₂S₃ABh, °साङ्गनाः S₁ 46a °सार्याशु] S₁S₂S₃, °सार्यां सु° Bh (conj.?) 46b °स्वराः] S₁^{pc}, °स्व(ना) S₁^{ac}, °स्वनां S₂^{pc}, °स्वना S₂^{ac}S₃, °स्वरम् Bh (conj.) 46c लय°] S₂S₃RA₃Bh, ऋष्य° S₁ (retraced?) • °समं] S₂S₃RBh, °समा° S₁ 46d समन्ततः] Bh suggests interpreting as समं ततः in a note 47a आहन्यन्तां] S₁S₂^{ac}S₃A₃A₇Bh, आहन्यन्तां S₁^{pc} • समन्ताच्च] S₁S₂RABh, समन्ता च S₃ 47b °दुन्दुभयो] S₁ABh, °दुन्दुभयोर् S₂S₃ 47c कटिनैस्तूर्णं] S₁RABh, कधि { °ठि° S₁^{pc} } नैस्तूर्ण्यञ् S₁ (नैस्तूर्ण्यञ् retraced), कटिनै-ञ् S₂ 47d °स्वनाः] S₂^{pc}RABh, °(स्व)ना S₁, °स्वना S₂^{ac}S₃

मन्दानिलसमुद्भूता लीनालिकुलपङ्कयः ।
 पतन्त्वस्मिन्प्रदेशे च दिव्याः कुसुमवृष्टयः ॥ ४८ ॥
 उच्छ्रयन्तां समन्ताच्च पताकाश्चित्रमूर्तयः ।
 ध्वजाश्च विविधाकारा हेमदण्डाः सुसंस्कृताः ॥ ४९ ॥
 अथाशु निर्मिमे तत्र विश्वकर्मा महाद्युतिः ।
 नानारत्नोज्ज्वलस्तम्भां विचित्रमणिवेदिकां ॥ ५० ॥
 वज्रस्फटिकनिर्यूहां जाम्बूनदमयीं शुभाम् ।
 इन्द्रनीलोरुसोपानां मुक्तादामावलम्बिनीम् ॥ ५१ ॥
 सध्वजां सपताकां च घण्टास्वननिनादिताम् ।
 तपोनियमयज्ञानां साक्षात्सिद्धिमिवोद्गताम् ॥ ५२ ॥
 भिन्नकालानि पुष्पानि दद्रुशुर्देवतास्तदा ।
 समं सुपुण्यगन्धानि विचित्राणि बहूनि च ॥ ५३ ॥

48a °समुद्भूता] °समुद्भूता R 48b लीनालिकुल°] लीनषट्पद° R 48d दिव्याः] शुभाः R 49d °दण्डाः] °दण्ड° R 50a निर्मिमे] निर्ममं R 50c °स्तम्भां] °स्तम्भ° R 51a °निर्यूहां] °नीर्मुं { °भूं° R^{pc} } ष्टां R 51c °नीलोरु°] °नीलोरु° R 51d °दामाव°] °दामावि° R 52b °स्वन°] R^{pc}, °स्वर° R^{ac} 52d °वोद्गताम्] °वागताम् R 53d विचित्राणि बहूनि] चित्राणि विविधानि R

48a °समुद्भूता] °समुद्भूतो A 48b लीनालि°] नीलालि° { °नि° A₄A₇ } A 48c पतन्त्वस्मिन्-
 देशे] पतन्तु तस्मिन्देशे A 48d दिव्याः] शुभाः A • °वृष्टयः] A₃, °वृष्टयः A₇, °पुष्टयः A₄
 49a उच्छ्रयन्तां] उच्छ्रयन्तां °द्व° A₃, °धृ° A₄ } यतां A (unmetrical) 49d °दण्डाः] A₃A₇, °दण्डा
 A₄ 50] om. A 51a °स्फटिकनिर्यूहां] °स्फा { °स्फ° A₄ } टिकनिर्यूहां A 51b जाम्बूनद°]
 A₃A₄, जाम्बुनद° A₇ • °मयीं शुभाम्] °मयां शुभां A₇, °मयाः शुभाः A₃A₄ 51c-54d] om.
 A

48(a¹) S₁ 50(c¹-c⁵) (c⁶) S₂ 51(d⁵) S₂^c

48a °समुद्भूता] S₁Bh, °सद्भूता S₂ (unmetrical), °सद्भूता S₃ (unmetrical) 48b लीनालि°]
 S₁S₂^cS₃Bh, (नि)लीनालि° S₂ • °पङ्कयः] S₁S₂RABh, °पङ्कयः S₃ 48c पतन्त्वस्मिन्] S₁S₂R
 Bh, पतत्वस्मिं S₃ 48d दिव्याः] em. Bh (silently), दिव्या S₁S₂S₃ 49a उच्छ्रयन्तां] S₁S₂^cR,
 उच्छ्रयन्तां S₂^{ac}S₃Bh 49ab समन्ताच्च पताकाश्चि°] S₂RABh, पताकाश्च समन्ताच्चि° S₁, समन्ता च
 पताकाश्चि° S₃ 49d °दण्डाः] S₁S₂A₃A₇Bh, °दण्डा S₃ • °संस्कृताः] S₁RABh, °संस्कृतां+ : +
 S₂, °संस्कृता S₃ 50a निर्मिमे] S₂S₃, निर्मिते S₁, निर्ममे Bh (em.) 50b °कर्मां] S₂RBh, °क-
 र्मां S₁, °कर्म S₃ • महाद्युतिः] S₁RBh, महाद्युतिं S₂S₃ 50c °न्नोज्ज्वल°] S₁RBh, ऽर् - -
 S₂ (first akṣara has subscript n̄ and second व), °न्नोज्ज्वला S₃ • °स्तम्भां] em. Bh (silently),
 °स्तम्भा S₁S₂S₃ 50d विचित्र°] S₂S₃RBh, विचित्रा S₁ • °वेदिकां] S₂S₃RBh, °वेदिकी S₁
 51b जाम्बूनद°] S₁S₂RA₃A₄Bh (or ज° in S₃), जम्बूनद° S₂ • °मयीं] RBh(em.?), °मयी
 S₁S₂S₃ • शुभाम्] S₂S₃RA₇Bh, शुभाः S₁ 51c °नीलोरुसोपानां] em. Bh (silently), °नीलो-
 पलासेका S₁, °नीलोरुसोपाना S₂, °नीलोरुसोपाणा S₃ 51d °दामाव°] S₁S₂^{pc}Bh, °दामार्थ° S₂^{ac}S₃
 52a °पताकां च] RBh(em.), °पताकाश्च S₁S₃, °पताकाश्च S₂ 52b °स्वन°] S₁R^{pc}Bh, °स्वर°
 S₂S₃ • °निनादिताम्] S₂S₃^{ac}RBh, °विनादिताम् S₁S₃^{pc} 52d साक्षात्सिद्धिमि°] S₂RBh, साक्षा
 सिद्धिम् S₁, सक्षा सिद्धिमि° S₃ • °वोद्गताम्] Bh (in a note Bh reads thus in S₁), °वोद्गता S₁,
 °वागतान् S₂, °वागताम् S₃ 53b दद्रुशुर्दे°] S₂RBh, दद्रुशु हे° S₁, दद्रुशु दे° S₃ (unmetrical)
 53c सुपुण्य°] S₁RBh, सुपुण्यं S₂S₃ • °गन्धानि] S₂S₃R, °गन्धीनि S₁, °गन्धीनि Bh (conj.?)

पुष्पकिञ्जल्कगर्भाश्च सुखस्पर्शाः सुगन्धयः ।
 नादयन्तो मुहुर्घण्टा ववुस्तत्र समीरणाः ॥ ५४ ॥
 प्रगीताः सुरगन्धर्वा ननृतुश्चाप्सरोगणाः ।
 ऋषयस्तुष्टुवुर्गीर्भिः पुण्याभिः कौशिकीं तदा ॥ ५५ ॥
 सर्वरत्नौषधैर्गन्धैः पूर्णाः पुण्यैश्च वारिभिः ।
 आनीतास्तत्र कलशा हेमरत्नमयाः शुभाः ॥ ५६ ॥
 पद्मरागमयैः सिंहैश्चतुर्भिवज्रकेसरैः ।
 उच्छ्रवसद्भिरिव श्रीमदुह्यमानं हिरण्मयम् ॥ ५७ ॥
 सर्वरत्नप्रभाजालखचितोपान्तमण्डलम् ।
 कल्पयामास देव्याश्च विश्वकर्मा वरासनम् ॥ ५८ ॥
 स्तुतिभिर्जयशब्दैश्च स्तूयमाना समन्ततः ।
 ऋषिभिर्देवताभिश्च देवदेवसुता ततः ॥ ५९ ॥

54a °गर्भाश्च] °+ग+भर्त्ताश्च R (unmetrical) 54d ववुस्त°] ववुस्त° R 55ab] om. R 55c °गीर्भिः] °गीर्भिः R 56c कलशा] कलसा R 56d °मयाः] °मयः R 57b °केसरैः] °केशरैः R 57c उच्छ्रवसद्भिः] उत्त्वसद्भिः R 58c देव्याश्च] देवाश्च R 59b स्तूयमाना] स्तूयमान R

55a प्रगीताः] A₃A₄, प्रगीता A₇ 55c ऋषयस्तु°] A₇, विषयः स्तु° A₃A₄ • °गीर्भिः] A₃A₄, °गीर्भिः A₇^{ac}, °गीर्भिः A₇^{pc} 55d पुण्याभिः] A₃A₄, पुण्याभि A₇ 56a °धैर्गन्धैः] °धीगन्धैः { °धौ A₇ } A 56b पूर्णाः] A₃A₄, पूर्णाः A₇ • पुण्यैश्च] पुण्यैश्च A 56c कलशा] A₃^{ac}?, कलसा A₃A₄A₇ 56d °मयाः] °मया A 57b °श्चतुर्भिवज्र°] °श्चत्ताभिवज्र° A₇, °श्चतुर्भिवभ्रु° A₃, °श्चतुर्भिवभ्रु° { °वक्र° A₄^{ac} } A₄ (unmetrical) • °केसरैः] °केशरैः A 57cd] om. A 58a °जाल°] °जाल° A 58b °तोपान्त°] °तोपात्त° { °तु° A₃A₄ } A 59b स्तूयमाना] A₃, स्तूयमा+न+ A₄, स्तूयमानाः A₇

54(c²-c³) (c⁴) S₁ 55(b⁶) S₁

54a °किञ्जल्क°] S₁S₂RBh, °किञ्जल्क° S₃ 54b °स्पर्शाः] RBh(em.?), °स्पर्शा S₁S₂S₃ 54c मुहुर्घ°] S₁S₂RBh, मुहुर्घ° S₃ (unmetrical) 55a प्रगीताः] S₂^{pc}A₃A₄, प्रगीता S₁S₂^{ac}S₃, प्रजगुः Bh (conj.) 55b ननृतु°] S₁ABh, ननृतु° S₂S₃ • °श्चाप्सरोगणाः] S₂ABh, °श्चात्स-गणाः S₁, गणचाप्सरः S₃ 55c °वुर्गीर्भिः] A₃A₄Bh, °वुर्गीर्भिः S₁, °वुर्गीर्भिः S₂, °वुर्गीर्भिः S₃ (unmetrical) 55d पुण्याभिः] S₂S₃RA₃A₄Bh, पुण्याभिः S₁ 56a °धैर्गन्धैः] S₂RBh, °धैर्गन्धैः S₁, °धैर्गन्धैः S₃ 56b पूर्णाः] RA₃A₄Bh, पूर्णाः S₁, पूर्णाः S₂^{pc}, पूर्णाः S₂^{ac}S₃ • पुण्यैश्च] RBh(conj.), पूर्णाश्च S₁, पूर्णाश्च S₂, पूर्णाश्च S₃ 56c आनीतास्] S₁^{pc}S₂S₃RABh, आनीता S₁^{ac} 56d °मयाः] S₂^{pc}Bh, °मया S₁S₂^{ac}S₃ • शुभाः] S₁S₂^{pc}RABh, शुभा S₂^{ac}S₃ 57a °मयैः] S₁S₂^{pc}S₃RABh, °मयै S₂^{ac} • सिंहै°] S₁S₂RABh, सिंहै° S₃^{ac} (unmetrical), सिंहै° S₃^{pc} 57b °भिवज्र°] S₁S₂^{pc}RBh, °भिवज्र° S₂^{ac}, °भिवज्र° S₃ (unmetrical) • °केसरैः] S₁S₂S₃, °केशरैः Bh 57cd श्रीमदुह्य°] RBh(em.?), श्रीमां दुह्य° S₁, श्रीमदुह्य° S₂, श्रीमादुह्य° S₃ 57d हिरण्मयम्] S₂S₃RBh, हिरण्मयम् S₁ 58a °प्रभा°] S₁S₂^{pc}S₃RABh, °प्र(जा°) S₂^{ac} • °जाल°] S₁S₂RBh, °जाल° S₃ 59a स्तुतिभिर्] S₁S₂RABh, स्तुतिभि S₃ (unmetrical) 59c ऋषिभिर्] S₁S₂RABh, ऋषिभि S₃ (unmetrical) 59d °सुता] S₂S₃RABh, °सुतास् S₁

तस्मिन्सिंहासने दिव्ये निषसादाथ कौशिकी ।
 कृतस्वस्त्ययना विप्रैः सुहुते जातवेदसि ॥ ६० ॥
 वसाना वाससी शुक्ले कल्पद्रुमसमुद्भवे ।
 मुक्तादामावबद्धाङ्गी शुक्लस्रगनुलेपना ॥ ६१ ॥
 ततः सप्तर्षयो विष्णुधर्मो यज्ञः प्रजापतिः ।
 आदित्याः कश्यपो रुद्रा लोकपाला हुताशनाः ॥ ६२ ॥
 शैलेन्द्राः पृथिवी गङ्गा चन्द्रमा मरुतोऽश्विनौ ।
 समुद्रा वसवो लक्ष्मी सन्ध्या कीर्तिः सरस्वती ॥ ६३ ॥
 नागेन्द्रा विहगेशाश्च विविधाश्च सरिद्वराः ।
 आदाय कलशान्सर्वानभ्यषिञ्चन्त कौशिकीम् ॥ ६४ ॥
 पूर्णेन्दुबिम्बप्रतिमं रत्नदण्डं महाद्युतिम् ।
 जग्राह च ततश्छत्रं स्वयमेव शतक्रतुः ॥ ६५ ॥

60b निषसादा०] निससादा० R 60d सुहुते] सुहुतं R 61a शुक्ले] शुहू R 61c °दामावब-
 द्धाङ्गी] °दामविभक्ताङ्गी R 61d शुक्ले०] शुहू० R 62d हुताशनाः] हुताशनः R 63c लक्ष्मी]
 लक्ष्मीः R 64a विहगेशा०] विहगेन्द्रा० R 64b सरिद्व०] सुकुद्व० R 64c कलशान्] कलसान्
 R 64d °नभ्य०] °नभि० R 65c °तः छत्रं] °तस्त्विन्द्रः R

60a °न्सिंहासने] °न्महासने A 60b निषसादा०] निससादा० { °द A7 } A 60c कृत०] A3A4,
 कृतः A7 60cd °प्रेः सुहुते] °प्रेमुहूर्त्तं A 61a शुक्ले] A3, शुक्ले A4, शु(हू) A7 61cd] om.
 A 62ab विष्णुधर्मो यज्ञः] A7, विष्णुधर्मयज्ञ० { °यज्ञः A4 } A3A4 62c रुद्रा] A3, रुद्रा A4, विप्रा
 A7 63c लक्ष्मी] A3, लक्ष्मीः A7, लक्ष्मी A4 64a नागेन्द्रा] नागेन्द्र० A 64b विविधा०]
 A7, विबुधा० A3 64c कलशान्] A3, कलसान् A4A7 64d °नभ्य०] °नभि० A3A4, °न् भि०
 A7 (unmetrical) 65a °प्रतिमं] A3A4, °प्रतिमां A7 65b °दण्डं] A3A7, °दण्ड० A4 65c
 °तश्छत्रं] A3A7, °तः सूत्रं A4

62(c7, d4) S3 65(d1-d3) (d4-d8) S3

60a °स्मिन्सिंहासने] S1RBh, °स्मिं सिङ्गहसने S2, °स्मिन्सिंहासने S3 • दिव्ये] S2S3RABh, दिव्यै
 S1 60b °सादाथ] S2RA3A4Bh, °सादार्यं S1, °सादाथ S1^{pc}, °सा ऽथ S3^{ac} 60c कृतस्वस्त्य०]
 S2RA3A4Bh, कृता स्वस्त्य० S1, कृतस्वत्य० S3 • विप्रैः] S2^{pc}RBh, विप्रै S1S2^{ac}S3 60d सुहुते]
 S2S3Bh, हुत्वा वै S1 • जातवेदसि] S3RABh, जातवेदसं S1, जातवेद { °दि० S2^{ac} } शि S2 61a
 वाससी] S1S2RABh, वासमी S3 • शुक्ले] S1S2A3Bh, शुक्ले S3 61b °समुद्भवे] S1S2^{pc}S3RA
 Bh, °समुद्भवेत् S2^{ac} 61c °बद्धाङ्गी] S1S2Bh, °बद्धाङ्गी S3 61d शुक्ले०] S1S2Bh, शुक्ले० S3
 • °लेपना] S1S2RBh, °लेपनं S3 62a ततः सप्तर्षयो] S1S2RABh, तत सप्तर्षयो S3 • विष्णुर्]
 S2RA3Bh, विष्णु० S1S3 62c आदित्याः] RABh, आदित्यां S1, आदित्य+ः S2, आदित्या S3
 • कश्यपो] S1RABh, काश्यपो S2S3 • रुद्रा] S2S3RA3Bh, रुद्रां S1 62d हुताशनाः] S1ABh,
 हुताशना S2S3 63a शैलेन्द्राः] S2RABh, शैलेन्द्रा S1, शैलेन्द्राः S3 • गङ्गा] S1RABh, रुद्रा
 S2S3 63b मरुतो] S2S3RABh, मरुतौ S1 63c लक्ष्मी] S1S2S3A3, लक्ष्मीः Bh (em.?) 63d
 कीर्तिः] S2^{pc}RABh, कीर्त्तिं० S1S2^{ac}S3 64a नागेन्द्रा] S1S2RBh, नागेन्द्र० S3 • विहगेशा०] S1S3
 ABh, विहगेशा० S2 64b °द्वराः] S1S2RABh, °द्वरा S3 64cd कलशान्सर्वान०] S2A3Bh (Bh
 suggests सर्वेभ्य० for सर्वान० in a note), कल { °ल० S1^{ac} } शां सर्वान० S1, कलशा सर्वान० S3 64d
 °षिञ्चन्त] RABh, °षिञ्चन्त S1, °षिञ्चन्त S2S3 • कौशिकीम्] S1S2RABh, कौशिकी S3 65a
 °प्रतिमं] S2S3RA3A4Bh, °प्रतिमः S1 65b °दण्डं] S1^{ac}RA3A7Bh, °दण्ड० S1^{pc}S2S3 65c च
 ततश्छत्रं] S3^{pc}A3A7, विततश्छत्रं S1, च { त० S2^{ac} } ततःश्छत्रं S2, च ततः च्छत्रं S3^{ac}, विततं छत्रं Bh
 (em.?)

चामरैर्हेमदण्डैश्च दीर्घैश्चन्द्रांशुनिर्मलैः ।
 वीजयामासुरायस्तैर्लोकपालास्तदाव्ययाम् ॥ ६६ ॥
 उवाच च ततः श्रीमान्कौशिकीं पाकशासनः ।
 पाहि कृत्स्नां भुवं देवि भगिनी त्वं ममाव्यये ॥ ६७ ॥
 भक्ताननुगृहाणेशे जहि चामरकण्टकान् ।
 विचरस्व समस्तांश्च लोकान्सिद्धगणार्चिता ॥ ६८ ॥
 इति वचनमथोक्त्वा कौशिकीं देवराजः
 त्रिदशगणसमेतः शुभ्रलोलोरुहारः ।
 उदपतदथ विन्ध्याद्विक्षिपन्व्योम्नि नीलान्
 सलिलभरविनम्रानम्बुवाहान्समन्तात् ॥ ६९ ॥

66b दीर्घे°] दीर्घे° R 66d °स्तदा°] °स्तथा° R 67c कृत्स्नां भुवं देवि] कृत्स्नं तवेशानि R 68a भक्ताननुगृहाणेशे] उक्ता+स्तत्र+ गृहाणासिं R 68b चामर°] त्वामर° R 68c समस्तांश्च] समस्तंश्च R 68d सिद्धगणार्चिता] सिद्धिगणार्चिते R 69a °मथोक्त्वा°] °मथो R (unmetrical) 69c उद°] तद° R • विन्ध्याद्वि°] विन्ध्यद्वि° R 69d सलिल°] शलिल° R

66c वीजयामासुरायस्तैर्] पूजयामासुरव्यग्रा A 67c पाहि] A₃A₄, सा हि A₇ 68a °गृहाणेशे] °ग्रहानी{°मी° A₃A₄}शे A 68c समस्तांश्च] प्रश{सस° A₇}स्तांश्च A 68d °गणार्चिता] °गणा-च्चितान् A 69a °मथोक्त्वा] A₃A₄, °मथोक्त्वा A₇ 69b °तः शुभ्रलोलोरुहारः] °तो वज्रहस्तोरुहारः{°वः A₃A₄} A± 69c विन्ध्याद्विक्षिपन्व्योम्नि] विन्ध्याद्वो{व्यो° A₇}म्नि A (unmetrical) 69d] शशिन इव विवस्वान्{°न् A₃A₄}युवाहान् समन्तात्{°न्तान् A₄A₇} A (unmetrical)

66(a¹-a²) S₃ 67(c¹) S₂ 69(b¹-b⁴) S₂, (a⁵-a⁶, a¹⁰) S₃

66a चामरैर्] S₂RABh, चामरै S₁, ऽऽऽरै S₃ 66b दीर्घैश्च°] S₁ABh, दीर्घैश्च° S₂^{ac}, दीर्घैश्च° S₂^{pc}, दीर्घैश्च° S₃ 66c वीजयामासु°] S₁RBh, वीज्यमाना सु° S₂S₃ • °रायस्तैर्] S₂RBh, °रायस्ते S₁S₃ 66d °दाव्ययाम्] S₂RABh, °दाव्ययः S₁, °दाव्ययं S₃ 67b कौशिकी°] S₁S₂RABh, कौ-शिकी S₃ 67c पाहि] S₂S₂^{ac} ? S₃RA₃A₄Bh, (धा)हि S₂^{pc} • कृत्स्नां भुवं] S₁S₂^{pc}ABh, कृत्स्नाम्भुवान् S₂^{ac}, कृष्णा भुवं S₃ 67d ममा°] S₂S₃RABh, मया° S₁ 68a °ननुगृहाणेशे] S₂S₃Bh, °न{°नु° S₁^{ac}}नुग्रहानीशे S₁ 68b °कण्टकान्] S₁S₃RABh, °कण्टकाम् S₂ 68c समस्तांश्च] S₁ABh, स-मन्तांश्च S₂, समन्तांश्च S₃ 68d °गणार्चिता] em. Bh (silently), गणार्चिता S₁ (tops of चित्त lost) °गणाच्चित्तान् S₂, गणाचित्त S₃ (tops of त lost) 69a °मथोक्त्वा] S₁S₂A₃A₄Bh, (°म)थोक्त्वा S₃ • कौशिकी°] S₁S₂RABh, कौ(शि)की S₃ 69ab °राजः त्रि°] S₂^{pc}RABh, °राजः{ः}।स्त्° S₁, °राज (त्रि°) S₂^{ac}, °राज। त्रि° S₃ 69b °समेतः] S₂^{pc}RBh, °समेता S₁, °समेः S₂^{ac}S₃ (unmetrical) • °लोलोरु°] S₁RBh, °लोलोरु° S₂S₃ • °हारः] S₁S₂RA₃Bh, °हार S₃ 69c °पतदथ] S₁S₂^{pc}RABh, °पथदथ S₂^{ac}, °पथ S₃ (unmetrical) • विन्ध्याद्वि°] S₁Bh, विन्ध्याम्वि° S₂S₃ • °क्षिपन्] S₁RBh, °क्षिप S₂, °प S₃ (unmetrical) 69d °नम्बुवाहान्] S₁RBh, °नम्बुवाहा S₂S₃ • समन्तात्] RA₃Bh, समन्ता° S₁S₃, समन्ताम् S₂

य इमं शृणुयान्नित्यं पठेद्वा सत्समागमे ।
इह लोके सुखं प्राप्य स याति परमां गतिम् ॥ ७० ॥

इति स्कन्दपुराणे सप्तषष्टो ऽध्यायः ॥ ६७ ॥

70b सत्समा०] मत्समा० R 70d स याति] प्रयाति R Col. इति स्कन्दपुराणे रेवाखण्डे कौशिकी
अभिषेचनो नामाध्यायः R

70b पठेद्वा] पठेच्च A₃, पठेच्च A₄, पठेच्छ्र A₇ • सत्समा०] A₇, मत्समा० A₃A₄ 70d स याति]
प्रयाति A Col. इति(इति श्री० A₃A₄) स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे कौशि-
क्य{०क्या० A₄A₇}भिषेच{०क० A₇}नो नामाध्यायः A±

70a शृणुयान्] S₂RABh, शृणुया S₁S₃ 70b सत्समा०] S₂^{bc}A₇Bh, सत्समा० S₁, मत्समा० S₂^{ac}S₃
70d याति] S₂RABh, यान्ति S₁, यान्ति S₃ • ०मां गतिम्] RABh, ०मां गतिमिति S₁ (इति part
of Col.), ०माङ्गतिमिति S₂S₃ (इति part of Col.) Col. ०॥ स्कन्दपुराणे कौशिक्याभिषेकनामः ॥ ०
S₁, स्कन्दपुराणे सप्तषष्ट्यो ऽध्यायः ॥ ० S₂, ०॥ स्कन्दपुराणे नामाध्यायः ६७ (in letter numerals) ॥ ० S₃,
इति स्कन्दपुराणे कौशिक्यभिषेको नाम सप्तषष्टितमोऽध्यायः Bh

अष्टषष्टो ऽध्यायः ।

सनत्कुमार उवाच ।

अथ ता देवता देवी कौशिकी देहसम्भवाः ।

न्यवेशयन्महाभागा देशेषु नगरेषु च ॥ १ ॥

बहुपुत्रां प्रलम्बां च लङ्कायां संन्यवेशयत् ।

लम्बोष्ठीं वृषदंशां च किनरीं चैव सिंहले ॥ २ ॥

गोकर्णे रेवतीं देवीं पाण्ड्येषु मुखमण्डिकाम् ।

आभीरेषु शिवां चैव शान्तिं च वरणातटे ॥ ३ ॥

वत्सगुल्मे प्रभां देवीं लक्ष्मीं कोलुगिरावपि ।

उपकां पारसीकेषु वायसीं यवनेषु च ॥ ४ ॥

1b °सम्भवाः] °सम्भवा R 2c °दंशां] °दंष्ट्राञ् R 2d सिंहले] सिंहने R 3a रेवतीं] रैवतीं R 3b मुख°] सुख° R 3c °रेषु शिवां] °रेष्वशिवञ् R 3d शान्तिं च वरणा°] शान्तिकां वारणा° R 4a वत्स°] वंश° R 4b कोल°] कोल्ल° R 4c उपकां] उपाकां R 4d यवनेषु] पवनेषु R

1 सनत्कुमार उवाच] om. A 1a ता] A₇, ते A₃A₄ 1b °सम्भवाः] A₄A₇, °संभवा A₃ 2a °पुत्रां] °पुत्रीं A 2b संन्यवे°] संन्यवे° A 2c लम्बोष्ठीं] A₃, लंबोष्ठीं A₄, नम्बोष्ठीं A₇ • °दंशां] °दंष्ट्रां { °ष्ट्रा A₄ } A 2d सिंहले] A₃, सिंहने A₄A₇ 3b पाण्ड्येषु मुखमण्डिकाम्] पाण्ड्येषु मुखमण्डितां A (unmetrical) 3c आभीरेषु शिवां] आभीरेषु शिवाञ् A₇, आभीरेषु शिं A₃A₄ (unmetrical) 3d वरणा°] वरटा° A 4a वत्सगुल्मे प्रभां] वत्सप्र° { °म्न° A₄ } भां तथा A 4b कोल°] कौल्ल° A₃A₇, च A₄ (unmetrical) 4cd] उपकारां पाटलिके पारसीकवने { °वसे° A₇, °नके° A₄ } यु च A

Manuscripts available for this chapter: S₁ photos 7.4b (f. 110^v), 2.10a (f. 111^r) and 2.9b (f. 111^v); S₂ exposures 94a (f. 101^v) and 94b (f. 102^r); S₃ f. 109^v–110^r; R f. 128^v–129^r; A₃ f. 73^v–74^r; A₄ f. 106^r–107^r; A₇ f. 104^v–105^r.

1(d¹–d²) S₁ 3(c⁷) S₃

1 सनत्कुमार उवाच] S₁RBh, om. S₂S₃ 1b °सम्भवाः]] S₂^{pc}A₄A₇Bh, °संभवान् S₁, °सम्भवान् S₂^{ac}S₃ 1c °न्महाभागा] S₂S₃RABh, °न्महाभागे S₁ 1d च] S₁S₂^{pc}S₃RABh, च S₂^{ac} 2a °पुत्रां] S₁S₂RBh, °पुत्रा S₃ 2b संन्यवेशयत्] S₂^{pc}RBh, ता न्यवेशयत् S₁, संन्यवेशयत् S₂^{ac}, संन्यवेशयत् S₃ 2c लम्बोष्ठीं] S₂^{pc}RA₃Bh, लम्बोष्ठी S₁, लम्बोष्ठी S₂^{ac}S₃ • वृष°] S₁S₂RABh, वृष° S₃ 2d किनरीं] S₁RABh, किन्नरीञ् S₂, किनरीञ् S₃ 3a रेवतीं देवीं] S₁ABh, रेवतीन्देवी S₂, रेवती देवी S₃ 3b पाण्ड्येषु] S₂S₃RBh, पाण्येषु S₁ • मुखमण्डिकाम्] S₂Bh, मुखमण्डिका S₁, मुखमण्डिका S₃ (unmetrical) 3c–5b] om. S₁ 3c °रेषु शिवां] S₂S₃, °रेष्वशिवां Bh (conj.?) 3d वरणा°] S₂^{pc}S₃Bh, चरणा° S₂^{ac} 4a प्रभां देवीं] RBh(em.?), प्रभान्देवी S₂, प्रभा देवी S₃ 4b लक्ष्मीं] S₂^{pc}RABh, लक्ष्मी S₂^{ac}S₃ • कोल°] S₂^{ac}S₃Bh, कोला° S₂^{pc} 4c पारसीकेषु] S₃RBh(em.?), पारसीकेषु S₂ 4d वायसीं] S₂RBh, वायसी S₃

प्रचण्डां च तुखारेषु कौसलेषु च लम्बिकाम् ।
जयां च विजयां चैव स्वपुरे संन्यवेशयत् ॥ ५ ॥
प्रभावती कलिङ्गेषु जयन्ती नागसाह्वये ।
काश्मीरेषु स्थिता षष्ठी सरमा मलयेषु च ॥ ६ ॥
पूतनां च सुवीरेषु मृत्युं पिष्टपुरे तथा ।
कोटीवर्षे बहुमांसां पौण्ड्रेषु कटपूतनाम् ॥ ७ ॥
अस्पृष्टां मध्यदेशे तु किनरीं बर्वरेषु च ।
वाराणस्यां निरायासां चित्रघण्टां च कौशिकी ।
महाकालीं महाकाले वानरीं शबरेषु च ॥ ८ ॥
शेषाश्च देवताः सर्वा ग्रामेषु नगरेषु च ।
कर्वटेषु महीध्रेषु कौशिकी संन्यवेशयत् ॥ ९ ॥

5a तुखारेषु] वि(रोगे)षु R (रोगे corrected) 5b कौसलेषु च] कोशलेषु +च+ R 5d स्वपुरे संन्य-
वे०] कर्णाटे सन्निवे० R 6a प्रभावती] प्रभावती R 6b जयन्ती] जयन्ती R 6c स्थिता षष्ठी]
च तां षष्ठी R 6d सरमा] सरमा R 7b पिष्टपुरे] पृष्टपुरे R 7c कोटीवर्षे] कोटिवर्षे R •
बहु०] बह० R (unmetrical) 7d पौण्ड्रेषु] पौण्डेषु R 8a °देशे तु] °देशे(षु)ति R 8c निरा-
यासां] निरासायाञ् R 8d कौशिकी] कौशिकी R 8f शबरेषु] मगधेषु R 9c कर्वटेषु महीध्रेषु]
वर्द्धटेषु महीन्द्रेषु R

5a च तुखारेषु] चन्द्र{चण्ड० A₇}भागेषु A 5b कौसलेषु च] कौशलेषु प्र० A 5d संन्यवे०] A₄,
संन्यवे० A₃, सुन्यवे० A₇ 6a-7b] om. A 7c कोटीवर्षे] A₇, कोटिवर्षे A₃A₄ • बहु०] A₇
(unmetrical), बहू० A₃A₄ • °मांसां] °मांसीं A 7d पौण्ड्रेषु] पौष्णेषु A₃, पौष्णेषु A₄, पौष्णीषु
A₇ 8a अस्पृष्टां] अस्पृष्टां A₇, अस्पृष्टां A₃, अस्पृष्टा A₄ 8b °री बर्वरेषु] A₇, °रीमुर्वरेषु A₃A₄
8c निरायासां] निरा{°वा० A₃A₄}यास्यां A 8d °घण्टां] A₃, °कण्टां A₄A₇ • कौशिकी] कौ-
शिकी A 8ef महाकाले वानरीं] कामले च वानरीं{°री A₄} A₃A₄, कामचरान् री A₇ (unmetrical)
8f शबरेषु] सरसेषु A 9ab] om. A 9c कर्वटेषु] A₄, कर्वटेषु A₃, कट्टेषु A₇ • महीध्रेषु]
A₃A₇, महिध्रेषु A₄ 9d कौशिकी] A₄, कौशिकीं A₃A₇ • संन्यवे०] A₇, संन्यवे० A₃A₄

7(b²-b⁷) S₁ 8(b¹) S₁

5a तुखारेषु] S₂S₃, तुषारेषु Bh (conj.) 5b कौसलेषु] S₂, कोसलेषु S₃, कोशलेषु Bh (em.?) 5c
जयां] S₁S₂RABh, जयञ् S₃ 5d संन्यवे०] S₂^{pc}A₄Bh, संन्यवे० S₁S₂^{ac}S₃ 6a प्रभावती] S₁S₃,
प्रभावतीङ् S₂, प्रभावतीं Bh 6b जयन्ती] S₁S₃, जयन्तीन् S₂, जयन्तीं Bh • नाग०] S₁S₂Bh,
नाश० S₃ 6c काश्मीरेषु] S₁RbH, कश्मीरेषु S₂S₃ • स्थिता षष्ठी] S₁, च सा षष्ठी S₂Bh, च
सा षष्ठी S₃ 6d सरमा] S₁S₂, सरमां S₃Bh(em.?) • मलयेषु] S₁S₂^{pc}RBh, मलयेषु S₂^{ac}S₃ 7a
पूतनां] S₁S₂RBh, पूतना S₃ • सुवीरेषु] S₁S₂S₃R, सुपीरेषु Bh (typo?) 7b पिष्टपुरे] S₁, पृ-
ष्टपुरे S₂S₃Bh • तथा] S₁RbH, तदा S₂S₃ 7c कोटीवर्षे] S₁S₃A₇Bh, कोटीवसे S₂ • बहु०]
S₁S₂S₃A₇ (unmetrical), बाहु० Bh (em.?) • °मांसां] S₂S₃^{ac}RBh, °मांसा S₁, °मात्सां S₃^{pc} 7d
पौण्ड्रेषु] S₂Bh, पौण्डेषु S₁S₃ • °पूतनाम्] RABh, °पूतना S₁S₂S₃ 8a °देशे तु] S₂S₃ABh,
°देशेषु S₁ 8b किनरी] S₂S₃RA₇Bh, (कि)न्नरी S₁ • च] S₁S₂^{pc}S₃RABh, (हि) S₂^{ac} 8c
निरायासां] S₁, निरायास्या S₂S₃, निरायास्यां Bh (em.?) 8d °घण्टां च] S₂S₃RA₃Bh, °घण्टांश्च
S₁ • कौशिकी] S₃, कौशिकीम् S₁Bh (Bh suggests कौशिकी (typo for °की) in a note), कौशिकी
S₂ 8e महाकालीं] S₂S₃RABh, महाकाली S₁ 8f वानरीं] S₂RA₃Bh, वानरी S₁S₃ • शबरेषु]
S₂S₃Bh, शबलेषु S₁ 9a शेषाश्च] S₁S₂RBh, शेषा च S₃ • देवताः सर्वा] S₂RbH, देवता सर्वे S₁,
देवता सर्वा S₃ 9c महीध्रेषु] S₂A₃A₇Bh, महाद्रीषु S₁, महीन्द्रेषु S₃ 9d संन्यवे०] S₂^{pc}RA₇Bh,
संन्यवे० S₁S₂^{ac}S₃

कस्यचित्त्वथ कालस्य स्वर्णाक्षे हि महातपाः ।
 यत्र विष्णुर्वराल्लेभे देवमाराध्य शंकरम् ।
 चक्रं सुदर्शनं नाम द्विषतामन्तकोपमम् ॥ १० ॥
 ऋषिरास्ते महाभागः शरद्वान्नाम गौतमः ।
 तस्य यज्ञं जगामाथ देवी तेन निमन्त्रिता ॥ ११ ॥
 तस्यास्तत्रागमं ज्ञात्वा सूनुः सुम्भस्य वीर्यवान् ।
 आजगामाशु तं देशं महिषो नाम दानवः ॥ १२ ॥
 सुसंहतः पृथूरस्को महाग्रीवः सुवालधिः ।
 वक्रशृङ्गः पृथुसुरो विशालोच्छ्रितमस्तकः ॥ १३ ॥
 बद्धवैराशयः क्रूरो महासत्त्वो ऽतिदुर्जयः ।
 वज्रनिष्पेषपरुषं नर्दमानो महास्वनः ॥ १४ ॥

10b स्वर्णाक्षे हि] स्वर्णाख्येति R 10c °वराल्ले°] °वृराल्ले° R 11a महाभागः] महाभाग R 11d निमन्त्रिता] वितन्त्रिता R 12a तस्यास्] तस्यां R 12b सुम्भस्य] शुम्भस्य R 13a पृथूरस्को] पृथुरक्षो R (unmetrical, र distinct from व) 13c वक्र°] चक्र° R 14a बद्धवैराशयः] वर्चवैराशयः R 14d महास्वनः] महाबलः R

10b स्वर्णाक्षे हि] कृष्णाकृतिर् A 11a महाभागः] महाभाग A 11b शरद्वान्] सरस्वान् A 11d °मन्त्रिता] A₃A₇, मंत्रता A₄ 12b सूनुः सुम्भस्य] सुन्दतुल्यस° A₇, स्वदः तुल्यः स° A₃A₄ 12c °माशु तं] °माशुं A 13a पृथूरस्को] पृथुव{°र° A₃A₄}क्षो A (unmetrical) 13b महाग्रीवः] A₃A₇, महाग्रीवं A₄ • सुवालधिः] सुवा{°रा° A₃A₄}लयं A 13c वक्रशृङ्गः] चक्रशृङ्गः{°ङ्ग° A₇ (unmetrical)} A • पृथुसुरो] A₃A₇, पृथुसू{°सु° A₄^{ac} (unmetrical)}रो A₄ 13d °लोच्छ्रित°] °लोन्नित° A 14a °वैराशयः] A₃A₄, °वैरासयः A₇ 14c °निष्पेषपरुषं] °निष्पेष{°ष्येष° A₃, °स्पेव° A₃}कटिनं A

10b स्वर्णाक्षे हि] S₂S₃Bh, स्वर्णक्षेति S₁ • महातपाः] S₁^{pc}S₂^{pc}RABh, महातपा S₁^{ac}S₂^{ac}S₃ 10c विष्णुर्वराल्] S₁S₂A, विष्णु वरा S₃, विष्णुर्वरं Bh (conj.) 10d °राध्य शंकरम्] S₁S₂RABh, °राद्य शङ्करां S₃ 10e चक्रं] S₁S₂RABh, चक्र S₃ (unmetrical) 10f द्विषता°] S₂S₃RABh, द्विषता° S₁ 11a ऋषिरा°] S₂S₃RABh, रिषिरा° S₁ • महाभागः] S₂S₃Bh, महाभाग S₁ 11b शरद्वान्ना°] RBh(em.?), शरद्वान्ना° S₁, सरद्वान्ना° S₂, शरद्वान्ना° S₃ 11c तस्य यज्ञं] S₁RABh, तस्य संज्ञा S₂, तस्या संज्ञा S₃ 11d °मन्त्रिता] S₂A₃A₇Bh, °मन्त्रिता S₁, °मन्त्रिना S₃ 12a तस्यास्तत्रागमं] S₂ABh, तस्यान्धधातमं S₁, तस्या तत्रागमं S₃ 12b सूनुः] RBh(em.?), सूनु S₁^{pc}S₂S₃, सू(त्) S₁^{ac} • सुम्भस्य] S₂S₃, शुम्भस्य Bh (em.?: in a note Bh says जम्भस्येति पुराणान्तरसंमतः पाठः) 12c आजगामाशु] S₁S₁^{pc}RABh, अजगामाशु S₂^{ac}, अजगामासशु S₃ (unmetrical) • देशं] S₂RABh, देश S₁S₃ 13a °संहत°] S₁RABh, °संहत° S₂S₃ 13b महाग्रीवः] S₂S₃RA₃A₇Bh, महाग्रीव° S₁ 13c वक्र°] S₁Bh, वक्र° S₂S₃ • शृङ्गः] S₁^{pc}S₂RA₃A₄Bh, °शिङ्गः S₁^{ac}, °शृङ्ग° S₃ (unmetrical) • पृथुसुरो] S₂S₃RA₃A₇Bh, पृथु{°धि° S₁^{ac}}शुरो S₁ 13d °लोच्छ्रित°] S₂S₃RBh, °लोच्छ्रित° S₁ 14a °राशयः] S₁^{pc}S₃A₃A₄Bh, °राशय° S₁, °रासयः S₂^{ac} • क्रूरो] RABh, क्रूरा S₁, क्रुद्धो S₂S₃ 14c °निष्पेष°] S₂S₃RA₇Bh, °निष्पेष° S₁

अञ्जनाद्रिसमप्रख्यो युयुत्सुर्बलदर्पितः ।

देव्याः पन्थानमावृत्य दानवेन्द्रसुतः स्थितः ॥ १५ ॥

विज्ञाय तस्यागमनं योगेशा विन्ध्यवासिनी ।

जगाम त्वरिता तत्र यत्रासौ दानवाधमः ॥ १६ ॥

अथ दृष्ट्वा स तां देवीं क्रोधाद्रक्ततरेक्षणः ।

अभ्याजगाम वेगेन यत्नमास्थाय दानवः ॥ १७ ॥

उद्बालधिस्तीक्ष्णविषाणकोटिः सुपीनवक्षाः कठिनोर्ध्वकर्णः ।

अभ्यापतद्गुगुलुताम्रनेत्रो जवेन देवीमसिताद्रिकल्पः ॥ १८ ॥

तं कौशिकी वीक्ष्य तदापतन्तं दैत्येन्द्रपुत्रं महिषं सरोषम् ।

चुक्रोध ताम्रायतचारुनेत्रा स्थिता धरण्यामसुरेन्द्रहन्त्री ॥ १९ ॥

अभ्येत्य तां दानवराजसूनुर्बलेन मत्तः परमेण देवीम् ।

अभ्याहनद्वक्षसि लोलहारे शृङ्गेण शक्रायुधकर्कशेन ॥ २० ॥

15a अञ्जनाद्रि°] अञ्जनाद्रि° R 15b युयुत्सु°] युयु+दु+° R 15d °सुतः स्थितः] °सुतस्ततः R 16c त्वरिता] +सरि+ता R 17b क्रोधाद्र°] कोपाद्र° R 18a °स्तीक्ष्णविषाण°] °स्तीर्णविशाल° R 18b °नोर्ध्व°] °नाद्ध° R 18c अभ्यापतद्] अभ्यागमद् R 18d °वीमसिता°] °वीमसिता° R 19b⁹-21b⁸] om. R

15a अञ्जनाद्रि°] A₃, अंजनादि° A₄, अञ्जलाद्रि° A₇ 15b युयुत्सु°] मुमुर्षु° A 15c पन्थानमा°] प्रस्था{°स्थलि° A₇ (unmetrical)}समा° A 15d °सुतः स्थितः] °सुतस्ततः A 16b योगेशा] योमेशा A 16c त्वरिता] A₇, त्वरितास् A₃A₄ 17b °द्रक्ततरेक्षणः] °द्रक्तान्तलोचनः A 18a उद्बालधिस्] तद्बालधिस्{°धी A₄, °धीस् A₇} A • °विषाणकोटिः] °विशालको{°कौ° A₇}टिः A 18b °नोर्ध्व°] A₄, °नोद्ध° A₃A₇ 18c-19b] om. A 19c °चारुनेत्रा] °रक्तनेत्रा{°त्राः A₄} A 19d धरण्यामसु°] रण्यामसु° A₃ (unmetrical), धरण्यां (स)सु° A₄ (unmetrical), धरस्यां ससु° A₇ 20ab सूनुर्बलेन मत्तः परमेण देवीम्] सूनु बलेन देवी परमेण चान्तः A₇, सू{सु° A₄}नुर्बालेन चांतः परमेण देवी A₃A₄ 20d शृङ्गेण] शृङ्गेण A • °कर्कशेन] A₃A₄, °कर्कसेन A₇

16(d¹-d³) S₁, (b⁴)(b⁵) S₂ 18(a⁵-a⁹)(a¹⁰) S₃ 20(c¹⁰-d³) S₃

15a °नाद्रिसम°] S₁RA₃Bh, °नाद्रिस्सम° S₂^{pc}, °नादिस्सम° S₂^{ac}, °नादिसम° S₃ 15b युयुत्सुर्] S₁S₂Bh, युयुसु S₃ (unmetrical) 15c देव्याः] S₂^{pc}RABh, देव्या S₂S₂^{ac}S₃ • °मावृत्य] S₁RA, °मावार्यं S₂S₃, °मावार्य° Bh 16b योगेशा] S₂S₃RBh, योगेश S₂^{pc} (unmetrical), योगेण S₁^{ac} (unmetrical) • विन्ध्य°] S₂RABh, विद्ध° S₁, f ~ z S₂ 17a दृष्ट्वा] S₂S₃RABh, दृष्टा S₁ • तां देवीं] RABh, तान्देवी S₁S₂ (anusvāra possibly lost in S₂), ता देवी S₃ 17b क्रोधाद्र°] S₂S₃ABh, क्रुद्धा र° S₁ 17c अभ्या°] S₂S₃RABh, अन्या° S₁ 17d यत्नमा°] S₁S₂RABh, यनमा° S₃ 18a °कोटिः] S₁RA₃A₄Bh, °कोटी S₂, °ऽट्टी S₃ 18b °पीनवक्षाः] S₂RABh, °पीनवक्षा S₁, °पीर्णवक्षाः S₃ • °नोर्ध्व°] S₁S₃A₄Bh, °नोर्ध्व° S₂ (tops lost) • °कर्णः] S₁S₂RABh, °कर्णाः S₃ 18c अभ्या°] S₂S₃RBh, अन्या° S₁ • °द्गुगुलु°] S₁S₂R (द्गु retraced in S₂), °द्गुलु° S₃, °द्गुगुलु° Bh (typo?) 18d °सिताद्रि°] S₁S₂Bh, °सितादि° S₃ 19b सरोषम्] S₁S₂Bh, सरोशं S₃ 19d °हन्त्री] S₂^{pc}ABh, °हन्त्रीम् S₁, °हर्त्ती S₂^{ac}, °हन्ती S₃ 20a अभ्येत्य तां] S₂ABh, अभ्येततं S₁, अभ्येतदां S₃ • °सूनुर्] S₁S₂A₃Bh, सूनु S₃ 20b परमेण] S₁A₂Bh, परमेन S₂S₃ • देवीम्] S₂A₃A₄Bh, देवी S₁S₃ 20d शृङ्गेण] S₂Bh, शृंगेण S₁ • °कर्कशेन] S₁S₃A₃A₄Bh, °कर्कसेन S₂

विषह्य तं तस्य तदा प्रहारं जग्राह शृङ्गे महिषं करेण ।
 उद्गाम्य चोच्चैः परितः सरोषा न्यपातयद्भूमितले श्वसन्तम् ॥ २१ ॥
 उद्गृह्य सा वालधिमिन्द्रशत्रोः कृत्वा च पादं शिरसि प्रसह्य ।
 त्रिशूलमादाय विभेद पृष्ठे व्ययोजयच्चासुभिराशु दैत्यम् ॥ २२ ॥
 कुलिशकठिनशृङ्गं नीलजीमूतकल्पं
 महिषमथ निहत्य प्रौढदर्पं तदानीम् ।
 विविधकुसुमवृष्ट्या सर्वतः कीर्यमाणा
 धरणिधरमगच्छत्कौशिकी स्वं निवासम् ॥ २३ ॥

इति स्कन्दपुराणे ऽष्टषष्टो ऽध्यायः ॥ ६८ ॥

21c सरोषा] शरौषा R 22a उद्गृह्य] उद्धृत्य R • °मिन्द्रशत्रोः] °मिन्द्रशत्रो R 22d व्ययोज-
 यच्चासुभिः] वियोजयच्चाशुभिः R Col. इति श्रीस्कन्दपुराणे रेवासखण्डे महिषवधो नामाध्यायः R

21a विषह्य] विसृज्य A₃A₄, विसृह्य A₇ 21c उद्गाम्य] A₄A₇, उद्ग्राप्य A₃ 22a] उत्सृज्य सा
 वा{रा° A₃A₄}नधिमिन्द्रशत्रो A₁± 22b प्रसह्य] A₇, प्रसृज्य A₃A₄ 22c विभेद पृष्ठे] तदा विभेद
 A 22d व्ययोजय°] A₃A₇, व्यजोजय° A₄ 23a शृङ्गं] A₃A₄, शृङ्गा A₇ • °कल्पं] °वर्णं
 A 23b °दर्पं] A₃A₄, °दर्पान् A₇ 23c कीर्यमाणा] A₃, कीर्यमाणां { °नां A₇ } A₄A₇ Col.
 इति {इति श्री° A₃A₄} स्कन्दपुराणे एकाशीतिसाहस्रं संहितायामम्बिकाखण्डे {°खण्डे अध्यायः A₃} A₁±

21(b⁹) S₁ 23(a¹²-b¹) S₃

21a विषह्य] S₂S₃Bh, विशह्य S₁ • प्रहारं] S₁S₂ABh, पहार S₃ 21b महिष करेण] S₂S₄A
 Bh, महिषा(न्ना)वेन S₁ (unmetrical) 21c उद्गाम्य] S₁S₃RA₃A₇Bh, उद्गाम्य S₂ • चोच्चैः परितः
 सरोषा] S₁S₂ABh, चोच्चैः परितः सरोषा S₃ (unmetrical) 21d °पातयद्] S₂S₃RABh, °पातयं S₁
 22a उद्गृह्य] S₁S₂Bh, उगृह्य S₃ • °मिन्द्रशत्रोः] S₁Bh, °मिन्द्रशत्रो S₂S₃ 22b प्रसह्य] RA₇
 Bh(em.), प्रगृह्यम् S₁, प्रसह्यं S₂S₃ 22c त्रिशूल°] S₂S₃RABh, तृशूल° S₁ • पृष्ठे] S₁S₂^{PC}RBh,
 पृष्ठं S₂^{PC}, पृष्टे S₃ 22d °योजयच्च] S₁S₂RA₃A₇Bh, °योजय S₃ (unmetrical) • दैत्यम्] S₁S₂
 RABh, दैत्यं S₃ 23a °शृङ्गं] S₂RA₃A₄Bh, °शृङ्गी S₁, °शृङ्ग S₃ (unmetrical) • °जीमूत°]
 S₂RABh, °जीमूत्° S₁, °जी - ° S₃ 23b प्रौढ°] RABh, प्रौढ° S₁S₂S₃ • °दर्पं] S₁S₂R
 A₃A₄Bh, °दर्पान् S₂ 23c °वृष्ट्या] S₁S₂RABh (Bh suggests °वर्षैः in a note), °वृष्टा S₃ •
 कीर्यमाणा] S₂S₃RA₃Bh, कीर्यमाना S₁ 23d स्वं नि°] S₁S₂RA, स्वनि° S₃ (unmetrical), सन्नि°
 Bh (typo?) • °वासम्] S₂S₃RABh, °वासमिति S₁ (इति part of Col.) Col. ° ॥ स्कन्दपुराणे
 महिषासुरवधः ॥ ° S₁, om. S₂S₃, इति स्कन्दपुराणे महिषासुरवधो नामाष्टषष्टितमोऽध्यायः Bh

एकोनसप्ततो ऽध्यायः ।

व्यास उवाच ।

भगवन्सर्वलोकज्ञ पितामहसमद्युते ।

तपः कृत्वा तदा देवी पुष्कलं हिमवत्सुता ॥ १ ॥

वरं यथेप्सितं लब्ध्वा ब्रह्मणो गौरवर्णताम् ।

किमन्यदकरोद्विप्र तपसो ऽन्ते महामुने ॥ २ ॥

सोमनन्दी च शार्दूलः किमवाप वरं शुभम् ।

एतन्मे पृच्छतो ब्रूहि भक्ताय प्रणताय च ॥ ३ ॥

सनत्कुमार उवाच ।

नमस्कृत्वा महादेवं परमं ब्रह्म शाश्वतम् ।

यं पठन्ति सदा सांख्याः पुरुषं पञ्चविंशकम् ॥ ४ ॥

योगिनश्चैव षड्विंशं ब्रह्माद्याश्च दिवोकसः ।

प्रणम्य परया भक्त्या शिरसा तं त्रिलोचनम् ॥ ५ ॥

1b °समद्युते] °महाद्युते R 2a लब्ध्वा] लब्धा R 3b वरं] परं R 3d प्रणताय च] प्रणताचयं R 4c यं] ये R

1a °लोकज्ञ] A₃A₇, °लोके+श+ A₄ 1b °समद्युते] °महाद्युते A 2a लब्ध्वा] A₃, लब्धा A₄A₇ 3a शार्दूलः] शार्दूल A 3b °प वरं] °प परं A₃A₄, °परं A₇ (unmetrical) 4a नमस्कृत्वा] नमस्कृत्य A 4c सदा] समा A₇, समाः A₃A₄ • सांख्याः] A₇, संख्याः A₃A₄

Manuscripts available for this chapter: S₁ photos 2.9b (f. 111^v), 2.9a (f. 112^f), 2.8b (f. 112^v), 2.8a (f. 113^f) and 2.7b (f. 113^v); S₂ exposures 94b (f. 102^f), 95a (f. 102^v), 95b (f. 103^f), 96a (f. 103^v) and 96b (f. 104^f); S₃ f. 110^f-112^v; R f. 129^f-131^v; A₃ f. 74^f-75^v; A₄ f. 107^f-108^v; A₇ f. 105^v-107^f. 2(c¹) (c²-d², d⁷) S₃ 3(c⁷) S₁ 4(speaker indication syll. 4-6) S₁ 5(c¹-d⁷) S₃

1a °लोकज्ञ] S₁S₂S₃^{pc}RA₃A₇Bh, °लोकज्ञा S₃^{ac} 1b पितामहसम°] S₁Bh, पिता+मह+महा° S₂, पितामहमहा° S₃ 2a वरं यथेप्सितं] S₂S₃RABh, वरान्यथेप्सितं S₁ • लब्ध्वा] S₁A₃Bh, लब्धा S₂S₃ 2c °दकरोद्] S₂RABh, °दकरो S₁ 2d तपसो ऽन्ते] S₁S₂RABh, ऽन्तान्ते S₃ 3a शार्दूलः] RBh(em.?), शार्दूल S₁S₂, शार्दूल S₃ 3b वरं] S₁S₂Bh (Bh suggests परं in a note), रमं S₂ 3d भक्ताय प्रणताय] S₂S₃ABh, प्रणताय प्रियाय S₁ 4 सनत्कुमार उवाच] S^{pc}S₂S₃RABh, om. S₁^{ac} 4a नमस्कृत्वा] S₂S₃R, मनस्कृत्वा S₁, नमस्कृत्य Bh 4b परमं] S₁S₂RABh, परम S₃ 4c यं] S₂S₃ABh, यः S₁ • सांख्याः] RA₃Bh(em.?), सांख्यम् S₁, सङ्ख्या S₂, सांख्य S₃ 5a योगिनश्चै°] S₁S₂RABh, योगिनश्चै° S₃ • षड्विंशं] S₂S₃RABh, षड्विंश S₁

गौर्या समागमो व्यास शंकरस्य यथाभवत् ।
 तत्प्रवक्ष्यामि ते सर्वं शृणु योगविदां वर ॥ ६ ॥
 तस्मिन्हिमवतः शृङ्गे तपः कृत्वा सुदुष्करम् ।
 गौराङ्गी सा तदा भूत्वा शुद्धहेमसमप्रभा ।
 दर्शने शंकरस्याथ शर्वाणी मतिमादधे ॥ ७ ॥
 मन्दरं गिरिमागम्य सहिता सोमनन्दिना ।
 अपश्यद्भवने भर्तुर्द्वारमूले समास्थितम् ।
 नन्दिनं गणपं देवी दीप्तपट्टिसधारिणम् ॥ ८ ॥
 ततो नन्दीश्वरं दृष्ट्वा भक्तं प्रेम्णा गिरीन्द्रजा ।
 एहि वत्स चिराद्दृष्टस्त्वमित्युक्तवती तदा ॥ ९ ॥
 नन्दी सम्प्रेक्ष्य तां चापि गौराङ्गीं हेमसप्रभाम् ।
 हर्षेण महता युक्तः पादयोरपतद्भ्रूशम् ।
 प्रणम्य स तदा धीमानस्तुवत्पर्वतात्मजाम् ॥ १० ॥
 नमः सिद्धौ महादेव्यै रतये गतये नमः ।
 त्वं क्रिया कारणं त्वं च प्रकृतिर्मुक्तिरेव च ॥ ११ ॥

8f °पट्टिस°] °पट्टीश° R 9c चिराद्] चिरा R 10b गौराङ्गी] गौराङ्गी R 10f °नस्तुवत्] °न् स्तुवन्ने R 11b गतये] यतये R 11c कारणं] कारण° R

6a गौर्या] गौर्याः A 6b °भवत्] °भवेत् A 7c गौराङ्गी] गौराङ्ग A 7d शुद्ध°] A₃, शुद्ध A₄A₇ 7f शर्वाणी] पावती A 8b सहिता] सहितो A 8d समास्थितम्] समस्थितं A 8f °पट्टिस°] °पट्टीश° A 9b प्रेम्णा] A₃A₄, प्रेम्णा A₇ 9c चिराद्] A₃A₄, चिरं A₇ 9d °त्युक्तवती] °त्युक्तवती A 10a नन्दी सम्प्रे°] A₄, नन्दा सम्प्रे° A₃, नन्दीशं प्रे° A₇ 10b गौराङ्गी] A₄, गौरांगी A₃, गौराङ्ग A₇ 10c युक्तः] A₃A₄, युक्तं A₇ 10ef धीमानस्तुवत्] धीरस्तुष्टाव A± 11b रतये] A₃A₇, रतयो A₄ 11c कारणं] केवल A

6(a²) S₃ 7(e⁷) S₁ 8(c⁷-d⁴)(d⁵) S₃ 10(b⁵) S₁, (e⁴)(e⁵) S₂ 11(a⁸) S₁, (a¹-a⁵) S₃

6a समागमो] S₂S₃RABh, समागमं S₁ 6b °भवत्] S₁RbH, °भवम् S₂, °भवं S₃ 6c °वक्ष्यामि ते] S₂S₃RABh, °वक्ष्याम्यहं S₁ 6d वर] S₂^{pc}RABh, वरः S₁S₂^{ac}S₃ 7a शृङ्गे] S₁S₂RABh, शृंगो S₃ 7b तपः] S₁RABh, तपं S₂^{ac}S₃, तप S₂^{pc} 7c गौराङ्गी] S₁S₂RbH, गौरांगी S₃ 8c भर्तुर्] S₁RABh, भर्तु S₂ 8d °स्थितम्] S₂^{pc}RABh, °स्थितः S₁S₂^{ac}S₃ 8e नन्दिनं] S₂S₃RA Bh, नन्दिन S₁ (unmetrical) • गणपं] S₁S₂RABh, गणपो S₃ • देवी] S₁S₂^{pc}S₃RABh, देवि S₂^{ac} 8f °पट्टिस°] S₁, °पट्टस° S₂S₃, पट्टीश° Bh 9a °रं दृष्ट्वा] S₁S₂RABh, °रन्दृष्ट्वा S₃ 9b भक्तं] S₂RABh, भक्त° S₁, भक्ता S₃ • प्रेम्णा] S₂RA₃A₄Bh, प्रेम्ना S₁^{pc}S₃, प्रोम्ना S₁^{ac} • गिरीन्द्र°] S₁S₂^{pc}S₃RABh, गिरीन्द्र° S₂^{ac} 9c चिराद्दृष्ट°] A₃A₄Bh, चिरा दृष्ट° S₁, चिरा+त्+दृष्ट्वा° S₂, चिरा दृष्टा° S₃ 10a नन्दी सम्प्रे°] S₁RA₄Bh, नन्दीशम्प्रे° S₂, नन्दी सप्रे° S₃ 10b गौराङ्गी] S₂^{pc}A₄Bh, गौरांगी S₁, गौराङ्गी S₂^{ac}, गौरांगी S₃ • °प्रभाम्] S₁S₂^{pc}RABh, °प्रभा S₂^{ac}S₃ 10cd युक्तः पादयोरपतत्] S₁S₂RA₃A₄Bh, युक्त पातयोरपत S₃ (unmetrical) 11a महादेव्यै] S₁S₂RABh, °हादेव्यै S₃ 11b रतये गतये] S₂S₃A₃A₇Bh, गतये रतये S₁ 11c त्वं] S₁S₂RABh, त्व S₃ • कारणं] S₁S₂Bh, कारण° S₃ 11d प्रकृतिर्] S₁S₂RABh, प्रकृति° S₃ (unmetrical)

कान्तिर्द्युतिस्तथा तुष्टिः शान्तिः स्वस्त्ययनं परम् ।
 दक्षिणा नियतिर्मृत्युः सन्ध्या विद्युदहः क्षपा ॥ १२ ॥
 पृथिवी कौशिकी श्रीश्च शर्वाणी शर्ववल्लभा ।
 गणमातादितिश्चैव पवित्रा विन्ध्यवासिनी ॥ १३ ॥
 कृष्णा कात्यायनी गौरी भूतमाता तथेश्वरी ।
 भव देवि प्रसन्ना मे भक्तस्य प्रणतस्य च ॥ १४ ॥
 अथ देवी तदा दृष्ट्वा नन्दिनं पादयोर्नतम् ।
 प्रोवाच वरदास्मीति स च वत्रे वरं शुभम् ॥ १५ ॥
 प्रसन्ना नित्यमेव त्वमेषोऽस्तु वर-म-उत्तमः ।
 एवमस्त्विति सा प्रोच्य प्रविवेशायतेक्षणा ॥ १६ ॥
 अग्रतोऽस्या ययौ नन्दी सोमनन्दी च पृष्ठतः ।
 चन्द्रलेखा तयोर्मध्ये ग्रहयोरिव सा बभौ ॥ १७ ॥
 दूरादेव समालोक्य देवदेवो मुदान्वितः ।
 आजगाम महातेजाः संभ्रमोत्फुल्ललोचनः ।
 पपात पादयोर्देवी देवदेवस्य धीमतः ॥ १८ ॥

12a कान्ति°] कीर्त्ति° R 13b शर्वाणी शर्व°] सर्वाणी सर्व° R 14a कात्यायनी] कात्यायणी R
 16a प्रसन्ना] प्रसन्ना R 16ab त्वमेषोऽस्तु वर-म्-उत्तमः] त्वामिच्छामि वरमुत्तमम् R 17d सा
 बभौ] सर्वरी R 18a समालोक्य] समासो स्तु R 18c महातेजाः] महादेवाः R^{PC}, महादेवो R^{AC}
 18d सम्भ्रमो°] संग्रामो° R 18f धीमतः] हर्षिता R

12a कान्तिर्] A₇, कान्ति° A₃A₄ 12b स्वस्त्ययनं] A₃, स्वस्त्ययणं A₄, शस्त्ययणं A₇ 12d
 विद्युदहः] विद्युदह A₇, रित्युदहः A₃A₄ 13a श्रीश्च] श्री च A₇, श्रीशा A₃, श्रीश A₄ 13b
 शर्वाणी] A₃A₄, सर्वाणी A₇ • शर्व°] A₃, सर्व° A₄A₇ 14a कात्यायनी] A₃A₄, कात्यायणी
 A₇ 14c देवि] A₇, देवी A₃A₄ 15c वरदास्मीति] वरमादयि{°ष्ट्रि A₄} A 15d वरं] A₃,
 परं A₄A₇ 16ab त्वमेषोऽस्तु] त्वं प्रयच्छ A₃, त्वं प्रयच्छामि A₇ (unmetrical), त्वं परंप्रप A₄^{AC} च्छ
 A₄ • वर-म्-उत्तमः] वरमुत्तमं A 17b पृष्ठतः] A₃A₇, पृष्ठतः A₄ 17c-18b] om. A 18c
 महातेजाः] A₃A₇, महातेजा A₄ 18d °लोचनः] °लोचना A 18f-22a] om. A

13(c¹-c²) S₂ 14(b¹) S₁, (a⁶-b²) S₃ 15(c¹-c²)(c³, c⁷) S₁

12a कान्तिर्] S₂A₇Bh, कान्ति° S₁S₃ • तुष्टिः] S₂RABh, तुष्टि° S₁S₃ 12b °न्तिः स्वस्त्य-
 यनं] S₁RA₃Bh, °न्तिस्तुष्ट्यनं S₂, °न्तिस्तुष्ट्यन S₃ (unmetrical) 12c नियतिर्मृत्युः] S₁RABh,
 नियतिर्मृत्यु° S₂, नियतिर्मृत्यु° S₃ (unmetrical) 12d विद्युदहः क्षपा] S₂S₃RBh, विद्युरहः क्षपाः S₁
 14a कात्यायनी] S₁A₃A₄Bh, कत्या{°न्या° S₂^{AC}}यनी S₂, कात्याय- S₃ 14c भव] S₂S₃RABh,
 तव S₁ 15a तदा] S₁S₂^{PC}RABh, तथा S₂^{AC}S₃ • दृष्ट्वा] S₁S₂RABh, दृष्टा S₃ 15b नन्दिनं]
 S₂S₃RABh, नन्दिनां S₁ • पादयोर्न°] S₁S₂RABh, पादयो न्न°{°न S₃^{AC}} S₃ 16a प्रसन्ना]
 S₁S₂S₃A, प्रसन्ना Bh (em.) 16ab त्वमेषोऽस्तु] conj., त्वमेतो स्तु S₁, त्वामिच्छामि S₂S₃Bh
 16b वर-म्-उत्तमः] conj., वरमुत्तमं S₁S₂Bh, वरमु{°म° S₃^{AC}}क्तं S₃ (unmetrical) 16c सा प्रो-
 च्य] S₂S₃RABh, प्रोवाच S₁ 17b पृष्ठतः] S₁S₂RA₃A₇Bh, पृष्ठतः S₃ 17c °लेखा तयोर्] S₁R,
 °लेखोभयोर् S₂^{PC}Bh, °लेखाभयोर् S₂^{AC}, °लेखाभयो S₃ 18c आजगाम] S₁S₂^{PC}S₃RABh, अजगा-
 म S₂^{AC} • महातेजाः] A₃A₇Bh, महातेजा S₁S₃, महातेजान् S₂ 18d °मोत्कुल°] S₁S₂RABh,
 °मोत्कुल° S₃ 18e पादयोर्] S₁S₂RABh, पादयो S₃ 18f धीमतः] S₂S₃Bh, धीमते S₁

अथ देवस्तदायातां देवीं गिरिवरात्मजाम् ।
तामुवाच सुरश्रेष्ठः समालोक्य मुहुर्मुहुः ॥ १९ ॥
दिध्यासि प्रीतवदना दिध्या च सफलं तपः ।
दिध्या चेदं वरं वर्णं गौरं कनकसप्रभम् ॥ २० ॥
प्रियं नः सर्वथा देवि परमं यत्त्वमागता ।
प्रतिज्ञां पूरयित्वेह शार्दूलोऽयं कुतश्च ते ॥ २१ ॥
एवमुक्त्वा तदा देवी भर्त्रा प्रणयपेशलम् ।
कथयामास देवाय सर्वं चरितमात्मनः ॥ २२ ॥
देव्युवाच ।
प्रागहं यत्त्वया देव कृष्णवर्णेति भाषिता ।
तदा मन्युपरीताङ्गी गौरवर्णसमीप्सया ॥ २३ ॥
हिमवच्छिखरं गत्वा तपोऽहं महदास्थिता ।
चिन्तयन्ती सदैव त्वामेकपादेन संस्थिता ॥ २४ ॥
यस्मिन्नेव दिने तत्र तपोऽहं समुपाश्रिता ।
तस्मिन्नेवैष शार्दूलः सोमनन्दी ममाग्रतः ।
व्यतिष्ठत महादेव भक्त्या परमया युतः ॥ २५ ॥

19a °दायातं] °दा प्रीतो R 19d °मुहुः] °नंतः R 20a दिध्यासि प्रीत°] दृध्यासि प्रीति° R
20b तपः] R^{pc}, ततः R^{ac} 20d °सप्रभम्] °सुप्रभं R 21a प्रियं नः] प्रियो थंः R 21d
कुतश्च] कुतश्च R 23a प्रागहं यत्त्वया] यत्त्वया प्रागहं R 23d °समीप्सया] °समीषया R 25b
समुपाश्रिता] समुपागता R 25c °नेवैष] °नेवाथ R

22b भर्त्रा] ततः A • प्रणयपेशलम्] प्रण{प्रल° A₇, प्राणा° A₄}यपेषणं A 23d °समीप्सया]
°समीक्षया A 24c-25b] om. A 25c °नेवैष] °नेवाथ A • शार्दूलः] A₃A₄, सार्दूलः A₇

19(c⁸-d¹) S₁

19b देवीं] S₁RBh, देवी S₂S₃ • °रात्मजाम्] S₁S₃RBh, °रात्मजान् S₂ 19c तामुवाच] S₁S₂
S₃R, समुवाच Bh (conj.) • श्रेष्ठः] S₁^{pc}RBh, °श्रेष्ठ(ष्ट) S₁, °श्रेष्ठ S₂^{ac}, °श्रेष्ठ S₃ 20a दिध्यासि]
S₂S₃Bh, दृध्यासि S₁ • प्रीत°] S₁Bh, प्रीति° S₂S₃ 20b दिध्या] S₁^{pc}S₂S₃RBh, दिध्या S₁^{ac} •
सफलं तपः] S₁R^{pc}Bh, फलसत्तमा S₂S₃ 20c दिध्या चेदं] S₂S₃RBh, दृध्या देवं S₁ • वरं] S₁
S₂RBh, वर° S₃ (unmetrical) 20d गौरं] S₁S₂RBh, गौर° S₃ (unmetrical) 21a प्रियं नः]
S₂S₃Bh, प्रयन्न S₁ 21b यत्त्वया°] S₂S₃RBh, यात्वया° S₁ 21c प्रतिज्ञां] S₁RBh, प्रतिज्ञा S₂
S₃ 21d शार्दूलोऽयं] S₁S₂RBh, शार्दूले य S₃ 22b भर्त्रा] RBh(em.), भर्त्रा S₁S₂S₃ 22d
°मात्मनः] S₁RABh, °मात्मने S₂, °मात्मन S₃ 23a प्रागहं यत्त्वया] S₁S₂ABh, प्रागहं यत्वाया
S₃ 23d °वर्ण°] S₁RABh, °वर्णा° S₂S₃ 24a °च्छिखरं] S₁RABh, °च्छिखरं S₁, °च्छिखरं
S₃ 24c सदैव] S₂S₃RBh, सदैव S₁ 24d संस्थिता] S₁S₂^{pc}S₃RBh, संस्थितां S₂^{ac} 25a यस्मि-
न्ने°] S₁S₂S₃R, यस्मिन्ने° Bh (typo) 25b समुपाश्रिता] S₁Bh, समयाश्रिता S₂S₃ 25c °नेवैष]
S₂S₃Bh, °नेवैस S₁ • शार्दूलः] RA₃A₄Bh, शार्दूल S₁S₂S₃ 25f भक्त्या] S₁S₂RABh, भक्ता S₃

दिव्यं वर्षसहस्रं तु तपोयुक्ताहमास्थिता ।
तावन्तं कालमेषो ऽपि ममातिष्ठत्समीपतः ।
स्तब्धलाङ्गलनेत्रास्यो निराहारो विलोकयन् ॥ २६ ॥
आगतस्तपसश्चान्ते ब्रह्मा मह्यं वरप्रदः ।
तमहं पूर्वमस्यार्थे वरमप्रार्थयं विभो ॥ २७ ॥
तेनायममरो देव जराशोकविवर्जितः ।
ममैवानुचरः पार्श्वे कृतो योगी च शंकर ।
वर्णं चेदमदान्मह्यं तवादेशात्पितामहः ॥ २८ ॥
देव उवाच ।
परितुष्टो ऽस्मि ते देवि वरं वृणु यथेप्सितम् ।
मृगेन्द्रो ऽयं गणश्रेष्ठः सोमनन्दी महाबलः ॥ २९ ॥
यादृशो मम नन्दीशस्तादृशस्ते भविष्यति ।
यदन्यद्ब्रूहि तत्सर्वं करिष्यामि तव प्रिये ॥ ३० ॥

26a °सहस्रं तु] °सहस्रस्तु R 26b °युक्ताहमा°] °युक्तामहं { °ह° R^{ac} } R 26c °मेषो] °मेयो R
26e स्तब्धलाङ्गलनेत्रास्यो] तच्छ्लाच्छ्ललनेत्रास्ये R 28c ममैवानुचरः पार्श्वे] ममानुचर+त+तः पार्श्वं R
28e °दमदान्] °दं महन् R 29 देव] देवदेव R 29a देवि] देव R

26a-d] om. A 26e °लाङ्गल°] °शा { °सा° A₇ } द्वल° A 26f विलोकयन्] महाद्युतिः A₃A₄,
महामतिः A₇ 27a °स्तपसश्चा°] A₃A₇, °स्तपसःश्चा° A₃ 27d °प्रार्थयं] °प्रा { °पा° A₃ } र्थ-
यद { °याद A₇ } A 28c °वानुचरः] A₇, °वानुचर° A₃A₄ • पार्श्वे] °प्रार्थे A₄, °वर्णं A₃
(unmetrical), °प्रार्थ A₇ 28d योगी च शंकर] योगीव शंकर { °रः A₄A₇ } A 28e-31 speaker
indication] om. A, instead of this A has 2 pādas reading दृष्टमहंसि देवेश हिमवन्तं महागिरिं । ±

26(c⁶) S₁ 28(e²) S₁, (c⁴) S₃ 29(c⁸) S₁

26a °सहस्रं तु] em., °सहस्रन्त S₁, °सहस्रन्तं S₂S₃, °सहस्रं तत् Bh (em.?) 26b °युक्ताहमा°] S₁
S₃Bh, °युक्तामहा° S₂ 26d ममातिष्ठत्] S₂S₃RBh, मयातिष्ठत् S₁ 26e °नेत्रास्यो] S₁S₂^{ac}S₃ABh,
°नेत्रस्यो S₂^{pc} 26f °लोकयन्] S₂^{pc}S₃RBh, °लोकयत् S₁S₂^{ac} 27a °स्तपसश्चा°] S₂S₃RA₃A₇Bh,
°स्तपसाश्चा° S₁ 27b मह्यं] S₁RA, मम S₂S₃Bh • वर°] S₂S₃RABh, ववर° S₁ (retraced in a
smaller space, unmetrical) 27d वरम°] S₁S₂S₃RA, वरं सं Bh (conj.) • °प्रार्थयं विभो] S₂
RBh, °प्रार्थयन्विभोः S₁, °प्रात्थयन्विभो S₃ 28b °वर्जितः] S₁S₂^{pc}S₃RABh, °वर्जिताः S₂^{ac} 28c
पार्श्वे] S₂S₃Bh, पार्श्वं S₁ 28d शंकर] S₂^{pc}RA₃Bh, शंकरः S₁, शङ्करः S₂^{ac}S₃ 28e वर्णं चेद°]
S₂RBh, व(र्णं) चैद° S₁, वर्णाञ्चैद° S₃ • °मदान्] S₁S₂Bh, °महान् S₃ 28f °देशात्पितामहः]
S₂S₃^{pc}RBh, °देवा पितामह S₁, °देशयात्पितामहः S₃^{ac} 29 देव] S₁, देवदे S₂S₃, देवदेव Bh 29a
°तुष्टो] S₂S₃RBh, °तुष्टौ S₁ • ते] S₁S₂RBh, भे S₃ 29c °श्रेष्ठः] S₂RBh, °श्रेष्ठं S₁, °श्रेष्टः
S₃ 29d सोमनन्दी] S₂S₃RBh, सोमनन्दि S₁ 30a नन्दीशस्] S₂S₃RBh, नन्दी च S₁ 30c
यदन्यद्] S₂RBh, यदन्य S₁S₃

देव्युवाच ।

यस्मिन्देशे महादेव तपश्चरितमुत्तमम् ।

तं भूयो ऽपि त्वया सार्धं द्रष्टुमिच्छामि शंकर ॥ ३१ ॥

एवमुक्तः स पार्वत्या प्रोवाच परमेश्वरः ।

रोचते चारुसर्वाङ्गि गन्तुं तत्र ममाव्यये ।

रम्यं तद्धिमवच्छृङ्गं तप्तं यत्र तपस्त्वया ॥ ३२ ॥

नन्दिनं स तदाहूय गणपांश्च सहस्रशः ।

जगाम सहितो देव्या हिमवन्तं महागिरिम् ॥ ३३ ॥

देवैर्विद्याधरैः सिद्धैर्गन्धर्वैर्मुनिसत्तमैः ।

वन्द्यमानो ऽसकृद्देवः स्तूयमानश्च सर्वतः ॥ ३४ ॥

नादिनं वृषमारूढः प्रक्रीडितगणेश्वरः ।

हिमवद्गिरिमागम्य तं प्रदेशमुपागमत् ॥ ३५ ॥

स तं शिखरमासाद्य रम्यं धातुविभूषितम् ।

तुतोष परमप्रीतो रेमे च सगणेश्वरः ॥ ३६ ॥

31c तं भूयो ऽपि] भूयो पि हि R **32f** तप्तं यत्र] यत्र R (unmetrical, second यत्र i.m., but no insertion mark) **33b** गणपांश्च] गणपाञ्च R **34c** °मानो ऽसकृद्] °मानः सदा R **35a** °मारूढः] °मारूढैः R **35d** °मुपागमत्] °मुपागतः R **36b** धातु°] कान्ति° R

31a महादेव] म{भ° A₄}या देव A **31c** तं भूयो ऽपि] भूयो पि हि A **31d** शंकर] A₄A₇, शंर A₃ (unmetrical) **32c** °सर्वाङ्गि] A₃A₇, °चार्वाङ्गी A₄^{pc}, °चर्वाङ्गी A₄^{ac} **33b-35a**] om. A **35b** प्रक्रीडित°] प्रजीवित° A **36a** °मासाद्य] A₃A₄, °माद्य A₇ (unmetrical) **36c** तुतोष] A₄A₇, ततोष A₃ • परम°] A₃A₇, परम° A₄ **36d** च स°] स च A

31(a²-a⁴) S₂, (a³) S₃ **33(d⁶)** S₃

31 देव्युवाच] S₂S₃RBh, देव्यु उ S₁ **31b** °श्चरितमु°] S₁S₃RABh, °श्चरते मु° S₂^{ac}, °श्चरनमु° S₂^{pc} **31c** सार्धं] S₁RABh, साद्दन् S₂ (tops lost), साद्द S₃ **31d** °मिच्छामि] S₁S₂RABh, °मि S₃ (unmetrical) • शंकर] S₂^{pc}RA₄A₇Bh, शंकरः S₁, शंकरः S₂^{ac}S₃ **32a** Before this Bh adds सनत्कुमार उवाच । • °मुक्तः] S₁S₂RABh, °मुक्त S₃ **32c** °सर्वाङ्गि] S₁S₂^{pc}S₃RA₃A₇Bh, सर्वाङ्गी S₂^{ac} **32d** गन्तुं] S₂S₃^{pc}RABh, गन्तु S₁ (anusvāra possibly lost), गुन्तुन् S₃^{ac} **32e** रम्यं] S₂S₃RABh, रम्य S₁ (retraced) **32ef** °वच्छृङ्गं तप्तं] S₁S₂ABh, °व शृङ्गं तप्त S₃ (unmetrical) **32f** त्वया] S₂S₃RABh, त्वयाः S₁ **33a** नन्दिनं स तदा°] S₂S₃RABh, नन्दिन्यदा चमा° S₁ **33b** गणपांश्च] S₁S₂Bh, गणपाञ्च S₃ **33d** हिमवन्तं] S₁S₂RBh, हिमवन्त S₃ **34ab** देवैर्विद्याधरैः] S₂RBh, देवे विद्याधरैः S₁S₃ • सिद्धैर्] S₂RBh, सिद्धैः S₁^{pc}S₃, सिद्धि S₁^{ac} **34b** °वैर्मुनि°] S₁RBh, °वैर् मुनि° S₂S₃ **34c** वन्द्यमानो] S₁^{pc}S₂S₃Bh, व(द्य)मानो S₁^{ac} • ऽसकृद्] S₁S₂Bh, सकृ S₃ (unmetrical) **34d** सर्वतः] S₂S₃R, सर्वशः S₁, सर्वशः Bh **35a** नादिनं] R, नन्दिनं S₁, नादिनं S₂S₃, नन्दिनः Bh (conj.) • वृष°] S₁^{pc}S₂S₃R, वृ(ष°) S₁^{ac}, पृष° Bh (conj.) • °मारूढः] S₂^{pc}Bh, °मारूढ S₁S₂^{ac}S₃ **35b** प्रक्रीडित°] S₂S₃RBh, प्रक्रीडित S₁ **35c** °वद्गिरि°] S₁(retraced)RABh, °वद्गिरि° S₂S₃ **35d** °मुपागमत्] S₂S₃ABh, °मुपागमं S₁ (retraced) **36a** स तं] RABh, सुतं S₁ (retraced), सितं S₂S₃ • °मासाद्य] S₁S₂S₃^{pc}RA₃A₇Bh, °मा(दाय) S₃^{ac} **36b** रम्यं] S₂S₃RA, रम्य° S₁Bh **36c** तुतोष] S₁S₂RA₄A₇Bh, स्तुतोष S₂ • परम°] S₁S₂RA₃A₇Bh, परमं S₃

आगतं तमथो दृष्ट्वा मूर्तिमानचलस्तदा ।
 उपतस्थे महादेवं प्रणिपत्य कृताञ्जलिः ॥ ३७ ॥
 कृत्वा तदर्धकुण्डं तु तस्मिञ्छिखरसत्तमे ।
 वरदानेन शैलेन्द्रमनुगृह्णत्पिनाकधृक् ॥ ३८ ॥
 अमरो जरया त्यक्तः सर्वदुःखविवर्जितः ।
 अभेद्यश्चैव वज्रेण मत्प्रसादाद्भविष्यसि ॥ ३९ ॥
 पुण्यस्त्वमचलश्रेष्ठ भविता पापमोचनः ।
 गौरीशिखर इत्येव लोके ख्यातिं गमिष्यसि ॥ ४० ॥
 दूरादेव नगश्रेष्ठ दृष्ट्वा त्वामुच्छ्रितं जनाः ।
 सर्वपापैर्विमोक्षयन्ति यास्यन्ति च परां गतिम् ॥ ४१ ॥
 त्रिरात्रमुषितो यस्त्वामभिरुह्य शुचिव्रतः ।
 दृष्ट्वा गौरीमथाभ्यर्च्य ब्राह्मणं तर्पयिष्यति ।
 नारी वाथ नरो वापि लोकं गौर्याः स यास्यति ॥ ४२ ॥

38a तदर्ध०] तदार्ध० R 38d ०मनुगृह्णत्] ०मनुगृह्णन्त् R 39c ०द्यश्चैव] ०द्य चैव R 40a
 ०श्रेष्ठ] ०श्रेष्ठो R 40b पाप०] पाय० R 40c ०र इत्येव] ०रमित्येवं R 41b ०मुच्छ्रितं] ०मू-
 च्छ्रितं R 41c ०पापैर्वि०] ०पापानि R 42b ०मभिरुह्य] ०मधिरुह्य R 42d ब्राह्मणं] ब्रह्माणन्
 R 42f यास्यति] गच्छति R

37b ०मानचल०] A₃, ०मानचल० A₄ (unmetrical), ०मालम्ब्य चन० A₇ (unmetrical) 38a
 कृत्वा तदर्धकुण्डं तु] कृत्वा तदर्धकुण्डं तु A₃A₄, गृहीत्वार्धमग्यन्तु A₇ (unmetrical) 38b तस्मि-
 ञ्छिखर०] तस्मिन्नचल० A₃, तस्मिन्नचल० A₄ (unmetrical), तस्मिन् रचन० A₇ 38d ०मनुगृह्णत्]
 A₃A₇, ०मनुगृ(ञ्) + क्त्वा + मत् A₄ 39d ०द्भविष्यसि] ०द्भविष्यति A 40a पुण्यस्त्व०] पुण्यत्व० A
 • ०श्रेष्ठ] ०श्रेष्ठो A₇, ०श्रेष्ठो A₃A₄ 40b ०मोचनः] A₃A₇, ०मोचकः A₄ 40d गमिष्यसि] ग-
 मिष्यति A 41a दूरादेव] दृष्ट्वैव च A± • ०श्रेष्ठ] A₇, ०श्रेष्ठ A₃, ०श्रेष्ठ A₄ 41bc] om. A
 42a ०मुषितो] A₃A₇, ०मुखितो A₄ 42b ०मभिरुह्य] ०मभिपूज्य{ ०ह्य A₇} A • शुचिव्रतः] A₃,
 शुचिव्रतः A₄A₇ 42d ब्राह्मणं तर्पयिष्यति] ब्रह्मणं पूजयिष्यति A 42f यास्यति] गच्छति A

37(a¹-a³) S₁, (b⁷) S₂, (a³)(a⁴-a⁸, b⁵) S₃ 38(a⁴-b³, c⁸, d²-d⁵, d⁸) S₁, (a⁵) S₃ 40(b⁵-c¹) S₃
 41(c⁵, c⁷, d⁸) S₁

37b ०नचलस्तदा] S₂^{pc}RA₃Bh, ०नचलस्तथा S₁, ०नचल(न्त)दा S₂^{ac}, ०न चलन्तदा S₃ 37d कृता-
 ञ्जलिः] S₂S₃RABh, कृताञ्जलि S₁ 38a तदर्ध०] S₂S₃Bh, व(रद०) S₁ • ०कुण्डं] S₁S₂RABh,
 ०कुण्डे S₃ 38b तस्मिञ्छि०] S₂RBh, (त)F₂ F₂० S₁, तस्मि णि० S₃ (unmetrical) 38cd
 शैलेन्द्रमनुगृह्णत्] A₃A₇, शैले(न्द्र)म(नुगृह्य) S₁, शैलेन्द्रमनुगृह्णं S₂, शैलेन्द्रमनुगृह्णं S₃, शैलेन्द्रमन्वगृह्णात्
 Bh (em.?) 39a अमरो] S₂S₃RABh, अमो S₁ (unmetrical) • त्यक्तः] S₂RABh, त्यक्त S₃
 39c अभेद्यश्चैव] S₂ABh, अचेद्यश्चैव S₁, अभेद्यश्चैव S₃ 39d ०सादाद्भविष्यसि] S₂S₃RBh, ०सादा
 भविष्यति S₁ 40a ०श्रेष्ठ] S₁Bh, ०श्रेष्ठो S₂, ०श्रेष्ठो S₃^{pc}, 40b ०मोचनः] S₂RA₃A₇
 Bh, ०मोचन S₁ 40d गमिष्यसि] S₂S₃RBh, गमिष्यति S₁ 41a नग०] S₂^{pc}RABh, गण० S₁,
 नर० S₂^{ac}S₃ • ०श्रेष्ठ] S₁S₂RA₇Bh, ०श्रेष्ठ S₃ 41b त्वा०] RBh(em.), ता० S₁S₂S₃ • जनाः]
 S₂S₃RBh, जना S₁ 41c ०पापैर्] S₁S₂Bh, ०पापै S₃ • ०मोक्षयन्ति] S₂S₃R, ०मो(क्ष)न्ति S₁,
 ०मोक्षयन्ते Bh (em.) 41d च परां] S₁RABh, परमाद् S₂S₃ 42a ०मुषितो] S₂S₃RA₃A₇Bh,
 ०मुषितो S₁ • यस्त्वा०] S₁S₂RABh, य त्वा० S₃ 42c दृष्ट्वा] S₁S₂RABh, दृष्टा S₃ • ०था-
 भ्यर्च्य] S₂S₃RABh, ०थाभ्यर्चं S₁ 42d ब्राह्मणं] S₁S₂^{pc}Bh, ब्रह्मणन् S₂^{ac}, ब्रह्मण S₃ (unmetrical)
 42f लोकं] S₂S₃RABh, लोकां S₁ • गौर्याः] S₁S₂^{pc}RABh, गौर्या S₂^{ac}S₃ • यास्यति] S₂S₃Bh,
 यास्यतिः S₁

यश्चेह त्यक्ष्यते प्राणान्नियमेन समाहितः ।
 स गाणपत्यं सम्प्राप्य मया सार्धं चरिष्यति ।
 गौर्याश्चात्रैव सांनिध्यं सर्वदा ते भविष्यति ॥ ४३ ॥
 तमित्युक्त्वा नगश्रेष्ठं देवदेवस्त्रिलोचनः ।
 पार्वत्या सहितस्तत्र परिचक्राम सर्वतः ॥ ४४ ॥
 अथापश्यच्छिलां व्यास सौवर्णां मणिभूषिताम् ।
 कथयामास तां देव्यै शिलां पश्येति स प्रभुः ॥ ४५ ॥
 तमाह देवी देवेशमिह तप्तं मया तपः ।
 प्रियमेतन्मम स्थानं सोमनन्दिन एव च ॥ ४६ ॥
 अथ तामनुजग्राह शिलां प्रीत्या भवस्तदा ।
 शुचिरस्यां निराहारस्त्रिरात्रं यः करिष्यति ।
 भवेत्तप्तं तपस्तेन लोकं च तव यास्यति ॥ ४७ ॥

43a त्यक्ष्यते] त्यक्षते R 43c स गाणपत्यं] गाणपत्यञ्च R 43ef] om. R 45b सौवर्णा] सौ-
 वर्णा R 45d पश्येति] पश्यति R 46b मया] महत् R 47c ऽरस्यां निराहारः] ऽरश्वा निराहारं
 R

43a यश्चेह] याश्च इ A₇ (unmetrical), याश्चेह A₃, यश्चाह A₄ • त्यक्ष्यते] त्यजते {०पे A₃} A 43c
 स गाणपत्यं] गाणपत्यं च A 43ef] om. A 44a तमि०] तामि० A • नगश्रेष्ठं] नरश्रेष्ठं {०ष्ट
 A₄} A 45a ऽच्छिलां] A₁^c A₇, ०न् शिलां A₃A₄^{ac} 45c देव्यै] A₃A₄, दिव्यै A₇ 45d शिलां]
 A₄A₇, शिला A₃ • पश्येति] A₃A₄, पश्येत A₇ 46b तप्तं] तस्तम् A₇, तस्तन् A₃, स्त+त+न्
 A₄ 46c प्रियमेतन्] प्रियां चैव A 47a शिलां] A₃A₇, शीलां A₄ 47c ऽरस्यां] ऽर्वल्या {०न्या
 A₇} A 47ef ऽस्तेन लोकं च तव] ऽस्तेषां मम लोकं च A

43(b⁴)(b⁵)(b⁶)(c²) S₃ 45(d¹-d³) S₁ 46(e⁴-e⁶) S₁, (a⁶) S₃

43a त्यक्ष्यते] em. Bh (silently), त्यक्षते S₁S₂S₃ 43b ऽयमेन] S₁^{pc}S₂RABh, ऽय(त)मेन S₁,
 ऽयमे ऽ S₃ 43c गाणपत्यं] S₁Bh, गाणापत्य S₂, ऽणापत्य S₃ • सम्प्राप्य] S₁S₂RABh, सप्रा-
 प्य S₃ 43d सार्धं] S₁S₂RABh, सार्द्धं S₃ 43e सांनिध्यं] S₁Bh, सानिध्यं S₂S₃ 44a Before
 this Bh adds सनत्कुमार उवाच । • तमित्युक्त्वा] S₂S₃R, तामित्युक्त्वा S₁, इत्युक्त्वा तं Bh (conj.)
 • श्रेष्ठं] S₁S₂RA₃A₇Bh, ०श्रेष्ठं S₃ 44b ऽलोचनः] S₁S₂^{pc}RABh, ०लोचनं S₂^{ac}S₃ 45a ऽच्छि-
 लां] S₁S₂RA₃^{pc}A₇Bh, ०च्छिला S₃ 45b सौवर्णां] ABh, सौवर्णम् S₁S₂^{pc}, सौवर्णं S₂^{ac}S₃ •
 भूषिताम्] S₁RABh, भूषितम् S₂, भूषितं S₃ 45c तां देव्यै] S₁S₂RA₃A₇Bh, ता देव्यै S₃ 45d
 शिलां पश्येति] S₁S₂A₇Bh, शिला पश्यति S₃ • स प्रभुः] S₂S₃RABh, सत्प्रभुः S₁ 46b ऽश-
 मिह] S₁S₂RABh, ०शहिम S₃ 46c ऽमेतन्] S₂S₃R, ०मेतं S₁, ०मेवं Bh (em.?) • स्थानं]
 S₁S₂RABh, स्थान S₃ 46d ऽनन्दिन] S₁^{pc}S₂S₃RABh, ०नन्दि S₁^{ac} (unmetrical) 47a तामनु०]
 S₂S₃RABh, ता(म्मनु०) S₁ • शिलां] S₁S₂RA₃A₇Bh, शिला S₃ 47b भवस्त०] RABh, ०भव-
 त्त० S₁S₂S₃ 47c ऽरस्यां] S₁S₂Bh, ऽरस्या S₃ • ऽराहारस्] S₂^{pc}A, ऽराहार S₁S₂^{ac}S₃, ऽराहारं
 Bh (conj.) 47d ऽरात्रं यः] S₁RABh, ऽरात्रं यत् S₂, ऽरात्र यत् S₃ (unmetrical) 47e भवेत्तप्तं]
 S₂RABh, भवे तप्तं S₁, भवे तप्तं S₃

एकपादेन यो मर्त्यंस्तिष्ठेदेकमहः शुचिः ।
 तपनाभिमुखो भूत्वा त्वद्भक्तस्त्वत्परायणः ।
 सो ऽपि यास्यति ते लोकं गणपञ्च भविष्यति ॥ ४८ ॥
 प्राणान्परित्यजेद्यश्च शिलायामिह दुस्त्यजान् ।
 सो ऽपि तप्ततपा भूत्वा ब्रह्मलोकं गमिष्यति ॥ ४९ ॥
 इमं च पर्वतोद्देशमास्पदं सोमनन्दिनः ।
 यो ऽभिगच्छेदहोरात्रं सो ऽपि नन्दिसमो भवेत् ॥ ५० ॥
 अथापृच्छत्पुनर्देवः पार्वतीं विचरन्प्रभुः ।
 कथमेतानि कुण्डानि बभूवुरिह शैलजे ।
 एवं पृष्ट्वा पुनर्देवी वाक्यमेतज्जगाद ह ॥ ५१ ॥
 यदाहमागता देव तपस्तप्तुमिह प्रभो ।
 स्तनयोः प्रस्रुते धारे महत्यौ मे तदासकृत् ।
 एते ताभ्यां कृते कुण्डे सिततोये महास्रवे ॥ ५२ ॥

48b °महः] °मनः R 49a °द्यश्च] °द्यस्तु R 50ab °शमास्पदं] °शं सुरम्यं R 50cd ऽभि-
 गच्छेदहोरात्रं सो ऽपि नन्दिसमो] भियास्यति पुन्यात्मा सोमनन्दिसुतो R 51d बभूवुरिह] बभूव इह R
 51e पृष्ट्वा] पृष्ट्वा R 51f °तज्जगाद ह] °तत्पुनर्जगौ R 52b तपस्तप्तुमिह प्रभो] यस्तप्तमिह सुप्रभे
 R 52c प्रस्रुते] प्रस्रुते R 52d तदा°] सदा° R 52f सिततोये] शिततोये R

48ab] om. A 48c तपना°] जपना° { °ता° A₃ } A 48d °स्त्वत्परा°] A₄, °स्तत्परा° A₃A₇
 48e ते लोकं] मल्लोकं A 49a प्राणान्] A₃A₄, प्राणात् A₇ 50a इमं] इदं A 50ab °तोद्देश-
 मास्पदं सोमनन्दिनः] °तोद्दे { °दे° A₇ } शं सुर { °स्वव° A₃A₄ } स्यं सोमनन्दिनं A 50c यो ऽभि°] यो { ये
 A₃A₄ } पि A 50d नन्दि°] A₇, नन्दी° A₃A₄ 51a °पुनर्देवः] °त् पुनर्देव A₇, °त्पूर्णदेवः A₃A₄
 51b विचरन्प्रभुः] विचरत्पुनः A 51d बभूवुरि°] A₃A₇, बभूवरि° A₄ 51e पृष्ट्वा] A₃A₇, पृष्ट्वा
 A₄ 51f °तज्जगाद ह] °तत्पुनर्जगौ A 52ab देव त°] A₃, देवस्त° A₄A₇ 52c स्तनयोः]
 तनयोः A₃A₄, अनयो A₇ ° प्रस्रुते] A₃, प्रस्रुते A₃A₇ 52d महत्यौ] अहनी A 52f सिततोये
 महास्रवे] शीततोयमहाप्रभे { °दे A₄ } A

48(d⁷) S₃ 49(b³, b⁵-b⁶) (b⁸) S₁ 52(a⁷) S₁

48ab यो मर्त्यंस्तिष्ठेदेकमहः शुचिः] em. Bh (silently), यो मर्त्यं अतिष्ठेदेकहः शुचिः S₁, योर्मर्त्या-
 स्तिष्ठेदेकमहच्छुचिः S₂, यो मर्त्या तिष्ठेदेकमहच्छुचि S₃ 48c भूत्वा] S₂S₃RABh, भूता S₁ 48d
 °द्भक्तस्त्वत्परा°] S₁S₂RA₇Bh, °द्भक्तपरा° S₃ (unmetrical) 49a प्राणान्] S₂RA₇A₄Bh (°म् in S₂),
 प्राणात् S₁, प्राणम् S₃ 49b दुस्त्यजान्] S₂S₃RABh (°जां in S₂S₃), (दु)स्त्य ऽम् S₁ 50a °तो-
 देश°] S₂RBh, °तोदेश° S₁S₃ 50c यो] S₂S₂RA₇Bh, सो S₁ • ऽभिगच्छेद°] Bh suggests
 धितिष्ठेद° (typo for °ष्टे°) in a note. 50d नन्दि°] S₂S₃RA₇Bh, नन्दी° S₁ 51a अथापृ°]
 S₂S₃RABh, अथात्पृ° S₁ • °त्पुनर्देवः] RBh(em.?), °त्पुन देव S₁, °त्पुनर्देव S₂, °तत्पुन देव
 S₃ (unmetrical) 51b पार्वतीं विचरन्] S₂RBh, पार्वतीति चिरं S₁, पार्वत्यान्विचरन् S₃ 51c
 °मेतानि] S₁S₂^{PC}S₃RABh, °मेतानि S₂^{AC} 51d बभूवुरि°] S₁A₃A₇Bh, बभूवुरि° S₂S₃ • शैलजे]
 S₁S₂RABh, शैलजा S₃ 51e एवं पृष्ट्वा] A₃A₇Bh, एवं पृष्ट्वा S₁, एवं पृष्ट्वा S₂^{PC}, एवन्दृष्ट्वा S₂^{AC},
 एव दृष्ट्वा S₃ • पुनर्दे°] S₂RABh, पुनर्दे° S₁, पुनर्दे° S₃ (unmetrical) 51f °तज्जगाद ह]
 S₂^{PC}Bh, °त जगाम ह S₁, °तज्जगादद्व्य S₂^{AC} (unmetrical), °त जगाद॥ व्य S₃ (unmetrical) 52b
 तपस्तप्तु°] S₁S₂A₇Bh, तप तप्तु° S₃ • प्रभो] S₁ABh, प्रभुः S₂S₃ 52c स्तनयोः] S₂S₃RBh,
 तयोस्तु S₁ • प्रस्रुते] S₁S₂A₃Bh, प्रस्रुते S₂ 52d महत्यौ] S₁S₂RBh, महत्यौ S₃ 52e एते
 ताभ्यां] S₂RABh, नमेताभ्यां S₁, एते ताभ्या S₃ 52f सिततोये] S₁^{PC}S₂S₃Bh, सिततोये S₁^{AC} •
 महास्रवे] S₂RBh, महास्रवे S₁, महास्रुते S₃

तपस्तप्तुमलंकारानहं त्यक्तवती यदा ।
 तदा तेभ्यः स्रुता देव जलधारापतद्भुतम् ।
 तथा हीदं महत्कुण्डं द्वितीयं मे कृतं शुभम् ॥ ५३ ॥
 ब्रह्मणश्च यदा लब्धं गौरवर्णत्वमुत्तमम् ।
 शरीरान्मे तदा देव कृष्णा कोशी व्यनिष्कमत् ।
 तस्यां कोश्यां समुत्पन्नमेतत्कुण्डं तृतीयकम् ॥ ५४ ॥
 अस्मिन्प्रदेशे देवेश त्वामभ्यर्च्य यथाविधि ।
 हविर्भिर्मन्त्रयुक्ताभिरग्निकार्यं कृतं मया ॥ ५५ ॥
 इमानि पादपस्थानि वल्कलानि समासते ।
 इदं कृष्णाजिनं शुभ्रं स्थापितं तत्पुरा मया ॥ ५६ ॥
 अथ श्रुत्वा महादेवः पार्वत्या वचनं प्रभुः ।
 प्रत्युवाच तदा देवीं प्रीत्या परमया युतः ॥ ५७ ॥

53c स्रुता] श्रुता R 53d °पतद्भुतम्] °यय(द्भु)वं R 53e हीदं] हीन° R 53f द्वितीयं] तृतीयं R 54d कृष्णा कोशी] कृष्णकोशी R • व्यनिष्कमत्] व्यनि+स्+क्रमत् R 54ef] तस्या कोश्याः समुत्पन्नमहं { °त° R^{ac} } त्कुण्डं चतु+स्र+कं R 55c हविर्भि°] हविर्भि° R • °युक्ताभि°] °संयुक्ते° R 56a °स्थानि] °स्तानि R 56d तत्पुरा] य+त्वया+ R 57a अथ श्रुत्वा] तच्च्युत्वा स R 57c देवीं] देवी R

53ab] om. A 53c स्रुता] श्रुता A 53d °दुतम्] °द्भुवं A₃, °त् ध्रुवं A₄A₇ 53e तथा] A₃A₄, तथा A₇ • हीदं] A₃, हीदं A₄, हिदं A₇ 53f द्वितीयं मे] दृढां यन्मे A₇, दृढां जन्मे A₄, दृढां जन्म° A₃ 54a यदा] दया A 54d कोशी व्यनिष्कमत्] केशी व्यतिक्रमत् A 54e तस्यां कोश्यां समुत्पन्न°] तस्या केश्यां { °श्य A₃A₄ } समुत्पन्न° { °न्ना° A₃A₄ } A 54f °त्कुण्डं] A₃, °त्कुण्ड° A₄A₇ • तृतीयकम्] चतुर्थकं A 55a °देशे] °दोषे A 55ab देवेश त्वाम°] A₇, देवेश { °शं A₃ } सम° A₃A₄ 55b °विधिं] A₃A₇, °विधिः A₄ 55c हविर्भिर्] हविर्भिं A₃, हविर्भिर् A₇, हरिर्भिर् A₄ 55d °कार्यं] °कार्य° A 57a महादेवः] महादेव A

55(b¹-b², c³) S₁ 57(a⁶-a⁷)(a⁸-b⁷) S₁

53a °मलंकारा°] S₁S₂S₃R, °मलङ्कारा° Bh (typo) 53b यदा] S₂S₃RBh, तदा S₁ 53c स्रुता] S₁S₃Bh, श्रुता S₂ 53d °पतद्भुतम्] S₂S₃Bh, °पतद्भुतं S₁^{pc}, °पद(द्भु)तं S₁^{ac} 53e तथा] RA₃A₄ Bh, तयो S₁, तदा S₂S₃ • हीदं महत्] S₁A₃, चेदमपां S₂S₃Bh 53f द्वितीयं] S₁S₂Bh, द्वितीय S₃ (unmetrical) 54a ब्रह्मणश्च] S₁^{pc}RBh, ब्रह्माणश्च S₂, ब्रह्माणश्च S₃ 54b °वर्ण°] S₁S₂^{pc}S₃RBh, °वर्णी S₂^{ac} • °त्वमुत्तमम्] Bh suggests °मनुत्तमं in a note. 54c शरीरान्मे] S₁S₂RBh, शरीरान्मे S₃ 54d कृष्णा] ABh, कृष्ण° S₁S₂S₃ • कोशी] S₁Bh, °कोशी S₂S₃ • व्यनिष्कमत्] em., व्यतिक्रमं S₁, व्यनिष्कमं S₂S₃, विनिष्कमत् Bh (em.; Bh suggests निरक्रमत् in a note) 54e तस्यां कोश्यां] S₂^{ac}?Bh (em.?: Bh suggests तस्याः कोश्याः in a note), तस्यां कोश्यां S₁, तस्यां कोशां S₂^{pc}, तस्यां कोश्यां S₃ 54ef °त्पन्नमे°] S₁A₇Bh, °त्पन्नमे° S₂, °त्पन्नमे° S₃ 54f °त्कुण्डं] S₂RA₃Bh, °त्कुण्ड° S₁S₃ • तृतीयकम्] S₁S₂Bh, तृतीयक S₃ 55ab देवेश त्वा°] S₁S₂RA₇Bh, देवेश° S₃ (unmetrical) 55b °मभ्यर्च्यं] S₂S₃RBh, °मभ्यर्च्यं S₁ • °विधिं] S₂^{pc}RA₃A₇Bh, °विधिः S₁, °विधिम् S₂^{ac}, °विधिं S₃ 55c हविर्भि°] A₃Bh, हविर्(भि°) S₁, हविर्भि° S₂S₃ 56d °तं तत्] S₁S₂ABh, °तन्त S₃ 57a श्रुत्वा] S₁S₂S₃A, श्रुत्वा Bh (typo) • महादेवः] S₂^{pc}RBh, म- - - : S₁, महादेव S₂^{ac}S₃ 57c देवीं] S₁S₂ABh, देवी S₃

स्तनतोयेन ये पूर्णे तव कुण्डे शशिप्रभे ।
 स्तनकुण्डेति तेनैते यास्येते ख्यातिमुत्तमाम् ॥ ५८ ॥
 उपवासी नरो यो ऽत्र स्नात्वाभ्यर्च्य च देवताः ।
 तर्पयित्वा पितृन्सर्वान्ब्राह्मणान्भोजयिष्यति ।
 तद्भवेदक्षयं तस्य गणश्चैव भविष्यति ॥ ५९ ॥
 अलंकारात्स्रुता धारा येयं तव वरानने ।
 एषालंकारधारेति नाम्ना ख्यातिं गमिष्यति ॥ ६० ॥
 अस्यां स्नात्वा नरो यस्तु पितृन्संतर्पयिष्यति ।
 अक्षयं तद्भवेच्छ्राद्धमश्वमेधं च विन्दति ॥ ६१ ॥
 नीलतोयमिदं यत्ते महत्कुण्डं शुभोदकम् ।
 नीलकुण्डमिति ख्यातिमेतत्सर्वत्र यास्यति ॥ ६२ ॥
 यो ऽस्मिन्नियमवान्स्नात्वा तर्पयेत्पितृदेवताः ।
 तस्याक्षयं भवेत्सर्वं पापेभ्यश्च प्रमुच्यते ॥ ६३ ॥

58ab स्तनतोयेन ये पूर्णे तव कुण्डे] स्तनतोत्फलसंपूर्णि कुण्डे तव R **58c** °कुण्डेति तेनैते] °कुण्डे-
 द्वृह्लेस्ते R (unmetrical) **59d** °ब्राह्मणान्] °ब्राह्मण R **60a** °रात्स्रुता] °राद्रता R **62a**
 नीलतोयमिदं यत्ते] प्रथमन्दानतोयन्ते R **62c** °कुण्डमिति] °कण्ठमिति R **62d** °त्सर्वत्र यास्यति]
 °त्सर्वस्य पावनं R

58ab] स्तुवतोयेन{स्तुवतो ये च A₄, सूरतोयेण A₇} संपूर्ण कुण्डं तव स्थले प्रभे{°भो A₃} A **58c**
 स्तन°] स्तल° A • तेनैते] तेनैव A **58d** यास्येते] यास्यते A **59a** उपवासी नरो यो ऽत्र]
 उपवासं नरो यत्र A **59b^{3-c⁴}**] om. A₃ (unmetrical), A₂ (f. 171^v) is used for A₃. **59c** पितृन्]
 A₃, पितृन् A₄, पितृन् A₇ **59ef**] om. A **60ab**] लंकारो न श्रुता धारा{°रो A₄} श्रुयं भव{भ°
 A₄ (unmetrical)} वरानने A₃A₄, (स्रु)तत्रावेति विख्यातिं तृतीयं वै वरानने A₇ **60cd**] om. A **61a**
 अस्यां] तस्य A **61c** तद्भवेच्छ्रा°] त{स A₄} ध्रुवे श्रा° A₄A₇, तद्भुवं श्रा° A₃ **62ab**] om. A
62d °त्सर्वत्र यास्यति] °त् सर्वं तु{त A₄} यास्यते A **63a** °यमवान्] A₃A₇, °यमवा A₄

59(b², c⁷-d¹) S₁ **62**(a³) S₃

58a ये] S₁S₂S₃, यत् Bh (conj.) • पूर्णे] em. Bh, पूर्णं S₁, पूर्णस् S₂, पूर्णस् S₃ **58c** तेनैते]
 S₂^{pc}S₃^{pc}Bh, तेनैव S₁S₂^{ac}S₃^{ac} **58d** यास्येते] RBh(em.?), नास्येत S₁, यास्येत S₂S₃ • °मुत्तमाम्]
 RABh, °मुत्तमम् S₁S₂, °मुत्तमं S₃ **59a** उपवासी नरो यो ऽत्र°] S₁RBh, उपवा(+शी+)+सी+ न-
 रो यो{ये S₂^c} वस्ता S₂ (unmetrical), उपवानरो ये व S₃ (unmetrical) **59b** स्नात्वाभ्यर्च्यं च]
 S₂S₃RABh, स्ना(त्वा){°वा° S₁^{pc} ?}मभ्यर्च्य S₁ (unmetrical) • देवताः] RABh, देवता S₁^{pc}S₂S₃,
 (च देव)ः S₁^{ac}(unmetrical) **59c** तर्पयित्वा] S₁S₂RABh, तर्पयित्वा S₃ • पितृन्] S₁S₂RA₃Bh,
 पितृ S₃ **59cd** °ब्राह्मणान्] S₂ABh, (°द्वीं ब्रा)ह्मणं S₁, °वां ब्राह्मण S₃ **59e** तस्य] S₁S₂^{pc}S₃
 RBh, त(त्)स्य S₂ **60a** अलंकारात्स्रुता] em. Bh (silently), अहंकारा स्रुता S₁, अलंकारा+त्+श्रुतो
 S₂, अलंकारा स्रुतो S₃ **60d** ख्यातिं] S₂S₃RBh, ख्याति S₁ • गमिष्यति] S₁^{pc}S₂S₃RBh, ग-
 मिष्य(सि) S₁^{ac} **61a** अस्यां] S₁S₂RBh, अस्या S₃ **61b** पितृन्] S₁S₂RABh, पितृ S₃ **61c**
 अक्षयं] S₂S₃RABh, अक्षय S₁ (tops lost, unmetrical) • °इवेच्छ्रा°] S₂S₃RBh, °इवे श्रा°
 S₁ **61d** °मेधं च] S₂S₃RABh, °मेधय S₁ • विन्दति] S₁S₂RABh, विदति S₃ (unmetrical)
62a यत्ते] S₂S₃Bh, यत्रे S₁ **62cd** ख्यातिमे°] S₂S₃RABh, ख्यातम्मे° S₁ **63a** यो] S₂S₃RA
 Bh, ये S₁ • °यमवान्] S₁S₂RA₃A₇Bh, °यमवा S₃ **63b** तर्पयेत्] S₂S₃RABh, तर्पये S₁ •
 °देवताः] S₁^{pc}RABh, °देवता S₁S₂^{ac}S₃ **63c** °त्सर्वं] S₂S₃RABh, °त्सर्वत् S₁ **63d** पापेभ्यश्च]
 S₁S₂S₃RA, पापेभ्यस्स Bh (conj.)

मृतश्च स नरो देवि यत्र तत्र यथा तथा ।
 कौशिक्या विन्ध्यवासिन्या महागणपतिर्भवेत् ॥ ६४ ॥
 अग्निकार्यमिह स्नात्वा यः कुर्याद्ब्राह्मणः शुचिः ।
 अग्निहोत्रं हुतं तेन भवेद्वादशवार्षिकम् ॥ ६५ ॥
 एवमुक्त्वा महादेवः प्रोत्थाय मुनिसत्तम ।
 गृहीत्वा पादपस्थानि वल्कलानि तदा प्रभुः ।
 नदी भवेति सम्प्रोच्य चिक्षेप प्रहसन्निव ॥ ६६ ॥
 तान्यभूवंस्तदा व्यास नदी स्वच्छजला शुभा ।
 तटजैर्विविधैर्वृक्षैर्हंसचक्राह्वशोभिता ॥ ६७ ॥
 तामुवाच सुरश्रेष्ठः पुण्यतोयवहां नदीम् ।
 चीरेभ्यः प्रसृता यस्मात्त्वमत्र सरितां वरा ।
 लोके पुण्यतमा तस्मान्निश्चिरेति भविष्यसि ॥ ६८ ॥
 त्वयि स्नात्वा नरः क्षिप्रं सर्वपापैर्विमुच्यते ।
 पितृन्संतर्पयेद्यस्तु श्राद्धं तस्याक्षयं भवेत् ॥ ६९ ॥

64a-69b] om. R 69d श्राद्ध] +फलं+ R

64a कौशिक्या] कौशिकां A • वासिन्या] A₇, वासिन्यां A₃A₄ 65b कुर्याद्] A₃A₄, कुर्यां
 A₇ 66a 'मुक्त्वा] A₃A₄, 'मुक्त्वा A₇ • महादेवः] A₄A₇, महादेव A₃ 66b 'सत्तम] A₃A₇,
 'सत्तमः A₄ 66f चिक्षेप] A₃A₄, चिक्षिप A₇ 67a 'भूवंस्त°] 'भवत्त° A 67b 'जला]
 A₃A₇, 'जना A₄ • शुभा] A₃A₄, सुभा A₇ 67c 'विविधैर्] A₃A₇, 'विविधे A₄ 67d 'शो-
 भिता] A₃, 'शो{ 'सो° A₇}भिताः A₄A₇ 68a 'श्रेष्ठः] A₄, 'श्रेष्ठः A₃, 'श्रेष्ठ A₇ 68b पुण्य°]
 पुण्यां A 68c चीरेभ्यः प्रसृता] चिरेभ्यः{ 'भ्य A₄} प्रसृ{ 'सु° A₇}ता A 68d 'मत्र सरितां वरा]
 'मत्रैव शरीराम्बरा A₇ (unmetrical), 'मत्रैव शरायुवा A₃, 'मत्रै शरीरायुवा A₄ (unmetrical) 68f
 निश्चिरेति] निश्चिरेति A₇, निश्चितेति A₃, निश्चिवेति A₄ • भविष्यसि] भविष्यति A 69d श्राद्ध]
 प्रान्ते A₄A₇, प्रांत A₃

64(c³) S₁ 65(a⁶) S₃ 67(c⁸, d⁶) S₃

65a 'मिह] S₁S₂ABh, 'मिदं S₂ 65b यः] S₂ABh, य S₁S₃ • कुर्याद्] S₂S₃A₃A₄Bh, कुर्यां
 S₁ 65c अग्निहोत्रं] ABh, अग्निहोत्र° S₁, अग्निहोत्र° S₂S₃ (tops lost in S₂) 66a 'मुक्त्वा] S₁
 S₂A₃A₄Bh, 'मुक्त्वा S₃ • महादेवः] S₂^{pc} A₄A₇Bh, महादेव S₁S₂^{ac} S₃ 66b 'सत्तम] S₂^{pc} A₃A₇Bh,
 'सत्तमः S₁, 'सत्तमं S₂^{ac} S₃ 66d वल्कलानि] S₂ABh, वनानि च S₁, वल्कानि S₃ (unmetrical)
 66e नदी] S₁^{pc} S₂S₃ABh, नवी S₁^{ac} • सम्प्रोच्य] S₂ABh, स प्रोच्य S₁S₃ 66f चिक्षेप] S₂S₃
 A₃A₄Bh, विक्षेप A₇ 67a तान्य°] S₂S₃ABh, नान्य° S₁ • 'भूवंस्त°] em. Bh (silently),
 'भूवस्त° S₁S₂S₃ 67b स्वच्छजला शुभा] S₂S₃A₃Bh, 'ष्वेनुजलाशयाः S₁ 67c 'जैर्विविधैर्वृक्षैर्]
 S₂A₃A₇Bh, 'जैर्विधे वृक्षे S₁, 'जै विविधे वृ(क्षे) S₃ 67d 'शोभिता] S₂S₃A₃Bh (Bh suggests
 सेविता in a note), 'शोचिता S₁ 68a 'श्रेष्ठः] A₄Bh(em.?), 'श्रेष्ठ S₁S₂, 'श्रेष्ठे S₃ 68b पु-
 ण्यतोयवहां] conj. (cf. A), सुपुण्यं तोयवान् S₁, पुण्यतोयाम्महा° S₂S₃, पुण्यतोयां महा° Bh 68c
 चीरे°] S₂^{pc} Bh, चिरे° S₁, चीरे° S₂^{ac} S₃ • 'भ्यः प्रसृता] S₂S₃A₃, 'भ्य प्रसृता S₁, 'भ्यो नि-
 स्सृता Bh (conj.) 68d 'तां वरा] S₂^{pc} Bh, 'तां वराः S₁, 'ताम्बराम् S₂^{ac} S₃ 68e पुण्यतमा]
 S₂S₃ABh, पुण्यतपा S₁ • तस्मान्] ABh, तस्मा S₁, तस्तान् S₂, तस्ता S₃ 68f भविष्यसि]
 em. Bh, भविष्यति S₁S₂S₃ 69a नरः] S₂S₃ABh, नर S₁ 69b 'पापैर्] S₁S₂ABh, 'पापे S₃
 • 'मुच्यते] S₁ABh, 'मोक्ष्यते S₂S₃ 69c पितृन्] S₁S₂RABh, पितृ S₃ 69d श्राद्ध°] S₂Bh,
 श्राद्धस् S₁, श्राद्धं S₃ • 'क्षयं] S₁S₂RABh, 'क्षय S₃ (unmetrical)

कपिलां चात्र यो दद्याद्ब्राह्मणाय समाहितः ।
 गोसहस्रफलं तस्य भविष्यति वरानने ॥ ७० ॥
 अग्रमारुह्य यस्मात्त्वमत्र तप्तवती तपः ।
 अग्रारण्यमिति ख्यातिमेतद्यास्यति सर्वतः ॥ ७१ ॥
 महत्फलं महापुण्यं सर्वसिद्धिप्रदं शुभम् ।
 पञ्चयोजनसंख्यातं गौरीशिखरमुत्तमम् ॥ ७२ ॥
 इहोपोष्य शुचिः स्नात्वा भक्त्या परमया युतः ।
 देहभेदं समासाद्य विमानस्थो विराजते ॥ ७३ ॥
 कृष्णाजिनं महापुण्यं सर्वपापहरं तव ।
 इदं द्रक्ष्यति यो विप्रः स्वर्गस्तस्य न दुर्लभः ॥ ७४ ॥
 यत्फलं नैमिशारण्ये पुष्करेषु च यत्फलम् ।
 तदेव लभते देवि दृष्ट्वा कृष्णाजिनं द्विजः ॥ ७५ ॥
 वत्स्यामि चैव सततं त्वया सार्धमिह प्रिये ।
 आवामिह स्थितौ देवि यो ऽर्चयिष्यति मानवः ।
 आवयोर्गणपो भूत्वा जगत्स विचरिष्यति ॥ ७६ ॥

71a अग्रमारुह्य] अत्र सारम्बु R **71c** अग्रा°] अत्रा° R **72b** सिद्धिप्रदं] सिद्धिपदं R **72c** °संख्यातं] °विख्यातं R **73a** इहोपोष्य] इतो यास्य R • स्नात्वा] स्नाता R **73b** परमया] च परया R **73c** समासाद्य] समास्थाय R **74d** स्वर्गस्] स्वर्गं R **75a** नैमिशारण्ये] नैमिशारण्ये R **75d** द्विजः] द्विज R **76a** वत्स्यामि] वसामि R **76c** स्थितौ] स्तितौ R **76d** ऽर्चयिष्यति मानवः] ऽर्चयिष्यन्ति मानवाः { °वः R^{ac} } R **76f** °त्स विचरिष्यति] °त्सवि(त){(त्र) R^{ac} }रिष्यति R

71a अग्रमा°] अग्निमा° A **71b** °मत्र] A₇, °मत A₃A₄ **71c** अग्रारण्य°] अग्न्यारण्य° A₇, अग्नावल्य° A₃, अग्नावत्स° A₄ • °मिति ख्याति°] °मभिख्या{°व्या° A₃}ति° A **72c** °संख्यातं] °विख्यातं A **73a-74b**] om. A **74c** द्रक्ष्यति] प्रेक्षति A₃, प्रतिक्ष A₄, प्रवक्ष्यामि A₇ (unmetrical) **74d** स्वर्गस्तस्य] स्वर्गन्तस्य A₇, स्वकुंभस्य A₃A₄ • दुर्लभः] दुर्लभं A **75a** नैमिशारण्ये] नैमिशारण्ये A₇, नैमि{त्रैनि° A₄}षावल्ये A₃A₄ **75c** तदेव] तत्फलं A **75d** द्विजः] तव A **76**] om. A

70(a³-a⁷)(a⁸) S₃ **71**(a⁴-a⁵, a⁷) S₁ **72**(d⁷) S₃ **73**(a¹-a³)(a⁴-a⁵) S₃ **74**(a⁷-b²)(b³-b⁵) S₁ **75**(d⁸→) S₁ **76**(←a¹-a²)(e⁷-e⁸) S₁, (b³-b⁴, c¹, c⁶) S₃

70a दद्याद्] S₂RABh, दद्या S₁, -ऽद् S₃ **71ab** °त्वमत्र] S₁S₂^{pc}RA₇Bh, °त्वमत् S₂^{ac}S₃ **71b** तप्तवती] S₂S₃RABh, तप्तवती S₁ **71c** ख्याति°] S₂S₃RA₃A₇Bh, स्मात° S₁ **71d** °तद्यास्यति] RABh, °तदास्यति S₁, °तद्यास्यन्ति S₂S₃ • सर्वतः] S₁RABh, सर्वशः S₂S₃ **72a** महत्फलं] S₁S₂S₃RA, महाफलं Bh (em.) **72b** °प्रदं] S₁S₂ABh, °प्रद S₃ (unmetrical) **72c** °संख्यातं] S₁S₂, °संख्यातं S₃, °संस्थानं Bh (conj.) **73a** इहोपोष्य] em. Bh, इहोपास्य S₁, इहापोष्य S₂, (इहापा) ऽ S₃ (upper parts lost) • शुचिः स्नात्वा] S₁Bh, शुचिस्त्वान्तु S₂, °चिस्त्वा तु S₃ (tops lost) **74b** °रं तव] S₁S₂^{pc}S₃RBh, °रन्तवः S₂^{ac} **74c** द्रक्ष्यति] S₂^{pc}S₃RBh, द्रक्षति S₁, दक्ष्यति S₂^{ac} **74d** स्वर्गस्] S₂Bh, स्वर्ग S₁, स्वर्गन् S₃ **75a** नैमिशारण्ये] S₁^{ac}S₂S₃Bh, नैमिशारण्ये S₁^{pc} **75d** दृष्ट्वा] S₂S₃RABh, दृष्टा S₁ **76b** प्रिये] S₂S₃RBh, प्रभो S₁ **76c** स्थितौ] S₂S₃Bh, स्थितौ S₁ **76d** मानवः] S₂S₃R^{ac}Bh, मानव S₁ **76e** आवयोर] S₂RBh, आवयो S₁S₃ **76f** जगत्स विचरिष्यति] S₂, जगत्सद्वृत्तरिष्यति S₁, जगामत्स विचनिष्यति S₃ (unmetrical), जगत्सर्वं चरिष्यति Bh (em.?)

एवं नगेन्द्रं स तदानुगृह्य मुनीन्द्र सार्धं गिरिराजपुत्र्या ।
देवैः ससिद्धैरनुगम्यमानः शर्वः पुनर्मन्दरमाजगाम ॥ ७७ ॥

इति स्कन्दपुराण एकोनसप्ततो ऽध्यायः ॥ ६९ ॥

77a °दानुगृह्य] °दानुगृह्य R 77b सार्धं] सर्ध्वं R Col. इति स्कन्दपुराणे रेवाखण्डे गौरीदलनो नामाध्यायः R

77a Before this A adds सनत्कुमार उवाच । • एवं नगेन्द्रं] मन्दरं { °र० A₄^{pc} } गिरिमासाद्य नगेन्द्रं { °गेन्द्र A₃A₄ } A (unmetrical) 77d शर्वः] A₃A₄, सर्ध्वः A₇ Col. इति { इति श्री० A₃A₄ } स्कन्दपुराणे एकाशीतिसाहस्र्यां संहितायामम्बिकाखण्डे शिखरदर्शनं { °ना A₇ } नामाध्यायः A±

77(a⁵) (a⁶-b⁶)(b⁷) S₁

77a नगेन्द्रं] S₂RA₇Bh, नगे - S₁, नगेन्द्र S₃ (unmetrical) 77b °पुत्र्या] S₂^{pc}S₃RABh, °पुत्र्या S₁, °त्र्या S₂^{ac} (unmetrical) 77c देवैः] S₁S₂RABh, देवै S₃ 77d शर्वः] RA₃A₄Bh, सर्ध्वः S₁, सर्व(म्) S₂ (S₂^{pc} unmetrical), शर्व S₃ (unmetrical) • °जगाम] RABh, °जगामेति S₁S₂ (इति part of Col.), °जगामः S₃ Col. स्कन्दपुराणे (दे)िः ... रसमागमे कोशिशिलास्तनकुण्डाजिनगौर्याशिखरवरप्रदानं समाप्तः ॥ ○ S₁ (about 10 akṣaras lost between िः and र), स्कन्दपुराणे मष्टषष्ठ्यो द्धायः ॥ ○ S₂, ○ ॥ स्कन्दपुराणे नामाध्यायः । ६८ (in letter numerals) ॥ ○ S₃, इति स्कन्दपुराणे देवीसमागमे कोशिशिलास्तनकुण्डाजिनगौरीशिखरवरप्रदानं नाम ऊनसप्ततितमोऽध्यायः Bh

Bibliography

Sigla Referring to the *Skandapurāṇa*

- A The recension of SP preserved in at least seven relatively recent paper manuscripts that in their colophons style themselves the ‘Ambikākhaṇḍa of the Skandapurāṇa’. For details see SP I, 37f, SP IIA, 10f., and Introduction of this volume.
- R The recension which has been transmitted in one 17th-century manuscript only, and which in its colophon styles itself as the ‘Revākhaṇḍa of the Skandapurāṇa’. For details see SP I, 36f.
- RA The common ancestor of the R and A recensions that came into being through a major redaction before Lakṣmīdhara. There are several centuries between the archetype of the RA recension and the hyparchetype of the R and A recensions.
- S The recension of SP preserved in three early Nepalese palm-leaf manuscripts. In the colophons and early testimonia this text is simply called ‘Skandapurāṇa’. For details see SP I, 36 and Introduction of this volume.
- SkP The *Skandapurāṇa* as a locus of various independent Khaṇḍas. Seven Khaṇḍas are published under the title of the ‘Skandapurāṇa’ by Veṅkaṭeśvara Press, 1910 (see *Skandapurāṇa* in References). Passages of this text are referred to with a Khaṇḍa name to which they belong.
- SP The *Skandapurāṇa* without any Khaṇḍa division. With chapter and verse numbering, SP denotes the new critical edition of this text, which at the present comprises SP I (Adhyāyas 1–25), SP IIA (Adhyāyas 26–31.14), forthcoming SP IIB (Adhyāyas 31–52), this volume (Adhyāyas 34.1–61, 53–69), and Adhyāya 167 edited by P.C. Bisschop (2006).
- SP I Volume I of the new critical edition of the *Skandapurāṇa* (SP). See *Skandapurāṇa* in References.
- SP IIA Volume IIA of the new critical edition of the *Skandapurāṇa* (SP). See *Skandapurāṇa* in References.
- SP IIB Volume IIB of the new critical edition of the *Skandapurāṇa* (SP). See *Skandapurāṇa* in References.
- SP_{Bh} The *Skandapurāṇa* (SP) edited by Kṛṣṇaprasāda Bhaṭṭarāi. See *Skandapurāṇa* in References.
- SP_S The S recension of the SP (see Bisschop 2006).
- SP_{RA} The RA recension of the SP (see Bisschop 2006).

Abbreviations

- AA *Aṣṭādhyāyī*, see Pāṇini
 AgniP *Agnipurāṇa*

- AK *Amarakośa*
 ASS *Ānandāśrama Sanskrit Series*
 BhāgP *Bhāgavatapurāṇa*
 BhaviṣyaP *Bhaviṣyapurāṇa*
 BḍP *Brahmāṇḍapurāṇa*
 BS *Bṛhatsaṃhitā*, see Varāhamihira
 BSOAS *Bulletin of the School of Oriental and African Studies*
 CII *Corpus Inscriptionum Indicarum*
 DBhP *Devībhāgavatapurāṇa*
 DM *Devīmāhātmya*
 EI *Epigraphia Indica*
 EWA *Etymologisches Wörterbuch des Altindoarischen*, see Mayrhofer
 GaP *Garuḍapurāṇa*
 GES *A Grammar of Epic Sanskrit*, see Oberlies
 HV *Harivaṃśa*
 IJ *Indo-Iranian Journal*
 JAOS *Journal of American Oriental Society*
 KūP *Kūrmapurāṇa*
 MārkaP *Mārkaṇḍeyapurāṇa*
 MaS *Manusmṛti*
 MBh *Mahābhārata*
 MtP *Matsyapurāṇa*
 NM *Nepālamāhātmya*
 NŚ *Nāṭyaśāstra*
 PdP *Padmapurāṇa*
 PPL *Das Purāṇa Pañcalakṣaṇa*, see Kirfel
 Rām. *Rāmāyaṇa*
 ŚiP *Śivapurāṇa*
 VāP *Vāyupurāṇa*
 VarP *Varāhapurāṇa*
 VāsiṣṭhaDhS *Vāsiṣṭhadharmasūtra*
 VDhP *Viṣṇudharmottarapurāṇa*
 VmP *Vāmanapurāṇa*
 VMP *Vāgmatīmāhātmyapraśamsā*
 WG *Das Purāṇa vom Weltgebäude*, see Kirfel
 WZKM *Wiener Zeitschrift für die Kunde des Morgenlandes*
 WZKSO *Wiener Zeitschrift für die Kunde Süd- und Ostasiens*
 YājS *Yājñavalkyasmṛti*

References

Adbhutasāgara

See Ballālasena.

Adriaensen, R., H.T. Bakker, and H. Isaacson
1994 Towards a Critical Edition of the *Skandapurāṇa*. in: IJ 37, 325–331.

Adriaensen, R. and Peter Bisschop (ed.)

2009 *Tīrthayātrākhaṇḍa: Vāgmatīmāhātmyaprasāmsā* 1–4, Material for the Study of Sacred Nepāla, I. in: Journal of the Nepal Research Centre 13, 147–177.

Agnipurāṇa

ŚrīmaharṣiKṛṣṇaDvaipāyanaVyāsapraṇītam Agnipurāṇam, hindībhūmikā viṣayānukramaṇī saṃskṛta ṭippanīḥ sampāditaṃ. sampādakaḥ: Āchārya Baladevopādhyāya. Kashi Sanskrit Series 174. Chowkhamba Sanskrit Sansthan, Varanasi, 1998. 2nd edition.

Agrawala, R.C.

1971 Mātṛkā Reliefs in Early Indian Art. in: East and West (n.s.) 21.1–2, 79–89.

Agrawala, V.S.

1960 The Religious Significance of the Gupta Terracottas from Rang Mahal. in: Lalit Kalā 8, 63–68.

Amarakośa by Amarasimha

Amarakośa, with the unpublished South Indian commentaries, Amara-padavivṛti of Liṅgasūrin and Amara-padapārijāta of Mallinātha. [Amarakośaḥ, dākṣiṇātyavyākhyopetaḥ.] Critically edited with Introduction by A.A. Ramanathan. 3 Parts. The Adyar Library Series, 101. The Adyar Library and Research Centre, Madras, 1971.

Nāmalīṅgānūśaṇam śrīmadAmarasimhaviracitaṃ VandyaghaṭīyaSarvānandapraṇītayā Ṭikāsarvasvākhyayā vyākhyayā sametaṃ. Edited by T. Ganapati Sāstrī. Part 1: 1st Kānda. Trivandrum Sanskrit Series, No. 38. The Travancore Government Press, Trivandrum, 1914.

Jātarūpa's Commentary on the Amarakośa. For the first time critically edited together with an Introduction, Appendices and Indices, by Mahesh Raj Pant. 2 Parts. Motilal Banarsidass, Delhi, 2000.

Apte, Vaman Shivaram

1957–59 The Practical Sanskrit-English Dictionary. 3 vols. Revised and enlarged edition by P.K. Gode and C.G. Karve. Poona. Reproduced in one volume, Rinsen, Kyoto, 1978.

Arthaśāstra

The Kauṭīliya Arthaśāstra. 3 parts. By R.P. Kangle. University of Bombay, Bombay, 1960, 63, 65. Repr: Motilal Banarsidass, Delhi, 1986.

Bakker, Hans T.

1999 Review of Doris Meth Srinivasan, *Many Heads, Arms and Eyes*. in: Artibus Asiae 58, 339–342.

2001a Dakṣiṇāmūrti. in: Klaus Karttunen and Petteri Koskikallio (eds.), *Vidyārṇavavandanam: Essays in Honour of Asko Parpola*. Studia Orientalia 94. The Finnish Oriental Society, Helsinki. pp. 41–53.

2001b Sources for Reconstructing Ancient Forms of Śiva Worship. in: François Grimal (ed.), *Les Sources et le Temps (Sources and Time)*. A colloquium, Pondicherry, 11–13 January 1997. Institute Français de Pondichéry and École Française d'Extrême-Orient, Pondicherry. pp. 397–412.

- 2004a The Structure of the Vārāṇasīmāhātmya in Skandapurāṇa 26–31. in: Origin and Growth of the Purāṇic Text Corpus. pp. 1–16. See Bakker (ed.).
- 2004b At the Right Side of the Teacher: Imagination, Imagery, and Image in Vedic and Śaiva Initiation. in: Images in Asian Religions, edied by Phyllis Granoff and Koichi Shinohara. UBC Press, Vancouver and Toronto. pp. 117–148.
- 2007 Thanesar, the Pāśupata Order and the Skandapurāṇa. Studies in the Skandapurāṇa IX. in: Journal of Indological Studies 19, 1–16.
- forthc. a* The Temple of Maṇḍaleśvarasvāmin. The Muṇḍevārī Inscription of the Time of Udayasena Reconsidered. in: IJ 56.3–4.
- forthc. b* The World in which the Skandapurāṇa was Composed and Spread, Northern India in the Sixth and Seventh Centuries. Brill, Leiden.
- Bakker, Hans T. (ed.)
2004 Origin and Growth of the Purāṇic Text Corpus with Special Reference to the *Skandapurāṇa*. Papers of the 12th World Sanskrit Conference, vol. 3.2. Motilal Banarsidass, Delhi.
- Ballālasena
The Adbhutasāgara. Edited by Murali Dhara Jha. Benares, 1905.
- Bāṇa(-bhaṭṭa)
The Sanskrit Poems of Mayūra. Edited with the text and translation of Bāṇa's Caṇḍīsataka by George Payn Quackenbos. Columbia University, Indo-Iranian Series. New York. 1965.
MahākaviBāṇabhaṭṭaviracitaṃ Caṇḍīsatakam, Kumbhakarnaṇapraṇītayā Ajñātakartṛkṛtayā Ṭikayā ca saṃvalitam. Sampādaka: ŚrīGopālanārāyaṇa Bahurā. Rājasthāna Purātana Granthamālā, granthāṅka 94. Rājasthan Oriental Research Institute, Jodhpur, 1968.
MahākaviśrīBāṇabhaṭṭaviracitaṃ Caṇḍīsatakam, Ṭippanasametam. in: Kāvyaṃālā, caturtho gucchakaḥ (part IV). Durgāprasādena Kāśinātha-Śarmaṇā saṃśodhitam. Chaukhambha Bharati Academy, Varanasi, 1988. Reprint. pp. 1–46. Originally published by Nirṇaya Sagar Press, Bombay.
- Banerji, R.D.
1907–08 Mundesvari Inscription of Udayasena. The [Harsha] Year 30. in: EI 9, 289–290 (No. 41).
- Baudhāyanadharmasūtra*
See *Dharmasūtras*.
- Bautze, J.
1987 A Note on two Mātṛkā Panels. in: Majanne Yaldiz and Wibke Lobo (eds.), Investigating Indian Art. Staatliche Museen Preußischer Kulturbesitze, Berlin. pp. 25–30.
- Benfey, Theodor
1864 Ein Märchen von der Thiersprache: Quelle and Verbreitung. in: Orient und Occident 2, 133–171.
- Bhāgavatapurāṇa*
(BhāḡP) ŚrīmadBhāgavatapurāṇam. Śrīdharasvāmiviracitayā Bhāvārthabodhinī-nāṃnyā saṃskṛtaṭīkayā samupetam. Edited by J.L. Shastri. Motilal Banarsidass, Delhi, 1983.
- Bharadwaj, Surinder Mohan
1973 Hindu Places of Pilgrimage in India: A Study in Cultural Geography. University of California Press, Berkeley, Los Angeles, London.

Bhāratamañjarī

See Kṣemendra.

Bhattacharyya, N.N.

- 1991 The Geographical Dictionary. Ancient and Early Medieval India. Munshiram Manoharlal, New Delhi.

Bhaṭṭarāī, Kṛṣṇaprasāda

See *Skandapurāṇa**Bhaviṣyapurāṇa*

ŚrīBhaviṣyamahāpurāṇam. 3 bhāgas. Nag Publishers, Delhi, 1984–85. Originally published by Veṅkaṭeśvara Press, Bombay.

Bisschop, Peter

- 2002 On a Quotation of the *Skandapurāṇa* in the *Tīrthavivecanakāṇḍa* of Lakṣmīdhara's *Kṛtyakalpataru*, *Studies in the Skandapurāṇa* V. in: IJ 45, 231–243.
- 2004 Śiva's Āyatanas in the Various Recensions of *Skandapurāṇa* 167. in: *Origin and Growth of the Purāṇic Text Corpus*. pp. 65–78. See Bakker (ed.).
- 2006 Early Śaivism and the *Skandapurāṇa*: Sects and Centres. *Groningen Oriental Studies* 21. Egbert Forsten, Groningen.

Bloomfield, Maurice

- 1893 Contributions to the Interpretation of the Veda. in: *JAOS* 15, 143–188.

Böhtlingk, Otto and Rudolph Roth

- 1855–75 *Sanskrit-Wörterbuch*, hrsg. von der Kaiserlichen Akademie der Wissenschaften. 7 volumes. St. Petersburg. Repr.: Osnabrück-Wiesbaden, 1966.

Brahmāṇḍapurāṇa(BḍP) *Brahmāṇḍapurāṇam*. Edited by J.L. Shastri. Motilal Banarsidass, Delhi, 1973.*Bṛhatparihāṣāsamgraha* by ŚiradevaSee *Parihāṣāsamgraha*.*Bṛhatsamhitā*

See Varāhamihira.

Bṛhatsūcīpatram

- 1968 Rāṣṭrīyābhilekhālayasthahastalikhitaḥprācīnapustakānāṃ Bṛhatsūcīpatram. *Purāṇetihāṣaviśayakaḥ aṣṭamo bhāgaḥ*. Bābukṛṣṇaśarmanā saṃpāditāḥ. *Purātattvaparakāśamālā* 43. Rāṣṭrīyābhilekhālaya, Kathmandu, V.S. 2025 [AD 1968].

Brinkhaus, Horst

- 2003 Review of Marcelle Saindon, *Le Pitrikalpa du Harivamsha*. in: IJ 46, 168–177.
- 2009 The 'Purāṇization' of the Nepalese Māhātmya Literature. in: *Parallels and Comparisons, Proceedings of the Fourth Dubrovnik International Conference on the Sanskrit Epics and Purāṇas*, September 2005. Edited by Petteri Koskikallio. Croatian Academy of Sciences and Arts, Zagreb. pp. 303–311.

Caṇḍīsataka

See Bāṇabhaṭṭa.

Chandaḥsūtra

See Piṅgala.

Chandonuśāsana

See Hemacandra.

- Coomaraswamy, Anand K.
 1993 *Yakṣas: Essays in the Water Cosmology*. New Edition, revised and enlarged by Paul Schroeder. Indira Gandhi National Centre for the Arts and Oxford University Press, Delhi. Original ed.: Washington, 1928, 2 vols.
- Corpus Inscriptionum Indicarum* (CII)
 1888 Vol. 3: Inscriptions of the early Gupta Kings and their Successors. Edited by J.F. Fleet. Calcutta. Repr.: Indological Book House, Varanasi, 1963.
 1981 Vol. 3 (Revised): Inscriptions of the early Gupta kings. Revised by Devadatta Ramakrishna Bhandarkar. Edited by Bahadurchand Chhabra and Govind Swamirao Gai. Archaeological Survey of India, New Delhi.
- Couture, André and Charlotte Schmid
 2001 *The Harivaṃśā, the Goddess Ekānamśā, and the Iconography of the Vṛṣṇi Triads*. in: JAOS 121.2, 173–192.
- Dehejia, Vidya
 1986 *Yoginī cult and temples, a tantric tradition*. Natinal Museum, New Delhi.
- Deshpande, Madhva M.
 2002 *Recitational Permutations of the Śaunakīya Atharvaveda*. Critically Edited with an Introduction. Harvard Oriental Series, 61. Harvard University Press, Cambridge and London.
- Deva, Krishna
 1985 *Muṇḍeśvarī Temple, Ramgarh*. in: *Indian Epigraphy, Its Bearing on the History of Art*, edited by Frederick M. Asher and G.S. Gai. Oxford & IBH Publishing, American Institute of Indian Studies, New Delhi etc. pp. 125–127.
 1990 *Muṇḍeśvarī Temple*. in: *Śaṃskṛti Sandhāna*, Journal of the National Research Institute of Human Culture, vol.3, 156–164.
- Devasthali, G. V.
 1978 *Krama-Pāṭha*. in: *Annals of the Bhandarkar Oriental Research Institute*, vols. 48–49 (1977–78), Diamond Jubilee Volume, 573–582.
- Devībhāgavatapurāṇa*
 (DBhP) *SrīDevībhāgavatapurāṇam*. Nag Publishers, 1986. Reprint. Originally published by Veṅkaṭeśvara Press, Bombay.
- Devīmāhātmya*
 (DM) *Durgāsaptaśatī Saptāṅikā-saṃvalitā*. Edited by Harikṛṣṇa Śarma. Veṅkaṭeśvara Press, Bombay, 1916. Reprinted in 1988.
 National Archives, Kathumandu, MS no. 1077. Haraprasad Shastri's Catalogue, *jha*. NGMPP Reel Nr. A 1157/11. Palm-leaf. Dated Nepal Saṃvat 229 = c. 1109 AD. 30 folios, incomplete.
 National Archives, Kathumandu, MS no. 1534. Haraprasad Shastri's Catalogue, *ca*. NGMPP Reel Nr. A 1157/12. Palm-leaf. Dated Nepal Saṃvat 518 = c. 1398 AD. 40 folios, complete.
 MS in possession of Sam Fogg (London). Photographs taken by Dr Harunaga Isaacson. Palm-leaf. 31 folios for the *Devīmāhātmya* and 3 folios for the *Kāvaca*, both incomplete. With illustrated wooden covers.
- Dey, Nundo Lal
 1984 *The Geographical Dictionary of Ancient and Mediaeval India*. Oriental Books Reprint Corporation, New Delhi. 4th edition. First published by W. Newman, Calcutta, 1899.

Dharmasūtras

Dharmasūtras. The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha. Annotated Text and Translation by Patrick Olivelle. Motilal Banarsidass, Delhi, 2000.

Dhūrtaviṣasamvāda

Caturbhāṇī. athavā Padmaprābhṛtaka, Dhūrtaviṣasamvāda, Ubhayābhīsarīkā, Pādatāḍitaka ina cāra ekanāṭa nāṭakoṃ kā samgraha. anuvādaka-sampādaka: Motīcandra, Vāsudevaśaraṇa Agravāla. Hindi Grantha Ratnākara, Bombay, 1960.

The Quartet of Causeries, by Śyāmilaka, Vararuci, Śūdraka & Īśvaradatta. Edited and Translated by Csaba Dezsö & Somadeva Vasudeva. The Clay Sanskrit Library. New York University Press & JJC Foundation, 2009.

Donaldson, Thomas Eugene

1982 Aja-Ekapāda Images in Orissan Art. in: *Ars Orientalis* 13, 153–168.

Eggeling, Julius

1899 Catalogue of the Sanskrit Manuscripts in the Library of the India Office. Part VI, Saṃskṛit Literature: B. Poetical Literature, Epic literature, Pauranik Literature. London.

Einoo, Shingo

1999 The Autumn Goddess Festival, described in the Purāṇas. in: *Living with Śakti*. pp. 33–70. See Tanaka and Tachikawa (eds.). Originally published in Japanese in: Tōyō Bunka (*Oriental Culture*) 73, 121–163. The Institute of Oriental Culture, Univ. of Tokyo, 1993.

2006 Isulamukyō to sesshoku-igo no Minami-ajia no shoshūkyō no sōgokankei ni kansuru kenkyū. A research report of the Grant-in-Aid for the Scientific Research, the Japan Society for the Promotion of Science (Scientific Research (B)), 2002–05, No. 14310011, organized by Shingo Einoo).

Gai, G.S.

1985 The Muṇḍeśvarī Temple Inscription of the Year 30 and Its Bearing on the Temple. in: *Indian Epigraphy, Its Bearing on the History of Art*, edited by Frederick M. Asher and G.S. Gai. Oxford & IBH Publishing, American Institute of Indian Studies, New Delhi etc. pp. 129–131.

Garuḍapurāṇa

(GaP) The Garuḍa Purāṇa (Sāroddhāra), with English Translation. By Ernest Wood and S.V. Subrahmanyam. The Sacred Books of Hundus, 9. Panini Office, Allahabad, 1911. Repr.: AMS Press, New York, 1974.

Goodall, Dominic and Harunaga Isaacson

2003 See Kālidāsa.

Gotō, Toshifumi

1987 Die „I. Präsensklasse“ im Vedischen. „Untersuchung der vollstufigen thematischen Wurzelpräsentia. Österreichische Akademie der Wissenschaften, Philosophisch-Historische Klasse, Sitzungsberichte, 489. Band. Veröffentlichungen der Kommission für Linguistik und Kommunikationsforschung, Heft 18. Verlag der Österreichischen Akademie der Wissenschaften, Wien.

Goudriaan, T.

1973 Tumburu and His Sisters. in: *WZKSO* 17, 49–95.

Guhyasamājatantra

Guhyasamāja Tantra or Tathāgataguhyaka. Critically edited with Introduction and Index by Benoytosh Bhattacharyya. Gaekwad's Oriental Series 53. Oriental Institute, Baroda, 1931.

ĀcāryaCandrakīrtikṛtā Guhyasamājantrapradīpoddyotanaṭīkāṣaṭkoṭi-vyākhyā. CintāharaṇaCakravartinā sampādītā. Tibetan Sanskrit Works Series No. 25. Kashi Prasad Jayaswal Research Institute, Patna, 1984.

Hara, Minoru

- 1983 Vajrasūcī 3–4. in: Bukkyō to Bunka, Nakagawa Zenkyō sensei Shōtoku-kinen-ronshū. Kōyasan-Daigaku Bukkyōgaku-kenkyūshitsu hen. Dōhōsha-shuppan, Kyoto. pp. 221–241.

Haracaritacintāmaṇi

See Jayadratha.

Harimoto, Kengo

- 2004 Some Observations on the *Revā-* and the *Ambikākhaṇḍa* Recensions of the *Skandapurāṇa*. in: Origin and Growth of the Purāṇic Text Corpus. pp. 41–64. See Bakker (ed.).
- 2007 The Original *Skandapurāṇa*, Lakṣmīdhara, and Caṇḍeśvara. Studies in the *Skandapurāṇa* VIII. in: IJ 49, 23–28.
- 2012 In Search of the Oldest Nepalese Manuscript. in: The Study of Asia between Antiquity and Modernity, Proceedings of the first Coffee-Break Conference, edited by E. Freschi, et al. Rivista degli Studi Orientali, Nuova Serie, vol. 84 (2011). Roma. pp. 85–106.

Harivaṃśa

- (HV) The *Harivaṃśa*, being the Khila or Supplement to the *Mahābhārata*. For the first time critically edited by Parashuram Lakshman Vaidya. 2 vols. Bhandarkar Oriental Research Institute, Poona, 1969, 1971.

Harper, Katherine Anne

- 1989 Seven Hindu Goddesses of spiritual Tradition. The Iconography of the Saptamatrikas. Studies in Women and Religion, vol. 28. E. Mellen Press, Lewiston, Queenston, Lampeter.

Heesterman, J.C.

- 1982 Householder and wanderer. in: Way of Life: King, Householder, Renouncer. Essays in honour of Lous Dumont. Edited by T.N. Madan. Vikas, New Delhi. pp. 251–271.

Hemacandra

Chando'nuśāsana, Hemacandrasūriviracita. sampādanakartā: Velaṅkaraḥ. Siṃghī Jaina Granthamālā 49. Bhāratīya Vidyā Bhavana, Bombay, 1961.

Hultzsch, E.

- 1885 The Sarnath Inscription of Mahipala. in: Indian Antiquary 14, 139–140.

Jamison, Stephanie W.

- 1991 The Ravenous Hyenas and the Wounded Sun: Myth and Ritual in Ancient India. Cornell University Press, Ithaca and London.

Jayadratha

RājānakaśrīJayarathaviracito [sic.] *Haracaritacintāmaṇiḥ*. [‘Rājānakaśrī-Jayarathaviracito *Haracaritacintāmaṇiḥ*’ on p. 1.] Edited by Śivadatta and Kāśīnāth Paṇḍurang Parab. Kāvyaṃālā 61. Nirṇaya Sagar Press, Bombay, 1897. Repr.: Bharatiya Vidya Prakashan, Delhi & Varanasi, 1983.

Joshi, N.P.

- 1987 Mātṛkā Figures in Kuṣāṇa Sculptures at Mathura. in: Investigating Indian Art: Proceedings of a symposium on the development of early Buddhist and Hindu iconography, held at the Museum of Indian Art Berlin in May 1986. Edited by Marianne Yaldiz and Wibke Lobo. Museum für Indische Kunst, Staatliche Museen Preußischer Kulturbesitze, Berlin. pp. 159–171.

Kālidāsa

Kālidāsa's Meghadūta. Edited from manuscripts with the commentary of Vallabhadeva and provided with a complete Sanskrit-English Vocabulary. By E. Hultzsch, with a Foreword by Albrecht Wezler. Munshiram Manoharlal, New Delhi, 1988. First published in Royal Asiatic Society, London, 1911.

The Raghuvamśa of Kālidāsa. Critically edited by Rewā Prasāda Dwivedī with a general introduction by S. Radhakrishnan. Sahitya Akademi, New Delhi, 1993.

The Raghupañcikā of Vallabhadeva, being the earliest commentary on the Raghuvamśa of Kālidāsa. Volume 1. Critical Edition with Introduction and Notes, by Dominic Goodall & Harunaga Isaacson. Groningen Oriental Studies 17. Egbert Forsten, Groningen, 2003.

Kāmandaki

The Nīṭisāra or the Elements of Polity by Kāmandaki. Edited by Rajendralala Mitra. Rev. with English translation by Sisir Kumar Mitra. The Asiatic Society, Calcutta, 1982. Reprint. Originally published in 1849–1884.

Kāmasūtra

ŚrīVātsyāyanapraṇītaṃ Kāmasūtram. Yaśodharaviracitayā Jayamaṅgalā-khyayā ṭīkayā sametam. Nirṇayasāgarayantrālaya, Mumbai, 1891.

Kangle, R.P.

1965 See *Arthasāstra*.

Kauṭīliya

See *Arthasāstra*.

Kirfel, Willibald

1920 Die Kosmographie der Inder, nach den Quellen dargestellt. Kurt Schroeder, Bonn u. Leipzig. Repr.: Georg Olms Verlag, Hildesheim, Zürich, New York, 1990.

1927 Das Purāna Pañcalakṣaṇa: Versuch einer Textgeschichte. Brill, Leiden.

1954 Das Purāna vom Weltgebäude (Bhuvanavinayāsa). Die kosmographischen Traktate der Purāna's Versuch einer Textgeschichte. Bonner Orientalistische Studien, Neue Serie, 1. Selbstverlag des Orientalischen Seminars der Universität Bonn, Bonn.

Kreisel, Gerd

1986 Die Śiva-Bildwerke der Mathurā-Kunst. Ein Beitrag zur frühhinduistischen Ikonographie. Monographien zur Indischen Archäologie, Kunst und Philologie, Band 5. Franz Steiner Verlag Wiesbaden GMBH, Stuttgart.

Kṣemendra

The Bhāratamañjarī of Kṣemendra. Edited by Paṇḍit Śivadatta and Kāśī-nāth Pāṇḍurang Parab. Kāvyaṃālā 64. Motilal Banarsidass, Delhi, 1984. Reprint. Originally published by Nirṇaya Sagar Press, Bombay, 1898.

Kulke, Hermann

1978 Royal Temple Policy and the Structure of Medieval Hindu Kingdoms. in: The Cult of Jagannath and the Regional Tradition of Orissa. Edited by Ancharlott Eschmann, Hermann Kulke and Gaya Charan Tripathi. South Asian studies no. 8. Manohar, New Delhi. pp. 125–137.

Kumamoto, Hiroshi

2000 The Concluding Verse of a "Lyrical Poem in Khotanese". in: Harānandalaharī, Volume in Honour of Professor Minoru Hara on his Seventieth

- Birthday. Edited by Ryutaro Tsuchida and Albrecht Wezler. Dr Inge Wezler Verlag für Orientalistische Fachpublikationen, Reinbek. pp. 143–154.
- Kūrmapurāṇa*
(KūP) ŚrīKūrmapurāṇam (pāṭhasamīkṣātmakasaṃskaraṇam). Critically edited by Anand Swarup Gupta. All-India Kashiraj Trust, Varanasi, 1971.
- Laghuparibhāṣasamgraha* by Puruṣottamadeva
See *Paribhāṣasamgraha*
- Leslie, Julia
1996 Menstruation Myths. in: Myth and Mythmaking, edited by Julia Leslie. Collected papers on South Asia, No. 12. Curzon, Richmond.
- Leumann, Ernst
1891 Die Legende von Citta und Sambhūta. in: WZKM 5, 111–146.
1892 Die Legende von Citta und Sambhūta. in: WZKM 6, 1–46.
- Mahābhārata*
(MBh) The Mahābhārata for the first time critically edited by V.S. Sukthankar, with the cooperation of other scholars. 19 vols. Bhandarkar Oriental Research Institute, Poona, 1927–59.
- Majumdar, N. G.
1920 The Muṇḍeśvarī Inscription of the time of Udayasena, the Year 30. in: Indian Antiquary 49, 21–29.
- Malla, Kamal P.
2005 Mānadeva Samvat: An Investigation into an historical fraud. in: Contributions to Nepalese Studies, 32.1, 1–49.
- Maṇipaticarita*
Two Prakrit versions of the Maṇipaticarita. Edited by R. Williams. Royal Asiatic Society, Luzac, 1959.
- Mann, Richard
2001 Parthian and Hellenistic Influences on the Development of Skanda's Cult in North India: Evidence from Kuṣāṇa-Era Art and Coins. in: Bulletin of the Asia Institute 15, 111–128.
2007 Skanda in Epic and Puranic Literature: An Examination of the Origins and Development of a Hindu Deity in North India. in: Religion Compass 1.6, 725–751.
2012 The Rise of Mahāsena. The Transformation of Skanda-Kārttikeya in North India from the Kuṣāṇa to Gupta Empires. Brill's Indological Library, 39. Brill, Leiden.
- Manusmṛti*
(MaS) Manu's Code of Law. A Critical Edition and Translation of the *Mānava-Dharmaśāstra*. By Patrick Olivelle. Oxford University Press, New York, 2005.
- Mārkaṇḍeyapurāṇa*
The Mārkaṇḍeya Purāṇa. Edited by K.M. Banerjea. Bibliotheca Indica 29. The Asiatic Society, Calcutta, 1862.
(MārKP) ŚrīmanMārkaṇḍeyapurāṇam. Veṅkaṭeśvara Press, Bombay, 1910.
- Matsyapurāṇa*
(MtP) ŚrīmadDvaipāyanamunipraṇītam Matsyapurāṇam. ASS 54. Poona. 1907.
- Mayrhofer, Manfred
1986–2002 Etymologisches Wörterbuch des Altindoarischen. I.–III. Band. Indogermanische Bibliothek. II. Reihe Wörterbücher. C. Winter, Heidelberg.

Meghadūta

See Kālidāsa.

Meister, Michael W.

- 1981 Muṇḍeśvarī: Ambiguity and Certainty in the Analysis of a Temple Plan. in: Joanna G. Williams (ed.), *Kalādarśana: American Studies in the Art of India*. Oxford & IBH Publishing in collaboration with American Institute of Indian Studies. New Delhi etc. pp. 77–89.

Meulenbeld, Gerrit Jan

- 1999–2002 *A History of Indian Medical Literature*. Vol. I (A & B), 1999; Vol. II (A & B), 2000; Vol. III, 2002. Groningen Oriental Studies XV. Egbert Forsten, Groningen.

Mirnig, Nina

forthc. Favoured by the Venerable Lord Paśupati. Tracing the Rise of a new Tutelary Deity in Epigraphic Expressions of Power in Early Medieval Nepal. in: *IJ* 56.3–4.

Mitra, Rājendralāla

- 1882 *Notices of Sanskrit MSS*. Vol. VI. Published under orders of the Government of Bengal for the year 1880. Calcutta.

Monier-Williams, Monier

- 1899 *A Sanskrit-English Dictionary*. Clarendon Press, Oxford. Repr.: Meicho Fukyūkai, Tokyo, 1986.

*Nāmalingānuśāsana*See *Amarakośa*.*Nāṭyaśāstra* by Bharata

- (NŚ_{GOS}) *Nāṭyaśāstram*, śrīmadAbhinavaguptācāryavivṛtisametam. Vol. 4 (Chapters 28–37). Edited by M. Ramakrishna Kavi and J.S. Pade. Gaekwad's Oriental Series, No. 145. Oriental Institute, Baroda, 1964.

(NŚ_{KM})

ŚrīBharatamunipraṇītaṃ Nāṭyaśāstram, Śivadattaśarmaṇā ParabopāhvaPāṇḍuraṅgātmajaKāśināthaśarmaṇā ca saṃśodhitam. Kāvyaṃālā 42. Nirṇayasāgara, Mumbaiī, 1894.

Nepālamāhātmya

(NM)

The Nepālā-māhātmya of the Skandapurāṇa. Legends on the Sacred Places and Deities of Nepal. Introduction and Translation by Jayaraj Acharya. Nirala Series 27. Nirala, Jaipur and New Delhi, 1992.

Das Nepālamāhātmyaṃ des Skandapurāṇaṃ, Legende um die Hinduistischen Heiligtümer Nepals, von Helga Uebach. Wilhelm Fink, München, 1970.

Neuss, Jürgen

- 2003 The Temple of Muṇḍeśvarī: Reconsidering the Evidence. in: *Berliner Indologische Studien* 15/16/17, 531–585.

New Catalogus Catalogorum

1949

An alphabetical register of the Sanskrit and allied works and authors. Volume I. Prepared by V. Raghavan. University of Madras, Madras. Revised edition in 1968.

Nihom, Max

1995

On attracting women and Tantric initiation: Tilottamā and *Hevajra-tantra*, II, v. 38–47 and I, vii. 8–9. in: *BSOAS* 58.3, 522–531.

Nijenhuis, Emmie te

1970

Dattilam. A Compendium of Ancient Indian Music: Introduction, Translation and Commentary. *Orientalia reno-traiectina* 11. Brill, Leiden.

- 1974 Indian Music: History and Sturcture. Handbuch der Orientalistik, 2.6. Brill, Leiden.
- Nītisūtra*
See Kāmandaki.
- Oberlies, Thomas
1996 Die Ezählungen vom Kāmpilya-König Brahmadata. Eine Untersuchung im Anschluß an Vorarbeiten von Ernst Leumann. in: Berliner Indologischen Studien, 9/10, 259–313.
2003 A Grammar of Epic Sanskrit. Indian Philology and South Asian Studies, vol. 5. Walter de Gruyter, Berlin and New York.
- Padmapurāṇa*
(PdP) MahāmuniśrīVyāsapraṇītaṃ Padmapurāṇam. 4 bhāgas. Ānandāśrama, 1893–1894.
Śrī-Pādmaṃ Mahāpurāṇam. [Ed. by] Khemarāja Śrī-Kṛṣṇadāsa. 2 vols. Venkaṭeśvara Press, Bombay, V.S. 1984 [AD 1927].
- Panikkar, Shivaji K.
1997 Saptamātrkā, Worship and Sculptures. An Iconological Interpretation of Conflicts and Resolutions in the Storied Brahmanical Icons. D.K. Print-world, New Delhi.
- Pāṇini
Pāṇini's Grammatik. Herausgegeben übersetzt, erläutert und mit verschiedenen Indices versehen, von Otto Böhtlingk. Abteilung I & II (in one volume). Motilal Banarsidass, Delhi, 1998. Reprinted from the 2nd edition, Leipzig, 1887.
- Paribhāṣāsaṃgraha*
Paribhāṣāsaṃgrahaḥ, VyādiŚākaṭāyanādiproktaparibhāṣāpāthānām tatpraṇītavṛttinām ca saṃgrahaḥ, AbhyamkaropāhvaKāśināthena saṃkalitaḥ saṃśodhitaś ca. Māṇḍārakara-Prācyavidyāsaṃśodhanamandirasya Padavyuttaraparīkṣāsaṃśodhanavibhāgaḥ, 7. Bhandharkar Oriental Research Institute, Poona, 1967.
- Piṅgala
ŚrīPiṅgalācāryaviracitaṃ Chandaḥśāstram, śrīHalāyudhabhaṭṭaviracitayā Mṛtasaṃjīvanyākhyayā vṛtṭiyā sametaṃ. Edited by Paṇḍita Kedāranātha and Vāsudeva Laxmaṇa Śāstrī Paṇaśīkara. Chaukhambha Rajmata Series 2. Chaukhambha Orientalia, Varanasi and Delhi, 1987.
- Rāmāyaṇa*
(Rām.) The Vālmīki Rāmāyaṇa: Critical Edition. General editors: G.H. Bhatt and U.P. Shah. 7 vols. Oriental Institute, Baroda, 1960–75.
- Ṛgveda-Prātiśākhya*
Śaunakaviracitaṃ Ṛgveda-prātiśākhyaṃ, Uvvaṭa-bhāṣya-saṃvalitaṃ. Revised and translated by Virendrakumar Verma. Chaukhamba Sanskrit Pratishtan, Delhi, 1986 (2nd ed.).
The Ṛgveda-Prātiśākhya with the commentary of Uvvaṭa. Edited from original manuscripts, with introduction, critical and additional notes, English translation of the text and several appendices by Mangal Deva Shastri. Volume 3. The Punjab Oriental Series, 24. Motilal Banardidass, Lahore, 1937.
- Ritti, Shrinivas, and Anant B. Karvirkar (eds.)
2000 Inscriptions from Kolhapur District. Prasaranga, Kannada University, Hampi.

Saindon, Marcelle

- 1998 Le Pitṛikalpa du Harivamsha. Traduction, analyse, interprétation. Les Presses de l'Université Laval, Québec.
- 1999 The Pertinence of the Śrāddha rituals in the context of transmigration and liberation according to the Pitṛkalpa of the Harivamśa. in: Purāṇa 41, 5–17.

Salomon, Richard

- 1976 New Inscriptions from the Muṇḍeśvarī Temple. in: Journal of the Bihar Research Society 62, 104–108.
- 1983 More New Inscriptions from Muddesvari [sic.]. in: Sri Dinesacandrika, Studies in Indology. Shri D.C. Sircar Festschrift. Sundeep Prakashan, Delhi. pp. 73–78.

Sanderson, Alexis

- 2001 History through textual criticism in the study of Śaivism, the Pañcarātra and the Buddhist Yogītantras. in: François Grimal (ed.), Les Sources et le Temps (Sources and Time). A colloquium, Pondicherry, 11–13 January 1997. Institute Français de Pondichéry, École Française d'Extrême-Orient, Pondicherry.
- 2009 The Śaiva Age—The Rise and Dominance of Śaivism during the Early Medieval Period—. in: Genesis and Development of Tantrism. Edited by Shingo Einoo. Institute of Oriental Culture, University of Tokyo, Tokyo. pp. 41–349.

Shastri, Haraprasad

- 1905, 15 A Catalogue of Palm-leaf & Selected Paper MSS belonging to the Durbar Library, Nepal. 2 vols. Calcutta. Reprinted with a concordance by Reinhold Grünendahl, Stuttgart, 1989. Verzeichnis der Orientalischen Handschriften in Deutschland, Supplementband 31.
- 1928 A Descriptive Catalogue of Sanskrit Manuscripts in the Government Collection under the care of the Asiatic Society of Bengal. Volume V: Purāṇa Manuscripts. Calcutta.

Śivapurāṇa

- (ŚiP) ŚrīŚivamahāpurāṇam. [Ed. by] Khemarāja. Venkaṭeśvara Press, Bombay, V.S. 2011 [AD 1954].

Skandapurāṇa

- (SP I) The Skandapurāṇa, Volume I. *Adhyāyas* 1–25. Critically Edited with Prolegomena and English Synopsis by R. Adriaensen, H.T. Bakker and H. Isaacson. Supplement to Groningen Oriental Studies. Egbert Forsten, Groningen, 1998.
- (SP IIA) The Skandapurāṇa, Volume II A. *Adhyāyas* 26–31.14. The Vārāṇasī Cycle. Critical Edition with an Introduction, English Synopsis and Philological and Historical Commentary by Hans T. Bakker and Harunaga Isaacson. Supplement to Groningen Oriental Studies. Egbert Forsten, Groningen, 2004.
- (SP IIB) The Skandapurāṇa, Volume II B. *Adhyāyas* 31–52. The Vāhana and Naraka Cycles. Critical Edition with an Introduction and annotated English Synopsis by Hans T. Bakker, Peter C. Bisschop, Yuko Yokochi, in cooperation with Nina Mirnig and Judit Törzsök. Supplement to Groningen Oriental Studies. Egbert Forsten, Groningen; Brill, Leiden. *Forthcoming*.

- (SP_{Bh}) Skandapurāṇasya Ambikākhaṇḍaḥ. Sampādakaḥ: Kṛṣṇaprasāda Bhaṭṭarāi. Mahendraratnagranthamālā 2. Mahendrasaṃskṛtaviśvavidyālaya, Kathmandu, 1988.
- (SkP) Śrī-Skāndaṃ Mahāpurāṇam. [Ed. by] Khemarāja Śrīkṛṣṇadāsa. Venkateśvara Press, Bombay, V.S. 1967 [AD 1910]. 7 vols. [2nd reprint, arranged into 3 vols. by Nag Sharan Singh, Nag publishers, Delhi, 1984; reprint in 7 vols., Nag Publishers, Delhi, 1986 (2nd ed. 1995).] Vol. 8: Ślokanukramaṇī, by Nāgaśaraṇa Siṃha, Nag Publishers, Delhi, 1990.
- Speyer, J.S.
1886 Sanskrit Syntax, with an Introduction by H. Kern. Brill, Leiden. Repr.: Motilal Banarsidass, Delhi, 1973.
- Srinivasan, Doris Meth
1997 Many Heads, Arms and Eyes. Origin, Meaning and Form of Multiplicity in Indian Art, Studies in Asian Art and Archaeology. Brill, Leiden.
- Śrīvāstava, Ravīndra Kumāra, and Divākara Pāṭhaka (eds.)
1994 Śrī Muṇḍeśvarī Maṇḍira, Smārikā 1994. Śrī Muṇḍeśvarī Paryāṭana evaṃ Sāṃskṛtika Vikāsa Pariśada, Bhabhuā (Bihar).
- Tanaka, Masakazu and Musashi Tachikawa (eds.)
1999 Living with Śakti: Gender, Sexuality and Religion in South Asia. Senri Ethnological Studies 50. National Museum of Ethnology, Osaka.
- Tiwari, J.N.
1985 Goddess Cult in Ancient India. Sundeep Prakashan, Delhi.
- Tokunaga, Muneo
1995 Statistic Survey of the Śloka in the Mahābhārata. in: Memoirs of the Faculty of Letters, Kyoto University, No. 34, 1–37.
- Törzsök, Judit
2004 Three Chapters of Śaiva Material Added to the Earliest Known Recension of the Skandapurāṇa. in: Origin and Growth of the Purāṇic Text Corpus. pp. 17–39. See Bakker (ed.).
- Vāgmatīpraśaṃsāmāhātmya
(VMP) An unpublished edition by Rob Adriaensen. See Adriaensen & Bisschop 2009.
- Vajrasūcī
The Vajrasūcī of Aśvaghōṣa: A Study of the Sanskrit Text and Chinese version, with Introduction, English Translation and Notes. Edited by Sujitkumar Mukhopadhyaya. Visvabharati, Santiniketan, 1960. Rev. 2nd edition. Originally published in the Visva-Bharati Annals, vol. 2, 1949.
- Vāmanapurāṇa
(VmP) ŚrīVāmanapurāṇam (pāṭhasamīkṣātmakasamskaraṇam). Critically edited by Anand Swarup Gupta. All-India Kashiraj Trust, Varanasi, 1967.
- Vandyaghaṭīya Sarvānanda
See *Amarakośa*.
- Varāhamihira
The Brhatsaṃhitā by Varāhamihira with the commentary of Bhaṭṭotpala. Edited by Sudhākara Dvivedī. 2 vols. E.J. Lazarus & Co., Benares, 1895, 1897.
- Varāhapurāṇa
(VarP) ŚrīVarāhapurāṇam (pāṭhasamīkṣātmakasamskaraṇam). 2 parts. Critically edited by Anand Swarup Gupta. All-India Kashiraj Trust, Varanasi, 1981.
- Vāsiṣṭhadharmasūtra
See *Dharmasūtras*.

- Vasudeva, Somadeva
2004 The Yoga of the Mālinīvijayottaratantra. Critical Edition, Translation & Notes. Collection Indologie 97. Institute Français de Pondichéry, École Française d'Extrême-Orient, Pondicherry.
- Vātsyāyana
See *Kāmasūtra*.
- Vāyupurāṇa
(VāP) MahāmuniśrīmadVyāsaṣaṣṭaṅgānāṁ Vāyupurāṇam. Ānandāśramasthapa-
ṇḍitaḥ sapāṭhāntaranirdeśaṁ saṁśodhitam. ASS 49. Ānandāśramamu-
drālaya, Puṇyākhyapattana, 1905.
- Viṣṇudharmottarapurāṇa
(VDhP) ŚrīmadViṣṇudharmottarapurāṇam. Venkaṭeśvara Press, Bombay, 1912.
(VDhP_{Sh}) Viṣṇudharmottara-Purāṇa, Third Khaṇḍa. Vol.1: Text, Critical Notes,
etc. Critically edited by Priyabala Shah. Gaekwad's Oriental Series,
no. 130. Oriental Institute, Baroda, 1958.
- Vīṇāśikhatantra
The Vīṇāśikhatantra, a Śaiva Tantra of the Left Current. Edited with an
Introduction and a Translation by Teun Goudriaan. Motilal Banarsidass,
Delhi, 1985.
- Vries, J.D.L. de
1928 Der Śrāddhakalpa im Harivaṁśa und in fünf anderen Purāṇen. Kurt
Schroeder, Bonn.
- Vyas, Kaluram & D.B. Kshirsagar
1896 A Catalogue of Manuscripts in the Maharaja Mansingh Pustak Prakash
Jodhpur, Part 2 (Sanskrit and Prakrit Manuscripts). Shri Umed Oriental
Series 3. Jodhpur.
- Wackernagel, Jakob
1957 Altindische Grammatik. Band I, Lautlehre. 2. unveränderter Nachdruck
der 1896 erschienenen ersten Auflage. Nachträge zu Band I von Al-
bert Debrunner. Introduction général par Louis Renou. Vandenhoeck &
Ruprecht, Göttingen. Reprinted in 1978
- Williams, Joanna Gottfried
1982 The Art of Gupta India. Empire and Province. Princeton University Press,
Princeton.
1984 Śiva and the Cult of Jagannātha: Iconography and Ambiguity. in: Dis-
courses on Śiva, Proceedings of a symposium on the Nature of Religious
Imagery. Edited by Michael M. Meister. Vakils, Feffer & Simons Ltd.,
Bombay. pp. 299–311, Plates 259–274.
- Witzel, M.
1986 On the Archetype of Patañjali's Mahābhāṣya. in: IJ 29, 249–259.
- Wright, J.C.
2000 Review of *The Skandapurāṇa, Volume I*. in: BSOAS 63, 302f.
- Yājñavalkyasmṛti
(YājS) Yājñavalkyasmṛtiḥ VijñāneśvarapraṇītaMitākṣarāvyaḥyayā, Bālaṁbha-
ṭṭīŚrīkara ViśvarūpĀparārkādīpraṇītaḥkāpāṭhāntaraṭṭippanyaḍibhiś ca sa-
nāthikṛtā. Nārāyaṇa Rāma Ācārya 'Kāvya-tīrtha' ity anena saṁśodhitā.
Nag Publishers, Delhi, 1985. Originally published by Nirnaya Sagar Press,
Bombay.
The Yājñavalkyasmṛti, with the commentary Bālakṛīda of Viśvarūpā-
chārya. Edited by T. Ganapati Sastri. Munshiram Monoharlal, New Delhi,
1982 (2nd ed.). Originally published in Trivandrum, 1921–22.

Yogasūtrabhāṣya

Sāṃkhya Yogadarśanam, arthāt Pātāñjaladarśanam, Pātāñjaliviracitam, RāghavānandaSarasvatīkṛtaPātāñjalarahasyākhyāṭīpanīyuktayā Vācaspatimiśraviracitayā Tattvavaiśāradīyā vyākhyayā bhūṣitena VijñānabhikṣunirmitaYogavārttikasamudbhāsitena HariharānandāraṇyakṛtaBhāsvatīvr̥tyā sahitenā KṛṣṇaDvaipāyaṇopajñāSāṃkhyapravacanabhāṣyeṇoddyotitam. GosvāmiDāmodaraŚāstriṇā ṭīppanyālamkṛtya saṃśodhya sampāditam. Kashi Sanskrit Series 110. Caukhambha Sanskrit Sansthan, Varanasi, 1989 (2nd ed.).

Yokochi, Yuko

- 1989 The Originality of the *Devīmāhātmya*, Demonstrated in the Episode of the Appearance of Kauśikī. in: Journal of Indian and Buddhist Studies (Indogaku Bukkyōgaku Kenkyū) 37-2, (32)–(34).
- 1999a The Warrior Goddess in the *Devīmāhātmya*. in: Living with Śakti. pp. 71–113. See Tanaka and Tachikawa (eds.).
- 1999b Mahiṣāsūramardinī Myth and Icon. Studies in the *Skandapurāṇa* II. in: Studies in the History of Indian Thought (Indo Shisōshi Kenkyū) 11, 65–103.
- 2000 The story of the seven brahmins in the *Harivaṃśa*. Studies in the *Skandapurāṇa* IV. in: Harānandalaharī, Volume in Honour of Professor Minoru Hara on his Seventieth Birthday, edited by Ryutaro Tsuchida and Albrecht Wezler. Dr Inge Wezler Verlag für Orientalistische Fachpublikationen, Reinbek. pp. 525–552.
- 2001 The Goddess in the Kṛṣṇa legend, Reconsidered. in: Studies in the History of Indian Thought (Indo Shisōshi Kenkyū) 13, 38–62.
- 2004a The Relation between the *Skandapurāṇa* and the *Āvāntyakhaṇḍa*. in: Origin and Growth of the Purāṇic Text Corpus. pp. 79–109. See Bakker (ed.).
- 2004b The Rise of the Warrior Goddess in Ancient India. A Study of the Myth Cycle of Kauśikī-Vindhyavāsīnī in the *Skandapurāṇa*. Doctoral thesis, University of Groningen. Available at <http://irs.ub.rug.nl/ppn/270752684>.
- 2005 The Mahiṣāsūramardinī icon with special reference to the images made in the Vākāṭaka realm. in: The Vākāṭaka Heritage. Indian Culture at the Crossroads. Edited by Hans T. Bakker. Egbert Forsten, Groningen.
- 2011 Shojosenshi ga Saikōshin to naru toki. in: Ajia Megami Taizen [An Encyclopaedia of Asian goddesses]. Edited by Atsuhiko Yoshida & Kazuo Matsumura. Seidosha, Tokyo. pp. 345–363.
- forthc.* The development of Śaivism in Koṭivarṣa, North Bengal, with special reference to the Koṭivarṣa-Māhātmya in the *Skandapurāṇa*. in: IJ 56.3–4.

Zin, Monika

- 2003 Kālakarṇī. in: Berliner Indologische Studien 15/16/17, 327–340.

Indexes

INDEX TO THE INTRODUCTION

- Ādityabandhana (Vindhya): 13
 Ādityarodhana (Vindhya): 7, 13
 Agastya: 13, 63, 64
 Agrāraṇya: 5, 6, 15
 Alamkāradhārā: 5
 Ambā: 26
 Ambikā: 26
 Amśuvarman: 3, 57
 Andhaka: 25
 animal- and bird-faced goddesses: 7,
 9
 Anukramaṇikā: 11, 13, 21, 53
 Arbuda: 7

 Bābhavya (see Gālava and
 Pāñcāla): 19, 20
 Bahumāṃsā: 72
 Bāṇa: 364
 Bengal: 3, 49
 Bhadrakālī: 27, 28, 31
 Bhalandala: 10, 22, 43, 44
 Bhaṭṭarār: 25, 38, 39, 42, 45, 46, 53,
 61, 67, 68, 70, 71, 144
 Bisshcop, Peter: 50–52, 57, 62, 63
 Brahmā: 5, 8, 9, 12–16, 18, 19, 23,
 24, 28, 40, 44, 45, 69, 133
 Brahmadatta: 18, 19, 22
 Brahmadhanvan: 15, 16, 18, 19, 21,
 22

 Cāmuṇḍā-type: 28, 31
 Caṇḍīśataka: 25
caturmukhalīṅga: 9
 Citraratha: 57
 Consort Goddess: 31

 Dakṣa: 27
 Daṇḍaka (a metre): 25
 Daśārṇa: 89
 Deva: 45
 Deveśā: 87

 Deveśa: 139
 Devī: 39, 40, 45, 85, 86, 100
Devīmāhātmya: 7, 10, 11, 366
 Dhruvasaṅgha: 57
 Diṇḍi (a Gaṇa): 16
 Durgā: 31
 Durgā-Kātyāyanī: 16, 19

 editors of SP I: 34, 42, 48, 54–56
 editors of SP IIA: 57, 59, 62, 63, 69

 Gālava: 20
 Gālava, Bābhavya: 20
 Gaṇa: 7, 16, 27
 Gaṇapati: 6, 16, 18
 Gaṇas: 21
 Gandhāra: 19
 Gaṇeśvara: 8
 Gaṇeśvaras: 44, 45
 Gaṅgāprabhava: 6
 Gaurī: 5, 12
 Gaurikūṭa: 12
 Gaurīśaṃkara: 6
 Gaurīśikhara: 5, 6, 8, 9, 12
 Gayā: 52
 Gokaṛṇa: 7, 8, 13–15
 Gokaṛṇa-Māhātmya: 10, 13, 15, 22,
 30, 31
 Ḡḍhrakūṭeśvara: 52
 Gupta icon (of Mahiṣāsoramardīnī):
 57

 Hāla: 10, 18, 97
 Haribhadra: 27
 Harimoto, Kengo: 59
 Hārīti: 19
Harivaṃśa: 6, 10, 13, 17, 27, 40
 Hastivaktra: 25
hayaśīras: 20
 Himālaya: 6, 8, 51

 Indra: 9, 14, 48

- Jaratkāru: 16
- Kālakarṇī: 28, 31
Kāmasāstra: 20
Kāmasūtra: 20
 Kampilya: 18
 Kaṇḍarīka: 22
 Karvan: 57
 Kāṣṭhakūṭa: 5, 17
 Kātyāyanī: 7, 31
 Kauśika Suparvan: 18
 Kauśiki: 4, 5, 7–10, 12, 13, 15, 22,
 24–31, 57, 133, 376
 Kauśikī (River): 6
 Kauśikī-Vindhyavāsini: 3, 4, 6, 10,
 19, 24, 26, 27, 29, 31, 57
 Kiṃnarī: 135
 Koṭīvarṣa: 72
krama: 19, 20
 Kramapāṭha: 20, 21
 Kṛṣṇa: 6, 27
 Kṛṣṇā: 22
 Kucakuṇḍa: 5
 Kumbhakarṇa: 15
- Lakṣmīdhara: 4
 Lakulīśa: 52
liṅga: 8, 13, 14, 57
- Magadha: 52, 55
 Magadhā: 52
Mahābhārata: 5, 6, 12, 44, 72
 Mahālaya: 6
 Māhātmya: 5–7, 13
 Mahiṣa: 7, 9, 30, 57
 Mahiṣāsoramardini: 57
 Mahodara (a Gaṇa): 16
 Mānasa lake: 6
Matsyapurāna: 5, 19
 Mirnig, Nina: 57
 Mother of the world: 25, 26, 29, 30
 Mother of the worlds: 30
 Mothers: 12, 26–29, 31
 Mothers of the world: 26
 Mrtyu: 28
 Mūka: 9
mūrtisthānam: 29
- Naigameṣa: 25, 26
- Naikatungādhipesvara: 51
 Nandin: 20, 25, 31, 39
 Nepal: 6, 11, 40, 49–54, 56–58
 Nepāla: 51
 Nidrā: 30
 Nilakuṇḍa: 5
 Nilalohita: 29
 Niścira: 5, 6
 Nisumbha: 6, 7, 9, 11, 29, 30, 41, 42,
 65
 Nisunda: 7–10
- Pañcāla: 19, 20, 22
 Pañcāla Bābhavya (see Gālava and
 Bābhavya): 20
 Pañcacūḍās: 25, 30, 31
 Pañcāla: 18–22
 Pañcāla (a country): 19
 Pañcika: 19, 20
 Pārvatī: 4–9, 12, 13, 15, 16, 18, 19,
 22–31, 39, 40, 44, 45
 Pāśupata: 52, 55
 Paśupati: 51, 57
 Paśupatikṣetra: 57
 Pāṭaliputra: 52
Padmapurāna Śrṣṭikhaṇḍa: 5
Pitrkalpa: 17
 Pitr̥māhātmya: 17
 Prahāsitesvara: 52, 57
 Puṣpabhadra: 57
- Raghupañcikā*: 71
Raghuvamśa: 71
 Rāvaṇa: 14, 15
 Ṛc (Vāsiṣṭhī): 10, 17, 18, 21, 22
 Revatī: 15
- Śaiva Tantras: 57
 Śākha: 26
 Sanatkumāra: 7–10, 16–18, 29
 Śatakratu: 14
 Satī: 5, 26
 seven Brahmins: 7, 8, 15–19, 21, 40
 seven-Brahmins story: 17–22
 Śumbha: 7
śikṣā: 19
 Śiva: 4–9, 12–17, 22–27, 29–31, 44,
 45, 48, 50, 140

- Śivadeva: 57
 Skanda: 5, 12, 22, 24–26, 40
 Skanda cycle: 24
Skandapurāṇa Māheśvarakhaṇḍa: 5
 Somānandi: 16
 Somanandin: 7, 8, 16, 18, 19, 22
Śrāddhakalpa: 17
 Stanakuṇḍa: 5, 6
 Sukeśa: 5, 16, 17
 Sukeśa cycle: 5, 16–18, 21
 Sumbha: 6, 7, 9, 11, 29, 30, 41, 65
 Sunda: 7–10
 Suśarman: 16
 Svarṇākṣī: 5, 26
 Śvetaketu, Auddālaka: 20
- tapas*: 6, 16
 Tāraka: 5
 Tilottamā: 7, 9, 14
- unicorn: 13, 14
 Upamanyu: 4, 5
 Upanandi: 16
- Vārāṇasī: 51, 57
 Vātsyāyana: 20
 Vibhīṣaṇa: 15
 Vināyaka: 25
 Vindhya: 5, 7–9, 12, 13, 22, 27, 29,
 38, 64
 Vindhya subtype (of the Gupta
 iconic type of Mahiṣāsūramardini):
 57
 Vindhyaśāsinī: 4, 13, 16, 19, 24, 25,
 27, 30, 31
 Vindhyaśāsinī Cycle: 4, 5, 7, 9–11,
 14, 19, 22–30, 59, 61
 virgin: 24, 26, 29, 30
 virginity: 30, 31
 Viśākha: 25, 26
 Viṣṇu: 13, 14, 20, 30, 31
 Viśvāmitra: 6
 Vṛtra: 14
 Vyāsa: 4, 7–10, 16, 17, 21, 29
- Warrior Goddess: 24, 25, 31
- yoga*: 18
 Yogācārya: 19
- yogadharmā*: 18
 Yogeśvara: 18

INDEX TO THE SYNOPSIS

- Abhipadma (a sort of elephant): 130
 Ābhīra: 135
 Adhṛti: 125
 Aditi: 138
 Ādityarodhana (Vindhya): 104
 Ādityas: 120
 Agastya: 104
 Agrāraṇya: 100, 140
 Airāvata: 120
aiśvarya: 85, 87, 88
 Ajaikapād (a Gaṇapa): 81
 Ākhaṇḍala (Indra): 108
 Alakṣmī: 125
 Ālambā: 125
 Alaṃkāradhārā: 81, 140
 Amarāvati: 113
 Amareśvarī (Kauśikī): 122
 Aṃśumālin (a demon): 110
 Aṃśumat (a demon): 110
 Anādhr̥ṣṭa (a deer): 93
 Ananta: 120
 Anuḥa: 94, 95
 Aparājita (Kauśikī): 101
 Apratibhaya: 110
 Apsarases: 117, 131–134
 Arjunaka (a hunter): 90
 Aṣāḍhi (a Gaṇapa): 81
 Asamagrendumaulin (Śiva): 132
 Aśani: 125
 Aspr̥ṣṭā: 135
 Atikampana (a deer): 93
 Ātreya: 121, 122
 Ātreyī: 98

 Bahumāṃsā: 135
 Bahuputrā: 135
 Barbara: 135
 Bhadrakālī: 106
 Bhagavatī (Umā): 82
 Bhalandala: 98, 99
 Bhārabhūti (a Gaṇapa): 81

 Bhārvaga (Śukra): 119, 120
 Bhava (Śiva): 139
 Bhavānī (Umā): 102, 132
 Bhūtamātr: 138
 Bhūtamohana (a Gaṇapa): 81
 Bhuvaneśvarī (Umā): 103
 Bindusaras: 79
 Brahmā: 83–86, 88, 105–107, 109,
 113, 114, 120, 137–139
 Brahmadaṇḍadhara (a Gaṇapa): 81
 Brahmadatta: 95, 96, 100
 Brahmadhanvan: 95–98
 Brahmaloaka: 84, 90, 139
brahman: 95, 96, 137
 Brahmasadas: 92
 Br̥haspati: 120

 Caitakas: 90
 Cakracara: 121
 Caṇḍā: 128, 129
 Cāraṇas: 97
 Caturmukha (Brahmā): 85
 Caturvaktra (Brahmā): 86
 Citakā: 90, 91
 Citraghaṇṭā: 135
 Creator of the world (Brahmā): 119

 Dāmana (Upamanyu): 90
 Dāmana, Upamanyu: 89
 Daṇḍakīlaka (Kāśyapa): 90
 Daṇḍakīla, Kāśyapa: 89
 Daśānana (Rāvaṇa): 108
 Daśārṇa: 96
 Daśārṇā: 90, 92
 Daughter-of-Himavat (Umā), see
 also Haimavatī: 82, 87, 97,
 103, 106
 Daughter-of-Menā (Umā): 106
 Daughter-of-the-Foremost-of-the-
 mountains (Umā): 79

- Daughter-of-the-King-of-the-mountains (Umā): 103, 126, 140
 Daughter-of-the-Mountain (Umā): 79, 81, 85, 86, 106, 132, 133
 Deva (Śiva): 79, 84, 85, 100, 106, 138, 139
 Devadāruvana: 79
 Devadeva (Śiva): 84, 85, 106, 109, 115, 132, 138, 139
 Devadevasutā (Kauśikī): 134
 Devapa (Śiva): 79
 Deveśa (Brahmā): 88
 Deveśa (Śiva): 107, 115
 Devī (Kauśikī): 102, 103, 121, 122, 126, 131, 132, 134, 136
 Devī (Umā): 79, 81–83, 85, 97, 100, 104, 137–140
 Dharmakāras: 84
 Dhātṛ (Brahmā): 100, 114
 Dhṛtarāta: 95
 Dhundhu (a demon): 110, 128, 130
 Dhvaja (a cakravāka): 94
 Diṇḍimuṇḍeśvara (a Gaṇapa): 81
 Dīrghajīva (a deer): 93
 Divodāsa: 91
 Druma (a demon): 111, 128
 Durgā: 102, 106

 Earth: 134

 Fathers: 89, 90, 96, 140
 Fire: 99

 Gaṇa: 117, 140
 Gaṇādhyakṣas: 81
 Gaṇamātṛ: 106, 138
 Gaṇāmbikā: 106
 Gaṇapa: 138–140
 Gaṇapas: 139
 Gaṇapati: 100, 140
gāṇapatya: 139
 Gaṇas: 104
 Gandhamādana: 132
 Gandharvas: 106, 120, 122, 131, 133, 134
 Gaṇeśvara: 87
 Gaṇeśvaras: 81, 86, 139
 Gaṅgā: 134
 Gaṅgāprabhava: 79
 Gaurī (Umā): 87, 137–139
 Gaurīśikhara: 139, 140
 Gāyatrī: 84, 106
 Ghana (a demon): 128, 129
 Ghoracakradhara (a Gaṇapa): 81
 Gokaṛṇa: 105, 109, 135
 Gomeda(-dvīpa): 119
 Goviṣadhvaja (Śiva): 85

 Haimavatī (Umā): 83
 Hāla: 97, 98
 Hāla (Śaṇḍilya): 90
 Hāla, Śaṇḍilya: 89
 Hara (Śiva): 79, 88, 114
 Hastika (a hunter): 90
 Himavat: 79, 85, 138, 139
 Himavat (a hunter): 90
hīmasandhi: 110
 Hṛṣikeśa (Viṣṇu): 108

 Indra: 105, 107, 108, 110, 133
 Indrasātru (Mahiṣa): 137
 Īsāna (Śiva): 115, 117
 Īsā (Umā): 106
 Īśvaras: 86
 Īśvarī (Umā): 138

 Jagaddhātṛī (Umā): 104, 107
 Jaganmātṛ (Umā): 87, 119
 Jagatpati (Śiva): 86
 Jambū(-dvīpa): 85, 119
 Janasthāna: 112
 Jayā: 125, 126, 135
 Jayamānā: 125
 Jayantī: 125, 126, 135
 Jīva (a cakravāka): 94
 Jīvana: 84
 Jṛmbhikā: 105

 Kāla: 120
 Kāladaṇḍadhara (a Gaṇapa): 81
 Kālañjara: 90, 92, 96
 Kālīṅga: 135
 Kāmahan (Śiva): 85
 Kāmāṅganāśana (Śiva): 79
 Kampilya: 93, 95, 96

- Kāṇḍara or Kaṇḍara (Ātreya): 90
 Kaṇḍara, Ātreya: 89
 Kāntā: 110
 Kānti: 128, 129
 Kāpālin (a Gaṇapa): 81
 Kapardin (Śiva): 85
 Kārtasvara (a demon): 128
 Kaśmīra: 135
 Kaśyapa (Mārīca): 120
 Kaśyapa, Mārīca: 120
 Kaṭapūtana: 125, 135
 Kātyāyanī: 138
 Kausala: 135
 Kauśika Suparvan: 89
 Kauśikī (Vindhyavāsini): 100, 102–
 104, 106, 124–126, 131–138
 Kauśikī Vindhyavāsini: 140
 Keśi (a demon): 109
 Khara (a demon): 112, 128, 129
 Kiṃnaras: 115
 Kiṃnarī: 125, 135
 King-of-the-gods (Indra): 98, 100,
 134
 Kīrtimatī: 95
 Kola (Mt.): 135
 Koṭivarṣa: 135
 Krauñca(-dvīpa): 119
 Kṛṣṇā (Umā): 79, 138
 Kṣupaka: 90
 Kubera: 120
 Kuśa(-dvīpa): 119

 Lakṣmī: 101, 106, 114, 125, 128, 134,
 135
 Lambauṣṭhī: 135
 Lambikā: 135
 Laṅkā: 135
liṅga: 114
 Lokapālas: 84, 131, 132, 134
 Lokapitāmaha (Brahmā): 83

 Madana (Kāma): 114, 115
 Madanadviṣ (Śiva): 115
 Madhyadeśa: 135
 Mahādeva (Śiva): 79, 81, 86, 132,
 137, 139, 140
 Mahādevī (Umā): 138
 Mahāgaurī: 106

 Mahākāla: 135
 Mahākālī: 135
 Mahālaya: 79
 Mahāmāyā: 106
 Mahāsvara (a demon): 112
 Māhātmya: 100
 Mahāvidyā: 106
 Mahāyogin (Śiva): 106
 Mahāyogin (Viṣṇu): 106
 Maheśvara (Śiva): 82, 86, 109
 Mahiṣa (a demon): 111, 112, 136,
 137
 Māhiṣmatī: 89
 Malaya: 135
 Mānasa lake: 79
 Mandākinī: 113
 Maṇḍaleśvara: 115
 Mandara: 79, 80, 82, 84, 85, 138, 140
 Mantras: 84
 Maruddeva (a cakravāka): 94
 Maruts: 120
 Maya (a demon): 109, 110, 112, 119,
 123, 128, 129
 Meghasvana (a demon): 112, 128
 Mercury: 88
 Meru: 80, 104, 107, 113
 Moon: 99, 134
 Mother of the world (Umā; see Ja-
 ganmātr and Jagaddhātṛ):
 85, 86, 106
 Mothers: 131
 Mothers of the world: 84
 Mrgacārin: 92, 97
 Mṛttikāvati (Mṛttikāvati): 89
 Mṛtyu: 125, 128, 135
 Mṛtyudaṇḍadhara (a Gaṇapa): 81
 Mūka (a demon): 121–124
 Mukhamaṇḍikā: 125, 135
 Mura (a demon): 109, 110, 112, 128,
 129

 Nāgasāhva (Hastināpura): 135
 Naimiśāraṇya: 140
 Nandana: 113
 Nandin: 85, 88, 138, 139
 Nandiśa: 138
 Nikumbha (a demon): 105
 Nikumbha (a Gaṇapa): 81

- Nilakuṇḍa: 140
 Nirāyāsā: 135
 Niścīrā: 140
 Nisumbha (a demon): 105, 119, 121,
 123, 124, 126, 131
 Nisunda (a demon): 104, 110–113
 Niyati: 125, 128, 129

 One-who-takes-the-lotus-seat
 (Brahmā): 109, 117
 One-who-was-born-from-the-lotus
 (Brahmā): 108, 109

padmavyūha: 120
 Pākaśāsana (Indra): 114, 120, 134
 Pañcāla: 87, 95–97
 Pāṇḍuśilā: 79
 Pāṇḍya: 135
 Parameśāna (Śiva): 117
 Parameśvara (Śiva): 87, 117, 139
 Pāraśika: 135
 Pārvatī (Umā): 86, 104, 106, 139
 Pauṇḍra: 135
 Pinākadhṛk (Śiva): 79, 139
 Pinākin (Śiva): 114, 120
 Piṇḍāreśvara: 117
 Piṣṭapura: 135
 Pitāmaha (Brahmā): 86, 87, 106,
 109, 113, 119, 138
 Potakī: 125
 Prabhā: 125, 135
 Prabhāvatī: 125, 128, 130, 135
 Prabhu (Brahmā): 119
 Prabhu (a demon): 110
 Pracandā: 124, 135
prakṛti: 106, 138
 Pralambā: 135
 Pramathas: 79
praṇava: 114
 Puraṇḍara (Indra): 107
puruṣa: 137
 Puṣkara: 140
 Puṣkara(-dvīpa): 119
 Pūtanā: 125, 135

 Rakṣas: 98
 Rākṣasas: 111, 120, 122
 Rakṣases: 120

 Rathanemisvara (a cakravāka): 94
 Rātri: 100
 Rāvaṇa: 108
 Rc (Vāsiṣṭhī): 98
 Revatī: 106, 125, 135
 Rohiṇī: 88
 Rudra (Śiva): 81, 84, 86
 Rudra (a Gaṇapa): 81
 Rudrāṇī (Umā): 83, 86, 88, 100
 Rudras: 120
 Rudrasacivas: 85

 Śabara: 135
 Śaiśira (Gautama): 90
 Śaiśira, Gautama: 89
 Śāka(-dvīpa): 85, 119
 Śakra (Indra): 98, 120, 122
 Śakti: 98
 Śakuni: 125
 Śālavana: 95, 96
 Śālmali(-dvīpa): 119
 Śambhu (a demon): 109, 112, 119,
 123
 Śambhu (Śiva): 85, 106, 114
sambhūyayāna: 111
 Śaṃkara (Śiva): 107, 136–138
 Śaṃkhyas: 137
 Śaṅkhaṇḍa (a deer): 93
 Śānti: 135
 Śarabha (a hunter): 90
 Śaradvat Gautama: 136
 Saramā: 125, 128, 129, 135
 Sarasvatī: 106, 131, 134
 Saridvīpa: 93, 96
 Saridvīpa (Saridvīpa): 93
 Śarva (Śiva): 82, 85, 107, 114, 140
 Sarvajagatpati (Śiva): 104
 Śarvāṇī (Umā): 86, 133, 138
 Sarvārthasādhanī: 102
 Sarvasṭj (Brahmā): 84
 Sarvayogeśvareśvara (Śiva): 107
 Śaṣṭhī: 106, 125, 128, 135
 Śatakṛatu (Indra): 106, 112, 120, 134
 Śatamanyu (a Gaṇapa): 81
 Satī (Umā): 79, 106
 Saudāsa: 98
 Śāvitṛī: 84
 Śeṣa: 132

- Seven Sages: 134
 Siddhas: 97, 106, 115, 122, 131, 132
 Śikhaṇḍin (a cakravāka): 94
 Śikhin (a cakravāka): 94
 Siṃhaka (a hunter): 90
 Siṃhala: 135
 Siṃhī: 126
 Śiva: 86, 115, 119
 Śivā: 125, 135
 Snake deities: 115, 120, 122, 131
 Somalakṣya (a deer): 93
 Somanandin: 87, 88, 104, 137–139
 Spr̥hā: 125
 Śrī: 80, 138
 Śrīpārśva (a deer): 93
 Stanakuṇḍa: 140
 Sthānu (Śiva): 107
 Sudarśana: 136
 Sudhanvan: 95
 Sudharmā (Ātreya): 97, 98
 Sudharmā: 133
 Sukhā: 123
 Sumbha (a demon): 119–124, 126,
 131, 136
 Sun: 99
 Sunda (a demon): 104, 110–113
 Suraguru (Śiva): 114
 Sureśvarī (Umā): 106
 Sureśvarī (Kauśikī): 121
 Suvarcalā: 82
 Suvīra: 135
 Svarṇākṣa: 136
 Svayambhū (Brahmā): 92, 100

tapas: 79, 81–83, 85, 86, 88, 97, 98,
 100, 103–105, 109, 118,
 119, 133, 137–140
 Tārakākṣa (a demon): 112
 Tilottamā: 113, 117
 Trilocana (Śiva): 137
 Triśiras: 105
 Tukhāra: 135
 Tvaṣṭṛ: 105

 Ugra (Śiva): 85
 Ugrā: 125
 Umā: 79, 88, 106
 Umāpati (Śiva): 106

 Upakā: 124, 135
 Upavedas: 131

 Vajraka (a hunter): 90
 Vajrin (Indra): 105
 Valavṛtrahan (Indra): 122
 Vānarī: 125, 135
 Varā: 102
 Varadā: 102
 Vārāṇasī: 135
 Varanāta: 135
 Varenṇā: 102
varṇāśramas: 110, 111
 Varuṇa: 99, 120, 123
 Vāsiṣṭhī: 98
 Vasus: 120
 Vatsagulma: 135
 Vāyasī: 124, 135
 Vāyuvega (a deer): 93
 Vedas: 84, 131
 Vibhāvārī (Umā): 83
 Vidala (Gārgya): 90
 Vidala, Gārgya: 89
 Vidarbha (Hārīta): 90
 Vidarbha, Hārīta: 89
 Vidyās: 84, 131
viḡrhyāsana: 111
 Vijayā: 125, 126, 135
 Vindhya: 103, 104, 113–115, 117,
 119, 121–123, 127, 133, 134
 Vindhyaśāsinī (Kauśikī): 136, 138
 Viṣṇu: 95, 106–108, 134, 136
 Viśvakarman: 133, 134
 Viśvāmitra: 100
 Viśveśvara (Śiva): 106
 Vṛkṣa (a cakravāka): 94
 Vṛṣabhadhvaja (Śiva): 133
 Vṛṣadaṃśā: 125, 135
 Vṛṣaketu (Śiva): 107
 Vṛtra: 105–108
 Vyāghraka (a hunter): 90

 Wind: 99

 Yakṣa: 87, 97
 Yakṣas: 111, 120, 122, 131, 132
 Yama: 85, 120
 Yavana: 135

- Yāyāvāra: 94
yoga: 83, 85, 87, 88, 90, 94–97, 106,
124
yogaiśvarya: 100
yogamāyā: 106
Yogeśvara: 97
Yogeśvaras: 94, 95
Yogeśvareśvarī: 106
Yogin: 138
Yogins: 84, 137
yuddhaśulkā: 122, 123

INDEX OF TEXT PASSAGES

- Agnipurāna* (AgniP)
 117.54–55: 96
- Amarakośa*
 1.1.37ab: 88
- Arthaśāstra*
 1.1.9: 110, 111
 2.4.17: 102
 6.2.5: 110
 6.2.33: 110
 7.1.2: 111
 7.1.6–12: 111
 7.1.9: 111
 7.1.20–38: 110
 7.3.22–36: 110
 7.3.36: 110
 7.4.4: 111
 7.4.5–12: 111
 7.4.19–21: 111
 7.16.4: 110
 7.16.5–8: 110
 9.7.12: 111
 10.6: 120
- Aṣṭādhyāyī* (AA)
 2.3.21: 132
 7.2.117: 67
 7.2.118: 67
- Baudhāyana Dharmasūtra*
 3.1.1: 121
 3.1.4: 94
 3.1.5: 121
 3.1.6–3.2.19: 94, 121
- Bhāgavatapurāna* (BhP)
 6.12.25d: 120
 8.11.6b: 120
- Bhāratamañjarī*
Harivaṃśa 173c: 93
- Bhaviṣyapurāna* (BhaviṣyaP)
Brāhmaṇaparvan 40.27–28: 96
- Brahmāṇḍapurāna* (BḍP)
 1.27.6c, 57d: 80
- 2.(3).13.19–22: 109
- Bṛhatkathāślokaśaṃgraha*
 19.36: 82
- Bṛhatparibhāṣāvṛtti*
 63: 67
 71: 67
- Bṛhatsaṃhitā* (BS)
 73.9: 43, 99
- Caṇḍīsataka*
 22, 76 and 89: 27
- Chandaḥsūtra* (by Piṅgala)
 4.51: 47
- Chandaḥsūtra* (by Hemacandra)
 2.99: 47
- Devībhāgavatapurāna* (DBhP)
 5.21–31: 7
 5.23.11–24.30ab: 121
- Devīmāhātmya* (DM)
 5–11: 101
 5–12: 7
 5.37–41: 5
 5.40: 101
 5.42–76: 121
 5.41: 101
- Dhūrtaviṭasaṃgraha*
the prose after verse 67, p. 115
(p. 406 of Clay Ed.): 93
- Garuḍapurāna* (GaP)
Sāroddhāra 13.118–119: 96
- Guhyasamājatantra*
Paṭala 14 (p. 86 in Gaekwad
Ed.): 11
- Haracaritacintāmaṇi* (HCC)
 22: 5
 22.15–16 and 29–34ab: 16
 22.42–43: 16
 23: 7

- 23.21: 19
 23.93c: 19
 Harivaṃśa (HV)
 3.42a: 81
 11-19: 17, 89
 12.21-41: 17
 14-19: 17
 15.7d: 95
 15.12abcd: 20
 16-19: 17, 89, 91
 16.14c: 90
 16.23: 93
 16.25c: 93
 16.28a and 19.18c: 93
 16.30a: 20
 17.9ab: 95
 18.17c: 20
 19.18: 96
 19.29: 19
 47.44ab: 30
 47.46-47: 134
 47.46-49: 6
 47.47-48: 13
 47.47: 101
 47.48: 134
 47.49a: 10
 47.49: 119
 47.54: 30
 55.45b: 121
 65.51-52: 6
 65.51c: 10
 65.51: 119
 App. I, No. 24, line 101: 126
 App. I, 42B, lines 1378-80: 129
 311*: 96
 App. I, No. 8, l. 10: 30
 Kāmasūtra
 1.1.5: 20
 1.1.8: 20
 1.1.9: 20
 1.1.10: 20
 1.1.11-12: 20
 Kūrmapurāṇa (KūP)
 2.34.29-32: 109
 Laghuparibhāṣāvṛtti
 82: 67
 83: 67
 84: 67
 Mahābhārata (MBh)
 1.201.2c: 105
 1.13.9-42: 16
 1.32.3c: 109
 1.41-42: 16
 1.60.2c: 81
 1.65.30: 6
 1.114.57c: 81
 1.178.9b: 130
 1.190.16a: 130
 1.200.18-204.26: 105, 113
 1.203.7: 113
 1.203.20-24: 114
 1.209.24: 109
 2.2.18b: 102
 2.3.2-9: 80
 3.82: 6
 3.82.16-17ab: 136
 3.82.123-124: 6
 3.82.131-132: 5
 3.83.22-25: 109
 3.83.54-55: 92
 3.83.55: 92
 3.83.67c: 121
 3.85.15: 92
 3.86.12: 109
 3.87.73e: 121
 3.98-99: 14, 105
 3.102.1-13: 13, 104
 3.110.1: 6, 100
 3.155.46ab: 80
 3.155.46cd: 80
 3.155.46: 80
 3.155.79-82: 80
 3.196: 91
 3.197: 91
 3.197.19b: 121
 3.198-206: 91
 3.205.21-206.8: 91
 3.213-221: 125
 3.219.26-29 and 32-33: 125
 3.277.27b: 121
 3.1239* line 1: 82
 4.37.6ab: 124
 4.65.2c: 130

- 5.9–10: 14, 105
 5.9.1–10.41: 14, 105, 108
 5.10.12cd: 14
 5.10.29–30a: 14
 5.10.33–35: 14
 5.10.36–37: 14
 5.10.36–38: 108
 5.10.38: 14
 5.33.96c: 126
 5.90.40ab: 105
 5.90.48: 106
 5.92.31b: 121
 5.112.4a: 81
 5.136.23cd: 124
 5.141.7b: 102
 5.153.30cd: 124
 6.7.41: 80
 6.7.48d: 109
 6.8.3–6: 80
 6.27.17b: 94
 6.50.45: 129
 7.69.49–65: 14, 105
 7.117.941* lines 1–2 after 35ab:
 129
 7.153.34ab: 124
 7.159.24a: 91
 7.160.24b: 121
 7.161.23b: 121
 7.164.147–148: 129
 8.18.142* lines 1–2 after 29:
 129
 8.24.51: 44
 8.24.79: 81
 8.50.29b: 102
 9.34.60a, 49.62a: 82
 9.45.3–34ab and 38–39: 12
 9.45.3–39: 125
 10.6.22a: 126
 10.7.42: 44
 12.36.25cd–27cd: 43, 99
 12.69.65–66: 111
 12.69.67: 110
 12.196.16b: 82
 12.201.18c: 81
 12.235.24ab: 121
 12.248–250: 28, 55
 12.272.1–273.9: 14, 105
 12.278.33b: 121
 12.282.5: 71
 12.296.7–20: 138
 12.297.11a: 44
 12.303.16: 71
 12.305.1–7: 96
 12.306.53: 138
 12.306.68–79: 138
 813* line 1 after 12.323.42ab:
 44
 12.330.36–38: 20
 12.330.38cd: 20
 12.335.71: 20
 13.3.10: 6
 13.14.181: 138
 13.14.191ab: 139
 13.17.100c: 81
 13.20.11d: 121
 13.26.25: 80
 13.26.34: 92
 13.27.77b: 94
 13.28.1: 113
 13.127.46–47 and 128.1–6: 113
 13.127.46–47a, 128.5–6: 114
 13.127.47a and 128.6cd: 114
 13.128.4cd: 115
 13.129.43c: 121
 13.129.47a: 121
 13 App. 15 line 3736: 44
 14.9.26: 71
 14.11: 14, 105
 14.84.12c: 109
 14.91.39a: 126
 Maṇipaticarita (anonymous)
 531: 95
 Maṇipaticarita of Haribhadra
 163: 95
 Manusmṛti (MaS)
 5.108c: 99
 7.159: 110
 7.160–168: 111
 7.188: 120
 Mārkaṇḍeyapurāṇa (MārkaP)
 40.3cd: 93
 40.3: 93
 Matsyapurāṇa (MtP)
 20–21: 17, 89
 21.30: 20
 21.39cd–40: 19

- 21.39: 21
 118.3ab: 80
 118.8cd: 80
 118.26c: 80
 154.56-95: 5
 154.583-155.24: 5
 157.4-19: 5
 157.13-19: 101
 157.18: 19
- Meghadūta
 23-24: 89
- Nāṭyaśāstra (NŚ_{GOS})
 29.39: 118
 32.435: 118
- Nāṭyaśāstra (NŚ_{KM})
 32.441: 118
- Nepālamāhātmya (NM)
 1.6-49: 105
 1.17-18: 107
 1.43-48: 108
- Nītisāra
 9-11: 111
 9.1-23: 110
 11.7: 111
 18.3-52: 110
- Padmapurāṇa (PdP)
 Śṛṣṭikhaṇḍa 10.48-127: 89
 Śṛṣṭikhaṇḍa 40.55-94ab: 5
 Śṛṣṭikhaṇḍa 40.531cd-41.25ab:
 5
 Śṛṣṭikhaṇḍa 41.78-92: 5
 Śṛṣṭikhaṇḍa 41.87-92: 101
- Raghuvamśa
 1.70b: 71
 8.33: 109
- Rāmāyana (Rām)
 1.41.12b: 109
 1.42.6-7: 80
 1.45.18b: 120
 3.15.13d: 82
 3.30.591* after 17b: 108
 3.67.10b: 120
 4.53.12: 111
 5.45.38a: 121
 5.46.21a: 121
- 7.9.37-7.10.42: 15
 7.9.37f: 109
 7.9.37: 108
 7.75-77: 14, 105
- Ṛgvedaprātiśākhya
 11.65: 20
- Saṃyuktavastu
 31: 19
- Śivapurāṇa (ŚiP)
 Umāsaṃhitā 41.9-42.23: 89
 Umāsaṃhitā 47-48: 7
 Vāyaviyasaṃhitā 1.24-27: 5
 Vāyaviyasaṃhitā 1.25.8-17,
 26.1-23, 27.28-35: 16
 Koṭirudrasaṃhitā 8.4-10.51,
 11.4-9: 109
 Koṭirudrasaṃhitā 8.4-28: 109
- Skandapurāṇa (SkP)
 Māheśvarakhaṇḍa 2.22.32-68:
 5
 Māheśvarakhaṇḍa 2.27.58-
 28.1ab: 5
 Māheśvarakhaṇḍa 2.29.36-
 53ab: 5
 Prabhāsakhaṇḍa 3.24: 7
- Skandapurāṇa (SP)
 1.2c: 138
 1.22b: 68
 1.25f: 60
 2: 11
 2.13: 13
 2.19cd: 21
 2.21-22ab: 21
 5.44b: 101
 6.5c, 9cd: 60
 6.8c: 88
 8.20c: 60
 9.22a: 139
 9.23-29: 136
 10: 26
 11.5-18: 16
 11.6c: 60
 11.31: 26
 11.37c: 25
 12.52a, 59c: 60
 13.17d, 95ab, 96c: 60
 13.34e: 39

- 14.7d: 71
 15.9a⁴-b³: 60
 18.4ef: 60
 19.28b: 120
 19.35c: 139
 20.3d²-4d²: 60
 20.13b, 21d: 60
 22.5ab: 139
 23.6d: 71
 23.26b, 26ef: 60
 23.33-36: 81
 24: 133
 24.14e, 65b: 60
 24.31cd: 60
 24.37: 82
 25.35d-39a: 60
 26.35b, 67cd: 60
 26.65d: 71
 27.1c, 3b: 60
 8 pādas after 27.41d: 37
 2 pādas after 27.42d: 37
 28.5d: 85
 28.17b: 61
 28.19c: 72
 28.31ab, 67d, 72c: 60
 4 pādas after 28.60a: 37
 29: 26
 29.28b: 69
 29.37e: 60
 29.53-55: 80
 29.61b: 69
 29.66a: 138
 29.70cd: 29
 29.81cd: 117
 29.83b: 15, 109
 29.89c: 60
 29.115a: 126
 29.142c: 83
 29.168d: 39
 29.176a: 69
 29.176: 69
 29.182c: 61
 29.193cd: 31
 29.196cd-199ab: 30
 29.199cd-200ab: 26
 29.213b: 72
 30.5d: 94
 30.18: 22
 30.19-75: 22
 30.21d: 122
 30.26c: 61
 31.32ef: 139
 31.39: 53
 31.41 and 45: 53
 31.42-44: 53
 31.94b: 68
 32: 25, 27, 28, 31
 32.11-14: 27
 32.12c: 72
 32.24: 136
 32.78b: 139
 32.79c: 139
 32.82-84: 80
 32.100-102: 28
 32.104b, 106a, 111a, 112a: 28
 32.100-102: 28
 32.111b: 28
 32.113-117: 30
 32.113.20-22: 31
 32.114.1-5: 30
 32.115.5-6: 31
 32.116.11-13: 30
 32.116.14-21: 25
 32.187d: 39
 32.197-199: 28
 32.199: 55
 34: 23
 34.1-2: 10
 34.1-61: 4, 5, 7, 59
 34.9cd: 55
 34.11-12cd: 22
 34.12c-f: 79
 34.12ef: 22-24
 34.12: 23
 34.15b: 60
 34.18-20: 6
 34.18-21: 6
 34.18b: 39
 34.21: 6
 34.23: 80
 34.24ab: 36, 80
 34.24cd: 80
 34.27c: 80
 34.31e: 48
 34.32-37: 80
 34.34a, 60c: 62

- 34.38c-47d: 35
 34.40cd: 36
 34.41a: 35
 34.43ab: 35
 34.43d: 23
 34.49-50: 140
 34.51-61: 16
 34.59d: 54
 34.62-122: 4
 34.62: 4
 34.63c: 23
 34.110ab: 139
 35-51: 16
 35: 16
 35.1: 5
 35.26ab: 139
 36: 16
 36.27-49: 17
 36.33b: 70
 37-49: 16, 88
 37-50: 5, 7
 37.59c: 70
 38.15c: 46
 50: 16
 51: 16
 51.20a: 91
 52: 5
 52.1-25: 5, 17, 18, 21, 37, 88
 52.21-25: 98
 52.26: 5, 17
 52.68c: 85
 53-54: 8
 53-55: 5
 53.1-2: 10
 53.2b: 64
 53.5a: 64
 53.5d, 48d: 49
 53.8b: 62
 53.9b: 82
 53.9c: 75
 53.13a: 82
 53.13cd, insertion after 32d: 48
 53.15b: 83
 53.18c: 83
 53.19d: 83
 53.26-33: 69, 83, 126
 53.26-48: 69
 53.29c, 30a, 31d and 48a: 69
 53.29c: 69
 53.33: 69
 53.34-46: 69
 53.36d: 39
 53.1-37a⁶: 59
 53.43c: 84
 53.47: 69
 53.48b: 59
 53.48: 69, 84
 54.3ab, 13b, 19b: 59
 54.9ab: 36
 54.10c: 71
 54.13ab: 58
 54.16c: 38
 54.16d, 32a: 48
 54.17cd: 36
 54.18c: 85
 54.24d: 85
 54.30b: 49
 54.31cd: 44
 54.32c: 38, 70
 54.32d: 49
 54.38-39: 86
 54.39: 86
 55: 8, 12, 16, 18, 19, 21, 23
 55.1cd: 35
 55.8-10: 23
 55.8-24: 16
 55.8-9: 23
 55.11-25: 23
 55.11d, 31a: 62
 55.11f: 64
 55.13a: 16
 55.13: 87
 55.20b: 49
 55.21a, 22c: 65
 55.21ab: 70
 55.21a: 87, 139
 55.21f: 49
 55.22ab and cd: 22
 55.22cd: 19, 21, 22, 97
 55.23d: 87
 55.25a: 64
 55.25d: 68
 55.26-27ab: 23
 55.27a: 25
 55.27cd-28: 23
 55.27c: 88

- 55.27d–29a: 58
 55.29–33: 23
 55.30ab and 32ab: 88
 55.30ab: 24
 55.30cd: 88
 55.30d: 88
 55.31: 88
 55.32: 40, 41, 88
 55.33ab: 41
 55.34b: 88
 55.34c: 69
 55.35c–36d: 59
 55.37: 88
 56 and 57: 15
 56–57: 7, 8, 10, 16, 18, 22, 91
 56.1–4: 10
 56.1–57.47: 15, 17, 48
 56.1b: 16
 56.1e, 73b: 62
 56.1: 16
 56.2–3: 16
 56.4c: 62
 56.12, 16a–c⁶, 33bc, 74cd: 58
 56.12c, 38b, 55d, 79c: 49
 56.18d, 79f, 94c: 49
 56.20b, 22d, 44a, 56cd: 36
 56.23d: 36
 56.26d: 64
 56.27c: 90
 56.31c: 74, 75
 56.36c⁶–37a⁴: 61
 56.36c³–37a⁴: 60
 56.36cd: 35
 56.38d–39a: 55
 56.40–42: 18
 56.41: 90
 56.44c: 85
 56.45c, 85b: 36
 56.51a: 91
 56.53ab: 70
 56.53d: 38
 56.61cd: 67
 56.61d: 67
 56.64–82: 10
 56.71de: 55
 56.76e: 74
 57.76b: 36
 56.80a⁶–81b: 60
 56.80b, 89d: 48
 56.84b: 39, 67
 56.85a: 69
 56.85d, 86d, 101c: 64
 56.86b and 88d: 93
 56.86: 93
 56.87–88: 93
 56.87a: 65
 56.88d, 89a and 57.39c: 93
 56.88: 93
 56.89cd: 40
 56.89d, 90a: 40
 56.89d: 40
 56.90a: 40, 48
 56.95a–105d: 35
 56.97a: 35, 36
 56.97d: 60
 56.98d: 35, 36
 56.104c: 35, 36
 56.105cd: 35
 56.108: 94
 57: 19
 57.1d: 70
 57.2cd: 58
 57.3c, 6d, 45e, 58e: 49
 57.3d: 94
 57.7cd: 35
 57.9a: 49
 57.11c, 12b: 62
 57.15a: 64
 57.20a: 39
 57.21–22, 24–25, 28cd, 32: 18
 57.23c: 38, 72
 57.31c: 65
 57.31d: 74
 57.37ab: 70
 57.39cd: 40
 57.39c: 40, 48
 57.39: 96
 57.46: 18
 57.47: 19, 87, 100
 57.48–104: 15, 17, 100
 57.48–50: 16, 87
 57.50ab: 16
 57.55ab: 55
 57.57c: 74
 57.63a–d: 97
 57.76b: 36

- 57.78d, 82d, 88a, 93b, 97, 101d,*
107cd: 48
57.81a: 122
57.82d: 53
57.84–98: 10, 17
57.85d: 72
57.88: 38
57.97: 43, 99
57.101d: 38, 70
57.104: 6, 16
57.105 and 106: 18
57.105–107: 15, 18, 19, 48, 100
57.105a: 18, 100
57.105: 19
57.107cd: 59
57.107c: 38
57.107: 47, 72, 100
58–59: 5
58: 7, 8, 13
58.1b: 75
58.1: 10
58.4a: 23
58.5ab, 9d: 59
58.5ab: 58
58.7a: 70
58.7d: 75
58.8ab: 101
58.9–10: 101
58.9b: 101
58.10a, 12a: 62
58.10d: 71
58.11b: 62
58.11: 101
58.16b: 102
58.16c: 49
58.16d: 29
58.20a: 102
58.22: 30, 126
58.27: 103
58.30: 103
59: 8
59.4ab: 139
59.4a: 64
59.8ab: 58
59.10: 104
59.11c: 104
59.11d: 25
59.12: 104
60: 15
60.1–13: 7
60.1–2, 6–7, 14–16, 22–23: 10
60.1–5: 7, 8, 12, 13
60.2ab: 74
60.2d: 122
60.3–5: 29
60.4b: 7
60.6–13: 7, 8, 13
60.7: 58
60.8d: 65
60.10a–11d: 64
60.12ab: 59, 63, 64, 66
60.12c: 64
60.6–13: 13
60.14–21: 6, 8
60.14a, 101d, 128d: 65
60.15d–16c: 58
60.16d: 122
60.17d, 70d, 85b, 90d, 98a,
131b, 131d, 132a: 62
60.22–71: 7, 8, 13
60.24–71: 105
60.24ab: 105
60.28: 106
60.33c, 62c, 94d: 49
60.34d: 64
60.40c: 31
60.40d: 31
60.41a: 31
60.41d: 60, 71
60.43–44: 106, 112
60.45d, 47c: 70
60.45: 31
60.46: 106
60.48d: 107
60.49: 30, 104
60.53c: 25
60.57d: 48
60.63a: 74
60.64: 14, 108
60.72–132: 6, 8
60.72: 10
60.75, 90ab: 58
60.75d: 37
60.97ab: 110
60.102d: 74
60.105c: 83

- 60.106*: 110
60.107: 110
60.108d: 53
60.108: 110
60.109ab: 110
60.109: 110
60.110b: 110
60.110cd: 110
60.117: 111
60.118: 111
60.119–120: 111
60.119ab: 111
60.119c: 110
60.120: 111
60.121–122: 111
60.123: 111
60.126ab: 68
60.126: 111
60.131: 111
60.132c: 70
60.132: 111
61–68: 6
61: 9
61.2b: 127
61.2c: 111
61.3a: 74
61.4: 112
61.5–6: 112
61.9b: 64
61.9c, 32b, 48d, 55a: 64
61.15c–16d, 46d: 58
61.15c: 74
61.16c: 74
61.19b, 39b: 49
61.19d: 75
61.21a, 44a: 62
61.22ab: 75
61.23d: 74
61.30d: 68
61.3c: 11
61.36c: 111
61.37ab: 36
61.42a⁴–43a⁸: 61
61.45a: 71
61.46d: 59, 60
61.47a: 68
61.47: 113
61.54–55: 113
61.96c: 49
62: 9
62.2c and 42a: 116
62.3a, 4d, 28d, 40d, 91c, 92c, 95b, 114cd: 62
62.4ab and 5ab: 113
62.7a: 71
62.9c, 51b, 62a, 100b, 113d: 65
62.19: 114
62.22b–24a, 45cd: 58
62.25d: 115
62.27c: 115
62.28a: 115
62.40b: 117
62.41cd: 116
62.44c: 118
62.44: 118
62.49c: 64
62.52cd: 36
62.52: 11, 119
62.54d, 70a: 49
62.58c: 53
62.60a: 119
62.60: 29, 31
62.65ab: 110
62.73–74: 85
62.86c: 36
62.90d: 62
62.99d: 70
62.102cd: 36
62.106c: 70
62.107b: 120
62.113–114: 121
62.113a: 48
62.113c: 42
62.113: 41, 65
62.114c⁹–d⁸: 59
62.114: 41, 65
63: 9
63.3b: 61
63.3d, 31b: 49
63.3d: 121
63.4b, 21b, 66b: 49
63.9b: 36
63.16d⁴–18d¹: 60
63.16d³–c⁴: 61
63.18d: 83
63.19d–20a: 59

- 63.28d: 38, 70
 63.31d: 71
 63.35b: 71
 63.36cd: 58
 63.37d: 122
 63.41c, 63b: 48
 63.46d: 74
 63.50cd: 74
 63.54d: 122
 63.55a: 123
 63.56a, 60c: 63
 63.56a: 54
 63.63b: 37
 63.64a: 38
 63.66: 124
 64: 9
 64.3a, 17c, 21d, 25d: 63
 64.12–14: 124
 64.12b: 62
 64.13–14: 124
 64.19–29: 135
 64.20b: 37
 64.21c: 64
 64.22ab and 25ab: 102
 64.22ab: 36
 64.23b: 37, 48
 64.28a: 71
 64.30b: 68
 64.32b⁶–d¹: 61
 64.33d: 36
 64.34c: 126
 64.36–38: 126
 64.36cd–39: 126
 64.36cd–42: 126
 64.37–40: 30
 64.39 and 42: 126
 64.39: 31
 64.40: 126
 64.42d: 65
 64.46d: 126
 64.48d: 127
 64.49: 127
 65: 9
 65.1b: 75
 65.2a, 28d, 46b: 49
 65.5–6: 58
 65.6 and 7: 46
 65.7cd, 48b: 36
 65.8ab: 45, 127
 65.8: 68
 65.11c, 12c, 12d, 23d, 33a, 67a,
 78b: 63
 65.12–81: 127
 65.12a, 33b, 51c, 53b: 49
 65.12c, 35cd, 62c, 82d: 59
 65.13a: 75
 65.13d: 127
 65.18c: 75
 65.20b: 71
 65.23b: 71
 65.24a, 40a, 45a: 71
 65.27ab: 74
 65.27d: 65
 65.28d: 69
 65.31b: 71
 65.32b, 60b: 71
 65.32b: 71
 65.36a: 75
 65.36c: 73
 65.36: 58
 65.38c: 128
 65.41 and 54: 127
 65.41b, 43c, 69a: 48
 65.42c, 58d: 53
 65.43a: 128
 65.47: 127
 65.48ab: 128
 65.51a⁶–52a⁵: 58
 65.51d: 38
 65.59a: 128
 65.61ab: 74
 65.63b: 74
 65.63c: 129
 65.64a: 73
 65.64: 129
 65.65a: 73
 65.68b: 75
 65.75b: 73
 69.75: 140
 65.82: 130
 66: 9
 66.1–33: 130
 66.1c, 12d: 49
 66.2d: 75
 66.3a: 68
 66.6d: 36

- 66.7ab, 15d, 10cd: 59
 66.7cd: 59
 66.7d, 11a, 12a, 12d, 35d: 48
 66.7d: 38
 66.8b: 71
 66.15c: 36
 66.19b: 4
 66.20c: 75
 66.20d: 75
 66.24, 25, and 27: 130
 66.27b: 45, 70, 71
 66.29b: 128
 66.29c: 71
 66.32c: 53
 66.33d and 34a: 126
 66.34 and 35: 131
 67: 9
 67.7b: 70
 67.8b: 70
 67.12d: 4
 67.16b, 56b: 53
 67.18ab: 30
 67.19–20: 25, 29
 67.19b: 71
 67.20c: 48
 67.22–32: 126, 132
 67.25: 132
 67.28d: 74
 67.35cd: 55
 67.38d, 44d, 68a: 49
 67.42a: 74
 67.42c: 75
 67.45: 133
 67.46: 133
 67.49a: 49
 67.50a: 71
 67.55c, 57b: 63
 67.56: 133
 67.63a: 71
 67.67c: 134
 67.69: 134
 68.1–8: 135
 68.1–9: 9
 68.2–8: 125
 68.3b: 15
 68.3c–5b: 36
 68.3c: 63
 68.5d: 135
 68.7b: 48
 68.7c: 72
 68.8cd: 135
 68.8c: 49
 68.8d, 13b, 15d: 65
 68.10–23: 9
 68.10cdef: 136
 68.18–22: 137
 68.22: 57, 137
 68.23: 137
 69: 5, 9
 69.1–6: 10
 69.1b, 16ab, 34d: 48
 69.3d, 11b: 36
 69.10d: 70
 69.11–14: 31
 69.16ab: 39, 138
 69.16c: 36
 69.19–20: 25
 69.25–28, 29cd–30ab: 16
 69.35a: 53
 69.36–77: 5
 69.38b: 75
 69.38d: 70
 69.39ab: 139
 69.39cd: 139
 69.40cd: 80
 69.40d, 39d, 54d: 49
 69.40: 103
 69.41c: 70
 69.50b: 87
 69.52: 5
 69.53, 60–61: 81
 69.53e: 39
 69.54d: 70
 69.54: 100
 69.55c: 71
 69.58: 5
 69.59b³–c⁴: 61
 69.59b: 38
 69.62–63: 101
 69.66–70: 6
 69.71: 6, 16, 100
 69.72: 140
 69.74d: 63
 69.77: 140
 Skandapurāṇa (SP_{Bh})
 70.35b: 39

- 72: 23
 72.12cd–13cd: 23
 72.15–17: 24
 72.17: 12
 72.36b: 83
 72.78d: 39
 73.49c: 83
 74.12–14: 82
 75.25c: 71
 76.20b: 139
 76.21–38: 110
 78.5–10: 82
 80.80–87: 98
 81.16–24: 110
 83.2–11: 110
 84.13a: 81
 84.17b: 120
 87.26a: 81
 87.34c: 81
 89.29b: 127
 90.10–23: 110
 95.10d: 71
 98.10cd–11ab: 81
 99.16b: 88
 102.20–28: 110
 103.6a: 91
 103.25–28: 129
 108.22c: 85
 109.3c, 43cd and 50d: 12
 110.26c: 88
 111–112: 26
 111.2–6: 26
 112.18d: 85
 112.69–74: 26, 98
 112.107b: 25
 112.110–116: 110
 113.27c: 71
 113.57c: 85
 119.89a: 91
 123.3d: 83
 123.51b: 88
 127.49–51: 82
 127.83d: 83
 128.44–48: 80
 129.18b: 120
 130: 21
 130.10a: 25
 130.18c: 25
 132.50d: 71
 135.3c: 128
 136.36b: 128
 138.2–11: 110
 140.3d: 120
 143.11–15: 110
 144.17d: 72
 150.41c: 72
 155.48c: 88
 155.51a: 103
 157: 25
 157.23ab: 103
 157.35a: 139
 158–162: 25
 159.9d: 81
 159.20a: 121
 162: 4
 162.50ab: 139
 162.130b: 102
 163.66a: 71
 164: 12, 133
 164.9: 133
 164.33: 133
 164.37: 133
 164.142 and 178ab: 12
 164.142–178: 125, 135
 164.142: 12
 164.143–177: 12, 125
 164.178ab: 12
 165.5b: 68
 166.5b: 122
 166.44b: 94
 168.42b: 138
 171.78–137: 136
 171.134d: 26
 173.8a: 25
 173.13a: 70
 174–183: 137
 174.9cd–13ab: 137
 175: 83
 180.30ab: 103
 180.46a: 25
 182: 96
 183.49b: 15, 109
 Skandapurāṇa (SP_{RA})
 167.2.9cd and 65a: 85
 167.2.11–16: 5
 167.2.13: 16

- 167.3.49e: 83
 167.5.1-7: 92
 167.5.25-32: 109
 167.5.87c: 53
 Skandapurāṇa (SP_s)
 167: 6, 12, 15
 167.7: 13
 167.28-35: 80
 167.49-50ab: 12
 167.49-51: 5, 12
 167.49cd-50ab: 80
 167.50cd: 5
 167.72: 80
 167.87: 92
 167.101-106: 15, 108, 109
 167.115-116: 81
 167.162: 51
 167.163-187: 50, 55, 57
 167.163: 52
 167.166-167: 52
 167.169: 52
 167.180a: 136
 167.186-187: 51
 167.186: 51
 167.187: 51
 167.191: 51
 167.168: 52
- Ṭikāsarvasva
 ad AK 1.1.40 (p. 51): 88
- Vāgmatīmāhātmyaprasāṃsā
 (VMP)
 15-21: 105
 15.24: 107
 16.13cd-14: 106
 16.22-24: 107
 16.31: 107
 18.7-9, 11: 108
 19.2-4: 108
- Vajrasūcī
 3-4: 97
- Vāmanapurāṇa (VmP)
 22.1-22: 5
 28-30: 7, 101
 28.6-29: 5, 101
 28.14-21: 16
 29.29-39: 121
- Varāhapurāṇa (VarP)
 211-214: 105
 213.19: 106
 213.22-25: 107
 214.3-5: 108
- Vāsiṣṭhadharmasūtra (VāsiṣṭhaDhS)
 3.58: 99
 5.5: 99
 28.1-4: 99
- Vāyupurāṇa (VāP)
 23.183-86: 80
 77.19-22: 109
 77.99: 80
 112.44-48: 80
- Viṣṇudharmottarapurāṇa (VDhP)
 2.158.1-8: 27
 3.18.2: 118
- Viṣṇudharmottarapurāṇa (VDhP_{sh})
 3.48.1-5: 114
 3.48.4ab: 114
 3.66: 101
 3.66.5: 102
 3.66.6-12ab: 102
- Weltgebäude (WG)
 23-24, 40-41: 80
 68a-71b, 73-74: 80
- Yājñavalkyasmṛti (YājS)
 1.72a: 99
- Yogasūtrabhāṣya
 ad Yogasūtra 3.45: 88, 107